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## Notes and Comments.

WE hope next week to give a portrait and sketch of Mrs. TONJOROFF, Medical Missionary at Philippopolis.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions. It will greatly facilitate our work at this season if those who have not yet remitted will kindly do so at once.

We very heartily reciprocate the congratulations and kind wishes, expressed and unexpressed, of our many friends, and not less their kindly criticisms, exhortations, and admonitions. We fervently desire and pray for them, as for ourselves, that this may be the best year we have ever lived; in which we shall all be more entirely yielded and presented a living sacrifice to God; transformed by the renewing of our mind, that we may prove what is his holy, acceptable, and perfect will; be filled with his Spirit, and fitted for his service. We believe that every day becomes more pregnant with significance, and we desire more than ever the prayer and counsel of those who have understanding of the times to know what Israel ought to do.

There seems to be some comfort to some minds, in view of the present distress, in saying that it is not exceptional for the time of year. This will hardly fill the empty, or clothe the naked, or recover the dying. And it tends to make us self-satisfied. The statement is true, no doubt; but, notwithstanding it, facts are cropping up every day which make the heart sad to breaking.

In a circular now being sent throughout the land, the British Committee for the Abolition of the State Regulation of Vice sets forth what has been done in recent years, and speaks of the present as a critical time in the history of the movement. They urge upon Christian people the importance of immediately memorialising the Government and petitioning the House of Commons, in order that efforts in Parliament may be supported by agitation outside. We trust many will respond to the call. Forms of memorial and other information may be obtained from the office of the committee, 1, King-street, Westminster, S.W.

PRESBYTERIAN HIST. SOC. OF CALIFORNIA

It might be inferred from Dr. James Johnston's remarks in his book, "Reality *versus* Romance in South Central Africa," that very little is being done by the various missions in Africa, so far as the natives are concerned. In a brief interview last week, Bishop Taylor informed us that he and his mission workers at Loanda are in contact with forty different tribes, that there are at the present over 500 natives professing Christianity, and that numbers of children have never been heathen, having been trained in the knowledge of Jesus from their early days. Many of them promise fair to become useful evangelists among their fellow-countrymen.

Professor Huxley is a man who cannot be bought off. Those Christian apologists who thought that by surrendering a few Biblical positions they would appease him, break the force of his attacks, and save what they regarded as vital and essential, must be undeceived by his deliverances in the fourth volume of his collected Essays. As for the oft-expressed view that the Bible was not meant to teach anything but ethics and religion, and that its utterances on other matters are only *obiter dicta*, he says:—

> But how does the apologist know what the Biblical writers intended to teach? And, even if their authority is restricted to matters of faith and morals, who is prepared to deny that the story of the fabrication of Eve, that of the lapse from innocence effected by a talking snake, that of the Deluge, and the demonological legends, have exercised and still exercise a profound influence on Christian theology and Christian ethics?

All this, and much more, would lead a reader to suppose that the Professor threw the Bible over altogether; but that might prove to be a mistake. For when he talks in a similar way of faith in God, and you think he must be an Atheist, he quickly repudiates the inference. The fact is, he, like many others, is keen in criticism, but does not relish its plain conclusions. But we have something else to do than try to please every carping critic. We have to preach the Gospel, which we *know* to be "the power of God unto salvation."

A correspondent of *The Christian World*, who is said to have "exceptional qualification" for treating the subject of "What is Unitarianism?" sums up a long general account of it in these words:—

> Accordingly we should say that, with due allowance for individual exceptions and differences here and there, Unitarianism seems to be characterised, in general, by a cultivation of the critical at the expense of the devotional spirit, by an emphasis on intellectual rather than evangelical interests, and by an undue proportion of negative to positive teaching. In so thinking we do not forget that this lack of balance may be found in other quarters also. But it seems to us more commonly the case, that Unitarians are more disposed to philosophise than to pray, that they fail to lay due emphasis on human sinfulness and Divine judgment, that they dwell too much on what they cannot believe, and too little on the truths that are worthy of all acceptation. With a lively sense of the service they have done to Christian truth in aiding the reformation of an unbiblical theology, and with a hearty admiration of their service to the cause of Christian ethics, we feel that it is still their weakness to be too much "a church of critics," to the neglect of some things indispensable to the Church of Christ.

This is quite a sufficient reason for not being a Unitarian.

It is said, on the authority of one who was a Unitarian, that "most Unitarians regard the incarnation as the central truth of Christianity." This looks like an approach to the position of believers in an historical Christianity, but our satisfaction is all dashed when we learn that "the incarnation was not a single event, realised in Christ only, but a process, the entering of God into humanity, most manifest in Christ, but not solely in Him." One finds it hard to believe that there has been an incarnation of God in "the ungodly and sinners," in "the unholy and profane" of the world; indeed, there is no authority for it in Scripture and no evidence of it in fact. If they were of God, they would know Him and his Son; but they do not know them, and do not hear them, and do not serve them. Would it not be better to say that Unitarians believe in the man Jesus Christ, and that He was no more than a man? That is their old position, and it seems to us, spite of a lot of fine phrases, to be the position still.

An esteemed correspondent writes from a northern city:—

> At the holiday season, when everyone is running after amusement, some Christian people lose their heads (or shall we say their hearts?) and allow their children to go to theatres, circuses, or carnivals. Many of these people, I believe, would not allow their children to go to ordinary music-hall performances, considering them low and pernicious; but when a music-hall performance is organised on a large scale and called a carnival, they seem to throw away their scruples and follow the crowd. How can such parents expect to lead their children in the narrow way, when they are content to do as others do, and patronise worldly and sinful amusements?

This is a very proper question. Frivolous amusement and doubtful entertainment should be as hateful as definite and open sin to living Christians; and they would be so if regard for the honour of God were the inspiration of life and action.

In the "Story of Two Noble Lives" some extracts are given from the letters of Lord and Lady Canning, concerning the spirit of revenge felt against all Indians by some of the English, especially Anglo-Indians, at the time of the Mutiny, which deserve an imperishable place in our national records. Lady Canning wrote—

> There is a spirit of revenge abroad which is dreadful. I always say "Let us be severe and punish, but not unjustly, and above all, let us be as unlike these monsters as possible, and not copy them." But the things people say they would like to do, would be quite as bad as the acts of the Nana.

The Viceroy himself wrote to Lord Granville:—

> As long as I have any breath in my body I will pursue no other policy than that I have been following; not only for the reason of expediency and policy, but because it is immutably just. I will not govern in anger. Justice, and that as stern, as inflexible, as law and might can make it, I will deal out. But I will never allow an angry and indiscriminating act or word to proceed from the Government of India as long as I am responsible for it. I don't care two straws for the abuse of the papers, British or Indian.

With these views the Queen was in sympathy. It is men like Canning and Havelock and Campbell, all of whom leaned to the side of clemency, who, by a spirit of justice rather than by force of arms, have kept India in our hands. And to that spirit we must ever appeal.

*The Chronicle* of the L.M.S. for January contains, in its "News from India," a column from Rev. Wm. Hinkley, of Anantapur, making some of the most "serious allegations" against our British soldiers which we have ever seen. In Mr. Hinkley's own district he affirms that "within the last six weeks there have been, to his knowledge, three cases of robbery, violence, and murder, even by

British soldiers, and all have escaped punishment." He gives the details of each case; the third only shall we quote:—

A large number of men of the 21st Hussars and British Infantry, and this time officers also, were returning from Wellington, in the south, to rejoin their headquarters, in the north, and halted *en route* in the district, at the Guntacol station. While staying there in the Restcamp thirteen of the men had permission to play a friendly cricket match with a team of the Railway Institute. After the match five of these thirteen wandered some distance in the fields, and, seeing two native women, tried to capture them. The two women took refuge in a gatekeeper's hut on the line, and the gatekeeper, in defence of the women, tried to keep off the soldiers with a stick, when one of them drew a revolver and shot the man in the right side, so that he died within twenty-four hours. As soon as the news reached the camp, and before the man died, a surprise parade was called, and all the soldiers marched in Indian file before the wounded man, as he said he could identify him. But this he was unable to do, the murderer and his assistants having, no doubt, shaved themselves quite clean. All search for the pistol or revolver in the camp and adjoining fields proved vain, as also the further inquiries after the soldiers reached their destination.

It is terrible to think of crimes being committed by men who are supposed to represent law and order, but it is still more terrible to think of the crimes going unpunished.

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The whole of the Indian nation might well rise up against our rule. Such tragedies as Mr. Hinkley recounts may be only amusing escapades to the ruffians who perpetrate them, but those in office ought to take a much more serious view. These and such like things, combined with the scant attention paid to Indian affairs in the House of Commons, will give point and weight to the demand of natives for more power in the management of their own affairs. Mr. Naoroji has been laying special emphasis, in his address to the Indian National Congress at Lahore, on the practical disregard by the Indian Government of the orders of Parliament. If the Government slights Parliament, who can wonder if something of lawlessness infects all ranks of Anglo-Indians?

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A pamphlet entitled "Christian Education by Congregationalists on the Pacific Coast," and dated September, 1893, gives an interesting and stirring account of the efforts being made by Christian men and women to carry Christian education to these new States. The introductory paper by Dr. McLean, of Pacific Theological Seminary, Oaklands, California, is instinct with the spirit of prophecy; he says:—

The tendency in all new communities where the material problems are yet unsettled, and where material opportunities are great, is for even those born and bred under the best influences of our land to become materialised, gross, immoral, and even brutal. The multitude of things antagonistic to true Christian civilisation, which are being brought in upon us as a flood, require a high, strong, and instant lifting up of spiritual standards against them.

These workers in young and rising communities have a high sense of the worth and dignity of "*foundation work*." They feel that they are building for the future. They have an eye also on the regions beyond. Dr. McLean continues:—

If any further consideration were necessary to stir us up to our present duty and opportunity, it would be found in the present and future relation of this coast to the great peoples and civilisations to the west of us. These Pacific States are to be, no long time hence, in closest touch with the already awakened millions of Japan, and with those still more numerous myriads yet to be awakened in China and its contiguous lands. The greatest missionary opportunity and responsibility of the age beckons to us from across the sunset sea. We do not want any faded fringe of emasculate Christianity here, but Christianity in its densest, vitalest, and most magnetically aggressive form.

Thus in the farthest West are our brethren not only trying to win their own countrymen to the Saviour, but also girding themselves for work among the heathen. Colleges and schools with such aims cannot but prosper.

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Is this statement, made by a responsible writer in *The Echo*, correct?

It was Christmas night in an East End parish, the streets were anything but crowded, and the public-houses were slack—matter for congratulation to an East End vicar—suddenly the scene changed, and half a-dozen big boys came walking along the pavement over the road, and into the gutter, smoke-drunk.

The inference he draws from this is, that the smoking habits of men, of gentlemen everywhere, are beginning to produce an effect "on the masses." The writer refers, in the plainest and most condemnatory terms to the smoking habits of ministers of all denominations. We concur in all that he says. We deplore the physical injury caused by the habit; the moral degradation, the selfishness, the scandalous waste in some instances. But we still doubt whether those boys were drunk with tobacco smoke alone.

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## "BLESS ME, O MY FATHER."

Hast Thou a blessing for me, my Father?
A blessing reserved for me?
I come in my need, where thy children gather,
And silently cry to Thee.

I have heard them telling a wondrous story,
And hungry and thirsty at heart,
I, too, in this fulness of marvellous glory,
My Father, would have my part.

Even for me, hast Thou yet a blessing?
Some hidden treasure in store,
That waiteth just now for my heart's possessing,
And never shall leave it more?

Ever the yearning grows deeper, stronger,
And seemeth my soul to fill:
Father, oh, how shall I bear it longer?
When wilt Thou hush it, and still?

Satisfied, satisfied once and for ever,
Lord, I would be to-day;
And therefore I come unto Thee, the Giver;
Send me not empty away;

For, not the rich, but the needy rather,
Thou biddest to come to Thee;
Oh, give me the blessing I lack, my Father!
The blessing reserved for me.

I, even I, in my want and weakness,
My heart to thy throne may lift;
In trustful obedience, in faith and meekness,
To take thine unspeakable gift.

The wonderful gift of thy Holy Spirit:
The gift of Thyself indeed;
'Tis for those who have nought of desert or merit,
But only thy promise to plead.

'Tis for those who repent and who come believing,
For those who are called by Thee;
And by Thee made willing, thy grace receiving,
Thy children obedient to be.

And therefore I come where thy children gather,
And lift up my heart to Thee;
And take just now at thy hand, my Father,
Thy blessing reserved for me.

*Plymouth.* Edith G. Cherry.

[Hearts-Ease.—A packet of Poems by same author. *Morgan & Scott.* 6d.]

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STRANGERS' REST, RATCLIFF HIGHWAY.—The usual gatherings of seamen were held here on Christmas and Boxing Day. The men were regally entertained with good fare, and at the same time had the Gospel message lovingly presented to them. Some good testimonies were given as to fruitful work among sailors in different parts of the world.

REV. F. B. MEYER will recommence his Bible talks to young men at the Y.M.C.A., 186, Aldersgate-street, E.C., on Saturday week, 13th inst. He has arranged to take during the ensuing quarter the topics of the lessons of the Sunday School Union afternoon series. It will greatly help the usefulness of the meeting if our readers will make known to Sunday-school teachers that all young men are heartily invited to this meeting every Saturday afternoon, from three to four o'clock precisely.

## Every Church its Missionary.

In his rich and abounding grace God is visiting his people, and by consecration meetings, missionary meetings, and prayer meetings is reaching the hearts of many young disciples, and wakening them up to the condition of the perishing heathen. Young men and young women are offering themselves as missionaries; some, doubtless, are not approved; of others there would be no difficulty as to their every qualification. Who will send them? Or, rather, how are they to be sent? With respect to societies and their Providential warrant to take up the latter class, a good many years back a report was sent in by the Prudential Committee of the A.B.C.F.M. stating that "in their unanimous judgment, whenever men were *raised up by the Lord*, it was right to send them forth, believing that He who gave the men would give the means."

Now with respect to other channels, not a few have gone and are going forth at their own charges, happy favoured believers!

It is to be feared that the mission cause is losing much by centralisation, and by not sufficiently regarding ties which are more effective than the mere loose connection which binds men to a sitting committee of a society or board of managers. The proper missionary society is the church, and we have the model of church action in Acts xiii. 1—4, and xv. 40. No candidate for missionary work should ignore the relationship in which he stands to the church or company of believers with which he is associated; he is bound to have their suffrage, and to consult pastor or elders who represent it. This, of course, supposes the existence of a spiritual community, alive to its responsibilities for mutual fellowship, and the spread of the Gospel. The society steps in where these duties are unfulfilled.

It would be a grievous fault, where there is a desire in a church to fulfil them, for one to act in an irresponsible manner, and fail to seek their counsels, their sympathy, and their prayers. If he has these, and possesses their entire confidence, he could go forth as their messenger to the heathen, linked to them by ties of brotherly affection; his letters and reports would acquire tenfold interest by his being personally known, and by his being identified with them, whilst their letters to him would be a great encouragement in his often solitary position. The tie would be felt to be a real one, and richest blessings would be won, both by church and missionary, in answer to their mutual prayers.

If it were thought well that he should be likewise associated with some missionary society for the benefit of its wider experience, well and good, only not to destroy a Divine link which God Himself has formed.

This mode of action would draw forth more abundant means for missionary purposes than any other, and would greatly relieve the pressure resting on many societies at the present time. Some member of the flock should be appointed as a kind of missionary deacon, to keep up a regular correspondence with their envoy, and see to the fulfilment of their duties towards him. Let me reiterate this duty. No Church without its Missionary. No Missionary without his Church.

*Algiers, January*, 1894. Geo. Pearse.

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DARTFORD.—The Dartford Young Men's Bible-class gave, on Christmas morning, their eighth Christmas breakfast at the Martyrs' Memorial Hall to 354 of the poorest children in the town. Gifts of clothing and illuminated Scripture texts were given the children on leaving.

## Prophecy and Our Own Time.

THERE are many who ignore and condemn the study of prophetic truth on the ground that it is unpractical, and productive, from their standpoint, of evil rather than good. Mere speculation and human theorising on prophetic subjects are of course mischievous, and earnestly to be deprecated. But so long as inquiry and statement are confined to Scripture range, and the study is reverently and prayerfully entered on, the results are in the highest sense profitable and blessed. It is of "the sure word of prophecy," the Apostle Peter says, "Whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise."

Light that is much needed in days like our own gleams forth from the inspired page; only by welcoming and walking therein, can we escape the perils of which we are warned, or ensure the blessings we are exhorted to seek. Among the many advantages resulting from acquaintance with the prophetic Word the following may be summarised. The Scriptures are seen in their due and full proportion. Unfulfilled prophecy occupies a large space in the Inspired Word; it is so interspersed and intertwined with other revealed truths, that to neglect it is to have but a very imperfect and incomplete idea of the Divine mind and purpose. As a consequence, the thoughts and aims of many Christians are quite out of harmony with those of the Father whose will they are here to do. They are at work on other lines than those He has laid down; and seeking to effect what He has not designed to accomplish, "They err, not knowing the Scriptures."

Sympathy with the Lord Jesus in his present time of rejection is engendered by prophetic study. We often sing:—

> Our Lord is now rejected,
> And by the world disowned,
> By the many still neglected,
> And by the few enthroned.

But do we enter into what this means? Are we really going forth unto Him, "outside the camp bearing his reproach"? Or are not many glorying in the boasted progress of the age, wholly oblivious of the fact that the god of this world still usurps the throne of Christ, and that the spirit of the age is wholly antagonistic to his claims? Only in the light of prophecy can we see and realise how great is the contrast between things as they are and as they shall be when He shall come "whose right it is," and how truly our duty is to look upon this world as alien to us because hostile to Him.

Prophetic light will further serve to fix the mind on God and on Christ rather than, as is so sadly common, on man and human development. On all sides we see a growing worship of intellect, an exaltation of the flesh, and boastfulness of merely human achievements and designs. The result of acquaintance with what God has foreshown us in his Word is to expose the hollowness of all that is of the world, and to take the heart away from the creature to find its true centre and hope in the Creator alone. Another sphere of energy is seen than that which is occupied by men, other voices are heard than the Babel tongues of earth, man recedes from view, and God is beheld amid all that is passing, working out his own plans, and bringing to pass his own holy and blessed will.

Moreover, the natural and spiritual instincts of the renewed heart find their satisfaction only in the assurances given by the mouth of all God's "holy prophets since the world began." The course of things under earthly governments so seldom makes for righteousness, might so often triumphs over right, the injustice and inequality which prevail in social spheres, and the general sense of discord and anxiety which exists, all create a longing for righteous rule, which can only be obtained when the era long foretold shall dawn, and "there shall be *one* King in all the the earth, and his name one."

The groans and travail of the animal creation, as it smarts beneath the burden of the curse, create a yearning for the time when "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." So also the longings of the heart for perfect purity, entire freedom from all the trammels of self and sin, can only find their place of restful hope in the inspired predictions of that glorious time when "we shall be like Him," because "we shall see Him as He is."

Further, it is by acquaintance with truth concerning the coming of the Lord that we are led to estimate aright the value of present opportunities, alike for the cultivation of personal readiness for His approval, and for the faithful discharge of our responsibilities as His servants and stewards. If we know the time present to be short, and discern the signs of the times in their solemn import, we shall be unable to glide carelessly with the stream, or to be indifferent to the midnight cry which is arising on all sides; we shall be impelled to gird our loins, to trim our lamps, and to assume the attitude of "men that wait for their Lord."

On every ground it behoves those who are the Lord's to give heed to "the faithful word," which He has spoken, not only concerning the past, but also concerning "things to come." Not to do it, argues a want of obedient regard to the voice of that good Shepherd, who, foreseeing the coming of the wolf, has graciously forewarned the flock of his approach. There are, at the present, unmistakable "signs of the times," which call for earnest attention on the part of all who would be guided by the chart of the Word. Whether we contemplate the state of things among the Jews, the Gentiles, or the Church of God, we cannot fail to see a marked coincidence between present facts and Bible foreshadowings of the time of the Lord. Assuredly the Jewish fig-tree is "putting forth its leaves," on earth there is "distress of nations with perplexity," while in the professing Church there is growing apostasy from the faith, and "the love of many" is waxing cold.

It is sometimes said that believers have nothing to do with signs of the times; they are, it is alleged, to be taken to the Lord before the great tribulation begins, and are to be occupied only with Himself. That we are not warranted in looking for the fulfilment of signs, as necessarily to be seen before the Saviour comes for his own, may be, and many of us would say certainly is, a fact; but to be indifferent to the events which are transpiring around us as manifestly in harmony with Divine premonition, is surely to be blind where God would have us seeing. Spiritual foresight, wise regard to the special needs and responsibilities of our own times, is spoken of again and again as eminently desirable, and as specially praiseworthy. In the forefront of David's mighty men, singled out for honourable mention, we find the children of Issachar, "men that had understanding of the times, to know what Israel ought to do." Isaiah, foretelling the character of these last days, said of the faithful, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." Daniel refers again and again, in the course of his delineations of the last days, to the *Maskilim*, as specially regarded of God, "the people that do know their God shall be strong, and do exploits; and they that understand among the people shall instruct many."

Our Lord Himself rebuked the teachers among the Jews of his own day for their failure to look at events in the light of their own prophets, saying to them, "Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?" Our place, in days like these, is surely to follow the example of men, for example, like Micah, who because of the signs of the times could say, "*Therefore* I will look unto the Lord; I will wait for the God of my salvation, my God will hear me", or Habakkuk, whose resolve amid the darkening shadows of his day was, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved." Very significant in times like the present is the direction given in Isa. xxxiv. 16, "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his Spirit it hath gathered them." May the Lord anoint our eyes with eye-salve that we may see, and seeing believe, so as to take warning, and deliver our souls.

W. FULLER GOOCH.

## A QUIET DAY.

A CONGREGATIONAL minister in one of the southern English counties recently invited all the ministers of the county to come and spend a day in prayer and conference; the invitation was widely accepted. The brethren assembled at eleven. To prevent the conversation from becoming desultory and aimless, two of them had been asked to speak for ten or fifteen minutes on Christian Fellowship and the Peace of Christ. The morning session closed at 1.30, and lunch was then served by a few ladies of the church. The afternoon meeting was from 2.30 till five o'clock, and two short addresses were assigned to that, one on the Influence of Fundamental Truths, and the other on Patience in Labour. The time passed swiftly in the gracious and refreshing communion of heart with heart, and of all with Christ.

At five there was tea, and between that and a public service in the church, where three brethren gave addresses of great power, there was a conference on the day, and on the advisability of observing a second day in a similar manner as soon as convenient. Some of the brethren said that they had never attended such meetings before, and the younger men were especially cheered and encouraged. A second day is to be similarly observed in March in another part of the county. Might not such meetings be held in every county in the kingdom? Who can tell whereunto they might grow. Simplicity, freedom, avoidance of publicity, and obedience to the Holy Spirit marked the proceedings of the first day.

G.

MR. ABRAHAM HORNSTEIN.—A few months ago we referred to the recantation of this former missionary to the Jews, in which he discarded his acceptance of Christianity, and announced his return to the Jewish fold. Having now seen the error of this step, he has once more embraced the Christian faith. We sympathise with Mr. Hornstein in the mental and spiritual distress through which he has passed, and sincerely hope that he will grow in grace and in the *knowledge* of our Lord and Saviour Jesus Christ; but we most strongly deprecate his proposal to open a mission among Jews in the West End. His place should be that of a learner, certainly not a teacher. We would urge those who are interesting themselves in this young man to discourage so unwise a step, and to instruct him in the way of God more perfectly.

## On the March.

A THOUGHT FOR THE NEW YEAR.

It was a supreme moment in the life of Moses when, honoured as he had been by stupendous manifestations of God's majesty and power, he yet craved for further revelation. Egypt was behind him, but its crushing bondage had well-nigh erased all individuality and manliness from the vast host of which he was leader, leaving them with only the craven spirit of serfs; and yet he had to conduct them on a long and perilous march, to fight and dispossess powerful nations. No wonder that he felt his need of strength and inspiration, and in the urgency of that need he cried out for fresh visions of Jehovah. "I beseech Thee show me thy glory!" It was a holy audacity, that did not displease God. He bent down very graciously to his servant's infirmity, deigning to explain to him the impossibility of that prayer being granted, but giving instead a wonderful largess from the Royal bounty, one that singled Moses out as the most highly favoured of the sons of men. "I will make all *My goodness* pass before thee." Hid in a cleft of that mountain which, next to Calvary, has been most associated with the Divine; carefully shielded from all physical scathing; literally covered, indeed, by a Father's hand, he saw the Lord pass by, and heard from his own lips the proclamation that He was "*abundant in goodness.*"

As the ages rolled on, there was less clear material vision of the unseen. The dispensation was becoming more spiritual, and faith was being trained for its majestic development in the future. It was in this school that David was educated. He had no visions, but by the discipline of Providence, and the waiting upon God in which his soul delighted, his faith mounted on strong wing above all the lifelong trials that beset him, and so his history and his songs are more helpful to the militant Church to-day than perhaps any other part of Old Testament Scripture. And here again we are met by this thought of Divine "goodness." It occurs in that most beautiful of all the beautiful Psalms, a very Koh-i-noor amongst other resplendent jewels, whose six facets have been flashing light and comfort into the hearts of saints for three thousand years, and are shining with undimmed lustre to-day.

David has been using with wonderful effect the contrasts of his own life in illustration of spiritual truth, and, after the pastoral idyll so dear to trusting hearts, which tells of the Good Shepherd, and of the privileges and security of his sheep, he passes, by a rapid transition, to the conception of a warrior "hard bestead and hungry," but suddenly provisioned, and begirt with omnipotent succour in the very presence of his enemies. And the triumphant conclusion to which he comes is full of heartening inspiritment. 'Surely goodness and mercy *shall follow me* all the days of my life!" Ah, that was where the help had come from! David knew the value of a well-appointed commissariat in his warlike expeditions. This is the Divine one. Goodness and mercy following. Like the baggage waggons, *in the rear*, but always ready to be ordered to the front when needed.

Is not this a true word of cheer for this present season? We often think of life as a journey, never more readily than when the gates of a new year open before us, and just at this point how festal the way seems to many! Happy family meetings, gifts, endearments, music, make them pass over the solemn dividing line between the Old Year and the New, with hearts full of gladness and praise. But to earnest hearts, the din of battle is always near, and perhaps even already the feelings of the most joyous are taking a soberer hue. There are others, however, to whom the season has brought no brightness at all. Joy has not come to them in the morning, even of this New Year. They have crept across its threshold with weary feet and wearier hearts, for life has seemed very hard to them in the Old Year. So many treasures have been left behind, dear faces, bright hopes, happy troth, all buried with the dead year; and but for Christian faith, and some dear ones left, they would almost pray to die too.

To all this great host—to all amongst them at least who read these pages—we would give this watchword, "*Goodness and mercy shall follow.*" In the conflict, in which the vigorous and buoyant-hearted and the stricken and depressed traveller will alike find himself involved; the stress of daily routine sometimes so irksome; the pursuit of a cherished plan for Christian service sometimes so beset with difficulty; the faithful attempt to be loyal to the Captain amidst keen temptation to a lowered standard of service, or to be self-sacrificing in the face of sudden allurements to a life of pleasure—stand bravely to your arms, and the reinforcements will come, even the "goodness" which Moses was permitted to see, and which made him strong for all the endurance of those forty desert years. *My* goodness will attend on you, and in whatever form it is needed, it will most surely come to your help. It is peculiarly characteristic of the Divine dealings that deliverance is so often kept out of sight until the moment of extremity. How else could our faith or fortitude have exercise? But it always comes then! Again the cleft of the rock and the Divine hiding, and the goodness passing before the straining vision.

And the "mercy" too! So often we are almost ashamed to appropriate the goodness. We know that many of our trials are self-wrought, and David's cry "Against Thee have I sinned," becomes a very real one from our lips; and looking only at ourselves and our demerit, we are brought very low. But it is our privilege to look up to Calvary, where once "the cross in darkness rested," and though we cannot see "the Victim's hidden face," we can sing humbly and thankfully—

> Begone, sad doubt and anxious fear,
> *Mercy* is all that's written there!

These are our attendants into the New Year. "Mercy"—Christ-purchased; "goodness"—God-given. Shall we hesitate now, or falter, whatever the difficulty? Only let us again be reminded of their position. They *follow us*, often unseen, often forgotten, but always at hand, and always "*surely*" ready for our aid. Just as the scientist knows that certain forces are in the elements with which he deals, and that the result of his experiment is sure, so surely we may calculate on the Divine reinforcements. But not unconditionally. There is a beautiful sequence here. A Blessed Captain and Leader is going before us in the New Year's pathway, and *as we follow Him, goodness and mercy shall follow us.* What an argument for careful, watchful walking!

"All the days." There may be some very dark ones, but we will not fear. We have had such days in the past, days in which the way has truly led through the valley of the shadow of death; so unspeakably dreary from the earthly side that horror would have overwhelmed us but for the Divine succours. And they have always come! sometimes bringing a word of promise, most vividly applied; sometimes such a *definite* consciousness of Christ's sympathy and upholding, that we have understood quite well the meaning of the "rod" and "staff," and it has been true to our deepest feelings to say—

> I had rather walk in the dark with God
> Than go alone in the light.

So, if again we are to be "pilgrims of the night" it shall not daunt us. We shall hear angelic voices singing,

> And through the dark, its echoes sweetly ringing,
> The music of the Gospel leads us *home.*

That glad home-coming lies before us. "I will *dwell* in the house of the Lord for ever,"

> Morning's joy shall end the night of weeping,
> And life's long shadows break in cloudless love.

*Percy Park, Tynemouth.* M. C. F.

## The Promise of the Father.

I perused with great interest an article entitled "The Spirit of God" in The Christian some time ago, over the signature of W. Collingwood. He says, "The purpose of the present paper is to direct attention to the fact that when He is spoken of in the Scripture, it asserts the supernatural." The point is well taken, and the paper accomplishes its object. Let me continue this important subject.

The Holy Spirit is in this dispensation a *person to be obeyed* by all believers. The Son of God, in his promise concerning the Spirit, distinctly showed to those who heard his words that He, the coming One, was to be a personal being. Within the compass of the eleven verses which contain what He said about the Spirit as recorded in John xiv.—xvi., He uses either a personal name or a personal pronoun no less than nineteen times. Jesus knew that on account of the invisibility of the Spirit, a tendency to forget or ignore his true personality would have its influence. He therefore presses the Spirit's personality on the reader with such emphasis and repetition.

Now, as according to Christ's statement, the Spirit "teaches all things" that the believer needs to learn (John xiv. 26), and also (xvi. 13) guides into all truth, suffering the person so guided to fall into no untruth; and seeing that the Son of God vacated the unique place of Divine authority which He had occupied as teacher for three years (xvi. 7), in favour of the Spirit, it is clear, that as the original disciples were under obligation to obey the visible Man, Jesus, so it is our place to obey the Holy Spirit now. He does for us, or rather will do for those who implicitly believe, vastly more as a teacher than the Incarnate Son did for those who followed Him. For, three years of teaching, both by word and by the object lessons of his life, did not avail to make his pupils the possessors of true Christian character; but true Christian character immediately resulted from their being filled with the Holy Ghost, as may be seen by Acts. ii. 42, 46, 47, in the case of the Jerusalem Jews. And it is in the highest degree probable that similar results showed themselves in the case of the Samaritans narrated in the eighth chapter, the Gentiles at Cæsarea recorded in the tenth chapter, and the twelve disciples at Ephesus who received the Holy Ghost as in ch. xix. It is quite certain that a true Christian character resulted in the case of Saul of Tarsus, who received the Holy Ghost as in ix. 17. Nothing less could be the result, when we remember how many, and great, and precious, are the benefits which Jesus promised should come to the believer

as the immediate consequence of being filled with the Holy Ghost.

If even the teaching, and guiding, and invigorating of memory, and showing things to come, that are spoken of in John were lost sight of, yet we have the promise of "power" in Acts i. 8, and the distinct statement of Peter in x. 8, that when Gentiles received the Holy Ghost, their hearts were purified or cleansed. Purity and power became realities in the inner man of all those who, in that age, were made Christians, in connection with the teaching of Apostles, and of apostolic men. And certainly, he whose heart is pure, and who is endowed with "might by his Spirit in the inner man," will not make a failure in Christian living. So, as the indwelling Spirit is to do much more for us in the way of teaching and guiding than the Incarnate Son did while on earth for his disciples, it is plain that we should joyfully accept his teaching and obey Him. The first half of Romans viii. shows how Paul understood his Master, and how he and other contemporary believers lived.

Why are these plain facts about the Spirit's absolute supremacy over the believer's life so much avoided by evangelical teachers? The apostolical benediction is pronounced millions of times in these days, putting "the communion of the Holy Ghost" on the same high summit of divine pre-eminence with the "grace of the Lord Jesus Christ and the love of God." Is it preached and pressed with equal zeal, distinctness, and emphasis? Baptism is into the names of the three equally. Does not the use of that formula which is enjoined by Christ Himself, show that a Christian is one who knows God as having a threefold relation to him? And why is it that almost no one in any denomination teaches that the Spirit is as truly supreme and paramount in his sphere as the Father is in *his* sphere of providence or the Son in his peculiar work of priesthood?

The fact is, that the Church, as a whole, has lost the true and original conception of the Holy Ghost. So we find that at prayer meetings, in the pulpit, and in religious conventions of all kinds, thousands of prayers are uttered for the Spirit to come down, as if He had not certainly come down long ago; and that He may be poured out, as if He had not been poured out for all time and for all flesh. He has come as certainly, as definitely, and as finally, as the Son has come. We hear prayers and exhortations to pray for his "influences," as though his influences were not always around us. The antediluvian sinners had his influences. It is *Himself* that is promised, and in Luke xi. Christ told his disciples that Himself would be given to those who would ask for Him. It was *Himself* and not his influences, that Ezekiel and Joel prophesied should be bestowed in the latter days, which are those days in which we are living.

Theories of perfection, the higher Christian life, the rest of faith, entire sanctification, and the like, have been formulated and zealously promoted by earnest men and women with some success, but scarcely less of failure. The Lord Jesus settled that whole question Himself in what He said concerning the Holy Ghost on the Mount of Olives, and what He did at Pentecost, when He "shed forth this which ye now see and hear" (Acts ii. 33), even the promise of the Father.

Efforts are being made looking towards Church reunion or Christian unity. Some want the wholesale conversion of certain denominations to the theology or church theory of another. Some expect it as the result of mutual compromise. Union will never take place until professed Christians become real Christians, by heartily accepting the teaching of the Master they profess to love, concerning the Holy Ghost.

In line with these thoughts is the exegetical fact pointed out by Dr. Elder Cumming, as reported in your columns, that the words translated "walk" in Gal. v. 16 and 25 are not the same, that in v. 16 denoting individual walk, that in v. 25 indicating the collective unity.

And is it not significant that the Master's strong and final words concerning the unity of his brethren in his prayer to his Father for them (John xvii.) immediately follows what He said to them in the three preceding chapters about the Spirit? Christian unity will not come from our all gazing at the cross only, while declining to give full weight to what the same Jesus who died on the cross did, when He had ascended, on the day of Pentecost.

The descent of God into human souls put that matter of Christian unity out of the list of unsettled questions; for those who received the word of Peter, which promised to them the gift of the Holy Ghost, "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The Apostolic Church obeyed the Holy Ghost implicitly, and without doubt, compromise, or hesitation; those who in these days do the same are those who speak and do the wonderful works of God.

*Toronto, Canada.* B. SHERLOCK.

## A CALL FROM INDIA.

QUITE different from the usual appeals from the Mission fields is the following letter. It was sent by an experienced missionary to a "cheerful giver" in England. Names are withheld. This letter should be carefully and prayerfully studied. May it be used of the Spirit to arouse many to consecrate themselves to direct and immediate obedience to our Saviour's great command:—

"God is blessing this small Mission work. We are on clear Gospel lines, and I am sure the Lord is calling us to lengthen and strengthen and enlarge. But how can we do this unless we have the proper co-operation and aid? Here are hundreds of millions of heathen before us; hundreds of thousands of nominal Christians unsaved, and so a grievous hindrance to the spread of the Gospel; fields all white ready for the harvest, yet we cannot take up a hundredth part of the pressing work.

"And why? Probably you now expect an appeal for money, but I must disappoint you! In reply to your kind intimation that you 'shall be able to send pecuniary help if needed to this Christ-like work,' it is with regret, and even shame, that I must admit that I do not at present need money. I ought to need it. I am ashamed of the great hosts of Christians who ought to be eagerly and zealously pressing out to these Mission fields, yet who are staying at home.

"I have only two helpers. I need a dozen more at once. I cannot get them. We make no appeals to men for support. But I have no more fear for the support of twelve more disciples of Jesus here than I have for my own needs. My personal expenses, food, clothing, etc., are about thirty shillings per month, and I live comfortably. The God of the Universe who so loved the world as to come in the person of Jesus to die for sinners, can easily send the £200 per year to keep twelve workers here. But where are they? Why do they not claim a crucified and sanctified experience, and go the front in God's Holy War?

"If the Lord bids you send me aid I cannot decline it, but at present my only need from the earth-side is holy workers. Workers at the front and givers at home should join fervently in pleading the Lord of the harvest for more labourers. God only can call them, but He may sometimes send his messages through us, if we are humble, cleansed, and watchful. Purified, cross-bearing, and obedient souls will not wait for some human pledge of support, but will look to God for guidance, support, and power. India needs 1000 such new workers in 1894. Of these, my little Mission wants a dozen or a score. 'Who, then, is willing to consecrate his service this day unto the Lord?'"

## A POLICEMAN'S DREAM.

A POLICEMAN in Tokio named Inahara had been a member of the Ushigome Church for about ten years. Like many in this and other lands, he seemed to regard his public profession of Christianity and membership of the church as a sure title of admission to the blessing of God's eternal kingdom; and there was no special endeavour on his part to secure the enjoyment which comes from close fellowship with Christ, or to bring others to a knowledge of his salvation.

This man was one night sleeping at the police quarters, when he dreamed that it was Sunday morning, and a friend came to invite him to go to church. He was not at all anxious to go, and replied that there was now an opportunity for him to capture a very celebrated thief, and if he was successful he would probably get some reward, and perhaps be promoted.

Going to the house where the thief was concealed he succeeded in his arrest, and was leading him away, when there suddenly gathered around them a whole band of thieves who had come to the rescue of their chief. With fierce looks and waving swords they told him that he must prepare at once to die. He gave up all hope of life, but said, "I cannot die just yet, as I am a Christian, and having been unfaithful heretofore I must first tell my family and friends about Christ and his salvation." The angry crowd replied: "We will give you a sufficient time for that purpose, but you must be quick about it."

Immediately his family and friends were assembled about him, and he began with all his power of persuasion to tell them of the only way of escape from the wrath to come. To his astonishment, and as by magic, the whole band dropped their swords and listened with the most rapt attention. So impressed was he with the importance of the occasion and the message he had to tell that he poured forth his thoughts with rapid utterance, and in an effort to speak with still greater effect he strove so hard that he suddenly awoke.

A companion who was sleeping by his side asked why he had cried out in that peculiar manner, as it was just such a cry as a comrade uttered when he fell from a mortal wound received in battle.

This peculiar and vivid dream so wrought upon his mind that he could not rest. He felt that it was his duty from that time forth to preach the Gospel to his kindred and nation, and he must do it, come what would. Just then he saw an account of Rev. Mr. Thompson having prepared a tent which he could move about, and in which he proposed to hold daily services. He went at once to Mr. Thompson and asked if he could have the privilege of drawing the cart in which the tent was carried, and also assisting in the services.

Mr. Thompson consented to this arrangement, and he immediately resigned his place and gave up a better salary to begin this laborious and humiliating work. His great desire was to learn how and what to preach in order to save men.

Since that time he has gone out regularly, dragging the cart through storm and heat, and Mr. Thompson reports him to be faithful and useful in all his work. Whenever he speaks to the people he is better able to hold their attention and interest them in his subject than many who have had years of training and long experience in the work.

GARD, FRANCE.—A deeply interesting work among young men at Alais, in the department of Gard, is superintended by Pastor Gounelle. The most popular element is a Young Men's Christian Association, which has a membership of about 130, and is steadily increasing in strength and influence. In a recent letter, M. Gounelle says: "This work is an adjunct of my ministry, and the one in which I take peculiar interest. We have had the joy of leading some souls to the point of conversion, and others have had their feet directed into good paths. I regret that, in spite of all our endeavours, the balance-sheet shows a deficit amounting to about £12 in English money, I am hoping that friends from a distance will come to our aid, so that our work may go on without the impediment of debt." Communications to Pasteur Gounelle may be addressed 15, Rue St. Jean, Alais, Gard, France.

## THE SPIRITUAL CONDITION OF THE CHURCHES.

Dear Sir,—Like myself and many others, you would seem to have been impressed with the letter from Mr. William Crosbie, of Nottingham, in regard to the spiritual condition of many of our Congregational Churches, which recently appeared in the columns of a contemporary. It is to be hoped that the note of warning which he raises may be taken seriously to heart by those who lead the churches in these matters. It must be dreary work for earnest men like Mr. Clarkson, Mr. Wardlaw Thompson, and others, to find themselves called upon year after year to rack their brains to discover some new incentive to rouse the churches to a sense of their duty in relation to missionary work outside their own sphere.

But, Sir, the interest in home missions, foreign missions, or any other good work, will be the measure of the spiritual force behind it; and the repeated and urgent appeals to the churches in relation to a duty which a real live Christian Church would be simply *incapable of overlooking*, is painfully suggestive of the spiritual sluggishness and indifference which prevails. It is sorrowfully like the effort to flog a dead horse into going. The reason, as Mr. Crosbie points out, does not lie in deficient organisation. What is wanted is the Spirit to give it Life. If anything, there is too much organisation—too much reliance on the world's methods in doing Christ's work. As Mr. Crosbie urges, "It is the spiritual condition of the Congregational Churches that is to blame for the low state of vital godliness amongst us. That is the secret; that is the spot upon which the finger must be laid; and unless there is an alteration in that, all the new machinery in the world won't help us. The great remedy is Life from God, a revived and spiritualised Congregationalism."

But, Sir, how can we expect this life from God when for years past many of those holding high places in the Congregational ministry have been discrediting the foundation upon which it rests? The complaint everywhere is that we cannot get the working classes into our churches. What else can we expect, when they see the most eminent men in the pulpits vying with each other in their destructive criticism of the Scriptures? It is noteworthy that the only London man of eminence who has been old-fashioned enough to lift up his voice by way of protest is Dr. Parker. "They have taken away my Lord, and I know not where they have laid Him," weeps Mary. "The spiritual leaders of our churches have shattered my faith in the Word of God, and they have given me nothing in its place," is the cry of thousands of perplexed souls, utterly unable to understand the subtle distinctions of theologians, who can snub, patronise, fondle, and repudiate the Scriptures in one breath. Can we wonder at the increasing indifference to the old Book so painfully manifest among the rising generation; the declining reverence for the worthy and worshipful, and the impatient rejection of all authority in the Church, in the home, or anywhere else? Let there be no mistake about it — the power of the Almighty Spirit to make the Word of God life to the soul is conditioned by a spiritual attitude which the fashionable destructive criticism of to-day is rendering simply impossible. A house divided against itself cannot stand. It is difficult, if not impossible, to raise the spiritual standard of the man in the pew above that of the man in the pulpit. It will be an evil day for the Churches when it becomes fully recognised that the preacher has himself so little faith in his Bible that he only uses it, or so much of it as he, *the new medium of inspiration*, thinks trustworthy or useful to point a moral or adorn a tale.

A few months ago I was travelling home from London. There were two gentlemen in the carriage freely discussing religious matters and the influence of the different denominations. Presently, in reply to a remark by one of them which I did not catch, the other retorted, "Can you wonder at it? Congregationalism is a Christless Church." Is there any truth in this terrible charge? If so, have we far to look for the cause of the spiritual condition of many of our Churches? I would only add that I have known what it is, as Coleridge says of himself, to "skirt the howling wastes of infidelity," and therefore am scarcely likely to advocate a blind or unreasoning faith either in a book or any *ex parte* authority. But I confess I have trembled as I have thought of the view which the sceptic, the selfish worldling, and the indifferent multitude, which neither knows nor cares to know about God, must take of the discussion which has for some months past been taking place among some of the defenders of the faith as to the extent of the authority of the recognised canon of Scripture.

Yours faithfully,

Alexr. Forrow.

*Hainault-road, Leytonstone,*
*Dec.* 30, 1893.

[Evidently what is here said by our correspondent is not confined to the one denomination named.—Ed.]

## DR. JOHNSTON AND AFRICAN MISSIONS.

Dear Sir,—In your issue of December 22 you refer to Dr. Johnston's criticism of the work in Central Africa, with which my name has been connected, and suggest that some reply may be forthcoming.

It is some time since the rumour reached my ears of the coming "exposure," and I can honestly say I have looked forward to the publishing of Dr. Johnston's book with some measure of apprehension, as certainly some of us are quite conscious of bungling, and that the wisdom needed for work in Africa is only gained by experience. Judge, then, my surprise in finding that the writer has only hurled against us charges that have no weight in them, our consciences being perfectly clear in the matters of which he speaks, though there are other things better known to God and to myself about which I would be humbled.

When Dr. Johnston writes in his book that "not a single Gospel meeting was held for three successive Sundays at Kwanjulula," I suppose he refers to the three Sundays he spent with us or in the neighbourhood. Surely he cannot have forgotten his expression of surprise as he saw the numbers at the afternoon meeting at the chief's village, and how he came on the second Sunday with his camera and photographed the large meeting from a short distance off, and how one of our brethren present afterwards objected to this being done on the Lord's day!

We always aimed at having at least three Gospel meetings on the Lord's day amongst the natives at Kwanjulula and in the neighbourhood, and sometimes we have had as many as five. Dr. Walter Fisher also has long made it his custom to spend three afternoons of each week in distant village work, and every night in the week we have had preaching of the Gospel at the stations at Kwanjulula, and on moonlight evenings the attendance has been very good indeed.

Dr. Johnston is unfortunate in his insinuation that the presence in the district of Bihé of this "transport station" is a grievance to our neighbours, the American missionaries (whose stations are fully thirty miles distant); for only a few months ago a document was drawn up at the annual meeting of that society, expressing their indebtedness to my brother-in-law, Dr. Walter Fisher, for his services and help rendered to them; and he has been practically in charge of the work at Kwanjulula for the past two years. Many other proofs could be given of the good feeling and good understanding existing between us and our American brethren—*e.g.*, *vide* "A Bird's Eye View of West African Missions," in the (American) *Missionary Herald* for October.

I am thankful for Dr. Johnston's approving words concerning the work of our American friends, and we may surely take courage from their encouragements. From his remarks on the long-continued trial of faith and patience endured by the French missionaries on the Zambesi, we may also benefit.

Your readers will doubtless be interested to hear that Msidi's son, Mukanda Vantu, has taken his father's name, and that under him the Garenganze country is recovering itself. Our two brethren Thompson and Crawford are still alone there, but we hope helpers will reach them shortly. Their health is good, and they are encouraged in their work. Three hundred miles nearer the west coast, in the Lovale country, Mr. and Mrs. Bird and Messrs. Schindler and Smith have the honour of being the first Gospel messengers to that vast region. Six hundred miles still further west is Bihé, our base and starting point.

My wife and I hope, God willing, to return in April, and we call for the prayers of the Lord's people.

F. S. Arnot.

*Erfurt Lodge, Greenwich,*
*Dec.* 23, 1893.

Dear Sir,—Dr. Johnston, amongst other accusations against Mr. Arnot and his work, mentions the fact of there being no results, and insinuates that false reports are sent home. No false reports have been sent, but that is not the point I wish to refer to. While he blames the work at Kwanjulula as useless, he praises M. Coillard for toiling on without results. M. Coillard is highly esteemed and worthy of all praise, but Dr. Johnston, perhaps, was not aware that among M. Coillard's first converts were two boys who had lived with and had been instructed by Mr. Arnot, when he was on the Barotze. Dr. Johnston gives a photograph of a Christian wedding, perhaps ignorant of the fact that the bridegroom first heard the Gospel from Mr. Arnot. One of the former companions of these boys is now in Bihé engaged in Gospel work amongst his fellow Africans.

How little credence can be placed upon the words of Dr. Johnston may be seen from the following. On page 102, line 23, when speaking of his journey, he says, "I am not aware of any European having gone into the interior through this route." Yet on page 190, he shows that he is fully cognisant of the fact that he was travelling in the very footsteps of Major Serpa Pinto, since he quotes his book and criticises his statements.

On page 40 Dr. Johnston tells how he laid a stick about the shoulders of two of his carriers "with some vigour." Only slaves are beaten, and to use a stick to a free man means making that man and his friends into lasting enemies. These carriers were collected by Mr. Arnot with considerable difficulty, and sent down to the coast to meet Dr. Johnston; and to sanction such proceedings on the part of a white man, considered to be coming out to aid Mr. Arnot, would cut off all further hope of receiving any aid from the natives in transport work. The men were especially indignant, since not only were some beaten, but beaten unjustly, owing to Dr. Johnston's ignorance of the language.

On page 343, line 7, of Dr. Johnston's book, the statement will be found, "If danger from hostile natives is anticipated a few Winchester repeaters will be found invaluable." It was the determination of Dr. Johnston to carry this principle into practice, if he should think necessary, that compelled Mr. Arnot to withdraw from him in his contemplated journey across Africa. This lies at the root of his resentment.

In the preface, Dr. Johnston states he fitted out this expedition himself, thus entirely ignoring all those who helped him so liberally at meetings and in private. While staying in my father's house, before leaving for Africa, amongst numerous contributions he received a cheque for £100 from a gentleman, and £5 from a servant-girl, possibly nearly all that she possessed. Of what esteem is a man worthy who, having marched across Africa with the name of Christ on his lips and the Winchester rifle in his hand, ready to take the life of any that he may think intend to obstruct his path, comes to England with the avowed object of trying to defame the character of those who have given their all, in order that they may preach peace on earth and good will to men?

I am, Sir, yours truly,

Theodore Fisher, M.D.

*Pembroke-road, Clifton, Bristol,*
*Dec.* 25, 1893.

SAN FRANCISCO.—A Seamen's Institute has been begun in this port by Rev. J. Fell, who laboured in this country in connection with the Missions to Seamen.

B.W.T.A. SUNDAY. — The executive committee recommend all members of the Association to devote Sunday, January 7, to special prayer as to the use of alcoholic wine at the Lord's Supper. They also urge ministers to co-operate in calling attention to the matter.

TOWER HAMLETS MISSION.—Mr. James Harrison was able to take the service at the Great Assembly Hall on Sunday last, after an illness of some weeks through influenza. This servant of God spoke with more than usual power, the address on this occasion being to Christian workers. Very many Christians here were greatly blessed and helped by his words, and we are grateful to God for having restored him somewhat to a measure of health again.—E. Philbrick.

## THE "BRIDGE OF HOPE."

SICKNESS and poverty have made the winter to many of us a time of depression and weariness, but the bright lines stand out with unusual distinctness, and notwithstanding many anxieties, our hearts are full of thankfulness.

Very few of our friends, I imagine, receive more loving greetings than are sent to the workers at the "Bridge of Hope" from the many who have now left us, and are doing well in useful spheres of life. Some greetings come from those who have left us many years, and although they have gained honourable positions, they are not ashamed to own that the first step to a new life was taken from the "Bridge of Hope." Many have been the contributions sent from such, with the prayer that their little savings may help to save those who are as hopeless as they themselves once were.

Here is the story of one who this Christmas sent a sovereign to help us in our need. Tired of sin, and sick at heart, she was walking one winter's night over Westminster Bridge, looking half longingly, and yet with terror, at the dark water beneath, and as she glanced at one after the other of the hundreds who passed by, she felt there was no one to care for her, as she so pitifully expressed it, "They all looked too respectable, and too happy, I did not dare to speak." At last a poor blind man passed her, and thinking he might, perhaps, be only a shade less desolate than herself, she asked him if he knew of any kind friend who could help such an one as she.

He could only take her to a Home for poor blind men, from which the astonished matron directed her to a servants' home. From there she was sent to Miss Heath's in the Borough, and by her on to the "Bridge of Hope." We remember how earnestly she entreated not to be "sent on" again, and we were thankful that our doors and our hearts were wide open that another poor wanderer could find here home, and love, and Saviour, and the peace God gives when He forgives sin.

We have had a very happy Christmas time at the Refuge. Our party is always a very merry one, and the happiness is as real as it is innocent. Outsiders can scarcely understand the sympathy between inmates and workers, which gives to us all a very real sense of family life.

Among the children, the newcomers are always well instructed by the others concerning the joys of Christmas, but nevertheless it bursts upon them as a surprise—for the half has not been told. It is hard to keep dry eyes among our little ones at this happy time, their joy is so pathetic. We are so poor this year the fiat had to go forth that no luxuries whatever were to be bought, but friends were unusually good in gifts of kind, and we missed but little of our usual fare, and the children were remembered by name.

It is a blessed thing that children's memories are so short-lived, and though the impress made by cruelty and sin lasts awhile it soon gets obliterated, and that father is in prison, or maybe mother lies in a drunkard's grave does not trouble the little mind long. One of the happiest of our little children only a few months ago was dragged by her mother every night from shelter to casual ward, or from the public-house to the lodging-house.

When she first came to us her little mind was full of the unclean gossip of the older women. Now, however, it is directed into another channel, and her young life is as full of childish interests as any in our own home circle.

We have 130 of such children, whom we are training we hope for God. We never needed the help and prayers of Christian people so much as we need them this winter. MARY H. STEER.

*"Bridge of Hope," St. George's, London, E.*

## DUBLIN MEDICAL MISSION.

I HAVE read a letter in your issue of to-day from one of our council (Mrs. Smyly), who speaks of the sickness in our city. Your readers will be glad to hear that this mission is doing a great work amongst these sick poor. Though so lately opened, the poor are flocking in in large numbers; often seventy attend the morning dispensary. We have usually from forty to fifty at our little Gospel service before the medical work commences, and at these services many a weary soul has found rest and peace through our Lord Jesus Christ. Our out-patient work is also rapidly increasing. We need funds to carry on the work. (Mrs.) E. EDITH FIGGIS, Hon. Sec.

6, *Simmons Court Villas, Donnybrook, Dublin.*

## DR. BAEDEKER AT MILDMAY.

ON Thursday last Dr. F. W. Baedeker arrived in London, after completing his third evangelistic journey through Russia and Siberia. In the evening he told the interesting story of his travels to a goodly assemblage of friends at the Conference Hall, Mildmay Park. Though evidently weary, he looked fairly well, his years and toils not pressing too heavily upon him.

There were some pathetic passages in the narrative, especially in regard to the persecuted Stundists. At the outset Dr. Baedeker spoke of the desolation of the penal settlements of the Empire, a desolation which is matched by the absence of Gospel preaching and teaching. As the prisoners are constantly being moved about, he did not see many whom he had visited before, but those who did recognise him rejoiced at his return, and showed the New Testaments which they had previously received from his hand, making it evident that they set a high value upon them. After visiting Berlin and St. Petersburg, he went to Moscow, and thence to Kharkov and Odessa, where he addressed the prisoners. He was specially desirous of cheering and helping those who are imprisoned for the Gospel sake. One man, whom on his earlier visit he saw at Moscow, where he had been confined for a year while still untried for any offence, he now found in the inhospitable region of Tiflis, in Transcaucasia, whither he had been banished with five others. It is difficult to conceive that people should be sent there with any other object than to be starved. Two of the five in due course found situations enabling them to earn a little, whereupon they were ordered further away, into a still more barren desert district. The land is searched for such men, and they are ferreted out as noxious creatures. In some cases, he was enabled to assist wives and families to join their husbands and fathers in exile.

Tracing his route on the map, Dr. Baedeker described visits to Saratov, Tjumen, Omsk, Tomsk, Irkutsk, and then the journey eastward to the coast and the island of Saghalien. Much pity was felt for the unfortunate people who emigrate from European Russia in the hope of cultivating land in Siberia. After battling with misfortune they have no workhouse to which to resort; prison fare is preferred to starvation, but the only way to have the benefit of the prison is to commit a crime! Thus it is easy to get into prison, but not so easy to get out. The prisoners readily admitted that they are sinners, and they listened eagerly to the Gospel story that "the Lord hath laid on Him the iniquity of us all." It is a common thing to find prisoners in solitude with hands and feet chained, even although not convicted of any crime.

In conclusion, he said that although he could not hope to visit Siberia again, he was not without expectations of doing further work in Transcaucasia, where Stundists, persecuted for love to Christ and loyalty to the Word of God, are gathered. The hunting of these poor people from their homes, and the hardships heaped upon them in their banishment, were briefly related. It was to a deeply sympathetic audience that Dr. Baedeker appealed for prayer to God on behalf of the Evangelical Protestants of the Russian Empire.

## FARWIG MISSION, BROMLEY.

MR. W. R. LANE conducted the services at this mission on the last day of 1893, and many were brought to the Lord Jesus Christ. He spoke at 11.0, 3.0, and at 6.30, the attendance being very good, and the hall quite full at the evening service. At the close of the after meeting, tea and coffee were provided for all who could stay, and at 9.45 a lantern service was held, texts, pictures, and hymns being shown by limelight. At 11.0 the watch-night service commenced. The secretary led the meeting, and the hall was nearly full. Mr. Lane spoke with great power on "What shall I do with Jesus?" and as the new year came in it is believed that some stepped into newness of life.

The members of this mission, in addition to the large amount required to carry on their many agencies, have raised £207 in 1893 for foreign missions.

THE PORT OF MANCHESTER.—Through the opening of the Ship Canal, Manchester is now a port. A project is already on foot for forming a Sailors' Rest and Home

## GIPSY SMITH IN GLASGOW.

OUR gifted and consecrated young brother Gipsy Smith lately concluded for the present his series of evangelistic missions in the Free churches situated in the East-end of Glasgow. The writer's church was the last of ten, including the Free College Church (Rev. Dr. Reith's), which this evangelist visited since September last year, and the last of seven churches visited during a corresponding number of successive weeks.

The magnitude and character of the work wrought by God, as we all believe, through this man's ministry during these weeks, may be seen from the circumstance that these churches, each of which affords sitting accommodation for from 900 to 1200 adults, were densely crowded, and in some cases much over-crowded, nightly, by eager anxious throngs, whose aspect showed that the great majority had come together in quest of something which they knew they sorely needed, and which they believed to be vastly important to them.

The hundreds who could not obtain admission to the church last visited, although they came nearly an hour before the time of meeting, were addressed by local workers contemporaneously with the indoor service. It was with great difficulty that passages could be made through the crowded aisles sufficiently wide to allow inquirers to pass into the hall behind, which was dedicated to the purpose of an inquiry-room. The depth of the work might be gathered from the circumstance that from its commencement somewhere about 2400 persons were personally dealt with in the after meetings, and nearly all seemed to rejoice in a Saviour revealed to them as they were being spoken to. Five special services in the writer's church yielded a large number of most hopeful cases of conversion.

The spontaneous and unanimous testimony of the workers, ministers, and others, is that very seldom indeed have they had to deal with inquirers whom it seemed so easy to lead to the Saviour. Their names, addresses, and other particulars were diligently noted down by the workers upon cards provided for the purpose, with a view to their being visited in their homes afterwards by their own pastors, who are being communicated with on the subject; while the ministers and workers of the respective congregations will do their endeavour to shepherd those found in their meetings who profess no church connection.

The permanent results remain to be seen, but the present writer feels free and bound to say that he has witnessed no equally magnificent religious meetings of this kind, and no equally impressive appearances of religious interest, for more than twenty years.

The Committee of Free Church ministers in the East-end that have employed our brother at this time, believe they have been led of God in calling him to their great and needy field. They recognise this as only a fresh beginning, and feel that the responsibility of completing and rendering it enduring rests with workers belonging to the field.

Readers are warmly requested to join them in thanksgiving for what God has lately wrought, and in prayer for all the grace required for the subsequent stages of this never-ending evangelistic work. DAVID LOWE,

Minister of London-road Free Church.

*Glasgow, December 23.*

## AMONG JEWS IN PHILADELPHIA.

WE have resumed our Hebron Mission Prayer Meeting for Israel at Dental Hall, corner of Thirteenth and Arch Streets, and hope, if the Lord tarry, to continue it every Friday afternoon till the great heat of summer.

Mr. Mark Lev, the friend of Mr. Rabinowich, is now labouring here for his brethren the Jews, in the Florence Crittenden Mission, 318, South Seventh-street, near Spruce. He preaches twice in the week. He has prayer meetings and a Bible class every Tuesday, and receives inquirers daily. The Lord has given him hearers and some souls for his hire.

Mr. Lev earnestly desires to establish a Hebrew Christian congregation here. Will not all friends of Israel call mightily upon the Lord that he may be greatly strengthened and set apart for the ingathering of many souls? He has only been here a few months, and will have to meet with much conservatism and worldliness. MIRIAM W. JENNISON

LYDIA W. PARRISH.

*P.O. Box, 266, Philadelphia.*

# NOTES ON DAILY READINGS.

SUNDAY, JANUARY 7.—PSALM CL.

The Psalter begins with "blessed" and ends with "hallelujah." But, oh! what an infinite amount of suffering, disquietude, and reasoning on the ways of God lies between. It is like human life. Many minor chords and plaintive strains and bitter complaints, and yet the outcome of all is in the hallelujahs, if not of time, then of eternity.

(1) The sanctuary is the temple on earth, as contrasted with the firmament of his power, the temple in heaven. Between these two, the Church on earth and the Church of the redeemed, there is constant sympathy. It is in praise rather than in any other religious exercise that we come into closest communion with the sweet societies that circle around the throne of God,

(2) For what God has done, for what He is in Himself, for his mighty acts, and for his excellent greatness, we must praise Him. And it is good to enumerate his attributes, that each may yield their chorister to the choir of the soul.

(3-5) Nine instruments of music are summoned to express the gladness that arose from the pious heart of the Psalmist. As though nature, by its many voices, might help to intensify the note of adoration. Then, from inanimate nature, he rises to a conception of the vast myriads of living things in the sea, and on earth, and in the air, and hears them saying, "Blessing, and honour, and glory, and power unto Him that sitteth upon the throne, unto the Lamb for ever and ever."

MONDAY, JANUARY 8.—PROV. I.

*Introduction* (1-6).—Throughout this book wisdom is used less of the intellect than of the moral nature. There are two ways by which we may know, by reasoning our way through difficult problems, or by that clear vision into the meaning and heart of things which we call intuition. It is of the latter that Solomon speaks as wisdom. The counterpart of these opening words is given in 1 Cor. i. 2, where the Apostle says we have received the wisdom that is of God, that we might know. This knowledge of right and wrong; this insight into truth, purity, and righteousness; this quickness to detect their opposites, and to flee from them, constitute a spiritual sense of the utmost value in the practical conduct of life. They depend upon the influence of the Holy Spirit, the integrity of conscience, and the study of the wise and sententious maxims incorporated in this book.

*Cautions to the Young* (7-19).—The cleverness which is not based upon religion is not real knowledge. A man may carry an encyclopædia in mind, and yet not be wise. A strong and noble character is based on obedience. The chains by which the godly youth is bound are not fetters but ornaments. On all hands syren voices will entice young souls from their course. The lure is often enough wealth, regardless of the injustice or suffering through which it is won. But be sure that those promises will never be realised, or, if they seem to be, it is only for a little. The curse meditated for another will come back to roost. They lay wait for their own blood. Happy the man who casts in his lot with Christ, and has one purse with Him.

*The Cry of Wisdom* (20-33).—With noiseless feet Wisdom is ever passing in and out amongst men, and crying. There is no life that does not come under her influence. Not in the church only, but in the market-place, she pleads with men, through their consciences, to heed her. Woeful indeed is the penalty of those who refuse, impetuous and overwhelming as the sandstorm of the desert. But against all the misery enumerated we may set the assurance of the closing words. If the life is ruled by the Word of God, there is safe dwelling and quietness from alarm.

TUESDAY, JANUARY 9.—PROV. II.

*Wisdom's Address to the Young* (1-9).—Let us not only receive the word, but treasure up the commandment. Nay, further, we must make it the object of our earnest and diligent search, crying after knowledge, and seeking for it, as the merchant for the precious stones. It is only under such conditions that the soul can find the pearl of great price in the knowledge of God. But even when we have exerted ourselves to the utmost, there is the necessity of waiting upon the Lord in humble dependence until He give his Holy Spirit. Wisdom is his gift. It is laid up for us, but we must seek it. But God does more than give the knowledge of good and evil to the soul, He is a shield and buckler, He preserveth the way of his saints, He makes them know every good path.

*The Advantages of Wisdom* (10-22).—A noble moral nature filled with a spirit of truth and light, imparts discretion in the conduct of the affairs of life, and delivers from those that deal in the sophistries of error and the seductions of vice. What more awful character could be given of a man than that he *rejoices* to do evil, and *delights* in the frowardness of others.

Many vivid pictures are given in this book of the impurity which lay in wait in the great cities of the old world, as in ours. The word stranger does not mean foreigner, but one who has strayed from God. The false heart flatters, but her house leads down to death. There is nothing that so destroys all nobility of heart and saps the strength of life like unchastity, and when once a man has become involved in its toils he very rarely emerges into the light of life. Or if he do, like Augustine, he carries with him the scar of his sin till death. A long life in the land of their possession was the cherished ambition of the Jew. It has its counterpart in our own time in the depth and intensity in which holy souls drink in the meaning of true life.

WEDNESDAY, JANUARY 10.—PROV. III.

*The Obedient Life will be Blessed and Successful* (1-10).—We must remember God's law and obey it. The Holy Spirit will write it on our heart (ver. 3, Jer. xxxi. 13), and bind it around us. He will also give us power to keep it. *Forget not, but keep*, is a momentous command. (*a*) The obedient will be trustful and God-dependent. It is a sign of the highest wisdom to distrust our own understanding. This was where Joshua and David failed (Josh. ix. 14; 1 Sam. xxvii. 1). But we must make no compromises: *all* thine heart, *all* thy ways, *all* thine increase. Withdraw any fraction and you vitiate all. It is only the heart which is fully consecrated, that can fully trust. But so soon as we deny self, it is natural and easy to turn to God. (*b*) The obedient will reap many advantages: a long and peaceful life (Psa. xxiii. 6; 1 Tim. iv. 8); favour with God and man, as in the cases of Joseph, David, and Daniel (Gen. xxxix. 2-4; 1 Sam. xviii. 12-15; Dan. ii. and iii.); health of body and soul (3 John ii.). (*c*) The obedient will use all for God. Our substance is his, and our duty and joy should be to use it for Him. Such giving is the condition of getting (1 Kings xvii. 10-16; 2 Cor. ix. 6).

*The Divine Correction* (11-12).—We must not only do all that God commands, but bear all He sends. Not even the perfect Son was exempt from this discipline (Heb. v. 8; xii. 7). To *despise* is to make light of it, to refuse to regard it from God, or to be unhumbled by it. To be *weary* is to be crushed by it, and to fail to see the love that prompts it. "Not to feel thy evils would be unhuman, not to bear them, unmanly."

*The Value of Wisdom* (13-20).—Though it brings correction, yet it is laden with blessedness. The pearl of great price costs all, but it is better than all. Paul counted all things but dung in comparison. Both her hands are laden with priceless gifts (16). The paths she treads are not always palatable to the flesh, but they are pleasantness and peace in their outgoing. "Some of the world's ways are pleasant, but not safe; others safe, but not pleasant." Wisdom's ways are both. The tree of life was a type of Christ. Adam lost it, but the consecrated character finds and feeds on it.

*The Godly Life* (21-35).—Its soul lives; the neck is clothed with beauty; the foot does not slip; there is no dread of sudden alarm. "It sleeps in the woods." And it is prodigal of blessing to others. It does not postpone its deeds of mercy. It is neighbourly and peaceable. It shuns the ways of the violent and perverse. It knows the secret of God.

Note the contrasts of these closing verses (32-35). For fellowship, abomination; for blessing, a curse; for glory, shame.

THURSDAY, JANUARY 11.—PROV. IV.

*A Father's Instruction* (1-9).—Solomon teaches *good* doctrine. This is very important. The creed makes the life. It is well when a father can quote for his children the experiences of his own childhood. Is not this a reminiscence of David and Bathsheba? Their sin had been forgiven, and they devoted themselves to the training of their beloved child. "He taught me and said unto me," so act that your children may say this of you. True religion secures promotion (8), and grace (9), and ultimately a crown of glory (9), and these are of more value than the worldly advancement many parents so eagerly seek for their children. How many have been ruined because the maxim of their early training was *get on*, but there was no strong or noble basis to their character.

*The Practice of Piety* (10-27).—We must not only hear, but receive. We must not only be taught, but we must go where we have been led, and *run*. We must take fast hold of God's truth and keep it. An indolent hearer cannot be saved. We must carefully avoid the paths of wickedness and sin. Without perpetual watchfulness we shall slip into them. Our foes are crafty and sleepless. To do us harm is their meat and drink. Oh for the upward path, which resembles the growing light of the dawn, brighter and brighter, till we shine as the sun in the kingdom of our Father (Matt. xiii. 43).

*The urgency of the Divine Appeal* (20-27).—Again the earnest call for attention is repeated. Ear, eye, and heart, are alike laid under the Divine summons to receive and retain. And this from motives of the purest benevolence. Life and health lie only in the path of obedience. Then, seriatim, the various departments of human life are mentioned. The heart, the seat of the affections, this must be guarded above all keeping. For these determine the life (Matt. xii. 34: xv. 19). Then the lips: the eyes: the path of the feet. What we say, where we look, how and whither we walk, are all important.

FRIDAY, JANUARY 12.—PROV. V.

*The Temptation to Unchastity* (8-14).—There is no great city or country village that is not the scene of the tempter's snares for the unwary and thoughtless. What a contrast between the beginning and the end of sin. At first as the honeycomb (3). But the end bitter as wormwood (4, 5). The wise man tears aside the veil by which the real nature of sin is hidden. The pleasures of sin are but for a season, whilst the bitterness, the death, the accusing conscience, look on to the eternal world. Oh, how bitter is the mourning over the irretrievable past (11, etc.). Surely here is the wail of the lost—an anticipation of the wailing and gnashing of teeth. While all this is terribly true of the special evil here described, it is not less applicable to ALL sin. Let us keep the words of wisdom in our heart, and use them as our defence (7). There is no other way of safety. Forsake the Word, and you are as a man unarmed in the midst of a battle.

*The Pure Joys of Chastity* (15-23). Enjoy in moderation and with thankfulness those blessings which are found within a godly home, where the wife is a partner of the grace of life, and the children grow up in the nurture and admonition of the Lord. No natural instinct is in itself wrong, but we must only take such satisfaction as God gives. He gave the hunger for human love, and Satan often tempts us to try to make stones into bread; but we must forbear, and wait till God sends our food at the hand of angel messengers. We live by every word of God.

How searching the closing verses (21-23). God's eyes are on all our ways. He weighs carefully all our paths. Every sin tends to involve the sinner in hopeless bondage (22; John viii. 34) and ends in death (23; Matt. vii. 13).

SATURDAY, JANUARY 13.—PROVERBS VI.

A chapter of warnings. Wisdom directs us, not only what to do, but what not to do. The hidden rocks are carefully marked on the chart of life. Continuous and whole-hearted obedience to the Word of God is our only safety. If we get wrong, it is not for lack of clear direction, but because we do not follow it. When we walk, we must follow God's guidance. When we lie down, we must sleep with his benediction. When we awake, we must commune with Him through his Word (20-22).

*Suretyship* (1-5).—How many have rued their disobedience to this distinct command. They have put their names to the back of bills, and have been ruined. True Christians might always give this as the warrant to refuse to comply with the request of friends. Let us extricate ourselves before it is too late. And yet what would be our fate, had it not been for the suretyship of our Saviour!

*Indolence* (6-11).—A wise man will take instruction even from ants. Their industry and providence rebuke the sluggard. If they do so much without chief, overseer, or ruler, how much more should we, who are under the law to Christ, our Prince and Saviour! How constantly do we meet with temptations to procrastination! In early rising, in the commencing of a pressing duty, in regard to the great work of conversion or consecration. The time slips away which ought to have been spent in seed-sowing, and lo, harvest is upon us, with no crops to reap.

*Mischievous Wickedness* (12-19).—The poverty of the sluggard results from his slothfulness, that of the naughty or worthless person from his unwearied activity in evil (15). What a picture is here, of the froward mouth, the winking eyes, the shuffling feet, the sleight of hand, the froward heart. They reappear in the enunciation of the abominations which the Lord hates. The sower of discord is put in strange company (19). And from his being classed with abominable things, let him learn how evil he is in God's holy sight.

*The Evil Woman* (20-35).—Her flattering tongue and her beauty are her attraction. Beware of them. When you begin to feel the pull of the current, stand still and reason with yourself how inevitable and awful are the wages of sin. Poverty (26), suffering as of fire (27), dishonour and reproach (33), and death (26, 34, 35) are the harvest for such a sowing. "He that soweth to the flesh, shall of the flesh reap corruption."

F. B. M.

THE INDIAN ARMY Temperance Association is stated by *On Guard* to have a membership of 22,607

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 14.

ADAM'S SIN AND GOD'S GRACE.—Gen. iii. 1-15.

GOLDEN TEXT, 1 Cor. xv. 22.

IT would be a mistake to allow the speculations which have been raised upon this incident to crowd out the important and practical lessons it contains. Two facts are indisputable, first, that sin is here; and next, that God's grace has provided a remedy for it. To waste time in useless speculation as to how sin entered into the world, instead of welcoming the Divinely-provided deliverance, is as unwise as if a man should refuse to take the remedy for some desperate disease because he does not understand how the disease began. The story is told with artless simplicity, and bears the stamp of truth. The traditions preserved by other nations as to the origin of evil so far resemble this as to suggest that they were derived from it.

I. THE TEMPTATION (1-5).—The name of Satan is "the great dragon, that old serpent" (Rev. xii. 9). The subtlety of the literal serpent, its natural cunning, and craft, and guile, fitted it for his purpose. The tempter himself embodied, in their very worst forms, the characteristics of the creature he used.

The method adopted was full of craft. He began with the woman (1), the weaker vessel, who had been but a short while in being. He found her alone, and near to the forbidden tree. Satan times his temptations when we are least prepared to meet them. He began with Eve in order to seduce Adam, as he afterwards sought to get at Job by his wife, and at Jesus by the rebuke of Peter. Temptations are never more subtle than when they come to us through those we only regard as friends.

To compass his purpose he did three things:—(1) He *suggested a doubt*, not first as to the truthfulness of a Divine word, but as to whether God had really said what Eve supposed. "Yea, hath God said?" (1). There are many dangerous forms in which he is repeating the question to-day (2). *He denied God's statement* (4). The statement of God is directly contradicted by that of Satan. The subtlety of the temptation lies in the fact that Satan's lie was a half truth. There was a sense in which death would not immediately result from eating the forbidden fruit. But physical death was not all that God meant, nor all that the woman needed to fear. To conceal some of the consequences of sin and to magnify others is one of the methods of the father of lies still (Jno. viii. 44). (3) *He promised them advantage* through eating the fruit. (5) Again he concealed the worst part of his meaning. As a skilful fisherman he shows the tempting bait, but hides the hook. Of course they would know good and evil after their fall, as they did not before; but would this make them as gods? Let the condition of men through sin furnish the reply. This last attack touched the character of God. How could Eve think of Him as good if He denies her what would be to her advantage?

II. *The Fall* (6, 7). Eve has parleyed with the tempter, and his point is almost gained. Compare what is said of the tree (6) with what is declared to be in the world (1 Jno. ii. 16); and see how the same tempting objects were presented to our Lord (Matt. iv.). The progress of the temptation can be clearly traced, and is true of every other temptation, too:—First, she saw, then desire was inflamed; finally, the desire triumphed over conscience, and the act was committed.

How soon the fruit of sin appears! (1) *Their eyes were opened* (7). The delirious enjoyment of the sin is soon over, and they see what they have done. They had not known shame if they had never known sin. (2) *They attempted to cover their sinful nakedness* (7). The aprons of fig-leaves were the first efforts of man to hide his sin beneath an outward covering of righteousness. No man can succeed in such an attempt (Prov. xxviii. 13). (3) *They were afraid of God* (8-10).—They had never done this before. "God, our exceeding joy," becomes unbearable to those who are defiled with sin. (4) *They began to make excuses.*—Neither of them owned frankly to their own sin. Adam blamed Eve, and even suggested that God was the occasion of the sin because He had given him the woman (12). And Eve blamed the serpent (13). This is folly. God sees the sin under all our excuses.

III. GOD'S GRACE.—This appears in God's first word to fallen man (9). Adam had lost everything in losing God, but it is God who first seeks Adam. And especially in the word spoken to the serpent (14, 15). It was a word of judgment to the tempter, but contained the first promise of grace to men. God undertook the case of fallen man. The seed of the woman is Christ Himself (Gal. iv. 4). The cross was the occasion of his having his heel bruised, and of his defeat of Satan (Jno. xii. 31). But the conflict is also between all believers and Satan. The issue of this is made certain also (1 Jno. iv. 4; Rom. xvi. 20)

# For the Young.

## WHAT THE SABBATH SHOULD BE.

BY REV. WM. BRYANT.

Our little ones wake on the Sabbath;
"What is to-day?" they cry;
"Sunday," is softly answered,
Bright'ning each childish eye.

For Sunday with them is no cloud day,
Dreaded the livelong week,
When faces grow long as the shadows,
And they hardly dare to speak.

No: Sunday with them means sun-day,
Brightest of all the seven;
When on the week's enjoyment
Comes most of the light of heaven.

The services, songs, and stories,
All in sweet harmony blend;
They are full of the Gospel of Jesus,
The children's Saviour and Friend.

Our Church is no gloomy prison,
Where body and soul are bound;
But a place where even the children
Are glad when the hour comes round.

Our school, too, is full of pleasure;
Lesson, and song, and prayer,
And the tender words of the teacher
All make it good to be there.

But home, ah! home is the sweetest,
The happiest part of the day;
And father's and mother's stories
Are better than all their play.

Oh, when, in the unknown future,
Life comes with its pain and care,
And sorrow and dark temptation
Shall leave them no hope but prayer,

Will our children forget these lessons?
Will they stumble or darkly roam?
Or will they be bound more truly,
To Sabbath, and Christ, and home?

Our Father, take Thou our children,
Their future *we* cannot see.
O Lord of the Sabbath hear us,
And bind their young hearts to Thee!

## DARE TO DO RIGHT.

BY MRS. LUCY E. SANDFORD.

A LADY related in my hearing the following incident:—When my parents told me that I was to be sent to a boarding-school, I felt I had taken a flying leap into young ladyhood; but when the good-bye moment came I found I had leaped into second childhood. But the dignity of the situation came upon me in full force when I saw the—to my young country eyes—grand building and crowd of strangers.

I had two room-mates—Nettie, sixteen and handsome (she took my heart at once), and Ida, a few months younger. At noon we were strangers, but at bed-time sworn friends, with a full knowledge of each other's home and life history.

The nine o'clock bell came only too soon, and I had quite forgotten to be miserably home-sick, as I had loyally intended to be. When the first retiring bell rang, Nettie undressed quickly, kissed each of us, and hopped gracefully into bed.

I hesitated, looked at my Bible, and I said to myself, and myself said to me, "I ought to read." "Nettie did not."

"Those at home are reading and praying." "Oh, well, I do not wish to set myself up for being better than my room-mates."

"Yes; but mother told me to continue my regular reading and prayer." "I can read and pray in secret: the idea of private devotion with two looking on! My *closet* must be my own heart."

"And yet, if I begin to pray carelessly, I shall soon cease to pray at all. I *must* kneel before the Lord, my Maker." "Why kneel? I can pray quite as well lying down, and those two not looking at me."

The evil prompter, having a powerful ally in my natural timidity, conquered, and I went towards the bed Nettie was in with a dull, restless, dissatisfied feeling in my soul. Just then Ida took down her Bible and commenced to read. I turned back and took mine with a feeling of relief, as if a load were lifted that was pressing me downward. I felt like kissing the book and asking its forgiveness. As I was reading, Ida went into a corner by herself and kneeled. As she rose, Nettie said:—

"I should like to know if you read your Bible, and say your prayers every night?" "Yes, I never miss." "I never say mine."

"*I should be ashamed not to.*" There was no bravado or assumption of goodness, but a calm, matter-of-fact, pleasant tone and air. I went from my knees to Ida's bed, and nestled close to her. She soon slept, but without a dream of the great blessing she had been to me that night.

And not to me only; for when, somewhat more than a year after, Nettie, who did not come from a Christian home, became herself a pronounced Christian, she dated her first religious impressions from Ida's answer that night.

And I felt so *ashamed of myself* that I had been *ashamed of Jesus!*

## CHRISTMAS GATHERINGS IN MADRID.

These are called *fiestas* (feasts) for want of a more appropriate name. For some time the children of the Mission Schools at Chamberi have been learning their portions of Scripture and their pieces of poetry, and practising their Christmas carols; and for two or three days the lady workers have been dividing out, in five hundred paper bags, various kinds of fruits, such as nuts, dates, figs, and chestnuts, and rolling up the Christmas numbers of *El Cristiano* and *Hojas Ilustradas* (Illustrated Leaves).

With all the crowding possible, these gatherings occupied three evenings and one afternoon. When the scholars are seated there is not room for all their parents, though there is no standing space unoccupied. On these occasions a room holding a thousand would not be too large. It is difficult even for two policemen at the door to keep people from pressing in when there is no room, and at last the greater number have to retire.

The many Scriptures repeated by the scholars, and upon which they are questioned, are on the fall of man, the promises concerning the coming of a Saviour in the Old Testament, and their fulfilment in the New; then the prophecies concerning the second coming and reign of Christ. Pieces of poetry are recited or read, and Christmas hymns and carols are sung, accompanied by tambourines, castanets, and triangles, which even the little children play very prettily—very differently from any performance on such instruments I have ever heard in England.

We have often wished the crowds of people who cannot get in might hear, if only once, the clear and repeated statements of Gospel truth as given out by the boys, girls, and even infants, on these occasions. One of these last closed the infant school "feast" by clearly announcing the times of meeting in the "locale," earnestly inviting those present to come and hear of the love of God.

Another, whose recitations were very distinct, about six years of age, is known as "the little Protestant" among her neighbours. One day a neighbour offered to take her for a little walk, with the secret purpose of beguiling her into church to hear mass. When the woman was about to enter the church, little M—— turned back, saying, "I am not going in there." Her father remarked in her hearing one day that God did not hear his prayers. She said, "It must be because you do not belong to God, for He hears all his people's prayers." She tells him she will not be satisfied until she hears him preach like Don Alberto and Don Mariano; then she will know he is right.

These gatherings, presided over by Mr. Fenn, have been commenced with a suitable word from the Book, and closed by a very short Gospel appeal; then the children, answering to their names, come forward and receive a paper bag of fruits, and the roll of papers prepared. One cannot see these children without loving them. If Spain had had the Gospel privileges England has she would, we believe, have been at least as faithful as England.

CHARLOTTE FENN.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Peter's, Colchester*, Jan. 5 to 11; *York*, Jan. 13 to 21; *Stalybridge*, Jan. 25 to 26; *St. Luke's; Liverpool*, Jan. 27 to Feb. 7; Mr. J. S. Tyler, *Parmiter-street School, Cambridge Heath*, Jan. 21 to 28; Mr. S. J. Hewlett, *Battisford*, Jan. 1 to 8; *Ipswich*, Jan. 13 to 21 (with Mr. Goodman); Mr. George Goodman, *Sefton Park, Putney*, Jan. 7 to 12: Mr. Edward Hughes, *Aldenham Hall, Somers Town*, Jan. 10 to 12; *Albany-road Institute, Camberwell*, Jan. 24; Mr. J. M. Wigner, *Camden-road Baptist Chapel*, Jan. 8 to 13; Mr. Arthur Outram and Mr. T. Cave-Moyles, *Ealing*, Jan. 7 to 12; *Holiday Services for Young People, Hove Town Hall*, by Mr. A. G. Dodderidge and others, Jan. 7 to 15.

CHILDREN'S SCRIPTURE UNION.—S., Jan. 7, 2 Kings iii. 13-27; 8, iv. 1-17; 9, iv. 18-30: 10, iv. 31-44; 11, v. 1-14; 12, v. 15-27: 13. vi. 1-12.

# New Year Poems.

## THOUGHTS FOR A NEW YEAR.

Years are flying, souls are dying,
Thousands are going down to hell;
Men are hating, God is waiting,
While they think that all is well.

Time is speeding, graves are feeding,
Death is busy all round;
God is calling, 'tis appalling
That such fearful sins abound.

Are we seeking, are we yearning,
For the souls we ought to save?
Are we ready, are we watching,
As they rise upon the wave?

Christ is coming, time is ending,
Are we serving while we may?
Night is coming, light is fading,
Are we working while 'tis day?

*Edinburgh.* J. Forbes Moncrieff.

"Thy blessing is upon thy people."—Psalm iii. 8.

Say what thou bringest us, O new-born year!
Say what along thy course to us will flow,
Say whether weal awaiteth us or woe;
Tell, if thou canst, what we should hope or fear.
Thou hast not power to make our future clear,
Nor has the wisest seer who dwells below;
But He, who reigns above, has deigned to show
Whose souls He will with daily sunshine cheer.
The silver trumpet of his Word proclaims
From spot to spot throughout its wide extent
That blessing on the people will be sent
Who humbly own the Saviour's sacred claims,
Have ears to hear the Gospel's joyful sound,
And in the works of faith and love abound.

*Edlaston Rectory, Ashbourne, Derbyshire,* W. S.
*January* 1, 1894.

## NIGHT AND MORNING.

"His favour is for a life-time; weeping may come in to lodge at even, but joy cometh in the morning."—Ps. xxx. 5, R.V. marg.

A lifetime of gladness and praise,
And only a night of pain;
A morning of sunshine and joy,
Never to darken again!

A lifetime eternal with Jesus,
And sorrow a passing guest;
Till the morning of joy has dawned,
And pain given place to rest.

I will hush my soul in the silence,
The night has so nearly gone;
His smile is for ever and ever,
I will smile and go gladly on!

C. W. Ashby.

The above may be had as a New Year's leaflet from Mr. A. Holness, Paternoster-row.

## VICTORY—A WATCHWORD.

(1 Cor. xv. 57.)

Victory, our watchword for the coming year!
Write it on the banner that aloft we bear;
Keep it in the forefront, as we charge the foe,
Victory through Jesus, comrades, we shall know.

Victory, when before us gleams an earthly prize,
See the crown immortal, yonder in the skies;
Though the heart may falter, and the eye be dim,
"Looking unto Jesus," faithful be to Him.

Victory for Jesus, all along the line;
When the night is darkest, shall this watchword shine;
Victory for Jesus, till the rising sun
Floods the field with glory, and the day is won.

In the thick of battle, fierce assaults of sin,
Wave on high our banner, and the victory win.
All the snares of Satan then can never harm,
Nor the world beguile us with its fairest charm.

When the hosts of darkness, with their fiery breath,
Meet the Christian soldier in the vale of death,
Through the direst conflict with the last dread foe,
Christ hath been victorious—we shall triumph know.

Victory over sorrow, pain, and gloomy fear.
Seems the day against us? Still our Captain's near.
Through the power of Jesus we shall conqu'rors be:
Shout aloud, ye soldiers, songs of victory!
Christ, our glorious Leader, 'tis thy mighty love
That alone can make us "*more* than conqu'rors" prove.
Through thy Blood the victors in the past o'ercame,
Victory still our watchword, Jesus, through thy name.

J. H. S.

The above may be had printed as a wall-card, price 3d. each, from G. H. Himmel, Langport.

## COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

The members of this Association held their annual meeting in Exeter Hall, on Thursday, Dec. 28, Mr. George Williams presiding. The afternoon conference was for the consideration of the question: "Is the Christian life a help or a hindrance to success in business?" The discussion was opened Mr. J. T. Mogridge, one of the members, who said that the Christian life is many-sided; real Christians are under its influence in whatever they may be engaged, whether in the home, the church, or the business. With regard to success in business, if it pleased God to give it to them, they thanked Him for it; but if they did not enjoy what the world would call success, they were content to be followers of the Lord Jesus Christ in the humbler spheres of life. He admitted frankly that so-called "success" could be obtained in business without Christianity at all. There were millions of successful men who were of no religious belief, and who thought little, if anything, of Christ. But he strongly maintained that if it was possible to be successful without religion, it was equally possible to be successful with religion. Indeed, they all knew a large number of men who, by virtue of being Christians had made their mark in the world, had developed enormous establishments, employed a large number of men and women, and then given generously of their profits to assist good work in all directions. They were told that the three essential qualifications for a business man were "tact, push, and principle." It was not enough for them to be good—they must also be competent. If they engaged a man who did his work well, they would rejoice to know that he was a Christian; but speaking as a business man, he would rather have a clock made by an infidel if it kept good time, than have one made by a Christian that did not keep good time. The speaker then showed where the Christian differentiates from the worldling. There were many occupations, he said, which a man of the world could follow which a Christian must avoid. A Christian could not follow an unholy calling. If he was in one he must leave it and enter another. He could never succeed in an unholy calling, and if he stayed in it, he would always be at war with his God and his calling. A Christian could not grind the face of the poor; he could not promote his business by drinking, misrepresentation, fraud, or bribery. In short, he must carefully avoid making his business the be-all and end-all of his existence. With a Christian, Christ must be his first thought. The Lord God always gave a Christian full compensation for any apparent disadvantage which he might suffer. The Christian business man who was persistent in well doing would be sure to make a good reputation for himself, and such a reputation that those who did not like him would be compelled to respect him.

Mr. John Jackson, Mr. W. Barrett, and Mr. Verry and others spoke, and the president concluded the discussion with a few practical and helpful remarks.

After tea, the annual meeting took place. Mr. L. Courtney, secretary, read the report, which showed that during the twenty-one years of the existence of the Association, much blessing had resulted from its labours. During the past year 226 new members had been enrolled, two new libraries and seven renewals had been sent out. Bibles had been supplied to bedrooms of thirteen Irish hotels and seven English hotels. The committee are thankful for all past mercies, and pleased to be able to report the great desire on the part of many of the members for greater spiritual power, and a fuller consecration of life to the service of Christ. The work of the coming year is looked forward to with great interest and expectation. Excellent speeches were delivered by the president (Mr. G. Williams), Messrs. Geo. Lidgett, J. E. Kirby, J. H. Lynn, and others.

## LONDON CITY MISSION.

The workers of the London City Mission assembled in good force at the New Year's meeting on Monday morning in Exeter Hall. The president on the occasion was Rev. R. Dawson, joint secretary, who a year ago was lying dangerously ill, but, by the mercy of God, has been restored to health and vigour. This fact added to the cheerfulness of a meeting which was full of stimulus and joy.

It has become a regular thing for the missionaries to receive a New Year's gift from Mr. George Williams. This year the present consisted of the second volume of the work, "Class and Desk," and the autobiography of Dr. J. G. Paton, the New Hebrides missionary. These books are calculated to encourage the missionaries and equip them for more efficient service in the Gospel.

The address this year was by Dr. Newman Hall, whose words were sympathetic and helpful in a high degree, and calculated to instruct his hearers as to their duties and privileges in the Kingdom of Christ. Taking as a text Heb. vi. 11 ("The same diligence to the full assurance of faith unto the end"), he spoke of work and hope, and showed their mutual connection. Devoted service is a sure cure for doubts, and assurance of hope is a great incentive to service.

Brief addresses were also delivered by Messrs. G. Williams and W. H. Seagram, and Rev. P. B. Power, the well-known tract-writer, the latter giving to the missionaries a word of encouragement, founded on the assurance that "he that soweth and he that reapeth shall rejoice together." Although present effort may be irksome and without apparent fruit, the weary sower shall share in the rejoicings of harvest.

Mrs. Newman Hall offered a large number of her husband's well-known booklet, "Come to Jesus," for distribution by the missionaries. By the generosity of another lady present the number was multiplied fivefold, so that each of the workers will have a little parcel of these Gospel appeals for distribution.

## "MY NEIGHBOUR AND I."

The following, sent by a lady friend, illustrates the value of personal dealing, and also brings out the beauty of simple and full trust in everything.

"As we stood together (my neighbour and I), I asked God to speak to her, and through me to her, and He did so. She came to me because she said I had something in my life that she had not, and she wanted the same. I told her it was simply letting God take the management—just giving everything over into his hands, and trusting Him for all; not trying one little bit, but daring to take God at his word and believe implicitly. She said 'Yes, I know it in my head. I know He has said, "Though your sins are as scarlet, they shall be as snow."' I will try and believe it means me. I don't want to be a mere church-going Christian, but to live an out-and-out Christ-like life, and I am afraid of myself how I shall get on to-morrow and next week, and when trouble comes.' I told her to begin by giving herself to Jesus now, and He would do for her as He had done for me—manage all the rest. The promise stood sure, 'Call upon me in the day of trouble, and I will deliver and thou shalt glorify me.'

"She asked, 'Do you mean all the little things in one's everyday life? Do you think He would do that?' I told her I thought nothing about it, I *knew* He did every day of my life. 'Ah!' she said, 'I would give all I possess to feel as you do about it.'

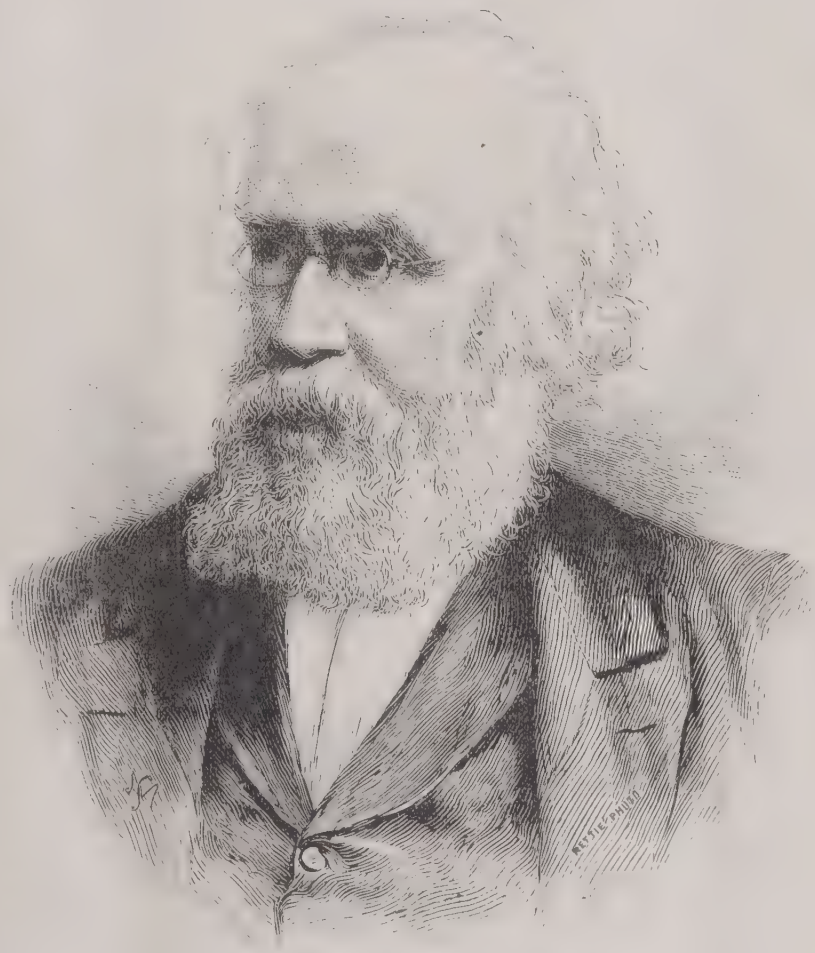
"I told her that was what God wanted her to feel, and was pleading with her by his Spirit to trust Him now. She said, 'Will you ask Him that I may trust Him?' So together we knelt, and just told Jesus all about it, and asked that God our Father would show her it was not trying ourselves, but trusting Him. After a long struggle her face lighted up, and through her tears she said, 'I must trust Him, He is so good and loving; I see it all now. I won't try any more, I will take Him at his word.' I replied, 'Tell Him so,' and together again we knelt, and she told Him she just wanted Him to manage her life for her, and all belonging to her; and she went home looking radiant.

"I saw her this morning, and to my inquiry, 'Are you still trusting?' she answered, 'Ah! Yes, it is so lovely: all the little things, just as you said, I take them all to Him, and He does manage them beautifully."

# REV. GEORGE DOUGLAS, D.D.,

## PRINCIPAL OF THE FREE CHURCH COLLEGE, GLASGOW.

THE subject of our present sketch was born at Kilbarchan, in the heart of Renfrewshire, in March, 1826. His father was for nearly fifty years minister of that parish. On account of infirm health he was under the necessity of employing an assistant, who aided him in many of the duties devolving on a parish minister. Thus he was enabled to devote himself more particularly to the education of his sons as they grew up, and to prepare them for entering on their career as students at the University of Glasgow. All of them, except one who died when he was comparatively young, were eventually called to office in the Free Presbyterian Church. The youngest of the family became well-known as holding an honoured place in the roll of missionaries, having laboured in Amoy, under the direction of the English Presbyterian Church, for some three and twenty years.



*(From a Photograph by Mr. Rettie, Kirkcaldy, N.B.)*

George Douglas had the unspeakable privilege of being brought up in a pious home under the care of godly parents, who, in a wise and loving way, both by their instruction and their example, sought to lead their children to a saving knowledge of the Lord Jesus Christ, and to win them to his service. Their son George early gave token of his consecration to God. Fully equipped by the careful training of the Manse, he entered upon and completed his undergraduate curriculum of four sessions at Glasgow University, where he soon acquired and consistently maintained among his fellow students the reputation of being an earnest, thorough, able scholar. His genial, kindly nature secured for him the esteem and affection of all.

In the splendid efforts she put forth to complete her organisation as the "Church of Scotland, Free" (for that was her claim), the Free Church was at first able to establish only one Theological Hall for the education of her students for the ministry—that of Edinburgh. But she had great men to fill the several chairs in her new college; she had Chalmers, Welsh, Cunningham, and "Rabbi" Duncan. That was a noble Theological Institution, and the young men who had the privilege of studying under such professors were singularly favoured. There are not many now surviving and in active service who came under the spell of these great teachers, and were fired by the enthusiasm which so wonderfully characterised the Free Church in those early days of her history.

George Douglas was one of those students. Having finished his curriculum, and graduated at the University of Glasgow, he forthwith proceeded to Edinburgh, and for four successive sessions sat at the feet of these professors, gaining from their instruction and their influence preparation for the great life's work to which he had devoted himself, the preaching of the glorious Gospel. At the close of this period of preparation he was duly licensed by his presbytery, and commissioned by them to go forth and preach the Gospel. After spending thus some three and a half years, mainly in assisting ministers in various towns, he received a call (1852) from the congregation of Bridge of Weir, a considerable cotton-spinning village in his native parish. He was in due course ordained to the work of the ministry there, and soon entered on the responsibilities of his sacred office. For the space of about five and a half years, with unintermitting devotion, he gave himself to his work. But the men of the present generation can scarcely realise what that work implied. The frequent calls for service beyond the bounds of their own parishes, and in connection with the interests of the Church at large, taxed the strength of ministers to the utmost. Mr. Douglas took his full share of such calls upon his service. But the interest he had taken in Hebrew studies, while attending "Rabbi" Duncan's class, never abated. These studies continued to be prosecuted with increasing zest, and accordingly, when the Free Church established a Theological Hall at Glasgow (1856), the eyes of the Church were directed to him as a well known Hebrew scholar, and he was unanimously invited to become Hebrew Tutor.

After discharging the duties of that office for one session, the General Assembly appointed him to the chair of Professor of Hebrew and Old Testament Theology, which he ably filled to the satisfaction of the Church, and to the advantage of a succession of students, many of whom now occupy important fields of labour, till he tendered his resignation in 1892. In 1857 the University of Glasgow, in recognition of his learning, conferred on him the degree of Doctor of Divinity. On the death of Principal Fairbairn, in 1875, Dr. Douglas was appointed by the Assembly to fill the office of Principal, which had then become vacant. He retains that office by the unanimous and urgent request of the Assembly. We thus still delight to think of him as the revered and much-honoured Principal of the Free Church College of Glasgow.

As Professor and Principal of his college, new and very weighty responsibilities were laid on Dr. Douglas, not only with reference to the welfare of his own Church, but also of the City of Glasgow. The circumstances in which the Free Church was at first placed rendered it necessary for her to erect schools alongside the churches all over the country. All the while, however, the church deliberately preferred a national to a denominational system, and accordingly, when the national scheme was constituted in 1872, she finally handed over all her schools, which she had erected at the cost of many thousands of pounds, to the State, with a few unimportant exceptions where it was found impossible to carry out that policy. Dr. Douglas was fully alive to the importance of the efforts that were made to frame an Educational Bill for Scotland, and exercised no little influence in guiding public opinion on the subject, till the Bill assumed its final form and was made fairly satisfactory. For some years also, after the passing of that Bill, he held an important place in the Glasgow School Board, and afterwards in the "Hutcheson Educational Trust," a wealthy corporation which has done much to help forward the great cause of education in Glasgow.

These and other general engagements connected with educational and social questions had, however, at length to be partially given up on account of a severe illness lasting through the early months of 1877, and recurring occasionally afterwards, though in a slighter degree. From that time Dr. Douglas

was much restricted in reference to exacting work and public meetings. Yet he has never ceased to be prominent in helping on all philanthropic and religious movements in the City, and in work connected with the Evangelical Alliance and the Alliance of the Reformed Churches. He is not slow also to make his voice heard from the platform of Temperance Reform; and the cause of Sabbath Observance, as well as other causes having a bearing on the religious and social welfare of the people, have his ready and able and ever welcome advocacy.

His high reputation as a Hebrew scholar led to his being appointed as a member of the Company for Old Testament Revision, where he rendered (1870—1884) valuable service. Principal Douglas is author of two excellent handbooks on Joshua and Judges, a work on the Intermediate Minor Prophets, and an Analysis of the Old Testament. During the controversy regarding the case of Professor Robertson Smith, of Aberdeen, which for some two years agitated the Free Church, he issued a pamphlet, in which he entered at length into the question of the authorship of the Book of Deuteronomy, showing good reasons for still believing in its Mosaic authorship. The lecture which he delivered to his students at the opening of his last session as Professor of Hebrew, has been published under the title, "The Old Testament and its Critics." It is an admirable historico-doctrinal discussion of the whole subject—up to the most recent developments of criticism—and shows how little reliance can be placed on the assertions of the "higher critics." We cannot but express our regret that one so able from his learning to sift the speculations of German theologians and their disciples in this country, should not have seen his way to do more to enrich our Old Testament theological literature. That we hope, however, he may yet be able to do, now that he is free from the work of the professoriate. Besides the works referred to above, Dr. Douglas has been a frequent contributor to our periodical religious literature, and has written important articles for our larger theological encyclopædias. As a preacher he is earnest, massive, practical. He delights to give prominence to the great truths of the Gospel of the grace of God, giving no tolerance to the superficial speculations of the so-called "Broad Churchmen" who try to remove the "offence of the cross." All who know him love and honour him and confide in him as a true man of God.

At a recent meeting (November 14) of the "Standing Committees" and of the ex-Moderators of the Free Church, Principal Douglas was nominated to the office of Moderator of the next General Assembly, in succession to Dr. W. C. Smith, of Edinburgh. This is the highest honour that can be conferred upon him by his Church.

BELIEVERS' MEETINGS, BRISTOL.—The letter calling this annual conference in the Gospel Hall, St. Nicholas-road, for Jan. 16 and 17 says: If our conferences are to be what they ought to be, seasons—not of mere passing enjoyment in hearing religious truth from men of God, and of Christian fellowship—but rather of reverent waiting at our Master's feet, of enlargement of heart, of fuller consecration to his service, we must come to them with spirits prepared in private, with longing expectations, and with subject wills. The time is too short, the conflict around us too severe, the cry of perishing multitudes too piercing, our sworn allegiance to Christ too sacred, for us to devote the precious opportunity of our conference days to anything but that resolute concentrated pursuit of the knowledge of God, which alone will be rewarded by Him, and without which our lives must be worse than useless.



# The Evangelist.

## JOSEPH'S CONVERSION.

The son of consistent and earnest Christian parents, Joseph S—— was the child of many prayers. One after another, others of the family had yielded their hearts to the Saviour, and day by day the prayer still ascended that each one might be truly saved. In addition to this these parents continually pleaded that at least one of their sons might be a preacher of the Gospel, and thus definitely be, as was Samuel of old, "lent unto the Lord."

The only one of the children who was manifestly opposed to the Gospel was Joseph. Not that he was ignorant of Bible truths—far from it; nor was he able altogether to stifle the voice of conscience. There were times when the earnest pleadings of his Sunday-school teacher and the constant intercessions of his parents moved him more than he was willing to admit, even to himself. But, for all that, he had refused to listen to the voice of Jesus, and had so far departed from the paths of peace as to give great anxiety to his friends.

Naturally something of an athlete, anything in the way of a village-show or theatrical entertainment had peculiar and irresistible attractions for the boy: and his own notorious agility in sundry curious performances, such as the evolution of "catherine wheels," walking on his head, etc., seemed to mark him out as suitable for a career the very opposite of that for which his mother's prayers and tears were poured out before God.

"I was a wicked boy, and a born clown," is his description of himself at the time of which we write, "though my parents did everything in their power to prevent my getting into the company I loved, and tried to keep me from attending shows."

One Saturday evening his mother was unusually anxious, for a village entertainment of some kind had attracted and detained her boy until a later hour than before, and she could not conceal her uneasiness.

"Joseph, we cannot go on like this," she said, the next morning. "Come with me, my son." And leading him into her own room, she knelt and implored God's mercy upon her wayward boy. As she pleaded, her faith became stronger and more importunate. "O Lord, wilt Thou not save him to-day—this very day?" she cried. "Speak to him, Lord, in the Sunday-school. If the teacher has chosen a lesson which is not thy message for my boy, be pleased to perplex his mind, and lead him to choose a chapter which will suit the case, and will be the means of changing his heart. O Lord, save Joseph to-day."

"Not I," thought the boy, as he walked off to his place; "I am not going to be saved to-day neither."

He was early, for his father and mother were particular about this, and besides, he liked to keep his own seat at the top of the class. One and another of the boys came in, and in due time the teacher came also.

With the remembrance of his mother's petition fresh in his mind, Joseph could not help noticing that the teacher's face wore an anxious, troubled expression—very seldom seen there. "Boys," he said, when the opening hymn and prayer were over, "boys, I do not know how it is, but I cannot seem to decide on a chapter for to-day's lesson. One of you may choose a chapter this morning." Several chapters were suggested, from different members of the class, but the teacher hesitated.

"I will not choose one," Joseph resolved within his own heart; "not I, indeed!" But even as the resolution was framed in his secret mind, his lips moved, and—as it seemed, against his own will—he had spoken the words, "The twenty-fifth of Matthew." "That will do," said the teacher at once. "Boys, we will read Matthew xxv."

They read all round, and it was Joseph's turn to read again, the tenth verse of the chapter. He finished the verse, "And the door was shut." But a feeling of strange terror and conviction of sinfulness had seized the boy, and even as he read the solemn words he had risen from his seat. Throwing down the Bible, he rushed from his place, and from the school.

Not homewards, no, he could not go there. Already he was two miles from home, and now, slipping quietly to the outside of the country town, he crept through a hole in the hedge, and with the sound of the rippling brooklet in his ears, threw himself down on the green grass in the corner of a quiet field.

He was at length thoroughly awakened to his state as a sinner, and, though a very young sinner, there was the terrible fear that it might be the door of grace which he had been so often urged to enter was shut for him for ever.

The Spirit of God worked mightily, and from the depths of his despair the lad cried to God to forgive his sins and to change his heart. The hours of morning service passed away, but he still knelt there in anguish of spirit. Dinner time came and passed, but he heeded it not. It was time for afternoon school, but his place was empty.

It was about four o'clock in the afternoon when, as he still cried for mercy by that quiet hedgerow, he started to his feet, arrested by the sudden words, "Be of good cheer; thy sins be forgiven thee." It may probably seem to the reader that it was largely imagination, but to this very day he himself can hardly believe that it was not a distinctly audible voice which spoke the blessed words of comfort which poor Joseph so sorely needed. Ah, how welcome they were!

He was ready now to go home, and he went, rejoicing at every step in the forgiveness and acceptance of his Saviour. Mrs. S. met him at the door.

"I know all about it, my boy," were her first words, quietly spoken; but the thankful eyes were more eloquent than words could be. "Your father and I have been praying for you all day, and God has heard my prayer. He has made me sure of it."

Great was the rejoicing in that now happy home; great was the thankfulness. And before three months had passed Joseph had written down in pencil the heads of a sermon—his first. "Ye must be born again," was the text he had chosen. Some years passed before he actually began to preach, but the desire was ever in his heart, and was at length, in God's own time, gratified. Meanwhile, the one-time careless lad was deeply in earnest for the souls of others. Especially he longed for the conversion of three boys who had been the companions in mischief, and for these he prayed continually. It is believed that each one of these three was truly brought to God within a little while; two of the three being at the present time local preachers.

So unalterable was Joseph's own desire to speak for Christ, that his mother one day promised, "I will come and stand beside you on the village green." And this she actually did, accompanied by the father and the brothers and sisters! The three boy companions—now Christians—were also there. This took place about four years after Joseph's conversion to God, and not until he had fully resolved to devote his life to the ministry of the Word. And thus, in his own little village, was commenced a life of pastoral labour which has, by the grace of God, been continued till this day. Of that work it is not, however, our object now to speak. Our desire is to glorify Christ, and to encourage his people in believing prayer. Praying mother, earnest Christian teacher, take courage! Expect great things of God. L. A. B.

MEDICAL MISSIONS.—The new issue of Whitaker's Almanack contains a brief article on Medical Missions, from which it appear that there are at present 359 fully qualified medical missionaries at work seventy-four of whom are women. About 150 persons are pursuing studies in preparation for the same work. There are sixty mission hospitals in China, those at Swatow and Canton having 100 beds each, the hospital at Srinagar, in Kashmir, has eighty beds. The Church Missionary Society has twenty-eight medical missionaries, and the Free Church of Scotland twenty-five.

## JEWISH NOTES.

BRAZIL.

DR. and MRS. ROCHA, who lately proceeded to Brazil for the purpose of New Testament distribution, are finding the soil very hard at Rio de Janeiro. The Jews, many of whom are rich and prosperous, do not want to be known as Jews, and some have accordingly changed their names. They have no synagogue, but a few Portuguese meet together in a hired room. Mrs. Rocha sends a pitiable account of a visit which she paid to a street occupied by fallen Jewesses, most of whom were Austrians. In some of their visits Dr. and Mrs. Rocha were in close proximity to the bombardment proceedings.

SOUTH AFRICA.

Messrs. Day and Malbert, of the Mildmay Mission to the Jews, arrived at Cape Town on October 24. They were given an opportunity of addressing the "Keswick" Convention at Wellington, at the open-air missionary meeting, and were the means of stirring up interest in Israel among those who were present. They have been greatly assisted in their labours by Rev. Andrew Murray, who kindly furnished them with letters of introduction to all the Dutch Reformed Ministers in the colony, and who brought them into communication with a young Russian Jew, who has joined them for the purpose of assisting their labours to the best of his ability. A most interesting letter appears in the "Occasional Paper of the Mildmay Mission to the Jews," which has just been published, describing incidents on the voyage to South Africa.

CONSTANTINOPLE.

After difficulties and delays such as usually confront Christian workers in the East, Messrs. Dressler and Goldstein have been much encouraged by the evident interest aroused by their visit among the Jews in Constantinople. In spite of much opposition, a spirit of inquiry was manifested, and, after listening attentively to the preaching of the Gospel, questions were put which showed that thoughts had been awakened in their hearts, and their former indifference conquered. What Mr. Goldstein was most struck with was the entrance found to Jewish hearts by private conversation. "Speaking once to a grey-bearded Polish Jew, I told him of the first coming of our Saviour, expressing also my hopes respecting the second advent of our Master. Astonished at this being my belief, he looked into my face and said: 'I, too, believe that we are now living in the last quarter of an hour. One more quarter, and He for whom we wait will come.'" Almost every Jew in the Jewish district received a copy of the New Testament, and groups might be seen reading and conversing together about the books. On December 2nd, the two brethren left Constantinople for Salonica, where also they have found many open doors for distributing the Word.

PERSIA.

We are glad to hear from the C.M.S. missionaries at Julfa, Ispahan, Persia, that another Jewess has lately accepted Christ as her Saviour and confessed Him in baptism. Her husband was baptized by Dr. Bruce a year ago, and a few months later this man, whose name is Benjamin, arranged to bring his two sons to be baptized. On the Wednesday before the day fixed for their baptism, the eldest boy died very unexpectedly, and his little brother, who was baptized on the following Sunday, died the next day. The Jews of the district told Benjamin that without doubt this was God's judgment upon him for forsaking the faith of his fathers, but his answer was that he was quite satisfied about the loss of his boys, for the very reason that he had found the Messiah and had in Him found a source of comfort and joy which he could have obtained in no other way. His consistent testimony and his conduct in his sad bereavement made a great impression upon those who knew him, and if his wife had previously entertained any doubts as to his sincerity, those doubts were finally dispelled, and after careful instruction she has now openly embraced the faith of Christ crucified.

Writing from Oroomiah, Pastor Yonan states that the seed of the Gospel is taking root among the Jewish community there, and also among their Moslem neighbours. It is a belief among some students of the Word that the Mohammedans will be converted to Christ by the instrumentality of the Jews. Pastor Yonan apparently shares this view, for he writes: "A Jew who is truly enlightened, and has received the grace of God, is a better worker for Moslems than a Christian can be, as the Apostle teaches in Rom. xi. 11—15." He proceeds to show that the faith of the Moslem permits him to practise deception; and to pretend to be a Christian, while at heart he is not one; but it is not so with the Jew, whose renunciation of the traditions of the fathers is an evident miracle in the eyes of the Moslems. Pastor Yonan closes by an earnest appeal for funds to build a place of worship for those Jews who in Oroomiah have turned to Christ.

## MR. RABINOWICH'S WORK.

THE report for 1893 of the London Council for aiding Mr. Rabinowich in his mission to Israel is a deeply interesting narrative. We make some extracts:—

"The success and fruit of my ten years' labour for the Lord in Russia I cannot count, only that thousands of Jews are attending our hall at Kishineff, and that ten thousands of Jews are reading with interest my printed sermons in four different languages. I am not going even to count that, through my sermons, conversations with individuals, personal intercourse with Jews, and also through letters, hundreds of Jews have been baptized in various churches, in the name of God the Father, the Son, and the Holy Ghost.

"From various corners of great Russia I receive letters and accounts of young Jews whose hearts have really been humbled before the God of Israel, and who have submitted themselves to our Lord Jesus. There are some Jews, baptized and not baptized, who, in small places, where Jews may reside, amidst dreadful poverty and great persecution, there in the quiet, without making much noise, are with great zeal and self-denial proclaiming and preaching Christ and Him crucified to their brethren, the fellow-sufferers, as their Messiah, their Saviour, High Priest, and their all.

"I repeat again, that the secret of the success of my work rests in my constant and incessant witnessing for Christ, here not there, in my own town, among those who knew me before as an enemy of Christ. In this way the Lord has enabled me to awaken the Russian Jews, and make them understand that it is a shame to fulfil the old and dark ordinances of the Talmud; but glory and honour to the believer in Christ, who died for sinners and rose again for our justification, and showing to them that the power of the Jewish congregation was brought to nothing."

After referring to his visit to America, in response to Mr. Moody's invitation, to preach to Jews in Chicago, Mr. Rabinowich says:—"My ten years' experience in the Lord's work has persuaded me that besides the Word of God nothing in the world can influence and reach the stony Jewish heart, that would submit itself to the Son of the living God, and receive his words. Not the person of the missionaries, though they might be men pious and just as Noah, Daniel, and Job, and have the wisdom of Solomon, nor even the riches of the Bank of England, can prove the power to drive out those seven evil spirits which have settled themselves deep in the Jewish heart, boasting of its purity.

"It is a great mistake of those who think that one could work among Israel without the Holy Scripture, but only by the action of the Holy Ghost. The thaumaturgy of the Holy Ghost comes only through the word of the Scripture—the Word and the Holy Ghost—as the body and soul. David says:—'The *Spirit* of the Lord spake by me, and his *word* was in my tongue' (2 Sam. xxiii. 2). And we find also in Isaiah:—'My *Spirit* that is upon thee, and my *words* which I have put in thy mouth' (lix. 21). Therefore those to whom the Lord's work among Israel is dear, should discuss how to carry out my plan, suggested when in London, for founding in Palestine a Missionary Training School specially for young Jews, where such may be prepared for work and service among their brethren in all parts of the world."

Appended to the report is an allegorical interpretation of John xi. 1-44, in which Lazarus is regarded as a type of Israel. This is a striking specimen of Mr. Rabinowich's method of viewing and explaining Holy Scripture, and to Hebrew hearers it cannot but prove very effective. Copies of the report may be had from the hon. sec. and treasurer, Mr. James E. Mathieson, 47, Phillimore-gardens, Kensington, W.

## MISSIONARY MESSAGES.

AT this season of the year we receive many communications from workers in the foreign field, in grateful acknowledgment of the help and stimulus received through reading the copies of THE CHRISTIAN sent to them week by week by various friends in this country. It is of course impossible to reproduce all these words of warm thanks, but those readers who supply copies to lonely and distant toilers for the Master may be assured that they are doing good service to his cause by thus contributing to the cheer and equipment of fellow-workers in heathen lands. As we have before us several further applications, we shall be glad to receive the names of any friends who would undertake to supply them regularly. We append in substance some of the interesting missionary letters we have lately received from China:—

Mr. W. R. Hunt, of the F.C. Missionary Society, Nanking, writes:—

The work in China is costing more than ever it did. Millions of scattered Scriptures are influencing thought. There is a spirit of inquiry all along the line. We are feeling the inspiration and realising the answers to the prayers of all God's people for the regeneration of this vast and ancient Empire. The native Christian church is preparing to suffer for his name's sake. As yet the history of the early days of Christianity in China is an unwritten volume, but it will blaze with living interest in coming days. The native church is learning to distinguish the difference between cold civilisation and regeneration.

Mr. Robert Grierson, C.I.M., Ping Yang, Wenchow, tells of an interesting expedition into a mountainous region by an energetic young Chinese colporteur, "Mr. Come-of-Nobility," in connection with the Scottish Bible Society. He suffered much in person from scarcity of food, and met with some repulses from the people, but others showed him much kindness and encouragement. Mr. Grierson adds:—

"Our work here gives us much cause for praise to God. The first Lord's Day of October we had the joy of baptizing eight farmers, one a young lad of 18 years, a bright promising youth. In all during the last few months, forty persons have been baptized, and our Enquirers' List is quite a long one. The work is branching out in several directions, and bears many fair buds of promise."

Mr. A. R. Saunders, of the C.I.M., Taiguen-fu, Shansi, thus reports:—

"I wrote you last year of twenty enquirers at this station. Now let me ask you to join with us in praise for six of the twenty whom I was recently privileged to baptize. The others, with one or two exceptions, are still going on well, and a few have been added to their number; it is hoped that several may be baptized next spring.

"The need for additional workers in Shansi and throughout China continues, and we exceedingly regret the smallness of the number of young men who are offering to serve the Lord in this distant empire of darkness. In Shansi we have an open, inviting field; the people on the whole are very friendly, and the Gospel can be freely preached throughout the whole province. May the Lord lead many to join us in this glorious work!

"Another medical centre is soon to be opened in this province, Dr. W. Millar Wilson, a graduate of Glasgow, has been appointed by the C.I.M. to Pingyangfu, seven days' cart journey south of this city. In addition to the baptisms we have had in this city, I have also heard of ten (five men and five women) being baptized at Ta-ning, and five at K'üh-uh. We ask you to praise God with us for these additions to Christ's church in Shansi, and to pray that those who have so recently confessed Christ may be kept faithful."

UGANDA.—Reuter's Agency is requested by the Church Missionary Society to state that the disquieting reports published by some German newspapers during the last few days regarding the state of affairs in Uganda merely repeat intelligence which reached England in October last, and was published at the time. The Church Missionary Society has this week received letters from Uganda, stating that no further disturbances had broken out between the Protestants and the Mohammedans in that country since the time of Selim Bey's rebellion. When the latter left in September, work was going on satisfactorily, the two factions were at peace, and the country was prosperous.

## THE WELCOME HOME.

Sailors in port at Christmas, and far away from home, respond willingly to invitations to spend a few hours in a home-like way. This willingness has been for several years turned to good account by Miss Child and other workers, at the Welcome Home and the Strangers' Rest, among seamen. Special meetings are arranged, and full care is taken that those who come shall hear the Gospel in the plainest and most personal manner. A delightful gathering of this kind was held on Saturday evening at the Welcome Home, 173, Ratcliff Highway, when the Christmas boat was unloaded, and its cargo dispensed among sailors. This boat has for some years taken the place of the Christmas tree, as being peculiarly appropriate to the associations of the work.

Many ladies who had worked hard to fill the boat or given useful articles were present to enjoy the scene. Mrs. Watts, of Chiswick, Mr. R. C. Morgan, and others undertook to act as voluntary stevedores in discharging the presents, including woollen mufflers, helmets, mittens, cuffs, shirts, housewives, and books, and other warm and useful articles prized by sailors. Before the unloading the sailors gathered in the different rooms, and were entertained with singing and cheerful talk; then followed a Christmas tea, after which came the handing out of the cargo to the sailors of all nations, who passed the boat in single file, and received the parcel allotted to each. The unloading took over two hours, between 350 and 450 gifts being distributed.

As soon as the men had received their gifts they passed into one or other of the rooms prepared for Gospel meetings. The large upper room and the well-known "Fo'castle" were soon crowded out, and the shop was quickly filled by the men, who were quite content to stand and listen to the earnest words spoken or sung. The Misses Clark sang solos in the different meetings; while two young Swedes, going out with Miss Taylor to Tibet, played sweetly on their guitars and sang with much feeling. Many friends, ladies as well as gentlemen, spoke earnestly and faithfully. The meetings went on until a late hour, and not a few professed conviction of sin.

As showing the interest felt by sailors in these reunions, we give the following extract from a letter signed by three seamen, and written from Halifax, Nova Scotia:—"Yesterday (Sunday, December 10) was a blessed day for us. The Lord used us to 'stir up' some Christians, as they told us afterwards. So we had the privilege to pray with two brothers, one a Portuguese and the other a coloured man. More than ever do we need prayer that our life may be fully consecrated in our Captain's, that we might be able to point out the right course to those who are willing to steer for our glory-land. God bless the C.L.B. Crew and all their efforts in the lifeboat.

"People know the gold cord over here, too. It is our daily prayer that you may have a blessed Christmas in reaping many souls for the Master, that many when they enjoy his blessings may think of Him who left the unspeakable glory to save us, that our hearts and theirs may be open to receive Him, for in that lies the 'power to become children of God.'—Gilbert, John, and Jim."

## RAILWAY MEN IN CANADA.

A very large proportion of the men of our town are railroad employés. These men, on account of their occupation, involving as it does irregular hours, cannot be reached by the ordinary church services. A month or so ago the men of St. John's Church formed a Men's Association for the purpose of undertaking a work for Christ among the railroad men. They have rented a hall, and are fitting it up as reading-room, where the men may spend their spare hours comfortably and profitably. Bright Gospel meetings will also be held. We trust the Lord will move the hearts of his stewards to send us help for carrying on the work. Robt. P. McKim,

Curate in charge St. John's Church.

*Toronto Junction, Canada, Dec.* 12, 1893.

SUNDAYS IN SAVONA.—Of late years there has grown up a very reprehensible custom of working the cargoes on Sundays on board British ships, and on board British ships almost alone, in the Italian harbour of Savona, which prevents the crews joining in Sunday worship either on board their own ships or on shore.



## PASTOR A. G. BROWN'S WORK.

On Monday Pastor Archibald G. Brown celebrated his twenty-seventh anniversary at the East London Tabernacle. As at all gatherings in the spacious building, there was a large attendance at the public meeting in the evening, which was held in succession to a cheerful tea-party in the schoolroom. The meeting was presided over by Mr. T. A. Denny in his well-known genial manner.

In the course of a brief statement, Mr. Brown remarked upon the great change that has come over Bow since he first began his work there. He recognised also the fact that, although his teaching is unchanged, he himself has undergone physical change; time was when people went to the Tabernacle to hear "Young Brown," but now they are said to go to hear "Old Brown." There are to-day only three persons in membership who were in the church at its formation thirty-two years ago. When he settled twenty-seven years ago there were 250 members, of whom fifty are still left. At the present time there is a church membership of 2400—*bonâ-fide* attendants, to be found at the Lord's Table. The number on the register is 5560; whence it appears that during his pastorate over five thousand have been added to the church. Out of that number the vast majority have been saved through his ministry, and it had been his privilege to baptize over four thousand people upon a confession of their faith in Jesus.

Mr. Brown gave an encouraging account of the outside work—missionary and merciful—and asked for the prayers of God's people that increased blessing may be experienced in the future. Addresses were also delivered by other friends, Rev. G. D. Hooper, of Luton, making an excellent speech. He referred in sympathetic terms to the domestic trials of the worthy pastor, whose wife is still very ill. He also praised God for his fidelity to Evangelical doctrine; for, as the Chairman said, he preaches the pure Word of God without mitigation or apology.

## AN INDIAN SUNSET.

The purple landscape lies hushed and darkling,
And in the river
The downy grasses, in silver masses,
That gently quiver,
Are tipped with light from the gleaming west
In gold and topaz and amber drest.
Like saints communing with God at sundown
In ages olden;
On such an even we deem that heaven,
Its portals golden
To faith's keen vision has opened wide,
To cheer with glimpses of joys inside.

Isette Teresa Mody, LL.A.

## LIVERPOOL CHILDREN.

Two thousand of the poorest children of this city were entertained and feasted last week in St. George's Hall under the auspices of the Liverpool Sheltering Homes; 2,500 assembled in the morning at 12 o'clock, and 2,500 in the evening. They came from all parts of the city, and represented about thirty of the Mission, and evening ragged schools. The helping of these poor boys and girls, brought up in such terrible surroundings, and, in very many cases, under the influence of drunken and wicked parents, was a real duty, and the result, it is hoped, will be untold good.

## A GRATEFUL PRISONER.

The following telling letter was received last week by Mr. Wheatley, of the St. Giles' Christian Mission, from one who had served a lengthened period of imprisonment, and for whom he had been instrumental in securing good employment:—I cannot allow this season to pass without offering my sincere thanks for all the kindness shown us. I would not have found employment on receiving my liberty, had it not been for you; I should have had neither clothes to work nor home to live in. I am getting on well with my employer. May God bless you and the Mission Home always.

AGED CHRISTIAN BLIND.—A number of ministers and friends assembled on Thursday last at the Homes for the Aged Christian Blind, Hanley-road, Crouch Hill, when the inmates were entertained according to annual custom. About half of the inmates are between seventy and ninety years of age.

## THE PRESENT DISTRESS.

An East-end pastor writes:—"Your descriptions of the distress and need fall below the actual truth. The tales of suffering are sad indeed. In the heart and centre of the poorest part of East London, and working from year's end to year's end amongst the people, we know their condition. In the distribution of our Christmas dinners we have been obliged to refuse many cases of real poverty. One poor woman at the last moment came begging that she might be helped. We were able to give this case help, and the woman almost danced for joy. Desolate homes and aching hearts abound. Every East London pastor and worker owes a debt of gratitude to you for bringing this matter so prominently and wisely before your readers."

Another pastor says: "I was in despair, and resolved to have a special Sunday for the poor. Last Sunday week we had it, and I conducted the services. It looked like a sarcasm to appeal to such a congregation for money for the poor all round us. But to show how the poor help the poor our dear people gave over £50. It was all in coppers and small coins, with one or two exceptions. So we had something to distribute after all. We gave stuff for a good dinner to 330 families on Saturday. We clothed about 400 more during last week, and gave away many coal and grocery tickets. I am deeply thankful for all help sent to us."

## FIELD LANE INSTITUTION.

One of the best known of London's philanthropic agencies is the Field Lane Institution, in Vine-street, Clerkenwell-road. It comprises refuges, ragged-schools, servants' training home, boys and girls' certified industrial homes, crèche, and a host of other agencies for reaching and rescuing the struggling poor from situations of moral and spiritual peril and physical distress. For upwards of half-a-century it has been engaged with ever-increasing success in this noble ministry, and has attracted to its support a band of devoted Christian workers.

It is impossible to tabulate all the work, since a great deal of it is of a preventive and moral character. But here are some of the results from last year's report:—838 men and women sheltered in the refuges, and 268 persons placed in or assisted to obtain employment; 29 friendless girls trained in the servants' home; 2886 attendances at the crèche, 30,044 at the adult mission services, 74,450 at the Bible ragged-schools and classes, 5673 at the Band of Hope, 12,710 at the mothers' meetings; 20,528 distributions of broken food, 17,953 loaves of bread distributed, and 6402 hot dinners to poor children.

Resting on the same evangelical basis as at its inception, it proclaims the same simple Gospel and labours amongst a similar description of squalid poverty, whilst the high degree of efficiency it has attained under judicious management gives promise of a still more extended sphere of usefulness in the future. In order to this, however, the Institution stands in need of further and liberal support. Mr. Peregrine Platt, secretary, will gladly send a copy of the last annual report to any applicant.

## THE CHURCH'S NEED.

The notion of a Christianity that trusts to ceremony and celebration was quite foreign to the apostolic conception. On the day of Pentecost St. Peter prevailed by the word of his testimony. The three thousand felt the power of the truth and yielded to it—the Spirit of the Lord disposing and enabling them so to do. Thus they repented, believed, were baptized, were pardoned, were quickened to newness of life. That was the typical and significant day of our dispensation, a day which should be expected to repeat itself. True, there cannot be a second descent of the Holy Spirit, any more than there can be a second incarnation of the Son. But the Church should ask and look for a continuance of the mighty working of the Holy Ghost, and so for the conversion of thousands. The Church wants no other means of increase than those by which it was founded—the fire of the Holy Ghost, and the testimony of anointed witnesses, in sound speech that cannot be gainsaid testifying to Jesus, the Saviour, that He is the Christ of Israel, and the Lord of all.—*Dr. Donald Fraser.*

## A Y.P.S.C.E. GREETING.

WE have received the following lines on a card of greeting from our friends, Dr. F. E. Clark, President of the Y.P.S.C.E., and Mrs. Clark, dated Auburndale, Mass., December, 1893:—

"'For, looking backwards through the year,
Along the way our feet have pressed,
We seek sweet places everywhere,
Sweet places where our souls had rest.'"

"So say your friends, while they wish you the blessedness of a new year of service.

"A thousand leagues of wind-blown space,
A thousand leagues of sea,
Half of the great earth's hiding face
Divides mine eyes from thee.
The world is strong, the waves are wide,
But my good will is stronger still
Than wind or tide.

"These sentinels which Fate has set
To bar and hold me here,
I make my errand-men, to get
A message to thine ear.
The winds shall waft, the waters bear,
And, spite of seas, I, when I please,
Can reach thee everywhere.

"Prayers are like birds to find the way;
Thoughts have a swifter flight,
And these stream on and on all day,
Nor stop to rest at night."

## NEW YEAR'S DAY PRAYER FOR MISSIONS.

THE library of the Baptist Mission House was well filled on New Year's morning (Monday), when friends of missions generally met to unite in prayer on behalf of work among the heathen. Revs. C. C. Fenn, of the C.M.S., Wright Hay, of Dacca, and E. C. Gange, Mr. A. H. Baynes, and others, took part in the proceedings.

Dr. E. B. UNDERHILL, who presided, gave an address on the foundation of all mission work in the twofold fact that men are ruined and undone by sin, and that the Gospel has power to save. After depicting, in true yet startling terms, the ignorance, guilt, and misery prevailing in heathen lands—some of the grossest and saddest phases being sins which cannot even be mentioned—the chairman went on to give illustrations from his own forty-five years' experience in connection with missions of the power of the Gospel to save, transform, and raise the worst and vilest of mankind. These things being so, he called on all to go forward with fresh heart and zeal in the great work of publishing abroad the glad tidings of salvation.

## IN WELSH VALLEYS.

THE *Argus* (Newport, Mon.) gives an animated and sympathetic account of the work carried on by Mr. Wintle and his helpers at Pontnewydd and Pontymoile, more especially among the unemployed and distressed. The editor states that:—"In no county in England, perhaps, is the number of workless workers so large in proportion to the industrial population as it is in Monmouthshire. Through no act of their own, thousands of men, women, and children are, and have long been, on the verge of actual starvation." On Christmas Day 600 dinners were distributed to the most deserving cases. A free meal every day is still continued to the children at Pontymoile and Pontnewydd, while three meals a week are given at Pontymoile to mothers and one to fathers. One meal a week for fathers is also given at Pontnewydd.

Mr. Wintle would be thankful for any information likely to help him in the discovery of a "girl named Annie Maria Boytt, who lived with her parents at Pontymoile, left home on December 20, and has not since been heard of. She is fourteen years old, rather tall, and is pale and thin. When she left home she was wearing a thick brown dress and cap."

STIRLING TRACT ENTERPRISE.—Last year, ending September, 1893, the enormous number of nearly 19,000,000 periodicals, tracts, volumes, and booklets were issued. The numbers given gratuitously, for free distribution, amounted to 8,458,637, equal in value to £3,193 12s. 5d., while the donations received for gratuitous distribution amounted (including legacies) to £1,956 12s. 2½d. All this sum, as well as all the expenses connected with the working of the enterprise, have been entirely borne by the business department, so that every penny of the contributions sent in is devoted directly to missionary work.

## "A.L.O.E."

DEAR SIR,—The announcement of the death of Miss C. M. Tucker, A.L.O.E., in India, lends such a special interest to the last letter I received from my brother-in-law, Rev. T. R. Wade, C.M.S., that I venture to send you an extract. "A.L.O.E.'s" unnumbered friends in England will no doubt be glad to hear such recent tidings of her from one who has known her intimately since she went to India, eighteen years ago, and who greatly valued her work among the villages of the Punjab. Mr. Wade's letter is dated, Amritsar, November 29, and the extract is as follows:—

"Miss C. M. Tucker was brought in here from Batala last Saturday week, and now she is lying in the City Mission House, very weak and suffering from fever. I was with her yesterday, and we partook of the Holy Communion with several of the ladies. She joined in as much as she could, and seemed to thoroughly enjoy it. I heard her repeating distinctly the 'Glory to God in the highest.' She said to A., 'Do you notice any change?' and thinking there was a little hesitation in A.'s replying, she said, 'Oh don't be afraid to tell me. It would be so much nicer to enter in at the golden gates than to lie here.' She really now feels her work is over, and she is longing to depart and to be with Christ. The ladies have to press her to take proper nourishment. There is a trained nurse, and the ladies are devoted to her, so everything that is possible for love to do is done for her. I myself, do not think she will now be long with us."—Yours faithfully,

AGNES A. ANDERSON.

39, *Linden Gardens, W., December* 29.

We extract the following details from Press notices that have appeared:—The popular authoress, "A.L.O.E." ("A Lady of England"), otherwise simply MISS TUCKER, has passed away at the age of 72, at Batala, a populous city in Northern India, where she has been for 17 years actively engaged in missionary work. Batala is now in direct communication by rail with Lahore, the capital of the Punjab, and is about an hour's journey further north than Amritsar, the famous centre of Sikh influence. Miss Tucker's home was under the shadow of the Baring High School for native Christian boys, in whom she has taken the greatest and most loving interest. Her missionary friends, young and old, white and dark, tended and watched over her to the last. Her funeral was carried out according to native ideas as regards the mode of interment; that is to say, no coffin was used, the body being merely placed on a slab of wood and lowered into the ground. Many friends, English and native, came from Amritsar, Lahore, and other places to pay the last tribute of affection to her memory.

Rev. R. Clark, in communicating the intelligence, writes:—"The story of how she lived and laboured and died among the people to whom she was sent at the age of fifty-four, and with whom she remained, without ever once returning to England, till the age of seventy-two, will be one of the most interesting and stirring records in the annals of Missions. Her visits to zenanas in both town and village in her little dhoolie, her frequent journeys in native ekkas, her wonderful influence among the boys at the Baring High School at Batala, and her attachment to them and theirs to her, can never be forgotten."

## THE OPIUM CURSE IN CHINA.

REV. T. BRAMFITT, Wesleyan missionary, Hankow, writes on this subject in the "Notices" accompanying the January issue of the *Wesleyan Methodist Magazine*. He says: "Years ago people were ashamed to be known as opium smokers, and smoked only at night and in out-of-the-way opium dens, where there was little fear of detection. Now all this is changed. They smoke in broad daylight and talk freely of the fact, as though it were no more harmful than smoking tobacco or drinking tea. Opium dens are fearfully on the increase, and the proprietors provide not only opium, but every other evil thing with which they may bewitch and enslave the feeble mind of the Chinese youth. The climate of this land is enervating, and her ease-loving sons fall a ready prey to the drug which brings relief from pain, and makes the toiler half forget his toil, and helps the careworn wretch to lay aside the things which fret and chafe him in this weary world. All too often the Christian believer, who lacks the full heroism of that faith which cheerfully bears the cross of life, falls by the seductive power of the lethean drug."

Mr. Bramfitt relates some of the havoc opium has wrought in the Christian community, and adds: "These bad cases are but a few out of many which might be given, and show how wise the Church in China is when she decrees that no one who cultivates or sells or smokes opium shall remain within her pale."

## PROGRESS IN FLORENCE.

MR. F. A. FREER, of Bristol, now on a visit to Italy, reports the steady progress of the Baptist mission superintended by Rev. N. H. Shaw. He says: "I have attended a number of the meetings, both at the central station in Piazza Trinità, and at the branch in Via Palazzuolo. I have been pleased and cheered in witnessing the intelligent attention of the people, while I have been more and more dissatisfied with the place in which the meetings are held in Piazza Trinità. It consists of a vaulted room without light or ventilation other than that which comes through the doorway. It is accordingly dark, and when there is a full congregation, which, I am glad to say, is often the case, the air becomes so vitiated as to be certainly injurious to health. The great difficulty is to find and secure a better place equally central.

"The Friday evening meetings for Bible study have greatly interested me, and I have not missed one during my stay. They are well attended. I cannot doubt that these meetings are very useful as an educational influence, much needed, indeed, on account of the dense ignorance in which the people generally are kept by the Roman Catholic Church, wherever it is dominant.

"Notwithstanding the indifference of the cultivated classes generally towards all religion, and the hindrances in the way of aggressive evangelisation, no open-air preaching being allowed, and the houses being to so large an extent closed against the evangelist, it seems to me that the work under Mr. Shaw is going on steadily and quietly, making solid if not rapid progress."

## A CONFERENCE IN OXFORD.

DEAR FRIEND,—The proposed conference in the great hall of the examination schools of the University, for the Promotion of Practical Christianity, is of necessity put off until October 30 and 31 and November 1. This unavoidable postponement will give more time for prayer. The usefulness of this conference will greatly depend upon a preparatory work of the Spirit being obtained by believing prayer in the Name which has power with God. Is not Oxford worth praying for? May your readers pray for both the city and the University.

The following have promised, if God permit, to take part in this conference at the date now fixed:—Prebendary Webb-Peploe, Rev. Handley C. G. Moule, Rev. Hubert Brooke, Rev. F. B. Meyer, Rev. Evan Hopkins, and Mr. Robert Wilson, of Broughton Grange.

The curators of the University Examination Schools have very kindly sanctioned the change of date.—Sincerely yours,

ALFRED M. W. CHRISTOPHER.

*St. Aldate's, Oxford.*

## SEAMEN'S CHRISTMAS GATHERING.

SEVERAL hundreds of seamen, representing many nations, have had a Christmas réunion at the headquarters of the British and Foreign Sailors' Society, Shadwell, E. After tea came bright Gospel singing, interspersed with kindly words spoken of the great gift of God and the way to have a happy New Year, by Hon. Granville Waldegrave, Rev. E. W. Matthews, and Captain Clarke, some of the seamen present testifying to the saving and keeping power of Jesus Christ in calm and storm. At the close of this bright and happy meeting our Christmas ship was launched, and every seaman who came alongside had a share of the cargo. Any old "CHRISTIANS" or other Christian literature for distribution amongst seamen will be very thankfully received.

DAVID CARNEGIE.

*Sailors' Institute, Shadwell, E.*

PESHAWAR, INDIA.—We are glad to report good work being done among the men of the regiments stationed here. With the assistance of friends, meetings are being held. Hospital meetings have been a success, also meetings held in the prayer-room, and a kind friend's bungalow. The 5th Regiment had some converts before leaving the station, and we are hoping to have more workers in the [illegible] Regiment. T. W.

REQUESTS FOR PRAYER.—For blessing on a [illegible] weeks' mission commenced by Mr. Walter Notman in Auchterarder, N.B., on Sunday, December 31.—For blessing on a mission to be held in the West End by Rev. James Otey.—For a Christian worker in deep waters of affliction.—For two Christians, in circumstances of deep trial and perplexity, that God will be pleased to manifest his guidance.—For a beloved son, that he may know Jesus in simplicity.

(15)

# Letters to the Editor.

## THE PURITY MEETING IN CALCUTTA.

Dear Sir,—All can join heartily in the satisfaction of your Calcutta correspondent that such a veteran worker in the purity cause as Mr. Henry J. Wilson should have the opportunity of speaking to such a large audience in a city like Calcutta on the fundamental truths that underlie that great question. One is so sure that his words would go straight to the point.

But there was strange blundering on the part of the promoters of that meeting on two points. The Sir Romesh Chunder Mitter, whom your correspondent lauds for his "inflexible independence," is the High Court judge who, five years ago, riveted the chains of slavery upon poor little Luchminnin, of the Patna case (well known to your readers at the time). A year or two later he was one of the most determined opponents of the "Age of Consent Bill" in the Viceroy's Council—one of the most potent measures that has ever been passed in India for the protection of girls.

One of the objects of the meeting (as stated by your correspondent) was to protest against "the shameful inefficiency of the law to protect young girls as recently interpreted by an English judge of the High Court of Calcutta." Without in any way claiming that the Indian law for the protection of girls is perfect, I believe that any average commonsense Englishman would dissent from Mr. Justice Pigot's interpretation of it.

Clause 372 of the Indian Penal Code says:—Whoever sells, lets to hire, or otherwise disposes of any minor under the age of sixteen years, with intent that such minor shall be employed or used for the purpose of prostitution, or for *any unlawful and immoral purpose*, or knowing it to be likely that such minor will be employed or used for any such purpose, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall be liable to fine.

No form of words, it would be thought, could be more explicit than the above. In spite of this, however, Justice Pigot declared that while it would be illegal to sell the child for continual prostitution, it would not be illegal to decoy and sell that child for one act of violation; she was, therefore, sent back to her destroyers. I think that your readers will agree with me that a judge who could drive "a coach and horses" through such a plain sensible enactment as the foregoing would do the same through any further law that might be promulgated, and that what should be done is to educate public opinion to demand that righteous men should be chosen to administer the law in our Indian Empire.—Yours faithfully, Helen S. Dyer.

*London, Dec.* 29, 1893.

## DID YE RECEIVE THE HOLY GHOST?

Sir,—I am sorry to observe in this week's Christian an article on the above subject signed by "R. C. M.," in which he confounds conversion with the baptism of the Holy Ghost, on the strength of Paul's question to the disciples in Ephesus (Acts xix. 2), Did ye receive (*elabete*) the Holy Ghost, having believed (*pisteusantes*)?—as if the believing and the receiving the Holy Ghost took place at the same time. This, however, is a mistake. This phrase of a past participle followed by an indicative aorist occurs in every page of the New Testament, and I am quite safe in saying that not once in a hundred times (if ever) are the two events simultaneous. Take for example Matt. ii. 1, "Jesus having been born in Bethlehem (past participle), wise men came from the east to Jerusalem (aorist)." The wise men did not come to Jerusalem at the same moment that Jesus was born.

Besides, does "R. C. M." suppose that nobody believed in Christ before Pentecost? Or that Paul could convert twelve unbelievers by laying his hands on them?

No doubt we receive the Holy Ghost at conversion, but there are different administrations though the same Spirit (1 Cor. xii. 5). At conversion the Holy Ghost proceeds from the Son, for "If any man have not the Spirit of *Christ*, he is none of his" (Rom. viii.); and he who hath the *Son* hath life. But the Pentecostal Spirit proceeds not from the Son but the Father (John xv. 26). The Holy Ghost proceeding from the Son gives life; the Holy Ghost proceeding from the Father gives power (Luke xxiv. 49).

*Edinburgh, Dec.* 29, 1893. James Gall.

Dear Sir,—Your "Expository Notes" in this week's Christian contain a somewhat harsh condemnation of all who do not agree with the writer, stating that they are "not rightly dividing the word of truth," and implying that they are "dealing deceitfully with the Word of God." This seems rather strong language for a Protestant commentator to use with reference to his brother expositors, and would better befit the pen of an infallible Pope, whose *ipse dixit* decides the matter, and puts every one else in the wrong.

The whole question is far too wide to permit of settlement in the brief limits of the "Expository Notes," or of a letter in reply. But I would ask you to let your readers compare two statements, and judge from those whether the writer of "Expository Notes" is so very accurate in his solution of the passage, and in his condemnation of all who differ from him.

The "Notes" say of the Apostle's words: "It was a test question to prove whether they had heard and believed the good tidings of Jesus Christ, *for, if so, they would have received the Holy Ghost.*"

The Scriptures say (Acts viii. 12, 14, 15, 16): "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized. . . . When the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, *that they might receive the Holy Ghost* (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus)."

Here is a plain description of Christians, believers in the name of the Lord Jesus, who had received the Word of God and were baptized; and yet they had not "received the Holy Ghost."

*Reading, Dec.* 29, 1893. Hubert Brooke.

All the commentators that I have had the opportunity of consulting agree with the R.V., in translating "Did ye receive. . . when . . ?" and justify me in saying that "it is not rightly dividing the word of truth, to make these disciples who only knew the baptism of John, the counterpart of those who [now] believe in Christ"—[as crucified and risen].

The last paragraph of the Notes, beginning, "It is dealing deceitfully with the Word of God," lays down two principles which I am assured no commentator or teacher can afford to disregard, and which Mr. Brooke does not traverse.

The charge that I condemn those who do not agree with me, and that my words befit "an infallible Pope" are, I therefore submit, unjustified and irrelevant. I am satisfied that both the brethren who have written as above desire equally with myself to know and teach only the truth. Therefore, it is well to avoid too great sensitiveness on the one hand, and acerbity on the other. I will endeavour, God willing, to reply to these letters next week.

R. C. M.

## "THE COMING REVOLUTION."

Sir,—As an ardent Socialist, and a constant reader of The Christian from my boyhood, I have been much pained by the attack upon Socialism contained in your last week's issue, and beg that you will in fairness allow me to point out the unjustness of Rev. James Douglas' remarks. I should be equally just if I, as a Socialist, were to attack Christianity on the ground that members of Christian churches are some of the worst offenders in the "sweating" of the poor, and that it is a Christian Czar who persecutes the Stundists; and were to support my assertions of what Christianity is by quotations from some members of the Agapemone, or—if you will—from the Pope himself!

Mr. Douglas does just what we blame heathen for doing—but with less excuse than they—when they accuse "Christianity" of teaching drunkenness, uncleanness, cheating, and all the vices of the white man! The varieties of "Socialists" are just as pronounced as the varieties of "Christians," and it is not just or fair to decry Socialism, any more than it is to decry Christianity, because of the faults or extravagances of any or all of its professors.

It is much easier to make accusations than to refute them: I can only say that the statements made by Mr. Douglas as to Socialist "disbelief in Revelation," and "respect for Christ," and the statement that "there is no room left either for the fact of sin, or its Divine remedy . . . in the Cross," might be as truthfully predicated of teetotalism! There are teetotallers, as there are Socialists, who deny the fundamental doctrines of Christianity; there are Socialists as there are teetotallers, to whom these truths are utterly essential. And to make Socialism, and Socialists in general, responsible for the crimes of Anarchists is—well, worse than making Christianity, and Mr. Douglas himself, responsible for the deeds of the Inquisition, the massacre of St. Bartholomew, or the doings of "Holy Russia!"

If Mr. Douglas had contented himself with saying that some Socialists dream idle dreams, ignore the fact of the Fall, see no need of the Atonement, put man in the place of God, etc., he would have been, unfortunately, perfectly justified and perfectly correct. But the "fundamental doctrines" of Socialism are simple; they are (1) That much of the social evils which abound is due to unfair distribution of wealth. (2) That these evils can be largely remedied by the abolition of privilege and its claims. If all Christians had been, and were now, as good Socialists in their own practice as were Jesus Christ and his Apostles, there would have been no doctrines of dynamite, and the belief in the "Gospel of the Kingdom" would have satisfied the wildest dreamer. I refrain from more.—Yours in the "One Lord,"

Henry Bazett.

*Southwick, Brighton, Dec.* 31, 1893.

# THE DAY OF REST.

A New Year's address has been issued by the Working Men's Lord's Day Rest Association, which states that the question of Sunday observance concerns every worker. It touches the disposal of one-seventh of the lives of all mankind. The religious life of our country depends on the religious observance of the day of holy rest. To preserve this day of rest from the encroaches of needless labour has been for another year the aim of the Association. The Sacred Music on Sunday Bill would (if passed) have enabled every speculator for the public amusement to cater for business on Sundays, and it would have inflicted Sunday labour on vast numbers of professional musicians. The bill was vigorously opposed, discussed, postponed, and finally dropped.

Mr. Acland had received a large deputation from the Association against the Sunday opening of museums, and he had stated in Parliament that one of the chief obstacles to Sunday opening was the last vote of the House of Commons when Sunday opening was defeated by 166 votes against 39. Memorials signed by 146 delegates to the Trades Union Congress and by the officers of 149 religious and philanthropic societies were presented to Mr. Acland against Sunday opening.

The Railway Regulation Act and other efforts have improved the condition of railway servants as to Sunday rest. One of the most eminent counsel of the day has given his opinion that the Sunday concerts at the Albert Hall for money payment are illegal. So far as can be ascertained, no additional public museums or galleries have been opened on Sundays during the past year. At Derby a proposal to open the art gallery on Sunday was defeated. At Cardiff a public meeting was called to promote the Sunday opening movement, when an amendment against Sunday opening was carried by an overwhelming majority. The Trades Union Congress by sixty votes against fifty-eight decided not to hold political demonstrations on Sunday. The Bishop of Rochester's proposal to open museums on Sundays was opposed by the Bishops of London, Exeter, Gloucester, and others, and postponed. The House of Laymen of the Convocation of Canterbury, led by Lords Selborne and Harrowby, Sir Douglas Fox, Mr. Spottiswoode and others, passed unanimously a resolution against the Sunday opening of museums.

The Sunday opening of the Chicago Exhibition was a great failure, and by twenty-four votes against four the commissioners decided to close. All the postage stamps now issued in Belgium have attached to them a small perforated label containing the words, "not to be delivered on Sundays." The label must be torn off by persons who wish their letters to be delivered on Sundays. A Lord's Day Union for India has been formed; 238,000 publications have been issued; 490 sermons on Sunday observance have been preached, twenty-seven illustrated lectures and thirty-eight addresses at meetings have been delivered. Posters with the opinions of public men have been exhibited at railway stations and numerous other efforts made.

The committee ask for the sympathetic co-operation of all who feel that the preservation of the Lord's Day is worth fighting for.

BEQUESTS.—By the will of the late Mrs. Martin, widow of a former Bolton manufacturer, philanthropic and religious institutions benefit to the extent of £30,000. Amongst other bequests there are £3000 each to the London Missionary Society, the Bible Society, the Lancashire Independent College, and the Bolton Infirmary; £2000 to the Religious Tract Society, £1000 to the Lancashire Congregational Union, and £500 to Dr. Stephenson's Children's Home.

INDIAN CANTONMENTS SCANDALS.—In the House of Commons, December 29, the Right Hon. James Stansfeld, M.P., presented an important petition from the representatives of the Conference of Women Workers which met at Leeds in November, under the presidency of Mrs. Boyd Carpenter, wife of the Bishop of Ripon. The petition, which bore the signatures of the Hon. Mrs. Lyttelton, of Eccles, Mrs. Creighton, wife of the Bishop of Peterborough, Lady Frederick Cavendish, Mrs. Boyd Carpenter, Lady Frances Balfour, the Hon. Mrs. E. S. Talbot, of Leeds, Miss Clifford, Poor Law Guardian, Bristol, and other influential women, expressed the earnest desire that the resolution of the House of Commons of June 5, 1888, which declared: "That, in the opinion of this House, any mere suspension of measures for the compulsory examination of women, and for licensing and regulating prostitution in India, is insufficient; and the legislation which enjoins, authorises, and permits such measures ought to be repealed," should be carried out "loyally and without evasion."

## SCOTTISH NOTES.

A DEMONSTRATION in favour of Medical Missions was held last week at Bathgate.

Dr. John G. Paton, having completed his tour in Ireland, is once more in Scotland, addressing large assemblies of his countrymen.

The death of Mr. Jas. Cunningham, senior, manufacturer, Dundee, deprives the Free Church of a warm and generous supporter.

The death is reported of Mr. John Kydd, a native of Montrose, and a worker in the service of the British Central Africa Administration.

The numbers of students attending the different Free Church Divinity Halls this session, are as follows:—Edinburgh 137, Glasgow 89, and Aberdeen 31.

Lord Young, one of the Scottish judges, in a recent charge at Glasgow, commented on the conspicuous absence of serious crime in such a great and populous community.

The well-known worker among Glasgow poor, "The Amateur Vagrant," issues a strong appeal in *The Daily Mail* for help in money and clothing to be sent to 115, Bath-street, Glasgow.

That Mr. Spurgeon was loved and revered by the Baptists of Scotland has been made evident at Leith by the laying of the memorial stone of a new church, which is to be called the Spurgeon Memorial Temple.

In the January number of *The Free Church Monthly* there is a sermon by the Moderator, Dr. W. Smith, of Edinburgh, on "Strong Young Men." This is a new departure; sermons are to appear monthly under the title, "The Free Church Pulpit."

The annual Christmas dinner to the poor of Glasgow, provided by the business men of the city, was given in the City Halls. Provision was made for about 3500 guests, and as these could not all be accommodated in the main hall, two of the smaller halls in front were requisitioned.

London has gained an acquisition to its pulpit power in the translation of Rev. David McQueen from Pleasance U.P. Church, Edinburgh, where he has laboured for the past six years with marked success, having increased the membership of the church, which is situated in a very necessitous district, from 115 to 450.

A very successful series of evangelistic meetings have been carried on by Mr. D. McLachlan, evangelist, and the pastor, Rev. W. C. McDougall, in the West Free Church, Coatbridge. The town is greatly cursed by the common public-house, and, in addition, there is the evil of Sabbath labour carried on to a great extent.

The largest Bible-class we have heard of in Scotland, is that which meets in the Queens' Rooms, Glasgow. It numbers 300, and is taught by Mr. Maclean, one of the elders in Wellington-street U.P. Church. Its members are mostly engaged during the week in shops, warehouses, mills, and other places of business in the city.

The work in connection with Cowcaddens Free Church continues to be prosecuted by Rev. William Ross and his assistants with unflagging zeal and unfailing success. At the bi-monthly communion, forty-seven new members were admitted, most of them from the non-church-going class. This congregation has now ninety office bearers.

Rev. A. F. Forest, of Renfield-street U.P. Church, Glasgow, is this winter carrying on a good work among young men. His church is crowded with them every Sabbath evening, and the subjects dealt with are such as deeply interest them. Many are led to join the Young Men's Christian Association, which is rapidly becoming a very powerful institution.

The Prison Aid Society of Glasgow continues to do excellent work. A recent case shows conclusively that even the most hardened criminals can be reclaimed. A man who had spent thirty-five years in prison has now for a considerable time been in regular employment, and is in every respect an upright man, who has the respect of his companions.

Dr. George Smith, secretary of the Foreign Mission Committee of the Free Church of Scotland, has received several letters from the church's missionaries in east Central Africa. Dr. W. A. Elmslie and Dr. Cross, of the Livingstonia Mission, report considerable progress both ecclesiastically and educationally in the northern portion of British Central Africa.

In most of the Scotch towns the public-houses were closed on New Year's Day, and the consequence was that the streets were free from those scenes which made walking on them a pain to any Christian man. In Glasgow, however, these houses were kept open till 3 p.m., and this was done after a protracted discussion by the publicans, who divided on the question, when the 3 o'clock hour was carried by ninety-eight to ninety-two.

Rev. George Bain, of Pitcaple, Aberdeenshire, who died a few days ago in Edinburgh, at the advanced age of eighty-five, was one who had a remarkable record as a minister. He was, from the time of the revival in Ulster, identified with aggressive work, and one of the supports of the great Huntly gatherings, where so many were won for Christ. Over and over again his beloved Pitcaple was visited by times of refreshing. He was one of Mr. Duncan Mathieson's bosom friends.

The latest development of the work of the United Evangelistic Association of Glasgow is vigorous open-air meetings near Sauchiehall-street, on Saturday and Sabbath evenings, in which the entire force of the young men of the Bible Training Institute is enlisted. About £400 a month are expended on the work of the Association, and only £600 have been sent in since Lord Overtoun appealed for special subscriptions to meet the deficit. This sum will require to be largely increased if the work is to be carried on as before.

## IRISH NOTES.

REV. ROBERT WILSON, of Cargycreedy, has been appointed a Presbyterian missionary to India.

Watch-night services, which in most instances were largely attended, were held on Sunday night in all Methodist and in many Episcopalian and Presbyterian churches in Ireland.

A bequest of £1,300 has been left by the late Mrs. Innes, of Enniskillen, to the Society for orphans of ministers and missionaries and other objects connected with the Presbyterian church.

Evangelistic services have been held in Ardara, co Donegal, by Rev. Jno. Wilson, of Dunkineely, and in Duncairn Gardens New Church, Belfast, by Rev. Thomas Cook, Wesleyan evangelist.

The Misses Black, who have been labouring for ten years as missionaries in China, are home at present, and have been addressing, with great power and much interest, a series of meetings in the North of Ireland on behalf of missions.

Dr. John G. Paton, after visiting several towns and cities in this country, paid his farewell visit to Ireland, when he addressed a very large audience in the Ulster Hall, Belfast, and expressed himself as having been greatly pleased with his tour through the country.

*** With reference to a note in a recent issue, we are desired to state that Mr. G. B. Millar is not now attached to the Faith Mission.

## CHRISTIAN ENDEAVOUR NOTES.

A NEW branch has been formed in Hereford.

At Wilmington, Del., the Endeavourers are giving free Sunday breakfasts to poor children.

A united meeting of four local C.E. Societies has been held at Taunton with much enthusiasm.

The Ramsden Road Society, Balham, formed in July last, has grown greatly, and resulted in much blessing.

The Auckland Provincial C.E. Union reported at its first convention, thirty societies and over 1000 members.

The South London C.E. Societies have formed a District Union, and intend holding an inaugural meeting on January 30.

We hear from Toronto that "the affiliation of the Epworth League and Christian Endeavour Society in Canada is, as judged by results, a great success."

Dr. F. E. Clark issues a "familiar letter" to C.E. members, urging them strongly to throw themselves thoroughly into the observance of the Week of Prayer.

A series of seven missionary meetings, planned by the C.E. Societies in co-operation with the pastors of the churches, has been conducted in Washington and Warren Counties, New York.

The Oldham Road C.E. Society, Manchester, has celebrated its third anniversary. Addresses were given afternoon and evening by Revs. F. B. Meyer and W. H. Towers. After tea, a missionary prayer-meeting was held, which was presided over by Rev. Jonathan Lees, of Tien-tsin, China.

LIBERIA, WEST AFRICA.—A favourable account is given by the American Colonisation Society of this black men's republic. The Christian population, numbering about 35,000, is composed in about equal parts of natives and the colonists, that is to say, black men from the Southern States of the American Union. Besides these, there are between one and two million aborigines, who are pagans or Mohammedans. The drink question causes little trouble, for Liberia has absolutely no drinking saloons. In the United States there are associations supported by the negroes, and designed to give information as to the advantages of emigrating to the little free republic inhabited and governed entirely by their own race.

## THE Y.M.C.A.

A NEW association has just been formed at Belper, near Derby.

The Cork Y.M.C.A. building will be opened in March next.

Mr. Henry Varley will commence a mission at the Bristol Association on January 8.

At the quarterly meeting of Carluke United Association, Mr. John Shirlaw read a paper on "Unity," based on Psalm cxxxiii., after which a large number of members took part.

The Croydon and Abergavenny Associations have each a new building in course of erection, which they purpose opening during next year, in commemoration of the Y.M.C.A. Jubilee.

The annual meeting of the West Hartlepool Association, has just been held, under the presidency of Mr. R. W. Vick, J.P. There are 300 members and associates connected with the institution.

The annual meetings of Aberdeen morning and afternoon Bible-classes took the form of an "At Home," with conferences following. Mr. Glenesk, of the Congo Mission, an old member of the Association, is home on a visit.

The Bradford Association issue a report showing that the religious work has been kept well to the front; that the lodging-house, open-air, and temperance work has gone on usefully. The former secretary (Mr. Gardiner) is now a missionary in Ceylon.

Mr. Budgett Meakin speaks in warm terms of the Y.M.C.A. work which is being done in many countries he has visited. He found that the comparatively young association at Mexico is already exerting a great influence over the young men of that city.

At a recent District Conference held in Callander many Associations in the sub-district were represented. The reports showed that useful work was being carried on. Rev. Alex. Andrew, of the Stirling Tract Enterprise, gave an instructive address on "Motives and Methods in Christian Work."

The first convention of the Bombay District Union of Y.M.C.A.'s was held in that city on Saturday, December 9th. This District Union of Associations, it is said, has been put into such thorough working order that it would compare favourably in efficient working with any district in the whole of England or Ireland.

Mr. Victor Buxton, who in the early part of next year, is taking a tour in the East, has consented to visit the Associations recently formed in Egypt and Palestine, by Mr. George Holmes, Missionary Travelling Secretary. The Associations at Gibraltar and Malta, also, will probably receive the encouragement of a visit by the Hon. Granville Waldegrave.

The southern section of the Glasgow United Y.M.C.A. issue a report showing vigorous work in the great and growing districts of the city lying south of the river. The branches have been kept in full action; the fellowship and evangelistic operations have been carried on fruitfully; and three new branches have been added. Thus the workers feel encouraged in reviewing the work of the past year.

Encouraging reports are to hand concerning the work that is being done in the Bombay Presidency, by Mr. Robert McCann, the missionary travelling secretary, sent out by the English National Council. His commission is that of organising and strengthening special Christian work amongst the young men of the Presidency, and the committee with whom he is co-operating to this end are much cheered by the result of his first year's work. Rev. Dr. Robertson, of Nagpoor, who is now in this country, speaks very highly of the value of the mission.

## THE Y.W.C.A.

MRS. BAEYERTZ'S recent mission to Ryde, in connection with the work of the Y.W.C.A. of that town, proved very successful.

At Cambusbarron a united social meeting of the Y.M.C.A. and the Y.W.C.A. was lately held. There was a good attendance of both societies, along with a few friends. Addresses were given by Mrs. Scrimgeour, Revs. M. Miller and R. Turnbull.

The Derby branch reports steady work and considerable encouragement. The total number of members under the head of Derby is 414, divided as follows:—Derby Centre 302, including 20 at Quarndon, Christ Church 62, Duffield 28, Nurses' Union 22.

A series of temperance lectures has been given in seven different parts of London in connection with the Y.W.C.A. and much interest has been awakened. Large numbers of young people have gathered to be instructed and stimulated in temperance facts, and the workers had the great satisfaction of taking 325 pledges. Another result was the putting on of 440 pieces of "blue ribbon," some taken by the new converts, and some by old temperance workers who had let slip this valuable silent testimony.

## AMERICAN NOTES.

Five missionaries, all from one church in Inglewood, California, have sailed for Siam.

With the New Year Mr. Jacob Freshman's Hebrew Christian Mission, New York, is transferred to the City Mission.

The brotherhood of St. Andrew, Chicago, has organised an employment bureau, for the benefit of deserving men out of work.

Mr. Charles Minor has been evangelising with success, at Trenton, N.J., in connection with the Y.M.C.A.; and also in Brooklyn.

Mr. Sam. P. Jones, the Southern Evangelist, has recently conducted missions with immense audiences at Memphis, Tenn., and Birmingham, Ala.

After leaving Atalanta, Rev. E. P. Hammond held meetings in different parts of Georgia and Florida, many young people being brought under religious impression.

In the New York *Independent*, a head master makes a vigorous protest against the excessive devotion to athletic sports that is in vogue at Yale, Princeton, and other great American Colleges.

The Jerry McAuley Rescue Mission in New York, is suffering from the financial stress. There are now thirty such missions in the city, largely as the result of Mr. McAuley's pioneer work at Water Street.

A general evangelistic movement is to be begun in Brooklyn during the Week of Prayer. A series of Union meetings, to be continued indefinitely, has been commenced in one of the Baptist churches, New York.

Detroit has been greatly stirred by a series of Union revival meetings under Dr. J. W. Chapman. Every co-operating church has received an impetus, and all classes of the community have been more or less reached.

The recent municipal elections in Massachusetts were not quite so favourable to the temperance cause as was expected. In Worcester, however, where Mr. E. Murphy is carrying on a splendid temperance work, the vote in favour of licence was decreased, and that in favour of no licence increased.

Dr. A. J. Gordon's magazine, *The Watchword*, for 1894, will have a department on "Rescue Work," in which will be given interesting sketches and reports of work among the lost and fallen in various missions and homes of different cities, and striking incidents and illustrations of God's grace in connection with the same.

Rev. B. Fay Mills evangelised for several weeks at Grand Rapids, Mich., and the City was greatly blessed. The churches are revived, and hundreds have confessed Christ. Mr. Mills has also laboured for ten days in Ann Arbor, Mich., and his work has been eminently blessed, especially among the three thousand students in the University.

A blessed work of grace, under the direction of Dr. L. W. Munhall, in which the Presbyterian, Methodist, and Baptist Churches of Rondout, N.Y., are harmoniously united, has been in progress. The entire community is moved as never before. Every home in Rondout has been visited by Christian women, and the people kindly and cordially invited to attend the meetings.

Rev. Dr. J. J. Moore, senior bishop of the African Methodist Episcopal Zion Church, recently died at Greensboro, N.C. He was the oldest bishop of any denomination in America, being ninety years old, He has been an itinerant minister more than sixty years, and has held the office of bishop nearly twenty-six years. His labours extended from New England to California, including nearly every State in the Union.

The New York City Mission and Tract Society has established mission chapels through the most neglected districts of the city below Fourteenth-street. The Society now supports three English, two German, one Italian, and one Hebrew church, besides four Sunday-schools, with 3,500 scholars. One of these schools is for Chinese. There are forty-five women missionaries, some of whom are trained nurses. There are, besides, three day nurseries and a home for nurses and missionaries supported by the Society.

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THE CHINESE WOMAN'S BIBLE MISSION has a quarterly paper entitled *The Lamp of China*. (1s. yearly. *Nisbet.*) The January issue contains some interesting items of intelligence and stimulating articles. The hon. organiser and treasurer of the mission is Mrs. Elborough Woodcock, 28, Wilton-crescent, S.W.

THE FLOODS IN JAPAN.—Mr. R. Wilson, Broughton Grange, Cockermouth, has been able to forward £50 to his daughter working at Matsuye, Japan, for the relief of the sufferers from the late typhoon and floods. Further help will be welcomed. It is trusted that these expressions of Christian sympathy with the natives will exercise a good influence in opening their hearts to the Gospel message.

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## TEMPERANCE NOTES.

A correspondent of *The Daily Chronicle* calls earnest attention to the gambling permitted and even encouraged in East-end public-houses.

In Norway temperance women asked the public authorities to make it unlawful for women or girls to serve in public-houses. The request has been granted.

The Free Church Presbytery, Dundee, have issued a strong letter on the evil wrought by drinking customs—as, for example, treating in business transactions, "adjournment to the public-house" on all manner of pretexts, and finally the deplorable habit of New Year drinking and "first-footing."

Mr. Ralph Temple, of the American Cyclist Team, says:—"I would advise total abstinence from all alcoholic liquors whatever. I have found pure buttermilk to be the best drink to allay thirst, but do not advise drinking in quantity. Soda-and-milk is another good drink. Clearing the throat often with clean cool water is as good as anything. Drink as little as possible. Smokers will find more trouble in this respect than those who do not indulge."

In view of the excessive drinking sometimes observed at Christmas in the ranks, the Duke of Connaught issued, at Aldershot, the following order: "Until the dinners (on Christmas day) are served no beer is to be allowed in the men's rooms, and the total amount allowed to be passed into the rooms during the day is not to exceed one quart per man. No spirits are to be permitted to be taken into the barrack-rooms." This order has been much commented upon, but it had apparently very little effect on the garrison, which was as well supplied as heretofore with liquors of all descriptions.

A joint meeting of the British Medical Association Inebriates Legislation Committee, the Society for the Study of Inebriety, and the Homes for Inebriates Association, was held last week at the offices of the former association, 429, Strand, to receive a report of the joint deputation to the Home Secretary on the question of the compulsory seclusion of inebriates. In the course of various addresses it was strongly urged that unless power be given for the compulsory detention of inebriates, little real good will be effected. This, of course, involves due precautions to prevent unauthorised persons improperly opening homes or detaining inmates.

The president of the Australasian W.C.T.U. gives these reasons for a week of prayer, self-denial, and special effort by the white-ribboners of that country:—1. The annual drink bill of South Australia is a million and a-quarter of money (£1,250,000), which would send out 12,500 missionaries at a salary of £100 per year. 2. The annual drink bill of New South Wales, Victoria, and New Zealand is thirteen and a quarter millions (£13,250,000), a larger amount than that raised the world over for Foreign Missions. 3. The annual drink bill for Australia is twenty millions (£20,000,000), a greater sum than that paid by the British nation for the liberation of the slaves.

In an article on the Colonies, *The Times* says:—"The Act passed by the Legislature of New Zealand for the regulation of the sale of liquor in the colony is tolerably drastic. The Parliamentary electoral rolls serve the secondary purpose of licensing rolls. Women have a vote, therefore, with regard to the continuance, the increase, or the diminution of the number of licences. With a few unimportant exceptions the issue of fresh licences will be subject to the consent of the electorate, and will be voted upon by ballot. Stringent conditions are included in the Act as to forfeiture of licences. Clubs, which have hitherto been regarded as private institutions existing under charter from the Colonial Secretary, are for the future to be subject to inspection by the police or by any inspector of licensed premises."

On Saturday night, the annual dinner was given in Wardour Hall by the West London Mission, to men found under the influence of liquor in the streets on the previous night. Nearly 200 men sat down to dinner. Among the speakers was the chairman of the County Council, who in the course of his address used a very effective illustration. Most of the men present spent 1s. a day on drink, and would probably spend more if they had it. Now, suppose they saved that shilling from the age of twenty to fifty, instead of sixty, what would be the result? Mr. Hutton then laid out on a table bag after bag of new farthings, to the number of 1,000, and by this means brought home vividly to his audience what they might save. The coins were taken out of the bags and made into piles on the table. At the close many of the men signed the pledge.

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PROTESTANT LECTURES.—Rev. William Frith, of Haringay, N., has delivered a series of lectures under the auspices of the Bristol and Clifton Protestant League. Local ministers and others supported him at the meetings, which were fairly well attended.

## WE HAVE A GREAT HIGH PRIEST.

Who hath passed through the heavens—Jesus, the Son of God.

Let us hold fast our confession

Not a High Priest who cannot sympathise with our infirmities.

In all points (body, soul, spirit—Luke iv.) tempted like as we are—without sin.

Let us come with confidence to the Throne of Grace. that we may obtain compassion and find grace to help in time of need.

Glorified not Himself to be made a High Priest, but He that said unto Him, "My Son, this day have I begotten Thee" (from the dead).

Though Son, He learned obedience by the things He suffered.

Author of eternal salvation to all that obey Him.

Declared of God High Priest after the order of Melchisedek.

First King of Righteousness: after that King of Peace.

Continueth ever; hath an untransferable priesthood.

Able to save to the uttermost them that come unto God by Him.

Ever liveth to make intercession for them.

Holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

The Son, perfected for evermore.

We have such a High Priest on the right hand of the Throne of Majesty in heaven.

If He were on earth He would not be a priest at all.

By his own blood He entered once for all into the holy place, having obtained eternal redemption.

Through the eternal Spirit offered Himself without spot to God.

A second time, apart from sin, He shall appear to them that wait for Him, unto salvation.

In the end of the ages He appeared to put away sin by the sacrifice of Himself.

Having, therefore, liberty to enter the holiest by Jesus' blood—by a new and living way which He hath opened through the veil, his flesh,

And having a Great Priest over the house of God,

Let us draw near with true heart, in fulness of faith, heart sprinkled from evil conscience, body washed with pure water.

Let us hold fast the confession of our hope—for the Promiser is faithful.

Let us consider one another to provoke unto love and to good works,

Not forsaking the assembling of ourselves together,

But exhorting one another—so much the more as ye see the day drawing nigh. R. C. M.

[The above forms Miss Macpherson's message for 1894 to her friends. She will be glad to send the card on receipt of a penny stamp. One of the chief evils of the day is priestcraft; one of the greatest needs is instruction as to the priesthood of Jesus, the Son of God.]

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## NOTES FROM BARCELONA.

Mr. Jose Jimenez Ronsero, evangelist, writes to Mr. William Greene:—"I wish to congratulate you on the good results obtained by the Gospel Mission carried on at Caldas de Montbrey, Province of Barcelona, where I recently passed four days. I found that nearly all the inhabitants are instructed in the Gospel.

"I had the pleasure of visiting the schools under the direction of Miss Lawrence, and was quite delighted with the advanced state of the instruction given to the scholars, particularly the girls. Who knows but that from among the students a Spanish Lincoln may not spring up? I had the honour of holding a conference in the hall, which was completely filled. My address was directed principally to the importance of the Bible, and the great results obtained everywhere it has been studied. The close attention quite astonished me. You would have thought that you were in a hall in London. After the meeting I sold twenty-three books."

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## CHRISTIAN FRATERNITY.

An interesting incident occurred a fortnight ago at a wedding in an Episcopal Church, Hampstead. The bride and groom were members of the Church of England. Dr. Newman Hall acted as father, and at the close of the service was invited by the vicar to address the company in the church, which he did from the chancel steps.

An M.P. informs us that on several occasions he has addressed congregations by invitation of the rector at the close of the regular service on Sunday evening, which is quite lawful, when thus requested, and after the benediction, the entire service having been first completed.

## OBITUARY.

MISS E. C. CORNFORD, SHAOU-HING, CHINA.

BISHOP MOULE, Mid-China, writes expressing his deep sorrow, and that of the whole mission, at the death of Miss Cornford. It took place at Cheefoo, in Shan-tung, whither she had gone on medical advice to promote convalescence after a serious attack of malarial fever. The illness returned, and in spite of devoted nursing by Miss Bullock and Miss Clarke, she died.—*Church Missionary Intelligencer.*

MISS F. A. ADAMS.

Many of our readers will regret to hear that Miss Fanny Ann Adams, of Camberwell, who for many years has led the psalmody at the Central Noon Meeting at 186, Aldersgate-street, E.C., on Mondays, passed away on December 19, aged 36 years. She was also known as an active worker in connection with the choir at Messrs. Moody and Sankey's meetings. It is a singular coincidence that the chairman and the organist of the Monday prayer-meeting should have passed to their heavenly rest in the close of the same year.

BISHOP HARPER, NEW ZEALAND.

A telegram from Wellington, New Zealand, announces that the Right Rev. Dr. Henry John Chitty Harper, formerly Bishop of Christchurch and Primate of New Zealand, died on Wednesday, Dec. 27. He was born at Gosport in 1807, and educated at Queen's College, Oxford; he acted from 1832 until 1840 as "conduct," or chaplain, at Eton. He was then appointed to the charge of Strathfield-Mortimer, Berkshire, which he held until 1856, when he was consecrated first Bishop of Christchurch by Archbishop Sumner. In 1859 he was made Primate of New Zealand, in which post he remained for twenty years. Since 1889 he has lived in retirement.

MR. PETER SCOTT, LIVERPOOL.

Many workers in distant lands will have cause to mourn the loss, through influenza, after a week's illness, of one who has for some years been a true helper in the Lord. In 1886, Mr. Scott went out with Mr. Swan to Africa, returning in the following year—his health forbidding a longer stay. Since then he made a special line of service for himself by showing helpfulness to missionaries coming and going; meeting the vessels, aiding in luggage difficulties, and giving them hospitality while staying in Liverpool. Moreover, he turned his acquaintance with foreign trade to good account by acting voluntarily as business agent at home for many missionaries abroad, whom he practically undertook to represent here by attending to necessary business matters, and thus doing them genuine service. A friend describes him thus: "He was not a public character, but a quiet man, known by few as one who helped in any way that was in his power, wherever he saw need." Such willing helpers are all too few, and his place will not easily be filled.

MRS. WORTHINGTON-ATKIN.

We regret to record the death of the wife of the rector of St. Peter's, Cork, and of the "Daily Prayer Union." Her death resulted from influenza at the early age of thirty-five years. She was an active and successful worker amongst young women, and has conducted an evangelistic meeting for young women every Wednesday evening, which was very largely attended. She was also an active Sunday school teacher, and her counsel at teachers' meetings was always most helpful. She had a sweet voice, and loved to sing hymns to the sick and invalids of the parish. The poor found in her a real friend. Many will for years miss her kind deeds, her sweet and gentle voice, and her loving smile. Truly "she did what she could" for the Saviour whom she loved so dearly. She was a devoted mother, an affectionate wife, and a true helpmeet to her husband. She was a member of the committee of The Maternity, also of the "Penny Dinner," etc., and has worked for the Y.W.C.A. for many years. The funeral sermon was preached by Canon Harley, of Holy Trinity.

MISS EMILY SARAH HOLT.

There will be many to mourn the death, at her residence, Balham House, Balham, of this accomplished authoress, whose historical tales have for many years occupied a remarkable place in general esteem and acceptance. Miss Holt had been for some years failing somewhat in health, but with indomitable energy of spirit, she triumphed over bodily weakness, and continued her painstaking researches—for every tale was the result of much study of old and faded documents stowed away in ancient English houses, or in the British Museum; her exquisitely written tales being based on accurate knowledge of historical facts.

We understand that Miss Holt had been seriously ill for about a month, but had become so much better in health that her recovery was expected. Miss Holt's first published work was entitled "Royal Ladies," and was a purely historical production, similar to Miss Strickland's "Lives of the Queens of England." Her first religious tale, "Mistress Margery," appeared in 1868, since which one or more stories from her pen have appeared each year. They are all of a distinctly Protestant character, and have done much towards educating the young in Reformation principles. Her work on earth is ended, but, through her books, her influence for good will continue for many years to come. Miss Holt was the only sister of Mr. James Maden Holt, formerly chairman of the Church Association. Her works are published by Messrs. J. F. Shaw and Co. Her last book, ONE SNOWY NIGHT, was issued in November last, and heartily commended in our issue for November 23. The funeral took place at Bacup, Miss Holt's native place.

## EVANGELISTIC NOTES.

**Mr. William Forbes** has been labouring for several weeks in Glasgow. On Thursday last he was at Coatbridge Free West Church.

**Mr. Henry Smith** completed on Sunday week a special mission at the Wesleyan Chapel, Coxhoe. Many professed to receive pardon and life. Later on he commenced his fourth mission at Nawton, Yorks.

**Monmouthshire.**—A three weeks' mission has been held by Mr. Alexander Clark at the Town Hall, Usk, Mon., at the invitation of the Y.M.C.A. The meetings were well attended, especially on Sundays, and much good has resulted. Sinners have been converted, and Christians aroused.

**Birkenhead.**—Mr. James Eyres has just completed a fortnight's successful mission in the Lowe-street Wesleyan Chapel, with signal manifestations of God's presence and power. Many have been saved, and the Lord's own people have been greatly quickened. A farewell address was given to converts and workers, closing a memorable mission.—J. K.

**North Sunderland.**—Evangelistic services were conducted by Mr. W. Hall in the Presbyterian Church, North Sunderland, from December 3 to 21. The meetings were well attended, while the addresses were clear and earnest, and it is believed there will be good results in the quickening and establishing in the faith of believers, and in the beginnings of spiritual life in others.

**Soldiers in Canterbury.**—God is giving us much blessing in mission work. Numbers of the soldiers in our depôt attend the meetings, and several have been led to the Saviour. We give them tea on Sunday afternoons, and thus get a goodly number at our afternoon and evening service. We hope ere long to secure a small room to open as a Soldiers' Home.—GEORGE HEATH, *Ethelbert Villa, Norman-road, Canterbury.*

**Hampstead.**—During the earlier part of December Mr. George Clarke conducted a united evangelistic mission in Trinity Presbyterian Church and Heath-street Baptist Chapel, Hampstead. The evening meetings were largely attended, and the preaching of the Gospel was equally blessed, many through the power of the Spirit finding salvation in Jesus. The afternoon Bible readings were also full of instruction, and many older Christians were glad to profit by Mr. Clarke's teaching. Both congregations have been revived and strengthened.—J. E. J.

**Manchester.**—Last Sunday we had Messrs. Bewley and Frank Weaver at Mill-street Mission Room, a branch of the Manchester City Mission, and I wish to testify to the blessing our young friends brought with them. Many came out for Christ. Mr. Bewley spoke with great power, and Frank sang the Gospel clearly and powerfully. Some time ago Frank gave his testimony in his own town, where he is well known, confessing his sinful life and his conversion by God's almighty grace, and singing as a solo No. 564 in Mr. Sankey's "Songs and Solos." Several young men have said, "Ah, Frank, if He could save you He can save me." I would ask the Lord's people very earnestly to follow these young evangelists with prayer.—CHAS. H. JOHNSON.

**Church Parochial Missions Society.**—The following Missions have been arranged for the month of January. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken, Jan. 6—22, Maindee, Newport, Mon.; Jan. 27—Feb. 12, St. Bede's, Liverpool; Rev. Preb. Askwith, Jan. 27—Feb. 7, St. Mary's, Walton-on-the-Hill, Liverpool; Rev. J. S. Barrass, Jan. 27—Feb. 7, All Saints', Stoneycroft, Liverpool; Rev. W. St. Hill Bourne, Jan. 27—Feb. 7, Christ Church, Kensington, Liverpool; Rev. W. Bryan-Brown, Jan. 27—Feb. 7, All Saints', Liverpool; Rev. T. E. Cleworth, Jan. 27—Feb. 7, St. Luke's, Liverpool; Rev. A. R. D'Arcy, Jan. 27—Feb. 7, St. Polycarp, St. Domingo Grove, Liverpool; Rev. J. Edwards, Jan. 27—Feb. 7, St. Athanasius', Kirkdale, Liverpool; Rev. A. J. Harrison (*Residential Missioner*), Jan. 14—21, Y.M.C.A., Exeter Hall; Jan. 28—Feb. 7, Newcastle-on-Tyne. Rev. J. H. Haslam, Jan. 27—Feb. 7, Holy Trinity, Walton Buck, Liverpool; Rev. W. Hayton, Jan. 27—Feb. 7, Aintree, Liverpool; Rev. E. H. Jones, Jan. 27—Feb. 7, St. Dunstan's, Liverpool; Rev. W. H. Langhorne, Jan. 27—Feb. 7, St. Cleopas', Liverpool; Rev. Canon Lester, Jan. 11—21, St. Augustine's, Tonge Moor, Bolton; Jan. 22—Feb. 5, St. John's, Bootle, Liverpool; Rev. C. E. Meeres, Jan. 27—Feb. 7, St. Matthias', Liverpool; Rev. D. Monro, Jan. 27—Feb. 7, Christ Church, Everton, Liverpool; Rev. J. Morris, M.D., Jan. 21—Feb. 7, St. Michael's, Langley; Rev. R. Patterson, Jan. 27—Feb. 7, Gateacre, Liverpool; Rev. H. Foster Pegg, Jan. 27—Feb. 7, St. Philemon's, Liverpool; Rev. T. P. Rinz, Jan. 27—Feb. 7, St. Thomas', Toxteth Park, Liverpool; Rev. F. E. Rogers, Jan. 27—Feb. 7, St. Ann's, Stanley, Liverpool; Rev. E. B. Russell, Jan. 27—Feb. 7, St. Clement's, Toxteth Park, Liverpool; Rev. J. Stephens, Jan. 13—25, St. John's Epsom; Jan. 27—Feb. 12, St. Bede's, Liverpool; Rev. Thos. Tirebuck, Jan. 27—Feb. 7, St. Saviour's, Everton, Liverpool; Rev. Canon Williams, Jan. 27—Feb. 7, St. David's (Welsh Church), Liverpool.

## PERSONALIA.

**Bishop Pelham,** many will regret to hear, is very seriously ill with bronchitis, supervening on influenza.

**Rev. J. D. Jones,** of Lincoln, has been appointed Lecturer in Church History and New Testament Criticism at the Theological Institute, Nottingham.

**Lord Coleridge** has withdrawn all patronage from the S.P.C.K. because of its publication of works favouring the practice of vivisection on living animals.

**Mr. F. N. Charrington** has been compelled by the state of his health to leave England for Egypt. His medical man advises him, if he does not get better, to go on to Australia.

**Rev. James Gordon Watt,** of Mansfield College, Oxford, has been appointed assistant secretary to Rev. W. Major Paull, of the British and Foreign Bible Society, for the ensuing year.

**Pastor Charles Spurgeon** has again been suffering—this time from a serious attack of bronchitis—he is now recovering, but in the meantime must refuse all requests to preach for others.

**Dr. John Smith,** we regret to hear, has, owing to the unsatisfactory state of his health, been prohibited from undertaking literary work, or, indeed, any work outside his own regular pastoral duties.

**Rev. E. C. Moore,** of Providence, Rhode Island, has been invited by Principal Fairbairn, of Mansfield College, Oxford, to spend the month of March at that college lecturing on "Preaching and Pastoral Work," and preaching in the chapel.

**Dr. Herbert Lankester,** hon. sec. of the Medical Missions Auxiliary Committee of the Church Missionary Society, has been appointed secretary to that committee and the Special Fund, with other duties in relation to the outgoing and returning missionaries.

**Bishop Taylor of Africa.**—In connection with the venerable Bishop's present visit to this country it may be well to remind the friends of missions of his deeply interesting book, "Ten Years of Self-supporting Missions in India." A few copies can be had from the publishers of THE CHRISTIAN, price 5s.

**Mrs. Douglas Hooper** (*née* Edith Baldey).—After nearly three years' testimony for Jesus, on the east coast of Africa, this devoted young missionary was called home in October last. Rev. E. N. Thwaites writes that Principal H. C. G. Moule, and a few others, think some memorial ought to be raised of so saintly a life. He suggests the building of a church at Jilhove (where she died), on which her own heart had been set, and which would cost from £500 to £600. As Mr. Thwaites is leaving England for a time, Rev. F. Baldey, St. Simon's, Southsea, will receive any communications.

## APPEALS.

WALWORTH MISSION.—Mr. John T. Dunn pleads for aid on behalf of this valuable Mission. He cannot think that in the East of London any mission is surrounded by a much more needy class. Address, 25, Grosvenor-park, Camberwell, S.E.

A SUNDAY-SCHOOL TEACHER, who is only a workman, asks gifts of Christmas cards or a few books to give a large class of children that attended for eighteen months.—Address, Mrs. Morrison, Mission Hall, Green-street Green, Orpington, Kent.

THE CHELTENHAM Police Court Missionary asks for wall texts, almanacks, and lantern slides; also would be very thankful for any left-off clothing for the rescue work in visiting the Police Court and the homes of discharged prisoners, and also the common lodging-house work.—W. Mortlock, 13, Corpus-street, Cheltenham.

BETHNAL GREEN CONGREGATIONAL CHURCH.—Mrs. Stockwell Watts' soup kitchen has for many years proved a real boon to the poor of the neighbourhood, and this season the distress from lack of regular employment owing to slackness of trade is greater than usual. Funds are urgently needed. Address, Mrs. Watts, 3, West Bank, Stamford Hill, N.

PROTESTANT GOVERNESSES' HOME.—The superintendent writes:—I am dealing with most distressing cases, some are without home, money, or even warm clothing. In all my experience I have never witnessed ladies in such painful circumstances. Surely the Lord's people will rally round me, and send help for these silent sufferers.—Clementine Kingdon, 22, Chatham-road, Brighton.

A NATIVE CHURCH.—Principal Ll. G. S. Price, of the C.M.S. College, Tinnevelly, pleads for help on behalf of a few earnest villagers at Pattakaral. "The men are only able to earn about two annas a day by tapping palmyra trees. Yet out of their poverty they raised Rs.500, and, helped by friends, built the walls of the church for Rs.1000. But there the work stands, for although the men put by a proportion of their daily earnings, and the women deny themselves of a quarter measure of rice every week, what they are able to do is so very small that the task seems to them hopeless unless they are helped To complete the church Rs.750 (£50) are needed."

# Among the Churches.

## CHURCH OF ENGLAND.

Bishop Tucker intends visiting Scotland after coming to Durham, Newcastle, and Sunderland.

The annual sermon of the London Jews Society will be preached by the Archbishop of Dublin.

The Spring Conference for 1894 of the Church Association is to be held at Bradford on March 7, 8, and 9.

Rev. W. S. Knowles, vicar of St. Thomas's, Toxteth, Liverpool, succeeds Rev. T. P. Ring at Hanley.

The new Bishop of Honduras (Rev. G. A. Ormsby) was consecrated on Thursday in St. Mary, Newington.

Rev. William Jennings, formerly curate of St. Luke's, Weaste, has been presented to the rectory of Grasmere.

The Dean of Armagh (Dr. George A. Chadwick) has been offered the still vacant vicarage of St. James's, Holloway.

Canon Hitchcock having been compelled by ill-health to resign his charge at East Farleigh, Kent, Rev. M. Trotter has been appointed his successor.

The Bishop of London has appointed Tuesday and Wednesday, April 10 and 11, 1894, for the next session of the London Diocesan Conference.

Rev. G. K. Baskerville writes from Ziba, Kyagwe, one of the new stations in Uganda, that a small church has now been built, and services are held regularly every morning.

The annual report of Toynbee Hall, Whitechapel, shows that the aim of the founders is being kept in view. On the educational side there have been 1200 students, while the more strictly social work in clubs and various societies is diligently carried on.

A series of special sermons on Christian Evidences have been preached on Sunday evenings at St. Chrysostom's Church, Victoria Park. On Christmas Eve Rev. J. E. Mercer took as his subject "The future, according to science and according to Christianity."

The work of translation and revision is (says the *Gleaner*) advancing apace in Uganda; the Prayer-book is finished, Matthew, Romans, and part of John revised, and First Epistle of John translated. Mr. G. L. Pilkington is hoping to personally see these through the press in England during his coming furlough.

In commemoration of the arrival of the first Anglican Bishop in Jerusalem, and the forty-fourth anniversary of the consecration of Christ Church on Mount Zion, the London Jews Society invite the friends of Israel to the annual prayer-meeting to be held at the society's house, 16, Lincoln's-inn-fields, on Monday, January 22, at 3 p.m.

A Northumberland clergyman seems determined to have the palm for a novel suggestion in the matter of parochial organisation. He is anxious to get a "parochial omnibus," which shall be used on Sundays (especially on wet days) for bringing people to church from outlying hamlets. He expresses his belief that farmers would be glad in turn to lend their horses for the purpose.

Rev. W. Bryant Salmon has been licensed as chaplain to the Missions to Seamen in the Port of London, to officiate in the Well-street (London Docks) Institute . . . to serve the chapel belonging to the said Institute in preaching the Word of God, and in reading the Common-prayer, and in celebrating the Holy Communion. Mr. Salmon is the first chaplain so licensed for the exclusive service of sailors in London.

## CONGREGATIONAL.

Rev. G. Ball, of Horningham, has accepted a call to Nova Scotia.

Rev. W. Lower Carter, M.A., of Leeds, has accepted the pastorate of Hopton Church, Mirfield.

Rev. W. Whittley, of Claremont Chapel, Pentonville, has accepted the pastorate at Cricklewood.

Rev. C. Lemoine, of Soho Hill, Birmingham, has been called to succeed the late Dr. Conder at Leeds.

Rev. Dr. Hiles Hitchens, of Belgravia, London, is suffering from dislocation of the right shoulder caused by a fall.

Rev. G. Burgoyne, after a useful eleven years' pastorate at Thames Ditton, has felt compelled to resign owing to his health.

Mr. D. D. Green has been appointed by the directors of the London Missionary Society to the Sihanaka Mission, in Madagascar.

Rev. C. Silvester Horne has been requested by the directors to write a popular history of the London Missionary Society, in connection with the approaching centenary.

Rev. Stephen Todd has resigned his charge at Oxford-road, Putney. Having completed forty-one years of ministerial service, he does not propose to take another pastorate.

Rev. G. S. Barrett, who for many years has been minister of Princes-street Chapel, Norwich, has now entered upon his duties as president of the Congregational Union. He delivers his presidential address in London on May 8, when the Congregational Union holds its annual assembly.

Rev. H. Elwyn Thomas commences a series of special Sunday evening addresses at Tolmers Square Church on January 7, on the "Farewell Sayings of our Lord." A solo will be sung each evening throughout the series. The expenses of the recent renovation and redecoration, which amounted to £410, exclusive of the members' work, have all been paid.

At the annual meeting of the Lancashire College it was stated that the number of students had increased from forty-three to forty-six. All the students who left the college in June are happily settled in pastorates. Principal Scott said that there never was a time when the industry of the students was more satisfactory, and when the students took so deep and wide an interest in mission work as they are doing to-day.

Dr. Parker's Christmas morning sermon attracted a large congregation. His theme was Christ in a fourfold aspect. He said they might have the Man Christ Jesus on a crucifix and yet know nothing about Him. They might perform a thousand ritualistic acts on that holy day around a cross or a picture of the Divine Babe, or around any point of Christ's life, and yet know nothing of Christ. Unless Christ was born in them forms and symbolism were of no avail. Christ must be within, and not without.

## BAPTIST.

Rev. J. F. and Mrs. Hill have safely reached Cuttack, Orissa, and resumed their loved work.

In consequence of ill-health Rev. T. D. Cameron has resigned the pastorate at Shore, Todmorden.

Pastor Archibald G. Brown has been warmly welcomed by his people on his return to his pulpit for a time.

Rev. G. P. Mackay has been celebrating his second anniversary at Devonshire-square, Stoke Newington.

The church at Chesham, Bury, has invited Pastor F. J. Greening, of Dartmouth, to the pastorate, which he has accepted.

Rev. W. Carey Sage closes on Sunday a year's pastorate at the Toxteth Tabernacle, Liverpool. He began as co-pastor to the late Mr. W. P. Lockhart, at whose death he consented to act as pastor for the time being.

Rev. W. Holman and Mrs. Bentley, before embarking at Antwerp for the Congo, were much cheered by the kindness shown by the members of the Temple Evangélique, in the Rue Baillard. A delightful farewell meeting was held and a good collection given.

According to present arrangements the Baptist Mission Sunday this year will be April 22. The annual missionary sermon will be delivered after the Zenana Breakfast on Wednesday, April 26, in Bloomsbury Chapel; and the annual missionary sermon to young men and women in Bloomsbury Chapel, on the evening of that day. The public missionary meeting will be held in Exeter Hall on Thursday evening, April 26.

The smallest church whose returns have found their way to the Baptist Union for this year is at Nantmawr, Buckley Mountain, Flintshire. It has only a communicants' roll of six, but this is an increase of two on the previous year. On the other hand, the largest is the Metropolitan Tabernacle, London. Its membership is returned at 5,179. There are 19 mission stations connected with it, and 25 Sunday and ragged schools. In the latter there are 611 teachers and 8,034 scholars.

## METHODIST.

The foundation-stones have been laid of a new chapel at Masborough.

Mr. F. Shaw has concluded a successful mission at Providence Chapel, Sowerby Bridge. Many have professed Christ.

A mission held lately by Rev. Thomas Waugh at Otley has resulted in a considerable number of additions to the church.

Mr. George Hooper has been conducting missions in the Exeter Circuit. Large crowds have been gathered, and much blessing has resulted.

A new chapel is to be erected at Ashbourne. A wave of spiritual blessing has passed over the locality, and many persons have been converted.

After being unable to preach for about three months owing to the loss of his voice, Rev. S. K. Hocking has resumed his ministry at Duke-street, Southport.

In the Methodist New Connexion, 522 Sunday scholars under twenty-one years of age met last year in special training classes on Connexional history, polity, and doctrine.

The new Conference Hall, built by Rev. Joseph Odell, at Birmingham, is finished, the keys have been handed over, and all is ready for church and Sunday-school to take possession.

The Primitive Methodists in London have formed a Metropolitan Council, in order to guard the rights and promote the interests of the churches, to voice their opinions on current questions, and, above all, to take united action in evangelistic and missionary work in London.

Dr. Riggs' legislative proposals for the grouping of Wesleyan districts, resulting in the creation of what would practically be a Methodist episcopate, are already beginning to call forth strong opposition. Rev. T. Champness, Mr. R. W. Perks, M.P., and a large number of influential laymen, have expressed their strong disapproval of the scheme.

Mr. James Duckworth, of Rochdale, suggests the establishment of a college in connection with the Methodist Free Churches. The sum of £20,000 is named as a minimum—one-half for the building and the other for an endowment. He proposes to devote the next three months to visiting friends in various parts of the country, with a view to securing their practical co-operation.

The Great Ancoats-street Mission, Manchester, begun last September, is being vigorously carried on. Rev. W. H. Kelshaw is making his influence felt, and God is greatly using him. The week-night services are well attended, showing a vast improvement week by week. The Saturday-night Gospel-temperance concerts are growing in favour with the people, and all round there is growing prosperity.

## PRESBYTERIAN.

The new volume of "The Preachers of the Age" series is by Rev. C. Moinet, of Kensington.

Rev. J. V. Logan, who succeeded Mr. Rentoul at Sunderland, is attracting much attention in the North.

Great interest has recently been shown at Newport-road, Middlesbrough, in connection with special Gospel temperance work.

The anniversary of Rev. J. G. Train's pastorate at Upper Norwood has been observed with many indications of great encouragement.

A new Welsh Calvinistic chapel, which provides accommodation for 1000 persons, has been erected at Tarbach, Aberafon, at a cost of about £5000.

Rev. H. G. Wallace has intimated his intention of resigning the pastorate of the United Presbyterian Church at Kendal, which he has held for thirty-five years.

Rev. J. Reid Howatt has retired from the position of Presbyterian editor of the *Review of the Churches*, a position he has recently filled in succession to the late Dr. Donald Fraser. He will be succeeded by Prof. Lindsay, D.D., of Glasgow.

## SOCIETY OF FRIENDS.

*One and All* is another monthly devoted to adult school work, and has the hearty recommendation of the General Committee.

*Our Missions* is the title of a new periodical commencing on the 15th inst. Two ladies are to be the editors. The well-known qualifications of the editors who have been selected is in itself almost a guarantee of the value of the new magazine, and it has the cordial support of the Friends' Foreign Missionary Association, the Syrian Committee, and the Missionary Helpers' Union.

A real want has been supplied by the compilation of a Hymn Book "for use in the Sabbath schools and mission meetings of the Society of Friends," and the fact that it has been edited by Joseph Starrs Fry, so long clerk of the yearly meeting, will inspire the confidence of Friends generally, and be a guarantee that the sentiment and teaching of the hymns will be sound and Evangelical. The book is sold at 3d., 6d., and 1s.

A great amount of useful and far-reaching work is done at Leominster, as shown by the annual report, just to hand, of the Orphan Homes and Tract Association of that town. The Orphans' Printing Press is an adjunct of great value to the Homes, and all three branches work together for the common good. Christian benevolence can find a wise outlet in feeding, clothing, and educating the orphans, and the circulation of the excellent tracts is a great help in the diffusion of truth. All the Leominster work merits hearty support, and is cause for thankfulness.

There are several Prayer Unions among Friends who feel their utter dependence on God, and their need of help in doing his work in the world. The Friends' Prayer League is one of the latest of these means of blessing, and has just announced two meetings on Tuesday next at Devonshire House at 11 and 2.30, open to all Friends disposed to attend. We cannot too warmly commend an institution like this, as the influence of believing prayer is immeasurable for good, and can only bless those who pray, and those they remember before the Lord. The solution of many perplexing questions has been found, and may be found, at the Throne of Grace.

The Adult Schools continue to carry on their educational and evangelistic work among both men and women. By their means the "rich and poor meet together," and feel a common interest in the cause of Him who is no respecter of persons, and who has told us that "One is your Master, and all ye are brethren." The annual meetings occurring this time of the year show encouraging results, and yet though the movement has spread much beyond the circle of Friends, there is endless room for the expansion of this great unsectarian work. The benevolent and uplifting institutions associated with Adult Schools teach true dependence and inter-dependence, and emphasise and illustrate the real brotherhood of man.

## THE SALVATION ARMY.

The Social Wing is greatly in need of waste paper for the sorters.

New Zealand raised £2200 for Self Denial Fund, £269 advance on last year.

There are nineteen slum officers in the cities of New York and Brooklyn alone.

In German Switzerland a Salvationist has been imprisoned for distributing handbills.

The stone-laying of the Junior barracks at Edmonton was conducted by Miss Booth by gaslight.

The bye-law of Milton, New Zealand—under which, a few weeks back, some Salvationists were imprisoned—has been repealed.

Ex-President Hayes, of Paraguay, has expressed a deep interest in the Salvation Army, and promised to subscribe to its funds.

A Christmas gathering took place at the "Bridge," Argyle-square, on Boxing Day, when upwards of 100 returned convicts were entertained to roast beef and plum pudding, after which a meeting was held, many distinguished visitors attending.

General Booth held a great meeting at Trondjhem on the night of the 29th ult. The division of which Trondjhem is the centre has an extent of over 800 miles. Three different languages are spoken: Norwegian, Russian, and the Lapland patois. The General's tour through Sweden and Norway will extend until the 12th inst.

The premises which have just been opened in Edinburgh, as the new shelter, have been in the possession of and used by the S.A. as a barracks for more than ten years. Among the first applicants was a mother and three children who had been burnt out. They were escorted by two policemen, who paid the money for their accommodation, which had been provided by one of the town councillors.

## FALLEN ASLEEP.

At Thornham Villa, Camden-road, Bath, on 22nd ult., Jane Gundry, widow of the late Mr. Richard Osmond, of Linkenholt, Hants, in her eighty-fourth year.—At Clitheroe, on 26th ult., Rev. George Fielden, for the last forty-one years rector of St. James's, Clitheroe, and one of the oldest clergymen in the diocese of Manchester. In this populous parish he worked with exemplary zeal for practically the whole of his clerical life. He was a pronounced Evangelical of the older school of Hugh Stowell and Hugh M'Neile. —At Ashwater, Devon, Mrs. Walter Palmer, aged sixty-five, a valued worker and faithful steward.—At Crossyullog, near Pontypool, Mrs. Jane Gething, aged eighty-nine, who in past days did good service.—At Kimbolton, Mrs. Carrol Ibbs, for forty-five years an earnest helper in the Baptist Chapel.—At Coleraine, Rev. Benj. B. Gough, formerly rector of Maghera, co. Derry, aged seventy-seven years.—At Findoy, co. Tyrone, Mr. W. J. Stevenson, an earnest Presbyterian elder.—At Belfast, Rev. G. Hay Shanks, for forty-nine years a faithful minister at Board Mills, and formerly widely known as an earnest advocate of the abolition of slavery.—At Thorpe Underwood, Miss Clara Hall, a granddaughter of Robert Hall, and, with her sister, a devoted helper of every good work.—At Wigan, Rev. Enoch Franks, Presbyterian minister, who, for nearly twenty years, did good work at Hepburn-on-Tyne and Wigan.—At The Park, Nottingham, on 19th inst., Mr. Reuben Steele, a well-known leader in Congregational matters.—At Greenhithe, Kent, Rev. J. Aspinall, for the last nine years minister of the Congregational Chapel.—At Tooting, Rev. Job Marchant, who since 1848 has done good work at Barkwall and Kennington.—At Corsham, on 21st ult., Rev. G. W. Newnham, aged eighty-six, after a faithful ministry of sixty-two years: he was a hearty Evangelical and a staunch supporter of the C.M.S. His son was but lately appointed Bishop of Moosonee.—At Bedford Gardens, Kensington, on 21st ult., Bishop Chambers, aged sixty-nine, the first missionary to the Dyaks of Borneo, at Banting. In 1881 he retired owing to ill-health.—At The Scholes, Cleckheaton, Rev. E. B. Wensley, aged fifty-five, the vicar of White Chapel, Cleckheaton.—At 65, Wolfington-road, West Norwood, London, S.E., on Dec. 28, Mrs. George Rettie, sen., mother of a member of the staff of The Christian, in her eighty-third year.

# Notices

Mr. Geo. Brereton, Portarlington, Ireland, asks readers of The Christian to send him copies which they may not require for December 7, with portrait, etc., of Major-General Howard, U.S. Army, to be placed in parts of America where they may be useful.

Applicants for Tracts.—Sergt.-Major Davies, Soldiers and Sailors' Home, Edinburgh; Henry Hall, Marden Cottage, Walpole-crescent, Teddington; J. G. Clark, Hardingstone, Northampton; H. E. Nihell, 39, Spenser-road, Herne Hill, S.E.; John Onions, 65, Dudley-road, Tipton; M. Bailey, 24, Newland-street, Tate-road, Silvertown, E.; G. Coates, 83, High-street, Newport Pagnell; Miss F. Courney, 11, Chapel-row, Haslar, Gosport.

Communications Received with Thanks.—J.P. E.N.T. J.A.V. R.B.R. M.F.C. B.G. D.C. W.D. F.J.H. F.L. A.S.D. C.Z. H.S.M. H.F.S. H.W.F. W.R.H. R.P.M. T.J.I. W.H.S. E.S. J.A.K. J.H.A. H.E.K. M.W.J. F.F. J.F.F. J.B.B. J.H. F.P.T. A.M.C. G.B.M. A.R.S. G.S.W. T.B.P. M.H. R.A. S. W.J.M. D.L. T.F. L.G.S.P. J.B. A.S.R. W.T.F. R.J. T.S. J.F. A.W. W.S. T.F. R.G. R.D. E.M.B. W.M. R.B. W.J. N.R.H. W.N. A.G.N. G.B. W.D. A.E.C. R.B. C.M. W.M. J.F.M. H.S. W.N. C.H. S.G.H. E.E.P. H.P. L.B. C.H.J. M.B.G. A.A.A. J.G. E.F.F. T.W.P. A.R.F. M.G. S.S.M. R.H.S. N.C.S. E.P. J.W.A. E.S. G.L.F. T.B.P. J.W.L. M.B.G. W.A. J.K.W. J.E.J. F.B. A.N.M. C.W. G.N.M. G.W.P. J.H. G.W. T.T. R.H.P. G.L.W. M.H. H.M. A.S.D.C. M.R.E. W.T.R. G.I.I. E.E.W. W.J.

# The Christian.

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## Notes and Comments.

WE purpose next week to give a portrait and sketch of the late Mr. THOMAS BAILEY, of Mussoorie, India.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions. It will greatly facilitate our work at this season if those who have not yet remitted will kindly do so at once.

A correspondent takes exception to the strong terms recently quoted in our columns, in which *The Bombay Guardian* had characterised some of the "official" Indian evidence given before the Opium Commission. We admit that there should be great reserve in describing the evidence of witnesses where the case is still *sub judice*. We think the paragraph was far too general, and unjustified in its condemnation; we cannot be surprised at the offence it gave, and which we regret. At the same time we cannot but feel that as business men too often regard commercial transactions through purely business spectacles, so Government officials are liable to take a biassed view of matters that affect them officially. We had a glaring instance of this in Lord Roberts' extraordinary contradiction of the facts revealed by Mrs. Andrew and Dr. Bushnell, a statement which he afterwards had the candour to withdraw and apologise for.

This is a rich and thoughtless age, trifling on the edge of doom—a generation out of breath in its eagerness to grasp the bubble of the world—a brow-wrinkled and anxious people, in whom earthly care, no less than deceitful riches, choke the Word, and render it unfruitful.

There are preachers who think more of their sermon than of their hearers; who are more concerned to get their discourse off their memory than into their people's hearts; and there are expositors who think more of the letter than the spirit, more of their interpretation of Scripture than of the effect which the inspiring Spirit intended it to produce.

*The Jewish Quarterly Review* contains an article by Rev. C. B. Upton on Dr. Fairbairn's "Christ in Modern Theology," which makes us pause and wonder whether we are reading the language of a Jew. He does not believe in our Lord's Divine nature, nor in the miraculous conception, but he says:—"It was clear to the early Church that it was not finite man who rose above all personal self-seeking, and really loved his fellow-creatures with quite infinite affection; that it was no mere finite man who, even when his dearest earthly friends forsook Him, could still say He was not alone, for the Father was with Him."

Mr. Upton, while of opinion that the Trinitarian doctrine has done much mischief, and led to the persecution of some of the noblest spirits in Christendom, thinks it "has done one all-important service, viz., it has constantly kept before the minds of men the vital truth that God was essentially present and active in the mind and heart of Jesus." The admission contained in the following sentence is surely far on the way to Him who is the Truth:—"The profound religious experience portrayed in the Bible, with the life and authentic utterances of Jesus as its culminating expression, . . . is the specific and quite inestimable contribution cast by the genius of the Hebrew race into the world's intellectual and spiritual treasury." If Jesus be the culminating point of Israel's religious life, for what is Israel looking now? But let our Lord be studied, and Israel, like the blind man who first said that He was "a good man," then "a prophet," then "a sinless man," then "the Son of God," will begin to behold the glory of God in his face.

*The Daily Telegraph* had a vigorous article on "the other and gloomier side of Christmas and New Year's festivities," as they have just received painful and dramatic illustration. It quotes from an East-end missionary, who declares, in its columns, that he has never witnessed in his experience so much drunkenness as has prevailed in London this season. "So far as he could observe, intoxication was in direct relation to acute distress, as though in sober truth men and women had drunk to drown care and earn some momentary oblivion." Cases of drunkenness are referred to, especially one of a woman aged 30, who had used a legacy of £400 in drinking herself to death. These "fruits of the traffic" are only too familiar to all temperance workers, but we are glad to see them brought under general notice. The conclusion of the article is, however, very weak and ineffective. All that the writer can suggest is, that we can confront temptation by better modes of popular amusement! But what is the use of "recreative attractions, which can offer cheerful light, grateful warmth, cheap food, and merry companionship," so long as the public-house stands as a competitor? When men can give all their time to "the trade," and when for doing it, they can realise enormous fortunes, it is idle to talk of outvying them with a few recreation rooms. "Shut the public-house up," is the cure for these Christmas scandals.

Another feature of Christmastide deserves attention before the season is quite gone. Apart from the drink, are we as considerate of tradespeople as we ought to be? One of them complained to us the other day, as he sat at home ill with Christmas exertions and exposure, that for the first half of Christmas week they had nothing to do, but on the Friday and Saturday they were inundated with orders which could not be executed until far into the Sunday. Men, servants, horses—all were tired out. "We lose as much as we gain," said our friend, "and we would rather business went on quietly." Some mitigation of the hardships of tradesmen ought surely to be possible with the exercise of a little forethought and care.

The excellent lecture which Mr. Tallack gave at the London Institute on "Prisons and Criminal Treatment" raised some points which are of great importance. Mr. Tallack is right when he says that at the very least the law ought to undertake the trouble and all the cost of prosecutions by some such arrangement as the appointment in every district of officers like the Scotch Procurator Fiscal. It is, indeed, a national scandal that anyone who may wish to expose any kind of imposition and fraud, should have to do it at his own cost. In England an injured person has to incur much expense and trouble in order to prosecute those who have robbed him, and even when he has secured their imprisonment, he obtains no compensation. If a rich man steals common land the parishioners or someone has to be at the cost of making him relax his hold, yet he is not punished for the theft. Thieves great and small are almost fostered by our present arrangements. Mr. Tallack spoke in high praise of the "separate" as distinguished from the "solitary" system of treating prisoners, and incidentally explained that the present over-lenient method of treating criminals in America is a reaction from former harshness. He said that more visitation of female prisoners by ladies is greatly to be desired.

One of the most surprising articles in the current monthlies appears in *The National Review*. Its author is Edward Cannan; its title, "The Decline of Urban Immigration." We have heard so much of the depletion of the villages and of the increase of towns that the title is somewhat staggering. Without even indicating the line which Mr. Cannan takes to prove and illustrate his point, we quote one or two of his most pregnant sentences:—"The most important fact is that about which there is no doubt whatever, viz., that the net immigration into the larger towns and thickly-populated manufacturing districts, which was about 700,000 between 1871 and 1881, sunk to about 250,000 between 1881 and 1891. The old days, when it could be seriously supposed that great cities would be unable even to maintain their population without a net immigration, appear to be past so far as England is concerned."

This conclusion, assuming it to be sound, means that the health of our cities has so far improved as to make them nurseries, where more survive than die. So Mr. Cannan says, "it seems highly probable that in the future our great towns will be regarded as the cradle rather than the grave of population. . . . The influx from the country districts is nearly or completely outweighed by the efflux to the rest of the world." His advice, therefore, to town people is to improve the towns, and to bring the children up in health and strength, in such godliness and learning, as that they shall be equal to the rural immigrants. That is not so easily done. Great strides are being made in the promotion of health, of strength, of learning in every form; but we are very sceptical about any great city being able to provide substitutes for the sweet ways of the country, for the influence of country scenes, for the neighbourliness and interest one in another of country people. Maybe the dis-

coveries of science, the application of electricity to travelling, may enable almost all city workers to live in the country. Then cities will be only workshops.

It is impossible to read of the troubles in Sicily without feelings of deep commiseration for the poor overtaxed, overworked, starved peasants. Italy free seems little better than Italy under Austria, the Pope, and Bomba. Was it for this that Mazzini became an exile and a by-word, Garibaldi a captain of desperate men, and hundreds of Italy's noblest sons laid down their lives? They won freedom from outside coercion in one form; it has come back in another. The Austrian sentinel is gone and his tax with him, but instead of him there is an Italian sentinel and his tax. The people are ground to the very dust to uphold a certain standard of military and naval efficiency. Nothing could be more pathetic than the picture given in a daily paper of a scene where the soldiers were making ready to fire on the peasants, who had rebelled against the communal administration and had burned the tax offices:—

At that moment a woman ran up to the lieutenant, and holding out to him a portrait of Queen Margaret, asked him to kiss it; while at the same time the rioters, men and women, suddenly sank on their knees in front of the soldiers, crying out "Kill us; we are already dying of hunger." Then the lieutenant ordered the soldiers to retire.

Next morning from Rome comes news of fresh tumults, and the statement that the King has authorised the calling out of 12,000 reservists of the Peninsula, in addition to the 12,000 already summoned.

The King will surely come to learn that his best defence would be a prosperous, contented, and united people.

*The Church Times* copies into its columns a letter from a Maori which has appeared in several Colonial Church papers in answer to a question put by the Bishop of Christchurch, "Why is the fire of Christian faith so low among the Maori people in my diocese?" He says that he and his people are confused and bewildered by the way in which Europeans treat their religion, since they do not pray, nor obey the book they call divine. Of course it is the old and sad story of the inconsistency of professing Christians; with one thing added:—

I do not think the Bishop had then seen the following statement, reported in the daily newspapers as having been made at a public meeting by one of the most learned and most eloquent of the clergy: "He could not attempt to prove the existence of God, because he knew no more of Him than did the Pope, or the Bishop of Christchurch, or anyone else in the world."

Can ignorant Maoris be blamed for lukewarmness in the service of God, whose existence one of his ordained ministers tells them no man in Christendom can prove? I sometimes think, Sir, that my children would have had a better chance of developing into honourable men and women, and would have had a better prospect of happiness when the time comes for them to enter the unseen world and meet their Maker, if, like the first Maori king (Potatu), I refused to make an open profession of your European religion till, as he said, "You had settled among yourselves what your religion really is." Better, I think, the real belief in the unseen spiritual world which sustained my forefathers than the make-believe which the European people have asked us to substitute for it.

This is the final touch of sadness; the rum and gunpowder of the trader are bad enough, but the unbelief of the preacher is worse.

Rev. R. P. Ashe, of the C.M.S., who has lately returned from Uganda, is of opinion that the attitude of the Mohammedans is very hostile to British rule, and requires prompt attention. The Zanzibari Arabs, the Soudanese Mohammedans, and the Baganda Mohammedans under Juma, are all disaffected, and if they concentrate on Uganda, Mr. Ashe thinks that the very existence of Europeans on the great lakes will be jeopardised. The very success of Europeans in certain other parts of Africa—of Mr. Johnston in Nyassaland, of others on the Congo, and of others again on the Tanganika—are forcing the Mohammedans to a common centre. They are well armed, jealous of other traders (especially any chartered company), angry, and near each other. Mr. Ashe thinks there should be an Imperial Commission, as in Nyassaland, to administer the whole district.

## THE WEEK OF PRAYER.

WEST END MEETINGS.

The West-end gatherings for united prayer, convened, as in past years, by the council of the Evangelical Alliance, are being held daily this week in Portman Rooms, Baker-street. The subject on Monday was:—

Humiliation and Thanksgiving.—Confession of sin and failure in the past, and prayer for consecration to a holier life. Prayer for grace to put away whatever hinders growth in grace, and the progress of Christ's Kingdom in the heart and in the world. Praise and thanksgiving for what God has done for his people in the year; for the gift of his Son; for the blessings of salvation; for the presence and power of his Holy Spirit; and for the fruitful observance of the week of universal prayer.

Mr. Donald Matheson presided, and, after praise, a season was spent in prayer, led by Revs. Marmaduke Washington, James Paterson, and S. Churchill.

Archdeacon Sinclair said there is always a danger of our forgetting that Christianity means not only a creed of form and worship, but an active permeating principle of life. Now, in the chapter noted on the programme for to-day, *i.e.* Matt. v., our Lord gives us hints on the character and the life He would have us lead. Do we, looking into our own heart, find ourselves "poor in spirit," mourning by reason of sin, meek in bearing injury, or hungering or thirsting after righteousness? Are we merciful, and pure in heart? Are we known as peacemakers, and as those who speak the truth simply, fully, and directly, without reserve or exaggeration? Further, do we fulfil our Lord's word in the way we meet evil; that is, by non-resistance, by submission, and not resistance? And do we carry out his principle as to secrecy in almsgiving? Our Master lays great emphasis on this point, but alas! how differently do we act to-day! Many cannot be persuaded to give at all, unless where a subscribers' list is published.

After dealing in a similar way with the other exhortations of the chapter, the speaker concluded by recalling the testimony of the bigoted Mohammedan, who, telling of General Gordon's last days at Khartoum, added: "If all Christians were like Gordon, the whole world must soon become Christian."

On Tuesday the subject assigned was:—

The Church Universal.—Prayer for the whole Church of Christ, that the power of the Holy Ghost may rest upon it; that the unity of believers in Christ may be more fully apprehended; that all who call themselves Christians may be truly converted; that all Christ's true disciples may be faithful witnesses for Him by their love, zeal, and holiness of life; and that the growth of error and superstition may be arrested.

Gen. Sir Robert Phayre, who presided, called earnest attention to the present state of the Church, more especially with regard to the laxity and uncertainty of views so characteristic of the teaching of the present day. Thus the Church is being robbed of her vitality and power. What can be done? The only remedy is the simple Gospel of Christ, faithfully preached in the power of the Holy Ghost.

Rev. J. Monro Gibson, D.D., said that while we are praying to-day for the Church it is well to seek to understand what the Church is. To take but one aspect of a vast subject, let us remember what the Apostle Peter wrote, "Ye are a royal priesthood." Under the old covenant there was a priestly office filled by Aaron and his sons, but all Israel was a kingdom of priests. So the apostle urges that the whole Church of Christ forms a kingdom of priests. The very apostle whose name has been most unwarrantably used as establishing priestly claims is most emphatic in his statement of the priestly character of all believers, who exercise, in union with Christ, the three-fold functions associated with priesthood—that is: *sacrifice*, yielding ourselves to God; *intercession*, our peculiar priestly privilege; and *benediction*, the extension of blessing to others around us. This is the royal aspect of priesthood; for a prince in the true sense, is one who dispenses good in the widest possible way; God's ideal of such a prince appears in Psa. lxxii. Now one of the most hopeful things of the present time lies in the fact that the Church is awaking to the princely character of her privileges. The day has gone when people are content to be blessed themselves, and let the matter rest there. Now they understand that, being blessed, they are to bless. God shall bless us, and all people shall know thy way. We are saved that we may show forth the praises of Him who hath called us out of darkness into light. Ye shall be a peculiar people—a treasure of possession to Me in the midst of the earth. The truth is, we must have more of the altruistic idea in our conception of the privileges of our priesthood. We are priests that we may bless men around us. We are to show our devotion to Christ by showing it to men in need all around us. And this applies both to prayer—praying for others; and good works—doing good to all men, specially to those who are of the household of faith. We need a new era of devotion; a new era of unselfish intercession, and then we should have a new era of power from on high. When in all our churches we realise the royal priesthood, we shall not be able to keep apart, heart will glow to heart, and we shall be filled with new power for service and testimony.

ALDERSGATE-STREET NOON MEETING.

The speaker on Monday at the Aldersgate-street Meeting was the Rev. Henry Sharpe, of Hampstead, who based some stirring words on 2 Chron. xxix. 36. The chapter, as he said, has been called a historical parable, showing the power of sin, and the power of vital religion. The action of Hezekiah showed the power of a godly man, and he a young man. His reformation was wrought suddenly, all was changed in sixteen days! First the chapter illustrates the power of sin, then the power of holiness, and finally the power of united prayer and praise. The offerings of the people were at length so numerous that there were not sufficient priests to attend to them. So when men live consecrated lives there will be no lack of funds; the only people who will be in difficulty will be the treasurers of the churches.

## TRUST IN GOD.

What fills the soul with perfect peace?
What breathes a tranquil joy?
What makes doubt's weary troublings cease?
The tongue with praise employ?
What gives us grace to follow on
In paths the saints have trod?
Nought but the love of Christ the Son,
With steadfast trust in God.

What lightens up the darkest heart,
As with the sun's bright beam?
And life and love within upstart,
Lit by the dawning gleam?
What gives us grace to follow on;
The heavenward path to plod?
Nought but the love of Christ the Son,
With earnest trust in God.

O troubled soul! would you have balm,
Your sin's deep wounds to cure?
In Christ there is a heavenly calm,
And healing ever sure.
Then pray for grace to follow on
The path that He has trod.
Pray for deep love to Christ the Son,
And perfect trust in God.

*Elgin, N.B.* (Rev.) E. E. Williamson.

UNITED KINGDOM BAND OF HOPE UNION.—Under the auspices of the committee of this Union, a New Year's gathering of Band of Hope workers took place at Exeter (Lower) Hall on Saturday evening. Mr. George Williams, who presided, spoke of the difficulties and joys of temperance work, observing that those engaged in it had the satisfaction of knowing, not only that the Church was on their side, but that the Government would certainly do all it could to help them. Canon Barker prophesied that 1894 would be an eventful year in the temperance movement, "but," he added, "success will depend on our untiring efforts during many years to come, whatever legislation may do for us." Addresses followed by Rev. W. J. Woods, Mr. C. Wakely, and others.

## A Serious Question.

THERE are many valuable labourers in the Lord's service who are unable to support themselves, and who are truly worthy of their hire: whom also, according to Apostolic teaching, we are bound to provide for. It grieves me very much to find that, when missions curtail their expenditure, the retrenchment means the removal of this class of workers, and either the closing of the branches of work in which they are engaged, or the substitution of those who can pay for their living. One can't help feeling for the many who are thus, without any fault of their own, driven into the ranks of the unemployed. Many of them who have served with love, and zeal, and efficiency, would, if they had engaged in secular business, have realised a subsistence for old age. Volunteer labourers, who have property, are usually persons who organise societies, and are, in fact, the employers of the time and talents of these others. Such employers rarely can do more than live on their incomes, and when they are deprived of their fellow-workers, because friends fail, and the retirement of paid assistants is compulsory, the whole establishment is endangered, and the Lord's cause injured.

What is to be done? The new year that has opened upon us must be met with considerable reduction of the mission staffs. Many trustworthy Christians are now telling us that they can only contribute half their usual donations to our funds, in consequence of loss of property. They write in terms of earnest sorrow, and loving sympathy, that this difficulty is come upon us. So tender and sweet are the letters we receive, that we enjoy them, as the fruit of the Spirit, and as signs of the unity of heart in the service of our Master of all his people. Blessed be scarcity! while it produces such evidence of the grace of God!

While it warns us against enlarging our borders, it encourages us to hope that we may retain the workers for the present duties, and trust for their bread as well as for the other expenses of the organisation.

But something may be done by forming a Workers' Union for the benefit of persons who have no incomes, and who are called to labour in the Lord's vineyard, and could get an engagement if only they had some small means of support. If a fund to subsidise such people were formed and put in trust, it might be paid to the society giving the employment, so long as there was an engagement between the parties. This system applies chiefly to women.

And now it is desirable to publish that a large number of young women apply to associations for mission work, who have luxurious homes, where they have everything given them by parents, but who will discontinue all provision of money if they join a mission, and contend that the services rendered by their daughters are value for their board and lodging, never considering that what they do is not matter of pecuniary advantage to the society. The most painful act one has to perform is to refuse those ladies, on account of this circumstance. Parents who would give a marriage dowry, refuse the little sum of even a few shillings a week to their daughters who entreat to be permitted to work in a mission. We are referring to parents who profess to be themselves Christians, and to households where daughters are pining for employment, and leading idle lives, which might be made happy and useful if a fair share of money were granted to them.

The ventilation of this subject would do good just now. Large numbers of veteran labourers are failing in health, and needing help which could be rendered by the vast multitude of educated, capable, willing, young ladies, now detained in homes where they are suffering in mind and body for want of an outlet for their powers, and whence they would be permitted to go anywhere without money. May we not pray for their deliverance from bondage which offends God, and hurts man? The matter is now a serious grievance, and a direct disgrace to the Church of Christ that this should be so.

Cases come before me every day in which most competent, true labourers are kept back from the field for the want of money, who have parents and friends able to give it to them, and willing to let them go. I dare not encourage these young people to come to our work and relieve their relatives of their support, for I do not see their claim on the funds that I have to administer. If we have to maintain any, it must be those who are absolutely destitute of means. S. M.

## The Three Jewish Festivals

CONSIDERED IN CONNECTION WITH THE GREAT EVANGELICAL FACTS CORRESPONDING THERETO.

BY REV. G. LIVINGSTONE FENTON.

I.—THE PASSOVER.

I DO not pretend to throw any fresh light upon a subject so familiar, but I hope that a brief connected review of the Three Great Jewish National Feasts, considered in their bearing upon ourselves, will not be altogether unprofitable.

The vast importance attached by Jehovah Himself to these three great gatherings of the tribes at the central place of worship is shown by the strict injunctions given in Ex. xxiii. 14-17. These directions are repeated, with more or less of detail, in Ex. xxxiv., Lev. xxiii., Deut. xvi. Certain Psalms, we are told, were composed with the express purpose of being sung by the Israelites as they went up from the remote parts of Palestine to Jerusalem. The 84th is one of these "Psalms of Degrees," and is in itself a whole "Pilgrim's Progress" from the "Wicket-gate" to the "Celestial City." "They go from strength to strength"—from one rocky eminence to another—from one station to another, or (so the word *chayil* is variously rendered) from one company, one pilgrim-troop to another, without weariness, while the sacred storm of song rises up from the whole band, every step bringing them nearer, till at last they "appear before God in Zion," the city of their destination and their love.

I. The first and greatest of these national festivals was THE PASSOVER—the birthday of the nation—the day of their deliverance from Egyptian bondage, when the Angel of Death "passed over" their dwellings, which had been sprinkled with the blood of a lamb. I need not recall the first institution of the feast recorded in Ex. xii. We at least do not doubt that that ordinance was typical, nor question of what it was the type. It will be sufficient to cite the comment of St. Paul (1 Cor. v. 7, 8): "Christ our Passover was sacrificed for us, therefore let us keep festival; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." For Israel in Egypt, for the Christian in the world, the one door of escape is the sprinkled blood—the "blood of the Lamb." Above all things is it necessary, in this our day, to "purge out the old leaven," the leaven of human tradition, the leaven of intellectual vanity, the leaven of moral corruption, from ourselves and from our people, and to adore and love and serve "the Lord Jesus Christ in sincerity and truth."

We are reminded how, on one of these pilgrimages to Zion of which I have been speaking, Mary brought her Divine Son with her to the sacred feast of the Passover. Scarcely would He need to ask the usual question put by the children, "What mean ye by this service?" He "needed not that any man should tell Him." Never may we press the *kenosis* so far as to militate against the Messianic consciousness of Jesus. That that consciousness came to Him at his baptism is asserted by Theologians,* but without proof. That He possessed it already seems to me implied in his own words on this very occasion, "Wist ye not that I must be about my Father's business?" He who in after days led the Paschal Hymn with the eleven would doubtless take part in the Pilgrim's Song as one who knew Himself to be "the very Paschal Lamb which was offered for us, and hath taken away the sins of the world."†

So far I may seem only to have been writing of the "common salvation," but already occasion requires us to "contend earnestly" for that which is of the very essence of our Passover-faith—I mean the doctrine of Substitution. Surely the lamb was substituted for the firstborn, just as the ram was substituted for Isaac on Mount Moriah. But in many popular books dealing with the Atonement (as in the "Hulsean Lectures" of Rev. J. J. Lias, and "Six Sermons," by Rev. A. Hennell Simms), the substitution of Christ for sinners is either carefully eliminated or expressly denied.

Permit me to commend to the study of any who may not have seen it, a very able and learned pamphlet, entitled "Pœna Vicaria," by Dr. Saumarez Smith, now Bishop of Sydney.‡

I close this part of my subject with two quotations. Richard Hooker says, "Let it be counted folly, or phren zy, or fury, it is our comfort and our wisdom. We care for no knowledge in the world but this: that man hath sinned and that God hath suffered; that God hath made Himself the sin of man, and that man is made the righteousness of God." And Robert Hall, speaking of the same truth, exclaims: "It were better that our tongues should cleave to the roof of our mouths than that we should endeavour to suppress it, or to substitute anything in its stead."

*(To be continued.)*

THE IRISH CHURCH MISSIONS.—The committee propose the observance of January 16 as the anniversary of the earliest effort of Mr. Dallas to reach the Irish Roman Catholics. The Committee invite all who take a prayerful interest in the society's great work to meet them on this anniversary. Special arrangements have been made as follows: Tuesday, January 16, 2.30 p.m., central prayer meeting; 4 30 p.m., conference of local secretaries and other workers (open to all friends). The meetings will be held at the Christian Police Institute, No. 1A, Adelphi-terrace, Adam-street, Strand, W.C. The Committee urge the vital necessity for united intercession. They are deeply impressed with the conviction that Ireland is in a marvellous degree open at the present time to wise and faithful effort to preach the glorious gospel of our Lord Jesus Christ. In this conviction they have adopted a scheme for *wide extension* of the society's operations, and they look to the gathering on January 16 as a time of dedication of all their plans to God, and supplication for his rich blessing, and of much-needed conference as to the advocacy of the work in England.

* Fairbairn's "Christ in Modern Theology," pp. 369, 354.
† Proper Preface, Holy Communion, Easter.
‡ Published by Plum, Birkenhead.

## THE JEWS AND PALESTINE.

NOTES OF AN ADDRESS BY REV. S. SCHOR

(*A Native of Jerusalem*).

Let us read a few verses from Jeremiah xviii.: "The word which came to Jeremiah from the Lord saying, Arise and go down to the potter's house, and there I will cause thee to hear my words," &c. The coming of the Lord draweth nigh, the Bridegroom is coming. Are we prepared to meet Him? I ask your attention to the restoration of the Jews to their homeland, and will tell you something of what I have seen and heard in the Holy Land itself, in connection with the dispersion of the Jews all over the world. What do they feel and think of the restoration? Is the land prepared for the people? and are the people prepared for the land? The few verses I have read will help us to understand the position to-day. The people are in God's hands, just as the clay is in the hands of the potter. From a human point of view, until perhaps the last two or three years, nothing seemed more impossible than the restoration of the Jews. What seemed more impossible than that Abraham should have seed to possess the promised land? But God made the way clear. What seemed more impossible than that the Israelites should leave Egypt and settle in the promised land? Pharaoh did his best to stop them, and, from a human and political point of view, Moses went the wrong way to work when he tried to interfere with the plan of Pharaoh and his great advisers. If there had been newspapers in those days, we should have had a leading article to this effect: "That stupid man Moses has done the very thing which will prevent the children of Israel leaving Egypt! There seemed some chance before, but now that has gone. The Israelites will never leave Egypt now. Why did he not leave things alone?" But what seemed impossible suddenly became possible: the children of Israel left Egypt.

I am constantly asked, "What do you think of the land? Can it be cultivated? Is it under cultivation now? Could all the people settle in the Holy Land? Is the land fertile?" Some say the land is fertile, as fertile as a garden; others say it is a dreary, howling wilderness. What are we to believe? To a certain extent, both statements are true. The land is certainly fertile, and it is also a depressing and howling wilderness. It is most trying to those who visit the Holy Land, not in the best season—the spring—to have during the dry season of summer and autumn to travel for many miles without seeing a single tree or even a single shrub or blade of grass. The land is under a curse. It is trodden under foot of the Gentiles. I think Gibbon—the great historian, who was a sceptic—in his great work, "The Decline and Fall of the Roman Empire," exults over this. He refers to the fact that this was the land which Moses said flowed with milk and honey, and then he goes on to give a rough description of it—nothing will grow; there are simply rocks in the fields, no signs of vegetation. Even Dean Milman, a very great authority and historian, seemed to overlook the fact that he ought to glory because the prophecies had been fulfilled in the utter destruction of the land. Dean Milman, in order to disprove this statement of Gibbon, travelled over the world to get some authorities to prove that the land is fertile. He need not have done so. The fact that the land is under a curse proves the fulfilment of God's prophecies.

Within the last ten years a wonderful change has taken place in the land. I remember the time when it was unsafe for anyone to go outside the city walls of Jerusalem after dark, and if any were out, they had to hasten back as soon as the sun set, for at that time all the gates were closed and not reopened until sunrise. What has taken place during these last few years? The Jews have been returning in thousands to their native land. They are settling, not only in Jerusalem, but also outside the city walls. There was not room enough inside the city for all the houses needed. I remember the time, when I was a boy, when there were not more than two or three houses outside the wall. To-day there are quite as many houses without it as within. Jerusalem has grown by leaps and bounds. To-day you find large districts—houses, shops, synagogues, etc.—outside the wall, where ten or twelve years ago there was nothing but fields.

I remember the first time when the gates were left open night and day. To-day they are all left open at all times. I always think of that wonderful passage in Zechariah, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This is already partially fulfilled. There are 43,000 Jews in Jerusalem alone. When I left home, ten years ago, I do not think there were more than 10,000 or 12,000 Jews in the city. The population has also enormously increased in the country itself. I believe there are now over 100,000 Jews in Palestine. Ten or twelve years ago there were supposed to be only 30,000. You see how the Jews have been restored within the last few years. Do you not think we are right when we say that the restoration has already commenced? Many people shake their heads, and call me a mad enthusiast. They say, "You want it to be so, and therefore you imagine it is so."

I would call your attention to the second chapter of Ezra, where the restoration of the Jews from Babylon is referred to. How many returned at that first restoration? In v. 64 it says, "The whole congregation together was forty and two thousand three hundred and three score." In addition to these there were the servants and singing men, the women and priests and Levites, etc. All told, about 48,000 were restored from Babylon at that time. In our own day, more than 70,000 have returned within a few years.

Not only has the land been in a very unfertile and uninviting condition, but the Turks did all they could to stop immigration into Palestine. They made it almost impossible for the Jews to return. They are very jealous of the Jews. They believe that when the Jews go back in large numbers, they themselves will have to leave the country. I remember, only four or five years ago, when the Jews came to Palestine, they had to smuggle themselves in. They had to bribe the officials to allow them to enter. Many a time the emigrants have arrived at Jaffa, and because of the presence of a pasha, the local officials dare not take the bribe, so the poor people were kept tossing on the rough and stormy waters, within sight of land, and yet refused entrance. Such scenes as these were most heart-rending. But the objections of Turkish authorities have been removed within the last few years. Why they were removed we do not know, but in all these things we see the hand of God. The Jews were not only allowed to return to Jerusalem, but, what is most remarkable, they were allowed to buy land and settle upon it, and do anything they pleased. Thus, another stumbling-block to their restoration has been removed by God's power.

There is a third point, another impossibility from a human point of view. The Jews are not accustomed to till the soil. They have not been allowed to possess a single inch of land for the last eighteen hundred years. People frequently ask me if the Jews can now become farmers. I could best answer that question by taking you over the twenty or twenty-five colonies which exist in Palestine alone. You would be simply astonished at the wonderful sights you would see. There are now towns, villages, hamlets, farmhouses, etc., which had no existence ten years ago, owned and worked entirely by Jews, and most of them by Jews who were not accustomed to the land, and who were simply small traders, or shopkeepers, or tailors in Russia and other places from whence they came.

Most of these colonies are wonderfully prosperous. The Jews are putting thousands and tens of thousands of acres under cultivation. Many broad miles of land that were lying fallow have been planted with the vine, fig, almond, pomegranate, mulberry, and other trees. The Jews believe they will be able to do a great deal in the cultivation of silk, and they are planting mulberry trees in all directions. A friend of mine who visited these colonies was simply astonished at what he saw there. He rode through long districts with houses on both sides. He saw their houses, synagogues, schools, hospitals. The country all round was looking like a beautiful garden. The lovely fields were covered with waving corn, and the vineyards were in a wonderful state of perfection. When you remember that this was only ten years ago a howling wilderness, you will see what a transformation has been wrought, and you will also see what will take place in God's own time. The Jews may not be good farmers now, but they will soon become so. I do believe in the genius of my own people.

I am often asked, "What about the ten or twelve million Jews? Will they return, and can they settle in the Holy Land?" In connection with this subject is a point we often forget. We look upon the Promised Land as the land having its borders in the north at Dan, and in the south at Beersheba. We make a great mistake when we limit the land to these narrow regions. The land which was promised by God to Abraham stretches north-east to the Euphrates and on the south-west to the borders of Egypt. It is as large as ten Palestines, if not larger, so that when the Jews return there will be room for them and to spare. Therefore, that difficulty vanishes.

The Jews, all over the world, are becoming immensely rich. It is true there are many poor Jews, but there are also many rich ones. They are spoiling the Egyptians, the Russians; they are accumulating wealth in Germany, Austria, England, America, and in almost every part of the world. I must confess that I am not sorry they are, for this reason:—I solemnly believe the Jews are going to be the great missionaries of the world. When they do become so, all this vast accumulated treasure will flow into the coffers of God. Look how the Lord's work languishes in our own day simply for want of funds and men to go forth. So that when the Jews are spoiling the Egyptians it is a grand thought that God's work will not suffer.

Look at it from another point of view. History repeats itself in such wonderful ways. The Jews spoiled the Egyptians when they left Egypt. I once heard a sceptical lecturer, in one of the London parks, say that the Lord was teaching the Jews to swindle; but I stopped him, and said, "You call yourself a Socialist, but you are making a great mistake. You ought to take that as a proof that God is looking after his people." The Bible is the grandest book for Socialists. The Jews served the Egyptians without receiving a single day's wages. And what did God do? He said, "You are going out of Egypt, but you are not going empty-handed. The Egyptians must pay you for the work you have done." God simply made the Egyptians pay wages for the generations of hard labour. For countless centuries Christians robbed the Jews. God is practically using the same language as of old. "You shall not go back empty-handed; you shall spoil your spoilers; you shall go back with plenty of wealth. When you go back you are to become a nation of missionaries, and you will want this money for my work just as the money was wanted when the Israelites left Egypt."

What did they do with the wealth they took from Egypt? When Moses appealed for funds for the building of the Tabernacle and for the various vessels which were needed for God's service they brought money in such vast abundance that Moses had to tell them not to bring any more. I should like to know the society that uses these words to their supporters to-day. The money which the Jews will take back to Palestine will not be used on themselves but for the glory of God.

Compare the manner in which they will spend this wealth to the way in which it is now spent in this Christian country. How much does Christian England throw away on self? Remember that England is the most Christian country in the world. If this is so, what are the other countries like? You spent last year £130,000,000 on drink, £16,000,000 on tobacco, something like £80,000,000 on other luxuries, such as jewellery and other things—£80,000,000 thrown away. So you see that nearly £230,000,000 was spent in this most Christian country in nonsense and rubbish. How much did you spend last year on foreign missions? £1,000,000. Let the Jews accumulate wealth. I see a grand time approaching when they will become believers, and when they will reverse these figures, and when they will spend and be spent in the Master's service. No longer will the Lord's work languish. You will have a nation of missionaries spending their wealth on evangelising the world. Shall we not pray earnestly for the time when all Israel shall be saved?

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A WITNESS FOR CHRIST.—The visit of Dr. J. G. Paton, of the New Hebrides Mission, to this country, cannot but be of unspeakable benefit to the cause of Christianity. At a time when there is such an outburst of Agnosticism and Theosophy and Atheism, it is a matter of great importance that we should have at the lips of a competent and unimpeachable witness full evidence of the power and success of the Gospel among the heathen in civilising and elevating cannibals; in putting down slavery and polygamy, and murder and robbery; in turning the desert into a fruitful field. He is a blind man who cannot see in these changes the mighty power of a present God and a merciful Redeemer.—*Christian Irishman.*

## LOVE'S MINISTRIES.

I SHOULD like to tell you how it was that my friend, Millicent Grey, was led to devote her life to the ministry of love which she fulfils in the name of Jesus Christ.

She was sitting one day, sorrowfully brooding over her fresh bereavement, the death of her only child of four, seven months after the death of her beloved husband. A friend had written her a comforting letter, headed with these words:—

Thy love
Shall chant itself its own beatitudes,
After its own life working. A child kiss,
Set on thy sighing lips, shall make thee glad;
A poor man, served by thee, shall make thee rich;
A sick man, helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

Millicent suddenly clasped her hands in thankfulness:—"I thank Thee, O Father, that Thou hast heard my prayer, and that with the desire Thou hast given to serve Thee, Thou wilt send the work—the little child, the poor and the sick—that I may serve Thee in serving them, and myself be served and comforted."

She was ashamed that her own great grief should have absorbed her for two whole weeks, when, perhaps, a little child might be needing her; some lonely little one who knew but buffeting and pain; some loveless little life fast ebbing for want of the love and care, the tenderness and patience she had been so happy in lavishing on her own little one, who needed them now no longer, for he was with the Good Shepherd eternally.

With these thoughts stirring in her breast, she dressed for the street, and was soon standing in the anteroom of her own family doctor. He was glad to see her, and after a few words of kindly sympathy, he awaited the object of her visit.

"I am fortunate in finding you at home," said Millicent. "I take it as a good omen, for I need your help in finding something to do among the sick, the helpless, the suffering." Dr. McAndrew looked surprised. The rich and influential Mrs. Norman Grey looking for work? He did not understand.

"My dear Mrs. Grey," he said, "speaking plainly, I fear I do not altogether grasp your meaning. Will you tell me?" Then Millicent explained that she felt her Master had work for her to do, and if Dr. McAndrew had among his poorer patients any who needed to be ministered to in love, she should be so glad to know and to serve them.

"Thank you," said the doctor, relieved. "But why do you think it is only the poor who need such a minister? Some of my rich patients would soon be well if they could be loved back to health. I have a case now, where my patient, surrounded by every luxury, is dying for want of a mother's love, a friend's sympathy, and tender care."

"I will see your patient, if I may," replied Millicent; "but the luxury by which you say she is surrounded is one of the hindrances. I feel my Lord calls or points me to those who have neither luxury nor love. And it would be far more difficult for me to reach your rich patient's heart, than to gain a speedy entrance into that of some poor child, or weary working woman, where one kiss of sympathy would break down all barriers."

"Have your way, then," said Dr. McAndrew, who saw that the prospect of work was doing Millicent good. "I can give you two names at once," and he proceeded to do so.

That evening Millicent Grey found herself seated by the bedside of a lonely and helpless woman. Three years before, on her wedding-day, she had lost her husband. They had gone to Richmond to spend the day after the marriage, and young George Rayner, seeing a carriage and two horses tearing along at breakneck speed, while the terrified lady occupants of the carriage pressed their faces to the glass in horror, thought only of saving life; so, stepping in front of the frantic horses (whom their driver in vain tried to check), he tried to stop them. But he was under their feet instantly, and was killed on the spot. When she could, his widow found work as a surgical-bandage maker. But she was often out of work, and her health being indifferent, she was sometimes very near starvation.

"The doctor tells me, ma'am, that this stroke is the result of the shock of three years ago, and want of proper food and clothing," said the poor patient.

"Yes, but Dr. McAndrew tells me," said Milly, "that care and comfort may enable you to regain the use of your side; so we are going to do our very best God helping us, to bring that to pass."

Tears were in the invalid's eyes; she was grateful and happy.

"I am sure God will do anything for an angel like you," she said.

"My heavenly Father will do as much for you as for me," was Milly's reply. "I found that when I leaned with all my weight of sorrow and need upon Him, He drew me closer to Himself, and gave me of his own strength—the strength made perfect in weakness."

Emma Rayner listened; there was comfort in the tones of the voice, but she was a stranger to the meaning of the words.

"Ma'am," she said, in a tone of regret, "I do not know God as you do. He could do nothing for me, for I have often denied Him."

"You will do so no more," said her new friend; "He waits to be very gracious to you. He loves you, and He sent me to tell you so."

"Oh, all that you say breaks my heart, ma'am! I have often said there could be no God, else He would not leave me poor and alone to meet all my troubles and to die," sobbed the poor invalid.

Milly soothed her, and reminded her of the poverty and loneliness of Jesus, the Son of God, who went about doing good.

The two women were drawn together by a common bond of sympathy. They were both alone, as far as earthly relations were concerned. As yet they had not the bond of Christian union between them, but Millicent was sure this would come.

"Before we rest for the night," said she, "I will read a few words to you that were spoken by my Lord to all weary-hearted ones, and then we will together ask Him for sleep and safety."

She surprised her patient beyond words when she stated her intention of staying the night—the sufferer had suffered alone.

"Why, I mean to stay with you till you are well in both body and soul, my friend," was Mrs. Grey's decision. "You are in my care." After reading just two verses—Matt. xi. 28, 29—she knelt and commended her sick friend to our Father's tender care, and, saying not another word, pressed her lips to the invalid's forehead and slept.

Three days after this, Doctor McAndrew found his patient able to raise herself in bed, "able to do anything but despair," he said, when he saw the happy face. "And it is doing you good, too," he said, looking at Milly. "Work is the panacea for most ills." Milly assented, adding, "When we have God's peace in the heart."

Four months from this time Emma Rayner was installed in the home of Millicent Grey as her personal helper in her quickly-growing work. Both their hands were full—their hearts fuller. Emma, whole in body and soul, praising God for spiritual and bodily salvation, was only happy when she was ministering to the needs and lightening the burdens of Dr. McAndrew's poor patients.

"I will send Mrs. Rayner to you," was his watchword of hope; or, "Perhaps Mrs. Grey is coming to see you," would be whispered to some peevish child, who would then turn patient, waiting with joy for the advent of the loving face and the gentle hands.

One day a wretchedly poor little child was crushed out of all shape by being run over in the Bow-road. Her screams and cries were so heart-rending that the stoutest-hearted nurses felt they could do nothing with her. It was Dr. McAndrew's day at the hospital. He bethought him of Millicent Grey, and proposed her trying to soothe the child in some way. "I don't know how she will do it, for the child must not be touched, but she will find out a way." The nurses knew her, knew her power, and marvelled at it. When she knelt by the poor little sufferer, she just gazed with all her heart's best love into the wild eyes of the child. "Darling!" she whispered, "how I wish I could bear that pain for you!" The child paused in her screaming. "How Jesus longs to bear it for you, and to give you sweet sleep and rest."

"Oh, why don't He, then? Why don't He take it away?" the poor little thing managed to say. Her legs and four ribs were broken, and her only hope of recovery lay in the anodyne—sleep. All this time Milly smoothed her forehead, gently passing her hand over the pain-wrung brow, and murmuring, in a soothing monotone, crooning words of love all the time. For four hours the little one slept, and when she awoke she was refreshed, and able to take food and sedatives. For days Milly went and soothed her. "Are you God's sister?" asked little Amy, when, three weeks after her accident, Milly sat telling her stories.

"Why do you ask, darling?" was Milly's answer.

"I think you must be," said the little creature, "for you read me about the Good Shepherd who loves his little lambs, and I thought you were his sister, 'cos you does love little Amy so, doesn't you?"

"I do indeed, my little lamb!"

The nurses told one another this little story, and taught Amy to say "Good morning, good shepherdess," when Milly appeared. But she soon corrected the child on this point, and told her to call her Aunt Milly. The child, when nearly recovered, was taken by Milly and Emma, with nine others, to the sea. Here, upon the shore, they gained health and happiness. The loving, personal service and teaching among these little ones had such blessed results in their lives, that the very memory of them is as a benison on the life of her who loves them.

One dear child lost both parents in a week—he had no friends, and the workhouse or the gutter must have been his end—but Mrs. Grey heard of him, loved him, took him from his wretched surroundings, and is bringing him up as she would have brought up her own son had he lived.

Someone said to her one day, thinking to pose her, "This is all very well for a fad, but how about when you're tired of it?"

"Oh, well," she answered brightly, "when I am tired of it, I will go to Jesus for a rest. You know, I have his promise I shall get it!"

Milly never will pretend to understand ill-natured people. I have told you how she was led to begin her work—I shall sometimes tell you something of that work, for I want all who have known bereavement and sorrow to think of Millicent Grey, left childless and a widow at twenty-six, but who has found her dear ones again in those whom she feels God has sent her from among his poor, his sick, his lonely, and his helpless children. Will you let me ask you if you have tried Milly's cure?

M. B. GERDS.

## CASUALS AT GRAY'S YARD.

THE annual New Year's Breakfast to casuals was given at Gray's-yard on Sunday morning in the school buildings, James-street, Oxford-street. The exceptional severity of the weather caused a large increase over last year in the number of applicants. Fully an hour before the time fixed the doors were besieged by a crowd of between 700 and 800 half-starved and wretchedly-clad men and women, hailing from all parts of London. At first it was feared that some would have to be sent hungry away, but happily the provisions held out until all were fed. To the inexperienced eye the great stacks of food looked sufficient for double or three times the number; but starving men have big appetites, and it was astonishing with what celerity they consumed the food. There were many in the gathering who had not tasted food for twenty-four hours: and this while the thermometer was registering 10 deg. of frost.

Inside the building the guests were split up into three parties, the chief gathering being in the large hall of the new building, over which Dr. Robert Anderson presided. The proceedings opened with singing and prayer, and then the distribution was commenced, the work being efficiently performed by a body of voluntary helpers. First of all there was supplied coffee, with bread-and-butter, or jam, *ad libitum*, followed by a hot meat pie, weighing about ¾lb., for every individual, after which there was more coffee, and each person on leaving was presented with 1lb. of cake. Several short addresses were delivered, and a number of hymns were sung. Among others who took part in the proceedings were Lord Bennet, the Hon. G. Waldegrave, Mr. P. Gough, Mr. Habershon, Mr. E. S. Thorpe, and Mr. A. G. Fraser, the secretary.

The work carried on at Gray's-yard begins on Sunday morning with a school for boys and girls, and goes on until eight o'clock at night. Some five or six meetings are held in the course of the day, and there is a morning and afternoon meal for 500 poor men and women. On Monday morning the work is continued, and is kept on throughout the week. There is a lodging-house for men, in connection with which a very comfortable sitting-room is provided, and for the sum of 4d. the men, besides their bed and the use of this room, are supplied with breakfast and supper.

## Snowdrops.

In the grey dawn of the year, when winter's icy grasp has been relaxed for a little season by the earliest breath of spring, and the pale January sun looms large through the damp, mild air, warmed by a wave from the south, there peeps up from the brown soil the delicate little flower that all know and love—the snowdrop.

I am so glad that the Lord of heaven and earth has thought proper to make the flower that earliest greets the returning sun white. I am sure that He means something by it. If it had been left to us, I don't think that we should have done so. Mother says, "Children, your winter frocks must be of some dark material that won't show the dirt." Most men and women keep their white and light-coloured clothes for summer use. But God says, "No; my first new year's flower shall be a white flower." A fragile little thing, too, it seems—hardly fitted to withstand the blustering winds and heavy beating showers of early spring, not to speak of the nipping frosts which so often at this season alternate with milder weather.

But the wise Creator has made no mistake about his little lily, for a snowdrop is one of his family of lilies. White it comes up, no matter what may be the colour of the earth in which it grows, and white it glints in the early sunshine, nodding on its slender stem with every breeze, uninjured by storms or frosts that would uproot an oak or destroy all the bright butterfly denizens of our summer gardens in a night.

Did you ever notice a snowdrop bulb in its dormant condition? It is a little brown unattractive thing. No one could call it beautiful, or hardly interesting. But in that bulb so humble is wrapped up the lovely little flower. How did it get there? Once it lived before—there is hidden life there still. The perfected bulb is a sure evidence, not that it flowered before, perhaps, but that it had an existence which permitted it under certain conditions, with the aid of the sun, rain, and air, to store up in itself, through its foliage and roots, the embryo of a perfected plant. Roots, foliage, flower, and seed are all contained within its brown skin, and are only waiting for suitable circumstances to develop each part complete.

Perhaps you have a garden with snowdrops in it. I hope you have. I dare say, too, in April and May, when our little early friend is forgotten, and you want to plant out your geraniums and heliotropes, and make your beds trim for the summer, you have been rather put out by the long strap-shaped leaves of your crocuses and snowdrops; rather rubbishy they look, and very much in the way; you are sorely tempted to cut them all off. Let me advise you. Don't do this; spare them time and room to turn yellow, and wither naturally, or you stand the chance of getting no snowdrops another year. They are doing their life's work, drinking in through their little mouths from the sunshine, dew, and air, supplies for future use, strength for another day; or, to put it into Scriptural language, "Laying up for themselves a good foundation against the time to come."

Oh, the lovely parables our wise Creator has written for us on every side! How full is the earth of his goodness! and how gently and lovingly He is whispering to us of his ways in every tree and flower that decks our earth. One wiser than the sons of men has said, "Consider the lilies how they grow." How dependent upon God! yet how well supplied with all they need, and how beautiful! "Will He not much more clothe you, O ye of little faith?" Ah, yes, heaven and earth—the works and the Word of God alike are full of sweet promises concerning that "time to come"—that sweet springtime which will usher in a glad new year such as earth has never yet seen—a time of "restoration of all things" under the bright beams of "the Sun of Righteousness with healing in his wings."

How sweet to be reminded of that day when we see in our gardens, otherwise bare and desolate, that white-robed army of snowdrops, with their nodding helmets, rising out of the earth at the earliest call of nature—that same earth, which contains hidden in its cold embrace as many myriads of God's precious human flowers, who once, indeed, were nothing but weeds, but whom He created anew in Christ, and made plants of his own planting. Once they had sin-stained garments, but they washed them and made them white in the blood of the Lamb. Once they were unlovely and useless, but Jesus, God's first Snowdrop, the first born from the dead, loved them, washed them from their sins in his own blood, and made them kings and priests unto his God and Father (Rev. i. 5, 6). Once they belonged to the kingdom of darkness, but they became children of the day. Once they were cumberers of the ground, but they became ornaments in God's gardens and imitators of Christ.

"Rooted and grounded in Christ," the only suitable soil for God's plants, they drew daily supplies of needed grace from Him, growing up and making increase in knowledge and love. They spread forth their leaves in the atmosphere of God's love, and imbibed from the heaven-sent dews, and the warming rays of the Sun of Righteousness, health and strength for the duties of their little life; in the doing of which they laid up store for the future, according to God's wise providence. But, in the course of nature, the green leaf faded and decayed, the brief life ended, the work was finished. "Blessed are the dead who die in the Lord—that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). Sown in weakness and dishonour, earth to earth, dust to dust—who would suppose that from that morsel of corruption, God would bring forth a creature of life and perfect beauty? When shall the winter's night be over, and the earliest dawn of that bright New Year with its Morning Star arise? When shall that sweet promise be fulfilled? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up all together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord," (1 Thess. iv. 16, 17). This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 6).

But all this is but the first act of that great day. For there will be stormy days in those times, as there are in earth's springtime. But the Snowdrop Army will be with their great Leader—the Faithful and True One—whose name is called the Word of God. Out of the opened heavens will they come forth—a mighty army—riding on white horses and clothed in fine linen, pure and white. A company of king-priests under the Great King-Priest, on whose garment and thigh is a name written, King of kings and Lord of lords. Alas for those whom he finds among his enemies—whom he will smite with the sword of his mouth and tread under his mailed feet in the fierceness of the wrath of Almighty God! God grant that all of my readers may be found among the Snowdrop Army in that great day!

R. W. Beachey.

## REV. THOS. COOK IN BELFAST.

This well-known English evangelist has closed a very successful nine days' mission in Duncairn-gardens' new church, Belfast. He commenced on Saturday night, December 30, when he delivered a powerful address on Acts i. 8, "Ye shall receive," etc., and pointed out that the secret of all useful work of God depended on the Pentecostal blessing. On the last day of the old year he preached to large audiences three times, winding up with the watch-night service, and last Sunday he conducted four services. During the intervening week, in addition to a meeting each night, he addressed meetings on "Holiness" on the afternoons of Tuesday and Thursday, which were largely attended by ministers and members of various denominations, and were most impressive.

Although he has conducted missions in Newry and Dublin, Mr. Cook has never before been in Belfast, with which he has been greatly taken, and of which he says no place he has ever been in has responded in the same way to his appeals.

PORT SAID.—Mr. G. A. Eoll writes from this difficult post of service:—"We have had during the past year the most trying experience in connection with want of means; however, the Lord has helped us. I am waiting for an answer to my application to the Minister of Finance for the purchase of ground for building. We will go on with the foundation, so far as means will allow, trusting that the means will be sent for the completing the building. £380 more will enable us to finish the structure."

## EXPOSITORY NOTES.

### THE GIFT OF THE HOLY GHOST.—I.

The disobedience of the prodigal son grieved the spirit of his father, so that it could not go forth to him as it did before. Pity was evoked; grace and patience were called into exercise; love, indeed, became more tender; but a barrier had been interposed between the father and the son which nothing could remove but confession and repentance on the part of the prodigal. Then the father's spirit was outpoured upon his son.

"Your sins have separated between you and your God." Man in Adam rebelled; man in Christ confessed the sin, and put away sin by the sacrifice of Himself. This was far more than repentance. The parable was only the shadow of the true. God's Spirit could not be poured out until sin had been expiated and put away. But when the woman's promised Seed had died, and had been glorified, then the promise was fulfilled: "I will pour water upon him that is thirsty and floods upon the dry ground; I will pour my Spirit on thy seed, and my blessing on thine offspring." "I will pour out my Spirit upon all flesh."

The keynote of this dispensation was struck at Pentecost, when the promised floods of living water were outpoured. The Spirit had been given because Jesus—the Lamb of God which taketh away the sin of the world—had been glorified. The disciples preached the glad tidings of a risen Christ, with the Holy Ghost sent down from heaven, and three thousand souls were added to them on the first day of the new era.

Surely the darkest shadow that has yet fallen on human history, the crowning proof as yet of the poisoning and paralysing effect of sin, has been the discord which has succeeded that first symphony of heaven's music, when Jesus, having received of the Father the promise of the Holy Ghost, poured forth that which they then saw and heard.

Meditating on that time of love, I cannot write controversially on the outpouring of the Spirit proceeding from the Father and the Son. I offer what follows for the consideration of my dear brothers, Mr. Gall and Mr. Hubert Brooke, and other readers, from any of whom I shall be thankful to receive correction or instruction.

The Holy Spirit was poured out without measure once for all fifty days after the day of Christ's resurrection. And He will never be poured out again unless Jesus die again, and is raised and glorified again.

His glorifying was not only at the hands of God, but of his Church. God glorified Him when He was received up in glory, forty days after his resurrection. But fifty days elapsed before Pentecost; and this period represented the Church's fulness of rest in the crucified, risen, and glorified Christ. For Pentecost is thus defined:—"Seven Sabbaths shall be complete [from the waving of the sheaf of firstfruits], and ye shall offer a new meat-offering unto the Lord" (Lev. xxiii. 10-21). Seven is a number of perfection, and Sabbath means rest; and the day beyond the Sabbath foreshadowed the Lord's day—the day of the Lord's resurrection.

"According to your faith be it unto you." The hundred and twenty gathered in the upper room, waiting for the promised Spirit, were the representatives of the Christian Church. They were all with one accord in one place—in the upper room, above the turmoil of the earthly city; of one accord, resting believingly in the risen Lord Jesus who had been crucified. These are still the conditions on which the poured-out Spirit must be received.

"God so loved the world, that He gave his only-begotten Son." Likewise God so loved the body, the Church, that He gave his Holy Spirit, that each of its members may drink into that one Spirit, and so be individually and unitedly filled with the Spirit. For "only *with all saints* can we comprehend the height and length and depth and breadth of his knowledge-surpassing love."

R. C. M.

*(To be continued.)*

THE RAILWAY MISSION.—The central offices of the Railway Mission have been removed to 1, Adam-street, Strand, London, W.C., where a meeting was held on Monday, January 8th, for prayer on behalf of the work of the Mission at home and abroad during the coming year. Praise was offered for much spiritual blessing among railway men and their families during 1893. Mrs. Tottenham gave an address to workers.

## The Person of Our Lord.—1.

BY MR. GEORGE PEARSE.

WHEN we meditate on the blessed Lord our Saviour Jesus Christ, his life on earth, his work, his death, his glory, and his coming again, we are arrested at once with the consciousness that our state of heart is an important element in any right spiritual apprehension of so sublime and glorious an individuality. It is only in communion with God and in nearness to Him that we shall view it in its proper light, and "in his light shall we see light." Christ must not only be revealed to us, but in us. God in his infinite love and wisdom knows how to win our sinful and wandering hearts to Himself. He presents to us his Son, and as a mighty magnet Jesus draws all hearts that have been made susceptive to himself; instinctively they feel that drawing and obey it; for "He was foreordained before the foundation of the world, but was manifest in these last times for you (says the Apostle Peter) who by Him do believe in God, that raised Him up from the dead and gave Him glory, that your faith and hope might be in God."

From off the throne of the Eternal Majesty the Word descended and was made flesh; the brightness of the Father's glory came into this lower world; the Light shone forth into the moral darkness which tests the character of every man, for as we regard the Sent One of the Father, so the Father regards us. As the light is welcomed by the Spirit's inshining, so we become children of light, children of God. But He came, too, as the Life, the Eternal Life which was with the Father, to communicate that life to the spiritually dead; and when one conscious of his lost condition fixes his eye in spiritual discernment on that crucified, humbled, suffering Son of Man, it lets in the saving light, which becomes saving eternal life to him who believes.

This blessed One came from heaven as the gift of the God of Love to overwhelm us with that love and fold us in its glad embrace; to cause us to know it as that sweet element in which we now live, and in which we shall spend our long eternity. He came as the Comforter.

From the same throne of glory the Spirit of Life has been sent forth by the Father and the Son to be another Comforter, to reveal the completeness of an accomplished redemption and the Father's satisfaction with it; to reveal the glory of the risen Saviour, and how God is glorified in all his attributes; in the obedience and sufferings of his beloved Son, and to open our eyes and hearts and bring down to our joyful experience the element of that divine and heavenly peace which is made in heaven and which reigns in heaven, and the open door made by the rent veil into the holiest.

The Holy Spirit brings us into this present standing, so that we may live a heavenly life on earth, giving us to be engrossed with the person of our adorable Lord in a life of communion with Him. A beloved servant of Christ, whose ministry is full of Him, says:—

"Some have never known the blessed displacing effect of the knowledge of the Person who turns everything besides out of the heart because he possesses it Himself. You may speak about Christ to some; there is no heart to listen, they can talk of service but not of Himself. The reason is, there is so little blessed simple intimacy with Himself, so little delighting in Him as a person, rather than a doctrine about Him, the living Man on the throne of God in heaven. If Christ has every place in my heart, all else must come in under Him. If you have strayed from Him in your affection, return, come back! He is where you have left Him; his love is the same, and He is interceding for you; He has not forgotten you, He loves you.

"We must speak *of* Him in the sense of a personal acquaintance with Him. We speak *to* Him when we know and feel his personal love to us individually. It is possible that we may dwell upon his beauty and loveliness to others, and tell them what He is to us, what a spring of joy to our soul; and will it be believed, even Christians may get weary of it, because they may be more absorbed in service for Him, than about Himself. It is such an intimacy, such a personal nearness that obtains a knowledge of his mind, his wishes, his desires, that is to say an acquaintance with his tastes; which makes us familiar with his good pleasure, and prepares us to carry it out as far as it is known."

But we cannot work ourselves up into a love commensurate with his worth. It is true "we love Him because He first loved us," but that love will grow as we become increasingly acquainted with Him, and that blessed Apostle Paul counted all things worthless when compared with the knowledge of Him, and his highest aspirations were that he might know Him better. The Apostles in the lifetime of our Lord with them had first but an instinctive knowledge, but they loved their Master and clung to Him; and so may it be in our day. There is often a feeble acquaintance, an instinctive drawing to Jesus, but when the full Pentecostal blessing and light are realised the believer leaves his feeble rivulet; he is on the brink of the ocean. "We grow in grace and in the knowledge of our Lord."

The grace of God brings us salvation through the atoning sacrifice of the Cross, by which we are delivered from wrath and condemnation, and from this present evil world, reconciled to God and brought into harmony with Him, and into a new and heavenly sphere and standing. This is as it bears upon us, but another great part of the Saviour's work was to manifest God, to reveal his name and his heart: that God had come down in love and grace to lost and wretched sinners for salvation to them, and was seen in Jesus; and to put them to the test whether they would avail themselves of this wonderful manifestation of love, and find not only acquittal, but heart-rest in acquaintance with Him who represents God in his moral beauty and holiness and love.

But this stoop of all-embracing love and mercy met with no response from God's own elect nation. He was cast out from their midst, back to that bosom from whence He came; and now we have to do with a man-rejected, but God-glorified Man in heaven, who takes his people into association with Himself in that surpassing glory, and now we contemplate Him. He is the great Object the Spirit sets before us, and as we cherish his words the Father and the Son come to dwell in our hearts and give us to feel their presence.

The record of the precious words of Jesus are left us in the Gospels, and by the gracious gift of the Holy Ghost their full Divine meaning is opened to us, and we are attached more and more to Him who uttered them.

But He was not of this world; He evidently lived in and breathed a heavenly moral atmosphere as that which was his own proper sphere—it was the bosom of God. His was a life of dependence and obedience, referring everything to his Father's will, and doing everything to please Him—announcing the Gospel and the advent of the Kingdom of God. That kingdom was amongst them, for the King was there.

He speaks to men with authority; his word is law. He is never anxious to prove what He says, as men are required to do with us. All was in Divine self-assertion. His whole being, his works, his words, are self-evidencing. He is prompt to meet the words and to answer the thoughts unexpressed of those who stood before Him. His themes are sin and deliverance from its guilt and power, death and life eternal, heaven and hell, meekness, love and purity, the judgment to come and eternity; a withering denunciation of pride, hatred, and impurity, of everything false and insincere; the need of a new nature, and living faith and undoubting prayer.

His feet pressed the earth, but his prayers testify that his heart was in heaven, far above the worldly cares and anxieties of men.

How inexpressible his tenderness to the sorrowing; how much He felt the woes of humanity. He wept at the grave of Lazarus, though He was about to raise him from the dead. "He saved others, Himself He could not save," for "He gave his life a ransom for many."

His soul was a moral paradise; in all the circumstances through which He passed He manifested a perfect submission and obedience to law, whilst He moved in perfect liberty, joyous obedience to God, and mercy to man. There was in Him an inexpressible dignity and majesty, a sublime possession of Himself, and an unchangeable calm. He was never discouraged or irritated. His calm in the storm on the lake betokens the heavenly calm of his soul. There a divine serenity and peace as the atmosphere in which He dwelt.

*(To be continued.)*

HEAVEN BEGUN BELOW.—To wear in your button-hole that little flower called "heart's ease," and to have the jewel of contentment in your bosom—this is heaven begun below.—*Spurgeon.*

## OUR HOMES IN PARIS.

I HAVE returned from another eight days' visit to our Paris Homes, and am sorry to report that in many quarters the bounds of wholesome criticism have been overstepped, and false reports have been circulated. Being a Christian association, the directors have hitherto shrunk from taking any action against the authors, feeling that God Himself would maintain his own cause, and in due time bring retribution upon all who have sought to injure it by statements which have no foundation in fact, and which are hurtful to those whom He has used in building up and maintaining it.

As to the work itself, I find the need for it to be greater than ever. All the Homes are full, some of them overcrowded, and during the many years I have been going there I have never seen the soup kitchen, mothers' meetings, and men's Bible classes so largely attended. The distress amongst the English poor is appalling. Wealthy families go south at this time, leaving their servants quite unprovided for until their return in the spring. During the whole time of my visit I have been kept fully occupied, and were I to give even a short detailed account of my doings it would take up too much of your valuable space.

I found the ladies in charge of the various institutions and their co-workers plodding on in the midst of great difficulties. They are painfully short-handed, and in great need of funds to maintain the work in all its branches. Ordinary mission work in halls, where people are dealt with for a few hours in a day, although most important, is vastly different from carrying on homes where body and soul have to be cared for night and day. In a frivolous city like Paris, where everything seems to say, "There is no God," such work is exceedingly difficult and delicate. Every phase of life has to be dealt with, from the little friendless orphan to the talented and cultured governess and artist. The religious element is not popular, and it is in seeking to maintain this throughout our Institutions that most of our troubles have arisen. God has, however, abundantly blessed the work, which, through good report and evil report, has gone on for nearly a quarter of a century.

My sister's enforced absence in Canada during the greater part of the year has no doubt seriously affected the finances. Many have felt that now the head is away the work cannot be properly carried on, and have therefore withdrawn their support. This to a certain extent is true, but the fact must not be overlooked that it is better for Mrs. Lewis to withdraw gradually during her lifetime than for her complete severance to take place suddenly at death, for these Homes, which she has been privileged to establish, will continue long after she has gone to her reward. God's work can never be upset.

The directors have recently appointed Madame le Breton Simmons to undertake the arduous duty of collecting the funds which at the present time are so sorely needed, and I take this opportunity of commending her to the prayers and sympathy of all who have the welfare of this important work at heart, that her way may be made plain, and that many may respond to her appeals.

God-sent lady workers are urgently needed who will not fear man, will be prepared to face difficulties, and seek to win souls for Christ. The deadening influences by which they will be surrounded must not move them from their purpose. They must realise their need of being constantly in touch with Jesus, that they are even now seated with him in Heavenly places, and be bathed in the spirit of prayer. Bible-loving Christians are absolutely essential for this sphere.

I have often thought that to carry on real spiritual work in Paris for a lengthened period is far more trying than it would be in heathen lands, but the claims of our own kith and kin in a foreign city, which is close at our doors, call loudly for effort. Mr. F. A. Bevan, 54, Lombard-street, E.C., will receive help towards this work. THOS. A. LEIGH.

19, *James-street, Liverpool, Jan. 3.*

WEST BRIGHTON.—The annual tea of the Bible-class, in connection with the West Brighton branch of the Y.W.C.A., took place on New Year's Day. This class has for nearly twenty-one years been under the leadership of Miss A. Meyer, whose faithful labours have been blessed of God to many. Some testimonies to the spiritual help here received were given during the evening. After the tea Rev. J. B. Figgis and other speakers gave addresses.—M. J. G.

# NOTES ON DAILY READINGS.

SUNDAY, JANUARY 14.—PROV. VII.

*The Secret of Safety* (1-5).—In anticipation of the temptation described at the end of the chapter, the wise man forewarns and forearms the young soul. It is the word of God alone that can so occupy and keep the inner life as that it shall be impervious to temptation.

*Lay it up*, not on a shelf as needless, not in the memory by rote, but in the heart of life. The apple of the eye is well guarded by eyebrows, eyelids, and eyelashes; so should we guard our obedience. On the fingers with which we do our work should always be written our obligation to God and man. "Do all in the name of the Lord Jesus."

*The Subtlety of Temptation* (6-27).—Again youth is warned against temptation to impurity. Evidently this was a great evil in Solomon's time, probably caused by the introduction of vast wealth, and the customs of foreign peoples. It is the evil which is preying upon modern society (8). The simple youth intended only to go near the house of shame, like a moth around a candle. He who needlessly enters into temptation is sure to fall before it (9). The blackness of night is black indeed to such. Evil is all the more insidious and difficult to resist when it presents itself beneath the guise of religion (14). "She who has made sacrifices and peace-offerings is more likely to carry her point when she suggests temptation. She does not play the harlot with man till she has played the hypocrite with God and stopped the mouth of her conscience with peace-offerings."—*Gurnall.*

Man sins for his pleasure, but he goes to his doom (22). It is remarkable that many who have been strongest in war and debate and the conduct of great affairs have been enslaved by that deadly sin against which the Bible warns us so constantly. "Many strong men have been slain by her." You may be a Samson and yet a slave to Delilah (26). The best way of resisting evil is by allowing heart and mind to be pre-occupied with good (24).

MONDAY, JANUARY 15.—PROV. VIII.

*Wisdom Personified* (1—3).—Throughout this chapter the wisdom of God speaks, not merely as an attribute, but as a person who claims wisdom as one of his attributes (14); who loves and can be loved (17); who existed from Eternity (22—24); who was associated with God in the creation of the world (27—29).

To whom can this description apply, except to the Lord Jesus, Who is the personal embodiment of the wisdom of God, and whose chosen name is The Word.

Men will go out of their way to hear the tempter's voice, but they are so loth to hear that of wisdom that she needs to cry, to stand in the public places, and to persist in her entreaty, in public life (2), in business (3), and in the home (3).

*Her Appeal* (4—21).—There is a progression in her ministration. *Hear* (6); Receive (10); Love (17). The wealth of the outward life is but a poor emblem of the unsearchable riches of Christ, and of the munificence which is possible to the soul that deals in the gold, silver, and precious stones of character. The rubies of the mine, and the ambitions of the worldling must perish, whilst holiness, faith, purity, and love will pass through the final conflagration, to constitute the imperishable heritage of eternity. This wisdom involves the possession of prudence, the fear of God, counsel, sound knowledge and understanding, qualities that promote a good and useful life.

*The Biography of Wisdom* (22-31).—"In the beginning was the Word, and the Word was with God." "All things were made by Him." There is not a star in Heaven, or a fountain of the deep, that is not the result of the Divine thought and power which wrought through Jesus Christ. In R.V., 30, the Son, the Word of God, is compared to a Master Workman, who was related by the closest bonds to the Eternal. "Daily his delight," is synonymous with "In the bosom of the Father." Then in expressive words we learn that his delight was not only in creation or in his Father, but in man. There never was a time when the tide of love in Christ's heart did not set in strongly and truly towards the world of men that was to be (31).

*The School of Wisdom* (32-36).—Wisdom has opened a school for the education of those who will put themselves under her tuition. Blessed are they who graduate there. They find life, and the favour of God. Learn of Me, says the Master Teacher, and ye shall find rest to your souls. But there must be daily watching, waiting, and seeking in order to find.

TUESDAY, JANUARY 16.—PROV. IX.

*Wisdom's banquet* (1-5).—What a contrast to the temptress (vii.). An anticipation of Matt. xxii. 1-4. Her house is the church of the living God (Matt xvi. 18; 1 Tim. iii. 15). The seven pillars must refer to the sevenfold grace of the Holy Spirit, and to the work of God's servants, when they are possessed by it. (2) The word *killed* is sacrificial language. No feast in God's house which is not associated with the sacrifice of Calvary. This was absent in vii. 14. This is the distinction between the religion of the world and of God. That without, this with, and arising from, the propitiation of our Lord. (3) The voice of Jesus speaks through his servants, bidding them to the feast. And maidens as well as men may carry the invitation. (4) How marvellous the grace that offers such provisions to the simple and foolish! (5) That is the true bread, his body; and the true wine his precious blood. (6) But those who would come to that banquet must forsake evil ways and companions.

*Some made light of it* (6-12).—There is always a division. Some refuse, others accept (Matt. xxii. 5-10). After a certain amount of pleading with men in vain, we must leave them, but we may continue to plead with God on their behalf (9). We always shrink from washing the saints' feet, but if they are really saints, they will thank us (10). All true knowledge is founded on the attitude of the soul towards God. To fear Him with the fear born of love, to know Him who is holy and true! Not knowledge only, but the multiplication of days, the fulness of the measure of life, peace and joy come, as we sit at wisdom's banquet.

*The rival invitation* (13-18).—The foolish woman competes for the capture of the simple. The same place (3, 14) and words (4, 16) are appropriated. But with what awful differences—the one to save, the other to destroy. But the wages of sin is death—the depths of hell!

WEDNESDAY, JANUARY 17.—PROV. X.

Here begins the second part of this book, and it continues to the end of chapter xxiv. It is especially addressed to men, and is expressed in a brief, compact, business-like form. Two sentences occur in each verse, illustrating or expanding the common meaning. But there is no evident connection in the thoughts. Each verse stands by itself.

1.—The greatest joy and the heaviest sorrow are connected with children. Joseph and Samuel are illustrations of "wise sons"; Cain and Absalom of "the foolish."

3.—If He do not give thee bread, thou shalt have manna.

4.—Be fervent in trust, and diligent in trade.

6.—All pray for good men, but Haman's fate awaits the wicked (Esth. vii. 8).

8.—A wise man hears and says little, a fool will hear no one speak but himself.

9.—There is no safe travelling except on the highway of holiness (Is. xxxv. 8-10). Leave that way, and you will rue it.

11-14.—Words reveal the heart. Have the living spring within (John vi. 38), and the stream will run pure. Lay up knowledge that you may have something to give out.

15.—This is true to an extent of material, but much more of the deeper kinds of wealth and poverty.

16, 17.—Two clues to the secret of life—Labour and listen.

18-21.—Another sin of the tongue contrasted with the opposite blessings that it forfeits. Babbling indicates a shallow brook (20, 21). Silence is golden. Learn to be silent; or, if you speak, let your words feed men.

22-25.—"Sorrow (*i.e.*, care) adds nothing" (R.V.). (Compare Ps. cxxvii. 2, Matt. vi. 25-34). Deliverance from fear, stability, and success, lie within the compass of the godly life.

26.—Have you been such a servant to your Master, Christ?

27-32.—The parable of the two builders has its counterpart here. Oh for the glad and steadfast heart, which shall never be removed, but shall bring out treasures for needy souls.

THURSDAY, JANUARY 18.—PROV. XI.

1. God is in the shop. Take care!

2. Be careful whom you admit to the house of the soul.

3-8. Righteousness—a single desire to know and do God's will, saves a man from the perplexity into which the wicked fall. Not only during life, but at death (7), and in the day of wrath (4), transgressors are the losers; whilst the righteous make the best of both worlds.

9-11.—Not to themselves only, but to the community, the wicked are a curse, so that their death is a cause of rejoicing. The saints are "the salt of the earth."

12,13.—We are members one of another. Let us not injure others by word or deed. God is the best custodian of secrets, and He will reward openly.

15.—Had Jesus not become our surety, He had never smarted on the cross (Matt. xxvii. 42).

17.—The merciful obtain mercy.

18-21.—The wages (R.V.) of the devil are deceitful. He either promises and doesn't pay; or pays with whips of scorpions.

22.—Better discretion without beauty, than beauty without discretion. Be beautiful in God's sight!

24-29.—Dig channels for the fount of love,
Where its blessed streams may run;
And know that love has copious streams
To fill them every one.
For only while we *share* we *keep*
That blest thing from above;
Ceasing to *give*, we cease to *have*:
Such is the law of love.

30.—Oh! to be bread-trees! It is a wise thing to try to win souls, but it needs the wisdom of God to be perfected in our ignorance before we can succeed (Dan. xii. 3).

FRIDAY, JANUARY 19.—PROV. XII.

1.—"Instruction" is discipline. We can only love it because of its results (Heb. xii. 10, 11).

2.—You must forsake your thoughts as well as your ways.

3.—Nothing can establish the wicked, or uproot the righteous (Col. ii. 7).

4.—Ruth was such (Ruth iii. 11). Such a crown is becoming, and sits easily. She who is a shame to herself is rottenness to her husband.

5, 6.—The outward life depends on the thoughts of the heart. As is the fountain so are the streams (iv. 23). Words reveal the heart.

7.—Chaff and the cedar! Sand and rock!

8.—A man is worth what he is in character.

9.—Better comfort without rank, than rank without comfort.

10.—Righteousness weds with tenderness; wickedness with cruelty.

11.—As we sow, we reap. If we royster through the spring, we starve in the autumn.

12.—The wicked seeketh the protection of the wicked, but the righteous man finds it in his righteousness. It springs from it as a root.

13.—Plead and claim this precious promise.

14.—All words and deeds shall return fraught with blessings or curses.

15, 16.—The discreet man takes counsel before he acts, and suppresses his feelings under shameful treatment.

17-20.—Job, David, Jeremiah, and many more felt the piercings of this sword. The tongue may soon become such when it utters deceit, but it is only for a moment. It hurts, but cannot do permanent injury.

21.—Many afflictions, manifold temptations, but no evil.

22.—The abominable and all liars are excluded from the city.

25.—Such a word is the Gospel.

26.—"The righteous is a guide" (R.V.). Not a guide-post that points and stirs not.

27.—The idle man who neglects to roast his game is contrasted with him who is valuable in his diligence.

SATURDAY, JANUARY 20.—PROV. XIII.

1.—Let us learn to obey our Father's teaching.

2, 3.—The mouth feeds by what it utters as well as by what it receives. We eat our own words (Matt. xii. 37).

4.—Desire must be mated with diligence.

5, 6.—The righteous man is a truthful man, and his righteousness is his escort.

7.—The miser is rich, but poor; the contented may be poor, but they are rich.

8.—Under the arbitrary governments of the East, rich men are often falsely accused for the sake of exacting their wealth. To this the poor are not exposed. The early Christians used to quote this verse to defend their occasional practice of giving money to restrain the wrath of their persecutors.

9.—The righteous shall shine as the sun, the wicked shall be extinguished, with an unwholesome smell.

10.—All quarrels may be traced back to this. "Pride is the inmost coat, that we put on first, and off last."

11.—Easy come, easy go.

12.—Why tarrieth our Lord so long? When shall we hear his chariot wheels? But, ah, when He cometh . . . !

13, 15.—The Word of God is the law of wisdom and a fountain of life. It were well for us to live beside it: so we should have good understanding.

16.—We are either scattering perfume or poison, flower-pollen or thistle-down.

17.—We are ambassadors for Christ. Let us be faithful to Him.

18, 19.—Correct us, oh Thou who art so jealous for our truest welfare. At the end it will be sweet to the soul.

20-22.—The walk, the company, the recompense, and the inheritance of the righteous man and the sinner.

23.—There was much oppression apparently in those days. The poor tilled more than they inherited.

24. If God is diligent in chastening you (R.V.), be sure He loves you.

25. Only God in men or things can satisfy our soul-hunger.

F. B. M.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 21.

CAIN AND ABEL.—Gen. iv. 3-13.

GOLDEN TEXT, Heb. xi. 4.

THE promise concerning "the Seed of the Woman" was fresh in the memory of our first parents when they were driven from Eden. The name given to their first son, "Cain," which means gotten, or acquired, and expresses Eve's joy at his birth (1), gives some countenance to the idea that Eve regarded him as the promised seed. Perhaps Cain had very early begun to show a character which disappointed her hopes; hence the name "Abel," meaning vanity, which was given to his brother. It is impossible to conceive the bitterness of Eve's disappointment when the son concerning whom she had cherished hopes so high became the murderer of his brother.

THE TWO OFFERINGS (3-7).—They were probably presented at some time previously appointed by God. "In process of time" (see margin) suggests either an ordinary Sabbath, or some sacred anniversary. Both brothers appeared equally devout in the observance of the time of worship. The first difference between them is in the *kind of offerings* they presented. And this difference might appear to result only from the different callings of the two men. The fruits of the earth seemed a fit offering from Cain, who was a tiller of the ground (2); and one of the firstlings of the flock seemed most natural from Abel. But evidently they were not alike to God (4, 5). It is not improbable that fire from heaven was then, as later (Lev. ix. 24), the sign of God's acceptance of an offering. This, or some equally manifest, sign was given to Abel's offering, but not to Cain's.

The Golden Text tells us why. The difference in the two offerings was not the mere accident of their different callings. Abel offered "by faith"; Cain rejected the way of faith, and chose a way of his own (Jude 2). The faith of Abel laid hold on the Divine word, given first to Adam, then handed on to his children. "The bruised heel" of the Woman's Seed would be the text, and the blood-shedding of innocent victims would typify and foreshadow the greater event. The doctrine, "Without shedding of blood is no remission" is as old as the Bible. Abel accepted it, confessed himself a sinner deserving of death, and expressed his faith in the Coming One, to whom his victim pointed. Just this is involved in our acceptance of the Gospel preached to-day.

Cain rejected this. His offering was such as a friend might present to a friend. It implies no acknowledgment of guilt, no recognition that death was deserved, no faith in a Divinely appointed substitute. He rejected all light but that of his own reason. All those who reject the atonement, to whom the mention of blood is distasteful, are followers of Cain.

A wrong creed is associated with a wrong life. He refused to confess guilt in his approach to God, but how soon he showed that he had guilt enough to confess. He became wroth, and full of envy and jealousy toward his brother (5). God's method of dealing with him is full of grace (6, 7). First, He suggests inquiry in order to show the unreasonableness and wickedness of his anger. Next, He remonstrates with him. The way to God is as open for him as for Abel. If he will not accept it he adds to his sin, which lies at his door as a beast of prey ready to spring upon him. Such attempts God makes to interpose between men and their own ruin.

THE MURDER (8-13).—There is nothing wanting to complete the horror of this awful crime. It was committed near to the place where the murderer had just been worshipping. It was his response to God's tender and gracious remonstrance. It was committed against his "brother." (Note how frequently this term is used in these verses). It was entirely unprovoked (see 1 Jno. iii. 12).

Even this crime was met by a message of grace (9, 10). It was God's call to Cain to make confession, and it is proof of his great guilt that he was too hardened to respond to the call. And so silently, but with awful eloquence, the blood of Abel cried to God for vengeance. Contrast the blood of Christ as it speaks to God (Heb. xii. 24). In the word of Cain (13) there is remorse, but no repentance.

Does not *every* sin cry to God for judgment? Yours and mine? Have we, like Abel, rested in the peace-speaking blood of God's appointed sacrifice? Black despair results from rejection of this.

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WOODVILLE, EAST PUTNEY, S.W., the Nursing Home recently opened by Miss Pledge, has a threefold purpose. First, to afford, on moderate terms, accommodation in private rooms to gentlewomen suffering from severe illness; secondly, to provide for the care of children of the upper classes suffering from chronic hip, spinal, brain, or other diseases; and thirdly, to send out a limited number of qualified nurses to attend private classes.

# For the Young.

## MARY'S SACRIFICE.

Dear Children,—Sometimes you wonder what you can do; how you can show your love to your parents and friends, and if you are God's child, how you can show your love to Him. A little child, after welcoming me, "helping to take your bonnet off," as she said, and adding to my comfort, saw she could do nothing more for me, and out of her loving little heart, exclaimed, "Auntie dear, isn't there anyfing I can do?" You have all had this feeling some time in your young lives, and as I cannot answer it, I thought I would tell you a story, which might suggest to you the loving thoughts, kind words, and helpful deeds which shall spring from Christ's love in your heart. And there is a little Prayer which you may truly pray before venturing to do anything, however small the effort—it is the prayer-book version of Psalm cxliii. 10, "Teach me to do the thing that pleaseth Thee," remembering always that even Christ pleased not Himself. This is my little story (or, rather, the Rev. Archibald Brown's).

Some time ago one of God's servants was called to see a girl who was dying. She lived in a very poor street, but the minister knew it well, and when he reached the little girl, he sat down by her side and asked her:

"What do you want, darling?"

"I thought I should like to see you, sir, before I died."

"Would not you like to get well again?"

"Oh, no, sir—I am glad to die."

"Can you tell me why, dear child?"

"Oh, sir, ever since I have known Jesus, I have been trying to bring father to church, but he won't come. And if I die, you will bury me, won't you, sir?"

"Yes, darling," said the minister, in surprise.

"Well, father must come to the funeral, then you will preach to him of Jesus, and I would willingly die six times over for him to hear the Gospel once."

Little Mary died; but the minister was taken ill just before her funeral, and could not attend.

Some time afterwards, a rough-looking man called upon him and, holding out his hand, said:

"Ah, sir, you don't know me?"

"No, I do not," answered the minister.

"I am Mary's father—the father she said she would die for six times if only I could hear the Gospel once. It nearly broke my heart. Now I want to join the inquirers' class."

Mary's father became a real, earnest Christian, and I think you will feel that Mary herself was following in her Saviour's footsteps, because she was willing to give herself—had that been of any use—that her father might be saved from his sins.

We cannot die for our friends—let us try to be like Jesus in living for them, in serving them, in seeking to show that we are God's children, and so want to be like God's dear Son.

I am a little child; so little strength
Have I, that I begin to see at length
How true is that first lesson taught by Thee—
"Ye can do nothing"—nothing without Me.

No time is wasted, and no labour lost,
That teaches our proud hearts, at any cost,
From self escaping—to escape to Thee,
And learn the wisdom of simplicity.

M. BUTLER-GERDS.

## LITTLE FOXES.

"Take us the foxes, the little foxes that spoil the vines."

AMONG my tender vines I spy
A little fox, named "By-and-by";
Then set upon him quick, I say,
The swift young hunter, "Right-away!"

Around each tender vine I plant
I find the little fox, "I can't";
Then, fast as ever hunter ran,
Chase him with bold and brave "I can!"

"No use in trying," lags and whines
This fox among my cherished vines;
Then drive him low and drive him high
With this good hunter, named "I'll try!"

Among the vines in my small lot
Creeps in the young fox, "I forgot";
Then hunt him out, and to his den,
With "I will not forget again!"

A little fox lies hidden there
Among my vines, named "I don't care";
Then let "I'm sorry," hunter true,
Fright him afar from vines and you.

*Selected.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *York*, Jan. 13 to 21; *Ruby Burn*, Jan. 23 and 24; *Stalybridge*, Jan. 25 and 26; *St. Luke's, Liverpool*, Jan. 27 to Feb. 7; Mr. Jas. S. Tyler, *Parmiter-street School, Cambridge Heath*, Jan. 21 to 28; Mr. S. J. Hewlett, *Ipswich*, Jan. 13 to 21 (with Mr. George Goodman); Mr. E. Hughes, *Aldenham Hall, Somers Town*, to Jan. 12; *Albany-road Institute, Camberwell*, Jan. 24; Mr. George Goodman, *Sefton Park, Putney*, to Jan. 12; Mr. J. M. Wigner, *Camden-road Baptist Chapel*, to Jan. 13; Mr. G. V. Arrowsmith, *St. Philemon's, Liverpool*, Jan. 14 to 21; *Holiday Services for Young People, Bove Town Hall*, by Mr. A. G. Dodderidge and others, to Jan. 15; Mr. Josiah Spiers, at *Builth Wells*, during January.

MR. NEWTON JONES:—Jan. 13-25, Rushden; Jan. 27 to Feb. 1, Lavender Hill; Feb. 3-8, Dorking; Feb. 10-15, Bedford; Feb. 17 to March 1, Brixton; March 3-8, Norwich; March 10-15, Kettering; March 17-22, Downton; March 25-26, Chesham; March 31 to April 5, Poole.

CHILDREN'S SCRIPTURE UNION.—S., Jan. 14, 2 Kings vi. 13-25; 15, vii. 1-11; 16, vii. 12-20; 17, xi. 1-10; 18, xi. 11-21; 19, xii. 1-15; 20, xiii. 14-25.

## THE LOVE OF JESUS.

DEAR SIR,—Years ago I heard Miss Annie Macpherson's rescued waifs singing, most impressively,

"What can wash away my stain?
Nothing but the blood of Jesus."

The words and melody long rang in my soul, and the scene was never forgotten. To-day, in my temporary sojourn here for health, I have voiced its counterpart (to the same tune) in the following simple verses, hoping that they may be used by Christian workers to cheer and encourage some weary ones, hard-pressed in the battle of life.—Yours, in his blessed service,

MARIA A. WEST.

*Asile Evangélique, Cannes, France, Jan. 6.*

What can make me happy here?
Nothing like the love of Jesus.
What can drive away my fear?
Nothing like the love of Jesus.

Chorus to each verse:—
Oh, Jesus is my friend,
He will my soul defend
And love me to the end;
There's nothing like the love of Jesus!

What can cheer when friends forsake?
Nothing like the love of Jesus.
What can heal the hearts that break?
Nothing like the love of Jesus.

What can chase the clouds away?
Nothing like the love of Jesus.
Turn the darkness into day?
Nothing like the love of Jesus.

What can smooth the roughest road?
Nothing like the love of Jesus.
Help to bear a heavy load?
Nothing like the love of Jesus.

What can comfort in distress?
Nothing like the love of Jesus.
What can satisfy and bless?
Nothing like the love of Jesus.

What can make me watch and pray?
Nothing like the love of Jesus.
Love and serve Him every day?
Nothing like the love of Jesus.

What can cause my soul to sing?
Nothing like the love of Jesus.
Make my voice with praises ring?
Nothing like the love of Jesus.

What can give me joy at last?
Nothing like the love of Jesus?
When this earthly life is past?
Nothing like the love of Jesus.

Oh, Jesus is my friend,
He will my soul defend
And love me to the end;
There's nothing like the love of Jesus.

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REV. W. H. L. BATSTONE, writing from Jagdalpur, Bastar, C.P., India, tells of quiet, persistent efforts, largely of a pioneer character, carried on by the workers of the Pauline Mission, among heathen who "know of no Bethlehem, of no Calvary, of no Resurrection, and of no second coming of Christ." "God's voice," he adds, "is speaking to some now, and we are being encouraged by the questions asked and desires expressed." At the Medical Mission Dispensary there were 2000 attendances between June 22 and the end of November. At the time of writing there were twenty-four patients in the little hospital: with one or two earnest inquirers. Mr. and Mrs. Batstone will be thankful for earnest prayer on behalf of their work.

# The Blessed and ONLY Potentate.

The first map in an atlas is that of the world. A child could not be taught geography without first getting an idea of the earth as a whole. The first lesson in prophetic truth should be the entire circle of the Divine dispensations. The first denunciation upon the serpent, "He shall bruise thy head," looked onward to the end, "the lake of fire."

The circle is the symbol of all God's work. The preacher (Ecc. i. 5-7) illustrates this by the sun, the wind, the rain: whence they come thither they return. Ezekiel describes the purposes and works of God by wheels within wheels, so high that they are dreadful. And James refers to the course or circle or wheel of nature. All things come from God and all things return to God. "For of Him, and through Him, and to Him, are all things."

Revelation begins with "In the beginning, God," and ends with "God, all in all." The circle, therefore, is the only figure which truly and adequately describes the course of the purpose, the method, and the work of God.

The subjoined diagram describes human history in its two great divisions—the fall in Adam and the rising again in Christ. But let the fact be emphasised that the chief and all-important consideration is not the ruin and recovery of man, but the slander and the vindication of God; the disobedience of Adam, and the obedience of Jesus, to God; the dishonour and the glorifying of God.

God must be King because He is Creator. "Shall the thing formed say to Him that formed it, 'Why hast Thou made me thus?'"

But the highest (probably, Ezek. xxviii.) of created intelligences disputed God's right to reign. Satan would be like the Most High. The one and all-absorbing question before the universe, therefore, is

WHO SHALL REIGN?

and the earth is the theatre upon which that problem is being solved.

It is of the first necessity that it be exhaustively and for ever settled, and therefore God gives the amplest opportunity for the creature-claimant to exhibit his qualification for the throne. The Almighty Creator might have trodden the serpent and his victims out of being before a child of the human race was born; and this would have proved his might, but not his right, to reign.

"God is light." He proves everything; or gives it time and opportunity to prove itself. He therefore stood aside, and does not appear to have interposed governmentally in the affairs of men, from Cain's murder of Abel down to the Flood. During this period two lines of human life were developed; the sons of Cain becoming the beautifiers and improvers of the world, while the sons of Seth—born instead of Abel whom Cain slew—lived, begat children, and died. Cain increased, but Seth decreased; the house of Cain waxed greater and greater, the house of Seth weaker and weaker; until the evil had absorbed the good. The sons of God (angels) saw the fair daughters of men, and (whether they were angels or Sethites) took wives of their own choice, and the progeny of this union was wholly evil—the protest of very ancient history against the generally-accepted but delusive theory that the higher can leaven the lower and raise it to its own quality. Every thought of the imagination of man's heart became evil continually; inward corruption and outward violence made life unlivable; and Satan's unhindered dominance wrought anarchy and destruction. The world needs no new lesson in Anarchy. It has been played out to its last counter, and has proved for ever that the men of violence shall utterly perish in their own corruption.

This first period has proved that Satan cannot rule; that his sway can only bring crime and calamity, disorder and death, under the just judgment of God.

To Noah God commits the sword of government: "Whoso sheddeth man's blood by man shall his blood be shed." The dominion which Adam yielded to Satan is to this extent restored to man. But primeval weakness is repeated in Noah, and antediluvian wickedness is brought through the Flood by Ham. The younger but the strongest of Noah's sons so influences the whole world of the new race, that they rebel against God, and design on the plain of Shinar a city and a tower lest they be scattered abroad upon the face of the earth. But the confusion of tongues brought about the very thing they desired to avoid.

Then God takes an individual, a family, a nation, a slip of the vine of the earth, and plants it in a very fruitful hill, looking that it should bring forth grapes, but it brought forth poisonous berries (Isa. v.). They rejected God as their King, and desired a king to rule them like the nations from which God

"From Everlasting to Everlasting Thou art God."

had taken them to be a special treasure to Himself. This Shemite people, which God would have made a kingdom of priests and a holy nation, mingled themselves with the children of Ham in Canaan, rebelled as they had done, and Israel and their latest kings were sent into captivity to the Gentiles.

These were chiefly descendants of Japheth, and because their kings ruled oppressively, and not in the fear of God, the royal prerogative slipped through their fingers, degenerated from gold to iron, until the chosen people groaned under the heel of the kingdom, dreadful, terrible, and strong exceedingly, which devoured and brake in pieces, and stamped the residue with its feet.

Thus Satan, and then man in the three families descended from Noah, have, by an exhaustive series of experiments, been proved incapable of wise and righteous and beneficent rule. Now comes the herald of the King, the messenger and forerunner of the incarnate God, saying, "The time is fulfilled and the Kingdom of God is at hand; repent ye, and believe the glad tidings." Jesus Himself follows with the same declaration. He is the express image of Him whose meekness multiplies us, and whose gentleness makes us great. Will they acknowledge his right to reign? No: "We have no king but Cæsar." What will they do with Jesus the Christ? With every indignity and contumely and expression of Satanic hatred they kill Him, they crucify their King. Jew and Gentile were gathered together against the Lord and against his Christ. But

GOD RAISED HIM FROM THE DEAD.

Now the King of men has passed out of the sphere and region in which the race of Adam lives. It is proved that flesh and blood cannot inherit the Kingdom of God. "Ye must be born again" to enter there, and birth from above comes only by faith in the crucified and risen Christ. M.

*(To be continued.)*

# Aggressive Work.—4.

I lately entered a railway carriage where there was, amongst others, a Roman Catholic priest. He quickly rose, saying to the porter, "Let me out if this gentleman is getting in here," and he hurried off. We had evidently met before, and he remembered it, although I did not. Why should not such public men be challenged at times as to their standing in the sight of God? If they are true men they will welcome it, but if they are mere hirelings they need it. During my summer holidays I had been preaching in the open-air every afternoon, and heard that a gentleman had found the Saviour at one of the meetings. I looked him up, and asked under what address it was. Ah! how apt we are to fancy we must have spoken so well at such a time! He said, "It was not the address at all, but you came to me after the meeting and asked whether I loved the Saviour. That was it." "Not by might nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6).

One evening I spoke to a young man on the landing-stage here, and then crossed with him in the steamer to New Brighton. He was interested in the Truth, and we talked freely about it. He gave me his address, and we arranged to correspond upon the subject. After several letters had passed between us he wrote saying that he had been enabled savingly to trust Jesus and find rest and satisfaction. As far as I was able to judge, it appeared an undoubted case of conversion. To God be the glory!

A few men were sheltering in a gateway from the rain. I stopped and said, "I fancy there won't be any rain when we reach heaven, will there?" "Well," one replied, "I suppose the Lord will reign there." Then came the opportunity for preaching Jesus, to which they listened with great attention, and afterwards remarked, "You ought to have been a parson." We were having a meeting near there that evening, and they came. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that" (Eccles. xi. 6).

A word can be spoken to the thirty or fifty people in the elevator at the Mersey Tunnel Railway, as it rises and falls, and I have frequently availed myself of it, and wondered occasionally why the elevator travelled so slowly, giving one so much time to speak. I found the conductor was interested and friendly, and slowed the car intentionally. The Lord has much people about.

Walking behind an elderly but good-looking working man in a quiet street, I noticed he was whistling. Whilst passing him I said, "It's grand to be able to afford to whistle, is it not?" He looked at me and replied, "Yes, I am as happy as a king, and I try to make somebody else happy every day I live; and if I fail, I tickle the cat until it scratches me; and if I thought you were happier than I, I would swallow you." All this was rattled out without a pause, and I then asked, "What is the meaning of all this?" "Why," he said, "I am nearly eighty years of age, and I have known the Lord for fifty years." What an untold blessing is a long life in the service of the Saviour, and how some of us regret not having served Him longer than we have. Undoubtedly the greatest blessing is conversion, but the next greatest is an early conversion, and I think the third greatest is total abstinence. Won't some begin to-day to serve Him? "Her ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17).

*Liverpool.* D. M. Drysdale.

# MRS. TONJOROFF,

## MEDICAL MISSIONARY AT PHILIPPOPOLIS.

WHEN in 1872 Miss Elizabeth Bevan left England to become governess in the family of a wealthy merchant in Bulgaria, she probably had no thought of the vast field of Christian work which would open out for her in that country; but in the brave and faithful fulfilment of her duties in relation to the training of the children committed to her care, she was being fitted for the onerous work and heavy responsibilities which hereafter awaited her.

It was a great joy to her at a time when isolated from the means of grace and the spiritual blessings which we in England so richly enjoy, to find in Philippopolis, where she was then residing, a few men gathered together in a small upper room to study God's Word, having no preacher or leader among them. Gradually acquiring the language, she became a valued adherent and helper, spending all her spare time in work in their homes.

At that time Pastor Tonjoroff was working in Bansko, and twice visited Philippopolis, where he met Miss Bevan. In 1875 they were married, and took up residence at Bansko, in the district of Raslog, a mountainous region in the Macedonian highlands. Bansko became their headquarters, from whence they worked a district comprising thirteen towns and villages.

In her new home the womanly sympathies of Mrs. Tonjoroff were aroused by the distress and destitution of the people around her. She says: "The sad condition of these people deeply touched my heart; looking for strength and guidance from on high, I decided to consecrate myself for their welfare. Having an early inclination to serve the sick, and having a supply of medicines, I endeavoured to help them, and not only by giving them medicine and advice, but by doing for them little household services. My simple efforts found grace in the sight of the Great Physician, and He blessed my work for their good."

Thus was commenced the medical work which proved at Philippopolis, as elsewhere, a powerful auxiliary to the Gospel. The fear of the "foreigner," which at first actuated the people, soon gave way to confidence, and the work grew rapidly. The dwellers in the surrounding villages began to come in for help, and they found not only physical succour, but spiritual teaching which in some cases—who shall say how many?—resulted in conversion. A lad who was one of the first patients is now in a missionary school preparing for evangelistic work among his countrymen.

In 1876, war desolated the country round, and Mrs. Tonjoroff had her hands fuller than ever. By the generosity of English people, she was enabled greatly to relieve the poor Macedonians among whom she was labouring. Also she got a supply of medicines from Lady Strangford, which was a great help to her. At this time, her husband was arrested as a rebel, and thrown into prison, and, under the strain of personal sorrow, of the suffering and misery which surrounded her, and of the turmoil of strife and insurrection, her health gave way, and she had to give up for a time. She went to Philippopolis at the beginning of the Russo-Turkish war. The sick and wounded soon filled the city, and she was compelled to resume again her work. This, together with the sight of burning towns and villages, also the execution of the chief Bulgarians, which was going on daily in the streets of Philippopolis, and the fear of her husband sharing the same fate, caused her to break down altogether. By the help of the English consul, Mrs. Tonjoroff and her husband (who had been released from prison) were enabled to leave the country for England.

Returning after a period of rest in this country, Mrs. Tonjoroff again took up her residence in Philippopolis, and was there soon after the Russo-Turkish War was brought to a close. Poor refugees flocked back to their desolated or demolished homes, and crowded the streets of Philippopolis, half naked and starving. Here was more work for Mrs. Tonjoroff, and soon she was busily engaged in distributing clothing, and administering medicine and other relief. Sir H. Drummond Wolff, who was then at Philippopolis as a member of the European Commission, saw the good which was being done, and set on foot a fund, largely contributed from England; and Mrs. Tonjoroff and her helpers were enabled to feed from three to five thousand poor people every day during the winter of 1878-9.

In the early summer of 1879, in response to a "cry from Macedonia," Mrs. Tonjoroff with her husband left Philippopolis, and after three days' hard journeying over mountains on horseback arrived at Bansko. Space does not permit us to detail the work which they accomplished there in alleviating the sufferings of the people, whose houses in many cases had been burned to the ground. She cared for their bodily necessities, telling them at the same time of the Divine Healer, and in many a heart the way was opened for the reception of the Gospel.

Besides her regular work, Mrs. Tonjoroff was alive to all the special evils consequent on the late war, and was constant in her efforts to ameliorate the condition of those around her. One instance must suffice. A regiment of Turkish soldiers stationed at Bansko, poorly clad and badly fed, made their privations an excuse for plundering the inhabitants. Mrs. Tonjoroff undertook a journey of some distance to represent matters personally to the Pasha, and volunteered, if it would put an end to the depredations of the soldiers, to get cloth herself and make them some suits of clothing. The Pasha declined the offer, and was shamed into making better provision for the soldiers at Bansko, who were soon after altogether withdrawn, largely through the exertions of Mrs. Tonjoroff, who had followed up her first success by further representations to those in authority.

When in Philippopolis she regularly visited the prisons and National Hospital, supplying Bibles in the native languages, cheering and helping the prisoners and patients, and inspiring the officials (who certainly needed it) with kinder ideas and better methods of treatment.

Later on Mrs. Tonjoroff was led to open a small Cottage Hospital, where cases could be nursed and cared for free from the jealous interference of the Greek clergy. There are sixteen beds, and during one year 188 in-patients experienced the benefits of this insti-

tution, for the support of which Mrs. Tonjoroff must look to friends in England. It is truly missionary work; to quote her own words: "In the hospital we have many opportunities for closer spiritual dealing than is possible in the dispensary or in a public address. Many of the patients remain long enough with us to know the object of our mission, and when they leave they take with them in very many cases an intelligent knowledge of the truth. We can speak of several in this city who were converted as the direct fruit of the hospital work, and are now united with us as members of our Christian Union, besides those who have gone to their homes in different parts of the country." The dispensary is an adjunct to the hospital, and nearly five thousand out-patients are cared for annually.

The general evangelistic work in Philippopolis has been much helped by the erection of a new hall, and this was the centre of a specially vigorous effort during the Bulgarian Exhibition in the autumn of 1892, when thousands from all parts of the country were attracted to the city, and much seed was sown, which in God's own time and way will assuredly yield an abundant harvest.

Mrs. Tonjoroff, after a brief sojourn in this country, on account of her health, has now returned to Philippopolis, and we earnestly bespeak for her and her husband the prayers of our readers that the Divine blessing may increasingly rest on all their labours.

Those who wish for further information about Mrs. Tonjoroff's work may obtain it by applying to Mr. Bevan Braithwaite, 312, Camden-road, N.W.; Mrs. Barclay, The Briars, Reigate; or Mrs. Chas. Gillett, Wood Green, Banbury; or communications may be made through the office of The Christian.

## SANCTIFIED SORROW.

Saints sing their sweetest songs
'Mid sorrow sanctified;
A mingled cup to each belongs,
Till all are glorified.

Called out of Egypt's land,
Redeemed by precious blood,
The Red Sea, parted by God's hand,
As solid walls it stood.

Triumphantly we've passed
Safe to the other side,
And thence we see of foes the last
O'erwhelmed by surging tide.

We sing redemption's song
With gladsome heart and voice;
And loud and clear the notes prolong,
As we in Christ rejoice.

But Marah's reached full soon
With all its bitterness;
Now hearts are sad, harps out of tune,
All's dreary joylessness.

And then we, murm'ring, ask,
"What, what are we to drink?"
To cure such waters were a task
T' attempt we would not think!

The bitter God makes sweet
(He'll *yet* "make *all* things new");
"A tree" and bitter waters meet,
Now these are fresh as dew,

Oh, for a harp well-tuned!
He sorrow sanctifies;
Jesus comes in to heal the wound!
To soothe and sympathise.

To wells of Elim led,
Where fruitful palm-trees grow,
Our thirst is quenched, our souls are fed,
Our hearts with praise o'erflow!

*Weston-super-Mare.* Douglas Russell.

EVANGELICAL ALLIANCE.—The next autumn meeting of the British branch of the Alliance is to be held at Tunbridge Wells.

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# The Evangelist.

## FULL ASSURANCE OF SALVATION.*

BY THE LATE T. SHULDHAM HENRY

How many quickened souls are hindered by Satan from accepting Christ by looking *in* at themselves for feelings! They want to feel saved—to feel their sins forgiven, feel joy and peace before they believe. Many are looking at the work of the Spirit *in* them, instead of the work of Christ *for* them. I have known many in this state for months and years, never seeming to get any comfort. You cannot disabuse their minds about doing something or feeling something, before they can possibly rest on Christ's finished work. You put the Word of God before them; they say they see it or believe it; but they don't feel happy; they don't feel different; they won't be comforted; they go away as they came.

Their condition is just as if some of you owed me £100, of which I could not get the payment. After waiting a long time I put you in prison. A friend of yours, hearing of your sad condition, comes to me, and gives me a cheque for the amount. I give him a receipt, with which he goes to the prison, and says to you, "Cheer up! I have good news for you; I have paid your debt, and got a receipt from your creditor for the amount. Come away with me now. You are free; the prison doors are open." "Thank you," you say. "It is very kind of you to take all this trouble, but really I must stay where I am. I don't feel the debt is paid; when I do I will gladly go out." What would you think of a case like that? Could it happen? Would you not rather say, "How can I ever thank you enough for your great and unmerited kindness towards me? You are truly my friend and benefactor, and with my latest breath I will thank you." Out of the prison you would walk into liberty and peace.

You believed your friend's word, you were satisfied with the receipt, and you had no further anxiety about the matter. On your way home from the prison I happen to meet you in the street, and say to you, "How is it you are out of prison? *You* have never paid *me* that money; you must go back again." "Oh no, sir!" you say. "My friend has paid my debt, and here is your receipt. You have no claim on me now; you cannot demand payment twice." It is not now a question of feeling. You feel happy because, having believed your friend's word about the payment of the debt, and being satisfied with the receipt, you stepped out of a state of thraldom into liberty.

I come to you now, and tell you that all your life you have been contracting debts with God. Your sins are the debts. He is the great Creditor. You must answer for your liabilities; you must have a settlement with your Creditor. How can you compound with Him? What can you pay—twenty shillings in the pound? No. Well, five shillings? No. Well, a farthing? No. Alas! what a condition! You are *bankrupt*, unable to pay anything. Jesus describes your condition in Revelation iii. 17, "miserable and wretched and poor" (a pauper), "and blind and naked." What do you deserve? To be cast into prison, to remain there till you have paid the uttermost farthing.

The good news I have for you is this, that God—your great Creator—seeing your hopeless and ruined condition, that nothing you have done or could do could satisfy his claims, sends his Son to meet your deep need upon the cross. By his mighty, wondrous death, He does so to God's infinite satisfaction, and the proof is that He raised Him from the dead on the third day. Will *you* be satisfied? Will *you* accept the death of Christ as that which met all *your* liabilities to God? Do you say, "I would like to do so, but I don't feel the debt is paid, and that I am free?" You are not asked to feel; in fact, *you never can feel* your debt is paid.

Do you say, "I mean to stay in bondage and misery, uncertainty and doubt, until I feel the debt is paid"? Oh, I see, you don't believe God's Word! He says to you, poor, bankrupt pauper, "You can pay nothing"; but the moment you believe that Jesus has paid it for you, "I frankly forgive you everything." The whole settlement was gone into between a holy and just God and Jesus Christ on the cross, and God accepted his dying as the payment in full. The resurrection of Christ is the receipt to you. If you accept it as such you will be free, out of debt and out of danger, and then God could not demand payment twice.

Now you rejoice, you have peace, you feel happy, because on the authority of God's Word you know you are out of debt; you are free, and you can live to thank your great Benefactor all the days of your life. Your evidences are not now in your feelings, but in the Word of God.

* Extracted from Now and For Ever, or Never. Seven addresses by T. Shuldham Henry, M.A., LL.B. (1s., 1s. 6d., 2s., according to binding. *J. E. Hawkins & Co.*)

## A TECHNIC TRAINING HOME

FOR MISSION CANDIDATES IN INDIA.

Such a home is specially needed in India, for the following reasons and objects:—

1. To exemplify and promote self-supporting work among native preachers and congregations.

2. To show forth the humility and simplicity of Christ's spirit and life.

3. To promote personal humility and meekness among Christian workers, where there is such a tendency to ecclesiastic parade and Christian Brahminism.

4. To prepare and send out devoted workers who, by earning at least partial support, will so far relieve the Mission funds.

5. To illustrate and prompt the work of "laymen," and a plain, hardworking Gospel ministry.

6. As we require heathen converts to "break caste" with heathenism, so it is necessary for all true disciples of Christ to break caste with the carnal world. As this worldliness rules in European society in India, the faithful worker for souls will not seek society reputation. By taking the place of a plain working-man, the mission worker "breaks caste" with worldly European society, and makes himself of no reputation, like his Master.

7. Apostolic evangelism started out largely on this line. See the many places where Paul laboured with his own hands, and the special importance he attached to it. Acts xx. 34, 35; xviii. 3; 1 Cor. iv. 12; ix. 18, 19, 22; 1 Thess. ii. 9; 2 Thess. iii. 8, 10; etc. The prophets in the Old Testament were mostly labouring men.

8. This plan co-operates with other methods of support. Some may be supported partly by handwork, and in part by contributions. The "Faith Plan" of asking nothing from man, but only from God, is consistent with working for support, when God so leads.

The Lord has used our labours to introduce many to mission work, and this "Faith and Works" plan may prove a "great and effectual door" for many more to enter into this vast and ripe harvest field. India's 290,000,000 souls are a prize for which we should "love not our lives unto death" in seeking to win them for Him who died for us. In this ocean of fallen humanity there is already a plenty of pride, selfishness, lust, anger, and all other forms of carnality; so we do not need any more imported from abroad. Hence we ask those to come who have been cleansed from these works of the devil by the precious blood of Christ. We shall be glad to correspond with any such disciples upon whom the Lord is putting his burden for poor old India's salvation.

Wallace J. Gladwin.

"*India Watchman*" *Office*,
*Bombay, India.*

SUNDAY OPENING. — At their meeting on January 1, the Bristol Town Council decided by thirty-eight votes to nineteen not to open the City Museum and free libraries on Sundays.

## GENERAL NEAL DOW.

By Miss FRANCES E. WILLARD.

THE United Kingdom Alliance and the British Women's Temperance Association of England have taken up the suggestion made by the World's and National W.C.T.U. for a general observance in the interest of temperance reform of March 20, 1894, the ninetieth birthday of General Neal Dow, the father of prohibitory law. It is hoped by those who have combined to bring forward this proposition that temperance societies in all parts of the world will give it their endorsement, each conducting the celebration according to his own judgment and opportunity, and all sending congratulations to our "Grand Old Man." It is needless to say that this would be done not only for the purpose of honouring this heroic leader in the temperance reform, but with the expectation that the principles of abstinence for the individual, and prohibition for the State, would thereby be brought before the public in a great many localities and a variety of ways, the outcome of the effort being the advancement of the principles to which we are all alike devoted.

It is proposed to publish in all the temperance periodicals the picture of General Neal Dow as he appeared in 1851, when he was Mayor of Portland, Maine, and the prohibitory law was adopted, and another as he looks now in his hale and honoured age. With these pictures will doubtless be published a sketch of his life, and some account of the success of prohibitory law in Maine, where it has been longest tried. Some of the wise and pungent sayings of General Dow, one of the most incisive speakers and writers that the reform has produced, will be collated, and odes in his honour, and hymns commemorative of "Prohibition Day," as we might well name the birthday of prohibition's father, will be written—we may well believe, by our best pens in all parts of Christendom. I have long wished that we had a temperance "Auld Lang Syne" song, and one has recently been furnished for the W.C.T.U.; but here is a grand opportunity for our writers to give us a song of universal adaptation that shall signalise the birthday of our noble chief.

I have recently heard from General Dow that he is in splendid health, that he rises at 5 o'clock in the morning, as has been his life-long custom, walks three miles a day, and in pleasant weather rides fifteen to twenty.

It seems to me it would be well if, the week previous to March 20, 1894, the religious and temperance papers would bring out an issue in which our ninety-year-old leader was made a central figure. The pictures of him that we need can be had by writing to Mrs. L. M. N. Stevens, president of the W.C.T.U., Portland, Maine; also a collection of his best and most pointed utterances. Such an issue should contain articles on the different phases of the temperance movement, so that the paper would be widely sought and largely quoted from in the temperance meeting of the 20th March, which is to be held irrespective of sect, sex, or membership in any particular temperance society, and has been suggested in the interest of no "ism," but simply to advance the broad lines of the temperance movement.

In this view I feel sure that all good people will do all they can to help forward the proposed celebration and to send their congratulations to General Neal Dow, of Portland, Maine.

## ZANZIBAR STRANGERS' REST.

MRS. AGNEW says in a recent letter: The Rest is open from morning till night, that sailors and others may come into the cool, pleasant reading-room. Not unfrequently do we see at our meetings the dark faces of one or two natives who have learned English at the C.M.S. mission at Mombasa, and are now earning their living in Zanzibar.

Our work is principally among the bluejackets, many of whom look upon the place as a home. Many more merchant vessels have been visiting Zanzibar lately, especially American and Norwegian sailing ships, and although, as a rule, the men are only allowed on shore on Sundays, yet we can visit the ships and distribute tracts, which are very gladly received. Sometimes, in addition to speaking to the men, we are permitted to hold a short meeting.

The great need of the Rest at present is a caretaker, who could meet the sailors and superintend their teas. It is a great privilege to be allowed to proclaim the good news to those who have never heard.

## CARRUBBERS CLOSE MISSION.

THE success and interest attending the New Year's meetings in connection with this mission have exceeded those of any previous year, and the hearts of the large number of workers in this large home mission agency are greatly cheered with the manifested presence of the Master at the gatherings.

The Gospel Temperance Association held its Hogmanay reunion in the Hall, High-street, Edinburgh. There was a crowded attendance, some 1500 persons being present, and great numbers failed to gain admission. In opening the proceedings, Professor A. R. SIMPSON, who presided, spoke of the year's work in connection with the mission, he remarked that in the wonderful success which attended it they had much cause for thankfulness. It was not only in temperance work that the country was making progress, for the Government had instituted a Commission which was at present going into the whole opium question—a question which was of much interest to missions such as theirs. Those in authority at their own local municipal chambers in Edinburgh were getting more and more alive to the necessity of dealing with a traffic which, like that connected with drink, was a source of danger to the community.

Mr. G. A. BARCLAY having referred to the pan-denominational character of the Mission, Principal RAINY, in the course of a short address, said he was quite sure that all the Evangelical churches rejoiced to have representatives among the Carrubbers Close workers. He did not mean to say that sobriety was Christianity; and certainly there was a great deal more in Christianity than sobriety. In this country intemperance had risen up to the proportions of one of the most formidable enemies of the souls of men and to the welfare of the people that they met with, and he regarded the Churches as called upon to recognise, and as thoroughly justified in recognising, that as a conspicuous and most fatal enemy of the Gospel and of human welfare.

Mr. DAVID LEWIS said that at the present day one of the greatest disturbing forces in this country was connected with the question of labour, and he made bold to say that were the drink traffic swept away and the immense sums which were devoted to it thrown into the legitimate channels of industry a very speedy termination would be put to the dull trade from which the country suffered. Colonel Woodford (Chicago), Rev. Rowland Ellis, Mr. James Guthrie (Brechin), and Rev. J. G. Cunningham also spoke.

The New Year was brought in at Carrubbers Close with the usual watch-night service. The hall was packed to overflowing. Professor Orr exhorted the audience to begin the New Year in a religious spirit. Their streets were thronged that night with crowds who meant to rush madly into the New Year; many others were acting in a light-hearted manner. He urged them to enter on the New Year as rational beings. Rev. Mr. Tait (Leith) asked the workers of the Mission to do their utmost to get the churches put right with reference to the drink question. Rev. Mr. Scott (Leith) also spoke.

On the evening of Monday, January 1, a meeting of the workers and friends was held in the large hall of the Mission. Upwards of 1200 Christian workers and their friends sat down to tea. Mr. Wm. Robertson presided. Thrilling testimonies by those converted during the past year and previous years were given, and reports of times of rich blessing were given by the superintendents and the workers.

A recital of sacred music, in connection with the Gospel Temperance Society, was given in the Synod Hall, Edinburgh, on January 2. The hall was crowded, some 3000 people being present, and many hundreds were turned from the door. Rev. Dr. James MacGregor presided. Dr. Moxey gave three readings in the course of the evening, and the musical part of the entertainment was of a superior order.

On the evening of Thursday, January 4, the large hall of the Mission was crowded by the poorest people from the Edinburgh slums. Great impression was made by the stirring testimonies, and many waited to be spoken with.

Never since the Mission was launched, upwards of thirty-five years ago, has so great blessing attended the work as during the recent Christmas and New Year's season. The first Gospel Temperance meeting of the New Year, held on Saturday, January 6, was one of the most impressive ever held in this place, which has been so signalised as a centre of blessing.

## MILDMAY MISSION TO THE JEWS.

TUESDAY, January 3, was a happy time at the Central Hall, Philpot-street, Whitechapel. It was the new year's tea, a red-letter day in the year's annals. At 5 p.m. the doors were opened, and from the biting east wind and snow-covered street streamed in our Jewish guests, to the number of 300. Many women had brought their babies, which certainly gave variety, if not harmony, to the evening's enjoyment.

We must not linger over the tea, but pass on to the meeting which followed. Rev. J. Wilkinson had left his sick room to come and meet these Jews and Jewesses at their annual gathering. After a hymn, Mr. Wilkinson gave the opening address. His subject was the man lame from his birth, laid at the Beautiful Gate of the Temple—the power of the Name of Jesus to heal. He urged the spiritually lame to trust in the "One Name," that they might "walk straight" that night.

Rev. J. Adler, Dr. Dixon, Dr. Roberts, and Mr. S. Wilkinson subsequently addressed the gathering; between each speech sacred solos were sung by the lady workers. When all the guests had departed the workers gathered together and thanked the Lord for another opportunity of ministering to his beloved and afflicted people Israel.

The following evening, January 4, over 260 Jewish children responded to an invitation to tea in the same place, and a merry company it was. After tea was cleared, Rev. J. Wilkinson again took the chair, and gave the little ones a sermon to carry home—taking his watch for his text, and speaking to them with it in his hand. Lessons were taught from hands which go wrong if all is not right inside. The children were instructed to whom to take it to be set right. Very sweetly the children sang during the evening a number of hymns. They recited from memory the first chapter of John's Gospel, and repeated with great accuracy, giving chapter and verse, passages from Scripture showing parallels in the life of Moses and our Lord Jesus. The prizes for attendance, neatness, etc., were given at the close by Mr. W. Campbell, who also spoke a few kind words to the children. A WORKER.

Rev. J. Wilkinson writes: "I am, praise God, fairly well again, and at work, though I have to be careful about my tender throat. My wife, who was just recovering from a nine weeks' illness, has had a relapse. I shall be thankful for prayer on her behalf."

## L.C.M. EVANGELISTIC CHOIR.

A NUMBER of London City Missionaries turn their musical gifts to account in connection with this choir, which is ever ready for aggressive evangelistic operations. In the past year the choir has sung on 241 occasions at 316 Gospel meetings, outdoor or indoor. This has included all kinds of mission rooms, etc., as also fairs, the Derby, on Epsom course, and such gatherings.

Many instances are given in the new report of blessing on this effort. For example, we read:—"One woman on Thursday received such blessing that she now desires to present us with a clock as a thank-offering."

"One man, a backslider, was by God's grace led to attend a meeting held by the choir. He went home so miserable he could not sleep, and though he had sworn to his wife that he would never become a Christian again, yet so utterly broken down was he that he cried for mercy; he sought and found peace in believing, and at length stood up and publicly testified for Jesus."

The L.C.M. Choir came and took our Annual Gospel Temperance Meeting. We first held big outdoor meetings, where some cried to God for mercy. This filled us with joy, some almost dancing with delight at sinners coming home to God. The secretary is Mr. A. Williams, Carlyle Villa, Upcerne-road, Chelsea.

PROGRESS IN GERMANY.—When Mr. Stöcker left his post as Court Chaplain, his friends started a collection for building a large hall in Berlin, in which he could preach. This hall, with places for about 2000 persons, has just been opened, and henceforth Mr. Stöcker will preach there every Sunday. When we look, writes the Berlin correspondent of *Evangelical Christendom*, on the large number of Sunday-schools in Germany, and in our metropolis, we wonder how it was possible that thirty years ago only four children's services existed here. Some of these have since adopted the Sunday-school system, by adding the class teaching of voluntary helpers.

## DR. A. BONAR'S DIARY.*

HIS CONVERSION.

*Aug.* 21, 1828.—It was this week that I resolved to enter upon the study of divinity. My chief motive was the indistinct hope and belief that thereby I should be more likely to find salvation, being much taken up, as I thought I must be, with the pursuit of Divine things. For I felt myself unsaved, and had a secret expectation that in the course of my studies in divinity I might be brought to the truth.

*Sunday, Nov.* 2.—A most impressive sermon in the evening upon John ix. 4. I came home in deep anxiety to be saved, and I was, I trust, enabled to choose Christ Jesus for my Saviour, depending upon the Holy Spirit's assistance to keep me. But still I fear and tremble lest all be not well.

*Tuesday, Nov.* 4.—I soon grow cold. I grieve that I do not sorrow more for sin.

*Jan.* 1, 1829.—God is helping me to feel more love to Jesus.

*March* 31.—Mr. —— took me into his study, and after a short conversation asked me to be his sons' teacher during summer, at his summer residence, to teach them Latin and Greek. I declined instantly, thinking what my soul would do in such company.

*Sunday, May* 3.—Great sorrow, because I am still out of Christ.

*Thursday,* 7, *Fast Day.* — It has been much impressed upon me that if convinced of sin at all I must be so by the view of it in Christ's love.

*Tuesday,* 12.—I sometimes think God is thus dealing with me that I may afterwards be better fitted to teach others.

*Sunday,* 31.—My birthday is past and I am not born again. It often comes to my mind, "My friends will be for ever lost to me, if they should be taken and I should be left."

*Sunday, June* 28.—I long to know Jesus, the Beloved One, but my love of praise, and fondness for some friends are my snare.

*Saturday, July* 5.—God has let me seek salvation by trying to perform duties that would please Him, and are a satisfaction to my own mind, and especially this last year I have been trying to do this by keeping before me motives drawn from thoughts of heaven and hell. But now He seems leading me away to the love of Christ as what is to do this. I was struck with the Moravians having no success till they preached Christ's love.

*Sunday,* 12.—Sacrament day in church. I have not received Christ into my heart. I felt the deepest grief. I wept when I got home just from feeling the misery of not being in Christ.

*Friday, Dec.* 4.—Thoughts of delaying my going to the Divinity Hall for another year, because I feel still so far from Christ.

*Sunday, May* 30, 1830.—Yesterday was my birthday; I am not born again.

*Sunday, Aug.* 8.—All appearance of grace in me is only desire after Christ, and no more. I am still without Christ, and without hope. I have no hatred of sin. I seek Christ with little ardour, rather because not happy with the world than because of anything else.

*Sunday, Sept.* 5.—I mean to delay entering the Divinity Hall this year, because I am not yet brought to the knowledge of God.

*Sunday, Oct.* 17.—In reading Guthrie's "Saving Interest" I have been led to hope that I may be in Christ, though I have never yet known it. All the marks of faith in a man which he gives are to be found in me, I think, although very feeble. This is the first beam of joy, perhaps, that I have yet found in regard to my state, and yet it is scarcely more than a hope.

*Nov.* 3.—I have much more light and expectation. It will be right in me, and would be so in all students, to devote these few "fast days" entirely to prayer and seeking after God, as a preparation for the winter session.

*Sunday,* 7.—For about two weeks past, ever since I read a passage in Guthrie's "Saving Interest," I have had a secret joyful hope that I really have believed on the Lord Jesus. I think that next Communion I may go forward to the Lord's Table as one that has received Him. If now I have reached a place of safety it is solely through divine grace. I did nothing but receive. Nearly twenty years of my life have been spent without Christ, and even yet I am not free from fear and sorrow.

*Sunday, Dec.* 26.—Last Sunday, Dr. —— examined me in his own house, and admitted me a communicant. . . I see that when I dwell any time upon myself, and think on my attainments, my heart is not profited; but whenever I get a sight of Christ's love it is full of life then.

* Hodder and Stoughton. 6s.

## DR. STEPHENSON'S HOMES.

AN EXETER HALL FESTIVAL.

Exeter Hall looked its very best in spite of blackness and fog without. Every available inch of ground was occupied by an interested and enthusiastic audience, largely composed of young people. For was not the meeting to be held specially convened for the young friends interested in the Children's Home and its work of rescuing their less favoured brothers and sisters from the miseries and perils of destitute orphanhood, neglect, and poverty.

It was a fair and even picturesque sight towards which the eyes of all were directed. The large orchestra was filled with three hundred boys and girls, ranging from small children in arms to young men and maidens. Behind them hung various flags, bearing the initials of the houses of the Home to which the children belonged. The children of each house, numbering from twenty-five to thirty, wore caps and sashes of the same colour; the purpose, as explained by Dr. Stephenson, the Founder and Principal, being to impress the audience with the fact of the family principle underlying the work of the institution. Down below, on the large, green-carpeted platform, a dozen or more tiny children disported themselves on the floor, and their utter unconsciousness of the prominence of their position resulted in some charmingly naive and unstudied grouping as the evening passed. So like the happy, well-cared-for little ones of ordinary homes, and yet from what an abyss of misery and vice had some of those same bonny bairns been plucked like brands from the burning.

The chair was taken by Mr. John Hutton, Chairman of the London County Council, and speeches were delivered by Archdeacon Sinclair, Dr. Waller, Secretary of the Wesleyan Methodist Conference, and Dr. Stephenson. To the adult portion of the audience these speeches proved both interesting and instructive, but it is scarcely to be wondered at if the young people found more interest in the entertainment provided for them by the children of the Home in songs, recitations, and gymnastic diplays. The hall rang again and again to the shouts of delighted applause as little ones in their childish grace repeated with appropriate gesture their serious or humorous pieces.

But somehow, we who live behind the scenes were persistently haunted by the black shadows of the children's past on that bright festive evening. Knowing the heart of the audience, we also knew that if, for one brief moment, there could have been flashed side by side with each dear child who performed her little part, a vision of herself in her former vicious, pathetic, or destitute surroundings, the tumultuous cheers would have died away and given place to sighs and tears wrung from the hearts of pitiful fathers and mothers, and happy little ones. Did the audience know that each one of those fine manly boys of the Certified Industrial Branch of the Home, whose gymnastic displays brought down the house, had once stood before the magistrate charged with a first offence, for which in most cases the guilt of the parents' neglect or crime was wholly responsible.

Janie and Beatie and Gertie recited with vigorous action, but no one knew that two years ago Janie's drunken father climaxed his long course of cruelty and starvation by locking the seven-year-old child out into the pitiless streets of a northern town in mid-winter. No one could have guessed that Beatie, with her soft fair face and refined air, used to watch in the days that are past with terror for the step of her drunken father late at night, and when she heard it crept from her trundle bed to cower on the boards beneath, lest the heavy hand should deal out its unsparing blows upon the motherless child. Beatie is seven years old now, and four years have passed since that cruel reign of terror, which has almost faded from her mind.

And dark-eyed, dark-haired Gertie! What tragedies her short life had held! Mother in a lunatic asylum, baby sister and three other children left to shift for themselves while the hard-working father was away earning bread for the little family, till one day he was brought home fatally injured. But baby and Gertie and Nellie are safe under the protecting wing of the Children's Home, and remember only as an idle tale the dark story of their past.

But that bright little one of five years who stood on the table to repeat her few lines, and did it with inimitable gesture, surely around this motherless child and her two older sisters, but recently admitted, the darkest shadows which child-life can know had fallen. Not destitution, nor neglect, nor the cruelty of harsh words and harsher blows had driven these children to the refuge of the Home. Alas! amidst decent surroundings and the comforts of a superior working-man's home, these children's sweet childish innocence had been destroyed in a father's unnatural passion. Rescued with difficulty by the ever-watchful S.P.C.C., they have been passed into the safe keeping of the Home, while the wretched father is reaping the richly-merited reward of his crime in one of Her Majesty's prisons.

That shy little creature with the large blue eyes whom the kindly Archdeacon took on his knee—was her story whispered to him by the Principal who sat beside him? Its pathos and interest rendered it worth the telling. She, too, is one of three sisters admitted to the Home. The father fell down a flight of stairs in a drunken fit and was killed, and the much-wronged mother, hitherto respectable and well conducted, worked hard to maintain herself and her large family. Under the stress of circumstances she ultimately drifted into sin, and was lost sight of in a Continental town. Grandparents, themselves hard pressed with work and care, took the children, and finally made application to the Home on behalf of the promising younger ones.

But that nine-year-old child who stood beside the Archdeacon's knee answering his questions so demurely—how could he, how could anyone, guess from what depths of despair she had been rescued by the Society above referred to? "Blackleaded and then polished." Such was the brief description her personal appearance merited before she underwent various cleansing processes; for Ann had never remembered being washed in her life. Her half-witted mother never washed herself; why should she wash her child? The brutal father never provided food or clothing for the girl; why should the mother? Under the blighting influence of such logic, Ann dragged out the first seven years of her life, starved, beaten, and more than half naked. But *nous avons changé tout cela*, and so it came to pass that Ann made her *début* at Exeter Hall with dignity and propriety befitting the occasion.

Sister Frances.

In the twenty-fourth annual report of the Children's Home and Orphanage, Dr. T. B. Stephenson gives a good account of his varied and interesting work. He says: "Never before was the moral training of our children in better or more competent hands. It is a little thing that I have confidence in the officers and sisters. It is a great thing that they deserve both my confidence and that of everyone throughout the world who wishes well to our work. The ordinary income does not yet meet the ordinary expenditure. If it were not for 'windfalls,' and unexpected items of income, which cannot be depended on, our present rate of expenditure could not be maintained. But it ought not only to be maintained but increased. The number of applicants for our aid was never so large. We might add 200 to our numbers, and the cost per head would be even less than it is. Surely our friends will not allow us to lack the few hundreds a year extra which would make the current income equal to the current expenditure."

The family of the late Mr. James Barlow have presented to the institution a small farm known as Belmont, near Bolton; and it is suggested that a Holiday Home might be built thereon for poor children from the crowded centres of population in Lancashire. The hospital in Waterloo-road, E., is said to be at once the saddest and the brightest place in all our system. The saddest, for therein are gathered many forms and degrees of child-suffering. Some of them are wonderful, and almost appalling in their severity and continuance. The Princess Alice Orphanage, at New Oscott, Birmingham, has been quietly but safely growing. Communications to Dr. Stephenson should be addressed, The Children's Home, Bonner-road, London, E.

## AFRICAN MISSIONS VISITED.—17.*

BY MR. D. A. HUNTER.

LEAVING Morija (Basutoland) I travelled northwards, visiting the mission stations *en route*. At Berea I found Mr. and Mrs. Jeanmairet, who formerly worked along with Mr. and Mrs. Colliard on the Zambesi. They had to leave the Barotsé Valley on account of severe sickness, and the doctor will not sanction their return.

I rode with Mr. Jeanmairet across the mountains to Thaba Bossion, another station, the centre of extensive work, and where a boarding school for girls is successfully carried on.

One feels more and more how necessary it is that the girls of Basutoland should not only be converted, but also educated and trained, in order that they may be fitted to fulfil the duties of Christian wives and mothers.

From Berea to Cana was a drive of some five hours, and, after passing the night there, I pushed on across the Chlotsé River and over Chlotsé Heights to Leribé.

Leribé was formerly in charge of Mr. Colliard before he went to the Zambesi. Mr. Ernest Mabille, the eldest son of Mr. Mabille, of Morija, is now stationed there.

A new out-station was about to be inaugurated at the village of Chief Khabo, in the Maluti Mountains, and Mr. Mabille invited me to join the party who were going for the occasion.

We started early on Wednesday morning, intending to camp near the site of the new out-station over Sunday, and to return on Monday. The party formed quite a caravan, with the missionary family in a wagon drawn by fourteen oxen, a Scotch cart drawn by six oxen, and loaded with the necessary tents, bedding, provisions, etc., Dr. Casalis and his family, who were also of the party, in their spider, and my buggy bringing up the rear.

Khabo welcomed us at his village, and pointed out a suitable spot where to pitch our camp. I wish I could give you some idea of the beauty of our surroundings. A grassy knoll, overlooking the Chlotsé River, and surrounded on three sides by the magnificent panorama of the Maluti Mountains; our camp, with the white tents and wagon cover, brought into lively contrast with the vivid green of the grass by the brilliant afternoon sunshine; the picturesque native huts clustering in groups on the hillsides. Could anything be more perfectly lovely? And yet there was the one sad thought that all those people, living amidst these beautiful surroundings, were living in gross superstition and sin, without God and without hope in the world? Only one single man, of all the subjects of this chief, is a Christian. Whose fault is it? "How can they hear without a preacher?" Many and many a village amidst these lovely mountains of Basutoland has not even its one Christian. Oh, when will Christians awake and obey Christ's command to "Seek first God's kingdom," and to "Preach the Gospel to every creature"?

The fine weather with which we started did not last. Thursday afternoon brought us a sharp thunderstorm, with wind and rain; Friday was worse, and Saturday worse still. Camp life under these circumstances began to grow decidedly uncomfortable. Sunday morning dawned wet and lowering, but fortunately it cleared up in the forenoon long enough for us to have the service. There is neither church, school-house, nor large building of any sort, so of course the meeting must needs be in the open. It was a truly interesting sight to watch the faces of that heathen congregation, numbering some hundred and fifty, as many of them listened, probably for the first time in their lives, to the good news. The chief was there with his great wife, the headmen with their wives, and of bright-faced boys and girls there were not a few.

Scarcely was the service concluded, and the congregation dispersed, than the rain came down with redoubled energy, and did not cease during the remainder of the day, nor all night. When we looked out next morning the Chlotsé was a roaring torrent, quite impassable, and effectually shutting us off from any chance of returning that day to the weather-proof mission-house. Our tents were saturated, and muddy pools had formed themselves inside, besides which it was almost impossible to light a fire and cook any food.

We took refuge in a little iron store, some mile or so from our camp, of which the storekeeper allowed us to take possession, and did everything he could for our comfort.

Here we waited two whole days for the Chlotsé to go down, and at last crossed on Wednesday morning, without misadventure, what proved to be still a strong and deep stream.

Khabo himself came down to assist our crossing, which was effected amid considerable excitement. One of the wagons stuck in the mud, and even twenty oxen could not move it until the wheels were dug out. I kept my camera busy, in order to preserve a record of the scene.

Once across the Chlotsé I pushed on my way northwards as far as Kabo, hoping to cross the Caledon into the Free State. Here, too, the water was too high, and it was only after waiting four days that I managed to cross; not, however, without an accident, which left me rather severely bruised, and caused considerable damage to my buggy.

* We have received from our correspondent accounts of the Wellington Holiness Convention and of the Basutoland Mission generally, but they are forestalled by articles that have already appeared.

## BETHEL.

BY REV. DWIGHT WILLIAMS.

WHAT sweeter dream than this could be,
As day closed down its stately bars,
And sealed them with the midnight stars,
Where slept the Patriarch, and he
Looked up through gates that opened wide,
And all the night seemed glorified—
A radiant canopy.

And wings in rapture of descent
Swept from the portals crowned with light;
And One who stood above the height
Spake down the void, as came and went
The angels in a ladder set,
That touched the high-domed coronet
That o'er the sleeper bent.

And such a voice, and such a theme;
He lay enchanted till the light
Dispelled the vision of the night,
And he awoke with awe supreme;
So near the gate of heaven, thought he,
With floods of glory like a sea—
Majestic in his dream.

Hard was the pillow, chill the dew,
That gathered on the cold grey stone;
But in the brightness as it shone
A long, long vista opened through;
To years beyond, and words of gold,
Great prophecies of love foretold:
And more the transport grew.

And as the sunrise glory came,
He made a pillow of the stone,
And poured out costly oil thereon;
And gave the place a fragrant name,
In long remembrance of the night
When he beheld the King of Light,
And angels winged with flame.

*Cazenovia, N.Y., U.S.A.*

MRS. MEREDITH'S INSTITUTIONS.—Two meetings were held in the Conference Hall, Clapham-road, on Tuesday last week, for the purpose of praising God for the blessing vouchsafed during the past year in connection with Mrs. Meredith's Institutions and various other missions. A good number of workers and friends assembled. The chairmen were Rev. C. H. Sturdy, M.A., of Dorking, and Mr. Reader Harris; and Dr. T. J. Barnardo was one of the speakers. The meetings were deeply interesting throughout, and encouraging testimonies were given by various workers.

THE ROSS BIBLE CARRIAGES are doing an evangelistic work in association with several allied agencies, including a Gospel tent. In the twelfth annual report, Mr. John Coates states that during last year he visited thirteen towns and twenty-three villages, either for Bible carriage work, mission meetings, or house-to-house visitation. This involved travelling upwards of 2100 miles by road and rail. Mr. Coates says:—"We have no regular paid agents; it is our privilege, as far as the Lord enables us, to meet the need of brethren who have devoted their time in coming to our help at some of the large pleasure fairs during the months of May and June; and we trust the living God to meet our need. We now stand in need of funds for the furtherance of the work in the free distribution of Gospel literature, ground rents, horse hire, and mission work in dark villages of this county." Communications to Mr. Coates should be addressed Landseer House, Ross, Herefordshire.

## SIGNS OF PROMISE IN CHINA.

BY REV. W. T. HOBART, PEKING.

THE Shan-tung district of the North China Mission is farthest from Peking, but in some respects the most interesting of our Methodist Episcopal fields. Though seven hundred miles away, we were providentially led there many years ago. Here at T'ai-shan, the Mecca of China, the humble Methodist itinerant preaches the glorious Gospel of the blessed God.

Rev. Frederick Brown, the presiding elder of the district, with his corps of native assistants, has invented or adapted a Gospel Wheelbarrow to be used in the sale of Scriptures and tracts. It is decorated with various Scripture texts, and thus preaches to the eye of every passer-by. This barrow the peripatetic bookseller can trundle all over the district, and he has only to stop and open the lids, when he is ready to supply all comers. Mr. Brown writes: "Thousands of pilgrims from all quarters come to worship at this 'sacred pile of rock,' and we are delighted to believe that many have heard the Gospel and have carried away many of our tracts and books to their distant homes. Our district tract wheelbarrow stood at the base of the mountain, and, as the weary, foot-sore pilgrims passed, thousands of volumes were sold."

Within the bounds of the district is a large city called Chi-ning-chou. We have been trying to gain a foothold there for years, but the *literati* have been very hostile. Some years ago, as an entering wedge, we opened a little bookstore on a quiet street, where we sold scientific works as well as Scriptures and tracts. But two years ago we were driven out of the city, and our shop was sealed up. Last fall, after the imperial edict tolerating Christianity had been issued, Mr. H. H. Lowry and Mr. Brown went to the city and called on the new official. They were well received. The magistrate himself procured the key and reopened our bookstore. After their return a good piece of property inside the East Gate was bought at a low figure, because it was "haunted." It was bought by telegraph. Think of that for conservative China! It was once an official residence. The "haunted" portion we have made into a native parsonage.

At An-chia-chuang, the oldest circuit on the district, we have taken an advance step. A friend offered them thirty dollars a year if they would open a girls' boarding school. A committee of five church members, including the pastor, chosen by the members on the circuit, were to have entire charge of the school. They wrote an agreement, pledging the churches on the circuit to provide the schoolroom and furniture, food and fuel, and to keep at least ten girls in school for ten months. The wife of the pastor gave her services as teacher. When Mr. Brown visited the school six months after its opening, he found twelve girls had been enrolled, and eight then present passed good examinations in their studies. Besides this, several girls, without urging, have unbound their feet. The church-members contributed thirteen hundredweight of grain, seven hundredweight of vegetables, and a like quantity of fuel. One member gave a room for the school, and others loan tables and benches. So the cause of God advances—a step here and another there. While it may seem slow to impatient minds, we glory in the fact that "our God is marching on" in China.

[Mr. Brown is personally responsible for the Bible and Tract Wheelbarrow, and would be glad of help. Ten pounds annually will support a teacher and barrow. His present address is 77, St. Peter's-road, Leicester.]

FRIENDLY FEMALE SOCIETY.—The half-yearly election and general meeting of this Society was held at the Cannon-street Hotel a few days ago, when the report presented showed the good work that was being done. The Society was inaugurated as far back as 1802, the Queen being now the patroness. It has for its object the relief of aged women of good character. During the past year 68 women have had homes to shelter them, free of rent, supplemented by a small annuity, 31 women upwards of 80 years of age have received six guineas, 53 women upwards of 70 years of age four guineas, and 154 cases have had casual relief granted them, making a total of 306 who have been helped and comforted. It is felt that many would be willing to cheer the declining days of their poorer sisters, if they knew of the existence of this charity. The Secretary, Mrs. Cordeaux, Woodford Green, Essex, would gladly afford any information. The treasurer is Miss Charlotte Spicer, Woodford Green, Essex.

## A NEW YEAR'S SUPPER.

Nearly five thousand children, big and little, are catered for every day at Dr. Barnardo's Homes. It is, therefore, but a small thing to Dr. Barnardo to hold a New Year party at which the guests number two thousand. Yet the sight of such a crowd, packed row after row under the bright electric lamps of the Edinburgh Castle Mission Hall in Limehouse, is by no means unimpressive to an outsider. Last Thursday night, on which this New Year's party for 1894 was held, the proceedings went like clockwork—not, perhaps surprising when it is explained that it was the nineteenth time in annual succession on which Dr. Barnardo has acted as host to a similar gathering.

It was a merry New Year party, one of the merriest and happiest, probably, that could have been pitched upon in all London throughout the whole of last week's many festivities; but it suggested not a few sad and sombre reflections. For it was also known as a "Waifs' Supper," and not a single guest was present who did not wear a ragged "wedding garment." As we entered the hall we encountered two lads with flushed cheeks, who explained that they had been rejected because they were too respectable! "And," added one of them, with an injured air, "I've got a big hole in my boot, too!" But there were few, if any, of the 1800 boys and 200 girls inside the hall who were in danger of being considered "too respectable." As compared with even ten years ago, indeed, the appearance of the young people was decidedly improved; but it was painful to notice that in these days of schoolboards and social economy how many, how *very* many, little folks could be gathered in who had obviously not yet "come into their rights." Rags there were in plenty, and of bare feet not a few, even in that bitter night of east wind and snow-covered streets. And the wild licence, begotten of a street life and of lodging house conditions, only wanted opportunity to display itself in general uproar. "If I were to lose my hold of them," said Dr. Barnardo in a confidential aside, "for even five minutes, it would be all up!" But authority held sway, and the little people behaved themselves admirably till the very close of the proceedings.

The Hall was mapped out into numbered benches with a wide gangway up the centre, flanked on both sides by badged stewards. The rush at the doors by the ticketed crowd was tremendous, and the building seemed to fill in an instant after the doors were opened. Several candidates presented themselves with sham tickets, which had been printed surreptitiously in rough imitation of the original. Not a few had bare feet, red and chilblained from the icy slush. One little maid of perhaps thirteen years of age, with torn shawl over her otherwise bare head, and with the thinnest of frocks on, had walked wet-shod from Swingland-street, Holloway, and one lad had tramped actually six miles to partake of the feast provided. It was clear beyond possibility of doubt that the tickets had gone to the right addresses, and that Dr. Barnardo's agents had reached the lower stratum. Though excitement had lent a colour to their usually pallid cheeks, and imparted a lustre to their eyes, they presented a strong contrast to the healthy-looking lads, inmates of the Youths' Labour Home, who, attired in sailor suits, lined the hall ready to act as waiters.

Little time was lost in preliminaries. The Stepney Boys' Band played the guests in, and then, all standing, grace was sung in an orderly and reverent fashion, the shrill voices seeming to pierce the roof. The waiters retired at the double, and presently, amidst a din of cheering, reappeared with tray-loads of bags, in which were placed an abundant supply of bread-and-butter and cake. These bags were quickly distributed to the eager youngsters; mugs followed, and were filled from cans of hot tea. It was a slow, luxurious meal, enjoyed in a fashion which dyspeptics might well envy. A pleasant little entertainment followed, in which a wonderful conjuror and a remarkable dog troupe held the children's attention riveted.

But Dr. Barnardo is nothing if not practical. The supper was practical enough to these hungry waifs. Yet there was a deeper purpose still. Mr. George Nokes had ten minutes in which to tell the little people of Christ's love, and of his great invitation to the poor and wretched. The children listened quietly, and were prompt in replying to the little catechism with which Mr. Nokes emphasised his various points. And then Dr. Barnardo had a message for the life that now is. "Which among you will volunteer for admission to the Homes? The doors are open to the destitute." For an hour or more the sifting of the candidates who responded went on, and it was nearly midnight before the final result was attained: the immediate capture of some forty or fifty of the worst cases. Others were held over for future investigation. Many of the temporary guests had thus become permanent inmates, and this little New Year's party will have an abiding influence on the lives of not a few. Every guest, it may be added, was presented with a bright sixpence and a couple of oranges on departing. The hall was emptied amidst cordial shouts of "A Happy New Year," which might be taken as a vote of thanks from one of the most interesting parties that this festive season has witnessed.

## Letters to the Editor.

### GOSPEL DISTRIBUTION ABROAD.

Dear Sir,—Permit me to urge upon those of your readers who have the leisure and means to visit Italy, the importance of taking advantage of the unparalleled facilities that now exist for distributing tracts and Gospels in Italian towns. This may be done by anyone quite as freely as in England. The need of it is apparent from the fact that very few Italians have either a Testament or a Bible, but, although Catholics, nearly all readily accept any Gospel or tract offered to them. Separate Gospels in Italian are sold at prices varying from one halfpenny to three farthings each at the Bible depôts in Carlo Alberto-street in Milan, and Capo la Case-street in Rome, and also in Genoa, Venice, Turin, Florence, and Naples, where likewise there are tract depôts. Italian Gospels can also be got at one halfpenny each at the Trinitarian Bible Society in St. Paul's Churchyard, London. Milan, Turin, and Genoa can be reached from London by two days' and one night's travelling at a cost of £11 5s. for a first-class return ticket.

I have just spent five days in distributing 10,000 Gospels in various streets of Milan (population 400,000), and five days in giving away 9500 in different streets of Rome (population 400,000) to people walking in the thoroughfares. A good pedestrian might give them away quite as effectively by putting one into the letter-box or in the door of every house in the numerous streets. "Bradshaw's Continental Guide" (price 2s.) gives particulars of forty other Italian towns where probably very few inhabitants ever received a Gospel or a tract.

For some years past I have frequently gone from Saturday to Monday from London to some French or Belgian town with 2000 or 3000 French Gospels, and distributed them to people walking about, and from house to house. Either a porter or a vehicle can be obtained at a moderate price to follow the distributor with a heavy parcel of gospels about the town, from which he fills his pockets with them from time to time.—Yours faithfully,

*Hôtel de Rome.* A Londoner.

### AN IMPORTANT QUESTION.

Sir,—I see in The Christian a notice of open-air work in Cork. I should like much to take counsel upon this all-important subject, with Christian brethren at this time, as to the true course that ought to be pursued in such circumstances. Should the Lord's children, as evangelists or preachers of the Gospel, "when persecuted in one city, flee to another"? or should they persevere? and how far?

The Society that I have the honour of representing has gone on from the very first on the principle of "No controversy;" but, if "a more excellent way" can be proved I have no doubt the president and committee would gladly be instructed in so important a subject, especially considering the present readiness of the Irish to hear the Word of God.

May I call your attention to the following weighty words of our late president, the Right Honourable the Earl of Shaftesbury:—

The Scripture Readers' Society for Ireland deserves the special notice of open-air preachers, and other Christian workers amongst the masses. Although the agents of the society have been actively engaged in evangelistic work for seventy years, so humble and Christ-like has been their demeanour, that the aid of the police has never been called in for their protection. When it is considered how inflammable is the material with which they have had to deal, this is certainly a remarkable fact. The men are doing a noble work, but you make no boast. The report which Captain Kearney White has given is of an encouraging character. It shows a decline in the power of the priesthood, and taking this into consideration I, for one, should not be surprised that by-and-by we should be having Ireland establishing a society for the circulation of the Scriptures amongst ourselves; for, when they see sacerdotalism declining amongst them everywhere, but increasing in England, they might well think that we stood in need of such a society, and I for one should be happy to become a patron of it. The method you adopt is admirable: I have read the instructions laid down for the guidance of your agents, and nothing can be more judicious than your plan; you shut them out from controversy, and very wisely: for you thus teach people to trust more and more to the Bible itself, and believe that it is capable of doing its own work. Be certain that if you circulate the Bible, and that if it is read, it can be trusted to accomplish its own ends.

I take the liberty of asking, through your widely-read paper, the candid and dispassionate counsel of men of experience and grace.—Yours faithfully,

J. Kearney White.

27, *Lower Pembroke-street, Dublin, Jan.* 4.

### "THE COMING REVOLUTION."

Sir,—The interesting letter in your last issue by Mr. Bazett on the above subject calls for friendly criticism, which I should like to offer in a humble way, more with a view to gaining practical instruction than anything else.

In the first place, all will, I am sure, agree with him in saying that "the varieties of Socialists are as pronounced as the varieties of Christians." And not only so, but the varieties of Socialism are as numerous as its supporters. And the same thing applies to Christianity in real life. But at the same time there is one ideal Christianity, refined and perfected, yet to be realised, and one ideal Christian Socialism to be attained only in the "*Kingdom* of heaven," when He shall reign whose right it is.

My own limited experience of Christian Socialists is that the element of Socialism in their profession is far greater than that of Christianity. I hope I do not misjudge them, but certain it is that such will never succeed under the Gospel dispensation.

With regard to the last sentence of Mr. Bazett's letter, in which he suggests Christians being as good Socialists as our Lord and his Apostles, I would only remind him of the very inadequate result of the tremendous power in the life and preaching of Christ and his followers in their own generation, and so on all down the ages to the present day, when the same thing exists. The natural inquiry of astonishment is "Why is it so?" The solution to this unnatural state of things is to be found entirely and to be found alone in one little word—little, and yet encasing and pervading the whole world—SIN; and "This is the condemnation, that Light is come into the world, and men love darkness rather than Light because their deeds are evil." The same is the cause of all the social evils of the nineteenth century. The world's great threefold need is Gospel preaching, Gospel reception, and Gospel living, and when these great claims are satisfied, and then only, we shall see the ideal Christianity manifested in the lives of its subjects.

It may be, and unquestionably is, unjust to lay the blame of the crimes of Anarchism upon Socialism and Socialists as a whole; but at the same time it is not to be denied that there are many individuals, either Christian professors of Socialism, or Socialistic professors of Christianity, whose words and actions before those who, no more than themselves, are un-Christian Anarchists, do much to extend the unholy principles and further the Satanic deeds which are to-day the outcome of the prevalent revolutionary spirit of the age; and these in the light of Gospel teaching are most entirely blameworthy.

I am sorry that Mr. Bazett refrained from saying more than he did, as he only said enough to make it appear to me, and doubtless to other readers, that he is, with the greater number of Socialists, utterly at sea as to what should be looked for as the ideal medium of Christian Socialism, or the Socialism of Christianity, but not enough to show what are his views thereupon.—Yours truly, Cantab.

GEORGE-STREET MISSION, LAMBETH WALK.—It has been resolved to alter the name of this mission to "Lambeth Walk" Mission.

THE OLD WELCOME YOUNG WOMEN'S CHRISTIAN INSTITUTE.—Mrs. E. Fisher writes: Our anniversary meeting will be held January 24 at 4 p.m. in the Lecture Hall, 186, Aldersgate-street, when a number of ladies will give some account of their happy service during the past year amongst the City young women. Sympathisers will be cordially welcomed.

BAROTSE MISSIONS.—Rev. J. Travis, secretary of the Primitive Methodist Missionary Society, writes that communication with the Barotse Valley, South Central Africa, is again open. It has been interrupted, first by the small-pox epidemic, which swept the upper part of the valley, and next by the Matabele war. It is probable that no letter written in the valley between March and October has reached this country. Two missionaries of the society have been in the valley for over three years trying to obtain the King's permission to establish a mission in his kingdom, and hearing nothing of them for months, there was grave anxiety. The painful suspense is now at an end, for a letter, written at Kazangula in October has just arrived, and in it is the statement that they expected to reach Mashuhulombwe land by Christmas.

## THE Y.M.C.A.

A WELL-ATTENDED New Year's reception was given in connection with the Leamington Y.M.C.A.

The Leipzig Association has received from the King an expression of his best wishes for the prosperity of its work.

The North German work has sustained a very severe loss by the death of its president, Baron J. von Oertzen.

Railroad Y.M.C.A. work in the far North-west (Idaho) is reported as prosperous, and in a measure acts as a pioneer Christian agency.

The Buckholz Association has received from a member of the Municipal Council the sum of 5,000 marks for its building fund.

The Associations of Denmark have recently formally adopted what is known as the Paris Basis, which renders them an integral part of the International Federation.

The State Convention of the Missouri Association shows thirty-three branches, all reporting vigorous work. At an evangelistic meeting held in connection with the convention many young men professed conversion.

The Derby Association on Wednesday week gave a tea and entertainment to 500 poor children. The New Year's soirée in connection with the Association was a splendid success, the place being crowded throughout the whole evening.

The Y.M.C.A. at Yale University is now laying particular stress on Bible study, and over two hundred students regularly attend the classes. One of the features of the Bible instruction is a series of addresses by Gen. O. O. Howard, Revs. John Hall, D.D., and Henry Van Dyck, D.D.

At the New Year's Breakfast of the Edinburgh Association there was an excellent gathering, over a hundred sitting down to breakfast. The chairman welcomed his guests, and wished them a good new year in the highest and best sense in a few well-chosen hearty words. Bright, earnest words followed by various speakers.

The Tower Hamlets Y.M.C.A. Mission engages in open-air work in leading thoroughfares, etc., of East London and in Victoria Park. It gives entertainments and Gospel services in chapels and mission-rooms of every denomination. It provides also a reading-room, library, Bible-class, shorthand-class, cricket, and cycling clubs for young men.

The work in Austria is carried on under very adverse conditions. The secretary at Nosislav reports that the Association there is strenuously opposed. In Norway, on the other hand, the work flourishes, and one after another the Associations are entering into suitably equipped premises. Good news comes also from Switzerland, where much good work is being done amongst soldiers.

Mr. George Williams delivered his annual address at Aldersgate-street on Sunday, when a large number of young men were present. The previous Thursday the president held his New Year's reception at the same Association. A time of great blessing was experienced, no fewer than twenty young men signifying decision for Christ at the close of an address by Mr. W. R. Lane, evangelist.

The Association of West Newton, Pa., feeling the need of awakening, called the ministers of the different denominations together to consult with them in regard to an evangelist. The result was an arrangement with Major George A. Hilton for an eight days' series of meetings. God has wonderfully blessed the mission. Many souls came to Christ, and Christians were awakened and made more zealous.

The monthly meeting of the National Executive was held on Friday afternoon. Reports were received from the travelling secretary of good work in various parts of the country. Mr. Black, of Belfast, wrote:—"We have to thank God for many tokens of blessing throughout Ulster during the past month. In Belfast district the work was never so hopeful or so fruitful. During the past month over twenty young men have made profession of accepting Christ in our own Belfast Association."

Mr. Albert W. Clark, president of the Association at Prague, Bohemia, describes the work in that city as follows:—"When our organisation secured legal recognition in 1887 there were few to welcome it. 'What do we want of such an English institution?' was a question on many lips. All such prejudice has disappeared, and now in Bohemia and Moravia there are twelve similar Associations. Our rooms in Prague, open every evening, are a centre of most important influence."

THE SCOVELL-ROAD MISSION, S.E.—The thirty-first annual report of this mission states that the past twelve months have been very encouraging. Over thirty persons have professed conversion, while forty-four pledges have been taken. The report is worth reading, and may be had of Robt. H. Parsons, 82, Great Bland-street, Great Dover-street, S.E.

## SCOTTISH NOTES.

THE statistics of the Established Church for the past year show 1348 parishes, and 605,000 communicants.

A public committee has been appointed in Dundee to test the efficacy of Dr. Tyson's cure for intemperance. Seventeen "subjects" have been selected for experiment.

During the first week of the year, the daily prayer meeting in the Christian Institute, Glasgow, lasted for two hours each day, and the proceedings were unusually interesting and stimulating.

Selkirk has lost one of its best citizens by the death of Ex-Bailie Johnstone, who was eighty-eight years of age, and an elder of the West United Presbyterian Church for the long period of fifty-one years.

The Roman Catholics in Scotland are stated in their directory to number 363,000, and are thus distributed: Glasgow diocese, 240,000; Edinburgh, 52,000; Dunkeld, 30,000; Galloway, 17,000; and Aberdeen and Argyle 12,000.

The Association for Improving the Condition of the People has resolved to start a labour colony on a farm in Ayrshire, which is to be bought and stocked. A start could be made by employing about 50 men, and a capital of £20,000 is asked for.

Mr. Sims, of America, whose success as an evangelist in Glasgow has been so phenomenal, began last week a new course of lectures on the Book of Revelation, which are to be given on Thursday evenings in the Christian Institute.

Mr. Quarrier, of the Orphan Homes of Scotland, intimates receipt of a cheque for £1000 from a Glasgow friend by way of memorial of a dear mother now deceased. The money now on hand will put up the executive buildings, and one of the consumptive homes.

From every quarter there comes the declaration that the closing of public-houses on New Year's Day was a great social boon. Magistrates have taken occasion to thank "the trade" for so generally complying with the request, which was made in the best interests of the community.

Montrose has recently lost one of its best and most prominent men by the death of Mr. Andrew Cobb, who, a few years ago, on the attainment of his jubilee as a teetotaller, was presented with an illuminated address and a purse of sovereigns. He dead suddenly on his way to church, at the age of eighty-nine.

Rev. Mr. Pirie, of Guthrie Memorial Free Church, Edinburgh, died very suddenly last week. He gathered together a congregation in the Cowgate, and was ordained over them in 1859. He went to Norwich for a short time, but returned to Edinburgh, where, by earnest aggressive work, he built up another congregation.

The able and energetic pastor of Trinity Free Church, Glasgow, Rev. J. J. Mackay, has entered on the onerous duties of editorship. He has started a vigorous monthly called *The Christian Voice*, the first number of which shows plenty of vitality and actuality. We wish Mr. Mackay all success; we feel sure he will never drop his pen into gall instead of honest ink.

The East-end of Glasgow has suffered a heavy loss by the death of Rev. Robert Hood, of Muslin-street E.U. Church. He was a preacher who had the ear of the masses, and so fruitful had his ministry been that a new church had to be built for his congregation a few years ago. He was also an accomplished writer, and was president of the Evangelical Union in 1886. He died at the age of fifty-five, and in the thirty-first year of his ministry.

Here is Rev. John Robertson's account of his experience of Presbyterian ordination, as given in his monthly paper, *The Christian Scotsman*:—"We were ordained to the holy ministry by the Presbytery in an unholy public-house, amid the clinking of unholy glasses and the popping of unholy corks from unholy bottles of unholy champagne, gifted by an unholy sinner, who lay dead drunk in his room upstairs! We have always had the feeling that we were not properly ordained in this wine-bibbing, Presbyterial orgie at Stonehaven, and have had serious thoughts of applying over again for ordination to—the Salvation Army!"

The Glasgow licensing magistrates are considering the advisability of putting in force certain legal powers they possess to close drink-shops at 9 p.m. in a selected district of the city. Speaking at Hawick Professor Orr, of the U.P. College, Edinburgh, said that notwithstanding many obstacles, total abstinence was making headway. It was becoming more and more a power in the country, more and more influential in political and social matters and in the churches than it used to be. Over 90 per cent. of the students of the U.P. Church were total abstainers, and he believed that in a few years it would be a very rare thing to find a minister of the U.P. Church, the Free Church and, he hoped, the Established Church, too, who were not total abstainers.

## IRISH NOTES.

A PRESBYTERIAN New College has been opened in Stephen's Green, Dublin, under hopeful auspices.

Mr. John Beattie has been conducting Gospel meetings at Cromac-square Mission, Belfast, with many tokens of blessing.

A conference for the deepening of spiritual life has been held in Larne under the presidency of Rev. E. Gilfillan, when papers were read and addresses deliverded on several important subjects.

Evangelistic meetings have been held in the Methodist Church, Holywood, co. Down, by Rev. Henry Ball, and in Roscrea by Rev. James Kirkwood. In each case souls professed to have decided for Christ.

A successful meeting to bid farewell to Rev. Mr. Wilson, who is going out as a Presbyterian missionary to India, has just been held in Waterside Presbyterian Church, Derry. Rev. Drs. Stuart and Rodgers took part in the proceedings.

During the past month the agents of the Belfast Female Mission, who are doing an excellent work, visited 1,264 families, spoke to 1,817 persons, held 60 prayer meetings, paid 183 visits to 62 sick persons, and relieved 222 poor people.

Watchnight services were held in many Episcopalian and Presbyterian Churches, as well as in nearly all those belonging to the Methodists. They have not for many years been as largely attended or as impressive. In several cases hundreds were turned away for want of room.

## CHRISTIAN ENDEAVOUR NOTES.

WENDOVER BAPTIST C.E. SOCIETY has been formed with fourteen new members.

The Leeds C.E. Union has grown in twelve months from three to eighteen societies.

The South Wales and Monmouthshire C.E. Union, which only numbered twenty-nine societies last July, now reports over sixty.

The Calder Vale Union have formed a Look-out Committee to arrange that each society should visit some other society once every quarter, in order to form a mutual acquaintance between them.

The Brighton-road, Dublin, Society lately conducted the week-night service. Miss Mattie Rogers (vice-president) conducted the meeting. Christmas carols were sung, and the president dwelt briefly on "The second coming of our Lord." Tea was provided by the Social Committee.

Out of a total of ninety-three active members of Albion Congregational Society, Ashton-under-Lyne, seventy-three are members of the church, forty-three having been received into fellowship since the formation of the Society, two years ago. Forty-five of the Sunday-school teachers are active members, and thirty-four have become teachers since the Society commenced. Eleven of the young men are now on the preachers' plan.

THE CEYLON AND INDIAN GENERAL MISSION has issued the first number of a monthly organ entitled *Darkness and Light*. (1d. *Marlborough & Co.*) It contains extracts from the letters of workers, and other articles, all spiritual in tone and character. Mr. Gracie writes that the party of which he formed one was met at Colombo by V. D. David, the Tamil evangelist. He says:—"Some of us who knew David in England and had been much blessed through him, were made to praise the Lord, when we got a glimpse of his ever-beaming face." Mr. Mallis reports attending an open-air meeting held by David:—"A crowd soon gathered round us of about two hundred. They listened very attentively, in fact far better than the people do at home. David seems to be greatly loved among his own people. I had the privilege of giving my first message to the heathen through a Singalese interpreter."

FRANCE AND THE GOSPEL.—The Paris correspondent of *Evangelical Christendom* writes:—"There is an undoubted readiness to hear and to approve what is true, just, and good among our population of all classes, but the grand point is to bring them to decision for God. It is the personal pressing of this point that is distasteful, and requires dauntless personal conviction that it is the way appointed of God. All have not yet arrived at this conviction, and so the prey escapes. Rough treatment is imminent where Gospel work is genuine and souls are saved. Some few years back, when evangelists met with brickbats and noisy opposition, extinguishers were immediately put upon their zeal by their various committees. But now things are improving, though caution and prudence are impressed on daring evangelists as the better part of valour. The erroneous idea is not yet obsolete, that the arousing of the enemy to action is destructive to the work. Better let the strong man armed keep his goods in peace."

## EVANGELISTIC NOTES.

**Mr. Moody** is conducting an evangelistic campaign in Providence. The first mass meeting was held on December 17th, but work had been carried on for some time previous under the care of Messrs. E. W. Bliss and F. H. Jacobs, Major Whittle, and Mr. and Mrs. Wilson.

**Mr. William Nobbs** commenced a month's mission at the Great Assembly Hall, London, on the last Sunday of the year. He also took the watch-night service a few hours later. Invitations were given to sign the temperance pledge, and 160 came forward to sign. Many anxious ones remained to be spoken to about their souls. Edwin Philbrick.

**Ashton-under-Lyne.**—Rev. F. Hart hopes to conduct a ten days' mission in St. James's Church, January 16 to 25. Great efforts are being made to reach the people, including house-to-house visitation and open-air work. This is a very poor parish of some 8000 souls, and gifts of tracts and Gospel papers would be welcome. These may be sent to Mr. J. Bennett, Eaton-terrace, Ashton-under-Lyne.

**Messrs. Munhall and Birch** have completed a very successful series of Evangelical services at Lima, O. Eight of the churches united in the movement. The meetings were held in the Trinity Methodist Episcopal Church, with additional services in the Presbyterian church on Sundays. Over four hundred persons professed conversion. One of the greatest benefits resulting was the stimulus given on every hand to the careful study of the Bible.

**Rev. B. Fay Mills** has had a grand work at Ann Arbour, in connection with the Students' Christian Association at the University of Michigan. The secretary writes:—"We have just closed a very profitable series of meetings with Mr. B. Fay Mills, whose presence is an inspiration in itself, and when we add to his power as a preacher the irresistible generalship he is endowed with, we have such a combination as is seldom seen. Numbers, of course, can express only a part of the results—there have been several hundred conversions, many of them students. The attendance at young men's meetings has run from fifteen hundred to thirty-five hundred, while at some of the day meetings there have been over twelve hundred. The spiritual impulse given our workers has been of the greatest value, but by no means least do we consider the lessons of promptness and decision that Mr. Mills's every act teaches." Mr. Fay Mills has recently closed a series of Gospel services in Rahway, N.J., lasting for two weeks. All the Protestant churches, with one exception, united in the work; and on the last day many of the stores were closed, and business men with their employés were present.

**Mr. J. J. Sims** has been holding special meetings in the City Hall, Glasgow. The City Hall becoming uncomfortably crowded for the evening meetings, Mr. Sims removed the Sunday night meeting to St. Andrew's Hall, which seats 4000 to 4500, and this hall was filled, in spite of a heavy rain and gale of wind. There have been many cases of conversion. On the last night in the City Hall, at the close of a very solemn meeting, where about 3500 were present, amongst others, two young men were spoken to, and found trembling. They both accepted Christ. A gentleman came to the Sunday meetings and was deeply convicted. He came the following Thursday evening, and, at the close of the meeting, came into the anteroom to Mr. Sims, utterly broken down, weeping like a child. He accepted Christ, and of his own accord, for conscience' sake, sent in his resignation as manager of a wine and spirit store. An infidel was coming to one of the Sunday afternoon meetings, and got drunk on the road. Next Sunday he came, and was seen the week after "clothed and in his right mind," distributing the notices of the meeting. A man of sixty-five followed Mr. Sims on the street, and broke down and accepted Christ like a child. One Christian lady testified at a parlour Bible-reading that she knew personally of four and five conversions from each meeting; another met six who had accepted Christ through the address on Heaven. Others give similar testimony. Mr. Sims has also been holding week-night meetings in Free Assembly Hall, Edinburgh, with an attendance of 1000 to 1200 and testimony of real blessing.

RESCUE WORK.—On Wednesday, Jan. 3, late at night, during the time that a blinding blizzard was blowing, a little group of our fallen sisters were sitting round a great fire at Sermon-lane, Islington, at a meeting convened by the committee of the Midnight Meeting Movement. The friends present joined the young women; saw to their physical needs first, and then Mr. Henry Dawe, the superintendent of the Mission, talked to them in a most suitable manner from our Lord's words, "A place for you." Although it was all very informal, a truly devotional spirit pervaded the whole, and some very difficult cases were dealt with at the time.

## PERSONALIA.

**Lady Henry Somerset** recently addressed nine mass meetings and conferences in North Wales within ten days.

**Mr. Spencer Walton** has lately conducted missions in New York and Brooklyn. He and Mrs. Walton hope to return to England in March.

**Mr. J. Theo. Isaac**, well known for his work as hon. sec. of the Strangers' Rest, Ratcliff Highway, is lying seriously ill. He is suffering from rheumatic fever, but incessant prayer on his behalf is being made by many who know and esteem him. His medical adviser says that, should he recover, he will have to take a sea voyage or make a prolonged stay by the sea.

**Miss Isabel M. Angus**, who was summoned home owing to the illness of her mother, who expired before her arrival, has now set sail on her return to India, intending to resume her service in Bhiwani, where with Miss Theobald and Miss Farrer, M.B., B.S., she is engaged in Zenana and other work.

**Bishop Pelham** is, we regret to hear, growing weaker. He can no longer take nourishment, and the gravest apprehension is felt by the family. His illness has been marked by a peculiarly pathetic incident. Soon after the Bishop was seized with influenza his wife died. Mrs. Pelham was buried on Thursday.

**Mr. Isaac Skidmore**, who has fulfilled a lengthened evangelistic engagement at Enfield, is now open to take Gospel services, with or without the aid of the limelight lantern; or to give lantern lectures. He is well recommended as an earnest and effective speaker. His address is 103, Percival-road, Bush Hill Park, Enfield.

**Mr. John Boulderson Barkworth**, late of South Leigh, Hampshire, has left to the Royal National Lifeboat Institution £1000, for a lifeboat and boat-house on the east coast not less than 100 miles from the mouth of the Humber; £500 to the Hospital for Sick Children, Great Ormond-street; and £500 for the poor of Humbledon.

**Rev. W. E. Rice**, of Adelaide, South Australia, who recently came to England on a visit, has decided to remain in the old country, his wife's health having much improved since she has been in her native land. Mr. Rice has, therefore, cabled his resignation of the pastorate of the North Adelaide Baptist Church, which he has held for the past nine years.

**Mrs. G. S. Reaney.**—After a break in her "Sunday afternoon services for the people" of nearly three years, owing to enfeebled health, Mrs. G. S. Reaney is about to resume her meetings for men and women, the first being announced for Sunday next, January 14, at "The Good Duke Humphrey Hall" (near the Naval College), East Greenwich. The meeting will begin at 3.30. There will be a special choir, assisted by violins, to lead the singing.

**Mr. Josiah Flynt**, a young American of first-rate antecedents and education, has become an enthusiastic student of sociology, and devoted his special attention to the causes, career, and cure of the tramp. His articles have appeared in *The Contemporary Review* and *The Century Magazine*, and he is at present writing a book which will be, if possible, even more interesting and instructive, for the book will deal with individual instances of tramp life.

**Mr. James Atkinson**, of the Christian Community, will attain on Monday, January 22, the jubilee of his signing the temperance pledge. A meeting is to be called on that date in the Memorial Hall, London-street, Bethnal Green. All abstainers over fifty years' standing are specially invited; if they will communicate with Mr. Atkinson, 28, Enfield-road, Kingsland, tickets will be sent to them. Such a gathering of experienced abstainers is sure to do good.

**Mr. James Jardine**, a well-known Manchester merchant, who died in September last, has left £348,669. Amongst the charitable bequests are Ardwick and Ancoats Hospital and Dispensary, £1000; Manchester and Salford Boys' and Girls' Refuges and Homes and Children's Aid Society, £1000; Manchester Warehousemen and Clerks' Orphan Schools, £1000; Northern Counties Hospital for Incurables, £1000; General Hospital and Dispensary for Sick Children, Pendlebury, £500; Royal Eye Hospital, Manchester, £500; St. Mary's Hospital and Dispensary, Manchester, £500; and Clinical Hospital for Women and Children, Manchester, £500.

RATCLIFF HIGHWAY.—In accordance with custom, the sailors in port were invited to participate on New Year's night in a social evening at the New Institute of the Seamen's Christian Friend Society, Ratcliff Highway. Upwards of 400 were present during the evening, the majority of whom sat down to tea. Mr. John McCall presided over the meeting. Stirring addresses were given by various friends. Mr. Hill announced that at the close of the watch-night service thirteen signed the pledge, and some professed faith in the Saviour.

## TEMPERANCE NOTES.

*The Young Abstainer* will now appear quarterly instead of monthly; it has, however, been enlarged and improved.

"If we could abolish strong drink," says Mr. Price Hughes, "we should cut at the very roots of pauperism, gambling, debauchery, and crime."

"*Wings*," the organ of the Women's Total Abstinence Union (*Simpkin, Marshall*), contains, with other good matter, a portrait and sketch of Mrs. Stewart, of Enfield.

The Independent Order of Rechabites has made another record year in the United Kingdom, having opened no less than 205 new Tents—115 being for adults and ninety for juveniles.

President Cleveland, in his recent message to the United States Congress, recommended that an Act should be passed "prohibiting the sale of arms and intoxicants" by American citizens in Africa.

The expectation that Ireland will be regenerated by politics—come from what quarter they may—is stupid to the last degree, says *The Christian Irishman*, in face of the appalling rage for strong drink among the people.

*The Band of Hope Chronicle* for January devotes several columns to the proposed renewal of their school lecture scheme, and announces that £6,000 has already been subscribed towards the £10,000 required for the next five years.

The friends in connection with the Preston branch of the British Women's Temperance Association are doing a noble work in a variety of ways. Their latest proposal is to build in the town a memorial hall in honour of the seven men of Preston.

The sobriety of the soldiers at Aldershot during the Christmas festivities is noteworthy. There was an entire absence of drunkenness, while on Christmas night only one man of the whole division was put in the guardroom by the military police.

In her New Year's message Lady H. Somerset alludes to the alarming increase of inebriety among women. She feels sure that the Government will soon recognise the principle that the treatment of inebriates must be transferred from the prison to the hospital.

We are more attracted by the contents of Lady Henry Somerset's new paper, *The Woman's Signal*, than by its outward appearance. The paper is poor, and the single illustration is a smudge. Experience will no doubt rectify this. There is plenty of strong writing in it, and we cannot doubt its success.

Rev. J. J. Mackay, of Glasgow, thinks that "teetotallers do not get well served yet at railway refreshment rooms." He and a travelling companion tried to get some soup at Inverness Station, "but the young ladies were so busy supplying strong drink and smiling at the drinkers that we had to start again fasting."

A man named Scrivener, thirty-five years of age, went last week into the Milton Arms, Sheffield, a beerhouse, and, boasting of his capabilities as a beer-drinker, backed himself to drink a dozen glasses of beer in an hour. The wager was made, and Scrivener drank nine glasses of beer in half an hour. He then exclaimed, "I've had enough," and fell dead.

This is the jubilee year of the Scottish Temperance League, which was formed on Nov. 5, 1844. The new register just issued states that its membership now consists of 9072 adult members, with 2436 juveniles, and 417 affiliated societies and lodges. Scotsmen at the Antipodes anticipated the jubilee demonstrations to be held this year in Scotland by holding a meeting at Sydney on Nov. 6 last, when enthusiastic speeches were delivered.

Mr. Matthew Burnett, who last year conducted successful evangelistic and Gospel temperance missions in various parts of the kingdom, is now drawing up his programme for 1894. His address is still 10, Finchley-road, St. John's Wood, N.W. Since Mr. Burnett resumed work upwards of 12,000 persons have signed the temperance pledge, and many of them have also accepted Christ. This labourer asks for a continuance of the prayers of God's people that much richer blessing may be given during his forthcoming missions.

REQUESTS FOR PRAYER.—For a ten days' Mission to be held by Rev. F. Hart, of Kimberley, in St. James's Church, Ashton-under-Lyne, Jan. 16 to 25.—For a ten days' Mission, Jan. 6 to 15, at Bournin Chapel, Kingswood, by Messrs. Bray and Harding.—For a Mission at Sowerby Bridge, by S. Peacock, to commence Jan. 13.—For Missions to be held at Ninfield, Sussex, from Jan. 14 to 21 by James White.—For a mission to men, conducted by Mr. J. Crofton Rainey, at Oxford Y.M.C.A., from Sunday, January 14, to Sunday, 21st.—For a mission to be held by Mr. H. Lakin, at St. Philip's Church, Manchester, commencing January 13, until the 28th,

## FEEDING THE HUNGRY.

AT HOXTON HALL.

Nearly a hundred poor people were gathered together on Christmas evening to a social tea. A very substantial repast was partaken of, and the evening devoted to social converse and homely games.

On New Year's Day the usual children's dinner was given to 300 poor children in the district. Kind friends had supplied the provisions—meat, baked potatoes, and puddings. Mr. Wm. Noble gave some selections on the concertina. Choruses were also sung by the teachers of the Sunday-school. The workers feel that some little has been done in this way of which their Master will approve, and trust many other ways and means may be afforded to relieve much of the oppression from circumstances which now exists.

A CITY MISSION TEA.

A very pleasant gathering took place on Wednesday week at the Lecture Hall of the City Temple, on the occasion of the annual tea given to the poor folk of the Holborn, Fleet-street, Temple, and Eagle-street districts. A public meeting was held under the presidency of Mr. Justice Bruce. The report showed that there are two mission-rooms—one in Dean-street, Fetter-lane; and the other at Eagle-street, Red Lion-square. At these rooms four services are held weekly. In addition to house-to-house visitation, the casual wards in Robin Hood-court, and the lodging-houses, workshops, and factories, are also visited. The Chairman referred to his unabated interest in the work of the mission. It was impossible, he declared, to calculate the good the missionaries were doing. But for such agencies crime would be much more rife. It was this quiet and unobtrusive labour—labour that was often overlooked—that was not only solacing the poor in their difficulties, but directing them in the paths of truth and honesty.

THE PONTYMOILE MISSION.

New Year's Day was celebrated by a meat-tea for the unemployed. The Mission has been giving dinners to the children six days a week and a breakfast on Sunday, and as the men have been regularly given one meal a week and the women three meals, it is no new thing to have the hall crowded with hungry folk; but on New Year's Day it was felt that it would be a good thing to have the fathers and mothers together for once. They wanted cheering up, for hope deferred makes the heart sick, and they had bad news on Saturday. They had hoped—indeed, they had been half led to suppose—that part of the works would be re-started this week; but they were informed on Saturday that there was less chance than ever of resumption. Mr. T. M. Wintle states that a fortnight ago the Mission had provided 35,250 meals to the unemployed; but since then they had been so busy that they had not had time to make up the returns. They had, however, sent 600 Christmas dinners into the homes of the people; and 200 people had tea in the hall on New Year's Night. For this, tickets had been distributed; and Mr. Wintle mentioned that he had visited every home, as an effort to cheer them up. In consequence of the prevalent distress the Pontypool Chamber of Trade have voted a sum of money towards a relief fund, adopting the wise course of having this administered by experienced workers, instead of setting new and untried men to work. The local Press states the facts thus:—The secretary (Mr. W. G. Farr) suggested that as Mr. T. M. Wintle, of the Mission Hall, Pontymoile, was already giving relief, and as he was more acquainted with each individual case than anybody else that the money should be handed to him rather than have a relief committee independently of him, and that a committee be appointed to canvass the tradespeople for subscriptions. This was agreed to.

POOR CHILDREN AT THE GUILDHALL.

The ancient Guildhall has witnessed many stirring scenes, but seldom have such guests enjoyed its banquets as those who on Tuesday week were entertained therein. Hosts of the children of the poor were the invites. They had been brought there by the Ragged School Union; for this was a banquet for children, children from the slums of every part of London. There were 1500 of them; poor, ill-clad, half-starved, wretched-looking children for the most part, who hardly know what a good "square" meal is, much less a banquet. They were all under fourteen years of age, and there was an equal number of boys and girls. They marched from their several districts, with a banner distinguishing each school, and attended by their teachers. They came trooping into the Guildhall soon after five o'clock. Tables were ready laid, and the expectant children were soon seated around them, anxiously awaiting six o'clock, the hour at which the dinner was to commence. Poor little wizened mites, some of them minus any headgear, and with the stamp of destitution upon them; it was a sight which would have gladdened the heart of their first president, the late Lord Shaftesbury. His successor in office, Lord Compton, was prevented from being present. Archdeacon Sinclair, who was also unavoidably absent, had written wishing "A Happy New Year" to all the children, and expressing the opinion that the idea of a New Year's banquet for 1500 poor children at the Guildhall was "admirable." The youngsters came from 17 different districts in the metropolis, including Clerkenwell, Hoxton, Spitalfields, Holborn, Smithfield, St. Luke's Kent-street, Aldgate, Southwark, Bethnal-green, City-road, Haggerston, Hackney, Borough, Lambeth, and Bow-common. The funds for the entertainment had been raised by the editors of *The Young Man* and *The Young Woman*. After a hearty and plentiful dinner, addresses were delivered by Mr. Orsman, Alderman Treloar, the Lord Mayor, and others, and a pleasing entertainment followed, in which the Stockwell Orphanage choir and Dr. Barnardo's boys' band took part.

## OBITUARY.

MR. JAMES MITCHELL.

Mr. Mitchell, of Austin, Texas, was suddenly called to his reward on November 21, 1893. He was married to Ann Stephen at Lewisham, Kent, in 1866, and came to Texas from London in 1870. He was a valiant soldier for the Lord; he esteemed it a privilege to speak to saint and sinner of his Master.

*Austin, Texas.* E. S. MITCHELL.

LIEUT.-COL. MINCHIN, WESTON-SUPER-MARE.

After a consistent walk of seventy-two years in the enjoyment of his Saviour's love, Lieut.-Col. Minchin died on December 16, at Weston-super-Mare, at the advanced age of ninety-one years. He first received his commission at sixteen years of age, and shortly after went out to India. At nineteen a serious illness brought him near death. There was no one at hand who could point him to Jesus; but the early teachings of a godly father and a devoted minister led him to his Bible; and he rose from his sick-bed rejoicing in the forgiveness of sins, and determined to live as a soldier of Christ. He was well known and much beloved by the European residents in the different Indian stations where he had command. He retired from the service in 1858, and since then has resided mostly at Weston-super-Mare. It may be worthy of note that one Sunday in September 1892, four venerable servants of Christ were together at a meeting in Weston-super-Mare — Robert Chapman, of Barnstaple, George Müller, Thomas Newberry, and Col. Minchin, their united ages being over 340 years.

MR. R. J. CURTIS, RAGGED SCHOOL UNION.

Many earnest workers in all parts of London will feel they have lost a true friend and experienced counsellor in the death of Mr. Curtis, who for thirty years was closely associated with the Ragged School Union, and whose face and voice were familiar in every one of the 200 schools and missions scattered over the Metropolis. This veteran of service passed away at his residence in Lewisham on New Year's Day, after a brief illness, at the age of seventy-seven. Converted in early years, he began to teach in the Sunday school at the age of seventeen. A little later he took up work in Deptford, and, after a brief training, was put in charge of a very rough school in Tothill Fields, Westminster. After twenty years labour in day schools, he entered the service of the R.S.U. as visitor, and his reports, in these early years, supply graphic descriptions of the difficulties of pioneer work in the ragged schools. Until his retirement in 1890 he continued, as organising secretary, to visit incessantly from mission to mission, and his appearance, followed as it was by genial and helpful words, was always hailed with delight. So great was his love for this work that even after his retirement he frequently appeared in one or other of the ragged schools, doing in a voluntary way just that useful service he had so long rendered. His funeral took place on Saturday at Lewisham Cemetery, where in 1888 he had laid the body of his wife.

REV. JOHN GREEN, BROCKLEY.

The death of Rev. John Green, of Brockley, is news which will sadden many hearts all the world over. Leaving the Pastors' College as a young man, he made proof of a useful ministry at Stogumber in Somerset, and Broughton in Hampshire, but although he was greatly beloved as a pastor, his exertions were confined to a comparatively narrow circle. In the course of a few years an affection of the heart laid Mr. Green low, and death was expected to supervene without much delay. The Lord, however, added fifteen years to his servant's life, in order that he might organise and carry out a scheme for the evangelisation of a class of people than whom none could possibly lead a more solitary life.

While occupying the invalid's couch, Mr. Green thought of lonely lighthouse keepers and occupants of lightships round our coasts, and he determined to send parcels of Christian literature for their instruction and comfort. His kindness was highly appreciated, and with characteristic devotion he added colonial and foreign waters to his "sphere." The work involved much anxiety, but it invested his life with fresh interest; and from the study of maps and charts, and the promotion of correspondence, Mr. Green acquired an acquaintance with lighthouses and their inmates such as perhaps no one else enjoys. He received many testimonies of spiritual good resulting from his endeavours. The recent cold weather accelerated his death, at the age of fifty-five, acutely mourned by a loving wife and three children.

MR. T. SHULDHAM HENRY.

At a time when the claims of the Gospel field are many, and the labourers are still few, it would seem to us that men like Shuldham Henry could ill be spared. But God, who knows better, has seen fit to take him from amongst us. Of late years his health had been far from good, and he had suffered from repeated attacks of influenza and gout. His death occurred on New Year's Day somewhat unexpectedly, after a short but severe attack, and he passed away soon after, saying that "this vile body shall be changed, and this mortal shall put on immortality."

The son of Rev. Shuldham Henry, D.D., the President of Queen's College, Belfast, educated for the bar, an LL.B. of Queen's University, Ireland, and for some time rector of a parish in the South of Ireland, Mr. Shuldham Henry possessed qualities of mind and character above the ordinary, and which gave him a foremost position amongst his fellow men.

Since his conversion in about the year 1860, he has continuously served his Master, preaching in England and Ireland to large audiences. He was especially associated with the late Mr. Denham Smith in work in London and Dublin; and many of our readers will hear with sorrow that his well-known voice is now silent.

Possessed of much mental ability, well taught in Scriptural knowledge, a forcible public speaker, holding fast to essentials, but by no means narrow minded in things non-essential, he, through a long course of years kept the Faith, and was a succourer of many who now will mourn his loss, and remember him with affection.

In an early issue we hope to give a portrait and a more detailed sketch of Mr. Henry's life.

BISHOP J. S. HILL AND MRS. HILL.

The sadness with which we record the death of Dr. J. S. Hill and his devoted wife, will be keenly shared by all those of our readers who know him or are acquainted with the history of the Niger Mission. Few particulars of the event have as yet been received, the telegram from the secretary of the Mission at Lagos being in these simple words:—"Bishop Hill and Mrs. Hill at rest." The Church Missionary Society at once telegraphed for further information, and received the reply:—"Fever — Tugwell." Further details of this mournful news are awaited with great anxiety.

It will be remembered that Bishop Hill was consecrated at St. Paul's Cathedral, together with two African clergymen, Revs. J. Oluwole and C. Phillips, on June 29, 1893. The Bishop and Mrs. Hill left England on November 22 last. Letters just received from Sierra Leone indicate that they were to have left that place on December 8, and were therefore due at Lagos on the 12th. Bishop Hill received his training for ordination at the Church Missionary College, Islington, and was sent out with Mrs. Hill to Lagos in 1876. He was invalided home after a few months' residence, and was then transferred to New Zealand, where he subsequently took up evangelistic work, and acquired in that land, in his experience of Colonial life, many qualifications which made him eminently fitted for the responsible duties of the episcopal supervision of the Yoruba and Niger Missions. When he went out to the Niger in September, 1892, as an accepted missionary of the Society and Bishop designate, he was invited by the Archbishop of Canterbury to occupy the position of his Commissary, and returned to report to his Grace in April, 1893. His removal at this crisis in the history of the Church in West Africa is a very serious loss. The Bishop leaves two young daughters.

We hope shortly to outline at greater length the story of the Bishop's career, and to give a portrait of him.

REV. H. B. MACARTNEY started on Wednesday morning, with his wife and daughter, on his return to Melbourne. At the Tuesday morning meeting of the C.M.S. committee Mr. Macartney was present by invitation, special reference being made to the remarkable work he had done for the C.M.S. and for missions generally at the Antipodes.

# The Book World.

## JANUARY MAGAZINES.

*Garden Work*, issued by Mr. E. H. May, 171, Fleet-street (1d.), is a comprehensive and altogether excellent companion for the housekeeper and the amateur gardener. This number begins a new and enlarged series.

*Evangelical Christendom* begins the year with an interesting number, the foreign intelligence being given in bolder form. We should be glad to know that this excellent monthly was appreciated by a wider circle of readers. (6d. *J. S. Phillips*, 121, *Fleet-street.*)

*Living Waters*, an illustrated magazine of Gospel truth, edited by Rev. Ernest Boys, M.A. (1d. *Partridge.*) A companion monthly is *Christian Progress*, under the same editorial care. (1d. *Bemrose.*) Each paper is the organ of a prayer union, and gives brief notes on Scripture readings.

*All the World* (Office of the Salvation Army. 6d.) is thoroughly worthy of a great organisation and a credit to its editors and publishers. Both literary and art departments are ably managed. The frontispiece is a fine reproduction of Doré's picture of the Christian Martyrs; it illustrates an article by the General.

*The Preachers' Magazine*, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, opens the year with the first part of an address on "Faith and Duty," by Professor Findlay. The homiletical department is specially rich, and the general contents of the periodical such as to make it of real service to preachers, teachers, and Bible students. (4d. monthly. *C. H. Kelly.*)

Messrs. Cassell and Co.'s serial magazines maintain their ground, notwithstanding a growing host of competitors. Those who subscribe for the most representative of them enjoy a liberal education in current general literature. *Cassell's Family Magazine* (7d.) has an abundant—perhaps a super-abundant—supply of fiction, but there are some excellent articles, one of the most interesting being on "Modern Manchester." *Little Folks* (6d.) is unsurpassed among British serials as a children's storehouse of entertainment. In the current issue Mrs. Haycraft has a charming narrative talk about "Our Feathery Folk." As a supplement is given a painting book and a game. The *Saturday Journal* (1d. weekly) is an extraordinary combination of the humorous and the instructive, not to mention the £1000 railway insurance. The *Magazine of Art* (1s.) has several full-page reproductions of artistic gems, besides much to inform and interest those who wield the brush. *The Quiver* (6d.) is one of the best of the magazines, providing something for all manner of healthy tastes. *Work* (6d.) pursues admirably its useful career as an illustrated journal of practice and theory for workmen, professional and amateur. *Chums* (6d.) opens with a coloured picture, while the contents promise a sufficiency of exciting story and incident. *Cottage Gardening* (3d.) is a very useful serial for the household, the January issue being the second of a new volume.

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Parkington's Pantry, by Mrs. E. Lysaght, is a very readable tale, affording a glimpse of a smuggler's life. (1s. 6d. *Church of England Temperance Society.*)

The Transfigured Life. By J. R. Miller, D.D. This booklet gives "some hints for making shining lives." The name of the author is a guarantee for the soundness and excellence of the teaching conveyed. (6d. *Sunday School Union.*)

The King's Table of Blessing; or, Thoughts for Communicants. By Rev. Alfred Leedes Hunt, M.A., of Maldon, Essex. A little book that will be specially prized by Evangelical members of the Church of England. (*Hunt & Co.*)

Old Greta's Patchwork Dress (1s.), by Mrs. Carey Hobson, relates some of the tales of an old Mozambique slave woman. The King's Sword (2s.), by Helen H. Watson, is a capital story, suited for all who love boys. (*Religious Tract Society.*)

The Little Swedish Baron. By the author of the Swedish Twins. (*T. Nelson & Sons.*) The writer has an intimate knowledge of Swedish life, and considerable insight into character. A weak lad may be strengthened, a promising lad guided, by the wholesome lessons so pleasantly imparted.

Penshurst Castle, Mrs. Marshall's new story, illustrates the times of Sir Philip Sidney, some of the incidents of whose life are presented in an imaginary setting of a very pleasant character. Queen Elizabeth, and Sir Philip's sister and friends, also figure in interesting relations. (5s. *Seeley & Co.*)

Stories from Mother's Note-book, by Lucy I. Tonge, is likely to promote a living interest in missions in the East. It has been compiled from notebooks, written by a lady travelling in India and Ceylon, for her children in their English home. (1s. 6d. *Church of England Zenana Missionary Society*, 9, *Salisbury-square, E.C.*)

The King's Highway, a Journal of Scriptural Holiness. The issues for last year of this well-known monthly form a goodly volume, which is reckoned the first of a new series. The writers include Revs. I. E. Page, J. Stephenson, and C. W. L. Christien. The articles, whether original or selected, are in a high degree stimulating and practical. (3s. 6d. *C. H. Kelly.*)

Stories of Noble Lives. By Lucy Taylor. (*T. Nelson & Co.*) As to the nobility of such lives as those of Havelock, Nasmyth, Carey, Hedley Vicars, Sir H. Lawrence, and Josiah Mason, all are agreed, but it needs a skilful pen to narrate such life-stories in a way that will captivate the young. The present author has succeeded admirably, and a good portrait of each hero renders the series more attractive.

From Malachi to Matthew: Outlines of the History of Judea from 440 to 4 B.C. By Professor R. Waddy Moss, Didsbury College, Manchester. (2s. 6d. *C. H. Kelly.*) This compact little work will serve as an introduction to the study of an important chapter of history. It presents with admirable succinctness the results of careful investigations, and will be useful to many students as a comprehensive connection between the Old and New Testaments.

Holy Men of God. By Dr. J. Elder Cumming. (5s. *Hodder & Stoughton.*) We have here a series of brief sketches of saints whose spiritual experiences made them eminent among their fellows. There are seventeen in Dr. Cumming's roll of honour, extending from Augustine down to McCheyne and Canon Battersby. We hope that in any future edition Dr. Andrew Bonar will be added. Some poems are added which prove that the author can court the muse as well as write vigorous prose.

The Key of the Grave. By Dr. Robertson Nicoll. (3s. 6d. *Hodder & Stoughton.*) These chapters on the future life and the sure hopes that Christianity reveals are very consoling to the mourner and the bereaved. Dr. Nicoll has collated many choice sayings on this theme by seers and poets, and has interwoven them into his argument, which is marked by great freshness of style. We heartily commend the book to all sorrowing ones, and to those who are troubled with doubts about the great future.

How Readest Thou? is the title given by Mr. James Van Sommer to a collection of thoughtful articles on Christian doctrine, ordinances, and practice in apostolic days, and other subjects. Several of these papers have appeared in the columns of The Christian. The author is a devout exponent of Scripture; and even in a few cases where we cannot follow him, we recognise his reverence and the helpfulness of his exposition. (2s. 6d., post free, from *The Author, Cuffnells, Wimbledon Common.*)

The Bible by Modern Light. The second volume of this new edition, largely re-written, of the well-known "Hours with the Bible," by Dr. Cunningham Geikie, is devoted to an important period of the Old Testament, and bears the secondary title, Moses to the Judges. (6s. *Nisbet.*) It is a goodly volume, and every page contributes to the elucidation of Bible history. The monumental inscriptions and archæological research are brought to the aid of careful interpretation of the sacred text. The work has been executed in a manner which fully justifies the title, and will add to the reputation of its erudite author.

Now and For Ever, or Never: Seven addresses by T. Shuldham Henry, M.A., LL.B. (1s., 1s. 6d., 2s., according to binding. *J. E. Hawkins & Co.*) This is a little volume of addresses, instructive as to Scripture teaching, and evangelistic as to their immediate purpose, delivered at different times in the Iron Room and Clapton Hall, Upper Clapton. The addresses have already been published in the form of booklets, and this collection of them is appropriately dedicated to Mr. and Mrs. John Morley, of Upper Clapton, with whom, wrote the lamented author, "I have been associated in the work of the Lord there for more than twenty-five years."

Books on the Lord's Day.—We are glad to call attention to the publications of the Working Men's Lord's Day Rest Association. Encroachments on the Day of Rest is a useful penny booklet. Sunday: Its Influence on Health and National Prosperity; and Continental Sunday Labour: A Warning to the English Nation are serviceable shilling manuals. The Pearl of Days for 1886-90 (2s. 6d.) is an illustrated repertory of facts and narratives on the Sabbath. The Lost Daughter (2s.) is a story enforcing the duty of Lord's Day observance. These works have been written and edited by Mr. Charles Hill, secretary of the Society, and may be had from the office, 13, Bedford-row, W.C.

Suwarta and other Sketches of Indian Life. By Annie H. Small. (*Nelson & Sons.*) Under this remarkable name is issued a remarkably interesting book. Life-like pictures of "our sisters" in India are drawn with much skill and true sympathy. The writer's lot was cast among Mussulman ladies, and while God gave her crosses and disciplines, He graciously used her to lead many broken hearts to Jesus. "A Moslem Revival" shows in a graphic manner how religious excitement may for a moment seem to undo Gospel work and then fade away as stars vanish at sunrise. For reading at working parties, for gifts to intending missionary sisters, and to stand in Y.W.C.A. libraries, we strongly recommend "Suwarta."

The Hebrew Twins: A Vindication of God's Ways with Jacob and Esau. By the late Samuel Cox, D.D. With Portrait of the Author and Prefatory Memoir, by his Wife. (6s. *T. Fisher Unwin.*) The brief memoir is full of interest, and the exposition lucid and very profitable reading. Two governing ideas of the study are: (1) As God dealt with Jacob and Esau, so also He will deal with us; and (2) As God deals with us so also ought we to deal with one another. The lessons of the story are admirably indicated, and only occasionally is there any disclosure of the author's well-known eschatological views. Every page of this attractive volume is rich in suggestion, and characterised by a strong application of Scripture to the practical issues of life.

The Comprehensive Scripture Lesson Scheme, of which Rev. Charles Neil, M.A., of Poplar, is general editor, has already been commended to teachers of the young, as presenting in its several departments useful analyses of Scripture, and valuable expository material. When complete, the work will comprise seven goodly volumes, but in the meantime it is coming out in convenient parts. The most recent of these contains The Teacher's Classified Lesson Material: The Book of Genesis (2s. 6d.), prepared by Rev. W. J. Deane, M.A., Mr. J. Dickenson, B.A., and others. The first book of Moses is divided up and explained in a most helpful manner, and the volume gives some idea of the excellent service which the scheme is calculated to render to teachers. (*Nisbet & Co.*)

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A New Year Poem, by Miss Charlotte Murray, entitled "Let us Remember," is published on neat card, by *Mr. Henry Randle*, of Hastings. It is well suited for enclosing in letters.

"If It Die" is the title of the first booklet of the "Corn and Wheat" series. The author, Rev. J. Gregory Mantle, is a thoughtful exponent of Scripture teaching on sanctification. We trust many will read these pages. (1d. *Marshall Brothers.*)

The Friends' Temperance Union series of booklets deserve a wide circulation. Three have already been issued, from the pen of Frederick Sessions, entitled Good Creatures of God, Health and Strength, and Masters and Men. (*Partridge & Co.*)

Two instructive booklets by G. Soltau are: Clean Every Whit (2d.), and The Bible Portrait of the Foreign Missionary (1d.). The latter contains the substance of a Bible reading given last year at Geelong Convention. (*Bible and Tract Depôt*, Collins-street, Melbourne.)

As the seasons come and go, Mrs. Gorges sends forth a poetical word of comfort to Christians far and near. This year she has published two leaflets, printed on tinted paper, entitled Thoughts of Peace for the New Year, and Words of Cheer for the New Year. The verses present Scriptural ideas in beautiful language. (100 copies, 1s. 6d. post free. *C. Cansell*, Edmund-street, Birmingham.)

The Hearts-Ease series of leaflets, by Edith G. Cheery, will cheer and stimulate many readers. The subjects indicate in a measure the spirituality of the beautiful verses: God's Hearts-Ease, Yet will I not Forget Thee, Come up Hither, Listening Heavenwards, and The Master's Touch. The leaflets are artistically printed on tinted paper (3d. per dozen, 9d. for fifty copies. *Morgan & Scott.*)

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### BOOKS RECEIVED.

From *The Sunday School Union.*—The Lifting of the Shadow, by K. M. Eady. (2s.).

From *Edward Hicks, jun.*—Verses for My Friends, by William Kitching; Six Generations of Friends in Ireland, by J. M. R.; Quaker Pictures, second series, by Wilfred Whitten; The Friends: Who They Are, What They Have Done, by William Beck (1s.); Peter Bedford, by William Tallack (1s.).

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HOUSE OF REST, ST. JOHN'S WOOD.—On Friday, Rev. F. B. Meyer gave a New Year's address. He pointed out from Deut. viii. that upon obedience depended the possession of the full spiritual life, which God was ready and willing to bestow upon every believer. In the evening, Mr. Reader Harris continued the convention of holiness, to which several evenings of the monthly meetings have been devoted.

STANLEY PARISH CHURCH was burnt down in the severe gale of November last. Some readers may be disposed to help in rebuilding a church wherein the teaching is thoroughly Evangelical. The parish is large, and the population wholly mining. The church had been built for seventeen years, chiefly by the efforts of the working-class parishioners, who during the last year have been striving to clear a debt of £320 off the Parish Hall, and to provide a mission church in a needy part of the district. The insurance was six or seven hundred pounds less than the original cost. Gifts towards rebuilding would be welcome, also gifts of useful and fancy articles for a sale of work with the same object.

*Vicar of Stanley, Crook.* W. Loney.

# The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

WARNING TO ADVERTISERS.—The greatest care should be taken in writing the address at the end of Advertisements. We also beg to call the special attention of Advertisers to the following Notice which appears in *The Postal Guide*:—"Letters addressed to initials or to fictitious names at any Post Office are not taken in, but are at once sent back to the writers."

LETTERS ADDRESSED TO THE OFFICE.—Advertisers who require their letters to be addressed to the office of this Journal will be charged an additional Sixpence for each Advertisement, and another Sixpence extra if letters are to be forwarded to their private address.

SPECIAL ANNOUNCEMENT.

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## Notes and Comments.

WE purpose next week to give a portrait and sketch of Rev. Dr. VAN DYCK, of Beyrout, translator of the Scriptures into Arabic.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions. It will greatly facilitate our work at this season if those who have not yet remitted will kindly do so at once.

The letter by Mr. Forrow, published in our issue of the 4th inst., on "The Spiritual Condition of the Churches" has very naturally elicited denials of its accuracy. The measure of the evil to which Mr. Forrow specially alluded, viz., the discrediting of the Scriptures by a tone of doubt and criticism running through the preaching of several conspicuous Congregationalists, cannot be accurately determined by anyone. That such a mode of handling the Bible, wherever practised, tends to disturb the minds of hearers and to keep some of them away from their Saviour, is proved by facts.

On the other hand, those who handle the Bible in this free manner affirm that they do so for the purpose of dealing with doubts which they have not created, but which they know exist. And the passionate devotion of some of these ministers to the glory of Christ cannot for a moment be questioned. We have given room for the complaint which some have to make; we have mentioned the denial of the sufficiency of the reason for that complaint which others have to advance. Our own mind turns rather to the feeling and desire which we *know* largely prevails for a revival of pure godliness. The paragraph, "A Quiet Day," which appeared in the same issue as Mr. Forrow's letter, was a striking evidence of what we say. Other evidence could be given. We have no doubt that an enormous work for Christ is being done by the Congregational Churches, and we believe that a spirit of prayer is moving in them which will make them still more efficient.

Two lads saw two men enter a shop in the south of London, and after remaining there for a few minutes come out with a cash-box and run away. On the evidence of the lads the thieves were convicted and sentenced to hard labour. For being absent to give evidence the master discharged them! One wonders why. His reasons are not evident. A lesson in honesty and public spirit may become a lesson in roguery, and in that indifference which allows any villainy to go on rather than put out a hand to stop it. Suppose the master's office had been robbed, what then?

A happy idea has occurred to the managers of the Samuel Morley Memorial College for Working Men and Women, Waterloo Bridge-road, S.E., who have arranged with Professor Pritchard to give a course of ten lectures on Saturday evenings at 8 o'clock on "The Care of Horses and Other Animals." The men who love their horses and want to do right by them, may now learn how. Is there not in this idea a hint for all humane persons? Can we imagine any subject more interesting to a country audience than a wise, bright talk on animals and the right uses and management of them? Questions and remarks might be invited. The boys and girls, at any rate, would be enlisted on the right side, if the fathers and mothers were too conservative to be moved. A lecture of great interest might be given on the humane teachings of the Scriptures.

We learn from the final report of the house-to-house visitation in Birmingham that while it is believed some questions were answered without their meaning being understood, the visitation has been productive of much good to visitors and visited. Many ministers and their congregations have been brought into closer touch; many children have been brought into the Sunday-school, cases of sickness and destitution have been discovered; "but, above all, there has been shown the great and imperative need for united evangelistic effort to reach certain districts and people in the city, at present but with little religious life." It seems that the visitors have not been able either to confirm or confute the statement that as many as 300,000 persons who might have attended a place of worship on a certain day were absent. The council which is managing this movement are careful to say that their one great object is to get those who have hitherto been unattached to any place of worship into association with the Church of Christ. It seems to us that such movements cannot but produce much good in many directions, and we wish they were more general.

*The Independent* has published a paper of remarkable ability and value on the "Faith of Culture and the Culture of Faith," by Rev. P. T. Forsyth, of Leicester, an address to the Young People's Guilds. The distinction and vital difference between the two things are set forth with great clearness and power. "The grand school for the culture of faith is the Church"—in these particulars, *work*, *worship*, and *wisdom*. Concerning worship, Mr. Forsyth says very truly:—

A great source of our weakness lies in the fact that we are leaving the culture of worship almost entirely to the minister, and killing thereby both the man and the thing. Our prayer-meetings are often failures—first, because Christians will not pray; second, because those who will often cannot for lack of Christian experience, self-examination, wisdom, and therefore spiritual sympathy. Our fathers had a great devotional text-book. They fed their faith at the Bible. But Bible reading and study as a private pursuit has largely ceased. And outside the Bible we Protestants are poor in devotional literature.

There is much food for painful reflection here. "Bible reading and study as a private pursuit has largely ceased." We ourselves have long been persuaded it was so, and as an evidence we take the prayers of many who do pray. They are not full of Bible words, Bible sentences, or even Bible thoughts. Prayer and Bible study go together, the one fostering the other.

Mr. Forsyth has become, in later years, firm and strong on the old Evangelical positions. With a firm grip of the objective side of our Saviour's work, he affirms:—

What has made us is not simply the beauty and majesty of Christ's character, but the capture, mastery, and release of us by Christ's work. It is not sentimental attachment to the individual Jesus, but moral surrender to Christ, the Kingdom's eternal Redeemer and King. We do not stand for truth and righteousness as such, but as Christ's will and command. The Church is something more, a world more, than an ethical movement. We stand for an authoritative, nay an imperious, Christ, sometimes even more than for the Christ who is winning, pitiful, and kind.

The closing word of the address is an antidote to the pessimism of the age, which is largely the result of the worship of culture. He presses on the young "the recuperative power of faith. Culture has much to say, and says it well, about the modern return to nature. It is offered as the key of the present age, but it will not unlock the age to come. The exigencies of that age will press upon us another return, the return to faith and grace, the return to our eternal principle for which Protestantism will stand when itself has been reformed, and its soul has been extracted for perennial use from its historic variations.'

The magazines and papers are brightened with stories about Sir Andrew Clark. One of the best, in the *Strand Magazine*, illustrates his firmness, his enmity to intoxicants, and his faith in God:—

A clergyman complained to him of feeling low and depressed, unable to face his work, and tempted to rely on stimulants. Sir Andrew saw that the position was a perilous one, and that it was a crisis in the man's life. He dealt with the case, and forbade resort to stimulants, when the patient declared that he would be unequal to his work and ready to sink. "Then," said Sir Andrew, "sink like a man!"

We happen to know a case in which he was even plainer than that with a ministerial patient, and the facts of it gave us such a profound impression of the simplicity of his own faith in God and of his answering obedience to the Divine will, that we cannot but express an earnest hope that his biography may be written by a Christian believer, and may give a fair presentation of the Christian side of his character.

Principal C. H. Waller has contributed a valuable article to *The Thinker* on "The Prayers of David, the Son of Jesse," in which he seeks "to make sense of the titles to the Psalms as they stand, not to tear them up and construct a new theory." He is of opinion that these prayers have been put together *for public, not private, use;* that they were so used for the morning and evening, or the evening and morning, of the same day; and that they were sung by two choirs, one at Zion, before the ark at the tabernacle of David, under the presidency of Asaph, and another at Gibeon, before the tabernacle under Heman the Kohathite and Korahite, who was a direct descendant of Korah the rebel. Dr. Waller adds:—

Notwithstanding the rebellion, the "children of

Korah died not," and their being brought near to God in a new kind of service, from and after the time of the prophet Samuel, has always seemed to me a singularly beautiful compensation for the denial of their mistaken aspirations in the wilderness, and for the severity of their punishment there.

A correspondent writes to *The Church Review* to express his fear that, notwithstanding all that has been done, and done successfully, to make England Romish, a great deal has still to be accomplished. He says:—

It is a sad fact, but no less a true one, to see so many people in this Christian country with no reverence for sacred things. A procession may be making its way through the streets of any of our large towns headed by a cross or perhaps a crucifix (that most sacred of all sacred things). Watch the conduct of the crowds who pass by it. Instead of removing their hats from their heads and crossing their breasts like pious Catholics would do, they stand still and stare with their mouths wide open, or push rudely by, or perhaps laugh and jeer.

Would he like these irreverent persons' heads cut off because they do not bow down before the absurd mummery which some so-called priests practise in the streets? That was the punishment in the days of Philip and Mary. But we have travelled a long way since then, and although England is too much Romanised, we hope the people will never change so much as to gratify the wish of this correspondent.

Referring to a recent article in which we expressed our sense of the necessity for a re-enunciation of foundation truths, one whom we esteem very highly in love for his work's sake, writes the following earnest and burning words:—

I weep bitterly before the Lord over the wilfulness and lawlessness of many of his people. Not a few of his truths are to-day reserved or superseded. Many of them call urgently for re-affirmation. The foundation of all foundation truths—the unique, undivided, supreme authority of his blessed Word must be maintained against all inward lights and dreaming.

Not only is the partial preaching of foundation truth marked by astounding complacency, but the truth of all is thrust back by those accounted intelligent believers. This truth of all truths is the cross of God's Son. The Cross not only abolished death and cancelled sin, but it gauges the deeps of the love that is in God, and the endless mystery of our Lord Jesus' existence.

Men of God in the last century, under a profound sense, not of attainments in holiness, but of abject sinfulness, magnified the Cross; wept over the love of God shown in it; and, under its impulsive consecrating attraction, gave away their lives to publish the grace of their Lord who endured it. Society was convulsed, and heaven taken by storm. Saints, now, do not study the Cross sufficiently. They want more aptitude for it. They need to be driven to it! They are not cast in the dust before the Lord, under conviction of its necessity; or with every pulse of the heart beating its grateful overpowering amazement at its grace.

And then, does one in fifty of those who say they are the Lord's, grasp firmly the Cross as the necessity of God? That by it alone He is just in justifying those who believe in Jesus? The gates of hell are mighty motors, both in the world and in the Church of God, to efface the Cross as the subject of eternal consecrating study. The Cross is the key to the character of God; the window into his heart. The deeper our insight into it, the more we see in it his own espousal love. Foundation truths are ignored. In the name of God, for the day of Christ, go on; and speak out!

When our Lord had a weary hungry multitude before Him, and his disciples had nothing but seven loaves and a few small fishes to meet their own wants, He first of all gave thanks, then He brake, and gave to the disciples, and the disciples to the multitude. Life would everywhere be brighter and sweeter if thanksgiving and self-denying effort were practised even where the means are small. Who knows but they might grow even while we were giving them away? "There is that scattereth, and yet increaseth."



## The Opium Crisis.

We would direct special attention to an important document in our present issue (page 19), which is officially signed by representatives of the several organisations for the suppression of our Indian opium trade. The importance of the opium question has been repeatedly urged in our pages, but it is possible that only a very few of our readers have any adequate conception of the great gravity of that question in its relation to our own country, to our Indian empire, and to the many millions of the people of India and China. It is not a mere question of money, whether of a few pounds or of many millions. It is unspeakably more than that.

We have at last been brought face to face with this great question; we cannot longer ignore it. Our Indian opium trade must now be dealt with in one way or another; the appointment of the Opium Commission necessitates that. It may be, as some solemnly believe, that upon our manner of dealing with it will depend our future relation to our Indian empire. The Opium Commission may report that the Government of India cannot give up the opium revenue; the British Government may deliberately determine that because of this revenue the opium trade must be maintained; and the people of this country, who have in the past sadly failed to realise the evil done in their name, may supinely acquiesce in the continuance of the trade.

And so it may be that this great and wealthy nation may for the sake of money go on ministering to a vice which degrades and ruins millions of human beings, until by the retributive justice of God our pride of wealth and power is suddenly laid low, and our Imperium shattered for ever.

"It will not do," said Mr. Hudson Taylor, four years ago, "to say we do not understand the question. It will not do to say we have not much interest in the question. We shall find we have interest in it in one way, if we do not take it in another. For when the anger of God brings national judgment on our land, we cannot escape. Should there be a great European war permitted to avenge this evil, our brothers, our relatives, and our friends will be cut off, and we shall not be able to escape the sorrow. If God should send pestilence or some other great calamity on some of our widespread Colonial domains, or upon our own home country, we shall not be able to escape."

These words were spoken four years ago. What has happened since then? The most careless observer can hardly fail to be impressed by the extent of our commercial disasters. We have had severe agricultural depression, the Baring crash, the collapse of banks in Australia, and the coal strike. These alone, not to mention other things, have involved a loss to the country that a hundred millions of money would not cover. It is not for us to attempt to connect any special visitation with the sin which might have caused it, but it is safe to say broadly that national chastisement certainly follows national wrong-doing.

The signatories to the document which we publish clearly state that the appointment of the Opium Commission was not desired by any of the organisations they represent. They knew well enough already that the use of opium, other than medicinal, was physically and morally deleterious in the highest degree, and they would as soon have asked for a commission of inquiry into the validity of the moral law, as for one on the lines of the Commission now sitting in India. They point, and not without cause, to a "new and serious danger," of which we have need to beware.

We earnestly trust the appeal may have the attention it deserves, and that many will not only do what they can to supply at once the funds asked for, but that they will by prayer seek the speedy deliverance of our country from continued connection with the iniquitous opium trade.

## The Three Jewish Festivals

CONSIDERED IN CONNECTION WITH THE GREAT EVANGELICAL FACTS CORRESPONDING THERETO.

By REV. G. LIVINGSTONE FENTON.

II.—Pentecost.

Counting the days after the original Passover, we find that fifty days elapsed before the Theocracy was founded by the voice of God Himself upon Mount Sinai. Hence the Feast of Pentecost. It was, too, a festival of thanksgiving for the firstfruits of harvest, and so was called the "Feast of Weeks," or the "Feast of the Firstfruits." There is no doubt of what great evangelical facts this feast was the prophetic symbol. The prophet Jeremiah foretold that while the Sinaitic covenant—"the law of the commandments contained in ordinances"—had been proclaimed with circumstances of accumulated terror, and written by the finger of God upon tables of stone, the days were coming when God would "put his law in men's inward parts and write it in their hearts"; or, as Ezekiel twenty years later expounds it, "I will put my Spirit within you."

Now, when we read the first chapter of our Christian Church History (Acts ii.), and find that exactly fifty days after the Resurrection of Jesus, and on the anniversary of the ancient Pentecost, the Holy Spirit descended into our world for the garnering-in of the firstfruits of the spiritual harvest, and to be an abiding presence, as the Giver of law and life, in the Church of the Redeemed, we cannot fail to be struck with the profound symbolism of the two dispensations.*

The Holy Spirit "abides in the Church for ever." The Church, and every member of the Church, is "His temple." We are not praying with strict propriety when we pray (as often) for the "down-pouring" or "out-pouring" of the Holy Ghost.

If we are Christ's, we "have the Spirit of Christ" within us. We "resist," we "grieve," we do our best to "quench" his sacred influences, but He never leaves us utterly. We have need to pray that He, who is the very life of the incorruptible seed that abideth for ever, will revive our souls and the souls of our people. Let us thank God that a more lively sense of the presence and power of the indwelling Spirit is being widely diffused. It is this, and the prayer for this, that God is now so visibly blessing in the meetings on holiness throughout Christendom. It is this, and the prayer for this, that is giving at this hour so great a stimulus to Christian missions. It is this, that—emphasising the contrast betwixt light and darkness—foreshows the near approach of Him who comes to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

*(To be concluded.)*

* The Pentecostal gift was not confined to the Apostles. We cannot limit the "all with one accord" of ch. ii. to fewer than the "all with one accord" of ch. i. These were 120 souls; and to these all was given authority to "prophesy," and to exercise other charismata in the Spirit. To my mind, this single passage sweeps away the proud inanities of "Apostolical succession" and a priestly caste.

## The Person of Our Lord.—II.

By Mr. GEORGE PEARSE.

CHRIST'S life was a continual service to the temporal and spiritual wants of men, his miracles of healing were exercised on every applicant—not one was refused. Then the eyes of the blind were opened, and the ears of the deaf were unstopped, then did the lame man leap as an hart, and the tongue of the dumb did sing. How rich in narratives of such healing mercies are the Gospels. The crowds outside the house at Capernaum, the multitudes following Him out of the cities bringing their sick, all Syria moved, and the sick and demoniacal brought to Him for healing; multitudes pressing on Him, if but to touch the hem of his garment. If we seek to bring home to our hearts the facts of his tenderness and sympathy with human life and human sorrow, regard Him taking up little children in his arms, putting his hands on them, and blessing them, his arresting the bier on which lay the widow's only son and restoring him to her, as also the ruler's little daughter restored to her parents, and the afflicted daughter of the Syro-Phenician woman whose persistent claim for the exercise of his grace obtained the delayed answer, for great faith honoured Him and was ever commended and answered.

What memorable scenes, and what teachings on the shores and the bosom of the lake! What lessons on the mountains, or in temple courts and synagogues, as a guest at the wedding feast, with the despised publicans, or in Pharisees' houses! If we seek to bring home to our hearts the scenes and events of our Lord's earthly life, let us go to the green basin of Nazareth, from whose hills the view was presented of the blue waters of the Mediterranean and the snowy heights of Hermon; let us journey with our beloved Master over the lonely mountains, or beside the still lake, or sit with Him on its quiet shores, or follow Him to remote Gentile cities, or hang on his lips as He delivers his Sermon on the Mount, in the courts of God's house, or in synagogues, or with the crowds accompanying the meek King seated on the colt, as He entered in that character his metropolis, or asleep in the boat on the stormy lake quieting its waves and the fears of the disciples. Teaching everywhere, in houses, fields, and by the roadside, teaching and healing, dispossessing Satan and his hosts of their prey.

With fishermen, soldiers, rulers, tax-gatherers, women and children, Pharisees, and Sadducees, in very various scenes and circumstances, how our hearts flow out to Him as the Son of God trod our earth, spoke with human lips to listening ears, or looked with those eyes beaming with love and pity on all around Him. How He avoided the functions of a judge, for "grace and truth came by Jesus Christ." One is not surprised to see poor sinful men and women at his feet; but O infinite condescension! see Him girded with a towel, and at his disciples' feet, and washing them. He could company with sinners, and even eat with them, and his blessed hand could touch the leper and impart instantaneous healing without being defiled. He was the giver of the water of life, and that even to a disreputable woman. He did not refuse invitations to partake of the tables of men, but how capable to supply richly a table in the desert to the thousands whom He had taught and healed!

On approaching to the close of his earthly life, at the Passover feast, just before the agonising scene at Gethsemane and the bitter sufferings of the Cross, He forgets himself, and has only consolation for his soon-to-be-forsaken followers. What majesty, mingled with tenderness, those sublime discourses narrated in John's Gospel! He afforded to his three disciples a view of his proper glory at the Mount of Transfiguration, his countenance, his garments radiant in that glory. Heaven came down into manifestation. The Son of Man came in his Kingdom. The Father's voice, that awful voice, was heard, and in the glory-cloud the representatives of the Law and the Prophets, Moses and Elias, were enveloped and spoke, their theme not the glory in which they shone, but the sufferings their Lord and ours was about to endure on the cross.

How ineffably glorious his manifestations in Resurrection those forty days! How tender still his love! He utters the name "Mary" in those well-known tones which thrill her heart, and reassures the recently unfaithful Peter by sending a message to him of the assurance of his enduring love. On his visits in the upper room, coming in such mystery, and in his new-conditioned circumstances He breathes on them peace and the Holy Ghost, the power of a new and risen life, and unfolding the riches of Old Testament teaching about Himself, the sufferings, and the glory. They see Him now no longer in humiliation, but invested with all power in heaven and earth, and giving his kingly commission to go forth into all the world and proclaim his accomplished salvation, promising them his continual presence.

Finally, He leads the disciples out to that favoured village Bethany, and, stretching out his hands in blessing, with that attitude leaves them and ascends to his native glory.

Not many days after He sends the promised Comforter to open minds, hearts, and lips, and endue them with power, who comes to stamp the image of the glorified Saviour upon them, and cause them to see in a fresh and divine light His finished work and its acceptance by the Father, and Himself seated at his right hand, and the living link that binds the Saviour to the members of his body on earth is his spirit indwelling each believer.

Now, then, they know Him as the second Adam, the Head of a new creation, and they enter into it as a world of their own into which He introduces them. He is with them everywhere; He is their all; they see Him and follow his leadings anywhere and everywhere, serving and waiting, looking for the blessed hope of his appearing.

Many of his dear people realise much—a peculiarly lively sense—of his presence. Dr. Aikman said of George Bowen, so long an honorary missionary in Bombay, that in his early career "he came under the power of a mental habit—not peculiar to him indeed, except as to its completeness and permanence—he made a distinct effort to realise the actual and personal presence of the Saviour with him, to become intimately and at all times conscious of the nearness of Jesus, as one to be spoken to and walked with."

In presence of some of his college companions, he said, "I have at this moment a more vivid sense that Jesus is in the room here than I have that either of you three are."

Professor Schaff says, "The person of Christ is for me the greatest, most certain of all facts—as certain and even more than that of my own existence; for Christ lives in me, and He is the portion, the only worthy one, of my being. I am nothing without my Saviour; with Him I am all. I would not change Him for ten thousand worlds."

It is most interesting to see how the person and character of our Lord impressed the mind and heart of one of our noblest men. His biographer says of Arnold of Rugby, "Above all, it was necessary for a right understanding, not only of his religious opinions, but of his whole character, to enter into the peculiar feeling of love and admiration which he entertained towards our Lord Jesus Christ, peculiar in the distinctness and intensity which, as it characterised almost all his common impressions, so in this case gave additional strength and meaning to those feelings with which he regarded, not only the work of redemption, but Himself as a living friend and Master, in that unknown world in which our thoughts become instantly lost." It was his real support and delight to remember that "still there is one object on which our thoughts and imaginations may fasten, no less than our affections, that amidst the light, dark from excess of brilliance, which surrounds the throne of God, we may yet discern the gracious form of the Son of Man" (Sermons, vol. iii., 90).

In that consciousness which pressed upon him, at times even heavily, of the difficulty of considering God in his own nature—believing, as he did, that "Providence, the Supreme Being, the Deity," and other such terms, repel us towards infinite distance, and that the revelation of the Father, in Himself unapproachable, is to be looked upon rather as the promise of another life than as the support of this life—it was to him a thought of perhaps more than usual comfort to feel that "Our God is Jesus Christ our Lord, the image of the invisible God," and that in Him is represented all the fulness of the Godhead, until we know even as we are known (vol. v., 222), and with this full conviction, both of his conscience and understanding, that He of whom he spoke is "still the very same Jesus in all human affections and divine excellencies." There was a vividness and tenderness in his conception of Him in which, if one may so say, all his feelings of human friendship and affection seemed to fasten as on their natural object, "bringing before him his actions, and imagining to himself his very look and voice." There was to him, so to speak, a greatness in the image thus formed of Him, on which all his natural instincts of reverence, all his range of historical interest, all his admiration of truth and goodness, at once centred.

"Where can we find a name so holy as that we may surrender our whole souls to it—before which obedience, reverence without measure, intense humility, most unreserved adoration, may be all duly rendered?" was the earnest inquiry of his whole nature—intellectual and moral, no less than religious. And the answer to it in like manner expressed what he endeavoured to make the rule of his own personal conduct, and the centre of all his moral and religious convictions, "One name there is, and one alone, in heaven and earth—not truth, not justice, not benevolence, not Christ's mother, not his blessed sacraments, not his very mystical body the Church, but Himself only, one who died for us and rose again, Jesus Christ, both God and man" (Sermon, vol. iv., 210).

*Algiers.*

## CHILDREN IN ONTARIO.

IT is easier to do work than to write about it, and while to us each day is full of living interest in thinking, planning, and caring for the children, it is difficult to make these days live again, so as to interest others. Life at Marchmont is one of constant change and variety, coming and going, meeting and parting, reminding us continually that this is not our rest, that here we have no continuing city.

This year the number of little plants, transplanted from the overstocked fields of the Old World to the boundless acres of the New Land of Promise, was 240. These have all been carefully trained and prepared for us; our part is to bring them across the ocean, and place each in a position in which they will have the best chance of developing a character and future that will be a blessing to themselves and a credit to all who have helped them. As a gardener does not leave his young plants to shift for themselves after they are put out, but tends and waters them daily, so we visit our young charges, to see that they are properly trained and tended by those to whom we have entrusted them.

Our visitors, Mr. Gandier and Mr. McPhail, have traversed the whole of Ontario, from Lake Huron to the borders of Quebec, travelling hundreds of miles by road, rail, and river, and have brought back on the whole most encouraging reports of the well-being and well-doing of the boys and girls.

It was a great joy to us while at the Chicago Exposition, to stay with one of the old boys, who is now a successful business man in that great but godless city. When he commenced business in his present store, all the shops in the neighbourhood opened on Sunday the same as other days, and some customers insisted that he should do the same, and came clamouring to be served on Sunday morning. He let it be known, however, that whatever others might do, he was going to keep the Sabbath. The result was, that his business increased with the best customers, and he is now one of the most respected traders in the district, and best of all, some others have been encouraged by his example to close their places of business also. A devoted sister keeps house for him, and they have taken a boy this year to bring up to the business, and we know by pleasant experience that he has a happy, comfort table, Christian home.

As we have reviewed the events of the past year, and traced the guiding and providing grace of our God, our feelings have been similar to those of the disciples when our Lord asked them, "Lacked ye anything? And they said, Nothing." Temporal and spiritual blessings have abounded, we have had much joy in our service, and felt through all the days of the year that "our labour has not been in vain in the Lord." ROBERT AND ELLEN WALLACE.

*Marchmont, Bellcville, Ont.*

GERMANS IN THE WEST END.—The London City Mission has added a new branch for Germans in the West of London; the East End has had several for some years. This new branch lately held its first Christmas tree fêtes in Aberdeen's Schoolrooms West-street, W. After refreshments a short service was held by the missionary, assisted by several of his colleagues of the L.C.M., and a well known City merchant.

# THE WEEK OF UNITED PRAYER.

## SOME ADDRESSES IN LONDON.

### TUESDAY, Jan. 9.

CORNHILL Y.M.C.A.

On Tuesday at the Cornhill Y.M.C.A., the subject being "The Church Universal," an address was delivered by Prebendary Webb-Peploe. Taking as his text the words, "This honour have all his saints" (Ps. cxlix. 9), he observed that this is the last statement of fact in the book of Psalms, that wonderful book opening with the Divine side of blessing to the creature, and ending with the human side of blessing to the Almighty Creator. The honour thus prescribed for God's saints is not simply "to execute judgment," but to give forth praise, and so, appropriately, the book closes with a psalm of praise. Glory and honour are due to the Lord from the whole of his creation. At present, however, we see that a spirit of evil prevails—in fact, seems to hold the mastery. Yet in his own time, and by his own means, God will subdue all adversaries, and make his dominion manifest.

God has from the very first put privileges and opportunities before his creatures, who yet have, all along, refused to benefit by them. In Eden, in the days of Noah, and at Sinai, this was done. Finally, He showed his own character: what the Law, with promises, and threats, and warnings could not do; what the innocency of man, although allied to his God as his Maker and Friend, could not do—God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, and provided a righteousness for his creatures. Thus God waits for the day when He shall govern men of their own free will and determination, and by the power of love instead of wrath. In Jesus Christ a perfect provision is made for all the needs of the guilty, and sin is practically swept from the world by virtue of what the Lord Jesus has done.

When we proceed to see that Christ is to be the Restorer of things in this world, we find that it is not because He is Son of God, and one with the Father; but He restores things as Man. God's purpose is to obtain the true government of the world. He apparently lost it in Adam, but He gets it back with Himself in Man—the Man Christ Jesus. Study Jesus as THE MAN—the model Man, the representative Man, the atoning Man, the exhibited Man, and the perfected Man. In Christ, a pattern has been shown to the universe of what man should be, and now the Holy Ghost proceeds to effect the new creation—the true spiritual creation—in which God is to have his great purposes accomplished in and through man. The Holy Ghost claims the manhood of each of us, in order to make us saints in the true sense of the word, that we may live to the praise and glory of God. As man after man yields to the Spirit of God's dear Son, the Kingdom of God is spread through the world. There is no giving glory to God except through the act and fact of obedience—obedience unto death, claiming nothing except to be emptied, and to be the servant of all men—to know no rights but those of absolute submission to the will of our God, and to the saving of our fellow-men. "This honour have all his saints."

### WEDNESDAY, Jan. 10.

On Wednesday the appointed subjects of prayer for the day were—

Nations and their Rulers.—*Prayer:* That all earthly rulers may acknowledge their responsibility to the King of Kings, and seek the promotion of righteousness and the maintenance of peace; that all religious persecutions may be stayed; that national discontent and strife, anarchy and oppression may cease; that drunkenness, impurity, and gambling may be put away; that slavery and all sinful traffic may be speedily abolished; and that God's Day may be nationally honoured.

PORTMAN ROOMS, W.

Mr. John Paton presided, and, having read 2 Sam. xxiii., called on various brethren to lead in prayer in regard to national affairs. Amongst those who took part were Revs. Marmaduke Washington and G. D. Matthews, D.D.

Rev. F. B. Meyer said that as he was quietly reading over the enumeration of topics which were to-day to be laid before God in prayer, it occurred to him that the enumeration was a very sad confession as to the condition of mankind. We are reminded that throughout the earth there are thousands who are suffering religious persecution; that at home there are discontent, strife, anarchy, and oppression, while drunkenness, impurity, and gambling are sadly rife; that abroad slavery and a sinful traffic are asserting themselves, while everywhere God's Day is openly violated. What an enumeration of sins! Yet we must go further, and associate with these the human pain and suffering seething round our world as the result of sin. How urgent it is that the Church of Christ should take this opportunity of pleading with God in regard to these things.

But I would have you observe that while our prayers are sorrowful confessions, they are also a confession of faith in God that He did not make the world as it is, that it is not now as He meant it to be. We believe that these evils are contrary to his mind, and that the whole thought of the Divine nature is working steadfastly and strongly against these wrongs, which are infinitely more abhorrent to God than they can be to us. He who wept over Jerusalem is weeping over our city. We all believe that our Saviour has entered into his rest, but we make a mistake if we suppose that rest to mean quiescent apathy with regard to this world, or to be combined merely with priestly work on behalf of his Church. His activity against wrong and evil was not limited to the days of his sojourn on earth. Still the Son of God goes forth to war. Have you observed that the Gospel of Mark (the Gospel of the Great Worker) closes thus, "They went forth, and preached everywhere, the Lord working with them"? There we have a picture of Christ as the Great Worker, working in his Church, through his Church, and alas! sometimes, in spite of his Church. Thus, as we confront such evils as the opium traffic, the drink trade, the vices of gambling and impurity, our first thought is that Jesus Christ is their sworn foe, and that He will not rest nor be discouraged till He has set judgment in the earth. Hence I regard this great concert of prayer as a reflection of the heart of God Himself; not that we are attempting to sway the mind of God, but that the mind of God is influencing our thoughts and stirring us to pray. The desires we utter in true prayer emanate from God Almighty, and emanate as the expression of the accord between Him and his redeemed people in waging undying war against the forces of sin.

But, further, this gathering together in prayer indicates our belief that these evils have another than merely earthly or human origin. We invoke the celestial because we dread the infernal. We invoke Divine aid because we see the enemy of mankind seeking to ruin men. We see in the evil and misery around us the malignity and influence of the great foe. We anticipate the time (may it not be far off!) when by his coming the Son of God will consume the enemy with the spirit of his mouth, and when the brightness of his coming shall banish the shades of night.

But surely while we thus pray and expect, there is more yet. He who prays well, works well. Prayer is a lever, but it is also a girdle to bind our loins for fresh activity, Therefore, while it is right to pray, we must do what we can to arouse the public conscience as to the enormity of the evils we deplore. This is not so easy as it is to sit in a praying circle. We must protest by example. Those who pray against drunkenness should not touch strong drink. Those who pray against impurity must discourage the introduction of men leading impure lives into their social circle. Those who pray against gambling must have no part in raffles at a bazaar or sweepstakes on board ship. That is, our influence must be on the side of our prayers. We must ourselves be clear in order to awaken others to see the evil. Moreover, we must remember the world cannot be converted by communities, but by individuals. Therefore, we must seek to win the drunkard, or gambler, or profligate next to us. In all this we are apt to be discouraged; but in the picture of the Perfect Servant, given in Isa. xli., we see He will not fail nor be discouraged; so, knowing that victory is sure, let us labour on as those who shall yet be more than conquerors.

ALDERSGATE-STREET.

The address was given here to-day by Rev. James Douglas, of Brixton, from Rom. xiii., which refers to the Christian's relation to the civil powers. There is in this passage, he said, a manifest appeal to the Christian to show sympathy towards earthly rulers. This is not the only passage which sets before us the same duty. We are called upon to pray that they may feel their responsibility to the King of kings. We should pray for the men themselves, as Paul exhorts in 1 Tim. ii.: "Pray for kings and for all that are in authority over us." I am not sure that this duty has the weight with Christian men and women that it ought to have. Unless this sympathetic feeling for those in power be maintained, I fear that, instead of beseeching the Throne of Grace, we shall ally ourselves with the disaffected classes, and embitter the feelings of antagonism so widespread in these days.

The powers that be, we are told, are ordained of God; and there is no power or authority but from God. The admonition is precise—"Let every soul be subject unto the higher powers." These authorities were in themselves very bad at the time when the words were written; perhaps a thousandfold worse than in the present day. They were in violent opposition to the Church of God and the ambassadors of peace. Yet those holy men and women did not confederate in order to show opposition or resistance; they were in subjection to the civil authorities. In those days the only arms of the Church were the arms of prayer and peace. I think it should be so still. Our part is to enter into harmony with God's Word, and as those redeemed by grace to believe that God, in whose hands the hearts of men are as the rivers of water, will deal with those in places of power. We must obey man for God's sake. We must not disobey God for man's sake. That, I think, is the comprehensive law of Christian life and action in this connection.

Those men of God of the Old and New Testament times obeyed God rather than man, and so should we. At the same time that does not mean resistance. Daniel did not resist Darius, though he disobeyed him. He went into the lions' den, raising no clamour against the King's decree. The Lord's hand was with him, and wrought wondrously on his behalf. So with the three Hebrew children; so with the Apostles in New Testament times; they did not resist the powers ordained of God.

We have much need to pray at this time that earthly rulers may acknowledge their responsibility to God, and seek the promotion of righteousness and the maintenance of peace. The social and financial condition of the nations of Europe at the present time is exceedingly grave. This is the case even with our own nation, and especially so with such nations as France, Germany, Italy, and Russia. What is the cause of all this financial depression? It may be summed up in one word—that men and nations are seeking to be strong in themselves. Those who are strong in themselves, whether individuals or peoples, are necessarily made to feel their weakness. It is those who are weak in themselves who are strong towards God. I do not attach importance to our having a superior navy and a multitudinous army; what I do attach importance to is that those in authority should rule in the fear of God. Then in a crisis God can appear on their behalf, so that a remnant shall become a mighty host. God is not necessarily on the side of the strong battalions; but He is on the side of those who espouse his cause. England was very weak at the time of the Spanish Armada; yet how invincible she was, because there was so much of the salting property in the nation.

Let us pray, too, that all religious persecutions may be stayed; there is still need for this prayer as to Russia and other parts of the earth. Remember that prayer is the slender nerve that moves the muscle of omnipotence. Let us in all these matters

pray with faith, so that we may be mighty in God and may prevail.

## THURSDAY, Jan. 11.

The subjects for prayer on Thursday were:

FOREIGN MISSIONS.—*Praise to God:* For the great success which has attended missionary enterprise in recent years and for the revived interest of the Church in the work. *Prayer:* For missionary Churches and societies, and for all efforts for disseminating the Word of God and extending Christ's kingdom in the Heathen and Mohammedan world; for native churches and their pastors; for secret disciples; for all missionaries and their helpers; and for the removal of all hindrances to the progress of Christianity.

### PORTMAN ROOMS, W.

After a few opening words by the chairman and prayer by Rev. H. G. Thwaites and Mr. Rawlings,

Rev. B. BARING-GOULD, speaking on foreign missions, dwelt on the vast mass of human beings—a thousand millions—who have never heard of the Father's love, the Saviour's blood, or the Holy Spirit's grace. What, he asked, is Christendom doing for these? All the churches put together send out a little band of about 7000 men and women, but what are these? There must be some hindrances; what are these? First, that the Church of Christ, and the members of the Church, do not recognise their personal responsibility in the matter. In Acts xiii. 47, we read that the Lord commanded Paul, "I have set thee to be a light to the Gentiles." Was that meant for Paul only? No, it is for every individual believer to the end of time. Jesus is the Light of the world, and all who believe in Him are intended to be lights in the world. Alas! we often put our light under a bushel: it may be that of selfishness—contentment with the fact that we ourselves are saved; or paralysing modesty; or sheer apathy or indifference as to error and its consequences. Did every true child of God realise that he or she personally had been set for a light, that a tremendous responsibility rests on those who do not shine for God, surely we would have a revival of interest in missions to the heathen, and many would pray in the words we sing:—

O use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

### EXETER HALL.

A very appropriate and stimulating address was given at the meeting here to-day by the Rev. J. G. TRAIN, of Upper Norwood, the subject for the day being Missions. Mr. Train chose for his text the words of Christ to his disciples, in John iv. 35, "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest." In these words the Lord clearly wished to draw a contrast between what his disciples said and saw, and what He said and saw. They did not occupy the same standpoint as the Master; and how often that is true of his disciples still. They were laying great stress on the physical side of things, when they discussed what He had got to eat; forgetting that with Him a still more important thing was the doing of his Father's will. It was right enough to think of the earthly; but they should not have left out of view the heavenly. So now it is right enough and necessary for us, as Christians, to discuss such matters as crops, and stocks, and markets, and so forth; but let us not forget the supremely important matters—the doing of the will of God, and the finishing of his work. May the Lord bring us more into sympathy with Himself in this respect.

The processes of nature and of mundane affairs are important, but let us look at the processes of God's working in the great harvest fields of the world. What a wonderful work He has accomplished in these fields even during the last ten years. Look away to Africa; see how He has opened up that vast continent, and what possibilities of usefulness there are in it. Look at the zenanas of India, and have regard to the work being done there. So with China, Mongolia, and the islands of the South Seas. These things are not reported on the Stock Exchange, but as Christians we must be quick to recognise them if we would be brought into true sympathy with our Lord.

This passage suggests another way in which we may limit the horizon of our vision. These disciples were very narrow and sectarian in their ideas; they marvelled that Christ spoke with a Samaritan woman. They might have been prepared to see some great work in Judea, but scarcely in Samaria. The woman herself said the Jews had no dealings with the Samaritans. They put up this national hedge and made it so high that really they could not see over it. We come across now some good folks who seem to think that England is God's chosen nation; that somehow we have a monopoly of the Gospel, and were meant to have it. Nay; God wants us to lift our eyes above these national distinctions. His purpose is that all his creatures equally should hear his Gospel, and He would have us look on the world-wide fields white unto harvest. Do we not make too much also of the denominational hedge, which prevents so many from seeing as far as they should? We are apt to have regard only to our own little bit of the vineyard. Jesus would have us think of and care for the welfare of all.

Note this thought also. The disciples were surprised that Christ "talked with a woman." They could understand his talking to men, but that a Rabbi should discourse with a woman! Have we not here a strong hint of the degraded position that woman occupied at that time? Christ would have all know that his salvation is for woman as much as man, and that in Him there is neither male nor female. He wants us to get above all such distinctions; to know that there is no portion of the race so degraded but the Gospel may prove to them the power of God. So let us pray for mission workers in all the great white harvest fields of the world.

### ALDERSGATE-STREET.

Rev. J. Wardlaw Thompson was prevented fulfilling his engagement, and in his place Rev. MAURICE PHILLIPS, of the London Missionary Society, gave an interesting address on Foreign Missions. He has laboured for thirty-two years in India. In that portion of the British Empire there are 300,000,000 to evangelise. There are more missionaries in that country to-day than ever; yet there is now only one to every 400,000 of the population; or, counting all native assistants, one to every 100,000. It is only during seventy years that India has been evangelised, yet during this period the Bible has been translated into all the languages of the country; and in addition numerous commentaries and many tracts have been published. There is a Christian community of 750,000, composed of all classes. Speaking generally, the native Christians are an educated community.

When Mr. Phillips first went out native Christians were regarded as scum; landlords refused to rent them a house because they would defile it. All this is now overcome. The Gospel is influencing the masses. There are tens of thousands of secret Christians. When a Hindoo is baptized he has to give up wife, children, parents, possessions, everything. He himself becomes an outcast.

Mr. Phillips narrated an instance in illustration—a young Brahmin applied to him for baptism. He was urged to count the cost, and was put back to test his sincerity. On presenting himself again he was urged to communicate his intentions to his parents. He did so, and was most earnestly besought by them not to disgrace the family. He told them he must, greatly as it pained him to resist their desire, obey God. After his baptism his home was closed against him. After a while his parents came to see him; by-and-by they built him a room in their grounds, and sent him his food, always holding communication with him from a distance to avoid defilement. On the morning on which he proposed to return to the mission premises his mother sent him his morning meal as usual. Soon after his arrival he was seized with illness; violent convulsions ensued; the English doctor who was called in, and who was the means of saving his life, traced the poison to the morning meal. His mother, who tenderly loved him, had poisoned her own son to prevent him from any longer degrading the family.

## FRIDAY, Jan. 12.

The appointed subjects on Friday were as follows:—

HOME MISSIONS AND THE JEWS.—*Praise:* For past blessing in connection with evangelistic work and missions to the Jews. *Prayer:* For all Christian agencies, and for all individual efforts to win souls for Christ; for the masses who live without God; and for Christian work among special classes, such as soldiers and sailors. *Prayer for God's Ancient People Israel:* That the veil upon their hearts may be removed; that all persecutions of the Jews may cease; that Christians may more fully understand God's purposes concerning Israel, and so live as to commend the Gospel to their Jewish neighbours.

### PORTMAN ROOMS, W.

The Chairman dwelt on some points in this rehearsal of themes for prayer, rejoicing especially in the work among the Jews, mentioning particularly that of Joseph Rabinowitch and Mr. Warszawiak. Prayer followed by Rev. Dr. Gritton, Gen Touche, and others, after which Rev. E. Theodore Hitchens (appearing in place of his father, who had met with an accident) spoke on the Reasonableness of Prayer.

### ALDERSGATE-STREET.

The address was by Prebendary WEBB-PEPLOE, who spoke from Luke xvii. 5, 6, the request of the disciples to Jesus that He would increase their faith, and Christ's response.

In this passage, he said, we have a magnificent picture, not only of the supernatural, but of the impossible. It is, of course, an impossibility, naturally speaking, that a sycamine tree should be taken out of its position, and planted in the sea, and there begin to bear fruit. But I like to feel that we stand face to face with an unbelieving world, and say, "Smile if you must; we, too, can smile, and can say, that we have on our side Omnipotence, Love, and Spiritual Power; we are prepared to expect the great things that God has said He will do." Putting aside, however, the merely natural, physical, and material idea of the matter, let us ask what is meant by the spiritual interpretation. I am very bold in what I am about to say, because I am aware that it will contradict the ideas of a large number of Christians; but I believe that the prayer of the disciples, "Lord, increase our faith," was absolutely monstrous folly. No man ought ever to make such a prayer. I want to make quite plain to you why, after having studied the Bible for years, I have come to the conclusion that to ask the Lord to increase my faith is to be guilty of folly, and also of contradicting spiritual common sense. My reason is that the Lord Jesus never once, when faith was mentioned, pitied those who deplored their lack of it. If we look into the spiritual constitution of things, we must see that faith is a property with which man has been endowed, as much as in the physical domain he has received the blood that courses through his body or the brain which he is called upon to exercise. I say that God has endowed every single creature called human with the property or principle of faith, and it is to be exercised as you exercise your limbs, your reason, or your senses. When it is exercised it will come then to be a power. Those who say they have faith and cannot use it, contradict the very facts that concern their own existence.

It is not a question of whether you can trust, but whether the One whom you trust is trustworthy; whether the great God to whom you look is such an One that you dare not say you doubt Him. When the soul has come up to that condition that it has no more doubt of God than of its own existence, then there will be plenty of faith. And that is why the Lord Jesus Christ said to the disciples when they exhibited lack of faith, "Oh ye of little faith." Once see God, and recognise Christ as the Son of God, omnipotent in his power, and the Holy Ghost as supreme in the spiritual sphere, then the whole matter is settled.

I might remind you here of the passage in Eph. ii. 8, where we read, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." You may say that if faith is the gift of God we can pray that it may be increased. Of course every property that I have is the gift of God, but that is not the sense of this passage. I would say for those who do not read the Greek that the word "faith" is a feminine noun. The latter part of this expression is in the neuter, and therefore it cannot be referred to faith. It must refer to the whole sentence, "By grace are ye saved through faith." This salvation, which is through faith, is the gift of God. I do not know another passage in God's Word in which the idea of faith being an extra gift, beyond the properties with which we are endowed, can be traced. Therefore, when men say "Increase our faith," they are only making an excuse for their own idleness or sin.

Mr. Webb-Peploe next referred to the three special passages in which Jesus Christ on separate occasions brought forward this test of faith. In the passage in Matt. xvii. Christ had come down from the Mount of Transfiguration and found a boy possessed with a devil. The disciples could not cast the devil out, as He said, because of their unbelief. He told them that if they had had faith as a grain of mustard-seed, they would have said to the mountain, "Remove hence to yonder place." The next occasion is that recorded alike in Matt. xxi. and Mark xi. and refers to the barren fig-tree. That was at a very different crisis in our Lord's career, and near the very end of his life. In answer

to the remarks of the disciples, Christ said: "Have faith in God;" or, more literally, "Have the faith of God." He does not mention the grain of mustard-seed, but simply says that if they had faith they could remove the mountain. The third instance is that before us in Luke xvii., and refers to another point altogether in his life. He is speaking of offences and difficulties in the spiritual life, and how they are to be removed. If they had faith as a grain of mustard-seed, they would say to the sycamine tree, "Be thou plucked up by the roots and be thou planted in the sea."

So there are three special spheres to which our Lord refers when he demands of them faith. And He is not sympathetic when He thinks of the necessities of their condition, but He rather reprobates their lack of faith. There is possession by the devil, there is unfruitfulness, and there is the erecting of a stumbling-block through some offence. Are not these three special kinds of hindrance which as workers we have to meet, whether in our home mission work or work among the Jews? We come to God with a sort of mock humility, and we say that we have laboured in this or that sphere for so long, but we have not seen a single soul saved; we are afraid there is something wrong, but we are sure it is not *our* want of faith.

Whose faith, then, is it? I admit that there is a point beyond which even faith cannot bring the Gospel, in the case of unwilling or wilfully-resisting souls. I cannot tell where that barrier arises. But I want to impress on you as workers, and on myself, that we are to expect that God will bless our efforts. It is because of our unbelief that the devils are not cast out, and that there is so much empty profession. Do not let us look at our neighbours in this matter of unfruitfulness, but at ourselves; how much of profession, and how little of reality; how much name, and how little fruit, because we have not had faith in God.

A word as to this mustard-seed faith. What do you suppose it means? You say it means the smallest degree of faith, and the Master took it as an illustration to give encouragement to the feeblest. There is more in it than that. The mustard-tree grows ten feet high, and when the wind comes, at the very time of the year when the fruit is ripe, the seeds are blown and carried away. They are cast into certain lodging-places where they drop into the ground and die, and bear fruit upwards. We are not willing to be blown upon by God—to be put where the Holy Ghost wants us to be; so we cling on and will not let go. The Holy Ghost calls us to go somewhere, and we say "Yes, but just wait a little—a few weeks or months." So we cling to our comfortable places. We shrink from the death of self to which God calls us. But it is only through death that life and power come. We must be willing to be blown away and put in the place of death, that we may be raised in the resurrection power of Christ, and bear fruit to the glory of God.

Let us expect results in our work for God. Do not say it is presumptuous to look for fruit in our churches and in our missions. Let us take courage, from this consideration of our Lord's words, to expect great things from God Almighty.

### CORNHILL Y.M.C.A.

Rev. J. G. Train, who conducted the meeting at the Y.M.C.A., Cornhill, on Friday, made it a very real season of waiting on God, devoting the larger portion of the hour to prayer, and only adding at the close a few pointed words. He had been much impressed with the fact that the Lord Jesus in sending out the first band of workers selected these men almost exclusively from one calling—that of fishermen. Having spent the first years of his ministry among fishermen, Mr. Train said he was convinced that the Lord had good reason for his choice. Have you noticed that the New Testament idea seems to be that of a fisherman, as the Old Testament is that of a shepherd? The motto of the Old Testament is "keep"; that of the New Testament is "get." In Old Testament days God's people were kept and guarded, but there was little aggressive work; and you know how in such an instance as that of Jonah there was great hesitation. David was taken from keeping his flock to keep God's people Israel; and as king he had to carry out the characteristics which had made him a good shepherd. So it is in the Old Testament to a large extent.

But, in coming to the New Testament dispensation we see at once that its character is changed. Among the first Apostles there was not a shepherd, a farmer, or a city man; they were for the most part fishermen. Moreover, they were called under circumstances which indicate that the qualities fitting them for successful fishers were to be utilised in the new business; only whereas they had formerly caught fish, now they were to catch men. The fisherman stands as a representative servant, for his whole business is to get, to catch. He casts his net into the sea; he sees not the fish; but he believes they are there. The truth is there are many details (had we time to enlarge on them) which show the fisherman to be a good type of the Christian evangelist. There are fish to be got; we must fling in the net in faith, and God will give the catch. There are fish everywhere, in all waters; in the slums as well as in the suburbs. There are no enclosed waters; the Christian worker is free of all waters: "Go ye therefore" in the power God has promised to bestow.

Thus we see the supreme idea of the New Testament is to "Go and save," or in the fisherman's phrase to "catch the fish." Of course there is pastoral work. When the fish are caught and hauled in, they, strange as the figure seems, become sheep and need shepherds. But this does not alter the fact that the supreme and primary idea is that of fishermen. God helps us to follow Him, and He says: "I will make you fishers of men."

The speaker added a few sentences on the second subject for the day—the Jews—showing that salvation is *of* the Jew, *to* the Jew, and *for* the Jew.

### SATURDAY, Jan. 13.

Families and Schools.—*Prayer:* That our sons and daughters may be truly converted; that they may be trained in the nurture and admonition of the Lord, and be enabled to overcome the temptations of the age; for all special efforts on behalf of the young; for universities, colleges, and schools; for much blessing upon Christian Associations of young men and of young women; for grace to parents to lead their children to the Lord, both by word and example.

### PORTMAN ROOMS, W.

Mr. George Williams, who presided at the West End meeting, briefly dwelt on the importance of the theme, indicating his belief that the temptations to which the children even of Christian parents are exposed are alike insidious and deadly; while these moral snares are increasing on all hands. As to the Y.M.C.A., which this year will celebrate its jubilee, he believed that last year alone over a thousand young men were added to the Church through this agency. The Y.W.C.A., he had cause to know, is also doing a noble work. These associations are in no way opposed to the churches, but ought really to be regarded as the best helpers of the churches.

After prayer by Rev. Marmaduke Washington and Gen. Sir R. Phayre,

Rev. John Bond gave a brief address, in which he enlarged on the importance of the subject, seeing that the children and young people of to-day will be the leaders and rulers of to-morrow. The effect on the future, if these be brought to the faith and acceptance of Jesus Christ, would be most wonderful. This being so, we do well to pray for them; but, in order that our prayers may be effectual, we must do our part. God has laid serious responsibilities upon us, and unless we seek to fulfil these we have no right to expect our prayers to be answered. By precept, example, and the due exercise of parental authority we are bound to use our best efforts, in dependence on God, to lead our children to the Saviour. When we have carried out our duty, let us pray—pray that the blessing of Providence may shadow and cover them; pray that the blessing of grace may rest on them, renewing and causing the young lives to bring forth bud and blossom to his glory.

## TO PARENTS AND TEACHERS.

Whilst we think of children and care for them collectively in large numbers, we must beware lest we lose in the collective dealing one grip of the individual characteristics of each child.—*J. R. Diggle.*

What we do for little children is pleasant toil. The light of God's morning plays about the faces of little children and makes them beautiful: the song of the first creation echoes in their voices and makes them glad.

There is a girl we love to think of; she comes in late when there is company and wears a pretty air of mingled responsibility and anxiety which some cannot understand. Sweet soul, she is the girl that helps mother.

## EXPOSITORY NOTES.

### THE GIFT OF THE HOLY GHOST.—II.

The Book of Acts contains besides the narrative of the outpouring of the Spirit on the Day of Pentecost, three incidents subsequent and supplementary and subsidiary thereto, the significance of which must be discerned if we would understand this vital subject.

1. The Samaritans who had believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, and who had been baptized, received the Spirit through the prayer and laying on of hands of the Apostles (ch. viii.).
2. The Spirit fell on all them who heard the word in Cornelius's house, and they were afterwards baptized, on Peter's motion to that effect (ch. x. xi.).
3. Twelve disciples who had been baptized into John's baptism received the Spirit when Paul had instructed, baptized, and laid his hands on them (ch. xix.).

Why is the reception of the Spirit mentioned in these three cases and not in other cases? And how is it that the order is different in cases one and two? and why is there a re-baptism in the third? which certainly does not appear to have always taken place under similar circumstances.

I suggest the following answer to these questions, as a contribution to a subject always of first importance, and peculiarly so at the present time.

#### THE SAMARITANS.

1. "The Jews have no dealings with the Samaritans." "Thou art a Samaritan, and hast a demon." "Shall we call down fire from heaven and consume them, as Elias did?" These passages show the estimation in which the Samaritans were held by the Jews, and suggest that nothing less than a great persecution would have led to the evangelisation of Samaria by the Jerusalem Jews. Even then it was the evangelist Philip, of Cesarea, who carried the glad tidings to Samaria. We may well conclude that there would have been a very strong Jewish prejudice against receiving the Samaritans as brethren beloved, partakers of the benefit of the outpoured Spirit. Therefore the wise grace of God so ordered it that Peter and John, the two chief Apostles, should be sent by the rest of the apostles to Samaria, and that that mongrel people, hitherto so bitterly despised, should receive the Spirit in answer to the prayer and by means of the laying on of hands of the apostolic deputation from Jerusalem itself.

This, I think, sufficiently shows that the falling of the Spirit on the baptized believers at Samaria was delayed for a special purpose, so that He might be received in such wise that Samaria's share in the fulfilled promise might never afterwards be called in question.

#### THE GENTILES.

2. "And He said unto me, Depart, for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live." "Not so, Lord, for I have never eaten anything that is common or unclean. . . . Of a truth I perceive that God is no respecter of persons." "Then hath God also to the Gentiles granted repentance unto life." These passages indicate the intense and deeply-rooted exclusiveness with which the Jews regarded the Gentiles. Therefore Peter's trance and Cornelius's vision. Therefore spontaneously and unexpectedly "the Holy Ghost fell on them (says Peter) as on us at the beginning."

That God should have dealings with the despised Samaritans on the same terms as with the Jews themselves was a sufficient shock to ancestral and educational pride; but that the middle wall of partition should be broken down, and Gentile dogs enter the garden of God, would seem a superfluity of naughtiness to the inhabitants of Jerusalem and men of Judah. "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

How gradually this weed of Judaism was rooted out of Peter himself, his blameworthy trimming at Antioch bears witness; and how it troubled the early Church is abundantly evident in the Acts and the Epistles.

While, therefore, it was in answer to the Apostles' prayer that the Samaritans received the Holy Ghost, it was by God's own act and deed from first

to last, and in marked contravention of all precedent, without their waiting, without their praying for it, without baptism, without laying on of hands, while Peter spake, yea, while he began to speak, suddenly the Holy Ghost fell on the Gentiles in Cæsar's city, as on the Jewish disciples on the Day of Pentecost; in the presence of the six brethren from Joppa, with the Apostle—not two or three, but seven Jewish witnesses.

If the inclusion of the Samaritans is placed beyond question, still more emphatically is it declared from heaven that the Spirit is given without measure for all men who believe, seeing that as Moses lifted up the serpent in the wilderness, even so has the Son of Man been lifted up; and lifted up not only in shame upon the cross, but in glory to the right hand of the Majesty on high. R. C. M.

*(To be concluded.)*

# The Evangelist.

## BESIDE HIMSELF.

For seven years we had been praying that F—— J—— might be led to seek Christ as his Saviour. He knew quite well that mother, sisters, friends, longed for his conversion to God; but he merely laughed at, sometimes he ridiculed, what he called our "extremely bad taste in pushing on a fellow what he did not want."

"I am not going to say anything against religion for women; it keeps them in order, and does them good, I daresay. But, if you want to make me believe it will do me any good to embrace a set of new beliefs just for the luxury of feeling I am a sinner, why, you will have to do it when I'm beside myself, that is all."

That is how he would talk to us; not because he was ever asked or advised to "embrace" anything, because he never was. We always abstained from "talking goody" to him, as he called it, believing that, in his case, "This kind goeth not out but by prayer and fasting."

He married. A good, kind, simple little woman his wife was, but she made no pretence of caring for "things that accompany salvation" any more than her husband did. To some of us it seemed, then, as if our praying could not be of "the effectual, fervent" kind, since, as yet, it had availed nothing, and we resolved to give ourselves more earnestly, definitely, and constantly to prayer on his behalf than hitherto. This we did, but we never spoke of it outside our own praying circle. One of our number said, one day, "I don't feel as if I can pray any longer. Here is F—— worse than ever he was; he now boasts openly of doing things he was once ashamed of, and A—— (his wife) says that he has begun to ill-treat her, and he bets away all the money he can earn. Some people elect to go to the devil, and F—— is one of them. I can't pray for him." We were sorry for this, but we resolved to pray more ardently than ever, for, we argued, it is all very well for a man to "elect to go to the devil," but God is stronger than the devil, and if He will save a man, not all the devils in hell or out can prevent it. So we continued praying. Then we heard some very bad things about F—— J——. He certainly seemed to have a faculty for taking the downward road in everything he did. Finally, we knew he had left his home, deserted his wife and little child, leaving no word behind him.

Two of us went to see the poor little wife. She was overcome with sorrow; the world seemed a very black, lonely place to her. She said:

"I don't know which way to turn—all seems dark."

"Turn to God, dear," we said. "You will find He will never fail you. Just cast *all* your care upon Him."

"How you talk!" she said. "As if I'm going to do a shabby thing like that—run to Him when I'm in trouble, when I've not given Him a thought in my happiness! *No.*"

"Poor child!" we said, drawing her to us, "don't you know that God is our refuge and strength—a very present help in trouble? It will be more shabby to keep away from Him." We left her a little comforted—for had we not pointed her to the Comforter—and we went home to pray for F—— and her. We said, as the clock was striking nine:

"Let us spend the night in prayer. F—— must be needing help more than ever, and who knows if he may not be tired of himself to-night, and longing for help and comfort?"

So we prayed. At half-past eleven we felt we could pray no longer—a wonderful uplifting of heart filled us; it was as if sunshine had come into the room, and we felt that we must praise God for F——'s sake. This we did, and with a happy sense of liberty and light, and an outspoken belief that F—— had got blessing, we retired for the night.

At about seven the next evening, F—— and his wife came. It seemed as if we had expected them, for we greeted them with the words, "We were not quite sure what time to expect you!" They looked at one another.

"Why, how did you know?" they asked. "*Do* you know?"

"We felt you were happy," we said, "and we have been thanking and praising God for you. But we *know* nothing." They looked surprised, but as if they perfectly understood, and then F—— told us how it was. I will give it in his own words: "I had had a wretched day; something seemed to dog my steps, and make me more hopeless and wretched than usual, and at last I thought the best thing I could do for myself and others would be to quietly end it all in the river. I went down to the dock and hung about, but there were so many people about, and one or two watching me, that I resolved to waste no more time there, but to go to one of the bridges and fling myself over in a pause in the foot traffic.

"I started to do this, but as I stalked along in the pouring rain I saw a very bright lamp hanging over a doorway, and a cosy shelter just inside the outer door. It seemed a queer thing to do for a man who was going into the river just to stand up from the rain, but I felt obliged to do. Presently there was a shuffling of many feet, and some strong, rough voices began to sing. I opened the inner door just the least bit, and saw (though they could not see me) two or three hundred people standing and singing. I caught the words of the song, too; they struck me as being more appropriate than elegant—

Come to the Saviour, make no delay.

But I think differently about them already. Then a man began to speak to the people, and he spoke from the words, 'The foolishness of God is wiser than men.'

"I listened with all my might, and as time went on it became a matter of life or death to me. I squeezed myself silently into the room, and on a seat by the door I listened unnoticed. By the time the man had finished I was beside myself" (here we exchanged glances, for he had said he must be "beside himself" before he could believe!), "longing for pardon, cleansing, and peace. It was now nine o'clock" (we remembered that hour—it was then we were moved to special prayer), "but I felt I must speak to that man or I should go mad. I waited till all had left, and told the preacher how I felt. He was a good fellow, and though it was getting late, he said he would not leave me.

"He took me home with him, prayed with me, read to me, but all the time I felt as if I must be lost—there could be no hope for me. Suddenly, while he was praying for me, my lips were unlocked, and I burst into thanksgiving—every burden of past sin rolled away, and I in the light! It was now half-past eleven" (again we noted the time), "and I longed, yet feared to go home to poor A——. I ran all the way, and outside the house I paused. Perhaps A—— would regard me as a madman. I saw a light in the window, and peered through the blinds. I saw at a glance that A—— had been reading the Bible—she saw that something had come to me, and that I was not the same man who had run away from her.

"She had found pardon; owing to the words you had spoken to her, she had gone to God for comfort, but found she wanted to get rid of the load of sin before even she could be comforted. And she cast it all on the Lord, and found peace. But then she was afraid of me. If I came back, as she hoped, she dreaded my opposition.

"When I knew I was pardoned, my first thought was of her. 'How she will ridicule me, after all my holding out!' I said to myself. But here we were, both of one mind, both of one faith; I could scarce believe it."

"You said you would have to be beside yourself before you could know yourself to be a sinner," we reminded him.

"It was quite true," he said, "only not in the way I meant. I can only praise God for leading me to where I am, and for giving you all such a real grasp of the power of prayer."

G.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 28.

GOD'S COVENANT WITH NOAH.—Gen. ix. 8-17.

GOLDEN TEXT, ver. 13.

NOAH is one of the elders who "obtained a good report" through faith (Heb. xi. 2, 7). His faith separated him from all the people who lived in his day. Note their character as described by God (vi. 5-7), and as contrasted with that of Noah (vi. 8, 9). The root difference between him and them was that he believed God, and they did not. His faith made him fear and obey; their unbelief made them reckless and disobedient. His fidelity to God in the midst of such ungodly surroundings presents an example worthy of imitation. Can you be faithful among the faithless?

His faith, not only affected his conduct, but it was the condition of his salvation. One man and his family were all God could find willing to believe Him. For those eight persons He provided so costly a salvation, and took them safely through the judgment into the new earth. The story is not only history, but type. In the judgment yet to fall upon a guilty world, God provides a sure salvation for those who believe. Our Ark is Christ. To be outside of Him is to share the common doom (Luke xvii. 26, 27).

Noah's first act when he came forth from the Ark was to build an altar, and to present burnt offerings to God (viii. 20, 21). It was a grateful recognition of God's grace toward him, and a believing acceptance of the new earth which God had given. God answered with the covenant which He still keeps, and will keep while the earth remaineth (viii. 21, 22). Every recurring season, every harvest in-gathered, should remind us of God's promise to Noah. The closing part of this covenant forms our lesson.

THE COVENANT (8-11).—A covenant is an agreement between two parties, in which one binds himself by promise to do something for the other. It is evidence of God's condescending grace and favour that He is willing to enter into such an agreement with man. The man of faith becomes a "friend of God." Note, that the covenant was made over *the altar of sacrifice* (viii. 20). God's people are described as those who have made a covenant with Him by sacrifice (Psa. l. 5). The new covenant is in the blood of Christ (Matt. xxvi. 28). Why should sacrifice be the basis of God's covenant with man? Because the covenant of works said that death was the penalty of sin (Gen. ii. 17). Apart from the death of Christ as our substitute, which Noah's offerings represented in type, God can enter into no agreement with guilty men. Have we accepted Jesus's death as the payment of our debt?

*The blessings of this Covenant* are chiefly providential. The Covenant which it dimly foreshadows, and the blessings of which are secured to us by a greater sacrifice, goes beyond this. Read Heb. viii. 10-12. It is the spiritual blessings which are made more prominent in that; yet it is no small encouragement to know that providential mercies are made sure to us by covenant too. The greater does not nullify, but includes, the less. It is in such promises as Rom. viii. 28, 32 that these blessings are ensured to us; and not to us alone but the animal creation is included (10). All creatures have shared in the consequences of sin, and are to share in the blessings of redemption (Rom. viii. 19-22). The covenant with Noah does not go so far as this; but it suggests how thoughtful God is for all the creatures He has made.

THE TOKEN (12-16).—The rainbow was, no doubt, a common object before this event, but it never had such meaning as God gave it now. It became, and is still, a constant testimony to God's faithfulness. How eloquently it speaks, if we had but ears to hear.

It serves three purposes:—(1) *It was a token of remembrance.* It would remind men of God's promise, and assure them that God would not forget them. "*I* will look upon it and remember." Not that God can forget through any defect of memory, but our weak hearts can easily think that He forgets (Psa. lxxvii. 9; Isa. xlix. 14-16). This distressing doubt the rainbow should drive away.

(2) It was *a picture of God's method of dealing with his people.* Clouds are suggestive of trouble and distress; but in every such cloud faith can see the rainbow of promise. Two things are necessary to produce a rainbow, the rain cloud and the bright sunshine. When we see the sun of God's love shining upon the cloud of our distress, the bow of promise appears. In every trouble, little or great, look for the bow.

(3) *It became a prophetic symbol.* Ezekiel saw it (Ezek. i. 28). John saw it (Rev. iv. 3; x. 1). The throne of God's providential government is overarched with the sign of the covenant of grace. Its message enforced by this Old Testament story is that of Rom. v. 20, 21.

# NOTES ON DAILY READINGS.

SUNDAY, JANUARY 21.—PROV. XIV.

1.—What the house-mother is, that the family will be. "A fortune *in* a wife is better than a fortune *with* a wife."

2, 3.—True piety produces correct and holy living, and betrays itself through lip and life.

4.—A little inconvenience is not counted if the advantage is great. 5.—The false or true words betray the heart that utters them.

6.—Sincerity and humility are the key to true wisdom.

7-9.—Fools mock at sin, and are lost through the sin at which they mock. Avoid such "sin offering" (R.V. marg.).

10.—"No stranger Thou to all our wanderings wild." 11, 12.—Permanent success and blessing are only possible in the way of righteousness, but we must live by faith, for generally the best is not that which seems the best.

13.—Breaking hearts hide under the mask of laughter, but, after a while, the mask must be cast aside. 14.—To be good is to have good. To turn from God is to sow seeds of a bitter harvest.

15, 16.—Prove all things, hold fast that which is good. 17-21.—Control yourself. Seek the knowledge of God. Be rich in the best wealth. Be merciful; so will you be blessed.

22.—The thought of helpfulness to others returns in blessing.

23.—Work without talk, but do not talk without work. 24.—Life consists less in what we have than in what we are. 25.—Let us live to deliver souls.

26, 27.—God's care is our castle-keep, in which the spring of water rises ever.

28.—The prosperity of a kingdom is tested by the multitudes of its population. What must Christ's glory be (Rev. vii. 9, 10)?

29-31.—Slow to wrath; sound in heart; free from envy; honouring God; pitying the poor. These are secrets of heart ease.

32.—The death-bed of the sinner and the saint.

33-35.—Wisdom and righteousness bless, not the individual alone, but the kingdom. Is the King's favour towards us, or do we cause Him shame?

MONDAY, JANUARY 22.—PROV. XV.

1, 2.—This is a noble art of self-defence. The soft word is like oil to a wound; the grievous word like a bellows fanning flame. But we must not cast pearls before swine. In the fourth verse, we are told that the tongue heals like the leaves of the tree of life (4). 3.—Thy Father seeth in secret; thy Heavenly Father knoweth.

5.—Despise not thou the chastening of the Lord.

6.—This may not appear to sight, but it is so essentially and really. The righteous has indestructible treasures in his possession.

7.—Because wisdom is in him, it speaks through his lips, and his words are scattered like good seed.

8, 9.—The sacrifice and the way of the wicked are intimately connected. A wicked man may be very religious in outward forms, but his religiousness is as abominable as his way to the holy eye of God. You must be right with God before you can properly worship Him (John iv. 23, 24).

10.—Correction, though grievous, is better than eternal death. Heed it, and get back into the way! 11.—Sheol and Abaddon, the grave and destruction (R.V.), are unseen by man, but naked to God. Thus are the evils of the heart also open to Him with whom we have to do.

13, 14, 15.—A merry, an understanding, and a cheerful heart is described in these words; but these blessed dispositions are only to be had through the indwelling of the Holy Spirit. A continual marriage-feast, the counterpart of that at which Jesus gave the best last!

16, 17.—"Riches and poverty are more in the heart than in the hand. He is wealthy who is contented, he is poor that wanteth more."—*Leighton.*

18-20.—Be slow to anger, take the path of uprightness, honour your parents, and get the understanding which the Holy Spirit gives.

21-22.—Get the best wisdom in your heart, go straight, take counsel with those who are older and wiser than yourself.

23.—A word in season gives joy to him who utters it, and does good to those who hear. 24.—On our dead selves as stepping-stones to higher things.

25-26.—The proud removes the widow's landmark, but God will replace it, and his house shall fall.

28-29.—Think twice before you answer; and speak more to God than to man.

31-33.—The ear must hearken, the soul must accept correction, the proud knee must stoop, there is no other way to an honourable and blessed life.

TUESDAY, JANUARY 23.—PROV. XVI.

1.—See R.V. Man proposes plans, but God disposes events. Don't neglect prudent planning, but don't trust it. See verse 9.

2.—We may be perfect in our own eyes, but very faulty in God's. We judge by appearances, but He weighs us (1 Sam. ii. 13).

3.—The Psalmist told us to roll our way on God. We are here bidden to roll our works. God becomes responsible for the designs which are first submitted to Him. 4.—See R.V. God does not make men wicked, but He makes their wickedness show forth his praise (Rom. ix. 22).

5-7.—If you live in proud antagonism with God you shall rue it, though you join hands with all mankind; if you are right with God you may face a world in arms.

8.—Better for the inner peace, for present enjoyment, and for the life hereafter.

10-15.—Royalty, not less than the scales of a tradesman's shop, is accountable to God. Here we have described the delight, wrath, and smile of a true king; but how much more of our blessed Lord and King.

18-19.—The world's history has furnished many illustrations of the truth of these words:—Pharaoh (Ex. ix. 16, 17), Haman (Est. v. 2, vii. 10), David (2 Sam. xxiv. 1), Peter (Matt. xxvi. 33). Our only safety is in self-distrust (1 Cor. x. 12).

20-24.—Again we have the connection between heart and speech. "The pen of the tongue writes in the ink of the heart."

25.—See xiv. 12. But here is a different connection. All that seems right is not so; but what seems wrong is the best, if it be God's will.

26.—The desire of the labourer for food urges him to work; oh, that we were ever urged to Christian service by appetite for Christ's glory.

27-30.—The diligence of the wicked in doing evil is a reproof to the lethargy of the saint (Micah vii. 3). Yet what mischief he does to others, and what a fire of remorse he lights for himself! Let us be as eager for righteousness as he for sin (Rom. vi. 19).

32.—This is a difficult battle. The Czar Peter said, "I can govern people, but how can I govern myself?" Christ must overcome in us, or we can never overcome.

WEDNESDAY, JANUARY 24.—PROV. XVII.

1.—Many who feast are starving, whilst the starving have meat to eat that the world knows not.

2.—Character carries the privileges of birthright with it. 3.—God reserves the refining process for Himself. He will not lose one particle of precious ore (Is. xlviii. 10).

4.—You betray yourself by the talk you listen to.

5.—God identifies Himself with his poor (xiv. 31). Rejoicing at calamity was the sin of Shimei (2 Sam. xvi. 5-8). 6.—A reciprocal ornament. What fathers are to children, that children will be to fathers.

7.—Let there be no incongruity between your words and your standing. 8.—We ought to do as much for love of Christ as others do for reward.

9-12.—Let us bury causes of enmity and misunderstanding as far as possible; but where rebukes are needed let us not refrain from administering them. But it is useless to expend ourselves on senseless and sinful souls.

14.—"The mother of mischief is no bigger than a midge's wing." If there is ever so small a hole in a dyke, through which the water slowly percolates, there will presently be an ever-increasing volume, before which the dam will be swept away.

18.—If you become surety for another, you must be prepared to suffer for it.

19.—"I will suffer many wrongs ere I will complain of one, and endeavour to right it by contending. To strive with my superior is furious: with my equal, doubtful; with my inferior sordid and base; with any, full of unquietness."—*Bishop Hall.*

22.—Quiet, diet, and cheerfulness, flowing from a good conscience, are the best medicines (xv. 15; iii. 7, 8; iv. 22). 24.—The Word is nigh thee, in thy lips and heart. 25.—The mother suffers most.

27-28.—"He cannot be known for a fool that says nothing. Even concealed folly is wisdom." A cool spirit (R.V.) is an excellent possession.

THURSDAY, JANUARY 25.—PROV XVIII.

1.—There is the separation of the Pharisee and of the true Nazarite. It is the former that is mentioned here as leading to quarrelling with true wisdom.

2.—To refuse to understand others and to talk incessantly of your own thoughts is the sign of folly.

3.—Contempt and reproach are the portion of the righteous from the wicked (Ps. lxix. 20).

4.—What an ideal for our speech—deep waters, a flowing brook, a well-spring of wisdom! (R.V.)

5.—Compare 2 Sam. xxiii. 3. The absolute justice of Christ (Luke xx. 21; Acts xvii. 31).

6-8.—Four evil results on the conduct of the fool contention, strokes, destruction, wounds. All resulting from his *words* (Jas. iii. 6).

9.—"Idleness is the mother of want, the sister of theft." 10-11.—The two towers—God and wealth. But the latter is only so in the imagination of its possessor. 12.—Haughtiness and humility are the shadows cast by coming events.

13.—Hear the case on both sides before you pronounce judgment.

14.—Heaviness of spirit was experienced by the Lord (Matt. xxvi. 37-38). He binds up broken hearts (Heb. iv. 15-16). 15.—Let heart and ear be ever on the alert to acquire and store.

16.—It is wonderful that the reverse holds good with Christ. Our need commends us to Him.

17.—You may think yourself never so good, but the adversary can find out plenty of blots on your robes. You are like a man selling his goods by gaslight, but let the day come round. . .

18.—We do not use the lot, because we believe in the direct guidance of the Spirit, as the special gift of this dispensation. 19.—"Have but one enemy—the devil; with him never be reconciled. With thy brother never fall out."—*Chrys.* 20-21.—When we break the bread for others, we are fed ourselves. 22.—A good wife is one of God's best gifts. 23.—If you refuse, do it gently. 24.—"I," said our Lord, "have called you friends."

FRIDAY, JANUARY 26.—PROV. XIX.

1.—Better poverty than perversity.

2.—The spring of action is the soul, the instruments of action are the feet. Do not act without knowledge, forethought, and patience.

3.—They are fullest of complaints against God who have most reason to complain against themselves.

4-7.—These words are true of most friendships, but that which is in Jesus partakes of the nature of his own, and is attracted by want and need. Oh! make friends with this Friend, who gives gifts so bountifully. 9.—The God of truth will adjust all these things in that day, if not before.

11.—Justin Martyr accounted our Saviour's patience his greatest miracle. "It is easier not to admit the passion than, when admitted, to govern it."

12.—Jesus is as the Lion of Judah to his foes, as rain on the mown grass to his friends.

13.—"He who hath a smoky house, a dropping roof, and a contentious wife, hath no need to go abroad for war." 14.—Love is a greater gift than wealth.

15.—Let us guard against slothfulness in the matter of our soul, and in keeping watch with Christ. See also 24. 16.—Compare verse 8. On selfish ground, religion is the best.

17.—Notice R.V. "His good deed will He pay him again." God will never be long in our debt.

18.—God dealeth with us as with sons. It would be a good exercise for chastened souls to discover from this book God's reasons.

19-21.—The impulsive man is always getting into scrapes. Do not worry about the many plans that suggest themselves. Wait on God, and learn his way. 23.—He always wins that sides with God. He always gets his way, who takes God's.

25.—Make an example of one for the instruction of all. 27.—Beware of instruction that makes people err in life. 28, 29.—What a quartette: the worthless witness, the wicked mouth, the scorner, and the fool. If thou art only as the last, thou art in bad company, and wilt incur their doom.

SATURDAY, JANUARY 27.—PROV. XX.

1.—This warning is still required. Not only the ungodly, but the professed people of God have been deceived by this fatal snare.

2.—True of the Great King (Ps. xc. 11). Kiss the Son! 3.—It is easier to get into a quarrel than out of it. Beware! 4.—Note his neglect, his excuse (*cold*), the real reason (*sluggard*), and the inevitable result (*shall beg*).

5.—Get what you can from others by letting the pitcher deep down into the secret thoughts of God, truth, heaven. 6.—Beware of ostentatious righteousness (Matt. vi. 1). 7.—Character is the best legacy.

8.—Yield your heart to be the throne of the King. Let Him judge and scatter the evil, which is too strong for you (26).

9.—The perfect man could not say this (Job i. 1; ix. 30-31). The more we know of God, the more quickly we detect sin where we once saw none.

10.—Comp. 23. God watches every transaction in shops and counting-house.

11.—As the twig is bent, the tree will grow. Seek the conversion of children. 12.—Shall He not hear and see?

14.—We have no right to take advantage of another's ignorance. 15.—To know is better than to have, but to be is better than either.

16.—The man who goes surety for any, and especially for those he does not know, may be stripped even to his clothes. 17.—If this be so, a good many mouths must be full of grit and dust.

18.—Take counsel with man if you will, but especially with the Counsellor.

19.—The man who tells tales to you about others will tell tales about you.

21-22.—If you are always doing for yourself, you will be less successful than if you will let God do for you. 24.—You cannot understand your way, but you can trust your guide.

25.—Let your consecration be deliberate, that there be nothing to repent of afterwards.

27.—Search us, O God! conscience is his light set in the secret heart. 30.—Welcome chastisement with such results.

# For the Young.

## "CHRISTMAS ROMPS" AT THE ALBERT HALL.

A LETTER FROM ETHEL TO DOROTHY.

Norwood, London, January 15, 1894.

MY DEAR DOROTHY,—I must write and tell you about what we saw one day last week. Uncle said he was sure that father and mother would not like us to go to see a "pantomine." He says they are just a lot of silly nonsense, and why such things are run after, especially at Christmas time, he can't imagine. So he promised to take us to a real Christmas treat. It was last Thursday, just two weeks after dear grandma died. You remember Gracie wrote by last mail, and told you how we spent Christmas Day at grandma's, and although she was very sick we did not think she would be taken from us so soon. But two weeks ago to-morrow, just as the snow began to fall, we saw them take her poor, thin, cold body, away and they laid it in grandpa's grave at Norwood Cemetery, not very far from the spot where Mr. Spurgeon is buried, whose sermons father is so fond of reading on Sundays. We miss dear grandma so much, but uncle says she is now free from all pains and troubles, and she has gone to be where Jesus is.

Well, as I was saying, it was on Thursday that we went up to London. Next day was Gracie's birthday, and auntie said this would do instead of a birthday party. She said she had often read in the papers that they kept the Queen's birthday on a different day, and that was a good excuse for us doing it too.

So we asked Florrie to be sure and feed uncle's collie doggie, Goblin, and then we started off by the train as soon as we had dinner. There were Auntie Jeannie, and Gracie, and George, and cousin Annabelia and myself. I must tell you now that we were going to a place called the Albert Hall, where Dr. Barnardo was to meet a great many boys and girls who try to help him in his work. He calls them his "Young Helpers' League"; mother will tell you just what it means if you ask her, as I cannot explain these hard words very well.

Cousin Annabella is one of the "Young Helpers"; so, of course, she was very anxious to go, and she was glad to come with us. She says that Dr. Barnardo is such a good, kind man. He is always looking out for the poor hungry boys and girls that nobody cares about; and he takes them into his family and give them plenty to eat, and nice clothes, and sends them to school, and make them so smart and clever that people are glad to have the girls for serving maids; and lots of the boys go over the sea to a fine country called Canada, where they work on farms and grow quite rich and happy.

Until I was told this I did not know there were such kind people in the world as Dr. Barnardo. But uncle says there are a good many of the same sort, though not so many as there ought to be. I am afraid you will hardly believe it, but they say that Dr. Barnardo has about five thousand children in his family. You know that father and mother sometimes used to think they had enough to do taking care of six of us. I wonder very much how anyone could have a house and a heart big enough to hold five thousand.

I think Dr. Barnardo must be as rich as King Solomon was. Uncle says he gets his money just where Solomon got his. In the first chapter of 2 Chronicles it is written down that because Solomon asked only for wisdom and not for wealth, God said He would also give him "riches and wealth and honour." Uncle says that God puts it into the hearts of people all over the world to send Dr. Barnardo the money he needs for such a great family, and so it comes from God really. Dear Dorothy, don't you think it is very wonderful? I do.

Auntie has just read what I have written, and she says that she likes it, but if I don't begin at once and tell you about the "treat" in the Albert Hall, the letter will be so heavy she will not be able to pay the postage to Ceylon. So now I must commence. We got to the hall very early, before the doors were opened. Opposite the hall, in a pretty park called Kensington Gardens, we saw a very grand picture, carved in gold it seemed, of the Queen's husband, who died ever so long ago. It would take me a whole day to describe it, so you must go and see it yourself the next time you come to England. But his name was Prince Albert, and the Queen and her people were so sorry when he died that they put up this fine monument, and also the hall across the road; and that he might not be forgotten they called it the Albert Hall.

There were crowds of people round the doors, and heaps of boys and girls just about the age of Gracie and George and me. We soon got inside and found beautiful seats—a cushioned chair to each of us. We were hardly seated when uncle, who had been to work in the City, came and sat down beside us. You never saw such a fine place as the Albert Hall. It was almost like gazing up to the sky to look at the roof, and I do believe it would hold all the people in the town of Badulla, where father used to take us. There were ever so many ladies and gentlemen and boys and girls all through the hall—thousands of them, uncle said. It was all so splendid I hardly knew where to look first.

But at one end we saw a crowd of girls and boys sitting down. The girls had white pinafores, and the boys had white blouses, and they sat in long rows one above another. They looked just like a whole gardenful of white lilies planted on the steep hillside that leads up to father's top bungalow. They were some of the children whom Dr. Barnardo had found starving and forsaken, and now they were as pretty and nice as could ever be. And what sweet, merry songs they sang. And how they waved their tiny flags, and held up their handkerchiefs, folded three-corner ways, so that they looked just like the white sails of hundreds of ships, "Sailing, sailing across the sunlit bay," as the song said.

But I am sure I shall get mixed up if I don't look at uncle's programme; there was so much to remember. The first thing was the arrival of a Royal lady, the Duchess of Teck. Auntie says she is a great friend of the Queen's. She walked along the floor of the hall, leaning on the arm of a grey-haired gentleman, right up to where the children were, and they gave her a grand chair in the front seat. Ninety little boys ranged in a double row, dressed in smart sailor suits, were a "guard of honour," and the Duchess walked between, with a lot of nice gentlemen following close after. Somebody said that the Royal lady's husband, the Duke of Teck, and one of her sons, who is a real prince, were there. Gracie and I wanted very much to see Dr. Barnardo. We thought that he must be a very old gentleman, and we were quite surprised when he was pointed out to us, and he looked quite young—much younger-looking than father. Uncle said he was "master of the ceremonies"; at any rate, he seemed very busy all the time, and very happy too.

Oh, I forgot to say that when the Duchess came, everybody stood up, and the Boys' Band, and the organ—such a big, big organ—and all the children, joined in the National Anthem. The sound of the organ was like thunder, and it made me feel creepy and strange. Then the children sang such a pretty Christmas carol, and between the verses we heard the tinkle-tinkle of lovely bells, played by some nicely-dressed boys; it was even prettier than the church chimes that we heard so often when we lived in Aberdeen. After that the ninety little boys marched up and down, and across, and in and out, and all sorts of ways, and went through their drill. They seemed to do it all off by heart, except that every time they changed, a small boy in uniform blew a bugle, so they knew exactly what to do. This bugler-boy must be wonderfully clever; I heard somebody say his pet name was "Bunnie." Don't you think, Dorothy, that is a queer name for a boy?

Well, the next thing was "musical drill" by nearly ninety little girls. Some were dressed in white, and some in blue, and some in pink, and they looked so pretty. You never saw anything more lovely in your life, Dorothy, than that musical drill was; I just wish you had been with us. Then there was a real game of football by boys in blue-and-white jerseys. Even uncle got a little excited at this; perhaps he was wishing he was young again. But nobody won the game, and nobody was hurt, though one boy lost his shoe. Another very funny game was "Blindman's Buff," only they were girls who were blindfolded, and they had to try and catch two gentlemen, who kept ringing bells. The gentlemen jumped about like crickets, but at last the girls caught them; it was so funny.

And now I must hurry on, or you will be tired reading this long letter; but you would not have felt a bit tired if you had been there to see it all. About this time a number of young girls and boys walked along in front of the Duchess; they handed to her purses with money collected by their friends. One of the boys, auntie said, was a "Bluecoat" boy. The money was for the poor sick and cripple children in Dr. Barnardo's hospital. The girls curtseyed, and the boys bowed, to the Duchess, and she smiled on them as they passed. They looked very pleased, and I should think they will remember it a very long time.

Very soon after this there was a "fire-escape." A lot of boys, dressed in their white "pyjamas," came tumbling down a long canvas bag that stretched from a high, high window (where a house was supposed to be on fire) right to the ground. Everybody seemed to think this was fine fun. George was too delighted to speak; he could only stare and stare. I kept wondering how the boys liked it; but of course it was better to come rushing down in the middle of a big sack than stay in the house and be burnt to death. Some men at the bottom caught them and pulled each boy out, before the next one came plump after him. I will never forget that fire-escape.

There was a collection just then, and we all put some money in the box. George found a sixpence in the road on the way to the hall, and so he could afford to be quite generous.

I think the thing that was most cheered the whole time was the playing of ten little boys on bagpipes. The programme called it "skirling to the wind." Perhaps you will remember how we used to hear the bagpipes up on the hills at Ballater, near the Queen's lovely home at Balmoral, that summer when we were all at home, and father caught cold, fishing, and was so ill. Then you will know what it was like, only I think it sounded prettier among the high hills.

I have not time to tell you of the "gymnastic exercises," and how some of the boys went head over heels over the wooden horse so neatly, while others stuck halfway. I was so sorry for one little chap who failed, because I was afraid the other boys would nag him for it. But perhaps Dr. Barnardo's boys are not so naughty as some other boys who have fathers and mothers of their own—and nice sisters too.

Then the last thing was the showing on a great white screen (with the gas all put out) by the lime-light, of pictures of the poor boys and girls as they were found in rags, and when they had grown quite fat and pretty, and also of the tiny babies at "Babies' Castle," of the workshops, of the homes where the children live, of the Queen, and of the kind Duchess, with her daughter Princess May, who is also a great friend of the poor children. Everybody clapped their hands when the Queen and the Duchess, and the Princess were put on the screen. For the very last thing of all there was "Good night," and then we came away to escape the crowd. I do wish you had been there, Dorothy; you would have been as pleased and happy as we were.

Now, dear Dorothy, don't you think that was a capital Christmas treat, and a beautiful birthday party? If father, and mother, and you, and Wilfrid, and baby Joseph had only been with us. I am quite interested now in Dr. Barnardo and his family of five thousand boys and girls. Perhaps I shall join the Young Helpers' League. I wonder if there is a branch of the League in Ceylon. You might ask mother to inquire about it.

With much love, and wishing you a very happy New Year, I am, my dear Dorothy,

Your loving sister,

ETHEL.

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### THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *York*, to Jan. 21; *Huby Burn* Jan. 23 and 24; *Stalybridge*, Jan. 25 and 26; *St. Luke's, Liverpool*, Jan. 27 to Feb. 7; Mr. Jas. S. Tyler, *Parmiter-street School, Cambridge Heath*, Jan. 21 to 28; Mr. S. J. Hewlett, *Ipswich*, to Jan. 21 (with Mr. George Goodman); *Harrow*, Jan. 27 to 30; Mr. E. Hughes, *Albany-road Institute, Camberwell*, Jan. 24; Mr. G. V. Arrowsmith, *St. Philemon's, Liverpool*, to Jan. 21; Mr. Josiah Spiers, at *Builth Wells*, during January.

**CHILDREN'S SCRIPTURE UNION.**—S., Jan. 21, 2 Kings xvii. 6-18; 22, xvii. 24-36; 23, xviii. 1-16; 24, xix. 5-20; 25, xx. 1-17; 26, xxi. 1-16; 27, xxii. 1-10.

### MR. NEWTON-JONES' MISSIONS.

To Jan. 25, Rushden; Jan. 27 to Feb. 1, Lavender Hill, Feb. 3-8, Dorking; Feb. 10-15, Bedford; Feb. 17 to March 1, Brixton; March 3-8, Norwich; March 10-15, Kettering; March 17-22, Downton; March 25-26, Chesham; March 31 to April 5, Poole.

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**THE NATIONAL TEMPERANCE UNION** proposes to hold its annual gathering on April 30, in the New Queen's Hall, Regent Street.

# The Blessed and ONLY Potentate.

## II.

"In the day that thou eatest thereof, dying thou shalt die" (Gen. ii. 17 mar.). "The wages of sin is death" (Rom. vi. 23). The former is the Old Testament formula, the latter is the New. Both contain the same profound and far-reaching truth, that sin has no issue but death: death is the irretrievable consequence of sin. Not penal death only, but the death in which corruption inevitably ends. When the poison of disobedience entered into the creature there was no removing it. Just as when a deadly snake bites a man the poison rapidly infects the whole system, and we say at once, "He's a dead man," so when Adam sinned he was a dead man; dead judicially and penally—"condemned already"; dead morally and spiritually—"alienated from the life of God." The rot in an apple cannot be cured; it must rot until quite decayed. The only way it can become new is by returning to the dust, and being born again through the apple-tree. Fallen Adam could not be mended. The purport of our previous article was to show that in the antediluvian race, and in the world descended from Noah and his sons, God permitted sin to develop itself to the bitter end. When the creature crucified his Creator; when, with every expression of scorn and hate, universal man, Jew and Gentile, priests, princes, and people, put their God-manifested-in-flesh to death: the poisoned and corrupted condition into which sin had brought humanity was demonstratively proved.

"Now is the judgment of this world: now shall the prince of this world be cast out." When a judge condemns the innocent he condemns himself. Judge Jeffreys is a curse and a hissing and an execration in English history, because from the throne of justice he condemned the just. When the world, controlled by its prince, judicially murdered God's Holy One, it pronounced its own doom. But in the merciful wisdom of "Jehovah, King, Creator," the act that sealed his doom to death, abolished death, and brought life and immortality to light. "O death, I will be thy plagues; O grave, I will be thy destruction." "Which none of the princes of this world knew, for had they known they would not have crucified the Lord of Glory."

Remember that the question, the controversy, was,

WHO SHALL REIGN?

Man under the tutelage of Satan, having saturated the earth with brothers' blood in vain attempts to rule, killed the Prince of Life. But

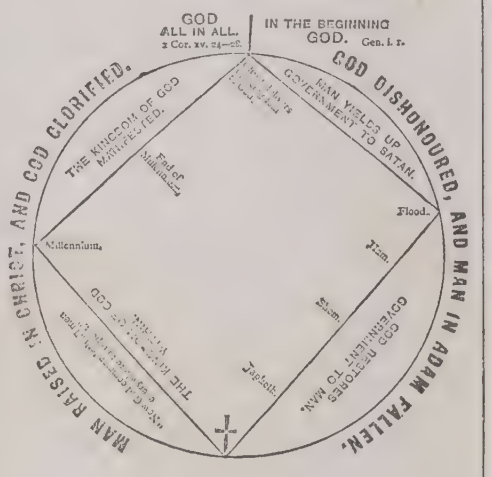
"GOD RAISED HIM FROM THE DEAD."

Where the King is the Kingdom is, and they who would enter that Kingdom must enter it as Jesus did, by death and resurrection. For "know ye not that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Man as related to Adam by blood—*i.e.*, flesh and blood—*cannot* inherit the Kingdom of God. In order to inherit it he must be united by faith to the crucified, risen, glorified Christ, the Head of the New Creation. Therefore now the Kingdom of God is within. "God commandeth all men everywhere to repent," and those who do repent toward God and believe in the Lord Jesus Christ are in the Kingdom and the Kingdom is in them—that Kingdom which is not eating and drinking (*i.e.*, sustaining the life of the disinherited flesh-and-blood), but "righteousness and peace and joy in the Holy Ghost." God is laying the foundations of his Kingdom in the hearts of his children; where, in the nature of things, the foundations of every kingdom must be laid. And when the number of his foreknown and predestinated people is complete, the seventh angel will sound, and the vision of the seer of Patmos be fulfilled, "And there were great voices in heaven, saying, The kingdoms of this world are become the Kingdom of our Lord and of his Christ, and He shall reign for ever and ever."

Then Christ will come in his glory; Satan will be cast into the bottomless pit, that he may deceive the nations no more for a thousand years. The blessed and holy dead will be raised in the first resurrection, to live and reign with Christ during those thousand years. This will be a period of outward righteousness and peace. But sin will be latent in millions of human hearts. And when the thousand years have expired, and Satan is loosed out of his prison—an unreformed and unconverted devil still—he will go forth to deceive the nations as of old, and will gather a multitude like the sand of the sea, who will surround the camp of the saints and the beloved city; fire from God will devour them,

"From Everlasting to Everlasting Thou art God."


GOD ALL IN ALL. 1 Cor. xv. 24—28.
IN THE BEGINNING GOD. Gen. i. 1.
MAN YIELDS UP GOVERNMENT TO SATAN.
GOD DISHONOURED, AND MAN IN ADAM FALLEN.
GOD DESTROYS GOVERNMENT TO MAN.
MAN RAISED IN CHRIST, AND GOD GLORIFIED.
THE KINGDOM OF GOD MANIFESTED.
End of Millennium.
Flood.
Millennium.
Sodom.
Jaboth.

and the devil will be cast into the lake of fire.

Then, as I suppose, the earth and all things that are therein will be burned up, and over a new heaven and a new earth, wherein dwelleth righteousness, Christ and his saints will reign, until, God having put all things in subjection under his feet, not only powers on earth but powers in heaven, He will deliver up the Kingdom to God, even the Father,

THAT GOD MAY BE ALL IN ALL.

Thus, man in Adam, having at the first, by disobedience dishonoured God, the Man Christ Jesus, by obedience unto death, has made atonement for sin, magnified the law and made it honourable, giving glory to the Father by his dying testament, "Father, into thy hands I commend my spirit." And the Father, true to his trust, has glorified his Son by raising Him from the dead, that the Son also may glorify God by restoring to Him the Kingdom which He took not away, but which He has redeemed from the hand of the enemy. M.

N.B.—Many important particulars are not touched upon in the above diagram, and only the principal dispensational periods are mentioned. One point, however, must be noticed—the delivering up of the Kingdom to God is not here represented as taking place immediately at the close of the millennium. I think there must be a period during which Christ reigns over a perfectly reconciled world, so that He renders it back to God, not immediately on its emergence from the throes of the last great conflict, but in a condition of settled righteousness and peace. God committed to Adam rule over a creation which, in every particular, was very good, and I think that Jesus will render back to Him a Kingdom in which everything utters his glory. My impression is that the period of Christ's reign over the new heaven and earth answers to the morrow after the Sabbath of Lev. xxiii. 11, which is the Lord's Day. This subject was treated in a very interesting way by Mr. George Trench in *Word and Work* in 1888, which I am sorry to find is out of print. Probably it will be referred to again in these columns, but I am not able to *prove* the above suggestion, and therefore do not insist upon it.

## HELP FOR 1894.

I am glad to say that the Bible Institute, Chicago, enters upon 1894 free from debt, and I want to thank the readers of The Christian who have helped us. The past year has been by far the most useful it has seen since its foundation in 1889.

It is my aim now to get three hundred friends who shall each give one hundred dollars (or £20) towards the support of a student. This amount does not cover his cost for a year, since no fees whatever are demanded of students for attendance at lectures or music lessons; but it will help largely to relieve the trustees of the burden of the current expenses

There are many who cannot engage in Christian work themselves on account of family, or health, or qualifications, but who could help some one else in their stead. I know of a few cases where two or more unite on behalf of a student. Men and women who intend to engage in the Master's service in home churches and missions, or in the foreign field, get actual training in the Institute which will be invaluable to them when they leave.

Is there any better way of doing good or of using your money in the present year than to devote it to the support of poorer students who want to prepare for Christian work? Are there not three hundred friends who will each stand behind a student, and thus help to meet expenses? I would be glad to correspond with anyone who can assist.

Letters addressed to E. Northfield, Mass., U.S.A., will always find me. D. L. Moody.

## THE BITTER CRY OF MONMOUTHSHIRE.

Dear Sir,—Permit me to thank your readers for the liberal help they have given me in my efforts these twenty weeks past to mitigate the sufferings of the unemployed iron and tin plate workers in these valleys. It has been said, and I believe correctly too, that "in no county in England is the number of workless workers so large in proportion to the industrial population as it is in Monmouthshire. Through no act of their own, thousands of men, women, and children are, and have long been, on the verge of actual starvation."

It is a horrible commentary on the reality of our Christianity that poor unemployed factory girls should be found appeasing the pangs of hunger at the cost of their virtue; that men should be driven to suicide by the stress of poverty; while a little generosity, a little self-denial, would provide a speedy if only temporary remedy for this severe and widespread suffering.

We are giving one meal each day to the children at our Pontymoile and Pontnewydd Halls, and four meals per week to parents; but so pitiful are the needs that I make this urgent appeal for additional help to give both parents and children one good substantial meal every day. Gifts in money or kind will be most acceptable.—Yours sincerely,

Thomas M. Wintle.

*Pontymoile, Pontypool, Mon.*

[I find my friend Mr. Wintle and his helpers doing a most beneficent work, but almost overdone by it.—R. C. Morgan.

*Pontymoile, January* 18, 1894.]

THE FREE EVENING CLASSES for Christian workers, held at the Pastors' College, Temple-street, Newington, S.E., will be resumed on Tuesday, 23rd inst. Those wishing to join can obtain all particulars of the secretary, Mr. G. Hall, enclosing stamped envelope for reply.

# THE LATE MR. THOMAS BAILEY,

## OF MUSSOORIE, INDIA.

THIS venerable man of God quietly passed into his heavenly home, at Mussoorie, on May 2, 1893. A long life of some sixty years devoted to the Lord, in the midst of a heathen country, is worthy of record, and may prove a blessing to those who read of it.

Though our beloved brother was neither a missionary nor a minister in any official sense, yet he was both in a real sense; for his kind, humble, and holy life was such as to bring glory to God, and do good to those who knew him. Few, if any, came into close contact with Mr. Bailey who did not, in some degree, derive spiritual profit from him. There are many believers in India who have been lifted up to a higher plane of spiritual life by fellowship and sweet communion with the bright and beautiful character of this man of God

Our brother was the son of "poor but pious parents," as he writes in a sketch of his life, printed by himself some time ago. He was born on November 3, 1806, in Whickham, in the county of Durham, England, so that at the time of his departure he was over eighty-six years of age. Of his early conversion to God he writes:—

> In February, 1832, I came under serious impressions of religion, and for about six weeks my experiences were of a usual kind, consisting of alternate depressions and elevations of spirit, but in the early morning of April 5, while yet in bed, I received the Holy Spirit in a remarkable manner. . . . I felt myself a "new creature"; everything in nature, the green grass of the field and the trees, I viewed in a new light, and with a pleasure never before experienced. I felt great love to God and to all my fellow-creatures, and a desire that all would give themselves to Christ and be saved.

One result of this change of heart was his feeling that he could no longer follow his occupation with a clear conscience. He found that unless he was prepared to act as "the trade" did he could not succeed, and as the trade had "tricks" which he could no longer practise, he resolved to try some profession which he could carry on without violating his conscience.

Not seeing an immediate opening in England, he resolved that he would emigrate to a foreign country, and as he thought that India presented a good field of honest labour to a man of fair education and steady habits, he set his mind on a journey to the East.

But to reach that far-off land at a time when no "interlopers" were allowed to settle in the rich "preserve" of the Hon. East India Company was difficult, to say nothing of the funds needed for the passage. The only chance was to go out in the service of the Company; so Mr. Bailey resorted to this expedient and acted on it. In August, 1833, he embarked with sixty-five others, who had enlisted to serve in the Bengal Artillery. They arrived in Calcutta in February, after some six months voyage round the Cape.

At a station near Calcutta, called Dum-Dum, there was a Baptist chapel, and there, Mr. Bailey tells us, he met several religious people and associated with them in worship. The Revs. John Mack and Dr. Leechman, of Serampore, as well as William Symes, a pious soldier, used to preach in the Dum-Dum chapel to the soldiers, and did much good.

In 1837 Mr. Bailey was in Cawnpore, and there became a schoolmaster in the artillery school; but his good parts and good conduct soon secured for him a place better suited to his position and abilities. In 1838 he was recommended to a clerkship in the Agra Bank. From a subordinate office in that institution he rose steadily step by step till he became manager, which position he held with honour to himself and profit to the bank for some forty years.

When at last, on account of advanced age, he felt it his duty to resign his onerous post, such was the high esteem in which he was held by the directors, and the estimate they had of the noble service he had rendered, that they voted him a pension of two-thirds of his pay, namely, £640 per annum, payable in London at the exchange of the day, or Rs.533.5.4 monthly, payable in India. This generous and handsome pension he continued to receive for sixteen years, till his death in May last.

In the life of our deceased friend we see how an upright and God-fearing man, of humble origin, and of limited advantages, can rise to a position of social respectability, though he be a person of strict religious habits. Some good Christians suppose that in order to get on they must in some measure compromise their principles, and shape their social course in accord with the habits of so-called Society. This Thomas Bailey never did to please anybody. He had higher and nobler society, by keeping in constant communion with his God. That did not lower, but rather raised, him in the estimation even of men of the world, who are ever keen enough to put a right value on consistency of conduct, though their own way may be quite different.

One striking feature of Mr. Bailey's religion was its brightness. No doubt he had many trials and some sore troubles during his active career, but though such earthly surges may have at times ruffled his joy, it was but a passing ripple on the surface of that "peace of God" which ever "ruled his heart and mind." He always met his Christian friends with a face beaming with celestial love, and an outburst of a real "God bless you," which shone forth as a sun-beam through the cloud. He was one of the happiest Christians that I have met with, and his joy "no one took from him."

One grand secret of his constant peace was his continual perusal of God's Word, and his frequent communion by prayer with his Father in heaven. When through old age he could no longer trust his memory to conduct family worship, he kept the holy fire burning brightly on the family altar by reading the prayers he had composed for morning and evening worship. One thing he told me he never omitted, and that was to pray twice a day for all his relatives by name. Though he died without seeing all his requests answered, yet he died in faith that those still undecided would be gathered into the refuge, and that both he and his beloved wife (gone before), would at last meet an unbroken family in the land of life for evermore.

With many others I sadly miss this man of God. As I was one of the few, outside his own family, who had a share in his prayers for still richer measures of the blessing of God, I feel that while heaven has gained a loved citizen, we on earth have lost a brother beloved, and a bright example.

After some fourteen days of a gentle gliding down to the river he passed over in peace, saying that "to depart and to be with Christ is far better." Thomas Evans.

## An Apostolic Story.

Leaving England on July 28, 1892, we reached Nass River on September 1, after a fairly prosperous journey, and by the 15th found ourselves at Aiyansh. The Mission, which had been left in charge of old Chief Abraham, was in good order. The heathen had, however, been playing at Sanballat and Tobiah with the Christians, in which they came off second best, but revenged themselves a little by sending away our native evangelist from their town. In October we were able, by God's blessing, to resume preaching there.

The trail from our Mission station to the heathen village of Git-lak-Damin had always been a bad one—so bad indeed that a visit to the latter place furnished a good deal of gymnastic exercise. We therefore conceived and carried out the idea of making a good straight road instead. This was accomplished by the voluntary labour of the native Christians, extending over a period of three weeks, and amounting in money value to £100! It is called "The Gospel Road," and has been, both in making and using, a real means of grace to many. Thenceforth, until the end of the year, I was able to preach the Gospel acceptably in from four to seven heathen houses every Sunday between morning and evening services, accompanied by ten or twelve native Christians.

On the evening of New Year's Day I gave a magic-lantern lecture in Kahru-uk-shan's house, at which about 250 heathen were present. This house is a roofed enclosure, sixty feet long and forty wide, thus affording ample accommodation for the audience, our brass band, and the lantern equipment. The lecture was on the Life and Death of Christ, and produced a profound impression upon the people. Two subsequent conversions had their origin, humanly speaking, at that lecture, and we believe there are more to follow.

### A CANNIBAL DANCE.

But, alas! the great attraction among the heathen during the winter was the Ulala, or cannibal dance, at which human flesh was rated at £1, £2, £3 per bite, many regarding it as a profitable business to offer their flesh (generally their arms) to the dancers. A £1 biter merely made a deep bruised impression with his teeth; but a £2 gentleman was allowed to lacerate flesh and imbibe a little blood; while an *optimus* had the full privilege of tearing a piece away, and eating it. Old Gwin-Giau reached the summit of his ambition (public notoriety and fame) by being able to take ten bites at £3! Picture to yourselves such scenes, enacted by naked savages, besmeared with ochre and bedecked with feathers, howling and writhing through the fiendish contortions peculiar to this mysterious rite, in the lurid glare of blazing logs, and encircled by an audience drawn from the various Nishga tribes, and you will see the heathen at home—perfectly at home in darkness such as this.

After the advent of the New Year we laid prayerful and determined siege to this citadel of heathenism. Every day until March 10, when the tribes left for their spring fishing, a party of forty or fifty started for Aiyansh, marching along the Gospel-road with banner aloft, singing and praying, straight into the heathen village, where they spent from three to four hours holding outdoor and indoor meetings. Never before in my experience have I been privileged to witness such soul-stirring evangelistic effort. Our people were filled with the Spirit, and gave themselves up, with perfect abandonment, to the work of winning the heathen for Christ. Frequently I have done twenty-five houses in one day—that is, given a short Gospel address in each, concluding with prayer; while in other parts of the village open-air work was carried on vigorously.

During a period of nearly three weeks the thermometer ranged between 30 and 40 degrees below zero! The heathen were hugging their firesides wrapped in blankets and furs, but our people were out in it all. One day the Ulala dancers failed to meet according to appointment. Why? They were ashamed to come out in costume before the Christians! All those Indians who had private whisky "stills" broke up their appliances before witnesses. To rightly estimate the importance of this work, it must be understood that all the heathen on Nass River were there as guests a great part of the time. The net result, up to the present, is seventeen souls reclaimed from the darkness of heathenism.

But how shall I describe the work that went on among the Christians themselves? Every night and morning there were meetings for prayer, Scripture instruction, and exposition of texts for preaching purposes. There was, in the heart of one and all, an acute sense of contrition for sin, negligence and unfaithfulness, which found expression in many bitter cries and tears; while the supervening joy showed that Christ's finished work was fully realised. The Lord's table was besieged, and forty-two admitted to communion. Women (squaws, so-called) drew off their bracelets, finger-rings, and ear-drops for the offertory! One young man, a half-breed, gave himself, and is now (together with a younger one) living with us in the mission-house as pupil. The elder is named Chas. Morven, and the younger, Gai-giat, which means in English, "Still a man." Let me ask your prayers on behalf of these youths.

### AMONG THE FISHERS.

Near the end of March I went down to the spring-fishing camp, fifty miles distant, to visit the Indians assembled from all quarters, travelling part of the way by water and part by ice. The ice was in a bad condition, some of our party went through, including myself, but got nothing worse than a wetting. I had ten men with me, and as we approached the village called Gitlakwilshkildhdumwilwilgit (pray do not hesitate, it only means, "The people of the place whereon lieth a skull"), we raised our banner, and drew up in front singing. The whole camp gathered round us, to whom we preached, and then pursued our journey, reaching the fishing camp about six o'clock. Here I had the pleasure of meeting and camping with Archdeacon Collison and Dr. Ardagh. It was Saturday evening, and here and there throughout the camp were to be seen parties of native Christians holding open-air services. There was also a well-attended prayer-meeting in the church. On the following day (the Sunday next before Easter) there were crowded congregations at all the services, and in the evening we finished up with an after-meeting.

On Monday we set out on our return, taking a canoe in order to reach the ice, which was fast breaking up. The tide was rushing in rapidly, sweeping huge pieces of broken ice along between the cliffs on our left and the stationary ice on our right, and the narrower this channel became the swifter sped onward our canoe, and the ice together. Presently we observed an opening in the ice to our right, into which we managed to scramble with poles and paddles, thinking that from this point we might be able to commence our walk back. But we found the ice too treacherous, so we had to desist, and make our way back into the current; a feat I have no desire to try again. We then shelved the canoe and its owner by the cliff, there to await the ebb of the tide, while we went waltzing along with the current on pieces of broken ice until we got jammed. Compelled therefore to take to the "bush" we reached by noon the place with a long name, where we waited some hours, watching with pleasure the ebbing tide take all the ice away. What a mercy we did not succeed in effecting a landing thereon when we tried! It would have been rather awkward to have been carried down the channel on floating ice. Late in the afternoon we regained our own canoe, and made fifteen miles before evening. We camped that night in the forest, the Indians spreading cedar boughs on the hard snow, while I stretched my hammock between two small trees, delightfully snug! The next evening we reached Aiyansh.

### A LANTERN LECTURE.

On Easter Eve I was again present at the camp, and gave a lantern lecture to a crowded audience, the effect of which I shall not soon forget. While the scenes depicting our Lord's passover were being shown there was solemn silence, emphasised by many a half-stifled sob. At last, when the final slide had been described and the call to prayer given, the pent-up feeling of the meeting broke forth in such wailing cries of repentance and appeals for mercy as I never heard before. Close to me there sat a man, whom I knew well, who was in sore distress. "Master, Master, I am Peter; I have denied Thee, I have denied Thee," and so on, while tears as bitter as Peter's ran down his cheeks. On Easter morning seventy-two gathered round the Lord's Table to commemorate his dying love. During the services of the day many hearts were reached and touched. The offertory amounted to nearly 40 dols.—a church bell for the camp.

Yesterday I spent in camp also, and I believe the Lord was pleased to bless the various efforts put forth by one and all for the extension of his kingdom. To-day I am enjoying the *dolce far niente* of a canoe voyage from the camp to Nass Harbour; the weather is delightful, and I am enhancing the pleasure by scribbling copy for this letter.

I must now give you a little information about the more material part of our work. The erection of our sawmills is nearing completion, and they will, I hope, be cutting lumber before the despatch of this epistle. Several parties are now away "logging," who, when finished, will bring their logs to be sawn, paying to the mill about five-eighths of the lumber realised. Of the five-eighths thus paid, three-eighths go to the Aiyansh Saw Mills Company (four of my best Indians), which they sell for their own remuneration, while the remainder falls to me for building purposes. Thus, if friends continue to remember Aiyansh in the future as they have in the past, I hope to see in a few years, by God's blessing, the following buildings completed:—

| Aiyansh. | Gittak Damise. |
|---|---|
| Church and planked road. | School and Mission Hall. |
| School House. | Spring Fishing Camp. |
| Hospital and Guest House. | Church finished. |
| Nass Harbour. | Echo Cove. |
| Church enlarged. | Cabin for boarders. |

In conclusion, I would ask you to render one essential help—namely, that of pleading prayer. The Indian Christians' kind greeting, "Grace be with you all." Amen.

James B. McCullagh.

*Aiyansh Mission, Nass River, B.C., April*, 1893.

## MY TIMES ARE IN THY HAND.

In the hand of the Lord I lay the year
That is dawning now for me,
Contented to trust to his love my fear
Of the days I cannot see.

I do not know if thro' paths of peace
He will choose to lead my feet,
Or if He will bid the bird-songs cease
And shadow my sunlight sweet.

He may bid me wander some weary plain,
Where the springs of joy run dry,
Or set me to garner the yellowing grain
For his harvest of by-and-by.

Whatever his love has laid up in store,
My way must be calm and sweet,
If I gladly welcome for ever more
The gifts that He deemeth meet.

Eva Travers Evered Poole.

THE WOMEN'S PROTESTANT UNION issues a *Monthly Paper*, which is now in its third volume. The January number contains items that are sure to interest all members of the Union. Mrs. M. H. Arbuthnot, president, states that efforts are in progress to organise, in May next, a missionary conference in London of Christian workers among Roman Catholics, at which speakers from different parts of the world are expected. The monthly prayer meetings and discussions will, during this year, be made more general among the branches of the Union. There are already over 4000 members. Persons desiring to join, or to procure the *Monthly Paper*, should send their names and addresses to Mrs. Arbuthnot, Plaw-Hatch, East Grinstead.

## The Opium Commission.

In connection with the subject of the Opium Commission, the undersigned, representing the several organisations for the suppression of the opium trade, desire to offer an explanation of their position relative to the Commission; and also to make an appeal, not only to friends who have hitherto supported them, but to all their fellow-countrymen, in view of a new and serious danger that threatens the community at home, if the truth on this important question should fail to be brought out. This danger is shown in the statement appended to this appeal.

They wish it to be universally understood that the appointment of that Commission was not desired by any of the Anti-Opium Organisations represented by the undersigned. Most of them regard the use of the drug in India as but a comparatively small though important portion of the moral iniquity, as it does not form one-twelfth part of the Indian opium trade. It is the fact that the revenues of a nominally Christian Government are raised by the direct participation in a manufacture and commerce detrimental to the inhabitants of China and the Straits Settlements, which has always been put in the very forefront of the Anti-Opium Movement for chief condemnation.

The immorality of our Indian opium trade, especially as instrumental in the demoralisation of China, they regarded as beyond doubt, and the House of Commons in 1891 practically declared that it was "morally indefensible." In 1847 the Select Committee of the House of Commons reported that the usual demoralising influences of the opium trade were, they feared, "incontestable and inseparable from its existence."

The Commission that some of them desired was one simply to inquire how the financial difficulty involved by the loss of the opium revenue could be best dealt with; but some of their number strongly deprecated a Commission of any kind, believing that if the people of England, represented by the House of Commons, desired a morally indefensible revenue to be given up, it only remained for the Indian Government to deal with the question accordingly; but on no account were the people of India to be subjected to increased taxation; if economies were not available, it was desired that temporary help should be given by this country.

The funds at the disposal of the Anti-Opium Societies are insufficient for expensive telegrams in correction of the one-sided reports from India day by day; nor have they the resources at their command which in other ways are available by the Indian Government, the upholders of the opium traffic. They feel the imperative necessity for placing before the people of this country the evidence which amply proves the deleterious effects of the use of opium and the immorality of the trade. For this they have not at their disposal the necessary funds, and money is even more urgently needed to support Mr. Alexander, the secretary of the Society for the Suppression of the Opium Trade, now in India, in his work in connection with the Commission.

It is well known that he has gone to India to render such assistance as his long and intimate acquaintance with the subject may enable him to give, but his expenses are not chargeable to the Commission. Mr. Alexander has found it impossible for him, alone and unaided, to combat the Indian Government with all its resources, and he has most wisely secured the aid of the Rev. Thomas Evans, a missionary who has had thirty-eight years' experience in India. He has also very wisely arranged for a report of the evidence before the Commission, and this alone involves a considerable daily expense; and for the printing of this report he will need help. He has also had to obtain the services of a native clerk.

At a joint meeting of members of the several Anti-Opium Organisations, it has been decided to ask those who are interested in the cause of national righteousness and morality, to provide for immediate necessities at least £2000—one thousand to be at once available for the inevitable expenses in India in connection with the Opium Commission and Mr. Alexander, and the remainder to be entrusted to the "Society for the Suppression of the Opium Trade," the "Urgency Committee," and the "Women's Urgency Committee" in the proportions that have been mutually agreed upon, in order still to diffuse information.

In the interests of humanity, and on behalf of the cause of truth and righteousness, and morality, the undersigned urgently request that the amount they now ask for may be promptly placed at their disposal.

It will be a grievous thing if at this critical moment, this needful help should be withheld.

On behalf of "The Society for the Suppression of the Opium Trade,"

JOSEPH W. PEASE, President.
44, Grosvenor-gardens, London, S.W.
DONALD MATHESON, Chairman.
46, Harcourt-terrace, London, S.W.

On behalf of "The Urgency Committee,"

JAMES E. MATHIESON,
47, Phillimore-gardens, Kensington.
BENJAMIN BROOMHALL,
2, Pyrland-road, London, N.

On behalf of "The Christian Union."

J. BEVAN BRAITHWAITE,
312, Camden-road, London, N.
JAMES L. MAXWELL,
49, Highbury-park, London, N.

On behalf of the "Women's Urgency Committee."

H. E. GILLETT,
314, Camden-road, London, N.
RACHEL B. BRAITHWAITE,
312, Camden-road, London, N.

*The signatories to the foregoing appeal beg to ask earnest attention to the following:—*

The appointment of the Royal Commission on Opium has directed attention to the opium question in a manner hitherto unknown. The Commission, as now appointed, is raising questions of vast and far-reaching importance, not only to the millions of India and China, but to the people of this country. They regard with profound concern the action of an important section of the British Press in giving undue prominence to the evidence of those who declare the use of opium, other than medicinally, to be harmless, and even beneficial to health, without publishing the strong evidence given against the illegitimate use of the drug.

Some journals are accepting this evidence as though it were true, and commenting upon it with amazing recklessness. As an example they give the following from *The Newcastle Daily Chronicle*:—

> We shall be very much surprised if the upshot of the inquiry conducted by the Commission appointed to satisfy the amiable agitators known as the "Anti-Opium Party" be not to increase the consumption of the drug in the Western world, where it has hitherto been used very little, if at all. All the credible evidence tends to show that those who do not use opium are losers by their abstinence. Take, for example, the testimony of Dr. Ferris, who, after a practice of thirty-eight years, declares that he has never found opium to be deleterious to health, but, on the contrary, considers that it increases longevity. Opium eaters, says Dr. Ferris, are generally healthy men, and contrast favourably with non-opium eaters. Dr. Ferris's view is backed up by his professional brethren with practical unanimity. The authors of the Commission would be rightly served if they were made, not only to pay the cost of investigation, but likewise to eat every day a moderate quantity of opium to strengthen their mental faculties.

It is appalling to think of the possible results of such comments, and the many one-sided statements that are being made and copied into papers which have a wide circulation in this country, in the colonies, and in America. Abundant evidence of a contrary kind will appear in the full report of the proceedings before the Commission; but the ponderous Blue-book containing that evidence will be seen by very few of the millions who are now having set before them day by day statements which tempt to the vicious use of opium, and multitudes, to their own destruction, may be brought under the terrible slavery of the evil habit. The judgments of God often come in the direct line of the offence, and some are fearing lest the people of this country, who are chiefly responsible for the opium scourge of China, should be visited by an opium scourge themselves. The bare possibility of this is a solemn call to prayerful effort to avert such a calamity.

Of the baneful and often awful effects of the use of opium there is overwhelming proof. One thousand missionaries in India have declared:

> We are unalterably opposed to the participation by the Government in the demoralising traffic in opium; and we record our conviction that it is a sin against God and a wrong to humanity.

One thousand five hundred missionaries in China:

> And the entire body of native Christians are unanimous in refusing to admit to Church membership those who smoke opium, thus testifying to their sense of the degrading effects of the habit.

Five thousand medical men in this country have signed a declaration:

> That the habit of opium smoking and of opium eating is morally and physically debasing; and
> That the drug opium ought, in India as in England, to be classed and sold as a poison, and be purchasable from chemists only.

These are impartial witnesses who have no direct or indirect interest in upholding an iniquitous revenue, and it is important that their evidence should be kept in view; it cannot be of less value than that of those who have more or less personal interest in upholding the opium traffic.

In conclusion, they would point to that which has been accomplished, and to the present state of feeling in the civilised world:—

1. In Burma, public attention having been called to Sir Charles Aitchison's report, the Government of India has issued stringent regulations for the purpose of putting down opium consumption in both Upper and Lower Burma.
2. The iniquitous minimum vend clause has been struck out of the Bombay licence.
3. Consumption on the premises is prohibited in India.
4. The Home Government responsible for the rule of India has declared its policy of a gradual diminution of the acreage devoted to poppy cultivations.
5. In California prohibitory laws have been enacted.
6. In Australia (Victoria), by a large majority, a prohibition bill has already been passed by the Lower House.
7. China, by her treaties with Russia and America, prohibits those countries importing the drugs, whilst Japan entirely prohibits its introduction.

[Contributions to be sent to Mr. Morton P. Betts, Secretary *pro tem.*, of the Society for the Suppression of the Opium Trade, 6, Broadway-chambers, Westminster, S.W.]

### EVIDENCE IN BURMAH.

DEAR SIR,—Four members of the Opium Commission have been paying a short visit to Burma, taking evidence in that most interesting country. British rule has brought many blessings of good government to Burmah since the three successive annexations, in 1826, 1852, and 1886, which have made this land of Buddhism part of the British Empire. But there has been shade as well as light. Too many sad examples of immoral lives amongst British officials and merchants have tended to counteract the teaching of the missionaries; and the introduction of opium and drink under the Indian excise administration has brought temptations to a careless, pleasure-loving people which they have been unable to resist, and which have led to the ruin of many homes. Three Christian men who have filled the high office of Chief Commissioner, Sir Charles Aitchison, Sir Charles Bernard, and Sir Alexander Mackenzie, have successively called the attention of the Supreme Government of India to the evils resulting from the opium traffic; various expedients have been resorted to, which have had, at least, a partial effect, for putting a stop to these evils, and now at last new regulations have been sanctioned, which are to come into force on the 1st of January, 1894, forbidding the possession and sale of opium to Burmans, in which term is comprised the interesting Karen race amongst whom the Gospel has had so great and blessed an influence.

Even this welcome measure, grudgingly assented to by the Government at Simla, in deference to the representations of its subordinates in Burmah and the pressure of public opinion at home, falls short of the wishes of Sir A. Mackenzie, who desired to extend the prohibition to the Chinese and to the hill tribes of Northern Burmah. Whether, with the loophole for evasion left by the permission of free sale to these races, this edict can be made effectual is a question that time alone can solve. The officials in Burmah hope to avoid illicit sales by establishing a maximum amount of opium to be issued to the licensed vendors month by month, based on the ascertained number of opium consumers; but if their opinions had been allowed to prevail, opium would be sold only as a medicine at Government dispensaries and by druggists, instead of by licensees, generally Chinamen, who are accustomed to eke out their profits by illicit sales.

The principal missionary body at work in Burmah is the American Baptist Mission, with which the name of Judson is inseparably associated. It has 130 missionaries, men and women, and it has been a privilege to meet with several of these, including some recent recruits on their way into the mission field. The Rev. Dr. Cushing, now head of the Rangoon College, who worked for many years amongst the Shan tribes in the north-east of the province, and Dr. Kirkpatrick, a gifted physician,

from Philadelphia, who labours as medical missionary amongst the same people, gave evidence strongly in favour of the extension to them of the new prohibitory measures against opium. One morning I had the happiness of sharing in family worship in the house of the Rev. D. L. Brayton, now over eighty-five years of age, who has been in Burma nearly fifty-six years, and was for, I think, fourteen years associated with Dr. Judson. I happened to come in whilst the morning devotions were proceeding. This venerable missionary is still able to help in the work of Bible revision, and is calmly waiting for the call home, having lost his wife only three years ago. In the Baptist church at Rangoon, too, I found an earnest church and a faithful pastor. The Church of England is represented in Burma by the S.P.G., and is active educationally; there is one evangelical clergyman in Rangoon, of whom I heard much good, and who takes great interest in the total abstinence movement. At Mandalay I received much kindness from Rev. W. R. Winston, of the Wesleyan Mission, whose book, "Five Years in Upper Burma," gives much interesting information about this young province of the British Empire.

Buddhism is the religion of the Burmans and of the Shans; though entirely wanting, as an intelligent Burman Buddhist admitted to me, in all recognition of a personal God, it sets forth so much of beauty and truth as regards the duty of man to his fellow-man, as to satisfy in great measure the cravings of the human heart for something beyond the things of earth; and its adherents are very hard to convince of the higher and purer ideals of Christianity. The moral beauty, attributed by their legends to Buddha, "the Light of Asia," hides from them the infinitely higher beauty that is to be found in the Light of the World. The Karens, on the other hand, a race despised and down-trodden by the Burmans, never accepted Buddhism; they early recognised in the Bible teaching of the American missionaries the fulfilment of their remarkable tradition that a white teacher would some day come from across the western waters and bring back to them the long-lost oracles of God. Out of 30,000 members of the Baptist Church in Burma, 27,000 are Karens, only 1,000 are Burmans, and the remainder belong to the various other races of which Burma contains so many. Joseph G. Alexander.

*Ss. Ethiopia, Bay of Bengal, Dec. 22.*

## THE FREEDMEN OF THE SOUTH.

Mr. James Wharton, who has returned to his loved work among the coloured people of the Southern States of America, sends the following description of a "Sunrise" meeting amongst these simple-hearted people:—

Christmas Day passed off quietly at Dudley, N.C., which is a coloured settlement, and was free from the revelry so common at this time of the year. At an early hour at the break of day the bell rang summoning us to the Congregational church, for one of the "old time" sunrise meetings which were so popular in the days of slavery. Quite a number of negroes gathered to start the day, as one quaintly said, "before the devil was about." After a half-hour's address on the birth and death of Christ, the meeting was thrown open for testimony. Many and varied were the experiences of those who took part, how they had to fight against sin and Satan, and "struggle to lib for God;" but they were in "no way" tired in the fight. These and many other such-like expressions were vented in language peculiar to themselves. One said he had been a Sunday-school superintendent, but suddenly found out "dat he was dressed in goat skins; but now, since his conversion, which took place in de woods where he was felling lumber, he had been dressed in sheepskins, and was by-and-by going to wear a starry crown in hebben." Another said "he was filled wid de glory ob de Lord ebber sen de good Lord sabed him; he too felt in no way tired, and it was his 'termination to go on serbing de Lord to de best 'ob his 'bility down here as long as life should last." Such like utterances come from the simple yet honest hearts of these dusky sons of Africa, and show the yearning desire of their souls to live for God who hath saved them for his Son's sake.

Mr. Wharton has been much cheered in finding so many of them still standing as bright witnesses for God, the fruit of a former visit. This evangelist may be addressed, care of Rev. J. W. Freeman, Dudley, N.C., U.S.A.

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## OPIUM IN CEYLON.

On December 9, a unique assembly met in the Public Hall, Colombo, Ceylon. On the platform were representatives of the various races, classes, and religions of the island. The yellow-robed Buddhist priests sat side by side with Hindu barristers, Mohammedan leaders, and Christian ministers and laymen.

The meeting was convened in order to take united action on the opium question. Facts have recently been brought to light, chiefly through the instrumentality of the Misses Leitch, two lady missionaries, showing that the habit of opium-smoking, and the use of bhang, a most pernicious drug, have been insidiously growing in Ceylon. Great license is allowed in the sale and use of these drugs, and the vice is creeping secretly into the life of the various races of the island. It is seen by those who have the truest welfare of the people at heart that it is at once desirable to restrict the traffic in these drugs, as is already done in the United Kingdom.

There is no excuse for the unrestrained introduction of these drugs into this land, for the natives of the island have never been accustomed either to grow or use them.

The chair was occupied by Mr. John Ferguson, editor of *The Ceylon Observer*, whose name has been connected with the progress of the colony for many years past. Various missionary societies were represented:—Rev. A. E. Dibben appeared for the Church Mission; Rev. T. C. Helland for the Wesleyan Mission; Revs. F. D. Waldock and Walter D. Hankinson for the Baptist Mission; and Major Jaya Vera for the Salvation Army.

For the Buddhist community there appeared on the platform six priests, including High Priest Sumangala, High Priest W. Subuthi, and High Priest Wehgama. Side by side with these were three leading Mohammedans, whose tall conical hats marked them out from the Buddhist and Christian representatives. Side by side with these again were leading Hindu barristers, and also learned representatives of the Eurasian community.

Resolutions were unanimously adopted emphasising the necessity of dealing with this matter in its earliest stage, and expressing the desire of the various classes represented that the trade should be placed under the same restrictions as it is in the United Kingdom, or at least that the same regulations as have been recently applied to Burma should be applied to Ceylon.

An influential committee was appointed to promote a petition adopted at that meeting expressing the wishes of the people upon this matter. That petition is now being signed by large numbers throughout the island, and will be presented to the Legislative Council about the end of January. The petition is couched in terms of the greatest reasonableness and common sense, and in the light of the sad history of the opium trade in India and China cannot fail to influence the governing powers of the colony. Should this petition, however, fail to procure the regulations desirable, the influential committee appointed will lay the matter before the House of Commons, and will not rest till the spread of this dangerous vice is prevented. W. D. H.

## AFFAIRS IN BRAZIL.

Dear Sir,—The revolution continues, and is making matters worse every day. Suffering prevails all over the southern states of Brazil, and if things are not brought to a standstill before long, life in Brazil will be unbearable.

However, the cause of Jesus moves forward. In this city especially, the work has been abundantly blessed; twenty-five have made a profession of their faith during this month (December), ten have been baptized, and the others are awaiting this ordinance, which will be administered to them the last day in the year.

During this year (1893) there were added to this church fifty persons. The members, though poor, are working hard to build a chapel where they can assemble and worship the Lord until He comes.

Please inform my friends and brethren that my address for the future is as under.—Yours,

Solomon L. Ginsburg.

*Campos, State of Rio, Brazil, Caixa 57, Dec. 23.*

FAITH has no commerce in the small market of explanations. Faith has infinite ventures on the seas and continents of mystery. It is the substance of things hoped for; the evidence of things not seen.—*Dr. Parker.*

## CHINESE SEARCHINGS OF HEART

Dear Sir,—You and your praying friends will be glad to know that on Sunday last, in the English Union Church here, the Rev. T. E. Sandeman gave the result of much thought and concern in a spiritually strong discourse, based on the call of Jeremiah. The object was to insist on simple and straightforward obedience to God, no matter how naturally unfit we may seem to be for his service, and no matter what personal, family, or public reasons may seem to rise up against us. God does not tell us we are great, good, able; He just wishes us to do as we are told, and He does not argue with us.

Applying the truth to ourselves, the preacher pleaded for reality in religion, especially amongst Christians; also for testimony meetings and every form of mutual help; also for that healthy joy in God which would make us at least as attractive as is the atmosphere of the better class of non-professing Christians. All this was pressed home, so that there might not be formality in God's service, a dull routine, and stale statistics.

We are asking that this utterance, evidently prompted by God's Spirit, may be blessed in helping forward that which has been long desired of the greater blessing. To this end the sermon is being prepared in readable Chinese.

Following the above, there was special consideration of the signal grace granted of late years through Conventions, and extra means for receiving the promised power. It has been shown to our Chinese friends, how such blessing results in greater value set on the Scriptures; more active faith in God: room given for the working of the Spirit; great power in prayer; a sense of personal nothingness; a willingness to confess Christ, *fear* of grieving God as much as *hope* in Him; a joy which means strength and winsomeness; self-abandonment, also. Two points on which the above discourse dwelt, were: that now all God's people are blessed with the Spirit, and should witness for Him; and that the salvation of hundreds, or even thousands, may depend on our welcoming the new life and power open to us.

A Chinese tutor of high standing took up two of these subjects spoken of as to "Conventions." He said it was a grave matter of fact that some Chinese literary Christians allowed themselves to drift into a positive aversion to the sacred Scriptures. This may be through the overpowering conceit of the mind of this vast people concerning the classics, and thus the prestige which native scholarship gains; it may be that native learning pays better; or it may be through decline of piety, and through the extraordinary pride there is in style of writing, quite apart from the thought. Whatever the cause, the fact is perilous, and the confession must lead on to repentance.

Another confession he made was, that in contrast to Jeremiah's humility, there is a fearful temptation even to Christian workers (natural to the life around them) to depend on their position or natural and acquired attainments, rather than on God.

These searchings of heart are not over. One student has prayed for the right *heart* above all things, and not to be satisfied with appearances. One man, after years of study of the mysteries of regeneration and the Holy Spirit, says he now perceives the practical nature of godliness. In native religion there is no concern to let theory and practice agree. We, alas! may have too much of this spirit, but as the Spirit of God moves there is reformation, as in the time of Josiah and Jeremiah. It is often said Chinamen can only be won by actual goodness. Let us pray for the fuller joyous working of the Spirit of holiness.—Yours,

*Amoy, December 6.* J. Sadler.

DURING THE CHRISTMAS HOLIDAYS meetings for schoolboys were conducted at Edinburgh by students from Oxford, Cambridge, and Edinburgh. The Lord has blessed the effort. The workers have received great blessing, owing in no small degree to the testimonies of the Christian boys.

THE GIRLS' LETTER GUILD starts the year with a monthly organ, called *The Letter Guild Journal*. A subscription of 2s. 6d., sent to Miss Kenward, 280, Hagley-road, Birmingham, secures it for twelve months. The January issue contains many items calculated to interest and instruct members of the Guild, by whom the *Journal* may be had at the cost of one penny monthly.

# The Kanaka Traffic.

MEMORIAL TO THE MARQUIS OF RIPON, COLONIAL SECRETARY.

By Rev. Dr. J. G. PATON.

My Lord Marquis,

On November 23 your lordship was good enough to grant me an interview, to place before you my views and those of my colleagues labouring in the New Hebrides, on the subject of the Kanaka labour traffic between those islands and Queensland. At the interview there were present with your lordship Mr. Sydney Buxton, M.P., Under-Secretary of State for the Colonies; and the following Members of Parliament kindly accompanied me, viz., Mr. Samuel Smith, Sir Mark J. Stewart, Bart., and Sir John Kennaway, Bart. I would take this first opportunity of expressing to your lordship and to Mr. Sydney Buxton my sincere gratitude for the opportunity thus afforded me of advocating the cause of the natives of our Islands, in regard to a traffic that all admit is rapidly depopulating the group.

But your Lordship was good enough to request at the close of the interview that I would draw up, and place before you in writing, a memorandum fully setting forth what I consider to be the present aspects of the traffic—omitting all reference to the traffic as conducted previously to 1885, when it was proved, before the Supreme Court and the Royal Commission, to be a system of fraud, kidnapping, and murder.

PRELIMINARY.

1. I will endeavour to keep within the scope indicated in your lordship's request; but I must ask to be allowed, as an essential to a right understanding of the case, to refer to a fact often lost sight of, viz., that, except for a few months in 1891, the traffic has never been stopped. The revelations of frightful atrocities, through the Royal Commission of 1885, caused a resolution to be passed condemning the traffic, and ordering that after a lapse of five years it should be totally abolished, *i.e.*, at the end of 1890. But labour vessels, with licences to recruit, were allowed to leave Queensland up to the close of 1890, and kept returning with their loads of recruits until far into 1891; and as 1892 dawned Sir Samuel Griffiths revived the traffic "for a further term of ten years." So that the only outcome of the Royal Commission, horrible as were the revelations brought to light, was a resolution, the effect of which was to throw dust in the eyes of the British nation, and under cover of "Revised Regulations" a traffic admittedly immoral and fraudulent was revived immediately after its lease of existence, by the unanimous consent of the nation, had expired. And more: so strong was the slave interest in Queensland, that the very murderers whose bloodthirsty deeds the Supreme Court and the Commission revealed were reprieved, after a brief imprisonment, at the instance of 80,000 memorialists, and for the reason that "these atrocities had been common, and it was hard to make these men the first victims."

2. I would only add:—(*a*) That the very same vessels and captains are largely engaged in the traffic now that were engaged in it up to the time of its condemnation in 1885, and until its temporary cessation in 1891; (*b*) that stringent regulations existed previously to 1885, under which the horrors alluded to were perpetrated, showing that they failed utterly in practice; and (*c*) that the very recruiting vessels, proved by the Commission to have been most guilty, had on their kidnapping trips been visited by men-of-war, and got a clean bill, as fulfilling all the regulations.

I beg your lordship to bear the foregoing facts in mind, in considering what I now wish to place before you, necessarily at some length, and I plead for a patient hearing.

FIRST MAIN CONTENTION.

I hold, and almost every man thoroughly acquainted with the traffic, from long residence in the recruiting grounds, holds that the regulations are impracticable. Let me quote a few opinions of Her Majesty's officers and others who thoroughly know the traffic by experience, and whose words must, therefore, carry weight.

(*a*) Vice-Admiral Erskine, writing to *The Times*, May 25, 1892, says: "Three years' experience, in command of the Australian station, impressed upon me that, under the most stringent regulations, wrongs and abuses occurred in connection with the labour traffic which invariably led to bloodshed and accompanying complications and reprisals"; and he adds: "The most carefully-devised regulations for the conduct of the labour traffic will not prevent wrongs and evils from being committed."

(*b*) Captain Davis, of H.M. ship *Royalist*, agrees with this view.

(*c*) Sir Arthur Gordon says, in a letter to *The Times*, June 7, 1892: "I fear it must be confessed that the danger, and even the probability, of abuse is enormous," adding, in regard to the recruiting, that while Governor of Fiji, "notwithstanding all our vigilance and all our exertions, illegal things were done which escaped our knowledge altogether; while, as a rule, those things with which we did become acquainted were only made known to us too late for redress or punishment to be possible."

(*d*) Sir John B. Thurston, H.M. High Commissioner for the Western Pacific, agrees with Sir A. Gordon, and adds: "I am of opinion that if the regulations, which I have carefully perused, are properly enforced the number of labourers recruited will be wholly inadequate to meet the demand for them. If, on the other hand, the supply should even approximately meet the demand, the regulations will have been in a large measure ignored."—(Blue Book C. 7000. April, 1893, pp. 24 and 25.)

(*e*) This is the opinion also, many times repeated, of the Mission Synod of the New Hebrides, as likewise of the agents of the London Missionary Society in the Western Pacific—than whom none are better acquainted with the traffic at the recruiting grounds.

(*f*) The London Missionary Society at home endorse the same opinion, in their letter to Sir Samuel Griffiths, saying: "Its knowledge of the conditions of life in the Pacific convinces the Board that no regulations, however honestly and skilfully framed, will avail to prevent gross abuse and wrong."

(*g*) The Anti-Slavery Society follow with the same declaration; and also Mr. Robert Louis Stevenson and many others; but I forbear to quote further and similar opinions.

May I now refer to one or two of the regulations to show the impracticability of working them?

1. Regulation XI. requires that "every return passenger is duly landed, along with his property, not only on his own island, but at his own village or district, and on no account must any islander be landed at any island, village, or district other than the one from which he came originally, unless he expressly wishes it, in which case a full explanation of the circumstances must be entered in the log.

Now it is well known that the islands are isolated, difficult to navigate, subject to sudden hurricanes, deficient in harbour accommodation, and that the recruiting is done along the shore, as opportunities of calm or a lee shore present themselves. I entreat your lordship to consider the unlikelihood, nay, the impossibility, that the same conditions will be experienced at the various places *on the return of these recruits* after three years' service. Suppose a lee shore, from which a recruit was taken, is on his return subject to the full fury of a gale, how can he be landed "at his own village or district"? Or, suppose that, spite of a high sea, the expert recruit by swimming (as all the islanders can) could reach the boat to recruit to Queensland, on his return he must be duly landed "along with his property,"—an impossibility, even under the same conditions of sea in which he was taken away. The smallest experience will cause any one to see how easily the condition "unless he expressly wishes it" may be made a way out of the difficulty. The poor returned Kanaka is forced to decide ("to expressly wish") either to be landed at some place other than his own village or district; or at some adjacent island; or to return to Queensland for a further term of service. If he elects the first alternative, he will certainly lose "his property" by theft or violence, and probably his life also. If the second (he will not agree to the second condition unless the adjacent island is Christianised, because otherwise it would be certain death to do so) he becomes a charge and a burden on the Christian natives until they can send him home. And if he is shut up to the last condition, the captain of the labour vessel has secured an easy and profitable recruit.

[Here follow detailed proofs for which we have not space.]

SECOND MAIN CONTENTION.

I assert further that the traffic is unprincipled, and, as such, is unworthy of an enlightened and Christian colony; and I submit a summary of the grounds for that conviction:—

(1) Though the Islanders of the New Hebrides have no settled government, there are communal obligations which are entirely annulled by the removal of the able-bodied islander from his home. (2) The islands are, by the traffic, deprived of their best manhood, causing rapid depopulation, while the strength and protection of husbands and fathers are withdrawn. (3) The death-rate of the picked healthy men, whose ages vary from sixteen to forty, on the plantations, is a perpetual condemnation of the traffic. In 1891 the average over Queensland was sixty per 1000. (4) Further, depopulation of the islands is caused by the introduction of foreign disease through the labour vessels. (5) Immorality is fostered on the Islands by the withdrawal of the husbands; constant feuds and bloodshedding arise from this source. (6) Immorality is equally fostered on the Queensland plantations by the presence of perhaps not more than one woman to every twenty native healthy men. (7) So liable are the regulations to abuse, that, even in Queensland, where all is said to be fair and righteous, both in the treatment of the Kanakas and the faithful discharge of the obligations for their return at the end of their period, grave abuses arise.

[Other reasons are given, which space compels us to omit.]

(13) In Queensland the Kanakas have no rights of citizenship. They are not free to take employment other than on the plantations. They are collected, selected, and retained by the planter, and are, to all intents and purposes, absolutely his bondmen for three years. (14) The best authorities agree that Papuans are incapable of continued exertion such as is required on the plantations. The work amongst sugarcane in the tropics is very unhealthy, leading to consumption, and the high death-rate I have already referred to. (15) White labourers are paid highly for work that endangers life; but, with regard to the poor Kanakas, life is reckoned cheaply, and they are considered sufficiently well paid by 4d. a day with rations—for work that would otherwise cost from 5s. to 8s. a day, the profit going to the planter.

(16) I have abstained from putting forward, in a far more painful light than that indicated by the Bishop of Tasmania on page 19 of Blue-book C 7000 (clause C, paragraph 2) the disastrous effect of the traffic on our Christian Mission. In this connection, however, I would place on record our deliberate judgment that after 35 years' self-sacrificing labour to elevate these savage peoples, during which seven British missionaries have been martyred on our own islands and some £250,000 of British money has been spent, it is but just that we should receive protection from Britain in our labours. (1) As a duty to us as British men and women; (2) as a duty to civilisation; and (3) I think I may add, as the only method of showing gratitude for the preservation of hundreds of British lives from what, had these islands been left alone, would have been a horrible fate through cannibalism.

[Dr. Paton here indicates a few of the difficulties brought upon missionaries in their self-denying work by this selfish and unholy traffic in human beings.]

CONCLUSION.

In conclusion let me point out how frequently Sir James Garrick and others, in replying to accusations against the traffic, have assured the public that, so long as Sir Samuel Griffiths was Premier of Queensland, there was no room to doubt that all abuses would carefully be inquired into, and the regulations duly enforced. I have pointed out the impossibility of enforcing the regulations; but I would add that, almost immediately after the last declaration of the Queensland Agent-General to the above effect, Sir S. Griffiths resigned the Premiership, and is no longer officially responsible.

I do not refer to the Bishop of Tasmania's letter favouring the traffic except to say in one word that the Bishop judges by hearsay evidence obtained on a flying visit, whereas my colleagues and I, the naval officers, the High Commissioner, and the missionary societies, whose opinions I have quoted, judge from long residence on the islands, and from an intimate (and painful) daily acquaintance with the traffic as it came before us at our posts of duty.

I do solemnly assure your lordship, without bias or prejudice against planters, agents, or crews, that the system of securing Polynesian labour for the Queensland plantations is a relic of the bygone and

barbarous past, a veiled system of slavery—robbed to some extent of its bloodshed and murder—but carried on by deceit and allurement, by bribes and plausibility, through the agency of trained native decoys, under cover of armed boats' crews, captains, and Government agents, in regions far from the vigilant eye of the law. While humanity is at a very low ebb in the South Sea labour collectors, and while deeds can be perpetrated on speechless natives, whose dark bodies alone are desired for the energy that can be forced out of them to fill the coffers of white men; while the planters own labour ships and hire captains and crews; and while a handsome premium is given all round for Kanaka recruits, the traffic is bound to be a curse and a degradation to all engaged in it, a disgrace to the colony that legalises it, and a blot on the fair name of Britain.

I entreat your lordship to hear the heart-felt plea of an old man, burdened with the evils that are heaped upon his defenceless people, just as they are emerging from the long black midnight of gross heathenism and cannibalism. Oh, that my beloved country would rise and stamp out this foul system; that the land of Wilberforce and Clarkson; that the Britain whose blood and treasure has been freely sacrificed to enable her to assume the proud honour of a nation that never owns a slave, a nation that prefers death to bondage; that my own beloved home-land would add to its roll of glorious triumphs this, that her children must not and shall not disgrace her name by playing with a deadly system that has in the past, and must in the future, lead to abuse, bloodshed, and God-dishonouring cruelty, little short of that accursed thing called slavery!

2, *Park-quadrant, Glasgow.*

## ENGLISHWOMEN IN INDIA.

While the call for "Winter Missions to India" has been heard by some who have gone out to preach to the English and English-speaking male population, there is another call which comes to English and American women to go out to that great country to evangelise among the English-speaking women and girls. Two workers of the Young Women's Christian Association have heard the call and are now on the field holding missions, and doing other work in connection with Y.W.C.A. branches in India. The work already done through the Y.W.C.A. proves it to be adaptable to the needs of the English and Eurasian population out there, and makes the home Association anxious to send out other ladies, successful home workers, to this field.

A letter has been received, among others, begging for a lady to be sent to Bombay, but the Association have no funds at their disposal for this work; therefore they must appeal to those who can go at their own charges.

In addition to the work in large towns, such as Calcutta and Bombay, there are large railway centres, entirely English-speaking, and a Y.W.C.A. worker would have a large field for evangelistic and other work. If a leader were found, the Association would like to start a Home to which workers could be sent, and which would become a centre of evangelistic spiritual work. This might be situated in a healthy station, and offers of help might be given to chaplains, who often appeal to the missionaries for help in this line of work, which, however, they cannot overtake.

One advantage of Y.W.C.A. work is that the workers move to the hills in the hot weather, so that the danger of "hot weather in the plains" need not be faced.

The Hon. Miss Kinnaird will be glad to give particulars of the qualifications required for the work, from personal observation. The central office of the Y.W.C.A. is 316, Regent-street, W.

THE PHŒNIX HOME FOR BLIND WOMEN, 44, Alma-square, Hill-road, St. John's Wood, N.W., is a small institution doing a good work. The Home is conducted as a private family, under a superintendent and a committee of ladies. Only seven or eight women are received at a time and made as comfortable and happy as circumstances will permit. They pay £20 per annum each; but this, of course, does not nearly cover the expenses of the Home. A modest subscription list helps on the work, but new friends and supporters would be welcome. The hon. treasurer and secretary is Miss Alice Bostock, Northcote, Wallington, Surrey.

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## AFRICAN MISSIONS VISITED.—18.

By Mr. D. A. HUNTER.

The last Sunday I spent in Basutoland will be remembered by two little incidents. In the morning, before service, a son of Joel, the powerful chief of the district, came to see me. He had been to school at Morija, and could speak fairly good English.

After I had satisfied his curiosity about myself—these Africans are adepts at asking questions—I turned the conversation upon himself and his attitude towards Christianity, silently praying for the right words to speak. He readily admitted Christianity to be the true religion, and declared his intentions of becoming a Christian. When pressed to carry his intention into effect there and then, he pleaded ignorance as to which church he should join, there being the French Mission, the Society for the Propagation of the Gospel, and the Roman Catholics, all working in Basutoland. (The heathen themselves liken the French Mission, which is the largest and was first in the field, to the great wife; the others, they say, are only small wives.)

I saw his difficulty was not a real one to him, but only an excuse. His real difficulty, it transpired afterwards, is polygamy. Although still a youth, and a regular church-goer, he is already the husband of two wives. In a country where many wives mean riches, it is not easy for a man to renounce the prospect of wealth, and forsake all to follow Christ.

My next visitor, Isopané by name, was a man of middle age, tall and handsome, with strong lines of character in his face. He is one of Joel's principal indunas, and although a tenacious supporter of all heathen rites and superstitions, he has sufficient acumen to perceive the worldly advantage which accrues from a good education. For this reason he has sent his son to Lovedale, and came to ask me many questions about the school and about his boy. God grant that Isopané the younger may learn the beginning of wisdom while at Lovedale, and return to Kalo a messenger of light to his father and to his people.

The Caledon once crossed, to reach Bethlehem was plain sailing, and we arrived there about five o'clock on Monday evening. It is a bonny little town, with a somewhat monotonous outlook over undulating, but treeless, country.

Rev. Andrew Murray had telegraphed to his daughter, who is at the head of the Bethlehem Huguenot Seminary, announcing my coming. Consequently I found myself expected, and two small meetings of young people were arranged, one in the afternoon in the Wesleyan Church, and one in the evening in the seminary. It was both cheering and refreshing to find kindred spirits working diligently in this corner of the vineyard. I met two student missionary volunteers, also two young fellows preparing for missionary work, and I look for more missionary volunteers as an outcome of our meeting.

The drive from Bethlehem to Harrismith I was unable to accomplish in one day. A heavy rain came on while I was still some eighteen miles from Harrismith, and my horses being tired out by the heavy pulling through mud, I was compelled to seek shelter in a little wayside store, where I was hospitably received, and got a shakedown for the night.

Next day I entrained with my horses and buggy at Harrismith, booking through to Pietermaritzburg. The train started amidst a terrific thunder-rain, and we had only run about three miles when we came on a wash-out on the line. This caused such a detention that we only reached our destination the next day, some sixteen hours late.

I drove on Saturday afternoon to Edendale, a Wesleyan station about seven miles out of Pietermaritzburg, and there spent Sunday. It is a picturesquely-situated village, where the natives have built themselves really capital houses, and most of them have their own plots of land. Edendale is the centre of some twenty-four preaching places, which are occupied from Sunday to Sunday by a band of native evangelists and local preachers. Mr. Baker, the superintendent of the circuit, was away preaching at an out-station nearly thirty miles distant, where the work was commenced in an interesting manner. A native from this place went to Ladysmith to find work, and found what was better—Jesus Christ. After a time he returned home, and although very ignorant and unlearned, he so effectually told what the Lord had done for him, that he soon had twenty-seven converts.

The boys' boarding-school at Edendale is doing effectual service in training what one hopes will be a band of native ministers, evangelists, and school teachers. There are about forty boys now in residence, and Mr. Fraser, under whose charge they are, tells me they are much easier to manage than would be the same number of European boys.

I was pressed into work in the Edendale Church, for both morning and afternoon services, and was greatly helped by an able interpreter. The congregations were large and attentive, and the singing exceedingly good. It was led by several who were members of the Zulu Choir, which not long ago visited England.

The boys sent a request that they might have an address to themselves in their schoolroom during the evening. I was only too glad to have the opportunity of a straight talk with them, and at the close seven professed conversion, among them my own servant. One of the older boys signed the Student Volunteer pledge.

## THE GOSPEL AND ITS MINISTRY *

This is a new edition of a well-known book, which has already more than once been favourably noticed in our columns. We therefore confine our remarks to the additional Note which forms the distinctive feature of this new edition, and which is on a most important subject, that of Atonement.

Dr. Anderson has done good service to the cause of truth, especially in view of the errors of the present day, in calling attention to the Scriptural meaning of the word atonement, which is apt to escape the ordinary reader from the fact that "the English word 'atonement' has gradually changed its meaning." It originally meant at-one-ment, or reconciliation, in which sense it occurs in the only passage in the New Testament where it is found—Rom. v. 11. In the Old Testament, it is used as the ordinary rendering for a Hebrew word, "Kapher," which originally means, and sounds like, our word "cover." This was the fundamental idea at the root of the word, and is found in its first occurrence in its literal meaning in Gen. vi. 14, of the covering the Ark with pitch.

Its metaphorical meaning is well illustrated in the second passage where it occurs (Gen. xxxii. 20), where Jacob, fearing the approach of Esau on account of the cause of offence he had been to him, says, "I will *appease* him with the present that goeth before me" (literally, "I will cover his face"). Henceforth it becomes the common word for the action of the priest in so dealing with the blood of the sacrifice as the law might in each case require, so as to propitiate or cover the cause of offence from God's sight. Dr. Anderson well says, "In Leviticus the atonement was not the sin-offering, neither was it accomplished by killing the sacrifice; it depended upon the fulfilment of the prescribed ritual by which persons and things were brought within the benefits of the death already accomplished."

This distinction between the sacrifice itself and the application of its results is most important. It bears upon a vital point in our controversy with Rome and ritualism. According to their teaching, Christ is still offering his sacrifice in heaven; according to Scripture, the sacrifice has been offered once for all, and it is the results alone which are now being applied. Dr. Anderson makes this distinction in the words, "The blood carried within the veil was not the completion of the sin-offering, but the memorial of a sin-offering completed." Again, speaking of the entrance of Christ into heaven, "It is not the priest going in to finish an unfinished work, but the Mediator going in on the ground of a work finished and complete."

The author also bears faithful testimony against the view, which of late has been supported by great names, that the blood of the sacrifice, when sprinkled or applied, typified life rather than the death of which it was a memorial. He well shows that this view rests upon a mistaken apprehension of what is meant in Lev. xvii. 11, "The life of the flesh is in the blood"—"that is, in the warm and living blood which animates it. Therefore it is that when the organism is destroyed by the pouring out of that which energised it, the blood now cold and still represents life laid down and lost. In a word, it represents *death*."

* The Gospel and its Ministry. By Robert Anderson, LL.D. Sixth Edition, with additional Note upon Atonement. *Jas. Nisbet & Co.*

We hope that this valuable addition to a work hitherto so appreciated will increase its usefulness and extend its circulation.

We must, however, add that Dr. Anderson is a forcible writer, and sometimes puts things more strongly than there may be any warrant for doing; so that we at times meet with expressions and sometimes positions which appear questionable. For example, we wish that in discussing the question, "Does faith mean trust or belief of testimony?" he had combined both meanings, instead of setting them one against the other, and saying, "Faith in its simplest character is not trust, nor even faith in a person, but belief of a record." In the many passages where our Lord commends faith—such as, "O woman, great is thy faith," or reproves the lack of it, as, "How is it ye have no faith?"—it seems impossible to deny that trust or faith in a person is the leading idea. Of course, where testimony is the subject, faith is belief in that testimony; but where a person or a work is spoken of, faith most naturally means trust in that person or work. It is the combination of these two meanings that gives us the full Scriptural conception of faith. We are but losers if we set one against the other.

## TRAMWAY MEN IN TUNIS.

"WHAT can we do for the tramway men?" was a question which came before us here about Christmas time. We had already made acquaintance with some of these men, and were known among them as people who carried tracts. One old man keeps some of those he has received safely folded in his breast pocket, and says the words are "precious."

The answer to our question was not easy. Many of the men work late. But at last we decided to give up four hours to them, *i.e.*, from 8 to 12 p.m., on January 3, in the specially Arab room of our Arab house. We made this known, but had many speculations as to how many, if any, would avail themselves of our invitation. However, precisely at eight, three men arrived, and others came later on, the last party at 11 p.m.; there were thirty in all. We gave them coffee, sandwiches, and cakes, and, after a little, one of the lady missionaries took off the Arab-speaking portion (Arabs, Jews, and Maltese) into another room, where they gathered round her like a Sunday-school class as she expounded to them in Arabic the way of life.

The rest of us did our best with the others, whose language is Italian—singing, reading, speaking, the latter partly by the aid of an interpreter. We need many languages here really to reach the people. The men listened well; the three who arrived first remained right on to the end, and one of them especially was so eager he seemed scarcely able to take his eyes off the Testament he held in his hand, and repeated over and over the words which urged to present decision for Christ. All things divine are absolutely new to most of these poor men. On leaving, they each received a large print New Testament, and some have asked to come again and learn more. We are so glad they know where to come, and to feel we have a link with them and their families. The Lord use it for his glory.

F. E. BERNARD.

## THE EVANGELISTIC MISSION.

NOTWITHSTANDING the severity of the weather, which affected the attendance at evening meetings, the New Year has opened with encouraging tokens of God's grace in the conversion of souls under the preaching of the Word. The workers have again and again been detained to late hours dealing with inquirers.

The enormous amount of distress in various districts has, however, severely taxed the resources both as to men and means. Free and liberal distributions of soup, bread, tea, etc., have been made, for which the recipients have appeared unfeignedly thankful, though the workers were unequal to meet the need to the full extent they could have desired, and it is feared, notwithstanding the break up of the frost, there will continue to be much poverty and suffering throughout the winter, both in London and the rural districts.

I shall be grateful if your readers would continue to remember this mission in prayer and practical sympathy. C. RUSSELL HURDITCH.

"FEAR NOT" runs like a golden thread through the whole of Scripture.

## THE Y.M.C.A.

PRIZE-GIVING IN THE CITY.

ALDERSGATE-STREET has been the scene of many interesting functions. Royalty, on more than one occasion, has graced the Association Hall in connection with former presentations of prizes. On no former occasion did the proceedings go off with more *éclat* than last week, when not only did the Lord Mayor and Lady Mayoress attend and distribute the beautiful prizes (provided by the generosity of Mr. George Williams and Captain Cundy), but both the Sheriffs were present to support them. These dignitaries were accompanied by Mrs. Dimsdale and other ladies.

After devotional exercises, the General Secretary reported to the meeting some interesting statistics concerning the work. There were more than 2,000 young men on the roll; 1,876 entries in the educational classes last year; and a weekly attendance in the rooms of 5,000, or an average of one man per minute coming into the Association during each of the fourteen hours a day in which the doors stand open. Mr. Burn drew attention to the fact that this is the jubilee year of the Association, and that Aldersgate-street is the original Association, founded fifty years ago on June 6, in St. Paul's Churchyard. It was pointed out that in addition to the educational work much interest was also manifested in the social, physical, and, above all, in the spiritual welfare of the young men of the city.

The prizes for success in the classes were handed to the fortunate competitors by the Lord Mayor. Those won by the members of the athletic clubs were presented by the Lady Mayoress.

Excellent addresses were then delivered; first, by Mr. Alderman and Sheriff Moore, and, next, by Mr. Alderman and Sheriff Dimsdale. The former remembered the benefits derived as a member of the Association forty years ago, in the days when Mr. Tarlton was secretary, and Mr. Alford (subsequently Dean Alford) undertook the Greek Testament class. Both the Sheriffs supported the Association without qualification, and both rejoiced in its Christian basis; holding unanimously that the excellent objects and the valuable work accomplished rendered the institution second in importance to none in the City of London.

A cordial acknowledgment of the value of this endorsement, and of the honours done to the Association by the presence of so many distinguished guests, was happily rendered by Mr. George Williams, founder and president. Mr. Alderman Vaughan Morgan, treasurer of Christ's Hospital, heartily supported Mr. Williams in acknowledging the kindness of the favour shown.

"RADLEY'S MEETING."

This yearly meeting of the members of London Y.M.C.A. Committees took place on Wednesday evening, Jan. 10, at Exeter Hall. Mr. George Williams, with radiant face and evident joy of heart, presided. There was a good attendance of old friends and new; the latter in strong force—a good augury for the future of the work.

After prayer by Mr. Edward Trotter and Mr. M. H. Hodder, and reading of the Scripture by Mr. Howard Williams, the Chairman spoke some cheery words on the subject of the approaching jubilee—a topic which was continually reverted to with pleasure throughout the evening. Probably by a happy coincidence all the Associations called upon to report were able to give an encouraging account of the past year's proceedings. This could not have been because there were no trials and difficulties. Perhaps, in a happy unconsciousness, these were forgotten in the midst of the general joy.

The first matter that occupied attention was the provision of hospitality for the two thousand delegates who are expected to attend the Jubilee Conference in the first week of June next. Mr. J. H. Putterill, to whom has been deputed the charge of the jubilee executive business, explained the requirements of the situation. During the evening encouraging responses were given by the Westbourne Grove and the Croydon Associations, each of whom had already arranged to receive fifty guests, and by Wimbledon, which had arranged for twenty. Similar co-operation on the part of each association will result in the allotment of visitors being easily accomplished.

Mr. W. H. MILLS, Secretary of the National Council, reported that tidings were reaching him that told of deep interest and great expectations that were aroused regarding the Jubilee Conference in the minds of Association workers in the various countries.

Then followed interesting reports from the representatives of various metropolitan Associations called upon by the president:—Mr. Wild (Westbourne Grove), Mr. John White (Camden Town), who rather surprised the meeting by condemning the social, physical, and intellectual accessories of the work at Camden Town as positively useless in the effort to win young men to Christ. Mr. Stavridi reported for the French Y.M.C.A., and Mr. Natorp for the German. Professor Gladstone, F.R.S., President of the North-West Association, reported favourably of the prospects of the work at Stafford Rooms. He also spoke with hearty congratulation on the development of Y.M.C.A. work, and of the influence the Association had exerted in the starting and vitalising similar societies in connection with churches, etc. Mr. Morris (Croydon) reported good progress towards the erection of new premises.

Mr. John Hayward (Clapham), a veteran worker, encouraged his brethren not to be daunted in their efforts by the overshadowing neighbourhood of well endowed polytechnics. Their object was diverse. He (as a lawyer) did not mind how many auctioneers settled in his district. Then followed good tidings from Tower Hamlets. Mr. Walter Hitchcock (Aldersgate-street) spoke of his happy Association experiences in his travels round the world. He had been greatly encouraged by visiting the Associations in India, Ceylon, Sandwich Islands, Fiji, New Zealand, Australia, and America. The Wimbledon secretary spoke of revival and blessing which had greatly encouraged the friends in that important centre. With a final word from Mr. Gilbert, the first Association travelling secretary, the proceedings closed with a hymn of praise and prayer.

BRIEF NOTES.

In Western Australia, the Perth Association is developing greatly and doing a grand work.

The Birkenhead Association's magazine reports recent interest in the evangelistic meetings, and in the Foreign Missionary Parliament.

*Our Herald*, the organ of the Adelaide Association, reports that the evangelistic work, and especially the theatre service, have been greatly blessed.

The Chesham (Bucks) Association has closed its first year well. Membership and interest in the work are increasing; but much need is felt for a few good reference books for the library.

The Belfast Y.M.C.A. has secured a most eligible site for a new building. The recently elected president of this Association is Mr. R. Cambridge Grubb, brother of the Rev. Geo. Grubb, M.A., whose evangelistic labours have been so greatly blessed.

The Manchester Y.M.C.A. has resolved to signalise this jubilee year by endeavouring to secure, through the kindness of friends, the sum of ten thousand pounds to provide for certain special items of annual expenditure, such as chief rent, poor rates, and repairs.

The annual report of the Glasgow Association is out, and contains an interesting record of work. The president and Mrs. Connal gave a reception to the visitors last month, when Mr. Andrew Sloan read a paper on "The Ideal Visitor," and an interesting conversation followed.

The annual conversazione of the Leeds Association has just been held. It was the first under the *régime* of the new Secretary, Mr. Thos. Moffett, and was a pronounced success. The Mayor delivered an address, and distributed the prizes gained during the past year. The Association has now a membership of 400.

At Croydon, a reception was held by Mr. and Mrs. J. Compton Rickett at the Public Hall. After the distribution of prizes, plans were presented of the new "Jubilee" building which is to be at once erected for the Association. This is to cost £6,000, towards which amount Mr. Rickett has made the very handsome contribution of £2,000.

A successful sub-district conference, comprising representatives of the Southwark, Camberwell, Kennington, Brixton, and Peckham Associations, was held at Southwark on the 11th inst. Useful suggestions were tendered by delegates for the furtherance of the work, which, while carried on under circumstances of difficulty in some instances, had nevertheless been the means of considerable good to young men during the past twelve months.

## YOUNG WOMEN'S WORK.

THE Y.W.C.A. has taken thorough hold in Perth, West Australia.

The annual meeting of the Adelaide Y.W.C.A. was held in the end of November, and showed steady progress and much real work for the past year.

The Cloudesley Institute goes on well. God is blessing and owning the work very graciously. During the past year many clear conversions have been observed amongst the business girls. The secretary, Mrs. Paton, 22, Highbury-terrace, N., is much in need of extra and additional funds to carry on the work.

AT MR. COAD'S RECENT MISSION in Luton many signed the temperance pledge.

## BIBLE SOCIETY NOTES.

One of the new versions printed by the Bible Society has been for the use of a tribe in Western Africa within the sphere of French influence—the Fang—a people inhabiting a large territory extending several degrees north and south of the equator, just inland from the west coast. They are one of the largest tribes in that region, and are remarkably intelligent, though morally degraded. The greater part of the Book of Genesis has been translated, and St. Matthew is now being printed.

The Gospel of St. Luke in Kwagutl is passing through the press. Kwagutl is the language spoken on the north of Vancouver Island. The Canadian Indians of this region were once considered the most barbarous and depraved of their countrymen, but there has been a great change for the better. Two C.M.S. missionaries have been at work. They are now everywhere welcome. The Gospels have been explained round the family fire, and there is good hope that soon all will embrace the Christian faith.

## CHRISTIAN ENDEAVOUR NOTES.

The first anniversary of the Victoria-street Society, Derby, was of a most helpful and impressive character.

The Endeavourers at Burlington-street, Aston, Birmingham, lately gave a poor children's treat, when about two hundred children were present.

The Ossett Congregational Society held a sunrise prayer-meeting on Christmas morning, when seventy-seven were present. The meeting was thoroughly enjoyed. This society is flourishing and doing good work.

The C.E. Society, Herbert-road, Plumstead, held its usual monthly consecration meeting on the first day of the New Year, marking its progress by giving a free tea to the members, and entertaining also over one hundred poor children and parents of the immediate locality.

Said Bishop Arnett recently:—"A brother asked me if I thought the churches could stand the Christian Endeavour movement. I answered that if the church could not stand a movement whose main purpose is to get the young people to hold prayer-meetings in their own church, it needs praying for."

The London correspondent of *The Manchester Guardian* says:—"I find I was within the mark in anticipating that one thousand British branches of the Christian Endeavour Society would be formed before 1894 began. The exact number was 1004. Number 1000 falls to a Stockport school. Other recently formed branches include Grosvenor-street, Manchester; Latchford, Warrington and Handbridge, and Chester. The International Convention of 1895 is to be held in San Francisco, and already the religious papers published on the Pacific coast outline the reception that is to be given to the thousands of young 'Endeavourers' who thus will make their first visit to California."

## IRISH NOTES.

St. Enoch's Presbyterian Church, Belfast, of which Rev. Chas. Davey is the pastor, is in a flourishing condition; it has 900 families connected with it.

Rev. T. O. Park is at present delivering a series of special sermons to young men and others on such themes as "What are we to believe?" in French Church, Cork.

We hear with regret that Rev. R. Montgomery, jun., pastor of the Presbyterian Church, Portrush, has found it needful to seek a year's leave of absence on account of ill-health.

At present five new Presbyterian churches are in course of erection at Belfast, while during the last ten years six new Presbyterian congregations have been organised in the city.

A united communion service was held in Wesley Chapel, Cork, last Sunday in connection with the Cork Ministers' Union, representing all the Evangelical denominations in the city.

Meetings in connection with the universal week of prayer under the auspices of the Evangelical Alliance were held last week in Dublin, Cork, Newry, Belfast, and other cities and towns in Ireland, and were well attended.

The Society for Home Mission Work among the Blind continues to do an excellent work in Belfast. During the past year the lady missionary paid 2000 visits, while two weekly prayer-meetings were kept up, and the Home was kept quite full.

Gospel mission services have been held during the past week in Fall's-road Church, Belfast, by Revs. Jas. Robertson, Geo. W. Thompson, and others. Similar services have been held in Ballynafeigh Methodist Church by Rev. Henry Ball. In each case several professed to have decided for Christ.



## SCOTTISH NOTES.

Mr. William Forbes began on Thursday a mission at Leven, Fife.

Rev. David Sutherland, of Renton U.P. Church, has demitted his charge to begin mission work in Edinburgh.

Two thousand elderly men and women of the deserving poor in Glasgow, were last week entertained at supper in the City Hall by some city gentlemen.

A class for young men, with an average attendance of 500 or 600, is conducted by Mr. Wm. Stewart in a hall built on ground adjoining Bonnet-hill Free Church.

The closing of public-houses in Dundee on New Year's day, on the recommendation of the magistrates, had a very happy effect in promoting sobriety at the holiday season.

Rev. John Kirkwood, who has been the minister of the Troon Church, Ayrshire, for forty years, is to be nominated as the next moderator of the Synod of the United Presbyterian Church.

An old Scotchwoman, living in a room and kitchen house on the south side of Glasgow, has presented Mr. Quarrier with £500—"saved by pennies"—for his Farm or Aged Workers' Home.

Some time ago a workmen's club was formed in connection with Rothesay Episcopal Church. It has proved such a success that it is to be removed to premises where greater accommodation will be had.

The fourth of the illustrated missionary lectures to schoolboys in Edinburgh was given last week in the F.C. Assembly Hall, by the Rev. R. Wright Hay, on mission work in West Africa and at Dacca in India.

In the Free Church Divinity Hall, Edinburgh, presided over by Principal Rainy, there are students from Ireland, Wales, Canada, New Zealand, United States, West Indies, Switzerland, France, Holland, Italy, Bohemia, and Asia Minor.

A very promising preacher, Rev. Geo. Milligan, of St. Matthew's Church, Edinburgh, has been appointed to the charge of Caputh, where the present Home Mission secretary of the Established Church laboured with much success for many years.

Christian workers in Glasgow have gained an acquisition in the appointment of Rev. Robert Auld, of Wick, to the pastorate of Eglinton-street U.P. Church. Mr. Auld was only five years in Wick, but during that short time he gained the respect of the whole community for his earnest aggressive work.

Dr. Ross Taylor, the Convener of the Free Sustentation Fund, leaves Glasgow early next month on a visit to the Holy Land. He proposes to take a considerable time in passing through Egypt on to Palestine, north as far as Damascus, back through Asia-Minor, and on to Constantinople, Athens, and Rome.

Mr. Wm. Quarrier's festival in the National Halls, Gorbals, last week to the street boys and girls of Glasgow, was a great success. "The Amateur Vagrant" describes it in *The Daily Mail* as "one of the greatest sights I know, one of the most pleasing and delightful because one of the most thoroughly Christian and humane."

Dr. Marshall Lang, the Moderator of the Established Church Assembly, is delivering a series of lectures on "Pastoral Theology" in Glasgow University, at the request of the Home Mission Committee. They are attracting a good deal of attention, as the lecturer is dealing very frankly with the pulpit. He attaches more importance to the man who preaches than to the sermon preached.

THE TIBETAN MISSION.—In our notice about the leaving of the Tibetan Mission Party on page 30 of last week's issue, a printer's error makes us say that they would be leaving in January. As would have been seen by context, this should be February.

SHRUBBERY-ROAD MISSION, LEWISHAM.—This Mission has during the past year been called upon in God's Providence to suffer the loss of both Mr. and Mrs. Roberts, the practical founders and almost sole supporters of the work. The remaining workers have carried on the Mission. There is in this neighbourhood a splendid field for such a work. Mr. Oscar Owers has concluded a week of special services. His addresses have been blessed to those who were hitherto indifferent, as well as to the workers.

THE STRANGERS' REST.—On Friday last, the Christian workers at the Rest in Ratcliff Highway assembled for the first time in the New Year. An address was given by Rev. J. Hudson Taylor, two out-going lady missionaries (Miss Brook and Miss Wallace) also being present, and delivering short farewell speeches. Mr. T. B. Miller, who was in the chair, spoke a few words on Heb. xii. 1, 2. Earnest prayer was made for the hon. sec., Mr. J. Theo. Isaac, whose absence through serious illness was much felt by those present.

## TEMPERANCE NOTES.

The Free Methodists at Spalding, to keep working men from the public-house, have, within the last six years, been the means of establishing a number of clubs in the town and district. Each member pays 6d. per week, for which he gets the benefits of a friendly society, and has the balance returned at the end of the year. The movement has been most successful.

The *National Temperance League Annual* for 1894, has for frontispiece a characteristic portrait of the late Mr. W. I. Palmer. Besides many valuable papers, it gives a useful directory of Temperance organisations and movements, with tables of various statistics and facts important to speakers and workers. It is published (1s., 1s. 6d.,) at the Depot, 33, Paternoster Row, E.C.

"In Scotland," says Lieutenant-Colonel McHardy, one of the Prison Commissioners, "the number of people who have to be dealt with as offenders for drunkenness is enormous. I think the proportion of apprehensions in Scotland is very much greater than in England for crimes that are either pure drunkenness or immediately connected with drunkenness, such as breaches of the peace."

Out of the whole 9542 in-patients received into the Temperance Hospital, alcohol has only been used in any form in seventeen instances. Though the most serious medical and surgical cases have been dealt with, a specially low rate of mortality has been maintained. An additional £1500 a year is urgently needed to maintain the present work, and to open two large wards, which though furnished, it has been impossible to use for want of funds.

A new inebriate home for men has been opened at Ranelagh-road, Ealing, by the London Diocesan Branch of the C.E.T.S., 4, Sanctuary, Westminster, S.W. The Institution has been established to meet the wants of middle-class inebriates who cannot afford to pay the large sums asked by existing Homes; and while the best medical attention will be given, recreation and occupation will form a part of the treatment. Patients are received at 3s. 6d. per week, and communications should be addressed to the Rev. Dennis Hird.

A united temperance mission has been conducted by the Newcastle Temperance Society in Nelson-street Hall. Ministers of various denominations in the city, and some medical men, have taken part in the meetings, music also being rendered by several church and mission choirs. At one of the meetings the following resolution was submitted by Rev. D. Ross (Presbyterian), and seconded by Rev. F. Lamb (United Methodist Free Churches):—"It is the opinion of this meeting that the £2000 spent every day in Newcastle in intoxicants would be amply sufficient to give work to all the unemployed."

Our Odessa correspondent states that it has now been definitely decided to introduce the sale of strong drink by the State in the important provinces of Orenburg, Samara, Perm, and Ufa. These are probably the most drunken provinces in Eastern Russia. Simultaneously with the introduction of this reform "curatoriums" will be instituted, the members of which will be the leading officials of the province, whose duties it will be to take measures for the extirpation of drunkenness among the people, and maintain a sharp supervision over the officials connected with the sale of drink.—*Daily Chronicle.*

Archdeacon Farrar begins in *The British Workman* a series of papers on "Drink and the Working Man." "Working men have before them the example of great tribunes of the people, like Richard Cobden and John Bright, who were abstainers when it was far more difficult to be so than now it is; and of living leaders whom they trust, whose abilities and energy have raised them to a high position, such as John Burns, Ben Tillett, and others of their foremost representatives, who are, I believe, ardent total abstainers." Touching the habit of indulgence, the Archdeacon points out that there are 20,000 prisoners in England who, so far from suffering from total abstinence, improve in health during their incarceration.

American liquor legislation, says *The Hospital*, is occupying a great deal of public attention at the present time. Strong repressive measures have been an undoubted failure, and Brook's Licensing Act passed in 1886 was found a necessary modification. This provided that the licensing should be left in the hands of the Courts of Quarter Sessions, and that a heavy licensing fee should in all cases be demanded. Although in Pennsylvania, where the new scheme first started, the result was excellent, the number of cases of drunkenness being reduced 72 per cent., in Pittsburg, where it was also tried, the effect was not markedly good, but retrograde. In Pennsylvania, it is stated, public opinion and the police strenuously upheld the regulations imposed, whilst in Pittsburg this was not the case, showing that legislation alone cannot be depended upon apart from public opinion.

## EVANGELISTIC NOTES.

**Northampton.**—Mr. F. H. Hutchins conducted Gospel services in the Mission Hall on Sunday last. At the close of the evening service large numbers remained to the after-meeting.

**Mr. W. R. Bradlaugh** is conducting a twenty-two days' mission in the Primitive Methodist Chapel, Chester-road, Sunderland. He is being owned and blessed of God, especially among young men.

**Rev. R. Balgarnie** has held a seven days' mission at Wimborne, Dorset (Rev. L. J. Bailey, pastor). His next mission will be at the Presbyterian Church, Waterloo, near Liverpool, commencing on the 20th inst.

**Mr. W. R. Lane** closed on Sunday a deeply interesting mission at Basingstoke. The Drill Hall has been quite full several nights, the interest and attendance growing day by day. The work seems to have taken deep and solemn hold, and to have resulted in precious reaping.

**Mr. Richard Weaver** had on Sunday good meetings at the Farwig Mission, near Bromley. In the evening, the hall was crowded out, and souls were saved. Next Lord's Day this veteran evangelist hopes to begin a ten-days' mission at Woolwichl arranged by Rev. John Wilson. Prayer is desired for much blessing.

**Dr. J. Wilbur Chapman** has been conducting evangelistic meetings at Detroit, which have filled a hall holding 7,000 persons. At his request, on one afternoon, not only the principal stores, but even the saloons, were closed. "The astonishing spectacle was presented of saloons with closed doors and the proprietors at a religious meeting." Contributions for the poor at the meetings in one day exceeded £1000.

**Mr. Henry Smith** has completed his fourth mission at Nawton, Yorks. Church and chapel goers, with people who scarcely ever attend any place of worship, crowded the building every night. Some have professed conversion and believers have been quickened. Mr. Smith commenced a fortnight's mission at the Congregational Chapel, Felling, on January 14, and will enter upon a month's mission at the Imperial Hall, Hanley, on February 4.

## PERSONALIA.

**Rev. John Walton**, a Wesleyan ex-President, has been more seriously ill than was generally known, but is now better.

**Dr. Norman Kerr,** the well-known temperance reformer, was married last week to Miss E. J. Henderson, of Newry, co. Down.

**Miss Lucy Greeves**, daughter of Rev. J. W. Greeves, of the Wesleyan Mission House, has just left England for a lengthened stay in India.

**Mrs. Bishop,** the well-known traveller, left Liverpool on Jan. 11 by the Allan steamer *Mongolian, en route* for Korea, *viâ* Halifax, Vancouver, and Japan.

**Miss Gedge,** sister of Mr. Sydney Gedge, is to go out immediately to Lagos to take charge of the training institution which Mrs. Hill, the wife of Bishop Hill, intended to make her special care.

**Mr. Wm. Hampson,** who died last week in Manchester, at the age of 115, claimed to be "the Queen's oldest subject." When a boy he heard John Wesley preach in Trinity Church, Salford.

**Mrs. Amanda Smith,** whose former visits are so happily remembered, is again among us. She effectively addressed a drawing-room meeting in connection with the B.W.T.A. at Tulse Hill last week.

**Bishop Taylor** intends to visit in turn each of the missionary stations he has established in Liberia, on the Congo, in Angola, and in Zambesia and Mashonaland, and to make a thorough inspection of the entire field.

**Rev. George Bell,** of Newcastle, the father of the English Presbyterian Church, now in his 90th year, fell, a few days ago, in his own house and sustained a fracture of the leg. His condition was considered serious.

**Bishop Pelham,** many will be glad to hear, has taken a turn for the better, and is now progressing towards recovery. The loss of his wife has naturally been a severe blow to him, but he has kept calm and peaceful under the great trial.

**Rev. John Thomas, M.A.,** is still unable to resume his ministry at Myrtle-street, Liverpool, He is assured by his medical attendant of a happy issue from his prolonged knee trouble, but the battle with that trouble is still of a tedious kind.

**Mr. J. Theo. Isaac** is slightly better. His wife reports that the fever is abating, though he feels his weakness more. During his illness Mrs. Isaac is undertaking his correspondence. All communications, therefore, both for the Strangers' Rest and the Zanzibar Sailors' Rest should be addressed, as usual, 163, St. George's-street, Ratcliff Highway, E.

**Principal E. Herber Evans, D.D.,** appears in a biographical sketch in the first issue of *The Biographer.* The writer says of Dr. Evans: "While he has been a familiar figure in the chief places of work and population, he has never neglected the villagers, and there is hardly a nook or corner of Wales where his voice has not been heard again and again."

**Rev. Egerton R. Young,** the veteran missionary to the Red Indians of the Far West, is paying another visit to this country. His state of health will not now permit him to face the severe winters of North-western Canada. For about two months he has been preaching and addressing gatherings in different places in advocacy of this mission work. He purposes soon to visit Ireland, and possibly Scotland; afterwards he will spend a little time in Paris. Friends wishing to communicate with him should address, care of Mr. R. N. Helme, Lancaster.

## OBITUARY.

MR. FREDERICK PITTS.

THIS faithful servant of Christ, who for nearly forty years has been associated with the work at Ogle Mews Ragged School Mission, Marylebone, passed to be with the Lord on Thursday, 11th, deeply regretted by many who knew his worth. In addition to his labours in connection with this centre of Christian effort, Mr. Pitts took an active part at Trinity Church, Marylebone, and was for many years churchwarden with the late Canon Cadman.

REV. J. F. BLUMENREICH.

This faithful minister passed to be with Christ at his residence in Edinburgh, on Wednesday, 10th inst. Born in Poland, he was brought up strictly as a Jew. When a young man he became interested in Christianity, and in 1843 was baptized in the faith of Christ. He sought to become a missionary to the Jews, but being providentially hindered, was led into work in Scotland, and eventually did good service among Germans in Edinburgh, becoming in 1862 minister of the German Church in that city.

REV. GEORGE TAYLOR BRAINE-HARTNELL.

The devoted vicar of Liskeard, Cornwall, passed from his earthly labours to his eternal rest on the 10th inst., his sixty-first birthday; a severe attack of jaundice, on which supervened pneumonia, being the immediate cause of his death. He leaves his wife and nine children to mourn his loss. Through his three weeks of suffering he ever and anon bore the testimony, "I am on the Rock." He held with tenacity Evangelical principles, honoured God's Word, and fearlessly expressed his convictions publicly and privately. With a single eye to please his Master, he sought to serve and follow in the footprints of Jesus Christ crucified. His labours in former years in the island of Jamaica, and subsequently for nearly eleven years in connection with the Society for Promoting Christianity among the Jews, and for a time at Jerusalem itself, were much blessed of God. Since 1884 he had rendered faithful and fruitful service at Liskeard.

REV. WM. JOHNSTON, D.D., BELFAST.

Dr. Johnston, for many years the pastor of Townsend-street Presbyterian Church, Belfast, has passed away, aged seventy-five years. He was the son of Rev. John Johnston, D.D., of Tullylish, a minister of great piety and missionary fervour. He was educated partly in Belfast and partly in Edinburgh, where he sat as a student at the feet of Dr. Chalmers. He entered the ministry in 1842, and became pastor of Berry-street Congregation, Belfast, and from that he went to Townsend-street in 1847, where he continued till his death. He was an able, earnest, Evangelical preacher. No minister took a deeper interest in the various missions held by Mr. Moody in Belfast. He was twice Moderator of the General Assembly. His name will be longest remembered in connection with the Presbyterian Orphan Society, which he founded, and for which he acted for many years as secretary, and by means of which about 10,000 children have already been rescued from poverty and possibly from crime.

MR. GEORGE LAWRENCE, BARCELONA.

For thirty years this missionary has been engaged in spreading the Gospel in Spain. An old friend writes:—"Mr. Lawrence had been very weak and suffering for months, but the sickness of which he died began by a paralytic stroke, from which he never recovered. He passed away at the age of sixty-three years, at Caldas de Montbuy, on the 9th of January, and was buried in the Civil Cemetery at Caldas on Thursday, 11th."

His daughter and co-worker, in a private letter, says: "Our dear father has gone home. I can scarcely collect my thoughts to write, the shock has been so sudden and sharp. Our great consolation has been the tender sympathy and kindness of our Spanish friends in Caldas."

REV. PREBENDARY GORDON CALTHROP,

We have from time to time lately mentioned the serious and painful illness of the beloved Gordon Calthrop, well known as the vicar of St. Augustine's, Highbury, and as a large-hearted and loving helper of Evangelical work of all kinds, very specially in later years of missions to the Jews. From this suffering he has now found relief, having passed away on Saturday night to his rest and reward. We gave in 1890 a sketch of Mr. Calthrop's life, but we may recall that this eloquent and faithful preacher was ordained in 1853, and four years later was select preacher to the University of Cambridge, again filling the position in 1874, and from 1858 to 1864 was perpetual curate at Holy Trinity, Cheltenham, since which time he had held the vicarage of St. Augustine's, Highbury. He was the author of several works, amongst others "The Preacher's Commentary on St. John's Gospel." At Union Chapel, Islington, on Sunday night, Rev. W. H. Harwood said he could not let the service pass without saying with what concern they had heard of the terribly painful illness and finally of the death of their neighbour, Mr. Gordon Calthrop. They recalled with many sacred associations the friendship of the late vicar of St. Augustine's with one whose name would always have the first place in Union Chapel—Dr. Allon. They recognised his splendid service to a truly catholic conception of Christianity in that part of London, and they sincerely sympathised with those who were left—both with his own family and with the church that had profited by his most faithful ministry.

MR. THOMAS BLAMIRE, MARIN, SPAIN.

The Christians in Pontevedra feel they have suffered a sore loss in the death of this faithful worker, who, since the early part of 1882, has laboured with much success in and around Marin. Miss L. B. de Wirtz writes: "On Sunday afternoon (January 7th), devout men carried him to his burial amid the sobs of a weeping multitude of Spanish converts, who constantly uttered heartrending cries that they had lost their father. It was a glorious testimony to the power of the Gospel in this Rome-enslaved land to see their deep affection for him who had brought them the Gospel. How many battles with cruel, persecuting Rome had Mr. Blamire fought for these humble Christians. The Spanish Christians have for weeks taken the meetings themselves, hoping by rest to prolong their pastor's valuable life, but he died in harness, as only seven days before his call higher he dragged himself out of bed, and sitting in a chair at the annual 'Cascarilla' meeting, with the help of Mr. Hoyle gave a word of encouragement and welcome to all. Especially painful to dear Mrs. Blamire are the circumstances of her bereavement, as she was in England caring for her two sons at the time Mr. Blamire became so much worse, and though telegraphed for by the doctor's orders, had not time to arrive before he was called hence. Mr. Thomas Blamire was, with Mr. Wigstone (now labouring in Linares, S. Spain), a student for three years in Mr. Spurgeon's College. Conjointly with Mr. Wigstone he opened up mission work in Corunna, Vigo, Pontevedra, Villagarcia, and Carril, before settling in Marin, having laboured for God in Spain over twenty years.

ALTHOUGH 5000 CHURCHES and an increasing number are now using the safe "fruit of the vine," some of the members of the British Women's Temperance Association spent January 7 in earnest prayer that soon all churches may make the Lord's table a safe place for the young and the reclaimed drunkard.

THE LADS' REST.—This home for East-end waifs which has been carried on at 69, Park-road, West Dulwich, since 1889, has been removed to 56, Gipsy-road, West Norwood, larger premises, capable of receiving an increased number of inmates.

YOUNG ABSTAINERS' UNION.—An invitation to the members and friends of this Union was given by Mr. J. F. Buxton, J.P., and Mrs. Buxton on Friday, January 12. About 250 assembled at the Queen's Hall, Langham-place, to give Mr. Buxton a hearty welcome as the new president of this Union. An interesting address was given by Mr. Kennedy, of the Y.M.C.A.

REQUESTS FOR PRAYER.—One long engaged in Christian service, in great trouble and anxiety, most earnestly requests prayer for Divine help and guidance.—For much blessing to attend a three-weeks' mission by F. S. Ball, at Mevagissey, in February.—For God's blessing to rest upon a permanent mission just commenced at Bethel, Lavina Grove, Wharfdale-road, King's Cross. For a blessing on the visit of Archdeacon Farrar to the Men's Service at St. Peter's, Upper Holloway.

# Letters to the Editor.

## DID YE RECEIVE THE HOLY GHOST?

Dear Sir,—As a matter of Greek, Mr. Gall is mistaken in writing, "I am quite safe in saying that not once in a hundred times, if ever, are the two events simultaneous," when a past participle is followed by an indicative aorist.

In the common expression "he answered and said" (*ho de apokritheis eipe*), such as Matt. iv. 4, and about a hundred other places, Mr. Gall will see that the "answering" is not finished before the "speaking" begins, but that the two take place together, and that the person speaks in answer, or answers by speaking.

Hence "R. C. M." is perfectly justified in following the R.V. As a matter of fact and theology, I rather agree with Mr. Gall, but he has founded his belief on a wrong argument.

The same holds good in 1 Cor. i. 13, where there is no proof *from the mere Greek* that the sealing follows the believing, though true in fact.

W. F. Hathaway.

4, *Route des Pieux, Cherbourg.*

Sir,—Mr. James Gall's grammatical criticism of the expository note of "R. C. M." is a mistaken one.

The Greek expression of an aorist participle followed by a verb also in the aorist tense ordinarily implies that the two actions refer to the same occasion. This can be easily shown by a few examples, and it is rather remarkable that the chapter, Matt. ii., out of which Mr. Gall endeavours to disprove "R. C. M.'s" interpretation, overwhelmingly proves it to be correct.

For the sake of your readers who may not understand Greek, let me quote instances of this construction occurring in the first few verses of that chapter. I translate literally to make the point clear:—"Herod the king *having heard was troubled*" (v. 3); "*having called* the wise men *he inquired* of them" (v. 7); "*having sent* them *he said* to them . . . *having gone, search diligently*" (v. 8); "they *having heard, went* . . the star *having come stood*" (v. 9); "they *having seen rejoiced*" (v. 10); "and *having come* they *saw* . . and *having fallen down* they *worshipped* . . and having opened their treasures they *offered*" (v. 11); "and *having been warned* they *returned*" (v. 12). Your readers will see for themselves that in all these instances the participle and the verb both *refer to the same occasion.* Just so, when it is said in Ephes. i. 12, "*Having believed* ye *were sealed*," both the participle and the verb refer to the same occasion, namely, that of conversion. The Revisers, therefore, as might be expected from an accomplished body of scholars, are perfectly correct in rendering Acts xix. 2, "Did ye receive the Holy Ghost when ye believed?" literally "having believed." The action of the participle in such expressions is regarded as immediately followed by that of the verb, and so the two together belong to one occasion or transaction.

The position, therefore, of "R. C. M." holds good, namely, that the gift, or baptism, or sending of the Holy Spirit takes place at conversion. And I, for one, beg to thank "R. C. M." for his clear exposition on this subject, a right understanding of which is much needed in certain quarters. Oxoniensis.

## A QUESTION AS TO CHARITY.

Dear Sir,—I am painfully impressed with the fact that many old, proved, and tried evangelistic missions, which have for years done excellent work for God in the extension of his Kingdom, are, and have been for the last few years, greatly hampered by a serious falling off in their finances.

Being a great admirer, and specially interested in these aggressive agencies, I have been looking through a number of mission reports, hoping to find some cause for this dearth of contributions, and I am struck with the fact that the same subscribers support practically the whole of the missions more or less. I have also examined reports of purely social work, that seek only the temporal welfare of the community, with no pretence to benefit the world spiritually, and I find the same names amongst the supporters of these agencies.

Consequently, when special gifts are made to one or more societies it must be to some extent at the expense of another society, which must suffer to the extent that the other has benefited. Is it not, therefore, incumbent upon all who desire to extend the Kingdom of Christ to see that their gifts do not go into channels where they will be used for purposes for which ample provision has been made by the State? Take, for instance, the Society for the Prevention of Cruelty to Children. The following is taken from the report, 1892, page 42:—"The income of the Society last year was £27,300, being an increase of nearly £8000 upon the income of the previous year. The committee has expended in round figures £13,000 upon investigations and prosecutions, £2000 on extending the Society, £2700 on children's shelters and placing children in institutions, £2200 in publications and statistics, and £3200 on management. . . . To have spent that sum on directly benefiting the children would at first blush have appeared an obviously more reasonable and popular course; but by that expenditure applied as a corrective of bad domestic habits ten times that amount has been spent upon the suffering children by their parents. Our object is neither to provide homes, nor food, nor clothes for destitute children, but to compel the people who make them destitute to do so. And by no other means than the penalties of the law can the most callous be compelled to do it."

Doubtless this is so, but why should the expense of putting the law in motion, and enforcing the penalties of such law, be borne by the Christian public, the majority of whom have to make great sacrifices to enable them to continue their contributions to charitable objects? Besides, since the N.S.P.C.C. have undertaken the investigation and prosecution of these offenders great difficulty is experienced in getting the police to take up cases; they simply content themselves with reporting the matter to the Society, so that the police-rate may be relieved of the expense of prosecution. The same applies to the R.S.P.C. Animals. All persons guilty of wilful neglect and cruelty should be punished, but we do not well to use our energies in securing conviction, and when the wicked father or mother has been committed to prison, feel we have done our part, and allow them to return home at the expiration of their sentences, to be revenged upon their poor unfortunate children.

We think more permanent good would be accomplished if the public insisted upon the laws relating to cruelty to children being strictly enforced *by the police*, and the money now spent in prosecutions used to help the children and encourage the parents to a higher and nobler life on their release from prison. If this was done we should not hear of so many excellent missions being hindered for want of funds.

A Worker.

## REV. J. ROBERTSON AND HIS ORDINATION.

Sir,—Along with many others, I deeply regret that the statement regarding the Free Presbytery of Fordoun, contained in a paragraph said to be extracted from *The Christian Scotsman*, should have been inserted last week in The Christian. Surely a paragraph making such sweeping and actionable charges on the face of it needed confirmation.

I have little doubt but that the Presbytery will take all due and proper steps to vindicate itself.—Yours, etc., A Member of Presbytery.

## "THE COMING REVOLUTION."

Dear Sir,—Mr. Henry Bazett charges me with injustice because in my article on "The Coming Revolution" I did not take into account the varieties in Socialism, and he is much pained by the omission. For the pain I have caused him, or any Christian brother, I am truly sorry. With respect, however, to the main issue, I felt, and still feel, that the picture I have presented, in the very words with which Socialism has supplied me, represents the general drift of the movement, and warranted the prophetic treatment which my article furnishes.

Mr. Bazett argues that the picture drawn, while fitting some Socialists, is not susceptible of a general application. I admit that if Socialists had been generally, or mainly, Christians, I for one would not so apply it. But in dealing with such a subject as "The Coming Revolution," we have to note the main trend of events, and the actual state of the case.

In my judgment, the Socialistic trend among the Continental nations, the United States, and our own country, bodes gravest disaster. The tide in question does not seem to me to flow Christward, nor is the millennium, projected on the lines of Socialistic endeavour, in accordance with the sure word of prophecy. How order is to be established, the reign of peace inaugurated, and man's misrule abolished, God Himself has made known, and the Christian's place is to fall into line with the revelation. The Christian hope centres in the Coming King.

No doubt there are grievous abuses which have given rise to the Socialism of which we write. But these come from an unregenerate stock that is common to the race. Hence the vanity of man's schemes of self-deliverance, the fundamental need of regeneration, and the only possibility of a new beginning under the rule of the Christ yet rejected.

James Douglas.

## A QUESTION OF CONSCIENCE.

Dear Sir,—Perhaps some of your readers will help me to decide this important subject. I am a commercial traveller in the provision trade, and my business leads me to call on a few licensed grocers. As a Christian man, am I right in doing this? Light on this will be thankfully received by one who wants to live as a witness for the Saviour.—Yours faithfully,

G.

# JEWISH NOTES.

### INDIA AND CHINA.

Jews are met with in places where we should perhaps least expect to find them. According to latest information, there are nearly 150 Jews serving as soldiers in the Native Infantry regiments of the Bombay Army. Jews are also to be found in the heart of China, who still retain some vestiges of their ancient worship.

### PALESTINE.

A correspondent in Palestine informs us that Raouf Pasha, the Governor-General of Damascus, has opened the renowned Crusading fortress of Kerak, on the mountains to the S.E. of the Dead Sea, and placed a garrison there. This will put an end to the lawless condition of the region, and will bring the Bedouin effectually under control. The last few years have seen great changes in the country east of the Jordan, and this latest measure will tend still further to pacify the district and to develop its resources.

Great changes are also rapidly taking place in Western Palestine. Ancient cities are rising from their ruins, while such towns as Haifa and Jaffa are increasing greatly both in size and population. The Jewish colonies founded by the Rothschilds are in a flourishing condition.

### SOUTH AFRICA.

We learn from the January number of the *South African Pioneer* that Messrs. Day and Malbert have been spending some weeks at Oudtshoorn, the "little Jerusalem" of Cape Colony. Thanks to the kindness of Rev. George Murray, of the Dutch Reformed Church, they received a most encouraging welcome from Christians of all denominations in the town, and they were enabled to address large congregations on behalf of Israel, with marked attention and sympathy. Meetings held for Jews in a public hall were not a success, as the Jews were too shy to enter. The missionaries therefore finally decided to hold open-air meetings in that part of the town chiefly occupied by Jews. These were well attended, and many Jews came within earshot. The Lord was present, and gave power to his word.

A good deal of animosity was manifested by the Jewish community on the first appearance of the missionaries at Oudtshoorn, and on one occasion one of the party (a converted Jew) was in danger of being roughly handled, but managed to escape in time.

The Rabbi persistently refused the missionaries an interview, but he afterwards stated that had he known that one of them was an Englishman he would have seen him. A friendly feeling towards England exists among Jews all over the world.

### NEW YORK.

Mr. Warszawiak's work in New York will in future be under the law of the United States, and bear the name of "The American Hebrew-Christian Mission," with a monthly organ entitled *The American Hebrew-Christian.* This paper will be edited by Mr. Warszawiak, but Miss Douglas, of 1, Rosebery Crescent, Edinburgh, will continue to issue her monthly "Mission News" for the benefit of English readers.

A. D.

# MATABELELAND.

Writing from Capetown as to the outcome of the recent conflicts in the Matabele country, a correspondent says:—

A vast field now lies open for missionary enterprise, and if only the brandy can be kept out, Christ's kingdom will be largely extended. The wine and brandy farmers are already rejoicing in the hope of a fresh market. We are very thankful that our most earnest temperance worker, and lover of the natives, Mrs. Stakesby Lewis (who some years ago, when Miss H. R. Schreiner, addressed the Society for the Protection of the Aborigines in Westminster Palace Hotel), is already on her way northwards with her husband and family, and servant, all consecrated to the Lord's service.

No one is better fitted than Mrs. Stakesby Lewis to be a power amongst the remnant of the Matabele, who have been laid on her heart for years, and she will be a mighty influence towards keeping the drink out. The party, at latest reports, had got as far as Taung's Mission Station, Bechuanaland, where they say they are being wonderfully helped in the study of the native language. They hope to move northwards after April, when the rainy season will be over.

**EMIGRATION TO CANADA.**—Miss Rye's next party of girls for Canada will leave England in March or April, and she will be glad to hear through clergymen, district visitors, city missionaries, or any one interested in the poor, of suitable cases. They must be girls between the ages of 9 and 15, healthy, and Protestant. Applications must be made to the Home, Avenue House, High-street, Peckham, London.

# The Christian.

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## Notes and Comments.

WE purpose next week to give a portrait and sketch of the late BISHOP HILL, of the Niger Mission.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions. It will greatly facilitate our work at this season if those who have not yet remitted will kindly do so at once.

It will be seen from a letter on a subsequent page, by Rev. J. Hudson Taylor, that he is about to pay another visit to China, and that a meeting will be held in Exeter Hall on Feb. 2, when he, Miss Guinness, and others will bid farewell for a time to friends in this country. The occasion will be one of much interest, and no doubt many friends will be present to wish the outgoing party God-speed.

A correspondent writes:—"I was at Broad Street Station at about eleven o'clock on that bitterly cold night when the thermometer was twenty degrees below freezing. A pretty little girl, with long curly hair, very scantily clad, without cloak or shawl, was eagerly trying to sell a few boxes of matches. She was pushed aside by travellers hurrying to the platform. I felt sorry for doing the same, and turned back to ask why she was out so late in the cold. 'Because I must not go home till these are sold.' I paid for her store, and away she ran. I felt ashamed that I had not taken her to the refreshment-room and given her some hot coffee and bread-and-butter. Perhaps she went supperless to bed. Perhaps she would have been beaten had she brought back a box or two unsold. If so, are not such parents criminal?"

Rev. Lindsay H. Young, of St. John's, Portsea, was announced to give an address at a united Communion Service at the Presbyterian Church, Portsmouth; but the Bishop of Winchester wrote to him forbidding it as "an infraction of Church law." Mr. Young attended the service notwithstanding, but replied to the Bishop, saying that it was sad he should so promptly interfere with his Christian liberty, though he had not merely "allowed the mass for the dead in Portsmouth," but had also "publicly patronised the promoters of this deadly delusion, which, in common with myself, you have sworn 'to be a blasphemous fable and dangerous deceit.'" Should not all faithful members of the true Church of England condemn such exclusiveness and such sanction of Romish error as a disgrace and a peril? Should not legal opinion be clearly established as to whether such an act as that intended is really an infraction of Church law, and whether the "mass" is really in accordance with it? The law should either be enforced on both sides or repealed.

The London and Provincial Domestic Servants' Union (Male and Female), which will soon come to be known as the Servants' Union, has plenty of work to do in creating a sound opinion with regard to the work and place of servants, "thousands of whom are badly fed, badly housed, badly paid, and subjected to extraordinary exactions of toil and service." It is unreasonable and wicked to work them long hours every day and seven days a week. Archdeacon Farrar denounced at the late meeting of the Union "the practice growing in London of holding balls and parties on Sunday nights"; while the secretary of the Union gave an example of this practice in the case of a Dean, who came to London with his two daughters to spend last season. On Sunday they attended church twice, and at ten o'clock at night had their carriage out to attend a reception. Surely this was neither a work of necessity nor mercy! Christians of every station are bound to see to it that those in their employ are treated as they themselves would like to be treated.

The servants' question is undoubtedly one with two sides to it, and the Servants' Union will do a great service if it can raise the standard of efficiency and the standard of morality among both male and female servants. Let it pour the light of publicity upon certain harmful practices. Let it insist upon fair dealing towards masters and mistresses. Let it set its face against servants taking bribes and gifts from tradesmen, for this will purify trade as well as keep servants faithful to their masters, whom they profess to serve. Let it contend against the shameful waste, which is a sin against God's goodness and a demoralisation of all who are guilty of it. To safeguard the interests of this numerous and important class of persons it is necessary to insist on duty being done as well as on rights being claimed.

At the Miners' Conference the delegates expressed a wish for more inspectors of mines to be appointed, for them to be practical men who will go into every nook and corner, and for their visits of inspection to be more frequent, and unannounced beforehand. It was stated that there are scores of collieries which are never seen by any inspector; hence there is no one to see that the law is carried out. Yet it was certain that "the visits of inspectors had some effect upon colliery managers, because they knew that if they were drawn before courts of justice they were running the risk of losing their certificates." That the wish should have been expressed for the mines to be frequently and unexpectedly visited shows that the Conference was alive to the dangers caused by the carelessness of the men, as well as by the neglect of the masters. A demand so reasonable as that which was made ought to be complied with as quickly as possible for the protection of life and property.

Miss Bulley, writing in *The Fortnightly Review*, expresses the opinion that if the wives and daughters of manufacturers were as familiar with factories and workers as their husbands and fathers are, a great improvement would result. There is, no doubt, something to be said for this view. The mill-owner's wife or daughter might be expected to see through designing foremen and overlookers who compass the ruin of so many girls. A woman ought to be a shield for another woman. If "Lancashire and Cheshire factories are sanitarily so defective as to foster immorality," we cannot believe that the owners' wives and daughters know how things are. But have the women inspectors not got that far yet? *Per contra* as to woman's influence, it is not to be forgotten that women, like men, fail to be duly impressed with wrong conditions which they see every day, and also that they do not always reform what they see and know to be wrong.

Our large towns, with their free libraries, are beginning themselves the work of purging the newspapers of betting and gambling news. The congregating together of loafers and gamblers in the libraries has been brought to an end at Leicester, Aston, Wolverhampton, and Sheffield by blotting such news out, just as the Russian censor blots out objectionable political news in foreign newspapers. It is something to get such a practical protest, and some day we may get editors and proprietors who will not think that they have a right to demoralise a public which they professedly seek to raise and purify.

The head-master of Haileybury College always says something on the teaching and training of children worth hearing and pondering. This time he has been telling the good people of Leeds that the father's share in the home education is at least as important as the mother's, although the modern conditions of life are against the father's giving proper attention to his children. This raises the question whether these destructive conditions shall be allowed to remain unquestioned and unresisted. For example, how is a Christian father who goes to business early in the morning, and comes home tired late at night, to keep the wise injunction given to Hebrew fathers, to teach the law diligently to his children, to speak of it by the way, when he goes out and when he comes in? This loss of paternal influence from the home is doing untold harm to the boys, and may be fairly regarded as one cause at least of that disobedience which is often said to be characteristic of the age.

Mr. Lyttelton said also that children were not sufficiently encouraged at home to develop their ideas. Quite so; they are "sat upon" or ridiculed until they lose all modest self-confidence, and are made self-conscious, shy, and useless. The Hebrew plan made boys modest yet manly and self-reliant by putting them with men as well as with boys. Mr. Lyttelton also referred to the deadly effect upon children of parents habitually violating religion in their daily habits. As to the effect of competition, he said that it was to make boys think that solid and unrewarded effort

was of no value whatever. Here, again, we require the aid of the Word of God, which plants love as the root of all right-doing. One wonders what would be the *intellectual* effect upon a generation of boys and girls all of whom acted from love to God alone.

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It seems that the Bishop of Chester's scheme for a public-house is in practical operation at Hoarcroft, Staffordshire, of which parish Canon Knox-Little is the vicar. The Hon. F. L. Wood holds the licence, and all intoxicating drinks sold at the bar are for his profit. The manager, a different man, deals on his own account in non-intoxicating drinks and food, supplied at another part of the inn. There are good reading and club rooms, good stabling and outhouses, a lawn garden, and a bowling-green. Drunkenness or rowdyism is not allowed. A fancy public-house! But when will England ever be filled with such? A shorter and safer method than that must be adopted if we are to cleanse such places as Wapping, where, in a street of 214 houses, as many as thirty-six are public-houses. The people ought at once to have the power to shut them all up.

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A politician generally credited with large information and accurate judgment in foreign affairs is reported to have said to an interviewer representing *The Sun*:—

In my opinion, Germany and Austria-Hungary, on the one hand, and France and Russia on the other, are at the present moment pretty evenly balanced. There is nothing much to choose between them. But an element you have to consider is the possibility of the rise of a military genius. The possession of a great strategist or army captain by any one of the four Powers would be the determining factor. In a moment it would destroy this nicety of balance: it would represent the difference between equality and supremacy.

This "great strategist or army captain," whose rise would destroy the balance of power, can scarcely fail to remind us of the king who shall come, "the beast" to whom the ten kings of Christendom will give their power and strength that the words of God may be fulfilled.

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The mission of Sir Mortimer Durand to the Ameer of Afghanistan has been carried out in such a wisely pacific manner and with such happy results as cannot but afford true pleasure to all who believe in reason and righteousness rather than in menace and force. Mr. Pyne, an Englishman who has been in the Ameer's employment for eight years, says:—

The wisdom and far-sightedness of the Government of India in sending to the Ameer's capital Sir Mortimer Durand, whose one anxiety was to be absolutely above-board in everything, cannot be too highly commended. The Ameer has been much struck with the clear manner in which all the negotiations have been conducted, and great credit is due to the mission as a body for trusting themselves into the hands of the Afghans absolutely and completely without military escort. This undoubtedly had for its primary foundation absolute confidence in the Ameer's power to control the masses of his fanatical and unscrupulous people. As one of the Ameer's officials, I felt personally pleased that the Government of India had sufficient confidence in Abdul Rahman to allow political officers to embark on a mission which might, when we consider the catastrophes which have taken place in Afghanistan in connection with Government officers and missions, have resulted very differently to that so brilliantly conducted by Sir Mortimer Durand.

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The full force of these words is only felt when we compare them with a reference to the failure of Lord Roberts to obtain an audience of the Ameer. We are told that

The primary reason that Lord Roberts' mission was abandoned is to be found in the fact that his lordship, as Commander-in-Chief in India, could not have travelled without a large military escort, and as this was rumoured to be larger than the Ameer thought prudent, he, in a perfectly courteous manner, declined to receive it. Naturally, the entry of a large British force into Afghanistan would have lowered his prestige, and would have looked more like a mission of dictation than one of peace. "That this was the Ameer's sole reason," said Mr. Pyne, "has been amply demonstrated by the great success of Sir Mortimer Durand's mission."

Let us hope that so auspicious a commencement of intercourse between the two countries may lead to the best of issues in the evangelisation of the warlike Afghans, who have hitherto withstood our arms.

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Massachusetts has a Moral Education Association, the programme of which might give a suggestion to workers in some spheres of labour. The Association has a committee on literature and amusements, especially morals; newspapers and the drama, as moral or immoral influences; a committee on oral instruction regarding morals, to old and young, in the home, the school, from the pulpit and the platform; a committee on social purity, how to preserve pure and honourable relations between men and women; and yet another committee on material surroundings as aids to virtue. These committees appear to be the Association taking that form on the several questions named. Whether, and how far, an evangelical element enters into the work we cannot tell, but there is room enough everywhere for evangelical action along the lines indicated. We have to do ours piecemeal and give our teaching in detail.

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Mr. W. H. Holmes, of the Smithsonian Institute, Washington, is of opinion that "the whole discussion of early man has been so surcharged with misconceptions of fact and errors of interpretation, that all is vitiated as a stream with impurities about its source. Until an exhaustive scientific study of the origin, form, genesis, and meaning of all the handiwork of man made use of in the discussion is completed, the discussion of man and culture is worse than useless, and speculation can but lead to embarrassment and disaster." This is sober, scientific language, for which, unfortunately, there is too much need. Take, for example, a problem now before the eyes of observers, viz., the rate at which the Niagara Falls are cutting the gorge down which they rush. One would suppose if anything could be positively settled, this could; but Desor gives the recession at one foot in a century; Sir Charles Lyell at one foot in a year; Bakewell at two or three feet in a year; and Gilbert and Woodward at five feet in a year. As these guesses have to do with determining the age of the globe—man's home—they have to do with settling the age of man. Light, more light, is what we want.

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Dr. Bavinck, of the Reformed Church of the Netherlands, has spoken in the columns of *The Presbyterian and Reformed Review*, a brave true word in defence of Calvinism; well he might, when it is remembered that the religious life of the Netherlands was drawn from the French Huguenots, who were all Calvinists. Dr. Bavinck finds the root principle of Calvinism in the sovereignty of God, "not one special attribute of God—for instance, his love of justice, his holiness or equity—but God Himself, as such in the unity of all his attributes, and the perfection of his entire being." With this faith in them, which is the faith of all who believe in God, whether they are formally known as Calvinists or not, they were too strong for the Spanish Inquisition as directed by Philip, and carried out by the relentless Alva. Nothing but a strong hold of God as King of kings could have enabled the much-tried Dutch people to endure persecution unto death, and nothing but the same hold can support Christians still. We are glad to hear a man say, amid the decrying of a faith which is not understood, that "the Dutch will either be Calvinistic or will cease to be a Christian nation."

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*The Catholic Times* contains an account of a three months' missionary tour amongst non-Catholics in the diocese of Detroit by Rev. Walter Elliott, "the Paulist Father, of New York." He is of opinion that the United States can be converted, but only on the condition that "temperance goes hand in hand with promotion of Catholic truth." *The Catholic Times* thinks that the statement holds good for these islands also, "because the men and women who are likely to become converts to Catholicism are zealous for the advancement of the people." Not, therefore, for the world that lieth in wickedness is all this effort to be put forth, but for those who are under the influence of the Gospel.

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From *The Catholic Times*, which is beginning a series of articles "on the progress, the present position, and the immediate outlook of the Catholic body in London," we learn that the Romanist churches in London open to the public are 108, an increase of four in the year. The priests have increased from 377 in 1893 to 390 in 1894. The staff attached to each mission has been increased. Including the borderland of greater London, there are ninety-three converts within the Metropolitan district. Only a few of these belong to the contemplative orders. "Almost all are engaged in active charitable or educational work. It is difficult even for a Catholic to realise the enormous extent of the field covered by these operations." Protestants, therefore, cannot afford to sleep.

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The Bishop of Oxford says in a preface to a "Handbook to the Psalms," just published:—

We do not shut our eyes to the importance of the critical questions that are raised from day to day about the Psalms, with more or less consideration of the feelings and interests of those who love them. I have no wish to see hurried or transitory theories about them embodied in books intended for practical religious use, and I have no wish to see even such ideas defiantly ignored. But I will just add that I do not believe that any critical or historical analysis, or discussion of this invaluable treasury of spiritual thought (the Psalms) can ever displace it from the position which it holds in the minds and hearts of those who have learned to find, in the truth of experience, the fulfilment of what is written in it, as in the Law of Moses and in the Prophets, concerning Him who has taught us to look in it for such evidences of Himself.

These are wise words, which, we fancy, express the way in which the great bulk of Christian men regard not only the Psalms, but the whole Bible. We heard recently of a minister who was so affected by the assertions made against the Johannine authorship of the fourth Gospel, that he could not announce a chapter in the Gospel according to John, as being by John; yet the genuineness of that book stands abundantly vindicated. We need not ignore anything that can be said on these questions, but neither need we accept a thing simply because it is new.

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THE MOTHERS OF PERÆA set an example to the mothers of all future ages. They elbowed their way through the group, they suffered patiently opposition from those who might have known better, to lay their babes at Jesus' feet.

# The Three Jewish Festivals

CONSIDERED IN CONNECTION WITH THE GREAT EVANGELICAL FACTS CORRESPONDING THERETO.

By REV. G. LIVINGSTONE FENTON.

## III.—The Feast of Tabernacles.

And now I have reached the third great Jewish festival—the Feast of Tabernacles. Chronologically, this came second—Succoth before Sinai. But the consideration of it fitly comes last, as its complete fulfilment is still future. This festival was the most joyous of all. It took place in autumn—at the end of the vintage—in all eastern and southern climes the season of rejoicing and merriment. But, unlike the frantic riots of satyrs and bacchanals which accompanied the gathering-in of grapes on the banks of Cephisus, with which Plutarch in his Symposia compares them—the rejoicings among the vineyards of Heshbon and Elcaleh were chastened by solemn religious associations.

Branches of trees were woven together in rude imitation of the Succoth—booths or huts in which the Israelites dwelt in the wilderness—and within these green bowers the whole nation passed the week in festivity.

And now, on tracing the symbolical meaning of this institution, we observe first that the very word "Tabernacle" cannot fail to remind us of HIM who, as St. John saith, "became flesh and *tabernacled* among us (and we beheld his glory—glory as of the only-begotten of the Father), full of grace and truth."

During the continuance of this feast the people were wont to carry in their hands branches of palms and other trees tied with gold and silver strings, singing by the wayside and in the synagogues—"HOSANNA!" (*Save now*, or Save, we beseech Thee!")*; and sometimes, while the priests chanted the *Great Hallel* (Psls. cxiii.—cxviii), the multitude waved their palms, and shouted as they waved them, "*Hallelujah, Hosanna!*"

Now, in these words, they were understood to pray for the *coming of the Messiah*. And this is abundantly confirmed in the Gospels. When the believing Jews "cut down branches from the trees and strawed them in the way," as they conducted Jesus Christ into Jerusalem, and when the multitude cried out, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" it is clear that, recognising Jesus as the promised Messiah, they thus expressed their boundless joy at finding in Him the accomplishment of those petitions which they had so often offered to God at the Feast of Tabernacles.

These reasons sufficed to satisfy the learned Lightfoot and Joseph Mede that the great evangelical fact, corresponding with the third great Jewish Festival, is the Incarnation or First Advent of Christ.

I venture to adduce another, which appears to me of considerable force, drawn from the season of our Lord's birth. I refer to Luke i. We know that the four-and-twenty lots or courses of the priests were duly fixed for a fortnight's service each. The eighth fortnight, reckoning from the beginning of Abib, fell to Abia, of which Zacharias was, corresponding with our June. In June, therefore, was the Baptist conceived. It follows that the conception of Christ was in December, and his birth in September following, *i.e.*, in the Feast of Tabernacles. *

"In this feast-time of eight days," says an old writer from whom I take the argument, "Christ pitched the tabernacle of his flesh among us"; and he would have us mark "the sweet harmony between the type and the thing typified, for Christ came not to break the law, but to fulfil it."*

At the Feast of Tabernacles, Moses in his dying words had made provision for the septennial reading of the Law, or the Deuteronomy at least, "before all Israel in their hearing." (*a*) Irregularly (*b*) as this injunction was observed, it must have tended to the preservation and incorruptness of that Book which was to be the Saviour's "Manual of Devotion" (*c*), in which is contained the clearest promise of "that Prophet which should come into the world" (*d*), and against which, perhaps for this very cause, the assaults of infidelity are specially directed (*e*). A clear correspondency is thus established between the ancient Feast of Tabernacles and our Lord's First Coming in the flesh.

I proceed, however, in conclusion, to give my reasons for believing that this was only a partial and inchoate fulfilment of the type. These are five in number.

1. That the adumbration was incomplete, we gather from the Lord's own words; for it was subsequently to the triumphant entry into Jerusalem that He declared, "I say unto you, ye shall not see Me henceforth till ye shall say, 'Blessed is He that cometh in the name of the Lord!'" *That* Hosanna is yet to come.

[May I ask here, Are we prepared to sing it? Does the cry go up from our hearts, "Come, Lord Jesus, come quickly!"? Are we watching the "signs of the times" which herald his near approach? Does the coming of the Lord occupy that place in our preaching which its importance and "the proportion of the faith" require? How prominent a position this "blessed hope" held in the teaching of the Lord Himself and of the Apostle Paul, my readers have not to learn.]

2. Again: What but this drew from the lips of Peter, on the holy mount, those strange words, when, half bewildered by the majesty of the transfigured Lord, he exclaimed, "Let us build here three tabernacles"—tabernacles which he had always been taught to associate with the "coming in power" of the Messiah?

3. Again: we are familiar with the proverb, "He who has never seen the rejoicing at the pouring out of the water of Siloam knows not what rejoicing is." This solemn libation of water from the stream which flowed under the temple-mountain was no part of the original ordinance, but the words which they sang from Isaiah xii. 3, "With joy shall ye draw water out of the wells of salvation," suggest a symbolic reference, to which Jesus Himself gave emphatic utterance when "on the last, that great day of the feast, He stood and cried, saying, 'If any man thirst let him come unto Me and drink!' This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

Now, at first sight, this may seem to belong rather to the Pentecostal feast. How is the image connected with that of tabernacles? Bishop Westcott explains the pouring out of the water as "a commemoration of one conspicuous detail of the life in the wilderness typified by this festival. The water fetched from the rock at Meribah (Num. xx.) supplied an image of future blessings to Ezekiel (xlvii. 1-12), as well as to St. Paul (1 Cor. x. 4). "They drank of that spiritual Rock that followed them, and that Rock was CHRIST."*

But here also the fulness of the blessing as regards God's ancient people is still future. It is reserved for the day when "God shall pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon HIM whom they have pierced. . . In that day there shall be a fountain opened for sin and for uncleanness†—for judicial guilt, and for moral corruption—"the water and the blood," alike flowing from the pierced side of Emmanuel.

4. Again: The Feast of Tabernacles synchronizes with the VINTAGE. Now, the vintage is employed, both in the Old Testament and the New, to symbolize the coming of HIM, who shall appear for the deliverance of his people, but to "destroy his enemies by the epiphany of his presence." Thus Isaiah describes Him as "red in his apparel, and his garments like one that treadeth in the wine-vat." And St. John in the Apocalypse "beheld One like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle; and He thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God."

5. Once more: Isaiah (iv. 6), speaking apparently of the conversion and restoration of God's ancient people, says: "The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night, for over all the glory shall be *spread* a canopy. And there thall be a *Tabernacle*‡ for a shadow, and for a place of refuge, and for a covert." Surely this is the "MAN," who (according to xxxii. 2) "shall be a hiding-place, a covert, and a shadow."§

We need no further testimony to assure us that the Feast of Tabernacles is to find its perfect antitype in the Messiah and his Revelation to the Jews. Then will they realise their three great Festivals completed:—

Christ their Passover sacrificed for them. The Lord of Holiness in their hearts. The Son of David their Prince.§

And now, with a word of application to ourselves, my task is ended. Read by the light of the New Testament, the three great Jewish Festivals are seen to constitute *one grand prophetic symbol of the Messiah's work.* CHRIST IS ALL AND IN ALL.

Christ in the Passover, redeeming by his Blood; Christ in Pentecost, sanctifying by his Spirit; Christ in Tabernacles, appearing for us, 1st, "To put away sin by the sacrifice of Himself"; 2ndly, "Without sin unto salvation."

It is the special privilege of the members of the Church of England to be reminded of these three great scriptural facts; it is the special duty of us, the ministers of that Church, to remind our people of the same at the three great Christian festivals of Easter, Whitsuntide, and Advent:—

I. "Christ our Passover is sacrificed for us."—1 Cor. v. 7.

II. "The Day of Pentecost is fully come."—Acts ii. 1.

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* *Na*, "a particle of exciting: as Eng. *Up!*" (See. *Heb. Lexicon*). Σωσον δή! (Sept.).

* See *Christ's Birth Mis-timed*, etc., by R. S., in "The Phœnix," vol. i., A.D. 1707. On Tisri i. (September), A.M. 1657, according to Lightfoot the world's New Year began.

(*a*) Deut. xxxi. 11. (*b*) Only, it would appear, by Joshua at the first (viii. 34); when the autograph of Moses was discovered in the days of Josiah (2 Kings xxiii. 1-3); and on the return of the Jews from captivity (Neh. viii. 1-7). (*c*) Matt. iv. 4-10. (*d*) Deut. xviii. 15-19; John vi. 14. (*e*) Colenso, "On the Pentateuch," part 3.

* Alford sees a reference, in v. 16 of this chapter, to the reading of the Law at this festival, to which I have already referred.

† Zech. xii. xiii.

‡ The word is *succah*, not *mishcan* or *ohel*, the Tabernacle of Worship.

§ Since writing this paper, I have met with a monograph on the Feast of Tabernacles, by H. S. Hancock (*Nisbet*, 1838), in which the antitype is said to be "the millennial restitution of all things to the paradisaical state in Immanuel's land." I only differ from this writer in so far as I believe with Lightfoot that the Incarnation of our Lord Jesus Christ was a prior though imperfect fulfilment of the type.

III. "The Jews' Feast of Tabernacles is at hand."—John vii. 2.

At the same time we insist upon a corresponding trio of Christian obligations:—

I. "Rejoice in Christ Jesus!"—Phil. iii.

II. "Walk in the Spirit."—Rom. viii. 1; Gal. v. 16.

III. "Occupy till I come!"—Luke xix. 13.

## A CONFERENCE IN CHINA.

Dear Sir,—The ancient city of Tsing-cheo-fu, which is said to date back earlier than the time of Abraham, and is situated about 240 English miles from Chefoo, in the Province of Shantong, about eight days' journey by mules into the interior, was lately the scene of a most interesting Conference of missionaries of various denominations and nationalities, about forty or more being present, including some wives and single ladies.

Inside its ancient walls has recently been built up a novel building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman to the English Baptist Mission of that city. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest and for general instruction in the works of God and in Western science. This, being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines.

In one of the large rooms used for classes, the Conference met daily on Monday, Tuesday, and Wednesday, November 13 to 15. On the previous Lord's Day the place was opened by a Christian service, conducted in Chinese, by Rev. C. Mateer (American Presbyterian Mission), preaching from the words "Ye shall know the truth, and the truth shall make you free." A good number of native students and others were present, but the greatest work of the Baptist Mission here lies scattered through numerous villages in the surrounding country, where are scattered between two and three thousand Chinese Christians, and where less than twenty years ago, with the exception of a very few odd ones, probably not ten, the whole of this number were in dark idolatry, but now loving and praising the Lord God and our Saviour. God has indeed been working wonders.

In addition to these are nearly four thousand native Christians connected with various branches of the American Presbyterian Mission, having the cities of We-hsien, Teng-cheo-fu, and Chefoo as their headquarters. Very different lines of work were represented by the forty-one missionaries present at the Conference—some occupied in training the young in schools and native Christian colleges; some in medical work, others in evangelistic work, but all able to show that God is willing to use almost any line or plan of work, provided his gracious Gospel be taught in faith and love, whether by schools, evangelists, or medical missionaries.

Papers were read and addresses given, with ample time for discussion, on the following subjects: "The Poverty of Shantong, its Cause and Remedy"; a very clear and important paper by Rev. A. G. Jones, Baptist Mission. He showed beyond doubt that the produce of Shantong is little more than half enough to support its people, and the exports are too insignificant to enable them to import much food. The opening of mines, which would enrich the country, is hindered by official avarice, and dishonesty of the workers taking away all the proceeds.

"The Training of Theological Students" was the topic of a valuable paper by Rev. J. S. Whiteright. "Self Support (of pastors, etc.) by the Native Churches," by Rev. A. Bruce, showed what has already been done and may be done in that line—a large number of the native pastors in the Baptist Mission being partly supported by the converts and partly by their own labours as farmers, etc., after the example of the Apostle Paul, who at times laboured with his own hands for his own support.

The late Dr. Nevius, American Presbyterian Mission, having been suddenly taken in to see the King in glory, only a few days before the Conference, his paper on "The Relation of the Native Christians towards the Government" was read by Rev. Mr. Cornwell, of the same mission. In this he showed the deep importance of great caution before appealing to civil authorities in cases of supposed persecution, there being great danger of the converts leaning too much on the foreign political Powers. In the discussion which followed, there was diversity of opinion as to how far the native Christians should yield to demands for illegal taxes, or money for public idolatry, paying them under protest, or whether they should resist the payment, even though it involved expensive lawsuits and riots, and sometimes death.

Mrs. Calvin Mateer read a paper on "Woman's Work," written by Rev. R. Mateer, and followed it by very practical and wise remarks of her own.

A paper was read by Dr. Watson, of the English Baptist Mission, on "Medical Missions." The only fault with this paper seemed to be that it was too short. It was exceedingly nice in matter and spirit. Dr. Porter, of the A.B.C.F. Missions, gave a very full paper on "Medical Missions as a Means of Grace," with some valuable instances of souls led to Christ in his work. The subject of charge for medicines in medical work was advocated by Dr. H. Randle, of the C.I.M., on the supposed ground that the Chinese would value better what they pay for. But this was strongly opposed by Dr. C. Mateer and several others, on the ground that medical missions are benevolent institutions and not a money-making business. The example of the Lord Jesus as the healer and destroyer of the works of the devil was always without charge. Dr. Watson had beautifully shown that in healing the sick the works of Satan are (in that line) being destroyed.

"Evangelisation" was the subject of a clear and thoughtful paper by Rev. H. Murray, of the A.P. Mission, who showed on what lines the preaching of the Gospel might be done, by the roadside or in street-chapel. An address was given on the same subject by C. H. Judd, with special reference to the power of the Gospel, the training in God's school of his chosen workers, the need of faith, love, and patience, especially love in the heart of the preacher, and the reward at last of those who turn many to righteousness, shining as the stars for ever.

A short time was given as a memorial service, to speak of the late Rev. I. L. Nevius, D.D. His fellow-missionary, Dr. C. Mateer, could not withhold the tears as he spoke of the loss we have sustained; and, with deep feelings of love and sorrow, members of various denominations testified to the love, diligence, and patience of our recently departed brother, during his long service of about forty years in China. God be praised for such men.

Two evening meetings were given to spiritual worship. The first one was addressed by Rev. J. Bostick, on "The Indwelling of Christ," both for our life and power of service. The other evening was taken by C. H. Judd, on "The Blood of Jesus the Means of our Sanctification" (1 John i. 7, and Rev. xvii. 14).

The Conference closed by a social meeting, in which all had good opportunity for getting more closely acquainted with each other, and talking together of the things of the Kingdom. One great fact was evident, that in the face of much difference of religious training and variety of opinion on smaller matters, the one great object was the salvation of souls, and the raising of the Chinese people to a better state, both temporarily and spiritually; and in the greater and weightier matters of life and work there was wonderful unity of heart and soul, and very manifestly did this first Shantong Conference show that these Christians love one another in very deed.

Yours in the Lord's service,

Chas. H. Judd.

*Chefoo, China, November 27.*

BIBLE STAND, CRYSTAL PALACE.—A letter, just issued by Mr. Hawke and his co-workers, states that: "The work of sowing the good seed, the pure Word of God, without human comment, goes on steadily and increasingly. The importance of this work, in a day when Satan is using his emissaries in attempts to undermine that Word, cannot be overestimated. The funds at our disposal during the last two years have again been substantially augmented through the contributions of one of our number, with his sister; and as the fixed charges show no increase, the circulation of the Scriptures of Truth has hereby been more than proportionally extended."

## EXPOSITORY NOTES.

### THE GIFT OF THE HOLY GHOST.—III.

THE TWELVE DISCIPLES AT EPHESUS.

3. "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

"Men and brethren, what shall we do?" "Repent and be baptized, every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"If any man have not the Spirit of Christ, he is none of his."

Still another question remained to be solved, not second in importance to either of the former, and the significance of which has always been but imperfectly appreciated, judging by the literature, the hymnology, the praying, and the preaching, on the subject.

The question is, Can the Holy Spirit be received apart from faith in the glorified Christ? and will He ever be withheld from those who believe and obey the Gospel, which, in its briefest form, is "Jesus and the Resurrection"?

A typical and representative case (as were those of the Samaritans and the Gentiles) afforded the Apostle Paul, in the providence of God, the opportunity for the solution of this double question. More than twenty years after Pentecost, Apollos, an Alexandrian Jew, well instructed in the Old Testament Scriptures, and eloquent in the expression of his views, which embraced a knowledge and acceptance of John the Baptist's teachings, came to Ephesus. There he taught and exhorted to confession of sin, repentance toward God, and trust in a Greater than John, One who should baptize in the Holy Ghost as John baptized in water. Apollos presumably baptized as disciples those who accepted his testimony. Aquila and Priscilla took him and expounded to him the way of God more perfectly. Then he left for Achaia.

Meanwhile Paul came to Ephesus while Apollos was at Corinth, and found twelve disciples. The mention of the fact that it was while Apollos was at Corinth that Paul came to Ephesus, seems intended to connect Apollos with the twelve disciples whom Paul found there. Nothing was more natural than that Paul, having learned from his friends Aquila and Priscilla the character of Apollos's teaching and its results, should seek out those disciples who had received his teaching, and discover for himself and make evident to them, by one test question, whether they had received the fulness of the blessing of the Gospel of Christ.

"Did ye receive the Holy Ghost when ye believed?"* or, "Having believed, did ye receive the Holy Ghost?"

They replied, "We did not so much as hear whether the Holy Ghost was [given],† or, be yet given."‡ (I venture to suggest that the word supplied should be not "given," but "outpoured," as the reference evidently is to the promise in Joel and Isaiah.) "Into what, then, were ye baptized?"

"Into John's baptism." That is to say, they had confessed and repented of their sins, and had believed John's testimony to One greater than himself, who should baptize in the Holy Ghost. Moreover, their answer in the words of John vii. 39 would seem to imply that they were aware that the outpouring of the Holy Ghost depended on Jesus being glorified. But they had not heard that this had taken place.

The Apostle then, we may be assured, preached unto them "Jesus and the Resurrection," and they were baptized into the name of the Lord Jesus. And Paul having laid his hands upon them, they spake with tongues and prophesied.

From this narrative in connection with other Scriptures I am led to the following conclusions:—

That we must interpret our experience by the Scripture; not the Scripture by our experience.

That "disciple" does not exclusively mean a follower of Jesus, for we read of "John's disciples"; nor does it necessarily mean that all Jesus' disciples were true believers, for "many of his disciples went back, and walked no more with Him."

* R.V.; Speaker's Comm. † R.V.

‡ Speaker's Comm.—"The words are precisely the same as in John vii. 39."

That as the Holy Spirit was not and could not be poured out until Jesus had been glorified, so neither can He now be received in the fulness proper to this dispensation, apart from a belief in Him as crucified and glorified. Nor can the gift of the Spirit be withheld from them who so believe.

That as it was because Jesus was glorified that the Holy Spirit was outpoured, so it is not "by our own power or holiness" that mighty works are done, but by the Name, and through faith in the Name, of Jesus Christ of Nazareth, crucified and glorified.

That the Apostle regarded the Spirit baptism wherewith the risen Christ baptizes those who believe in Him, as including power for service as well as his indwelling presence, in accordance with the Lord's pre-Pentecostal promise, "Ye shall receive power, the Holy Ghost having come upon you, and ye shall be witnesses unto Me."

That the Spirit is given expressly to qualify believers to be Christ's witnesses.

That the gifts are included in the gift of the Spirit, and imparted to each member of the body according to the function which each is appointed to fulfil.

That in apostolic days the manifestation of the Spirit to profit withal was much more evident than in these days.

That the present need of Christian believers is not to receive the Holy Ghost, but to drink into that one Spirit in whom we have been baptized into the one body of which Christ is the Head; to seek wherein we individually and unitedly disobey and grieve Him; to humble ourselves; and to seek forgiveness and restoration of the power consequently withheld. R. C. M.

[Another view of the above incident is given in letters by Revs. Hubert Brooke and James Gall (p. 24). Our readers must judge.—ED.]

## ISLINGTON CLERICAL MEETING.

THE Islington Clerical Meeting, held a few days ago, was very largely attended. Rev. W. H. BARLOW presided, and the papers read and addresses delivered were soundly Protestant and Evangelical in tone and substance. The subject was, "The Administration of the Word and the Sacraments." In the course of his opening remarks Mr. Barlow asked, How shall we play our part like men in the great conflict between good and evil? How shall we best maintain and distribute the wholesome truths of the Gospel, which have been the stay and joy of our souls? He replied: I can conceive no truer method than that which has prevailed in the best ages of the Church, viz., that all the true servants of our common Lord should aim at and cultivate the highest possible standard of personal holiness; that they should take their stand upon the Scriptures of truth, determined by God's grace that nothing shall remove them from their steadfastness and perseverance in this belief; that they should lay themselves out with far more prayerfulness and zeal and self-denial and perseverance than they have manifested before to win others to Christ.

Rev. TALBOT GREAVES introduced the first branch of the subject. His portrait of

THE MINISTER OF THE WORD

was very clearly defined. Not a sacrificing priest as in the Roman community, nor an apostle of doubt, as a proud intellectualism affects—the minister of the Word is God's creation and God's gift. Paul insists on this, speaking ever of God as "making him a minister," and putting him "into the ministry." Unless his own ears have been opened to hear the Spirit's call, no training, no learning, no ordination, can make him an able minister of the New Testament.

The second paper on this subject was read by Rev. T. GRAHAM, of Liverpool, who advanced timely thoughts regarding the minister and his duty. By yielding to modern tendency, and keeping back positive doctrine, God's own prescription for happiness and holiness of heart within and of life without, will be withheld. Preach we morality, preach social duties with utmost earnestness, but leave out or minimise the doctrines of the Gospel, and the ministry must utterly fail to reach the heart and reform the lives of men.

"The Word ministered" was dealt with by Rev. Dr. WACE. After referring to present-day treatment of Holy Scripture, he said: No criticism has yet overthrown the statement that God at many times and in many manners spake in times past unto the fathers by the Prophets. Nothing has been established to invalidate the reality and the truth of the promises that God made unto Abraham, and the oath which he sware unto Isaac, that He appointed the same unto Jacob for a law, and to Israel for an everlasting testimony, that He spake by the mouth of his holy prophets which have been since the world began, that He would raise up a horn of salvation for us in the house of his servant David.

The temptation is great to the ministers of the Word in these days, as well as to others—to forget, if not to disbelieve, that we are in possession of words of God which endure for ever, and which throw the light of his eternal truth and will upon the daily problems which perplex us. It is a too just observation which has been often made, that there is abundant

SPECULATION ABOUT THE BIBLE;

but that it is doubtful—I do not know that it is doubtful—whether the minds and hearts of men are as familiar with it, and as much imbued with its thoughts, as in previous generations; and there is good reason for thinking that to a lack of this familiar acquaintance with it, and with its deep spiritual truths, to a loss of a habit of incessant perusal of it, is due much of the scepticism now developed. The Scriptures are their own best witness; and if a man can but be induced to read them diligently, even if it be simply in the English version—if he will but submit his mind and heart candidly to their influence—their permanent and penetrating truth will rarely fail to impress him with a conviction of their authority, a conviction too deep to be shaken by any mere probable speculations of criticism.

Prebendary WEBB-PEPLOE followed with a stirring address. Maintaining that the glory of the minister should be to preach the pure Word of God, he asked what danger there is in our day for any man to minister otherwise. Alas! he said, for the answer that has to be given from too many notice-boards, church doors, and publications. When we take note of the sermons about to be preached, what read we? That the latest poem of Tennyson shall be the subject of the next day's address, or the latest discovery in the scientific field, or the most recent geographical question concerning Central Africa: until at last we are compelled to wonder what men think people come to church for, with aching hearts and heavy woes, longing for comfort, and for peace, and for life, and to be brought into relation with Him who alone can bless them. It is a marvel in the present day that even Evangelical clergymen should have thought how, by displaying before the people

SOMETHING TRICKY, SOMETHING THEATRICAL,

they can best win the attention of the unconverted and the godless, and that there is no power in the old Gospel. In my humble judgment, these things ought not so to be, and I verily believe that it is our highest honour and privilege still to keep to the pure Word of God, and to the announcement that we preach God's Word in the belief that it is still a power, and will prevail with the sons of men.

Speaking particularly to his younger brethren, Mr. Webb-Peploe said: You may be very certain of this, that the man who preaches the Word of God biblically, expositorily, and even dogmatically when dealing with a truth, and brings the Word of God to prove himself point by point, will be the man who will carry weight in the present day, and the man whose ministry shall be so blessed that at the end he shall have multitudes to welcome him into the courts of glory above. We may boldly affirm that there is no man who really wins souls to God whose preaching is not constantly the exhibition of the very Word of God. This being so, we ask not only whether we should be quoters of Scripture, but whether in our public ministry we are not to take heed "to deliver to men the whole counsel of God." In conclusion, he urged faithfulness in regard to the entire body of truth, not preaching justification alone, but sanctification also, and showing forth the office of the Holy Ghost, who transforms the believer into likeness with the Lord.

Revs. E. H. KNOX and A. E. BARNES-LAWRENCE followed on "The Sacrament of Baptism"; and Rev. N. DIMOCK dealt with the Lord's Supper. Ecclesiastical distinctions were discussed historically and doctrinally, and the Protestant position defended against Romish error and superstition.

The last paper was by Rev. H. E. FOX, who, after examining the use of the expressions "sacrifice" and "extension of the incarnation" in High Church literature, and deploring the significance of their prevalence, said: The more we can build up our flocks on their most holy faith, giving chapter and verse for every truth taught, the less likelihood will there be of error infecting their minds. The scientist protects his solutions with antiseptic media; so the wise pastor will show his people how the Word of God sterilises the germs of error which are passed through it. A Bible-taught and Bible-loving people will never breed much priestcraft or infidelity; they will never play with "trinkets" or treason, and will count "the faith once delivered to the saints" far too precious an heritage ever to tamper with it.

For the full text of the papers, we refer our readers to last week's *Record*.

# The Evangelist.

## "WITHOUT PRICE."

BY THE LATE DR. T. GUTHRIE.

THE poor say there is little chance or hope for them in this hard world. Well, are you poor? I had almost said, So much the better. "To the poor the Gospel is preached." You can get on well enough to heaven without gold. The wealth on which the kingdoms of this world set so high a value, and which, for all their talk of blood and breeding, has bought the coarse plebeian a marriage into proud patrician families, is here rather a hindrance than a help. Has not the Lord of the kingdom said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven?"

In the freest and best-governed States, birth, and wealth, and rank, and blood give to their envied possessors great—often too great—advantages. It is the high-born chiefly that approach the person of the Sovereign, enjoy the honours of the palace, and fill the chief offices of the State. Royal favours seldom descend so low as humble life. The grace of our King, however, is like those blessed dews that, while the mountain tops remain dry, lie thick in the valleys, and, leaving the proud and stately trees to stand without a gem, hang the lowly bush with diamonds, and sow the sward broadcast with orient pearl. This is the kingdom for the mean, and the meek, and the poor, and the humble. Its King has said, "Not many mighty, not many noble, are called," "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There is no degradation in honest poverty. But are you degraded, debased, an outcast from decent, good society—characterless? Nor does that exclude you from the mercy and grace of God. "Go ye," He said, "into all the world, and preach the Gospel to every creature." Go to the gallows; and preach it to the man with a rope on his neck, and his feet on the drop. Go to the jail; and preach it to the scum of the city. Go to her dens of iniquity; and preach it as freely and fully as in her highest and holiest congregation. Saving, gentle, pitying mercy turns no more aside from the foulest wretch than the wind that kisses her faded cheek, or the sunbeam that visits as brightly a murderer's cell as a minister's study. Nay—though the holiest of all kingdoms—while we see a Pharisee stand astonished to be shut out, mark how, when she approaches, who, weeping, trembling all over, hardly dares lift her hand and knock, the door flies wide open, and the poor harlot enters, to be washed and robed and forgiven, and kindly welcomed in!

Have you done nothing to merit this kingdom? Who has? Did Manasseh? Did Simon Peter? Did Saul of Tarsus? Was it his hands, reeking with the blood of Stephen, that earned for him the saving grace, and the honours of the chief apostleship? Was it for one look of pity, one word of kind sympathy from their lips that, as his murderers nailed him to the tree, our dying Lord raised his eyes to heaven and prayed, "Father, forgive them, for they know not what they do?" No. They say — and why may not we?—"Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

## THE OUTLOOK IN IRELAND.

The New Year is a time when people are accustomed to take their bearings and see what progress they are making. We are thankful to say that, although the opposition has increased both in extent and intensity, the field for successful work here becomes daily more enlarged. No doubt the work must be done in the proper way and with the right disposition. Would to God that more workers of the right kind were available. For ourselves, although sometimes almost driven to death, we cannot catch up with a tenth part of the work God has set ready to our hands. Every post brings us cheering testimony. An experienced and most successful Christian worker in the South of Ireland says :—

"As one engaged in the evangelisation of my countrymen, I write these words of encouragement. It may interest yourself and the many readers of your paper to know that in the county where I at present labour I have sold a good many copies of '*Hear the Other Side*' to respectable Roman Catholics, some of them tenant-farmers in apparently comfortable circumstances, and some teachers of the rising generation under the National Board. I have sold the book under satisfactory conditions, for in selling the work I usually give a description of yourself and of it to Roman Catholics, and even sometimes when I do not sell it at all I quote from it some of your telling statements."

Another letter is from an ex-Roman Catholic girl, converted last summer. Like every genuine convert, she is labouring now, with all the strength God gives her, to point others to the Lamb of God. May hundreds like her be raised up in every corner of the land :—

"I am thankful to tell you the Lord has blessed me abundantly, and has kept me wonderfully from all my enemies. I very often meet with people that I do not know at all to tell me what they think of the disgraceful deed I have done; and there are one or two Roman Catholics here in ——— who made it up between them to come to speak to me, and when that time came they asked me many questions, but, thanks to the Almighty, He was present, and He gave me proper answers for their questions, so all they could say was to curse when they found they could not answer me. One of them said there was no Bible but the Douay, and it, she said, was full of blasphemy. That will give you an idea of the darkness the priests are keeping them in. I feel very much for them. I pray for all Roman Catholics, including bishops, priests, and also the head, as they say, the Pope. Any time I get the chance I speak to them, but they always run away when they cannot answer what I say to them. . . . I feel I shall never be done thanking God for being so merciful to me in leading me out of a life of darkness to a life of light; and, although all my friends have forsaken me, I have the best Friend of all, and He is the Lord Jesus."

The writer of another letter is yet a Roman Catholic. As the reader will see his eyes are more than half opened. May He who opened the eyes of the blind perform a perfect cure :—

"I have no taste for religious controversy as such, nor do I take much interest in those articles in your magazine which are devoted to the discussion of doctrinal questions. But in your efforts to expose the abuses, the disgraceful and un-Christian abuses which are rampant in the Roman Catholic Church in Ireland, you have my fullest sympathy, and from the bottom of my heart I wish you God-speed. So far as I know you are the only journalist in Ireland who has the honesty and courage to direct the attention of the public to the unscrupulous means by which the Roman Catholic clergy take advantage of the ignorance, slavishness, and superstition of their flocks in order to add to their income, and thereby enrich and aggrandise their relations."

We are not accustomed to make much noise over the little God has enabled us to do. Quiet work is certain to be the most successful as well as the most pleasing to the Master. A good many letters find entrance to our editorial sanctum which it would be criminal of us to submit to public inspection. We have printed some, all the originals of which we preserve, that lovers of the Lord Jesus everywhere our voice can reach, may take courage and redouble their prayers and exertions for Ireland. Oh, if even all the Christians in this land would live and exhibit the Christ-life and love each other as little children, what a changed Ireland we should soon have. We have seen from one letter how bravely a young tender girl can battle for her Saviour. Shame upon us. If we Irish Christians had really loved Jesus Christ there would long since have been more results visible. Many waters cannot quench love neither can the floods drown it. If a man would give all the substance of his house for love it would utterly be contemned.—*The Catholic.*

## THE NOON PRAYER MEETING.

At the Aldersgate-street noonday meetings there are often seasons of holy uplifting, when God seems very near, and clear answers to prayer strengthen the faith of his suppliant children. Last Friday was a specially rousing time. On the notice-board at the door were the names of Amanda Smith and Richard Weaver. The attendance was more numerous than customary, and all the exercises of the hour were pitched in a high key. Always genial and happy in tone, the president for the day, Mr. M. H. Hodder, seemed to have unusual freedom, and felt quite at home in guiding the course of what was very like an old-fashioned Primitive Methodist love-feast. The responses, welling out from warmed-up hearts, were plentiful as sunbeams on a July day.

MRS. AMANDA SMITH

had the first turn at speaking after the requests had been read out by Mr. Burn and earnestly presented in fervid prayer. Our good coloured sister is quite her old self, simple and transparent as an unspoilt child; full of faith and of the Holy Ghost. Just as a kind of introduction to her informal fifteen minutes' talk, she sang the well-known song of Zion :

In some way or other
The Lord will provide.

It was rendered with all those curious vocal genuflexions with which the Jubilee Singers familiarised us, and which in some mysterious sort of way touch the hidden spring of the emotions, so that now and then a lump rises automatically in the throat, and the listener tries furtively to stay the impending tear.

Mrs. Smith said the song had come forcibly to her mind as she sat and heard the requests for prayer being read out, some expressing financial trouble and others telling of the difficulties and trials of a spiritual kind. She could deeply sympathise with all, as she had often been in such sore straits herself, and had proved the truth of the promise that in his own way and time the Lord would provide. These trials, she said, were tests of faith. Forthwith she proceeded to tell a little bit of personal experience that interested the hearers immensely.

"I remember, a number of years ago, I was wonderfully tested in my faith with regard to paying my rent. I had been working very hard at the wash-tub and did all I could to meet my obligations, looking, of course, to the Lord to help me. This time I found it very hard to make up the amount for the month, which was six dollars—25s. of your money. I had spoken to the landlord and asked him to take off the odd dollar. I could manage five dollars, but the other was an extra strain. Neither the agent nor the landlord would agree. It was only a little bit of an attic away on the top floor in a back street, but the landlord told me he could easily get eight dollars for it, and he could not possibly reduce it. Well, I said to myself I would never ask him again, but I made it a matter of prayer. I just asked the Lord to trouble that man's conscience and heart, and make him take that one dollar off. I told the Lord how difficult it was to get the money, and that when I had paid my rent I had not got a single penny left. I had to be a great economist, and the most I could get to eat was a little mush and syrup.

"Sometimes when I had done the washing, I would take the clothes home to the lady's house, with the little account coming, perhaps, to about four shillings. The lady would say to me, 'Amanda, can you change me a twenty-dollar bill?' The idea of a poor washerwoman changing a twenty-dollar bill! 'Oh, well,' the lady would say, 'never mind; I will pay you the next time you come.' Sometimes I used to be washing all day and nearly all night, and I could not get the money. Do you know, I think it is a great shame to act in that way. You cannot 'splain to them, and tell them that you are so very poor, and all that. But the Lord knew all about it, and I told Him that I could use that dollar for Him, and I prayed that he would not let the landlord sleep or eat, and to trouble him all day, so that he would take it off.

"The next time the rent was due I had struggled and got the money together. I left it with a woman in the house and went away to work. When the landlord came for the money he took it, but he said to the woman, 'Well, she is pretty honest about the rent, tell her that she need not pay the extra dollar the next month.'" Clapping her hands triumphantly, and with a beaming smile on her coal-black face, Mrs. Smith exclaimed, "I could have told him how it happened; I recognised that God had done it."

Then our sister passed on to expound in her characteristic, experimental way the promise, "My God shall supply all your need out of his riches in glory by Christ Jesus." She told of deliverances from peril on her journeys half round the world; how her health broke down in Africa, and she came home to die but did not die; and how God's grace had been sufficient for her day by day. She was not always in the sunshine, but, glory be to God, when the clouds came she did not backslide. There were two settled facts in her Gospel, that she was the Lord's and the Lord was hers; so whether it was light or dark she fell back on that. Then she closed her little address by singing another song, the refrain of which was "Our God is able to deliver thee."

MR. RICHARD WEAVER

had been speaking on several occasions at the noon meeting last week, but at the request of the chairman he added a few words. Remembering that it was "temperance day," he told of the power of God to rescue the drunkard from the tyranny of his cups. He rather threw cold water on the medicinal "drink cures" that are in vogue at present, and cited the case of a man in Cambridge of whom he had been told, who had undergone this "cure," but was now as debased as ever. The cure that comes through trusting in the blood of Christ never fails. As striking examples of this Mr. Weaver told of the conversion of Bendigo at Northampton, and of his own father, who was delivered from the bondage of the drink at the age of seventy-two, and lived a conquering Christian life till he went home to heaven at eighty-nine.

Mr. Wm. Nobbs gave a brief word of corroboration as to Bendigo, and then offered very fervent prayer for the two servants of God who had spoken to us. When the chairman had added his petition and given the benediction, the hour was more than gone.

## IN MEMORIAM.

On the death of Bishop Hill and his wife at Lagos, January 7, 1894, a few weeks after entering his diocese of Western Equatorial Africa.

Wrecked hopes and darkened place,
And the Lord above it all,
Making the rent, that through the rift
Yet choicer gifts might fall.

He gave them to his Church,
We praised Him for the boon;
Nor dreamed the lamps his hand had placed
He would remove so soon.

We hoped their light would shine
Further and further round,
Piercing dark corners of the earth,
Where woe and crime abound.

God needed signal lights
Of Afric's deep distress;
That hundreds more, impelled by Him,
Might to the rescue press.

He lifted them on high,
For evermore to be
His message flashing o'er the waves;
"The Lord hath need of thee."

K.

**PARIS.**—Christian friends who have been in the habit, when visiting Paris, of attending the Congregational Church, 23, Rue Royale, will be glad to learn that the service, which it was feared must be discontinued for want of funds, will still be carried on by Rev. S. H. Anderson. The spiritual work, though unobtrusive, is interesting. A meeting for Bible reading and prayer is held every Thursday evening at the pastor's house, 37, Avenue de la Grande Armée, to which Christian friends passing through Paris are cordially welcomed S. O.

## GLASGOW UNITED EVANGELISTIC ASSOCIATION.

THE annual meeting of the Glasgow United Evangelistic Association was held last Thursday evening in St. Andrew's Hall. Lord OVERTOUN, who presided, said they had gathered at the close of twenty years' work of the Association, and they wished to give God thanks for the past, and to get fresh courage for the future. While they looked back upon the past year, they could not but remember they had lost one of their oldest and best workers, Alexander Wallace. He was identified with the Association from the beginning. He could not be with them for a time before his death, and they missed him because of the courage and brightness he always brought. He went much about the country evangelising and witnessing for Christ, and never spoke without pleading for the Free Breakfast Fund. He was always sending money he had gathered over bonnie Scotland. They hoped someone would be raised in his place to interest not only the people of Glasgow, but the people over the land, in the work of the Association. The directors had, in consequence of the very quiet way in which the work had been carried on, to regret that many of their best friends were not sufficiently aware of the great mass of work which was being done throughout the year. Though the reports were condensed, it was beyond human power to tell in a few sentences of the work done in the fifteen branches of the association all over the city. That work included the new departure to the Jews, associated with the name of Dr. Andrew Bonar. There was also the movement of getting the children over Scotland to read steadily and regularly the Word of God. Every department had been blessed; but one of the things that had tried the faith of the directors was the lack of funds, as many friends had been called hence during the year. The Fresh Air Children's Fund, which was also a new departure, had received last year £7000. This was apt to take contributions from other portions of the work. Six weeks ago there was a deficit of £2000, the expenditure being about £16,000, and the income £14,000; but through the liberality of friends in Glasgow and neighbourhood that deficit had been reduced to between £200 and £300.

Under the auspices of the Association there had been held several conferences with regard to non-churchgoing. The Association having worked loyally with all Evangelical Churches, it was hoped that the suggestions thrown out would be productive of some good. The association had undertaken another great work. For many years it had cast its loving hands not only upon Glasgow, but also upon regions beyond. Dr. Somerville went north, south, east, and west, to tell of the glorious Gospel and what God had been doing. Since then they had had a visit from Messrs. Moody and Sankey. Missions had been conducted all over Scotland by them and Dr. Pentecost. Latterly missions had been conducted by Mr. M'Neill and Mr. Burke. They welcomed Mr. M'Neill that night after five months' labour with Mr. Moody in America. After a little rest, he was going in their name, with Mr. Burke, first to the Cape, where they would be some weeks; then to Australia and New Zealand for some months. If these colonies did not lay violent hands upon him, he would also preach the Gospel in India.

Mr. J. R. MILLER reported that the noon prayer meeting had in point neither of attendance nor interest been on the down grade. Many business men had found it was indeed a rest at noon. The Bonar Memorial Mission to the Jews in Glasgow had made a good beginning, a hall having been engaged at 4, Carlton-place. Mr. GRAHAM, in his financial report, said that the contributions were the largest for many years. Mr. STEEL said that the work in Tent Hall had been carried on with earnestness and manifest tokens of blessing. There was an increase of 17,000 at the free breakfast, due to the great depression of trade. Mr. W. A. CAMPBELL reported favourably of the fellowship meeting, and Mr. ARTHUR of the work in the Bethany Hall. Mr. MACKEITH reported that the number of children who last year enjoyed the fresh-air fortnight was 6820, being 30,218 in the nine years. Mr. HUNTER CRAIG said that there were 700 workers in the Mizpah Band.

Rev. JOHN M'NEILL said that since he was in that hall he had been working in Ireland and in America, but more in the latter. But he must first say a word of Ireland, for in this, as in everything else, Ireland blocked the way. All sorts of people heard the Gospel. The Roman Catholics swarmed into the meetings and drank in the Gospel. He kept off controversy. Once he was put into an undenominational hall holding 700, but when he arrived at the town he learned that the whole adult Protestant population was only 200. So he entered a shop and whispered that he sympathised with Home Rule; though he did not talk politics the hall was filled to the door. Then he addressed a most wonderful meeting in Belfast, which was the head centre of Protestantism and other things of a pronounced type. He kept his thumb diligently upon the things he had been just telling them. There was a large building erected for a Unionist meeting, seated for ten thousand delegates, and the committee handed it over to Mr. Moody, never dreaming it would be filled. It was got for politics and worldly work, but God used the building for

A DEEPER AND DEARER BUSINESS.

But he would hasten on to speak of his visit of six months to Chicago. The work there was a glorious one. It nearly killed Mr. Moody, Mr. Robertson, and himself, but evangelists take a lot of killing, and they had lived to tell the tale. He often preached six and seven days a week, to audiences of 15,000 to 20,000 persons weekly, and this, too, though Chicago was a wicked and careless city. The audiences came from all ends of the earth. Month after month Mr. Moody and his band of thirty preachers cast bread upon the waters, and they would no doubt find it after many days. Their meetings were the real Parliament of Religion.

What a Trojan Mr. Moody was for work, and how he made other people work! The campaign was splendid, and he was a splendid general to serve under. Yet all the ministers reported they never had their services so well attended. For Mr. Moody's meetings they had eight theatres, six music halls, the loan of churches, and some half a dozen tents as well as open-air meetings. The meetings were all in the height of the heat of a Chicago summer. It was so hot, in fact, that the theatres were closed. Speaking of the great Exhition, he remarked that 750,000 persons paid admission to the World's Fair on "Chicago Day," and in the enormous crowd he never saw a man staggering with drink. He must admit that the drunkest crowd that ever he saw anywhere was in his native land. Oh, the shame and disgrace of the scenes when the trains were starting at the close of a holiday in Scotland—people staggering in all directions, and swearing at the pitch of their voices. But the drink curse was visible everywhere and at all seasons. The drunkenness of Scotland was in truth our standing disgrace, and we could not lift up our heads. Mr. M'Neill mentioned that in his tour through Scotland he preached in the pulpits of all denominations. He had only two refusals, one from the minister of a constitutional orthodox church in the north, and the other from a Broad Church minister in the south. There extremes met. Mr. M'Neill concluded by saying if you wanted to do good, preach the old Gospel. In that way you reconciled man to God, and if you brought man back to God you would bring him back to his brother man.—*Daily Mail.*

## THE NEEDS OF NATAL.

A CORRESPONDENT in Durban writes desiring us to urge some evangelists or business men who can spare the times and means, to spend a few months there to stir up the hearts of God's people to full surrender for service, and to join in casting the net as the Master may direct. "There are plenty of churches, and not a few godly ministers, but little aggressive work among Europeans, except the Salvation Army. An open-air service is also held on the Lord's Day evening, at which the workers in the South-east African Mission assist. In Maritzburg more effective work is done." The climate (adds the writer), from April to October especially, is delightful, and to workers in England who are run down with their winter's work, a trip to the country would have a wonderfully recuperative effect. There are not a few earnest men in Durban who would heartily co-operate in any mission that might be organised, and there are many more who would come forward, when the power of the Spirit would be seen.

HEAVEN LEAVES A TOUCH of the angels in all little children to reward those about Him for their inevitable cares.—*Mrs. Craik.*

## DISCIPLESHIP AT LOWESTOFT.

I AM sending you these lines from one of our fishing towns on the east coast of England, where for a few days God has directed my steps for the purpose of missioning. I have visited most of our large towns, and have been brought more or less into contact with many forms of Christian activity, and with varied phases of Christian life; but I must say that, so far as my own observation has gone in the whole of my travels, I have never met with a body of men and women who have more correctly reproduced the ideal of the early Christian Church than these simple fisherfolk living in the quiet little town of Lowestoft. The heartiness with which they grip the hand, the kindly word of welcome offered, the appreciative manner in which the truth of God is received, together with their joyous bearing and deep sympathy shown to each other in the hour of sickness, need, misfortune, or bereavement, are simply delightful to witness.

The workers in the Mission number between forty and fifty. Some are members of the Established Church, others belong to the Baptists, Wesleyans, and Methodists, and many have attended for years the Seamen's Bethel in the town, which has been both their spiritual birthplace and home.

The meetings at the Hall are held every Sunday afternoon and evening, and on Sabbath mornings a men's school (on the lines adopted by the Friends) gathers for an hour for reading, writing, and the study of the Word of God. A mothers' meeting is also arranged for weekly, together with a Gospel service and a Good Templars' lodge, which has been but recently formed. Some of the congregation come considerable distances, one elderly man walking four miles twice daily in order to be present at the afternoon and evening meetings, and the dear fellow has been doing this while yet unconverted, having only been brought to Christ during our present mission.

It has always been to me a matter of wonder that the Saviour, who was *not* Himself a fisherman, should have deliberately chosen the majority of the twelve men who were to follow Him from their ranks; I think, however, that I can now understand it! No body of men could be more earnest and enthusiastic, meek, self-sacrificing, and devoted in their allegiance to the Lord Jesus than those brave but simple folk who supply us with the produce of the deep. There seems to be something about them in the nature of a charm, which has an irresistible influence and power over you whenever in their company.

On Sunday afternoon I was invited to take tea with one of the members of the Mission and his family, and I shall never forget the effect produced on me by the sweet singing of the grace after the meal was over. It was a verse the words of which are gone, but whose music will linger in my soul for years to come. In the prayer-meeting that follows each service the petitions are sincere, fervent, and come from the very depths of the heart. No attempt is made at embellishment, and it does one good to listen to the burning thoughts and feelings expressed often in the nautical language of these dear people. As one listens to, watches, and moves amongst them, one cannot but long that the days may not be far distant when our more cultured and well-to-do churches will catch the spirit of these devoted men and bring to life again the zeal, devotion, and brotherly love of the early saints.

Then will the Christian profession and name become once more a veritable power in our midst.

ROWLAND STURT.

AFTER-CARE ASSOCIATION.—Sir B. W. Richardson, in presiding over the meeting of this Association, held at the residence of the Earl of Meath on Monday (15th), said: "There is, I believe, no association engaged in philanthropic work that is doing more useful work than the 'After-Care.' At the same time there are few so little known amongst the wealthy members of the community. The after-care refers to those who, having been in asylums for the benefit of their mental health, and having recovered, are anxious, on their restoration to society, to obtain some occupation which they may carry on as if they had never been so unfortunate as to have suffered under mental derangement. The Association has opened a small home in Surrey for nine inmates; it has supported a boarding-out system, and, in the past year, over eighty persons have sought its aid." Amongst the other speakers were Dr. J. Kennedy Hill, Dr. Parke Young, Dr. H. Rayner, Dr. Hack Tuke, Rev. W. St. Hill Bourne, and others.

# NOTES ON DAILY READINGS.

SUNDAY, JANUARY 28.—PROV. XXI.

1.—Without interfering with man's free will, God can overrule his thoughts, as the irrigator turns the waters of the Nile in the direction of the trenches that he has dug (Neh. i. 11; ii. 4, 5). 2.—Every man justifies his actions to himself, but God considers the hidden springs of motive. 3.—Ceremonialism does not count with God. It is easier than practical godliness, but of small consequence. 4.—The look reveals the heart, and the two together make up the lamp (R.V.) of the wicked, *i.e.*, the light he casts forth upon the world, like the wreckers' lights on the seething waters, alluring unwary crews to their doom. 5, 6.—Steady industry prospers, where impulsive haste loseth as quickly as it gets. The wealth of the ungodly resembles the vapour, or will-o'-the-wisp.

7, 8.—Vehemence will not avail for the lack of character, whilst his work is strong and right whose heart is pure. 9.—Not places, but people, make life pleasant or irksome (v. 19). 10-13.—The way in which we treat other men is the measure of the treatment we ourselves shall receive. Even in this life the judgment of the great white throne begins to manifest itself. It is good that simple and righteous men should wisely consider the dealings of God.

14, 15.—Appease wrath and do justice, so life will yield its sweets to you. 16.—To refuse the light of God is to choose the death of the soul. A foolish man chooses his own way, his own company, and his own eternal abode. 17.—We have no right to make that into an end of life, which God meant for its refreshment. 18.—So Jehovah gave Egypt for a ransom for his people (Isa. xliii. 3). 20, 21.—In the poorest house, where there is the love of God, you will find treasures and joy. What a man seeks after he finds. 22.—Greater exploits are done by character than physical force.

23.—The tongue is the rudder of the life. Keep it, and you will miss whirlpools and rocks. 24-28.—The scorner, the slothful, the covetous, the wicked, and a false witness, are classed together as abominable to God here, and as certain to incur loss and penalty hereafter. 29.—We must set our face as a flint towards righteousness (Isa l. 7; Ezek. iii. 8, 9). But woe to the man who does so against God (Job ix. 4). 30, 31.—You cannot prevail against God, but if He is with you, you can succeed against overwhelming odds.

MONDAY, JANUARY 29.—PROV. XXII.

1.—Augustine advises every man to be careful, first of his conscience, and next of his credit. We should be careful of our good name, for it involves Christ's. 2.—Outward distinctions vanish in the presence of our Maker and Judge. The real facts of life are much the same to us all. 3.—See xxvii. 12. The Gospel tells of coming evil, and provides a sure hiding-place. Isa. xxxii. 2. 4.—Stoop low before God, humility is the door into his palace. 5.—Be thankful for the thorns that hedge up your way.

6.—Dedicate your children to God. Believe that He accepts the trust, and do your best to build up a noble character on the trellis-work of regular religious habits. 7.—How different God to man! He takes no advantage of our need, though we are poor, and must needs be ever borrowing without hope of paying. 8.—Every sin is a seed of coming sorrow. 9.—Give away your barley loaves, if you would have twelve baskets full of meat. 10.—Better sacrifice one man than that the whole brotherhood should be ruined. 11,12.—Unite purity of heart with courtesy and grace. It is the secret of securing the friendship of the great and good. Live thus, and the King of kings will be your friend.

13.—Sloth excuses itself by imagining danger. Most of the objections men raise against coming to Christ are generated in their unwillingness. 14.—The love of the unholy and the abhorrence of God go together. Hatred of impurity and the love of God are no less indissolubly one. 15.—It is very important when you are corrected that you should forsake foolishness. Ask the reason of God's chastisement, and deal with it, though it be bound in your heart.

16.—To grind down the poor and to make loans to the spendthrift, court poverty. 17.—At this point many suppose that another part of this book begins, the proverbs in it are somewhat longer. It perhaps contains proverbs which Solomon collected from the wisdom of surrounding peoples.

17-21.—There is one connected exhortation. (1) *It describes the Gospel message.* "Wise" (17), "excellent counsel and knowledge" (20), the certainty of truth (21), addressed personally to each individual (19). (2) *It describes our duty.* "Attend," "know," "retain," "trust." (3) *The blessings of obedience.* "Pleasant," "fearless," "gracious." 22, 23.—As you treat others God will treat you. 24-28.—Three cautions against wrong friendships, rash suretyship, and the removal of the ancient landmark. Deut. xix. 14. 29.—Diligence in business is the road to honour and success.

TUESDAY, JANUARY 30.—PROV. XXIII.

1-3.—The laws of heaven should regulate our conduct on earth. As the ruler's guest, you are God's witness. Let not self-indulgence destroy the effectiveness of your testimony. "If any dish tempts my palate, I fear the serpent in the apple, and would please myself in a wilful self-denial."—*Bishop Hall.* 4-5.—We need the far-sightedness that can behold the true riches and the eternal kingdom, in comparison with which the most substantial gains of men are not. 6-8.—There is danger in the dainty meats of those whose hearts are evil toward us. Better a crust with the love of the host, than luxury without it. 9.—Cast not thy pearls before swine, 10, 11.—See xxii. 28. God is the kinsman and patron of the oppressed.

12-14.—Accept God's corrections, so shalt thou be able to correct. The disciple is awakened to teach. 15-18.—He who lives all day long in the fear of God will be in no danger of envying or imitating sinners. There is a future, and those who live for God shall be rewarded at their latter end. 19-21.—Youth is apt to become the creature of sense. Avoid bad company, and you will be kept in the way of prosperity and peace. 23.—When once you have bought the pearl of great price, hold it fast; the whole world would not be sufficient in exchange.

24-25.—How much more will the loving and obedient life give joy to God. 26-28.—When the heart is full of the love of God no unholy love can fascinate. It will naturally draw to itself pure women and innocent children. 29-35.—The physical ills attaching to drunkenness, the woe and sorrow, the contentions and anxiety, the vitiated blood and bloodshot eyes, are but symbols of the evils which are rotting the heart.

WEDNESDAY, JANUARY 31.—PROV. XXIV.

1, 2. See also 19, 20.—We envy the wicked without just cause; their character and their end should warn us. 3, 4.—Holy living and gentle deeds make a fairer home than great wealth. 5, 6.—"Knowledge is power." Ask God to teach thee to war, and to counsel thee in thy ways.

7.—The wisdom which is founded upon goodness gives us confidence amid the concourse of men. 8.—Men earn their own epitaphs. 9.—The purpose of evil is sinful in God's sight. 10.—He giveth strength to the faint, which no day, however adverse, can exhaust. 11, 12.—It is not enough to abstain from doing evil, it is wrong if we permit the chance of remedying evil to pass unimproved. The blood of the innocent whom we might have rescued will be required at our hands.

13, 14.—We should avail ourselves of every opportunity of sweetness and self-improvement that God puts in our way; accepting them as the gift of his hand. The knowledge of God should be as sweet to us as honey to our palate. 15, 16.—The righteous, as well as the wicked, may fall, but the former shall rise again (Micah vii. 8). 17, 18.—Let us be careful how we permit ourselves to view with complacency the sins and failures of others, else we may incur their penalty. 19, 20.—Ps. xxxvii. 1. The repeated exhortation of the Bible is, "Fret not." The prosperity of the wicked need excite no envy, it is so short-lived.

21, 22.—Let us seek to improve the condition of society by lawful and constitutional means. 23.—An appendix is here added to this collection of the sayings of the wise. 24, 25.—Let us beware of the flattery that addresses wicked men as though they were righteous. Let us dare to rebuke the ungodly, though we sting as salt. 26.—Straightforward answers are as welcome as kisses to the lips. 27.—Let your life be well-ordered; do first things first. 28, 29.—The opposite of this is the golden rule. 30-34.—Let the slothful man see in this neglected field a picture of his neglected soul; the inner life needs as much careful culture as the garden, or else it becomes a wilderness.

THURSDAY, FEBRUARY 1.—PROV. XXV.

1.—With this chapter another division of the book begins. The scribes whom Hezekiah appointed probably selected the proverbs of Solomon from a multitude of others. 2, 3.—That which men need to know is clearly revealed, but much concerning the purposes, work, and ways of God is hidden. Deut. xxix. 29. 4, 5.—As dross must be removed from silver, so wicked counsellors should be removed from the court and person of the king.

6, 7.—Seek glory and you will miss it; be modest and humble and you will be called to higher place and service (Luke xiv. 8-11). 8-10.—Do not be hasty in going to law, lest you repent at leisure. Be fully assured of your ground before you go into the public court. 11.—The apple of gold was probably the orange or the citron lying in a silver vase; so a fitting word spoken in the obedient ear is beautiful and acceptable. 13.—Would that we might so refresh the soul of Christ as we take his messages. 14.—To promise and not to pay is to be a cloud without rain. 15.—Gentleness has its own way in the end. 16.—This seems to contradict xxiv. 13, but the honey here represents human commendation. It should be taken in moderation. 17.—It is good that we can never weary God by much going into his presence. 18.—There are worse things than instruments of iron. 19.—"But none of those that trust in Him shall be desolate."

20.—There should be fitness in our treatment of people, songs for the glad, and comfort for the heavy-hearted, just as warm clothes befit cold weather. 21, 22.—Love melts hearts as heat metals. 23.—The lowering face is well described by the rain clouds of an overcast sky. 24.—Repeated in xxi. 9. It is the company and not the size of the house that makes home. 25.—Such is John xiv. to weary hearts. 26.—Don't yield before wickedness, or your power for good will be lessened. 27.—A little human commendation sweetens the hardest lot, but too much of it surfeits. 28.—The absence of self-restraint lays the spirit open to the incursions of evil thoughts.

FRIDAY, FEBRUARY 2.—PROV. XXVI.

1.—They are alike incongruous and unreasonable. 2.—Men can no more determine where a curse shall fall than where a bird shall alight. Fear not the curses of men. Shimei's causeless curse never fell on David (2 Sam. xvi. 5). 4, 5.—We must speak or be silent as God may show. Sometimes we must avoid speaking, lest we be drawn into a brawl; at other times we must speak in order to show up a foolish person. 6-11.—A fool in the language of Scripture is not a half-witted person, as with us, but one whose character is morally worthless. It is a great mistake to entrust ourselves to such. We shall surely suffer for it if we do. 12.—Bad as a weak character is, one swollen with pride is worse.

13-16.—The sluggard is ever imagining difficulties. He sees lions where there are none (xxii. 13). His only real difficulty is his own indolence. He would rather starve than put forth any exertion. Yet he is full of self-conceit. Wiser than seven men, the number of perfection. 17.—When next a quarrel is going on, keep out of it, or the two combatants may make common cause, and vent their spleen on you.

18-19.—"A lie in jest does mischief in earnest" (2 Peter ii. 13). 20-22.—The tongue is a fire, and provides fuel for the fire it kindles (Jas. iii. 6). If it were not for the whisperers and contentious, the fire of strife would die out. It is the devil's to accuse and stir up contention (see xviii. 8). How eager we are by nature to hear scandal. 23-28.—Lips may speak fair, while the heart cherishes hate. So it was with Absalom and Judas (2 Sam. xv. 1-9; Luke xxii. 47, 48). And the hidden evil will presently reveal itself. But remember that those who set stones rolling will certainly be crushed by them. Whenever you are tempted to hear or tell slander, choke down the words, and you will do much to stamp out the fire of your heart.

SATURDAY, FEBRUARY 3.—PROV. XXVII.

1.—We shall best provide for to-morrow by doing well to-day's duties, and not worrying about its unknown contents. Do not boast in your provision, you know not what may be really needed (Jas. iv. 13, 14). 2.—Compare the conduct of the centurion (Luke vii. 4, 6, 9). Of Cato, Sallust said, "He would rather *be* than *seem* to be a good man, so that the less he sought glory, the more he obtained it." 3.—What then will not be the vexation of those who miss the bridal-feast! 4.—The only cure of jealousy is the heart garrisoned by the peace of God.

5, 6.—That is not love which refuses to utter rebuke (Lev. xix. 17); yet how difficult it is to receive it (Gal. iv. 16). "Hunger is the best sauce." This is true also in spiritual things (Rev. iii. 17, 18). A sense of deep need makes us eager for truth. 8.—Abide where you are, till God clearly shows you the way out. 9, 10.—Our best friends are not always of our own kin. 12, 13.—See xxii. 3; xx. 16. 14.—Beware of those who are too profuse in their protestations of affection; you may rue their effusiveness.

15, 16.—The monotonous drip of the eaves is an apt symbol of the wearing effect of the man or woman who is never satisfied. 17.—Compare Job iv. 3, 4. Paul was strengthened to testify for Christ by the presence of Silas and Timothy (Acts xviii. 5). 18.—Compare 1 Cor. ix. 7, 13. Oh, to be honoured to wait on the Master as the Centurion's servant did, to whom He said, Do this. 19.—We are all made on the same general plan. 20.—The more "the lust of the eye" is gratified, the more it demands (Eccl. i. 8). But we shall be satisfied with God.

21.—Praise is as severe a test to a man's character as fire to metals. Reproach and blame are easier to bear. Dr. Payson mentions among his trials, "well meant, but injudicious commendation." 23-27.—Diligence in the occupations of life is a religious duty (Rom. xii. 11). But, oh, to keep fervent in spirit.

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ARMENIA.—A committee of well-known pastors in New York city have undertaken to raise 3000 dols. for the support of three Armenian missionaries.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, FEBRUARY 4.

BEGINNING OF THE HEBREW NATION.—Gen. xii. 1-9. GOLDEN TEXT, verse 2.

UR of the Chaldees, now known as Mugheir, was situated on the right bank of the Euphrates, and about six miles from the stream. When Abraham dwelt there, about 2000 B.C., the city was in a flourishing and prosperous condition. Architecture and sculpture, astronomy and astrology were subjects in which the people had made considerable progress. They were skilful in weaving, metal working, and gem engraving. Writing was well known, and libraries were collected.

Yet the people were grossly idolatrous. The solemn lessons of the Flood in Noah's day were soon forgotten. Even Terah, the father of Abraham, had become an idolater (Josh. xxiv. 2). There are several legends of Abraham's early life, none of which are reliable in all their details, yet all having possibly some basis of fact. All represent him as very early perceiving the folly of idolatry, bearing a bold witness against it, and suffering considerable persecution from the king and from his own family.

It was the rapidly-growing corruption of the people everywhere that led God to adopt a new method of preserving in the earth a testimony for Himself.

I. ABRAM'S CALL (1-3).—From Acts vii. 2, 3, it appears that the call was given before leaving Mesopotamia. Possibly it was repeated after Terah's death in Haran. Compare the call with that of the Gospel. *It came by a Divine word.* Abram did not move until God spoke to him. Faith must always act upon a word of God. Feelings, impulses, speculations are useless. "Faith cometh by hearing, and hearing by the Word of God." How God spoke to him we cannot know, but we know how He speaks to us (Heb. i. 1; ii. 1-4). *It contained both promise and command.* "I will shew"—"Get thee out." Each was necessary to the other. The promise rendered possible obedience to an otherwise difficult command. Obedience to the command was the line on which to discover the meaning of the promise. See how these two are united in the Gospel (Isa. lv. 7; Mark x. 29, 30; 2 Cor. vi. 17, 18). *It involved great sacrifice.* To forsake "country," and become an alien; to leave his "kindred," severing the ties of affection; and even his "father's house," his place of rest, and comfort and heirship, was not easy. Again compare it with the Gospel (Luke xiv. 26). *It demanded great trust in God.* For what did God promise him? There was no description of the land, nor any definition of the blessing. How did he know it was worth so great a sacrifice? Did it not seem like giving up a certainty for an uncertainty? So in the Gospel. Its blessings are mainly spiritual, and can have no attraction to men whose vision is limited by the eye of sense.

II. HIS RESPONSE.—The lessons suggested by this can only be learned as we read xi. 31, 32 with xii. 4, 5. We know that he obeyed "by faith" (Heb. xi. 8); but his example is more valuable to us when we notice two things:—(1) *His faith triumphed after difficulty and failure.* He set out twice for the land of Canaan, but the first time he came only to Haran (xi. 32). Why? Not because he did not believe God's call, but apparently because he had too strong an attachment to his father's house. Not a few are hindered from responding to the Gospel by some similar attachment. Until Terah was removed Abram never reached Canaan. And (2) *he triumphed where others had failed.* Terah started with him, and may fitly represent those who make a start but never reach the land of blessing. Such were the "mixed multitude" who came out of Egypt but never entered Canaan. Bunyan puts into his allegory many pilgrims who never reach the celestial city. Beware of stopping places short of full surrender to Jesus Christ.

III. HIS EXPERIENCE IN CANAAN.—Note *how his faith was tried* (6). Why bring him to Canaan if the land was already possessed by others? For the trial and strengthening of his faith. By forgetting that "the Canaanite is yet in the land"; by the expectation that sin would be weakened, and temptation less severe when the Christian life began, many a young Christian has been discouraged. Note, next, *how his faith was strengthened.* "The Lord appeared," etc. (7). Special trial was met by special grace. And the message was an advance upon that given before. Then it was "I will *shew* thee" (2); now it is "I will *give* thee" (7). The way to know is to obey (see Jno. viii. 31, 32). Note *how his faith acted.* Two features are prominent. First, *his tent*, the meaning of which is explained in Heb. xi. 9, 10. It showed that the earthly Canaan did not exhaust Abram's hopes. Second, *his altar.* By this he claimed the land, because God had promised it, even though the Canaanite was still there. By this he expressed his gratitude to God for the gift. And by this he ought to keep in a vigorous condition his own spiritual life.

# For the Young.

## CHILDREN'S WORK.

YES, many things for Jesus
A little child may do;
If only he is willing,
And loves the Saviour too.

Just something fetched for mother,
Or sister kissed when cross;
A book to a poor one given,
Though you may feel the loss.

May be some flowers taken
To someone sick and ill;
Whate'er it be, dear children,
Just doing the Saviour's will.

These little things for Jesus,
Done as a work of love,
Are just what Christ is noting,
While watching from above.

Then do some work for Jesus,
No matter great or small,
Do give to Him your childhood,
Or, better still, your all.

And thus, dear Christian children,
Your lives shall ever be
One hymn of praise to Jesus,
Till Him you love you'll see.

*West Norwood.* MAUD BUSSELL.

## ROSE WOODVILLE'S WAY.

"MOTHER," said Pauline, "it is so strange about Rose Woodville's way. I wonder what her secret is—she makes friends of everyone. She is as polite and pleasant to one as to another. I don't see how she can be."

"And does my Pauline sometimes make enemies? and is she at times impolite and unpleasant?" asked mother, with a smile. The girl blushed as she looked into her mother's eyes, but she answered honestly—

"Yes, mother, she does make enemies, and she is not always polite or pleasant. You know, mother, I am such a positive sort of a girl—I have to like or dislike; and I show out just as I feel. Some people bother me so, and I rid myself of them in the shortest way, if it is not the sweetest way, like Rose's."

"How do you do this?" asked her mother.

"Oh, I let them know plainly what I think of their company," answered Pauline.

"And then?" said her mother.

"Well, if they have any sense, they get vexed, and go off, and leave me alone, as I wished. But if they are the kind who do not know when they are snubbed, I get provoked, and say something disagreeable."

"In each case, then," said her mother, "you care more for your own pleasure, comfort, or convenience than you do for those of others?"

"Well, yes, mother, I believe I do," was the candid reply. "Almost everybody does that, one way or another. I'm not more selfish than most others, but I cannot have such a kind, gentle, sweet way as Rose has."

Mrs. Warner looked a little sad as she said:—

"I think the secret of Rose Woodville's way is found in her obedience to our Lord's new commandment. I fear you, my daughter, neglect to keep it." Mrs. Warner opened a New Testament, and read St. John xiii. 34—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

Pauline's face became very serious as she heard these words of the Lord Jesus Christ.

"Can you imagine the Saviour as impolite or unpleasant in his words or manner to anyone?" asked her mother.

"Oh, no; never, mother."

"Or as caring more for his own comfort or pleasure than for that of others?"

"No, indeed. 'For even Christ pleased not Himself,'" said Pauline, reflectively. "No, He was never rude, or cross, or sarcastic; and yet those people that flocked around Him, teasing for miracles, and loaves and fishes, must have been provoking enough, too."

"What was it, then, in the Lord Jesus that made Him thus considerate of others—kind, gentle, courteous, patient, altogether unselfish?" asked Mrs. Warner.

"Oh, mother," said Pauline, humbly, "it was the love. But, mother, can I ever love as He did?" she asked.

"He bids you do nothing impossible; yet He says, '*As* I have loved you, that ye also love one another."

Pauline was silent and thoughtful for some minutes. She was a fair-minded girl, and dealt honestly with herself.

"If Rose can keep that commandment, I certainly ought to," she said. "I will try, though I know it will be fearfully hard for me; I have no patience, and some persons are so stupid and tiresome."

"May not some persons find your short, positive ways tiresome, too?" asked her mother.

"Oh, they do," said Pauline, blushing. "I know I am not amiable, and indeed I am not. But I will pray to become so, to be made like Jesus. I will pray that He may make me so, for I can do nothing without his help."

"Yes, dear; we pray 'Thy kingdom come' by our actions far more acceptably and effectually than by any form of words. And our every action will be a genuine, earnest, prevailing prayer for the coming of the Kingdom if we at all times bear in mind and in heart this new commandment of our Lord, 'Love one another.'"

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stalybridge*, Jan. 25 and 26; *St. Luke's, Liverpool*, Jan. 27 to Feb. 7; Mr. Jas. S. Tyler, *Parmiter-street School, Cambridge Heath*, to Jan. 28; *St. Leonard's, Bootle, near Liverpool*, Feb. 3 to 7; Mr. S. J. Hewlett, *Harrow*, Jan. 27 to 30; Mr. H. Falkner, *Leytonstone*, Jan. 26; *Bow*, Jan. 29; Mr. G. Goodman, *Highbury Hill Baptist*, Feb. 4 to 11; Mr. E. Hughes, *Congregational Church, Greenwich*, Feb. 5 to 9; Mr. Josiah Spiers, *Llandrindod Wells*.

CHILDREN'S SCRIPTURE UNION.—S., Jan. 28, 2 Kings xxii. 11-20; 29, xxiii. 1-14; 30, xxiii. 15-25; 31, xxv. 1-16; Feb. 1, Psalms xxxix. 1-13; 2, xl. 1-17; 3, xli. 1-13.

## THE WATER-MILL.

BY D. G. MITCHELL.

LISTEN to the water-mill, through the livelong day,
How the clicking of its wheel wears the hours away;
Languidly the autumn wind stirs the greenwood leaves;
From the fields the reapers sing, binding up the sheaves;
And a proverb haunts my mind, as a spell is cast—
The mill will never grind with the water that is past.

Autumn winds revive no more leaves that once are shed,
And the sickle cannot reap the corn once gathered;
And the rippling stream flows on, tranquil, deep and still,
Never gliding back again to the water-mill.
Truly speaks the proverb old, with a meaning vast—
The mill will never grind with the water that is past.

Take the lesson to thyself, loving heart, and true;
Golden years are fleeting by; youth is passing, too;
Learn to make the most of life, lose no happy day,
Time will never bring thee back chances swept away;
Leave no tender word unsaid; love, while love shall last—
The mill will never grind with the water that is past.

Work while yet the daylight shines, man of strength and will,
Never does the streamlet glide useless by the mill;
Wait not till to-morrow's sun beams upon the way,
All that thou canst call thine own lies in thy To-day;
Power, intellect, and health, may not always last—
The mill will never grind with the water that is past.

Oh, the wasted hours of life that have drifted by!
Oh, the good we might have done, lost without a sigh,
Love that we might once have saved by a single word,
Thoughts conceived, but never penned, perishing, unheard!
Take the proverb to thy heart, take and hold it fast—
The mill will never grind with the water that is past.

Love thy God and fellow-man, thyself consider last;
For come it will, when thou must mark dark errors of the past;
And when the fight of life is o'er, and earth recedes from view,
And Heaven in all its glory shines, 'midst the pure, the good, the true—
Then you'll see more clearly the proverb deep and vast—
The mill will never grind with the water that is past.

*Selected.*

ONE GOOD MOTHER is worth a hundred schoolmasters.—*George Herbert.*

## THE EMPEROR AND THE BIBLE.

### A THOUGHT FOR YOUNG MEN.

"In the good old days," a man who wanted to show his zeal in the cause of truth felt he could not better do so than by writing an "apology for the Bible." That "splendid charlatan," Napoleon Bonaparte, who, among other things, was not renowned for his piety, once saw a list of these "apologies."

"An apology for the Bible!" he exclaimed. "I tell you, the Bible needs no apology; it is its own witness, and a revelation of truths that will outlast the ages."

Some of his younger officers heard this remark, and clustering together they began to air their views and their scepticism, and some of them openly avowed their belief in the teachings and inspirations (as they called them !) of the hour. The folly of many of these was so apparent, that the great General, on hearing the profitless discussion, made his way to the group.

"Why, gentlemen," said he, in his finest tone of sarcasm, "it seems that you make up for believing nothing in the Bible by believing all the folly outside it!"

This silenced the chatterers, and one, at least, of them was so impressed that he resolved to study the despised Book. This he did upon all possible occasions, and with such result that he became an enthusiast and finally a fanatic.

Someone was speaking of this one day in the Emperor's presence. "At one time De M—— believed nothing in the Bible, and everything outside it. Now he believes everything in the Bible and nothing outside it. Can you account for such a change?"

The Emperor was a close student of human nature and, whatever he practised, an avowed champion of the Book. Hearing the discussion and the question, he replied:—

"De M—— reads the Bible, but *he never prays*. The Bible gives the Light, but prayer, gentlemen, brings down Love!"

How far the Emperor was right you will be able to judge for yourselves. I once saw pasted up in an editor's sanctum these words:—

"All reading and no writing—A Fanatic.
All writing and no reading—A Bigot."

They explained to me two kinds of Christians. One will regularly read a portion of Scripture daily, and, thinking this enough, will not, in prayer, seek to be instructed, "Open Thou mine eyes," and therefore, becoming his own interpreter of what he has read, will in his self-sufficiency make mistakes.

The other seldom, if ever, inquires at the written word, "Lord, what wouldst thou have me to do?" He will tell God his needs, his desires, his aims, and much else, but he fails to seek his Father's will in his guide-book.

We need to be much in prayer, asking that He will illuminate his word by the light of his Holy Spirit, making his thoughts and his life plain to us, that we may walk even as He walked.

Some among you may be the chosen ministers of God's word in time to come, and you will do well to remember the words of a living teacher greatly instructed of his Master:

"Life is altogether too short to defend the Word of God. Preach it. Preach God's word, and sow God's seed. Preachers should spend less time in propping up the Cross, and more time in pointing to it."

True, there are many ways of approaching the Bible. I owe it to the late gifted Miss Tucker—the "A.L.O.E." of my childhood's reading—that one of the most beautiful and comforting portions of Scripture was not passed over in a careless manner. If you will turn to Job xix. 27 you will see that the marginal reading makes it, as does the text in the German Bible, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger"! Is not that worth knowing? Does it not seem to illuminate the whole passage with life and love? There is no need to wait till you are greyheaded to preach the Word: if you read it prayerfully you can preach it *now*—silently, may be, but none the less surely and fully. For your life will preach it, if you are an out-and-out Christian, even more eloquently than your lips. It is the Spaniards who say, "A good life is a good sermon," and it is true. Be true, be earnest, be Christlike. "There is no answer to godliness. There is always a reply to logic, but there is never any answer to purity, patience, sacrifice, the heroic life of Christ and every Christian." Do not forget that it has been said, "To one sinner that reads the Bible, there are twenty that read professing Christians." Keep "under the shadow of the Almighty" (Psa. xci. 1).

M. Butler Gerds.

## A VISIT TO CENTRAL AFRICA.

Sir,—Having had prominently brought under my notice during a recent visit to British Central Africa, and since my return, a number of printed statements in periodicals, &c., relating to missions in Nyassaland, perhaps a few facts gleaned from personal observation will enable those interested in the Zambesi Industrial Mission and the Mission of the Established Church of Scotland to realise certain points more vividly. At the outset, let me say that it is very unfortunate, when misunderstandings and misconceptions arise, for allusions thereto to be put in writing in such form that, passing into general circulation, they are bound, whether justly or not, to lead to unpleasant inferences.

Some seventeen years ago the Scottish Presbyterians selected Blantyre on the Shiré Highlands as a centre of mission operations, and at distances of between forty and fifty miles, northward and southward, have founded similar stations with a total of ten to twelve schools and about thirty preaching stations. (Just on eve of my leaving a further station was to be occupied in Angoniland.) Blantyre is in reality a native settlement—a large village-group of families brought together by the Mission, and directly in touch with the mission household—pursuing various industrial arts and crafts of peace, whilst one of the most pleasing scenes to be witnessed daily (and evidence of the influence wielded by Rev. D. C. Scott) is a succession of deputations of native chiefs, head men, and others, who seek the superintendent's advice on all conceivable matters; and though referred by him in many cases to the administration officer, never fail to report results ere returning to their respective villages.

The Z.I. Mission, recently founded on industrial lines with a view to speedy self-support and profits sufficient for reduplication of stations (for which the Vice-Consul informed me Mr. Joseph Booth had, in the capacity of a missionary entrusted with certain moneys, secured about 50,000 acres of land), is situated an hour's walk (*i.e.*, four or five miles) from the head station of the Blantyre Mission, and is there undertaking coffee-planting on an extensive scale, while a small band from Australia are engaged in a similar undertaking, also under Mr. Booth's superintendence, some four miles off in an opposite direction. On visiting these stations, I found the agents busy with industrial operations and the acquisition of the language, and learnt that three or four conditional grants had been made for mission purposes in Angoniland, one of which is now being occupied. In addition, services are held in two or three villages by means of interpreters.

The general opinion I found expressed while on my tour was that, owing to the conditions that prevail in Nyassaland (the result of the civilising agencies that are being and have been brought to bear for several years past), there are far more than sufficient missionaries concentrated in Blantyre province for effective work without clashing with each other's operations (especially as diverse methods are adopted towards the natives), unless very defined areas are decided on. Certainly there are a great number of villages in the Shiré Highlands largely migratory, but a village often means half-a-dozen huts with not more than fifteen to twenty people, so that the population of the Shiré Highlands is by no means abundant. In fact, in order to secure the labour required for transport and plantation purposes, the aid of chiefs some hundreds of miles off in Angoniland and round Lake Nyassa has to be enlisted year by year to engage men.

Of course this feature may be turned to account by the Z.I.M., as, in order to ensure remunerative returns, they will have to do likewise, and thereby from four to six months in the year have a population of workers that can be wrought upon by educational and religious agencies at command. Hitherto it has been a rare exception for an Angonie or an Atonga to forsake his country and reside in settled territory, and past experience proves that to bring pressure upon workers to do so—owing to the prevailing relationship of chief to his people—will have to be done cautiously to avert internal strife and ensure the lot of the native being benefited.

Having been a guest at each of the mission stations referred to, I can vouch for their immense value as foundational, educational, and spiritual institutions. At Blantyre, Urlange, Domasi, not only is the natives' acceptance of the Christ of Christianity sought, but agencies are in operation for the maintenance and development of a vigorous Christian character with a view (in several cases) to the rearing of a native ministry. The extreme method, precision, and harmony (resulting from a close study of African nature) with which the daily engagements are pursued from early morning, are truly wonderful, while the spirit of devotion in which the members of the Industrial Missions have entered upon their work, and their self-denying conduct in seeking to adapt themselves to the pioneer conditions of their new life, are very commendable.

In several directions have I seen indications of goodwill towards each other on the part of representatives of the Mission staffs referred to; and it will, I am sure, require the perpetual exhibition of a large measure of the Spirit of Christ, not only on the part of the missionaries in the field, but also by the councils of the respective societies, to prevent injury being wrought on the civilised native population (as well as on the Christian) that is growing up and proving of service to an increasing European community. The African is closely observant, and displays keen perception in translating the meaning of all the actions of the msunga (white man), and which information he despatches with electric swiftness far and wide.—Yours sincerely,

William Lucas, F.R.V.I.A.
*Durban, Natal.* (Melbourne, Australia).

P.S.—From personal observation it requires little thought to perceive that any further accessions to the number of missionaries in Central Africa should mean the opening up of untouched areas. There is still much work to be done by large-hearted, devoted men and women in Africa, along African lines; but neither children nor young people under twenty should accompany any party; for fever is a great reality, and those possessing undeveloped constitutions, or severely subject to changes of temperature, are bound to suffer. Not only is life required in a climate so enervating, but abundant life, physical, mental, and spiritual. W. L.

## THE CHINA INLAND MISSION.

Dear Sir,—Before leaving England, will you allow me to thank the kind donors who from week to week contribute through you towards the China Inland Mission? We are unable to express our thanks to them personally, but many a time, when our funds have been low, it has been a great cheer as well as help to receive the money sent through The Christian. The Lord who knows each donor will give to each an abundant reward.

I am expecting to leave England for a short visit to China, *viâ* America, with my dear wife; Miss Guinness and Mr. John Brock accompany us. We hope to attend the Second International Convention of the Student Volunteers in Detroit, Feb. 28—March 4, but before starting we should like to meet as many of our friends as possible at Exeter Hall on Feb. 2, 7 p.m. Besides Miss Guinness, her father and brother, Mr. Montagu Beauchamp, Miss Annie Taylor (of Thibet), and others have promised to take part. A number of our missionaries on furlough, and several who are shortly going out, will be present.

We trust that our friends will come themselves, and bring as many with them as they can. We are sorry that more have not had the opportunity of meeting Miss Guinness before.

We shall be grateful for prayer that the meeting may be full of spiritual power, and may be made a great blessing.—Yours very truly,

J. Hudson Taylor.

8, *Pyrland-road, N., Jan.* 20.

A REFRESHING LETTER.—We have just received a letter which gives us peculiar pleasure from the evidence it affords that Christian love can overleap the narrow bounds of sectarianism. It comes from Rev. J. Campbell Strickland, D.D., vicar of Christ Church, Tunbridge Wells, and is a kindly plea on behalf of a sick Baptist minister, Rev. H. H. Bourn, who has been ill for ten years with paralysis and a painful throat complaint, and is in circumstances of great need. "He has," says the vicar, "been an able and faithful minister of Christ," while his works have been highly commended by Mr. Spurgeon and others.

# REV. DR. VAN DYCK,

## OF BEYROUT, TRANSLATOR OF THE SCRIPTURES INTO ARABIC.

ANY reference to the work of Bible translation recalls to mind the name of Dr. VAN DYCK, of Beyrout. He is the *doyen* of living translators, and stands pre-eminent above them all; and when the history of Bible linguists comes to be written, he will occupy an honourable place in the front rank of translators of all the centuries.

The great and crowning achievement of his life has been the translation of the whole Bible into accurate and idiomatic Arabic. The version is the best that has ever been made. To this great result many circumstances have contributed. Hebrew and Arabic both belong to the Semitic family of languages, and much of the dead Hebrew tongue is still vital in the living Arabic. The structure of words and forms of speech follows the same lines in both languages, and a thorough knowledge of the larger living tongue, which may almost be said to include the smaller, enables the translator to clothe the thoughts of the dead language in the breathing words of the living.

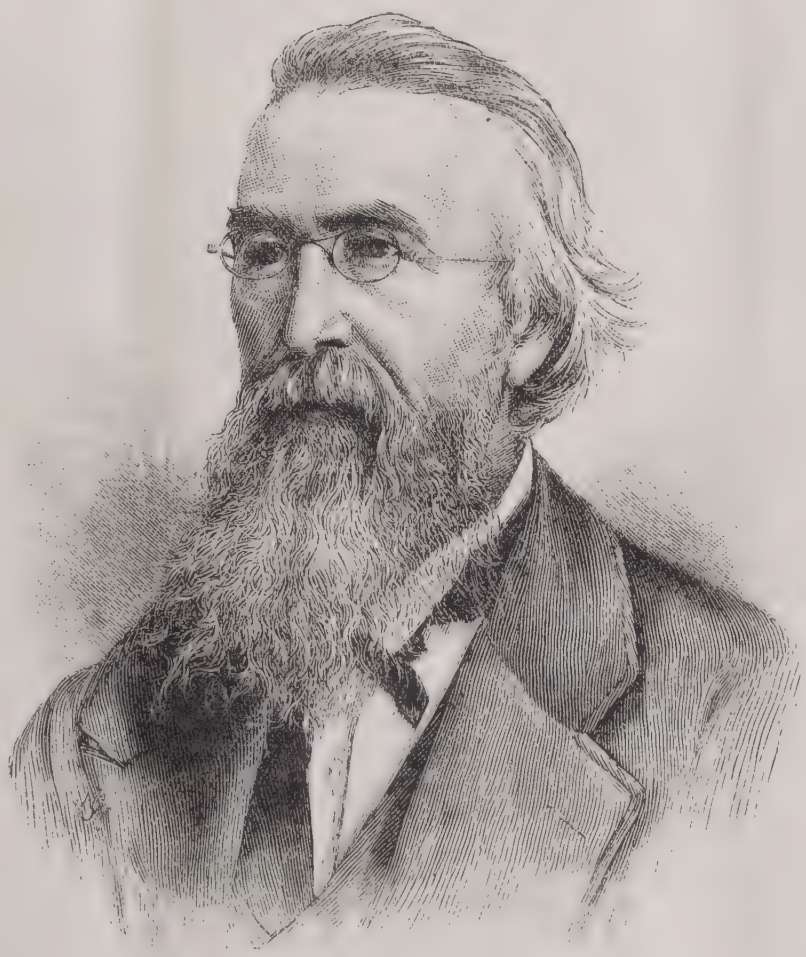
The New Testament was written in Greek, which is not a Semitic tongue, but the Greek of the New Testament is to some extent Semiticised in form, and in substance it is Semitic thought clothed in Greek. Dr. Van Dyck was living and translating in the land where the Bible was vernacular.

The natural features of Bible lands are worked into the whole texture of the Bible. The inspired men who wrote the Bible at first, speaking as they were moved by the Holy Ghost, employed the common and familiar objects around them as signs and symbols by which to convey God's message to men. God's thoughts are so conveyed through earthly symbols that every expression in the book has its roots somewhere in the Holy Land.

As Dr. Van Dyck went up and down the land, he saw the language material used by prophets and apostles when picturing to men the most spiritual truths. He found the whole land a living commentary on the book, and as he went in and out among the people, on his errands of mercy, he heard suffering men and women making known their wants, joys, and griefs, in the forms that flowed from the tongues of patriarchs and prophets, and that make up the warp and woof of the Bible.

Dr. Van Dyck reached the scene of his missionary labours, after a long voyage, in his twenty-second year. He had thus the great advantage of beginning the study of the Arabic language at a comparatively early age, while all the vocal organs were flexible. He was blessed with an ear quick to discriminate sounds, and an eye keen to mark forms. He came fresh to the language, and acquired it perfectly in an incredibly short time.

His complete mastery of the language almost cost him his life. He used to live among the people of Lebanon dressed like themselves. He assumed the native costume, turban and all. In 1848 there was an outbreak of hostilities between the Druzes and the Maronites. Dr. Van Dyck had been attending to the wounded on both sides, and on his way home a party of Druzes met him. They refused to let him pass, and when he told them he was an American, they declared that no foreigner ever spoke their language as he spoke it; but just when they were about to proceed to extremes, and they would have undoubtedly cut his throat, one of their party arrived on the scene, and declared that he had seen the doctor bandaging the wounds of a Druze only a short time before. The suspect immediately became a hero in the eyes of the chivalrous Druzes, who sent him home safely. His perfect command of Arabic got him into other scrapes of a like kind, but none so serious.



This great linguist and translator was born August 13, 1818, at Kinderhook, a small town in the State of New York, a few miles from the east bank of the Hudson River. The late Mr. Spurgeon, prince of preachers, was of Dutch extraction. Both father and mother of our prince of translators were Dutch. Most of the inhabitants of Kinderhook were Dutch, and spoke Dutch, and Dutch was the first language with which young Van Dyck became familiar, for it was more commonly spoken in his home and native town than English.

There was an excellent academy at Kinderhook. It was then a school of considerable reputation, and there the boy received his early education. From the Kinderhook Academy he proceeded to Jefferson Medical College, Philadelphia, where he took the degree of M.D.

He belonged to the Dutch Reformed Church, and he early felt a call to the mission-field. On leaving college, being then only a little over twenty years of age, he offered himself to the American Board of Foreign Missions, and was accepted.

Dr. Van Dyck landed in Syria in the early months of 1840. There were then several versions of the Arabic Scriptures, of varying excellence, in existence, but each had serious defects, and none were up to the requirements of the new and vigorous mission.

There are no very early manuscripts of the Arabic Scriptures, but it is said that a version was made by Warka, the son of Naufel, during the life of Mohammed. Through this translation Mohammed is believed to have acquired the fragmentary scraps of information regarding the Scriptures which are scattered through the Koran.

Towards the middle of the eighth century, a version was made by John, Bishop of Seville, from the Vulgate of Jerome, and other versions were made under the Patriarchates of Antioch and Alexandria.

Sergius Risius, the Maronite Bishop of Damascus, translated the Bible early in the seventeenth century, and the version was published in three volumes, between the years 1638 and 1646. Sabat, a converted Moslem, translated the New Testament, under the guidance of Henry Martyn, but it was found to be too Mohammedan. Saadias, a Jewish teacher of Babylon, and other translators produced the incorrect version that found its way into the Paris and Walton Polyglots. This version was subsequently published in Newcastle, in 1811, by the Bishop of Durham, under the care of Professor Carlyle.

The Newcastle edition, like all its predecessors, proved to be unsatisfactory, and a new and combined effort was made to produce a better version complete and uniform. Faris, an Arabic scholar, was employed for this purpose. He translated from the Authorised

Version, and Professor Lee followed close on his heels, and revised from the original. Other oriental scholars assisted in the revision, and on the death of Professor Lee, Professor Jarrett took his place. The work was completed in 1856.

While this work was in progress, a version was begun at Beyrout by Dr. Eli Smith, destined to supersede all others. He devoted much of his time to the formation of an eclectic text, from which to translate. He selected the readings that pleased him best from all versions, and did not follow any one in particular.

On the death of Dr. Eli Smith, the work passed into the hands of Dr. Van Dyck. He returned at once to the Textus Receptus, so that the work of his predecessor was not of much use to him.

On December 26, 1858, a letter was written to the British and Foreign Bible Society, stating that Dr. Van Dyck was busily engaged on the new version, and that the New Testament would be finished in two years. On September 15, 1864, Dr. Van Dyck himself reported the translation of the Bible complete. This work was initiated by the American Bible Society, but from the first the translator was in correspondence with the British and Foreign, which was permitted to share in the work. The two societies co-operated in the most friendly spirit, the American Bible Society presenting the British and Foreign with a set of the Unvowelled Bible, and receiving in turn from the older society duplicate plates of the Vowelled Bible.

The laborious work of editing the new Bible in its various editions was undertaken by the translator. He returned to America for that purpose, and spent two years in New York in superintending the preparation of electro-type plates for two 8vo editions, one vowelled and one plain.

While engaged in editing the Bible, Dr. Van Dyck acted as professor of Hebrew in Union Theological Seminary, where he was offered the permanent professorship, but he returned to his mission work, and became a professor in the Syrian Protestant College, founded at Beyrout at that time. In this new college he taught astronomy, chemistry, and the theory and practice of medicine, and in addition he visited the hospital twice a week.

He often preached in English and Arabic, and, in addition to mission work, he had considerable practice as a doctor, but the great and crowning work of his ripe scholarship was his version of the Arabic Bible.

Dr. Van Dyck, in carrying out his important work, took full advantage of the labours of his predecessors, and he consulted Arabic scholars, both native and foreign, and collated their criticisms, but the great Arabic Bible, which has rendered all further translation of the Scriptures into Arabic superfluous, is an abiding monument of his scholarship and industry alone.

The Van Dyck Bible carries God's message to the Arab race, and all who are able to read the Koran can read it easily. When Henry Martyn began his version of the New Testament, by the help of Sabat, he said, "We will begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, all the sea coast of the Mediterranean, and Turkey, and one tongue shall suffice for them all." Arabic is spoken over a vast area. It is pleasant to know that Dr. Van Dyck is still at Beyrout engaged in his beneficent work, and though he has passed the limit of threescore years and ten, he is still young in heart and fresh in thought.

William Wright, D.D.

## MR. LANE AT BASINGSTOKE.

On Sunday, Jan. 7, was commenced at the Drill Hall, Basingstoke (a building capable of containing about 1000 people), a united Evangelistic Mission, promoted by the ministers of the different Free Churches in the town. The hall has been completely packed at the evening meetings, and the afternoon Bible readings have been so well attended that room could not be found in the Masonic Hall, and the meeting had to be transferred to the Drill Hall.

The preachers' expositions of Hosea xi. have been felt by many to have been a daily fund of great help in, and incidental to, increased Christian activity. A large choir occupied the stage, and led the singing of the sacred melodies. Mr. Lane was assisted by Mr. Alfred J. Mayers, a Gospel soloist, whose ministry of song was greatly appreciated.

The opening address of the Mission was taken from the parable of the dry bones, and the subject, "There was no breath in them," was the keynote of the Mission, the preacher throughout the mission dealing with terrible emphasis on the awful mockery of a Christless religion, a religion based on the shadow without the substance—a profession merely without the possession of real living vital union with Christ.

Night by night anxious inquirers were found clinging to the cross of Jesus, and going away with rest and peace in their souls. Many also at the afternoon meetings were found inquiring mournfully the way of salvation. On Friday evening there were nearly 1200 people present, the adjoining hall being utilised to accommodate those anxious to listen to the Gospel story.

The interest culminated to a point on Sunday week, when an overflow meeting had to be held at the Town Hall, and when this also was filled, hundreds were unable to gain admission, and this notwithstanding that rain fell during the evening. This Mission has undoubtedly been an epoch-making event in the religous life of the town. The quiet earnestness and determination of those engaged in the prepartory work has been very marked. There had been a thorough organisation of all available forces, under the leadership of Dr. Barnes, M.A., minister of the Countess of Huntingdon Church, acting secretary.

Mr. Lane has met with an enthusiastic reception, and in every respect has proved himself an ideal missioner.

The farewell meeting was held at the Corn Exchange, and was chiefly directed to those who had decided to lead a new life, whom he earnestly and affectionately urged at once to connect themselves with some Christian congregation.

H. Adams, Wesleyan Church.
J. Barnes, Countess of Huntingdon.
F. Evans, Primitive Methodist.
Capes Tarbolton, Congregational Church.

BRISTOL.—In connection with the Gospel Mission being held by Mr. Henry Varley in this city, a conference on the increase and deepening of spiritual life will be held next Monday, 29th inst., in Bethesda Chapel, Park-street. There will be meetings at 7 and 11 a.m. and 3 and 7 p.m. The special topic of consideration for the day will be "The Person and Work of the Holy Spirit."

## FOREIGN AID SOCIETY.

The Foreign Aid Society has for more than fifty years done good work in helping Gospel work in France, Italy, Belgium, and Spain. The last report gives extracts from some deeply interesting letters received from French pastors. Here is a "practical incident":—

"A miner returning after long absence to his own neighbourhood, having in the course of his wanderings been evangelised and converted, embarks in a small trade. His Roman Catholic neighbours soon learn that every evening he reads the Bible and has family prayers. Attracted first by curiosity, they are soon touched by this evidence of faith as well as by the power of the Word of God. They attend in increased numbers, until at length the neighbouring pastor is summoned, and the people hasten to hear him. The result is that in this village there is now quite an interesting work."

Among the several agencies to which assistance is given is the Protestant Committee of Lyons, for the evangelisation of the inhospitable "Felix Neff Valleys" of the High and Lower Alps. Of Dormilheuse we read: "The population is annually diminished through death and emigration, while the birth rate is less. Pastor Liotard visits the place once a month, summer and winter, and in the latter season the journey, always long and trying, is not unattended with danger. The Roman Catholic schoolmistress complains of the impossibility of being able to give efficient religious teaching to the children, and it seems as if intellectual, religious, and even animal life were becoming extinct in these regions, so that in a few years the death-like silence will only be broken by the cry of the eagle and the thunder of the avalanche. At Les Violins, amid the fragile houses of La Combe, on which the sun only shines for two hours in summer, and never in winter, the wretched inhabitants are glad to send their children to the school kept by Madame Baridon, wife of the National schoolmaster. The average number of children is about thirty-five."

The secretary of the Foreign Aid Society is Rev. H. J. Browne, M.A., vicar of Christ Church, Barnet, N. The lady assistant-secretary, Miss Sophia Burgess, Redleaf, Greyhound-lane, Streatham Common, S.W., will be glad to send to applicants particulars of a prayer Union associated with the Society.

## THE GOSPEL IN BOHEMIA.

Writing to Rev. George H. Giddens, Secretary of the Evangelical Continental Society, Rev. J. S. Porter, of Prague, says:—

"Some interesting things are happening in our work. A book publisher, who has been awakened by attending our meetings, has begun to publish the Bible in divisions or parts, each part to cost about one halfpenny. It will be advertised extensively, and will be for sale on every bookstall in Bohemia. We cannot but hope and pray that God will own this effort to the good of many souls.

"The building in Husinec is nearly ready. In the spring we hope to begin work in the house of John Huss, if some friends come forward with the needed help. The building is good, and the park adjoining is exceedingly beautiful, both of them our property; and many will hear the Gospel from that place who are residents of other places, for thousands go thither to see the place where John Huss was born. The preacher and his wife will be light-bearers in this darkest corner of Bohemia."

This work at Husinec, as at Prague, and many other towns in Bohemia, is largely dependent upon the help of the Evangelical Continental Society. The story of the revival, through its means, of Evangelical religion, in the land of the reformer and martyr, John Huss, is one of the most romantic in missionary annals, and yet at the present moment, when these cheering doings come to hand, instead of being able to prosecute the good work with increased vigour, so great is the depression of the Society's funds that grants made annually at this season, to old and worthy workers, have to be withheld.

THE STUDENT VOLUNTEER MOVEMENT for foreign missions will hold its second International Convention at Detroit, Michigan, February 28-March 4. Between six hundred and one thousand delegates are expected.

## CHRISTIAN ENDEAVOURERS IN BRISTOL.

PROBABLY the largest Christian Endeavour gathering that has yet come together on this side of the Atlantic took place in Bristol on January 16; nor was it lacking in enthusiasm and spiritual fervour. Advantage was taken of the presence of the Endeavour Council, which had arranged to hold its quarterly meeting in the Western City, to inaugurate the recently formed "Bristol and District Christian Endeavour Union." If the early promise is realised in after days, the Bristol Union has before it a future of widely extended usefulness.

A happy foretaste of the evening gathering was provided at the social tea and reunion which took place in Broadmead schoolroom, when the members of the Council met the officers and friends of the local Union. The public meeting was held in the chapel itself, a spacious building seating 1600 persons. Before the appointed time the word was passed round, "Crowded out," and it was stated by the pastor of the church that fully two thousand persons were present. These were mostly young people, and afforded an inspiring and thrilling spectacle.

The chair was taken by the president of the Bristol Union, Mr. J. JAMES, in whom Christian Endeavour has a sympathetic and eloquent advocate. After singing and prayer the chairman gave his address, in which he stated that they were gathered for two purposes:—first, to welcome the Christian Endeavour council to Bristol, and secondly, to inaugurate the local union. It appears that there are in the union forty societies, with about fifteen hundred members, and belonging to almost every Evangelical body of Christians in the district. Church of England, Wesleyan, Presbyterian, Congregationalist societies meet in the Endeavour Union on common ground.

Alderman F. F. BELSEY, of Rochester, was the next speaker. His earnest words were wise and weighty, and full of spiritual power. Speaking of some perils that might possibly lie in the path of the movement, he urged young Endeavourers to be faithful to the Church and denomination to which they belonged. The motto of the Society was "For Christ and His Church," and that meant, first of all, the local church with which they were connected. Mr. Belsey further said that the societies did not exist to minister to the amusement of the members, not only to bring Christian gladness into their lives, but to train them for service, that they might go forth to witness for the Master, to do the work of Christ in the world.

Rev. E. ABBOTT, of Birmingham, took as his subject "An Appeal to the Churches." It was eminently desirable, for the sake of the young people themselves, that the Church should put forth its energies to win and retain them; it was also desirable for the sake of the Church. Speaking of the many young persons who drift out of the Sunday-school into the world instead of into the Church, Mr. Abbott said the Sunday-school was too often made a thoroughfare, rather than a home. To save the churches from exhaustion, stagnation, and finally extinction, they must replenish their numbers from the ranks of the young people. The Christian Endeavour Society was calculated to meet this want. Already there were 28,000 of these societies, with 1,800,000 members. In four years 400,000 young people had been drafted from the societies into church membership, of whom 158,000 were transferred in the one year from July, 1892, to July, 1893. These were eloquent figures, and evidently delighted as well as surprised a large proportion of the audience.

Rev. W. KNIGHT CHAPLIN, of London, secretary to the Christian Endeavour Council, spoke mainly of the progress of Christian Endeavour in Great Britain and Ireland. The population of the country, he said, was increasing at the rate of a Birmingham a year, and that one fact declared that the Church that most assiduously gave itself to winning the young for Christ would be likely to bear most fruit in the future. On this account the Y.P.S.C.E. had received a warm welcome. In the first four years they had in the British section registered 425 societies; the next year, 1893, they had added to these 579 new societies, or in one year considerably more than doubled the results of four. The year 1893 was closed with 1004 registered societies, and since the new year they had added at the rate of three societies per day. Christian Endeavour had had a cradle: it would never have a coffin; it sought a crown.

Rev. JOSEPH B. MORGAN, of Chester, Chairman of the National Council, then took charge of the meeting for the purpose of conducting a Consecration Service. After prayer by the pastor of the church, Rev. D. J. Hiley, Mr. Morgan explained the nature of a Consecration Service. Then followed the roll call. Nearly forty societies responded with verse of Scripture, or hymn breathing the spirit of consecration. When St. Luke's, Bedminster, Church of England Society, gave its message, the whole audience rose and sang Fawcett's well-known words:—

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Responses were also made by the ministers present, hundreds of Sunday-school teachers joining in the act. The whole audience sang the favourite hymn, "God be with you till we meet again;" with hand clasped in hand all over the building the Mizpah was repeated, the Benediction pronounced, and the great assembly melted away. But its fruits will abide.

## OPEN-AIR PREACHING IN CORK.

FROM time to time lately we have noted the efforts made by some Christian friends in Cork to preach the Gospel in the open air, and the opposition shown by a certain section of the Romish populace. That was only in keeping with the well-understood tenets and tactics of Roman Catholic ecclesiastics, who claim and exercise on their own behalf all the liberties granted by the free constitution of this realm, but who do not scruple to refuse such liberty to others when they can safely attempt to do so.

Now, however, the struggle for freedom in Cork seems to have assumed another phase. The authorities, whose duty it is to conserve the equal liberties of all the Queen's subjects, appear to have resolved in Cork to restrict that liberty so far as the open-air preachers are concerned. When we remember that political gatherings and demonstrations are allowed to be held freely in the principal streets without hindrance on the part of the police, their action seems all the more extraordinary.

An esteemed correspondent in the South of Ireland, writing to us on this subject, says:—

"The scenes in Cork are exactly what the workers foresaw, and prepared themselves for; that is, so far as the mob is concerned. They expected worse treatment, in fact. But that the police should interfere when the people's opposition is passing away, and drive the preachers first from the standing given them by the Mayor, a R.C., with his guarantee of non-interruption; and then when they found sanctuary elsewhere in private ground, drive the people away from hearing the Gospel—for this they could not be prepared. If the preachers have broken the law, why are they not summoned and properly tried for it? It certainly makes one's blood boil with indignation that in a nominally free country, just because Jesus Christ and Him crucified is the theme, the executors of the law should break the law to repress the Gospel.

"The same kind of thing is being done all about Ireland by the Irish Evangelisation Society, and the Irish Church Mission, without hindrance from mob or police. If this is lawful work, and because a mob chooses to make a noise and throw mud, why should the police attack the innocent and spare the guilty? . . . The day we have long prayed for is dawning in Ireland, and before we know it the whole land will stand wide open for the evangelists. Many signs are seen already that the change has begun. This is the best of them all—the street preaching in 'rebel Cork.'"

### LAST SUNDAY'S PROCEEDINGS.

On Sunday afternoon, says the Dublin *Daily Express* of Monday, on the resumption of street-preaching in Cork, a series of most regrettable and tumultuous scenes were witnessed. The preachers were warned beforehand by the constabulary that their meeting would be treated as an unlawful assembly, as an information had been sworn that it would cause riot and disturbance if held, and the preachers were called upon, as law-abiding citizens, to desist from attending such a meeting if held. Sharp at 3 o'clock the preachers, headed by Rev. F. W. Ainley, of the Free Church, and Pastor M'Cracken, of the Baptist Church, Colonel Doran, and Mr. Geo. Williams, of Dublin, assembled at the Free Church parsonage prior to marching into the streets. They were immediately surrounded by a crowd of immense dimensions and pelted with mud, while nearly every one of the band was assaulted. On emerging on the Infirmary-road a continuous shower of street refuse was poured upon the party, Mr. Ainley and Mr. M'Cracken being struck several times, the former on the head and the latter on the face. The evangelists then walked to their usual rendezvous in Anglesea-street, surrounded by the crowd, which was most disorderly. A large force of police, under County Inspector Gibbons, District Inspectors Davis, Concannon, Creach, and Morrison, now came up, and at once moved the preachers on amid a scene of great excitement and disorder. The missioners offered but little resistance, and, surrounded by policemen and followed by a howling mob, they walked back to the Free Church yard, and mounting a platform inside the boundary wall, they opened their service by singing a hymn. Mr. Ainley then engaged in prayer, and Colonel Doran and others spoke, but their voices were drowned by the shouting of the crowd. The police moved about the streets, and acted with great forbearance in the discharge of a most difficult duty. The meeting having ended, the preachers retired into St. John's Hall, to the rear of the church, but the crowd showed no disposition to disperse.

The constabulary endeavoured to clear the thoroughfare, but owing to the immense numbers of people that were in the vicinity it was impossible to do more than keep a clear passage along the roadway. After about fifteen minutes had elapsed a number of the preachers were seen to come along the south terrace in the direction of George's Quay. The crowd, numbering several hundreds, at once went in pursuit, and came up with them alongside of Buckingham House Free School. Owing to the fact that the police had not expected the preachers would take the route they did, there was hardly a constable present at this time to protect the evangelists, and they were assailed with great ferocity by the mob. They were kicked and beaten very severely, and copiously covered with mud.

When opposite the South Parish Presbytery the crowd became furious. At this stage Rev. Father Daly rushed out of the Presbytery, and interposed to save a young gentleman named Jagoe, who was in great peril. Father Daly, with great difficulty, got through the mob, got his arms around Mr. Jagoe, and managed to get him into the Presbytery. The scene that followed almost baffles description. With great difficulty Father Daly kept the crowd at bay, and three mounted policemen coming on the scene a minute later, an open space was cleared in front of the Presbytery. A number of foot-policemen arriving shortly afterwards, steps were at once taken to clear the thoroughfares, but the crowd was so determined in its hostility that it remained some distance away, and finally it was deemed necessary to carry Mr. Jagoe to his residence on a side car, which had to be guarded by three horse-policemen. Meanwhile an immense crowd had collected upon the South Mall, and as some of the evangelists were passing along to the rooms of the Young Men's Christian Association, escorted by constabulary, there was considerable commotion. The mob yelled and hooted until they were hoarse, and would undoubtedly have wrecked the headquarters of the evangelists were it not for the presence of the police. The mounted police trotted along the streets, clearing the people away, while the foot-police were also seen engaged in the same work. For a long time there was much excitement, and several stampedes took place. It was stated that a preacher returning home over Parliament Bridge was waylaid and most roughly used during the evening. Before the streets again wore their normal appearance darkness had set in.

It is but fair to state that to-day's as well as previous Sunday's meetings were not suppressed by an order from Dublin Castle, as many were led to believe, but the local authorities took what action they deemed necessary upon their own responsibility.

MR. THOMAS CONNELLAN, OF DUBLIN, has published another little book called "Landmarks," which contains a number of the articles he has contributed to the *Catholic*. In a strong but kindly way, he brings many Romish doctrines to the touch-stones of Scripture and of fact. We hope the booklet, which only costs 6d., will have a free circulation among his Roman Catholic fellow countrymen. We learn with much pleasure from the introduction that they are in daily increasing numbers turning to the Bible for guidance. Indeed some of the priests are now advising their flocks to read the Scriptures.

## OUR VILLAGES.

Ever since the Conference held on Village Mission Work last spring in London, the Lord has been pleased to greatly bless the efforts put forth to extend his Kingdom. A great number of meetings have been held in some of the darkest and most needy villages, which have been largely attended. Numbers of people have stood to listen, often for hours at a time, as the Gospel has been sung and preached to them. One's heart is greatly cheered to see the interest and ready ear of those who listen. Would that more of the Lord's people might be led to go forth and labour in these outlying districts, where souls are hungering for the bread of life.

We are now holding a special mission of 100 days' meetings, endeavouring to follow up the open-air services of the past summer. God is giving great blessing to the Word preached, and we earnestly ask the prayers of all his servants that as we go from village to village his power may more and more be put forth. Aston Clinton, Aylesbury, Winchendon, Claydon have now been visited with mission services, varying from eight to ten days, and we go on every night until April, when the weather will be suitable to recommence the open-air work. Among the labourers are the Honourable Cecilia Parnell, Messrs. W. Luff, A. J. Fisher. Mr. W. Monro Collings and others are to follow.

In addition to meetings held, every house in each place is visited with Christian books, and people personally dealt with. The importance of individual work cannot be over-estimated; it must always tell, and result in blessing. The need of to-day is not so much preaching as getting people to decide individually for Christ. J. E. Taylor.

*Aylesbury, Bucks.*

## FRIENDLESS AND FALLEN.

The New Year's prayer meeting in connection with the seven homes and open-all-night refuge of the London Female Preventive and Reformatory Institution was held at Exeter Hall last week. Mr. George Williams presided, and addressed a few hearty words of cheer and encouragement to the voluntary workers and others, who more than crowded out the council chamber.

Rev. Evan H. Hopkins, of South Kensington, gave a New Year's address. He spoke with much power upon the nature and conditions of the "perfect heart." The deep earnest spirit manifested promises well for the spiritual as well as the temporal work of the homes during this present year.

Mr. W. J. Taylor, who succeeded the late Mr. E. W. Thomas as secretary, gave a brief account of the past year's labours, and drew special attention to one of the most hopeful signs in connection with the missionary work carried on, viz., that of 967 young women and girls who were admitted to the homes, etc., in 1893, 551 were "preventive" cases. During the year several special gifts were sent as expressions of confidence in the executive at the time when, through the death of Mr. E. W. Thomas, the founder and secretary of the society, they were face to face with a crisis in the history of the work.

Upwards of 3,000 Gospel services, Bible, temperance, and other classes were held during the year. The committee rightly feel that whatever good is accomplished by the moral reformation of those under their care (and there is much to thank God for) they have failed in the higher sense unless the seed of Divine truth has been so implanted in the hearts of the inmates that through God's mercy in Christ Jesus they become saved for time and eternity. Mr. Taylor will be glad to furnish further information and send reports, etc., to any who for the purpose will communicate with him at 200, Euston-road, London, N.W.

**THE STUNDISTS.**—A Moscow correspondent telegraphs:—The Minister of Public Worship, M. Pobiedonostseff, in answer to inquiries from the educational authorities of the southern provinces as to what course should be pursued when the children of Stundists attending the national schools refuse to attend the instruction in religion, and to cross themselves before the icons, has just replied that Stundist children must be made to observe rigorously all Orthodox religious observances practised in the school, and that non-compliance must be punished with immediate expulsion from the schools.

## THE OPIUM QUESTION.

Miss Geraldine Guinness, who is so soon to leave for China, in an address gives the following warning concerning the necessity for getting reliable evidence on the opium question:—

Our Government officials, who give us reports and statistics about this opium question, say some very strange things, and you see in the papers to-day a great many arguments that appear cogent; but I would give you an earnest word of warning about being careful as to what you believe. Most amazing are the warped views and mistaken impressions that even honest-minded Government officials may put forward in this matter. I travelled from China to England with the Chief Justice of the settlement of Hong Kong, a baronet who has represented the Government for twenty-five years in that district. This gentleman, with whom I had many long conversations, held certain very strange views upon the opium question—some of them quite inexplicable. For example, he told me that he knew for a fact that women never smoked opium in China! He said that he had heard of enthusiastic missionaries at Exeter Hall talking about opium-smoking among the women of China, but that he had been in that country for twenty-five years, and he knew for a fact they never smoked!

A statement more absolutely false and mistaken could scarcely be made! We have seen, in the opium-growing districts of China, that the women smoke it almost as much as the men; but when I tried to put this before him, he said that he could not believe it, because in all his twenty-five years of observation he had never come across a single case! Does it not show that we only see what we bring eyes to see, and that it is possible even for honest-minded men to live for a quarter of a century in the very midst of the evil without really observing it at all? So be careful how you believe what is stated in the papers. Get reliable evidence. And, dear friends, can you hope for more reliable evidence than that of men and women who have dwelt amongst the people, and whose whole lives are given to their salvation; who have wept beside their death-beds, and listened to the outpouring of broken hearts; who have gone in and out of their homes with the utmost freedom, and have been burdened beyond anything that you can ever know with the sins and sorrows of their hearts.

Mr. Thomas H. King, who has been nearly ten years in China, and more than three years of the time at Ping-Yang-fu, writes:—

"In one home known to me in Ping-yang, South Shansi, the home of Evangelist Li, there were four women at one time habitual opium smokers, viz. his mother, wife, daughter, and daughter-in-law. When Mr. Li married, his wife was not an opium smoker, but acquired the habit through helping to prepare the opium for her mother-in-law to smoke. In another home, that of a Manchu official named Shu, his three daughters smoke, and also his son, whose misdeeds caused his father to lose his office. In another house a woman and her married daughter are both opium sots. The above cases, personally known to me, are typical of tens of thousands of homes in China."

Mrs. King writes:—"From personal knowledge gained by visiting the houses in the street in which we lived in the city of Ping-yang, I can say that there are about fifty women in that one street (of about 100 yards in length), who are opium smokers."

### A BIBLE CLASS FOR YOUNG MEN.

The Abbey-road, St. John's Wood, Young Men's Bible Class has been enjoying much prosperity. For nearly two years it has continuously studied on Sunday afternoons the Life of Jesus Christ, under the wise and sympathetic guidance of Mr. M. Green. The papers read by the members are of a high order. Mr. F. Gold, taking charge of the "Geography," has rendered great help; Mr. Collette has unfolded from time to time "the Parables"; the Pastor, Rev. H. E. Stone, has dealt with "Doctrine."

The continued interest and success of the class is another proof of the never-failing attraction of the Bible.

**DURING A TRIAL** at the Middlesex Sessions, a public-house valuer said the usual profits of a publican were 50 per cent., while in tied houses they were only 20 per cent.

## A TEETOTAL JUBILEE.

On Monday evening an exceedingly edifying and buoyant gathering took place at the hall of the Christian Community in Bethnal Green. The occasion was the teetotal jubilee of Mr. James Atkinson, the secretary. Congratulatory letters were read from Mr. George Williams, the president, and others, including greetings in verse from Mr. Barry Wake. Mr. Wm. Noble spoke some wholesome words as to present-day tendencies. One of these is the transference of attention from the individual to the community and to the caucus. Even the County Council is not the Kingdom of Heaven. Some of those who know most about physiology are among the worst drunkards. We must deal with intemperance first and chiefly as sin against God, and then fight it in its first causes in the individual and in the home.

Mr. Atkinson gave an epitome of the temperance and total abstinence movement for the past fifty years, instructive to the young and interesting to the veterans. A stream of testimony flowed from these latter:—Messrs. Seaward, 76 years old, a life abstainer; Turner, Aylesbury, a teetotaler 59 years; Minter, age 70, abstainer 55 and his wife 63—118 years of teetotal life; Warsley, age 76, abstainer 60; Bowen, age 74, abstainer 54. But it was the Christian backbone in these remarkable men that was so striking. Every one spoke as an out-and-out Christian first, and an out-and-out teetotaler second, and the grit and persistence and the high quality manifested in them would give power to any cause.

## TIBETAN PIONEER MISSION.

May I, through you, tell all the friends of our Mission, how graciously the Lord has prospered us in sending us just the right men wanted for the pioneer work in Tibet? It has been most encouraging to see how one after another has come forward, and in a way that has satisfied both themselves and us that they have been truly led of God to this difficult sphere of work. More than three times the number asked for have offered, but in the other cases the way has not seemed clear.

The names of those composing the band are as follows:—Mr. and Mrs. Ewan Mackenzie (with their child), Jensen, Johansen, Lövrensen, Ahmundsen, Stumbles, Arnott, Morges, Soutter, and Neave. They come from the following places:—Dingwall, Peterhead, Aberdeen, Dunfermline, Lochgelly, London, Norway, Sweden, and Denmark. Coming as they mostly do from the north, they are more or less inured to a cold climate.

May we hope that all friends interested in getting the Gospel into Tibet will come and see the faces of our brethren at our farewell meeting at Exeter Hall on February 16. Annie R. Taylor.

*Ayres Villa, Church-road, Upper Norwood, S.E.*

### SCRIPTURE READERS' SOCIETY FOR IRELAND.

A sermon in aid of this Society was preached at the Sunday morning service in Rathfarnham Church, Dublin, by Canon Neligan, who took for his text Eph. iv. 11, 12, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for edifying of the body of Christ." The preacher pointed out that the clergy could not do all the work, and the Scripture Readers' Society for Ireland came in and helped by their agents to spread the truths of the Gospel throughout the land. Through this means many souls have been led to Christ. These agents were not allowed to enter into controversy, their mission being to teach a full salvation. The Society had between forty and fifty agents doing this work, but they should have at least 100 of these men engaged in itinerant work; for there were many places vacant where men of humble station in life could spread the Gospel among people of their own rank. The Society wanted more help to do this, and he was sure that the members of the Church of Ireland would liberally assist in providing means to further the cause of Christ and his Kingdom.

**SOLDIERS' CHRISTIAN ASSOCIATION.**—Branches have been formed at Taunton, Exeter, Plymouth, Devonport, Crown Hill (artillery depôt for the Western District), Tregantle Fort, and Bodmin. The seven Y.M.C.A.'s are heartily co-operating in the work, and transferring time-expired Christian soldiers to their membership.

## THE NEW HEBRIDES.

THERE is pleasant news from the island of Ambrim, one of the New Hebrides group in the South Pacific Ocean, which the Presbyterians of Scotland, Canada, and Australasia are civilising. Little more than a year ago, Dr. Lamb, graduate of Edinburgh University, was landed on the beach, not without misgivings, among a crowd of naked savages. Thanks partly to the temporary efforts of two brothers named Murray, from Aberdeen, and soon to his own medical skill and Christian teaching, Dr. Lamb reports the results of a year's work, in spite of a hurricane which destroyed some of it, as four churches, five more about to be built, thirty-seven villages brought under his influence, and half the island changed. Dr. Lamb's best assistants have been natives who returned from Queensland, where they became Christians. His industrial mission has so succeeded that the colonial labour vessels can no longer tempt the young men to leave the island. The hospital is famed far and near.

Ambrim is the "gem" of the group, being a paradise of cocoanut palms, with the smaller sister isle of Aoba by its side; Minnar Peak, behind the mission station, is the centre of the group, used by H.M.S. *Dart* as the point for fixing the position of the other islands. There are eight thousand inhabitants, whose customs are of interest to ethnologists. Caste prevails in a curious form. The natives are divided into social grades called "Mels," each with its own hall, fire, and fruit trees; wealth is reckoned by the number of pigs, and by these ascent into a higher grade can be purchased. This leads to enterprise and thrift, and this worship of ambition is described as the only idolatry. Morally, too, the effect is good. Dr. Lamb and his assistants have never lost a pin, though for a year at the mercy of the people. Poisoning is the form of witchcraft that prevails, and this is giving way to the Scottish doctor's art.—*Aberdeen Free Press.*

## GIRLS' ORPHAN HOMES, KILBURN.

A FEW years ago there appeared in THE CHRISTIAN a biographical sketch, with portrait, of the late Miss M. A. Cole, the founder of the Mount Hermon Homes, and at the close of it the editor said: "The responsibility resting upon Miss Cole's successor is no light one, and we fervently hope she will be encouraged and sustained by the practical sympathy of many friends."

This forecast as to the burden resting on Mrs. Parry's shoulders has been abundantly fulfilled, and although she has been graciously helped of God, and sustained in her work, she has had many severe trials of her faith, and much exercise of mind as to the carrying on of the work. Now there is special need for the prayerful sympathy and liberal help of the Lord's stewards in some unavoidable expenses that have devolved upon her. In the summer of 1892, Praise Cottage, at West Hampstead, built as an additional home by the late founder, had to be vacated, as it was unsafe for the children to remain in it. The London County Council have compelled her to pull down and rebuild the back part of the house, as being a "dangerous structure." This will probably cost over £100, besides the constant needs for the current general expenses—winter clothing, etc.

Owing to the long-continued financial depression, Mrs. Parry has been greatly tried by the falling off of subscriptions, so many of her supporters having met with heavy pecuniary losses through the recent failures of the Liberator and kindred companies. She writes: "We have one hundred orphans to feed and clothe, and I have never known a year in which I have had more applications for admission, many of which are very distressing cases that I shall gladly admit when able to do so."

I would earnestly ask the help of your readers on behalf of this important work, which has been little brought before public notice, but is none the less deserving of the warm and continual support of Christian friends.—Yours faithfully,

36, *Baker-street, W.* JAMES E. HAWKINS.

KING'S CROSS.—Bethel Chapel, Lavina-grove, Wharfdale-road, after being closed for some time, has been reopened for evangelistic work. A Christian band have met for some time past once a week at the house of one of their number for prayer and fellowship, and the above place being to let it was secured for a term in order to commence work in a neighbourhood noted for vice and sin. At the inaugural meeting, Mr. W. Seaman presided, and addresses were delivered by Messrs. Stanley Tape, H. W. Whittenbury, Pastor J. T. Mateer, and Mr. B. Edmonds. Workers are needed to aid in the preaching of the Gospel, Sunday-school, Gospel temperance meetings, and Band of Hope. The secretary is H. J. Stratton, 36, Pembroke-street, Islington, N.

## THE RAILWAY MISSION.

REV. W. H. MORRISON, of Kilcullen, Ireland, has brought to a close a five days' mission in conection with the Holyhead Branch of the Railway Mission. Many of the Lord's people in different parts of the country have been praying that there might be an awakening in Holyhead as in other places. Truly God has answered prayer, and the Holy Spirit has been working in the hearts of many.

On Sunday, Jan. 14, Mr. Morrison preached on the healing power of Christ, both morning and evening, at St. Skiol's Church, to large congregations, who seemed to drink in every word of the Gospel message. From Monday to Friday he held two services each day, that in the afternoon being held at The Welcome, and the evening meeting in the British School. Never before have we seen this place so roused and the people so eager to hear the good news of salvation, which has been so faithfully, earnestly, and clearly preached.

Numbers of the railwaymen, with their wives and families, have regularly attended. Temperance alone was not taken up as a special subject, but Gospel temperance was most impressively laid before the people. God's children, too, have had a message and a call to work. May many come forward to help in the Railway Mission, for helpers are sadly needed, and the work great! C.

## OCEAN STEAMERS AND THE LORD'S DAY.

CAPTAIN HOYER, a Norwegian who has travelled much over the world, writes as follows to a friend on this subject:—

"I see from the papers that God seems to be dealing earnestly with England now, and that this labour question and coal war have caused much distress. Might not one reason be that those owning English steamers have provoked God's anger by their reckless use of Sabbaths, especially in the vessels trading round the whole world? I have often thought when I saw English steamers in foreign ports loading and discharging without the least regard for the Sabbath, and using the nights too, very much, which God surely intended for rest and sleep, that every hour they in such manner are stealing from the Lord, He will make them pay back by letting their steamers lie idle for days, and weeks, and months. And is not this the case now? God's laws can never be transgressed without punishment.

"Many of these steamers are no doubt partly owned by Christian men. They are themselves keeping the Lord's Day holy, and living earnest and upright Christian lives, but they should remember the steamers they have shares in, and think of what they are doing. All Christians who have more or less to do with shares and partnerships should draw back from such alliances, and unite to carry on trade on true Christian principles, that would recognise God's wise laws for this life. God will bless six days' work, but not the seventh."

THE TEMPERANCE MOVEMENT is making considerable progress throughout Ireland, and there are comparatively few parishes in which no organisation exists to promote the cause of total abstinence; but in spite of all that is done, drink remains the curse of the Emerald Isle, and the drink bill exceeds by more than a million of money the total sum paid in rent by Irish tenants.

SHEFFIELD LODGING-HOUSE MISSION.—A public meeting, held on Saturday week in the Y.M.C.A. Lecture Hall, was addressed by Rev. John Slater, who spoke to the workers, giving them great encouragement in labour for the Master. The chairman gave his experience as a former worker in this branch. The report given by the hon. sec., Mr. A. Shipman, showed that for twenty-six weeks there had been forty-five meetings held in the houses of the city, with 800 inmates. There are twenty-eight workers in this department. In these branches several conversions and twelve temperance pledges have been taken. Hundreds of tracts and booklets have been used and well received. On Friday last they entertained also 113 of the male inmates to a tea provided by the workers and friends.

"OUR OWN MISSION," Gee-street, Goswell-road, is carried on by a few Christian young women, commenced a few years ago in a basement room. It was ere long necessary to enlarge. By-and-by, a vacant hall in Gee-street being to let, the workers seized the opportunity and engaged it. Here a most interesting work is now being carried on. The hall, which holds about 200, is nearly filled on Wednesday evening by adults, many of whom have been spiritually blessed and led to seek the Saviour. The children's meetings are also largely attended. On Sundays a school is conducted, and in the evening a Gospel service for adults. The helpers visit the homes around every week and render help to the sick and destitute. A report will shortly be issued by Miss Madell, 102, Pentonville-road, Islington, N.—E. G. C.

## UNIVERSITY NOTES.

### OXFORD.

THE conferences on practical current questions at Wycliffe Hall proved so successful last term that another series will follow during this term.

Mr. J. Crofton Rainey has concluded a mission to men at the Y.M.C.A., whereon God manifestly set his seal of blessing in the decision for Christ of a number of men.

Rev. F. S. Webster, of Birmingham, addressed a gathering at St. Aldate's last week (the parish of which he was formerly curate), and gave an interesting account of work in Birmingham.

The list of speakers at the weekly meeting of the University Missionary Union includes the names of Bishop Tucker and Dr. J. G. Paton. It will be an especial privilege to hear the last named, whose life and work are so widely known and honoured.

The meetings held in connection with the week of prayer were very well attended, and were representative of the various Evangelical churches. The monthly meeting of the Oxford Prayer Union, which originated after Mr. Moody's last visit, has been largely instrumental during the past year in fostering the spirit of united prayer in Oxford.

### CAMBRIDGE.

The University sermon was preached in Great St. Mary's, by Rev. H. Latham, Master of Trinity Hall.

Dr. Cunningham, of Great St. Mary's, has been appointed Rural Dean, in the place of Rev. J. Barton, resigned.

Principal J. Oswald Dykes delivered, on Sunday evening, in the Downing-street Presbyterian Church, the fourth of his lectures on the history of Presbyterianism, the subject being, "The Westminster Assembly of Divines." The Presbyterians of Cambridge may be congratulated upon the energy they are manifesting under their new ministry, and upon the interest taken in this course of lectures.

At the usual Sunday evening meeting of the Intercollegiate Christian Union, Rev. H. C. G. Moule gave an address on the words, "We have found Him." Very beautifully was the thought of the progressiveness of the grace in Jesus Christ expanded—progressive in its appropriation by, and practical power to, the believer. "We have an El Dorado at the outset," said Principal Moule, "but the development of its resources is gradual." Then followed a most impressive account of the speaker's conversion, related in a manner that must have arrested the heart and mind of many a hearer.

On Monday evening Rev. J. Barton, of Holy Trinity, gave a farewell address to the members of the Cambridge Missionary Union. He chose as his subject, "The History of the C.M.U." This body dates its origin to the visit of David Livingstone to Cambridge in 1857, since which date it has made notable progress in numbers, influence, enterprise, and zeal. The building of the Henry Martyn Hall marked an epoch in its history, in the year 1887, as evidenced by the following facts:—Between 1857 and 1887 sixty-five Cambridge men went to the foreign field, giving an average of two per annum; between 1887 and 1894 seventy-five men have gone out, the yearly average of departures since the building of the hall being no less than ten. The erection of the hall is mainly due to the laudable and unremitting efforts of Rev. J. Barton.

Rev. C. J. Proctor, Vicar of St. Peter's, Islington, has been appointed Vicar of Holy Trinity, in succession to Rev. J. Barton. He is expected to commence his duties here at the end of February, There is considerable satisfaction on the part of worshippers at the realisation that old methods of work and worship will not be discarded at the advent of a new pastor. There is much room for gratitude in the happy arrangement that has been arrived at between Rev. H. C. G. Moule and Mr. Proctor. At least, as far as the immediate future goes, the Principal of Ridley is to continue to occupy the pulpit on Sunday evenings. The interrogative clause of St. Matthew xix. 4, "Have ye not read?" was the text chosen by Mr. Moule on Sunday evening for a striking and timely sermon. This discourse is the first of a series to be preached throughout this term upon the Holy Scriptures, particularly regarded in their relationship to the testimony of Jesus Christ concerning them. To members of the University this course of sermons will be as helpful as needful.

FRESH EVIDENCE of the cosmopolitan character of the temperance crusade is to be found in the interesting fact that a distinguished Japanese literary man, Mr. M. S. Nakada, of the *Johagu Darshi* office, Tokio, has requested and obtained the permission of Miss Frances Willard to translate into Japanese that lady's book, "Glimpses of Fifty Years." Mr. Nakada expects to publish the Japanese edition at Tokio early this spring.

## THE Y.M.C.A.

The Young Men's Christian Association of Chicago opened, on January 1, the doors of its new building, which with its thirteen stories stands at 153, La Salle street.

Mr. J. Hughes, travelling secretary for France, has just concluded a tour amongst the Associations in the north of that country, and has been greatly encouraged by the work that is being done.

The Calcutta secretary, Mr. J. Campbell White, M.A., has arrived in India and taken up his work in Calcutta; and Mr. G. R. M. Roche has been elected as the first paid secretary of the Bombay Association.

The Rio de Janeiro Association reports that while the work has not been stopped by the Revolution, it has been seriously hindered. Special services during the week of prayer for young men were much blessed.

The Association at the University of Tennessee has now a missionary band of eight, three of whom are volunteers. The Week of Prayer resulted in six conversions and in upwards of fifty students promising to take the higher ground.

Dr. L. W. Munhall writes to the *Young Men's Era* pointing out that Y.M.C.A's. are peculiarly adapted for evangelistic effort of a special kind, and urging that greater attention should be given to Gospel services in theatres and such resorts.

The annual meeting was held at Abergavenny on the 18th. Much valuable work of an evangelistic character has been done by the Association during the year. On the 4th prox., Mrs. Baeyertz commences a fifteen days' mission under its auspices.

Accounts are to hand from Cape Town of an interesting Christmas breakfast at the Y.M.C.A. A hundred and thirty members and friends sat down, and an address was delivered by the new president of the Association, Mr. Councillor Paterson.

The annual meeting of the Torquay Y.M.C.A., was held on the 15th inst., there being a good attendance of members. The secretary reported an increase of members over last year, and considerable progress in the spiritual work of the Association.

The meetings during the week of prayer in the Southport Y.M.C.A. were smaller than in former years; but were characterised by intense earnestness, much pleading for the manifested power of the Holy Spirit, and believing prayer for a revival of religion.

Dr. Harry Guinness gave on Saturday evening, in connection with the Dublin Y.M.C.A., an address on Social Purity. The Metropolitan Hall was crowded with men, who listened to his strong and serious statements on the ruinous consequences of sin—even in the body—with interest and attention.

It is probable, says the Adelaide Y.M.C.A. *Herald*, that one of the results of the Jubilee Conference in London in June next, will be that very active measures will be taken to more vigorously prosecute Association work in the Colonies than ever before, and it is proposed to raise a fund for the purpose.

College Associations are actively at work among the young men of forty-seven Ohio institutions, where last year 2500 students were paying members in a student population of 10,851; seven hundred and eighty-nine were enrolled in Bible classes, and 1665 were in weekly attendance upon the Gospel meetings.

A series of services held under the auspices of the Intercollegiate Department of the Philadelphia Association has proved productive of great good. The meetings were held at the Walnut-street Theatre, special speakers being secured. One evening recently Mrs. Ballington Booth addressed an audience composed exclusively of men.

The seventeenth annual meeting of the Walsall Association was held on Thursday in the Temperance Hall, which was crowded, there being an audience of between 800 and 900 people. The Mayor presided, and addresses were delivered by the Archdeacon of London and Major Seton Churchill. The report showed gratifying progress, the membership having doubled during the year; and all branches showing the most decided improvements. Previous to the chair being taken, a short gymnastic display was given by the members in a highly creditable manner.

On Monday, 15th inst., the annual meeting of the Greenwich Association was held in the Lecture Hall in London-street. The president, Mr. S. C. Hatch, occupied the chair. The meeting celebrated the first anniversary of acquisition of the present freehold premises, the inevitable consequence of such a progressive move being a vastly augmented and expanded work. The report evidenced the spiritual activity which, by God's blessing, the members of the Association had, during the past year, been enabled to engage in; over 400 Gospel addresses having been delivered. At the Sunday meetings the audiences were good, and the workers earnest. Success has been courted by the Association, and they have the reward of their labours, for their members' roll has been increased during the year by one-half. Whilst active at home, they are endowed with a missionary spirit, and two more of their members are leaving for the foreign mission field in a few weeks. At Monday's meeting Mr. Geo. Lidgett, L.C.C., Rev. G. S. Reaney, Rev. A. Lowe, and Mr. C. H. Marten (a member of over thirty years' standing) all spoke in encouraging, inspiriting, and go-ahead terms of the great work being done by the Y.M.C.A. men for the King of kings in the Royal Borough of Greenwich.

## THE Y.W.C.A.

The Brentwood Association held a few days ago its New Year's Party. Rev. W. Legerton and Mrs. Haltridge gave short and suitable addresses. The membership of the Association is now over seventy, and the well-furnished rooms, open every day, are at Ingleside, New-road.

The opening meeting of the York Y.W.C.A. for the New Year, was held on January 10. The meeting room was very full, from sixty to seventy being present. Miss Dodd, the Secretary from Highbury, gave an address on 2 Kings ii. — the steps of the Christian life. On Sunday, the Bible class assembled in a hired room, and Miss Dodd again spoke. About eighty were present.

## CHRISTIAN ENDEAVOUR NOTES.

A Society has been inaugurated at the Lowestoft Congregational Church, with forty-two active and twenty-six associate members.

The North Shields, Howard-street, Society is progressing. Recently the members gave the people of their Mission a free tea and sacred concert.

A very enjoyable evening was lately spent in the schoolroom of the Bible Christian Chapel, Ryde, in connection with the Society, which is flourishing greatly.

The Dublin, Brighton-road, Society, held its New Year's consecration meeting, led by Miss H. Horrell, Rev. C. S. Laird speaking on "Consecration to God and Dedication of Ourselves."

The inaugural meeting of the Stormont-road, Lavender Hill, Society, was held on Friday, January 12, under the presidency of Mr. Lamb. Mr. Abel gave a very helpful address on the Endeavour Movement.

There are now 1021 branches in this country of the Young People's Societies of Christian Endeavour. The last formed in Leeds is No. 1012, it being connected with Meanwood-road Baptist Church. The elders of the Metropolitan Tabernacle have granted the use of that building for the first National Convention to be held in London. Whitsuntide has been selected as the date, so that the country branches may be able to attend.

The Christian Endeavourers of N.S. Wales have taken up work among the Aborigines of Newcastle and Sydney, in connection with the Aborigines' Protection Association. Some seven members of the Society took the work up at La Perouse Camp, near Botany, Sydney, and the results have been most encouraging. The Endeavourers are putting up a mission house at La Perouse. During this last four months some four Aborigines have come out for Christ.

Salvation might come, says the *Nottingham Congregational Magazine*, to all our churches if the Christian Endeavour Society were taken up earnestly by our pastors and deacons. It is the hope of the future. We know how it has taken root at Hucknall, and we now report its great success at Colwick-street. At Eastwood also a branch has been formed amid most encouraging circumstances. Wherever the Christian Endeavour Society is carefully introduced true Christian experience is realised in the hearts of its members. And without this experience of the heart no Church can rightly be named Christian.

THE SOUTHSEA MISSION.—In Portsmouth and other parts is an undenominational work carried on in simple dependence on God for the last thirteen years. The efforts consist of Gospel tent work on Southsea Common and elsewhere, services in mission halls and cottages, and house-to-house visitation, tract distribution, individual dealing with souls, Bible carriage and colportage work. The ninth report is full of interesting matter and accounts of real work. Two cases saved from suicide are given, and instances of fruit found after many days. Mr. John Denning, superintendent, will send a copy to any interested. The claims of the poor are heavy, and he is desirous of giving soup suppers to the unemployed, but is unable for the want of funds. The address is Myrtle Cottage, St. James's-road, Southsea.

## SCOTTISH NOTES.

Mr. George Clarke has been holding Gospel meetings at Uddingston, with many tokens of fruitful result.

Unfermented wine is now used in a large number of congregations at the communion, and seems destined to become universal in Scotland.

The Cunningham lecturer for the forthcoming series of lectures in the Free Assembly Hall, Edinburgh, is Rev. Dr. Hugh Macmillan, Greenock.

Bishop Tucker, of Eastern Equatorial Africa, has awakened great interest in Uganda and its missions by his recent lecture in the Free Assembly Hall, Edinburgh.

At the annual meeting of the Scottish Protestant Alliance in Glasgow last week it was stated that the battle against Popish encroachments would be vigorously carried on.

The Free Church authorities in Edinburgh are taking legal steps to secure possession of the church buildings in the Highlands that have been retained by the congregations seceding from that Church.

A public examination of the "subjects" who submitted themselves, in Dundee, for experiment in the "Tyson drink cure" has revealed the fact that in almost every case a great aversion to intoxicants has been produced.

Rev. John Hall, of Cullen, has been holding special Gospel services at the Free East Church, Aberdeen. The pastor of the church, Rev. G. H. C. Macgregor, has declined a call to the charge of Mr. Moody's Avenue Church, Chicago.

By the will of Miss Margaret Macfarlane, Paisley, close on £9000 are bequeathed to various public bodies, Mr. Quarrier, of the Orphan Homes, getting £1750 for a cottage, and the residue of the estate going to the Home and Foreign Mission schemes of the United Presbyterian Church.

Dr. Marshall Lang's lectures on Pastoral Theology, in the University of Glasgow, are attracting a great deal of attention because of their freshness. He desiderates more culture of the spiritual life in students for the ministry, and training for them in practical work under an experienced minister.

Esther, the wife of Deacon Abraham, of St. Nestorian Orphanage, Oroomiah, Persia, is at present addressing meetings in the West of Scotland. She spoke last week, at the Sunday prayer meeting in Glasgow, and on Sabbath evening to a large congregation in the Free High Church, Paisley.

Mr. Jas. H. Smith's monthly magazine, *Pray and Trust*, is enlarged and improved in appearance with the New Year. The current issue is a deeply interesting one, and we are not surprised to hear that the magazine is rapidly growing in favour. The editor is the much-esteemed secretary of the Dundee Y.M.C.A.

Encouraged by the good results of the meetings held in the West Free Church, Coatbridge, recently, by Mr. D. M'Lachlan, evangelist, and the pastor, a new series of evangelistic meetings, started after the New Year, are being now carried on. Whole families are being reached of the non-church-going or lapsed.

Cowcaddens Free Church, Glasgow, has, during the past fortnight, presented several remarkable scenes. Three times in each of these weeks the large building has been filled with an audience of 1600 young people under sixteen years of age. The order, quiet, and attention were remarkable, and many remained to be conversed with afterwards.

Rev. Hugh Macmillan, of Free Martyrs, Paisley, has declined a call to St. George's Presbyterian Church, Blackburn. At the Presbyterian meeting held on Saturday to dispose of this call, it was stated that during his five years' ministry in Paisley Mr. Macmillan has doubled the membership of his congregation, chiefly by accessions from the non-church-going.

The ninth annual report of work in the Border Counties' Tent states that the tent last year covered a distance of about sixty-four miles. In every place the power of the Lord was present to heal. In some parts the people were much more receptive to the Word than in others. In one home alone eight adults professed to be saved—one of them having already entered upon colportage work. Christians have also expressed their gratitude for the tent services.

*The Dundee Advertiser* has a portrait and brief sketch of Rev. Dr. Black, of Inverness. Our contemporary says:—"As a pastor he is greatly beloved. He takes a personal interest in the welfare of every member of his large congregation, and his genial, bright, happy manner has made him a favourite with all classes alike. He is prominent at all gatherings of a philanthropic kind; but if that were all it would be nothing. He practises as well as preaches. He gives of his goods to the poor, and for all that his name is not a frequent occurrence in the published subscription lists."

## PERSONALIA.

**Rev. D. Burford-Hooke** has, we hear, been laid up with an attack of influenza.

**Pastor Charles Spurgeon** received a very hearty welcome on resuming his pastoral duties at Greenwich on Sunday.

**Rev. Dr. Bullinger** is, we are glad to learn, slowly recovering from a somewhat serious cold, which for some weeks quite incapacitated him from work.

**Miss Cusack** is publishing this week a new work entitled THE TRUTH ABOUT CONVENT LIFE. The book (2s. 6d. post free) may be had of the authoress, Castle Court, Bournemouth East.

**Mr. William Lethaby**, writing from Jerusalem, states that the Turkish Government has stopped his work in Moab, and, in fact, put an end to all mission effort in the region beyond Jordan.

**Mr. Hermann Warszawiak**, of the American Hebrew-Christian Mission, now edits *The Hebrew Christian*, a monthly paper, formerly the organ of Rev. Jacob Freshman's mission work.

**Rev. Thomas Cook**, the well-known evangelist, was married, on 10th inst., to Miss Jessie Foster, of Markenfield Hall. His young wife starts with him on Feb. 9 for missions in Australia and India.

**Rev. Dr. John G. Paton** has decided to remain a few months longer in this country, and has agreed to speak at the great Exeter Hall Missionary Meeting on behalf of Presbyterian Missions on May 11.

**Mr. T. Lewes Sayer** left Madeira for Cape Town on January 17 in greatly improved health. He expects to return to England in April to resume his work, and asks continued prayers for complete restoration to health.

**Mr. James Murray**, of the National Bible Society of Scotland, has lately made a journey through the little-known country that divides South-west China from Upper Burmah. He was hoping to re-enter China *viâ* Tong-King.

**Dr. Maclaren's** annual sermon to the young is now a recognised institution in Manchester. The church was crowded on Sunday week, when he spoke with all his accustomed power, from John. xi. 26, 27, "Believest thou this? Yea, Lord, I believe."

**Dr. Talmage** has announced his intention of resigning his pastorate of the Brooklyn Tabernacle in March next, on the completion of his twenty-fifth year of service. Reuter's correspondent states that the funds of the Tabernacle have been largely falling off for some time past.

**Mr. Nagasaka**, who is acting chaplain on board the new Japanese warship *Yoshino*, wrote recently from Malta to Miss M. McLean, of the Conference Hall, Eccleston-street, that he is working hard on board ship, and is meeting with much encouragement. His field of effort is an important one, as there are 230 souls on board.

**Pastor Chiniquy**, writing from Montreal on January 1, says that there are evident signs that the power of Rome is shaken to its foundation in Canada. On the last day of the year eighty communicants sat with him at the Lord's table in his church. With few exceptions, all were converts from Romish error.

**Miss Mitchell** who has been trained as a nurse in the Tottenham Hospital (says *The Messenger*), hopes to sail for Palestine in March. She will reside at Nazareth in order to learn the language until the arrival of Miss Townsend, who has been forbidden, under medical advice, to return to her work at Shefa Amr until the end of the year.

**Mr. Maxwell Wright**, we much regret to hear, still continues very seriously ill, being subject to dangerous attacks of fever. It was felt that prayer had been manifestly answered in the successful results of the operation that was performed last November. He is still, however, in a very critical condition, and will greatly value prayers on his behalf.

**Rev. John McNeill** has arranged to conduct a week's Gospel mission in the Dome, at Brighton, from January 30 to February 5, in connection with the Brighton and Hove Association of Free Churches. He purposes sailing for Cape Town on February 10, having meetings probably at East London, Durban, and several other places. After that his plan is to proceed to New Zealand, beginning at Dunedin; thence to Australia, and perhaps visiting India on his homeward journey. Mr. J. H. Burke will accompany him as singer.

**Rev. Thomas Champness**, we deeply regret to learn, has broken down under the strain of prolonged overwork. He has been ordered to Buxton for at least a month's rest. All his engagements are cancelled, and he is making no new ones at present. It is to be feared that financial worry in connection with his work is partially the cause of this. "When" (exclaims a contemporary) "will the Christian people of this country learn that men who have given their lives to the service of God and man ought at least to be liberally supported by those who are blest with great wealth?" We trust that Mr. Champness may speedily be restored to health and work.

## EVANGELISTIC NOTES.

**Mr. A. T. Jones**, of Newport, has been conducting special services in Bristol, and God has given much blessing.

**Leeds.**—The Nonconformist Ministers' Association has decided to hold a united Nonconformist mission early next year, in connection with which meetings will be held in every part of the city.

**Messrs. Potter and Millar**, of Chicago, have recently closed a series of evangelistic meetings, at Zanesville, Ohio, of two weeks' duration, held under the auspices of the Methodist Episcopal churches of Zanesville. The meetings were all largely attended and resulted in much good.

**Mr. Richard Weaver** commenced on Sunday a mission in Woolwich, preaching in the morning in the Baptist Chapel and in the evening in the Drill Hall, holding two to three thousand. Much interest was manifested, and many seemed pierced to the heart, being deeply convicted of sin.

**Mr. John Evans** has been holding an eight days' mission at "Stephen-the-Yeoman" Ragged School, Bermondsey. There was a good attendance right throughout, and great interest manifested. Some were brought to the feet of Christ, and led to accept Him. Workers were greatly strengthened.

**Woodstock.**—On Sunday last a week's united evangelistic mission at the Baptist Chapel, conducted by the pastor, Rev. C. Duxbury, assisted by ministers and local preachers in the district, was brought to a close. The building was crowded again and again by enthusiastic congregations, among whom there was great rejoicing over sinners saved and saints revived.

**Fifeshire.**—Messrs. Canning and Roger, of the Evangelisation Society (Scottish branch), are conducting missions respectively at Pittenweem and Leslie, with blessing. The attendances and interest at Pittenweem are very encouraging. Mr. R. Henderson Smith, Y.M.C.A. travelling secretary, has just concluded a short mission at Leven, as part of an extended visitation of the associations in the Edinburgh district.

**Gospel Missions** have been held in Ballinasloe by Rev. Jas. Kirkwood, Methodist Conference Evangelist; in Westbourne Presbyterian Church, Belfast, by Mr. Jno. Anderson, of Dundee; in Crumlin-road Methodist Church, Belfast, by Rev. Ed. Hazleton; at Rathdrum, co. Wicklow, by Mr. J. H. Crawford, of the Irish Evangelisation Society; and at Charleston-road Methodist Church, Dublin, by Revs. Dr. Nicholas and B. S. Laird, M.A.

**Wellow.**—Mr. W. Chester Turner, of the Evangelists' Home, Birmingham, is holding a successful mission in the Primitive Methodist Chapel. The meetings have grown in interest nightly, the attendances being large, and people from the surrounding villages attending the services. Night by night souls have sought a seeking Saviour. Many cases of conversion have been given, and Christians have been brought into abundance of grace.

**Mr. Moody and Mr. Sankey** were having immense throngs of people to hear them preach and sing the Gospel at Providence, R.I., according to the latest accounts. Thousands were unable to enter the Music Hall, and overflows had to be arranged. Mr. Sankey has paid a visit to Washington, to pave the way for a mission in that city which Mr. Moody and he are to conduct next month. Much interest was excited by the presence of the famous Gospel singer, and a great united choir was to be formed.

**Mr. Richard Howton** has been holding a twenty-one days' mission in Bradford, under the auspices of the G.N. Mission. The large Mechanics' Institution, which holds upwards of 1500 or 1600 people, has been crowded. Sunday evenings during the mission Mr. Howton has conducted several united Bible-readings; in the afternoons in other mission halls—one in the large Central Hall. During the mission many Christians have been blessed. Mr. Howton has now commenced a twelve-days' mission in Morley.

**Messrs. Bewley and Frank Weaver** have had a good time in Edinburgh. The meetings increased remarkably in numbers during the closing days; but the Saturday evenings at Carrubber's Close proved exceptionally encouraging. Last week the mission was held in M'Crie Roxburgh Free Church, and great blessing has been experienced. The power of God was present to heal, and many gave themselves to the Saviour. On Sunday the evangelists began at Carluke, but ere long, it is hoped, they will return for further services in Edinburgh.

**Slough.**—Rev. Dr. Morris has just concluded a fortnight's mission in this place. The difficulties, spiritual and atmospherical, were enormous; but in answer to prayer God gave proof of his power and willingness to save: first to believers the blessing came—a new vision of the power and beauty of Christ; from them it passed on to the indifferent, and a great awakening ensued. The preacher's relentless condemnation of sin and winning appeals to the sinner, and the clear upholding of Jesus, have brought great joy to the place.

**Gorleston, near Great Yarmouth.**—Mr. Henry Thorne has concluded a united Gospel mission here. The services were held in all the chapels, ministers and Christian workers joining heartily in the work and a spirit of unity being manifested such as probably has not been witnessed in Gorleston before. The afternoon Bible readings were times of refreshing, believers being quickened. The Gospel services were fairly well attended, and the power of the Lord was present. A number have confessed Christ as the result of the mission. JOHN LING.

**Mr. Charles Inglis** has during the past fortnight been preaching nightly at Walthamstow, and God's people are filled with thankfulness for the gracious awakening in their midst. Large numbers have been brought together on week nights, while on Sundays the hall has been crowded. Many have been spoken with personally about their souls, and professed to receive blessing during the mission. The children of praying parents have been brought to a knowledge of the truth, backsliders restored, and men and women brought from darkness into light. Mr. Inglis is now labouring in the West of England.

**Cranbrook, Kent.**—Mr. John H. Cooke concluded, on the 14th inst., a very successful fifteen days' mission here. Prayer meetings preceded and were continued daily during the mission. The attendances throughout were most encouraging, large congregations assembling every night of the second week. Afternoon Bible-readings were given, and proved very helpful to Christians. By special invitation, Mr. Cooke held a drawing-room meeting, which was numerously attended. The Lord has owned the labours of his servant in the conversion of many souls, others are earnestly inquiring the way of salvation, and believers are strengthened in the faith. C. T. S.

### MIDLAND PLATELAYERS' MISSION.

THIS Mission is in full working order, with a staff of 105 helpers, who supply 466 men with monthly packets of Gospel papers. Through increase of work, and home ties, I am unable to continue as head of the Mission, and earnestly desire that some one should take the conduct of it. I will gladly supply all information, and shall be ready to hand over the work at once to anyone who will undertake the future management.

The work of the Mission is specially suited to those who are not able to be actively employed in the Lord's service.

(Miss) M. G. MURRAY MACGREGOR.

18, *Millfield*, *Folkestone*.

THEATRICAL EMPLOYEES IN GLASGOW.—As Mr. William Forbes has been preaching in this city he arranged a tea-meeting on Monday last at the Christian Institute for the women engaged in the pantomimes. After tea Gipsy Smith spoke and sang. Addresses were also given by Rev. Dr. Donald McLeod, Councillor M'Farlane, Mr. W. M. Oatts, and Mr. Forbes.

CHRIST AND HIS WORK.—Christ is a Regenerator, not a reformer. The reformer works by programme; the Regenerator works by the silent, subtle, infinite power of God the Holy Ghost. No wise man despises reforms; no Christian man is satisfied with them. As effects they are good; as causes they are impotent. As is the work of Christ, so is the work of his ministers. It is not a reforming work, a social work, a political work, a controversial work; it is all this and more, and only this because it *is* more.—*Dr. Parker*.

REQUESTS FOR PRAYER.—For a mission to be held in Uxbridge-road Tabernacle, February 4—17, by Rev. James Oatey.—For much blessing on evangelistic services at Uckfield during the present week, conducted by Mr. J. J. Scroggie.—For blessing on a mission, St. Paul's, Newcastle-on-Tyne, January 27—February 8, missioner Rev. J. O. West, Church Parochial Mission Society.—For much blessing on the mission to be held, God willing, by Major Sherrard, R.E., January 28 to February 4 inclusive, at the Chatham Soldiers' Home.

IRISH CHURCH MISSIONS.—The Central Anniversary Prayer Meeting held on Tuesday, the 16th inst., on behalf of missions to Roman Catholics was very encouraging. The room of the Christian Police Institute was filled. General Haig presided, the address being given by Rev. E. W. Moore. The new plans of the committee for developing the work were specially laid before God in prayer, the meeting being followed by a conference of London workers to discuss methods for deepening the interest of God's people in the work of the Society. The committee although burdened with an annual deficit of £3000, are laying the need of Ireland on the hearts of Christian sympathisers, in the hope of being enabled to secure an increase in income, and so to carry out extensions of work which are urgently needed.

# Letters to the Editor.

## THE BAPTISM OF THE HOLY GHOST.

Dear Sir,—I quite agree with "R.C.M." that this is no topic for mere controversy. My last letter was written, not to prove controversially an expository point, but to defend an experimental truth.

Happily the two later articles considerably modify the first assumption, which alone I was concerned to disprove; and in the former of these I most heartily agree with one sentence, the gist of the whole question, "They were all with one accord in one place . . . resting believingly in the risen Lord Jesus who had been crucified. These are still the conditions on which the poured-out Spirit must be received."

Now, the real point that concerns, or should concern, Christians to-day is this: Is the Apostolic question of Acts xix. 2, applicable to them, or not? Is it possible for Christians now to be as the Samaritans were for a time—believing, baptized, and receivers of God's word—and yet not to have received the Holy Ghost? To this question I have answered "Yes," and "R.C.M." has answered "No." Hence the one would urge Christians to answer the Apostolic question for themselves; the other would say that they need not trouble about it, for of course they have received the Holy Ghost.

Will your readers listen again to that question? Paul found at Ephesus certain "disciples," a name habitually applied to believers in Jesus Christ—Christians. Taking them to be such—for he was evidently surprised at their later reply—he said: "Did ye receive the Holy Ghost when ye believed?" In any case, that simple question surely implies two possibilities: 1. It is possible to be a believer and to have received the Holy Ghost; and 2. It is possible to be a believer and not to have received the Holy Ghost. For if these two things are absolutely inseparable, then the question has no meaning; for it asks: "Did you on believing receive, what every believer cannot help receiving?"

The question itself, therefore—quite apart from the Johannine character of these disciples, which took Paul by surprise—points to a distinct alternative: "believing" and "receiving the Holy Ghost," are events which *may* be coincident in time, or they *may* be separated by a definite interval. This possible separation the Apostle wished to remove from these disciples, as Peter and John did from those in Samaria. Wherever, therefore, these two blessings of faith and reception of the Holy Ghost are not coincident, there the believer should be urged—to-day, as under the Apostles—to press on and have the defect made good.

I hope all readers will understand that the above in no way denies what we are all agreed in: that believers are all "born of the Holy Ghost." It only distinguishes *that* work of the Spirit from the "receiving" of Acts xix. 2. Hubert Brooke.

*January* 15, 1894.

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Dear Sir,—In 1878 I published my first volume of "The Science of Missions," entitled "The Evangelistic Baptism Indispensable to the Church for the Conversion of the World," showing—

*First.* That in the application of Redemption the Father's work is exclusively *Evangelistic*, dealing with *sinners* only, revealing Christ striving, drawing, and giving. The work of the Son, on the contrary, is exclusively *Pastoral*, receiving and dwelling in *believers*, and thereby giving them life and holiness.

*Second.* That both the Father and the Son act exclusively through the Holy Ghost as their agent, according as He proceeds from the one or the other.

*Third.* That when He proceeds from the Father He is called the Spirit of the Father, and does the work of the Father; and when He proceeds from the Son He is called the Spirit of the Son, or the Spirit of Christ, or sometimes Christ, and does the work of the Son.

*Fourth.* That at conversion the Father sends forth the Spirit of the Son. At Pentecost the Son sent forth the Spirit of the Father, to endue the Church with his own evangelistic power, which it never had before.

The Christian, in reviewing this book, among other kind things, said: "*This clear and earnest reasoning puts the necessity of the evangelistic baptism of the Church for the world's conversion before the minds of all who are privileged to read his words. May the second part be as good as the first.*"

Since that time The Christian has changed its opinion, and now denounces the views which it once eulogised. What is the reason? The Christian tells us. In the Authorised Version of Acts xix. 2, it says: "Have ye received the Holy Ghost since ye believed?" but the Revised Version translates it thus, "Did ye receive the Holy Ghost when ye believed?" and The Christian, not very wisely, but very excusably, came to the conclusion that the revisers had convicted the Authorised Version of both a grammatical and a theological error, and censures those who adhere to the old error as "dealing deceitfully with the Word of God" by adhering to what they *know* to be a wrong translation.

But when the blind lead the blind both fall into the ditch; for it so happens that the Authorised Version is right, and the Revised Version is wrong, both grammatically and theologically. As to the grammatical error, Alford is the chief offender. I am more anxious, however, about the theological error, because it strikes near the very roots of the Christian system.

The error of the Revised Version in attempting to buttress the doctrine of baptismal regeneration, consists in denying that the Old Testament saints had the Spirit of Christ dwelling in them, and that it was from Him that they derived their life. It was as true of the Old Testament saints as it is of the New, that without Him they could do *nothing*. Whence did they get their spiritual life, if it was not from the Spirit of Jesus dwelling in them? "God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life." Was it only after Pentecost that the Church needed Christ to dwell in them?

Our Lord's conversation with Nicodemus was before Pentecost, and his language is perfectly decisive in regard to the Old Testament saints: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The begetting flesh is the flesh of the father; the begotten flesh is the flesh of the son; but they are the same flesh. So, the begetting Spirit is the Spirit of the Father, and the begotten Spirit is the Spirit of the Son; but they are both one and the same Spirit, though under different administrations. Does not this prove that whenever a man is born again, whether before or after Pentecost, the Spirit of the Son is begotten in him as the spirit of life and holiness, though not of evangelistic power?

Our Lord promised that when the Advocate was come (not the Comforter, for that is very misleading), He would abide with them for ever, and there never has been a time when He has been altogether absent; but He has long been a stranger in the land. At present there are hundreds who possess this evangelistic spirit, and who carry revival and conversion wherever they go; and yet they are not the holiest men in the church. But it is not hundreds, but *the whole church* that are summoned to the fight, and the command was, and is, that they should not begin to preach till they were endued with power from on high. That is the reason why so many ministers who are filled with the Spirit of the Son, but not with the Spirit of the Father, have never been the means of converting a single soul. Conversion is not enough. James Gall.

*Edinburgh, Jan.* 12, 1894.

[The above letter was accompanied by the following pathetic note. Warmly reciprocating our dear brother's kindly feeling, we leave it to our readers to judge whether The Christian has changed its opinion on the above or any other vital subject. An editor must give a somewhat free hand to those who review books; but using "evangelistic baptism" as a general term, and without specific reference to this discussion, we still endorse the above paragraph printed in italic. Mr. Gall's letter raises more than one question outside of the Expository Note which called it forth. We cannot undertake to insert correspondence relative to these.—Ed.]

My dear Brother,—Be assured that nothing but a sense of duty would ever allow me to lift my pen against anything contained in The Christian, a journal that more fully reflects my views (which are rather in advance) than any other, and to which I am so much indebted, and not I only, but the Church of God. But this matter is vital, and of the highest importance. Therefore I had to write.

I am now in my eighty-sixth year, and my public work is done, my feet deep in Jordan, the heart gradually losing its power, so that for half the day I am confined to bed. But I am *very* happy, waiting for the sound of his chariot wheels. And I am very grateful that I have been permitted for above sixty years to keep the field not without some victories.

Praying that you may be long spared to carry on your glorious work,—I remain your much attached Christian brother, James Gall.

35, *Newington-road, Edinburgh, January* 12, 1894.

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Dear Sir,—I think that many leaders amongst us are laying a burden on tender-hearted Christians by urging on them the necessity of a special baptism of the Holy Spirit for power in service, and giving certain conditions before this gift can be obtained—such as putting away certain evils out of their lives, "full consecration," etc.

These are the results of the in-dwelling Spirit yielded to, and *not* the conditions of God's free gift. *His* conditions are given in John vii. 38, 39 (our belief in Christ glorified). If instead of praying for an extra baptism, we would yield to and use the wonderful power God has already given to us (Phil. ii. 13), the Church of Christ would be stronger and more restful. We should speak less of a "cleansed heart," whilst the world and our fellow Christians would see more of a cleansed walk in us.

As the coming of our Lord might be divided into three aspects—

First. At his incarnation: in partial power, but with visible signs and wonders;

Second. Spiritually to each individual believer's heart;

Third. With great power and exceeding glory;

Is it not so with regard to the Holy Spirit? His first advent on the day of Pentecost, with power and outward signs, gift of tongues, etc. to *believers*. This was the partial fulfilment of Joel ii. 28, and when St. Peter quotes this passage, in Acts ii. 17, he introduces the preposition "of" my Spirit (is not this thought suggested in Rom. viii. 23, by the word "first-fruits," also "earnest" in 2 Cor. v. 5?). His third advent at the restoration of the Jews, when Joel ii. 28 will be literally fulfilled, and God will pour out his Spirit *on all flesh*, to which blessing St. Paul seems to refer in Rom. xi. 12.

Is this striving after *visible* signs of the Holy Spirit really his own work, when one of the signs of his presence is "He shall not speak of Himself, He shall glorify Me (John xviii. 13, 14)?—I am, dear Sir, faithfully yours, A. C. L.

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Sir,—With reference to Mr. Hubert Brooke's letter in The Christian of Jan. 4, it seems to me that we must distinguish between the gift of the Holy Spirit as an indweller, and the miraculous manifestations that were given to the early Church as a confirmatory sign that the gift had taken place. This confirmatory sign, evident to the senses, appears to have been given sometimes at the moment of decision for Christ, or conversion, the time when the Spirit is actually bestowed, as, for example, while Peter was preaching the Gospel to the company assembled by Cornelius. Sometimes the confirmatory miraculous sign was not given at the time of conversion to Christ, when the Spirit was received as an indweller, but was withheld for a while, and was afterwards given for a special purpose on a special occasion, such as that of confirming the authority of the Apostles at Samaria. And we must therefore take it that on that occasion Peter and John prayed that the Samaritan believers, who already possessed the Spirit by virtue of conversion to Christ, might receive the miraculous confirmation of the fact in the same way as Jewish believers.

In the case of Acts xix. those disciples cannot be said to have believed in Christ and given their hearts to Him till Paul proclaimed to them his full Gospel. Then they did so, and at once received the gift of the Spirit, and then the miraculous manifestation was added as a confirmatory sign of the fact, after Paul had laid his hands upon them.

This distinction between the gift of the Spirit and the miraculous manifestation given as a confirmatory sign of it, has been pointed out by Calvin, Alford, and other eminent commentators. J. T.

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Dear Sir,—I most thankfully endorse your expository note in Christian, December 28, and believe with you that there were many like Apollos in those days who received "the things of the Lord knowing only the baptism of John," and that people in the present day can be in no such equivalent position before God, every living soul in this dispensation being either without the Spirit of Christ, or "in Christ"; if the latter, then they have been baptised by one Spirit into the one body—*i.e.*, the Church (1 Cor. xii. 13), and blessed with all blessings of the Spirit (Eph. i. 3).

As I once heard a working man put it: "Christians are crying, 'Lord, give me more of the Holy Ghost,' when all the time the Holy Ghost is saying, 'give me more of you.'" The Scripture bears these homely words out for the believer.—Yours in Him,

*Scotland.* D.

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Dear Sir,—I have read with much pleasure and profit the interesting letters on the Holy Spirit. With regard to the procession of the Holy Spirit, it seems to me that He proceeded from the Father to Christ, who then shed Him forth on the day of Pentecost. The words in Acts ii. 33 clearly teach this. Then, if we look at the type, the holy oil was poured on the head of the high priest, and flowed down to the skirts of his garments; the priest, I think all will agree, was typical of Christ—Christ the head, the body his Church.

The most important practical consideration, however, is why is it that some Christians enjoy the Spirit in Pentecostal fulness, and others evidently do not?

I believe the answer to that question to be, because some Christians have never apprehended a full Christ. For, it is found that believers are immediately filled with the Holy Spirit whenever they realise that they are sanctified in Christ as well as justified (1 Cor. i. 2); these are the two pillars of the holy temple.

When that step of faith is taken the Holy Spirit has then full play; until then He is hampered by the

fleshly endeavours of the believer to get holiness of his own manufacture.

Never do we find any exhortation in the Epistles to wait for the promise of the Father; on the contrary, the command is, "Be ye filled with the Spirit," and "Whosoever will, let him take of the Water of Life freely." The Holy Spirit is in the world now, and will at once take up his abode in fulness of Pentecostal power in any heart prepared to receive Him.

One other thought. The holy oil was not to be poured on flesh of man (Exodus xxx. 32). Now, the believer is not in the flesh, but in the Spirit (Rom. viii. 9), being "circumcised with a circumcision not made with hands in the putting off of the body of the flesh in the circumcision of Christ" (R.V., Col. ii. 11).

All believers are, therefore, eligible to be fully anointed with the Holy Spirit as soon as they recognise their saintship in Christ.—I am, yours in Him,

WILLIAM GOURLAY.

*Kincraig, Weston-super-Mare, Jan.* 12, 1894.

## "A SERIOUS QUESTION" SOLVED.

SIR,—May I suggest a solution of the question under the above heading in your issue of the 11th inst., in reference to the lack of funds for mission work? For a year I have set aside one-tenth of my income for the Lord's work. By adopting this plan I have been able to give away in that time about £60, and in the ordinary way it would not amount to more than £25 or £30. I mean, had I given like most people do, by fits and starts; and I am quite sure I am no poorer to-day in taking the Unseen Partner into my affairs. If every Christian would do likewise, I am sure the empty coffers would soon be filled, and the labourer, who is worthy of his hire, be paid. It might occur to some minds that they could not afford a tenth; in such cases, it would be practical to make it a twentieth, so as to adopt systematic giving.—Yours truly, ONE TENTH.

## THE GOSPEL AND ITS MINISTRY.

DEAR SIR,—Will you accept my sincere thanks for your cordial and generous notice of "The Gospel and Its Ministry"? But when, in the closing paragraph of your review of my book, you describe me as "a forcible writer," I fear you give undue praise. For you go on to express a wish that in discussing the question whether faith means trust, or merely belief of testimony, I had "combined both meanings, instead of setting them one against the other, saying, 'Faith in its simplest character is not trust, nor even faith in a person, but belief of a record.'"

Instead of being "forcible" here, I seem to have failed even in clearness. Throughout my chapter on Faith my plain wish was to emphasise "both meanings," and nothing was further from my intention than to "set one against the other." In the sentence quoted (as above) you have inadvertently omitted a word which brings into prominence the qualifying phrase, "faith in its simplest character," and which connects all with what goes before. At page 36, I had said: "In its first and simplest phase in Scripture, faith is the belief of a record or testimony. It is, secondly, belief in a person; and it has, lastly, the character of trust." And at page 42, I go on to say: "But faith not only receives the word of Christ, it reaches on, and lays hold upon, the person of Christ."

You will be glad, I am sure, to find that we are at one on this important subject. And its importance leads me to hope you will let your readers have the explanation I offer.—Yours faithfully,

R. ANDERSON.

39, *Linden-gardens, W., Jan.* 20.

**ORPHANS IN MADRAS.**—Mr. G. J. Israel writes from Lake Side Villa, Veyasarpaundy, Madras, that the Tamil Mission Orphan Home is now an accomplished fact. Lake Side Villa has been secured for the purposes of the home, and at the time of writing there were already four orphans in residence. Mr. Israel says that help is required both for the support of the orphans and for the preaching expenses.

**CONGO NEWS.**—It is proposed to send forth in the spring a party of five, to reinforce the existing stations of the Congo Bololo Mission, on the Congo. This means an expenditure of £800; the passage and outfit of each person costing from £150. Only two of the six leading rivers of Lola Land are as yet touched by the Mission; the other four still wait. We greatly desire to open up work on the Juapa, but feel it impossible to extend operations without a large increase in our financial resources. Spiritually, the prospect is an ever-brightening one. Notwithstanding the varied and numerous difficulties incidental to the pioneer stages of the Mission, it has already a number of baptized believers at every station, and the Christians are beginning to evince a desire to bring others also to Christ.—*Regions Beyond.*

# OBITUARY.

### MRS. ARROWSMITH.

THE death of this Christian lady, mother of the well-known evangelists among the young, is recorded. She took a deep and lively interest in all good work, especially in the Children's Special Service Mission, with which her sons are so closely associated.

### DEATH OF REV. GERASIM D. KYRIAS.

This well-known servant of the Lord in Albania has been called to his rest. He died at Monastir, Macedonia, on Jan. 2. Some months ago his medical adviser had suggested removal to Athens for the winter, but this did not take place. He passed away in the utmost peace and comfort, trusting in the Lord, and faithful in speaking to those who gathered around his dying bed. His loss to the work among the Albanians at this time seems irreparable. There is some hope that soon there may be given to the public an account of his captivity among brigands eight years ago, to the sufferings of which may be traced very largely his early removal. W. A. ESSERY.

### MR. RUTHVEN PYM.

Many will hear with regret of the death on Wednesday, 17th inst., of this noble helper of many good institutions, who was seldom found slow to respond when any genuine work appealed for aid. He was a member of the eminent banking firm, Messrs. Coutts. A correspondent writes:—"Besides being a noted banker, Mr. Pym was engaged in connection with Baroness Burdett Coutts and other philanthropists in all kinds of social works for the good of his fellows. There was hardly a society with which he was not connected, and the Church has lost in him a distinguished and munificent member. His wife, a permanent invalid, only died on Monday, and as he was unconscious, he did not know it."

### PROFESSOR AUG. GRETILLAT.

By the death of Professor Augustin Gretillat, great grief has fallen upon the Independent Church of Neuchâtel, and a serious loss has been sustained by French-speaking Evangelical Protestantism. Born at Fontainemelon in 1837, M. Gretillat enjoyed Christian training as a child, and good educational facilities as a young man. Resolving upon a pastoral career, he studied at Neuchâtel, under M. Fred. Godet, and at Halle and Göttingen, under Tholuck, Julius Müller, and Dorner. After some years of ministerial work, he accepted a call to the chair of Systematic Theology at Neuchâtel; and while, for twenty-three years, he enthusiastically devoted his energies to the discharge of his onerous duties, he was ever ready to forward evangelistic enterprise, and lend a hand in pastoral work. His contributions to theological literature have been of great value.

### REV. SAMUEL MATEER, TRAVANCORE.

We regret to hear of the death of this veteran servant of Christ, who went to India in 1858, and laboured until 1891 well nigh unceasingly in the Gospel, seeing, as he himself was wont to say, the whole aspect of affairs, in regard to the reception of Christian teaching, revolutionised. His works, such as "Native Life in Travancore," and more fully "The Gospel in South India," reveal how deeply he was impressed with the mighty changes produced. He began work in Pareychaley, then he extended to Trevandrum, to which later on he devoted himself entirely; so that really his long missionary life was given to the Malayalam and out-castes of Trevandrum. As an evangelist and pastor he was greatly blessed; but he had also much literary and lingual gift, which he turned to good account in translating and revising in Tamil and Malayalam. We gave his portrait, with a sketch of his life, in our issue for Sept. 8, 1892. Since coming home from India, Mr. Mateer had been staying at Hastings, where he passed away.

### MR. J. G. GENT, RAGGED SCHOOL UNION.

This faithful servant of Christ fell peacefully asleep in Jesus on Jan. 20, in his eighty-third year, after several years of prostration and suffering, borne with Christian patience. He was one of the founders of the Ragged School Union, and worked assiduously in the cause from 1844 for five years as a voluntary worker, and then for thirty-one years as its first secretary, until in 1880 he was forced to retire through ill-health. During the last fourteen years, although hindered by physical weakness from taking an active part in the work he so dearly loved, yet he still took a keen interest in the great movement in promoting which he had spent so many of the best years of his life. He enjoyed for a lengthened period the personal friendship of the Earl of Shaftesbury, and was often with him scouring the slums of London, seeking the ragged and needy ones, and rescuing many ready to perish. It is rather remarkable that this "Ragged School worthy" should so quickly follow to his eternal rest his former colleague, Mr. R. J. Curtis, whose death was recorded in THE CHRISTIAN of Jan. 11.

### REV. J. B. MYLIUS, HATCHAM PARK.

The death of this devoted young clergyman is a serious loss to South London Evangelicals. The *City Press* records that: "About three years ago he accepted the charge of All Saints, Hatcham Park. Overpowered with the ever-growing neighbourhood, he consulted Rev. W. H. Stone as to the course he should adopt. 'I want,' he said, 'a second curate, if I am to overtake the work committed to my charge. I have no means. There is only one way out of the difficulty, and that is to accept the chaplaincy of the South-Eastern Fever Hospital, which will not materially interfere with my work as vicar of the parish.' 'Have you counted the cost?' asked Mr. Stone. 'I have,' replied Mr. Mylius. The chaplain he accordingly became, performing the duties that devolved upon him with that loving devotion he brought to bear upon everything he undertook. A few weeks ago he caught the fever, and last week he passed away, a martyr to duty, at the early age of thirty-two. His memory, however, will long be revered by those who were privileged to know him." During the three years of his ministry at Hatcham, Mr. Mylius laboured indefatigably for the welfare of the large flock committed to his care, winning the love and respect of all classes, but especially of the poor, whose unhappy lot he did his very best to brighten. He was a genuine Protestant; gloried in the great truths re-affirmed at the Reformation, and in his own quiet conciliating way did much for the Protestant cause.

## MRS. BISHOP'S JOURNEY TO KOREA.

IN pursuance of her work in the interests of missionary enterprise and geographical science, Mrs. Bishop, the distinguished authoress, has left Liverpool by the Allan Line steamer *Mongolian* for Halifax. On her arrival there she intends to cross direct to Vancouver by the Canadian Pacific Railway. After spending a week at Senator M'Donald's in Vancouver Island, she will sail for Japan on the 3rd of February. Thence she goes by a Japanese steamer throughout the inland seas, the east coast of Korea, and then round the south coast, and up the west to Chemulps, where she will be received by Bishop Corfe. Her further movements will depend upon circumstances, one of the most important being the state of her health. The distinguished traveller is provided by the Foreign Office with a recommendation to the Consular authorities, and besides many other advantages she has a special Chinese passport and a letter of introduction to the Viceroy of China, Li Hung Chang. Mrs. Bishop, who is now over sixty years of age, is well equipped for her work. To her many and various acquirements and accomplishments she added, during last summer and autumn, a thoroughly practical knowledge of photography.

During the past summer she resided a good deal at her cottage at Tobermory, a place endeared to her by sweet memories, a beloved sister, Miss Henrietta J. Bird, whose name in the Island of Mull, as in many other communities, is associated with all that is pure and noble. Mrs. Bishop took a leading part in such work as the Young Women's Christian Association, technical classes for the education of women, and the visitation of the sick. She ably assisted Miss Gardyne, of Glenforsa, in forming the Argyll Nursing Association.—*Daily Mail.*

## WESTERN CANADA.

THE record of the progress of the Canadian Presbyterian Church in the West for the past nine years is, we believe, not to be paralleled in the history of any Church in any age. In congregations she has gained 400 per cent., in churches 300 per cent., in members 330 per cent., in revenue 1244 per cent. The enterprise, energy, and liberality of this young Western Church are such as to call forth the admiration of all true Christians the world over. The Scotch and Presbyterian element is the dominating force in Western Canada, and consequently the responsibility of Scottish Presbyterianism to this new country is correspondingly great. The extraordinary rapidity of extension in settlement has proved too much for the Canadian Church, and therefore is it that she has sent a delegate (Rev. C. W. Gordon) to ask co-operation in the mission work of the West, which has hardly less claim upon the interest of the Presbyterians of Great Britain than upon those of Eastern Canada. Mr. Gordon is meeting with much success in Scotland.—*Dundee Advertiser.*

**EVERY CHILD** that is born into the world forms part of the scheme of the universe. His young life is the germ out of which the life of his manhood and old age will develop. The end depends on the beginning.

# The Book World.

## A BOOK FOR PREACHERS.

Nature as a Book of Symbols. By William Marshall (author of "The Visible God"). (3s. 6d. *Hodder & Stoughton.*) A really strong book, by a bold but careful and deeply reverent thinker, writing on a noble theme. Its great point is, not that nature abounds in symbols of the spiritual, but that the *whole* of it forms one grand book of symbols. "The entire visible universe is shown to be a moral unity, and strictly analogous to a higher unity of the written Revelation of God." Nature and the Bible are counterpartal: not similar, but identical. "All natural phenomena are a Divine revelation—of God, of man, and also of man's relationship to God, in all its varied aspects and manifold possibilities . . . The whole visible universe is like an emblematic scroll upon which are depicted all the primary and permanent moral relations subsisting between God and humanity."

The first six chapters, by far the least popular of the book, are introductory; but all the rest is occupied with a most suggestive and stimulating series of examples of nature's symbolisms. The sky is a symbol of God; the sun of Jesus Christ; the moon and the planets of everything that receives and reflects the wisdom and love of God shining in Jesus Christ, *e.g.*, the Bible and the Church; the stars of the angels; the earth of man; and rain, wind, and dew of the Spirit. The symbolism of the clouds, and of the four seasons, is also dealt with. For those who will take pains with it, this is a singularly fertilising book, a great help to all who preach and teach. It is grandly true to the central verities of Revelation and spiritual life, while it overflows with suggestive thoughts. Not least in its educational value it trains the reader to read for himself, with no other aid than a spiritual eye, and the light of the Bible, fresh pages in nature's great book of symbols.

## A PROPHETIC SCHEME.

Millennial Dawn, a work in three volumes, issued in America, and published in this country by *Mr. Elliot Stock*, makes an appeal to the Christian public in terms more confident than the contents warrant. The volumes are entitled: (1) The Plan of the Ages, (2) The Time is at Hand, and (3) Thy Kingdom Come, and they are furnished with several charts and schemes to elucidate the prophetical views of the author, Mr. Charles T. Russell, of Allegheny, Pa., U.S.A. These views are very distinctive, and find easy acceptance with such as sympathise with pronounced millenarianism, and can not check the premises on which the more peculiar arguments of the writer are founded. Among the several independent positions maintained, but by no means legitimately sustained from Scripture, is the theory that in the millennial age the Gospel will be preached to all who died without hearing it. He says: "The Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to knowledge and opportunity." This is pure speculation, and opposed to the teaching of the Apostle (Rom. ii. 14-16) regarding conscience as the light of God to those who have not heard of Christ. The author has a provoking way of quoting a passage of Scripture to his purpose by inserting words which would assuredly have been found in the sacred text if intended by the writers. For instance, he twice refers to Dan. xii. 4, thus: "Shut up the words and seal the book, even to the time of the end; [then] many shall run to and fro, and knowledge shall be increased." A note of time cannot be thus inserted. Textual criticism of the crudest kind is favoured, and the first sentence of Rev. xx. 5, "The rest of the dead lived not again until the thousand years were finished," is summarily rejected as spurious! In a note he gives some reasons for thus accommodating Scripture to his prophetical scheme, and he says enough to show how little he really knows of the critical apparatus with which he has been trying to acquaint himself. For the information of such as may have been distressed or exercised by this unjustifiable excision from the Apocalypse, we may say that Mr. Russell's statement is founded on misapprehension, and quite misleading. No critic of the text has excluded the sentence, nor is there any critical reason why it should be so much as brought under suspicion.

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The annual volume of *The Regions Beyond* (*Partridge & Co.* 3s. 6d.) makes a most valuable repertory of missionary facts and their application, with special reference to the needs and claims of Africa.

Footsteps of Truth. Vol. xi., edited by C. Russell Hurditch. (2s. 6d. *J. F. Shaw & Co.*) This annual volume presents a varied miscellany of Bible notes, suggestive points, helpful articles, and pen pictures of well-known workers.

The half-yearly volume of The Review of Reviews (5s. *H. Marshall & Son*, 125, *Fleet-street*) is a marvellous storehouse of information as to current literature and present-day movements. As a work of reference on these subjects it is invaluable.

Lofanza: An African Slave Story. The life story, in fact, of one of the Congo lads lately in Harley House, penned by Dr. Harry Guinness. (*Partridge & Co.* 2d.) This simple yet thrilling narrative should touch many hearts on behalf of the dark Congoese.

The Sword and Trowel. (*Passmore & Alabaster.* 5s.) Here we have vol. xxix. of a magazine which in the late Mr. Spurgeon's hands did grand service, and which now is largely "In memoriam" of him. There are even now many good things in the volume, but the master hand is missed.

God is Love, and Other Sermons, by the late Rev. Aubrey L. Moore, M.A. (6s. *Nisbet.*) The discourse which supplies the title is a powerful argument for the Trinity. Although tinctured with High Church sacramentalism, the sermons are vigorous and thoughtful, and in some cases stimulating in a high degree.

Grout's Zulu Grammar (revised edition). (*J. F. Shaw & Co.* 15s.) Mr. Grout, of the American Board Mission to the Zulus, after twelve years' study, published his grammar in 1859, and he has been spared to issue a revised edition. There are about half a million Zulus within the borders of Natal, besides those in Zululand, the latter being protected, the former wholly under British rule.

Jews and Christians, the new quarterly magazine, edited by Rev. A. Lukyn Williams, M.A., has made an excellent start. Sir John Kennaway writes a graceful and serious introduction. Then follows a very valuable and comprehensive article on "The Blood Accusation," by Professor Hermann Strack, of Berlin. Finally, the editor writes on "Liberal Judaism in England." If it should continue as it has begun, this magazine will well supply an important place in periodical literature. (6d. *Nisbet & Co.*)

Metropolitan Tabernacle Pulpit, vol. xxxix. By the late C. H. Spurgeon. (*Passmore & Alabaster.* 7s.) This new volume possesses very great interest from the solid substance of the sermons as well as from the precious memory of him who spoke them. The publishers state that there is enough copy in hand to publish a sermon weekly for some years to come. These sermons are still read regularly by tens of thousands, and testimony to their worth is constantly being received from all parts of the world.

From our Dead Selves to Higher Things. By Frederick James Gant, F.R.C.S. (3s. 6d. *Nisbet.*) The works of the flesh and the lusts of sense are analysed with masterly skill, and the "higher things" are described in a manner which, to use the author's own expression, "rends the veil of agnosticism in twain from the top to the bottom." This is all the commendation we can give the book, for so far as its theology goes it is so mystical and sophisticated as to afford a very uncertain guidance to anyone who would seek the Kingdom of God and eternal life.

Mr. Broomhall, of the China Inland Mission, has brought together into a neat and well-printed booklet the impressive address delivered by Mrs. Bishop in Exeter Hall on Nov. 1, upon "Heathen Claims and Christian Duty," and the Missionary Sermon at Great Queen-street by the late C. H. Spurgeon, entitled "Our Omnipotent Leader." These two weighty and remarkable utterances form a missionary plea of irresistible force and cogency. We trust the contents of this booklet will be widely read, pondered, and heeded by all sections of the Christian Church. (*Morgan & Scott.* 2d.)

Christ's Divinity School, and other Sermons. By Hugh D. Brown, M.A. (*Alexander & Shepheard.*) This book of sermons is excellent. Evangelical doctrine could hardly be more clearly or forcibly stated. Mr. Brown knows what he believes, and why he believes it, and he embodies the truth in this volume with energy, enthusiasm, and common sense. His loyalty to Christ and to the teaching of the Word makes him speak in no honeyed terms of those who while professing to teach others, know nothing certainly for themselves. His style is simple, homely, racy, sometimes humorous, and abounds in apt and striking illustrations. His method is eminently Scriptural, and if his expositions are not profound, they are always clear and practical.

Septem Ecclesiæ, being Thoughts on the Epistles of Christ to the Seven Churches in Asia. By Henry H. Orpen-Palmer, B.D., Vicar of St. Peter's, Cheltenham. (*Elliot Stock.*) The "thoughts," which extend over upwards of five hundred pages, are admirably expressed, the outcome of wide reading being combined with the conclusions of independent study. A feature of the book is the frequent introduction of hymns and poetical excerpts, as a kind of emphatic illustration of great truths. Many old acquaintances are met with in these lines, which, as the author says, "make the essential idea attractively gleam and sparkle." This treatment of the Seven Epistles is very readable and should prove useful. The supplemental "Poem on the Tragedy of Jezebel" seems to us to be out of place in the covers of this volume.

*The Regions Beyond* for January is called a self-denial number, and bears the title of "The Marathon of To-day." The very able editor, Miss Lucy Guinness, minutely and graphically describes the ancient battle of Marathon, and then shows that our battles are to be fought against the drink foe, the opium curse, African slavery, heathenism abroad, and vice at home; that the centre of earth's battle is the Cross, and that the liberator of the world is Jesus. The article teems with startling and terrible information, as well as with hopeful and enthusiastic trust in the overcoming God. It is a very valuable and useful epitome of Christian effort on spiritual lines. It will do good to everyone who reads it, and everyone may do good by circulating it. Quantities for this purpose are offered at reduced rates from Harley House, Bow, E.

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Three terse and pointed Gospel booklets, by George Kelsey, are Faith, The Meek, and Deliver Us from the Evil. (6d. per dozen. *Drummond's Tract Depôt, Stirling.*)

The Child, the Servant, the Soldier. Three Aspects of the Christian Life, Rom. viii. 8-11, is a helpful Bible study, by Francis Paynter, M.A., Rector of Stoke-next-Guildford. (*Marshall Bros.*)

The Publisher's Circular for Jan. 13 (1½d. *Sampson Low & Co.*) contains a very interesting sketch of the popular publishing establishment of Messrs. Cassell and Co., with portraits of the original members of the firm.

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BOOKS RECEIVED.

From *Marshall Brothers.*—The Four Aristocracies and other papers. By C. L. M. and G. M. M.

From *Alexander & Shepheard.*—Talks with Men, Women, and Children. By Rev. David Davies. Fifth series, 6s. 6d.

From *Jas. Nisbet & Co.*—The Church Catechism, with explanations, notes, and proofs from Scripture. By T. A. Stowell. 1s.

From *Henry Kimpton*, 82, *High Holborn.*—Indigestion, Gout, Corpulency, and Constipation clearly explained treated, and dieted. By Thomas Dutton, M.D.

## CHRISTIAN LITERATURE FOR INDIA.

The annual meeting of the Edinburgh Auxiliary of the Christian Literature Society for India was held last week in the saloon of the Royal Hotel, Princes-street, Edinburgh—Sir William Muir presiding. There was a good attendance.

The annual report stated that during the year there had been a decided advance in the good work done by the Society. Both at home and in India efforts had been made successfully to keep pace with the growing demands for the Society's publications, no less than for the trained and qualified teachers supplied by its institution at Ahmednagar. The increase in general Christian literature had been fivefold during the last four years. This was altogether apart from the school books issued. The training institution had seventy-one normal students under training during the year, with 100 pupils in the model or practising schools. Two converts from Hinduism were added to the Church last year. Of the eighty-six Hindus who had entered the institution, fifty had become Christians. They had now 8319 pupils in their circle schools in Bengal.

The chairman urged the claims of the Society, and spoke of the good work it was doing. Rev. J. Colville Peattie, Madras, bore testimony to the importance and value of the work of the Society, and pointed out the absolute necessity of that work being vigorously continued. So imperative was the work, in his opinion, as a help to missionary labour, that he considered that missionary societies should themselves meet its pecuniary requirements. The Church was still backward in its attention to the better-educated class of natives, and there was a great field open in that direction. Rev. F. Ashcroft, Rajpootana, suggested that the Society should give increased attention to the enormous demand there was for literature suitable for grown-up English-speaking natives, especially books written in the country and by the people themselves.

Dr. George Smith, Dr. E. S. Fry, Rev. James Johnston, secretary of the Society, Rev. J. N. Russell, Madras, and Rev. W. M. Teape afterwards spoke in advocacy of the Society's claims.

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THE ANNUAL TEA FOR GIPSIES and travellers was given in the Shaftesbury Welcome, Culvert-road, on Monday last. This hall is now the centre of Ragged School Union operations in Battersea. Over 160 sat down. They were all sizes and ages, from babes in arms to men of years. Interesting addresses were given at the meeting which followed During the year the vans are visited; the gipsies are invited to the hall, and helped with hospital letters, clothing, etc.

# The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Letters Addressed to the Office.—Advertisers who require their letters to be addressed to the office of this Journal will be charged an additional Sixpence for each Advertisement, and another Sixpence extra if letters are to be forwarded to their private address.

SPECIAL ANNOUNCEMENT.

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## Notes and Comments.

WE purpose next week to give a portrait and sketch of the late Rev. John Green, of Brockley, organiser of the Gospel Mission to Lighthouses and Lightships.

We have received a number of letters on "The Baptism of the Holy Ghost," a selection from or a summary of which we hope to give in our next.

A paragraph in our last issue, received from a Scottish correspondent, erroneously made it appear that Bishop Tucker's missionary visit to Edinburgh was past. The Bishop will preach there on Saturday, February 11th, and on the following evening will address a meeting in the Free Assembly Hall.

A minister writes:—"If you will send me some back numbers of The Christian, I will see that they are judiciously distributed, and an honest effort made to obtain subscribers." It occurs to us that many of our readers may be willing to do the same thing amongst those attending their own place of worship. Our publishers will gladly send on a parcel for this object (carriage paid). In making the application please state how many can be distributed.

The communication on p. 11, from our much-esteemed and well-informed friend, Mr. Broomhall, is deserving of careful attention. It has been argued that the feeling of Indian natives is in favour of the retention of the opium traffic. *Per contra*, we have before us an article from *The Indian Mirror*, of Calcutta, described as one of the most influential native papers in India. It severely criticises the action of the Bishop of Calcutta and his clergy, and declares that the Church of England in India, by reason of its relations to the Government, has always opposed beneficial reforms.

We would direct the attention of our readers to two important letters upon the Higher Criticism, on page 10, from Rev. Edward White and Mr. Alexander Forrow. Some young ministers of the advanced school have gone so far as to deny the right of "laymen" to express opinion upon this subject at all. This is dangerously approximate to the claims of the Popish priesthood. It must be remembered that ministers, generally speaking, move in a more or less restricted circle both in college and afterwards, and keep in touch mostly with those of their own trend of thought.

A "layman," on the other hand, has a wider range of vision and experience, and seems to us, therefore, to be not only within his right in claiming a hearing (for is it not for the "layman" that the minister holds his position?), but is peculiarly qualified to form an all-round judgment upon many matters which the minister may regard from a one-sided point of view. It is of higher import to study the Scriptures than what men have written about them.

As our readers are aware, a conflict is in progress between a party of evangelists on the one hand, and the priests and Roman Catholic population on the other, as to the right to preach the Gospel in the streets of Cork. The evangelists have persistently continued their efforts; the police have forcibly removed them; and, in the words of Mr. George F. Trench, who has written a powerful letter to the *Cork Constitution* in favour of the evangelists, "at last the authorities have taken steps to appeal to the Law Courts on this vexed question." With the desire of the evangelists to preach the Gospel, which they have so courageously carried out, we need not say that we have the most unqualified sympathy; that, as citizens, they have a right to the protection of the civil power in the exercise of their civil rights, is indisputable. Whether the preaching of the Gospel in the street is one of those rights, will, we hope, now be legally settled. Whether the evangelists have acted in the wisest way we have not the means of deciding. We await with deep interest the progress of events, assured that the issue will be for the furtherance of the Gospel.

In these days of co-operation it seems as if it might be a help and stimulus to the humbler, but not less important, workers in the Master's vineyard if they had a sort of Christian Workers' Union. The evangelist, city missionary, Scripture reader, Bible-woman, colporteur, and parish nurse, might thus be brought into touch with one another in a kind of family council, and might together devise some means of self-help for provision in sickness, infirmity, and old age. These classes work very hard, for long, unregulation hours, often without any human sympathy, and often are not expected to have any human failings. They are the vehicles of bounty to others, than whom they are often more needy, and, while they cheer the stranger, the sick, and the lonely, are themselves not seldom unremembered and uncheered.

A pathetic cry comes to us from one of these toilers, underpaid, and quite unprovided for as to an earthly future. "We seem almost forgotten," he writes; and he pleads for "brotherly sympathy and recognition." There are those who would gladly promote such an organisation if they knew how to set about it. Who will devise something for the benefit of these often unknown and unrecognised men and women who are doing God's work under frequent discouragement and disappointment?

A popular London preacher, when asked what was the secret of popularity in the Metropolis, replied, "Modernity." Be modern. There is something of truth in it in one sense—viz., that the preacher should speak of the events and sins and difficulties of to-day in the language of to-day; he should be a man of the times. But if "modernity" means that his teaching is to be coloured with the thought of the newest novel, or has to be a reflection of some poet, or must be suited to the last scientific theory, then we think that the preacher will do better if he keeps as close as possible to that message which his Lord has given him. He is an ambassador for Christ, not a fastidious eclectic appointed to prepare dainty things for the palate of fastidious congregations.

Much excitement has been caused by the arrest of Jabez Balfour. The topic has no place in our columns, but it suggests a few reflections for Christian men. The greed for gold has been the cause of some of the most disgraceful frauds of this century, and has killed many victims, and thrown others into indescribable misery. Some of the men who have done these things have been frequenters of places of worship. Can any teaching on sin and judgment, then, be too plain? How many would be able to be comfortable under an honest sermon against taking bribes? What are "tips," "considerations," etc., but bribes?

We know not the dangers at our own back-doors. *The Westminster Gazette* has been shedding light upon the doings of the "Trinket Tally-man," who, with his glittering wares, entices servants to take what they cannot pay for at once, and to sign a document they seldom understand. Then when they become irregular in payments, a thing to which he tempts them by not being regular in his calls, he has them in his grip. Mr. James Greenwood, the writer of the article, observes:—

> It would be interesting, could it be ascertained, how many of the number of domestic servants sent to prison year by year for robbing their employers owe their downfall and disgrace to the machinations of the rascally trinket tallyman.

*The New Review* for February contains a reply to Count Tolstoi on "The Preaching of Christ and the Practice of His Churches" by two representatives of the Church of England, a Roman Catholic, and a Congregationalist. The main point of contention is as to whether our Lord's words, "Resist not evil," are to be taken and acted upon literally. All are against the Count, though with such qualifications as, in appearance at least, make them practically say, "We wish we were with you." This is especially true of the Rev. J. Guinness Rogers' paper, which says: "The attitude of the churches in relation to war has too often been strangely inconsistent with their professions, and with the teachings of their great Statute Book."

Several points of interest and signs for good strike us in the Conference on Conciliation in Labour Disputes held at Durham. The largeness of the gathering of men and masters, the place of meeting—the Miners' Hall—the fact that the president was the Bishop of Durham, all these were good signs; more

followed in the discussion. The Bishop said :—

In no way could the cause of industry be better served, and he desired nothing better than that Northumberland and Durham should still hold their place in the field of British industry till the end was reached—till the passion for private gain was tempered, if not displaced, by the enthusiasm for the public service, till employer and employed recognised their place side by side as fellow workmen for the good of the commonwealth, in the strength and joy of one life.

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The need for some great effort on every one's part was strikingly shown by Mr. Burt's statement that last year there had been "635 strikes, which brought suffering, misery, and death to thousands." In Northumberland and Durham there is a joint committee of men and masters which has done capital service. Mr. Burt said :—

Before the joint committees were established in their district, local colliery strikes were almost of daily occurrence, but now they had almost been put an end to, and in Northumberland there had not been a single revolt. In arbitration cases the award of the arbitrator had always been accepted both in Durham and Northumberland, and with that encouragement they should go a step forward. Could they not follow on the lines of the joint committee for the settlement of general wages? The signs of the times were encouraging; never had there before been so much attention given to these questions, and never had workmen looked at them in a broader spirit. Let employers and workmen therefore meet face to face, discuss these questions thoroughly, let all possible information be given, meeting not as buyers and sellers, but as men with upright and downright honesty, with fair dealing between man and man, and there would come the better times.

As the Speaker has appointed a Chairman of the Board of Conciliation—Lord Shand—we may hope for everyone's sake, men, masters, and the public, that things will now go smoothly.

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The sketch of Millet, the French painter, given in *The Leisure Hour*, emphasises the truth that every man in every calling does his best when he works for his God, not for society, and not for his daily bread. The best of every fine mind is lost where that mind is not believing and reverent. The worldliness of the world impoverishes the world. More impressive pictures, more enrapturing and more elevating music, more ingenious inventions, more profound discoveries, more useful social methods, would be given to us, if genius were consecrated to God who gives wisdom liberally. By the breath of his Spirit common-place men are raised to a higher level, and able men become safe leaders. A humbly educated American Quaker, a tailor, of the last century, wrote one of the purest styles just because he was a man of exceptionally pure heart. The stretch of intellect gives poetical illustration of this vital truth, that God wants the whole man.

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According to the Odessa correspondent of *The Daily News*, the Procurator of the Holy Synod of Russia reports that the Nonconformists of Russia, *i.e.*, Stundists and others, are increasing every year. The suppressive measures against them are a failure :—

In Nijni the Nonconformists number 70,000, in Saratoff 53,000, and in Samara 81,000. They are also very numerous in the eparchiates of Viatka, 72,000; in Tchernigoff, 50,000; and in Polotzk, 82,000. In Siberia they steadily increase. There are 30,000 in the eparchiate of Irkutsk, 55,000 in Tobolsk, and 80,000 in Tomsk. The largest number of Nonconformists and sectarians in any single government are to be found in the Don country, where they number 106,000 souls.

His Excellency even admits that "the extremely religious mode of life, the strict moral discipline, the close sympathy, and the unfailing support rendered to the needy by the affluent members of these sectarian communities, have all combined to enlist the voluntary adhesion of the simple and ignorant Russian peasants."

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But, says the correspondent, he might have gone on to say that, by the force of their example, they wield a highly beneficial influence upon the more amenable of their Orthodox neighbours. Their persecutions are spreading the Gospel wherever they are banished to, just as the Word grew in the days of the Apostles.

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A question and answer in the House of Commons may have far-reaching effects. A question put by Mr. Byles on the subject of disarmament, and answered by Mr. Gladstone just before Parliament rose, has, so says *The Times* correspondent in Paris, attracted great attention, and awakened deep sympathy. A gentleman well acquainted with most diplomatists, and formerly in diplomatic service himself, testifies :—

All the official or diplomatic personages with whom I have conversed seemed to think the question less inopportune than I imagined. All made me understand that the mania for armaments was an epidemic of which all, without publicly confessing it, would gladly be cured. "The most mischievous thing in these armaments," remarked to me a statesman in one of those capitals, "is that the only cure is war, and that, the war over, there is no telling that the malady would not begin again, either for the sake of fresh revenges or because experience had shown that tactics and weapons had not given the results expected to accrue from such enormous sacrifices. Rest assured that this prospect of intermittent wars, making even peace ruinous, is disquieting all minds, and that leading statesmen, and even sovereigns, are reflecting on it. The difficulty is to devise a plan of lightening this crushing burden without imposing on any State a diminution of forces or a renunciation of what it considers legitimate claims or aspirations. This is the difficulty of the solution which they would fain arrive at."

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This is very good so far; but the practical conclusion strikes us as very lame. This experienced diplomatist, pressed by the correspondent, replied :—

Now the only means which the men I speak of can see of putting an end to senseless outlay necessitating crushing taxes and onerous loans is to make twelve months' service obligatory on all. Technical objections will doubtless be urged and specialists will perhaps protest, but there have been the same objections and protests against the three years' system.

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Universal service, he says, now exists in military countries, and cannot be meddled with. But some would say, why not? Is this to go on for ever? He advocates the reduction of length of service on this ground :—

Nothing therefore is more logical, humane, and conformable with economic exigencies than to reduce by two-thirds burdens which are getting intolerable, and from which before long the only way of escape will be the utilising of the engines of destruction accumulating for years, so that war will have to be made for its own sake, and it will be better to perish in action than at peace.

We shall be thankful for any diminution of the burdens of the people, but why not adopt M. Jules Simon's suggestion of a "Truce of God" till at least the end of this century? If the nations had six years' relief from the horrors of preparing for war, they would, at the end of that time, find some way of prolonging their blessedness.

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HOW TO RUIN A SON:—(1) Let him have his own way. (2) Allow him free use of money. (3) Suffer him to roam where he pleases. (4) Give him full access to wicked companions. (5) Call him to no account of his evenings. (6) Furnish him with no stated employment. Pursue either of these ways, and you will experience a most marvellous deliverance, or you will have to mourn over a debased and ruined child. Thousands have realised the sad result, and have gone sorrowing to the grave.

## The Old Faith.

"Present-day Theology" is prefaced by a "Biographical Sketch" of its able and saintly author, which is all too short. Lewis French Stearns was born at Newburyport, Mass., his father being at that time pastor of Federal-street Presbyterian Church, or, as it is commonly called, "Whitefield Church," because George Whitefield lies buried in a vault beneath the pulpit. With every external and hereditary advantage, he was, through the grace of God, granted the unspeakably higher advantage of a definite and deep religious experience. He knew what he believed, and he knew in whom he believed. He came safely through a keen religious struggle in his own mind, which aided him in part to write another book of a special kind, which is making its way among thinkers—"The Evidence of Christian Experience." To one of his classes of students he sent as a dying message the words, "Tell my dear middle class that nothing is of importance to them except to know Jesus Christ as their Divine Lord and Master." In his last hours he said, "I die in the old faith."

One of the unfulfilled thoughts of Lewis Stearns' mind which may some day fructify in another mind was, that an argument for the truth of Christianity might be derived from the doctrine of the Atonement. "If," he said, "if the Atonement is—as undoubtedly it is—the central doctrine of Christianity, so that the cross is not only the symbol of our faith, but the exponent of its inmost and most essential meaning, then there ought to be in it a stronger evidence for the truth of the whole system than that which can come from any other source. Instead of maintaining a continual attitude of defence respecting this central doctrine, acting as if we ourselves doubted its reasonableness, we ought, like Paul, to run the standard of the cross up to the masthead and draw our great proof of the truth of Christianity from 'Christ crucified,' even though it seems at first 'unto the Jews a stumbling-block, and unto the Greeks foolishness.'" He was of opinion that sooner or later the argument must come into prominence, and that Christianity must stand or fall by its essential doctrines. We think so too; let it be tested by the things peculiar to itself, for herein lies its power.

On the uses of Scripture Dr. Stearns has some discriminating and valuable remarks. The relation of Scripture to the development and perfecting of Christian character is well stated. "Granting," he says, "that men might have a genuine knowledge of God's revelation in Christ through personal experience without the agency of the Scriptures, that knowledge would inevitably be one-sided, imperfect, and even, in many of its elements, false. Christians do not by the new birth spring immediately into perfectness, either of character or knowledge. Sin, and the spiritual, moral, and intellectual disturbance which sin produces, still remain in greater or less measure in every Christian. The spiritual eye of the best Christian is near-sighted and wrong-sighted. Hence the need of a standard and guide by which the individual imperfections and errors may be corrected. This the Bible affords."

And yet there are men among us who speak of our independence of the Word of God, because we have detached the Spirit of Christ from the dead words! They even go so far as to say that we know better than did the writers of the Gospels, and hint that we may even grow into the realisation of a higher revelation!

## The Family of God.

I wonder how many Christians realise their membership one with another. How well we know the disagreeable and painful sensation which we have sometimes described as "feeling ill all over," and yet the offending part has been, perhaps, the meanest of our organs! We realise at such times the fellowship of suffering, and discover that no part is independent of another.

How great also the rejoicing of the family when the well-earned "pass" of the studious lad rewards him for his continual toil! The honour of the individual member is cause of rejoicing on the part of all the members of the family.

Beneath these simple facts of everyday experience is hidden a spiritual truth of so deep significance, that only the Holy Spirit can unfold it to us by degrees. But it is quite clear, and can be laid down as an axiom, that we have responsibilities, hitherto undreamt of, as members of one body, of which the Christ of God is head. How far we rise up to our duties and obligations will be in exact proportion as we have

"A heart at leisure from itself,
To soothe and sympathise."

Who is sufficient for these things? Only those who are found much at Jesus' feet, and thus go forth to "speak in living echoes of his voice," and who recognise that they are sent as He was sent. Were we to realise that the weakest, most faulty child of God is a member of our body, how careful should we be in thought and word and deed; never could we expose the failings of that one to the curious looks and idle talk of those who know not God!

It is an awful responsibility to be a Christian, for we affect the destiny of the whole body. Our strength or weakness is so much gain or loss to the great commonwealth—the family of God; and to us as weaklings the command sounds forth, "Be strong in the Lord, and in the power of his might." Some of us are learning what St. Paul meant when he said, "When I am weak, then am I strong," for we realise in our moments of conscious weakness that his "grace is sufficient" when we cease our efforts and fall back on grace.

The fact is, we do not drink in sufficiently of God before going forth from our rooms in the morning to mingle with our little world. The hurried prayer and reading ill prepares us for our conflicts with "the powers of darkness" and "the mystery of iniquity" working in our midst! If more of us could say with Job, "I have esteemed the words of his mouth more than my necessary food," the mere residue of time and strength would not then be offerings made to God.

Is the body in any way suffering through our weakness and neglect, and thereby weakened? If we have not, in our individual capacity as members, what we need, is it not because we "ask not," or we "ask amiss"? Do we sufficiently mingle praise with our petitions, and do we take the thing for which we ask, or is the act of receiving a thing undreamed of? Did we but stand upon the promises of God for others and ourselves, and praise God continually for making them in us "spirit and life," we should abundantly prove them in our experience. But like St. Paul we must be determined to "know no man after the flesh"; in other words, we must be prepared to stand upon the naked word of God, in spite of the evidence of sense. It is in this way that the asking will give us the heathen for our inheritance, and that "a little one shall chase a thousand."

In living thus for others there is a reflex action, for we find out that in seeking another's wealth we have thereby gained our own. We have a peculiar individual ownership in God, and God in us; but at the same time we learn increasingly to rejoice in the family Fatherhood of God. There is a tender, touching pathos in that wonderful, comprehensive prayer when we say "Our Father," and bring before Him not our needs alone, but the needs of the whole family. "As the Father hath sent Me, so send I you," is the clue to our position as "members one of another."

Our Saviour Jesus Christ "made Himself of no reputation"; "took upon Him the form of a servant," and eventually "gave his life a ransom for many." It is precisely to this life we are called, and this life—the Christ life—leaves no room for selfish care, or pleasure, or self-seeking.

In solemn tones the Lord asks each one of us, "Can ye drink of the cup I drink of and be baptized with the baptism that I am baptized with?" It is true that we may ignore our responsibility, but we are directly and indirectly responsible for the weal of the whole body, and only can we nobly discharge our responsibilities by yielding ourselves wholly to his service, and by letting the government of our little world rest wholly on his shoulders.

The Word says, "Be filled with the Spirit." If we are not thus filled we are depriving the body of that life which should flow through us. We cannot plead our weakness as excuse when the means of strength are within our grasp. By waiting upon the Lord we renew our strength. "To them that have no might He increaseth strength." The power is not in us, but is vested all in God, and it is by inquiring of Him to do it that we realise the might of God, and learn to know Christ, and the power of his resurrection.

And now, how can we confer a benefit on the body, no matter how confined our sphere of action? Is it by much speaking, by continuous rushing hither and thither? Rather will this benefit be conferred by one who is much alone with God, in the secret of the closet. Prayer is the weapon that prevails with God and man. In it we become strong to "endure as seeing Him who is invisible," and in "watching thereunto with all perseverance and supplication for all saints," we are defenders and supporters of the family—the Family of God.

Gertrude Cockerell.

## SEAMEN AT DUNKERQUE.

Since the opening of the "Rest" last March the number of sailors has steadily increased; many of the men in the weekly boats now look upon it as their home on this side of the water. God has set his seal on the work, not only by sending the funds for furnishing and necessary alterations, but He has given us to see that our labour is not in vain in the Lord, by turning many a weary wanderer from "darkness to light, and from the power of Satan unto God."

Said a sailor the other day, "You see, ma'am, if we come to the 'Rest' we expect to be spoken to about our souls." I replied, "It is an expectation that will surely be fulfilled." Coming to the "Rest" has proved the turning point in many a downward career.

We are anxious to extend our work by taking rooms which are to let in the same building, and would greatly facilitate our work, and enable us to open a coffee-bar for the sailors on the docks, which is greatly needed. Will not some of the Lord's stewards enable us to take this step at once? I will gladly give further information about the work to any who desire it.

Alice Stewart Mackenzie.

*Sailors' Rest, Bassin Freycinet, Dunkerque, France.*

## FOR CHRISTIAN WORKERS.

One of the best human helps towards a systematic study of the Scriptures and a thorough equipment for service, that we have lately met with, may be found in Mr. Charles H. Yatman's "Lessons for those who are or who want to be Christian Workers," published by Mr. Elliot Stock (1s.). Mr. Yatman is an American evangelist, and is evidently a man well versed in soul dealing; no one inexperienced or semi-experienced in Gospel work could give forth such a clear and certain sound on these high and sacred themes. The little handbook (which is very attractively got up by the publisher) has three divisions, one dealing with the study of the Bible, a second on the Divine agency in salvation, and a third on modes and methods of practical work.

Rev. W. Hay Aitken (no mean authority on the point) commends the book in a very warm preface, and his praise is amply deserved. The lessons are in outline, but they are remarkably pregnant with suggestion, and are not at all of the mechanical dry-bones order of prelection. The following example, taken from the third section, will indicate the terse, epigrammatic, and thoroughly wise and practical nature of Mr. Yatman's writing:—

HOW TO LEAD A MEETING.

Come filled to the brim with your subject.
Let your words be on fire.
Be tremendously in earnest.
Keep time on opening and closing.
Be perfectly natural.
See that the air, lights, and seats are in good condition.
Keep out of the old ruts.
Speak so that all can hear.
Do not take the time of others.
Have something to say as leader; and say it.
Do not let persons speak or pray too long.
Do not sing funeral hymns at a praise service.
Have plenty of Scripture, and give its meaning.
Do not mind critics.
Adapt yourself to circumstances.
Be guided by the Holy Spirit.
Keep to the theme, and make others do so.
Always give the best you have.
Put soul-power into the service.
Never lose your grip.
Select both hymns and Scripture beforehand.
Keep your voice right to the size of the room.
Sit where the people can see you.
Strike for results when the iron is hot.
Be wise in giving the invitation to the unsaved.
Keep in mind the fifteen minutes after-service.
Use your own Bible, and get others to use theirs.
Do not let organist or pianist give a concert.
Urge brevity and brightness.
Help the weak and timid ones to take part.
Have great variety in the services.
Make the stranger welcome.
If your plans do not suit, try others.
Do not imagine you are the meeting; you are only the leader.
Pray much before you come, while there, and after.
Depend on God for help more than on the people.
Do not be afraid of mistakes.
Let your face and manner be blessed to the people's good.
Have both solemnity and joyousness in the meetings.
Have faith in God.
Have an object in every service you lead.
Do not sing too slow or too fast.
Get the people's minds off you and on Christ.
Services that do not honour God, and help people to live better and brighter lives, ought never to be held.
All people are not leaders.
The way to learn how to lead meetings is to lead them.

BERLIN.—Pastor Julius Rohrbach writes from 28, Krumme Str., Charlottenburg:—"After the week of prayer we had a fortnight's special services at Moabit and Charlottenburg, which were abundantly blessed, both to believers and others. Every afternoon for two weeks some thirty Christian workers gathered with us for the study of the Word, taking for our subject: 'God's righteousness as explained in the Epistle to the Romans.' We have also opened a school for the training of evangelists, combining Bible study with practical mission work. Pray for us."

## THE CHURCHES AND THE HIGHER CRITICISM.

Dear Sir,—Mr. Forrow's letter, in The Christian of Jan. 4, on "The Spiritual Condition of the Churches" is valuable as contributing to a consideration of the causes of decline in spiritual power among us, originating, as many think, in a diminishing interest in the careful study of the Holy Scriptures, which alone are "able to make the man of God wise" unto the salvation of others. I venture to offer a brief contribution to this useful discussion.

For two years, subsequently to my chairmanship of the Congregational Union, I was invited to superintend the Homiletic Class in one of our theological colleges, and thereby had some opportunity of studying close at hand the make-up of the minds of the present generation of ministers, and the processes of their theological education. So far as the *personnel* of the class was concerned, my experiences were altogether delightful. There could be no rational doubt as to the simplicity of purpose and general right intention of its members, as men preparing for the Sacred Ministry. But it was evident that, speaking generally, the stress of literary studies, especially in the case of the large proportion who had not previously enjoyed many educational advantages, left but comparatively small space and small strength for the close and connected study of the Sacred Scriptures. It was further evident that the process of preparing a class-sermon on a self-chosen text seldom called out the faculty of connected exposition, and, indeed, early and strongly encouraged the habit, so common in modern ministries, of regarding the Bible as a collection of "texts," each one of which was useful in proportion as it set flowing the fountain of original thought in the sermon manufacturer.

The last thing I ever expected to hear was a discourse which consisted of the *connected exposition* of Prophetic or Apostolic doctrine. And there seemed to be a certain aversion from the habit of fortifying the human statement, whether on doctrine or morals, by the critical citation of Scriptural authorities. In one word, the sacred Scriptures, as a whole, do not, and cannot, hold their rightful place in even the best of our theological colleges: and this, not from any desire to keep them in the background, but because the time of the student is occupied with studies which, *it is hoped*, may better qualify him afterwards for such connected Scriptural investigations. But when he "settles in the ministry" he is beset with a thousand additional claims on his attention, and his mental habits have been formed on the plan of textual sermonising, with the too common result that the views of truth and of life, inspired by larger studies of the Sacred Oracles, are not always produced by such "settlement."

The professedly religious literature which he reads, and even the "religious" newspapers and magazines, can seldom be regarded as special aids either to Biblical study or to devotion. It is expecting too much of a young married man, who has to preach three sermons a week on single texts, to christen, to visit, to marry, and to bury in turn all the congregation, to anticipate the result that he will generally devote himself to *connected* study of the Jewish and Christian Scriptures; when it is also expected of him that he should read carefully the principal books written *against* them by the learned men of England, France, and Germany.

All the while, their main authoritative spiritual power and their main self-evidencing energy lies in the wonderful internal unity of the Holy Writings of the Old and New Testaments; and it is only as this larger connected study of them is pursued that the vision of God therein revealed is fully vouchsafed to the modern teacher and prophet.

And it is only thus that the true answer can be given to the gainsayings of the destructive part of the modern criticism; as it is only thus that the prophetic soul, whose lips have been touched by a live coal from off the altar of incense, in answer to perpetual prayer, will be able to *recognise* that "glory of the Lord" which fills the Temple of Revelation from one end to the other.

And I do not hesitate to add that in judging of the value of most of the modern *books*, which, under the name of Higher Criticism, are now gradually undermining the substantial faith of the simpler sorts in the records of Divine Revelation, it is an immense assistance to form some acquaintance with their authors and chief advocates. In most cases the result of such personal contact between men who are "alive in the Spirit," and those who are capable of regarding, for example, that sublime and holy book of Deuteronomy as an impudent forgery, set forth falsely, under the name of Moses, by the reforming high priest Hilkiah (probably the godly father of the prophet Jeremiah), is to convince them that such critics are certainly deficient at least in one quality essential to the validity of the highest criticism. For, if the book of Deuteronomy was a forgery, it was one of the most wicked and daring impostures ever known among men. So thought Mr. Binney and Mr. Baldwin Brown; and so will think, I imagine, the generality of men who intimately know the book itself, and the personal spiritual qualities of the leading writers who are capable of rejecting it as a "pious forgery."

I am, Sir, yours faithfully,

Edward White.

*Mill Hill, Jan. 26, 1894.*

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Dear Sir,—I have read with much interest your remarks on my letter on the "Spiritual Conditions of the Churches." I am not surprised to learn that it has elicited some denials of its accuracy, but I *am* surprised at the singular consensus of testimony which I have received from all parts of the country to the contrary effect. There has been but one solitary exception, and that of such personal violence, that I am willing to believe it must have been written in the "brief madness" of anger, therefore not to be taken seriously. Moreover, as the writer has prudently marked his letter "private," I am debarred from dealing with it in any way. On the other hand, I have received congratulatory letters not only from some of the foremost men in the Nonconformist Churches, but from others of no religious profession whatever, who are nevertheless keenly alive to the effect on our national life of maintaining unimpaired the popular reverence for the Divine authority of the Scriptures.

I have been particularly impressed by a letter from a gentleman who was at one time a well-known Secularist lecturer and right-hand supporter of the late Charles Bradlaugh. This letter is instructive as showing what is likely to be the effect of the so-called Higher Criticism on persons with speculative tendencies, or those naturally given to doubt, a class daily becoming more numerous and influential with the wider diffusion of knowledge, and, as might be expected, specially prominent and aggressive amongst the rising generation. Two quotations will suffice. The writer says: "They (the critics) are doing what Thomas Paine tried to do, but their position (in the churches) will do what Paine failed to do." Again, he writes: "The principal Secularist who has been opposing Christian teaching at Peckham Rye the past summer is a youth of eighteen, a former Sunday scholar, and he told me that he did not want to read infidel works for arguments; the writings of Dr. A—, Professor B—, and others were quite enough." My correspondent gives full names, but I am anxious to avoid giving pain to anyone. I have not, therefore, given so much as the initials.

There must be one inevitable effect of this treatment of the Scriptures, which its advocates and imitators entirely overlook. I refer to its bearings on the great missionary enterprise. How can our missionaries in India, China, and elsewhere continue to appeal to the Divine authority of the Scriptures as revelations of the mind and purpose of God in relation to man, if the greater portion of them, and particularly the historical books, are rejected by Christian ecclesiastical authority as devoid of any such character? Let it not be forgotten that the educated classes in India and China, in India particularly, are scarcely less familiar with our literature than we are. Many a young missionary has been astonished to find the Brahmin priest whom he was trying to convert more familiar with the Christian Scriptures than he was himself. Why, sir, if the gentlemen of the Higher Criticism are right, we have no Bible left to us with which to go to the heathen world, and the heathen world will soon know it. Henceforth the poor missionary would stand before the disciples of Confucius or Gautama opposing the splendid literature of the cultured classes and the darkness of the masses with a mere fragment of the Bible left to him, like a sword shattered to the hilt, and that done by some of the men who have sent him forth to do battle on their behalf. I commend this aspect of the question to the thoughtful consideration of some of my brethren in the Congregational body and other denominations, whose hearts never throb with such earnestness as when praying for the coming of the Kingdom in heathen lands.

I entirely agree with you, sir, as to the motives of many of those who, as you say, "handle the Bible in this free manner"; their motives are above reproach, but in their anxiety to get rid of the chaff and dust of dogma, and the accretions of priestcraft and ignorance, they are throwing away the finest of the wheat. What I cannot understand is their apparent inability to foresee the consequences or to realise the inconsistencies of their means with the ends they have in view. You say, and I agree with you, "The passionate devotion of some of these ministers to the glory of Christ cannot for a moment be questioned." What my poor lay understanding is at a loss to grasp is, how this attitude towards Christ can be reconciled or maintained with the repudiation of those very Scriptures to which He appeals as evidence of his claims and Divine authority. Either Christ was Himself deceived in appealing to those Scriptures, or He was invoking the aid of a witness which He knew to be erroneous or untrustworthy. How these gentlemen can reconcile such a method with our Lord's honesty, to say nothing of his Divinity, is what I cannot understand.

Mere negative criticism will carry little weight with men of action. But such criticism may become not only positive, but aggressive and destructive when translated into action, and it is just here that the advocates of the Higher Criticism fail to see whither they are going. Christianity is the Christ in action, and is rooted in Him as the infallible God incarnated in our human nature. Divinity and infallibility admit of no degrees. The doctrine of any limitation of Christ's knowledge is fatal to his Divine claims. Now, as above stated, Christ appeals to certain Scriptures as testifying of Him. The learned Oxford professor and his admirers in our churches directly join issue with Christ on this simple question of fact; they say that the Scriptures do not refer to Christ, but to someone else. Whom are we to believe, Jesus Christ, or the gentlemen of the Higher Criticism? If the latter, then we must admit the logical consequence that Christ was deceived Himself, has innocently or knowingly deceived millions of Christian souls who have trusted Him to the uttermost, and, but for the superior knowledge of the gentlemen of the Higher Criticism, would have deceived us.

Why, sir, what becomes of the Christ, the Son of God and the Saviour of the world, under this critical method? What right or reason have we to look for a vigorous spiritual life where teaching like this is recognised; indeed, what else can we expect but a decline of spiritual power ending in spiritual torpor and death? These gentlemen are laying the axe at the very root of the foundation of Christianity. If they are right, then we must part with our Saviour, and to our despairing cry of "To whom then shall we go?" they give us no reply. There is no escape from one of these horns of the dilemma.

Yours faithfully,

*Leytonstone, Essex.* A. Forrow.

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## PERCY HALL MISSION.

Among the various branches of this Mission in Central London—which has been carried on for some time past by members of the Regent-street Polytechnic—is the Sunday evening "Casuals'" Service. This has taken the place of the early morning Free Breakfasts of previous winters, and the experiment has proved successful in gathering in about 100, as many as the hall will hold. A Gospel service is held, after which hot coffee and bread-and-butter are served round.

Many of these men have lost good positions in life, but, in their own words, are willing to do anything or to go anywhere if they can only get another start. Last Sunday about forty gave in their names and particulars of their past history and occupations, if possibly something might be found for them to do. If any generous-hearted employers are willing to give any of the men a chance I shall be happy to furnish further particulars.

As a very few have to bear the whole responsibility, both of this work and that amongst the children, any help would be thankfully received, whether in provisions for these teas, second-hand clothing, or aid towards the heavy expenses. The work is entirely voluntary, and has been the means of much help in the past, not the least of which has been the taking of about 100 poor little Londoners to the seaside for a fortnight in the summer.

63, *Clarendon-road, W.* Wm. J. W. Roome.

## CALCUTTA CLERGY AND OPIUM.

BY MR. B. BROOMHALL.

During the recent sittings of the Opium Commission at Calcutta, Lord Brassey, the president, read a letter that had been submitted to them by the Bishop of Calcutta and some of the clergy in his diocese. In this letter the memorialists say:—

"It seems to us that while it is most natural that philanthropists in England should have a general horror of the habitual use of opium, the climate, conditions of life, etc., in India are so entirely different from those prevailing in England, that the question assumes in this country a totally different aspect. While admitting that there are evils arising from the abuse of opium, we are of opinion that they are not sufficiently great to justify us in restricting the liberty which all men should be permitted to exercise in such matters, medical testimony seeming to show that opium used in moderation is in this country harmless, and under certain conditions of life distinctly beneficial. Holding these views, while we regard the Government as most seriously responsible for any measures bearing upon the moral well-being of the people, and trust that careful watch will be kept against any irregularities of administration tending to encourage the excessive consumption of opium in the country, we consider it our duty to add that in our opinion the system adopted by Government in regard to the production and distribution of the drug, is, on the whole, less liable to abuse than any other that could be devised."

This letter from the Bishop and clergy of Calcutta is one of the most unwise and most deplorable letters we have ever read. It is being widely reprinted in this country, and will probably greatly mislead many, who, not having acquainted themselves with the true state of the case, may readily assume that the opinions of the Bishop and clergy of Calcutta are authoritative.

That would be sad enough, but there is something unspeakably more sad, and that is, the tolerable certainty that the people of India, who know what the real effects of opium are, will, by the astoundingly foolish action of the Metropolitan Bishop of India, be led still more to identify Opium and Christianity. That they are already identified both in India and China, the following statements afford painful proof:—

Rev. R. Wright Hay, of Dacca, says:—"As a missionary I have been frequently twitted by educated Hindus and Mahomedans with the fact that our 'Christian' Government has fostered, by its abkari policy, vices against which both Hinduism and Mahomedanism warn and enjoin the people; and I have found widely existing among all classes, the awful impression which found expression when a Mahomedan gentleman said to me, concerning a fellow-student who had taken to the opium habit, 'He has left Mahomet, and is following Jesus.'"

Rev. H. C. Knox, of the Church Missionary Society, Fuh-kien, says:—"The law of justice is, to do to others that we would have them do to us. Do we do this as regards the opium trade? Some people say, 'You should not go on talking about this much-debated question.' But when you have been, as I have been, into Chinese villages, and asked the people if there is anybody in the villages who did not smoke opium—it would be absurd to ask if there was anybody who did smoke it—and when the people have said, with a sickly smile, that they cannot think of any grown-up man in the place who abstained from opium, and further, when you have heard it called many times 'The Jesus Opium,' thousands of chests of which come over from our Indian dependency with a great V.R. upon them, then it is surely time to move in the matter for the prohibition of the obnoxious traffic."

Have the Bishop and clergy of Calcutta thought of the possible consequences of this their attempt to support the opium policy of the Indian Government? What if, by their influence, the people in England who now demand the abolition of our Indian opium trade (except for medicinal use) were turned aside from their purpose, and the evil trade allowed to continue unchecked, to destroy the bodies and souls of millions? The Bishop and clergy say, "We consider it our duty to add that, in our opinion, the system adopted by the Government in regard to the production and distribution of the drug is on the whole less liable to abuse than any other that could be devised."

Have these men ever beheld the great poppy-fields of India, more extensive than some of our English counties—covering about 450,000 acres of land? Have they attended an opium auction, one of the sights of Calcutta, and seen opium worth a million sterling change hands in half an hour? And have they in thought followed that opium to the homes of its millions of consumers?

Do they know that "its mission is to debase and ruin, to lure its victims to a premature and wretched end, and to plunge their families into destitution and misery"? If they do not know this, they have paid but little heed to the solemn protests that have from time to time come from the entire missionary body in China. Mr. Williamson disclaims any reference to China in this letter which he signed, but this is scarcely consistent with the words used, which refer to "the production and distribution of the drug." But, apart from China altogether, their letter indicates a discreditable ignorance of the state of things in India itself, and this attempt to support the Government's opium policy calls to mind the exclamation of the late Lord Elgin, who, grieved with what he saw in 1857, exclaimed, "These are your teachers, O Israel! Imagine what the pupils become under such leading!" But indignation is swallowed up in sorrow at the thought that a number of Christian ministers should have placed themselves in such a false position before the world. They refer to medical testimony as "seeming to show that opium used in moderation in this country [India] is harmless." Let them read the following testimony, given by a medical man who speaks from an experience of nearly thirty years:—

Rai Lal Madhub Mookerjee, Bahadur, L.M.S., gave the following evidence before the Royal Opium Commission: "I am a graduate in Medicine and Surgery of the Calcutta University, President of the Calcutta Medical School, lecturer in ophthalmic medicine and surgery in that institution, and a medical practitioner in this city. I am a Fellow of the Calcutta University, and Presidency Magistrate in this city. I am also a past-president of the Calcutta Medical Society, and was a municipal commissioner for the town of Calcutta for nine years. I have had nearly thirty years' experience in my profession. I was many years in the Government service. I was medical officer in charge of the Famine Hospitals at Chitpore and Sealdah during the great Orissa famine of 1866. I was also house surgeon for thirteen years to the Calcutta Ophthalmic Hospital, and teacher of ophthalmics in the Campbell Medical School.

"Concerning the physical action of the opium habit, I am of opinion that it produces slow and steady and certain degeneration of the human system, abundantly evidenced in the digestive disorders and emaciation that attend its use. Its mental and moral effects are none the less harmful and none the less marked. It most certainly tarnishes the moral nature of man, weakening his mental control over his will, and thus causing him to be the prey of the evil and vicious habits of lying and stealing. After thirty years of a busy medical life, I cannot but look with mournful regret upon the modern social history of my country. I remember with joy the days of my collegiate and classical training, and it seems to me that the habit of using narcotics is strongly accountable for much of the physical degeneration and moral decrepitude of my countrymen to-day. My impression is that the courage and physical stamina of the Sikhs and Rajputs of the renowned Ranjit Singh's time are not the same to-day. I can recall with pride the valiant prowess of the Nepalese princes and people in the past, and from personal acquaintance with them in my professional duty I can say that the steady, increasing use of narcotics has not only caused them to degenerate physically, but mentally and morally, and they can now bear no possible comparison with their heroic ancestors. I have also a very close and intimate acquaintance with the great noblemen of the honoured court of the King of Oudh. Opium and alcohol have played sad havoc, not only with their prestige, but their intemperance in opium is a by-word, for it has lost them their inheritance, and is blotting them out of the land of the living.

"It cannot be said that Western civilisation and education are causing the degeneration of my people; on the contrary, for these blessings we owe undying loyalty and gratitude to England. Surely it is vice that is ruining India, and admittedly the great vice is the habit of using opium or alcohol....

"Since I value opium for its medicinal virtues, I cannot regard its habitual use, except for medical purposes, as anything else but harmful. While in the well-to-do its deleterious action may in a measure be masked or impeded by the free use of nourishing food, it is positively true that without such nutritive protection, the effects of opium are, and can be, nothing else but degenerative.

"As an old man, as one who has the highest and best interests of his country and his people deeply at heart, and as one who has borne the heat and burden of a lifetime of professional labour with the appreciation of his professional brethren, leading them to elect him as the first Indian President of the Calcutta Medical Society, I look upon the advent and work of the Royal Opium Commission as providential. I verily believe England will now step in and save India in her downward course of intemperance and its inseparable vices. Such a course was not only necessary, but essential and imperative, as nothing but the strong arm of the British Parliament could cope with the lethargy and almost immovable conservatism of my countrymen. Much as it may be dreaded that those of my countrymen who are addicted to the use of opium may be seriously inconvenienced by any immediate wholesale restriction of the sale of this drug—a dread of which I believe is too much exaggerated—I am too fervently imbued with a religious patriotism for my people, to ask for anything less from the Government of England than such protective legislation as will save the coming generations from the curse of intemperance. I would not stop with opium alone, I would include alcohol just as thoroughly, as the rapid and alarming spread of alcoholic intemperance among the people of India during the last few years has led to the reproachful saying that 'England found India sober and made her drunk.' May I, in conclusion, urge the prayer, that the Royal Commission on Opium may soon be followed by another on Alcohol?"

We recommend this testimony to the Bishop and his clergy, and would fain believe that did they but know a thousandth part of the wretchedness, poverty, disease, and death which follow indulgence in opium, they would sooner that their right hand were cut off than that it should append their signature to such a letter as the one they have signed and presented to Lord Brassey.

## SOCIÉTÉ EVANGÉLIQUE DE FRANCE.

The interest in the advancement of the Lord's kingdom in the world must lead every sincere Christian to attach much importance to the work in France. The position of Paris and France generally on the continent of Europe is unique, and its influence for good or bad is felt everywhere. The conversion of France to Christ must, therefore, be to every Christian what the conversion of Rome was to the Apostle Paul.

With great thankfulness to God we have to record that the labours of the *Société Evangélique de France*, which now ends its 61st year, are still blessed by the Master. How interesting it is to watch the formation of churches here and there in this large country. Wherever the Society has placed a pastor or evangelist, a little church has always been formed from amongst the Romanists.

Let us for this time stop at the last station opened in Paris at St. Antoine. You will find there plenty of work done; everybody seems to lend a helping hand to Pastor Migot. An active Y.M.C.A. and a not less active Y.W.C.A. are in operation with weekly meetings.

In November there were five baptisms, and three in December. On Christmas Day around the Lord's Table were gathered fifty-three communicants, amongst whom ten were new members. Three from the Y.W.C.A., two from the Y.M.C.A., and five older people; all had followed regularly the services for the last two years. Thus the light is spreading; about twenty new churches are, in a similar manner, forming themselves all over France, but want of space forbids to give details.

It is certainly encouraging, but when we look around us, and see the gross ignorance of thirty-six millions of priest-ridden Romanists, we earnestly pray that more should be done—that new workers should be added to the little staff. Alas! this year the help which England and Scotland has hitherto given to this society has been much reduced, and there is already a debt at the bankers of £1200. So the committee has requested me to visit England and Scotland to lay this matter before our brethren.

*Brives, Corrèze.* C. W. Cremer, Pastor.

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## MONMOUTHSHIRE'S BITTER CRY.

The touching letter from Mr. T. M. Wintle, of Pontymoile, given in our issue for January 18, led to my paying a visit to the place, and instituting inquiries into the condition of affairs. In the eastern valleys of Monmouthshire, the tin-plate industry has for some time been in a very depressed condition. The disastrous coal war of last year brought things to a crisis, involving the total closing of many of the works, and nowhere has this been more general than in and around Pontymoile. The result is deplorable in the extreme. In large cities men so thrown out of work can turn to something—or some member of the family can earn a little. But here! the place itself has grown round the tin-plate works, the whole people virtually depend on these; and when the works are silent and still there is no other resource. Let them go somewhere else, has been suggested. But where can they go? Other tin-plate works are nearly in similar case. They are closed or are working half-time, and if their own workers are only doing half-a-day's work, how could they employ men from other parts?

The nett result is that at Pontymoile, Pontynewydd, and such places the people are starving *en masse*. A few are in work (partial), a few are tradesmen, and so on, but the bulk find starvation staring them in the face. This has gone on since August last; everything pawnable has been pawned, and thoroughly respectable, decent, hard-working people are reduced to sheer helpless despair. In many cases the heart seems to have failed them; they can do no more; they must bear it grimly and die. Both men and women appear to be meeting the terrible pinch in this resolute spirit of endurance.

### A HELPER IN NEED.

But while they complain not, others know and mark their need. Mr. Wintle, who for sixteen years has been greatly used of God in the United Christian Mission at Pontymoile, has had some such experience before: in 1886, for example, things were bad for a time. Hence even last autumn he began to organise helpful relief, starting with free meals to mothers, an occasional meal to fathers, and free dinners to the children. As things got worse, three free meals a week were given to fathers and mothers; while the hungry children were fed once a day; then, by way of further increase, a free meal was, last week, given to adults every evening.

This system of free meals has now gone on without intermission for twenty-two weeks, and will go on, should the Lord send the funds, as long as the need lasts. It is a pitiful thing to stand as I have done the last few evenings, in the midst of such a gathering, and see decent, honest, intelligent men and their wives thankful for a bit of bread. Opportunity is of course taken to put the Gospel before them. I have myself spoken each evening, and have been delighted by the attention paid, but the meal is fairly and frankly given because they are starving. In a place of this kind, every family is known to Mr. Wintle and his helpers; there is no such thing as indiscriminate almsgiving; the state of things at home is accurately known, and those only are helped who need it.

### A FURNACEMAN'S STORY.

In giving the following actual case remarks may be made (as they have been made) on the large family. Well, its size did not produce the present distress, though it has aggravated its pressure at home. A furnaceman, a native of the place, said:—I started to work at Pontymoile when the works opened twenty-two years ago, and have never worked anywhere else until now. I have a wife and ten children, and am expecting every moment to have an addition to the family (this came during my stay at the Mission). My eldest is nineteen years, and my youngest two years of age. I have not worked more than three weeks, to put it all together, since we have been idle—last August; and three weeks is not much spread over such a long period. I have earned a shilling or two now and again, but it hasn't been a living. When I have worked since, I have done a little with the gasfitters, but not at all regularly. There has been very often no food to eat, and we have been bordering on starvation. Charity has been all we have had to depend upon. My brother-in-law has helped me all that lay in his power, but he has a wife and seven children himself, and could not be expected to do very much. The Mission people have been my best friends. If it had not been for them I don't know what would have become of us. They have acted very kindly towards us, especially at Christmas time. If it had not been for them we should not have had anything to eat, for we hadn't a bit in the house. The children come here to the free dinner every day, and breakfast on Sunday; and I have been to the free meals here myself. When I am working regularly I get from 30s. to 35s. a week, but with such a large family as I have there's nothing to save out of that. There have been times when I have looked absolutely in vain for a bit of something to eat—that's a fact. The cupboard has been bare, and it's been a hand-to-mouth existence—with precious little in the hand. I have been bound to pawn or starve, and I have only what I stand upright in. I can't answer for others, but that has been my experience. I have been that I have been nearly driven to "make away with myself,"—a man starving for want of work, and willing to work, and can't get it. As to the rent, of course that is all behind. I have always paid when I could, but the landlady has been here to-day, and said that she could not afford to give us the house for nothing, and that unless we paid we should have to be turned out. If that comes to pass, there'll be no chance of getting a fresh house. Nobody will let a house to a man that's out of work, and we shall have to go to the "big house"—there's nothing else to do.

### OTHER NECESSITIES.

This is but one case out of many which, save as regards the number in family, are precisely similar. I find that not a few have no food at all but what they get at the mission—subsisting, that is, on one meal a day. As may be anticipated, these free meals have led to many other forms of kindly aid. Tales of every kind reach Mr. Wintle's ears. His wife has taken up the case of expectant mothers—many, alas! without a rag for the coming stranger—and by contrivance and diligence has got together something like the maternity bags well known in London missions. In other cases help of a very practical kind has been rendered; but the rule is not to give money, save in some very exceptional cases. The aim is simply to tide the people over the deplorable crisis, enabling them to hold on until trade revives and the works reopen.

Here is another very sad aspect of the case, thus put by *The Western Mail*:—

Mr. Thomas M. Wintle, of the Christian Mission, tells a still more awful tale, the truth of which he vouches for—and he ought to know, engaged as he is in the work of relieving the sufferers, "Amongst the unemployed, are a number of factory girls, and, it is sad to relate, some of them have bartered away their virtue for bread, and others would have done the same had we not opened a home at Pontymoile to take in the most urgent cases, and give them a brief training to enable them to go into domestic service." Not only reduced to famine, but driven to vice!

Amongst the many things which interested me greatly while here nothing pleased me more than to mark how a few girls (formerly in this work) are being trained for domestic service. A portion of the Institute has been fitted up as a Home; and there, under the care of a matron well adapted for the task, five girls, rescued from grave danger, are developing into promising servant maids.

Many will be delighted to hear how all this relief work is brought before God. Every night all the workers who can spare an hour meet for definite prayer, that God would provide the funds needful to feed the hungry poor. The petitions are none the less urgent by reason of the fact that many of those who plead with God are themselves in sore enough straits. Then night by night there is praise; for Mr. Wintle has a happy knack of taking the people into his confidence by reading to them in whole or in part the kind letters sent (with gifts), by sympathisers in various parts. Many of these would be greatly moved did they but hear how their letters are laid before God with devout thankfulness.

Such are a few glimpses of the state of things as I observed them last week along the eastern valleys of Monmouthshire. The need is very great and urgent. Mr. T. M. Wintle, Pontymoile, near Pontypool, will be thankful to hear from sympathising friends willing to help in this grave emergency.

Pearl Fisher.

[I am happy to hear from Mr. Wintle that my brief note at the foot of his former letter had induced many to contribute to his relief fund.—R. C. Morgan.]

## Aggressive Work.—5.

Some years ago I used frequently to meet a cotton-broker leaving the Exchange Railway Station whilst I was entering it early in the morning. I often handed him a tract and spoke a passing word. One morning he stopped me, saying, "It's all very well for you to be giving these papers and doing this sort of work; but if you had to be on 'Change at business as I have you would find it a very different kind of thing." He evidently thought tract distributing, etc., was my business, and that I was a paid official.

I replied, "Well, you will find me on 'Change at about one o'clock." "What!" he said, "do you mean to say that you are a business man?" I answered, "Yes." "And are you a married man with a family?" Again I answered, "Yes." Greatly surprised, he hurried off without another word.

Some time afterwards I was preaching in the open-air in the Crescent, Buxton, during Whitsuntide, to a very large concourse of people, when I became conscious of someone in the crowd around pressing very closely to the chair upon which I was standing. I looked down to see who it was, and found my cotton-brokering friend as large as life, with a smile upon his face, and there he stood supporting me most nobly right through the meeting. He had been careless about such matters in the past, but now was beginning to take an interest in them.

I used to meet him in Liverpool occasionally afterwards, and believe he became a humble follower of the Saviour. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit" (John iii. 8).

A few months before this I gave a tract to a stout, middle-aged man, and asked if he loved the Saviour. Tears immediately filled his eyes, and he said he once did, and once was in the narrow way. He was much affected, and could not stand to talk, but moved restlessly about until he got away, and I saw him no more. Is not the backslider the most miserable man under the sun, for he is in the light and knows his dreadful position?

A tall, handsome-looking gentleman was standing alone in a public thoroughfare. I handed him a tract, and asked the question, "Is your soul saved, sir?" He looked kindly at me and replied, "Why yes, sixteen years ago, and I will tell you all about it. One evening I had heard a very faithful sermon in St. Paul's Cathedral, London, upon 'Ye must be born again.' Every word appeared to go right home to me, and as I afterwards walked along Cheapside, the truths crystallised in my mind, and upon reaching Bow clock I stood still, and the way of life in all its beauty and simplicity broke in upon me and I saw it all. Instantly my sins fell from my back on to the parapet, and if nobody has removed them they are there yet, for I certainly got rid of them."

"Happy day, happy day, when Jesus washed my sins away."

We cannot all tell the day when the burden of sin rolled off our backs. Nor is it necessary we should, although there must have been a moment when they did, if we have joy and peace in believing.

The Aintree race week is a busy time at Exchange Railway Station here. Amidst the crowds going and coming, and the hubbub and babel of voices, one can do nothing in the way of Christian work but become a witness for the Master by speaking to individuals and groups of men, shouting out Scriptural texts, and putting one's head inside carriage windows asking such questions as: "Where will you spend your eternity?" "Are your souls saved?" "Do you love the Saviour?" etc., etc. A powerful voice is necessary for such work. One man suddenly pulled up the carriage window and caught me under the chin, cutting my tongue, yet not effectually quietening it. The anathemas and Billingsgate thrown at me through the carriage windows were something dreadful. One was reminded of Paul's allusion to fighting with beasts at Ephesus (1 Cor. xv. 32). However, the testimony was given notwithstanding. It is for us to do the work, and the Lord alone can bless it, but He who said, "Ye are witnesses of these things," will never allow the Word to return void.

*Liverpool.* D. M. Drysdale.

## REVIVAL IN ABERDEENSHIRE.

A REMARKABLE work of grace has been going on at Torry, near Aberdeen, for some time in connection with a Gospel mission conducted in the Free Church by Mr. J. A. Smith, evangelist. From the beginning of this mission the Lord has truly visited us with showers of blessing. He has greatly revived his people, and aroused them to wonderful activity and zeal in his work. They have been led to see, as many of them never saw before, that they are saved, not simply to escape the doom of sin, but that they may be instrumental in leading their relatives and neighbours to Jesus Christ. Above all, our hearts are gladdened by the fact that many have been led to accept the Lord Jesus as their personal Saviour.

During last summer and autumn a deep sense of spiritual barrenness and a yearning for quickening prevailed among our workers. While the Gospel was earnestly and faithfully preached at our Sabbath and week-night services, and at our summer open-air meetings, and no small interest was manifested, there were no distinct results; we seemed to be making no headway. This led to much prayer and searching of heart. In humble dependence on God for much-needed blessing, we were led to arrange for the special mission, which we commenced on January 7.

At the first meeting God began to work, a deep impression was made, and a few souls decided for Christ. During the first week the interest grew and deepened. On the Tuesday evening five young men who had been in anxiety for years were enabled to yield and receive the Lord Jesus.

The following Sabbath was a day of much solemnity and power, and it was found impossible to deal personally with all who waited in anxiety. The services of the day began with a meeting for prayer and praise at 9.30; the last service commenced at 8 p.m., and we could not leave off speaking to anxious souls till 11.30.

On Monday, Jan. 15, as the meeting was being opened, the startling tidings reached us that one of the fishing-boats had been run down in the bay and two lives lost. This sad message was intimated to the meeting, and had to be conveyed to the widows in their homes. No address was given that night. Mr. Smith, having referred to the sad accident, said: "I feel God has preached the sermon to-night, and I dare not add a word." The after-meeting was then announced, and several were led to Jesus' feet. Next day we heard of a touching incident connected with that memorable evening. A number of inquirers, who could not be at the first meeting, had gathered, and were about to come into the after-meeting when they found it dispersing.

On Tuesday evening there was a large gathering. It was felt that the disaster of the previous night had produced a most solemn impression. That evening yielded a rich harvest of souls. From this point the Spirit's operation in power became still more manifest in the breaking down of strong men and women. It was much easier to lead them to accept God's offer of salvation, and numbers came to decision while the address was being delivered. Night after night the wonderful work of God went on, the interest spread, many careless people were induced to come to the meetings. Under the faithful preaching of the Word they were awakened, and many of them received salvation.

Sabbath, Jan. 21, was a day to be remembered, as fruitful in the conversion of several who confessed they had up till then been self-righteous Pharisees. The congregations at all the services that day were the largest we have had in Torry. On the previous Saturday we held a most refreshing and stimulating testimony meeting, lasting two and a-half hours.

In such movements, cases of peculiar interest occur, and to some of these we cannot help referring. A son who had been in anxiety for many years, and whom we had tried in vain to help, had his bonds broken while his father was agonising in prayer in his behalf. The joy of father and son was full. A husband, newly converted, asked us, before he went out to sea, to visit his wife lying in rheumatic fever. On his return, she welcomed him by saying: "I'm a' richt noo, Jamie." He did not quite understand her, and she said, "Not my body, but my soul."

A young married woman was led to Christ at one of our meetings. She still showed much anxiety. Being asked why, she said, "Oh, pray for my husband; I am afraid I have helped to drag him down." Her mother, on hearing the good news, said, "We were washing together to-day; as we washed and rubbed away I prayed constantly that my daughter might be washed, and at times I urged her to come to Jesus and let Him wash her. We did that a' day, and now my prayers are answered."

A whole boat's crew of seven sturdy fishermen, of whom one only was a Christian, are all now rejoicing in the knowledge of personal salvation. The last of these seven, after a night of deep anxiety, closed with Christ in the early morning as he knelt beside his engine thirty miles out at sea. Great is the joy of some households whose members were lately divided and are now all one in Christ Jesus. Some of the scenes witnessed when the last of the members of a family professed conversion were extremely beautiful and touching, and will never be forgotten.

While the mission conducted by Mr. Smith is now closed, we do not expect the work to cease. It is intended to carry it on as long as anxious souls are found waiting and willing to be dealt with. Our object in sending you a report of this great and blessed work, is that others may be encouraged and stimulated to new activity and expectation; and that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

EDWARD BROWN.

*Free Church House, Torry, Jan. 27.*

## ROME AND RESCUE WORK.

ONE of the present-day tendencies is to give countenance and support to any organisation which is supported by an array of big names, without paying sufficient heed to other considerations of greatest possible weight. Our Roman Catholic friends, who are certainly gifted with ability to discern the signs of the times, are not slow to recognise this tendency, and to use it to their advantage. One of the most significant illustrations of this is furnished by the proposal to establish in Manchester a "Night Home for Girls." The work is to be in the hands of the Sisters of Charity belonging to a society founded three centuries ago by St. Vincent de Paul. The movement was inaugurated at a public meeting held in the Mayor's Parlour of the Manchester Town Hall on Jan. 15th, and was supported by the Lord Mayor (Mr. Alderman Marshall), who presided, the Bishop of Salford, the Earl of Denbigh, Sir Charles Hallé, Mr. W. Mather, M.P., Mr. J. W. Maclure, M.P., the Very Rev. Mgr. Gadd, Father Bernard Vaughan, and others. Among the absentees were the Duke of Norfolk, who sent an apology for non-attendance, and enclosed a donation of £50, and Mr. Justice Day, whose letter, warmly approving of the scheme, was accompanied by a donation of £10 10s.

Any work that aims to prevent girls from falling into a life of sin and shame, and to rescue those who have fallen, has our warm sympathy and support. But it will be seen that the originators and, to a large extent, the supporters of this movement are Roman Catholics. This does not necessarily discredit the work, but it should lead Protestant Christians to hesitate before transferring their interest and gifts from Protestant and Evangelical institutions, which, without the patronage of many titled individuals, have been for years doing a solid and useful work of prevention and rescue.

Romish proselytism proceeds in many and subtle forms; and though this proposed Home is announced to be unsectarian, and every inmate is to be free to attend her own place of worship, anyone who knows what Roman Catholicism is can understand how such a rule can be kept in the letter and violated in the spirit. Dr. Barnardo's experience teaches us that disinterested philanthropy, which takes no account of creed, is not the kind of philanthropy which Rome practises. And if there are existing organisations doing similar work on Protestant lines, and doing it well, it is the duty of Protestants to see that these organisations do not languish. True preventive and rescue work can only be done by those who know and are able to teach the simple way of salvation through faith in Jesus Christ.

The Manchester City Mission is one of the old and proved institutions for reaching the masses of the people. It is under the leadership of Mr. J. W. MacGill, a skilful organiser, a fearless and energetic worker, and, withal, a man who knows the truth and is able to teach it in the power of the Holy Ghost. For the rescue of fallen women two bands are at work—one, of sixty men under Mr. MacGill, working in Manchester, and another of fifty men who work in Salford under the direction of Mr. Crewdson.

The story of the work done also by the Ambulance Corps is full of most thrilling interest. This rescue band is composed of working men, some of whom have themselves been saved from drink, and who go forth at night to pick up and care for those who are drunk, and to befriend the poor girls who have fallen or are falling into a life of sin and shame. No work could be more trying and painful, nor any more blessed. The scenes witnessed are harrowing beyond description; but the joy of being able to help and save some is unspeakable.

Here are a few instances, condensed from reports of witnesses of the work:—

"God bless you. I have been praying a long time for my brother." So said a young woman when two of the workers brought her brother home in a state of helpless intoxication. The mother lay dying, and expecting soon to be "with Christ, which is far better."

"God speed you in your work." The speaker was a sorrowing wife, whose drunken husband had been helped home. Her eyes were swollen with crying, and her little baby was on her knee.

A worker went up to a young woman, who was leaning against a wall, sobbing bitterly. "You don't look like a Red Bank girl," said the worker. "Oh, no," she said, "I come from the country; and oh, I am *so* miserable. He (pointing over her shoulder) do beat me so. What *would* mother say if she knew what her poor girl was doing to-night?" Yet, though she moaned and cried, she would not leave the man who treated her so cruelly. She received a card telling her where to go if she wanted a friend.

We add only one other incident, which shows that the respectable class of drunkards are touched by this work.

An elderly gentleman, respectably dressed, was found drunk and incapable, after two o'clock one morning. The workers took hold of him and helped him to his beautiful home in Whalley Range. They delivered him up to his sorrowing wife, but not before they had knelt together in prayer. Not long afterwards a message reached the workers that this gentleman was anxious about his soul. One of the workers visited him and taught him the way of salvation. About a year and a half passed away, when a young lady came to the City Mission office with this message:—"Some men took my uncle home while he was the worse for drink, and prayed with him. He became a true Christian. He was taken ill last week and died. Among the last things he said was, 'Seek out these men, and the man who came to me, and tell them I die happy in my Saviour.'"

## IN WORD AND DEED.

THE various centres of activity forming the localised work of the North-East London Gospel Mission have been earnestly striving during the past weeks to mitigate in some real way the pitiful distress so superabundant in our huge metropolis just now. Day by day and night by night has seen something attempted and something done. Homes have been made brighter and desolate hearts gladdened. Some 2000 children, factory girls and "gutter" lads, have been given a New Year's treat, and pleaded with to come to Christ. The aged widows have been gathered to tea, and sent home "all smiles" with little presents; while soup and bread is served twice a week to starving unemployed dock labourers and others, and the children of the poor match-box makers are given a hot dinner every Tuesday.

While the frost lasted, ample means were forthcoming, but with the advent of milder weather supplies have practically ceased to come in. There are three soup kitchens now open, and last week the crowd that stood in the rain for nearly an hour in the hope of getting a soup ticket was larger than ever, and many were unavoidably disappointed, while the number of hungry men sent away unrelieved after the coppers had been drained of the last basin was many more than during the frost earlier in the month. The Gospel meetings both for old and young are being well sustained, and increase in numbers and interest.

W. CHORLEY.

6, *Clephane-road, Canonbury, N.*

MR. J. LOUIS FENN, of the National Temperance League, conducted a five days' Gospel temperance mission last week in the Mission Hall, New Church-street, Bermondsey. About thirty pledges were taken, among which were those of a number of drunkards.

# NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 4.—PROV. XXVIII.

1.—"Like one that absconds from debt, who thinks everyone he meets a bailiff."—*Matthew Henry.* See Lev. xxvi. 17, 36; contrast Elijah (1 Kings xviii. 18), the three Hebrews (Dan. xvi.), Luther at Worms. 2.—A distracted Court means a suffering populace. 3.—The poor, when exalted to power, are sometimes hardest on the men of their own class. How different the Lord Jesus, who, once poor, sympathises with the poor and needy!

4.—A man's private character reveals itself in the public men whose lead he follows. 5.—The viewpoint is of all importance. Your judgment will be just if you seek the glory of Christ. 6.—Character is more than property. To be upright is better than to have much without the love of God. 7-9.—Keep the law, pity the poor, augment your substance with honest gain, so shall your prayer be sweet to God as fragrant incense. 10.—Evil, like the boomerang, returns on its instigator.

11.—We do not always realise the mental comments which our dependents are passing upon us. 12-14.—The desire to hide sin is part of the nature of sin. Cover your sin, and it will cry against you; uncover it by confession, and God will cover it. 15, 16.—It is as bad to lack understanding as to oppress. Weakness leads to wickedness. 17.—So Judas went to his own place.

18.—Though in the dark, walk uprightly. Deliverance *will* come. 19, 20.—Be diligent and faithful; it will pay best in the end. For "innocent," R.V. reads "unpunished." 21, 22.—We are all prone to treat people according to their dress and position, and to hedge ourselves around with the good things of this world; but there is no security in men or things, want will break through both. 23.—Compare xxvii. 5, 6. "He that cries out against his surgeon for hurting him when he is probing his wound, will yet pay him well, and thank him when he has cured it."—*M. Henry.* 24.—The fact of kingship tends rather to magnify than minimise sin. 25, 26.—Man must trust, as the clematis must cling. Let us be careful that it is not "I," but Christ. 27.—We get as we give. We carry home the baskets full of fragments, when we have disposed of our barley loaves.

MONDAY, FEBRUARY 5.—PROV. XXIX.

1.—In mercy God sends many messengers before He inflicts the doom of sin (2 Kings xvii. 13-18). Alas that man hardens his neck Pharaoh (Ex. ix. 24) and Ahab (1 Kings xxi. 20). Judgment may be delayed, but it is sure, sudden, and irremediable. 2-4.—How important is our influence for good or evil, whether in the nation or the family. 5, 6.—The flatterers of Darius ensnared him in their plot against Daniel. How often do sinful men lead others into pitfalls where they are taken captive by the devil. 7, 8.—The righteous are wise in the wisdom of the heart, and influence all ranks, from the poor whom they assist, to the public controversies which they allay. In a crisis more is done by character than eloquence. 9.—Leave controversy alone, trust God to settle your disputes.

10.—This is the old enmity between the seed of the woman and that of the serpent (1 Jno. iii. 12). Ask Christ to keep back your wrath and still you. It is stronger to repress than give vent. 12.—Like man, like servant. 13.—See R.V. Both are subjects of God's providential goodness and illumined by his sun (Matt. v. 45). 14.—The foundation of society must be stable, else the apex will rock. 15 and 17.—Children may cause deepest shame or greatest delight. Their training will determine which. Try reproof, and if that fails use the rod. But the rod without reproof is in vain. The children of God need and receive both (Heb. xiii. 10). The wickeder men are, the shorter their reign. 18.—The bond of society is religion. Break that, and it must fall to pieces. 19.—Words will do for sons, rods are for slaves. Cease to have a childlike spirit, and reproof will be exchanged for the rod. 20.—Restrain yourself. Speak slowly. Act deliberately.

21.—Neglect of this caution brought Ishbosheth under Abner's influence, and gave Joab too great power over David (2 Sam. iii. 8; xx. 10). 22-24.—An angry man, a proud man, and a thief, are ill partners for any of us. We cannot share their company without infection from their character, and participation in their doom. 25.—Faith makes the unseen God more real than the wrath of man. Trust Him, thou shalt be safe. 26.—Man's verdict is of little importance as compared with God's. 27.—Be thankful if you are quick to detect and to abhor the will of sinful men.

TUESDAY, FEBRUARY 6.—PROV. XXX.

1-3.—Of Agar we can learn nothing except that he was a wise man who gave instruction to two scholars. Ithiel and Ucal are regarded by some as symbolical names. They mean "*God with me*," and "*I am strong*," and may indicate the character which Agar desired for himself and his scholars. His professed ignorance is not false modesty, but a genuine consciousness of deficiency which true knowledge always gives. 4.—There is only one answer to these questions, God in Christ. 5, 6.—God's word will pass with us through fires of suffering, for it is *tried*. And God interposes Himself between us and human hate.

7-9.—A befitting prayer for us all. Better to let God choose for us, than choose for ourselves. Better to have moderation with God than plenty without Him. 11-14.—Four evil generations. Beware of them. 15, 16.—The heart that has God is alone satisfied, and says Enough! 17.—If you break the law of God, you are in collision with the world that obeys Him. 18-20.—We are surrounded by things we cannot understand. Mystery, therefore, is no reason for rejecting the Bible. But let us beware of the mystery of iniquity.

24-28.—These little, but wise creatures, teach us (1) diligence, to use present opportunities (25); (2) the need of shelter (26). A coney is about the size of a rabbit, and lives in the clefts of the rocks. The fiercest lion cannot hurt them there (Isa. xxxiii.) 16; (3) unity; (4) faith (28). R.V. renders this "lizard." Can you take hold by faith? 29-31.—Put not too great store on statliness of mien. It is shared by animals who lack the nobler attributes. 32, 33.—Refrain thy mouth from evil. Be still, and commit thy cause to God. Least said, soonest mended.

WEDNESDAY, FEBRUARY 7.—PROV. XXXI.

1, 2.—The name Lemuel means "devoted to God," so his mother calls him the son of her vows. Who he was we do not know. 3-5.—From his mother's lips Lemuel heard warnings against vices which she could only mention with horror. How much better to hear them from her lips than to have them presented afterwards in all their deceptive attractions. How many fall because their parents have not warned them. 6, 7.—The use of alcohol as medicine is legitimate. We have no right to take for pleasure what God intended for serviceable use.

8, 9.—The vice of intemperance leads to injustice. Let us ever care for the cause of the poor and needy. 10-31.—The description of a virtuous woman. In the Hebrew it is an acrostic, the twenty-two letters of the alphabet beginning the verses. 11, 12, 23.—*As a wife.*—Perfect trust is the foundation and result of love. There is no such reward to woman as to have this heart-trust from the one man to whom she has given herself. And from the moment she realises it she counts all else but loss that she may help him and do him good all her days.

13, 27.—*As mistress.*—A beautiful picture is given of her industry in the home. She sits amongst her maidens, pervading their lives and talk with her influence, and she is not above working with her hands. She bestirs early. Her household is well ordered and fed. She preserves her gains, and invests them in what will yield lasting profit. She does not forget the poor and needy. She not only opens her hand, but her mouth with loving counsel and wise helpfulness. For an ideal like this, who is sufficient but she who is filled with the love of God, and inspired by his Spirit? 28—31.—*As mother.*—Let each woman so live that in years to come she may be her children's ideal. To have so lived as to win the devoted esteem of husband and children will have been better than gold and silver, and is within the reach of the poorest.

THURSDAY, FEBRUARY 8.—ECCLES. I.

The preacher or assembler signifies Solomon, and may be taken to mean also the wisdom of God speaking through his lips. The Book compares the variety of human pursuits as made the chief end, and contrasts them with the real blessedness of true wisdom. 2. "Vanity of vanities" is the Hebrew for the most utter vanity. Life without God is as disappointing as the broken soap-bubble to the child, or as the mirage of the desert. Nothing satisfies except it has God in it. The love of the world and of the Father are mutually destructive.

3-11.—We have here the yawn of the worldling over the monotony of everything. The passage of the weary generations, the procession of day and night, the wind itself, with all its fluctuations at last reduced to such a system that its currents can be predicted from day to day; the river always flowing on; the ocean tide always swelling and falling; the absence of novelty; the very thoughts and philosophies of men returning in a circuit to those of the earliest ages; the dead level of human life—this is the moan of the sated worldling, who has eaten at every banquet table, drunk of every vintage, and gone through every form of human delight. To many, life has become an ineffable weariness. They are willing to expend any money that shall provide some new diversion; their one endeavour is to kill time. All this comes of aiming too low for joy, and seeking it *under the sun*, instead of in those realms which need neither sun nor moon.

12-18.—The experience of one in such a position as Solomon is of the utmost value in estimating the worth of this world, for not only his state, but his natural qualifications, were of the highest order. King of a united people, specially gifted with wisdom, and surrounded by all that Oriental splendour could give, if he found life vain without God, how much more shall we? His first endeavour was to know, and to find there the cure for heartache; but in spite of all his efforts he discovered much wisdom to be much grief, and increased knowledge increased sorrow. The Holy Spirit alone imparts the knowledge that has no sting in it.

FRIDAY, FEBRUARY 9.—ECCLES. II.

1-11.—Solomon's second attempt was to find happiness in his estate. He tried mirth; his Court was full of merrymaking. Then he turned to wine, carouse; then to building, planting, landscape gardening, farming. From these he gave himself up to the attractions of the harem. Into the cup of his life he put every ingredient that wealth could purchase, or ingenuity procure; but as he explored each new phase of promised happiness he turned from it with a sigh, which in these days would be called pessimistic. In point of fact, things, however plentiful and beautiful, can never satisfy the heart of man when they are made an end instead of being enjoyed in God. 12-23.—He had tried worldly wisdom and foolish pleasure, and in these verses he appraises them, and finds that though it is better to be wise than foolish, yet the advantage is not overmuch, because so soon as death comes the wise man and the fool stand upon the same level. "One event happeneth to all." And if death be all, why should we spend our days in the vain endeavour to excel, to pile up riches which we cannot spend, and to make a name which shall be soon forgotten? To live for God, and to secure his well done, is alone worthy of our endeavour, and will compensate.

24-26.—Looked at from the point of the materialist to whom death closes all, it is perfectly true that life presents every inducement to adopt the creed of the epicurean, "Let us eat and drink, for to-morrow we die." And yet the lust of the flesh, *i.e.* the power of enjoyment, passes away even before the world itself, which is as a fleeting shadow. Then what will not be the anguish of the other world, where there shall be the desire to enjoy, but the power and the means of enjoyment will be wanting? Live to please God, and you will find that you are inheriting life's truest wealth.

SATURDAY, FEBRUARY 10.—ECCLES. III.

1-11.—There is a timeliness in life. Each human life passes through certain phases and experiences. All natural things are lawful in themselves, but our mistake is not to enjoy them in God's allotted order, and as He may dispense them. Men have sought to deny themselves of many things which are right and natural, thinking they were doing God's will. Many are afraid to enjoy bright and beautiful times when God puts them into their lives, because they have a doubt of God's beneficence. It is not wrong to rejoice in every good thing which the Lord God gives, but it is wrong to mistrust Him, to think that He grudges us aught, to refuse to do the ploughing, the mourning, the refraining, the casting-away, the keeping silence. No true life can be strong without the perpetual alternation of experience; one unbroken time would not so well promote our moral growth as a succession of varied ones. God exercises us by travail (10). And He has set eternity in our heart (11, R.V.). We can never be truly satisfied with the things of time, since we have within us a capacity for the eternal. As well fill up the ocean with the contents of wheelbarrows!

Delitzsch says: "God has not only assigned to each individually his appointed place in history, but He has also established in man an impulse leading him beyond that which is temporal toward the eternal." 12-15.—Do good as long as you live, so will you get good. Enjoy good things as God's gift, and they will not hurt you. Trust God's unchangeableness. God's will moves in an eternal circle; He calls again that which had passed away. 16-22.—These verses contain Solomon's creed when selfish indulgence had brought him to the verge of atheism, and when he was prepared to say that there was neither God nor hereafter. It is quite possible that for such a one there is nothing better than sensual gratification, but the heart of man can never rest there; it must come out of the fevered atmosphere, and stand beneath the opened heaven, and cry out for the living God. This was but a phase of Solomon's experience, but, as we shall see, like others, it passed away.

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**EAST LONDON.**—On Thursday evening the Gospel Pioneer Band (one of the auxiliaries of the Seamen's Christian Friend Society) celebrated its third anniversary by a tea and public meeting in the Seamen's Chapel and Institute, St. George's-street. It was reported that 166 open-air meetings had been conducted, largely attended by people who would not otherwise hear the Word of God. A system of public-house visitation was carried on throughout the year.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, FEBRUARY 11.

GOD'S COVENANT WITH ABRAHAM.—Gen. xvii. 1-9.

GOLDEN TEXT, Gen. xv. 6.

ABOUT twenty-four years have elapsed since Abram left Haran for Canaan (compare xii. 4 with xvii. 1). The main events of his life since then are: his failure in Egypt (xii. 10-20); his separation from Lot (xiii.); his victory over the four kings, followed by his meeting with Melchizedek (xiv.); the covenant (xv.); and the device of Sarah for helping the fulfilment of God's promise, leading to the birth of Ishmael (xvi.);

Since the separation from Lot, Abram's home had been at "Mamre which is in Hebron" (xiii. 18). Tradition fixes the spot at "Er Râmeh, about three miles north of Hebron, where Constantine built a large church in memory of the patriarch, and where a perennial spring supplies the neighbourhood withwater. The name Mamre belonged to the Amorite chief, and was also given to a famous oak or terebinth tree that grew there. Here Abram resided when the incident of this lesson occurred.

(1) GOD'S APPEARANCE TO ABRAM (1-3). *The time* is significant. For thirteen years there seems to have been no such communication (see xvi. 16 and xvii. 1). Why this long silence? Was it to train Abram to walk with God even when these sensible enjoyments of his presence were withheld? More probably it was because the scheme devised by Sarah and adopted by Abram was a departure from the way of faith. To enjoy constant and conscious fellowship with God we must be careful never to forsake the ground of faith.

*The name* God takes is a new one (1). Hitherto He has been known to Abram, as Elohim, the creator and preserver, and from Melchizedek he had learned to know him as "the Most High God" (xiv. 19, 22). This new name is *El Shaddai*, and represents God as almighty and all-sufficient. It contained a silent but powerful *rebuke* to Abram. Could such a God require humanly devised schemes to enable Him to fulfil his promises? As well might a glow-worm help the sun to shine. How foolish our unbelief appears in view of such a name as this! But it contained *encouragement* too. The message that follows contains promise and command. It would be impossible either to believe the one or obey the other without the knowledge of God as the Almighty One. All true advance in the life of faith is connected with growth in the knowledge of God. "The people that do know their God shall be strong, and do exploits."

*The call* accompanying this revelation is in two parts, one an explanation of the other. Perfection is not sinlessness, but a walk under the constant sense of his presence, with unvarying obedience to his will, and with no other desire than to please Him. Perfection in this sense should be the aim of every believer. Is it yours?

*The effect* upon Abram was significant (3). Never before has there been such intimacy between God and Abram; nor has Abram ever been so humbled before God. The "friends of God" never allow familiarity to lessen their reverence. The nearer we get to Him the more unworthy we appear in our own eyes. God's secrets are revealed to those who *fear* Him (Psa. xxv. 14), and obey Him (Jno. xv, 14, 15).

II. GOD'S COVENANT WITH ABRAM (4-9).—This is *an advance* upon what God has already promised. *The seed* is no longer merely as "the dust of the earth" (xiii. 16), nor as "the stars of the heaven" (xv. 5), but now "a multitude of nations" (5). *The land*, at first indefinitely promised to his seed, then its limits defined (xv. 18), has now the added thought of security of tenure (8). This is God's method always. At school, the lesson of to-day is a preparation for a more advanced lesson to-morrow. God deals with you like that. Meet his promises and commands with the spirit of faith and obedience, and he will not fail to add more. The advance in Abram's case was marked by his change of name (5). His former name meant "exalted father," his new name means "father of a multitude." The advantage of this change of name was, that it recalled the promise, kept alive a sense of responsibility, and continually encouraged his faith. The name "Christian" should do the same for us.

Like that made to Noah, this covenant *foreshadows the new covenant*. Its blessings are literal, and have their application to Abraham's natural seed. For this, God is keeping the Jews among, yet distinct from, all other nations. But the language used evidently goes beyond that. Read it in connection with Gal. iii., where Abraham's seed is not Isaac merely, but Christ (16); the children of Abraham are not mere natural descendants, but believers (7); and the blessing is no longer earthly, but spiritual and heavenly (9, 14).

Think of Abraham, hearing these promises so long ago, and meeting them with simple faith. They are made to us on the same authority. Shall his faith reprove our unbelief? Or shall we by faith prove ourselves the true children of Abraham?

# For the Young.

## "ONLY A SNOWDROP."

BY REV. JOHN MITCHELL.

YES, I am only a snowdrop, but I come, as the morning star, to herald a brighter day about to dawn. The short dark days of winter are passing away, and the sun is hastening to bring back summer with its joy and gladness. And I comfort drooping hearts as I remind them that God has not forgotten to be gracious, and that one day all sorrow and sighing shall flee away. "Weeping may endure for a night, but joy cometh in the morning."

"Only a snowdrop," but I show mankind that God has not given over the earth to barrenness and death. True, there has been abundance of life all the winter, but it has mostly been hid. But life gradually reveals itself. Life cannot remain hid. "The Life was manifested, and we have seen it," said John the apostle when speaking of that Life which was the light of men. And all who have the life of Christ in them will manifest that life in their walk and conversation. Life is hid, as is the seed, that it may bud, blossom, and bear fruit.

But where does life come from? Where is its source? "With Thee is the fountain of life." Everything leads us back to God? But why do some men of science fail to recognise God? Because they do not go back far enough. They trace back to prehistoric ages on earth, but beyond that they refuse to go. Then they look for God in his works. The wise men from the East did not look for Christ in the star, but they followed where the star led them, and they found Christ. But some scientific men look for God in the stars, and by the aid of their telescopes, and cannot find Him. They lack the wisdom of the Magi.

"Only a snowdrop," but I have forced my way through the snow which covered the ground. Life always finds some obstacles to overcome. But it is the triumph of life to overcome difficulties. Difficulties are a blessing to man. Much that people enjoy to-day in civilisation they owe to difficulties. Difficulties bring out latent talents, and develop gifts which are of great service, and which make men famous. Difficulties in the Christian life are the making of good soldiers of Jesus Christ.

"Only a snowdrop," but I represent the purity of that land where no stain of sin can enter and where all is peace and love. My purity is from God. It is but the reflection of his purity. Man, too, was made pure but he fell. God, in the greatness of his love, did not leave him hopeless. He has opened up a way by which he may be restored to purity. There is a glorious promise to all who seek that restoration:—"Blessed are the pure in heart, for they shall see God."

"Only a snowdrop," but I usher in the time of flowers—flowers of every tint and hue. I shall soon vanish away, but lovelier flowers will take my place, and I shall not be missed. Before the Rose of Sharon bloomed on earth there came a man from God to announce his appearing. Multitudes gathered around this man and began to idolise him, but he declared that his own popularity should wane and pass away. And he was content that Christ should increase while he should decrease. And when he pointed them to Christ they left him and followed their Lord. They lost a preacher, but they found a Saviour. They lost a man, but they found a God.

"Only a snowdrop," but I have made the world a little brighter than it was when I entered it. If all who came into the world did the same, the desert would soon rejoice and blossom as the rose. But alas! men too often come into the world, and then leave it darker—so far as their own influence goes—than they found it. They lived for themselves, and forgot God. They did not glorify Him in their bodies and in their spirits, which were his. How solemn a thing, then, it is to live!

## THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Luke's, Liverpool*, to Feb. 7; *Cheetham Hill, Manchester*, Feb. 8; *Ripley*, Feb. 9; *Shenley*, Feb. 12; *Watford*, Feb. 13; *Tollington Park, N.*, Feb. 14; *St. Andrew's, New Kent road*, Feb. 15; *Reading*, Feb. 18; *Derby*, Feb. 20 and 22; *Boulton*, Feb. 21; *St. Alban's, Liverpool*, Feb. 25 to March 4; Mr. J. S. Tyler, *St. Leonard's, Bootle, near Liverpool*, to Feb. 7; Mr. S. J. Hewlett, *St. Michael's, Ipswich*, Feb. 10 to 20; *Y.M.C.A. Hall, Ipswich*, Feb. 24 to 27; Mr. G. Goodman, *Highbury Hill Baptist*, Feb. 4 to 11; *St. Matthew's, Chelsea*, Feb. 25 to March 2; Mr. E. Hughes, *Congregational Church, Greenwich*, Feb. 5 to 9; *Home of Industry, Bethnal Green*, Feb. 26 to March 2; Mr. Josiah Spiers, *Llandrindod Wells*; Mr. H. Falkner, *Luton*, Feb. 18 to 20.

## JEWISH CHILDREN MADE HAPPY.

Year by year Mr. and Mrs. Ehrlich, whose mission work among East London Jews is well known, endeavour at the beginning of the year to brighten the lives and cheer the hearts of some of the many Hebrew children of Whitechapel. The dark-eyed little ones are got together and made happy; they recite pieces which they have learned, and sing Christian hymns. Then, by way of a finish, many bright and pretty things are taken from a Christmas tree, and distributed.

A few days ago, Mr. Ehrlich gathered six hundred of his little friends, members of his Band of Hope, for their Christmas festival, in the Hebrew Conference Hall, Old Montague-street, Whitechapel. The company was divided into two parties; three hundred of the tiny ones were entertained in the afternoon, and three hundred of their older brothers and sisters attended in the evening. Sweets, toys, and useful articles were abundant, thanks to the liberality of good friends of the mission.

Not only did the children enjoy themselves very much, but such friends as were present, who had helped to promote their joy, were delighted at all they saw and heard. There is much that is dull and distressing in the life of the children of poor Jews, but this was a "red letter" occasion to all who took part in it. The Band of Hope is a very important section of Mr. Ehrlich's work, and we hope it will continue to prosper, and that many of its members will grow up to be true Christian Israelites.

## A SAGACIOUS PUSSY.

A missionary lady, late one evening, trod on a snake in her bedroom. When, after a long and unsuccessful search, it was supposed the snake had escaped to the garden, the family cat traced the creature to its hiding-place, keeping watch over it until some servants killed the cobra, for such it proved to be.

On another occasion the same lady was sitting with a friend, when she got up to close a door on account of the glare, and was much startled to see a full-sized cobra enjoying the cool of the room, just inside the door, and about two feet from where she stood. Calling to her friend to get some of the servants to come in as quietly as possible, she waited to see if the snake would try to escape. Hearing sounds, the creature stood on the defensive, with its head erect and hood spread out, and then crept out into the verandah, only to return by another door! Seeing the snake glide into the middle of the room towards where she stood, the lady discreetly, and, if the truth were told, somewhat hastily left the snake in possession, and went out to hurry the servants. When they arrived the snake had vanished, but the same sagacious pussy was seen watching a dark corner under a bookcase. The cobra was discovered underneath, and was soon killed by the servants, but not until it had tried to attack the cat more than once.—*The Zenana.*

CHILDREN'S SCRIPTURE UNION.—S., Feb. 4, Psalms xlii. 1-11; 5, xliii. 1-5; 6, xlv. 1-17; 7, xlvi. 1-11; 8, Mark i. 1.13; 9, i. 14-28; 10, i. 29-45.

HIGHBURY CORNER GOSPEL MISSION.—The tenth annual social tea and general meeting was held on Monday week in Sebbon Mission Hall, Sebbon-street, Islington. A number of Christian workers attended the meeting, and nearly all gave short earnest reports of work done, many owning to having received their first call to aggressive Christian work through the instrumentality of the H.C.G.M.

EAST LONDON STREET ARABS.—On Wednesday last week, a tea and entertainment was given by Mr. Harry Lewis and the friends of the "Children's Band" to more than 1200 children at St. George's Chapel, Cable-street. The children were invited through the Wesleyan East-end Mission. All the rooms connected with the chapel were crowded with children, while the court outside was also filled with a shouting, struggling throng waiting their turn, as there was not sufficient space to seat the whole number at once. The largest rooms were entirely filled with about 400 boys, regular street arabs, many without shoes and stockings, while rags and dirt were common to all. The food was distributed in paper bags, each containing a substantial supply of bread-and-butter, bread-and-jam, and cake, while large tin cans of tea were provided. At the conclusion of tea, the children witnessed a magic-lantern entertainment in the chapel.

## The Lord's Poor.

One hears much of the patience and endurance of the poor under their heavy burdens; and in visiting them we have been struck with their passive acceptance of the worst ills to which flesh is heir. They tell their stories of hunger, cold and sickness, of cruelty, neglect and misery, with a quiet "can't-help-it-you-know-Miss" style that tells its own tale of long familiarity with scenes that haunt the working and sleeping hours of the sympathetic visitor.

But specially have we been struck with the manner in which the Lord's poor bear the sorrows and privations of their lot. The uncomplaining attitude of their brothers and sisters who are yet without hope, and without God in the world, in their case is changed into the upward look of faith and submission that lifts their poverty-stricken lives out of the commonplace, and transforms the drudgery and sordid cares that oppress them, till we have sometimes felt after leaving these "hidden ones" as if we had been breathing air from the mountain top which has sent us as giants refreshed to our own work and duty.

Do my readers, who may not be in the habit of visiting amongst such, feel inclined to doubt the statement? Will they read a perfectly accurate record of visits recently paid to humble Christian homes, where Christian love and trust have triumphed over cold, hunger, and misery, and death itself?

"NOTHING BUT CRUSTS FOR DAYS."

A dreary back street in a densely-crowded East-end district, leading out of a thoroughfare lined on each side with street stalls and redolent of the odours peculiar to such neighbourhoods. We are ushered into a little living room, bedroom and kitchen combined, a pleasant home-like apartment. An elderly woman is in bed suffering with bronchitis, and a girl of twenty-two is waiting upon her. We are surprised at the general appearance of comfort and respectability, but presently discover our mistake, for the girl on learning our errand asks us to withdraw to a top room, carpetless and fireless. There we find an old wrinkled woman, who, with Bessie's help, tells the story of destitution which the aspect of the place fully confirms.

"We're selling up everything to pay rent and get us a crust."

"Look here, Miss," and Bessie opens a drawer and produces a handful of pawn-tickets. "Half-a-crown a week from the parish for grannie is all that's come into the house since I've been out of a place, and there's me and grannie and my two little sisters to keep."

"Bessie's been a good girl, Miss. She might ha' done well for herself after her poor mother and father died four year agone, but she wouldn't let me and the little 'uns go to the House, and she would only take a place as 'daily,' so that she might come home o' nights and do a bit for me and the children. She earned four shillings a week till a while ago, when she was ill and fell out of a place, and ever since she's been selling up her clothes, till now she ain't fit for a decent place."

"And I couldn't go out to look for a place neither this last fortnight, for my landlady's been that ill I couldn't leave her with no one to see after her, so I've been nursing her. She can't afford to pay me anything, but she's very grateful."

"Don't you have anyone come to see you from the church you attend?"

The faces of the old woman and the young girl brighten pleasantly.

"Oh, yes, the district visitor comes to see us, and Bessie's been in her class of week nights for years."

"And doesn't she help you at all?"

"Yes, Miss, she's often brought us tickets for bread and soup, and such like, but we don't tell her how bad off we are. It'd grieve her too much, and we allus keep our poverty to ourselves."

"But you must be frank with me. How do you manage to live?"

"I couldn't tell you, miss. We've had nothing to eat but dry crusts for days, and I'm faint and hungry now, and there ain't nothing in the house for tea. I'd work till I dropped if I could get work to do." So says the girl. The old woman nods and shakes her grey head in confirmation, but exclaims, "We ain't unhappy though, Miss. It's my birthday, and I'm seventy-seven, but as I was a sayin' to Bessie this morning at breakfast time, if I lives to another birthday and haven't more than this dry crust to eat, I hope I may be as 'appy as I am to-day."

"That's true enough, Miss, and many and many a time afore I've gone out to look for work in the morning without a bite, I've knelt down to that bed and asked God to send us help, and sure enough He has." We can listen to no more, for we are not yet case hardened. We promise to try and secure Bessie an outfit and a daily situation, and then from a purse, which is by no means wellstocked, we select a small silver coin and slip it into the grandmother's hand.

"Oh," exclaims Bessie, "it's always like this. Just when we've had no bread and no money in the house something has come." We beat a hasty retreat marvelling at the simple faith of this ignorant but Spirit-taught girl and her aged grandmother.

"MY MERCIES ARE PAST RECKONING."

Presently we stand before the door of a tidy cottage in one of the suburbs of London, already teeming with a population of respectable working people. The open door reveals a well-scrubbed passage-way with bits of carpet and oilcloth down the middle. A small basket of mangling blocks up the further end. A widow with thin, worn face, upon which mingle, like April rain and sunshine, ready tears and smiles, invites us into the small kitchen partially filled with a large mangle.

On the table there stands a half-cup of weak, milkless tea, and that and a few crumbs suggest a recent scanty meal. But in spite of this, a child of tender years asks beseechingly for bread, and will not be silenced. There is no food in the house, and the woman says she must take the mangling home before she can get money to buy any. She exhibits with delight a bone with a little meat upon it, already somewhat decomposed, which a neighbour has given her a few minutes previously. "With an onion it will make a lovely dinner for the children," she says. There are three of them, not reckoning the mother and a big boy who will walk seven miles from his place of work at nightfall, and who, until he is out of his apprenticeship, is earning little more than will keep him in shoe leather.

"My children are good to me, and if I can hold out for a few years longer things will be easier. But the mangle is hard work and nearly kills me, Miss, with my heart being all wrong; still, there's nothing else I can do. Don't think I'm complaining, for the Lord's always mindful of his promise, and He's been a husband to the widow and a father to the fatherless. My mercies are just past reckoning."

"You belong to a Christian church, I hear. Don't you receive any help from it?" we ask wonderingly.

"Never till last week, for I've not been in the habit of talking about my troubles to folks. I tell them to the Lord, and He always helps in His good time. Last week I was ill and we well-nigh starved, and a kind neighbour who belongs to the church went to the minister, and he sent me three shillings out of his own pocket. There was nothing in the poor box, for it's a very poor church in a very poor neighbourhood, you see, Miss." A little more conversation, and we rise to go. The widow follows us to the door with thanks and grateful tears in her eyes, for which there is little enough cause.

"You've cheered me up finely, Miss, and may the Lord bless you abundantly!" Our hand is grasped and held for a minute, and then our brave sister watches us out of sight.

"I'VE GOT THE REAL THING."

We next find ourselves in a room, the picture of cleanliness and even brightness, in a block of model lodging-houses, situated in one of the low-lying river districts of the East-end. Here there is a widow dying of cancer in one of its worst forms, and yet struggling to keep up to the very last for the sake of the two elder lads, who between them earn the family income of sixteen shillings, and two bright little girls, for whom she has "torn herself to pieces," as she expresses it, in the fearful struggle to keep the wolf from the door since the father died. Just recently she has been visited by deaconesses, and says, "No tongue can tell what I owe to them."

"What have they done for you?" we ask.

"Oh, Miss, they've led me to Christ, and now I cast my care on Him every day, and I'm not afraid to die. I've got the real thing, and it's the comfort of my life. No, I don't get parish relief. I did for a bit, but I wouldn't go to the House, and so they stopped that. I can't and I won't leave the children while I've got any breath in my body. Sister's trying to get the little ones into a Home where they'll be brought up right, and I'm just hoping and praying they may be taken in, for the doctor says I may be gone in a twink." We may add that the cruel sufferings of this devoted mother shortly came to an end, and a few days previously the little ones were admitted to the Home referred to, where their childish feet will be guided into ways of pleasantness and truth.

"THE PARISH ALLOWS ME A TRIFLE."

Just one more peep into a home where poverty reigns supreme; no, not supreme, for hope and faith are enthroned in the hearts and lives of those who dwell within this little cottage some distance removed from London din and smoke. Heavy sorrows have overshadowed this home for long years. The delicate, prematurely aged woman, who opens the door is the mother of seventeen children, seven of whom have been taken from her by death, some in early girlhood and boyhood, others in infancy, and one after twenty-two years of suffering, during which she was "just the sunshine of the home, so loving and patient." Then followed the heaviest stroke of all. The father, a good devoted man, was cut off in the prime of life, leaving the widow with six children unprovided for.

"I can only do a little sewing, and the parish allows me a trifle. All the children but one or two are delicate, and need good food, and how we've managed since their father died I don't know. The Lord's been good to us, that's all I can say, and, though I'm crushed with sorrow, I don't doubt his love and care." How has she managed indeed to keep the roof over herself, and the children still at home? Not all children either, for the eldest is twenty-five and weak-minded, through fits in infancy. "Not troublesome at all, but no one except his mother would keep him," says that mother. Then there is hard-working cheery Mary, who does all the washing and house work, and finds enjoyment and profit at the little Methodist chapel on Sundays, and the week night class, which she regularly attends. There are three other younger children, bright and promising, and then comes the pet of the family, a white-faced, golden-haired girl of three, who has been reared thus far with difficulty.

Truly, the faith and patience of the saints takes root and puts forth its hardy blossoms in strange unlikely places, we often think, while visiting such abodes, in which the Apostle's words are daily verified: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Annie F. Perram.

38, *Westbank, Stamford Hill, London, N.*

## WORK FOR THE STARVING.

Sir,—As the misery and distress do not diminish, but increase, will you allow me to appeal to your readers for assistance? Our Bible-women and voluntary visitors are overwhelmed with applications for relief. It is piteous to hear the children crying for bread, and we have to curtail our gifts for want of funds. Last week, by the kindness of the Earl and Countess of Dudley, I was privileged to lay a scheme before some West-end friends at Dudley House, whereby some of the unemployed might be put to work. About eighteen months ago we purchased very cheaply a large and commodious freehold building, with courtyard and six small cottages. For want of funds we have not been able to fit it up. It is intended to use it for recreative and educational classes for children every week-day evening—a kind of Young People's Palace—and on Sundays for Sunday-schools.

We feel now it is an opportunity for putting some of the unemployed to work, and after my appeal at Dudley House I had sufficient promises to warrant me at once commencing operations, and on Monday last I began the work, but cannot continue long unless I get more funds. I am convinced that I have only to lay this matter before the generous public to enlist their sympathy and help, so as to keep these poor men at work, and thus tide them over the trying months between this and the spring.

Donations for this twofold object will be most thankfully received.—Faithfully yours,

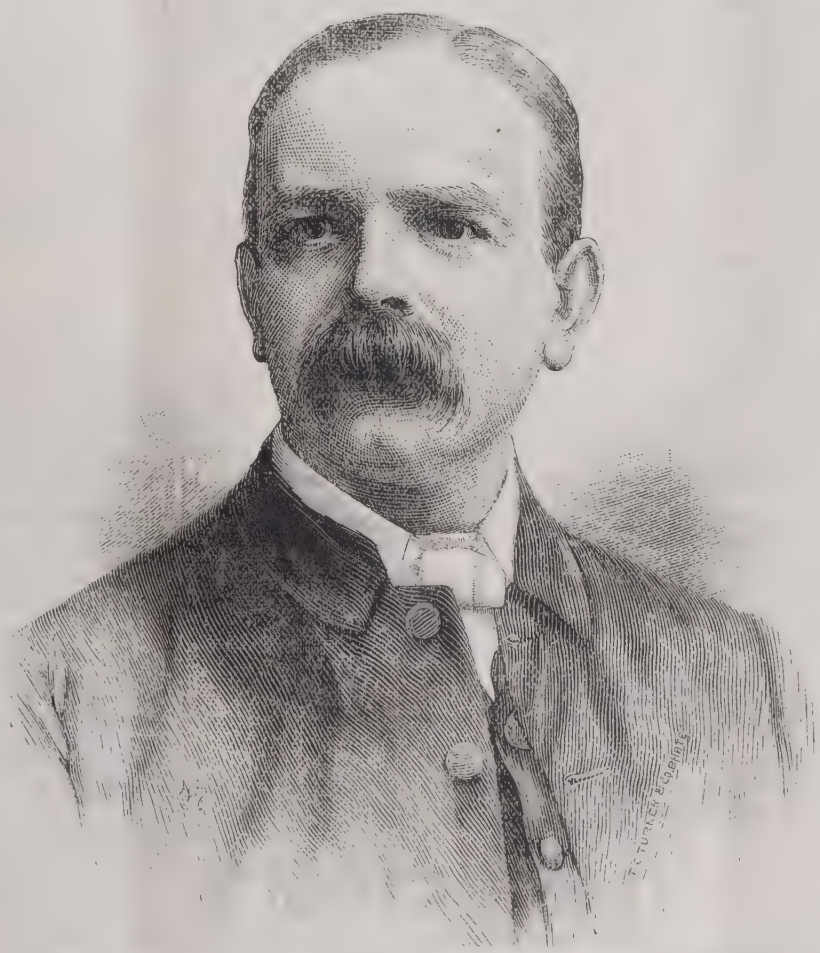
Edwin H. Kerwin.

*Great Assembly Hall, Mile End, E.*

# The Late BISHOP HILL,

## OF WESTERN EQUATORIAL AFRICA.

IT may safely be said that of the illustrious band of faithful men and women who, in recent years, have laid down their lives for the sake of Africa's evangelisation, none have been more sincerely mourned than is he whose portrait we give to-day. Bishop Hill and his life partner had so recently left this country for what, it was hoped, would be their greatest life-work, that the news of their death came as a great shock of pained surprise and of deep regret. We are even now without details with respect to the passing away of these workers, except that fever was the cause. We can but humbly bow in the presence of disappointed hopes and plans nipped in the very bud, and say with the patriarch of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."



*(From a Photograph by Messrs. T. C. Turner & Co., 10, Barnsbury Park, London, N.)*

Bishop Hill has been cut down in the very midst of his days, according to our human reckoning; he was born near Stamford in 1851. He was early bereft of parental love, but his training had been carefully seen to, and he started out in life with the happiest prospects. We cannot tell the circumstances of his conversion, or describe the influences that led him, when little more than twenty, to devote himself to the work of foreign missions. He passed through his three years' missionary curriculum at the C.M.S. College, Islington, then under the fostering supervision of Rev. W. H. Barlow. At its close he was appointed to a post in West Africa in connection with the Yoruba Mission, so that his first experiences of work were a preparation for the more responsible post to which he was afterwards called.

The deadly climate of the West Coast soon told on the health both of Mr. Hill and his young wife, who had gone out with him in 1876. They had to return to England, where he entered for a brief period on the work of a curate. His health having been restored, Mr. Hill was designated for service in the more temperate region of New Zealand, and there he spent twelve years of active, happy, and fruitful labour. His leanings appear to have been, from the first, in the direction of evangelistic, rather than purely pastoral work, for at the end of four years he severed his connection with the C.M.S. at the Antipodes, and devoted himself to direct Gospel effort among the colonists. He met with much success in this line of service, as any who knew his gifts and his fervour of spirit can readily understand.

Having returned on a visit to the mother country in 1890, he was providentially brought into contact with the parochial mission work of Rev. W. H. Aitken. The writer well remembers the deep impression made by Mr. Hill's earnest exhortations to a number of his brother clergy gathered for spiritual conference at Roxeth, near Harrow, in the autumn of 1890. Mr. Aitken, in a warm memorial notice of the deceased Bishop, relates how he was greatly drawn to him at this juncture, and persuaded him to take a part in parochial special mission work. He continued as missioner for a year, and made himself conspicuously useful as a worker among the young. His quiet, unassuming demeanour and intensely sympathetic nature made him a great favourite with the children—as indeed they did with older people; and we doubt not there are numbers of young Christians who owe to him their decision for Christ and his happy service. During this period Mr. Hill was looking for the pointing hand of Providence towards a more settled and permanent field of work. This seemed to come to him in connection with the disturbed condition of affairs on the Niger. He believed he could be of service to the churches there in producing more harmonious relations, and he offered himself to the Mission with that view. Considering that serious bodily sickness had driven him before from that region, so inhospitable to Englishmen, there was real heroism in this step. The C.M.S. recognised the fact by an acceptance of his offer, and he was entrusted with the general oversight of the Mission on the Niger. Before he could enter on the active discharge of his duties, Bishop Crowther had been gathered to his fathers, leaving a vacancy in the bishopric.

We believe the suggestion that Mr. Hill should be nominated as successor to Bishop Crowther came first from Mr. Aitken, who says that he eagerly favoured this idea, thinking that the duties of bishop would not necessitate his friend having to reside in an unhealthy region. The recommendation was warmly seconded by the Bishop of Waiapu, New Zealand, who was able to speak of Mr. Hill's labours in his diocese. His name was accordingly submitted by the C.M.S. to the Archbishop of Canterbury, with the result that the appointment was made. Final proceedings were deferred, however, till Mr. Hill could pay a visit to the Niger in the capacity of Bishop Designate, and report on the situation. Having regard to the strong desire of the African churches for a native Episcopate, he counselled the appointment of two native coadjutors; he was even willing to resign his own appointment if it were deemed the best course to take. As many of our readers know, the two African assistants recommended were elected to office, and all three were set apart for the work of the bishopric in St. Paul's Cathedral at the end of June last.

As the party did not leave England till November, the interval was filled up in maturing plans for the working of the diocese, and in visiting different parts of the country with the view of stimulating missionary zeal among the home churches. Those who were present at the last Keswick Convention will not be likely soon to forget the worthy and important part played there by Bishop Hill; especially at the Students' Conference and at some of the subsidiary meetings. His words seemed to carry double weight from the fact that he had laid himself on the altar of foreign service in a place that involved great risk and undoubted sacrifice. His two coloured friends were also objects of much interest, and their earnest words at some of the missionary meetings confirmed the impression that they were truly consecrated servants of Christ, and would be manifestly helpful in the work of overseeing and directing mission work among their fellow countrymen.

The great farewell gathering in Exeter Hall in November was a memorable assembly, if only for the solemn and weighty words

of the Bishop, and those of the well-known traveller, Mrs. Isabella Bishop. Mrs. Hill also spoke with singular effect and pathos in the afternoon, proving herself a true helpmeet in the great work to which she and her husband were devoting themselves. We may quote here, with reference to the immediate plans that the Bishop had in view, from an obituary notice in a contemporary :—

He left England in November last with a very clearly defined policy. He proposed to attack the Soudan from two different parts. Oyo, the most northern out-station, he desired to make a centre of work, and from there to push up as far as Ilorin, a Mohammedan town right in the interior of Africa. Then, from Lokoja, taking another route, he proposed to pass into the Bassa country. Amongst other enterprises upon which the Bishop set his heart were the establishment of a training institution for natives and a hospital at Onitsha. He believed there was a wonderful opening for medical missionary work in West Africa. He was also anxious to put a mission steamer on the Niger, and he contemplated inviting English clergymen to go out to his diocese from time to time to teach the native pastors to work their districts on the lines of the English parochial system. Bishop Hill had great hopes of the native clergy and congregations. He often said that they were not judged fairly in England. It was not just to compare them with highly-favoured English congregations, although he declared that he had met with some congregations in West Africa who could stand the test well. But the real comparison, he contended, was between what the West Africans were and what they are, and in this way he thought the future was full of encouragement.

God has not granted to our zealous and devoted brother the privilege of carrying out his plans ; that will be left to other hearts and hands to accomplish. But we must believe that the spirit of energy and thorough consecration shown by the late Bishop will have due influence on the future of this Mission, and that our friend whom we have lost and whom we mourn so sadly, shall share in the joy of those who one day will bring their golden sheaves of success and lay them at the Lord and Master's feet.

As yet the closing chapter in the life of the Bishop and his wife cannot be told in these pages. The sorrowful details are doubtless now on the way across the sea, and we shall soon be in possession of them. Meantime we have desired, in this brief sketch, to perpetuate the memory of one who had endeared himself in a very special way to all who were honoured with his acquaintance, and whose noble example must prove a stimulus to many towards full consecration and whole-heartedness of service for the Lord who has redeemed them.

## AT A HEATHEN FESTIVAL.

Writing of a visit to a recent heathen festival, attended by some 25,000 people, Mr. T. Patient, of Malvalli, South India, says :—

It was our great joy to speak of Jesus the Mighty to Save to crowds of people for three days, and to put the Word of God in the vernacular into their hands. There was great attention and very little opposition all the time. Our thoughts were many as we moved in and out among the surging mass of human beings. My chief thought was, What a privilege to preach, read, and explain the Word of God to these dark-skinned and dark-minded natives of Southern India. Our hearts have been stirred in seeing these poor idolators worshipping their dumb idols. Please pray that many may be saved from them, and serve the living and true God.

FREE CHURCHES OF BIRMINGHAM. — The Council of the Evangelical Free Churches of Birmingham and district was inaugurated last week by a public meeting, held in the Town Hall, before which was laid a report of the recent house-to-house visitation of the city. It appears that out of 338 churches of all denominations, which were invited to join in the work, 161 actually took part. From these 4000 visitors volunteered, and over 75,000 forms, representing the number of houses visited, have been returned filled up.



## THE CRISIS IN WEST AFRICA.

By Dr. C. F. HARFORD-BATTERSBY.

We are face to face with a crisis at the present time such as is almost without parallel even in African missions. In 1890 the East African Mission sustained the loss of four missionaries, all of them new recruits, and other missions have lost valued missionaries. Twelve months ago the Congo Balolo Mission were in the presence of just such a crisis as meets us to-day. Six missionaries in as many months was a high price to pay for carrying the Gospel to those dark regions, and that from the small missionary band working on the Congo ; yet each one knew the risks which lay before them all, and they counted not their lives dear unto themselves.

Now, within a fortnight of the home-call of Bishop and Mrs. Hill, two more missionaries, first Rev. E. W. Mathias, and then Rev. James Vernall, are taken from us. The explanation of this extraordinary mortality must be left till letters can be received, but in the meantime we may summarise the facts which we have already in our possession. These we know from the telegrams which have followed one another with such startling rapidity, from letters up to December 22, and from Miss Goodall, who left Lagos on December 23, and has arrived only a few days. Bishop and Mrs. Hill reached Lagos with their party of eight missionaries for Lagos, and four for the Niger, on December 15, intending to start for the Niger before the new year. All the party seem to have been in good health on landing, but soon after the Bishop seemed to be indisposed, but again recovered, and was well when Miss Goodall left Lagos. Bishop Ingham left Lagos by the same steamer with her, having been in Lagos three weeks, and having been present to welcome Bishop Hill on his arrival. Much time had also been spent in conference. About ten days later a telegram informs us that Bishop and Mrs. Hill have died at Lagos, and later on that Miss Maxwell is returning convalescent.

On Friday evening (Jan. 19) the news was received that Rev. E. W. Mathias had died in the Forcados River, which is one of the stopping-places between Lagos and the chief mouth of the Niger, and from this we gather that the male portion of the Niger contingent had started for their destinations. On Saturday we learnt that the Rev. James Vernall, of whose illness we had heard in a telegram from Mr. Tugwell, had also passed away. We see, then, that the sickness which has been designated by the one term "fever" in Mr. Tugwell's second telegram seems to have laid low four out of the five whom we have mentioned in Lagos itself, whilst it is practically certain that Mr. Mathias must have acquired his fatal illness also in Lagos. This is the more remarkable as Lagos has not been considered to be so unhealthy as many other places, and when I last passed home residents there were priding themselves on their comparative immunity from fatal illness.

It will be seen that no arguments can be based on these sad events against sending European missionaries to the Niger, as none of the present party ever reached the Niger. Nor would it be reasonable to suggest, as some might be tempted to suggest, that we should not send Europeans to Lagos, as we have maintained a European staff there since the very commencement of the Yoruba Mission, there being besides a large settlement of Europeans connected with the Government and trading operations, who have generally maintained fair health, though, of course, a certain percentage have broken down.

The present case, however, is most unusual, and suggests to one's mind the possibility of some special epidemic, or at any rate of some sudden outburst of disease due to a peculiarly bad season—and we learn that the last rainy season was unusually prolonged, which may, in a measure, account for an outbreak of fever. I find in *The Times* the notice of death of a captain at Lagos, who must have died at much the same time.

It is hard on any other supposition to account for five people being struck down with serious sickness within a few days of one another. It would be foolish to indulge in further speculations as to what the fever may have been ; but one knows that even in our own country whole households have been attacked by some fatal epidemic, to which successive members have fallen victims.

I have said so much in order to help others to realise that in spite of the sore bereavement which our Mission has suffered we must not give way to despair, but seek to learn the lesson which God means to teach us in such a solemn manner, and set ourselves to put forward every endeavour to strengthen the hands of our dear brethren and sisters in the mission field on whom so heavy a burden rests.

Thank God for the prompt action that the committee have taken in the matter of a successor to Bishop Hill. Mr. Tugwell especially needs our prayers that he may be able to make the best arrangements for the work, and that he may be specially fitted for the post for which he has been chosen. Mr. Dobinson, too, on the Niger, will have great responsibilities resting upon him, and we should pray that he may have "a right judgment in all things." A few picked men will, no doubt, be required to step into the vacant places. God grant that they may be able to come forward without delay.—*The Record.*

## "IN MEMORIAM"—BISHOP HILL.

Mourn for a chieftain gone—a bright soul fled—
Truth's fearless champion numbered with the dead !
The deep voice hushed, whose clear and ringing call,
As a blest memory, on our hearts will fall ;
A spirit vanished from the darkened earth,
Whose life-thoughts whispered of a higher birth !

Mourn for the warrior who was ever found
In thickest fight upon life's battle-ground,
Strong in faith's armour, ever on his shield
The words were graven "To no foe I yield!"
But on his heart a talisman he wore
That gave to him the spirit-strength he bore.

The likeness of his Captain, calm and sweet :
This was the magnet that made swift his feet ;
The risen Christ, the loadstar of his life,
That winged him onward through the weary strife.
Joy to the conqueror ! He has found his rest
Upon that Saviour's loving, faithful breast.

Weep not for him with such glad victory crowned,
Whose name will live among the true renowned ;
The strife is over, and the conflict won,
The pain of life is past, the race is run.
By the bright waters, where the palm trees wave,
He lives rejoicing 'bove the cold, dark grave.

But weep for those whom he once strove to win
To nobler service from a life of sin—
The dark benighted ones on Afric's shore,
Crushed and oppressed by superstition's lore ;
For them he toiled and wept until the breath
Of burning fever brought the chills of death.

And with him passed to the bright home above
The gentle spirit of his earthly love—
The tender mother and the loving wife—
*Both* spared the anguish of a *parted* life ;
O wondrous bliss ! at heaven's gate to meet,
Where Jesus waited their glad souls to greet !

List to the clarion-call, that from the skies
Speaks to God's soldiers, bidding each arise :
"Come to the battle-field, the foe is nigh ;
And danger lurks beneaths the clouded sky.
Gird on both Sword and Helmet for the fight—
Press to the front, O Warriors, with the Light!"

*Salisbury.* S. M. Pearce.

CALIFORNIA.—On the eve of the New Year, 170 British seamen and apprentices from the ships in San Francisco Harbour assembled in the Seamen's Institute for a watch-night service, conducted by Rev. James Felt. God has blessed the work of the Institute, which has been cordially welcomed by the crews.

# The Evangelist.

## A ROYAL PROMISE.

Some time ago a clergyman was asked to visit a very poor woman who was dying of slow consumption. She was a true child of God, but appeared to have no earthly friends who were in a position to help her in time of need.

The thought of the workhouse infirmary appalled her, and she refused to die within its walls. The authorities declined to grant her any help while she objected to enter the union.

"You are totally unfit to do anything for yourself," said the clergyman who was visiting her; "can you think of no friend who could assist you just now?"

"Not one," replied the poor woman, sorrowfully.

"Think again—there may be one," urged her visitor.

"Yes, yes, sir; you are right!" exclaimed the poor widow, sudden faith and joy illuminating her wasted features. "Yes, I have one friend, of whom God has just reminded me."

"And who is this friend?" asked the clergyman.

"It is Her Majesty the Queen," replied the poor widow. The clergyman started; he thought the poor, friendless creature's mind was in a weak state—that it was giving way under the pressure of adverse circumstances—that she was raving.

By way of humouring her, he asked her kindly,

"And how is it you are able to count the Queen your friend?"

In reply, the invalid said that Her Majesty, when Princess Victoria, and staying in the Isle of Wight, went out frequently in a yacht, or cutter-boat, of which her son (the widow's), a very delicate lad, was helmsman. She proceeded:—

"The Princess often came and spoke to him, and when he was absent for some days from his post she noticed it, and inquired as to the cause. Hearing that my boy was ill Her Royal Highness graciously asked my permission to visit him. Needless to say, it was given, and when the Royal visitor came to see him she found him in bed very ill.

"After remaining with him for some time, and comforting him with many Divine and gracious words, she ordered that delicacies, such as would tempt the capricious appetite of an invalid, were to be sent daily from her own table." (This reminds us of the "daily provision of the king's meat" spoken of in Dan. i. 5, only that in the present case the royal kindness could be gladly accepted.) "Then," resumed the widow, "after kind words to me and my son, she always left some little remembrance of her visit in the shape of money."

"And what of your son?" asked the clergyman.

"After much suffering he died, and the Princess, with gentle sympathy, called upon me in my humble home, and did her best to console and comfort me in my grief."

The Princess, upon leaving the sorrowing mother, kindly said:

"If you ever need a friend, apply to me; and for his sake—your boy's—I will assist you as you may need."

But the widow allowed the years to roll on, and though she was often in the sorest straits, she never took the Queen at her word—never applied to her for the help she knew she would receive if she did so. She possibly felt it would be presumption in one so obscure to claim the promise of the Queen of England.

Now, in her last extremity, she felt she must remind the royal lady of her promise made years ago; she was the only one on earth to whom she could apply, as she had told the clergyman. He at once wrote to the Queen, stating the facts of the case, and asking if it were true. An answer came almost immediately, saying it was all true, and that Her Majesty was so pleased to be reminded of her promise, and that she would, according to that promise, provide for the comfort of the poor woman during the remainder of her life. What a truly royal answer! This is a beautiful story, but it is to the lesson it teaches that our hearts must turn. A greater than our Queen, even the King of kings Himself, has promised, "for his sake," the sake of his Divine and only Son, to provide for us in our need (John xiv. 13, 14). "And this is the confidence that we have in Him, that, if we ask anything according to his will, He heareth us" (1 John v. 14).

We see ourselves sick, and poor, and blind, and dying of sin, and we have God's promise that He will save us from perishing (John iii. 16), and yet perhaps we say to ourselves:—

"Ah, God will not remember me! I am only so-and-so—God could not have meant *me* when He made that promise."

Perhaps it has come to the time when you and your soul *must* come to close quarters with each other; you are at the extreme edge of things—you are like to die, and some friend, one who knows God, comes to you, as the clergyman came to the widow, and reminds you, with great searching of heart, of the need in which you stand of immediate help.

You realise it—you think, and you suddenly remember the promise of the Promiser, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Ps. l. 15).

You have neglected his offer all these years, maybe, but now you need and claim his help, for you cannot live without Him. And the answer comes immediately from the King, "Fear not; for I have redeemed thee . . . thou art mine" (Isa. xliii. 1). "I have seen his ways and will heal him; I will lead him also, and will restore comforts unto him" (Isa. lvii. 18).

Our Queen's kind heart has often made her a friend in time of need to many of her subjects; but we have a King who is Himself touched with the feeling of our least infirmity (Heb. iv. 15); He is no promiscuous helper—remember. He is ever the same—yesterday, to-day, for ever—there is no change in Him or his purposes, and He gives *Himself!*

The heart of our King has "borne our griefs and carried our sorrows" "with everlasting kindness" (Isa. liii. 4; liv. 8); and He is continually saying to his forgetful or weak-in-faith children, "Him that cometh unto Me I will in no wise cast out."

No earthly Sovereign has anything to offer us comparable to the gifts and blessings our heavenly Father and King is waiting to shower upon us. What poor creatures we are! We treasure up and magnify a little bit of perishable charity if it spring from the heart of a queen, forgetting, or not heeding, "the unsearchable riches of Christ," which are ours for time and eternity if we will but have them. It is no cold offer of something which can well be spared from the royal table—it is a life laid down, the life of God's Son, and He pleads with us with passionate pleading—"Come unto Me"—"Oh, why will ye die?"

Behold Me standing at the door,
And hear Me pleading evermore;
O weary heart, oppressed with sin,
May I come in? May I come in?

M. B. Gerds.

## BULGARIA'S GREAT NEED.

I beg to draw attention to a subject which has been laid very heavily on my heart for some time, namely, the need of Gospel light in my dear country.

The national religion of Bulgaria is the Greek Church, the services of which consist entirely in ceremonies and outward performances.

The church is dead and indifferent, the clergy are ignorant and immoral, the masses of the people are superstitious and benighted, the intelligent class are sceptics and infidels. These are some of the great evils to which this young nation is subjected. A little has been done by our American brethren to spread Gospel truth among the people, but the work is in its infancy. The Scriptures have been translated into the modern Bulgarian tongue, and the British and Foreign Bible Society has colporteurs in the principality.

The population of Bulgaria is said to be from six to seven millions, of which only 5000 are nominal Protestants.

My object in writing this is to create a deeper interest in Bulgaria, so that some Christians may be led to give themselves to the work of God there, and others may help on evangelisation in other ways. I am now in missionary training, and hope as soon as my course of study is complete to go and preach the glorious Gospel to my people. I should be very glad to hear from any who might be willing to join me. The language of Bulgaria is phonetic, and easy to learn. The climate is one of the healthiest in Europe. There is great liberty for circulation of the Word of God and Gospel literature, also freedom for preaching, and ample scope for all kinds of evangelistic work.

Basil Keusseff.

*Cliff College, Curbar, Sheffield.*

## A VOICE FROM CHINA.

In Answer to a Letter from a Relative Speaking of Christianity as a Drivelling Superstition.

From one expression that you use in speaking of Christianity, am I not right in believing that you do not know, or have forgotten, what Christianity is? And for this reason:

Supposing it could come to my *knowledge* that Christianity was not true, I should, of course, no longer believe that it was true, I should know it was false. *How, then, should I regard it? As "a drivelling superstition"? That would be impossible.* Because I know (whether it be true or whether it be false) that that which is best in me—the highest, the noblest, the purest, *the best*—and not in me only, but in many, many more, is the result of Christianity.

I *know* that if I ceased to believe in Jesus as my Saviour, and Master, and Friend, I should sink to a lower type of manhood, for that which is highest and noblest in me would (of necessity) have departed out of my life. I am conscious of this that it must be so.

Then the very fact that though it could come to my knowledge that Christianity was false, I should even then *know* it was in its working the most noble and beautiful thing there is, is one reason why I am persuaded it is true, and why it must be, and, I think, should be, very difficult for me to believe it is false. Does the false exceed in purity and nobility the true? Does belief in a false superstition make me more highly developed—a more complete man? And because I cast off the false must I all my life through remain at a lower level, no matter how much truth I substitute in its place? Surely not.

With all other religions it is so different. The Mohammedan, the Buddhist, the Confucianist, does not know that he is changed in *heart*. He knows that he is not. In consequence of his religion the man within him is not developed and purified and ennobled. Nay, how often even the true devotee seems rather to become shrivelled and to degenerate. He may naturally be a good, a humble, and a kind-hearted man. But the *tendency of his religion* is to make him self-righteous, to contract rather than to enlarge and ennoble him.

When you draw near to God through the one Mediator between God and men, and go forth as God's reconciled child, and commissioned servant, you will be conscious that something within you hitherto dormant has been awakened, and is being developed, you will be conscious that you are a higher type of man than before. No argument then can possibly persuade you otherwise, for you will know that it *is* so.

I wonder if this will enable you to understand my position better and explain why I feel you cannot know what Christianity is, or you could not, even if you still thought it was a superstition, regard it in the very least degree as a "drivelling" superstition.

Of course, the form of Christianity without the power, without the reality, is as drivelling as you please; and there is plenty of it everywhere. But know—and I see illustrated in the lives of some I have been, and am now, associated with—*the real thing*, which, whether true or false, is, beyond all comparison, the most lovely flower and the choicest fruit I have anywhere seen or experienced. It is as noble and beautiful as the other—the mere theological shell—is sickening and drivelling.

You always give me the impression that you think it is foolish of me to be a Christian, and that if I had more brains or common sense, or used more what I have, I should not be gulled as I am and led to waste my life out here in China.

But do you not see that, admitted a large accession of brains and common sense, it would be very difficult for me, as I have said, to become an unbeliever, because I should have to say to myself, How is it possible that that which I know is the noblest part of my being is due to a false superstition? How is it possible that in consequence of my belief in a system of lies I have, I know, reached a higher and fuller development, and that if I cease to believe these lies I must, I know, *necessarily* shrink and degenerate?

Be it remembered, however, that it is not belief in *a system of theology* but in *a Person* which is the core of Christianity.

J. H. H.

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## AFRICAN MISSIONS VISITED.—19.

By Mr. D. A. HUNTER.

Leaving Durban by the morning train last Saturday, fifty minutes' run on the North Coast line brought me to Duff's Road Station. One sees much sugar-cane growing in this district, with gangs of coolies cultivating it. Some 25,000 of these East Indians are now in Natal, most of whom have been brought over by the Government to work on the sugar plantations, tea gardens, railway extensions, and on all works where gangs of regular labourers are needed. It seems a strange thing to import labour into a small colony like Natal, which has nearly half a million Zulus, but these Zulus seldom care to work for more than six months on a stretch. They have their own ploughing to attend to and their friends to revisit, consequently they do not prove such permanent workers as the coolies. Both the Anglican and Wesleyan churches are seeking to evangelise this large East Indian population, but there is ample room for more labourers among them.

At Dugg's-road Station I was met by an American spider, drawn by two black bullocks, and after two and a-half hours' drive, over roads which have suffered much from the recent rains, reached Inanda, a station of the A.B.C.F.M. This station is pleasantly situated in the midst of a hilly country, with a fine background of mountains and valleys, while to the east one looks away out over the Indian Ocean.

The industry of the missionaries and their pupils is abundantly evidenced by the gardens and fields around the station, whose products form a substantial part of their food.

Here is being carried on one of the most hopeful works in Natal, in the shape of a boarding-school for Zulu girls. Some of these girls are the children of native Christians, others come as raw heathens right from their kraals, and the outward transformation from their almost nude state, red clay, and cumbersome "jewellery," into respectable-looking girls, in neat, clean print dresses, is marvellous. Some of these girls have most romantic histories, which, if treated by a skilful writer, would rival in interest and excitement even "Uncle Tom's Cabin."

To give the bare outline of one of these stories:—

A heathen man, living some distance from Inanda, wished to add another wife to his kraal, but had not the cattle wherewith to procure her. He had, however, a daughter of a marriageable age, and arranged to marry her to an old polygamist, from whom he would receive sufficient cattle to buy the wife he wanted for himself.

His daughter, hearing of the fate her father intended for her, and having heard something of Inanda, fled to good Mrs. Edwards for protection.

She was received and clothed, but was not long left in peace, her father appearing with a policeman and an order from the district magistrate, empowering him to take her away. The girl was most unwilling to leave, but in face of this instrument of the law, the missionaries did not feel justified in keeping her, and told her she must go. A few days after she appeared again at Inanda, with traces on her body of the horrible ill-treatment she had received at the hands of her father. Again he followed her up, and, in spite of the missionaries' remonstrances with the magistrate, the girl was again handed over to the cruelty of her friends.

A third time the girl escaped, hid herself in the bush to escape pursuit, and turned up at the station like a poor hunted creature.

This time the missionaries determined at all costs to protect the girl, in spite of the law and the inhuman Christian (?) magistrate. Mr. Edwards took her before the government authorities at Maritzburg, and when they would do nothing to prevent this traffic in human beings, resolved to go to prison rather than give her up. The authorities were evidently not prepared to throw an American citizen into prison for the crime of protecting a British subject from being sold into practical slavery, nor to face the righteous indignation and ignominy such an action would bring upon themselves. Their fear got for the poor girl what their sense of justice would not give, so she was left to pursue her studies, and has become a good Christian woman.

A lame girl now at Inanda has a remarkable story. Living in a heathen kraal, where no missionary had ever come, she knew nothing of Jesus nor of education. A boy from her kraal, however, who had been working in one of the towns, learned to read at a night-school. Coming home for a holiday, he brought his spelling-book with him, and found in this girl an eager pupil. All too soon he went away again, but not before the girl had mastered the alphabet. The book was also left with her. She persevered in her efforts to read, until she could get no further without some one to help her. No human help was forthcoming, but one night while asleep she had a vision. A hand over her shoulder pointed to the unsurmountable difficulty, and a voice explained it. This was done twice over.

In the morning, when she opened her book, her difficulty was actually gone, and she really learned to read. She got possession of a Zulu New Testament, and when, some time afterwards, a missionary heard a report of her, and visited the kraal, it was to find this girl a true believer, with a remarkable grasp of Divine truth, considering her groping after it in the dark.

After a time, it was arranged to have her brought to Inanda, where she is now much prized on account of her good influence among the other girls, and her earnest efforts to win them for Jesus. She is so lame she can only move about on her hands and knees, and has to be taken to church in a wheelbarrow. An American gentleman, who recently visited Inanda, has promised to send her a special wheel-chair from New York, in which she will be able to propel herself. She is clever with her hands, and models little vases, etc., in clay. These, when fired, are sold, and it is her joy to give away the proceeds for the advance of Christ's Kingdom.

I went to a temperance meeting held in the Station Church on Saturday afternoon. A native occupied the chair, and all the speakers were also natives. A number applied for admission to the society, rising up and stating when and how they were led to take this stand. Each application was considered, and approved or deferred. The case of one girl caused a good deal of discussion. Although she is a Christian, and does not drink native beer, her parents are still heathens, and have not consented to free her from the household duty of helping to make the beer. The point raised was whether she should be admitted a member before her parents had consented to this exemption.

On Sunday afternoon I spoke by interpretation to a large congregation, pressing home the obligation of every Christian, black or white, to obey Christ's last command, and help to preach the Gospel to every creature. After I had finished, one man jumped up, saying he could not keep silence; they must not let the words they had heard pass away as words, they must convert them into actions.

On Monday I returned to Durban, and on Tuesday took train on the South Coast line as far as Isipingo, the terminus. There a horse was awaiting me, and a ten mile ride brought me to Amanzamtoti, another American station.

Much interesting work is going on—a boys' boarding-school, with workshops and outdoor labour; the beginning of a medical mission; kindergarten teaching successfully carried on among the bright wee Zulu bairns; a band of theological students in training, most of whom are married men, for whom cottages are provided, and whose wives receive also an invaluable training, while their husbands prosecute their studies. The ladies of the station use their personal influence among all in the inimitable way which seems to be the peculiar gift of Americans.

In Mr. and Mrs. Ransom I found delightful friends and enthusiastic Christian Endeavourers. My time at Amanzamtoti was all too short, a day being lost *en route* there. Owing to the heavy rains I could not wait a day longer to make up for it, being under the necessity of keeping an appointment up country, so I had to return to Durban.

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**IN MEMORY OF C. H. SPURGEON.**—Vast congregations attended the second anniversary service held on Sunday at the Metropolitan Tabernacle in memory of the late pastor of the church, Mr. C. H. Spurgeon, when touching references were made to his lamented father by Mr. Thomas Spurgeon, both morning and evening. At the latter there was not an available seat in the immense building. The preacher reminded his hearers that his father fought, not against individuals, but against heresies and false doctrines. He had a wonderful way of reaching men's hearts—of holding up to men the mirror of their lives, and of speaking to them in the language they understood.

## SOUTH AFRICA GENERAL MISSION.

Dear Sir,—Many of your readers will be interested to hear that after prayerful consideration on the part of the president, the council, and leaders of the Cape General Mission, it has been decided to accept the proposal of Mr. and Mrs. Osborn-Howe to amalgamate the work carried on by them in Natal and Zululand under the title of the S.E. Africa Evangelistic Mission, with that carried on by the Cape General Mission, the union taking effect from January 1, 1894.

The necessity for responsible representation in England has long been felt by the S.E.A.E. Mission, and it was, therefore, Mr. and Mrs. Osborn-Howe's intention to organise such representation on lines precisely similar to those of the Cape General Mission. By the amalgamation of the two Missions, not only is the unnecessary expenditure of time and mission funds, involved by two separate organisations, avoided, but that unity is promoted which two missions similar in character and aim, and working side by side in the same corner of the Lord's vineyard, ought to manifest. It will likewise be remembered that the Cape General Mission was formed in 1889 by Mr. W. Spencer Walton upon the basis of a mission begun in the Cape Colony by Mr. and Mrs. Osborn-Howe.

The United Mission will be known in future as the SOUTH AFRICA GENERAL MISSION, and will be represented in England by the present council, secretary, and local helpers of the Cape General Mission.

All reports of work will appear in the pages of *The South African Pioneer*, in the January number of which a complete list of the workers will be found. As an evidence of the growth of the work, it may be stated that the total number of workers now amounts to 70, most of whom are dependent for their support upon the freewill offerings of the Lord's people.

The council, in accepting their increased responsibility, earnestly solicit the prayers and interest of your readers. They confidently anticipate that the United Missions will be enabled to enlist far wider sympathy, and, by the grace of God, to accomplish far greater results, than could have been possible had they continued to carry on their work as separate organisations.

We are glad to add that as long as health and strength permit, Rev. Andrew Murray will continue to act as president of the "South Africa General Mission," all communications in regard to which should be addressed to the Secretary, Mr. Arthur Mercer, 14A, Lingfield-road, Wimbledon.

We remain, Dear Sir, yours very faithfully,
On behalf of the Cape General Mission:—
Thomas B. Miller, Chairman.
H. W. Maynard, Hon. Treas.
Arthur Mercer, Secretary.
On behalf of the S.E. Africa Evan. Mission:—
Geo. B. Howe, M. S. Osborn-Howe } Hon. Supts.
J. Robinson, Hon. Treas.

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## SANTANDER, SPAIN.

A correspondent writes:—"In August last year the Evangelical chapel in Santander was finished, for which the zealous pastor, Tienda, had gathered contributions, and it was inaugurated with great rejoicing. When one has not had to move from one hired house to another, one can hardly understand the happiness of the Evangelical community at last to have their own building.

"Then on November 3, came for Santander that terrible dynamite explosion of which all the papers have told. Of course no report can describe either the terror of that fearful moment, nor the desolation that was still to be seen four weeks later, when I visited the place. What a grief to all was the destruction of their beloved chapel, which had not long been finished, and which was still burdened with a debt of thousands of francs, which they had hoped gradually to extinguish. Still, the preponderate feeling of all was that of gratitude to God, who had so graciously protected them, that not one of the congregation had perished in the fearful accident.

"I visited the schools with seventy-five boys and more than thirty girls; it is still held in a hired house. I rejoiced to see the work going on, and to speak with those engaged in it."

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**THE RELIGIOUS KNOWLEDGE ASSOCIATION** now includes over 230 middle-class schools and colleges, situated in all parts of the country.

## THE WORK GIRLS OF THE CITY.

When, some eighteen years ago, Mrs. Fisher, becoming concerned on behalf of girls employed in the workrooms and warehouses of the City, endeavoured to gain entrance to these places in order to read the Word and speak faithfully to the young women engaged, few would have ventured to prophesy how the work would grow and prove fruitful in blessing. Yet so it has been, as was abundantly evidenced in the testimonies borne at a meeting of sympathisers and workers held on Wednesday week in the Lecture Hall, 186, Aldersgate-street.

Mr. M. H. Hodder, who presided, welcomed heartily the assembled friends, and thanked God for what had been done by these workroom services and readings, as well as in the many ways in which it is sought to help and win the young women employed in the City.

Mrs. Fisher, in giving a statement as to the experiences of the past year, referred with deep thankfulness to the spirit of prayer among the girls themselves, telling how a few have resolved to curtail their dinner hour (twice a week), in order to spend ten minutes in special prayer for the unsaved who drop in to the half-hour dinner service.

Looking back on the past eighteen years, Mrs. Fisher said there had been difficulties and discouragements, and even during the past year there had been much trial. But out of it all God had brought blessing, proving anew his faithfulness and power. Mr. Lane's special mission had been the means of bringing out some who are now bearing bright testimony to the grace of God. A letter was then read from the Bible-woman telling of one and another now living to the glory of God, who had been awakened to a sense of their need of Christ in these services. Sometimes God gives the fruit at once, and the workers have the joy of seeing a girl wonderfully changed, at other times the fruit is found after many days. Here it may be noted that besides the visitation of workrooms and factories, and the reading and speaking as opportunity serves, there are dinner-hour Gospel talks at the Old Welcome, and a weekly evangelistic service conducted by some earnest young men. This latter has been much blessed, and usually there are found at the close several seeking the way of life. Then there are gatherings of a very profitable character at Mrs. Fisher's own house, which also have been made a great blessing to many young people. It was mentioned that the Old Welcome Restaurant, where the girls can bring their food if they so incline, and can obtain cheap wholesome meals and pleasant company, has been a great boon to many, and is attended, during the winter, by 500 to 600 daily.

The leader in this special service having thus outlined the general aspects of the operations, the meeting was thrown open in order that various workers might bear testimony to what the Lord had done.

An employer, a devoted Christian, who takes the greatest concern in his *employés*, told of the way God had blessed the meetings in his house of business, and read letters showing how grateful many girls were for the interest taken in them, and the faithful way in which the need of salvation had been pressed upon them, at a time when they themselves cared little for such things.

Another Christian employer said that in the Tuesday workroom meeting at his place of business there had been a good deal of definite encouragement. It was within the mark to say that from first to last over fifty souls had been won to the Saviour in his establishment alone; and it must be remembered that he (the speaker) sees these people again and again in work-a-day life, and knows the change wrought in them. He felt sure that Mrs. Fisher's most urgent need at the present moment is for workers, more ladies willing to speak and sing.

Next came a succession of lady workers, some ten of whom bore brief testimony to the way God had blessed the work. One dwelt on the marvellous change which might be observed in the poor, weary, jaded faces of the working girls as the power of God begins to lay hold of them. Another gave some illustrative cases from two new workrooms to which access had been gained during the past year. The next told how, when feeling somewhat depressed, thinking "It don't seem to do any good," God laid it on the heart of one of the girls to come forward and confess the blessing the services had been to her soul. Then came a young worker, who told how she began in great trembling, and how God had given answers to prayer and encouraged her to go forward: within the last month three girls had decided for Christ. Then came two sisters, earnest, faithful, and useful workers, whom God has greatly blessed in the Mission. These told of workroom talks, and home visitation, also of the formation of a band of King's messengers, Christian workgirls who seek to work for Jesus, and have been much blessed even in open-air services. After further words from other workers—all praising God for blessing granted—the proceedings concluded with a couple of delightful testimonies from girls who had themselves been converted by means of this mission to the City workrooms, and who are now witnessing for Jesus, and seeking to win others to Him.

## ENCOURAGEMENT IN CHINA.

In the new issue of the *Quarterly Record* of the National Bible Society of Scotland, some account is given of the work of Mr. S. F. Whitehouse, of Chinkiang, China. Reporting on his exertions, Mr. Whitehouse says:—

"The 25,000 (less ten) publications issued during the year represent more preaching and longing and a deeper kind of work than the writer has experienced in China before. Some cases rise vividly before me in which inquirers deplored our short stay, and urged our return. This is all true, but we are so ignorant and in the dark. One man from the country bought a hundred Gospels to take home and give to his friends. Never having been asked till then for more than a double or triple set—and that very rarely—I was amazed to see this poor-looking man hand over nearly a week's earnings for copies of the Word of God to give away.

"Every now and then we are informed of something encouraging out of this pioneer work. About five years ago some Christian ladies from Hokéo visited a city fifty miles distant, and sold a number of books. One family bought the Four Gospels and the Acts. A year afterwards a man came to Hokéo saying that he had obtained the loan of these five books, and desired to understand the Gospel. His questions about Je-lu-sah-leng (Jerusalem), the meaning of 'the mustard seed,' and other parables, showed that he had read the Gospels carefully. The story of the death of Christ had deeply moved him. He proposed to reside at his own charges at Hokéo till he understood the Gospel. Having been instructed and helped, he returned home. Some time afterwards he came again, bringing presents, and accompanied by one of his relatives, an opium-smoker, who was willing to give up the habit. The first inquirer, Chéng, after probation, was baptized, and, with his relative, returned home.

"By-and-by an evangelist was sent to their district. It was found difficult to obtain a house in which to preach, when the now reclaimed opium-smoker offered his own house, and, at the same time, crossed the Rubicon by burning his ancestral tablet. He was afterwards received into the Church, and has proved a valuable helper—one more useful than the friend by whom he was first introduced. There are now a number of inquirers here, among whom are eight of the Chéng family, all of whom have given up their idols and are awaiting baptism.

"When a Chinese convert comes three days' journey simply to inquire about the Gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

A PROTESTANT VAN.—On Wednesday last week an interesting and crowded meeting was held in the Y.M.C.A. Drawing-room, Sheffield, in connection with the Church Association, to inaugurate the sending forth of a Protestant Van. The Van is a handsome, well-built structure, containing a stock of Bibles and other books for sale, sleeping and cooking accommodation. It is called the "John Wycliffe," will be in charge of a colporteur evangelist, and for the present will work in Sheffield and the neighbourhood. The Church Association has eight other vans of the same description, and a considerable number of towns and villages have heard the message of salvation and Protestant truth from the preachers.

## WORK AMONG FRENCH PRIESTS.

From time to time very touching accounts are given in *Le Signal* of the work carried on among French priests by MM. Réveilliaud and Bertrand. In a recent issue of the paper named, a converted priest, a man known to be absolutely worthy of confidence, wrote:—

"I have read with much interest M. Bertrand's report about the work of which he is director. He fully recognises the terrible struggle, and the almost hopeless difficulties which await a sincere priest who wishes to follow the promptings of God in his soul. No one is more deserving of the compassion and sympathy of fellow Christians than the priest in France who has found out the falseness of Catholicism. It is true that *some* of these men are not sincere, but they are the exceptions. Those who merely wish to get free can do so without becoming Protestants.

"But, as a rule, a Romish priest is not so much blameworthy, as rather a victim himself of false education, ignorance, and prejudice. Shut up in a seminary when quite a boy, he has no notion of anything outside Romanism. All information about the Reformation is carefully kept from him; and even afterwards, when he comes across the question in history or theology, it is only in an utterly perverted form, and as an object of contempt. Thus he enters the ministry in perfectly good faith; and if by the grace of God and peculiarly favourable circumstances, his eyes are afterwards opened, what is he to do? The sacred character of his position, and also general sentiment, form barriers which it is almost impossible for him to cross without help.

"Again, how is he to live, without any means of his own? Even if he were to seek secular employment, he would find himself hindered on all sides by the force of prejudice. Hence the absolute necessity of some helping hand at this crisis. There are others, again, who still more deserve Christian consideration, viz., those who, as one of them wrote, feel that they cannot give up work for the Lord. They have devoted themselves to that, and cannot go back. Further light has come into their soul, a truer faith has taken possession of them, but the desire to consecrate their lives to the preaching of the Gospel, so far from becoming less, has only become a more clear and imperative call from on high. It is just at this point that the sympathetic help, such as is given by M. Bertrand and his friends, comes in to enable such a man to follow his convictions, and to find a happier path for useful ministry. Whereas, without such help, a sincere soul might abandon the effort in despair, and gradually become a mere formalist, sceptical in heart, making shipwreck of his own soul, and being a curse to others. I write as one who has been myself helped out of a painful struggle into a path of salvation and peace."

## MISSIONARY HYMN

In the distant heathen countries,
Women, tender, loving, sad,
Yearn for Jesus Christ's sweet message,
That alas! they never had.

Chorus.—Up, and save them lest they perish!
Let them not in darkness die;
Someone Jesus Christ is calling,
Is it you, or is it I?

Weeping, watching, and despairing,
By a nameless longing stirred,
They are sitting in the darkness,
Waiting for the Living Word.

Who will answer to the summons?
Who will Jesus Christ obey?
He is waiting for your answer,
Jesus waits to lead the way!

He has heard the cry of anguish
Rise from lonely beds of pain;
He has brought the love and healing—
Who will the glad news proclaim?

Jesus loves these heathen women;
When a child to earth He came,
On a mother's breast He rested,
And He lisped a mother's name.

By his cross the women lingered;
By his grave a woman wept:
And the news of resurrection
From a woman's lips first leapt.

Mary G. Burnett.

## STREET PREACHING IN CORK.

Street preaching (says *The Irish Times*) was resumed in Cork last Sunday afternoon, despite the prohibition of the magistrates, and considerable uproar prevailed for some time, but happily none of the preachers was injured. At three o'clock the band, headed by Colonel and Mrs. Doran, Mr. George Williams, Organising Secretary Open-air Mission, and Pastor M'Cracken, of the Baptist Church, proceeded to a spot near Parnell-bridge to open their services. They were followed by a hostile and menacing crowd of large proportions, that hustled the speakers about freely. On halting, disorder at once began, and County Inspector Gibbons, with about one hundred policemen, arriving on the scene, the crowd was partially dispersed and the evangelists moved on. The latter offered passive resistance, but a solid body of policemen kept behind and pushed them along, while the remainder of the force, including several mounted men, were engaged in keeping the crowd back and suppressing disorder. In this manner the South Mall was traversed, the evangelists singing hymns and attempting to preach.

When the party came in front of the Young Men's Christian Association premises, the usual retreat of the preachers when hard pressed, the police turned them towards its entrance with the object of getting them inside. This they resisted, and demanded to be allowed to proceed along the street. The police were obdurate, and, after a scuffle, the preachers were forced into the doorway of the building. Mr. Williams mounted a chair just outside the door, and was about to speak when it was taken from under him, and he was almost carried into the building by several constables. During this *mêlée* charges of assault were freely made on either side, and the constabulary obtained the names of several of the band. Some hours later, when a few of the party were returning home they were pursued by the crowd, and were it not for the fact that the police effectually cordoned the thoroughfares for some time, and kept the crowd, which now numbered several thousands, at bay, it would have fared ill with the evangelists. The police were then engaged for some time dispersing the crowd, and the streets were in a state of ferment for an hour. Throughout the police acted efficiently; while preventing the preachers from at any time speaking in the street, they also took care to save them from the assaults of the crowd.

## RICHARD WEAVER AT WOOLWICH.

This veteran evangelist is now on a ten days' visit to Woolwich, in connection with Rev. J. Wilson's church. The meetings commenced on Sunday, 21st, being preceded, on Friday, 12th, by a special Gospel address by the pastor to the Christian Band, when a number professed conversion by the power of the Gospel.

During last week the meetings held in the chapel were remarkably well attended, while some 2500 have been present at the Sunday services held in the Drill Hall. Notwithstanding his advanced age, Mr. Weaver has usually preached for an hour, and the addresses throughout have been characterised by deep earnestness. The preacher, who has spent so many years in the work, has gleaned the life stories and experiences of all sorts and conditions of men, and, told with deep pathos and inimitable power, they have found eager and anxious listeners.

The visible results are most encouraging, many having decided henceforth to serve Christ, among whom was a publican's wife; a number of soldiers have also put on the "whole armour of God," and prayer is asked that these may be kept firm to the Master. The chapel being overcrowded and many turned away, larger premises had to be sought for the three last nights of the mission.

THE UNITED CHRISTIAN MISSION is the name, unfortunately quite indefinite, of a very interesting Continental agency for spreading the Gospel in its simplicity. As advertisements inserted in Roman Catholic and secular papers, comprehensive Scripture passages, such as John iii. 16, are sent into homes where the Gospel is utterly unknown. A recent report says: "Not one paper in Italy has refused our messages so far. Acting on a letter received from Singapore, pointing out the need of such work as ours in the Colonies, we have given orders for insertions to be made in twenty Colonial papers." Rev. John D. Kilburn, of Ottensen, Holstein, Germany, hon. sec. of the work, writes to us: "We have openings for sending John iii. 16 into hundreds of thousands of homes in Portugal and Spain, where in all probability it has never yet been. Our funds, however, are more than exhausted, and we must wait for help before going forward further."



## EXPOSITORY NOTES.

"That He might gather together," etc. (Eph. i. 10).

It is not to be doubted that the view of all modern writers, as of R.V., is the correct one, "That He might *sum up*," etc. Only once besides is the word used, in Rom. xiii. 9, "All the law is comprehended, summed up, in this." Now, while "gather together" would imply a change in the *position* or *disposition* of certain parties, as in the Universalist theory, the sense "sum up" rejects this idea, and presents a view too simple to need explanation.

The question, then, is, what is meant by "all things" here? And the answer is that there is no reference to all things in general, but "the all things" (*ta panta*), or *the whole* of the matters just detailed. And what can these be but the all *spiritual blessings* which had formed the entire context, and which are now said to be *summed up in Christ*, so that in having *Him* we have *all these*, as now fully disclosed in the dispensation of the Gospel? Of these, most begin *on earth*. Some, again, are entirely of *heaven* (as in iv. 4, 14). But, in earth or heaven, they are all summed up in Him. Thus the passage is seen to be one unbroken whole. See how, after this statement, the chain of blessing runs on: "In whom we are also made an inheritance" (R.V.).

See now the same *all things* (*ta panta*), the whole, in *v.* 11: "According to the purpose of Him who" (? "worketh"; no, but) *inworketh* (*energei*, as in *v.* 20, iii. 21; Gal. ii. 8; Phil. ii. 13; 1 Cor. xii. 11). Such, in fact, is the only application of the word. God bestows the whole in giving Christ to us. But vain would be the bestowment if He did not also *work in us* the blessings themselves. It would be interesting to connect with this the "all things" in verses 22, 23, and iv. 15, where they can only refer to the matters in their context. But space forbids. Enough to refer to the kindred words: "He that spared not his own Son, but freely delivered Him up for us all, how shall He not, with Him, also freely give us all things?"

J. M. Denniston.

*Kingston, Jamaica.*

## THE SAILORS' REST, PORT SAID.

Another year is left behind us, and here we are still kept by the power and grace of God, both in work and trust in Him against the stream of sin and unbelief. To the Lord be all the praise, for He has enabled us not to feel discouraged.

In my work I have been able to reach a great number of all classes amongst the inhabitants in the town. A great part of last year's work was the assistance of suffering, which seems very likely to increase. When I first came here, more than ten years ago, I had no idea this would form part of my work for the Lord. I find this a means in the Lord's hand of reaching the people, of whom several hundreds have been helped during the year. Many Jews and others have been helped in food and clothing.

Up to the end of last year, and during thirty-two years in the Lord's service, He enabled me to distribute 1,014,000 Scriptures in thirty-six languages, including 4200 Bibles, 13,000 Testaments, and 21,000 Gospels in twelve languages, in the town of Port Said alone.

Your sincere fellow-worker in the Lord,

*Port Said, January* 22. G. A. Eoll.

### MR. THORNE AT GREAT YARMOUTH.

This earnest evangelist conducted a short mission at the Friendly Societies' Hall, in this town, from January 16th to 19th. Although it was the first time Mr. Thorne had visited Yarmouth, a good number were present at the opening service, and each evening showed a marked increase in number of hearers and interest. Each afternoon at 3 o'clock Bible readings were held, at which much interest was shown. One striking proof of the attraction of these meetings may be instanced. A gentleman having a few minutes to wait before catching his train, proposed to pass the spare time in the meeting, but such was his interest in the reading, that he stayed till the meeting was over, and thus lost the train.

W. M. T.

THE SIBERIAN PRISON SYSTEM.—The St. Petersburg correspondent of *The Daily Chronicle* telegraphs that fresh light has been thrown upon the Siberian prison system by the Siberian paper *Vladivostock* which states that the Governor of the Amour Provinces recently visited the prison of Nicholaivsk, and found the condition of that prison to be indescribably bad. The prisoners never receive warm food, and the sanitary condition of the place is deplorable. It appears that the inspector of the prison lives generally at Vladivostock, whilst his post is filled by a common soldier. If this state of affairs exists in one of the oldest and largest prisons in Eastern Siberia, it is not difficult to imagine what takes place in the smaller prisons and stations in the mining districts of the North-eastern governments.

## ZAMBESI INDUSTRIAL MISSION.

Sir,—In your issue of to-day, an interesting letter appears from Mr. Lucas, of Australia, in which he alludes to the locality and work of the Zambesi Industrial Mission. In the flying visit made during October last by Mr. Lucas, it could hardly be expected that he would fully grasp the position and enter into the reasons why the Zambesi Industrial Mission should have chosen one out of their eight stations about five miles from the older station at Blantyre.

The explanation of the choice made lies in the fact that the Zambesi Industrial Mission has definitely undertaken to aid the domestic slaves of the Angoni tribe to obtain their freedom, and as far as may be possible, bring them under Gospel influences.

The first thing the freed slave asks for is a place of safety where he may put up his hut and have a small plot of land to grow his food.

In the present somewhat unsettled state of Nyassaland, the maximum safety—from the ex-slaves' point of view—is in the vicinity of the area occupied by planters and the fort-like depôt of the African Lakes Company.

Even in this supposed safe locality some who have been helped to their freedom and now reside on the station in question, have been so frequently threatened with burning-out and recapture that it has been found expedient to satisfy their late owners with gifts of calico, and so avoid further strife.

In paragraph 5 Mr. Lucas states, "Hitherto it has been a rare exception for an Angoni or Atonga to forsake his country and reside in settled territory," but the reason of this "rare exception" is not made apparent.

The writer was, until November last, constantly working day by day with some hundreds of these people—mainly Angoni—and during hours of recess and other leisure times has frequently questioned them as to their real position. Their statements are as follows:—

(*a*) That they have been stolen from various tribes during war raids by their Angoni masters, their villages burned, and their families broken up.

(*b*) That they dare not attempt to escape, or they would be speared to death, or sold to the Arabs and put in the slave-stick.

(*c*) That when any do succeed in escaping, their relatives, friends, or those remaining in the same village are compelled to drink "mwabvi," a deadly poison; that often a whole village of people have to drink this poison, and many die therefrom.

(*d*) That they greatly desire to get free, but dare not let their chiefs or headmen know this; and that they see no way to obtain freedom except by the help of the missionary, or some white man.

(*e*) That they could purchase their freedom for twenty fathoms of calico per adult and half the quantity for a boy or girl (value 10s. and 5s. respectively).

(*f*) That if they were helped to their freedom by anyone and a place found where they could live and work, they would gladly repay several fathoms per month till all was repaid.

Repeated interviews with H.M. Consul, Mr. H. H. Johnson, as to the best way of going to work to help these oppressed people have resulted in the plan now being attempted. It is hoped, and believed, that Angoniland may be led into liberty by mission effort rather than by the process now in course twenty days' journey south in the Matabele and Mashona country.

One other item in Mr. Lucas' letter may I correct? He speaks of two or three villages as being evangelised from the Z.I.M. station. As a matter of fact, over twenty-five villages are being evangelised from those centres by native and European Christians.—Yours sincerely,

Joseph Booth.

*St. Martin's House, 1, Gresham-street, London, E.C., Jan. 25.*

MARYLEBONE PRESBYTERIAN SUNDAY SCHOOL is personally superintended by Rev. Dr. Pentecost, and is in a very flourishing condition, the order being particularly good, a special feature being the "minute of perfect silence" before the singing of the closing hymn. The service of praise is led by a children's choir of forty voices, an Erard grand piano, and a small orchestra formed by some of the teachers; the whole conducted by Mr. Rechab Tandy. The schoolroom is now probably the most cosy in London, being warmly carpeted and decorated, owing to the regard the minister has for children. Dr. Pentecost recently presented each teacher with a copy of his "Bible Studies" on the International Lessons for 1894, a volume of some 450 pages which he has produced annually for the last fifteen years. The school is conducted on similar lines to those advocated in the "Westminster Teacher," and which appear to be admirably adapted to the needs of the present day Sabbath-school.—*The Presbyterian.*

## THE Y.M.C.A.

REV. DR. THEODORE L. CUYLER, of Brooklyn, has intimated that he purposes attending the International Conference in London next June.

The Sydney Association reports splendid results from the aggressive efforts carried on by the mission workers in the poorest quarters and on board ship.

Rev. H. E. Fox., M.A., has just held the first of a series of "at homes" in the rooms of the Durham Association. The gathering was one of much pleasure and profit.

The Leith Fellowship Union is now represented in China by Mr. Alexander Menzies (formerly of Perth), towards whose support, in connection with the China Inland Mission, £50 a year are subscribed.

The Scottish National Union of Y.M.C.A. and Fellowship Associations issue an interesting quarterly paper showing the variety and extent of the work being done by this Union among young men.

The annual social gathering of the Aberdeen Association Lodging House Mission was held last week in the new hall beneath the Free North Church. It was reported that the attendances at the Sunday evening meetings increased greatly.

The forty-fourth annual meeting of the members of the Dublin Association, held last week, was presided over by Mr. Richard Wilkinson. The report showed that the membership had nearly doubled, and the old debt been wiped out during the year.

The Damascus and Jerusalem Associations send very encouraging accounts of their work. At Cairo and Alexandria the branches have an excellent sphere for service, but are limited in their operations by the need in each case of an officer who could give his whole time to the work.

The *Steine House Magazine*, organ of the Brighton Y.M.C.A., gives encouraging accounts of the evangelistic, Bible study, and missionary work in their busy seaside town. It is delightful to observe how the young men are seeking to carry the light of the Gospel into the surrounding rural parts.

The report of the Watford Association says:—"The work during the past year has been attended with some difficulty, but it has been well maintained, and at the present time there are many encouraging signs. The Bible class and prayer meetings have been attended by young men earnest in their inquiries after truth."

During the past year, sixteen members of the Foreign Missionary Society in connection with the Glasgow Association have gone abroad to different parts of the world, but special interest attaches to the departure of Mr. Gilbert Ritchie, who is to be supported by the Glasgow Association, in connection with the China Inland Mission.

At the first annual meeting of the Tavistock Association, an encouraging report was rendered. Services for young men on Sunday evenings, Bible classes, open-air meetings, and cottage services had been worked vigorously, and the reading-room and library had been well patronised. Sixty-two members and fifty-six associates had been enrolled.

Good results have followed to the Falkirk Association from the Annual Scottish Conference having been held in their town in September last. The secretary reports that "one direct result is found in a greater sympathy for Y.M.C.A. work on the part of the public." The membership has also increased, and the attendance at the Sabbath morning meeting has almost doubled.

The opening of the new building at the Paignton Y.M.C.A. took place a few days ago under auspicious circumstances. The premises have been erected by a limited liability company, the capital being £2500, in 500 shares of £5 each. The revenue, it is hoped, will be furnished by the shops on the ground floor, and the upper portions of the building—on the Sheffield plan—will be made over to the Association, rent free.

Several letters are to hand from the Eastern Associations, which speak hopefully of the work. Rev. A. E. Stuart, for example, writing from Damascus a few days ago, says that the work there is very cheering; they have fifty-three active members already, and they are expecting others to join. Writing from Jerusalem also this past week, the head-master of Bishop Gobat's School says that he is surprised at the wonderful vitality of the Y.M.C.A. in that city. Similar accounts are to hand from Gibraltar and Malta.

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PHILIPPOPOLIS.—Mrs. Tonjoroff writes that the Medical Mission is supposed to be open three times a week, but owing to the severe weather and consequent illness it has lately been open daily, and much good work has been done, the seed of the Word being sown in many hearts. As patients come from all parts of Bulgaria, the message of the Gospel is carried into every town and village of the Principality. Mr. and Mrs. Tonjoroff have urgent calls to visit many remote villages.

## THE Y.W.C.A.

THE annual meeting of the Y.W.C.A. has been fixed for April 25, and Rev. W. R. Mowll will be one of the speakers.

By invitation of Lady Hope, a meeting of Y.W.C.A. secretaries in the West district, and other workers and friends, was recently held at 7, Connaught-place. The Hon. E. Kinnaird, Lady Hope, Miss Macleod, and others took part.

The Y.W.C.A. Week of Prayer will be observed during the week commencing February 18. A number of London Institutes are arranging special meetings; and several clergymen and ministers have promised to preach sermons to young women.

The Melbourne Association has been celebrating its eleventh anniversary. The secretary says:—"For the Y.W.C.A. these have been busy and happy years. The Lord has blessed the work abundantly, and has crowned it with his rich blessing. The building in Spring-street is a monument of answered prayer."

Looking back on the commercial crisis of the past year, the secretary of the Sydney Association says:—"Our way six months ago appeared hedged in with difficulties, and it seemed that our work must suffer, but we can testify that such has not been the case. We have had, each week for some time past, instances of definite blessing, and the assistance afforded by our employment agencies has been increasingly in demand, whilst we have been relieved from financial anxieties."

The first annual report of the St. Paul's, Upper Norwood, branch shows that much progress has been made during the year. The Bible-classes have been well attended, and the membership exactly doubled, there being now 200 names on the books. A missionary working party, a flower mission to factory girls, and social gatherings have formed part of the work. The president, Mrs. J. W. W. Morean, was presented with a drawing-room clock, and an illuminated address on her leaving Norwood. Miss E. Elkington is the hon. secretary.

The annual meeting of the Glasgow Y.W.C.A. was held last week in the City Hall. Mrs. W. M. Oatts submitted the report, showing that the membership was 2560, being an increase of 136. There were thirty-seven branches in Glasgow and district. A new institute was being built in Bridgeton. The financial state with regard to the central premises in Bath-street and the undenominational branches showed that the total income was £2229, and the expenditure £2106. An address on Tibet was afterwards delivered by Miss Annie R. Taylor.

A largely-attended social gathering has been held by invitation of Miss Morley, at the Finsbury Institute, 14, Finsbury-square. After tea and coffee had been served in the refreshment-room, the members assembled in the large class-room. Lord Kinnaird presided, and gave a short address; and Miss Morley distributed a number of prizes and certificates to successful students of the evening classes. At 8.30 the gymnasium was crowded to hear Miss Morley's description of her recent visit to Palestine. The lecture was full of interest and of Bible instruction, and was illustrated by excellent dissolving views.

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### LODGING-HOUSE WORK IN SPITALFIELDS.

WORK among the lodging houses in Spitalfields is being carried on by Mr. Millership (of the L.C. Mission). There is a terrible amount of destitution in the 171 lodging houses he visits. The Spitalfields Lodging House Band sustain the various philanthropic efforts and assist the meetings on Sunday nights. Free breakfasts are given on Sunday mornings to hundreds of starving and shelterless ones gathered out of the streets. Cocoa suppers and free meals are also given to ragged children and others.

There is, moreover, a monthly tea-meeting for fallen girls, which has been productive of most encouraging results. Over thirty girls have been placed into homes, refuges, and sent to broken-hearted parents and situations through their special efforts during the last three months. Further details of rescue and good effected would be gladly given by Mr. Millership, who may be addressed 87, Old Montague-street, Whitechapel, E.

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A REMARKABLE PIECE OF NEWS (says the *Missionary Herald*) has arrived from Uganda. Bishop Hirth, of the Roman Catholic Mission, writes as follows:—"After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is, that we cannot prevent our people from reading it: everybody wishes to know how to read for baptism—except women and old men. We are therefore preparing an edition, with notes drawn from the Holy Fathers."

## CHRISTIAN ENDEAVOUR NOTES.

IN Philadelphia, Penn., a number of souls have been won for Christ by the Society.

C. E. Societies in the Reformed Church in America raised last year for missions, from February to October, 3,073.20 dols.

Miss M. Louise Law, a member of the Society of West New Brighton, Staten Island, N.Y., has entered upon her new work in the girls-school at Sidon.

The Dunbar, Neb., C.E. Society has been greatly benefited by a recent revival. Both in numbers and in spiritual life has the Society felt the result of these meetings.

Mr. Stanley Newcombe, secretary of the Auckland Provincial Union of New Zealand, writes that on Sept. 31 there were thirty-two societies of Christian Endeavour in the Union.

Rev. A. C. Dixon, of Brooklyn, says the Christian Endeavour Society is useful in every good work. In revivals it stands ready to help in the distribution of invitations, or work in the inquiry meetings.

The Central Union, N.J., lately held a very interesting meeting at Cranbury. "Soul-winning" was the general subject of the evening, and a helpful feature was the reading of a religious census of the various towns of the district.

Says Rev. D. Mactavish, in *The Presbyterian Review*:—"The rapid growth and almost phenomenal success of the Y.P.S.C.E. within the Church is surely an assuring fact to those pessimists who have taken up Elijah's wilderness wail: 'And I only am left alone.'"

Mrs. J. P. Burkholder, of the Free Baptist Mission to the Santals, writes: "We live in the jungles of India among the Santals, who are supposed to be one of the aboriginal tribes of the country. This year we have organised a Christian Endeavour Society among our young people, and also a Junior Society for the children. Both are well attended. The people are very poor; but we hope with our Father's help, to train up a good band of workers.

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## BIBLE SOCIETY NOTES.

AN edition of 30,000 copies of the Malagasi New Testament, in a convenient form for the pocket, is now being printed by the Society. The New Testament in this form has a large circulation in Madagascar. The Society's reports bear continued testimony to the desire of the people to obtain the Word of God.

The work of translation and revision of the Scriptures is going forward at the present time with a ratio undreamt of in the past years. Of Asian languages alone, the editorial committee had before them at their last meeting questions with regard to Arabic, Persian, Hindi, Marathi, Telugu, and half-a dozen other Indian languages. Also Burmese, Chinese, Shanghai vernacular, Mandarin, Canton vernacular, Korean, Ainu, Japanese, Malayan, and several languages belonging to the Malaysian Agency, In Africa, work has been going forward in Swahili, Pokomo, Popo, Ronga; and for various islands of the South Seas questions were discussed affecting versions in Maré, Nguna, Keapara, and Futuna.

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### NELSON SQUARE MISSION.

THE reopening of this hall took place on Monday, January 22, when Lady Hope (who is giving up the Mission) formally handed it over to her successor, Miss Martin, of Regent's Park Chapel. About eighty of the mothers belonging to the Mission, and a number of friends, were present. Rev. F. B. Meyer presided, and introduced Miss Martin, warmly welcoming her as a friend and fellow-labourer in South London, and assuring her of the deep interest he should ever take in the mission.

Miss Martin, in a few words, told the mothers that the work would be carried on much in the same way as formerly, and that though much would be done to help them in their daily work, the main object would ever be to lead them to accept the Lord Jesus as their own personal Saviour.

A substantial tea was served to the mothers, after which Dr. Latchford spoke a few earnest words. We understand that, in addition to the other works, there will now be a medical mission attached to the hall, superintended by Dr. Latchford. M. H.

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OPIUM CLUBS IN BOMBAY.—The *Bombay Guardian* of January 6th publishes an article signed by three missionaries, giving an account of a visit they paid to the so-called "clubs" which have sprung into existence since it was ostentatiously proclaimed in the *Times of India* that the opium-smoking dens in Bombay had been finally closed on July 31st, 1893. The visitors found that these clubs were simply the old dens under a new name.

## IRISH NOTES.

Evangelistic missions have been held in Creggan, Monaghan, and Donaghadee Presbyterian Churches.

Collections on behalf of foreign missions were taken up last Sunday in all the Presbyterian churches in this country.

A Soldiers' Recreation Room has been established in connection with the Methodist Central Mission, Dublin, and promises to do much good.

An important series of meetings under the auspices of the "Out-and-out Band," were held last week in George's Hall, Dublin, by Revs. C. G. Moore and Chas. Inwood.

Dr. H. Guinness has been delivering a series of lectures on African mission work, illustrated with limelight views, in Cork, Dublin, and Belfast, and has obtained many promises of support.

A bequest of about £3000 has been left by Mr. Wm. Campbell to Lower Abbey-street Presbyterian Church, Dublin, and the interest is to be used in the furtherance of mission work in the locality.

Special services were recently held in connection with Rev. J. B. McBride's Presbyterian Church, Fahan, co. Donegal. The meetings were conducted by ministers from the surrounding district, and much blessing was received.

The will of the late Sir Thos. McClure has been published, and in it he states that for many years he made it a habit to give the half of his income to the cause of God. He leaves the half of his property to the Presbyterian Church.

## SCOTTISH NOTES.

Throughout Scotland, there are over 120 persons on the pension list of the Aged Christian Friend Society; the Society has only been at work in Scotland for three years.

Miss Isa C. Gow, one of the lady foreign missionaries in India of the United Presbyterian Church, who is home on furlough, is visiting the congregations connected with the Buchan Presbytery. She is having very large and enthusiastic meetings.

The Edinburgh Women's Branch of the Students' Volunteer Missionary Union held a meeting on Friday in the hall of the Young Women's Christian Association, George-street, Edinburgh. The meeting was for school girls, of whom considerably over one hundred were present.

The ministry of the Rev. Martin Lewis, formerly of Gravesend, is proving very successful in Queen's Cross Church, Aberdeen. On Hospital Sunday the congregation raised £100, the largest sum collected in any of the churches of the city, and more than double the contributions of last year.

The Bishop of Chester has been advocating in Edinburgh his scheme of civic control of public-houses. He said he was quite prepared to admit that it was reasonable to give opportunities for the trial of prohibition in any community which was found willing to adopt it upon fair conditions to all concerned.

The death is announced of Rev. Andrew Duncan, of Mid-Calder U.P. Church, at the age of seventy-four. He was appointed colleague to his father at Mid-Calder in September, 1842. There he has laboured during the entire period of his ministry, and his death severs a family connection with the Mid-Calder congregation, which dates back to last century, his father having been ordained to the pastorate in 1799.

Dr. Marshall Lang's lecture last week in Glasgow University was on Church Order and Methods. It was very able and interesting, as the lecturer sought to show how to vitalise church courts, and make them more than the machinery of routine. He said, "Some clergymen stood aloof from these courts. With men of this type he had little patience. If they were too fine for their Presbytery they were too fine for their cloth."

The second public inquiry into the efficiency of Dr. Tyson's cure for drunkenness was held last week in the Y.M.C.A. Buildings, Dundee. A number of the patients who had been under treatment appeared, and testified to the beneficial effects of the cure. Their united testimony was that the medicine had relieved them of all craving for strong drink, and that they had greatly improved in their general health since beginning the treatment.

A special meeting of those who received blessing during the "Limelight Services," was held in the Glasgow Cowcaddens Free Church last week. There was a large attendance. The centre was filled down to the pillars by a large number of persons—men, women, and young people—who were brought under impression during the last three or four weeks. Rev. William Ross presided. Mr. William Thomson, evangelist, who had been conducting the services since January 3rd, gave an address on "Consecration." The mission has proved a great blessing to the district.



## UNIVERSITY NOTES.

### OXFORD.

Mr. W. Edwards has been lecturing in aid of the "Missions to Seamen," and his account of the work must assuredly evoke interest and prayer for our sailors.

The Men's Week Evening Bible-class at the Y.M.C.A. is well attended by men from different parts of Oxford. The year opens with a study of the books of the Acts.

The annual breakfast of the L.M.S. was held at Mansfield last Saturday, presided over by Dr. Fairbairn. Canon Christopher's well-known gathering takes place next Saturday.

The Congregational Church at Summertown, which is rapidly becoming one of the most important suburbs of Oxford, was opened last Thursday, when Rev. B. M. Eason was ordained as minister.

The University sermons on Sunday were preached by the rector of Poplar (Rev. A. Chandler), formerly a well-known worker in Oxford in connection with the Men's Institute, and Rev. Dr. Bernard, of Dublin.

The programme of the Mansfield Summer School of Theology has just been issued, and includes some of the foremost scholars of the day among the lecturers. The course of study bids fair to be both interesting and helpful to ministers, for whom it is specially intended.

In connection with the Oxford Labourers' Trade Union a meeting has been started on Sunday evening by Mr. F. G. Benskin, of Christ Church, with the hope of reaching some who do not attend the ordinary services. A good commencement has been made, but, of course, it is at present only an experiment.

There are now two very flourishing P.S.A. meetings in Oxford, one at the Y.M.C.A. and the other at the Cowley-road Congregational Church, where there is also a week-evening meeting of the same kind. There are unmistakable tokens of blessing in connection with these meetings, which are conducted on sound and solid lines.

Rev. R. F. Horton has been in residence at Mansfield for the last ten days, during which time he has conducted several services, and held meetings with addresses on "The Christian Life." The attendances have always been good and often very large, while the teaching has been for the most part helpful and free from his well-known views on Inspiration.

The first of the Wycliffe Hall Conferences was held last week, when Rev. H. J. R. Marston, of Icomb, opened a discussion on the Reformation in relation to current questions with a most able and suggestive address, wherein he dealt with the questions of Culture, Socialism, the Ministry, and the Bible. An interesting discussion followed, in which Rev. F. J. Chavasse took part, and gave those present the benefit of his own ripe experience.

### CAMBRIDGE.

The university sermon was preached on Sunday by Rev. G. E. Jelf, Canon of Rochester.

A most interesting account of missionary work in Palestine was given on Monday evening at the weekly meeting of the C.M.U., in the Hy. Martyn Hall, by Rev. C. T. Wilson, who has for some years been labouring in the Holy Land.

Sermons in connection with the Cambridge Association in aid of the Society for the Propagation of the Gospel were preached in no fewer than thirteen churches on Sunday last, while the annual meeting was held in the Alexandra Hall upon the following day, presided over by Bishop Selwyn, Master of Selwyn. Lord Stanmore (formerly Governor of Fiji, Ceylon, and New Zealand) gave abundant testimony to the permanent good achieved by foreign mission effort, which he described as "enormous, immeasurable, incalculable."

On Sunday evening, in Holy Trinity, Rev. H. C. G. Moule preached the second of this term's series of sermons on, "The Holy Scriptures in their relation to the testimony of Jesus Christ concerning them." After dwelling on the fact that the unique characteristic of our Scriptures is that they possess the Divine imprimatur, in the testimony of the Divine Christ to them, Principal Moule dwelt on the fancied discrepancies between the great facts of nature and the findings of natural research, on the one hand, and the facts of the inspired writings on the other.

**BE WATCHFUL AND WISE.** The lower life of your child is selfish; it is yours to train it by your daily benevolence.

**REV. T. B. PANDIAN,** of Madras, whose work among the pariahs is well known, is still in this country, and will be glad of opportunities to describe his efforts among "The Slaves of the Soil in Southern India," and to set forth the needs of other classes of the community. His address is 54, The Grove, Ealing, W.

## THE GOSPEL IN ALGIERS.

Another year of work in North Africa has passed, and as we look back one wonders how many of the souls who have heard the glad tidings during 1893 will we meet in the glory. In Mohammedan countries one sees so little result, but we are fully persuaded that God has blessed, and will continue to bless, his own Word faithfully preached.

At the beginning of 1893 we all felt that more work could be done if we were nearer the Arab quarter, and so we started praying for a house, and before long a house presented itself which could not have been more adapted to our wants. We praised God and took courage. After making all necessary arrangements with the landlord, who is a Jew, we commenced operations, which were just finished when I had to leave for home owing to my health. During our absence, however, our fellow-workers, Miss Trotter, Miss Freeman, and Miss Haworth, moved in and made all ready for the continuation of the work on our return, then they too came to England. It was in October when we got to work again, and soon found our new quarters were in the right place. The meetings began to be better attended, even more men came than we wished, as French law forbids over twenty in any assembly without special Government licence, which under existing hostility to mission work would not be granted.

All went on well, and then Satan rose up and hindered, for every meeting-night a crowd of young men and boys would congregate before the door, making all the noise they could to interrupt the meetings. We were helpless, and could only pray and pray. God answered us, and now, as a rule, we have quietness, but the boys now and again come when they know of a meeting.

We have been having four meetings weekly for men and one on Friday for women; these latter come very well considering how they are kept such prisoners by their husbands. Then I have started receiving visitors in the shop which forms part of our house and opens on to the street. Here we can get at the men better than in their own shops. The days I am not there I visit—sometimes with encouragement and often with much disappointment—and sometimes one is ordered off the premises. Then again as often as I can I make tours to the villages and towns, sometimes accompanied by another brother and sometimes alone. I have just returned from a journey on the borders of Koobyhas with Mr. Creudet of the N.A.M. We went first of all to a village called Souk-el-Haad, where we met with some encouragement. The men listened well, and seemed interested at what we told them; we distributed Gospels to those who could read, and also gave to some to take to the "Tolbas," or learned men of the distant tribes. From there we went on to Palestro, a large French village, which we found a good centre for the villages near. One day we hired animals and visited a very large tribe, about 2800 feet up the mountains. It was very cold, but on arriving at the first village found a café, where we were received kindly by the natives. We are always glad to find these cafés, because the men always congregate there, and we get a good number always to listen to us. From there we went to Dra-el-Mizan; there we had an encounter with the gendarmes, who marched us off to the judge, but we gave a satisfactory account of ourselves, and they let us go. We also visited several other towns and villages, in all of which we preached and distributed Gospels.—Yours in his service,

F. C. Brading.

2, *Rue du Cruissant, Algiers.*

## THE VILLAGES OF BENGAL.

Writing from Shantirajpur (P.O. Shikarpur), Bengal, on Jan. 3, Mr. A. G. Lockett, of the C.M.S., says:—

The work I represent is evangelistic, among the rural portion of Bengal. After some years of seed-sowing, we have just been greatly cheered by our first baptism; the convert was a Hindu, of respectable family. We have every reason to believe that he is a truly converted man, and that his life will recommend the Saviour, whom he has now confessed.

We ask for earnest prayer that the Holy Spirit may awaken in those to whom we carry the message a real sense of sin; we feel that this is the great need. There is much interest, but what is wanted is that men should be convinced of sin and know their need of a Saviour.

**SO TEACH** as to awaken the thinking powers of your children.

**THE WEEK OF PRAYER** was happily observed in Bombay. Among the speakers were Rev. E. N. Thwaites, Rev. Martin J. Hall, and Lord Radstock.

## OBITUARY.

REV. GEORGE BELL, NEWCASTLE.

By the death of Rev. George Bell, of Newcastle-on-Tyne, the Presbyterian Church in England loses its oldest minister. Mr. Bell was a Northumbrian, and born in 1804. He commenced his ministerial career in 1834, in Newcastle-on-Tyne, and ten years ago celebrated his jubilee. In 1873 he was appointed Moderator of the Synod. Three years later he took a prominent part in the negotiations which resulted in the union of the Presbyterian Church in England with the congregations of the United Presbyterian Church south of the Tweed. His death was brought about by the breaking of one of his legs; bronchitis supervened, and after a brief illness he painlessly passed away.

REV. CHARLES E. INGHAM.

News has reached the Baptist Missionary Society of the death of Rev. C. E. Ingham, who, though not directly associated as one of its agents, being connected with the American Baptist Missionary Union, was nevertheless well known and highly esteemed for his successful work on the Lower Congo. Formerly he was in the Guards, and fifteen years ago was well known in London as an evangelist. He entered missionary work through Dr. Grattan Guinness's East London Institute. An expert shot, his skill in this respect often proved to be of good service, so that he is said to have brought down during the past dozen years no fewer than one hundred elephants. A month ago his aid was sought in one of the African villages near Stanley Pool to shoot an elephant which was devastating the crops. Whilst he was carrying out this object, the wounded beast trampled him to death.

REV. G. T. BRAINE-HARTNELL, LISKEARD.

A correspondent of *The Record* in an outline of the career of the late Rev. G. T. Braine-Hartnell, of Liskeard, says:—"He was a man who will be greatly missed, for no parish was ever blessed with an incumbent more self-denying or more devoted. Mr. Braine-Hartnell began his ministerial career in Jamaica, where he laboured for many years. In 1873 he was appointed Metropolitan Secretary of the Jews Society, which office he held for eleven years, the duties of which he carried out with much zeal and ability. In 1884 he was appointed by the Simeon Trustees to the Vicarage of Liskeard. During his incumbency the restoration of the parish church has been completed in a style worthy of such a noble edifice He was second to none as an ardent lover of the Evangelical principles of our Church, and he would yield, no, not for a moment, to those who were fond of novelties, or who desired to introduce doctrines or customs which he considered contrary to the Protestant character of the Church of England. His sermons and teachings were ever full of Christ and Him crucified. The love of Christ constrained him. His work has been very arduous, and in some respects very trying, so much so that he has passed away at the age of sixty-one years, when it might have been supposed that a man of his strong physique would have been spared for many years to work in that important sphere of labour."

MISS MARY PHILLIPS.

The death of this lady, who formerly resided at 72, Mildmay Park, London, will be regretted by many. She went to Cannes in the early part of November, intending to pass the winter on the Riviera. She removed to Mentone on December 30, and some ten days later was visited with a severe attack of asthma, to which she succumbed on the morning of January 19. To the last the medical men who attended her were of opinion that the attack would pass off; but she was convinced herself that the end was at hand, and contemplated it with the most perfect resignation.

A beloved brother, with whom she had recently been residing near Manchester, was coming to see her, and she spoke much of his visit, looking forward eagerly to it. He arrived the evening before her death, and she had the great satisfaction of seeing him once more. She was buried on the afternoon of January 22 in the Protestant Cemetery, so well known to all who have visited Mentone, and occupying the most exquisite situation in that lovely spot. The scene at the graveside was truly touching. In the little group who surrounded the grave there were, in addition to her brother, two nephews and a niece, her faithful maid, some members of the chaplain's family, and several residents in the hotels.

But the most touching feature of the group was the presence of some Irish ladies, visitors in Mentone, who attended to show respect for one who had done so much for the relief of distressed Irish ladies, for whom Miss Phillips had raised over £7000 during the last twelve or fifteen years.

Miss Phillips will be well remembered at Mildmay for the great interest she manifested in the cause of the Jews.

MISS MARY GREEN.

This lady, who died at Redhill, on January 17, in her seventieth year, was well known to a large circle of Christian friends, especially in London. Long years ago she was a helper with Lady Rowley and others in the East-end sewing classes, which formed the commencement to much of the permanent evangelistic and philanthropic work with which we are now so familiar in needy East London. For a series of years Miss Green was privileged to conduct Bible-classes for the aged poor in Marylebone Workhouse, and was encouraged by the spiritual results which attended her patient endeavours in this ministry of love. The writer remembers being present at a large tea-meeting given to the poor people from the workhouse, in Crawford-street Rooms, at which Lord Shaftesbury gave a kindly and suitable address. As he was leaving the meeting, Miss Green took him to shake hands with the oldest of the guests of the evening, a Christian woman of ninety-three, and the Earl stooped down and kissed the forehead of the aged believer. Reminiscences of the leading Christians of the past half-century were a marked feature in Miss Green's conversation; she had met with most of the outstanding Evangelical preachers and laymen of the great period in which she lived, and was on familiar terms with many of them; her love of sound doctrine was intense, and she herself was deeply rooted in the truth, which she had learned in the school of Christ, and in which she delighted. The declension from sound doctrine which so characterises this present time was to our friend a source of deep grief, and by her removal one of the faithful in the land will be missed in the gatherings of those who love our Lord Jesus Christ in sincerity. J. E. M.

## EVANGELISTIC NOTES.

**Messrs. Whittle and Stebbins** are evangelising together at Newport, R.I.

**Brooklyn.**—Rev. Messrs. Dixon, Wharton, and Greig and Mr. McWilliams are carrying on active aggressive Gospel work in Brooklyn.

**Mr. Moody and Mr. Sankey,** after closing their mission this month in Washington, will probably visit San Francisco, to work at the mid-winter fair there.

**Mr. F. H. Dawe,** of the Evangelisation Society, has had very encouraging meetings during the past month at Miss Macpherson's Home of Industry, Bethnal Green.

**Mr. Sidney Vivian,** Evangelisation Society, has completed a month's mission with the Free Wesleyan Methodists, St. Keyne, Cornwall. Great blessing was the result of the Word preached.

**Rev. J. Hallowes,** of Birmingham, has conducted an eight days' mission at the Tyndale Congregational Church, Gloucester. The meetings were much appreciated, and several were brought to decision for Christ.

**Rev. R. Balgarnie** has concluded a nine days' mission at St. Andrew's Presbyterian Church, Waterloo, Liverpool, and commences another at Bournemouth on February 3, in the church of which Rev. J. Ossian Davies is pastor.

**Mr. M. Williams,** Welsh Evangelist, has conducted special missions during the past three months in the counties of Bucks, Berks, Glos., and Wilts. Cases of blessing are reported. The evangelist commenced a mission in Swindon Primitive Methodist Town Chapel on Sunday last.

**Mr. Alexander Clark,** of the Evangelisation Society, has finished a three weeks' mission at St. Stephen's, Church Town, Cornwall, which has proved a real refreshing time, God's blessing having followed the testimony of his servant. Mr. Clark goes on to Trethosa, to hold a fortnight's mission there, and would value the prayers of God's people.

**Mr. Henry Thorne,** having concluded brief missions at Yarmouth and at Fulham, gave an address to a large number of the poor and destitute at the Clock House, King's-road, Chelsea, on the 24th ult. He also addressed the annual meetings of the Fulham and Beckenham Y.M.C.A. He has arranged to conduct a series of services at the Edinburgh Castle, Limehouse, and elsewhere, in connection with Dr. Barnardo's work during February.

**Liverpool.**—A ten days' mission of the Church of England commenced in this city on Sunday. A special service was held in the cathedral church in the evening for the reception of missioners, clergy, and Church workers, and an address to them was delivered by the Bishop. During the period of the mission frequent services will be held daily in seventy-five churches in the city, and the programme of the mission embraces special daily addresses to business men, and open-air services, etc. A systematic effort will be made to reach the dwellers in the slums.

**Special Gospel addresses** will be given each Sunday during February in Bennerley Hall, Bennerley-road, Wandsworth Common.

## PERSONALIA.

**Archdeacon Moule,** of Mid-China, has been so ill that his brother, Bishop Moule, has been summoned to his aid.

**Mr. W. Raju Naidu,** since his return to Madras from England, has started a promising school for Pariahs at Kosapet.

**Mr. T. A. Denny and Lady Hope** have left for the Cape by the *Grantully Castle,* and expect to return within two months.

**Rev. Dr. Douglas,** of Montreal, the great champion of Social Purity, is, *The Methodist Times* learns, at the point of death.

**Archdeacon Sinclair** has consented to act as president of the Barbican Mission to the Jews, in succession to the late Prebendary Gordon Calthrop.

**Principal Morris, D.D.,** of the Congregational Memorial College, Brecon, recently celebrated his 81st birthday. The octogenarian Principal is in good health and vigour.

**Mr. S. J. Phillips,** of Fishponds, Bristol, is sailing, with his wife and child, on February 10, by the s.s. *Paris,* from Southampton. He would be glad to know of any Christians going by the same vessel.

**Mr. Henry Morgan,** of 160, Marlborough-road, Grandpont, Oxford, who has so long worked in the villages with his Bible carriage, drawn by a donkey, has been suffering from a long illness. He is still very weak, but is hoping for restoration to his work.

**Rev. Robert and Mrs. Wallace,** of the Marchmont Home, Belleville, Canada, have arrived in England on their annual visit. They purpose taking out a party of boys to Canada about the end of March. Their address is 92, Wellesley-road, West Croydon.

**Mr. John Skerray,** of Clarendon Villa, Harrow, Middlesex, who has had many years' experience in evangelistic work, both in connection with the theatre services and the Evangelisation Society, is open to undertake Gospel missions. Friends desiring his services may communicate with him as above.

**Mr. F. S. Arnot,** whose intention to return to Africa we announced a few weeks ago, has been suffering from a severe attack of African fever, and is prohibited by his medical adviser from carrying out his intention for the present. He will therefore remain in this country advocating the cause of Africa.

**Dr. Parker** is to visit Bradford for three days during this month. The idea originated with the Bradford Sunday-school Union and the Christian Endeavour Society, whose object is to secure the co-operation of the leading ministers in the town in an effort to be conducted on broad Evangelical lines. The mission will commence on February 19.

**Rev. H. Tugwell** has, *The Record* understands, signified his acceptance of the See of Western Equatorial Africa, in succession to the lamented Bishop Hill. Mr. Tugwell has for several years been connected with the Yoruba Mission. He hopes to reach Liverpool on February 20, and it is thought that one result of the recent calamity may be his return with a band of recruits prepared to take the vacant posts.

**The late Sir S. A. Blackwood.**—Doubtless there are many who cannot contribute largely to the Mildmay Memorial Fund, referred to in recent issues, who would gladly collect smaller amounts amongst their friends towards perpetuating the good work of one so widely esteemed. For such collecting-cards have been provided, and they may be had on application to Colonel J. F. Morton, Conference Hall, Mildmay Park, London, N.

**Mr. J. Theo. Isaac,** the indefatigable and self-sacrificing honorary secretary of the Strangers' Rest in Ratcliff Highway, is, we are thankful to say, recovering from his attack of rheumatic fever. He is ordered to the seaside, and it will be some weeks before he is able to return to business. His fellow-committeemen have contributed the nucleus of a fund in appreciation of his long self-denying service to the Rest, and to meet the expenses of his illness.

**Isaac Sharp,** the well-known Friend minister, writing from Houston, Texas, on January 9th, said: "A tremulous hand has largely given place to something with a little more vitality in it. I still feel the 'grip' of influenza upon me now and then. The marvel is (so it appears to me), that more of it is not apparent. So I venture forth with a fresh warrant, 'Go in faith.' To the praise of the Lord be it written, for I am still as 'a wonder unto many.'"

**Miss Robinson,** who is now staying at The Hut, Bisterne Close, Burley, near Ringwood, Hants, has issued a letter showing how, by reason of her retirement, the various institutes and homes associated with her name are now being conducted by others—the Soldiers' Institute, at Portsmouth, by Rev. J. Gelson Gregson; the Sailors' Welcome, by Mr. R. G. Pither; the Institute at Alexandria, by Rev. T. R. Lawrence; and the Welcome Mission Hall, Landport, by Mr. T. Hogben.

## "THE CATHOLIC RELIGION."

An esteemed correspondent writes to us:—I have before me a shilling book (The Catholic Religion. By Rev. Vernon Staley. *Mowbray & Co.*), coming from Clewer, and professing to be "a manual of instruction for members of the Anglican Church." That this manual is popular, is evidenced by the fact that 5000 copies were sold in one fortnight.

Let us examine the "instruction." On page 31 we read: "The Episcopate is of Divine institution in the Church, and therefore a *necessity*." "No Church Without a Bishop, not only expresses a fact of history, but a great truth also." "No person can act as a minister of Christ, either lawfully or validly, without ordination by a bishop." Again, further on (page 50), we read: "There can be no safety outside the Church."

As to what the Church consists of, we are not left in doubt. "The Eastern, the Roman, and the Anglican portions of the Church make up the Catholic body, the Universal Church." In a foot-note we find that this Anglican portion numbers about twenty millions. Naturally, the question occurs, What about the other ninety millions which complete the 110 millions, supposed to be the number of Protestants in the world. We are not left in doubt on this point, and we thank Mr. Vernon Staley for this crumb of comfort. "Those bodies of Christians who have lost the Apostolic succession have lost with it the Divine warrant of such grace" (page 39). "God may excuse those who act in ignorance, and He will reward their faith by some gift of grace; but if so, *such grace is uncovenanted grace*." Where may those who are not among the twenty millions get salvation? Well, they may (page 51), "if they have been true to conscience, be received into the Church in Paradise, in the time of waiting between death and judgment"!

Now let us ascertain how Rev. Vernon Staley gets rid of sin. First of all, in holy baptism we are made members of the Church of Christ (page 123). What follows? "All sin, *actual as well as original*, is washed away *in baptism*." On page 267, etc., we read about priestly absolution. Nevertheless, after all this provision, the author has an uncomfortable feeling that in spite of it (page 184), "many souls depart this life of whom we must admit that, as far as we can judge, they appear not to be good enough for heaven nor bad enough for hell." How are these many souls to be dealt with? "We may hope that a place of mercy may be found for such in the intermediate state, in which the evil may be completely purged and the good more perfectly developed." Let us glance at just a few more lessons in this "instruction." On page 159 we learn that the "Mother of the Lord was specially sanctified from the womb, and lived a life of *spotless innocence*." What need had she, then, of a Saviour at all?

In other parts of the book we read of prayers for the dead (page 214), forgiveness of sins by penance, priestly absolution, the Real Presence in the Lord's Supper (153), and seven sacraments (288). But for the great circulation this book of 400 pages is having, I should not have written. Let me solemnly appeal to my brethren in the Church of England:—Are you powerless to expel such men as Revs. Vernon Staley and T. T. Carter from your communion? Are you going to permit this false Popish teaching among your members? What are your bishops about? Where are your godly laymen? If nothing can be done to prevent this false teaching, the days of the Protestant Church of England are numbered.

## WHY DON'T YOU HURRY?

"The King's business requireth haste," (Judges xxi. 8.) A missionary being asked what it was that directed his thoughts towards the foreign field, answered:—"In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out; and as he looked up in my face, what do you think he said? 'O papa, why didn't you hurry?'

"Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost: of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my name'; and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul as I accepted God's call, 'Oh, why don't you hurry?'"—*Watchword.*



# The Book World.

### FEBRUARY MAGAZINES.

"Earthly Paradises" is the title of a paper in *The Quiver* by Rev. E. J. Hardy on the charms of true domestic life.

Service for the King, the monthly record of Mildmay Missions, has begun a new series, in a different cover, and at the price of one penny. (*J. F. Shaw & Co.*)

### MESSRS. PARTRIDGE'S SERIALS.

The publications that issue month by month from this Paternoster-row house have long been of the most attractive and useful kind; we are glad to note that they fully maintain their well-established repute. *The British Workman* (1d.) has this month a telling temperance story, "Only a Glass," by Lady Hope; and a characteristic article on "Working Men as Authors and Poets," by Mr. W. T. Stead. The editor is calling for and receiving original contributions from working-men. *The Workman* seems better than ever. *The Band of Hope Review* (½d.) is delightful. Margaret Haycraft is one of the writers this month. Nothing new can be said in praise of the household favourites—*The Mother's Companion, The Friendly Visitor, The Family Friend, The Children's Friend*, and *The Infants' Magazine*—each is a gem in its way. In *Our Own Gazette* (1d.) Rev. F. B. Meyer has a paper full of good counsel on "Preparation for Opportunity."

Meditations Chretiennes, par F. Ollier, Pasteur de l'Eglise Réformée de Lille. (3fr. 50c. *Le Cateau: J. Roland, 15, Rue Saint Lazare.*) This is the author's seventh series of discourses. Twenty-five in number, they embrace a wide range of Gospel teaching, and are uniformly loyal to Scripture.

Hymns and Spiritual Songs is the title of a collection edited by Joseph Storrs Fry, specially for use in the Sabbath schools and mission meetings of the Society of Friends. The publication marks an interesting denominational development. As to the hymns they include fresh gems as well as old friends, and they have been brought together with Christian taste and judgment. (3d., 6d., and 1s. *E. Hicks, jun.*)

The Life of Christ, by Archdeacon Farrar, has for many years enjoyed a widespread popularity. Whatever may be its deficiencies, it is a striking outline of the Life of lives, and has proved of service to many. *Messrs. Cassell* have now issued, in one handy volume (7s. 6d.) a new edition, revised throughout. In a prefatory note Dr. Farrar says:—"I have done my best to improve and amend this edition in many ways, and have added not a few points of interest."

Verses for My Friends, by William Kitching. (*Edward Hicks, jun.*) Some of the pieces in this attractive volume have appeared in our pages. The author has been writing poetry for many years, and his subjects include precious Scripture portions, and some of the special religious testimonies of the Society of Friends. While these are distinctive features of the book, we would not overlook the capital poems on Christian doctrine and evangelistic enterprise.

Six Generations of Friends in Ireland, 1655 to 1890, by J. M. R. (*E. Hicks, jun.*) Here are narratives of the life and experiences of Thomas Wilson, Thomas C. Wakefield, John Grubb Richardson, and other worthies. The stories of religious persecution and national distress of the seventeenth century are set off by an inspiring record of spiritual and philanthropic achievement in more modern days. The pages are replete with incident, and should have many readers. Simplicity lends charm to the narratives, which are themselves full of stimulus to Christian devotion and righteousness of life.

"Clear Round!" By E. A. Gordon. (*Sampson Low, Marston, & Co., Limited.*) The story of a tour of the world, written for, and dedicated to, her children by a Christian lady—cultured, well-read, intelligent, who has acquired the art of seeing and the habit of exercising it to the full. The hardships and annoyances of travel only add zest to her enjoyment, and everything is seen *couleur de rose* and described *con amore*. The Atlantic, Canada with its railway to the Pacific, British Columbia, refined Japan, industrious China, India (especially the Mutiny), the Suez Canal, Egypt, are the subjects of graphic chapters, charmingly written by one who evidently went to see the pleasant side of things, and saw what she had eyes to see. Throughout the book there is an approval of what is thought to be praiseworthy in Romanism and Heathenism; and criticism is chiefly reserved for Protestantism and Protestant missions. In the appendix the longest note is the transcript of a letter from a *Times* correspondent, in which is "briefly summarised the main body of the indictment brought against the missionaries in China," without a word in their commendation or defence; at which we cannot help expressing our surprise and regret. All profits accruing from this publication are devoted to the educational work of Madame Tel Sono among the noble classes in Japan.

1833 and 1833: An Ominous Parallel, contains, with additions, a lecture delivered before the Protestant Truth Society, of Edinburgh, by Robert H. Muir, Minister Emeritus of the parish of Dalmeny. It develops "some of the more or less unconscious handmaids of advancing Popery in the Scotland of to-day," and deserves many readers. (1d. *Office of the Protestant Truth Society, 9, Rutland-street, Edinburgh.*)

## RELIGIOUS BOOKS FOR BULGARIA.

Sir,—A new and urgent opportunity has just been opened for the diffusion of protestant religious books in Bulgaria. For six or eight years past this powerful method of mission work has been checked by the oppressive action of the Mussulman censor. At the present moment this obstacle is removed, but for how long no one can say. The American missionaries have sent an appeal to British Christians for assistance to push through the Press (1) a New Testament Commentary, in three volumes, by Dr. Riggs; (2) a new and enlarged hymn and tune book for the Bulgarian Evangelical churches; (3) a translation of Dr. Stalker's "Imago Christi"; (4) new religious tracts. All these books are in hand, but substantial help is absolutely necessary for their completion and publication.

God has opened the door of opportunity, and the urgency for aid is of the greatest. Full information I shall be most glad to send, and also to receive donations on behalf of this vitally-important publication work.—Yours faithfully,

W. A. Essery,

Hon. Sec. Bible Lands Missions' Aid Society.

7, *Adam-street, Strand, W.C.*

## FROM DR. S. H. KELLOGG.

Rev. Dr. Kellogg, of the American Presbyterian Mission, North India, who has for some time been engaged in the translation of the Bible into Hindi, writing from Dehra Dun on Jan. 3, says:—

"Our work has gone on most happily and harmoniously. Dr. Hooper, of the C.M.S., is my colleague, and Mr. Lambert, of the L.M.S., will probably be added to our number in the coming spring. In our station here the holiday week has been gladdened by the reception of six Hindus by baptism into the Church of Christ, all, I trust, truly converted to the Lord—so far as man can pass judgment on his fellow.

"Our good brother, Mr. Herbert Francis, is labouring here among the Europeans with unsparing devotion. The degree of warmth and spiritual life which is shown in our weekly prayer meetings has been so refreshing to me, for so often, on coming from home, one misses the glow and warmth of such Christian gatherings.

"I hardly need to say how fully I find myself in accord with The Christian on the great vital questions of the day, looking, with yourself, for the speedy 'appearing and Kingdom' of our Lord Jesus Christ, and interpreting the marvellous movements of our day among Gentiles and Jews in the light of that predicted supreme event of the ages."

FOR EVERY CHILD THERE IS HOPE. It is within the free choice of every separate personality to diminish the sum of wickedness and to increase that of virtue. But the child must be trained as well as taught.

A VILLAGE LIBRARY.—Mr. J. H. Marshall, of Crockenhill, Swanley, Kent, referring to the statement of village work in our issue of November 28, thanks our readers for the eighty volumes of books sent; says the villagers are deeply interested; strangers coming into the library wish there was such a place in every village. The manager and colporteur leaves no stone unturned to meet the expenses, but the price of coal, the scarcity of work, and the initial costs have left at the end of three months a deficit of about £10. If this were cleared off, it is believed that the little work would be self-supporting after another three months.

REQUESTS FOR PRAYER.—For blessing on a fortnight's mission at Swindon Primitive Methodist Town Chapel, by M. Williams.—For a large blessing on a twelve days' mission at the People's Congregational Hall, Leyton, commencing January 28.—For a mission being conducted this week by the Rev. G. M. Smith, of Gloucester, in Blankhill Presbyterian Church, Berwick.—For much blessing on a fifteen days' mission at Tunbridge Wells by Mr. J. J. Scroggie, commencing February 4.—For blessing on a Gospel mission at Stonybridge, commencing February 4.—On special services in Madras, commencing January 28, conducted by Mr. V. D. David, of Ceylon.—For services at Hazelbury Plucknett, by Mr. John Bennett, Evangelisation Society, February 4 to 18.—For blessing on Rev. C. G. Moore's visit to Ipswich, February 10 and 11.

# Among the Churches.

## CHURCH OF ENGLAND.

BRANCHES of the National Protestant Church Union have been formed at Marylebone and Guildford.

According to *The City Press*, the ecclesiastical authorities are contemplating the lighting of St. Paul's by electricity, and several experiments have already taken place.

Rev. B. B. de Wolf, late of St. Mary's, Sheffield, has been asked by the British and Foreign Bible Society to visit Australia, Tasmania, and New Zealand in the interests of the Society.

Rev. E. Lauderdale, formerly a student in the Pastors' College, who recently resigned the pastorate of the church at the Tabernacle, Grimsby, has decided to enter the ministry of the Church of England.

The Queen has been pleased to approve of the appointment of Rev. C. W. Stubbs, rector of Wavertree, Liverpool, to be Dean of Ely, and of Rev. Edward C. Wickham, late head master of Wellington College, to be Dean of Lincoln.

Rev. C. H. Banning, M.A., vicar of St. Nicholas, Rochester, and rural dean, has accepted the vicarage of Christ Church, Highbury, vacant by the removal of Rev. J. W. Chapman to Harrogate. Mr. Banning was for some years connected with the Jews Society, and still retains a warm interest in its work.

Bishop Barry, who has been staying for some time at Mentone, returned last week to his prebendal house within the precincts of Windsor Castle. He has undertaken to assist the Bishop of Winchester during the absence of the Suffragan Bishop of Guildford, who has gone to Algiers for a few months for the benefit of his health.

A Church Mission to the Deaf and Dumb has been started in Carlisle. The object is to help the deaf and dumb in every practical way, having regard to their spiritual and temporal necessities, to assist them in acquiring suitable education, and in their efforts to obtain employment, and to provide for them, if possible, wholesome recreation.

According to the Liverpool Diocesan Calendar for 1894, the total population of the diocese is now estimated at 1,250,000. The total number of benefices is 205, and working clergy 400, of whom 205 are incumbents and 195 curates. The number of temporary churches and mission-rooms licensed for service is a trifle over 70, and the number of lay readers who have received the Bishop's approval is 75.

The Church Pastoral Aid Society is establishing training homes for its women agents in various centres of population. A sub-committee has presented a report in favour of starting such homes, and has prepared a scheme of management. The ladies will be required to pay a contribution to the working expenses of the home. Although they will live in community they will take no vows, and their work will be conducted on Evangelical and Protestant lines.

Bishop Edward Bickersteth, having returned to Japan, has, with his wife, taken up his residence in Tokio. Rev. A. Ernest Webb, who has joined the St. Andrew's Mission, is expected to reach Tokio early in March. The prospect of missionary work in Japan, which has developed much under Bishop Bickersteth, is said to be particularly bright. Rev. H. Evington, who has been nominated as one of the assistant bishops, is now on his way home for his consecration on February 24.

The Bishop of Ripon (Dr. Boyd Carpenter) preached on Sunday morning to an overflowing congregation in St. George's Church, Bloomsbury, from the words, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (Matt. vii. 6). All the study of the Christian Church, said the preacher, showed that the Church had persuaded itself at certain times that certain opinions were absolutely dangerous, and persecution followed. In an age in which enthusiasm for the remedy of abuses is a glorious passion, we needed above all things the lesson of the text, lest we should be tempted to do evil that good might come. All reforms must be worked for in the spirit of Christ. This was true Christianity, the Christianity of the much-disputed Sermon on the Mount—the need for Christ's spirit.

## CONGREGATIONAL.

Rev. F. Hastings is leaving North Adelaide, much to the regret of an attached church. He goes first to Monte Video, where he will join his son-in-law and two grandchildren, and then he proceeds to England.

At the annual meeting recently held at Park Hill Congregational Church, Nottingham, the minister (Rev. Wm. Crosbie) presiding, reports were presented of an exceptionally satisfactory character. During the three and a-half years' ministry of the present pastor, the membership has more than doubled.

On Wednesday last week, Rev. E. Theodore Hitchens was cordially welcomed by the church at Eccleston-square as co-pastor with his father, Dr. Hiles Hitchens. The occasion also marked the twenty-third anniversary of Dr. Hiles Hitchens's settlement. Addresses were delivered by Canon Fleming, Professor Thomson, Rev. W. J. Woods, and others.

The Dean of Canterbury attended a missionary convention, under the auspices of the L.M.S., on Tuesday last in the Congregational Church, Guildhall-street, Canterbury. He spoke of the growth of missionary work during the present century and the great importance of having female as well as male missionaries. Rev. Drs. McFarlane and Horton also spoke.

Every Congregational minister is to receive from the British Committee of the Federation for the Abolition of the State Regulation of Vice, a circular urging him to promote a memorial to the Prime Minister, calling for the enforcement of the prohibition of the cantonment system in India. The circular is signed by Drs. C. A. Berry, John Brown, A. Goodrich, and Principal Simon, Revs. J. P. Gledstone, A. Rowland, H. Arnold Thomas, and W. J. Woods.

The directors of the London Missionary Society have decided to reinforce and extend the Mission in Matabeleland without delay, as soon as the circumstances of the country permit of the active resumption of missionary work. It is understood that the directors intend to establish an industrial training institution, to teach the natives useful manual arts, their opinion being that, in the present circumstances of the country, such training will be more immediately useful and more likely to be productive of permanent good than the establishment of ordinary schools.

Rev. J. Guinness Rogers, in his last week's Merchants' Lecture on "The Living Christ and the Living Word," said there were on the one hand men who drew attention to the amount of work the Bible was accomplishing, and others who were exercising their critical ingenuity to show that the Bible was entirely wrong. The work it had effected was the best answer to all the critics. It inspired the faint-hearted, and strengthened those who endeavoured to do God's work; it put the bridle upon human passion, and spurred up the noblest and best in human purposes and human affections. The writers of the Psalms, upon which so much criticism had been expended, were holy men, and spoke as they were moved by the Holy Ghost. The criticism of man, therefore, was of no avail.

*Calls.*—Mr. C. L. Kingsbury, of Nottingham Institute, to be assistant pastor of Matlock Bank Church; Rev. T. F. Touzeau to Loughborough Park, Brixton.

*Resignations.*—Rev. F. W. B. Weeks, of Upperton Church, Eastbourne.

## BAPTIST.

Recognition services have been held at Kingsbridge, Devon, in connection with the settlement of Rev. W. T. Adey, late of Ealing.

Three new students came into residence at the Midland Baptist College, Nottingham, after Christmas, making the present number fourteen.

The church at Dudley has celebrated the first anniversary of the settlement of Rev. Edward Milnes. During the year forty-four members had been added to the church.

Services were held last week to commemorate the third anniversary settlement of Rev. H. E. Stone at Abbey-road Chapel, St. John's Wood. The public meeting was presided over by Gen. Sir Robert Phayre, K.C.B., and interesting reports of church work were given.

The annual missionary services of the Rochester Church were held on Sunday, January 21, when sermons were preached by Rev. F. Harmon, missionary from China, deputation from the Baptist Missionary Society. On the following Monday a public meeting was held.

Mrs. Atkin, one of the oldest members of Highgate-park Church, Birmingham, has given £1000 toward the building of new schoolrooms. Since the church was opened, five years ago, the schools have been conducted on the old premises in Alcester-street, and this has been found to be a great disadvantage.

A church has been formed at Hamer-street, Manchester, by Rev. Dr. Maclaren, assisted by Rev. Carey Bonner (secretary of the Lancashire and Cheshire Baptist Association). For some years a successful mission work has been carried on amongst the working-class population of the district, and it was deemed advisable to make a fresh start this year with a properly-constituted church. Dr. Maclaren gave the right hand of fellowship to fifty-three members, and afterwards delivered an address upon church life and work. Mr. J. A. Jamieson was elected minister. A new chapel will shortly be erected.

The annual meetings of the London Baptist Association were held at Regent's Park Chapel on Tuesday last week. Rev. J. T. Wigner, the retiring president, in a few words relinquishing his post to Rev. W. Cuff, expressed regret that he had not been able to build a chapel at Bermondsey, though he believed that Mr. Cuff would be able to do so. The report stated that Archway-road Chapel had been completed, and arrangements made for the opening. The net increase of membership of the churches was 1199, being more than in the previous year by 281. Rev. J. Fletcher, of Commercial-road, E., was elected secretary of the Association, in place of Rev. F. A. Jones, resigned.

*Calls.*—Rev. J. Carille to Praed-street, W.; Rev. J. T. Schofield, of Waterbeach, to Weston, Northamptonshire.

## METHODIST.

The property held by the Methodist New Connexion in the Hanley Circuit is valued at £30,000, the debts amounting to not more than £2,500.

The Bible Christian church at Penzance has been enlarged to accommodate 150 more persons. Many alterations have been made to the galleries and other parts of the building.

An interesting discussion on Deaconesses' work was held at a recent meeting of Primitive Methodist ministers in London. Papers by Rev. J. F. Porter and Miss Jones were read. The general feeling was in favour of multiplying agents of this class in connection with the London circuits. The phrase "Sisters of the People" was considered a more preferable designation than "Deaconesses."

Lozells-street Mission, Birmingham, established by Rev. James E. Clapham fourteen years ago, has been so successful that three sets of Board schools are now hired for work connected with the Mission; the congregation numbers 1200, the Sunday-schools 2300, the men's Bible-class 1100, the women's class 600. It has been resolved to erect buildings to cost £4000 to afford suitable accommodation.

On the occasion of the eighteenth anniversary of Rev. Charles Garrett's Wesleyan Mission at Liverpool, an encouraging report was presented. The income for the year amounted to £4761, and the expenditure was fully covered. The work is in vigorous operation, and includes the preaching of the Gospel, the rescue and protection of the young, as well as temperance, social, and rescue effort.

The scheme promoted by the London Central Mission for erecting a new central hall in Farringdon-road is meeting with encouraging approval in Method st circles. The scheme will necessitate an outlay of about £25,000. The need is felt of a large central Methodist hall in or near the heart of the metropolis, and this need will now be met, the site being easily accessible from every part of London, while the impetus to the work in Clerkenwell will be very great.

Mr. Robert W. Perks, M.P., presiding on Monday week over an aggregate meeting of Wesleyan Methodists held in connection with the annual festival of the Louth circuit, said that they wanted at least four of Mr. Champness's evangelists; and if they would select four villages—say, Marshchapel, Binbrook, Donington, and Wragby—they would want a sum of £200 a year. If they would raise half of that sum he would give £100 a year, for five years, to try the experiment.

Speaking at a public meeting at Reading, Rev. Dr. Waller, secretary of the Wesleyan Conference, said there are to-day 17,051 Wesleyan Methodist Sunday-schools in this country, an increase of 503 in ten years. Teachers number 129,457, an increase of 5067 in that time. The scholars number 948,508, an increase of 106,557, so that they had been adding scholars at the rate of over 10,000 a year for the past ten years. There are also 139,591 children in the Sunday-school who are church members, an increase in the ten years of 39,153.

## PRESBYTERIAN.

The Students' Missionary Society connected with the English Presbyterian College will endeavour to raise this year £500 for the erection of a school and orphanage in Singapore.

The Moderator of the coming Synod, Rev. Dr. Muir, of Egremont, has been provided with an assistant during his year of office; the choice has fallen upon Mr. David Connor, son of Dr. Connor, of Govanhill.

Mr. Arthur F. Taylor, M.A., who has been labouring very successfully at Didsbury, in connection with the congregation of Withington, Manchester, has been appointed assistant at Westbourne-grove, London.

Ninety-one members have been disjoined from Prospect-street congregation, Hull, to form the nucleus of the recently-sanctioned charge at Newington, in the same town. Prospect-street congregation, Hull, which has been without a pastor for some time, through the translation of Rev. J. G. Train to London, keeps well together, and carries on its ordinary services and evangelistic agencies with undiminished vigour.

*Calls.*—Rev. J. E. Adams, of North Leith, to Blairgowrie; Rev. A. Macmillan, of Martyrs Free, Paisley, to Blackburn; Rev. T. P. Milne, of Paisley, to Kilmarnock.

## SOCIETY OF FRIENDS.

*The Friend* gives the membership of the Society of (orthodox) Friends in England, America, and Australia, and a few scattered over Europe, as 105,874, which is an increase of over 2000 during the last two years.

At the "morning meeting" on Monday last, held as usual at Devonshire House, interesting accounts were given of the recent travels of Isaac Sharp in America among the Indians, and of his journey with Wm. A. Wall into Mexico, where he is now engaged among Friends' Missions, which keep growing in numbers and power.

In last week's *Friend* Alderman Wm. White, J.P., begins a series of "Reminiscences of Friends' First-day Schools," which promise to be at once instructive and stimulating. The adult school movement seems gathering in momentum and to have vast potentialities of blessing in it. To have the masses and classes blended may lead to the obliteration of the terms in the unification of all for the highest ends.

A few days ago *The Times* both inserted a letter from Wm. Tallack and devoted a courteous leader to it, on "An Inadequately Appreciated National Defence." The letter drew attention to the guardianship of Divine Providence in England's history, and deplored the absence of all reference to it in recent discussions on the Navy. It is a good symptom to find a leading journal dealing with the question at all. Europe would be immensely relieved by national disarmament.

At a representative meeting of Friends resident in Yorkshire, a minute was adopted in regard to the proposed addition to the British Navy. It stated:—"The reckless squandering of national resources has already brought some European States to actual bankruptcy, and others into a condition of grave financial embarrassment. In this country about £2 out of every £3 raised by Parliamentary taxation is already devoted to warlike expenditure, past or present. The rivalry of European nations in military armaments, which appears to have no limit but the resources of the State, is rightly looked upon by many in this country as an irrational and suicidal policy. Mutual disarmament rather than ruinous rivalry is surely the policy dictated alike by intelligence and by Christian statesmanship. The position of England eminently qualifies her to take the initiative in urging mutual disarmament upon the Governments of other countries."

## THE SALVATION ARMY.

Miss Eva Booth is unable to fulfil her engagements, being laid aside through overwork.

On February 5 to 9 General Booth will visit Hull, Leeds, Newcastle, Sunderland, and Darlington.

The self-denial week for the districts left out in consequence of the coal strike is fixed for March 4 to 10.

An officer is searching out land and making arrangements for opening a shelter in Halifax, Nova Scotia.

An Anglo-Swedish captain stationed at Falun, Sweden, was arrested on a charge of vagrancy for asking self-denial aid. The charge fell through.

At the recent S.A. Congress in New York the 2000th auxiliary was enrolled, and the 2500th local officer was commissioned, showing the advance the Salvation Army is making the other side of the water.

Mrs. Bramwell Booth spoke at a meeting, held under the auspices of the Christian Social Reform League, in the Rectory-road Congregational Church, Hackney, on the 17th inst., on the formation of a Workhouse Girls' Aid Society.

## FALLEN ASLEEP.

On Saturday, January 12, after a long and painful illness, Miss MARY ANN LEAR, late of 11, The Friars, Exeter, aged 69.—At Killala, co. Mayo, Mr. ROBERT EAKINS, an earnest Presbyterian elder.—Mr. H. BIRD, for forty-six years a Primitive Methodist local preacher in the Grassington circuit, aged sixty-seven.—At Sheffield, Mr. JOHN ASKHAM, a prominent Congregationalist, aged seventy-six.—Mr. J. ALDRICH, J.P., of Diss, for many years a leading member of the United Methodist Connexion, in his eighty-third year.—Mrs. W. BRACKETT, of Tunbridge Wells, for many years connected with the Mount Pleasant Congregational Tabernacle.—On January 18, at Torre Pellice, Mrs. CAROLINE BECKWITH, widow of a well-known benefactor of the Waldenses.—At Bermondsey, Rev. T. LIONEL WALTON, of the Wesleyan Methodist Settlement, after a brief illness.—At Weston-super-Mare, Mrs. BATCHELOR, wife of Rev. Henry Batchelor, Congregational Minister, aged sixty-five.—At Redford, Mr. G. K. ROBERTS, for forty-six years a local preacher among the Wesleyans, aged sixty-six.—At Abergavenny, Mr. HENRY THOMAS, for eighteen years deacon and for thirty years school superintendent of Castle-street Congregational Church, aged seventy-one.—At Kinross, N.B., on 25th ult., Rev. WILLIAM PETERS, aged seventy-four, for forty-nine years minister of the parish church.

# Notices.

WILL M. Forester, of Richmond, kindly send her full address?

APPLICANTS FOR TRACTS.—F. Wilde, Ferry Dining Rooms, 3, Nile-street, Woolwich; R. Holder, 31, Gloucester-road, Camberwell, S.E.; M. A. Watson, 38, Hughenden-terrace, Stratford; Jno. Paul, Lodging House Gospel Union, 20, King-street, City, Glasgow; E. C. Roper, 25, Gladstone-terrace, Battersea Park, London, S.E.; Corporal W. H. Green, 2nd Yorkshire Regiment, Bhamo, Upper Burmah; Geo. Harris, 63, Stacey-road, Cardiff; Owen R. Williams, 29, Water-street, Rhyl (Welsh tracts also); T. P. Davies, 19, Merchant-street, Bow, E.; J. T. Stevenson, 19, Bristol-gardens, Maida Vale, W.; Walter C. Chapman, 12, Burrell-street, Blackfriars-road, S.E.

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## TEMPERANCE NOTES.

Nearly 400 poor widows were last week entertained at the Temperance Institute, Southport, by the Mayor and the Temperance Society.

Last week, at a quarterly meeting of the Council of the Mid-Devon Temperance Federation, Captain Doxat, president of the Federation, gave a review of the present position of the temperance party.

A meeting of the Leeds branch of the British Women's Temperance Society was held last Wednesday, in the Mayor's Parlour of the Leeds Town Hall, at which a resolution was passed in favour of an industrial Home for Inebriate Women.

Sunday was observed as "Temperance Sunday" in Liverpool, sermons being preached at 150 churches and mission buildings in the diocese. "Temperance Sunday" was also observed at York Minster and other churches in that diocese, Canon Basil Wilberforce preaching at the Minster.

A temperance mission has recently been held at Stepney Temple, Commercial-road, E., under the auspices of the Wesleyan East End Mission and the John Petty Lodge of the I.O.G.T. During the week 120 were induced to sign the total abstinence pledge, and a good work done in rousing up any temperance soldiers inclined to doze at their post.

Mrs. Hunt, of the American W.C.T.U., says that the Union "has only six more States to win before the whole United States and Territories will be under compulsory temperance education, with their 65,000,000 inhabitants and 18,000,000 school children. Already in forty-four States and Territories the law says that there 13,000,000 school children should be taught as a part of their regular school education God's law of abstinence from alcohol and all narcotics, with other laws of health."

An eight days' Gospel Temperance Mission has recently been held in the Primitive Methodist Chapel, Gallows Tree Common, near Reading, by Mr. Sidney Wade. Earnest and stirring addresses were delivered each evening, and the mission resulted in the taking of upwards of thirty pledges. Gentlemen from Reading and the neighbourhood presided at the week-night gatherings, and a spirit of earnestness and enthusiasm prevailed throughout the mission. Impressive sermons were preached by "Dr." Wade on January 14 and 21, and it is hoped that a rich harvest will result from his labours.

The nineteenth anniversary of the South London Open-air Temperance Mission was held last week. The annual report stated that last season meetings were held each Sunday morning and evening, and attracted large audiences. Volunteers for conducting meetings were much needed in order to extend the usefulness of the Mission. Alderman Clements said there was no movement more important in its bearing on the future welfare of the working classes than the temperance movement. Probably there was no one present who was not aware of the evil caused by strong drink. Their duty as social reformers was to instil into men's minds the necessity of total abstinence.

The annual meeting of the Liverpool Women's Union and Shelter, in connection with the C.E.T.S., was held at Liverpool, the Lord Mayor presiding. The annual report was of an encouraging nature, especially in connection with the Women's Shelter for women-victims to intemperance. The Bishop of Liverpool pointed out that intemperance amongst women was increasing, and, to his mind, one of the most unwise measures that had been passed was the one by which grocers were granted off-licences, for it placed a great temptation in the way of women. The Bishop of London said it was deplorable to think that the sin was increasing. In his opinion, this was because the facilities offered to women for obtaining drink without publicity were increasing. The temptation to drink was, to his mind, stronger amongst those who lived by manual labour; and he thought that, as women had such great influence in the work, it was of the greatest importance that they should be ever ready and willing to take part in the work of rescuing men and women from the terrible curse.

## CHINA INLAND MISSION.

In connection with our own Forward movement God has further encouraged us by a gift of £1600, and by the offers of more young men than had previously been coming forward. If the Lord is about to send us a hundred manly and spiritually-minded young men, He will surely provide the £5000 needed for outfit and passage-money, as well as whatever may be necessary for support and working expenses.

We have also been encouraged by the kind promise of a friend to supply, as needed, the £5000 required for our Chefoo schools. Another encouragement has been received in a donation of £100 towards the £1000 needed to build a Sanitarium at Chin-kiang. —*China's Millions.*

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## MEDICAL TRAINING FOR INDIAN GIRLS.

At a conference of fourteen women medical missionaries held at Ludhiana on Dec. 20 and 21, it was decided to submit to the committees of the missionary societies occupying districts where Urdu and Hindi are spoken, a proposal for the establishment of an undenominational Christian Medical School for Eurasian and native Christian girls. The need for such an institution is strongly felt. Medical missionaries are among the most useful agents in the evangelisation of a country; and such evangelisation must depend largely for its development upon thoroughly trained native agents, working under the superintendence of European missionaries. Hitherto the supply has fallen far short of the demand. Native missionaries do not require the prolonged and expensive furlough which so often interrupts our work. Moreover they can live much more cheaply in India than foreigners can.

In order that these girls may prove effective evangelistic agents, it is essential that they should, during the period of their training, be under distinctly Christian influence. This is already the case at St. Catherine's Hospital, Amritsar, but, besides the fact that the accommodation there is limited, the education there given does not enable the girls to obtain a legal qualification, except in midwifery. This fact deters some from entering who would otherwise do so, and leaves them no alternative but to enter the Government institutions. The existing arrangements in Government female medical schools both for the boarding and tuition of the girls are unsatisfactory.

It was deemed desirable that the school should be attached to a Mission hospital which shall contain at least thirty beds, and that the school be provided with an efficient staff of lecturers, with the needful equipment. When the school is established, in addition to the school examinations, Government will be petitioned to affiliate the institution and admit the students to its examinations. Arrangements will if possible be made with the societies sending out lady-doctors to allow some to live at the school for at least one year, while studying the language, and to assist for a short time daily in English tutorial lectures. The various missionary societies will be asked to contribute towards the initial expenses and towards the maintenance of the school. After the working expenses of the school are provided for, a limited number of girls may be admitted on payment of £10 a year.

A provisional executive committee was appointed by the conference, with Miss Brown, M.D., Delhi, as secretary, and Miss Balfour, M.D., Ludhiana, as treasurer.

## MILDMAY RESCUE WORK.

On Wednesday, Jan. 24, the annual friendly gathering of old girls, helped by the Borough branch of this mission, was held in the Haven, Trinity-street, Southwark. Over fifty were able to respond to the invitation of the Deaconesses carrying on the work. Many of them are converted and doing well in their situations, some having been in one place five years and more. During the year nearly 1000 letters were written and received, and some 700 visits made in the interest of the girls.

After a social tea and hearty intercourse, free and unrestrained short addresses were given by Miss Heath and Mr. William Luff, encouraging the young women to look to Jesus who is waiting to be their Saviour, and "a Friend who sticketh closer than a brother." The assurance of interest and practical love thus given is an untold help to these rescued and struggling ones.

## RAGGED SCHOOLS, DUBLIN.

Friends of the late Miss English, Townsend-street, Dublin, who have been in the habit of contributing to the funds of the Lurgan-street schools, through Miss English, may like to know that the work so dear to her heart will go on as heretofore. The committee wish to say for the information of those friends whose addresses cannot be found, and consequently cannot receive the report of the schools, that God has graciously enabled them to close the account of the past year free of debt. The schools have suffered a severe loss in the death of Miss English, whose efforts for the spiritual and temporal welfare of the children were so unceasing and so blessed and owned of God. Help will be more than ever welcomed during 1894.

(Mrs.) C. A. Fishe, 8, St. Mary's-road, Dublin.
(Miss) D. Staples, 23, Upper Merrion-street Dublin.

SHERBORNE, DORSET.—Rev. R. B. Morrison, of Upper Parkstone Tabernacle, has conducted a mission here, at which much blessing has been given.

## DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 29, 1894.

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C. and M. (Dec.).—Please say whose mission E. London.
M. C. N. (Dec.).—Kindly send name and address.

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| *J. G. Paton Mission Fund*—Miss N. B., £2; C. S., 10s. | 2 | 10 | 0 |
| *Tibetan Mission, Miss Taylor*—Mrs. R. T., 5s.; G. L. D., 10s. | 0 | 15 | 0 |
| *China Inland Mission*—C. S., 10s.; J. G., £1; Considereth, £1 | 2 | 10 | 0 |
| *Bible Institute, Chicago (Support of Student)*—G. A. | 2 | 0 | 0 |
| *Persecuted Stundists*—C. B. | 2 | 0 | 0 |
| *South American Missionary Society*—F. H. | 0 | 5 | 0 |
| *Jewish Girls in Safed*—Ye Did it Unto Me | 2 | 0 | 0 |
| *Pastor Chiniquy*—E. W. | 5 | 0 | 0 |
| *Poor Jews, Jerusalem*—E. F., £1; A. A., 10s. | 1 | 10 | 0 |
| *Zambesi Industrial Mission*—Alpha, Clifton, 2s. 6d.; (*Angoniland*) B. J. W., 10s. | 0 | 12 | 6 |
| *Miss De Broen's Work, Paris*—V. B. | 1 | 0 | 0 |
| *Mrs. Lewis's Homes, Paris*—V. B. | 1 | 0 | 0 |
| *Church Missionary Society*—V. B., £3; (*Medical*) V. B., £2 | 5 | 0 | 0 |
| *Nestorian Mission and Orphanage*—For Christ's Sake | 2 | 0 | 0 |
| *Friend of Gemerek Pastor*—For Christ's Sake | 2 | 0 | 0 |
| *North Africa Mission*—Considereth | 1 | 0 | 0 |
| *Rev. A. G. Brown's Work (Poor)*—W. E. M., 2s. 6d.; S. C. E., 10s.; S. E. G., 5s. | 0 | 17 | 6 |
| *Rev. W. Cuff's Work, Shoreditch (Poor)*—W. E. M. | 0 | 2 | 6 |
| *St. Giles' Christian Mission*—S. C. E., 10s.; S. E. G., 5s.; J. H. S., 2s. 6d.; C. B., £4; C. X. C., 5s.; B. B., 2s.; C. L., H. T., and H. H., 15s.; A. F., £5; Eggs Sold, £1; F. W. R., 10s.; H. S., 5s.; E. H., 10s.; All for Jesus, 5s.; (*Poor*) W. E. M., 2s. 6d.; (*Prison*) S. S. S., £4 | 17 | 12 | 0 |
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| *Scripture Readers' Society, Ireland*—J. P. M., 10s. 1d.; F. H., 5s. | 0 | 15 | 1 |
| *Destitute Children's Dinner Society*—B. F., 7s. 6d.; A. B. R. C., 5s. | 0 | 12 | 6 |
| *Present Distress in London*—C. A. N., £1; Not More than Others, etc., 5s. | 1 | 5 | 0 |
| *Gospel Van (Captain E. Moorhouse)*—M. S. | 2 | 2 | 0 |
| *Young Abstainers' Union*—M. S. | 1 | 1 | 0 |
| *Mr. Wintle's Work, Pontymoile*—A. S., 10s.; R. P., £1; All for Jesus, 5s.; (*Poor*) L. A. B., 2s. 6d.; G. C. F., 10s.; Watch, £1; C. X. C., 10s.; M. L., £2; X. X. X., 10s.; (*Poor Man*) M. E., 2s. 6d. | 6 | 10 | 0 |
| *Society for Suppression of the Opium Trade*—A. S., 10s.; H. M. L., £1; (*Special Appeal*) Watch, £2 | 3 | 10 | 0 |
| *George Yard Mission*—C. S., £1; M. E., 5s. | 1 | 5 | 0 |
| *Mildmay Institutions*—C. S. | 0 | 10 | 0 |
| *Miss Weston's Work, Sailors*—C. S., 10s.; Pce., 10s., V. B., £1 | 2 | 0 | 0 |
| *Friendless and Fallen*—C. S., 10s.; M. E., 5s.; M. E. L., £1 1s.; V. B., £1 | 2 | 16 | 0 |
| *Sailors' Welcome Home, Miss Child*—C. S. | 0 | 10 | 0 |
| *Dr. Barnardo's Homes*—C. S., 10s.; D. R., 10s.; P. M., £1; A. B. R. C., 5s.; C. B., £5; F. H., 5s.; W. M. and A., 5s.; C. F., £1; Senex, 2s. 6d.; Miss B., £2 10s.; E. H., 10s.; (*Deaconesses*) (*Relief of Poor*) J. A. S., 10s. | 12 | 7 | 6 |
| *Dock Labourers' Mission*—C. S., 10s.; (*Free Meals*) J. H., £1 | 1 | 10 | 0 |
| *Homes of Hope, Regent-square*—D. R. | 0 | 10 | 0 |
| *Free Breakfasts, &c.*—D. R. | 0 | 5 | 0 |
| *Christian Jews (Mr. Bernstein)*—B. W., 6s.; C. F., £1; H. S., 5s. | 1 | 11 | 0 |
| *Dinners for Sick Children*—A. B. R. C. | 0 | 5 | 0 |
| *Poor Jews, Whitechapel (Mr. Ehrlich)*—Not More than Others, &c. | 0 | 5 | 0 |
| *Anti-Opium League*—Alpha, Clifton, 5s.; (*Special Appeal*) E., £1 | 1 | 5 | 0 |
| *Anti-Opium Urgency Committee*—O. | 10 | 0 | 0 |
| *Gray's Yard Mission*—S. C. E., 10s.; S. E. G., 5s. | 0 | 15 | 0 |
| *Rev. J. W. Atkinson's Relief Work*—Beta, 2s. 6d.; C. B., £2 | 2 | 2 | 6 |
| *Bridge of Hope (Miss Steer)*—M. E., 5s.; S. S. S., £3; F. W. R., 10s. | 3 | 15 | 0 |
| *East End Work, Rev. G. B. Ryley*—C. B. | 2 | 0 | 0 |
| *Rev. J. Rolfe Fisher's Work, Bow*—C. B. | 2 | 0 | 0 |
| *Christian Community*—C. B., £2; S. S. S., £3; Alpha, Clifton, 2s. 6d. | 5 | 2 | 6 |
| *North-east London Gospel Mission*—C. B., £2; Alpha, Clifton, 5s. | 2 | 5 | 0 |
| *London Samaritan Society*—C. B. | 2 | 0 | 0 |
| *Rescue Society*—C. B. | 2 | 0 | 0 |
| *Field Lane Refuges*—C. B. | 2 | 0 | 0 |
| *Watercress and Flower Girls' Mission*—C. B., £2; E. H., 10s.; All for Jesus, 5s. | 2 | 15 | 0 |
| *Homes Working Boys in London*—C. B. | 2 | 0 | 0 |
| *Homes Working Girls in London*—C. B. | 2 | 0 | 0 |
| *Rev. T. J. Hazzard's Work, Bow*—C. B. | 2 | 0 | 0 |
| *London City Mission Seaside Homes*—C. B. | 2 | 0 | 0 |
| *Mission Deep Sea Fishermen*—C. B. | 2 | 0 | 0 |
| *Mrs. Horlock's Convalescent Homes, Southend*—C. B. | 2 | 0 | 0 |
| *Cripples' Nursery, Regent's Park*—C. B. | 2 | 0 | 0 |
| *Mildmay Mission to the Jews*—F. H., 5s.; G. W. W., £1; Considereth, £1; (*Testaments*) N. B. S., £2 | 4 | 5 | 0 |
| *Salvation Army*—E. M. K. | 1 | 0 | 0 |
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| *Royal Hospital for Incurables, Putney*—M. E. L., £1 1s.; V. B., £1 | 2 | 1 | 0 |

(*Continued on page 30.*)

# The Christian.

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# Notes and Comments.

WE purpose next week to give a portrait and sketch of Rev. S. MACNAUGHTON, M.A., Presbyterian Minister, Preston.

We have received a number of additional letters on "The Baptism of the Holy Ghost," mostly in confirmation of the Expository Note which elicited the discussion. On the other hand, we have received nothing definitely in reply, except that of Rev. James Gall.

Rev. John McNeill, whose brief but remarkable mission at Brighton is reported on a succeeding page, will sail from Southampton on Saturday next for the Cape, where he hopes to spend some time in Gospel work. We trust the Christians throughout South Africa will heartily co-operate with him. He will be accompanied by his singing companion, Mr. J. H. Burke. In the City Temple at noon, to-day (Thursday), and in the Metropolitan Tabernacle in the evening, Mr. McNeill will give his farewell addresses before leaving our shores.

Friends of foreign mission work will note that Miss Annie R. Taylor and her party of pioneers for Tibet say farewell at a meeting in Exeter Hall on the 16th inst. The occasion cannot but prove of great interest. It would seem that God has endowed our sister with a remarkable, childlike faith, and in the now circumstances in which she will shortly be placed, we shall not be at all surprised to find—as indeed she has found—that the promise is duly fulfilled, "If they drink any deadly thing, it shall not hurt them."

Colonel Saunderson, some days ago, wrote a strong letter to *The Times*, championing the cause of the evangelists who are conducting open-air mission services in Cork. To this Mr. Maurice Healy has replied, calling in question the Colonel's statement of the case. The current number of *The Christian Irishman* says:—

We await with much interest the result of the recent action in reference to street preaching in Cork. . . Protestant opinion continues to be much divided on the whole subject.

There are two questions intimately connected with this subject, but widely different from each other. The first concerns civil and religious liberty; the other concerns the means by which the Gospel is to be promulgated, and the conduct of Christians when their testimony is refused.

We quote with entire satisfaction the following from *The Daily Chronicle* of last Monday:—"We are glad to see that at length the military authorities are urging the municipal authorities of garrison towns to purify the localities by the more stringent use of existing statutes. A letter from the Adjutant-General has already set the Town Council of Chatham actively and beneficially at work, and no doubt we shall soon hear of similar action at Plymouth and Devonport, Portsmouth, Dover, Sheerness, and other ports in which flagrant evils exist. But there are other towns, not technically garrison towns, in which a good deal may be done. We are thoroughly in sympathy with Sir Redvers Buller's motives; but why should we not have the benefit of his initiative extended to London? If the Licensing Acts and the Criminal Law Amendment Act, 1885, can be applied in Chatham, why not in the neighbourhood of the Strand, and Piccadilly and Oxford-street, and less known districts? The condition of our streets is simply shameful, and what is possible in the military ports is possible in the capital of the world."

We are rejoiced to observe that Mr. John Burns spoke plainly to the men of Woolwich on the drink question. The following extract is from a newspaper report:—

He also hoped that increased leisure would lead to the demolition of the damnable collection of drink-shops which stood between them and their work. The last time he came to the Arsenal, a dirty, barefooted little boy put into his hands, not the news of an eight-hours' day being conceded in France or Germany, but the result of a brutal prize-fight or a horse-race. "Men of Woolwich," concluded Mr. Burns, "I have earned the right to speak plainly to you on this point. I am sorry to say we have not got to fear so much the machinations of our employers or the indifference of the Government, but worse than these is the coquetting of the forces of reaction with the betting and gambling which are eating the heart out of Woolwich and Plumstead and the labour movement everywhere. I hope the eight-hours' day you have got may lead to the abolition of drink and betting, and to the extension of the brightness, contentment, peace, and happiness of every artisan's home in Plumstead and Woolwich."

Mr. Müller's efforts for orphans have stirred many to imitate his good example; the efforts of Pastor Bodelschwingh for the epileptics of Germany are beginning to stir Englishmen to do something for poor epileptics at home. Skipping's Farm, in Buckinghamshire, which is said to be admirably adapted for its purposes, has been bought, and preparations are already being made to fit it for its guests. "With its comparatively high elevation it is one of the healthiest spots in southern England. It is sufficiently remote from the railway line to secure the privacy and the quiet essential to its future inmates." The ground is being prepared for an orchard and the well deepened. We may, in a comparatively short time, hear that a small and modest beginning has been made. Of course the management is in the hands of a committee, on which, we hope there is some enthusiast who feels called of God to see that the work is done, and well done.

How many thousands of Christians frequently join in the petition, "That it may please Thee to show thy pity upon all prisoners and captives: We beseech Thee to hear us, good Lord." But is there not a danger of gliding through a series of prayers and so missing the importance of the subject of the prayer? At the present time there are about 2000 Armenian prisoners suffering for Christ's sake, and we, as Christians, bearing them in mind, ought to "remember them that are in bonds as bound with them." British Christians who enjoy such freedom and privileges ought especially to pray "with all prayer and supplication in the spirit" for our Armenian brothers and sisters who are the prisoners of the Lord, that He may sustain them by his grace and deliver them by his power. We ought also to be ready, as the Lord may open the way, to use the means that He in his wisdom and providence may place within our power and opportunity for "the opening of the prison to them that are bound."

An esteemed correspondent, calling our attention to a recent imperfect quotation of 2 Tim. ii. 6 as "the labourer must be first partaker of the fruits," points out the distinction between the ancient husbandman and the modern labourer, and explains the "husbandman that laboureth" as specifically a tenant farmer. Attention to the context gives a different significance to the sentence, especially when proper emphasis is laid upon "that laboureth" and "first." Writing on verses 4-6, Dean Spence thus brings out the meaning:—

Not *every* soldier wins his commander's applause, but only the veteran who devotes himself heart and soul to his profession; not *every* athlete wins the crown or prize, but only he who trains with anxious, painful care; not *every* tiller of the ground gathers the earth's fruits, but only the patient toiler. So must it be in religious life.

In a word, the Apostle was not concerned about agricultural distinctions, but, inciting to zeal and perseverance, he showed that conscientious labour brings its due reward.

Dr. Sanday, in his Bampton lectures on "Inspiration," declares his impression that the criticism of the near future is likely to be more conservative in its tendency than it has been, or at least to do fuller justice to the positive data than it has done." This puts, in a few words, the true ground of complaint against much that is written in the way of criticism, which sees, or imagines it sees, a difficulty, and then forthwith gives all its strength to stating and urging the difficulty, while it takes little or no account of the "positive data" which ought, in all fairness, to have their due weight and consideration. Whether Dr. Sanday has himself carried out his own principle in his book we do not now inquire.

Dr. Sanday takes a similar position with regard to the New Testament. He believes that there is still much to be done; and he hopes most from the spirit which is not impatient for "results," which does not suppress or slur over difficulties in the critical view any more than in the traditional, which lays its plans broadly, and is determined to make good the lesser steps before it attempts the greater. If the Bible and all questions relating to it are treated in this calm, fair way, the spirit of doubt will receive a serious check, and the truth will all the sooner be manifest as true. Practical work will also suffer no delay, and Christian disciples will not be distracted and weakened.

Dr. Hugh Macmillan has one of his suggestive and spiritually stimulating papers in *Thu*

*Thinker* on "The Mark of the Beast." He says: "The marks to which the text (Rev. xix. 20) refers are the bestial marks that belong to the spirit of evil. It is the mark of sin in our souls which destroys the image of God within us, and reduces us to the level—nay, below the level—of the beasts that perish." In reply to the question, What is it that can remove the mark of the beast in man, and restore the image of God?" he very truly says, "We might well despair of the future of our race, if it were left to the force of natural evolution to work out the beast in man, and let the ape and tiger die. The regenerating forces of living Christianity can be trusted to raise and renew mankind." The whole article is an excellent illustration of what can be done to make the Bible fresh, instructive, warning and quickening, by simply letting it suggest and guide our thoughts.

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"Are we on the way" (inquires a writer in *Macmillan*) "to a better resting-place for the spirit" than Francis of Assisi knew in his simple life, "by means of the mastery we are gaining over the forces of nature? Forty years ago the men of science believed so; even they, however, at last are losing hope. Is it possible, after all, that the day of the saints is coming?" If so, we do not think that they will resemble any but the best saints of old. A reaction from the present excessive toil, excessive pleasure-hunting, and excessive wealth-making of this age, would be a very natural thing, but we cannot believe that the cloister would be the place of retreat. Men can easily get relief by adopting simpler manners and a simpler life. Let the simplicity of life enjoined by the New Testament be adopted, and the time of the saints would be here in the truest sense.

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*The Century* for this month declares that "in the State of New York especially, but in other States as well, there has been of late a great shaking among the political dry bones. In various sections both of the leading parties have been making efforts to purge themselves of disreputable elements, and to reorganise on lines of principle instead of those of plunder." Reform of municipal government is the demand. A warning note is raised for the deliverance of some easy souls, lest they should find that in standing by "party" they have really ranged themselves on the side of corrupt and discredited organisations, alliance with which must mean suspicion, and may mean dishonour." The testing of men often comes in these everyday things. How does corruption spread so fast and so far, but through, to say the least, the culpable indifference of Christians?

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The New York correspondent of *The Rock* gives some striking facts from an "open letter" written by Rev. C. C. Penick, who was born in Virginia, has served six and a-half years in Africa, and is now the general agent of the commission to which work among the Negroes in the United States has been entrusted. The Negro population is one-ninth of the whole, yet it furnishes more than one-third of the prisoners, and more than one-third of all imprisoned man-slayers. "In the North the Negro develops into a criminal twice as fast as in the South." In the State of New York the Negro is only one in eighty-five of the population, but he is one in sixteen of prisoners, and one in thirteen of man-slayers. It may well be asked, "If Northern manners roll South, what then will the terrible amount of Negro crime be there unless it can be stayed or arrested?" We wish the "open letter" had pointed out the influence on the poor Negro of the poor and degraded white population from Europe.

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This Bishop, however, has another picture to present, which is full of encouragement to those who seek to spread the knowledge of Christ. He says:—

In my entire life I have never seen a single criminal negro communicant of our Church, nor heard of but two. The six years I was bishop of our work in Africa we had some 6000 people attached to our congregations, and not a single arrest did I hear of, even of a member of the congregations.

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An actor was lately urged to interfere with some amusements which were being provided by a Ritualistic church for the benefit of its funds. It was urged that much that was done was so similar to stage plays that it tended to diminish theatrical profits. "No," said the actor, "we shall not hinder what is training the young people to come to us, by encouraging a theatrical taste." May not the introduction of worldly amusements, with the motive of keeping young people to the church which provides them, have an effect directly contrary, encouraging a spirit of worldliness, and also weakening the spiritual force which alone can counteract it?

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A similar remark was recently made by a Roman Catholic priest in a northern town. An Anglican clergyman had been delivering a lecture in which he had referred to the Romish Church unjustly, and the Roman Catholic priest was advised to contradict the statement. His answer was, "We shall not interfere with those who are doing our work so well."

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Dr. Bavinck, to whose article in *The Presbyterian and Reformed Review* on the future of Calvinism in Holland we recently called attention, presents the following striking contrast between Christianity as it was and Christianity as it is:—

Formerly Christianity was pre-eminently religion, now it is chiefly morality. There was a time when the Gospel was considered a means of saving men, of giving them comfort in life and death; at present it is no more than an instrument used to equip man for his task on earth. Once heaven was represented as the final goal; now it is earth. In past time religion was an independent factor, whereas now it is merely taken into account for its usefulness in the moral conflict. Of old, religion was essentially mystical, a life in communion with God; to-day it is mostly moral idealism, a life in the service of humanity.

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It has been said that the Parsees are called "fire-worshippers" from ignorance; that they regard fire and the sun as sacred, being the emblems of the great God, and that when they pray they turn towards the sun to remind them of Him. The like is said of the crucifix and other idolatrous symbols; but Scripture never takes this view. In the Tent of Meeting and in the Temple the worshipper faced the west, and one of the great abominations which Ezekiel saw was the priests worshipping the sun toward the east; they could not worship it without turning their backs upon the Temple of Jehovah.

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There are heathens *and* heathens, as there are Christians *and* Christians. Some who are called heathen are feeling after God, and shall surely find Him, while to some who are called Christian He will say, "I never knew you." But this does not justify our levelling up heathenism and levelling down Christianity; levelling up Romanism and Mohammedanism, and levelling down Protestantism and the Reformation: to produce a religion of a neutral tint, which neither glorifies God nor saves men—a humanitarianism that exalts the manger above the cross, is ashamed of the precious blood of Christ, and promises the blessings of the Gospel to men who have not been born from above.

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Mrs. L. T. Meade has published in *The Sunday Magazine* two interesting papers on Mr. G. F. Watts as "The Painter of the Eternal Truths," from which we learn, in Mr. Watts's own words, that the art of his work is the part he cares least about.

My intention has been, not so much to make a picture that will charm the eye, as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is noblest and best in humanity. . . . The intellectual intention of my work is to give material expression to the character and scope of modern thought.

Following out his principles, he has, so far as modern thought is penetrated with Christian truth, given some valuable and useful pictures.

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But it is just in the limitation and passing mood of "modern thought" that we think the painter has lost his way in the treatment of, at least, one great theme—death—the subject on which Mrs. Meade lavishes the most unqualified praise. To begin with, "modern thought" is by no means the equivalent of "the eternal truths." According to Mrs. Meade, this is "an over-tired age," and Mr. Watts has, therefore, pictured death as "the great consoler." He does not hide the "sterner aspect of Death's character," as in the picture of "Love and Death," but still the dominating idea is that Death is a "consoler." Now, is that true? Paul says, "The last enemy that shall be destroyed is death." "The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ." Death is an "*enemy*," but whether a conquered or a conquering enemy depends on whether the Saviour is trusted or not. Mr. Watts, it seems to us, has to go deeper and higher in his handling of this awful theme. Could he give us a picture with the face of the living Saviour smiling its welcome to the soul that is longing to be with Him, because it is far better?

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"If you give the men better wages they will only get more drink and waste them"—so say some people. "If you shorten the hours of labour you increase the opportunities for doing wrong." The reply is obvious. "We must pay a right wage, and fix reasonable hours of work, whatever use a man may make of them; we are not responsible for his misuse, save in an indirect way; and he will never use them rightly until he has them to use." At the same time, we are bound to do all that we can to keep him from his vices.

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Should not some supervision be exercised respecting the pictorial advertisements in our public streets? At this very time there are to be seen in the suburban streets of London—indeed wherever there are wide wall spaces—life-sized figures calculated to do moral injury to young people and others. If, unhappily, it is lawful to provide such exhibitions for those who pay to see them indoors, surely the proprietors have no right to force them on the attention of the public at large, women as well as men, and youths and maidens, and boys and girls, on their way to church or school. We hope the County Council and the Vigilance Society will look to this.

## Discipline.

"Arise ye, and depart, for this is not your rest."—Micah ii. 10.

Has the Lord been "stirring up your nest"? Are you a child of his, redeemed by precious blood, accepted in the Beloved, on your way to glory? Then all is well. He has done it in tender love. You may have been in danger of settling down here, when everything was very calm, and comfortable, and prosperous. The Lord knew that, so as with one breath He has scattered your treasures, and written disappointment, it may be desolation, upon all.

Every stroke which comes from his hand is a needed stroke. All the trials of God's children are divinely adapted trials. "He doth not afflict willingly, nor grieve the children of men, to crush under foot all the prisoners of the earth" (Lam. iii. 33, 34). Our blessed Lord has gone to prepare a place for us. He would have us not only "joyfully ready" when his call shall come, but *ever* standing with our loins girt, and our lamps burning, "like unto men that wait for their Lord" (Luke xii. 36).

We get settled on our lees, and so need the emptying from vessel to vessel. We become pot-bound, our souls cleave to the dust—so the Great Husbandman has to transplant us again and again. Our rest should ever be "rest upon the wing," but we are prone to seek it in our cosy, comfortable nest in the prison-house of this poor earth. Our eyes are not always like "doves' eyes," steadily penetrating through the gloom, and beyond the shadows, to "the land of far distances" (Isa. xxxiii. 17). We linger by the way, to pull the pleasant flowers and to admire them.

To hasten us on, and to empty our hands of the things which perish in the using, our gracious Lord has to make our path very uncomfortable oftentimes. Does He not mean his people to be a happy people? Yes, verily, "Happy is that people whose God is the Lord" (Ps. cxliv. 15). Does He not mean us to have comfort? Yes, divinest comfort. "I will not leave you comfortless, I will come to you" (John xiv. 18). Blessed be his name. Though He may remove much which He sees to be only entanglement, the peace which passeth all understanding, the rest of soul only to be found in Jesus, the joy unspeakable and full of glory, are independent of every outward circumstance. These may be vastly increased, when the heart is free to enjoy them. To be weighted with earthly comforts may not only be a present loss, but also prove to be so at the end of the day.

Fulness to such a burden is
As go on pilgrimage;
Here little, and hereafter much,
Is best from age to age.

The presence of Jesus will make the desert to blossom as the rose, and transform the humblest hut into the very gate of heaven. When we were little children we used to sing:

Could we but stand where Moses stood
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

There was some truth in it. Were our spiritual vision more clear and steady and strong, we would not be such loiterers on the way; more steadfast looking unto Jesus, who has gone within the veil, and who waits to welcome us there, would quicken our pace toward the many-mansioned Home. "Draw me; we will run after *Thee*" (Song i. 4). When we first looked to Him our burden rolled away; by continued looking, every cord which binds our hearts to earth will be loosened and broken. We will stand free and ready to greet His appearing.

For ah, the Master is so fair:
His smile so sweet to banished men,
That they who meet it unaware,
Can never rest on earth again.
And they who see Him risen afar,
At God's right hand, to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem.

We have a lovely picture of this in the Old Testament. In the light and gladness of the King's return, the faithful Mephibosheth is "content to let the world go by." Ziba is welcome to the coveted possessions, "Yea, let him take all" (2 Sam. xix. 30).

Dear child of God, if the earthly nest has been all disarranged and upset, hear through this a well-known voice whispering to you, "Arise ye, and depart, for this is not your rest, because it is polluted." There is a Home where everything will run smooth and straight, where there shall be nothing to hurt nor to destroy. No breaking up there, no interruption to the communion, for those who have entered in shall go no more out. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

*Banchory.* B. Campbell.

## THE LAFORCE ASYLUMS.

Pasteur John Bost is at present in this country, seeking to rouse interest and sympathy on behalf of these important Asylums. On Thursday last, in the drawing-room of Lord and Lady Kinnaird, 10, St. James's-square, the pasteur had an opportunity of explaining the work to many influential Christian friends of every good undertaking.

Lord Kinnaird, in introducing the visitor, said that England takes a special interest in the spiritual welfare of France, and suffering always calls forth the sympathy of all kind hearts. These institutions should be helped by all Protestant countries. He had visited Laforce some years ago, and was greatly pleased and impressed with what he saw; the work at these asylums was distinctly a success in every way.

Pasteur Bost told briefly the story of the Homes at Laforce. There are nine different Homes surrounded by gardens and fields; cheerful, bright, and healthy. There are asylums for girls—First, those who have lost parents; second, for girls who are blind, infirm, epileptic, or imbecile. Then there are asylums for adults of both sexes, who are cripples, epileptics, or idiots. Lastly, there has been added an asylum for aged and infirm governesses, schoolmistresses, and another for aged servants. The total number in these Homes is 510; the expense being about 11d. a day for each inmate, the annual needs being about £9000. It is a work of philanthropy, seeking to cure disease; it is a shelter and a home for destitute girls, and it is a thoroughly Christian work. The greater part of the inmates remain for life in the asylums. Many cases come to them in bad health, and only grow worse. Others are relieved, and some are partially or entirely cured. Graphic and touching descriptions were given of a number of the inmates, whose minds, almost a blank, yet had responded to the patient training, and at length are able to do a little useful work at the institutions. Mons. J. Bost, the founder, came to England in 1848, and on his return opened the first home for forty inmates; gradually the work extended and grew; imbeciles and epileptics were sent and required separate homes. The grand aim is to train the inmates to be Christians; the rule of love is the rule in all these homes; the education is on English lines. There are no walls and restraints, like in many schools in France, it is a home and not a prison; all are under the influence of love, and no one tries to escape, but clings to the place as home. There is a church attached to the institutions, and two separate rooms for epileptics, so that the service may not be disturbed.

HOUSE OF REST, ST. JOHN'S WOOD.—Mr. J. E. Mathieson gave an address on Friday last, at the House of Rest, on "The Coming of the Lord." On the previous Friday Miss Annie Taylor addressed a crowded meeting in the Pillar Room, and gave her experiences during her recent travels in Tibet.

## DEALING WITH INQUIRERS.—1.

As the success of a mission largely depends upon the work done in the after-meetings and inquiry rooms, the following hints in this and a succeeding paper may prove useful to those engaging in it.

First, then, as workers for God, it is of vital importance to remember that our own spiritual life influences our words and works. To be helpful we must be holy. The priests had to wash in the laver of brass before they approached "the altar to minister, to burn offerings made by fire unto the Lord." And the command for us is, "Be ye clean that bear the vessels of the Lord." Winning souls for Jesus Christ is a gracious privilege, and a glorious possibility to all who are experiencing the joy of salvation, and filled with the peace and power of God (Psa. li. 12, 13; Acts xi. 24).

Then again, workers must have a clear conception of the work before them. They are expected to attend as many of the mission services as possible, bringing a Bible with them. They are not called to preach sermons. They have simply to keep their eyes open, prayerfully watching for souls. In the after-meeting, speak to any that appear anxious, and seek to bring them at once into direct contact with God. Don't lecture, don't argue, "meet all candid objections, but never engage in controversy." Point to the Word of God, get the inquirer to read aloud. Your words are of little worth, the entrance of God's Word gives light. The promise is, "My Word shall not return unto Me void." And God honours those who use and honour his Holy Word.

But wisdom is needed. "He that winneth souls is wise." Therefore covet earnestly the gift of wisdom; "ask of God that giveth to all liberally"; seek his help and guidance; commit yourself wholly to Him, and dare to believe that He is directing you to the right person, and giving you the most suitable message.

In dealing with the anxious, we must work with the Spirit of God. Never attempt to show the way of salvation until you have discovered the inquirer's one chief difficulty. Find out what God has been talking to him about, and follow on in the same line. No stereotyped method has been, can be, or ever will be, successful. Whenever possible have two inquiry-rooms. The importance of workers, if they are to be faithful, dealing only with persons of their own sex, cannot be over-estimated, or too often insisted upon.

Again, patience must be exercised. Don't be in a hurry to get a name for your notebook; and never run from one seeker to another. Take pains to do your work thoroughly well. Be in earnest. Remember the preciousness of the soul. To be the means of leading one into the light is to gain more than all this world can bestow. Note how patient Jesus was with Nicodemus and with the woman at the well.

The measure of your faith will be the measure of your fruitfulness. According to your faith be it unto you. Expect success. See to it that you do not tie the hands of Omnipotence, or put a fence of unbelief around the Holy One of Israel. As a worker your creed must be—"I believe in the Holy Ghost, who has power to do what I can only talk of; and I believe in the Word of God, which is quick and powerful, and sharper than any two-edged sword . . . discerning the thoughts and intents of the heart." W. Monro Collings.

*Gosport.*

## GOD IS LOVE.

Lord, when earthly friendship fadeth,
When the grave is wet with tears,
When the head is bowed with years,
And the path to cold death leadeth,
Saviour, be our love.

Though the friend we cherish dearest
Answer not our word of love,
Lean from thy great throne above,
In our sorrow be thou nearest;
Saviour, be our love.

When afar from home and friend,
Drawing laden souls to Thee,
Though that land our graves should be,
Lead us safely to the end;
Saviour, be our love.

E. Vyvyan Kingdon.

42, *South Hill Park, Hampstead.*

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## IN MEMORIAM: C. H. SPURGEON.

Special services were held last week in the Metropolitan Tabernacle in commemoration of the second anniversary of the lamented departure of Mr. C. H. Spurgeon. On Sunday morning and evening Pastor Thomas Spurgeon preached to large audiences, the texts being Acts xiii. 36 and Mal. ii. 6. On Wednesday evening a public meeting was held, and very largely attended.

Mr. Thomas Olney read a letter from Dr. Pierson, who, among other things, said:—On January 31, two years ago, you gave up, at the call of God, the greatest preacher of the age, a master genius of the pulpit. When one recalls that forty years of preaching, most of which was in connection with the great Tabernacle; when we think of his influence which has found its way to the ends of the earth; when we think of the power that he wielded in the simple preaching of the Gospel; when we think of that great church, with its unique Sunday-school and mission hall, the Orphanage with its 500 children, the Pastors' College with over 700 godly men scattered over the world; when we think of his weekly sermons, and the millions to whom Charles Haddon Spurgeon is by them now preaching—when we think of all this, it is impossible to estimate the beneficent results of that singularly useful life. Let the memory of this prince among preachers, this manly man and saintly saint, be cherished and fostered.

Pastor Thomas Spurgeon, who presided, asked Mr. Olney, when replying to the letter, to assure Dr. Pierson that the church at the Tabernacle entertained a high appreciation of his thoughtfulness, and a loving interest in him and his work. In the course of an address he spoke of his father's energy and fidelity, and read a touching message from Mrs. Spurgeon, who said:—"Tell the dear people to lay their precious memory of their beloved pastor as a thanksgiving offering before God. Tell them to remember the ministry of forty years, the crowds of converts, the abundant labour, the untiring devotion, the heroic faithfulness, the absolutely, stainless character of their glorified leader, and then to thank God who lent them such a treasure for so long a time."

Dr. James Spurgeon, in a short address, said that if the history of the Church, so far as he had known it, were written, it might be given in the words: "The Lord added to the church daily such as should be saved." This was God's work through my brother, and I want to emphasise this fact in order that you may believe that your God is not dead. He is living, and means to continue the work. Illustrating this, the speaker remarked that a co-trustee of the Orphanage recently ordered some work to be done which seemed unwise as the funds were low. Going home, said Dr. Spurgeon, I prayed about the matter, and two days later there came from an anonymous friend £500. Another friend had, moreover, that morning sent to him desiring his signature for a receipt for an unexpected legacy amounting to £2,225. In that meeting, too, he had picked up an envelope which contained a hundred-pound note. Now, God sent these things. Let us give that God no rest until He makes the Tabernacle a joy, a praise in all the earth!

After some welcome words by Pastor Charles Spurgeon, an address was delivered by Dr. Culross, of Bristol, who spoke of the late Mr. Spurgeon as a gift of God to our generation. One of his achievements was to deliver the pulpit from conventionalism. Coming to London scarcely out of his boyhood, he discarded the pulpit twang and jargon, threw off the trammels of custom, and spoke straight out what was in his heart in the simplest and clearest language that he could command. The lesson he taught us is not to copy *him*, not to invent a new conventionalism, not that John Smith should try to be Charles Spurgeon, like a little man aping the swing and tread of a giant, but that John Smith should be simply John Smith—John Smith at his best, and nobody else.

Rev. James Owen, of Swansea, declared himself in cordial sympathy with the great preacher, whose simple Gospel is still the treasure of the Welsh ministry. There is no leaning towards rationalism. The early Christians adopted as an emblem of their faith an anchor; a suitable emblem for many teachers of the present day would be a weathercock, for every changing opinion influences them. The last speaker, Rev. D. J. Hiley, of Bristol, asked those who were grateful to God for Mr. Spurgeon's life and work, to show it by supporting the College, the Orphanage, and other institutions.

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## THE GREAT RECONCILIATON.*

We have special pleasure in drawing attention to Mr. Seeley's work on "The Great Reconciliation." There is no trace of desire to please by artistic effort; no sign of haste; above all no impatience of difficulties, no irreverence of tone, no arbitrary judgments. The entire treatment shows that it is the result of prolonged and patient mental incubation. It is a case of breadth of view combined with an intensive hold of the greatest of all themes, expressed in language clearly-cut, and too deep set in devotion to think of ornament.

A pressing danger in connection with man's treatment of Divine things is the belittling effect inseparable, more or less, from the human touch. The whole is so reduced in scale, or so partial and out of proportion in the presentation given, that the mind of the reader, or hearer, is very inadequately affected either by the greatness or symmetry of the theme. The chief merit of Mr. Seeley's work is the provision taken to discount this danger. The great reconciliation, as outlined by him, is grandly suggestive of the God-like, and of that manifold harmony and boundless reach which it must bear, being his sublimest work. If creation is for the glory of God, much more is redemption, and if the former has widespread declaration, how can the latter be cooped within narrow limits? The thought here is not new, but to work it out and find for it embodiment was no idler's task. "The Scriptures not only set before us a 'history of sin and redemption,' but they also in some degree reveal to us God's purposes, and so teach us to see in the turmoil of this earthly life a foreknown and permitted time of trial in which God is working out his grand and gracious designs in reference to man and to the universe" (p. 3).

The main position taken up and elucidated by this writer is that man has been under grace ever since the Fall—that his probation has been a probation of grace—but that "though man in general, and Israel more especially, were under grace, grace did not *reign* until Christ finished his work." There are three main divisions in this book, answering to the three parties concerned in the reconciliation—man, God, and Christ Jesus the Mediator; but a fourth part is added in which the results reached are applied with the view of attaining to a fuller knowledge of the truth in its harmony and completeness.

Part second, where the subject of reconciliation is dealt with in its Godward bearing, is in our judgment of especial value. Such knowledge may be too high, and certainly in its completeness is beyond us; but we cannot think that speculation is a sin when ballasted sufficiently by piety, or is otherwise than well-pleasing in the sight of Him who has redeemed us in Christ. What we need in dealing with many questions, which otherwise would be far better left untouched, is the Spirit's anointing. The ruin of most modern religious speculation is that the analogy of the human likeness to God is far too irreverently and inconsiderately pushed. Mr. Seeley is extremely sensitive on this score—a direction, indeed, in which excess is impossible. Hence he is continually feeling after God's transcendence, and this with the definite object of finding the key of solution. And the presence of this trait is most marked where there is the greatest call for it, as when he deals with the permission and use of moral evil by God. He takes care that the Divine equation, though it can never be fully comprehended, be indicated and allowed for. The result is distinctly invigorating to the spiritual life, both as tending to the illumination of the understanding and the culture of the heart.

Of unsanctified speculation in religion, the age has had more than enough. It is time for those to speak now who declare their Divine teaching by their unction and meekness. "If we measure Divine morality by merely human standards, we are almost certain to err. If we ever attempt to inquire concerning the morality of God's acts or purposes, we must do our utmost to include in our consideration those elements of the problem in which He differs from and transcends ourselves."

Omitting much of sterling merit, we would call attention to the chapter on "Christ our life—Is He our Father?" We regard it as an admirable treatment of what may be termed the Psychology of redemption. How much confusion exists as to what Christ gives for his people, and gives to them. *Psuchê*, or soul, is confounded with *zoê*, life's principle. "The distinction between the two is very obvious in the Greek of the Scripture statements concerning Christ's death. It is *not* said that Christ gave his life (*zoê*) *for us* in dying, although we doubtless express a truth according to our modes of thought when we say that He did so; but it is said that He gave his *soul* (*psuchê*) for us. Similarly it is not said that He gives soul (*psuchê*) *to us*, but it is said that He gives us *life* (*zoê*)." The conclusion arrived at is that in virtue of this life given, we become children of the Father in a far higher and fuller sense than was Adam, for the life given "is imparted to us from the Father for Christ's sake, and through Him and by Him and in Him."

James Douglas.

* The Great Reconciliation and the Reign of Grace. By Edward Seeley, Vicar of The Martyrs, Leicester. (*Elliot Stock.* 7s. 6d.)

## A NOTE OF PRAISE.

As one of the many little united bands of workers in this great East London we desire to render our thanksgivings for the goodness of the Lord in preserving us from colds and in a measure of health whilst being your almoners during the past most trying weeks. Dearth of coals, stress of weather, and sickness, caused much sorrow, but we can testify that we heard no murmuring, but deep gratitude from the aged widows, men out of work, oppressed mothers, and young children; and blessing has so intermingled with trials that we can already look back and praise God for a fruitful winter.

Answers to prayer have been our daily experiences, and still are. Hardened hearts have been softened, light from his blessed Word has revealed his love, and we have had cause to rejoice over old and young brought to full decision.

The widows' weekly prayer meeting has been a great help and joy to us all. Very touching is it to hear, in the little company of from twenty to thirty, one after another pleading definitely for work, especially for men with large families. Women have signed the pledge, found charing or other employment, and have helped to pull through. Hundreds of families have expressed gratitude to kind friends for enabling us to assist them with soup, bread, or half a hundredweight of coal; also the thousand and more of warm garments, blankets, packets of tea, etc.

Our annual meetings have been seasons of refreshing from God's presence, times of decision, souls garnered within the fold, making all our hearts rejoice, and forget the toiling parts in beholding the new-born souls. His presence has been felt by those of our happy number who went to make glad the hearts of many suffering in the neighbouring hospitals, and the thousands living in the large workhouses of Mile End, St. Luke's, and Whitechapel, reaching them with the Gospel through our lanterns, by the voices of our nephews. Through our combined efforts, blessed of our God, about 10,000 have been thus cheered, fed, or warmed, and we offer our united thanks to the readers of The Christian.

Again, we find that death has brought to us the 57th sorrowful family of orphans, and daily appeals come from those desirous to find work in Canada. Letters from the Ontario Home tell of farmers calling daily, asking for boys and girls to aid them in their health-giving work in that land of plenty, whilst here we are over-populated, and have no openings for their willing hands. Passages, railway fares, outfit, and supervision, cost £10 each. In a few weeks the next party, God willing, will sail. We desire continued prayer for the thousands growing up into manhood and womanhood across the Atlantic, and for those now in training.

Yours on behalf of the needy,

Annie Macpherson.

*Home of Industry, 29, Bethnal Green-road, E.*

ALDERNEY.—Rev. R. Paynter, The Manse, Alderney, writes describing the prevalent spiritual ignorance and superstition of the dwellers on this island, and asks for help in keeping aloft among them the standard of the Gospel.

HOMES FOR WORKING GIRLS IN LONDON.—Miss Morley entertained on the evening of Tuesday week, the residents of the nine Homes at an "At Home" at Portman Rooms, Baker-street. About 700 were present. The evening's engagements were greatly enjoyed. The Dean of Norwich gave an address. Mr. Howard Morley, Mr. and Mrs. S. Hope Morley, Judge Meadows White, Colonel Forster, and Mr. John Shrimpton were present.

## THE STORY OF THE C.I.M.*

Thousands who perused, with deep interest and much spiritual profit, Vol. I. of this marvellous story will rejoice to hear that Vol. II. has at length appeared. In a brief prefatory note the authoress tells how her own serious illness prevented an earlier completion of the work. "The story," as she well remarks, "of such a mission. . . . is a story without an end," for the Mission still shows every token of healthful growth and vigorous advance.

The present volume, beginning twenty years ago, comes down to date. Vol. I. dealt largely with the formative years when the foundation of the work was laid in the Eastern provinces of China. Vol. II. tells of the remarkable way in which God opened Inland China to the Gospel, of the growth and influence of women's work in the far interior, of extensive itinerations in regions previously untouched (or nearly so) by the missionary, and of answered prayer in regard to additional workers.

Starting with "Early Days in Chehkiang," Part I. affords marvellous illustrations of how the work developed in the coast provinces, and pushed forward into Gan-hwuy and Kiang-si. Then in Part II. comes the Che-foo Convention, when the gates of the west (that is, the interior provinces) were fast closed. Politically, it seemed hopeless to expect to gain an entrance; but Faith

> Laughs at impossibilities,
> And cries "It shall be done."

"Prayer," wrote Mr. Hudson Taylor, "had not failed; and in answer to definite prayer the way was gradually opened: as the missionary went forward obstacles disappeared. Part III. opens with the monk Valignani's longing cry, "Oh Rock, Rock! when wilt thou open?" and tells how it did open, how entrance was gained to the nine unevangelised provinces, Honan, Hu-nan (still closed to permanent work), Shen-si, Shan-si, Kan-suh, Kwei-chau, Kwang-si, Si-chuen, and Yun-nan. The stirring story of the various itinerations by Messrs. Cameron, McCarthy, Henry Taylor, and others, fills several chapters, which cannot fail to impress the reader as amongst the most thrilling pages of missionary adventure.

By way of illustrating the power of the Gospel in the remotest parts, the writer gives many incidents, such as the following:—

> Here is Tao-hsing, whose name means "Truth flourishing or triumphant." Evil and violence were once the only elements that flourished in his life. His house, a gambling hell, the haunt of the most abandoned, afforded him a lucrative business, plenty of companions, and fame as the leader of so notorious a set, and host at their acknowledged resort. To-day his old associates seek him in vain. Tao-hsing, by the grace of God, is a new creature. The rooms that once were scenes of sin are set apart for the preaching of the Gospel.
>
> "Will you not send an evangelist to our town?" is his one plea. "I will gladly give him a home and all the help in my power."
>
> Not far from him stand the two Laos, father and son. The young man, like Tao-hsing, has been notoriously wicked, so violent and ungovernable when enraged as to be a terror to the neighbourhood, in which he was known as "The Lion." Now the wondering neighbours ask, "What is it that has so altered his heart?" Earnest and consistent Christians, he and his aged father delight to testify to the grace of God which has wrought so great a change.

In Part IV. five delightful chapters are devoted to "Women's Work for Women"; but let Miss Guinness describe this section in her own words:—

> We have sought to indicate something of the need and darkness of the women of inland China, the experience of those who had been pioneers in bringing them the Gospel, the way in which that great country is now opened to the work of Christian women, and the pressing call for hundreds of such, as evangelists, for its, as yet, unreached millions. One question still remains:—
>
> *"Whom shall I send, and who will go for us?"*
>
> . . . . The time is short, the end is nearing. God has brought these myriad homes and hearts within our reach for some great purpose. What are our responsibilities to Him about it? And how do we discharge them day by day?

"The Story of the Seventy, 1881-84," "Dr. Schofield and Medical Missions," "The Cambridge Band," "The Coming of the Hundred, 1887," and "Our Last Six Years," occupy successive chapters in Part V. The writer gives in her final chapter an inspiring review of God's wonderful working in the whole history of the Mission, and closes with a very searching appeal that every reader should ask: "Lord, what wilt Thou have me to do?"

The two volumes will be widely welcomed as a notable addition to the missionary literature of the Church. The gifted authoress has thrown herself fully into her work, with the result that readers will be entranced by the charming style in which the story is told. We believe it will be greatly used of God in stirring a deeper missionary interest, and calling forth many to his service among the heathen.

* The Story of the China Inland Mission. By Miss M. Geraldine Guinness. Vol. II. (*Morgan & Scott.* Price 3s. 6d.)

## THE C.I.M. FAREWELL.

Once more the director of the China Inland Mission has bidden farewell to his friends at home on the eve of his return to his beloved field of service in China. With him also go Mrs. Hudson Taylor and Miss Geraldine Guinness, who, now that her book is finished, longs to be back among the "dear women of China." In view of these departures a valedictory meeting was held in Exeter Hall on Friday evening, when the deep interest felt was abundantly shown in the great audience which really overcrowded the large hall.

Rev. J. Hudson Taylor presided, and in the course of his opening address said: We meet together to-night to bid adieu to those we are leaving behind, and to ask prayer, not merely for those going out at the present time, but also for those new missionaries God has been pleased to send out.

A BUSY STREET IN CHINA.

During the year 1893, sixty-three new missionaries reached Shanghai, in connection with the China Inland Mission. There are others on the way bringing the number up to eighty-six by the time we reach China. We thank God for these, but still we see a growing need. We want your prayers that God would call forth suitable and qualified young men. At present we need, for our own work, at least 100 young men evangelists. I do not mean that ladies are not needed; but in addition we need 100 young men. If a few earnest hearts are stirred to cry to Him in this matter, can we have any doubt as to the issue?

We have to thank God for his goodness to us in China. Notwithstanding incitements to the anti-foreign feeling, the lives of all our workers have been preserved from violence. Again, last year was hot and unhealthy; but God spared his servants, and we never had a year when so few, proportionately, were removed by death. As we look at the map and realise the insignificant number, comparatively, who have heard the Gospel, we begin to see how great the need is. The Master is coming; the day for giving, for going, for toiling and suffering and witnessing, will soon be over; what account shall we have to render? God has blessed our work more than ever. A larger number were baptized last year than in any previous year, and the present number of candidates for baptism is larger than it was a year ago.

We thank God for the help of the past year. The income for 1893 was £7500 more than that of 1892. We are assured that when the Lord sends his servants into the field He cannot forget them. His servants are his children, and their interests are his. Should He thrust forth a yet larger number into the field He is able to sustain them.

Miss Geraldine Guinness opened with a touching reference to the illness of her mother and to the death of her cousin, Mr. McKittrick. Looking back on her own six years of missionary experience, she felt it was all matter of praise. Of course there were difficulties and discouragements, but God was more present and precious than words could utter. These six years had been a period of great advance in the China Inland Mission. God has been faithful to his own promises in every way. I thank Him I have been allowed to write

"The Story of the China Inland Mission," now completed. Returning to the mission field, I go in fuller hope and confidence in God, profoundly thankful that He has privileged me to be a missionary. Time is passing, opportunities are fleeting: are we all doing our part? God is moving on in the evangelisation of the world: are we with Him in this work? Remember how Jesus emptied Himself for our sakes: what are we doing? Are we emptying ourselves for the life of the world? God answers the cry of a lost world by giving Himself upon the cross. There were many ways open to Him, but He chose that way. Divine wisdom and Divine power are there, and He who went the way of the cross calls us to follow Him. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." It is by surrendered lives that God works. Let us follow the emptied, crucified, risen Christ, and seek to realise the power of the Holy Ghost. Remember that his last words were, "Go ye into all the world, and preach the Gospel to every creature"; and his first gift (after He had gone up on high) was the outpouring of the Holy Ghost. If we receive the gift we will carry out the command. Are we ready for it? Are we ready to give and to suffer—to give till we suffer by it? In eternity we will serve God in many ways, but we cannot suffer for Him. If we ever do enjoy that privilege, it must be in this present life. May He give us to know the joy of real sacrifice for Christ's sake.

Dr. Harry Guinness read a letter of warm sympathy from his father, detained in Ireland by reason of Mrs. Guinness's illness, and added a few pointed words on the Lord's parting promise, "Lo, I am with you alway, even unto the end of the age." Two cries he had heard when sailing on the Congo suggested to his mind important lessons. The man who threw the lead often called out "No sounding!" So in the experience of God's people and of his workers, when they let down the lead into the vast depths of Providence, there seems to be no bottom. But another cry he had often heard come from the outlook man—"All's well!" What a reassuring note! There may be "no sounding" the ways of Providence, but we rejoice to know that all must be well, for He is with us working out his own glorious purposes.

Mr. Montague Beauchamp said that it had been a new life to him since, nine years ago, he stood on the platform on the eve of his departure for China. He thanked God for journeying mercies, and for what he had seen in North China and in the Western provinces. He had been privileged to meet some very remarkable Chinese Christians, who had been wonderfully used of God; and he felt that to be the instrument of the conversion of even one such was worth a lifetime in China. Later on he was led to go to an entirely new part, a large province with only one station and no native evangelists. He had some encouragement at first, then came a time of deep trial, but God was in it all. Then he came face to face with the evils of opium smoking, having been called to three cases of opium suicide in one week. In dealing with these slaves of opium one feels how hopeless it is; nothing but the power of God can avail to give deliverance. I thank God that He gave great blessing in our work, and that now there is a vigorous little church in that city; sending forth men to witness in parts yet more remote.

Miss Annie R. Taylor, of the Tibetan Pioneer

Mission, spoke briefly on the example of our Lord in coming to seek and save that which is lost. Next week her own farewell meeting will be held, when, we feel sure, many will rally round her to commend her and her party to the Lord.

Miss Williams, who has just returned from China, told of work at Pao-ning, Si-chuen. There had been trying times, but God at length gave great blessing. After four and a-half years at Pao-ning this sister was sent to a country district, where the people were calling out for a teacher. Ere she had been there a month four families had cast away their idols. In due course eight were baptized, and now there are fifteen candidates. As showing the attachment of the people, Miss Williams described their affecting farewell and presentation of a memorial banner when she had to leave them. Since she had come home letters had been received telling of continued blessing in the salvation of some who were stirred to inquiry by reason of the excitement at her departure.

Rev. C. A. Fox gave as a parting message to those about to leave, the words, "Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God?" Here we see the value Christ puts on his own word, "Said I not to thee?" It was only a casual word, but He expected that it should be borne in mind. Then mark, "if thou wouldest believe, thou shouldest see." It is believe to see, not see in order to believe. Unbelief often hinders the manifestation of his work. Then it is all to the glory of God. If you go forth in calm reliance upon his word, you shall see souls raised from the dead into newness of life, and the glory shall be all his. What have we to do? First to roll away the stone; then, when dead souls come forth at his word, we have to loose the bandages and let them go; we have to help to liberate them from the bondage of old habits, customs, and prejudices. Mr. Fox closed by fervently commending those about to start for China to God in prayer.

## PROGRESS IN SWEDEN.

Madame de Ramsay, of Wihhelmsro, Jönköping, Sweden, writes:—

"Well worth the earnest prayers and sympathy of English friends is the Samaritan Home in Upsala, founded by one of the Mildmay Associates among us, Fröken Ebba Boström. We may call it a Mildmay on a small scale, as it comprises a children's Home for forty little orphans, and a Home for girls in training for domestic service, to the number of twenty. All the buildings lie in a cluster shut in from the noise of the streets, and, though Upsala is our largest University town, it is astonishing how quiet and still it is behind those walls.

"The reader must not, however, confuse this quiet with that in Roman Catholic convents with enforced silence and conventional rules. It is very lively among the young, and the fifteen sisters, who work in and out of the houses in the town, have a busy, happy life. After a shorter or longer time of probation they are received among the band, if all the elder sisters consent. A costume like that of deaconesses' houses is then adopted, and a little friendly meeting arranged.

"The hospital, a beautiful building, was opened only a year ago; it has fifty beds, divided into flats for different classes, who pay different prices, but all are tenderly nursed and cheered in their varied sufferings, as well as led to the true Consoler.

"As letters come repeatedly, asking information about our work at Wilhelmsro, I may add that it goes on in the same way, in the same place, that since 1872 we have nursed 150 crippled and about fifty epileptic children, that have been brought as lambs into the fold, and many have gone out into the world as useful workers. The Bible and Prayer Union for Sweden, the Flower Mission in our town, the Christmas Letter Mission in Sweden, and Bible distribution at railway stations, at the soldiers' barracks, as well as Y.W.C.A., all go on, along with the daily home work, but working and pleading for the epileptic children steadily increase, and is my most pressing life work in my old age."

THEATRICAL EMPLOYÉS.—The tea meetings for Glasgow theatrical employés, which Mr. William Forbes began lately, are being continued by Christian friends in that city. At the meeting last week, addresses were given by Lord Overtoun, Revs. Dr. Reith and F. H. Roberts, Councillor McFarlane, and others.



## THE OUTLOOK IN IRELAND.

By a Correspondent.

Public attention is at present concentrated upon the scenes witnessed each Lord's Day in the streets of Cork. It is rather a pity that political capital is sought to be made out of them, for the evangelists in Cork are sufficiently heavily handicapped already. As long as Ireland remains, as at present, the cockpit of British politics, the interests of religion are sure to suffer. Irish Christians, or more correctly Protestants, are sharply divided regarding the wisdom of street preaching in Cork. Several persons have taken the preachers sharply to task in the daily papers.

Of course, while Protestants adhere to the great principle of private judgment, it is monstrous for those who generally cultivate Laodicean lukewarmness themselves to try and obstruct those who have no object in view but the exaltation of Christ and the salvation of perishing sinners. Irish Protestants are so mixed up with Roman Catholics in trade that they are sorely tempted to try and serve both God and mammon. Such persons should at least refrain from helping the old enemy in his opposition to truth. Even St. Paul had made acquaintance with such, and his query in Romans xiv. is very *apropos* of certain Irish Protestants at present, viz., "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Others have taken a very pessimistic view of the Irish missionary outlook because of the attitude of the Cork mob. Such men have not made a serious study of the Irish question. At the last Cork election priests were not alone pelted with mud in the streets of Cork, but some of them had their tall hats knocked off and kicked in the mire. Sensible men do not apply the wild performances of a mob to the well-disposed members of society. Street preaching is not yet understood by the lower orders in Ireland. Hence it is time to make them familiar with it. The patient endurance of the evangelists under dreadful provocation cannot fail to have its influence upon many of the on-lookers. Hence it is the plain duty of Christians to pray earnestly for the noble band of evangelists, that God may strengthen and sustain them and make them instruments of lasting good.

One of the events which Irish Christian workers will do well to make careful note of is the recent Encyclical issued by the Pope on the study of the Holy Scriptures. No such document has ever before issued by the Vatican. For many centuries the Church of Rome, nervously anxious to stem the tide of Protestantism, made it a leading feature of her policy to minimise the importance of the Bible, to exalt the Church, and proclaim the necessity of a living teacher and judge. At last she has begun to see the results. Roman Catholics in France, Italy, and elsewhere, taught from their infancy to look upon the Bible with contempt, have gone over to Rationalism by thousands and tens of thousands. Leo XIII. has become conscious of this, for he says:—"Our principal adversaries are Rationalists, who, basing their notions on their individual opinions, have rejected wholesale even the doctrines of Christian faith." Hence the present head of the Roman Church inculcates the necessity of studying the Scriptures with all the eloquence and all the fervour at his command. "We fervently desire," he says, "that a greater number of the faithful should undertake the defence of the Holy Writings and attach themselves to it with constancy. . . Jesus Himself was accustomed to appeal to the Holy Scriptures in testimony of his divine mission. He employs the Sacred Books to declare that He is sent by God, and God Himself. . . He opposes them to the Pharisees and Sadducees, and turns them against Satan himself, who impudently makes appeal to them. The Apostles were faithful to his word, and to the teaching of the Master, and they depended on the Holy Scriptures as a great means of action for spreading afar among the nation Christian wisdom, overcoming the stubbornness of the Jews, and crushing incipient heresies."

Thus in a long document covering twenty-four pages Leo inculcates the necessity of Bible reading. One other sentence is worthy of being quoted: "St. Jerome was right when he stated that ignorance of the Scriptures was ignorance of Christ. There one sees, vivid and animated, the image of the Son of God, and this spectacle in an admirable manner relieves misfortune, inclines to virtue, and invites to divine love."

Hitherto in Ireland the term "Bible-reader" has been a word of reproach among Roman Catholics. The head of their own Church now passionately exhorts them to become "Bible-readers" as soon as possible. The advantage which this Encyclical will confer upon the evangelist here simply incalculable. Hitherto the Word of God was taken out of the hands of the people by the priests, or they were refused absolution in the confessional if they persisted in reading it. This exhortation to a study of the Bible from the pen of Leo will be sure to silence the priests, or at least in a great measure to counteract their efforts. A translation of the document is published at a cost of one penny, and a more formidable weapon cannot be carried in the satchel of an Irish colporteur.

In connection with the work of the Connellan Mission, which is daily spreading its roots deeper and wider, the following extract from a letter just received from Captain Tonge, at present residing at Cannes, will be interesting.

"When here two years ago Lady Madeline and I got a Christian friend to translate into French extracts from the pamphlet 'Hear the Other Side.' These were distributed far and wide. Rather more than a year ago, as a result of reading the extracts, a young Frenchman preparing for the priesthood of the Romish Church, instead of becoming a priest became a colporteur, and is now engaged in carrying to his countryman the glorious news of a full and free salvation through Jesus Christ."

Another of Mr. Connellan's works has been translated into Italian by a Waldensian pastor, and more than forty thousand copies have been scattered among Italian Roman Catholics.

As an evidence of how sadly the Gospel is wanted in Ireland, let me relate a touching incident recently witnessed. After the meeting in Central Hall, Dublin, one evening, a young man walked up to the platform and asked if he might have a talk with Mr. Connellan. He was invited to the office of *The Catholic*, and there it transpired that, although nominally a Roman Catholic, he had been to no place of worship for sixteen years. When asked if he knew many Roman Catholics in a similar condition, he said, "If I had pen, ink, and paper, I believe I could write down the names of three hundred young men in the same boat with me." When asked how such men spent the Sabbath, he answered, "Drinking in bogus clubs and attending political meetings." This man is in a respectable position, and promises to be an instrument for leading many others unto righteousness.

How wonderful are God's ways. University honour-men in England, with an open Bible in their hands from their youth, and the best Christian surroundings, are playing with Rome's trinkets. Irish Roman Catholics who know Rome to her heart's core are leaving her when they can, and that in ever-increasing numbers.

## "THE WOMAN'S SIGNAL."

Lady Henry Somerset's new paper is devoted to the elevation and increased influence of woman, and the progress of the race. It is bright and clever, genial and hopeful. It appears, however, to expect the elevation and progress of humanity and the amelioration of its wrongs through the operation of "the new spirit which is abroad full of light and leading." But the elevation seems to be that of the natural rather than the regenerate man, in the flesh, not in resurrection life, and the new spirit seems to be something other than the Holy Spirit—the seven Spirits of God sent forth into all the earth. We so entirely honour and sympathise with the object of *The Woman's Signal*, to benefit mankind, that we shall rejoice to find ourselves mistaken as to the means relied upon. But we should be untrue to our deepest conviction if we did not express our conviction that no spirit, except the Promise of the Father, the Spirit of the crucified and glorified Lord Jesus, has any chance in competition with the prince and god of this age, whether in his proper character of liar, murderer, and deceiver, or in the guise of education, art, and culture, or in the disguise of an angel of light.

HAMBURG.—The annual meeting of the English Reformed Church in this city was held on Wednesday January 31st, Rev. J. D. Kilburn, pastor. Addresses were delivered by various friends. The attendance was large and the meeting of a Spiritual and helpful character. Since last meeting three friends of the church have died, Baron von Oertzen, Rev. C. F. Werdemann, and Mr. Charles Barker.

# Rev. John McNeill in Brighton.

BY A SPECIAL CORRESPONDENT.

In its physical aspects Brighton is a breezy place enough; but there is no great uncharity in saying that, normally, the spiritual ozone is scarcer. There seem to be many factors in the make-up of a high-toned seaside resort, that favour the sway of the world, the flesh, and the devil. All along its modern history, at any rate, Brighton has spelt fashion, frivolity, and carnality more than most places of its kind. Its easy contiguity to the great metropolis of the world helps to make it an attractive centre for those whose theory of life is summed up in the optimistic motto, "Let us eat and drink, for to-morrow we die."

To all such people the thoughts of God, of high spiritual ideals, of eternal responsibilities, and the Christ-life of self-crucifixion are a source of disturbance. Of course there must be a fair outward show of propriety, and for that an ample provision is found in the ornate ritual of what is called, with an apotheosis of sarcasm, the "High Church," which now reigns tolerably supreme in the recognised ecclesiastical circles of London-by-the-Sea. To be sure, there is, in such a large population, a great deal of the well-balanced life that does injustice to neither body nor soul, but it is overshadowed by the other. Into this modern Athens of the South there has come, during the bygone week, a fresh "snell" breeze from the heather hills, in the person of the Rev. John McNeill. Halting tropes and metaphors apart, this week of Gospel services in the Brighton Dome has been a season of unmistakeable refreshing from the presence of the Lord, through the labours of his gifted servant.

It is extremely difficult to speak of Mr. McNeill and his preaching without drifting into what looks like fulsome eulogy. If we had a few more like him the task would be easier. The fact that he is *sui generis* is both an advantage and a disadvantage when he enters a strange community. He is so defiant of current conventionalities and artificialities, that the custom-bound are scandalised; while, on the other hand, those who long for fulness of life, regardless of its strict form, fairly revel in their enjoyment of his ministry. Of the thousands who have flocked into the Brighton Dome day by day, and twice a day, to hear Mr. McNeill, during the past week, the latter class has certainly been the vast majority. Objectors and critics there may have been, but their voices have not been heard above the chorus of glad approbation. With considerable experience of such movements, the writer has never seen more appreciative and enthusiastic crowds hanging on the lips of a Gospel preacher. The assent of the hearers has frequently overstepped that well-established custom that banishes vocal applause from evangelistic assemblies. But these responses have been so spontaneous, and so creditable to the judgment, that no sensible person could find any fault with them. When heart speaks unrestrainedly to heart on the grandest of themes, why should there not be the answering and uplifting cheer? It is a distinguishing glory of Mr. McNeill's ministry that he brings to its service the whole of his manhood—a shrewd head, a trained intellect, a full-blooded heart, a richly poetic imagination, an irrepressible humour, a strong logic, an abounding vitality, all encased in a fine physique. He keeps back no part of the redemption price, but lays every God-bestowed gift at his Master's feet.

The beautiful Dome is seated, I believe, to hold close on three thousand people, and it was full at the first meeting. It was scarcely expected, even by the sanguine, that the afternoon gatherings would be large, but these fears were early disappointed. Be the atmosphere wet and raw, or full of the brightness of the dawning spring, the crowds were drawn all the same, to hear the old old story that is ever new; and that is peculiarly new in the attractiveness of its presentation by the anointed lips of this evangelist. All who have heard Mr. McNeill know how he especially finds in the Bible narratives themes that are pregnant with great spiritual and ethical lessons for the men and women of to-day. He does not seem to affect the revised version of the sacred Scriptures, but nothing could be fresher or more up to date than his expositions and interpretations. Yet he is severely orthodox withal: not an inch will he budge from the old ways, and the broadly built foundation that rests on the three pillars of Ruin, Repentance, and Redemption. This I regard as the most conspicuous service he is rendering to an age marked so largely by impalpable theory and airy speculation in matters religious.

Mr. McNeill has not only his own ideas of how to present the Gospel, but of how to let it do its work. His great aim seems to be to drive home the truth in his main addresses by reiterated blows, and with such dynamic force as to compel its regenerating entrance into the soul "while he is yet speaking." He does not therefore leave so much to the after-meeting in every case as we have been accustomed to in recent great movements. He is guided largely by the course of the Spirit's leading, as he recognises it. When the tide of power seems at the full, and there is a favouring breeze, he will have a second meeting; in which (to continue the metaphor) the storm-tossed soul may be gently piloted over the rocky bar of resolve into the peaceful haven of assured confidence and penitent trust. In the after-meetings, too, there have been melting seasons of united prayer, when the burdens of many hearts, for the conversion of loved relatives and friends, have been unbosomed in a word, and wafted to the mercy seat on the wings of silent petition.

Certainly there has been no more noteworthy or hopeful feature of these Dome assemblages than the large and steady attendance of ministers. On every occasion the front rows of the platform have shown a serried array of these spiritual leaders of the people. The meetings were convened under the somewhat sectional auspices of the Brighton and Hove Association of Free Churches. That, unhappily, restricted the attendance of Church of England clergy, though it did not prevent some of the warmer, wider souls among them from getting into the stream of blessing. The loss has been theirs who stayed away—and their flocks'. Those pastors who came day after day and night after night would be the first to recognise and be grateful for the object lessons they received in the holy art of effective preaching. I shall not soon forget the utter abandonment of delight shown by an evangelist who sat one evening in front of me, and who exclaimed, *sotto voce*, to his companions at the close of Mr. McNeill's address: "Why cannot we preach like this? God help us!"

With Mr. McNeill, as with most other evangelists, Saturday is generally a day of release from the exhausting work of the platform. This time, however, the committee decided that as the mission was all too brief, Saturday could not be regarded as a *dies non*. An afternoon and an evening meeting were held. The day was exceptionally fine, and the breezy Parade looked its best, but the Dome was almost full at 3.30, and crowded at night. From which one gathers that times and seasons, even in pleasure-loving Brighton, are of no account when the pool of blessing is stirred by the heavenly messengers, and those who realise their spiritual impotence are within hail.

One afternoon Mr. McNeill gave his famous exposition of the twenty-third Psalm. So full was the stream of refreshment, and so rich the music of this discourse, that the people must needs press forward at the close, to grasp the preacher's hand and utter a few broken words of thanks. At almost every succeeding meeting he had to hold a similar levée.

## SUNDAY'S MEETINGS

were in all respects memorable. Thrice during the day the Dome furnished the thrilling spectacle of thousands eagerly listening to the words of the preacher, that were truly as goads fixed in a sure place by the Master of assemblies. The attendances of the day could not have been far short of ten thousand. At 9.30 a.m. there must have been over 2000 people present. Mr. McNeill took for his theme the story of the "three candidates for the kingdom," as recorded at the close of Luke ix. The first man was too impulsive to wait for a call from Christ, and he needed to have his enthusiasm tested by a view of the darker side; if he was to follow Christ he too might have nowhere to lay his head. The second man had an excellent excuse, as it seemed, for postponing obedience to the call; he needed to be taught that the claims of the Gospel are the first and most imperative of all. The third man required also to be shown the dangers of delay, and of putting the feelings of kinsfolk in front of plain duty. These aspects of truth were admirably and powerfully applied, not only to those present who had never answered the Gospel call, but to those who are fertile in excuses for avoiding active service for the Lord. It was altogether an inspiring hour.

In the afternoon, to a vast audience of women, Mr. McNeill preached with rare felicity and skill from the narrative of the woman who in her extremity touched the tassel of the Saviour's robe and was healed; and was in turn sought out by Jesus, that her personal confession might secure his personal adoption of her into the aristocracy of heaven. Much pathos was mingled with the blunter forms of exhortation, and the great congregation seemed fused into one apprehending and responding unit. At night the same process was to be witnessed passing over a mighty throng of men, to whom the preacher, now winsome in tone, and anon severely admonitory, addressed the double command of our Lord to the man with the withered hand, "Stand forth in the midst," and "Stretch forth thy hand." No after-meetings were held on these occasions, but the eye of faith sees a largesse of result from such grand and importunate settings forth of the Saviour and his service.

On Sunday evening the evangelist found an opportunity for giving some sledge-hammer blows at strong drink. Speaking of the man whose withered right arm had been restored, he said he was sure that the new hand would never be used to grasp the intoxicating cup. Then came a vivid picture of the cattle being driven to the shambles, stopping at the door as they sniffed the blood of their slaughtered predecessors, and having to be forced over the threshold. Let every man whose members have been redeemed by the Lord Jesus Christ, if he is tempted to cross the threshold of a hotel bar or a public-house, remember that there he can smell the life-blood of his fellow-men slain by the drink. This gruesome but apt illustration was told with such dramatic force and fire that no one who heard and saw it could ever forget it.

The service of Gospel song has been a marked element in the meetings. Once again the unique power of these simple themes and bright tuneful melodies to rouse and to impress, has been demonstrated. A large choir, intelligently and heartily handled, led the singing, and the occasional intervention of the evangelist, who is highly musical, helped to quicken the co-operation of the audience. Two young ladies contributed solos, sweetly sung.

The closing meetings of Monday can only be noted in a sentence; many felt that the best wine was kept to the last. The day was one of persistent drizzle, but the attendance at the Dome was little affected. The afternoon address, on "Christ Stilling the Tempest," was perhaps the most telling and comprehensive of all Mr. McNeill's utterances. The closing address in the evening, on "Work out your own salvation; for it is God that worketh in you," etc., was a splendid finish to the work of this never-to-be-forgotten week.

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The reports of the mission in the local press have been on the whole singularly appreciative. *The Sussex Daily News* gave, on some of the days, a well-digested summary of the sermons; so that many Gospel truths, clothed in language of startling plainness and force, would be read by thousands who could not be got by any bribe to go and hear for themselves. *The Brighton Gazette* says:—

"In importance, the present revival ranks with that which broke out in the town during the visit some years ago of Messrs. Moody and Sankey. That a comparative stranger to Brighton, such as this rugged, though eloquent, Scotch divine, should succeed in filling the largest building in the town with crowds hungering to hear the proclamation of what is styled 'a simple Gospel,' is a startling commentary on the twisted condition of our theology. John McNeill's mission in Brighton at the present juncture is to tell a simple story, old as the hills, to bring men back to the first elements of faith, and generally give them a spiritual emetic that shall ease them of the tangled growth of abstruse technicalities of the Higher Critics. He is a preacher of great power and convincing earnestness, one who has evidently graduated with honours in the school of humanity; a stalwart, manly Christian of the muscular type, possessed of a frank, open countenance. The secret of his success as a preacher is his intense spirituality, immense earnestness, an abiding horror of shams and hypocrisies, combined with a taking and simple style of oratory, bold imagery, great incisiveness of speech, and an inimitable manner of forcing right home with smiling and engaging insistence the most pointed truths."

# NOTES ON DAILY READINGS.

### SUNDAY, FEBRUARY 11.—ECCLES. IV.

The constantly recurring words, "under the sun," point the moral of this book. We shall never be able to satisfy man's nature with anything that is under the sun. Only God, and the Heavenlies, the living Saviour and his love can become in us a spring of water leaping up to everlasting life. If this be wanting, we are perpetually going to the well to draw and thirst again; or we are hewing out for ourselves broken cisterns which can hold no water.

Solomon here complains of some of the evils which frustrate man's pursuit of happiness apart from God.

*Oppression* (1-3).—A weary consciousness of all the oppression which is going on in the world, and which we cannot remedy. The only cure for this is to be found by standing knowing that God will certainly adjust the bitter wrongs of time.

*Envy* (4-6).—We must strive against the spirit of rivalry by asking for the perfect love which the Spirit of God alone can impart.

*Loneliness* (7-12).—Without company even wealth cannot satisfy. Ties of nature, friendship, and religious society give a zest to even a poor man's life, which the miser with all his wealth forfeits. It is of the greatest importance, not only in ordinary life, but in the pilgrimage of the spirit, to have fellowship; and there is no fellowship like that of Jesus Christ, who lifts us when we fall, chafes us when we are chill with cold, and succours us when Satan would prevail.

*The weakness and follies of old age* (13-16).—Here Solomon makes a statement which had a remarkable fulfilment in the story of Jeroboam. Ver. 14 may be rendered, "Out from the house of bondage he goes forth to be a king; while he that is born in his kingdom is poor." So Jeroboam, "Solomon's servant" (1 Kings xi. 26), became a king, and Rehoboam, born in his kingdom, was impoverished by the loss of the ten tribes.

### MONDAY, FEBRUARY 12.—ECCLES. V.

Some divide the book here into a second part because the style is more direct. Practical precepts now follow to the end of the book.

*The House of God* (1-7).—1. The foot denotes the walk. The Oriental takes off his shoe when he enters the sanctuary. They who mind their goings best profit in worship. Be reverent. Draw nigh to hear. Avoid the sacrifice of fools, which is thoughtless formalism, mere ritualism, and is *evil* in God's sight. 2. We should be very careful how we utter the words of solemn devotion. Many do so hastily in hymn and response, which their lives belie. 3. As dreams betray over-pressure of business, so do flippant voices in meaningless repetitions betray the fool's heart.

*Often in this world wrong goes unavenged* (8-9).—But the wrong shall be righted ultimately; if not here, hereafter. As the judge is over the magistrate, and the king over the judge, so God is higher than the highest king. The distinctions between man and man are more in appearance than in fact. We are members one of another, and the king must starve without the toils of the peasants.

*Things cannot satisfy the heart* (10-12).—The more we have, the more we want. There is as much care in keeping what we have, as in winning it. The wealthy millionaire, anxious at every wind that rattles his windows, envies his labourers that receive their weekly wage, and sleep free from care.

*Wealth* (13-17).—What has taken years to get, may be lost by a single misadventure, and the man who has simply lived to make money, has nothing to show as the result of his life-work. When it is gone he spends his days in darkness, mourning and vexation. Lay up treasures in heaven. Build up a noble character that will shine brightly in poverty and earthly loss.

*God's gifts* (8-20).—Let us always connect God's gifts with the Giver. Then they will do us no harm, and we may enjoy them to the full all our days. The brevity of life ceases to become a subject of complaint for him who lives deeply, truly, and intensely while he lives. God answers him in the joy of his heart (R.V.).

### TUESDAY, FEBRUARY 13.—ECCLES. VI.

1.—In this chapter the preacher dwells upon some of the evils which mar the life of man, and rob it of happiness. 2.—Often when men are on the point of reaping the harvest of a life of toil, they suddenly lose the power of enjoyment. Round them the richest viands, but no sense of taste; flowers, but no smell; love, but no power to reciprocate. "Blessed are they that hunger and thirst after righteousness." 3, 4.—Mere length of days is not life. Seek that your soul be filled with God. It is a matter of small concern then what becomes of the body after death.

5, 6.—Better not to have been, than to have missed the chief end of life, which is God; for, in addition to the loss of life's opportunities, there is the penalty for its sins. 7, 8.—The desire for earthly good increases as we try to satisfy it. A poor man who knows how to walk—*i.e.*, to conduct his life—will have more real blessedness than the thoughtless spendthrift. It is better to enjoy the good that lies before us, that God has given, than to let desires wander for what may elude us. The less joy of fact is more satisfying than the greater joy of imagination.

10-12.—From this point, and for the remainder of the book, the preacher answers the question "What is the chief good?" The whole round of human life may be summed up in the word "Man" or "Adam." (R. V. marg.) which means "red earth." Our life is as a shadow, and though we live never so strenuously, we are soon forgotten. We cannot influence coming days, and men forget our name, though, like the Pyramids of Egypt, our memorials remain (James iv. 14). How we need to turn from the weary round of human life, to cry, Lord lift Thou up the light of Thy countenance upon us.

### WEDNESDAY, FEBRUARY 14.—ECCLES. VII.

*These words sound pessimistic* (1-6), but they are on the line of our Lord's beatitude, "Blessed are they that mourn, for they shall be comforted." It is perhaps easier to walk with God in sad and difficult hours than when life runs easily. *The evil and injustice* (7-9) around us, blinding the wise and causing extortion and oppression, are hard to bear. But let us be patient and wait to see God's end. We must not judge by an unfinished scheme. *In praise of wisdom* (10-12).—To ask certain questions shows a lack of wisdom and a doubt of God. Character is better than estates. It is a defence, and promotes our true life and well-being. But all noble character must be founded upon the one foundation, which God has laid, which is Jesus Christ.

*You cannot alter God's dealings* (13, 14).—The crook in your lot cannot be straightened by your anxiety. Be patient, and you will find at the last no reason to find fault with aught that God has done. *The worldling's judgment of men* (15-18).—As he watches them he thinks that righteousness is an impediment to true success. He therefore dissuades from overmuch righteousness, though he equally dissuades from overmuch wickedness. These words must be taken as the creed of the children of the world, who nevertheless really believe that those who fear God, will somehow come out best. *Be wise and you will be strong* (19-22).—Do not be too jealous of your reputation, men do not always say what they really think. The eavesdropper hears no good of himself. Tales told to you of others mean about as much as those told of others by yourself.

*This was the ambition of Solomon* (23-29).—He wished to find out the exceeding deep, and he discovered that wickedness is foolish and mad; and that there are ties and fellowships which are bitterer than death. We are told that he had three hundred wives, and seven hundred concubines, but amongst them all he found no woman who realised his ideal. What a confession is this of the evils of polygamy! The man amongst a thousand is the man Christ Jesus, all others have something of the stoop in them, though man was made upright.

### THURSDAY, FEBRUARY 15.—ECCLES. VIII.

1-9.—*Despotic government.*—A serene and tranquil heart will cast sunshine on the face, and soften its hard and austere expression. 2.—We should honour the powers that be, because ordained by God. It is by his ordering, as included in the very constitution of our nature, that kings reign, and princes decree justice. How much more should we obey the command of Jesus, the true King of the soul. 3, 4.—True of the despot, but much more true of the Lord Jesus; where his word is, storms hush, devils go forth, the lepers are cleansed, the dead are raised. 5, 6.—Go on steadfastly in well-doing. However great the perplexity and misery around, to do right is the clue out of the maze. We who love God know that there is a time coming when God's judgment shall adjust all difficulties and make right all wrongs. The misery of mankind is all the greater because there is no expectation of the coming of the King and the inauguration of the Millennial Age. 8.—The wicked man cannot evade or postpone the day of account. He cannot retain his spirit. It must go to stand before the God that gave it, who summons it. His wickedness shall not deliver him. The tyrannical ruler at the bar of God will discover that he has done hurt to no one so much as to himself.

10-17.—*The postponement of judgment.*—Men of the world presume from the delay of deserved penalty, and imagine that it will not come. But it is none the less inevitable. 10.—Righteous and wicked alike die and are buried. 11-13.—"They see not the smoke of the pit, therefore they dread not the fire."—*South.* Men do not realise that God's long-suffering is intended to lead them to repentance; whilst it exercises the saints in faith, patience, and perseverance. 14. The anomalies in our condition are very great, but God has permitted vanity to inhere in the present state of things, that men may learn to seek their true life within, where good is never disassociated from blessedness, or evil from misery. 15.—This was not Solomon's final verdict. And it is the result of his own reasoning, but evidently not of the inspiration of God's Spirit. 16, 17.—With all our endeavour, though it cost us sleepless nights, we cannot understand all that is, afoot around us. It is best, then, to fulfil our daily duty, in the name of God, and leave all else to his wise providence.

### FRIDAY, FEBRUARY 16.—ECCLES. IX.

*Whilst there is life, there is hope* (1-6).—These verses seem very fatalistic, but we must remember our Lord's warning against supposing that the Galileans who perished at Siloam were greater sinners than others (Luke xiii. 1-5). The event which comes to all must be therefore limited to the ordinary workings of God's providence in the world. In outward matters there is a great similarity in the lot of all men. 3.—The great difference which obtains between the wicked and the righteous is within—madness or the peace of God. 4.—Life is sweet, but to have the life of God throbbing within the heart, this is best. See that thou art joined to the living Christ. 6.—This is the verdict of the materialist. Solomon seems to have passed through this phase of thought, in his quest for the chief good.

*The conditions of a happy life* (7-10).—Be sure, first of all, that you are accepted in Christ. 8.—Compare Rev. iii. 18, where white garments and anointing oil occur together. The whiteness which comes of the blood, and the oil of the Holy Ghost. 9.—See that the home-life is ever kept pure and lovely, by the grace of the Holy Spirit. 10.—Live earnestly and strenuously, because when once the portal of death is passed, there can be no return to put right anything which has been left wrong.

*Time and Chance* (11-12).—There are other laws affecting the life of man than those which we should expect. For some reason the prizes of life are withheld from those who would seem to have fairly won and deserved them. The materialist imputes these varieties to "time and chance," whilst the child of God sees that character, and faith, and the determining providence of God, must be taken into account in considering the anomalies of human condition. The Lord hath chosen the poor and weak things of this world to confound the wise.

*The parable of the little city* (13-16).—There is a striking parallel to this in 2 Sam. xx. 15-22. But the mystic meaning seems to refer to Christ's work for the soul. The little city may be our world, or the heart of man. The great king is Satan. But Jesus, who for our sakes became poor, is our Deliverer, though, alas! too often forgotten by us.

### SATURDAY, FEBRUARY 17.—ECCLES. X.

1.—Very small things spoil the symmetry and beauty of an otherwise lovely character. We notice such things first, and remember them longest. 2, 3.—The heart in Scripture is the seat of affection, and of the inner life (Prov. iv. 23). To keep it at the right is to have it in hand for consultation before action. To keep it at the left is to be swayed in action by feeling rather than deliberation, by emotion than principle. And the life animated by emotion and feeling soon declares itself as a light and frivolous one. 4.—Keep thy place in subjection; better bear than retaliate. 5, 6, 7.—Those who are really rich and noble are often degraded to menial positions. Often the servant of a nobleman has been the more noble of the two. 8, 9.—Evil comes home to roost; with what measure you meet, it shall be measured to you again. 10.—As the sharpening of an axe saves the woodcutter much superfluous exertion, so wisdom, in directing our actions, saves one from expending strength and energy in vain. 11.—The R.V. marg. suggests that the slanderer is as a serpent that bites before it is tamed. 12, 13, 14.—A foolish man will soon betray himself in his speech. You know so little, be slow to speak, swift to hear. 15.—The city to which, with all his labour, the fool cannot find his way is that spoken of in Heb. xi. 10. The wise reach it, Psa. cvii. 7. 16, 17.—The word may be rendered *youth*, and is used of Reboboam, 2 Chron. xiii. 7. It seems to anticipate his folly and fate. To eat in the morning, thus spending the precious early hours in carouse and not in work, is the sign of a dissolute and self-indulgent life. 18.—"One cause of the decadence of Spain has been the inveterate habit of saying *manana* (to-morrow)." 19.—Delitzsch translates the first clause, "Meals they made into a pleasure." This gives the key to the whole. Meals, wine, and money have their use as a means, but the self-indulgent make them their end and aim. 20.—The words that we speak in the chamber are proclaimed on house tops. It is almost certain that unkind things said of others will come to their ears. Beware! The walls listen! Birds carry tidings!

# INTERNATIONAL S. S. LESSONS.

SUNDAY, FEBRUARY 18.

GOD'S JUDGMENT ON SODOM.—GEN. xviii. 22-33.

GOLDEN TEXT, verse 25.

SCRIPTURE uses the destruction of Sodom as a type and prophecy of future judgment. See Luke xvii. 28-30; 2 Peter ii. 6-9; Jude 7. And lest it should be thought that so terrible a judgment could only fall on those who sinned as grossly as Sodom did, we are reminded that guilt is always measured by privilege. Capernaum (Matt. xi. 23, 24), and all those who hear and reject God's message (Mark vi. 11) will fare even worse than Sodom did.

Before the judgment fell, Abraham was made acquainted with it. His three visitors, though described as men (2), were heavenly beings, and one of them was the Lord Himself (14-17). It is the first recorded instance of God appearing to man in a human form. Why was Abraham favoured with this visit? Because he was one of the friends of God. Compare 17-19 with Jno. xv. 14, 15.

The judgment only fell when Sodom was ripe for it. The language used (20, 21) represents on the part of Sodom most fearful guilt, and on the part of God infinite patience and long-suffering. He appears as one reluctant to strike, and eager to discover anything that may justly delay or prevent the destruction. The investigation only made the sin appear the greater (xix. 9-11). God is always righteous in his judgments. The sword never falls until the cup of iniquity is full.

Mercy mingled with this judgment, and was manifest in *the warnings* that preceded it. Long ago Sodom seemed ready for destruction (xiii. 13). Why did not judgment fall then? Because God would give them space and opportunity for repentance. By the attack of the four kings, and Abraham's noble work of deliverance (xiv.), the presence of Lot, "a righteous man," in the city, and now the visit of the two angels (xix.)—God warned the people. Man's course to ruin is a kind of steeplechase, in which he leaps over apparently insuperable barriers.

And in *sparing Lot*, the mercy of God exceeded all that Abraham dared to ask. It would have appeared not unjust to Abraham if any number of righteous less than ten had been destroyed with the city. God found only one, and could not destroy the rest until that one was safe (xix. 22).

God's message was ominous to Abraham. He knew something of Sodom's guilt; feared that its doom was certain; and sought to interpose on Sodom's behalf. Tradition describes the place of his intercession as one from which, through a ravine, one could see the hills around the Dead Sea, and could look down almost to the bottom of the valley where the doomed cities lay. On this same spot Abraham stood the following day (xix. 27, 28), and saw with a sad heart the terrible evidence of the cities' destruction.

*The motives* prompting his intercession were (1) *concern for the people of Sodom.* He could offer no excuse for their sin; but he remembers that he had once risked his life for them, and cannot now think of their doom without pain. (2) *Concern for Lot.* Not that Lot had showed much kindness towards Abraham. But faith always works by love; and love is unselfish and forgiving. (3) *Zeal for God's glory.* How would so terrible a judgment impress the surrounding nations, before whom Abraham was God's witness? To have *Him* dishonoured was the most painful consideration to Abraham (Golden Text). With every true intecessor this is the most powerful motive (Numb. xiv. 13, 14; Josh. vii, 9; Jer. xiv. 21).

The *features* that characterise his prayer are these:—(1) *Deepest humility* (27, 30-32), which is the invariable accompaniment of nearness to God. (2) *Great persistency.* His mouth was filled with arguments. Receiving one request, he made that the reason for presenting another. Beginning with fifty, he reduced the number to ten. And why did he stop there? Did he not feel morally certain that Lot's long residence in the city would have led at least ten to righteousness? (3) *Recognition of a principle of the Divine Government.* Matt. v. was not yet written, but Abraham has learned that the righteous are the salt of the earth. The tares are spared for the sake of the wheat (Matt. xiii. 29).

Was his prayer answered? Yes; for Lot was spared because "God remembered Abraham" (xix. 20). Be as Abraham, one of God's intercessors now. They influence the ungodly most mightily who meet with God in intercession on their behalf.

When the judgment comes, of which this is a prophecy, people will be found answering to the various classes who were connected with Sodom. The whole-hearted, like Abraham, separated unto God; the half-hearted, like Lot, saved, yet so as by fire; the double-minded, like Lot's wife, who could not give up Sodom's treasures, though she would escape its doom; and the mockers, who scoffed at the idea of judgment, and were destroyed while they mocked. To which class do we belong?

# For the Young.

## BERYL'S STORY.

My dear young friends, this is no make-up story; I knew Beryl well from frequent, sometimes daily, association with her, and what I shall tell you will be inside the truth. Beryl was a dull-looking, awkward-mannered girl of fifteen when I first knew her. Her father was dead, and she lived with her godly and loving mother and grandmother. She had some very high-flown ideas; among others one possessed her that she was to regenerate the world by means of her pen—she was to be a great authoress, and a poet!

I had to read all her productions—no light task, I can assure you—and found in them all a wild, wilful ignoring of everything Christian; indeed, she openly denied the truth of God's Word, and even questioned the existence of the Deity Himself. You wonder why I read her immature, impossible, often blasphemous productions? I was praying for her, and felt I would do anything to win her to Christ.

One day I felt impelled to speak to her longer and more earnestly than usual. She was in a more than usually rebellious mood.

"How long are you going to continue this fight against God?" I asked. "He may not give you much longer, and how about the end, then?"

"Oh," she replied, "I know you wish me well, but it's no use. I mean to go on till I am satisfied *here!*" She touched the region of her heart. She was only a young, inexperienced girl, but she suffered deeply from heart-hunger, a longing to lose herself in one greater and nobler than herself, and to be at rest. Perhaps you know the feeling? I did, and I pitied her.

"Dear," I said, "only God can do that for you. I shall pray more than ever that your eyes may be opened to behold Him, and that the wonderful intellectual knowledge you have of the Bible may be the means of bringing you to his feet. He will do it, and soon."

"Things cannot go on like this," she said, desperately. "I am wretched. But I will be wretched for ever rather than become a slave to the doctrines of Christianity."

I did not argue with her, nor contradict her; she knew my love for her began and ended in the Saviour, and she understood it, for she loved me with a chivalrous, young-girl devotion sometimes accorded to women; and I was glad, and thoroughly believed in her. She knew this. Among ourselves we used to call her Shakespeare; someone had given her the name as a would-be poet, and it clung to her. I said to a friend:—

"Shakespeare has been. Poor girl, she is very miserable."

"She deserves to be," said my friend, "flying in God's face as she does. Something awful will happen to her."

The words jarred. I knew the tender love of the Good Shepherd for this straying lamb, and a great cry went up to Him from my heart, strong in trust in Him.

"Oh, my *Father*, touch this child's heart by *any* means—use *me* if Thou seest fit—though I do not know how I can be used to bring her to Thyself!"

That night I received a thick package from Beryl; it was a manuscript, written in her unformed hand, and the language was more than usually high-flown and violent in defence of her pet theories. There was a note to me enclosed; in it were these words:—

"I must know life, I must win fame in the world. I cannot give these up, so I cannot be a Christian."

I did not write her a line in reply. I just sent her a little picture I had in my room. She had often seen it. It was the "Light of the World," by Holman Hunt.

Two days after this Beryl came to see me, but I did not know it, for I was very ill, delirious in fever, having been seized on the night I had sent my picture to her. Some weeks later she was allowed to see me. She had never missed a day in calling during my long illness, and I saw she was not the dull-looking, awkward Beryl of a few weeks before.

"Oh!" she cried, "I ought not to be so happy and you so ill; but I am just as happy as Christ can make me."

I could not speak, the joy was almost too much. I held out my hand, and burst into tears of happiness.

"During all your illness," she continued, "you thought of me; you prayed for me, you spoke, as you thought, to me, and one day when I called they told me you had repeated nearly all night long the same words: 'Tell her that God is love. It is not giving up, for life is in Him—it is receiving.' I went home and thought about the words 'God is love,' until they seemed to burn into my soul. Someone had that day pinned a piece of paper to my pillow, on which I read: 'God is angry with the wicked every day.' 'It is a fearful thing to fall into the hands of the living God.' I had felt angry about this, and resolved to forget the words, but I could not, until your unconscious message was given me, and I could remember nothing but 'God is love.' They had told me there was a change for the worse in you, and you might die. I wanted to pray to ask God to spare you, but I remembered how often I had made light of his name. I was in an agony of mind; almost unconsciously I flung myself upon my knees, and before I knew I was asking Him for pardon, and pleading his own words, 'I will in no wise cast out.' All the beautiful promises that I knew so well, came crowding upon my remembrance, and then the words, 'I shall be satisfied when I awake with Thy likeness,' flashed upon my soul, and I knew, I *knew* I had forgiveness! It was morning before I rose from my knees, and when I looked out at the dawn struggling through the darkness of night over all the sky, it seemed as if I was looking at my own soul of a few hours before. I seemed to know so much now, above all that God was love, and I was quite satisfied, more than happy *here!*" She placed her hand over her heart; but I had seen it in her eyes, her air; heard it in her voice; knew it from the whole bearing of the late defiant, rebellious girl.

No, she never became an authoress or a poet; she began to fit herself at once for home-missionary work, and after a medical training, devoted her life to those who, struggling along under a burden of sin and despair, never stop to think that "God is Love."

G.

## THE BEST I CAN.

"I CANNOT do much," said a little star,
"To make the dark world bright;
My silvery beams cannot struggle far
Through the folding gloom of night:
But, because I am part of God's great plan,
I'll cheerfully do the best I can!"

"What *can* be the use," said a fleecy cloud,
"Of these few drops I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold:
Yet I am a part of God's great plan,
So my treasures I'll give as well as I can!"

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day,
Through the happy, golden head:
Mother said, "Darling, do all you can,
For you are a part of God's great plan!"

She knew no more than a glancing star,
Nor the cloud with its chalice full,
How, why, and for what all strange things are;
She was only a child at school:
But she thought, "It is part of God's great plan,
That even I should do all I can."

So she helped a younger child along
When the road was rough to her feet,
And she sang from her heart a little song
That we all thought passing sweet:
And her father, a weary, toil-worn man,
Said, "I, too, will do the best I can!"

Our best? Ah, children, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day:
But for strength from above, 'tis the Master's plan,
We'll pray, and we'll do the best that we can!

THE CHILDREN'S SPECIAL SERVICE MISSION. Mr. H. Hutchinson, *Cheetham Hill, Manchester*, Feb. 8; *Ripley*, Feb. 9; *Shenley*, Feb. 12; *Watford*, Feb. 13; *Tollington Park, N.*, Feb. 14; *St. Andrew's, New Kent-road*, Feb. 15; *Reading*, Feb. 18; *Derby*, Feb. 20 and 22; *Boulton*, Feb. 21; *St. Alban's, Liverpool*, Feb. 25 to March 4; Mr. S. J. Hewlett (with Rev. T. Longstaff), *St. Michael's, Ipswich*, Feb. 10 to 20; *Y.M.C.A. Hall, Ipswich* (for Juniors), Feb. 24 to 27; Mr. G. Goodman, *Highbury Hill Baptist*, to Feb. 11; *St. Matthew's, Chelsea*, Feb. 25 to March 2; Mr. E. Hughes, *Congregational Church, Greenwich*, to Feb. 9; *Home of Industry, Bethnal Green*, Feb. 26 to March 2; Mr. Josiah Spiers, *Llandrindod Wells*; Mr. H. Falkner, *Luton*, Feb. 18 to 20; *St. Paul's, Finchley*, Feb. 22.

CHILDREN'S SCRIPTURE UNION.—Sun., Feb. 11, Mark ii. 1-12; Mon., 12, ii. 13-28; Tues., 13, iii. 1-19; Wed., 14, iii. 20-35; Thurs., 15, iv. 1-12; Fri., 16, iv. 13-29; Sat., 17, iv. 30-41.

## GREAT REVIVAL IN BROOKLYN.

For three weeks special evangelistic meetings under the auspices of the Central Committee have been in progress, and have resulted in the conversion of many hundreds in all parts of Brooklyn. Twenty-four churches of various denominations are holding Gospel meetings nightly. Besides these there is a central noon meeting at the Y.M.C.A. Hall, which is attended by from 1200 to 2000, and is addressed by Rev. Geo. C. Needham, and Rev. H. M. Wharton, D.D., of Baltimore. Fourteen evangelists and Gospel singers from various parts are at work, some holding three and four meetings daily. The Mayor, who is a Christian, has granted permits to some of the evangelists and pastors to preach in the streets, and this has been done. The weather being very mild for the time of year, hundreds have gathered to listen, and some conversions have taken place under the celestial canopy. Mr. Moody was expected for Tuesday last, 6th inst.

*The New York Times* gives two or three columns of reports daily, which has spread the news, and now other cities are catching the fire and are starting meetings. Dr. Dixon, and Dr. Gregg (successor to Dr. Cuyler) are the moving spirits, full of faith and power; both are the pastors of influential churches, and are unexceptionably Evangelical in their teaching. There are 20,000 men out of employment, many of whom have been fed with the bread which perisheth as well as with the bread of life.

*The New York Independent* says: "The evangelistic campaign in Brooklyn, already mentioned in these columns, is moving forward in a most encouraging way all along the line; and the hearts of many pastors are full of joy at the bright prospects. The work is under the direction of a central committee, including members of many denominations, of which Dr. David Gregg is chairman. Meetings have been held every day at noon in the Y.M.C.A. hall, and the attendance has ranged from 700 to 1200, in spite of snow and mud. These meetings have been remarkably interesting, and have demonstrated all the wisdom of the committee in concentrating all their working forces here, and in engaging the large hall instead of a smaller room. Stirring addresses have been delivered by evangelists George C. Needham, H. M. Wharton, Ferd. Schiverea, Thomas Needham, Arthur Crane. A number of city pastors have also taken part, and shown their sympathy by their presence on the platform. It is hoped that Mr. Moody, fresh from his work at Providence, will also be present. The singing of the Gospel has been an attractive feature in these gatherings, and many hearts have been melted as inspired truths have been borne in upon them on the wings of song from consecrated lips. Every afternoon several hundred people have gathered for prayer and testimony in the Lafayette Avenue Presbyterian Church. The meetings have been led by Dr. Partington, and Rev. Messrs. A. H. Moment, John E. Lloyd, John Humpstone, and Jesse W. Brooks. The topics have been timely and chosen by the committee. Monday, 'The Baptism of the Holy Ghost'; Tuesday, 'The Spirit of Self-sacrifice'; Wednesday, 'Christianity for the People'; Thursday, 'Public Confession of Christ'; Friday, 'The World for Christ.' Simultaneous meetings also took place in the First Reformed Church, Bedford Avenue, participated in by various pastors of the city, and were largely attended. Every evening Rev. H. M. Wharton, of Baltimore, has preached in the Washington Avenue Baptist Church, five churches uniting in the services. Meetings have also been held in the Reformed Episcopal Church of the Reconciliation, three churches uniting. George C. Needham has preached every evening in the Sixth Avenue Baptist Church, and his brother Thomas in Jamaica, Long Island, four churches uniting. Arthur Crane has held meetings every night in the Greene Avenue Baptist Church, and Ferd. Schiverea in the Bethesda People's Congregational Church. Dr. A. C. Dixon has been helping Dr. Wharton in the Washington Avenue meetings, and his assistant, the Rev. S. V. Robinson, has preached in the Greenwood Baptist Church and the Central Presbyterian Church. Various churches of other denominations are also united in the movement, and applications are coming in from other pastors anxious to co-operate with the Central Committee and share in the blessings of this campaign. The tide is rising."

## FROM TANNA, NEW HEBRIDES.

*The Presbyterian Record*, of Montreal, publishes a deeply interesting letter from Tanna, the island in the New Hebrides where Dr. Paton first settled. For twenty-three years Rev. Wm. Watt and his wife have toiled with earnest devotion and cheering results. There are two stations on the island, Kwamera and Port Resolution, and the missionary alternates between the two. Writing under date June 12, Mrs. Watt says:—

"We were so glad to be at Kwamera again and away from Port Resolution House, which being some distance from the sea, and surrounded by dense vegetation, is very hot, while, Kwamera being on the ocean beach, we can get any breeze that was going.

"Thus we entered hopefully on our work there, but, alas! the people seemed twice dead, nay, plucked up by the roots. True, there was much sickness, and many were very ill, but that alone did not account for the thin congregations and the small classes which grieved us from day to day. Many things have led to this state of affairs. In 1889 several of our lads were taken away to Queensland in a labour vessel; then death took away a goodly number of our best people.

"For ten days Mr. Watt was very weak, and had all the symptoms of remittent fever; then he began to recover, but oh! how slowly. Fortunately I was able to nurse him, but I did long for civilisation, with its comforts, and for friends, with their help and sympathy. He was only one week well when I took ill on March 10. I had been more or less ill from March 2, but I fought against it, as we had some work on hand I was anxious to see finished; but from March 10 till April 7 I was completely laid aside, and was brought very low. Many a time while we were ill, and often since, have we said, 'What a blessing it was we were not both ill together, else there might have been no one left to tell the tale.'

"Notwithstanding all our sickness, we managed to get printed seven new hymns, bringing our hymnal up to 95. We added them to our hymn book, and bound about 250 copies. At Port Resolution we have introduced four of the new ones, accompanied on our Mason and Hamlin baby organ, and the effect has been very encouraging. Without doubt our Tannese have an ear for music, and, if under training, would prove good pupils. 'Go sound the trump on India's shores,' they sing with great gusto, and a paraphrase of the Saviour's words as recorded in Matt. v. 43-48, and sung to the tune 'Barrow,' has proved a great favourite; but the greatest favourite of all is a translation of 'Thou didst leave thy crown and thy kingly throne,' sung to the tune that hymn is set to in Moody and Sankey's collection. We practise morning and evening, and we pray that the saving truths thus committed to memory may prove good seed sown on good soil.

"At Port Resolution, unlike Kwamera, we have good meetings daily, and on Sabbaths nearly all the population attend the services. Much Scripture knowledge is being acquired, and we earnestly desire an outpouring of the Holy Spirit to quicken their hearts and apply the truth to them; for though the people here thus fear the Lord, they serve their own gods, and cling to their heathen customs with a tenacity worthy of a better cause. Many heathen customs have been given up, and the grosser heathen ceremonies are things of the past, but there is still much to be undone before real progress in Christianity can be reported."

A CHILD of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the Church than ten wealthy men converted at the noon of life.—*Dr. John Todd.*

THE UPPER CONGO.—Rev. W. Poole Balfern, of Bopoto, Upper Congo, writes to the Baptist Missionary Society:—"We are expecting Mr. and Mrs. W. Forfeitt by the *Peace*, or some other steamer, in about three weeks, but it may be a month or even six weeks. I shall then go home on furlough, in accordance with regulations. Our new chapel is a great success, and I have nowhere seen on the Upper River—and I have already seen them all—such congregations. The bushfolk are also coming down to our school, and, although not brilliant, it is a great thing to get them under our influence."

# The Evangelist.

## LIGHT IN GOD'S LIGHT.

By Rev. Dr. BALGARNIE, Bishop Auckland.

I remember many years ago paying my first visit along with a young artist to the National Gallery in Trafalgar Square. We passed along the rooms admiring what we thought was beautiful, and criticising rather freely what did not seem to come up to our standard of excellence. We came at last to the suite of rooms specially set apart for the famous "Turner Collection." I had been looking at one of the historical pictures of that celebrated artist, and could not help confessing to a feeling of surprise and disappointment. The groups of figures before me seemed to be little better than mere daubs of paint; light and shade seemed to have been flung upon the canvas with a clumsy, if not with a careless hand; and "What people could find in that picture to admire and wonder at," I said to my friend beside me, "I am at a loss to conceive." "Ah!" he said, "you are not looking at it in *the right light!*" and he led me back a few paces and said, "Look at it now; that is the proper standpoint from which to see it." And never till that moment had I been conscious of the amazing difference which a few steps backward or forward could effect in viewing Turner's great works. Everything had changed with the standpoint. The blue waves seemed now to roll and break in living masses of foam against the sides of the ship; the smoke of battle seemed to belch out from the guns as if the reality were before you; and you could almost fancy you saw the men upon the deck trembling with rage and desperation as their great captain, the hero of Trafalgar, fell. My feeling of disappointment was immediately exchanged for that of boundless admiration now that I had come to view the work *from the standpoint of the author.*

Now, what was my mistake as to these pictures is the common error of hundreds and thousands of onlookers at other things—they cannot be persuaded to look at them from *the right point of view.* They select their own standpoint, and *will* see things in *their own light.* Hence so many of the misjudgments, misunderstandings, discrepancies of opinion that prevail in the world. When one brother falls out with another, and uses strong and uncharitable language as to his conduct, when men form themselves into sections and parties and contend so bitterly for their own opinions, when churches and congregations come to misrepresent and decry each other's doctrine and discipline, the great secret that lies so often at the bottom of the quarrel is this, that they are looking at the objects of dispute from opposite, or, at least, from different points of view.

But, as in the case of the picture I have spoken of, there was only one standpoint, and that the artist's, from which this great work could be properly seen, so in the spiritual and moral world there is only one standpoint from which divine truth can be discovered, and that is the Creator's. It is only *in God's light* that we can see light clearly. Fortunately for us, however, this grand standpoint is in some degree reachable; for *with Christ* is the fountain of life, and in his light we see light (Ps. xxxvi. 9). The cross becomes our standpoint. Taken by the hand by the Spirit of Truth, and led to put our trust in Jesus as the Saviour of the world, we immediately begin to look at things in a new and better light. Sin in all its blackness, redemption in all its fulness, immortality in all its blessedness, and heaven in all its glories, are some of the mysteries brought to light in the Saviour's incarnation: "In Him was life, and the life was the light of men."

MEXICO.—A correspondent, "K. F. T.," writes to us:—"I thank you for all the trouble you have taken to get me tracts and illustrated papers. You would feel repaid if you could see with what avidity they are received. I inquired of one young man, who asked for a tract, 'Are you a Roman Catholic?' He answered, 'No,' and then, with hesitancy, 'Yes,' adding, 'but I want to know.' This showed that he knew the character of the tracts I was distributing. To-day a young man asked for a tract, and after reading it came and thanked me very warmly. Oh! that there were any number of evangelists who could go about teaching these seekers after truth! A good Government is being made here, but the priests keep the people as ignorant as possible, and many of the best Roman Catholics are protesting against this, and upholding the municipal school."

# The Late REV. JOHN GREEN,

## ORGANISER OF THE GOSPEL MISSION TO LIGHTHOUSES AND LIGHTSHIPS.

THE story of him whose name heads this sketch is one to stir the heart. The work by which he was most widely known, and by which he will be chiefly remembered, was his unique mission to keepers of lighthouses and lightships. He has written an imperishable record upon the hearts of those whose friendly beacons guide voyagers over the wild and stormy deep. In his own sphere he has never been surpassed, and rarely has there been a more gracious, beautiful, and self-denying life.

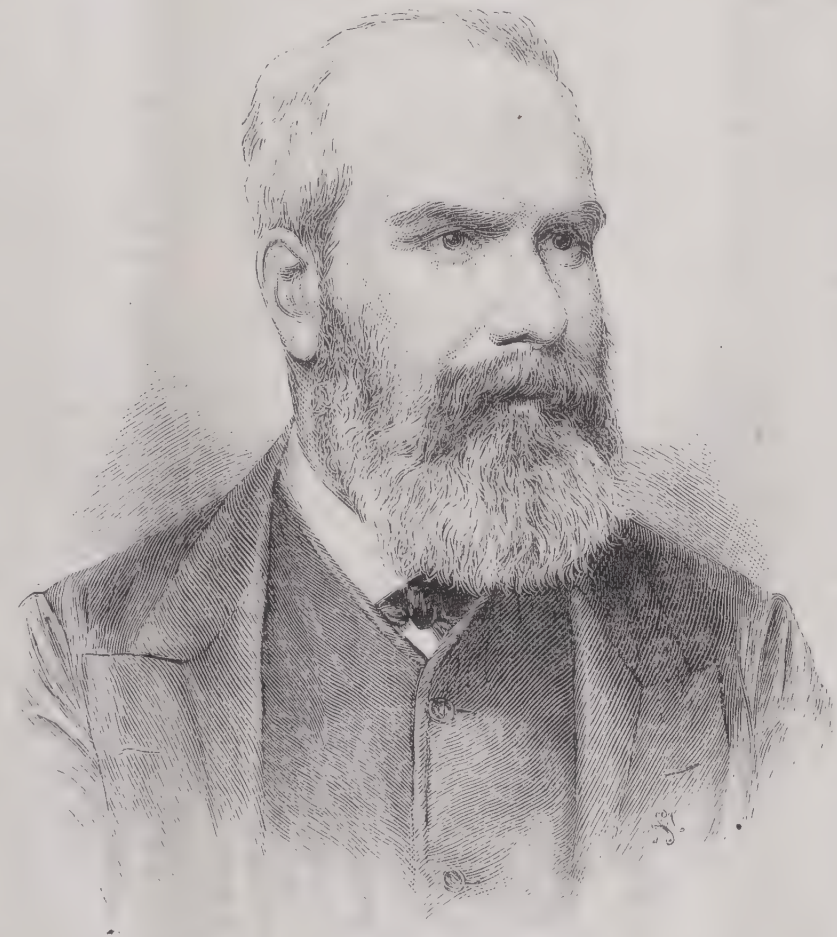
John Green was born of godly parents at Billingsley, Salop, in 1839, and early became the subject of deep religious convictions; but not until he was nearing manhood did he find true peace in Christ. He joined the Baptist Church at Bridgnorth, and became a teacher in the Sunday school; but soon commenced to preach to the poor miners at Chorley, a small village near his house, and many conversions were the result. In 1863 he entered the Pastors' College, and in 1867 accepted the pastorate of the historic church at Stogumber, Somerset. There, amidst the beautiful scenery of the Quantock and Brendon Hills, he laboured most successfully for three years. His gentleness of spirit, amiability of disposition, and zeal for the Master's cause greatly endeared him to his people. But the work, congenial as it was to himself, proved too much for his weak frame and sensitive spirit, and he was compelled to resign his charge.

After three years of inactivity, although with only partially restored health, he accepted a call to the pastorate at Broughton, Hants. There he laboured with marvellous diligence in the Lord's service, and the Word did not return void. But from the beginning to the end his consecrated and hopeful spirit was contending against physical weakness. At the end of four and a-half years, to the deep regret of a warmly-attached people, it became evident that for him the public work of the ministry was ended. It seemed as if his warfare was accomplished; for he knew that he must remain an invalid for life.

Undaunted by disease, his earnest spirit yearned for usefulness, and it is gratifying to be able to describe, in his own words, the inception of what proved to be his life-work. In a letter some years ago to Mrs. C. H. Spurgeon, who helped him most generously by gifts of sermons, he wrote:—"I was reading the account of the dear President's pastoral silver wedding, when a remark of Dr. Stanford's on the immense circulation of the sermons suggested to me that I, too, could do something by distributing them through the post. Having a number of unbound copies, I began to send them to invalids, and to persons prevented by duty from attending God's house; but addresses soon failed me, and then the case of the lighthouse-keepers, like a gleam from one of their own towers, flashed across my mind. Here lay my work; this to me was very clear."

No sooner was he convinced that another sphere of work was opening to him, than, with characteristic devotion, he made such preparations as would enable him to make full proof of this new ministry. The belief that no mission was organised to the lighthouse-keepers gave an additional charm to the work; for, like the Apostle Paul, he desired to preach the Gospel in the regions beyond, and not to boast in another man's line of things. He at once provided himself with Admiralty lists, maps, charts, and much informative literature, and commenced to send Mr. Spurgeon's sermons, The Christian, and other Evangelical literature, to the lighthouse men around the British coasts. But finding that they were better supplied than he had supposed, while not neglecting them, he extended his operations to the western shores of the North Atlantic. The lonely dwellers on the inhospitable rocks of Labrador, Newfoundland, Nova Scotia, and the islands in mid-ocean were soon surprised and gladdened by manifestations of Christian sympathy and spiritual interest from some unknown friend. His modesty at first caused him to send his packets anonymously; but at length his burning desire for usefulness overcame his reserve, and he wrote earnest, loving letters to his far-away flock.

By this means, he discovered many of the Lord's hidden ones in those out-of-the-way places. But on the part of the men, much natural curiosity was excited in reference to their correspondent. Many letters reached him, which, while full of gratitude, were not without personal inquiry. "Who and what are you?" writes one. "Are you related to my wife's friends? How came you to know my address?" And then followed expressions of thankfulness, in the true language of the heart, for the soul-refreshing messages which had been received. Mr. Green soon discovered that his field of labour was filled with a unique interest. His correspondents wrote interesting descriptions of the rocks upon which they lived, the characteristics of the islands in the vicinity, the numbers of lives saved by their instrumentality, their personal privations and winter experiences, their spiritual condition, their family joys and sorrows, their hopes and fears, and their desires and prayers. It is almost impossible to conceive the monotony of their lives. In some cases a ship is seldom seen to pass, and provisions cannot reach them for many weeks together, while some have no mails between October and March! Says one, "It is ten months since my wife has seen a woman, and eight months since I have heard a sermon."



*(From a Photograph by Mr. J. S. Barnes, Lewisham High Road, New Cross, S.E.)*

Mr. Green soon became well acquainted with the habits and surroundings of his scattered flock; and where he found godly men he stirred them up to carry forward his work by distributing the sermons and tracts to those living upon adjacent islands. He had a special gift for epistolary correspondence, and his letters were treasures to those who received them. His "unknown, yet well-known" friends greatly valued his labours on their behalf, and a deep spiritual interest was created, and strong bonds of sympathy were formed. One tells him of a long and severe illness he has had, the nearest doctor being 120 miles away across a stormy sea; but "the Great Physician was in constant attendance." Another, after referring to his loneliness, says: "I find that the dear Saviour is always near." Yet another, after describing the dreariness of his lot, the isolation, the incessant roar of the waves, breaking like thunder upon the base of the lighthouse, remarks: "I

hope I may ever be duly impressed by my surroundings, and never forget Him who holdeth the waters in the hollow of his hand." Thus, in these lighthouses, surrounded by the wild waste of waters, and almost entirely cut off from the outer world, there live men of faith and prayer, whom God is training for eternal fellowship with Himself.

The ministry of Mr. Green was almost world-wide. It extended from the Shetlands to the Scillys, from the east coast of England to the west coast of Ireland; in Canada and the United States from Lake Superior to the Gulf of St. Lawrence, from Newfoundland to the borders of Mexico, and from California to British Columbia. In some cases Mr. Spurgeon's sermons have been sent to station employés on the Canadian Pacific Railway, to men at some of the Hudson's Bay Co.'s ports, to the Canadian frontier police, and to new settlers in Manitoba. He also cast the beams of Gospel light upon the hearts of the lighthouse-keepers of the Australian, New Zealand, and Tasmanian coasts, and from the Antipodes, as well as from numerous places in the New World, there flowed to the invalid worker at home streams of gratitude and blessing.

The task of keeping in touch with this host of correspondence often induced painful weariness, and brought on spasmodic attacks of the disease which, during fifteen years, kept Mr. Green a prisoner in one room, but to the last the grand compensation was his, "My grace is sufficient for thee, my strength is made perfect in weakness." In his case, God's grace shone out in no sombre hues; but, combining with rare qualities of heart and mind, lit up his life with unusual attractiveness. He possessed an excellent memory, much general information, and a fund of humour and geniality, and evinced a lively interest in all the topics of the day, and the work of God in every part of the world. The peace of God filled his heart, and he knew no fears. His last few weeks were painful to himself, and to those around him; but like many who have watched and waited long, the Bridegroom's footsteps fell on his quick, expectant ear, before those nearest were aware of his call. He passed within the veil on the morning of January 4, to receive his welcome and reward.

The keynote of his whole character was sympathy. Sympathy quickened his teaching, enabled him to realise the needs of his hearers, gave his ministry an indefinable aroma of freshness and acceptability, and drew to himself the loving confidence of men in every clime whose good he sought. His removal is a great loss, and he will be missed and mourned in both hemispheres and in every zone:—

> What's *done* is what remains! Ah, blessed they
> Who have completed tasks of love to stay
> And answer mutely for them, being dead!
> Life was not purposeless, though life be fled.

He laboured in much weakness, but accomplished much. Before his death he had the joy of knowing that others were taking up his work, so that it would go forward after his decease. In the United States many earnest Christians have espoused the cause of the lighthouse men, and in Adelaide the Y.M.C.A. has formed a committee to send Gospel literature to the lighthouses of South Australia. This knowledge was a great comfort to him as his strength declined and his end approached.

True love to Christ is ingenious, and delights to express itself in new forms of service. The mission to lighthouse-keepers which Mr. Green carried on all the long years of his invalid life, showed the inventiveness of love, and what can be done by an earnest spirit under most unfavourable conditions. One less devoted would have excused himself from service, and comforted himself by the reflection, "They also serve who only stand and wait." But in his estimation, to serve Christ was life's highest end and brightest joy. He now rests from his labours, and his works do follow him. We close with his own prayer: "May these inhabitants of the rock all learn to sing the song of redemption; and the isles waiting for his law soon be led to trust in the arm of the Lord."

G. T. Ennals.

## RICHARD WEAVER AT WOOLWICH.

We have been enjoying "showers of blessing." A fortnight ago, while reading the life of Andrew Bonar, I came upon the text (Jeremiah xxxiii. 3), "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." I felt it was a text for the mission, a promise given by God; and that night 200 of us united to plead the promise, and we can bear witness that it has been fulfilled in our experience.

Richard Weaver came on Jan. 21, and remained with us until Feb. 1. The meetings were large, as many as 3000 on Sunday evening, Jan. 28, and 1200 each night during the second week. We believe the results have been great. We have 190 names of those who have been spoken to about their souls, and we are hearing daily of some who received the message, but did not stay to the after meeting. A Romanist writes to say he is looking to Jesus only. We know of three drunkards who have come to the Cross for pardon and power. Four young men in one house have consecrated themselves to Christ and his service. A policeman, who had been a backslider, was walking about not knowing how to spend the Sunday morning, saw the people going to the chapel, and resolved to follow them. The Lord has forgiven his backsliding, and blessed his wife and daughter. A young man went home rejoicing in Christ, and told his sister what the Lord had done for him. She was ill in bed, but determined to go the following night, as it was the last of the mission. The doctor called, and advised her not to go, and sent another doctor, who confirmed his opinion; but she could not be persuaded. She arose, and came to the meeting, and that night the message of salvation was as water to the thirsty. "Her thirst was quenched, her soul revived."

We are grateful to Richard Weaver for his services. Although weak in body, he preaches with much of his old vigour and power, and the Lord works mightily by him. His experience is unique, and the stories of the triumphs of the Gospel, which he has seen with his own eyes, confirm the faith of believers and awaken the careless to "call upon the name of the Lord." Pray that the river may continue to flow, ever deepening and widening, until many are led to exclaim, "Water to swim in."—Yours sincerely. J. Wilson, Baptist Minister.

*Woolwich.*

## THE GREAT ASSEMBLY HALL.

On Monday was celebrated the twenty-fifth anniversary of the Great Assembly Hall, Mile End-road. At seven o'clock nearly one thousand persons sat down to a substantial meat tea, provided by Mr. Charrington at his own cost, and which has become an annual institution, not only in celebration of the mission anniversary, but of his own natural birthday.

The public meeting was presided over by the Hon. Granville Waldegrave. Mr. E. H. Kerwin, in giving a brief report of the progress of the mission since its commencement, looked back with great pleasure to the time when it started in a little hayloft over a stable, lighted with paraffin lamps. The work has developed into one of the largest, if not the largest, evangelistic missions in the world. The only thing at the moment to be regretted was the absence of the beloved superintendent, Mr. F. A. Charrington, who was away on the Continent for the benefit of his health.

Briefly describing the work, Mr. Kerwin said the building had been opened for 6500 consecutive nights, and he had been associated with Mr. Charrington from the beginning, but he could not overlook the splendid work done by those who had from time to time assisted them. Last Sunday night the hall was literally packed from floor to ceiling, hundreds having been turned away for want of room; and afterwards, when some 800 believers were remembering their Lord's death, his heart went out in gratitude to God, and he was led to say, "What hath He wrought? There were some hundreds of them rescued from a life of sin and degradation; 395 persons applied last year for membership, making a total of 3361 since 1876. There are people all over the world testifying to the love of Christ and his everlasting kingdom, that were first brought to the knowledge of the Saviour in the Great Assembly Hall.

Some time ago they were able to purchase a large hall only a few doors from the present one, which they intend altering to suit the requirements of a children's hall, where they can deal with the children separately. They have already a Sunday-school of over 1400 children. Mr. Kerwin intimated that it was his desire to have this hall finished and ready for occupation by the time Mr. Charrington returns, so that he might have the wish of his heart gratified and his mind relieved of a great burden.

Addresses were delivered by Mr. R. C. Morgan, Rev. Marcus Rainsford, Jun., Mr. Thomas Richardson, and Mr. Geo. Nokes.

## WILLESDEN HALL, WILLESDEN LANE.

The first anniversary of the work carried on by the Evangelistic Mission in this hall, was held on Wednesday, the 31st ult., when large numbers attended. Mr. J. E. Mathieson presided at the evening meeting, and Mr. C. Russell Hurditch (director of the Evangelistic Mission), gave an interesting and encouraging report of the work accomplished during the past twelve months. Both amongst old and young God had been giving much blessing. In concluding his statement, Mr. Hurditch said he could not remember any branch of the mission which could show such good results as this one in so short a time. The chairman then gave a stirring address on "Encouragement in God," and earnestly exhorted the workers to press forward in their good work, taking courage from the past fruitfulness of their labour for Christ. Brief addresses were also given by Messrs. R. Burn, Garrioch, Bilson, Hucklesby, and Rev. J. Gritton, D.D. The N.W. London Evangelistic Choir sang several songs and solos, and added much to the interest of the meeting.

TRUST IN GOD.—The better God is known the more He is trusted. Those who know Him to be a God of infinite wisdom will trust Him farther than they can see Him (Job xxxv. 14); to be a God of almighty power, will trust Him when creature confidences fail, and they have nothing else to trust to (2 Chron. xx. 12); and to be a God of infinite grace and goodness, will trust Him though He slay them (Job xiii. 15). Those that know Him to be a God of inviolable truth and faithfulness will rejoice in his word of promise and rest upon that, though the performance be deferred and intermediate providences seem to contradict it. Those that know Him to be the Father of spirits, and an everlasting Father, will trust Him with their souls as their main care; and trust in Him at all times, even to the end. —*Matthew Henry.*

## A LANTERN SERVICE.

DESCRIBING in *The Methodist Times* a Sunday evening lantern service by Mr. Nix at Wardour Hall, Rev. Mark Guy Pearse says:—

From my vantage-ground I was able to study the congregation before the gas was lowered. The first thing that struck me was the large number of men—two out of three were men. The service commenced with a hymn led by the brass band. Prayer followed, then another hymn, next the lesson, and then the collection, for we never have a service on Sundays or weekdays without a collection. "Last year," said Mr. Nix, in announcing it, "the people of Wardour Hall raised over £500." Then came a long list of notices for every day of the week, prominent amongst which was the goose club. This year there were not less than 800 members.

The text was announced—*The wages of sin is death.* The gas was lowered, and the first scene was thrown on the screen. A simple and racy talk about wages, the word that next to mother and home was most often used and most talked about. The lad was standing at the desk on the Saturday afternoon taking his first wages. "No shillings were ever so large, so bright, so sweet as those." Wages was not a gift, a reward, but what was earned by the man himself. *And of sin the wages was death.* It had been so all the way down through the world's history. Then came the scene of the Fall, of the Flood, of Achan in the camp. Then followed New Testament illustrations of the truth. To-day it was true. There came a story from his own mission work—of one who had come to that very hall, a man with everything in his favour, a gentleman of good position in one of our Universities. But he took to drinking. Step by step he went down. There he stood in the dock at the Old Bailey, sentenced for crime, into which he had been led by drunkenness. Then followed the picture of a village maiden, pure as the flowers that bloomed around her; she comes to London. With her, too, as in ninety-nine cases out of a hundred, the downward course begins at the public-house. Step by step the drink leads her until she shivers an outcast, homeless, in the bitter winter night. And there follows the last sad scene—she lies dead on the river bank. *The wages of sin is death.*

Then came a picture of the Crucifixion. There, alone, filling up the whole scene, was the Christ upon the Cross, the great Deliverer who has died in our stead, the just for the unjust, that He might bring us to God. In softened tones and very tenderly the preacher told of his great love. Then came a pause, and whilst the harmonium was played very softly a solo was sung:

> When I survey the wondrous cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

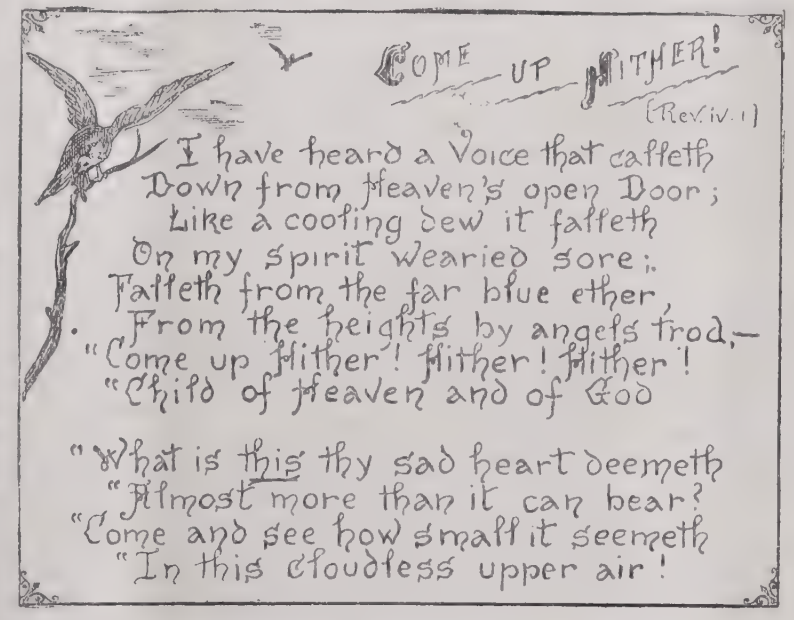
Emotionalism may have its perils, as every other ism has for that matter, if pushed to an extreme. But if it is good to be hushed, and melted, and subdued, and thrilled by that infinite love of the Crucified, then I cannot conceive of any way in which that good could be more perfectly accomplished.

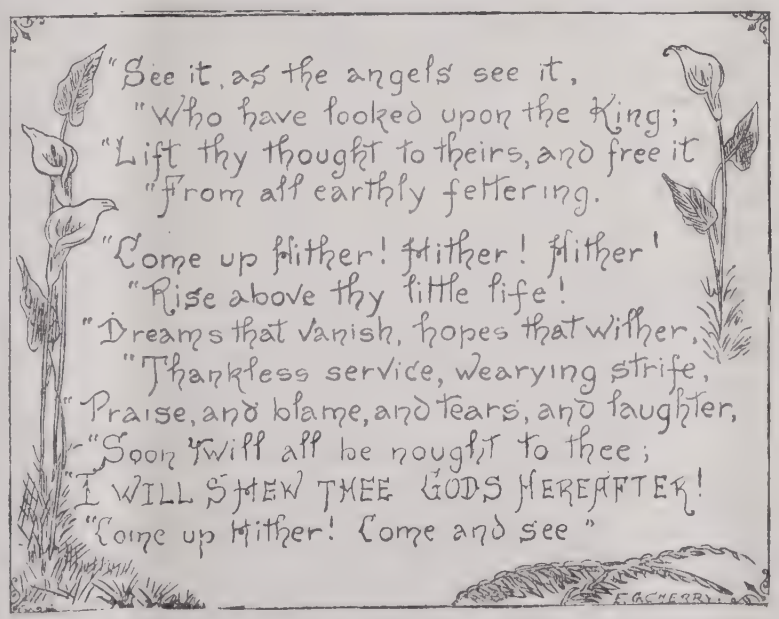
I have been thinking over the deep impressions of that service since, and it has seemed to me that very much of the power of a lantern service lies in the fact that the *hearer is isolated.* Great cities are what they are because men are lost in the crowd. Nobody knows, and nobody heeds, so it does not matter what a man does, so far as any public opinion is concerned. But in that darkness of the lantern service you are alone. You have lost your refuge in the company of others. Anybody can say "*us miserable sinners*," because it means mostly other people. But it is altogether another thing to say, "*I have sinned.*" It is wonderful how that separate and individual responsibility is brought home to one in a lantern service. That in itself is an incalculable gain.

Then, in being *spoken* only, the truth comes in driblets, and needs half-a-dozen faculties to perceive it. But *in the picture it is flashed before the eye, complete at once.* Old folks and children are not the only ones who find that the truth of a picture is more easily laid hold of than the writing which explains it. Then, too, it goes deeper and sticks. As I have often said, there are no holes at the back of the head to let it out. That which is heard has to be kept carefully, or it is soon lost; the ears have no doors to shut it in. And looking at the picture in the darkness, the strong light thrown upon the screen seems to engrave it upon one's mind. I myself have been haunted by that picture of the Crucifixion, and do not think I can ever forget it. And was not this the method of the Master? Did He not say, "*Hearken, behold*"? Was it not constantly coming from his lips, "*Behold, behold*"? The parable was but a picture. There, as they sat in the open air, was the sower going with short, quick steps over the furrows, flinging out the seed.

The Romish Church has known how to use with tremendous effect this power of the eye. But because Rome uses it must we needs cry out against it? Let us give up eating and drinking because many rogues and vagabonds have lived that way, and therefore it must be bad! We can use pictures without worshipping them, and are losing one of the mightiest powers to bless and help men in not trying more to get at the heart *through the eye.* The power of a picture is well known, and greatly used by the children of this world: who are, alas! wiser in their generation than the children of light.

I can think of nothing that could be more blessed than to have that picture of the crucified Saviour flashed on a screen in the full gaze of our great thoroughfares, east and west, and underneath it the inscription: *He loved me, and gave Himself for me.* As many on that Sunday evening rose up and went into the inquiry-room to seek Him, I felt assured that it would be an easier thing to find Him, and trust Him, because He had been so lovingly and visibly set before us.


COME UP HITHER!
(Rev. iv. 1)
I have heard a Voice that calleth
Down from Heaven's open Door;
Like a cooling dew it falleth
On my spirit wearied sore:
Falleth from the far blue ether,
From the heights by angels trod,—
"Come up Hither! Hither! Hither!
"Child of Heaven and of God
"What is this thy sad heart deemeth
"Almost more than it can bear?
"Come and see how small it seemeth
"In this cloudless upper air!


"See it as the angels see it,
"Who have looked upon the King;
"Lift thy thought to theirs, and free it
"From all earthly fettering.
"Come up Hither! Hither! Hither!
"Rise above thy little life!
"Dreams that vanish, hopes that wither,
"Thankless service, wearying strife,
"Praise, and blame, and tears, and laughter,
"Soon 'twill all be nought to thee;
"I WILL SHEW THEE GODS HEREAFTER!
"Come up Hither! Come and see"
E. C. CHERRY

[Extracted from THE HEART'S EASE SERIES of 4 pp. Leaflets. By Miss E. C. CHERRY. Tastefully printed on tinted paper, and suitable for enclosing in the modern square envelope. In packets at 6d. and 1s. (*London: Morgan & Scott.*)]

## IMPERIAL MISSION HALL, HANLEY.

GOD has wrought wondrously on our behalf in permitting and enabling us to deal with obstacle after obstacle during a period of several years, so that last autumn saw the signing of the trust deed and the establishing of this central mission of the Potteries upon a permanently satisfactory basis; and the good hand of our God upon us was strikingly seen in his bringing about this result just before the trade crisis, which otherwise might easily have completely overwhelmed us.

In the paralysis of the past few months we have struggled on with the current burden, receiving thankfully such contributions as our impoverished people and outside helpers could afford, and the old year closed upon us showing a balance of £20 or £25 to the bad, which will presently be twice that amount. Renewing of heating apparatus also is just now costing us nearly £50. Meanwhile, as if to prove that the Divine smile was upon us, we have been privileged to spiritual signs of a most cheering sort, and our report for the past month gives a record of sixty anxious inquirers publicly dealt with in our various services.

A large effort, involving the raising of £300 or £400, is now before us, and to this we are pledged, so as to clear off a current deficit, together with the amount advanced by friends months ago. The local depression is such that we are once more compelled to ask co-operation from sympathisers at a distance who appreciate aggressive Christian effort, and who understand what it must mean at present in a district like ours to have £9 per week to raise for expenses of work before salaries of agents are considered at all.

Openings for spiritual and social enterprise abound on every hand, and we continue to avail ourselves of such of these in rescue work, sick visitation, children's services, cottage meetings, &c., to the full extent of our power; but crippled means sadly restrict our efforts in a field of labour "white unto the harvest," and practically illimitable in extent.

We earnestly ask your prayers, and such help as your readers may be prompted to send will be gratefully received.

AMBROSE WOOD, Regent House, Hanley, Treasurer.
LANCELOT MIDDLETON, Superintendent.

IN THE EVIL SEQUENCE of this world an evil thought may soil thy children's blood.—*Tennyson.*

## AFRICAN MISSIONS VISITED.—20.

By Mr. D. A. HUNTER.

I have now to tell you of a visit paid to the Gordon Memorial Mission, Umsinga, Natal. This mission was founded some twenty years ago in memory of an elder brother of the present Governor-General of Canada, who was accidentally shot while studying at Cambridge, with a view to himself becoming a medical missionary in South Africa. His noble life-purpose was not allowed to die with him. His family conceived the happy idea of perpetuating his memory by giving effect to that life-purpose, so that "he being dead yet speaketh."

A sum was set aside for the expense of a new mission station, and to Rev. Dr. Dalzell, an ordained medical missionary of the Free Church of Scotland, was entrusted the selecting of a locality, and the direction of the new enterprise.

Dr. Dalzell, accompanied by his wife, made a long waggon journey from Durban, as far as the Spelonken in the Northern Transvaal, but the spot ultimately chosen is in the Umsinga division of Natal, close to the border of Zululand.

Here a farm was purchased, and missionary operations begun. The white doctor's skill got noised abroad among the heathen around, distrust and prejudice gradually gave way, and those who came for healing of the body, heard of the Great Physician of Souls.

Leaving Maritzburg by the night train, I was landed next morning at Dundee coalfields, from whence a forty mile drive brought me to the Gordon Memorial Mission, just in time to see the young people of the training schools, before they went away to their homes for the Christmas vacation. There are at the head station some thirty Zulu boys, who live in Dr. Dalzell's house. His sisters-in-law, the Misses Lorimer, who work as honorary missionaries, have charge of the girl boarders, some thirty-five in number.

Both boys and girls have lessons together at the Station school, conducted by J. W. Blair, from Aberdeen. After school hours, they all get trained in industrial work—the boys in workshop or field, and the girls in more housewifely occupations. Mr. Moir, who formerly captained a company of the Boys' Brigade in Aberdeen, has formed these Zulu boys into the 1st Natal Company, and is endeavouring to smarten them, and develop their intelligence, by means of drill.

I was privileged to be present at the school prize-giving, where various exercises, such as reading and recitation, both in English and Zulu, were gone through. These young people recited the whole of the 1st Epistle of John in Zulu, the one continuing where the other left off.

There are some ten out-stations connected with this mission, scattered over a very wide district. To one of these I rode with Dr. Dalzell. It is on the top of the Biggarsberg, some twenty miles from the Gordon, and is called Overtoun, after Lord Overtoun, who generously subscribes towards the necessary funds for working it. Mr. Mundell, who is in charge, has nearly completed a nice little schoolhouse.

At each of these out-stations, most of which are in charge of native evangelists, day schools are carried on, so that over 400 boys and girls are receiving instruction.

Every morning "the maimed, the halt, and the blind" gather around the surgery door, and have their sufferings attended to. Several hospital rooms are in readiness for serious cases which require special nursing.

I was greatly interested in the services, both on Sunday and at the prayer-meetings. On Sunday morning, we had as our subject, "Have ye received the Holy Ghost since ye believed?" and, in the afternoon, Dr. Dalzell spoke from "Go ye into all the world." Five of the boys signed the missionary volunteer pledge, after we had had a quiet little talk about it in the evening, and they had thought it over.

The hope of evangelising Africa is through Africa's sons, trained and directed by Europeans, and one longs to see a larger proportion of the boys and girls from all these training schools devoting their lives to this work.

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MR. TOM HORROCKS conducted last week a "Gospel Temperance Mission" at the Town Hall, Christchurch. He had large audiences each night. Several pledges were taken.



## THE AFRICAN WEST COAST.

A visit has recently been paid by Rev. Wm. Hughes, principal of the Congo Training Institute, Colwyn Bay, N. Wales, to the West Coast of Africa. The object of the visit was to seek to establish, along the West Coast of Africa, industrial centres or schools for the religious training of African youths and for industrial work. From these institutes, from time to time, only a few, picked, promising youths will be selected for higher training at Colwyn Bay Institute, where, in due time, they will be fitted to become skilful artisans, and then return to Africa as evangelists or native preachers. These, being fluent in their own language, able to endure the severity of the climate, acquainted with the customs and habits of the race, may prove useful pioneers to carry the Gospel even into the interior of Dark Africa, and to labour where no white man could expect to live and flourish.

Mr. Hughes sailed from Liverpool in June last. He has recently returned, after great encouragement, and efforts crowned with abundant success. During a short stay in the Liberian Republic he was enabled to affiliate the Rick's Institute with the Institute at Colwyn Bay; also, to commence a school for girls called the Russell Institute, after the name of a great friend and cheerful benefactor. Both at Calabar and the Cameroons Mr. Hughes had a hearty reception from the natives.

Arrangements have been made for the establishment of the Pembroke and Glamorgan Institutes at Victoria and the Cameroons respectively. The Alfred Jones' Institute is now also a permanent establishment in New Calabar. Sir Claude Macdonald, Her Majesty's Commissioner for the Oil Rivers, rendered kind assistance.

Frequent letters received from native youths confirm the warm interest taken in this new scheme by West Africans. Each institution will be provided with an able instructor for the various branches, and it is confidently hoped that this grand Christian industrial scheme will yet tend through trained native agency under God to chase away speedily the blackness of the long-prevailing night that still brands this magnificent continent with the epithet "Darkest Africa," and native agency win Africa for Christ. John B. Brasted.

## LEPERS IN INDIA.

In a recent letter, Rev. Thos. Carmichael, Church missionary, Annfield, Rambagh, *viâ* Saharanpore, N.W.P. India, says:—

"Since we came to reside here in 1889, I have, in company with my wife, travelled over the hill district of Jaunsar, Bawar, around the military hill sanatorium of Chakrata, preaching the Gospel to the wild hill people in their villages scattered over these lofty mountains. Whilst doing so we found many lepers in various stages of the disease, some but slightly tainted, others with swollen heads and ears, with fingerless hands and toeless feet, and otherwise much disfigured with this dreadful disease. The whole population of Jaunsar is stated to be 50,000, and yet I was informed when in Chakrata that there are amongst them no fewer than 300 lepers.

"As we climb into their rocky fastnesses, and invade their secrecy with the Gospel, we cannot be oblivious to their physical sufferings, and especially to this horrible scourge, before which all human remedies seem to be powerless. I have been told of two villages in that district in which there are sixty to eighty lepers. One would fain believe this to be an exaggeration, but if there were twenty only it were sufficiently distressing. Can you do anything for them?"

All information as to work among Indian lepers can be obtained from Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh.

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PLYMOUTH.—The Guardians have again been discussing their workhouse beer bill, which, after a substantial reduction, has been growing larger.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—On Thursday evening a meeting of the "Christian Harbour Lights" was held in the society's institute, St. George's-street. Mr. George Lampard presided, and gave a brief address founded on the Saviour's compassion for the distressed. Rev. G. J. Hill explained the work of the Christian Harbour Lights, and Mrs. Hill gave an impressive address. Testimonies were given and pledges taken, and the proceedings throughout were of a helpful character.

## NOTES FROM OVER THE SEA.

At this writing Mr. Moody is in Providence, Rhode Island, engaged in his mighty work. He reaches out into the large cities adjoining, and the largest halls are not sufficient to hold the congregations. One method is always planned by our loved evangelist to attract those who might for a time keep aloof; that is, the singing. Messrs. Sankey, Stebbins, and Jacobs are assisted by a trained chorus of some five hundred voices. Messrs. Whittle and Bliss are also working in the same State, and the results, as usual, are wonderful.

The work of reform in different cities is being prosecuted with vigour. Gambling at horse races is especially singled out by some of our best and strongest men as a point of attack. Our legislatures are appealed to to enact laws for the suppression of pool-selling, and in our own Massachusetts Legislature the gamblers are preparing for the legalisation of their nefarious work. Rev. Dr. Chas. H. Parkhurst, of New York, wields the lance with unabated vigour, and is one of the most zealous, sure, and fearless of modern reformers. As usual, he will in the summer, after his hard, yet magnificent, work, seek the mountain heights of Switzerland for renewed strength. His wife, who is the president of the McAll Mission in the United States, will accompany him.

Rev. C. E. Greig, of Paris, has arrived after a stormy trip across the Atlantic, and will visit our leading cities in the interest of the McAll Mission, giving daily addresses for six weeks, and then return to his loved work. S. E. B.

*Northampton, Mass., Jan.* 20.

## PARLIAMENT OF RELIGIONS.

### A CHRISTIAN'S COMMENTARY.

When the day of Pentecost was fully come, they were all with one accord in one place.—Acts. i. 2.

Spirit most holy, Thou
Sole fount of truth and bliss,
Without whom nothing strong
And nothing holy is;
As in the morning of its birth,
Visit and bless the labouring earth.

Brood, holy Dove Divine,
On this chaotic night,
The formless void inspire
With order, love, and light.
Breathe a great calm, and at thy sway
Let rude anarchic wills obey.

Shake the dry bones that lie
In Death's sepulchral reign;
Come, wind of God and blow,
Blow on the myriads slain.
Let quickening nations feel the breath
That dissipates the power of death.

Rush suddenly from heaven,
In second Pentecost
Of sound and fire, to stir
Thy Church, O Holy Ghost:
Faith, fervour, unction, utterance give;
And midst the years thy work revive.

Leading and Light to Thee,
And Thee alone, belong;
Without whom nothing is
Holy, and nothing strong;
Who still proceedest from the Throne
Of God, and of the Lamb, alone.

All-holy Paraclete,
Pure breath of God, and prime,
Soothe the rebellious moods
Of our disordered time;
Come as the Wind, the Fire, the Dove,
With sevenfold grace the world to move.

H. J. R. Marston, M.A.
(Late Fellow of Durham University).

*Icomb Rectory, Stow-on-the-Wold,*
*Epiphany*, 1894.

[Price 3d. a dozen. *To be obtained from the Author.*]

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MIDNIGHT MEETING MOVEMENT.—The committee held a meeting on Wednesday last at the Wesleyan Chapel, Liverpool-street, when Rev. W. E. Codling, superintendent-minister, and Rev. Reeves Brown addressed the forty-five women present. They all belonged to the class sought. Two left for a refuge at once, and four others promised to come to the office next day to see Mr. M'Cree, the secretary, at the office in Red Lion-square, W.C.

## The Y.M.C.A.

THE APPROACHING JUBILEE.

The fact that the Young Men's Christian Association, founded in the City of London fifty years ago, has already been established in 5158 towns—small and large—throughout the world, indicates clearly that a successful method was adopted by its founders.

The *modus operandi* during these fifty years, has been that converted young men have associated themselves together for mutual encouragement, and have sought by means of the united testimony of life and word to win their fellows to the knowledge and acceptance of the Lord Jesus Christ as their personal Saviour.

The jubilee of the Association is to be celebrated in June next, on the occasion of the thirteenth international conference. Two thousand delegates from twenty-three countries are expected to gather in London on Friday, June 1. They will be welcomed in Exeter Hall, and a more public reception will be arranged later in the evening. Saturday will be devoted to conference; addresses on "The work of the Holy Spirit," will be delivered in English, French, and German by Rev. Prebendary Webb-Peploe, by Pastor Appia (Paris) and Pastor Krummacher (Berlin) respectively. On Sunday afternoon a Bible Reading will be given in Exeter Hall by Rev. F. B. Meyer.

This Sunday, June 3, will form an important feature in the public arrangements. All the clergy and ministers in England and Wales are being invited by the English National Council to unite in the commemoration by preaching a special sermon to young men on that day, and, where practicable, to give a collection towards the Jubilee Fund of the Council. A circular requesting such co-operation on the part of the ministers is being posted this week. It is signed by the president and vice-presidents of the Council and by representative men in connection with each church; by the Venerable Archdeacon of London, Dr. Sinclair; by Rev. Henry J. Pope, President of the Wesleyan Conference; by Rev. James Muir, D.D., Moderator-elect of the Synod of the Presbyterian Church of England; by Rev. T. M. Morris and Rev. George Short, President and President-elect of the Baptist Union; and by Rev. George S. Barrett, President of the Congregational Union. The proposal is also supported by the following commendation from His Grace the Archbishop of Canterbury:—

Lambeth Palace, S.E.
January 27, 1894.

My Dear Sir,—I am much interested to hear of the way in which it is proposed to celebrate the thirteenth "World's Conference," and the jubilee commemoration of the Y.M.C.A. in June next. And I wish God speed to all such united effort as the Association represents for Christianising and assisting young men.—Believe me,

Yours very faithfully,
E. W. Cantuar.

George Williams, Esq.

Monday forenoon and afternoon will be devoted to the proceedings of the conference, and the evening to a public reception. Tuesday again will be occupied by the conference until evening, when, by invitation of the Dean and Chapter, a jubilee thanksgiving service will be held in St. Paul's Cathedral, a special sermon being preached by the Right Rev. Lord Bishop of Ripon.

On Wednesday (jubilee day) a thanksgiving meeting will be held in Exeter Hall in the forenoon. In the evening a grand Jubilee gathering will be held in the Royal Albert Hall, South Kensington. This building will accommodate between 4000 and 5000 guests. During the evening a selection of music will be performed; a display of gymnastic feats will be given by several representative teams.

Stereopticon views of important Association buildings throughout the world, together with the portraits of prominent workers, will be exhibited. Brief addresses will also be given by chosen speakers.

Thursday will, according to Conference custom, be devoted to an excursion—a pleasant change after the confinement and mental strain incident to a prolonged conference.

This will be the largest and most representative conference ever held in connection with the Association. An interesting feature in the proceedings will be the arrangement for dining the delegates *en masse*—a daily dinner party of unsurpassed dimensions. By the courtesy of the City Lands Committee of the Corporation, a site has been freely granted on the Thames Embankment for the erection of a pavilion, containing an area of more than 22,000 square feet.

The prayers of God's people are earnestly besought that this occasion may not only result in drawing to the important work of the Association the attention and adequate support of the Christian public, but that it may prove to be a testimony to the world of Christian fellowship and unity, and the means of salvation to thousands of young men. That God may be glorified in the commemoration is the earnest desire of the Y.M.C.A. workers.

BRIEF NOTES.

Mr. J. H. Sanders has resigned the secretaryship at South Molton to enter medical mission work. The roll now stands at 130.

New associations have been formed at Upton Park, Hanley, Ryhope, Ledbury, and one Irish centre; those at Penarth and Workington are in abeyance.

The Association at Buda-Pesth has invited the International Conference to meet there, following the assembly in London in June. The conferences are held, as a rule, once in three years.

The Cape Town Y.M.C.A. Committee earnestly call the attention of young men in this country to the over-crowded condition of the labour market in South Africa, with the view of dissuading emigration on their part.

The Tunbridge Wells Association held its annual meeting on Wednesday, Jan. 24. There was a crowded attendance. Hon. P. Carteret Hill, president, and Mr. J. H. Putterill gave an address on the work of the Y.M.C.A.

Upwards of 200 young men accepted the invitation of Mr. W. H. Seagram to an international social reception in the rooms of the Hackney Y.M.C.A., on Thursday last. Addresses were given by members of several countries, Continental and Oriental.

The quarterly paper of the Scottish Executive tells of success in nearly every field of Association activity. The members are encouraged to go forward, strong in the faith of the Lord Jesus Christ, and willing to be used by Him in the work that lies nearest to their hands.

The Scottish Associations have placed another soldier of the Cross in the foreign field. The Leith Fellowship Union is to be represented in China by Mr. Alexander Menzies (formerly of Perth), towards whose support in connection with the China Inland Mission £50 a year is subscribed.

There was a large and representative gathering at the monthly meeting of the National Executive on Friday afternoon. Among several important questions discussed was that of the possibility of closer relations being established between the Y.M.C.A. and the Y.W.C.A. The counsel were unanimous in the opinion that no organic union of the Associations was possible, but a resolution was arrived at to further consider the subject, as it was generally felt that the two organisations might with great advantage co-operate much more fully than hitherto, at special seasons and for special purposes.

The Paris correspondent of *Evangelical Christendom* writes:—The Young Men's Christian Association owes its splendid building and appointments, which are first-rate, principally to Mr. James Stokes (of America) and to M. Alfred André (of Paris). The latter was a fruit of Reginald Radcliffe's visit to Paris in 1861. It was a thrilling incident, when in a gymnastic hall in that blessed and subdued tumult of a real revival meeting, when souls were being born of God, the evangelist, who had just then no interpreter, said: "André! Tell them what the Lord did for you yesterday"; and the first simple testimony was given to the Lord's power to save, with the simplicity of a new-born soul. How many other Christian endeavours, carried on with success to this day, were the outcome of the three weeks' visit of that evangelist with his friend Shuldham Henry, who last New Year's Day was called up higher.

An international social reception was given on Thursday evening at the rooms of the Hackney Association, in Mare-street, to members of the Dutch, French, German, and other Y.M.C. Associations. About fifty Germans, twenty Frenchmen, twelve Dutchmen, and a sprinkling of other nationalities were present. The secretary of the Hackney branch welcomed Mr. Seagram and their foreign brethren, and announced that next June would be celebrated the jubilee of the Y.M.C.A. In honour of the fiftieth anniversary an international conference, lasting a week, would be held. There would be a thanksgiving service at St. Paul's Cathedral and meetings at Exeter Hall. Various gentlemen spoke for France, Holland, Germany, Switzerland, Italy, and India, reporting the progress of the association in their countries. One of the most interesting was a native of Koordistan, Mr. Oshoo K. Jahn, a Nestorian Christian.

GOD'S SEED will come to God's harvest.—*Rutherford.*

## LIVERPOOL CHURCH MISSION.

The first week of this general mission has proved encouraging. There is abundant evidence that God is owning the Mission, and blessing it to the salvation of souls. The number of churches taking part in the Mission is seventy-five, and the number of missioners one hundred. The addresses to business men at St. Nicholas's, by Rev. W. H. Aitken, and at St. George's, by Rev. F. S. Webster, are being attended by a goodly number of merchants and traders, and also of clerks. The attendance on the first day was small, but each successive day afterwards the numbers went on increasing. At St. Catherine's, Edge Hill, the awakening has been remarkable. One evening, at an after-meeting, hands were held up in all directions by seekers after salvation. Last Saturday afternoon the Bishop of Liverpool delivered an excellent address in St. Peter's Pro-Cathedral to the missioners and the parochial workers, of both of whom there were a considerable number present.

A Liverpool contemporary says:—Rev. W. Hay Aitken, the celebrated mission preacher, has been delivering addresses to business men in St. Nicholas's in connection with the Mission. The services have been of brief duration, lasting only half an hour. But those who are acquainted with Mr. Aitken's manner and style of preaching, know full his wonderful capacity in giving utterance to a vast amount of weighty and important truths, even in the short space of a few minutes. For special ability in giving addresses to business men there are few preachers who can equal Mr. Aitken. He has a business argumentative way about him which men of commerce can appreciate and understand. He appeals to the intellect while he is probing the heart, and as he proceeds onwards and corners those who are amongst the unconverted of his hearers, he opens up God's grand plan of salvation, and urges with thrilling force and tremendous earnestness the importance of immediate decision for Christ.

Rev. T. E. Cleworth is the missioner at St. Luke's, a thoroughly out-and-out working church, the vicar, Rev. J. T. Madden, being widely known as a devoted worker. Here, as in several of the other churches, the attendances have been large, the interest very marked, and the blessing most evident.

## BOSTON MONDAY LECTURES.

A correspondent writes:—Rev. Joseph Cook began his nineteenth yearly course of lectures in Boston on January 22. The attendance was, perhaps, as large as in former years, which is of itself a suggestive proof of the hold of Mr. Cook on the American public. The moral and spiritual tone of the Boston lectures has always been strongly evangelical and counteractive of the liberalism of New England.

It is hoped that the present course will maintain this high level, though yesterday's lecture, which was a vigorous defence and justification of the Parliament of Religions at Chicago, seemed to strike a lower tone.

## THE Y.W.C.A.

At the annual meeting of the Hereford branch it was reported that during the year two members had proceeded to the foreign mission field. Addresses were delivered by Revs. H. Askwith, J. Meredith, W. L. B. Janvrin, Havergal Shaw, and Mr. C. B. Cox.

In the *Woman's Signal* for last week there is the first instalment of a discussion on the proposed amalgamation of the Y.M.C.A. and the Y.W.C.A. Mr. F. A. Atkins leads off strongly in the affirmative, and he is supported by several writers; while others (including Mr. George Williams) decline to express a definite opinion.

The growth of the Glasgow Young Women's Christian Association is truly marvellous, as may be seen from the fact that whereas only seventy persons were present at its first social meeting fourteen years ago, the annual gathering this year had to be accommodated in the City Hall. At this annual meeting the audience applauded a lady for her singing of a sacred solo, and this the chairman objected to as too much of a "worldly" demonstration, and suggested that "Hallelujah" might be shouted.

GENERAL MELLINET, the *doyen* of the French Army, who has recently died at the age ninety-five years, had all his life abstained from stimulants. He was healthy and vigorous to the last.

# Letters to the Editor.

## THE BAPTISM OF THE HOLY GHOST.

We have received a number of letters on "The Baptism of the Holy Ghost," and insert a selection from them below. First, we give the main portion of one by Rev. James Gall, of Edinburgh, who has written at some length on a grammatical issue which we hold to be beside the main question. Our venerable brother criticises the R.V. rendering of Acts xix. 2, and apparently contends for the A.V. translation. He says:—

"Our Anglican friends who hold that baptism is God's ordinance by which we are to receive the Holy Ghost, are opposed to any translation that would imply that He could be received in any other way; and therefore they adopt Alford's view, that 'believing' includes all its accidents and accompaniments (see Alford on Eph. i. 13), and that it must include baptism. They, therefore, interpret Paul's question as 'Did ye receive the Holy Ghost *when ye believed?*' (see Alford on this verse). Their objection to the authorised version is that it is not grammatically correct. This is a very strong assertion, for what better translation can there be of a *Greek* past participle than an *English* past participle? *Pisteusantes* is the Greek past participle, and *having believed* is the English past participle. What could be better or more literal?

"It is well known that the only way to ascertain the meaning of any word or phrase in Scripture is to observe the use that the Holy Ghost makes of it in other places, and I mentioned in my first letter that 'This phrase of an aorist participle combined with an aorist indicative occurs in every page of the New Testament, and that not once in a hundred times are the two events simultaneous.' I deny that, grammatically, the participle is *simultaneous* with the indicative. The interval may be longer or shorter, a moment or fifty years, but there *must* be an interval. The birth and the baptism are neither simultaneous nor identical. This is a fundamental truth.

"Those who deny this, and seek to discourage their brethren from striving to be endued with this miraculous power of convincing the world of sin, and righteousness, and judgment, take upon themselves an awful responsibility. When God gave us his Son, He gave us life and all the beauties of holiness, which needs no supplementing; but He gave us no propagative power, so that Noah preached for 120 years without a single convert. But with the gift of the Holy Ghost He gave propagative power, so that in one day the baptized Church gathered into the kingdom 3000 souls. The Spirit has been quenched ever since the Romish apostasy, and now I give my parting testimony, that until the Church again receives the baptism of the Holy Ghost, the conversion of the world is an utter impossibility."

On this we raise no question, although several are suggested. We would remark, however, that "R. C. M." and Mr. Gall are in perfect agreement on the grammatical point. "Having believed" (past participle), "received ye?" (past indicative), has been preferred as a rendering by "R. C. M." Therefore, on this no further discussion is needful. The real question is: Is receiving the Holy Ghost necessarily consequent upon believing on the crucified and risen Christ?

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Dear Sir,—On a question of such importance as the above, perhaps I may be permitted to say a word—and in the first place we may ask—What does the phrase mean? Mr. Gall has, I think, given the clearest and most Scriptural explanation of the twofold work of the Holy Spirit; (1) the *indwelling* Spirit, given to every believer when regenerated, giving him new desires and power to walk aright before the world as an example and to work within the Church (only, I think, as regards discipline); and (2), the *clothing* spirit, enabling him who receives it to work outside the Church, *i.e.*, to evangelise (and also, I think, to do edifying work within it; see Luke xxiv. 49).

The parable of the Talents (Matt. xxv. 15), etc., where there are differences in the amount of the gifts, seems to point to the latter, and that of the Pounds (see Luke xix. 13), where at the start each receives the same amount, points to the former.

Again, when, after his resurrection, our Lord breathed on his disciples (Jno. xx, 22, 23), and said "Receive ye the Holy Ghost," He gave them authority to exercise discipline within the Church, but none to work outside it, until, at Pentecost, the Holy Spirit descended to earth, where He now is residing as a person.

Here, then, we recognise differences, and as illustrations of these differences may be named Saul and Balaam, clothed with, but never indwelt by, God's Spirit. Also Samson, whose clothing left him when he had betrayed God's secret to Delilah.

It is, however, of great importance to recognise the close connection between the graces and gifts of the Spirit. The former is in the Greek *charis*, the latter *charisma*, which is the word used for "gifts" in 1 Cor. xii.; and these gifts are not one only, viz., that of preaching with apostolic power to the unconverted, but many. In verse 8 we have (1) the word of wisdom, (2) the word of knowledge, (3) faith, (4) gifts of healing, (5) working of miracles, (6) prophecy (including preaching), (7) discerning of spirits, (8) tongues, (9) interpretation of tongues. Again in verse 28 we have (1) apostles, (2) prophets, (3) teachers, (4) miracles, (5) healings, (6) helps, (7) governments, (8) diversities of tongues.

The word *charis* first occurs in Luke i. 30; ii. 40-52; iv. 22; vi. 32, 33, 34; and in this 6th chapter, "What thank have ye?" shows that the word means "favour to the unworthy."

The word *charisma* shows that the gift is closely connected with grace, *charis*.

Let us also carefully read Jno. iv. 13, 14, where Jesus says to the woman of Samaria, "the water that I shall give him shall be in him a well (fountain) of water springing up unto everlasting life"; and Jno. vii. 37 to 39, "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Having considered so much, do we not need to ask ourselves the question whether we are using what we have already got in such a manner—I will not say to such an extent—as to justify us in asking God for an increase of the evangelistic gift?

Is not the need much greater that we should wait on Him clothed (figuratively) with sackcloth, our Bibles open at Jno. xvii., for a spirit of willingness to obey teachings contained in it, for which our Lord so earnestly prayed?

Have we any desire to accept and conform ourselves to the whole of the teaching of the Bible? Do we not rather, one body or another of Evangelical professing Christians, give a flat denial to some part of its teaching? And when brought to bay on this particular point, talk of "non-essentials," or say "That is controversial matter," as if Satan would allow any point of importance to go uncontroverted. I might name a few of the more prominent of such points in the Evangelical Church, but refrain from doing so in this place.

It will suffice for us to remind ourselves that the object of this dispensation is to call out living stones from the world, through the *evangelist*, and to shape and fit them together into the living temple of God, through *those having other gifts;* also to bear witness to the world, and not to make a Church of it—in other words not to convert it. The absence of this witness is one very great hindrance to the work of the Gospel, and this witness is absent owing to the neglect of solid teaching of converts and want of unity (through the truth) on the part of the Church as a whole.

Our Lord (Luke xii. 50) said, "I have a baptism to be baptized with."

In conclusion, and to answer the question at the beginning of this letter. As the Holy Ghost who descended at Pentecost is still present, have not all believers this baptism for service? I think so; but all have not the gift of the evangelist, and never were intended to do this work in their own persons. But if nothing else, they may be helps; if neither prophets, pastors, nor teachers. And this view I commend to the prayers and thoughts of your readers.—I am, dear sir, yours faithfully, M. A.

*London, S.W., January* 30, 1894.

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Dear Sir,—I thank you most warmly for your Expository Notes on this subject, one upon which I believe there always will be a divergence of opinion amongst true children of God. The result of both interpretations as seen in the Christian life may often be very much the same, but we must none the less endeavour to ascertain the mind of God on so important a point.

Shortly after my conversion twenty years ago, I was privileged to attend a series of Bible readings in a private house, conducted by Rev. Jas. S. Fox, and I can never thank God enough for his clear and practical exposition of Scriptures bearing upon this matter. We were studying the Acts of the Apostles and saw how, while the Word of God was being preached, the Holy Ghost fell on those who believed, the presence of the Holy Ghost in the believers was shown by unmistakable evidences. Never do we hear of these converts (except in the case of the Samaritans upon whom it is specially recorded that the Holy Ghost had not fallen) being asked whether they had received the baptism of the Holy Ghost. In my own case I knew that nothing but the power and presence of the Holy Ghost in my heart could have made of me so new a creation. Though so very far from what I might have been, yet everything was made new; what was before *gain* I now counted *loss*, and what could this be but the fruits of the Spirit—love, joy, peace? I believe it is absolutely impossible for anyone to be converted and not—in conversion—to receive the Holy Ghost into the heart, though very possibly the convert does not know himself that what he experiences is the direct result of the Holy Spirit's working.

But those who think with you do not, as Mr. Brooke says, feel that they need not trouble about receiving the Holy Ghost. They covet earnestly the best gifts—they long for deeper draughts of that Living Water. Having felt the Spirit's power, they know there is more and more to follow even in this life, and yet more deeply still will they drink above, "where to an ocean fulness his mercy doth expand." They value as highly as Mr. Brooke the opportunities afforded by Keswick and other similar gatherings, but they do not go to receive a baptism from God. They go to surrender themselves, and by the power of the Holy Spirit within them to obey the Divine command, "*Be* filled with the Spirit."

If teaching generally were more full on the subject of conversion, many more would enter sooner upon their priceless inheritance, and many weak ones would be spared the painful doubt as to whether they had received the Holy Spirit or not. By applying one or more of the Scriptural tests (*e.g.*, love to the brethren), they would know whether they were born again or not, and, if born again, they would know that the Holy Ghost was present, and ready to occupy every recess of our hearts, as we on our part were ready to open them to his indwelling presence. Those who have not been so privileged in early teaching may be converted, and yet be ignorant of the fact that the Holy Ghost, is in them (unless they have believed falsely), and not yielding to his influence their lives may become dwarfed. Then, when they come under the influence of Keswick, they are led to yield themselves up to God more or less absolutely, and they then experience for the first time the power of the Holy Ghost whom they have so long "quenched."

Pardon the length of this letter. I regard and love Mr. Brooke as one greatly favoured by God, and taught of the Spirit, and delight in the privilege of listening to him from time to time; but he would be the last to claim infallibility on this or any other point. Though some Scriptures seem at first sight to support his view, yet none are opposed to yours, unless we admit that all "disciples" are true believers, which is not the case now, nor has it (I think) ever been so; even of the first twelve one was Judas. Again thanking you for your "Notes."—Yours in Christ, Disciple.

*Reading, January 28th.*

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Dear Sir,—Will you kindly allow me to make a few observations on this subject, in addition to those which you have already inserted?

The infirmities of age, under which your respected correspondent Mr. Gall writes, in The Christian, January 25, preclude criticism of his remarks upon the scholarship of the Revisers and others, and also render it needless. Your readers can only wish that he may be kept in the peace of God which he enjoys.

In the letter of Mr. Gourlay, the question is asked: Why is it that some Christians enjoy the Spirit in Pentecostal fulness, and others evidently do not? With regard to this question, I should like to ask, whom does he mean by Christians who enjoy the gift of Pentecostal fulness? Does he mean those who say or imply this of themselves? If so, I think the very fact of their doing so would show that they are not filled with the Spirit, but are deficient in one of the chief fruits of the Spirit, namely, humility.

Or does he mean those who do *not* thus speak of themselves, but who exhibit in their lives such meekness, such self-denial, such humility, such love, such earnestness in working for Christ, that *others* are compelled to say of them, that they enjoy Pentecostal fulness?

If the latter be the sense meant, and I take it that it is the only true and worthy sense, then the way to attain to this is no new-fashioned way, discovered in the nineteenth century, but the way that has been adopted by the brightest of God's saints all along: the way that is laid down plainly in Scripture, namely, by looking out of self and trusting to Christ, through whose strength, we are assured, we can do all things, and without whom we can do nothing; by praying, as Paul prayed for believers, that we may be "strengthened with might by the Spirit in the inner man;" by seeking to yield ourselves to his gracious influence, by avoiding all that tends to quench it, and by drinking the "spiritual milk" of God's Word that we may grow thereby; for growth in grace corresponds to being more and more filled by the Spirit. By such means, and only by such means, can a life be lived which we may take as a proof of enjoying Pentecostal fulness.

Doubtless the world abounds with Christians who live below their privileges, who fail to realise the full benefit of the baptism of the Spirit, which, according to our Lord's promise, they received when they became believers, as has been shown by "R. C. M." and others. We may be thankful that attention is being drawn to this deficiency in these days; but, on

the other hand, we need all of us to take care that we do not fall into the snare of spiritual pride and self-satisfaction, or be led away by unsound theories.

JOSEPH TANNER.

## THE JEWISH PRIESTHOOD.

DEAR SIR,—In Mr. Fenton's article on the Jewish "Feast of the Tabernacles," in THE CHRISTIAN of Jan. 25, it is stated that the twenty-four courses of priests were for *a fortnight's service each*. This seems to be an error. Each course is considered to have served for *one week*, coming in on the Sabbath and going out on the following Sabbath. See 2 Chron. xxiii. 8, as compared with 1 Chron. xxiv. Also see article "Priest" in *Smith's Dictionary of the Bible*. —Yours, &c., H. GRATTAN GUINNESS.

REPLY BY REV. G. L. FENTON.

The argument for the birth of Jesus Christ in September was avowedly taken from an article in *The Phenix*, Vol. I., A.D. 1707, entitled "Christ's Birth Mistimed. Proving that Jesus Christ was not born in December," by R.S. The statement to which Dr. Grattan Guinness takes objection runs thus in the original: "Begin thou thy reckoning from *Abib* or March, giving and allowing to every lot or course of the twenty-four courses of the priests one fortnight, for there were twenty-four courses of priest, and but twelve months; therefore every priest must needs serve a fortnight for his course, for twenty-four fortnights make twelve months." "R. S." (a Hebrew scholar, whoever he was) must have had the passages in Chronicles before him. It would seem, therefore, that he regarded the expressions as not inconsistent with his theory of *bi-sabbatical* courses.

## "A SERIOUS QUESTION" SOLVED.

SIR,—I can add my testimony to that of your correspondent, "One Tenth," that if every Christian would give to the Lord's work some regular proportion of his income there would be no lack of funds for agencies of every kind, at home and abroad. Thirty years ago as a young man I resolved to set apart not less than a tenth of my income as a glad offering to God of that which He enabled me to earn. It was not a large sum then, but has increased more than twentyfold since, and all through the thirty years it has been a great delight to contribute regularly and increasingly to numerous Christian efforts, whereas had I not given proportionately I feel sure I should have considered that the claims of a large family would not have permitted me to afford anything like so much.

I have also done a good deal of collecting for various objects, and have invariably known at once the few persons who conscientiously give in this manner from the cordial reception I met with, and their ready and liberal response, it being simply a question with them as to what amount of the Lord's portion they should devote to this or that object; while the majority of Christians, alas! though living many of them in great comfort and luxury, and spending freely on dress, begin at once to speak of their many expenses, badness of trade, and numerous charitable demands, and end either by declining to contribute at all, or produce a tiny sum, more as a personal favour, than as an offering to the Giver of all. To realise the deep joy and privilege of giving, a certain proportion of the income must be set aside as specially the Lord's.—Yours faithfully, J. B.

## THE SUGGESTED "WORKERS' UNION."

DEAR SIR,—In your issue of February 1 you call attention in "Notes and Comments" to a very important matter affecting the future interests of many humble workers in connection with various Christian societies, or otherwise, for whom little or no provision is made, when old age or a permanent breakdown of health occurs (London City Mission excepted).

If some scheme were organised with an influential committee, who themselves would subscribe a sufficient sum to form a nucleus, then call together the secretaries of Christian institutions, these could furnish the number working under each society, and ascertain the names of those wishful to "co-operate" by making partial provision for themselves, to be supplemented from a central fund. The subject, no doubt, bristles with difficulties, but a solution is possible, and might be based upon (1) years of service; (2) age and condition of health; (3) amount paid into *Pension* Fund, etc.

A certain number of years must elapse—say five—before any subscriber could become a recipient, so as to allow of sufficient capital to accumulate. This would ensure a sound financial basis, unless a wealthy committee subscribed a large sum to meet special cases. I have no doubt many will be glad, if afforded the opportunity, of subscribing to a fund which aims at mutual help in time of need. With the hope that such an agency may be started and prosper, and thanks for your kindness in ventilating and mooting the subject.—Yours faithfully, A WORKER.

## "THE COMING REVOLUTION."

DEAR SIR,—The great difficulty in explaining the Socialist hope through the columns of a newspaper is the necessity for brevity. If, therfore, I am obliged to leave several points liable to misconception, I trust that my friendly critics will not conclude that a satisfactory explanation is not forthcoming. In "Cantab's" friendly remarks I have nothing to take exception to, except his misquotation of John iii. 19, which, whatever the actual facts of the world to-day, does *not* state that men "*love*" darkness, because their deeds "*are*" evil, but that *on the occasion stated* they "*loved*" it, "because their deeds *were* evil."

I heartily accept Mr. Douglas's assurance that he did not wish to give Christian Socialists pain, but I must again ask him, when he says that his picture is presented "in the very words with which *Socialism* has supplied" him, to write Social-*ists* and not Social-*ism*.

Social-*ism* is a principle, and a movement. There is no authoritative text-book of it to be quoted. The only one that I, as a Christian Socialist, recognise as such is the recorded teachings and example of my Master. The majority of things said and done in the name of Socialism, like the majority of things said and done in the name of Christianity, have very probably met with Christ's disapproval; but it does not thereby follow that the *principles* either of Christianity or of Socialism are at fault.

In our own land the "tide of Socialism" *is*, I believe, "flowing Christward"; if in other lands it is not so, "Christians" are to blame for it. When almost all sections of Christians have, by their conduct, declared "You *can* serve God and Mammon," what wonder is it if Socialists, abjuring the service of Mammon, fly also in ignorance from that of the Christ whose followers they find owning allegiance to their sworn foe? With Mr. Douglas's closing sentences I quite concur, except that I should say that "the Christian hope centres," *not* "in the Coming King," but in the coming *of the King*. If Christ be not a present King, "let us eat and drink," for all endeavour, Christian and Socialistic, must be a vain thing. It is for the reality of the Kingdom of Christ that Christian Socialists contend.

As to the *principles* of Social-*ism* there is, I believe, no material difference between the various bodies of Socialists, and no difference, I believe further, between Socialists on the one hand and Jesus Christ on the other, if his plain words be not explained away.

As to the *methods* of Social-*ists*, there are all kinds of differences, some being as opposed to the methods of Christ as light to darkness, though not more opposed, perhaps, than many of the methods adopted by "Christians" for the furtherance of Christianity. As to the great *principle* of Socialism, I know, as I said before, no authoritative text-book to quote. I might quote several maxims from the New Testament from which it could be fathered; but I think no Socialist, whatever his school, would dissent from this statement, which I pen off-hand:—The fundamental principle of Socialism is, that Privilege, unaccompanied by *wholly equivalent* duties to society, is morally degrading to the privileged, and results in the degradation of the unprivileged, morally and physically; and, therefore, no form of society is sound in which Privilege exists, otherwise than as a reward to the *individual* (but not to his descendants also) for specially laborious, responsible, or distasteful service to his fellows.

But both "Cantab." and Mr. Douglas seem to feel that the terrible fact of sin makes all approach to the Socialist—and that is the Christian—ideal impossible *except for isolated individuals*. I do not see how such a position can be held except in the very face of New Testament teaching. Is it nothing that, when the teachings and example of their Master were freshest in their recollections, when the wonderful gift of the Holy Spirit had been just received with most remarkable demonstrations of power, when the eyes of the disciples were most constantly fixed on the ascended Lord, the Apostles should have instituted and directed the largest experiment on *extreme* Socialist lines that the world has, I suppose, ever known? Nineteenth century "faith" requires us to believe that the very first result of the gift of the promised "Guide into all truth," to the still unsullied Church was—a great failure and a grand mistake! I could sooner believe all the miracles of the Romish Church! Christ declared his work to be two-fold, not only to save individuals, but to save the "cosmos," or, as we should say now, *society*.

Sin partakes largely of the characteristics of *disease*, only *all* sin is highly infectious. While sin therefore can, no more than disease, be annihilated in the present dispensation, its *more virulent and contagious forms* can, like those of disease, be *reduced to a minimum* by the creation of surroundings unsuitable to their development.

This is the object of modern Socialism, and this was, I believe, the object of Christ when He founded the communistic circle of the Twelve, and when he laid down, in the Sermon on the Mount, one social precept after another for the regulation of his "Kingdom." That the members of this Kingdom were to be *regenerated* men goes without saying; that they were to form, isolated by their principles and customs in the very centre of a capitalistic society, *a regenerated community for every purpose of life* living in a regenerated atmosphere, is the truth that Post-Reformation Christianity appears to me almost wholly to have missed. I believe in the socialising of the world by means of the *Christ*-ianising of the Church. My complaint, as a Socialist, against modern evangelism is that its aims *stops* at the individual, and that it ignores the Gospel of the *Kingdom*. My fear, as an Evangelical Christian, is that, if Evangelical religion assumes an attitude of opposition to the *principles* of Socialism, it will prove the ruin, *in our times*, of both Socialism and Evangelical Christianity.

*Dover.* HENRY BAZETT.

## THE PURITY MEETING IN CALCUTTA.

SIR,—In your issues of Dec. 28 and Jan. 4 are two letters to which I trust you will allow me to draw attention, as they bear on a very important subject, viz., the purity question in India, that land of woman's degradation. Mr. Joseph Alexander, in his letter in your issue of Dec. 28, writes in the most eulogistic terms of Sir Romesh Chunder Mitter, and the prominent part he took in that great meeting in Calcutta. Mrs. Dyer in her letter in THE CHRISTIAN of Jan. 4 takes objection to this eulogy, because this Indian gentleman occupied an important judicial position in the case of Lutchminnin at Patna, and "The Age of Consent Bill" in its passage through the Legislative Council. Now, to those of us who can remember India thirty or forty years ago, and the position an Indian gentleman like Sir Romesh Chunder Mitter would have then occupied, had he taken up that attitude, it must be perfectly clear that an immense advance has been made in the cause of "Social Purity" in India, when a meeting like that to which Mr. Alexander alludes, could have been held in the Town Hall in Calcutta! and the highest ranks of Indian society so well represented at it. To me it seems the first important protest from the upper classes of educated Indian gentlemen against the degradation of woman in India, and when a movement, on the lines of this purity campaign, as laid down by Mr. H. J. Wilson, M.P., emanates from those occupying the position of Sir Romesh, we may be assured it cannot rest there, but under the fostering care of enlightened educated men in the highest social position, must bear fruit in the not distant future.

Whatever Sir Romesh's actions or opinions have been in the past, he now stands, in my opinion, committed to a line of action on this important question which must work an entire revolution in the Zenana system, where the relations between the sexes call for such a thorough reformation as will enable the future nobility of India, from their earliest associations with their female relatives, to treat them with that consideration and respect which is inseparable from the restoration of woman in the East to the position which God intended her to occupy, and which she has held with such benefit and blessing in Christian countries like our own.—Yours faithfully, ROBT. PRINGLE, M.D., Brigade Surgeon.

4, *Granville-park, Blackheath, S.E., London.*

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THE BISHOP OF WINCHESTER, presiding at the annual meeting of the Winchester Diocesan Branch of the C.E.T.S., spoke of the sale of intoxicating liquors on Sunday, saying that he thought Saturday night was more dangerous still.

OPORTO.—For some time an interesting work, in connection with the Portuguese Reformed Church, has been carried on at Rua do Visconde de Bobeda, near S. Lazaro, Oporto. Situated in a densely-populated quarter, the opportunities for work are very great, but adverse circumstances and want of means have sadly hindered progress. The number of adherents is increasing, while the interest excited amongst outsiders has grown greatly during the last few months. A school for boys is carried on, where, if the space allowed, and there were sufficient teachers, hundreds of boys might be brought up with a knowledge of the Gospel. As it is, sixty boys, big and little, are taught by one master in a not over large room, and many applicants are refused admission. There is no girls' school, and, sad to say, even the daughters of members receive no Gospel teaching. A fund has been started for buying ground on which to build a girls' school and to enlarge the one for boys. The schoolmaster's salary and occasional extra expenses of repairing the school-house, &c., have been paid by the Spanish and Portuguese Church Aid Society. No debt of any kind will be incurred. As the Lord provides, so will the work develop.

FRED. W. FLOWER.

*No. 118, Rua do Barao de S. Cosme, Oporto.*

## UNIVERSITY NOTES.

### OXFORD.

The deputation this year was Dr. Bruce and Rev. A. Elwin, of Hangchow, China, who preached and spoke to large gatherings. The annual meeting.

Wesleyan Home Missions were represented on Sunday week in Oxford, when the anniversary was held, and Rev. J. Loxley attended as a deputation, and gave an interesting account of his work as a missionary among the soldiers at Aldershot.

The annual meeting of the Oxford branch of the British Women's Temperance Association was held last week. Mrs. T. H. Green, widow of the late Prof. Green, of Balliol, presides over this branch, which is doing good service. A Gospel Temperance Mission is now being arranged for, and will be held shortly.

Last summer, the Archbishop of Canterbury was prevented from fulfilling an Oxford engagement by reason of the death of a brother. But last Sunday he was enabled to fulfil it by preaching at St. Mary's. There was an immense congregation, and a sermon on Humility, entirely characteristic of the Archbishop. In the evening he spoke at Hertford College in aid of the Mission to Assyrian Christians, in which he takes so deep an interest. The Dean of Christ Church and Sir Charles Turner also spoke.

A meeting was held on Tuesday week at St. Mary Hall in connection with the Guild of St. Matthew, the subject being "The Living Wage." Rev. Prof. Shuttleworth, of King's, London, presided and spoke, and Mr. Herbert Burrows also addressed the meeting. Without necessarily endorsing all the views propounded, it may be safely said that such meetings serve the admirable purpose of calling the attention of young men in Oxford to the pressing social problems of the day, and of compelling such to face them earnestly.

Canon Christopher's Missionary Breakfast on Saturday was once more a great success in numbers, representation, and interest. The number present was nearly 300; the representation was indicative of the large-heartedness of the Canon, who had "clergy and ministers of all denominations" present, while the interest centred in Dr. Bruce, whose yeoman service in Persia is so well known to the missionary world. Canon Christopher's breakfast is always the first meeting of the C.M.S. anniversary at Oxford, the next three days being taken up with sermons and meetings.

### CAMBRIDGE.

On Sunday the University sermon was preached by the Hulsean Lecturer, Dr. Mandell Creighton, Bishop of Peterborough.

The Vice-Chancellor has appointed Rev. J. E. Welldon, Master of Harrow, to preach the Ramsden sermon on Whit-Sunday.

Among colonial and missionary bishops expected to visit England this spring are Bishop Smyth, of Lebombs; Bishop Scott and Bishop Moule, of China; and the Bishop of Rangoon.

Professor Ryle read a paper before the "Quærists" Society in Queens' College on Wednesday evening, on "The Inspiration of Holy Scripture." It was candid and reverent, and listened to with deep attention.

Rev. Silvester Horne, of Kensington, gave a most interesting lecture in Victoria-road Congregational Chapel on Tuesday evening on "The Independent." He boldly exposed the bitter action of the English prelates to these early and faithful adherents of Congregationalism.

Annual sermons were preached in five Cambridge churches on Sunday on behalf of the Missions to Seamen. Rev. F. H. Webb-Peploe, preaching at Holy Trinity in the morning, gave most interesting personal reminiscences of the excellent work being done on the Tyne.

An influential meeting was convened at the Guildhall on Saturday afternoon, presided over by the Lord Bishop of Ely, to give information about the aims, work, and progress of the Church House, Westminster. Among the speakers were the Bishop of Peterborough, Professor Jebb, and Professor Ryle.

The Cambridge Auxiliary of the Church of England Young Men's Society seems to be in a flourishing condition. The yearly report read at the annual meeting on Thursday is highly encouraging. The religious element is well to the fore. The mission conducted by Rev. W. R. Mowll, of North Brixton, last March was fraught with much blessing. Rev. H. C. G. Moule's fortnightly Bible Class still does good and constant service.

On Monday evening, at the usual meeting of the Cambridge Missionary Union, in the Henry Martyn Hall, the Rev. J. G. Garrett gave a highly interesting account of his work in Ceylon. Though this branch of the foreign field is believed to be the best manned, the need still for workers is nothing less than "awful." The avenues of human resource being so frequently closed in the mission field, there the lesson of simple confidence in God is best shown.

## CHRISTIAN ENDEAVOUR NOTES.

The Endeavourers at Christ Church, Birmingham, entertained, on Monday, a number of poor children to tea.

The members of the Yorktown C.E. Society have opened a room in a poor part of the town for work among neglected children.

The Endeavourers at Burdett-road, E., who are very enthusiastic in missionary matters, set apart one evening a quarter as missionary night.

The Mount Pleasant Society, Swansea, lately entertained 250 poor children to tea. After a number of bright testimonies, Rev. James Owen addressed the guests.

Many Christian Endeavourers observed Friday as "Endeavour Day," the C.E. movement being thirteen years old that day, having been inaugurated in Williston Manse (U.S.A.), on Feb. 2, 1881.

The C.E. Society, London-street, Basingstoke, at its monthly consecration meeting, held on January 31, admitted three new active members. The weekly meetings are felt to be increasingly helpful.

Hon. Chauncey M. Depew thus tersely defines the functions of two Christian Associations. "The Y.M.C.A. is the recruiting station of the churches. The Society of Christian Endeavour—doing the work in the interior of the church—is the citadel of the Christian camp inside the lines."

Since last April, after a special mission held by Mr. George Clarke with much blessing, a branch of the Christian Endeavour Society has been steadily growing and working at Christchurch, Hants, with over 130 active members and about 50 associates. A real spirit of prayer and testimony is evidenced by members consisting of all Evangelical denominations in the town.

## SCOTTISH NOTES.

Lord Overtoun has given £1250 to endow a bed in the Glasgow Royal Infirmary.

One of the most respected ministers in Ayrshire, the Rev. John Connell, of Dreghorn Free Church, celebrated his jubilee last week.

It was but meet that Lord Overtoun should preside at the anniversary of the Rutherglen Evangelistic Institute, which is actively aggressive, as his large chemical works are in the Royal burgh.

The Glasgow Seamen's Friend Society is doing a good work among seamen in the port by visitation, the distribution of literature, and the provision of reading rooms, gospel services, etc.

The memorial stone of the new Deaf and Dumb Institute for Glasgow and the West of Scotland, which is to be a fine building at the corner of West Regent and West Campbell Streets, is to be laid today by Lord Overtoun.

Dr. Marshall Lang, in concluding the series of lectures on "Pastoral Theology," which he has been giving in the University of Glasgow to the students and others, impressed on his hearers as the great elements of ministerial success, spirituality, courage, and holiness.

Mr. S. Evans, the head of the evangelistic work carried on in the Globe Halls in the east-end of Glasgow, has opened a tea-and-coffee palace, where the poor can be supplied with a cup of tea or coffee, with bread-and-butter, for 1d., and a bowl of soup for ½d. He has appealed for subscriptions to carry out this benevolent design.

Glasgow is about to have two notable accessions to its Free Church ministry. Rev. John Hall, who has made a distinct mark as a preacher in Cullen, has accepted a call to the Paisley-road Church in Glasgow; and it is understood that Rev. J. Paterson, of Belgrave Church, London, will fall in with the invitation to the pastorate of the White Memorial Church in the northern city.

In the Christian Institute, Glasgow, last week a well-attended meeting was held for the purpose of hearing Rev. R. H. Dyke, principal of the Training Institute at Morija, give an account of the triumphs of the Gospel in Basutoland, South Africa, in connection with the mission carried on by the Paris Evangelical Missionary Society. Lord Overtoun and Dr. Marshall Lang commended the work, which was described at length by Mr. Dyke.

Lord Provost Bell, of Glasgow, has thrown himself very heartily into the effort to increase the contributions to the benevolent institutions of the city. At the annual meeting of one of these, the Sick Children's Hospital, it was reported that the expenditure had exceeded the income by £1,007. He commented severely on this, and hoped the day would never come when the people would be taxed to relieve the distress of misery and illness.

## IRISH EVANGELISATION SOCIETY.

### SPECIAL APPEAL.

Though unconnected with the above Society, we are well aware of the blessing it has been to our country. For many years its agents have been owned of the Lord in leading sinners to the Saviour, and in bringing about gracious awakenings in many parts of our land.

Its evangelists belong to different branches of the Evangelical Church, and are men well suited to the work, and who seek to co-operate with the ministers of religion in the districts where meetings are held.

It is with the greatest regret we have learned that, owing to the condition of affairs in Ireland, many who hitherto have cordially supported the Society are no longer able to do so, and at present the work has been threatened with a serious crippling of its usefulness by a financial deficiency of £700. Some of its subscribers have, however, doubled their subscriptions and brought this down to £500; but if outside aid be not given, the staff of labourers must be diminished.

This threatened crippling comes at a time when, more than ever, all the agents are urgently needed. Doors are opening, and the people are ready to hear.

We therefore venture respectfully to appeal to all the friends of Evangelical truth, who are longing for the time when Ireland shall submit to King Jesus, to come to the aid of this Society, and so enable it to continue without diminution the blessed work upon which in so many places the Master has set the seal of his approval.

R. J. Hamilton, J.P., Donegall-place, Belfast.
Thomas Sinclair, D.L., Tomb-street, Belfast.
H. M. Williamson, D.D., 7, Windsor-gardens, Belfast.
Henry Montgomery, M.A., 3, Lower-crescent, Belfast.

We cordially append our names to this appeal, and commend the Society to the sympathy and support of friends in England who seek the evangelisation of Ireland.

H. Morton, Conference Hall, Mildmay Park.
Marcus Rainsford, Belgrave Chapel.

## IRISH NOTES.

A new Baptist church is about to be erected at Limerick at a cost of about £2000, and of this sum nearly £750 is in hand.

The Ulster Hospital for Sick Children is an excellent institution, and last year did a vast amount of good to the children of the poor.

Dr. Harry Guinness delivered a medical lecture last week in Dublin to over 1000 young men, and received nearly £200 for mission work.

The Sligo Congregational Church, of which Rev. Wm. Newman Hall is the pastor, has just observed its 103rd anniversary, and is in an encouraging condition.

At present two Presbyterian missionaries are needed for India and three for China. Two young ministers have placed themselves at the disposal of the Board of Missions for the purpoes.

The income of the Irish Baptist Home Mission for the past year was £2360, of which more than half was subscribed during the quarter ended December 31. It takes £3000 a year to carry on the work.

In order to arouse increased interest in mission work, a series of conferences has just been held in various Presbyterian Churches in Belfast, several congregations in a district being grouped for the purpose.

The Women's Temperance Association is doing a splendid work in Dublin among shopgirls, telegraph messengers, and cab and carmen, for whom it arranged during the year drawing-room meetings, garden parties, and pleasant amusements.

It is proposed that Mr. Thos. Sinclair, J.P., should be elected Moderator of the General Assembly of the Irish Presbyterian Church next June. If this suggestion be adopted, as is not unlikely, Mr. Sinclair will be the first layman on whom the honour has been conferred.

A new mission house has been opened at No. 11, Florence-street, Dublin, by the British Society for the Propagation of the Gospel Among the Jews. A place of this kind was much needed where Hebrews could meet and converse with the missionary and use a reading-room, etc.

**ANYONE CAN TEACH** the clever, the interesting, the industrious. We teachers exist, I say boldly, for the dull, the idle, and the ungrateful. We exist for the hewers of wood and drawers of water, that they may hew their wood more cleverly, and draw their water more conscientiously.—*Dr. Welldon.*

## OBITUARY.

REV. W. P. NEWELL, PARIS.

OUR French contemporaries record with sorrow the death of Rev. W. P. Newell, American pastor, for some years resident in Paris, aged fifty-five. A native of the United States, where he for a time laboured as a pastor, Mr. Newell took up residence in France about thirteen years ago, became warmly attached to the country, and devoted himself to all operations in the highest interest of the people. He was ever ready to help the work of the McAll Mission and the Société Centrale, while to young men and women from America his house was a veritable home from home. Among these in fact he carried on an Evangelical mission, with services in the English language.

MISS ALICE SPOFFORD.

Many workers for Christ, both at home and abroad, will feel they have lost a friend by the death of Miss Alice Spofford, who, for many years, was associated with Miss Anna Boobbyer in the various branches of Christ's service of which her house is the centre. Thousands of books have been lovingly prepared by her for the "Sailors' Book-bag Mission," and followed up by unceasing prayer; so that in a wide diversity of languages and circumstances, the sailors have been enabled to hear of Christ. And the workers in home and foreign mission fields, who have been nursed by her in hours of weakness and weariness, will thank God for the noble and unselfish life in which she embodied her testimony for Christ and her love for fellow-saints. After four months' patient, uncomplaining suffering, this dear worker was called to be with Christ on the 24th of January, and on the 27th her remains were laid to rest in the cemetery of Malvern. The service was conducted by Mr. Broadbent, of Birmingham.

MRS. GEORGE KERRY.

The honoured secretary in India of the Baptist Missionary Society had but returned to his field of labour at Calcutta, when a heavy blow fell upon him in the death of his dear wife, who passed away on January 11th. It is now nearly thirty-eight years since this devoted missionary left with her husband for India. For nearly the whole of this period she has had the Intally Orphan School under her care, an institution which was begun in 1820, and was one of the very first schools for the education of Bengali girls. When Mrs. Kerry entered upon her duties circumstances had so affected the institution that only two children remained. The numbers, however, rapidly grew until fifty or sixty children were being boarded and taught. Very many of her pupils are now teaching in Zenanas and Hindu schools. "In the death of this excellent woman," writes a correspondent, "a true mother in Israel is lost to the mission, as many a young European missionary on his entrance upon his work experienced Mrs. Kerry to be. Much sympathy will be felt for her bereaved husband."

MR. EDWARD BRITNOR, MANCHESTER.

The Independent Church and Sunday Schools at Oldham-road, Manchester, have sustained a serious loss in the death of Mr. Edward Britnor. Early in life Mr. Britnor entered the service of the late Mr. John Rylands, where he soon worked himself up to a position of importance. Ultimately he left Mr. Rylands to commence business on his own account, but a mutual regard was long cherished between them, and the influence of Mr. Rylands upon the character of the younger man has been often acknowledged. Under the faithful ministry of Rev. James Bedoll, Mr. Britnor entered upon his work as a teacher, contemporaneously with Rev. Dr. Macfarlane, of New Guinea fame, and Rev. David Hutton, of India. Some thirty-two years ago Mr. Britnor became secretary of the schools, and for upwards of twenty-six years discharged the duties of superintendent. He also served the church as its treasurer, and at the time of his decease was senior deacon. His ready sympathy, his largeness of heart, his wise counsel and unfailing attention to duty, together with his love of Evangelical truth, made him a pillar of strength to his fellow officers and staff of over fifty teachers.

MRS. ARCHIBALD ORR-EWING.

We have to record with deep sorrow, the departure on Sabbath last, a few weeks after her confinement, at Kiu-Kiang, China, of Mary Elizabeth, the beloved wife of Mr. Archibald Orr-Ewing, and eldest daughter of Mr. Robt. Scott. No particulars have reached us beyond the telegram containing the painful intelligence, but the following letter has a pathetic interest which our readers will appreciate. On Sept. 24, 1863, the day of Mary's birth, her father wrote to a relative a letter commencing "*The Lord gave.*" Shortly before her twenty-first birthday that letter was sent to her, upon which she wrote the following to her father; her mother having died when she was twelve years old:—

My Dearest Father.—I feel this sheet of paper, nearly twenty-one years old, to be almost a sacred thing. Your dear hand on the day of my birth inscribed the words, "The Lord gave." Through nearly twenty-one years, no father could have been kinder, tenderer, and more patient. The Lord has not asked for me back again to Heaven yet, but I have clearly heard his voice in my heart, calling me to China to spend and be spent for Him. I am ready and willing, yea *longing* to carry the good news to those who are sitting in darkness and truly in the shadow of death. Their great and terrible need calls for speedy and immediate help, and there is no way in which I should so well like to celebrate my twenty-first birthday, as to have you to tell me that you freely give me back again to the Lord for China. I trust never to take any step in life without your full consent, for I am fully alive to the value of your counsels. But as your first-born, I should love to go and do what I can. I know I am weak and foolish in myself, but I do trust in God, and believe that He would go with me, and stay behind with those I love best. What can I more say? You know the sad facts of the case as well as and better than I can do, and now I only ask if you will *finish* the verse in this way on my *twenty-first* birthday which was begun on my *first*.

I hope you won't be grieved with me for writing this, but the needs of China have pressed for some time so heavily on my heart that I felt silence would be guilty and unbearable, and as you told me:

China's as near to heaven
As Britain's favoured shore,
And soon we'll meet in glory,
Where partings are no more.

And God will go to China
With those whom He sends out;
And nothing shall befall them
But what He brings about.

So, trusting in the Living God,
We have no cause for fear,
For He will ever present be
The lonely ones to cheer.

And Christ will be with those who go,
And comfort those who stay,
Till He brings us all to meet again,
In his own blessèd way.

MARY E. SCOTT.

*Birchwood, Dedham, Colchester,*
*July* 28, 1884.

On to China, with her father's full consent and blessing, she went, and three years later married Mr. Archibald Orr-Ewing. Their connection with the China Inland Mission, both before and after their marriage, has been alike valued by themselves and their fellow-members.

## THE IRISH TEMPERANCE LEAGUE.

THE annual meetings of the Irish Temperance League were held in Belfast last week, and were, taking them all in all, probably the most successful that organisation has ever had. The attendance was larger than it has been for several years, and included representatives from various parts of the country, and more attention was given in the different conferences and discussions to the consideration of Band of Hope work. The meetings opened with a Band of Hope conference on Monday evening in the Y.M.C.A. Hall, at which Mr. Bonner, of the United Kingdom Band of Hope Union, gave an interesting address. The annual business meeting was held on Tuesday morning in the Chamber of Commerce, under the presidency of Mr. L. A. Browne, when a very encouraging report was submitted by the sec., Mr. Wm. Wilkinson, and an interesting address delivered by Mr. Leif Jones, of Castle Howard. A monster demonstration was held in the Ulster Hall on Tuesday evening, at which addresses were delivered by the Moderator of the General Assembly, Mrs. Hawkes, of Bristol, and several others. On Wednesday the annual breakfast meeting was held in the Lombard Café, when addresses were delivered by Mr. L. Jones on behalf of the United Kingdom Alliance; by Mr. J. Collins, who represented temperance work in Australia; by Mr. T. Robinson, of the Scottish Permissive Bill Association; by Mr. J. Bonner, of the United Kingdom Band of Hope Union; by Mr. Malcolm Smith, of Iowa, and others. Conferences on opposing licences and working Bands of Hope were also held, and the meetings closed with a conversazione in the Exhibition Hall on Wednesday night. The anniversary throughout was marked by an earnest enthusiastic spirit, and cannot fail to tell beneficially on temperance work during the year.

A NEW DEPARTURE has lately been taken by the Northampton W.T.A.U. on the lines of Pleasant Sunday Afternoons for Women; an admirable idea, and calculated to become a channel of much spiritual blessing.

## TEMPERANCE NOTES.

THE Bradford Auxiliary of the C.E.T.S. reports forty-one junior and sixteen adult branches in full operation.

*Wings*, the organ of the Women's Total Abstinence Union, gives in the current issue a portrait and delightful sketch of the late Mrs. George Thomas.

A United Band of Hope Conference was held last week in the Y.M.C.A., Belfast. The spirit shown, and the addresses delivered, indicated a thoroughly vigorous and effective work.

The National Temperance League appeals earnestly for help in the "W. I. Palmer Memorial Fund," to be devoted to the furtherance of temperance effort to which his life was devoted.

The Lord Mayor has granted the use of the Mansion House on Friday afternoon, March 9, for a meeting on behalf of the Women's Total Abstinence Union, and has consented to preside on that occasion.

Great success is said to have attended the ten days' mission recently held at Rugby. The full report breathes again the air of the days when Gospel temperance missions played so important a part in temperance work.

Mr. Keir Hardie, M.P., maintains that the day is at hand when labour clubs will require to face the question whether or not intoxicating liquor, with all its attendant dangers, should be sold within their walls. His experience is that wherever liquor is a curse follows.

The Blue Cross Temperance League met lately in Paris; it has 1,500 members, one-third of which were formerly inebriates. The increase in public-houses is rapid—in 1888 there were in France 360,000; last year's returns give 440,000! The Congress had 50 delegates; the president of the International Committee, M. Rochat, was there.

The Manchester Board of Guardians have passed a memorial to the Home Secretary asking him to introduce a bill to amend the Inebriates Acts of 1879 and 1888. The principal amendment recommended was one to give magistrates the power to commit to a retreat for not more than two years a person who had been convicted of drunkenness three times in one year.

Lecturing on "Drink and Burns' Anniversaries" in the Gilfillan Memorial, Dundee, on Sunday week, Rev. David Macrae condemned the practice of associating drink with Burns' anniversaries. He maintained that the custom did not honour but dishonoured the memory of Scotland's bard, and blotted out one great lesson of the poet's chequered life and premature death.

On Friday, February 16, the South and West Hampstead W.T.A.U. will hold a conference of ladies at the Bijou Hall, Hampstead, at 4 p.m. Lady Battersea will preside, and the Conference will be addressed on the Licensing Laws by Mrs. Septimus Buss; on the Medical Aspect of Total Abstinence, by Dr. Robertson Day; on Servants and Total Abstinence, by Mrs. Finlay; and on Temperance Work for the Young, by Miss Coles.

The Leeds Working Men's Temperance League, at its annual meeting last week, showed good work for the past year. The need for women workers was strongly urged. The great meetings on Woodhouse Moor and the Vicar's Croft had been very successful. Speaking at the annual meeting, Rev. James Watkins maintained that the unearned increment of the public-houses had been built up out of the demoralisation, the ruin, and the shame of the men, women, and children in the midst of whom these houses exist. Were we to hold our hands because certain men, in the face of the clearest possible warning, had made a bad business investment? There was not a single right of property affected by this movement. The bill did not propose to touch a single deal board or a tenpenny nail; it did not propose to rob any man of his property.

## THE BROUSSA ORPHANAGE.

THIS Orphanage, which was established after the famine which devastated Asiatic Turkey in 1874-75, has been instrumental in succouring a large number of orphans of both sexes, and many of these are now imparting to others, either as teachers in other schools, or as heads of families, the evangelical truths which they have been taught.

Under its founder, Rev. G. Baghdasarian, an Armenian educated in Germany, who is ably assisted by his wife, a Christian lady from Switzerland, the Orphanage is still doing a noble work in Bithynia, and deserves the sympathy and calls for support from those of God's people who wish to elevate the standard of religious truth in Bible lands. Help will be thankfully received by Rev. W. Essery, hon. sec. of the Bible Lands Mission, 7, Adam-street, Strand, London. J. R. VAN MILLINGEN.

21, *Moray-place, Edinburgh.*

## PERSONALIA.

**Rev. Sholto D. C. Douglas**, who has been taking part in the mission in Liverpool, will preach in his old church, All Saints', Langham-place, W., on Sunday next, the 11th inst.

**Pastor C. W. Cremer**, agent of the Société Evangélique de France, is in this country. Friends may address him, care of Mrs. Walker, Clinton Villas, Pelham-road, Wimbledon, S.W.

**Dr. A. T. Pierson**, whose valuable services at the Metropolitan Tabernacle endeared him to thousands, has, it is stated, been immersed. He is at present working with Dr. A. J. Gordon, Boston.

**Rev. J. D. Bate** reports from Allahabad that he has taken his passage for England in the P. and O. steamship *Mirzapore*, timed to arrive in London on May 9. He comes for needed rest, but hopes also to speak on missionary affairs.

**Mr. Thomas Mathieson**, so well known in Liverpool for his good work and noble generosity, is, we regret to hear, lying in extreme weakness. A short time ago it was feared he was at the point of death, but some improvement has been observed.

**Rev. Charles Garrett**, whose work in Liverpool has been so abundantly used of God, and who is now in his sixty-eighth year, has lately been in somewhat feeble health, and feels compelled to decline many outside calls upon his strength and energies.

**Rev. F. A. Jefferd**, of Bolobo, Upper Congo, writes to Mr. A. H. Baynes: "Although not shattered completely, I am prostrate for a time, and as this is the second turn of hematuric fever that I have had, it is wise, I think, that I should retire from the field for a time."

**Rev. William Arthur**, the veteran author of *The Tongue of Fire*, has now permanently taken up his abode at Cannes, and is much improved in health. He devotes his leisure to literary pursuits, but continues to take the deepest interest in all matters affecting the work of Christ.

**Mr. James B. Wookey** preached morning, afternoon, and evening on Sunday at St. Peter's Wesleyan Chapel, Leeds. The chapel, which accommodates 2000 persons, was densely crowded at the evening service. The Gospel was faithfully preached, and collections taken on behalf of Dr. Barnardo's Homes and the Joyful News Mission.

**Mr. J. Theo. Isaac** sailed on Friday for Egypt, having been ordered by his doctor to start at once. He hopes to return to London on March 6. Meanwhile Mrs. Isaac is acting for her husband and carrying on the correspondence of the Strangers' Rest. Much prayer is asked that the voyage may prove the means of restoring him to health.

**Rev. Francis Paynter**, together with Revs. W. Houghton and W. S. Standen, have started for the Continent to hold a series of conventions in France and Italy. The following are the arrangements: Cannes, February 8-14; Nice, February 15, 16; Mentone, February 18-21; Bordighera, February 22, 23; San Remo, February 24, 25; Florence, Feb. 28-March 2; Rome, March 5-9.

**Mr. John Currie**, the Scotch evangelist, returned to San Francisco on Thursday, December 21, and on Sunday afternoon, December 24, spoke to a large audience of young men in the Y.M.C.A. hall, giving some interesting facts about his work in Scotland. He is a favourite with our young men (says the Y.M.C.A. *Messenger*), and is always sure of a large hearing when he appears before the Association. Mr. and Mrs. Currie will take up their residence in Oakland.

**Miss Grundberg**, whose work in Russia we described some time ago, started on Friday on her return to St. Petersburg, believing that the Lord's call has now come to her to rejoin Miss Wennberg, who has been carrying on the work of the Baby Home. Miss Grundberg has been greatly touched by the kindness shown her during her stay in this land, and trusts the interest aroused will be maintained. Mrs. Moore, 102, Regent's Park-road, London, N.W., will gladly receive and forward communications. These may also be sent direct to Miss Grundberg, 27, Flugoff Pereoulx, Viborg side, St. Petersburg.

REQUESTS FOR PRAYER.—For a mission by William Grove in Newcastle.—For a special mission being held by Rev. James Oatey in Uxbridge-road Tabernacle, Shepherd's Bush.—For the moving of God's Holy Spirit during a four weeks' mission in Haltwhistle.—For blessing on a mission at Nottingham, February 11-19, by Mr. Henry Lakin.—For a week's mission at the Free Church, Benson, near Wallingford, Berks, by Rev. W. Stott and Mr. J. Crofton Rainey.—For a week's mission to be held at the Free Methodist Chapel, Chelsea, from Feb. 11, by Mr. G. Hefford, of the Evangelisation Society.—For a blessing upon public meetings of the Protestant Reformation Society, Feb. 13, at Brighton, and 20th inst. at Colchester.—For blessing on a Gospel mission at Rainham, Essex, from February 11th to 18th, conducted by Mr. J. Wood, of the Evangelisation Society.

## EVANGELISTIC NOTES.

**Mr. William Forbes** closed his evangelistic services in Glasgow last week, and subsequently gave several addresses in Edinburgh.

**Wareham, Dorset.**—Mr. David Newell, evangelist, of Banbury, has concluded a week's mission in the Oddfellows' Hall. A large number came to hear the Gospel, and several confessed Christ.

**Ireland.**—Successful Evangelistic services have been held in Castleblayney by Rev. John Sanderson; in Darkley by J. Vance and J. T. Tweed; and at Lisburn by Messrs. Griffin and Beech, mission car evangelists.

**Mr. J. J. Scroggie** has closed an eight days' mission at Uckfield, in which considerable interest was manifested in visiting from house to house. No less than five mothers of families were found who had been led to Christ.

**Belfast.**—A remarkable work of grace, which seemed to begin spontaneously, and without any external aid, has been in progress in the Methodist Church, Crumlin-road, Belfast, for the past few weeks, and has already resulted in the professed conversion of several persons.

**Chipping Campden.**—A three weeks' mission has been held in connection with the Baptist Church here, attended by much blessing. The pastor (Rev. G. H. Harris), his brother, Rev. W. J. Harris, of Winchester, and Rev. A. W. Leighton Barker, of Evesham, have been the missioners.

**Mr. W. Chester Turner** is in the midst of a great revival at Eakring. On Sunday evening, after an earnest address, between twenty and thirty left their seats and came out seeking salvation. Believers also have been blessed. Sinners are still crying for mercy. The work has spread to surrounding villages.

**Mr. T. W. Canning**, of the Evangelisation Society, has commenced what promises to be a successful mission in Cupar Fife, under the auspices of the Y.M.C.A. of that town. The advertised meeting-place proved too small for the first meeting, and the large audience had to adjourn to the adjoining church.

**Mr. Wm. Grove** has concluded a three-weeks' mission at Mr. Quarrier's Homes, Glasgow, with much blessing. On Sunday week he commenced a mission at Newcastle-on-Tyne. Although the weather has been rough and wet, the people have come out in good numbers, and there are already signs of God's presence.

**Mr. Richard Weaver**, having closed at Woolwich, began on Sunday a fortnight's mission at Malden Hall. The first day was with great power. The hall was overcrowded, an overflow meeting had to be held, and there were many anxious souls. This veteran evangelist would be thankful for much prayer on his behalf.

**The Brothers Weaver** have concluded an eight days' mission in the Evangelistic Hall at Carluke, N.B. From beginning to end the attendance was large, and God's presence was much felt in the meetings. Several professed conversion, while others who had been backsliders were restored, and Christians were quickened. W. D. M.

**Aspley Guise.**—A fortnight's mission has been held in this village from January 21 to February 4, by Mr. John Stanger, from the Evangelisation Society. The meetings have been well attended, and on each Sunday night many had to go away, as the mission room was packed to overflowing. Mr. Stanger has now conducted three missions in this village, and his preaching has led to many blessed results.

**Mr. Matthew Burnett** has, during the past fortnight, conducted a very successful Gospel Temperance Mission in the Wesleyan Chapel, Springbourne, Bournemouth. His graphic delineations of life among the gold diggers of Australia, and of the strange characters who were brought from gambling and drunkenness to God, were the means of bringing many to forswear all connection with the drink, and, we cannot doubt, also to decide to follow the Lord.

**Mr. Gerald Coultas** has been holding meetings in Worksop, Sheffield, Salford, Manchester, and Sussex. The Lord has graciously owned his servant at these places. The Word was quick and powerful, sinners were brought down in penitence before God, and saints were built up in the spiritual life. Mr. Coultas is now holding a month's mission in the Assembly Hall, Cubitt Town, and would desire an interest in the prayers of God's people for much blessing.

**Bristol.**—The meetings held in this city by Mr. Henry Varley have been greatly blessed. Thousands have come to the services in various parts of the city, and the deepest interest has prevailed. The afternoon Bible readings have been seasons of instruction and refreshing. A profitable All-day Conference at Bethesda Chapel closed the Mission. Mr. Varley has gone to Taunton, where he commenced special services last Lord's Day. Thence he goes to Glasgow and Edinburgh.

**Rev. Robert Balgarnie** has closed a most successful mission at St. Andrew's Presbyterian Church, Waterloo, Liverpool. The minister (Rev. J. J. Muir) and the elders supported Mr. Balgarnie heartily all through. The church was used for the two Sundays, January 21 and 28, and the new hall of St. Andrew's for the week-days. A large number of persons, chiefly among the young, were gathered in, and it is expected that the additions to the communicants' roll and the membership of the Christian Endeavour Society will be considerable.

**Raglan, Monmouthshire.**—The Abergavenny Y.M.C.A. has been holding an eight days' mission in this historic village. The services were conducted by Mr. E. Fennel and Rev. Chas. Ayliffe. The Association sent over relays of helpers every night. Many villagers showed deep impressions. Some have been led to make a decision for Christ, and a backslider of nineteen years has been brought back. All the services have been with power, and much good is likely to accrue to the churches from the efforts of those concerned in the mission. W. Rose.

**Spencer's Wood, Reading.**—Mr. James Eyres has concluded a fifteen days' mission in the Congregational Chapel. The work from the first was owned of God, and the audiences were large. The services were times of great power and blessing, both to God's own people and to the unsaved. Many decided for Christ, both in the chapel and their homes, the whole neighbourhood being moved by the power of the Holy Spirit in a remarkable manner. The farewell meeting was packed to excess, and was a memorable time, several persons deciding for Christ at its close.

**Mr. David Rea**, from Ireland, commenced about the New Year a course of evangelistic meetings in Aberdeen. Many Christians meet daily, beseeching the Lord for blessing. The interest in the Gospel is deepening and widening every day. St. Katherine's Hall, in which the Gospel meetings are held through the week, is sometimes taxed to its utmost limit. The large circus (said to hold about 3000) was secured for Sunday evening meetings, and each time it has been packed. Christians are being revived and drawn together, and backsliders are being restored. Quite a number have professed faith in Christ. The meetings are still going on, and the interest increasing.

**Newtownhamilton, co. Armagh.**—Miss Smith and Miss Bax have concluded a fortnight's special services in this small country town, which is inaccessible by railway, has 800 inhabitants, with twenty-four houses licensed for the sale of drink. The Presbyterian Church was kindly lent for the services, and in spite of very severe weather and dark country roads the congregations were very large and exceptional; such an interest in mission services had not been shown since the revival of 1859. Many testified to having received Christ as their Saviour. Prayer is asked that the work may continue; also for Ballymena, where the ladies intend to begin a mission in about a fortnight. G. E. R.

**The Church Parochial Mission Society** engagements during February include:—Rev. W. Hay Aitken, at St. Bede's, Liverpool, Jan. 27 to Feb. 12, and St. Stephen's, Tonbridge, Feb. 17 to March 5; Rev. W. St. Hill Bourne, at St. Paul's, Beckenham, Feb. 7, 14, 21, and 28, St. Mark's, Bromley, Feb. 8, 15, and 22; Rev. W. Bryan-Brown at Christ Church, Westminster, Feb. 10 to 19, and at Pembroke College Mission, Walworth, Feb. 24 to March 5; Rev. A. J. Harrison (Evidential missioner) at Northampton Feb. 11 to 16, and at Otley, Yorks, Feb. 26 to March 4; Rev. Canon Lester at Western, Stafford, Feb. 21, and Fenton, Stoke-on-Trent, Feb. 23; Rev. R. D. Monro, at Clandown, Feb. 7, 14, 21, and 28, Burnham Feb. 8, 15, and 22, Axbridge Feb. 9, 16, and 23, Paulton Feb. 13, 20, and 27; Rev. J. Morris, M.D., at Holy Trinity, Tewkesbury, Feb. 10 to 26; Rev. E. B. Russell at St. James's, Higher Broughton, Manchester, Feb. 7 to 12; Rev. R. Wood Samuel at St. Augustine's, Bermondsey, Feb. 9 to 19; Rev. Jas. Stephens at St. Bede's, Liverpool, Jan. 27 to Feb. 12, Gleadless, Sheffield, Feb. 13 to 22, Wold Newton, Feb. 24 to March 2.

SHIPWRECKED MARINERS' SOCIETY.—The Lord Mayor presided on Wednesday week at the Mansion House over a meeting in aid of this Institution. Captain Mainland stated that the Society annually relieved about 10,000 mariners and fishermen and their dependents, or a total number of nearly 460,000 persons since the Society was founded, fifty-five years ago. The demands upon it for assistance at the present time were pressing and exceptional, owing to the late disastrous gales. The details now available from the Society's 1000 stations relating to operations involved by these gales put the sufferers directly assisted at 911 mariners and fishermen and 993 widows and orphans, or a total of 1904, involving a cost of about £4000 over and above the usual average relief, the vessels immediately concerned being 143. The Lord Mayor earnestly commended the claims of the Society "to yet more extended public support in furtherance of the organised relief of maritime distress among mariners and fishermen and their bereaved families throughout the kingdom." Mr. J. C. Stevenson, M.P., Rev. Styleman Herring, Mr. George Lidgett, Mr. H. W. Maynard, and Captain le Clerc afterwards addressed the meeting.

# Among the Churches.

## CHURCH OF ENGLAND.

BISHOP PEARSON has been appointed Vicar of Leek.

A missionary conference, in which various church societies will take part, is being arranged for May 23—June 1.

The guarantee fund of next year's Church Congress at Exeter, about £4000, is practically secured, £3800 having been subscribed.

The Bow and Bromley Institute was crowded on Friday week in connection with the Church Pastoral Aid Society. The speaking was powerful, the audience were enthusiastic.

St. Mary's, Beverley, vacant by the removal of Canon Cuirk to London, has been offered to Rev. John Charles Wellesley Burnaby, Rector of Etton, near Beverley, and accepted.

Among colonial and missionary bishops expected to visit England this spring are Bishop Smyth, of Lebombo; Bishop Scott and Bishop Moule, of China; and the Bishop of Rangoon.

The vacancy at St. James's, Holloway, which has caused some anxiety, has at length been filled by the acceptance of the charge by Rev. E. Grose Hodge, of Leicester, an Evangelical and able preacher, and a warm temperance worker.

Rev. Dr. Wynne has been celebrating his twenty-eighth anniversary at Christ Church, Parkgate. He announces that the Archbishop had offered him preferment near York, and the matter is receiving his serious and prayerful consideration.

Rev. S. A. Alexander, Reader of the Temple, preached on Sunday week at Hornsey Parish Church specially to young men. The church, which seats about 1300 people, was crowded, many being obliged to stand. The sermon was on "The Calling of Life."

The second of a series of lectures was given in the Guildhall, Worcester, on Thursday week. The subject was "Sacramental Confession," which was treated by Rev. Henry Sutton. The first part of his subject was to prove how widespread and deeply seated Sacramental Confession is now in the Church of England. And his second part was to show how very contrary such a doctrine is to the principles of the Church of England—in her Prayer-book, Homilies, and Articles.

The annual report of Holy Trinity, Marylebone, affords evidence of vitality in the work, the various organisations being in a flourishing condition. The open-air pulpit, erected to the memory of the late Canon Cadman, has fully answered its expectations. "Services were held, as long as weather permitted, on Sundays at 3 and 8.30. On Mondays lectures were given by gentlemen connected with the Christian Evidence Society, and on Tuesdays by advocates of the temperance cause."

A correspondent writes:—The Bishop of Marlborough lately opened Brunswick Chapel as a station of the Church Army. The service was distinctly Ritualistic, the choir vested in cassock and short surplice; the *priest* (so the bishop called the clergy) who played the organ wore a cassock, surplice, and hood. The congregation rose as the choir and clergy entered the chapel—as in Ritualistic churches. One feature in the service was that the bishop, clergy, and choir, during the intoning of the Creed, turned to the altar, not to the east, the altar being at the north end of the chapel. Better far that the chapel had been closed than that it should have been turned into a nursery for propagating Ritualism. Mr. Carlile is making a fearful mistake in allowing such Ritualistic practices in a chapel where Evangelical and Protestant worship has been for years conducted.

## CONGREGATIONAL.

A new mission has been commenced at Hawkenbury by the Staplehurst Church.

Dr. Simon gave last week, at Sheffield, a thoughtful address on the relation of Christian life and doctrine.

Owing to ill-health, Rev. F. W. B. Weeks has received from his church at Eastbourne a three months' leave of absence.

The annual meeting at Burdett-road showed that the work is being steadily maintained in spite of the exceptional difficulties of the past season.

The Dewsbury P.S.A., managed by a joint committee representing the three Congregational churches of the town, has been most successful, so far.

The Bradford Sunday School Union and Y.P.S.C.E. have secured Dr. Parker's services to conduct an Evangelistic mission in Bradford on February 19, 20, and 21.

Rev. J. Hallowes has conducted an eight days' mission at the Tyndale Church, Gloucester, from January 13 to January 21. The services were much appreciated, and several were brought to decision for Christ. Mr. Hallowes will conduct a second mission at the same church from February 25 to March 4.

South Hackney Church, Victoria Park-road, N.E., seems to have entered upon a successful career. Up to within three years and a-half ago the cause was languishing, although the students of Hurley College kept the services going. About that time Mr. Henry C. W. Newell took charge of the cause as an evangelist, and much success has attended his labours.

The annual meeting of London-road Church, Derby, was held last week. The church, which four years ago, at the commencement of the present pastorate, was at its lowest ebb, with a small membership and a smaller congregation, and a dilapidated chapel, is now a beehive of ministering industry, with over a dozen organisations and a Sunday-evening congregation varying from 800 to 1000, and an addition of 53 members during the year is an evidence of the consolidation of its forces.

Last week Mr. Guinness Rogers closed his interesting series of Merchants' Lectures on "The Word of God." Having dealt with the historical aspect of the faith, the speaker concluded, Men talk of religious books, and want to regard the Bible as one amongst many, but there is this great and grand difference—they were dead, while the Bible was living and powerful, and occupied a unique position. It was idle to talk of being able to explain the Bible. Let its critics explain its marvellous power on all sorts and conditions of men. There might be difficulties to be solved, but whatever happened they had this granite rock of fact, "We know that this Bible is the Word of God, for no book could do the work it accomplishes unless He was in it." Storms had raged round it, and were raging, and yet it still stood, and would stand, in spite of all the turmoil and change of life. Thousands of arrows had been pointed at the gem, but it stood to-day as man's choicest heritage.

*Calls.*—Rev. W. R. McAllease, of Hyde, to Dalkeith: Rev. J. E. Evans to the Tabernacle, Skewen; Rev. T. Hughes to Nazareth, Pontlottyn; Rev. A. D. Martin to Avenue-road, Southampton; Mr. Thomas Richardson, to Rotherhithe Free Church, as successor to Mr. S. Golding.

## BAPTIST.

A new church is being erected in High-street, Lewisham.

Old King-street, Bristol, reports 413 members and flourishing Sunday-schools.

A missionary in Japan is translating Mr. Spurgeon's sermons, week by week, for the native preachers.

A special mission is being held this week and next in the Uxbridge-road Tabernacle (Bloemfontein-road, W.) by Rev. James Oatey.

The Baptist Churches in North-East Lancashire gave earnest consideration, at their conference last week, to the needs of the villages.

Mr. W. Y. Fullerton, so long known as one of Mr. Spurgeon's evangelists, has now entered on his new pastorate at Melbourne Hall, Leicester.

A conference of churches in North Staffordshire has been held at Longton. Rev. G. Buckley introduced the question for discussion, "How to Promote Baptist Principles."

Devonshire-square Church, Stoke Newington, reports 119 admitted to fellowship during the year; during the two years of the present pastorate 266 have been received. The membership numbers 765.

An association has been formed at Sheffield with the object of carrying out the Forward Movement chapel-building scheme launched at the Union meetings by Rev. J. H. Shakespeare, of Norwich. It has been decided to erect a new chapel in the Hillsborough district.

The Evangelical Preachers' Association in connection with the Baptist and Congregational Churches of North London has for its president for 1894 Rev. J. R. Wood, who lately delivered the inaugural address, taking for his text Acts xxvi. 16-18, and his subject "The Preacher": (1) his authority, (2) his message, (3) his method, (4) his programme.

A meat tea was given last week to 300 men and women in connection with the Lodging-house Mission, John-street Chapel, Theobalds-road. "Twenty," writes a correspondent, "signed the pledge, and three have left the streets for rescue homes. During the year other pledges have been taken, and five have professed conversion, two of whom are now members of the church, and working in the Mission."

In connection with the work of the Baptist Missionary Society, a meeting was held at Honor Oak Church, Dulwich, on Monday evening, to bid farewell to Miss A. Aldridge, who is about to sail for Shanghai to engage in mission work. Among the speakers who advocated the special claims of Chinese women and girls were Mr. A. Baynes, Miss Angus, Miss Aldridge, Revs. J. Turner, J. Alex. Brown, and J. T. Briscoe.

*Calls.*—Rev. John Spencer, of Arbroath, to Lower Sloane-street, Chelsea; Mr. T. G. Hunter, to Hallfield, Bradford; Mr. E. G. Lovell, of the Pastor's College, to Blockley.

*Resignation.*—Rev. J. T. Knight, Congress-street, Cardiff.

## METHODIST.

A new chapel has been opened at Combe, Oxford.

Rev. G. Hooper has conducted a fortnight's mission at Peterborough.

Mr. W. Moyle has concluded an interesting mission at Castle Donnington.

A Free Methodist Council has been formed for Huddersfield, Holmfirth, and district, with Rev. B. J. Tungate as president.

The Wesleyans, who have conducted services in Burra Isle, Shetland, for sixty years, have just opened a chapel and school.

Rev. T. R. Holtby, of Pocklington, after a long and painful illness, is steadily gaining strength, but is not likely to be able to resume work for a time.

Simultaneous mission services held in London have been remarkably successful, the meetings at Stepney Tabernacle being especially well attended.

The annual meeting of the students at the College, Didsbury, was held last week. Good work was reported on, and vigorous addresses delivered on missionary matters.

A Women's Wesleyan Union has been formed at Leeds. Its constitution is similar to that of the Methodist Council, and is composed of the ministers' wives and women elected to represent each circuit.

The mission in the Balearic Isles, *Work and Workers* says, is suffering from bitter persecution, and a letter from Rev. Franklyn Smith indicates that it may be necessary to make strong representations upon the subject at Madrid.

The New Connexion Home Mission Fund call attention to the fact that the income has increased by £257, as compared with two years ago. But even with this increase the fund is unable to meet the legitimate and urgent demands upon it.

The Barotze King, Lewanika, has given consent to the missionaries connected with the Primitive Methodist Zambesi Mission to settle and work among the turbulent Mashukulumbine tribes. He has also sent some of his chiefs to direct and guard the mission party on their journey, and to introduce them to the people among whom they are to labour.

At the last meeting of the Primitive Missionary Committee, a further communication was read from the Foreign Office in relation to the closing of the mission day-schools by the Spanish authorities at Fernando Po. The determination of the Missionary Committee and the action of its agents are kept carefully in harmony with the laws of the Spanish Government bearing upon the case. It is fully expected that a satisfactory settlement will be reached.

In the various halls of the Liverpool Wesleyan Mission, not less than 3000 hear the Gospel every Sunday evening. The Boys' Home is so full that it is impossible to put in another bed, and so far from being pauperised by the help given, they had contributed last year out of their earnings about £1000 towards the support of the institution, being nearly one-half of the total expenditure. The Girls' Home is proving in its degree not less successful.

The London Wesleyan Central Mission held on Tuesday week a series of meetings in connection with its anniversary. Interesting accounts of the work of the Sisters were given at the afternoon meeting held in St. John's-square Chapel, which is the recognised headquarters of the mission. The great evening meeting was held in the Holborn Town-hall. A report was presented of the work, and addresses were delivered by a number of speakers, including the president of the Wesleyan Conference, the chief missioners, and Drs. Waller and Stephenson.

## PRESBYTERIAN.

A new chapel is being built in Jubilee-road, Llandudno.

A social gathering of the North London Choirs is fixed for the 17th inst. at Regent-square.

At the annual meeting of Broad-street congregation, Birmingham, reports of an encouraging nature were read.

Rev. R. Stewart, of Gateshead, has just concluded a successful lantern mission at Trinity Church, Bishop Auckland.

The annual meeting of Dudley Church was held on Jan. 24, when cheering reports were given by the various workers and office-bearers.

Peel-road Church, Bootle, reports an income of £1413, and there is now in hand £883 for the proposed new church. The membership exceeds 400.

At the evening service on Sunday week at St. Andrew's, Birkenhead, Mr. David McCallum, an aged member of the congregation, was seized with illness, and died before medical aid could arrive.

At the annual meeting of St. Andrew's Church, Nottingham, it was stated that during Rev. R. Cowan's ministry the membership had increased from 99 to 318, last year's addition being 18.

Rev. J. B. Meharry, of Crouch Hill, says in his "Monthly Notes" that he has set his mind upon a guild of men and women for laying hold of newcomers, and taking prompt action for their capabilities for work, and for stopping any leakage. He is determined "to turn the church into a *palaestra* (exercise place), for it has too long been only an auditorium (a hearing place)." Amongst the many vigorous agencies at work in connection with the church, a playroom is open one night weekly on the mission premises. Some 150 children avail themselves of the boon, and remain for three hours.

*Calls.*—Rev. A. Osborne, of New South Wales, to the Martyrs' Church, Dundee; Rev. D. W. Macdonald, of Leith, to Free High, Dumbarton; Rev. T. Simpson, to Stromness; Rev. A. B. Dykes, of Gorebridge, to Dalmeney-street, Edinburgh; Rev. J. Bissett, of Buckhaven, to Lochee-road, Dundee; Rev. R. Millar, of Cleggan, to Letterkenny.

*Resignation.*—Rev. R. Williams, of Dolgelly.

## THE SALVATION ARMY.

Mrs. Bramwell Booth conducts Holiness meetings in the Exeter Lower Hall every Thursday afternoon at 3 o'clock.

Mrs. Bramwell Booth wants strong healthy young women to train as nurses in connection with her rescue operations.

The S.A. has undertaken the distribution of soup supplied to the poor of Portsmouth by the City Corporation. It is purposed to extend the premises already occupied by the Army in that town by taking over an adjoining hall and soup kitchen.

Arrangements have been made at the Blackfriars Shelter for the reception of the "dosser" on Sundays. The largest room has been thrown open free of charge for use as a reading room, well warmed and lighted, and supplied with plenty of good literature.

Commissioner Howard successfully opened the Sheffield Citadel on the 27th ult. The building will seat 1800 people, and the juniors' hall 300; there are four stone staircases and five different means of exit. The entire premises, including land, cost £25,000; of this sum the land and citadel took £7,500, of which the corps has raised £946.

The first three months have just concluded of the new quarters in Tichfield-street opened in connection with the midnight work in Piccadilly. During that short time there have been 856 interviews with persons of the class being sought out, 144 visits paid to their homes (thirty-three of these being immoral houses), seven suppers have been given, at which the attendances have numbered 240, and thirty-seven cases received and helped in various ways to leave their life of misery and sin.

## FALLEN ASLEEP.

At Dalyell-road, Stockwell, on 25th ult., Miss MARY ANN TIMMINGS, aged 84, for years a devoted worker at Weighhouse and Claylands Chapels.—At Wandsworth, Mrs. C. RICHARDS, late of Chester, and well known as a faithful Christian.—At Portmadoc, on 26th ult., Rev. T. H. PRICE, a useful minister of the Gospel.—At Hall Weston, Rev. WILLIAM HAWKINS, aged 67, a Baptist minister.—At Walton, Mrs. WARD, aged 75, widow of an honoured minister.—At Leicester, on 25th ult., Mr. GEORGE LEACH, aged 74, who will be greatly missed at Victoria-road Chapel.—At Croyde, Mr. W. QUICK, for many years a faithful helper in the Lord's work.—At Oxford, Mr. C. F. DODSON, for forty years preacher, leader, and Sunday-school superintendent.—At Houghton, Mr. R. ELFORD, for forty-six years a servant of Jesus and labourer in the Gospel.—At Mid-Calder, Rev. ANDREW DUNCAN, aged 74, for many years minister of the U.P. Church.—At Uddingstone, on 31st ult., Rev. J. M. MACLACHLAN, minister of the Free Church.—At Donabate, Dublin, Rev. R. BELL BOOTH, vicar of Donabate, co. Dublin, aged fifty-four years.—At Garnavilla, Glin, Rev. T. PYNE WELDON, rector of Kilfergus, co. Limerick, aged sixty-seven years.—At Belfast, Mr. Jos. JNO. MURPHY, aged sixty-seven, formerly a member of the Society of Friends, but for many years an active worker and prominent member of the late Church of Ireland.

# Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.S. A.A. L.B. C.W. W.D.M. E. de R. W.L.T. W.R.E. T.G. A.M.C. T.B. F.W.F. A.W. H.N. W.R R.W.B. A.S. W.C. M.S. S.A.C. J.D. C.W.O. M.S.H. G.W. C.A.W. C.S.T. T.H. H.B.B. R.C.P. A.McP. R.R. J.J.S. J.W.A. M.M.H. C.S.R. W.M.L. J.B. J.L. H.J.F. A.W. G.C. J.G. C.L.W. P.K. R.M.W. J.M.G. D.W.S. H.C.S. R.B. G.H. W.H. T.C. A.F.F. L.S. G.W. R.B. W.B. J.S. T.A.F. F.G. L.M. J.G. G.L. Mrs. S. J.K. E.W. N.H. E.G.F. S.S.M. M.B. C.R.H. B.T. L.A. T.F.W. N.F.D. D.M.L. A.J.M. J.L.A. R.P. E.B. A.M.W. C.F.J. G.A.C. W.W.L. E.S. W.T. A.E.P. A.P. T.C.B. W.H.T. E.A.C. E.C.T. A.C.W. R.J.W. E.S.O. G.E.R. E.W.B. T.S. S.S.S. W.L.H. J.S. J.B.M. J.P. A.G. Dr. O. C.J.P.P. A.P.P. J.W. J.H.

APPLICANTS FOR TRACTS.—Miss M. Clark, Emerald Hill, Wantage; S. S. Parkes, Cowling Hill, *vid* Keighley, Yorks; Pastor Fras. Greville Eland (for Soldiers), Athlone, Ireland; Rev. W. Smith, The Manse, Melksham, Wilts; A. E. Howard, 3, Kay-street, Hackney-road, E.; Charles Snell, Welbeck-street, Sutton-in-Ashfield, Notts; Joseph Sowden, Lower Green, St. Blazey, Cornwall; John Clayton, 22 Whitehead-street, Aston, Birmingham; Alfred Hartley, 1, Jacob-street, Camp-road, Leeds; W. H. Allen, Nailsea, Somerset; George Birnie, 26, Pelops-street, Kirkdale, Liverpool; A. Allen, 85, Cameron-street, Liverpool; Rev. L. Abramowitch, The Parsonage, Orbost, Victoria; Miss Fanny Courtney, 11, Chapel-row, Gosport, Hants; Reginald M. Waterhouse, 24, Norfolk-road, Dalston, N.E.; E. T. Groome, 74, Newington Green-road, N.; R. Roberts, The Rest, Mortlake; Thos. Stonestreet, Rough Beech, Edenbridge, Kent.

SOME EXCELLENT PHOTOGRAPHS of Rev. John McNeill were taken last week by Signor Martinucci, of Brighton. Many friends there and elsewhere will be glad to possess themselves of such a memento of the evangelist.

# The Book World.

## MISS CUSACK ON CONVENT LIFE.*

Miss Cusack writes clearly and forcibly, and tells an interesting story full of facts and statements which prove the gross iniquity of the Roman Catholic system. The value of her book would be greatly enhanced if she would judge somewhat less severely those whose witness against Rome differs from her own; and Protestants would be more likely to heed her story, and make use of her testimony, if she did not make such serious charges against them. The statement that Protestants want, not the truth about convent life, but sensational stories—the grosser the better—is simply untrue, and Protestant sympathy is not likely to be won on behalf of one who makes such statements.

Mr. Walsh, of *The English Churchman*, and Mr. Wainwright, Pastor of the West Cliff Tabernacle Church, come in for a measure of castigation for having ventured to call in question the wisdom of Miss Cusack in publishing a severe criticism of Miss Golding a few days before a public meeting at Bournemouth, at which Miss Golding was to read her defence. Neither Mr. Walsh nor Mr. Wainwright questioned any statements of fact Miss Cusack had made, nor denied her the right to have opinions of her own; but both agreed that the publication of Miss Cusack's letter at such a time greatly increased Miss Golding's difficulty, and was, therefore, not wise. The expression of such an opinion appears, in Miss Cusack's view, like a "Protestant Inquisition."

The charges Miss Cusack makes against Rome are hardly less severe than those which she criticises. Here are some:—

> The statements made by Roman Catholic saints are such fearful reading as to the corruptions of the priests in their times, that the most ardent Protestant could not say worse of them (page 82).

If it be objected that these words refer to the past, then a few pages later, while defending the purity of Roman Catholic women in England, notwithstanding the confessional, Miss Cusack adds:—

> They [English Roman Catholics] know nothing of its effects in other countries where Rome has more power; and where she *has power evil is tolerated*, if it is not *encouraged* (page 86).

The same fact is stated again in other words on page 88.

Hear Miss Cusack's reasons for leaving Rome:—

> I believe that I was at last led to sever my connection with Rome from a *painful and extended experience* of the gross immorality of the whole system. I found that the more power Rome had the less moral her people were! In England, where the restraining force of public opinion deprives Rome of all immunity for which she clamours, she is something very different from what she is in Mexico, or in France, or in the United States (page 166).

Our readers will not forget that it was in France mainly that Miss Golding got her experience.

And while denying Miss Golding's statements as to poisoning, Miss Cusack quotes and endorses the following statement made by the late Mr. Suffield, once a priest, afterwards in the Unitarian Church:—

> In ordinary matters I trust them [priests] as good men . . . . . .

But, he adds,

> Men, ordinarily kind and good, would be quite disposed to order me to an unhealthy foreign priory, where sickness and the climate would enfeeble mind and body (pages 172-3).

Miss Cusack's *facts* seem in our judgment to give strong confirmation of Miss Golding's testimony. We are at a loss to understand why she denies it.

In dealing with convent vows Miss Cusack is strangely contradictory. Referring to the active Orders, we are told that—

> The sisters, far from being enticed to take vows for life, are not allowed to do so. . . . A sister must make her vows over again every year, and she is *nominally* (our italics) free to leave at any time when the year's vows have expired. . . . No sister can have the least scruple about her vows when they are only yearly, as the obligation ceases when the year is ended, nor is she under the slightest obligation to renew her vows (pp. 101-2).

This seems to make Miss Golding's charges utterly untrue. How could the influence of her vows be such that even after her cruel treatment she felt—not that she *wished* to return, as has been falsely, reported, but that she *must* return?

An incident Miss Cusack gives, and evidently believes, may explain it:—

> A sister came to me while I was in Jersey City, New York, and asked my help, which I gladly gave her. She had been many years, I think twenty, in a convent, where the sisters made *yearly* vows. A new superior had been appointed, who treated her cruelly, as I was treated by the Kenmare sisters. She was neglected in sickness, over burdened with work, and condemned to almost perpetual silence. Still she wished to remain and end her days in "religion," *fearing the terrible judgments which Rome threatens on those who abandon their vocation*, even though she professes to release them. Her teachings of the heinousness of this sin are carefully prepared so as to frighten those who might contemplate such a step (pp. 103-4).

Miss Cusack, notwithstanding such facts as this, denounces Miss Golding for fearing the consequences of abandoning her vocation. Other contradictions upon the same subject could be pointed out.

We regret that a book, otherwise calculated to help the cause of truth, should be marred by these defects. Miss Cusack is an important witness when she states facts which she has herself met; but she is not reliable in her criticism of the reported experiences of others.

* The Truth about Convent Life. By M. F. Cusack (formerly the Nun of Kenmare). (*Marshall Bros.* 2s. 6d.)

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Stambourne Manse; or, Religion Among the Lowly, is an essay in plain verse by the venerable John Cooper Houchin, pastor of the Congregational Church, Stambourne, Essex. (1s. *Suckling & Aldom*, 19, *City-road, E.C.*) The pages have a charm of their own, and gain peculiar interest from the fact that the author had a hand with the late Mr. Beddow and Mr. C. H. Spurgeon in the preparation of "Memories of Stambourne."

The Epistles of St. Peter. By J. Rawson Lumby, D.D., Lady Margaret Professor of Divinity in the University of Cambridge. (*Hodder & Stoughton*, 7s. 6d.) This is the thirty-sixth volume of the Expositor's Bible, and is one of those which Evangelical and spiritual men will prize. It is happily free from the rationalising tendency which characterises much pretentious literature which professes to be expository. While the results of scholarship are evident, there is no parade of it; there are no critical pyrotechnics. It is the work of a man of God who has heard and heeded the precept of the Apostle of whom he writes, to "Feed the flock of God," and he does it in the spirit of a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed. The many interesting and sometimes difficult passages in these Epistles are treated wisely, always with a view to edification, and through the mind to the culture of the heart Godward. The author evidently believes, with Peter, that the Flood was universal, and that the *Kosmos*, once destroyed by water, is reserved for destruction by fire, that a new heaven and earth may succeed, which the trail of the serpent shall no more defile. Some of the comments might with advantage have been amplified; but as it is it will be a valuable help to all preachers and teachers of the Gospel.

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*Mr. John Kensit* has issued in a penny pamphlet the sermon recently preached by Archdeacon Sinclair, in memory of Prebendary Gordon Calthrop, the lamented vicar of St. Augustine's, Highbury.

The Women's Protestant Union Monthly Paper has begun a new feature—a series of articles, "Quiet Times with God's Word," specially for the use of members of Rev. Thomas Richardson's Bible and Prayer Union. The Monthly Paper is sent to members of the Women's Protestant Union, details of which may be had of the President, Mrs. M. H. Arbuthnot, Plaw-Hatch, East Grinstead.

## PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.

In connection with the late Henry Cook's work at Gosport, a fortnight's special Gospel services have been held by a Mission band of soldiers, led by Mr. J. Cleall. The watermen and fishermen of the town who never attend any place of worship were one evening invited to tea, and by this means a good number were brought in to hear the message of God's love. Several crews from ships in the harbour were also brought ashore to attend the meetings. The Holy Spirit's power has been manifest, convincing many of sin; backsliders have been restored, and God's children strengthened and refreshed.

It is plainly seen that God is with the little gathering of his people in this place, old and young are all united in one desire to see Him glorified in the salvation of precious souls. It is more than ever felt that this important work must be carried on both at Gosport and round the coast with the Mission steamer, *Good News*. Prayer as well as practical sympathy is asked in this work of extending Christ's kingdom. English tracts, books, etc., are much needed. Parcels should be addressed to Mrs. H. Cook, 47, Stoke-road, Gosport.

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**BITTER CRY OF MONMOUTHSHIRE.** — Several readers of The Christian who have strengthened my hands in ministering food to the distressed iron and tinplate workers, accompanied their gifts by sympathetic inquiries as to how long these works were likely to remain closed. Will you kindly allow me to inform them that the repeal of the McKinley Tariff Act by the American House of Representatives last week (which reduces the import duty from nine shillings to about four shillings per box) will restore the tinplate industry to its normal state of prosperity. The repealing of this Act will not be completed until the Bill passes the Senators, yet the uncertainty of the tariff legislation being past, orders will shortly be booked, and though we shall have to continue this formidable fight against poverty and starvation for some weeks longer, I believe that the middle of March will see the end of this distress, and bring us brighter and happier days.—Thos. M. Wintle.

## DONATIONS
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## Notes and Comments.

WE purpose next week to give a portrait and sketch of the late Mr. Thomas Shuldham Henry, Evangelist.

Many Londoners will have the opportunity on Sabbath next of hearing two well-known Scottish preachers. Rev. G. H. C. Macgregor, of Aberdeen, will occupy the pulpit of the Presbyterian Church in Kensington Park-road, Notting Hill; while the preacher at the Marylebone Presbyterian Church will be Rev. John Robertson, of Free Gorbals Church, Glasgow.

In a second letter to *The Times* on the street preaching in Cork, Col. Sanderson effectively replies to Mr. Maurice Healy, and shows that many of the latter's statements were without foundation. The disturbances last Sabbath were of a more desultory nature than formerly, owing to changes in the programme of the preachers; but the crowd showed great hostility toward any one suspected of sympathy with the preaching. The police, it must be said, did their utmost to protect the evangelists.

A minister says that his holiest and happiest moments of service are when he meets inquirers in his vestry, and directs them to the Saviour. For this joy he would surrender everything else. It is the joy of the husbandman, who has long patience for the fruits of the earth. Mr. Whitmee, of Samoa, in a letter from which we have quoted elsewhere, says:—"For the first time in my life I had begun and ended a day talking to contrite sinners, and I think the joy of my heart could be compared only to a mother's joy when she hears the first cry of her new-born babe and knows it lives." Ministers carry in their breasts many a story of sin and shame; they carry also the sweet memory of the very hour when some souls first saw the Lamb of God.

We only ask our readers to note the condition of the parties who are entering upon a struggle with regard to the London School Board; we reserve all comments. The present religious compromise is upheld by Nonconformists of all schools; it is assailed by High Churchmen. The upholders of the compromise are said by their opponents to be in favour of Socinian teaching, though men like Dr. Parker earnestly proclaim their Trinitarianism, but object to have it supported by compulsion. The assailants of the compromise are called the "priestly party" by their opponents. The Press of London, Tory as well as Liberal, with the exception of *The Times*, which is neutral, is against the "priestly party."

*The Rock* speaks very truly of the conflict which has broken out in the London School Board with regard to the teaching of religion:—

It cannot be doubted that much, if not all, the opposition Mr. Riley has aroused has been inspired not by latitudinarianism, or even by antipathy to the Church at large, but by a wholesome dread of Ritualistic and Romish, or, as one speaker frankly put it, "Jesuitical machinations."

And what do the Romanists wish? They wish to have public money for the propagation of Romanism. At a meeting of the Roman Catholic Association at Westminster Town Hall, the following resolution was adopted:—

That this meeting of what is called the Catholic Association requires that all education should be Christian, and demands that all (Roman) Catholics be allowed a just share of the rates for the maintenance and support of their schools.

The "conscience clause" will have small chance amid this storm.

A general mission, by direction of Cardinal Vaughan, has been opened in the Archdiocese of Westminster, and 140 priests have come to London "to endeavour to bring back negligent Catholics to the practice of their religion." The Jesuits are the most numerously represented order, and, judging from the advertised names of preachers, a large proportion of the preachers are other than English. The High Church papers have taken no notice of the mission, but *The Rock* has sounded an alarm. Are High Churchmen silent because they hardly know what to say? or because they think it wiser not to draw public attention? Is it explained by what is said by the London correspondent of *The Birmingham Daily Post*?

The number of converts to Roman Catholicism since the beginning of 1894 has been unparalleled within recent years; and one of the more prominent priests at the pro-Cathedral at Kensington is the authority for the statement that arrangements are being made for the reception of six other clergymen into the Catholic Church.

*The Catholic Times* remarks, in a leader on "The Great Mission in London":—

We hear and have heard much of the necessity of winning England back to the faith. How many of us forget that the power to extend the Kingdom of God lies within us, and that we do not employ it to the full extent and in the proper spirit. Before we display zeal for the diffusion of truth amongst others we should see to it that in principle and action our own lives harmonise with the Gospel we would spread—that we are truthful, charitable, just, devoid of jealousy—in a word, good average Christians.

The writer then proceeds to deal very plainly with some of the sins of London life, which have recently attracted so much attention:—

If the state of society in the metropolis be considered, it must be admitted that a trumpet-tongued appeal is required to recall it to the observance of God's ordinances. In truth, if we examine the lives of those who compose it we perceive that, whilst they have a veneering of Christianity, they are in reality little better than pagan. The Christian Gospel commands mutual charity, trust, and helpfulness. In actual life many men seem to imagine that their species was created to enable them to prey upon it. They live and thrive by extortion, deceit, and fraud.

When we read these words we could scarcely believe our eyes, for we had just finished reading "Motley's Rise of the Dutch Republic," most of it for a second time, and had a vivid impression of a Church which had inspired, condoned, sung *Te Deums* for, some of the vilest sins against God and man. Could this be the same Church? Then we bethought ourselves of "Ranke's History of the Popes," and remembered how the Reformation reformed the Romish Church within its own borders. Thanks to Protestantism, we cannot any more see the scandals which shocked the consciences of our fathers. With all the paganism which lurks in many Romish festivals, and all the unscripturalness which harbours in Romish doctrine, there must be respect paid to morality.

At the funeral of Rev. F. J. Ponsonby there were some suggestive circumstances. The funeral may be said to have begun on the night before the interment. At 9 o'clock, "after evensong had been plainly said, the body was brought into the church, which was densely crowded, mainly by working men, many of whom were moved to tears. As the body was borne up the nave, the opening sentences of the Burial Office were chanted. The body was placed in the chancel between three large lighted candlesticks on either side. A number of psalms, the Magnificat, some antiphons and versicles, were recited, and a remarkable collect was used, in which were the words, 'Receive our humble petitions for the soul of thy servant Frederick John which Thou hast commanded to pass out of this world.'" Friends and parishioners watched the body all night, and on the following morning there were four celebrations of the Holy Communion, largely attended by the poor of the parish and friends. It is often said that the working people of England will never go over to Popery; but this Papistical service shows how they may be gradually and insensibly led astray.

Referring to an address by the Bishop of Truro on Conversion, in which he speaks of Paul's conversion as "sacramental," an esteemed correspondent writes:—

Is it not marvellous and sad beyond expression that such teaching can be given by those in authority in the Established Church of the land? Bishop Gott no doubt considers that if Stephen had mildly invited Saul to be baptized into the name of Jesus, he would have consented to this "sacramental conversion"! and given up the idea of stoning him. Marvel of marvels, that a doctor of divinity and a bishop cannot see that Saul must have been previously converted to God, and all his thoughts about Jesus must have undergone a complete revolution, or he would never have obeyed the exhortation of Ananias to arise and be baptized (into the name of Him whom he had so hated and persecuted) and wash away his sins, calling on the name of the Lord. Alas! the uninstructed and indifferent read these things or listen to them, and because they drop from the lips of one who claims official authority as a teacher, they are laid hold on as an excuse for not obeying God's command, 'Repent and be converted.' 'Verily I say unto you, except ye be converted and become as little children, ye shall in no wise enter into the kingdom of Heaven' (Matt. xviii. 3).—R. W. B.

*The Quarterly Review* contains an article on "The Progress and Prospect of Church Missions," which is based on a mass of missionary literature gathered from all sides, which is written in a spirit of warm and

generous sympathy with missionary work, and which, while evidently the essay of a State Churchman, does not ignore the efforts and sacrifices of men and women of other denominations. The writer says that "it would seem to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. Those who now speak scornfully of missions are simply behind the age." Looking to the future, he observes that there must be deep searchings of heart as to what the form of church order is to be. "No reasonable Churchman would wish to see a slavish reproduction of Anglican ceremonial or standards; but are the miserable divisions of Protestantism to split up Christianity the wide world over as they are weakening it at home?"

We hope not; but in order to prevent that result two or three things should now be kept in mind and acted upon. (1) There should be no overlapping; no man and no society should go upon another man's or another society's line of working. (2) There should be no assumption of superiority on the part of any man or of any society. Divisions are often made by the pride of those who think themselves to be somebody. (3) If all missionary work is carried forward in a spirit of humble and sincere desire for the salvation of men and for the glory of God, the question of church order will right itself. It will be best settled by being indirectly settled.

In the "Expositor's Bible" series Rev. H. C. G. Moule has supplied a valuable work on the Epistle to the Romans. Anticipating a formal review, we extract the following definition of inspiration, which is one of the wisest and most pregnant we have met with. We commend it to our readers as an answer to many sceptical objections on the one side, and a corrective of inaccurate statements occasionally made on the other:—

> He who chose the writers of the Holy Scriptures, many men scattered over many ages, used them each in his surroundings and in his character, yet so as to harmonise them all in the Book which, while many, is one. He used them with the sovereign skill of Deity. And that skilful use meant that He used their whole being, which He had made, and their whole circumstances, which He had ordered. They were indeed his amanuenses; nay, I fear not to say, they were his pens. But He is such that He can manipulate as his facile implement no mere piece of mechanism, which, however subtle and powerful, is mechanism still, and can never truly cause anything. He can take a human personality, made in his own image, pregnant, formative, causative, in all its living thought, sensibility, and will, and can throw it freely upon its task of thinking and expression, and behold, the product will be his; his matter, his thought, his exposition, his word, "living and abiding for ever."

It is with a feeling of relief and satisfaction that we see the House of Lords has adopted clause 54 of the Parish Councils Bill, which provides:—

> No meeting of a parish council or of a district council, or of a board of guardians, shall be held in premises licensed for the sale of intoxicating liquor, except in cases where no other suitable room is available for such meeting either free of charge or at a reasonable cost.

This was done, notwithstanding the strong speech of Lord Salisbury against the clause. The Archbishop of York, familiar with the feeling in the North of England in favour of the local veto, spoke up well for the right side, and so did the Bishop of London. Gradually we shall get the public-house pushed into its right place, *i.e.*, outside all our public and social life. Parliamentary candidates cannot hold meetings in public-houses, and masters may not pay workmen their wages there. The churches are also awaking to their duty to draw all clubs and benefit societies away from the public-house to the schoolroom. We know a church with a large school which allows each political party to hold its meetings in the school at a small cost, so that public opinion in the neighbourhood may have free and full expression.

*The Leisure Hour*, in an interesting article on "How the People of Germany live," says that the German hours of labour are decidedly long, frequently exceeding fifteen hours a day; the diminution in the length of the working day has only been obtained by strikes. "Sunday work was once far from uncommon, but as the law now stands employers cannot compel their workpeople to work on Sundays and holidays, except in cases where work cannot be suspended. Holidays are fixed by the State Governments in accordance with local custom or religious belief." No female can be employed in a factory after half-past eight at night, or before half-past five in the morning. All factories where women are employed are registered, and no overtime is allowed to exceed eighty hours a year.

In Germany, children under thirteen cannot be employed in factories; even if over thirteen they must first be freed from school attendance. Children, however, are often employed at home, where the law cannot reach them. "In the Taunus villages, you will find children of three years old and upwards busy threading needles and putting on elastic bands for the net-makers and glove-makers. Thüringian match-makers will keep their children at work from midday on Saturday until two o'clock on Sunday morning, and after two hours' rest will start them again until church time." The State is more merciful to the children than are their own parents; hence the agitation which is made for the application of the factory laws to home industries. One can only guess how fierce must be the pressure of competition where parents are so cruel.

The spirit of caste—extremely strong and everywhere prevalent in Germany—is not due to the influence of wealth, but rather to the Army. "The highest social law is the preservation of honour, which in case of insult or calumny can only be vindicated by a duel, which again may only be fought by a member of so-called society." A revival of pure religion would be the most effectual remedy for this social complaint; and yet how difficult it is to blend together in our English churches those who are professedly brethren. We dare not throw stones!

Dr. Bruce, in the introduction to his book on "Apologetics," has a very striking passage on the difference between the point of attack on revealed religion in the last century and this century:—

> The eighteenth century traced the origin of all positive religions to conscious fraud; the nineteenth century refuses to believe that any religion had its origin in fraud. The former levelled down all positive religions to one low moral level of imposture; the latter levels up all positive religions to the same high level of sincere, though it may be mistaken, hallucinated conviction. Broadly speaking, the distinction thus taken between two ages is well founded. Whether the modern method of disposing of the miraculous be more successful than that which it has superseded is another question. Deceivers, or self-deceived, such are the alternatives.

So complete a change in the view taken of Christianity ought to be made to tell hardly against unbelief. Men must be in great need of something to say, when they begin by saying that Christianity is a fraud, and end by saying, "No, it is all sincere, only it is mistaken.', In the one case they praise the clever head which could devise such a system, but at the expense of the conscience; in the second they praise the loving over-believing heart at the expense of the intelligence of believers. For ourselves, we see little to choose between them. Neither need we pay any attention to them, were it not that the nineteenth century view is sometimes preached from pulpits, and so preached as to destroy all zeal for the diffusion of the Gospel. If all religions be sincere, and so far good and true—for these qualities are always associated with the first in the popular mind—why should we trouble to preach the Gospel to them that have not heard it? Perhaps the current objection to the Gospel is more insidiously dangerous than the gross and openly hostile view of the last century.

The utterance of the words of the Gospel in the ears of every heathen during the next ten years is well within the power of the Christian Church. But even this would be no adequate fulfilment of the command, "Go ye into all the world, and preach the Gospel to every creature." They must believe the messenger before they will believe the message. Jesus won the heart, the confidence, of the woman at the well before He said, "I that speak unto thee am He." Immediately she left her waterpot and went and invited the people of her city: "Come, see a man that told me all that ever I did; is not this the Christ?"

He won the heart of the man born blind, so that when, later on, Jesus asked him, "Dost thou believe on the Son of God?" in spite of the Pharisees and of his parents he answered, "Who is he, Lord, that I might believe on Him?" In other words, "I believe in you, whoever you are, and if you tell me who is the Son of God, I will at once believe on Him," and so he did. He would believe anything that Jesus told him, because Jesus had won his heart.

When men believe in us as the Lord's messengers, they will believe the Lord's message from our lips. See Haggai i. 1, 12, 13. Not without significance the Scripture says: "The word of the Lord came by the hand of Haggai" (i. 1, mar.). It is not only what is said, but who says it. Compare 1 Cor. iv. 1; 2 Cor. throughout; Gal. i., ii., and vi. 11, 14, 17. Years have been spent in preaching without apparent fruit. But Christ's ambassadors were living the Gospel all these years before the people, winning their confidence; and at length came the reaping time. When the prepared soul says, "Here am I, send me," and the Lord answers, "Go thou," the personal pronouns are emphatic. It needs time for the Lord's messengers to accredit themselves as object lessons to the people. Then they will hear them gladly, and hang upon them to hear them, as they did upon the Master. But this winning of hearts cannot be arithmetically calculated.

It is said of Matthew Henry that "when he wanted a faith of assurance, he lived by a faith of adherence." Yet there are not two faiths, but different degrees of faith—the faith which begins, and always begins, in adherence to Christ, and then grows into assurance. We first lay hold of Christ in his Word, and then the hold gives us an assurance that we have grasped One who is able to save to the uttermost; properly speaking, faith is only adherence, and assurance the effect of adhering.

## A Homily for the Times.

By Rev. W. CROSBIE, M.A., LL.B., Nottingham.

"They went up into the upper chamber."—Acts i. 13.

The meeting in that "upper chamber" was the model prayer meeting, the pattern for all the ages. And the prayer that rose from that prayer meeting was a new thing in the history of the pleadings of men. Prayer like it had never been offered on earth, nor heard in heaven, before. It had characteristics which made it differ from all previous communion between man and God.

In the first place, *it was prayer in the name of Jesus.* And that was a new thing. The mediation of the Lord Jesus was not a new thing; it dated back to the Fall; but prayer distinctly and consciously in the name of the Lord Jesus was a new thing—prayer in the terms, "Whatsoever ye shall ask the Father in my name, He will give it you; hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full." The Lord Jesus had just entered within the veil, the Great High Priest; He had ascended his mediatorial throne; and his name was being named in the songs and hallelujahs of glorified saints and holy angels. To Him every knee in heaven was bowing; a name was given to Him above every name. And for the first time his name was being named in the prayers of earth, and urged as the great and only plea. For the first time the formula which gives prevalency to all our prayers, "*For Jesus' sake,*" was being uttered by human lips; and for the first time was winging human petitions to the heart of the Father.

In the second place *the prayer was the expression of one definite desire.* There was perfect unanimity among the praying ones. "They were all with one accord in one place." *With one accord!* There were a hundred and twenty disciples, differing in temperament, in intelligence, in taste, in idiosyncrasy, but they were "all with one accord." No individuality was destroyed, but all individualities and varieties were wrought up into a unity; and the principle of the unity, or the unifying principle, was the desire for the Holy Ghost. A promise had been given to them, "Ye shall be baptized with the Holy Ghost not many days hence"; and a command had been addressed to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high"; and upon the promise and the command they stood, inspired with a common purpose, animated by a common feeling, breathing a common prayer, all the materials of the prayer being in the promise and in the command.

In the third place *the prayer was persevering, expectant prayer.* "These all with one accord *continued stedfastly* in prayer." Continued stedfastly! There was no fickleness in the prayer. The prayer was not commenced, and then given up. It was not a spurt or a spasm. "These all with one accord CONTINUED STEDFASTLY"! They prayed, and they waited; and they waited, and they prayed. Days passed away, and the blessing came not; but they continued stedfastly. The delay was a test, but the faith was mightier than the test; and the test only revealed and educated and developed the faith, and so prepared for and vastly increased the blessing.

On the tenth day the blessing came. And the tenth day was as the first day. The spirit of prayer had not flagged, but had become more intense. And there was no absentee from the meeting for prayer. There was no place empty. "They all continued stedfastly"! Oh, these words, "CONTINUED STEDFASTLY"! Could we but get them translated into our praying, and into all our service for Jesus! "These all with one accord continued stedfastly in prayer." "And when the day of Pentecost was now come, *they were all together in one place*"; and the promise they had long pleaded, and still pleaded—absorbed in it as to them the thing of greatest moment, as the most desirable of all things—was fulfilled, the Holy Ghost was poured out upon them, the very floodgates of the infinite ocean of life were opened—and they are open still; and in that great hour, one of the greatest hours of destiny, the Christian dispensation was inaugurated, and the Church of the Lord Jesus was born.

The blessing of Pentecost *is our greatest want.* It is the supreme necessity. It is the all-availing and all-efficacious remedy:—THE LIFE OF GOD IN PENTECOSTAL MEASURE. And the blessing of Pentecost, so much needed, *may* be ours, and may be ours in the measure of Pentecost. It is our own fault that it is not ours. Only let there be prayer like the prayer that preceded Pentecost—prayer answering in all essential respects to the prayer that preceded Pentecost—and we too shall be baptized with the Holy Ghost—immersed in the Holy Ghost—all the inner chambers being filled with the Holy Ghost, and all the outer being wrapped about with the potencies of his all-mightiness. Than that there is nothing more certain, either on earth or in heaven. The rising of the morrow's sun is not more certain, is not so certain, for "He hath magnified *his Word* above all his name." It is easier for Heaven and earth to pass, the vast material creation and all the ordinances thereof to vanish like a shadow or a dream, than for one tittle of the law to fail. "Heaven and earth shall pass away, but my Word shall not pass away."

Engraved as in eternal brass
The mighty promise shines.

"Ask," therefore, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Ye shall call upon Me, and ye shall go and pray unto Me; and I will hearken unto you; ye shall seek Me, and find Me, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART."

## REV. R. BALGARNIE AT BOURNEMOUTH.

A WEEK'S mission has just been conducted at Richmond Hill Congregational Church. Rev. J. Ossian Davies on Sunday morning, evidently with a very full heart, gave God thanks for the showers of blessing they had received. Some of them felt, he said, as if they had experienced a second conversion. Very tenderly he prayed for those who had taken part in the meetings, especially for the converts; and not less tenderly for those who had kept away.

His text was from Luke xv.—the joy in the presence of the angels of God over one sinner that repenteth. The conversion of a soul is no isolated event. If the joy of the shepherd over one sheep, lost, sought, and found, could not restrain itself from expression, was it to be expected that heaven should restrain the expression of its joy at the repentance of a sinner? Many of those present had shared that joy during the past week. Mr. Balgarnie had said, "Either they make too much of conversion in heaven, or we make too little of it on earth."

Subdued in manner, rich in matter, wise in counsel to the saints, intense in pleading with the indifferent and undecided, the sermon proved that however great the blessing, none had entered more deeply into it than the pastor of the church. This being so, the work may be expected, with God's continued blessing, to be permanent.

## "SHAKING OUT A REEF."

By the good hand of our God before us, we are full to overflowing at the Royal Sailors' Rests, Devonport and Portsmouth. The only difficulty is, not to persuade men to come, but to keep pace with the crowds that throng our buildings.

I shall be most thankful to add one hundred beds at Devonport, which will give us about 500 beds there. The way in which I am enabled to do this is wonderful in itself. Some years ago, four or five low public-houses stood on the opposite side of the street. On the falling in of the leases, they were pulled down, and handsome houses of business erected; one of these has come into my hands on a long lease, and here the hundred beds will stand.

On this very site lived publicans that used to rail at us, tempt our men, and vow that they would break our windows; and now we are, by God's goodness, in possession! I ask nothing for the building, as we shall defray the rent ourselves, but I ask for one hundred £5 notes or cheques, to enable me to buy the beds complete.

Again, at Portsmouth, I trust this summer to raise another storey, with fifty more cabins, upon the main building. A young seaman was talking earnestly to me in the coffee-bar a few evenings ago. He said, "Mother, you know all about us; it's heart-breaking to be told there are no more beds here; we are driven to debauchery; we are safe here, but the streets are awful." Here again we must pull hard together. Fifty gifts of thirty guineas each would build and endow these cabins, and the donors' names on brass, or any other inscription chosen, would give each kind giver an ownership.

I might go on to speak of the immense need of a larger Gospel Hall at Devonport. The present one is crowded out, and we are forced to limit the attendance; a larger hall would double the congregation and, I hope, double the blessing.

A bluejacket, occupying the honourable position of chief petty officer, addressed the boys last Sunday afternoon, on his way to a foreign station. After singing, "Does your anchor hold?" he said, "Boys, nearly twenty years ago, I was here a boy like yourselves; I signed the pledge at that table, and afterwards gave my heart to Christ. He has kept me ever since; all my success in the Service is due to his grace, and I do bless Him every day for the Sailors' Rest."

Lady Henry Somerset, writing of a visit she paid a week or two ago to the Sailors' Rest, says:—"Cheery, inviting, exquisitely clean, but with nothing of the dreary scrubbed-up look of an institution, the Sailors' Rest is the model of what such a place should be, a home in every sense of the word, with a mother's touch on everything, and a mother's love through all—everything betokened the personal supervision and care given by Miss Weston and her untiring coadjutor, Miss Wintz. The cabins, with their brass plates, spoke eloquently of those that commemorated their own sorrow by bringing brightness into the lives of others." I shall be glad to receive the help always so kindly and generously given. I would in all cases ask for the prayers of God's people for their fellow workers.

AGNES E. WESTON.

*Royal Sailors' Rest, Devonport.*

## ST. GILES' CHRISTIAN MISSION.

On the evening of February 6 a very pleasing meeting was held at the Women's Home of the Mission, 25, Drury-lane, W.C. The girls present were those who had been found by the police at night in the streets, destitute and homeless, and brought to the Home. They had not committed crime, but at one time they stood upon the very verge of it. The contrast from what they were when received into the Home, to what they were at the meeting on Tuesday evening, was great indeed.

At the close of the meeting rewards were given in the shape of Bibles, hymn-books, and articles of dress. Several of the girls spoke with reference to the kindness shown them while inmates, and expressed their thanks for the situations found them after passing through the six months' probation. Presents in some cases had been given by mistresses in whose employ the girls had given satisfactory service for twelve months.

The meeting was addressed by Mr. Staff, Miss Sergeant, Miss Ling, the matron, Mrs. McLean, and Mr. Wheatley.

## "A DANGEROUS EXPERIMENT."

It was Monday afternoon—Mrs. Naggs' "mending day," and she and a friend or two were stitching and talking as fast as fingers and tongues would let them. Mrs. Naggs had very strong, definite ideas of her own—she would allow no scandal to be talked in her house if she could prevent it; indeed, there was a polite fiction abroad that Mrs. Naggs preferred "intellectual conversation," when she could get it. The latter was not often possible, but by way of something unhackneyed and original, young Mrs. Bligh—who had lived all her life in the country, and now tried to have it believed she was town-bred—broached the subject of yesterday's sermon. She knew the conditions—no scandal. "I always did admire Dr. Fullblast," said she, "and yesterday he was better than ever. I thought of *you* when he touched on servants."

"My dear," replied Mrs. Naggs, "you haven't known our good Doctor long enough to pass an opinion on him yet; and as to your thinking of *me* yesterday—I wonder what you mean!"

"Well, you know, the Doctor said they evidently thought more of their servants in commandment times than we do now, and you have such dear, original ways of treating yours."

Young Mrs. Bligh was not successful with her maids. She never kept them longer than a month, and each succeeding sample was, at first, an unheard-of, never-equalled paragon; but before the end of thirty days she was not fit to live—everything the vilest of the vile, from her back hair to her boot heels.

"Don't talk to me about original ways, and call yourself honest!"

Mrs. Naggs, though she never let the sun go down on her wrath, was sometimes of an explosive nature, and gave her mind freely to all sugar-coated talkers, but always to their faces. "Don't talk to *me* about 'dear, original ways,' when you know I only treat my girls like ordinary human beings, as I should do."

"I wondered at Dr. Fullblast taking that text, the last commandment, and when it came to 'nor his maidservant,' I could not think how he was going to get out of it. Fancy anyone 'coveting' Mrs. Rigby's maidservant! Or mine, for the matter of that!"

The speaker was a large woman—Mrs. Harrow—who was familiarly called "Compass" behind her back, because she had only four points, or topics of conversation. They were—her husband, her children, her servants, and herself.

"No scandal!" cried Mrs. Naggs. "I'm afraid I've not much patience with you people who make rods, and then cry out when you're scourged. When my Anna came to me she was untidy, dirty, not over truthful, inexperienced, hasty in temper and tongue; and now you would not find a greater treasure of a servant; and why?"

"Your sweet ways, dear," said Mrs. Bligh, unmeaningly.

"Not a bit of it, and you know it. No, she just saw that, whatever she did, I treated her as I would have treated a daughter. When she worried me I just cried, 'Lord, some of thy patience!' When she disappointed me, I prayed for faith; and when she did things right, or even when she did them *wrong*, but I saw she was trying to please, I just praised her, thanked God, and took courage."

"Ah, what would you do with my Maria?" asked young Mrs. Bligh. She felt this was a poser.

"Treat her as I treat Anna. She is flesh and blood, and she's not too old to learn if you know how to teach. These young things come to us untrained very often, and they have been taught by experience that they are only wanted for what they can give in return for a hard wage. They never expect *love;* the most they ask is a reasonable mistress and fair wages. This is not how we ought to treat our fellow-creatures in the sight of God."

"Oh, come to talk like that, I'm done," panted Mrs. Harrow. "I fancy myself loving my little dirty slut of a 'Melia!"

"No names! I tell you what I will do for one month; if my Anna is agreeable to it, I will lend you Anna and you shall lend me 'Melia. I shall treat 'Melia as a daughter, and I'm not afraid that Anna will disappoint me while she is with you," said Mrs. Naggs. "Are you willing to do this?"

"We—ll," drawled Mrs. Harrow, "I hardly know. Your Anna won't find my place like yours, and your place will ruin 'Melia for mine again, if she consents to come back. Why, you give Anna a sort of bed drawing-room, don't you?"

"She has a nice room, as good nearly as my own, and her bed is curtained off by day, and the rest of the room is cosy, and fitted up so's she can spend some happy times in it. I made her do a great part of the smartening of it herself, just to help her when she comes to have a home of her own; she has a nice little set of bookshelves and books. I chose most of them for her, but I can trust her to choose for herself now. Then she has a little lounge for days when she's tired after helping with the wash, or the spring clean, and a little cupboard with shelves, so's she can keep her room neat, and she has a window-box for roots, and a screen, which is useful in a room in a dozen ways."

"Why, dearie me," exclaimed young Mrs. Bligh, "you've made a fine lady of her! Mrs. Harrow won't know how to treat her."

"I'm thinking," said that lady, "that I wouldn't mind changing places with Anna! Seems to me she's better off than I am."

"Anna's no 'fine lady.' She has to work, as is right, and to work well. I keep no dawdling or impudent lasses about me. I try them, and if there's good metal in them, I try to make it shine and ring. But, surely, if we Christian mistresses don't know how to treat the other women's daughters we take into our homes, where's the good of being a Christian, anyway?"

Mrs. Naggs vitalised her Christianity by practising it, even in the kitchen. She kept none on hand just for parlour or Sunday use. "I've no time," said Mrs. Harrow, "to stand teaching a servant. Besides, talk about treating them as Christians—I've tried it, and it never answers. They get to know as much as oneself."

"Oh, Anna knows more of some things than I do," said Mrs. Naggs, quietly. "I go to her often when I'm in a tangle—she gives me real help over my girls' class. But, then, she can't cut out as well as I can; so I'm teaching her that. We have good times when we're working together after tea, for Anna's an intelligent girl, and she's beginning to think out things for herself."

"Well, you do beat all!" simpered young Mrs. Bligh. "I keep out of my girl's way as much as possible. I think familiarity breeds contempt. That class does not understand why we stoop to be kind to them—they begin to take liberties."

"My dear," said Mrs. Naggs, laying her hand gently on young Mrs. Bligh's wrist, "my dear, you're all wrong. Familiarity and contempt are not words we use in connection with our sisters and daughters; we do not 'stoop' when we are doing our duty—we are raised, ennobled. The 'maid-servant' comes in the same list as the 'wife' and the visitor. She may take a different place in the house—she does—but treat her properly, and she will understand this, without being made to feel it as a degradation. My Anna is as important to the well-being of the home as I am. She knows it, and values her position."

"Then I suppose we are both bad mistresses, and our girls are gems, only we don't see it?" concluded Mrs. Harrow, somewhat bitterly.

"No," said Mrs. Naggs, "only neither mistress nor maid has remembered that the words, 'Be ye kind one to another, tenderhearted, forgiving one another,' were meant for *her*, and for daily practice." . . . . .

The month was more than over, and the friends were again met in Mrs. Naggs' parlour; it was mending-day, and no scandal. "I never saw such a change in anyone as there is in 'Melia,' said Mrs. Harrow, "and she's so polite—she can't do enough."

"And did you find Anna any help to you?" asked Mrs. Naggs; she was having a quiet little triumph all to herself.

"A perfect treasure! I couldn't go back to the old ways now. Anna taught me how to treat a servant. I felt *compelled* to treat her properly; she was so satisfactory in every way—so self-respectful, such a lady. Her manner did it. And I can see 'Melia is going to be like her. We take as much pride in 'Melia's room now as we do in our own. I quite love the girl, and I think she's beginning to love me!"

"The change is not only in 'Melia, it is in yourself, too," was Mrs. Naggs' reply. "You trust the Lord to keep you faithful; you are working for Him, therefore. This means a hidden dignity of heart which prevents hasty blame, unjust views, all friction."

"Yes," said poor young Mrs. Bligh, "I must take a leaf out of your book. I was afraid Anna's going to Mrs. Harrow would be a dangerous experiment, but I did not know it for the same house when 'Melia opened the door to me this morning."

"No, my dear; go to the fountain-head. Don't take a leaf out of *my* book, I can't spare it—but go to my Master's book, and begin to put into practice, by his help, this commandment: 'Masters, give unto your servants that which is just and equal; knowing that ye also have a Master which is in heaven'" (Col. iv. 1). Emrie Gee.

## OUR POLICEMEN.

At the corner of a quiet terrace, in the heart of busy London, there stands a large house, which, though a public institution, is very little known, but from which flow streams of light and blessing throughout our own country and also into far distant lands. The work commands a wide range of usefulness. The house is the Police Institute, the headquarters of the International Christian Police Association. This work, which sprang from quite a small beginning eleven years ago, has spread with rapidity, and is being carried on very quietly and simply as a direct spiritual agency throughout the United Kingdom, and in America, Japan, China, and other countries.

It may be asked, Why do policemen need an institute and an association exclusively for themselves? To which we reply—Policemen need friends. They have many enemies, not only those with whom the law compels them to deal, but others to whom the blue coat is not a welcome sight, and who are ever ready to find fault with men whose patience and good temper are often taxed to the utmost. The nature of their calling forbids them to mingle much with others, and makes them and their families almost a separate clan. Policemen need sympathy and kindness. Exposed to many hardships and dangers in the execution of their duty, they frequently meet with accidents, and a large number are always on the sick list.

Obliged to mix in scenes of sin, policemen are surrounded by temptations, and require a stronger arm than their own to keep them right. More often seen outside than inside our places of worship, and seldom able to attend ordinary meetings, they have few opportunities of spiritual help. At the Police Institute these various needs are met. There they have a restaurant, dining-room, and reading-room, to which they resort in their hours off duty. Classes and meetings are arranged at convenient times, and there they find loving friends, ready to help and cheer them. Many a man has been led to Christ within these walls, and gone forth into the stern cold streets, his heart aglow with the love of Christ, becoming himself God's messenger to those sunk in misery and sin. The Lord has of late been working very wonderfully, and many touching instances could be told of how He has broken down hard hearts and "gotten Himself the victory."

There are also lodgings for men sent up to London, who, being often strangers in the great city, are very grateful for comfortable accommodation. Special efforts are made to reach the young men just entering the force as recruits, many of them from country homes suddenly exposed to the worst temptations of London life, and amongst these there has been great encouragement. Under this roof, is the office for "On and Off Duty," and a book-room for other publications. From here also, ladies go forth to visit the families and the sick men in the hospitals. Friends are welcome at any time to see the Institute, and any help towards the large expenses will be gratefully received.

The rent is very heavy, and the payments of the men do not in any degree meet this. But it is hoped that those who owe so much to the bravery and courtesy of the guardians of our homes, who so efficiently maintain peace in this large city, will be led to take part in this work by their prayers and gifts. Any communications may be sent to Dr. A. B. Stoney, 1a, Adelphi-terrace, Adam-street, Strand, London.

"DAWN IN INDIA," the organ of the Christian Literature Society for India, is a half-yearly periodical (3d.) which deserves the attention of all students of foreign missions. The part for January takes account of a large variety of work, and the illustrations help the reading matter. Particulars of the Society and its work, as well as copies of Dawn in India, may be had from 7, Adam-street, Strand, W.C.

## GLIMPSES OF OPIUM-DENS.

A MISSIONARY of the L.M.S. entirely endorses the following letter which he has received: it was written last October:—

As I have been asked to testify before the Royal Commission on Opium, which is to visit India, I have been looking into the matter somewhat the past week, and you may be interested to hear some account of my observations. On Friday evening I sallied forth after dark, with one of our Brahmin Associate members, Varadacharlu, who is a leader in the Ind. Order of Total Abstainers and in the Ind. Social Reform Association; also with the native Christian editor of *The Eastern Star*, W. Raju Naidu.

First we went to Mofuschkhan's garden, in Blacktown. In a dark narrow lane, in a miserable little hovel, we found a "den," filled with smokers. There were at least thirty smokers inside, seated on the floor in every nook and corner, and in the street, in front of the door, there were at least a score more. A letter, which appeared in the *Mail*, a few days previously, had called attention to this resort, and put the police on their best behaviour. I have no doubt that in this way, by extra vigilance, they will now make it harder to secure evidence against the traffic which Government is directly promoting for purposes of revenue. At the entrance stood a constable, at the other end of the passage leading to the courtyard was a Mohammedan sub-inspector of police, and in the centre of the courtyard the police inspector of the district, a Brahmin. One of these officials told me that these smokers' dens are to be found everywhere throughout Madras, although a pretence has been made the past year that they were suppressed. But this officer went on to say, it is impossible to abolish the resorts so long as Government continues the sale for purposes other than of medicine. The smokers in this den said that they bought their opium in the next street, but I have no doubt it was being supplied on the premises, as stated by others to one of my companions on a former visit when the police were present.

I entered into conversation with some of the smokers. One old Mohammedan, a coolie, who said he had used the drug for forty years, and who had been loud in his defence of the drug a few days previous, on being asked whether he would allow his children to use it, said vehemently "I would kill them if ever they touched it." Another Mohammedan, a coachman, said he had been smoking two or three years; he earns 8 rupees a month, and spends one fourth of that for opium.

There was not one who would say a word in favour of the habit, but having got into it, they all declared they were powerless to leave it off. "If this is stopped," said several of them, "three-fourths of us will die." They described the effect of discontinuing its use to be "pains like cutting with an axe."

While we were interviewing them, the police officer announced to the proprietress, who proved to be a Mohammedan woman seated behind a purdah (screen) of cocoanut leaves only a few feet from us, that if she did not clear these fellows out of her house he would take her, Gosha woman though she was, to the police station. Then one by one the inmates sneaked out, until we were left almost alone. And when we went out, there were certainly sixty or more men in front of the door, waiting to resume their pipes as soon as we had taken our departure.

From there we drove away about three miles to the north, to Washermanpet, where after many windings through dark lanes we found another den of a still lower type, in a Parcherrie (village where Pariah outcasts live). Here immediately adjoining the opium shop was a shed in which—in direct violation of the licence—the opium was consumed, and here we found all sorts of natives, Mohammedan and Hindu, high-caste and low-caste, and no caste.

On interrogating one of them by interpreter, I was surprised to hear another man sitting in the circle next to me speak up in English, and when I asked him where he learned that language he replied, "At the Christian College." And at the same time, another, a young Hindu behind me, spoke up also, and said he, too, had been a student of Miller's College. Various occupations were represented—vendor of scents, clerk, peon, punkah-puller, coolie, &c.

With one accord the smokers at this place replied that they were powerless to stop the habit unless the sale were stopped. Some of them spend their whole time in this shed. One said he had not been out of it for three months; formerly he was employed in the High Court, but for several years he had done no work, and lived upon what his companions in misery gave him. Indeed, there were several of this sort, one a veritable skeleton, nothing but skin and bone. I bought a pipe from one of them for three annas (about five cents); it is simply a small cocoanut shell, with a long stem and a short one, in the end of which the drug is placed. In an inner shed, the entrance to which is not four feet high, I found another group, who seemed to be high-caste Hindus.

In all their deep degradation, these men were still attempting to maintain their caste. When one of my companions, a Christian convert from a respectable caste, touched the leaf on which one of the smokers had some food, the man became furiously angry, and said his food had been "defiled." This fellow seemed to be frenzied by the opium, and he was about the most depraved man I have yet come across; his whole mind seemed to be defiled, and I was glad I could not understand his language; he said he had been smoking for fifteen years. In this shed were men who had not been away from that resort for months, who were doing nothing unless it were begging in order to get money to obtain opium; one poor chap, the skeleton, was being supplied with food by his mother and brother. He was scarcely able to walk. A group of them gathered round and pleaded to have the temptation put out of their reach, as they declared they had no power whatever to give up the habit, while there was a chance of getting the opium. I asked one of them what the effect would be on the length of their life if they kept it up; they replied, "If we would otherwise live fifty years, we will die at thirty, if we use it." "And what then?" I asked. "We don't know," was the reply, "who can tell? God only knows, and who can know God?" "I do," I replied and went on to tell them of Jesus, my Brahmin friend helping to interpret what I was saying. At the mention of the name of "Jesus" one man said he had heard of Him. "Do any Jesus men come here to smoke?" I asked. Some said "No." But one man declared there had been a Christian Pial (Verandah) school teacher, "but he don't come since he came to know God," some of the others explained.

Going around to the front, I entered the Government licence fountain whence this stream of misery was flowing. I asked for the licence, and as by the light of the one candle in the place I read "licensed to sell an intoxicating drug, not to smoke in the shop or in the premises adjoining," the smokers at the adjoining shed were looking through a large hole (big enough to put one's arm through and touch the chest containing the drug).

The worst of the business is that the Indian Government not only licenses the sale but is itself the manufacturer and dealer in this death-dealing drug, and tries to take credit for virtue in restricting the consumption of it.

DAVID MCCONAUGHY, Gen. Sec. Y.M.C.A.

*Madras, Oct.* 15, 1893.

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Rev. E. O. Williams, of the China Inland Mission, Pacheo, Sz-chuan, China, wrote on November 20, "After dark I was called out to an opium case, outside the West Gate. Thank God, by the aid of the hypodermic syringe, I was able to save the poor woman's life. But oh! what an awful house! Opium was being sold at the door, men lying down smoking opium just inside. Then I was shown into the master's room, who is in the military yamin, and there was all his opium apparatus spread out on his bed ready for use, and in an adjoining room was his sister-in-law who had tried to take her life with the accursed drug. I felt the devil was master there. This little city is terrible for its opium-smoking, both by men and women."

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MEXICO.—Mr. Henry Taylor, formerly of Gibraltar, is now witnessing in Mexico. Not yet able to use the Spanish language, he embraces opportunities to distribute Evangelical literature. In a recent letter Mrs. Taylor says:—Every time we give away tracts or booklets, whether illustrated or not, we are quickly surrounded by a crowd of people with hands extended. When the supply is exhausted, they reluctantly leave us; so great is the desire for them, that money has been offered in payment! Mr. Taylor's address is 307, Plazuela San Fernando, City of Mexico.

## BLESSING IN MADRAS.

WE have just been holding a series of "Meetings for the Deepening of Spiritual Life," which have filled our hearts with thankfulness and hope. The meetings were arranged by the Madras Missionary Conference. They were the first of the kind ever held in this city, but the general feeling is that they will not by any means be the last.

They continued for four days, beginning with January 4. Rev. H. D. Goldsmith, who presided at the first meeting, and in whose church the convention was held, said that he felt that though the church had never been consecrated ecclesiastically, it was certainly consecrated now in the truest sense by the fact of Christians of all denominations being gathered in it to seek unitedly the outpouring of God's Holy Spirit. Two meetings were held daily. At the first of these the subjects bore on Christian experience, at the second they were concerned with Christian service; the vital connection between the two being forcibly emphasised by several of the speakers. Again and again it was pointed out that what was needed for a richer Christian experience and a more effective Christian service is the fulness of the Indwelling Spirit—not a blessing merely, not even "*the* blessing," but the very Blesser Himself to take up his abode in our hearts and fill us to overflowing. Several of the missionaries of Madras gave addresses, besides Dr. H. Soltau, of Ootacamund. The convention terminated with a praise and testimony meeting, at which a number of persons spoke of blessing received, and a missionary meeting in the Memorial Hall.

All this was a good preparation for the week of universal prayer, which began on the following day. Truly the "good measure pressed down and running over" ran over from one week into the other. The spirit of prayer was poured out in a remarkable manner, leading to great directness, simplicity, and freedom in supplication and intercession. It was like the dawn of a new day, and the breath of a new life, and the note of a new song. It deepened in many hearts the conviction, which is growing among us, that God is about to bless us here in Madras and throughout South India "exceedingly abundantly," and that we are on the eve of greater things than we have yet seen. Will your readers remember us sometimes in their prayers?

We are looking forward to the visit of "David," the Tamil evangelist, who commences a mission here on February 1, and we are also shortly to have with us Revs. Edgar N. Thwaites and Martin Hall (C.M.S.), who have come out to India from England, and Mr. George Soltau, of Tasmania. The thought of these helpers prompts us to sing—

Reinforcements now appearing,
Victory is nigh.

And yet our eyes are not upon men, but upon God.

*Madras, January* 18. R. J. WARD, L.M.S.

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## HOMES OF HOPE.

ONLY those who hear the appeals that come to us for aid can adequately realise their urgency, or the pain of turning a deaf ear to the cry for help, either from the young woman near the dreaded hour of maternity, or the penitent fallen woman, asking for a place of shelter and repentance. Others there are, children in years and experience, the victims of man's cupidity and crime, who have been injured, outraged, and debased without remedy or restoration, for whose aid the Homes of Hope are ever open.

For all these the committee plead with the Christian public, that in giving of their abundance, they may include in their gifts those whose miseries are alleviated by the work. In proportion as they are well supported, the committee are enabled to afford relief to the supplicants.

W. HORNIBROOK, Secretary.

*4 to 6, Regent-square, W.C.*

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RIO DE JANEIRO.—The hon. secretary of the Rio branch of the British and Foreign Sailors' Society writes to say that the Sailors' Home on shore has been kept open, and the Sailors' Bethel moored in the harbour has been often used during the revolution by seamen. But as the Bethel was exposed, being in the line of fire, the officers of the English fleet took up moorings and towed her out of danger, so that the good ship, bought and fitted up at the cost of some £500, is preserved for the benefit of our seamen.

## TRANSFORMATION IN MADAGASCAR.

BY S. BACKWELL FENN.

One dark cloudy night, about fifty-six years ago, with heavy clouds looming, and thunder booming in the west, some twenty or thirty Malagasy cautiously crept out of the city of Antananarivo. They were not all together, but proceeded in little groups of twos and threes, emerging from different parts of the town by various and often unfrequented paths. As they quietly walked along but little conversation passed between them, for they evidently wished to avoid observation, and their faces were almost entirely covered by their "lambas." Every now and again one or another turned nervously round to assure himself and his companions that no one was dogging their steps.

Could we but trace all these various little groups we should notice that notwithstanding the circuitous and often unfrequented routes followed, they were all going in an easterly direction. By-and-by the town is left, and they pick their way across the rice fields in the valley below. As we said, the night is dark, the rice fields, too, are full of water, for it is the wet season, and the little embankments dividing the rice fields from one another are narrow and slippery. Many a stumble and fall into the mud is endured good-naturedly by our pilgrims as they press on.

Presently the rice-fields are all passed, and they commence the ascent of the hills on the opposite side. The various groups now begin to approach each other, and are evidently directing their steps to one particular hill to the north-east of the town. It is a weird and desolate spot. The summit is one of the public execution grounds, and is named "The Place of Beheading." Just below it many a little heap of stones denotes a roughly-dug grave, where some wretched criminal or castaway slave has been hurriedly buried. But the summit is not their destination, for, see, they are nearing a curious round excavation about half-way down the slope of the hill. It is about forty feet in diameter, and seven or eight feet deep, and looks something like a large ox-pit. Soon one, and then another, of these little companies reach the lonely spot, and after cautiously giving the password, descend, and, squatting on the ground, talk freely to each other, and wait for later arrivals. At last, by about ten o'clock, over thirty have assembled, and the business that has brought them thus secretly together is about to begin.

Who are these, and what are they doing here? Are they outlaws or conspirators? Is it some foul plot they are concocting, or are they some lawless band of robbers? Let us listen, and we shall soon find out.

Hark! Slowly and softly a hymn of praise rises to heaven out of that lowly pit, and then a young man stands up in their midst, and in earnest passionate words prays God to help and sustain them and their brethren; prays that they may be kept faithful in this their extremity; and that if it be the Divine will these days of cruel persecution may soon pass away; prays for those already in prison, some of whom are about to be publicly speared or hurled over precipitous rocks; prays, too, for their foreign teachers, who have been obliged by the heathen and persecuting Queen to leave them. Some are heard to sob during the prayer, for one has a brother and another a beloved father in the clutches of the cruel monarch. The prayer ended, an older man arises, and after quoting a few verses of Scripture from memory, pours forth a simple but earnest exhortation. Could we understand his words, we should, I fear, conclude that he is very ignorant, and many of his statements are not exactly orthodox or fact; but we must remember that he is only just emerging from heathendom, and that his teachers have all had to leave—truly a little flock without a shepherd.

Now the storm breaks upon them, and they are soon drenched to the skin, but still they remain, and another song of prayer and praise rises more lustily than the first, and the inclemency of the elements seems only to fire the warmth of their hearts the more. They are quite safe to-night, for who would venture out in such weather as this?

The service is over, and about midnight, they creep back to the dark city as they came. Yet not as they came, for though cold, wet, and weary in body, their hearts are all aglow with renewed warmth, zeal, and strength, for the fierce trials that await them.

This is one of Madagascar's first churches.

A few yards below this round excavation is a little enclosure with a humble hut in which live a poor man with his wife and family. They, too, are Christians, and in a little hole below the floor are carefully wrapped up and hidden a few precious books that have escaped the wholesale destruction ordered by the Queen. They are the Bible and two or three volumes of "Pilgrim's Progress." Every now and again a friend and brother comes to visit this family, and the priceless treasures are unearthed and read.

And thus the great pit and the humble hut are used secretly as places for worshipping God by the poor persecuted Christians for several months. At last, however, their gatherings are discovered, and all is over. Some have been caught, and some will suffer martyrdom for Christ's sake.

Over half-a-century has passed since then. Let us again visit the same spot. What changes have taken place!

The hill is there as of old, but is no longer used as an execution ground, and instead of "the Place of Beheading," the hill-side is now called "Isoavinandiana," or "The Delight of the Queen."

The old pit is still there, but partly filled by the washings from the hillside; and yonder, too, is a portion of the old mud wall denoting the enclosure round the hut above mentioned. But that is not all. The slope of the hillside has been levelled, and on the site has been erected a large, fine, mission hospital, with accommodation for seventy or eighty patients. Here, also, are the residences of the lady superintendent and one of the doctors; also cottages for married nurses and the friends of patients from a distance. The barren ground, too, is changing its aspect, for a garden has been laid out in front of the hospital, and hundreds of young trees are now growing in the compound round about. The large pit is not in the hospital compound, but just above it, in that of the Malagasy house-surgeon, Dr. Ralarosy, who has bought the land and built his house there.

So much for external appearance; let me now recount a little of the work that is carried on in this interesting place.

This, then, is the hospital and headquarters of the Medical Mission, supported by the F.F.M.A. and the L.M.S. I say headquarters, for there are also two dispensaries in the city, and one in the country, worked by this Mission. The hospital is a new one, and was publicly opened by the Christian Queen on August 13, 1891. It is far larger and more convenient than the old one in town, now given up, and has already accommodated as in-patients over 2000 poor sufferers. There are two large men's wards, two women's, and one children's; also several private rooms for those who can afford to pay for them. There is also an out-patients' department, with waiting-room, consulting-room, and dispensary, and on one side is a spacious lecture-room for the students.

*(To be concluded.)*

## TO SERVE.

To sit with folded hands
Brings to no waiting soul the joy of life;
In hard, yea, weary labour, and in strife,
Rather than peace it stands.

Peace waiteth farther on,
But 'tis a battle-field we first must tread;
By our great Captain of salvation led
Hardly is victory won.

Rest shall come by and by,
And none can taste the joy of rest untired;
What wages earns the servant who is hired,
If all at ease he lie?

Not for reward alone,
This law is given that we must up and do;
By all who would be strong and happy too,
Must strenuous work be done.

The unused hand is weak,
How can its nerveless fingers grasp the lyre?
Silent its music ever if we tire
When first its sweet chords speak.

All stagnant life is death,
But follow thou the Master on his way,
And thou shalt never be of death the prey,
E'en as the Master saith.

Extracted from a volume entitled From Advent to All Saints, verses suggested by the Epistles and Gospels, by J. E. A. Brown. *(Griffith, Farran, Okeden, & Welsh.)*

## WORK AMONG FRENCH PRIESTS.

What is known as the *Œuvre des Prêtres Convertis* is a deeply interesting agency carried on by our friends in France. It does not exist for the benefit of unfrocked or disgraced priests, but for the guidance and help of such as, through compulsion of enlightened conviction, wish to leave the Church of Rome. While efforts are made to evangelise the French people in general, it is important not to overlook the hosts of men who are Roman Catholics simply because their parents were, and who unfortunately became priests before their minds had been informed or their judgments awakened on religious matters. There are in all parts of France priests who have lost any confidence they ever had in the Church of Rome, but, except some friendly hand is extended to them, they cannot step out into Gospel light and liberty.

The new report, just issued, shows that with a sum of £400 ten priests were assisted last year, some being sent to college, others launched upon business careers. These men came out of the Church boldly and alone, in spite of friends and to the pain of their colleagues. They have to endure persecution at the very start. They are not without personal influence, however; in fact, a Jesuit turning Protestant causes disorder in an entire congregation, and people cannot but be set thinking. An *oblat de Marie*, who for weeks was applauded in ten cathedrals, suddenly entered a Protestant theological seminary, and the event was such a thunderstroke that the whole church fled to the shrine of the Virgin to cry in consternation "Holy Mary, what does this mean?" There are two or three thousand churches in France without priests; there would be more, if disappointed priests, who have come to know the Gospel, and secretly approve Protestant principles, could assert their independence and come out from Romanism.

Professor L. J. Bertrand, the director of this work, is glad to report an accession of new sympathisers, one of whom, resident at Cherbourg, writes: "Send me ex-priests who merit your confidence; I will lodge them, and instruct them for two or three months, while we evangelise together the working-men and rural population." In a letter to us M. Bertrand says:—"There is at the present time a great movement among the priests of France, and I have letters from all parts, and even from Rome, jesuitically defying me to give names and addresses. All the same, well-known priests, first canons, abbots, professors, and seminarists, write to me: 'Go on with your work. You have chosen the best way for a religious reform, which we all want in France. Put fire to the very nest. As soon as you succeed, you will see that if we love and adore Christ *we hate the Church.* But what can we do? We know nothing of the world; we are fit for nothing in the world; and the Concordat says explicitly that a Roman priest cannot be a Protestant pastor without his B.A. degree, and four years at the Protestant Theological Seminary! The aim of the Concordat was:—French Protestants, you shall disappear. Now it means:—Revolted Roman priests, you must submit to your bishop, say Mass in which you do not believe, hear the filthy questions and the filthy answers of the confessional, or——starve. You say, and we say, that this is more than exasperating. That is true. But how can we get out of the pit if you do not succeed in finding us a situation in business, or suitable work in the Protestant Church? Thousands of French Roman priests would leave their Church to-morrow if they were sure not to be obliged to beg for their daily bread. Protestantism spends thousands of pounds sterling in evangelisation. Why does it not spend £2,000 for us Roman priests, and then we might provoke in France the religious movement which you spoke of in your last report?'"

M. Bertrand has the active co-operation of MM. Réveillaud and A. de Rougemont. The agency may be the means of "discovering" some powerful evangelists; for, it is satisfactory to note, the promoters recognise the peculiar influence which godly evangelists, converts from Romanism, might exert even in the most priest-ridden parts of France.

M. Bertrand is now staying at 21, Upper Woburn-place, London, W.C. He will be happy to send reports or furnish further information regarding the work.

TALK HOPEFULLY TO CHILDREN about life and possibilities; you have no right to depress them because you have suffered.

## REV. JOHN McNEILL'S GOOD-BYE.

### MEETINGS IN LONDON.

This evangelist had a very hearty send-off by many London friends on his departure for service at the Cape and the Antipodes. Two largely-attended meetings were held on Thursday last as announced, when Londoners had such a taste of Mr. McNeill's pulpit fare as only left them longing for more. That they will not be able to have for some time, as Mr. McNeill expects to be absent from our shores for the best part of a year.

The City Temple was crammed to excess on Thursday at noon by a congregation that was greatly interested and moved by the famed evangelist's address. He spoke on the three candidates for Christian discipleship of whom we are told in Luke ix. It is quite a hopeless task to attempt a reproduction in cold type of the spirit of Mr. McNeill's utterances. The personality of the speaker enters so largely into his address that he inevitably suffers from being reported. Suffice it to say that his analysis of the different moods and motives of would-be disciples, as illustrated in this New Testament narrative, was masterly, and very sharp in its personal application to the circumstances of to-day. At the close of the sermon Dr. Parker uttered some characteristic words of commendation, and in the name of the immense concourse bade Mr. McNeill God speed on his Gospel mission to our colonial friends.

Another vast assemblage greeted Mr. McNeill in the evening at the Metropolitan Tabernacle. It was a great tribute to the popular gifts of the evangelist to see such a gathering on a week evening, listening to the message of the Gospel. But it must be confessed that such discourses as that which Mr. McNeill gave (on the 23rd Psalm) are very rare. If they were common there would be little chance for those who seek to rob the ancient Scriptures of their hold on the minds and hearts of men. Some notes of an address by Mr. McNeill on this "Nightingale Psalm" were given in our columns in March, 1892, but the form of the exposition has developed since then, especially in its illustrations. Many of these are borrowed from personal experience, and the applications to the cases both of saint and sinner are very charming and skilful. The preacher was greatly helped on Thursday evening, and seemed to move the audience at will—now to laughter, now to tears. The homely Psalm must henceforth be doubly dear to all who heard this address.

During the evening Mr. J. H. Burke, who had only arrived from America a few hours before, sang a Gospel song. He has now companied with Mr. McNeill as singer for over two years, in Scotland, Ireland, and Chicago, and goes with him on this round-the-world tour.

The evangelists left London on Saturday forenoon by the "Castle Line" express from Waterloo. Mr. McNeill's eldest son goes with them as far as the Cape of Good Hope, with a view to establishing his health. A goodly number of friends were at the station to say a last good-bye and wish the departing friends a heartfelt God speed. They sailed from Southampton on Saturday by the s.s. *Drummond Castle*.

### THE BRIGHTON MISSION.

On Thursday evening a meeting for praise and testimony in connection with the recent Mission in the Dome was held in Rev. J. B. Figgis's church, North-street. The church was crowded, and many gave vocal testimony to blessing received; while many others stood in token of having found the Saviour during the meetings at the Dome. Addresses were given by Messrs. Norris, Geale, and Lane—all local pastors—and by the Rev. E. W. Moore, of Wimbledon. It was a very stimulating and gratifying occasion.

The Brighton workers are meeting with cases of decision that were not made known while the meetings were in progress. Some of these are of unusual interest. Rev. E. L. Hamilton, of Bath, is following up the Dome Mission by meetings in one of the churches, and other friends are sustaining the special interest awakened.

**MISSIONS TO SEAMEN.**—A gift of £1000 is promised to the Missions to Seamen, on condition that £3000 in addition be raised in the next three months, towards a special fund, which is greatly needed at this time.

## JEWS AND THE GOSPEL.

### PERSIA.

The *Jewish Intelligencer* for February contains a very interesting report from Mr. Norollah of an itinerating tour among the Jews in Persia, where, at the present time, the Lord has opened a great door, and effectual, for the preaching of the Word to Israel, and also to Islam. At Senneh (in Kurdistan), all the heads of the Jewish community called upon him at his lodgings, and Mr. Norollah informed them that he had come to tell them of the first advent of their Messiah. The following day he visited the Chief Priest of the Moslems, and had a conversation with him in the presence of two Jews. The same evening, a rabbi brought him an old Christian liturgy in Hebrew, and asked what it was. He had found it in the library of his father, with two New Testaments and many tracts, which he said he had read with much care, and was now convinced of the truth of Christianity.

On the morning of the Sabbath Mr. Norollah attended the large synagogue, and after the reading of the Law and the Prophets, the rabbi invited him to enter the pulpit and address the congregation, consisting of about 500 persons! At the close of the sermon, which was listened to with marked attention, a Jew said to the missionary, "If Christianity is what you explained to-day, it is not contrary to the Word of God." At Kermanshehan also Mr. Norollah received a very friendly welcome. He writes:—"As the Jews are not Talmudists, and consequently not fanatical, missionaries can reach them easily, and a worker could live amongst them without any trouble." On the Sabbath no less than twenty Jews, instead of going to their synagogue, visited Mr. Norollah, and listened for two hours while he expounded to them Romans x.

A few weeks ago a letter from Pastor Yonan, of Oroomiah, was quoted in The Christian, in which he stated his opinion that converted Jews make the best missionaries to Mohammedans. An interesting commentary upon that statement has just been supplied by recent news from Persia, and we are thankful to learn that two Christian workers, one a converted Jew and the other a converted Mohammedan, have lately been working and witnessing for Christ together, in connection with the C.M.S. work in that country. This fact is the more interesting when we call to mind the cruel persecution which the Jews have undergone at the hands of the Moslems in Persia, and the hatred which has so long existed between the two peoples.

### RUSSIA.

Mr. Nelam, a recently-appointed agent of the Mildmay Mission to the Jews at Berditschew, in South Russia, has opened a depôt in that town for the distribution of the New Testament, and reports most encouraging results. As already noticed in a previous issue of The Christian, there is a mass movement of the Jews toward Christ in South Russia, and the large demand for the New Testament proves the existence of an increasing spirit of inquiry, which is very remarkable. One Jew said, "If I were to become a Christian I should take this book in my hand and go to the Christians, and ask them if they are aware what a precious treasure they have, and tell them how they tread it under foot." This man has since told Mr. Nelam that the Gospel has lit such a fire in his heart that he does not believe he will be able to remain a Jew much longer, and in a letter just received by Mr. Wilkinson it is stated that he has immersed himself in a brook three times in the name of Jesus! Through his instrumentality Mr. Nelam received an invitation from a "majib" (Jewish preacher) to attend one of the largest synagogues in the town. The invitation was readily responded to, and while seated in his place prior to the commencement of the service, the missionary, much to his astonishment, was requested by the convert already referred to, to come into a side room, where he found a group of twenty or thirty Jews who were "desirous of hearing something of Christianity."

The missionary gladly availed himself of the opportunity, and had the joy of testifying to his brethren of the true Messiah, and was enabled by the grace of God so to answer the gainsayers that they were compelled to admit that Isaiah liii. 11 could not refer to the nation, but to Messiah, and he was then able to turn to his hearers and press upon them the claims of Jesus; after which he returned to his place in the synagogue, and remained for the majib's sermon.

### SOUTH AFRICA.

After leaving Oudtshoorn Messrs. Day and Malbert, of the Mildmay Mission to the Jews, proceeded to Port Elizabeth, where they received but little encouragement in their mission from the Christians, except from the Brethren. Finding no means of obtaining meetings through the aid of the churches, the evangelists were compelled to hire a room on their own account, but, though the meetings were freely advertised, there was but a sparse attendance. One very encouraging feature, however, was the presence, out of a score of persons, of fifteen Jews. An opportunity was afforded at the close of this meeting for those who wished to speak to do so, and three Jews responded. One cause for thankfulness was the courteous reception accorded to the missionaries by the rabbi, on whom they called, and with whom they conversed during an entire morning. Speaking of Christ, the rabbi said: "I acknowledge him to have been great indeed; his was a mind so vast that I can quite understand his exciting the envy of the stupid bigots who crucified him." At the close of the conversation one of the missionaries assured him that the whole difference between his position and theirs lay in the answer to the question, "How can a man be justified in the sight of God?"

## THE EVANGELISTIC MISSION.

Richard Weaver's meetings at Malden Hall are crowded every night, with overflows on the Sundays, while at Willesden Hall we are cheered with large audiences and deep spiritual interest in Mr. Geo. Hucklesby's meetings. We would ask readers of The Christian to join us in thanksgiving for this, and in prayer for still greater things.

We are still finding much distress both in the East and North-west of London, where our staff are chiefly at work. We rejoice, however, to add that we have much cause for encouragement and praise to God in happy soul-winning work in the various halls of the Evangelistic Mission both in London and the country.

The following are a few cases out of many that have been investigated and relieved by the lady visitors connected with the Evangelistic Mission during the past fortnight:—

1. "Husband out of work for weeks. No firing during the bitterly cold weather. Regular attendant at meetings."

2. "Husband out of work eleven weeks. Only wood burning in grate. Baby ten days old. Three other children."

3. "Husband been ill with rheumatic fever four months. Returned to work this week. Baby three weeks old. Three other children."

4. "Husband and wife out of employment six weeks, with aged mother and sister incurably ill; without food or fire."

5. "Bricklayer (out of work some weeks) and wife with eight children, sickness and dire need."

6. "Messenger, long ill and unemployed, with eight children, some ill, and some recently buried."

7. "A young married couple. Husband out of employment six weeks. Without food or fuel."

8. "A father, ill for nearly whole of past year, some weeks in hospital. Known to the editor as an industrious man, but earning a precarious living at odd jobs. Lately bereft of his wife."

9. "Woman with three children. Much physical suffering. Outdoor patient at hospital. Husband only in occasional work."

10. "Christian woman, converted at Willesden Hall, whose husband has had no regular work for two years."

C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood.*
*London, N.W.*

**IN THE NEW HEBRIDES** group the work of the Gospel is going forward in a very cheering manner. Rev. R. M. Fraser tells of wonderful progress on the large island of Epi, and from other parts similar reports are received.

**THOSE WHO WOULD FASHION** and guide the souls of men, will surely become more and more convinced that their efforts will be futile, unless they begin to learn at the cradle of little children how education may aid nature.—*Compayré.*

# NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 18.—ECCLES. XI.

1.—The allusion is to the custom of casting seed on fertile lands saturated by the early rains, which would return to the sower in the autumn with large increase. The Speaker's Commentary explains it thus:—"Show hospitality, even though a return of hospitality may seem improbable." We refer it especially to Christian usefulness. The more you give, the more you get. The five barley loaves come back to you in the twelve baskets. 2-4.—The thought of coming evil makes the worldly man selfish, as he prepares his hoard to meet it, but the same thought leads the righteous to give. If we are always watching the signs around us, our actions will be spasmodic and irregular. We must go on doing our duty to others, irrespective of wind, or rain, or cloud. Determine what it is right to do, and do it. All character tends to permanence—this is the lesson of the fallen tree.

5, 6.—Life is full of mystery. We are so ignorant of the reasons of things, that our only hope of influencing others, or doing real work in the world, is to continue scattering precious seed, sowing in the morning and persevering till night, leaving results with God. It may be that the seed sown under the most unpromising conditions will prosper to a miracle, because God doeth all. 7, 8.—These words lack the hope of the Christian. For him there is the glad and certain outlook to an ever-brightening eternity. Sweet to him will be the light of Christ's face, and a pleasant thing to weep no more. But to the ungodly there comes the outer darkness which will veil all. "Be glad while you may, if your conscience lets you," we may say to the ungodly, "but remember the days of darkness, which are inevitable." Amid the verdure of spring, do not forget that there must be an autumn.

9, 10.—The tendency of young manhood is to self-indulgence. At first this brings gladness, but its certain outcome will be God's adverse judgment here and hereafter. Obey conscience, which is the judgment of God within thee, and thou wilt have no reason to fear the judgment of God without thee, since thy Judge will be thy Saviour.

MONDAY, FEBRUARY 19.—ECCLES. XII.

The chapter should begin at xi. 9, with the words "Rejoice, O young man," etc., as the subject begins there, which goes on to xii. 7. The young must remember the judgment-bar of the future, and there is no such way of preparing for it as to remember the Creator. If God be a guide of our youth, evil days will never come, or the years of bitter pain, and even the old age described in the words that follow, will be aglow with a beauty of its own.

2.—The darkening eyesight. 3.—The trembling arms, the bowing knees, the decaying teeth. 4.—The compressed lips, the light sleep of the aged, the faltering voice. 5.—The dread of climbing, the difficulty of walking on a plain path, the white head figured by the blossoms of the almond tree, the shrivelled body recalling the fable of Tithonus in very old age changed into a grasshopper, and all desire at an end. 6.—At last death comes; a lamp hung from the roof by a cord of silk and silver, is dashed to the ground, so the skull, which answers to the golden bowl, and the spinal cord, which answers to the silver cord, cease their functions. A pitcher made to let down into a fountain by a rope wound round a wheel may be suddenly broken, and so the heart no longer performs its work of circulating the blood. 7.—Solomon clearly believed in immortality when the spirit goes back to God. 8.—What a sad view this is of the close of life. How different to 2 Cor. v., where the glad spirit anticipates the house not made with hands, and realises that though the outward man perish, the inward man is being renewed day by day. What matter that the house falls to ruins, if the tenant is living vigorously and happily otherwhere.

8-12.—The writer identifies himself with the author of the Book of Proverbs, who we know was Solomon. We should not only ponder, but seek out truth. Order is essential for the right communication of thought, and acceptable words must be sought for. 11.—Oh to speak so that our words may pierce deeply the heart, and be fastened in the memory, given by, and proceeding from, the Spirit of the Good Shepherd. 13, 14.—These concluding words contain the lesson which the vanity of a worldly life teaches. Leave God out, and all is vanity, therefore let us fear Him as children who trust and dread to grieve. The recognition of God and the keeping of his law are the secret of right living, but this is impossible except to those who know Him in Jesus Christ, and have been regenerated by the Holy Spirit.

TUESDAY, FEBRUARY 20.—SONG OF SOLOMON I.

There is a striking contrast here to the tone of unrest and dissatisfaction which characterised the previous book, where all things savoured of vanity and vexation of spirit, and ended in death. Here a person is presented whose love satisfies the soul, and whose name, "as ointments poured forth," draws forth love.

*The Soul's Longing*, 1-4.—The soul has no need to name her love. Only One can satisfy her. She wants not love alone, but its expression. For wine never so exhilarated the body as the sense of Christ's love does the soul. And spikenard never made air so fragrant as the unveiling of his name does to our spiritual sense. But, ah, how slowly we move; we need the strong drawing of the Holy Ghost. We need bringing in the King's own self. The closer we come, the more we know, the more we shall rejoice.

*The Soul's Confession*, 5-7.—The dark tents of Kedar's wandering tribes, made of black goat skins, as contrasted with the splendid pavilion of the king, are an image of our estimate of ourselves, as we draw nearer his peerless beauty. Scorched of the sun, whilst keeping the vineyards of others! (R.V.). But though unworthy, we cannot be turned aside, we must needs find where He is, that we may spend the rest-hour in the sultry heat, beside Him.

*The Soul's Counsellor*, 8.—When we cannot find Him whom our soul loveth, let us keep in the track of his flock, and beside the shepherds' tents. Attendance on the means of grace will probably lead to a meeting with the Shepherd and Bishop and Lover of souls.

*The Soul's Intercourse with her Love* (9-17).—The tenderest passages between twin hearts, when compared with that spiritual intercourse that subsists between Christ and his Church, is as moonlight to sunlight. We have no desire to press these words too literally, but to take from them the general impression of fellowship which each loving heart may have with Jesus Christ. 9-11.—He compares his beloved to the richly caparisoned horse, and perhaps alludes to the Egypt from which she was redeemed by blood. 12-14.—She thinks of Him as a scent-box filled with liquid myrrh, or as the odorous flowers of the henna, culled from Engedi famous for aromatic shrubs. Jesus is disinfectant from sin as well as precious. 15.—He says that she is fair, because of the beauty He had put on her, and that her eyes are gentle, innocent, tender as doves' are. 16, 17.—And she is content to find her home amid the green bowers of nature, with the interlacing boughs of cedar and fir for ceiled roof.

WEDNESDAY, FEBRUARY 21.—SONG OF SOL. II.

The soul's intercourse with her immortal Lover still flows on, and nature is laid under contribution to furnish its choicest emblems, for this is indeed the mystery of love, that it projects itself into the outward and the visible, and finds everywhere hues borrowed from itself.

1.—*The Soul.*—The rose contrasted with the apple tree, courts the ground, and casts her fragrance upwards. So whilst we think of Christ towering above us as the apple tree, we think of ourselves as mere shrubs and flowers, owing all our beauty and fragrance to the sun. 2.—*The Lord.*—He sees us not as we are, but as we shall be, when our character is lily white, but He sees clearly the present contrast between ourselves and our companions. Art thou Christ's lily? See that thou dost not degenerate into a thorn.

3.—*The Soul.*—To her Christ is as the well-laden apple tree, which may stand for the golden citron, or orange-apple. Such shadow from the heat, such lusciousness in the fruit! And then in his company she passes to the cedar summer house, where she resigns herself to endearments too tender for words. 7.—*The Lord.*—There are times when He screens the soul from all annoyance, and all the atmosphere of the life is as still as when the hunter is stealing up upon the gazelles and hinds. "When He giveth quietness, who then can make trouble?"

8-19.—*Waking Moments.*—There are high days in the history of the soul-life, when she awakes as nature from her winter sleep, and in the rapture that pulses through every vein she finds a counterpart with the intoxication of the spring glade "when every bough is a choir, and every bank is deep inset with flowers. These experiences are associated with some new revelation of Jesus Christ. "The voice of my Beloved, behold He cometh!" "He showeth Himself through the lattice." Darkly, not face to face. And then through the vineyards in blossom, through the thick covert of the glen, away to the clefts of the rock, until the cool of evening, such is the experience of days when the shadows flee, and mountains of division no longer intervene, and Christ reveals Himself as not to the world.

THURSDAY, FEBRUARY 22.—SONG OF SOLOMON III.

1-4.—*The Soul's Confession.* The Lord withdraws sometimes, not because we have grieved Him, but in order to lead us to live by faith, and not by sight; on what He is, rather than on the delights He gives. Then we seek Him in vain, and even the watchmen are not able to help us in our search. Such trials to our faith are but for a little while, and then we find Him, or are found by Him. We hold Him, as weakness always holds strength.

5.—*A Time of Rest and Peace.* In this chorus, repeated from ii. 7, all intruders are bidden withdraw, that none may dare to break the sweet peace that comes to the restored enjoyment of the love of Christ.

6.—*The Bridal Procession.* In procession the Bridegroom and Bride are seen coming up from the wilderness in their litter surrounded by mighty men. The car of state is also introduced and described (9). It is thus that Christ and his Church are passing up from the wilderness of this world escorted by the armies of heaven. All joy is there, and strength, and glory. The crowns of universal power, the universe itself, may be laid under contribution to provide material for that triumph, in which the soul which is well with Him shall share.

FRIDAY, FEBRUARY 23.—SONG OF SOLOMON IV.

4-7.—*The Lord.*—He sees his perfect comeliness which He put on her (Ezek. xvi. 14), and his words of loving praise humble the soul still lower in the dust. What the beauty of the wife is to her husband, that our moral beauties are to Jesus. "In whom I am well pleased." "Accepted in the Beloved." The silken hair of the goat, the spotless whiteness of ewes, the crystal seeds of the pomegranate, the shields that hung around the tower of David like necklaces on a bride's neck, the fawns feeding among the lilies, these are the emblems which convey the lover's ardent thought. Does the Lord depart? Can He tear Himself away from one so fair and dear? Not for long. He has gone to Paradise, with its mountains of myrrh and hills of frankincense, only till the everlasting day shall break.

8-15.—*The Lord's Invitation.*—"From the heights of Lebanon, Solomon says that Shulamith his bride shall along with him look down from where lions and panthers dwell. Near these beasts of prey, and yet inaccessible by them, she shall enjoy the prospect of the extensive pleasant land, which was subject to the sceptre of Him who held her safe on those cliffs."—*Delitzsch.* Thus we are seated with Christ in heavenly places, and look down the ages on his certain triumph. 9.—The loving soul can give pleasure to its Lord. 10.—Better the love of the redeemed soul than the wealth of creation. 11.—The words we speak to Jesus are precious to Him. 12.—We are hidden from man, but well known and loved by Him. 13, 14. He calls these ours, but they are his, caught from companionship with Him. 15.—Rivers flow from those who receive from Him his Holy Spirit.

16.—The soul sighs for the breath of the Holy Spirit, that all its hidden stores may pour out to please and satisfy its Lord. The north wind of trial or the south wind of mercy are welcome, if they can make us more fragrant for Him.

SATURDAY, FEBRUARY 24.—SONG OF SOLOMON V.

1.—*The Lord.*—In the closing verses of iv. she said, "Let Him come." Whilst she was yet speaking He heard, and came. "I am come." There is nothing which we prepare for Jesus' delight that passes unnoticed.

2-8.—*The Soul's Lament.*—Can this be she, who a little while ago sang her love? How is she thus, and why these plaintive laments? Ah! He came, and stood without, and she kept Him standing till the night dews drenched his head. She was too indolent to obey his summons, and lay wrapt in slumber. But why did He not force the door and enter? He might have done so, but such is not his way. He stands at the door and knocks, till one shall open the door and bid Him enter. Thus, often we fail to respond to the summons of Jesus to service or fellowship. And instantly a cloud comes over the soul. Our beloved is gone, leaving the memory of what He was. Then, when we open, He is gone. It is weary work then. The watchmen can have but little sympathy with the soul that has treated the Master with such neglect. And she asks the prayer and intercessions of those who know Him well, and are free of his audience-chamber.

9.—*The Challenge.*—Let us so speak of our Lord that others shall begin to say: Who and what is Jesus that He is so much to thee?

10-16.—*The Soul's Reply.*—He is white in his peerless manhood, red in his mediatorial robe. His head shines as burnished gold. His locks are black in manly strength. His eyes gentle and full of melting love. His cheeks as balsam, yet men spat on them. His lips dropping sweetest words. His hands as gold, his nails as beryl. His body bright with radiant glory and girt with the sapphire girdle of royalty. His legs strong as marble, and his sandals of gold. His bearing tall and erect as Lebanon among mountains. His very breath fragrant as the breeze of summer. Thus nature is laid under tribute. Her choicest emblems are gathered, but all fall short of conveying the reality of Jesus Christ.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, FEBRUARY 25.

THE TRIAL OF ABRAHAM'S FAITH.—Gen. xxii. 1-18.

GOLDEN TEXT.—Heb. xi. 17.

THIS was the severest trial of Abraham's faith. All that he has met before has been a training for this. Ishmael was banished when Isaac was about three years old. From that time the course of Abraham's life has been marked with no special event. It must have been a startling message that came to him demanding such a sacrifice as this. Isaac was about eighteen or twenty years old.

"*God* did tempt Abraham" (1). Not in the sense of enticing him to sin. See James i. 13. The Golden Text explains it by saying, "Abraham, when he was tried." He was put to the test in order that his faith might be strengthened, and that by his obedience to this apparently impossible command he might be an example to all who are the children of Abraham through faith.

1. THE SEVERITY OF THE TRIAL.—The message of God (2) seems designed to impress Abraham with a sense of the difficulty he had to meet. *Isaac was the dearest object of his heart.* Already he had given up his country, and kindred, and father's house—Sodom's wealth, Lot's companionship, and Ishmael, his first-born. Only Isaac was left: and he was loved all the more tenderly because he was now his "only son." God puts his finger upon him—can Abraham yield him up to God? No other son could be what Isaac was. Remember that he was the child of promise, that for years Abraham hoped against hope for the fulfilment of the promise, and that at last his birth was nothing less than a miracle. To part with such a son was a trial beyond any we can endure.

*Isaac was necessary to the Divine promises.*—The obedience of faith with which Abraham has met God's previous commands has been rewarded by many and precious promises. Not only the innumerable seed, but the Saviour through whom all the families of the earth were to be blessed, was included. But the Word of God has connected these promises inseparably with Isaac (xxi. 12; Heb. xi. 18), so that the death of Isaac seems to render them void. Without Isaac there can be no seed for Abraham, and no Christ for the world. Would God be unfaithful to his word?

The most painful part of it is that *Abraham must himself offer Isaac as a burnt offering* (2). To him the command could not appear quite so strange and unnatural as to us, for he was familiar with the offering of human sacrifices in connection with idolatry. But he had not thought of God as capable of requiring any such sacrifice. It would appear horrible and cruel in Sarah's judgment, and would destroy the value of Abraham's witness against the idolatrous rites practised by others. Abraham must become a priest, plunge the knife into the heart of his son, and see him reduced to ashes upon the altar!

II.—ABRAHAM'S OBEDIENCE (3-10).—The command came probably in the night. Abraham obeyed *promptly.* God said "now" (2), and Abraham "rose up early" (3), and made his preparations for the strange journey. He obeyed *without questioning.* He neither asked others what they thought, nor argued the matter with himself. The best kind of obedience is that which does God's will "without asking any questions." His obedience was *constant.* Three days he journeyed before he reached the place of sacrifice, but his determination never wavered. The touching incident which took place as he and Isaac journeyed alone (7, 8) did not cause him to falter. And the *sacrifice was as good as made.* So far as Abraham was concerned the surrender was complete. Picture him first explaining to Isaac that he was to be the victim, then building the altar, and laying on the wood, binding his son as a willing sacrifice, taking the knife, and lifting it to strike! God considered the sacrifice as actually made (12, 16); therefore He stayed the falling blow, and found a substitute (13).

What rendered such obedience possible? "*By faith*" (Heb. xi. 17). Abraham made no mistake, as some have suggested. His faith *saw God*, not Isaac. "We will go and *worship*" (5). The gift was not nearly so great as the Giver. The faith that sees God can do impossible things. His faith left all *consequences with God.* If God gave the command He made Himself responsible for all the results that might follow. The promises were as much to God as to Abraham; therefore Abraham can obey and leave God to extricate him out of this difficulty, as He has done out of difficulties in the past. It was faith in the *God of resurrection* (5, Heb. xi. 19). The birth of Isaac had been a miracle of resurrection (Rom. iv. 17, 18). If need be, God can perform another similar miracle now.

The typical character of this story should not be overlooked. How vividly it presents to us God's greater love in giving up his greater Son for those who did not deserve his love!

# For the Young.

## TRUST.

WALKING along the esplanade of a seaside town where I was conducting mission services, I noticed a crowd of people. Standing in the midst was a little unknown girl, weeping bitterly. But, although she was lost, and wanted someone to take care of her, yet she was far too much afraid of the great, big, kind policeman who was questioning her to give a satisfactory account of herself. Presently, at the suggestion of the policeman, I agreed to take charge of Lizzie until her friends were found. "Now," I said, "you must take my hand and not be afraid, and together we will look for your mother." Suddenly, much to the surprise of the crowd, she slipped her tiny little hand into mine, and, looking up through her tear-bedimmed eyes, said, "Yes, Lizzie will trust you, and she won't be afraid."

Now, have you ever thought that the Lord Jesus wants you to say to Him just what Lizzie said to me? He has had it written in his Word, "I will trust and not be afraid" (Isa. xii. 2). But let us take our text letter by letter and form an acrostic.

*T.—The Time to Trust*: It is a true proverb which says, "There is no time like time present." Beware of By-and-by, To-morrow, Presently, and Not yet. They are bad companions, and have ruined many boys and girls. Look at the clock, or, if you are the happy possessor of a watch, take it out of your pocket, and before you replace it, write the correct time in the little space that I am leaving; for now (at ———) is the time to trust Jesus. Then having begun, go on to trust in Him at all times; for we can never be so placed that it would be out of place to trust in the Lord.

*R.—The Result of Trust*: When the startled and awakened gaoler inquired the way of salvation, the prisoners, who just before, instead of grumbling and groaning, had been praying and singing praises to God, said, "Believe on the Lord Jesus Christ and thou shalt be saved." So we note that salvation is the result of trust. And as soon as you take the lost sinner's place and trust the lost sinner's Saviour you will become the child of God, and be filled with joy and peace in believing.

*U.—The Utterance of Trust*: What does trust say? I was conducting services on a mission vessel at Torquay. When we were leaving, some friends came down to say Good-bye, amongst them was a little girl who could not walk up the ladder. Lifting her up I said, "Trust me and don't be afraid." "I will trust," she replied, "but I'm afraid I shall be a little bit afraid." That was not the language of trust, but of doubt. Faith says, "I will trust and not be afraid."

*S.—The Secret of Trust*: Now, I am to tell you a secret; and, unlike others which you are obliged to keep to yourself, you can repeat it to everyone you know. But, first of all, let me tell you a story. At a service on the Birchington sands I asked the children if they could trust their schoolfellows. "No, not one of them," emphatically replied a bright-eyed little girl. You say, "How sad." Yes, but then she had not been at school long enough to know them. Now what is the secret? "They that know thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee" (Psa. ix. 10).

*T.—The Triumph of Trust*: We all like to be on the winning side. And God has never been defeated. He is the God of victories. The first song in the Bible is a song of victory. "I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea" (Ex. xv. 1). But that victory which the children of Israel thus celebrated in song was but the picture and prelude of a far greater and more glorious one which the Christ of God was to win. Worthy is the Lamb that was slain! He who became obedient unto death has overcome death; once He was the victim led as a sheep to the slaughter; now He is the victor crowned with glory and honour. More than eighteen hundred years ago He defeated the devil, triumphed in the time of temptation, and won the battle for us, when He was wounded for our transgressions and bruised for our iniquities. How wonderful that the triumphant Saviour, the Lord of heaven and earth, should call poor defeated sinners into partnership with Himself to share his victories and overcome in his Name!

Trust Jesus, go forth in his strength; then through life you will be an overcomer, and hereafter hear his voice calling you to sit with Him on his throne. Who will say—

Jesus, I do trust Thee—trust Thee without doubt;
Whosoever cometh Thou wilt not cast out:
Faithful is Thy promise, precious is Thy blood—
Thou my soul's salvation, Thou my Saviour God.

*Gosport.* W. MONRO COLLINGS.

## THE CHILDREN WE KEEP.

THE children kept coming, one by one,
Till the boys were five and the girls were three,
And the big brown house was alive with fun,
From the basement floor to the old roof-tree.
Like garden flowers the little ones grew,
Nurtured and trained with the tenderest care;
Warmed by love's sunshine, bathed in its dew,
They bloomed into beauty, like roses rare.

But one of the boys grew weary one day,
And, leaning his head on his mother's breast,
He said: "I am tired, and cannot play;
Let me sit awhile on your knee and rest."
She cradled him close in her fond embrace;
She hushed him to sleep with her sweetest song;
And rapturous love still lighted his face
When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes,
Who stood "where the brook and the river meet,"
Stole softly away into Paradise
Ere "the river" had reached her slender feet.
While the father's eyes on the graves were bent,
The mother looked upward beyond the skies;
"Our treasures," she whispered, "were only lent;
Our darlings were angels in earth's disguise."

The years flew by, and the children began
With longing to think of the world outside;
And as each, in his turn, became a man,
The boys proudly went from the father's side.
The girls were women so gentle and fair,
That lovers were speedy to woo and win,
And with orange-blossoms in braided hair,
The old home was left, new homes to begin.

So one by one the children have gone,
The boys were five and the girls were three;
And the big brown house is gloomy and lone,
With but two old folks for its company.
They talk to each other about the past,
As they sit together at eventide,
And say, "All the children we keep at last,
Are the boy and girl who in childhood died."

*Selected.*

## CHILDREN'S SPECIAL SERVICE MISSION.

A five days' mission to young people has just been held in the new Lecture Hall connected with Greenwich-road Congregational Church, by Mr. Edward Hughes, whose bright and apt addresses will long be remembered. Mr. Toye's orphans were present at two services, and were most interested hearers. Much prayer has been made to God, and as a result of prayer and earnest work some have already come forward asking for fellowship with the church.

Mr. H. Hutchinson, *St. Andrew's, New Kent-road*, Feb. 15; *Reading*, Feb. 18; *Derby*, Feb. 20 and 22; *Boulton*, Feb. 21; *St. Alban's, Liverpool*, Feb. 25 to March 4; Mr. S. J. Hewlett (with Rev. T. Longstaff), *St. Michael's, Ipswich*, to Feb. 20; *Y.M.C.A. Hall, Ipswich* (for Juniors), Feb. 24 to 27; *Parkeston Schools, Harwich*; Mr. G. Goodman, *Harvey-street, Hoxton*, Feb. 11-18; *St. Matthew's, Chelsea*, Feb. 25 to March 2; Mr. E. Hughes, *Home of Industry, Bethnal Green*, Feb. 26 to March 2; Mr. Josiah Spiers, *Llandrindod Wells*; Mr. H. Falkner, *Luton*, Feb. 18 to 20; *St. Paul's, Finchley*, Feb. 22.

CHILDREN'S SCRIPTURE UNION.—Sun., Feb. 18, Mark v. 1-20; Mon., 19, v. 21-34; Tues., 20, v. 35-43; Wed., 21, vi. 1-13; Thurs., 22, vi. 14-29; Fri., 23, vi. 30-44; Sat., 24, vi. 45-56.

MR. NEWTON JONES, of the Sunday School Union, conducted a mission in connection with the Congregational Church, Dorking, from Feb. 3 to 8. Services were held for both children and adults, at which the attendances were good. Especially was the blessing of the Lord manifested amongst the children, many of whom, it is believed, were brought to Christ. The teachers in the school were very much cheered by numbers of their scholars led to decision. The work will be followed up by the formation of a Society of Christian Endeavour.

PROTESTANT REFORMATION SOCIETY.—By the will of the late Mrs. Harrison, a sum of £1000 has been left in trust for the publication and dissemination of the controversial works of her late husband, the Rev. Dr. Harrison, well known as an able and staunch supporter of the principles of the Reformation. This trust, which also includes about 1700 volumes and pamphlets, has recently been handed over to the committee of the Protestant Reformation Society.

# National Penitence.

The first of a series of sermons on Social subjects under the auspices of the Christian Social Union, was delivered last week at St. Edmund's Church, Lombard-street. Canon Scott-Holland was the preacher, the subject of his discourse being "National Penitence." The church was packed.

Canon Scott-Holland said: What sort of citizen are you; what kind of neighbour have you been; do you rob, do you lie, do you remove your neighbour's landmark; have you perverted the judgment of the widow, or fatherless, or stranger; have you smitten your neighbour secretly; have you taken reward against the innocent; have you been unmerciful to the helpless; have you extorted any gain from the weak and ignorant; have you used craft or force to win your own end; have you ground down the poor; have you been greedy of gold; have you wrecked the bonds of marriage and of the family for your own evil passion; have you poisoned the moral atmosphere by your negligence; have you sinned against the brotherhood by slander and malice and falsehood? If so, and if this is still your portion, then you lie under a curse, the curse of God. You are banned and barred. There is no getting any further into the consolation or the gifts of the spiritual life. The curse is on you, your spiritual life is blighted, your soul is in prison, your strength is sapped, your claims, your rights, are all stripped off you, you are a marked man, you will not belong to the company of those who go up into the sanctuary of God, you are cast aside, branded, set apart a felon bound hand and foot under a doom. You must purge yourself of the crime if you are to enter the ranks of the royal citizens of the kingdom who have passed out of the darkness of the curse into the light of divine society. This is the godly discipline which you profess through the Church your desire to restore. You must be prepared to join with your deliberate "Amen" with the whole assembly in pronouncing your own curse on all such social sins.

But you will say, "This rough plain speaking misses its aim after all by its very rudeness; it belongs to primitive, to barbaric days of early Judaism, when men sinned with a strong hand, with a brutal frankness; they went at it with a cart-rope. But now only professed criminals act like that." Of course, we should not be here in church if we were not ready to lay our ban on murder, stealing, and adultery and extortion. Is it not rather cheap? and has it not something foolish about it to stand up here and thank God that we are not like those wicked

PUBLICANS WHO LIE, AND CHEAT, AND ROB?

That is a very pertinent question, and if we had nothing in view but our own separate individual lives it might be difficult to recognise the bearing of the curse upon ourselves. My brethren, we none of us stand alone; each is a member of a class, of a set, of an interest, of a trade, of a church. And nothing surely is more noticeable and more startling to all who are anxious over social miseries, than the discovery of the selfishness, the recklessness, the cruelty with which a class, or a set, or an interest, or a trade, or even a church, is capable of acting. We do in the mass as no one of us would consent to do on his own responsibility, nay, what each one of us would hotly repudiate. We know how easily it happens in the case of a company or a board! The responsibility for the action has no fixed lodgment. It has no seat in the judgment hall, no court of appeal, no one knows exactly with whom the responsibility lies; it is shifted from shoulder to shoulder until the last man, finding no other to whom to pass it on, drops it quietly off into some ditch, and it is no one's business to note its disappearance. There is no audit on the side of conscience. Everybody believes that somebody else is looking out that nothing is wrong, or else they settle down to the belief—a very practical belief—that morality is not the affair of a company, or of an industry, or of a corporation. In the familiar and most wicked phrase, "a company has no conscience." Such societies must seek their united interests. They could not spend their time in inquiry as to how their neighbour will be affected by their action, they have enough on their hands already in determining the conditions of their own success, which is their sole proper business. How can a railway company or a joint stock bank have moral obligations beyond the elementary principles of honesty, without which trade could not exist? How could they be saddled with duties to their neighbour as well as to themselves? We choke down the sense of horrible discomfort when we find that we have reaped profits from a course of action which had sweated down some miserable workers into infamous conditions of toil and life, or had made homes for these unknown and impossible through the long hours that we have mercilessly imposed upon them, or have given them over to a heartless death under chemical poison, through sinful neglect of the precautions which a touch of human nature would have made imperative. It may be that we have depended for our dividends upon our casual and unorganised labour which was inevitably bound to demoralise all who were concerned in it, or have got rents from slums which were a sanitary disgrace and a moral degradation, or from public-houses which fattened on the hideous drunkenness which their blazing gas and roaring heat fed nightly into fever.

Ah! is there any room here for a plain straight curse on the sins that are open, on the sins that are legalised, on the sins that are savage? Yet these are sins which we in some corporate capacity too often aid and abet. As we review the ugly roll of wrong let us seriously ask ourselves, Is it against others and in no way against our own shamefaced selves that we to-day pronounce, "Cursed are they that make the blind to go out of their way, cursed are the unmerciful, the covetous, the extortioners, cursed are they that put their trust in man and make not God their defence." We sin through the responsibility of companies, or through becoming

TOOLS OF A SYSTEM.

Take commercial speculation—the national money market. The men engaged in it are honest, kindly, excellent, who would not do anything not legitimate according to the rules of business. Yet the system that has been created by their concerted effort, what of it, what of its effects? How blind, how regardless, how inhuman may its working be, how far it may carry us from all conceivable relations to commercial responsibility. As a system it has taken advantage of others' ignorance, of others' stupidity, of others' infirmities, it has reaped gains from others' vanity and greed. Its normal work has been to exaggerate all the fluctuations and disasters of the money market, driving them into unnatural excess in order that the rapidity and extravagance of the variations might heighten the proportions of profit. It has done its utmost to stamp down that which was showing signs of weakness, though that weakness might be temporary or accidental, so as to make recovery for it impossible. It has run up that which was promising to some unhealthy or inflated prominence, and then has hastily deserted it before the terrible recoil followed which its own exertions have made inevitable, leaving the disaster to break on the foolish and ignorant who did not have the wit to understand that they were following a leader who would be found to have withdrawn when the crisis came.

Alas for the wreckage that lies strewn on every shore of this wild and savage sea; alas for the stranger and the widow and the orphan engulfed in a fate of which they never understood the risk; alas for the broken heart of the man whose savings and whose happiness have been the stake which another man, while he himself was unaware of it, has laid and has lost on some desperate odds. My brethren, as we look round on the English money market to-day, dare we say there is no meaning for us in the curse on "him who removeth his neighbour's landmark," on him who is unmerciful, and on him who maketh the blind to go out of his way?

Again, class interests and professions. These two commit gross sins from which any individual member of them would instinctively shrink. There is a horrible momentum which a vast profession or class acquires, a moment to accumulate self-interest. Always a profession makes in the main for what is best for itself; it sustains an increasing pressure in the one direction, which pushes its own way forward with the blind weight of a tide. It cannot as a body regard any other interest but its own; it is inherently selfish. Year by year, bit by bit, it will go on piling up its resources; it never loses a step once gained; it never misses an opportunity for great and solid advance; it thrusts aside what obstructs, it beats under what is weaker than itself. It all happens by the sheer force of the situation. No one person exactly intends it, only each will do on behalf of his class what he would never dream of doing on behalf of himself; and this volume of united selfishness is ever rolling on. So it comes about that a great and sound profession, such as that of the lawyer and of the clergy, has again and again arrived at a point where it stood convicted by the outraged conscience of its fellows, and the most inhuman injustice, selfishness, cruelty, greed, and ambition. So a propertied class has before now come to build up its stability on the most monstrous oppression. It has tolerated criminal miseries at its very door without seeming to see that they existed. A class, a society, has no eyes to see what its own prosperity costs to others, and thus it is that these social crimes have been committed. Yes, and thus it is that the Church, founded in mercy, and pity, and loving-kindness, knit together in the love of the brotherhood, in the unity of the spirit, in the bond of peace, as an organisation, as a national institution, yielded to the

IMPULSION OF ITS OWN SELF-INTEREST,

and has suffered itself to become a very byeword.

Is there not evidence enough before us on every side far and wide to make us suspect ourselves, to alarm, to stagger? We all feel so innocent, so well-intentioned, so right-minded. Why, then, this passion of wrath which rises into our ears from those that suffer? Why this sullen war and hate all round us? Why, in merry England, our fair motherland, the home of freedom, this dark terror that hangs over us? Why this awful cloud of misery? Why do we fail to look our brothers in the face as the weak around are crushed, and the old are forsaken, and the bitterness of division grows sharper and more terrible? Why, above all, is it that this Church of ours, this Church of England so dear to us, so rich in her Catholic inheritance, so inwoven into England's story, so tingling with English blood: a Church, too, so teeming with activity, so fervent, so alive with zeal and prayer and worship—why is it that she should show herself to the masses of English workers in country and town, now at the very crisis of their fate, as the symbol of all that is aloof from their life, cold to their aspirations, suspicious of their aims, helpless in their needs, the type of all that is privileged and propertied, and jealous and unsympathetic, and everything the least like Christ? Surely there is wrong here, such wrong that brings with it a curse, deep, and large, and grave! We can find no such wrong in ourselves. No; but we are members of the society which is thus at enmity with itself, of the nation which is embittered by these heartburnings, of the Church which so wofully fails to interpret and justify to the people the goodness of God the Father, the compassion and joy of Christ, our King.

Look out over our nation at large to-day, and behold there the evil to which our selfishness continues the sorrows and hates for which we are responsible. Let us take up our public burdens. That which dishonours England is our personal dishonour, that which puts Christ's Church to shame must lie heavy on our souls. Let to-day be a day of national humiliation for presenting to God so disheartening a result of Christian civilisation as that on which our eyes sadly fall. Why have we sinned away our national peace—our national confidence in the name of Jesus? Why has the curse fallen on us—the curse of a divided house, the curse of nameless fears, the curse of cureless ills, of miserable impotence, of darkened counsel, of paralysed judgment, of blighted hope? Into each separate soul these questions must pierce like barbed arrows that cannot be withdrawn; only according to the measure with which each solitary conscience of ours takes hold of these things as matters of personal concern, will the day of remedy dawn. Therefore it is that you and I are charged to face these two tremendous arraignments. Therefore it is we blow the trumpet in Zion, and sanctify a fast, that each may ask himself with trembling anxiety, "Can it be that I, as a member of a profession, of a class, of a church, of a nation, have indeed ministered to this curse? Can it be that unawares I have wrung my gain out of the weak, I have shifted my neighbours' landmark? Have I aided in perverting the judgment of the fatherless and the widow? Have I made the blind to go out of the way, have I joined hands with the unmerciful, the extortioner, the covetous, the drunkard, the adulterer? If I have, God be merciful to me a sinner; be merciful to the nation and the church that has sinned in me!"—*Daily Chronicle.*

# REV. SAMUEL MACNAUGHTON, M.A.,

## PRESBYTERIAN MINISTER, PRESTON.

CANADA has given freely of her sons to the ministry of the Word. The Presbyterian churches in Scotland and in England have found it to their advantage to draw from this fruitful source of supply. The Canadian, from his early life and training, usually possesses in a marked degree the quality of adaptability, so that he very readily adapts himself to the conditions of life in this country. The bright, buoyant Canadian atmosphere is, no doubt, favourable to ardour and intensity, and large capacity for work.

The subject of our sketch was born in Pictou County, Nova Scotia. This county is peopled almost entirely by descendants of Scottish Highlanders, and has proved to be a fruitful nursery for the Presbyterian ministry. Mr. MacNaughton's ancestors came from Breadalbane, Perthshire. His maternal grandfather was born at Gairloch, in Ross-shire. His father has for many years taken an active part in Temperance reform.

Mr. MacNaughton, after passing through a very remarkable religious experience, early gave himself to the Lord. Like Samuel of old, he had been dedicated to the Lord by a pious and devoted mother. After a long period of intense anxiety and groping in the dark, he entered into glorious light and liberty—an experience that made him strong for life. This early experience is given as follows in his recent work, "Lily and Leander; or, the Secret of Success in Service":—

In answer to my yearning cry,
I felt a glorious Presence nigh;
No tongue can tell, nor words convey
Ev'n glimpse of glory seen that day.
The Presence my whole heart did fill,
And whispered softly, "Peace, be still."
And now there rolled, as sea-waves roll,
A wondrous peace in on my soul.
A hushed, strange Presence filled the room,
And my sad soul did quick illume.
At once there came a glorious light,
To mind and heart, where erst was night.
The sun in glory it outshone,
It bade all doubt and fear begone.
'Twas heavenly glory all around,—
A stillness, yet a low, soft sound—
Sweet music, like of angel choir;
Within, a strange, refining fire.

While yet in college the subject of our sketch took an active part in Temperance work, and thus gained a valuable experience in platform speaking. He made himself thoroughly familiar with the literature of the Temperance question, and won the Grand Division Prize, open to all Nova Scotia, for the best essay on "The Duty of the Christian Church in Relation to Temperance Reform." He was twice elected to the office of Grand Chaplain in the Sons of Temperance.

In his college curriculum he won distinction in Latin, Greek, French, mathematics, metaphysics, logic, and chemistry. While attending the classes in the Theological College, Halifax, he carried off the Bayne Prize, open to all students, for the best examination in New Testament Greek. He also won prizes in Hebrew and in Old and New Testament Introduction.

After graduating with distinction in Dalhousie College, Halifax, Mr. MacNaughton accepted the position of Head Master of Guysborough County Academy. Here he entered eagerly into evangelistic work in conjunction with several Wesleyan ministers. A revival was the result, business being almost suspended for several weeks. Many came in from the surrounding country, and carried back with them the blessings of salvation.

*(From a Photograph by Mr. Arthur Winter, 36, Fishergate, Preston.)*

After his first session in the Theological Hall, the young pastor was engaged at Fall River, Halifax County. Here, too, there was a gracious revival, and the evangelist obtained further experience in dealing with souls. Although pressed by several congregations in the Maritime Provinces to become their minister, Mr. MacNaughton determined to come over to Edinburgh to pursue his studies at that famous centre of learning. He arrived in 1874, immediately after the memorable visit of Messrs. Moody and Sankey. Possessed of a powerful voice and great energy and capacity for work, he was greatly in demand at the numerous mission services that were kept up in Edinburgh after Mr. Moody's departure, speaking frequently at two, and even three, meetings on the same evening.

During the summer of 1875 he was assistant to the venerable Dr. Ingram, of the Free Church, Unst, Shetland, who was then in his 100th year, and had for his colleague his son, aged sixty-seven. The revival wave had been spreading northwards. In June special services were commenced, and were held every night until October. More than 300 professed to have found peace during the services. So great was the earnestness of the people that the fishermen, after hauling up their boats, would be seen running to the church so as to be in time for the meeting.

During his residence in Edinburgh Mr. MacNaughton, among other books, wrote "Joy in Jesus: Memorials of Bella Darling," which in a short time went through several editions, and which has been signally blessed in leading souls to Christ. His "Wines of Scripture; or, Total Abstinence the True Temperance" (now in the fourth edition), written while in Edinburgh, discusses all texts bearing on wine or strong drink, and is a very handy handbook on the subject.

In 1877 he settled in Preston, in the endeavour to revive a lost cause. During his first year there he was, as Acting Chaplain to the Troops, chaplain to the 84th Regiment, in which his two great-grandfathers were officers during the American War of Independence.

In 1885 he published "The Gospel in Great Britain," in which, in twenty-four lectures, he traces a pure Evangel, outside the Church of Rome and opposed to it, from the time of St. Patrick down to John Wesley. It is now in the second edition.

Mr. MacNaughton has during his entire ministry conducted a Men's Bible Class, in which he endeavours to help thoughtful young men in a sympathetic way with doctrinal difficulties. The outcome of this experience was a goodly volume of 380 pages, entitled "Doctrine and Doubt." His latest work is entitled "Lily and Leander," being a graphic story of religious experience, portraying the various phases of Christian life, especially the Rest of Faith, Consecration, and Endue-ment with Power.

In his teaching Mr. MacNaughton has always given special prominence to holiness and the rest of faith, and the necessity for "power from on high." His ministry has been signally blessed, over 700 being added

to the communion roll during his ministry in Preston. He takes a lively interest in Sunday-school work, and two years ago was President of the Preston and District Sunday-school Union. He regularly attends his own Sunday-school, and teaches the Men's Class in connection with it, thus helping to bridge over for young men the gulf between the Sunday-school and the church.

He is also a methodical and untiring visitor among his people. Although his congregation is scattered over a large town, his visits average over 100 per month. In most of his visits he is accompanied by his wife, who is most devoted to all forms of Christian work, teaching the Young Women's Class and addressing meetings of young Christians. For several years Mr. MacNaughton was secretary of the local auxiliary of the Religious Tract Society. He takes an active part on the committee and at the public meetings of the British and Foreign Bible Society, and is a member of the committee of the Preston Vigilance Association, which is at present carrying on a vigorous campaign against immorality and illegality in public-houses.

## "THE MASTER'S QUESTIONS."

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside you,
"'Tis the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be!

—*Selected.*

THE METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION employs nearly eighty colporteurs, with every token of blessing. These travel from village to village, visiting every accessible home for the sale of the Bible, seeking also to persuade people to buy and read wholesome literature in place of the widely circulated and harmful printed trash so prevalent. Many also give Gospel addresses in cottages and in the open-air, and visit the aged and afflicted. The work is partly self-supporting, but constantly requires voluntary contributions. These, we are informed, are urgently needed to maintain present operations. 579,605 families were visited last year, and 10,285 addresses given. Many thousand tracts were given away.

W. Corden Jones, Secretary.
*Temple-street, Southwark, S.E.*
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# The Evangelist.

## LIGHT IN THE DARK AGES.*

More than six hundred years have passed away since the "still hour" in the convent of Hellfde, near Eisleben, when the Abbess Gertrude von Hackeborn wrote suddenly some words, still to be read, upon the tablet which hung by her side. For "a mighty drawing of the Holy Spirit" led her at that moment to begin to write "that which in secret and in silence the Beloved of her heart had spoken, when in still hours she was alone with Him." And thus she wrote:—

"The depth of the Uncreated Wisdom calleth to the depth of the Almighty Love, praising, O Lord, and magnifying the marvels of thy grace, thy mercy fathomless and overflowing. For Thou, O God of my life, Thou, the most sweet, Thou, the One only Beloved of my soul, hast poured forth the tide of thy mercy as a mighty stream, and it has flowed downwards and onwards through the waste and barren places, and has swept away the barriers I had piled up to hinder it, in the valley of my misery and my sin.

"For in the six and twentieth year of my age, on the day to me so blessed, the 24th of February" (about the year 1280), "in an hour for which my heart had longed, and when the twilight of the dawn was breaking, didst Thou, O Truth, O God, make thyself known to me.

"Thou, who art brighter than all light, and more mysterious than all secret things. Thou didst then tenderly and gently begin the work of my conversion. For Thou hadst purposed to enlighten my thick darkness, and to still the restless longing which a month before Thou didst awaken in my soul. . . . And it seemed to me on that day, February 24, that I was sitting in the choir, in the corner where I was wont to repeat my lukewarm prayers. And it was as if thine own voice spake to me and said, 'Thou hast been feeding with mine enemies on earth and ashes, and seeking for honey amongst the briers. Turn at long last to Me, and I will welcome thee, and I will make thee to drink of the river of my pleasures, and of the joy of God.'

"And when Thou spakest these words, my heart was melted within me, and with a mighty longing would I have drawn nigh to Thee. But, lo! between my soul and Thee, I saw as it were a fence long and high, so that neither to right nor left could I see the end thereof. And so thickly was the fence beset with thorns up to the topmost edge, that I saw no way whereby I might break through it to come to Thee, the one only consolation of my heart. And I knew that this was the fence of my sins and my transgressions which stood between my soul and Thee. And I stood there and I wept, for the longing I had after Thee, till there was no more spirit in me. Then, O Thou Father of the poor and the sorrowful, Thou, whose mercies are over all thy works, then didst Thou take me by my hand, and I found that I had passed beyond the fence, and was brought near, how near, to Thee.

"And when I beheld the hand that held me and brought me nigh, then did I know, O beloved Lord Jesus, how it was that the handwriting which stood against me, thine enemy, was blotted out, for I saw the blessed glory of thy wounds, and on that hand whence flowed of old the precious blood, was written the assurance of thine eternal love.

"Therefore, I praise Thee and adore Thee, and I thank from the innermost depths of my heart thy wise mercy and thy merciful wisdom. For Thou, my Creator and my Redeemer, hast in loving tenderness bent my stubborn neck beneath thine easy yoke, and hast caused me to walk in the way where the odours of thine ointments are sweet, and the light of a new day is fair and clear. So can I bear witness that the yoke which I deemed so hard, and the burden which seemed so heavy, are easy and are light to those who walk with Thee."

Nearly seven years passed away, and the Abbess Gertrude was still groping after the power to serve the Lord she loved, and still cast down because so little fruit was found where she had toiled so wearily.

"Then," she wrote, "it came to pass before Advent that I, moved by thy Spirit, besought a certain person to pray for me every day, and to say such words as these: 'For the sake of thy pierced heart, O beloved Lord, pierce her heart with the darts of thy love, so that she may no longer be holden down by earthly things, but may be held up by the power of thy Godhead.'

"And I believe that it was through the prayer of this person that Thou wert moved on the Sunday before Christmas to put a longing into my soul, whereby I was compelled to speak to Thee, saying, 'Lord, I confess that according to my deserts I am not worthy to receive the smallest crumb of thy gifts, but I join with the prayer from those other lips, and beseech Thee that Thou wilt pierce my heart with the arrows of thy love.' And then and there I knew it, that thy grace had flowed forth, and that the words I spake had been in a power that reached the heart of God.

"But my longing was not fully satisfied until the Wednesday following, when suddenly Thou wert there, and Thou spakest to me in words that entered into my innermost heart, saying, 'All the multitude of thy desires, all thy longing and thy hoping, all thy joy and thy sorrow and thy fear, and all that is in thee, bind them all together and cast them all into the depths where all is rest, into the depths of mine eternal love.'

"Then did I see, that in the place of all my shortcoming and my unworthiness, was the mighty Love, which abides in its fulness in Him who sitteth at thy right hand, and who had joined me to Himself. And through Him I cast down before Thee all my lamentations over my sin and unworthiness. And I saw, as a special sin, how I had overlooked and neglected thy gifts, looking to Thee for that which was already given.

"For truly, hadst Thou given to me, unworthy as I am, one poor thread to keep in remembrance of Thee, I should have held it in higher honour than the gifts that Thou hast given, and that I have so lightly esteemed, the gift of the Spirit of Christ.

"And my soul received at that time a certain inexpressible comprehension of those sweetest words, 'God shall be all in all,' for it was as if He spake to me, saying, 'Thou art called to be conformed to the image of my Son, receiving ever into thy soul, which is made partaker of the Divine nature, the stream of the eternal life that is in Him, as the air receives the streams of the sunlight, and is filled and glorified thereby.'

"O wondrous power of the right hand of the Most High, that an earthen vessel, a vessel of earth so coarse and common, should be made to hold a treasure so glorious and so precious!"

Thus were the eyes of the Abbess Gertrude anointed that she might see the marvellous gift *already* given, but given to one unconscious of having received it. She had been praying that He might enter the temple that He had cleansed, and she had been aware of the power of his presence, even after the answer given her seven years before, when she knelt at her bedside in her cell. She could see the unsightliness of the earthen vessel, but her eyes had been blind to the treasure within it.

For, as a matter of experience, Christ dwells in our hearts by *faith*. We believe the blessed words of God, that it is even as He has said; and we know in all our hearts and all our souls that "not one thing hath failed of all the good things which the Lord our God spake concerning us; all are come to pass unto us, and not one thing hath failed thereof."

Did He not say, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; I will not leave you comfortless, *I will come to you*"?

* Extracted from Trees Planted by the River, by Frances A. Bevan. (*J. Nisbet & Co.*)

## THE Y.P.S.C.E. AT CHESTER.

The Christian Endeavour movement has taken firm hold in the quaint old city of Chester. Very soon after the introduction of the movement into the United Kingdom a Society was formed at Grosvenor Park Baptist Church, and two other of the Chester Societies are registered in the first hundred in the British section. The second national convention was held at Chester in 1892—Crewe leading the way in 1891—and as the outcome of that memorable series of gatherings the first local union in Britain was formed, with the title "Chester and District Union." It now numbers nearly thirty Societies, the majority being connected with churches actually in the city of Chester. Two of the ministers of the city have seats on the Endeavour Council, Revs. Joseph B. Morgan and W. Bainbridge, though, ere long, Chester Endeavourers will lose the valuable services of the latter, the present president of the Union, who is leaving in the summer for the thriving eastern town of Hull.

There are many other enthusiastic supporters of Christian Endeavour in "Ye Olde Citye," among whom certainly not the least useful is the Rev. John Williams, pastor of City-road Presbyterian Church. Here the meeting in connection with the recent Endeavour Day celebration took place. For the benefit of those unacquainted with the history of the Y.P.S.C.E., it may be well to state that it was founded on February 2, 1881, and the "birthday" of the Society is usually observed by special united gatherings. It was decided, in addition to the customary offering for expenses, to make a collection this year on behalf of foreign missions; the latter realised about £16, which will be sent to the missionary societies connected with the represented churches. A much larger sum was hoped for, but it has to be borne in mind that nearly all the Societies have missionary committees through which they immediately and regularly work and subscribe to foreign missionary enterprise.

For local reasons Endeavour Day was celebrated in Chester on the 1st instead of the 2nd of February. The public gathering was presided over by the president of the Union, and the topic for the evening was "Systematic Christian Endeavour in Evangelistic Work," (1) in the city, (2) in the country, and (3) round the world. Mr. Bainbridge, speaking on work in the city, gave an admirable address. He reminded his hearers of Dr. Clark's words at the Montreal Convention, that Christian Endeavour does not profess to be anything new in principle, but the application of an old principle, a revival of the Covenant idea, its mission being to put spiritual life-blood into various existing organisations. Speaking of the speedy dawn of the twentieth century, Mr. Bainbridge asked, "How are the churches going to meet it?" He said, "The church that crosses that line in harmony with the Spirit of Christ will be missionary, evangelistic." After speaking of the command to the early Christians to begin at Jerusalem, "in the city," he said the work of a Christian Endeavour Union was systematically to evangelise the city; not only in a ten days' mission, but by parcelling it out into districts, and instituting regular house-to-house visitation.

Mr. E. Noel Humphreys, secretary of the local Sunday School Union, was the next speaker. His subject was "In the Country," and he gave a most earnest and eloquent address on the duty of Endeavourers to help in winning their beloved land for Christ. He had just been reading of a number of young men who rode out on their bicycles to villages near their homes, and either in open-air or rooms conducted Christian Endeavour evangelistic services. Little companies, so travelling together, might do work impossible for one or two, besides obtaining healthy exercise at the same time.

Rev. J. H. Atkinson, of Richmond Chapel, Liverpool, whose interest in foreign missions is widely known, dealt with "Around the World." He said God had given his Son to the world, and the world to his Son. Instancing some of the triumphs of modern missionary enterprise, he said the men to whom we carried the Gospel were worth saving, and Christian Endeavourers were called upon either themselves to go on this great errand, or at least to assist in sending others.

A consecration service and roll-call was afterwards conducted by Rev. Joseph B. Morgan. There were between twenty and thirty responses, and the various Endeavour committees present also responded with suitable words, expressing devotion to their own branches of service. In the course of a few remarks, Mr. Morgan said a consecration service meant something more than a bit of machinery connected with the Y.P.S.C.E. It meant, "I will endeavour to think nothing but what Christ would have me think, say nothing but what Christ would have me say, go nowhere but where Christ would have me go, do nothing but what Christ would have me do."

## A BOLTON MISSION.

A visitor to this populous manufacturing Lancashire town sends us an interesting account of the opening of the new Queen Street Mission Hall. The history of the Mission shows what has been done by individual effort apart from any ecclesiastical system. Some years ago a godly layman, Mr. Barlow, collected some ragged children in the very worst part of the town on Sunday evenings. The room soon became crowded, and a small Mission Hall was built, where meetings were held for the poor. The founder has bequeathed the good work to his two sons, of whom Mr. William Barlow is secretary. They are now associated with several earnest gentlemen and ladies of various denominations.

The work carried on is so varied, and on such a scale, as to constitute this Mission a salvation army in all its best features. Six services of preaching, prayer meetings, and for children, are held every Sunday, with three open-air services. An open-air service is held every evening in the week throughout the entire year. The hall is in use every evening, including Gospel preaching, prayer meetings, class meetings, temperance, and a "Pleasant Saturday Evening," as a counter-attraction to the public-house. There are 350 children in the school, with twenty teachers, and a Ragged School, the children gradually ceasing to be ragged, and being drafted off to the other. There is a night refuge for the homeless; 25,000 free meals are provided for children during winter, 700 pairs of "clogs," and a sea-side home for the sick. There is a gymnasium for lads, and a labour department which employs men "out of work" in splitting wood, etc., and paying just enough for food and lodging while finding regular employment. There is a temporary refuge for girls, from which they are drafted to regular homes provided for this class. The old room has become quite inadequate for the growth of the Mission, but is still used for the Ragged School, and overflow and other meetings.

The new hall is very plain in appearance, but very convenient for its purposes. Its open benches seat above 1000 people. The entire cost, with site, is £4200, towards which above £3000 was subscribed before the opening, the Mayor giving £500 in token of his appreciation of the benefit to the town, in promoting temperance and diminishing pauperism and crime. The people of the Mission themselves contributed £650. The workers and givers are of all denominations, the object being simply evangelistic.

The new hall was opened for Sunday worship on February 4, when Dr. Newman Hall preached on "God so loved the world," and "Behold I stand at the door and knock." In the evening every available space, aisles, platform, door-way, etc., was occupied, and there was an overflow meeting in the smaller hall. A mission prayer meeting followed, at which ten or twelve men and women spontaneously prayed, and a number of persons went into the inquiry room, or held up a hand for prayer. Many of those present were of the very poorest class, men in ragged coats, and women with shawls over their heads.

There is no regular minister, but a working man missioner, admirably adapted for the work, supported by an earnest band of godly workers from the churches. This shows what may be done, and what is being done in many other places by personal and undenominational but combined effort.

IN DAY SCHOOLS, the knowledge that the child has home influence to touch the moral side of its character renders the teacher more neglectful of this training. On the other hand, the parents who only see the children for a few hours, when home lessons are to be got through, are often also forgetful of the main duty alike of school and home—the building up of the whole nature of the child into full development and perfect proportion

## THE "DO-WITHOUT" SOCIETY.

In connection with the recent anniversary of the Doncaster "Do-Without" Missionary Society, Esther Abraham gave deeply interesting addresses on three consecutive nights to large audiences in the Guildhall, and the members decided to adopt two of the orphans under the care of Deacon Abraham, at Oroomiah, Persia.

It was announced that the number of members had increased from 516 in 1891, to 748 in 1892, and 903 in 1893, and the income from £210 the first year to £269 in the second, and (in spite of the coal strike and bad trade) to £310 in the third year.

The members of the Society maintain three proxy missionaries in China: Mr. Vardon (C.M.S.), working under Rev. J. Heywood Horsburgh at Chungking, and Messrs. Fryer and Pell, "Joyful News" evangelists, in the neighbourhood of Hankow. In India they support Miss Spackman, of the Zenana Bible and Medical Mission at Gorakpur, two women in the Converts' Home, Allahabad, and a native evangelist and a Biblewoman in the State of Bhopal; also two native evangelists (F.F.M.A.) in Madagascar and the "Doncaster Bed," in the Tangier Hospital. In addition, they contribute towards the support of Miss Janson (C.E.Z.M.S.), and have helped the North Africa Mission to send Miss Lambert out to Tunis, and also towards the expenses of Mr. J. Edwards, at Fez. They have sent donations to the C.M.S. and C.I.M., and for the work of the Y.M.C.A. at Cairo.

Each member is expected every week to do without something he really likes, and to give at least one penny a week to one of the twenty collectors, and every day to pray for every agent of the Society, and that "the Lord of the harvest will send forth labourers into his harvest."

A. Christy Wilson, M.D.,
President Doncaster Y.M.C.A.
39, *Hall Gate, Doncaster.*

## SAD SCENES IN ALGERIA.

A correspondent writes from Tunis:—"I have just returned from Constantine, Algeria, where I spent a most pleasant fortnight with the two missionaries, who for nearly seven years have held the fort alone, amidst the depressing darkness of Mohammedanism. I heard much of the present extreme poverty prevailing through want of work, and saw for myself one and another Arab woman or child coming to the house with the plea: 'You are my only friends: do give me a piece of bread!'

"But so long as my visiting was confined to the upper classes of Arabs I did not realise the need. One afternoon, however, Miss Granger took me to a specimen house, and let me see things as they are. This habitation contained sixteen families, one in every room, and a poor old Arab woman showed us a hole, meant probably for coals, where she lives, eats, and sleeps with the door locked. How she escapes the fate of those who perished in the Black Hole of Calcutta I cannot imagine.

"As soon as we noticed some very sore eyes and gave advice, we were entreated to go to one and another lying ill, until we felt that the house was itself a parish in which one could set up a hospital! In one room lay a father and boy, both ill, both needing a doctor's care, which neither the mother, feeding a month-old baby, nor the four children, walking helplessly about, could supply. There were no signs of food, nor the prospect of getting any. We soon decided that the man had partial paralysis, and the boy had broken his leg. The question was, what to do to help this family, and other families in similar straits. 'We are often at our wit's end,' remarked my companion. 'They all need supporting.'

"The Arab lads who come weekly for a Bible lesson receive a piece of bread and a cup of coffee. One other means of feeding the hungry has occurred to our sisters, viz., free breakfasts, but they can only begin them in faith. Should the Lord by means of his servants send help, they will be able to continue to relieve distress and make known the Gospel at the same time. The address of Misses Colville and Granger is 21, Rue Fontanilhes, Constantine, Algeria, N. Africa."

THE NUMBER OF REFORMATORY SCHOOLS at present is fifty-two, viz., forty-three in England, and nine in Scotland—a decrease of ten schools in the last fifteen years.

## FROM STAGGVILLE, MANITOBA.

Rev. Gilbert Cook, in far-away Staggville, Manitoba, was much cheered by receiving the magic-lantern and articles of clothing sent to him some months ago by friends in England. Writing on Sept. 18 to Mrs. Carpenter, of Compton Bishop, he says :—

"Words cannot express the gratitude I feel for the many useful gifts that have come to hand. You have, indeed, given practical proof of your sympathy with me in my distresses. I thank you all for your special remembrance of my motherless children. My eldest daughter has all the care of the house and family; she has little time for sewing, and anything in clothing for the children is doubly welcome.

"A sad accident happened here last Saturday. The only steamboat which runs north from Westbourne to Fairford (forty miles from here) caught fire just opposite here and about a mile from the shore, and in a hour or two was totally consumed. It was going to Westbourne with a load of timber and sawdust,—the latter they had on deck, and it is generally supposed it forced its way through the seams to the furnace, and thus caught fire. It is a bad loss for us; for she was to have brought out the shingles, timber, laths, doors, windows, etc., for our new mission-house, which I had hoped to have finished for winter occupation.

"The two small buildings we at present occupy are a wreck, and we are very cramped for room. This disaster entirely puts an end to my building for this year, as it is now too late in the season to send teams to bring the materials up, a distance of sixty miles. The building is a log one, put up entirely by the people, to the height of twelve or thirteen feet; and the Finance Committee have given me a grant of 150 dols. to finish it. It requires an extra 150 dols. to bring the materials above mentioned, and get the building ready for plastering. We shall have to content ourselves for another winter in these mud shanties, which are extremely cold. I am thankful to say that I have had strength and health to keep up the services of the sanctuary to fair congregations. Many of the people are away to earn a few dollars in the harvest fields. When winter sets in all will be back again to their houses from the rigours of the season. It is fearfully cold now, and stoves are again coming into use after being put aside for a few months."

Mrs. Carpenter informs us that she is now making up another parcel to send to Mr. Cook, partly for his family, and partly for the poor Indian people. Communications to her should be addressed, The Vicarage, Compton Bishop, Axbridge.

## THE SPEZIA MISSION.

I am desirous of interesting the readers of The Christian in the work of my friend, Rev. E. Clarke, whom I have known for the last twenty years, and who has been honoured by God to establish a Mission which has elicited from all friends of Italy the warmest expressions of approval.

In addition to the great local work which is being carried on at the Casa Alberto in Spezia itself, Mr. Clarke and his able band of native evangelists preach the Gospel in some twenty-five neighbouring stations, and the Bible day schools, which are distributed throughout the vicinity, contain as many as 700 scholars.

The full significance of this fact is not easily realised; indeed, I question if any Protestant work on the Continent of Europe can show a better result in proportion to its means. It must be remembered that every inch of ground gained, and even maintained, must be so in the face of the most dogged, persistent, and untiring opposition of the Papacy. It is a matter of great congratulation, therefore, that these hundreds of children, coming from homes where there is no religion, or else a false religion, are daily, for some hours, and with the consent of their parents, brought under the teaching of the Gospel and the power of pure religion. These children talk in their homes of what they hear in the Bible schools, and thus the knowledge of the Lord Jesus is swiftly penetrating many households otherwise unreached.

A large number of meetings are constantly in progress, at all of which there is a most gratifying attendance; indeed, many of the schools are overcrowded and children have to be refused admission. In addition to this a good work is being done in the visitation, with Bibles and religious literature, of the vessels of various nations, anchoring in the Gulf of Spezia, which is one of the finest harbours in the world; and in the widespread distribution of Scripture portions among the Italian military and civil populations.

At a pretty little village, a few miles from Spezia, is the Victoria Adelaide Orphanage, which is another undertaking started by my indefatigable friend Mr. Clarke for the blessing of Italy, and one which powerfully appeals to those whose homes have not been clouded with the dark sorrow of parental bereavement. Mr. Clarke is surrounded by a band of devoted workers, consisting of thirty-three native assistants and fifty-eight catechumens loyally devoted to him, and there seems no limit to the influence which may yet be exercised by them beneath his wise and experienced direction.

Altogether this work, justified by an existence of a quarter of a century, deserves the full confidence of the Lord's people such as was expressed at the recent meeting at Exeter Hall, when Sir H. M. Havelock-Allan, Dr. Culross, Dr. Angus, and Mr. F. A. Bevan bore the heartiest testimony to the value of the work and its strong claim on the liberality of English Christians.

It is intended to celebrate the first half jubilee of this great work by raising the sum of £4000, towards which a friend has contributed £185 on the condition of the remainder being speedily raised.

F. B. Meyer.

## BARCELONA PROTESTANT HOSPITAL.

For fourteen years a good and important work has been carried on by the Barcelona Protestant Cottage Hospital. A few months ago the new building—well situated and possessing conveniences highly desirable in such an institution—was entered, and, it is hoped, a career of enlarged usefulness begun. The price of the house (£1260) and other expenses were paid from the accumulated Purchase Fund, although a small sum (£35) had to be borrowed from the Current Expenses Fund. A small ground-rent remains to be redeemed; the sum of £240 will effect this.

The latest report says:—"It was necessary to get a larger and better accommodation, for never was our house so much frequented as in 1893. We had forty-eight patients, with 1505 days of illness, that is to say, an average of more than four inmates daily; thirty-four of whom were Spaniards and fourteen foreigners (*i.e.*, two French, five English, seven Germans). Two who entered in a hopeless state of consumption died, twenty-nine went out cured, seven more or less benefited, two relieved, one in the same state, and seven remained under treatment on Dec. 31.

"We are always receiving testimonies of gratitude from those who have left, both natives and foreigners, for the loving care bestowed on them. The usefulness of the institution may be understood by the fact that, in the past year, more than in any preceding, Protestant patients who, for one reason or another, had entered the General Hospital in Barcelona, begged to be taken from it in order not to be molested on account of their religious creed; and probably, moreover, some of them would have died had they not taken that step, for we can nurse them more carefully than is possible in wards that contain 200 people and more.

"We have no less cause for rejoicing from a spiritual than from a temporal point of view. Both the patients who died left us with the hope that they departed to be with Christ. Others are comforted and strengthened in their faith, while the rest, chiefly foreigners, go away warned, and feel drawn towards their faithful God, who, while giving renewed health to their bodies, offers them the health of their souls. The Lord will not allow this seed of eternal life to be lost."

Reports and information regarding the work will be gladly furnished by Miss Anna von Mielecka, Courteenhall, Northampton; or by the hon. treasurer and secretary, Mr. J. C. Wheatcroft-Brown, Calle Baños Nuevos, 16, Barcelona.

**IT IS EASIEST TO HELP the children, for their whole nature is plastic and responsive to every influence that makes for good. It is cheapest to help the children, a small expenditure now will probably save them from a criminal career. It is most Christian to help the children, for to save "one of these little ones" from suffering present, and sin to come, is surely work lying near and dear to the heart of the Saviour of mankind.—*Dr. Barnardo.***

## SELF-DENIAL WEEK IN CHINA.

Two years ago the English mail brought to a North China Mission Station the news that the succeeding week was to be observed as self-denial week in England by the churches connected with the London Missionary Society.

The missionaries decided to keep it themselves, but were somewhat doubtful as to whether they ought to ask the Chinese Christians to unite with them. As in our Lord's time, the majority of the converts belong to the poorest of the people. At that time also they were in specially straitened circumstances, since a year of flood had destroyed their crops, and in many cases their homes. Nevertheless the news leaked out, and the idea was taken up by the Chinese Christians with enthusiasm.

On the Sunday succeeding self-denial week, the offerings were brought with glad faces. There was hardly a single person who did not bring something, many had taken hot water instead of tea throughout the week; some had dispensed with tobacco, which a Chinaman considers almost a necessary of life.

The little pig-tailed boys and the bright-eyed girls with great delight brought their small piles of copper "cash," of which it requires more than twenty to make a penny of English money. One young girl belonging to a poor family had been doing extra sewing after her weary day's work was over in order that she might bring fifty "cash."

One poor old widow, with tears in her eyes because it was not more, laid down a single "cash." Another Christian widow, who was often in need of daily bread, had been in great distress because she had nothing to give. She made it a matter of special prayer.

On the very day on which the special offerings were to be made, her son, from a long distance, came to visit her, and gave her a present of five hundred "cash." It was a very large sum in her eyes, but she brought it all wrapped up in a handkerchief, saying, "I am so glad to have it to offer to the Lord as my thanksgiving gift for all his goodness to me, so that others may hear of his love as well." Surely these offerings were accepted by the Lord, who sits as of old by the treasury. He looks not so much as to what we give as to what we have left when the offering has been made.

Once more the week of thanksgiving, special offering, and self-denial in connection with the London Missionary Society, has come round. Can we refuse special gifts out of our abundance when our brethren and sisters in far-off lands give thus out of their poverty? Will not this self-denial week prove a means of real blessing to us if, considering our Lord's last command of love, we lay upon his altar not only gifts of money, which the work sorely needs, but also things we hold dearer far—personal ambitions and strong affections, saying of them all, "Thy servant is ready to do whatsoever my Lord the King appoints"?

*Tientsin.* M. J. Bryson, L.M.S.

## THE NEEDS OF NATAL.

Dear Sir,—May I be allowed to support your correspondent who, in a recent issue of The Christian, drew attention to the need that exists for evangelistic effort among Europeans in Durban? We have long endeavoured to strengthen this branch of the S.E. Africa Mission by inducing self-supporting evangelists to go out. Several have gone, and one is on his way. There is no reason why whole families should not go.

The open-air meetings to which reference is made were started on our arrival in Natal three years ago, and have been carried on by our workers and associates with blessing. We should be grateful for any assistance to our over-worked helpers, from those mentioned by your correspondent as being earnestly desirous to engage in Christian work. We also greatly need help in the night school and other work among the Zulus in Durban.

Mrs. Howe and myself will gladly give any information desired, regarding openings for missionaries. There are whole districts waiting to be evangelised, and we are praying for the men and women to enter these open doors, and for the means to send them.

Communications may be addressed, care of Mr. A. S. Day, Lancaster-road, Wimbledon.

Yours sincerely,

Geo. B. Howe, Hon. Superintendent,
Natal branch S.A.G.M.

## REV. THOMAS COOK'S FAREWELL.

The Out-and-Out Band held, on Wednesday week, special meetings at Exeter Hall to bid farewell to Rev. Thomas Cook on the eve of his sailing for a mission tour in Australia and India.

Rev. Peter Thompson spoke of the meeting as one where all were bound together by a common link, their love for Christ. He rejoiced especially that the Out-and-Out Band, if it did not originate with him, at least commenced in his study; that there the rules were drawn up, and prayer for the future usefulness of the Band first offered. He thanked God that no less than 23,000 people had signified their approval of the objects aimed at by the Band.

The meeting was then thrown open, and those present were invited to relate their experiences as members of the Band, giving their testimony to its work and the new extensions which had taken place in consequence of the establishment of branches in their homes. Dr. Wood started with incidents of blessing arising from the Southport Convention. The Secretary of the Wimbledon Band spoke of sixty members gathered in three months. An "Out-and-Out" man from Tunbridge Wells told of 120 members, and a meeting with 600 present. Others followed from Luton, High Beech, Penarth, Dartford, Hull, and Haslingden. Miss Louie Harper sang, "Lord, speak to me," with great feeling and expression. A member from Bradford next rose. Speaking of the remarkable ministry of Mr. Cook, he said that he had known of very many conversions under him at Bradford. Other speakers from Haggerston, Hampstead, Woolwich, Green-lanes, Sheffield, the Farwig Mission, etc., gave their testimonies.

At the afternoon meeting Dr. Wood delivered a few earnest remarks on the duty of Christians in this world. Rev. Samuel Chadwick followed with a Bible reading, taking for his subject the text, "Called to be saints" (Rom. i. 7). His exposition, as also that of Rev. C. G. Moore, who followed him, was listened to with great attention.

A very largely-attended public meeting was held in the evening in Exeter Hall. Mr. F. W. Crossley, of Manchester, took the chair. Revs. F. B. Meyer, J. G. Mantle, and Peter Thompson delivered addresses, and Rev. Thos. Cook brought the meeting to a close with a speech in which he gave some account of his proposed tour.

## BELFAST TOWN MISSION.

There is no better or more useful evangelistic agency in the north of Ireland than the Town Mission, which was established half a century ago under the auspices of the Presbyterian Church in Belfast, and whose jubilee was observed last Friday night in the Exhibition Hall of that city. After tea the chair was taken by the president of the Mission, Mr. Thos. Sinclair, who paid a high compliment to the memory of its founders, the late Mr. Charles Finlay, Professor McCosh, of Princeton, and others. It was important that the large centres of population should be evangelised and penetrated with the influences of the Gospel, and he considered that the Town Mission was one of their most important agencies for the purpose. The aim of this Mission is to reach all families coming into the city from the country, and get them brought under Christian influence.

There are eighteen missionaries, and Belfast is divided into a similar number of districts. Each missionary is expected to visit every family in his district, read and pray with them, conduct Bible classes, prayer meetings and Sunday-schools, and try and get those who go to no place of worship to begin to do so. How faithfully this has been accomplished during the past year is evident from the fact that in that period the agents of the Mission visited 52,728 families, paid 12,616 visits to the sick, held 4,124 meetings, and got 213 families to join churches.

These figures speak for themselves, yet the population of the city has been increasing so rapidly, and drunkenness abounds so much on every side, that only a fringe of the population has been touched. This Mission, however, is doing a splendid work, and deserves every encouragement.

## CHRISTIAN LITERATURE FOR INDIA.

Our work here continues to prosper. Last year I sent out twenty-one Christian teachers from our training institution. They are all working in the mission-field, in a quiet, humble way, but the Lord uses such agents very largely in the upbuilding of his cause and Kingdom among the heathen.

The publication part of our work goes on with vigour, and our little tracts and books in the different languages of India must do much good.

J. S. Haig.

*Ahmednagar, Bombay, Jan. 25.*

## DOWN LODGE HALL.

The report of this good work, just to hand, says:—This Mission Hall was built by Dr. Herbert Watney, and was opened November 20, 1884—the anniversary of the Moody and Sankey Mission, of which it is a permanent memorial. The work of the Mission is entirely undenominational, and is now sufficiently well known to make it unnecessary to speak in detail of the Sunday services, of its Bible classes and children's meetings, all of which have been carried on with enthusiasm and success during the past year.

The adult school for working men, which meets on Sunday mornings throughout the year, has made encouraging progress. The members now on its books are unanimous in their hearty attachment to the school, which is undoubtedly doing a good work. To quote one testimony out of many similar ones, a member recently said, "It was in the adult school I first learnt to speak a few words for my Lord and Master." So great is the enthusiasm of the members that a continued increase in the attendances is, under God's blessing, confidently anticipated.

The night school is a very interesting department of our work. It was felt last winter that some effort should be made to furnish a pleasant evening once a week for the working man, and a suggestion was made by Miss Rainsford that the hall should be thrown open on Wednesday nights, warmed, well lighted, and provided with the daily papers and pleasant reading. This was done, and many availed themselves of the advantages offered.

For the first time this summer we have had a seaside convalescent home in connection with the Mission. One part of our work we have always felt was to administer comfort and rest to the weary bodies of the toiling poor for Jesus' sake. The pressure on Convalescent Homes is always so great during June, July, and August, that many of our applicants have had to wait several weeks before they could be admitted, and in the meantime have lost their opportunity: hence our desire to secure a Home of our own. We heard of a small house at Littlehampton, which appeared admirably suited for our purpose, containing two sitting-rooms and kitchen, six bedrooms, and a nice garden. On seeing the proprietor we found him most willing to treat with us, and he agreed to let it furnished for five months for the very moderate sum of £25.

It seemed to be so clearly an answer to prayer that we did not hesitate to close with the offer at once. The house was taken, and we have had the joy of giving to more than 80 weary mothers and hard-worked shop assistants a short season of complete bodily rest, with sea-air, good food, heartfelt sympathy, and, best of all, help in spiritual things—for, after all, that is the one thing we try to keep prominently before us. Our Biblewoman, Mrs. Holiver, was duly installed as matron of the establishment, and during the five months the Home was open 86 visitors were received within its walls.

The Sunday Services continue to be well attended, and we attribute this in no small measure to the excellent teaching of the men sent to us by the Evangelization Society. We know not what the coming year may bring with it, but we know Him who is "the same yesterday, to-day, and for ever." We put our hands afresh into his, and say, "Lead Thou us on." One and another of those on whom we have loved to lean have been called away, "but Thou remainest."

Communications should be sent to Mr. Clement F. Davis, 4, Westover-road, Wandsworth Common, S.W.

## THE RAILWAY MISSION.

The first annual report of the Railway Mission Convalescent Home at Hastings is a very interesting record of good work accomplished for the physical and spiritual benefit of railway men. Over 180 railway employés were admitted as patients between the date of the opening of the Home in March, 1892, and December, 1893. These included men from sixteen lines of railway, and from almost every grade in the service. A large number had been the victims of accidents on the line, and ten had suffered amputation of one or more limbs. A number of the patients were led to trust the Saviour during their stay in the Home; interesting details of some of these cases of conversion are given in the report, as well as touching extracts from letters written by former patients.

The Home is maintained by voluntary contributions. The Hon. Lady Superintendent is Miss Dolby, the Railway Mission Convalescent Home, Portland-place, Hastings.

**CHILDREN ARE TRAVELLERS** newly arrived in a strange country; we should, therefore, make conscience not to mislead them.—*Locke.*

## SHOREDITCH CHRISTIAN MISSION.

"God removes his workers, but carries on his work," is the heading of a modest little account of service in a very poor part of London near to where my late dear father, William Catlin, carried on his work for so many years.

It has been my privilege to be a worker in the Shoreditch Christian Mission for nearly six years, and it is with the prayer that new friends may be raised up for it that this little notice is sent out. It may be that some who have subscribed to the Cow Cross Mission in time past may, now that it is closed up, be willing to continue their subscriptions to this Mission. Such help would be thankfully received, as during the last few years many friends of our work have been called home.

We have four mothers' meetings weekly, besides evening classes for girls, Mission meetings, Sunday-school, etc. By visiting, and in every possible way, the Gospel of God's grace is presented to the people. All our meetings are held at the Mission house, the rent of a hall adding too much to the expense.

The hon. superintendent is Mrs. Marriage Allen. A report will be gladly sent to any applicant.

Annie S. Catlin, Secretary.

24, *Charles-square, Hoxton, London, N.*

[The friends of the late Mr. W. J. Catlin, remembering his many years of faithful work in Clerkenwell, will doubtless be glad to strengthen the hands of his daughter and the workers in the above Mission. —Ed.]

## STRANGERS' REST, RATCLIFF HIGHWAY.

On Friday last, at the monthly meeting of workers, Mr. Glenny, of the North Africa Mission, told the story of his thirteenth voyage to North Africa and of much encouraging work, especially medical mission work in Morocco, Tangiers, and Fez. The opposition of the Roman Catholic priests is, he said, strong in Tangiers in the work among Spaniards, and this, together with the terrible difficulties besetting any converts who would come out boldly on the Lord's side, and the extreme distrust with which all, especially Mohammedans, received the workers of the Mission at first, made progress appear slow, but there are many who have received the word in their hearts, but fear yet to confess openly.

Mr. Seagram, the chairman, asked further prayer for the secretary of the Rest, Mr. J. Theo. Isaac, who is now so far restored in health that he is able to take a sea voyage. Prayer was also asked for Miss Clara Lowe, who is very ill. Mr. Grellier made an appeal for more bags for books, the stock being quite out.

Pastor Fuller Gooch gave a brief address on Luke xii. 50—Christ, "overmastered" by love, setting his face steadfastly to Jerusalem, and going to meet his baptism of suffering. Such an example should constrain us to be on fire with love ourselves; at the same time we are not to be occupied with our love to Him, but his love to us.

## MR. GEORGE CLARKE AT UDDINGSTON.

Uddingston is a residential suburb about seven miles from Glasgow. On Sabbath, January 7, Mr. George Clarke began a mission there which continued for three weeks, and has been, in every respect, a most remarkable and memorable work. All the churches of the place were united in the movement, and cordially supported it; indeed, the whole surrounding district has been touched in a very wonderful way.

In the afternoon, Bible-readings were given by Mr. Clarke, at which large numbers assembled, while in the evenings the churches in which the meetings were held were crowded to the door. On the afternoons of the second and third Sabbaths a special service for men was held in the Free Church, which holds about 700, and on both occasions the building was filled with an audience of men evidently deeply interested and impressed. Apart from the interest at the time, it is felt that the spiritual results of these two services with men must be deep and lasting.

The after meetings held at the close of the evening services testified to the power of God in the mission, and to the reality of the work that has been done. Many waited to be spoken with, and professed to have received blessing. One of the most striking features of the mission has been the very deep interest among Christians, and the great quickening and uplifting which the Christian life of the community has received.

There is every reason to believe that a very deep and abiding work of grace has been done, which will tell, not alone upon the life and work of the churches, but on the whole tone and character of the district.

Frank Rae, Chairman of Committee.
James Law, Secretary.

# Letters to the Editor.

## THE BAPTISM OF THE HOLY GHOST.

Dear Sir,—I have followed with intense interest, not unmingled with deep, prayerful anxiety, the progress of your "Expository Notes" and correspondence thus far, and observing that you are proceeding to a summary of remaining contributions, I venture, with much personal diffidence, to offer the following remarks.

The high sacredness of the theme restrained me for many years from meddling with it in any way (except devotionally and as from afar) until convictions from above forced upon me the urgency of the experimental necessity involved, in a way that I dare not disregard. Even now, as I think of the crisis in my own case, I realise that only the directly Spirit-taught will reach the desired goal in the matter; and I feel that there is great danger of an Uzzah-like interference on the part of any of us who may write upon such a subject to a public Christian journal without the motive of a Divine call, and consequent imperative duty in the interests of a truth of personal experience which, to those who know it, is dearer, far dearer, than life itself.

On what points are we already agreed? (1) That the baptism of the Spirit is the crowning blessing of this great Gospel dispensation. (2) That this blessing is the birthright privilege of all saved believers.

Can we go no further? Must our paths diverge here? Is there not a next possible step for us to take unitedly? Namely:—(3) That the Pentecostal teaching of Acts i., ii., &c., has both a dispensational aspect, and, at the same time, a continuous personal application from age to age.

Is it not true that the progressive teaching of both Old and New Testaments has still to-day a parallel and reproduction in individual experience? *E.g.*, as regards the New Testament (and does not Acts xix. confirm this?), in like manner as John the Baptist preceded Christ, and as Christ was succeeded, so to speak, by the Spirit, so is it also in the personal development of grace in the soul.

(4) As to the receiving of the Spirit, all are agreed that a measure of the Spirit is received at conversion, if not before.

(5) All are agreed, again, that some Christians attain, and that some never seem to attain, to the fulness of the Spirit as an empowering for service.

(6) Why, then, dispute as to the mode of receiving? Why not agree that the "making room for more of the Spirit" is the very selfsame thing as the "*waiting* for the Spirit"? I will only say this—that if any Christian or body of Christians who are conscious of spiritual impotence will do as the first disciples did, ten days (less or more) will bring about such an emptying, such a cleansing, and such a filling as will mean to him or them such an inflowing and throughflowing of the Spirit as both themselves and others shall prove to be a repetition, in kind if not in degree, of what Pentecost was to the hundred and twenty.

I was very much helped, years ago, by an article which appeared in your columns, (November 23, 1888), entitled: "Can Pentecost be Regained?" The treatment of the subject then was so wise and satisfactory, and so pertinent to the present discussion, that I should like to be allowed to quote two important paragraphs in full. They are as follows:

"A measure of Pentecostal grace and power will be given to the individual disciple whose heart is fixed to obey the great command; who prays, 'Unite my heart to fear thy name,'" etc.

"A more than proportionate measure of the same power will be given to any number of believers who are 'of one accord, continuing steadfastly in prayer,'" etc.

And then the "conditions" of the regaining of Pentecost were thus given:—

(1) "Acceptance of the call to be the witnesses of Jesus Christ (Acts i. 8).

(2) "Obedience to the great commission (Matt. xxviii. 19, 20).

(3) "Implicit belief that without Him we can do nothing, and consequent waiting, in sevenfold rest of faith, upon the Risen Saviour.

(4) "Unanimity in this faith; in this obedience; in this waiting for the promised power."

Believing that the Spirit of Truth will certainly come to the help of all who rightly rely upon his guidance in the practical settlement of so precious a doctrine concerning Himself and his work in and through his people, I remain, very faithfully yours,

Lancelot Middleton.

*Imperial Mission Hall, Hanley, Staffs.*
*February 2nd.*

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Other correspondents hold that the Holy Ghost "came upon" believers by impartation. One, "A Thirty Years' Reader of The Christian," writes:—"Mr. Hubert Brooke says, 'Whenever these two blessings of faith and reception of the Holy Ghost are not coincident, then the believer should be urged—to-day as under the Apostles—to press on and have the defect made good.' I would ask, if there are such persons to-day to whom are they to go, and who has Apostolic authority to impart what Paul undoubtedly did?"

Rev. W. Sandford, of Edleston, Ashbourne, Derbyshire, maintains that speaking with tongues and prophesying, as spoken of in the Acts, must be regarded as gifts and not grace. He associates the manifestation of the gifts with the laying on of the Apostle's hands. He says: "Spiritual life is manifested by the work of faith, and labour of love, and patience of hope. The grace which produces these is an inward working of the Holy Ghost, and an invisible one. Neither an Apostle's hands, nor a sacerdotalist's, could convey this, although the latter may fancy that his baptizing hands possess this power."

"G. H." distinguishes between the gift and gifts of the Spirit. From a survey of the Acts and Epistles, and a view of present experience, he infers that "Christians who have lived since the Apostolic age, have only been blessed with some of the gifts of the Spirit, but not the fulness of them; and that although the gift was given without measure at the first outpouring, yet since the elapse of that period, his manifestations have been limited, through the lack of the ministry of those who had the power given them to bestow the 'best gifts.' In Eph. iv. 10—13, it is shown that the gifts or ministrations were given 'until we all come in the unity of the faith unto a perfect man, unto the measure of the stature of the fulness of Christ.' It is to be deplored that we are getting further from this unity, divisions into sects and denominations increasing rather than decreasing."

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Dear Sir,—Will you allow me space to point out one or two purely Scriptural considerations on this most important subject which are entirely overlooked by those who give it a prominent place in their teaching?

I notice that some Convention speakers, and others, who so strongly urge the necessity of seeking this "baptism," entirely pass over *the laying on of hands* as the means through which it is said to have been received in the two passages which are so freely quoted in support of it. In the case of the Samaritans (Acts viii. 15 to 17), and also in that of the Ephesian "disciples" (Acts xix. 5, 6), it is clearly stated that the reception of the Holy Spirit followed the laying on of hands. This fact is never, as far as I have seen, so much as even mentioned in addresses on the subject. Why not? People are taught to put aside the supposed hindrances, to "claim it" in faith, and that then it will come. But this is not the teaching of these passages.

And, further, this laying on of hands for the reception of the Holy Ghost seems to have been confined to certain accredited men, and not to have been practised by *any* one. Philip the Evangelist does not seem to have attempted it at Samaria. It did not happen at all till Peter and John, two of the original Apostles, came to Samaria. And in the case of the Ephesian "disciples," the act was performed by no other than the one so specially "called to be an Apostle," the great "Apostle of the Gentiles" himself. I have no desire to build up any theory upon this, but would simply call attention to the neglected fact. For explanation, I would ask from those who use these passages so pressingly in favour of their teaching, and yet pass over in profound silence one of the most striking features of the history, Does it not suggest that there must be something wrong somewhere?

Then another point seems to require explanation at their hands. The Apostle Paul found among the Corinthians a very low spiritual experience, possibly very much as it is with very many present-day Christians. Now the modern remedy for this is to seek a baptism of the Spirit, or a "fresh baptism," as it is often called. But the inspired Apostle taught differently. He did not set these Corinthians upon seeking anything fresh, but threw them back upon what they already had. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16); "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God" (vi. 19). They had evidently forgotten this, and the remedy was to remember it, and to give the fact its due weight, and to follow out its requirements and consequences at all cost.

Notice the difference. We have teachers now who say, "Put away all the evil, and you will be baptized by the Spirit." The Apostle says, "You are in possession already of the Spirit; therefore lay aside what is inconsistent with his indwelling." And who shall tell us that we incur great responsibility, if we follow his method of dealing with a low level of spiritual life?

Personally I feel deeply that many of our Convention speakers and writers on holiness need to get back to the simple and direct teaching of the Scriptures. There is so much figurative and spiritualising exposition at the present time, a sort of exposition which can be made to teach almost anything, but which has not at its foundation a clear, "Thus saith the Lord." Teaching is drawn out of passages which were never meant to teach it, and really thoughtful minds are bewildered.

I am deeply thankful for the caution of "R. C. M.'s" original note against this sort of handling of the Word of God. It was a much-needed word of warning.

Ernest Boys.

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## PICTORIAL REPRESENTATION OF CHRIST.

Dear Sir,—There are very many who will feel the force of any statement by Rev. Mark Guy Pearse, such as you copy in The Christian of February 8, page 19. He tells of a lantern service, in which, among other things, there was a representation of the crucifixion. He says:—

"Emotionalism may have its perils, as every other *ism* has for that matter, if pushed to an extreme. But if it is good to be hushed, and melted, and subdued, and thrilled by that infinite love of the Crucified, then I cannot conceive of any way in which that good could be more perfectly accomplished."

He then contrasts this fact that "in being *spoken* only, the truth comes in driblets, and needs half-a-dozen faculties to perceive it," with this other, that "*in the picture it is flashed before the eye, complete at once.*" He describes how this is impressive at the moment, and how it afterwards remains, when mere words might not be remembered. And he concludes thus:—

"The Romish Church has known how to use with tremendous effect this power of the eye. But because Rome uses it must we needs cry out against it? Let us give up eating and drinking because many rogues and vagabonds have lived that way, and therefore it must be bad! We can use pictures without worshipping them, and are losing one of the mightiest powers to bless and help men in not trying more to get at the heart *through the eye.* The power of a picture is well known, and greatly used by the children of this world; who are, alas! wiser in their generation than the children of light.

"I can think of nothing that could be more blessed than to have that picture of the crucified Saviour flashed on a screen in the full gaze of our great thoroughfares, east and west, and underneath it the inscription: *He loved me, and gave Himself for me.* As many on that Sunday evening rose up and went into the inquiry-room to seek Him, I felt assured that it would be an easier thing to find Him, and trust Him, because He had been so lovingly and visibly set before us."

Besides the weight deservedly attached to his words, especially when expressed so touchingly, I am convinced that influences in the same direction are at work in many quarters, in connection with evangelistic efforts by many whom I esteem and love for their work's sake. None the less I have serious doubts whether the method he recommends is healthy. Some would put it much more strongly. They would question whether it was lawful.

I never read of this method being employed in the Acts of the Apostles. I never meet with an allusion to it in the Epistles. The first missionaries of the Cross, whether inspired or uninspired, trusted to the Word alone. Symbolism and images were avoided by them. Moreover, it is instructive to observe how our Lord let the whole sensuous part of the old worship fall aside. At least the two ordinances of the Lord's Supper and Baptism are all that we can be supposed to have of this sort; and both are by *his direct authority.* Also they are very limited in their range, and they are conspicuous by the absence of the element that attracts in such pictures as that of the crucifixion. Let it also be remembered that neither of the sacraments is a *converting* ordinance, they are for the use of believers exclusively. It is no answer to say that Paul and his companions had not the means of making such delightful and thrilling representations. Did they use such means as were within their reach? The Church did produce great impressions at a later time, when it was in a less pure condition, by using pictures and images. It was pled that for the ignorant multitudes who could not read, these were eminently useful. But are we of that opinion? I have lived in cities and villages with the crucifix at the corners of the streets, sometimes with touching inscriptions below, very much what is here proposed, and the effects I think are not good.

Nor is it to the point to ask whether we must equally reject picture slides which represent missionary scenes, or which give illustrations of Bible lands, etc. For the objection that we make is to representations of God, even though we do not worship the pictures. I cannot tell with what feelings I have shrunk from pictures, in which I might otherwise delight, because there is in them a figure

of God the Father. Have I any more right to make a representation of God the Son?

Perhaps it will be said we do not represent God the Son; it is only the manhood of Christ which is represented. But is it not a vain and a wrong thing to represent that manhood without the Godhead, which is inseparably united with it? For it was the *person*, who is God and man, that was crucified.

I suggest the question whether we do not retain something of this evil so long as we make any representation of our Saviour, even as He performs one or other of his miracles. For it was the person who wrought these. And a picture of the one nature by itself would be a representation not merely defective, but also with an intentional and fatal defect. The old Greek painter who wished to represent the king giving up his daughter to be sacrificed, was supposed to show the perfection of his art when he turned away the face to which it was impossible to do justice in a picture. If we attempt to represent the Lord Jesus, abstracting his Godhead, are we not doing Him gross injustice?

Paul says: "Though we have known Christ after the flesh, yet now henceforth know we Him no more." Is there not a serious risk of reversing this principle if we use pictures of Christ for the purpose of preaching Him?

I submit these matters, with deep respect for the eminent and beloved man whom I have named, but yet with a wish to have this subject carefully considered by Christian people.—I am, yours faithfully,

GEORGE C. M. DOUGLAS.

*Glasgow.*

[Rev. John Gritton, D.D., also writes in support of Principal Douglas's view.—ED.]

## STUDENT VOLUNTEER MISSIONARY UNION.

THIS Union is now two years old, and consists of over 700 students who have expressed their purpose to become foreign missionaries. There are branches in all the Universities, with one exception, and in most of the colleges and medical schools of the United Kingdom. The affairs of the Union are managed by an executive of four, London, England and Wales, Scotland, and Ireland being represented. It has been found necessary to open a central office at 186, Aldersgate-street, London, E.C., and to appoint a general secretary to manage the business affairs.

Two travelling secretaries are now employed, whose while time is given to visiting old branches and forming new ones. At the present moment our lady travelling secretary, Miss Hodges, is working in Scotland, and Mr. Donald Frazer, in London. The executive hope to send the latter to represent the Student Volunteer Missionary Union at the Convention of the Student Volunteer Movement for Foreign Missions, to be held at Detroit, U.S.A., in March. There are considerable expenses connected with this work which students are unable to meet unaided, and the executive appeal to Christian friends for generous support. Copies of all S.V.M.U. literature can be obtained from Rev. Louis Byrde, 186, Aldersgate-street, E.C.

An excellent report of the first conference of the Union, held last July at Keswick, is now issued, price 6d.

## ARMENIAN PRISONERS.

WE have received the following from the secretary of the Evangelical Alliance:—

The activity of the Armenian party in Great Britain and elsewhere is seriously imperilling the safety of the Protestants in Turkey. The Turkish Government naturally fails to distinguish between the different sections of the Armenian community, and there is the gravest danger that the law-abiding and really Christian portion of the Armenian people will be made to suffer punishments which should fall on others, who having secured the safety of their own lives, now take care to keep themselves outside the territory of the Sultan. The statement that there are "2000 Armenian Christians" suffering imprisonment is simply untrue, unless it be claimed that the whole Armenian population are "Christians" in the proper sense of that word. There are scores of Protestant Christians in Armenia who *are* suffering persecution, and the efforts which are being made on their behalf are greatly hindered by an agitation carried on for political purposes.

SOLDIERS' CHRISTIAN ASSOCIATION. — A district council meeting was held at Portsmouth on Friday last, when the secretary reported an increase of twenty-five branches since the last meeting three months ago. It was agreed to hold a conference of Christian officers and soldiers at Portsmouth in the latter end of March.

## UNIVERSITY NOTES.

### OXFORD.

THE mission work formerly done for the Protestant Reformation Society by Captain Williams is being taken up by Rev. C. J. Casher, curate of St. Aldate's, whose Protestant work and testimony is already well known in Oxford.

The fortnightly conference at Wycliffe Hall last week considered the question of "Fasting," which was opened by the Principal, Rev. F. J. Chavasse. These meetings are proving of admirable service by their very practical lines.

The new president of the Intercollegiate Christian Union is Mr. Jenner, of Oriel, and the secretary Mr. Matther, of Trinity, under whom the work is confidently expected to be maintained and furthered on the present admirable lines and with the present earnest spiritual tone.

The Bishop of Rochester preached in Oxford last Sunday, and, together with Rev. C. H. Grundy, held a meeting in aid of work in South London, where "Bishop's College" is being founded as a settlement similar to those in East London. Thus will another link be forged between the University and the practical needs of the Metropolis.

### CAMBRIDGE.

Mr. A. T. Innes, of Edinburgh, delivered a lecture on Sunday evening, at St. Columba's Presbyterian Church, on "Presbyterianism in Scotland under the Stuarts."

The Bishop of Peterborough, Hulsean Lecturer, preached the University sermon in Great St. Mary's on Sunday. Bishop Barry has been elected Hulsean Lecturer for 1894-95.

On Wednesday evening a lecture was given in the Henry Martyn Hall by Mr. A. Barker (representative of the Society for the Suppression of the Opium Traffic) on "China and the Opium Traffic." A resolution condemning this iniquitous trade was unanimously carried.

Rev. H. C. G. Moule continued his excellent course of sermons in Holy Trinity Church on Sunday evenings, upon "The Holy Scriptures in their relation to the testimony of Jesus Christ." On Sunday evening Principal Moule dealt with many of the apparent difficulties in the Old Testament.

The annual meeting of the Cambridge branch of the Seamen's Mission was held in the Guildhall on Monday evening. Amongst the speakers were Bishop Selwyn and Rev. F. H. Webb-Peploe (Chaplain on the Tyne). Both gave most interesting personal reminiscences of the work. The amount of money sent in during 1893 from Cambridge to the Mission exceeded by £56 the amount sent in during the preceding year.

The Cambridge Intercollegiate Christian Union, were favoured with an address from Mr. E. J. Kennedy, on Sunday evening. The speaker's remarks were grouped around three main facts—conversion, confession, and consecration, each being indispensable before a man can walk humbly with his God. Mr. Kennedy's words were marked by great spiritual impressiveness, and seemed calculated to carry conviction to every listener's heart.

Every Sunday morning at 12.45 a.m. Rev. H. C. G. Moule gives half-an-hour's Bible reading to University men. On Sunday the subject was "Eternal Punishment." After having defended it in a very able manner, Principal Moule gave a striking account of the way in which he was led many years ago from an acceptance of Universalism to a belief in the old theory, now so much decried. These Bible readings are marked with great spiritual power, and are of unspeakable help to those who attend.

Rev. Mr. Denman was deputed by the London Society for the Promotion of Christianity among the Jews to give an account of its work on Monday evening in the Henry Martyn Hall. Rev. H. C. G. Moule presided. Like the majority of missionaries, Mr. Denman emphasised the far-reaching possibilities of the work, showing that the Jews have been the historic instrument in God's hand for the evangelisation of countries previously unaffected by Gospel truth. An earnest appeal to University men to come out as volunteers for the work closed the address.

WHAT IS IT but a miserable self-love which causes a man to needlessly spend that which his family requires; and what hope is there that his sharp-eyed boys will grow up to a noble life when they see their father a slave to some low form of self-indulgence?

DR. HENRY LANSDELL, the well-known Siberian traveller, was welcomed at a reception given last week by the Council of the Society for the Study of Inebriety. Dr. Norman Kerr, the president of the society, spoke some warm words appreciative of the work done by the guest of the evening. In his reply, Dr. Lansdell urged the dietetic uselessness of intoxicants.

## SCOTTISH NOTES.

REV. W. L. SWANSON, of the Free Church, Lochmaben (son of the late Dr. Swanson), has accepted the call to Melville Church, Aberdeen.

Bishop Tucker preached three times in Edinburgh last Sabbath, to large congregations, giving interesting details of the work of the C.M.S. in Uganda.

The Scottish Society for the Prevention of Cruelty to Children has dealt, during the past year, with about 2000 cases, involving the welfare of 4370 children.

Dr. Pentecost, of Marylebone Presbyterian Church, London, is to occupy the pulpit of the Gorbals Tabernacle, Glasgow, next Sabbath, morning and evening.

Mr. Quarrier, of the Orphan Homes, has now purchased the farm adjoining the plot of ground on which his village is built, and intends to proceed immediately with the erection of two consumptive homes.

Paisley in the past has been much indebted to her sons; now she is to get a new infirmary and a new grammar school through the liberality of the late Mr. Wm. Barbour, M.P. for the borough, who was born in humble life.

There is to be a training home in Glasgow for women employed in home mission work, on the lines of the Deaconesses' Training Home in Edinburgh. The supply of deaconesses is unequal to the demand, hence this new departure.

It is said to be the desire of Rev. John Robertson, of the Gorbals Tabernacle, to begin work in the City Hall on the north side of the river, and in the very midst of the masses. His present membership at Gorbals is 1642, the largest in the city, Mr. Ross, in the Cowcaddens, coming next with about 1200 members. On Sunday last Mr. Robertson formally intimated his resignation of the Gorbals' pastorate.

A large and interesting meeting was held at Peterhead on Feb. 5, to take farewell of Mr. Wm. Souttar, who goes to Tibet in the Pioneer Missionary party. Mr. Souttar has been an active and devoted worker for many years in connection with Topping's Hall Mission. Mr. Neave, of Aberdeen, who is also going in the same party, took part in the meeting, which was a very hearty and enthusiastic one.

Rev. W. Ross, of Cowcaddens Free Church, Glasgow, is asking to have a colleague in his growing work. The aggressive work, which has been carried on for 3750 nights without intermission, has now so grown that there are upwards of seventy services and meetings weekly in five different centres. The membership of the church is over 1100. The pastoral work alone would tax the energies of one of their strongest men. The evangelistic work is, however, necessary for the district, and indispensable to the existence of the congregation.

## THE CHURCH ARMY.

WE have received the following from the Church Army:—

"The impression conveyed by your correspondent in describing our opening at Brunswick Chapel is quite erroneous. The organist was not a 'priest,' but one of our clerks at headquarters, who being a university graduate wore the hood indicating his degree. The creed was not 'intoned,' but monotoned, and you must be aware that to wear surplices and cassocks is not Ritualistic.

"Our Society is not extremely High Church; we could not be, and our staff would be out of sympathy with very advanced teaching. We preach conversion through the atoning work of our Lord Jesus Christ, wherever an open door is offered, whether the parish be 'high' or evangelical. But only such invitations are accepted as will permit of the fearless proclamation of the simple Gospel. Our men are working-men evangelists, not teachers; they are therefore unable to take up the many points of difference between 'high' and 'low' Churchmen; they preach the Word."

## MR. REA IN ABERDEEN.

WRITING with respect to the services being held by this Irish brother, an Aberdeen correspondent says:—"The meetings are still going on, and the interest increasing both as to numbers and blessing. We had a testimony meeting on Thursday night, in St. Katharine's Hall, which was much over-crowded, when a number, mostly young men and women, gave touching accounts of how they were led to decision. One most pleasing feature of the work has been the coming together of so many Christians with one heart, seeking the salvation of souls. The mid-day prayer meeting has been a source of great strength and blessing."

Mr. Rea's Mission in Aberdeen was closed on Sunday last, when there were large and deeply interesting meetings.

## THE Y.M.C.A.

The fine buildings of the Buffalo, N.Y., Association have been burned down.

The *South London Y.M.C.A. Magazine* states that the work of the Clapham Association is in a healthy condition, the Sunday afternoon conversational Bible class being specially encouraging.

The State committee of Kansas is calling earnest attention to the deplorably neglected condition of the 300,000 young men of the State, about 200,000 of whom never attend any Christian services whatever.

The religious work of the San Francisco Association has been lately of an encouraging character, especially the noonday and Sunday afternoon services. The attendance also at the Bible class keeps up remarkably well.

West Detroit, the parent Association of the railroad branches now widely spread over the United States, has celebrated its sixteenth anniversary, when much enthusiasm was displayed over the great things God has done among the railway men.

Dr. Cronin presided the other evening over a subdistrict conference of South London Associations, held at Clapham. There was an excellent representation, and the proceedings were of much interest. Mr. W. Hind Smith delivered an address.

*The Camden-road Magazine* says: It is our duty to report a steady increase, both in the number and spirit of those attending the Sunday morning prayer meeting, the Sunday afternoon Bible class, and the Thursday evening Gospel meeting; several very interesting cases of conversion have recently occurred.

As an evidence of the enthusiasm with which the interests of the Glasgow Association are prosecuted, it may be mentioned that the subjects discussed at a recent social meeting and conference of office-bearers of branches were, "An Ideal Visitor," "Benefit of an Association," "Morning at the Branches," and "Our Magazine and its relation to the branches."

Peoria, the largest city in Illinois with the exception of Chicago, is one which demands all the faith and energy which can be put into Christian work. As should be the case, the Peoria Young Men's Christian Association occupies a most prominent place in the religious life of the city, and has taken up about all the branches of work that come in the plans of any Association.

The forty-first anniversary of the Y.M.C.A.s of New York has just been celebrated. Mr. McBurney, the general secretary, reported a membership of 7584—400 larger than ever before. Seven branches have good gymnasiums; four have savings bank also open for young men; in the employment department 15,580 applications for employment were registered and 3960 men were provided with situations; 5218 religious services and Bible classes had been conducted, with an aggregate attendance of 212,893, and 3575 secular gatherings, with an attendance of 161,443.

The annual meeting of the Birkenhead Association was largely attended. The Mayor, who presided, spoke very highly of the value of the Y.M.C.A. Details were given of the various branches, educational, social, and spiritual, all of which were very encouraging. The membership is returned at 501. The Bible classes have largely increased; the Sunday morning prayer meetings have gone on well, and the evening Gospel services have been greatly blessed. As to the P.S.A., the secretaries report a membership of between 400 and 500, with an average attendance of over 350. A warm interest is displayed by the members, most of whom appear to value the plain Gospel services. The Holy Spirit has been at work, and many are the results.

*The Association News*, speaking of the various operations at Aldersgate-street, expresses special thankfulness for the P.S.A. and the Wednesday Bible class, and adds: "The meeting held on Saturday afternoon from three to four o'clock, by Rev. F. B. Meyer, is far from being least in importance. Three hundred young men, and sometimes more, have gathered in, week by week, to listen to the earnest, bright, loving words of this faithful servant of our Lord Jesus Christ. The topics chosen are those of the International Series of the Sunday School Union (afternoon subjects) for the following day. To those who have not yet visited this meeting we heartily commend the opportunity. It is certainly one of the most unique sights of London. Above all, it is an occasion of deep spiritual profit."

That the Y.M.C.A. has secured a firm hold over the young men of Sheffield was shown by the large attendance and enthusiasm displayed at the annual meeting. Rev. Thomas Allen, the chief speaker at the mass meeting, said he had watched the working of the Y.M.C.A. for twenty-five years in several of the great centres of the country, and found it an institution which had come in between the family and the Church, helping both. Its evangelistic services had secured the conversion of a large number of young men, and the need for such an Association was never greater than at the present time. The Y.M.C.A. as an institution was thoroughly distinctive. It was not a home, though it served some of the purposes of home; not a club, though possibly party politics might be taught in its rooms occasionally; not a recreative society, though by means of the gymnasium it promoted physical development; not a literary society, though by means of the library, evening classes, and reading-room it was contributing to intellectual cultivation; not a church, though evangelistic and devotional services were held within its walls. It was all those institutions rolled into one. Prebendary Webb-Peploe made an eloquent appeal for decision in Christian life.

## THE Y.W.C.A.

Exeter branch, in the nineteenth year of its existence, has enrolled fifty-three new members, the total being now nearly 200.

The London Y.W.C.A. have arranged special meetings next week at the various branches; being the Week of Prayer for young women. It is hoped the effort will be taken up thoroughly throughout the country. Programmes may be had of the secretary, 16A, Old Cavendish-street, W.

The Park Mission branch of the Y.W.C.A. held its annual tea in January at the Duke-street Hall, Manchester-square. Over 200 members and friends were present. After tea some very good music, vocal and instrumental, was given by kind friends. This was followed by a very practical address from Rev. Evan Hopkins, on the power of God to keep his people in daily life. He seemed thoroughly to enter into the difficulties and needs of those to whom he was speaking, and there is reason to believe his address was found very helpful by many.

The Belfast Y.W.C.A. Institute recently held its annual meeting of members and quarterly social evening of missionary workers combined. A series of dissolving views, illustrative of life in India, was displayed by Mr. Nicholl and Mr. McCreery; and a missionary statement was made, the present position of affairs being, four members in the foreign field, in China, India, and Africa, four engaged in home mission work, five in training, and one in treaty; two years ago only two of these had been definitely accepted, though two others had such a life's work in view. Over £215 was raised last year by the members (fifty-eight of whom hold self-denial boxes); this was sent direct for the support of our own missionaries and candidates, and for that of three orphans in a Christian school in China.

A STRONG FEELING is rising in Scotland against the system whereby a man by travelling three miles from his place of residence can get drink at an hotel. The Greenock Free Presbytery has agreed to petition the Government to pass a Sunday-closing Act which would put an end to this Sunday drinking.

CRUISES TO NORWAY.—The committee of the Regent-street Polytechnic have decided to renew, during the coming summer, their Norwegian yachting cruises, which have been so very successful during the past three years. The cruise, covering over 3000 miles, only costs £8 5s., with 10s. extra for non-members. The first cruise starts on June 16, and the last on August 25. Persons desirous of securing a berth should write for particulars to the Secretary of the Polytechnic, Regent-street, W.

PAPAL POLICY AND MADAGASCAR.—The *Madagascar News* of December 23 has a long article on "Papal Policy and Madagascar's Future." After showing that the Papacy hopes to reap advantage from the advance of French influence, the writer says:—"The guiding principles of the Church of Rome make it necessary to inquire if she views with favour French aggression on Madagascar; and how far, if France becomes supreme in this country, the Jesuit Mission would abide by the toleration clause in the Anglo-French Convention concerning Madagascar. The actual refusal of the Society of Jesus to recognise State legislation in Germany makes it necessary for the question to be put: Will the Church of Rome recognise the agreement of the French and British Governments as to the tolerance of Protestant teachings in Madagascar?" In reply to this, the writer quotes an interview with Père Caussèque, the Paris representative of the Madagascar Mission of the Society of Jesus, published in *Le Temps* in May last. Among other things the Père said:—"Our success would be much greater if Protestantism were not the State religion. The aristocracy are compelled to profess the same faith as the Queen. The bulk of the people, however, incline to Catholicism; they prefer our worship to that of the Protestants, and without doubt they would come to us *en masse* if they were entirely free." These facts and sentiments fully justify our contemporary in sounding an alarm against the political intrigues of the Papacy.

## CHRISTIAN ENDEAVOUR.

The C.E. Society in Pietermaritzburg has taken good hold, and is doing very useful work.

A C.E. Society with twenty-six members has been formed at South Parade Church, Leeds (Rev. C. B. Sawday).

A pleasant evening was lately spent at the social of the Manor Park Tabernacle Society. Addresses were given by the pastor, John J. Nelson, and delegates from Upton Park, Commercial-road, Upton Cross, Greenhill-grove.

At the annual circuit tea-meeting and conversazione of the Brighton-road Methodist Church, Dublin, the president of the C.E.S. reported 35 active and eleven associate members, and progressive work done by prayer-meeting, look-out, social, and music committees, the hospital-visiting department, etc.

The Y.P.S.C.E. connected with the Moravian Church at Wellhouse, Mirfield, lately undertook to raise £25 towards the total debt on the church. This has been successfully accomplished, partly by weekly offerings, and partly by a sale of work organised by the young people under the guidance of Mrs. Hassé. Endeavour Day was kept on Sunday, Feb. 4, by a consecration service, when about 100 were present.

The four Endeavour Societies of Langholm, Dumfriesshire, celebrated "Endeavour Day" by holding a united gathering. The meetings were enthusiastic and helpful. A general committee was formed representing all the Societies for united open-air and evangelistic work. Langholm has the honour to be the first town in Scotland in which a Society has been formed in connection with the Established Church.

The Endeavourers at Upper Clapton Congregational Church held on 5th inst. their fourth social annual meeting. About 130 young people met, including seventy active members and friends and strangers whom they sought to gather into the Society. Sacred music and solos formed the prelude to a short and bright service of prayer and praise, Mr. Bird addressing the meeting on "The Attitude of Christians." There is much life and service in this Society.

According to figures given by Rev. E. Abbott, of Birmingham, the C.E. movement is making rapid progress in the churches. In thirteen years the number of Societies has gone up to 28,000, with a membership of one and three-quarter million of young people. In four years no less than 43,000 have been transferred from these Societies throughout the world to the fully accredited membership of various Evangelical churches. In Great Britain the year 1893 closed with 1,004 Societies, and since the opening of the new year Societies in this country have been registered at the rate of three a day.

Rev. W. Knight Chaplin writes:—"It is sometimes asked, 'Do Christian Endeavour Conventions pay?' I think they do. I have recently heard of one which cost nearly £100. Some of the results were: three volunteers for missionary service; at least six young Christians, who were in the habit of dancing and theatre-going, voluntarily took their stand against these things; the Sunday-school committee in one of the local churches was so awakened that the following Sunday morning in that church there were nearly fifty new scholars; much interest was awakened about soul-winning, and about personal consecration. These are among the known results. Eternity will reveal many more."

The monthly meeting of the Glasgow and West of Scotland Christian Endeavour Union was held in the Christian Institute on Friday, February 9. Five new Societies were admitted to the Union. A paper was read by Rev. John Pollock, Shamrock-street U.P. Church, embodying the following suggestions for the extension of the movement, viz., the securing the influence of the Press, approaching the supreme courts of the churches, sending deputies to congregations, bringing the movement before the young, celebrating Christian Endeavour Day, holding combined gatherings, wearing of the Christian Endeavour badge, and the forming of a Scottish National Council.

WEST LONDON MISSION.—On Sunday, the Conference in St. James's Hall was devoted to woman's work, that day being the "Sisters' Sunday" of the West London Mission, when special appeals were made and collections taken on behalf of the sisterhood. Mr. Mark Guy Pearse preached in the morning. At each of the services—morning, noon, and night—one or more sisters addressed large audiences on the various phases of their work.

THE CHRISTIAN COMMUNITY IN ISLINGTON are greatly concerned over the proposed appointment of a paid Romish priest for their Workhouse and Infirmary. A ratepayers' demonstration on the 7th instant was broken up by the Roman Catholic element present, who refused to allow the Protestant ratepayers to be heard, and on a given sign stormed the platform and ended the proceedings in a free fight. The following day a deputation waited on the Board of Guardians to protest against the appointment.

## OBITUARY.

MRS. E. STROUD SMITH.

IN October last, accompanied by her daughter, this devoted lady started for a six months' missionary tour in Africa. After visiting Monrovia they went on to Liberia, where Mrs. Stroud Smith was seized with the African fever, and passed away on December 2. Her son has issued a touching little memorial of her service and last hours.

COMTESSE BLANCHE DE HAMEL DE MANIN.

We regret to hear of the death of the Comtesse Blanche de Hamel de Manin, which took place on Monday, 29th ult., at her brother's residence, 88, Cornwall-gardens, South Kensington. She bore her long and painful illness with Christian resignation, and her friends were much impressed by her tranquil state of mind, thoughtfulness for others, and sympathetic disposition. Whatever lay in her power she would do to help others. She passed away most peacefully. Her body was interred in the family vault at Kensal Green.

SIR HARRY VERNEY.

At the ripe age of ninety-three this friend of many true workers has been called to his rest, passing away at his residence, Claydon House, Bucks, on Monday morning. During his long and active career he had taken part in many events of a historical character; but he himself was a humble-minded follower of Christ, who, while belonging to the Evangelical party in the Church of England, had sympathy for, and friends in, all the denominations. He was among the earliest supporters of the Bible Society, and enjoyed the close friendship of the great Earl of Shaftesbury. We may note that Sir Harry's second wife was a sister of Miss Florence Nightingale.

MRS. MARRIAGE WALLIS.

We deeply regret to hear of the death of Mrs. Marriage Wallis, whose husband is so well known in connection with Christian work in Brighton, especially the Y.M.C.A. Although of late years Mrs. Wallis has not been able to aid in Y.M.C.A. work, yet those best acquainted with her know the great interest she continued to take in everything that made for its success. It is contrary to the spirit that animated Mrs. Wallis that reference should be made to her loving and charitable deeds—she ever "did good by stealth"—and we refrain from speaking of them; but this may be said, the Association has lost in her a good and generous friend, and the poor and distressed a ready and loving helper. The hearts of all Y.M.C.A. men go out in sympathy to Mr. Wallis in this time of his bereavement.

MRS. GINEVER.

This life-long friend of poor and orphan children passed to her rest early on Friday morning last. Though not entirely laid aside, she had for years been an invalid, and patiently endured a good deal of suffering. Until the last, however, she was able to take the warmest interest in the direction of her much-loved work in connection with the Orphanage at Holloway, which she founded and carried on for so many years. The 170 or more little children who are now in the institution sadly feel the loss of such a friend as she was to them, and will remember her as one who truly sought their welfare with all her heart for the sake of Jesus Christ, and lovingly and diligently endeavoured to win them for Him. Mrs. Ginever, who was in her sixty-fourth year, had made all arrangements for the work of the Orphanage to be continued on the same basis as during her life, leaving the children in the hands of the Father of the fatherless, in faith that his stewards would still continue to minister to their needs.

MRS. THOMAS HARVEY.

We regret to hear of the death of Mrs. Harvey, aged eighty-one, widow of Mr. Thomas Harvey, of Headingley, Leeds, which took place on January 31, at Heathfield, Ilkley. Like her husband, she took an active interest in Christian work. She was one of the promoters of the Bible Women's Mission (Leeds), of which she was the superintendent, and then the secretary for many years. The Women's Christian Temperance Union largely owed its existence to her efforts. Mrs. Harvey was also president, until last year, of the Y.W.C.A. Of all these institutions she was a generous supporter. Her sweet, loving influence was felt by all with whom she came in contact, and she will be sorely missed. She was a much-valued minister of the Society of Friends. A seizure in 1892 confined her to bed for the rest of her life; but she was still able by correspondence and in other ways to carry on the work she so much loved. Her body was interred in the Friends' Burial Ground at Adel, Leeds.

MADAME DE SCHOULEPNIKOW.

Many witnesses and workers for God, residing or sojourning on the Continent within the last twenty years, will feel that by the removal of Madame Catherine de Schoulepnikow, they have lost a most sympathetic friend. Madame Schoulepnikow was not much known on the outward and wide field of Christian effort, yet one feels how abundant were her labours—and how rich in results the Day will declare. Her gracious mind and manner, her rare talent of speaking and interpreting various languages, her ever-open drawing-room to speak or learn in, added to her graceful and facile pen, threw open for her a wide field of rare interest. This tender and fragile plant was removed to thrive and flourish in its native clime on January 22, at Veytaux, Switzerland. Her remains were buried on the following Thursday in the beautiful and peaceful cemetery of Clarens. Her daughter writes that at the last the glory of God shone around and through her precious mother. The loss to the surviving husband, two daughters, and one son, is what no stranger can enter into.

MR. R. M. BALLANTYNE.

Many will mourn the death of this able writer, who passed away on Tuesday at Rome, where he had gone for his health. There be few youths who know not Mr. Ballantyne's books of adventure—thoroughly wholesome, yet full of vivid interest for boys. As a contemporary says:—A feature of Ballantyne's writings was the combination of interesting adventure with a high moral tone, and an attempt, generally successful, to present boy-life in its noblest aspects. Along with that he possessed in a rare degree the power of writing vivid and interesting scenic descriptions. Mr. Ballantyne reached in a very remarkable manner the hearts and not merely the heads of boy-readers. The healthy and invigorating tone of his books has often been remarked upon by eminent contemporaries of the late gifted writer. With all this Mr. Ballantyne was a devout and earnest Christian. He took a keen interest in the Mission to Deep Sea Fishermen, had been frequently at the fleets, speaking clearly and faithfully the Gospel, and was a member of the council of the M.D.S.F.

## SICKNESS IN SAMOA.

REV. S. J. WHITMEE writes to *The Independent* from Samoa, giving an encouraging account of his work. There has been a serious outbreak of measles among the natives, but owing to the precautions and warnings of the missionaries, the fatal effects have been comparatively small. At Manua, Mr. Whitmee had had 1328 patients under his care, only one of whom, a little child, had died. Notwithstanding the general sickness, he always has a daily service for those who are able to attend, and he has never held a service without some cases of what appears to him genuine conversion. After three services in two villages, he had twenty-five inquirers; he had seventy-eight inquirers in one week from three villages. Mr. Whitmee thinks that the people have been moved by the Spirit of God using the prevailing sickness to open their hearts to receive the Word.

## BARCELONA.

MISS E. LAWRENCE writes from Barcelona, Spain:—With the Lord's help, my sisters and I hope to continue the Gospel work in this town. Our dear father had won many hearts, and many loving hands helped us to minister to him during his short illness. About a thousand persons attended the funeral, which was made an opportunity for preaching the Gospel and distributing Scriptures and tracts.

We are daily more encouraged to persevere in the work of leading souls to a knowledge of the one and only Saviour. It is evident that God is working in the hearts of the people, and that He will raise up from among them helpers for the work. We have been requested by some of the friends to begin a little evangelistic work in some of the surrounding villages.

We are changing our residence. Our address in future will be Calle Mayor 42, Caldas de Montbery, Barcelona. We shall value the prayers and sympathy of the Lord's people.

COUNT CAMPELLO, referring to a visit he has paid to Perugia, says: "I was deeply moved by the reception I met with, feeling sure that, had we the means, we might open a station there with every probability of success. Never before was the prospect so bright. We want good ministers. To stand still on the dawn of such a future would be sinful. We must go forward. Public opinion is all for us, and great things are expected from us." Rev. A. Robertson, of Venice, agrees, and writes: "Italy is ripe for a great reform. No effort should be spared to sustain and extend the work." The Quarterly Report of the Italian Church Reform Association gives particulars of work in progress. Copies may be had from Miss Mayor, 20, Manor-place, Paddington Green.

## TEMPERANCE NOTES.

TEMPERANCE societies have been recently established at Woodbridge and Ashford, in connection with the Friends' Mission in those places, and have been affiliated with the Friends' Temperance Union.

The Folkestone branch of the Friends' Temperance Union, in their second annual report, state an increase of membership during the year of twenty-two, and that they continue to make steady progress.

As an outcome of a conference of temperance workers held at Reading near the end of 1892, a Women's Help-One-Another Society was formed. It has just presented its first annual report, from which it appears to be filling a very useful place amongst the temperance organisations of that town.

At a recent meeting in Belfast, Rev. Jas. Cregan strongly condemned the gambling spirit of the present day, and said they should do something to quicken the magistrates of the city in order that the betting curse, which was ruining hundreds of young men, might be abolished. Britain's greatest need was a revival of pure and undefiled religion.

Herr Adolf Hedin, the leader of the Liberal party in the Swedish House of Commons, is expected soon to introduce a Bill for the regulation of the drink-traffic on the lines laid down by Local Option measures in America and the Local Veto proposed for this country. It is stated that the friends of Temperance are not in love with the Gothenburg system.

Says *The Irish Temperance League Journal*:—"Philanthropists, and humane persons of all shades of thought and spheres of work, are becoming painfully aware that the system of fines is utterly inadequate to the case. A fine of 'five shillings and costs,' or of 'fifty shillings and costs,' only means less food and clothing and more suffering and wretchedness to the children."

On the 11th ult. nearly 100 Board School teachers responded to an invitation from the Birmingham Women Friends' Temperance Association to a social tea at the Temperance Institute. An excellent address was given by the chairman, William Littleboy, on the duties and responsibilities of teachers. F. Dymond followed with some remarks on temperance teaching.

Mrs. Amanda Smith has concluded a most successful three days' Gospel temperance mission in Dowlais, under the auspices of the local branch of the B.W.T.A. The services were held in some of the largest chapels in the town connected with various denominations, and were all well attended. God's presence was much felt. Mrs. Smith's visit cannot fail to stir up the churches wherever she goes.

On Friday, February 2, the Women's Temperance Total Abstinence Union was indebted to Mrs. T. P. Whittaker for an influential drawing-room meeting held at her residence, 9, Taviton-street, W.C. A crowded company assembled, under the presidency of Mrs. W. S. Caine, who addressed the meeting in her usual winning manner. An admirable address from Dr. Annie McCale on the medical aspects of Temperance was listened to with great interest.

Mr. E. G. Falconer, in his report of the work of the Church of England Protestant Temperance Alliance in Yarmouth, Stowmarket, Lowestoft, etc., says:—The feature of the Protestant Temperance Alliance is, that it seeks to rescue the intemperate by spiritual means—preaching boldly the Gospel of our Lord Jesus Christ at every Temperance meeting. This method has always proved successful, and I have had the joy of seeing many lost ones reclaimed.

The chief celebration in London of General Neal Dow's ninetieth birthday, on March 20, will take the form of a popular demonstration in Exeter Hall. Lady Henry Somerset will preside, and the speakers, among whom will be Sir Wilfrid Lawson, Miss Willard, Mr. J. H. Raper, and Mrs Ormiston Chant, have all personally known Neal Dow, and all, or nearly all, have seen for themselves the work of prohibition in Maine and elsewhere. All the arrangements for the Exeter Hall meeting are in the hands, as joint secretaries, of Mr. H. J. Osborn and Mr. F. Cowley, and all particulars may be obtained of them at 112, Fleet-street, London, E.C.

A very vigorous crusade against our drinking customs has just been concluded in the Temperance Institute, Birmingham. The various Temperance organisations have put their shoulder to the wheel, and night by night full meetings have been held—Jan. 28—Feb. 6. On the closing night of the mission a united social gathering was held, the various secretaries being present. It was felt that the ten days' mission had been an unqualified success, 100 pledges having been taken, and a large amount of interest and curiosity having been awakened on all sides. It therefore seemed in the judgment of the secretaries that the mission's work should not fall to the ground, they therefore proposed to the crowded social meeting that a regular Sunday evening service should be held in the Institute. This proposition was hailed with pleasure, and it is probable the series will start on Sunday evening, February 18, after church hours.

## EVANGELISTIC NOTES.

**Mr. Isaac Skidmore** is to conduct a six days' mission, from 18th inst., at Rowland's Castle, Hants. Prayer is earnestly desired.

**Mr. D. Newell,** who has been highly recommended to us by many friends, with whom he has been taking missions, is open to evangelistic engagements. His address is, 3, Merton-street, Banbury, Oxon.

**Messrs. Munhall and Birch** lately closed an evangelistic visit to Bay City, Michigan, that appears to have been very fruitful of interest and of result in personal decisions. Their next field of service was to be Melton, Pa.

**Mr. G. W. Clegg,** of Camborne, has been labouring in the Mawgan Wesleyan Church during the past four weeks with remarkable success. Many have been brought to a saving knowledge of the truth, and the work is still going on.

**Gospel Services** have been held in Castleblayney Methodist Church, by Rev. Jno. Sanderson; in Athy Methodist Church, by Rev. W. R. Budd; and in Clough Presbyterian Church, by Mr. B. Jackson, one of the General Assembly's evangelists.

**Pensilva, Cornwall.**—A five weeks' mission has been held in the Bible Christian Chapel by Mr. J. Simmonds, of the Evangelisation Society. The Gospel was with much power, and a number came out for Christ. In addition to the evangelistic services, Mr. Simmonds held two Bible-readings weekly, which awakened interest.

**Mr. Henry Varley's** mission in Taunton has aroused great interest, and the Castle Hall, where the meetings have been held, has been crowded to the doors. The Bible readings in the Temperance Hall have also attracted large audiences. There are indications that God has given much blessing. Mr. Varley has now left for Glasgow.

**Natal.**—A special united mission was recently held in Ladysmith by Rev. Wm. Douglas, of Durban. The blessing of God was manifestly shown, and not a few young people were led to decision and came out openly on the side of Christ. Not only so, but it proved a time of quickening for the people of God, and the work has received a fresh impetus.

**Mr. John Greenwood,** of the Evangelisation Society, has concluded a most blessed fifteen days' mission at the Primitive Methodist Chapel, Chorley Wood, Herts. Many who came from a distance were unable to get in. There has been a great awakening there, and in some of the villages around.
W. Thorpe.

**Roscommon, Ireland.**—During the last fortnight a Gospel mission has been held in Roscommon, and also in the village of Mount Talbot, by Mr. Herbert Hurditch. Great interest has been awakened, and numbers of people have attended the meetings, showing that there is an increasing desire to hear the truth in the West of Ireland; but "how shall they hear without a preacher?" K. S. T. C.

**Mr. J. W. Moodie** has concluded a fourteen days' mission in Clackmannan, N.B., where his labours have been attended with Divine blessing. Over 1000 persons were present at the concluding meeting, a circumstance unprecedented in the history of Gospel mission work in the district. As the immediate result of the mission several have been born again, while others are manifesting a desire to know the way to acknowledging the futility of life without Him.
G. F.

**Mr. T. W. Canning** has concluded a fortnight's mission in Cupar, Fife, N.B., under the auspices of the local Y.M.C.A. All the meetings were largely attended, and a manifest interest was shown. During the mission Mr. Canning's addresses were characterised by spirituality, power, and freshness, and were pointed and practical in their application. The Lord has blessed the special effort, in the ingathering of souls, and in the quickening and reviving of believers. W. L. T.

**South Africa.**—During the recent Convention at Wellington Mr. W. Hill was asked to visit the Paarl Seminary for young ladies and the Boys' School at Blauw Vlei. The Spirit of God worked mightily at both places; sinners were converted, believers led into a deeper experience of God's grace, many young hearts surrendering to their Saviour and offering themselves gladly for work amongst the heathen, by enrolling themselves as members of the Student Volunteer Missionary Union.

**Mr. Francis Holmes** has concluded a three weeks' mission at Methil, Fife, preaching the Gospel in a plain, practical, and pointed way, that much impressed his hearers. Despite the inclement weather, the audiences were good, and not only were the Lord's people strengthened and stimulated, but many of the godless were led to surrender themselves into the hands of the Lord. Mention must be made of the evangelist's singing, and of his work in visiting, which was done vigorously. The church was crowded to hear his farewell address.



**Richard Weaver.**—This aged veteran of the Cross continues "to hold the fort" and to "capture forts" in his campaign at Malden Hall. Night by night the large hall is full of the right class of people, and many have professed decision for Christ after each service. On Sunday evenings an overflow meeting has been held to accommodate the numbers which have gathered to hear the Gospel from the evangelist's lips. Will readers of The Christian pray that we may yet witness a deeper work, and experience yet greater things done in the name of God's Holy Servant Jesus? G. H.

**The Brooklyn Revival.**—The conversion of many, and the uprising of many hundreds for prayer, are not the only good results of the revival. Some of the weak churches are being built up, and churches which have been sluggish and languid are being roused to spiritual fervour by the influence of the converts who have been united to their fellowship. The evangelists and pastors cannot keep up with the needs and calls made upon them. Pastor H. M. Wharton, of Baltimore, who has laboured so faithfully and successfully, has had to return home, but he is to return soon, and, with Rev. Dr. A. C. Dixon, will begin services at the Calvary Baptist Church in New York.

**Rev. James Oatey,** of Upper Norwood, commenced on Sunday week a special mission in the Uxbridge-road Tabernacle, Shepherd's Bush, W. The week-evening meetings were encouraging in point of numbers and interest; while the gatherings on Sunday proved seasons of great power. In the evening the place was crowded, and many seemed cut to the heart, as the evangelist set forth the need of salvation, the power of Christ to save, and the danger of delay. His rich store of Yorkshire and Cornish incidents supplies a flow of fresh and telling illustrations. The children's services have been remarkably interesting. This mission is being continued until Sunday evening, and prayer is especially asked for the closing services.

**St. Philip's, Manchester.**—A most successful fortnight's mission has been concluded in this parish. It was conducted by Mr. Henry Lakin, of Burton-on-Trent. The meetings were very well attended, the hall being filled nearly every evening with the very people for whom the mission was intended. Over 200 were dealt with in the inquiry room, a large number of whom we believe to have been truly converted. Husbands brought their wives, wives their husbands, parents their children, and children their parents, with most blessed results. In some cases whole families were turned to God. Our regular classes and meetings have been materially increased, and an enrolled society for total abstainers has been started with a roll of 256. We believe that these splendid results are in answer to the widespread prayers of God's people offered in our behalf, and we praise God for this rich harvesting of much patient seed-sowing. Hubert G. Kingdon, Rector.

**Overton, Hants.**—Mrs. Sydney Watson conducted a mission in the Congregational Chapel, January 28 to February 4, holding also children's meetings, which were well attended, and giving Bible readings which were much appreciated. On each Sunday afternoon the Wesleyan school and teachers united in the mission. In connection with the services a few friends gave a tea to over eighty men and women. Mrs. Watson was listened to with attention, and much blessing has been the result. This has led to an arrangement to hold a united Sunday afternoon service alternately in the Wesleyan and Congregational Chapels, also to united week-evening services. A Christian Endeavour Society is also being formed. Mrs. Watson's labours have led to the formation of a mission band, thirty in number, for future work. Already we know of a goodly number who have found peace in believing. Such was the earnestness to hear the Gospel, that on Sunday evening many could not get an entrance, gallery and aisles being crowded. J. R.

## FRA PAOLO SARPI.

Fra Paolo Sarpi is known chiefly as the historian of the Council of Trent, but he was also a great scientist and philosopher, a great theologian, and above all a great Christian reformer. He is perhaps the only one we know of who carried out his reforms inside the pale of the Roman Catholic Church, and was too strong a man for Pope or Curia to crush. Whilst living, he had the distinction of being the man best loved by the Republic of Venice, and best hated by the Papacy. Strange as it may seem, that love and that hate have come down the centuries, and divide Italy to-day. The monument which his admirers (virtually the Italian nation) erected to his memory in Venice in Sept., 1892, had to be guarded night and day against Papal mischief.

The Life of Fra Paolo Sarpi will be published shortly by Messrs. Sampson Low, Marston, and Co., the author being Rev. Alexander Robertson, of Venice, who has called his hero, "The Greatest of the Venetians."

## PERSONALIA.

**Rev. David Baron** is recovering from the effects of a severe cold.

**Rev. J. F. Kitto,** who has been compelled to rest awhile, is now said to be regaining strength slowly.

**Dr. Gunn,** of Futuna, in the New Hebrides, is expected soon to arrive in Britain for a brief furlough.

**Rev. J. D. Kilburn** has resigned the pastorate of the English Reformed Church, Hamburg, and purposes closing his ministry there in April next.

**Rev. E. H. Titchmarsh,** of Erith, has been appointed to assist the Home Secretary of the London Missionary Society in view of the forthcoming centenary.

**Rev. William Arthur** attends every Friday the drawing-room meeting held at Mr. Cheyne Brady's, Chalet de Syrphes, Cannes, for the study of the Word of God. His experience is highly valued.

**Mr. J. F. Spiro,** of the London Jews Society, has, with his wife and family, gone to Algiers, having been appointed by the committee as missionary to the Jews there, in succession to Mr. Goldenburg, who died last year.

**Lord Radstock,** who is at present in India, says in a recent letter from Aurungabad: "Much deeply interesting work is going on here, though in a Mohammedan State. Mohammedans listen so earnestly. I have seen in one week four Mohammedans and two Brahmans all really inquiring for more light."

**Mr. J. Herbert Tritton** desires to thank the many friends who have been praying for him in consequence of the notice of his illness which appeared in The Christian, and asks for their thanksgiving on his behalf that recovery seems to have fairly set in. Their prayers have greatly sustained him.

**Rev. Oscar Michelsen,** of Tongoa, has of late been addressing meetings in New Zealand, on behalf of the New Hebrides Mission. He will leave for the islands in March. In a recent letter he says:—"I am yearning to be back with my people on Tongoa, but must wait patiently until the Lord's time for going there has come."

**Lord Bennet** has, says *The Record*, returned home from Canada, and is throwing himself into evangelistic work with great energy. His style of preaching is very unconventional and of a conversational type, but he never fails to impress his audience with his deep earnestness. Men are especially attracted by him.

## INDUSTRIAL WORK IN BULGARIA.

There is, in connection with the American Collegiate and Theological Institute in Samokov, Bulgaria, an industrial department, the object of which is to give work to indigent but worthy young men, by means of which they can support themselves in the only Christian school, with one exception, in Bulgaria. Scores of young men are anxious thus to work their own way, but materials for carrying on the work are wanting.

This industrial department is in sore need of a cylinder printing machine, which will cost on the ground £800. Rev. Fred. L. Kingsbury, M.D., is at present in England, for the purpose of securing this sum, and an equal sum for the purpose of purchasing a water-power mill adjoining, greatly needed for the development of the work. Not less than fifteen young men, now in connection with this Institute, are anxiously awaiting the success of this effort, for failure would, in a large number of these cases, necessitate leaving the school, and with it losing the benefit of Christian influences. Dr. Kingsbury is highly commended by Rev. R. Wardlaw Thompson, and others, to the sympathies of British Christians.

## "A LEGAL NUISANCE."

The Supreme Court of Indiana has rendered a decision which is of interest to all temperance people. The finding of the Court is, in brief, that the liquor business is not licensed because of its beneficial character, but because it is essentially immoral, and as a means of restricting and regulating it. A licence to a saloon-keeper to sell does not give him the right so to conduct his business as to injure the property of others. The law cannot sanction the doing of anything which causes an injury to others, unless its general effect is one of benevolence. In other words, where a saloon lessens the value of property and does injury to the rights of another, it is a nuisance. The opinion of the Court is all the more emphatic because it had previously decided the other way, and the present decision was rendered as the result of a rehearing.

The saloon has been recognised as a moral nuisance. If the Court shall come to treat it generally as a legal nuisance, we shall begin by-and-by to get more efficient control over it.—*New York Independent*

# Among the Churches.

## CHURCH OF ENGLAND.

THE Bishop of Worcester has gone for a holiday trip to Palestine.

Bishop Tucker has had grand meetings in Durham and Newcastle.

A new mission church is to be erected in the Milkstone district of Rochdale.

Dr. Harford-Battersby has been admitted by the Bishop of London as a diocesan reader.

Bishop Ormsby, of Honduras, and a party of missioners sailed yesterday from Liverpool for Belize.

Rev. G. H. Rhodes, who succeeds Rev. T. Graham at St. Bride's, Liverpool, is an able preacher and a diligent pastor.

The Venerable Canon Evans, who for twenty years has done good work at Solihull, feels himself compelled by advancing years to retire.

Rev. G. Everard, St. Andrew's, Southport, has not been in good health for some time, and his medical advisers have suggested a six months' holiday.

Rev. Horace Meyer, who went to the Riviera some few months ago, has felt compelled, from ill-health, to resign the living of Christ Church, Clifton.

The C.M.S. is arranging for two meetings early in March at Exeter Hall, when it is hoped that Bishop Tucker and the newly-consecrated Bishops for West Africa and Japan will be the chief speakers.

According to the annual report of the Liverpool Diocesan S.S. Institute, there are now held every Sunday in connection with that institute 114 "children's services" in various parts of the diocese.

An eight days' mission has been concluded at St. Paul's, Kingston-hill. Services were held every day, and four on Sundays. A useful Bible-reading was given in the afternoon. It is believed that much blessing has attended these services.

Dr. H. Montague Butler, Archdeacon Farrar, Canon Fleming, Revs. Hon. J. G. Adderley, Hon. J. S. Northcote, and A. Gerald Bowman are to deliver the addresses to men of business at St. Margaret's, Westminster, every Wednesday during the present season of Lent.

Rev. W. A. Thompson, Rector of St. Saviour's, Southwark, having heard that one of his Sunday-school teachers contemplated enlistment in the Protestant Defence Brigade, called the young man into the vestry and told him that if he joined the P.D.B. he must resign his position as teacher in the Sunday-school. Notwithstanding this threat the young man was elected a member of the Brigade.

In connection with the Parish Church at Portsea, to which the late Mr. W. H. Smith gave the sum of £28,000, are several mission halls, at one of which Rev. C. H. Gould has been curate in charge at his own cost. Now that he is leaving he has promised to provide for the stipend of his successor, and has handed to the churchwardens the title deeds of the ground on which the church stands.

At the usual fortnightly meeting of the executive committee of the Waifs and Strays Society, it was reported that the receipts during the past fortnight had amounted to £2392. Notices had been received of a legacy of £500 from the Dowager Lady Gull, and another for £100 from Rev. S. Kettlewell, D.D. The quarterly statement of children under the care of the society showed that there were 1959 children in the various homes and boarded out.

During Lent, special addresses for business men are being given at St. Edmund the King, Lombard-street. The services commence at ten minutes past one, and among the preachers will be the Dean of Winchester on "Social Warnings from History"; Principal Gent on "Commercial Morality"; Rev. V. S. S. Coles on "Luxury"; Professor Cunningham on "Wages"; Canon Barnett on "The Unemployed"; and Archdeacon Farrar on "Am I My Brother's Keeper?"

The Liverpool Church Mission has been a great success. Reports from all the churches are most encouraging. The work has gone on quietly but thoroughly, and a great impetus has been given to the spiritual work of the Church throughout the whole city. The Bishop at a Conference of the clergy and missioners expressed his gratitude for the mission, and urged the clergy to follow it up with earnest work, teaching the young converts out of the Word of God and instructing them in sound doctrine.

## CONGREGATIONAL.

Rev. W. Hubbard, of Ipswich, is still very seriously ill.

Rev. E. Darlen has held a special mission at Scunthorpe, Doncaster.

The work of the Canning Town Church is reported as flourishing and increasing.

Tower-street Church, West Hartlepool, reports 203 members. A site has been presented for a new church and school.

The Congregational Union of Madagascar has decided to send ten additional missionaries to the heathen in different parts of the island.

Prince's-street Church, Norwich, reports 802 members. The various mission agencies of the church are in full vigour and activity.

Rev. J. H. W. Stuckenberg, D.D., has resigned the pastorate of the American Church in Berlin, where he has ministered for thirteen years.

Rev. J. K. Nuttall, of Great George-street, Liverpool, has been cordially welcomed by his congregation on his return from a few weeks' rest, demanded by the state of his health.

The negotiations for the fusion of the Evangelical Union of Scotland and the Congregational Union are proceeding favourably, and it is expected that the amalgamation will in a little while be effected.

Four new self-supporting pastorates have been formed in the Pareychaley district, viz., Rev. S. Matthias, for Martandam; Rev. N. Joseph, for Irenepuram; Rev. A. Samuel, for Kristukovil; and Rev. S. D. Sylum, for Pareychaley.

The London Missionary Society has accepted offers of service from Mr. D. Lewis Thomas, of Brecon Memorial College; Mr. Henry Robertson and Mr. John May, of Cheshunt College; Miss C. E. Williams, of Rhyl; and Miss E. A. Wylie, of Concord, Burwood, New South Wales.

At the annual meeting of Kensington Chapel Mr. Edward Spicer reported on the general work of the church. The total raised during the year amounted to very nearly £6000. This included a legacy of £600 for the Missionary Society, and the special centenary fund for restoring the chapel and establishing a mission at Notting-dale. The new mission premises, consisting of a hall and coffee-house, were now in constant use, and the work was rapidly growing. The guilds were reported as flourishing, the Young Women's Guild containing about two hundred members.

Rev. M. Whittley, late of Claremont Chapel, Pentonville, was recognised on Wednesday week as pastor of the church at Cricklewood. A special sermon was preached in the afternoon by Rev. W. H. Harwood. At the later public meeting, the chair was taken by Dr. Horton, and the speakers included Revs. H. Storer Toms, W. H. Harwood, R. Wardlaw Thompson, Mr. E. J. Physick, and others. Great hopefulness characterised the meeting throughout, and Mr. Harwood gave it as his opinion that there was not anywhere in London a more promising opening for work than at Cricklewood.

*Calls.*—Rev. Dr. Jefferis, of Torquay, to North Adelaide, South Australia; Rev. W. Bedman, of Southport, to Woolton, Liverpool; Rev. D. B. Thomas, of Rhiwderin, to Rock-lane, Frome; Rev. T. E. Jones, of Carmarthen, to Barnstaple; Rev. John Davies, of Brecon, to Ebenezer, Cardiganshire; Rev. W. A. Roberts, of Bangor, to the Tabernacle, Bettws-y-Coed.

*Resignations.*—Rev. R. B. Lander, Adelphi Chapel, Hackney-road; Rev. S. Wilkinson, North-street, Taunton; Rev. W. J. Cuthberson, Stonehouse, Plymouth.

## BAPTIST.

Mrs. Atkin, one of the oldest members of Highgate Park Church, Birmingham, has given £1000 for new schools.

Rev. Alfred Hall, now of St. Leonards, visited, last week, his old people at Hampton Court, and held an interesting service.

The annual church meeting of the Metropolitan Tabernacle is to be held on Wed., 21st inst. Admission by communion ticket only.

In connection with a special mission lately held at Wood Green a free supper was given by one of the members of the church to 250 poor men.

A gracious work has been going on for several weeks at Torrington. Quiet and powerful meetings have been conducted by the pastor, Rev. G. Frankling Owen, and about thirty souls have been blessed, many of them senior scholars of the school.

At the annual meeting of the church at Dalston Junction the secretary said the church membership was 638, the additions during the year having been sixty-six. The chairman thanked the members for the splendid way in which they had held together and supported the work.

*De Christen* (Holland) publishes an account of Mr. De Haan's journeys, as itinerant evangelist, through the provinces of Groningen and Friesland. It is full of sad experiences of the prevailing spiritual destitution among the people, and the great need of the Gospel of Jesus Christ.

Pastor James Stephens, of Highgate-road, N.W., gave two powerful addresses in the Town Hall, St. Albans, on Feb. 6. The meetings were well attended and excited deep interest. Amongst those present were Church of England and Nonconformist ministers and members of the various congregations in the town.

The opening services in connection with Archway-road, Highgate, took place on Tuesday week, making the twenty-seventh of the series built under the direction and control of the London Baptist Association since 1866. The chapel affords accommodation for 900 adults, and the present sitting accommodation, including the end gallery, is for 702 adults.

At John-street, Theobald-road, W.C., the seventh anniversary of Rev. J. E. Shepherd's pastorate was held last week. The membership is now 278. The special mission effort undertaken by the church has been greatly blessed, particularly the open-air and tract work, and the lodging-house mission. The new Sunday-school buildings, opened last year, have been of great advantage to the work. Addresses were delivered at the anniversary meeting by Revs. W. W. Haines, J. E. Wakerley, and G. W. Pope.

On Thursday week the annual meeting of the Byrom Hall Church and congregation, Liverpool, was held. The pastor, Rev. F. G. West, reported encouraging progress. The hall is situated in the worst part of Liverpool, and in one of the most thickly-populated parts of England, largely Roman Catholic. But with a good band of workers and varied agencies, solid work had been done by the workers in the common lodging-houses and the open-air ragged school. During last winter 3000 of the poorest children were washed, fed, and taught the way of life. Inspiriting and helpful addresses were given by Revs. E. B. Barratt, Eli E. Walter, and Alex. Gordon.

The seventeenth anniversary of Highgate-road Baptist Chapel was held on Feb. 7. The report showed that the present number of members was 683—fifty-eight having been added during the past year, and 408 during the past five years. The Sunday-school contained 644 scholars and fifty-nine teachers. The total contributions for the year (excluding those for the support of the pastor) amounted to £1,144, of which £518 had been given to various foreign missions. The various institutions of the church had been well maintained. The Y.W.C.A. has 222 members. The event of the year had been the absence of the pastor, James Stephens, M.A., for four months' much-needed rest.

*Calls.*—Rev. F. G. French, of Chatteris, to Lee, Kent; Mr. W. Fitch, of Pastors' College, to Thetford; Rev. J. Cottam, of Earlestown, to George-street, Wakefield.

*Resignations.*—Rev. F. Tuck, Windmill-street, Greenwich; Rev. G. Eales, Leicester; Rev. G. W. Ball, Okehampton; Rev. J. J. Wright, Longcross-street, Cardiff.

## METHODIST.

A Methodist New Connexion chapel has been opened at Thorpe, near Doncaster.

The Primitives at Pudsey have purchased a plot of land for the erection of a chapel.

The Rye Mission Band have opened a new mission-room in Cinque Forts-street, Rye.

Mr. W. Nowell has held a five weeks' mission at Fritwell, Buckingham, and many professed conversion.

Rev. Thos. Cook had, it is stated, 210 persons in the inquiry room during a recent mission at Wellington (Salop).

At Pendlebury a week's Evangelistic services have resulted in a number of converts being received into church fellowship.

Rev. J. W. Heywood, China, gives in the *Missionary Echo* an account of a persecution that has broken out at T'sing Die, a walled city some 120 li above Wenchow.

Twenty-eight deaconesses in association with Dr. Stephenson's Wesley Institute are now engaged in mission work. Ten have recently been appointed to Cambridge, Ipswich, Edinburgh, Newton Abbot, and various parts of London.

A new departure has been made at the Manchester Mission. After the evening service in the Free Trade Hall, Rev. S. F. Collier gave the first of a series of lantern services; 2500 persons were present. The subject was Bunyan's "Pilgrim's Progress" and incidents in Christ's life.

The Wesleyan Book Committee had under consideration at their meeting last week the desirability of issuing a new work on the polity of Methodism, the laws and regulations being brought up to date; also the need of a volume on the history and polity of the Church for the youth of Methodism.

In this month's *Missionary Echo* there appears a letter from Rev. R. M. Omerod, of Golbanti, East Africa, giving an account of an exploration he has made in the Lower Tana District. Having visited all the Galla towns within four or five days' journey round Golbanti, he reports the population as scanty, not exceeding in all a thousand.

The first Christian baptism in the city of Chao-Tong China, was held lately in the presence of a large congregation, two men making a noble confession of their faith. "It was a trying and yet a blessed time." At the close an enthusiastic Chinaman prayed, saying, "There are two this time; O Lord, let there be two hundred next!"

Rev. G. W. Olver presided at a meeting of the Young Men's Auxiliary of the Missionary Society on Tuesday, but the attendance was small. Rev. F. W. Macdonald gave a special address, in which he showed the apathy of Wesleyan members in contributing, on the average, less than a penny a week to the work. They had now nearly 400 ministers in the foreign field, half of whom were natives. The most striking progress of the work in recent years was the growth of the women's department in foreign missions.

## PRESBYTERIAN.

Rev. John Lewis, who a few weeks ago went out as a missionary to the Welsh in Patagonia, has reached his field of labour.

Rev. David M'Queen, late of Pleasance United Presbyterian Church, Edinburgh, has entered on the pastorate of of the East India-road Church, London.

A week of preaching, conducted by the Bala students in the Bala and Corwen districts, has resulted in a large addition of members to the various churches.

Rev. Ronald Dingwall, of Poolewe, Ross-shire, was the preacher at the bi-monthly Gaelic service on Sunday afternoon in Crown-court Church, Covent-garden.

Rev. W. Dickins Lewis, D.D., has started on a Continental tour on behalf of the Bible Society, and purposes visiting the various agencies in Switzerland and Italy.

The late Rev. Owen Edwards, of Melbourne, bequeathed all his Hebrew, German, and French books to Bala College library, and the works, several hundreds of volumes, have just been brought over from Australia and handed over to the college.

At the Sunday-school Conference, to be held on March 8 in St. John's Wood Church, the subject for discussion will be "Christian Endeavour Work." The speakers, it is expected, will include Revs. R. E. Welsh, E. J. Gilchrist, and C. A. Scott.

Rev. Alexander Connell writes in his "Monthly Notes," "How to reach the working men around the Church, and leaven them with Christian influences, was one of my problems in coming to Regent-square, and is one of my ideals now. I admit the problem remains practically unsolved, but we are bound to face it."

The Belfast *Witness* states that there are at present in Ireland sixty Presbyterian congregations more than are necessary, and that the Presbyterian Church would be all the stronger with sixty fewer separate charges than it has, inasmuch as there are in many towns and villages two or more churches where one would be amply sufficient for the wants of the population.

The Journal of the Marylebone Presbyterian Church says:—"The inauguration of a prayer meeting in connection with the pastor's mid-week lecture has so far been a great and inspiring success. Except on the first night of the New Year, when it was excessively stormy, the lecture-room has been well filled with eager and happy worshippers. The prayers have been inspiring, and evidently moved by the Holy Spirit, whose blessed presence has been felt by all. The number of testimonies have been not a few, and we feel confident that the meeting will develop the spiritual talent of the young men."

*Calls*—Rev. T. P. Milne, Abbey Church, Paisley, to Laigh Kirk, Kilmarnock; Rev. D. W. Forrest, of Moffat (as colleague and successor), to Wellington Church, Glasgow; Rev. T. P. Rankin, of Edinburgh, to Waterbeck, Dumfries; Rev. Moses Forsyth, of Penruddock, to Crookham.

*Resignation.*—Rev. Dr. Raitt, of New-road, Woolwich.

## SOCIETY OF FRIENDS.

Some 3000 members of the Society of Friends have issued to their fellow-members throughout the country a very earnest appeal on the question of the justifiability of the torture of dumb animals for scientific purposes.

## THE SALVATION ARMY.

General Booth is this week visiting Nottingham, Hanley, and Birmingham.

In four weeks the "Lighthouse" Shelter in Montreal supplied 1,796 beds and 4,711 meals.

The good work at Mrs. Bramwell Booth's Home for Inebriates in Berkshire has already commenced.

The Congress Hall, Clapton, was crowded on the occasion of the General's all night of prayer on the 1st inst. Large numbers came out for blessing and pardon.

Mrs. Bramwell Booth has accepted an invitation to speak at a conference called by the leading Nonconformist ministers, J.P.'s, and others of Bristol, with a view to establishing a Rescue Home in that city. On the following Tuesday she will address a meeting in the Tyndale Lecture Hall. Mark Whitwell, Esq., J.P., will preside, and the Revs. Urijah J. Thomas, Wm. Clarkson, and Col. Barker will take part.

The power of song was pathetically illustrated last week at a little slum post in Bristol. While one of the lasses inside was singing "My Jesus, I Love Thee," to the tune of "Home, Sweet Home," a poor distressed looking man, who had been leaning by the door, rushed in, saying, "I have been listening, and I can stand it no longer." The officers interested themselves in his case, and he left the meeting rejoicing in a new-found salvation.

## FALLEN ASLEEP.

At Copmanthorpe, Yorks, Mr. ELIAS HODSON, greatly beloved and honoured in the district for many years' active and useful service.—At Sheffield, on 5th inst., Mr. A. RIDGE, aged seventy-two, a leader in Wesleyan work in the locality.—At Huddersfield, Mr. J. W. HAIGH, for thirty years a local preacher, class leader, and S.S. worker.—At Caerlaverock, on 4th inst., Rev. J. C. LORRAINE, aged eighty-four, a minister since 1843.—At Culross, on 3rd inst., Rev. A. S. ALLAN, the minister of the second charge.—At Brixton, on 4th inst., Miss SARAH HEWSON, aged twenty-six, a bright useful Christian, daughter of Rev. J. M. Hewson, of the Baptist Total Abstinence Association.—At Folkestone, on the 4th inst., Mr. JOHN CLARK, aged 73, well-known for Christian work: one of his sons is a missionary on the Congo.—At Hayton, Mr. DAVID TOOBY, aged forty-two, private secretary to Mr. W. Pilkington, and a leading Christian worker, carrying on a large mission at Horn's Smithy.—At Melton Mowbray, Miss ANNIE FETCH, a devoted young worker and teacher.—At Lancaster Gate, W., Mr. JOHN CUNLIFFE, well known in connection with Trinity Chapel, John-street, Edgware-road.—At Kidderminster, Mr. J. P. HARVEY, aged seventy-two, a large and willing giver to the Lord's cause.—At St. Albans, Alderman E. S. WILES, aged eighty-two, who has been three times mayor of the town, and was well known as a hearty helper of Christian work.—At Cork, Rev. JNO. D. PENROSE, formerly incumbent of Magourney, aged eighty-nine years.—On Feb. 3, at the early age of 36, Mr. CHRISTIAN BATEMAN, for several years a preacher for the Evangelisation Society.

## PROTESTANTISM IN FRANCE.

It is no new thing, though it is perhaps more striking in the form it takes, for the world in France to give credit to Protestant morals for being on a far higher platform than others. Years ago, "honest as a Protestant" was a proverbial saying in many parts, while Protestant and Puritan were synonymous in the mouths of the light-minded scorners. In the present day of more open and outspoken vice the outcry is louder, and its natural effect is to attract towards Protestantism many men of superior worth, education and mind, to make common cause against the desperate invasion of open immorality. Many families of Roman Catholic origin bring their children, on this account, under Protestant influence; and an action in common is tacitly entered upon, irrespective of creed or no creed, by thinking men of the upper strata of Parisian society, to further and promote Sunday rest from work, to resist the inroads of vile literature and of alcoholism, and to extend a helping hand to prisoners on their liberation.

The Lutheran paper in its godly conservatism gives a word of caution, however, concerning this tendency; if our Protestant churches are willing to exercise the influence which the country expects from them, and thus to be the salt of the earth in France, let them take heed lest they lose their savour. Their savour is their faith, their fidelity to the evangelical doctrine rediscovered and brought to light by our reformers. Let no one say doctrinal questions are not timely; the opposite is true; for morals rest upon doctrine (works are the fruits of faith). Bereft of a foundation, morals soon crumble and disappear. And this is even now evident—the "fool hath said in his heart, There is no God," and the sequence comes apace, "corrupt are they!"—*Evangelical Christendom.*

## DRUSE SCHOOL, MOUNT LEBANON.

Miss L. Procter writes from Schwifat, Beyrout, Syria:—"The Lord is blessing our work, and enabling us to extend it to the neighbouring villages. There are schools now in three of them, and they are regularly visited, and meetings are held for the young men. Our home work goes on steadily: schools (boarding and day), dispensary, mothers' meetings, and visiting. All this takes so much time and energy that there is but little time left for correspondence. So, some of our subscriptions lapse. However, our trust is in the Lord, who has helped us hitherto, and will never fail."

It is unquestionably a good work with which Miss Proctor's name has been so long associated, and we regret that anxiety should be experienced in carrying it on. In the report for last year we read: "The value of the school is being more and more felt. There was a new Druse Governor appointed for this neighbourhood in the spring; he visited our school, and after examining everything most minutely expressed himself much pleased; he spoke so nicely to the children, dwelling on the importance of female education as the best means of raising the country, and impressed upon them the duty of making the most of the advantages placed within their reach.

"We were not able to purchase the house for the boys, as the sum raised was only £200, and £300 was required. The owners disagreed among themselves; the property was divided into two lots and sold. This is a great disappointment, but we feel that the Lord must have some wise purpose in permitting this hindrance, and we are waiting now to see what He will have us do. There is great need for a school for those little boys, their case is laid heavily on our minds; if the rest of the money was raised we would try and build suitable accommodation for them."

Mr. Daniel Oliver, of the Southern Morocco Mission, who renders some help in the work, writes:—"The school is full of bright, happy boys and girls, many of whom are on the Lord's side. Miss Proctor and her staff are well, and toiling on steadily. I write as an outsider, but also as an eye witness."

"IS THIS THE WAY TO HEAVEN?" asked a poor little girl who one day strayed into a Sabbath School. The teacher said the question came to him like the voice of God.

REQUESTS FOR PRAYER.—For blessing on a mission at Holy Trinity, Tewkesbury, by Rev. Dr. Morris, Feb. 10 to 26.—For a special mission to men in Battersea Chapel, York-road, by Rev. F. C. Spurr, March 3 to 18.—For a son in Ceylon, that he may soon choose the God of his grandmother and mother.—For blessing on a week's mission at Coate, Devizes, from Feb. 18th to 25th.—For a mission at Tolleshunt, Essex, from Feb. 18th to March 4th, by J. Neech. PRAISE.—For blessing given in answer to prayer, during the Rev. C. J. Morris's visit to Ipswich, Feb. 10th and 11th.—For blessing on mission at Flushdyke, by J. Neech.



## GATHERED GOLD.

I wonder, many times, that ever a child of God should have a sad heart, considering what his Lord is preparing for him.—*Rutherford.*

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God.—*Anon.*

"THE LORD REIGNETH."

God's ways are behind the scenes, but he moves all the scenes He is behind. We have to learn to let Him work, and not think too much of man's busy movements; they will but accomplish God's.—*J. N. D.*

THE PURPOSE OF ADVERSITY.

A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill, and fortitude of the voyager.

RELIGION'S SECRET.

Religion can sometimes do little more than hint at its own secret. We can measure the altar, but not the prayer. We can tell all about the Roman gallows, but language is hushed and awed before the Christian cross. The crucifixion is Roman; the Atonement is Divine.—*Dr. Parker.*

SPIRITUAL COMPARISONS.

The greater your wants, the greater God's goodness in supplying them. The greater your enemies, the greater the display of God's power in subduing them. The greater your unworthiness, the greater his grace in saving you. The greater your trials, the greater the comforts of his Spirit, and the greater the joy in which they shall end.

A DIVINE STANDARD.

"Every man according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be, if this were the recognised standard of giving in the church to-day!—*H. C. Trumbull.*

## TO PARENTS AND TEACHERS.

For to every infant stranger,
Born into our earth to-day,
Streams a blessing from the manger
Where the world's Redeemer lay.
—*Jane Budge.*

Home is the Temple of Religious Training.

Respect the secrets of your children; do not worry them to tell them; have patience and all will be well.

It is better to train a child than to teach it. Teaching gives ideas, training reduces ideas to practice.

With a true teacher the children make the joyful discovery that lessons and tears have no necessary connection with each other.

Make your home always *home*. It should be the centre of attraction to your children. Let them feel drawn to it when you are there like the needle to the Pole.

The father who piles up money, to leave to his children, but takes no thought for their education, is like a man taking care of his shoe and neglecting his foot.—*Plutarch.*

We must take every means to impress upon the minds of the children the fact that they have been sent into God's world to do a work for God which nobody else can do.—*Parents' Review.*

Concealment from a mother, whose whole heart is set upon the happiness and best interests of her child, is at the beginning of one half the errors of childhood and youth.—*The Children's Messenger.*

A boy who always does what those about him do is like a vessel with a broken rudder, that drifts with the winds and the currents, and has no course of his own any more than the drifting seaweed.—*C. C. Everett.*

But far short of actual drunkenness, I firmly believe that for a nursing mother to be frequently imbibing stout and other stimulants cannot be without its evil influence upon the future of the child.—*Dr. Norman Kerr.*

You may try it, but you cannot deceive your children. They can read your character more accurately than any with whom you come into contact. All pretences, all hypocrisies, are utterly useless in their presence.

Since we have so forgotten our own childish days, we need not be surprised that we often fail to understand the children growing up about our knees, the children we try to influence, and attempt to discipline and teach.—*L. S. Redshawe*

## DONATIONS

### RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, FEBRUARY 12, 1894.

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|---|---|---|---|
| *Church of England Zenana Missionary Society*—Missionary Pence Association | 2 | 4 | 6 |
| *Zenana Bible and Medical Mission*—Missionary Pence Association, £2 13s. 6d.: E. A. D., 10s. | 3 | 3 | 6 |
| *Missionary Bureau*—Missionary Pence Association | 3 | 14 | 10 |
| *J. G. Paton Missionary Fund*—Missionary Pence Association | 9 | 8 | 7 |
| *Free Church of Scotland Livingstonia Mission*—Missionary Pence Association | 0 | 5 | 5 |
| *South African General Mission*—Missionary Pence Association | 0 | 18 | 2 |
| *Kurku and Central Indian Mission*—Missionary Pence Association | 0 | 16 | 0 |
| *Rev. O. Michelsen's Work, New Hebrides*—Missionary Pence Association | 0 | 6 | 6 |
| *South London Missionary Training Home*—Missionary Pence Association | 4 | 12 | 6 |
| *Deaconesses' Home, Kingstown, Jamaica*—Missionary Pence Association | 1 | 5 | 0 |
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| *Poor Jewesses, Jerusalem*—E. A. D. | 0 | 10 | 0 |
| *Société Evangélique de France*—B. G., £5; M. J. W., £5; E. H., £14; A. A. H., £2; M. C., £2; Various Gifts, £10 | 38 | 0 | 0 |
| *Work Among French Priests*—Miss W. | 1 | 0 | 0 |
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| *Tibetan Mission (Miss Taylor)*—Mrs. C., £1; Mr. E. S. R., £1; Miss A. E. R., £1; Bible Classes, £2; Lanark J.M.A., £1; Missionary Pence Association, 8s. | 6 | 8 | 0 |
| *Society Relief Persecuted Jews*—Mrs. C. | 1 | 0 | 0 |
| *Si-gnan Medical Mission*—Missionary Pence Association | 0 | 2 | 6 |
| *Mission to Lepers of India and the East*—Mrs. C., £1; Mrs. H., £1; E. H., 5s.; *(Japan)* M. S. B., £2 | 4 | 5 | 0 |
| *Congo-Balolo Mission*—Self-denial, 5s.; H. W. K., 10s.; Missionary Pence Association, £2 9s. 5d. | 3 | 4 | 5 |
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| *Anti-Opium Urgency Committee*—Self-Denial, 5s.; E. W. F., 2s. 6d.; *(Anti-Opium League, Special Appeal)* E. T., £1 | 1 | 7 | 6 |
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| *Paris City Mission*—M. S. B. | 2 | 0 | 0 |
| *Miss De Broen's Work, Paris*—M. S. B., £2; E. H., 10s. | 2 | 10 | 0 |
| *Brussels City Mission*—M. S. B. | 2 | 0 | 0 |
| *Spanish and Portuguese Church Aid Society—(Evangelistic Fund)*, M. S. B. | 2 | 0 | 0 |
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| *Aintab Orphanage*—J. McK., £10; H. M. M., £5; R. C., £3; T. A., £1; P. M., £10 | 29 | 0 | 0 |
| *Mr. Rabinowitz's Work*—E. H. | 0 | 5 | 0 |
| *British and Foreign Bible Society*—E. H., 5s.; Missionary Pence Association, 19s. 1d. | 1 | 4 | 1 |
| *Baptist Missionary Society*—J. H., £1; Missionary Pence Association, £1 9s. 5d. | 2 | 9 | 5 |
| *London Missionary Society*—J. H. | 1 | 0 | 0 |
| *Turkish Missions Aid Society*—A. R. C. M. | 0 | 2 | 6 |
| *North Africa Mission*—Missionary Pence Association | 0 | 19 | 2 |
| *Qua Iboe Mission*—Missionary Pence Association | 0 | 4 | 4 |
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| *Watercress and Flower Girls' Mission*—Hughie, 4s.; K. W. C., £2; R. E. H., 1s.; 2 Cor. ix. 7, £5; E. W. F., 2s. 6d.; C. E. M., 5s. | 7 | 12 | 6 |
| *Field-lane Institutions*—K. W. C., £2; A. P. E. P., 10s.; 2 Cor. ix. 7, £5; M. S. B., £1 | 8 | 10 | 0 |
| *Dr. Barnardo's Homes*—K. W. C., £10; F. G., £1; M. S. B., £2; L. D. and M. C. O., £10; D. W. F., £1; Gran Canaria, £5; T. O., £5; M. A. J., 3s. 6d.; E. A. D., 10s.; Gr. G., 3s. | 34 | 16 | 6 |
| *St. Giles' Christian Mission*—K. W. C., £2 10s.; E. T., 10s.; R. E. H., 2s.; E. W. F., 5s.; M. S. B., £1; E. H., £1; J. W. K., 10s.; *(Prison)* Mr. C. W., £1 1s.; L. D. and M. C. O., £5 | 11 | 18 | 0 |
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| *Mr. Fegan's Homes.*—K. W. C., £2 10s.; B. L., 13s.; Hester, 10s.; E. H., £1; T. O., £5 | 9 | 13 | 0 |
| *Tower Hamlets Mission*—K. W. C., £2; R. H., 5s.; M., £10; *(Poor)* 2 Cor. ix. 7, £10; *(Children's Hall)*, A Friend, £25 | 47 | 5 | 0 |
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# The Christian.

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## Notes and Comments.

WE purpose next week to give a portrait and sketch of Rev. H. HOVHANNESSIAN, the founder and director of the Orphanage at Aintab, Asia Minor.

A book of remarkable interest has just been issued by Dr. Bullinger, entitled "The Witness of the Stars" (7, *St. Paul's Churchyard*, 7s.) The Signs of the Zodiac and the Constellations are believed to be as ancient as the earliest ages of the world. The purpose of the present work is to show that they contain a Divine revelation of God's great purpose of redemption with a particularity of detail which will appear very wonderful to those who have not acquainted themselves with the subject. We believe that important parts of Scripture can only be understood by a deeper knowledge of the witness of the stars. A further notice of Dr. Bullinger's interesting book will appear in our next.

The sermons on our prevailing sins which are being preached in London during Lent, raise questions which go far deeper than any mere expression of shame for the scandalous frauds that have been committed, and the black lies by which persons have been deceived. We are face to face with the ways in which money is made; can we justify them? For example, can a man who is an abstainer, and who would not think of letting a house for a public-house, be consistent if he is a shareholder in a railway company which has dozens of licensed houses—called "refreshment rooms"—on its line? The complications of our modern life are so many, and so subtle, that it seems as if Christian men would more and more have to separate themselves from great mixed concerns, and betake themselves to simple ways.

Dr. Dorner, in his "History of Protestant Theology," has a few sentences with regard to the connection between Luther's faith as set forth in his earliest works and Luther's own state of mind, which appear to us to be full of suggestion:—

It is in particular instructive and refreshing to notice the quiet collectedness of soul, the deep rest and clearness, which Luther maintained in the most threatening struggle, and in the near prospect of the Bull of excommunication. This untroubled mirror of a child-like heart, in which the grace of heaven is reflected, stands in wonderful contrast to the storms which gathered around him, and is a proof that the confessor of the righteousness of faith had what he confessed, and was what he taught.

The same unspoken and yet powerful testimony ought to go with every sermon of the preacher and every lesson of the teacher, and every private word of the Christian.

The practice of making a thorough investigation into the church and chapel-going habits of our population is extending itself from town to town, and brings to light facts which cannot but have a guiding influence on the methods of the churches for spreading the Gospel. If it reveals the sins of the people, it also discovers the sins of the churches. The Nonconformist Ministers' Association of Leeds has been inquiring into religious attendance in that city, and has found that out of 50,000 families 10,000 go nowhere. They assign the following reasons:—

(1) "Thinks he wants fresh air, and gets it on Sundays." (2) "Too tired to go out on Sundays." (3) "Those who go are no better than they ought to be." (4) "What particular church are you connected with?"—"Co-operative stores." (5) "Has no desire to send his children to Sunday-school; that institution is for the lower classes, and not for the middle classes." (6) "Too much occupied with the dog to talk." (7) "Would you welcome a visit from the minister?"—"Oh, yes; any who wish to call. I could, perhaps, enlighten them a bit."

Some of these replies may be intended only for "chaff," but underneath that there may be solid meaning and truth. We fear, *e.g.*, that the "Co-operative Stores," in one form or another, *is* the "particular church" with which too many have their only fellowship. Further, if one-fifth of the "families" visited go nowhere, how many persons in families which would be called church-going go nowhere? Mother and children go, but not the father, or the parents and the daughters go, but not the sons. Let the visitation proceed; it must do good.

Rev. G. M. Royce expresses, in *The Forum*, his conviction that the American pulpit has declined in power. He is of opinion, on the other hand, that "the spiritual power of the English Church has seldom been stronger than at the present time. . . The English pulpit cannot be drawn by the scientific fly." We wish we were quite as sure on this point as Mr. Royce. However, his explanation of things in America well deserves attention, if only as a warning. "(1) The crude endeavour of the pulpit to deal with every new fashion of criticism as it arises; (2) The prevalent notion among the clergy that their chief business is to entertain and amuse; (3) A feeling abroad that preachers are impostors, teaching what they do not believe; (4) Preaching on 'the topics of the hour'; (5) Deepest root of all—the lack of spiritual vision." Then ministers must go into the desert, like Moses, Elijah, the Baptist, and Paul. We are in doubt as to how far Mr. Royce takes one church as representative of all churches in America. But be the decay in the pulpit ever so partial in degree and extent, the causes he gives for it contain an obvious lesson.

We are glad to see that there is an agitation in the news trade against Sunday newspapers. *The Newsagent* is of opinion that the feeling of the bulk of the news trade is in favour of one day's rest a week, and is very severe on Archdeacon Sinclair for saying in the Lower House of Convocation that "Sunday closing in London is not within the region of practical politics," and that the working classes would not stand such an interference with their liberties. One newsagent said that the clergy were great purchasers of Sunday newspapers, and that one High Church clergyman in his district was a regular subscriber to *The Referee*. A good deal of light shines here. Sunday closing in London, always looked upon as the unmanageable place, may not be so difficult as some suppose. To buy a Sunday paper, even to see for once only what it gives to its readers, may lay one open to a damaging criticism, "Walk in wisdom towards them that are without."

Mr. Jacob Voorsanger, a Jew, who writes in *The Overland Monthly*, giving his "View of Jesus of Nazareth," says that "Jesus was a son of his people, his heart aflame with great intents, his ambition wholly to restore the Law, his dream that of the Prophets, to bring the Kingdom of Heaven to the children of earth; He preached a millennium to men engaged in quarrels and contentions." This writer asks, along with Sir Moses Montefiore, why we cannot remove the title-page between the Old and the New Testaments. "That time," he says, "has not yet come." But for whom does he speak? Christians do not make a break between the two Testaments, but say that the Old is the seed of the New, and out of the New comes the flower of the Old. The phrase occurs with marked frequency in the New Testament; "That the Scripture might be fulfilled." It has been the Jew who has found a dividing line in the title-page of the New Testament: we only wish he would take our whole Bible, and read right through.

In *The Jewish Quarterly Review* also Jesus has a place. One of the editors thinks that one notable, and, as he is disposed to say, one original, feature in the teaching of Jesus, is that with regard to sin, "the sinner and the outcast, age after age, have owed a debt of gratitude to Jesus." He believes that Jesus thought Himself to be the Messiah. "Certainly the claim of Jesus to be Messiah did not seem to exercise any corrosive or warping influence upon his character. He was not puffed up by vanity or self-assertion or conceit." The writer asks, "May a purified Christianity and a purified Judaism, each in friendly rivalry, lay claim to Jesus and his religion?" To which we reply—Anyone may lay claim to Jesus and his religion, who will accept Him as Prophet, Priest, and King. "In Him neither circumcision availeth anything, nor uncircumcision, but a new creature." But how refreshing is all this inquiring after Christ! His own people are saying, "We would see Jesus."

"Habitans in Italia," writing in *The Church Times* about the "Italian Mission," as he calls the Roman Catholic Mission now going on in London, suggests that the priests and friars of Italy should have a mission to their own countrymen, and that they should preach on such subjects as the following:—

1. The elements of morality, including simple lessons in (*a*) common honesty in public, official, and private life, (*b*) truth, and (*c*) purity. 2. The elements of decency, including simple lessons in the way (*a*) to treat churches; (*b*) to behave in the public streets; together with a little advice on (*c*) cleanliness in general. 3. Humanity (*a*) towards human beings, who should not be so taxed as to prevent body and soul being kept together; and (*b*) towards dumb animals, who should not be beaten unmercifully, or allowed to work with bodies covered with sores.

We suggest that all these things would follow, if the priests set to work to preach Jesus Christ and Him crucified as the revelation of God and the way to God.

In a recently-published book of much insight and research, "Rise of Modern Democracy," by Charles Borgeaud, of Geneva, there is a tribute to the Reformation which men of many schools would do well to ponder. Some who boast of the power of the people, and know not from whence it comes, would do well to become informed; and some who dally with Romanism, and think it a very innocuous system, religiously picturesque and politically neutral, would do well to observe whether Romanism or the Reformation made our powerful Anglo-Saxon kingdoms and colonies. Civil liberty has always followed in the wake of religious liberty.

All friends who are interested in the indigent people of our great cities—and what Christian is not?—would do well to read a paper in *The Fortnightly Review* on "A London House of Shelter," by Mr. Harold Boulton. This House was opened seven years ago, and Mr. Boulton gives the results of the experience of himself and friends. He admits that there is a class of persons, composed of married people who are just breaking up their homes through sheer poverty, and of single people who no longer possess fourpence to pay their doss-money, for whom such a Shelter should be provided. Still, he is firm in insisting that the public should know the fact that, whatever the assertions to the contrary made by kindly-intentioned but ill-informed people, there is now absolutely no reason why anyone should sleep out of doors in London in the winter. "Those who do remain out must either be very obstinate or very stupid."

"On first presenting himself at the Shelter every applicant for admission is subjected to a rigorous cross-examination as to his antecedents, and is asked to furnish references if possible, or at least to give the address of those who will speak on his behalf. Common humanity compels us to give shelter to poor waifs on some occasions for one night only, pending their dismissal to the casual ward, or other undiscriminating refuge, but no further assistance is given to those who are unable to supply us either with testimonials or addresses to which we may post our printed forms containing a few questions as to former history." Mr. Boulton complains of overlapping, and of carelessness and want of discrimination on the part of similar institutions. Could not this be avoided? If it can, it should. We have heard a worker in this field say that she believed a number of lazy, vicious persons, girls and women at least, go from one night refuge to another and are counted two or three times over in the estimates of needy London. Truth and justice demand a fearless dealing with the subject.

Recent correspondence in our columns has clearly shown that there is no authorised definition of Socialism. It would also seem that those who speak of Christian Socialism use the adjective in a qualified sense. By way of closing the discussion we give a brief extract from a suggestive letter by Mr. Owen Phibbs:—

According to Scripture, Socialism and Evangelical Christianity have nothing in common. Socialism is an effort to ameliorate man as he is. Evangelism—that is, the Gospel—says "Except a man be born again he cannot see the Kingdom of God." Grace, in the person of Christ, takes people up out of the world, and makes them new creatures, giving them by the Holy Spirit new hopes and desires, and teaching them to live in a heavenly way on earth in the midst of the existing state of things.

Another correspondent, Mr. Ebenezer Davis, points to the assurance that the inequalities which Socialists aim at reducing or removing will all be righted "when the King comes." This is, in truth, "the blessed hope," for the realisation of which the entire creation groans.

At the same time, the natural and necessary effect of Christianity is to ameliorate the condition of society as nothing else ever did or will. In our belief, the most direct, the most effective, the most thorough device for the "betterment" of social and all other conditions is the Gospel of our Lord and Saviour Jesus Christ, which is, in other words, the Good Tidings of the Reign of God; now in the individual soul, until, at the return of our Lord, the kingdoms of this world become the kingdom of our Lord and of his Christ.

## A PRESENT SAVIOUR.

(John xx. 16; Rev. i. 18.)

E'er the first faint kiss of dawning
Flushed the Eastern sky with red,
Mary Magdalene, pale with mourning,
Sought her Lord among the dead.

Vain her search, for He had risen,
Bursting wide the gates of doom,
Empty now the rocky prison
That was once the Saviour's tomb.

Oh! the anguish of her weeping!
With what wild despair and pain
Watches she, lone vigil keeping,
Where the Christ of God had lain.

Still beside that cave's dark portal,
Thrilled with sorrow, doth she bow,
While bright visitants immortal
Softly ask, "Why weepest thou?"

For, like Hagar, wrapt in sadness,
Veiled her eyes with tears and dim;
By her side Life's well of gladness,
But she knows not, sees not, Him.

"Mary!" Oh! what transformation
In that sweet word's golden spell,
'Twas her Lord; in adoration
At his piercèd feet she fell.

Oh ye sad ones, faint and weary,
Ye who seek the Christ with tears,
'Midst sepulchral gravestones dreary,
Of dead creeds and vanished years;

He who life and death commandeth,
Ruleth earth and heaven above,
By your side in pity standeth,
Seeks to be your dearest Love.

Harriet Julia Evans.

## CENTRAL SOUDAN MISSION.

Mr. H. W. Pells (a companion of Mr. Her mann Harris) writes from Djara, Gabes, Tunis: "We are the first missionaries to be stationed here, and are hard at work among the Arabs and negroes. With the latter we have been having good magic-lantern meetings. On Sunday, Jan 28, we asked the negroes to send their wives to see the pictures on the following Tuesday. On the evening of the latter day, we had a grand meeting, twenty-one women, sixteen men, and two children being present. We were honoured by the presence of the king and queen of the black folk of this part.

Our hearts are full of praise to the Lord for what He is enabling us to do. We trust Him to water the seed, and bring forth the increase. We have many visitors at our house, and are able to have heart-searching conversations with them. We are doing a little medical work. A camera with accessories would be very useful to us, enabling us to make slides for our magic lantern, etc. I am also in need of a medicine chest and small set of instruments. Mr. Robert Caldwell, Secretary, Central Soudan Mission, St. Martin's House, 1, Gresham-street, E.C., will answer inquiries, and forward the gifts of friends.

A BABY: a thing of heaven and eternity, nourished on smiles, ever turning round the bright orbit of its mother's face.—*G. Gilfillan.*

## GOD'S COMMANDMENTS.

By REV. R. BALGARNIE, D.D.

Has it ever struck you that there is a *way* in God's commandments? They are so ordered that they indicate a path, and that path leads to a gate, and that gate is the entrance to our Father's house. You have often seen an avenue of trees forming the "approach" to some stately mansion, or a royal castle. As you travel homewards at night you can see from the top of the omnibus before you descend the long double row of city lamps that mark the street where your home lies. So there are "lights that shine upon the road that leads you to the Lamb."

The words of the Decalogue were not thrown off at random. If you set yourself to keep them with all your heart and soul and strength and mind, you will find yourself not very far from the Kingdom of Heaven. Obedience to them will not secure your salvation—that was not their object—but it will secure your arrival at the gate that "leadeth unto life." It will impel you on the one hand to study the problem of perfect Godhood, and what that demands, and on the other the problem of perfect manhood, and what that is capable of accomplishing; and where the lines of inquiry meet is Christ, "the end of the law for righteousness to every one that believeth." "If thou wilt enter into life keep the commandments."

*The Manse, Bishop Auckland.*

## STREET PREACHING IN CORK.

A Correspondent in Ireland, writes to us as follows:—

"The street preaching in Cork has entered on a new phase. A special meeting of the committee of the Y.M.C.A., held last week, requested their secretary, Mr. T. A. Bailey, not to take any further part in the movement; and at a largely-attended public meeting convened by the Ministers' Union, a deputation was appointed to ask Mr. Williams to desist from preaching on the streets, and to confine himself to the Marina, a public promenade, on which the Mayor had promised him protection. Mr. Williams, however, has not been able to see his way to comply with this request, although it was the unanimous opinion of the meeting referred to, that to continue the present efforts was unwise.

"It is not perhaps generally known that in the middle of the last century, in no place did John and Charles Wesley encounter such bitter opposition as in Cork, and in no place did they more signally triumph. For a period of three months the mob, led on by a ballad-singer named Butler, kept the city in excitement by a series of riots against the Methodists; Wesley was hung in effigy, and the houses of his adherents, some of whom were killed, were wrecked and pulled down. Yet afterwards he preached to 10,000 persons at once in one of the streets of Cork, and was entertained by the Mayor at the Mansion House, his presence being regarded as an honour to the City. Thus history proves that the right when pushed with prudence and perseverance is sure in the end to win. Is there then no danger of the Ministers' Union being somewhat too timorous in this matter?"

The members of the Irish Open-Air Mission resumed preaching in the streets last Sunday (says *The Times* correspondent), when a further change of hour had the effect of enabling the preachers to avoid much of the rough usage to which they had been subjected on previous Sundays. The police authorities were not made aware of the arrangements, and the missioners conducted their service for some ten or fifteen minutes before they were interfered with. When moved on they continued preaching through the streets, and the police dispersed them. Owing to the uncertainty regarding the time and the place of meeting, there were only a few hundred people present, chiefly of a respectable class, and very little hostility was shown to the missioners.

## The Grandeur of the Missionary Enterprise.

It is difficult to find a word adequately descriptive of the foreign missionary enterprise. It is vast, great, arduous, important, and beneficent. It is these in their highest and divinest forms. But it is more than these. It expresses the love and pity of God toward all who are ignorant of his name, and the will of the Redeemer that all should have his Gospel offered to them, and the sympathy of the Christian Church with these Divine purposes, more adequately than does any other design of our most active and enterprising age; so that this word *grandeur*, which can be but rarely used with accuracy, because it carries with it not only conceptions of physical greatness and sublimity, but of moral and spiritual aims in their highest forms, is the one word which best defines the enterprise from its human side, as the expression *Christ-like* does from the Divine side.

*This feature characterised the inception of the missionary enterprise.* It was after the Saviour had been rejected and crucified; when the powers of this world were triumphing at his supposed overthrow; when his disciples were few, poor, and disappointed, that He said to them, "Go ye into all the world and preach the Gospel to the whole creation." So stupendous a task was never set under such adverse circumstances to any body of men less likely to succeed, as the world judges.

And it is conclusive evidence of the wonderful influence the Saviour had gained over them, that their future lives were so largely spent in obeying his command. "They went forth and preached everywhere." Was it fanaticism, or audacity, or "foolishness," or self-interest, or sublime faith and love, which impelled these men? Their enemies everywhere said it was the former. Evidence, fact, and the glorious result that the Gospel lived and triumphed, attest that it was the latter.

*The same faith and love have originated and sustain, modern missions.* It would be well if those who are indifferent or hostile to them would carefully inquire into the causes of their existence and vitality.

They contrast in a marked degree with the motives usually impelling persons to act separately or in combination. Courage, fidelity, a love of justice, and a detestation of wrong, have often impelled to noble deeds, but yet more frequently the greatest of human enterprises have had their origin in pride, ambition, cruelty, revenge, or other selfish incentives. How many of the celebrated enterprises of antiquity are thus tainted, and how many of the greatest efforts of modern times spring from ambition or the hope of gain? The missionary enterprise has its motive power in far loftier, purer motives. Its friends and supporters are almost all belonging to the middle classes. They are intelligent and thrifty. They are more considerate than any other classes in the use of money. They cannot gain either reputation or material pleasure, or the least percentage for what they give; nevertheless there are tens of thousands of such belonging to every Protestant church and denomination in Christendom, the great majority of whose names are never made public, who contribute an aggregate sum of two and a-half millions of pounds annually to foreign missions. None boast of this, nor should they, but it is a great fact that our utilitarian and money-loving age should try to understand.

There are adequate motives for this persistent propagandism, sustained by the sympathy and gifts of such multitudes. Their primary design is to make known to all non-Christian people the one true God, and Jesus Christ the only Saviour. No design can compare with this in grandeur and importance.

And it carries with it far-reaching and vital aims. It means attempts to overthrow the most widely-spread and deeply-rooted superstitions the world has ever seen, and heathenism in all its forms, and priestcraft and superstition, and the licentious, cruel, and senseless customs which are everywhere indentified with heathenism, and the ignorance, crime, vice, falsehood, and wrong it breeds and fosters. In place of all this it seeks to introduce the pure morality and glorious principles and hopes of the New Testament. Can any design equal this in importance and grandeur?

These qualities are seen in the wide extent of the missionary enterprise. Efforts of a social and benevolent character, apart from the impelling power of Christianity, have been fewer in the world's history than is supposed, and have almost always had their limitations of country, race, or class. But here is an enterprise which puts aside all the distinctions of colour, race, language, and government, and asks only, Are the people ignorant of God, and Jesus Christ whom He hath sent? Impelled by this one consideration, the Church of Christ regards the whole Pagan world as its sphere. And how vast and varied it is! It means all Asia and Africa. It means great empires, many kingdoms, yet more tribes, and hundreds of millions of human beings, so different from ourselves that when Christian love and pity do not prevail our sentiments towards them strongly incline to dislike and contempt. There is surely grandeur in a comparatively small number of Christian people combining for a purpose so world-wide, and calmly pressing it on in spite of the world's indifference and scorn, and the stupendous obstacles everywhere confronting them.

The history of Missions offers ample evidence of their grandeur. This is seen in the motives impelling men and women to leave their native land, that they may live and labour in unhealthy climates, where the dangers often are great and the people vicious, degraded, and unfriendly—in the heroism, endurance, and self-denial exhibited in the history of missions to the North-American Indians, Greenland, Madagascar, Bengal, Burmah, Fiji, and the Sandwich Islands—in the wonderful change that has come over the minds and lives of thousands of people in Africa, Polynesia, India, and elsewhere, who, once ignorant, demoralised, and heathenish, have become "new creatures in Christ Jesus"—in the manner in which Christianity unfailingly makes war wherever it goes, not only on the sins of individuals, but the vices, crimes, evil customs of communities and nations. And it is seen in the manner in which these cease or become less frequent, so that the glowing language of prophecy is being repeatedly verified, and the hopes of the people of God realised.

The issue of this enterprise will be inconceivably grand. Much is hidden from our view, but this is certain—and it should stimulate to constant watchfulness and fidelity—the Church of God is bound by her relations to Christ to preach his Gospel to the whole creation, and to witness that the Lord is God, wherever He is unknown or His authority defied. This is her sublime vocation toward the world. Equally is it certain that her fidelity will not be in vain.

The wide diffusion of the sacred Scriptures; the witnessing for God in almost all lands; the light and truth now spread so widely abroad; the converts gathered more or less from almost every land and race, an aggregate of more than three millions; the cruelty and evil and vice abated in many lands, though leaving much to be desired, constitute the grandest and divinest series of events passing on this busy earth. And equally certain is it that the final issues in the glory of God, the manifestation of His righteousness and love, the full accomplishment of all the purposes for which the Saviour lived and died, and in the eternal blesssedness of that great multitude which no man can number, gathered out of every nation, and of all tribes, and peoples, and tongues, will transcend in importance and grandeur every other series of events in the world's history.

Revelation lifts a corner of the veil which hides heaven from earth, and proclaims the inconceivable grandeur of these issues produced by many agencies, of which Foreign Missions are not the least. (Rev. v.)

There are important reasons why this feature of them should be kept in view. It is the true one, and accuracy demands a superlative word. Looked at from every side, the human or the Divine, the material, the moral, or the spiritual, the extent and variety of their spheres, the evils they strive to overthrow, the good they seek to establish, and the motives by which they are sustained, they demand and justify a word of the highest import.

This word may well be used by way of challenge and vindication. A tone of contempt and depreciation is observable in what the world thinks and says of Missions, and a large proportion of professing Christians think little better of them. Even the religious Press gives but small attention to their affairs. This depreciatory tone is infectious, and is often weakly acquiesced in. It should be challenged and denied. The world can name nothing it owns or has originated comparable to this enterprise, for nobleness, breadth, beneficence, results; and strict truthfulness demands that its estimate of them should not be accepted but proved to be false. If this conception were realised in any adequate degree, the effect would be immense and powerful as an inspiration from God. Difficulties and impediments would disappear before the intenser earnestness and enthusiasm. Far more would give, and give according to a nobler scale. There would be no lack of offer of service from men of undoubted qualifications.

The consciousness of the Christ-like nature of their enterprise would elevate and dignify all engaged in it—subscribers, committees, secretaries, missionaries, and native helpers; for all minor personal considerations would sink into insignificance before the inspiring thought, that it is a supreme honour to take any part, however small, in a work so vitally affecting the world's destinies, the ultimate issues of Redemption, and the glory of God.

*Brighton.* Edward Storrow.

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OUR RAILWAY MEN.—Miss Jackson, 28, Topstone-road, Kensington, writes:—Many men of our Underground Railway are still unsupplied with monthly packets of Gospel papers, several of our most valued helpers having been called into the King's Presence. We earnestly ask helpers to come forward, and distribute a few packets monthly. God has greatly blessed the silent messengers which go forth. Several meetings are held weekly for the men and their wives at the Mission Hall, Neasden. I shall be glad to forward reports and answer inquiries

## Baptism in the Spirit.

The correspondence on this subject has manifested those differences of view and of opinion which to some extent must exist on every subject, because no two persons are exactly alike in mind, or in the point of view from which they look at the same thing. But while there is this difference of opinion there has been practical unanimity as to the need of power from on high, and as to God's sufficiency to meet that need. For oneness of mind to this extent we cannot be too thankful. It is in following after, that we may apprehend that for which we are apprehended of God in Christ Jesus, in pressing along the mark for the prize of the high calling of God in Christ Jesus, that we are exhorted to be of one mind; and whereto we have already attained to walk by the same rule, and mind the same thing, having the same love, being of one accord, of one mind. Let us, therefore, be willing to give and to receive help from one another, in order that we may glorify God in our body and our spirit, which are his.

We are not straitened in God, but in ourselves. It has always been God's way to provide abundantly for the wants, temporal and spiritual, of his creatures, and if we are straitened, the cause is in us and not in Him.

For example, the names of all Israel were upon the shoulders of the High Priest, according to their birth, in the natural order, from the eldest to the youngest. But on the breastplate their names appeared in the order of the tribes. The order had been changed, because by their conduct some had lost the place which belonged to them by birth. The cause was not in God but in themselves.

"God so loved the world that he gave his only begotten Son," "who gave Himself a ransom for all." All do not accept God's unspeakable Gift. The cause is not in God but in themselves.

The Holy Spirit is God's gift to the Church, as his Son was his gift to the world. He was outpoured when and because Jesus was glorified; and as soon as we repent and obey the Gospel we are not only justified by faith in Him who raised up Jesus our Lord from the dead, but we receive the gift of the Holy Ghost (John vii. 39, Acts ii. 38).

By that Spirit we were all baptized into one body, and were all made to drink into one Spirit; and we are filled with the Spirit just in proportion as we drink into that one Spirit. Here also, if we are straitened it is not in God but in ourselves.

The death and resurrection of Christ were historical facts in fulfilment of prophecy and promise, and can never be repeated: "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over Him: for the death that He died, He died unto sin once for all; but the life that He liveth He liveth unto God."

In like manner and equally, the outpouring of the Holy Spirit was an historical fact in fulfilment of prophecy and promise, consequent upon the glorifying of Jesus, and can never be repeated. He was outpoured once for all and flows for ever, because sin, which had hindered the outflow of God's Spirit, Christ had put away by the sacrifice of Himself. God had shown that his righteousness was vindicated, by raising Jesus from the dead, and setting Him on the right hand of the Majesty on high. And believing men, the infant Church, had glorified Him, by being of one accord in one place, realising with one heart and one soul the sevenfold sabbath—the perfect rest of faith in the crucified and risen Jesus the Son of God.

If individually or collectively we now wait on God for power, it is not that any fresh outpouring of the once-for-ever outpoured Spirit will take place from God; but that we, individually and collectively, may be brought into a receptive condition—emptied of self that we may be filled with the Spirit.

The Spirit is that river of water of life which flows from the throne of God and of the Lamb; and of which whosoever will is invited and commanded to drink freely. For all Royal invitations are commands.

The gifts and calling of God are without repentance. God has outpoured his Spirit once for all, as surely as Christ once for all has died. And as God has not withdrawn the gift of his only begotten Son from the world, though He is "now rejected and by the world disowned," so He has not recalled the gift of his Spirit from the Church which is his body, though so often grieved by our worldliness and quenched by our unbelief.

Another important consideration is that the Book of Acts, being the narrative of a formative period, we must not base upon the events recorded there our theory of the continuous character of the dispensation. Every new era has been and must have been inaugurated by signs, which were the essential credentials of God's ambassadors, whether Moses, or Christ, or the Apostles: "God also Himself bearing witness, with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. ii. 4). The impartation of the gift of tongues and other gifts in the Apostolic age, by the laying on of the Apostles' hands, was, I think, of this character. So also was the sound of the rushing mighty wind, and the shaking of the house where they were gathered together.

Such signs are not to be looked for under ordinary circumstances now. Signs and dreams, visions and voices, were necessary in that initiative and formative period; but the Apostle showed the Corinthians that grace was more than gift, and declared that he would rather speak five words to the edifying of the hearers than ten thousand words in a tongue. God is educating his people not in sight but in faith. When there came a voice from heaven to Jesus, and some said that it thundered, and others that an angel spake to Him, Jesus answered, "This voice came not because of Me, but for your sakes." In the thick darkness of the cross, when there was no sight nor sound, nor apparently any that regarded, "He called Himself upon Jehovah," and said, "Father, into thy hands I commend my spirit." He needed no visible or audible tokens: "I know that Thou hearest Me always," was enough for Him who lived by the Father.

The doctrine concerning the gift of the Spirit is not to be learned from the Acts, but from the Epistles—of which more next week.

R. C. M.

LUSHAI AND MANIPUR MISSIONS.—News has been received this month of the arrival of the first parties of missionaries to these tribes. Messrs. Lorrain and Savidge have pitched their tents in a Lushai village near Fort Aijal, where the people have received them gladly—two chiefs and their wives coming to welcome them. Mr. Pettigrew has also reached Imphal, the capital of the Manipur State. These brethren were sent out from two to three years ago by the Missionary Bureau, and have been maintained by the liberality of one of the Lord's stewards. There are still many tribes on the borders of Assam entirely unevangelised, and I shall be glad whilst at home on furlough this year to meet any interested in such work. H. G. E. de St. Dalmas.

*Care of Missionary Bureau,*
*119, Aldersgate-street, E.C.*

## HOW TO DEAL WITH INQUIRERS.

II.

In moving about in mission work we are constantly coming into contact with persons calling themselves backsliders, who would not be in that condition if they had been properly dealt with when they were seeking peace with God. There is a superficial and compromising way of dealing with inquirers which certainly does not find favour with God, and ruins rather than reclaims the soul. As stewards, who must give an account, it behoves us to steer clear of such unutterably guilty work, and seek to lay a firm foundation by deepening conviction in the soul. We must make a skilful use of the sword of the Spirit, which cuts the conscience to the quick. And as the Holy Spirit always reproves sin before He reveals the Saviour (John xvi. 8, 9; 1 Cor. xii. 13), we must point to the Ten Commandments, unmask sin, describe its wages, and show that we are all alike sinners, though not all sinners alike. The Lord Jesus is a surgeon as well as a physician, and He never puts his patients under chloroform while using the knife. There is reason to fear that many workers neglect to point out the importance of repentance. Jesus preached it. Repentance was his subject, both when He commenced his evangelistic campaign, and when He closed his earthly career (Matt. iv. 17; Luke xxiv. 47).

The worker must urge the absolute necessity of immediate decision. God does not promise salvation, He offers it. Now is the time to accept the gift (2 Cor. vi. 12). Delay is dangerous. The Lord says, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." (See also James iv. 13-17; Heb. ii. 3, iii. 17.) Warn how Satan cometh immediately to take away the Word sown in the heart (Mark iv. 15).

We must describe the purpose of Christ's death. By his cross He has purchased and procured complete deliverance for every believer from the penalty, power, and practice of sin. Faith in Christ is the connecting link. But be careful not to make too much of faith itself. Exalt the Object of faith. Tell how Christ came to do the will of God; died to put away sins by the sacrifice of Himself; once suffered for sins, the just for the unjust, to bring us to God; and on the third day was raised from the dead by the glory of the Father; received up in glory, and lives at the right hand of God to give repentance, to pardon, justify, and save (Acts v. 31; Rom. iv. 25; Heb. vii. 25). And He is the only Saviour (Acts iv. 12). Trust, look, receive (Isa. liii. 6; John iii. 16; Acts xvi. 31; John v. 24; Acts xiii. 38, 39).

Persuade the penitent to submit to the righteousness of God (Rom. x. 3). There must be no hiding of sin, no holding back; nothing short of complete surrender will satisfy the heart of our pitiful God (Rom. vi. 13). Since Christ claims our all, let it be ours to commit all to Him (2 Tim. i. 12; 1 Pet. iv. 19). In dealing with backsliders use Jer. ii. 19; Jer. iii. 12-14; Hosea xiv. 4; and Luke xv. 11-24.

Press the inquirer to thank God for the gift of Jesus. "Thanks be unto God for his unspeakable gift." God has opened "the gates of righteousness," therefore "go into them and praise the Lord" (Psa. cxviii. 19). "Enter into his gates with thanksgiving" (Psa. c. 4). Whenever possible have a word of prayer with new-born souls before leaving them. Get them to pray if they will, and to give God thanks. This will bring light and liberty. Never forget to read Romans x. 9, 10. Hundreds of souls are in bondage because they have never confessed with the mouth Christ as Lord (see R.V.).

And lastly, do not fail to make plain the great truth that Christ is the keeper of the saved sinner (1 Peter i. 5; Jude i. 24, 25); and never neglect to take the inquirer's name and address.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii. 3). W. Monro Collings.

*Gosport.*

THE POWER OF LITTLES.—Dear Sir,—I think that persons of small incomes are often deterred from contributing to the various missions afloat because their leaders ask for such large sums that few are able to afford. Are we sufficiently aware of the "power of littles," and what even one shilling can procure in groceries, etc.?—Yours sincerely,

(Mrs.) V. M. Cattermole.

*Bleigh Water, Chard, Somerset.*

## THE DEVELOPMENT OF UGANDA.

### INTERVIEW WITH BISHOP TUCKER.

The Bishop of East Equatorial Africa, who recently visited Edinburgh on behalf of the Church Missionary Society, gave a very courteous interview to a *Scottish Leader* Commissioner. Bishop Tucker, whose pleasant and powerful face bears the marks of much thought and hard work in African climates, showed his visitor a number of admirable sketches of scenes in Uganda and the neighbouring countries. The journalist was led to remark upon the excellent artistic quality of these sketches.

"Oh," said the Bishop modestly, "I was an artist by profession for fifteen years before I went to Oxford, so I ought to be able to draw. That I can do so is one of my chief sources of recreation out in Africa. . . . ."

"What countries does your diocese include, Bishop?"

"It is, roughly, co-extensive with the British sphere of influence in South Africa. Mombasa is my headquarters on the coast, and we have also important stations at Freretown, among the liberated slaves, and Rubai. Uganda is one of the most important parts of the diocese, but it stretches away into the interior, and takes in generally the whole of Equatorial Africa. The work is a large one, as you may guess when I tell you that it takes me twelve months to go round all the stations. I have about thirty ordained clergymen, natives and Europeans, under my charge, besides a number of lay helpers, chiefly ladies, who work at tuition and evangelising along the coast."

"I suppose the most interesting part of your work is that which relates to Uganda, Bishop?"

"Well, most interest certainly attaches to that just now. I may say at once that I think the outlook for the future is very promising. Now that order has been restored, I see no reason why religion and civilisation should not steadily progress in that interesting country."

"You think we must stay in Uganda, then?"

"I do not see how anything else can happen. Of course, it is for the politicians to decide what form the British influence in Uganda must take. It is not now a question of hoisting the Union Jack, but of keeping it flying. If the British force were to retire now, the whole country would again be in the condition in which I found it in 1890, like a powder magazine in which the smallest spark would precipitate an explosion ruinous to its young civilisation."

"You refer to the civil wars between the different religious factions?"

"Yes. I prefer to use the terms of Captain Lugard's book, and to speak of the Wa-Franza and the Wa-Inglesa. It 1890 these two factions were ready to be at each other's throats. Time and again I have been wakened by the war-drums, and found the forces of each party drawn out ready to fight, when it seemed only by a miracle that peace was restored. Talking of Captain Lugard, by the way, I must say that I think he deserves the very greatest praise for his work in Uganda. Once or twice he was out of touch with the Mission, but all the same I believe that very few living men could have done the work he did in restoring order to the country. It needed a strong man, and this is just what Captain Lugard was."

"You must have found the existence of two rival forms of Christianity a great hindrance to your work?"

"That is so. I must say, I think Cardinal Lavigerie and his followers might have found some other field than Uganda among the countless millions who have no missionaries. You must remember that we were first in the field; we began our work in Uganda in 1877, while the French missionaries only appeared in 1879. When they began to preach to the people that the Protestants were all wrong, and that they alone had the true Gospel, as you may imagine, the people were dreadfully perplexed whom to believe. But now things are comparatively settled. Districts have been allotted to each body, and there is not nearly so much friction."

"What are the relative proportions of the two bodies in Uganda?"

"I reckon that about four-sevenths of the whole country now belongs to us, the Wa-Ingleza. The Wa-Franza have about half that, or two-sevenths. The remaining seventh is Mohammedan. That is a survival from the work of the Arabs, who finally left the country about six years ago. But as the Mohammedan natives have no priests, and are on the whole very ignorant, they are steadily coming over to us, and in a few years I expect that section will quite have dwindled away."

"And what about the Roman Catholics? Do you think they or the Protestants will ultimately triumph?"

"Well, I think the future looks very hopeful for us, because of one great weapon that we possess. That is the printing-press. We have two presses now at work in Uganda. They are continually disseminating all kinds of literature in the language of the Waganda. Of course, when we went to Uganda there was no written language, so we had to reduce the spoken language to a system of phonetics. We print everything in the Roman type, and are teaching the people to read as fast as we can. They learn rapidly, and show great avidity for books. You know, the Waganda are not a very industrious race. They can get all the necessities of life with an hour or two's labour in a day, and so they have much leisure, which they are delighted to spend in reading. They learn to write, too; look at these." And the Bishop produced some papers in Kiganda, as well as a well-written, but pathetically ungrammatical letter in English from one of his people. "We have typewriters at work, too; here are some specimens. You would be surprised to know how how many Waganda now can write and read writing. Not long ago the British Consul-General came down the Nile from Egypt. When he reached Uganda, he was met by a crowd of natives, who gathered round to watch him writing at his desk. He wrote down 'Uganda,' and showed it to one of the nearest, expecting him to look on it as something magical. Imagine his disgust when the man calmly read it aloud, and told him it was spelt wrong—being in the country he should have written Buganda!"

"Then you believe in the power of the press?"

"Yes, it is the great civiliser. The Roman Catholics have a mediæval fear of it, and won't teach their people to read. But some of them are bound to learn, and then our literature will have the field to itself. So I look hopefully to the future. We have the Bible, too, from the British and Foreign Bible Society. Here, by the way, is an interesting relic." The Bishop took up a small Bible, wrapped up in blue cloth. When he removed the wrapper, one could see that the Bible was pierced more than half-way through by an irregular hole. "That is a bullet hole," he said. "One of our men had that Bible in his cloth in a fight with the Mohammedans in the old days. A bullet struck it, and the Bible probably saved his life. You can guess how thankful he was. I gave him my own Bible for this, and keep it as a curiosity."

"What do you think of the work that has been done in Uganda so far, Bishop? Has it been successful?

"Oh, there can be no doubt of that! I find evidence of it on every hand. The general tone of the people is infinitely raised. For instance, quite lately a chief was accused of a certain crime, of a sort as common as possible twenty years ago, and then thought nothing of. When he was charged, he said, 'How could I do such a thing! It would be my death!' by which he meant it would be his social death, and I believe it would. Now public opinion is in so healthy a state in Uganda that a chief would be ostracised for an immoral act that no one would have noticed a few years ago. Again, there is a spirit of interest in religion afloat. If you walk through Mengo now, any night after sundown, you hear sounds of prayer and praise coming from enclosures in every part of the town—I remember pointing that out to a member of Sir Gerald Portal's staff, who was immensely struck with it, though he knew nothing about the work of the mission. You know, a kind of patriarchial system exists in Uganda, and the chiefs make it their business to lead their followers' devotions night and morning, and take a living interest in mission work. It is often through the chiefs that we act."

"Then what do you think of the future of Uganda?"

"I think it is an immensely hopeful one. The Waganda are a fine race, ever so far above the comparatively low tribes that surround them. They are superior in all the arts of life, and it becomes an interesting question as to what their origin was. I think, myself, they have more in common with the Abyssinians than with any other African race. They are intelligent, active, and enterprising, and intensely loyal. A British Resident in Uganda would not need a large force at his back, for we could always rely on the unflinching support of all the Wa-Inglesa. Indeed, it was they who stamped out the revolt of the Soudanese troops last June. They are not absolutely truthful or honest, but no more are any African race, and these virtues can be learnt, just as I expect they will learn industry when the desire for the luxuries and comforts of the coast gives them an inducement to labour."

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In the course of an address given at a crowded meeting in the Free Assembly Hall, Edinburgh, Bishop Tucker said: Few people here realised what the possession of Uganda meant in the regeneration of Africa. He believed that if Uganda were a possession of Great Britain the base of Christian operations would be moved up to the northern shores of the Great Lake, and then the centre would be attacked from that base by the various Christianising forces of civilisation. Further, he believed that the Soudan would be reopened from Uganda, and by the opening up of the Soudan the whole problem of Christianity and civilising Africa would be solved. They wanted European missionaries to superintend the work of the native deacons and train the teachers, and he trusted many would offer themselves for the great and glorious work. There was no work more blessed or that could possibly satisfy the best and highest ambitions of man more than this work of assisting in the regeneration of a great continent. He was there to stir them up to greater interest in the evangelisation, not of Uganda alone, but of the great heathen world at large. What were they doing for the extension of Christ's cause in heathen lands? He saw men living the lives of beasts and dying the deaths of beasts. Would nothing rouse the people here? Should he say it was their duty to go? No, he would say it was rather their high and great privilege. They must not say they had heathen enough at home, that was an old plea; the imperfections of this country afforded no excuse for refusing aid to the heathen, while they had the plain definite command of the Saviour to go.

## DR. JOHNSTON AND MR. ARNOT.

In *The Record* for Feb. 9, reference was made to Dr. Johnston's allegations in depreciation of the Garanganze Mission, and it was hinted that Mr. F. S. Arnot should answer the accusations. In last week's *Record* Mr. Arnot writes: "In reference to Dr. Johnston's quoting from the letters of our two brethren, S—— and F——, who were the only labourers in the Garanganze for the three years previous to Dr. Johnston's visit to Bihé, let me ask, With what degree of fairness can anyone frame an indictment against missionaries from their own humble estimate of their own labours? So far at least were they from being occupied with 'personally conducting the transit of supplies from Kwanjululu,' that during that long time they only received two or three communications of any sort whatever from the outside world. Mr. S—— alone, besides the building and gardening Dr. Johnston speaks of, prepared during that time—in the Luba language, which he had not before learned—a vocabulary, grammar, notes, and part of John's Gospel, as well as several hymns and other portions, and carried on broadcast sowing of the Gospel seed. Mr. F——'s share in the work was the care, at first, of an African orphan home of some eight little children. A serious illness, however, laid him aside for the greater part of two years.

"Seeing Dr. Johnston owed his very presence in Central Africa to the 'huge farce' he has since sought to expose, as I carried him and his men to Bihé, bag and baggage, by sending our own porters from Bihé to meet him, it has seemed altogether too absurd that the Christian public should expect replies in detail to the gross and personal charges brought against me in his book."

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THEATRICAL EMPLOYEES.—Mr. William Forbes invited about 100 of the women engaged in Constantinople at Olympia, Kensington, to tea on Friday afternoon at the Iron Room, Edith-road, West Kensington. After tea, hymns and solos were sung, and brief Gospel addresses were given. Mr. Forbes earnestly requests financial aid to enable him to meet the pressing demands which this work entails. His address is 71, Tollington-road, Holloway, N.

# THE EAST-END AT THE WEST-END.

## A SILVER WEDDING.

On Wednesday, St. Valentine's Day, was celebrated Miss Macpherson's silver wedding to East-end poverty. Twenty-five years ago, after a brief warm courtship, the happy pair commenced housekeeping in the Home of Industry, and the event was fitly commemorated by a large meeting, chiefly of West-end ladies, at the Kensington Town Hall. Two sister-workers, Miss Child, of the Welcome Home, and Miss Steer, of the Bridge of Hope, to whose work Miss Macpherson had been a foster-mother, gave their testimony as to the sailors and the women among whom their life is beneficently spent.

At the historic gathering of Christian workers convened in Sussex Hall, Leadenhall-street, on January 21, 1861, by Reginald Radcliffe and Baptist Noel, Mr. Radcliffe said the Gospel must be affectionately preached, and if men could not do it he prayed that God would raise up women. God has largely granted that cry

> For the touch of a [woman's] hand,
> And the sound of a voice that is still.

Not still with the stillness of death, but like the still small voice which succeeded the tempest, and the earthquake, and the fire. There ought to be a great thanksgiving meeting for the men and women raised up, and the wonderful answers given to those prayers in 1861.

## THE HOME OF INDUSTRY.

Rev. Evan Hopkins, who presided, introduced in a few happy sentences the lady workers who had come West to plead the cause of the East End. They would, he said, speak for themselves, but he wished to commend their work to the warm sympathy, earnest prayer, and liberal support of the West End.

Miss Macpherson told how her heart was first drawn towards poor children, when as a mere child she was carried in her father's arms to a ragged school he had opened for colliers' children in his parish in Scotland. The sympathy thus awakened never died out, although for a time she worked in other directions. About 1865 her attention was called to the condition of the children of poor match-box makers in East London, and a work was begun in Wellclose-square. Then came the scourge of cholera, followed by years of low fever and wide-spread suffering. Eventually, in 1869, after much prayer, the Home of Industry was opened in Commercial-street, between two of the worst streets in the East End, known as thieves' dens.

Looking back on these days we realise that God's protection and care has been with us all the way. We have learned that the beginning is the most difficult, that the leading is of God, and that "happy is he that trusteth in the Lord." There is much responsibility, but we have learned how to cast it upon God. I did not at first feel this was my work, but by-and-by came the assurance, "This is the work you have been preparing for all the time." Four houses were soon filled with orphan and destitute children, but it was hard to find workers ready to undertake anything, however menial, for Him. In due time God sent those who speedily learned the joy of service. Some are with us still, some are serving God in other lands, for if there be one thing more than another which has been made clear, it is that the Lord has wonderfully used the Home of Industry as a training school for young workers. I do feel that you need a Home of Industry in the West End to train young Christians how to work for God.

Well, in these days there was no Board School, no reformatories. I remember when Sir Robert Carden had a poor little fellow brought before him—found sleeping one snowy night in one of the parks—he said: "This little fellow is dying; send him to Miss Macpherson." He did not die, care and love saved him, and he was among the first to go out to the land God had opened to us beyond the sea. We soon had 120 children under our care, and were thankful when funds came in to send them to Canada. The first hundred was an experiment; but the Canadian farmers proved them, and, finding them the right sort, have ever since been ready to welcome our parties. Many are now prospering in Canada, others we rejoice to know are ministers, missionaries to the heathen, and useful servants of Christ in many ways.

We have now a staff of about twenty workers—mostly voluntary—besides many teachers, speakers, and others who give a portion of their time. These are constantly visiting and nursing the poor, working among the factory girls (we have sixteen factories open to us), conducting the men's night-school, the widows' sewing-class, the Sunday-schools, the Bible-classes, meetings for mothers, policemen, &c., flower missions, work in hospitals and infirmaries, lodging-house visitation, a Bible barrow, and open-air testimony in Bird Fair. We seek to follow Him who came "not to be ministered unto, but to minister," and we know that He has been with us. We pray that hundreds of young men and women may be called forth to serve Him where He will, among the poor at home or among the heathen abroad.

Mr. R. C. Morgan mentioned five features of the work at the Home of Industry. The first is *love*. At the opening of the Home Miss Macpherson prayed that the "air might be filled with love," an echo of Mr. Radcliffe's prayer referred to above. The second is, that the *Gospel is set forth*, not mere humanitarianism: it is Christ first, and all the work of which we have heard is done for his glory. Then notice its *thoroughness*; there is personal contact and careful following up. For example, the thousands who have gone to Canada are to a large extent known even now. Observe, too, its *comprehensiveness*, it touches men, women, and children. Lastly, there is the element of *permanence*. Some works threaten to die out when the founder is removed, but Miss Macpherson has trained many workers who will carry it on after her.

## THE WELCOME HOME.

Miss Child came next with the story of her work in Ratcliff Highway. I had been working along the south coast of England, when I seemed to hear a voice sending me back to London. I had been working in public-houses and among sailors, and I wished to get into the great gin palaces. I was invited by Miss Macpherson to come and stay in the Home of Industry. I came and went out among sailors. I had never even heard of Ratcliff Highway then, but I went there because sailors were there. I became worn out with work, and Miss Macpherson took me to Hackney for a long night's rest. I did not have the rest, for we began talking of what was in my heart, and we talked and prayed far into the night.

The result was that Mr. Radcliffe, Mr. J. E. Mathieson, Mr. Morgan, and others came to help, and by-and-by a Rest or Home was opened, and I went to live among the sailors. It is quite an altered place now. Then fights and drunken brawls were of nightly occurrence, now they are only occasional. Then dancing saloons and low music-halls abounded, now they are all closed.

As to the work we are doing; it is first of all winning souls to Christ, and He has blessed us greatly. Then we want them to give up the drink; many have done so, and the result is changed lives and changed homes. We opened the Welcome Home, for many are far from home and exposed to great temptations. We have, besides British seamen, had representatives of every country of Europe, of America, the Colonies, also Asiatics, Africans, and East Indians. We thank God that many converted in the Fo'c'sle (where we hold Gospel meetings every night all the year round) are now witnessing for God in other lands, carrying the light with them wherever they go. At home we have our Christian Lifeboat Crew, every member pledged to do all he can to bring souls to Christ. Of course we have our trials and disappointments, but God sustains us in all things. We have our coffee bar, where men may treat their friends without danger. We supply bags of books for reading at sea; and we keep up correspondence with seamen in all parts of the world. We need your prayers and help; also bags for books, woollen cuffs, comforters and helmets, and other things useful and helpful to sailors.

## THE BRIDGE OF HOPE.

Miss Steer followed, recalling how in the year 1873 Miss Macpherson was challenged by a poor girl: "Why don't you do something for us girls?" This led to a number of ladies going down to the Highway to seek these fallen ones. Thus was Miss Steer introduced to her future work.

By and by God showed me that my duty was to go and live there. We got a house and soon got to know the women about. Ratcliff Highway is bad now, but it was unutterably worse then. Soon we felt we must do something for the children, and opened a class for such—all from bad houses. Happily, few of these are to be found now, as the law authorises their removal from such places. The house we had taken in Prince's-square looked out at the rear on Betts-street, a vile row of evil houses, where hideous scenes were enacted. We prayed much in this matter, and at length the public-house was closed, and in 1884 we secured the public-house and dancing saloon, and two of the bad houses; later on we got eight more of these houses. God sent the means, and we built the Bridge of Hope, a witness to Him on the very spot where had stood Satan's stronghold. This was opened in 1888. The work has gone on patiently and quietly, till now we have 220 to 230 women and children in our care. I wish friends would come and see what is going on. It is a hive of industry, with the laundry, which earned £575 last year; the knitting and work rooms, which earned £150. God has been with us, many have been truly converted. It is not a prison, there are no locked doors, but rarely have any left without due notice.

That is rescue work; turning now to the preventive work. We have several small homes, besides Inverness House, for receiving young mothers and babies. There are seven cottage homes. The reason we have so many small homes is that the little girls have all been taken out of evil surroundings, some, indeed, having been sadly degraded. Hence we must have separate homes in which they can be divided as felt necessary, in order that others may not be contaminated.

Then there is the night shelter; a part of the work which has been exercising us greatly of late. I am sure there is need for such shelters, but the utmost care has to be taken to prevent them becoming mere havens for those going on in sin. We never refuse those who really need shelter, and who may possibly be saved, but we do sometimes refuse those whom we know to be merely unfortunates for the night, but fully intent on going out next morning to their evil life. Often, on the other hand, girls and women are discharged from the infirmary, and find themselves absolutely without a place to go to; such as these find from us a ready welcome. I may close with one case. A mother, with her child, stood at our door in perfect despair. She had nowhere to go. We took her in, she stayed with us some time, going out to work and bringing us her earnings to keep for her. We put Minnie, her child, in one of our cottage homes. By and by the mother set up a little home of her own. Then, as she got on well, she longed for her Minnie. Of course we let her have her child. Some one, finding she had a gift that way, taught her music; and not long ago she came one evening and gave our women a musical entertainment. Our heart was full as we looked on her and remembered when she first came to us. Will you pray for us and help us, and come and see us?

Mr. J. E. Mathieson recalled the prayer-meeting (mentioned by Mr. Morgan), and traced the origin of home mission work, as now carried on, to the revivals of 1859-60. These ladies, he continued, had gone down into the deep mine of sin and sorrow, and it is ours to hold the rope by prayer and generous sympathy. One blessed aspect of this work is the way in which it has been used by God to train workers.

Mr. W. H. Seagram said his duty was to touch on Miss Child's work, but he felt she had exhausted the subject. He knew it well, and loved it. Miss Child had said nothing of her difficulties, but these had not been few. Enemies around, her own health, and weakened eyesight—all these she had to contend with; but she held on, and great had been her reward in changed and renewed lives. He trusted the outcome of the meeting would be that fresh givers would be stirred to help, and that many ladies would be led to come forward and see if God had no work for them. There is work for all. The highest aim possible for anyone is to witness for Jesus amongst those who know Him not.

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EVANGELICAL CONTINENTAL SOCIETY.—With a view of bringing the aims and methods of this Society more fully before the Christian public, and thus securing a larger measure of sympathy and practical help, Rev. George H. Giddins is delivering a series of lectures in various parts of the country. Meetings have been held in Woodford, Buckhurst Hill, Forest Gate, Victoria Dock, Barking, Deal, Westgate-on-Sea, Herne Bay, and Canterbury, and others are to follow. Invitations to hold such meetings will be thankfully received at the office of the Society, 18, Bloomfield-street, London, E.C.

## TIBETAN PIONEER MISSION.

On Friday evening last a meeting was held in Exeter Hall, which will long be remembered by those who were privileged to be present. It was the "farewell" of the party—thirteen in number—about to accompany Miss Annie R. Taylor in the pioneer mission to Tibet. The intrepid traveller was enabled once again to relate the story of her penetration of Tibet, and those who hope to share with her the joy of preaching the Gospel to its benighted millions told how the Lord had led them hitherto, and called them to service in the foreign mission field.

Mr. J. E. Mathieson, who occupied the chair, read portions of Scripture setting forth the oneness of the Church of Christ and the "other-worldliness" of its members. He viewed the occasion as a setting apart for special work brothers and sisters whom God has called thereunto. Those who send—incur responsibility as regards those who are sent: the duty and privilege of sympathising with them and praying for them. Referring to the land which it is hoped the party will do something to evangelise, the speaker said that as its elevation is some twelve thousand feet above the level of the sea, it has been called "the roof of the world." The people number about six million; and although nominally a part of the Chinese Empire, it is really ruled by the Grand Lama, the chief priest of Buddhism, who lives at Lhassa. The religion is one of blank despair; the votaries expect a series of existences in different forms, and look forward to the attainment of *nirvana*, which has been thought to be personal extinction, or something very much like it. The country sadly needs the joyful news of salvation and the blessed hope of the Gospel. In conclusion, Mr. Mathieson expressed a hope that all obstructions will soon be removed, and that Miss Taylor and her party will be able to evangelise the millions of Tibet.

Mr. W. Sharp, hon. treasurer, gave some information as to how the Mission had come into corporate existence. When Miss Taylor came home, some six or seven months ago, her heart was set upon getting twelve men to accompany her. After prayer and consultation with friends, the desire was made known, and some forty or fifty volunteered to go forth without any church or committee at their backs. Tibet is ten times as large as England, and half as large as China, and, so far as is known, there is no missionary within its borders. One of the thirteen candidates accepted will be accompanied by his wife and child. The enterprise has been variously viewed, and it is known that the Indian Government will not encourage large parties to make entry into Tibet, which has been closely guarded, though not so much by itself as by China. Five days ago, however, the newspapers published a telegram, stating that a convention had been concluded, under which foreign traders might reside within the borders. This comes into operation on May 1, and the mission party hope to be there in good time. In some further remarks Mr. Sharp said that the Mission had started on the same lines as the China Inland Mission, with which Miss Taylor was formerly, and is still to some extent, associated. The workers will venture out trusting to God to supply their needs. In order to place them on the borders of Tibet, from £600 to £700 was required, but over £1000 has already come in. In conclusion, the speaker asked for the prayers of all that God will cause harmony to dwell in the midst of the workers, and crown their efforts with his blessing.

Miss Taylor followed with her story, thrilling in character, and simple in narration. It is over nine years since she first went to China, and six years since she proceeded to the borders of Tibet. There she saw Buddhism in its full development, and realised the horrors of devil worship. Determining to penetrate the country, she braved the risks and endured the hardships which have already been

MISS ANNIE R. TAYLOR.

*From Photo by Messrs. Elliot & Fry, 55, Baker-st., London, W.*

described in The Christian, and are set out in her booklet, "The Origin of the Tibetan Pioneer Mission" (6d. *Morgan & Scott*). During residence at a village on the Indian frontier she was poisoned by the wife of a chief, whose order to go back to Darjeeling she had refused to obey. The Lord brought her through this, and afterwards delivered her from many other dangers. At Sikkim she secured the services of a youth from Lhassa, whose heart the Lord opened to receive the Gospel. Accompanied by this faithful servant, by name Pontso, she afterwards left for China, resolving to enter the dark land from that side. She engaged a guide who proved treacherous, and had all her possessions taken by brigands. Her life was spared because she was a woman, it being the commendable custom of the Tibetans to shield "the weaker sex." She had, at times, to sleep in "holes and caves of the earth," with ice beneath and all around her. Even from the heathen, however, she often received signal kindness, and every favour she traced to the hand of Him who delivered her from all foes and brought her home to England to tell the tale of the needs of Tibet. In conclusion, Miss Taylor thanked God for raising up friends to forward her undertaking.

Brief addresses were then delivered by members of the mission party. Mr. Soutter, of Peterhead, said that he had known the salvation of God for twelve years, and for the greater part of the period had been convinced that he would be thrust forth into some distant field. Mr. T. Sorensen, a Norwegian, spoke some warm words, being followed by Mr. Henry Martyn Stumbles, of Lewisham, and Mr. Evan Mackenzie, of Dingwall, the latter being accompanied by his wife and infant child. Mr. Tom Craig, of London, said that three years ago he would not listen to the suggestion of preaching the Gospel in the foreign field; now he had an insatiable desire to do so.

Some words were then spoken by Pontso, the Tibetan lad, and interpreted by Miss Taylor. He said: I left my mother and sisters and brothers in Lhassa, and went to Sikkim, where God found me and gave me a new heart. Miss Taylor told me about Jesus; I learned to love Him, and repented of my sins, and Jesus saved me. When Miss Taylor went to China, I thought I could not go with her, but God who had given me a new heart made me go. When we went into Tibet, God cared for us and brought us away from the robbers, and then to England. Now God has given us twelve men to go to Tibet. Will you pray that all may soon be able to speak Tibetan and tell the people about Jesus? Will you pray that many in Lhassa may believe in Jesus? I am sure they would love Him if they knew about Him. Do not send soldiers to Tibet, but pray to God, and then the way will be opened, and my mother and sisters and brothers will soon learn to love Jesus.

Mr. R. C. Morgan followed with some words of encouragement and counsel to the outgoing missionaries. He gave them 1 Sam. xiv. 1-23. God had put it into Miss Taylor's heart to go over unto the other side; and she had not taken counsel with flesh and blood. Her confidence had been that "there is no restraint with the Lord, to save by many or by few." When we yield ourselves to do his will He always provides the needed help, and these thirteen brethren have said, like Jonathan's armour-bearer, "Do all that is in thy heart; we are with thee according to thy heart." There would be difficulties in the way, like the sharp rocks on either side, not in a dignified manner, perhaps, like soldiers marching in their ranks, but bowing down and climbing on their hands and feet, God would give them victory. There should be a trembling of God among the uncircumcised. It takes more of Almighty power to make a heart-quake than an earthquake; but He who made the earth to quake in Palestine will make hearts quake in Tibet; and as then they went on beating down one another, so again the Lord's battle will be won. The sinners of yesterday are the saints of to-day; the enemies of the Lord become his friends—effective soldiers of the cross, and Jesus, Jesus only, shall have all the glory.

Mr. W. Sharp intimated that anybody wishing to follow the fortunes of the party might have information sent to them if they communicated with him—"Rosswyn," Beulah Hill, Upper Norwood, S.E.

The mission party leaves Fenchurch-street Railway Station (G.E.R.), on Saturday morning next at 11.13.

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# NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 25.—SONG OF SOLOMON VI.

*The Soul Interrogated.*—(1) The more we speak of the beauty of Christ, the more we incite others to seek Him with us. There is no better way of making men seek Christ than that his own should speak well of Him.

*The Soul's Reply* (2, 3).—The Lord Jesus went down to the lowest that He might bring us to share his throne. He is constantly coming into the gardens of his Church to gather souls, made lily-white through his blood. These are they arrayed in white garments who follow the Lamb whithersoever He goeth, and are without spot before the throne of God. (3) At last the soul finds its Beloved. Twice in this book similar language is employed (ii. 16, vii. 10, and here). The first dwells primarily on what He is to the soul; here the soul dwells upon his ownership; and the final reference seems to point on to the resurrection and heaven.

*The Lord* (4-9).—Nowhere does the Lord's grace appear so conspicuous as in speaking thus of the soul who, a little before, had cost Him such sorrow. Tirzah means pleasant, and was the name of one of the old cities of Canaan. (5) Love and need overcome Christ, and have their way with Him. (6) He repeats the language of iv. 1, showing that her failure had made no change in his love or its expression. (7, see R.V. 8, 9). The Saviour loves each soul as if it were the only one. Being infinite He can give to each all his love. Well may the Church stand out alone amid the hosts of heaven, marked by the distinguishing honour of the love of its Lord!

*The Admiration of the Sons of Light* (10).—The moon shines with reflected rays; the sun is pure in its burning glory; an army is terrible with its serried ranks; and these three emblems together set forth the nature of the Church.

*The Soul's Soliloquy* (11, 12).—The first garden (ii. 11) was that of spring; the second garden (v. 2), of autumn; this, of winter verging on spring. "Amminadib" is translated in R.V. "my princely or willing people." The idea is probably some sudden rush of holy rapture and joy lifting the soul into a new region, that of the ascension.

*The Call of her Companions* (13, 14).—"Shulamite" is the feminine of *Solomon*. She is the daughter of peace. Our friends cannot understand us as we follow Christ in the hidden life. They bid us return, but they call in vain.

MONDAY, FEBRUARY 26.—SONG OF SOLOMON VII.

*The Beauty of the Loving Soul* (1-9).—We should so live that those who see us should be compelled to acknowledge the loveliness of our character. Our feet beautiful in errands of mercy; our hands cunning in deeds of self-denial; our every movement full of grace and truth. (6) The king enters, and joins in the words of loving admiration. It is difficult indeed to understand how we can give pleasure to Him, or that He should find in us that delight that the husband takes in his loving wife. We can only ask that He would hasten the day when his work in our spirit shall be complete, and reflecting his likeness we shall be changed into it.

*Satisfied* (10).—The heart rests in the sense of belonging to Christ, and being loved by Him. Then there arises an appeal that He would bear her company. On the day of espousals the King summoned his love to go with Him; now she calls Him to accompany her. But it is questionable if this were best. Is it not a mistake for the Bride to ask her Beloved to turn again to visit scenes from which He once withdrew her? Is it well to go back to the villages of the plain when we are invited to the hills (Col. iii. 1-4).

TUESDAY, FEBRUARY 27.—SONG OF SOLOMON VIII

*The Soul* (1-3).—It would seem as though the Bride were not satisfied, but desired to be united with her Love by the bond of nature as well as by that of marriage. Is there a counterpart of this in the longing to have been born in the home of Nazareth, or at least to have belonged to the Jewish race of which He was a member? But we have all this if we do the will of his Father; each obedient and believing soul is brother, sister, mother.

*The Adjuration of the Lord* (4).—There are blessed parentheses in life when Christ rests in his love, and forbids it to be broken in upon. It was thus that He threw his protection around Mary, saying, "Trouble her not."

*The Attitude and Converse of the Believer* (5).—He leans upon his Beloved, and comes up out of the wilderness of the world to the heights of Canaan. He was born in that wilderness, but awakened by the Spirit of God, and now he leaves the things that are behind, and presses forward and upward.

*The Request of the Lord* (6, 7).—We need the sealing of the Holy Spirit, impressing us with the likeness of Christ, indicating that we are his, and preserving us to the day of redemption. Nothing less than this will satisfy the intensity of the Saviour's love. He desires to be carried on our heart, and on our activities. His love is stronger than death. He suffers cruelly when there is any danger of the transference of our love to another. The strong waters of death could not quench it; it is without money and without price.

*The Little Sister* (8-12).—This is generally referred to the Gentile Church, which in the day of Israel's glory seemed outside the marriage bond with Jehovah, but in the fulness of time was included in it. And in the individual experience the reference may stand to the interest we take in some young life growing up within the circle of our knowledge, and whom we desire to win for the love of God. (12) If we keep Christ's vineyard as Sunday-school teachers or ministers, we may claim some of the fruit for our refreshment, though He has the prior right.

*Closing Words* (13, 14).—Christ speaking to the Church asks to hear her voice. Too often we speak more to men than to Him, and the Church speaking to Him, asks that He should come quickly, and put away the mountains of separation for ever.

WEDNESDAY, FEBRUARY 28.—ISAIAH I.

Isaiah means "salvation." His portraiture of our Lord is so vivid that he has been known as the Evangelic Prophet. Besides dwelling on the future, he was one of the great statesmen of his time, and took a leading part in the great crisis of his nation's history.

The divisions of the book are determined by the reigns of the kings. Uzziah i.-v., Jotham vi., Ahaz vii.-xiv. 27, the first half of Hezekiah's reign xiv. 28-xxxv., the second half xxxvi.-lxvi.

*An Indictment of Sin* (2-9).—Evil was rampant throughout the State. (2, 3) We talk of man falling to the level of the beast, but he touches lower depths. We are quick to notice ingratitude to ourselves. There is no sin to which we are more liable towards God. (4) Sin is a load. Note three steps, "forsaken," "despised," "estranged." (5-7) The whole body was so covered with weals that there was no sound part. He who wounds will always heal. (8) A hut in a vineyard, a caretaker's lodge in a garden, so Zion reared itself amidst a desolated land, on every part of which were traces of invasion and disaster.

*Ritual will not Save* (10-15).—In days of calamity men crowd their temples. It is easier to persuade them to part with their sacrifices than their sins. When the heart is withheld God is nauseated by the mere performance of a pompous ceremonial. There must be an amendment of heart and life, or our prayers will be an abomination.

*Invitations and Promises* (18-20).—Scarlet and crimson are the *fast* colours, and speak of the permanency of sin which no outward rite can remove, but the blood of Jesus Christ can cleanse.

*The Divine Complaint* (21-23).—The prophets constantly compare the soul's rebellion to a wife's unfaithfulness. Let us beware of the diluting effect of worldliness. The scene on Olivet of Christ's tears over the city is here anticipated.

*The Prediction of Better Times* (24-31).—God will put away those that are persistently rebellious, but He will turn his hand upon his people, purging away their dross. These words shall be fulfilled one day of the chosen city, and they are receiving fulfilment day by day in the experience of the saints.

THURSDAY, MARCH 1.—ISAIAH II.

*A Quotation* (1-4).—Years before, Micah had given this prediction of the prevalence of true religion which Isaiah confirms. What the Babel builders failed to do shall be accomplished in the latter days, when Jerusalem shall be the spiritual metropolis of the world. 4.—These words must have sounded strange in Uzziah's days, remarkable for weapons of war (2 Chron. xxvi. 11-15).

*A Photograph* (5-9).—Spiritualism, luxury, extravagance, richly caparisoned horses, idols, idolatry throughout all classes, caused the downfall of the people.

*A Prediction* (10-22).—The prophet, anticipating the storm, bids men shelter themselves from its fury (12). In the enumeration that follows we see the pride of Israel, compared now to the cedar of Lebanon, and again to the oak of Bashan. But city and tower, wall and ship, would alike be overthrown before the terrible invasion of Babylon, which the prophet descried from afar. Neither commerce, nor art, nor mighty fortifications, nor those other refuges in which men shelter themselves, avail to protect them from the searching judgment and punishment of the Almighty. What a sublime picture is given of the flight of the idolater, flinging aside idols of priceless value, to find refuge in the rocks! (18). The Hebrew is very graphic, "shall flit away like the phantom of a dream." 19. What a contrast to the *Rock* (10). 21. But a yet more terrible day is coming (Rev. vi. 16). Let us cease from trust in men or ourselves, and make our home in the cleft Rock of Ages.

FRIDAY, MARCH 2.—ISAIAH III.

The people of Judah and Jerusalem felt so secure in their circumstances that they ridiculed the idea of the coming invasion which Isaiah predicted. So now the prophet proceeds with more minuteness to declare the approaching fate of the various classes of the people.

*The Sins and Judgments of the Rulers* (1-15).—The rulers of a land are its stay and staff. 2, 3. The various grades of rule. 4, 5. When the proper leaders of the people are cut off, anarchy prevails throughout the state. 6, 7. Such would be the destruction of the rulers, that men would shrink from assuming the responsibility. 8, 9. What a remarkable expression, "the eyes of his glory"; and how terrible the sin that defies them. 10. Eternally well! Even amid the overthrow of Sodom the one righteous man shall be preserved. 12. Women perverted even Solomon. It was bad, indeed, when the intrigues of the harem affected the policy of the State. 14. God has ever constituted Himself the guardian of the rights of the poor. When oppression riots unavenged by man, He holds an inquest, and awards justice. Many a State has toppled, because by injustice the lower orders have been alienated.

*The Judgments of the Gay and Beautiful* (16-26).—These words rebuke the pride of the high-born ladies of Jerusalem, but they may have a secondary reference to the nation itself, whose pride and wantonness are thus allegorically described. This description should be carefully studied in R.V. Inordinate care of dress, and dress of a certain ostentatious kind, reveal pride and even darker passions, hence the vehemence with which such things are denounced in the Word of God. The more these evil inclinations are gratified, the more they grow. What a contrast is suggested by 1 Peter iii. 3-10. (26) On the final fall of Jerusalem, a medal was struck, in which she was represented as a woman sitting on the ground in the attitude of despair. This paragraph is concluded in the first verse of the next chapter, where a graphic description is given of the dearth of men, through the invasion which was imminent.

SATURDAY, MARCH 3.—ISAIAH IV.

The prophet anticipates the dawn of a better day when the calamity of the age had passed.

*There would be a Remnant* (2).—The shoot or sprout from the fallen tree of Israel would be beautiful and glorious, and the land majestic and comely (R.V.). This may refer in part to the return under Ezra, but much more to the future.

*Characterised by Holiness* (3).—The stern discipline of God could not fail of its aim and end. Israel has never again gone back to the idolatry to which she was so prone. Into the new Jerusalem shall enter nothing that is unholy and unclean. It is a solemn question whether we are written among the living.

*Washing and Burning* (4).—Not by water only, but by blood. Not by water and blood only, but by fire.

*Family Religion* (5).—Every dwelling-place should become the shrine of God, in which the shechinah should shine as formerly in the most holy place. Every family derives its fashion from God, and should be conformed to his ideal.

*The Divine Protection* (6)—The whole city included within the folds of the Divine Presence as a tent, acting as a screen against the heat, and a covert from the tempest. Compare Rev. xxi. 3. Here and hereafter let us abide in the secret place of the Tabernacles of the Most High!

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CANADIAN MISSION COLLEGE, INDORE, C.I.—Mr. J. Wilkie writes:—"At Indore just now we are in the midst of a cheering work amongst our low caste people. Over 300 of one caste have renounced Hinduism, and over eighty have been baptized in the last year, and two other castes are also moving, of whom two have been received by us. What may be the outcome of it all we cannot say, but our hearts are cheered at the signs of the Master's favour and power. Strange to say this movement amongst the lowest classes is influencing the highest in a marked way. Our College never was so flourishing, nor our College Bible classes so interesting.

# For the Young.

## GRANFER'S GIFT.

By M. Butler Gerds.

It was summer—gracious, golden-lapped, balmy summer; and if you realised it anywhere, you did so at Old Telford—a rich, large, lazy village, whose broad, tranquil meadows stretched themselves southward to the beautiful, sleepy old town of Oakhurst.

Visitors to Old Telford always said that Nature had done her generous best for the place, and that for once man had been wise enough not to meddle with her. Old Telford was noted for its roses, its honey, its butter, and its bill of health.

At Old Telford it was quite the proper thing to live till you could count your great-grandchildren, and stay some years to keep them in lollipops. Old Telford took care of its grandfathers.

"Why, father, you're never settin' out there by them bees, with nary coat or hat on! You'll be sun-struck, and then what'll little Molly do? Come, father, put on your hat."

"Let me be, Bess; I'm well enough—don't want no hat. This young 'un 'ud soon have it off," and he laughed.

He was a healthy-looking old man, rosy-cheeked and quite active, and was filled with a childish delight in playing with his great-grandchild, a sturdy mite of two years. His daughter, Bessie Matson, was quite a young-looking woman, and you stared when the child called her "ganny."

"Come, you two children," said she, "dinner's 'most ready, and you can just come and cool yourselves in the porch for five minutes before you come in to eat it. Come, Molly."

The little one hung dancing to her hand; the old man followed them, watching, with an almost silly expression of happiness on his wrinkled face, the gambols of the child.

"She do beat all, for two year old!" he cried, cackling with pleasure. "I ain't never seen *quite* her likes afore for fun and perkiness. There, children do be wonderful things!"

The little party, representing four generations, walked through the winding pathways of a lovely cottage garden, leaving the drowsy hum of the bees behind them, and entering the cool of a bower of roses and honeysuckle trained in profusion over a rustic porch before the door. It was a beautiful picture, but it was a living one, and so could not last. The woman entered a large, comfortable kitchen, leaving "the children," as she had called them, on a broad seat in the porch. The sun was very high, and both found the cool of the doorway a treat.

"What's for dinner, Bess?" called in the old man, sniffing the air.

"Oh, you'll know, soon as I set it before you," said his daughter. "I declare," she continued to *her* daughter, "he might live to a hundred, he's that keen on his vittles. Come in, father dear," she called out, and the old man rose quickly, carrying Molly in a "bear's hug," while she slapped his happy old face.

"You'll spoil that gal, father, that you will, lettin' her do as she likes with you," said Mrs. Matson, proudly and fondly,

"Yes, grandfather, she a'n't to tire you—you're quite foolish a-lovin' her so," said his granddaughter. But she loved him for it.

"I don't mind you two," said the happy old man. "scold away, granfer's used to it. What, Bessie! a *honey* puddin'?"

"Ah-h!" said his daughter, "a'n't it well to be you, granfer!"

The old man bent his head, the three others did the same, while he asked a blessing on the simple but abundant meal.

"Seems," said he, his eyes filling with grateful tears, "as my cup runneth over; I'm just wrapped up in blessin's, I am."

"It's real good to hear you say so, father. You've been nearly eighty year earnin' 'em," said his daughter.

"No, no; don't say that," cried the old man, a note of fear in his quavering voice. "If blessin's was earned they'd be wages. They'd have to be giv' to ye, free; then they're blessin's."

"All right, father," said his grand-daughter (she often called him "father"), in a pacifying tone; "you shall have your way, dear."

"It's not my way, Nannie," he said, leaving his pudding untouched; "it's God's way. He says, 'The *wages* of sin is death; but the *gift* of God is eternal life.' Wages is sin's earnin's; but blessin's is just the free gift of God."

"Why, father dear, your puddin's cold! Don't let your blessin's get cold, dear; eat it while it's hot," said his daughter. She was showing Molly how to hold her spoon.

The old man began to eat his pudding with a relish; then he looked up at the little one. He seemed to be following out a train of thought. At last he said, between eating, "Yes, I dunno what I wouldn't do for that bit of a thing! Seems as if she'd got right hold o' me some'rs in the best place; seems as if I was just wrapped up in her like."

The tears stole into the eyes of both women, as they lovingly regarded the old man. His daughter thought he began to look frail. She had not noticed it before, but love sharpens the eyes, and she told herself he must rest indoors after dinner.

"Granfer," she said, "you've no call to do anything but rest this afternoon. The sun'll be too much for you outside."

"Oh, what's little Molly goin' to do, eh? *She* goin' to rest, too? I might as well take care of her while you two read up a bit; she ain't no trouble," said the old man. His devotion to this little child was absolute; he clung to her with a passionate tenderness which was pathetic to behold, and yet he had never been a demonstrative father to Bessie.

"You'll make us quite jealous, father," she said; "you can't never let her out o' your sight. She'd ought to be a good gal."

"So she is; so she is," defended the old man, "an' she's teachin' me a heap. Seems I can understand God's love so much better'n I could afore she come. I think I know how He must 'a felt a-givin' up his Only-begotten! Eh, dearie?" His granddaughter got up and kissed him; she said, "Bless your heart! I hope you'll live to see her as old as I am." The old man got up, and went out into the porch. The child soon followed him. She knew his weak spot for her.

"Father," said the women, later on, "as you're so set on the child you wouldn't mind a-tendin' of her while we go down to the farm for them honey-pots, would you? It's a 'most too hot to drag her down there with us."

After they had gone the old man, seeing that little Molly rubbed her eyes, and appeared to be tired, spread his handkerchief on the grass under a mulberry tree, and said to the little one, "Granfer's pet like to lie down for a little while?" "'Et. Molly go peepy-by, and ganfer go peepy-by, too." Presently the old child and the young one had drowsed off to sleep in the still, hot summer afternoon—the grandfather in the porch, the little one before him under the mulberry-tree.

. . . . . .

"He'll hold on a bit yet," said the doctor. He was looking at granfer, lying so still and white on his bed, while the two women stood watching eagerly for a sign of returning consciousness. "Do you know how it happened?" asked the doctor.

"We'd a been down to the farm, and as we were comin' up the Oakhurst road we heard a moanin' noise, and there was poor father a settin' under the hedge, not knowin' anybody, and no hat on, nor nothin', and all he kep' a-sayin' of was, "She's gone—I can't find her, an' I'd give my life to find her."

"Well, he's pretty nearly done it," said the doctor. "And where did you find the child after all?"

"She must have strayed away," replied her mother, "for we found granfer's handkerchief and Molly's bonnet under the mulberry tree, but the child was asleep round at the back, where she must have gone to get into the cool."

"Won't he never know us again?" asked his daughter.

"He may, and he may not," sagely replied the doctor. "He's old, you see; but it's a mild sunstroke, and he may rally."

Towards night it was as the doctor thought. Granfer spoke. "Is that you, Bessie?" he asked. "I shan't never live to see the little 'un grow up. She's taught me a heap o' things. I see it all now. why God was set on savin' *me*, and the world. Oh, how he loved it, Bessie!—don't you make no mistake about that—He *loved* it. Where's my little Molly?"

"She's a here, father—don't you talk father, she's a most killed you. I shan't never forgive her, nor myself, either," sobbed his daughter. "Did you think she was lost. father?"

"Yes," replied the old man, gathering his thoughts together. "Yes, she wa'n't under the tree where I left her. I dozed off, and when I woke I missed her. I dunno how 'twas, I felt stupid like, and couldn't find her; but she were that twisted round my heart, as I couldn't rest till I'd found her—I loved her so. She's taught me a heap o' things I didn't know, bless her! I'm just wrapped up in blessin's. Wages is sin's earnin's; but blessin's is a free gift—'eternal life,' that's a free gift, Bessie."

"Yes, father, dear, but you keep quiet all you can. We want you to get well, dearie. What will Molly do without you?"

"She's no call to do without me. Love don't die, Bessie. She's taught me a heap; she taught me that. You tell her when I'm gone. This pain in my head makes me stupid like, I can't remember nothin', but I'm just wrapped up in blessin's. 'God so *loved* the world, that He gave his only-begotten.' Seems as if I could just die for little Molly."

And he did. Three nights after he passed quietly away, full of praise and thanksgiving, conscious up to the last, in intervals. His last connected words were: "She's taught me a heap. When I see she wasn't under the tree I first made out to find her wherever she was. You can't tell what love'll do, I was bound to go after her, there! Bess, so long's she's safe I can go easy. Seems I can understand *some*thin' of why 'God so loved': Granfer's just wrapped-up in blessin's."

He was: and as "the memory of the just is blessed," his simple little story, his childlike love for a little child, told by those who loved him, gained, in less favoured places than Old Telford, gentle treatment, respectful regard, loving kindness to be shown to those who are often in the way in the younger homes—the aged parents; while his pious love made some see with a little clearer vision why "God so loved the world" as to send into it "his Only-begotten," who loved and gave *Himself!*

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THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Alban's, Liverpool*, Feb. 25 to March 4; *Flint*, March 5; *Ashton-under-Lyne*, March 6; *Hooley Hill*, March 7; *Great Clacton*, March 11 to 13; Chiswick, March 14; *Friezland, near Greenfield, Yorks*, March 29; Mr. J. S. Tyler, *Nottingham and neighbourhood*, Feb. 24 to March 21; *Clifton, Bristol, and neighbourhood*, March 30 to April 18; Mr. S. J. Hewlett and Mr. J. H. Cutting, *Y.M.C.A. Hall, Ipswich* (for Juniors), Feb. 24 to 27; *Parkestone Schools, Harwich*, March 3 to 14; Mr. G. Goodman, *St. Matthew's, Chelsea*, Feb. 25 to March 2; *Leyton Congregational Church*, March 11 to 19; Mr. E. Hughes, *Home of Industry, Bethnal Green*, Feb. 26 to March 2; *Brunswick Hall, New Southgate*, March 5 to 9; Mr. Josiah Spiers, *Llandrindod Wells*.

CHILDREN'S SCRIPTURE UNION.—Sun., Feb. 25, Mark vii. 1-13; Mon., 26, vii. 14-23; Tues., 27, vii. 24-37; Wed., 28, viii. 1-13; Thurs., March 1, viii. 14-26; Fri., 2, viii. 27-38; Sat., 3, ix. 1-13.

## THE COMING SPRING.

'Tis coming, 'tis coming—the Springtime is coming,
I smell it abroad, in the wild scented air,
And a shimmer of green down the long lane is creeping,
Where the prune-colour'd hedges stood gloomy and bare.

See the soft, dainty ruche that is tipping the branches,
The fair lacey leaflets unfolding again;
Now soon, as of yore, we shall gather them fondly,
And marvel and joy at each delicate vein.

And Springtime steps onward from glory to glory,
For Summer, bright Summer, will follow it soon;
When the full damask roses breathe on through the midnight,
And the nightingales warble sweet hymns to the moon.

And oh, there is coming for all who love Jesus
The Springtime of rest, and the Summer of heaven,
And grace to step onward from glory to glory
And strength unto strength to each one shall be given

The shadows and clouds which have darken'd their pathway
Though slowly, yet surely, shall vanish ere long,
And the glories of Paradise gently unfolding
Dawn fairer than roses, or nightingale's song.

Then haste, loving Springtime, foretelling so plainly
The sure Resurrection, and new life beyond;
At each waking sound of thy steps through the woodlands
Our hearts leap for joy, and our voices respond.

Caroline Tickner.

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PROTESTANT REFORMATION SOCIETY.—The monthly prayer meeting was held on the 15th inst., at 20, Berners-street. Rev. W. R. Mowll, M.A., gave the address, which was most helpful and stimulating, the subject being the Christian's position and walk

# INTERNATIONAL S. S. LESSONS.

SUNDAY, MARCH 4.

**Selling the Birthright.**—Gen. xxv. 27-34.
Golden Text.—Luke xii. 23.

Abraham lived about fifty years after the sacrifice upon Mount Moriah. Only two events of importance are narrated as taking place during that period. First, the death of Sarah, and the purchase of the field of Machpelah for a place of burial (xxiii.); and next the marriage of Isaac and Rebekah (xxiv.), which took place some three years after Sarah's death. Isaac was forty years old at the time of his marriage (xxv. 20); and as he was born when Abraham was a hundred years old (xxi. 5), and Abraham died at the age of a hundred and seventy-five (xxv. 7), it will be seen that for thirty-five years of Isaac's married life Abraham was associated with him.

This fact is important, for it teaches us that Abraham was again called to the exercise of faith and patience in connection with God's promise. For twenty years after his marriage Isaac had no child through whom the promise could be fulfilled. Jacob and Esau were born in answer to prayer, when Isaac was sixty years old (xxv. 21, 26).

There was a marked difference between the two brothers. Esau's *name* means hairy, rough (25), and was suggested by the red hair with which he was covered at his birth. The name Jacob means heel-catcher, supplanter, and perpetuated the fact that he was born with his hand upon his brother's heel (26). There was difference in their *dispositions*. The word "plain" (27) describes Jacob's mild, peaceable disposition, so entirely opposite to that of Esau. They were equally different in their *pursuits*. The wild life of Esau gave him no opportunity for reflection. As the first-born he was heir to unspeakably precious promises, which he never gave himself time to think upon. The privilege appeared of much greater value to Jacob, who had both time and inclination to appreciate and desire them.

This incident brings out, on the one hand, the faith and yet the craft of Jacob; and, on the other, the profanity of Esau (Heb. xii. 16). Tell the story. The pottage (29) was a kind of soup made with lentils. Its colour was referred to by Esau when he said, "Feed me, the red man, with that red pottage" (30, margin).

I. The Faith, and yet the Craft of Jacob (31—33).—It is a pity that faith and craft should be found together. And still more that his faith should in some sense be the reason for his craft. If he had been without faith in the promises of God to Abraham, he would not have placed so much value upon the birthright. And if he had not heard and believed the prophecy given before his birth to Rebekah (23), and passed on without doubt to him, he would never have used any such means to obtain the birthright for himself. Perhaps he argued that inasmuch as God's promise had made it sure to him, he was justified in making use of any means by which Esau could be induced to bring about what God had foretold. So far as faith prompted his action, we must give him credit. Imitate him in believing God, and in valuing the things God's covenant ensures to those who believe.

But his faith was not intelligent and strong. If he had known God more perfectly he would never have sought to help God's purposes by such a despicable scheme. His fault was, not that he believed, but that he did not believe enough. The best end does not justify the use of doubtful means. "God is light," and does not require our dark and crafty designs. The conduct of Esau, in its openness and candour, puts that of Jacob to shame.

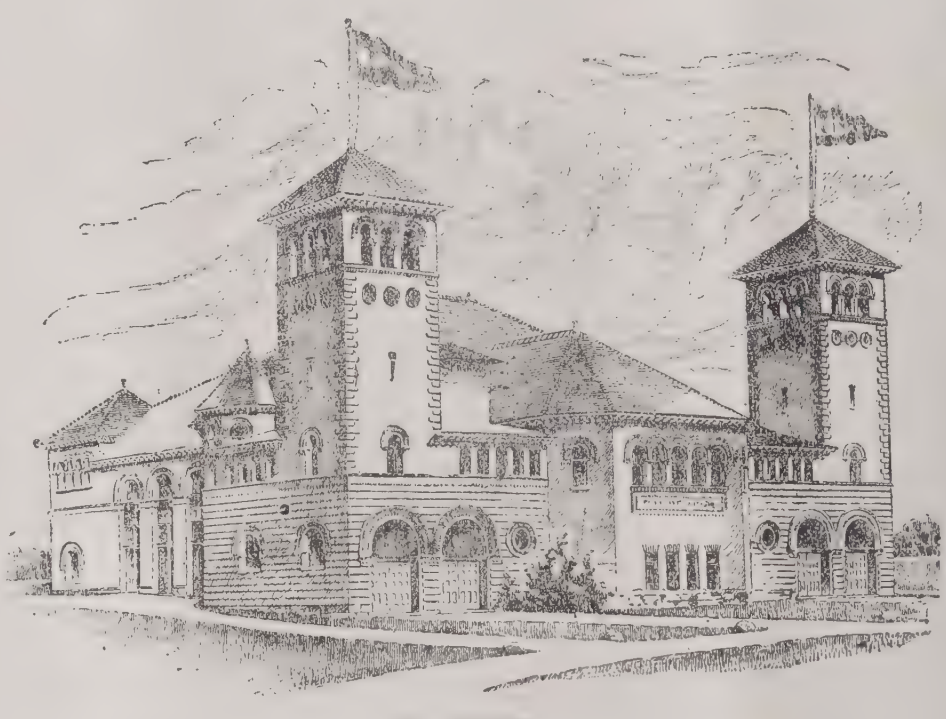
II.—The Profanity of Esau.—The birthright was a costly thing to give away for such a price. It carried with it in ordinary circumstances—the official authority of the father; a double portion of the father's property, and possibly the exercise of domestic priesthood. In this case greater privileges were involved—all those things for which Abraham had forsaken everything—future possession of Canaan; giving birth to a numerous posterity; and giving to the world a Saviour, through whom all nations should be blessed. Scripture is not too severe in denouncing as "profane" a man who despised such blessings as these. Remember that blessings as great are brought within our reach, and we may be guilty of the same profanity.

The manner in which he did it makes his guilt and folly appear greater. (1) *He was influenced by the present entirely.* He was faint and weary. What he wanted just now was satisfaction for his hunger, The blessings of the birthright were future. He would keep the bird in the hand, and let the two in the bush go. Every man who, for a present indulgence, barters away the blessing of the future, is repeating Esau's sin. (2) *He confirmed it by an oath.* This made the matter final. He called God to witness his abandonment of all the privileges to which he was born.

He had made his bargain.—Did he ever regret it? (xxvii. 34-46; Heb. xii. 17). It was the act of a few minutes, but it is matter for eternal regret. Which are you valuing most—the present or the future?

## THE NORTHFIELD AUDITORIUM.

As stated in our report of Mr. Moody's Northfield Conventions last summer, the need, long felt, was expressed of a more commodious meeting place than the scholastic "recitation hall" in which the gatherings had hitherto been annually held.



THE AUDITORIUM.

At the close of the last meeting in August, an impromptu gathering was held, when a site was selected and money pledged. The site selected is on a commanding position, near to the Betsy Moody Cottage and Weston Hall, and convenient to the new hotel and other seminary buildings. Taking advantage of this prominent location the architects have treated the exterior of the new auditorium hall in a bold and effective manner. A massive tower rises from each front corner, dominating the entire structure, which is arranged in pleasing and varied forms characteristic of the Venetian style. There are eleven exits, so that a very large audience can leave the building in a few minutes.

The auditorium is nearly square, with 1400 seats on the main floor, while the galleries seat 1200, making a total seating capacity of 2600, or more than double that of the old hall or the new church. While the building is to be used principally for the conventions and other large gatherings, by an arrangement of rolling partitions under the galleries the centre portion may be separately inclosed for smaller gatherings, and boilers are to be placed in the cellar to provide heat, so that the building can be used in cold weather when necessary.

It is proposed to push the construction of this building so that it will be ready for occupancy by June 15 of the present year.

## THE BROOKLYN REVIVAL.

"The fourth week of the Brooklyn revival services (says the *New York Independent*) showed no diminution of interest, and the fifth week opened with even more of earnestness on the part of the workers, if that is possible. The Lafayette Avenue Presbyterian Church, Dr. Gregg pastor, the Hanson Place Baptist, Rev. A. C. Dixon pastor, and Association Hall have continued to be the most prominent centres for the meetings; but other churches have joined heartily in the work, and the labours of the attendant pastors and evangelists have been lightened by the presence and assistance of others from outside Brooklyn, especially at York-street and Hanson-place Methodist churches. Some of the most interesting incidents have been connected with the reading of requests for prayers, many of which were answered during the meetings in a most forcible manner. Among the different topics dwelt upon by the speakers, intemperance had a very prominent place. Some very earnest and pungent pleas were made for the putting away of all possible temptations to the use of alcohol, that those who were liable to yield to the temptation might not be overcome through apparently innocent means. It is as yet impossible to judge accurately of the results, but each pastor tells of additions to his own flock. On every hand there is rejoicing at the good work begun and so successfully being carried on."

Mr. Moody and Mr. Sankey were present at Lafayette Avenue Church on the afternoon of February 6, to give a passing help to the movement. There was an enormous throng of people to welcome the evangelists, and an overflow had to be held. Mr. Moody spoke and Mr. Sankey sang with all their accustomed power and impressiveness.

## UNITED PRAYER IN CHINA.

Dear Sir,—We have just completed our week of prayer, and feel deeply thankful for many things. The excellent plan of the Evangelical Alliance has been highly approved, being truly comprehensive and well arranged, and containing admirable lists of Scripture passages.

There has been a strong call for freedom in prayer, under the conscious presence of our Father, and without being fettered by conventional ideas. Ladies have taken part in the meetings to no small advantage. Thought has been expanded, so that, by the leaders, our minds have been led to the most vast and important movements of the Church of Christ in all the countries of the world, and to the limitless possibilities of the kingdom of God everywhere.

Emphasis has been laid on the blessedness of this prayer union. Plans of usefulness are being evolved, doubtless in answer to supplication, and we definitely expect great things.

The larger outlook of God's service is inspiring. There are facts of true progress of all kinds around us. We see minds and hearts developing, and men and women preparing to stand up for the Master; but it is refreshing to join hands and hearts with the Holy Church throughout all the world, and to feel the powers of the world to come; and note the grandest marches of God's army. For some time past we have been thinking over the question of seeking the help of some well-known evangelist.—Yours, J. Sadler.

*Amoy, China.*

# The Late MR. THOMAS SHULDHAM HENRY,

## EVANGELIST.

"ANOTHER link with the 1860 revival broken," was doubtless the exclamation of many who read the announcement of Mr. Thomas Shuldham Henry's death, which appeared in The Christian of January 11. It was in that favoured year, the birth-time of so many, that his Christian life began.

The son of Rev. Shuldham Henry, D.D., President of Queen's College, Belfast, he graduated in Arts at the Queen's University in 1857, and afterwards took the further degree of LL.B. His next few years were chiefly spent in London and Dublin, "eating his terms" for the Irish Bar. Of that period of his life but little is remembered now, save from his own frequent references to it as a time of reckless gaiety and godlessness. Thoroughness marked his character from first to last, and there can be no doubt that he served the devil as loyally then, as he afterwards served his God. It was at the grave of a brother-in-law that the crisis of his life occurred. An overwhelming sense of sin brought him to the very verge of despair. So terrible was his anguish that he even contemplated suicide as an escape from his misery; and he used to tell how he was actually on his way to the pier of Kingstown Harbour to destroy himself, when the postman on his morning round placed in his hand a letter from a Christian friend, which recalled him to better thoughts.

Kingstown was favoured at this time by the ministry of the late Mr. Denham Smith, who was then one of the chief agents in a notable work of God in the conversion of souls. From his lips it was that Shuldham Henry received the glad message of the Gospel. Almost at a bound he passed from the depths of his spiritual distress to the peace and joy which are the portion of the believer in the Lord Jesus Christ, and at once he threw himself with full-hearted devotion into the work of leading others to the Saviour.

Mr. Reginald Radcliffe, of Liverpool, was then preaching the Gospel with great acceptance and power. One of his favourite maxims was that, as in early days, disciples should go forth two and two in evangelistic work. In the providence of God, Shuldham Henry crossed his path, and was accepted by him as a helper. At first he did little more than lead the singing at the services, and deal with the anxious in the after-meetings. Indeed, those who witnessed his early attempts at preaching were led to conclude that, whatever might be his vocation, a *preacher* he would never be. But his complete indifference to what others thought of him—his utter forgetfulness of self, convinced men of his earnestness and sincerity, and lent power to his words. Ere long he attained a clearness of diction, and a fluency of utterance, which many far more naturally gifted than he was might envy.

Just twelve months ago, in our memoir of the late Richard Mahony, of Dromore Castle, co. Kerry, we noticed the revival of 1861, in that district of Ireland, which followed his own conversion, and in which he himself was the most prominent figure. There it was that Shuldham Henry received his first clear credentials as a minister of Christ. At Dromore itself, in the southern extremity of the county, at Ardfert Abbey, the seat of Mr. Talbot-Crosbie, and in the county town of Tralee, his Gospel preaching was signally owned of God, and hundreds of souls were given him as the seal of his ministry.

Mr. Bland of Deniquin, a friend and neighbour of Mr. Mahony's, and one of the first fruits of the Dromore revival, left home the following year for a temporary residence in Plymouth; and, on his invitation, Shuldham Henry visited that town for Gospel work. The same success which had crowned his preaching in Kerry marked his labours here in a still more striking measure. The Mechanics' Institute, which was rented for the purpose, was packed to overflowing with eager listeners, and the anxious so thronged the after-meetings that Christians could not be found in sufficient numbers to speak to them. To this day many will be found there who date their conversion from Mr. Henry's visit. And not only was it to the unsaved that his ministry was blessed. In Plymouth, as elsewhere throughout his career as a preacher, he was signally owned of God in bringing Christians into liberty and the full assurance of salvation.

In that same year (1862) Shuldham Henry was ordained by that saintly and devoted servant of God, the then Bishop of Cashel, and entered on the charge of a parish in co. Tipperary. But a country parish was far too narrow a groove for the ministry of such a man; and partly on this account, and partly through the pressure of conscience troubles relating to his office—he returned, three years later, to the more congenial sphere of evangelistic work. Space forbids our following him through all the busy years since then of his ever active life. A well-known and ever-welcome occupant of the platform in numberless centres of Gospel effort in the United Kingdom and abroad, his zeal never flagged, and he was unceasingly used of God in building up his people and winning the unsaved to Himself. The Young Men's Christian Association will miss his kindly presence and his stirring words, which fell with a directness that appealed specially to the sympathies of young men. To preach the Gospel was his life-work, and nothing availed to turn him aside to other pursuits or aims. And those who heard him thirty years ago, and again during his closing years, can testify that the same freshness and simplicity marked his testimony from first to last. The only change they found in him was the result of deepened experience, and growing love to God and to his people. He had a big heart, but it was hidden deep down in him, and it was his native ruggedness which used to strike men most, and sometimes to offend them. In some respects, indeed, he was a man of the same type as the late Brownlow North. But grace mellowed the natural asperity of his character; and though at times the old brusqueness declared itself, "the meekness and gentleness of Christ" prevailed in him.

*(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)*

The memoirs which appear week by week in our columns are written, not to eulogise the dead, but to help the living, and none will take umbrage at such words as these. As the writer looks back on that life of blameless work and devoted service, he recalls an incident, never told before, to the praise of that grace which has so abounded to him that is gone from us. One night, three-and-thirty

years ago, at the corner of a Dublin square, where their ways parted, they wished each other "good night" and separated. Scarcely a minute had elapsed before Shuldham Henry ran back after him, seized him by the arm, and with a subdued voice and manner, exclaimed, "Will you come part of the way home with me?" Some sudden temptation had led him to retrace his steps. When the writer left him later on, he turned homewards with the words upon his lips, "I wonder will he stand; I *hope* he will, but—." Again and again in after years, when the memory of those fears and doubts came back to mind, they found their answer in the truer and worthier words, "He shall be holden up, for God is able to make him stand." Many there were who, in those never-to-be-forgotten days, rallied to the standard of Gospel work, from whom more might well have been expected than from Shuldham Henry. But of these, some have turned aside, some have openly deserted to the enemy; while in his case, not a shadow of suspicion has ever marred the testimony of his even course of righteousness and godliness. He had his faults, and, in keeping with the genuineness of his character, they were upon the surface, for he made no effort to conceal them. But he set his face as a flint to serve God, and now he is reckoned among the number of those who have overcome.

Born in 1835, he entered into rest last New Year's Day, after a brief and sudden illness. Conscious to the last, he spoke words of calm confidence about his approaching end, and the hopes which lay beyond. He died as he had lived, in the faith of Christ. Death had no terrors for him. His only care was about her who had been a true help-meet to him during so many years of happy married life, and about an invalid daughter now left to the widow's charge. Their only other child, a married daughter, arrived too late to see him before he passed away.

## BRIGHTON GIRLS' SHELTER.

The annual meeting of the Brighton Girls' Shelter was held in the Pavilion on Friday last, when there was a very large attendance. This institution was opened in 1886 to meet a special need, and has proved itself a valuable factor in local preventive work. It is a temporary home with open doors day and night, to receive young girls in difficulties of various kinds or who may be friendless and in pecuniary difficulties from no fault of their own. Last year it had a record of 138 admissions. The report says, "we claim to be doing a grand and Christ-like work in seeking to lead these younger girls to the feet of the Saviour."

The meeting on Friday was addressed by Mrs. Spong, Preb. Webb-Peploe, and others. One of the leading thoughts of Mr. Webb-Peploe's address was the need of greater cohesion among Christian workers, realising the true meaning of the word "yoke-fellow" as being one placed for the purpose of the Master's business under a yoke of which Christ bears the heavier end. The speaker reminded his hearers of the power which one restive ox has to hinder work. So many Christians were willing to work in their own way, but not to work together. Christians are called to work in fellowship with other Christians. They were fellow-citizens under one government and one King; fellow servants in one household, and a cantankerous servant had the power to render the others miserable; fellow members of one body in which even "the fibre of the foot" is needed; and fellow heirs to the same heritage.

THE RELIGION OF SOME PERSONS is constrained; they are like those who use the cold bath, not for pleasure but necessity and their health; they go in with reluctance, and are glad when they get out; but religion to a true believer is like water to a fish: it is his element, seemingly his native element; he lives in it, and he could not live out of it.—*Anon.*



# The Evangelist.

## SOUGHT AND SAVED.

I was asked one evening to visit the home of a young woman to see if in some way she could be reached and brought back from her life of sin and degradation. I was told that her mother could do nothing with her because her temper was so violent and her way of living generally reckless. A friend and I went to her home—she, to talk to the mother, I, in some way to try and make friends with the girl.

After wending our way to the end of a very dark and lonely street, we found the house and asked for Mrs. B., the girl's mother. I was told that she was not at home, and when I asked if we might see Miss B., the same reply was given. We then asked if we might go inside and wait. Reluctant consent was given. I shall never forget the picture of those two rooms. Such confusion and such dirt! Presently we were rewarded by seeing the face of a young woman peering through the doorway. It was a face that would have been pretty had it not looked so careworn. I rose and shook hands with her, telling her we had expected to find her mother at home, and were sorry she was out. She did not sit down, but stood nervously looking at us.

My heart went out to her as I looked at her with her pretty blue eyes and light hair, and thought if the peace of God were only in her heart, how it would take that haggard, troubled look from her face. There was a vacant chair by me, and I asked her if she wouldn't sit down. We commenced talking in a general sort of way. How I did long to put my arms around her and tell her of the Saviour, who died for my sins and hers. I sent a quick prayer to the Heavenly Father's ready, listening ear, asking Him to open some way for me to speak with her about her soul. To a quick prayer comes a quick answer. My friend said, "I have another call to make, and as Mrs. —— is not at home I think I will go." I said, "I'll stay awhile and see if her mother comes, as I haven't anything else to do." As soon as my friend had gone, a younger sister of Miss ——, who was sitting there with us, said, "I'm tired and am going to bed." And so the Lord opened the way for us to be alone to talk. Yet not alone, for were not the Father, Son, and Holy Spirit with us?

It was not long before I had my arm around her, telling her what the Saviour had done for me, and that He would do the same for her. She said, "Oh, well, it's no use to try. Everybody says I'm bad, and it's all because nobody understands me, and the times that I care the most about the way I live, that's the time I live the most reckless and bad; just go dashing into everything and don't care what I do." I said, "Yes, dear, I know all about it; it used to be the same with me; when my heart was aching hardest, that's the time I lived the wildest. Yet I wasn't satisfied. There was something wanting. Isn't that the way with you?" "Yes," she said, "I am anything but satisfied." Then I told her very softly how a dear friend had told me of the only One who could and would satisfy. He was the One she needed. She replied, "I need something." I asked if we could kneel in prayer and ask the Saviour to show her how much she needed Him. She consented, and after a brief, earnest prayer, while still kneeling, I opened my Bible and commenced reading some of the sweet promises that had become so precious to me.

It was not long before she commenced to sob, and at last said, "Yes, I know I'm sinful, and I'm sick of this kind of life; I *do* wish I could be forgiven." 1 John i. 9 and Isa. i. 18 cleared those doubts away. I asked her to just tell the Lord all about it, and ask Him to forgive her, for that was all there was to do. "I cannot," she replied, "I don't know how to pray." I told her it was only a few months ago that I had said the same thing; but the Lord knew that we would feel that way, so said for us to come "as little children" to their earthly parent.

She waited a few moments. And then how my heart did rejoice as, between her sobs, she asked the Saviour to forgive her and cleanse her, promising with *his* strength to forsake her life of sin and live henceforth for *Him*. I am sure the angels in heaven must have shouted for very joy over that soul.

I have visited her several times since then. It is a pleasure to see her, and the rooms too! for now they are as clean as can be. On my visit to her after her conversion, in a sweet little way she spoke of the change in the rooms, saying, "You know everything is so different now; seems as though I couldn't bear the dirt, and before I didn't mind it."

She is now a member of —— Sunday-school, and has truly been "born again." C.

## THE MEMORIAL TO SIR S. A. BLACKWOOD.

Sir,—While the memory of Sir Arthur's bright example is still fresh amongst us, may I, through your columns, draw attention to the fact, which may perhaps have escaped the notice of many of your readers, that the Mildmay Memorial Fund for endowing two beds to be called by his name, one in the Mildmay Memorial Cottage Hospital, the other in the Mildmay Mission Hospital, Bethnal Green, is still open to receive contributions?

It is well known how thoroughly identified Sir Arthur was with Mildmay in his life, and how his body rested there in death on its way to interment. The memorial, therefore, is appropriate in every way. It has to do with medical mission work, which was sanctioned by the example of our blessed Lord. Those taken apart for a while from the rush of active life by illness or accident will, as they lie on those beds of sickness, listen to the same Gospel story that Sir Arthur so loved to proclaim; and thus many may have a special opportunity granted to them of being rescued from death to eternal life.

It is felt that there must be very many scattered here and there over the country, who would like to have a share, even though a small one, in thus perpetuating his memory, if only the matter could be brought to their notice in some way.

The *employés* of the Post Office, in memory of their respected chief, collected amongst themselves in three months, in small sums of shillings or pence willingly given, more than £1000 for the purchase of a life-boat to be called after his name.

For the two proposed beds about £3000 are required. The promoters of the Mildmay Memorial Fund do not wish to ask for contributions. They simply desire to bring to the notice of those who would like to give something, the fact which many may not be aware of, namely, that such a fund is being raised.

A striking feature of Sir Arthur's career was his bold and uncompromising attitude in endeavouring to check the tide of Romish sacerdotalism and corruption of truth which seems to be steadily rising around us—an attitude which will command the sympathy of all readers of The Christian.

Col. J. F. Morton, Conference Hall, Mildmay Park, London, N., will be happy to receive and acknowledge any sums, large or small. He will also forward collecting cards to any persons who would like to collect small but willing offerings in that way.—Yours faithfully, Joseph Tanner.

BLACKGANG MISSION.—Mrs. Smith, in sending out her little report, says:—"During six months I have received help from Christian workers, during the remaining months I have laboured alone; but the Lord has enabled me to maintain the Sunday services, and superintendence of the Sunday school, as also the week-day meetings, with occasional help from outside, and a measure of assistance from the Mission members. I shall be thankful if friends will help me to secure the services of an efficient fellow worker. From £50 to £100 will be required for this purpose, over and above what has hitherto been contributed for the general expenses." Mrs. Smith's address is: Needles View, Chale, Isle of Wight.

## THE MARATHON OF TO-DAY.

By MISS LUCY E. GUINNESS.

Under this title Miss Guinness lately issued a very striking and special number of *Regions Beyond* (*S. W. Partridge & Co.* 4d.), in which she surveys the whole field of conflict with sin and Satan, showing the magnitude of the forces arrayed against us, in order to awaken renewed devotion and increased self-surrender for the sake of the dying millions on every hand.

After recalling the Marathon of the past, with its deeds of desperate valour in face of overwhelming odds, the writer proceeds to depict the powers of darkness bent on the destruction of the human race, and gives painful facts, illustrating the ruin brought by the drink plague, the opium curse, and the slave trade. The whole rings as a trumpet blast calling the followers of Christ to go forth as they have never yet done, in his name and for his sake, to witness to perishing men his power to save.

We give one striking extract in which Miss Guinness emphasises the world's need, in her chapter on—

THE LIBERATOR OF THE WORLD.

"Let the oppressed go free. . . .
"Break every yoke."

Whose voice has spoken so? Who in this world of slaves has said that sentence? Drink, opium, slavery, with their tyranny and terror, are only three among earth's many curses. Add to them the horrors of war, the iniquity of State-regulated vice, and the flood of immorality that defiles every country under heaven. Add to them crime, hatred, envy, pride, cruelty, selfishness, passion. Add avarice, idleness, lying, injustice, and modern luxury indulged in in the face of suffering and starving thousands. Add the black list of gambling, betting, racing, folly, fashion, impure literature, and all that these involve. Add heathenism's devil worship, wholesale murder, cannibalism, witchcraft, infanticide, polygamy, child-marriage, and abominations indescribable. Think of the meaning for each human heart of but two words —*conscious guilt*. Fathom the fact of sin here in the world around us.

Are we not standing on a battlefield?

Fight—conquer if you will—drink, opium, slavery. Oppression and ruin are not conquered. Protest and agitate against these. You are dealing with the outskirts of an army. There is a central mind and hand—a wicked one. Human ills are neither limited by nor dependent on outward evil systems—though immensely aggravated by them. The source of our sorrow is deeper, as the weeping prophet wrote 2500 years ago—"*The sword reacheth unto the soul.*"

Black with a moral midnight, black with serried hosts of evil, our round globe wheels through space, peopled by spiritual slaves. But as we listen in the darkness, one thrilling cry rings out to God and man—above the rush of onslaught, the charge and recoil of fighters, the cry of agony and long groan of defeat—a cry, heaven-clear, life-bringing: "*If the Son shall make you free, ye shall be free indeed.*"

Once these words were spoken. Once He was here on earth, who could say and who did say, "He that followeth Me shall not walk in darkness, but shall have the light of life." Christ claimed as his commission "to preach liberty to the captives, the opening of prison to them that are bound."

We are only concerned with one question. Is that promise of Jesus true?

And having found its answer—God's everlasting yes—we are only concerned with one duty, to make Christ known to men.

Humanity is meeting its Marathon to-day. A struggle for the liberty of our race is going forward against tremendous odds. Shall earth's 1,400,000,000 moral slaves be made free?

. . . . . .

"He that committeth sin is the slave of sin." It is the work of Jesus to make men and women free from the guilt and power of sin. This He can do. This He has done. This He does.

How easily the words are written! How lightly you have read them, glancing quickly down this page! Trite, commonplace, familiar, they seem a truism scarce worth repeating. We have grown so accustomed to them, that we do not see the unutterable mystery and miracle they involve.

Is it true? Is He a living Liberator? Is a Liberator *here*, amid the strife and blackness of earth's great battlefield? Is He able to set us and all men free from the guilt and power of sin?

Millions of men and woman confronted with that question would rise up at this hour and answer, Yes.

Are we among their number?

. . . . . .

The calmness of Divinity is in Him. Knowing He cannot fail, He works in the great quiet of simple universal law—the law of life. He does not speak of details, or urge activities. He says, "Abide in Me." Do this, and all else follows. Light cannot live with darkness. Sin cannot live with God.

He does not command a crusade against special forms of evil. He bids us preach the Gospel, knowing everything else lies there. "Make known the love of God, the redemption of the world; call every prodigal home to the Father's heart. Through repentance, through believing, through self-surrender, through the word of truth, through the Holy Ghost, through fellowship with us, they shall be made new—*free.*"

Such is his message and commandment.

And of all earth's many wonders this seems strangest—that we should know ourselves living in a world of moral slaves; that we should know that Christ has liberated us, and that He can free all men; that we should know the Gospel that we hold in charge from Him for "all the world" is "the power of God unto salvation to every one that believeth"; that we should know it works and has worked miracles of transformation wherever it has gone; that we should know God longs for the salvation of "all men everywhere," and has commanded us to preach that Gospel "to every creature"; and —that we should not do it.

. . . . . .

Where is the central fighting-ground of the Marathon of to-day?

Not round the awful curses of drink, opium, slavery, or vice; not in the world of politics or science; not in the arena of threatening European war. It is here, round the standard of the Cross.

The supreme fight is within you, within me.

Is the kingdom of God triumphant hour by hour in our daily lives?

Jesus can make it so.

Is the Kingdom of God extended through us to "all the world," as much as in us lies? Jesus would have it so.

Nothing else than this, nothing less than this, will ever fulfil the purpose for which He lived and died and rose again.

. . . . . .

Eighteen hundred and ninety-three years have passed away since the sin of all the world was laid on Jesus, since God redeemed our ruined race. How many of our race have heard the news of that redemption? Only about one third.

He bade us go to all the world and tell it to everybody. We are staying at home, for the most part, and telling no one at all. It is ministers' business to preach, we say.

We have had enough men, and money, any time in the last half-century, to have carried the Gospel again and again to every nation under heaven. Have we done it?

## MR. C. INGLIS IN LIVERPOOL.

Liverpool and its suburbs have been the scene of great religious activity during the past three weeks, in connection with the Church of England Mission and other special efforts, in which God has signally owned the preaching of his Word.

Mr. C. Inglis has been preaching nightly in one of the large buildings on the south side of the city. On Sundays there have been overflowing congregations, and the place filled nearly half an hour before the time of service, so eager were the people to hear the Gospel. A large number entered the inquiry-room, many of whom were under deep conviction of sin; the workers who spoke with them believe that many have passed from death unto life.

The Bible talks were greatly blessed to God's people, and many tired workers who were refreshed, and weak ones who were strengthened, will look back with great thankfulness to God to this happy and fruitful mission.

TO MAKE YOUR CLASS the best in the school you need not be the ablest teacher, but you must be the most devoted.

## AFRICAN MISSIONS VISITED.—21.

By MR. D. A. HUNTER.

To write a detailed account of the mission work carried on in Maritzburg and Durban would take up too much space. Suffice it to say that in Maritzburg the Free Church of Scotland has a most interesting work, under the superintendence of Rev. John Bruce. It includes both day and night schools, a large native church, and a home for native girls. Mr. Bruce has amply disproved the saying, common out here, that the prisons are filled with natives who have been educated, or have been brought up on mission stations. He went to the prison, and questioned each of the native prisoners; also, by courtesy of the authorities, he was enabled to find out the proportion of educated or mission boys brought before the magistrate, and it turns out to be something less than two per cent. It is a pity that the members of colonial churches do not post themselves better as to facts before they say so many hard things of the "Mission Kaffir."

I had a talk with Bishop Baynes, recently appointed to Natal, and happened to remark on the unsympathetic attitude of the colonial churches towards Christian missions. "Unsympathetic!" exclaimed the Bishop warmly, "it is downright opposition." Work is carried on by various sections of the Anglican Church, which, however, has been much hindered by internal dissensions. Rev. Mr. Green has an interesting industrial training school for boys, St. Albans; while Miss Sarney has a number of girls at St. Margaret's Home. In connection with Rev. David Russell's church, some native work is being carried on. I was privileged to be present at a bright little Christian Endeavour meeting (for whites), of which Mr. Russell is president. To describe it correctly, however, we must drop the Y. in Y.P.S.C.E.

Judging from criticisms passed on missionaries and their methods at a fellowship meeting of the Maritzburg Y.M.C.A., I fear the missionaries receive but scant sympathy from the large proportion of Colonial Christians. Even if they and their methods are wrong, Colonial Christians are in no way exempted from Christ's command, "Go ye into all the world, and preach the Gospel to every creature"; and it seems to me that those Christians who find fault with the missionaries ought to be prepared to go and do better work themselves. I do not see how much blessing can come upon many of the Colonial churches until they take to heart Haggai i. and ii., and change their old attitude towards the heathen.

In a previous letter I mentioned some of the missionary agencies at work in Durban. I regret not having seen more of the work of the American Mission in that town, and of the S.E. African Mission. In these towns, where many natives gather from all sides to obtain work, and where so much of the white people's influence is only evil continually, vigorously worked missions are most important.

I purchased a fresh pair of horses, and started from Maritzburg early on Thursday morning for my long overland drive. Passing through Richmond, I reached Umkumasi, a very grand and deep valley, just before sunset. Next morning it rained, and I had hard work to get even as far as Ixopo, on account of the frightful state of the roads. On Saturday I crossed the Umzimkulu into East Griqualand, and went on as far as Clydesdale, a large station (S.P.G.) of the Anglican Church.

The missionary received me very hospitably, and I was interested in all I saw and heard, although I could not enter heartily into the High Church services. On Sunday there was communion at 8 a.m. in Zulu; English service with sermon at 11 a.m.; Zulu at 2 p.m.; and being the 31st of December, there was a midnight service spoken in English, and translated into Dutch and Zulu. On account of the Christmas vacation, I saw neither the boys' nor girls' schools, both of which are on industrial lines.

Early on Monday morning I was once more on the road, and got safely down the redoubtable Ibisi hill before breakfast time. Harding was reached by lunch time, and here I met Rev. Samuel Aitchison, of Ikwezi Lamaci. We drove out to his station some seven miles from Harding, and I was greatly interested in all I saw there. This mission has its headquarters at the Y.M.C.A., Needless Alley, Birmingham, and deserves much more hearty support than it at present receives.

## AGGRESSIVE WORK.—6.

The line of dock here is a valuable sphere of operations for the Lord's work, and abounds in opportunities for usefulness.

For a period of about eight years, I regularly, every morning, after reading my business letters, took a supply of tracts and walked a few miles along and around various docks, speaking with individuals and groups of men, holding conversations in policemen's and dock-gatemen's huts; and at times using bales of cotton or any other goods on the quays as a pulpit from which to address the people round about. It was invigorating and encouraging work, and I secured the attention of the people largely because I was not in any way an official, but purely a volunteer. There is undoubtedly a power in such a position, especially amongst working men, who usually think so much of a little pay. Very many were the striking cases I met with, and the intensely interesting talks I had with the three or four gatemen together, and the solitary policeman in his hut.

I remember calling at a policeman's hut near the Sandon Docks, and telling the old, old story to the man on duty. About ten days afterwards I called at the same hut, and found another officer there. I asked where the previous one was, and he replied, "Dead, sir." I then preached Jesus to him.

About a fortnight later I called again, and found a sort of porter there. I asked where the officer was, and he answered, "Dead, sir." I then pointed him to the Saviour. I called once more a short time afterwards, and found still another stranger, and he told me the man I had last seen was also dead. I then preached the Gospel to him also.

Three men had passed away within about six weeks time! And yet men will go on absorbed with the things of time and sense, without making any preparation whatever for eternity!

One morning I came upon about a dozen sailors basking in the sun on some granite steps of a dock bridge. I approached them saying, "Friends; let me give you some tracts." A quick reply came. "All right, sir; let's have your tracts, for we all know the Lord here."

They were the crew of a fishing smack, and I found that, in whatever port they entered, they scattered their tracts and preached Jesus. They were about as lively a company of men as I ever came across. And shall not we, as believers, also be lively and joyous if we are using the means God has provided for the sustenance and development of the Divine life, viz., study of the Scriptures, private prayer, and work for God? for without these we cannot possibly be strong, healthy, and happy, spiritually?

Upon another occasion I asked a policeman about his soul's salvation, and he said he was a backslider. He once knew the love of God, and had joy and peace in believing in Jesus, but the world had drawn him away. I dwelt upon God's unqualified invitation to the backslider to return, and the full and free pardon and restoration awaiting him when he does. He remarked how strange it was that we should have this conversation, for he had lately been married, and had a presentiment that morning that something unusual would happen that day, and now he saw it was our meeting. Whilst much affected, he promised he would, with the help of God, commence the Christian life again. "God's ways are not as our ways, nor his thoughts as our thoughts."

Some days later I met a dockgate-man, who said that about ten years previously a gentleman gave him a tract headed "Do you love Jesus?"

He had been drinking the night before, and the tract arrested him, and eventually was made the means of his conversion. He then opened his purse, and produced the old dark-looking tract, which he had ever since carried with him. What encouragement to tract-distributors and those who sow the seed "beside all waters"!

On one occasion I stopped a man at the Prince's Dock, and asked if he were saved. He hesitated, and looked confused; yet from his conversation it appeared to me that he was a Christian, and I told him so.

He suddenly burst into tears like a child, and left me with an affectionate squeeze of the hand. "The Lord knoweth them that are his" (2 Tim. ii. 19). Does He know that we are his, and do we know it also? The rule, is if we are his, we do know it, and if we don't know it is a very bad sign.

*Liverpool.* D. M. Drysdale.

## TRANSFORMATION IN MADAGASCAR.

BY S. BACKWELL FENN.

*(Concluded.)*

In order to give a clear account of the work of the Medical Mission, I propose to divide it into its five main branches, and say a few words about each.

I. *In-patient Work.* — The hospital is always open, all the year round, for the reception of in-patients. A few years ago the reluctance shown by the people to enter a hospital was great, as they did not like the necessary restrictions and rules. But this, we are glad to say, is gradually but surely giving way, and with this larger and better hospital we are often over-crowded, and are obliged to refuse admittance to some. Many, too, come from great distances, and these we are always glad to see, for they carry back with them to their distant homes accounts of what they have seen and heard. Short services are held in each ward morning and evening, and as opportunity offers the good seed is also sown by private talks with the patients. Did time and space permit, many an interesting tale might be told of blessing received both to soul and body.

Let me just add that the hospital, being also a training institution, is worked very much on the same plans as our hospitals are at home. There are staff nurses, nurses and probationers, also clerical clerks among the students. Temperature charts, notes, and histories of cases are all carefully made and kept, and as far as the time and strength of two doctors and one lady superintendent permit, the work is done thoroughly.

II. *Out-patient Work.*—There are four dispensaries connected with the Medical Mission. One is at the hospital itself, where patients are seen three days a week. Another is situated at the north end of the town, near the great market-place, and is opened three times a week also. A third dispensary is at the extreme southern end of the city, where patients are seen on Mondays and Thursdays, and a fourth is at the little town of Ilazaina, about eight miles north of the capital. This dispensary is only visited once a week. Thus a large number of sick folk are seen and prescribed for every year; and with these also a short service is held before the consultation begins.

III.—*Training of Nurses.*—Our much esteemed lady superintendent, Miss C. L. Byam, M.R.R.C., could give us more information on this branch of the work than I can. Let me just say that a select band of about forty Malagasy women from various parts form the nursing staff of the hospital and dispensaries. They receive a careful and thorough training from Miss Byam, and make excellent nurses. As one and another leave us to get married, or settle in other parts, new probationers are taken on, and thus a constant change is continually taking place, and distant parts are beginning to feel the benefit of having trustworthy and skilled nurses in their midst.

IV.—*Teaching of Students.*—The training department of our work, viz., that of young women as nurses and midwives just mentioned, and that of young men as doctors, is perhaps the most important of all. There are at present over fifty students in the Medical Missionary Academy, under the management of a conjoint board, representing the F.F.M.A., L.M.S., and N.M.S. The students have to pass an examination on general education before entering on their medical studies. If this is done successfully, the first year is devoted to science subjects, viz., botany, physics, chemistry, zoology, also Latin and English. If they pass the examination in these subjects and have proved to be worthy men, they are allowed to commence their medical studies proper. These are pursued for at least four more years. The first two are spent in studying anatomy, physiology, histology, and materia medica, and the last two are especially devoted to clerical work in the hospital, medicine, surgery, midwifery, and gynecology. A final examination is held once a year, after which the successful candidates publicly receive the diploma of the Academy. Over twenty young men now hold this diploma. Some have practices in town, and many are settled in country districts and doing excellent work. Thus by spending our time and labour on the few we are, in reality, benefiting the many.

V. *Outside Work.*—Not much need be said on this point. My esteemed colleague, Dr. C. F. A. Moss, and myself find our time more than fully occupied with the direct work of the Mission. Still there are missionary families and others to be attended to in illness, and occasionally visits have to be paid to Malagasy patients at their homes. A little literary work, too, is done from time to time, and the preparation of suitable text-books for the students is slowly advancing.

This, then, is the picture as it presents itself to our view to-day. Truly a transformation scene, for which we bless God, take courage, and press onward.

*Medical Mission Hospital, Isoavinandriana, Antananarivo.*

## MISS WESTON'S WORK.

An interesting meeting was held on the evening of Wednesday week, in St. Martin's Town Hall, Charing Cross, in connection with Gospel Temperance work in the Royal Navy.

Mr. Froome Talfourd presided, and briefly introduced the "Sailor's Friend," as our sister is often entitled by reason of her devoted and self-sacrificing work for the welfare of blue jackets afloat and ashore, efforts which it appeared have not been confined solely to our own Navy, for the "Blue Backs," as her little monthly is called, are welcomed in the American and other fleets as well as in our own.

Miss Agnes E. Weston pointed out that the principles of temperance were intimately associated with the strength and ability of the men in the navy; and in a navy like ours—where the personnel requires to be increased by 10,000 men in order to bring it up to the strength for which we were now building—it was most essential that those upon whom we would have to rely in time of war should be sober and steady. She attached the greatest importance to temperance work among the boys; and she came to the conclusion that there was "a great deal of salt in the blood still," seeing that during the past five or six months 3,100 extra boys had entered the training service. It was gratifying to find that last year in Portsmouth and Devonport alone no fewer than 2,746 lads in the navy had been induced to sign the pledge. There was not a single ship or gunboat in the navy that did not now have aboard representatives of the Royal Naval Temperance Society; and she stated it had been estimated by Mr. Caine that the temperance men in the naval service saved the country as much as one million sterling per annum. Speaking generally, she was glad to think that the British Navy of to-day was far superior to any in the past, judging by the increase of sobriety among the men. Miss Weston paid a tribute to the zealous work and co-operation of the National Temperance League; and the secretary (Mr. R. Rae) and others delivered speeches in sympathy with the objects of the meeting.

DR. PARKER, of the City Temple, conducted a three days' mission at Bradford this week, in connection with the C.E. movement.

THE MOST IMPORTANT EPOCH of our lives was written in the lost book of our childhood. Our first impression of the outward world, our first sight of daisies and buttercups, our first taste of the fragrance of the rose and the sweet briar, our first sense in overcoming resistance, the earliest joys of our first affections, the very games in which we took delight, and even the griefs and hurts over which we sobbed as though broken-hearted, have all vanished like a forgotten dream.—*L. S. Redshawe.*

MACEDONIA.—Children in the Sunday schools of this old Bible land are encouraged to learn choice texts of Scripture in the following way:—The "Golden Text" is printed in the common language on the blank space or back of a picture-card. Each scholar is offered a card on the condition of committing to memory the text upon it; if that has been done a fresh card is given the next Sunday, and so on for the year. No card is given unless the text on the last one can be repeated. This system is drawing large numbers of little ones into the Protestant Evangelical Sunday Schools of Bulgaria and Macedonia. The two missionary ladies who originated this work are so pressed by applications that they appeal for supplies. Picture-cards of all sizes and sorts are suitable. At the small mission press in Samokoo the texts are printed on the cards. Parcels will be gladly received and forwarded by the Bible Lands Missions' Aid Society. In lieu of cards small P.O.'s are welcome.

(Rev.) W. A. Essery, Hon. Sec.

*Alliance House, 7, Adam-street, Strand, W.C.*

## EVANGELISTIC NOTES.

**The Weaver Brothers** are having great blessing at the Albert Hall, Nottingham. Many have publicly confessed Christ during the past fortnight; the mission closes on Sunday.

**Rev. E. Payson Hammond and Mr. Merton Smith** have been holding meetings at St. Louis, U.S. Much stir has been created in the city, and there is reason to hope for lasting results.

**Holbeach.**—Very successful mission services have been conducted lately by Mr. Jeffreys. There were many inquirers. Believers have been greatly encouraged and blessed. Still greater blessings are expected.

**Slough.**—*The Methodist Recorder* records "a remarkable work of God at Slough. Over fifty last week surrendered to Christ, young and old. One old man of eighty-four, another kneeling by his side of seventy-two, and a woman of eighty-five were among the converts. The services are being conducted by Rev. George Eddy, district missionary."

**Benson, Oxon.**—The mission here last week, conducted by Rev. W. Stott and Mr. J. Crofton Rainey, was productive of much fruit. The attendances were well sustained, believers were built up, and sinners saved. A free tea to 300 parishioners, generously provided by Messrs. W. Littleboy, J. P., and W. Cooper, proved the means of inducing many non-church-goers to attend the services.

**Princeton College.**—One of the results of the recent revival work in Princeton has been the formation of a society among the students of the senior class of the Seminary, whose object it is to raise volunteers for home mission work and to support weak churches at home. Large delegations of students also visited Trenton and neighbouring towns, last Sunday, and addressed the different churches.

**Mr. Wm. Sampson** has conducted a mission at Gainsborough. Many prayers had been offered that God would abundantly pour out his Holy Spirit. The Sunday services were largely attended, and many came forward for prayer. A large number of scholars came out for Christ at the meeting for young people. The meeting for men only was largely attended, and many yielded themselves to God. The week-evening services were well attended.

**Jersey.**—The mission recently conducted by Miss Costin in Jersey appears to have been characterised throughout by great spiritual power. The work at Great Union-road has been very remarkable. Whole families have been converted, and the character of many homes has been entirely changed. The farewell meeting was attended by quite a thousand people, and many persons decided for Christ on that occasion. The additions to the churches at Great Union-road and the Royal-crescent are stated to number 185 adults and thirty juveniles.

**Leeds.**—A most successful twelve days' mission has been conducted at St. Peter's Chapel by Mr. Welsby and Mr. B. Pawson, of York. During the first week the meetings were held in the schoolroom, the second week in the chapel. The right sort of people attended the services—men in their working clothes, women with shawls, and some without. Night by night the interest deepened, until on the closing night the chapel was nearly filled. There were many interesting cases of conversion, three of the worst drunkards in the neighbourhood among them, and whole families were brought to God.

**Rev. James Oatey** concluded, on Sunday evening, a deeply interesting and, it is believed, fruitful mission in the Uxbridge-road Tabernacle, Bloemfontein-road, W. Night after night the iron building has been well filled, while on the closing evening the place was crowded out to the doors; many being present who seldom before had entered a place of worship. The word from Isa. lv. 1, was with great power, and in the after meeting numbers were found longing for peace, and some of these professed to enter into pardon and rest. Mr. Oatey has now gone to Yorkshire for a short mission.

**Messrs. Moody and Sankey** began a month's work in the capital city of Washington on Wednesday, Feb. 7. From the accounts received of the opening days there seems every indication that a real and extended work of grace will be the result of the visit. The great Convention Hall, in which the main gatherings took place, with a seating capacity of some 5000, was crowded out at the first meeting, and Mr. Sankey had to do duty at an overflow, after having sung to the great throng in the hall. *The Washington Post* reports the services, speaking enthusiastically of Mr. Sankey's songs, and giving long reports of Mr. Moody's stirring exhortations.

**Mr. Richard Weaver.**—The Lord is graciously answering prayer on behalf of Mr. Weaver's Mission at Malden Hall. Last Sunday was the best day we have yet had. It was a grand sight to see the large number of men at the afternoon service, and to see the hall completely packed in the evening, and the large overflow meeting held in the schoolroom; and better still to know that souls were saved at both services. A very large number stood up to be prayed for, big, burly men were weeping like children, and many came out boldly to the front seats to be spoken with personally by the workers. Those who have professed to be saved are found earnestly seeking the conversion of others. One very interesting case might be mentioned of a young man brought to Christ recently, and he has influenced several of his father's workmen to come to the services, and they, too, are saved, and they now meet every morning for prayer for the mission in the father's hayloft. Thus encouraged, we purpose going on another week. Will readers pray that our aged brother may have physical strength and spiritual power still to go on winning souls for Christ? G. H.

**Mr. Lane at Hastings.**—We most gratefully record the wonderful blessing granted to the nine days' mission conducted by Mr. W. R. Lane, in Robinson-street Congregational Church, Hastings, Rev. C.New, pastor. There was more widespread spiritual awakening than the church has ever experienced. The noonday devotional meetings were well maintained, and requests for special prayer were unusually numerous. At the evening services the attendance was surprisingly large, sometimes so crowding the chapel that many persons were unable to find room. On the last Sunday evening, which was rough and wet, doorways and staircases were thronged as well as aisles and gangways. The addresses were of singular power, and at the large after-meetings men and women of all ages stood up and publicly testified to their acceptance of the Saviour. The P.S.A. service, at which probably not less than 900 men were present, was followed by an after-meeting, which, like that also for men only on the previous Friday, can never be forgotten. The gathering in the hall after the final service, when parents were rejoicing over children, teachers over scholars, ministers and workers over those for whom they had been long anxious, and seekers over their own salvation, was indescribably sacred and touching. So much blessing involves the church in grave responsibility, which they humbly desire to fulfil.

## ONWARD, YE BRAVE!

*(Dedicated to Miss Annie R. Taylor and the thirteen volunteers who have given themselves to Christ for Tibet.)*

Onward, ye brave, away!
Fearless to face the fray;
Slowly the coming day
Darkens to dawn!
Hill rises after hill,
So, let heart rise, and will;
God shall be with you till
Cometh the morn!

Into the darkness go!
Reck not of frost or snow!
Take thou the light, and lo!
This shall be thine.
Garlands, the deathless wove,
Waiting the brave that rove,
Telling the love of love,
Human, Divine!

Darkness awaiting light,
Go, thou, and make it bright!
Take love, and lo, the night
Breaks into day!
Onward through toil and pain,
Christ did not die in vain!
Lo, He shall rise and reign!
Onward! Away!

Matthew Hunt.

56, *Trinity-square, London, S.E.*

THERE IS NO SURER FOUNDATION for a thorough and systematic acquaintance with divine truth in later life than catechetic and mnemonic teaching in childhood.—*Dr. J. Oswald Dykes.*

A RETIRING VETERAN.—Mr. James Pursell, the honoured and successful manager of the special religious services held for many years at the Britannia Theatre (Hoxton) and the Morley Hall (Hackney), has recently retired, after having superintended these important mission services since October 1862. For thirty-seven years he was in the active service of the London City Mission, all but ten of which he spent as mission visitor to the General Post Office. His friends have decided to present him with some recognition of his work, and subscriptions may be sent to Mr. John Lobb, Carlton House, Victoria Park-road, N.E.; or Mr. Thos. Russell, hon. sec., Grove House, Victoria-grove, Stoke Newington.

## PERSONALIA.

**Rev. G. S. Barrett,** chairman of the Congregational Union, has received the degree of D.D. from the University of Aberdeen.

**Rev. John Walton,** of the Wesleyan Missionary Society, has, we are glad to hear, completely recovered from his recent illness.

**Mr. J. Theo. Isaac** seems at latest accounts to be reaping benefit from his voyage, and to be gradually gaining strength. On Tuesday he started by the *Oriental* on his homeward journey.

**Rev. Thomas Armitage, D.D.,** who has undertaken to occupy the pulpit in the First Baptist Church Boston, for three months, is a veteran preacher of seventy-four years of age, and was a pastor in New York for forty years.

**Rev. Dr. McCosh,** of Princeton, is now in his eighty-third year, declining in strength, but with his brain still clear and active. His book, now in the press, will be, he says, his last word to the public, to which he has been speaking for nearly sixty years.

**Mr. William Noble** opens on March 4 a Gospel Temperance Mission in the Dome, Brighton, and Hove Town Hall. The arrangements are in the hands of a united committee, and hopes are entertained that much interest will be stirred. Prayer is specially desired for this mission.

**Rev. Dr. De Witt Talmage** has completed arrangements for a tour of the world during the coming spring and summer. He hopes to sail from San Francisco in May, taking the steamer to the Hawaiian Islands, and visiting New Zealand, Australia, China, and India. The journey homeward will be made from Ceylon, through Europe.

**Lord Bennet,** we regret to learn, has been ill ever since his return from America nine weeks ago, and the doctors say it will be many months before he will be able to do any more work. As writing is forbidden him, he asks us to contradict a recent statement that he is "throwing himself into evangelistic work," and thus prevent an influx of correspondence with which he will not be able to deal.

**Dr. Joseph Parker,** who is conducting a mission this week at Bradford, is far from well. In conducting his mid-week service last Thursday he said he had come from and was returning to a sick bed. He felt the strain of the mid-week services, and almost thought that his health might compel him to abandon them in May, when he completes his twenty-fifth year of such service in the City of London.

**Pastor Yen,** of Shanghai, arrived in England on Tuesday, and meetings are being arranged for him in different parts of the United Kingdom. It is important that anti-opium workers all over the country should know that there are several good English speakers who have been in China and are kindly willing to address meetings. Application for speakers should be made to Miss Braithwaite, 312, Camden-road, N.

**Rev. Solomon L. Ginsburg,** writing on January 24, from Campos, Brazil, says: "Last Saturday I returned from Nictheroy, where I was kept in prison for nine days for preaching the Gospel in a place called Sao Fidelis. I had baptized there four persons, and the priest got mad, and not being able to do anything, induced the police magistrate to prohibit my preaching. I informed the magistrate that in the matter of religion I receive my orders from God. He sent me to the chief of police in Nictheroy, who locked me up for nine days. But the Lord was with me and blesssed me. Since my return I have already baptized six believers and five more are awaiting this confession. We ask your kind sympathy and prayers."

MR. GEORGE BLACKLOCK has closed a successful Gospel Temperance Mission in Brecon.

ANY PERSON who punishes a child in an angry moment does the child much harm, and is really the worse offender of the two. There is little need of punishment in a well-ordered school or household.—*Parents' Review.*

PAKEFIELD.—During the recent severe gales a serious landship occurred in front of Pakefield rectory, endangering the safety of the house. A correspondent writes:—"Doubtless many of your readers, and especially those who have enjoyed the annual Conference at Pakefield, will come quickly to the help of the good rector, Rev. L. Price. About £80 is required to make good the damage."

CONFERENCES IN SCOTLAND.—Conferences on the Inspiration of the Bible, the Jews, and the Second Coming of the Lord Jesus are arranged to be held in Edinburgh, June 5-8; Glasgow, June 12-15; Dundee, June 19 and 20; Aberdeen, June 21 and 22; and Inverness, June 26 and 27. Any who are desirous that similar appointments should be made in the cities and towns where they dwell are requested to communicate with "The Convener of Prophetic Conferences," 22, Hamilton-square, Birkenhead.

# Letters to the Editor.

"THE BAPTISM OF THE HOLY GHOST."

Dear Sir,—Much confusion of thought appears to me to exist through not distinguishing between things which differ. Are these things so? Search the Scriptures.

1. In all ages and dispensations the Holy Spirit has striven against the wickedness of men, leading them to repentance, and revealing God as their help and refuge. In all ages he has *come upon*, and sometimes *filled*, certain chosen individuals, fitting them for some special service. See Gen. vi. 3, Exod. xxxi. 3, Num. xxiv. 2, 1 Sam. x. 10, etc. Those limited operations differ from the pouring out or forth as mere rivers differ from the sea.

2. The *pouring out* of the Spirit. (*a*) The promise of it in Isa. xliv. 3: "I will *pour out* my Spirit *upon thy seed*." And in Joel ii. 28, "I will pour out my Spirit *upon all flesh*." (*b*) The partial fulfilment of these promises at Pentecost (Acts ii. 16, 17, 18, 32, 33), "Jesus being exalted. . . . He hath *poured forth* this which ye see and hear." The ocean fulness has yet to come. Note that pouring out and pouring forth does not necessarily imply pouring *upon* all.

3. *The Baptism in the Spirit.* I use the word "in" advisedly. (*a*) The promise. Jesus said, "John indeed baptized in water, but ye shall be baptized in the Holy Ghost not many days hence" (Acts i. 5). (*b*) The fulfilment of it. "They (the disciples) were all together in one place." The Spirit came down from heaven and *filled the room where they were sitting*. As a consequence, they were all baptized or immersed *in* the Spirit. Note the difference. The sending down or pouring out is not the *baptism*, any more than the pouring of water into a vessel is the immersion of some body in it. (*c*) The result. In one spirit they were all baptized into one body. Believers are now expected to live *in the Spirit*, to walk *in the Spirit*, to keep the *unity of the Spirit*. Every believer who receives the testimony of the Spirit (Peter says: "These things which now have been announced unto you through them that preached the Gospel unto you *in the Holy Ghost*, sent down from heaven") is *at once* united *in the Spirit* to the others who believed before him; "added together" is the expression used, Acts ii. 47, and with them is *baptized in the Spirit, in* whom all the members of Christ's body live, and move, and work, in this dispensation. It appears to me to be utterly unscriptural to teach that a person who is a member of Christ can be so without having received this baptism in the Spirit.

4. *The Gift of the Holy Ghost.* This expression is sometimes used in its widest sense, embracing the pouring out, the baptism, and the resulting power—(see Acts ii. 38: "Ye shall receive *the gift* of the Holy Ghost")—as a rule, it is used in the sense of special personal endowment, fitting the recipient for service in God's house. (See Acts viii. 20; Acts x. 45; Acts xi. 17; 1 Cor. i. 7; 2 Tim. i. 6.) In this connection the word "upon" is almost always used. Note, first, the "pouring out" is not the gift. The "baptism" is not the gift. A man may be added to the number of those who are "in Christ," and consequently "in the Spirit," and yet not *receive* the special gift of the Holy Ghost. The two things are distinct. The one general, the other particular. The one is common to all believers in Jesus raised from the dead and glorified; the other bestowed upon individuals according to their *receptive* power for service and witness. (See Acts ii.) At Pentecost the cloven tongues sat *upon* each of them. All were filled with the Holy Ghost. He was not only *around them* in the room, but *in them*, and *upon* them. They drank "the same spiritual drink." "All were made to drink in one spirit" (1 Cor. xii. 13). All were consequently perfectly fitted for the service required just then; and all at once began to use the miraculous gifts bestowed upon them, speaking in many languages of the wonderful works of God, as the Spirit gave them utterance.

The case of the disciples at Samaria further illustrates this. They believed Philip when he preached to them the Kingdom of God and the name of Jesus Christ; they were baptized. As a consequence *they must* (if real believers) have been added to the other believers who were *in the Spirit*; and with them must have been partakers of all the privileges and blessings common to them, including baptism in the outpoured Spirit. But for certain reasons easily understood, since Simon the sorcerer's influence was so great there, *the gift* of the Spirit, enabling them to work miracles, was withheld. "As yet he was fallen *upon* none of them; only they were baptized into the name of the Lord Jesus." Simon asks for the *gift* for the sake of the *power* it brought, and is refused. Lesson: God withholds the gift when it would be misused. The case of Cornelius affords another illustration. Here Peter's prejudice has to be overcome. God has to show him that faith in the Lord Jesus cleanses the hearts of Gentiles as well as Jews, and makes them fit to be associated in one body. Cornelius and his house believed; but lest there should be any backwardness on Peter's part, or doubt whether God had really received them into the body of Christ and fellowship of the Spirit, He gives the Holy Ghost to all the company. The Holy Ghost fell *upon* all who heard the word. This corresponds with the cloven tongues sitting *upon* each. Not the pouring out only, but the pouring *upon*; not the *baptism*, but the special *gift*. The result is always his special endowment. They spoke with tongues and magnified God. Baptism (water baptism) into the *name* of Jesus here follows as an acceptation of the fact that they had been baptized already in the Spirit.

The case of the twelve disciples at Ephesus so Scripturally dealt with by "R. C. M." in The Christian of January 25, I will only touch on, to say that it is evidently recorded to show that the Gospel, when preached in the Holy Ghost sent down from heaven, invariably sets forth Jesus and the resurrection as the power to *save*, but it adds the presence of the Holy Ghost as the power to *keep* and *endow for service*. The Gospel announced to the above disciples was defective on both these points, and what was lacking had to be supplied before they could get into the place of blessing. But note, after instruction in the truth, they were baptised into the name of the Lord Jesus, a token that they had already received baptism in the Spirit. This was not the *gift* of the Spirit, which here was conveyed though Paul's hands being laid *upon* them. Having received which, "they spake with tongues and prophesied."

*Conclusions.*—It is not according to the mind of the Spirit to pray that God will "pour out," or "send down," or "baptize with," or "freshly baptize with" the Holy Spirit. He has been sent from heaven, and dwells with and in all who are Christ's during this dispensation. It is right to ask that we may *receive* the gift of the Holy Ghost as freely and fully as God has given Him. The gift is *bestowed*; it is for us to *receive* him, and all his various offices. He is here in the place of our absent Lord Jesus (the first Helper, Advocate, and Comforter) to teach, guide, remind, reveal, etc. It is right to ask that He may *come upon* and even *rest upon* us, either individually for power, for special service, or to enable us to live a life of general loving service in the house of God and to the world. This may also be sought by bodies of of believers who desire united action and power for some special service.

*Objections Answered.*—How can a man be said to be "in the Spirit" as the result of believing in Jesus crucified and raised, and yet not have the Spirit "in him," or have Him in a very limited manner? Answer: A bottle may be in the water, and yet, if corked, have no water in it. Remove the hindrance and the water will flow in. Jesus said, "Abide *in Me* and I *in you*." Believers are all in Christ, but Christ is not fully in all believers, as may be seen by their lives. It is equally true of Christ's representative, the Spirit. How can a believer have been *baptized in the Spirit* and ever have the Spirit *in him* more or less, and yet not have the Spirit *upon* him. Answer: The blessed Lord Jesus had the Spirit dwelling in Him fully and always; and yet after his baptism the Holy Spirit descended in bodily form as a dove *upon* Him. This was God giving his Son, the God-man, power for his *special service*. Paul speaks of the power of Christ resting *upon* him. "Ye shall receive power after the Holy Ghost has come *upon* you," said Jesus.

Believers need to recognise this more. The power is for us if we seek it. Paul said, "When I am weak, then am I strong." We want to know our weakness and get the power of Christ (the Holy Spirit) upon us. Pentecostal blessings, Pentecostal sayings, doings, and manifestations will then be the result. Readers, please refer to the Scriptures quoted.

R. W. Beachey.

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Dear Sir,—It is most important that this subject should be fully gone into, and the truth as contained in the Scriptures clearly set forth; otherwise much misconception and unnecessary alarm might be caused among the flock of God. May I be permitted to draw attention to two points which may perhaps be of use in assisting those interested to arrive at a soul-satisfying conclusion?

First, then, we find in Eph. i. 13 that the Ephesian Church, together with all others their brethren in succeeding ages, are assured that, "having believed they were sealed with the Holy Spirit of promise." Again, in Titus iii. 5, he is reminded, along with every individual believer since, that he was saved "by the washing of regeneration and renewing of the Holy Ghost."

These then, believing and sealing, regeneration and renewing, are inseparably connected in the Word of God. May he not reverently and solemnly say, "What God has joined let not man put asunder"?

Secondly, with regard to the examples referred to in chaps. xviii. and xix. of the Acts, viz., Apollos and the believers in Ephesus, we must not fail to notice that these were still practically in the preceding dispensation; they were buried in the brightening hopes which were the marked feature of the closing years of that period, and were unaware that the most glorious day of salvation *had* dawned, and that in one sense the Sun of Righteousness *had* arisen with healing in his beams. They were humble believers so far as they had light and knowledge, looking earnestly for his speedy coming, but they were not yet in a position to receive the Spirit of God, who can only enter the heart which has recognised in Jesus of Nazareth, the Christ of God, the appointed sacrifice for sin and received and rested in Him for salvation. I think there can be no case exactly corresponding with such in our day.

*Edinburgh.* John Elliot.

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Dear Sir,—Seeing in to-day's Christian that you are about to give some more notes on the "Baptism of the Holy Spirit," may I add a few lines on an important part of it not touched on yet, so far as I have seen, viz., *the result*? We know that at Pentecost they all spake declaring the wonderful works of God. Is this the result looked for in all cases now-a-days?

I have lately been attending some revival meetings in a Wesleyan chapel. The evangelist (on circuit) exhorted his hearers every evening "to come up and receive the baptism of the Holy Spirit," after an otherwise simple and stirring Gospel address. A few responded. But I tell them, "I delight in the preaching of the Word," and believe that where men are saved and called of Christ, the result should be "they went everywhere preaching the Word." Unrestricted liberty of Christians to preach is right; the restriction to a few only is wrong.

But do these Christians believe this, and believe in this result of the Holy Spirit's baptism? as it certainly was at first (see Acts viii. 4). Do they remember that Paul says, "We believe, and therefore speak also" (2 Cor. iv. 13). A one-man ministry is a contradiction, and even the position of the evangelist (on circuit) is partly so, it seems to me. Where man ordains the preacher, there is no liberty given to *all*.

I will not add more as to the results seen on the day of Pentecost, following on those who received "the baptism of the Holy Ghost," but earnestly commend these things to the careful attention of *all* who preach, and *all* who received "the baptism of the Holy Ghost," as no light matter of words or doctrine only.—I am, yours truly and faithfully,

J. S. W.

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Dear Sir,—Having read with much interest and profit the articles on this subject in The Christian, I venture to express my gratitude to the writers for the benefit received, and to you for continuing this important correspondence in your paper.

I think receiving the Holy Spirit is not necessarily consequent upon believing in Christ, for the vast majority of Christians are not (in my opinion) filled with the Holy Spirit. I say "filled," not "baptized," for, after our Lord's ascension we do not read one word about being "baptized" with (or into) the Holy Spirit, except the fulfilment of his promise given in Acts i. 5. "Ye shall be baptized with (into) the Holy Ghost not many days hence"—fulfilled in Acts ii. 4, upon the *Jews*, "And they were all filled with the Holy Ghost"; and upon the *Gentiles* in Acts x. 44, "The Holy Ghost fell on all them which heard the word"; about which Peter says, in the next chapter, "Then remembered I the word of the Lord, how He said, John indeed baptized with water, but ye shall be *baptized* with the Holy Ghost." This is the *last time* the word "baptized" is used in reference to the Holy Ghost. It is not once mentioned in any of the Epistles.

Therefore I conclude it is unscriptural to ask people to-day, "Have you been baptized with the Holy Ghost?" for "There is one Lord, one faith, and one baptism" (Eph. iv. 5). The word "baptism" here undoubtedly refers to water, for the "one Spirit" has been spoken of in the previous verse. The marginal reference to Gal. iii. 27 supports this view. In Eph. v. 18, we have the command, "Be *filled* with the Spirit." The same word *filled* is used at least ten times in the Acts (in reference to the Holy Spirit) after the *baptisms* of the Holy Ghost already referred to. This quotation is an important one, because the command to be "filled with the Holy Spirit" was addressed "to the saints at Ephesus"—to people who had already received the Holy Spirit in his regenerating power. I heartily endorse the remarks of Rev. Ernest Boys in his paragraph on 1 Cor. iii. 16, and iv. 19, which appeared in your last issue.—Yours very truly,

Jas. W. Pearce.

*Donaghmore, co. Tyrone.*

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"A Constant Reader" (Ashbourne), who is of opinion that for effectual service an anointing or a baptism of the Holy Ghost is needed after conver-

sion, records his own experience. This is a department into which we can hardly go, as experiences are almost as varied as individuals themselves.

Mr. E. Hewetson (Westbourne Park) points out that in order to a filling there must first be an emptying. He adds: "As for believing, and not having the Holy Spirit, I cannot see how that possibly could be, considering our Lord's words, 'Whosoever believeth on Me, *hath* eternal life.' There is no life without God's Holy Spirit; we are dead until we have the new birth."

Mr. Robert Nelson (Malvern) writes of the Ephesian disciples (Acts xix. 1-6): "We learn from 1 Cor. xii. 3 that 'no one can say Lord Jesus, but by the Holy Ghost.' These had already done this, and had passed from death unto life, yet how imperfect was their knowledge! This was now remedied. Henceforth they were on the same footing as our Lord's other disciples, heirs together of the gift of Life.

"Some might naturally ask, seeing that these supernatural gifts were so useful, why are they not continued to us? It may be replied that the early infant church needed some overt explicit proof that the Lord Jesus possessed in resurrection the very same power He had exhibited formerly while on earth, now greatly enhanced. At Pentecost this was grandly displayed; made visible to the eyes of men. In the present day none of his followers have any doubts on this subject. Faith is now called into exercise. Proof would be superfluous. Our God does nothing in vain."

Our contemporary, *The Christian Commonwealth*, in an article last week, said:—"We read in the Word of God of the phrase 'baptized *in* (Greek *en*) the Holy Spirit'; but never do we read of the 'baptism *of* the Holy Spirit.' We should have thought that our contemporary, The Christian, so generally careful about such things, would not fall into the error to which we have called attention. But it does fall into it—up to the neck. Both in its correspondence and editorial columns it constantly uses the phrase 'baptism of the Holy Ghost,' as if it were repeating a Biblical expression." The charge is sufficiently general—"constantly." We should like to point out the fact that the three "Expository Notes" which we have just published on this subject were headed "The *Gift* of the Holy Ghost." Moreover, on January 25, when writing on Acts xix. 1-6, "R. C. M." was careful to follow the Greek by speaking of the Greater than John as "One who should baptize in the Holy Ghost as John baptized in water."

## THE POPE'S ADDRESSES: A WARNING.

Dear Sir,—I know of no utterances so calculated to mislead the British public in regard to religious and secular affairs in Italy as those which are put into the mouth of the Pope, and read in his name in St. Peter's from time to time, and which find their way into the English press. In the latest of these addresses the Pope laments the disorders that have taken place in Italy, and "earnestly desires that means may be found to end the present misery, and promptly re-establish order in those places where it has been disturbed."

The hypocrisy of such talk is revealed by the fact that when the disturbances were going on in Sicily and in other places, the Pope, who is ready enough to interfere in English, French, and Russian affairs, never raised a finger to allay them. The secular press of Italy charged the Vatican with this culpable silence. But it went further; it directly charged the Vatican "with having a grim satisfaction in these disorders," and in aiding and encouraging the revolutionaries. The priests led the revolt in Sicily, and the monasteries and convents supplied funds to carry it on.

In his address the Pope traces the cause of these disorders to the "ruin of religion," and goes on to charge this against the State, and to urge the return of the people "to him, who holds from God the supreme magistracy." Italy has lately spent £20,000 in buying copies of the *Secolo* Bible, which seems to prove that "religion" is not ruined, but that the "Papacy" is, as that sale was made in the teeth of priestly opposition. There is, however, undoubtedly a large amount of irreligion, indifference, and scepticism in Italy. But who is responsible for it? Italians themselves answer, "Not the State, but the Church—*the Pope himself*."

In the *Nuova Antologia* for January 15, Prof. Mariano, in an article on the Papacy, says: "It has diffused throughout all a profound indifference and scepticism, and a great emptiness of spirituality. It has kept Italy hanging on the brink of perdition." Also Signor Bonghi, who is a clerical, says, in this same journal, "We are no longer able to look for any revival of spiritual life from the Roman Catholic Church." In this same address the Pope speaks of being "particularly gratified by the testimony of the devotion of the people of Rome." If they are so "devoted" to him, as he says, why should he so earnestly in this same address beg their return to him?

The fact is that the crowds that frequent St. Peter's are made up of foreigners who go as visitors to see the show, and foreigners who are in the pay of the Vatican. Fra Paolo Sarpi was once asked about the teaching of the Jesuits, and he replied, "Read what they write, and do the very opposite," so we may say of the Pope's addresses, carefully prepared for him by these same Jesuits, "Read them, and believe the very opposite."—Yours faithfully,

(Rev.) Alexander Robertson.

*Venice, February 9.*

## THE ADVANCE OF POPERY.

Dear Sir,—I notice your remarks on the increase of Popish churches and priests in London during the past year. Is it not that we are reaping in ever-increasing crops, what we have nationally been sowing over at Maynooth these many years?

It seems to me that the Lord's people have greatly lost sight of this fearful national sin. May God raise up men who shall agitate for the repeal of that sinful grant for the permanent education of men who teach soul-destroying error and destroy God's Word and God's Truth, and his people when they can. Agitators against that grant would be true patriots, as our national decline in prosperity, as in Protestantism, dates from then.

We agitate against the opium trade and the C.D. Acts, and rightly, for these are gross sins against *man*. But how far greater is the sin of educating men to go forth to teach all that is corrupting and contrary to God's Word? This is sin against *God*.—Yours faithfully, R. T.

*Redlands, Banbury.*

## "PICTORIAL REPRESENTATIONS OF CHRIST."

Sir,—May a sculptor venture a line expressing his views on the above subject? As a reader of your paper, I have been somewhat surprised to notice the arguments given in favour of the same by your correspondent. From my point of view as an artist (and one who would sooner starve than attempt to use his fancy in such a direction), may I say such emblems are unlawful for a Christian.

I quite acknowledge the eye to be a powerful educator in matters of sense and sentiment, but where is the authority for using the Divine Image in such a way to reach the heart? The lantern should shine in each daily, and reflect a truer image of the Holy Spirit. Use not the "dark lantern," if by such means hearts could have been reached. Think you the Holy Spirit would not have left to us faithful materials of our Lord's resemblance? Art was at its excellence at that time—is there anything permitted to remain to us? No. The Holy Spirit prevented such, knowing what was in man.

For such reasons I have more than once expressed my views relating to sculptured forms of Divinity, and it often fills me with indignation to see places of worship erecting stained glass with subjects created by the artist's fancy, containing portraits of Christ, Paul, and others; places that of all others should be jealous of truth in all things.—Your obedient servant, E. G. P.

## THE CIRCULATION OF TRACTS.

Dear Sir,—Notwithstanding the great spread of missions, and the immense circulation of the Scriptures in foreign lands, less than half the world has been evangelised, and *the other half has not even heard that there is a Gospel.*

There are numerous missionary societies and agencies who are doing able work; still, it is almost incredible to believe that there remain so many nations and tribes into which the Gospel has not penetrated. The command, "Go ye into all the world, and preach the Gospel to every creature," is now very urgently and properly pressed home to the hearts and consciences of believers.

Besides the great missionary and Bible societies, there is a supplemental means of furthering the great cause, and carrying the Gospel to every creature, which has not had due prominence given it, and which can be readily adopted by those who cannot go personally to the mission field; and that is, the preparation of simple Gospel tracts in different languages, and their distribution in large numbers.

The Religious Tract Society has issued tracts in over 200 languages. Drummond's Tract Depot has circulated over 15,000,000 of my foreign "Gospel Leaves" in various languages, and the Editor of *The Christian Herald* has distributed largely Arabic, French, and Italian Gospels. Allow me to place this before Christians who desire to have a hand in the good work. The only limit to the distribution of these Gospel messengers is want of funds.

Cheyne Brady.

*Chalet de Syrphes, Cannes.*

## PRESENT DAY METHODS.

Dear Sir,—Allow me, through your paper, to bring before Christian workers in these last days of Gospel testimony, the great importance of keeping on Apostolic lines in preaching the Gospel of Christ. In these days it is sad to see the mixture of worldly methods that are being used to render the services "attractive."

The doctrines of the Cross, in which the Apostle Paul gloried, have lost their charm. It is written, "Thou shalt not sow thy vineyard with divers seeds lest the fruit of thy vineyard be defiled." What a weighty principle is here. It is feared there is a terrible amount of mingled seed used; how much of the rudiments of the world do we find mixed up in many Gospel services to make them attractive. May the witnesses for Christ confine themselves to the ministry of sound words, and ever seek rightly to divide the word of truth, so that they may not be ashamed before Him at his coming, but receive a full reward when every man's work shall be tried of what sort it is, for the day shall declare it, because it shall be revealed by fire. In the little while between, may we seek to know nothing among men save Jesus Christ and Him crucified. I would close by pressing home the charge which the Apostle Paul gave to Timothy, "Preach the Word; be instant in season, out of season; reprove, rebuke, with all long-suffering and doctrine." M. S.

## FOUNDATION TRUTH.

Sir,—I have read with great interest that which has lately appeared in The Christian lamenting the want of plain Gospel teaching in the present day. It has been the more interesting to me because my mind has been full of the same subject for some time past, which is also the case with several of my friends. God seems to be showing his people the need of fundamental truths—of bringing before the unconverted the truth of the finished work of Christ on the cross. Surely it is the preaching of substitution which is required to convert souls, that Jesus has died for *their* sins and that *whosoever* believe are alive from the dead. But, too often in our so-called evangelistic meetings we hear little of the work of Christ; the story is man's side in salvation. To yield the heart to Him, and looking unto Jesus, is true to Scripture and right teaching so far as it goes, but *not* the Gospel of the grace of God in its completeness.

It may be that the preachers think that their hearers already know the way of salvation; but should even *one* present be unconverted, it would not be waste of time to show such the way?

To address *all* as Christians might mislead a seeking soul as to the way to be saved, and cause such to think that salvation is to be obtained by holiness of life.

We must know of the work of Christ for us, ere we can know of his work in us. As you said in a recent editorial note: "How many, after having been professing Christians for ten years, know any more about the Bible than they did the first year after their conversion?" "Would ten out of a hundred be able to give an adequate account of the Atonement, or of any other Scripture doctrine?"—Believe me, yours obediently,

(Miss) C. Russell Balfour.

194, *Bedford-hill, Balham.*

### A PROPOSAL WORTH CONSIDERING.

Sir,—It cannot be unknown to you that there are several institutions, carried on by sisterhoods, where destitute orphans and homeless girls from among the upper classes are taught, boarded, and clothed gratis, in order to instil into their young receptive hearts a love for Ritualism and Romish doctrines.

Should not similar institutions be founded by Protestants? A committee of ladies and gentlemen, who would be willing to support and endow such an institution would do a noble work! A lady who had this for some time on her heart, and has herself the necessary experience and capacity, would gladly undertake the management of such an institution. She would furnish a house ready for the reception of eighteen girls; but she has no other capital with which to work the plan.

Ladies may, however, be willing to come forward who have the capital as well as the desire to do such a work for Christ.—Believe me, Sir, yours truly,

A Lover of the Young.

YOUNG PEOPLE IN SWITZERLAND.—Another great holiday gathering of young men and women and their friends is being arranged by the editor of *The Young Man* and *The Young Woman*. It will be held at Grindelwald in August and September. Parties will leave London every Tuesday and Friday from June 29 to September 14, and a twelve days' Swiss holiday is offered for ten guineas, including second-class return ticket from London (first-class on boat), and full hotel accommodation. All tickets will be available to return any time within forty-five days. Further particulars can be obtained by sending a stamped addressed envelope to Mr. F. A. Atkins, 2, Amen Corner, London, E.C.

## THE Y.M.C.A.

Some earnest men, feeling the need of young men around Austin, Texas, have started a Y.M.C.A, which it is hoped may prove useful to many.

Mr. R. McCann has paid an interesting visit to the Canadian Mission College, Indore, Central India, where a new Association has been formed.

Mr. George Williams presided over the annual meeting of the Hammersmith Association, and a special address was delivered by Archdeacon Sinclair.

The Y.M.C.A. at Buda-Pesth has invited the International Conference to meet there following the assembly in London in June. The Conferences are held, as a rule, once in three years.

Five hundred special sermons to young men have already been promised by clergy and ministers throughout the country for Sunday, June 3 next, in connection with the Y.M.C.A. Jubilee.

The Bible and Prayer Union recently started in connection with the Y.M.C.A., and having its headquarters at the Birmingham Association, has already fifteen branches, with nearly 1000 members.

The Cape Town Association Committee earnestly call the attention of young men in this country to the overcrowded condition of the labour market in South Africa, with the view of dissuading emigration on their part.

Newton Abbot Y.M.C.A. has purchased freehold premises in Wolborough-street, which will be immediately adapted to the work of the Association. The cost of the property, including alterations and additions, will be about £1000.

A profitable course of lectures on the Bible and the Higher Criticism was delivered last week at the Brighton Y.M.C.A. by Rev. John Urquhart. The large attendances and the attention shown evidenced the interest felt in these important subjects.

A successful series of meetings for young men have been held by the Dartmouth Y.M.C.A. The district secretary, Mr. Roberts, of Plymouth, delivered five addresses on unbelief, gambling, impurity, and intemperance. The attendance and results were very encouraging.

Exmouth Y.M.C.A., at its fourth annual meeting, reported that good work had been done during the past year. A new gymnasium had been opened and furnished; a mission tent was vigorously worked at Woodbury during the autumn camping of the volunteers; and the membership had increased.

Revs. Dr. Sinclair, Archdeacon of London, Henry J. Pope, President of the Wesleyan Conference, George Short, B.A., President Elect of the Baptist Union, and George S. Barrett, D.D., President of the Congregational Union, have become vice-presidents of the National Union of Young Men's Christian Associations.

The quarterly conference of the Liverpool and North Wales District Union was held at Warrington on Friday week. Mr. Robert Garnett, J.P., presided over the first session, and Mr. R. Wyllie over the second. A public meeting held in the evening was presided over by Mr. John Fairclough, J.P., and the speakers included the Archdeacon of Warrington and the Rev. Dr. Taylor, of Liverpool.

A very successful sub-district conference has been held at Morpeth. The rector of Morpeth was present, and expressed his deep interest in the work. The desire was expressed that in all the Associations there should be a move forward in this Jubilee year. The president, Mr. G. B. Bainbridge, is much interested in an endeavour to obtain better premises for the Morpeth Association. The Forest Hall friends are also initiating a similar movement.

An appeal in support of Y.M.C.A. work throughout France, signed by Pastor Bach, Pastor Appia, and other influential representatives of French Protestant work, has been forwarded to the English National Council. It states that, under God's blessing, the Associations have increased during the last three years from 63 to 106, and that it is the aim of the committee that France should possess an Association in each of her thousand Protestant churches.

Mr. B. D. Wise, M.Inst.C.E., delivered a lecture the other day to the employés of the Belfast and Northern Counties Railway, in the course of which he said he was much impressed by the work of the Y.M.C.A. in America. All through America the association was considered by the American merchant as one of the chief factors for the prosperity and well-being of the young men engaged in the mercantile houses, and the American merchant had discovered—what might well be learned by the merchant of Great Britain—that it paid to support the Y.M.C.A.

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EDUCATION DOES NOT IMPART FACULTIES—these are born in the child. It is simply the guidance of growth.—*Sir J. Crichton Browne.*

AT THE CLOSE OF AN EMINENT LIFE, Ashbel Green said: "If I had my ministry to go over again, I would give more attention to the children."



## THE Y.W.C.A.

At the Dundee Y.W.C.A. special services and Bible readings were given last week by Miss Laura Barter.

The Bible to be presented to H.R.H. the Duchess of York, by members of the Young Women's Christian Association, and other women of the United Kingdom, will be on view at the Central Institute, 316, Regent-street, W., for a fortnight to Saturday, March 3.

The report of the Torquay branch rejoices in the blessing granted in the work, and dwells on the changes of the past twenty-six years since the branch started. The Sunday Bible-class has eighty in attendance, the Tuesday class is smaller, but both have been fruitful. The branch numbers 376 members (including juniors). The Employment Agency and Home has continued its good work.

Miss Barter writes on behalf of the Y.W.C.A. at Sutton, Surrey, urging the need of help. Owing to influenza and other matters, the Institute was closed last autumn, though the meetings have been continued in the secretary's house. Efforts are being made to secure a most suitable house now available, but £30 are required to clear off the debt and cover expenses of removal. Address, Miss L. A. Barter, Benhilton, Sutton, Surrey.

## SCOTTISH NOTES.

Dr. Hugh Macmillan, Greenock, and Mrs. Macmillan have left for Egypt, Palestine, and Syria, where they will tour for three months.

The Misses Finnie, of Kilmarnock, well known in Ayrshire for their benevolent deeds, have laid the inhabitants of the parish of Dreghorn under deep obligation by the erection of a working-man's institute, with gymnasium, etc.

Principal Hutton, of Paisley, had a narrow escape during the recent storm, as the chimney head of the U.P. Church Manse was blown down, and several of the large stones crashed through the roof into the bedroom, where he was sleeping.

The proposal of the magistrates of Glasgow to form an area in the centre of the city within which public-houses would be closed at nine o'clock will meet, it is said, with determined opposition at the hands of the wine, spirit, and beer trade.

Remarkable success is attending the Sabbath evening evangelistic meetings, held in the Albion Hall, Stockbridge, Edinburgh, under the auspices of the Fellowship Union. The audiences number about 700, the majority being young fellows who are not in the habit of going either to churches or mission halls.

At a meeting in Dundee on behalf of the Mission to Deep Sea Fishermen, Col. Wroughton said that if the society had done nothing more than secure the illegality of the drink traffic in the North Sea, it would have justified its existence. Of the ten vessels belonging to the mission, four are thoroughly equipped hospital ships.

Rev. John Robertson, of the Gorbals Tabernacle, Glasgow, has withdrawn from the Free Church. The reason he gives for this unexpected step is that rationalistic views are prevalent in the church, and especially in the colleges, regarding the Word of God. Mr. Robertson was baptized at the Metropolitan Tabernacle, London, on Monday evening. He purposes beginning evangelistic work in the City Hall, Glasgow.

There has recently been built at a cost of between £3000 and £4000, a beautiful Soldiers' Home at Maryhill, Glasgow, and it is desired to find one or two ladies having sufficient means to enable them to dispense with a salary who would reside at the Home and devote themselves to work among the troops in the adjoining barracks. Mr. R. B. Stewart, 97, West Regent-street, Glasgow, would be glad to hear from any such.

At the twenty-sixth annual meeting of the Edinburgh Association for Improving the Condition of the Poor, Chief-Constable Henderson (deputy chairman of the Association) gave a summary of the report. The seven departments into which the work of the Association is divided are the firewood factory, the utilisation of waste paper, the sewing room, the clothing of destitute children, the collection of newspapers for the hospitals, the registration of charities, and the social scheme. For business purposes it has been resolved by the directors that the Association shall be known as "The Help."

Miss C. F. Gordon Cumming addressed a meeting in Queen's Rooms, Glasgow, last week, on the work in China of Mr. William Murray. Dr. Elder Cumming presided. The son of a Glasgow sawmiller, Mr. Murray was appointed in 1864 a colporteur by the National Bible Society of Scotland, and in 1874 was sent to North China, but afterwards removed to Pekin, where he has since carried on work. Some years ago he invented a simple system of type printing for enabling the blind to read. Subsequently the system was adapted to the use of the sighted with marvellous success. This system, Miss Gordon believed, would do for China—which has hitherto resisted the introduction of movable type—what the printing press has done for the Western world.

## IRISH NOTES.

On Sunday week sermons on the subject of temperance were preached in about 1000 churches throughout Ireland.

By the will of the late Mr. Gervase Taylor the Dublin hospitals and some other charities receive a sum of over £20,000.

According to custom, the Irish branch of the Evangelical Alliance will observe Saturday, March 17 (St. Patrick's Day), as a day of special and united prayer for Ireland.

At a united meeting of ministers of the Episcopal, Presbyterian, and Methodist Churches, held last week in Belfast, it was resolved to hold a united convention for the deepening of spiritual life in Belfast in the autumn.

Evangelistic services have just been held in Brighton Road Church, Dublin, by Rev. J. D. Lamont, Methodist minister; and by Mr. W. J. Loney, of the Irish Evangelisation Society, in Belturbet Methodist Church.

Mr. Sinclair Stevenson, son of the late Rev. Dr. Fleming Stevenson, of Rathgar, Dublin (so well known for his love of missions), has been accepted by the Presbyterian Board of Missions as a missionary for India; Rev. John Keers, of Tralee, is being sent by the same Board as a missionary to China; and Mr. George Forde, of Belfast, is being sent by the Methodist Missionary Society, after spending two years at Richmond College, as a missionary to the Transvaal.

## "WILLING HANDS SOCIETY."

This Society was started in 1886, to help missions in China, by enlisting those who, perhaps, are unable to go abroad themselves yet long to help in some way to spread the Gospel among the heathen. Members contribute two (or more) articles of work or painting a year, and give a subscription of 1s. Associates give what they can. The proceeds of the sales of work are divided between the Church Missionary Society and the China Inland Mission.

Further particulars can be had from the secretaries, Mrs. S. Mayne Wade, 3, Maze Hill-terrace, St. Leonards-on-Sea; or Miss Polhill-Turner, 3, Palmeria-square, Brighton, who would be glad to receive the names of those willing to help in this little effort to further the Kingdom of Christ. If any ladies would kindly offer their drawing-rooms for sales, the secretaries would forward boxes of work and defray all expenses.

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ROMANISM IN CANADA has lost an influential adherent through the conversion of Mr. L. J. Papineau, who was recently received into the Protestant Church. In a letter Father Chiniquy speaks of this as a great conquest of the grace of God. The detailed notices in the daily Press of Montreal show that the event is regarded as of peculiar significance. Mr. Papineau made a public abjuration of Rome in St. John's French Presbyterian Church, in presence of a large congregation, fully half of whom were Romanists. Addresses suited to the occasion were delivered by Father Chiniquy, Dr. MacVicar, and others, who counselled the convert not to fear what man might do unto him. Slander and persecution have followed hard on Mr. Papineau's act, for a Roman Catholic paper forthwith abused him in unmeasured terms, specially deploring that he should have become "the prey of Chiniquy."

A SECRET FOR PASTORS.—Get somebody interested in somebody else. Don't try to do all the work yourself. It is better to be director-general for the church than to be worker-general! Get somebody to advise, or tenderly warn, somebody else, or visit them in sorrow, or get them out to prayer meeting, or Bible class, or preaching; even if they should need help themselves in these matters! Get them all into partnership with you, in your work. Most people like to have just a little—not too much—business and responsibility; and the feeling of helping the pastor, and being partner with him in his good work, is inspiring. They will wonder what made him call on *them*, and perhaps never find out that he concluded it was the only way he knew to benefit themselves!—*Canadian Independent.* [This is no "secret for pastors." The gift of pastor and other gifts are for the express purpose of "perfecting the saints unto the work of ministering unto the building up of the body of Christ" (Eph. iv.).—Ed. Christian.]

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

Dr. Waller, of Highbury, preached the annual University sermon, on Sunday, on Messianic Prophecy. It is a pleasure to have such men in the University pulpit from time to time.

The address at the University Missionary Union meeting last week was given by Rev. W. W. Cox, of the Moravian Society, and proved to be of exceptional interest as an account of these pioneers in missionary work.

Rev. H. W. Webb-Peploe is always a great favourite in Oxford, and his visit last Monday and Tuesday proved no exception to the rule. It is confidently believed that much blessing will accrue from his earnest powerful testimony.

Canon Knox-Little is preaching, as usual, during Lent at St. Barnabas' Church, and is drawing large crowds. There is, thus far, nothing pronouncedly Roman in his teaching, but it betrays a woful lack of definiteness as to the secret of *power* for holy living.

The first Bampton lecture was delivered last Sunday by Rev. J. R. Illingworth, his subject being the personality of God, deduced from the personality of man in the light of modern philosophical thought. The lectures will, of course, not be popular in their spoken form, but should prove permanently valuable when published.

A very noteworthy expression of Christian unity was manifested by the Nonconformist churches of Oxford last Sunday evening, in an interchange of pulpits throughout the city, and an united Communion service at the close. When, oh when, will the next obvious step be taken of a still wider application of the same interchange among the Oxford churches?

Work in connection with the Student Volunteer Missionary Union is by no means standing still in Oxford. It is a subject of constant prayer at the "D. P. M.," and meetings are held periodically with reference to it. Last week a special effort was made in the ladies' colleges by means of a visit from the secretary and another worker, and there was distinct promise of blessing.

The annual meeting of the Y.M.C.A. was held last Friday, and the large room of the Schools was crowded. The Rector of Exeter made a most sympathetic chairman, while Dr. Monro Gibson, and Rev. T. J. Madden, of Liverpool, delivered admirable and powerful addresses. The tone of the meeting was high and spiritual, and the report speaks of a year of undoubted progress.

### CAMBRIDGE.

The University sermon was preached in Great St. Mary's on Sunday afternoon by Archdeacon Cornish, of Truro.

Professor Gwatkin is preaching a course of Lenten sermons at St. Michael's; Professor Ryle preached one of a similar course on Sunday morning at St. Benedict's.

The Henry Martyn Hall was overflowingly crowded on Monday evening to hear Bishop Tucker give an account of missionary progress in Uganda. His words were very impressive, and were listened to with the closest attention.

Dr. Anderson gave the usual weekly address at the Sunday evening meeting of the Inter-Collegiate Christian Union. After warning his hearers against a too hasty acceptance of the positions of advanced "critics," he enforced the fact that change of heart is something more than theory or fancy; it is undoubted reality.

At his Sunday morning Bible-reading, Principal Moule took for his subject, "Annihilation." Such theories he declared to be "transported" into the Biblical teaching, and that there is no warrant therein for them. We gratefully record an improvement in Principal Moule's health, which during the past week showed some lowering of tone.

The various Inter-Collegiate Missionary Bands are doing real, if unobtrusive, work in Cambridge, by constantly keeping missionary information in circulation and maintaining the keenness of their members at glowing-point. Not the least enthusiastic of these bands is the Mchwas. Mr. F. C. Smith, of Corpus Christi College, and late missionary in Uganda, favoured them last Friday night with a deeply interesting account of the work there.

Canon Barnett and Mr. Cyril Jackson (London School Board) graphically expatiated on the needs of East London for such University Settlements as Toynbee Hall, on Sunday evening in Peterhouse College. Earnest-minded men, who believe that "the soul of all improvement is the improvement of the soul," combined in wishing that its advocates would give greater prominence to those truths which alone can meet the deepest needs of the masses.

Mrs. S. S. Lewis gave a highly interesting lecture at the Y.W.C.A. on Friday evening, Professor MacAlister presiding. The subject was, "Through the Desert to the Library of Sinai." A graphic account was given of the lecturer's journey to the Sinaitic convent, and of the researches of the party there, of which she was a member. She bore witness to the unspeakable loss Cambridge palæographers have sustained in the death of the late Professor Bensly.

Rev. R. H. Kennet, Hebrew Lecturer, preached a remarkable sermon in Queen's College Chapel on Sunday morning, on 1 Sam. iii. 36, "Put me I pray thee into one of the priests' offices that I may eat a piece of bread." Sermons faithfully dealing with the motives animating men who take Holy Orders, and revealing the high ideal of the ministerial life, are painfully rare in college chapels. Very eloquently and unflinchingly did Mr. Kennet denounce the conduct of men who enter the ministerial ranks to gain a "genteel livelihood," or "a passport to good society," and of those who, living now in carelessness and sin, think the future demands of their solemn position will be satisfied by a quickly-acquired church-tone of voice, the correct genuflexions, and a mere perfunctory performance of certain ritual observances. No slight impression was made by this sermon.

## OBITUARY.

### MISS E. G. WILSON.

We regret to learn of the departure of Miss Emily Gertrude Wilson, sister of Mrs. Hind Smith and Mr. H. J. Wilson, M.P. She had previously been in a very weak state of health. We hope to give further particulars next week.

### MRS. MARTIN HOPE-SUTTON.

We deeply regret to hear of the breavement which has fallen on Mr. Martin Hope Sutton, of Cintra Lodge, Reading, in the loss of his dear wife. Mrs. Sutton, who passed away last week, in her 73rd year, was greatly beloved and respected for her work's sake, having been a humble follower of Jesus, a true friend of the poor, and a helper of the helpless.

### MR. W. H. FRY.

This faithful follower of Christ was called home on Tuesday week, 13th inst, after a very short illness. A quiet earnest worker, he was little known outside his immediate circle, but by those who knew him he was greatly beloved and respected. His son, Mr. H. W. Fry, is at present abroad on a tour, partly commercial and partly for the visitation of missionary stations in various parts of the world. The funeral took place on Saturday at Wood Grange Cemetery, Romford, when many friends were present, representing various schools and churches he had helped.

### MR. ROBERT UNIACKE ANDERSON.

Not quite four weeks ago the eldest son of General Anderson, of Plumstead and Eastbourne, fell asleep in Jesus at Dehra, in the beautiful Dehra Doon, in North-Western India. He never coveted applause, and he is now beyond it; but it may encourage those who knew him, as well as others, to redeem the time, and labour as unostentatiously for God's glory and the good of our fellow-men, both at home and abroad. "The Master is come, and calleth for thee," it may be said, was the summons to this young man, in the prime of manhood, to leave his young wife and two little boys to come up higher; but not before God had used him in his Church on earth; also in the European community, among both soldiers and civilians, and also among the poor native labourers on the Dehra Doon tea plantation.

### DR. DOUGLAS, MONTREAL.

Many will share the sorrow which we experience in announcing the death of Rev. Dr. Douglas, Principal of the Wesleyan Theological College, Montreal. He not only enjoyed the reputation of being the most eloquent Methodist divine in the Dominion, but, owing to his remarkable history, held a peculiar place in the popular regard. A native of Scotland, he was taken to Canada when very young, and apprenticed to a blacksmith at Montreal. He gave his spare time to study, and his position in life improved. After his conversion he joined the Methodist Church, and in various spheres did valuable ministerial work, especially in Canada. At length he became principal of the Theological College at Montreal. The disadvantages of his early days made him a hard student throughout life, and as the result of this perseverance he came to be recognised as an authority on literature, philosophy, the natural sciences, and metaphysics. In 1867 M'Gill University conferred on him the degree of LL.D.

Miss Frances E. Willard, writing to the *Methodist Times*, says: "He was of an ardent poetic nature, and utterly fearless in the expression of his opinions. He had the orator's gift and equipment, a fine physique, persuasive voice, action at once graceful and dignified. Some years ago Dr. Douglas had visited one of the West India islands, and while there had come in contact with what we call poisonous ivy, which greatly injured his health, and eventually brought upon him the calamity of blindness. He did not suffer this visitation to put a period to his public activities; aided by his loyal and accomplished daughters he wrote articles and speeches almost as before, and whenever he appeared in public, which was frequently, and always upon great occasions when the hosts of light were gathered, the pathos of his countenance and manner seemed only to add to his power with the people. His last years were his best and greatest, for the momentum of his long life of devoted endeavour carried him into the knowledge and affection of all who loved the right.

> For the cause that lacks assistance,
> For the wrong that needs resistance,
> For the future in the distance,
> And the good that we can do,

Dr. Douglas wrought with a giant's strength throughout his long and happy—let us rather say his blessed—life. In him the temperance work, the women's cause, the cause of social purity and of practical Christianity has lost one of its most devoted and efficient advocates."

### REV. C. T. JEX-BLAKE.

This devoted minister fell asleep at Lyng Rectory on February 9, murmuring, "I have fought . . ." "For ever with . . ." The poor failing brain would supply no more. In him there passed away a holy, humble man of heart, who for fifty years, ever since his conversion, had served his Saviour with a singular faithfulness and devotedness, alike to Jesus whom he loved and simply preached, and the Church, of whose Protestant and Evangelical principles he was an uncompromising defender. He was for a short time a Church Association Secretary, then a laborious minister in one of the poorest parishes in Norwich; then Vicar of Gayton. Afterwards as rector of the quiet country parish of Lyng, he was a living witness for Christ among his people. He was as Protestant and Evangelical as the Prayer-book, whose truths he unswervingly maintained. And those who saw him in the home and in the parish could only see in him a constant example of "to me to live is Christ." Those who knew him in his more retired life, knew how he steeped all his work in prayer, and pleaded for his people with the more urgency, putting them before God by name, just because he felt his own pleading with them was but too feeble. Universally beloved, respected, and regretted, he was laid to rest in Lyng churchyard till "all that are Christ's" shall rise "at his coming."

E. L.

## LORD ROBERTS ON TEMPERANCE.

In an address on Monday evening at Chelsea Barracks Lord Roberts paid a warm tribute to the successful temperance labours of Rev. J. G. Gregson among soldiers in India. His lordship described the work of the Army Temperance Association founded by himself in India, and which embraces moderate drinkers as well as abstainers. There are now over 20,000 abstainers and 3000 "temperance" men in the Indian army.

The association has spread into the home regiments, and a branch was formed at Chelsea among the Guards on Monday evening.

## GOD "IN THE MIDST."

1.—Showing mercy.—Hos. xi. 9.
2.—Judging righteously.—Zeph iii. 5.
3.—Delivering.—Deut. xxiii. 14.
4.—Cleansing.—Zeph. iii. 15.
5.—Many converted.—Zech. ii. 5, 10, 11.
6.—Keeping.—Psa. xlvi. 5.
7.—Satisfying.—Joel ii. 26, 27.
8.—Rejoicing over.—Zeph. iii. 17.

J. G. L.

MISS MITTENDORFF'S HOME for destitute and deserted children, at Epsom, has between sixty and seventy inmates, all girls, who are suitably educated, taught to do housework, and instructed in Scripture truth. The report for last year says: "Many kindnesses have been shown to us, the Congregational Church inviting the children to their Sunday-school treats, also remembering us in many other ways. During the year eight girls left the Home, the Lord graciously opening a way for each one in providing situations. Six fresh children were received. The first was not strictly an orphan, but destitute and homeless. Another, one of three children of a widow, the mother being in service, had no home and no relatives willing to keep this one. We close the year with a very small balance, and desire still to go on, not going into debt, but waiting on Him who hath said, 'I will never leave thee, nor forsake thee.'" Communications regarding the work should be addressed to the lady superintendent, Miss Macgrath, Clayton House, Epsom, Surrey.

# Among the Churches.

## CHURCH OF ENGLAND.

Bishop Tucker had last week most enthusiastic meetings in Liverpool.

A converted Jew was baptized on Sunday week at St. Stephen's, Coleman-street, E.C.

It is stated that Canon Wilberforce has been offered the vacant canonry of Westminster.

The Bishop of Ripon preached on Sunday week to over a thousand men in one of the Bradford churches.

Rev. H. Evington, the Bishop-designate for Kiu-Shiu, has arrived in England, and addressed the committee of the C.M.S. last week.

Rev. H. Tugwell, the Bishop-designate of the Niger, is expected to reach Liverpool this morning. He is on his way home from West Africa.

Rev. J. Stephen Barrass has resigned his secretaryship of the Church of England Young Men's Society; Mr. Rhodes, the lay secretary, is also retiring.

We hear that the well-known Canon McCormick, of Hull, has accepted the charge of St. Augustine's, Highbury, vacant through the death of Prebendary Gordon Calthrop.

Rev. H. T. E. Barlow, eldest son of the vicar of Islington, has been nominated to the second assistant bishopric of Japan. It is still uncertain whether his health will allow him to accept or not.

St. Mary-at-Hill Church, near the Monument, is to be made the centre for evangelistic work every Sunday evening. Rev. W. Carlile, rector of the parish, will be aided by various evangelists of the Church Army.

At St. Catherine's, Edge-hill, Liverpool, a ten days' mission has been conducted by Rev. Robert Railton. Earnest preparation was made by the distribution of tracts throughout the parish, and by much prayer.

Much sympathy has been felt with the Dean of Canterbury in his recent bereavement. Mrs. Payne-Smith was active to the last in every good work. It is reassuring to know that the Dean is again well enough to preach in his turn at the Cathedral.

It is to be noted that among the natives ordained recently to the ministry at Amritsar is Rev. John Williams, a direct descendant of a convert baptized by Xavier in the sixteenth century. Mr. Williams has already done valuable work among the frontier tribes at Tank.

Rev. David Mohun, for thirty-three years minister of the C.M.S. Mission Church, Muirabad (Allahabad), died of paralysis on December 26, aged seventy-four. Probably no Hindustani clergyman, *The Indian Churchman* says, has done more valuable and faithful work in his day than Mr. Mohun. He was well known and much respected both by Europeans and natives in the N.W.P.

A correspondent writes to *The Record*:—"As showing the attractive power which the earnest and faithful preaching of the Gospel never fails to exercise, and the appreciation by the people of simple worship conducted on Evangelical lines, it may be noted that the services at Christ Church, North Brixton, are crowded. The service in the evening is followed by a well-attended meeting in the Parochial Hall for praise, prayer, and conversation, and for further exposition touching 'the old, old story,' always old yet ever new."

Last week an important meeting was held at Islington Vicarage on Tuesday in connection with the Oxford Pastorate Fund. Rev. F. J. Chavasse and the Rev. the Hon. W. T. Rice gave an account of the actual work being done in Oxford, and expressed their views upon the promotion of local centres of effort, such as have already been inaugurated with success at Nottingham, Derby, and Worcester. Rev. A. E. Barnes-Lawrence announced that a sum of £4000 had been received or promised in support of the pastorate.

## CONGREGATIONAL.

A new church has been opened in the Rochdale-road, Shaw, Lancashire.

Rev. W. R. Le Quesne, who has done good work at Calcutta, has been invalided home.

The new mission house erected by the church at Bishopsgate Chapel is to be opened to-day.

Rev. A. D. Martin, son of Rev. G. Martin, of Lewisham, has entered on the pastorate at Avenue Church, Southampton.

It is stated that the attendance at the Sunday morning adult class, Tabernacle Chapel, Sheffield, has nearly doubled during the last year.

Speaking at a recent meeting in the Murphy Memorial Hall, S.E., Rev. A. Mearns maintained that South London is more spiritually destitute than any other district of London.

Rev. F. Varnon has preached his farewell sermon at Market Weighton, where he ministered for seven years. He is about to enter on the pastorate of Girlington Church, Bradford, a new cause in one of the most rapidly growing parts of the town.

The church at Humberstone-road, Leicester, has had fifty-six members added during the year. In the Sunday-school are over 900 scholars. The Ladies' Sewing Society, Band of Hope, and Tract Society, are most prosperous, each doing good work.

Referring to changes about to be introduced by the amalgamation of the Church Aid Society with the Congregational Union, *The Times* remarks that "a crisis of very considerable gravity has arisen in the Congregational denomination relative to its home missionary work."

After surmounting many serious difficulties, the church, at Tottenham Court-road feels hopeful that with the settlement of Mr. Suttle, the new pastor, the work is about to enter on a fresh phase of prosperity. This view of the future was strongly urged by Dr. Parker at the recent recognition meeting.

During the present winter Rev. Andrew Mearns has conducted a series of services, with the aid of the magic lantern, at the Lambeth Baths. The interest has increased week by week, and large audiences have been drawn together. "Anyone acquainted with the neighbourhood," writes a correspondent, "can easily see that the congregations are composed mainly of those who otherwise would take no interest in religious worship."

The London Missionary Society have accepted offers of service from Mr. T. Biggin, B.A., who is now entering upon a medical course with the intention of becoming a medical missionary, and from Miss M. A. Prior. Mr. Bach, student at New College, and Mr. A. Young, student at Cheshunt College, have been appointed respectively to Trevandrum and Calcutta; Miss Spence and Miss Webster to Calcutta; and Rev. A. W. Brough, of West Maitland, New South Wales, to Coimbatore.

Dr. Kennedy, in his second Merchants' Lecture on the Book of Jonah, delivered at the Memorial Hall, said if a right idea was taken of the book, as not a biography of Jonah, but as a simple account of his mission to Nineveh, many questions which are now supposed to involve difficulties would be swept away. The book is in harmony with all that is known both of Israel and Nineveh at the time. If it had been written at the post-exilic period supposed by many critics, 100, 200, or 300 years after Nineveh had ceased to be, it must have betrayed some signs of the age of its origin.

*Calls.*—Rev. C. S. Larkman, of Hampton, to King-street, Northampton.

*Resignations.*—Rev. A. L. Greig, of Paddock Church, Huddersfield; Rev. T. Parker, of Smallbridge, Rochdale; Rev. E. Thomas, of Bagilt; Rev. J. D. Kilburn, of Hamburg.

## BAPTIST.

A new chapel has been opened at New Brighton, near Liverpool.

A lady, who desires to remain unknown, has given £1000 to Tiverton Church.

The Northcote-road Church, Wandsworth, had an increase of 135 in its membership during the past year.

Stirring thanksgiving services have been held at Bow Chapel in connection with the extinction of the debt.

Last week a crowded and enthusiastic meeting was held in the Metropolitan Tabernacle on behalf of the Stockwell Orphanage.

Rev. W. James has entered formally on the pastorate at Cotton-street, Poplar. Already his labours there have been much blessed.

Rev. W. E. Blomfield, of Ipswich, has been holding special services in Woodborough-road Chapel, Nottingham, where a new church is about to be erected.

The church at East Hill, Wandsworth, under the pastorate of Rev. J. W. Ewing, is doing a good work, as is shown by the manual, just issued. The present membership is 469, a clear increase of forty-nine during the past year.

A six days' mission for children and young people has been held at Highbury-hill Chapel, conducted by Mr. George Goodman. A large number of workers met to seek for divine blessing on the services, and the meetings throughout the week following were well attended and successful.

At the recent annual meeting of the Graham-street Church, Birmingham, very encouraging reports were given of the spiritual condition of the church and its various organisations. Numerically, this church stands at the head of the West Midland Association returns, and, besides its many-sided works at home, it has seven mission chapels and out stations.

Houghton-street Church, Southport, reports thirty admitted to fellowship during the year, making 400 received during the past ten years; the income for all purposes was £1750. Among the speakers at the annual meeting was Rev. R. Stephenson, vicar of St. James's, Birkdale, who expressed a desire to promote a spirit of brotherly love all round, and in all Christian churches.

The fifth anniversary services of Raleigh Park Chapel were held on Sunday week, when sermons were preached by Rev. J. Harrison. At the public meeting Mr. Millar took the chair, the speakers being Revs. C. Ingram, J. Field, A. Dickerson, and Prof. A. McCaig, B.A., LL.B. The reports were encouraging, and the singing of the boys from the Stockwell Orphanage was much appreciated.

*Calls.*—Rev. F. T. Smith, to Truro, Cornwall; Rev. W. L. Mackenzie, of Thanet, to Shooter's Hill, S.E.; Rev. E. B. Woods, of Stalham, to Chorlton-upon-Medlock; Rev. H. C. Sadler, to Raunds.

*Resignations.*—Rev. H. Briggs, of Roomfield, Todmorden; Rev. E. J. Page, of Bideford.

## METHODIST.

New mission chapels have been opened at Foult Moor and Woodhouses, Manchester.

The Poolberg-street Shelter for Men, Dublin, carried on by the Wesleyans, has its 100 beds occupied every night, while many have to be turned away.

Great preparations are being made by the Primitive Methodists for their Centenary Celebration in 1896. A Thanksgiving Fund of £60,000 is proposed to be raised.

Rev. James Travis is about to visit Madrid in connection with the negotiations which have been going on for many months between the Foreign Office and the Spanish Cabinet respecting the mission at Fernando Po.

Dr. Rigg has prepared and issued a pamphlet explaining and defending his proposals for "separated chairmen," a scheme which by many has been regarded as the introduction of bishops into the Wesleyan body.

A three weeks' mission held at Wadebridge, Cornwall, by Mr. W. T. Harris, has produced very gratifying results. The Bible Christian Church has been quickened, and has received a considerable accession to its numbers.

A letter from Rev. W. G. Howe, who, with his wife, recently returned to East Africa, states that they are both in good health. Mr. Howe has had one attack of fever, and Mrs. Howe had, up to the date of the letter, altogether escaped this scourge of the climate.

An account has been received of the return journey of Mrs. Bell, wife of the missionary who remains at his lonely post at Banni, West Africa. Almost at the start of the wife and child for England, the child sickened and died. The stricken mother succeeded in getting her little one buried at Old Calabar. During the voyage Mrs. Bell has improved in health.

The new Primitive Methodist Mission in the Rio del Bey country on the mainland of West Africa is to be named the "Aqua Mission." The mission house is finished, the natives having contributed both the material and the labour to the value of at least £80. Mr. Knox, the evangelist, has undertaken to teach them different handicrafts, as well as on religious matters. The missionaries have for some time conducted services in the idol house.

The annual Convention in connection with work among soldiers and sailors took place on Monday week at City-road. Rev. H. J. Pope presided at both services, and in the afternoon delivered an address. At night, Rev. R. W. Allen stated that £30,000 had been spent by the Wesleyan Church to provide places of worship, etc., for members of the army and navy. The chaplains of all the Wesleyan stations in England were present at the Convention. Testimonies of a minute each were given by the men, and sometimes over twenty were on their feet at once.

The Primitive Methodist Missionary Society states that the long delay, the great privations, and the positive danger to life endured by the Zambesi Mission party are becoming intelligible at last. What has been charged to the subtle craftiness of the King of the Barotse is shown to be only a reasonable indignation against white men aroused in the soul of Lewanika by the gross deception practised on him by a company agent. The African King felt the white men had fooled him. He was indignant; he did not make wise distinctions between English white missionaries and English white traders. Hence the delays, the dangers, the sufferings which the Zambesi Mission party have had to endure.

## PRESBYTERIAN.

Marylebone Church reports that under Dr. Pentecost's ministry more than a hundred new members were added last year.

A great revival has broken out in Aberavon district, Glamorganshire. Already, it is stated, over 400 have been added to the churches.

At Camden-road ninety-two new members were added last year. The mission at Leighton-road is reported as vigorous and successful.

Rev. W. S. Jones, of Machynlleth, intends remaining in Cairo for another two months, after which he will visit Palestine, returning to Wales in May.

Principal Prys, of Trevecca College, who has been laid up for some time, has resumed his college duties, but his doctor forbids him to preach for months to come.

At last week's meeting of the Presbytery, Rev. James Paterson, of Belgrave Church, intimated his acceptance of the call to the White Memorial Church, Glasgow.

The Welsh Church at Penmaenmawr has decided to commence a Sunday-school and other mission-services in a part of the town which has hitherto been neglected by all the churches.

The London Presbytery, North, has been seriously debating the deplorable spread of Ritualism and Sacerdotalism in the Established Church of England. The question was finally adjourned to next meeting.

Dr. Monro Gibson's church at St. John's Wood reports a year of increased prosperity. The entire income amounted to £6208. An increase in the weekly offerings enabled the session to make a special grant of £160 to Principal Dykes's fund for aiding the poorer congregations, especially in East London. The present membership is 879. The missions at Kilburn and Portland-town continue to flourish.

It is announced that at the next meeting of the Manchester Presbytery, Rev. J. H. Scott will move the following overture:—"Whereas Ritualistic teaching and practice are seriously increasing in the Church of England, to the imperilling of the principles of the Reformation; whereas every section of the community has an interest and responsibility in connection with the teaching and practice of the National Church; whereas the Nonconformists of the country have borne signal testimony with reference to such teaching and practice; whereas the Presbyterian Church has borne special testimony in this regard; the Synod is overtured to take the matter into consideration and act as in its wisdom it may deem best."

*Calls.*—Rev. J. M. Porteous, of Newmains, to Mid-Calder Rev. W. Jack to East Kilbride; Rev. A. Aitken, of Cambuslang, to Barclay Church, Edinburgh (as assistant); Rev. W. S. Swanson, of Lochmaben, to Melville Church, Aberdeen.

*Resignations.*—Rev. A. W. MacDougall, of Whitehaven (on account of ill-health); Rev. J. A. Smith, of Cork.

## SOCIETY OF FRIENDS.

Successful missions have lately been held at Maidstone and Bridport, and in both the power of the Lord was felt in a remarkable manner. Several souls are believed to have found rest and started on a new life.

England has lost several noble and devoted workers lately, and, in the removal of Caroline E. Talbot, of Ohio, America has suffered too. The call is loud for more consecrated workers on both sides the Atlantic.

George Wood, who about a year ago retired from the Home Missionary service in England, has recently engaged at New Garden, North Carolina, in very acceptable Gospel work. He vividly pourtrayed the truth of his text—God is love—and many rejoiced anew in that love.

The *Christian Worker* gives a rather comprehensive and very appreciative sketch of Isaac Sharp's life and work. The same paper reports the departure of Wm. and Susan J. Thompson for Palestine, with Timothy and Anna Hussey as their coadjutors, all representing New England yearly meeting. They are likely to visit London yearly meeting subsequently.

At the recent Yorkshire quarterly meeting the "Reawakening of the Society of Friends" was ably discussed, and an extremely telling and interesting paper read by John Wilhelm Rowntree. The *Friends' Quarterly Examiner*, just issued, also indicates a growing earnestness on this vital theme, and the conviction is stealing over Friends' minds and hearts that the world is ripening for their democratic and non-priestly views on a large scale. Much more effort is felt to be needed.

## THE SALVATION ARMY.

Four Chinamen have been accepted as S.A. cadets in Calcutta.

There are seven hundred S.A. soldiers in the Arctic Division.

There are more than 200,000 soldiers and 10,237 local officers in the Salvation Army.

Miss Eva Booth, who has been laid aside through overwork, returned to her duties last week.

Saratoga (U.S.A.) Barracks has been burned out; the captain is holding her meetings in the court-room where she was recently tried after waiting seven days in jail.

The authorities of Finland will not have active members of the Salvation Army in their midst. It has been declared illegal by them for the Salvationists to wear their uniform or make money collections.

The twenty-seventh annual balance-sheet and financial statement of the accounts of the moneys received and dealt with at headquarters were issued on the 10th inst. for the year 1893, under the title of "A Year of Grace."

The Rescue Department at Portsmouth is doing good work in its efforts to check the immorality which pervades the streets of that town; the results are so satisfactory that it is expected Mrs. Bramwell Booth will ere long extend her operations to other garrison stations.

*(For FALLEN ASLEEP, see page 28.)*

REQUESTS FOR PRAYER.—For Don Alexander Lopez, of the Figueras Mission, suffering imprisonment for preaching the Gospel in Spain, and that March 5, the day of his trial, may be marked by Divine intervention for his release.—For a special mission now taking place at Basse Indre, to a colony of Welsh tinworkers, by Pasteur Fargues, of Nantes, in conjunction with Miss Temple and Miss Doury, of Paris.—For blessing on a seven days' mission at the New Hall, Hendon, by Mr. G. Hefford, of the Evangelisation Society.—For blessing on a coming mission at Bath by Mr. M. Burnett. PRAISE.—For souls converted and blessed at a mission in Newcastle.

# The Christian.

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## Notes and Comments.

We purpose next week to give a portrait and sketch of the late Dr. C. F. Deems, of the Church of the Strangers, New York.

Many will welcome, as we do, with sincere cordiality a new edition, revised and enlarged, of the well-known "Annotated Paragraph Bible." The paragraphing has been effected with rare intelligence and much care, and the introductions, notes, maps, tables, and other features make this a very valuable book, of which we hope next week to give further particulars. (£1 8s. upwards. *Religious Tract Society.*)

A German pastor sends this reply to "Letter to a Friend," in The Christian of March 8, 1894:—"Every age requires its peculiar Christian Watchword, and, as far as I see, the Scriptural truth which we most stand in need of is this: Jesus Christ, the only begotten Son of God, has, as the Lamb of God, become, through his holy life, his sufferings, death and resurrection, and his ascension into the heavenly places, a complete Saviour, ever present in his Word, for all who are willing to die and rise again with Him; who serve Him; and are waiting for his coming." With our German brother we, as well as the writer of the letter referred to, cordially agree.

"Ye lacked opportunity." So said Paul when, under the guidance of the Holy Spirit, he wrote his gracious letter to the Philippians. God counts up what we would do if we had the opportunity, as well as what we do. "It was in thine heart," He said to the disappointed David, who might not build the Temple. He knows all the beautiful temples within that never take shape without. He is satisfied with the heart. How much good would the widow with two mites have done had she possessed a fortune! He knows.

Under the heading "A Call to Prayer," *The British Messenger* says:—

The evils that abound—indifference to Divine things—neglect of holy ordinances—Sabbath desecration—intemperance—worldliness—and the tendencies that prevail towards ritualism and mere routine in so many of our churches—manifestly call upon all who are the Lord's remembrancers to pray for a revival of vital religion throughout the land.

We cordially endorse the plea. Surely there is need for such united prayer at this time. Why should not daily meetings for prayer be held in all our towns? A little personal effort on the part of one or two Christians in each place would soon bring this about. Many must be longing for a gracious revival such as in the days gone by. Let us agree to ask, and we will surely receive. This is the jubilee of the *Y.M.C.A.* Would it not be a worthy object for each branch in various towns to seek to establish a permanent "*N.P.U.*" and invite fellow-Christians of all denominations to unite in intercession for our land and people?

All readers of the Epistles of Paul are familiar with the fact that he had continual trouble from Judaising brethren. The tenacity with which the old views were held is what we of the nineteenth century can hardly understand. They seem to have been, in many cases, a superstition as well as a faith. *The Jewish Quarterly Review* says:—

Even after more than three centuries' separation, triumphant Christianity had not yet emancipated itself from the mother religion; it was still subject to the Jewish law. Jerome rails most bitterly at the superstition of the Christian women, who, ascribing to the Jewish phylacteries an indefinite but vast magical power, covered up crucifixes, the Gospels, and other sacred relics with them, and thought they were thus performing a work pleasing to God.

Jewish birth was considered a weighty factor in the selection of heads of the Church. This attachment to the Law was strongest amongst the lower classes. Truly, the Apostle had a hard fight when he contended for our liberty in Christ; and now that we have it, we must not surrender it to any of the superstitions of later times.

In commenting on the census for India, *The Echo* says:—

There are chapters of breathless interest relating to the races and the distribution of languages and religions—the 207,000,000 Hindus and the 57,000,000 Moslems—in this wonderful true story. But the most wonderful thing of all is that so few people in England know or care anything about this. India exists for the "services." They have an interest in it. But outside? Yet it is a tremendous national charge, and a fact in human history that, whether it be for a long or short time destined to endure, is very marvellous.

Now, we claim that a great many persons have an interest in India who are not in the "services," and have no connection with them. The interest of our Christian churches may not be all that it should, but at least it is pure and disinterested, and acts as an antidote to the selfishness which perhaps unavoidably goes with the "interest" of the "services." One thing which all lovers of purity will rejoice in for the sake of India is the appointment of Mr. Henry Fowler to the post of Secretary for India. Mr. Fowler was an earnest opponent of State regulation of vice before he entered Parliament, and has remained consistent to his professions. We believe he will make short work of this present illegal attempt to carry the system on in the Indian cantonments.

*The Daily News* publishes the following paragraph:—

The French Sunday Rest League, presided over by M. Léon Say, has brought the Syndicated Grocers to engage to close their shops on Sundays. Many of them only closed at seven or eight in the evening. The average time during which their assistants are employed on week days is fourteen hours a day. But the Syndicated Grocers are only making a trial of this humane change. M. Léon Say, in congratulating the League on this victory, advised them never to ask the State to help them. State help was a remedy that often killed where it meant to cure. The recent legislation to limit the hours for the employment of women was depriving them of work. It was better to gain one's objects by transforming habits and ideas than by rigid laws, the working of which was sure to oppress.

English Christians can read these words with nothing but the deepest satisfaction. They indicate an upward movement which will have an immense influence on the thought and action of the Parisians and of all Frenchmen. The movement may not, at present, have much connection with Evangelical religion, but it must be favourable to it.

According to Mr. Horsley, the daily average in local prisons in 1877 was over 20,000; in 1893 it was only 13,821. In 1878 the local and convict prisons contained 37,701 prisoners; in 1893 they contained only 17,653. Much of the improvement is attributed by Mr. Horsley to "the child-saving by Church and State." Mr. Horsley says:—

The causes of crime are many, but above all the cause was intemperance. Crime was condensed drunkenness. Prisons emptied and filled according to the fluctuations of the "beerometer." Revivals of trade at once inflated the Excise returns and the Judicial statistics. It was quite a moderate estimate that ascribed half our crime, and its expense directly, and the rest indirectly, to drink.

The lessons, to lay hold of the children, and do all that is possible for them, and also to cripple and destroy the drink traffic, are self-evident to any one.

That an English county should have been civilised within the last half-century seems an incredible thing, yet fifty years ago judges shrank from work in Staffordshire, so serious were the crimes that came before them. Then three of the gaols were overflowing with prisoners; now the amount of prison room required is less, although the population is much greater. One would like to know what was the cause of the exceptional brutality: was it rough degrading kinds of work in which women as well as men had to engage? and what agency has been chiefly instrumental in effecting the happy change? Some forms of Methodism have been exceptionally vigorous in Staffordshire, and one would like to know how far they have moulded the better life. Such questions can only be settled by persons of local knowledge; the light they have is useful for other parts.

Messrs. Gibbings (*Bury-street, W.* 7s. 6d.) have published in one volume that admirable book, "Hours with the Mystics," which first appeared about thirty-five years ago. Its author, Robert Alfred Vaughan, who died at the early age of thirty-two, was a poet, a philosopher, an historian, a theologian, and a lovely Christian man, and had life been spared him we should, ere now, have had from his pen *the* History of the Church by an Englishman. Instead, we have this rare work on mystics and mysticism. Ordinary English readers will find special pleasure in reading the chapters on "German Mysticism in the Fourteenth Century," and those on "Quietism." From the preface to the first edition we take two sentences as an illustration of the spirit in which the book was written:—

In the religious history of almost every age and country, we meet with a certain class of minds,

impatient of mere ceremonial forms and technical distinctions, who have pleaded the cause of the heart against prescription, and yielded themselves to the most vehement impulses of the soul in its longing to escape from the sign to the thing signified—from the human to the Divine. . . It can scarcely be without some profit that we essay to gather together and arrange this company of ardent natures; to account for their harmony and their differences, to ascertain the extent of their influence for good and evil, to point out their errors, and to estimate even dreams impossible to cold or meaner spirits."

That a life of Christ should be found in a Buddhist monastery in Tibet is an incident remarkable in itself and interesting as suggesting possibilities of what may prove to be valuable documents in most unlikely places. It is reported that M. Nicholas Notovitch, a Russian traveller, going over the Ladak country, visited the city of Leh, and at the convent called Hemis, saw two volumes, apparently of great antiquity, called "The Life of Issa." The summary of the story, given in Monday's *Daily News*, seems to indicate the object of the documents to be, not simply to relate for readers of Pali the facts of the life and death of Jesus, but to account for the years between thirteen and twenty-nine by representing him as a traveller in India! The "life" seems to be of a piece with many mediæval endeavours to popularise the story of Jesus. The published summary says that Pilate was jealous of the popularity of Jesus, and after recounting the trial and sentence, it concludes: "Issa and the two thieves were crucified, but the third day Issa's sepulchre was found open and empty."

Rev. W. J. Wilkins, formerly of Calcutta, gives an encouraging account in *The L.M.S. Chronicle* of India now as compared with 1795. "In 1795 it was a rare thing for a Brahman to be engaged in secular work; to-day the gifts of the people have become so greatly reduced that many of the highest class would die of want if they had not found employment in schools and offices. Even in country districts, men of high and low caste occasionally sit down to a meal together, and freely partake of *forbidden* fare; yet little notice is taken of the fact." The sick are more kindly treated, the Brahman is now treated to a large extent like other people. "Brahmans and low-caste boys sit side by side in class at school and college, and, when grown up, work together in office and warehouse." Perhaps one of the most striking signs of progress is that, whereas native Christians were despised as the offscouring of the earth, to-day they enjoy the confidence of their neighbours, and are elected to fill honourable posts of service.

"A man's foes shall be they of his own household." The strangest trials come from those who ought to be a comfort; none can wound like those who ought to love. But the words are true in many other directions as well. They are true of every man in every calling in life. No one can write an author down but himself; no one can injure a business-man so much as himself. No temptations from without are so dangerous as the foes within, the Canaanites that still dwell in the land, the lusts of the flesh. No foes can injure a Church so much as her own inconsistent members. No enemies can work such harm to a State as idle immoral members of the State A drunken Englishman is more to be dreaded than a regiment of French soldiers.

Mr. W. A. Hunter, M.P., who writes in *The Contemporary Review* for March on "Outdoor Relief: is it so very bad?" expresses an opinion which will come with surprise to many minds. Without giving all the conclusions he draws, we may name these: "Indoor and outdoor relief are so related in the unions that as the one goes up the other goes down. During the last thirty years outdoor relief in England and Scotland has been reduced by one-half, while indoor relief has been nearly stationary. The real problem for Poor Law reformers is not the abolition of outdoor relief, but the abolition of the workhouse. As the Poor Law is at present administered in England and Scotland, outdoor relief is distinctly superior to indoor relief, whether we have regard to humanity towards the poor or to economy in the interest of the ratepayer." There is certainly food for thought in the assertion that those unions which give most outdoor relief are by far the cheapest, and those unions that give most indoor relief are by much the least useful. All these things bear upon morality and religion, and religion must be made to bear more effectually on them.

Marriages in East London are entered upon with a very light heart, according to a writer in *The Contemporary Review*; a fit of pique, a taunt from some companion, the desire for a lark, a bet, is often the cause. Sorrow soon follows. There has been no adequate provision for the responsible step. Even where there is some foresight, household goods are bought with a view to their being pawned or sold when hard times come. "Selling the home" is with East Londoners a recognised method of raising money; they argue that it is better to enjoy luxuries while they can than to have money lying idle in the savings bank. This borrowing from the future seems to do all the harm. "There are thousands of homes which have not cost 10s. to get together, and would not realise 5s. if sold, and these afford all of decency and comfort at which their owners aim." Miserable, ailing children, and an early death for the mother, after she has dragged through a few weary years, are the result. The writer is, however, of opinion that were these poor people better taught they would be willing to learn, and would show the worth of the teaching. Let all Sunday-school teachers, then, with boys and girls of ten or twelve years of age, begin at once, and teach how sacred a thing marriage is, how to prepare for it, when and how to enter upon it, and how to use it. Evidently it is no use being shy of the subject.

The American General Committee of the Churches for petitioning the Governments of the world on behalf of International Arbitration is moving in the direction of rousing the Churches of other lands to co-operate in this good and great work. It has appealed to English friends of peace to form a branch British committee. This has been done, and the committee will soon meet. If the Churches are earnest, active, and resolute, they may now express and enforce in an effectual way the longing of the nations for deliverance from their intolerable burdens to support the armies of Europe

If the work of Christians be to relieve the oppressed, and to break every yoke, then here is work to their hands, and work which properly belongs to them. The Church of the middle ages could check the ambition of princes and the rage of nations, and it will be a great reproach to the various Churches of to-day if they cannot, by a combined effort, save Europe from this madness and destruction caused by militarism. In these times the people are coming closer together, and kings and rulers will for the future have to make their decisions and shape their policy in view of that fact. It is for the Churches of Christ, which form a kingdom within all kingdoms, to strengthen and confirm this unity, and to build up a wall of common sentiment and common conviction against war. They are strong enough now to turn Governments into the right way. Who knows but the Governments may be glad of a good excuse for changing their policy?

*The Hereford Times* has published an account of "A Lent Day at Llanthony Abbey," which is written in a spirit of deep sympathy with the revival by Father Ignatius of mediæval monasticism. The solemn round of ritual performed night and day by these modern copyists is a pitiable misrepresentation of a religion which is as much distinguished by liberty, simplicity, and absence of form and ceremony as by anything. Take this custom as a sample of the rest. Every hour the Sacrament bell tolls five strokes, in memory of our Lord's five wounds. The brother who is going to watch in church rings this before he goes; at hearing the bell, all kneel and say, "Blessed and praised at every moment be the Most Holy and Divine Sacrament." During Lent these sacred brothers never walk in the monastery garden, where they would be seen by seculars! The writer of this account adds:—

Perhaps the hearts of some who scan these lines will throb with the thought of a working man in Birmingham, who lately wrote to Llanthony, "It is a blessed thought for us to know that we, mixed up with the world, and too often, alas, getting entangled in its meshes, are being prayed for by you, that our strength fail not. I, with many of my friends, rejoice to know this, and we do so thank you."

The writer seems to overlook our great High Priest, who is passed through the heavens—Jesus the Son of God, who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. There is, perhaps, no greater defect in the ministering of Evangelical truth than the lack of testimony to the priesthood of our Lord Jesus Christ. This is his present office; He was the Faithful Witness in the days of his flesh; He is coming again to take his great power and reign; during the present interval his special office is that of Priest.

*The Monthly Messenger* is of opinion that a feeling is growing up amongst Presbyterians that meetings of Church Courts might be made more spiritually helpful than they can be if wholly engrossed with business. While admitting that church business may be a means of grace when every detail of it is carried through under the sense of Christ's presence and as for Him, it yet thinks that gatherings of brethren for business would be a greater comfort and inspiration if to business there could often be added something more directly touching the springs of the spiritual life. The North London Presbytery has just resolved to interrupt its business occasionally by intervals of prayer. Many of the ministers and elders, it appears, would rejoice if the Synod could be made, more than is now possible, a season of fellowship of thought and heart, regarding great themes of life and work. We know that the same craving for more prayer exists among a large number of Congregationalists, and has not only found vent for itself in a wish that something should be done, but has done something. Meetings for prayer are now mingled with the business meetings of the Congregational Union of England and Wales. But the true idea is to have prayer running through the whole of the work done. This was the apostolic way.

# THANKSGIVING FOR BLESSING SINCE 1859.

We venture to invite all earnest labourers in our Master's vineyard, especially those who have been toiling for many years past in the East of London, and who have received marvellous answers to prayers uttered in times of overwhelming need, to come together and join in a THANKSGIVING MEETING to be held in the Great Assembly Hall, on Wednesday, April 11, 1894, morning at 11, afternoon at 3, evening at 7, to thank and praise our God for all the wonderful things He has done, and to ask Him for far greater things, not only for the East End of London, but for the whole world: according to the words and spirit of the Lord's Prayer that His will may be done in earth "as it is in Heaven," and in accordance with the very words of the one-accord prayer-meeting in Jerusalem, which was immediately answered by thousands of men and women being scattered over the earth, declaring wherever they went the glad tidings.

"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's."

"To-morrow go ye down against them. . . ."

"Praise the Lord; for His mercy endureth for ever. . . . And when they began to sing and to praise, the Lord set ambushments."—2 Chron. xx. 15, 16, 21, 22.

Conveners { REGINALD RADCLIFFE. KINNAIRD. JAMES E. MATHIESON. GEORGE WILLIAMS. MARTIN HOPE SUTTON. R. C. MORGAN.

### THE MEETING IN 1861.

Though it is not difficult to outline the proceedings at the meeting for special prayer, to which reference was particularly made in the letter to Mr. Radcliffe, which we published last week, it is impossible adequately to describe the event and its relation to the revival of a generation ago. The meeting was held in Sussex Hall, Leadenhall-street, and attended by about two hundred Christian men and women who were sharing a common desire to carry the Gospel to the teeming population of East London. The time was January 23, 1861, when on many hands there were evidences of the movement of God's Spirit in the Church and in the world. Mr. Radcliffe, who called together these friends—representatives of work in East London—had been holding meetings in John-street Chapel, Bedford-row, and the Hon. and Rev. Baptist W. Noel was throwing himself heart and soul into evangelistic work.

In *The Revival*, immediately afterwards, we spoke of the meeting as "interesting and happy." Now we look back upon it as inaugurating a period of spiritual blessing, and those of the company who are still with us are enthusiastically of the same persuasion. The prayers were in the key of "Nearer, my God, to Thee," and buoyant with earnest hopefulness.

Mr. Radcliffe expressed the conviction that the immediate need was not more agencies, but more power—Holy Ghost power. Not simply by formal preaching should the Gospel be disseminated, but also by individual communication. "The story of the Cross must be lovingly told; and if men cannot preach in that way, may God raise up women to do it!" Such was the burden of the Convener's message. God be praised for having since then raised up many women to preach in tones of tenderness the Gospel of his love and righteousness.

Mr. Baptist Noel's address was equally cordial and fervent. He expressed his belief that the East of London was ripe for a great work. If many souls were converted there, some of them would become preachers, and hundreds of preachers raised up from the dregs of London would assuredly affect the West End. But (he said) if good is to be done we must be holy ourselves. We are commanded to be "filled with the Spirit." Can any one say, "I have as much humility, zeal, gentleness, goodness, faith, love, and every other grace, as my nature can bear"? This is to be filled with the Spirit: at this we are to aim, and for this to pray. No plans or organisations will do much without this unction from the Holy One.

Mr. Noel went on to emphasise the importance of individual dealing with souls. Conversation after preaching may prevent impressions from evaporating, and it is calculated to give believers who engage in it a very precious experience.

There is full ground for the conviction that the counsels given by the speakers on this memorable occasion found ready acceptance; for an accession of power and "after-meeting" benefits occupy an important place in the story of God's blessing, as vouchsafed in East End work during the past thirty-three years. Prayer has been abundantly answered, and thanks to God are long overdue. The proposal that a large meeting should be held to offer praise has called forth warm response, not only from the East of London, but from workers all over the country.

Our readers are earnestly invited to give this subject a first and constant place in their prayers. Next week replies from friends will be given.

## THE McALL MISSIONS IN FRANCE.

There has been manifest blessing of late in many of the halls in Paris. The Salle Rivoli has been largely attended on Sunday afternoons and evenings, where M. Mettetal, M. Couve, M. Theodore Monod, and others have been holding meetings. At the Boulevard Bonne Nouvelle, also, the meetings have been characterised by a deeply earnest spirit, and interesting after-meetings have been held, Pastor Cordey and Mr. Anderson meeting with many who have been truly brought to Christ there.

The work of Gospel Temperance has been greatly developed lately, and many drunkards have been rescued from their besetting sin and have been led to the feet of Jesus. In Calais Mme. Brum tells of the conversion of a notorious character there, who used to call himself "The greatest Anarchist in the world." He was a terrible drunkard, and had been in prison on several occasions, fighting the police and breaking his fetters: so dangerous was he that the police took away his children from him. He was induced to enter the mission hall at Calais the last day of the year '93, and the work of grace began that night in his soul. Now he is "in his right mind," and is a wonder to all who know him, and his wife, who had kept to him through all the misery and cruelty she had to bear at his hands, is now rejoicing, having proved the promise to be true, "Behold, I will give them one heart, and I will put a new spirit within you." The police recognise the change brought in the home, and have restored the children to their father.

The day following the first of the Anarchist outrages which have so disturbed Paris during the last few weeks, when the bomb was thrown in the Chambre des Députés, at our hall in Grenelle, one of the quartiers of Paris, a Christian said he was moved to give his testimony as to what the Lord had done for him. He had been an Anarchist, and had been expelled from France for three years. A Belgian by birth, he had been allowed to return, but was not permitted to leave Paris, and was under constant police surveillance. He entered our dispensary at Grenelle, being ill, and there heard for the first time the Gospel, and was brought to know the Lord Jesus as his Saviour for soul and body. He is now a member of a Baptist church, and is a most devoted Christian.

Last November, this man asked the President to use his influence with the Government to restore him his freedom as a foreigner in France. The Home Office accordingly asked the Prefect of Police to make an inquiry, and as the result he was completely exempted from all surveillance, and was given full permission to go where he pleased. He has given his testimony before his old comrades in the notorious Salle Favie. Of course he was insulted and hooted, but he felt that he must declare what the Lord had done for him.

At the Salle Rivoli, blessing has come to a whole family. The daughter was brought to the Lord in the young women's class, conducted by Miss Brown and Miss Johnson. She died of consumption, her last words being an effort to repeat one of Dr. McAll's hymns, which she had learnt to love. The mother was led to the Saviour also, and their prayers were very earnest for the poor father, a quiet and kind-hearted man, who loved his family, but was a slave to strong drink, so that he often lived away from home. He has lately, of his own accord, abstained from drink, and has also signed the pledge; and is now, it is hoped, truly trusting for daily strength to resist temptation in the Only Refuge for the helpless. "It is truly a miracle," said the poor wife the other day to Mr. Brown, sorrowing for the dear child taken from her, but rejoicing over the husband restored to her.

We could tell also of an old man, a determined freethinker, led to a knowledge of his state before God through reading tracts given to him by Colonel Paschkoff, and who died in peace, desiring that his body should be taken into the hall where he had first heard of Christ, and that the service might be held there, so that his former friends might hear the Gospel preached to them. He had belonged to a club, in which the members pledged themselves not to admit any funeral service of a religious character over their graves.

In conclusion, we would thank the readers of The Christian for their practical sympathy, and take this opportunity of reminding them that this Mission, with its thirty-four halls in and around Paris, and nearly one hundred more in the provinces, is being conducted on the same evangelical lines, as during the lifetime of our late honoured President, Dr. McAll. We would also mention that though the spiritual results have never been greater than at the present time, it is increasingly difficult for various reasons to raise funds, year by year, for a purely evangelical Mission.

*Tonbridge.* J. F. W. Deacon.

## The Spirit of Wisdom.

The letters and articles which have appeared in regard to the Holy Spirit are timely. There is another view which I venture to think needs emphasising. I refer to the fact that the Holy Spirit is given to be "the Spirit of wisdom and understanding," in order to the believer's intelligence. Knowledge is power. The prominence given to the word "know" in the Scriptures I need not do more than mention.

There is a natural tendency in all believers to decline and go back from the mind and teaching of Christ. Hence the important word of warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." It is not easy to maintain the consistent triumphs which belong to "the life of faith upon the Son of God." The chief reason is that we are accustomed to the mental activities which form part of our natural life. Our energies lie mainly within the sphere of our senses. Our natural life holds us fast. The confession of our faith is, "For in that Christ died, He died unto sin once, but in that He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed into sin, but alive unto God through Jesus Christ our Lord." Though this is actually true, we nevertheless keep on appealing to our natural mental activities, and practically deny the very object for which Christ died. We back down in mind on to the platform from which He has delivered us for ever.

Oh to be free from the activities of the natural mind. Thoughts run riot. Not that they are necessarily base and vicious, but they surge and flow in self-assertive human energy. The result is, that instead of being able to say, "How precious are thy thoughts unto me, O Christ. How great is the sum of them. If I should count them they are more in number than the sand," our daily life is as though we had received Christ, but without his intellect, wisdom, and power of thought. "Christ thinketh not in me, for I am full of my own thoughts," represents, I fear, the bulk of Christian experience in this restless age.

We need to be the bond-slaves of Christ ere we know spiritual liberty. Our personal intellectual activities are strong, therefore life in the Holy Spirit is weak. The casting down of the idols of human thought has not taken place. Subjection to Christ as the wisdom of God must be known. The whole range of the imagination, and every high thing that exalteth itself against the knowledge of God, must be brought low. Then will strong and exuberant life in the Spirit of wisdom and power be known.

Just as it is impossible to indulge the lusts of the flesh and know the vigour of spiritual life, so also the yielding to "the desires of the mind" must hinder "the strengthening might of his Spirit in the inner man." We have no right to think as we please. Lawless thought is the chief source of sin. We have the power to tenant our minds with our own thoughts. If we do this, it is impossible for the word and mind of Christ to dwell in us richly in all wisdom. The mental house is filled with a human furnishing contrary to Christ, "the wisdom of God."

How few of us know for a single day what it is to be separated from the morbid or turbid flow of personal mental drift. The human mind, by reason of sin, centres in self. The wretched condition described as "self-consciousness" could not hold for an hour were we fully possessed of the mind of Christ.

Turbulence and unrest represent the outcome of the undisciplined flow of human thought and utterance to-day. The enemy has come in like a flood; the Holy Spirit only is competent to raise the needed standard against him. To supply thought, and to teach the children of God how to think, is one of the great functions which pertains to the Holy Spirit. "He shall take of mine and show it unto you," was the promise given by our exalted Lord. It seems to me that I would rather know how to think in line with Christ's intellect than have the wealth of the whole world. The Lord preserve us from practically shutting out our beloved Lord from the chief function and highest right pertaining to his indwelling presence.

Christ in us, but not as a thinker, not as the divine wisdom and intelligence! What a mockery! Let us hear this word. "We then as workers together with Him beseech you that ye receive not the grace of God in vain." Do not know these things and live as though they were not true. Like Samuel, I fear we fail to recognise a higher voice than Eli's. Instead of the Lord's power and glory in the redeemed temple, the lights of intelligence burn low. Half asleep and but dimly conscious of his presence, we act as inexperienced children where in understanding and power we should be men. O Lord, strengthen us with might by thy Spirit in the inner man.

Henry Varley.

## Home Reunion.

*The Rock* admits, in an article on "Home Reunion," "that there can be no doubt that the consciences of those who profess and call themselves Christians are becoming more and more alive to the evil effects of our unhappy divisions. Not only do they lead to a dissipation of energy, too often to its misapplication, but it is evidently opposed to the whole spirit and teaching of the Great Founder of the Church. It is further a stumbling-block in the way of those who are wandering out of the paths of truth." We cannot imagine any condemnation of the present position to be more serious or more severe than that. What is the cause of that position? *The Rock* says:—

> We are constantly assured that the Holy Catholic Church is that brotherhood which is presided over by an historic Episcopate, and we are told again and again that the great block in the way of Catholic unity is the question of the validity of non-episcopal orders. It certainly is the obstacle, but only because so many Episcopalians are possessed of the error that unity is synonymous with uniformity in the transmission of Orders and grace. It seems incredible that in this nineteenth century learned divines can gravely argue that men like the late Mr. Spurgeon, the missionaries of the Methodist, Presbyterian, and other societies, who have been used in God's hands to bring countless souls to Christ, are outside the Holy Catholic Church, and must be left to the uncovenanted mercies of God.

We entirely agree with this putting of the case, and we further agree, when our contemporary adds that

> Reunion will not be brought about by the formulating of some scheme for a great uniat Church under an Episcopal government, in which the Pope, the Patriarch of Constantinople, and the Archbishop of Canterbury shall stand on equal pinnacles, but yielding a courteous precedence to the Bishop of Rome, as painted in the dreams of such men as Père Hyacinthe: but by the recognition, frankly and cordially, of the true basis of a unity actually existing, and utterly independent of Church order or polity, and that the threadbare taunt that each sect is a new religion is absolutely absurd. There is a far more vital union among the 200 odd Protestant sects of England than can be found between the rival orders and clashing interests beneath the smooth exterior of the Church of Rome.

What then, we inquire, is to be done? And as far as we can gather from this article, nothing can be done unless individual members of the Church of England and of Nonconformist Churches have the moral courage to act as if the "historic episcopate" had no existence; but that is not an easy matter. Brethren of different churches may have substantial agreement as to fundamental truths, but if those of one Church set up some claim to superiority of orders, equal fellowship becomes impossible, and there is no true fellowship which is not on equal terms. Two men of equal height cannot walk arm in arm if one of them moves on a plane three feet higher than the other.

We know only too well from experience that the following sentences represent the true state of the case:—

> The real barrier in the way of Home Reunion, at any rate, is the fear on the part of Evangelical Churchmen of being thought disloyal to the Episcopacy, or of incurring the displeasure of their Bishop, if they cordially recognised Nonconformists; and, on the other hand, the fear—by no means unnatural—on the part of Dissenters, that they will be treated as an inferior race if they associate with the clergy of the Church of England. Strange that men who will co-operate with those who are teaching the spirit-dwarfing, even if we do not go so far as to say the soul-destroying, errors of Sacerdotalism, because they have succeeded in obtaining Orders in the Church of England, shrink from fellowship with those who are heartily at one with them in faith, and certainly differ no more from them in practice than the extreme Ritualist with his substitute for the Roman mass.

In illustration of this practical difficulty, which has its fountain and origin in "the historic episcopate" pretensions, take the following fact, never before published. Two ministers, one an Episcopalian and the other a Congregationalist, were walking homeward from a meeting of a Ragged School Committee, talking on this subject of their religious separation, when the Nonconformist said, "Let me ask you a plain question, and you will give me a plain answer. When you move to a Nonconformist minister in the street, don't you feel that you are condescending?" "Yes," was the reply. "I knew it was so," said the other; "I could see the condescension in your face." There can be no reunion so long as there is assumption on the one side, whether there be submission to it or resistance of it on the other.

And this assumption, again, is frequently aggravated by social conditions. We know parts of the metropolis where the population being dense and the work urgent, there is a sense of comradeship among all the ministers, there is a sense of loyal regard for each other, and a marked readiness to aid each other; whereas in other parts, rich and suburban, the clergy of the Church of England hold themselves coldly aloof. Perhaps they may be willing to see Nonconformist ministers at meetings in their churches, but they seldom, if ever, go to Nonconformist places. While such things exist, we shall have reason to deplore the present unseemly and hurtful division.

But we may carry the question further. Can there be any true fellowship in the Spirit except outside the gate, where Jesus suffered, and where we should be, bearing his reproach? The Episcopalian who abides there will not despise his Nonconformist brother; and the latter will say, "Henceforth let no man trouble me, for I bear in my body the marks (the stigmata) of the Lord Jesus."

There is no true independence except to him who dwells without the camp, with Him "by Whom the world is crucified unto me, and I unto the world." There is no deliverance from the religious or the irreligious world, except by being made "the offscouring of all things" for Christ's sake. He made Himself of no reputation, and in so far as his followers are concerned about reputation or social position there can be no real unity either with Him or with each other.

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll., Lond., Editor of the *Resultant Greek Testament.*

'Η ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

3. Will you say that this is self-recommendation once more? or do we need, as some do,
letters of recommendation to you or from you?
2 Our letter of introduction is yourselves, a letter written on our hearts, universally known and
3 read. For all can see that you are Christ's epistle committed to our charge, written not with ink, but with the Spirit of the Living God, not on tablets of stone, but on human hearts as tablets.
4 Such is the confidence that we have through
5 Christ before God; not because we of ourselves are competent to form any judgment by our own reasonings, but our competency
6 comes from God. It is He also who has made us competent to serve Him in respect to a new Covenant; serving not the written ordinance, but the Spirit, for the written ordinance inflicts death, but the Spirit gives life.
7 If, however, the service that proclaims death (its code being engraved in writing upon stones) came with glory, so that the Children of Israel could not look steadily on the face of Moses because of the lustre of his face—a
8 transient lustre; how shall not the service of the Spirit be far more glorious?
9 For if the service which pronounces doom has glory, much more is the service which tells of
10 righteousness far more glorious still. For indeed that which was "resplendent in glory" has no glory at all in this regard, that it pales
11 before the glory that surpasses it. For if that which was to be abolished came with glory, much more that which is permanent is arrayed in glory.
12 Therefore, cherishing a hope like this, we
13 speak without any reserve, not like Moses, who used to throw a veil over his face to hide from the gaze of the Children of Israel the passing away of what was but transitory.
14 Nay, their minds were made dull; for to this very day the same veil remains during the reading of the Book of the Old Covenant, unlifted, because it is in Christ that it is to be
15 abolished; but to this day, whenever Moses is read, a veil lies upon their heart.
16 But whenever the heart of the nation shall have "returned to" the Lord, the veil is to be "stripped off."
17 Now by "the Lord" is meant the Spirit; and where the Spirit of the Lord is, freedom is
18 enjoyed. And we, all of us, with lifted veil, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit.

*** We hope to continue this Translation at the rate of about one chapter a week.

6 *Covenant:* Grk *diathékē.* I think Hatch is right in saying, "There can be little doubt that this word must be invariably taken in the sense of 'covenant' in the N.T." *Essays in Biblical Greek*, p. 48.
9 *Has glory:* some authorities read *is glory.*
10 "*Was resplendent in glory*": quoted from Ex. xxxiv. 30 LXX.
16. "*Returned to,*" "*stripped off:*" quoted from Ex. xxxiv. 34. LXX.

## TUNBRIDGE WELLS CONFERENCE.

This prosperous and picturesque Kentish town has long enjoyed the benefit of an evangelical ministry. Some of its more consecrated workers have felt, however, that the community greatly needed a spiritual stirring up—a fresh breeze of the Spirit's power which would lift the Christian life of the town to a level more commensurate with its privilege and its possibilities. A conference on the deepening of the spiritual life was arranged for, and the help invoked of some well-known expounders of the truths that have come to be associated with Keswick.

The meetings extended over four days of last week, and were held in the "Great Hall" in the centre of the town. Illness and other circumstances prevented some of the expected brethren from attending, among them being Mr. Robert Wilson, Rev. H. C. G. Moule, and Rev. C. G. Moore. There was no lack of exhorters, however, and if some honoured servants of Christ were kept away, all felt that the Master Himself was there in manifest power, through his Word and Spirit. The attendances were large—in the evening so large that overflows had to be held on several occasions.

Mr. Wilson's place in the chair was taken by Captain Baring, Hon. Sec. of the Convention Committee; and an admirable substitute he made. He is almost an ideal president for such gatherings: bright and happy in manner, unobtrusive and yet ready when the occasion demands to offer some fresh and helpful words by way of exposition. To Capt. Baring was largely due the inception and the arranging of the Conference, and he materially contributed to its actual success.

The chief speaker at the opening meeting on Monday evening was Rev. Preb. Webb Peploe, whose utterances, as always, were very telling, rousing, and thoroughgoing. His thoughts at this introductory gathering may be said to have circled around the word "crucifixion," of which so much is made in the Epistle to the Galatians. It was a highly appropriate deliverance. So indeed were the two addresses he gave on the Tuesday forenoon and evening; in the former he sought to hold up "a magnificent Christ," as the sufficient power for a constantly triumphing life; in the latter he showed how a whole-hearted appropriation of Christ works out in the daily experiences of this rough and tumble life of ours. Some touching references were made to the late Bishop Hill and Mrs. Hill, and to the noble spirit in which they faced the realities of their position. Mr. Webb Peploe took pains, as did other speakers, to point out that in these conventions no claim is advanced of anything like sinlessness; but he showed that the Scriptures teach, and we are warranted in looking for, continual triumph over all besetments that come to us in our Christian walk and warfare, from without or within.

Dr. Elder Cumming, of Glasgow, spoke on several occasions on Tuesday and Wednesday, and his words of truth and soberness were found eminently helpful by many. Rev. H. Sharpe, of Hampstead, who came at short notice instead of Mr. Moule, was also interesting and practical. Rev. J. B. Figgis took part on Wednesday afternoon, but was, unhappily, not able to render further help, owing to sore throat.

On Thursday, and at the last Convention meeting proper on Friday morning, the burden of the speaking rested on the shoulders of Rev. Evan Hopkins. He is a past-master in the art of presenting consecration truth, and in leading the hearers up to the point of definite surrender, committal, and appropriation. On Thursday forenoon he addressed himself more particularly to the babes in the flock of Christ, and unfolded the possibilities of the true Christian life in terms that were as clear as a sunbeam, and as searching. Very admirably he showed the threefold aspect of the salvation which God has provided for all those who will accept and work it out—that which is past and complete, that which is present and continuous that which is future and perfect, when the believer shall be freed from the very presence of sin. From Scripture teaching, and also from personal experience, he pointed out how the blessing of a restful and triumphant life may be realised and possessed.

In the course of his address, Mr. Hopkins told an interesting incident of the New Testament Revision Committee. He said he was talking a little while ago to Dr. David Brown, of Aberdeen, one of the revisers. The conversation touched on Hebrews vii. 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Dr. Brown said he fought hard on the Revision Committee for the use of the words "evermore" instead of "to the uttermost"; if they had only put "evermore" in the margin as an alternative he would have been content, as he was convinced that was the real meaning of the Greek word. Mr. Hopkins, after relating the incident, added that the more he went into the study of the passage the more he was assured that it means "to the very end." The note of *time* rather than of *degree* is the prominent one both in the passage and in the context.

On Thursday afternoon, Rev. C. G. Moore's place was taken by Rev. W. Houghton, of Guildford, who had recently returned from addressing several holiness conferences in the Riviera. His theme was the Blessed Life, what it is not, what it is, and how it may be entered on and enjoyed. He necessarily went over ground that is very familiar and well trodden to those who have attended the Keswick and other conferences, but his setting of the truth was well calculated to impress. Mr. Houghton is strong in illustrations, many of them homely but none the less helpful. He remarked in the early part of his address that he liked to take the word "blamelessness" rather than "perfection," as being less liable to misapprehension. A little while ago, he said, he had to bury an old man, a member of his congregation. He was a real old saint, and no one could look into his face without feeling that he carried heaven in his soul. His master when walking home from the funeral said to Mr. Houghton that old Charles Giles had been in his employ for many years, and never once during that time did he give occasion for blame about any one thing. That is how we ought to walk with God, and it is a glorious possibility.

The testimony meeting, on Friday morning, revealed much blessing received. The testimonies took the form of requests for praise read from written slips containing either the text of Scripture which had been applied by God the Holy Ghost, or the testimony couched in Scripture words.

A missionary meeting took place on Friday afternoon, when Mr. Eugene Stock gave an address. The missionary, he said, had to meet abroad the formidable "Siseras" of the great heathen religions—Buddhism, Hindooism, Confucianism, Mohammedanism, Devil-worship. Of these Mr. Stock considered Mohammedanism to be the greatest foe, because it is a religion of externals, fostering human pride. Of Hindooism it had been said that it is the only religion that is worse than none. Mr. Stock described a Hindoo temple he had visited in India, managed by educated English-speaking native gentlemen who have, as a committee, at command the sum of £700,000 to be expended in Brahmins, dancing girls, and "unnameable things." He asked special prayer for Persia, in face of the fact that a telegram had just come to hand, of which the full significance was not yet known. It ran, "All safe, nothing lost; disturbances furthered Gospel."

Mr. Walter Sloan, in the course of an intensely earnest address, urged those who had been feasting so richly during the past week to give portions unto those for whom nothing was prepared; or, rather, God had prepared the portions, but it needed some, ready to take them to the waiting ones. R.

MACCLESFIELD MISSION HALL, CITY-ROAD, E.C.—The annual meeting of this revived old Mission was held on Wednesday evening. The chair was taken by one of Mr. Spurgeon's old members, who thirty-eight years ago heard him preach at Cowbridge Chapel, Herts. This Mission had fallen into dilapidation, and two young men came from the Tabernacle and restarted it. Now for a year it has been going on well, as any will find who will go down to City-road and help these workers in a much-needed Mission surrounded with vice and drink. At the anniversary the reports were encouraging.

THE CHRISTIAN BLIND RELIEF SOCIETY aids 450 pensioners in all parts of the United Kingdom, and relieves the blind of all creeds provided they are of good moral character. At present it has over seventy candidates waiting for election. The society has no paid officials, and no office expenses. The committee have increased their pensioners to correspond with their income, therefore they are dependent upon voluntary contributions. During the year their income has sustained a serious diminution, and they are greatly in need of funds to meet current expenses. (Rev.) J. Pullein Thompson.

*St. Stephen's Vicarage, Bow, E.*

## THREE MISSIONARY BISHOPS.

The C.M.S. arranged on Friday two meetings to commend to God and bid farewell to the three Bishops so soon to start for their respective fields of labour. The interest shown was great and keen. At the afternoon meeting the attendance was so large that the Large Hall had to be taken instead of the Lower, as originally contemplated.

Sir John H. Kennaway, Bart., M.P., who presided, opened with a touching reference to the circumstances under which the vast audience before him had met to mourn the fallen, as well as commend to God those now going forth to fill the gaps.

As to C.M.S. matters, he deplored the fact that at present there is every appearance of a deficit of £15,000 on the year, and he appealed strongly for willing and hearty aid. This deficiency could be swept away if only the Lord's stewards took the matter in hand thoroughly.

### OUTLOOK IN JAPAN.

Bishop Evington, of Kiushiu, Japan, said:—In the nineteen years I have spent in Japan, I have seen practically the evolution of the whole work of the Christians in that land. True, Archdeacon Warren and several others were there before me, but when I arrived they were only preparing for active work, and I heard the Archdeacon's first sermon in Japanese in Osaka. Then the whole land was without the Gospel; now it is steadily spreading in all parts, and there are at least 50,000 Japanese Christians. God has wrought marvellous things in these fair isles of the East.

The speaker went on to describe in a practical way the character of his own diocese, the difficulties to be encountered by reason of the patriotic spirit animating many and rendering even Christians somewhat jealous of outside interference. Summing up, he said that the encouragements are many; that God seems to have a great future in store for the Church in Japan. The grand need of that church is native workers; certainly a few wise, godly, and learned leaders and teachers are much wanted to train and direct those whom we expect God will greatly use for the glory of his name in the far East.

### ON THE NIGER.

Bishop Tugwell, of Western Equatorial Africa, said that God has spoken to his Church in the lands of the Niger in no uncertain sound. Many and sore have been the losses, but we rest assured that his way must be best. After a warm and loving tribute to Bishop and Mrs. Hill, the speaker went on to deal with present matters. One point he emphasised was that six months ago the Yoruba Mission was hardly known, now the needs of that Mission are on the lips of thousands, through the life and devotion of Bishop Hill. As concerning his own hopes, fears, and plans: his hopes were high, for they rested in God; fears he had none, God being his helper. The burdens were great, and the responsibilities heavy, but God is sufficient for all. The future is with the Lord—who knoweth who may fall, who may continue to serve. Meanwhile there are several terrible gaps on the West Coast. Of the sixteen men who went out four years ago only four remain—Messrs. Dobinson, Watney, Melville Jones, and Wilson—while the important post of Principal of the Lagos Training Institution is also vacant. We pray God to raise up and send forth one to take up the great work of training natives to become evangelists and pastors on the West Coast. We want many fresh helpers, and we are looking to God alone in whom is our hope.

Rev. R. P. Ashe followed with a series of vocal pictures of Uganda as it was in 1883, when the heroes Mackay and O'Flaherty stood alone for God, and to-day with many Christians, and Christianity recognised and protected. But all this has been won at heavy cost in precious lives; while many noble native converts have gladly laid down their lives for Christ. The prospects for the future are rich in promise. God has purposes of mercy for the peoples of Central Africa, and He is even now calling out a people to do his work among the vast multitudes who dwell in gross darkness.

### EVENING GATHERING.

In the evening the Large Hall was again crowded. The area, specially reserved for men, was splendidly filled.

The Bishop of Carlisle, who presided, said that in assembling to bid "God-speed" to the three missionary bishops, they were honouring those who were missionaries first and bishops afterwards. Twenty years ago a great preacher in London, reflecting harsh public opinion which in some quarters obtained with reference to certain colonial bishops, said, "The great want of our colonial Church is a few bishops' graves." In face, however, of the recent records of self-sacrificing heroism, the Bishop of Carlisle showed that it was impossible for such a reproach to be levelled at the present time. He emphasised the ever-increasing need for missionaries to proceed to Africa and Japan in order to spread a knowledge of the truths of Christianity. Whilst in the political world there was a hot controversy as to the expansion of territory and extension of frontier, he rejoiced to think that in Christ there were no delimitations of frontier.

Addresses followed by Bishops Evington and Tugwell on the lines reported above.

### THE CHURCH IN UGANDA.

Bishop Tucker then narrated some of his experiences in Eastern Equatorial Africa, and spoke of the encouraging prospects which had opened up in Uganda since the outburst of popular feeling took place two and a-half years ago, and which he said was altogether unparalleled in the history of the Church and the country. The question of Uganda had united in a very wonderful way men of all parties in the State and all schools of thought in the Church. They thanked God that the sanctity of treaty, the freedom of the slave, and the eternal principles of truth, righteousness, and justice were never yet—and he prayed they never might be—questions of party politics. On those great principles, at least, Great Britain stood united. Although up to the present Her Majesty's Government had made no public announcement of their intentions with respect to Uganda, still he ventured to think there could be no doubt as to what course of action they would adopt. It was not a question as to whether the British flag should be hoisted in Uganda, but rather as to whether it should be hauled down. The British flag had done everything in that country for something like twelve months; and he believed it would still continue to fly there, bearing witness to our uprightness, to the good faith, and the honour of Englishmen. Therefore he was convinced that whatever English Government was in power, it would do its duty in respect to Uganda. He only wished he could feel as certain that the Church of England would do its duty equally in respect to evangelisation. The Eastern Soudan had been closed since Khartoum fell and Gordon perished; and if ever the Soudan was to be reopened to Christian enterprise and the resources of civilisation, it would not be by way of Suakim or Egypt on the North, but by the Soudan from the South.

Rev. F. E. Wigram appealed for financial help on behalf of the Church Missionary Society, and said that although their financial year did not close for a month, their expenditure was already £11,000 in excess of that of last year, and at the end of the month there would probably be an excess of expenditure over that of last year of about £14,000. During the day much earnest prayer was made for missions, and specially for the work in East and West Africa and in Japan.

## THE TINPLATE WORKERS.

I have just spent some days with Mr. Wintle and the hungry workers out of work in Monmouthshire. But times of adversity bring out much that is pleasant to see and hear. The letters from friends who have contributed to meet the need are as welcome for the sympathy they express as for the help they enclose. They are chiefly from those who cannot give without feeling it, and the hope is often expressed that possessors of larger means may be led to help more substantially. A man came one day and gave something wrapped in paper, saying that he wanted clothes very badly, but he could do without them a little longer, and he had brought his week's wages (£1) to help feed the hungry. A poor woman, receiving half-a-crown a week from the parish, was so touched when she heard of this that she brought half-a-crown, her week's parish relief. Doubtless Jesus says of her what He said of her sister who gave the two mites.

Mr. Wintle has a capital series of slides, and the history he gives of the Mission from the beginning, with many records of the wonderful works of God in the salvation of very wicked sinners, is like a chapter out of the Acts of the Apostles. His address is Pontymoile, Mon.

R. C. M.

## THE CLAIMS OF THE NAVVY.

I have been laid aside from active work among our navvies since October, 1892, when my spine was injured by a fall on one of our works. I cannot, therefore, personally bring the following remarkable Gospel opening before the Christian public, and trust you will make it known in The Christian.

The navvies of the world are English and Italian. Most of the Continental and much of the American engineering is done by the latter. In the whole length of Italy in 1892 I found that, unlike the English navvies, who form a separate and distinct class here, the Italian navvies go from their settled homes in spring to the works in Switzerland, Austria, etc., by many thousands, and return home in autumn. On the Mont Cenis and St. Gothard Tunnels thousands of Italian navvies were employed, and the conditions of their lives were terrible. The Simplon Tunnel will, I am told, employ 8000 men.

We may be receding in England into Popery, but in the home of the Pope the Bible is eagerly sought and read. The first edition of the Italian Illustrated Family Bible, which has been issued by the Milan *Secolo* in numbers at a halfpenny each, or 10fr. complete, is now exhausted. This publication has marked an epoch in the history of the Bible in Italy, and has brought about a revolution in its circulation. Dr. Gray, of the Scotch Church in Rome, is the superintendent of the colporteurs of the Scotch Bible Society, and will gladly send a colporteur occasionally to the Italian side of the Alps, but has no power to do more. He assured me that the preaching of God's Word to Italian navvies, and placing the Bible in their hands, would send the Gospel light into every part of Italy, when in autumn the men returned to their homes.

A lady last August walked over the Grimsel Pass from the Rhone Glacier to Handeck. She found 700 Italian navvies making the new carriage road principally for the use of tourists. They were totally uncared for; the nearest priest was ten miles off. These 700 men left for Italy last October, they are to return to Handeck this April, and we understand the road making will last the summer.

### WHAT ARE NEEDED

are two Italian missionaries to live for six months among the men, hold daily Gospel meetings, and sell, or when necessary give, the Scriptures. Tried, energetic, and suitable converts can be supplied from Rome. A small undenominational committee should direct the mission from Rome. The cost would be about £150. The mission could, however, only be visited once in two months by one of the committee on account of the expense. Hence the need of a gentleman and his wife, or two ladies, who can speak Italian well (and pay their own expenses, which would be light), to live in the little hospice on the spot, and superintend the mission. The air is delightful, the scenery grand, and a splendid opening for mission work, within no great distance from home, and for a definitely short period. This is a chance of a glorious service for Christ which may never come again in your readers' lives. What is done must be done immediately. I will gladly undertake to receive money, and make all arrangements which can be done by writing (I am useless now for anything else). I trust my name in connection with the English Navvy Mission, of which I was one of the founders eighteen years ago, will guarantee the very careful application of funds, without which, of course, no commencement can be made. If we are able to start, from month to month I will send a short report of progress to The Christian. I hope to be out of the hospital (D.V.) in two weeks. My home address is now Barwood, Ramsbottom, Manchester, instead of Ripon. May God send us £150, and the volunteer workers.

The navvies here are so interested in their mission that the "Navvies' Letter," which I have the pleasure of editing, has a circulation in England and Scotland of 112,000 copies. The contributions from navvies toward printing in 1893 amounted to £76 in pence.

Elizabeth Garnett.

*Southern Hospital, Liverpool.*

**LOWER SIAM.**—Dr. Amner is at Tongkah, an island off the west coast of Lower Siam. The population is in part Siamese and in part Hok-kien Chinese, and Dr. Amner's special work is among the Chinese. He is in touch with the other labourers, who evangelise among the Chinese of the Malay Peninsula.

## "WHO IS MY NEIGHBOUR?"

AN INDICTMENT OF NOMINAL CHRISTIANITY.

BY ARCHDEACON FARRAR.

Archdeacon Farrar preached to a dense throng in St. Edmund's, Lombard-street, last week, on the subject of "Fraternity," based upon the text, "Am I my brother's keeper?" (Gen. iv. 9). We make some extracts from his powerful address:—

We each of us ask, in words and in our lives, Am I my brother's keeper?" God answers to each of us, "You are!" The world, with all its might, answers, "No; I am not." Vast multitudes of merely nominal Christians—all those who are content with the dead Judaism of a decent, functional, and superficial religionism—or the vast army of the compromisers and the conventionalists—while they say, or half say, with their reluctant lips, "Yes, yes, I am my brother's keeper," yet act and live in every respect as if they were not. There is little practical difference between their conduct and that of the godless world. Did not Christ indicate this when He described the two sons of whom the bold rebel said, "I will not go into the vineyard"; and the smooth, respectable hypocrite said, "I go, sir," and went not? Alas! we ordinary Christians are a very poor lot indeed. We have preached Christ for centuries—

> Until at last men learn to scoff,
> So few seem any better off.

And some may, like the sneering lawyer, interposing an excuse, ask, "Who is my neighbour?" The answer is the same as that which Christ gave in the parable of the Good Samaritan. All men are our neighbours; all who sin, all who suffer, all who lie murdered like Abel, sick and wounded like the poor traveller—where they have been left by the world's thieves and murderers, where they lie neglected by the frosty-hearted priest and the unscrupulously sacrificing Levite on the hot and dusty wayside of the world. Yes, all men are our neighbours; and when we injure them by lies which cut like a sharp razor, by sneers, by innuendoes, by intrigues, by slander and calumny, by hatred, malice, and all uncharitableness, by want of thought, or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murderer.

But let us confine our thoughts to those who most pressingly need our services—to the great masses of the poor, the oppressed, the wretched, the hungry, the lost, the outcast. I will enter into no disquisition to account either for their existence or our responsibility for it. I will only say that among them lies, in some form or other, a great sphere of our duty, which, if we neglect for our pleasure, we neglect also at our peril. I esteem far higher the burning desire to help their fellow-men, the strenuous effort to carry that desire into effect, which actuates men who are the common sneer of worldlings, than I estimate the thin respectability of smug decorum of thousands of commonplace Churchmen. These lovers of their brethren have not only criticised and sneered, they have rescued the perishing, they have cared for the dying, they have healed the brokenhearted, wrought and fought, and toiled and prayed, and suffered. James Russell Lowell was a poet, a statesman, a man of the world. You know his poem "A Parable":—

> Said Christ our Lord, "I will go and see
> How the men, my brethren, believe in Me."

The chief priests, and rulers, and kings welcome Him with state and with pompous services:—

> Great organs surged thro' arches dim
> Their jubilant floods in praise of Him;
> And in church and palace, and judgment hall,
> He saw his image high over all.
> But still, wherever his steps they led
> The Lord in sorrow bent down his head:
> And from under the heavy foundation stones
> The Son of Mary heard bitter groans.
> Have ye founded your thrones and altars then
> On the bodies and souls of living men?
> And think ye that building shall endure
> Which shelters the noble and crushes the poor?

In vain they pleaded their customs and their religious rites:—

> Then Christ sought out an artisan,
> A low-browed, stunted, haggard man;
> And a motherless girl whose fingers thin
> Pushed from her faintly want and sin.
> These let He in the midst of them,
> And as they drew back their garment hem
> For fear of defilement, Lo! here, said He,
> The images ye have made of Me!

The lesson is full of warning. That there is an almost shoreless sea of misery around us, which rolls up its dark waves to our very doors; that thousands live and die in the dim border-land of destitution; that little children wail and starve, and perish, and soak, and blacken soul and body, in our streets; that there are hundreds and thousands of the unemployed, not all of whom, as some would persuade us, are lazy impostors; that the demon of Drink still causes among us daily horrors which would disgrace Dahomey or Ashantee, and rakes into his coffers millions of pounds which are wet with tears and red with blood—these are facts patent to every eye.

Now God will work no miracle to mend these miseries. If we neglect them they will be left uncured, but He will hold us responsible for the neglect. It is vain for us to ask, "Am I my brother's keeper?" In spite of all the political economists, in spite of all superfine theories of chilly and purse-saving wisdom, He will say to the callous and the slothful, such as glance on and pass Gehazi with his leprosy, and Simon Magus with a curse—"What hast thou done? Smooth religionist, orthodox Churchman, scrupulous Levite, befringed and phylacteried Pharisee, thy brother's blood crieth to Me from the ground!"

Nor are they excusable who disclaim their responsibility to the world of anguish in the spirit of indifferent despair. How many find an excuse for doing practically nothing by saying, "What good is it? Of what earthly use is it?" And then, perhaps, they triumphantly quote the words of Deuteronomy, "The poor shall never cease out of the land." Ah! why do they invariably forget the words which follow: "Therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy, and to the poor in the land. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that, for this thing, the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto." This despair of social problems is ignoble, and is un-Christian.

There is a serious danger to us all lest our narrow domesticity should gradually enervate many of our nobler instincts by teaching indifference to the public weal as a sort of languid virtue. "I live among my own people." Yes; but God made me also a citizen of his kingdom. Many a man, in his affection and service to his family, forgets that he belongs also to the collective being; that he cannot without guilt sever himself from the needs of his parish, of his nation, of his race, of the poor, of the miserable, of the oppressed. If he is to do his duty in his life, he must help them, he must think for them, he must sympathise with them, he must give to them. We must not be like Dives, arrayed in purple and fine linen, faring sumptuously every day, while Lazarus lies neglected—and, in all but vain words, unpitied — at our doors. The meanest position of all and the commonest is to stand still and do nothing but chatter and criticise. Worst and wickedest of all is it to stand still andcall those fools and fanatics who are bearing the burden and heat of the day. The best men suffer with those whom they see suffer. They cannot allay the storm, yet, since the cry knocks against their very hearts, they would at least aid those who are doing more than ourselves to rescue the perishing.

Of this we may be sure, that character, not creed; service, not form, is the test, which alike in the Old and New Testament, God invariably requires of us. It is love which is the fulfilling of the law. It is only by keeping the commandments that we can enter into life. We may come before God in the bluest of orthodox fringes and the broadest of Pharisaic phylacteries; we may belong to the only right organisation, we may hold to the only right opinions about priests and sacraments, we alone may be lawful in keeping the rubrics with the most scrupulous accuracy; but all this will be as valueless, nay, as hateful, in the sight of God if it be unaccompanied by charity and service as were the mint, anise, and cummin of the arrogant and exclusive Pharisees and priests who murdered the Christ for whom they professed to look. There is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven. It is given in the last utterance of revelation by the beloved disciple. It sweeps away with one breath nine-tenths of the fiction and falsities of artificial orthodoxy and fanatical religionism. It is: "He that doeth righteousness is righteous," and, "He that doeth righteousness is born of God."

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REV. J. DE KEWER WILLIAMS has intimated that he intends shortly retiring from the pastorate of Old Gravel Pit Chapel, Hackney, where he has laboured for fifty years.

## "TRUE CHURCHMANSHIP."

One of Archdeacon Sinclair's Lenten sermons was on "The Church and True Churchmanship." Christ came, said the Archdeacon, to form a society of persons loving God and doing good, of which He was the head and they the members. He appointed Apostles by whom Christian societies were formed in various places. The term Church was applied to a single society, or to a collection of societies, the church "in a house," in a city as Corinth, the churches of Asia, etc.; and there might be few members or many. Christ Himself was present. "Where two or three are gathered together in my Name, there am I." The first church numbered three—Simon, Andrew, and Jesus. At Jerusalem the first organised church had one hundred and twenty members.

The Church of England defined a Church as a "congregation of believers, where the Word of God is faithfully preached and the sacraments duly administered." In the Lord's Supper, what alone were essentials were the bread and wine, and the inspired words of the institution. All real believers throughout the world were one Church, spiritually united in love to the one Head. All churches need not have identical regulations and methods. Each might prefer its own, and regret that others had not their superior advantages, but the non-essential should not alienate from the essential.

There were at one time as many as a hundred different liturgies in the one church, various bishops adopting methods in their various dioceses which seemed to them best, and not forcing their own on others. Such variety did not destroy unity. Methods must not be confounded with fundamental principles. Methods are only means to ends. Buildings, forms, music, etc., are only helps towards the true purposes of the Church—the salvation of souls, and welfare of mankind, in which every member should take a share, denying self, imitating the example and obeying the Word of Christ—"Heal the sick, preach the Gospel." Many are perplexed when they think of great sections of the Christian Church ignoring each other, There are the Roman, the Greek, the Anglican, the Lutheran, the Presbyterian, and the other Protestant Churches. The Church of England includes about half the population of this country; the other half comprises other bodies.

In America there are still more numerous subdivisions. How, then, can we recognise the unity of the Church? By recognising agreement in the fundamental principles of Christ and the Apostles, and not by insisting on the arrangements and methods adopted by any particular Church. He is a bad Churchman who is not loyal to his own Church's laws and own authorities, but tries to imitate some other; to introduce other ceremonies; to exalt inventions of men and mechanical methods above the grace of Christ; to be ruled by mediæval traditions rather than primitive practice and the teachings of the Reformation; to put unnatural meanings on plain instructions; to alter and shape his own Church according to the customs and laws of some other Church; adding to the teachings and institutions of Christ and the Apostles as necessary what cannot be proved from Scripture, but is only based on the authority of man.

Very often the question is asked, "Is he a good Churchman?" He is a good Churchman who thinks more of purity of doctrine than majesty of organisation; of the Word of God than vague tradition; of the essentials of all true Christianity than the special arrangements and methods in reference to which Christians may differ; who holds the Article of his own Church, which teaches that every congregation is a church where the Gospel is faithfully taught and the sacraments duly administered; who acts on the broad teaching of Christ, "Where two or three are gathered together in my Name, there am I in the midst of them," and "Him that cometh unto Me I will in no wise cast out."

He is a good Churchman who, instead of aping some other Church, is faithful to his own; and who, instead of making ceremonial his standard, and multiplying altar-cloths, abounds in love to all who love Christ, and regards as the essential sign of Church membership, "whatsoever things are true, honest, just, pure, lovely, and of good report." Christ is the greatest Teacher of true, universal Brotherhood. The Church is not a sacred class, but the general company of all believers banded together in his Name to teach the ignorant, liberate the enslaved, help the poor, save the lost—"The salt of the earth," the "light of the world."

# NOTES ON DAILY READINGS.

SUNDAY, MARCH 18.—ISAIAH XIX.

From Judah's enemies the prophet turns to Egypt, which had often been its ally.

*Internal Discursion* (1-15).—In Hebrew Egypt is Mizraim, a plural form, denoting its division into Upper and Lower. (2) Sevechus, or So, the ally of Hosea, was driven into Lower Egypt, and Sethos, one of the priestly caste, remained supreme at Memphis. (3) When men have left the true God they abandon themselves to superstition and idolatry. Credulity is the shadow and curse of unbelief. (4) This may refer to Nebuchadnezzar, but it has often been Egypt's fate. (6-8) The river of Egypt is her mainstay. This is no doubt a metaphor for the destruction that was imminent. The sixth verse should be read in the R.V. (9) The flax and cotton crops were also a great source of maintenance to the population. "Networks" should be white or cotton cloth. (10) "Her pillars," *i.e.*, the "nobles, are broken down, all labourers for hire are grieved at heart." (12) The wisest counsellors avail little when God hides his purpose from them. Noph is Memphis. (14) Can the present scarcity of work through England be the consequence of God's controversy with us as a people?

*Symptoms of Repentance* (16, 17).—Fear of approaching judgment has often been the precursor of repentance, as happened in the case of Egypt.

*A Blessed Reformation* (18-25).—Struck with terror, Egypt would turn to Jehovah for mercy. "To speak the language of Canaan," indicates the adoption of the custom and worship of the people of God. "The city of destruction" might be rendered "the city of Heres," and some think that this prophecy was fulfilled when a temple was erected at Heliopolis, on the model of that at Jerusalem, but it seems better to take Egypt as being an extreme case of the enemies of God becoming humble subjects of his reign. (23-25) These three had been perpetual foes, but such would be the effect of their commom adherence to God, that days of amity and unity would follow, and a beginning would be made of that great international commonwealth which is the dream of the present day.

MONDAY, MARCH 19.—ISAIAH XX.

Alarmed by the rapid successes of Assyria, a small section of the people of Judah advocated an alliance with Egypt. To arrest this movement, and lead to single-hearted trust in God, Isaiah foretells by a symbolical action the speedy subjugation of Egypt.

(1) Sargon, having completed the capture of Assyria, sent his general, Tartan (2 Kings xviii. 17), to attack the Philistine cities preparatory to the invasion of Egypt. Ashdod was one of the chief of these. The Assyrian inscriptions confirm each step of these prophecies. A memorial tablet of Sargon has been found in Cyprus, showing that he carried his conquests to that island.

(2, 3) The prophets wore mantles of sackcloth. Of this Isaiah divested himself, wearing only the dress next the skin. This he did for three years. Those who utter the word of God must not dispute any command of his on the ground of its discomfort. And, indeed, our lives must witness to the truth of what we affirm. (4) The captivity of the Egyptians.

(5) The disappointment of Judah in the failure of their boasted ally.

(6) "Of this isle," *i.e.*, the coast bordering on the sea. If so strong a state as Egypt could not withstand the onset of the victorious host of Assyria, how could the Jewish State hope to survive? Those who trust in man will be ashamed of their trust. But disappointment in creature-confidence should drive us to God, who cannot disappoint, and who will never fail those who trust Him, however weak.

TUESDAY, MARCH 20.—ISAIAH XXI.

This chapter is filled with predictions against Babylon, Dumah, and Arabia.

*Babylon* (1-10).—The prophet speaks as though he were a watchman beholding its destruction by the Medes and Persians. The south is the great Arabian desert, the whirlwinds that sweep over it are peculiarly terrible, and break on Babylon with terrific force, and Elam is Persia. The treacherous dealer may refer to the stratagem employed by Cyrus in the capture of Babylon, when he diverted the water from the bed of the Euphrates. Ah, what sighing had been caused by the oppression and tyranny which was exercised within those walls. (3, 4) It is as though Babylon herself is speaking with one voice from the banquet hall of Belshazzar. (5) These are the orders of the king, that a banquet should be prepared, and the watch tower manned, and that the princes should feast, prepared for battle. (6-8) "Horsemen in pairs, a troop of asses, a troop of camels." The Persians used all these beasts. The watchman's cry is like the voice of a lion. It is so that we should stand continually to watch for the advent of the Lord. (9) This is the second part of the watchman's reply. The word "answer" is constantly used of the resumption of speech. The Persians were monotheists, and great destroyers of idols. (10) What a tender address is here! God describes the Jews as his threshing. He gives the flail into no other hand. His people are the corn of his floor, and He will not always be threshing.

*Dumah* (11-13).—This is a tribe or region in Arabia (Gen. xxv. 14). A voice asks if the night would soon pass. The question is addressed to the watchman already referred to. 12.—Morning for God's people, night for his foes. But there is more to be said which cannot be uttered, which will be disclosed to them who come again with their inquiries. God's answers are never final, they always suggest more to follow. This question is answered Rom. xiii. 11. *Arabia* (13-17).—The caravans of Dedanites would be driven into fresh districts for fear of the invader. (14) Tema, another tribe, would succour them, preventing—*i.e.*, anticipating—their needs. (16) The hireling exactly counted his days of service. So exact would be the withering of Kedar's glory. (17) Kedar here represents the wandering tribes of the children of Ishmael, who should become few.

WEDNESDAY, MARCH 21.—ISAIAH XXII.

A prophecy of the siege of Jerusalem, called "a valley," because though seated on hills, it was surrounded by still higher ones. It occurred in the fourteenth year of Hezekiah, whose preparations for water supply are described (2 Chron. xxxii. 4, 5, 30).

*The Commotion and Preparations of the Besieged* (1-14).—(1) The watch of the populace from the flat balustraded roofs. (2) The frenzied excitement, and the corpses of the slain by famine. (3) The attempts made by the leaders to escape from the city, and their capture by the light-armed troops of the enemy. (4) The anguish of the patriot prophet. (5) The mournful cry of the people which reaches the mountains as a breach is made in the wall. (6-7) The assault of the foe, the quiver of Elam representing the light-armed troops, the shield of Kir the heavy-armed troops. (8) The dismantling of the fortresses. (9) The repairing of the walls and stopping of the Brook Kedron from flowing outwards, so that it might accumulate for the benefit of the citizens. (10) The numbering of the houses to see which could be most easily spared for the repairs of the wall. (11) The eager endeavour of human wisdom to make all possible preparation, to the ignoring of God, through whom these defences had been made, and this fountain given long ago. (13) The reckless revelry of the people in spite of God's call for mourning on account of sin (Jer. xviii. 12; 1 Cor. xv. 32). (14) The inveterate sin of the people. All these points graphically described the condition of Jerusalem under the pressure of Sennacherib's attack.

*The Denunciation of Shebna* (15-25).—Shebna was probably a foreigner, prefect of the palace ("over the household"). He led the irreligious party that resisted the prophet's warnings. (16) This solemn denunciation was uttered on the spot where he was building a grand sepulchre for himself and his family. (17) He was to be carried into captivity, and covered with confusion. He was to be whirled round and round as a stone in a sling, and then cast away. (18) "There shall be the chariots of thy glory, oh thou shame of thy lord's house!" (20) Eliakim is afterwards described as occupying Shebna's place (ch. xxxvi. 3-22; xxxvii. 2). (22) The phrase is figurative, and indicates the sustaining of government. Eliakim is obviously a type of Christ, who becomes the stay and support of his people. Jesus has the key of David opening all doors before us (Rev. iii. 7). (24) Every believer is a vessel great or small, and all hang on Him. (25) He shall never give way. None of them that trust in Him shall be disappointed or fall.

THURSDAY, MARCH 22.—ISAIAH XXIII.

*Destruction of Tyre* (1-14).—Ships of Tyre returning from Tartessus (coast of Spain), would be unable to enter the harbour, because it was choked with the rubbish. They would learn this at Chittim (Cyprus), where they touched. (2) Instead of the din and murmur of a great city, the isle on which Tyre was founded would be still. (3) There was much traffic between Tyre and Egypt, from the corn crops of which nourished by the Sihor (*i.e.*, Nile) the Syrian merchants derived great revenues. (4) The sister city of Sidon is bidden to listen to the complaint of Tyre, the stronghold of the sea, at the sudden failure of youth and maiden. (5) Egypt is horror-stricken when she hears the story of Tyre's fall. (6) The remnant of her people is bidden to emigrate to Tarshish. (7) The majority will have to go on foot to sojourn in the land of captivity. (8, 9) None had dared to do this against the city which had given crowns, many of her colonies being kingdoms, except the Lord of Hosts had willed it. (10) It would seem as though Tyre had originally sprung from Tarshish, and now she was to revert to her mother city, as a river without restraint. (See margin.) (11) "Jehovah gave commandment against Canaan," R.V., *i.e.*, the northern part of Palestine. (12) Even though the people should escape to Chittim, there would be no rest for them. Her colonies would repay her former tyranny. (13) Chaldea, a tribe of mountaineers, worse than even the Assyrians; Nebuchadnezzar more terrible than Shalmaneser.

*Its Restoration* (15-18).—This seventy years refers to Nebuchadnezzer's assault. Babylon's overthrow by Cyrus brought the same deliverance to Tyre as to Judea. As a forsaken courtesan will try to win back love by her songs, so would this great commercial centre seek to attract her former commerce. (18) Commerce a servant of the Gospel, consecrating its gains to the service of God.

FRIDAY, MARCH 23.—ISAIAH XXIV.

This and the three following chapters form a single prophecy, describing the calamities that were to desolate the world, by which the people of God were to be chastened and purified. It primarily referred to the desolations wrought by Nebuchadnezzar, but it also describes the course of the world's history.

*Calamity* (1-12).—(1) Man's sin reacts upon nature. 2. God makes no exceptions. (3-6) There is a mysterious sympathy between man and creation which groaneth and travaileth until the manifestation of the sons of God. (7-9) The lament of the vineyards, where desolation reigns. (10-12) The silence that reigns over a great city when plague and war have decimated its population.

*Mercy* (13-16).—There is always a goodly remnant which in time of harvest remains upon the topmost boughs. The survivors from the Divine judgments, who had escaped across the sea, should adore Jehovah for his greatness and mercy. (15) The fires may be the East in contradistinction to the isles of the West; some of the fugitives would go thither. Or the fires may stand for tribulation. May God give us grace, to glorify Him there! (16) To whatever part of the earth the fugitives went they would celebrate the glory of the righteous, or perhaps better of the Righteous One. The dispersion of the Church in the early days carried the music of the Gospel everywhere. Wherever we go, to the farthest lengths of sorrow or distance, let us carry songs with us.

*The Instability of all Worldly Things* (16-23).—"I pine away," Jerusalem cries. The treacherous dealers are foreign nations. (17) Imagery of hunting. *Fear* is the shout driving the game into snare and pitfall. (20) The "cottage" may be rendered "hanging couch," or hammock. Ah, how insincere is the reliance of those who have no other hope or trust but the transient things of time (Heb. xii. 28). Let us set our minds more stedfastly on the Kingdom that cannot be moved. (21, 22) Days are coming when Christ shall put down all rule and authority and power, when the greatest shall stand before Him, as a file of prisoners waiting for the dungeon. (23) After the overthrow of the world-kingdoms, that of Israel, God's ancient people, shall be set up on Mount Zion.

SATURDAY, MARCH 24.—ISAIAH XXV.

A song to celebrate the triumphs recorded in the preceding verses.

*Praise* (1-5).—(1) All prayer should include adoration. Let us review the past. Bethlehem, Calvary, Olivet, can each tell of a wonderful thing. (2) The traveller on the plains of Babylon has every reason to appropriate these words. (3) The greatest peoples shall yet glorify God. Not only because of his strength against the strong, but because of his tenderness and mercy to the distressed and poor. (4) See how God suits Himself to our need. Art thou poor, needy, storm-driven, oppressed beneath the heat of temptation? Thou shalt find the appropriate help in God. (5) The cloud draws its veil over the burning sun, and mitigates its heat, so does God relieve the sufferings of the oppressed. "The Branch," *i.e.*, the "exulting song" of the terrible ones, their song of triumph, would be hushed.

*Salvation* (6-9).—Mount Zion, identified no less with the new covenant than with the old, is the symbol for Gospel privilege, and it shall literally be the centre of attraction for the whole world. There, in the latter days, the Gospel feast shall be spread, and thither shall nations converge in a mighty Christian confederation. (7) The veil of mystery covers the future. We peer into the unknown in vain. Mankind is largely ignorant as to the future life, but all this shall be at an end. The resurrection of Jesus Christ and of his saints will solve all problems and answer all questions. (8) There shall be no more of the anguish that now attends the dying moment. The tear of the mourner shall be wiped, God's people be justified, and the Word of God will be fulfilled. (9) Oh, happy day! When it dawns, the children of God will be triumphantly vindicated. Through long centuries they have waited for Him, bearing obloquy and reproach, but now they shall shine as the sun.

*The Unsullied Future* (10-12).—Moab personifies the enemies of God. They shall never raise themselves again in triumph over his people. The hand of the Protector shall *rest* on Mount Zion. The destruction of the foe shall be effected by Jehovah-Jesus, spreading forth his hands on the cross. Then for a thousand years the world shall celebrate her long, unbroken peace.

# For the Young.

## ST. PAUL'S MUSIC LESSON.

*Notes of an Address to Children.*

Making melody in the heart.—Eph. v. 19.

This text is taken from St. Paul's music lesson, all of which thoughtful and musical boys and girls would do well to study. Nor can they begin too soon, for music is an art which must be begun early in life, if proficiency is to be attained. Especially is this the case with heart music. Those who put it off till they have grown up seldom become good players.

There are two ways, as you may know, of producing music—one by the voice, and one by an instrument.

A fine scholar—Dean Alford, who translated the New Testament from the Greek language into English—made this text read thus: "Singing and playing is your heart." There is no doubt that Paul meant this, for we well know that the heart is a musical instrument, intended to make melody for God. No boy or girl could have a nobler aim in life than to produce such music; no life on earth could be more useful and more blessed than theirs who diligently practise this gracious attainment day by day.

You may have already begun the study of music, perhaps you play on the piano a certain set time daily, and you may have discovered that your friends did not think that your earliest attempts were *very* melodious. But that did not discourage you; you persevered; and now it may be your happy experience that others, as well as yourself, derive pleasure from your playing.

Here is another instrument which you would do well to study—the Apostle Paul presses it upon your attention, the heart. If you produce sweet music from it, you will not only be pleased yourself, your parents also will share in your pleasure; God Himself will be well pleased. Ah! to do this you will require to study diligently, and practise every day.

When one wishes to begin to play a new instrument perhaps the first thing to be done is to purchase it. If you consult the advertisement you will see that they say, "Buy of the best maker." But a heart you have already, made by the best maker—God. When it came from his hand it was a perfect instrument, not a note was out of tune. But it met with dire disaster; it fell, it was broken, and now it is all out of order. No one can bring music out of it. Plenty of discord if you like, that you may hear any and every day. Nothing will do but it must be taken to the Maker. He who made it, He knows how to renew it. Nothing can please Him better than that his own handiwork, out of order, should be taken to Him to be made new. Do not be afraid, the voice of a little child asking a favour is to Him well-pleasing. Will God answer your prayer? you ask. Of course. He is more willing to do it than you could be to have it done, eager though you may be. No one can say that He has ever said "No" to such a prayer.

With regard to your piano at home, when it came from the maker it was in perfect order and tune. But it did not keep in tune. A man whose profession was a tuner had to be sent for, and now he comes at set times to tune it. And so it is with the heart; it does not keep in tune. There are evil influences never very far away, and they cause discord in the human breast.

What, then, is to be done? God, who made the heart, and who renewed it, has also provided a tuner for it. His name is the Holy Spirit. He needs not to be sent for to come at stated times. He loves his work so well that He is willing to live with you always, so that the heart never may get out of tune. He has a gracious power; with his aid the owner of the heart grows in favour with God and man. How good God is! The strings of the instrument are so many, and so delicate, so liable to go wrong, that to produce sweet music in the heart we need to live in the presence of the Holy Spirit.

There is a string—the will—let self but breathe on it, and it is out of harmony. Listen, do you hear that murmuring! Because mother did not give you your own way, the music died out. The home has lost its sunshine. Why? Just because a certain self is asserting itself against the decision of a wise and loving mother. What will bring the music back? What is that whisper which you and you alone can hear? "Children, obey!" The tuner is at the work He so much loves.

There is another string—desire. Through the eye, or perhaps the ear, some temptation comes, and stays. Straightway there is discontent and discord. I pray you beware! You are on dangerous ground. Follow desire, and it will lead you to the land of sin and sorrow. How much the heart needs the tuner now. He sends the message, "Abstain from every appearance of evil." Put away these thoughts that spoil the music, and yield yourself to do the duties of the day with a whole heart. So the power of the temptation will die away, and the heart will regain its sweetness.

But you may say, "My father has provided me with a teacher for the piano; is there no one from whom I may learn this heart-music? Your Father in heaven is not less thoughtful than your earthly father.

There was One whose heart was always in tune, and who produced a delight to his Father in Heaven.

His name is Jesus. You may remember how on two occasions God made it shown by a voice on high that He was well pleased with Him. No one could make heart-music like this. You will never attain to his skill. But do not be discouraged; the better your teacher, the better you will learn.

Is it possible, you ask, that Jesus can be a music teacher? Not only that, but He is advertising Himself all over the world to-day in these words, "Learn of Me." So the very best thing you can do is to be one of his scholars. If you do not, cannot, play as well as He, at least it will be the same music.

There is one saying with which great teachers love to encourage their pupils—art is long, life is short. Well Jesus knows how short life is, even at its longest. But He opens up to all who study under Him, knowledge of a life beyond the grave for the study and practice of Heart Music. What is impossible on earth will be easy in heaven. There every heart will be in harmony; there the storms of temptation will never ruffle the strings. What grand music there will be!

Besides the sons of men, God has other choirs. There are angels to whom music is a delight. But surely the noblest music God can hear must come from human hearts. For they sing the song of Moses the servant of God, and the song of the Lamb.

## MR. NEWTON JONES.

This Sunday-school Union evangelist has just completed a week's meetings at Norwich. The attendances at both the young people's meetings at 6.30 and the adults and senior scholars at 8 increased nightly, till on the last two nights the Prince's-street Lecture Hall was filled. The Bible readings also were largely attended and proved a time of great blessing. Throughout, the power of God was greatly manifested, and many have given in their names as having professed conversion. This has been another proof of what united effort and believing prayer can accomplish. Prayer is asked that the work begun may continue, and that those having professed to have received blessing may become grand witnesses of the truth of the Cross.

The following are Mr. Jones's future engagements:—March 17 to 22, Downton, near Salisbury; March 25 to 26, Chesham; April 1 to 5, Poole; April 7 to 12, Leytonstone; April 14 to 19, Woolwich (Y.P.S.C.E. United); April 21 to 29, Bridgend.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Woolwich*, March 17; *Friesland, near Greenfield*, March 29; Mr. J. S. Tyler, *Castle Gresley, Burton-on-Trent*, to March 16; *St. Michael's Hall, Old Radford, Nottingham*, March 18 to 20; *Clifton, Bristol, and neighbourhood*, March 30 to April 18; Mr. G. Goodman, *Leyton Congregational Church*, to March 19; *Highbury Quadrant*, with Mr. S. J. Hewlett, April 1-7.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 5; Rev. E. A. Stuart, M.A., at 3; Dean Lefroy at 6.30, in Exeter Large Hall, Strand.

CHILDREN'S SCRIPTURE UNION.—Sun., March 18, Mark xiv. 17-31; Mon., 19, xiv. 32-45; Tues., 20, xiv. 46-59; Wed., 21, xiv. 60-72; Thurs., 22, xv. 1-15; Fri., 23, xv. 16-32; Sat., 24, xv. 33-47.

## THE MISSION TO FLOWER GIRLS.

This extremely interesting and rapidly-increasing class always seems to need some extra help at the end of winter, which is a more or less trying season to them. The girls are of the poorest class, a large proportion being young, inexperienced Irish lasses who are making an effort to earn a livelihood in London. In any time of exceptional distress, through wintry weather or sickness, their sufferings become very great, so that the Mission properly makes a point of helping the more deserving cases in the manner best suited to their need. In some cases the trials of winter will have seemed to exhaust all resources, when absolute ruin can only be averted by some small capital being supplied for a basket or for stock-in-trade.

An exceedingly hopeful sign about the work among adults is the very full attendance at the Sunday evening services at the Foresters' Hall, Clerkenwell-road, the preacher being Mr. Groom himself. The Gospel, as preached in this place, has proved its power by its far-reaching effects. Many go from there to join the various Christian guilds which Mr. Groom has founded in connection with his headquarters at Clerkenwell-close. A large Sunday-school is maintained in addition to the more ordinary work, and this is supplemented by cocoa breakfasts to starving children, which entails a large outlay in the aggregate, although each breakfast costs only three-farthings.

In such a neighbourhood the terrible problem of how best to deal with the starving little ones becomes increasingly pressing. Unless someone cares for them large numbers will be sent breakfastless to school, and in that perishing state will distress their teachers by vainly trying to master lessons for which their strength does not suffice. Anyone who attempted to visit all the lanes, courts, and alleys which abound in Clerkenwell would soon turn heartsick at the scenes of misery and wretchedness which present themselves, for though each may represent so small an outlay, all the available tickets soon become exhausted. Subscriptions are sorely needed for this service.

The Orphanage Homes at Great Clacton, Essex, have now about eighty inmates, and are full, the little girls being generally rescued from surroundings too terrible to be described. Educated in a Christian manner, and industrially trained, these girls will find some useful positions in the world, instead of growing up into a moral curse, as must inevitably have been the case if they had been left to themselves. The Flower Girls' Brigade has withdrawn some 900 older girls from the streets; and, after learning artificial flower-making, these have gone into useful situations. Those who remain to sell flowers in the streets have the club or the guild provided for them—the guild centres in different districts of London being virtually so many branches of a Flower Girls' Christian Association. The work Mr. Groom and his committee have undertaken is thus one which grows in magnitude and interest, the taste for flowers being such that the sellers seem to be continually increasing. These girls have much claim on the sympathy of Christian people, and of all lovers of flowers. Mr. J. A. Groom, 8, Sekforde-street, Clerkenwell, will answer inquiries.

MR. THOMAS EDWARD MURPHY closed a Gospel temperance campaign in Bridgeport, Conn., Sunday evening, February 18, after four weeks of earnest and enthusiastic labour; and he leaves, as the result of thirty meetings, an army of nearly 8000 blue ribboners, who are banded together in a permanent organisation, determined to continue the work so earnestly and faithfully inaugurated by him. It is a source of joy to the good people of the city that Thomas Edward Murphy ever came there. Countless homes brightened and purified, a general quickening of the spiritual life of the churches attest the value of his labours.—*N.Y. Independent.*

PALAMCOTTAH BOYS' SCHOOL.—This work began in 1844, and hence this is its jubilee year. During the progress of the school much good has been done. Mr. Satthianadhan, for example, who lived and laboured so long in Tinnevelly and Madras, was many years ago a student in this school. The Scripture teaching of his blind schoolmaster was the means God used to bring him to Himself. It has been thought that many who are interested in education as a means of evangelisation among the youth of India would gladly help by contributions towards a jubilee fund proposed to be devoted to supplying the school with suitable furniture and apparatus and books. Communications may be sent through Mr. H. W. Breed, Ravenscroft-road, Beckenham, Kent.

## CHINA AND OPIUM.

Much has been written and said during recent years about the opium traffic, and the subject has been treated from various points of view. The Royal Commission regarding the trade in India has of late almost monopolised attention and interest. The commission, however, has taken no account of the fact that the bulk of the Indian produce is exported to China under treaties which were forced upon that country; but the Christian public must not overlook this phase of the subject. While some, through a perverted sense of public duty, might condone the Indian traffic, few would venture a word in justification of one nation, from motives of sordid gain, coercing another to import a drug which can only demoralise and poison those who use it.

Just at a time when this international aspect of the anti-opium question seemed to be dropping out of view, a Chinese gentleman has come among us to call attention to the moral obligations of Great Britain as regards China and opium.

REV. YUNG-KING YEN, M.A.,

is a Presbyter of the American Protestant Episcopal Church Mission in China. He was educated in the United States, and speaks English with deliberation and clearness. He gives personal testimony as to the curse that has fallen upon China and her people through the opium vice; but he speaks in a spirit of love, and with no trace of acrimony or censoriousness. He is regarded by the foreign community in the Empire as a fair-minded and cultured exponent of their views and feelings.

Mr. Yen has refused lucrative appointments to become a preacher of the Gospel to his own countrymen. He is greatly beloved by all who know him for the sincerity and consistency of his Christian life and conversation. He was the trusted representative of his own people at the great Conference of Missionaries held at Shanghai in 1890, when his wise and thoughtful addresses were always listened to with the greatest respect and enthusiasm. He has laboured in connection with his own Mission as teacher and preacher in Wu Chang, the capital city of Hupeh; and latterly has had charge of the native church of "Our Saviour" in Hong Kew, a suburb of Shanghai, and has been a Professor in the Divinity School of St. John's. He occupies the position of vice-president of the Chinese Prayer Union: and enjoys the confidence and respect of the whole native Christian community of Shanghai. He is also vice-president of the Chinese Religious Tract Society.

On Thursday evening last a meeting was held in Exeter Hall to give Mr. Yen a public welcome in England.

SIR JOSEPH PEASE, BART., M.P.,

presided, and, in the course of a brief address, said he had reason to believe that when the official report comes out, of the evidence given before the Commission in India, it will be found that the newspapers have published only one side of the case, and have not taken account of the cross-examination of the pro-opium witnesses. The proceedings in India will shed a flood of light upon the manner in which India is governed; and he was convinced that it will appear that in more instances than one the Indian Government has set the House of Commons at defiance in its course of action. From the very beginning of the agitation against opium, the Chinese trade has been the keystone of the situation. The amount of opium consumed in India is comparatively small, being only about 8000 chests a year; whereas as many as 80,000 chests are exported to China. Into this part of the question the Commission has not inquired; but it is the question which must be patiently agitated.

The speaker adverted to the circumstances under which the opium trade was forced upon the Chinese, and maintained that the rulers of the Empire do not yet feel themselves free to do as they would, because they are afraid of British resistance. Nine-tenths of the opium sent to China is used for the debauchery of the people, and it is important that the Christian public should realise the

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character of the traffic, and therefore declare it contrary to sound political economy.

Sir William Wedderburn, M.P., pointed out that in estimating evidence, it is customary to consider the personality of the witnesses. It cannot but appear that the anti-opium party are unselfish; whereas the Government officials have great interests at stake, and the bias they have shown sufficiently demonstrates the undesirability of Government having a vested interest in a trade. Mr. T. Snape, M.P., emphasised the same facts.

Mr. Yen followed with an impressive address, in which he described some of the many evils attending the opium habit. He said he appeared to speak for nine missions in China, and many non-Christians who are opposed to the trade; he produced a long document signed by Christian workers, and a bundle of books and pamphlets against the trade by non-Christian Chinese. From his earliest days he had known the evils of opium. Among the incidents he related was that of a family into which desolation entered through the father taking opium. The moral sense was corrupted, and humanity of feeling cast aside; and the little daughter who should have brightened the home was given away, because if she had to be fed and clothed the father's craving for opium could not be satisfied. By and by a little boy was added to the family, but

THE FATHER'S BONDAGE TO VICE

was such that his love for his child must give way. The little one was sent off to a neighbouring mission school. The sad story was simply told, and not without emotion; and in conclusion, Mr. Yen said, "The boy, who was sent to that school, now speaks to you."

God brought good out of evil, and made of the cast-off son of heathen parents a minister of Christ to the million-peopled empire. "In other respects," said Mr. Yen, "my father was a good man, but opium brought him to bad deeds, and broke up our

REV. YUNG-KING YEN, M.A.
*(From Photograph by Messrs. T. C. Turner & Co; 10, Barnsbury Park, London, N.*

home. This story I have never told in China; and to my own sister, who, in course of years, after I returned from America, came under my care, I have only told a part. I tell you British people, because you ought to know the truth as to the opium vice."

Mr. Yen further told of neighbours and schoolmates who had gone wrong through opium, of great men who had been reduced, and of good men who had been ruined. In Japan, the importer, manufacturer, and trader in opium is put under banishment; and imprisonment is the penalty for encouraging its consumption, or possessing utensils for its use. The Chinese regard it as

A PLAGUE, A CALAMITY,

and, although apologists may say it is a boon, the Chinese, as a people, say, "We do not want it." The merchants of China have said this, and so have the women, who have suffered untold grief through its introduction.

The conduct of the British Empire in the matter is contrary to the law of nations, and contrary to the law of Christ. Britain would not treat France or Germany, America or Russia, as she has treated China. The excuses which have been made by the pro-opiumists would excite British shame if made on behalf of any other nation. Moreover, if pro-opiumists go on saying that the drug is a boon, Britain may one day find herself deluged like China, and her people may be pronounced a nation of opium smokers.

Mr. B. Broomhall moved a resolution declaring that the Royal Commission on the Opium Traffic is an acknowledgment on the part of the Government of the essentially dangerous character of the trade; deploring the absence of any direct reference to the export of opium to China, though that is the central and worst feature of the Indian trade; and inviting the Government to recognise that any action short of the complete abandonment of the opium trade with China will be altogether unsatisfactory. This was seconded by Rev. Thomas Bryson, of Tientsin, who referred to the representative character of Mr. Yen's visit, and commended him to the warm sympathy of British Christians.

## TEMPERANCE MAYORESSES.

The Mansion House was crowded out (a daily contemporary describes it as "besieged," and the term aptly sums up the situation) on Friday afternoon by members and friends of the Women's Total Abstinence Union. Long before three o'clock the Egyptian Hall, capable of holding a thousand persons, was crammed. Hundreds in the corridors within and on the footways outside were invited to constitute an overflow meeting. On the platform were many provincial Mayoresses, several of whom are total abstainers. The Lord Mayor having offered his guests a hearty welcome,

Mrs. W. S. Caine gave the opening address. The National Federation of Women's Temperance Associations was formed to extend total abstinence among the masses of the nation at large. Their object, they believed, might be best attained by organising total abstinence among women without regard to other reforms, though many of them were engaged in religious, benevolent, and political work. Over 6,000,000 people, old and young, were pledged to total abstinence, and were free from the evils associated with intemperance.

Canon Barker said the immense gathering was an indication of the enormous interest taken in the cause they were gathered together to promote and advance. The country should congratulate itself on having so many ladies engaged in this great crusade, for whenever a cause was taken up by the womanhood of this country, that cause was in a fair way of gaining the victory.

Miss Ewart, Mayoress of Brighton, in the course of a brief address, remarked upon the fact that women of all classes and denominations had arrived at the conclusion that no other question so deeply affected the interests of the nation as the drink question.

Miss A. W. Richardson said the friends of temperance reform might well congratulate themselves on that afternoon's great gathering. She had been addressing a magnificent overflow meeting in the corridor of that great house, so had Sir Wilfrid Lawson and Miss Docwra. A great impetus had been given to their work by their grand meetings at the Mansion House. As belonging to the "second stage," let them be worthy of the good men and women who had gone before, and had endured obloquy in connection with the temperance movement. No doubt the charge that they were enthusiasts was true; without enthusiasm no cause could prosper. She also spoke of the fading away of scientific fallacies on the use of alcohol, and dwelt on the hideousness of female intemperance in this country.

Mr. Whittaker, M.P., held it to be very suitable for temperance people to hold such a meeting in the centre of a great city, the centre of the greatest empire the world had ever known. The people of London spent every year in drink a sum which, properly applied, would go far to solve the question of the unemployed.

Sir Wilfrid Lawson said the Lord Mayor must be surprised and gratified at such a meeting. He regarded as most satisfactory the interest taken in temperance by women, and dwelt in his own racy style on the present prospects of the temperance cause. The speaker concluded by rejoicing in the advance of temperance teaching.

The Lord Mayor said he had seen a good many meetings in that hall, but that exceeded in number any he had ever seen, which was a proof that the cause was good.

THE NEEDS OF VILLAGEDOM.—An aged tract distributor writes, urging that Christians in villages might do much good by securing and circulating tracts in their districts. If they cannot preach they can, at least, prayerfully give away papers and tracts.

# REV. JOHN STOUGHTON, D.D.

THE publication by Dr. Stoughton of a goodly volume, entitled "Recollections of a Long Life,"* is a noteworthy crown to the literary labours of one whose career has been almost coeval with the century. This will be a fitting occasion on which to furnish our readers with a portrait of the venerable and distinguished divine, and with a few particulars of his life-work. Though he has now for some eighteen years been released from the active and arduous responsibilities of the stated Christian ministry, our friend has by no means been idle. This singularly interesting volume (in the preparation of which his daughter has greatly helped him) is one that the biography-loving public would not willingly have missed. Its autobiographical character is less pronounced, we think, than many would have liked; the worthy author has been more anxious to record the many interesting memories he had stored up of notable men who were his contemporaries than to give a detailed history of his own life, whether in its inner or outer aspects. The circumstances of his public life, as well as the bent of his mental constitution, brought him into intimate friendships with many who were outside his own ecclesiastical orbit; so that we have in these "Recollections" many a pleasing glimpse of social life, of Christian fraternisings, and of the public movements that bore on the well-being of all the churches. The recital of the following facts will, we trust, send many readers to the book itself, a perusal of which has been to us a very enjoyable experience.

*(From Photograph by Mr. E. C. Porter, 2, The Mall, Ealing, London, W.)*

The subject of our sketch was born of godly parents in the city of Norwich, November 18, 1807. His father was a highly-respected lawyer, and was connected with the Wesleyan body; his mother, before her marriage, belonged to the Society of Friends. The management of the boy was in his mother's hands, for the father died when the son was only four years old. He received careful training in his boyhood, and, being intended for his father's profession, was articled to a solicitor in his native city.

Being a child of many prayers, we might reasonably expect that his conversion would resemble the upspringing of good seed, rather than the uprooting and replanting or regrafting of a tree; and it was so. His mind and heart had been imbued in his boyhood with Divine truth, but the distinct development of soul which marked a crisis in his spiritual history occurred when he was about seventeen or eighteen years of age. The overt means of his deciding for Christ were the reading of a discourse of Dr. Chalmers on Rom. v. 10, and a sermon which he heard the same day from a Wesleyan minister on John iii. 16. There was no half-heartedness in his surrender to his Saviour, and this was proved by a speedy determination, if it were God's will, to give up the legal profession, and to devote himself to "the ministry of the Word."

He entered Highbury College as a theological student in the year 1828. At the conclusion of a four years' course, he was enthusiastically invited to take, at Windsor, a co-pastorate with the aged Congregational minister in that town, the Rev. Alexander Redford. The association of the two men was singularly happy during the eight years that the elder survived. It became necessary almost immediately after Mr. Stoughton's settlement in the Royal borough to build a new and much larger chapel. This was soon filled with attentive hearers and earnest worshippers. A great impetus to religious life in the neighbourhood followed, and the pastor was so beloved by his people that great were the lamentations when he decided to accept an invitation from the Congregational Church in Kensington, to become their minister. He left behind him at Windsor large numbers of people who had received the truth into their hearts through his ministry, which had extended over eleven years. A few members of his first church yet survive, and still regard their former minister with feelings of Christian reverence and affection.

It was in the year 1843 that Mr. Stoughton entered on his second and only other pastorate. He speedily gathered round him a crowded congregation and an earnestly working people. He promoted the building of a chapel at Notting Hill, in the hope of relieving the congested condition of his own place of worship. This proved a measure of a merely temporary nature, and it speedily became necessary, in the eyes of his deacons and leading members, to erect a large and commodious place of worship in place of their Hornton-street Chapel. The building was completed in 1855, and almost immediately its large number of sittings were occupied Sabbath after Sabbath through the long subsequent ministry of the pastor. Many were added to the church, especially from the young people of the congregation, and much Christian work of many kinds went on. A hearty spirit of missionary zeal sprang up, and large sums of money were annually raised for the spread of God's truth in the world.

Mr. Stoughton's mental energy was such that, in addition to the diligent discharge of his pastoral duties, he found time for much literary work. For many years he was editor of *The Evangelical Magazine*, the special organ of the Congregational body. He was a frequent contributor to religious periodicals, especially *The Sunday at Home*, *The Leisure Hour*, and *The Sunday Magazine*. Many books of interest were written by him, among which some are doubtless familiar to our readers. We may mention, among these, "Spiritual Heroes," "The Light of the World," "Stars of the East," "The Song of the Flock," "Philip Doddridge," "Church and State Two Hundred Years Ago," "The Pen, the Palm, and the Pulpit," and "Homes and Haunts of Luther."

The great work, however, which has placed the subject of our notice in the first rank of Nonconformist writers has been his "Ecclesiastical History." The exceeding fairness with which controversial topics were treated, and the love of moderation and Christian feeling pervading these volumes, secured most cordial approval from men of different religious bodies, and many dignitaries of the Church of England sought the acquaintance of one who, while firmly holding his own opinion on ecclesiastical matters, was prepared to see good in other organisations than that of Congregationalism and the various forms of Dissent from the Episcopal Church.

In 1869 the University of Edinburgh gave emphasis to the general verdict concerning Mr. Stoughton's literary work by conferring on him the degree of Doctor of Divinity—an honour which many thought had been too long delayed on the part of bestowers of such distinctions.

In 1865 he was enabled, by the liberality

* *Hodder & Stoughton.* 6s.

of his people, to carry out a long-cherished desire to visit the Holy Land. The associations and results of that tour gave a powerful impetus to his further insight into Scripture, and to the vividness with which he could picture Bible scenes and histories.

In 1873, Dr. Stoughton went by invitation to the United States as one of the English representatives of the Evangelical Alliance. He received a most cordial welcome from his brethren across the Atlantic, and came home greatly refreshed by the spirit of Christian affection and earnestness of word and work which he had met with in America.

It was not till the year 1876 that Dr. Stoughton resigned his pastorate. He had always had a horror of continuing the oversight of a church till such a time as his people should become wearied of his ministry, or he should begin to feel a failure in mental power. When his determination to retire from Kensington Chapel became known, his friends there and throughout the country determined to mark their high appreciation of him, and he was presented with a handsome pecuniary testimonial, accompanied by expressions of the warmest admiration and deepest respect from Christians of many denominations. His ministry had always been characterised by fidelity to Evangelical principles, by the most tolerant regard for those who differed from him in opinion, by earnest and persevering effort in many departments of Christian work, and by a blameless reputation in public and private life.

There are two points worthy of special notice in this brief sketch. The first is, that our venerated brother has often been heard to say that, as he has grown older, his attachment to simple Evangelical truth has become increasingly strong, and that amidst the endless modern discussions on Biblical doctrines, he is content to rest on those fundamentals of revelation which have been the themes of his discourses for so many years.

The second circumstance is one for which he has sometimes been blamed by over-enthusiastic people. It is that, since the very early days of his ministry, he has refrained from taking a prominent part in the public discussion of political questions. Though a distinctly pronounced Liberal of the John Bright school, the judicial quality of his mind, coupled with the habit of weighing carefully historical problems, would in themselves have rendered him too cautious and independent for a good "party" man. But in addition he has always seemed to shun the heated atmosphere of political excitement, lest it might unfavourably influence his pastoral and religious usefulness.

Dr. Stoughton now resides at Tunbridge Wells, and is, we are glad to say, in the enjoyment of good health, though at such an advanced age.

## THE STRANGERS' REST.

On Friday last at the usual workers' meeting, Mr. J. E. Mathieson presided. Mr. McCall (in the absence of Mr. J. Theo Isaac, the hon. sec., on his way home from Egypt) made an appeal for bags for the sailors, of which pattern can be had on application.

Rev. Jas. Stephens gave a well thought out address on "Well pleasing to God." Dr. Neatby followed with a few words, in which he pointed out the desire of the Lord Himself to do his Father's will.

It may be noted that Mr. J. T. Isaac had been expected last week, but has, in the providence of God, been led to delay his return a week. He comes by the *Valetta*, timed to reach London on Wednesday this week, and we hope the extra week will have made him stronger. He writes with much pleasure of his visits to Mr. Stephen Burrows at Naples, to Mr. Eoll, of Port Said, and several missionaries at Cairo.

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## DUBLIN VISITING MISSION.

The Dublin Visiting Mission, in connection with the Society for Irish Church Missions, exists for the express purpose of evangelising Roman Catholics. The work of the Mission is of a varied character, and includes visiting from house to house meetings in several centres, and gatherings for mothers. The schools for the poor destitute children have been fairly attended. The report for last year says:—

"To have brought many of these children from the streets and lanes of our city into contact with the Word of God, and not only so, but to have stored in their memory, if not as well in their hearts, many of the '100 texts,' is no small gain to the community at large. We believe that the public little know the good these schools are doing to keep crime from many a home, as these children are often rescued from the haunts of sin and vice, to lead a respectable life, instead of one of vice and danger to the community, which they would probably have done had they not been laid hold of by the Mission.

"As to the reality of the work done, we have the testimony of both friends and foes. The following is a extract received from one of the Professors in the Divinity Schools of T.C.D.—'I have now, and for years have had, great admiration for the organised, aggressive, and successful work in the city; more especially on account of the outcry which is made by "the other side," which is always a sure concomitant of work.' The outcry from the other side may be expressed in the words of a priest in the city. He writes, 'The evil has assumed such gigantic proportions, that our entire strength will have to be put forth for its suppression. Its sleepless activity, and our supine sluggishness, have already reduced nearly every Catholic interest in the city to a state of peril.' This was written in 1883 (*Freeman's Journal*, March 21st). Since that day, the work of the D.V.M. has largely increased, and the means of reaching the attention of the Roman Catholics enlarged beyond anything we expected at the time.

"Since the last report of the Mission was issued we have had the joy of admitting many adult Roman Catholics into the communion of the Church of Ireland, all of whom had been brought out of the Church of Rome, by the instrumentality of the Mission, either directly or indirectly. It is our belief that the majority of them have become not merely nominal Protestants, but true followers of the Lord."

Efforts are also put forth among sailors and cabmen. The secretary of the Mission is Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

THE SUNDAY OPENING of museums, libraries, and art galleries (says the secretary of the Lord's Day Observance Society) has failed to arouse any interest in five-sixths of the places possessing such institutions. It has failed absolutely to maintain its ground in a fourth of the few places where it has been tried. It has failed to satisfy the crowds who can be attracted by any novelty that is presented to them. It has excited the distrust of the more thoughtful of the working classes, who can see on the Continent, and even nearer home, the close connexion between Sunday amusements and compulsory Sunday work. It has been condemned utterly by the Christian sense of the nation. It has repeatedly been rejected in Parliament. It is a movement which owes half its vitality to unbelieving hatred of all Divine institutions, and the other half to unbelieving distrust of the Divine methods of raising men from their fallen condition to renewed fellowship with God.

## ENCOURAGEMENT IN ROME.

Mr. F. A. Freer, of Bristol, in a deeply-interesting letter from Rome, published in the March issue of *The Missionary Herald*, the organ of the Baptist Missionary Society, tells the story of the conversion of Francesco Prisinzano, formerly a Roman Catholic priest.

Born at Cefalu, in Sicily, of well-to-do parents, young Prisinzano was from childhood destined for the priesthood. Without any personal inclination for the office, or faith in the doctrines or ceremonies of the Church, he was in due course ordained, and became parish priest in his native place. Through the letters of a young man who studied with him in the Seminary, and the study of an Italian New Testament received from him, Prisinzano acquired a knowledge of Gospel truth, and became eager to escape from his ecclesiastical position. Here he encountered a great difficulty, as he was surrounded by friends who had no sympathy with his feelings.

At length, when he had been a priest nearly two years, he determined to act in some way so as to incur the censure of his bishop, in the hope of being called to Rome. With this view he omitted to maintain the tonsure, persisting in the omission after more than one peremptory order. The bishop then suspended him from his functions, and Prisinzano thereupon came to Rome, ostensibly to plead his cause before the ecclesiastical authorities. This was in September last. On his arrival in Rome he asked the cabman who took him to his hotel to give him the address of an Evangelical minister, and the man told him of Mr. Campbell Wall, in Via Urbana. Without loss of time he called upon Mr. Wall, and had the first of a series of interesting colloquies on the subject of Evangelical truth, he urging the arguments upon which he had been taught to rely in opposition to Protestants, and Mr. Wall showing their weakness or falsity.

After overcoming severe temptation to remain a priest, in order mechanically to discharge his functions as a means of getting a living, the young man decided upon a bold confession of Christ. Having procured from Sicily satisfactory testimony as to Prisinzano's character, Mr. Wall baptized him on February 4, in company with another convert, in presence of a large congregation. In the course of an eloquent address, he made a clear confession of his personal faith in the Lord Jesus Christ, and a fervent appeal to those present who had not already done so to accept the offer and obey the precepts of the Saviour.

## AN OPIUM EXPERIENCE.

My Dear Sir,—I feel it my duty to state what I know of the effects of opium, which some medical men pronounce "harmless." My husband, General Colin Mackenzie (then Brigadier), was desperately wounded by the mutineers, so that his recovery was despaired of by four medical men. All the Christians, far and near, united in praying for him, and the Lord raised him up, and spared him to those that loved him for twenty-six years longer.

He was a man of exceptionally healthy and vigorous constitution, but when the wounds were nearly healed he was attacked by painful spasms, for which the doctor recommended a little opium. The Brigadier represented that he was unaccustomed to medicine, and was assured the dose was so small it could not possibly do harm. It gave relief, but in a day or two had to be slightly increased. In about a week or ten days, he found it had no effect unless constantly increased, and, with his usual decision, said: "This will never do. I'll take no more." He kept his resolution, but what he endured for the next eight or ten days cannot be expressed. He lay in silent misery; "a horror of great darkness" was the only description he could afterwards give of it, and, as he said, "Death would have been a relief."

He did many heroic things, but I have always thought this was the most heroic of all. So much for this "harmless drug," which we are told "ought to be in every house."—Faithfully yours,

*St. Margaret's-road, Edinburgh.* H. C. M.

THE CROYDON MAGISTRATES have refused nine new applications for licences, but renewed all the existing ones, with the exception of three adjourned for further consideration.

# The Evangelist.

## A KANAKA'S LETTER.

*(Written to a Missionary in Queensland.)*

Your letter make my heart very glad. I think about you every day, and all the boys [Kanaka labourers]. Me like see you. But soon we altogether meet in heaven. Then we see everyone belong Jesus, and we will see the face of Jesus too. Himself who died for us. That will be good, when no more pain and no more die. That's what me like. Now we know Jesus only a little bit. Then we will know Him altogether. Supose we work for Him now, and always do what He say, and what He likes. Then by and by our hearts very glad. Every day I think about you. Me think very good we love Jesus more and more every day. Becouse He so good. He love we first time. We love Him becouse He first love us.

I know plenty boys pray for me. Becouse God hears and answers your prayers. He makes my heart so glad all the time. I do think some people here like leave Satan and come to Jesus and trust Him in their hearts. Plenty men here do wicked things. Satan strong here. He all same make men fast with chains. But Jesus can break the chains and save them. This place very hard, all same stony ground. Now me like you pray for me all time. You ask God make plenty Christian boys tell about Jesus to others. So plenty men like trust in Jesus in their hearts. You savee [know] what me talk along you now. When we come to Jesus Christ, and trust Him in our hearts, then God give we the Holy Spirit to stop in our hearts. He help us and teaches us to savee more about Jesus. Supose we no have Holy Spirit, we all same dead. But after He has come into our hearts, He makes us to be born again. Then God tell us something more. He say—we new altogether inside, and we no like do any more what Satan says—you savee what me talk to you?

Our body all same house. Supose Satan stop inside in heart; men like do wrong things. But supose we come to Jesus, Holy Spirit come and live inside—all same master belong house. We don't want do more wrong, we no want to speak our own words any more—only what He tell us to say. Jesus put words inside our mouths. All the time we speak for Him, Jesus He very good Master. Becouse it is true that Jesus who knew no sin was made sin for us, that God might be just, and the Justifier of those that believe in Jesus. Now supose every boy's heart full of Jesus. Then very quick plenty boys and plenty white men too like belong Jesus. He fill your heart with his love. Then we all same river, when big flood come, take everything away. Then we strong all same locomotive when plenty steam inside; he strong plenty, pull along train.

Now, me tell you one thing more. You no teach'im boy before you ask'im Jesus teach you first time. How you savee talk? you ask Jesus put word into your mouth. Word of men no strong; word belong Jesus, strong, plenty. You ask God make his Word all same spear in people's heart. Me pray for you all. Me very glad to hear you try to catch men for Jesus. Tell all the boys me no forget them in my prayers. By and by we all meet in heaven. Talk belong me finish. God bless and teach you much more about Jesus.

Saboura.

## NEW HALL MISSION, WELLINGTON.

This Shropshire Mission, founded by the late Dr. J. E. Cranage as the outcome of the Irish Revivals, 1859-60, in a hall which is believed to have been the first erected in this country specially for undenominational evangelistic work, is being carried on under the superintendence of Mr. Robert Weston. The report just issued states that "the work during the past year has gone on steadily in all its branches. We commenced with special services, conducted by Mr. John B. Rochfort, of the Evangelisation Society, and we believe many found help from them. In May we held our Children's Anniversary Services, when Miss Rouse, of Blackheath, gave two very earnest addresses to the young people and their friends."

The operations include mission services, children's services, mothers' meetings, Scripture Union, Band of Hope, Bible classes, prayer meetings, and a special weekly meeting for young men. During the summer open air work is actively carried on, and in the winter cottage meetings by a band of earnest and hearty workers. The address is Mr. R. Weston, Carlton House, Wellington, Salop.

## THE GOSPEL IN MEXICO.

Mr. Eglon Harris, of Orizaba, Mexico, continues to send encouraging accounts of his work there. He writes that as a possibility of doing much good work is daily impressed upon him, he thinks it is not premature to ask the Lord to fit and thrust forth into the country some true soul-winners. He writes:—

"There is a need of some of the more highly-gifted young men in our English gatherings, who could cast forth the net in these waters and bring in a good haul. The experience of any one of the days we spend now in the villages would decide a soul-lover to leave all to follow Christ here.

"A fortnight ago Brother Vicente was distributing tracts and seeking to speak for the Lord in Barrionuevo, and a well-to-do Indian listened to a talk about the Ten Virgins. Afterwards, wishing to buy a Bible, he offered a costly sword as a pledge, as he had no money with him. Vicente said that he could not carry the sword, as the Lord of the Bible says, 'Thou shalt not kill,' and the sword is carried to kill people with. He then read what is said of murderers, and of their portion in the lake of fire. The man's conscience was touched, and he said he would on the morrow be at a place agreed, in order to buy a Bible. For some reason he was unable to keep his engagement, but as he could not forget what he had heard, he set himself to search out 'the man that sells Bibles.' When our brother arrived home yesterday he found this man waiting with another whom he had brought to hear the same story. After some hours of conversation, they went off to their village, each with a purchased Bible in the hand, and, we trust, the freely given grace of God in the heart. 'I shall never,' said one, 'carry that sword again.' I mention this as it is the latest, but it is only one of many such encouragements we have.

"I spent last week at the coast. Going and returning we passed through Vera Cruz, where each time we had preaching in a private house. The Lord gave much liberty in speaking the truths of the Scriptures, and afterwards all as one expressed deep thanks. Two days were spent in Kacotalpans, but two whole weeks would not suffice to go over the town in the same house-to-house way of evangelisation. We had not been at work two hours before the 'cura' was aware of it, and he immediately went to the schools and ordered the children to go home and tell their parents that two heretics were selling bad books and teaching bad doctrines, and to say that he forbade them to buy or to listen. Some obeyed, but on the whole this advertisement was good for us. From early morn till night listeners to the 'buenas nuevas' were not wanting.

"Recently the Lord gave us cause for a special thanksgiving meeting. While we were gathered around the Lord's Table on Sunday evening some men outside set fire to the house. In a few moments we were surrounded by flames and smoke. We set to work, and with the Lord's help saved the house by tearing down the burning part. My clothes were burnt, and some of the things, but we were thankful to be able to get the room in order by Tuesday night for our usual meeting. For some time we have been annoyed by throwing of stones, filth, etc., breaking of windows, and robbing of books, chairs, and curtains. Now, I trust, they have done their worst. We are in the Lord's hand, and we have his promise that 'Nothing shall by any means harm' us.

"I have this week been written to from three places, each over eighty miles from here, and a still greater distance from each other, asking me to been 'Come and help.' To each I have unwillingly forced to reply, 'I cannot come at present.' Besides, they do not want a flying visit such as I might give them if funds would allow, but they need and ask for 'one to live among them to care for their souls.' From Harotalpam I have received a letter from twenty-five men, asking 'Help and protection,' ready, as they say, to 'at once form themselves into a Protestant congregation.' This would be a good centre for a grand work up and down the River Papaloapan."

Communications for Mr. Harris may be sent to the care of Mr. John Mercer, "Rufford," 143, Dickenson-road, Rusholme, Manchester.

MR. GEORGE BLAIKLOCK has concluded a very successful week's mission at North Walsham. The town hall was crowded out each evening, and during the week 105 pledges were taken.

## THE BRUSSELS CITY MISSION.

This mission was begun in 1880 under the direction of Pastor N. de Jonge, with the assistance of a small committee, consisting of Lord Radstock and others. From a report received from Pastor de Jonge we glean the following facts. Brussels is a city full of godlessness and immorality. The population (about half a million) is nominally under the Roman Catholic Church, but the greater proportion of them are utterly without any religion. The result is that spiritually and materially there is great misery.

The Belgian Missionary Society has been actively engaged for more than fifty years in evangelisation and forming churches, but the darkness in Brussels and throughout Belgium is great. Concerning the Brussels City Mission Pastor de Jonge must tell his own story. He says:—

"God has blessed the work abundantly. He has heard our prayers. Sometimes, it is true, the way is rough and dark, but God's faithfulness is as great as his strength. In the course of time our work has greatly extended. We began in a tent, and now we have several buildings where the Gospel is preached, as so many tokens of God's faithfulness.

"The Lord has given us the Shiloh Chapel in the Suburk Laeken, with several adjoining meeting-rooms and the home of the doorkeeper. In this chapel there is room for 500 people. The Bethlehem Chapel is in the suburb Anderlecht, with adjoining meeting-rooms. In this chapel there is room for 150 or 200 people. The City Mission Printing Office, with its adjoining book-binding office, is situated behind Shiloh Chapel, and works with two fly-presses. It is of great blessing to many in Belgium who have never before read or heard the Gospel.

"All these buildings, with the ground on which they stand; belong tax-free to the City Mission. every evening the Gospel is preached in the Shiloh and Bethlehem Chapels. There is not one day in the year that these buildings are not used. In the first (besides the public meetings) are gathered a women's meeting, a Young Men's Association, a Young Women's Association, a friends' circle. Five times a week religious instruction is given, and every evening a sewing class is held there. In the second (Bethlehem), besides the public meetings, there is a social circle and a Y.M.A. Grown up people and children have here besides their classes for religious instruction.

"In both chapels the Sunday-schools are well attended by not less than 200 Roman Catholic children. At the City Mission printing office three weekly papers are published, *i.e.*, 'Christian Popular Papers,' 2700 copies; 'Glad Tidings for the Dutch,' 18,000 copies; 'Glad Tidings for Belgium,' 1600 copies. Besides these, larger and smaller writings are printed in Flemish and French, and spread by ten thousands in Belgium. Five evangelists (converted Roman Catholics) are our faithful workers. They each have their fixed salary, and up to this day the Lord has enabled me to pay it to them.

"Besides the above-named mission houses we have some gatherings in the surrounding hamlets and suburbs. All this God has given us and provides for. We have many friends in England and in the Netherlands who help us not only by their gifts, but also by their prayer of faith."

## WILLING TO WORK.

A little while ago, writing in our pages on South America, Mr. C. F. Bright emphasised the great value of tract distribution on a large scale. A lady now writes:—

"I wonder if the words of Mr. Bright on 'Methods of Work' have taken such a hold upon any reader as they have upon me. Day and night they are with me. God has not given me money, but He has given me health, strength, and desire to undertake this special work. Things might not always go smoothly. But whether in toleration or opposition, the promise of the Lord standeth sure. Is there any lady possessed of means, and willing to go out to Canada, or elsewhere, for six months, bearing the expenses of a companion (as well as her own) for the Master's work? Or are there others willing to bear the expenses of two persons? A very large quantity of tracts, portions of Scripture, and papers would be required. I am willing to offer myself, if supported. Who will help? Who will be a companion?—Address, A. W., 12, Paternoster-buildings, London, E.C."

## POSTAL & TELEGRAPH EMPLOYÉS.

In connection with the anniversary of the Postal and Telegraph Christian Association a series of meetings, extending over two days, was held last week in the City Temple. These meetings were largely of a spiritual character, including conferences on "Soul Winning," work in "The Junior Branches," "Intercessory Prayer," and "Power from on High," led by Mr. W. Sloan, Revs. J. A. Bevan, Gregory Mantle, E. W. Moore, and Gelson Gregson.

The report states that: "One of the chief points of interest in the past year's history has been the very real work done by the members themselves. The revival of two branches in South Wales and the opening of a Midland branch came to pass through the prayerful efforts of one London and two Bristol postmen during their holidays; the origin of the Young Women's Christian Endeavour Band, which is a growing power, wherever it has been started. The earnest prayerful efforts of the members, both men and women, are valuable signs of true progress, and a sure promise of yet further advance in the future."

The London headquarters are now removed, it should be observed, from Little Britain to 4, Goswell-road, E.C. The report contains interesting accounts of the work in France, Austria, Germany, as well as in Canada, Cape Colony, New Zealand, New South Wales, and Tasmania. Details are given of the branches in these lands, and the secretaries conclude thus:—"In reading this report many will desire some statement as to the spiritual results of this work, feeling it to be, as it is, the only real test of true service. We praise God He has vouchsafed to use the meetings, members, and workers, in the most blessed of all services—the winning of precious souls, the true extension of his Kingdom. May many more be won to live lives redeemed from all iniquity for his own possession, in this present world, for is it not in such Christ sees of the travail of his soul and is satisfied? In closing, we should like to add a few words about future work; we believe and are sure the work will not only continue but extend and grow, because we believe it is of God. There are yet untouched centres for us to possess in the Name of our God. There are yet many for whom Christ died. It may be our privilege, through his Spirit, to win to his side; let us therefore go forward into those fields where He himself leads and according to his purposes and plans."

The Mass Meeting was held on Tuesday evening at 8.30, this late hour being fixed to suit the convenience of many

Rev. E. W. Moore gave a practical exposition of Eph. i. 17-19, being Paul's prayer for those whom he loved in the Lord. What the Apostle desired for the Ephesian Christians is exactly what we need—growth in knowledge and understanding of the hope of his calling, the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power to us-ward who believe. These thoughts the speaker pressed home with much earnestness and intensity of purpose.

Rev. Gelson Gregson, who followed, took as his starting point Gal. vi. 17; and the chief burden of his address was the crucifixion of the flesh as described in Gal. v. 24. He would have all who confessed themselves followers of Christ sink more deeply into the significance and fulness of this truth.

On Tuesday evening the P.T.C.A. Messengers' Conference was held. No one could complain of dulness at the P.T.C.A. Messengers' Conference. It was certainly a lively affair. Lieut.-Colonel Russell made a capital chairman. Messenger-delegates from metropolitan districts, Brighton, Bournemouth, Reading, Sheffield, Bristol, etc., gave short, pithy accounts of the P.T.C.A. work in their various branches. "On our *ordinary* days we have about fifteen messengers at our meetings; then on our *extraordinary* days we get larger numbers—ninety boys of a force of ninety-three." Another: "I am a Christian, and jolly glad I am." Another: "A year ago I joined the P.T.C.A., and I am getting on grand." Another: "I have been doing the devil's work in the office, but now mean to serve Christ." These are a few specimens of the messengers' remarks.

The P.T.C.A. secretary from Africa told of the work among the Cape messengers, and of how one named Peter, who, fearful of showing his colours in the office, was standing outside an open-air meeting when suddenly he seemed to hear the words, "Peter followed afar off." Instantly he rushed to the centre of the meeting and sang lustily, not caring for any onlookers. He has since written: "Peter is not following afar off, but as near to Christ as possible."

One messenger from the Eastern district said: "We have no P.T.C.A. secretary in the E.D.; if we had one, lots would come from Stratford."

If any lovers of boys should read this and be willing to help in the messengers' work in London or elsewhere, will they kindly communicate with the hon. secretary, 4, Vanbrugh Park-road, Blackheath, S.E.?

## IN AND AROUND GLASGOW.

I would like to give your readers an account of what the Lord is doing here, through the simple preaching of his Gospel. For some months back, we have had encouraging manifestations of his power in many of our centres of Christian work. Great numbers have professed faith in our Lord Jesus Christ, while believers have received light and blessing.

The Free Churches in Glasgow, that unite every winter for special Gospel work among the masses, have finished a most wonderful campaign. The evangelist called to help this winter was Gipsy Smith. Wherever he went the people thronged to hear him, and under his simple, clear graphic preaching, combined with his sweet singing, many hearts were moved and won. The farewell meeting in the City Hall, when about 4000 people gathered to say good-bye to the evangelist, was a clear proof of how the simple Gospel had gripped the hearts of the people. At that meeting not a few of our best evangelical ministers testified to blessing in their congregations.

THE UNITED EVANGELISTIC ASSOCIATION

is also being made a great channel of spiritual blessing to the lapsed masses of that great city. This association keeps Bethany Hall, James Morrison Street Hall, and the Mizpah Hall, constantly open. The poor people pour into these Bethesdas to hear the sweet story of Jesus and his love, and get healed. Many a poor, weary, broken heart we have seen comforted in those centres of rich blessing. This association ought to have the support and prayers of the whole Christian community for the deep practical sympathy it manifests for the perishing thousands in the city. Hundreds have cause to praise God for the blessing they have received through this mission of mercy.

Y.M.C.A.

Then we have Mr. William Oates, of the Y.M.C.A., with the power of God resting upon him, and winning young men for Christ. This is a most important work, and ought to call forth the earnest prayers of all God's remembrancers.

At Grove-street Hall, we have Mr. E. J. Mitchell preaching, and superintending

A LARGE FIELD OF LABOUR

for the Lord. Apart from the great work he and his colleagues carry on in Grove-street, Mr. Mitchell takes charge of the Scottish branch of the London Evangelisation Society, which has a number of evangelists scattered over Scotland preaching the Word of Life. In my journeys I often meet the fruits of the labours of these brethren.

AT GARSCUBE HALL

Mr. D. J. Findlay and his large band of consecrated helpers have been greatly used of God in winning souls. Mr. Findlay has long been cramped for room to carry on his aggressive work, but he is soon going to remove into a splendid new building to be called the George's Cross Tabernacle, where he will have plenty of scope for his energies.

The Gorbals Tabernacle has been a place of rich blessing these last three years through the preaching of

REV. JOHN ROBERTSON.

Thousands upon thousands have heard the simple Gospel preached from his burning, loving heart, and the day of our Lord alone will reveal what has been accomplished through this faithful ministry. On Sunday evening, February 25, Mr. Robertson entered upon a fresh piece of labour in the City Hall. The Lord gives him great grace to ring out with no uncertain sound the doctrines of the cross.

In the Tolbooth Hall we have Mr. A. P. Anderson seeking to rescue the very worst of our city, and many of those poor lost ones are being saved from a life of sin and shame through our brother's earnest efforts, for which we praise the Lord, and pray for continued blessing. All the other missions in our city which I have not mentioned, we wish every blessing.

When we leave the city and go out into

THE TOWNS AND VILLAGES

round about, we find the same manifestations of divine power, and rich blessing flowing in upon the people. In Motherwell we have Provost Colville doing a wonderful work in the Gospel. The largest hall in the town is crowded every Sunday evening to hear the Word of Life, and many trophies of grace are being won for our coming Lord. At Coatbridge, Colonel Buchanan is taking the Gospel to the perishing masses there, and God is saving the people. At Bishopton, Lord Blantyre and his earnest evangelist are hard at work seeking the lost for Christ. At Scotstoun, Lieutenant Crosbie has two halls open and the Gospel is constantly being preached in them, and the Lord is saving souls.

In Kilmarnock, where we have recently been preaching the Word, the people have flocked to hear, and many have been finding the Lord. Time fails to speak of much faithful work in the stated churches, but I believe that Scotland is ripe for a wonderful harvest of blessing; the Holy Spirit is moving upon the hearts of the people, preparing them for the message of the Gospel. All that is needed is God-anointed men to go forth and tell the multitudes the way of life. "Brethren pray for us." W. D. Dunn, Evangelist.

*Glasgow.*

## THE CANADIAN NORTH-WEST.

There must be among English readers of The Christian some, and perhaps many, who have sons or friends in the Canadian North-West engaged in horse or cattle ranching, and living during most of the year on some one of the numerous ranches, more or less remote from the town of Calgary, which latter is the principal centre of this industry, and to which the young men so engaged very largely resort when business calls them or when work is not pressing on the ranch.

There are so many temptations to evil in Calgary, and so many places of resort which have an evil tendency and influence on such young men, that I have pleasure in asking you to allow me to call attention to a resort of a better kind, where a hearty welcome is always assured, and where young men may spend pleasant hours without the prospect of any future regret—I mean the rooms of the Young Men's Christian Association. During a recent stay in the town I had reason to rejoice in the many-sided usefulness of the Association, the influence of which extends far beyond Calgary itself. There are frequent lectures, and one of these occasions at which I was present, I noticed that all the Protestant ministers of the town were present. On another evening, during an interesting debate, I observed that four-fifths of the young men who took part in it, including the secretary, drew the illustrations to enforce their arguments from cases known to them when living in England, thus showing that young men from England are largely represented, and that persons coming from that land may almost certainly meet with others from their own neighbourhood if they so desire. The difficulties of the Association are chiefly financial, in consequence of the prevailing depression, but the secretary, who is exceedingly well suited for the post, has endeavoured to dispense with all but absolutely necessary expenditure.

The Christian is already received regularly. Readers who may wish to send books or papers should address them to care of Mr. Ball, secretary, Y.M.C.A., Calgary, Canada. Allow me to add that parents and friends of young men in this North-West generally would do well to send them a frequent supply of wholesome publications. In lonely places these are appreciated far beyond their intrinsic value, and often have a much greater influence for good than at home. I am indebted to a lady in England, whom I have only *once* seen, for a regular copy of The Christian, which is passed on, after reading, to others, and I am also indebted to another reader of your paper for occasional publications.—Yours sincerely, James Parsons.

*Nose Creek, Calgary, Canada.*

**ORPHAN APPRENTICE HOME, BATH.** — The modest report of this kindly work shows that God has sustained it during the past year, although the receipts have been less than in former years. Information may be had of Mrs. Clarkson, Uplands, Bath.

## NORTH AFRICA MISSION.

On Monday, March 5, a well-attended meeting was held in Rome, under the presidency of Mr. John Coldstream, of Edinburgh, to hear a lecture by Mr. Henry G. Harding, of the North Africa Mission, on Tripoli and the Lord's work there.

The lecturer spoke of the special claims of Northern Africa—the wide diffusion of Christianity in these countries during the first few centuries, the martyrs whose blood had consecrated the land, and the utterly dark and neglected condition of the people since the Moslem invasion 1300 years ago. He told of the fruitless attempts made by the Moravians, the French Protestants, and others to found missions in these lands, and finally of the formation of the North Africa Mission in 1881 and the occupation of Tripoli in 1889.

The speaker and his colleague, Mr. G. B. Michell, were sent to Tripoli with many misgivings, and he attributed their success where others had failed mainly to their deep sense of their own helplessness. A medical mission was established soon after their arrival, as apparently the only means by which the people could be reached, and round this all the work centred.

Several typical cases of personal dealing with the natives were narrated, some of which showed that the Gospel is the power of God even among Moslems. Among others, the first Tripolitan martyr of modern days was mentioned, the Imaum of a village mosque, who, converted by the reading of the Word, began joyfully to tell out the good news to his assembled congregation, and for his faithfulness was so severely stoned that he died in a few days.

At the present time the Mission staff in Tripoli consists of two married men with their wives, and one single man, but these are all too few even for the work of the Medical Mission, which reaches about 4000 patients per annum. They are confining their efforts entirely to the Mohammedans, though there are several thousands, both of Jews and Roman Catholics, who are just as needy. It is their earnest desire to extend the scope of their work, especially to do more among the women, but with the present staff it is impossible. The same cry comes from all the stations of the mission. The speaker closed with an earnest appeal for more workers to carry the glad tidings to the perishing millions of Islam.

## PROGRESS IN SOUTH AFRICA.

My Dear Sir,—Allow me to thank the unknown person who so regularly sends me, through the office of The Christian, a copy of that valuable paper. After it is read here I regularly post it every week to a lady who, after having spent a good many years in the mission field, has retired through ill-health, and is spending the remaining years of her life in one of the towns in this colony. Thus the "good news" spreads.

Last year my own work here showed progress in all its departments. We found a new out-station in Tembuland among a tribe that has hitherto been scarcely touched. A new branch of our W.C.A. was established, and likewise a new branch of our Y.W.C.A.

The work of evangelising among the heathen was carried on vigorously by our four native evangelists and our six Bible-women (natives), helped by a considerable number of our native Christians. The Lord blessed the efforts put forth, and over a hundred precious souls were during the year won for our Saviour; in one evangelist's district no fewer than forty-five.

There is a strong undercurrent towards Christianity observed among some of the heathen tribes. In heathen homes now are found some, though still wearing the garb of heathenism, who ask a blessing on their food, and even pray before retiring to rest. These "praying ones," as they are called, have been known to meet together by themselves for praise and prayer. That cry which they offer up, "*Lord take us and make us thy children. Wash us and make us like a ball of snow*," arising as it does out of dense darkness, will surely be answered by our heavenly Father.

As many as forty-nine converts, after spending some time in classes for instruction, were during the year admitted into full communion. Among these were a chief and his wife, both in the prime of life; a man, a cripple from his birth, who had to be brought to the church door in a wagon, and thence carried inside on another man's back; a grandfather bent with age, and his grandson, a young man between twenty and thirty years old. At the close of the year we had 506 members in full communion, and 200 candidates for membership.

Our schools have increased in number, and the attendance has risen to over 600. In the industrial class, where shoemaking is taught, twenty names were on the roll. They made forty-eight pairs of boots, and repaired eighty-seven pairs, while numerous "odd jobs," in connection with saddlery, etc., were attended to.

During the year we had a visitation of locusts, and a devastating deluge of rain. Churches and houses, lands and crops were destroyed. One of our churches at an out station has been blown down, and has to be rebuilt from the foundation. The temporary church at the principal station also gave way, and had to be taken down. Thus we have had to go in a great deal for building, even though the losses sustained by our native people have been such as to render them unable to do much in the way of paying for the buildings. But we look to Him "whose is the silver and the gold" for help. Will your readers plead for the workers and the work in this dark corner of South Africa?

Yours in Christ,

D. Doig Young.

*Main Tembuland, South Africa, Feb. 17.*

## FAMINE IN ASIATIC TURKEY.

We are already well ushered into quite a rigid winter, though snow held off pretty well; but as is its wont here among the Taurus mountains when once it begins, it has piled up rapidly since, aggregating nearly five feet. We may expect ten more at least to follow, early years having seen twenty, twenty-five even!

We are afflicted with famine in parts of our Mission field, owing to partial failure of crops, followed by spoliation through locusts in some villages, and pretty generally by human harpies, certain ones being of rank among the "powers that be." Speculation of grain-dealers proper is bad enough in civilised lands, where the people may realise some money or credit; but how indescribably sad it is here, where, misrule running riot, the grossest poverty settles like a pall over the people, and, worst of all, the peasantry, crushing the very life out of them! If such a state of things could be referred simply to their indolence or incapacity, that would be dark enough for a branch of humanity; but when we have to refer much of it to environments quite beyond their control, that is quite another question, though one not prudent to treat of in public print. Already small distributions are being entered upon by certain parties.

Following the speculations, bribery, etc., of the autumn months, now the Pasha seems aroused somewhat, and in commendable methods working to forestall death from starvation here in the city. But naturally the worst state of things is in the villages, more especially on the Moush plain, where the greatest poverty prevails. There, and in another province eastward, are found those who are seeking to subsist on bread made of bran and flax seed, the oil having been expressed for lighting their dismal houses at night. We have seen with our own eyes certain of them who have had no bread of any kind in the house, but had to subsist on the plainest soup for more than two months.

Added to a living death, there comes such terrible oppression from tax-gatherers as beggars description. Of course the Government is in desperate need of money, and this leads soldiers to ignore such respect of woman as obtained in earlier years. If they are widows, or wives of husbands absent in distant parts labouring, as so many are, in most desperate efforts to send on money, then they are sometimes beaten and insulted most shamefully!

One Who Knows.

[The foregoing statement, which comes to us from an esteemed and responsible correspondent, reveals a sad state of things, and it will, we trust, awaken sympathy that will take a practical form. Any sums contributed for the relief of these famishing people will be forwarded to the proper quarter. —Ed.]

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The monthly muster of the Christian Harbour Lights was held in the large hall, Ratcliff Highway, on Thursday. Testimonies were given, and pledges taken.

## THE ZANZIBAR REST.

Dear Sir,—Having recently returned from a three months' stay at the Strangers' Rest for Sailors at Zanzibar, it may be of interest to your readers to hear of the work. The conditions of life are so different in the East from those at home that it is no easy task to convey an accurately detailed impression of Christian work there. The main thing is to adapt your methods to the existing requirements.

The Rest is situated in as healthy a position as Zanzibar has to offer, midway between the French Roman Catholic Hospital, where our invalided sailors are received, and the prison, free access being accorded to our workers for visitation. The natural beauties of Zanzibar and the surrounding district resemble those of Ceylon. There is the indescribable Oriental charm about it, and but for the insidious, health-destroying character of the climate, I can conceive of no more attractive sphere for Christian effort. There is, of course, the Swahili language to be acquired, to say nothing of Arabic for more advanced linguistic scholars.

The sailors who frequent the Rest are mostly from our men-of-war, and a more interesting class of men to work amongst it would be difficult to find. I consider that lady workers are very desirable at these foreign Rests, as it is often requisite to gain the confidence of the men by sympathetic chat about home and wife and child. It is also necessary to furnish sources of recreation.

At the present time the fort is held by Captain Agnew, the port officer, and his wife, who aim successfully to keep Gospel truth before the minds of those with whom they come in contact, both among the natives and the sailors. But, in a place like Zanzibar, additional means and workers are required to develop the organisations and increase their usefulness. If it were only for Christian sailors, the work needs and asks the practical co-operation of friends at home.

In earlier accounts there have been cheering records of conversions at the Rest, and it is noticeable that those who attend most frequently are confirmed in Christian life and principles. On an average about two hundred visits a month are made at the Rest by the sailors, and there is scope for more. It is proposed to raise funds by means of collecting-cards for five pounds, to be contributed in shillings. Those interested in sailors are asked to communicate with the honorary secretary, Mr. J. T. Isaac, Strangers' Rest, Ratcliff Highway, E., from whom cards may be obtained.—Yours truly,

Ellen Everett.

## ON THE TIBETAN FRONTIER.

In *The Monthly Record of News and Notes* of the Baptist Mission at Darjeeling, Mr. A. E. Shoberg has been describing a tour in Sikkim. At Lachung, on the Tibetan frontier, he met the head-man and other villagers in council, and proposed to send two ladies, able to give them medical aid, to reside among them. They replied that they would give the ladies a hearty welcome, and provide them with a house as long as they wished to stay. Mr. Shoberg proceeds:—"I returned to Cheong-tong and went up the Lachen Valley where Miss A. R. Taylor had been. Many still remembered her with pleasure. Except in two valleys, whose inhabitants are Tibetans, the bulk of the people are Lepchas. Exceedingly few can read or write. On religious topics they are quite indifferent, saying *Labes, labes* (Yes, yes), to every thing, and then not able to tell you what you have been talking about. If any can be drawn to conversation with any intelligence, they give you to understand that they consider Jesus and Buddha, and the rest of them, as either the same being, or at least one as good as the other.

"As yet there is no prospect of any opening into Tibet. Are we not possibly mistaken in waiting for the opening, whereas the opening may be waiting for us, if we will but go forth in the name of the Lord as Miss Taylor did? Surely the heathen priests never will extend an invitation, and say 'Now our country is open to you, come along!' In capturing a city the besiegers do not wait for the doors to swing open to them, but go forward and make their own way."

On this the editor of *The Monthly Record* well remarks: "David said, 'By my God have I leaped over a wall.' May not that be the way for evangelists to enter the closed land?"

## ORPHAN GIRLS AT BRIXTON.

Among the many and varied forms of charity exercised in this great London, we think that the care of orphaned girls is on many grounds about the most praiseworthy. The Brixton Orphanage for fatherless girls has this added distinction—that it is carried on, so far as its management goes, as a pure labour of love. The excellent lady, Mrs. Montague, who founded it eighteen years ago, and who superintends it still, not only gives time and thought and care, but contributes of her substance; while the secretariat is also voluntary and honorary. "Office expenses," therefore, is an item conspicuous by its absence in the balance-sheet, and the only salaried officials are the matrons and teachers.

There are three hundred girls in the institution, and these formed a pleasantly conspicuous feature at the annual meeting on Monday evening in the Brixton Hall, Acre-lane. They nearly filled up the whole of the spacious platform, and looked very neat and comely in their dark dresses, white neckerchiefs, and blue-ribboned straw hats. The Lord Mayor, undeterred by the wet evening, came all the way from the Mansion House to preside, and discharged his duties with geniality and evident heartiness.

The report for the year, read at the meeting, has some interesting points. Many of the inmates, it was stated, are quite young. The work is unsectarian, and the annual cost of a child is £12. Mental and religious training is earnestly cared for, and the girls are started in life as domestic servants. The many ways in which different friends contribute in kind to the maintenance and comfort of the children are really wonderful, and we are not surprised that the report warmly acknowledges "these ministries of mercy that have brought sunshine into the lives of the bereaved little ones."

The presence of the children was the best possible plea for the Orphanage, but the addresses delivered during the evening were all in the line of sympathy. The Lord Mayor was blunt and businesslike, and gave an interesting little personal touch to his remarks, by informing the company that he began housekeeping in the very road in which the Orphanage is now situated. He read a letter from his old friend and chaplain Rev. R. B. Ransford (who was present), in which the work was described as "a bit of practical Christianity, and a credit to Brixton." Rev. D. Herschell pitied the poor rich who die and leave their millions, while there are so many excellent institutions in want of help. Rev. J. Reid Howatt in a lively speech told how care for the orphaned is a certain "means of grace" to the Christian. Rev. R. B. Ransford sounded the praises of the Brixton Institution; and so did Rev. R. W. Mowll in a much-applauded speech. Mr. Mowll took occasion to declare his total abstinence principles, slyly adding the hypothetical query, addressed to the Lord Mayor, "I do not know, my lord, whether you are one?" The Christian teaching in the institution was highly commended by Mr. Mowll.

The only minor note in the evening's music was a deficit of £170 or thereabouts in the balance-sheet. The collection, and the amounts promised by various tried friends, did not cover that deficit; if any reader, therefore, is languishing for lack of the "means of grace," according to Mr. Howatt's version, they can secure the blessing by a donation to the exchequer of the Brixton Orphanage.

D. G.

THE PROPOSALS OF THE C.E.T.S. to be discussed at a conference in London, are (1) the gradual reduction of the number of licensed houses, the holders of licences which are refused during the next five years to be compensated by a tax (or higher licence fee) on the remaining houses; (2) public-houses to be closed on Sundays, the licensing authority having power to exempt any district; (3) the licensing and registering of clubs; and (4) a properly-elected licensing board.

A COMMISSION was appointed by the State Legislature of Massachusetts to study and report on the Gothenburg system of dealing with the liquor trade. That commission has reported favourably on the system, and has recommended that it be submitted to the popular vote in Massachusetts. In South Carolina, where, through the energy of a new Governor, a modified Gothenburg method, by which the ordinary liquor trade is put an end to and the State itself dispenses alcoholic drink under rigorous conditions, is declared to be so successful that the State is not likely to go back to the old licensing *régime*. In both cases the principle adopted is that of popular ownership and control.—*Daily Chronicle.*



## MANCHESTER REFUGES AND HOMES.

The report presented, on Wednesday last week, at the twenty-fourth anniversary of the Manchester and Salford Boys' and Girls' Refuges and Homes, and Children's Aid Society, told of a year of mingled success and anxiety:—

"The figures are larger in almost every department than they have ever been before. The buildings in Frances-street are at length completed, though not yet all paid for. The period of extension seems to be at an end. We are possessed of excellent and roomy premises, with appliances and machinery admirably adapted for the purposes of the institution. It is hoped that the work may now enter on a time of consolidation, and that there may be opportunity for perfecting the organisation in every direction.

"On the other hand, the health of the honorary secretary, Mr. Leonard K. Shaw, who has been the heart and soul of this work from the very commencement, has been such as to cause us much anxiety. Mr. Shaw cannot give so much of his time and strength to the Refuge as he has done hitherto, but we are thankful to say he continues to be our honorary secretary, and to supervise the Orphan Homes at Chectham Hill, the Cripples' Home (Bethesda), and Rosen Hallas, the Girls' Training Home.

"The other anxiety which has pressed upon the committee has been the state of the finances. The deficits are:—On the general account for 1893, £1948, of which £683 has been added during this year; and on the extension account £2721 5s. 4d. These are serious deficiencies, occasioned, no doubt, partly by the depression in trade, which has affected directly or indirectly nearly every class of our friends and supporters, and partly by the removal of old and large subscribers, whose places we trust others will step in and fill. The demands of the extension, to meet which we have set apart most of the legacies that have fallen in of late, will, we trust, ere long be satisfied, and then we may hope to see the general account improve its position."

By means of the various agencies, 2595 children were last year received and dealt with. The fresh applicants for admission numbered 497, of whom 378 were boys, 119 girls.

Mr. W. J. Crossley, who presided over the annual meeting, said that an effort was being made to form auxiliaries in other towns, and so to widen the area of interest in the work of the institution. Sir Forbes Adam remarked that, taking into account the various agencies of the institution, 16,000 cases had received sympathy and help of some sort during the year. Figures such as these were a proof that the Society deserved the support of every good citizen and patriot. Lady Henry Somerset followed with an eloquent appeal on behalf of the Society, and the noble work it is doing among the poor outcast children of the city. The Mayor of Salford also spoke some sympathetic words.

## "NOT NOW."

We only felt the winter wind blow chill,
We only knew the cold December sleet,
We looked not for the snow upon the hill,
But only saw the mud that marr'd the street.
We only saw the flower-lined, tiny tomb,
And felt the heartache as we questioned "Why?"
Until He stood beside us in the gloom,
And we knew angels sang her lullaby.

Yes, there are dim, mysterious windings of the ways
By which He leads us—drear, and dark, and long;
We almost falter in the closing days,
Yet are we guided by the angels' song.
Until the snows the sunny looks caress,
Till feet grow weary, and till eyes wax dim,
And we grow restful, in our restlessness,
Longing to hear the dear old evening hymn—

"Sun of my soul, it is not, is not night,"
For in the glory of that wondrous day
The piercing radiance of his fadeless Light
Shall melt for ever every cloud away.
And in the noontide, his own nail-mark'd hand
Will ope the volume of the sacred past,
And what was dim and strange by his love plann'd,
He will explain, and we will know, at last.

Gertrude H. Tortwell.

## CROSSING THE ATLANTIC.

Dear Friend,—After a somewhat stormy but pleasant passage we are just nearing New York. Head winds have delayed us a good deal, but we shall still be in time to reach Boston for Sunday. The comparative rest of ship-board life has been a great refreshment to Mr. Hudson Taylor, who always enjoys being at sea. He is already feeling much better than when we left England.

It has been a great privilege on this little journey to have the companionship of Pastor and Mrs. Stockmayer, Mrs. M. Baxter, and Miss C. Murray, going to the United States for meetings. We have enjoyed several delightful Bible readings together, and much happy fellowship. The presence of the Bishop of Honduras, also, on his way to Belize, has been an unexpected pleasure. We have been deeply interested in all that he has told us of this important sphere. It is his desire to see an earnest Evangelical ministry developed in many places in Central America at present sadly neglected. He will much need the sympathy and support of the Lord's people.

In all the parting from home and loved ones, as well as in looking forward to the meetings to be held in America, and to resuming work in China as the Lord may appoint, one great soul-satisfying word has been much with me, from Gen. xvii., 1 "El Shaddai" (Revised Version, margin), "The God that is enough." From his inexhaustible fulness may we all receive grace upon grace.—Yours in his love and service, M. Geraldine Guinness.

*ss. Germanic, Friday, Feb. 24.*

## BASTAR'S FIRST FRUITS.

For centuries Bastar has been almost unknown to the world at large. But its fields and jungles, hills and valleys have all along echoed and re-echoed with songs and praises to Ram and Devi. Benighted intellects, souls and bodies, have been (and still are) so given over to the prince of the power of the air, that vileness and flagrant sin seems the normal state of affairs.

Gospel messengers entered its capital city in May last; "in his name" we set up our banners. The language being a mixture of Hindi, Oriya, Halba, Marathi, etc., we found great difficulty in communicating with the people, but faith grew stronger and Christ drew nearer. Two weeks ago our cook—who knows English, as well as all the native dialects—came in tears over the burden of his sins, and that *day* found the One who is to be desired above all others. His joy and peace have been unbounded, and his mouth speaking "from the abundance of the heart" has since been busy telling the "old, old story."

This week our hearts were gladdened by seeing three other natives realise the joy of salvation, and yesterday, for the first time, our compound resounded with that song of Zion, "Yishu Masih mero prana bachaiya," *i.e.*, "Jesus Christ [is] my life—Saviour."

Let each reader praise God for Bastar's new-found joy, and some friends avail themselves of the privilege of supporting our first convert as *their* native evangelist in this new field of labour.

W. H. L. Batstone, M.D.

*Methodist Episcopal Mission, Jagdalpur, Bastar, viâ Raipur, C.P., India.*

A CAMP MEETING IN CHINA.—Rev. E. S. Little, of Kiukiang, China, described a camp meeting held in Han-kia-hin, a place near Kiukiang. While the preparations were in progress the people thought that a theatrical performance was intended, as the stage seemed built for the very purpose. At length their curiosity was set at rest, and throughout a whole week, for several hours daily, the Gospel was preached by missionaries and native helpers. The occasion afforded fine practical training in field work for the young men of the Kiukiang Institute. Some days 1500 or more people attended, and many who had never heard the Gospel before were among the listeners. Mr. Little says: "There were many interested listeners who came day after day, and seemed to be impressed with what they heard. Many, too, said emphatically that what they had heard was true, and they believed it. At the close of the outdoor preaching we held every night a consecration meeting in the church, which was always well filled. There were seasons of great joy, and preachers and members have been praising God for blessing received."

# Letters to the Editor.

## OUR LORD'S RETURN.

My Dear Editor,—I have seldom read in your pages anything more misleading or more mischievous than "A Letter to a Friend" in this week's Christian, calculated as it is to discourage special conventions for the consideration of our LORD'S Second Coming. The writer grounds his objection upon the plea that it is the person of our blessed Master that we ought to gather round and dwell upon. Why, that is just the main purpose of Second Advent Conferences! Who were the best Christians in the Apostolic age, for whom the Great Apostle has nothing but commendation? The Thessalonian believers, who were so much occupied with the joyful hope of Christ's re-appearing. As I ventured to say in Edinburgh in the October Convention, 1888, our modern Christianity is a very lop-sided affair. The Romish Church limits itself very much to the consideration of the dead and buried Christ, the Reformation Church to the contemplation of a crucified, risen, and ascended Christ; but a full-orbed Christianity goes further, and rejoices in a crucified, glorified, and returning LORD (1 Thess. i. 9-10). There is a shameful silence in most of the Churches to-day upon this great and inspiring theme; and one did not expect in your pages to see discouraging remarks about its discussion and its claims to widespread attention.

I have already challenged the references to this question in the columns of "Evangelical Christendom," and I dispute the accuracy of the inference that the Mildmay Second Advent Conventions of 1878 and 1879 developed such divergences in the teachings on this great question that such conferences were abandoned. The reply to that is that similar conventions were held in 1886 and 1893, as well as one specifically concerning Israel in 1889. In all of these gatherings details were avoided, and the grand outline truths were chiefly dwelt upon.

It does not fall to me to be the champion of Holiness Conventions, few of which I have enjoyed the opportunity of attending. But my firm conviction is that these also have proved the means of rich blessing to a multitude of believers, and of awakening to mere professors. I may be permitted to add that no doctrine of Holy Scripture is so much fitted to produce unworldliness and holiness of life as the true realisation of the blessed hope of our Lord's appearing.—Yours sincerely, James E. Mathieson.

*March 9th*, 1894.

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I scarcely think that my beloved and esteemed friend is quite in accord with the facts of the case in characterising the "Letter to a Friend" as peculiarly "misleading and mischievous." I did not "discourage special conventions for the consideration of the Lord's Second Coming," though I did say that "the more discussion there is about the detail of the Lord's coming the more division there is." Mr. Mathieson practically admits the truth and the importance of this remark, when he says that at the Mildmay Second Advent Conventions of 1878 and 1879, of 1886 and 1893, "details were avoided, and the grand outline truths were dwelt upon." So far as this was the case the hearers were comforted, strengthened, and edified. But the meetings which I had in my mind were not of this character. They were such as dwell upon the details more than upon "the grand outline truths."

A circular letter, addressed "To the Conveners of Christian Conferences in the United Kingdom," was published in The Christian of Jan. 5, 1893, and in other journals, as well as sent privately to those for whom it was specifically intended.

That circular emphatically set forth the coming of the Lord Himself as "the blessed hope," and was signed by brethren whose views as to details of his coming widely diverged. The "Letter to a Friend" was written in perfect accordance with that circular, and with the conviction that Conventions advocating one particular view, to the exclusion of and in antagonism to others, would turn attention away from "the blessed hope and appearing of the glory of our great GOD and Saviour Jesus Christ," to arguments about the circumstances of his coming and the experiences of his people in relation to it.

During the past forty years such speculations and discussions have done more to divide those who have held the hope of the Lord's coming than to draw other Christians to set their hope on the appearing of HIMSELF. It is true that a very great change has taken place during that period, and that pre-millennial views have made a wonderful advance. But to hold the doctrine of the Lord's pre-millennial coming is not the same thing as to have "this hope set on HIM," which was the great object expressed by the circular. The brethren who signed it said in the last paragraph: "We appeal to you, therefore, beloved friends, to take into your prayerful consideration *the value of a united testimony* to the imminence of the stupendous events which attend and follow our LORD'S appearing" [the italics and capitals are their own].

I fear the effect of "Special Conventions for the consideration of our LORD'S Second Coming," whose platform is confined to one school of interpretation, while those of another school, who also signed the circular, are studiously left out, and opposition to their views forms a chief subject of address.

There was a controversy forty years ago which was characterised by great personal bitterness; and in such as remember those days, and took part in that controversy, its resuscitation is calculated to revive feelings which ought, for love's sake, to be for ever buried. Even the world's wisdom says, "Let sleeping dogs lie."

We affectionately appeal to our beloved brethren not to identify the hope set on Him, which leads him that hath it to purify himself even as He is pure, with a discussion or a controversy which may obscure the hope far more than the expectation of dying or of passing through "the great tribulation."

Let us earnestly endeavour to keep the unity of the Spirit in the bond of peace. Let us try to place ourselves at one another's point of view. Let us, with the love that hopeth all things, hope that others may be true at heart even though they may differ from us; and, with the love that seeketh not her own, be willing to admit that our vision does not take in the whole circle of truth.

The Apostle who, in the immediate prospect of death by the executioner, loved the appearing of the Lord, the righteous Judge, has left us his peace-making exhortation: "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God will reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

The Writer of the "Letter to a Friend."

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Dear Sir,—Allow me, as a constant reader, to thank you for the very wise words, on page 9 of your last issue, contained in the "Letter to a Friend." Many years of Christian work in England, and wide acquaintance with the Lord's people, lead me to endorse every word. At no epoch during the last twenty-five years has there been more to grieve over. In our "associations" disintegration is rife, and until the Lord Jesus is again the centre, his Gospel the theme, and "old paths" the rule, we shall see division and worse evils.—Yours, Viator.

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## THE ACTS OF THE APOSTLES.

Dear Sir,—In connection with some remarks on the Acts of the Apostles, by a "Bible Student," in The Christian, of March 1, allow me to present to your readers the following extracts from a course of sermons preached thirty-six years ago, before the University of Oxford, on "Christ manifested in (1) the Gospels, (2) the Acts, (3) the Epistles, (4) the Revelation."

"The special object of the Acts is, that it should be a permanent record of *the Apostles witnessing or proclaiming Jesus Christ to men.* Or rather, as in the Gospels Christ is held out to us performing his own work, speaking and acting as if personally present; so in the Acts the same Christ is held out to us as *proclaimed and certified to the world by those who had been personally acquainted with Him.*"

"Thus, then, in the Acts of the Apostles, we see principally the *solid foundations* laid for the spiritual temple of the Christian Church, not the superstructure fully reared, or the last adornments of the edifice completed. The Christianity of this Book is pre-eminently *objective.* There is little or no logical development of systematic divinity, not much formal theological doctrine, but plain matters of fact, and only the most simple and obvious deductions from them. There is not much description of Christian feelings, motives, or duties, but a most prominent display of Jesus and his work, the great sources from which such duties, motives, and feelings spring."

"Such allusion to the full expansion of systematic and doctrinal Christian teaching as that contained in the words of Paul—'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgive ness of sins, and inheritance among all them which are sanctified, by faith that is in me'—show that the great doctrines which we find developed in other parts of the New Testament, were not here ignored or contradicted, or may at any time be trivially esteemed—but the purpose of this Book was of another and even more important character—to set forth those primary truths, without which the doctrines thence derived could not have been; in short—to proclaim Jesus Christ to the whole family of man as the one only remedy for lost and suffering humanity." G. A. Jacob, D.D.

*Teignmouth, March 5.*

## JUSTICES' JUSTICE.

Dear Sir,—A notable prisoner came under my notice in Holloway prison, thanks to the Governor, who, having children of his own, no doubt considered that the infant would be best off under the care of the doctor in the infirmary. It was there I saw and questioned him. "Where have you come from?" I asked, "and what is your age?" 'I came from Beckenham," was the reply, "and I am seven next birthday."

Would it not have been better by far that the boy should have been punished, if he deserved it, by his parents, or even by the schoolmaster? If he had been chastised in the presence of his fellow scholars it would have deterred him from offending again, but to send such an infant to prison is bad in every way. The evil influence of those of older years is likely to be brought to bear upon him, who can tell with what evil result? Even suppose he escaped in this matter, he might naturally think in after life, that having been so kindly treated in prison (for who could possibly treat such a child harshly?) he would try prison life again. His punishment, instead of acting as a preventive, may not unnaturally have a directly contrary effect.

I am glad that Sir William Harcourt many years ago called attention to the committal of children to prison, and now all governors of prisons acquaint the Home Office directly they receive such.

No doubt the Home Office officials have communicated with the learned magistrate who sent this child, for I find that he has now seen his way clear to accept bail, but he could not extend this privilege to two other boys who were charged with him, as they had already passed the mature age of ten. I sincerely trust that measures will be taken to prevent the recurrence of such proceedings in the futuro.—Yours faithfully, Wm. Wheatley,

Superintendent St. Giles' Christian Mission.

28 *and* 29, *Brooke-street, Holborn, E.C., March* 9.

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## DR. BARNARDO'S HOMES.

Dear Sir,—In your kind notice of the March number of *Night and Day*, which appeared on page 28 of your last issue, a slight error arose which I beg you will allow me to correct. You speak of "4571 trained boys and girls as having been sent to Canada and the Colonies" from these institutions. The number should have been 6571 up to December 31, 1893. —Yours faithfully, Thos. J. Barnardo.

18 *to* 26, *Stepney-causeway, London, E., March* 9.

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# CHRISTIAN EDUCATION IN AFRICA.

Dear Sir,—I have been working hand to hand with Rev. Andrew Murray for twenty years in Christian educational work and mission work. This work has extended rapidly, especially during the last five years. We have now four different centres in different parts of South Africa for educational work, and six for mission work, where those who have been under our training are engaged as missionaries, and there are still openings for further extension.

We believe the time has come to make this work known among God's people, and to ask for their prayers, sympathy, and co-operation. I expect to be in England about May 1, and shall be glad of opportunities to speak in behalf of the Lord's work in South Africa. Letters may be addressed to me, care of Mr. Albert A. Head, Corrie Lodge, Longfield-road, Wimbledon, S.W.—Yours in the Master's service, (Miss) A. P. Ferguson.

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Rev. Andrew Murray writes from Wellington, Cape of Good Hope:—

Miss Abbie P. Ferguson is the principal of our Huguenot Ladies' Seminary at Wellington. She has now for twenty years been at the head of this institution, and by the blessing of our God has been enabled to do a most blessed work in training the daughters of this land in the fear of God, to devote their lives to his service. The school has become one of the most prominent centres of Christian influence in spreading a truly Christian education and fostering a missionary spirit.

Miss Ferguson is now on her way to America for a year's rest. She purposes during that time doing something towards procuring funds for very large extensions of our work which we purpose undertaking. She will be glad to avail herself of the opportunity of meeting friends to give some account, not only of what God has done with us, but of all that concerns the extension of the Kingdom of Jesus Christ in South Africa. I take the liberty of introducing her to all God's children, both those who may have heard of us and those who are still entire strangers to us, in the assurance that the welcome and the God-speed of Christian love will not be withheld.

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GOSPEL WORK IN THE VILLAGES.—For some time a few friends have been doing good work in villages near Liverpool, of which Mr. E. Cleaton, 3, Chapel-street, Liverpool, has issued a deeply-interesting report. Some stirring incidents are given.

## THE Y.M.C.A.

### ESSENTIALS FOR CHRISTIAN WORK.

The annual Convention of the Y.M.C.A. of the State of Ohio—some sixty in number—was held this year at Youngstown, a city of 25,000 inhabitants, situated in the north-eastern part of the State. This year's Convention has just closed, after three days' meetings. The purpose of these yearly gatherings is to discuss the work of the past and plans for the future.

At the recent Convention, State Secretary Gordon named the following as essentials for Christian work :—

1. Deep-seated love for and constant study of God's Word.
2. Regular habits of prayer.
3. The enduement of the Holy Spirit.
4. A passion for winning men for Jesus Christ.

Most of the Associations have a training class for personal workers. The classes for Bible students, which branch of work was started in 1889, now number 1728 members. A feature of the Ohio Associations is evening educational classes for instruction in certain of the secular branches. The Association at Springfield (Clark County) has a successful class for manual training.

### BRIEF NOTES.

The Associations at Middlesbrough, Wednesbury, and Falmouth are being reorganised.

The *Young Men's Era* maintains the high level of excellence for which it is now so well known.

The annual meeting of the Ballymoney Association was largely attended, and was addressed by Mr. B. D. Wise, C.E., and Mr. David A. Black, of Belfast.

Redruth annual meeting attracted an overflowing audience to the Druids' Hall. Much blessing has followed the past winter's work of this Association.

The American Y.M.C.A. International Committee is inviting Associations in the United States to observe the Jubilee in June next by special services and meetings.

Over 1000 persons attended the Eastbourne annual meeting the last week. The Mayor presided, and Messrs. W. Hind Smith and D. A. Black were the speakers.

At Taunton, the names of nine young fellows who have decided for Christ have been recently registered. Times of revival are also reported by the Wakefield Y.M.C.A. and Stafford Rooms Association, Edgware-road.

Progress is reported from many parts of France. An Association has been formed at Sedan, under the presidency of Pasteur Loux. The members of the Association at Bordeaux are very friendly to the McAll Mission.

The first annual meeting of the Harlesden Association, which already numbers thirty-five members and seventy-five associates, was held on Thursday. Addresses were given by local clergy and ministers, and by Mr. J. H. Putterill and Mr. B. Hewer.

The Kilburn Association has secured for its future work excellent premises, situate at the top of Willesden-lane, and formerly known as Brondesbury College. A warm interest in the Association is being evinced by ministers and workers of influence in the neighbourhood.

The Mayor has become president of the Stratford-on-Avon Association, in connection with which a successful mission has just been held by Mr. F. C. Bennett, travelling secretary, who has also co-operated with Major Seton Churchill in a mission at Shrewsbury.

The Belfast Association, which has now a membership of nearly 3000, has had a successful year, and many conversions took place among its associates. Its annual meeting, which was held on Friday evening last, under the presidency of the Lord Mayor, passed off very successfully

*The Brighton Y.M.C.A. Magazine* says: During the progress of Mr. McNeill's mission we were glad to observe the active help rendered in a variety of ways by workers from the Y.M.C.A. We trust that a reflex effect may be experienced in an accession of life, and also of membership, in our Association.

Mr. R. Henderson Smith met the members of the Ballater Y.M.C.A. on Thursday evening in the Albert Memorial Hall. After briefly reviewing the work of the Y.M.C.A.'s during the past year, Mr. Smith gave some advice as to how the work of the Association could be better extended amongst young men.

Successful and well-attended annual and other meetings have just been held by the Yarm, Morpeth, Darlington, York, and Keswick Associations. At Doncaster the mayor and mayoress held a reception and conversazione at the Mansion House. There were over 500 present, and an excellent address was given by Rev. J. Carnegie Brown, of Hull.

In connection with the Totterdown Association a conference of open-air workers was held on Thursday in the Gospel Hall. The subject was, "Open-air Preaching: What to Say, and How to Say It," introduced by Mr. F. Cockrem, whose address will doubtless be fruitful in many ways. A discussion followed, experiences being given, suggestions raised, and questions asked.

The thirty-fourth annual meeting of the Bath Y.M.C.A. was held on Thursday afternoon. There was a large attendance, and an excellent report was presented by Mr. A. H. White, the secretary. The chair was occupied by Rev. F. la Trobe Foster, M.A., and addresses were delivered by Mr. Robinson Souttar, M.A., B.C.L., president of the Oxford Association, and Mr. G. Holmes.

An advice from Chefoo, North China, dated January 23, states: "Native Y.M.C.A. work opened last evening; good attendance. Dr. Corbett, of the American Presbyterian Mission, presided. Four or five Christian natives spoke. We open a second place this evening (off the great street), and at present it is hoped to work the two, three nights a week each. Please gird us with prayer. We mean to uplift Christ. Satan will rage, but we fear not."

## THE Y.W.C.A.

The Watford branch continues to prosper under Miss Ella M. Smith as hon. secretary, and Miss Robinson as superintendent. New rooms have been secured in the High-street, and the attendance at the Bible classes is increasing; £35 12s. 9d. was raised for the work during 1893.

The Association at Lille, France, which was founded three years ago, has twenty-six members, and by the kindness of a friend of the work, has been provided with a hall in which to hold meetings. The Associations at Nancy and Saint Quentin have nearly twice as many members, and are doing work which is highly appreciated in the Protestant community.

An eight days' mission to women and girls, in connection with the Y.W.C.A., has been held in the Shaftesbury Hall, Dawlish, by Mrs. Dorin, of Clapham. At each meeting it was felt that the Spirit of God was not only giving the right message, but causing it to reach the hearts and consciences of those present, and at the closing meeting many rejoicingly testified to blessing received.

On Thursday, March 1, between forty and fifty of the members of the Shrewsbury Branch were entertained to tea at Sandford House Y.W.C.A. by a gentleman of the town. After tea a very interesting description of her recent tour through New Zealand was given by Mrs. Townsend, and a most enjoyable evening was brought to a close by an earnest and pointed address on "Knowing Christ," by Miss E. Thiselton, of Berwick. Mrs. Sandford, the donor of the house, was present. L. M. Forrest, Hon. Sec.

A social gathering of traders in connection with the "Only One Penny" scheme has been held at the Morley Halls, 316, Regent-street. About 300 attended from the various London branches, and Mrs. F. A. Bevan, who gave the invitation, presided. Amusing accounts were given of the ways in which the pennies had been converted into larger sums in aid of the London work. The whole result was £223 13s. 10d. The Hon. E. Kinnaird, Miss Wingate, Miss A. R. Habershon, Col. Scott, and others took part in the meeting.

The first annual report of the Upper Clapton and Stoke Newington branch is interesting reading. A little more than a year ago it was laid on the hearts of a few friends to start a branch, and in a providential manner they found a room in which to meet. Then, in answer to prayer, furniture was obtained and a piano. Funds to pay rent, etc., have been sought and found in the same way. Several have been led to Christ, and the secretary is hopeful for a good work in the future. The meetings are held at 74, Fountayne-road, where any young women in the neighbourhood will receive a cordial welcome.

CANTERBURY.—On Easter Sunday, March 25, 4000 Volunteers will be located in Canterbury. Evangelistic services will be held for them in the Odd Fellows' Hall, Canterbury, at 3 and 6.30. Should there be any who would assist in the meetings I would be pleased to hear from them. Tracts and books for distribution amongst them will be thankfully received. Geo. Heath,

*Ethelbert Villa, Roman-road, Canterbury.*

A LABOURER WANTED.—Miss Robinson, who has been working at Ballycastle Quay, co. Antrim, since November, would be thankful to hear of any lady or gentleman who would take up the work of the mission in Ballycastle. She herself is going out to aid Miss Reade in India. She remarks: "The people are warm-hearted and greatly enjoy the singing and the Gospel addressess." Miss Robinson may be addressed, care of Miss Boyd, Ballycastle Quay, Co. Antrim.

## CHRISTIAN ENDEAVOUR.

The Farsley Endeavour Society has now a membership of 106.

The Lenton C.E. Society has just held a very successful eight days' mission. Ministers of the town conducted services on each week-night, with the gratifying result that many young people, four of whom were already Sunday-school teachers, decided to consecrate themselves to Christ.

One great object of the Y.P.S.C.E. is to lead youthful Christians to lay hold promptly of every opportunity of engaging in service for Christ and the Church. Opportunity is defined as a "fit or convenient time; a time favourable for the purpose; suitable time combined with other favourable circumstances." The Christian Endeavourer's opportunities are those fit and convenient times that he has, as a Christian, for receiving good or doing good.

The first annual united Convention of the Leeds and District Endeavour Union was held on Saturday week, in South-parade Chapel, the report presented showing progress, distinct and definite, all along the line. The society, which began in March, 1893, with five societies, now embraces twenty societies and 1003 members. The chairman, in his remarks, gave emphasis to the benefits and prospects of Christian Endeavour. Two-minute reports were read respectively from the different societies, and then followed a general roll-call.

The Three Counties C.E. Union held its annual meeting at Luton on March 6. The report showed twelve societies, with a membership of 550. The president's address was "Nehemiah, a Type of Christian Endeavourer." Rev. C. M. Hardy, of St. Albans, was elected president, and Rev. F. J. Flatt secretary. A paper was given by Miss Locke on "The Children's Mission." A united consecration service followed. At the public meeting, Revs. F. Thompson, F. J. Flatt, C. M. Hardy, W. Knight Chaplin, Alderman Belsey, Miss Gilfillan, and Miss Millard took part.

The first C.E. Convention in West Central London has been held in Tottenham Court-road Chapel. Papers were read by Messrs. A. Norris, Leeming, and Wright, upon "The Work of C.E. Societies in the Church," "Socials," and "How to Interest our Young Men in C.E. Work," followed by a very animated discussion. In the evening the large chapel was well filled with earnest young Endeavourers. The pastor (Rev. G. A. Suttle) presided, and in his address of welcome spoke of the good work done by Endeavourers. Mr. A. Newstead read a paper, "How to Promote New Societies." Rev. Knight Chaplin spoke of the great advance the cause had made in one year, and impressed upon all the members the necessity of whole-hearted service. After a paper read by Mr. Legg upon "How the C.E. has Helped Me," the meeting was closed with a consecration service, responded to by forty societies, places such as Chingford, Woodford, Croydon, and Norwood being represented.

### BARNWELL MISSION, CAMBRIDGE.

The fifteenth annual report of the special work carried on for so many years with delightful results, states that the services have during the year been chiefly conducted by local friends, and the preaching has been with power. Gipsy and Mrs. Smith have again conducted services for the Mission. The annual tea meeting was again a great success, and the public meeting was once more presided over by Rev. W. R. Mowll, who was supported by Revs. J. G. Dixon, T. G. Tarn, and others. These meetings were followed by a mission conducted by Mr. Richard Weaver, whose earnest appeals and striking illustrations from his own experience riveted the attention and secured the largest audiences witnessed since the commencement of the work. Much fruit has been found resulting from this mission. The work has been carried on during the year in the most economical way, but at the same time additional pecuniary assistance is necessary during the coming year. Those who are interested in the spiritual welfare of the masses are asked to render all the assistance possible. The superintendent is Mr. W. K. Vawser, 38, The Cury, Cambridge.

SAILORS' WELCOME HOME.—Cheering accounts from the various branches were given at the monthly muster of the "Christian Lifeboat Crew" at its headquarters in Ratcliff Highway. A letter has been received from Mr. Falconer, who has been working among the sailors for over twenty years at Port Chalmers and Dunedin. He tells of the progress towards the establishment of a "Rest" at "The Bluff," which was initiated through the efforts of Miss Child. Mr. A. Mordant Smith, travelling secretary of the Stirling Tract Society, addressed the meeting, and related how he owed his conversion to one of the members of the "Christian Lifeboat Crew" on board ship. The text for the month is, "Surely I come quickly."

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

The visit of Dr. Paton last week had been eagerly anticipated, and was keenly enjoyed by those who heard his address. It was a great cause of regret that the exigencies of Oxford life combined just then to prevent a larger meeting-place being obtained, for numbers were compelled to go away without any chance of getting in. Coming so soon after Bishop Tucker's visit, Dr. Paton's words will deepen the missionary spirit among Oxford men.

On Wednesday week Rev. C. Merle-d'Aubigné gave a most interesting account of Protestant work in Belgium to a meeting in Balliol Hall. The account was quite a revelation to those present of what God is doing in that land.

The terminal conversazione of the Inter-Collegiate Christian Union was held on Thursday at Wycliffe Lodge, when Colonel Macgregor gave an address, which was much appreciated by the large body of men present.

The Oxford branch of the Great Western Railway Temperance Union held its fourth anniversary meeting last week at the Y.M.C.A. rooms, when Rev. J. Knight (Newton) and Rev. H. H. Gibbon gave addresses. This society, with the station-master as president, is doing admirable service among the men.

The cause of the London City Mission is annually pleaded in Oxford, and three meetings for this purpose were held last week, addressed by Mr. David Haxton, missionary to public-houses in Bermondsey, who gave a graphic account of his arduous but not unsuccessful work. The society has several tried friends in Oxford, who may always be relied on to further its valuable objects.

The Oxford Refuge at its recent annual meeting was able to report a year of distinct blessing. The two Mildmay sisters who conduct this difficult work are labouring with great zeal, and not without encouragement. They need constant support and prayer.

The claims of foreign missions are being constantly brought forward in Oxford, both in the University and the city. Last week at the Y.M.C.A. Rev. F. A. Cassidy gave a lecture on his seven years' work in Japan.

### CAMBRIDGE.

On Monday week a most interesting meeting was held in connection with the children's special mission in the Guildhall, under the presidency of Rev. A. E. Barnes-Lawrence. There was a satisfactory attendance of undergraduates. Mr. E. Arrowsmith dwelt upon the possibilities and importance of the work; three undergraduates—two of whom were from Oxford—also gave personal reminiscences of labours in connection with the C.S.S.M.

On Thursday evening an enthusiastic meeting was held in the Guildhall in support of the "John G. Paton Mission Fund." Professor Macalister presided, supported by Principal Moule, Professor Lumby, and local clergy. Dr. Paton, in his own graphic way, gave a thrilling narration of the marvellous success that has attended missionary efforts in the New Hebrides. Dr. Paton again spoke on Friday evening to members of the University only in Emmanuel Chapel schoolroom.

The University sermon was preached on Sunday afternoon in great St. Mary's by Rev. W. Bellairs, vicar of Margate.

Dr. Mathews lectured on Sunday evening on "Catholic Presbyterianism" in Downing-street Presbyterian Chapel. The University is fairly well represented among its congregation.

On Sunday last sermons on behalf of the Irish Missions and Roman Catholics were preached in the various churches of Cambridge. On Monday evening Rev. J. Hough presided over a meeting in the Henry Martyn Hall.

On Monday, Tuesday, and Wednesday, the inter-University Conference of the Oxford and Cambridge Inter-Collegiate Christian Unions was held. On Monday a conversazione was held at Ridley Hall. On Tuesday morning reports of the work will be given. In the afternoon and evening conferences will be held. On Wednesday morning there was a missionary meeting, arranged by the Students' Volunteer Missionary Union. Principal Moule presided at the conferences, the subjects being: "Christ's claim upon us as his witnesses in relation to (1) Christian work among University men; (2) Personal consecration." Cambridge undergraduates entertained the deputation from the sister University, an arrangement which has resulted in the most cordial and brotherly relationship.

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**LADY HENRY SOMERSET** was in Liverpool last week addressing a gathering of temperance workers.

## SCOTTISH NOTES.

The venerable Rev. W. Andson, the senior minister of Kirkmahoe Free Church, in Dumfriesshire, has attained his jubilee. He has acted for forty-seven years as clerk of presbytery.

Mrs. R. W. Barbour, of Bonskied, and Dr. Barbour are to present an institute to the villagers of Pitlochry, Perthshire, which will provide them with a dining-room, reading-room, baths, and gymnasium, etc. The Bonskied family are known far and wide for their large-minded philanthropy.

Rev. E. J. Brailsford, of Claremont Street Wesleyan Church, has proved a great acquisition to Glasgow. His ministrations on Sabbath are much appreciated by a congregation which is steadily on the increase, while his platform appearances in connection with Christian and philanthropic work are always effective.

The annual social meeting of the Gaelic-speaking young women connected with the Glasgow Y.W.C.A. was held last week. Mrs. Oatts, who presided, referred to the work of the Association, and their joy at having so many Highland girls associated with them. Dr. Blair's address in Gaelic was much appreciated.

The annual meeting of the members of the class conducted by Lord Overtoun in connection with the Free High Church, Dumbarton, was held last week. The total number on the roll is 511, and the average attendance 298. The collections for the year amounted to £26, which has been divided between the Mission to Deep-Sea Fishermen and Rev. J. G. Paton's mission to the New Hebrides.

In one of his "Chalmers Lectures," at Glasgow, Dr. Norman Walker dealt with the subject of Presbyterian Reunion. He said the conviction seemed to be growing that the necessity for finally deciding whether or not the State should use its resources for the support of the Church, or whether the Church should accept such support, was not urgent. Another view of the case was presented by a recent speaker in St. John's Parish Church, Leith, who said it had been calculated that as a result of reunion 750 ministers could be spared to go to the mission field.

Dundee is determined to be in the forefront of the movement for the union of the Churches. At the largest meeting of Free Church office-bearers ever held in the city a proposal in favour of an incorporating union between the Free and U.P. Churches was enthusiastically approved of, and it was resolved to take the necessary steps for the promotion of an agitation. Dundee, by its resolution in favour of united action, will do much to quicken public opinion in the direction of renewed negotiations towards union.

## IRISH NOTES.

The trustees of the late Mr. McQuiston have decided to hand over to the Presbyterians a bequest of nearly £3000 towards building a new church at Willowfield, Belfast.

Four new parishes and as many churches, involving an expenditure of at least £15,000, are about to be established in Belfast in connection with the Protestant Episcopal Church in that city.

The late Mr. Mathew Anderson, J.P., of Whitehill, Dromore, co. Tyrone, has left the half of his estate to the Methodist Foreign Missionary Society and the other half to the Presbyterian Orphan Society.

Mr. J. B. Wookey addressed two meetings last week in the Metropolitan Hall, Dublin, on behalf of the work of Dr. Barnardo's Homes. Much interest has been created in Ireland by Mr. Wookey's present visit, and a substantial contribution sent to the funds of the Homes.

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**REQUESTS FOR PRAYER.**—Miss Annie R. Taylor requests prayer that she and her band of fellow-workers may be kept very low at her Master's feet, that it may be seen that the work is of God.—That Mr. Fred. Arnot's message may be with power, and bring blessing to the mission in Central Africa, and to those who listen at workers' meeting, Home of Industry, March 21.—That Miss Lowe, the first lady, thirty-three years ago, who came to live and work among the poor in East London, may be restored to her wonted health. — For blessing on mission at Terling, Essex, by J. Neech.—For special blessing on meetings being held in Hauxton and Newton, near Cambridge, March 18th to 25th.—For God's blessing on the open-air work of the Stratford Mizpah Band, commencing Good Friday.—For blessing on mission services for the young at Downton, Salisbury, beginning Saturday, March 17. —For blessing on a ten days' mission in South Kensington Presbyterian Church, Emperor's Gate, Gloucester-road, by Captain F. L. Tottenham, from March 19 to 28. **PRAISE** for much blessing at the mission held in Tolleshunt D'Arcy.

## TEMPERANCE NOTES.

The London Temperance Hospital has received £2000 from the trustees of the late Mr. George Sturge.

The hundredth anniversary of the birth of Mr. Joseph Livesey was celebrated on Monday week in Preston and other places.

The Scottish Baptist Total Abstinence Society reports eighty-nine abstaining ministers, while in eighty-five churches unfermented communion wine is used.

*The Australian Christian World* states that in connection with the recent opening of the N.S.W. Parliament, "a disgraceful and humiliating scene," arising from drinking, took place.

A London coroner, holding an inquest on the body of a woman who had often sold up the home for drink, said he hoped that a law would be passed to put under restraint habitual drunkards.

A very successful week's temperance mission has been held at the Drill Hall, Nuneaton, under the auspices of the Nuneaton and District Temperance Federation. It resulted in about fifty persons taking the pledge.

A French professor recently wrote on the blackboard, "Sobriety, propriety, regularity," declaring them the conditions of health, and of more importance than the much-boasted "Liberty, equality, fraternity."

The Mayor of Leeds and the Mayors of Southport, Bootle, Ossett, and Pontefract appeared on Tuesday week on the platform of a public meeting, convened by the National Temperance League at the Town Hall, Leeds, to advocate total abstinence.

Mr. George Garlick, agent C.E.T.S., has held most successful meetings during the month of February in the following places: Southampton; High Beech, Essex; Shottermill; Andover; Penge; Forest Row; Horsted Keynes; Kelvedon Hatch, and Pattiswick.

On the motion of Canon Rawnsley, the Cumberland County Council has memorialised the Home Secretary in favour of a Bill which applies to places of 20,000 inhabitants, and under, power to prohibit the sale of intoxicants to persons of drunken habits.

The last memorial received by Mr. Gladstone, as Prime Minister, asking him to use his influence to get the Irish Sunday Closing and Early Saturday Closing Bill passed into law at an early period, was signed by over 300 representatives from all parts of Ireland, including twenty-eight bishops and the heads of other bodies.

A very successful temperance mission was held at the Forest Hill Baths, S.E., last week, which aroused a considerable amount of interest and enthusiasm. The large hall was filled every night, and about 200 pledges were taken during the week. So great was the success, that it has been resolved to hold another mission shortly.

A seven days' Gospel temperance mission has been held in the north of France by M. Ludwig, of Paris. Professors in the technical colleges were present at several of the meetings, being in sympathy with the movement. The McAll Mission Hall's rooms have been placed at the disposal of the Temperance Society of the Blue Cross.

Rev. W. R. Thompson, of Old Calabar, addressing a missionary meeting in the U.P. Synod Hall, Edinburgh, said the gin trade was doing great harm to the progress of mission work. He was sorry that their own countrymen were spending so much money in this traffic, and even Presbyterians were not free from it. He had often seen canoe after canoe going up the rivers laden with nothing but gin barrels, the contents of which the poor natives were induced to buy.

It is stated that during the past nine months no fewer than 220 new branches have been added to the B.W.T.A. The annual meeting of the Leeds branch of the B.W.T.A. was held on Wednesday in the Friends' Meeting House, The annual report read by Mrs. Whiting stated that the ordinary bi-monthly meetings had been well attended during the year, the number of pledges taken averaging about twenty at each. At Grimsby Miss Gorham has conducted a Gospel temperance mission, which appears to have been attended with success.

Rev. J. Scott Lidgett, Farncombe-street, Bermondsey, S.E., writes: "A public-house in Bermondsey has lately been purchased by a gentleman who is anxious to make it in the future a centre for promoting temperance instead of intemperance. With this view, he has himself accepted a considerable pecuniary loss, and the offer is now made to me of leasing it at a greatly reduced rent for temperance work. The house is situated just where multitudes of dock labourers hang about during the intervals of work, being driven into the public-house because they cannot find either shelter or refreshment anywhere else within reach. The club itself can be made to pay ordinary expenses, but we need at least £100 for alterations and furniture, and £50 yearly for rent and taxes."

## PERSONALIA.

**Miss Ida B. Wells,** the advocate of the civil rights of the negroes of the United States, is about to visit Great Britian again.

**Mr. Philip Gough,** who has been far from well lately, is staying at present at Cotleigh, Grove Hill-road, Redhill, Surrey.

**Mr. R. Scott Moncrieff** has again left this country for Palestine, to take part in the work of settling poor Jews in the land.

**Dr. Murray Mitchell,** we hear with regret, is invalided, and has been compelled to resign his pastoral office at Nice.

**Rev. Jas. Cargin,** of Belfast, who was seriously hurt last October by falling out of a train near Londonderry, is now restored to health.

**Rev. J. K. Nuttall,** of Great George-street, Liverpool, has recovered from the effects of his recent throat affection, and since his return from the Continent has been able to undertake his pastoral duties in the pulpit.

**Rev. W. B. Selbie,** of Highgate, under medical orders, is about to take a complete rest for several weeks, owing to a throat affection. He purposes visiting Algiers, and expects to resume his duties early in April.

**Mrs. Cleveland,** wife of the American President, with other ladies highly placed in society, recently attended one of Messrs. Moody and Sankey's meetings at Washington. The mission continues to excite great interest in the city.

**Rev. John Pyper,** of Belfast, the well-known writer on Bible wines, is giving temperance addresses in London. He spoke at a drawing-room meeting at Blackheath last week, and will address a meeting in the Exeter Hall parlour on the evening of March 21.

**Mr. A. F. Gault,** a merchant in Montreal, has donated 100,000 dols. to the Diocesan College, the Anglican Institution in affiliation with McGill University. Several of the Montreal merchants during recent years have given princely sums for educational purposes.

**Mr. William Smith,** who has been working some years in connection with the Irish Evangelisation Society, and who is spoken of by Revs. Dr. H. M. Williamson, Henry Montgomery, and other well-known ministers, as a very successful evangelist, is open to engagements in England. His address is 10, Canada-street, My Lady's-road, Belfast.

**Lady Lathom** is stated to be amongst the most active lady workers in connection with the Church of England in the North. She gives herself specially to work amongst young girls, and takes an active part in preventive and rescue work in the city of Liverpool. She is a most graceful speaker, and often visits Liverpool to plead for the Homes she is so interested in.

**Mr. J. C. Lanphier,** who was the means under God of starting, in 1857, the Fulton-street Noon Prayer Meeting in New York, has at length been compelled by advanced years to retire. A warm tribute of love and respect has been signed by Dr. Talbot W. Chambers on behalf of others setting forth the story of the famous prayer meeting, and showing how marvellously it has been blessed of God.

**Mr. A. J. Swann,** who has spent many years in Nyassaland in the service of the London Missionary Society, has resigned his connection with that body, having accepted a post in the British administration of Nyassaland, under Mr. H. H. Johnston, Her Majesty's Commissioner in that region. Mr. Swann, from his long and friendly intercourse with both chiefs and natives in Nyassaland, has gained a wide experience in native affairs.

**Mr. W. Hind Smith,** who was first general secretary at Exeter Hall, but has been better known in recent years as one of the organising secretaries of the National Council of Y.M.C.A.'s, has, our friends will be glad to learn, been invited to resume his former position in the direction of the work at Exeter Hall, consequent upon Mr. Kennedy's retirement, and pending the making of permanent arrangements for carrying on the work there.

**Mr. D. C. Joseph,** of the Evangelical Mission to Israel, Jerusalem, has had a Rabbinical curse fulminated at his mission, and the Jews of the city, especially the youthful members of the community, have been warned against attending his meetings, which are described as snares wherein the unwary are caught! Ecclesiastical penalties of a severe order have been pronounced against all who shall transgress the command of the Rabbis, and listen to the missionary.

**Dr. T. B. Stephenson** says in *The Children's Advocate*:—Acting under medical orders, I must surrender some part of my work. Obstinate sleeplessness, with the usual attendant symptoms, indicates an overstrain, which, if continued, would incapacitate me for any work. On the other hand, the medical opinion is equally clear, that with some rest and some limitation of my work, I may hope for many years of vigorous activity. I have carefully considered at what point I could find the necessary relief, consistently with my duty. I cannot think it would be right to withdraw to any extent from the work of the Children's Home, which has peculiar claims on me, and which needs, within the next two or three years, important development in several directions. The Deaconess Institute is so successful, and promises such important service to the Church in the future, that I dare not at present surrender it. And my Circuit brings to me so much happiness, and is so closely associated with the Home, that I cannot abandon it. And, after all, the preaching of the Gospel "with signs following," is the greatest and most blessed work a minister can do. It only remains, therefore, for me to ask relief from the chairmanship of the First London Synod.

## EVANGELISTIC NOTES.

**Rev. T. B. Robertson,** of Newmarket-on-Fergus, opens an evangelistic mission at the Kingstown Y.M.C.A. on the 31st inst. He will be glad of prayer on his behalf.

**Leominster.**—A three weeks' evangelistic mission, held under the auspices of the Leominster Y.M.C.A., by Mr. W. R. Bradlaugh, has been accompanied by much that is cheering and encouraging to the workers.

**Lower Kingswood, Surrey.**—A ten days' mission has been held here. The services have been well attended, and God's presence has been felt and manifested. Prayer is desired that the work may go on and deepen. A. H. L.

**Rye.**—Mr. James Gillam has held a fortnight's mission at Beckley. Interest increased from the first. Many persons and children professed conversion. At a social meeting cheering testimonies were given to God's saving and sanctifying power.

**Mr. Robert McLean,** an agent of the Evangelisation Society, began a fortnight's mission in Paisley on Sabbath. Although quite a young man, his style of address draws crowds. The meetings are held in a Mission Hall, which is in connection with the Free High Church.

**Mr. Sidney Vivan** has been conducting evangelistic services at the Bible Christian Church, North Lew, North Devon, during the past fortnight with great success. Large congregations assembled each night to hear the Word of Life, and not a few found peace in believing.

**Malvern.**—The Lord has showered his blessing upon us with a bounteous hand. Messrs. Payne and Coultar have held a mission in Malvern for the Deepening of Spiritual Life, the Promoting of Christian Union in Home and Foreign Mission Work, and for Preparation for our Lord's Second Advent. E. T.

**Skegness.**—An eleven days' mission has been conducted by Rev. Thomas Dargue. The mission was preceded by a week of special prayer and a house to house visitation by the workers. The services were well attended, the Spirit of God being present, and much good done. Several came out on the Lord's side.

**Tolleshunt D'Arcy, Essex.**—At the Congregational Church a sixteen days' mission has been held by Mr. James Neech. The mission has exceeded all expectations. Many were the expressions of regret when the mission terminated. At the closing evening about eighty took tea in the schoolroom, when Mr. Neech was thanked for his faithful work. J. H.

**Frankwell, Shrewsbury.**—Mr. R. Jones is having tokens of blessings in visiting from house to house, and conducting Gospel meetings in a cottage. The people are getting a blessing. One woman returned after the service on Thursday night, requesting prayer to be brought fully out for the Lord. Will God's children remember this work in their prayers?

**Miss Smith and Miss Bax** closed a fortnight's mission in the Methodist Church, Ballymena, on March 9. The meetings were well attended by all the Protestant denominations in the town, notwithstanding much local prejudice against women evangelists. Many gave heed to the word preached and sung. Sinners have turned to the Lord, and believers were much edified. W. N.

**New Cross.**—A successful eight days' mission has been conducted in the Wesleyan Chapel by Rev. J. Smith Spencer. Preparatory prayer-meetings were held, and every house in the immediate neighbourhood was visited at least twice. The congregations on the Sundays were large, and during the week very fair. The people of God have been stirred up, and souls have been saved.

**Evangelistic Services** have been held in Dublin by Rev. Thos. Waugh, English Methodist Conference evangelist; in Cork by Rev. J. B. Robertson, rector of Newmarket-on-Fergus; in Sandy Row Methodist Church, Belfast, by Messrs. Beech and Griffin, "Out-and-Out Band" evangelists; in Ballymena, by Miss Smith and Miss Bax; in Portarlington, by Rev. Thos. Greer, and in Ballydehob, co. Cork, by Rev. Jas. Kirkwood, Methodist Conference evangelists.

**North Ormesby.**—Mr. Richard Howton has been holding a successful five weeks' mission at North Ormesby, Middlesboro', and Spennymoor. The Central Hall, Spennymoor, has been crowded on Sunday nights, and the meetings have been largely attended, not only by Christian people, but also by some of the roughest characters in the town, many of these latter not having entered a place of worship till then for sixteen or eighteen years. The afternoon Bible readings have been times of great blessing.

**Mr. T. W. Canning,** of the Evangelisation Society, has concluded a fortnight's mission in connection with the Free and U.P. Churches, Inveraray, N.B. The meetings were largely attended. There was evident manifestation of the Divine Presence in connection with the preaching of the Word. Many of God's people received a very special quickening, while not a few profess to have experienced a saving change. Altogether the interest awakened by Mr. Canning's powerful, fresh, and clear Scriptural addresses has been productive of much lasting good.

**Newport, Mon.**—A successful ten days' mission has been conducted at Commercial-road Chapel by Mr. Raymond Preston. The mission was preceded by a week of special prayer. On the first Sunday a special service for children was held in the schoolroom, when a large number of the senior scholars decided for Christ. On the second Sunday a meeting for men only was held, when a large number signified their intention of living for God. During the whole of the mission the chapel was well filled, and Mr. Preston's singing of the Gospel was an especial attraction.

**The Brothers B. and F. Weaver** commenced, on Sunday week, a united Gospel mission at Newbury, arranged by the Y.M.C.A. From the first meeting there has been a manifestation of the Spirit's presence, and much anxious inquiry. The congregations have increased and, on Sunday evening, the Town Hall was packed, many souls remaining under deep conviction for conversation as to the way of salvation. The mission will be continued during this week and the prayers of God's people are asked for an increase of the blessings which have been manifested. A. W. N.

**Mr. James Wharton,** of Barrow-in-Furness, has closed a successful series of Gospel service at Plymouth Congregational Church, Washington, D.C. (Rev. Sterling N. Brown pastor). From the first there were tokens of blessing both to Christians and others. Mr. Wharton's plain Gospel talks—simple, scriptural, and earnest—were powerful and convincing. A number of conversions were recorded. Mr. Wharton and the pastor also conducted a series of meetings at Howard University, and quite an interest was manifested among the students. The earnest prayers of the Christians of Washington go with Mr. Wharton to the South.

**Sandown, Isle of Wight.**—A fortnight's mission has been conducted by Mr. Thomas Calder, Scotch evangelist. From the first the services proved successful, as the church seemed prepared for the blessing. The final service was one of overwhelming power, and many family circles were that night made complete in Christ. Sisters brought up their brothers, and fathers and mothers their sons and daughters, and knelt beside them in thankfulness to God. Several who had secretly yielded their hearts to God embraced the opportunity for public confession. The genuineness of the work is seen in the number who have joined the church, and in the large attendance at week-night services.

### MR. WM. NOBLE AT BRIGHTON.

The Mission in the Brighton Dome, held throughout last week by Mr. Wm. Noble, was marked by continuous and increasing interest. By his earnest and eloquent advocacy of the total abstinence cause Mr. Noble drew large audiences which were evidently impressed. A number of pledges were taken. At the closing meeting on Friday evening Mr. Noble gave some deeply interesting reminiscences of the late J. B. Gough, and recited some telling pieces from his orations. He is now conducting meetings at Hove.

The friends of temperance throughout the country will learn with much pleasure that Mr. Noble's health is now fully re-established, and he is able to undertake occasional missions in the country in addition to his work at Hoxton Hall.

MISSIONARY DOLLS AND FREE HOLIDAYS.—An interesting offer is made by Mrs. Lunn of a free ten-guinea ticket for the Young People's Gathering at Grindelwald this summer, five tickets at half price, and twenty-five tickets at a reduction of three guineas, for those who send in the best-dressed dolls to be sent out to mission schools in India and China. Any who desire further particulars can obtain them by writing to Mrs. Lunn, 5, Endsleigh Gardens, N.W.

## OBITUARY.

MR. L. H. BURLEIGH.

South American Missions have suffered a serious loss in the death of Mr. Burleigh, a devoted labourer of the South American Missionary Society. After eleven years' work on Keppel Island, he opened in 1888 a new mission on Chilian territory, near Cape Horn, in a wild and inhospitable climate, and among a savage and ignorant people. Aided by his devoted wife, he laboured there with some success, until suddenly called home by drowning. As one writes: "In this age of heroic missionaries, Mr. Burleigh, for faith and courage, is entitled to occupy a very prominent place." A full account of him will appear in the April issue of the Magazine of the Society, published at 1, Clifford-inn, E.C.

MRS. MACNEILL, DUBLIN.

With much regret we record the recent death of Mrs. MacNeill, Dublin, widow of Rev. John Gordon Swift MacNeill, M.A., and mother of Mr. Swift MacNeill, Q.C., M.P. Mrs. MacNeill was well known throughout Ireland for her zeal in forwarding philanthropic work. Upwards of thirty years ago she established in her husband's parish in Dublin a fathers' and mothers' meeting, to which she soon added a benefit society. Great numbers of the working classes attended these meetings. She also placed herself at the head of a Sunday-school class for young women employed in the large business houses of the city, which was very largely attended and much appreciated by them.

The Irish daily papers have borne a very unanimous tribute to her memory, and the large attendance at her funeral proved the affection with which she was regarded by rich and poor alike. Mrs. MacNeill was singularly original in mind and had great administrative talents, which she absolutely devoted to the service of Christ. In recent years Mrs. MacNeill's bodily health was much impaired, but she was in full possession of her great intellectual and social gifts, and was very brilliant in conversation. Her kindly sympathies endeared her to those with whom she came into contact, and she was much beloved. Her death, which took place somewhat unexpectedly, resulted from an operation to which she submitted with unflinching courage and patience, stating that she was more than ready to go to her blessed Saviour, but wished to make every effort to prolong her life for the benefit of those to whom it was so precious.

## GATHERED GOLD.

A SIMPLE RULE OF DOCTRINE.

Just before God by faith,
Just before men by works;
Just by the works of faith,
Just by the faith which works.

Let God be our trainer in the race of life.

A nation's wealth consists in her account at the Bank of Virtue.

Let the produce from your sowing be worthy of God's storehouse.

Would that the Sovereign of every realm could stand the test at God's bank.

The tears of the child of God have more of the element of happiness than the laughter of the ungodly.

Christ is the password to the fields of joy, where are the fruitful trees of peace, the fresh brooks of love, and work of truest worth.

Will everything that you call beautiful bear God's powerful glance and still in his eyes be lovely? Will not some things you admire be as dross to his sight?

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the *doing* of the thought in the face of a thousand unlovely difficulties!

Youth is like a tender plant which is liable to be broken, or parched, or frosted; but which, kept by a careful hand, under the Master's guidance, will bloom long and sweetly after the summer days of life are over.

"Without *the way*, there is no going; without *the truth*, there is no knowing; without *the life*, there is no living. Christ is *the Way* which thou oughtest to follow, *the Truth* which thou oughtest to trust, *the Life* which thou oughtest to live."

Sin in our hearts has the power of concealing itself from our notice, as the cuttlefish colours the water about it so that it cannot be seen. It makes us deaf to the heavenly voice, so that, like the Jews of old, we look stupidly about and say, "it thundered"—the Divine message to us nothing but a noise.

**AN EX-MILLIONAIRE,** who became a homeless and penniless outcast through drink, lately poisoned himself in the streets of Chicago.

# The Book World.

### A HANDY GREEK TESTAMENT.

The Resultant Greek Testament, edited by Dr. Weymouth, whose new translation of 2 Corinthians is now appearing in our columns, is an edition which we heartily commend. It is named "Resultant" because it exhibits the text in which the majority of modern editors are agreed, and contains the readings given by Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bâle edition (1880), Westcott and Hort, and the Revision Committee. The plan presents a text which, beyond any other that has been constructed, carries the weight of authority in the minutest details. The book is printed in beautifully clear type, and with such care that quite remarkable accuracy has been attained. Various readings are given at the foot of the page, with indications of the editors who accept them, and by attention to this department the student may readily estimate the value of competing readings. For scholars, such an edition as this cannot but be of peculiar interest and value; for students in general no manual edition offers such useful features. (Cheap edition, 5s. *Elliot Stock.*)

### DR. CAVE'S NEW BOOK.

The Spiritual World. By Alfred Cave, D.D. (5s. *Hodder & Stoughton.*) This is a work worthy the high reputation of the Principal of Hackney College. Though in a sense made up of fragments, it is a connected study, and from first to last related to the origin and essential nature of religion. The first part of the book is entitled "The Spiritual World the Last Word of Philosophy," and includes lectures delivered in 1892, at the Mansfield Summer School of Theology. Here it is shown that as surely as man has a vision for the world of sense, so he has a vision for the world of spirit, and power to perceive the supernatural, the divine, the spiritual, the supernal. This being so, the Agnosticism of England and the Ritschlianism of Germany are unphilosophical as well as illusory. Closely reasoned and lucid, this series of lectures is an important and valuable contribution to modern speculation as to the genesis of religion. The second part of the book deals more definitely with revealed truth, but even here the author is a philosopher as well as a theologian. This section contains, with other lectures, the five which Dr. Cave delivered in October last, under the title "The Gospel for To-day" as the Ancient Merchants' Lectures. Fundamental Scripture teaching is presented in a fresh and striking setting; and there is substance and stimulus in this division, as well as the former. This is a book for thoughtful people, and they will do well to read it.

### A STRIKING BIOGRAPHY.

Fra Paolo Sarpi: The Greatest of the Venetians. By Rev. Alexander Robertson, of Venice. (*Sampson Low, Marston & Co.*) This is a remarkable story, ably told. For three hundred years Paolo Sarpi has been before the world, and he still deserves the designation which serves as the sub-title of this compact little volume. As we read of the man, so wise and brave, so energetic and ready to act, we are tempted to wonder whether hero-worship has not done a little to help his fame. But no, he was, indeed, a wonderful man, and the Venetians of the present generation, in giving effect to the decree of the old republic that a monument should be erected in his honour, have rightly styled him a man "miraculously learned, honourable, and righteous." The book should be read by young and old, for it not only indicates the gigantic intellectual acquirements of the Servite monk, but his statesmanship, nobly disinterested and bold, even to opposing a tyrannical Pope of Rome. The contest between "Paul the Pope and Paul the Friar" is admirably described, and it does one good to read the story of the victory of the cause of purity and the defeat of Papal intrigue. The schemes of the Pope to have the monk assassinated show what a Pope may do; and the wolf-like hunt for the very remains of Fra Paolo—for over two hundred years his body had no secure resting place—reveal an undying hatred of civil and religious liberty on the part of Pope and Curia.

The Story of Isaac Levinsohn, told by himself, has reached a third edition. (1s. *Holness.*) It is a very readable and instructive little book.

Sir Samuel Baker: His Life and Adventures, by Alfred E. Lomax, is a very attractive volume of the "Splendid Lives" series (1s. *Sunday School Union*). The story of the famous African explorer is brightly told, and there are a number of illustrations.

Round the Empire, by G. R. Parkin, M.A., has reached its thirty-fifth thousand. It is a capital book, designed for school uses, but containing information with which old and young should be familiar. It is well planned, attractively written, and fully illustrated. The Earl of Rosebery contributes an appreciative preface. (*Cassell & Co.* 1s. 6d.)

The Bible by Modern Light. The new edition largely rewritten, of Dr. Cunningham Geikie's "Hours with the Bible," is being issued with praiseworthy expedition. The third volume of the series, "Samson to Solomon," amply justifies the expectations raised by its predecessors. Scripture history is opened up in a very instructive manner, innumerable side-lights being thrown upon it. A large amount of reading and research is here condensed into a volume which will be useful for the scholar as well as the ordinary reader. (6s. *Nisbet.*)

Our High Priest in Heaven; or, the Present Action of Christ as High Priest in its Relation to the Worship of the Christian Church. By Thomas Thomason Perowne, B.D., Archdeacon of Norwich. (*Elliot Stock.*) This little book, a valuable contribution to a great controversy, has reached a second edition. It shows the unscriptural character of that view—Romish and Ritualistic—of Christ's intercession, which regards it as consisting in the continual re-presentation of his body and blood as a priest before God. On the other hand, it demonstrates that, "having once offered on earth and presented in heaven his one sufficient sacrifice for sin, Christ ever lives and reigns, a Priest upon his throne, to apply the virtue of that sacrifice to his Church below."

A Retrospect. By J. Hudson Taylor. (1s. and 2s. *Morgan & Scott.*) Most of this has been given in Miss Guinness's book, and all of it has appeared in the pages of *China's Millions*; yet its issue in separate form is warmly to be welcomed. From first to last it is full of profound instruction as to the leading of God, when his people are willing to follow and obey. Some of the incidents and facts recorded may well seem marvellous to any who have not learned by happy experience the inner secrets of fellowship and simple trust in God. The book is deeply interesting as a story of the events which led to the formation of the China Inland Mission; but, as we have hinted, it has besides a peculiar value as a testimony to the love and faithfulness of God and the joy of living in close communion with Him.

Mr. George Kelsey has penned two useful and pointed booklets, The Blessing of the Lord and The Feasts of the Lord. (*Drummond Tract Depot, Stirling.* 6d. doz.) These ought to be widely circulated.

In an Open Letter to Mr. Sydney Gedge, Rev. William Adamson, vicar of Old Ford, E., severely criticises the policy of "the New Evangelicalism," which would fight *with*, and not *against* Ritualism. (1d. *David Macdonald, 42, Hanover-street, Edinburgh.*)

A Song of Love is a hymn well conceived and expressed by E. P. R. With the music, it is printed on tinted paper as a leaflet. Copies are being sold at a penny each, for the benefit of the Aleppo Dispensary, by Rev. E. P. Riddall, 30A, St. Thomas's-sterrace, Canterbury.

Uniform with Dr. Whyte's edition of the "Holy War," recently issued, *Messrs. Oliphant, Anderson & Ferrier* will publish this week a new edition of "The Pilgrim's Progress," the text of which has been carefully compared with that of the editions published during the author's lifetime. Mrs. Traquair has furnished a sketch for an allegorical frontispiece to this volume.

"He is Nigh at the Doors." In a recent notice of this little book, by A. M. Barbour, we spoke of the division of the Lord's people into different classes, as sheep and bride and body, as "unscriptural and mischievous." We observe that the precise distinction set up in the booklet is "the sheep, the servants, and the bride," these being "grades of Christians," which the author thinks she finds in Matt. xxv. (1d. *"Christian Herald" Office.*)

## PIONEERING IN MANITOBA.

I am in charge of a large mission in Manitoba, over 300 miles in extent. I have five points of work, which involves thirty-five miles driving one week, and twenty-five the other, with three services every Sunday, and one or two during the week. Somerset is about the centre of this mission. We have no building here for services, and have to hold them where we can. Our people are very poor, and cannot afford to build.

We have opened a room in our house, which is but small, as a reading-room, etc. I have supplied it as well as I could with the means at my disposal; a week night service is held in connection with it. Any books, magazines, etc., for use of room, are always welcome.

During the past year several have signified their desire to become members of the Church of Christ, and have given in their names without our asking them to do so. But we need a church, where our work would be very materially helped forward. Our people can't give money, but they will give work, and as soon as the roads are good will draw in, and give their time and labour in so doing, the material for a church 36ft. by 24ft. This means a great deal of time and work, as the material will have to be drawn about three miles from where they will get it to the site which has been kindly given to us for the purpose of building a church. I have had the promise of £10 towards the £100 needed, on condition that the remainder is raised by May 1 of this year.—Yours, etc., (Rev.) A. Tansey.

*Somerset, Manitoba, February 20.*

# Among the Churches.

## CHURCH OF ENGLAND.

There are twenty-two branches of the C.M.S. Gleaners' Union in three western counties.

It is announced that after Bishop Tucker's meeting at Sunderland, four offers of service for the Mission-field were made.

Rev. J. McCall Marshall has been appointed to the Rectory of Croft, and Rev. Joseph N. Lee perpetual curate of Cowling.

A general mission is being arranged for the Isle of Man. It is proposed that Rev. H. C. G. Moule should hold some preparatory meetings in June.

Prebendary St. Aubyn, a devoted Evangelical, has been compelled by failing health to resign his charge at Stoke Damerel, where he has done useful work for many years.

Rev. Norman Campbell, having been compelled to relinquish his work as Warden of the Trinity College Mission, Camberwell, will be succeeded by Rev R. Appleton.

On Sunday Rev. T. P. Ring, rector of Hanley, who has accepted the charge of Rawmarsh, preached his farewell sermons to large congregations at the old Parish Church at Hanley.

The annual meeting of the Harrogate Church Institute was held on Thursday. The report presented was of a satisfactory character. The Dean of York delivered an address upon the work of the Church.

It is announced that the publication of the "Revised and Remodelled Prayer-book of the Protestant Church of England" has been entrusted to Mr. C. J. Thynne, Wessex-house, 1, Great Queen-street, and that the book will be issued about the end of April next.

We gladly learn that Rev. G. C. Daw has accepted the vicarage of St. Mary's, Spitalfields. For many years Mr. Daw was one of the most active and trusted workers of the band which Bishop Billing gathered round him in Spitalfields. From the first, Mr. Daw warmly interested himself in Jewish work, and for some time he held a position under the London Jews' Society.

Rev. W. Carlile, Rector of St. Mary-at-Hill (near the Monument), writes us that he will be very grateful if any earnest Christian workers, capable of dealing with souls, would assist in the after-meetings, which take place every Sunday night at 8 o'clock. He would also welcome them at his free breakfasts and teas, which take place in his rectory, Sunday mornings at 8, and Sunday evenings at 6.

Bishop Tucker addressed a great meeting in the Albert Hall, Sheffield, on Tuesday week, on the work in Uganda. The Archbishop of York presided, and he was supported by the vast body of the local clergy. The Albert Hall was packed to overflowing, the attendance not being less than 3000. The Archbishop spoke of Uganda as one of the most hopeful fields of Mission labour ever opened up.

Evangelical Churchmen will hear with feelings of thankfulness that the Bishop of Norwich has appointed a thorough Evangelical and Protestant to Outwell, near Wisbech. For five years Rev. Venn Ellis has been Vicar of Stowmarket, and by his indefatigable labour both in pulpit and parish has won the respect not only of Churchmen, but also of Nonconformists, with whom he has always worked on the best of terms. The Romanists made great efforts to establish themselves in Stowmarket, but their efforts have been a failure, and the convent is now closed.

Rev. Percival Smith, the new minister of Portman Chapel, preached there for the first time on Sunday last. In the course of his address he said: "I am coming amongst you to uplift, by God's grace, that Cross of Christ of which I daily see more deeply the peace and power; and to preach that Gospel which is old indeed, but yet as fresh every day as the dew of the Pentecostal morning. I am coming with the hope of being your minister, and that in no conventional sense of the word; but to do you spiritual service, and to find my Master's will and my own joy in spending and being spent for you."

The Spring Conference of the Church Association opened in Bradford on Thursday. The most prominent feature of its work during the past year has been the sending forth of Protestant vans for the distribution of Protestant literature. Mr. A. S. Lamb presided, and Rev. A.A. Isaacs read a paper on "Evangelical Trustees," which led to a long discussion on the manner in which these trusts use their influence for the preservation of Evangelical truth. Mr. J. W. Taylor, of Buxton, spoke on the subject of "Does the present attitude of many of the Bishops in encouraging the Roman propaganda within the Established Church call for any united action on the part of the Evangelical clergy and laity?" He answered the question in the affirmative, and said that the shape such action should take was the reform of worship.

## CONGREGATIONAL.

Rev. W. J. Wintle, assistant to Mr. Meyer, has been compelled to rest awhile.

Lowestoft Church reports 262 members. In the Sunday-schools are 804 scholars.

Mr. W. Forbes has finished a week's mission at Innerleithen Congregational Church.

Ebenezer Church, Chatham, reports 380 members, 1503 children in the Sunday-schools.

Grange Church, Sunderland, reports 464 members. In the Sunday-schools are 839 scholars, with 62 teachers.

Rev. A. R. Goddard, of Saffron Walden, has undertaken a temporary charge at Grauf Reinet, South Africa.

Rev. J. Twidale, of Melton Mowbray, has resumed his duties after nearly two months' absence through illness.

Rev. William Muirhead, of Shanghai, China, has received the degree of D.D. from the University of Edinburgh.

Messrs. Fullerton and Smith have seen much blessing in a mission held at New Court Chapel (Rev. Wm. Pierce), Finsbury Park.

Rev. W. M. Arthur, Bamford, Rochdale, having been granted two months' leave of absence, has started on a Mediterranean trip.

Nine young men were received on Sunday week, on confession of faith, at York-road Chapel, Lambeth. The work there is prospering much.

For the last three Sundays, Dr. Harrington, of Concord (U.S.A.), has been preaching in Claremont Chapel, Pentonville, to the great delight of the congregation.

Rev. W. G. Lawes, who has visited the out-stations in the Port Moresby district, New Guinea, has baptized 125 candidates at Saroa, where the whole village has abandoned heathen practices.

The annual meetings of the Lancashire Congregational Union were held last week. Foreign missionary meetings were discussed by Revs. C. A. Berry and Stanley Rogers, while Principal Scott and Mr. Mansergh dealt with work in the villages.

Last Lord's Day morning, Rev. W. Roberts announced to the congregation at Norbury Chapel, Notting Hill, his intention of resigning, at the beginning of June next, the pastorate which he has held for forty-four years. It was explained that this painful step was proposed to be taken, not on account of any unwillingness or unpreparedness to continue pastoral work, nor from any want of friendly feeling between the pastor and the flock, but from the conviction, produced by prayerful consideration of all the circumstances of the case, that another servant of God with suitable qualifications would be able to meet more effectually the wants of the present neighbourhood.

*Calls.*—Rev. T. H. S. Perfect, of Dover, to Teddington; Mr. J. Stephenson, London-road, Newark; Rev. James Wylie, of Queen-street, Arbroath, to Donegal-street, Belfast (accepted); Rev. J. W. Burn to Surbiton.

*Resignations.*—Rev. J. Sidebottom, of Brightside, Sheffield; Rev. R. G. Hughes, of Milton, Widnes (Lanc.): Rev. E. L. Morris, of Dundee Chapel, Ramsbottom; Rev. T. Mann, of Trowbridge.

## BAPTIST.

Queen-street, Peterborough, reports 658 members.

A new chapel has been opened in High-street, Lewisham.

At Welland, Malvern, a new mission hall has been opened.

Good missionary meetings have been held at Walkley, Sheffield.

A special mission has been successfully held at York-road, Battersea.

After a prolonged illness, Rev. G. W. White, of the Enfield Tabernacle, has resumed his duties.

The re-opening of Werter-road Chapel, Putney, after repairs, has been accompanied by interesting services.

At Parson's Hill, Woolwich, on Sunday week, nineteen were baptized in the morning, and thirty-four were received into the church in the evening.

Rev. T. Bentley, who has completed twenty-five years' pastorate at Chipping Norton, has been granted six months' leave of absence to recruit his health.

The "Text Union," formed by Revs. C. Spurgeon and D. Tait, of those who undertake to commit to memory a text daily, now numbers over 600 members.

Rev. George Dana Boardman, D.D., has given notice of his intention to resign the pastorate of the First Baptist Church, Philadelphia, on May 15, when he will have completed a pastorate of thirty years.

The forty-fourth anniversary of the Berean Class, Cotton-street, Poplar, was held on Wednesday. Rev. F. B. Meyer and Mr. Luther Hinton, superintendent of the Sunday-school for nineteen years, took part. The average attendance of members is now about fifty.

Pastor George Freeman, who entered in December, 1892, on the pastorate of the Gracey Memorial Church, New Southgate, has been much blessed in work. This month's *Sword and Trowel* gives details of the new chapel now building, and makes an earnest plea for liberal aid.

A series of meetings in connection with the Notts Missionary Auxiliary was held last week, concluding with a young men's missionary supper. During the past year the district, with 4375 members, has raised £660, or 3s. per head, for the ordinary income of the society, and £1332 for the Thanksgiving Fund.

The report of the Metropolitan Tabernacle for the past year shows that the present membership is 5078, being a decrease of 340 on last year's figures. There have been eighty-three deaths and 200 baptisms, while fifty-nine others have been received into communion with the church. There are twenty-one schools and mission stations, having a total of 3785 sittings, 8078 scholars, and 658 teachers. It is stated that there are nearly 2000 sittings in the Tabernacle itself to let, and the weekly offerings have been about £400 less than last year.

*Calls.*—Rev. C. Deal, of Millom, to Middleton: Rev. H. E. Sadler to Raunds, Northants; Mr. John Griffith to Bridgnorth; Rev. J. G. Scott, of Stogumber, to Dartmouth.

*Resignations.*—Rev. Dr. Aldridge, at Waterburn, Rossendale; Rev. J. B. Wise, of Princes-row, Pimlico; Rev. G. H. Lemon, at Highbridge; Rev. W. G. Hooper, at Longford.

## METHODIST.

A stirring mission has been held at St. Ives.

A cheering work of grace is reported at Barony, near Nantwich.

The new Wesleyan chapel at Guildford has made a most encouraging start.

At Viaduct-road Chapel, Brighton, Rev. W. Dinnick has been warmly welcomed, after two months' absence through illness.

The growth of the Primitive Methodist work in and around Crewe has of late been very remarkable, and in every way encouraging.

The Friday morning weekly prayer meeting at the Mission House, Bishopsgate, has taken hold, and is being accompanied with much interest.

A remarkable revival has resulted from a series of special mission services, conducted by Rev. G. Ayre, at Wallsend, Newcastle-on-Tyne. Many persons have professed conversion.

So many appeals have been made in the Antipodes for a visit from Mr. Thomas Cook, that application is being made to the Wesleyan Conference to grant leave of absence for an additional year.

At Gateshead a successful nine days' mission has been conducted by Rev. W. H. Allen, one of the circuit ministers. The earnest appeals of the missioner have been instrumental in leading many to decide for Christ.

Rev. J. Travis has returned from Madrid. He had a cordial interview with the British Ambassador. It is hoped that a satisfactory settlement will yet be reached in respect to the Mission schools at Fernando Po. So far as religious work is concerned, the same liberty is allowed as is allowed to Protestants in Spain itself.

Miss Buck, once of *The Joyful News* Home, Halifax, has been conducting mission services in and around Penrith for two winters, six months each time. The services have been mainly in the country places. Night after night the village chapel has been full, and scores who have seldom been in a chapel have come to hear her.

A ten days' mission has been commenced in the Brunswick Chapel, Bramley. On Sunday, for the first time in the experience of the church, a brass band paraded the street, causing quite a commotion. A crowd followed the procession into the chapel, which was fairly filled when Mr. Pawson opened the evening service. Before closing souls were crying for mercy.

The Deptford Wesleyan Mission is a Mission within a circuit, and is doing good work among a population of 100,000, of whom 40 per cent. are very poor, and 90 per cent. attend no place of worship. Its greatest need is stated to be a sister of the people. The hall and other rooms are open daily, and about forty services are held every week, while during one year the lay agent pays 12,000 house-to-house visits.

Under the title of "The Free Methodist Church of To-morrow, and How to Shape It," a number of ministers in the North have issued a pamphlet containing a series of proposals for the establishing of a connexional system of religious instruction and examination of young people. It is claimed for this new movement that it will bring the denomination into organic and helpful relation with the Sunday-schools.

## PRESBYTERIAN.

Rev. J. G. Train is visiting congregations in the West of England.

Rev. A. Connell preached in Gaelic, on Sunday afternoon, in Regent-square church.

The Synodical Committees (of the English Presbyterian Churches) meet in London March 19-21.

At Sefton Park, Liverpool, Rev. John Watson now reports 666 members, and vigorous all-round work.

Under the pastoral care of Rev. W. B. Macleod the work at Jersey has been deepening and widening.

The annual meeting of the St. Andrews, Birkenhead, congregation shows a very decided advance in numbers and vigour.

Principal T. C. Edwards, D.D., of Bala College, is preparing a memoir of his father, the late Dr. Edwards, of the same college.

It is announced that Rev. J. Evans, Abermeurig, has in the press a volume of reminiscences of deceased Calvinist c ministers of Cardiganshire.

At a recent meeting of Presbyterians in Fulham, a memorial was sent to the Presbytery asking for the opening of a work in that growing district.

The Belgrave congregation have decided to repeat their call to Rev. J. E. Somerville, of Mentone, son of the late Dr. Somerville, of Glasgow. Six years ago, before the settlement of the minister who is now leaving, the congregation unsuccessfully approached Mr. Somerville.

Rev. James Blythe, of Branton, one of the oldest and most respected Presbyterian ministers in the county of Northumberland, passed away last week in his eighty-fifth year. He has been minister of the Branton Presbyterian Church since 1835, and, in conjunction with his father, whom he succeeded in the pastorate, has been closely identified with the extension of Presbyterianism in the county.

It is stated that the committee of the London Presbytery (North), to which the overture on Ritualism had been referred, have agreed to recommend that the Synod should be approached and asked to renew its testimony in favour of those doctrines of the Reformation that are most impugned at the present time, and also to issue a doctrinal manifesto with the view of warning people against Romish and Ritualistic error.

*Calls.*—Rev. W. Michael Smith, of Bow, to Swindon: Rev. John Rutherford, formerly a missionary in China, to Lewes; Rev. R. McClenhan, of Millfield, Sunderland, to Coleraine; Rev. W. S. H. Wylie, to Westmoreland-road, Newcastle; Rev. T. P. Rankins, to Waterbeck; Rev. R. Asher, of Paisley, to Chapel Hall, Hamilton; Rev. J. R. Jones, to Brycraig, Merionethshire.

*Resignation.*—Rev. T. Phillips, of Cairo.

## SOCIETY OF FRIENDS.

On Saturday evening also, a well-attended and lively social meeting was held in the Central Hall, Acton, for the purpose of inaugurating an adult school for men, to be followed, it is hoped, soon by one for women. After an excellent tea and meeting, about forty promised to attend on Sunday at the first session of the school. The number that came greatly encouraged local Friends, and the school may be considered fairly launched. The "Working Man's Church," as adult schools are called, has a fine field in Acton.

London Friends have been unusually active during the last few days. On Saturday last, the Bedford Institute, Spitalfields, was reopened after being entirely rebuilt, and is now a splendid structure, at once an ornament to East London, a credit to the Society of Friends, and excellently adapted to the extended work of the mission for which it was built. Between 300 and 400 Friends assembled to participate in the service, and, with J. Bevan Braithwaite in the chair, and list of able speakers, the scene was inspiriting and hopeful. Great progress was marked in every sense since the erection of the previous building about thirty years ago. On Sunday the attendance reached high-water mark, especially in the evening, when the large room was nicely filled, and justified the wisdom of the enlargement.

## THE SALVATION ARMY.

A Buddhist has given up his "toga" and joined the Army. He says that he finds more satisfaction than in the materialistic Buddhism practised to-day.

Two deaf and dumb girls have sought and gained admission to Mrs. Bramwell Booth's knitting factory, and seem delighted at the prospect of earning their own living.

Proposals are now under consideration for establishing food depots and shelters in six provincial towns. In one of these a friend has offered to pay all initial expenses and supply deficits for the first three years.

Major Alice Lewes, who has seen service in India and Ceylon, is, at present, on a tour in Scotland in behalf of the Social Scheme. She has a thorough knowledge of her subject, and speaks with great ease and power.

Two days' meetings have been arranged to take place on the 9th and 10th prox. in Queen's Hall, Regent-street. Special interest will be attached to these meetings, it being the celebration of the General's sixty-fourth birthday.

The Salvation Army last week had a monster meeting in Boston. The Music Hall gathering was said to be the largest Army gathering ever held in that city. Commander and Mrs. Ballington Booth were the principal speakers.

A telegram from Mexico says:—The Salvation Army has large colonisation schemes preparing for Mexico. A syndicate of capitalists interested in the work of the Salvation Army has concluded the purchase from the Mexican Government of two hundred thousand acres of land in the state of Chiapas, in Southern Mexico. It is expected that plans will be speedily perfected by which five thousand families will be put on the great tract for colonisation purposes, operating under the direction of the officers of the Army. Chiapas, is on the extreme southern border of Mexico, on the Pacific coast, and is a state of much promise in the way of agricultural products.

*(For FALLEN ASLEEP, see page 30.)*

**DR. PARROTT** left Hankow, Central China, and proceeded with his wife and two boys and Miss Farwig up the Han river. They reached Lao-ho-keo, their destination for the winter, on November 19. "Goodness and mercy have followed us all the way. We find many people here had heard of our coming, and are urgent in their requests for us to stay and attend to their ailments." Dr. Parrott keeps Si-ngan before him, as the goal to be reached, if the Lord will, in due time.

# The Christian.

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## Notes and Comments.

We purpose next week to give portraits and sketches of the late Sir Harry Verney, Bart., and Mr. Oscar Snelling, of Swansea.

An evangelist of much experience asks:—Ought not a word of caution to be given to young girls who, with little knowledge and experience, are sometimes too ready to be thrust forward as public speakers to their own spiritual loss? Modesty, humility, diffidence are not always so conspicuous as one might hope and expect.

Many of our readers will learn with sorrow that the various missionary societies and great philanthropic institutions are likely to close their financial year at the end of March with heavy deficits. The Baptist, Church, London, and Wesleyan Missionary societies will, it is feared, all be behind to the extent of thousands of pounds; in some cases five figures may represent the adverse balance. Of home mission institutions we may specify Dr. Barnardo's Homes, the receipts of which have so fallen off that it is doubtful if it will be possible this year to continue the emigration work. We trust that the mention of these regrettable facts will induce many to lend a hand at the present time.

We have frequently contrasted the religious privileges of Great Britain with the overwhelming needs of the heathen world. Thousands upon thousands of Christian workers in our land testify for God in the presence of a perverse generation, while tens or hundreds struggle to evangelise the millions of India or China. The disproportion of labourers is painfully striking, and sometimes it appeals very strongly to lonely missionaries abroad. A friend in China recently wrote us a letter, penned while oppressed with this thought. He said:—

It is high time that much of the effort made and money spent on the Gospel-hardened sinners of England were directed to other channels. Here millions are perishing every month with no one to tell them of a Saviour! Little England is overstocked; big China is dying for want of labourers.

The Lord told his disciples to make the harvest field a matter of specific prayer. We join our brother in the petition that God may send forth many more labourers into his harvest.

The Victoria Institute is to be congratulated on having brought together, on Monday evening last, some of the acknowledged leaders in the Geological world to consider a paper by Dr. Prestwich on "The Deluge." After presenting the results of prolonged observation throughout Europe and the coasts of the Mediterranean, Dr. Prestwich concluded that the phenomena are only explicable upon the hypothesis of a widespread and short submergence, of continental dimensions, followed by early re-elevation. Six other Fellows of the Royal Society and distinguished Geologists took part in the discussion, and those who attended must have been forcibly reassured of the agreement of science and the early chapters of Holy Writ.

The protest against vivisection is growing in strength and volume. When doctors of eminence are gravely declaring that scientific medicine has received no material or reliable contribution from the repulsive practice, there is every reason why humane people should question the need or value of painful experimentation on dogs, rabbits, and cats. In the Christian mind moral considerations also must have place: the torturing of helpless animals must be linked to the brutalising of those who, in the name of science, alas! effect the pinioning, cutting, poisoning, and so forth. It has frequently been urged in extenuation of vivisection, that the animals are first put under the power of anæsthetics; but, as a fact, the days of suffering are spent subsequently, and under no such ameliorating conditions. In a recent interview, Canon Wilberforce said:—

Take the experiment of opening the back of a rabbit and inserting there a thin glass tube, laden with croton oil. This operation is performed under anæsthesia, if you please—one of those that are trumpeted everywhere as being carried out under chloroform; but when the wound is healed, the thumb of the operator breaks the glass tube and lets that terrible corrosive substance loose in the body of the unfortunate rabbit, and there for days and days and days it eats its way, putting the poor little animal to unspeakable torture. Remember, it is not under chloroform when it endures the after agony induced by the operation.

God has made nothing in vain. Mr. Frank E. Beddard adds in *Blackwood* a short chapter on "The Newest on Worms," which will increase the interest which Darwin created in the study of these once despised creatures. Further discoveries have been made as to their habits and characteristics: that some of them can make a noise; that they are grouped in colonies; that they are more vigorous in northern than southern latitudes; that there are marked differences, which separate them into distinct families. The reverent study of the lowliest of the Creator's works never fails to find fresh reasons for wonder and worship.

The custom, now becoming more common than ever, of holding great political demonstrations on Sundays, is much to be regretted. The feverish excitement and hard work of the day—for it is very hard work to march in one of these processions and to stand in one of these crowds—are disturbing to the quietness with which the day should be observed. The objects set before the mind are distracting, and draw it away from the great themes of redeeming love. Even if they are right in themselves, they are not of the importance which can be claimed for things eternal; and in the neglect of eternal things temporal things always suffer in the long run. The Kingdom of God and his righteousness must be sought "first," or the other things will not be added. Moreover, if professedly Christian men join these demonstrations they can hardly fail to receive damage in something; "the simplicity that is in Christ" will not be kept intact in a noisy Sunday crowd among men who do not call Jesus Lord. If teetotallers can organise enormous and successful demonstrations on a Saturday afternoon, so also, we should imagine, can working men, who generally cease their work early.

A short sentence which fell last week from the lips of a working-man Member of Parliament in the House of Commons had great meaning in it as to our foreign peace policy. He denied that the working classes did not take an interest in foreign affairs; but he affirmed that their interest was not in a policy of defiance, but of defence. This care for our relations to foreign nations should be directed by Christian teachers and leaders into the highest conceptions of duty and privilege. The Divine idea of the unity of the race, that "God made of one blood all nations of men for to dwell on all the face of the earth," should be sedulously inculcated, because in the light of it national jealousies and animosities will decrease.

With all our heart we wish well to the new departure of some masters and men in different parts of the country who are seeking to form a strongly organised union of both sides with these objects:—

1. To promote harmony between employers and employed by affording opportunities for each side to obtain a better understanding of the other's aims and difficulties, and to realise in larger measure their common interests. 2. To discuss means by which, without detriment to business, the conditions of labour and the opportunities of workmen may be improved; and to make known, by a monthly journal and otherwise, the results of experiments in this direction. 3. To foster the establishment, as the way opens, of local branches in the different industrial and agricultural centres.

"The eye cannot say to the hand, I have no need of thee." So are we learning that we are not separate classes with separate interests, but one body politic with the same interests. The more the Spirit of Christ prevails, the easier will it be to form and to work common unions of masters and men.

Music is becoming "too ornate" in some High churches even for one who, in writing to a High Church paper, describes himself as "a musician and a hearty sympathiser with every step of a great Catholic revival." He refers especially to the increasing use of adaptations of Latin masses, which, he says, are now looked upon with marked disfavour in the Roman Church itself. He gives an example from the great gathering at St. Paul's last year, when in the mass sung "there were frequent opportunities for scale practice by the organist." We fear that the organ too frequently hinders rather than helps devotion. It should never be obtruded. No skill in playing can ever compensate for hearty devout singing by the congregation, such as we heard from an East-End congregation of working-men, some of whom sang with closed eyes, others with eyes that seemed to be gazing upon an invisible Saviour, and all with a warm unaffected sincerity. Such singing was a sacrifice to God and an inspiration to man.

"Village Life in France" is the subject of a paper in *The Contemporary Review* by "A French Official." Of those parts relating to the economical condition, and also to the education of the peasant and the farmer, we need take no notice here. But it is worth remarking that the writer believes that the generation which has grown up under the Republic is more markedly indifferent to religion than those who have preceded it. Yet it is not markedly hostile to religion. The forms of religion are observed at the beginning and the end of life: the women are expected to be religious. From political motives sometimes, as much as from religious ones, the Church is powerfully supported by noble families and rich families of the middle class. "As a rule, the new generation of Frenchmen object to what they regard as the absurd dogmas and superstitious practices of the Church of Rome. The Protestants are only a small proportion of the population; they are mostly Calvinists and are generally more cultivated, but few are found in the country districts. The form of belief which is gaining most ground in France is Unitarianism, which is professed already by many of the intellectual *élite* of the French nation." From which we infer, that an intelligent and vigorous form of Evangelicalism would probably supplant both the religion of superstition and the religion of mere reason.

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It is strengthening to faith in the resurrection of Christ to go back to the unbelief of the disciples at the first, for over that unbelief the fact that Jesus was risen again had to triumph. As Lange says, and as the simplest-minded reader of the New Testament may see for himself, "They had a threefold prejudice against the thought of the real resurrection of Christ. The risen Lord had to break through and remove their fear of spectres, their comfortlessness, and their spirit of doubt, before He could get a quiet hearing from them. If the disciples had been inclined to impose upon themselves by fancied visions (which as fancied would have been far from equal to real visions) for the purpose of asserting the resurrection of Christ, they would not have held the message of the women to be idle tales. Mary could not have believed that she saw the risen Saviour in a gardener, or conversely, the gardener in the risen Saviour." The testimony of the disciples is clearly against themselves, an evidence of unbelief which nothing but the most definite and indisputable reality could remove. Unbelief has, in this as in so many other cases, ministered to faith.

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There are few more comforting words at a funeral for those who have watched their dear one fade and change from day to day, and go down to the grave broken with disease, than the assurance that Christ, who is the First-fruits of them who are asleep, shall change the body of humiliation which is then being laid to rest, and fashion it like unto the body of his glory. The pain and destruction of the familiar "earthly house" are things of the past, and now faith and hope can take this sweet comfort home, that there will be a spiritual body, immortal and glorious as that of the Lord's Himself. He came to be like us, so that we might become like Him. The humiliation of the Son of God is really more wonderful than our exaltation; and once there is a crucified Saviour, we see that He cannot be holden of death; death hath no more dominion over Him; and we see also that because He lives, so must all who know and believe in Him live also.

Bishop Westcott says:—

It is evident from our ignorance of the forces at work in the outer world, of which we can observe only some effects according to our limited powers of perception, that we are quite unable to form any notion of a new heaven and a new earth. Yet the fact of the resurrection of the body suggests more forcibly the literal truth of that restitution of all things which was announced from the first by St. Peter. The ennobling of our material organisation contains, as it were, the promise of a more complete transfiguration of Nature. It is possible that the change lies nearer to us than we are apt to imagine. It may, perhaps, be the case that what appear to us to be imperfections and evils in the physical or animal world may derive the character which we attribute to them from the incompleteness of our own faculties, and that this transfiguration (relative to us) may lie within us and not without.

When we shall be made like Christ, heaven and earth will look to us as they did to Him; yet it is clear also that heaven and earth have to undergo a renewing. Then what glory shall be manifested!

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Expository preaching is a subject deserving all the consideration which is at present being accorded to it. In the last issue of *The Primitive Methodist* we read:

Whatever leads to a better and more general understanding of the Scriptures will have a good effect on the spiritual life of the Church. It is surprising how comparatively little the vast bulk of professing Christians know about many parts of the Bible. Amid the thousands of volumes that annually come from the Press, the Book itself is too frequently buried and forgotten. We should endeavour largely to obtain a first-hand knowledge, by going directly to the Book ourselves; and it is because we believe that expository preaching will help to lead us to do so, that we are thankful this method of preaching is becoming increasingly popular.

Scripture story is a ground on which preachers may be understood by learned and ignorant; and to "open the Scriptures" is the best way to set forth God's purpose and work among men. As Christ is the Alpha and Omega of the Word, there is no better way of preaching Christ than by expounding the Word.

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## AN EASTER HYMN.

1 Cor. xv. 20.

"Christ has risen," "Christ has risen."
Tell it far o'er sea and land;
Throned 'midst circling rainbow brightness,
Jesus reigns at God's right hand.

"Christ has risen," "Christ has risen."
From the manger, cross, and grave;
Unto honour, power, and glory,
He who died now lives to save.

"Christ has risen," "Christ has risen,"
Nature wakes her King to greet;
Strewing her fair fragrant treasures
In the pathways of his feet.

"Christ has risen," "Christ has risen."
Victor over death and hell;
Crowned in love's majestic beauty,
Radiance all ineffable.

"Christ has risen," "Christ has risen."
Over woe, and want, and sin;
Simply trusting in his merit,
Shall we, too, the victory win.

"Christ has risen," "Christ has risen."
Found in Him, we, too, shall rise
To the everlasting fulness
Of the life that never dies.

Harriet Julia Evans.

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**GIPSY SMITH** hopes to sail for Australia on April 13 by the ss. *Rome*. He has several times visited America on evangelistic tours, and intends now to take the Antipodes. Mr. Smith anticipates openings in Adelaide, Melbourne, Sydney, and other centres, and expects after a few months to cross the Pacific to Vancouver, and make his way home to England through the United States. His recent missions in Lancashire have been greatly blessed, and many are following his movements with interest, and with prayer that God may signally use his efforts in preaching the Gospel.

## Day of Thanksgiving,

On Wednesday, April 11, 1894, at 11, 3, and 7.
*At the* Great Assembly Hall, Mile End, E.,
*Kindly lent for the occasion.*

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The extracts on page 23 from letters received may be taken to indicate a very deep desire to return and give glory to God for the stream of blessing which has flowed from the Revival of 1859. Comparatively few of the present generation have personal recollection of those days, but all have been the receivers of its gracious results.

It has been suggested that before meeting for thanksgiving we should assemble for confession and humiliation. This had been considered; but, in the prayer the Lord taught his disciples, glory to God precedes the prayer for forgiveness; and Psalm cv. recounts the wondrous works of the Lord before, in cvi., the confession is made, "We have sinned with our fathers, we have committed iniquity, we have done wickedly." And even this Psalm begins with "Praise ye the Lord! . . . who can show forth all his praise?"

The more his glories strike our eyes
The humbler we shall lie;
So, while we sink, our joys shall rise
Immeasurably high.

As there will not be time in these large meetings for many speakers, the conveners will be much obliged if friends who have interesting reminiscences will write them as concisely as possible, addressed to me, marked, "Thanksgiving." This request applies equally to female workers, as it will be necessary to confine the speakers to men, few women's voices being equal to so large a hall.

It is particularly requested that notice of these meetings may be given in places of worship, and at evangelistic and other meetings. Clergymen, ministers, superintendents of missions, and Christian workers of every kind, are warmly and affectionately invited; and as the evening meeting is likely to be a crowded one, it is hoped that those who can possibly do so will come in the morning and afternoon, which, if the gatherings are not so large, will have an enjoyment peculiar to themselves. Arrangements will be made for rest and refreshment between the meetings for friends from a distance.

R. C. Morgan.
12, *Paternoster-buildings, London, E.C.*

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**IT IS A GRAND THING** to save men and women out of depths, but it is a nobler, higher, and more hopeful work to save the children before they become corrupted and degraded.

**A CHILD** rarely fails to see whether what parent and teacher order or forbid, comes from themselves—personally, arbitrarily—or is the expression of universal and necessary truth, speaking through them.

**UNLESS THE MOTHER** is a Christian lady—a God-fearing, God-serving, heavenly-minded, unworldly, praying woman—her unhappy daughter will grow up to womanhood in utter ignorance of what the religion of Jesus Christ really is, and what a Christian lady really is.—*Dr. Alexander Whyte.*

**JAPAN.**—In December, we gave an account of suffering in Matsuye, through floods and a disastrous tornado, in the district in charge of Rev. Barclay Buxton. Mr. Robert Wilson, who undertook to receive and forward funds, writes that he has been able, so far, to send out £82 10s. for the relief of distress. Mr. Buxton, in acknowledging this aid, remarks, "It has shown us how closely the members of Christ's body are knit together, so that as we were suffering here, you could not but suffer with us."

## "A Letter to a Friend."

Two communications have reached me in somewhat emphatic terms of disapproval of my letter a fortnight since.

One of them is based upon the supposition that I intended to attack or depreciate "Keswick." This is quite a misapprehension. "Keswick" was referred to as an illustration, because it is the most important and at the same time (as I think) the least questionable and most Scriptural of the various exponents of what is called "holiness teaching." Its most reliable and its best instructed representatives are foremost in deprecation of limiting their platform to "Keswick lines" or "Keswick teaching," or to anything narrower than the whole counsel of God. With the bulk of the letter before me, as with the purpose and the substantial teaching of "Keswick," I am in heartiest accord. Nor am I, as the deservedly esteemed writer supposes, one who has no acquaintance with such conventions, or is entirely misinformed as to their teaching.

The other communication is from "A Lover of Holiness," who, after quoting one or two of my sentences, says:—

I hope you will not think me wanting in proper charity when I say frankly that the assumption of superiority in the interpretation of Scripture underlying this and much else in your letter is extremely painful.

If my words justified this remark I am sorry for it. I was not conscious of any such assumption. My readers can judge. The writer proceeds:—

The teachers of holiness have many shortcomings, and, in common with their brethren, need daily the guidance of the Holy Spirit; but they certainly extol the power and grace of God and the Lord Jesus Christ beyond many, if not all, other teachers. For what is the main feature of their testimony? Why, that Christ, and Christ of his own sovereign grace, will do more for the human soul than others admit to be possible. That He will effect a work of actual purifying and practical deliverance from evil which others declare He does not purpose to do in his people. Who best honours and extols the physician, the man who contents himself with referring to his character as a healing person, or he who in urging sufferers to hasten to him adds a constant testimony to the thoroughness and "uttermost" character of the cures he has effected?

I will not charge my friend with "assumption" in the comparison here instituted: but I am bound to confess that on two points I am not in agreement with his view, though for himself I entertain sincere Christian affection and respect. I cannot concede the term "teachers of holiness" exclusively to one form of teaching. There are, and have always been, holy men, not connected with what is termed "the holiness movement," whose one business it has been, and is, to live and preach and teach the Good Tidings of the Kingdom of God (using that term in its largest sense); and their testimony to its sanctifying truths has been, and is, abundantly owned of God.

And this leads me to my second remark upon the above extract. I cannot concede to those who claim to be called "holiness teachers" that "they extol the power and grace of God and the Lord Jesus Christ beyond many, if not all, other teachers." So far from limiting what God of his own sovereign grace will do for the human soul, we teach that the way by which God effects the work of "actual purifying and practical deliverance from evil," is by making us new creatures (a new creation) in Christ; and that Jesus the Son of God, our Great High Priest, saves to the uttermost all that come unto God by Him. We believe that Christ dwells in our hearts by faith, and that our life is hid with Christ in God; that we died together with Him, were buried, quickened, raised together with Him, that we are seated together with Him in the heavenlies, that as we suffer with Him we shall be also glorified together. We believe that this is the normal Christian life, and that it is realised according as we present our body a living sacrifice to God, and are transfigured by the renewing of our mind, that we may prove what is the holy and acceptable and perfect will of God; and that this is wrought by the Holy Spirit sanctifying us through the Word of truth.

This and such like is, we believe, doctrine according to godliness, the Scriptural way of holiness, and this it is our endeavour to enforce.

I will not enter further into this discussion here, because I do not wish to be turned aside from the purpose with which my letter was published, viz., to urge upon my beloved brothers and sisters in Christ, that while the differences of view as to doctrines which divided our fathers into denominations have lost their significance, other doctrines are being pressed into prominence which are as effectually dividing us into little coteries as Predestination and Free Will divided our fathers into the greater denominations.

Is not the same principle at work which the Apostle deprecates: "Everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation"—sometimes a very private interpretation? I very respectfully and without assumption, ask that present tendencies may be considered in the light of 1 Cor. xii., xiii., xiv., especially 23-33 of the latter chapter.

It was not that Predestination or Free Will was untrue, but that they were so discussed as to create division. Holiness and the coming of our Lord are great truths: surely it is possible so to teach them, as to gather together in one the children of God who are scattered abroad—at least to unite those who are of one heart and of one soul to make Jesus King.

Truth must be ministered as we are able to bear it: "I have many things to say unto you, but ye cannot bear them now." It may be laid down as an axiom, that any doctrine which divides spiritual men into opposite camps is either in whole or in part untrue, or is truth stated out of proportion with other truth.

Truth is profitably ministered as it edifies the body of Christ—that is, as it builds up its members into one, and enables each one in his place and measure to fulfil the function allotted to it. To hold the Head is not only to be true to Christ, but to be true to Him as the Head of the body, which is the fulness of Him who filleth all in all.

My spirit has rejoiced in God my Saviour, while the Holy Spirit has recalled to remembrance these precious truths, in which we all agree, and which bind us together in one. And they are written here with deference to all my fellow-Christians, at any of whose feet I gladly sit to be taught the things of God.

The Writer of
"A Letter to a Friend."

"FRIEDENHEIM," so well known to our readers, as a monument to the loving labours of Miss Davidson, on behalf of a pitiful class, was on Tuesday week the scene of a pretty ceremony, the occasion being the naming of another ward by the Duchess of Albany. Before the ceremony, Mr. John Langton and Dr. A. T. Schofield explained the object for which Friedenheim had been founded and the principles on which it was conducted. The Duchess of Albany proceeded to the new ward, the beds in which were already occupied by patients, and named it the "Leopold Ward." She then went through the other wards of the hospital, and addressed a few cheering words to each patient.

## Do We Believe in Prayer?

By Rev. J. H. Cartwright.

"Nineteen-twentieths of us are infidels in the matter of prayer," says Thomas Champness, one of the most devoted of Methodist preachers, in his *Plain Preaching for Plain People*, just published. And Rev. William Cuff, one of the most earnest of Baptist pastors, in a brotherly letter, seems to agree with him. Thank God there are many hearts, in spite of prevailing indifferentism and blatant unbelief, right on this matter. As in the dark days of Elijah, there are still the thousands who have not bowed their knees to Baal.

Mr. Champness gives a prophetic sketch (in a sermon delivered at Manchester), startling perhaps to some, of what he believes will happen some day when the churches really believe in prayer. "If, in to-morrow's *Manchester Guardian*, we read as follows:—'We hear that arrangements have been made for cheap trips to Birmingham on an early date. Some thousands of people, Christians of various churches, have sent word to the Christians of that town to say that they are coming to spend some hours with them in prayer. The Birmingham Town Hall and other large buildings have been engaged, and arrangements made for united meetings for prayer to take place. We also hear that the Christians of Leeds have arranged for similar meetings. . . . This is a new era in Christian enterprise, and although we cannot endorse the extreme doctrines taught by these people, we cannot but feel that they are in earnest, and mean what they say, and certainly act as though they believed the doctrines that they teach.' If we read that, I say, it would open some people's eyes, would it not? Yet it is going to come to pass some day. Listen! 'The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also' (Zech. viii. 21)." There are many readers of The Christian who will say with all their hearts, "God hasten the time when that prophetic vision shall be fulfilled."

Church of England and Free Church Congresses arouse widespread interest, and when they are held there is a gathering of the clans from far and near. Doubtless they have their place in the religious life of to-day, but how much more glorious would be gatherings throughout the land for united prayer to God for blessing upon the hosts of His spiritual Israel! Prayer is the mightiest weapon in the Church's armoury. When will she rise in her strength, and, wielding it, rout the armies of the aliens?

But do the members of the churches have any real faith in prayer? It is to be feared that many nominal professors and lukewarm believers dishonour God by the unreality of their prayers. On the other hand, there are many earnest faithful souls who do not ask in vain, whose hearts are brimful of an earnest longing, and to whom the door swings wide open as they knock. They pray in faith, and receive answers of blessing. Give God the glory for the miracles of grace He works in these our days, in answer to the prayer of faith. Mr. Champness gives an illustration from his own experience, of a distinct answer to definite prayer. It was at a Conference prayer-meeting at Nottingham. Months before it was laid on his mind that he would be called upon to pray on that occasion. Nobody knew who would be president that year. So he besought the Holy Spirit to reveal to him what His will was. "And it was told

me," he says, "that I must pray that Charles Garrett might get well and William Arthur might have his voice back again." The day came, the president was elected, and called on Thomas Champness to pray. He prayed as the Spirit guided him. Charles Garrett recovered, and has been doing valiant service for God ever since, and William Arthur, whose "Tongue of Fire" has been a blessing to thousands, spoke at the next Conference. Well may the devoted evangelist say, "It was before the Lord."

A few years ago a week of special prayer was recognised throughout the Methodist Church. It was the writer's privilege to conduct some prayer meetings in one of the suburbs of Bristol. Among the requests for prayer that were sent in, was one for the conversion of a man then in prison. He had been committed for theft. The letter containing the request was ill-spelt and poorly written, but it was the pathetic outpouring of the heart of a fellow-workman that yearned for the salvation of his friend. We prayed earnestly for the poor fellow in gaol. Soon his term of imprisonment ended, and at the prison-gates to meet him was his old mate, who took him to his home. The frugal meal over, they knelt side by side to pray, and the sinner found pardon. When I last heard of him he was leading a new life.

Yet another instance of answered prayer. A dear old colleague, Rev. Joseph Rhodes, was conducting an after-meeting in the Stonehouse Wesleyan Chapel. While singing the hymn beginning—

> Why should I till to-morrow stay,
> For what Thou wouldst bestow to-day?

a sailor's wife accepted Jesus and cried aloud for joy. Still kneeling, with passionate earnestness she entreated, "Pray for my husband at sea! Oh, pray for my husband at sea!" The request was immediately granted. Every head was bowed, and amid solemn stillness preacher and people pleaded for "the husband at sea." More than a year afterwards, my friend was sent for to visit a sick man in the Royal Naval Hospital. He was soon by the sufferer's side, and asked, "My friend, are you happy in Jesus?" "Blessed be God, I am," was the reply. In answer to questions he told his story. Hundreds of miles away at sea, on board *H.M.S. Salamis*, he began to have concern about his soul. Without any human instrumentality, the Bible had become a new book to him, and he began to loathe himself as a sinner. Gradually he was led by the Spirit into the light, and was now rejoicing in the Saviour. Further inquiries elicited the fact that he was none other than the "husband at sea" for whom they prayed that night in the Stonehouse Chapel. He died in the hospital, and on the night of his death Mr. Rhodes told the story in the King-street Chapel, Plymouth, and gave to an immense congregation the dying message of the husband saved at sea. The day of miracles is not past. Believer, rouse thee, lay hold of the weapon of "all-prayer."

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THE SPEZIA MISSION.—A drawing-room meeting was held at Hyde Park Gardens last Thursday, Mr. F. A Bevan in the chair. Rev. E. Clarke gave an account of his work. Various friends spoke very warmly of the importance and value of the work which Mr. Clarke and his helpers are doing in Italy.

FRANCE.—There is a revival in spiritual concern in the department of Basses Pyrenées. With special reference to Bellocq and Puyoo, a correspondent writes: "Young people especially have been exercised, and a spirit of prayer is animating the hearts of Christians, and binding them together regardless of denominational distinctions. The meetings for worship and evangelisation have been spontaneously multiplied, and the churches are being built up."



## World-Wide Evangelisation.—6.

In my last word on this subject it was stated how the persecution of the Stundists in Russia might become a practical example to American and European missionaries amongst the heathen and Mohammedan populations of the world.

It is an ancient saying that the blood of the martyrs is the seed of the Church. It was so in Europe, it was so in the religion of the United States of America.

Most emphatically it was so by the persecution in Jerusalem as described in Acts viii. 1, and for generations afterwards, in the general and bloody persecutions of the converts from heathenism to Christianity.

The duty and happy joyous privilege of every male and female convert was to spread the glorious tidings; in fact, joyously, from the day and hour of conversion, to comply with the Saviour's imperative command to be as salt, and to be as a lighted reflecting lamp, in short, not to resist the given Holy Ghost, but gladly by his power to render willing obedience in boldly confessing Christ before men. He that confesseth Me before men, him will I confess before my Father in heaven. This, I apprehend, is what the poor persecuted Stundists are now doing in Russia to the glory of God.

This, oh this, is what we want; or rather a recurrence of this in Britain, in Europe, in America, and especially amongst the heathen and Mohammedan populations of India and China and of the world. And what a splendid sight to see, thousands more of the converted children of Israel, utterly unpaid, spreading the Gospel amongst their own race in Berlin, in Paris, in London, and in New York, and wherever Israelites are scattered.

Again and again have I known my fellow-labourers and myself, when working in the open-air, to be withstood by the question, "How many bob a day do you get for this job?" My brethren, these things ought not so to be, and these things would not be so if whole companies of believers came together and "lifted up their voice to God with one accord," and prayed the prayer of those persecuted Israelites in Jerusalem, "Grant unto thy servants," mark, not thy apostles only, but the whole company of believers, old and young, male and female, "that with all boldness they may speak thy word."

Note well, they did not fall into the modern mistake of praying for orators or public speakers, or even for missionaries. No, no, no! their own mouths were not half shut, but opened wide, so that they with one voice cried like an expecting babe, "Grant that thy servants," *i.e.*, every converted woman and girl, and every converted man and boy, should (in spite of the Satanic endeavour to shut their mouths about the Heavenly Father's gift of his well-beloved Son) "speak thy word with all boldness" (Acts iv. 30). Whereupon they were all filled with the Holy Ghost, and, driven by persecution, they started to speak the glad news of God with boldness, not only in Jerusalem, but in Europe, Asia, and Africa.

How I should like to listen to a missionary meeting like that unanimous one in which, in deep humility, we should acknowledge and confess that we have not so prayed, and of course have not so done. We are like the fish we read of, born in the dark-cave waters of America with no use for their eyes, so that their eyes even when they are brought out to the daylight cannot be used by them. Have not we become like these poor fish, not blind, but tongue-tied, in the mid-day sunlight of 1894?

But these poor fish were born and lived where no sunlight ever pierces the darkness.

And Satan "hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. But God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Are we fair to the heathen? Are we fair to our devoted missionaries to handicap them thus? Surely it is unfair to our missionaries, and surely it is cruel to the heathen, and, I would venture to add it is fundamentally opposed to the course taken by the young converts in the glorious missionary meeting in Jerusalem, who, without going through the form of passing a resolution, came to the unanimous conclusion that every one of them would hasten away to spread the glorious happy tidings that the Father's gift was not a sham, and as the Greek Church in Russia emphasises annually, "He is risen," "He is risen indeed."

It is true the disciples were scattered out of Jerusalem and into Europe, Asia, and Africa, but they went everywhere exclaiming, or singing, or affirming, or proclaiming, "Christ is risen indeed."

Let us start once more this old Jerusalem train, and let every believing brother and sister of the whole Church take his seat in it for the evangelisation of the world, singing with one accord:—

> Faith, mighty faith, the promise sees,
> And looks to God alone;
> Laughs at impossibilities,
> And cries, It shall be done!

Reginald Radcliffe.

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## RESURRECTION HYMN.

AT THE FUNERAL OF BELIEVERS.

To Thee, the Resurrection,
Eternal Life! to Thee
We raise glad Hallelujah,
From sin and death set free;
Although with mournful memories,
We gather round the bier,
The hope thy word enkindles
Illumes the falling tear.

Not rent—more firm the column,
Not quenched—the torch more bright;
More fragrant fair the lily,
The day dispels the night,
They are not dead nor distant,
But loving, serving more;
Such friends are never parted,
But only gone before.

With dear ones reunited,
They bend before the throne,
With angel-choirs their voices
The Lord of Glory own;
In holiness made perfect,
In rapturous tones they sing,
With angel-choirs in chorus,
The praises of their King.

We join in adoration,
Though gathered round the grave,
To Christ the Resurrection,
Who life eternal gave;
We glorify, we bless Thee,
Their Saviour Lord and ours,
With angels and archangels,
And all the Heavenly Powers.

Newman Hall.

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THE MISSIONARY BUREAU have the following openings for workers:—Three young men needed for pioneer work amongst the Lushais and Manipuris of N.E. India; two young men for school and mission work in Malaysia; two medical nurses for the Cape: a young lady for a native school in Jamaica; a lady for medical work in Haiti. The secretary of the Bureau is Rev. C. Rudge, 186, Aldersgate-street, London, E.C.

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament.*

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

4. Therefore, being engaged in this service, mindful of the mercy shown us, we are no
2 cowards. Nay, we have renounced the secrecy that marks a feeling of shame: we practise no cunning tricks; nor do we adulterate the message of God; but by full clear statement of the truth we commend ourselves to every human conscience under the eye of
3 God. If, however, our Good News *is* veiled, the veil is on the hearts of those who
4 are on the way to destruction, in whom the god of this present Age has blinded their unbelieving minds to shut out the sunshine of the Good News of the glory of the Christ, who
5 is the image of God. (For it is not ourselves, but Christ Jesus, that we proclaim as Lord, and ourselves as your servants for Jesus'
6 sake.) For the God who said, "Out of darkness let light shine," is He who has shone in our hearts to give the illumination of the knowledge of God's glory, effulgent in the face of Christ.

7 But this treasure we have in a fragile vase of clay, that the surpassing greatness of the power may be seen to be God's, and not to
8 originate in us. We are hard pressed, yet never in absolute distress; perplexed, yet
9 never hopelessly so; pursued, yet never left unsuccoured; struck to the ground, yet never
10 slain; always, wherever we go, carrying with us in our body the putting to death of Jesus, that in our body it may be clearly shown
11 also that Jesus lives. For we, who are nevertheless living, are continually delivering ourselves up to die for the sake of Jesus, that in our mortal body it may be clearly shown
12 also that Jesus lives. So that we are in a dying state, while you are in full enjoyment of life.

13 But possessing the same Spirit of faith as he who wrote, "I believed, wherefore I have spoken," we too believe, and therefore
14 speak. For we know that He who raised the Lord Jesus from the dead will raise us also to be with Jesus, and will cause us to stand in
15 His own presence together with you. For everything is for your sake, in order that grace, more amply bestowed because of the thanksgivings of the increased number, may abound to the glory of God.

16 We are no cowards therefore. Nay, even though our outward man is wasting away, yet our inward man is renewed day by day.

17 For this our light and transitory burden of suffering is achieving for us a transcendent, and still transcendent, and eternal weight of glory;
18 while we regard not things seen, but things unseen; for what is seen is temporary, but what is unseen is eternal.

3. *Is veiled:* wherever in this translation a word is printed in italics this is intended, as in all modern English books, to show that the word is *emphatic*, and not that it is *inserted* to bringout more clearly the meaning of the original.
5 *Servants:* lit., *slaves.*
14 *Raised the Lord Jesus:* some authorities omit *the Lord.*
15 *Everything is:* or *all these sufferings are.*
17 *Our:* omitted by some authorities.—*A transcendent, and still transcendent, and eternal:* lit., *by way of transcendence, into transcendence, an eternal,* &c. In most cases a satisfactory literal rendering will be found (in more or less archaic English) in R.V. and in Mr. Darby's excellent version. On this passage see Miss Havergal's "From Glory into Glory."

# INDIAN MISSIONARIES AND DRINK.

Dear Sir,—Since I last wrote to you from Calcutta, the Opium Commission has made the circuit of Northern India, and has visited Patna, Benares, Lucknow, Umballa, Lahore, Delhi, Agra, Jeypore, Ajmere, Ahmedabad, and Bombay. The time spent in each place until Bombay has varied from one day to five. We have always travelled by night; in some cases the journey has occupied a considerable part of the day as well. Except for two days last week, one of which was entirely spent in travelling, we have had no weekday without a sitting of the Commission, though occasionally the sitting has lasted only half the day. It has been no holiday task that the Commissioners have performed; and they, as well as those who, like myself, have been in attendance on them, are looking forward with relief to the close of this arduous labour this week at Bombay.

The exigencies of such a journey have left but little leisure for the study of those missionary problems which are of absorbing interest to all who long and pray for the advancement of the Saviour's kingdom. It would ill become me to express an opinion on most of these. One point, however, has come before the Commission so constantly, and is so closely connected with its work, that I should fail in discharging my duty did I not express the very decided views I have formed with regard to it. Everywhere, from English officials and from natives of India, from pro-opiumists and from anti-opiumists, from Christians, Mussulmans, and Hindus, the Commission has heard of the alarming progress of drinking habits amongst the people of India, and especially amongst that class of Indian society which is being permeated with Western thought through English education.

The reasons are not far to seek. An influential Mohammedan witness the other day stated them in terms precisely similar to those in which I have heard them put by experienced Christian missionaries. The great religions of India, Hinduism and Mohammedanism, both expressly forbid the use of alcoholic drinks, and until within the last few decades indulgence in these liquors was practically unknown, except among the aboriginal tribes. But the intelligent youth of India are now receiving an education which frees them from the restraints of their own religions, whilst it puts no new restraining force in their places. Following the example of their rulers and teachers, they take to intoxicants, and having a weaker physique and less power of self-control than men of Anglo-Saxon race, they fall

EASY VICTIMS TO INTEMPERATE HABITS.

A well-known missionary educationalist at Lahore told me of a conversation he had had with an intelligent Sikh gentleman, whom he asked why he was not sending his son to college. He replied that, whilst very sensible of the benefits of English education, he would rather his boy should grow up in ignorance than that he should go to college and run the risk of learning drinking and other bad habits that are there acquired.

I am sorry to say that drinking is far more universal amongst Englishmen here than at home, and in a form that would not be tolerated in any but the most thoroughly worldly circles in England. During our first week in a hotel in Bombay I was amazed at seeing everyone around us, even ladies, drinking "whisky pegs"—that is to say, whisky and soda-water. At Calcutta I was given the reason that very few people can drink beer in India without upsetting their digestion, and so spirits are almost universally drunk at meals. Even missionaries, where they are not teetotallers, generally drink the inevitable "peg."

This brings me to my point. I am convinced that non-teetotal missionaries are a terrible scandal in the eyes of the thoughtful natives. They are too polite to say so outright. It has been amusing, once or twice, to note with how much careful circumlocution native gentlemen (giving evidence before the Commission) have referred to the fact that European example has led to this deluge of drinking in India.

Is not the moral obvious? Surely poor India has enough bad social customs to keep her from rising amongst nations, and to hinder her acceptance of the Gospel of the Lord Jesus Christ, without this additional hindrance of the drink, which we know so well at home, being brought to her from the West. Do not the chains of idolatry, the fetters of caste, the seclusion of the zenana, form a sufficiently grievous yoke for India to throw off, without having the slavery of drink superadded? Yet what can be looked for but a steady increase of the drinking habit in India, so long as the leaders of society, and even the

LEADERS OF THE CHURCH, SET THE EXAMPLE

of indulgence in alcoholic stimulants? Does the spirit of the Apostle Paul animate missionaries who can calmly witness the scourge of strong drink destroying the souls of men to whom they are seeking to bring the knowledge of Christ's salvation, and yet continue to take the intoxicating cup that is a snare to so many of their would-be converts? "If thy brother be grieved with thy meat, now walkest thou not charitably (in love). Destroy not him with thy meat for whom Christ died. . . For meat destroy not the work of God. . . It is good neither to eat flesh, nor to drink wine, nor anything whereby their brother stumbleth, or is offended, or is made weak (Rom. xiv. 15, 20, 21). And again, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13). Would to God that every missionary in India might see it his duty to make a similar declaration as regards strong drink!

Paul says in the same passage: "He that in these things serveth Christ is acceptable to God and approved of men" (Rom. xiv. 19). In my journey through Northern India it has been my privilege to meet with many missionaries and other workers of the Methodist Episcopal Church of America, and I hope I shall not be thought to cast a slur on the many devoted missionaries of other bodies when I say that these good men and women appear to me strikingly to exemplify the inspired words. From their noble-hearted bishop down to the humblest worker they are all free from participation in these habits, which are causing so many weak brethren in India to stumble, and no mission in Northern India is winning converts from heathenism on the scale that they are privileged to do. They are also doing splendid work amongst the Eurasian community—a body in whose hands some believe that the future of India will largely rest. I believe that the other American missionary organisations working in India—certainly the American Baptists, the Canadian Baptists, and the International Missionary Alliance—are similarly free from all connection with strong drink, and that they are all peculiarly

SUCCESSFUL IN AGGRESSIVE WORK.

It is a pity that some of our British societies are in this respect lagging behind—the three Scottish Presbyterian bodies, the Irish Presbyterians, the Wesleyan, and London Missionary Societies, are none of them, I fear, quite clean-handed in the matter. I would suggest that the committees of these societies would do well to address to their workers in India, not a scolding or dictatorial letter—that would be wholly contrary to the spirit of the passages I have quoted—but a loving, earnest appeal, inviting them prayerfully to consider the great principles of Christian self-sacrifice inculcated in the fourteenth and fifteenth chapters of Romans, and the eighth and ninth chapters of the First Epistle to the Corinthians, and to ask themselves whether they would not do well to imitate the example of Him who for our sakes "pleased not Himself" (Rom. xv. 3), by giving up this indulgence. And for the future I think these societies would do well to refuse to send out to India any fresh worker who does not agree to abstain from a habit which scandalises the heathen, and causes both Christians and heathens to err from the right way.

Joseph G. Alexander.

*Baroda, Feb.* 18.

P.S.—With regard to Mrs. Dyer's letter in your issue of Jan. 4, I may be allowed to say that I was not aware that Sir Romesh Chunder Mitter had any connection with the Luchminia case when I wrote my last letter. Had I known it, I should certainly not have singled out his name for honourable mention.

FACILITATING TRAVEL.—The Association for the Promotion of Home and Foreign Travel issues an attractive prospectus of tours, short and long, for Easter and the ensuing summer months. "Composite" tickets include travelling and hotel expenses for given periods on most favourable terms. Membership (10s. 6d. per annum) entitles to 10 per cent. reduction on hotel bills, whether the traveller be journeying alone or in company. The enterprising manager is Mr. Percy C. Webb, 41, Eastcheap, E.C.

## GOOD FRIDAY THOUGHTS.

In Northern Europe there is an ancient church marking the resting-place of William of Normandy. Over the central porch of the building is a cross. Upon the four limbs of this cross one may read four Latin words, and each of them ending in the letter x, which forms a cross. The words are Lux, Pax, Lex, and Rex. The meaning of this piece of mediæval art from the eleventh century is this: Lux is light, and Christ is the Light of the world; Pax is peace, and Christ gives peace, even the peace of God, to rule in the human heart; Lex is law, and to Christ we are indebted for the law of the Spirit of Life that makes us free from the law of sin and death; Rex is a king, and as such Christ must reign. And all these—the light and the peace, the law and the sovereignty—are connected with his cross, which is a living revelation of God.

Christ is the Light of the world through his cross. Anyone who has watched a sunrise among mountains will know how light opens out depths of beauty and life, where but lately the eye rested on a cold monotony of gloom or mist. Now all this represents in a figure what is the effect of the presence of Christ in the world, when the eye is opened to see Him. Let the thought of Christ, and Him crucified, rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of his power and love. He shines forth upon us in the Gospels, in the life of the Christian Church, in the life of the individual soul, and we feel that God has made light to arise to us. When we are united to Christ by faith, so that He lives in us and we in Him, we gain a deep insight into the marvels by which we are surrounded.

Set in this white light of God, we know where we stand, we see things as they are, we can tell with whom we have to do, and what it is He will do with us. We get rid of misconceptions, our horizon grows wider, we have an outlook into the clear heaven. In the light of the cross we see this world of ours girdled with a zone of light, that shines out clearer and brighter as the years roll on and the mists melt away. It quickens dead souls with a new power, and makes them live again with the life of sons of God. In the new day that is begun, a warm, human love breathes like an air out of the heart of God, so that sad, lonely lives begin to live with a new hope and a new possibility of joy. And this light cannot mislead us, and cannot fail us, for it is the light of life. It is a sun sent of God to rise upon our night, to shine for ever in our sky.

Peace also comes from Christ's cross. It pleased the Father, having made peace through the blood of his cross, by Him to reconcile all things unto Himself. And it is worthy of remark that when Christ promised the gift of peace to his disciples, He meant a great deal more than the absence of disturbance. The Hebrew root-word for peace means whole or entire. It is applied to a person or thing which is as it should be according to its origin or capacity. And by his gift of peace, Christ meant not merely tranquility, but that which leads to it. He meant well-being, and well-being not in any of the contracted and earthly senses, which limit it to the things of this life, but well-being in its larger sense, as affecting the highest interest of man as a moral and spiritual being.

When a man looks to the cross, and clings to the Person of the crucified Son of God, he is able to say: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." And entering thus into fellowship with God through Christ, he has the peace that Christ experienced. After we are thus reconciled, the enmity and the separation being ended, Jesus has a gift for us from his own treasures; and this is its special and wonderful value, that it is his very own. "My peace I give unto you." In the world we may have trials, but in Christ we have peace. This peace is no more touched by the troubles of life than the depths of the ocean are stirred by the wind which sweeps its surface.

Thy reign is perfect peace,
Not mine, but Thine,
A stream that cannot cease.

Christ is also a Law, inasmuch as He gives the law of love and life to those whom He has delivered from the curse of the law. By salvation a man escapes from a law that punishes, only to come under the authority that fixes award and reward. He who receives Christ as a Priest, receives Him as a Lord. He who comes for justification, comes also for sanctification; and therefore obedience to the call to put our trust in Christ as our righteousness, implies obedience to his whole revealed will. And in obeying Christ's law, the Christian acts as he desires to act; he acts in accordance with the highest law of this life. His inclinations are in accordance with his highest duty; that which emancipates him is itself a law. "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." And do not men, in their best moments, feel that they have found the true ideal of life when they accept the righteousness of Him who died to satisfy the law, and come under law to live for Him.

The Divine King rules for ever by dying. He is crowned with glory and honour as the result of his propitiatory suffering. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." In the figures sculptured on the walls of ancient temples in Egypt, we have an illustration of John's vision, in which Christ, who died, is seen crowned with many crowns. Egypt is separated into two great divisions, Upper and Lower Egypt. The two divisions were at times governed by rival sovereigns, and the crowns they wore were distinct in form; but in the period of Egypt's greatest glory, the whole country was united under the same king, and on the head of a great monarch like Rameses the Second may be seen the crowns both of the Upper and the Lower country, symbolically declaring his sovereignty over both.

And when in vision John saw many crowns on the head of Christ, it was a symbolic revelation of the extent and variety of the kingdoms over which He rules. Heaven and earth, angels and men, are included under his glorious sovereignty; He is not only Lord and King, He is King of kings, and Lord of lords, and He is represented as moving forward to the subjugation of the empire over which He has been enthroned, making war against all the powers that are in revolt against his authority. We see not yet all things put under his feet, but we see Jesus crowned with glory and honour, and, as He tasted death for every man, so in his exaltation He is prophecy and pledge that the grand old words shall one day be fulfilled in all their height and depth: "Thou hast put all things under his feet." Because Christ humbled Himself, and carried his obedience to death, even death upon the cross, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

John R. Bruce.

## They Crucified Him.

"They crucified Him, and parted His garments."—Matt. xxvii. 35.

Mrs. M. B. C. Slade. Geo. F. Root.

*Reverently.*

1. From the Beth-lehem man - ger - home, Walk - ing His dear form be - side,
2. Scorn - ful words the sol - diers fling, Wick - ed ru - lers Him de - ride,
3. Won - drous love for sin - ful men, Of the sin - less One that died!

1. We to Cal - v'ry's mount have come, Where our Lord was cru - ci - fied.
2. Say - ing, "If Thou be the King, Save Thy-self, Thou cru - ci - fied!"
3. May we wound Thee not a - gain, Thou, O Christ, the cru - ci - fied!

Chorus.

Sweet tones of love come down the a - ges through:

"Fa - ther, for - give! they know not what they do."

From "New Hymns and Solos." Compiled by Ira D. Sankey.

## DUBLIN CITY MISSION.

The Dublin City Mission, founded in 1828, continues to seek the lonely and lost, in the densely-populated lanes and alleys of the city. The latest report states that there are now more openings than ever before among all classes of people, and the number of agents is quite insufficient for the work in hand.

There are at present eleven workers in connection with the Mission, but unless friends come to the aid of the languishing funds, some of these will shortly have to be discontinued. The report says: "It is neither profitable or wise to attempt to tabulate results, but we do say that the hearts of the workers have been again and again cheered by seeing the Lord's hand in our work, drawing souls to Himself, through the sweet message of peace, pardon and reconciliation for the lost, through the atoning sacrifice offered by our Great High Priest, when He offered up Himself. There are many hidden ones of the Lord, away in lonely rooms and garrets, pining for a visit, and scarcely ever receiving one, save from the agents of this Mission, and many a home is opened to the agents, where no one else has access with the Gospel message, and where, probably, if the visits were traced this access would be cut off."

The hon. sec. of the Mission is Mr. Thomas Pakenham Law, Q.C., 48, St. Stephen's-green, Dublin.

**JUVENILE EMIGRATION TO CANADA.**—A Reuter's telegram, dated Ottawa, March 18, says:—"In the annual report of the Department of the Interior, Mr. A. M. Burgess, the Deputy Minister, states that according to his observations the results of Dr. Barnardo's work in Manitoba are admirable, but that in view of the conflicting reports the Minister has ordered a thorough investigation of the whole subject of juvenile immigration."

## AN EASTER EXPOSITION.

By Rev. T. F. LOCKYER.*

"How are the dead raised, and with what manner of body do they come?" (1 Cor. xv. 35.)

In the beginning of this chapter the Apostle has been defining and summarising the Gospel which he preached, and which his readers had received. It was very brief, but big with meaning; "How that Christ died for our sins; and that He was buried; and that He hath been raised on the third day." It was evident that the significance of the death and burial depended on the reality of the resurrection, and an event so stupendous in itself, and so full of significance for the world, must be adequately tested, if men were to believe. The Apostle then reminds his hearers of the ample and unquestioned evidence of Christ's resurrection. "He appeared to Cephas; then to the twelve; then to above 500 brethren at once; then to James; then to all the apostles; and, last of all, He appeared to me." This truth, thus certified, he and the rest of the apostles had preached, and the Corinthians and other disciples had believed. Wherever he went "he preached Jesus and the resurrection."

And yet, said some, there was no such thing as a resurrection of the dead! Then, said the Apostle, Christ is not risen; for to deny broadly the possibility of any such event, is to deny its actuality in this instance. But if Christ is not risen, then the great theme upon which He and his fellow apostles descanted was a huge delusion, their witness-bearing was false, and the faith of their hearers was vain. These Corinthian believers were still in all the ruin of their sin, and their dear ones that slept not only slept but had perished.

But no, the sleeping ones had not perished, the faith of the believers was not vain, and the witness-bearing of the apostles was not false, nor their cherished theme a fancy and a shadow. Christ was *risen!* Then what follows? If one Man has been raised, other men may be raised also; grant the instance in the case of one, and you will allow the possibility for many. Nay, more; of such as believe in Him it is true not only that they may but that they must be raised from the dead, "Christ the First fruits—then they that are Christ's."

The objection, however, is not silenced. Prove it, he says, as you will; how *can* it be? How is it possible that the *dead* can ever live again? This is the question that the bereaved heart also asks in its despair. The life was so strong, so beautiful, so full of promise; but all at once it was struck down, and the beauty was broken into nothingness, and all the promise of the life was gone. And death—it is so ghostly in its mockery of what once was, and of what still might have been; it vaunts its own undoing; it presses upon us its message of despair. Nevertheless, though the broken heart must fain listen to these whisperings of unbelief, and is sometimes helplessly dumb when doubt asks: "How are the dead raised?" the dread reality of death seeming to bid defiance to the suggested possibility of newness of life; yet in other moods the same broken heart asks, not, How can it be? but, How is it possible that it should not be? For there is again the remembrance of all that has been, the pure faith, the lofty purpose, the quenchless love, the undying hope; and can all this have perished? Did not that life carry within itself the witness and pledge of its own immortality?

But these objectors are too scientific to take account, either of the heart's despair or of its high hopes. Look at the matter of fact, they say; look at it coldly and unbiassed. Was it ever heard that a dead thing came to life again? Ah, if it is logic that they want, they shall have it; but not from the Apostle's indignant heart. How he retorts upon them their own words! Has it ever been known that a dead thing came to life again? Fool, look around you while you ask the question. What is the meaning of the little flower that smiles up winsomely at your feet in the very place of death? and of all the new spring beauty that clothes the earth? What is the meaning of the fairy-winged creature that flits from flower to flower? And what mean the broad fields of springing corn? It is life that you look upon—life in the flower and verdure, life in the gay butterfly, and life in the growing grain.

But it is *life from death*, and life that could not have been, in its newer form except through death. For "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." So then, says the Apostle, you have the test of the possibility in your own hands; "That which thou thyself sowest is not quickened except it die." And so, with the circling of the seasons, every year the world dies, and every year the world rises from the dead.

There is, therefore, certainly no *à priori* objection to the fact of a resurrection of dying man, but all analogy would rather point the other way. Nature teems with hints, suggestions, prophecies of renewed, more beautiful, and ampler life. There are inferences of reason, not contradicting, but blending with the eager longings of the heart; and the focus in which they meet glows with the hope of the resurrection. It is to this hope, then, that the message of the Gospel appeals when it tells that

Christ hath risen and man shall rise.

For, since the Living One Himself has led the way in the path of life, the hope becomes faith, and our hearts are strong and comforted. . . . .

The objectors still urge that it is so gross to think of any body at all in the resurrection life. Nay, says the Apostle, how infinitely various are the bodies of corporeal creatures—some gross, others refined. Not only are there striking differences, thus, in the organisms of living creatures here, but what is more to the purpose, "there are bodies on earth, *and bodies in the heavens*." The angels of light are not to be thought of as incorporeal, but rather as possessing a vesture and vehicle of life, so delicately beautiful, so swift, so incorruptible, that it would seem hardly to be classed with flesh and blood at all. And yet it is matter, however, etherialized; it is a body, however, instinct with spirituality. Even among inanimate things, indeed, there is the same vast variety—from stones to stars. So that the fact that some bodies are "gross" is no sort of argument against a resurrection to such corporeal life as shall be exactly suited to the requirements of the new order and mode of existence. It shall not be what it is now. Corruption—dishonour—weakness, now; incorruption—glory—power, then. Now a natural body, the fit vehicle and expression of this grosser life of sense; then a spiritual body, lending itself wholly to the needs, and subserving the will of the informing and quickening spirit. Thus, though "flesh and blood cannot inherit the kingdom of God," nevertheless the body, old but still new, the same and yet not the same, shall be reconstituted on that day, and thus the children of the Kingdom shall be children of the resurrection.

So, therefore, death shall not conquer us, but we shall conquer death. And, with one hand on the bier and one foot on the brink of the grave, we may raise the pæan of victory and exult in Christ our Lord.

We learn, then, the sanctity of the human body, which may not be defiled, if it share so great a redemption and have hope of so glorious a testimony; and also the sanctity of those relationships, as well as of the more transient work and pleasure of life, in which the bodily life participates, and of which it forms here the essential condition and instrument. For this bodily life shall be only suspended, not destroyed, by death, to be renewed and perfected in the resurrection. Be it ours to have our eyes turned always towards the future—waiting, watching, and working, "until the day dawn."

* Extracted from The Inspirations of the Christian Life. (*Charles H. Kelly.* 3s. 6d.), one of "The Life Indeed" series: a collection of very fresh and stimulating chapters on some leading aspects of Christian truth and life.

**CO-OPERATION IN TRAVEL** is one of the remarkable features of modern social life. Probably nothing that has been attempted or achieved in this line can rival the fifteen-day trip to Switzerland, which is being arranged for by the Woolwich Polytechnic, to leave London on June 22, and to cost in all eight guineas, with an addition of a few shillings to non-members. Those of either sex who desire to take advantage of such a remarkable opportunity should communicate early with the Secretary, Young Men's Christian Institute, William-street, Woolwich.

**"THE HAVEN," SHEFFIELD.**—During the time the Home, or "Haven" as it is called, has been in existence, a goodly number of girls and young children have been raised from the depths of vice and degradation. By the kind words and untiring efforts of the matron of the Home, Mrs Smalley, in conjunction with Mr. and Mrs. Corbridge and Mr. Smalley, they have been prepared for lives of usefulness. The work is a noble one, but the worthy superintendent feels his hands tied somewhat through lack of funds. Jno. Wilson, Hon. Secretary.

*Sheffield, March 17.*

## REV. E. N. THWAITES IN INDIA.

My Dear Sir,—I feel that I owe some short account of my tour in India to your readers, as I know that many of them have been praying for the blessing of the Lord to rest upon my visit to this great country. I wish your readers to join in praising the Lord for all the blessing He has given. I had a safe and happy journey from the time of leaving my home at Salisbury, on December 19, until I landed in Bombay on January 7, with my dear partner in the work, Rev. Martin J. Hall, full of health and vigour. We have visited Agra, Lucknow, Benares Calcutta, Krishnaghar, Chupra, Allahabad, Jubbelapore, and Madras. We hope to visit Tinnevelly-Colombo, and Kandy, and to be in England once more on April 18.

In every place we have met with some of the Lord's servants, who are holding out the Light in the midst of the darkest of heathen gloom; but while this is true of those centres of missionary work, my heart is saddened with the thought that there are hundreds of towns and villages in India where there is not a single Christian man or woman to testify of God's wondrous love. Oh, for more God-sent labourers! Oh, for a true missionary awakening amongst the Christian churches at home! Oh, for more obedience to our Lord's command, "Go"! Oh, that more parents would "let go" their sons and daughters that the dear people here might at least hear the Gospel! Oh, that more beloved Christians would "help others to go," and give down £1,000 or £100! Will anyone respond?

I have had no difficulty in preaching and speaking to large numbers of persons, sometimes by interpretation and sometimes in English. I stood in one of the public squares of Calcutta and began a hymn; a few young Baboos (young gentlemen) and others assembled. I then began to preach Jesus in English; in five minutes there gathered around an eager crowd of 250 men. As my voice was spent, I invited the men to follow me to a mission hall; upwards of 100 followed me across the square, through one street, and filled the mission room that was prepared for us. At Krishnaghar, the resident judge took the chair at a lecture I gave, "The Door was Shut," and here we had all the leading pleaders and educated men of the town, all Hindus, listening attentively for an hour.

I should like to know that next winter 100 consecrated men were meeting to come to India and spend three months in preaching the Gospel to the unconverted, and in holding conferences amongst the workers and Christians of India. The doors here are all wide open: the people here are losing faith in their heathen gods, and are ready to listen to the Gospel. Each man who comes should get the congregation amongst which he worships to pay his expenses, and send him out as their own representative, and it should be borne in mind that it is no use sending out men whom God does not use at home; we must have men full of the Holy Ghost and power. It would be an immense joy to me if, when I get home to Salisbury, I should find awaiting our return £1000 to be spent in defraying the expenses of five of six godly men for India next winter. I know two men of God now who would gladly come out if all their expenses were paid; they are too poor to defray their own.

In the numerous mission services we have held, a great many profess to be converted; only yesterday morning upwards of fifty persons rose wishing for salvation at once, and all over the church the prayer ascended, "Lord save me." The welcome that the dear Christians of India give to an English brother is most pleasant; so that from the moment we put foot on Indian soil till now, we have met with most loving welcomes and generous hospitality. Still asking for the prayers of your readers, believe me to rest, in the loving bonds of the King and of his service, your faithful brother in Christ Jesus, Edgar N. Thwaites,

Rector of Fisherton, Salisbury.

*Madras, February 26th.*

**HOME AND HOSPITALS FOR THE BENEFIT OF GENTLEWOMEN** is the title of a valuable pamphlet, briefly describing a large number of institutions, at home and abroad. In addition to lists of permanent and temporary homes, there are particulars of societies giving annuities and money help. The matter seems to have been got together with great industry and care. (1s. *Miss Meinertzhagen, Wimbledon.*)

# NOTES ON DAILY READINGS.

### SUNDAY, MARCH 25.—ISAIAH XXVI.

This song was prepared for singing after the fall of Babylon, and shall be sung by the restored people when, instead of being wanderers in the world, they are reinstated in their own country.

*The Contrasted Cities* (1-6).—The proud city is Babylon, and Babylon the Great, the rival and foe of the people of God in every age, as contrasted with the New Jerusalem. The people righteous; the city strong; the walls salvation. (3) "Peace, peace." (R.V. marg.) Like a double window keeping out the noise of alarm. Oh for the stayed mind, which looks away from circumstances to the personal Friend and Lord. (4) Jehovah the Saviour is tender and strong as an everlasting rock. Trust finds a cleft for itself where it may hide. (5, 6) The weakest foot may trample on the foe when God has laid it low.

*The Contrasted Citizens* (7-15).—Of the just these things are true. (7) Their way is right, and their path levelled. (8) They wait for God, and their soul desires Him. (9) They seek Him diligently. (12) God gives them his peace, and works their works for them (R.V.) (13) In Him they make their boast. As for the ungodly (10) they will not behold God's majesty. (11) They care not to see God's uplifted hand. (14) They perish. (15) They are diminished and brought low while the people of God prosper and increase.

*The Contrast between the Past and Present* (16-19).—Let us pour out prayers, as a vessel its contents, though, as the Hebrew suggests, those prayers are but whispers. How often do we despair of all our efforts just when they are about to be crowned with success. And it is true that, apart from God, we can work no deliverance in the earth; but, when He speaks, the dead live. (19) Surely our Lord, as the anti-typical Israel, is speaking here. His resurrection is the pledge of ours; and all who are in graves of sorrow, sin, and death, may hear his voice and live.

*A Contrasted Fate* (20, 21)—To the people of God an invitation is issued to enter a place of safety, as Noah the Ark, and as Israel the blood-sprinkled door. In Christ we may behold, without alarm, the overflowing wrath. The time is coming when God will avenge all innocent blood shed and other wrongs done (Rev, xvi. 9).

### MONDAY, MARCH 26.—ISAIAH XXVII.

The judgment of ungodly nations as representing the world powers of every age, and so ultimately of Anti-Christ. Throughout these chapters we must remember that the doom of Babylon, which is their immediate theme, and the restoration of God's people, are symbolical of other events for which the world is waiting.

*The Destruction of the Foe* (1).—Leviathan is a general term applicable to every great water animal. *Piercing*, may be rendered gliding or darting. *Crooked*, winding. Egypt and Babylon were primarily intended, the one with its Nile, the other with the Euphrates.

*The Vineyard and its Keeper* (2-6).—Side by side with the destruction of our foes, is God's care for his own. The Church is his vineyard. We do not keep Him, but He us. Not for a moment does He relax his care. (4) Those who oppose Him are trampled underfoot, as briars before the armed foot. (5) Even the foes of God's people may find peace in Jesus. (6) A charming anticipation when the Jew shall be the evangelist of the world (Rom. xi. 12).

*The Difference between Chastisement and Punishment* (7-11).—There is a great difference between these two. (7) God has not smitten Israel as severely as He punished their oppressors. Chastisement is always in measure. The stroke is tempered to the strength of the sufferer. The rough wind is always stayed in the day of the east wind. (9) The result of chastisement is not destruction, but the purging out of sin. After the Captivity, altars, groves, and images were never revived in Israel. (10) The prophet turns to the fate of Babylon becoming as a wilderness, calves feeding on the branches of the trees amid its ruins.

*Restoration* (12, 13).—As the husbandman gathers his olives from the trees, so will God his people, from the river Euphrates to the stream of the Nile. Note God's individual work. He gleans us one by one. The trump of jubilee shall summon the outcasts to their land (Lev. xxiii. 24).

### TUESDAY, MARCH 27.—ISAIAH XXVIII.

A new series of prophecies begins here, which extends to the end of xxxii. Its burden is the approaching destruction of the ten tribes, the sins and follies of Judah, and pressing warnings against departing from God.

*Ephraim* (1-4).—Samaria is here compared to a crown or garland on the nation's head. Drunkenness was the national sin of those degenerate days (Amos iv. 1). (4) The Assyrian Shalmanezer would not only conquer but destroy her, as a man eats a fig.

*Judah* (5-13).—To the remnant, *i.e.*, Judah, the Lord would be a crown, not of pride, but of glory; his beauty, not a fading flower, but a diadem. (6) What some men find for the flesh in wine, that God will be to the spirit that trusts Him. Compare what God is to his own, with what He will be to his foes (*v.* 2). (7) Drunkenness was rapidly infecting Judah also, and even the religious leaders. (9-10) These are the questions put by the drunkards. They thought he took them for babes, and mimicked the repetition with which he enforced his words. (11) Isaiah replies that God would speak to them by the stern lips of the invader, whose foreign tongue would seem like stammering. (12) God offers rest before He sends storm. He talks to us in broken syllables intelligible to childhood, before addressing us in wrath.

*Denunciations of an Assyrian Alliance* (14-22).—The leaders of Judah, in the beginning of Hezekiah's reign, had made an alliance with Assyria, on whom they relied, as guaranteeing their safety, whatever might befall the ten tribes, and even though the Assyrian armies should pass through on their way to punish Egypt (2 Kings xvii. 4). (16) No foundation will resist the stress of the storm but God's. The full meaning of this verse has been revealed by the Holy Ghost (Matt. xxi. 42; Eph. ii. 20; 1 Pet. ii. 7). Christ was well tested by man and devil; He is precious, and He unites. (19) Outside of Christ is no safety. (20) All excuses and efforts are unavailing when God enters into judgment. (21) Perazim (2 Sam. v. 18); Gibeon (Josh. x. 10); in each God fought for Israel against their foes.

*Means Adapted to Ends* (23-29).—The husbandman ploughs and harrows with a view to the harvest. God has a reason for his stern discipline. (25) In the furrows of sorrow He casts his seed. (27) Vetches or dill are so delicate that they must be beaten with a staff, not with the heavy corn-drag used to cut straw. Bread corn can bear a severer process; so with Christ, the corn of wheat which fell in the ground to die; but there is a limit beyond which God will not pass. He will not send more suffering than we can bear. He will not be ever threshing. "Christ, being raised from the dead, dieth no more."

### WEDNESDAY, MARCH 28.—ISAIAH XXIX.

The invasion of Judah by Sennacherib and its deliverance. *The Siege of Jerusalem* (1-8). Ariel means "the lion," or "the hearth" of God. Jerusalem would be reduced so low that her voice would seem to come from the dust. (5) Her foes should be many, but their invasion would pass as chaff before the wind. This tempest may really have broken on Sennacherib's hosts on the night of their destruction, or it may be a metaphor. (7) None that rise against the people of God shall prosper. They shall pass away as a dream. (8) The dreamer wakes at the moment he expects his appetite to be appeased, and is disappointed, so would it be with the Assyrian in the moment of expected triumph.

*Blindness of Heart* (9-14). When men refuse to obey God's voice they become blind and stupid. The natural result of disobedience is obtuseness. (11) Obey the Bible, and you will find it no longer a sealed book. (13) The source of ignorance is not intellectual but moral. St. Paul quotes this passage to show that God gives up the disobedient to judicial blindness (Rom. xi. 8.; 1 Cor. i. 19).

*God's Deliverance* (15-24).—The Jewish statesmen sought to form secret alliances, but God knew their plans, and would counter-work them. (17) God was prepared to come to the immediate aid of his people in such way as to bring about a great revival of religion, as much as if the woods of Lebanon should be suddenly turned into pasture-lands. (19, 20) The meek and poor in spirit are the first to rejoice when the accuser is cast out. (22) We need never fear the waxing pale of our faces, if only we sanctify the name of the Holy One of Jacob. Fear Him, and you will have no other fear. (24) If you have erred, you may yet return to understand God's ways, and if your life has been full of bitter murmuring, it may yet learn the loving kindness and wisdom of God.

### THURSDAY, MARCH 29.—ISAIAH XXX.

*The Egyptian Alliance Denounced* (1-9). — In the year 714 B.C., the Jews sent ambassadors to seek help from Egypt against Assyria, in distinct defiance of God's repeated commands. This course was vigorously denounced by Isaiah, as adding sin to sin. Though the Jewish Ambassadors should reach the capital cities of Egypt, and conclude an alliance, it would not help them. (6) The beasts of burden might traverse the deserts with presents and bribes, but it would be in vain. (7) Little did the people of God realise that their strength was to keep still and trust Him.

*The Fear of Hearing the Truth* (8-11). — Men do not care to know the truth. They like the prophet to fall in with their whims. They entreat the Holy One to depart from out their coasts.

*Returning and Rest* (12-18).—All sin recoils on the sinner. At first it is slight as the bulging of a tottering wall, but it is utter and terrible. When the clay is ill mixed, the pottery flies. (15) The true policy would be to recall the ambassadors, and wait on God for help. How true this is for us all. Come back from your wanderings, and rest in the embrace of the Father's love. (16) This they refused, and preferred to trust in the Egyptian cavalry. (17) We may do our best to make ourselves strong without God's help, but the attempt is doomed to failure. (18) And yet God waits to be gracious and forgive. He is always on the outlook for symptoms of penitence.

*The Riches of God's Grace* (19-26).—In the restored city God shall wipe away all tears; and all his children shall be taught of the Lord. (21) This teaches us that if we hear nothing to the contrary, we must go straight forward. Trust God to stop you if you are wrong. (22) No more idols. (23) Good harvests and rich pasture lands. (24) The dumb animals will benefit by man's repentance. (26) Oh blessed light of the millennial dawn; when shall we behold thee break? For there are depths of meaning here not to be exhausted by the return of Israel from Babylon.

*Judgment* (27-33).—Jehovah is represented as coming to avenge his people, and judge the Assyrian. (29) Their welcoming gladness is compared to the songs of the Hebrew festivals. (30-31) What a magnificent description of Jehovah as a man of war, arising in battle against Assyria! (32) Every stroke of the appointed staff that the Lord shall lay on him shall be with tabrets and harps (R.V.) *i.e.*, should awaken the songs of the redeemed. (33) Tophet was the place, outside Jerusalem, where refuse was burnt. Israel's foes, their weapons and their pride, would be for fuel to the flame.

### FRIDAY, MARCH 30.—ISAIAH XXXI.

The Alliance with Egypt is still unsparingly denounced, as in the previous chapter.

1. This sin is common to us all. We put means in the place of God, and trust in an arm of flesh. Alas for this trust in horses and chariots, which blinds our eyes to the Holy One!

2. This should be read in R.V. He *also* is wise, as though the idolaters had forgotten this, and needed reminding. "He will not call back his words."

3. We are apt to forget the futility of human help, and the reality of divine.

4. As a lion defies a company of shepherds, so would the Most High treat the might of Zion's foes.

5. The mother-bird hovers over her brood to protect her young from the kestrel, so would God gather his own under his protecting wing. There is also an allusion to the passover, God passes over to defend.

6, 7. Cast away all creature-aid, and turn to God; you shall certainly be delivered by Him against whom you have deeply revolted.

8. When the chivalry of Sennacherib's host (his young men) were laid low, he fled homewards from the sword, but met it in the precincts of his own palace (xxxvii.).

9. The Shekinah of God's presence with the people strikes panic into those who would hurt them (Psa. xlvi.).

### SATURDAY, MARCH 31.—ISAIAH XXXII.

*The King* (1-8).—Christ must reign. His princes shall be his saints (Luke xxii. 30; Cor. vi. 2). The Man Christ Jesus alone is many-sided enough to meet the varied needs of men. There is no ill that He cannot cure. Not his gifts, but Himself. (3, 4) Seer and audience, prophet and people, shall alike be made right. (5, 6) Flattery shall no longer hide men from themselves. Each shall stand unveiled in his true character, the evil in each being revealed, as the noisomeness of a stagnant pond by summer's heat. (7) The means adopted by the fraudulent to increase his property are evil, and however honorable the poor may be, he has no chance of withstanding him. (8) But the princely in heart shall stand approved in the presence of their King.

*An Appeal to Israel's Women* (8-13).—When those blessed days come they will bring dismay to the poor children of fashion. (10) "For days beyond a year shall ye be troubled" (R.V.). 12 The smiting on the breast was a sign of lamentation. (13) This desolation rests on Jerusalem even to-day, and probably will do so until the Lord come.

*The Outpouring of the Spirit* (15-20).—This prediction includes Pentecost, but looks on to the era with which the present age is to close (Ezek. xxxvii. 26; Zech. xii. 10). What is now reckoned a fruitful field shall be reckoned as a barren forest in comparison with what shall be then. (17) Our Lord is first King of Righteousness, then King of Peace. We must be right before we can be happy and peaceful. (18) Such is the result of the Spirit's work, and the result of a living in Jesus. (19) God's judgments shall heavily descend on the alien hosts that have gathered against his people; and the proud city from which they came shall fall. (20) When the waters of the river were out over the land, it was customary to send out oxen or asses to make furrows for the seed. Let us sow wherever we find opportunity.

F. B. M.

# For the Young.

## ONE BLOCK AT A TIME.

A very old friend of mine, one who hardly ever fails me when I go to him saying "Can you give me a good true story?" has just given me the following little anecdote, and as it is a piece of his own bright boyhood, you will read it with interest.

One day when I returned home from school I saw outside our door a large pile of wood blocks. My father was going to build an additional room at the back of the house, adjoining the parlour, and these oak blocks were to form a solid flooring for the new room.

"Shall you have to take in those blocks?" asked Ted Hume, one of my school companions, "I call it a shame if you do! My mother says you do too much at home, and that you don't have time for play. She says play means good health."

"Stop that," I cried, for I knew why he spoke as he did. It was Saturday afternoon, and we had a little cricket match on, and I was bowler. "If I have to do it, I shall not be very long."

"I would not do it," persisted Ted, "your father ought to hire a man." Something inside me leaped up at this. I saw the pile of blocks getting higher and higher, and by the time Ted had left me, and I was going dejectedly indoors, I felt that I was indeed a very badly-used boy, and how fine a thing it was to be Ted.

As if to rebuke my unworthy thoughts, my gentle mother gave me a bright smile as I loafed discontentedly into the kitchen. "Willie, my boy," said she, "the wood has come, so on Monday father will be able to begin the new room."

"I saw it; I couldn't help seeing such an enormous pile as that," I said, with a grunt. I went and looked out of the window, and appeared to be studying the size of the wood pile.

"How long do you suppose it will take a man to get in all that, mother?" I asked, guilefully. "Will Trounce do it?"

"No; Trounce will not do it, my son," was my mother's reply.

In my heart I knew why. My father had just begun business for himself by starting a chemical factory, and he now needed all his available capital, so that for some time my mother and he had resolved to live as economically as possible, that it might be the better for us all by and by.

Dinner was now ready, and our dear parents took their places at table with grateful thanks to God for his mercies, and with smiles for my two sisters and myself. My mother was so bright.

"I hope, Willie," said she, when she had helped my father, "that you have brought three things to table with you?"

"What are the three things, mother?" asked father.

"Gratitude, hunger, and cheerfulness," said dear mother.

But I made no reply. My head was hung sulkily over my plate, and I would not smile at any of the pleasant and cheerful talk around me. I was half-choking over my carefully-prepared meal, and no wonder, for I felt all the time that I was trying to swallow the pile of wood-blocks! My father stood in the entry after dinner. He called me.

"Now, my boy," said he, "make up your mind to get in that wood before I return. You have a long, fine afternoon."

"But, father," I grumbled, "I shall get no play. There's a match on this afternoon at four. What shall I do?"

"I have told you what to do, my son," said father, taking no notice of my objection.

I sought out my mother, hoping to find a weak spot in her.

"Mother," I said, dogging her footsteps as she went actively about her duties in the house, "why does not father hire a man to get all that wood in? You should hear what Ted Hume's mother thinks: she says it is too much for a boy to do."

Suddenly I saw a flash of pain cloud my mother's dear face; she turned away, but there were tears in her eyes. I knew she never spared herself for us; ashamed, I hurried out of her presence, and stood before the wood-pile. I took off my jacket, and went round the side of the house to put it in a little arbour there; on my way I passed mother's room, and looking in, saw her kneeling with hands clasped and head bowed.

I rushed out to the pile of blocks, but again the words Ted Hume had spoken came uppermost. Everything looked black. I began to chip the bark off one of the blocks with my penknife, while I whistled my discontent.

"I wish it would take fire!" I said to myself over and over again. I saw my mother coming, and I began to bustle over doing nothing. She spoke; "Willie, my son, had you not better begin to stack the wood at once? It will not take you long, then."

"Mother," I cried, "it is such an immense pile. Just think of doing it all this hot afternoon! I shall be for ever at it, and then when it is done I shall be nearly dead."

My mother smiled sadly at my exaggerations.

"Willie," said she, "come with me and look at the wood; I must not have you 'nearly dead,' and if by three o'clock you have not taken in all the logs I will finish it."

"That you shall not!" I exclaimed, stung by her gentle words. "I don't mind doing it, but *how* I am to do so is the thing."

This was talking nonsense, as I quite well knew.

"Dear," said mother, taking the first block off, "it cannot hurt you if you carry in one block at a time."

I seized the block she held, and ran with it round the house.

"Only one block at a time!" I cried. "The pile will soon grow small, mother; you go in and rest. I never thought of it that way. I might have had it in by now"; and I ran back and forth with one block at a time, and was so intent on my work, so ashamed of the unworthy thoughts I had fostered all through Ted Hume's foolish speech, that I forgot to think, until I was carrying in the last block. I heard the chime for a quarter to three o'clock, and I rushed into the house, crying out:—

"Mother, mother, all the wood is in, and I want to know if I can do anything else? I feel as strong and as fresh as a lion." I coaxed my arms round her neck. "Mother, how patient you were, and I so naughty and rebellious!"

She drew me to her in an embrace I shall never forget.

"My dear son, my happy son!" she said, "you will enjoy your cricket after this; and remember, it is 'with such sacrifices God is well pleased.'"

I do remember. Her words have been with me ever since that day, and often when work has looked difficult, and there have been obstacles in the way, I have jogged my memory with "One block at a time, remember; begin at once, and go on to the end."

My life has been one of successful effort, and I owe it to my mother that I am what I am to-day.

What became of Ted Hume? Ah, poor fellow, he made a bad job of his life; enlisted as a common soldier after several failures, and then deserted!

"One block at a time" and St. Paul's words, "This one thing I do," will help us to surmount the difficulties of life as they meet us, even on the threshold. There are many conflicting duties; calls from both sides; urgings on the right hand and the left; but we children of God have only to see the work He sets before us, and to carry it out patiently, perfectly, "one block at a time."

G.

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THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Frieziand, near Greenfield*, March 29: *Sale, Cheshire*, April 30; Mr. J. S. Tyler, *Clifton, Bristol, and neighbourhood*, March 30 to April 18; Mr. G. Goodman, *Highbury Quadrant*, with Mr. S. J. Hewlett, April 1-7; Mr. S. J. Hewlett, *Boldre, Pilley, etc.*, April 8-16; Messrs. E. P. M. Dennis and E. Salisbury, B.A., *St. James's Bermondsey*, April 9-13.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 5: Rev. E. A. Stuart, M.A., at 3; Dean Lefroy at 6.30, in Exeter Large Hall, Strand.

CHILDREN'S SCRIPTURE UNION.—Sun., March 25, Mark xvi. 1-20; Mon., 5, Jonah i. 1-17; Tues., 27, ii. 1-10; Wed., 28, iii. 1-10; Thurs., 29, iv. 1-11; Fri., 30, Psalm l. 1-12; Sat., 31, l. 13-23.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, APRIL 1.

JACOB'S PREVAILING PRAYER.

Gen. xxxii. 9-12, 24-30. Golden Text.—Verse 26.

Twenty eventful years have passed (xxxi. 38-41) since Jacob beheld the vision at Bethel. He has spent those years at Haran with his uncle Laban. In spite of the promises made to him at Bethel, he has continued to meet craft with craft, and has been as successful against Laban as he had formerly been against Esau. But present success, purchased by a policy of craft, is a doubtful blessing. From such sowing Jacob had afterwards to reap a bitter harvest.

In chapter xxxi. we have the account of his departure from Haran, the command which led to it (3), the secret manner in which it was effected, the pursuit of Laban, and the vain search for the idols, and the setting up of Mizpah as a witness.

Two things are in this lesson:—I. *Jacob's Prayer* (9-12). It was *prompted by fear* (11). A meeting with Esau is inevitable. It is twenty years since the two have met, yet the wrong committed so long ago causes Jacob the keenest anguish still. How soon the pleasure of sin departs; but how long the pain of it continues! What if Esau still remembers his threat (xxvii. 41), and takes vengeance now, not on Jacob alone, but on all those whom he loves? Was it for this that he was coming to meet his brother with 400 armed men with him (6)? God is the only refuge for a conscience distressed by sin.

It *pleaded God's promise*, first, as it accompanied the command to take this journey (9 with xxxi. 3), and next, as it had been given twenty years before at Bethel (12). He can draw no argument from his own conduct, but can recall what God has said.

It *expressed great humility* (10). The contrast between what he was now and what he had been twenty years before, humbles him with a sense of his deep unworthiness. While in Haran it seemed as though he was winning his prosperity by his own scheming. Now he attributes it all to God.

It *looked for deliverance from God*. "Deliver me, I pray thee" (11). What of the plan he had already adopted (7, 8), and renewed even after his prayer (13-31)? Did this count for nothing? Might he not expect that "the present" would appease his brother? It may be that in these things he proved the weakness of his faith, yet in his prayer he looks to God alone, whether He works according to these plans or not.

II. *The Midnight Wrestle* (24-30).—The lameness that resulted from this experience proves that the story is to be understood literally. Visionary conflicts do not make men lame. Yet the outward and physical was symbolical of what took place in the soul of Jacob, and this change may be represented by the time the incident occupied. It was midnight when it began (22); it was daybreak when the angel smote the hollow of Jacob's thigh (26); it was sunrise when the patriarch passed over Peniel (31).

The scene of the wrestling was the banks of the brook Jabbok, a stream which intersects the mountain range of Gilead, and runs into the Jordan. Here Jacob was "left alone" (24), with recollections of the past which filled him with shame; with fears for the present; and with anticipations of the future not unmixed with dread.

The "man" who suddenly appeared to Jacob was at first unrecognised. As he did not recognise Bethel to be the house of God until after the vision had passed (xxviii.), so he did not know this wrestler until the struggle was over. And then he knew him not because he had declared his name, but because of the victory he had obtained over Jacob (30). Many a man has been the subject of similar wrestling without knowing that it was God who had wrestled with him. Do circumstances seem to oppose and thwart and defeat you? Recognise God behind the circumstances, and yield to Him.

The "man *wrestled with Jacob*," to get something from him: not Jacob with the stranger. It is a mistake to present Jacob's wrestling as an example to us. While he wrestled he was resisting the Angel, and hindering his own blessing. The scheming, crafty, deceitful spirit he has shown through all his previous life, needs to be taken away before God can do all he desires for, and with Jacob. The struggle continues until daybreak (24); for Jacob is unwilling to let himself go.

But there came a change: *Physically*, the change was the loss of his strength (25), and his consequent ceasing to struggle and beginning to cling. But this was symbolical of the inward change represented by Jacob confessing what he is—a suppliant (27), and becoming henceforth Israel—a prince with God. He has learned that victories come, not by resisting, but by yielding; that true power consists not in the strength that can wrestle, but in the weakness that can cling. Have we learned the lesson? "When I am weak, *then* I am strong" (2 Cor. xii. 10).

## PETITION OF THE W.W.C.T.U.

TO THE GOVERNMENTS OF THE WORLD (COLLECTIVELY AND SEVERALLY).

Honoured Rulers, Representatives, and Brothers,—We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace. We know that indulgence in alcohol and opium and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much now left undone to raise the moral tone of society and render vice difficult. We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honour of the nations from an indefensible complicity. We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilisation throughout all the territory over which your Government extends.

| Names of women as signers & men as endorsers. | Residence. | Nationality. |
|---|---|---|

This petition is now being circulated in the United States and Canada, Great Britain, Switzerland, Scandinavia, India, China, Japan, Ceylon, Australia, and Sandwich Islands. Five million names of women, and endorsements of men and women are to be secured. It is to be the great polyglot petition of history, asking legal protection against the greatest curses that afflict humanity. When the full list of names has been secured, it will be presented in its completeness to all the governments of the civilised world by delegations of representative women appointed for that purpose. When as many names as possible have been secured it is to be returned to the Office Secretary of the World's W.C.T.U., Miss Alice E. Briggs, Evanston, near Chicago, Illinois, U.S.A.

## FRIENDLESS AND FALLEN.

The work of the seven homes and open-all-night refuge has been carried on vigorously thus far during this year. Nearly 300 applications for admission have been received, and every suitable case has been promptly assisted to the utmost. The spiritual work has been regularly carried on by a large staff of approved voluntary workers, who have conducted nearly 1000 Gospel services, Bible, temperance, and other classes. Special cookery classes have been held in the Jubilee Home, where fifty young girls are in training for domestic service, and it is contemplated extending the classes to other branches of industrial occupation, such as needlework, etc.

The work is both preventive and reclamatory, and the different cases are grouped together in distinct family homes. 240 inmates can be accommodated at one time, and no empty beds have been kept while suitable applicants have sought admission. The open-all-night refuge has been visited every morning by Mr. W. J. Taylor, the secretary, with a view to afford permanent help, as far as possible, to all new-comers. About 11,000 free meals have been provided in the homes this year, in addition to which the inmates have been clothed, instructed, and suitably provided for when ready to be placed out. Further particulars of the work of the homes will be sent upon application to Mr. William J. Taylor, 200, Euston-road, N.W.

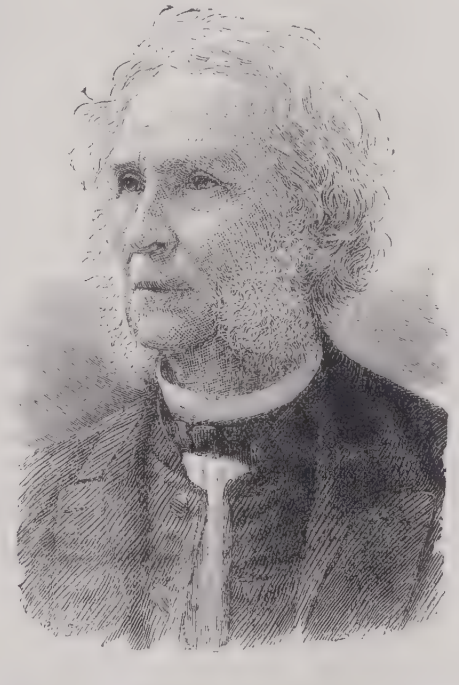
THE MANX DRINK BILL has reached the annual sum of 14s. per head, and is being much discussed. In Douglas there is one licensed house, including grocers' licences, for every twenty-eight inhabited houses, against thirty-six in London.



## GENERAL NEAL DOW.

This week the friends of General Neal Dow, and of the prohibition of the liquor traffic, are celebrating the ninetieth birthday of the famous temperance reformer. About four years ago we gave, in these columns, a portrait and sketch of the career of this veteran; we may take the present opportunity of furnishing some additional facts of a very interesting kind, as related by a writer in *The New York Independent*. The great lesson for to-day of Neal Dow's life seems to be that strong conviction as to the rightness of a cause and undaunted persistency in the advocacy of it must win the day. We trust he may have many imitators in our own land in this good year of grace, when an English Government purposes to submit to Parliament a measure enabling localities to regulate or veto a trade which works such misery and ruin to men, women, and children.

"The event which fired Neal Dow's hatred of the saloon, is, perhaps, not generally known. An impulse was given in this direction even while he was a boy in his teens, as he witnessed the universal desolation wrought by the free use of New England rum and cider brandy. But a specific incident stirred his soul to its profoundest depths and made him from that moment the apostle of reform. A respected friend and neighbour, a man of splendid abilities and high social standing, had become a



dipsomaniac. He held office under the United States Government in Portland. He was informed that it would be impossible for him to retain so responsible a position unless he gave up drink. It was ascertained that reform would be possible if a certain saloon would refuse him liquor. Neal Dow visited the proprietor and laid the case before him. The tempted man had a beautiful home, a cultured and noble wife, a large family of children, a fair salary, the loss of which together with the ruin of his manhood was bringing untold misery and danger to all. The saloon keeper was urged to desist. He replied: 'It is my business to sell liquor. I will sell to anyone who wants to buy, whoever he be or whatever the circumstances. I am licensed to do this.' Burning with wrath and indignation Neal Dow went forth from that interview a reformer. In his inmost soul he vowed that it would yet be impossible for any man in Maine to purchase of his State a permit to ruin his fellow-man and desolate his home. He saw that in order to put down the grogshop there must be a change in the law, and in order to a change in the law there must be a change in public sentiment. The outcome of this was a personal campaign that lasted ten long years. At his own expense the young reformer traversed the State as opportunities for public address presented themselves. Temperance tracts were sown broadcast. These excursions into outlying townships sometimes lasted two, three, five, or even ten weeks. The interest awakened in these rural communities often surpassed expectations. Farmers frequently transformed haycarts, by means of evergreens, into booths in order to carry the ladies of the neighbourhood miles to these temperance meetings. Through persistent efforts of this kind Neal Dow educated the people and brought the entire State to his way of thinking.

"Few men are permitted to enjoy so completely and for so long a period the public fruitage of their own labour. Neal Dow is blessed with a vigorous, happy, quiet, useful old age. His ninetieth birthday finds his natural force somewhat abated, though his eye is not dim, nor that brightness of intellect which has given to his personality its peculiar charm. His is a beautiful old age, amid beautiful surroundings."

## EASTER.

St. John xiii. 23; Rev. i. 17.

O Life, O Resurrection,
We hail thy risen power,
We kneel around to render
To Thee, thy rightful dower;
All thanks, all praise, all honour,
Our grateful spirits pour,
For Thou hast died, Lord Jesus,
And liveth evermore.

O Life, O Resurrection,
Thy majesty is great,
That while our hearts adore Thee,
We tremble at thy state;
Thy voice, like many thunders,
Through earth and heaven peals.
Till o'er our listening spirits
A far-off feeling steals.

O Life, O Resurrection,
To Thee, when first we came,
In sorrow, on thy bosom,
We sobbed our sin and shame,
And Thou wert, ah! so gentle,
To soothe each feeble moan,
Thy voice was soft and tender,
And had a *human* tone.

O Life, O Resurrection,
We drew so very near,
That, as we wept our anguish,
We felt thy answering tear;
Thy loving face bent o'er us,
We dared our eyes to raise,
And thine were full of sorrow,
And had a *human* gaze.

O Life, O Resurrection,
Thou art so glorious now,
With many crowns resplendent
Around thy sacred brow;
And eyes of searching brightness,
And feet like burnished gold;
Our spirits fail within us,
And faint as they behold.

O Life, O Resurrection,
To every trembling heart
Reach out thy hand of mercy,
And bid all fear depart;
With thy dear hand upon us,
We shall not feel estrang'd,
For we shall see the nail-print,
And know *Thou art not chang'd.*

O Life, O Resurrection,
Transform us by thy grace,
Till we behold with gladness,
The brightness of thy face;
Uplift us from the fetters
That fret us here below,
Grant us to bear thy glory,
As Thou hast borne our woe.

Caroline Tickner.

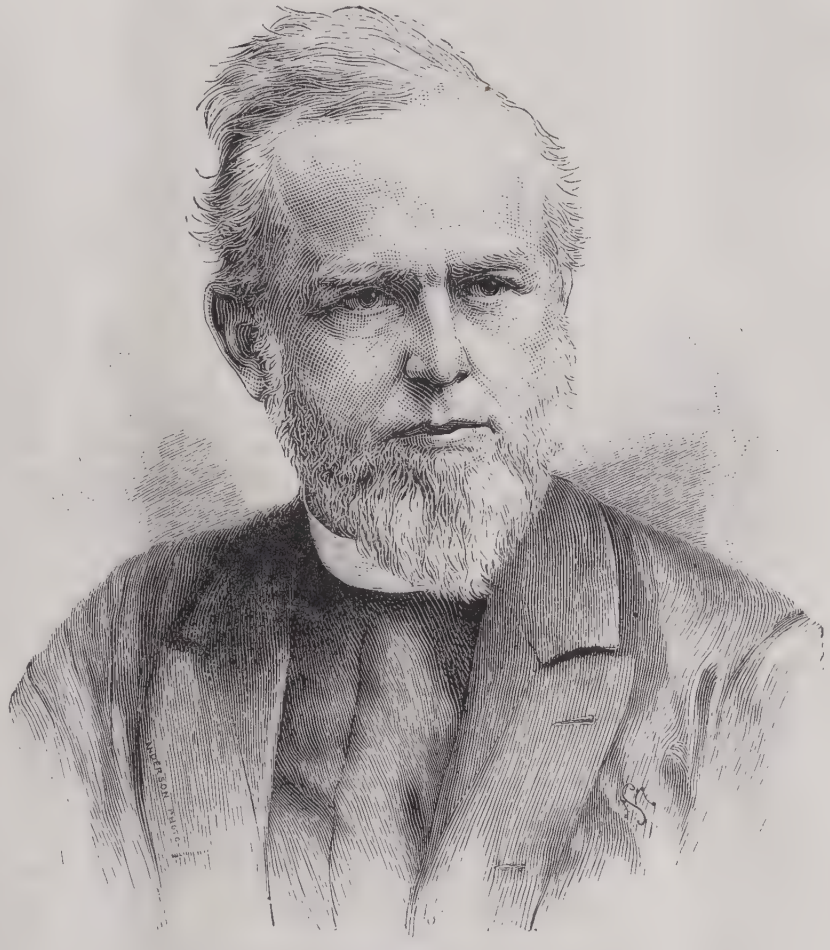
YOUTHS FOR CANADA.—The Noon Prayer Meeting at 186, Aldersgate-street, was on Monday last attended by fifty lads, about to leave for Canada in connection with Miss Macpherson's work. The party included two young Jews, also two boys from Mrs. Smyly's Homes in Dublin. All the lads, most of them orphans, have been well trained, and they seemed capable in body and of bright intelligence. They had received sound religious instruction, and the Irish lads were said to know by heart the hundred Scripture texts selected by the Irish Church Missions in disproof of Romish teachings. Miss Macpherson, in the course of an address, said that a thousand applications have been made for the lads to enter the homes of Canadians. The little emigrants were commended to God in prayer, and some stirring words were addressed to them by Mr. Henry Varley.

# The Late DR. C. F. DEEMS,

## PASTOR OF "THE CHURCH OF THE STRANGERS," NEW YORK.

AMONG the many remarkable institutions in the city of New York the Church of the Strangers is one that cannot fail to be interesting to the Lord's people. It is a church as unique as its name, and its history has well been called "A Romance of Providence." No one knows exactly how it originated; its pastor did not plan, nor devise it, neither did the congregation; but it has, for twenty-six years, distinctly met a long-felt need in a whirlpool of life where many strangers are gathered together, and where so many, alas! have been lost for want of a helping hand.

The Rev. Charles F. Deems, the pastor of this church, was born in Maryland, educated in Pennsylvania, and spent his early life, from twenty years of age, as a minister of the Southern Methodist Episcopal Connection in North Carolina. There he had been general agent for the American Bible Society, Professor in the State University, and President of the Greensboro' Female College. In consequence of the disastrous results of the civil war, which closed in 1865, the church in North Carolina became so much impoverished that, in order to support and educate his children, Dr. Deems was obliged to resign the pastorate, and went to New York as editor of a new weekly paper called *The Watchman*. This paper was not a success, but invitations to deliver addresses began to reach the doctor; these finally culminated in the announcement to the effect that at the "Strangers' Sunday Home," in the chapel of the University, Washington-square, strangers would be welcomed every Sunday, and any visitors to the City, if sick or needing a pastor, could have the services of Dr. Deems.



*(From Photograph by Mr. Anderson, 785, Broadway, New York.)*

The year 1867 was a struggle for existence, as the Strangers' Sunday Home had no church organisation to support it. In the autumn of that year many persons came to Dr. Deems offering their church letters, and these offers led to much thought and prayer. Consultation was held with the authorities of the denomination of which Dr. Deems was then a minister, and the result was the foundation of the Church of the Strangers. For some time the small congregation continued to meet in the University Chapel, but in the summer of 1870 the late Commodore Cornelius Vanderbilt presented Dr. Deems with 50,000 dollars to purchase the Mercer-street Church, a commodious and suitable building. It was duly opened with the motto, "All for Jesus." This motto, in large letters behind the platform, is the first thing that strikes the eye on entering the place, and the spirit of it is observed in all that is carried on within the walls.

The plan of the Twelve Tribes is an important part of the Church work. These tribes correspond to the months of the year; each one comprising those members who had been admitted to the Church during that month in any year. Each tribe elects a patriarch and a scribe, and these two persons have the general oversight of the membership, visitation of the sick, etc., of their own tribe, thus greatly assisting the pastor. Every tribe has an annual meeting at the pastor's house, and one in the chapel, besides various other meetings according to the time and disposition of the members.

The pastor's weekly receptions were happy memories to many connected with the Church of the Strangers. The object of these receptions was to enable the pastor to become more intimately acquainted with each member of his congregation, in order that he might minister to them more efficiently from the pulpit. They were held at his private house. The callers assembled in the front parlour, where they had an opportunity of social intercourse while waiting their turn to see Dr. Deems.

There is in connection with the church a Chinese Sunday-school, where the scholars assemble in all the glory of pig-tail and gaily-coloured robes to hear the old, old story—not children, but grown-up men to learn with the simplicity of childhood. A weekly French service is held. The Sisters of the Stranger minister to all, regardless of nationality, creed, age, sex, or colour.

The American Institute of Christian Philosophy was organised to create and distribute a literature on the lines of the relation of religion to science and philosophy. It has monthly meetings at New York, and a Summer School, at which lectures are delivered and papers read by competent scholars. These were published in a bi-monthly magazine, entitled *Christian Thought*, which was edited by Dr. Deems. In addition to the important work of editing this paper, which was one of the foremost magazines of the country, Dr. Deems's pen produced many able and valuable books and pamphlets.

Among the many activities of the church there was a Students' Loan Fund, established to aid students by loans rather than by gifts. By this means, many have been enabled to obtain their degree who otherwise could not have finished their college course. The Rest for Convalescent Men was founded for the purpose of assisting those discharged from the hospitals in New York, until they were able to obtain employment. This work was specially near to the pastor's heart. The Christian Giving Society was formed in order to propagate Scriptural views as to the right use of property, partly by means of a monthly magazine and a series of tracts, to which Dr. Deems contributed. In each of these societies the pastor did not merely signify his approval, but he was an active participator in the service connected with them.

Dr. Deems had a paralytic shock on December 16, 1892, from which he never recovered, though he rallied somewhat, and was able to ride out occasionally during the spring and early summer of last year. About the middle of November last he passed away, having served his generation faithfully as Bible agent, journalist, author, college professor, college president, preacher, philosopher, and philanthropist. Through all the coming years the chief name associated with the American Institute of Christian Philosophy will be that of Charles F. Deems. The family circle, the Church of the Strangers, the University of the City of New York, the pulpit of the country, the city in which he dwelt, and a score or more of societies—social, literary, benevolent, and religious—have suffered a great loss, which it will be difficult indeed to make good.

Yet the Master whom he so devotedly served will not allow the work to come to nought.

## "BUSY HERE AND THERE":

AN EASTER THOUGHT FOR OUR DAUGHTERS.

Only the waters that in stillness lie
Give back a faithful image to the sky.

It was the Sunday before Easter, and, as usual, Squire Ellworthy's large, old-fashioned pew in Withenden Church was filled from end to end.

A London cousin, Edith Crawford, sat by the side of Gladys, the Squire's only daughter, and from time to time she made little restless movements as she waited before the beginning of service. There was to be a special preacher that morning, and Edith and Gladys had greatly wondered between themselves whether he would preach "an interesting little address, or a long, drowsy sermon," as they phrased it.

When Mr. Perceval gave out his text from 1 Kings xx. 40, "And as thy servant was busy here and there, he was gone," the two girls looked at each other disappointedly (our judgments are often so premature!), as much as to say, "There! It is as we thought; he is going to preach a dismal sermon, all about missions and rushing off to the heathen."

The little couplet above was his first word, and then he added:—

"It is remarkable how frequently God associates, for us, rest with strength or knowledge. 'Be still, and know that I am God,' is but one of many exhortations and invitations to come apart and rest awhile with Christ, in the green pastures, and beside the still waters of the love and teaching of our Heavenly Father."

And then he spoke of the various trusts God has committed to our keeping: "Life, love, time, friends, intellect, each as plainly given into our keeping as Ben-hadad was given into the keeping of Ahab. And often, what account do we render of our stewardship but failure and excuse!

"'What have you done with the talents I entrusted to your care—your life, friends, energy, affections, all the years, money?' may be taken as the question of the Great Giver of all, in the day of reckoning, and the unfaithful servant replies, in bitter failure, 'Gone!'

"'What excuse can you offer?'"

"Alas! as thy servant was busy here and there ——'"

There was a pause—many hearts were asking themselves questions, and as some were thinking it were better to be busy than to be idle, the preacher voiced the answer for them:

"Busy about nothing; busy in trifling; busy at play; busy about anything and everything but 'my *Father's* business'!"

"Lord, I was so occupied with so many things, that I had not time or opportunity for that charge of thine. I was busy here and there, and I did not notice how the morning was going by, and when I remembered, Lord, and looked, 'he was *gone*'!"

Edith was no longer restless. Every word of the preacher's simple sermon went straight home to her heart, and she sat as one receiving a message from God. Not a word was lost, not a reference missed. Gladys saw that her friend was deeply touched, and forbore questioning her when they left the church. But that Sunday evening Edith opened her heart to her friend, to whom she had never before spoken on such subjects, Gladys disliking, she said, all talk about, or allusion to, the Christian life and its responsibilities.

"It was a portrait of myself I saw in Mr. Perceval's sermon. His voice was weak, his manner unimposing, and his words very simple, but he delivered his message truly, and it touched my heart," said Edith. "I can never feel the same again about my time and talents. I have wasted both; I am ashamed!"

"Why, dear Edith," Gladys said, in surprise, "I hear from everyone that you are never idle, that you are always busy about something, that you have no time for the pleasures that some girls enjoy. What can you mean, then?"

"Just this, I have trifled with my Master's business, and I have been busy about trifles. I know now what the author means in 'The Crown of Wild Olive' when he speaks of life, time, talents being 'elaborately thrown away.' That is what I have done—thrown away great opportunities and little in fussy idleness."

"My dear Edith," responded Gladys, "how do you know you have done this? You are growing morbid, I believe."

"My conscience tells me I have been wrong," said Edith, "and conscience is the voice of God speaking within us. I have rushed about to meetings and services, instead of being about my Father's business, and I don't wonder I am a fruitless bough."

Then came to Gladys' mind the words: "Be still, and know that I am God; in quietness and confidence shall be your strength," and she slipped her hand into Edith's, and presently said:

"I think I begin to understand what you mean, dear." That was a very eventful morning for the two friends, for by the grace of God's Holy Spirit, Edith was instrumental in helping Gladys to behold Him as she had never done before, and the two girls decided to devote the days before Easter to prayer and thanksgiving; and in the stillness of their souls to inquire of God, with one of old—"Lord, what wilt Thou have me to do?" They became "strong in the Lord," and before the year was ended, both were accepted as workers in a large and important sphere of work for their Master.

Gladys wrote to a friend, the other day:—

"I think it would help you, standing on the threshold of another year, to remember all the way the Lord has led you, and to 'stand still' for awhile that you may see the glory of God. As a young Christian, one of my mistakes was being 'busy here and there' before I was prepared for it?"

"Must I, then, remain idle in my Lord's vineyard?" you ask. "Can I know Him, and not seek to serve Him?" No—but hear first from Him that the busiuess you are doing is the Lord's business, else like Ahab, you may lose the "charge of the Lord," and your brightest opportunities may be "gone." Christ said, "Come ye yourselves, apart, and rest awhile." An old man, dying, said to inquiring friends round his bed: "No, I don't hear the voice of Jesus—I want to; but the gods of this world—business, cares, and gold—still keep up their clatter." Let nothing, no one, drown God's voice; let it speak to you now, in the silence of your chamber, as you gather strength for another year "in the secret of his presence."

He will commission you, only, "Be thou strong, and very courageous" in the quietness and confidence of his strength. Be much with Him in thought—nearness produces likeness—and, like Edith, you will be able to say, This has been my brightest year."

M. B. Gerds.

## THE AINTAB ORPHANAGE.

Rev. Haroutoun Hovhannessian, founder and director of the Orphanage at Aintab, Turkey in Asia, is still in Great Britain, seeking opportunities to make known the work in which he has for many years been engaged. We recently told his story, and are glad to learn that one result has been to bring him some cheering letters from friends of missions in Turkey.

The region in which the Orphanage is placed is, from a natural point of view, a very "garden of the Lord." The Orphanage grounds, about an acre in extent, are planted with fifteen kinds of useful trees—figs, olives, apples, pears, plums, etc., the work having been done by the orphans, who in turn partake of the fruit. It is hoped to purchase some additional acres of land, and plant it with mulberry and other profitable trees; and to raise thereon corn and other cereal products, which are a pressing need, if the institution is to be properly sustained.

Mr. Hovhannessian hopes friends in England will help on this enterprise. He will be glad to give information to inquirers, and to address drawing room meetings. Letters may be addressed to him at Williams's Temperance Hotel, Montague House, Montague-street, Russell-square, W.C.

## AFRICAN MISSIONS VISITED.—24.

By Mr. D. A. HUNTER.

On Monday morning we were up betimes, and after bidding good-bye to Philip Charles, and wishing him God speed on his journey, I started for Isolo, with a young native evangelist as my guide. Somerville, the Free Church of Scotland station, called after the late Dr. A. N. Somerville, is built near the site of the old Isolo residency. It was here that, during the native rising in 1880, the resident magistrate with his family, the assistant magistrate, several other whites, and some loyal natives, had to take refuge in the little stone prison, from where they could see the insurgents enter the residency, rifle wardrobes, pull the wires out of the piano, and generally destroy or carry away all they could lay hands upon. Not until a rescue party arrived did they dare to come out of their prison.

Rev. M. Erskine is the energetic missionary in charge. He has planted a network of out stations all round the district, which have now become so numerous that some of them are to be taken over and a new station formed under Rev. M. Mathieson. At Somerville, as at several of the stations I have visited in this district, many of the heathens are first reached through medicine.

From Somerville, I rode over the mountains to Buchanan, a station of the U.P. Church of Scotland. It is situated near the graves of Mr. Hope and the other two white men who were murdered at the commencement of the 1880 rising.

Mr. Davis, the son of a Wesleyan missionary, had a wonderful escape at that time. He was accompanying Mr. Hope and the other two unfortunate men, but when they were murdered, the chief threw his blanket round Mr. Davis and shouted to his men that they must not kill the son of his missionary.

Rev. Mr. Stirling is in charge of Buchanan, and here, as at Somerville, a sub-division has become necessary, and the new station about to be formed will be in charge of Rev. John Soga.

My next visit was to Shawbury, a station of the Wesleyan Mission. The District Synod was in session when I arrived, so I had the good fortune to meet a number of Wesleyan missionaries, both white and native, and also representative men from many of their native churches. Shawbury had to be vacated during the 1880 war, but it is now in full swing again, and the girls' boarding school is training some of the future Christian mothers of South Africa.

I returned to Buntingville on Saturday, and spent a quiet Sunday there, before resuming my drive southwards.

On Monday evening there was a missionary meeting in Umtata, for which I waited, starting early on Tuesday for the Baziya. Here the Moravians are at work in their quiet earnest way. It will interest many old boys and girls of Neuwied to know that Mr. and Mrs. Bandert have charge of this station. They related to me encouraging incidents in their work, which give cause for much thankfulness.

Between the Baziya and Engcobo I had to cross two rivers, neither of which was bridged. The Bashee I got through easily, but when I reached the Xuko it was up to a tall man's shoulders, and swift withal. Some natives carried my luggage through on their heads most cleverly, for it was no easy matter to resist being swept down by the current. I outspanned, and they took my buggy through next, only the hood being seen above water. They then led the horses through, and I crossed in a box suspended on a wire rope, which reached from bank to bank. The remainder of the journey was made through a terrible rainstorm, which rendered Dr. Weir's hospitable roof and pleasant reception all the more welcome.

As the rivers in front of me were full, I left my cart and horses at Engcobo, and rode on horseback to Clarkebury, a Wesleyan station some twenty-two miles distant, where I had no rivers to cross. Here is a boys' boarding school, with about 100 boarders, several of whom are learning shoemaking.

A fine new dining-hall, which has been built by a native contractor and native labour throughout, was opened on Tuesday.

THE BIBLE READING AT CANNES is continued every Friday at half past two o'clock at Mr. and Mrs. Cheyne Bradys, Chalet des Syrphes, Chemin du Petit Quai. Christians visiting Cannes are invited to call.

# The Evangelist.

## JUSTIFICATION BY FAITH.*

By Jonathan Edwards.

You that trust to your own righteousness, arrogate to yourselves the honour of the greatest thing that ever God Himself did; not only as if you were sufficient to perform Divine works, and to accomplish some of the great works of God; but such is your pride and vanity, that you are not content without taking upon you to do the greatest work that ever God Himself wrought, even the work of redemption. To work out redemption is a greater thing than to create a world. Consider what a figure you would make if you should attempt to deck yourself with majesty, pretend to speak the word of power, and call a universe out of nothing; yet, in pretending to work out redemption, you attempt a greater thing.

You take upon you to do the most difficult part of this work, namely, to purchase redemption. Christ could accomplish other parts of this work without cost or difficulty: but this part cost Him his life, as well as innumerable pains and labours, very great ignominy and contempt. If all the angels in heaven had been sufficient for this work, would God have sent his own Son, the Creator of angels, into the world to have done and suffered such things? What self-righteous persons take to themselves is the same work that Christ was engaged in when He was in his agony and bloody sweat, and when He died on the cross. Their self-righteousness does, in effect, charge Christ's offering up Himself in these sufferings as the greatest instance of folly that ever men or angels saw, instead of being the most glorious display of the Divine wisdom and grace.

Is it any wonder, then, that a self-righteous spirit is so represented in Scripture, and spoken of, as that which is most fatal to the souls of men? Or that Christ was so provoked with the Pharisees and others, who trusted in themselves that they were righteous, and were proud of their goodness, and thought that their own performances were a valuable price of God's favour and love?

Let persons hence be warned against a self-righteous spirit. Ye who are seeking salvation, and taking pains in religion, take heed that you do not trust in what you do; that you do not harbour any thoughts that God ought to accept of what you do, so as to be inclined by it in some measure to forgive you, and have mercy on you; or that He does not act justly if He refuse to regard your prayers and pains. Such complaining of God, and quarrelling with Him, for not taking more notice of your righteousness, plainly shows that you are guilty of all that arrogance which has been spoken of, thinking yourself sufficient to offer the price of your own salvation.

When Christ rose from the dead, and was exalted from that abasement to which He submitted for our salvation, the purchase of eternal life was completely made, so that there was no need of anything more to be done in order to it. But now the servants were sent forth with this message, "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage" (Matt. xxii. 4). Therefore, all things being ready, are your sins many and great?

Here is enough done by Christ to procure their pardon; there is no need of any righteousness of yours to obtain your justification. No, you may come freely, without money and without price. Since, therefore, there is such a free and gracious invitation given you, come, come, naked as you are; come as a poor condemned criminal; come and cast yourself down at Christ's feet as one justly condemned, and utterly helpless in yourself. Here is a complete salvation wrought out by Christ, and through him offered to you. Come, therefore, accept of it, and be saved.

For Christ to reject one that thus comes to Him would be to frustrate all those great things which you have heard that God brought to pass, from the fall of man to the incarnation of Christ. It would also frustrate all that Christ did and suffered while on earth; yea, it would frustrate the incarnation of Christ itself, for all these things were for that end, that those might be saved who should come to Christ. Therefore you may be sure Christ will not be backward in saving those who come to Him and trust in Him, for He has no desire to frustrate Himself in his own work; neither will God the Father refuse you, for He has no desire to frustrate Himself in all He did for so many hundred years to prepare the way for the salvation of sinners by Christ.

Come, therefore, hearken to the sweet and earnest call of Christ: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. xi. 28-30).

*Extracted from President Edwards's "History of Redemption."

## Is Anything too Hard for the Lord?

BY T. J. BARNARDO, F.R.C.S.E.

In these latter days everybody can talk of the power of *heredity* or the influence of *atavism* in determining character. Such power or influence is undoubted and enormous. Even from a remote or indirect line of ancestry there may be clearly traced physical and moral traits, for good or bad. No bit of scientific truth constitutes to my mind a more powerful incentive than this in favour of saving at all costs the Children of the Streets, who may in their turn be the progenitors of multitudes yet unborn. Numbers of these poor Waifs come into life, as has been said, "six thousand years old," heavily handicapped at the outset with tendencies which are all downward, and that continually.

But there is a bright side to the subject. Many of Nature's laws counteract each other, and we can as it were fight *heredity* with *environment*. I do not hesitate to say that properly-selected environment, in which the influence of the Gospel of the grace of God plays a prominent part, is a much more potent life-factor than heredity. What is bred in the bone will, no doubt, come out in the flesh, and if an evil tradition has been established in the ancestry of a child, fresh environments will have a hard struggle to neutralise the evil, while these better surroundings should be *persistent even to the second and third generations* in order to prevent a lapse. This I have had conclusively proved to me in numberless instances. What a powerful argument then is here for the rescue of the children of the slums? And how bright is the ray of hope that thus illuminates the sad life-story of many a Waif! For although we cannot root out or un-create hereditary influence, we can give and maintain a new environment, and so neutralise the former. Perhaps the instance I am about to furnish is as good an illustration of this as could be selected.

The case of Martha Jamieson was dragged into an unenviable notoriety some few years ago. It may be remembered by many of the readers of these pages that I got into serious trouble through my forcible endeavours to retain a little girl of this name against an attempt made by her abandoned and profligate mother to recover possession of her. I was able to rescue the child in the first instance from an infamous house in one of the most notorious haunts of vice in London. She was then six years of age. A servant girl then in the house who was filled with pity for the poor child, was the means of directing my attention to the case and of assisting me to do what the law then termed "kidnapping," but which it now justifies under a recent statute! I obtained possession of the child and retained her until she was nine years of age. Then her whereabouts became known to her mother, who thereupon put the machinery of the law in motion with a view to recover her. I had a hard stand-up fight in defence of my little *protégée*; but ultimately I won the day, continuing to keep the child under my care and custody.

In the course of the proceedings the following amazing, and indeed alarming, facts emerged; Martha, my little *protégée*, was, it turned out, the illegitimate child of a woman leading an abandoned life, who was likewise illegitimate, and whose own mother and grandmother in turn (that is little Martha's grandmother and great-grandmother) had also been born out of wedlock, and had alike lived profligate careers. Three generations of Martha's ancestors had been nurtured in vice, and the surroundings of all of them had been profligate and bad. It was from such an ancestry that Martha, representing the fourth generation, was descended, and her own environment was likewise evil until I got possession of her at six years of age.

No case could better exhibit the influence of an evil heredity. Here was a child whose mother, grandmother, and great-grandmother had all and severally been addicted to vicious courses, and the blood of this latest descendant of theirs; if there be anything in heredity, must have been thoroughly tainted at its very source. If ever a child was fated to go wrong through the operation of the law of descent surely it was poor Martha Jamieson!

When she came into my care I placed her, for obvious reasons, apart from all my other children. Indeed, as I had to keep her for the first three years almost in hiding, I sent her away to the country, into the household of good Christian folk who were living a simple agricultural life in a healthy rural district. There she remained until she was nine, when, as I have said, her mother traced her whereabouts, and I had a severe struggle to retain her. Then I removed her to London, where she was placed under careful instruction, and continued to be educated and trained in such simple household duties as her age permitted.

Six years elapsed. I still kept possession of Martha. At fifteen years of age she had developed into a well-grown girl, not by any means pretty, but pleasant-featured. In her character great commonsense and candour predominated. She had, however, meantime, come under very real religious influences, to which she had responded with her whole heart, and this new and powerful factor came in to complete and crown the transformation which her changed environment had begun to effect.

Ultimately, when ready to leave the Homes, Martha went abroad in the service of a devoted Christian lady who undertook her charge, and who really behaved towards her in the most admirable and motherly fashion. Her mistress latterly settled down in the Western States of America, and the household, with Martha in it as a trusted dependant, found a home in California. Here a young medical man, whose father was an elder in the Scotch Church, fell in love with Martha, and after he had obtained my consent as her guardian he married her. I advised Martha to make her lover aware before marriage of the fact that she was illegitimate, which accordingly she did, without however in any degree altering his purpose.

All that is now an old story. But the record of this young wife and mother, whose career as a true-hearted servant of Christ continues unblemished to this day, points the moral I have drawn, and attests the victory of the Omnipotent Grace of God in neutralising evil tendencies inherited through many generations. Some years have now passed since I heard of the arrival of Martha's *third* baby. Husband and wife are both respected members of the community, both of them undoubtedly earnest Christian workers, and they are bringing up their children in the fear of God. They have as happy a home life and home circle as one could wish for. I am writing this with the photographic group of the family lying on the table before me, and its evidence is enough without the aid of the accompanying letter to assure me that "old things have passed away and all things have become new." Thank God! Thank God!

But I must not close without adding the information that long ago both Dr. and Mrs. ——— (Martha and her husband) have more than repaid the whole amount expended on the care and training of the former, ungrateful forgetfulness being no part of their character.

18 *to* 26, *Stepney-causeway, London, E.*

## THE GOSPEL IN TUNIS.

M. Jocelyn Bureau, Pastor of the Reformed Church in Sfax, Tunis, writes:—"I am especially engaged in preaching to Protestants, but, of course, I am also very happy to spread the knowledge of Christ among people of other religions. I am hoping soon to be able to build a little church on a piece of ground granted to us by the Tunisian Government. Already £208 has been given or promised towards it, and we only need some £32 to secure our building free of debt. Doubtless some friends in England would consider it a privilege to aid us in our undertaking, and so have a hand in raising in the south of the Regency the first Evangelical Church since the time when the Arabs destroyed all the Christian places of worship.

"Mr. Leonardi, the British vice-consul out here, although not belonging to our church, has been a real aid to me in my work, acting as treasurer, and showing me sympathy in many other ways. Receive my hearty thanks for The Christian, which, as soon as read, I pass over to an English lady, the wife of an Italian resident here; she also reads it with pleasure, and joins her thanks to mine."

## STUDENTS AND MISSIONS.

The Conference held at Detroit, U.S., under the auspices of the Student Volunteer Movement, from February 28 to March 4, was an occasion of the deepest interest and importance. The attendance of delegates was large and representative, and much local enthusiasm seems to have been awakened. Most of the larger meetings were held in the Central Methodist Episcopal Church. The president of the Conference was Mr. J. R. Mott, of New York, international college secretary of the United States and Canada Y.M.C.A.

At the opening session on February 28, a long and important address was given by Mr. Robert E. Speer, on "Paul, the Great Missionary Example." In the course of it he argued that the object in all missions ought to be to make self-propagating organisations.

On the second day the subject of "Intellectual Preparation" was dealt withby Dr. Judson Smith, who maintained that on different grounds the highest mental equipment is indispensable to the foreign missionary. The greatest missionaries have always been men of trained intellects, and education did not hinder their spiritual power. An address on "Practical Preparation" by Rev. H. P. Beach brought out the need of general capacity in the worker; he has to touch humanity at so many points that he cannot be too well furnished so as to meet every emergency. Rev. J. Hudson Taylor, speaking on "Spiritual Preparation," magnified the devotional study of the Bible, and said that the fullest equipment for the missionary field is close communion with God. Among those who joined in the succeeding conversation were Dr. A. T. Pierson and Mr. Spencer Walton.

Several afternoon meetings were held, when reports were presented from different parts of the field, and their specific needs dwelt upon. The primal importance of the evangelistic element was insisted on. At a meeting specially on behalf of women's work Mrs. Wishard, Miss Geraldine Guinness, and other lady missionaries spoke of the wonderful opportunities now open to consecrated and qualified Christian women. One of the subsidiary meetings was for the advocacy of medical missions.

At a great meeting in the evening, "The Needs and Claims of China" were most impressively enlarged on by Mr. Hudson Taylor and Miss Guinness. The latter made graphic reference to the evils of the opium habit. Early in the evening the lady delegates had a social reception at the Y.M.C.A.

On the third day the afternoon was largely devoted to sectional gatherings, when some of the main mission fields of the world were described, and their special needs pressed home. In the morning the Student Volunteer Movement was the topic of a very interesting session. It was stated that 680 missionaries are now known to be at work in different parts of the world as a result of the movement. Many who gave in their names as volunteers have from various causes been prevented from carrying out their purpose. It was urged that those who experienced difficulties in going out should be very careful that the hindrances were real ones,and not those placed in the way by friends, or self, or sin, or Satan.

Mr. Donald Fraser, the travelling secretary of the British branch of the movement, had a cordial reception as he described the progress of the work in the old country. He said that from 80 to 90 per cent. of those British volunteers who had completed their educational course last year had already sailed for their fields of service.

At the sectional meetings held simultaneously, reports were given from China, India, Papal lands, Africa, Japan and Corea, and the Levant. Such a comprehensive and impressive array of missionary facts is seldom brought together in one convocation.

The chief speakers at the evening mass meeting were Dr. A. J. Gordon, of Boston, and Mr. L. D. Wishard, of New York. The former said experience had shown that the heathen must first be converted and then civilised. Mr. Wishard referred to the breaking down of caste barriers in India, and said that the young men of Japan, China, and India were now ready for a similar volunteer movement in those lands. There were evening meetings also held in two other churches, when missionary addresses on the work in Japan and China were much appreciated.

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The closing day of the Convention (Sunday) was largely given up to church services, with some additional special meetings. Many of the city pulpits were occupied by delegates. Mr. Hudson Taylor had an immense congregation in the morning at the Central M.E. Church, and his discourse was on "Abiding in Christ." A testimony meeting in the afternoon was largely attended, and had much interest for the students proper. Another meeting designed specially for members of young people's societies connected with the churches was a noteworthy occasion. Mr. R. E. Speer, who presided, said there were ten times enough societies to support all the missionaries who would be needed for the next few years.

The farewell meeting was one long to be remembered. The solo singing of Mr. Geo. C. Stebbins, who conducted the praise throughout, was a pleasing and enjoyable feature. More than a dozen friends took part in the speaking during the meeting, and some sixty students rose as indicating a purpose to go on foreign service within the coming year. Over thirty rose who had decided during the convention to enrol as volunteers. It is confidently believed that the conference will be a most fruitful one.

## THE NEGLECTED CONTINENT.

### SALVATION ARMY WORK.

Much was said in your issues of last year with regard to the spiritual destitution of the South American Republics, and nowhere were the strictures read with more interest than in Buenos Ayres itself, the centre of the Argentine province, and the most enlightened and advanced of all the various States comprising this vast southern continent. The facts are unquestionable, the figures heartrending. It is not too much to say that they came as a revelation to many, if not to all, and acted as a quickening, vital incentive to the few workers, who are labouring at such fearful disadvantage in the spread of knowledge, light, and liberty so freely given and manifested in Christ Jesus. It may interest your readers to know a little of the work now being done by the latest arrival in the way of Evangelical organisations.

The Salvation Army landed in Buenos Ayres in the year of the revolution, 1889, and has practically completed four years' service. The force consisted of four officers, not one of whom could speak or had studied Spanish, the language of the country; there are now thirty-eight officers, all of whom are preaching in the vernacular, twenty-two of these being converts who have offered themselves for the salvation of the South Americans.

In addition, we publish a Spanish *War Cry*, which has a circulation of nearly 4000 per month, nearly all the literary work of which is done, and creditably, by an editor and contributors, or translators, amongst the ranks. Our stations stretch from Mendoza, at the foot of the Andes, to Rosario, Santa Fé, and already prospective visiting has been done in the provinces northward, where we hope to commence operations very shortly.

Our halls have seating capacity for 1400, are open nightly, nearly always full, and our congregations for the month of November total up to 16,000, with 320 services, or more than 200,000 for the year, with nearly 4000 meetings.

Our latest opening at the Ondine base has been a wonderful success. During the past four months the hall (seating 400) has been crowded almost every Sunday, and the week-night congregations have been substantial. Thirty converts are registered, many of whom publicly testify what God has done for them, and witness to complete transformation of character, habits, and life. Several are offering for evangelistic work. We hope to accept them for training shortly. Our converts include Italians, Spanish, Argentines, Swiss, French, and others. Truly there is no distinction of nationality in the wonderful scope of God's saving and keeping grace.

Major Clibborn, late of Belgium and Switzerland, is now in command. His continental experience and knowledge of the French and Spanish languages are invaluable. Already plans are being considered which will lead to the advancement of the Gospel, east, west, north, and south. We shall not be satisfied until every town and village in the Argentine and neighbouring Republics have heard the messengers of the Gospel of Peace.

*Buenos Ayres.* J. Bedford, Staff-Captain.

### TIDINGS FROM PERU.

Messrs. Stark, Peters, and Jarrett, it will be remembered, left Harley College last spring for work in Peru. After holding meetings in the States the two former proceeded to South America *viâ* Panama, on December 30, with Dr. Wood (of Lima) and his party. They were eight in number, all going to Peru to teach or to preach. Writing from Callao in January last, after arrival, our English brethren say:—

"Our first impressions of Peru as seen in Callao and Lima are different altogether from our former ideas; we had expected to see crudely-built houses of mud, but many of the buildings are very superior. Callao has a population of 30,000, but small as it is many nationalities are represented. After the Spanish element, the English is predominant; in fact, English capital is the backbone of the country. All the railways without exception are owned by an English company, which company also owns certain large tracts of the interior now under colonisation. If only it had the pure Gospel, it would become one of the finest countries in the world.

"Señor Penzotti, the hero colporteur of Peru, whose name has become famous through his imprisonment for preaching the Gospel in this country, is here at present. It was our privilege to converse with him on his work, and to be present at one of his Spanish services. His labours in South America have been extensive and fruitful, at present his Bibles are confiscated, so greatly are the Government officials biassed by the priests."

Mr. Jarrett, writing from San Bernardino, California, on January 23, refers to the departure of his companions, Messrs. Stark and Peters, and says:—

"I have held meetings in Illinois, Iowa, Nebraska, Colorado, and now in California, where I hope to continue for about a month, and then sail from San Francisco. The Lord has encouraged us much. The prevailing financial depression is affecting the missionary societies very much, and I fear that there will be very little progression this year. Yet it seems that there never was, and perhaps never will be, a better opportunity to take possession of the Western States of South America for Christ. Our hope is in God. Pray for Peru, to which we add Bolivia and Ecuador."

### DIFFICULTIES IN BRAZIL.

Rev. Solomon L. Ginsburg writes from Caixa 57, Campos, Brazil:—

Our membership is now over 110, and our little upstairs hall only holds about seventy persons. Many would like to come to listen to the good news of salvation by faith, but we cannot offer them a place in our hall, and so many have given up coming. I also have given up writing, for I've no room to offer. Besides, our hall is so uncomfortable. Below works a carpenter, and on Sunday morning you can hear him hammering away, while we are trying to hear each others' voices. Opposite our hall they have a piano, and nearly every Sunday night they so drive away at the poor instrument that I've to give up preaching as soon as they begin.

If we had the money just now we could have bought a good site for little money. The believers here are poor, but are doing their best. With the present exchange, £500 would help us on a good deal. What would be wanting we could try and do ourselves.

## PORTSOY, N.B.

Miss Gow, Zenana missionary in Rajpootana, Indiа, recently gave an address on Missions in the U.P. Church, Portsoy, N.B. There was a very large attendance. Her address was most interesting. Miss Gow possesses the gift of touching the hearts as well as instructing the minds of her hearers; and all felt with new force the claims of Zenana missions as a great power in the evangelisation of the world. She also addressed an evangelistic meeting in same place at a later hour.

Mr. Marshall, evangelist, Glasgow, is conducting successful meetings in Portsoy. Every night the hall of the Christian Institute has been filled, and now they have had to be transferred to one or other of the churches. Wm. Simmers, Minister.

*U.P. Manse, Portsoy, March 15.*

MR. WM. NOBLE'S mission at Hove Town Hall last week was a source of blessing to many, and the meetings will be long remembered.

## A RIDE TO LITTLE TIBET.*

The last published work of Rev. Dr. Lansdell, the renowned Christian traveller, is, like its predecessors, full of life and vigour, research and adventure. It is a vivid portrayal of the life and customs of many nationalities of which comparatively little is commonly known. His journey covered no beaten track, and as an important contribution to missionary as well as geographical literature, the volumes are highly to be prized.

Of the entrance of Christianity into Manchuria, the author says:—

"Efforts to Christianise Manchuria were begun, according to Mr. Ravenstein, in 1838, by Roman missionaries, one of whom, M. de la Bruniere, in 1845 descended the Amur, alone, to the Gilyaks. He went on shore, and at the White Village was murdered.

"When passing the spot more than thirty years afterwards, the bay was pointed out to me where he met his death. I came across a man whose father, he said, had told him about the missionary, and an elderly Russian officer who affirmed that, going to the place in the early years of Russian occupation, the people still had in their possession some of the missionary's effects, which the Russians bought.

"After my distribution of Scriptures along the Amur in 1879, I heard of a colporteur being subsequently sent over the same ground by the American Bible Society, but I suspect that both he and I touched only the Russian population.

"In the south of Manchuria, the B. and F. Bible Society have a depôt at Mewchwang, under the direction of Mr. Robert Turley, who, with his colporteurs, has circumambulated a large portion of the country, his sales being chiefly, I think, among Chinese.

"At Hsi-wan-tze, eight days north of Peking, there are, M. de Deken tells me, a bishop and sixteen missionaries, with nine Chinese priests; and, farther east, north of the barrier of stakes, at Gehol, Heihsui, etc., there is another bishop with eleven Belgian missionaries and seven Chinese priests.

"There are also Scotch and Irish Presbyterian missionaries at Newchwang, Mukden, Kirin, and some few other stations, but none of the Church of England. There still exists, therefore, an extensive field for missionary effort in this little-known country."

Another section of his journey he thus describes:—

"On my previous visit to Kuldja I had found sixty-five Chinese Roman Catholics, who had been deprived of their missionary for seventeen years. They were still holding on, however, and asked me for a service, which I gave.

"I did not gather that the number of adherents had much increased, being still less than a hundred, but their chapel was so enlarged that I should not have recognised it. I dined with them, and received much kindness at their hands in the way of interpretation and help in making local purchases. I was, therefore, the more glad to ask their acceptance of some copies of the Gospels in Kalmuk for a small mission I understood they had in the upper part of the Ili Valley, as well as to help the expected recruits in the study of the language. I added also some maps, fancy biscuits, and quinine.

"They found it very desirable, it seemed, to know a little of medicine, since they were not infrequently applied to in cases of Chinese women who had attempted suicide by an overdose of opium. In such cases they invariably administered a dose of strong coffee, and with success in most cases. Nor were these the only cases in which their interference was sometimes sought, since during our stay they were sheltering one of their female adherents from a man who claimed her as his wife.

"It was an instance of child-marriage. The woman was the daughter of a most respectable Chinese Christian, who was acting as secretary at the Russian Consulate. This man, who remembered my first coming, and now did some Chinese writing for me, had betrothed his child to a boy who was then a professing Christian, but had since lapsed and become a disreputable character. Her parents did not now wish to give him their daughter. Unfortunately, however, in China the law of child-marriage obtains, and, provided the agreement be duly registered, the contract holds when the parties come of age.

"In the present instance the affianced husband threatened to come with a rabble, worthless as himself, and take the girl by force, in anticipation whereof, and with the sanction of another odious law in China, he had sold his wife to a mandarin. The missionaries, therefore, had been asked to interfere, and were giving the girl asylum, so that the mission-house was in a minor state of siege.

"I cannot, however, extenuate another practice among Roman missionaries that has come under my notice, who, when mothers bring to them sick children for medicine, ask whether the parent would not also like a good prayer said over the child. Consent, of course, is given without knowing what is to be done, the child is baptized, and an additional name entered on the register, which, even if in keeping with the opus-operatum view of the sacrament, is hardly consistent with Christian straightforwardness.

"The Roman mission-house is situated on the outskirts of the town. The road to it goes through the Chinese quarter, in which is a Buddhist temple with an entrance of brick, through an arched gateway carved at the top and ornamented with dragons. There is also a Chinese bazaar, with abundance of water near and numbers of ducks, with which the Chinese are delighted. In this quarter I made acquaintance with several features of Chinese life and manners that were new to me.

"On my second day in the town there passed through the streets the local magistrate, preceded by his retinue, the foremost of whom carried gongs or musical instruments. Next came lictors with whips to clear the way, and executioners carrying their instruments of punishment. Then came several secretaries and attendants, one of them carrying a sort of umbrella which had been presented as a mark of appreciation by the people; and lastly, the great man himself, in a little bird-cage sort of cart, the procession being closed by one or two mounted guards. The instruments of punishment attracted my attention, and set me longing for additions to my prison curiosities.

"Upon communicating my wishes to M. Borneman, and requesting that he would ask for a set on my behalf, he replied, 'Oh, no, no; that is not the way here! If you merely ask, you may wait long enough; the better way is to command.' Whichever he did, in a day or two there were ready for me three Chinese batons or staves and a whip, facsimiles of those in local use."

* Chinese Central Asia. By Rev. Henry Lansdell, D.D., M.R.A.S., F.R.G.S. In two volumes. Price 30s. (*Sampson Low, Marston & Co.*)

## DEPTFORD RAGGED SCHOOL.

A fifteen days' mission was held from February 25 to March 11 by Mr. Geo. Hefford, of the Evangelisation Society. Deptford has long been known as "dark Deptford," and though the neighbourhood was visited room by room with personal and printed invitations, yet the majority loved darkness rather than light. About 350 came one evening to tea, and listened with much attention to the Gospel, so earnestly, lovingly, yet forcibly, set before them by Mr. Hefford. Other evenings the attendances varied from sixty to 150, and much blessing is believed to have resulted besides the known cases.

This is the jubilee of the Deptford Ragged School, having been established in 1844. There are 1500 attendances weekly of children and adults. No appeals are made for funds outside the surrounding districts, as a rule, but there is now a balance due to the treasurer we should like to see cleared off.

E. Dodd, Hon. Sec.

9, *Wickham-gardens, Brockley.*

**IT IS SAID** that during the past two months five men connected with the liquor traffic have died, leaving the enormous aggregate of three and a-half millions sterling.

**AT THE ANNUAL MEETING** of the National Temperance Federation, Mr. W. S. Caine was re-elected president. Resolutions were passed expressing disappointment that the promised Temperance measures had not become law.

**JEWS IN MILE END.**—The fifth anniversary of the Mile End and Stepney Mission to the Jews was celebrated a few days ago, when about 500 Jews and Jewesses sat down to a bountiful tea at the Great Assembly Hall. The work is connected with the London City Mission, and Rev. R. Dawson, one of its secretaries, presided over the public meeting which was afterwards held. The missionary, Mr. D. J. Neugewirtz, presented an interesting report of the year's work. He said that some twenty thousand Jews of all nations reside in the district, the greater part of them natives of Russia and Poland. In house-to-house visitation he had found a great deal of distress. Several friends followed with brief addresses.

## AMONG PARSEES OF BOMBAY.

Mr. M. H. Mody, Parsee missionary, has published an attractive little report of his work in Bombay. He says: "It is now more than fifteen years since my wife and I began work together on strictly undenominational lines, among various classes, especially among my own people—the Parsees. It is difficult to get them into a Christian building, and I, as a convert, am not welcomed into their homes; still, they will readily stand and listen to open-air preaching.

"On my conversion, twenty years ago, I began to preach thus in concert with the American Methodists, and on my return from England, in 1878, after studying in Dr. Grattan Guinness's college, I resumed the work single-handed, taking my stand on the steps of the lamp and fountain in front of the C.M.S. Robert Money School on the esplanade. Here evening after evening, all the year round, I seek, by the Lord's grace, to make known the Light of the World and the Water of Life. As others besides Parsees stop and listen, I generally speak not only in Gujerati, their language, but in other vernaculars, and sometimes in English. My other work is to gather very poor heathen boys into a day and Sunday school.

"Mrs. Mody's work, from her landing in 1878, was Zenana visiting among Mohammedans, and she also taught some European and Eurasian girls in the hope of their becoming missionary teachers. In 1891 she commenced the first Jewish girls' school in Bombay, being helped to canvas for it by two Jewesses whom she had taught in former years. We both take a deep interest in the Lord's ancient people. There are now nearly forty children on the register."

With reference to the school work, Mr. Mody says that it has to counteract the bad influence of the heathen homes. He hopes some day to found an orphanage for destitute lads. A suitable house with a large compound is available, and the purchase money would be about £2000. Communications to Mr. Mody should be addressed Falkland-road, Bombay.

## WORK IN SOUTH TRAVANCORE.

In his report of work last year in the Neyoor, Mission District, South Travancore, Rev. I. H. Hacker, of the London Missionary Society, mentions the arrival of Dr. and Mrs. Fell, to take up the work which was previously in the hands of Dr. and Mrs. Sargood Fry. He proceeds:—

"The work in this district has, in the main prospered. I am surprised, at times, how much real blessing God gives to our wavering and sometimes unfaithful service. We have a large Christian community. They number, including children, 10,580. These are divided into church members, 1310, who are supposed to be really converted men and women. Baptized 5248—many of whom are truly converted; and 3842 adherents, who, leaving their demon worship, have placed themselves under Christian instruction. Many of these are only nominal Christians, among whom the knowledge of Christ has to be given as much as among non-Christians.

"Established amongst these nominal Christian people we have sixty churches; some eighteen of these churches have been formed into three pastorates, which have been self-supporting for many years. These self-supporting pastorates ought to be self-governing and aggressive, but while they manage by strenuous efforts to support themselves, we do not see so many signs as we could wish that they are widening their borders and increasing their usefulness. The other churches are worked in circles, four or five weak churches grouped round a fairly strong one, supported by an evangelist, and four or five catechists for each circle. Much earnest work has been done by these teachers during the year; work in some cases necessarily hidden, but owned, I believe, by our Master.

"There is a very wide and varied field for service opened up amongst the women. Perhaps one of the most remarkable signs of progress during the past ten years has been the opening of doors of the homes of non-Christian women. All the ladies of the station have their hands full of pressing work, and I sometimes think they are too over-burdened. We could do well with one or two more lady workers."

Communications to Mr. Hacker may be addressed, Neyoor, Colochel, Travancore, South India.

## A SUCCESSFUL BIBLE CLASS.

A Bible-class is too often considered a dry and uninteresting affair, but a visit to the Pastor's Bible-class for men held on Sunday afternoons at Albemarle Chapel, Taunton, would dispel any such idea. This class, although it has been in existence a comparatively short time, has grown by leaps and bounds until it has now a membership of nearly 400; and they are men of all ranks and all ages, from the busy tradesmen of mature years, men who drive the plough during the week, the postmen who daily deliver our letters, and such like industrious workers, to the youths who are starting life in various directions.

In consequence of the large attendance an improved system of registering had to be adopted, and it is done in this way: the membership card includes a number of perforated tickets, on each of which is printed the date and subject of discussion, and the Biblical references connected with it. This ticket is torn out and put into a collecting dish, and the number on the ticket affords the means by which he attendance may be registered. When a member is absent more than twice in succession, the President endeavours to visit him, so that in cases of sickness or difficulty none may feel themselves forgotten. There can be no doubt that the personality of Rev. Levi Palmer has contributed the largest part to the success which the class has attained, and it is a fortunate thing for the members to have such a clear-headed and straightforward man for their president. Whilst speculative and unprofitable contentions are avoided Mr. Palmer is ready to answer any questions, and this he does in a most apt and generally satisfactory manner, pointing his remarks with interesting anecdotes and telling illustrations.

The Albemarle Bible-class may feel flattered in knowing that since its success has been so marked, several similar classes have been started in the town. Whilst the men are thus engaged it was reasonable to suppose that the women ought to have similar opportunities, and so Mrs. Palmer holds a Bible-class for women at the same time in another part of the building.—*Somerset Express.*

## NO MORE "STRANGERS."

Our sixty-seventh party of brave hopeful lads sail for the new world on Thursday, March 22. Many of them bear the mark of having been utter strangers to food or kindness in this great and rich city. Death stalks in; the home breaks up; clothes get threadbare, and who cares for the white-faced boy seeking a job in these necessitous times? As one of the results of correspondence with their friends in England, eight boys are going out to join brothers in Canada. After arrival they will feel no longer strangers, but good homes and a warm welcome will await them.

Many of the cases dealt with have been of deep interest. An orphan boy, sheltered by a young married sister living in one of our narrow streets, hears that a letter has come from Canada from an old mate, who lived in the same street, but is now doing well, finding plenty of work, food, and kind friends. The sister looks us up, and the eleven-year-old little fellow gets a winter's training in our Hackney Home, with others in like circumstances. Their sorrows are to us sacred, and we rejoice to be a link between them and bright Canadian homesteads, where their sorrows will be forgotten, and tears wiped away.

One of the first of our elder lads this past winter was a Christian Jew. He had been for seven years under Mr. Wilkinson's care. He conceived the idea of emigrating, and was placed in our training home. He boldly announced himself as one who loved Jesus; his faith was simple and real; he soon found sharp persecution in school and playground; it was almost more than he could bear, when a second Christian lad came from farther east, a member of Pastor Hazzard's church. The two began to pray for the lads, who jeered and taunted them about their faith. They persevered, living consistently, till they won the respect of all. On one occasion a lesson was given on "Death and Life," which made a deep impression upon all. They asked the use of the play-room to hold a prayer-meeting by themselves, and the gathering increased week by week. Those who had sneered became earnest inquirers. Weeks passed: each Scripture lesson drew the whole band to love their Bibles more; when seasons of prayer came round, a score of young voices would pour forth praise and thanksgiving; petitions for their kindred would rise to God, and for all the work at the Home of Industry.

We shall never regret showing kindness to the Jew. How one desires that every congregation in our land should find a zealous Christian Jew in its midst! The prayer-meeting would become on fire, and souls all around would be born of the Spirit, while saints would be led to sing songs of rejoicing even in this the time of their pilgrimage!

Annie Macpherson.

*Home of Industry, 29, Bethnal Green-road, E.*

## DUBLIN VISITING MEDICAL MISSION.

Dr. J. Magee Finney presided over the second annual meeting of the Dublin Visiting Medical Mission, which was held a few days ago. In the course of an address, he said that the report for the year clearly showed the need of the mission. The work brings friendship and brightness to the poor, and tells them of the love of God.

One of the hon. secs., Mr. W. R. Wigham, read the report for 1893, and the hon. treasurer, Dr. H. T. Bewley, read the financial statement, showing that over £500 had been received during the year, and that £65 was required before the close of March. Also £150 was still needed to complete the purchase of the mission premises.

Colonel Yates spoke of the great spiritual blessing resulting from the work of the mission. When we consider the sort of people who come to the mission, some brought to their present condition by their own sin and wrong-doing, others by those mysterious visitations which bring misery to their homes—people who have never heard the Gospel, and to whom it is entirely new, all effort is fully justified.

Dr. Long (mission director) said that the number of people attending the dispensary and Gospel service three times a week varied from fifty to eighty, and about twenty-five to thirty at the men's evening dispensary and service. They all show thankfulness for the help and kindness extended to them. He told of a man and wife who had been converted, and had been persecuted in consequence, being turned out by their landlord, but for more than a year they had stood firm, and their children were now attending a Protestant school.

Mr. George Williams (travelling sec. Open Air Mission) also spoke a few words.

## P.S.A. AT THE EDINBURGH CASTLE.

On Monday evening at Dr. Barnardo's Edinburgh Castle the first anniversary meeting of the Edinburgh Castle P.S.A. was held. After tea, Dr. Barnardo, president of the P.S.A., took the chair, and a very interesting programme occupied the evening. It appeared from the year's report, presented by Mr. W. R. Nicoll, that this P.S.A. at the close of its first twelvemonth has nearly 900 members on its books, and that there has been an average attendance of some 600 men each Sunday afternoon. A women's P.S.A. has been established under Miss Bertill's care, which is now nearly as strong as the men's; and branches have also sprung up at Dorcas House, Carr-street, and at the Institute, Bow-road.

Mr. John Blackham, founder of the P.S.A. movement, delivered an address of congratulation and distributed certificates, and Mr. H. A. Kennedy, of the Stepney Meeting P.S.A., and Mr. George Nokes also spoke.

The Edinburgh Castle Choir rendered sacred music, and solos were sung by Madame Wilson-Osman, Madame Rich, and Miss Sheen. It was determined to establish a library for the benefit of the members of the P.S.A. Fifty volumes have already been contributed by various friends. The president promised an equal number, and Mr. Blackham also promised 100 books.

One peculiar feature of the Castle P.S.A. is the existence of a special circle, chosen from among the members, and known as "Helpers of the War," who act as a kind of executive committee, and whose efforts have during the year resulted most beneficially in favour of the movement.

BISHOP SIMPSON, of blessed memory, with almost prophetic vision, said, "I am satisfied that the day is coming when, in our church, and in all churches of the world, we shall look chiefly to the conversion of children, and, as a comparatively rare instance, to the conversion of those in mature years."

## THE METROPOLITAN TABERNACLE.

The following statement has been issued:—

"Despite the great loss which the church has sustained, and the changes which have taken place in the locality, large congregations are still attracted to the services, the building being generally well filled on Sundays. The interest in the weekly prayer meetings is well maintained and the week night services well attended.

"There has been a steady influx of members, upwards of 200 having been received into the fellowship of the church during the past year.

"The church accounts as audited and presented at the last annual meeting were satisfactory, each account showing a balance on the right side.

"Of the three large institutions founded by Mr. Spurgeon, the Pastors' College is the only one where accounts are presented at the annual church meeting. The weekly offering towards the college funds, despite the general depression and the personal losses sustained by many of our friends, exceeded the average amount of the past seven years.

"The Orphanage and the Colportage Association are under separate boards, the church being in no way responsible for their management or control. The funds of the Orphanage were never in a more prosperous condition, but it is a matter for regret that the Colportage Association still finds a difficulty in commanding the amount required for maintaining its operations throughout the country.

"Signed on behalf of the Deacons,

"Thomas H. Olney, Treasurer."

## THE NEW BEDFORD INSTITUTE.

The work which the Friends have been doing for so many years in Spitalfields has been greatly owned of God in blessing and helpfulness to many. The well-known building in Quaker-street, opened in 1865, has for some years been too strait for the work going on. Hence steps were taken to secure a new building, and through the liberality of the late George Sturge and other Friends, a fine and commodious structure has been erected. This has been open and in use since February 18, though the formal inaugural meetings have just been held.

The *Friend* thus describes the new institute:—"We have been over the new buildings, from the cellars for the free breakfasts and the Social Wing, to the class-rooms and provisions for residents on the upper story, and the whole exhibits a large amount of wise forethought, the result of mature experience; while the solidity and adaptation of the whole structure evince a liberal faith in future development as well as present need. But there is nothing speculative in the substantial and roomy provision for the many departments of service. One of the peculiarities of almost every successful mission is that, however thorough the effort to make provision for its varied necessities today, in the growth of the good work some departments are straitened for want of wider accommodation to-morrow, and it is an ill omen if no such difficulties arise.

The large central hall on the ground floor, excellently lighted, handsome and appropriate in its structure, forms the best mission hall we have seen in London, and will probably prove a model for many other similar erections.

At the opening meetings a large company assembled, and addresses were delivered by Messrs. J. B. Braithwaite, A. T. Alexander, and many other well-known Friends.

MR. JUSTICE DAY, at Liverpool Assizes, said a vast majority of the crimes of violence that were before him had been committed in drunken fury.

THERE HAVE BEEN mothers who seemed to have an ambition that their children might be beautiful, that they might shine in society, that they might have great wealth, that they might stand among the powerful of this world, who were not even willing that they should be consecrated unto God.

THE OXFORD AND CAMBRIDGE BOAT RACE has for years furnished the London City Mission with an opportunity of service for the Lord which it has not been slow to utilise, especially since its evangelistic band has been formed. On Saturday last, the Mall, Hammersmith, was again the scene of this band's operations. Here, shortly after 8 a.m., some thirty members gathered, and for over three hours beautiful Gospel songs alternated with plain, loving, and earnest appeals to heart and conscience. At 12.30 a brief prayer and praise meeting was held in a mission hall close by. At 1 p.m., the workers again assembled in the Grove, where about 2½ hours' similar work was done. During the day twenty-three addresses were given, and some thousands of Gospel booklets and tracts distributed.

# The Thanksgiving Meetings.

## LETTERS FROM WORKERS.

I am looking forward for such a blessed time that all will exclaim, "This has been a grand time with the Lord; we must have it annually." Why not?
*Great Assembly Hall, E.* E. H. Kerwin.

"Praise waiteth for thee, O God." I heartily rejoice at proposed meeting. Shall pray God to grant us another great revival; and shall rejoice to mingle praises with those present. Chas. Cook.

It is somewhat uncertain if I can be with you on April 11th, at the proposed Thanksgiving meeting, but if I can I certainly will. All my sympathies are with such a gathering. The Lord be with you.—Yours ever faithfully, Jas. A. Spurgeon.

God is honoured by the acknowledgment of answer to prayer, and certainly, though sometimes in hours of depression we are apt to minimise results, the change all around us is simply marvellous, and He should have all the praise. Mary H. Steer,
"*Bridge of Hope*," 28, *Betts-street, St. George's, E.*

I am exceedingly happy to be able to co-operate in the thanksgiving meeting at the Assembly Hall, though I fear I shall be away from home on the day fixed for the meeting.
J. Pullein Thompson.
Hon. Sec. of Christian Blind Relief Society.
*St. Stephen's Vicarage, North Bow, E.*

I shall consider it a duty, as well as a great privilege, to be present at the thanksgiving meeting on April 11 next. Wishing you God-speed in all the arrangements necessary to be made,
H. Bristow Wallen.
*National Refuges, Training Ships, etc.,*
164, *Shaftesbury-avenue, W.C.*

You are right: we should praise God for his mercies to us in the East-end. We do not, as a rule, praise Him enough for the love and mercy so abundantly given to us. Gladly do I approve, and may the living Spirit be with us when we meet to render to Him his due, and in blessing we shall be blessed.
31, *Sturry-street, Poplar, E.* Anna Wilkes.

I think a united meeting for praise and prayer in view of God's work in the East-end of London during the last thirty years must be a great blessing and stimulant to all Christ's people throughout that region, and I should be heartily glad if it could be arranged. T. B. Stephenson.
7, *St. Agnes-terrace, Victoria Park-road.*

I am so very glad to hear of your proposed meetings for praise about the wonderful way in which God has answered prayer offered up in Sussex Hall in 1861, especially in bringing out so many women to work in the East-end and blessing their labours.
*Sailors' Welcome Home.* Rosetta Child.

Your suggestion of "a day of thanksgiving" has reached me here. I need hardly say how fully I am with you in the matter, being one of the chiefest debtors to East London blessing. I am sure the Tabernacle is at your service, should you wish it.
*Mentone.* Archibald Brown.

The proposed day for thanksgiving is most timely. Surely, with deep gratitude, we may say: "The Lord hath done great things for us, whereof we are glad." As the Epistle to the Hebrews in its closing chapter, so let God's people exclaim, "By Him, therefore, let us offer unto God the sacrifice of praise continually, the fruit of our lips giving thanks to his name." Henry Varley.

I think your proposal would do immense good to us all. Many of us are far more recent than that meeting as workers in the East-end, and yet we enter into the fruitful labours of others, to our great joy. I am delighted with the proposal, and shall do all I can to awaken a real interest in the meetings. With cordial regards, yours faithfully,
Peter Thompson.
*Wesleyan East-end Mission, 242, Cable-street.*

I heartily agree that God should be glorified by his people, in a united meeting for praise and thanksgiving, especially by us workers at the East-end, who have been so greatly blessed in his work during the past thirty odd years.
All Christians see the great need of having the mind stirred up by way of remembrance. Doubtless the matter proceeds from the Lord; may He fulfil all his good pleasure. James Sharpless.
14, *Sidney-square, London, E.*

I heartily sympathise with the suggestion, and would cordially co-operate in the movement.
I attended the meeting in Sussex Hall (1861) with several fellow-workers, and well remember the hallowed season of refreshing then realised. From that date the effects of the revival have been most marked.
*Christian Community.* James Atkinson.

You have done well to invite us to join with the multitude of Christian workers in praising the Lord for his great grace in calling, fitting, and sustaining us in the blessed work of winning souls from Satan's kingdom.
My memory recalls the year 1857, when dear C. H. Spurgeon's preaching touched my heart, and led me to serve the Lord in the slums in my leisure time.
Most heartily I will join with you in the meetings of the 11th prox., meanwhile praying that a rich blessing may rest upon them. W. J. Orsman.
*Golden Lane and Hoxton Costers' Christian Mission.*

We will unite with your welcome gathering, D.V., on April 11, to praise and testify wondrous blessing since 1859. I was one of the first of the band of workers in the East-end getting the prisoners out of captivity. What hath God wrought!
143, *Clapham-road, S.W.* S. Meredith.

The Lord be praised for all these thirty years of blessing in the East of London.
The Lord has done wonderful things. Marvellous have been his leadings and teachings; ceaseless have been his watchings; continuous his supplies. How true his Word! Not a moment has He left his people. He has proved Himself a God all-sufficient. How much his servants must have to tell of his goodness and his power! "Not one thing hath failed!" "Let the people praise Thee, O Lord! yea, let all the people praise Thee!" George Holland.
*George Yard Mission, Whitechapel, E.*

The letter calling us to Thanksgiving will meet with a deep echo from the East of Scotland as well as the East of London. True, the fruits have scattered more from East Scotland all over the earth, but the few that remain praise Him in their closing days for what was the beginning of days to so many of them.
I remember so vividly when dear Mr. Radcliffe gave us all at Arndilly the first copy of *The Revival*, and told us to pray over it, as it was a work of *faith*, a paper started in full belief that a great blessing would have to be recorded all over the earth to his glory. Has it not been so?
*Inchglass, Crieff.* (Mrs.) H. L. Gibbon.

On hearing date of your meeting I at once eagerly turned to my engagement book, and alas! I am booked to preach twice at —— on April 11. I am sorry indeed, and yet don't know how to alter it. How strange that you should arrange for a day of thanksgiving at the same time that I have been pleading for a day of fasting and prayer. I do wish I could join you, and will try and change the date of my visit so that I may. I should like all our workers to come too. Oh, may the Lord move all the churches.—In all love, yours very sincerely, W. Cuff.
*Shoreditch Tabernacle, Hackney-road, E.*

My special recollection of the prayer meeting, held on January 23, 1861, is that of the petition offered by the Hon. and Rev. Baptist Noel, that blessing on the work to which Mr. Radcliffe was then called might not be confined to the East of London, but might extend to regions far beyond. This prayer has been answered abundantly, more than any could "ask or think," not only in the many messengers of the Gospel who have received their training in the East-end and are now far away "separated unto the work whereunto God has called them," but in the many seamen who are witnessing for the Lord by land and sea even "to the uttermost parts of the earth."
Clara M. S. Lowe.

"Praise is comely." Let me at once say how cordially I agree with your suggestion, and that I thank the Lord for having laid the matter upon your heart.
Though thirty-three years have passed since I was present at that meeting on January 23, 1861, the savour of it has not left me; again and again I have had sweet and grateful remembrances of it, and I may tell you that only this week I took down the Vol. IV. of *The Revival* to show to my dear wife the account of the meeting in the number for Feb. 2.*
Fervent praise indeed be given to the Lord for what He has done in East London. May He deign to do greater things yet.
Assuring you that my prayer shall be that you may be guided in every particular, and that all may redound to his glory, W. J. Lewis.
54, *Swanmore-road, Rude, I. of W.*

* A report of the meeting was given in our last week's issue.—Ed.

I heartily endorse the proposal on every ground. I hope you may be able to carry it out, not merely because it is our bounden duty to unite in thanking God for what He has accomplished through various instrumentalities in the East of London of late years, but also because such a meeting would draw together the workers, who are often now too busy to meet, and from lack of such opportunities become insensibly alienated in thought and heart, which alienation in its turn reacts unfavourably upon themselves and the work committed to them. I will be glad to co-operate in any way that is in my power in the attainment of such a result.
Thos. J. Barnardo.
18 *to* 26, *Stepney Causeway, E.*

Most heartily do I sympathise with the intended Thanksgiving Meeting on April 11. Instrumentally, I owe my conversion in 1865 to a special effort which I believe sprang out of the great time of awakening in 1859-61; and when we consider the immense variety of effort that has come into existence since that time, we can but say, "What hath God wrought?"
It surely becomes his people to come together in the spirit of true reverent humility, and with deep thanksgiving to pour forth their praises, beseeching our God to do yet greater things for his own glory.
C. Stuart Thorpe, Sec. The Rescue Society.
79, *Finsbury-pavement, E.C.*

How good the Lord has been to us up to this present time. It did my soul good to read that you were contemplating a Thanksgiving Meeting. It took my mind back to the time when I stood in the front rank among the labourers. When I meet with men and women that were brought to Christ at those meetings it makes me pray, "Lord, take us back to those old times, when the power of the Holy Ghost was upon us and in us, and spoke through us, so that men and women were broken down before the Lord and had to shout out, 'Save, save, or I perish,' when the chains of sin were broken, and the cry of victory went up to heaven, for, through the blood of the Lamb, the power of men and devils was defeated." Oh for those times again! Why not? The Father is the same, the Son is the same, the Holy Ghost is the same, and the Gospel is still powerful.
*Fallibroome, Macclesfield.* Richard Weaver.

The praisers go first and then the battle—may great glory issue to God. Be strong. Fear not. "The Lord in the midst of thee is mighty. He will rejoice" at the voices of his people meeting in praise for all the blessings that have been poured out upon this poor drunken East of London. Even to be surrounded by Mr. Radcliffe, R. Weaver, Miss Lowe, Hy. Toye, G. Holland, &c., as workers in the *sixties* will be a sight and song of praise. Then those who were called out in the *seventies* would prove a goodly band. Then those in the *eighties*, young and strong, would be cheered by the advance army of aged praisers. Then another little company, the *strangers* in our midst, as Pastor Yen, Amanda Smith. Bugle sounds from such as Archibald Brown, the Drs. Guinness, Dr. Barnardo, Dr. Stephenson, &c. I would suggest that *much prayer* be asked for the occasion all over the land, trying who shall do honour to our God and loving Father for thirty-three years of his goodness and mercy to the land and people. Think of children alone—20,000 taken away to a land of plenty, snatched from these ghastly gin-palaces.
*March* 3, 1894. A. Macpherson.

We are often lacking in praise. It is "Give, give," but how little we return to the Giver!
Such a time would recall what God has wrought.
This present-day rush is not as it used to be. Then we saw ripe fruit, not this forced sort, for there was prayer of an earnest kind. Long hours of waiting upon God. The hearts of the people were prepared, and moved before we came to the meeting. I have seen, what is now termed "after-meetings," without an address at all, and I have known that "after-meeting" last till after midnight. Men and women refusing to leave till the great question of the soul was settled. I am heavy and sad, when I think of how we have fallen. How that after the address we have to plead with the people to remain to our after-meeting. Then we had to plead with them to go home. Shall we not return to the better way and make room for the blessed Spirit to work? God help us. For surely we have found out we work in vain when He is not there.
I often think the reason for the numbers of backsliders we find everywhere, is that we have forced a decision where there has been no conviction.
*Liverpool Town Mission.* J. Barnabas Bain.

I am so pleased to read your proposal for a meeting or meetings to "give thanks." Being an invalid, and in my eightieth year if spared till the 14th, I can scarcely hope to be often present at such meetings, but I shall be obliged if you will see that I am informed of any arrangements made, and if it is desired to obtain guarantee of funds to cover expenses, I should like to help in that at all events. "Whoso offereth praise glorifieth Me." What an easy enjoyable way of glorifying God! And what else so well worth living for?...It will give me exceeding great pleasure to be co-operating in this work, as you may suppose when I tell you (what Mr. Radcliffe probably remembers) that when he started on his evangelistic work forty years ago, more or less, from Liverpool, he took Reading Races on his way, where he was roughly handled, and I had the privilege of standing by and rescuing him from the mob, drew him into my house (then in the market place), and in the morning took him to a doctor, an eminent Christian, who gave him useful advice, he not being a strong man.

Martin Hope Sutton.

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Most heartily do I go with you, for notwithstanding increasing defection and apostasy everywhere abroad in Christendom, we have abundant cause to praise God, for the gracious work of the Holy Spirit during the past thirty-five years or more, for which we should do well to come together to praise Him, who is prepared to do still greater things for his people, were they only prepared to respond to his call, "Bring ye all the tithes into the storehouse . . . . and prove we now herewith," etc., etc.

I am not sure whether I was present at that meeting in Sussex Hall, though I came up in that year, and the one previous, from York chiefly for the purpose of attending special meetings by day and night, including the memorable all-night prayer meeting in the East-end, though I well remember we had previously held several most blessed *all-day united prayer meetings* in the city of Exeter in the years 1859-60, which were begotten by the tidings of the Revival then proceeding in Ireland, which days in Exeter will never be forgotten by the many who attended them. C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood.*

P.S.—I have sometimes thought what refreshing reading much that was contained in the first vols. of *The Revival* would prove to many. I devoured it in those early days of my Christian life and service for the Master.

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It is a regret to me that I cannot join you in the meeting which you are summoning on April 11. I have for long been engaged for Leeds on that day. I wish you much success in the arrangements and control, and should like, if you name any who regret their enforced absence, to be included. I do hope that it may be the beginning of a great movement throughout the kingdom. F. B. Meyer.

*Christ Church, Westminster-road, S.E.*

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In the East of London it is meet that the voice of praise should be heard, for there some of the Gospel's greatest victories have been won in the very teeth of the foe. To God be all the glory.

I warmly sympathise with your purpose. In praising our God we shall find a new call for a larger consecration to the terrible needs which still mark out that district as a continent of vice and suffering. I question whether anything in the history of the world can exceed the misery of its inner experiences of wantonness, immorality, profligacy, and crime. Of a truth, the Lord's garrison there are fighting for Him where Satan has his seat.

We are about to celebrate, to the glory of our Lord the jubilee of our beloved General, and, in view of the birth of the Salvation Army in Whitechapel, it will afford me real pleasure to arrange for some of our East End people to join with you on April 11, that we may rejoice in God and glorify Him together.

W. Bramwell Booth.

*Salvation Army Headquarters, London, E.C.*

[*Other letters will appear next week.*]

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**DO NOT BE DISCOURAGED** by the amount there is to do. Do something. You may not be able to build an orphanage, but you might save an orphan.

**NO ONE** who has not suffered it can imagine the horror which enwraps a child who is afraid of the dark. It is not driven away by reasoning. The child often knows that he has nothing to fear, and is ashamed of being afraid, but that does not prevent the fear.

**I THINK SELF-CONTROL** is the great secret of influence and authority in parents. The absolute accord—perfect love and confidence, and unfailing good temper between their father and mother that they always ought to see, should be a perpetual model and pattern of what their own future lives ought to be.



# Letters to the Editor.

## THE HOLY SPIRIT.

Dear Sir,—The "Expository Notes" in your paper on the Holy Spirit and his work have been most refreshing and edifying. It has shown clearly that the Spirit of God has been given to be for ever with us until the Lord comes, to convict, convert, seal, sanctify, endue with power, and all necessary work in the Christian, that he should be holy and without blemish; and He is dwelling in all of God's children.

It says of Him in Haggai ii. 5: "According to the Word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you, fear ye not," so in like manner He is now in the Church and in every saint, although having been much grieved so as to be but little seen by his working, but still He remains ever with his Church and in his people, as with Israel in all their waywardness and disobedience, but obedience; to his Word is the means to have Him more known and enjoyed by his people.

It appears to me there is one weighty point that neither "R. C. M.," nor any of the correspondents, has touched, namely, the prayers of the Apostle Paul in Eph. i. and iii. The Apostle addresses them as saints accepted in the Beloved, and blessed with all spiritual blessings in heavenly places in Christ, and having been sealed with the Holy Spirit, whom they had received as a pledge of their inheritance until the redemption of their purchased possession. But the Apostle prays for them after he had heard of their faith in the Lord Jesus, that they may have the Spirit of wisdom and revelation in the knowledge of Him, the eyes of their understanding being enlightened that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. All this they were ignorant of, although it was all in their possession in Christ. They were blind to it, and Paul prays God that their eyes should be opened to see their inheritance in Christ. And is not this the condition of almost all Christians in our days? and is not this the lack of power in and with them, for they are ignorant of the power given to them in Christ.

Again the Apostle prays (iii.) that they might be strengthened with might by the Spirit in the inner man, that Christ may dwell in their hearts by faith, that they, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God. This shows that the great majority of Christians then were, as now, living in a low condition of soul. When turning among Christians (not merely professors) how very few we meet who have had their eyes opened, and have the Spirit of wisdom and understanding to know that which is given to them in Christ, and how very few who have been strengthened with might by the Spirit in the inner man, and have Christ practically and experimentally dwelling in their hearts by faith! And oh, how few of God's dear children are rooted and grounded in love, and are filled with the fulness of God! Most of God's people are ignorant of its meaning.

The Apostle closes his prayer by saying, "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Now that we have in our hands the whole of the Scriptures which they at the beginning of the Apostolic times did not have, and we have the Spirit of God as they had, we now should enjoy the blessings fully which are given unto all of God's redeemed people.

It has appeared to me that some Christians have seen this truth and had their eyes opened to see what they had been blessed with in Christ, and went in simple faith to God in the name of the Lord Jesus, and got strengthened with might by his Spirit in the inner man, and entered into the fulness of God, and from henceforth they became different to the ordinary Christian in their experience and even in their lives, for they are not ruffled as others are, and do not stumble as the majority of Christians, for Christ is dwelling in their hearts by faith, and they are rooted and grounded in love.

The same truth is seen in John xiv. 21-23, where the Lord says, "I will love him and will manifest Myself to him, and we will come to him and make our abode with him." This is to him, whoever he may be, that keepeth his commandments.

Sir, trusting that the attention that you have called unto this most important doctrine will be a means to stir up many to search more of the Scriptures and obey them, so as to enjoy the blessing revealed in them,—Yours truly,

*Llanelly.* David E. Jones.

## OUR LORD'S RETURN.

My dear Editor,—I feel sure it is not intended by the writer of the "Letter to a Friend" (in his note appended to my former letter) to convey the impression that the promoters of certain conventions are men who merely hold the doctrine of the LORD'S Second Coming, but have not their "hope set on Him." Some of his sentences may be so construed, and cannot therefore be passed over in silence. I am not aware to what conventions he alludes when he refers to some which "dwell upon the details more than upon the grand outline truths." It has not been my ill-fortune to be present or to take part in conferences of that character.

As I drew up the circular letter addressed to convenors of Christian Conferences in the United Kingdom, published in January, 1893, and obtained all the signatures thereto from men of both the historical and futurist schools, I may be allowed to interpret the meaning of what I called "the value of a united testimony" on the great question under our notice. What was present to my mind and what was the desire of my heart was the summoning of a large number of conferences on the subject, whether by historicists or by futurists or by both in combination, so that public attention might be loudly called to a consideration of the Second Advent. I would call that a united testimony whether details were given or were lacking on the part of either school; and all this would be preferable to a death-like silence; but so long as there are irreconcileable differences about details between the two schools it does seem to me more to the edification of believers and warning of the careless that there should not be divided counsels. Let each school summon as many conventions as it can furnish forthwith competent speakers, and all will at least sound a note of alarm. Your friend's argument, carried to its logical conclusion, would silence Calvinists and Arminians alike and close their pulpits, lest they should present the Gospel with differing estimates of the extent of the atonement. No! Let both alike proclaim the first coming with its Gospel for sinners, and let historicists and futurists alike utter forth the imminence of the personal and premillennial Second Coming, the Gospel for the Saints.

Yours sincerely,

*March* 17. J. E. Mathieson,

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## LIVERPOOL STRANGERS' REST.

The seventeenth anniversary meetings of the Liverpool Strangers' Rest were held on Friday, Rev. Dr. Lundie presiding over a numerous audience. The annual report, submitted by Mr. T. A. Leigh, showed the excellent work carried on at the Rest in attending to the spiritual and social wants of emigrants and foreign and British sailors passing through Liverpool. The reading-room affords opportunity for social intercourse, whilst Christian literature, magazines, and illustrated papers are provided, as well as writing materials, which are supplied gratis to the visitors, who are thus encouraged to write home to their friends. The Gospel is constantly set before the visitors, and every effort made to win them to Christ. The report gives several interesting incidents evidencing the good work done, and shows that meetings have been held for Scandinavians, Frenchmen, Spaniards, and Englishmen, special attention also being devoted to Jewish emigrants passing through the port. Altogether during the year 1176 meetings were held, being eleven in excess of last year's number. Reference was made to the dilapidated condition of the premises, and the funds being raised towards the contemplated repairs and alterations. The balance sheet shows a decreased deficiency, the receipts being £391 0s. 8d., and the payments, including a balance of £94 3s. 1d. from last year, £402 3s. 2d., leaving a deficiency for the year of only £11 2s. 6d.

Mr. C. J. Proctor, in moving the adoption of the report and accounts, said that they were most encouraging. He spoke of the utility of having a place such as this for strangers to resort to, remarking on the tendency of strangers in a strange city to resort to bad places if there were no such places as this to go to. Rev. George Lord seconded the motion, and in the course of his remarks said that he felt sure that the Christian ministers of Liverpool had only to know of this work to appreciate it and help it forward. Rev. Dr. Lundie then addressed the meeting, very warmly supporting the claims of the Strangers' Rest, and dealing with the peculiar difficulties and temptations of sailors.

Rev. J. H. M. Barrow, of St. Thomas' Church, Park-lane, conducted a well-attended prayer meeting at the Rest in the evening.

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**MR. WILLIAM LIVESEY** has forwarded a letter to the Home Secretary, urging an increased duty on licences, suggesting that a tax be placed upon the 20,000 clubs which at the present time differ little from ordinary liquor-shops.

## THE Y.M.C.A.

### THE CROYDON ASSOCIATION.

The annual meeting at Croydon took place at the Public Hall on Tuesday week. At the afternoon meeting the chair was taken by Mr. Frederick Link. At the evening meeting the secretary read the annual report, which showed that the total membership (including associates) was 287, or an increase of 35, compared with last year. With regard to the new building which is about to be erected in North-end, the subscriptions and promises already received amounted to £4500, including a conditional gift of £2000 by Mr. Compton Rickett, gifts of £250 each by Mr. A. Pye-Smith, Mr. Fredk. Link, and Mr. F. John Horniman.

Mr. J. Compton Rickett, who presided, dwelt on the reasons which had compelled the erection of a new building. He went on to say that the Association did not injure the churches, but that the churches benefited therefrom. Scarcely a week elapsed between the conversion of a young man and his entrance upon the work of the conversion of others. The Y.M.C.A. did not keep its religion to itself, but spread it far and wide throughout the world, and was a missionary society without expenses, without professional assistance, and without coming upon the contributions at all. He concluded by appealing for funds to enable the new building to be opened free of debt.

Addresses by Mr. F. Link, Revs. J. B. Evans and J. Jeffray, followed.

### BRIEF NOTES.

There are five associations in the Neyoor Mission District (L.M.S.), South Travancore. The motto is, "Every member is a Christian and every Christian a worker."

Mr. Lane commenced a four days' mission at the Ealing Y.M.C.A. on Sunday (18th). Great preparations were made, and the Association received the hearty co-operation of the local Y.W.C.A.

At Ballymena there is a vigorous Y.M.C.A., under the presidency of Mr. Wm. Young, J.P., Fenaghy. They have a good gymnasium, and do a fine Gospel work amongst the young men of the town.

The National Executive of the Young Men's Christian Associations has decided to unite with the Sunday School Union and similar organisations in promoting a bill in Parliament to lessen the facilities for gambling which now exist.

The New York State Convention has been held at Jamestown, and Dr. Munhall and Rev. R. A. Torrey were able to take profitable part. The report showed 149 Associations in the State, with a membership of 40,000. Good work is going on, and during the past year over a thousand conversions have been recorded.

The Belfast Y.M.C.A. Sabbath morning Bible-class for young men is the largest in the country. There is a roll of 480, and the attendance at 10 a.m. is 300 young men. The general secretary (Mr. Black) is the teacher, and for some eighteen months past has been giving a series of addresses on "Men we meet in the Bible."

The Belper Association, just formed, has met with opposition from Churchmen in the town. At the inaugural meeting, Mr. H. Strutt, the first president, stated that the Archbishop of Canterbury was president of the Croydon branch, and if his Grace did not consider the Association a source of danger to the Church no one in Belper need do so.

The last of a series of Bible Talks to Men, generally on the International Lessons, by Rev. F. B. Meyer, took place on Saturday afternoon (17th) at Aldersgate-street. This series has been more remarkable than any previously given, the attendance on successive Saturday afternoons having averaged 350. Mr. Meyer will resume the meetings shortly after Easter.

There are many old members and friends of the Young Men's Christian Association scattered throughout this country, the colonies, and abroad, who will be glad to know that, in connection with the celebration of the forthcoming jubilee in June next, a fund is being raised to present on behalf of the members and associates to Mr. George Williams a token of affection in the shape of a marble bust by Mr. Hamo Thornycroft, R.A. Lord Kinnaird is the treasurer, and should be addressed at the Jubilee Council Office, Exeter Hall.

The first party for this year of young men going to learn farming in the Canadian North-West, with the consent of their friends, sailed on the 16th inst. from Liverpool. They met the day before at the Manchester Y.M.C.A. to receive their letters of introduction, advice, etc., from Mr. Newett, and to be introduced to each other. They were from Glasgow, Salisbury, Cambridge, Sheffield, Croydon, Manchester, etc., numbering twenty-one, and Mr. Howard Russell, who has had some experience of farming in this country, was appointed leader. Some of them go to join brothers who are now working their own land after getting the necessary training from farmers here.

The French Y.M.C.A. (London branch) assembled in strong numbers last Friday at Exeter Hall, to hear M. Corneloup, late of the Roman priesthood, recount the story of his secession from Papal tyranny. The speaker is one of the French priests who, having revolted, was fortunate enough to be assisted by the mission formed for that purpose. Professor Bertrand, the director of the mission to French priests, said that numbers were coming to them for assistance, and that the only obstacle to a widespread revolt among the clergy of France was the utter helplessness of the dissentients to earn a livelihood for a while after leaving the R.C. Church. He proposed to use these converts as apostles for a Reformation in France. After a few words from Rev. A. L. Roehrich, of the Swiss Church, and the chairman, Mr. J. J. Stavridi, the meeting concluded with a collection on behalf of the mission.

*Association Notes*, published by the New York Y.M.C.A., contains interesting news of the work in Tokyo, Japan. The Association expects to occupy in April a new building. The report of last year's work in Tokyo gives encouraging details, and many incidents showing the value of the boarding-house. One case was particularly interesting. His parents were Christians. He had grown up a member of a strong Christian community. He then went to the Doshisha, where he united with the church. After graduation he came to Tokyo to study law. His faith in Christ soon became weak, and yet he was troubled by his conscience, or, as he expressed it, his "desire to lead a better life." Accordingly he took up the study of Buddhism, and following the directions of a certain sect, beat his body daily in the hope of attaining righteousness and peace. While in this state of mind he came to our boarding-house, and at prayers the reading was in Joshua and Psalms, from which he learned that he must approach God in the "child-like way" of the Old Testament, and not through philosophy. He is now restored and rejoicing in Christ.

## THE Y.W.C.A.

### ONLY ONE PENNY.

About a year ago a number of bright pennies, fresh from the Mint, were taken by members and friends of the Y.W.C.A. to be traded with in aid of the London funds. As the result, £223 had been received some weeks ago. This represents a great deal of patient labour and self-denying perseverance in using the odd minutes of busy days. Many who were afraid at first to undertake a penny have found that after all they have been able to do much more than they expected. One member from Morley Halls sends in £5, four of which were gained by trading with her penny in various ways, such as making crochet edging, knitting stockings, and making jam. Another worker, "a factory girl," sends 18s., earned by making artificial flowers, and in another case 14s. was made from potted bloater.

A very pleasant social evening was spent at Morley Halls on Tuesday week by those who had taken part in the penny scheme. Miss A. R. Habershon gave a short report of the scheme described above. The names of the first twenty-one who have gained the highest amounts by trading with 1d. are given in *Go Forward* and *Our Own Gazette*, the Association magazines for March.

Mrs. Frank Bevan gave a few hints of new ways of trading with the penny. Some might say that they could do so little, but it was like the little stream on the mountain forming the broad river, and she wanted the great river of usefulness not to diminish. There was no commendation so great as that given to the poor woman who broke the alabaster box of ointment over the Saviour's head—"She hath done what she could."

### BRIEF NOTES.

The annual meeting of the Fulham branch was held in the Town Hall on Thursday evening. Revs. Marcus Rainsford, jun., and Monro Gibson, D.D., and Mr. George Clarke gave sympathetic addresses.

In his report for last year, Rev. I. H. Hacker, of the Neyoor Mission, South Travancore (L.M.S.), says that one of the native teachers has established an association, which is being carried on without any European assistance. "They hold their own prayer meetings, and I have already seen the good influence of the movement."

Miss Bazett, of Ealing, has concluded a successful mission in the rooms of the St. Paul's, Upper Norwood, branch. Every meeting was well attended; several souls were won for Christ, and those already belonging to Him were refreshed and strengthened in spiritual life. During the winter ambulance classes (first aid) have been held in the rooms, and it is encouraging to know that every candidate has passed the examination.—Edith Elkington, Hon. Sec.

Since last September a Y.W.C.A. branch has been started at Portland, co. Tipperary. Though quite in the country, the membership already numbers 27. A weekly Bible-class is held, also prayer meeting and working party. At present the members meet in the school-house, but before long hope to have an institute for Bible and other classes. £100 are needed to put the Institute into working order. The Sec., Miss G. M. Hurrell, is now in England raising funds.

## OXFORD NOTES.

[From our own Correspondent.]

The annual sermons in aid of the Baptist Missionary Society were preached last week at New-road Chapel, and were followed by the annual meeting, which was addressed by the Rev. J. J. Fuller, a native missionary from Western Africa. New-road Chapel is privileged to have two of the pastor's sons working in the foreign field.

By the death of Mrs. Combe, a well-known Oxford lady, various High Church local and general branches of work become greatly benefited, but it is pleasing to note a legacy of £1500 for the British and Foreign Bible Society.

Dr. John Brown, of Bedford, delivered a lecture at the George-street Congregational Church last week, on "John Bunyan," a subject on which he is recognised as the greatest authority. The pastor of the church, Rev. A. R. Ezard, is doing admirable work there under specially difficult circumstances.

The cause of the McCall Mission in France was pleaded at Wycliffe Hall, last Tuesday, by Colonel Finch-White, secretary. The deficiency of last year, due doubtless to the death of the noble founder, is very serious, and calls for much practical sympathy from English Christians.

In connection with the jubilee of the Primitive Methodist Missionary Society, a special service and meeting were held on Tuesday at Pembroke-street Chapel. The Rev. J. Travis preached, and, with other speakers, addressed the meeting. The Oxford circuit is a small and poor one, but is, nevertheless, contributing £113 to the special fund.

## CHRISTIAN ENDEAVOUR.

In Ossett the C.E. Society has an average attendance of one hundred at the weekly prayer-meeting, held on Sundays from five to six o'clock.

The New South Wales C.E. Union has arranged that the first whole week in May in each year shall be "Christian Endeavour Thanksgiving Week."

A conference of Endeavourers and Sunday-school workers was lately held at Tottenham-court-road Chapel, attended by representatives of forty societies and six schools.

A branch of the Christian Endeavour Society has been established under hopeful auspices in Hall's-road Methodist Church, Belfast, of which Rev. R. Cole is the pastor.

The Brown-street Society, Salisbury, celebrated its first anniversary by holding a series of special services, conducted by Revs. W. Evans, B. J. Gibbon, and the pastor, Rev. G. Short.

Rev. John Fleming presided on Saturday week over two large meetings of Endeavourers at Brunswick Chapel, Great Dover-street, S.E., when representatives were present from about thirty societies.

Since May, 1888, a C.E. society in Rangoon has held regular sessions every Monday evening, and carried on work among the young people. The hand of the Lord has guided it, and much good has been accomplished.

**THE CONGO BALOLO MISSION** had a successful meeting in the Scotch Church, Cannes, when Mr. Whytock, one of the missionaries, gave an interesting account of his pioneering labours. This was followed up by a drawing-room meeting held at Mr. and Mrs. Cheyne Brady's, Chalet des Syrphes, at which Mr. Whytock exhibited many curios from Africa, and narrated his perilous visit to a neighbouring tribe of cannibals, who had never seen a white man before. In the adjacent districts there are ten millions who have not yet heard that there is a Gospel.

**ALL THAT AFRICA NEEDS** from us is leadership—holy, skilful, self-sacrificing men and women, the best that we can furnish; and all that these leaders need is assistance to develop the indigenous resources of the productive soil, and the inherent capabilities of the black man. Teaching industries develops self-support, which we reach absolutely in from five to eight years, according to the location. These methods are not experiments, but are demonstrated facts in our work in Africa; and we are pleased to observe that other societies in Africa are adopting our methods, though in a modified form.—*Bishop Taylor.*

## IRISH NOTES.

The Presbyterian Orphan Society of Ireland has now 2473 children under its care.

The Society for Home Mission Work amongst the Blind in Belfast is doing good. Last year the missionary, Miss Isles, paid 2000 visits.

A new iron hall to seat about 3000 persons is being built in Belfast for the City Mission. The total cost including site will be about £10,000.

Mrs. M. E. Black, late of Edgehill, Belfast, has bequeathed £1000 to the Sustentation Fund of the Irish Presbyterian Church; £1000 to the Presbyterian Orphan Society; and £1000 to the Belfast Royal Hospital.

Last Sunday afternoon when the street preachers appeared in the streets of Cork and opened their service, they were received with great hostility and covered with mud by the crowd mainly consisting of youths. As each evangelist commenced to speak he was pelted with mud, while others of the party were also molested. There were no policemen present, and after a continuous and determined shower of mud for about fifteen minutes the preachers had to seek refuge.

## SCOTTISH NOTES.

During 1893 about 6900 men passed through the hands of the Glasgow Aid Society for Discharged Prisoners.

An influential meeting has been held in Glasgow to promote legislation with a view to the compulsory confinement of habitual drunkards in retreats. Professor Gardner, of the University, spoke strongly in favour of the proposed legislation, and declared that Scotland was ripe for a drastic measure.

Dr. Alexander Whyte's Young Men's Bible Class meeting at Free St. George's, Edinburgh, have presented their teacher with an illuminated address. Dr. Whyte said he had been always a student in his own class, and he would hear with thankfulness of his students becoming pillars in the Church and men of honour and usefulness in the world.

The Edinburgh Sabbath Morning Fellowship Union has been very successful in dealing with non-church-going young men and women. For the past three months meetings adapted to that class of people have been held in the densely-populated district of Stockbridge, and on each occasion audiences of the very class they seek to attract have filled the Albion Hall to the number of about six or seven hundred.

The "Amateur Vagrant" writes in *The Daily Mail* a harrowing account of the ravages of the drink in the district in central Glasgow in which the magistrates propose to introduce ten o'clock instead of eleven o'clock closing. He says: "If drunkenness is to be arrested, morality to be fostered, if our young people are to be safe-guarded, and the back of our drinking customs broken, if virtue is to get a chance and a fair field, the shutters of the publican must be put up."

Mr. William Quarrier, of the Orphan Homes of Scotland, intends to send a boys' party, numbering 140, to Canada on March 29, and the girls' band, numbering about the same, in May. Towards the outfits and passages of these he has received £1000, leaving £400 still required for the boys this month and £1400 for the girls—in all, £1800 needed before the end of May. In the beginning of November there were 1015 children in the Homes, and since then 182 needy orphans and fatherless ones have been taken in, which, with about eighty workers, makes a family of over 1200 at present. Every house finished is more than full, and Mr. Quarrier is anxious to have more accommodation by which he will be able to meet the needs of the little ones who are crying for help from the east, west, north, and south of Scotland.

REQUESTS FOR PRAYER.—For blessing on a fortnight's mission at Thurso, N.B., by Mr. J. W. Moodie, commencing on Sabbath, March 25.—For a fourteen days' mission being held in Conference Hall, Mayfield, March 12 to 26.

NATIONAL REFUGES FOR HOMELESS AND DESTITUTE CHILDREN.—In connection with the jubilee of this institution it has been decided to hold a two days' bazaar in Shaftesbury House, 164, Shaftesbury-avenue, W.C., on Wednesday and Thursday, June 13 and 14, and subscribers and friends are earnestly asked to render all the help they can in making the movement a great financial success. The Earl and Countess of Jersey have consented to open the bazaar on the first day. Those who are able and willing to help should make shawls, sets of baby clothing, fine underclothing for ladies and children, shirts for boys and men, suits for little boys, aprons and pinafores for girls, and all manner of useful and fancy articles.



# The Book World.

### A ONE-VOLUME COMMENTARY.

It is a real pleasure to call attention to the new and enlarged edition of The Annotated Paragraph Bible, issued by the *Religious Tract Society* (28s. upwards, according to binding). The plan of the work is much like that followed in the edition published a generation ago, but every page bears evidence of conscientious labour in order to an improved result. The prefaces and introductions to the several books are remarkably succinct; the notes are terse and clear, and the references, and alternative readings and renderings, have been selected with judgment and care. The paragraph arrangement is an essential feature, and the exhibition of the poetical books and prophecies in metrical form is another equally important; this has been effected in a way which greatly assists in the understanding of the Divine Word. In the notes the aim has been not to discuss the many subjects raised, but rather to give the results of thought and investigation; and it is gratifying to observe, in view of modern questionings, that the chief conclusions upheld in the former edition, with regard to the age, the character, and the Divine authority of the several books of Scripture, are still maintained. The maps are good, the chronological tables complete, and the indexes very full. Hence it will be obvious that this noble volume is suitable for the fullest and freest use in the Christian home; and may be safely selected by such as desire to present a beautifully-printed, self-interpreting Bible to their friends.

### PROPHETICAL EXPOSITION.

Studies in Eschatology: The Thousand Years in Both Testaments. By Rev. Nathaniel West, D.D. (2 *dols. Fleming H. Revell, Chicago and New York.*) This is a stout volume of over five hundred pages, expository and controversial, by a man of literary culture and spiritual insight. It was written to set prophecy in its true light as against the watering-down expositions of rationalists. First there is a general outline of prophecy in its relation to the ages and ends—dispensations and crises in God's dealings with men—in the development of the Kingdom of God on earth, from the promise in Eden to the consummation in glory. Then come a series of discussions upon symbolical numbers, the unfolding of prophecy and its interpretation regarding Israel, the Nations, the Church, and the Kingdom, as seen in the prophetic writings and utterances of Isaiah, Ezekiel, Daniel, Christ, and John. This section is where the author's strength as an interpreter is shown. He seems as familiar with the theological literature of Germany as he is with that of English-speaking countries, and nothing of importance, in exegesis or theory, whether legitimate or perverse, seems to have escaped him. Daniel's prophecy of the Seventy Weeks is the subject of careful examination, and striking diagrams set forth the views elaborated. This, it is needless to say, is a pivotal theme, and one in which students of prophecy will be specially interested. Though holding very definite opinions, the author is not narrow-minded, for he finds truth in Preterism, Presentism, and Futurism. He quotes a host of expositors in support of the proposition that the age of blessedness will be introduced by the personal return of Christ, and also to show that the first resurrection must be literal and real, and is so designated because there will be a second resurrection after the millennium. We should not suppose that Dr. West expects everyone to follow him in all his positions, but he has written with much clearness and to excellent purpose; and he may be assured that his book will be read to real profit by all who are seriously bent upon ascertaining the content and trend, as well as the practical lessons, of the prophetic Scriptures.

The Christ has Come is the title of a volume in which E. Hampden-Cook, M.A., endeavours to prove that the Second Advent is an event of the past. (*Simpkin, Marshall, & Co.*)

Twenty-eight Years a Slave. This striking story of Rev. Thomas L. Johnson, returned missionary from Africa, is now in its sixth edition. (1s. *From the Author, 83, Royal-road, Kennington Park, S.E.*)

Herbert Fry's Guide to London Charities. (*Chatto & Windus.* 1s. 6d.) This well-known guide has won recognition as the best of its kind. So far as London is concerned its information is complete and intelligible.

The Missions of the World.—The first issue of this new monthly magazine, edited by Rev. Gavin Carlyle, is replete with readable and instructive articles. There are several illustrations. Many good things are promised for future numbers, and we trust there will be many readers. (4d. monthly. *Thomas Hibberd, 128, Edgware-road, W.*)

Burdett's Hospitals and Charities Annual. (*The Scientific Press.* 5s.) During the five years this handbook has appeared it has very decidedly gained in value and comprehensiveness. It is now a singularly complete Year Book of Philanthropy, affording a review of the position, requirements, and cost of management of charities, a record of hospital work for the year, with a guide to British, American, and Colonial hospitals, asylums, and medical schools; as well as religious and benevolent, nursing and convalescent institutions of all kinds.

Messrs. Isaac Pitman and Sons announce the early publication of a new handbook, entitled "Commercial Terms, Phrases, and Abbreviations," by Mr. W. G. Cordingley.

*Messrs. Penman & Co., 33, Furnival-street, E.C.*, have issued a new series of tinted cards, called the York. They are folded, and bear Scripture texts tastefully printed in gold (1s. per 100 assorted).

A Transformed Life. By J. M. Hamil. (*Manchester W.C.T.A.* 1d.) This story of the glad deliverance of a poor inebriate from her cruel bondage will stir many hearts. The little book might well be placed in the hands of those groaning under a like slavery.

Good Churchmanship: In What does it Consist? By Major Seton Churchill. *Messrs. Nisbet* have published in pamphlet form (3d.) this very sensible paper, which was recently contributed to *The Churchman*. What churchmanship should be is set forth, as well as what it should not be. The positive side of the case is loyal to Scripture and agreeable to Christian charity.

## THE MINISTRY OF TRACTS.

A lady, who has learned how wonderfully God is pleased to use tracts distributed in a prayerful spirit, wishes that the value of this form of service were more generally recognised. The following incident will, our correspondent thinks, help to stir others:—Some time ago I went with a lady down to the harbour amongst the sailors and fishermen. The first man we offered attrac to, said that his hands were too black with tar for him to take it, adding, "I am glad you are come on that orrand for the Master down here." He was a Christian from a mission, or Bethel boat lying in harbour.

We passed on, and offered a leaflet to a stout-built man. "Yes," he said, "one of those leaflets has been a message of peace to my soul, this morning." He told us the enemy had assaulted him and made him dissatisfied about his pay, which was not so large as that of some of his mates. His duty took him down the "Royal Harbour," to the Capstan, near which, sheltered by the stone rock, lay some leaflets. He did not look at them, or take one; the enemy was busy trying to vex him; but after retracing his steps the spirit of God prompted him to go and look at the leaflets. He did so, and the first he read was exactly the message his harassed soul needed. There, in large letters were the words, "God loves you;" and, looking up, he was enabled with this to "Resist the Devil" and bid him leave him alone with God in whom he trusted. He invited us into his watch house, asking us to leave some papers on the table for sailors, who came to and fro.

## THE PROTESTANT ALLIANCE.

The annual report of the Shepherd's Bush and Hammersmith branch of the Protestant Alliance calls attention to the increase in population and the active extension of Romanism and Ritualism in the district. Earnest work is being done to neutralise these evils and open the eyes of the people to their dangerous issues. This report was read at the recent annual meeting by Pastor F. B. Monti, and may be had of the secretary, Miss Newcombe, 9, Shepherd's Bush-road, W.

Rev. C. Stirling, who presided at the meeting, deplored the present state of things in the Church of England, also the apathy of Nonconformists in not recognising the danger of the drift towards Romanism. Rome's political aim is the subjugation of England.

Rev. E. C. Britton dwelt with much emphasis on the objects of the Alliance, in its endeavours to stem the advancing tide of Romanism and Ritualism, and Mr. B. Nicholson denounced in very energetic terms the practices of the Romish Church, especially with regard to Confession and Absolution by the priests; practices which were being encouraged and adopted by the Ritualists.

Mr. A. H. Guinness said that the aim of the Protestant Alliance was the maintenance and defence against Romanism of the scriptural doctrines of the Reformation. Romanism was encroaching in the Church of England by Ritualism—for Ritualism and Romanism were the same thing and threatened the same danger to them all. Rome never changes; *Semper eadem* was her motto, and her aim was power—power to place all neck and heel under her priesthood. The speaker entered into a strong condemnation of the mass and the confessional—of ritualistic views of baptism and the sacraments.

Amongst the other speakers were Messrs. C. H. Collette and Oscar Owers.

# The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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## Notes and Comments.

WE purpose next week to give portrait and sketch of the late Rev. Dr. Douglas, of Montreal.

We earnestly commend to those who have the making of our prison regulations the appeal by Mr. Charles Cook (p. 17) for more latitude in the matter of direct Gospel influence upon the inmates of our gaols. That when their term is expired few leave better, and that many leave worse, than when they entered, are acknowledged facts. When will our officials realise, what has been proved hundreds of times in the American and other prisons, that the Gospel of Christ is a far more powerful factor in regenerating men than all the hard labour and solitary confinement without it? It is time an *entrée* were permitted for simple evangelistic endeavour.

The forthcoming report of the Opium Commission will, of course, be based on the evidence submitted to it. Judging from much of that evidence, we fear little that is really practicable can be expected as the outcome of the Commission. However that may be, the morally indefensible character of the traffic will remain the same. Evidence continually accumulates as to the social and individual havoc wrought by the drug in China; a striking testimony on this point from a missionary in China appears in our present issue. We would direct attention to a strong utterance on the subject by our friend, Mr. B. Broomhall, in *The Friend* of last week. His weighty words ought to stir every Christian heart to prayer and determination.

The eyes of the world have lately been much directed to old men. All parties have vied in honouring Mr. Gladstone on his retirement from the Premiership of the Empire. Thousands have been paying respect to General Neal Dow. All the world has done homage to Louis Kossuth. They each and all should impress young men with the value of consecration to a great idea; let it be the greatest of all to do the will of God in the sphere in which they find themselves. Each of these old men achieved work which at one time seemed impossible. We know nothing about the impossible but this: if a thing is wicked and wrong, it is possible to remove it, even if a whole nation has to be aroused to do it; if a thing is right, one man may do it even if all the world be against him.

The public-house is being gradually deposed from its ancient position of respectability; in most cases it is to be feared it had fallen from the position by its own misdeeds. Yet it has continued to be the centre of much of our national life. Mirth and sadness have alike gravitated to it, all social functions have been observed under its roof. The coroner held his inquest at the public; the club met at the public; the dinner was celebrated at the public; the lodge was an adjunct of the public. This association is now being shunned; it contaminates. The greatest sign of the change is visible in the latest legislation, the Parochial Councils Act—and in the action of the London County Council, which has reduced the number of inquests in public-houses to 700, out of about 8000 held every year. Where a suitable coroner's court and mortuary are not provided, efforts are made to utilise other public buildings. All this indicates that temperance work is producing a radical change of feeling, which must result in the discrediting of the drink traffic.

How true it always is that one wrong step involves another. Our policy of allowing the drink traffic to flourish among us hampers trade, robs us of an immense amount of money, destroys tens of thousands of our people every year, and then, to compensate ourselves, compels us to look to foreign fields. So Lord Roberts informed the people of Newcastle-on-Tyne—

> If the prosperity of the United Kingdom was to be maintained, she must have fresh outlets for her surplus population and fresh markets for her private industries. And to do these she must be strong enough to hold her own in the rivalry of nations, which was becoming more aggressive and more keen every day. Therefore, whatever differences we might have in domestic affairs, we should all work together to uphold a firm and consistent policy in our dealings with European Powers and a conciliatory and comprehensive spirit in our dealings with our Colonies.

Our plan would differ from his in this respect, that by making England a sober nation the whole problem would be changed. Our home industries would immediately be revived and extended, and, what would be better still, our people would be a defence by their better character. When shall we get it into men's minds that righteousness is better than cannon and forts?

The recent troubles in Sicily are causing a flood of light to be thrown upon the life of the people in that island. The sulphur mines, situated in the inland and mountainous districts, employ some 21,000 workers underground; the sulphuric gases make them more unhealthy than coal mines. They are the absolute property of the landlord on whose land they are found; the contractor who leases the mine pays over 50 per cent. of the profits to the landlord, and keeps his workmen on starvation wages. A large proportion of the boys who carry the mineral along the mine, and up the steep incline to the surface, are under fifteen years of age, many only ten or eight, and are little better than slaves. Even little girls are employed in this way. These children are literally sold by their parents, and have to work for fifteen or twenty years for their liberty. Madame Mario, who gives these facts in an article in the *Nuova Antologia*, which has been partially transferred to *The Review of Reviews*, describes in a touching way her sight of these little white slaves. She says:—"For myself I have never seen a more depressing spectacle, not even on the battle-field, or on the banks of the Po and Adige when the victims of an inundation are flying from death."

This degrading system is, of course, economically ruinous and nationally dangerous. The miner's average earnings per day are 1.78 francs, but as he has many enforced holidays, owing to bad trade, his yearly earnings amount barely to £16. And this miserable sum does not come to him to do with as he likes. By the truck system he is compelled to spend the greater part of it in the official tally shops, where he buys poor goods at dear prices. His food consists mainly of polenta and impure water; his home is a wretched one-roomed hovel, totally devoid of any sanitation. So injurious is this hard life to health that during four years, out of 3672 miners who presented themselves under the conscription law, only 253 were pronounced capable of military service.

Brooklyn has several "Fragment Societies," which collect second-hand clothing, pay the poor to repair it, supervise the repairing, and then sell it for very small sums to those who are unable to buy good clothing at the stores. One comfortable home also takes in its keeping one poor home; the waste of the one, aided by gifts or supplies from another source, preserves the other from want. Love also goes with the gift.

One of the greatest needs of the Church is a deeper and richer experience of the redemption which is in Christ Jesus—that is, each member of the Church needs it. The dulness and slowness in service which grieve us, are both owing to a feeble apprehension, and a too faint enjoyment of the great love wherewith He has loved us, and the precious sacrifice wherewith He has bought us. There may be a keen sense of duty, an intense interest in certain aspects of human life and need, a tender sympathy with human misery, but *the* motive and influence which is never exhausted, and never wearied, is the love of Christ. This gives fresh impulse, and over all the dreariness of life throws softness, hope, and beauty. A richer experience would mean larger work. "We cannot but speak the things we have seen and heard." Dr. Parker has rightly said:—

> The element of personal experience and testimony is essential to true preaching. No matter who else has seen Christ, if I have not seen Him myself, I cannot preach Him. A spectacle to the eyes of my body He may never be, yet He may be the daily vision of my soul.

What is true of preaching, is true also of all forms of service.

Eighteen years ago a committee was formed in New York for the Prevention of State Regulation of Vice. Its last report, published in its excellent monthly organ, *The Philanthropist*, is a most satisfactory record of work done, and sets forth the high moral aims of the committee in a lucid and impressive way. The committee was providentially organised at a critical point in the history of the purity movement, and has thus far prevented all direct State sanction of vice. There is, however, an unfortunate tendency in cities to

adopt, without the warrant of State law, municipal regulation. Concerning this irregular method of organising the wicked system, Dr. Cuyler has written a letter denouncing the disgraceful municipal schemes of certain Western cities.

Dr. Cuyler referred in his letter to a point which we should like to see dealt with at home, though we fear that that impersonal entity called "society" will for many a year continue to go its own evil way:—

Turning from dark deeds to brighter ones, let us congratulate ourselves on the recent example of womanly delicacy in the White House, when the President's wife requested those ladies who assisted at a grand reception to "wear high-necked dresses." Such a silent protest against indelicacy of costume should command the gratitude of her sex everywhere.

So it should, and we wish any similar protest were borne in England by those who can control the fashions of the day. It is simply astounding to hear persons objecting with unmeasured vehemence to women speaking in public in favour of good and holy causes, while they can see no harm in their appearance in public in an imperfectly dressed condition.

We complain, and very justly, of the overwhelming influence of material things; but sometimes we get an impressive sight of the action and influence of spiritual things, which are by far the mightier of the two. The presence of goodness at all in a world so sinful as this is evidence enough that goodness, constantly born from above, "comes down from the Father of lights." Even in common affairs the action of the purer force can be seen. Mr. W. D. Howells has been pointing out in *The North American Review* that England, the leader of the nations in the worship of wealth, shrinks from making money the absolute and only power in her life. He says:—

It is the English who have finally realised, in the forms of law or in legal usage, the wrong of paying the workman the least he will take for his work, and in their imperial contracts have stipulated that the contractor shall pay his hands the trades' union rates of wages, while the War Office has adopted the eight-hours' rate without decrease of pay.

He gives other examples, and adds: "These things are the effect of a larger humanity than is yet active among us, and are a confession that business is not the supreme English ideal." We don't know about a "larger humanity"; we hold that One, Christ Jesus, deserves the honour of all these things.

Professor J. H. Hyslop, writing in *The Forum*, insists strongly upon the necessity of having good teachers: *i.e.*, teachers of good principles, good spirit, good influence, if scholars are to be trained and influenced in the best way.

The moralisation of the student must begin by the moralisation of the system of instruction, and this can be accomplished only by abandoning the mercantile and economic method for a moral one. The competition in education should not be for numbers of students, as now, not for merely great scholars as teachers, but also for those who know how to win the affections of students and to command their reverence for moral qualities.

We fancy that in England a teacher, at least the head master of a great school, would have small chance of holding his post, who was not held in high esteem among his boys, and that he can only be by deserving it. Improvement in this respect is great. It is for the churches to do their part in winning the pupils for Christ, and inspiring them with a passion which is infinitely better even than love of a worthy leader.

Mr. Search, local superintendent of schools at Pueblo, Colorado, describes in the February number of *The Educational Review* the plan of "individual teaching" which is carried out in the industrial public schools of Pueblo. "The pupil works as an individual, progresses as an individual, is promoted as an individual, and is graduated as an individual." There is no attempt to keep pupils together in work; but, at the same time, a pupil must thoroughly qualify before passing from one lesson or subject to another. One of the best features, to our mind, is the absence of competition, and the endeavour to make the most of each pupil according to his aptitudes. "Pupils are taught to work for the love of work, no other motive being presented. There are no marks, no mechanical rewards for doing right, no rankings or discriminating honours of any kind—and none are needed." Pupils may be seen working at as many different places in Cicero as there are pupils. "The teacher, the only helper the pupil has, passes from desk to desk, assisting, quizzing, testing, and qualifying."

The moral value of such a plan seems to us to be enormous. How it must relieve poor boys who would otherwise be pressed beyond endurance. The sorrows of scholars constitute a real tragedy. The plan of study too often followed constitutes a torture for the teacher. But on this plan Mr. Search says that there is scarcely a student who has not proved almost an ideal student. There is less discouragement. Bright boys are not held back, slow ones are not pushed beyond their pace. More work is done, and, what is better, done better and more enthusiastically. Our hearts go with anyone who can aid a boy to be his best possible self and who can shed sunshine into schools.

The inquisitive intellect of this age pries into every corner of life, and in its self-confidence attempts a natural explanation of everything. For over 200 years we have been reading Bunyan's "Pilgrim's Progress," and its original, "Grace Abounding"; and men of all schools have seen in it a supernatural history, a history of the soul as moved by the grace of God. Now a professor tells us in *The Psychological Review* that Bunyan carried a decidedly heavy and morbid burden with heroic perseverance, and in the end won the mastery over it by a most instructive kind of self-discipline. Bunyan would have wondered where there was room for any grace here, and least of all for grace abounding. He knew a good deal better than this modern professor how he got rid of his burden—by the sight of the Cross; and millions more know the same secret.

## STRANGERS' REST, RATCLIFF HIGHWAY.

More than 200 sailors of many nationalities responded to the invitation of the committee to take tea and spend a happy afternoon and evening on Easter Monday. Several Gospel meetings were held, both in the crowded streets and indoors. The Word was evidently with power, and not a few sailors publicly asked to be prayed for, while many heartily testified to blessing received in the "Rest." One sailor present told how he passed the door a few days ago with £20 in his pocket, but, refusing the invitation to enter, he had been robbed of it all.

It would be difficult to find any Christian work more worthy of support than this, as the good secretary (Mr. J. T. Isaac) and his excellent wife make the spiritual welfare of their guests their first care.—Yours in Christ, J. S. R.

"WHOSOEVER" and "WHATSOEVER" are two precious words often in the mouth of Christ. "Whosoever will may come"; "Whatsoever ye shall ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose; "Whatsoever" is on the inside, and gives those who enter the free range of all region and treasury of grace. "Whosoever" makes salvation free; "Whatsoever" makes it full.—*Selected.*

## Day of Thanksgiving.

The attention of all Christians is cordially invited to the announcement already made of Meetings for Praise and Thanksgiving—Praise for what God is, Thanksgiving for what He has done and is doing—to be held on Wednesday, April 11, at 11, at 3, and at 7, in the Great Assembly Hall, Mile End, E. (kindly lent for the occasion by Mr. F. N. Charrington).

All who love our Lord Jesus Christ in sincerity; all who preach Jesus Christ and Him crucified; all who worship God in the spirit, rejoice in Christ Jesus, and put no confidence in the flesh; all to whom these or any other Scriptures apply which describe what is generally understood as Evangelical truth, are with brotherly love and confidence invited and entreated to unite in these meetings.

As there will not be time in these large assemblies for many speakers, the conveners will be much obliged if friends who have interesting reminiscences will write them as concisely as possible, addressed to me (marked, "*Thanksgiving*"). This request applies equally to female workers, as it will be necessary to confine the speakers to men, few women's voices being equal to so large a hall.

The subjoined reminiscences by Miss Lowe are given as from a devoted worker of many years at the East End. The few missions mentioned are, of course, only typical of many others in the East and in all other parts of London. The Conveners will be glad of many similar contributions.

It is particularly requested that notice of these meetings may be given in places of worship, and at evangelistic and other meetings. As the evening meeting is likely to be a crowded one, it is hoped that those who can possibly do so will come in the morning and afternoon, which, if the gatherings are not so large, will have an enjoyment peculiar to themselves.

The Great Assembly Hall can be reached by train on the Underground Railway to St. Mary's station, Whitechapel, or Whitechapel station. Omnibuses from the Bank pass the door, and trams from Aldgate also pass the door. The doors will be open half-an-hour before the time of commencement of each meeting.

Friends who are staying all day can be provided with luncheon at 1s. 6d., and tea at 8d., but must send post-card before the day to Secretary, Great Assembly Hall, Mile End-road, E., of their intention to be present at these meals.

Handbills, etc., for distribution in order to make these meetings widely known, can be had on application (by letter) to myself, and the help of friends in doing this is earnestly solicited.

On behalf of the Conveners,

R. C. Morgan.

12, *Paternoster-buildings, E.C.*

### MISS LOWE'S REMINISCENCES.

It is now thirty-four years since I followed Mr. Radcliffe to the East End, and first beheld the vast region lying eastward of St. Paul's. None who visit it now for the first time can form any idea of the change that has taken place. Just before leaving England for his first evangelistic tour, Mr. Radcliffe wrote to the Dowager Lady Rowley, "Now the poor East of London. Do not let the West neglect it. The Lord be praised for what you are doing in it, but, oh, how it is neglected! It is not so much buildings that it wants as living, loving labourers."

How vast was the ocean of sin and misery then to be explored. How utterly unknown to those who had the power as well as the will to help either the bodies or souls of perishing multitudes. None were living on

the spot, and none came from a distance; for the need was unthought of, and no railroads above ground or under ground were then ready to bring visitors from the north and west. No centres of usefulness then existed where Christian workers could meet for prayer and counsel.

To one who had been accustomed as I had to see every ward in a West End hospital visited and every needy case relieved, the sight most overwhelming was that of the great infirmaries and hospitals filled with distressing cases, yet uncheered by visits from any who could have it in their power to help by word or deed. My heart often sank in looking up at the long rows of windows, and I could only groan inwardly. If bankers and men of business can come daily to the City for secular pursuits, why cannot Christian women come a little further on to visit the multitudes in need?

The groaning of my heart has been answered more abundantly than I could ask or think. How little did I expect that the Bible Flower Mission, begun by Miss Macpherson's sister, beloved Mrs. Merry (now at rest), would be the means of every hospital and infirmary being cheered by the "living loving labourers," that doors hitherto closed would be opened by this all-prevailing key, and that these lovely tokens of our Heavenly Father's care would be linked with written and spoken messages of his redeeming love!

There was one spot in "this vast, stunning tide of human care and crime" that seemed to me darker than any other—so many there were living on the wages of iniquity. None but those who had known that neighbourhood in its unvisited desolation can realise the feelings with which on my return from India I found a mission house, hospital, and temperance coffee-house there, established by beloved Mildmay friends.

In one of Mr. Radcliffe's appeals for the East End, he wrote: "All the tribes of the earth are there," but through the Lord's mercy they are not now uncared for as they once were. Many from far distant lands have found under Miss Child's roof a home for eternity; and I cannot forget seeing a Swede and Venetian engaged in brotherly companionship, in sorting Christian tracts at the Strangers' Rest; and well do I remember the words of a Jew from Galicia, brought to these shores against his will, but who said he had found at the Strangers' Rest "a treasure money could not buy." Clara M. S. Lowe.

[Further letters from Christian workers, in response to the invitation, will be found on page 24.]

**WE CAN SEE** by the light of modern science, that we owe pretty nearly as much to our children before they are born as we do to them afterwards. Yes! and to our children's children.

**A CHINAMAN'S TESTIMONY.**—Mr. Shao, a helper in Si-chuen, said lately:—"I have been a preacher of the Truth for years; but, like everybody else, I had a beginning. I was a teacher of a boys' school, a vegetarian, a fortune-teller, a sorcerer, etc. A Christian named Wu invited me to the hall at Han-chung, and he used to come and talk to me. He led me to burn my idols. I lost faith in them as I saw one after another take his idols in a basket to the hall, and there burn them. Mr. Easton, hearing of this, spoke to me. But I was all in a mist till he led me into a clearer understanding."

**A NEW MEDICAL MISSION.**—Dr. Grant, of the Presbyterian Missions, has been for some time at Engchhun, a large city to the north of Chin-Chew, where it is hoped soon to have a hospital, for which an anonymous donor has given £1000. There have been the usual difficulties about a site, but Dr. Grant now writes that he has obtained a site, on which at present stand two houses. One of these houses, he thinks, may be fitted up for a temporary hospital, and in the other the doctor might for a little while reside. If no fresh difficulty has intervened, it is quite likely that the medical work has been by this time hopefully begun in this great centre.

## Missionary Methods.

The continual complaint from our Missionary Societies that income falls seriously short of expenditure, is matter for deep searching of heart. The one work which the Church was commissioned to undertake and to overtake is that of the world's evangelisation, and it is not too much to say that for this work she possesses ample resources. There is abundance of gift which, if it were consecrated to God, would suffice to make the Gospel message known to every nation of the earth in a very brief period. And if the gifted men and women are forthcoming, there is enough money spent annually by Church members upon luxuries alone to send out and sustain all who are willing to go. If these are facts (and who can question them?) it is impossible to read such urgent appeals as are issued by our societies every month without humiliation. Whatever else we may be doing, it is clear we are leaving undone that which our Lord specially demands of us, and for which He has equipped his people by the outpouring of the Holy Spirit (Acts i. 8, mar.).

But are our methods the best that can be devised? Are they God's methods or our own? Would not God's way secure an interest in missionary work more widely diffused, and less dependent upon the impulsive effect of annual missionary meetings? A deep and ever deepening interest in the work on the part of our church members would make giving a delight to them, and would provide amply for all the needs of the work. The foundation principles of the Great Commission are these:—

1. The command to be obeyed is to preach the Gospel to every creature.
2. The agents for its fulfilment are the people of God, believers in the Lord Jesus Christ.
3. The power for its accomplishment is the Holy Spirit.
4. The Missionaries are the Messengers of the Churches.

In rendering obedience to this our Lord's command it is possible that the Churches may have as much to say to the Societies as the Societies to the Churches. If among the Churches there is growing up a disposition to work on Divine lines not generally adopted, is it not incumbent on the Societies to recognise this, and to encourage them to do so?

Let us take one fact as an illustration. A little more than two years ago the pastor of a church, the majority of whose members are in humble circumstances, inaugurated a Missionary Prayer Union—a simple organisation, free from embarrassing complications, and securing from all its members *daily prayer* and *daily gifts* for missionary work. Six months ago an additional feature was added: a Missionary was appointed, to be supported by their daily gifts, remembered in their daily prayers. The wisdom of this arrangement was justified by the success of the valedictory services in October last, and still more by the returns from the members at the close of last quarter, the first in which the Prayer Union could claim to have a missionary of their own. The following statement of the amounts contributed by the Union since its formation may be interesting:—

| | | | | | |
|---|---|---|---|---|---|
| From January, 1892, | | to March ..... | £14 | 0 | 5 |
| „ April | „ | to June ..... | 12 | 18 | 7½ |
| „ July | „ | to September... | 17 | 6 | 0 |
| „ October | „ | to December... | 17 | 5 | 5 |
| „ January, 1893, | | to March ..... | 15 | 17 | 11 |
| „ April | „ | to June ..... | 16 | 8 | 3 |
| „ July | „ | to September... | 25 | 8 | 8 |
| „ October | „ | to December... | 34 | 8 | 9 |
| | | | £153 | 14 | 0½ |

It will be seen that for the first eighteen months the quarterly amount continued about the same. During this period, and for the quarter following, the membership was between fifty and sixty.

After the valedictory services in October, the membership increased to over eighty. Of the £25 8s. 8d. for quarter ending September 1893, only about £17 was from the boxes of the members; the remainder being part of the collections at the valedictory services. But the last amount, which was the largest of all, was entirely from the daily gifts of the members. What the present quarter will realise will be known after Sunday, April 1st, when the next quarterly meeting will be held.

But it may be asked, has not this method seriously interfered with the ordinary missionary income from the church? The following statement will show. For the year before the formation of the Prayer Union, the amount contributed by the church to the Missionary Society was £109 13s. 2d. For the year closing at the end of March, 1892, the amount obtained from all sources other than the Prayer Union was £106 19s. 6d., and for the following year £92 16s. 9d. There is therefore a small diminution, which is only partly owing to the daily gifts to the Prayer Union Fund.

But against that very slight diminution must be placed the fact that by this method of daily giving the Missionary Society has profited in two years to the extent of about £150. And now that the members of the Prayer Union have a missionary whom they regard as their representative, the annual gifts to the Society promise to average about £120.

We submit these facts and figures for the consideration of Missionary Societies, and especially of pastors of churches. The adoption of a similar method in many of our churches would probably be productive of similar results. Is it not worth the attempt?

The Union referred to above was originated at the West Tabernacle, Bournemouth, by Rev. Geo. Wainwright.

## THEATRICAL EMPLOYÉS.

On Friday the fifteenth social gathering of East-end theatrical employés was held at the Shoreditch Town Hall, when some 1,100 or 1,200 ladies of the ballet, chorus girls, dressers, scene shifters, gasmen, stage carpenters, flymen, limelight operatives, baggage men, cleaners, bill-posters, supernumeraries, and others sat down to tea in the large hall. As usual, the host and hostess were Mr. and Mrs. George Williams. Mr. Williams took the chair at the meeting which followed. Mr. Seagram read the fifty-third chapter of Isaiah, and Rev. T. C. Udall offered prayer. The chairman then, on behalf of his wife and himself, gave them a hearty welcome. He was certain, he said, that everyone in the hall wanted to get to heaven. Since they met last Good Friday two of their friends had entered the glory land—Mr. Sawell, their secretary, and Mr. Carleton, their missionary. By trusting in Christ and living a life of consecration to God his hearers also might be ready to enter heaven in the same way as their two departed friends had done. He then set before them the fact that their eternal welfare depended on their seeking grace and pardon through Christ.

Mr. Thomas Dashwood gave a stirring address on the words "Very real." Sin, he said, was real, life was real, death was real; and he impressed upon them the necessity of making their lives very real by taking Christ as their Saviour.—Mr. T. C. Chadwick, after referring with feeling to the death of Mr. Sawell and others, said there was no more noble or beautiful thing than a good and holy life; and a good life could only be lived when its ways were based on Jesus Christ.—Mr. George Nokes observed that some one wrote to the newspapers some time ago to the effect that Christianity was "played out." He denied it. Let that person come and see the present meeting, and the thousands who came to hear the Gospel in the theatre on Sunday evenings.—Mr. Goodenough, the new missionary, also spoke.

## THE CHURCH FOR THE TIMES.*

"*They are filled with new wine*"! That was what some said of the men and women in "the upper chamber," upon whom the Holy Ghost came on the Day of Pentecost. The "mockers" saw in the glory and grace of the great spiritual Epiphany only what they brought the power to see. And yet, in deep, true senses, the mockers were right. Metaphorically, the Spirit-baptized ones were "filled with new wine." They were branches of "the true Vine"; and the rich, glorious life of the true Vine, that was rising from hidden and infinite sources in that spiritual springtime, was flooding all their being.

And there was *Joy*—festive joy—"joy in the Holy Ghost." "The fruit of the Spirit is joy." And the joy gave elasticity to the step, nerve to the arm, attractive brightness to the life, a winsome glory to the countenance, and exulting words of praise to the lips of those in whose hearts it welled up. The Church of Pentecost was a *joyous* Church. They ate their meat even with gladness and singleness of heart, praising God, and having favour with all the people. Where there is the reality of religion and the fulness of the blessing there is joy—must be. Our religion does very little for us, and we have need to inquire whether we have any, if we are not joyous. "Wilt Thou not revive us again, that thy people may rejoice in Thee?"

And there was *Enthusiasm*. The Church of Pentecost was full of what a great writer calls "the Enthusiasm of Humanity," and was full of other enthusiasms. It was clothed with zeal as with a garment. But where is our zeal to-day? And upon what are our enthusiasms spent? There is enthusiasm about many things, about business, and money-making, and pleasure, and party politics, and the idle gossip of the hour and of the place; but religious enthusiasm, intense earnestness in the matter of the soul and God and eternity, is, alas! rare. And when it does break out, it offends the proprieties; it is fanaticism! "They are filled with new wine!" "Thou art beside thyself!" Ah, but is there not enthusiasm in heaven? And does it not circle round the Lamb, kindled and excited by his matchless self-sacrificing love, and by the salvation of the lost? "There is joy in the presence of the angels of God over one sinner that repenteth." "Bring hither the fatted calf, and kill it, and let us eat and be merry." . . . . "It was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again; and was lost, and is found. And they began to be merry."

And there was *Fearlessness*. The Church of Pentecost was inspired with great courage. Cowardice gave place to boldness. Timid men were transformed into heroes. Peter, who dissembled in the presence of a servant-maid, and shamefully denied his Lord, answered to his name, "the Rock," and charged home upon the murderers of Jesus the awful guilt of their crime: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

And there was *Intense Conviction*—intense conviction about the fact of the resurrection, the miracle of miracles: "With great power gave the apostles witness of the resurrection of the Lord Jesus"; intense conviction about the realities of the unseen world, about the worth of the soul, about the heinousness of sin, about the love and righteousness of God, about the efficacy of the blood of the Cross, about the terrors and grandeurs and glories of eternity.

And there was *Self-sacrifice*—complete self-devotion, arising from the overmastering motive of love for Jesus, and for the souls of men. The members of the Church of Pentecost were baptized into Christ's death, and made conformable to that death. The deepest thing in them, as it is the deepest thing in God, was the Cross.

Now, a Church possessing these and suchlike characteristics is the great want of these times. And a Church possessing these and suchlike characteristics is as possible now as at the beginning. There are discussions on many subjects, endless meetings, and talk at which the heart grows sick; controversies on creeds and confessions, on ritualisms and ceremonies, on ecclesiastical forms and machinery, on money-raising, on the historical order and development of the books of Scripture, on prophecy fulfilled and unfulfilled. Fruitless controversies and discussions for the most part—a grievous waste of precious time and energy often. What is wanted is a Living Church—a Church filled with God—"God-intoxicated," as someone has significantly and strikingly put it. And were a tithe of the time spent so unprofitably and uselessly spent in prayer—in waiting upon God—the Church would become a living Church, filled with the Holy Spirit, and, as a consequence, dowered with all adequacies and sufficiencies—equipped perfectly for her mission and work in this age.

* Notes of an Address by Rev. William Crosbie, M.A., LL.B., of Nottingham.

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## CONFESSING CHRIST.

BY REV. THEODORE L. CUYLER.

That there are many persons who are members of a Christian church who ought not to be, is not more true than that some persons are not members who ought to be. There are various reasons which hold more than one true convert to Christ from openly confessing Christ. Some are afflicted with a chronic habit of indecision on most subjects. Others are so inclined to self-distrust that they feel doubtful about themselves, and still more doubtful whether they should hold out if they should make a profession of faith. These are near of kin to Bunyan's "Mr. Despondency," "Little Faith," and "Miss Much Afraid"—not a very jubilant sort of Christian at the best. Others, having very properly a high standard, are apprehensive that they may not live up to that standard. For some of these or similiar reasons thousands of truly good people waste a considerable portion of a short life in a sort of "border state," not world's people, nor yet openly Christ's people. *This is not a good state to live in.*

Genuine conversion to Christ demands confession of Christ before the world. That is a happy privilege, and it is an imperative duty. Some one of this hesitating class may raise the very proper question, "How am I to know that I am truly converted?" To this question I would reply that it is not needful that you should be able to name the place and the hour when the Holy Spirit wrought an instantaneous change in your heart. Thousands can do this, but as many thousands more cannot do this. Conversions are not run in the same stereotyped mould of experience. The vital questions with you do not turn on dates or places, but on present heart experiences and present duties. Have you acknowledged before God that you were a sinner needing Christ? Have you sincerely repented of your sins, and are you so set against them that you pray constantly to be delivered from them? Do you accept Jesus Christ as your atoning Saviour, and are you willing to follow Him and obey Him as your Lord? Do you take his commandments as your rule of life, and are you asking his Divine help, and are you willing to accept his guidance? Jesus Himself once asked a certain man, "Lovest thou Me?" Can you honestly say, "Yes, I do, and I want to serve Him?"

Then, my friend, even if this love be but feeble, and if your faith be but small, make the most of what you have. Don't quench the spark by delay; fan it into a flame by decisive action. Strengthen what faith you have by exercise. If you want to love Jesus more, begin to work for Him, to make sacrifices for Him, and to bear some crosses for Him. Feelings are not to be measured, like water, in quart-cups, or grain, in bushel-baskets; they are to be tested by their *sincerity* and their influence over your daily conduct. In plain English, if you are striving every day to live like a Christian, then you are a Christian. And not without. If you cannot sincerely say from your heart, "I abhor sin, and I accept Christ as my Redeemer, and my Ruler now and for ever," then cut your hand off sooner than go through the solemn farce of uniting with a Christian Church.

Bear in mind that the step of confessing Christ is not a final, but an initiatory step. It is not ending a campaign; it is an open enlistment for service. You don't come into Christ's school because you know everything, but because you want to learn and are glad to have Him teach you. Also bear in mind that when you join the church you not only take the Bible as your rule of daily conduct, but you also confess the Lord Jesus Christ to be your Lord, and you pledge to Him your life-long loyalty and obedience. You join your weakness to his strength, your ignorance to his wisdom, your unworthiness to his merit, your whole self to his service. If you do that *sincerely*, Jesus Christ gives you infinitely more in return. He becomes responsible for you; He provides for you spiritual food and nourishment. His precious promise is, "*My grace* is sufficient for you." His guarantee is, "No man shall pluck you out of my hand. Because I live ye shall live also." Christ accepts no temporary enlistments; you must rejoice to enlist for life, On the blade of that sword of the Spirit which the Captain of your salvation hands to you, is inscribed, "He that endureth to the end shall be saved."

Do not hold back because a confession of Christ will involve responsibility and excite the observation of others. You *need just that.* "Witnesses" are intended to be watched and examined. If enlistment puts you into some hard fights with self and sin and customs and popular evils, all the better. Cowards and shirks win no victories and wear no crowns. Do you desire and hope to be on Christ's side at the day of judgment? Then *confess* Him and follow Him here. Your best service will be small in comparison with the glorious reward.

## MACHINE MADE MILLENNIUMS.

A very weighty and timely article on this subject is given in Rev. Joseph Cook's serial, *Our Day*, for January; it is written by Mr. W. J. Lhamon, of Minneapolis. We extract some of the closing paragraphs:—

"It is a mistake to think that a society morally wrong can be righted by political machinery. Those who rank as the world's prophets and poets never think so. . . . Not to name other reformers that have permanently helped the world, Jesus and his disciples stand confessedly and pre-eminently first. They were strangely silent as to the organism of society, even that of the Church; so that the devout followers of Jesus are to this day divided as to the authorised polity of his Church. Jesus insisted on every man being right with himself, with his neighbour, and his God.

"There is no permanent human happiness without human holiness. The difficulty with any machinery whatever is that sinners, if they are in the majority, are bound to monopolise it. Not until the ballot-box counts more saints than sinners will the way be open for a respectable political millennium. The social state is but the average of its social units. It can be mended only in proportion as they are mended. Many a social reformer is at fault in counting too much on polity, too little on personality. Foul water is not filtered simply by pouring it into new vessels. Drop by drop it must pass through the purifier. So with humanity; it is educated, governed, redeemed in its individuals. The primary business of the reformer is to increase the number of righteous ones.

"Peoples that are alive to their ethical and spiritual interests can never be cheated by a Circe's cup of Socialism. The lamentation of Moses is the lamentation of history. 'Jeshurun waxed fat and kicked.' Begin with the body of the man; deny the Christ; take it for granted that this being *does* live by bread alone; make him fat; blanket and stable him well; and presently you will have, instead of a brother, husband, father, friend, just what you have made him by your false and vicious treatment—an unmanageable, stall-fed, kicking beast. It is not a time to look backward from some impossible dreamland, and revel in the imagination of what might be if such or such a social state could be imposed on us by law; but it is a time to forecast on the bases of historic experience and Christian revelation, what must inevitably come to pass should the body be put first and the soul last in the social régime. We may rest assured of two things: First, that the only possible redemption for humanity is the redemption of its units, and that by Christly processes; second, that the governments of men will unfalteringly keep pace either by evolution or revolution with the spiritual and ethical progress of men."

THE KENTISH VILLAGE MISSION is now steadily at work. From July to January 145 services were held, besides open-air lantern services and tent missions. Three permanent stations are now open at Dartford Heath, Halfway-street, and Green-street Green. Help is much needed, as well as supplies of tracts. The secretary is Mr. J. G. Dixon, Bexley, Kent.

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# A New Translation

OF

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament*.

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

5. For we know that if our earthly house, this poor tent, be taken down, we have in heaven a building which God has provided, a house not
2 built by human hands, eternal. For indeed in this one we sigh, because we long to put on over it our dwelling which comes from
3 heaven; (if indeed the Lord shall find that we *have* assumed a robe, and are not un-
4 clothed). For we *do* sigh under our burdens, we who are in this mean tent; for we have no wish to lay aside our raiment, but to put on more, that our mortality may be absorbed and
5 lost in life. And He who formed us for this very end is God, who has given us His Spirit as foretaste and pledge.
6 We have a cheerful confidence therefore. We know that while at home in the body we
7 are banished from the Lord; for we live
8 the life of faith, not of sight: we have a cheerful confidence, and anticipate with more delight our being banished from the body
9 and going home to the Lord. For which cause also we make it our ambition, whether at home or in exile, to please Him perfectly.
10 For we must all of us appear without disguise before Christ's tribunal, that each one may receive an award for his deeds in this life, according to what he has done, whether good or good for nothing.
11 Knowing therefore how greatly the Lord is to be feared, while we endeavour to satisfy *men*, *God* knows us perfectly; and I trust that in your own consciences you fully understand
12 us also. We are not again recommending ourselves to you, but furnishing you with a ground of boasting on our behalf, that you may have a reply ready for those with whom appearance is everything, heart nothing.
13 For if we have been beside ourselves, it was for God's glory; or if we are in our sound
14 senses, it is for your service. For the love of Christ overmasters us, the judgment we have formed being this, that One having died for all, then His death was their death,
15 and He died for all in order that the living may no longer live to themselves, but to Him who for them died and rose again.
16 *We* therefore henceforth know no man simply as a man: if we *have* known Christ as a man,
17 yet now we no longer so know Him. So that if any one is in Christ, he is a new creature: the old state of things has passed away; a new state of things has sprung into existence.
18 And all this from God, who has won us back to Himself through Christ, and has appointed us to serve in the work of reconciliation.
19 We are to tell how God was in Christ bringing back the world to Himself, not putting men's transgressions to their account, and has deposited with us the message of this reconciliation.

3 *If indeed*: Some authorities read *if at least*.—*Robe*: See Is. lxi. 10, Gal. iii. 27. The rendering here given of this verse is in general accordance with the interpretation preferred by Anselm, Erasmus, Calvin, Olshausen, and others, and seems alone to suit the introductory *if indeed* (or *if at least*).

4 *Absorbed and lost in*: lit., *drunk down by*.

5 *Foretaste and pledge*: or, *first instalment* [of life]. The same word occurs in c. i. 22, and Eph. i. 14.

10 *Good for nothing*: or, *worthless* (*phaulŏn*). Some authorities read *bad* (*kăkŏn*), something more positively evil than *phaulŏn*, though not indicating anything so actively harmful as a third word (*pŏnērŏn*) found in Matt. vi. 13 and many other places.

12. *Boasting*: lit., *a boast*.

14, 15, 20, 21. *For all*: the same preposition occurs six times in these verses.

19. *With us*: lit., *in us*.

## GRAFTING AND FRUIT-BEARING.

A very fine-looking pear-tree stood in our garden for many years without bearing any fruit. Blossoms it had in abundance in the spring time, and a wealth of foliage during summer, while in the autumn its leaves glowed ravishingly with the beauty of the crimson and purple fires which were consuming their brief existence. The tree was lovely in appearance, but there was something wrong with the sap.

One day, dear Mr. Spurgeon called the gardener's attention to it, and—he was tender to everything, animate or inanimate—instead of ordering it to be cut down as a cumberer of the ground, he suggested that it should be *grafted*. This was done, and for some time the tree looked the reverse of beautiful, as it bore on its branches unsightly lumps of clay, which fixed and protected the young grafts till their life was knit with the sap of the old wood. More years rolled by; there were so many fruitful trees that, I suppose, this barren one was not remembered, or inquired after, and it seemed to pass from our minds. Then, alas! all too soon for us, came the sorrowful time when our precious one was first laid aside by terrible illness, and afterwards called up, from the land of sunshine and roses, to the blissful Eden above. No wonder that, for so long a season, the suffering pear-tree was forgotten—*except by the gardener*.

When I returned from Mentone, the tree was in a promising and healthy condition, and *this year* it has borne the finest and most luscious pears I have ever tasted. It has produced *summer*-fruit, though the old stock was *a winter tree*. The grafts have developed into strong, healthy branches, yielding a plenteous store, while even the lowermost twigs of the old tree manifested the power of the new life within them by hanging out some little winter pears as tokens of the joyful change within.

Here is a beautiful analogy between nature and grace, and a lovely picture of what the Holy Spirit will accomplish in those whose lives are brought under his sweet control. Without the grafting, which wounded it sorely, my tree would have remained unfruitful to this day; but the sharp, keen knife did its work well, and now the aforetime barren tree is the pride of the garden for its choice productiveness.

Dear fellow-Christian, do not faint or fear when the blessed Husbandman cuts, and grafts, and wounds thee! Such divine woodcraft will bring about thy perfection; and out of thy suffering will come service and satisfaction, for thus shalt thou bring forth "much fruit" to the praise of Him who tends thee. Do not be as much concerned about the pain the grafting causes, as that the "afterward" should bring forth "the peaceable fruits" He so much values. Not for a moment will the Heavenly Gardener *forget thee*. The processes of nature, and sometimes of grace, are slow; but He waits, and has "long patience" with thee. He watches with loving scrutiny every indication of developing fruit-buds, and great will be his joy, when, in full strength and beauty, thou shalt "glorify" Him by thy abundant fruitfulness.

Every time the splendid fruits from the grafted tree, of which I now tell you, came upon the table at Westwood, I took a special delight in them, recalling my beloved's concern for the tree, and thinking how pleased he would have been at the success of his experiment.

And, when thy dear Lord sees in thee the lovely growth of the fruits of his Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," rich products resulting from his own mighty love, and care, and skill, exercised on thy behalf—must He not certainly feel a sweet content and delight in thee, will He not "rest in his love, and joy over thee with singing"?—*Mrs. Spurgeon's Book Fund* (1893).

LONDON.—A Prayer Union for London has been formed by Mrs. H. Vaughan Jackson, of Potter's Bar, Middlesex, from whom friends interested can obtain particulars.

## "THE ULTIMATE REVELATION."

In his address at the recent Islington Clerical Meeting, of which the full text appeared in *The Rock* of February 2, Dr. Wace spoke as follows:—

If we would adequately keep before our minds the full force of the expression "the Word of God," it is desirable for us always to contemplate it in a personal and living sense. The phrase is frequently employed to denote the Bible as a whole, and with perfect justice in the sense already mentioned, that the Spirit of God presided over the composition of those sacred books. But however just such an application may be for certain purposes, it may, if used without due consideration, tend to obscure this vital aspect of the expression, and we may be in danger of thinking too much of a book when we ought to be thinking of the Person who speaks in the book. Attention has been drawn by modern criticism to the personal characteristics which mark the books of the Bible, and to the special circumstances of their composition, and in this respect it has had a very beneficial effect. What we need to realise, and to keep ever before our minds with the utmost distinctness, is, that in the pages of the Bible, in the utterances of Prophets and Apostles, we are listening to the communings of God with the soul of man, to the interchange of words between our Father in heaven and his children on earth.

The Bible is a revelation, but not only in the sense that certain infallible statements have been made, respecting the will of God, our duties and our destinies. They have been made, and they constitute some of the most precious and momentous parts of the volume, laying the corner-stones of our whole existence, present and future. Round such a momentous assurance as this, that we shall all stand before the judgment seat of Christ, our whole life as Christians must revolve. These stand out as greater facts than any other which meet either our physical or our mental vision. But it is characteristic even of revelations such as these that they have been made in direct response to human needs, and in reply to the utterances of the human heart.

The ultimate revelation is a Gospel. It is the reply of a merciful God to his sinful and suffering children. It is not a mere revelation of abstract truths, however great or important, but it is a word of comfort spoken to our hearts, promises of salvation from sin and deliverance from evil. The same is the character of the revelation throughout. In response to successive needs and successive struggles some gracious voice from heaven is heard, some promise or some guidance to which the soul might cling, and by means of which it might find its way through the darkness by which it was encompassed. As we accompany the Patriarchs, the Prophets, the Apostles, through their labours, their errors, their uncertainties, their sins, as words of hope or fear, of joy or sorrow, of repentance or victory, are wrung from their inmost souls, we hear also that Word of God, which in each critical moment was spoken to them, and we enter into communion alike with them and with their Divine Guide.

It is this which, as we are told, renders the Word of God so "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and discerning the very thoughts and intents of the heart." Statements of general truths would hardly do that; but words of God, spoken to men in all the critical circumstances of their lives, uttering his will and speaking his mind, amidst human joys and sorrows, temptations, sins, and victories; addressing men in the midst of their domestic, their social, their political, no less than their spiritual concerns; having a message of support and guidance for them at every turn, and finally comforting their last struggles with the gracious promise of eternal life through Jesus Christ our Lord—these cannot but penetrate into the very recesses of their hearts, revealing them to themselves, making them understand their real wants, and their permanent and true strength. What is there in heaven or in earth, what art, what science, what literature, what power, which can compare with the preciousness of utterances such as these? The grass withereth and the flower fadeth, and all the glory of man is as the flower of grass; but the will and the mind and the heart of God remain eternally the same, and every human soul, in every turn of its moral and spiritual experience, may commune with that heart and mind in the Bible, and find its refuge there. "The word of the Lord endureth for ever, and this is the Word which, by the Gospel, is preached unto you."

## REV. J. McNEILL IN SOUTH AFRICA.

WELCOME AT CAPE TOWN.

On Friday, March 2, the *Drummond Castle* arrived in Table Bay with this evangelist and his companion, Mr. J. H. Burke, on board. News of their coming was received with great joy, especially by those who had the pleasure of hearing Mr. McNeill at home; and arrangements had been made for a seven days' mission before the two brethren arrived. As the steamer was not expected till the afternoon, few of the committee were present to welcome them at the docks. However, Rev. J. C. Harris, the secretary, and the vice-chairman, Rev. J. M. Russell, bade the evangelists a hearty welcome to South Africa, and conducted them to the Y.M.C.A., where a goodly muster of the general committee were soon gathered to bid welcome to preacher and singer.

An address of welcome having been read, Mr. McNeill replied, and said that both Mr. Burke and he had felt some natural trepidation in approaching the Cape, but all such feelings had disappeared. He thanked the South African brethren for the cordial and brotherly welcome they had received.

A reception tea was arranged to be given in the Y.M.C.A. in the evening, to which about fifty sat down, including representatives from all the Evangelical churches in the town and suburbs. After tea the evangelists were welcomed, and assured of hearty co-operation in their mission. When the speeches were finished Mr. McNeill thanked the hosts, and expressed his pleasure at all the churches combining to assist. After tea Mr. McNeill and his friends adjourned to take part in the last of three special prayer-meetings arranged for; while Mr. Burke went to meet the combined choir from the churches, and to complete the plans for his part of the mission. Much prayer has been offered, is being offered, and will be offered that God will mightily bless the efforts of these evangelists, and that many may be brought to the feet of Jesus.

THE FIRST MEETINGS.

Some diversity of opinion was expressed as to how many of the Capetonians would be roused to come and hear the renowned preacher. The estimate, I am glad to say, was exceeded by the number who came, and came early, to hear the Gospel. His first meeting was held on Saturday, and on that night of all nights over 1000 gathered in the large Dutch Church kindly placed at the committee's disposal by our Dutch brethren. The meeting was for helpers, and to these Mr. McNeill gave a rousing and pithy address on 1 Chron. xii. 22. He did not take long to explain the chapter, and sounded the keynote of the mission by impressing on all the need of their becoming helpers.

A prayer meeting was held on Sunday morning at 8 o'clock, and attended by over fifty who pleaded with God for a mighty manifestation of his Holy Spirit. On Sunday afternoon, about 5000 men gathered in the Dutch Church, and listened with rapt attention, notwithstanding that scores had to stand the whole time. Several other meetings have been held and were all well attended, the evenings witnessing a multitude seldom seen in Cape Town. At the first after-meeting over a dozen stood for prayer. The afternoon meetings are also well attended. We ask the prayers of your readers.

*Cape Town.* G. A. H. M.

LOCAL OPTION IN NEW ZEALAND.—The first voting under the new licensing law in New Zealand, which was passed last year, was (says a Dalziel's telegram in *The Times*) concluded on Thursday. The interest and excitement called forth by the struggle were almost equal in intensity to those of a general election. The prohibitionists, although forming a small minority of the people, were well organised, and they fought the election upon the liquor traffic abolition ticket. In the Dunedin district 7400 persons voted, and total prohibition was only lost by eighteen votes. In Oamaru and Clutha prohibition was carried, and at Port Chalmers the prohibitionist vote was within fifty of the requisite three-fifths majority. At Wellington five moderates and three extremists have been elected on the Licensing Committee. The prohibitionists polled there altogether 3400 votes. At Christchurch and a number of other places the prohibitionist vote, although insufficient to enforce the cancelling of all licences, secures the reduction of the number of public-houses.



## THE OPIUM QUESTION.

In a recent letter Miss Nellie Marchbank, of the China Inland Mission, writes:—

We are very much in sympathy with every effort made to rid China of the terrible opium evil, and also to rid England of the deep disgrace of forcing the cursed thing on the Chinese. We have read with much interest about the struggle that has been going on at home, and sometimes it is almost more than one can bear to read of men who ought to know better, if they cared to inquire, speaking of the opium as a mild stimulant, and a lot of other rubbish.

Every day we can see how opium is demoralising the dear natives, and our hearts are made to ache over and over again. We meet the opium evil at every turn, and yet our city is not so bad as many others; but here, as elsewhere, the use of opium is on the increase.

A few weeks ago I visited a village where one of our Christian women lives. It was a rich village; nearly all the people who lived there were of the better class; but I heard a sad story. Opium had, within the last few years, found its way there, and there were even some low opium-dens close by. I was told that to save their boys going to these places and thus be led forward in vice, the parents had, in many cases, set aside a room where their sons could smoke the drug; they go into the nearest city, and buy a few dollars'-worth at a time. I did feel sorry. This village will not, *cannot* remain much longer the prosperous place it has been in the past for many generations.

A few days ago I was staying at an inn overnight. I had a Christian chairbearer, and he was telling the Gospel to some other men who were also staying overnight at this place. By-and-by the conversation turned upon foreigners (Englishmen) and their presence in China, and one man made this remark, "Yes; if foreigners had never come to China we would not have had the opium, and we would have had fewer thieves and vagabonds."

It is true. Not only is the opium a terrible evil in itself, but it leads into misery, sin, and degradation too deep to mention here. May God prosper every effort made to stay this evil! He is on our side, and victory must come.

## CORSICA VILLAGE MISSION.

A letter has been received from Miss Grant Brown, dated Corte, Corsica, March 8, from which we extract the following:—

"We are now at Corte, and have crowded meetings every evening. Here in the centre of the island, the mountaineers are restless and excitable. Our Corsican workers are anxious to gather out from among the crowds those who would form a Protestant congregation. All day long I listen to suggestions, and those who are interested come sometimes to my study and confer together. As soon as we go to the Mission-hall, however, we see a mass of heads at the door. The people are there, ready to hear all they can, and if we do not let them all in they are offended. The only way will be to hire a large salon and have drawing-room meetings for those of the upper classes, and then organise a meeting in the church. We have asked the Mayor to give us an old chapel which once belonged to the Jesuits.

"I cannot tell you how interesting it is to see natives at work. Though I am the only English person in this mission, I am truly with a band of workers. It has been suggested that we should have a missionary institute for young men as soon as possible. In the Balagna, which was quite virgin soil when we began to work, and where we have mission rooms in different villages, there are troops of young men who love the Gospel. They are so intelligent and earnest, there is no telling how many of them might become true evangelists if taught. It has also been suggested by our native workers that there should be an institute for girls. Of course, none but Corsicans would have a right in a country like this to start institutes. Those who come here as strangers could never do it. This is real work, when Corsicans become workers.

"I hope our friends will not forget us. You know all the difficulties we have had to encounter these years, and the dangers even, since first as lonely missionaries we visited this land of the vendetta. Now we wait for the harvest. Ask our friends to sympathise with us still. We cannot be too thankful that a friend continues to support our evangelist, M. de Matra. C——, the converted priest, hopes to come as soon as he is made pastor. A few days ago another young evangelist arrived, a native of Corte, who had spent a year and a half in England. It is touching to see the joy of the people as they welcome him."

Mrs. Matheson, 46, Harcourt-terrace, Redcliffe-square, S.W., will be glad to give any further particulars that may be desired.

## CHILDREN'S MISSIONS.

[From a Correspondent.]

Mr. Shuldham Henry, who lately departed to be with Christ, was holding services some years ago in Sunderland. After one of the meetings he suggested to four or five members of the church that they should form an Evangelisation Society to carry on Christian work in the town. From small beginnings the work has gone on, until now there are eight mission stations in different parts of the town, and more than seventy young Christian workers, who pay a large part of the expense themselves. They find the best way to grow rich is by giving what they have. The grace that they get to work with, more than compensates them for what they do.

Six of these missions are exclusively for children, where on Sunday and week nights more than two thousand children hear a pointed earnest Gospel address. The workers aim for their immediate conversion. The only inducement (which is sufficient to gather them by hundreds) is that they get a ticket on leaving, and those who attend are given a tea once a year, and a small prize is given to those who have attended the best. Three hundred attend on Wednesday nights in a mission room in the lowest part of the town. There is nothing told merely for amusement, but the meetings are conducted most seriously, and the children are made to feel their solemn responsibility to God. Hundreds, we believe, have thus been eternally saved.

Many come in rags without shoes or stockings, yet they have souls as finely strung as the better dressed, and it is easy to see how much they value kind Christian sympathy. Some of them come from drunkards' homes—homes where children seem born only to be sad, in dens written all over "with lamentation, and mourning, and woe." It is a sad thing, though often the case, that the most desolate place that some of them ever see is their own home, and life with its youthful brightness is turned into a dark misfortune. Some of these boys often pray to God for their drunken fathers and mothers. Can there be a grander sight than to see one of these shoeless boys on his knees, lifting up his hands unto the Unseen, feeling in the dark for God, and asking Him to make father a better man? Is there anything so irresistible as a sigh from the heart of a sorrowful child, when it appeals at its Maker's throne? There are more communications between earth and heaven than the world is aware of. There are secret splendours that the eye cannot see.

At the end of the meetings those who feel their need of a Saviour are earnestly invited to remain for a few minutes. Sometimes one or more stop behind who had professed to decide in previous meetings; on inquiring what is wrong, they say they have been in some bad company and done wrong. They are unhappy, and sorrowfully confess their sin. Often twelve or more will stay behind.

Many incidents that have occurred might be told, but space forbids. The surroundings of many of these children in the lower parts of the town are terrible. Many of these young ones blush with shame when they are asked about their parents. When the father is asked at the great day, "Where is the flock that I gave thee, thy beautiful flock?" what will he be able to say? Are the rights of a child less sacred because they are shoeless? I would value the prayer of a poor child that prayed for me, even though his father or mother were drunkards. The number of conversions amongst the young, other things being equal, is far larger than in adult services.

There is room in this town for twenty more such missions. It is a great opportunity for Christian workers to exercise the grace God has given them, and it has been found a most fruitful one in Sunderland.

## GENERAL NEAL DOW.

On Tuesday last week the National British Women's Temperance Association combined with the United Kingdom Alliance to carry out a suggestion made by Miss F. E. Willard, president of the World's Woman's Christian Temperance Union, to celebrate the ninetieth birthday of General Neal Dow, "The Father of Prohibition." Lady Henry Somerset presided over the chief meeting, and was supported on the platform by many influential temperance reformers.

The West Ham Crusaders' Temperance Band played selections from six to seven o'clock, and special prohibition songs were rendered during the evening by the Temperance Choral Society. Madame Antoinette Sterling also sang during the evening. In opening the proceedings, Lady Henry Somerset read extracts from letters received from well-known leaders of the temperance movement who were unavoidably absent. In the course of a brief address she claimed that the best treaties of peace between nations had always been unwritten, and that by that meeting the two high contracting parties of temperance people of the two greatest nations, set the seal of their sympathies to a treaty, not of peace only, but of practical co-operation in the temperance cause. If their ears were keen enough to catch the vibration of the heart strings here and yonder, they would find them attuned to the old song of "Goodwill to men."

On the motion of Sir Wilfrid Lawson, seconded by Mrs. Ormiston Chant, it was resolved to send a congratulatory address to General Neal Dow, and a cablegram was despatched from the meeting in order that the great temperance reformer might read it at the celebration in the City Hall, Portland, Maine, which was to be held there at eleven o'clock the same evening, according to London time (7 p.m. New York). The cablegram was, Lady Henry Somerset announced, to be cabled to every newspaper in the United States freely by the Associated Press of America, and a reply to it from Portland, Maine, would, it was expected, be cabled the same night to every British newspaper freely by Reuter's Agency. The cablegram to General Neal Dow was as follows:—

"The mighty throng gathered in Exeter Hall crowns your ninety beneficent years with love and gratitude. For you can truly say: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of Him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind and feet was I to the lame. I was father to the poor, and the cause which I knew not I searched out" (Job xxix. 11-16).

The following address to General Neal Dow has been adopted by unanimous vote:—"A representative audience crowding Exeter Hall, London, on the evening of March 20, to celebrate the 90th birthday of General Neal Dow, of Portland, Maine, sends its reverent and affectionate greetings to the 'Father of Prohibition' and the world's veteran temperance chief. To-night 'the nations are praising him afar off,' who, fifty years ago, declared on witnessing a woman's heart-break and a home's eclipse because of drink, 'With God's help, I will change all this!' We are profoundly grateful for a character that illustrates a spotless purity of life, for a career devoted to the emancipation of the slave, the cause of total abstinence, the enfranchisement of women, and for the courage that dared to be in the right, with two or three, and held steadfastly on its way till crowned by the action of that great majority which gave constitutional prohibition to the State of Maine. We pray that your ninety beneficent years may be rounded to one hundred, and that you will tarry with us until the mother country shall enable her people to put the liquor traffic under the ban of law and make 'home protection' the watchword of her politics. We feel sure that no birthday has ever been so universally observed, without distinction of nation, sect, or party, and we argue from this indication of the cosmopolitan character of the temperance reform, its universal conquest when 'the race out of childhood has grown.'"

Resolutions were also adopted expressing the trust of the meeting that the Government would allow nothing to interfere with the carrying of the Local Veto Bill to a successful issue during the present session; rejoicing in the vast progress and advanced position of the movement for the legislative suppression of the liquor traffic; and urging temperance reformers of every section to use all possible means to secure the enactment, application, and enforcement of the Local Veto Bill.

Mr. J. H. Raper and Miss Frances Willard delivered addresses, and after several other speeches had been delivered, and the parting song "Brave Neal Dow" heartily sung by the audience, the proceedings concluded with the Temperance Doxology:—

Praise God from whom all blessings flow,
Praise Him who saves from sin and woe,
Praise Him who leads the Temperance host,
Praise Father, Son, and Holy Ghost.

A Reuter's telegram, dated Portland (Maine), March 20, says:—There was a great meeting today at the City Hall, at which speeches were delivered, eulogising the great work accomplished by General Dow in the course of his long public career. General Dow received from the meeting at Exeter Hall, London, a long, congratulatory telegram, to which he forwarded the following reply:—"Warm thanks for your cordial greeting to me, and warm thanks for all you have done and intend to do for the cause we all hold dear.—(Signed) Neal Dow." Despite his advanced years, General Dow's faculties are remarkably bright. Over two thousand telegrams and letters of congratulation from all parts of the world reached him, including many from notable personages, and his house was visited by a constant stream of callers anxious to offer their congratulations in person.

## INDIANS OF THE NORTH-WEST.

Bishop Reeve, in a letter published in the March issue of *Missionary Leaves*, describes the setting apart for pastoral work of Mr. John Ttssiettla, this being the first ordination of a native within the Arctic circle. The bishop says:—"Mr. Not-afraid-of-mosquitoes (for that is the meaning of the name) had been labouring most faithfully and earnestly as a catechist amongst his fellow-tribesmen; and this, together with his humility and consistent godly life, seemed to point him out as a fit person for the office of the ministry. The ceremony took place at St. Matthew's Church, Peel's River. Your heart would have rejoiced to have been present, to have seen that nicely-filled church, to have noticed the reverent demeanour of the congregation, the earnest attention of the Indians, and of the Eskimo also. The members of St. James's, Bath, subscribe £60 per annum for his support and the expenses of his mission.'

The Bishop also mentions the founding of a new mission at Hay River, Great Slave Lake. The Indians there have always been inclined, more or less, to Protestant doctrines, and have long desired a missionary. The worker appointed was Mr. Marsh, around whom the Indians gathered in a very encouraging manner. The Romanists are specially active in this region, and a French priest promptly arrived at Hay River to oppose the Protestant missionary. Rev. J. Hawksley reports regular and diligent attendance at services, and observance of the Sabbath, on the part of the Indians at Fort Norman. The Romanists had been very active in their opposition. The priests had been giving away medals and crosses to protect from sickness, promising forgiveness of sins, and doing all they could to pervert the people, but without success. He has had six regular scholars, and twenty others when the Indians were in.

During last summer the Bishop visited all the stations in his diocese, except one, travelling nearly four thousand miles. Though seeing much that was discouraging, he was on many hands greatly cheered. Rev. W. and Mrs. Spendlove, at Fort Resolution, have, perhaps, the most trying post of all. The Indians are all Romanists, and although glad of his aid for their bodily ailments, are too much afraid of the priest to seek it in their spiritual need. Their work, however, "is not in vain in the Lord," although there is not much to show.

The auxiliary helper in England of the work superintended by Bishop Reeve is Mrs. L. B. Valpy, 10, Marlborough-buildings, Bath.

INFIDLEITY REPROVES NOTHING THAT IS BAD. It only ridicules and denounces all that is good. It tears down—it never constructs; it attacks religion, but offers no adequate substitute.

## SECRET DISCIPLES IN INDIA.

In the fifty-fifth report of the Wesleyan Mission in the Mysore Province, we read:—"No one who studies Indian missions will ever suppose that these figures of church membership represent the whole or even any large portion of the real results of our labours. Here and there, in the various sections of the detailed reports from the several circuits, there are references to sincere and devoted though *secret* disciples of the Lord whom we serve.

"Thus the senior missionary at Mysore city, writing of a carefully organised tour, says:—It was cheering to meet in remote places those on whom the truth had by different means begun to make its impression. In one village we met a respectable and well-to-do man whose mind seems fully made up as to the claims of Christ. He has entirely forsaken his idols, and is now seeking earnestly to bring his wife and only son to see things as he sees them. On one of our walks bank to camp we met a religious procession halting by the side of a stream. An offering had just been made in fulfilment of a vow, and the remains of the offering were being committed to the stream.

"We spoke to the whole procession, and afterwards got into private conversation with two of the men. We were surprised to hear them speak regretfully about the ceremony which had just been performed. They said they took no interest in it, but were compelled to join in it on account of the mothers and wives and old men of their household. They then told us that they belonged to a small group of men in an adjacent town, who for some time had been meeting secretly to read the gospels together. Lastly, a Mussulman whom we have known long and conversed with frequently, came and announced his belief in Jesus as the Son of God, and his desire to leave all and follow Him. The case is a difficult one. We have no reason to doubt his sincerity. But if he is faithful to his purpose he will have to leave his present appointment, and will expose himself to a persection which is sure to be very savage.

"In the same circuit a native evangelist has itinerated widely in all directions, has been well received everywhere, and reports a considerable number of 'secret disciples.' In some villages he has been able to establish small societies that meet for the study of the Bible, and he is confident that not a few of the members of these are Christians in all but baptism. In one of the most remote villages of the Nagar an old man is in the habit of gathering his family around him when they return from the fields at the close of the day's work and offering a few simple words of prayer to the Saviour about whom he has been taught, always concluding with the words, 'Our Father, which art in heaven,' &c.

"In another of these villages there lived an old man who was sure to be found among the group of listeners whenever the preacher went there. He loved to read the Scripture portions and tracts, which he kept carefully wrapped up in an old piece of cloth, and many of which he had held in his possession for a number of years. In the early part of the year he died. During his illness he sent for the Scripture reader and talked with him about what he had heard of the Saviour. He never received Christian baptism, but he died with faith in Christ and praying in his name.

"Such are only types of many unenrolled and unbaptized followers of the Saviour. Others there are with whom no missionary is personally acquainted, and some whose circumstances and relations are such that, although somewhat intimately acquainted with them, we are compelled to hold our peace respecting their faith in Christ."

The work of the Mission is very varied, and includes education, the care of orphans, and zenana visitation. The general superintendent of the Mission is Rev. J. Hudson, Bangalore.

THE SELF-HELP EMIGRATION SOCIETY sends emigrants to Canada and other colonies, and befriends them until settled in their new surroundings. During last year it sent out 302 men, 91 women, and 87 children—480 in all. Of these, 295 were from London (many of them country-bred, and accustomed to agricultural work). The emigrants to Canada have numbered 441. In addition, 16 have been sent to Australasia, 15 to South Africa, and eight to the United States. The emigrants contribute, personally or through friends, towards the cost of their emigration. The office of the Society is 39, Memorial Hall Buildings, Farringdon-street, E.C., Mr. E. Wilson Gates, secretary.

# NOTES ON DAILY READINGS.

### SUNDAY, APRIL 1.—ISAIAH XXXIII.

*The Final Prediction against Sennacherib* (1).—Evil recoils. Men start avalanches that overwhelm their own dwellings.

*The Prayer of God's People* (2-6).—Here is a prayer for every morning, "Be Thou my arm for to-day." *Their* means, "thy people's." Mind to go into the world, leaning on that strong support. (3) The tumult is caused by the approach of God like an advancing thunderstorm. (4) The caterpillar here is the wingless locust. "As locusts leap, shall they leap upon it." Thus Judah took Sennacherib's spoil. (5, 6) Put the Lord in his right place. In Him are treasures of wisdom and knowledge. The fear of God enriches the soul with veins of ore.

*The Destruction of the Foe* (7-14).—The valiant ones are equivalent to the Jewish ambassadors sent to sue for peace. (1) Sennacherib had been bribed in vain. He had broken the covenant, and had stopped all peaceful intercourse throughout the country (2 Kings xviii. 4-17). (9) Sharon was a fruitful plain near Carmel. (10) God sometimes appears to sleep, but when He arises He turns the proud boastings of his foes against themselves. (14) And as He deals thus with his people's foes, He awakens them to see the danger of tampering with One so holy. They ask, if God's wrath is so terrible, and his purity so intense, how can they endure its eternal manifestation.

*The Reward of the Righteous* (15-19).—This is a refrain from Psalm xv. What a description of the holy soul! The righteous walk; the upright speech; the scorn to foul the hand with unjust aim; the stopped ear; the shut eye. (16) There are heights of character and privilege inaccessible to the foe, the hidden manna, and the water of life, from which no oppressor can cut us off. (17) Hezekiah would no longer be arrayed in sackcloth, but in beautiful raiment, and the view would no longer be pent up by the walls of the beleaguered city, but would extend to the utmost extremities of the land, free from the invader. The terror of the foe shall be not for experience, but for meditation as a thing of the past. The Assyrian scribes shall have vanished. The fierce people of barbarous speech will have passed away.

*The Safety of God's People* (20-24).—Zion had no river, but God would be to his people what a river was to others without its disadvantages. (21) Nothing hostile can come to us through Him. (23) The enemies' host is compared to a war-galley shattered by tempest. (24) The pestilence induced by invasion will be at an end.

### MONDAY, APRIL 2.—ISAIAH XXXIV.

Threatenings against neighbouring peoples. Edom is used throughout this chapter as personating the enemies of God. That land suffered severely under the Babylonish invasion, which probably is here referred to. It is impossible to divide the chapter, which is one prolonged description of the pouring forth of God's wrath upon a people whose cup of iniquity was full. (2) We must distinguish God's judgment of nations, from that of individuals. It is clear that nations, as such, are summoned before his bar, and consigned to desolation. The judgment of God is always in process, and the desolate regions of Edom, Babylon, Asia Minor, and North Africa attest his sentence. (3) Blood enough to melt mountains in. (4) Nature is sympathetic with man, though this imagery may set forth great social and political changes (Matt. xxiv. 29, Rev. vi. 13). (6,7) Different animals for different ranks of people. (9-17) The imagery employed is that of the destruction of Sodom. The description is very graphic: streams of pitch; dust of brimstone; the land a cauldron; the ever-ascending smoke of a furnace; the scream of eagle, hawk and owl; the invasion of the palaces by the thistle; the howl of the wolf; the call of the jackal, the arrow-snake's nest, the kite with his mate. The entire picture portrays uttermost desolation from which the figures of hell are largely borrowed, and, indeed, the desolation of earth affords a picture of the woe of the lost. To a large extent, this awful picture has been literally and terribly realised, but it foreshadows something more desolate and terrible in the eternal world, of which the scenes of earth are the material and transient type.

### TUESDAY, APRIL 3.—ISAIAH XXXV.

The previous chapter and this should be read together, that the contrast may be the more effective between the fate of the ungodly and the lot of the righteous.

The restored Jerusalem; the advent of the Gentiles into the Church; the blessedness of the Millennium; the safety of the believer, and heaven itself, may be read in the words of this beautiful poem.

(1) The curse of God changes Carmel and Sharon into a waste. His blessing makes the wilderness and parched land like Carmel and Sharon. When the love of Jesus comes, deserts sing and become carpeted with flowers. The rose is the narcissus. (2) The glory of Lebanon with its shaggy woods, the excellence of the luxuriant plain, are imputed to the waste, which immediately renders back that glory and that excellency to God. (3-4) Where hands are weak, and knees feeble, there is no source of help like the thought of God's presence. Say it over, and over again, "My God will come. Be strong, my heart, and fear not. He will come and save." (5-7) Even now we live amid the evidences of God's presence, but our eyes are blinded, our ears stopped. Oh, for the quickened sense; the leap of our nature lamed by its fall; the song from lips which God will touch! The dreariest wilderness shall yet become water-springs; the mirage (parched ground) which so often disappointed, shall become a fulfilled prophecy; thirst satisfied; the dragons (jackals) of the heart extirpated, their lair a paradise. (8) This highway is even now being cast up in the world. Jesus Christ in his Gospel is its foundation. The R.V. gives a beautiful alternative, "The unclean shall not pass over it, but He shall walk in the way with them." Be holy in walk and conversation, and you shall become aware of the Presence of the Holy One at your side. Fool as you are in the world's judgment, you cannot make a mistake in company like that. (9) Nothing can hurt us if we walk with God in holiness. Dreaded evils soar around, but they pass away. (10) The return from Babylon, the restoration of a prodigal, the home-coming to heaven, are times of rapturous joy. Sorrow and sighing may have hovered about our path, but shiver back before the transcendent light that shall greet the welcomed soul. O songs! O everlasting joy! O gladness never to be dimmed again!

### WEDNESDAY, APRIL 4.—ISAIAH XXXVI.

This and following chapters occur in 2 Kings. Recently-discovered inscriptions on the old site of Nineveh corroborate these records with minute accuracy. At the death of Sargon, Hezekiah refused to go on paying tribute to Assyria. A large party of Jews advocated alliance with Egypt and Ethiopia, as we have seen. His opposition was overruled, and the invasion fell upon Judah.

(1) The inscriptions put the cities at 46, and the prisoners at 200,000. (2) Amongst them is a picture of the monarch seated in the entrance to Lachish. How startling that great army to all but Isaiah! (3) Eliakim had taken the place foretold (chap. xxii. 15-22). (4-10) A broken reed is an apt image for human help. Rabshakeh thought to put the people upon the horns of a dilemma. If they trusted in Egypt, they would be deceived; if they trusted in God, the Assyrian mistakenly thought that the people had offended Him, by putting away the altars and high places. It is very terrible when the thought intrudes itself that evil is sent to us from the Lord, but even then it may be averted by repentance and faith. In the case of Rabshakeh, the closing words of his speech appear to have been suggested by chap. x. 5, 6. (11, 12) *Syrian* might better be *Aramæan*, the language spoken in the north of Palestine, and understood by the Assyrians. The wall was crowded with men, from whose ears the Jewish statesmen desired these threats to be withheld. The Assyrian, however, desired to strike fear into their hearts, by depicting, in his coarse words, the extremities of famine to which they would be reduced. (13-22) There are times in all lives when Satan pours a volume of horrid suggestion into the heart, and when this fails he turns to flattery and seducing bribes. So Rabshakeh began to depict the attractions of the land of captivity to which his master would remove them. He recited the invincible might of his master, the abject helplessness of the cities that lay in the rear of the invader, and ended by contradicting himself. Comp. x. 20.

(21) Thus our great tempter roars around the fold, but he is chained. Answer him not, but keep close within the fortifications, looking heavenward for help.

### THURSDAY, APRIL 5.—ISAIAH XXXVII.

*Hezekiah's Lament* (1-7).—No place is so safe as the prayer-closet in a storm. (2) It is pleasant to have fellowship in prayer! Happy the man who has an Isaiah to send to! (3) Extreme danger was impending which they must go through, and which they were unable to avert. The two tribes were the remnant. Hezekiah rightly brings God Himself into the fray. If you are doing God's work, and on God's plan, you may count on Him. (5, 6) Faith looks away from circumstances to God. The blasphemy is against *Him*. God identifies Himself with his people. "Why persecutest thou Me?"

*Sennacherib's Letter and its Treatment* (8-20).—(9) The approach of Tirhakeh, in compliance with the league that Hezekiah had formed, made Sennacherib more eager to take Jerusalem. (10) The devil is often loudest in his boasting when he feels that his chance of success is diminishing. (12) When we see the fate of others, our brain is apt to turn dizzy, but we must remember the vast difference between those who have or have not God as their defence. (14) God knows the contents of every envelope, but He likes his own to confide in Him. Spread your trouble before God. (16) Not the God of Judah only, but of Assyria, and therefore the supreme Judge and Monarch. Always remember in prayer that God is not only yours, but the God of him from whom you pray to be delivered. Ask God to do what is right between you both. (17) We bend our ears and open our eyes to the need of our friend. (19-20) One of the strongest arguments in prayer is to plead the name and glory of God invoked in our case.

*Isaiah's Song* (21-35).—This was the period of Psa. xlvi. A time of immense anxiety, and of heroic faith. When we are entrenched in God we laugh our foes to scorn. (24) We can recount their proud boasts with the derision that confident faith inspires. (26) We see that they have done their exploits with strength that God gave, and which He can restrain. (27) We know that we have a secret of power and defence in which others are deficient. (28, 29) We can almost hear the voice of God threatening our foes with their inevitable doom. (30) For two years Hezekiah and his people had depended on the spontaneous yield of the ground which they might now venture to cultivate. (33-35) All around the city stood the bastions of God's might, through which the foe could not break.

*Sennacherib's Fate* (36-38).—The angel of God breathed on the faces of the host. Though the monarch lived for twenty years, he never again assailed Jerusalem.

### FRIDAY, APRIL 6.—ISAIAH XXXVIII.

The story of Hezekiah's sickness introducing an exquisite psalm. (1) This order was reversed because Hezekiah repented. God's ways are modified by our attitude towards Him. (3) Josephus says his grief was so sore, because, being childless, there was no heir to his throne. Three years later, Manasseh was born, an unmitigated curse (2 Kings xxi. 11; xxiii. 26, 27). Hezekiah referred to his earnest efforts to cleanse the temple (R.V., "sincere with God.") (6) This was an assurance that Assyria would not again attack him. (8) Josephus thinks that the hours of the day were marked by steps, over which a shadow fell, indicating the hour of day. (10) "In the noontide of my days" (R.V.). (11) The Hebrew had but a clouded view of the future, and dreaded Hades, with its privations. (12) The slight shepherd's tent, the web cut from the loom, the brief hours of daylight, are the sad emblems of mortal life. (13) The sufferer reckoned that after the brief Eastern night he would be crushed. (14) A touching prayer for the oppressed believer. (15-20) The tide turns, thanksgiving follows petition. What God says He does, but all life should "go softly," *i.e.*, "in a solemn procession" (R.V.). The spirit life grows by death. Peace comes out of bitterness. Love is shown as God draws us from the pit. Sins are cast behind his back, and He is seen bending over us ready to save us, and all after, days are filled with song, in which others join the delivered soul.

### SATURDAY, APRIL 7.—ISAIAH XXXIX.

This chapter is repeated 2 Kings xx. 12-21. Read also 2 Chron. xxxii. 25. (1) Babylon at this time was tributary to Assyria, and the king apparently desired to become Hezekiah's ally against the common foe, Assyria. (2) God had given much substance to Hezekiah (2 Kings xxxii. 29); and, in any case, he should have acknowledged God in them. He had no right to ostentation or vanity. We are all liable to the same sin, to be proud of God's gifts, and to magnify ourselves, as if in some way they were the result of our own efforts. If we do not render according to the benefit done us, we bring wrath on ourselves and others. Ingratitude leads to pride, and this, in turn, to failure in the hour of temptation. (3, 4) How much we owe to the watchfulness of a faithful friend, who marks the hour of temptation with keen sympathy, warning, and restoring. (5-7) This is the first reference to the Babylonish captivity with which Judah was punished for her sins. Sometimes it only needs a straw to turn the scale on which tons had been accumulating. One word may cause an avalanche. (8) The king assented to the Divine verdict, acknowledging its justice. There is a touch of selfishness in Hezekiah's words, but on the whole there is nothing better than to confess that God's ways must be good, because they originate in his perfect nature.

F. B. M.

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**WHERE LAW ENDS, TYRANNY BEGINS.** Much reading and thinking may make a popular preacher, but much secret prayer must make a powerful preacher.—*Berridge.*

**BANGALORE.**—In rather less than twelve months after Mr. H. Varley closed his services in Bangalore, the Lord sent Pastor G. Soltau to supplement the work. We did not have the numbers that sometimes crowded to hear Mr. Varley, but the work done has been very real, as numerous testimonies prove.—G. W.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, APRIL 8.

DISCORD IN JACOB'S FAMILY. Gen. xxxvii. 1-11.

GOLDEN TEXT.—Gen. xlv. 24.

JACOB'S home at the time of this lesson was at Mamre, in the plain of Hebron (xxxv. 27). He ranks with Abraham and Isaac, as one who by faith consented to be a sojourner in the land of promise (Heb. xi. 13). Though it is more than two hundred years since the promises were made to Abraham, at present neither the numerous seed, nor the actual possession of the land, has been realised. The promises of God are fulfilled in his own time. They may tarry, but they are sure.

Joseph, with whom this and the next few lessons deal, is perhaps the most interesting character whose history the Scriptures record. At the time this story opens he was seventeen years old (2). Boys of a similar age will do well to make his life and character their study.

How chequered his brief life had been! He was probably able to remember something of the rapid flight from Laban; of the dread with which Jacob anticipated the meeting with Esau; of the occasion when Jacob came limping into the camp after the night at Jabbok, and the change that had appeared in his father since then. He had seen Bethel, the spot on which the foot of the ladder rested; had suffered the loss of his mother Rachel; and afterwards had stood by Machpelah, while Isaac was buried by the side of Abraham and Sarah. It is possible that these events, coupled with the instruction which his father gave him, had much to do with forming his character. Young though he was, he had already chosen his father's God to be his God, and had begun to trust and serve Him. Would that every youth would make an equally wise choice.

This piety was developed under very unfavourable surroundings. As the title of this lesson suggests, there was discord in Jacob's family, and all we know of Joseph's brethren proves them to have been almost to a man destitute of true godliness. The conduct of the sons of Bilhah and of Zilpah (2) was not calculated to make it easy for Joseph to be true to God. Do not say you cannot be a Christian because of your unfavourable surroundings. God can keep you faithful among any number of faithless ones. The very difficulties, if met in the spirit of faith, will tend to strengthen a godly character.

The piety of Joseph won for him two things, first, the special love of his father (3), and secondly, the hatred of his brethren (4). It is not remarkable that Jacob should love him, for he was the first born of his beloved Rachel (2), and his brother Benjamin was at this time but a child. But the character of Joseph tended greatly to increase his father's love for him. See Prov. xxiii. 15, 24. To the natural ties of nature were added the stronger and more enduring ties of grace.

But the manner in which Jacob showed his love for Joseph tended to increase the hatred of his brethren (4). The many-coloured coat was not, as we used to suppose, a kind of patchwork garment, but a long white linen robe, reaching down to the feet, and ornamented with a little stripe of colour on the skirt and sleeves. If no special significance attached to such a dress, the fact that it expressed the partiality of Jacob for Joseph was enough to add fuel to the fire of jealousy that already burned in his brethren's hearts. But this result was even more certain if the dress was worn only by the sons of the rich and noble, and indicated that Joseph was to be spared the toil that fell to the lot of his brethren. Such partiality on the part of Jacob was inexcusable. It was doing harm to his other sons, and would be likely to bring trouble upon his favourite.

Another reason for their hatred was that Joseph had borne witness against their misdeeds (2). It is not well to encourage a habit of tale-bearing, but there is no evidence that Joseph's conduct in this matter needs to be so described. He seems to have been simply doing his duty, and at the risk of suffering from those whose sins he declared. Their hatred of him, therefore, was like that of Ahab for Micaiah (1 Kings xxii. 8); and of the world for those who bear witness against it.

*Joseph's dreams* won for him greater hatred still (6-11). Possibly the thoughts of the future greatness of the family which Jacob's conversation had put into his mind was the natural explanation of these visions. But they were evidently a Divine message to him. Was not this "the word of the Lord" which "tried him," because its fulfilment was so long delayed (Psa. cv. 19)? Joseph *told* his dreams, apparently with heartless simplicity. Yet in such a divided home as that he might have known that his brethren would have no sympathy with such hopes as the dreams expressed. Such evidence of God's favour towards him intensified their hatred, though it considerably aggravated their guilt. For if God had spoken by these dreams, were they not setting themselves against Him as well as against Joseph?

LESSONS.

1. *The Value of Early Piety.*—The boy Joseph determined what the man would be. In your dreams of future greatness and godliness don't forget that you must begin early. 2. *The Possibility of a Godly Life amid Unfavourable Surroundings.*—No condition of life can prevent you serving God if you have a heart given to Him. Are brothers and sisters and companions against you? God is for you. Trust Him. 3. *A Godly Life is Sure to Meet with Persecution.*—This fact is older than the time of Joseph. It is one expression of the enmity between the seed of the woman and the serpent; and will last until the Lord comes to cast out Satan.

# For the Young.

## LITTLE PITCHERS.

'You have heard of the American pitcher plants? Yes, and you know they are popularly called *fly-traps*; but have you ever seen one? In the southern parts of America they grow to large proportions, but in those plants best known, the blossom, or pitcher, is about six inches long, and about two inches in diameter. Its rounded hollow leaves grow in a handsome clump near the ground, and form a kind of vase or pitcher, on which is a lid always open. From out this clump of leaves grow the flowers, very brilliant, and standing proudly on the top of a stalk more than a foot high."

"Have these pitchers any use?" you ask.

"Yes: our Father never created anything or anyone without intending it, or him, or her, to be of good use."

"As far as we know at present, the use of these pitchers is to catch insects—that is why they are called fly-traps. 'I do not wish to be that kind of pitcher!' you think. Listen—the little pitchers are generally half-full of rain water, and flies and other insects enter in, and are drowned.

"It is intended they should die in this way, for when once they are in, they cannot get out. On the underside of the lid or cover—the lid forms a kind of pathway into the pitcher—is a sort of covering of stiff bristles pointing downward to the water inside; these offer no resistance to the insect getting in, but they are an effectual barrier to its ever getting out again.

"'Does it do any good in there?' you naturally ask. Yes, it decays in the water, and becomes a rich fertiliser for the plant to feed and live upon. There may be other reasons, but no one has been able to give me any as yet, and I have inquired, for your sake, of many naturalists. 'I do not think I *can* be like that pitcher-plant!' you say. Suppose we say your *heart* is like the pitcher-plant—receptive, made to take in only that which will nourish and sustain it, and provided with a covering, or means of defence. For that is how God made it, just as He made the pitcher-plant. The defence, or covering of the heart, is Christ, but if you reject Him—if you pay no heed to God's words: 'Keep thy heart with all diligence, for out of it are the issues of life'—you lay your heart open to every evil thing that is waiting to attack and gain possession of it; and instead of 'flourishing as a green bay tree,' or as our pitcher-plant, your heart becomes a noxious weed, described in Jer. xvii. 9; and Matt. xv. 19. Do you like the picture? 'No,' you reply, 'and I do not think my heart is like it.' I hope not; but it is if Christ is not your Defence, your Saviour, your Guardian, your Guide, your Life.

"Because, though you may be 'a very nice child,' as you have heard your friends say, if God is not your King, you are a poor, defenceless child of sin! 'I did not think you would talk to me like that!' you say. Why not! I love you, and I want to know that every one of the 'little pitchers,' you among them, has Christ on the right side of the door of their hearts, just like the protecting armour of spikes on the door of the pitcher-plant; Christ shut in in your heart, and your life 'hid with Christ in God.' But I know what it is when Christ is *not* inside! 'Perhaps you remember when God was not your King?' you say. Yes, I remember, and I know how dark everything was, and what a difference it made to me and my friends when——

I came to Jesus, and I found
In Him my Star, my Sun.

"When *you* have done that, you will understand why it was that somebody once said, 'When you have God in the heart, a little of the world will go a great way.' You will want to be like Christ, and you will learn to think as He thought, to walk as He walked, and to do as He did; for nearness produces likeness. 'You see those pitchers?' said a Christian Oriental friend to me. 'Well, they remind me of two sorts of Christians, in capacity. When we know Christ we are filled with happiness; some of us are like the great pitcher—so much joy in us; but we can only be full, after all.

"'Others are like that tiny pitcher—not much joy in us, but full to the brim. That is how it will be in heaven—no discontent, for we shall each be full to the brim of life and love; the only difference will be the difference of capacity, and only God will see that."

"So when you are Christ's child you will be this other kind of pitcher, as well as the first-named. Try, by daily growing more like Christ, to increase your powers of reception and retention of all that is 'lovely and of good report," so that on earth you may not only be 'full to the brim,' but running over with loving deeds, full of grace, mercy, and truth, that shall flow into the lives and hearts of others to fill them with thankfulness and blessing. So shall you be 'a vessel holy unto the Lord'—one of his own Little Pitchers." M. B. GERDS.

## CHILDREN'S HOME, PARIS.

A few months ago we were desired to send over to South Africa a dear little boy, aged four years, who had been placed in the Orphanage at 35, Boulevard Bineau, Paris, some two years before, under sad circumstances. He was always very delicate and required much loving care.

When the request came from his uncle in South Africa to send him over, saying he would pay all expenses with outfit, etc., we felt it our duty to let him go—though it seemed sad to send a baby-boy of four such a long journey alone. However all due care was taken, the child was given into the charge of the captain, and the happy result has been most gratfying. "Maurice" was everybody's pet on board, his bright sweet face and pretty ways won him many friends; one of the passengers, an M.P., was specially kind to the boy, and loaded him with presents as he left the ship.

When the uncle came on board the child threw his little arms round his neck, and the loving reception touched the uncle's heart at once. Now a request has come for us to send over his younger sister. We have two more little boys that are not fortunate enough to possess a kind uncle able to provide for them; they are both "without friends," they will soon be beyond the age at which we can give them shelter.

We have forty-five children, many of whose histories are very sad. One of these little ones can be adopted in a very easy way, by paying £16 per year. It is not a large amount to feed, clothe, and educate one child. The little ones for whom we plead have had a good deal of sorrow and privation; we long to show them what happiness means by leading them to Jesus, to be little Christ-bearers, for truly "the Lord hath need of them."

All information can be given by Miss Rhoda Mouncey, 22A, Queen's-road, Bayswater, London, W.

## THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Sale, Cheshire*, March 30; *St. James's, Woolwich*, April 2; *St. Jude's, Mildmay*, April 6; *St. Jude's, Kensal Green*, April 9; *Donnington-on-Buin*, April 15; *Lincoln, &c.*, April 16-20; Mr. J. S. Tyler, *Clifton, Bristol, and neighbourhood*, March 30 to April 18; Mr. G. Goodman, *Highbury Quadrant*, with Mr. S. J. Hewlett, April 1-7; Mr. S. J. Hewlett, *Boldre, Pilley, etc.*, April 8-16; *St. Matthews, Bolton*, April 21—May 1, Messrs. E. T. M. Dennes and E. Salisbury, B.A., *St. James's, Bermondsey*, April 9-13; Mr. H. Hankinson, *Maindee, Newport*, April 21—30.

## THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 5; Rev. E. A. Stuart, M.A., at 3; Dean Lefroy at 6.30, in Exeter Large Hall, Strand.

CHILDREN'S SCRIPTURE UNION.—Sun., April 1, Psalm lxv. 1-13; Mon., 2, lxvi. 1-20; Tues., 3, 2 Cor. i. 1-12; Wed., 4, i. 13-24; Thurs., 5, ii. 1-17; Fri., 6, iii. 1-18; Sat., 7, iv. 1-18.

## THE LATE SIR HARRY VERNEY.

The uses of great age are not always in Christian minds estimated at quite their proper value. Men content themselves with that sentence in "the prayer of Moses the man of God," which says that the strength of great age is "but labour and sorrow, for it is soon cut off, and we fly away." We are apt rather to pity than to felicitate the aged, forgetting that if God adds to their years, if He is ready in a life here and there to let the shadow on the dial go many degrees backward, He must have a purpose in so doing. Let us reverently examine that purpose, not waste our pity on those who have seen his goodness so long in the land of the living. For, after all, there lies the point of the whole matter. The message of the aged Christian in all circumstances is the message of David in his declining years: "I have been young and now am old; yet saw I never the righteous forsaken nor his seed begging bread."

It is impossible not to indulge in such reflections in approaching the long life of him who is here delineated in all too inadequate words. Sir Harry Verney had been for twenty years the typical old man. Few who are now alive knew him in middle age, almost none can speak with personal knowledge of his youth. But everyone who had ever heard his name knows that through all his days nothing ever drew him aside from a firm faith in the mercy of God, or from a clear belief in the satisfaction of the Cross of Christ, in the power of prayer, and in the comfort of the Scriptures. A life lived in that conviction is always a witness to them that are without, and, if it be a very long life, the force of the testimony is multiplied by every year that passes over it.

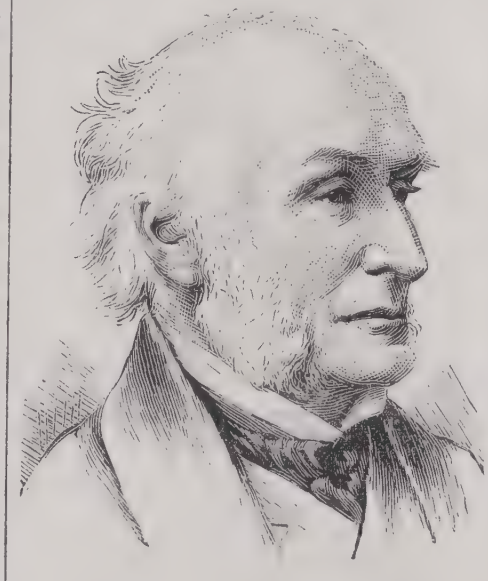
Sir Harry Verney was born in 1801, his father being General Sir Harry Calvert, G.C.B., and to the very last the flags of the regiments the general had commanded in the Peninsula, which hang in the entrance-hall at Claydon House, were proudly shown to visitors by his son. He was educated at Harrow School and afterwards at Downing College, Cambridge; but that part of his training which most occupied his later thoughts was a residence of some months with a clergyman-tutor at Broad Clyst, in Devon. The tutor used his opportunities in the wisest degree; but Broad Clyst is near Killerton, and Killerton was the home of Sir Thomas Acland, and a magnet for all that was real in the religious life of the West country. Sir Thomas imparted to his young neighbour, who was destined for the army, a keen sense of the more excellent way of life that is offered to a Christian country gentleman, who is content to be a true nursing-father to his tenants. The lesson was remembered for over seventy years.

Still, for a time he served in the army, becoming finally a captain in the Grenadier Guards, from which he retired with major's rank in 1827, the first year of William IV.! He used to say afterwards that he felt it to be a blessed sign of a change in the times when he was asked to arrange a Bible-class for men in the Household regiments. "Such a thing," he added, "would not have been thought of in my day."

In 1826, on his father's death, he had become Sir Harry Calvert, and the next year he changed his name. Viscountess Fermanagh, the heiress of the Earls Verney—Sir Harry was still using her prayer-book in Middle Claydon Church a week before his death—had left her Buckinghamshire estates to Lady Calvert, and from thence they passed to Sir Harry with the name of Verney, which he has borne so long. It was a heavily-encumbered heritage, for there had been a foolish and improvident Earl at the close of the eighteenth century, who, like the frog in the fable, would have Claydon House as palatial as Stowe; and it happened to him, as it must happen to one "that layeth up treasure for himself and is not rich toward God"—there was a great collapse, which laid obligations upon those that came after. Sir Harry Verney went softly and simply all his days, not only to pay them off, but to give his tenantry their due.

Earl Verney began to build a palace for himself, and dwas not able to finish it; Sir Harry, in a more Christ-like spirit, practised the Gospel of care for the poor, built them good cottages, and only lately fostered the foundation for them of a village library of healthy literature. The Bucks Infirmary, to which they look in their time of physical need, was always in his mind, and only the beginning of his last few days of illness prevented him from going to Aylesbury to preside over the annual meeting of this charity. If he cared for their minds and bodies, it is scarcely necessary to add that, being what he was, their spiritual needs were never lost sight of. His estate involved the patronage of four livings, and these he always endeavoured to fill with earnest Evangelical pastors. The son of the late revered Vicar of Keswick holds one, and recently the rector of another resigned in order to give himself to the work of the C.M.S. in India. To Sir Harry this patronage was a trust, a sacred "deposit," and many will remember how, some little while since, there was a discussion on the wisdom or unwisdom of the private patronage system at the Oxford Diocesan Conference. An expression of opinion that the system should be abolished or modified brought the old man to his feet in its defence. He felt it to be the one security against Ritualistic teaching in a diocese where the maintenance of Evangelical principles needs all the stalwart aid it can get.

Two other matters remain to be noticed—his long Parliamentary life and his unique personal character. Some years since, in celebrating the jubilee of his work at St. Stephen's, his friends made a loving investigation of his words and votes. Most of them do not concern us here, but it will always be a joy and a help to remember that his first Parliamentary utterance was in support of a petition in favour of the Better Observance of the Sabbath, on March 4, 1833. A year later he



is giving his voice for some scheme of temperance legislation. Wilberforce was his father's friend, but without that friendship he would have pleaded, as he did, for the abolition of the Slave Trade. Lord Shaftesbury, he always avowed, was the greatest man he ever knew; but, without that admiration, he would have associated himself with the great Earl in all his remedial aims and acts. In everything he approved himself a large-hearted, because a truly Christian legislator.

What he was in himself and in his home it is not possible to describe in many words or in few. But his childlike faith was inspiring, his gratitude to the Giver of all good gifts for the blessings he had received and for the time in which his lot was cast, put to shame the discontent which sometimes appears even in the devoted. Probably the greatest mercy of all his long life was the brevity of the illness which was prelude to his peaceful end. "Your God and my God," he murmured to his son, who lovingly and sorrowfully tended him. May it be even so that "we which have believed" may "enter into rest!"

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**METROPOLITAN DISCHARGED PRISONERS' AID SOCIETY.**—During last year 1100 persons were dealt with by this Society, which is officially attached to Pentonville Prison, which is used for prisoners undergoing short sentences. The report says: "The Society has large opportunities of assisting persons not convicted, but on their way to increase the criminal class. Such cases do not at present come within the limits of its general powers. But it is always prepared to assist such cases by administering special funds given for that purpose." The office of the Society is at 15, Buckingham-street, Adelphi, W.C

## GENERAL BOOTH'S JUBILEE.

This is the jubilee year of General Booth's Christian life; and in response to an appeal by the leading officers of the Salvation Army, the General has issued an order for rejoicings and other celebrations. He describes the past fifty years as "fifty years of mercy," and says:—

"On review I feel that I ought to testify that I have not felt it necessary, during my long years of almost incessant labour to remove the sins and miseries of men, to seek any other Saviour than the Christ I met with in the beginning, or to rely on any other power than that which changed my young and thoughtless heart. I have made no improvement upon my principles, nor striven after any new revelation. I stand just where I stood fifty years ago, proclaiming, through the same Jesus, full and free forgiveness for the worst and most hopeless of the sons of men, and through the same Holy Spirit, power to enable the weakest to master every evil of their own nature and to conquer every temptation that may be encountered from the world and the devil."

After mentioning that, from the first, God has laid the poor on his heart, and referring to the difficulties of various kinds that he has experienced, the General says:—

"By the grace of God and to the glory of his name we stand to-day a great growing force of skilled, devout, and consecrated warriors, in the forefront of the fight with sin and wretchedness and death and devilry of every kind, not only having gathered by common consent multitudes of souls to God, but having aroused and inspired the universal Church of Christ to greater efforts to carry out her true mission on the earth. In consenting to your Jubilee proposal, I want to say that you are perfectly correct in judging that anything done should look only in the direction of, and have only for its aim, the advance of the war. To this end, and with this view, I accede to your suggestion that the Army should aim at raising £50,000; but, in addition, I would propose several other things:—

(I.) An International Congress, to be held during July, at which officers and soldiers representing the Army in every part of the world shall be present. That, in connection with this Congress, a Day of Thanksgiving, Rejoicing, and Salvation shall be arranged for at the Crystal Palace. (II.) That the first week in May shall be regarded as a Jubilee Week of Reconciliation, during which an effort shall be made throughout all our borders, by all concerned, to promote, as far as possible, not only among our own people, but among all the friends with whom we have any acquaintance: (*a*) The forgiveness of injuries. (*b*) The reunion of friends who have been estranged. (*c*) The restoration of backsliders. (*d*) A baptism of love upon all our corps everywhere. (III.) The holding of a Jubilee Salvation Campaign, conducted by myself, throughout the United States and Canada, in the coming autumn, of about four months' duration. (IV.) The commencing of Salvation work in other countries where as yet our flag has not been unfurled."

Other proposals are: To add to the ranks of the Army 1000 newly-commissioned field officers, and to add at least 50,000 juniors to the numbers of the Army in Great Britain alone; to prepare and fit up a home for lost children; to open at least one new Jubilee Shelter for the homeless and starving in London, and another in Glasgow; and to determine the site of the long-contemplated over-sea colony, and despatch the first party to take possession of it.

The General adds: "To accomplish these varied objects a larger sum of money will be required than the amount we have named; but God, in a very remarkable manner, has placed within my hands the power to render more effectual assistance. A lady, a dear friend of the Army, lately deceased, has left me the bulk of her estate, which is expected to produce the sum of £20,000. Now, while this legacy has been bequeathed to me untrammelled by any legal or other directions whatever as to the use I should make of it, I shall have the greatest satisfaction in adding it to the £50,000 you propose to raise, so as to render this Jubilee effort a crowning success; and in doing so I feel sure that I shall be acting in harmony with the considerations and desires that led our friend—now, I believe, in glory—to love and help the Army, and to leave her fortune to the General."

## WHY ARE OUR PRISONS FAILURES?

A well-known prison chaplain has asked the question, "Why are our prisons failures?" I beg to supply the answer. Because the Gospel of the grace of God is not brought to bear upon the hardened or broken hearts of the inmates. There are prisoners who appear to be perfectly incorrigible, whose mission seems to be to pollute and contaminate those not so sunken as themselves. There are others (principally first offenders) who lament their fall, who in solitude grieve over their position, but who never hear a word of kindness spoken which would, in all probability, cheer them to do right, who are often broken-hearted and well nigh in despair. Thoughts of "home," or wife, or mother, flash through their minds, and they long for sympathy, but get it not from officials. Let the Gospel of a loving Saviour be preached or told out to them by some one, other than an officer of the State, and you would see "signs and wonders done in the name of Jesus"; nor would I despair of seeing habitual criminals converted in our own country, as they are in other lands.

There is little, if anything, in the English system to reform, much less to convert men. Many of the worst criminals when in "durance vile" will curry favour with the chaplain by joining the "confirmation class," but are only religious for a purpose; and hypocrisy thus prevails, that favours may be conferred. Sir E. Du Cane has written concerning "The punishment and prevention of crime," but says little or nothing concerning the reformation of the adult prisoner. Sanitation and ventilation (to which every care is given) are needful for the body; but men have minds that need enlightening, and souls that need saving, and England is almost careless about the most important matter of the reforming of her criminal classes.

Let accredited, qualified honorary workers of both sexes be permitted by the State to visit our prisons at times that shall not interfere with the work and business of the institution; let them be allowed to go from cell to cell, and with wisdom, born of experience, minister words of love or warning; and in sympathy tell out the message of God to these, our fellow-creatures.

There is more liberty in Russia, or even Morocco, or any other country, to tell of Him who came to give deliverance to the captives than is found in England. Officialdom says: "It is the chaplain's place, and he is the fit person." I know a deputy-governor who was obliged to cease from holding a Bible-class among a few of the convicts under his charge. He loved their souls, and sought to win them to Christ. English red tape obliged him to close the class. America is very far behind us in many things pertaining to prison life and discipline. Yet America furnishes some of the most remarkable cases of reformation. There have been cases of men who have been soundly converted to God whilst in prison, and who are now working most efficiently in the many missions in New York and other cities. Why are America and Canada as far before us in reformatory efforts among criminals as they are behind us in discipline and morals? Because there is freedom to honorary accredited workers to visit the prisons. At Toronto some thirty gentlemen visit the prison to conduct Bible-classes among the inmates. In nearly all the American prisons workers of both sexes are allowed to visit, and read and pray with any who wish it; whilst the pulpits are willingly thrown open to men who are gifted and fitted for this particular work.

Here we deal only with offenders as *criminals*, although they are men of like passions with ourselves, they are amenable to love, and open to kindness. Everlasting severity and discipline only harden the heart of such men, but love will break down the hardest of criminals. We desire that the Gospel may be allowed to be fully and freely preached among our prison population, apart from any denominational or sectarian teaching. Let Christ be uplifted by those who are constrained by his love, and we are sure of the blessed results that will follow.

Charles Cook.

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**CROAKING CHRISTIANS** should read the Book of Nehemiah. A preacher once said in conference that he had wept over the terrible state of things on his charge. Bishop McTyiere said in reply, "What we need, brother, is not weeping Jeremiahs, but building Nehemiahs."

## A GOOD WORK IN SWANSEA.

The work which God has been pleased to do in Swansea during the past thirty years, by his servant, Mr. Oscar T. Snelling, is familiar to many of our readers. The services in the Albert Hall have attracted much attention on account of the large audiences brought together to hear the Gospel and the manifest results which have accrued therefrom.

Mr. Snelling resided in early years at Southampton, where he first learned to work for Christ, and speak in the open air, under the leading of the late Dr. Wigram, afterwards Bishop of Rochester. When only eighteen years of age, he began to travel as an evangelist, and in Weston-super-Mare met Dr. Elwin, who led him to visit Wales. This was thirty years ago, for Mr. Snelling is now forty-nine years old. The object of the tour was to hold evangelistic meetings at various centres in South Wales, and a beginning was made at Newport. The gatherings were held sometimes in the open air, sometimes in the Town Hall, and sometimes in chapels. From Newport the missioners moved to Cardiff, and later to Swansea. Their visit to Swansea followed upon that of Joshua and Mrs. Poole, who had held good meetings at the Ragged School. From Swansea the party went westward to Haverfordwest, Pembroke, and Tenby; but Mr. Snelling returned to Swansea, in which he had become deeply interested. From that time he has remained in the town—a period of over thirty years. He held meetings in the Ragged School for several

months, preaching every night and holding daily prayer meetings. But this building could not always be at the disposal of the Mission, and he therefore took a place in Orchard-street, which he occupied for twenty-five years.

In 1868, Mr. Snelling preached on Sundays in the Theatre Royal, and continued so to do until 1874, thereafter, during a brief period, turning the Star Theatre and Opera House into a place of worship on Sundays. In the meantime he married a Hampshire lady, the daughter of a Nonconformist minister, who has proved herself a real helpmeet to him in his labours. They have one son and daughter, now in their teens.

### A BOLD MOVE.

As a local editor says: In 1875, Mr. Snelling took the bold step of holding services in the Albert Hall. Some people thought that in doing this he was courting defeat. But what has been the issue? He has held services in the Albert Hall on Sundays ever since, and to-day has a congregation almost as large again as that of any other pastor in the town. The Albert Hall seats 2,500 persons, and not only is it crowded every Sunday night, but between 300 and 500 people have to be turned away. In the church there are no less than 800 members, while the Sunday-school, of which Alderman Chapman is the superintendent, has an average attendance of about 600. Thus, numerically, this church is far stronger than any other in Swansea, if not in the whole Principality. Nor are these large congregations, as is too often the case in the large towns, composed mainly of women and children. When Dr. S. C. Morgan was Vicar of Swansea, he drew Mr. Snelling's attention to the fact that the Albert Hall congregation was very largely composed of men, and what was true then is even more true to-day. The preacher has wonderfully attracted young men, more especially of the working classes.

### SECRET OF SUCCESS.

How is this remarkable success to be accounted for? What do the people go out to see and hear by the thousands every Sunday? Certainly, not a man preaching learned and elaborate discourses. Mr. Snelling says with his ideal master, the late Mr. C. H. Spurgeon: "I would sooner pluck one brand from the burning than explain all mysteries. To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as *Doctor Sufficientissimus*; to have faithfully unveiled the glory of God in the face of Jesus Christ will be, in the final judgment, accounted worthier service than to have solved the problems of the religious Sphinx, or to have cut the Gordian knot of apocalyptic difficulty. Blessed is that ministry of which Christ is all." Wherein, then, lies the secret of success? Simply that the preaching is purely of the evangelical character, and that the speaker tells the truth in an interesting way, often "embodying it in a tale," so that it "shall enter in at lowly doors," while speaking with an intense conviction of the reality of the things set forth.

Naturally, seeing the evil wrought by strong drink, it is conducted on temperance lines; but this is subordinate, the grand aim being the salvation of sinners.

### RELIEF AND RESCUE WORK.

Many philanthropic labours are mentioned by the writer already quoted. When great distress existed in Swansea, Mr. Snelling actively interested himself in the relief of the unemployed. He was also mainly instrumental in getting relief works started by the Corporation, which gave employment to between 150 and 200 men. He has always staunchly supported the movement for providing breakfasts for poor children, and both he and Mrs. Snelling are members of the Cwmdonkin Shelter Committee; while he himself has had a night shelter for girls on the Strand, which proves of considerable value. He is almost daily in attendance at the police court, to do rescue work. Sometimes he gets the boys away to sea, and finds situations for the girls. Sometimes he gives them advice, and sometimes he pays the fines. In addition to these opportunities for usefulness to his fellow creatures, he is an active member of the Board of Guardians, of the Provident Dispensary, and of the Hospital Committee.

These varied efforts reach many of the poorest and most hopeless classes—to be found in Swansea as elsewhere; but above and beyond all, Mr. Snelling is emphatically a useful and successful labourer in the Gospel. His address is 26, Brunswick-street, Swansea.

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## HOME OF REST, WALTON-ON-NAZE.

The report of this Home for deserving women requiring change of air says:—"The past year has been one of great spiritual blessing amongst the 245 persons that have passed through the Home. Weary toilers with the needle, and some with the unmistakeable cough, showing a near end, have been strengthened to go on longer; and, thanks be to God, many have received Jesus, and gone home rejoicing through our morning readings, and dumb lips have been opened, and cold hearts have been changed from a heart of stone to a heart of flesh. In faith we have rented a cottage for workers who wish to share with us during their holiday a little work in our beach services and meetings; this was filled during August and September, and very much valuable help was given to us. The beach services were largely blessed last year." Information may be had of the Hon. Superintendent, Mrs. Moore, 102, Regent's Park-road, London, N.W.

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**BETHESDA GIRLS' TRAINING HOME, LIVERPOOL.**—Some sixteen months ago, Mrs. M'Lachlan, the lady superintendent, started the work of rescuing destitute girls and women, and affording them a training which would fit them to earn their own livelihood, and such success has attended her efforts that it is now felt desirable to extend the premises. Since the opening of the Home there has been an average membership of sixteen, and the inmates have been carefully trained in those special duties befitting women, some of them having been put into situations. By way of promoting the extension, a sale of work was held a few days ago at the Home, 9, Netherfield-road, South.

# The Evangelist.

## I DID NOT ASK TO BE SAVED.

John Hayne was a young man much given to the use of profane and reckless speeches, and when the village pastor asked him one day if he was not grateful for the offer of salvation, he said:

"No, why should I be? I did not ask to be saved."

"Let me tell you a story," said the pastor, quietly. "A young relative of mine was wounded at the Battle of Gettysburg, and for hours lay in a state verging upon unconsciousness. After a time, he became aware that there were voices near him, and although he could not move as much as one of his eyelids or fingers, even, he thought he felt a hand softly placed upon his heart.

"Then he became aware that a woman—a nurse—was pleading with the regimental surgeon, who was on the field, to make one more effort to save the poor fellow's life. Presently he realised *he* was was the object of her solicitude.

"'He is so fine-looking, and so strongly-built,' urged she. 'His natural vitality must be great. Besides, sir,' she continued, in a reverent tone, 'he may have a wife, a mother, or a sister praying for his safety now.'

"'It is no use to spend time over *him*,' replied the surgeon, gruffly; 'but if you wish to stay by him you can. Remember, if you remain here you will run the risk of being left alone all night on the field.'

"'Very well,' replied the nurse, bravely, 'I will take the risk, and shall do all in my power to save this poor fellow.'

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse.

"Now, what if I should tell you," continued the pastor, as he earnestly looked at the young man, who was now all attention, "that the soldier was ashamed of the noble woman who had risked so much to save his life; that he subsequently went about bragging that he had never *asked* her to save him; that he had no knowledge of her; that he refused to acknowledge she had been of any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say he was a mean, contemptible ingrate He was not fit to live; his life was not worth saving," cried the young man, impulsively.

"Very well," said the pastor; "but this nurse only by a little temporary sacrifice of comfort on her part, and at the same time being in the pay of the Government, was the means of prolonging the soldier's little life for a few brief years in this world of care and sorrow; while Jesus Christ, the Divine Lord, suffered on the Cross and died, as He lived, to redeem you from sin, and now offers to make you an heir of life eternal. Yet I have never known you to speak of Him, or of those who love and try to follow Him, with even common respect! Is not that true?"

"Sir," replied John Hayne, "I have never looked at the matter in this light before. An ungrateful person is the most shameful and degraded creature living. I promise as much as this now—I will never use the Lord's name lightly again." The pastor did not press the subject any further at that time. He had set the young man thinking. Not long afterwards John Hayne was led to see himself a sinner, and Jesus Christ as his Saviour, and he says that the pastor's simple lesson on ingratitude caused him to examine his own soul, and to study God's Word, until he was brought to a saving knowlege of the Redeemer, who loved him, and gave Himself for him.

And yet I know—I know
He has forgiven me. I knew it first
By that sweet look I met across the crowd—
A look which told me of his quenchless love.
O Lord! *My* Lord!
It was that look which rescued me,
As with a living touch.

FORMOSA.—Mrs. Ede, wife of the missionary teacher at Taiwanfoo, has been seriously ill. She has now recovered, and it is trusted that no such permanent injury to her health has occurred as will make it impossible for her to continue to reside in Formosa, where Mr. Ede has done good service, into which he has thrown his whole heart.



## AFRICAN MISSIONS VISITED.—25.

By Mr. D. A. HUNTER.

I left Clarkebury early on Wednesday morning, mounted on a splendid native pony, and despite the heavy state of the roads, consequent on the severe thunderstorm of the night before, we covered the twenty-two miles to Engcobo by breakfast time. The storm had been even more severe at Engcobo than at Clarkebury, an inch and a-half of rain having fallen in a very short time.

Reports as to the state of the two rivers between Engcobo and Main varying so much, I sent a native messenger forward to get some accurate information. He came back and announced that they would be passable in the afternoon; so about 1.30 p.m. we inspanned, and made for the south. The Umgwali was crossed without serious difficulty, the water just coming into the body of the cart, and no more. An hour and half's driving from the Umgwali brought us to the Qumancu, and my heart sank as I looked at it. It is one of those dangerous streams, narrow, running between high steep banks, and very swift. My position was somewhat perplexing. It was nearing sunset, and there was no moon; between the two rivers was no European house; heavy black clouds threatened more rain, and a further rise in the river.

The alternatives were crossing, or camping in the open all night. It was a cold, damp evening, so I determined to attempt the passage. Some native young men, who lived near, and took to the water as though they were to the manner born, came to my assistance. One went through, the water reaching to his shoulders, and borrowed a long rope from the storekeeper on the further side. We then outspanned, took everything out of the buggy, and one end of the rope was fastened to the pole. The other end was held by men on the far bank, who pulled vigorously on it, to prevent the buggy being washed down stream, as it was being taken through by four natives. Only the hood was seen above water, but the trap was soon safely landed on the other side. Then these young fellows carried my luggage through on their heads in a way which called forth my warm admiration. Few white men could have done it.

My boy and I mounted the horses, and with two natives at the head of each, we also got through without accident. It was with a feeling of deep thankfulness and relief that I commenced to inspan, in order to reach Main before dark.

Our troubles were not over, however. There was no proper road, only a track across the veld. So long as daylight lasted, one could follow this with safety, but darkness came down, while we were still separated from the station by a labyrinth of mealie fields, mud aoles, and streams.

When I was nonplussed, and could go no farther, a native came up and agreed to lead the way to the station. I guided the horses on his track, as well as I could in the dark, and by-and-by we found ourselves within sight of the welcome lights of the manse. The cordial reception given by Rev. D. Doig Young and Mrs. Young more than made up for the difficulties. I found, as a fellow guest, Rev. Canon Waters, of the Anglican Mission at All Saints. He was weather-bound by the Qumancu, which I had just crossed. It had been higher earlier in the day, when he was unable to cross.

Main is a station of the Free Church of Scotland, and is the centre of nine principal out-stations and eleven minor out-stations. It is intimately connected with Free St. Mary's, Edinburgh, which congregation contributes largely to the support of the work. Not only do the members of Free St. Mary's contribute funds for the work at Main, they do what is even of more value—they pray—as individuals, as a congregation, they pray for the missionary, his wife, the native Christians, and the conversion of the heathen around. I wish every station I have visited were connected with a congregation at home as Main is. This connection is, I believe, to a very large extent, the secret of the remarkable spiritual power which energises the work there. What a mass of indefinite prayers, and vague interest, might be transformed into real pointed petitions, and intelligent understanding, were every congregation at home connected by correspondence with some particular station abroad, and did every station abroad have its counterpart at home. How I wish all our missionary secretaries and committees would take to heart this suggestion, which has so often been brought forward in recent times, and put it into practical working before the close of 1894. We should then have less cause to deplore lack of funds and workers.

The Women's Christian Association, started at Main in 1886, has proved a powerful agency, both in this district and wherever it has spread. It is a sort of Christian Endeavour Society for native women. Its objects are:—(1) The development of their own spiritual life. (2) The improvement of homes and of family life; (3) The moral and spiritual training of the young people of the congregation. (4) The devising of means for the ingathering of heathen women and children. (5) Total abstinence of all members.

At the outset, twenty-eight native women gave in their names, promising, by God's help, to do all they can to carry out the objects of the association, and at the end of the first year, eighty-seven were pledged members. To-day the numbers have increased more than ten-fold, and branches have been formed in other stations and among other denominations. The women come in from long distances to attend these meetings. They commence the one day about noon, and continue till the next day at sunrise, with intervals only for food. A band of these women will go off sometimes 100 miles, all the way on foot, to help inaugurate a new branch where it is wanted. They are in earnest: they believe in the power of prayer, in the gift of the Holy Ghost, and put to shame many of us who have had a hundred-fold their advantages.

One of them, Nomatafa Mpamba, a Bible-woman, is instant in season and out of season. She goes where beer parties are assembled, and by her quiet persistence gets a hearing for the Word. On one occasion she entered a hut where a beer party was assembled, and opening her Bible began to read. A firebrand was seized from the hearth and thrust in her face with an angry "Go away! We don't want *you* here." Nomatafa went on quietly reading, the party was surprised into listening by her courage, and she had a good service there.

This movement has spread to the young women, who are banded into a Y.W.C.A., and even to the children. At Kidston these children came in a body and asked permission to have a meeting among themselves. They now go in bands to the heathen villages, led by some of the Y.W.C.A. members, and hold meetings.

## CARDIFF SAILORS' REST.

In the Bute-road, the principal thoroughfare to the Cardiff Bute Docks, stands a building of modest dimensions, not distinguished by special architectural ornamentations, but greatly distinguished by the amount of good work achieved within its unpretending fabric. It is known by the title of the "Sailors' Rest." This institution has for more than twelve years been under the active and constant superintendence of Miss Tilly (daughter of Rev. A. Tilly, for many years pastor of Tredegarville Baptist Chapel at Cardiff). This lady has given up nearly all her time, and laboured with unflinching perseverance during the long period, without any reward beyond the feeling of a cherished duty performed, and the frequent gratification of receiving from seamen, following their perilous calling in the most distant parts of the globe, indications that the good seed had not been sown in vain.

On the evening of Wednesday, March 14, the staff of ladies and gentlemen who give their voluntary services in aid of the various departments of the good work carried on at the Sailors' Rest assembled there for the purpose of taking their leave of Miss Tilly, on the occasion of her approaching marriage to Mons. Cardot, missionary pastor, in connection with the Baptist denomination in the Department of Aisne, Northern France.

Miss Tilly, in returning thanks for the expressions of esteem, spoke with gratitude of the continued sympathy of her fellow workers.

*The Cardiff Review* of March 15, writing of Miss Tilly's departure, says:—Through summer and winter, in sunshine and in shower, exhibiting an incredible amount of perseverance in her noble, disinterested work, she is now preparing to yield her post to those who, however energetic they may be, cannot equal the long service this lady has rendered to her Master.

## MOSES' AUTOBIOGRAPHY.*

### FALLACIES IN THE HIGHER CRITICISM.

By the production and the issuing of this invaluable and most timely little book, the author and the publishers have deserved well of all the churches and of the truth itself. The recent attacks upon the truthfulness and trustworthiness of the early books of Scripture have been so multitudinous, so determined, and so overbearingly pretentious, and they have come from quarters so unexpected, and, in some instances, from scholars of such high position and of such high repute, that it requires no slight degree of Christian heroism, as well as strength and skill, "to turn the battle to the gate." But the author of this book has proved himself to be both endowed and equipped for his strenuous conflict by the same Lord who called him to the fight.

The state of the case is well put by Mr. Denniston himself: "A new 'Criticism' has sprung up to tell us that instead of any writing of Moses, we have only a set of compilations many centuries later, which, being afterwards combined by an editor, were published by Ezra and Nehemiah, while Deuteronomy is a composition by itself, the work of some unknown person in the reign of Josiah, who pretended to have found it in the Temple. This unknown person is accused of affixing to it the name of Moses and a date many hundreds of years earlier than that at which he had himself concocted it, in order to stamp it with an authority to which it could not otherwise lay claim. Thus the story of what Jehovah really spoke to Moses is lost to us. And what we have got in its stead we cannot tell. Now the proof of this very serious conclusion is grounded chiefly on alleged incongruities in the story, dislocations in the narrative, and peculiarities in the style, which oblige us to break up the history, and seek its fragments in writers later by centuries, and differing from each other. The present object is to examine the internal evidence with regard to the variations alleged—'*Internal* evidence,' because that is what the 'new Criticism' claims to rest upon."

Mr. Denniston wisely directs his defence of the Books of Moses chiefly against their assailant who has just now the greatest influence in our own country, Dr. Driver, who owes this influence mainly to the *comparative* moderation which he is careful to maintain in his tone and language. But our author deals, when necessary, with less cautious assailants, such as Wellhausen, Kuenen, Robertson Smith, and Cheyne. Dr. Driver begins, like the rest of the "higher critics," with assigning the earliest part of Scripture to two contrasted and, as he would fain persuade us, conflicting chroniclers "in two different ages born"—the one using the word *Elohim*, the other the word *Jehovah*, as the name of God. With the characteristic dogmatism of his school, he starts with asserting the "incontrovertibility" of assumptions which he cannot but know to *have been controverted* by scholars whom even he cannot gravely affect to despise. He assures us that "so strongly marked are individualities of style, that documents or sources so combined can be generally distinguished without difficulty from each other, and from the comments of the compiler."

These two supposed writers are at first indicated by the letters E and J, but subsequently the letter P is required to denote the "Elohist" by eminence, because to P is at length attributed—under the name *Priest Code*—the authorship of the passages in Exodus, Numbers, and Leviticus, which relate to the Tabernacle and the Levitical services. But a minor Elohist is still found necessary—or rather a semi-Elohist is supposed to be writing in a style somewhere between that of the original "Elohist" and the original "Jehovist."

What, then, are the distinctions between the style of the "Elohist" and that of the "Jehovist"? These are pronounced to be "strongly marked"—the "Jehovist" is described as "free, flowing, and picturesque"; the "Elohist" as "stereotyped, measured, and prosaic."

It must be seen at once that this *purely literary* differentiation between "E" and "J" brings the question fairly and fully within the competence of those whose verdict is now asked for—namely, the *reading* public generally. For everyone who knows the difference between a *style*, "free, flowing, and picturesque," and a style, "stereotyped, measured, and prosaic," is undoubtedly competent to form a judgment on the point in question, provided only that at least the Revised Version is an accurate translation from the Hebrew. This the distinguished *Revisers*, Drs. Driver and Cheyne, will be amongst the last to dispute.

Moreover, Dr. Driver, whilst obliged to admit that the words *Elohim* and *Jehovah* represent two strongly distinguished "aspects of the Divine nature," yet finds himself compelled by his hypothesis to maintain that the selection by the one writer of the word *Elohim*, and of the word *Jehovah* by the other, was not influenced by that distinction. How it is to be accounted for on any other principle, he is as unable to inform us as we are to imagine.

Yet every accurate, every sensible writer—Dr. Driver, for example, to say nothing of Inspiration—would like to be credited with *some* reason, beyond a mere inexplicable mannerism, for the habitual and systematic presentation of one "aspect of the Divine nature," and the eschewing of the other. If the difference be a mere matter of style, wherein is the word *Elohim* or the "aspect of the Divine nature," which it presents, more "prosaic" than the word *Jehovah*, and its especial significance, or wherein is the latter the more "picturesque"?

Mr. Denniston shows clearly that the employment of the word Elohim or the word Jehovah, and any difference of style which can with any even plausibility be made out in connection with the one or the other, is much more reasonably accounted for by the change of subject than by a change of author. He demonstrates the impossibility of sustaining Dr. Driver's extremely artificial and improbable hypothesis. Indeed, Dr. Driver finds himself practically obliged to give it up, whilst he still writes as if, instead of surrendering, he had all the while sustained his ground. The change of subject in Genesis ii., for instance, from that in Genesis i. is quite sufficient to account alike for the variety in the name of God, and for any difference in the style which can, with the slightest fairness, be contended for. So far is the first chapter of Genesis from being more "prosaic" or less "picturesque" than the second, that some who claim to be higher critics, regard the first chapter as a poem!

Besides, in the second and third chapters the two names are combined. The name is not simply *Jehovah* any more than *Elohim*, but *Jehovah-Elohim*, "*the Lord God*." Dr. Driver pronounces Elohim to be "the God of Nature" and Jehovah "the God of Revelation," but is obliged to admit that *his* distinction is not borne out by the usage of the two words in the early books of Scripture, whether accepted as the work of one writer or of more than one. But it seems strange that a "critic" should not see the reason of this. It only proves that Dr. Driver's distinction is arbitrary, and of his own devising, and is not drawn—as it surely ought to be—from the *actual usage* of the writer or writers. Mr. Denniston, adhering to the *really* scientific method of ascertaining the meaning attached to the words from the regular usage of the words, shows that the change of names, so far from being capricious and altogether unaccountable, is most apposite and most instructive. The distinction drawn by Mr. Denniston, namely, that Elohim is the name of God when regarded simply as Creator, and Jehovah his name when regarded as "Lawgiver, Judge, Redeemer," is consistently observed throughout the books of Moses. In the like truly critical way, the great Bengel shows that the names *Jesus*, *Christ*, and *Jesus Christ* are used in the New Testament, not in a casual and unmeaning way, but with a beautiful adaptation to the context.

By and by Dr. Driver finds it necessary to his hypothesis to "call from the vasty deep" of conjecture and assumption, not indeed a third *historian*, but an audacious forger, who did his work so deftly as to deceive not only his own contemporaries, but all succeeding generations, both of Jews and Christians, until the Scotland Yard of the "higher criticism," thousands of years after the event, sent forth detectives, who, nevertheless, have failed to find either the local habitation or the name of this most successful of impostors. The critics ask us to believe in anonymous celebrities, "an unknown, but noted priest," who, for the greater glory of the God of truth, palmed off upon the theocratic public as the authoritative work of Moses his own production, ingeniously fabricated, many centuries after Moses had departed!

As to the style of the Pentateuch, Mr. Denniston shows that the way of *telling* is determined, as it ought to be, by *what there is to tell*. He also lays bare the inaccuracy of Dr. Driver in his alleged difference of features "between the *bare* style of the Elohist, and the *full* style of the Jehovist," as seen in the first and the second chapters of Genesis. Dr. Driver tells us that *two* verbs are used in expressing direct Divine acts in the first chapter, whilst 'nine' are used in the second chapter. One has only to count the verbs so applied in the first chapter, to find that there are *nine* in the first chapter as well as in the second!

Mr. Denniston is justly shocked by Dr. Driver's attempt to persuade believers that daring and elaborate forgery is as fit a vehicle for Divine inspiration as are authentic records.

Our author proves that, according to Dr. Driver's own showing, the different writers among whom he parcels out the Pentateuch are wonderfully apt to forget the part they have to play, and to indulge in mutual mimicry of each other's styles. Thus are we told that the measured and prosaic author of the "Priest Code" allowed himself to paint an ideal picture of the Mosaic age, and that he sometimes adopts the style of the Jehovist, but is excused for this inconsistency on the ground that "this was only at *important moments in the history*." The whole system is shown to be "highly artificial," and "where the professed agent is Reason, the actual one is Imagination."

Mr. Denniston demonstrates that the Book of Exodus bears the clear and vivid marks of being written by the main actor in the events recorded, and that to deprive Moses of its authorship is as grave a literary outrage as it would be to deny to Cæsar the authorship of his *Commentaries* on the Gallic War, or to Xenophon that of his *Anabasis*.

Our space only allows us to add that Mr. Denniston has admirably accomplished his design to persuade thinking minds to pause and join in an earnest attempt to reason the matter fairly out, before giving themselves up to the dreary infidelity that must result from the present rashness, although "*the simplest-minded are blandly assured* that it is *only the form*, not the substance, of the revelation that has been altered by the new treatment." The book is a successful as well as "an earnest attempt to reason the matter fairly out," and as such is commended to all who are in any danger of being captivated by the oracular plausibilities and the incoherent hypotheses of conjectural criticism. No one who really respects the authority of Christ and his Apostles can on such a flimsy, frivolous, and vexatious tissue of "plausibilities," possibilities, and adventurous conjectures reject the authority of the New Testament in order to discredit the Old. And that this is what it really comes to, Dr. Cheyne and his compeers evidently see.

Benjamin Gregory, D.D.

* Exodus, an Autobiography of Moses, with the four following books. By J. M. Denniston, M.A. (3s. 6d. *Morgan & Scott.*)

## DAY BY DAY.

'That they may know from the rising of the sun that there is none beside Me. I am the Lord."—Is. xlv. 6.

Meet the rising sun with prayer,
Greet the opening day
Free from every anxious care,
By Another borne up there,
Brother, rise and pray.

Meet the rising sun with praise,
Why, oh why, be sad?
Ere is trod life's busy maze,
Take of heaven a steadfast gaze,
Joyous, hopeful, glad.

Meet the rising sun with trust,
All is in his hands,
Who can strengthen us to cope
With the world, and bear us up—
He, the sea commands.

Meet the rising sun with love,
Love for all around;
Seek the anxious soul to soothe,
Seek sad burdens to remove,
Loving e'er be found.

Thus from rise to set of sun,
Morn, and noon, and night,
In the path of duty run,
Well continued, well begun,
Every moment bright!

Albert Midlane.

TEMPERANCE WORKERS in the Isle of Man have been fighting vigorously in the Licensing Court, in order to check the freedom of licence which prevails to a sad degree, more especially in the summer season.

## THE SHAFTESBURY INSTITUTE.

With heartfelt praise we look back on a record of six years' work, now completed. We are living among the girls, women, and men, in the slums of West London, seeing daily the depths of sin and misery in which they are lying; and we value the work, not merely for itself, but as a spiritual education, learning to realise the power of prayer, a fuller trust in the Lord, and proving Christ to be a living, bright reality. He has brought us through many dark and trying experiences, and has opened unexpected doors, fulfilling in our experience the promise "I will bring the blind by a way they knew not," etc.

The primary object of the Shaftesbury Institute—founded in 1888—was to gather in and bring under helpful influence girls working in factories and laundries in West London. Uncared for and shunned by all, their pitiful condition aroused our sympathy. Thank God, our efforts on their behalf have been crowned with blessing, and we have proved that only salvation through Christ can subdue their wild unreasoning nature. Notwithstanding many difficulties that seemed at first insurmountable, a decided change has shown itself in the tone of some of our girls, whose influence is now telling in their own families.

We have now in working order, under responsible heads, the following departments of work:—(1) An Evening Home for Factory Girls. (2) A Training Home for Domestic Service. (3) A Mothers' Meeting. (4) A Day Nursery. (5) A Women's Shelter, and as an adjunct to this shelter, a small Women's Labour Home, which provides employment for eight women. At a distance of four minutes' walk is (6) a Labour Home for Men, and at the rear is (7) our beautiful new Shaftesbury Institute Mission Hall, seated for about 500. This hall, and small superintendent's house adjoining, was purchased two years ago, and it has proved a valuable accession to the work. There remains still a loan of £150, and we are asking the Lord of the Treasury to touch the heart of some of his givers to send us this sum, so that there may be no debt on the hall where so much spiritual work is carried on. (8) Short meetings are held on Sunday afternoons, in some of the men's common lodging houses, and house-to-house visitation is carried on by our deaconesses.

Our training home has now been removed from the institute to 20, Clarendon-gardens, Maida Vale, where we can receive eighteen girls. We welcome from any quarter those who wish to leave the factory life, friendless girls who need a helping hand, or the condition of whose homes makes it impossible for them to live respectably; and we also take girls sent to us by the magistrate through the prison missionary. Many have been saved from utter ruin by being received and cared for. They are trained under a workroom matron and undermatron in housework and dressmaking, and we also give them careful Bible instruction. If they do well, they earn for themselves a character, and situations are got for them. A small outfit of clothing is provided, and the wages come to us until the clothing is paid for. We should be grateful for orders for plain dressmaking and underclothing; also woollen garments of any kind can be made by our knitting machine, the gift of Lady Overtoun.

The lay nursery, in charge of a nurse-matron, is a sweet haven of rest for the little ones whose mothers are the bread-winners. It is not the children only who are benefited, the Crèche is a means of reaching the mothers' hearts, who are often softened and touched by the care bestowed on these little ones. Two free cots have been given by kind friends. Five pounds annually enables us to receive free (during the day time), the child of a mother who is the bread-winner for the family, or of a widow struggling to maintain a large family.

Our Shelter for Women is a rest for many, who, except for its open doors, would have passed the night under some archway or open doorway, for so long as a woman can earn anything at all she will not go to the workhouse. The 2d. Shelter supplies a respectable lodging, free from the contaminations of the women's common lodging house, which, in most cases, is infinitely more degraded than that for men. In this 2d. Shelter are to be found crossing-sweepers, match-sellers, apple-women, flower-women, dustheap-women, rag-and-bone-sorters, and in our 6d. Shelter are to be found respectable women, who have been housekeepers, dressmakers, and governesses, and, reduced to the last shilling, have been thankful to benefit by it.

Much is said against shelters, but only those who have a practical knowledge of the world can realise the vast extent of the wandering population of London, and the lack of immediate employment has led to destitution a large number of women, and our doors have saved from a life of shame some who would rather live it than go to the workhouse. We were greatly encouraged by receiving from the Medical Officer of Heath a letter commending the Shelter, to which he has occasionally paid surprise visits. A few only of the women remain daily for morning prayers, for many have to go out very early, but on Sunday morning the hall is full, and the bright service has been a channel of blessing to many. Cases of those whom the Shelter has helped is to be found in our "Occasional Paper," which we shall be glad to forward free, on application being made to the secretary. From the Shelter young girls are drafted into the Training Home, provided they agree to the rules and are willing to work.

During the year 1100 different persons have passed through the Shelter, and 160 of these were children. It is made use of by churches and societies, tickets being issued which they can purchase, and issue free to those they wish to help. Destitute and starving cases are carefully investigated, and relieved by free shelters and food, rather than gifts of money, which in most cases would be spent in drink. Much harm is done, and men and women are pauperised, by the giving away of indiscriminate charity.

Christmas is the only time of year when free meals are given by us, and for which a special appeal is made. At that season of the year, free dinners or teas are given to our Shelter women, the slum children, the nursery mothers, and the mothers' meeting, also to men from the common lodging houses, after which a short simple address is given. But the object on this occasion is to minister to the temporal wants rather than to the spiritual needs. The plan of giving free teas in order to gather meetings we cannot but disapprove of. In some places we know free breakfasts and children's dinners have proved a means of blessing, but we speak from our own experience only, and as a rule we find the effect is to harden and demoralize.

Perhaps no part of the work is more interesting than the Sunday afternoon meetings in the common lodging houses, which we have carried on for three years. A little band assemble, and, after prayer, we go down to the depths of drink and despair, and carry the joyful message of a Saviour's love! It is almost impossible for anyone who has not seen it to realise it fully, the awful condition of these *hells upon earth!*—as they themselves express it, where language is used that is "not fit for a dog to hear."

The beautiful mission buildings at 21, Bell-street, with the Mission Hall at the rear, were God's gifts to us for a labour home, which was opened by H.R.H. Princess Christian in June, 1891, and since then 250 men have passed through it. It is conducted on the same principle as the Girls' Home, labour is given in return for board and lodging. The men receive a gratuity (not wages) for the work they do, and at the end of a three months' residence they have earned sufficient to purchase a suit of clothing, and are sent out to situations. Gentlemen's cast-off clothing would be thankfully received for this purpose. We find our men value clothing much more when they buy it, than if it was given to them. Though the work is carried on in London, cases come to us, and are welcomed, from every quarter.

We are in urgent need of help. To those who do not live in London may we suggest that the wider our sympathy with other fields of service, the more are we ourselves enriched. To those who live in West London, what can we say? Sin and poverty are at your door; riches and starvation meet together. They are your sisters and mine that have sunk so low, some of them once as you are. Surely God will hold you, as well as me, responsible for the Christless lives! The cost of one social entertainment, reckoning it at £20, would maintain two girls in the home for a year. The silver and the gold are not ours, but God's, and, by-and-by, shall we not have to give an account of this stewardship?

(Miss) Meredith Brown,
Hon. Resident Supt. and Sec.

*Shaftesbury Institute, Lisson Grove, N.W.*

## HOME OF INDUSTRY WORKERS.

The sixty-seventh party of young emigrants—described by Miss Macpherson in our last issue—were present at the Workers' meeting in the Home of Industry on Wednesday week, and during the tea hour were introduced to their visitors by their devoted friend, who chatted about them, told something of their life-stories, tested their knowledge of Scripture, and called on one of the elder lads to lead in prayer. Rev. T. J. Hazzard also talked with the lads, and commended them to God, asking that many of them may be led out into definite Christian usefulness in the future. An adjournment being made to the Upper Room a season was spent in praise and prayer.

REV. F. B. MEYER

gave an address in which he dealt with four aspects of the Cross of Christ, as set forth by four great writers in the New Testament.

In the Epistle to the Hebrews the Cross of Christ is very specially contemplated in its propitiatory aspect, making atonement for sin, and thus as a way of approach. Hence as in Heb. x. 19-22, we are entitled to draw near by the new and living way opened by the blood of Jesus.

Then the Apostle Peter brings out another phase, that of consecration, for by the cross we are redeemed, bought back (1 Pet. i. 18; 2 Pet. ii. 1), so that we are not our own, and are under the most sacred obligations to serve wholly the Lord Christ.

A third aspect, specially brought out by the Apostle Paul (see Gal. ii. 20; Eph. ii. 5; and Rom. vi.), is that of identification. Being made one with Christ now, as we were one with Him on the cross, our attitude towards the world, the law, and the flesh becomes changed, and we begin to learn how to live in some measure his life here below.

Lastly, the Apostle John dwells very specially on purification as the result of the cross (see 1 John i. 7; Rev. i. 5, vii. 14, xxii. 14, R.V.). In daily walk our robes become soiled, but full provision is made for daily cleansing. Learning thus more deeply to understand the wondrous meaning of the cross we day by day fulfil in our own history, and experience the power of the Cross of Christ in self-denial, self-sacrifice, and dying to sin and the world.

MR. F. S. ARNOT

told afresh something of the wonderful way in which God led him thousands of miles through the heart of West Central Africa into the Garenganze country, then an empire of considerable extent. The character of the region was admirably illustrated by a large map, specially prepared to show the trade route from Benguella to Garenganze—how God opened the hearts of the native despots, made a way through the most lawless tribes, restrained the malice of the slave-hunters, and won a hearing from Msidi and among his savage people. God's marvellous faithfulness and overshadowing care were again illustrated in the stories of deliverance and guidance told so simply and quietly by this heroic young missionary pioneer. These things are all in his book, and doubtless many of his hearers had read them there, but none the less did they stir all hearts as they were narrated to the glory of God.

As to present matters, there are now two missionaries in the Garenganze country, two are on their way thither, some six are in the Luvalu, and others at Bihé preparing for the journey to the interior. It must be remembered that the whole of this route lies along an elevated plateau, or hilly ridge, the watershed drawing northwards to the Congo, and southwards to the Zambesi. Hence after the coast section, from Benguella to Bihé, is traversed, the route is exceedingly healthy, and fever is not to be dreaded. At present the workers are preparing for fresh labourers, men and women, called by God and fitted for this service. Many are needed, but the standard cannot be lowered. Let the Church of God wait on Him, and the answer will come as of old, "Separate unto Me"—whom He will.

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**WITH REGARD TO THE OPIUM QUESTION,** the following opinion of a Parsee gentleman seems worth reproducing:—"Opium stupifies, alcohol incites; opium dulls the nerves slowly, alcohol quickly destroys them; opium makes a coward, alcohol a murderer. Even in small doses, taken over a long time, opium makes a brute, alcohol a beast. Take thy choice, and then hide thy face from the light of day."—*Madras Mail.*

## JEWISH NOTES.

### NEW YORK.

The distress among Jews in New York during the past winter has been appalling, and Mr. Warszawiak and his helpers have been compelled to spend much of their time in giving them relief. He writes: "We have found that this furnace of distress has not been without a cleansing work among the poor people. A number have frankly admitted that it is a punishment from God, and it may be because of rejecting the Messiah. In some houses we have found the New Testament being diligently studied by those unwillingly idle men, while many most gratefully acknowledge the Christian love shown them in the relief received, and contrast it with the indifference they meet with among their own people.

### YEMENITES IN JERUSALEM.

A few years ago a number of Yemenite Jews from Arabia arrived at Jerusalem and encamped on the slopes of Olivet in great destitution. Much kindness was shown them by missionaries of the London Jews Society and others. These Jews had never before heard of Christ or seen Christians, and the kindness they received at Christian hands impressed them deeply, especially in contrast with the treatment they received from the Jerusalem Jews, who showed them no pity. One of their leaders wrote to their Rabbi in Yemen, telling him in glowing terms of the Christians and their doctrines. Rabbi Yehya wrote in reply:—"With regard to the Christians, you mentioned that they are religious and benevolent people. We can say nothing, because we have never as yet seen a Christian; they are not to be found in the whole of Yemen. And with regard to the book you sent us (the New Testament), we have never seen the like here. . . That religion is quite a new thing to us, and of it we never heard since the destruction of the first Temple, when our emigration from the land of Israel took place." There are now several Yemenite settlements around Jerusalem, which are regularly visited by Rev. J. Jamal. In the March number of the *Jewish Intelligencer* he writes of the readiness with which they hear the Gospel. After speaking by invitation to a Yemenite congregation, who listened for two hours without interruption and with marked attention, some were heard to say: "Should this Christian Rabbi go to our country, Yemen, we are sure that hundreds of our people would embrace his faith." The Mildmay Mission to the Jews have been waiting on the Lord for some time past for an opening in Arabia, and they hope before long to send forth a messenger of Christ to this hopeful field, where the soil is virgin, and where the evil seeds of a corrupt Christianity have never yet been sown.

### SOUTH AFRICA.

On arrival at Johannesburg, Messrs. Day and Malbert were kindly received hy the ministers of the Dutch Reformed, Presbyterian, and Baptist Churches, and were invited to give addresses on the Jewish Mission. The Brethren were likewise interested in the cause. There being a large number of poor Russian Jews at Johannesburg, who can read nothing that is not written in Hebrew characters, the evangelists were compelled to prepare their handbills by means of a mimeograph, as the only printer who possessed Hebrew type refused to use it for such a purpose. The opening for Jews was held in the Public School, on Jan. 10, and was attended by about twelve Jews, mostly of the upper class. Two days later a letter appeared in the local paper attacking Jewish Missions, and raising questions which afforded an excellent opportunity to the missionaries to reply, and thus to make known the object of their visit to many who would otherwise have been unreached. Their correspondent afterwards interviewed them, and proved to be a highly-educated Jew of the Reformed school. He remained talking for three hours, and seemed in a measure touched by what was said to him.

The jargon-speaking Jews from Russia have attended the meetings held expressly for them, and listened very attentively, many accepting New Testaments at the close. But at a meeting held in the Dutch Reformed Church, where the addresses were given in English, Mr. Malbert had eggs thrown at him by some English Jews who attended on purpose to vent their rage against him as a "turncoat." The class to which these turbulent spirits belong is becoming numerous in Johannesburg, and they are known as "Jew-boys." Addresses are now being given every Thursday evening to English-speaking Jews in the Baptist Church, and on Saturdays and Sundays to Russian Jews in the Blue Ribbon Hall, which is conveniently situated in the heart of the Jewish quarter. New Testaments are given away after each meeting. The gold mines extend for several miles, and the stores, which line the entire distance, are, almost without exception, *in Jewish hands*. This in itself will show to what an extent the Jews are pushing their way in this part of the world. It has been remarked that Johannesburg should be re-named *Jewsburg*.

Messrs. Day and Malbert have been much cheered by seeing the light dawn upon one Jewish soul, who is now rejoicing in the knowledge of acceptance with God through Christ. He said to one of the missionaries: "You remember my saying that I did not think there was much use in your coming to Johannesburg. How little did I think then that I should myself be so soon converted! I now believe you were sent of God to that end."

## JERUSALEM NOTES.

The last few days have been exceptional ones for all who have Protestant feeling and aspiration. The "Reunion" pilgrims (so called) have come and gone, and left behind a very pleasing recollection. The company, numbering 120, headed by the Bishop of Worcester and his son and Canon Tristram, arrived by steamer at Jaffa, and, of course, have gone about (if not from Dan to Beersheba) under the skilful pilotage of Messrs. Cook's representatives, spying out the land to the utmost of their power. It was pleasant to find that some, if not so many as could be wished, had a desire to know all about the Christian living agencies and the work effected by them, as well about the dead past; and the work of the London Jews' Society and the Church Missionary Society will doubtless benefit in the future by the sympathy now elicited.

The lectures delivered by Canon Tristram and Mr. Fred. Bliss were exceptional for their ability and the living power which accompanies those who speak of their own special subjects, whilst to visitors who had heard of the present incumbent of Christ Church, Mr. Kelk, and the oldest missionary in Palestine, Mr. Zeller, no doubt their deliverances on "Walks about Jerusalem" and "The Druses" were most welcome. Certainly those who heard Mr. Hanauer talk of the walls and the Temple area, and who profited by his guidance thereto, will have some idea how unrivalled is his knowledge of these subjects.

Last Sunday had been hopefully anticipated by many, and although the stormy winds had hindered a large number of Americans from arriving, and slightly chilled those who were here, yet the sermons by the Bishops of Worcester and North Dakota were refreshingly simple and practical and evangelical.

Jerusalem is even yet a wondrous city, "whither the tribes go up, the tribes of the Lord." Tourists come and go continually; but the resident scores of thousands remain and multiply, and piteously little and feeble seems to be the quickening power which on one day worked such wonders. Though saddening, it is not to me astonishing; but some of us in prayer on the Mount of Olives last Saturday, felt that, like the men of Galilee on that spot, we were "looking up into heaven." May many soon go as they did, and meet with like success! Is Turkey stronger than Imperial Rome? And if it were, must not both fall before the "stone which was cut out of the mountain without hands"? W. L.

*March 6th.*

## WORK IN ROME.

Mrs. Wall writes:—We have much, very much, that encourages us to believe there is a growing interest in the Word of God amongst the people, not only with the working classes, but also with those who fill other positions. We take our tracts weekly to most of the respectable shops, and find very few who refuse, not more than one or two in a street. The portions have also been given, and now many ask for a copy of the New Testament. Our medical mission makes our visits to the poor most welcome. Whenever a person has once been to receive the medicine, they are not only pleased to see us, but also to listen to the sweet words of Jesus. Our only sorrow is that we have so few who are able to go; our workers are fully engaged from morning to night, and as yet our prayers for reinforcements have not been answered.

## MILDMAY COTTAGE CONVALESCENT HOME.

BY A RECENT VISITOR.

The fragrance with which the name of Mr. Pennefather is enshrined in the memory of thousands in the present day testifies to the practical and personal nature of the work which he organised and carried on through a long life with such a large amount of success. Little wonder that after his death his numerous friends were desirous of instituting memorials worthy of the pastor they mourned.

Two of those with whom he had been connected in Christian toil were walking in the neighbourhood of Tonbridge shortly after his death. Passing some pretty cottages, one of them exclaimed, "How nice it would be if we could have a Cottage Home of our own in memory of Mr. Pennefather, and invite some of our poor tired people down for rest and change!" The wish thus expressed proved the germ of a Christian enterprise which has brought help and hope to hundreds of suffering and almost hopeless toilers in the great Metropolis, The scheme was talked over, prayed about, and finally, in the name of the Master and his servant lately gathered home, funds were collected. On April 13, 1874, a small Cottage Home to accommodate four women was formally opened. A few friends gathered on the wet and stormy day, amongst them being the two ladies to whom the Home owed its commencement. How strange it seemed that one of these should, even in the consummation of her cherished plan, receive "the arrow with a point sharpened with love." Only once, during the following months, while consumption was rapidly doing its work, was she able to visit the Cottage Home.

After eleven years the Cottage Home was removed from Tonbridge to East Finchley, but that place was found to be too near London to ensure the benefit that was desirable for its inmates, and after two years a convenient and much larger house was taken at Clacton-on-Sea. A glance at the Home itself and those who visit it may serve to indicate something of the routine of work carried on. At the top of the house are two airy dormitories, overlooking fields and country scenery, and capable, with a wing-room below, of accommodating nine women. These come from crowded homes, or solitary lodgings, the overburdened and failing mothers of large families: solitary women who are eking out a scanty living by hard work, servant girls who have broken down in their situations, and have no homes to go to; while sometimes there may be found amongst the inmates of Mildmay Cottage white-faced children who have pined amidst London smoke and din. All these receive personal care at the hands of the matron.

In addition to these inmates, there are from time to time other visitors of a higher social position, who occupy a large, well-furnished bedroom, and share the matron's pleasant sitting-room. Most of these visitors are Christian workers, who, in this Home of Rest, and surrounded by Christian influences, and the fine bracing air of the place, speedily regain lost vigour, and return refreshed in mind and body to their sphere of labour. The charge made to these visitors, though moderate, is sufficient to help in defraying the expenses of the Home. Many of the poorer people who come down are unable to pay even the small sum that by no means covers their actual expenses, and then this charge is reduced, paid by some benevolent friend, or remitted altogether. So the Home is largely dependent upon the generosity of subscribers. During the year 1892-3, 143 people visited and derived benefit from their stay in the Cottage.

This Home of Rest is sadly crippled for want of funds just now. Household goods will wear out, and the small regular income of the Home leaves no margin for replenishing. Should any kind reader wish to relieve the present necessity, or become a subscriber to the Home, they are desired to communicate with the secretary, Mrs. Macrae, 119, Mildmay-road, N.

FIGUERAS.—Don Alexander has just received an intimation from his advocate that April 30 has been fixed for the date of his trial. So once more we appeal for earnest prayer on behalf of our brother. —Emily Lopez Rodriguez.

MOTHERS, in their fondness and solicitude for their daughters, often err grievously. They should all know that to invite and possess the confidence of their daughters is to secure them against evils?

## MISSION WORK IN PERSIA.

ENGLISH OFFICIAL OPPOSITION.

THE Mohammedan authorities in Persia have begun to dread the leavening power of Christian missionary work and the circulation of the Holy Scriptures. Unable to prevent this by threats, they have now adopted a somewhat new line of action. They have discovered that the British Government can be induced to assist them in preventing the spread of Christianity among Muslims. On two occasions recently they have, therefore, appealed to the British consul at Ispahan to put a stop to certain very important portions of our work. In the first instance they were completely successful. The consul found that his official instructions compelled him, though unwillingly, to force the British and Foreign Bible Society to close a Bible shop they had only shortly before started in Ispahan. At the same time he compelled the C.M.S. to close their dispensary in the same building, and to prevent the re-opening of these rooms he removed the Bibles and medicines to the Consulate, where they still remain. On appealing to the British Minister at Teheran, we were informed that the consul had been perfectly correct in his action. It was with regret that the consul took this step, but he merely acted up to his instructions.

A more decided attempt is now being made to put a final stop to all Christian mission work here. Encouraged by their success in the matter already mentioned, the Muslim authorities have now applied to him (*a*) to forbid us to circulate the Scriptures among Muslims, (*b*) to compel us to drive away Muslim boys from our school, (*c*) to put a stop to medical mission work among Persian women, and (*d*) to force us to refrain from using a lithographic press which we have just set up. This application was not technically correct in the way it was made, and the consul was thus enabled to set it aside for a few days. In the interval thus obtained he telegraphed for instructions to H.B. Majesty's Minister at Teheran.

The consul has now addressed to Rev. W. St. Clair Tisdall, secretary C.M.S. Mission at Ispahan, a letter, in which he embodies the instructions which he has received. In that letter the consul says:—

"I am instructed by Her Majesty's Minister that the condition on which missionaries are allowed to reside in Persia is that they do not proselytise among Mussulmans. Further, with reference to the complaint of the Persian authorities regarding the printing press which you have lately established, I am informed that, if it is established for proselytising purposes, the Persian Government would be in their right in asking for its suppression. . . . The Persian Government, while according perfect freedom in religious matters to all communities not professing Islam, have expressed their determination that any interference with the belief of such of their subjects as are Mussulmans shall not be tolerated.

"It is with very much regret that I have to inform you that, according to my reading of my instructions, should you or any of your subordinates get into any difficulty while working among the Mussulmans, it will not be in my power to offer you any official assistance."

It follows, therefore, that not only has the English Government informed us that they will not help us should we be exposed to danger in our work, but they tell us that we are permitted to remain in this country only on condition of our not doing the very work for which we came to Persia! Should the Persian authorities bring to the English Ambassador's notice the fact that we still persist in preaching the Gospel of Christ, it remains to be seen what he will do. Unless he receives instructions contrary to those which have now been given him, the result can hardly be other than an order for our departure from Persia. It has come, then, to this: that the British Government steps in to support Muslim fanaticism, and to forbid us missionaries to obey, in Persia at any rate, our Master's parting command.

Of course we missionaries shall not permit anyone to prevent us from doing our duty as long as we are permitted to remain in the country; but we would ask Christians in England to do their best for us by inducing Her Majesty's Ministers to change their present policy of supporting Islam and striving to crush out of existence Christian missions among Muslims. They are now pursuing in Muslim lands the same line of action that in India made them expel missionaries from British territory in days gone by, and thus helped to produce the Mutiny—God's judgment upon our nation for openly opposing the spread of the Gospel. Surely at the close of the nineteenth century it is too late for a professedly Christian country to oppose Christian missions.

W. ST. C. TISDALL.

*Ispahan, February 9.*

## MEDICAL MISSIONS IN INDIA.

ONE of the great wants of this heathen land is men of God with knowledge of the medical science, and the more such men we can have for India the better. While in the larger towns and cities the Government provides very largely for the medical wants of a certain class of the people, and while the recently-established "Dufferin Hospitals" supply, to some measure, a want sadly felt by the female population of our cities, yet it may well be said that the great mass of the poor, both male and female, are destitute of competent medical attention, and it is the very poor especially that require the aid of our medical missions.

My own opinion is, after a long career of mission work in India, that every missionary who is sent forth should have at least some medical training to fit him for his work, for once he goes forth into the country he will find no end of most pitiable cases of bodily ailments, and the people most anxious for medical help. Of recent years a good movement has been set on foot to train Christian native students for the double duty of healing bodily ailments, as well as making known the richer provisions made in the Gospel to heal the maladies of the souls of men.

The Missionary Training Institute started in Agra by Dr. Valentine in 1881 is doing a noble work in this direction, and while I resided lately with the good Doctor for a few days I was highly pleased to see the order, discipline, and training of the native medical students under Dr. Valentine's care and tuition. The one great difficulty is to secure a sufficient number of the right sort of men, but as mission converts multiply this difficulty will grow less.

To say nothing of the use these students will prove to their own countrymen when they go forth equipped for their work in the double capacity of evangelists and doctors, it is also a grand opening for the most intelligent of our young converts to a career in which they can pursue a most useful and honourable course of life, and one in which they may by diligence gain a competency by which they may promote not only their own interests, but also the higher interests of mission work.

One great drawback in paid native agency has been the idea that evangelists are mere mercenary hirelings who preach the Gospel simply because they draw a salary for doing it; but when they can say "we not only support ourselves, but we also heal the sick, that are poor, freely," their moral power will be felt throughout the land. I know of no better opening to the hearts of these suspicious and caste-bound people than to be able to give them a practical proof of our interest in their good by being able to heal their diseases and relieve their bodily pains. Therefore I wish God-speed to such useful work as that carried on by Dr. Valentine's Missionary Medical Institute in Agra.

THOMAS EVANS.

IN AN EDITORIAL NOTE the *Methodist Times* says: "We tried two sections in the Methodist Temperance work of this country for many years, but it did not work at all, and finally the Conference, without a dissentient voice, allowed temperance societies to be formed on an exclusively total abstinence basis."

IDOLS DESTROYED.—Describing the opening of a new chapel at Pao-ning (Si-chuen), Rev. W. W. Cassels writes:—"Early on Sunday morning I was in the new chapel, spending a quiet half-hour in prayer before the day began. While kneeling there a man came in with a basket on his back. He, too, knelt for a moment in prayer, and then took a seat. I soon got up to speak to him. I know him as a man who had been at the service a few times, and found that he then had a basketful of his idols and tablets, which he wished to destroy publicly. So the first outsider to enter the chapel on the morning of its opening was one who was turning to God from idols! On Christmas Day I baptized ten, four of them men and six women. Nearly all of them were advanced in years."

## REAPING IN CONGO-LAND.

DR. W. H. LESLIE writes from Banza Manteka, on the Congo:—"While our hearts are sad with the loss of Brother C. E. Ingham and others whom we loved, we are cheered and encouraged by the abundant harvest which is being reaped for Christ. Between 200 and 300 souls have been added to the church here since last March, which means a great deal when it is considered that each one of them has passed through a number of rigid examinations, and their lives were carefully watched for manifestations of the working of God's Spirit before they were accepted as church members. If candidates in England and America were as carefully dealt with there would be fewer dead churches.

"These poor people support their own (very) poor, and also support a native missionary, who is doing a grand work in a town about two days' journey from here. The evangelists (native) of this church are about ten in number, supported, some by Young People's Christian Endeavour Societies of America, some by individuals. We have a school, in which these workers are taught for a portion of each year. The Lord is abundantly blessing their labours; their reports remind one more of apostolic than modern times. Men, seemingly, dare not lay hands on them, although at times they are desirous of doing so. They defy the State soldiers to commit acts of cruelty and vice. Chiefs cower before them.

"An incident occurred a few weeks ago that has the genuine 'miracle' ring about it. An influential chief had opposed the work for a long time, and at last threatened to punish any who would come out to hear the Gospel. The preachers, nothing daunted, took the case to the One who is able to remove the greatest obstacle or to bring low the proudest head. Believing that He had heard them, they came out and preached Jesus to the chief. At first he refused to listen, but after a time became quiet, and then showed personal interest. He was impressed and convicted, and at last asked the old question, 'What must I do?' The way was unfolded from the Word, and illuminated by the Holy Spirit, until the man said—

"'THAT'S GOOD, TELL ME MORE.'

So the rest of the day was spent in slaking the thirst of this awakened soul at the fount of life, and when the sun was set the only candle was burnt to render further reading possible; and deep was the regret when it flickered and went out. Before dawn had matured to daylight, the man was at the teacher's hut, waking him from sleep 'to tell him more.' This chief is now holding up Jesus to his own people."

## THE A.L.O.E. MEMORIAL.

You have already announced that the Church of England Zenana Missionary Society (to which the late Miss C. M. Tucker belonged) has proposed that a memorial fund should be opened to build a nursing ward connected with the dispensary at Batala, which she had named the *Star*, because she believed it was a source of light in the surrounding heathen darkness.

This scheme is one which the relatives and friends of this loving and saintly missionary believe is the memorial which of all others she would have chosen. We have already received at this office about £14 in direct contributions towards the £330 needed to build the ward, and we trust that sums of which we do not at present know may have been contributed through our local secretaries.

Women and girls in the city and district where Miss Tucker lived and laboured are dying for want of care in their sickness—dying without a word of hope or comfort. The need is therefore urgent, and we trust it may be made widely known, and that the means to build and open the ward may be given without delay. Contributions may be sent to the financial secretary, C.E.Z.M.S., 9, Salisbury-square, E.C.

EDITOR OF *India's Women*.

ABORIGINES IN CHINA.—Mr. Waters has taken an interesting journey into Kwang-si, proceeding as far as Peh-seh, from whence houseboats can be taken down the river to Canton. He found the people very respectable and well-to-do. Very little opium is smoked, and numbers of the people belong to the aboriginal tribes. The people everywhere were friendly, and possessed a great many foreign things brought from Canton. They knew he had come to preach the "Jesus religion," listened very well, and bought books.

## THE R.S.U. JUBILEE.

On April 11, 1844, Mr. S. R. Starey invited three friends interested in work among ragged children, Messrs. Locke, Morrison, and Moulton, to meet him in conference at his father's house. That night these four laid the foundation of "The Ragged School Union." They called a second and larger meeting, soon followed by another and another. Meanwhile, Mr. Starey went into the courts and alleys, offering pennies as bribes to the wild, ragged children there to take him to their "schools," so discovering the whereabouts of existing missions, and inviting teachers and representatives to the meetings.

Plans were made, resolutions carried, methods discussed, and the lines on which the Union was to work formulated. Finally, on November 21, Lord Ashley (Shaftesbury) was asked to become president, an office he accepted, and nobly filled until his death. He lent, without stint, his heartiest co-operation and wide influence. It was a work after his own heart, and to him is due its broadly extended usefulness. After fifteen months of devoted service, during which he acted as co-honorary secretary with his friend Mr. Locke, Mr. Starey was called from London, but not until the Union was firmly established, and had gained a deep hold on the hearts and sympathies of God's people, who with himself had heard "the cry of the children."

Surely and steadily ever since its beneficent mission has extended on every hand. Fresh methods to suit fresh needs, and to meet the altered conditions of the times, have been invented by its ready agency. Its year of jubilee has come, and all who care that the little ones of our great city should not be forgotten in the rush of its modern life are urged to make themselves conversant with details of the splendid mission of the "Ragged School Union," and by sympathy, gifts, and prayers to support the hands of its over 4000 voluntary workers, and share in the jubilee joy.

## THE P.S.A. MOVEMENT.

In October last, at the Congregational Institute, Nottingham, a large and representative Conference was held to consider the relation of the P.S.A. classes to the churches, and how those classes should be conducted so as most efficiently to further the extension of the Kingdom of God in the land. At the conclusion of the Conference, the following resolution was unanimously and heartily adopted:—

"That twelve representatives of the P.S.A. classes in the town, to be selected by their Federation, and twelve ministers of the town, to be chosen by the Ministers' Fraternal, form a committee to consider more fully the two questions that had been brought before the Conference, and to report to the leaders of the P.S.A. classes, and to the churches in the town."

This committee has met twice, and after full consideration of the P.S.A. movement, and the relations which it should hold to the churches, has adopted unanimously the following resolutions, and earnestly commends them to all leaders of the P.S.A. classes, and to all the churches in the town:—

First—"This Conference, whilst recognising the great good that has been done by the P.S.A. classes in many places, perceives certain dangers that may imperil their future usefulness unless wise and effective precautions be taken."

Second—"In order to guard this popular movement from such dangers, and to secure the results which its founders have earnestly sought, it is absolutely necessary that the Sunday meetings of the P.S.A. classes, without losing their attractive and brotherly character, be conducted distinctly as religious services, so as to awaken and cultivate a devotional spirit; and, further, that the proclamation and appeal of Christ's Gospel, by speech or song, and the enforcement of his teaching in regard to the personal and social life of men, be the constant aim of all who take part in them."

Third—"It is most important that each P.S.A. class should be so related to the churches of the town:—

(*a*) That, on the one hand, representatives of a single church, or of several churches, shall be associated with the class, and have part in its direction, and that the churches shall support and encourage these representatives in this responsible position, by their sympathy and prayers, so that all the P.S.A. classes shall feel the inspiring and sustaining spiritual force of the church in all their work; and

(*b*) That on the other hand, the P.S.A. classes shall in every way assist and forward the varied work of the churches, and impress upon their members who profess faith in Christ that they should become members of Christ's Church in one of its branches, and share in the privileges and duties of church membership."

**IT IS TEN TIMES EASIER** to lead a child than an adult to Christ; and I may add, that often the child is ten times as fruitful in the Kingdom of God as the adult.—*Rev. F. B. Meyer.*

## MR. HOLLAND'S BIRTHDAY PARTY.

Those who give attention to the progress of practical Christianity in the slums of the Metropolis cannot fail to be attracted by the fine work of the George Yard Mission. Of the many influences that have contributed to the success of this institution, the personality of its chief, Mr. George Holland, stands among the foremost. When the George Yard Ragged School was opened, forty years ago, it was to him its management was entrusted; and since then he has borne the burden and heat of the day, and seen the fields ripen to harvest under his fostering care.

To open a Ragged School in these early days required faith, courage, and wisdom possessed by few, and the good Lord Shaftesbury loved to acknowledge that the sight of George Holland, busy at work in the moral waste at Whitechapel, always inspired him with fresh zeal to pursue the new crusade for Christ. To describe the environment of the mission at its commencement, so that it may be realised to-day, is almost impossible. The old conditions, moral and physical, have disappeared, and happily there is no locality in existence, in London at least, to which they can be compared. To the work given to him, Mr. Holland brought a heart filled with unfailing charity, and the power to awaken the better feelings in the most abandoned. To the children he was most attractive, and his ministration to them was the key to their parents' heart. Friends from every rank of life rallied to his aid. To each, without patronage or condescension, he assigned their place, and many high-born ladies found that under his unobtrusive but vigilant management they could render the cause efficient aid.

When it became known that March of this year carried with it his seventieth birthday, his many friends resolved to do themselves a pleasure by giving it a worthy celebration. Accordingly it rained congratulations all last Thursday. The Duchess of York asked him to accept her kind wishes and her photograph, and the Duchesses of Sutherland and of Bedford gave practical proofs of their goodwill. His old friend, Earl Compton, the new president of the Ragged School Union, and the Countess Compton sent him a kindly message, as well as Lady Nottage, Miss Marsh, and many others.

In the evening there was a notable gathering, containing representatives of the highest and the lowest ranks of the social scale, the Earl of Harrowby presiding. He said that he had known his revered friend for thirty years, and that he had kept himself acquainted with the marvellous progress of the mission by personal visits. The charm of Mr. Holland's annual reports was their thankfulness to God for blessing received. But what else was to be expected, seeing the good old English Bible was the text-book alike for the children and the young people of the mission? By means of the crêche, babies were taken in at the tender age of three weeks, and thereafter every stage of their growth had special provision made for its requirements. The mainspring of the work was Mr. Holland's ardent love for his fellow-men, and his belief in the glorious Gospel of Christ. He congratulated Mr. Holland on his vigour, and in his own name, and on behalf of all present, wished him health and prosperity in his work for many long days to come.

Rev. M. Linton Smith, the representative of Rev. E. A. B. Sanders, the rector of Whitechapel, said he was delighted to come to George Yard. New to the locality, everywhere he heard of Mr. Holland and his work, and saw healthy proofs of it not only in the educative and civilising agencies of the Mission, but in the power of a better life that had its source in the unseen, in the lives of the people.

The testimony given by Colonel Macgregor as to the value of George Yard was of much value. Long before he had seen the place he had been interested in it, and for the past nine years he had been permitted to take his part along with other voluntary workers.

At this stage the Countess of Harrowby asked Mr. Holland's acceptance of an enlarged photograph of himself, in an oak frame, in the name of over a thousand children, and others who were regular in their attendance at the Mission, and on behalf of other friends, she asked him to accept the present of a pony, to be used by him in his work. Not less valuable were the kind words used by the Countess in making the presentations.

In acknowledging the gifts, Mr. Holland took the opportunity of restating the principles on which the George Yard Mission rested. The Bible, he said, was the book of the place; old and young were led to study it; and now, after his long years of work, proofs of the value of its teaching were always coming in. No fewer than 45,000 children had attended the schools, and many of them were now living Christian lives all over the world. He promised to make good use of the pony, as at his age a lift in life was very pleasant and acceptable. He hoped to have many years' work still in Whitechapel and to die in harness.

The Rector of Spitalfields, Rev. J. H. Scott, said he was a fellow-worker with Mr. Holland, and had come to testify to his brotherly feeling to him, and to join in thanksgiving for all he had been permitted to do. The modesty that characterised Mr. Holland's methods might be taken as a model by all Christian workers.

The good wishes of the voluntary workers of the Ragged School Union were conveyed in a sympathetic address by Mr. John Kirk, Secretary of the Ragged School Union, and this brought a very pleasant meeting to a close.

## ST. GILES' CHRISTIAN MISSION.

Anyone wishing to gain an idea of the nature of the work carried on by this Mission could have easily done so by witnessing its operations on Good Friday. Between eight and nine o'clock in the morning about 100 prisoners were discharged from the London gaols. All these were invited by the Mission to partake of the free breakfast provided day by day during the year at the prison gates. God's Word was read, and kindly advice given to all those partaking of the free meal.

Before the last person had left the breakfast rooms, the children of the Mission Sunday-schools were gathering at the hall in Little Wild-street, Drury-lane, and by ten o'clock about 1100 children were seated to listen to a brief and earnest address.

In the evening, the same chapel was literally crammed with adults listening to selections from Handel's "Messiah." So favourable an opportunity of proclaiming the Gospel was eagerly embraced by Mr. Wheatley, who in commenting on the solo, "I know that my Redeemer liveth," mentioned the wondrous kindness of Him who loved us so that "While we were yet sinners He died for us." Mr. Wheatley spoke of the case of an elderly gentleman who was recently robbed of £5000 by a man who is now a convict, and who when sentenced left behind him a daughter totally unprovided for. But in the time of her sore need the very one who had been so greatly wronged took her himself, cared for her for a time, and then brought her to Mr. Wheatley, so that she might be comfortably placed in a school. Mr. Wheatley remarked that such striking kindness is rare with men; after all, it but feebly illustrates the love of Him about whom they had been hearing in the singing.

So the work is carried on, inside and outside prisons, in Homes for men, boys, women, and children, in Sunday-schools, in mission-halls, and amongst the poor and sick of St. Giles. Will the readers pray that the Lord's blessing may rest on the work of his servants.

## MISS MARIA WEST.

Dear Sir,—You will be grieved to hear that Miss Maria A. West, author of the "Romance of Missions," and who has often contributed to your columns, is at present lying here dangerously ill. Her illness necessitates an operation of a very serious nature, which by the time this reaches you will have been performed. I write that you and the many friends of our dear and honoured sister on both sides of the Atlantic, and in the far East, where she so long laboured as a missionary, may remember her specially in prayer at this time.

During a sojourn in the Riviera for health's sake also, I have had the great privilege of Christian fellowship with the beloved sufferer, and I would most earnestly commend her to the prayers of God's children that if it his will He may be pleased to spare her for further useful service. Besides her work in Armenia, she was honoured to establish Strangers' Rests at Smyrna and at Constantinople, and many have been blessed through her instrumentality.—Yours faithfully in Christ, P. W. Whytock.

*Asile Evangélique, Cannes, March 25.*

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# The Thanksgiving Meetings.

LETTERS FROM WORKERS.

I am extremely glad of the projected thanksgiving meeting at the Mile-end Assembly Hall, and I shall make a point of attending some of the meetings. J. F. Morton.
*Conference Hall, Mildmay Park, N.*

I gladly would join in "praising the Lord" in the meetings of the 11th, and believe these will be the forerunner of still larger blessings He intends to give us in our future ministry for Him. W. Holmes.
156, *Alexandra-road, St. John's Wood, N.W.*

I cannot tell you how my heart rejoiced at the thought of that grand Praise-meeting. May I suggest that French Christians unite with you on April 11 in praise for all that God has done in France?
22, *Rue Vendôme, Lyon.* A. Malpas.

You have my hearty sympathy in the effort noted in your letter of March 15. Trusting it may have the effect of stirring the whole Church into more diligent services,—Yours sincerely,
Ned Wright.
*Greenhill Park, Harlesden, N.W.*

It was surely an inspired thought which prompted the thanksgiving service for April 11. I shall certainly hope to join you, and to induce as many Ragged School workers as possible to share in a like privilege. John Kirk.
*Ragged School Union, 37, Norfolk-street, Strand, W.C.*

We will very heartily join in the thanksgiving for blessing since '59, and many of our workers will be delighted to be present, and to join in the praise, for His mercy endureth for ever. May we continue to praise Him, as well as to pray to Him.
Edward W. Matthews, Sec.
*British and Foreign Sailors' Society, Mercer-street, Shadwell, E.*

May God's Spirit bless his children with a mighty "revival," a wholesale "restoration" of backsliders and a worldwide "quickening" amongst the dry bones! May our Lord, who has burdened your soul with this matter, guide you. Nothing is more needed to hasten his coming. Augustus Wilke.
*The Emigrants' Home, Blackwall, E.*

I see the great thanksgiving meeting at Mile End is on the very jubilee day of my husband's founding the Ragged School Union. Mr. Starey has been ill, and is far from strong; but I hope, please God, we may get to Mile End either morning or evening, to unite our thanks and praise with those of God's other dear workers.
Jessie Hepburn Starey.
*Camden Town, N.W.*

Your invitation for a day of thanksgiving on April 9th, has started such a song of praise in my heart for the blessing of 1859 which has followed us ever since, that I send my tribute of praise and thanksgiving to be added in your meeting. Looking prayerfully and expectantly to see greater things. "They all drank of that spiritual rock that followed them, and that rock was Christ." Maria J. Frith.
*Inniskillen.*

I am in full sympathy with you and the other brethren, conveners of the meeting for thanksgiving, to be held in the Great Assembly Hall on April 11. May the Lord pour out on all assembled the spirit of true praise and thanksgiving, and send showers of blessing on all work and workers in East End missions. J. Wilkinson.
*Mildmay Mission to the Jews, 79, Mildmay-road, N.*

As one who through the grace of God was brought to a knowledge of the truth in the great awakening of 1859, and who has been privileged to witness very much blessing to hundreds since that time, I rejoice to hear of the proposed day for praise to God. May He give his people hearts full of loving gratitude for all the glorious things which have been accomplished during these many years. May there be a hearty oneness in praising our God, such as there was in the days of Solomon. Robert Bilke.
*Abergeldie, Greenhill-road, Harlesden, N.W.*

I quite hope to be present at one of the meetings in the Great Assembly Hall, and shall do my best to induce our other workers here to spend part of the day in praising God for his abundant blessings. I can look back since 1859 and say, "Blessed be the Lord who daily loadeth us with benefits." I trust that this occasion for praise and thanksgiving will result in bringing down redoubled blessings on the universal Church and to all Christian workers.
Courthope Todd.
*Macready House, Henrietta-street, Covent Garden, W.C.*

Is there any particular reason for confining the area of thanksgiving to the East End of London? There are some among us still whom God most graciously honoured in 1859 and subsequent years in a much wider field, such as Dr. Williamson, of Belfast, and Dr. Whyte, of Edinburgh, and others whom I could name, and who were fellow-workers with Reginald Radcliffe and Brownlow North. Would it not be to the glory of God to widen the basis, and to bring in these veterans, now hoary in the Master's service? (Rev.) J. More.
*Cheltenham.*

It is with joy I see the notice of the Meeting of Praise for April 11, and my wife and I sincerely trust to be able to be with you. I can, thank God, look back to the blessing which was showered down in the sixties, and my father rejoiced with others at the revival on all sides. For the many years of blessing at the Emigrants' Home we desire to praise, and are looking forward with fresh confidence to a mighty awakening if God's people get together. In the Victoria Homes in Whitechapel we never had a greater spirit of hearing than now. Edward Trotter.
5, *Montague-square, W.*

There can hardly be two opinions among Christian men as to the wisdom and duty of holding special meetings for praise and thanksgiving where God's mercies have been manifest and great. I am not able, from personal knowledge of details, to connect the cause and effect in East London, as you and some others can; but if in your own knowledge marked blessings from God have been the result of the prayers offered in 1861, I can well rejoice with you that hearts are being moved to true gratitude and praise. May the meetings be abundantly owned of God to his glory.
25, *Onslow-gardens, S.W.* H. W. Webb-Peploe.

One cannot refrain from writing a line or two in thanks to our God for the hearty responses given from so many of the Lord's stewards to your timely suggestion for prayer and praise. Surely the spirit of it already burns in every true Christian's soul. It has been the subject of prayer from a few in Brighton that such a gathering should be convened.

We take your suggestion to be quite of the Lord, and an answer to our prayers. Surely we might take up the prayer of Asa (2 Chr. xiv. 11), and cry, "Lord, it is nothing with thee to help, whether with many or with them that have no power; help us O Lord our God, for we *rest on thee*," etc. May the Lord grant a mighty day with Himself and revival which is so much needed.
Edward Hurditch.
27, *Buckingham-road, Brighton.*

The memory of the mighty Revival of 1859-60 thrills my soul. I was a lad then, and one of many called into the Kingdom of God at the time. I remember attending a great meeting for praise and prayer in the City Hall, Glasgow, where upwards of three thousand were gathered together. The wave of spiritual blessing was rolling over the land. Among those who took part were some workers from Belfast, one of whom was Rev. Thomas Toy. He, with the other labourers, had come from the midst of the awakening there, and while they spake and praised God the Spirit's power was manifested and many cried aloud for mercy. The Christians at that time were filled with praise, and earnest waiting on God, which resulted in thousands being brought to the Lord. D. M. Cameron.
*Union Tabernacle, Wandsworth-road, S.W.*

The call to a day of thanksgiving signed by six honoured names in your issue of March 15, has touched a chord and finds a response in many hearts here in Manchester, and we are asking how can we best co-operate in this blessed movement. As one who has watched with ever-growing thankfulness the wondrous Evangelistic and Missionary movement of the last thirty years, and as one who believes that these are but the drops which herald the showers of blessing which our God has promised and is waiting to give, I feel we do well to "keep not silence," but bringing an offering of thanksgiving prove the Lord (Mal. iii. 10). Surely He will "open the windows of heaven," and not England only but the world shall be refreshed.

I shall hope to be with you at the Great Assembly Hall on the 11th, unless we organise a similar gathering here at the same time, so that we shall be "with one accord," if we cannot be "in one place."
*Manchester.* Leonard K. Shaw.

The very mention of those "times of refreshing" and soul-blessing fills my heart to overflowing, so that I have no words for expression. Yes, '59 to '62 were dewy seasons indeed, though—thrice blessed be his holy name—I have seen his saving and sanctifying hand often and often since, but never, I think, in such a moving, mighty manner as then. Nevertheless, to those of us "who are alive and remain," He has not denied his precious word, "Lo, I am with you alway, even to the end."

I myself was born (spiritually) in 1856, the year of the first Barnet Conference, and got my Gospel training in the blessed seven years of spiritual plenty that followed, while yet a stripling yokefellow with Henry Hull and others at Stafford Rooms. Those were glorious days. But the Lord, the Spirit whose awakening and converting grace was there so abundantly poured out, remains the same yesterday, to-day, and for ever—his measure of bestowal still unlimited save by our unbelief and unreadiness to receive. We do well to meet and praise "Father, Son, and Holy Ghost" for all we, and others, have received in the days gone by, and since, till this very hour, and ask of Him more "rain in the time of the latter rain."

My still feeble state of health may prevent my being present in body, though I dare hope this may be permitted. Frank H. White.
*Talbot Tabernacle, W.*

## GRATEFUL REMEMBRANCE.

Ah! full well do we remember
Vanished years of God's right hand;
When He woke from sin's deep slumber
Countless souls throughout the land:
Seasons when the quickening Spirit
Clothed his word with power Divine:
Glorifying Jesus' merit—
Sealing faith with many a sign.

Then did love, to effort rising,
As from deep artesian springs,
Flow in earnest deeds, devising
Yet more large and liberal things;
Till the Gospel's pure sweet fountains
Gushed from rocks once bleak and bare;
Desert sands and rugged mountains
Blossoming like gardens fair.

Though a younger generation
Finds survivors frail and few,
Who in fervent consecration
Kindled then or flamed anew;
Not the less the thrilling story
Of these thirty years and three*
Claims accumulating glory
To Almighty love so free.

Have our thanks been rendered duly
For abounding grace bestowed?
Have our lives, surrendered fully,
Proved our gratitude to God?
At his feet we fall, confessing
Lack of faithfulness and love;
Seek once more the wealth of blessing
Treasured in the clouds above.

Like the fragrant incense, raise us,
Lord of love, thy face before;
Kindle into joyful praises
All our hearts' devoted store.
Then, thine ear in mercy bending
To our penitent refrain,
Let the promised showers, descending,
Flood our thirsty land again.

*Belfast.* W. Maxwell.

A MARKED CHANGE.—Telling of a baptism of six at Ts'n-chan, North China, Mrs. Hunt writes:—"One of the women, Mrs. Chang, is the wife of 'Chang,' the man who was servant to Mr. and Mrs. Polhill-Turner at the time of that dreadful affair at Sung-p'an. She appears to be really changed. Naturally rather coarse and loud, she has wonderfully altered for the better. Now, the neighbours say, she never abuses them as was her wont. When provoked, she goes into her room, and shutting the door waits until the anger has quite gone."

THERE IS THIS PECULIARITY ABOUT STRONG DRINK, that it has the extraordinary power of permeating, with the result of rendering useless, whatever remedies are resorted to for the relief of social misery. Replace with improved dwellings the houses that drink has converted into hovels, and drink will at once assert its power to turn the improved dwellings into hovels. Reclothe the children whom drink has reduced to rags, and drink will again assert its power to strip them to rags. Replenish with food the cupboard that drink has left bare, and drink will again assert its power to clear the cupboard.—*Temperance Record.*

* Referring to the meeting in Sussex Hall, January 23, 1861.

## Letters to the Editor.

### DR. WEYMOUTH ON 2 CORINTHIANS.

Dear Sir,—Will you permit me to set before your readers a few brief remarks on my Translation of Paul's Second Epistle to the Corinthians, which you are kindly allowing to appear by weekly instalments in your columns?

1. This Translation is by no means intended to compete with either the Authorised or the Revised Version, or with any other. I venture to think, however, it may be studied with advantage as a running commentary side by side with the more strictly literal (and for that reason probably less intelligible) rendering which the reader is accustomed to use.

2. The Head Master of Harrow, Dr. J. E. C. Welldon, in the preface to his scholarly and every way excellent translation of the *Nicomachean Ethics* of Aristotle, writes: "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and, where circumstances seemed to call for it, I have sometimes used two English words to represent one word of the Greek." On both these points Dr. Welldon has here given expression, as to a translator's duty, to views which I have long strongly held, and upon which I have acted in this Translation.

3. This Translation is in no sense a revision. It is made *direct from the Greek*. If therefore the reader is at any point disposed to say "I like" (or, "I do not like") "this alteration," I will ask him to reflect that "alteration" is altogether an inappropriate word, the work having been done independently of both A.V. and R.V. It is *based* on neither of these, though they are of course among the very numerous aids that have been consulted.

4. Of various readings of the Greek, the one which seems to me to be the true one is followed in the text, while others (if sufficiently supported, and affecting the rendering into English) are quoted in the footnotes as preferred by "some authorities," with no attempt to indicate in each case the weight of those authorities.

5. Very few other notes are added, and those not of the nature of a general commentary, except where it seemed desirable to correct a more or less prevalent error. They are mostly intended to explain or vindicate the renderings here given.—Yours faithfully,

R. F. Weymouth.

*Collaton House, Brentwood, March* 26.

## REST FOR CITY WORKWOMEN.

The eleventh annual report of the Convalescent Home for City Young Workwomen, 1, Albert-villas, Whitehall-road, Woodford Wells, says:—"Fresh air! Rest! Good food! These three things that all admit are necessary and desirable, are what this little 'Home' has been the means of bestowing on many hundreds of poor and toiling women and girls since its opening eleven years ago. These are what we still ask help for, that during the coming year our eight beds may all be kept full, that as many girls as possible may have the benefit of a stay in the country. Since its start God has always provided for all the needs of the Home, and has given continual tokens of his blessing. From the first it has been our desire not only to get the girls who visit us strong in body, but happy in heart as well, and it is our greatest joy to have the testimony of so many that through their visits to the 'Home' they have received the gift of eternal life.

"Our Home is free for those who are too poor to pay. These applications are the most numerous, and as a rule, we find they are the ones for whom the 'Home' is specially intended—girls and women who work on year after year without any change or rest, and who finally have to give up work, and, but for a good rest in fresh air, would probably never be fit to return to it. Of course all who can are expected to pay for board and residence.

"The following case is typical of many others:—S. S., a girl of sixteen, and worker at collar glazing, was sent to us as quite unfit for work, and looking most miserably ill. There had been great trouble in her home. Her father had been out of work, and the whole family, which consisted of many little ones, for some time had only had this girl's 6s. per week to depend on. It was no wonder she looked bloodless and ill! The fresh air and good food worked wonders in her case, and she left us looking quite healthy. In this instance, and many like hers, we find the presents of old clothes sent us by friends so very useful. Where there is a struggle to get sufficient food, it is simply impossible to get sufficient clothing, and we are so thankful for gifts of any kind of garments, and for boots."

HE ONLY IS ADVANCING in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin.*

## MRS. BAEYERTZ AT CARDIFF.

Many people of Cardiff have been blessed by another visit of Mrs. Baeyertz, the Christian Jewess, who has conducted a ten days' mission here. The power of her addresses has been even more felt this time than when she was here for a fortnight, twelve months since. More souls have been saved, and the influence of the Holy Spirit more felt. Each afternoon Bible-readings have been given in the new hall of the Y.W.C.A., and though sometimes the rain was pouring down there were full meetings.

On the evening of the first week Mrs. Baeyertz preached in Tredegarville Baptist Chapel, and the last three evenings in Bethany Baptist Chapel. On the second Sunday services were held, afternoon and evening, at the East Moors Mission Hall, where many were induced to give themselves to the Lord. On the last day Bible-readings were given, at noon in the Y.W.C.A. Hall, in the afternoon at Bethany, a holiness meeting being held in the same chapel in the evening, when almost the whole congregation remained to the prayer-meeting.

On Thursday evening one hundred and twenty-five persons who had professed conversion were invited to meet Mrs. Baeyertz and the workers who had helped in the mission, and the testimonies were most encouraging, nearly all who spoke pointing definitely to the words that had drawn them to seek their Saviour; the sermons upon "The Unpardonable Sin" and "The Great White Throne" were mentioned more than any other, followed by the portions of Scripture always pointed out to them in the inquiry-room.

Two women, brought in the night of the address to "women and girls only," persuaded their husbands to go the next night, when only for men and boys, and they also joined with their wives in praising God that their sins were forgiven. This night Mrs. Baeyertz gave a description of her conversion. Two Israelites were converted where they were sitting, without going into the inquiry-room. There is no doubt that the many prayers sent up for a blessing on the mission have been richly answered, and those who joined in praying have had their own faith much strengthened.

Emily S. Lipscomb,
Hon. Sec. Y.W.C.A.

## RESCUE WORK IN NORTH LONDON.

The eighth annual report of the Finsbury-park Rescue and Preventive Association has just been published, showing the work is divided into three departments—rescue, educational, and legislative. Under the first we find the Home is always full, literally besieged with applicants, and that the methods and teaching are blessed by God to the highest good of many of those who find shelter under its roof, and also much approved by the many outside workers who seek to place their erring sisters in Alpha House. Midnight missions have been held, both amongst fallen men and women, in halls, and in the streets; many grateful testimonies have been received from men as to actual benefits derived therefrom.

The *educational* section shows that "White Cross" work is vigorously prosecuted, hundreds of young men having signed its pledge at meetings held in the neighbourhood. Many touching letters to Mr. Fish, the honoured secretary, attest the value of this movement. A conference of schoolmasters has been held on schoolboy morality, the hearty response to which showed how anxiously our best men are thinking on this serious subject, some of the revelations being too terrible to print.

Under *legislative* must be included the closing of some immoral houses, taking little children from other similar dens of temptation, the affiliation to fathers of illegitimate children; also the spread of information as to the prevalence of vice amongst our soldiers in India.

All the work of these departments, including entire maintenance of two matrons and sixteen girls, has been done upon the sum of £337, about £80 of which have been earned by the girls. Every phase of the work is crippled by lack of funds; yet this and similar societies are rendered absolutely necessary by the secret vice of the people. The secretaries are Mr. J. Fish and Mrs. Bailhache, Alpha House, Hanley-road, Crouch Hill, N.

THIS IS A RULE from which there should be no deviation. Do not teach the Scriptures to children so that when they grow up they may find that teaching to be neither correct nor true.

THE TEACHER in his efforts may kindle a fire in the hearts of some young hearers, who, in after years, shall prove to be the very ones the world most needs—great souls who shall win glorious victories in the strength and cause of the Lord Jesus Christ.

## THE SEDGLEY MISSION.

The report of the Sedgley Temperance Home Mission, issued by Mr F. A. Homer, J.P., opens by showing the appalling dearth of the Gospel which prevails on all hands. As to the work going on in connection with the Hall, he says:—"In October last, in passing through one of our streets, I spoke to a drunken man, and oh! the sorrow it caused me to hear him say, in the course of conversation, that, during the twelve months he had been in Sedgley, no one had spoken to him about his soul. And is this man the exception? Alas! I fear not, and 'judgment must begin at the house of God.' We grieve over the fact that many are willingly ignorant of God, setting no value on the Gospel, and living regardless of death and coming judgment, and many of our intelligent artizans are settling down in total indifference to God and eternal things. Many never enter a place of worship, and as a rule they regard stated official ministrations within church walls as just so much paid work. And must these perish for whom Christ died? What did our great Examplar do? and what would He have us do? 'He went round about the villages teaching.'

"The attendance at our usual Sunday and Thursday evening service has been good—the results, as with all our labour, we leave with God. We have long since ceased the attempt to *count* our converts; we prefer to *weigh* them. We continue to hold unbounded faith in tract distribution, and in the spread of pure Gospel literature. The mothers' meeting, conducted by my daughters, has numbered between sixty and seventy members. The out-of-door meetings still occupy our deepest interest, and we are never more conscious of the Master's presence than when engaged in street preaching. We missioned the streets frequently during the winter, and in the summer months visited the Bull Ring.

"We are thankful to be able to record some considerable revival in the temperance cause during the past year, a goodly number having signed the pledge, and keeping it too. Several specially good meetings were held."

## A WARNING VOICE.

In my late struggles of conscience, and anxiety and earnest prayer to God for clear guidance as to my duty to resign, or not, my late position, on account of being a partaker in the opium traffic, while knowing the terrible evils it is inflicting on the Chinese, I have been clearly led of God to receive from Him the same commission that He gave to Jeremiah, to utter words of warning to my beloved Nation, to our National Church which I have been brought up in, to the Christian Church at large, and to the company in whose service I have spent the first twenty years of my manhood.*

That as a Nation we shall suffer terrible retribution for our iniquitous crime of forcing the subtle poison on the Chinese I feel sure; and I believe that the time of retribution will be much hastened by the lies which have been told in evidence before the Commission, about the harmlessness and general benefit of the deadly drug.

Many Christians have boldly uttered the voice of reproof, but our National Church as a body seem to be shrinking back from the great responsibility of faithfulness. As far as the carriers of the drug are concerned, people may say that they have been greatly prospered for many years.

I believe they have been allowed to prosper on account of the many missionaries who have travelled by the same ships, taking the joyful news of a Saviour to these heathen lands; and the responsibility of the shareholders, etc., has not yet been brought home to them.

The time will come, I believe, when missionaries will choose the ships to go in that do not carry opium, and God's servants who are engaged in the traffic will go elsewhere for employment; then the shareholders will have to settle their responsibility.

I do fully believe, however, that as a Nation and as a Church we shall be awakened to our responsibility (God grant that it may be soon), and that the inherent sense of justice in the Nation will stop the traffic.

May the retribution which must come, be used to purify us, and to bring us to repentance.

A Free Man.

THE GRAND SECRET in managing children is to keep one's own temper, and never to raise the voice when correcting them. Of course, this requires great love and patience, and no small amount of self-control, but the object gained is worthy of all.

* The P. & O. Steamship Company.

## THE Y.W.C.A.

### BOARD SCHOOL TEACHERS' BRANCH.

The annual meeting of the teachers' department of the Y.W.C.A. was held at Morley Hall on Friday week, Lord Kinnaird presiding. The report showed that during the year seventy-five new members had joined the London branch, making a total of 459 members and associates. During the year nine monthly Bible classes have been held in different districts. Reports were received from provincial branches. Merthyr Tydvil has a membership of forty, with a reading union. Leeds reports a steady increase, and a membership of 100. Norfolk reported a membership of over 200. The Clifton branch has a membership of seventy, and the interest in the meetings is steadily increasing. Reading reported a steady increase in the membership. Canon Acheson expressed his great pleasure at hearing such good accounts of the branches. Reports were received from five of the nine London Bible class centres, and an account of the general work of the Y.W.C.A. was given by Miss Morley. Later in the evening addresses were given by Lord Kinnaird, Professor Gladstone, Rev. J. C. de Condoli, and the Hon. G. Kinnaird. Information can be had from the sec., Mrs. Amand Routh, 14a, Manchester-square.

### BRIEF NOTES.

The Upper Norwood and West Dulwich branch, 3, Gipsy Hill, has entered upon the thirteenth year of its existence, and the committee acknowledge the goodness of God in guiding Miss Ellis and Miss Bamber (late of Tryon House) to accept the post of hon. secretaries.

The Dressmakers' Home, Leamington, had according to the new report last year ninety-three residents and visitors, many of whom have to thank God for the blessing received in the Home. Evangelistic and Bible class work is carried on in connection. The superintendent is Miss Bagster, 23, Milverton Crescent, Leamington Spa.

## THE Y.M.C.A.

Mr. Ralph Morphett has been appointed secretary of the Bristol Association.

The opening service of the Jubilee Conference will be held in Westminster Abbey. The Bishop of London has consented to preach on the occasion.

Captain Cundy presided at the annual meeting of the Kingston and Surbiton Y.M.C.A. The total membership is now 227, as compared with 125 in the previous year.

Dr. John G. Paton's visit to Sheffield, under the auspices of the Y.M.C.A., has resulted in an addition of £70 to the funds of his mission, after the payment of all expenses.

Mr. A. E. Knight has been welcomed as secretary of the Ryde Association, in succession to Mr. T. W. Morphey, who now takes the oversight of "Hazelwood," the fine Y.M.C.A. home in the same town.

Nine hundred sermons to young men have already been promised to the National Council for June 3, by clergymen and ministers in various parts of the country, in connection with the Jubilee of the association.

The National Council have published a very pretty badge for use by Y.M.C.A. members as a means of fraternal recognition. It is of symbolical design, and presents intact the main features of the International badge issued at Geneva.

The annual conversazione in connection with the Birmingham Association, which took place on the evenings of the 14th and 15th inst., was very largely attended, and proved in every way successful. Mr. Councillor E. Parkes, J.P., was chairman, and addresses were delivered by Revs. J. E. Moony, F. S. Webster, W. Hackney, and Mr. Geo. Ingall.

The work of the College Association at Lafayette College, U.S.A., for the past year has been very active. Its members have taught in fifteen Sunday schools, seven being maintained wholly by students. Twenty-four of the recent graduates are now studying in theological seminaries. Eight attended Mr. Moody's Missionary School at Northfield last summer. For a month last summer a band held Gospel meetings in the larger towns in Northern Pennsylvania under the direction of the State Y.M.C.A. Forty students intend to enter the ministry.

A mission to men has just concluded in the lecture hall of the temporary premises, Croydon (North End), the speakers being Revs. A. J. Easter and J. Jeffray, Mr. H. Johnson, and Miss Florence Francis. Open-air services have been held every evening during the mission outside the building by the mission band for half-an-hour before the inside meeting. The inside kept within the hour, and half-an-hour for after meetings, with the result that anxious souls have been dealt with nightly, three or four some nights deciding to yield their lives to God.

W. N. Morris, General Secretary.

Mr. Henry Armstrong, general secretary of the Newcastle-on-Tyne Association, has concluded a week's mission for young men at Sunderland. The meetings were commenced in a large tent, when over 1000 persons were present, and were continued in the hall of the Association each week evening, when the average attendance of young men was about 100. The concluding meeting was held in a large hall. About twenty clear cases of conversion were recorded. Mr. Armstrong spoke with much freedom and power. The mission was greatly helped by the solos of Mr. George Haddock and a male voice choir. Dr. Harry Guinness will pay a visit to the town, under the auspices of the Association, from April 5 to 8.

## CHRISTIAN ENDEAVOUR.

At the recent annual Conference of the Ossett and District Sunday-school Union, Mr. Henry Ackworth read a paper on "The Y.P.S.C.E. at work."

A week's mission has been held in Whetstone, at which several elder scholars decided to follow Christ. The Y.P.S.C.E. have lately held good meetings.

A branch of the Christian Endeavour was started March 20, under very favourable conditions, by the teachers of the Tooting Congregational Chapel Sunday School, of which the Rev. Bevill Allen is pastor.

The Brighton-road C.E.S. (Dublin) lately invited the Sandymount Endeavourers to a social gathering. Papers were read, entitled "The Look-out Committee and its Work," "The Prayer-meeting Committee at Work," "Our Responsibilities," and "Our Influence," interspersed with music.

At the anniversary of the Society in connection with Vines Church, Rochester, Alderman Belsey spoke of the growth of the Society during its two years' existence, and gave suggestions for work. Rev. H. H. Pullen spoke as a deputation from the executive of the British section.

The Pacific steamer *Inderlyen* carries on board a Floating Endeavour Society numbering eleven members. At a farewell service held with this society by the Endeavourers of San Francisco, just before the boat left the wharf, there were two conversions, and three who had been careless Christians pledged themselves to renewed activity.

Junior societies of C.E. are bound to be alive, because they are made of such lively material. Nothing in this world is more thoroughly alive than the small boy. His sister differs from him in this respect only in degree, not in kind. Out of such boys and girls junior societies are constructed. A dead junior society is a curiosity, as yet undiscovered.

A Y.P.S.C.E. was started at St. Mary Street Baptist Church, Newport, in October last, with a membership of forty-five. The present number is sixty-nine active, nine associates, five honorary; twenty-four associates have become members, and nineteen members have joined the church since its formation. Committees are appointed for various purposes, so that nearly all the members take their place somewhere as active servants of their Lord. A prayer meeting is held Sunday evening after church service.

## IRISH NOTES.

A Salvation Army hall, to accommodate about 320 persons, has been opened in Dublin.

Ormeau-road Methodist Church, Belfast, added 117 persons to its roll of church membership last year.

Rev. Mr. Johnson, a returned missionary from Madagascar, has been addressing meetings in county Cork in the interests of the London Missionary Society.

It is proposed to raise about £3000, in memory of the late Rev. Dr. Johnston, to augment the endowment of the Belfast Presbyterian Orphan Home, and to render the institution self-supporting.

During the two months since the Poolbeg-street Shelter for Men has been opened in Dublin 5,645 beds have been paid for, showing that there was a need for such an institution, and that if a proportionate number be occupied during the remainder of the year the shelter will be self-supporting.

The Belfast branch of the Society for the Prevention of Cruelty to Children, which has now been in existence nearly three years, has during that time investigated 1309 cases, involving the welfare of 3300 children. The Society finds that drink is the principal cause of cruelty to children in the city, and of their neglect.

A strange state of things is existing in Galway. Some time ago the Congregational minister in the city, in order to alleviate distress amongst the poor, which during the winter was very severe, opened workrooms behind his church in which women and girls were taught by ladies to cut out and make up their own garments. Several Roman Catholics came to these gatherings, and thus incurred the anger of the local priests, who used to stand at the gates of the church to see who were going in, and to use physical force to prevent their doing so. As the result five families have got notice to quit their homes, and the women who still venture to attend the work-meetings have to do so under police protection, both in going and coming, while the city is in a very disturbed state.

## SCOTTISH NOTES.

Dr. Norman Walker has given his Chalmers lectures in Aberdeen to interested audiences.

Colonial missions were strongly advocated at a meeting in the Free Assembly Hall, Edinburgh, last week. Addresses were given by Sir Thomas Clark, Professor Drummond, and others.

The Christian Literature Society for China has closed the second year of its operations, which have been of great service. At the annual meeting in Glasgow it was stated that a splendid work is being accomplished, though the funds are limited.

At a conversazione in Aberdeen, promoted by members of the Congregational and Evangelical Union Churches, Dr. Berry, of Wolverhampton, said that there being no difference between the two Churches in theology or in policy, needless division was not only a scandal but a crime.

## TEMPERANCE NOTES.

By a combined effort on the part of those representing the moral forces of the district, an attempt to obtain a new licence at Hounslow has been defeated.

No remedy for poverty and wretchedness, for squalor and dirt, will ever be more than a momentary boon until strong drink is eliminated as a factor from the lives and the homes that are sought to be raised to decency and comfort.

It is gratifying, as showing the advance of temperance sentiment in the schools of learning, to note that on a vote being taken, after a debate at St. Andrew's University on "Temperance v. Total Abstinence," it was in favour of total abstinence.

At the Central Criminal Court on Thursday, Mr. Justice Graham sentenced a prisoner to three months' hard labour, and said that the case was but another of the hundreds of illustrations they had of the evils that followed from giving way to the drink.

The annual meeting of the London auxiliary of the Bible Temperance Association was held on Wednesday evening, March 21, at Exeter Hall, Mr. J. L. Aukland presiding. Rev. James Pyper delivered his annual address, and Mrs. Aukland, Mrs. Stewart (Blackheath), and others took part in the proceedings. Special reference was made to the gratifying fact that the number of churches is increasing rapidly in which unfermented wine is used for the communion.

A drawing-room meeting was held the other evening, on the invitation of Mrs. Herbert Robertson, at the Cedars, South Hackney, on behalf of the London Police-court Mission of the C.E.T.S. Mr. R. O. B. Lane, Q.C., the magistrate at North London Police-court, warmly commended the Mission to the benevolent public. He remarked that it was impossible to sit for a month, or for a week, or even a day, in one of the London police-courts without seeing how homes were devastated, domestic happiness ruined, and lives wrecked by the abuse of strong drink.

The annual meeting of the Sheffield Gospe Temperance Union was held in the Rutland Institute, Fargate, on Thursday evening. The annual report stated that during the last year twenty-eight affiliated societies and sixty meetings had been supplied with voluntary speakers; also that a weekly Gospel temperance meeting had been held during the winter in the Vestry Hall, Westbar, and 241 pledges taken. Short missions had been held at Grimesthorpe and Attercliffe. Forty-four societies are affiliated to the Gospel Temperance Union.

The *Leeds Mercury* calls attention to the fact that a few months ago a Departmental Committee connected with the Home Office issued a remarkable report on the working of the Habitual Drunkards Act, in which it was distinctly recommended that the obligation of obtaining the consent of the patients themselves before sending them to a Retreat for Inebriates should be abolished, and that, in fact, the chronic victims of alcoholism should be relegated to the position of lunatics. In other words, that any man or woman habitually given to intoxication might be placed in an Inebriates' Home under the order of two magistrates. No one can doubt that in certain extreme cases the victims of alcoholism are as incapable of volition as lunatics themselves, and that in their own interests it would be a great blessing if they could be placed, *nolens volens*, beyond the reach of alcohol.

# The Christian.

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## Notes and Comments.

WE purpose next week to give portrait and sketch of the late Mr. Thomas Blamire, Missionary in Spain.

A penny book of hymns has been prepared for the Day of Praise and Thanksgiving on April 11th, which can be obtained in the vestibule of the Great Assembly Hall, on entering. It contains some of the older as well as later hymns.

At this time of the year, the time when the singing of birds has come, it is pleasant to read that in France there is a Society for the Protection of Animals, and that the Minister of Education has issued a circular to the educational inspectors saying that he would be glad if school societies for protecting animals arose everywhere in France. He has even drawn up a model for the statutes of these humane clubs. The pupils forming these societies are to promise, in signing the roll, to be kind, pitiful, and just to domestic animals, not to torment or tease them, to hunt or startle them, and to abstain from wanton destruction of birds, and never to destroy birds' eggs. There are prizes for the good children who persevere in their work, and a kind of social punishment for such as break their pledge. But we have a growing disbelief in the moral value of prizes; they insensibly draw the mind away from doing good for its own sake. To keep the tone up, we must always keep the standard up.

Eight hundred and thirty captains, representing crews of about 25,000 or 30,000 souls, have signed a petition to the Prime Minister on the dangerous condition of the Atlantic, caused by derelicts which are tossing about. There is something pathetic in the thought of the castaway vessels, each of them representing storm and calamity, just tossing about unguided night and day, a danger to other vessels carrying living men. It is a sad picture of the ocean of life where only too many derelict Christians, who have made shipwreck of faith and a good conscience, are tossing about, and endangering the salvation of others. They are a cause of doubt, of discouragement, of fear; they are the worst tempters of the feeble and unstable; they are the justification which the ungodly plead for their ungodliness and sin, and, as a derelict is the most difficult to get into harbour, so are they among the most difficult to save. But they should be lovingly looked after. What a delightful ministry for anyone to be called to, to seek specially the shipwrecked ones.

One of the subjects discussed at the recent convention of Free Churches at Leeds was the multiplication of small places of worship beyond all possible need of the population. It was powerfully urged that when this is the case efforts should be made to amalgamate, where the main doctrines and methods are substantially alike. It was also urged that where existing places of worship are adequate for all who could at one time attend, proposed additions should be discouraged. We know of one village in Wales, not a place of summer resort, where, for a population of 2500, there are thirteen churches. On an average, only half any population can at one time be present at church. In this case, then, there are thirteen places for 1250, supposing all these are willing to go—*i.e.*, about ninety for each church. All these separate places involve separate expenditures, in addition to erection, and the maintenance of at least some six or seven ministers; whereas three buildings would suffice, each holding 300 worshippers, with three ministers adequately supported, and more than half the money now wasted in needless incidental expenditure set free to promote the common cause of the Gospel and humanity.

No difference of political views should prevent one from giving full weight to at least two sentences which are contained in Mr. Gladstone's letter to Sir John Cowan, a letter which will no doubt become historic.

Another period has opened, and is opening still—a period possibly of yet greater moral dangers, certainly a great ordeal for those classes which are now becoming largely conscious of power, and never heretofore subjected to its deteriorating influences. . . . Now is the time for the true friend of his country to remind the masses that their present political elevation is owing to no principles less broad and noble than these—the love of liberty, of liberty for all without distinction of class, creed, or country, and the resolute preference of the interests of the whole to any interest, be it what it may, of a narrower scope.

If any one knows from reading and observation what the effects of the consciousness of power are upon individuals and classes, the aged statesman is that man. His words, then, should be read as another incentive to evangelise England. Men will never prefer the interests of the whole to any interest of a narrower scope until they learn to love one another with a pure heart fervently, and that comes from the knowledge of the love of God in Christ Jesus.

We are glad to see that Dr. Elizabeth Blackwell's excellent book, "The Human Element in Sex: Being a Medical Inquiry into the Relation of Sexual Physiology to Christian Morality" (*London: J. and A. Churchill*), is into a new edition. Dr. Blackwell gives prominence to the mental and spiritual element in our nature, and rightly insists that by the exercise of the higher qualities the lower part of our nature is not so much kept in subjection as honoured and glorified by being put to its proper uses. Fathers and mothers will be helped by the book, and every young man and young woman would be better for reading it before marriage. There is a wise word on page 66 which we should like to see made a rule of action by every doctor: "A really serious and natural evil results from the thoughtless treatment of the poor. In dispensary and hospital, and wherever medical assistance is rendered to the exposed and helpless classes, the first duty of the physician is to respect personal modesty, or to instil it if the habit has been lost. This is a point on which the medical practitioner cannot avoid a moral responsibility."

In a recent issue we contrasted the present condition of Staffordshire in regard to crime, with that of fifty years ago, when judges shrank from their work, so serious were the offences that were brought before them. What with bull-baitings and dog-fightings, and cock-pit and rabbit-course scenes, the county was characterised by savagery which, though not unknown elsewhere, was happily not dominant to the same terrible degree. The changed state of things is doubtless to be ascribed to more than one agency. Primarily we associate it with the influence of Gospel preaching; secondarily, we attribute it to civilising influences, legislative and educative, brought to bear upon the people through the action of godly statesmen and earnest social reformers. The Christian activity in the county during the last thirty years has been fruitful in a high degree; at the same time no one can measure the effects of the humane legislation of the same period, as it has affected the labouring and artisan classes.

Mr. F. A. Homer, of Sedgley, who has watched the course of events during recent years, with the interest of a Christian citizen, and with the special facilities open to a magistrate, writes to us:—

Doubtless the Gospel has been pre-eminently the agency by which the marked improvement has been brought about; but teetotalism has been an efficient handmaid. The Midland Temperance League, established some forty years ago, with the counties of Stafford, Salop, Worcester, and Warwick as its field of operations, has done a great deal in the formation of temperance societies, and has organised thousands of meetings, besides stirring up the churches and promoting Bands of Hope. From 1860 to 1870 a remarkable work was done in South Staffordshire in the reclaiming of drunkards by the "Lifeboat" and Garibaldi crews, and this was followed by the Blue Ribbon Mission, when thousands signed the pledge.

The tendency to brutality continued, however, to exhibit itself in the form of assaults upon wives, but this was fairly stamped out by the exemplary punishment meted out to offenders by the late Mr. Isaac Spooner, when stipendiary magistrate, whose worthy successor, Mr. N. C. A. Neville, is now dealing with cases of cruelty to children in a manner which assuredly will speedily reduce their number.

Mr. Wm. M. F. Round, secretary of the Prison Association of New York, gives, in *Christian Thought*, expression to the view that criminals are not the victims of heredity. "The conditions likely to promote criminality may be inherited, but vices themselves, solely as the result of moral impulse, I do not believe to be inherited, nor do I believe virtue to be inherited." He holds that crime is not a disease, nor by any necessity the result of a disease, though it may be the result of disease in some instances. Of 700 criminals examined, not one-fifth but might have lived a virtuous life if they had tried. Most criminals are such because they wish to be; they choose the profession and follow it for the sake of its excitements and rewards.

"They can and do abandon it when such rewards are not equal to the effort, or when the penalties are too great an opposing force; or when, gaining a higher view of life and of their own weakness, they come to desire the things that make for righteousness and virtue." Among a number of suggestions which are evidently suited to the state of things in America, he has one which is good for all places and times, and which was gloriously carried out by John Howard, whose statue was unveiled at Bedford last week. "To purify our prisons, to save ourselves from criminals, we, as Christian citizens, must throw our prayerful interest into the matter."

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There will be general agreement among spiritually-minded men with the view of *The Presbyterian* (America), that while the evangelist is a distinct gift from the ascended Christ, he is not a substitute for the pastor.

The most thorough, abiding, and valuable revivals generally are those which come through a pastor's faithful preaching and skilful management. It will be a sad day when pastors lose their converting power, and when no gracious work can be had without the professional evangelist.

Do not the churches which prize the ministry of a pastor who has converting power generally derive the greatest benefit from the labour of true evangelists? And is it not by these churches that professionalism is prevented from gaining access either to the pastorate or to the evangelist's sphere?

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There can be no doubt that most of the dangers and defects of the Church spring from a shallow Christian experience, or from no experience at all. Errors in doctrine are due to the heart rather than to the head. Unworthy conduct comes from not having a deep and abiding union with Jesus. There is something in communion with Him and in a true knowledge of his mind which insensibly leads the soul into the way of righteousness. Illumination is from Him who is made of God wisdom to them who have turned to Him. Hermann says that "the right confession of the Godhead of Jesus depends on experience of the work which God performs through Jesus on the human soul." Hence it is a matter of the greatest importance that all Christians should strive for a fuller life of faith, so that they may glorify their Saviour by word and deed.

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"Blessed is the man whom Thou chastenest." The judgment of man would hardly reach that conclusion. Was Job blessed as one messenger after another hurried into his house with evil tidings? "No," says the man of the world, "he was miserable and much to be pitied." But "we have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The latter end of Job was better than the beginning. When men find trouble and sorrow, and their heart is brought down with labour, it is a painful process; all the same they are blessed. "For the Lord doth not willingly afflict nor grieve the children of men; though He cause grief, yet will He have compassion according to the greatness of his mercy.

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Dr. Candlish has some excellent "Thoughts on the Doctrine of Sanctification" in *The Thinker* for April. He admits that evangelical preaching has been apt to dwell too exclusively on the way of pardon, and that there was until recently a neglect to expound the evangelical way of sanctification, as it had been done in former times. He, however, believes that "recent works, such as Boardman's *Higher Christian Life*, Bonar's *God's Way of Holiness*, and the writings of what has come to be known as the Keswick School, have done most valuable and needed service by reviving the study of this most essential part of evangelical theology; but some of them have, I cannot but think, been marked by exaggeration, and by a tendency to reduce the experience of all to a fixed and uniform course of successive stages. This insisting on a uniformity of experience in conversion has been productive of much evil, and it is not less likely to be less mischievous if applied to sanctification." There seems to be a tendency in every man to make himself the measure of everyone else, in religion as in other things; but God gives us infinite variety, never uniformity.

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Dr. Kennedy contributes a useful paper to *The Thinker* on "The Book of Jonah: Its Authorship and Date of Composition." After noticing that in dates assigned by various critics all place the composition of the book at a time long after the destruction of Nineveh, he adds that "if any critical impression can be trusted, we are surely justified in saying that the book must have been written before Nineveh had ceased to be a city, and had passed away so entirely that its very site had ceased to bear its name; and not in the midst of circumstances historical, political, and social, so entirely different from those of the age of Jonah, as were those of the age of the exile, or the ages following both in Palestine and in Babylon." When the book is subjected to the test, that there should be some correspondence between a book and the age to which it professes to belong, it comes triumphantly through; for the most eager searcher can find no indication of the influence of a post-exilic age. On the other hand, "it is generally admitted that both the substance and the colouring of the book are in keeping with the age and circumstances which the book pre-supposes."

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Dr. Kennedy, bearing in mind the fact that the Bible "makes an almost ostentatious exhibition of whatever evil" in the Prophets of the Lord, observes with great force that when Jonah's work was over and done, nothing remained but that, as a prophet, "he should faithfully record the work which he had accomplished with so little honour to himself, but with so much benefit to others. It was not for him to think of the self-humiliation which the task involved. It may have been rather a satisfaction to be constrained thus to sacrifice his own credit to the glory of the Lord, whom, he confessed, even in the hour of his flight from his service, to be 'Jehovah, the God of heaven, who made the sea and the dry land.'" Under any fire of criticism the book remains uninjured.

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The alleged discovery of a new Life of Christ in a monastery in Tibet still excites a great deal of interest. The little book, claimed as a discovery by a Russian traveller, M. Notovitch, is published with maps and illustrations in Paris, and has reached a third edition. Unfortunately for its authority, "the narrative," says *The Daily News*, "depends entirely on the credit of the Russian traveller. He has brought nothing back with him but his own notes. He has no shred of original manuscript, and not even the photographs which he took on his way." For his illustrations he is indebted to the collections of a friend. None of the eminent ecclesiastics whom he consulted advised him to publish. Some day, perhaps, when the Gospel has penetrated to the heart of Tibet, confirmation may be found of the remarkable story, but meanwhile we can attach no weight to it, even as an expression of Buddhist thought about Christ.



## REV. J. McNEILL AT THE CAPE.

Great interest is being excited by the meetings held by Mr. McNeill and Mr. Burke, and we are looking for much blessing. After Mr. McNeill has had about sixteen days in Cape Town he will visit various centres in South Africa, before sailing for Australia.

The following is the arranged programme of tour:—Cape Town, March 3 to 21; Kimberley, March 24 to April 2; Bloemfontein, April 4 to 6; Johannesburg, April 7 to 23; Pietermaritzburg, April 25 and 26; Durban, Natal, April 28 to May 5; East London, May 6 to 9; King W. Town, May 9 and 10; Lovedale, May 12 and 13; Grahamstown, May 14 to 17; Pt. Elizabeth, May 20 to 27; Cradock, May 29 and 30; Stellenbosch, June 1; Wellington, June 4 and 5; the evangelists hope to leave for Hobart Town and New Zealand by s.s. *Gothic* on June 8.

## DIVINE ATTRIBUTES.

The things of God, invisible,
By things He made we understand:
Behind "effect" we find the "cause"
In his creating hand.

The sun, the golden king of day,
The moon, the silv'ry queen of night,
The stars, the world—all these display
"The greatness of his *might*."

As diverse "cunning works" of man,
Our minds with admiration fill:
Inventions, many, intricate,
Give proof of *thought* and *skill*,

So when we scan God's universe,
In ev'ry part, what glories shine!
It "shows his handiwork," and tells
Of *wisdom* and *design*.

Revolving seasons, one by one,
To peoples all their witness bear;
Before the living voice is heard,
His *goodness* these declare.

He sends the sunshine and the rain,
He makes the seed to germinate;
His bounties like a river flow,
*They never terminate!*

His providential acts proclaim
That our Creator-God is good,
By fruitful seasons filling men
With gladness and with food.

The eyes of *all* look unto Him,
Beasts of the field, birds on the wing:—
His open hand supplies the wants
Of ev'ry living thing.

The God of glory thundereth,
His voice, in power and majesty,
Resounds throughout his temple vast,
All there Him glorify,

*Save man*—to whom is manifest
What of the Godhead may be known
From "things that are" by power divine—
*No* thankfulness *he'll* own;

And even though good gifts of God
Are lavished on him day by day,
All unresponsive, man remains—
No homage does he pay,

Until God's *grace* has been revealed,
Then, only then, it is, we find
Its subjects, men, give praise to Him,
With grateful heart and mind.

*Weston-super-Mare.* Douglas Russell.

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**WEALDSTONE, NEAR HARROW.**—A new mission-hall has been erected in this parish. At the opening, Mr. Basley described the progress of the mission since its commencement in 1889, in a private house. Proof was given that it had been owned by God. The Sunday-school has increased to over 100, and many have come out on the Lord's side. The financial statement showed that help is needed in meeting the payments to the builder. The secretary is Mr. Basley, Hazeldene, Wealdstone.

**CLAPTON HALL, UPPER CLAPTON.**—Mr. C. Russell Hurditch has just closed a fruitful month of ministry in this hall, where for many years a prosperous work has been carried on. The meetings were largely attended, and each week repentant souls appeared to enter into peace, and some backsliders have been restored. During the present month Mr. Donald Rea, from the North of Ireland, is conducting the services, and holding special evening meetings from Tuesday to Friday this week, April 3 to 10.

## "AROUND OUR KING."

Haste again, ye days of grace,
When, assembled in one place,
Signs and wonders marked the hour
All were filled, and spoke with power;
Hands uplifted, eyes o'erflowed,
Hearts enlarged, self destroyed!
All things common now we'll prove,
All our common stock be love.

Satan, filled with hellish spite,
Veiled in robes of borrowed light,
Strove to scatter ruin wide,
Disunite, and then divide!
Still his utmost skill shall fail,
Patient love shall still prevail,
Clustering closer, now we'll cling,
Swarm and hive AROUND OUR KING.

One of God's many devoted labourers in the East of London has sent us a long list of causes for praise and thanksgiving to God, not by any means confined to London, which has suggested the following paragraphs.

The only right attitude for the creature before the Creator is that of rendering to Him the praise and glory due unto his name. "Let us worship and bow down: let us kneel before the Lord our Maker." Even when we confess our sins we are glorifying God. Joshua appealed to Achan to give glory to God by confessing the sin which had brought judgment on Israel.

"I will extol Thee, my God, O King, and I will bless thy name for ever and ever." "Let everything that hath breath praise Jehovah. Praise ye Jehovah."

In 1859 and the immediately succeeding years, God in a remarkable way revealed Himself, as Canon Garratt in his brief but pregnant letter has reminded us.

Although it is blessedly true that the one name, the name of GOD, stands alone in those years of prayer and answered prayer, yet we cannot forget the names of many whom He raised up as his instruments in those days of grace. We will only mention some who have passed from earth to heaven; those who remain live in the affections of us all.

For the great daily prayer-meetings into which the people of the United States were driven in thousands, by the financial disaster and panic of 1856; for the meetings of the two young men who prayed down the first droppings of the showers of blessing in Ireland in 1859; for those who brought the news to England, and for those who went to the North of Ireland to see the wonderful works of God, and returned to spread it in Scotland, England, and Wales—O God, we praise Thee.

For Dr. Elwin, Charles Graham, Dr. William Graham, of Bonn, and many more, who in the earliest numbers of *The Revival* vindicated the Revival as a work of God, and led, guided, counselled, and shielded it from the extravagance of man; for *The British Messenger*, *Wynd Journal*, *Latter Rain*, and other periodicals which worked wisely and efficiently in the same good cause—O God, we praise Thee.

For Dr. Elwin, who in the true spirit of "A Servant" (as he used to sign himself), sought out and encouraged men and women whom God had marked out as gifted and qualified workers; for Geo. J. Knight and his companions, who made Fairlop Friday ring with the Good News from Heaven; for the working-men whose "Christ for Me" and other sacred songs mingled with the crowing and cooings of Bird Fair, and have not been silenced yet—O God, we praise Thee.

For Captain Trotter's notable conversion, and for the testimony which he gave in Willis's Rooms, together with Brownlow North and Stevenson Blackwood; for Baptist Noel, who was not ashamed of Payson Hammond and his children's meetings, out of which has grown the Children's Special Service Mission—an untold blessing to two or three generations of children; for William and Catherine Pennefather, and the Conferences which drew Christians together in the one Name; for the Deaconesses and Medical Missionaries, and all the word "Mildmay" means, and for all the Conferences and Conventions to which it has given rise—O God, we praise Thee.

For Denham Smith and his ministry of Jesus Christ, which turned the Express Boats into Bethel ships; for the truth preached by him and others, which brought rest to multitudes wandering wide from the central point of bliss, and safety, certainty, and enjoyment, to thousands of unassured believers; for Duncan Matheson, a missionary hero of the Crimean War, with Eternity written on his eyeballs; and for James Turner, of Peterhead, a flame of fire among the towns of North-east Scotland—O God, we praise Thee.

For William Carter, the sweep, and William Taylor, the navvy, and Robert Craig, the hawker, in London; for Robert Cunningham, the flesher, in Glasgow; Peter Jackson, the cabman, in Edinburgh; Robert Annan, of Dundee; and the many other faithful witnesses of the industrial classes whose record is on high; and for the multitudes who owe their salvation instrumentally to them—O God, we praise Thee.

For Henry Moorhouse and his seven successive sermons on "God so loved the world," which became an important factor in the subsequent life and work of D. L. Moody; for all that by the grace of God, American evangelists have accomplished here, and English evangelists have been used to effect in America—we praise thee, O God.

For John Hambleton, a man faithful above many, and for all his rugged and uncompromising words and writings; for Macdowall Grant, of Arndilly; Gordon, of Parkhill; Henry Reed, of Tasmania: men ordained of God to sow the good seed, the Word of the Kingdom, by life and speech, sometimes in drawing-rooms, sometimes in the condemned cells of murderers; for Robert Aitken, who, like Paul, testified with tears the Gospel of the grace of God, and by whom God revived the stones out of the heaps of rubbish in Newport and other towns—O God, we praise Thee.

For the women thrust out in answer to prayer, of whom some have fallen asleep, but the greater part remain unto this present; for Elizabeth and Augusta Bramwell and for Lady Kinnaird, pioneers and founders of the Young Women's Christian Association; for Mrs. Daniell and the Soldiers' Homes; and for those who have followed in their track among Sailors, Railway men, Policemen, and the Post and Telegraph services; and for the souls saved by their means—we praise Thee, O God.

For Robert Baxter, whose stalwart and venerable form was conspicuous in Gospel meetings indoors and out; for the Evangelisation Society, by which the essential truths of the Gospel have been systematically safeguarded; for John Macgregor and Gawin Kirkham and the Open-air preachers at fairs and races, as well as in the parks and on the streets; for the latter-day evangelistic and missionary operations of the Y.M.C.A.; for the pastors who left their sanctuaries to preach in theatres and music-halls where Satan's seat is; for the impetus given to Charles H. Spurgeon, and for all the institutions connected with the Metropolitan Tabernacle—O God, we praise Thee.

For great-hearted Henry Bewley, and the innumerable tracts which he and others have scattered through the world; for the men-singers and women-singers whose lovely hymns and songs have quickened the dead, awakened the careless, comforted the sorrowful, and brought glory to thy Name—we praise Thee, O God.

For the Christian Mission founded on Mile End Waste, and for Catherine Booth, the mother of the Salvation Army, and for all the good that world-wide organisation has effected in a multitude of ways; for the Midnight Meeting Movement, and all the rescued lives of women and of men; for the Earl of Shaftesbury and his manifold ministries to the spiritual needs and the temporal well-being of the people—we praise Thee, O God.

For the magnificent Assembly Hall in which we meet to praise God; for the Edinburgh Castle, the East End Tabernacle, Whitechapel Church with its outside pulpit; for the Y.M.C.A. building at Stratford; and for many other buildings all over London and the whole land—O God, we praise Thee.

For neglected and ill-used children gathered into Homes, fed, taught, trained, usefully employed at home or emigrated in tens of thousands to build up Canada; for the large proportion of these latter having attained a standard of exemplary life which would do credit to any class or all classes put together; for mothers' meetings, and for the work of faith and labour of love among factory-girls, matchbox-makers, flower-girls, and other classes of our poorest workers—we praise Thee, O God.

For the enormous change in the habits of Christian pastors and people as to abstinence from alcoholic drinks; for improved and multiplied facilities for obtaining non-inebriating refreshments; for refuges, shelters, homes to reclaim the drunkard; for Thomas Smithies, the British Workman's Friend, and for all Christian philanthropic agencies—we praise Thee, O God.

For Missionary Institutes, where hundreds of young men and women have been trained for work at home and abroad; for Homes where multitudes of foreigners passing through London have heard the Gospel; for Strangers' Rests and Sailors' Welcomes, and dock labourers' missions; for drinking and dancing houses and dens of infamy pulled down or converted into mission halls or homes—we praise Thee, O God.

For Bible-reading unions, prayer unions, missionary unions; for greater attention to the prophetic Word; for increased love to Israel; and for increased intelligence as to the Jew's place in the Divine purposes—we praise Thee, O God.

But while we praise our adorable Lord God for all He is to us, and pour out our hearts in thanksgiving for his innumerable mercies, we have abundant cause for self-abasement and confession of our backslidings and our sins; our forgetfulness of the Giver in the enjoyment of his gifts; our self-love and self-worship; our gathering into cliques of similar taste or caste, opinion or experience, interest or association. In a word, the Jew, the Gentile, and the Church of God, have all alike worshipped and served the creature more than the Creator, who is over all—God, blessed for ever. For man is the same in every age, and just so far as we depart from God we develop the same principles as our first parents in their primeval apostasy. Irreligious Self returns like the dog to his own vomit again, and religious Self like the sow that was washed to her wallowing in the mire.

But from this loathsome Self and all our

humiliating confession of its irredeemable and unalterable corruption, we turn again to the Lord our Maker; and for the revelation by the Father to our spirits that Jesus the Son of Man is the Son of the living God; for sending his own Son in the likeness of sinful flesh, and having by that sacrifice for sin condemned sin in the flesh, that the righteousness of the law may be fulfilled in us, walking not after the flesh but after the Spirit—we praise Thee, O God.

For uniting us with Him in his death, burial, and resurrection, in his session at God's right hand, in his suffering and in his glory—we praise Thee, O God.

For the mystery that we are in Him in heaven; for the greater mystery that He is in us on earth; for the greatest mystery of all, that we are his body, the fulness of Him that filleth all in all—we praise Thee, O God.

For the sympathising ministry of our great High Priest, who has passed through the heavens, Jesus, the Son of God; for the invitation to tell out everything at the throne of grace; and for the assured compassion and grace to help in time of need—we praise Thee, O God.

For the mansions which He is now preparing for us; for his promised return to receive us unto Himself; for the throne on which we shall sit with Him, and for the ages of the ages through which we shall eternally reign with Him—we praise Thee, O God!

Glory to God for all the grace
We have not tasted yet.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!

## THE WORK AT COSTERS' HALL.

The revised roll of membership of the Working Mission Church at Costers' Hall, Hoxton, of which Mr. W. J. Orsman is the hon. superintendent, now contains 442 names, and there are 150 voluntary workers in connection with the mission. An average of about fifty meetings a week is held. The Sunday Gospel services, the Sunday-school, and classes are crowded; the large and small halls are also filled, and so likewise are nine class-rooms. Mr. Orsman states that the strain upon his time and strength has been more than usually heavy during the last winter, and thus he has not been able to take that rest and change which might have enabled him to throw off the effects of an attack of blood-poisoning.

During the winter the free breakfasts to many Board-school children have been continued, each party consisting of 250 hungry little ones. The halfpenny dinners have also been greatly appreciated. "The majority of the youngsters are fatherless or motherless, and of the others most of them have parents out of work or sick," we are told. "There is no room for crafty lodgers, lazy loafers, and ne'er-do-wells at Costers' Hall. Our 442 Christian members are useful judges and advisers in these matters." The Costers' Hall branch of the International Bible Reading Association now has 652 members under the direction of Mr. John Neal, the superintendent of the Sunday school. The senior Bible classes have a total membership of 110 men and women.

In addition to the direct evangelistic work, the encouragement of thrift by means of various societies does much in attracting men away from the public-house. The free use of well-lighted rooms is allowed on week nights. The aggressive temperance work appears to be heartily taken up, well-attended meetings being held on the first Tuesday in each month. Books are needed for the Band of Hope Library. Mr. W. J. Orsman's address is Milton House, Shacklewell Green, N.E.

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## The Revival of 1859.

[Our readers will recognise the writer of the following letter as having been Incumbent of Holy Trinity, Lincoln's Inn Fields, 1850—1867, and as now Hon. Canon of Norwich.]

Dear Friend,—I cannot say with how much pleasure I read your proposal for Thanksgiving on April 11 for the Revival of 1859 and the following years. I felt that though the proposed Thanksgiving Meeting might have some special reference to the East-end of London, of which I know but little, the whole of that blessed season, in so many places, the time of spiritual birth to so many, was in your mind.

That time of Revival in the retrospect looks to me like a bright defined period of grace unlike anything before or after it. The most like it was that wonderful work of Moody and Sankey in London. But it was in some respects very different from that. There were no Moodys and Sankeys engaged in it. Some of those whose letters you have published were at that time much blessed in winning souls, but no one would have thought of coupling their, or any, names with the Revival, as we cannot help doing when we speak of the very great blessing which has accompanied the labours of those eminent American evangelists. Then, there was great preparation and much expense in arranging for those labours, the time for which was fixed beforehand. There was nothing of that kind in 1859. It came like the rain from heaven, preceded sometimes by the prayers of a few believing men and women, but with no organised effort, at no prearranged time, with no unusual instrumentality except that which grew out of it when it came. All felt it to be, in a very special manner, the work of God Himself, and the instruments He used to be more remarkable for their feebleness than for anything else. What was so striking was that a word spoken in private, even by a child, had then more efficacy often than the most powerful addresses have at other times. It was the wind of the Divine Spirit, which, even more manifestly than it usually does, blew where it listed.

The work, as far as I know, generally closed as suddenly as it began, but the effect remained. There are, I am persuaded, numbers in most Protestant lands whose Christian life commenced under its influence. Those of us who remember Barnet at the time of the Revival cannot doubt that all that has been fruitful in blessing at Mildmay sprang out of it. I think I have read that those who chiefly helped Mr. Moody in Belfast were men and women who had become Christians during the Revival; and you evidently know something of the same kind in the East End.

There were one or two things which characterised it.

One was the full persuasion that in the conversion of souls human agency had very little to do except to speak the word of life simply and truthfully, and that all the power was in God.

Another was an unbounded trust in the plain Gospel of Jesus Christ as the only instrument used by God for this purpose.

Another was a refusal to recognise as satisfactory or safe anything short of the full acceptance of Christ as the Saviour from guilt and the Saviour from sin—the assurance that He blotted out the one, and would not allow the other to have dominion, that He forgave and justified at once, and implanted the seed of a new nature which must eventually prevail.

Men and women, and children too, had then their spiritual birthday which they never forgot. That was often true before, and has often been true since, but it was specially characteristic of that happy time.

And there was another characteristic which was chiefly, no doubt, owing to its freshness: an absence, especially among the young Christians of those days, of conventional phrases, which are generally unreal, and always unpleasing.

It was a time of joy, God grant such another! I sometimes think, but perhaps I may be wrong, that the perpetual efforts at producing by human methods something of the same kind without the characteristics I have mentioned, are a hindrance to its coming. But God is able to grant it, whatever mistakes we may make. I could not help writing this. Yours very truly,

Samuel Garratt.

*Ipswich, 26th March*, 1894.

## The Messengers of the Churches.

From the brief statement given in our last issue of the success of the Missionary Prayer Union at the West Cliff Tabernacle, Bournemouth, it will be seen that, in two years, this method, while very slightly diminishing the amount from subscriptions and collections, has sent up to a missionary society the sum of £150, received almost exclusively from the daily gifts of the members.

It will be seen also that since the appointment of a missionary whom the members could regard as their own representative, the income has increased from about £60 a year, to what promises to be almost double that amount. If in one church this method produces an extra income of about £120, why should it not be tried with equal success by others?

The church referred to cannot be described as either very large or very wealthy. Its membership is only about 200, and among these there are only a few who could be described as moderately wealthy. It has other tolerably heavy burdens to bear. It is safe to say that there are at least a thousand churches in the country with a larger and wealthier membership, and freer from financial difficulty.

Suppose that in these 1000 churches a similar method were adopted, and were to realise anything like the same results? If the average amount from each church were only £100, the result from all combined would be

**£100,000!**

Let none regard the idea as an impossible or difficult one. It can easily be done. If the pastors of the churches will take it up they will find their people ready to respond. The missionary spirit will grow among the members, and daily giving accompanied by daily praying will become their delight. These distressing appeals from our Societies, and threatened withdrawals from some of the work we have undertaken, will be no more. We urge it upon the prayerful and practical attention of the pastors. Which of them will take it up at once?

Even churches whose pastors have not been awakened to the Great Commission are not debarred from this path of blessing. Wherever there is a man, woman, or child, alive to the world's great need and the Lord's great command, that one spark of the fire of heaven, if fanned into a flame by prayer and work, will set the deadest church aflame.

Why should not every church undertake the support of a missionary of its own? Smaller churches could unite to do so; larger churches could sustain more than one. The objections to this idea seem very frivolous. To follow the course of one missionary as he

journeys to his sphere of labour; to sympathise with him in his endeavours to master the language; to watch him in his first attempts to witness for Christ; to think of him daily, and to pray for the maintenance of his spiritual life in the midst of distressing surroundings; to wait each quarter for the message from him—all this is an unspeakable blessing to the members. So far from narrowing their sympathy and interest to the one man, by means of that one "living link" they become interested in the whole missionary field. It makes missionary work their own, and deepens their sense of responsibility in connection with it. It makes the missionaries what Scripture intends they should be, "the messengers of the churches." The missionary society would come between the church and the missionary not so much as a barrier but as a link—not to separate but to unite them. Is not that a desirable result?

We repeat, it is not upon the wealthy members that the success of this scheme depends. It obtains not large donations from the rich, but small daily gifts from all. In the case before us the general amount per day is a *halfpenny*, a few promise a *penny*, and the persons who are giving thus, nearly all of them belong to the humbler classes. Not a few are either in places of business or in domestic service, and the annual gifts from these vary from 15s to 30s. a year. From the same class of persons, who may be found numerously in all our churches, similar results may be obtained. Who will not make the experiment?

The letter on a succeeding page from Mr. H. W. Fry, who has recently returned from an extended tour, in which he has visited many missionary stations, raises another deeply important issue. It is evident that in his judgment there are not a few incompetent and unfit missionaries in the field. They have been examined by a committee or council, who have used their best judgment upon the information placed before them. But results have not justified the acceptance of these candidates. Under the more Scriptural plan of which we speak the churches would exercise a far more effective supervision, upon a wider and more impartial basis of information. It might be expected, indeed, that a church full of the missionary spirit would provide its missionary from its own members; and a candidate endorsed by such a church, previous to coming before a society's committee, would be less likely to be unsuitable than one accepted under the present system.

## SOUTH AMERICA.

Rev. C. W. Drees, superintendent of the Methodist Episcopal Church in South America, writes from Buenos Ayres, on Feb. 27:—

Our annual ministerial conference has closed its session, held Feb. 16-20, in Mendoza. Members of this body are labouring in Argentina, Brazil, Chili, Paraguay, Peru, Uruguay, and Central America. We have lines of influence and active work extending into Bolivia and Ecuador. Recognising in a fraternal spirit the faithful labours of those who share with us the call to this vast field, we are seeking with them to fill this continent with Gospel light and salvation.

The statistical returns for the year just closed will show an increase of nearly one thousand in the number of communicants in our churches. More than 4000 children are in our Sunday-schools, and nearly 3000 in our day-schools. Contributions from local sources almost duplicate those received from our parent missionary society. Yet our resources are utterly inadequate to the calls that come to us. The openings are marvellous as to number and the preparation of the people to hear the Gospel message.

Our supreme aim is to secure genuine spiritual transformations through the power of the Holy Ghost. Ask the Christians of England to pray for us.

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## A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament*.

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

5. 20 On Christ's behalf therefore we come as ambassadors, God, as it were, offering entreaty through our lips: we on Christ's behalf beseech
21 men, "Come back to God." Him who knew nothing of sin He has made to be the impersonation of sin for us, in order that we in Him may become the impersonated righteousness of God.

6. And *you* also we entreat—we as God's fellow-workers—not to have received His grace to
2 no purpose. For He says, "At a time of welcome I have listened to thee, and on a day of salvation I have succoured thee." See, now is the time of loving welcome! See, now is the
3 day of salvation We endeavour to give no cause of stumbling in anything, lest the work we are doing should fall into discredit.
4 On the contrary, as God's servants, we seek the fullest approval—in unwearied endurance, in afflictions, in distress, in helplessness;
5 in floggings, in imprisonments; in unsettledness, in toil, in sleepless watching,
6 in hunger and thirst; in purity of life, in knowledge, in patience, in kindness, in the
7 Holy Spirit, in love unfeigned; in proclamation of the truth, in the power of God; by the arms of righteousness, both sword and
8 shield; through honour and ignominy, through calumny and praise; as impostors, and
9 yet true men; as obscure persons, and yet well known; as on the point of death, yet, see! we are alive; as under God's discipline,
10 yet not deprived of life; as sad, but always joyful; as poor, but bestowing wealth on multitudes; as having nothing, and yet possessors of all things.
11 Corinthians, our lips are unsealed to you:
12 our heart is expanded. There is no narrowness in our love to you: the narrowness is
13 in your own feelings. But in just requital (I speak as to my children) let your heart expand also.
14 Come not into close association with unbelievers—ox yoked with ass. For what is there in common between righteousness and lawlessness? or what partnership has light with
15 darkness? Wherein consists Christ's harmony with Belial? or what participation has
16 a believer with an unbeliever? and what compact has the Temple of God with idols? For *we* are the Temple of the Living God, as God has said, "I will dwell among them, and walk about among them; and will be their God, and it is they who shall be my People."
17 Therefore, "Come out from the midst of them and separate yourselves, saith the Lord, and touch nothing impure; and I will receive you,
18 and will be as a Father to you, and you shall be to me as sons and daughters, says the Lord
7. the All-Ruler." Having therefore these promises, beloved, let us purify ourselves from all pollution of body and of spirit, and perfect holiness in the fear of God.

3 *We endeavour to give:* to render this by a participle, *giving*, involves an ambiguity in *English*, it not being clear whether the part. refers to the *we* or the *you*. There is no ambiguity in the original.

15 *Wherein consists:* lit., *what is*.

## PRAYER AND REVIVAL.

In the course of a delightful walk among the hills on Easter Monday, a Welsh pastor related the following example of the influence of prayer in promoting a revival of spiritual life without recourse to any external agency. It is a custom occasionally to gather the small Sunday-schools of a country district to the central school or chapel, for examination in the Scriptures, prayer, and singing. Such an assembly was to take place on a hill pointed out. A man of much prayer, on arriving, was greeted by the presiding minister, who hoped for a very happy and useful season. He replied he was sure of it, as he felt that prayer for much of the Divine presence would be answered.

After the usual exercises of worship, the question was asked, "What was the chapter for the day?" "Sixty-fourth of Isaiah." "What is the first verse?" Seven hundred loud voices repeated together, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down!" "Say it again," said the minister. They said it again, with renewed emphasis. "Say it again," and the third time they repeated the prayer. There were immediate signs of very deep emotion. The expected lesson could not be proceeded with. That one verse was enough. The whole of the allotted time and much more was occupied with prayer, praise, exhortation, and confession of sin and of faith in Christ, by young and old. It was the beginning of a revival in all the neighbourhood, lasting several months, and resulting in the admission of hundreds to the churches. Many in the churches at Tredegar are known as "children of the revival."

Another case was as follows: Some years ago a famous lay preacher, a God-sent evangelist, was announced to preach. Great numbers had assembled, and, the hour having struck, were getting impatient. The preacher was in his bedroom, at the house of the farmer on whose grounds the service was to be held. The latter sent to summon him, but the servant returned saying he had got someone with him in his room and was begging him to come with him, and was saying, "If you do not go with me I will not go up hence," or something to that effect. The godly farmer said, "Oh, it's all right! we shall have God's presence to-day."

And so it was. A remarkable power attended that day's ministry. Many were pricked to the heart and cried aloud for mercy. It was the beginning of a long-continued period of spiritual revival, during which not only a multitude of sinners were converted, but the whole tone of the spiritual life of believers was raised, in personal devotion, attendance at services, active zeal, and righteousness of life.

It cannot be wrong to avail ourselves of methods to promote revivals which are Scriptural and have been proved efficacious—but we must be on guard against thinking more of methods than of objects, of creating a revival ourselves rather than of seeking it from heaven; of looking to some human agency more than to the Divine Head of the Church; to freshness, eloquence, music, excitement, rather than to the Holy Spirit to kindle and fan the sacred flame. Very often real and lasting revivals have begun within a church, among two or three members, rather than from foreign aid and fire kindled from without.

Newman Hall.

## REV. EGERTON YOUNG IN EDINBURGH.

A series of meetings, under the auspices of the Edinburgh Medical Missionary Society, have been held in Edinburgh, at which stirring addresses by Rev. Egerton R. Young, the well-known missionary to the Red Indians, were given. The meetings have been of the most successful character, and Mr. Young has taken Edinburgh by storm.

He spoke in St. Andrew's Parish, Grange Free, Augustine Congregational, and Broughton-place U.P. Churches, and his addresses made the deepest impression. The four greatest meetings of the series were—one held in the U.P. Synod Hall, one in Carrubbers Close Mission, and two gatherings in the Free Assembly Hall. The crowds in these halls were overflowing. Mr. Young's addresses revealed a power of description of the highest order, while the pathos and thrilling character of some were heart-melting. Large collections for the Edinburgh Medical Missionary Society, and for Mr. Young's work, were given. Rarely has the missionary spirit of the Scottish capital been so stirred.

## GATHERED.

The heavens are gathering one by one,
In their capacious breast,
All that is holy in the earth,
And beautiful and blest.

Jesus is the great lily-gatherer! (Song vi. 2). He is ever walking up and down his garden, and with tender hand gathering his lilies one by one, and laying them in his bosom. If the thought of death does press heavily sometimes (and are there not still those "who through fear of death are all their lifetime subject to bondage"?), then look at it in this light—being gathered by the hand of Jesus.

Having drawn us to Himself, having shepherded us since then, will He not tenderly care for us in our last extremity? Dying grace will be given when it is needed. "As thy day, so shall thy strength be"—at the right time, too—

Till He bids I cannot die;
When the time He wills has come,
Nought shall keep me from my home.

A prepared people for a prepared place! The stones made ready "in the quarry" (1 Kings vi. 7, R.V.) for that holy temple which is being reared amid the hallelujahs of heaven. "The voice of weeping shall not be heard there, nor the voice of crying." Fear not, child of God, though you almost hear the surging of the cold waters—and some of us seem to tarry by the "river" for a long while—they cannot harm you.

If sin be pardoned, I'm secure,
Death has no sting beside."

When the day was breaking on the Sea of Tiberias, after that night of toil (John xxi.), and Peter knew that the stranger standing on the shore was his beloved Lord, what cared he for the floods that rolled between? "He did cast himself into the sea," and was speedily at his feet (ver. 7). When the eye is becoming dim to earthly objects, and the light of the eternal Day is breaking, will not Jesus be standing "on the shore"? And as we recognise the One who "washed us from our sins in his own blood" will not all fear, all thought of death, vanish away?

Who is this that comes to meet me,
On the desert way?
As the morning star foretelling
God's unclouded day!
He it is who came to join me
On the cross of shame;
In his glory well I know Him,
Evermore the same.

"I will come again and receive you unto myself" (John xiv. 3) is fulfilled in a measure, as one by one our loved ones fall asleep in Jesus! "Precious in the sight of the Lord is the death of his saints" (Ps. cxvi. 15). But while we can almost hear the sounds of gladness and rejoicing, there is mingled with this the voice of sadness, as it was one day in the olden time (Ezra iii. 12). We think of the bereaved ones whose hearts and homes have been blighted. Toward you also the Lord has a purpose of love. "Oh, not in cruelty, not in wrath," has He 'ransplanted your beloved ones to a sunnier clime, where no rude blast shall ever come—lovely ones taken away that the altogether lovely One may fill their place. The Master saith, "Where is the guest chamber?" "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

We asked for an earthly thing
That night in our hour of dread,
And the Lord God answered all our prayers
With a heavenly thing instead.

"Who pulled that flower?" said the gardener, as he walked the garden path. His fellow servants answered, "The Master," and the gardener held his peace." "I was dumb. I opened not my mouth, because Thou did'st it" (Ps. xxxix. 9). The garden is his, the "lilies" are his, the fruit of his own toil and care—may He not do what He will with his own? Then can we not enter a little into Christ's joy, as his prayer is being fulfilled—"Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold my glory" (John xvii. 24)? Our heavenly Joseph is in haste to have his brethren in "Goshen's land," that they may be "near" unto Him (Gen. xlv. 10). Only a little while, and there will be a glad reunion (1 Thess. iv. 16, 17). "With them" and "with the Lord." "Wherefore comfort one another with these words:"

Where the child shall find its mother,
Where the mother find the child,
Where dear families are gathered,
Who were scattered on the wild;
Brother, we shall meet and rest
'Mid the holy and the blest.

*Banchory.* B. Campbell.

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## RUSSIA AND THE STUNDISTS.

From the information received from Odessa, it is evident that the persecuting policy of the Russian Government is being steadily renewed. Students and other persons "suspected" of revolutionary tendencies are being arrested, and domiciliary visits are being paid to private houses by the active and corrupt agents of the "third section." It may, however, be said that any Government is justified in protecting itself against any attempts at its own violent overthrow, and that therefore Nihilist students are persons to be closely watched and, if needful, arrested. But apart from the fact that in these arrests and trials all the safeguards of personal freedom are violated, what can the apologist for the Russian Government say about the wholesale arrests of Stundists and their foul treatment in prison? Our correspondent informs us that Sylvester Mouzh, a peasant, was arrested, confined in a subterranean dungeon, almost starved, and then sentenced to deprivation of all rights and to banishment to the Caucasus. The kind of punishment inflicted on this poor man has also been inflicted on numberless members of the Stundist persuasion.

Now who and what are the Stundists? Of all men in the world they are the most deserving of considerate and just treatment. Grant, if you will, that the revolutionary student who has absorbed the teachings of Bakounine is a dangerous wild beast. But against the Stundist no such accusation can be made.

HE IS REALLY A PRIMITIVE CHRISTIAN,

reappearing in this nineteenth century to shame us all out of our smooth routine and decorous conventionalism. His ideas are those of Count Tolstoi; nay, they are those of the Sermon on the Mount. He loves his neighbour as himself, he calls nothing his own so long as his brother is in need; he labours honestly for the bread that perisheth, he carries out all the precepts which the early Christians regarded as having binding force. He is a disciple of the Gospel of non-resistance, which, indeed, he makes almost the corner-stone of his creed, so that he cannot be the enemy of the Russian Government as the Nihilist conspirator is.

This is the kind of man who is being now persecuted by the corrupt administration of the Czar—an administration which has created special machinery to deal with Stundists, just as Charles II. and his Ministers created special methods of crushing out the early pious Nonconformity of England. We may feel reasonably certain that the same result which happened in England will happen in Russia—the persecuted will prove stronger than their persecutors. The progress of Stundism is so rapid among the simple, honest peasantry of Russia, whose natures are predisposed to receive its teaching, that it is evident the Russian Government is becoming alarmed at a movement which, by purely peaceful methods, will effect

A FAR GREATER TRANSFORMATION

of that vast empire than can ever be effected by violent revolutionary means. The existence of the Russian Autocracy, with all its apparatus of corruption and cruelty, depends on poor men being willing to accept the office of hired butchers, ready to slaughter their fellows at the bidding of their imperial master. Once let millions of men band themselves together in an attitude of passive resistance, and declare that, come what may, they will not fire upon their fellow-men at the bidding of a despot's creatures, and it is all up with the Russian despotism. You cannot draw an indictment against a whole nation, said Burke. You cannot imprison, much less execute, millions of men.

The Gospel of George Fox, of Garrison, of Tolstoi, whatever we may think of it as a final statement of the relations of men to the State, is the true Gospel for the suffering, silent, inoffensive peasantry of Russia. It possesses an explosive force a thousand times greater than all the dynamite in existence. And it is probably because it is so strong, so invincible, that Stundism is persecuted by the Government. In the same way the harmless, peaceful Christians of Antioch and Rome were persecuted by the Roman Imperial power. But the Russian Government is in one respect meaner than the Roman. For while the Roman Government made no specific attempt to degrade the class from which Christianity made the greater part of its converts, the Czar's Government goes out of its way to perpetuate ignorance and drunkenness among the Russian peasantry.

NO BOOKS, BUT MULTITUDES OF DRAM-SHOPS,

such is the Government's policy. Stundism, on the other hand, puts a ban on drink, and enjoins the study of the Gospels; it tends to rescue the peasants from their two greatest evils. And the Russian Government, which should welcome the aid of moral reformers whose methods are peaceful, is deliberately committed to the task of suppressing the best and strongest ethical movement in the country.

The Russian Government, therefore, stands condemned of being a distinctly anti-moral power. Happily, as we have said, it cannot win in the long run. Somehow, at some time, in ways unforeseen, the great fabric of imperialism superimposed on a democratic people will crumble and collapse, and the reign of truth and justice will begin for the great and noble Slavonic people. If the Stundists had their way, that reign would be ushered in peacefully; if such is not the case, the fault will lie exclusively at the door of the Czar and his advisers. —*The Daily Chronicle.*

## MURDER BY MOB LAW.

A Dalziel's telegram from San Antonio (Texas) states that advices received there from the village of Ecchio, on the border, reports an atrocious lynching of a negro woman for the supposed murder of a white child. The negress, who made no attempt to escape, but was seized by the lynchers while giving food to one of her own infants, stoutly maintained her innocence. In spite of her denials, she was taken to an open lot leading to a steep incline of nearly a quarter of a mile, and was made to look on while a number of men drove nails through a large empty barrel so that the points stood up inside. She was then pitched into the barrel, and the ends were closed. Then, amidst the shrieks of the unfortunate woman, and the yells of the lynchers, the barrel was started rolling down the hill. The poor woman was a shocking spectacle when taken from the barrel, and almost instantly expired. Her dead body was afterwards hanged to a tree and riddled with bullets. There is reason to suppose she was quite innocent of the crime imputed to her.

On this painful topic *The Dundee Advertiser*, in a recent issue, has the following remarks, in which we heartily concur:—

"Lynch law has long been an unenviable characteristic of the Southern States of America, but it appears to be infecting the North also. There were lynchings in Illinois whilst the Chicago Exposition was inviting the attention of the world to the products of American civilisation. In the present month not only Tennessee but Pennsylvania has shown the ghastly spectacle of human beings put to an ignominious death without any form of trial. The victims of these outrages are usually persons of negro blood. As the whole machinery of law and justice is in the hands of the whites, there can be no pretence that there would be any likelihood of the escape of those whose guilt could be reasonably established. These ghastly murders are, in fact, the outcome of the race prejudice which has survived from the days of slavery. The average American protests that all men are 'born free and equal,' but denies in practice the commonest rights of humanity to all American citizens who have any negro blood in their veins.

"The negro has made great progress since the war in intelligence, refinement, and wealth, but everywhere the brazen wall of prejudice shuts him out from the common inheritance. There is perhaps a contemptuous kindliness for him so long as he remains a hewer of wood and drawer of water, with no aspirations or with aspirations carefully suppressed, but so soon as he claims the position of a citizen of a free country the whole force of social pressure is exerted to keep him down. The hangings, shootings, burning of negroes who have not been convicted of any crime bring discredit upon the American nation, and those who take part in these murders or condone them are the deadliest foes of those free institutions of which America claims to be in a special sense the home."

**METROPOLITAN TABERNACLE.**—On Sunday evening, at the Metropolitan Tabernacle, it was announced that Mr. Thomas Spurgeon had decided to accept the invitation which has been accorded to him to fill the pulpit so many years associated with the name of his father, the late Mr. C. H. Spurgeon. A welcome meeting will be held on April 12.

## LORD RADSTOCK ON MISSIONS.

Dear Sir,—Much prayer has for many years gone up for that collection of peoples and races which we call India, and the tiny little band led by Carey a hundred years ago has been reinforced by some hundreds of God's servants in this century. How often we hear even Christians asking, "Are missions doing good?" A strange question indeed for a Christian to ask, implying either that God was not blessing his own truth, or that his servants were all in such an unfaithful state that they could not be used of Him. Because in these latter days in England we have been permitted to see much reaping, many seem to have forgotten our Lord's saying, "One soweth and another reapeth." But the Lord has not been unmindful of the patient labours of his servants, so many of whom have spent their lives in preparing the ground, or sowing seed, or gathering out the thorns which continually grow up to choke the seed.

We fear that there are those among their fellow-servants who have inculcated at home principles of self-denial for others, and thus "lay burdens" on them as a test of true service which they themselves have not "touched with their little fingers." And it sometimes happens that those who have little experience of missions have assumed a self-made episcopacy and have often given authoritative decisions while they failed to understand God's dealings with his servants in distant lands; and have often fussily interfered between the servants of God in the mission-field and the Divine Lord who was walking in the midst of the candlesticks in India and was guiding them.

Indeed, it has been marvellous to see how often missionary committees at home seem to think that the Lord Jesus and the Holy Ghost are not in the same reality in the midst of the "two or three gathered in his name" in heathen lands, and have often ignored his presence in the "Churches in Asia." They have perhaps sometimes assumed, on somewhat superficial grounds, that God has been the director only of the Church of England, or the Church of Scotland, or the body under whose banner they have enrolled themselves; they have been apt to limit the Holy Ghost to the same methods they themselves are cognisant of, or to enforce their own opinions on the "Churches in Asia." Even the Apostle Paul seemed to need the discipline of the Mamertine prison, and the Apostle John the exile of Patmos, before they could be refined enough instruments to transmit the Lord's Divine teaching of Church principles.

It is therefore a grave question how far mission work has not been weakened by the missionaries being dependent for their support on bodies of well-intentioned men, who, often living in comfort or even in luxury, and perhaps sometimes in an atmosphere of half-hearted and worldly Christianity, know little of the

"PRAYER AND FASTING"

without which they have no power for casting out demons at home, and still less the various forms of devil-deceit 7000 miles away.

The Apostle commended the elders of Ephesus to "God and to the word of his grace." Mission committees too often practically say to the missionaries, "Mind, you are employed by us; we give you the money, and you must be guided by us." Is it to be wondered at that the real presence of the Lord in the midst of the Churches is little apprehended; and that, as a consequence, there is often more reliance on human organisation than on Divine power; and that the weakness of native Churches and their dependence on man come as a result of the training which missionary committees too often give to those whom they are apt to consider as "*our* men"?

Meanwhile, spite of all the failure of the churches at home to obey the command, "Go and preach the Gospel to every creature," the blessed Lord is doing his own work, and has been honouring the labours of his servants. Accounts come from all parts of India as to how prejudice is melting away. There are tens of thousands who say, "Your religion is better than ours." But, among the high castes and the Mohammedans, to be baptized means to be

TURNED OUT OF THE FAMILY WITH CURSES,

and to be exposed to the bitterest persecution, such as none in England can undergo. In this neighbourhood where we are, in the territory of the Nizam, the greatest Mohammedan State in India, the work of God has been going on for many years. Some thirty years ago a very rich Parsee merchant confessed Christ as his Lord, was turned out of his family, and lost his property, and became a preacher of the Gospel. God has signally blessed his efforts, and there are some fifty stations and institutions, with about 600 communicants. Lately there has been a remarkable stir among the educated natives. Many have come to the Gospel meetings, and we have had the privilege of seeing several Brahmans and Parsees, and upwards of twelve Mohammedans, who are inquirers. Some of these used to come to cavil; now they are being attracted by the grace of God, but have not yet seen the Lord clearly enough to "leave all and follow Him." Several come three or four times a week to the meetings. Besides this there are meetings almost daily in the bazaars, where some, including my servant, an orphan, who left Mahomet for Christ five years ago, are constantly preaching the Gospel, and we trust that before long there will be an ingathering to the blessed Name. Three days ago an inquirer, who had come in from the district three or four weeks ago, found the Lord, and glorified Him in the meeting, and went back to his lonely life in the district, like the eunuch, "rejoicing." We had another

LOVELY INSTANCE OF THE GRACE OF GOD

in our midst some two and a-half years ago. My late host, Capt. Chauncey, had been brought to the Lord; he had fed upon and so diligently studied the Scripture, that his Bible is filled with remarkable notes of great value. Five weeks ago, when we were having our morning meeting, his utterance was only adoration and praise. That day he was taken ill, and soon his temperature rose to 106, so that I and my son had the privilege of nursing him for a couple of nights. On the last of these nights he asked me if it was wrong to pray to be taken to the heavenly home. The next day the illness showed itself to be small-pox in its worst form, and soon there was not a square inch of his body which was not affected by the terrible scourge. But he was kept in perfect rest; his nurses never saw anything but a smile, and on the morning of February 4 he said, "Jesus is my all in all." That day he passed into the rest he longed for. Twelve hours after the body had to be laid to rest. The whole station was present, and some 400 natives came to bear witness to their esteem for him. Many had cried when they heard of his death. His duty as cantonment magistrate necessitated the administration of justice, not always palatable. But these bore but one testimony to the reality of his blessed life with God.

Thank God there are other saints of God in the Government of this dark land. How sad that some of their fellow-servants in England, instead of praising God for these precious gifts, should lightly accept the slanders of the accuser of the brethren, and stigmatise them as wrongdoers because they follow a course which their experience leads them to believe to be the true one. We need to remember that the accuser of the brethren can use, and does too often use, religious papers; and we need to remember that we are not exempted from the command to have the love that "thinketh *no* evil," because a statement is printed and its authority vouched for by those who are veiled from personal cross-examination by the editorial "we." "Judge nothing before the time" is too often ignored, and like every other disobedience, brings hindrance to the work, and loss to the disobedient one.

Let us remember the battle is the Lord's, and therefore expect that *He* will guide his own in the right way, and lead them to victory.

*March* 6.—Since writing the above I have heard of several other natives who are inquiring. One Brahman told me, "We are dissatisfied with our present condition, and we want to hear more," and he said that as the result of only one meeting in the city, he knew many of his friends were set thinking and inquiring. Another Brahman, at the head of an important *native* educational work, said: "We many of us are at heart Christians; every educated man reads Milton, Cowper, Wordsworth, Tennyson, and who could read them without feeling the power of the truth in them?" And later on he said, "We are looking for something to satisfy us. Education has swept away our faith, and we are looking for a new teaching. If all Christians had followed the teachings of Christ, all India would have been Christian. We are now in a transition state; what the future may be we do not know."

I heard of a zealous Mohammedan who said, "India will become Christian." If thousands of God's servants came out to India, I believe they would each find more inquirers than they have perhaps at home. Surely this must be a call to some. "Is it time for you to live in your ceiled houses and this house lie waste?"

*March* 16.—I am sure many of the Lord's people will join in praising the Lord that the educated young Mohammedan, to whom the Lord Jesus was revealed five weeks ago, came to church, took off his cap, and knelt down as an expression of heart adoration of the Lord, and joined in the service as an intelligent, loving worshipper. Would to God that taking off the hat and kneeling down meant the same with millions in England, who have the "form of godliness." To him it involved the risking of everything, even of life.

Another remarkable incident. Mr. Ruttongi told me of a striking occurrence in the Bazaar yesterday. A Mohammedan who had been a Sepoy said:—"I believe that Christianity will prevail over Mohammedanism." Mr. Ruttongi said, "If you said that before your Moulvies they would beat you." He said, "I don't care for them." Mr. Ruttongi then told them the following fact:—That in the mosque at at Damascus, which is the tenth in sanctity, one of the minarets is dedicated to Christ, and on it this text: "Thy kingdom is for ever." The other day a fire destroyed the buildings abutting on the minaret, but the minaret and the text were quite uninjured. The people in the crowd said, "Oh, we know Christ will reign." It is also said the Mohammedan teachers in Arabia now believe Christianity will prevail.

Is not this the beginning of the last great ingathering? Ramadan has now begun, when no Mohammedan has even a drop of water from sunrise to sunset. Most of my Mohammedan, Parsee, and Hindu friends are scattered, so I learn. "The harvest truly is great." "Pray ye the Lord of the harvest that He would send forth labourers." "The Bridegroom cometh." Alas! are not many slumbering and sleeping, and some, alas! even beating "their fellow servants." I leave Bombay on April 4. Pray for a blessing on the voyage.

Yours for Christ's sake,

*Aurangabad.* Radstock.

## THE CORK DISTURBANCES.

The street-preaching disturbance in Cork has entered on a very acute stage. On Sunday week the opposition offered to the evangelists, both by the mob and the police, was more violent than ever. The quarterly meeting of the Cork Methodists on Friday adopted the following resolution, which was forwarded to the Chief Secretary:—"We desire to record our strong protest against the strange action of the police authorities on Sunday, March 25, in allowing the mob freely to indulge in savage and cowardly attacks on the members of the Open-air Mission; and when they did choose to interfere, in directing their energies to supplement the operations of the mob, instead of affording protection to those whose persons and liberties were being assailed in so wanton and outrageous a fashion."

Owing to this protest exceptional interest was centred in last Sunday's street-preaching. The police were more active than usual in keeping back the mob. Notwithstanding this the evangelists received rough usage, one of their number, Mr. Buchanan, being badly wounded on the temple with a stone. A spectator who protested against the usage they received was followed and beaten. Considerable excitement prevailed, and it took a large police force, including mounted men, to clear the streets. No arrests were made.

THE BIBLE IN CHINA.—In a recent letter, Mr. W. J. Slowan, secretary of the National Bible Society of Scotland, writes as to the spread of the Scriptures in the Chinese language:—"The Gospel of St. Mark, which is the only book we have as yet been able to issue with brief explanatory notes, is meeting with a ready sale, though it costs a couple of cash more than an ordinary Gospel, and that is something to a non-Christian Chinaman. Out of 600 portions sold in a recent journey of one of our agents in the province of Fookien, 340 were of the Annotated Mark. I have had a letter from another agent, who, writing from Hanchung, tells us of the welcome the same book has received from the missionaries of the Baptist Society and the China Inland Mission in the remote province of Shensi. They would like to have 10,000 copies of it."

# NOTES ON DAILY READINGS.

SUNDAY, APRIL 8.—ISAIAH XL.

The second part of Isaiah's prophecies begins here. The earlier ones were local and temporary in their reference: these belong to the distant future, and are world-wide in their scope. Their theme is the deliverance of Israel from exile in Babylon, and the destruction of that proud city by Cyrus, but these carry him forward to the Messiah and to the redemption of the Cross.

*A General Introduction* (1-11).—The scene is laid in Babylon towards the close of the seventy years' captivity, the ground of comfort being the approaching restoration of Israel. To all tried souls there comes clear shining after rain. When the appointed time of their misery is accomplished; when their punishment is accepted (R.V. marg.); then at last the grace of God restores the penitent and believing. (3-5) Hark, how herald voices proclaim the advent of God over all difficulties, for Israel's deliverance. These words were specially fulfilled when John the Baptist proclaimed the advent of our Lord (Luke i. 16, 17). (6-8) Human might and wisdom that oppose the fulfilment of God's purpose are as the grass and flowers before the hot breath of the sirocco, but God's words stand for ever. (9-11) The scene is changed from the wilderness through which the exodus was to pass, to the cities of Judah, and they are bidden to expect the return of their scattered peoples under the convoy of Jehovah, who shall bring again his flock, gathering and settling them in the ancient fold. Note the union of might and gentleness.

*The Greatness of God* (12-26).—There was but one answer to all these questions. None could do all these things but God. (12-15) His hand alone can hold the waters in its hollow; or measure the vast heavens with the span, the space between the end of the thumb and end of the second finger; or take up the isles as the slight dust raised by the desert wind. (16, 17) All the wood of Lebanon and beasts would not suffice in the judgment of the prophet to offer Him a worthy sacrifice. (18-26) The graven image is made of wood, the molten of metal, but what a contrast between these and the Mighty God, who sits above the vast orbit of the earth's progress around the sun, who draws the blue azure over all, as the Eastern the awning over the open court of his home, and before whom the best concerted plans of his foes wither as the stubble before the hot east wind. What a difference between the loftiest human conceptions of Deity and those presented of the Holy One in Scripture, to whom the stars are like the sheep that the shepherd calls by name!

*Fainting Hearts and the Unwearied God* (27-31).—We never know what God can be, until we have come to the point of despair. You must be faint to know his power; wait on Him to renew your strength.

MONDAY, APRIL 9.—ISAIAH XLI.

A great convocation is summoned of all the nations, to determine the question of God's sole Deity. This conception underlies the present and following chapters.

*The Advent of Cyrus* (2-7).—The great conquerors of history have been raised up by God to achieve his purposes. Cyrus is said to come from the East, because Persia is east of Babylon; but in v. 25 from the north with reference to Media. The opposition of the idol-makers against the coming King is graphically described. We hear their talk in the workshop, but all their plans are destined to be abortive.

*The Deliverance of Israel* (8-20).—Hast thou been chosen in Christ? Thou shalt never be cast away. The deliverance achieved for the people of God in Babylon is but an emblem of thine. He is with thee, thou needst not fear. He is thy God, thou needst not look around thee. Count God's "I wills," and rest on them. The opposition of the mightiest shall collapse, and God goes forward leading thee by thy right hand, and whispering meanwhile, "Fear not." (15) Israel should destroy her foes, as the Eastern corn-drag bruises the corn with its teeth, and gives the chaff to the winds. Is there not a sense in which we all need to be made new, sharp? In Gospel teaching we need the power to tear away the refuges behind which the conscience hides itself. (17-20) The march from Babylon is an emblem of our experiences in an arid world, but as God gave water in the desert, so weary spirits will find in Him all the elements of this exquisite picture, which but reflects different phases of his character.

*Idolaters Challenged* (21-29).—Let them predict the future: but they are dumb. So great an event as the overthrow of Babylon was never anticipated. God was the first who by his prophets revealed the mighty events that led to Israel's emancipation. It is He who said suddenly to his people, "Behold, behold!" Note the repeated verdict upon the emptiness and helplessness of idols (24 and 29). The evidence of prophecy is an indissoluble, indisputable testimony to the truth of revelation.

TUESDAY, APRIL 10.—ISAIAH XLII.

*The Coming Prince* (1-9).—(1-4) A description of his character. In its full significance this can only apply to Christ, to whom it is referred (Matt. xii. 11-20). Anointed by the Spirit; carrying on his work quietly and unobtrusively; gentle to bruised reeds; careful of the dimly burning wick, though never "burning dimly" Himself (R.V. marg.); never daunted nor discouraged; never resigning his trust but always pursuing his vast scheme of redemption: such is Christ (5-7). The Father directly addresses Him, and his words apply to the human as well as to the eternal life of our Lord. Notice that the results of the Gospel are here directly attributed to the God and Father of our Lord Jesus Christ. (8, 9) There is always more to follow. Every fulfilment of the Divine promise is a stepping stone to more.

*An Appeal to the Captives to Anticipate Deliverance* (10-25).—The isles of the Gentiles, all sailors and voyagers, the very inmates of the ocean depths, are summoned to join with wilderness and city, with the nomads of Kedar, and the inhabitants of the rock-dwellings of Sela, to celebrate God's wonderful acts. (14) Jehovah had appeared indifferent to the sorrows of his people, but now He would rise and give vent to his long pent-up wrath. Art thou blind? God will bring thee by a way. Art thou ignorant of thy path? God will lead thee. Does darkness enshroud thee? He will make it light. It is impossible for Him to forsake. (18) Blind as the heathen were, the blindness of Israel was less excusable. They were intended to be his messengers and servants, announcing his Gospel to the world, but they were for the most part blind and deaf, they neither observed nor heard. (21) God's help was utterly undeserved by Israel. It was in pursuance of his own righteousness that He executed righteousness upon their foes. He was also faithful to his promise. (22) How often do we in our sin go near to defeating the gracious purposes of God. We allow ourselves to be robbed and spoiled and snared. We yield ourselves to his foes and ours, because we will not walk in his ways, or be obedient to his law. So long as we abide in obedience we are impregnable. Disobedience opens the door to the foe. (25) Whenever we are passing through trouble, let us lay it to heart, asking if there be any cause of controversy between God and ourselves.

WEDNESDAY, APRIL 11.—ISAIAH XLIII.

*Ye are My Witnesses* (1-13).—We are bound to God by creation and redemption. In redemption there is the idea of ransom by price. Babylon was placed under the curse for Israel, and Christ for us. We have been called to be his peculiar people. The higher the waters, the closer the Christ; the fiercer the fire, the more careful his preserving care that not a hair of our heads shall perish. (3-4) Egypt and Seba were destroyed by Cyrus, in the course of the conquests that destroyed Babylon, but the Almighty was prepared to allow the wholesale overthrow of mighty kingdoms as part of the general scheme for the redemption of his people. To an extent little realised, the Divine purpose for his own is shaping the course of human history. (6) Neither north nor south can resist when God bids them yield up his children. (7) Alone amongst the assembled nations, the Jews stand forth to witness to the unity and supremacy of Jehovah. We, too, are summoned to bear our witness in the world of our time.

*The Destruction of Babylon* (14-28).—God sent the Medes and Persians to Babylon, and because of them the Chaldeans became fugitives in ships down the long course of the Euphrates. (16) The deliverance of Israel from Babylon would be accompanied by marvels so stupendous as to put in the shadow those of the Exodus. (19-20) In the pilgrimage of life, water often fails us. We come to wells of human comfort, and find them dry, but it is not so with those for whom God is working; and the unclean things that haunt others find no hold in them. (22) How much cause we have given God for these complaints! How poor has been our return to God for all his benefits! (25) "Blotted out" is an image from an account book, where the debt is cancelled. When God forgives He remembers our iniquities no more. (26) God loves us to plead with Him, reminding Him of his promises. Priests, prophets, and princes had alike broken God's covenant, and therefore the whole nation must suffer, until repentance and faith unlocked again the secrets of God's forgiveness.

THURSDAY, APRIL 12.—ISAIAH XLIV.

*God's Restoring Grace* (1-5).—In spite of the sins enumerated at the close of the previous chapter, revival would come as a gracious visitation from God. When once the soul has been born into the family of God, it sustains a relation which sin cannot break.

Jeshurun is a diminutive term of endearment for Israel. (3) Are you thirsty? Do you feel dry and unemotional? Have you children under your care? See that you are in the very position to claim these wonderful promises. It is when we are right with God that we can claim his blessing for others. (5) But there is a sense in which each must claim God for himself. It is a good thing for the young convert to *say*, "I am the Lord's"; to be willing to be known as a follower of the Lamb. The idea is that of a solemn and public covenant before witnesses. So the Christian in the two ordinances subscribes, that is "writes on his hand," *I am Jehovah's*. It is said that Christians in the early days used to mark themselves with the name of Christ.

*An Idol Factory* (6-20).—Note the titles of Jehovah, and remember that Christ spoke of Himself as the first and last. The "ancient people" are the Jews, appointed as God's in ancient times. (9-10) Anything apart from God, which is the centre of our thought and life, is as ineffectual in real helpfulness as the idol. God only is a rock. (20) The idolater becomes like that he worships. He worships a lie, and a lie deceives him. He prostrates himself before that which cannot save, and he loses moral power.

*Forgiveness and Redemption* (21-28).—Never forgotten, just because God has taken us to be his forgiven; whilst transgression and sin darken our sky, like thick and black clouds. (24) When God undertakes the deliverance of his people He frustrates human schemes and prognostications. It is a grand thing to detect his voice saying "This shall be," then though all the prophets say the contrary, his counsels shall stand, and Cyprus shall be the instrument of redemption.

FRIDAY, APRIL 13.—ISAIAH XLV.

*Cyrus* (1-7). It is said that this prophecy was read to Cyrus by Daniel, and that it exercised considerable influence upon him. When God goes before us, it is not difficult to do exploits beyond the range of human strength. The primary reference is to the capture of Babylon, but it applies to us also. The loose loin of our foe; the open door of our prison house; the free passage through the great gate; the smoothing of the rugged place; the dissolution of brazen doors and iron bars; the unburying of hidden wealth, this is what God will do for those who follow Him. Darkness and light are his creatures, peace and tumult obey his words, the unruly wills of men own his control. The Persians believed in two co-eternal beings, Ormuzd, and Ahriman, Light and Darkness, but God is supreme over all.

*Resistance both Impious and Useless* (8-17).—We often strive with God, and question the rectitude and wisdom of his ways. The Jews questioned why they should be delivered through the heathen Cyrus, and afterwards why Gentiles should be admitted to the Church (Rom. ix. 11-21). As well might a fragment of an earthen vessel arise against God. As a parent is superior to the babe, or the potter to his clay, so God's schemes and plans move in circles beyond the range of human intelligence. (11) Those who are one with God, and appropriate his promises, stand by his grace in a position of command. God does their bidding. (14) When we are right with God there goes forth a mysterious influence that captivates and subdues others' souls. The saints shall judge the world. (15) We cannot understand God's ways, but we always recognise Him as Saviour; in the heart of the darkness is love.

*Salvation in God Alone* (18-25).—The land had lain waste foreign to God's purpose; it should be inhabited again. (19) God has no secret purpose which will thwart his fidelity to promise. His election does not counteract the freeness of the Gospel offer. (21) No other name is given under Heaven, among men. (22) There is life in a look. You may be at one of the ends of the earth. Thence you may look. (23) Phil. ii. 10. (24) See R.V. The soul finds righteousness and strength in God only.

SATURDAY, APRIL 14.—ISAIAH XLVI.

(1-4) Bel is Baal, the Sun-god, by some identified with Jupiter. Nebo, the planet Mercury, which enters into many of the Babylonish names. These idols are borne by beasts of burden into captivity unable to deliver themselves, the beasts stoop wearily beneath their weight. It is a fine satire, for immediately (3, 4) God turns to his people, tells them that He had borne them from the earliest days of their existence, and that He would carry them even to old age. Note the contrast between the weary beast and the unwearied arm of the Eternal, who bears, and carries, and delivers.

(5-7) The prophet returns perpetually to the absurdity that man could be helped by that which he himself had made, and which he must move from its place. These arguments are still employed by missionaries, and are a good illustration of the province of sarcasm. There are some sins which can only be laughed out of court, but amid the laughter let us never forget they are sins.

(8-13) In opposition to the helplessness of the idols, Jehovah adduces the evidence of prophecy to show that He is god alone. The ravenous bird is Cyrus, whose standard was a golden eagle, and who pounced upon his prey. This prediction made 150 years before could not but command attention. God brings near his righteousness. Oh that men would accept it! His salvation tarries not. It is we that keep Christ waiting at the door.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, APRIL 15.

Joseph Sold into Egypt.—Gen. xxxvii. 23-36.

Golden Text—Gen. l. 20.

Shechem, where the sons of Jacob were feeding their father's flocks (12), was many miles north of Hebron, the home of Jacob; and Dothan (17) was still farther north. Its modern name is Tell Dothaim. The district is extremely fertile, and affords the best pasturage. The fountain at which Joseph's brethren may have watered their flocks still exists. It will be seen, therefore, that the journey upon which Joseph was sent (13, 14) was a difficult and perilous one.

The reception his brethren gave him is one of the darkest stories in human history (18-20). The pit into which they cast him was a kind of cistern, dug sometimes out of the earth, at other times out of the solid rock. Dr. Thomson says there are thousands of such cisterns in Upper Galilee, and he tells of one who fell into one of them, the sides of which were so smooth that he found it impossible to climb out, and after spending two dreadful days and nights there was taken out more dead than alive. To kill Joseph outright would hardly have been less cruel than to commit him to such a place, and leave him there as his brethren intended.

The road from Gilead to Egypt "enters the hill country of Samaria by the way of Dothaim, and thence on through Ramleh and Gaza." The merchantmen are called Midianites (28-36) and Ishmaelites (25). They were descendants of Ishmael, and were bearing some of the rich products of Gilead into Egypt. Thus early was balm spoken of in connection with Gilead (Jer. viii. 22). It is probable that this balm was "some resinous extract from the forest trees of Gilead," and was used for medicinal purposes.

The sale of Joseph to these Midianites was Judah's proposal, possibly in order to save the life of his brother; or, as his words seem to suggest, to gain some profit by him (26-28). Twenty shekels would be about £2 10s., and was less than the ordinary price of a slave (Exod. xxi. 32). Potiphar, to whom the Midianites sold him (36), is variously described (see margin). The Egyptian monarchs were able at will to order the death or the punishment of their people. A chief executioner was a useful instrument for carrying out such commands.

There are three lines that may be pursued, all of which make this story full of instruction.

See it first *in relation to Joseph*. He has hitherto been conspicuous for the simplicity of his piety, and is learning the truth of what was afterwards declared by Jesus (Jno. xvi. 33).

He has also received, in his visions, special predictions of future greatness. How do his experiences in this story look by the side of those Divine prophesies? It seems as though God's Word was going to fail, and wicked men who set themselves against God were triumphant.

Our judgment of any *single* event is almost sure to err. Give God time. The issue will show that this incident, disastrous though it appears, is one of the means by which God is fulfilling his purpose. In later life Joseph understood it (xlv. 5; Psa. cv. 17, and Golden Text).

Next look at *the conduct of the brethren*. No language is too strong in which to denounce their base and cowardly deed. But how came they to do it? The most monstrous crimes may prove to have a very small beginning. Who would have thought that such a crime would result from the jealousy they felt towards Joseph (Acts vii. 9)? Beware of the beginning of evil. A simple thought may speedily develop into an appalling crime.

See the hardening effect sin has. When they had committed the deed "they sat down to eat bread" (25). It was nothing to them, yet they had heard the crying and pleading of their young brother (xlii. 21, 22).

So they had not done with this crime when the Ishmaelites took away their brother. That one fact which occurred twenty years later, reveals the suffering which they brought upon themselves by it. Their remorseful recollections of that day were so great a torment to them that it seemed to their guilty consciences the cause of every form of trouble they had to meet. A sin is not done with as soon as it is committed. It is a seed sowing, and will be followed by a terrible harvest. If you have not brought your sin to Him whose blood can cleanse it, do so now.

The third view sees in this story a beautiful foreshadowing of our Lord Jesus Christ. Jesus was the well beloved of the Father as Joseph was of Jacob. The mission of Jesus to this world was typified by that of Joseph to his brethren. The manner in which Jesus was treated by his people was foreshadowed by the brethren's treatment of Joseph; and God overruled in each case the wicked purposes of men and made "the wrath of man to praise Him."

# For the Young.

## WINSOME CHRISTIANS.

My Dear Young Friends,—I wonder if any of you share the very common opinion of many, that becoming a Christian means giving up all and everything beautiful, pleasant, happy, and free? There was never a greater mistake than this. There may be, there are, many persons in the world whose natural temperament unfits them for any great enjoyment of life. A fascinating young girl said to me: "Fancy *me* being a Christian! I should like to be, but it means such a lot of giving up, such a change in everything that I could not do it, for I have not the courage!" She did not understand, she was judging by appearances. I replied: "'Seek ye *first* the Kingdom of God and his righteousness, and all these things shall be added unto you.' Give yourself to God without looking at other Christians, and you will find that He who made every beautiful thing and every delightful sound, He who formed and called forth the sweet graces of the soul, and clothed the earth with floral delights, besides filling the air with sunshine and birds, made all these things for Himself! 'He hath made everything beautiful in his time.' Would He then have you and your surroundings unbeautiful?"

"I do not know; but look at H——. Before she became a Christian she was a well-dressed girl; since then she has neglected her appearance and her home duties shamefully."

"That is *her* fault, not Christ's. Or, rather, it is her misconception of what Christ requires of her. But, remember, she is doing what she believes He would have her do. She is, therefore, to be respected for her sincerity. You have nothing to do with H——. You are pointed to *Christ*, and if you can find, in all his teaching, that He anywhere demands the sacrifice of the beautiful and the lovely, or the annihilation of the charming and the perfect, I say, then, you have won your case."

She was thoughtful for a moment, then she said, "I always thought He taught that we were to give up?"

"Give up what—your sins? Yes, He did; but they are the most hideous and disfiguring excrescences that can be imagined. They are to the soul what leprosy is to the body—a frightful disease, at first distorting and alienating, and finally destroying utterly, and in the most loathsome manner."

"But did not He say we must give up everything else?" asked L——.

"Do you really think He did? Have you never heard 'He hath given us all things richly to enjoy,' not to abuse? If that is so, and it is—in addition to his having given us all our capacities for enjoyment and beauty—how can you believe that He demands us to give up what He sends us?"

"It sounds right enough, but all the girls I know who ever became Christians, gave up many things, ordinary things, such as books, flowers, pretty clothes, companions, ornaments, and one girl even gave up going to picture galleries, or looking at magazines."

"You are still quoting other people, making them your bogey; why not go to Christ, direct, and when you are his, see what difference it makes in you, before judging others? You have not proved your case, because in the instances you have given, I can quite understand that the books, flowers, pretty clothes, companions, ornaments, picture-galleries, and magazines were snares, or temptations to those who gave them up? or they thought they were. You know, 'to him that thinketh it a sin, it *is* a sin,' though it may be the highest form or expression of spirituality to another."

"I am beginning to see, then, that temperament has a great deal to do with it. Reading is a great snare to me; I neglect so much when I have an interesting book. If I became a Christian should I have to give that up?"

"Not necessarily; the all-sufficiency of the grace of God would regulate that taste in you, if you would let Him. You would desire to do nothing in excess if you wished to walk as He walked, for excess in anything is sin."

"Oh, that makes it plainer," said L——, brightening up at the thought. "I remember now, there is Mrs. W. A., always so sweet and charming, and so full of interest in everybody and everything, and yet I *know* she is a lovely Christian."

"You are still, L——, looking away from Christ! Let nothing divert your gaze from Him (Heb. xii. 2), read carefully through all his teaching, go out with Him as He tells you to 'consider the lilies,' stand by his side as He draws a lesson from the birds of the air; listen to his voice as He calls a little child unto Him; hear Him as He speaks of the waves of the sea; of the light; of the lambs upon the hillside; of rest, and peace, and love; and then if you find anything contrary to the noblest beauty, the highest loveliness, it will be because you have carried it to the Gospels with you, for it is not in Christ."

"Thank you so much," said L——, "I *will* study the Gospels."

L—— is now a Christian, just as fascinating as ever, just as well dressed, and yet perfectly consistent.

"L—— is a winsome child of God, and a real one," was said.

"Yes, the secret is, she worships the Lord in the *beauty* of holiness; her spiritual eye is fixed on Christ, the 'altogether lovely' one, hence she grows daily more like Him."

M. B. G.

## CHILDREN'S SERVICES IN RADNORSHIRE.

Mr. Josiah Spiers, the children's evangelist, recently brought his mission in Wales to a termination for the present by a series of meetings, lasting over six weeks, in Radnorshire. Llandrindod Wells, that popular Welsh health resort, was first visited, and the meetings were held in the Congregational, Baptist, and Presbyterian Chapels, and the Friends' Meeting Room in alternate weeks. Two meetings were held on each Sunday, and five meetings were held during the week besides. Throughout the mission an excellent attendance was maintained, the Sunday evening meetings being particularly large. The farewell meeting, held in the Presbyterian Chapel, was a memorable gathering; and there is no doubt that the mission will live for many years in the memories not only of the children, but of many adults too. Quite a number of young men and women and others retained a lively and happy recollection of a mission conducted in the town by Mr. Spiers some nine or ten years ago.

One very noticeable feature of the ministry of our brother was his earnest appeals to Church members who belie their profession by a life of ease and indifference to the claims of their Saviour.

The meetings were continued at Penybont, and here again they were joined in by all denominations, and were well attended throughout. Much blessing rested upon these meetings again, several making the happy choice which none ever regret. Mr. Spiers for a part of the time had the co-operation of Miss B. Spiers (his niece), who was enabled to help a great many by personal dealing and otherwise. The friends at both places have made arrangements for the carrying on of occasional children's meetings, and at Llandrindod Wells a United Endeavour Society has been established under very promising circumstances.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Jude's, Mildmay*, April 6; *St. Jude's, Kensal Green*, April 9; *Donnington-on-Bain*, April 15; *Lincoln*, &c., April 16-20; Mr. J. S. Tyler, *Clifton, Bristol, and neighbourhood*, to April 18; Mr. G. Goodman, *Highbury Quadrant*, with Mr. S. J. Hewlett, to April 7; Mr. S. J. Hewlett, *Boldre, Pilley*, etc., April 8-16; *St. Matthew's, Bolton*, April 21—May 1, Messrs. E. T. M. Dennes and E. Salisbury, B.A., *St. James's, Bermondsey*, April 9-13; Mr. H. Hankinson, *Maindee, Newport*, April 21—30; Mr. Joseph Spiers, *Alloa, N.B.*, April 14-27; *Tillicoultry, N.B.*, April 28—May 11.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 5; Rev. E. A. Stuart, M.A., at 3; Dean Lefroy at 6.30, in Exeter Large Hall, Strand.

CHILDREN'S SCRIPTURE UNION.—Sun., April 8, 2 Cor. v. 1-11; Mon., 9, v. 12-21; Tues., 10, vi. 1-18; Wed., 11, vii. 1-16; Thurs., 12, viii. 1-12; Fri., 13, viii. 13-24; Sat., 14, ix. 1-15.

IF YOU ARE OLD ENOUGH TO THINK, think on this: what you are to be will depend upon what you do; and what you do will depend upon what you are.

## THE LATE MISS GRENFELL,

OF MAESTEG HOUSE, SWANSEA.

This devoted lady, who has been called away from a life of singular activity and usefulness to the presence of Him she loved so well, and whose departure has caused widespread mourning in Swansea, had been for over thirty years a recognised leader in Christian work of every kind in the district; so that, as a local contemporary has said, the inspired epitaph may well be applied to her, "Our sister, a servant of the Church . . . . . and a succourer of many" (Rom. xvi. 1, 2).

Miss Elizabeth Mary Grenfell was the daughter of Mr. Pascoe St. Leger Grenfell, while her brother was Gen. Sir F. W. Grenfell, who achieved not a little fame as Sirdar in Egypt. Some thirty years ago when Mr. Grenfell, sen., was staying in Swansea, where he had built schools and mission halls, his daughter asked him to give her land on which to erect a school. The question "Where can you get the money to build?" she answered by raising over £300 in three weeks. The building was completed, and is now used as a day and Sunday-school. An iron church was also erected, about fifteen years ago, through her efforts. It has recently been replaced by a permanent edifice, the original one being removed to Port Tennant. The Golden Griffin coffee tavern was also opened several years ago at Miss Grenfell's expense. The title Golden Griffin is borrowed from the family crest.

Even at this early date Miss Grenfell was indefatigable in her efforts to ameliorate the condition of the poor by whom she was surrounded, and gave herself up entirely for others, forgetting her own comfort. The whole of the East Side was spiritually parcelled out by the Grenfell family when they were at Maesteg, each of the daughters being allotted a separate district as Bible readers and district visitors, and right well did the whole of them perform the duties devolving upon them, thoroughly ingratiating themselves in the affections of those to whom they so unselfishly ministered.

Thus beginning, Miss Grenfell found herself gradually led out into further Christian service. Her sympathies were fully with the Y.M.C.A., to which she was a true helper in many ways. In her also the Y.W.C.A. found an ardent supporter and willing worker. Indeed, she interested herself in the work among the young women actively and earnestly. With characteristic generosity she purchased and furnished No. 2, Grove-place, where she assisted the Association, and did much valuable and good work. In 1, Grove-place, which she also purchased, she conducted a Policemen's Bible-class, which was well attended. In the Swansea Police Force Miss Grenfell was known as the "Policeman's Friend," a title which she most deservedly won.

Very peculiarly, however, was she associated with the work among railway men, and ten years ago she started in Swansea a branch of the Railway Mission, leading the Sunday Afternoon Bible Class, and inviting the railway men and their friends once a year to a pleasant gathering at Maesteg House. *The Railway Signal* for May, 1888, gave a brief sketch of her labours, from which we learn that:—

"Miss Grenfell stood by the Railway Mission work from its commencement in the Western Counties, and bore a large share of the expenses in many places within reach of her own beautiful home. Evangelists and others who have visited Swansea have met with very cordial receptions from her; and we thank God for raising up here and there ladies as well as gentlemen who are right in the front of the battle against sin, and in the front rank of the service of mercy towards those around them. In connection with other work her name is alike familiar; we know that not a movement in the South Wales district is carried on without her sympathy. Policemen as well as railway men, navvies and boatmen, all sorts and conditions of men, have been befriended by her.

"As a visitor to the sick, too, she was well known. For her no sickness or disease had any terror; she would wait for hours by a bedside, ministering comfort and consolation. In fact, Maesteg House, St. Thomas, the family residence, become known as a resort for help in time of sorrow, need, sickness, or other adversity. Her untiring zeal and anxiety for the spiritual welfare of all grades of humanity was proverbial, and no movement, having for its end the improvement of the masses, ever appealed to her generosity in vain."

The Swansea postal and telegraphic staff also came in for a large share of her attention, and she always evinced the keenest interest in their spiritual welfare, encouraging them in every possible way to accept Christ as their Saviour and guide. In mothers' meetings, Bible classes of various kinds, and work among poor boys she was constantly active. *The Cambrian* notes that "Miss Grenfell never missed an opportunity of showing her regard to the deceased members of her classes when it was possible to do so, and was frequently to be seen in a funeral procession of some humble working man or woman. Upon one occasion, the day being cold, wet, and stormy, a perfect hurricane swept over Danygraig Cemetery during the progress of the funeral of a working man, whilst the rain poured down in pitiless torrents, drenching those who remained to hear the last prayers. Many were fain to seek shelter under the walls of the adjacent church, but Miss Grenfell braved out the unpropitious elements until the final Amen was pronounced, and then started the beautiful hymn, 'Safe in the Arms of Jesus.'"

The same journal states that but recently, when the schools at Kilvey and Pentrechwyth were known to be in the market for disposal, Miss Grenfell stepped in and took over the entire management and sole responsibility, thus saving the schools to the few Bible-reading and Biblical-exposition institu-

tions of the country. Some years ago Miss Grenfell paid a visit to Palestine, and took notes during the journey, from which she was enabled to evolve an excellent lecture, which she afterwards frequently delivered.

Varied and wide-reaching as are the labours we have mentioned, they are far from exhausting the circle of her sympathies; to give a full list of these would be tedious, while to pass them over would be to present an incomplete view of her devotion and multitudinous activities. Several churches and church institutions owe much to her, while at the Golden Griffin she had a meeting for dockmen, and at St. Thomas's mission-room weekly Bible-classes for women and for young men. The members of these classes, on removing elsewhere, were followed by prayer and loving letters; and many now leading useful and honoured lives owe much to her Christian influence and teaching. So that, as Canon Trotter said at the funeral: "Her holy and beautiful example will, doubtless, be reproduced in hundreds of Christ-like lives, and thus, once more, the great fact will be illustrated that the grain of wheat falling into the ground will bring forth much fruit."

Miss Grenfell led so vigorous, so devoted, and so self-sacrificing a life, that comparatively few suspected she suffered from any ailment at all. She was so reserved, so resigned, and so deeply interested in promoting the well-being of the people about her, of whom she had taken a more than sisterly care for so many years, that she almost forgot herself in her labours of love for others.

It was quite characteristic of her that just before she left Swansea to undergo the surgical operation, she visited several members of the mothers' Bible class with books, which she left at the homes with kindly words of counsel and good wishes. It appears there was a book club in connection with her class, and it "was her wish," as she expressed it, "to complete her work as far as possible before she proceeded to London." Though she thus seemed to have entertained a premonition of the critical nature of the position in which she was placed, not a word passed her lips that she was suffering, she was always marked by a happy smile and a cheerful demeanour all through the trying time she must have spent for a long time past.

But her physical sufferings—similar to those which had afflicted and at last carried off her sister Gertrude, "the good Miss Grenfell," who lies buried in Danygraig Cemetery—told upon Miss Mary to such an extent, that, acting under the best of medical and surgical advice, she consented to come up to London to undergo an operation. This was performed by two well-known surgeons, at her brother's house in London, and at first seemed successful; but ere long came a relapse, and a week after the operation she passed away.

The mourning when the tidings reached Swansea was general, and in St. Thomas, with which she was peculiarly associated, most of the shops were closed and the blinds drawn on the day the body was brought back from London, as well as on the day of the interment. Indeed, the funeral proved a memorable occasion. The whole town seemed stirred, and it was estimated that from 12,000 to 15,000 people assembled at the cemetery. Many were the sighs and sorrowful expressions heard on all hands that Swansea had lost the services of one who had ministered so nobly and unselfishly on behalf of all classes. Amongst those who followed the procession were representatives of the various institutions, Bible-classes, and missions for which Miss Grenfell had done so much. Canon Trotter and other speakers only voiced the general feeling when they said that, "God had removed from them a remarkable woman. . . . one who had gained the love and esteem of all who knew her." The following lines, great favourites with the late Miss Grenfell, were attached to a card on the coffin:—

Here lies the casket, waiting for repair;
Christ doth this jewel in his bosom wear;
Wait but a little while, and thou shalt see
Both one in Him throughout eternity.

## EASTER AT NEW BRIGHTON.

Such glorious opportunities as are afforded us during the holiday-season for preaching ought not to pass unnoticed. On Good Friday we had a continuous open-air service on the sands for nearly five hours, during which thousands heard the Gospel message. Christian literature, tracts, etc., were freely distributed, while Bibles, testaments, and Gospel books were sold in large numbers by our colporteur. This year we had the assistance of a number of Mrs. Stephen Menzies' deaconesses, who not only helped with the singing but also spoke. They were a great attraction, and God blessed their efforts, which will doubtless be helpful to them in their training for missionary work abroad. Tea was provided at the Victoria Hall for between forty and fifty workers, which included also a band from Liverpool of the "King's Heralds," who went up in relays, while the others were carrying on the meetings. We finished up the day with a prayer-meeting at the Victoria Hall.

On Easter Monday we had the assistance of a number of preachers from the Liverpool Evangelisation Society, also Mrs. Menzies' deaconesses and other friends. The weather was lovely, and the large open-air meeting was sustained hour after hour.

Tea was again provided at the Victoria Hall for the workers, and a well-attended prayer and testimony meeting concluded the day's proceedings at the hall.

As the years go by there seems to be a growing disposition to listen to open-air preaching, certainly at New Brighton this has been the case.

During the long summer last year, we not only had our usual tent services on the sands, and also large open-air meetings, when the attention was most marked, but we had also two colporteurs at work every day following the crowds, holding meetings and selling Bibles and books. We shall probably attempt something in the same direction this summer, and earnestly ask the prayers of God's children for guidance and blessing.

*New Brighton.* Thos. A. Leigh.

# The Late Rev. George Douglas, D.D., LL.D.,

## Principal of the Wesleyan Methodist University, Montreal.

The late Dr. Douglas was not only for a long period the foremost figure in the Wesleyan Methodist Church in Canada, but was recognised as the great leader in all philanthropic enterprise in that most interesting and hopeful land. His career was animating and instructive to all who wish to lead a noble and a fruitful life.

George Douglas, who died on February 10, 1894, was born October 11, 1825, in the hamlet of Ashkirk, in the romantic Teviotdale, Roxburghshire, in Scotland, near Abbotsford, for ever famous as the home of Sir Walter Scott. Although his family emigrated to Canada whilst George was still a boy, yet the scenery and the associations of his birthplace left a perceptible impression on his mind, and even on his style.

Though bearing such a renowned, historic name, Dr. Douglas was of very humble parentage, being the son of a rustic artisan who, to meet the needs of his increasing family, transferred his thews to Canada. Thus the scantiest schooling fell to the lot of the future Principal of a College. Sixty years ago educational facilities were as scarce in Montreal as they are now redundant, and the "narrow means at home" made it necessary for the immigrant's stout laddie to develop his muscles rather than his brain. His father, however, managed to give him a short spell at a school kept by a Presbyterian minister. His richest and his most remunerative training was his religious training, first at home and then at the Presbyterian and the Wesleyan Methodist Sunday-school in Montreal.

At home he was so nurtured on the Bible and the Shorter Catechism, and he so assimilated that nutritious and kindly mental aliment, that it seemed to form the very fibre of his mental and his spiritual tissues; and the psalms of the Scottish Kirk and its favourite family hymns gave the key-note to his religious sensibilities. But attendance at the Methodist Sunday-school involved attendance at the Methodist chapel, and the fervid, loving ministrations of Rev. William Squire, at that time minister, were the means of bringing young George Douglas to his Saviour. The whole family became zealous and hard-working Methodists.

In his nineteenth year he was called to labour as a Methodist lay-preacher, still pursuing his laborious calling as a mechanic. The thrifty and hard-working family carried on two trades, that of carpenter and that of blacksmith, and George Douglas worked at and attained a mastery of both trades, thus developing great muscular strength and manual skill. His conversion to God took place when he was seventeen years of age. At that time Montreal possessed more Methodist ministers than Methodist chapels, so the young man had few opportunities for exercising in that city his extraordinary preaching power. But when he did occupy a city pulpit it was plain to everyone that his true sphere was the Christian ministry, not the smithy or the joiner's shop. Accordingly, in 1848, at the age of twenty-three, he was accepted as a candidate for the pastorate in the Wesleyan Methodist Church. His educational deficiencies were almost as prominent as his rare endowments as a pulpit orator, although for a short time he held a clerkship in a bookstore.

The Methodists of Montreal, perceiving that he needed and would richly repay some scholastic training for his work, resolved that he should have it. But, at that date, Canadian Methodism had no training college for ministerial probationers. So the warm-hearted and free-handed people, headed by the Hon. Mr. Ferrier, resolved to send him at their own expense to the Wesleyan Methodist College at Richmond, and support him there. Alas! they reckoned without their host. He reached Richmond, to be informed that he could not possibly be admitted. But the Mission House authorities, finding that a great fish had been cast up upon our shores, at once secured him. He was forthwith ordained and sent to the Bermudas as a missionary.

This non-admission of the future Theological Professor for training in a Theological College was long a subject of regret to himself and to his friends. Even after he had become the most popular speaker in the Dominion, the defects in his education were but too apparent, and he found it hard work to overcome them. But this he did accomplish so effectively as to give the impression in his later years to an educated audience that he had been favoured with a high degree of culture. And so he had, but it was almost all self-acquired. After some three years of missionary labour, he was struck down by a malarial fever, which left behind the insidious on-creeping tendency to paralysis with which he was called to struggle for full forty years, which culminated in total blindness for the last decade of his life, and in the gradual loss of the use of both hands and feet.

On his return to Canada, and the partial recovery of health, he was first appointed to a bush-station, where he had to "rough it." But he greatly enjoyed this bracing kind of life, with its varied forms of exhilarating locomotion, on horseback or in the sleigh. But his rare oratorical gifts soon brought him into prominence, and called him to the large cities—Kingston, Hamilton, Toronto, and Montreal. In 1869 the McGill University in Montreal conferred on him the degree of LL.D., and on the foundation of the Wesleyan Methodist Theological College in that city in 1873, he was elected as its first principal. This high place of toil and trust he held for more than twenty years, till the day of his lamented death. It was here that he rendered his greatest service to the Church of which he was for so many years such a strong and graceful pillar.

He had, to begin with, that which must ever be the indispensable prerequisite, the immovable substructure of all theologic teaching in every Evangelic Church, that for the want of which no amount of scholarship can compensate—an impregnable confidence in the truthfulness and trustworthiness of Holy Scripture, and in the absolute competence and the infallible authority of our Lord Jesus Christ in all his teaching and his testimony. His theology was purely Biblical, and its first course was laid at home. His earliest tutor in divinity was his own devoted mother, and her class-books were the Bible and the Shorter Catechism. John Ruskin truly traces the firm moral fibre of the Scottish nation to the national catechism and to its first awakening question and answer—"What

is the chief end of man? Man's chief end is to glorify God and to enjoy Him for ever." For, as Ruskin finely reasons, before you can answer the question, What is good for man? you must first reply to this: *What is man good for?* To the same effect spoke Thomas Carlyle, when "now upon the brink of eternity." The text of Dr. Douglas, not only for the pulpit, but also for the platform and the lecture-room, was "the big ha' Bible, ance his father's pride."

The next course in the goodly structure of his theology was laid in the Sunday School. The third course was laid by such preachers as Squire, Dr. Matthew Ritchie, and Dr. John Jenkins. The solidity and satisfying character of this blessed early teaching was proved by the fact that all the speciousness of the current Rationalism was unable to loose him from his moorings and send him drifting amongst the sparkling icebergs and the delusive fog-banks which were advertised as the long-sought El Dorado of theologic "thought."

Dr. Douglas was President of the Canadian General Conference from 1878 to 1882. He was often chosen to represent the Wesleyan Methodist Church at grand interdenominational conventions, including the great Christian Convention in Washington in 1871, with a thousand representatives, the Œcumenical Methodist Conferences in London, 1881, and in Washington, 1891, the Conferences of the Methodist Episcopal Church, and the Methodist Episcopal Church South, and the international gathering of the Young Men's Christian Association.

He exemplified for many years heroic Christian fortitude. At the time of his coming over to the Œcumenical Conference in London, 1881, he was so nearly blind as to be unable to distinguish an old friend either by face or form, but only by the voice. But though a blind Samson, he never ceased to be *Samson Agonistes*, and was never shorn of his locks of strength. For a weary length of time he was completely paralysed both hand and foot, and was unable even to feed himself. But with the helplessness of the child, he combined the endurance of the martyr.

He was never so eloquent, either by voice or pen, as in his terrific denunciations of sin and vice and crime. An address to young men and women on "Social Purity," which he delivered at a Christian Endeavour Conference, has been widely circulated in booklet form, with the title "Walk in White," by Rev. Thomas Champness ("*Joyful News*" *Book Dépôt, Rochdale*). It is an oration of consuming power, and calculated to do much good.

### A MISSIONER TO IRONWORKERS.

Mr. G. W. Jacoby, the Rolling Mill Evangelist, of Philadelphia, is so styled because until a few years ago he combined rolling-mill work with evangelistic effort. Since devoting himself entirely to Gospel work, he has been instrumental of good to many people in various States of the American Union. About nine years ago he paid a brief visit to Great Britain. He hopes shortly to come again, in order to make an evangelistic tour of the iron districts. He is widely known in America, where he is constantly holding missions. Friends who may desire to organise meetings for Mr. Jacoby should write to him at 1122, Savery-street, Philadelphia, U.S.A.

**SHANKLIN, I.W.**—A meeting of much interest was held at the Mission Hall on Easter Monday, when many from Southsea, Ryde, and Blackgang assembled. After tea an open-air meeting was held in the High-street, followed by the meeting in the hall, which was well filled. After several brief addresses, the meeting was thrown open for testimony, and two or three brethren from Blackgang stirred the hearts of all present; other testimonies were given, and the meeting was a most refreshing one.



## AFRICAN MISSIONS VISITED.—26.

By Mr. D. A. HUNTER.

Leaving Main, and continuing my southward course, I reached Blythswood Institution after a twenty-five miles' drive. It is prettily situated in the midst of a hilly country, the wonderful growth of trees which has sprung up around the Institution forming a strong contrast to the bare hills around, with never a tree to be seen.

Blythswood is called after the late Captain Blyth, formerly chief magistrate in Fingoland. He was a man of robust character, who throughly understood the Fingos, and had great influence with them. After inducing the tribe to assist largely in making the road down the Kei Heights, and so greatly facilitating access from the colony to the Transkei, he cast about for some other good work into which to draw their energies and sympathy. He consulted with Rev. Richard Ross, one of the veteran missionaries of the Transkei, and it was decided to found a younger Lovedale among the Fingos.

Dr. Stewart, whose influence among South African natives is remarkable, was induced to come and address a great gathering of the tribe. They agreed to tax themselves by a poll tax, and that, together with contributions in kind at the opening of the Institution, made up a good round sum from the Fingos, which, of course, was greatly augmented by contributions from home, and from white people in the colony.

In 1876 the opening took place, but war between the Kaffirs and Fingos soon broke out, and Blythswood was requisitioned by Government to be used as barracks. White people from all around fled there, and went into laager for safety, until the war was over.

This storm weathered, the Institution was re-opened, and things went on quietly. In 1881 Rev. James McLaren came out to take charge, and at that time there were some fifty boys under training. That number has gone on steadily increasing, until now there are about 150 boys. It was found quite necessary to put up class-rooms and a hall to accommodate this accession, and the Fingos were again called upon. They promised to raise £500, Mr. McLaren pledging himself to raise a like sum in Scotland.

Great need was felt for a girls' institute. It is a mistake to train the boys of a tribe only, for when they grow up they cannot find wives sufficiently advanced out of heathenism and barbarianism to be true helpmeets to them. The Ladies' Missionary Committee of the Free Church of Scotland, realising this need, took the matter in hand. Both the girls' institute and the new class-rooms and hall were opened in May, 1892, by Major Elliott, chief magistrate of the Transkei. The following session the Girls' Institute was full, and an addition is about to be made, which will give twice the present accommodation.

Besides the ordinary school teaching, there are some twelve apprentices learning carpentering, and ten learning gardening. All the woodwork of the buildings recently erected has been done by those apprentices, who also make desks, forms, tables, blackboards, etc. They go out and work at new churches, schools, and other buildings in these native territories.

Among the girls, there is also an apprentices' department, where sewing and laundry work are taught. Each girl has to do her share of the ordinary house-work, and every boy has a certain amount of outdoor manual work to perform daily. They do fencing, wood-chopping, general farm-work, and tree-planting. Twelve years ago Blythswood stood on the bare open veld. To-day it nestles in a splendid growth of trees—oaks, gums, wattles, and fruit trees of many descriptions, all planted by the hands of the boys.

While most of the boys naturally are Fingos, the institution being situated in the heart of Fingoland, there are also Gaikas, Tembus, Bomvanas, etc., and one only realises what an advantage their being trained in regular manual labour is when one remembers that the native man's idea of life is to lounge about his kraal, smoke, and drink beer, while his wife tills the field, and supports her lord. Each Sunday some of the boys go off to preach the Gospel in the heathen kraals around. Besides the regular Sunday services, morning and evening, there are classes in the afternoon. The mission band has an early prayer meeting at 6 o'clock. At noon on Wednesdays, all work ceases for an hour, and everyone assembles in the hall for prayer. A meeting of the Women's Christian Union is held each Monday afternoon, and here, as at Main, it has proved a source of much blessing. On Thursday and Saturday evenings the natives have meetings among themselves.

Medical work is not neglected. The institution dispensary is open every morning, and is a means of drawing many of the raw heathen, who not only get the medicine they come for, but also the Gospel.

Altogether it is a grand work, fraught with mighty opportunities and corresponding responsibility—a responsibility shared by Christians at home, who ought constantly to bear up in prayer the workers and work of Blythswood.

## DISTRIBUTING SCRIPTURE TRUTH.

Through the agency of the Society for Distributing Scripture Truth, rolls of texts, handbooks, cards, and leaflets are provided for railway waiting-rooms, hotels, ragged schools, asylums, hospitals, workhouses, prisons, seamen's missions at home and abroad, and other places of public resort. The thirty-fifth annual report shows that the sowing of the good seed is not in vain. Though they may not be heeded at the time, the Gospel messages are read, and the word of warning or comfort is often remembered, to the saving of sinners and the edification of those who believe.

Here are two striking incidents, showing how God has used tracts:—"A carter, having received a number of small handbills of Young Men's and other meetings, put them in his waistcoat pocket. One Saturday night he said to his wife, 'Lass, I have got a lot of papers here, I don't know what they are, but they will do for thee to light the fire with.' Taking one after the other out of his pocket, he spread them out, twelve in number, in order upon the table, having a little fun to himself; and then said, 'What fools these men must be, wasting their money, paper, and time.' He then said, 'I will see if there are any more.' 'Oh yes, one more, larger than the rest. I will put this in the middle. But the larger one was a tract, with these words upon it, 'Come to Jesus.' 'I was fixed to the spot,' he afterwards said, 'thought a moment, and then said, All these are the twelve apostles, but this tract is Christ's word to me, 'Come to Jesus.' I said to my lass, I'll go to the meeting to-morrow afternoon. I did so; and Jesus set me free.'

"Some years ago a young man, a Spaniard by birth, visited Leamington from New York, and received, in the Pump Room, a tract, which was given to him casually by a lady. It was one of Canon (now Bishop) Ryle's tracts, and was the means of his conversion. On his return to America, where his parents had taken up their residence, he entered one of the universities, and, having been ordained by Bishop Potter, was appointed missionary to the Spanish-speaking people of New York. From thence he went to Mexico, where he was appointed to one of the principal churches in the capital. He translated the whole of Bishop Ryle's tracts into Spanish, and the result was that there are now 160 Protestant congregations in Mexico, whereas a few years before there was but one; and 63,000 persons have seceded from the Church of Rome. The title of the tract is 'Are you forgiven?'"

The secretary of the Society is Mr. W. W. Brown, 65, South-street, Eastbourne.

**DO NOT DESTROY** your children's faith in you by not keeping your promises to them, no matter how trifling they may seem. The simple faith they place in you should be a reason, if there were no other, for keeping a promise once made.

# The Evangelist.

## "IN CHRIST."

In God's dealings with man it is often noticeable that He makes use of simple objects and every-day events in order to bring his truths home to the heart. But He also "moves in a mysterious way his wonders to perform," as is illustrated in the following narrative:—

"I was about eight or nine years old when the first consciousness of my sinfulness dawned on me, and God only knows how I dreaded going to bed lest I should never wake up again. Later on, this terror was enhanced by the remarks of one of my teachers, who spoke of our Lord's coming as probable and possible at any moment, in the near future. The fear that Christ might appear before I was prepared to meet Him, well nigh deprived me of my reason. If I attended Gospel meetings I only came away with a heavier heart, as the devil would whisper 'You are too bad for Christ to have anything to do with you.'

"So matters went on for about ten or twelve years. One night I heard a notorious drunkard give an account of his conversion, and I thought to myself, if it was possible for God to save him there was a chance for me. But this faint hope disappeared when I heard another listener—whom I had always look upon as a Christian—say that it was presumptuous, if not blasphemous, to say one could be sure of salvation in this life. Feeling I could go no further, I wrote a note to the clergyman of the church I attended, and asked him to preach a sermon on the subject. He kindly did so, and took as his text, 'Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool' (Is. i. 18). That night I knew Christ was my Saviour.

"For a time things seemed to go very smoothly, but at length I began to be worried about the Judgment Day. I did not fully realise that, God having dealt with Christ on the cross on account of my sins, that day was passed for me. It happened that I needed to have some teeth out, and my nerves not being strong I had gas for the operation. I do not think a criminal about to be executed could feel more miserable than I did. My last conscious thought was 'Shall I come out of it again?' However, having 'gone off,' I seemed to be walking over a vast plain, when suddenly a tremendous chasm yawned at my feet, and at the same moment the thought flashed through my mind that the Day of Judgment had come. After the first shock I noticed over the chasm a white cloud through which loomed the shape of a throne. Out of the midst of the throne a voice called my name, but I had no time to reply before another voice replied—instinctively I knew it was the voice of Christ. Then I noticed that Christ was standing in front of the throne, and catching sight of the wound in his side I flew to him without a moment's hesitation. Marvellously enough, the nearer I approached to Him the less my body seemed to become, so that when close to his side it did not seem at all wonderful that I was able to enter and hide quite easily in the wound.

Rock of ages cleft for me,
Let me hide myself in Thee.

From this shelter I had a good view of all round, but my attention was drawn to an open book, the pages of which were completely covered with blood. All my fear vanished, as the words came to my mind that 'I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins' (Is. xliii. 25). 'Blotting out the hand-writing of ordinances that was against us." (Col. ii. 14).

"Some years have now elapsed since the occurrence, but the assurance has never left me that being in Christ judgment was only a matter of form. Christ having redeemed me by his blood no charges could be preferred against me."

G. Lawrence.

SOUTHWARK AND LAMBETH MISSION.—Mr. Benson, the evangelist, with his band of helpers, hopes to commence the open-air meetings, which have ever been a special feature of the mission, on April 15. As they are held continuously night by night in front of Christ Church (Sunday morning, at Belvedere-road), he is glad of the help of any Christian worker.

## THE REVIVAL IN NEW YORK.

The fourth week of the evangelistic revival meetings in New York City has shown an increased representation of churches and a larger attendance than at any time before. At least fifty churches, (says the New York *Independent* of March 22), are now holding evening meetings in their own edifices, or uniting in union meetings in other church buildings. Denominational lines are thrown aside; Baptists, Congregationalists, Disciples, Presbyterians, Methodists, Reformed Churches—all Evangelical believers gather on the same platform, and work together for the cause of Christ without a reference to differences of dogma. Many who remember the great revival of 1857 and the Moody and Sankey work of 1876, say that the prospect is that the movement now started will result in one of the greatest religious awakenings ever known. The careful and thorough organisation is having its effect, and there is no confining of the work to any one set of meetings or any single locality. Interest naturally has centred about the meetings at Association Hall, Metropolitan Hall, Cooper Union, and the outdoor meetings in Madison Square in front of Dr. Parkhurst's church; but other places have been equally crowded. On Tuesday Broadway Tabernacle was filled to hear Mr. Moody, over three thousand people being present. Dr. Dixon has conducted the meetings at Metropolitan Hall, West Fourteenth-street, and wherever the churches have been opened crowds have gathered.

As was natural, special interest centred about the visit of Mr. Moody. He spoke with his old-time fervour, and showed that the years that have passed have not diminished his power in any sense. His special topic was the Bible. He said that we want to

STOP PECKING AT IT AND PREACH IT;

no portion of it should be given up; the only way to secure a real quickening is through the Bible and the whole Bible: "The Master has set his seal on the miracles in the Old Testament, and, until I know more than He, I will believe them. It is fashionable to throw out the supernatural. If you take that away from the Bible, you take away the heart. . . . In speaking of the Bible we must remember that it is only one book. There is only one book, if it is two parts. Some people speak of the Old Testament and the New Testament as if they were two books. The New Testament is full of parts of the Old Testament, and the Old Testament is full of prophecies which came to pass during the New Testament times." Referring to inquiries as to the explanations of the mysteries of the Bible, he said: "We cannot understand them, and I do not believe a man lives who can; do you, Dr. Taylor?" and he turned to the venerable preacher who sat beside him. Dr. Taylor responded: "No; that is the best evidence that the book came from God when men cannot understand its mysteries." There was also most impressive singing, under the lead of Mr. George C. Stebbins. A choir of one hundred voices had been organised for the occasion, and choruses and solos added not a little to the impressiveness of the meeting.

In the evening there was another crowded meeting at the Broadway Tabernacle. At the close of each many came up to shake hands with Mr. Moody in memory of his former meetings in the city, grateful for the influence that had then brought them to Christian faith.

Scarcely less interesting than the Moody meetings at Broadway Tabernacle were the

OPEN-AIR MEETINGS IN MADISON-SQUARE.

Madison-avenue was almost blocked by the crowd of people, trucks, and carriages. The assembled company included mechanics, business-men, gamblers, and tramps, who stopped as the sound of some familiar hymn attracted them. One of the speakers was Captain Rotzler, of the First Battery of the National Guard, well known for rescue work in missions. As he looked over the audience he saw many whom he had met in the course of his labours, and made an earnest appeal to them to turn to the Lord and seek salvation. He was followed by Leonard Weaver, the evangelist. At Cooper Union the audiences have grown until over 4000 have been gathered at the different meetings. Mr. Stebbins has led the song service; and among those who took part were Rev. Thomas Needham and Mr. Okijima, founder and superintendent of the Japanese Mission in Brooklyn. On Sunday three of the theatres were occupied by the revival preachers.

Arrangements were made for meetings this week at Association Hall, Cooper Union Metropolitan Hall, and Madison Square, with noon meetings, for business men especially, in the old John-street Methodist Church and at the North Dutch Church Hall on Fulton-street, the home of the old Fulton-street prayer-meeting. Aside from these, evening meetings are held in every section of the city, carefully arranged so that there should be no interference of one with another. To give any conception of the interest manifested would require far more space than we have at command. On every hand there came instances of the redemption of men from the power of intemperance and vice, while many women who have been in almost despair have found new courage to meet the difficulties. It is true that the fact that many are out of work has given them leisure to turn their thoughts to religious subjects and to attend the meetings. Not a few have seemed to think these facts weaken the power of the work. In truth, they strengthen it. It is to the great credit of the workers of every class that they have so earnestly and so faithfully improved the opportunity that is before them; and we may hope that the coming week will show even greater results than the past.

## GREAT ASSEMBLY HALL.

No evangelist is more welcome at Mr. Charrington's Great Assembly Hall than Mr. E. P. Telford. For nearly twenty years this honoured servant of God has been in and out among the friends of the Tower Hamlets Mission. Up till three or four years ago (when he went to America) he had always held a month's mission annually. He has just completed nearly four weeks' work, and will return again to take June and July in the Great Hall before leaving our shores for the United States on another evangelistic tour.

Some very stirring times have been the result of this visit. Mr. Telford is a great believer in not only preaching the Gospel, but getting his hearers to an immediate decision for Christ. On his second Sunday, at the close of his address, he urged those who were impressed to stand up boldly before the immense congregation of nearly 5000 persons, and declare publicly their determination to serve Christ. In all parts of the hall men and women stood up and said, "I will," thus testifying to the saving power of the Gospel. He then invited them to the inquiry-room, and before the first meeting was over the anxious inquirers had filled the room. A large prayer meeting was also held, filling the body of the hall, conducted by Mr. Kerwin, who appealed afresh to those who had not had the courage of their convictions to stand up, to come out on the Lord's side. As a result, over a dozen more asked prayer for themselves, and more than half of these went into the inquiry-room to be dealt with.

One very singular but sad case is worth recording, showing that one sows and another reaps. A man had been to hear Mr. Charles Cook, who occupied the platform the month previously, and was convicted of sin. He came to hear Mr. Telford on the night mentioned above, and decided for Christ. He went home and told the woman he had been living with for fifteen years. Next Sunday he brought her to the hall, and she was brought to the Lord. They went home that night, and resolved that they should separate. They have since done this, although it is very evident that they are very fond of one another. They are to be seen nightly at the hall rejoicing in the new-born love of the Saviour in their hearts. It may be wondered why they don't marry, but the strange part of the whole affair is that they are both living apart from their respective partners, the cause of the separation in both cases being drink on the other side. Very many other interesting cases might be cited. Especially has Mr. Telford been used of God to backsliders, and during his mission no evening has passed without some of his hearers finding their way into the inquiry-room.

BRIGHTON.—There is much cause to praise God for blessing on the preaching of the Gospel during the past year at the Athenæum Hall, North-street, in connection with the Evangelistic Mission. The workers there would be glad if Christian friends residing at or visiting Brighton would join them in the meeting for prayer and thanksgiving at 7.30 p.m. on Monday, April 16. Pastor Fuller Gooch, Mr. John McCall, Mr. C. Russell Hurditch, and others will give brief addresses.

## RELIGIOUS LIFE IN SCOTLAND.

PRINCIPAL BROWN'S VIEW.

The closing lecture of the winter session at the Free Church College, Aberdeen, by the venerable Principal Brown, was given last week. The lecture was read by Professor Robertson. The Principal entered on a detailed and deeply interesting sketch of the changes that have taken place in the religious life of Scotland during the present century, tracing the movements that preceded and led to the Disruption. Coming to a review of the existing state of things, Principal Brown said:—

"How stands Scotland at this day in respect of its religious life? This is a question not easily answered. During the present century this country has passed through prodigious changes in politics, in science, and in almost everything, and this cannot but have affected to a considerable extent its religious character. Ours is a time of searching criticism in religion as in everything else. Nothing is now taken for granted. Every question, even the deepest, is openly discussed, and we are getting 'new departures' on every subject. Theology is no exception, and those things which have been most surely believed among us are now called in question, and the most vital truths have to be made good against the denial of them. In consequence of this, uncertainty as to almost everything in religion extensively prevails. There is also a spurious spirituality, which ought to be jealously watched. You will understand what I mean by a remark made to be me by an Edinburgh student of theology who spent a whole year studying in Berlin. I asked him whose lectures he chiefly attended. He answered, Pfleiderer's. 'What! Pfleiderer does not believe in the supernatural at all!' 'Oh, but he's very spiritual.' Well, I believe the spirituality he means is a reality; but it is the craving of his heart for God, after he has lost faith in the facts and the truths on which alone he can have satisfactory footing for what he wants. Pfleiderer himself has been amongst us, as one of the Gifford lecturers; and, taking advantage of that position, he has (with questionable propriety) expounded his anti-supernatural Christianity to large audiences. But it is a cheering sign of the sound and healthy Christianity that is the life of Scottish religion that the most distinguished professors in the three divisions of the Presbyterian Church have come forward in reply to Professor Pfleiderer—Professor Charteris, representing the Established Church; Professors Rainy and Dods, the Free Church; and Professor Orr, the U.P. Church. Yes, the best scholarship of Scotland is on the side of Evangelical Christianity.

"But that is not enough. We want life as well as truth both in our Chairs of Divinity and in our pulpits. And it is no small evidence that the religious life of the country is decidedly on the increase, that some of the best students in our Divinity Halls are offering themselves as missionaries, and are ready to go where, in the judgment of the Church, they are most needed. Nor do I know any better sign of the rising spiritual life of the country, than the continually increased interest taken in Foreign Missions in all the Churches, while money is coming largely in. I want you to watch this growth in the religious life of the country. The spiritual life of the Church has to be maintained, else it will decline, for nothing can stand still. Your part is to throw yourselves into it, and take your own share in your Master's work. For this purpose you must cherish your own spiritual life. For you cannot impart that which you have not yourselves. Suffer not your theological studies to deaden your spirituality. Walk closely with God in the midst of your studies as great Bengel—my favourite Biblical scholar—ever did; so that when his students met daily for their studies, and he began with a few words of prayer, they said his prayers were like morning dew. When you preach, remember that you go to the pulpit as ambassadors for Christ; let yourself be nothing, and your Master and his message be everything, your motto being—He must increase, but I must decrease."

HOME FOR MOTHERLESS AND DESTITUTE LITTLE GIRLS, Hurst-road, Eastbourne. The twenty-third annual report of this work, superintended by Miss Lee, says: "Six little ones have been received this year, five of them motherless. The children who are now in the Home all being so young, I have only been able to send one into domestic service. The health of all has been good." The children seem to be under very careful instruction.

## THE LIVINGSTONIA MISSION.

Dr. Laws, of Livingstonia, is about to return to his medical missionary work at Livingstonia, Central Africa. He and Mrs. Laws were farewelled last week at a large meeting in the Free East Church, Aberdeen. In the course of a very interesting half-hour's address, Dr. Laws said:—

In the early part of the century Moffat and his companion missionaries made their way northwards, and settled at mission stations, thus breaking the then unbroken track of the large African Continent. Later he was followed by his son-in-law, Dr. Livingstone, who got further northwards, and was the first to cross from St. Paul de Loando to Quilimane. Gradually the map of Africa had got filled up, the travelling facilities were getting better, and he hoped that soon they would have telegraph communication from Aberdeen to Livingstonia. Missions had been in the forefront of the greater part of the discoveries, and the advances in science had been made use of in the furtherance of the Gospel. When he went to Lake Tanganyika it was supposed to be 150 miles long, but their first voyage in their steamboat stretched it out to 350 miles. He did not think that the geographical discoveries could stretch it out further. Along this lake there was not a single missionary. There were people living by the thousands on the shore, with not an individual to teach them about Jesus Christ. He remembered well one Sabbath afternoon in 1875 thinking of home and the church bells ringing in Aberdeen. He sat on a little knoll and looked across the blue waters of the lake to the hills on its western shore; and he thought what a difference! There were many men in Aberdeen preaching to their congregations: but there he was, with not a missionary preaching the Gospel northwards to Egypt, nor westwards to the West Coast.

But a change had come, and now there was the London Missionary Society on the East Coast of Lake Nyassa, the Church of England on the north and north-east of the lake, the Moravian Mission on the south, and the Church of Scotland at Blantyre, with Mr. Hetherwick at its head. The Dutch Reformed Church of South Africa had joined the Free Church Mission, and were sending forth reinforcements; and all were working together towards the one great end.

Referring more particularly to the work of the Livingstonia Mission, he said they had now congregations at five of their stations, the largest being at Bandawé, with a membership of over 100 persons. In former years the Angoni used to look upon the people round Bandawé as their slaves, but so great had been the influence of the Gospel that now the Angoni were becoming the teachers and preachers of those whom they formerly despised and looked upon as their slaves. There was also the medical, the industrial, and the educational side of their work, and in this connection he said he had been brought face to face with the question of providing an institution for the training of native teachers. The money problem had been a hard one for him to solve, but he would tell them he had no objection to take £20,000 or £25,000 for the building of manses, churches, and schools at their various stations. Their worthy chairman (Sir Wm. Henderson) had said he would give £5000, another friend had promised £2000, another had promised £500, another had paid £200, and a number of smaller sums had been added since. They wanted a school which would be a training institution, and boarding dormitories for boys and girls; they wanted a small hospital for the medical side of the work; they wanted technical workshops; and, besides these, they had houses to build at the different stations. In conclusion, Dr. Laws said they wanted half a dozen such volunteers to carry out work among the native women.

WHITECHAPEL.—Rev. E. A. B. Sanders, Rector of St. Mary Matfelon, issues a very readable report of the work in his large parish of 20,000 souls. It describes systematic visiting of factories and workshops, and vigorous work among young people; special efforts are put forth to reach Jews and social outcasts; a lively missionary interest is cultivated; the sick and suffering are sought out; and the starving are fed. It is a pity that such good work, on Protestant and Evangelical lines, should not be adequately supported. The rector is able to report much blessing on the exertions put forth, but he adds:—"Funds are very low, and unless help is forthcoming, many of our agencies for good must cease."

## A BRAND FROM THE BURNING.

In connection with the special services recently held in the Mission Hall, Storis-street, Paisley, when the preacher was Mr. Robert Maclean, of the London Evangelisation Society, a rather striking case of conversion took place, which made a deep impression upon the people. A middle-aged man, of respectable appearance, entered the hall early one evening, and asked for a pledge-card. He was not known to any of the workers, who, however, invited him to remain to hear the address. At the close he was one of the inquirers, and raised his hand to express the fact that he was seeking Jesus. On being dealt with, the text which brought light to his mind was John v. 24, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

His peace and joy was very marked when he had "set to his seal that God is true"; and on the missionary asking him for his name and address he readily gave them, and added:—

"I live in P——. Having been engaged there in heavy betting and drinking, I took train for Glasgow in a fit of remorse, as I had lost a great deal of money. There I kept drinking, and how I found my way to Paisley I cannot tell. Here, at any rate, I was this morning quite sober, but being unwilling to go home I lingered about the town all day and turned in here by mere accident, as people say, thinking it was a Mission Hall. You may judge of my feelings as the truth took hold of me, for I have been a church member for twenty years, but never was I convinced of sin until now. I see that God led me here to reveal his Son in me. Now I can go back to my wife and tell her all; but I shrunk from doing this before I repented and turned to the Lord."

Next day he left for home, and soon afterwards the missionary received from him the following letter:—"I was very sorry I had to leave Paisley before I saw you, and this is only a note to say I got home all right, and, trusting in Jesus, I am determined to live for Christ and work for Him too. Will you remember my wife and me in your prayers? We pray for you.—A Sinner Saved last Thursday."

When this letter was read to the meeting and its antecedents told, a profound impression was made on all present. "What hath God wrought!" was the exclamation of many a worker, whilst the careless were impressed with the reality and power of God's converting grace.

## OUR VILLAGES.

The hundred days of special services held in the Bucks villages are now drawing to a close, and our hearts are filled with praise to the Lord for the great things He has done. Not only have the numbers who have come to the meetings been large at times, some not being able to get in at all, but the power of the Lord has been present in the salvation of very many souls, and in the awakening to more earnest service of those who are already his.

Many cases of conversion of deep interest might be mentioned. We are sure that if the Lord's servants would but go forth as our Master did into "the villages" to declare his Gospel, that glorious things would be done, and how gladly the people would receive them.

The second special all-day conference on "village work" will be held on Monday, April 23, at the Y.M.C.A., Aldersgate-street, London. Meetings at 12, 3, and 7 p.m., open to all, men and women. Many village workers will be present, and well-known servants of Christ will take part. It is hoped that friends will enable us to send out one or two Gospel caravans this summer. Write for bills, and all particulars, to—Yours in his service,

*Aylesbury, Bucks.* J. E. Taylor.

HAMBURG.—From an account in the April issue of the *Reporter* of the German Baptist Mission, it appears that work at Altona-Ottensen progresses encouragingly. There is not only a real church life, but an active church work. In the four Sunday schools eight hundred children are instructed by forty-eight teachers. The endeavours of the young men's and young women's societies have resulted in a deepening spiritual life of the young people. The Strangers' Rest, founded originally by Mr. Radcliffe, was visited last year by 10,028 strangers, seamen and travellers, all of whom have thus come under the Gospel.

## MILDMAY MEN'S NIGHT-SCHOOL.

Fourteen years ago, April 6th, 1880, we were present in Mildmay Conference Hall, when farewell was said to Captain the Hon. R. Moreton, who had for several years been the loved and trusted superintendent of the Mildmay Institutions, and many may recall the touching words spoken on the occasion by the late Sir Arthur Blackwood. These memories revived pleasantly last week, when, at a meeting in the Conference Hall, we heard once more the familiar voice, and saw on the platform the well-remembered form of him who, in earlier days, was so intimately associated with Mildmay. To the younger generation, and the members of the Night-school, Captain Moreton may be but a name; to the older generation, and many of the deaconesses and workers, he is a dear and honoured leader and friend; hence from these he received a warm and loving welcome on his return from beyond the sea.

But while those acquainted with the past felt peculiar interest in this reappearance of a familiar figure, the meeting itself was called for another purpose, being, in fact, the twenty-fourth anniversary of the famous Men's Night-school. It is, about Easter, usual to close the winter session with a social meeting, at which the work of the season is reviewed, and the prizes distributed. This gathering, held on Wednesday week, was largely attended.

Col. Morton introduced the proceedings with a few happy words of welcome, first to Mrs. Inge, who was to give the prizes to the members, as a new helper of Mildmay; and secondly to the former superintendent on his return.

Captain Moreton then opened with prayer, and added a few sentences, recalling his last meeting with the Night-school in March, 1880, when Earl Cairns spoke earnest and faithful words. Now, coming back, he finds the Earl gone home, as also beloved Mrs. Pennefather, Sir Arthur Blackwood, and Mr. Gawin Kirkham, all closely associated with Mildmay.

The official report of the winter's educational work was then read by Colonel Morton, and proved most satisfactory, not merely in general knowledge, but also in regard to the Scripture examination. "The members have distinguished themselves by the careful and earnest way they have answered the questions set; both as regards their knowledge of the subjects and experimental acquaintance with the truth."

Mr. P. S. Badenoch contributed, as is his wont, an interesting statistical review of the work. The Night-school has been opened sixty-nine nights, seven hundred and sixteen names have been enrolled, and the average attendance has been two hundred and sixty-three. Thirty-three men have not missed a single night, twenty-one have missed one evening, and ten have missed twice: these sixty-four receive prizes for regular attendance. On the other hand (and this point the speaker confessed had always puzzled him), sixty-two men had only come once, and thirty-four only twice: why should these come, have their names enrolled, and then vanish? No less than one hundred and thirty-three different occupations were represented among the members, varying from clerks and artists to labourers and handy-men. Two hundred and six certificates for proficiency had been gained, while eighteen had taken Pitman's shorthand certificate. One hundred and sixty-four were examined in Scripture, and only ten failed to pass. Facts such as these speak volumes for the patience, assiduity, and devotion of the lady teachers, who seemed, it must be confessed, highly delighted with the success of their big scholars. Mr. Badenoch touched briefly on the spiritual part of the work. He declined attempting statistics in this respect, but fully believed that the great day would show many trophies won to Christ in this Night School.

Mrs. Inge then distributed the certificates and prizes, after which Mr. Montague Beauchamp spoke touching and moving words of Gospel entreaty and exhortation to missionary enthusiasm and consecration.

P.

OUR VILLAGES.—A friend writes:—"Surely there must be some of the Lord's stewards, whom He has blessed with means, who would be willing for his sake to live in a country village. An increasing sphere of usefulness is urgently requiring help, and the heart and hands of an aged evangelist who has borne the burden and heat of the day needs cheer and assistance, in two villages within eighteen miles of Bournemouth." Information may be had of Miss Taylor, Espinette, Chine-crescent, Bournemouth.

## MISSION WORK IN VILLAGES.

It might encourage some of your readers to hear a little of what the Lord has been doing in this neighbourhood. About three years ago some ladies had it laid on their hearts to commence a meeting on Sunday evenings in the Infants' Schoolroom, Bishopsgate, as there was no place of worship anywhere near. Bishopsgate contains about forty houses, and many of the people were unable to walk as far as the church, which is at Englefield Green, about one mile distant. The meetings were very well attended, but when the ladies were away from home the meetings were discontinued, much to the regret of those who attended.

It was arranged for a colporteur of the Christian Colportage Association to come and labour around the district of Windsor, which is four miles away, and to conduct a service regularly every Saturday and Tuesday evening. About that time a Sunday-school and clothing club were commenced, and very soon the meetings were better attended. After a month or two one man, who had been greatly opposed to the meetings, was led to enter the schoolroom to hear the Gospel, and was shortly after converted to God, with his wife. He became such a bright Christian, and the change in his life was so great, that many came to the meetings to hear him read the portion of Scripture in the service: they could not believe it was true. Very soon after God was pleased to bless the word spoken in that schoolroom to the salvation of others, who are still rejoicing and working for Him. As people came from the villages around, the room was at times crowded, and it was indeed a sight to see men and women sitting on the top of the desks, or on the small seats used by infants in the week, listening most attentively to the Gospel message, which proved to be to many the power of God unto salvation.

Meetings were commenced by the colporteur for railway men and flymen at Windsor, also meetings at Englefield Green in a large room. The work was greatly blessed all round, and as the colporteur's health began to fail he was relieved of colportage work, and another appointed. Thus he was able to give his whole time to evangelistic work, and to make Bishopsgate the centre. An iron Mission Hall was purchased, and a site adjoining the school obtained to erect it on, but after we had begun to put it up the local authorities stopped its erection, because of a technical point, which could not be complied with. After trying for twelve months we were obliged to sell it, at a great loss, but though the iron building was not put up, the work continued to be greatly blessed for miles around. An earnest band of Christians carried the Gospel to the villages. Every Thursday evening in the summer a band of young men go on bicycles to the outlying points distributing tracts and conducting meetings in open air, school-rooms, or mission halls.

But, praise the Lord, through our not being able to erect the iron building, a Christian lady came forward and offered to erect a substantial brick building on the site if we could get a long lease. After some delay the lease was secured, and now there stands a splendid substantial brick building. Other ladies and friends subscribed liberally towards the seats, etc., so that the hall was opened a fortnight ago free of debt, practically speaking.

The opening day will be long remembered. The hall, which will seat 200, was filled in the afternoon, and in the evening it was crowded; many were unable to get a seat, and people came from miles around. Rev. W. T. Nicholson (Vicar of Egham) conducted the services, and addresses were given by Mr. H. D. Brown (London), the missionary, and others.

A. G.

EVANGELICAL ALLIANCE.—The annual conference this year will be held in Tunbridge Wells on September 25, 26, and 27. We trust, says *Evangelical Christendom*, that the well-known prevalence of Evangelical teaching in the Church of England in and around Tunbridge Wells will cause a more than ordinary interest to be felt in the work and objects of the Alliance, and that Nonconformity, which is also well represented in the neighbourhood, will show its interest in Christian union. The annual conversazione will be held on Thursday, May 17, at Regent's Park College; the kind invitation which has for so many years been given to the friends of the Alliance by the Rev. Dr. and Mrs. Angus having been this year continued by their successors, the Rev. Principal and Mrs. Roberts.

## A PEEP INTO AN AFRICAN GAOL.

The meeting at Johannesberg gaol last Sabbath was most interesting. Mr. Black knocked at the gate, an old rickety thing that a good shove would upset, and a huge warder opened it to us and shook hands quite chummy like. Inside is a great court yard with cells all round the sides. In the centre stands a good-sized building, where the Kaffir prisoners sleep at night. On one side of this building the Kaffir men and boys are all loose—most of them lying basking in the sunshine, or doing anything else they please. On the other side are the white men, some reading, some playing cards, some talking: occasionally some are having a little picnic if any friends are good enough to send in dainties. A supply of Sankey's hymn-books is kept on the premises, and in a little while a black man appears (having in large type upon his jacket and trousers, No. 1) carrying a number of these hymn-books in one hand, and in the other a bar of steel. With this bar he strikes another bar that hangs at the door, and this is the ringing of the bell.

In a few minutes the congregation begins to gather, the white men all going to the front, and sitting on forms, and the blacks sitting down on their hunkers behind. By this time Miss Murray and three S.A. officers had arrived. The meeting sang the hymn, "Sinners Jesus will receive," and nearly every white person joined, the chorus being repeated in good form. It was a relief to get a good sing, but what with the exertion, the great heat of the place, and being under the same roof with fifty or sixty Kaffirs, one did not feel quite comfortable. However, these things appear but trifles when souls are at stake.

After several short addresses, opportunity for testimony was given, and two white men responded, One thanked God for this his first experience of gaol, for during his imprisonment he had found Christ. Then, after closing, there was individual dealing, urging the claims of the Saviour upon these poor fellows. I thank God for this meeting. It was a relief to get out into pure air again, and I was not comfortable in body until I got a bath. It was evident during the meeting that some were impressed, and we can only believe that God will bless the word and lead those weary ones to Himself.—*The Reaper.*

## REV. W. H. AITKEN AT KILBURN.

A mission has been conducted by the well-known missioner, Rev. W. Hay Aitken, in north-west London, which has been fruitful in blessing to many souls. The scene of his labours was Holy Trinity Church, Kilburn, where Rev. Stuart Churchill is now vicar, the successor to the late Rev. Canon Money, whose memory is cherished as a faithful exponent of Evangelical doctrine. The mission opened on Sunday, March 10, and was brought to a close on Easter Day. A special feature of the mission were the services for men only, which were of an encouraging character. Large numbers were present, and after-meetings took place at two of them, when several professed conversion.

The missioner was accompanied by Mrs. Crouch, who undertook a series of meetings for women. The Sunday gatherings were held in the Kilburn Town Hall, and were largely attended. The church vestry, a room capable of holding seventy, was set apart for the remaining meetings, but on nearly every occasion it proved insufficient for the numbers assembled.

The results of the after-meetings were very cheering, and not a few acknowledged that they had definitely accepted Christ as their Saviour. The interest in the services was sustained throughout the mission. A solemn impression was created by the meditation addresses on Good Friday and by the closing thanksgiving services on Easter Day, and there were numerous inquirers after salvation at the concluding service.

The morning Bible readings at the mission on the spiritual life were also found to be very helpful by the Christian workers. The subjects of "Heart-searching" and "Consecration" were treated, and during Holy Week some "Incidents of the Passion."

A wave of spiritual blessing seems to have been passing through the district, and Mr. Aitken's mission will long be remembered with thankfulness in the neighbourhood.

S. C.

## "OLD WARDOUR."

The true way to meet difficulties and seeming reverses is to make them an occasion for redoubled effort, and a stepping-stone to bigger and better things. That is what our friends of the West London Mission have done in taking a compulsory leave of Wardour Hall, Soho, where a grand work has been done among the masses for the past seven years. It has often been said that corporations have no conscience, and Crown corporations, we suppose, are the most heartless of all. At any rate, Mr. Price Hughes pleaded in vain with the Commissioners of Woods and Forests for a renewal of the lease of Wardour Hall on reasonable terms. All the past history of the place as a centre of moral and spiritual health in a dense and drink-ridden neighbourhood counted for nothing, and the missioners have had to take a regretful farewell of the spot that had become endeared to them by many hallowed memories and associations.

But God was not forgetful of the labours of his servants, and in a distinctly providential way he opened a new door for Mr. Josiah Nix and his helpers, almost the very day on which they knew the fate of Wardour. Craven Chapel, at the back of Regent-street, which for many years has been connected with the Congregational body, was placed at the disposal of the West London Mission. And so the sorrow of parting from "Old Wardour," as it is affectionately termed, has been much tempered by the hope and anticipation of glorious times in the new location, which is only a few minutes' walk away.

The very last meeting at Wardour Hall was held on Monday evening, when the room was packed, up and down, with a very lively and not at all a disconsolate-looking crowd. The presiding genius of Wardour ever since the West London Mission took it over has been Mr. Nix; plus Mrs. Nix, we should add—a strong team. On Monday evening Mr. Nix took up some time in detailing the steps they had taken to leave the place clear of pecuniary responsibility. The generosity of every one belonging to the hall showed how real was their sense of gratitude for the many blessings it had conferred upon them. Some £60 was left to be subscribed at the meeting, and subscribed it was in a short while; more than half of it being given by Mr. Thomas, the chairman of the evening. Mr. Price Hughes wanted to give the last pound, but Mr. Nix cleverly captured that pound with which to begin the new Budget at Craven Chapel. The speeches made by Mr. and Mrs. Nix, by Mr. Oxford, a neighbouring clergyman, by Sisters Catherine and Elsie, by Mr. Pyper, the chairman, and Mr. Price Hughes, were all cast in a grateful and hopeful mould, and the congregation cheered to the echo, in a way that showed there has been no unnatural repression of healthy feeling during Mr. Nix's *régime*. And so the curtain fell on "good old Wardour," with the doxology and the benediction, and a lively hope of repeated Gospel triumphs at Craven.

By way of postscript to our notice, we may tell an interesting little story we have heard of Craven, and which we believe is authentic. In the palmy days of the late Dr. Leifchild, one of the great lights of London Congregationalism in his time, it is related that at the close of an unusually brilliant and able discourse one Sunday, the doctor was interviewed by a stray hearer, who was labouring under a deep sense of sin and sorely wanted relief. He told the preacher that the relief had not come to his burdened soul through the fine sermon; whereupon Dr. Leifchild resolved that never would he preach another sermon without putting into it some word that would lead an anxious sinner to the waiting Saviour. Whatever may be in store for our West London Mission friends in their fresh departure at Craven, we are sure they will never make the mistake that Dr. Leifchild made on that occasion.

MR. HOLLAND'S BIRTHDAY PARTY.—In our notice last week of this interesting event, we omitted to mention that Lady Ashburton sent with her congratulations a pony phaeton, the pony to draw it having been given by other friends.

HOME CHURCHES AND MISSIONS.—Dr. A. J. Gordon, of Boston, insists that every church should give to missions at least as much money as it contributes to sustain itself—usually recorded as "congregational expenses." And herein he teaches by example as well as by precept. The Clarendon-street Baptist Church, of which he is pastor, gave last year 20,000 dols. to missions, about double the sum of their church expenses.



## LORD'S DAY REST ASSOCIATION.

A lively interest in the Lord's Day, and a determination to conserve its blessings, is a duty which to-day makes a specially strong appeal to Christian people; and we rejoice to know that the Working Men's Lord's Day Rest Association is doing much to emphasise the appeal and enforce the duty. This was made evident on Monday evening, when the thirty-seventh annual meeting of members and friends was held in the Lecture Hall of the Young Men's Christian Association, 186, Aldersgate-street.

It was a pleasant meeting, selections of sacred music being interspersed with the speeches. Mr. John Hodge, secretary of the British Steel Smelters' Amalgamated Association, and President of the Glasgow Trades Union Congress, occupied the chair, and in a hearty address showed that on comparatively low, as well as supremely high, grounds Sunday Rest deserves commendation. He deplored the backwardness of the Christian churches in entering upon a much-needed crusade against the unceasing efforts for secularising the Lord's Day.

In an abstract of the report, Mr. Charles Hill, secretary, stated that, under the auspices of the Association, five hundred sermons in favour of Sunday observance were last year preached by clergymen and ministers in London and provincial towns. Illustrated lectures were given, and meetings addressed in various centres by the society's agent. The facts rehearsed have from time to time been given in our columns. Appreciative reference was made to the innovation in postal affairs in Belgium. The stamps have a slip attached bearing words to the effect, "Not to be delivered on Sunday." This slip has to be removed if delivery on Sunday is desired.

Sir Douglas Fox traced the progress of the movement in recent years, pointing out that while on the Continent it has made great strides, at home it has failed to secure support in quarters where it should have commanded hearty sympathy. Though, however, the Upper House of Convocation did not speak out boldly and with a certain sound, on the introduction of the Bishop of Rochester's resolution in favour of the Sunday opening of museums, the Canterbury House of Laymen with a unanimous vote declared the observance of Sunday to have been an incalculable blessing, especially to working men, and deprecating Sunday opening as proposed.

Addresses were delivered by Messrs. James Judd, H. Johnston (London Society of Compositors), T. H. Ellis, H. Williams, sen., and others. Resolutions were passed, rejoicing that failure has attended many recent efforts to secularise the Sabbath, and urging the importance of steady opposition being presented to all such measures. The proceedings were pitched in a high key throughout, and cannot but have proved stimulating to the assembled supporters of the Society.

## METROPOLITAN MUSIC HALL.

The Evangelistic Services at this hall have now closed for the season, and the meetings will be transferred to the Park and Hyde Park Hall. We have completed eighteen years' services at the music hall, and have been greatly encouraged, not only by the large attendance, but in many distinct cases of conversion. An old worker who had been blessed in the music hall some twelve years ago brought his two sons, aged twelve and fourteen, and both were converted, and testified at the watch-night service at Hyde Park Hall. Others are rejoicing over relations who have been brought in, and special praise has been called for on account of many backsliders who have been restored.

Our prayer-meetings have been well attended, and a spirit of prevailing prayer for a revival has been manifested.

We are looking forward to the re-opening of the Park meetings for the twenty-third year. When we began, there were few other meetings; now their name is legion, and everyone who has a hobby to ride, or a fad to air, trots it out in the Park, and there is more need than ever for a clear decided testimony for the Lord Jesus. We have found that the preaching of the Cross holds the people, that the setting forth of a risen Christ convicts the people, and that often sinners are awakened when they hear that the Lord is coming again.

We seek the prayers and fellowship of God's people on behalf of the Gospel in Hyde Park.

Chas. Cook.

6, *Frithcille Gardens, W.*

## S.C.A. CONFERENCE.

The Soldiers' Christian Association Conference, held in the Soldiers' Institute, Portsmouth, March 30 to April 2, was convened by the committee of the Southern District of this Association. Fifty-seven delegates attended. The following took part in the proceedings:—Col. Philips (of the Army Scripture Readers' Society), Capt. Wiseley (of the Officers' Prayer Union), Major-Gen. Martyr, Lieut.-Col. Fawkes, R.A., Lieut.-Col. Phayre, Col. Sandwith, Major Scott Moncrieff, R.E., Capt. Cleeve, R.E., Capt. Kirwan, Capt. Riley, Rev. E. Sharpley, B.A. (Wesleyan Chaplain), Dy. Surgeon-General White, Mr. Sydney Smith, Mr. J. Gelson Gregson, and Mr. Arthur H. Wheeler, organising sec. of the Association.

On Friday a devotional meeting was held, presided over by Capt. Riley, and on Saturday morning the business of the Conference was introduced by Mr. Wheeler reading a paper on the work of the Association, in which he traced the origin of the first Soldiers' Christian Association to a Society formed in 1882 at Saugor, in India, by Lieut.-Col. L. S. Richards, in the Leicestershire Regiment, who published an excellent "Christian Handbook" at Benares in 1884 in connection with this Society. He also drew attention to the interesting fact that before this distinct Christian Association movement was made for the benefit of the soldiers, Mr. Harrington had founded prayer-rooms, and had been instrumental in forming Soldiers' Christian Associations in connection with these rooms in 1886, about the same time that Miss Deacon started the Association in England, which has now been united to the Y.M.C.A., and under the direction of a committee of military officers and members of the National Council. The Association has developed into an important auxiliary of the Y.M.C.A., under the direction of Mr. Wheeler, the organising secretary of the Association. The importance of this report was so fully realised, that the Conference resolved to publish it.

In the afternoon session of the Conference, reports of work were made by Army Scripture Readers, and non-commissioned officers and men (who were regimental delegates) from the different garrisons in the southern district, as well as from Plymouth and the Brigade of Guards in London. The evening meeting was held in the large hall of the Institute, which was well attended, when addresses were given by Colonel Fawkes and Major Scott Moncrieff.

On Sunday afternoon a very good meeting was held, and powerful testimonies given by Christian soldiers concerning Christian life in a barrack-room. In the evening Colonel Philips and Captain Wiseley addressed a large gathering, after which a consecration meeting was held; and Mr. Gregson presided at the Communion service, which brought to a close a series of meetings in which the power of the Spirit's presence was reverently recognised.

The final meeting of thanksgiving and praise was held on Monday morning, when for two hours there was an unbroken string of testimonies from officers and men, thanking God for the blessed manifestation of his presence at the Conference. Several ladies, engaged in work at Soldiers' Homes were present, and gave parting texts at the Praise Meeting. Special prayer was offered on behalf of Miss Daniell, who is still in a critical condition of health, references being made to her work and that of other ladies at Soldiers' Homes in England, and also to Miss Sandes in Ireland.

PRESBYTERIAN SOCIAL MISSION FOR LONDON. At a gathering of Presbyterian ministers and laymen in the Lecture Hall of the Marylebone Presbyterian Church, Edgware-road, Dr. Pentecost introduced a proposal to form a Presbyterian Social Union for London. He said that such unions had been a great success in America—acquaintanceships were formed, questions discussed, and the social element among the great body of Presbyterians was cultivated. Dr. Pentecost read proposed rules, which provided that all members and adherents of the Presbyterian churches in and around London shall be eligible for membership. The objects of the union shall be the promotion of friendly fellowship, the consideration of practical questions affecting the polity and work of the Presbyterian Church, and generally the deepening of the interest of members in the extension of Christ's kingdom. All offices shall be open alike to ministers and laymen, and all elections shall be by ballot at the business meeting of the members of the union, to be held annually, in November. In the course of discussion, several speakers supported the proposal. Rules are to be further considered.

## EX-SERVICE MEN AT PORTSMOUTH.

An interesting statement has been issued by Mr. Hogben of the work he is carrying on at Portsmouth, which formerly was a part of Miss Sarah Robinson's Mission in that great military centre. In this statement Mr. Hogben reports many striking facts as to the scope and fruitfulness of the work, and makes a strong appeal for increased support. In an introductory memorandum, Miss Robinson thus supports the appeal:—

"I shall be very glad if any words of mine can strengthen the appeal now made by Mr. Thomas Hogben, whom I have known as a personal friend since 1872. He has been from the first a frequent visitor and helper in all my Portsmouth work, and from 1888 gave his services gratuitously as editor of my monthly magazine *Ready*, until the close of 1892, when the editorship passed into the hands of Mr. Gelson Gregson, on his taking over from me the superintendence of the Soldiers' Institute. It is known to all our friends that the Portsmouth Soldiers' Institute was the headquarters of my whole work, and the residence of myself and lady helpers, Mr. Hogben also, of late, having his office there, as director of our Gospel work and town mission.

"At my retirement, the two branches of the work were separated. Mr. Gregson (at the Institute) working only for soldiers and their families; Mr. Hogben (at the Welcome Mission Hall) continuing the work among the poorest of the poor, and among ex-service men (both naval and military), thousands of whom live in and around Portsmouth. This special work began with tent services, organised by Mr. Hogben at Landport during the summers of 1888 and 1889, with marked success and blessing. Then followed the building of my large Speedwell Coffee Palace, with its Gospel hall, the 'Speedwell Mission,' under Mr. Hogben's direction, continuing and consolidating the tent work. In 1892, when the Speedwell was taken over by a company, we hoped to retain the hall and class-rooms for mission purposes, but, the company speedily requiring the whole building, we were forced to seek other premises. Hence the erection of an iron hall on a valuable site close by, and the change of name from 'The Speedwell Mission' to 'The Welcome Mission.'

"The importance and usefulness of the varied work carried on can scarcely be over-estimated. Whenever donors kindly allow me the option of apportioning their gifts, I certainly prefer to use them for this branch, especially as I fear it has suffered financially through my retirement. Last year I had the joy of seeing the Institute at Alexandria cleared from debt, and I do trust that the liberality of friends will bring about a like result this year for the 'Welcome Mission,' in clearing off the mortgage of £1250 on the site and building. I shall be pleased to give further particulars by letter, or to receive donations either for the 'Building Debt' or the 'Current Expenses' of the Welcome Mission. Having entirely left Portsmouth, my address is now, The Hut, Burley, near Ringwood, Hants."

## GOSPORT SEAMEN'S MISSION.

The *Good News*, mission steamer of the English and French Coasting Mission, is now ready for the usual summer's work. About £10 weekly is needed for wages and working expenses.

Who will help in the Lord's name to send this boat forth, to carry the message of his love to hundreds of fishermen, lightship men, and others? God's blessing has hitherto abundantly rested on this means of carrying the Gospel of his grace to the unsaved, and many are constantly testifying to blessing received through this mission.

47, *Stoke-road, Gosport.* S. A. Cook.

THE SCOTT MEMORIAL HOME OF REST, Bognor, Sussex, was opened in 1890, in a very small way, and has gradually reached its present dimensions: about eighty people can be accommodated at one time. Since the foundation of the Home, 2,096 visitors have partaken of its hospitality, the average stay of each being three weeks; some have stayed some months, and a few the whole year. Particulars as to terms of admission, and other information may be had from Mrs. W. D. Scott, Graylands, Chiswick.

EVANGELISATION SOCIETY FOR LIVERPOOL AND NEIGHBOURHOOD.—The eighteenth annual report shows that last year preachers were supplied for 634 meetings in a score or more places. Owing to the continued illness of Mr. Lydiatt, the agent, it was at times found difficult to provide preachers, but volunteer speakers filled the vacancies in a very encouraging manner. The noon prayer meeting and workers' prayer meeting are interesting features of the work. We regret to observe that the balance sheet shows £59 due to the treasurer. The office of the Society is 3, Hackins Hey, Liverpool.

## A MISSIONARY TOUR.

Drs. A. J. Gordon and A. T. Pierson have been making a short tour in the interests of missions, beginning February 13, in Toronto, Hamilton, Brantford, London (Ontario), and finishing with the Student Volunteer Convention, Detroit, February 28 to March 4. The degree of interest developed has been a most delightful surprise.

Instead of confining attention to the subject of *missions*, the two brethren sought to lay a foundation for a true and deep apprehension of the evangelisation of the world, by calling attention first to the Holy Spirit, his personality, work, and manifold activity as the Spirit of truth, of life, of order, of power; then to the blessed hope of the Lord's coming and the true character of the present age as preparatory to his advent, and as the age of out-gathering of God's people from all nations; then to the true relations of giving, both of self and of substance, not only to missions objectively, but to spiritual growth subjectively, etc. This honouring of the Spirit at the beginning was uniformly followed by remarkable signs of his personal presence throughout. At Toronto, one and even two overflow meetings became necessary, and the interest was most impressively solemn. Over 1470 dols. in voluntary offerings were gathered. Dr. G. L. Mackay, of Formosa, Mr. Spencer Walton, of South Africa, Rev. John McVickar, of Honan, were among the speakers. Dr. Mackay's account of the work in Formosa was one of thrilling and convincing power.—*The Missionary Review.*

## LONDON MEDICAL MISSION.

The twenty-second report of work in St. Giles's tells of devoted efforts to bind up the broken-hearted, and to make known the Gospel of God's grace. We make a brief extract:—"Often we hear at our prayer and testimony meetings the exclamation, 'I love every stone of the Mission. It was here I received the blessing in my own soul for which I shall praise God all through eternity.' Recently at a Sunday-evening open-air service in the Seven Dials a reformed drunkard shouted out at the close of his address, 'Come along with us, and you will find peace for your soul, and when you are sick you will find every care and the best treatment from a Christian doctor.'

"At another open-air service a man to whom we had often spoken previously, listened to the message; the same night he came to the meeting held subsequently at the Mission, and found the Saviour. He afterwards stated that 'If the doctors thought it worth while to go out to preach in the Dials there must be something in it.' And he who was before an unbeliever is now clothed and in his right mind, serving the Lord Jesus."

The address of the superintendent, Dr. Latchford, is 33 and 34, Short's Gardens, Endell-street, St. Giles, W.C.

## GIRLS' LETTER GUILD.

The annual social gathering of the members of the Birmingham centre took place in the Town Hall on Easter Tuesday. The chair was taken by Rev. A. R. Vardy, Head Master of King Edward's Foundation. About 2000 factory girls were present. The evening began by a tea to 400 of the members. This was followed by speeches from local clergy, and the secretary's report of the year's work. The latter showed a great advance in results obtained, and in the number of classes and meetings held for the girl members. The Guild now were able to hire and furnish a small room as their own in which to hold these classes, and lately another very popular development had appeared in the starting of a Guild magazine, which should link together lady correspondents and their girls.

This centre is in great need of more lady correspondents; about 200 girls have been waiting for months to join the Guild when more ladies do.

Any willing to help as writers should communicate with the secretary, Miss Kenward, 280, Hagley-road, Birmingham.

REV. DR. PATON, the New Hebrides missionary, preached twice in Liverpool on Sunday. His visit to that city has been very successful financially. Last week he received, among other substantial donations, £1000 from an anonymous friend. This is to be applied to the maintenance of the new mission ship.

WORTHING.—The great calamity that befel this well-known watering-place last year has now, we are glad to learn, overpassed. In consequence of the steps taken to secure better sanitary conditions, the town is now, says a correspondent of *The Times*, one of the healthiest on the South Coast. The climate is delightful, and those in charge of families may with perfect safety select Worthing as a desirable seaside resort.

## Letters to the Editor.

### MISSIONARY FUNDS.

Dear Sir,—All those of your readers who are interested in missionary work will regret to see by the notes in your issue of the 22nd inst. that there is likely to be a large deficit in the receipts of the larger societies. We may trust that this is merely temporary depression, resulting from the unusually severe disturbances in business circles. Whether this is so, however, or not, the fact will doubtless compel the authorities most nearly concerned to turn their special attention to every possible source of economy and retrenchment.

I have recently returned from a long tour through missionary fields, where I have met many missionaries, and seen a great deal of their work. Much of this work, and many of these workers, must enlist the heartiest sympathy of every right-minded person; but there are some workers who have failed in the past, and are likely to fail in the future, to carry out the work committed to their charge. These people often cost their supporting society as much, or more, for maintenance as the more useful man in connection with the work, they cumber the ground by preventing others taking their place, and they are apt, by their inefficiency, to harden those brought under their influence rather than to benefit them.

I desire to suggest that one of the economies which should receive the closest attention is a comprehensive scheme of retirement, under which every worker who may be adjudged from any cause inefficient may be compelled to retire. I am, of course, aware that this is a very delicate, difficult, and distasteful matter, but it is nevertheless a very important one, and one which those in authority, if faithful to their trust, must most carefully consider. It is unbusinesslike and unjustifiable to spend sacred missionary funds in the support on the field of inefficient persons, on the principle that because they are there they must perforce be maintained there until they voluntarily retire.

Sacred as is the obligation to exercise Christian charity and forbearance one towards another, the obligation to strict wisdom in the disbursement of missionary funds is still more sacred, and it appears to me that a weeding out amongst the workers is highly desirable and necessary in the best interests of the work, especially at this time, when the resources of the societies will be taxed severely to maintain their efficient workers, together with those new ones who may be accepted for the reinforcement of the various districts.—Yours truly,

H. W. Fry.

47, *Billiter-buildings, London, E.C.*

### ENGLISH PRISONS.

Dear Sir,—I have been much interested in reading Mr. Cook's observations as to the hopeless way in which the religious work among prisoners is carried on in this country. Take, for instance, the question of drink, which it is admitted on all hands is the direct or indirect cause of four-fifths of the crime in this country. Nevertheless, except when the goal chaplain happens to be a total abstainer (a too rare occurrence I fear), there is little or nothing said to the prisoners to help them in shunning that which has been their downfall.

I have long thought that properly-accredited ladies and gentlemen ought to have the *entrée* (subject to proper regulations) to the prisoners who are desirous of being visited by those who seek to do them good. This is done in other countries, notably in America, and other colonies. I was only lately talking with a lady (wife of a Baptist minister) who has lately returned from Australia, where she and other ladies regularly visited the prisoners in Adelaide goal, and in many instances with gratifying success.

It may interest some of your readers to know that the strict official rule was broken a few years ago at Portsmouth Prison by Sir W. Harcourt—then Home Secretary—who, to his great credit, allowed Mr. R. T. Booth, the temperance evangelist, to give an address to the prisoners. I was told that the address would never be forgotten by the prisoners, many of whom were melted to tears, and I believe to repentance.

Now comes the question, Why should not such permission be granted more frequently and through out the country? Mr. Asquith, the present Home Secretary, has frequently declared his earnest wish to make the Home Office the medium of doing real good among the people, and I venture to suggest that a deputation of Christian M.P.'s and others should wait upon him, putting before him this matter, and I feel confident that good would result.

Yours faithfully, James Fielding.

36, *Weston-road, Gloucester.*

THE LISKEARD GUARDIANS have appointed a medical officer subject to the condition that he should treat alcoholic liquor as a medicine and prescribe it at his own cost.

# The Thanksgiving Meetings.

## LETTERS FROM WORKERS.

I most thoroughly sympathise with you in arranging for a Day of Thanksgiving.

Evan H. Hopkins.

32, *Redcliffe-square, S.W.*

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The Thanksgiving Meetings have our fullest and heartiest sympathy, and we shall hope to be present at one or more of them.

Henry and Ann Bright.

*Home for the Blind*, 77, *Hanley-road, N.*

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I shall be most happy to set April 11 apart, and join in prayer and thanksgiving; for the Lord has graciously blessed us at Bow, and is doing so in every way. Newton Vanstone.

*Bow Baptist Chapel.*

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It is now twenty-five years since I began mission work amongst the poorest classes in East London, and have not little cause for praise for the blessing graciously vouchsafed since 1868. W. Chorley.

*Canonbury.*

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I rejoice in the timely project of a united Thanksgiving Meeting on the 11th, and am looking forward to being present at least some part of the glad day—as a worker for over forty years.

W. Benson.

129, *Royal-road, Kennington Park, S.E.*

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An old friend since those early days writes:—"I would gladly be with you on the 11th, but am too weak for the voyage; will pray that you may have a very blessed time, and will praise God at home."

W. Harris.

*Les Hurieux, St. Martin's, Guernsey.*

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Why should we not, at the meetings for praise on the 11th, pray for and expect believers to be endued and emboldened now with the salting and reflecting power (Matt. v. 13; Mark ix. 50; 2 Cor. iii. 17, 18, R.V.) of the Christians of the first centuries?

Reginald Radcliffe.

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I shall be only too glad to attend the Thanksgiving Meetings—to meet so many workers in the great vineyard, to render thanks and praise for all the ways in which God has led us, and to get fresh supplies of grace. W. Martin.

*Carlton Vale Mission, Kilburn.*

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Miss Mason will have much pleasure (D.V.) in attending the Thanksgiving meeting on April 11. She rejoices that a spirit of thanksgiving, and a recognition of God's mercies, is manifesting itself in this public manner.

*House of Rest*, 10, *Finchley-road, N.W.*

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I rejoice that you are about to have a Thanksgiving Meeting. I fear we are very remiss in not thanking our God as we ought. Why not a thanksgiving meeting once a month? God has done marvellous things during these thirty years, whereof we are glad.

John Soames.

*Howard-street Mission, Wandsworth-road, S.E.*

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I have just returned from a visit to Italy, and have only now seen the notice of a Day of Thanksgiving, of which I am rejoiced to hear. If you have any bills left, kindly send a few, addressed to Conference Hall, Stratford, and I will see that prominence is given to same, also that the meetings are announced.

C. Boardman.

*The Conference Hall, Stratford.*

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I cannot but feel that your proposal for a thanksgiving day is in full accordance with the mind of God, and also due to Him; besides, it is one of the surest ways of obtaining more. Let us gather in the true spirit of heart-thankfulness. Many of us have private as well as public reasons why we should thank and praise his name. (The Hon.) R. Moreton.

56, *Pyrland-road, Highbury.*

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As one who has resided in London and engaged in God's work from 1851 onwards, no one has greater cause to praise God, and having lived and laboured since 1859 in the East of London, no one who has not been a resident can form any idea of the marvellous change for good within the area of the Tower Hamlets. I shall be happy to attend the meetings, and trust all who attend will carry to their respective spheres the spirit of praise and thanksgiving, which I think has been very seriously lacking.

Thomas Richardson.

*St. Benet's Vicarage, Mile End-road, E.*

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I must express to you my deep thankfulness that it has been laid on your hearts to appoint such a meeting as you have proposed for April 11. May the windows of heaven be opened, that such an abundant blessing may be poured out as shall forcibly remind us of Early Church days, when "the place was shaken when they were assembled together."

Philip Gough.

*Gray's Yard Mission.*

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I am not able to be with you on the 11th, but I shall, I hope, have the opportunity of inviting a good many Christian friends to join with you on that day in thanksgiving. Your thanksgiving plan gives me hope. It is, I think, the way to receive fresh blessing, to thank our Heavenly Father for those which He has given formerly. Saml. Garratt.

*Ipswich.*

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There are many, doubtless, who, like myself, would gladly be present at the Thanksgiving Meetings on April 11, but are unable. Could not those who wish to do so, send a Thanksgiving offering, to be applied as the donor might desire, or to a special fund to be expended at the discretion of the conveners? Should this be practicable, I shall be glad to send a Thanksgiving offering for prayer answered. St. Leonard's-on-Sea.

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I shall esteem it a great privilege to be present at the meetings on Wednesday, April 11, and earnestly pray that it may be a time of much profit and blessing. Truly we have much to thank God for. I shall certainly do my best to bring as many of our workers to the gatherings as possible, and we will hold special prayer meetings between now and then.

Robt. H. Parsons.

*South London Mission, Scovell-road, Borough-road, S.E.*

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I shall be glad to attend some of the meetings on April 11. The work of God in the East of London is a striking example of his faithfulness to them that seek Him, of his love to the great multitudes, and of his power and willingness to sustain every enterprise undertaken for his name's sake. It has been one of the most effective antidotes to worldliness in our suburban congregations. The reasons for Thanksgiving are manifold and weighty.

*Streatham Hill.* J. P. Gledstone.

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It surely becomes one who, by the condescending care of my God, has been for more than ninety-five years maintained in mind and body, to unite with so many of his children in praise and adoration for the vast benefits bestowed upon us sinners, in London and elsewhere, in sending us the glad tidings of salvation through his beloved Son, for impressing these tidings upon us by his Spirit, and for the glorious abode He has prepared for us above.

Robert Nelson.

*Waveridge Lawn, Malvern.*

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So glad you will commemorate that wonderful year 1861. 1859, 1860, and 1861 were the most marvellous years of grace for England, Ireland, Scotland, and America. Hundreds of thousands were the saved of the Lord. We feel now, after thirty-five years, the mighty impetus and baptism of fire then imparted. It is very meet, right, and our bounden duty, to remember with praise that glorious time which gave birth to *The Revival* paper.

Walter Bradbury.

*Amberley Vicarage, Arundel, Sussex.*

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As one of the workers in East London, it greatly rejoiced my heart. I hope there will be large gatherings on the day appointed. Brief accounts of the various kinds of Christian work begun and still continued in the East End would warm us to praise and thanksgiving. Some short comparison of what the work was half-a-century ago, and what it has grown to now, would have a very stimulating effect. I hope for great good to my own heart and soul on the 11th. George Piercy.

*Chinese Mission*, 92, *West India Dock-road.*

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Not till to-day (March 28), as it happened, did I actually see your letter to Mr. Radcliffe; that number of The Christian escaped me. I read it at length with deep interest. I do cordially concur with your thought of the timeliness and of the blessing of such a "sacrifice of praise and thanksgiving." The past thirty-three years have brought with them grave developments of evil, but also great and wonderful developments of the work of God in and through his people. "It becometh them well to be thankful." At the date named I am to be (D.V.) in Ireland. But I shall, I trust, remember your thanksgiving in spirit before our Lord.—I am, very sincerely yours, H. C. G. Moule.

*Cambridge.*

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How many things the Lord hath done for London since 1861! How can we thank God for raising up such men as Richard Weaver, George Hatton, Denham Smith, Messrs. Moody and Sankey, our beloved friend C. H. Spurgeon, and many others? At that time the first midnight meeting was held in the City, and how many poor outcasts have been gathered into the fold. Shall we not praise God for the Theatre Services, for the many evangelists who have done grand work, and for the Y.M.C.A.?

Thomas Gurney.

*Alumhurst-road, Bournemouth.*

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I look back with great delight over thirty years, since I was engaged in Staffordshire preaching to thousands, and praying over weeping souls for twenty weeks night after night, and could not close the meetings until eleven o'clock p.m. Thousands were brought to the cross at these meetings.

May the coming anniversary, in answer to prayer, be like a rushing, mighty wind, and rouse the churches to put forth greater efforts to bring multitudes to the Saviour's feet. According to our faith be it unto us.

John Dupee.

*London Cabmen's Mission, King's Cross.*

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I was in my first pastorate at Romsey, in Hampshire, when the Revival of 1859 broke out, and I have special reason to remember it. The saintly Denham Smith's mother was a member of my church, and was one of the holiest women I have known, teaching me, as a young minister, many an unforgetable spiritual lesson; and Denham Smith, more than perhaps most men, was full of the spirit of the Revival, and during his frequent visits to his mother he was often at my house, and spoke on several occasions to my people on the great work of God. I rejoice in the proposed commemoration services, and shall be present at the meetings in spirit, and join in the thanksgiving and praise.

*Nottingham.* William Crosbie, M.A., LL.B.

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We hope to unite with you in spirit on the 11th April, in thanksgiving to God, and we rejoice in it. Surely it is "good" and "pleasant" and "comely." The Lord make it a memorable day! Would you not suggest that it should be a day of "closet" thanksgiving as well, and for the dear ones on sickbeds, that none may feel excluded though they cannot be present in the large gatherings, or even in smaller ones? I have been so struck lately with "offer unto God thanksgiving," and "Call upon Me in the day of trouble." There was an impression made on my mind about 1860, though I was but a little child, by hearing a friend tell what he had seen among the boys and girls in Ireland; six years later the Lord claimed me for his own.—Ever yours in this precious Saviour, B. Campbell.

*Banchory.*

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May I add another to my grateful recollections of the Lord's gracious dealings in the poor East-end? My early experiences were in Spitalfields and Bethnal Green, but I remember a visit to Ratcliff Highway, and my first sight of "Suicide Bridge," as it was called, from the many who had there ended their lives of sin and shame and sorrow. No building bearing the blessed and well-deserved title of the "Bridge of Hope" was then open for such, nor (as it seemed) any effort whatever made for them. When I returned from India in 1879, I found one little room had been secured by Miss Macpherson, in the lane, leading to this spot in which to invite poor wanderers and bring them within sound of the Gospel. Then a meeting was held at the Home of Industry, and Miss Steer was led to undertake a work for which thousands will call her blessed. Clara M. S. Lowe.

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May I mention that a history of the Ulster Revival of 1859 is now being given in a little magazine *Out and Out*, which shows that that great movement was simply the outcome of earnest, persevering, united prayer, and of the faith which is born of prayer? Doubtless the same results would now follow similar efforts.

May I also give an extract from the "Autobiography of the Rev. Charles Finney," in which he says, speaking of the great American Revival of 1857-1858:—

"It was estimated that during this revival not less than five hundred thousand souls were converted. It was carried on very much through the instrumentality of prayer-meetings, personal visitation and conversation, by the distribution of tracts, and by the energetic efforts of the laity, men and women. There was such a general confidence in the prevalence of prayer that people seemed to prefer prayer to preaching. The general impression seemed to be: We have had instruction until we are hardened; it is time to pray."

Answers to prayer were constant and striking. The windows of heaven were opened, and the Spirit was poured out like a flood. M. D.

Allow me to add a note of praise for the wonderful dealings of God in connection with the work among men of various nations in the East End since that remarkable meeting in Sussex Hall. At that time my heart was drawn towards the foreign field. When *The Revival* first came out, I well remember being thrilled with its accounts of what the Lord was doing, and earnestly I prayed that I might share in the glorious work. One special request was that He would make me a blessing to people of another nation and tongue. And now men belonging to many nations have been converted in the East End, and are proclaiming the Gospel of Christ not only on board ship, but nearly all over the world. I would especially note the way the Lord answered my prayers. Instead of being sent out to one nation, people of many nations were brought to me.

R. Child.

*Sailors' Welcome Home, Ratcliff Highway, E.*

I am right glad to know of the meeting for thanksgiving to be held April 11, for I quite believe there are many who look back on those years of revival with much joy. It is so with myself, and one can trace the Lord's hand *now* in seeing the converts of those happy days standing firm and becoming witnesses for the Lord to others. After an absence of twenty years from this very town, we are now reaping with joy from the seed sown so long since. We are continually hearing from persons we met with that they were brought to Christ in 1872 or thereabouts.

Some time since I came across a gentleman from Nelson, N.Z., and on asking him when and where he was brought to the Lord, he said, "Stafford Rooms." When? "1860." He gave me a very interesting account of the manner of his being caught by two young men and drawn into the meeting; he was saved there and then. Now he is preaching Christ in the colonies. Oh for the power of the same Lord to flood our isles again!—Yours very sincerely, S. Pyall Diprose.

14, *London-road, Newbury, Berks.*

Mr. W. T. Paton, who, we regret to say, is at present laid aside, writes that he "trusts and prays that the meetings may be seasons of rich blessing; indeed, he believes that this will be the case."

We shall be heartily glad to join with you and others in the proposed praise meetings on April 11. We have abundant cause to bless the Lord for all that He has done amongst the little ones during the last twenty-seven years. T. B. Bishop.

*Children's Special Service Mission,*
13, *Warwick-lane, E.C.*

I shall be glad to make the praise meeting known for father's sake. I fancy how delighted he would have been to be at the meeting had he been spared.

Katie E. Catlin.

17, *Claremont-square, Pentonville, N.*

With all my heart I rejoice in your forthcoming meetings for praise. Although shut out from all such assemblies in body, I have had happy fellowship and great refreshment in spirit for the past thirty-three years, from the printed reports of many missions. The accounts in *The Revival* (now The Christian) have been blessed to my soul many many times in those "years of plenty." I can recall one occasion, when vainly longing that I could be among God's people to share the blessing, those words coming very sweetly to my heart, "They that tarried at home divided the spoil." And indeed this is often my happy experience, while I am in the habit of praying specially for others in like case. How many hundreds of us have never attended a convention, yet such is our Lord's loving care for us, we have not missed our portion, but are "satisfied with favour, and full with the blessing of the Lord." Thus shall we join in your praise meeting, although absent.

Sarah Robinson.

*Late of the Soldiers' Institute, Portsmouth.*

**BEFORE AND AFTER.**—The approaches of sin are like the conduct of Jael—it brings butter in a lordly dish; it bids high for the soul. But when it has fascinated and lulled the victim, the nail and the hammer are behind.—*Anon.*

**EASTERTIDE WITH THE SAILORS.**—With a view to providing the seamen frequenting the East End of London with something beneficial in lieu of the baneful influence of the public-house, the Seamen's Christian Friend Society gave a series of special services at their new headquarters, St. George-street, London Docks. On Easter Sunday and Monday the English, German, and Scandinavian meetings were well attended, and on Thursday evening there was a service of sacred song by the King Edward Choir, at which a goodly number of seamen and others were present.

## OBITUARY.

DR. REICHEL, BISHOP OF MEATH.

The Irish Protestant Church has lost one of its brightest ornaments and most scholarly ecclesiastics in the death of Dr. Charles Parsons Reichel, Bishop of Meath. He was the author of several works, such as sermons on "The Origin of Christianity," which are widely known. He was a very able popular preacher, and was Evangelical in his views.

MR. HENRY MATHEWS, CANONBURY.

On March 27, at the ripe age of ninety-four, Mr. Henry Mathews, of Canonbury, passed to his rest. He was one of the first teachers and committee men of the Field Lane Ragged School; for some years hon. secretary of the King's Cross Ragged School. For many years he was on the committee of the City Coal Kitchen, while for no less than fifty-eight years he was hon. secretary of the Widows' Friend Society.

MISS MACPHERSON, BELFAST.

Deep regret is felt by a very wide circle of friends in the north of Ireland at the death, by pneumonia, of Miss Macpherson, eldest daughter of Major-General Macpherson, of Fortwilliam Park, Belfast, who has passed away. She was the foundress of the Belfast Society for Nursing the Sick Poor in their Homes, and for twenty years acted as its general superintendent. In this way she was the means of doing an amount of good to the souls and bodies of multitudes that eternity alone will disclose. Stimulated by her example, similar societies have been formed in all the principal towns of Ulster. Thousands of families, regardless of denominational distinctions, have thus been benefited, and ministers of the various churches have been greatly aided by the labours of the district nurses.

MR. WILLIAM MORRISON, INVERNESS.

In the death of Mr. William Morrison, Inverness has lost one of its most valued citizens, who was well known and greatly esteemed throughout the north of Scotland. His sterling character and practical sagacity, combined with a singularly unselfish and modest disposition, won for him the confidence of all parties, and led to his being chosen to many a position of influence. Indeed, it is not too much to say that there was no public movement or association aiming at the good of the community for which the aid of Mr. Morrison's name and services was not sought. He was president of the Young Men's Christian Association, and an earnest supporter of temperance and social reform. A man of simple tastes and unaffected piety, he was the friend of the poor and the trusted adviser of all who were in distress. For several months he had been in failing health. Last winter he spent in the south of England, and was on his way north about a fortnight ago, when a sudden aggravation of his illness arrested him in Edinburgh, where he passed away last week, leaving a widow, two daughters, and two sons to mourn his loss.

PROFESSOR ROBERTSON SMITH.

The death of Professor Robertson Smith, at the age of 47, recalls theological discussions which excited much attention fifteen years ago. A son of the manse, the deceased professor studied at Aberdeen and on the Continent, and at the age of 24 was elected to the professorship of Hebrew in the Free Church College, Aberdeen. He was a member of the Old Testament Revision Company, and joint-editor, with Professor Baynes, of the ninth edition of the "Encyclopædia Britannica." His writings brought him under ecclesiastical censure for heresy, and he was dismissed from his professorship for his teachings regarding Holy Scripture. In 1883 he accepted the post of Lord Almoner's Reader of Arabic at Cambridge, and subsequently became University Librarian and Adams Professor of Arabic. He was the author of a number of books, in which patient research was combined with rationalistic generalisations. Rev. B. Bell, preaching in Withington Presbyterian Church, on Sunday last, declared the professor to have been "a true and humble Christian, with a faith simple and warm, learned from his godly parents."

MRS. COLIN TAYLOR.

In the year 1866 the Lord did a gracious work in the town and neighbourhood of Atherstone through the instrumentality of Miss Octavia Jary and others. Amongst the trophies then won for the Lord, few came out more distinctly than Miss Wood, of Pinwall Hall, whose life and gifts were laid at the feet of the Lord Jesus.

Very soon after her conversion she became a deep student of Scripture and a constant reader of the Puritans. Knowledge soon led to active service, and in many directions work for the Lord opened before her. Many a Leicestershire village welcomed her to cottage and other meetings, and when in 1885 she became Mrs. Colin Taylor, of Rickmansworth, a new neighbourhood soon discovered that one of rare devotedness judgment, and gifts had come into it.

Grace was given during the last solemn hours to speak to many loved ones of the all-sufficiency of the person and work of Christ, and she died, as she lived, a warrior, entering into rest on Thursday, March 22. Mrs. Colin Taylor, though a member of the Church of England, had great sympathy with the simple worship of the Friends, amongst whom she was widely known. She has left a husband and three little children to mourn her loss.

## MISSIONARIES AND KESWICK.

Dear Sir,—I know there are many missionaries and other workers who long to attend the Keswick or some similar Convention, but are unable to bear the expense. On one occasion a generous friend gave me sufficient to send to Keswick a missionary who was returning to the field, and I shall never forget the gratitude and appreciation expressed by my missionary friend. There are probably many of the Lord's children who would wish to take part in such a blessed privilege as that of helping some of their poorer brethren and sisters to partake with themselves and others of the benefits of these gatherings. If such would entrust their contributions to me, I shall gladly keep an account of them and see that help is given only to those who may be considered unable to procure this privilege for themselves.

I have been trying to strike a rough average of probable cost, and have come to the conclusion that from £3 10s. to £4 would suffice for a single person, and about £5 10s. to £6 for two occupying one room. This includes travelling.—Yours faithfully,

Wellesley C. Bailey.

*Mission to Lepers in India and the East,*
17, *Glengyle-terrace, Edinburgh.*

## OPEN-AIR MISSION.

Dear Sir,—We are making preparations, on a larger scale than in past years, to send forth companies of preachers to hold week-evening open-air services in and around the metropolis during the coming summer. These special efforts were greatly blessed last year, and if God inclines the people to help us, it will be possible, with our large band of more than 700 members in London alone, to do much more.

Permit me to make known our urgent need of funds, and the fact that we are prepared to hear from clergy, ministers, and superintendents of missions who may be glad to have a band of open-air evangelists sent to their district on week-evenings, either at intervals or for five consecutive nights.

Another set of men will go forth on Saturdays to more distant suburbs, and many friends may be glad to invite their help, and to offer them hospitality by way of tea.

Though this letter has immediate reference to London, I may add that the committee respond to applications for open-air preachers from all parts of the kingdom. Prayer is earnestly asked that the labours of the forthcoming season of opportunity may be accompanied with the mighty power of God.—Yours faithfully, Frank Cockrem, Secretary.

11, *Adam-street, Strand, W.C.*

**REQUESTS FOR PRAYER.**—For a mission by Rev. Dr. Morris at Astwood and Feckenham, April 1 to 16.—For a Gospel temperance mission being held by Mrs. Christie Mackenzie in the New Hall, Wellington, Salop.—For blessing upon a fortnight's mission about to be held in connection with the People's Bethel Mission, Callowhill-street, Bristol, by Mr. Henry Lakin, of Burton-on-Trent.—On behalf of a fifteen days' Mission now being held at Commercial-street Baptist Chapel, E.—For Barn Meetings, by Mr. John Elliott, at Zealmonachrum, N. Devon.—For a mission to be held by Mr. W. Lane, in Arthur-street Chapel, April 15-24.

**THE CHARING CROSS VIGILANCE AND RESCUE COMMITTEE,** in their report for 1893, state that since the home was opened in 1888, some 356 persons have been admitted. We read:—"No doubt there are continual disappointments and many failures; no doubt the work is the most trying and irksome within the whole range of Christian philanthropy; but to admit that it is hopeless, or to allow that it might as well be abandoned on the ground of its difficulty, is altogether impossible to those who recognise the power of religion, and depend upon the strength of the sovereign grace of God. In this work there is no place for despair, and those who carry on the work are upheld by the conviction that no case can be hopeless." Some cases described in the report show how much room there is for patience in such work, and also how blessed is the reward of the grace of long-suffering. The work of the Repression Committee was not unusually great, but it included a number of prosecutions and other measures of vigilance. The hon. sec. is Mr. S. Bowne, St. Martin's Church Vestry Hall, Charing Cross, S.W.

## THE Y.M.C.A.

The Saltcoats Association reports good progress.

By the will of the late Mr. Henry Boys, a wealthy townsman, the Walsall Y.M.C.A. receives a legacy of £150.

From Auckland Mr. Brackenrig reports that the work is going on well, and that there is much encouragement in many ways.

Sir John Llewellyn presided over the annual breakfast of the Swansea Association. £900 has been promised towards the debt of £1000 resting on this institution.

Mr. H. J. Fairfax, general secretary at Hobart, has been on a temperance and evangelistic tour, conducting meetings at Zeehan and Strahan with encouraging success.

The Winchester Y.M.C.A. held a most successful social meeting in the Banqueting Hall, and subsequently Mr. Hind Smith delivered an illustrated lecture to a large audience.

The usual Good Friday re-union at Stafford Rooms was well attended. Professor Gladstone presided, and addresses were given by Revs. Gilbert Karney, H. E. Stone, and G. D. Macgregor, and Mr. Russell Hurditch.

Rabbi Gottheil, of New York, speaking on the Young Men's Hebrew Association, says:—"We imitated the Y.M.C.A., but we left out what is the real secret of its success—religion. All its branches are subservient to Christianity."

Carluke United Y.M.C.A. now embraces in its membership the Guilds or Fellowship Associations connected with all the churches (five in number) of the town, the lately resuscitated Y.M.C.A. in connection with the Free Church having just become affiliated.

The usual Easter Conference in connection with the North-eastern District Union was held at Stockton, under the presidency of Mr. Frederic Robson. Papers on evangelistic work were read by Mr. Henry Johnson, of Sunderland, and Mr. J. W. Pratt, of South Shields.

The Sydney Association reports that God's blessing has been manifestly vouchsafed to the evangelistic and Bible work, both in guidance through difficulties, and in the conversion of young men. Many touching incidents of the work of the Holy Spirit in men's hearts have been witnessed.

Dr. J. G. Paton has paid a short visit to Southport under the auspices of the Y.M.C.A., very large meetings were held, and after payment of all expenses, nearly £80 was transmitted to the treasurer of Dr. Paton's fund, besides many special donations handed direct to the missionary. A visit from Dr. Harry Guinness is arranged to take place shortly.

The Association of the city of New York, at its forty-first anniversary, reported a membership of 7584, being 400 larger than ever before. In the employment bureau 3906 were provided with work. Fifty-nine educational classes in eighteen lines of study have been conducted for 1839 different young men. The total attendance at meetings and of visitors to the rooms aggregated 1,783,825, or a daily average for the year of 4887.

The annual report of the Oxford Association shows a membership of 616, and active work in many directions. The men's gathering on Sunday afternoon still retains its place as the most largely attended meeting. Instrumental music, hearty singing, and an address, are the chief features of this meeting. A large number of men have testified to the help derived from these meetings. The Sunday evening evangelistic meetings and the Bible classes have been greatly blessed. United prayer meetings and open-air work are also carried on actively, while the social and intellectual agencies are by no means overlooked.

The annual conference of the Midland District Union of Y.M.C.A.'s was held at the rooms of the Northampton Association. The report, read by the hon. district secretary, Mr. Henry Whitewell, stated that the work had been prosecuted with vigour and success in the larger Associations, but progress in the smaller Associations had not been so satisfactory. The membership of the District Union was 3587, and there were twenty-one Associations in active operation. In addition to the Bible-classes and devotional meetings reported by the various Associations, aggressive Christian work was being carried on in many places, such as evangelistic meetings, Gospel meetings for men, lodging-house missions, open-air and lantern services, street lads and hop-pickers' missions, by which many outside all ordinary religious influences had been reached and gathered into the churches.

IN THE UNITED STATES there is said to be one liquor dealer to every 272 inhabitants. Twenty years ago the proportion was one to 192.

REV. HUGH PRICE HUGHES advocates such a modification of the Veto Bill as will admit of a reduction in the number of licensed houses.

## THE Y.W.C.A.

The Factory Helpers' Union, which is under the auspices of the Y.W.C.A., is doing excellent work amongst our factory girls, but is not as well known or liberally supported as it should be.

The Sydney Central Association says:—Our employment agencies are in great demand, and the Institute is very busy, while the boarding accommodation is in great request. Our evangelistic evening meetings have been well attended.

The Foreign Missionary Department is being reorganised, and in one of the divisions of the Association it is contemplated to appoint a travelling foreign missionary secretary. A considerable number of Y.W.C.A. members are now in the foreign field.

Arrangements are now complete for the Annual Conference, which takes place this month at the Morley Halls. The programme is full of good things, and the conference cannot fail to be stimulating and helpful to those engaged in Y.W.C.A. work.

The members and friends of the Sandwich Branch met recently at the house of the treasurer, Mrs. Oldfield. After tea a meeting was held in the drawing-room, when Miss Foquett, of Ilfracombe, gave an address on the words, "Follow Me." Missionary letters from India and China were read.

The work at Cardiff is continually increasing, and the premises at 27, Charles-street are taxed to provide for all who desire to avail themselves of the accommodation. The operations are directed to supplying a Home for young women. One great want in connection with the Institute was a suitable hall, and this has now been met. At the rear of the headquarters a cosy little iron hall has been erected, capable of providing sitting for 200 persons. The utility of the place has been sufficiently shown during the mission held by Mrs. Baeyertz. Bible readings were held daily, and Gospel addresses given at Tredegarville Chapel in the evenings, when large congregations gathered.

## SCOTTISH NOTES.

Mr. William Forbes has been holding services on the west coast of Scotland and in Edinburgh.

Rev. R. Mackay last week gave a lecture in Aberdeen in the interests of Dr. Barnardo's rescue work.

Rev. John Robertson, of the City Temple, Glasgow, has begun to publish his weekly Sabbath evening sermon.

The decrease in the Sustentation Fund of the Free Church for the first two months of the financial year amounted to £4525.

The ministerial jubilee of Rev. John Philip, F.C. minister, Fordoun, is being celebrated this week. He is known as an able writer on religious topics.

A party of 140 boys have left Glasgow for Canada, in connection with Mr. Quarrier's work. Much regret was expressed at the farewell meeting at the illness of Mrs. Quarrier.

The operations of the Sailors' Mission in Aberdeen are being extended, and a new building is to be erected. Encouraging reports of its work were given at the annual meeting last week.

Rev. J. J. Mackay, who has been so successful in aggressive work as minister of Trinity Free Church, Glasgow, has been unanimously called to the pastorate of the Presbyterian Church, Hull.

Dr. Barbour, of Bonskeid, and Mrs. Barbour, who are interested in China Missions, have paid a visit to Inverness to stir up new interest in this branch of missionary work. Their visit will excite fresh interest in missionary work in China, and doubtless lead to additional support being given by the Church.

In connection with the Dundee Home Mission Union, a house-to-house visitation is at present being carried on in Dundee for the purpose of inducing non-churchgoers to connect themselves with some church or mission. The visitation is being prosecuted in a systematic manner, the city having been mapped out into districts. Though only a part of the work has been accomplished, reports highly favourable to the objects which the Union have in view have come to hand.

## IRISH NOTES.

During the past three weeks Gospel meetings have been held in Lisnaskea, co. Fermanagh, by Mr. J. H. Crawford, of the Irish Evangelisation Society.

The Dublin University Mission to Chota Nagpore has branches in every diocese in Ireland, and receives large support from Irish graduates in England. Its income last year was about £1000; during that time it sent five new workers into the Mission field, and is anxious to send out another this year.

A MEMORIAL in favour of Sunday closing on national lines, and not by local option, is being promoted by the Central Sunday Closing Association.

## CHRISTIAN ENDEAVOUR.

A C.E. Union has been formed for Nottinghamshire.

A united meeting of Endeavourers from Ealing, Hanwell, Richmond, and Hounslow was lately held at Brentford.

At Battersea Park Tabernacle the report of the C.E. shows the society to be in a sound and flourishing condition.

In Cambridge the Zion Society, though only four months old, is accomplishing much good work. There are now forty active and fifteen associate members.

God is richly blessing the Wells-street, Coventry, Society, fifteen of its active members having recently joined the church. A weekly cottage meeting is successfully carried on by the Prayer-meeting Committee.

A Convention of C.E. societies in the Stroud district, held last November, was so successful that a series of united meetings was arranged for Good Friday. Mr. and Mrs. Reader Harris led the meetings, which have been a wonderful means of blessing.

A successful gathering of Christian Endeavourers was held at Langholm (Dumfriesshire) on March 29. Six local societies were represented. Stirring and helpful addresses were given by Rev. W. Knight Chaplin, London, and Rev. J. Buchanan, Langholm.

The annual meeting of the Glasgow Society in the City Hall last week was a very interesting occasion. Lord Overtoun presided, and urged the churches to throw their best energies into the movement. Several pastors testified to the benefits experienced in their congregations.

The society at Melbourne Hall, Leicester, records another year of much blessing. The membership is 82. The different committees have continued their work among the poor and the sick of this and other districts. Many children's and mission services have been held during the year. In the summer months open-air meetings were conducted in Lead-street on Sunday evenings.

The Three Counties Union annual meetings have been held at Luton. The secretary, Rev. J. F. Flatt, reported that there are now twelve societies in the union, with a membership of over 550. Meetings and conventions have been held in towns and villages in the districts, viz., Berkhamsted, Dunstable, Hemel Hempstead, Houghton Regis, Maulden, and Redbourne. The reports from each of the societies were very encouraging.

The fourth National Convention of the Y.P.S.C.E. Movement will be held in London at the Metropolitan Tabernacle at Whitsuntide, from May 12 to May 14 and 15. The Conventions which have been held at Crewe, Chester, and Bradford have drawn together thousands of young people from all parts of the United Kingdom, and it is anticipated that the 1894 convention will be the largest hitherto held in this country. Beside the fact that London is central, the phenomenal growth of the organisation more than warrants the expectation of a large gathering. There are now no less than 1240 registered societies in this country alone, this being nearly treble that of last year. Of this number more than 130 are in the London postal district.

DEPTFORD MEDICAL MISSION.—The fifth annual report shows an increase in the work, and especially in the number of patients visited in their own homes. A large number of surgical cases also have been attended, and have been undertaken with more confidence, owing to the addition to the staff of an efficient nurse. Amid the pressure of medical work the spiritual charge has not been overlooked. Dr. P. W. Nicol, formerly of Edinburgh, is the medical superintendent, and the mission still enjoys the sympathy and co-operation of its former superintendent, Rev. F. T. Pring, whose resignation was due only to his desire to devote his whole time to spiritual work. Dr. Pring is now hon. director, and communications may be addressed to him at 188, High-street, Deptford, S.E.

AN INTERNATIONAL EXHIBITION is to be opened at Lyons, France, this month, lasting until November. Great numbers of people are expected as visitors. Miss Malpas, writing from that city, desires to recommend to English visitors a boarding-house, opened by M. and Mdme. Laügt. The terms are moderate. It is proposed to have a kiosque in the exhibition, where Bibles would be sold and Gospel tracts given away. There would also be work for individual Christians outside the exhibition, which stands in a park, where the multitudes would resort; and thus opportunities will be given for spreading God's Word and good Gospel tracts. Any who desire to help in this work with money or suitable little books are asked to communicate with Monsieur le Pasteur Laügt. 44, Rue du Béguin, Lyon; or Miss Malpas, 22, Rue Vendôme, Lyon.

## PERSONALIA.

**Rev. Samuel Chadwick** has, it is stated, been compelled to take some rest from work.

**The Bishop of Rochester** is very ill, and has cancelled all engagements for at least six weeks.

**Rev. Charles Garrett** is so far restored that he has been able to return to Liverpool from the Isle of Wight.

**Rev. B. Fay Mills**, the evangelist, is to occupy the pulpit of the Brooklyn Tabernacle during the five months of Dr. Talmage's absence.

**Rev. Dr. Stephenson** is about to visit the United States, it being hoped that a month of rest from all work and change of scene may restore his health. He will return by way of the North-West, and will visit Hamilton before coming home.

**Joshua Poole** writes that while no longer fit for active service—his body being weak and nerves shattered—he is as deeply interested in the Lord's work as ever. Friends may like to know that he may be addressed 7, Gladstone-road, Halifax.

**Rev. E. d'Auquier**, late head master of the South-Eastern College, has been spending a few days at Ramsgate. Many will be sorry to learn that he is in a very weak state of health. Dr. d'Auquier's recent work at Stone Grammar School, of which Lord Harrowby is chairman, has been of the most successful description.

**Bishop Hornby.** — Information is anxiously awaited in Sunderland as to the bishop's health. It appears that the attack of fever which necessitated his return home was more severe than was at first supposed. Mr. Cowey, who accompanied the bishop, has died of fever. The Nyassa Mission will be recruited in the autumn by the accession to it of Rev. A. F. Sims, of St. Aidan's, West Hartlepool.

**Rev. Henry Dyke** and Mrs. Dyke, of the Paris Missionary Society, will shortly return to their work in Basutoland. The April issue of *The Journal des Missions Evangéliques* states that by his British tour Mr. Dyke has enlisted many new friends in the work at Lessouto, and has helped to consolidate the efforts of the Committee in aid of the Mission. Mr. and Mrs. Dyke will be accompanied by Miss Howie, a young lady from Scotland, who will assist in the work without involving the Society in any extra expenditure.

**Dr. Newman Hall** has completed a tour of eleven days, preaching three times at Nottingham (Rev. W. Crosbie, Congregational), twice at Leicester (Rev. W. Evans, Baptist), Ealing (Dr. Thain Davidson, Presbyterian), Hampstead (Rev. W. Brock, Baptist), and four times at Cross-Keys, Monmouth (Rev. J. Hughes, Congregational). After each evening service a special prayer-meeting has been held, to which most of the congregations have remained. Women, as well as men, have been invited to lead in prayer of their own accord, and many in response to appeal have held up their hand as request for special prayer, which has then been offered by the preacher, and by members of the congregation for confirmation in faith and full surrender to Christ. Similar engagements are pending at Bath, Lowestoft, Bloomsbury, Leeds, Shrewsbury, Wigan, Staines, Walsall, Birmingham, Bedford, Derby, etc.

MR. F. H. HUTCHINS has conducted some special meetings in the Mission Hall, Faversham. At the after meetings several decided for the Lord. During the mission the believers were strengthened and refreshed.

MADAGASCAR.—The new hospital in Antachamaki, N.E. Madagascar, was opened last August. It has two large wards, two small wards, bath rooms, dispensary, consulting and operating room, nurses' room, and store rooms. The total cost has been about £450, of which about £70 or £75 remains to be collected. The district is a most heathen and needy one, but the power of the Gospel has been felt of late, and it is hoped that the medical mission may prove a true help in the spread of the Gospel of love and mercy in that needy province.

CHURCH ARMY LABOUR HOMES.—Bishop Barry presided last week at the first anniversary of the Coupland-Taylor Church Army Labour Home, St. George's-in-the-East. Rev. G. J. H. Llewellyn bore testimony to the good work done by the Church Army, especially in visiting the casual wards of the London workhouses, and selecting from thence the most hopeful cases for assistance in the Labour Homes. Captain Brock, the officer in charge of the Home, gave a sketch of the operations of the Institution. Rev. W. Hunt said the Home was opened in Nov. 1892, and up to March 16 last a total of 156 persons had been benefited, of whom sixty-two were natives of London. Bishop Barry said these Labour Homes were only a small part of the Church Army work. There were twenty of them in London, and the number passing through them was between 2500 and 3000. A very large proportion were rescued and restored to independence, and had again become useful members of society.

## EVANGELISTIC NOTES.

**Plymouth.**—Mr. Nichols Barnes is holding a nine days' mission at Vauxhall-street Mission Hall. He will be glad of prayers on behalf of the mission.

**Mr. Moody and Mr. Sankey** have made an auspicious beginning at Norfolk, Virginia, where crowds have assembled to hear the Gospel preached and sung.

**Mayfield, Sussex.**—A fourteen days' mission here by Mr. Gerald Coultas has been the channel of blessing both to saved and unsaved. Continued prayer for the work would be much valued.

**Bovingdon, Herts.**—Mr. Goudie has closed a fifteen days' mission here. The meetings were well attended, and the Word, earnestly and faithfully spoken, has been, it is believed, a blessing to many.

**Messrs. Fullerton and Smith** hope to open on Monday a special united mission in the Albert Hall, Leeds. Revs. F. B. Meyer and Dr. Newman Hall are to take part; prayer is asked for much blessing.

**Mr. Walter Notman**, of the Evangelisation Society, has concluded a fortnight's mission at General Alexander's Mission Hall, Burgess Hill. Mr. Notman will conduct services during April at the Edinburgh Castle.

**Uphall, Linlithgow, N.B.**—Mr. Charles Galletly, of the Evangelisation Society, has conducted a fortnight's special meetings in New Mission Hall, Uphall, which have proved a means of building up believers and the conversion of sinners.

**Messrs. B. and F. Weaver** are holding a fortnight's evangelistic services in the Newbattle Free Church, Midlothian; the members of various churches are joining in the work. Will the readers of The Christian pray for much blessing on the mission?

A. Hardie (Minister).

**Meopham, near Gravesend.**—A special mission, held by Mr. James Clark, Evangelisation Society, closed on Sunday week. We feel that abiding good must be the result, as souls have been brought into the light, and Christians stirred up. From the first the meetings steadily grew in numbers and interest.

Chas. J. Smith.

**Rev. E. P. Hammond's** mission in Springfield, Illinois, has grown in interest and spiritual issue. A "doll service" appears to have aroused great enthusiasm, the evangelist using the toys to illustrate the Gospel. Night after night the older folk have crowded the meetings, and many profess to have accepted Christ.

**Ross Bible Carriage.**—Mr. John Coates and his helpers have been seeing blessing on the work from place to place. They would be glad of prayer for a mission now being held in Regent Hall, Cheltenham. On April 18 the carriage will start on the tour made annually to the pleasure fairs held here and there. The Gospel tent will be put up and used as opportunity occurs.

**Polesworth.**—Rev. J. F. T. Hallowes has closed a ten days' mission at the Polesworth Congregational Church. The services were largely attended, and sometimes the church was crowded; the earnest appeals of the preacher rousing great interest in the village. One pleasing result is that a number of young men, who formerly attended no place of worship, have been gathered into a Bible-class preparatory to joining the church.

J. E. Hodge (Pastor).

**Taunton.**—Mr. Henry Varley has completed his second visit to this place, and it has been a time of much blessing. The conference of Christians on Easter Monday was largely attended from the neighbourhood round, and many have had to bless God for distinct help and accession of strength. The afternoon Bible readings, as well as the evening evangelistic meetings, have been blessed to many. Mr. Varley has now gone to Exeter.

**Mr. Chas. Inglis** has paid a visit to the Tolbooth Mission in Glasgow. Twice every day during the past three weeks have meetings been held, and at each service there has been manifest blessing. The addresses were of a solemn and searching character, and the inquiry rooms have been filled night after night with men and women seeking after God. Hundreds have been dealt with personally about their souls, and a number have professed conversion. The Bible lectures each day proved a great source of blessing to many.

**Mr. W. Grove** has concluded a six weeks' mission in seven villages around Alverston, Gloucestershire. The places have been much stirred, and the work has been specially marked among aged people, who have been led to see themselves sinners needing a Saviour. Numbers of these have walked four or five miles out and back to the meetings. The Methodist churches have been moved to ask and expect great things of God, and to lay hold on the promises, and so help on the work. On Easter Monday Mr. Grove was at Buckhurst Hill, in the afternoon, and spoke at Bignold Hall, Forest Gate, in the evening. He has now left for Belfast to commence a month's mission, and would be glad of the prayers of the saints of God.

A. N.

Church Parochial Mission Society.—The following missions, among others, have been arranged for April. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken, April 1 to 16, Heston, Middlesex; April 22 to May 7, Ballymena, co. Antrim; Rev. Canon Harrison, LL.D., April 7 to 16, St. Columba's Church, Liverpool; April 18 to 21, Parish Church, Lower Darwen; Rev. C. E. Meeres, April 16 to 24, Bulford, Amesbury, April 25 to May 3, Durrington, Salisbury; Rev. R. D. Monro, March 31 to April 7, Astwood Bank, Redditch; Rev. Joseph Morris, April 8 to 18, Feckenham, Redditch; April 21 to May 7, St. Thomas's, Launceston; Rev. E. Bachelor Russell, April 7 to 16, Throwley, Faversham; Rev. James Stephens, March 31 to April 10, Gorsley, Gloucester; April 14 to 17, St. Barnabas's Cambridge; Rev. S. A. Selwyn, April 7 to 17, Ventnor, I.W.

## TEMPERANCE NOTES.

A boy aged thirteen was found the other day in the streets of London insensible from drink, and the magistrate advised the mother to try and induce her son to sign the pledge.

In Birmingham it is proposed to convert the Temperance Hall in Temple-street into a Palace of Delight, to be worked by an amalgamation of all the temperance organisations in the town.

It appears that the London County Council, which is doing so much for temperance, has sacrificed £20,000 during its existence by the discontinuance of licences when public-houses fell into its hands.

A memorial has been presented to the Foreign Secretary by the Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic, asking that the Government will take steps for inducing the various Governments to join in protecting the islands of the Western Pacific from the importation of spirits.

It is strongly pointed out that the use of intoxicants lessens the skill of the working man. A large manufacturing firm in Cincinnati recently made the following statement:—"A drinking man will turn out from 20 to 30 per cent. less work than a non-drinker; and, in addition, his work is apt to be defective and require overhauling."

The injury inflicted upon working men by drinking habits is receiving increased attention in the United States. "In Chicago," says Mr. Samuel Small, "I saw a marching body of working men, 18,000 strong, carrying a banner inscribed, 'Our Children Cry for Bread.' And they marched straight to a picnic ground, and drank 1400 kegs of beer."

The twenty-sixth annual session of the Good Templar Grand Lodge of England has been held at Portsmouth. Canon Jacob preached on its behalf at St. Mary's, Portsea, Miss Weston conducted a Gospel temperance meeting, and the Mayor gave a reception to the delegates on Monday night. The report showed a membership of 164,803, of whom 47,873 are members of 2000 juvenile Temples.

The health of the community, the well-being of the community, the happiness of the community, mainly depend on what the members of the community eat and drink. The drink question alone is of enormous, of incalculable importance—of more importance than anything which Parliament can do or undo. Do away with the drinking system, said John Bright, and we should have a new heaven and a new earth; and people can do away with it if they like without Parliamentary assistance; and any assistance rendered by Parliament without popular sanction would be useless.

Mr. Thomas E. Murphy has completed a remarkably successful campaign in Danbury, Conn., and 5000 of the 20,000 people of that busy city are wearing the bits of blue ribbon. The largest hall in the city could not hold the crowds which flocked to hear him. One very stormy night 300 persons were unable to find standing room when the meeting began, and 1200 people were already inside. When in a men's Sunday afternoon meeting he asked those who signed the pledge during his first visit a month ago and had kept it to stand, two-thirds of the audience of 900 men rose.—*N.Y. Independent.*

A largely attended meeting, called by the Friends' Total Abstinence Association, was held lately at Manchester to hear an address from Anne W. Richardson, B.A., on "The Responsibility of Quakerism in Regard to the Temperance Question." Miss Richardson pointed out the prominent place Friends have taken in other philanthropic movements—for prison reform, peace, liberty of thought and speech, abolition of slavery, and called on the rising generation to throw themselves with a like devotion into the great crusade against intemperance. From the scientific standpoint she showed that alcohol was now admitted to be no food, and only had a place, along with other drugs, on the doctors' shelves. Miss Richardson reminded us how strong a force is quiet influence, silently impressing those around us for good or for evil. The rich inheritance we have entered into has not been gained by self-indulgence or self-gratification, but by brave men toiling while others slept.

# Among the Churches.

## CHURCH OF ENGLAND.

Rev. G. Everard is still somewhat seriously ill.

Bishop Swaby, of Guiana, reports that the party who sailed with him in the autumn are all well.

Canon Bardsley, D.D., has been appointed to the Archdeaconry of Craven, Yorks, by the Bishop of Ripon.

The Dean of Llandaff continues in a state of great prostration, although during the past week there has at times been an improvement in strength.

News has been received of Mr. Steggall's safe arrival at Port Said on his return to East Africa. Yohana, the native Christian lad whom he brought to England last year, is with him.

The Evangelical Churchmen of Exeter intend securing a central room during the Church Congress to serve as a meeting-place for their brethren, as well as for consultation and prayer.

The Bishop of Mauritius expects to leave England to return to his diocese at the end of next month. Mrs. Walsh, who lately met with a serious cab accident, is progressing favourably towards recovery.

Rev. John Adam Paddock, Bishop of the Missionary Jurisdiction of Olympia, in the State of Washington, died on Sunday, March 4, of apoplexy, after a lengthened illness. He was sixty-nine years old.

By the will of the late Mr. Samuel Weston the Manchester Royal Infirmary receives a sum of £50,000. A similar sum goes to the Bishop of Manchester, to be applied to such Church purposes within his diocese as he may think fit.

Bishop Tucker told the "Story of Uganda" at the Men's Service at St. Peter's, Highgate-hill, on Sunday week to nearly 800 men, who listened with keen attention to the Bishop's graphic and intensely interesting accounts of his journeys.

Rev. A. B. Hutchinson and his wife sail this week for their sphere of labour, Nagasaki and Fukuska, Japan. Mr. Hutchinson writes: "We go with hearts full of gratitude for many and great kindnesses shown us for the Master's sake, and we would ask the prayers of friends for ourselves and work, as well as for dear children left behind."

The C.E. Young Men's Society is passing through a crisis. Both secretaries retired on Saturday. The new secretary, Mr. M. P. Betts, will have as his assistant Mr. P. Etheridge, who has been associated for some time with the work of the Y.M.C.A. at Exeter Hall. It is understood that the C.E.Y.M.S. will in the future follow more closely the lines so successfully pursued by the Y.M.C.A.

*The Record* states that the news of the acceptance of Christ Church, Clifton, by Rev. T. C. Chapman, Vicar of Jesmond, has been received with the greatest regret by all Evangelical friends in the North. It is only five years since Mr. Chapman came to Newcastle, but in that time he made himself a wonderful power for good. As a diligent and conscientious worker he has few to surpass him.

The Bishop of Carlisle last week preached to a large congregation of men in Holy Trinity, Carlisle. Taking for his text the concluding words of the eighth verse of the fourth chapter of Philippians, he dwelt on the great part played in men's lives by thoughts. They were all responsible for their thoughts, which made them what they were. It was not what they did, but what took place in the heart, what regularly dwelt there, that made their characters and established their habits. With the great facts of history, of everyday life, of nature, let them try to understand something of astronomy, of geology, of botany, so that their minds might be like picture galleries.

## CONGREGATIONAL.

The church at Wrington has been celebrating its 231st anniversary.

A new church and mission has been formed at Gatley, near Manchester.

At Spencer's Wood, near Reading, a new mission hall has been erected and opened.

At Pains'-hill, Limpsfield, good services have lately been held with encouraging results.

The report of Victoria Park Tabernacle shows tokens of steady work and cheering progress.

Rev. E. S. Bayliffe, formerly of Bristol, has engaged to supply the pulpit of Forest-hill Church for six months.

Rev. E. James, chairman of the Welsh Congregational Union, who has been ill for many months, hopes shortly to be able to resume his ministry.

Mr. John C. Bumsted has succeeded the late Mr. John Cunliffe as treasurer of the Evangelical Continental Society, and Rev. George H. Giddins has been appointed secretary.

Interesting meetings were held last week in Liverpool in connection with the visit of the new missionary ship, the *John Williams*. The vessel has now sailed for the South Seas.

Rev. A. W. W. Little, who has been recently residing without pastoral charge at Ivybridge, has been received by the Bishop of Llandaff into the communion of the Church of England.

Professor J. M. Hodgson, of Lancashire Independent College, who has accepted the principalship of the Theological Hall of the Scottish Congregationalists, Edinburgh, will enter on his duties in September.

Mr. Thomas Richardson, who for some years has been working in connection with the Tower Hamlets Mission at the Great Assembly Hall, was publicly recognised on Monday evening as the pastor of Rotherhithe Free Church, Lower-road, Rotherhithe, in succession to the late Mr. Golding, who ministered in the church for over twenty years.

*Calls.*—Rev. Mark Bairstow to Great Bridge, Staffordshire; Mr. H. T. Spencer to Wavertree, Liverpool.

*Resignations.*—Rev. Gilbert McAll, of Dawlish; Rev. Alexander Francis, of the English and American Congregational Church, St. Petersburg; Rev. J. Wayman, of Kentish Town.

## BAPTIST.

Rev. R. Bailey has been warmly welcomed in his new pastorate at Park Church, Brentford.

Rev. H. and Mrs. Ross Phillips and Rev. E. Hughes have reached England safely from the Upper Congo.

After ten years' missionary work in Patna, Rev. H. and Mrs. Paterson have come home for rest and change.

A small Baptist church has been formed at Neuilly-sur-Seine, near Paris, in which the well-known littérateur, M. Paul Passy, is an elder.

Since the settlement of Rev. G. Hay Morgan at Woodberry Down Chapel, N., the work has grown largely. The members now number 500.

The church in Highgate-road proposes erecting a new mission-room in Fortess-road, Kentish Town, for the better accommodation of the mission carried on there.

Rev. T. Harmon, of China, and Dr. Harry Grattan Guinness preached on Sunday last at West Cliff Tabernacle, Bournemouth, on missions, to interested congregations.

Tidings have been received of the death of Sri Nath Sirkar, who for thirty-five years has been an evangelist in Eastern Bengal. As the result of his labours and influence hundreds have lost faith in Hinduism. He has been supported for many years by the Sunday-school in connection with Dr. Maclaren's church in Manchester.

The spring session of the Lancashire and Cheshire Association was held last week at Crewe. Rev. J. Thomas presided over a meeting of ministers, and Rev. J. W. Varley read a paper on "Some human elements of use in our work as preachers." At the afternoon conference Rev. Norman M'Leod gave an address on "The Federation of our Sunday-schools."

The neighbourhood of the South London Palace is one of the most thickly-populated in South London. Rev. W. Williams and his friends at Upton Chapel, Lambeth, have organised a series of Sunday afternoon meetings at the South London Palace. The neighbourhood has been personally canvassed from house to house by the Tract and Christian Endeavour Societies, and the public-houses well visited, the result being good attendances. The services are short and bright, with plenty of singing. Much good is expected from these services.

We learn from Rev. W. L. Lang, of Cheltenham, that the intrepid Colporteur-Evangelist, M. Masson, who has now for several years conducted the Bible carriage, the joint property of the Trinitarian Bible Society, and the Breton Evangelical Mission, at great personal risk and much discomfort, throughout Brittany, is now laid aside by illness, mainly contracted in his noble work for the Lord. A sad consequence follows this retirement. The funds not permitting the sending forth of another agent, the horse which has so often been pelted with stones, and boycotted in its food, has to be sold.

*Calls.*—Rev. A. Carter, of Sherborne, to Wimborne; Rev. G. Camp, of Coningsby; Rev. W. A. Wicks, of Ross, to Aston Park, Birmingham; Rev. F. Todd, of Suttleston, to Gosberton.

*Resignations.*—Rev. W. Carey Sage, of Toxteth Tabernacle, Liverpool; Rev. J. F. Shearer, of Bromley, Kent.

## METHODIST.

Miss Garnett has concluded a capital mission at Bodmin.

United Missionary meetings have proved very successful in Nottingham.

At the Central Hall, Manchester, special services for the Welsh have been held by the Rev. John Evans.

The Mission Band Union had during the Easter holidays good evangelistic meetings in Southwark, and at Hounslow and Brixton.

Some 500 members of the Central Mission, Clerkenwell, went on Easter Monday to Wood Green, where they held capital meetings.

The work at Hinde-street, W., is described in the pages of *Young Methodism* as reviving under the care of Rev. W. Darlow Sarjeant. The cause had greatly declined owing to a changed locality, but now young men and women are being attracted, converted, and added to the church; over 200 of these being now members of the Society.

A special mission at Gladstone-street, Bristol, conducted by Miss Costin, has been attended with encouraging results. Twenty-seven new members have been received, and about twenty more have joined other churches where they had previously attended. Many children in connection with the "Christian Endeavour" were also received as juvenile members.

Dr. R. F. Horton spoke in Cleveland Hall last week. He congratulated the West London Mission on having utilised by its Sisterhood the services of women, and spoke of Mr. Price Hughes, having around him such a band of helpers, as just the man to organise a scheme like that of the Colony of Mercy in Germany for dealing with the unemployed, the tramps, and the paupers.

A great work is being carried on in Surrey Chapel, Blackfriars-road, under the ministry of the new pastor, Rev. J. Tolefree Parr. Every week sinners are being brought to God. The masses of people surrounding the church are realising that they are cared for through the ministrations of Sister Annie and fifty lady visitors, who visit 2000 families per month. There is a prosperous mothers' meeting, and also a poor children's mission, attended by 600 boys and girls. At the anniversary services Rev. F. B. Meyer heartily congratulated Mr. Parr upon the spiritual success of the last few months. In cash and promises the Good Friday effort raised £150.

## PRESBYTERIAN.

Mrs. Edwards, wife of Dr. Charles Edwards, of Bala College, is gradually recovering from her recent illness.

Rev. A. Kellogg, D.D., who has been preaching in various London churches, has now sailed on his return to Philadelphia.

The church at Carlisle, of which Rev. J. Christie is minister, feels that the present building is completely outgrown, and proposes to enter on extensive reconstructions.

A seven days' special evangelistic mission is being held this week by Rev. R. Balgarnie in Oxenden Presbyterian Church, Haverstock Hill, N.W. Prayer is asked for much blessing.

Rev. Alexander Connell's monthly sermons to young men attract large numbers. They are followed by an "at home," when young men are made welcome, and have the opportunity of seeking any help they may desire.

On Wednesday last, at a meeting of Trinity Presbyterian Church, Notting Hill, N., a unanimous call was given to Rev. Geo. H. C. Macgregor, of Aberdeen, three-fourths of the congregation were present, and no other name was proposed. The church is in a neighbourhood which greatly needs such a minister, and his services would be a decided gain to the London Presbyterian body.

*Calls.*—Rev. A. Osborne to Martyr Church, Dundee; Rev. A. Stuart, of Stornoway, to Daviot and Dunlichity; Rev. G. Stirling to Junction-street, Edinburgh; Rev. Isaac Davies, of Wolverhampton, to Cynnon, Cardigan.

## SOCIETY OF FRIENDS.

The Friends of Birmingham have just given a second instalment of £1636 in aid of the "Darkest England" Social Scheme of the Salvation Army.

The correspondence in *The Friend* indicates an anxious concern as to the condition of Friends' meetings, and how to make them attractive and useful in supplying the prevalent spiritual need that so many feel.

Richard Thomas and wife, of Baltimore, are expected in a few days in Munster, where they will labour till Dublin yearly meeting. From thence they will come to attend London yearly meeting. Other American Friends are also likely to attend the annual gathering in Dublin and London.

Ulster quarterly meeting, held in Lisburn on the 18th ult., was a time of much interest, Harriet Green (of Saffron Walden) and George Grubb (Cork) being present as visitors. Besides those who are recorded ministers, about sixty take part in meetings in Ulster. The increase is about twenty in membership for the year, and a committee was set apart to visit meetings during the coming year.

The need of information on the distinctive teachings of Friends having been felt somewhat widely, lectures on various phases of Quaker history and doctrines have recently been given in Reigate, Guildford, Horsham, Dorking, Caple, and Coolham, and in every case real interest was manifested, and more of such information requested. It is hard to persuade the public that Friends' meetings are as open as any others anywhere and everywhere.

The sudden death from pneumonia of Benjamin Townson, the Head Master of Leighton Park School, Reading, on Easter Sunday, will cause deep sorrow in many a heart and home. "The marked progress which Leighton Park School has made since 1890 has been very considerably the result of Benjamin Townson's patient and wise attention." And it will be hard indeed to replace him in the important and growing school. Genuine and wide-spread sympathy is felt for the bereaved family.

## THE SALVATION ARMY.

This year entrance will be made into Japan, Java, and Demarara.

Part of the Jubilee Fund which is to be raised will be utilised for the opening of two new shelters and a home for lost children.

The fine room over Blackfriars Station is admirably suited for the daily prayer meeting now held there, under the leadership of the prominent officers of the Army.

## FALLEN ASLEEP.

At Leighton Park, Reading, on 25th ult., Benjamin Townson, aged 48, associated with the Friends.—At Melksham, W. R. Selman, a member of the Society of Friends.—At Prion, Rev. Jacob Jones, aged 69, for forty years a faithful minister of the Gospel.—At Jokorsham, York, Mr. John Cowgill, a devoted preacher for fifty-five years.—At Finchley, Mrs. Moseley, wife of the Wesleyan minister.—At Manningham, Bradford, on 24th ult.. Rev. Elijah Jackson, an honoured and useful Methodist minister, who retired in 1878 after forty-one years labours.—At Carlisle, Eliza Barlow, widow of the late professor of physiology in Edinburgh, and herself well-known among the Friends.—At Deal, Alderman Brown, who for fifty-four years had been a local leader in Christian work,—At Berkhamstead, on 20th ult., Mr. William Newman, who has left large bequests to various Christian churches and institutions.—At Wokingham, Alderman W. Moorcock, well-known locally as a helper of the Lord's work.—At Ravensthorpe, aged 46, Mr. John E. Dickins, a devoted leader in village work who had been much blessed in the neighbourhood.—At Markenfield, Ripon, Mr. Francis Foster, aged 72, a Christian leader, one of whose daughters is wife of Rev. Thomas Cook, the evangelist.—At Huddersfield, Mr. Thomas Armitage, aged sixty-four, for sixteen years superintendent of a Sunday-school and for some years President of the Huddersfield S.S.U.—At Newbridge Hill, near Bath, Rev. H. H. Moggs, who did good work for many years as vicar of High Littleton.—At Redcar, Rev. A. J. D. D'Orsey, aged eighty-two, who for many years did good work as a clergyman, and also as teacher of public speaking. His lectures to the open-air preachers will be remembered by many.—At Warwick Gardens, Kensington, on 27th ult. Rev. R. J. Andrew, the honoured superintendent of the Wesleyan circuit.—At Dublin, Rev. Hy. Lang, residentiary Canon, Christ Church Cathedral.—At Innishowen, co. Donegal, Mr. Robt. Henderson, almost 100 years of age, and a devoted Christian worker.

# Notices.

Applicants for Tracts.—John Coates, Ross Bible carriage, Landseer House, Ross, Hereford; H. Bridger, 5, Ward-road, Tufnell Park-road, N.; G. Cockburn, Chemist, Haswell, Sunderland; T. Corke, Salem Villa, 4, Francis-road, Watford, Herts; Hy. Caseley, Victoria-place, Fishponds; William Gore, 50, Priory-street, Everton.

Communications Received with Thanks.—K.R. T.Y. D.A.R. S.H.A. J.W. J.E. M.G. H.R. E.W. J.T.P. S.C. M.L.P. C.F.G. W.W. I.M. J.N. C.W.D. W.M. E.R.T. J.G.M. C.F. A.F.W. G.W.J. D.R.M. F.W.H.P. M.J.G. W.W. C.H.B. R.C. J.L.S. C.J.S. R.F.W. J.B.S. E.E.W. N.C.U. E.S. N.D.D. J.C.C. A.N. W.E.P. T.M.W. W.L. E.W.B. N.H. G.J.H. F.C. I.E.W. A.G. S.L. T.I. J.F. M.S. R.P. S.A.C. D.M.C. B.P. R.K. W.F. J.G.R. E.A. L.K.H. S.G. P.M. Mrs. H. T.B.P. E.L. Gaul. D.M. J.L. P.I.J. E.S.S.

# Appeals.

The King's Weigh House Flower Mission distributed last year 5125 bouquets. A small band of regular helpers take the flowers round each Saturday through the spring and summer. Gifts of flowers, foliage, etc., are much needed. These should arrive on Friday night, or early on Saturday morning, addressed Miss F. C. N. Armbrecht, King's Weigh House School, Thomas-street, Grosvenor-square, W.

Lock Hospital Home.—Mr. J. F. W. Deacon, one of the treasurers of the institution, issues an appeal in which he says:—"Our institution is designed not only to benefit those suffering from disease, but by means of the asylum or 'Rescue Home,' to rescue poor women of whom it may sadly but emphatically be said, 'They are lost.' There is an accumulated debt of £5000, which we are making special efforts to reduce, and contributions will be particularly helpful just now."

Violins for Use in God's Service.—In our lamp-light services in school-rooms and other places, we find that the best method for attracting a congregation is to sing Christian lyrics, accompanied by the violin. The tunes are purely Hindu, the words are purely Christian. By ploughing with their heifer we gain their attention, and often win their hearts for Christ. Most of our evangelists can both sing and play well. It is an important part of their training. Several of them are just now in need of instruments, and it has occurred to me that many readers of The Christian could easily supply that need. In many homes where these lines will be read, there will be lying unused the violins that we require. Christian friends, will you please pack them up, with any odd bows and spare things, and send them at once, addressed to me, Wesleyan Mission House, Bishopsgate-street Within? It does not matter what the quality of them is, we can make use of them all in the highest service.—Yours, fraternally, D. A. Rees, Wesleyan Missionary, Tumker, Mysore Province, India.

**Convalescent Home, Epping.**—Communications respecting this Home, mentioned in our last issue, should be addressed to Miss Helen Reynolds, Epping New-road, Buckhurst-hill, E.

# The Christian.

☞ It is particularly requested that all letters relating to business matters should be addressed to the *firm*, Messrs. Morgan and Scott, and not to individual members. Communications for The Christian should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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## Notes and Comments.

WE purpose next week to give portrait and sketch of Fräulein T. von Blücher, a devoted worker among the poor of Berlin.

We commend to other readers who have the needed resources at command, the example of a correspondent in the West of England who writes:—

I take this opportunity of saying how much I appreciate your paper; we send about thirty copies away every week to missionaries abroad, who seem greatly to value this little service.

The letters we are frequently receiving from missionaries assure us of the great help and encouragement they derive from the articles and reports which they read in these columns.

"We do not need to stir up a missionary spirit. It is here already, and seems to have come to stay." So writes a pastor to the missionary who is supported by the daily gifts and daily prayers of the Prayer Union connected with the church over which he presides. This, in our judgment, constitutes one of the chief advantages of this method. We begin to value less those gifts which are drawn from the people by the eloquence of missionary appeals, and to place a higher value upon small daily gifts which are the outcome of a steady and continuous interest in the work. The obligation to do this work is not occasional, but constant. Any method that secures constant and prayerful effort to obey our Lord's last command is deserving of consideration and support.

Dr. Harry Guinness, preaching at Bournemouth recently, in stating the problem of missions, emphasised the fact, so often overlooked, that the Church's responsibility is not for the conversion of the world, but for its evangelisation. The distinction is an important one. It would be impossible to avoid a feeling of absolute despair if it were the Church's work to convert the world. After a century of missionary work, it is estimated that there are ninety-seven millions more heathen to-day than when the era of modern missions commenced. The conversion of three millions of heathen during this century is a matter for devout thanksgiving; but during the same period the population of the heathen world has increased by a hundred thousand. Our work is not the conversion of every individual, but the declaration of the Gospel of God's grace, with the solemn sanction, "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

According to the testimony of a lady at India, one of the chief difficulties the missionary meets in that country is the absence of any deep conviction of sin. The same is true in this country, though it may not manifest itself in the same way. It is encouraging to remember that conviction of sin is not our work, but the work of the Holy Ghost. "*He* shall convince the world of sin." He may do it by means of our arguments, but more frequently He does it in connection with the uplifting of Christ crucified. Not only for the healing of broken hearts, but for the breaking of hard hearts, there is no theme equal to this. It was when the women beheld Him die that they smote their breasts and returned; and it is when his people shall look upon Him whom they have pierced that they shall mourn. Nowhere does sin appear so "exceedingly sinful" as in the cross.

One of the most noticeable features of Continental news is the frequent reference which is made to peace and to disarmament. The commercial treaties between Russia and Austro-Hungary are said to point to peace. Italy and France are also on better terms. "I have heard it said on excellent authority," writes *The Times* correspondent, "that this time an understanding between the three Empires would assuredly lead, if not to disarmament, at all events to an indefinite suspension of military preparations." While these things are going on among rulers, Christian men are both praying and taking counsel one of another to bring about a change of this armed peace. Surely the concurrence of these various things may be taken as "a token for good."

Men who are fifty years of age can remember the proclamation of the Crimean War; it is just forty years ago; and to name it is to bring up memories of men and scenes that once were on all lips. Dr. Longstaff takes the opportunity of using the fortieth anniversary for writing in *Knowledge* a very useful article on "The Great Sanitary Lesson of the Crimean War." After all that we used to hear of Russian aggression and of the necessity for arresting it, when we recall the intense anti-Russian feeling of those days, it seems odd to read that, in the opinion of the late Medical Inspector of the Local Government Board, "the Crimean War was one of the most important agencies concerned in the development of sound sanitary method and practice in this country"; that its sanitary lessons constitute probably the most important legacy left to the nation by that war!

The crusades for the Holy Sepulchre opened up trade with the East, and brought in many Eastern ideas; the American Civil War, undertaken for the maintenance of the Union, brought about emancipation; the Crimean War, in which disease, engendered by ignorance and negligence, killed more than the cannon and the sword, taught us sanitation. What a mercy that God brings good out of evil; but what sane man will pretend that any of these good things might not have been gained without war at all? It is the *reductio ad absurdum* when you go to war, and end in learning how to lay drain pipes, and ventilate buildings, and dress wounds. In the piping times of peace we could do so. Truly God's ways are best, would we but follow them.

We sincerely trust that *The Independent* is right when it affirms that there are signs of a reviving interest in doctrinal preaching. It finds evidence of the change in the fact that in various representative journals both editors and contributors are pleading for doctrine; that ministers are giving more attention to it; that congregations are getting tired of the scientific and topic-of-the-times kind of teaching; and that even "practical preaching" is not relished now as formerly. The people want instructive and edifying discourses. If all this be true, and if it means a return to the Word of God in all its fulness, then, indeed, we shall be near to a revival of spiritual life and power. "What is the chaff to the wheat?" The effect of the Word of God is guaranteed to us in blessing; "it shall not return to the Lord void"; but we have no guarantee for any word of man, however clever it may be.

Whilst some who were ostensibly the guardians of a pure faith have been coquetting with the fashions of the day, and avoiding definite teaching, the sacramentarian school have been busy propagating an adulterated faith. No doubt their success has been greatly due to the fact that they have taught doctrine, though much of it has been false. We see, *e.g.*, from *The Church Times* that the Rector of Staveley has been delivering to the colliers a course of Sunday evening addresses on doctrinal subjects, for which he has been cordially thanked. Working men, and almost all manner of hearers, want something for their minds to dwell on. The Bible is a book which requires the utmost stretch of thought, and well repays all that is bestowed upon it. To neglect its doctrinal parts is to neglect the parts which belong to strong men, and which make strong men, the parts in which the Reformers and the Puritans had a special delight.

*The Church Times* gives an interesting and suggestive paragraph on "What a Layman can do." It is an account of how a young man, "Catholic-minded and energetic," has succeeded in gathering a congregation and building a church in his spare time. Artisans constituted the class among whom he worked. Being asked by the vicar to superintend the Sunday-schools and conduct services in the Church schools, he consented to do so on condition that he was licensed, that he should conduct the services as he pleased, and that he should be allowed to raise funds for a permanent church. At the end of two years his worst difficulties were over. "A fairly good service was rendered, the Sunday-school doubled, and a congregation got together." "There is probably no other church in England, built and officered by men, where, so far as it can be, full Catholic teaching and practice is carried on, and this, too, by men who can only do so in their overtime." We cannot but admire the zeal, though we grieve that the teaching is "Catholic" rather than Christian. But if all this can be done in spite of the tethering influence of the Catholic

idea, how much more might be done by laymen who have discarded that idea, and can work freely?

The Sydney correspondent of *The Church Review* gives, in his last letter, some plain evidences of the antipathy of his section of the Church to Protestantism. For some three years Rev. M. Archdale, of Sydney, has been trying to establish deaconnesses, but, says the correspondent, although he has had "the sanction of the Synod, the blessing of the Primate, and the full blast of the Protestant trumpet," he has not had much success. On the other hand, the Kilburn Sisterhood, which began work in Australia some sixteen months ago, have "excellent schools in full swing at Sydney and Hobart, have made many friends, and have met with more support than was expected." When the relative claims of deaconesses and sisterhoods were discussed at a Church Congress at Hobart, a large majority of the Congress voted in favour of sisterhoods. The correspondent remarks, "This is a healthy sign of the times. I do think the great Protestant dragon has been much wounded in Australia during the past year or two, and rightly so, for it is this monster which is trying to prevent the spread of the Catholic faith."

The intense hatred of all things Protestant is further illustrated in this correspondent's references to the clergy. After congratulating "a few laymen who had the pluck to speak" at the Congress, because "it is a treat to find an Australian layman leave business or horse-racing and interest himself in things concerning Holy Church," he proceeds:—

> If a man, not too old, is a failure in business, he seeks ordination by commencing as a catechist, and soon after he is a priest. The Bishop of Tasmania informed the Congress that it was his custom to ordain no man unless he was a member of a decent University. When Bishop Barry arrived in Australia, his first care was to try and obtain a better set of clergy. The great majority of Australian parsons who are not from the North of Ireland have been trained at a place in N.S. Wales known as Moore College. The training consists of making long prayers and reading Foxe's "Book of Martyrs."

As to the Congress as a whole, he says it was distinctly a parsons' Congress:

> Laymen were very few, nor is this surprising. If it is difficult to find an intelligent Australian priest, it is very rare to find a layman who is competent to read a paper or make a speech on Church affairs. As a boy it was my custom from time to time to meet folk who would speak of the bad old priest who would not allow the people to read the Bible. In Australia I have met many Anglican parsons who discourage layfolk from reading church books. Is not this Protestant priestcraft?

But if the Catholic idea prevails, how long will laymen have a place either in the Congress or in any other gathering? What will they have to do but quietly submit to the priest?

According to a report by the Society for the Prevention of Blindness, there are about 32,000 blind persons in this kingdom, and of that number two out of three are blind from preventible causes; that is to say, 20,000 of them ought not to be blind. How large an amount of misery might have been spared had these unfortunate persons been properly brought up. Several eminent oculists are of opinion that half of the blindness is due to infantile inflammation; in the United Kingdom 7000 persons are said to be blind from that preventible cause. Among the causes of blindness are living much in impure air, or in air impregnated with animal or vegetable exhalations, with smoke or mineral dust; abuse of alcohol and tobacco, especially the latter, which injures the optic nerve; reading small type; reading in a bad light or while the body shakes; constant looking at small objects. It is not comfortable to reflect what will be the visual condition of a generation of children whose fathers were smokers, and both whose parents pored over small-type novels and newspapers. The large proportion of children who now use glasses should warn us in time.

Rev. A. A. Dignum, of Salem, India, sends to *Forward* (India) a very effective paper on "The Disabilities of Pariahs," in which he says that the words of Surendra Nath Banarjee are true in a larger sense than the speaker intended, when he declared that the length of time that natives are excluded from their rights and privileges will very much depend on themselves. Mr. Dignum says:—

> There are rights higher than any political rights, the rights which all classes share in virtue of a common humanity, but which have been and are denied to their fellow-men by many of those who declaim eloquently on Congress platforms against the injustice of the Government in withholding certain political rights from the people of the land.

He then points to the disabilities of the Pariahs, and names two glaring instances; one was when a public well was sunk in a garden belonging to a certain union. The well is approached through a narrow gate, over which is a sign-board with the inscription: "Pariahs are not allowed to enter this enclosure, or to draw water from this well." The chairman of the union, when remonstrated with, defended the notice on the ground that "we have to accommodate ourselves to public opinion." Mr. Dignum remarks that "England may have given a tardy recognition to the demand for political enfranchisement, but India still withholds social enfranchisement from thousands of her own sons." The inconsistency must strike home, and the Gospel will win another gain for the oppressed.

The president of Bowdoin College, America, has an article in *The Century* on the "Unity of the Sects." He says:—

> Our present danger is not that we shall make too much of sects, but that we shall make too little of them. Sects are not the result of either perversity or folly. The fact is, God and his truth are very great; and man and the average mind of man are very small. To grasp the full revelation God has made of Himself in Christ and in his Church is beyond the power of average humanity.

The writer thinks that it is not by obliterating the lines that separate the sects, but by deepening our consciousness of the bond that holds them all together as differing members of one organic body, that we must expect to avoid the evils of sectarianism without destroying the life and vigour, the liberty and originality, the independence and enthusiasm of the Church. How much has temperament, education, association, position in society, to do with these differences? How much is the spirit of sectarianism nourished by living and moving within sectarian lines? A man who never looks over his own garden wall, or goes outside his own garden gate, will not have wide views of the world, or of the government of God in all things. Great religious efforts like temperance, which get us out from our particular places, seem to have a very broadening effect in the direction of charity, without endangering aught of faith.

Lewis F. Stearns says very rightly that the Psalmist's question, "What is man?" is asked anew in every age by every thoughtful soul, and that one satisfactory answer, and only one, has been given to it—that of the Bible.

> It seems to me that, as the centuries pass, we do not advance a single step beyond it. Human science and philosophy have told us much about man. They give us his place in the scale of being, they describe his animal functions, and analyse his mental powers; they trace his history and his achievements; they throw some light upon his probable future. But what man is, they do not tell us. The Bible, on the contrary, does tell us. It takes us up to a high point of view, and shows us man in his relation to God . . . . The secret of man is to be found in God.

No book speaks of human sin with such abhorrence as does the Bible, but none speaks of man with such love, or urges him to seek such a lofty destiny as eternal life.

## THE MISSION IN KERAK, MOAB.

The council of the Kerak Mission, at a meeting recently held, owing to difficulties which need not be further alluded to, reluctantly concluded that its work could no longer be carried on satisfactorily, and agreed to dissolve as soon as the necessary arrangements could be made.

Soon after this the council learned that Mr. Lethaby, after the Turks had taken possession of Kerak and forbidden any further missionary labour there, offered the Mission to the Church Missionary Society, who, if they take it over, will probably employ their own agents, leaving the present missionaries to seek employment elsewhere, or to return home. To enable them to do this without loss, whichever course they may adopt, will require a sum of about £60 or £70. As the funds of the Mission are exhausted, the council trust that the friends who have helped in the past will now kindly come forward and provide the comparatively small amount thus required to wind up the affairs of the Mission.

The council regret much that it should be found necessary thus to sever their connection with the Kerak Mission, but after mature deliberation they are satisfied that this course is the only one left to them under the circumstances. The secretary is Rev. George Piercy, 50, Leyspring-road, Leytonstone, London, E.

On behalf of the Council—

F. T. Haig, Chairman.
George Piercy, Secretary.

**THE PREMIER OF CANADA** has sorely disappointed the temperance party by announcing to a deputation that "no prohibitory bill would be introduced this year," owing to the serious displacement the revenue involved.

**CHILDREN'S CONVALESCENT HOME, BRIGHTON.**—Miss E. S. Elliott asks us to announce the closing of the Children's Convalescent Home, 7, College-place, Brighton. She states that the furniture, for an object in harmony with the original purpose, would be granted at an exceedingly moderate valuation.

**REV. F. H. NAYLOR** has published (*Brumby & Clarke, Hull*, 1s.) a chromograph reproduction of the great temperance picture, "The Doings of Drink," painted by Mr. Robert Summers, "Darlington's Hogarth." "It is," says one writer, "a really marvellous production. The colours strike you so that the horrors of this 'devilish traffic' can never be erased from memory. The picture should be in the hands of every temperance worker and every Christian."

**SPANISH AND PORTUGUESE CHURCH AID SOCIETY.**—The first of a new series of monthly prayer meetings was held a few days ago at the parish room of St. Dunstan's, Fleet-street. There was an encouraging attendance, including Rev. A. C. Downer, who presided, Rev. E. A. B. Sanders, who gave an impressive address, Revs. E. C. Britton, J. Stock, and E. C. Unmack. Some of the words spoken so stirred the sympathy of a gentleman present, a comparative stranger to the work, that he handed in to the chairman, at the close of the meeting, a substantial subscription in aid of the work.

**MISSIONARIES IN CHINA.**—The Foreign Ministers at Pekin have addressed a very strong letter to the Tsung-li Yamen expressing their conviction that the Sungpu massacre and other outbreaks against foreigners in the province of Hupeh are to a great extent, if not entirely, due to the Chinese officials, and they demand—(1) That full protection be given to missionaries, their employés, and native Christians; (2) that natives who have been maltreated for their friendliness to the murdered men be allowed to return to their homes in Sungpu in safety; (3) that the Imperial Edict of 1891 shall be renewed and posted up throughout the various districts in Hupeh. The Ministers, however, do not see their way to set aside the settlement already made by Mr. Bock, the Swedish Consul-General, or to demand a new settlement.—*Reuter.*

## Day of Thanksgiving.

This purpose to remember the years of the right hand of the Most High is surely of God. There is an evil leaven of forgetfulness and ingratitude even in the hearts of redeemed men. "They soon forgat his works" is, alas! true of Israel in all ages. I reckon it a hopeful sign, this feeling after God, this desire to bring to remembrance former mercies. It marked reviving in the soul of the Psalmist, a restoration from despondency, when he cried, "I will remember thee from the land of Jordan, and of the Hermonites, and from the hill Mizar." A desire to praise God, to be thankful unto Him, betokens always the presence and waking of the quickening Spirit. The singing of birds tells us that the winter is past and that the spring has come.

These times of refreshing, from 1859 to 1862, are worthy to be remembered with gratitude and praise. As in the life of each Christian there are special mercies to be noted, and for which special praise is to be offered, so is it with the Church. Moreover, as the life of God in every Christian is one, and yet each has its own special type, so is it with the Church as regards seasons of blessing. The work of God in these years, for which we would give praise, was singular in many things. Chiefly in this: the glory of God the Holy Ghost, and his sovereignty, as regards times, places, and means of working in the salvation of multitudes. No doubt, wherever men are brought to know Christ and Him crucified, unto eternal life, it is the work of the Spirit through the truth; but in comparison with all spiritual movements since then, I shall venture to say there was more of God in it and less of man manifestly seen. Even enemies and onlookers were compelled to say, "This is the finger of God." The work alike in England, Scotland, and Ireland, and America, was of a typical character, which has not since been witnessed.

Among other things special and noteworthy I mark (1) its spontaneity. As the Master taught concerning the growth of the seed, "it shall spring and grow up, he knoweth not how," we may say of this work. A step further back, the work began in many places without any known connection with any human instrumentality. In a few days a whole town became moved with an all-pervading sense of sin and guilt. Ministers and others were summoned to come and preach the Gospel. The people sat in their houses, under deep conviction of sin. The plough remained in the furrow, the fishing-boat in the harbour. Sin-stricken souls were meeting to pray or read the Word, without any to guide them, for in some cases their spiritual guides were either ignorant or opposed to the work.

(2) I note again the Divine sovereignty which was very manifest in the movement. Now it rained in one city and now in another. Here the fleece was wet with the dew of heaven; there the fleece was dry. Why it was so is known only to Him who searcheth the heart and trieth the reins of the children of men. We only know that He who is the Supreme Wisdom has the highest reason for all that He doeth.

(3) I notice again, what we may call, the depth of the work, or if you will, its thoroughness. The arrows of conviction sharply pierced the enemies of the King. I have been present and taken some part in many evangelistic meetings in subsequent years, carried on by beloved and honoured servants of God, and while I must gladly acknowledge that there is good reason to believe that many were savingly converted, on the other hand, the whole work was of a different type, less deep, less solid, less thorough in the submission of the whole man to the whole mind of Christ, and therefore less permanent. Again I do not profess to explain why it was so, why the work of God in the souls of men, at different times, should assume a different type. All one can say is, "Known unto God are all his works from the beginning"; "Even so, Father, for so it seemed good in thy sight."

(4) Another notable thing was the honour which God put upon his Word. In hundreds of places might have been witnessed, in practical experiment, the truth of the text, "The Word of God is quick and powerful, sharper than any two-edged sword." I have frequently been present when the Word of God was spoken by unlearned men and with a stammering tongue, even by men who were able to do little more than quote the Word, but under the strokes of that Word men might have been seen almost literally to fall; while to the half-doubting inquirer who put the question, "What ails you?" the answer would be, "O, it is my soul, my soul!"

Now, to one looking back upon the past, the contrast between the work of God in those years of grace and in subsequent times is very striking. In the former case, while God had many notable servants who died valiantly, of whom some are still with us, while many more have entered in—there was no eloquent Apollos, no choice vessel, as in the days of Wesley and Whitfield; no calling of meetings, no advertising, no choirs, no elaborate preparations, no "running" a Revival. What then? It was God the Holy Ghost moving whole districts, north, south, east, west, by the breath of his mouth, and with instruments as weak as David's scrip and sling. But let me not be misunderstood in thus speaking. I thank God, with a full heart, for many beloved servants whom He has raised up to do great things for his name during later years; but I wish to point out the contrast between the work of God then and in more recent times, as I think it contains a lesson for all of us.

(5) Once more I note, as characteristic of those years, the manifest and marvellous power of prayer. An illustration of this occurs to me as I write. A company of us went from Huntly, to hold a meeting in a country district. The house was crowded. The preacher was my beloved brother Radcliffe. His address was clear and scriptural, but there was no power; we, his helpers, felt it; he felt it himself, and, stopping short, he said, "We must appeal to God," and as he prayed, the house seemed shaken. The Holy Ghost came down in power, so much so that unable to deal with the inquirers that night, for the whole house became a Bochim, he appointed an inquiry meeting the next morning at eight o'clock, and to the surprise of some the house was filled.

As we look back, beloved friends in London and the children of God everywhere who remember these years of the right hand of God, may well say and sing in the old Scottish version of 68th Psalm:

O God, what time Thou didst go forth
Before thy people's face,
And when thro' the great wilderness
Thy glorious marching was:
Then at God's presence shook the earth,
Then drops from heaven fell,
Then Sinai shook before the Lord,
The God of Israel.
O God, Thou to thine heritage
Didst send a plenteous rain,
Whereby Thou when it weary was,
Didst it refresh again.

But while we look back and offer the sacrifice of praise, let us avoid the danger of looking back and resting in so doing; as the children of decayed families not seldom remain idle and thriftless in their poverty, whilst they boast of their families and of the glory of former years. To praise is glorifying to God while it serves to strengthen faith and fill us with hope in Him who hath done great things for us. Looking back upon the "goings" of our God and our King in the sanctuary these forty years, I feel persuaded that what is needed by the Church of God is, that while we thank Him for all whom He has sent forth into his harvest, and while praying Him to thrust forth many thousands more, to look away from men and to look to Him with whom is the residue of the Spirit; to unite and to continue with one accord in the cry, "Oh that Thou wouldest rend the heaven; that Thou wouldest come down; that the mountains might flow down at thy presence."

The little Revival was greatly used of God to help forward the work of grace in those blessed and fruitful years, and The Christian, the child of The Revival, would surely do a most blessed work if it were owned of God to influence its readers to inaugurate a prayer union, not in form but in fact, to fix the eyes of their faith upon God the Holy Ghost. We hear God saying "Not by might, nor by power, but by my Spirit, saith the Lord." If the Thanksgiving Service, not only in London but throughout the world, shall eventuate in this, then the dawn of a day of spiritual power and blessing will appear.

Whatever views beloved brethren may hold on the coming of our Lord, none of us believe that the arm of the Lord is shortened, that the power of the Holy Ghost is exhausted, that Pentecost is the greatest thing that He can do, that the flood of those years is the highest tide-mark of blessing which we or our children may hope to see. While at this time we offer the sacrifice of praise, may we have ears to hear our Master say, "Thou shalt see greater things than these."

H. M. Williamson.

*Belfast, April 6.*

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I should like to say how cordially I join with you in the thanksgiving for the wonderful visitation of our God in blessing to souls that began in 1859.

I am commissioned also by many Christians here to convey to you their heartfelt fellowship in this act of grateful praise; being themselves living witnesses of that heavenly benediction, and owing to it their conversion and preservation to this hour in the service of Christ, and walking with God.

To that time and its certain evidences of God's special presence and power, the exceptional energy of the Holy Ghost, and the saving work of our Lord, we trace the complete change in the religious life of this country in many directions, continuing to this day. It is true that the results were almost confined to Protestants, and that the masses of our people remained outside, amazed spectators, though in heart untouched. But there was probably hardly a family of Protestants in any class of life in the county Kerry wherein one or more were not converted to God.

It is said that on one occasion a large number of the grand jury, when it was dismissed, went their ways preaching the Gospel in different parts of Ireland.

The charge was of course frequently made, then as ever, that no permanent fruits would remain coming from a time of excitement and religious enthusiasm. These predictions have been wholly falsified by the event.

To this day large numbers both at home and abroad are bearing blessed fruit in their lives of godliness, of which the seeds were sown in 1860-1863.

Of course these results are more visible and unquestionable where the converts and others previously Christians were gathered in prayer-meetings, and where Gospel and worship meetings were started and maintained. And yet even without these aids, it is marvellous, after the lapse of the term of a generation, how many remain to bless the days of the Revival.

One sad feature there is at this time specially present to our minds. How many have passed away from the harvest field never to handle the sickle of the Gospel again! They rest and rejoice in the presence of the Lord. We toil on. Last year it was beloved Richard Mahony, of Dromore, one of the most lovable, most devoted, and most gifted of men. This year dear Shuldham Henry, perhaps the most active of all our Irish evangelists at that time. And now Christopher Bland, of Derriquin, whose body, as you read these lines, will be on its way to its lowly seed-bed, to await the trumpet call at the coming of his Lord, of which he always delighted to minister.

There is another cause of sadness, to which I have alluded already. The Roman Catholics were not largely affected then nor since by the Gospel testimony. But we do not look back, nor would we dwell in weakening, debilitating regrets on the shadows of the past; we look out, and on, and upward.

God bless your meeting, and may your songs of praise bring down showers of blessing on your land, and your city, and on Ireland.

Geo. F. Trench.

*Ardfert, co. Kerry.*

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We referred last week to some of those who were directly or indirectly connected with the Revival of 1859 and the few succeeding years; and for whom we gave God praise. Of course the names mentioned were but representative, they could not be exhaustive. They only included those who have fallen asleep; but every name suggests some other name, and if we mention a few more they will also recall others, perhaps not so publicly known, but very dear to the circle in which they moved.

There was Henry Hull, the young man's friend and helper; a witness of Christ wherever he found a listener; called to his reward in the zenith of his usefulness. John Offord, who grasped the truth in whose saving grasp he delighted to be held; and whose teachings are still treasured by all who remember him.

Henry F. Bowker, another young man's friend, who afterwards became the chairman of the Keswick Convention. Joseph Weatherley, another who sought out young men, and whose hand was in every good work.

P. P. Bliss, a true successor of the sweet Psalmist of Israel, a noble man, a born gentleman, who, with the gracious companion of his life, passed through fire and through water to the Home above.

Dr. Hanna and Thomas Toye, of Belfast, are unforgotten names. Dr. Horatius Bonar, preacher, teacher, and poet, whose hymns are like the sound of living water; and his brother Andrew, who always sought the sunny side of the characters he sketched, and whose Memoir of his early friend, Murray McCheyne, is a classic in Christian biography. Dr. A. N. Somerville, who preached in his evangelistic tours to men of other tongues the wonderful works of God.

Sturdy Robert Paton, who engineered the Moody and Sankey meetings so successfully, and to whom the cause of pure literature owes much.

Lord Cairns, one of England's greatest lawyers, but to whom the Gospel was nearer and dearer than the Law. Samuel Morley, whose name remains a synonym for generous philanthropy.

Richard Mahony and F. C. Bland, Shuldham Henry, and Dr. J. W. Cranage, names fragrant with holy memories, are alluded to elsewhere in our present issue.

Mrs. Barbour, of hospitable Bonskeid, whose constant suffering lent pathos to the records of her pen. Mrs. Merry, who mothered so lovingly in England and Canada the children whom her sister gathered in.

Peter Drummond, founder of the Stirling Tract Enterprise, Samuel Bowly and Edward Whitwell, two venerable men of Temperance, of which the Gospel was the essential part.

And let us not omit two helpers of the work, James Scott, of Glasgow, and Clement Davies, of Wandsworth, who recall the memory of many who in their young manhood and womanhood have been removed to the service of the upper sanctuary.

For each of these and for every other link of the endless chain of thy loving-kindness and tender mercy, we praise Thee, O God.

For the wheels of thy wondrous providence, so high that they are dreadful, with which thy redeemed living creatures are mysteriously united ("for the Spirit of the living creature is in the wheels"), we adore Thee, O God, who art above all blessing and praise. Praise the Lord, O Jerusalem; praise thy God, O Zion.

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## SONGS.

Psalm cxix. 54.

Songs of rest for the weary,
Songs of hope for the sad,
Songs of faith for the tried ones,
Songs of joy for the glad.

Songs of peace for the warriors,
Songs of light for the tomb,
Songs of health for the sick ones,
Songs of day for the gloom.

Songs of love for the lonely,
Songs of strength for the faint,
Songs of home for the outcast,
Songs of Heaven for the saint.

*Newcastle.* S. E. H.

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## POST OFFICE ORPHAN HOMES.

The annual meeting of this institution was held on Thursday night, at the Y.M.C.A. in Aldersgate-street, Mr. Spencer Walpole (secretary G.P.O.) in the chair. During the past year twenty-four children had been placed on the fund, and twenty-two time-expired children had left, making 132 children now under the care of the institution. The chairman said that when he came into the Post Office a few months ago he expected to find that a great department of the State intimately connected with the work of administration displayed systematic organisation, but he was not prepared to find in the ranks of the postal service so much was voluntarily done to promote the interests and to alleviate the distress of the children of those unhappily removed from the service by death. He thought their system of boarding-out was far preferable to building great schools. Many of the girls were sent into domestic service, whilst the boys entered the Postal service.

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HOME CRIPPLES.—Mr. C. L. Boyer gave on Monday, at the noon prayer meeting, Aldersgate-street, some account of the work he is carrying on among helpless and painstricken East End prisoners. He laid special emphasis on home visitation, the need for going after the lost, and the importance of making these afflicted little ones feel that "somebody cares for them." At the close of the address, two crippled little fellows sang "I have a Father in the Promised Land," after which Mr. Richard Weaver followed with a few hearty and vigorous words.

## AFTER FIFTY YEARS.

A remarkable address was delivered by M. Berthelot on Friday last in Paris before the Syndical Chamber of Chemical Product Manufacturers, on "The World in the Year 2000." He opened by saying "he looked to chemistry for deliverance from present-day social evils and for the possibility of realising the Socialists' dreams, that is if a spiritual chemistry could be discovered to change human nature as deeply as chemical science could modify the globe."

This forms a not inapt introduction to the very different views expressed by General Booth in a recent interview with a representative of the *Westminster Gazette*. The journalist asks:—

"I want to know how the world has been wagging, from the Salvation Army point of view, for the last fifty years. But it is not fifty years, is it, since the Army was started?"

"In one way, yes, for it is fifty years since I was saved, but only twenty-nine since the actual Army came into existence. But my work began as soon as I was saved."

"Well, then, General, has the world become a little better since you were what you called saved?" The General jumped up from where he had thrown himself into an armchair, laughed aloud, and said, restlessly tramping up and down the room: "There you are. You've just hit it. Your expression, 'what you call saved,' just indicates the change. Fifty years ago people weren't afraid of talking about being saved. Nowadays it's bad taste, and you worldly people think it foolish even to use the expression. No; the world has not grown better since I was what I call saved. There was a little more real religion in the world then; people had more faith; they prayed more, and believed more in the efficacy of prayer. There certainly is more civilisation and there is more humaneness, but not more religion. If they would only believe more in the old-fashioned way of praying!"

"But does not an increase of civilisation and of humaneness make for righteousness?"—"I doubt it. As far as I can see this progress does not make people one whit happier. It only makes them race and hurry and hasten after more worldly goods. Fifty years ago a man took pride in his handiwork; it was his greatest pleasure to see that what he did was done well. Now, it is not the work he cares for, but the wages. Let the work be ever so badly done, that makes no difference to him, so long as he makes plenty of money."

"Next to the falling away of the old faith, General Booth, where do you see the most striking change when you look back over the last half-century?"—"In the amusements of the people. The rate at which gambling has increased is almost incredible. Where one man gambled and betted fifty years ago, a thousand do it now. And at that time it was only on the Derby, and later on, when the University Boat Race was instituted, on boat-race day, that people betted; now there is not a game or pastime that they don't bet on. Take football, cricket, and all the rest of the good old games. You do not go to watch them because you take an interest in the skill of the players, but because you have betted on the success of one of the contending parties. This is the same among all classes. The rich and poor alike do it.

"Again, among the middle and higher classes there is an enormous increase in all forms of immorality, and I am firmly convinced that modern writers—yes, journalists too, to some extent; at least some of them—are responsible for this. The writers of fiction are the greatest offenders. They have now got so far as to put a premium on immorality; their heroes are simply people who go in for 'irregularities' in morals. This is also why the average woman is inferior—morally, mind you, not intellectually—to the woman of a generation or two ago. She is less modest, less innocent, and her faith in the Divine is dimmer and fainter, whereas formerly she was better and more religious than man.

"There is, however, a substitute for the old religion. The devil himself has presented it to humanity. It is the spook. Let me explain. As human nature is constituted, it must look up to something supernatural. Now, the devil does not want it to do this. Therefore, he invents the spook. The spook is sufficient for the moment. Hence, just now there is less true, simple religion, less faith, and less of the childlike trust which made people happy formerly."

# The Thanksgiving Meetings.

## Reminiscences of 1859.

At this time, when many are looking forward to the great meetings of Wednesday, April 11th, it seems to bring before me a scene which took place on Tuesday night, September 20th, 1859, at the Boys' Refuge, Great Queen-street. Canon Samuel Garratt, in his letter of this week, is quite right on the subject of the sudden manifestation of the Holy Spirit in London, in 1859. There was nothing of human preparation for the marvellous visitation and the results which it pleased God to give us. I believe I am right in saying that the first instance in London of what is called the Revival, was seen and experienced in that place and building.

This is the simple history. I was at that time a Sunday evening teacher. The Refuge boys were gathered into classes in a large room below, which was used during the week as the shoemaker's shop. Upstairs was what we should call the principal large room where the great meetings were held. The children from the streets used to come in from Drury-lane, St. Giles, etc., and a splendid Ragged school (boys and girls) was held as well. I happened to go to hear the late John Graham, of Craven Chapel, tell at a week-night service of what he had seen in Ireland, where many were converted to God; and of the singular manner in which people were affected outwardly. He said that in schools it was the same, with the children; the Holy Spirit working mightily, leading those who were filled to confess their sins with bitter weeping, while others sang and shouted for joy.

I told the boys in my class about the wonderful work, and how blessed it would be if they all should be converted should it please God to send his Holy Spirit in this way to the Refuge. One little fellow in my class seemed very much touched, and said, 'Teacher, why don't you write to Mr. Graham and ask him to come and tell us? Perhaps we might all be made good and be converted as well as the Irish children." I thought a while, and then asked the boy if I should say that he wished me to write in the name of the others; to this he gladly consented. At the close of the school I mentioned the matter to Mr. Wood, as Mr. Williams was away for his holidays. Mr. Wood was delighted, and I wrote accordingly to Mr. Graham. The answer you will read.* I let Mr. Wood know at once and you will see what he said.† Before Mr. Graham's coming, the teachers who could gather together had earnest and believing prayer.

On the Tuesday the girls came from the Refuge; the Ragged School children sat at the rear, with their teachers; we were all there. Mr. Graham came in with Mr. Reid, a deacon (since gone), and another friend, Mr. Kendell (also gone). As soon as they mounted the platform and his name was given out, Mr. Graham quietly said, "Let us pray." The silence was something extraordinary. When he rose he gave out his text: "I write unto you, little children, because your sins are forgiven for his name's sake." As he spoke I trembled from head to foot. We were brought in a few moments into the immediate presence of a holy God. One little fellow in the front cried out, "My heart will break; Jesus, forgive me"; down on his face he fell, weeping. It was a wonderful scene. Some of the teachers said they were not converted, and gave themselves to the Lord. It was a baptism of fire; deep conviction of sin, and a receiving of pardon with joy. Mr. Graham went among the children; he wept for joy. We could scarcely separate. Early in the morning I came home, filled with wonder, love, and praise.

The boy who asked me to write was definitely saved; some of the very worst lads were completely transformed. I believe a great number among the Ragged School children were led by the Lord to trust Him. I cannot think of that wondrous time without the deepest emotion. It was Jesus Himself who passed by. As Mr. Garratt puts it: "It was the wind of the Divine Spirit, which, even more manifestly than it usually does, blew where it listed. The work, as far as I know, generally closed as suddenly as it began, but the effect remains." At that time Mr. Garratt's church was round the corner of the Refuge, and he saw something of the work.

One thing happened which I believe grieved the Spirit. The place was inundated with curious visitors, who came to see and hear, having been told of the wonderful visitation of God; that marred the work a good deal. We never had such a manifestation again, but still the real conversion did last, and for many years I followed the young believers in their lonely ways. God kept them safe, and used them to bless others.

J. L. M. Varney.

7, *Woodsome-terrace, York-rise, Highgate-road.*

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I am very sorry I cannot be with you on April 11. My last meeting in England before sailing for Australia is on that night. I trust you will have times of great blessing. Gipsy Smith.

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I am sorry to say that I am not allowed at present to attend any public meetings, so that I cannot take any part in the proposed thanksgiving meeting. J. F. Kitto.

*St. Martin's Vicarage, W.C.*

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Most sincerely do I sympathise with the great object of that gathering, and earnestly pray that the Divine blessing may be largely enjoyed, and that it may be a new departure in the Christian work of London. J. H. Wilson, D.D.

*Blackheath, S.E.*

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I fear I cannot attend the meetings. What a time of blessing these five-and-thirty years have been! London was a lonely place for a young Christian in the early "sixties." To-day the danger is lest men should go with the stream and profess what they do not believe. R. Anderson.

*Linden Gardens, W.*

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Having laboured in the Gospel for the last thirty years in the East of London, especially in connection with the "Shoreditch Bird Fair," and after four years in the Great Revival in the West of Scotland, I cannot help saying, "What hath God wrought!" While we have much to pray for, we have more to praise and thank Him for.

*Stoke Newington.* J. Knowles.

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April 11 is the day before the departure of our boys for Canada. Mr. Fegan may be going with them, but in any case he will be too much occupied to be present at the meetings. He has heard of them with much interest and thankfulness, and trusts that they will usher in another time of refreshing and blessing through the presence of the Lord for our great city. F. D. Hollaway.

*Southwark.*

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For many weeks I have been ill, and shall not have the pleasure of being present at the Thanksgiving Meeting, but I rejoice that it is to be held. It is over forty years since I commenced Mission work in Rosemary-lane, Ratcliff Highway. The late Dr. Habershon and I worked together in Darby-street Ragged School in the days of Mr. Jackson, the Thieves' Missionary. M. H. Hodder.

*Eastbourne.*

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It is a great regret to me that owing to my being out of health, and compelled to take a period of rest, I cannot be present at the meetings on Wednesday next. I earnestly hope and pray that not only these meetings may be full of blessing to those who attend them, but that they may be the means of great spiritual stimulus to all the churches and religious organisations which are at work for the spiritual benefit of the East-end of London.

*Victoria Park-road.* T. B. Stephenson.

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No one has more abundant cause than myself to offer up a joyful song of praise to God—in bringing me out of "The Sussex Hall" prayer-meeting in "the sixties" and sending me forth to labour for Him, first for a few years in Bethnal Green, in association with dear George Kelsey and others, and since then for permitting me to begin and carry on services amongst the young women in the City for eighteen years without a break. Praise the Lord!

Eleanor Fisher.

186, *Aldersgate-street, E.C.*

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Though I cannot be with you as to the body, I shall remember the hours when you are together for praise and thanksgiving and prayer, and seek in spirit to participate. I trust that the gatherings may be full of the manifested presence of God, and that great things may follow the grateful remembrance of mercies received. We are tolerably diligent beggars, but poor thankers; you are avoiding this. The King, to whom so much thanksgiving is due, will doubtless be pleased that the trade of begging, good as it is, has at all events a rival in that of praise. W. Evans Hurndall.

*Buckingham Palace-road, S.W.*

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I am sorry that, in consequence of other pressing engagements, it will not be possible for me to be present at the thanksgiving meetings. As one who has only lately left East London, after nearly thirteen years' happy and (through God's grace alone) not unsuccessful work at and around the Episcopal Jews' Chapel, Palestine-place, I should have esteemed it a great privilege to have been with you in person, as I shall be in spirit. I thank God that He has led you to convene the meetings. Surely it is a token for good—a token that He is about to do greater things still for East London.

*Lambeth, S.E.* J. B. Barraclough.

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I am desired by Mr. J. Shrimpton to say how pleased he would have been to be present had his health allowed. For some years past he has only had Praise and Thanksgiving Meetings in connection with his work (Homes for Working Girls in London), believing that they are far more helpful to all Christian service than the formal annual meetings held from time to time. If the issue of your meetings is to induce Christian workers generally to remodel their annual festivities only for the praise and glory of God and less for the exaltation of men, this would mark the commencement of a new era in the privileges and usefulness of Christian service. Herbert Greenfield.

*Westminster.*

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Eighteen years ago, at the time of my conversion, the East-end opened a new world to me. Visits to the Homes of Industry, to George Yard, and the Strangers' Rest, where Mr. Reginald Radcliffe pleaded the world's needs, were an inspiration. Later, the Lord gave the word, through dear Miss Clara Lowe, which sent me on his service to South Africa, and there, in his strength, work was begun, one of its beginnings being the Sailors' Rest.

It was an East-end worker who went out to superintend the Rest, and who gathered in the first-fruits of the work there. Now we number seventy workers scattered over three colonies in South Africa. M. S. Osborn-Howe.

*Wimbledon.*

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I rejoice that God has put it into your heart to call believers together, and although I am unable to come to town for the meetings, I shall make a special point of calling on the people to join in praise with you, as I hope many others will do throughout the country. I shall read publicly parts of the article in last week's Christian, detailing subjects for which we praise our God. The article has filled my soul to-day as I read it, for I knew nearly every one of the holy men named in it, and something of all the wonderful movements of these years.

I think, too, there should be special thanksgiving for the work that has been done by The Revival and The Christian, and that you have not failed or turned aside from the truth in those papers through all these years.

I thank God that I have been kept in touch with all these great agencies, by means of The Christian. Oscar T. Snelling.

*Swansea.*

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The wave of blessing which swept over us in London from 1859, may well call on us to remember the Lord's goodness with thankful hearts, and to call us afresh to earnest prayer for the renewings of the Holy Ghost at the present time.

How sweet the memory of prayer in Crosby Hall and meetings in George-street, Soho, Marylebone, Hanover-square, Sussex Hall, John-street Chapel, and the all-night prayer-meetings, from nine in the evening to five in the morning, and the blessing the Lord gave us in the theatres, and extension of work through the country.

We can acknowledge God's goodness in preserving to us beloved Mr. Radcliffe, who was so much used in initiating many of these movements, and who is now encouraging us to spread out into the wide

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* Dear Madam,—If it suits your convenience I shall deliver an address to the boys of your Refuge on next Tuesday evening, at nine o'clock, after my meeting in Craven Chapel. Please answer soon, and give me the address of the Refuge.—Truly yours, J. Grahame.

1, *Claremont-villas, Belsize-road, St. John's Wood, N.W., Sept.* 15, 1859.

† Dear Miss Varney,—I am very thankful that you have succeeded with Mr. Graham, and I can assure you that we shall look forward to it with great pleasure. In the meantime we must make it a matter of earnest prayer that this blessed revival may be experienced here. I pray God that there will be reason to praise Him for it through all eternity.—Yours in Christ Jesus. James Wood.

*Boys' Refuge, 8, Great Queen-street,*

world and sound forth the same sweet tidings of a Saviour's love. May the Lord be present in power at your meeting, and afford you tokens of his willingness to give blessing still more abundant.

*Algiers.* Geo. Pearse.

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I am so delighted that you have had it laid upon your heart to convene a gathering of old friends for special praise and thanksgiving for blessing received, as the outcome of that marvellous year of revival, 1859. Every recollection of those joyous days thrills my inmost soul. What a true delight it was then to preach the Word under the mighty power of the Holy Ghost, sinners everywhere crying for mercy, and all God's people in the blaze of enthusiasm! It was at this season, January, 1860, that my precious Lord put it into my heart to start the work of the St. Giles' Christian Mission; to his dear name be all the glory.

How I ardently long to be with you, but I am too weak to attempt a journey to London. May I ask you to mention to my beloved comrades in the fight my oneness with them in their gladsome songs of devout praise? May our covenant-keeping God send upon all assembled a new baptism of power, and soon usher in another time of delightful awakening! Geo. Hatton.

*Tunbridge Wells.*

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Thirty-four years ago this month I commenced work in Long Alley, and some awful times we had, yet some blessed ones. We had indoor and outdoor meetings in many of the courts now pulled down.

I look back to those years with joy of soul. There were but few workers then compared to what there are now. In that district eight out of every nine men said they were infidels—tailors, shoemakers, and French polishers, and all working at home; yet the Gospel of the grace of God laid low before Him, some of these crying for mercy.

At that time William O'Neill was at New Broadstreet Chapel, Dr. Alexander Fletcher at Finsbury Circus Chapel. Alderman Challis was close at hand ready to help. Nearly all I then knew, earnest in the Master's service, are either now with Him, or waiting for Him (I am referring to that neighbourhood). Meetings at Crosby Hall were blessed to many while the daily prayer meetings were held there. Never shall I forget the services at the Standard Theatre on a Sunday evening, crowded with ragged men and women. Who shall say how many were there saved of the Lord?

*Croydon.* James Burrow.

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It was a real joy to my soul to see a desire to recall the blessed times when God wrought so powerfully in love and mercy in 1859. Thanksgiving, indeed, is becoming, for the gracious way in which He stirred up his people and awakened and converted those who knew Him not at these times; much of the present work was started then, as we all must feel.

It seems to me, also, that our thanksgiving should be made with much confession of failure, and sorrow for the poor and weak way we have maintained that which was then committed to our keeping. But I recognise in this movement a fresh awakening to the necessity of acknowledging God, by the Spirit's power, as the only mover, guide, and sustainer of real work. It will be such real pleasure to meet you and dear Reginald Radcliffe, with whom I remember such happy periods of communion and blessing thirty-four years ago. This alone—viz., the meeting in Christian love of those who remember the special and universally extended power of God in those days—will bring showers of blessing, "the unity of the Spirit in the bond of peace." I look for much blessing. A. B. Hawes.

*Cherrahurst, Weybridge.*

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The present state of my health precludes my being present bodily, though I need scarcely say I hope to be present in spirit, and so to blend with the many in adoring praise to God for the great things He has graciously done.

Allow me to suggest one matter presented strongly to my mind: that is, the offering of Thanksgiving to the Lord for The Revival, and for its successor, The Christian. I fear the great indebtedness to the Lord for these periodicals on the part of a considerable number of workers is not considered as it might be. Surely they have been the means of provoking to love and good works on the part of very many; and have had the happy effect of cheering and stimulating in their service for the good of precious souls. One feature alone (out of many) demands praise to the Lord. I note how helpful The Christian has been and is, from the fact that the large sum of £4619 16s. 2d. has been noted in its columns as received from some of its readers for various labours of love during the first three months of this year. May the meetings indeed prove a sacrifice of Praise of a sweet savour acceptable unto God through the meritoriousness of our Lord Jesus Christ.

*Ryde, I.W.* W. J. Lewis.

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I have been watching the articles in The Christian with great interest, relative to the thanksgiving meetings about to be held. Those of this week are especially touching to me, bringing back with great vividness those times of blessing of which my beloved husband partook so largely, and was then so graciously used of God for blessing to others. I am not sure whether he was at the special meeting on January 6 (I rather think the reopening of his school may have interfered), but in the autumn of 1859 he had called together the ministers of various denominations and instituted a daily prayer meeting which was continued for some years; and in answer to those prayers, a wondrous revival broke out in 1861-2 and following years. Some of those dear Christian workers who remain unto this present will remember those seasons—Mr. Harry Nisbet, Mr. Wm. Greene, Mr. George Thomas (of Bath), Richard Weaver, Joshua Poole, and others; and also the erection of our mission hall in 1862, from which streams of blessing have continued to flow, praise God! which we shall never gauge here below.

I longed to ask you if, amid the praises which will ascend, you could mingle some for the blessings vouchsafed to us in Wellington, and for the beloved one raised up to be so largely instrumental in making channels, as it were, for those streams.

*Wellington.* Lucy A. Cranage.

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Although only a youth, I can well remember the gracious influences of the Revival of 1859 and 1860. Some of the friends of the movement secured the use of our Old Seamen's Chapel, Ratcliff Highway, for special meetings, and among others, the addresses of Messrs. Harrison, Old, and Jeffcock were made a blessing to many seamen.

*Limehouse, E.* Geo. Jno. Hill.

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I heartily join with you in the spirit of your thanksgiving service.

There is a spot where saints unite,
And saint meets saint in heavenly light.

Let there, then, be a day of thanks and praise, unitedly and individually, remembering the grace of Him who has said, "It is more blessed to give than to receive."

APRIL ELEVENTH, 1894.

Hark! from happy, loving voices,
Sounds of rapturous praise arise,
To the Source of every blessing,
High enthroned above the skies.
Hearts united, souls uplifted,
Praises bind all hearts in one,
For the succour, help, and guidance,
All his gracious hands have done.

Praise ascendeth; lips are joyful,
Praising for the glorious past—
Souls converted, saints encouraged,
Blessings free, and full, and vast.
Take, Almighty, Abba, Father—
Take our thanks, our hearts, our all,
As with glowing souls, united,
Sweetly we thy grace extol.

*Newport, I.W.* Albert Midlane.

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Dr. Reynolds enters heartily into the spirit of your programme, and regrets that the state of his health compels him to restrict himself (at present) very much to imperative duties in the College.

*Cheshunt College.* Louisa C. Reynolds.

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Letters expressive of sympathy and of regret at their inability, from various causes, to be present at the meetings, have been received from Lord Overtoun, Mr. F. Newth, of Barnet; Rev. J. G. Train, of Norwood; Rev. Marcus Rainsford, sen., of Belgrave Chapel; Rev. W. H. Barlow, of Islington; Rev. J. H. Hopkins, of the South London Wesleyan Mission; Rev. J. Pullein Thompson, of Bow; Rev. W. K. Chaplin, of Bromley; Dr. Harry Guinness, Mr. Eugene Stock, Mr. T. A. Denny, Mr. Huntington Stone, Mr. J. B. Bain, Liverpool; Rev. H. W. Webb-Peploe, Rev. John Urquhart, Rev. F. B. Meyer, Dr. Oswald Dykes; Mr. Henry Thorne.



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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament.*

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

7. 2 Make room for us in your hearts. There is not one of you whom we have wronged, not
one to whom we have done harm, not one over
3 whom we have gained any advantage. I do not say this to imply blame; for, as I have said above, you have a place in our heart to die
4 or to live with you. Great confidence have I in you: very loudly do I boast of you. I am filled to the full with the comfort: I overflow with the joy amidst all our affliction.
5 For even after our arrival in Macedonia we could get no relief such as human nature craves. We were greatly harassed; conflicts
6 without, fears within. But He who comforts the depressed, even God, comforted us
7 by the coming of Titus; and not by his coming only, but also by the comfort which he had felt on your account, and by the report he brought of your longing affection, your lamentation, your jealousy on my behalf, so that I rejoiced more than ever.
8 For if I *did* give you pain by that letter, I do not regret it, though I did regret it. I see that that letter, even though for a time it gave
9 you pain,— Now I rejoice, not in your grief, but because the grief led to repentance; for yours was a sorrow sent by God, in order that you might receive no detriment in any-
10 thing from us. For sorrow sent by God produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of
11 the world finally produces death. For mark the effects of this very thing, your having sorrowed with such sorrow, what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! Most completely have you wiped away reproach from yourselves in
12 the matter. Therefore, though I *did* write to you, it was not to punish the offender, nor to avenge him who had suffered the wrong, but in order that your earnest feeling on our behalf might be demonstrated to yourselves before God.
13 It is on this account that we are comforted; and in addition to this our comfort we have been filled with all the more intense joy at Titus's joy, because his spirit has been set at
14 rest by you all. For however I have boasted to him about you, I have not been put to shame; but as we have in all things spoken the truth to you, so also our boasting to Titus
15 has turned out to be the truth. And his strong and tender affection is all the more drawn out towards you when he recalls to mind the obedience of all of you, how with timidity and nervous anxiety you welcomed him.
16 I rejoice in my absolute and cheerful confidence in you.

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6 *Comforted:* or, *has comforted,* if Wieseler is right in conjecturing, from the Apostle's change of tone, that Titus arrived just when the early part of this ch. vii. was being written.

8 *I see:* some authorities prefix *for.*—At the end of the verse supply, *yet had a salutary effect.* Other instances of such "aposiopesis" are to be seen in Exod. xxxii. 32, Mark vii. 11 (A.V.), Lu. xix. 42, Jno. vi. 62, Acts xxiii. 9.

13 *Has been set at rest:* implying *and is at rest:* see note on i. 19.

## A PIONEER IN THE FAR WEST.

By Rev. A. R. Buckland, M.A.*

I do not propose to tell in detail the story of John Horden's work. He was consecrated first Bishop of Moosonee in 1872; he died suddenly in January, 1893, amongst his own people. He went as the one missionary on all the shores of the great bay; he left it dotted with mission stations. He began with a few Christian Indians; he lived to see heathenism renounced by almost all, and many of the Esquimaux also reached.

But despite Selwyn and Patteson, and Hannington and Valpy French, a bishop is sometimes deemed to have an easy life. Let us see how Horden fared. No one ever said less of his own hardships than he; yet they were stern enough. In common with the Europeans and natives, the missionary was largely dependent for food and clothing and the few simple comforts of life in the Far West upon the arrival of the annual ship. Every year the anxiety was great as its time drew near, and equally great the joy on the ship's appearance. Every year, too, much depended on the coming of the geese, for, salted down, they supplied food for many months. Want and starvation were familiar in most winters; epidemics scarcely less common.

Horden's letters show us a many-sided life. Now he is meeting the Indians as they bring in their furs, hearing of their sorrows and joys since last they met, reproving, rebuking, exhorting. Anon he is by the bedside of a dying Christian, hearing such words of faith, and peace and thankfulness, as repay a life of toil. Presently he is planning a tour of 1500 or 2000 miles, when "his lordship" will sleep a good deal in the open, and fare as the Indians do. Then he is nursing the sick and restoring hope in the face of an epidemic, which has taken courage as well as strength from all. Again, he is going steadily over his translation of the Bible, that he may leave it as perfect as possible before he is called away. He is a bishop, but he can "knit as well as any old women," manage a birch-bark canoe, turn the legs for a table, help the smith at the forge, cook his own dinner, compose the hymns for an ordination service, put them into type, and print them for his people. Of complaint—save that he cannot get all the help he wants for the mission—there is none; of thankfulness and contentment much.

Writing home in June, 1884, the Bishop gave a picturesque account of a five-days' journey inland to a station, Long Portage House, up the Moose River. Though in the month of June, the weather was cold; there was rain and snow, and a long canoe voyage was no child's play.

"Painfully poling or tracking-up" the canoe in the various rapids, or paddling between banks heaped to thirty feet high with blocks of ice, camping out at night, "his lordship" sped on, that at the end of the journey he might minister at the most to a handful of people. They gathered, when he came, in the trader's sitting-room, and then, when the baptisms, the confirmations, and the other services were over, the bishop set off once more for Moose. In the five days' journeying out they had met but one family; on the way back they came upon a body of Indians. There was a halt at once, a service of three hours' duration was begun upon the spot, and then the bishop's little band went into camp at 10.30 p.m., to be up and in the canoe again at four.

As nearly all the Indians in the diocese of Moosonee have now become Christians, we shall be quite prepared to hear them denounced in some quarters as persons of little independence or resolution. A single fact may usefully be introduced here. In 1886 the Bishop records the death of a native Christian, "only an Indian," but one whose story "might well read a good lesson to many a more highly civilised member of human society."

Eliza married a hunter. There came a hard winter; two of the children died of starvation; she and her husband grew more and more exhausted. It was seventy miles to the nearest point at which aid could be obtained. But Eliza tied her two surviving little ones on a sledge, and, preceded by her husband, set off to that point. Soon the husband's strength gave out. Then Eliza lit a fire, extemporised a shelter, placed her husband within it, and drawing the sledge behind her, pushed on for Albany. Her strength held out till she reached it, then she fell unconscious. When she revived, help was at once sent off to the husband, but they only found a frozen corpse. The children survived, and, like their heroic mother, grew up devout, consistent Christians.

* From The Heroic in Missions (1s. 6d. *Isbister & Co.*), a brightly-written and readable volume designed to show how far removed from weakly sentimentality is missionary enterprise. The veil here drawn back reveals the stern hardihood, the dogged perseverance, and the indomitable courage called forth by the exigencies of a missionary's life. The stirring portrayal embraces such heroes as Bishop Hannington and his martyred flock in Uganda, James Gilmour, Alexander Mackay, J. A. Robinson, Graham Wilmot Brooke, and others, who have sealed their work with their life's blood. Such men have won fame in earth and heaven. Their work goes on. It cries for successors. Mr. Buckland voices their plea with trumpet call.

## THE PRINCETON PULPIT.

In the United States the Princeton Pulpit is a synonym for orthodox theology. At the invitation of some gentlemen in Philadelphia, who felt that the time had arrived for bringing before the people, in a philosophic but plain way, the defence of the great fundamental truths of Christianity, both as an antidote to prevailing doubt and as a reply to current inquiry, distinguished theologians of Princeton have given a course of lectures on Revealed Religion. Under the title of "The Princeton Pulpit in Philadelphia" such a course was begun on Sunday afternoon, January 28, and continued on successive Sabbaths for twelve weeks. They are given in Wylie Memorial Church, near the centre of the city.

The lecturers included President Patton and Professors J. O. Murray, W. H. Green, J. D. Davis, and G. Vos. In an article in the New York *Independent*, Dr. Burdett Hart says: "This reaffirmation of the fundamental truths of Christianity has awakened wide interest, has strengthened confidence in Biblical doctrine and in Christian faith, has stimulated inquiry and investigation on the part of unbelievers. Its direct influence is to checkmate the attacks of destructive criticism. There is revival power in it, and Pentecostal conversions may be expected. These able defenders of the faith once for all committed unto the saints object to no fair criticism; they invite and encourage it; but they demand that it shall be fair and thorough, and not an acceptance or reproduction of the conclusions of known enemies of Christianity."

## SHALL I GO?

There are two blunders made by many as they take into consideration their duty towards the foreign work; that certain disadvantages are an absolute impediment, and that certain advantages indicate assured success. Many a man has gone and proved a mighty worker about whom friends, officers of boards, and associates have shaken their heads in doubt when he entered the field. Not a few in whom have centred the brightest hopes have returned a comparative if not an absolute failure. So some say, "The foreign field is something I cannot consider for a moment; I am not adapted to it, and could not make a success in it. The duty before me is to utilise myself as best I can, to go where I can employ my talents to the best advantage." This is wrong. The foreign field is beyond the consideration of no man; the question is not of success or failure in any man's use of himself, but in God's use of him.

Upon their emphasis of this truth will depend, in a great degree, the influence of missionary conventions, and upon its recognition by those who attend will depend in no small degree the success of the work during the next generation. If to the pioneers of half-a-century ago there was given an opportunity whose grandeur we are only now beginning to realise, to those who are called to carry on their work are given opportunities not less valuable or important. These belong, however, not merely to those on the field. In a scarcely less degree they are the privilege of those who, remaining at home, hold the churches here true to the duty laid upon them. Missions need missionary pastors at home not less than missionary workers abroad, men of equal faith, equal devotion to the one great work.

Shall I go? That is the question that each man must decide, first in the secret of his own heart, then in counsel with friends and the authorised representatives of the churches. Upon the spirit rather than the form of the decision will depend the future success. If it be that of absolute consecration, readiness to go anywhere or stay anywhere, according to the leading of God's Spirit, there will be no mistake.—*N.Y. Independent.*

## AN OLD LETTER.

It has often been said that history repeats itself That it does so, even in the Church, the following letter, written by Joachim Neander to his pupils, will prove:—

"Dear friends, beloved and longed-for in our Saviour, and (if ye still walk, as I trust, in Christ's footsteps) acceptable brethren—The affection which I bear to you all, and the love of Christ require that even in absence I do not forget you.

You have, by the power of Jesus Christ, become the first-fruits of my labours in much infirmity. It was God's will that I should spend some years with you at Heidelberg, that I might show you the way to Heaven. Honoured brethren, I mean you all, my five dearly-beloved *discipulos*, remain steadfast in those things whereof your youthful minds have been convinced. Zealously follow Jesus in his world-despising, self-denying life; so shall He be your glory, your crown, your shield, your exceeding great reward.

"Oh, in the name of the Lord, and as you value your salvation, I pray you love not the world, nor the things thereof!

"Its 'fashion,' as Paul calls it, passeth away. Oh my dear friends, consider this early! Remember your Creator, and flee the pleasures of youth, so keenly pursued, alas! at Universities; but follow after righteousness, faith, love, and peace, with all who call on the Lord from a pure heart."

"Specially, I pray you to avoid the useless academical discussions which ensnare so many young students. Not in vain says Paul, 'Foolish and unlearned questions avoid.' Full well he knew that they 'engender strife.' Dear brethren, you will often see this in your experience of life. Study the Scriptures, the book of nature, and your own hearts. Contemplate the exceedingly plain and simple, yet most holy, life of our great Immanuel, and remember this, all of you, 'He who doeth the will of God abideth for ever.' Grace be with you all, dear brethren! Read each of you this letter, written by the loving hand of a brother who earnestly desires your salvation, and with whom you are well acquainted. "Joachim Neander.

"Düsseldorf, March 21, 1675."

The letter was like the man—simple, earnest, godly. But it is through his hymns that the pastor-schoolmaster is, perhaps, best known. One of these, "Lobe den Herren, den mächtigen König der Ehren," is generally used in Germany on the occasions of public thanksgiving. It is to be heard every hour from the chimes of the Garrison-Kirche of Potsdam, its beautiful melody being its composer's best memorial.

When dying, as it is supposed of the plague, he greatly desired to depart, and a thunderstorm of great violence coming on as he neared the end of his pilgrimage, he said:—

"I hear my Father's voice; would that it were his chariot-wheels coming for me!" They brought him nourishment, of which he was too weak to partake, but even on his death-bed his only thought was of his Saviour. He said:—

"It is not only 'taste,' but 'taste and *see* that the Lord is good'; and though I cannot 'taste' this food, I can '*see*' it."

As his last hour on earth drew near, his doctor made inquiry as to how he felt; he replied in a clear voice:—

"Never so ready as now,—near have I been, but this is more than nearness; friend, I am all but there!"

He heard them singing one of his own hymns entitled: "The Ground of Salvation," and as they sang the verse—

> I am thy God, thy highest good,
> Thy debt to Me is paid;
> The blood oft scorned—that precious blood!—
> Hath full atonement made—

Neander said: "Now the Lord has made out my reckoning;" then, lifting his eyes heavenward, he added with difficulty:—"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee." And, smiling upon those around him, he closed his eyes, sighed, and went to God. M. B. G.

THE WARDEN OF BERMONDSEY SETTLEMENT has just had the offer on lease, at a greatly reduced rent, of a notorious public-house which a well-wisher has bought, sacrificing the licence. It is intended to utilise the house as a temperance club for the benefit of dock labourers.

# NOTES ON DAILY READINGS.

SUNDAY, APRIL 15.—ISAIAH XLVII.

*The Degradation of Babylon* (1-7).—Babylon was in her pride when these words were uttered, and the Medes an obscure tribe of mountaineers. But she is here described as a beautiful maiden, reduced from a magnificent throne to the extremities of degradation. Cyrus transferred the seat of empire from Babylon to Shushan; the splendid city, therefore, soon fell into ruins. (2) The millstones were made of convex and concave stones, corn being ground between them by female slaves (Job. xxxi. 10). In the East the head of a woman is the seat of modesty. "Uncover thy locks" should be rendered "Remove thy veil"; the extreme of indignity. The final reference of the verse is to the enforced fording of rivers as a slave, or as part of a great body of emigrants. (3) "I will not make truce with any man" (R.V.), *i.e.*, there would be no means of averting the terrible disasters here predicted. (4) What a contrast is God's treatment of his own. Lowth supposes this verse to be the exclamation of a chorus breaking in with praises. (6) Babylon had fulfilled his purpose against his people; but with so much cruelty that they could not be allowed to escape condign punishment. (7) The ungodly think that there will be no hindrance in the way of sensual gratification, and therefore do not lay to heart God's warnings, which He does not fail to give. Oh, that men would consider their latter end!

*A Solemn Warning* (8-15).—Pleasure-seeking and carelessness are closely allied. (9) Widowed of its king, and childless through the loss of its people, Babylon should be suddenly and unexpectedly destroyed. "In a moment," *i.e.*, in a single night, it fell beneath Cyrus. (10) Beware of wisdom and knowledge apart from reverence and godliness. They pervert the conscience and foster pride. (11-13) The astrologers professed ability to foretell the advent of days of disaster, but this would be concealed from them, and there are no charms that can avert Divine judgments. (14) Like stubble they would burn to a dead ash; so utter would be their destruction that there would not be a spark left to warm at.

Surely there is a double reference here, and the fate of Babylon anticipates the fall of Babylon the Great. When God has gathered the Bride for his Son, and redeemed his people, then will come the terrible judgment of the world powers, which nothing shall be able to avert.

MONDAY, APRIL 16.—ISAIAH XLVIII.

*The Purpose of Prophecy* (1-11).—God addresses his people, and reminds them of his predictions, and his mighty interpositions on their behalf, which were intended to show his superiority to the idols which they had substituted for Himself. The fall of Babylon was entirely hidden from the idol votaries. It was a divine secret, and therefore a standing evidence of the reality and superiority of Jehovah. (1) Lip service will never compensate for the absence of heart service or the love of the soul (John iv. 24; Dan. ix. 24). (3) God's predictions were fulfilled so unexpectedly that they could not have resulted from human agency. (6) God is always unfolding new and deeper secrets in his government. Happy are they to whom He reveals them. To them it is given to know the mysteries of the kingdom of heaven. (8) God knew all that we should be before He began to love us, and He has been compelled to restrain much that love would otherwise have done, lest it should injure rather than bless us. How wonderful that He should have ever loved us; how pitiable that through our perversity we have missed much that we might have known! (9) "My name's sake" really is "for the sake of Jesus Christ." Because of what He is, God's justly deserved anger is averted from us, and all his dealings with us are determined by his resolution to reveal the riches of his wisdom and goodness in his loving forbearance. In the ages to come He will show what He is, in his dealings with us. (10) Though we are put through the refining furnace, we do not come out as pure metal should. How often the furnace of affliction is the time when God and the soul meet.

*The Lost Ideal* (12-19).—The universe is summoned as witness of God's dealings with his people. (14) God's love to us is the cause of his interposition on our behalf. (15) True, first of Cyrus, then of Christ. (16) From this moment we detect the voice of Christ, the Messiah, which is continued through the following chapter. His favourite title was *Sent*. (17) The Trinity is here invoked to teach and lead. Obedience is the secret of peace like a refreshing fertilising river; of righteousness like the ocean when it fills its bed; and of an abundant spiritual seed.

*The Call for an Exodus* (20-22).—Jews are called to leave Babylon, the harbinger of a greater exodus. 21) The marvels of the exodus from Egypt shall yet be realised. (22) The close of the first division of this book, repeated lvii. 21.

TUESDAY, APRIL 17.—ISAIAH XLIX.

*The Proclamation of the Messiah* (1-13).—We lose sight of Cyrus; only in the most meagre sense can these words apply to him. He engrosses our thoughts, of whom all other deliverers are but transient types. The Lord Jesus is speaking here. His birth, the theme of prophecy, named to Mary before his nativity; his lips, speaking words that cut his foes like a sword; hidden as an arrow in the quiver, or a sword in the sheath, so that He was not generally recognised, but ready to be drawn forth at the moment God saw fit; polished, *i.e.*, free from rust; these are characteristics of all God's workers, sharp, hidden, waiting to be used, pure. (3) Christ was the ideal Israel. (4) Amid sighs of discouragement it is a comfort to know that God understands and will reward. (5) See R.V. Seek the glory that comes from God, and let God be your strength. (6) Quoted Acts xiii. 47: xxvi. 18. Whilst the chosen people remain in unbelief, and the time of their deliverance tarries, Christ is becoming Light and Salvation to the uttermost parts of the earth. (7) An anticipation of the coronation of the King of kings. (8) These words refer to the age in which we live, let us use them to the utmost (2 Cor. vi. 2). And let us ask to be associated with Christ in the realisation of the programme of these marvellous verses. (10-13) The return of the Jews at the end of the present age after the times of the Gentiles are fulfilled is the theme here. Sinim is China. The chosen people are to return from all the world, but there is a sense in which this is also true of the pilgrimage of the saints from every part of the known world to the Heavenly Jerusalem, under the convoy of God himself.

*The Lament of Jerusalem* (11-21).—For two thousand years beneath the yoke of the Turk, Jerusalem has seemed forgotten, but she is as constantly present to the mind of God, as to the exiled Jews, who were accustomed to puncture on their hands a representation of city and temple. All desolate souls may take comfort in these words. Their bereavement is but temporary, to prepare them to bear the tide of joy which is to set into them from the heart of God.

WEDNESDAY, APRIL 18.—ISAIAH L.

*The Cause of Israel's Sorrows* (1-3).—They did not arise from any caprice on God's part. This inquiry for the bill of divorcement is equivalent to denial that God had put the people away, as the Jewish husband would his wife, on some slight pretext (Deut. xxiv.). (1) God had not sold them, they had sold themselves; God was not tired of them, but they loved their sins more than Him. God never puts away the soul whom He has espoused. He loves with unchanging affection, but our sins involve us in the loss of the light of his face, and the liberty of his service. (2) He comes and calls, but we do not reply, and it is because of this stolid impenitence, that we suffer so bitterly. The power that wrought the wonders of the Egyptian exodus would do the same again, if only we were penitent and believing.

*The Voice of the Messiah* (4-9).—Note the fourfold repetition of the words "Lord God" (4), see R.V. Our Lord learnt as a disciple in the school of suffering before He taught. None so well as Christ has known how to comfort the weary. Because as Man, He learnt of the Father, He could say "Learn of Me." Each morning the Father waked his ear with some new sweet lesson. Would that we could appropriate these words. (5) Jesus had, and we need the opened ear. The reference is in all probability to the bored ear of Exodus xxi. 6 (Psa. xl. 6-8; Matt. xxvi. 6-12; xxvii. 26). That dear Face, though covered with foul abuse, was set stedfastly to his cross, because He saw beyond it a purchased people and a redeemed world. How truly God has vindicated the character of his Son from the aspersions of his foes, and as we stand in Him, we may appropriate these words as did the Apostle (Rom. viii. 32-34).

*Light in Darkness* (10, 11).—Very often did the Messiah walk through darkness, and we who fear and obey Him may expect the same. Not one star in our night; not one gleam in the long tunnel; often on the point of crying as He did "Forsaken." Then let us trust and stay ourselves on One to whom the night is as the day. What a contrast is the steady help of faith to the blaze of sparks that shine but for a moment.

THURSDAY, APRIL 19.—ISAIAH LI.

A chapter with three Hearkens (1, 4, 7), two Awakes, three designations of God. The portico to the central and grandest portion of this book.

*A Summons to Hearken* (1-8).—Follow after righteousness (1), you will come to know it (7). Seek the Lord, and his law will be written in your heart. The lowly origin of Israel is adduced as an argument for believing that God would raise them again from their low estate. If God could make a great nation out of one man, much more could He do it from the dispersed remnant. (3) What is in God's purpose is as good as done. (4, 5) God's law and salvation are always going forth; the one through conscience and the Scriptures, the other in the mercy that streams perpetually from his heart. (6) The transience of the material, as contrasted with the permanence of the spiritual. Earth and Calvary may disappear from the universe, but the events transacted there wil exert an imperishable influence.

*The Divine Comfort* (12-16).—Who can measure the effect of these words upon a world of sufferers? True originally of the exiles that momentarily anticipated destruction in the dungeons of Babylon, they have been verified in the experience of tens of thousands. We think with fear of the tyrant, and forget our God, who stretched forth the heavens, and laid the foundations of the earth, and hushes the storms of the sea. (16) Addressed to Israel, and to the Messiah, its ideal and representative, these words are true in a measure of all faithful souls, through whom God is making the new heavens and the new earth. Fill our mouths with thy word, and cover us in the shadow of Thy hand.

FRIDAY, APRIL 20.—ISAIAH LII.

*A Third Appeal* (1-6).—Compare li. 9-17. This has never been fulfilled. It is God's ideal, which some day will come down out of Heaven. As the flower emerges from the black mould, so shall this vision of loveliness rise from amid the storm and sin of the world. How great a contrast to the doom of Babylon (xlvii. 1, 2). Here, as in the Book of Revelation, the two cities are contrasted. (2) The liberty wherewith the Son of God makes his people free. (3) As Israel's captivity brought them no emolument, so their deliverance should bring none to their foes. (5-6) God hears the cry of his people, as once in Egypt, and He comes down to deliver (Ex. ii. 24), and anticipates the day when He will vindicate his name, and shall be recognised as Joseph was by his brethren (Zech. xii. 10, xiv. 5).

*The Herald and the Watchman* (7-12).—The watchmen on the gates of Zion descry the advent of the messenger running in haste towards the desolated city, proclaiming the work of redemption, and the restoration of Israel. The interval of the centuries between Christ's first advent to redeem, and his second to restore, was not made known to Isaiah. To his vision these two stood together, as two mountains seen from a distance which are really separated by a valley. He therefore speaks of them in the same breath. (8) The watchmen break out into song. Face turns to face with smiles. Days of revival are days of mutual trust and understanding. (9) The contagious ecstasy spreads to the waste places. (10) And all the earth turns with eager view to see the results of the bared arm of the Almighty. (11) By long residence in Babylon, some might be unwilling to leave her. Alas! that we thus cling to the world with her corruptions. The vessels of Jehovah had been carried captive, but they were to be restored (Ezra viii.), and borne by white-robed priests. How careful we should be, to whom God entrusts the vessels of the true Tabernacle.

SATURDAY, APRIL 21.—ISAIAH LIII.

There is no doubt that this chapter applies to the Lord Jesus. The Spirit points its application (Acts viii. 34, 35). This portrait, painted 700 years before He came, retains its vivid colours.

*Christ's Person* (1-3).—Isaiah laments that so few have accepted his report about his Lord. But who could wonder when He grew up as a weakly shoot from the decayed trunk of the house of David? Christ's claims do not rest upon those attractions of personal beauty which fascinate human love, and yet the loveliness of his character reflected on his face must always have made it beautiful. (3) Note R.V. —Men turned away their faces from Him, because He came in lowly guise, a peasant's child, and they could not understand his sympathy with suffering and pain.

*Christ's Sufferings* (4-10).—They were ours (Matt. viii. 17.) As the second Adam, He stood before God charged with the guilt and penalty of sin. He bore our sins. They were made to meet on Him. Eleven times in this chapter his death is particularly spoken of as vicarious and substitutionary. The Shepherd laid down his life that the sheep might be spared. (5) Substitute *my* for *our*, and *I* for *we*. (6) Go in at the first *all*, and out at the last. (7) Imitate thy Lord's silence when falsely accused. (8) See R.V. (9) *Because* must be rendered *although*. The thieves on the cross, and Joseph in his grave. (10) The bruising reminds us of Gen. iii. 15. It was but for a time, and God rejoiced in his Son's obedience even unto death, because it vindicated his Law, and satisfied the yearnings of his heart for man's salvation.

*Christ's Recompense* (10-12).—We make his soul our sin-offering, when we present his sufferings to God as our plea. As He was numbered with the transgressors, so shall ransomed transgressors be numbered with Him in glory that shall never fade.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, APRIL 22.

JOSEPH. RULER IN EGYPT.—Gen. xli. 38-48.

GOLDEN TEXT.—1 Samuel, ii. 30.

THE contrast between the condition in which the last lesson left Joseph, and that in which this lesson finds him, is remarkable. Then, he was an Egyptian slave; see how different his position now! In the land of his exile he is exalted to be vizier, or—as we should say—prime minister of Egypt, with most absolute rule over all the people (40, 41). Upon his hand is the King's ring (42), giving him power to enforce his measures with the King's authority. His vesture of fine linen (42) is intended to mark the high distinction conferred upon him. The necklace of gold (42), worn only by persons of rank, formed, with the signet ring, the insignia of his office. And to all this is added the public procession, in which he rode in the chariot second only to that of the King (43). Egyptian chariots are described by Dr. Kitto as of "light and elegant construction, and drawn by two horses. On grand occasions the horses were decked with fancy ornaments; a rich striped or chequered housing, trimmed with a broad border, and large pendent tassels covered the whole body; and two or more feathers, inserted in lion's heads, or some other device of gold, formed a crest upon the summit of the headstall." In such a chariot Joseph rides, and receives the homage of the people.

How this contrast was brought about makes it even more remarkable. It is an illustration of the Golden Text. In every position Joseph has not failed to honour God. His conduct as a prisoner won the confidence of the gaoler (xxxix. 21-23). Before his fellow prisoners (xl. 8) he was not afraid to confess God. Faithfulness in that which was least was, in his case as in every other, the condition of being entrusted with that which was greatest. But his exaltation also reveals the wonderful working of Divine providence. It was not by accident that he and the two officers of Pharaoh were brought together in prison—that he should have proved so correct in his interpretation of their dreams—that the butler should have forgotten him for two years—and that the dream of Pharaoh, and the incapacity of his magicians, should have brought Joseph to the butler's mind just then. In God's providence, everything is arranged at the right moment. He finds a way of honouring those who honour Him.

Pharaoh had two reasons for exalting Joseph. First, he recognised that the Spirit of God dwelt in him (38). The two dreams of the King, when interpreted by Joseph, were evident prophecies. It was proof of God's mercy that he thus warned Pharaoh of coming evil, and gave him a man capable of interpreting the visions. Probably he knew little who the God was in whose name Joseph spake; but he could mark the difference between him and the wise men of Egypt. The New Testament says much about the Spirit of God dwelling in men (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16). Claim it, and seek to live in full obedience to Him who dwells within. Others will not fail to recognise a Divinely indwelt man.

Next, he saw that Joseph was discreet and wise (39). The interpretation had been accompanied by excellent counsel (34-36). Pharaoh rightly judged that the man through whom God had revealed what was coming, and had given such counsel, was of all men the most likely to carry it out with success. There are no counsellors so wise as men of God. Nations sometimes forget this, and youths forget it, too. Find out those in whom the Spirit of God is, make them your counsellors. Their wisdom is wisdom indeed. Beware of those to whom godliness is regarded as folly.

The policy Joseph pursued in view of the famine was excellent. During the seven good years he took a fifth of the produce, and stored it in view of the seven years of evil (46-48). He exercised forethought, and prudence, and industry. These are the principles which the Gospel demands from all (Prov. xxii. 3). This is your season of opportunity; are you making use of it so as to provide for coming need?

How remarkably this story again typifies the Lord Jesus! The means taken to destroy Him led to his exaltation—the position to which He was raised was one in which He could bless not only his brethren the Jews, but Gentile nations as well—the very name given to Joseph (45) means "Saviour of the World," and can properly apply only to the Lord Jesus. God has put everything under his hand. Through Him all our soul's need can be supplied. Apply to God through Him—as our Joseph—and our soul's hunger will be satisfied.

DURING THE PAST WEEK meetings of exceptional interest have been held, under the auspices of the Women's Total Abstinence Union, in Weston-super-Mare, Bath, and Bristol.

# For the Young.

## HIS LITTLE CHILD.

HAVE you ever noticed how "John, whom Jesus loved," called those in whom he was interested "little children," or "*My* little children," just as if they were his own relations? There is a sweetness about the title which tells of the truest love for those men and women who came to listen to the old man's words.

These people John called "little children"; and in one respect they were this; for they had entered into the beautiful childhood described by Jesus, when He said: "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." The picture is a beautiful one, of hearts turned to God, and of self lost in the presence and by the grace of "the Lamb of God, which taketh away the sin of the world."

A friend told me of a great friend of his, who, turning aside from his books and his daily enjoyments, resolved to give himself to God as "a little child," and then to give himself to the children. This he did, and after a time he had a very large gathering of children in a room which he had built. Here he taught them of the love of God, and of Jesus his Son. He was as a child to them, so that they could open their hearts to him. He understood them, and their meeting together brought glory and joy to Him whose will became their law and their delight. This child man taught the little ones the story of the Good Shepherd, by means of music, and toys, and love, so that each knew it perfectly, and loved it, and Him of whom it told them.

One of the little band, Jimmie Oram by name, was taken ill, and during his illness his one spoken thought was the Good Shepherd; he went through the whole story, and the father and mother, listening, were softened, and longed to know Jesus. The little boy died; but his parents went to his teacher—the childlike man—and told him all the story.

"We had this put on his memorial card," they said, pointing to the words, "Jesus called a little child unto Him."

"How did you know the words?" asked Jimmie's teacher.

"We asked Jimmie how he knew he was God's little child, as he used to call himself, and he said he knew he was, because Jesus had called him, and he had answered by giving himself. He pointed out these words," said the poor father and mother, "in his little Testament."

"What are you going to do now?" was the question.

"Jimmie said you would show us the way to Jesus," they replied. "Before he died, we used to trade on Sundays by keeping open our little shop, and never thinking of God. But Jimmie said God's children could not live like that, and that he was going to the Kingdom of Heaven to show us the way, and so we've never opened shop on Sundays since then."

This seems a very simple story. But life is made up of little things, and we never know how the very smallest action of ours may influence others for good or for evil. If, like Jimmie, we are God's children, we shall, like him, draw souls to God. Jimmie's sister became nurse in the family of the doctor who had been with Jimmie before he died, and nursed and loved his little Dolly, and taught her the story of the Good Shepherd, as she had heard it from Jimmie, and had since learned for herself. Little Dolly learned to love Jesus, and would get her father, the doctor, to write out for her the story of the Good Shepherd. "Daddy," she would say, "'wite out the 'tory, and then p'raps some of the poor, ill peoples you go to make well, will like to wead it. Tell the poor peoples of Jesus, Daddy!"

One night, in the midst of the story, the doctor was summoned away to a patient who was dying. He saw the end was near. "Oh," said the dying woman, "I'm going in the dark! Doctor, it is all dark—no hope, no light, and I am dying!" The doctor did not know what to do. "Tell me of God!" cried his patient; "You see so many die, you must know the way into Life. Oh, tell me!" Suddenly the doctor bethought him that he had put Dolly's story of Jesus into his pocket as he was called away. He drew it out, and, sitting by the patient's bedside, he read from John x., and ended with the words Dolly had told him to put, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

Tears fell from the eyes of the dying woman. "Your little child—God's little child—has sent me a message from heaven. My heart is broken—I can now go to God for the pardon and the peace I need, and I do go to Him." Before she died, this lady came to God as a little child. The doctor's heart, too, was turned. He saw the power of the love of God in the soul, and praised Him that he was able now to carry messages of peace to his patients through his little child. M. B. GERDS.

## MY DESIRE.

Jesus, I want to be holy;
Jesus, I want to be true
Jesus, I want to be ever
Keeping the end in view.

Jesus, I want to be seeking
Lost ones, and tell them of Thee;
Jesus, I want to be showing
How happy a Christian can be.

Jesus, I want to be working
While it is called to-day;
Jesus, I want to be ready
All thy commands to obey.

Jesus, I want to be trusting,
Knowing thy will is the best;
Jesus, I want to be waiting,
When Thou shalt call me to rest.

Jesus, I want to be loving;
Jesus, I want to be kind;
Jesus, I want to be keeping
Calvary's scene in mind.

Jesus, I want to be willing
Ever to do and to be;
Nothing or anything, always,
Only to glorify Thee.

Jesus, I want to be singing,
Yea, singing for very joy,
In glad anticipation
Of pleasures that never cloy.

Jesus, I want to be watching,
Longing for Thee to come;
Jesus, I want to be ready,
If death should summon me home.

Jesus, I want to be patient,
Right meekly to endure
All that thy will disposes,
In confidence all secure.

*Lower Edmonton.* LOUISA JENNINGS.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Dorking*, April 13; *Donnington-on-Bain*, April 15; *Lincoln*, &c., April 16-20; *Hawkstone Hall, Christ Church, Westminster Bridge-road*, April 21-29, 7 and 8.30 p.m.; Mr. J. S. Tyler, *Clifton, Bristol, and neighbourhood*, to April 18; Mr. S. J. Hewlett, *Boldre, Pilley, etc.*, to April 16; *St. Matthew's, Bolton*, April 21—May 1; Mr. H. Hankinson, *Maindee, Newport*, April 21—30; Mr. Joseph Spiers, *Alloa, N.B.*, April 14-27; *Tillicoultry, N.B.*, April 28—May 11.

CHILDREN'S SCRIPTURE UNION.—Sun., April 15, 2 Cor. x. 1-18; Mon., 16, xi. 1-15; Tues., 17, xi. 16-33; Wed., 18, xii. 1-14; Thurs., 19, xiii. 1-14; Fri., 20, Ezra i. 1-11; Sat., 21, iii. 1-13.

EVANGELISATION OF SAILORS.—The Christian Harbour Lights held a muster on Thursday at the Seamen's Christian Friend Society's new headquarters, under the presidency of Mr. W. H. Seagram, who gave an address, helpful to believers and admonitory to the unsaved, on "Ready." After several addresses, seamen and others gave excellent testimonies. Personal dealing with anxious inquirers followed. Temperance pledges were taken, and several were enrolled as members of the "Harbour Lights."

## MR. THOMAS M. WINTLE.

THE CHRISTIAN MISSION OF MONMOUTHSHIRE.

Many of our readers are now familiar with the name of this Mission, and, indeed, not a few have become helpers thereof. Possibly, however, they may not be conversant with its story, and the remarkable way in which it has been used of God among the teeming industrial populations of the eastern valleys of Monmouthshire. An outline of the salient facts in its history will, doubtless, be of deep interest to many friends.

Mr. Thomas M. Wintle, the founder and superintendent of the Christian Mission, Pontymoile, was called from the rolling-mill to do a great work among his own people. As the son of a publican he knew something of the evils of drink, against which he has been for so long a fearless witness; and having served many years in the iron and steel works, he is thoroughly conversant with the industrial habits of the people. He was converted in 1875, through special services held in Swansea by members of the Evangelisation Society, and particularly through the preaching of Mr. Charles Edwards, now of the Soldiers' Home, Winchester.

Returning in 1876 to his native valleys, Mr. Wintle found himself expected to stand treat all round, by way of

"PAYING HIS FOOTING."

The suggestion being made by a brother foreman—a Welsh "bard" by the way—afforded him the opportunity of hoisting his colours as a temperance man; colours he has nailed to the mast from that day to this. A temperance prayer meeting was organised in Pontymoile, and out of this humble beginning the whole work of the Christian Mission has really sprung.

An old Methodist who attended this prayer meeting, expressed disappointment that the Gospel was not preached. This led to Mr. Wintle attempting, in much trembling, to witness to Christ, and his very first address was used of God to the conviction of a young iron-worker, who began (to the preacher's confusion) to cry out for mercy. This first convert is to-day a useful worker for Christ, and his conversion was the means of moulding the whole effort on Gospel lines. The ragged, neglected children next attracted Mr. Wintle's attention, and an old granary in rear of his own house was cleared out and fitted up roughly to serve as a Sunday schoolroom. The boys were, however, by no means willing to forego their liberty, and much persuasion was necessary to get them to come at all. The first capture is graphically portrayed as a

WILD AND DEFIANT LITTLE FELLOW,

with matted hair, black face, and clothed in the remnants of an old pair of trousers—only that and nothing more. That boy became a useful open-air preacher, and is now well known in Canada. The whole of his family were by and by converted, and all of them are still serving God.

Thus, rough as the scholars were, the school prospered; but one afternoon a boy said, "Why don't you get father and mother to come here?" This led to an evening Gospel service being announced, and the old granary was speedily crowded out. The people came from far and near, eager to know what the roll-turner at the Lower Mill had to say. The need for some larger place became clear; it was taken to God in prayer, and in June, 1879, an iron hall was secured and erected, the manual labour being largely done by the people themselves. The three grand objects announced in the first report were—to care for neglected children, to rescue drunkards, and to preach the Gospel.

Next came open-air work, and the very first service at Cwymyniscoy, a small village near Pontymoile, became in a remarkable way the means of the conversion of a desperate character,

"OLD HANNAH,"

now one of the brightest and most devoted helpers in the mission. This is not the place for details, but these, as given by Mr. Wintle in a forthcoming narrative of the mission, are of exceptional interest. Indeed, this future volume, the MS. of which is now before us, is rich in marvellous stories of grace. The conversions recorded in connection with open-air work are of the most encouraging nature, and many so converted still live to give glory to God.

The interest thus aroused in the surrounding districts led eventually to the opening of branches of the mission in Pontnewydd, Cwmffrwdoer, and George-street, Pontypool, as well as, later on, in that large industrial centre, Dowlais. As the work became known, such influential helpers as Lady Henry Somerset, Messrs. R. and J. Cory, Mr. R. C. Morgan, Mr. C. Dauncey, Capt. A. G. West, and Mr. H. W. Case, were led to come forward and aid in extending the operations.

The iron hall at Pontymoile having become utterly inadequate for the mission work, much prayer was made, and eventually in a very remarkable way, showing clearly the hand of God in the matter, a splendid site was secured and

A SUBSTANTIAL HALL AND INSTITUTE

erected. This was opened in March, 1891, and inaugurated by special missions held by Messrs. J. A. Vicary, Charles Inglis, Richard Weaver, and James Jones, and greatly blessed of God. Here the work continued to grow and develop; the Sunday schools flourish, the children's services and other efforts for the young have been much used of God, while among the rough lads many trophies have been won to the Saviour. Bible-class work is very systematically carried on, the converts (many of whom know little of the Book) being eager for Bible teaching.

With all this, however, the temperance work, with which the mission began, is kept well to the front; and there is full need, for intemperance is the peculiar curse of such industrial centres. It is recorded, to the glory of God, that

"HUNDREDS OF POOR DRINK SLAVES

have been set free" by the power of the Gospel; and many telling incidents of this kind might be given.

*(From photograph by Messrs. A. & G. Taycor, Wesley Chambers, Newport, Mon.)*

The dark spiritual condition of towns and hamlets, scattered here and there in the valleys, had earnest attention; and in the course of time two Bible carriages were provided. These did useful service for some years, becoming the means of blessing to many in remote parts of South Wales; but owing to the great depression this Bible carriage work is at present suspended—not for long it may be hoped. Meanwhile the Christian activities of the voluntary workers find vent in open-air and cottage meetings in all manner of out-of-the-way places, as far as they can manage to reach by walking.

THE FACTORY GIRLS.

Apart from all this, a very pressing, though difficult, work has been going on for years among the factory girls. These are employed in considerable numbers in the tinplate works, where not seldom they are exposed to grave moral peril, while their homes afford them little shelter or comfort. Special efforts have been made to provide a safe and pleasant evening resort in the Christian Institute, Pontymoile. Some have been converted and are now following Christ. This is a preventive work, and its importance will be apparent to all.

RESCUE WORK.

But rescue work has also to be done. Many girls who have fallen have been taken in hand and got into Homes. Year after year the reports of the Mission show usefulness in this direction; some of the worst characters having been saved. But the work grows, and especially since the closing of a large number of tinplate works through the operation of the McKinley Tariff. The difficulty of getting rescued ones placed out in Homes is more and more serious, and preventive cases are even more so; and in fact a Rescue and Preventive Home has become imperative for South Wales. Now, in the providence of God, there is at Pontypool a most suitable building, lately used as a Baptist college. This could be had were funds forthcoming. The sum of £2000 would purchase the freehold and building, and fit it up for use as a home for forty or fifty. We doubt not that He who has so wonderfully led in the past will touch some hearts to provide this pressing need for a Preventive and Rescue Home for factory girls.

THE RELIEF WORK.

Another very touching phase of the Mission is the Relief Work and Free Meals. The terrible depression in the tin and iron trades resulted in the closing of most of the works on which the population depend, and thus brought hundreds of families to the brink of starvation. These efforts to feed the hungry have been again and again described in our pages, and must ere now be familiar to all readers. Hence we need not recapitulate. Suffice it to state that the works are still closed, and the direst distress exists in many a home. But for the free meals provided daily at the Christian Institute many must have perished from sheer lack of food. These meals have now been given for thirty-three weeks; the whole of the necessary labour being done voluntarily by the workers, many of whom are themselves suffering sorely. Besides, those who are in work, partial or otherwise, out of their poverty contributed nobly to aid their distressed fellows. There is yet great need for liberal help in feeding the hungry and clothing the naked.

We trust these few facts as to a mission God is very wonderfully using in the salvation of sinners will stir many friends to sympathy and prayer. Mr. T. M. Wintle, the superintendent, may be addressed, The Christian Institute, Pontymoile, near Pontypool, Mon.

## KURKU AND C.I.H. MISSION.

An esteemed correspondent writes:—"The last weeks of 1893 were a time of testing; so little money was sent. The Lord, however, made Mark xi. 24 very real to us, and a telegram received on December 28 from Ellichpur, telling of a generous gift to the mission of 10,000 rupees from a servant of the Lord in America, who knew nothing of the special need, showed how He had again proved Himself to be Jehovah-Jireh.

"At the same time, from two different sources, He sent the word in Ex. xiv. 15, "Go forward," and we felt that He would have us open up new stations in the jungle-covered hills to the north and west of our present stations. Two young men, Messrs. Windsor and Dickenson, had each heard the Lord's call to go, before anything was known of the gift; and, while they were sailing to India, Mr. Müller, our superintendent, has been making a tour of twenty-six days, and traversing some 275 miles among those wild 'ghats,' with two young native converts, preaching the Gospel to attentive listeners by the wayside as well as in about eighty villages—in many places among people who have never heard the Word of Life before, and who often fled at the first sight of the white-faced man. In one village they assented to all he said, and, bowing down before him, declared that they were all "monkey-people," and could not understand what he meant; but finally he got them to confess that they knew what sin was and that the monkeys did not, and they then said they were ashamed of the name they had given themselves. One day on the road they met and saluted the Gond King of Makrai, who was driving his bullock-waggon in person, preceded by a spear-swinging herald and others, and followed by a retinue of thirty or forty, some of whom carried his bedstead and others boxes of provisions. But on seeing the Kurku missionary he galloped off as fast as he could, casting furtive glances back from time to time at Mr. Müller who was not a little amused at the whole scene.

"Three sites were selected as suitable stations in these wild hills, and the people in each case begged the missionaries to settle amongst them. Our annual report for 1893, giving fuller information as to the work, will, we hope, soon be published, and can be had on application to the Hon. Sec., 10, Drayton-park, N."

# The Late MR. THOMAS BLAMIRE,

## PIONEER MISSIONARY IN SPAIN.

MANY hearts were made sad by the departure, a few months ago, of this rvant of God. In writing a short sketch his life, as bearing on his Christian work, egin with him in 1866 in Carlisle.

Thomas Blamire was then far from God, d deep in worldliness. But that year was so the beginning of grand things in Carlisle. ordon Forlong brought great blessing to the wn; Rev. Wm. Reid, the author of "The ood of Jesus," soon after came; Dr. W. P. ackay, afterwards of Hull, was another in- rument in the hands of od.

Among many others Mr. amire was turned from tan to Christ, and had the eat advantage of being in e full swing of this time revival. His old comnions were either conrted or left him. He was roduced to Sunday-school rk, and was also encouged to preach. One point his preaching was its great rnestness.

He spent the two years 70-72 in Mr. Spurgeon's llege. I had been at the llege three months before came, and was there to lcome him. Towards the se of the College course we d daily prayer together, at God would lead us his n way. We asked for a le field, where there would plenty of room to work thout interfering with ier workers. The leading got was towards Spain.

We arrived in Barcelona n. 24, 1873. People told of civil war and of fight- that had just taken place the streets. Shortly after s, news came that King adeo had abdicated the rone; a little later that e Republic had been proimed. The Carlists had en against the Governnt. All Barcelona was rred; and the streets were thronged. A ge Bible coach belonging to a Scotch society s filled with books and tracts, and the achman, a Spaniard, drove four of us down the Rambla, the principal thoroughfare of rcelona. We took the steps on the coach turn. It was animating to hear Blamire h his fine powerful voice cry, "*Toda la blia en 8 reales*" (The whole Bible for 8d.)! As the ability to speak Spanish ne, reading and preaching followed, and . Blamire was always there.

As we felt we could not acquire the lange properly in Barcelona, where the talan dialect is so much spoken, we nt to the Capital in May. At that time re were many workers in Madrid, so Mr. amire, Mr. Carlyle (now of Rio Tinto), and rself determined to begin open-air work all the villages near the Capital, a thing heard of, so far as we knew, except in Madrid, where Mr. C. E. Faithfull often preached.

Said he, "Let us go where there is no preacher. Let us never interfere with the work of any other servant of Christ." To this determination he adhered thenceforward. We heard that there was no work at all in North-West Spain; so, early in 1875, we visited several places, returning *viâ* Oporto to Madrid. There we waited on God daily for about six weeks for guidance, till we were fully persuaded that we should begin work in Corunna.

While in Madrid, he found in 1873 the future partner of his life—Miss Rosetta Levason, already engaged in mission work. When we started for Corunna he had a wife and young child to take with him.

What a commotion the Gospel made in Corunna! The governor threatened to put us in gaol; many hundreds filled the square in front of the house and meeting place; week after week people flocked from all parts to hear. The priests and Archbishop of Santiago excommunicated us heartily. The newspapers wrote, some in a friendly way and others the reverse; but all served to make the meetings known. The Gospel was preached, and the Scriptures were sold in thousands of portions. Best of all the Lord worked, souls were saved, and a small church was formed at Corunna. Next were visited the villages and places near, and a work begun at Arteijo, which God blessed. These two meetings have been going on ever since, first under Mr. Geo. Spooner (now in South America), and next Mr. Geo. Chesterman, who is still in charge.

Vigo was next fixed upon, in 1877. A meeting place was taken. The priests were up in arms; the alcalde (or mayor) called on the landlord; the priestly party got their chief political agents aroused as enemies; newspapers went to work, and there was a lively time even before the meetings began. But they did begin, and our Corunna experience was repeated; rather more than that. We were moving about selling Bibles, giving tracts, and speaking to the people, when the chief of police and two policemen came with a warrant for our apprehension.

We were taken and paraded through the town to this man and that man, and then taken to a village about two miles off by the chief of police. We had to make a declaration. We declared that the Bible was the best book in the world, that we desired that everybody in Spain would come to Jesus Christ and be saved by Him alone, and many other such things. That satisfied the magistrate of the place that we were in for it. We were let out on our "word of honour" as bail. Our meetings in Vigo were in full swing, and just at their commencement.

On a Sunday morning at sunrise, the chief of police presented himself with another warrant. We were to appear before the Governor before sunset. That would shut up all the meetings for the day, and frighten the people; and was cleverly planned to destroy the work. The Governor's office was more than twenty miles away, four hours by coach. The coach left at 11 a.m.; and there was no return coach after 2 p.m. The British Vice-Consul telegraphed asking that we might be permitted to visit the Governor the next day. The return telegram came in time, and on the Monday the chief of police watched us into the coach. His Excellency said it was a serious case; he had sixty-five witnesses against us; there would be fourteen years' imprisonment unless we promised to leave the province.

"If your Excellency," said Blamire, "can force us out of your province, do so; but we will never budge an inch of our own accord."

His Excellency telegraphed to Madrid, and we, on bail, returned to Vigo. The Minister telegraphed from Madrid that the lawsuit could not go on; we were free, and praised God for the deliverance.

Morgadanes is a village about nine miles from Vigo. In 1878 some people came from it asking us to help them. By the influence

of the priests and the authorities they had been prohibited from reading their Bibles together; they had been stoned, and at that time found it dangerous to go out of their doors. We went over, and gave notice to the magistrate that on a certain day we would begin meetings in a room we had rented for the purpose. We had our first meeting, which lasted about two hours, most peaceably. But on the way home a gun was fired from behind a hedge. As we went up the hill—very steep—stones were rolled down and thrown down upon us. At the top we found a mob, with stones bulging out of their pockets, stones in their arms, stones in their aprons, directed by three priests, one of them armed with a gun.

After a moment's parley, we ran off towards the main road, about two miles over the mountain paths, which indeed we were not at all certain of knowing again. Another large group were also waylaying us at one of the turns in the road, and the others were following with the priests, crying, "We'll have the skins of those English to day." But we committed ourselves to the Lord, turned our umbrellas, opened of course, to the showers of stones, and ran on. We got to the road, and Mr. Blamire said, "Well, thank God, we're here. I thought we should never have seen it again." A trap was waiting for us, and so we got home. The newspapers at Madrid were full of the matter; the Roman Catholic papers openly defended the priests, while others said a Government that allowed such things could not be too loudly reprobated. The Government sent armed police to the village, took the gun from the priest, while the alcalde and judge were ordered to see personally that we were protected on our visits, and that they should keep the door. From that time the people have been left to read the Bible in peace, and a small meeting has continued in the village ever since.

We thought Vigo had had a fair share of our time, and we consulted as to what place should be visited next. We felt, after having prayed much about it, that Pontevedra, the capital of the province, was the place. We got a house and meeting-place, and saw the Governor. This was the place to which we had been sent as prisoners. "Do you mean to say you are beginning with your heresies in the capital, and above all times on a Sunday?" "Yes, your Excellency, Sunday is the best day for preaching the Word of God; the people are most free that day." His Excellency threatened; the archbishop, the late Primate of Spain, who was then Archbishop of Santiago, came to Pontevedra and cursed us and all who should let us houses or sell us bread. This was the same man who in Corunna cursed our landlord to the seventh generation. Nevertheless, the Gospel was proclaimed to hundreds of people who crowded to hear, and souls were saved.

In Pontevedra we had taken a house and *locale* for two years. We took another house and *locale* in Villagarcia. Mr. Blamire continued to live in Pontevedra, and I lived in Villagarcia, but we arranged the meetings so that we could take part together. Here we were nearer the Archbishop, and the nearer you get to his palace, the more ignorant the people seem. "These people that pray to the Devil have come here," said some. "A hundred years ago it was prophesied that Anti-Christ would come this year, and two of them are in Villagarcia," said a neighbouring priest. "Please leave my house," said our landlord. "I would not let them have it for five dollars a day," said the landlady. "If they only believed in God!" she exclaimed. This kind of thing brought the people from all surrounding parts; and what a pleasure it was to see dear Blamire arriving, after a walk of fifteen miles, on the eve of the first meeting! Who could help preaching? As the grand announcement, "God so loved the world" was commented on, the people seemed surprised. At the end of the meeting they went away saying, "Now we know the priests are liars." Souls were saved, and the Gospel was carried in all directions! for each of these places became a focus of light, where light had not been before at least for centuries.

We agreed that Vigo needed help; so I lived there, and Mr. Blamire went to live in Marin, where the work thenceforward must be considered Mr. Blamire's own special work for God. In it he had much help from Miss Lydia Brooks, now Mrs. Wirtz, of Carril; from Mr. Millne, Miss Morgan, and Miss Wreford, not forgetting his wife, whose fearless spirit was a great help amid the persecutions attendant on the work.

How that meeting-place in Calle del Puento was filled when first opened! Stones rattling against the doors, the terrible din of old petroleum cans, whistling, shouting, and all the etceteras imaginable—these will give some idea of the difficulties of the work. But the Lord saved souls constantly in that little fishing town.

Mr. Blamire got right in among the people. He had his study full of men, who came to talk over matters. His preaching was afterwards greatly enlivened by relating these conversations, and was thus understood by the people. He used even to write letters for those who could not write; they got to trust him and consult him and get his help in their private matters. The Lord turned everything to the furtherance of the Gospel there. I mention one thing out of many. The priests got up a grand to-do, and blessed the sea for the Roman Catholic fishermen, and cursed it for the Protestants. The next day the Roman Catholic men caught no fish, but the Protestants came home with their boats full. So the people said all over the place: "If you want to get any fish you must be an Evangelical." At Marin there is a lively congregation of Christians, with over 100 in fellowship, and as many more of those wh. have given their names in as adherents, and who regularly attend the meetings.

Santo Tomé is about three miles from Marin, and here Mr. Blamire preached every Sunday afternoon. God blessed the work. But time would fail, and so would space, to tell how a woman offered her own house in which she lived to be pulled down that a preaching place might be built on the site; how a man gave another site; how it was built through Mr. Blamire's self-denial, in every way, and through the exertion of the people; how there was rejoicing at the opening. A cyclone came, and this meeting-place was blown down, killing two people and causing the enemy to rejoice. But Mr. Blamire soon had it up again, and at the end of September, 1893, when last he and I preached together, it was full of people.

Shortly after this occasion Mr. Blamire went over to Oporto, and worked hard for the Master he loved to serve. I heard he had been very ill; but was recovering. He had had so many attacks previously, we were not alarmed. Neither was his wife, who was then on a visit to England. A friend wrote to me: "He whom thou lovest is sick . . . but my own opinion is he will get over it." Before that card came, a telegram from the same friend said, "Blamire is with the Lord," Subsequent letters told that he did not think his end was so near; he gave no last message for anyone, but quietly slept away, the watchers not able to say exactly when he breathed his last.

His work for Christ will go forward. He looked to God for every penny he needed for it all his time in Spain. It is God's work; and the Lord will not allow it to suffer.

*Linares.* J. P. Wigstone.

## GOSPEL TRAINING COLLEGE, DUNOON.

This college makes steady progress under the care of Rev. Duncan Macgregor. There are now eighteen students, and three others have been accepted. Applications are very numerous. There are two resident tutors, and some well-known ministers give occasional help. The course of training includes Hebrew, Greek, German, French, Gaelic, music, elocution, theology, homiletics, English literature, Church history, practical training in preaching and pastoral work.

One of the students has recently settled in Arnold, Notts. Another in California. Two others are in temporary charge of churches while carrying on their studies. While the education is thorough in the usual branches, no student is expected to apply unless he has fully consecrated himself to the service of Christ. The course of training depends as to its length and features on the individual student. Some will be sent to Glasgow University, but no effort is made to secure any degree, except a good Gospel degree and great boldness in the faith.

The funds needed are being sent weekly, and thus far there has been no lack. The Lord provides. Principal, tutors, and visiting teachers are giving their services free, being otherwise provided for, so that all the subscriptions are spent on the students. One half of the students are from England, the other half from Scotland, none as yet from Ireland. Will Irish Christians take note?

An effort is now being made to secure college buildings, which are expected to be secured during this year. Steps are also being taken to add a Ladies' Training College to that already in existence. Will any devoted Christian lady who has means of her own be good enough to write to the Principal, if God lays it on her heart to offer for such work?

Thus far it has been found that churches and mission stations are wishful to receive the services of the students, and it is hoped that ere long the students will make their own openings. It has been found that the students have greatly helped the church of which the Principal is pastor, and there have recently been considerable additions to it. The attention of ministers who have likely young men in their congregations is drawn to the college, where, if the range of subjects is somewhat different from the usual curriculum, it is at least thorough, and suited to the needs of those who wish to become labourers in the harvest field.

A WARNING.—A Jew named Goldman is moving amongst assemblies, sometimes professing to be anxious, sometimes newly converted, and latterly even preaching. Glasgow, Aberdeen, Carlisle, and Hereford have been visited. Those who do not want to be "cheated," should let him severely alone.—*Northern Witness.*

# The Evangelist.

## DECIDE FOR CHRIST!

By Rev. THEODORE L. CUYLER, D.D.

There are two striking stories contained in the same chapter in the New Testament. One is the sad story of the young ruler who came to Jesus, inquiring the way to eternal life. When the Master repeated to him the Commandments, the ruler glibly and confidently replied that he had kept them all! Then Christ—who knew his besetting sin—touched him on the sore spot; He bade him change his much-loved wealth for treasure in heaven, and to "follow Me." That was the young man's chance. It was now or never. Poor rich man! He decided against Christ, and went away sorrowful—or "frowning."

The other story is of the blind man who hears the shuffling of hundreds of feet crowding the road before him. He is told that Jesus of Nazareth passeth by. At once he bethinks him, Now is my chance. He cries aloud to the passing Saviour for mercy and relief. All attempts to silence his clamours are in vain. He is in dead earnest, and if not healed now he may never be. So he grasps his golden opportunity, throws off his beggar's cloak, springs up, and hastens to Jesus. In five minutes faith has its reward; into his opened eyes pours the flood of light, and he marches along with his Divine Healer, "glorifying God."

These two stories stand side by side, as vivid object-lessons to scores of my readers. You are seriously thinking about the most momentous question that can agitate any mind, and that is, Shall I make a new departure in Christ? You have the power of choice, for you are a free moral agent. Every true Christian in this world is a Christian because he or she decided to be one. Every impenitent soul is such because he or she prefers, like that foolish young ruler, to say "No" to Jesus Christ. If I had the gift of foreknowledge, and I could infallibly announce to you that you will be for ever lost, you would not close your eyes to-night. Yet it is just as certain as that to-morrow's sun will rise, that you will be lost unless you say "Yes," with heart and life, to Him who offers to save you, Decide now; it will be harder to do it to-morrow, and you are not sure that to-morrow will see you in this world. It was "now or never" with both the young ruler and with blind Bartimeus. You expect to be saved. You intend to be saved. You fully intend that at some time or other you shall become a Christian. Your sin against your own soul is procrastination; and your sin against the loving Son of God is that you are refusing Him. These two sins will send you to perdition, my friend, if you persist in them.

Then, too, remember that you cannot become a Christian without the help of the Holy Spirit, and that Spirit is now pressing you to accept Jesus Christ. When you feel compunction for sin; whenever you feel that you ought to live a different life; when you have an aspiration towards something higher, nobler, and holier, it is the moving of the loving Spirit on your conscience. Open your Bible and read, "My Spirit shall not *always* strive." Read again, "*Now* is the day of salvation." Read again, "Quench not the Holy Spirit." Heaven grant that you may not read these tender warnings by the light of the judgment scene, and that your eternity may not be haunted by the ghost of a *lost opportunity!* For when you reject Christ, you lose not only heaven in the next world, but lose the best and purest and happiest and most useful life in this world. Even if there were no immortality for your soul, you ought to make the most of this life by becoming what Christ alone can make you.

Already you have decided against Christ more than once. You would not be an unconverted person now if you had not been refusing Jesus Christ up to this hour. "Behold, I stand at the door and knock!" Then you have shut Him out of your heart. You may intend to open the door at some time, but remember that *Jesus Christ gives last knocks!*

During a season of awakening in Yale College, two young men were awakened at the same time. They both agreed one evening that they would go and call upon one of the professors and ask his counsel. When they reached the professor's gate, one of them, an amiable young man, leaned over the fence and said, "I believe that I won't go in." His companion, who had been somewhat wild, replied, "You can do as you please; but as for myself, I feel that I need all the counsel that a man of experience can give me; I am resolved to go in." They parted at the gate: and they parted for eternity! The same chance came to both: the one flung it away, and the other grasped it. The student who went in and opened his heart to his kind teacher, decided for Christ, and from being a frolicsome youth, became a faithful Christian, and afterwards a successful minister. The other young man quenched the Holy Spirit, became hardened, fell off into vicious ways, went off in after years to the West Indies, and died a miserable inebriate! Human life has its pivot-hours, when decisions reach into eternity. Those two young men made their decision that evening, and Jesus Christ took them at their word. It was the young ruler and beggar Bartimeus all over again. The judgment day will unfold millions of just such decisions as that youth made when he went back to his room and locked Christ out of his heart.

Lay down this paper, and betake yourself to honest prayer. Ask Jesus Christ to let you follow Him, and to forgive your past sins, and to give you the transcendent and glorious gift of eternal life. Delay not one hour. Life and death, right and wrong, heaven and hell, are set before you. *Decide for Christ!* What thou doest, do quickly. If you shut your ears to the voice of that inviting Saviour, and to the voice of your own conscience, you may be deciding to be lost for ever!

"Too late! too late! will be your cry,
Jesus of Nazareth *has passed by!*"

## THE CONGO-BALOLO MISSION.

The friends of this Mission assembled in Exeter Hall on Tuesday week to bid farewell to a party of four fresh missionaries starting for the Upper Congo. After prayer and the reading of Isaiah xxxv., Mr. George Williams, who presided, briefly and sympathetically introduced the proceedings.

Mr. F. S. Arnot indicated how, in the providence of God, poor dark Africa, so long closed, has been opened to the Gospel, very largely through the formation of vast mushroom empires, necessitating an opening of trade routes by these dusky potentates, and thus making unwittingly a highway for the Gospel. So in Livingstone's day, in the Bakolo and Barotse countries, then in Matabeleland, and the Garenganze, or M'sidi empire, all of which became portals for the missionaries into the interior, though much against the will of the despot rulers. As to the people themselves, the interior has been not inaptly described as "the region of the unemployed," and so indeed it is. They have nothing to do, to aim at, to occupy their minds, yet they are bold and ambitious, and rather inclined to reckon themselves as "the people of the earth, and wisdom will die with us." The initial difficulties of Mission work are beginning to merge into a wave of blessing, and God is about to do great things in the heart of Africa.

Mr. Peter Whytock spoke of *reality*. During his stay in Africa he found the spiritual needs of the Balolo people to be terribly real. Millions of them are dying without Christ, and without having even heard of Him, for there is no one to tell them. We have as yet but touched the fringe of these teeming tribes, dwelling in great darkness, amid horrid cruelty and cannibalism, and yet with very tender hearts, feeling sorrow and despair just as we do. Their needs are very real, and so also are the trials and difficulties to be encountered. What great undertaking is without these? Many precious lives have been laid down—but in war, in commerce, and in the construction of the railway now being pushed forward, this loss of life is reckoned as part of the cost, and regarded as inevitable. Why, then, should it affright us? Along the line of the Congo river many lives have been gladly laid down, but what are the results to-day? Hundreds of Christian natives all along the river. We have sowed in sorrow; we are reaping in joy. The sorrow is deep enough as we realise to-day when we hear of

THE LATEST CONGO MARTYR,

the consecrated Gustav Haupt, who has been called away when he seemed ripest for service.

But if sorrow and trial be real, we have for these a very real Saviour, who is giving us on the Congo very real encouragement. You will remember that in many respects the power of temptation is very, very great in these lands, and the missionary is sorely and often tempted to turn aside from his great work. Then it is he learns afresh the power of a real present Saviour, and as he "keeps in" with Christ, as we say in the North, he finds Him a precious bright reality, mighty to keep, mighty to save, and mighty to the pulling down of those strongholds of the devil which we know so well on the Congo.

Then, while our difficulties are real, our joy becomes very real. Never shall I forget my joy when first at Ikau three boys came to me of their own free will and said, "White man, we want you to tell us the way to be saved." That was better to me than quinine or anything else. Two of these lads are now deacons in a flourishing church onthe Congo.

Now surely all this implies a very real and serious responsibility. We who have Christ are debtors to the peoples of Balololand, in darkness, ignorance, and sorrow. We have what they need; and it is ours to give them it or send it to them. May God stir your hearts in this matter; and whether you yourselves go or not, surely you will give and pray, as you have never done before, for those who, in your stead, go to far-off Lololand.

Dr. Harry Guinness recalled his own visit to the mission stations on the Congo, and the scenes of revival he witnessed there. The Congo-Balolo Mission is but five years old, and it has now four stations, one being a thousand miles from the coast. Last year more than a hundred natives confessed Christ in baptism. We are translating portions of the Scripture, and our brother Haupt completed just before his death a translation of the Gospel of John. Thus we are doing something, and laying the foundation of what we believe will yet be a great and useful native church.

Miss Elliott, from Hawick, told how the Lord laid Africa on her heart years ago, how all difficulties were removed; how she was brought to Doric Lodge; and how when an appeal came for four more women workers she was led to offer and was accepted. What might lie before her she knew not, but God leads and that is enough. If God had work for her there, she knew she would be spared to do it; but if He wanted her He would take her, and that would be well. The calm bright spirit in which our sister spoke was a grand witness to the power of God.

Not less so, however, was the testimony of the next speaker, Miss Cook, who, being declined by medical advisers of the Mission, has been so firmly persuaded that God has called her that she is now going as an associate, on an independent basis, the means having been sent in specially in answer to prayer.

WITH AN ENTHUSIASTIC DEVOTION,

reminding one of the heroic self-sacrifice of ancient days, this young sister declared that God had given her the clearest possible indication of his will, that she was certain He had bidden her go, and was delighted to be in his will. Though every physician in the world forbade her, she could not conscientiously stay at home, because God had called her to the Congo.

Mr. E. A. Ruskin told how six years ago God spoke to him through an address given by Miss Leitch, in West Norwood. Business led him to Eastbourne, and he entered on village and other work; but all the while Congo was on his heart, and he thanked God he was now starting for Balololand.

Mr. D. Hayes indicated how the Lord laid the Congo people on his mind, how he was led to offer to go as the representative of the Bournemouth Y.M.C.A., how he entered Harley House and shared the same room as Lofanza, who was wont to say, "You come Congo." Now he was going, and his heart was brimful of joy; going with a message of salvation for dark Africa. In epigrammatic phrase his motto would be, not "Africa for Jesus," but "Jesus for Africa."

The students, both of Harley House and Doric Lodge, gave the departing missionaries various texts and portions; and these having been commended to God in prayer by Pastor M'Cracken, of Cork, the proceedings concluded.

THE LONDON SPECTACLE MISSION SOCIETY exists for the gratuitous supply of spectacles to needy persons who cannot purchase them. It was founded in 1886 by the late Dr. E. J. Waring, and during last year there were 531 applicants for the benefit afforded by the Society. An interesting feature is that those who apply for a second pair willingly pay the charge of sixpence imposed in such cases. Copies of the report may be had from the hon. sec., Miss C. Waring, 197, Sutherland Avenue, Maida Vale, W

# Dr. Barnardo's Homes.*

BY W. J. GORDON.

During the twenty-seven years that have elapsed since Dr. Barnardo met with the street arab whose pitiful story set him thinking and working for the helpless and destitute of East London, he has received for charitable purposes more than a million and a quarter of money. What has he done with it?

He has rescued, trained, and placed out in life 24,211 children; he has educated and partly fed and clothed in free day and night schools children not actually destitute to the number of 60,871; he has provided outfit, passage money, and effectual supervision for 6805 emigrants to the colonies; he has established four free lodging-houses, and given homeless women and children 100,301 free quarters and 442,766 free rations; he has established four industrial brigades, and aided to an independent livelihood 4893 of the boys who have passed through them; he has sent 2320 sick children to his seaside homes; and he has provided 1,118,926 free hot breakfasts and dinners during the winters to children of the labouring class out of work. He has established six mission halls, in which he has had ten million attendances; he has also established two coffee palaces, in which he has refreshed and entertained five million people; he has organised a guild of deaconesses whose house-to-house visitations exceed 20,000 a year; and last, but not least, he has founded a free medical mission, in which thousands of cases are dealt with and an enormous number of prescriptions are dispensed annually. Out of £1,271,000 he has spent on buildings—homes, schools, hospitals, and convalescent retreats—on freehold sites first acquired (all of which sites and buildings have from the very outset been handed over to trustees) only £187,000, and in addition to this he has freehold land and buildings in Canada to the value of £21,000.

Every year his work increases, and as his good report goes all over the world, so do the subscriptions come in from

THE UTTERMOST CORNERS OF THE EARTH.

Last year he had 74,500 separate donations, and 49,000 of these were in sums under a sovereign, and not 1000 were over £10. The increase in his revenue is as regular and continuous as its distribution. Last year he dealt with 8947 fresh cases of waif children, and maintained and educated 6949 children in his Homes. On December 31 he had 4705 children in residence, and 2085 boarded out under his care; and his death rate for the year was only six per 1000.

The different branches of this immense organisation for well-doing now exceed fifty in number. First there is the Home for Working and Destitute Lads at from 18 to 26, Stepney Causeway, where the general offices are also situated. During the second year of the work, from July, 1867, to July, 1868, the income here was £214, and the letters written in regard to it averaged about three a week. In 1892 the income was £132,880, and the letters received were 139,610, and the parcels over 16,000; while in another department the case-histories of nearly 9,000 boys and girls were dealt with, partly by correspondence and partly by personal investigation.

The waiting-room is a huge place with a long serpentine settee facing a series of glass cases, in which are displayed for sale the jewelry and odds and ends forwarded for the good of the charity. Here no destitute child is ever refused admission; but inquiry always follows, and, in order that imposture may be minimised, this inquiry is stringent and thorough. The rule is,

"ADMIT FIRST; INQUIRE AFTERWARDS."

The admission is without payment, or promise of money, or patronage, or voting, or election, and the doors are open day and night.

In the main building there is accommodation for 400 boys of from thirteen to sixteen years of age, who sleep in four dormitories containing 100 each. The dormitories are as clean as a prison, the floors like chess-boards with the little beds, each bed with its blue coverlet and varnished locker; the whole is kept in order by a system of sergeants and corporals, the work being done by the boys, who are up at half-past five in the morning and have the beds made and all tidy before breakfast. The rest of the building is mainly devoted to class-rooms and workshops. Twelve different trades and handicrafts are here taught under proper instruction. In the kitchen you will find the boys doing the cooking and the baking; in the yard you will see the forge and the young blacksmiths at work; and on different floors you will get a glimpse into roomy shops busy with brush-makers, and carpenters, and saddlers, and mat-makers, and shoe-makers, and tailors, and tinsmiths, and wheelwrights, and wood-choppers, and, high up over all, you will find a printing office, the machines in which are driven by the engine in the basement, which provides the power throughout. Besides the shops and the school-rooms there is a large recreation hall fitted up as gymnasium; and below stairs is a tiled swimming-bath, close to which is the lavatory, where the slabs are of thick glass and the water-jets high enough to give each boy a shower-bath.

The smaller boys have an establishment to themselves—Leopold House Orphan Home, at 199, Burdett-road, where there are 450 of them from ten to thirteen years of age. The very little boys from five years old to ten are away at Gorey in Jersey, where 120 of them have a peculiarly healthy resort, with the common by the sea for a playground.

Having thus accounted for 970 boys from five years old to sixteen, let us return to Stepney Causeway. At Nos. 6, 8, and 10 in this street you can obtain admission at any time. "For twenty years the lamp of No. 10

HAS BURNT ALL NIGHT LONG

in token of welcome to homeless applicants, for whom a bed and food are always ready." No. 6 is generally used as a lodging-house for lads pending inquiries into their antecedents. No. 8 is used by the girls during the same period, and No. 10 by the younger boys. In these three houses 1850 boys and girls slept in 1892, and the free meals given the applicants at the All-Night Refuge numbered 11,285.

But the open door is not only for the little ones. At Nos. 622, 624, and 626, Commercial-road, is the Labour House for Destitute Youths, where lads of from seventeen upwards are sheltered and tested for a few months, and if found to be honest, decent, and industrious, have situations found for them at home, at sea, or in the colonies. There are over a hundred of these difficult subjects here as a rule, employed in chopping wood, and making boxes and mineral waters. During last year 665 of them were dealt with, 205 of whom were sent away as emigrants, and since the home was started twelve years ago, 3000 lads have been helped here and given a fresh start in life.

The houses we have as yet mentioned are on the barrack system; for the girls, the cottage method is employed. At Barkingside, near Ilford, there is

A MODEL VILLAGE

of some fifty separate cottages, and five larger households, with accommodation for nearly a thousand inmates, each cottage being supervised by a "mother," who has from sixteen to twenty-five girls under her charge. This pretty little settlement has lately been made more complete by the addition of one of the prettiest of children's churches, to be followed in due time, it is hoped, by a hospital and new schools.

Another brigade of the Barnardo army is encamped at Sturge House, in the Bow-road, where there is a Free Registry and Home for Servants, whence about 400 are sent to situations in a year or helped in other ways. For older girls there is another shelter in Alfred-street, Bow-road; and then, as coping with another difficulty, there is the Factory Girls' Club and Institute at Limehouse. In addition to these, there is the Beehive in Mare-street, Hackney, to which go the girls above the Ilford age; and, further, there is the Rescue Home.

The infants used to be sent to Ilford, but there is no room for them there now, and to see them you must journey to Babies' Castle at Hawkhurst, in Kent, where you will find about 100 in residence, some of them very young indeed. Of the sixty-nine admitted last year, eighteen were little mites less than a year old, and one of them had only been in the world thirteen days.

Yet another branch, and that back again in Stepney Causeway, where is the old infirmary, rebuilt in the Jubilee year as Her Majesty's Hospital. Here there are seventy-four cots, and the in-patients for a year number 758, while the out-patients bring the total cases up to nearly 5000, which share no less than 761 separate diseases amongst them, such is the multitude of our ailments, or the mystery of their classification.

Then, also in Stepney Causeway, is the City Messenger Brigade, ninety-six strong, the members of which are generally placed out in good situations before their stay of eighteen months is over; and of much the same class is the Shoeblack Brigade in Three Colt-street, Limehouse. With these we may group the Burdett Dormitory, in Burdett-road, where sixty or seventy lads sleep every night, and which is also used as an overflow branch from the Stepney and other homes.

Then there are the Children's Free Lodging-houses, one in Commercial-street, Whitechapel, the other in Dock-street. Last year these two houses provided 50,000 free meals and 36,000 free beds for those for whom no other door was open save the casual ward or the common lodging-house. At these houses

A THREEFOLD WORK IS ATTEMPTED:

girls and young women in absolute want are sheltered, children are given a temporary refuge, and those who have wandered from home are restored to their friends. Another outpost is in Grove-road, where the Children's Fold receives 100 little boys of ten and under until they are moved on to Leopold House. In Copperfield-road is the Working Lads' Institute, besides the well-known schools for the children of the district, nearly 800 of whom are under instruction in the week day, while the Sunday attendance exceeds 2000. At these schools 69,000 free meals were supplied in 1892, besides over 5000 gifts of boots and clothes.

In addition to all this, a vast amount of mission work is carried on among the men and women. There is the People's Mission Church at the Edinburgh Castle, which twenty years ago was a notorious gin-shop and music-hall, where the year's return shows nearly 300,000 attendances at the services, and over 100,000 attendances at the temperance, social, and educational meetings. Then there are St. Ann's Gospel Hall, the Earl Cairns Mission Hall, the Gloucester-place Mission Hall, and the East-end Medical Mission in Shadwell, where the patients number over 10,000 a year, and the prescriptions dispensed exceed 22,500; in addition to over 8000 relief orders for food and coals. Besides all these, there are two homes for deaconesses, one in Limehouse and one in Mile End-road, from which some 15,000 visits are made, and in connection with which about 1800 religious services are held during the year, in addition to the distribution of 12,000 free orders for food, and hospital, and other tickets. The work also includes two coffee palaces, the Edinburgh Castle in the Rhodeswell-road, and the Dublin Castle at Mile End, which are practically run as workmen's clubs, one of them having a good gymnasium.

But these are mere offshoots, necessary and natural;

THE MAIN WORK IS WITH THE CHILDREN.

Of these 2000 odd were last year boarded out in 118 rural centres, while over 300 of the weakly were treated for a change of air at the convalescent home at Felixstowe. Farther to the north of this, at Yarmouth, is one of the shipping agencies from which some of the bigger boys are found situations on fishing-smacks and small coasters. Another of these shipping agencies is at Cardiff, where berths are mostly obtained for them on long-voyage trading vessels. The number that go to sea is, however, very small. Last year only 113 were so disposed of, forty-five going from Yarmouth, and the rest from Cardiff and the various London Docks. In other situations in this country, over 1400 girls and boys were placed; and these beginners in life are not lost sight of, but are encouraged to continue in touch with the Institution, and one of the not least interesting events at the annual meetings is the distribution of prizes to some 200 or more old boys and girls who have kept their situations with credit, some of them for nine years.

But a large number of those that pass through the homes leave the country as emigrants. These are said to be "the flower of the flock"; only those are sent who are in robust, physical, and mental health, who have proved themselves to be thoroughly upright, honest, and virtuous, and who have been specially trained for colonial life either in the workshops or at the farm-school at Bromyard in Worcestershire, which Mr. Richard Phipps has

* This article is reprinted from the current issue of *The Sunday at Home*. The Secretary of the Institutions has revised the figures, some of which were slightly understated.

maintained at his sole expense for the last twelve years. In Canada the homes have

THREE EMIGRATION CENTRES.

The girls go to the one at Peterborough in Ontario, the boys either go to Toronto or to Russell in Manitoba. Last year 596 boys and 131 girls were sent across the Atlantic to swell the army of similar young colonists, of whom over 98 per cent. were doing credit to themselves and their training and supervision, for these new-comers are not simply placed in situations immediately and left to shift anyhow. Their work and whereabouts are known for years, and they are visited and corresponded with until they are of an age to be left to their own guidance. The girls are mostly placed out in service, for which they have been carefully prepared; the younger boys go to Toronto, the elder are passed on direct to Russell to work on the Industrial Farm of 10,000 acres until they become able, under a special colonisation scheme, arranged with the Canadian Government, to take up a settlement of their own. All the emigrants do not go to Canada, some 440 odd have journeyed to the Cape and Australia, but these have either gone individually or in small groups. The Canadian scheme is now worked with large parties numbering over a hundred at a time, and thus no moral influence is lost by too early a relaxation of the leading-strings.

The secret, in fact, of this great success is the continuance of tone until the character is fully formed. The religious teaching throughout is

ON BROAD PROTESTANT LINES,

and the candidates and their friends, or guardians, when discoverable, are told this while the inquiries are being made; and if there is any reason to suppose that the child is a Roman Catholic, they are advised to withdraw their application and seek assistance from their co-religionists. But occasionally these guardians are content to mislead and keep their religion in the background until it pays them to declare it. Then it is that we may hear of *habeas corpus*, and the vexatious legal proceedings arise, which happily have cost the charity nothing up to the present, inasmuch as their expense has been borne by a fund specially subscribed for the purpose among a select few, which fund has always had a balance on the right side.

And in fact every penny subscribed for the homes goes to the homes and is accounted for in detail, as are all the amounts received from the industries and other sources; and every branch has its separate account of income and expenditure. The daily expense of keeping all the branches going is of course heavy; it is never less than £250, of which £150 is required for food. A large amount; but consider what is achieved with it!

Average out the cost per head of the recipients of this truly practical charity, and compare it with what is met with in so many quarters elsewhere. Send £10 to Dr. Barnardo, and you will defray the entire cost of emigrating a boy or girl and placing him or her in suitable employment in Ontario, including outfit, rail fares and ocean passage. Send him £13 10s. and you defray the entire cost of supporting a boy or girl boarded out in some rural district. Send him £16 and you support a healthy child in his homes for a year. In short, a child is fed, clothed, lodged and educated in Dr. Barnardo's Homes for less than tenpence three-farthings a day.

## EAST LONDON TABERNACLE.

Pastor A. G. Brown's return to his people has been marked by blessed gatherings at the East London Tabernacle. On Saturday evening (31st ult.) the prayer meeting was attended by over 1200 people. On the Lord's Day's the Tabernacle was packed morning and evening. Monday being the annual Thankoffering Day, Mr. Brown sat in his vestry (as has been his custom for many years) from morning to night. By 7 a.m. offerers were waiting, one of the first having walked from Islington. Throughout the day they continued coming in a steady stream. Four crowded prayer-meetings were held during the day. At the close, the amount raised was:—In bank notes, £20; in cheques, £105 11s.; in postal orders, £3 14s.; in sovereigns, £155; in half-sovereigns, £64; in five-shilling pieces, £7 10s; in four-shilling pieces, £1 16s.; in half-crowns, £37 10s.; in florins, £27 18s.; in shillings, £17 10s.; in sixpences, £3 19s. 6d.; in threepennies and coppers, 12s. 2d.; the total being thus £445 0s. 8d.

## THE GOSPEL IN HAITI.

Rev. L. Ton Evans, of Jacmel, Haiti, writes of a new departure in connection with his work:—"Although our regular chapel services number six weekly, we have lately started *semi*-open-air meetings, which are held in the worst part of the city, if we can call one part worse than another. The truest description of things morally here can be best got in the first of Romans. Three services are held on week nights, with an additional one oftentimes on Sunday evening while the usual service goes on at the chapel. While conducting these I often stand on the threshold of a small, low shingled and not over clean shanty or hut, with some one of the people at my side holding a tiny tin lamp. The audience is a medley of Jamaicans, Barbadians, Dominicans, Lucians, and Haitians, who sit around the door or stand in the street.

"One of our greatest needs just now is a day-school for the training of our own and other children who wish for a Protestant education. It is not only most discouraging for us to see those who attend the Sunday-school once a week being obliged the other six days to attend a Roman Catholic place and receive their instruction from a priest, but most inconsistent. I have been corresponding with one or two friends in England *re* a suitable person. Should these friends succeed, such a person would hardly come to Haiti without having his or her salary guaranteed. During the last few days a native has been brought to our notice who is a thorough Christian, and also competent for such a position, especially for a few years, after which he can be removed into the interior, but we are again debarred from entering into negotiations by this question of salary. Should a school be started, I am certain that in six or twelve months at furthest, by means of Government grant and a small fee from pupils, it would be entirely self-supporting,

"The resources of the few brethren here will soon be taxed to their utmost capacity in trying to build the much-needed mission house, which cannot, however, be attempted without help from outside. A generous friend in South Wales has promised £50 towards this object; we shall require at least £200 more. Ignorance, superstition, and idolatry abound. The *Vaudoo* worship is of the most licentious character, and invariably leads to the sacrifice of human life. Snakes are used to represent the god worshipped. A little from here, and on the border of the city, we heard the noise of another party of devil-worshippers. These practices are by no means confined to the interior."

## LIVERPOOL SHELTERING HOME.

A cablegram has been received from Mrs. Birt telling of her safe arrival in Canada with a party of 106 boys and girls from the Sheltering Home, Liverpool.

Friends who were on board to see them sail agreed in remarking what a fine-looking band of young settlers they appeared. Indeed, there has been much pleasure and comfort in the work among the children during the past winter; they have manifested an eager desire for improvement, and the interest in the Scripture lessons and Mrs. Birt's Sunday-class has been deep and marked. Most of these children can repeat many passages of Scripture, and their memories are also stored with many hymns. The prayers of Christian friends are asked that these impressions for good may not vanish away like early dew, but may be enduring in their new surroundings.

Miss L. M. Birt remains in Liverpool during Mrs. Birt's absence, and is daily admitting footsore and hungry little ones to the "Sheltering Home." Any help from kind friends will be much appreciated towards providing for the outfits and passage money of the forty-fourth band of children.

PRAYER UNION FOR LONDON.—The object of this Union is to promote earnest united prayer for all the inhabitants of the great City, especially for the upper classes, every Thursday, that God will abundantly pour out his Holy Spirit upon them, that they may be saved and sanctified, and that those who are already followers of Christ may be stirred up to work more earnestly for Him among those in their own immediate circle. Also for an awakening in the churches and a special blessing on the clergy and ministers. Subscription for the year 1s., to defray expenses of printing and postage.—Apply, Mrs. H. Vaughan-Jackson, Potters Bar, Middlesex.

## MEETINGS IN BOURNEMOUTH.

Sunday to Tuesday, April 1 to 3, were important missionary days in Bournemouth. The societies represented have been the Baptist Missionary Society, the Baptist Zenana Work, and the Congo-Balolo Mission. The services at the West Cliff Tabernacle on Sunday were conducted by Rev. F. Harmon, of China, and Dr. Harry Guinness, of Harley College. The collections were on behalf of the Baptist Missionary Society, and made the total for the financial year just closed of £82 from the West Cliff Tabernacle. In addition to this, the quarterly meeting of the Missionary Prayer Union was held in the afternoon. The report showed that the daily gifts of the members for the past quarter, with the addition of the afternoon collections and a few other items, made the total for the quarter of £30 11s. 2d. This goes for the support of Mr. Hale, of Agra, the missionary who represents the Prayer Union.

On Monday Dr. Guinness held two meetings on behalf of the Congo-Balolo Mission. In the afternoon he gave his lecture on Africa, part of which he repeated at the evening meeting. Both the lecture and the views by which it was illustrated were most interesting. Many of the views were from photographs taken by the doctor during his recent visit to Africa, and helped to give a most graphic picture of the country and its people. It is to be hoped that some friend of missions and missionaries will lay to heart the doctor's contrast between the houses of the Balolo Mission and those of the Baptist Mission on the Congo, which, by being raised some feet from the ground by means of numerous piles, diminish to a very large extent the danger arising from the unhealthy state of the climate. A sum of about £1500 is needed to rebuild the houses of the Balolo Mission on this improved plan. Will not some friend or friends come forward and provide the amount, and so help to preserve the lives of these devoted labourers? It would be, not a waste of wealth, but a wise measure of economy.

Additional interest was given to the evening meeting by the fact that of the two outgoing missionaries, one of them, Mr. Hayes, was connected with the Bournemouth Y.M.C.A., and will still be partly supported by the members of that institution. After he and Mr. Ruskin had spoken, a few appropriate words of farewell were spoken by Rev. W. C. Minnifie. It is certain that these two brethren will be frequently remembered in the prayers of Bournemouth young men.

The Baptist Zenana work was represented on Tuesday afternoon, when the report showed that the ladies of Bournemouth had raised during the past year over £60. Of this no less than £28 comes from the church at Boscombe, under the pastoral charge of Rev. N. V. Robinson, B.A. The meeting was remarkable as expressing true Christian unity. It was held in the school-room of the Congregational Church, presided over by Rev. J. Ossian Davies, and addressed not only by the Baptist ministers of the town, but by Miss Bland, from Agra, connected with the zenana work of the Church of England.

The missionary spirit is growing in Bournemouth. In this fact many of us find reason to hope for large blessing. G. W.

## TIBETAN PIONEER MISSION.

Dear Sirs,—The *Manora*, with our Tibetan Mission party on board, arrived safely at Calcutta on Saturday week. A prayer meeting for Tibet is held here at 8 p.m. on the first Friday in every month; another prayer meeting will, until further notice, be held on the third Friday of every month, at the rooms of the Y.M.C.A., 59, 60, Cornhill, E.C., at 7 p.m. Tea at 6.30. The latest news of the pioneer party will be given, and it is hoped that all friends, who can, will come to this meeting.

I hope in a few days to send all our donors a financial statement of the mission funds, and some account of the voyage out to India and other matters of interest.—Faithfully yours, William Sharp.

Roswyn, Beulah Hill, Norwood, S.E.

THE SOCIETY FOR THE RELIEF OF DISTRESS.—The thirty-third annual report states that last year grants were made amounting in the aggregate to £2750. The relief is administered by almoners visiting the poor in various parts of London, and without reference to creed or nationality. All the expenses of the society are defrayed by a guarantee committee of noblemen and gentlemen. The secretary is Mr C. H. Gosset, 78, Jermyn-street, S.W.

## CHILDREN'S SCRIPTURE UNION.

The fifteenth anniversary of this flourishing offshoot of the Children's Special Service Mission was held on Thursday in Exeter Hall. The afternoon meeting was largely attended, many young people, who might be regarded as the elder members of the C.S.U., being present, with local secretaries from all parts of the land, as well as S.S. teachers, parents, and Christian workers among the children.

Rev. E. A. Stuart, who presided, read the portion for the day (2 Cor. ii.), and pointed out four important rules for workers, given in verse 17. First, the work must be undertaken in sincerity, with a single eye to His glory, and not for our own advantage or pleasure. Second, it must be of God, that is, we must be commissioned to do it by Him and not merely by man. Third, it must be carried on in the sight of God and with a view only to his approbation. Fourth, the worker must be in Christ, realising he can do nothing without Christ.

Mr. H. Hutchinson made a brief statement showing the goodness of God during the past year. There are now all over the world in connection with the C.S.U. some six hundred thousand reading the Bible day by day. At home there are about four thousand branches, and we have added some twenty-three thousand members in this land during the past year. Numbers are not the main thing sought after; but it is something to praise God for, to know that so many are reading the Word regularly, pondering it, and praying over it. Moreover, these branches are centres of Christian effort, as well as training grounds for missionary service. It is matter for rejoicing that so many of the members have already been thrust forth into the mission field. The work abroad is also progressing most satisfactorily. There is, however, one drawback, and that is, that the finances of the Children's Special Service Mission have fallen short this year, the income being from £800 to £900 less than last year. Surely such a fact has only to be mentioned to call forth instant response from the friends of the children.

Rev. G. F. Pentecost, D.D., opened his address with a few pointed words to those—and they are not extinct yet—who are always inclined to doubt and question the conversion of children. Passing on, he emphasized the value of the little ones being taught to memorize the Holy Scriptures, and thus lay up a store of Bible knowledge for the days to come. Three incidents from his own evangelistic career supplied fresh illustration of the possibility of early conversion and of the exceeding simplicity and strength of the faith of the little ones. Thus the speaker came to the logical conclusion that children may be saved, that they need to be saved, that they are worth saving; and that such a work as this is one of the most blessed forms of Christian service in the whole world.

Hon. and Rev. W. Talbot-Rice spoke of the value of beginning early, so that along life of usefulness may be spent in the service of God. He exhorted all present to be very diligent in spreading abroad a knowledge of the Word of God, seeing that these young people will very shortly meet the wave of doubt and scepticism, and there is danger of their being engulfed if they are not firmly founded on the Rock. In the course of further remarks, the speaker suggested that one of the very best ways of spending a holiday and getting real good out of it, is to take an active share in the children's services at some seaside resort.

The Chairman, speaking of the value of Bible study, enlarged on the fact that the Old Testament was the Bible of our Saviour, the book He loved, meditated upon, and quoted from. Probably He never possessed a copy of the Scriptures, knowing it from diligent perusal of the synagogue roll. And in order to read this, He had to study hard the language, which was even then a dead language. Yet so familiar did He become with his Father's Book that all his teaching was based on it, all his texts drawn from it, all his expositions concerned it. Alike in his public ministry and private life this Word of God was his stay. Seeing, then, that our Lord and Master thus treasured and pondered the Word and found profit therein, do we not well to make its study the aim of our lives and strength of our souls?

Mr. A. G. Dodderidge maintained that the grand plea of the C.S.U. is its singular usefulness. Of this he gave several instances, showing how not a few now doing good service were led to God through reading the Word as members of the C.S.U. After describing various phases of the work in many parts, he mentioned that at St. Leonards there are now 800 members; while in Edinburgh, as the result of a recent mission, a splendid and vigorous branch has been started among the public schoolboys; in Ealing there are 720 members doing a good work; at Brighton over 200 members were added last year after a special mission; and one village branch (with six villages) has 250 members. These things, he felt, ought to encourage and animate all workers in the C.S.U.

Mr. R. Naylor, of Derby, spoke of our chart (the Word of God), our call, our life work, our separation, and our readiness to confess Him wherever we may be. The afternoon meeting then closed with prayer.

The evening meeting was presided over by the Dean of Norwich, who addressed his hearers as "Lovers of the Bible," and expressed his astonishment when he learned how widespread an organisation this Scripture Union was. He believed it to be a splendid work, and wished it increased success. Mr. Frank Anderson, of Exeter College (Oxford), spoke about the temptations of a boy at home before going to a private school, then at the private school, at the public school, and at the University. He argued that the best means of overcoming all was to have received, while a boy at home, the Word of God as written for himself, and to trust in the Christ of whom it spoke. Rev. W. H. Stone impressed upon them the importance of being glad in the Lord, so as to do all in their power to refute the argument so much used by the Evil One, which made the young people think religion was a dull thing. Soldiers marched best to music, and the more of gladness we have in our hearts and shining through our faces the better we shall serve the Lord, and the more will our efforts be blessed. The other speakers were Messrs. Barclay, Naylor, and Arrowsmith, who spoke heartfelt words of counsel and encouragement.

## THE LORD MY SHEPHERD.

The Lord my Shepherd is, and I his sheep,
He loved me, sought me, found me, and now keeps;
And I can sing
I shall not want.

'Tis his own hand that maketh me lie down
In greenest pastures, or by desert pool;
So I can say
He feedeth me.

'Tis his own hand the fitting medicine gives,
Restoring my sick soul by chastening—sweet
If I can still
Rest in his love.

'Tis his own hand that leadeth me by paths
Of righteousness, and peace, and holy joy;
So I can trust
I shall not stray.

Yea, though I walk the valley path of death,
I see, beyond, the glorious light of day;
And I can shout,
I'll fear no ill!

For Thou, my blessèd Lord, art ever nigh
To comfort, chasten, help, and strengthen me;
So I can wait,
Fearless thy call.

Though foes surround me, Thou dost spread thy board,
And bid'st me eat, anointed with thy grace;
Shall I neglect
Such fare divine?

Thou mak'st my cup run o'er—thy goodness still
Fills it brimful, by day and night alway;
Surely I know
Thy mercies well!

But, best of all, thy house is my abode
To-day, to-morrow, and for length of days;
And I shall dwell
With Thee for aye!

*February*, 1894. J. H. Tritton.

[Published as a leaflet by *Mr. A. Holness*, 3d. per dozen, post free.]

A HOME OF REST was opened at Ramsgate in January, at Restholme, 1, Arkdow-terrace. The house is well situated, having a view of the sea in front and a garden at the back, and it is within three minutes' walk of the sea front. The arrangements of the house are very comfortable and homelike, and the terms very moderate. Application should be made to Lady Wills, Restholme.

## GOSPEL WORK, ROTHERHITHE.

Rotherhithe is a locality in the south-east of London, not generally known to the Christian public as a field of evangelistic work. It ranks with some of the East-end neighbourhoods for poverty and squalor. In this part of the metropolis the late Mr. G. S. Golding carried on a most successful Gospel mission. It began in a small way and soon increased. For years the late founder gathered into an iron building, capable of holding about 1500 persons, a congregation of working men and women, who have sustained the place, and God greatly blessed his efforts. He was just contemplating the erection of a permanent hall when influenza attacked him in December last, and in a few days his earthly work was finished.

Mr. Golding was peculiarly adapted for the work, An Irishman by birth, and educated for the medical profession, he was a splendid platform man, quick, sharp, brimful of native wit, and a most acceptable preacher of the Gospel. It can be easily imagined that it was no easy task to fill the gap made by his death. The friends at Rotherhithe, however, at once selected Mr. Thos. Richardson, who had often preached for them, and who is so well known in connection with Mr. Charrington's work at the Great Assembly Hall for the last eighteen years, to fill the vacancy. We think they have well chosen, for Mr. Richardson's preaching powers have long been recognised at such places as Exeter Hall, Agricultural Hall, Morley Hall; in fact, both in London and the provinces our brother has been greatly blessed. A Scotchman, full of fire and tremendous earnestness, with a sound Gospel message, he is likely to advance the cause of Christ at Rotherhithe in a way that perhaps few other men could have done.

It was no wonder that on Monday week the Rotherhithe Hall was crowded in every part to give him a welcome. Four hundred members and friends sat down to tea, after which Mr. W. H. Seagram presided. Mr. Richardson said he was very grateful to the friends who had rallied round him in such large numbers, especially those from the Great Assembly Hall. From the first he had received their sympathy, and it was most gratifying to him to know that he still retained their friendship. During the short time he had been preaching at Rotherhithe God had signally blessed his efforts, and the week night services had increased. If this state of things continued they would have to go into larger premises. All the different agencies in connection with the work, he was glad to say, were flourishing.

Mr. Seagram said he was a new friend, but hoped to be a true friend. Mr. Richardson, he was sure, would be blessed; but he would be in a great measure what they made him, for the people largely made the preacher. They were not to be mere critics, but to bear him up in their prayers and help him all they could. After other speeches, a most profitable and enjoyable evening was brought to a close.

## DR. D. A. MOXEY.

Dr. Moxey has been for some weeks conducting the ordinary services on the Lord's day in Duncan-street Baptist Chapel, Edinburgh. His addresses to believers as to life and service, have been most heart-searching, while his plain and pointed appeals to the unconverted have been the means of awakening several to earnest inquiry. The Lord has been present in power with his servant. A number, specially of young people, have been waiting to the after meeting, at the close of the evening services, some of whom it is believed have been led to Christ. The Lord's people have been praying for some time that He would revive his work in their midst, and now they are cheered by seeing their prayers answered.

Dr. and Mrs. Moxey are on the eve of sailing for the United States, where they purpose spending a few months. The prayers of many will follow them that they may be used there for large blessing.

TORQUAY.—The Chelston Evangelistic Mission, established some years ago by the Dowager Countess of Castlestuart, is being much blessed. The hall is situated in the midst of a growing working-class population. The open-air services are largely attended. Souls are being saved and believers built up. Mr. Levi Powell ist he evangelist. The mission is under the wing of the Country Towns' Mission.

## THE SALVATION ARMY.

INDIA.

With the title "The Salvation Army in India," a series of graphic letters by Mrs. General Keer has been issued from the International Headquarters, London. Mrs. Keer is a daughter of the late Rev. Dr. Somerville, and, with her husband, has spent a good many years in India. She has spent some months in viewing the Indian battle-ground, and bears strong testimony to the devotion and zeal of the European and native officers of the Salvation Army. In a letter from Nagercoil, Travancore, she says:—

"I am perfectly amazed at the strength given to endure that the officers have. A fine girl (Geikie) from Dundee lives with her native girl-lieutenant in a village. She loves her people and her work, and they almost worship her. Yet that beautiful affection has been got and retained by the most indescribable sacrifices of personal comfort on her part. . . This house is a large native bungalow. All my meals I eat on the floor. I wear no shoes. The mud floor is comfortable. Mats are about. Native clothes are a mercy in India! I never could have made a day and night railway journey, slept on a railway-platform on camp bed, and travelled by bullock-bandy for twenty-two hours, without great distress, in European clothes. But I did not suffer as I was.

"The high-caste people have caused tremendous persecution, but seeing the pariahs stand firm, and marvelling at the change in them, they are now asking for meetings to be held for themselves. The pariahs are economical and good financiers, and make capital local officers already. Devil-dancing is just Spiritualism and Mediumism. I have got heaps of information about it. It is a great expense to a village, as so many sheep have to be sacrificed. Now, with temple and village spiritual fund handed over to the Army, they will soon be self-supporting and a strong missionary power religiously.

"They have an army of these witch and wizard people converted—Satan really dispossessed of their bodies. These people make capital sergeants, being accustomed to lead their villages. These people are music-daft, and there was so much of that in the devil-worship; it was a great attraction. Now, all these nice tunes are better for really beautiful Christian words, and, like the singers themselves, the devil is dispossessed and Christ enthroned. Hallelujah! If anyone testifies to what he is *not* living the rest would at once stop him! Holiness-conscience works beautifully in these late children of darkness. If once they feel condemned, they go and confess the backsliding. It is a real movement of God's Spirit, as remarkable as—much more so than—the Irish revival, because these are *heathen* brought to God in fifties and hundreds, and they stand well and suffer and give and astonish their caste neighbours and co-pariahs. The great want is officers to go to the villages.

"I have reached the people of India at last, and long to go on to new villages and see the harvest reaped. This activity of the Army is reacting on others already. Out of these pariah villages will come India's deliverers! 'The last shall be first, and the first last.' Oh, it is all well—well worth having come for! Certainly God, not man, has put the golden sickle into the hand of The Salvation Army wherewith to reap the Indian harvest!"

GENERAL BOOTH'S JUBILEE.

An interesting series of meetings in connection with the Salvation Army was held on Monday and Tuesday in the Queen's Hall, Langham-place. The object of the meetings was to celebrate, not only the sixty-fifth birthday of General Booth, but the jubilee of his conversion to Christ, and to help forward the formation of a fund which shall assist "the General" in his social schemes. On Monday morning the General was enthusiastically received, and gave one of his characteristic addresses, in which he dwelt upon the fact that their work must always be of a fighting character. They had to go against the stream, and the world was against them; but if their lives were to be made more acceptable to God, they must be content to fight.

Large as was the gathering in the morning, it was far exceeded by that of the afternoon. General Booth again conducted the service. Having read a portion of 2 Corinthians vi., the General commented thereon. They might, he remarked, say that they knew all about theology and so on, but they would be asked where was their heart. That was the standard by which they would be measured. They had the promises of God before them, contained in his word, and all they had to do was to present them at the bank and cash them. Another crowded and impressive meeting was held in the evening.

## MEDICAL MISSIONS IN CHINA.

In a letter dated Lao-ho-kóu, January 7th, Dr. Parrott writes:—

"I have thought much and prayed much about the question of our staying here. It is the most central place, and the largest between Hankow and Si-ngan. There are lots of small cities and towns either side of the river all the way up from Hankow where the Gospel is not preached. We might seek to occupy one of these, but if we did so, we could not expect to reach nearly so large a number of persons as in a place like Lao-ho-kóu, to which place merchants and others come from all quarters.

"There is no place which could be so well used as a basis of operations for Si-ngan as this, so that until the way is open for us to go on to Si-ngan and others come to take on the work here, I feel inclined to stay. Indeed it seems to be the only open door before us.

"Lao-ho-kóu is said to have a population of 100,000. The C.I.M. friends have a mission-house at Kuang-how, three miles from Lao-ho-kóu, and a preaching-room in Lao-ho-kóu itself. Two of the three C.I.M. brethren are here for only a few months; the third has not yet learned much of the language, so that if we do not stay here not much will be done to reach the large population of the place."

Dr. Parrott's address is, care of China Inland Mission, Hankow, China.

## WORK FOR CHINESE WOMEN.

Writing from Shanghai, China, on February 15, Mrs. Dalziel says:—

"We have had the privilege of another year of sowing the good seed amongst heathen women. Our work is a kind of local itineration in districts thickly populated; many are willing to listen to the Gospel story, for which we are thankful and full of hope. While our special object is to reach the women, we get crowds of children, who seem to be interested, and they often lead us to their homes; indeed some follow us from house to house for quite a long time. I have no doubt that many little ones will receive impressions which will lead them to inquire further about the doctrine. I should be glad for the prayers of those who are specially interested in children.

"Hitherto the Lord has helped and blessed us in our work, and sent means for carrying it on; therefore with thanksgiving we will trust Him to supply all our needs for this year also. Pray for us that we may be filled with the Holy Spirit, and be endued with power from on High."

Mrs. Dalziel may be addressed, care of Rev. S. Dyer, British and Foreign Bible Society Depôt, Shanghai, China.

## SAILORS IN SWEDEN.

Work among sailors on a small scale has been carried on for several years in the port of Malmö, having been started at the time of one of Mr. Reginald Radcliffe's visits to Sweden. About four years ago the need of larger rooms was greatly felt, and soon after a very suitable hall, holding about 200 people, was provided. Since then the Lord has greatly blessed the united efforts of those of his children who take part in the work. Meetings are being held every night, taken in turns by friends connected with the various denominations of the place.

The number of sailors attending the meetings is considerably increasing year by year. They are mostly Scandinavians or English. During the last three or four months, on account of the end of the great coal strike, a number of English ships have visited the port, and we have constantly been having good English audiences. As never before these British friends have shown their interest, and our hearts have been greatly cheered by seeing definite result by way of some of them being brought to trust the Lord.

We earnestly request the prayers of those of our readers who take an interest in work among our seafaring brothers, that his name may be continually made known from sea to sea. H. R.

## MOSLEM AND DRUSE ORPHANS.

Miss Taylor's Orphanage for Moslem and Druse Girls, Beyrout, is an excellent institution, the work of which we have frequently described. The following incident from the report for 1893 illustrates the difficulties with which Miss Taylor, and others who work among children in Syria, have to contend:—

"We had quite a scene in the school the other day. A youth and a friend came with the mother of one of the girls, to get my consent to have the daughter engaged to the youth. On questioning him, I found he had never been to school. I said he must prove himself worthy of the girl, and I gave him three months to learn to read and then return to me, when I would see whether he was worthy of the girl. His father was a well-to-do business man in the mountain, and has to get someone to make up his accounts and write his letters, as is common in this country. He said his bride would teach him to read. Well, three months passed, and back came the youth, with his uncle and cousin and the father and mother of the girl, to take her right off. He had learned to spell out words of four letters, and said he would soon learn to write and read! I did everything in my power to get them to let the girl stay for two years more, as she is only fourteen years of age, and I felt it a disgrace to take the girl so young. I thought they came for my consent, but they had brought everything necessary for the marriage, and it was no use talking. We had prayer with the girl, and after much kind counsel I allowed the mother to take her with her. I gave her a new Bible, and hope she will make good use of it. I believe her to be a very good girl, and her knowledge of Scripture often surprised me. She came to me very young, and was six years in the school. Will you aid us in pleading for her from time to time, that the lessons she was taught here may not be lost, and that the seed sown may appear in time and bring forth much fruit?"

As an instance of the encouragement received from time to time, the following is given:—"This morning I visited one of our women, a widow; two of her girls are with me and have been in the Institution four years. They are Moslems. The room was clean, but cold and damp. No wonder she had an attack of pleurisy. She was getting better of fever, and came to the meeting on Sunday and saw the doctor. When I spoke to her of the Great Physician, healer of both soul and body, she said—'I know Jesus Christ. He is my Saviour. Will you pray for me that I may have patience to bear this pain, and if I die will you take care of my children?' The gratitude of the poor woman was overpowering. One of her expressions was, 'O, mother of the poor, long life to you. May the Lord Jesus send you all you need.' . . . One mother said that while her girl was very ill she sang beautiful hymns with a sweet, sweet voice, and would tell her mother time after time to get her ready to return to school."

The general secretary and treasurer of the work is Mr. William Ferguson, Kinmundy, near Mintlaw, Aberdeenshire.

REQUESTS FOR PRAYER.—For open-air work in Shrewsbury and the villages around.—For open-air work in the West-end.—For blessing on a series of Bible-readings.—For blessing on a mission in St. Clement's parish, Oxford, until April 22, conducted by Mr. J. Brown, of the Evangelisation Society.—For blessing on a mission at St. Luke's, Manningham, Bradford, by Mr. J. Neech, commencing April 15.

WAPPING.—Mr. H. Bacon, evangelist in charge of the Congregational Hall, Old Gravel-lane, Wapping, E., writes: "The Congregational Union have here a capital building, capable of holding some hundreds of persons; but it has been decided to close it, unless the result of a special mission, commencing April 15, shall justify continuance of effort. That, ostensibly, will be the reason for ceasing the work, but the underlying fact is that a dozen men and women cannot at present be found 'to spend and be spent' for Christ in the neighbourhood. The Ritualists and Romanists are positively boasting that they have almost succeeded in driving us out of the place. Where are those Christians who want to be introduced to the heathen in our own land? Let them come to Wapping! I am sure, if we can only secure the voluntary help of true, whole-hearted, single-eyed workers for visiting, open-air meetings, etc., Mr. Mearns, Mr. Gates, and the committee would gladly reconsider their decision. I shall be glad to hear from persons willing to help."

## MR. THORNE AT BARNET.

A Gospel Mission remarkable because of its perfect unity, was held in Barnet by Mr. Henry Thorne, from March 18 to 26, in connection with the P.S.A. Ministers and leading members of all Evangelical denominations heartily worked together for the success of the mission. A large number profess to have received definite blessing, while many Christians have had their spiritual life quickened. Not a few have been led to consecrate their lives afresh to the Master's service. The mission was preceded by a week of united prayer meetings, which proved a season of much refreshment, and many of the prayers then offered received definite answers during the following week.

The services were held each evening in the Town Hall till Friday, the 23rd, when, as the hall would not contain the crowds, the trustees of the Wesleyan church kindly lent their building for the purposes of the mission. The closing meeting of the series was held on Monday, March 26, and took the form of a thanksgiving service, short addresses being delivered by Rev. J. Matthews, Rev. C. E. Mees, Messrs. E. C. Jukes, E. B. Rogers, H. W. Taylor, and J. Terry, besides the missioner. Helpful Bible readings were held in the schoolrooms of the various denominations during the week, and were well attended. As results of the mission there have been established a united prayer meeting, held on Sunday mornings at 7.30, and a monthly united Gospel service, to be held in rotation at the various places of worship at the conclusion of the usual evening service.

The annual meeting of the Thorne Evangelistic Mission was held on Friday evening at Exeter Hall, and both for interest and attendance exceeded any previous meeting. Mr. George Williams, the president, occupied the chair. Mr. Thorne's report comprised a large field of work of missions held in the metropolis and in the counties of England and Wales, and he was able to give abundant testimony as to how God had owned and blessed his work.

Rev. J. Gossett Tanner spoke of the direct character of Mr. Thorne's teaching and preaching. Rev. John Jermyn gave testimony to the blessing which had been imparted, more particularly to the members of his church, in the revival of spiritual life. Rev. J. Matthews and Mr. E. B. Rogers gave the meetings some of the blessed results which had accrued from Mr. Thorne's mission recently held at High Barnet. Dr. Barnardo, who was unable to be present, sent a helper who supplied some interesting facts to prove how much Mr. Thorne had been appreciated at the Edinburgh Castle.

## UNION HALL MISSION.

The annual gatherings of this Mission were held at Union Hall, Carlisle-street, Edgware-road, on Thursday last. Much interest was manifested in this work, which was commenced in the time of the great awakening in 1859. Many friends assembled both afternoon and evening. The meeting in the afternoon was held in the large room adjoining the hall, which was quite full. Much praise and prayer were offered, and very earnest addresses were delivered. Mr. W. Blair Neatby, Mr. John Churchill, Mr. W. H. Harley, Mr. Charles Inglis, and Colonel W. D. Forster took part.

In the evening meeting the large hall was well filled. After prayer Mr. Robert Bilke read a brief report of the work during the past year, showing that God had given much prosperity, both among the adults and children, in the halls, in the open-air preaching, and in the house-to-house visitation. The balance-sheet showed a deficiency of over £40, and the report speaks of curtailing the work for want of means. Helpful addresses were delivered by various friends.

WAYSIDE VILLAGE MISSION.—A new mission hall is being built in St. John's-road, Tunbridge Wells, as the headquarters of this Mission, carried on by Mr. John McAuliffe by means of a Bible carriage and colporteurs. The object is "purely evangelistic work amongst the working people"; and the hall is identified with no particular denomination. The cost of the building and the land is nearly £3000. A branch of the work has during the last month been commenced at High Brooms, where the Brick Company have placed a mission room at Mr. McAuliffe's disposal. About 100 children belong to the Sunday-school, the Sunday evening services are well attended, and the mothers' meeting and other branches have been inaugurated with promise of success



## CAMBERWELL RAGGED SCHOOLS.

There were ragged schools before the Ragged School Union was formed fifty years ago, and one of the oldest in the metropolis is that which still briskly carries on work at Camberwell, with a history behind it of eighty-four years. In spite of its years, it gives to-day no sign of old age. A few years ago the school was rebuilt, and it now stands in the front rank as to accommodation, appliances, and scope of work.

To many Camberwell still carries a flavour of gentility and fresh air, but this institution is right in the midst of a district which excels in all the nastiness that goes to furnish a London slum. It is certainly the right place for a ragged school.

Friends from far and near met on Tuesday week to celebrate the completion of another year's work and to take counsel as to the future. The report read by Mr. A. H. Ward, joint secretary, was most encouraging. As many as 600 children come to the open doors every Sunday, and there is a band of hope of more than 200 members. Bible-classes are well attended, and thrift, housewifery, and domesticity are taught in a variety of ways to the young people.

Perhaps there is no branch of the work which gives a better insight into the poverty of the people than the mothers' meeting. More than a hundred attend every Monday afternoon. The women are largely engaged in laundries, rag shops, pill-box making, and street hawking. In many cases they are the bread-winners, as the husbands are "odd jobbers," whose employment is always uncertain. One woman of seventy years supports herself and husband making seed sample bags at 10d. a gross. Her hands are never idle, not even at the mothers' meeting.

The meeting was characterised by a fine tone of hopefulness. Mr. E. Rawlings, Revs. G. W. Kelsey, J. Bryant French, Mr. W. A. Bewes, and Mr. W. C. Collins, friends new and old, gave most encouraging addresses. Mr. John Kirk, who has been a worker in the school for eighteen years, appealed for help, personal and monetary, so that the work may be carried on efficiently. A larger income would enable the crêche to be opened, which the hard-working mothers desire so much.

## SERMON APPETITE IN WALES.

In some English towns and villages the least powerful attraction is a sermon: in some parts of Wales it is the strongest. More people will flock from long distances to a preaching festival than to a circus or a fair. Each of the three chief denominations in each county holds an annual convention lasting two days, in the course of which nine sermons are delivered, frequently two or three at one service, thus making twenty-seven sermons for each county; and 324 altogether, besides the regular Sunday and week day services.

They greatly err who preach to a company of colliers with less careful preparation than to a well-dressed congregation of tradespeople. Sermons are the chief educators of the Welsh, their principal recreation, and the chief topic of their social converse.

N. H.

## PRAYER AND PREACHING.

The writer has heard from a thoroughly authentic source the following instances of usefulness through the agency of a City missionary. In a certain suburb there was a man notorious for drinking, swearing, and intense enmity to religion. It was his pride to break up a meeting. He has assaulted the preachers, and put them out by main force.

An agent, who was his chief victim, persevered in prayer and personal effort till his faith was honoured by God in the sound conversion of this foe to the Gospel. He became an anxious inquirer, a true penitent, and an example of godliness. His companions jeered, and declared he would soon give up religion. One of them vowed he would make him swear and fight as before; so, without provocation, he suddenly hit him a severe blow with his fist, giving him a black eye, and expected this would rouse his anger and bring on a fight. Instead of this the convert, though a powerful pugilist, remained perfectly still, retaliating neither by word nor blow. The missionary asked how he was able to bear such an injury. He replied: "I prayed very hard, and my hands were quite helpless; I could not move them if I had wished."

## THE STRANGERS' REST.

A special interest attached to the meeting last Friday evening, because Mr. J. Theo. Isaac had returned with renewed health from his recent journey to Egypt. The time was chiefly occupied in hearing about this ancient and wonderful Bible land. Mr. John M'Call, who presided, gave a most interesting description of his visits to the Great Pyramid; we have not space for details.

Mr. Isaac said that his journey had been for health-gaining rather than sight-seeing, but he had enjoyed lovely weather, and seen many things of great interest. At Naples he found a good work being done at the Strangers' Rest by Mr. and Mrs. Stephen Burrows; and the Strangers' Rest at Port Said is doing a good service amid many discouragements. Not least was the impression gained from the earnest Christians to be found among the English soldiers in Egypt. He attended a delightful meeting, where fifty soldiers were engaged in prayer and the hearty singing of Sankey's hymns.

After an appeal from Mr. Isaac for more lady workers, Mr. Rivolta told what was done at the Strangers' Rest at the recent holiday season. Mr. R. C. Morgan spoke briefly concerning the meetings for thanksgiving at the Great Assembly Hall.

## HELP FOR CHRISTIAN WORKERS.

During the past year more than eight hundred admissions have been recorded at Miss Mason's Houses of Rest for Christian workers in St. John's Wood and Eastbourne. Many of these have been missionaries and Zenana workers from all parts of the world; besides those who are toiling on in our home mission fields. One writes:—"No one can tell what a comfort your House of Rest has been to me upon my return home after years of absence to find scarcely a relative or friend living whom I left behind me." Another says:—"Hundreds of the Lord's labourers are daily thanking God that He ever put it into your heart to provide a home for us when by stress of sickness or weariness we are driven for a time to seek a quiet resting place."

I might fill pages with similar testimonies, but I desire to mention the latest addition to our agencies, viz., the Aged Workers' Home. This provides a life-long home for Christian workers when over sixty years of age. There are already seven in the Home, all considerably over sixty and some over seventy years of age. God has given abundant blessing upon every department of the work; but increased help is much needed at the present time, especially for the seaside house at Eastbourne which has for years proved an untold blessing to Christian workers of all denominations. About £300 is also needed for the building fund of the Aged Workers' Home. Several aged ones are anxiously waiting for their comfortable room, and will be admitted as soon as this sum is paid off.

C. Mason.

10, *Finchley-road, N.W.*

## POLICE SEASIDE HOME.

The fourth annual meeting of this Institution at West Brighton was held on Tuesday, April 3; Dr. Robert Anderson presided. Addresses were given by the Countess of Chichester, Capt. Drummond, Dr. A. B. Stoney, and Miss Vaughan Barber, of the C.P.A. Reference was made to the Christian atmosphere of the Home and to the rich spiritual blessing which has rested on the work; many weary sin-sick souls have found rest in Jesus, and gone forth with renewed bodily health and new spiritual life to witness for the Master.

There remains a small debt of £250 on the build-fund, and any help towards this object will be received by the hon. sec., Miss May Griffin, 51, Clarendon-villas, West Brighton.

SOCIETY FOR THE PROTECTION OF BIRDS.—The third annual report shows that this society has 9159 members, with 483 associates, whose subscriptions are the only fixed income for maintaining the work. The society aims at obtaining an extension of the existing laws for the protection of wild birds and their eggs, also, and immediately, "to use every legitimate means of bringing public opinion to cry 'shame!' on the fashion which causes its votaries to incite the destruction of untold numbers of—say egrets, for the sake of obtaining 'a soft thing, that waves,' as head-gear; or, swallows and sea-fowl for 'Mercury' wings, torn off often (Yarrell tells us) from the living birds, which are then flung aside to perish slowly in festering heaps; or, robins for general purposes as exhibited this Christmas at a well-known emporium, sixty-two on a stand with further supplies in drawers, at 1s. 4½d. a-piece." The Royal Society for the Prevention of Cruelty to Animals renders valuable co-operation. The secretary of the society is Mrs. F. E. Lemon, Hillcrest, Redhill.

## THE CORK STREET-PREACHING.

The following account appears in Monday's telegraphic correspondence to *The Times*:—

The members of the Open-air Evangelistic Mission resumed their services on Sunday evening. Rev. R. C. Hallowes, who gained some years ago a good deal of notoriety at Arklow in connection with similar evangelistic services in that town, came to-day to the aid of the Cork members of the Mission, and when his identity was discovered he became the object of special attention from both the police and the mob. The missioners met, as usual, on the South Mall. There was then a goodly number of people on the scene, which is within view of the headquarters of the police force. Two hymns were sung without interruption, but when Mr. Hallowes began to speak, the police, who were among the spectators on Parnell Bridge and within earshot of what was being said, advanced on the preachers, the mob, in a menacing manner, closing around them at the same time. The preachers were moved on amid cries from the crowd of "Throw them into the river." Mr. Hallowes protested against the action of the police, denied that he and those associated with him were causing any obstruction, and claimed the right to address the people in the open air. Amid a scene of considerable excitement, the hats of the preachers were knocked off and kicked about the street, and, despite the efforts of the police to protect them, some of their number were assaulted. Eventually the missioners were driven into Moore's Hotel and the door was closed.

After an interval Mr. Hallowes left the building by means of an open window and, standing on the steps, addressed the people. The police endeavoured to dislodge him, but he pointed out that he was on private property, whereupon the police confined their attention to keeping the people back and the thoroughfare clear. A respectably-dressed young woman dashed forward and struck Mr. Hallowes with her umbrella. She was renewing the attack when he seized the umbrella, which got broken in the struggle which ensued, and a service, which lasted over an hour, was conducted without any further interruption. Three members of the mission who got detached from the main body were followed through the streets by a small crowd and were severely beaten, their policemen who followed in the wake of the crowd making no effort to protect them. With this exception, the conduct of the police to-day was very praiseworthy; they used no unnecessary force with the preachers, and at several points saved them from a severe drubbing and probably from serious injury.

In the House of Commons last week Mr. Barton asked if the Irish Chief Secretary intended to take measures to prevent a repetition in Cork of the scenes of violence and bloodshed which had taken place on the occasion of open-air missions and preaching.

Mr. Morley replied that during those painful and deplorable scenes the police had acted in a way which had won the approval of both the Protestants and the Catholics of the city of Cork. He confessed that he did not see how he could give instructions to the constabulary which would lead them to act more efficiently than they had done. There had been enormous exaggeration over the matter, but the hon. member might rest assured that everything would be done to restore peace to Cork.

CHESTERFIELD RAGGED SCHOOL.—On Sunday morning (April 1) the quarterly prayer meeting, breakfast, and conference of the Lodging-house Mission was held. The leaders of the Mission bands, who hold a Gospel service in the eight lodging houses in the town every Sunday evening, gave encouraging reports of the work, concluding with an address by the Hall on Christian work. This Mission has now been working usefully about fourteen years.

ISLAM IN NORTH AFRICA.—The Evangelical Mission to Musulmans in Kabylia, is a Swiss Agency which has for some years done good work. The Swiss Society of Evangelical Missions, which has for many years supported the work, has had regretfully withhold assistance owing to its resources being pledged even to maintain its own missions. Mr. H. Mayor, missionary at Moknéâ (par Azazga, Haut-Sebaou, Kabylia, Algeria), says in the report for 1889-"We have not yet been able to open the day-school, but, as in the past, we are still anxious to have a school directed by a French teacher. This, however, can only be realised when the friends of our work provide the means. If the opening of a school be long delayed, the French Government will step in and supply the need; whereas the natives would prefer to send their children to the station, where some of already receive Biblical instruction on Wednesday and Thursday. Many parents beg us to realise this project." An interesting work is carried on among the sick.

## JOHANNESBURG, SOUTH AFRICA.

Those who are interested in this great gold centre, and who have relatives or friends there, may be glad to hear that lately a party of eight workers, under the leadership of Mr. Dudley Kidd, have been sent there by the South Africa General Mission. Friends are asked to pray for this city, where there are so many prodigal sons, and where iniquity abounds, and also to ask that the Lord will supply the needs of the party.

In order that those who may be led to pray for them may know what to ask for, the following extract is taken from an article by Mr. Kidd in *The South African Pioneer*:—"With regard to our needs, we must first of all get a hall—to alter our present broken-down building will need a considerable sum of money. With our first month's current expenses, we shall need over what we have in hand, about £500 or £600. We feel that it will be almost impossible to do any real work without a hall, and no suitable one can be hired. We shall have to start our work literally in the street. This alteration of the present premises, is, however, only preparatory to the building of a larger hall, to hold some eight or nine hundred people; yet the alterations we propose to make now form a part of the larger scheme, which will cost some £5000 or £6000. This big scheme will place the work on a self-supporting basis. Our regular expenses will be about £1000 a year to start with, and our Home Council think it best to see if we cannot make the work at Johannesburg self-supporting."

In case anyone should wish to communicate with Mr. Dudley Kidd, his address is, Box 1089, Johannesburg, South African Republic.

## EDINBURGH FREE BREAKFAST MISSION.

The Drill Hall Breakfast is a well-known mission agency in Edinburgh. For the past twenty years not a Sabbath has passed without a free breakfast being provided for the poorest and most needy in the city, the meal being followed by the proclamation of a free Gospel for sinners. During last year the recipients averaged 900 weekly.

One valuable feature of the work is the opportunity it affords poor and despairing people to get into contact with Christians who are ready to do what they can for them. The report says: "So well known is the Drill Hall Breakfast in all the haunts of wanderers and vagrants, that any such coming into the city are sure to hear of it. One instance which occurred recently will illustrate this point. A young woman with a little girl and an infant, at the close of the breakfast expressed a desire to one of the workers, that her little girl might be got into a Home. The woman was unmarried, the father of the little girl was dead, and she had lost sight of the father of the infant. She felt how far she had gone astray, and was sincerely anxious that her little girl should get away from the lodging-house in which she was staying. The little girl was got into Mr. Quarrier's Home, and the mother who had formerly made her living by begging, being now relieved of her charge, was enabled to get a situation, and to provide for her infant. She is now doing well."

The annual meeting of the mission was held last week, Sir John Cowan, Bart., of Beeslack, presiding. The total number of guests during 1893 was 47,733. Of these 22,427 were men, 9122 women, and 16,185 children. There was a weekly average attendance of 900. The abstract of accounts showed the income, including donations and a balance from last account, to amount to £773 8s. 10d.

The mission has several useful adjuncts, including mothers' meetings, temperance works, Bible and sewing classes. Tracts are distributed among the guests. To the more regular attenders old numbers of monthly magazines are lent. The hon. treasurer and superintendent of the work is Mr. Robert Wilson, 3, Queen-street, Edinburgh.

MR. A. HORNSTEIN, who some months ago renounced Christianity, has now started the West Central Mission for Promoting Christianity among the Jews! That he should again avouch his faith in Christ is good if proved genuine; but that he should at once assume the *rôle* of the evangelist is greatly to be regretted. In a circular setting forth his purposes, he criticises Jewish missionaries in general, attributing to them base motives, and denouncing their methods, or what he declares are their methods. Mr. Hornstein's hostile statements will not take the place of a record of work done for Christ. This can be given by many who are contemptuously referred to in his circular; but Mr. Hornstein has no such record to give. As we have said before, we cannot commend this effort to Christian support. Its organiser should be a learner and not a teacher in the Church of God, and we caution our readers against responding to his appeal.

## Letter to the Editor.

### THE BRITISH ARMY.

Dear Sir,—Might I ask Christians everywhere to pray earnestly, with great faith in the promise, "ask and ye shall receive," and remembering that "according to your faith, be it unto you," for the officers of the British Army, that they may be led to the Saviour, who died for them? Thank God, there are some Christian officers, but their number is exceedingly small; there are many whole regiments without one Christian among its officers, besides numberless battalions in the same condition.

In working among soldiers it has been brought home so forcibly to my mind how much the officers are to be pitied; there are Soldiers' Homes and other agencies to reach the men, which are greatly blessed of God; but there are no means of reaching the officers, who are, oh! so utterly careless. Because of their position and general social surroundings there seems no way of personally bringing them to realise the importance of their soul's eternal welfare. I would plead with all Christians everywhere to join in fervent prayer that God will pour out the Holy Spirit mightily upon the officers of our Army, and lead them to give their hearts and lives to his service.

A Friend of the Soldiers.

## UNEXPECTED FRUIT.

Reading of the trials and discouragements of lonely workers, the following episode, though small in itself, it may be an encouragement to many a missionary, showing how little they know when and where seed sown may spring up. A Spanish Evangelist, not in his own country, was travelling on his Master's business, and conversing, as is his wont, about the Lord Jesus to some Spaniards in the diligence *en route*. When they alighted a man at the far corner joined Sig. R., and, grasping his hand, said, "These are precious truths you have been speaking; let us hold fast to them, and encourage one another in the Lord. I heard of this way at a mission hall at ——."

The place he mentioned is a very lonely and trying mission station, for which reason I do not give its name; but it struck me that in the case of many a soul saved the worker will never know of it until the great day when sower and Reaper shall rejoice together.

B.

## REVIVAL IN NEW YORK.

The fifth week of the evangelistic revival meetings (says a New York contemporary) has shown that the anticipations of good to come from it have not been too highly placed. Each day as it has passed has furnished some new feature, or, if not a new feature, additional proof of the wisdom of the methods adopted, and of the energy of those engaged in carrying on the work. One fact stands out with great prominence. The greatest success of the movement has been in that heterogeneous population that gathers in the lower wards of the city. Particularly around Chatham-square the Italians and Hebrews seem to be under the influence of the Gospel as never before. At last the churches are reaching the masses. Arrangements for the sixth week are very similar to those for the past week. They include meetings in Association Hall and Hooper Union, open-air meetings at Madison-square and Astor-place, besides union meetings in a large number of churches.

THE CRYSTAL PALACE BIBLE STAND was erected more than thirty-one years ago, and since then, by its agency, nearly twenty-five millions of Scripture portions, cards, and leaflets have been disseminated. The report for 1892-3 not only tells of extensive work at home, but of Bible carriage effort in France, and distribution, by the aid of friends, in Italy, Spain, Switzerland, Germany, Greece, Egypt, North Africa, and elsewhere. Communications regarding the work should be addressed Mr. Wm. Hawke, Bible Stand, Crystal Palace, S.E.

A RAILWAY MISSION CONFERENCE was held last week in Cheltenham. Capital accounts were given of the work in many parts. A number of delegates gave accounts of their own conversion in the Railway Mission, while others testified to special conversions and benefits received which had come under their notice. At the evening meeting at the Central Hall, which was crowded almost to overflowing, addresses were given by Messrs. S. G. Sheppard and A. A. Head, while Miss F. J. Dolby gave an account of the work of the Convalescent Home at Hastings. A public meeting was held at the Montpelier Rotunda, when addresses were given by Revs. C. V. Childe, E. T. Griffiths, Messrs. J. B. Winterbotham and S. G. Sheppard.

## THE Y.M.C.A.

The P.S.A., in connection with the Birkenhead Y.M.C.A., is growing in interest and good results.

The authorities in Asia Minor have recently imprisoned a youth because a letter of his contained a reference to his connection with the Y.M.C.A.

Mr. Fred. J. Rayner has resigned his position as secretary to the Bristol Y.M.C.A., having accepted an appointment as travelling secretary to the "Zambesi Industrial Mission."

Six members of the Sunderland Association are engaged as missionaries in South Africa. The two young men to whom farewell was said at the Congo Balolo meeting the other evening were also Y.M.C.A. members.

The Sunday Afternoon Bible Talks in the Camden-road Association Rooms have lately been deeply interesting and fruitful. The mid-summer Sunday morning breakfast at Camden-road is fixed for June 24, that being Midsummer Day.

The Wakefield Association held its eighth annual meeting in the Music Saloon on Tuesday week. Mr. Alfred Haley occupied the chair. Mr. Tomes, the general secretary, reported a slight increase in membership, but a deficit of £268 in finances, chiefly through the purchase of Grove House for the head-quarters.

The thirty-eighth annual meeting of the Brompton branch was held on the 3rd inst. at the rooms of the Association. Colonel Macgregor, C.B., presided. This is numerically a small branch, but the report tells of a vigorous and earnest work being carried on. The Association partakes of the nature of a "club," of a home, and the members truly dwell together in unity. Finance seems to be a general difficulty, and this branch is not an exception. The treasurer or the secretary will be glad to welcome any fresh support to this vigorous and healthy branch of the Y.M.C.A.

The Clapham Y.M.C.A. had at its annual members' meeting a very good attendance. The report, read by the secretary (Mr. Geo. Hoppen), showed that the past year had been the most prosperous and successful in the history of the branch—prosperous in the highest and fullest sense of the word, the spiritual part of the work being the most attractive and thriving. The Sunday Afternoon Bible Class (conducted by Dr. Cronin) had doubled its numbers, the spirit and tone of the men gathering, the earnest and helpful conversation over the inspired Truth, making it the most valuable of all the meetings. The other branches were also reported as flourishing.

At the monthly meeting of the National Executive, held on Friday afternoon at Exeter Hall, a variety of interesting subjects were discussed. Amongst them was the question of recreations, which arose from a report to the effect that a few Associations had recently endangered their spiritual work through insufficient care in providing for the social requirements of their members. A strong pronouncement was made against the opening of smoke-rooms in the Associations, and the introduction of entertainments of a theatrical character, as being most prejudical and harmful to the work. Smoke-rooms are rigorously excluded by the fourteen hundred American Associations.

The travelling secretaries' reports were very encouraging. Mr. D. A. Black, for Ireland, had to tell of much blessing on the work of the Irish Associations throughout the past winter, and of the prominence which was everywhere given to the spiritual part of the work. Mr. W. H. Roberts, for the south-west of England, reported that his district had never experienced a more prosperous quarter than that just closed, and gave details of three recent successful annual meetings at Exeter, Dawlish, and Sidmouth. Mr. J. C. Moor, for the North of England, and Mr. F. C. Bennett, for the Midlands, had visited and helped many centres, while Mr. W. Hind Smith (acting *pro tem.* for the National Council as secretary at Exeter Hall) and Mr. George Holmes spoke of good work done in London and the south of England.

## THE Y.W.C.A.

The Duchess of Albany will present the prizes to the members of the Factory Helpers' Union at Exeter Hall, on Saturday, April 21, at 5 p.m.

The quarterly social evening of the Belfast Institute was attended by between 200 and 300. During the evening twenty-six joined the Missionary Workers' Band, and twenty-three the Association, making a total of 124 new members and associates since the new year. The amount realised in the missionary department last year was £241. An interesting address was given by Mrs. Bell, of the Qua Iboe Mission, who was accompanied by a native girl.

The fourth Missionary Conference in connection with the Foreign Missionary department of the Y.W.C.A. (South of England) was held last week in Brighton. The meetings were devoted to prayer and Bible readings. The afternoon conference was presided over on Wednesday by Mrs. Gregory, the subject being How to work a Missionary Department, and to develop Missionary interest in Y.W.C.A. branches. On Thursday the Countess of Chichester presided, and the subject was How to stir and deepen the Missionary Spirit amongst our P.U. members.

There was a deep spiritual tone about the entire conference, an almost pathetic appeal being made by some of the speakers to sympathise with Jesus in the work which is so near his heart. The past year, Miss Etches said, revealed an increasing interest in missionary work in the branches. Mrs. Thwaites gave practical hints for future work, urging more defined Bible study in the classes, with a view to making the members "apt to teach" as well as giving them, in these days of scepticism, a firm grasp themselves of doctrinal truth. While placing spiritual qualification first, she urged the absolute need of specific training for those wishing to enter the mission field. Mrs. Tottenham gave interesting details of the Y.W.C.A. Testing and Training Home, showing that thirty-one girls have passed through it during the two years of its existence, of whom eight are already in the mission field and six hope to go out in the autumn.

## SCOTTISH NOTES.

Rev. Dr. Patrick, of Free St. Paul's Church, Dundee, we regret to learn, is prostrated by a serious attack of illness, and will be laid aside from active work for some time.

Mr. Wm. Quarrier's first party of boy emigrants to Canada this season has safely arrived. About £1000 is still needed for the expenses of the outgoing party of 130 girls.

It is stated that Free St. George's congregation, Edinburgh, have decided to renew the call which they gave to Rev. Hugh Black, Sherwood Church, Paisley, to be colleague and successor to the Rev. Dr. Whyte.

In *Pray and Trust* for April, published by Mr. J. H. Smith, of the Dundee Y.M.C.A., there are some very interesting early reminiscences of the late Dr. Andrew Bonar, by one who was his manservant at his first charge in Collace.

Mr. W. T. Stead has paid a visit to Edinburgh, giving an address on "The Story that Transformed the World," and holding conferences on civic reform. Speaking at Carrubbers Close on Saturday, he said that active temperance in this country was far ahead of that in America.

A house-to-house *plébiscite* of the district in Glasgow where the magistrates propose to introduce closing public-houses at nine instead of ten p.m. has been made. Out of 800 papers delivered 513 were returned; 406 vote for a reduction in licences, and 70 against, while 402 desire earlier closing and 74 oppose it.

By the will of the late Dr. Samuel Moore, one of the most popular and respected physicians in Glasgow, the residue of his estate, amounting to about £45,000, has been devoted to the institution and support of a Convalescent Home for Nurses whose health has temporarily or permanently broken down in the exercise of their profession.

A largely-attended public breakfast was given last week at the Congregational Theological Hall, Edinburgh, in honour of Dr. Barrett, of Norwich. Dr. Barrett said he was glad to see that a reaction in favour of Evangelical religion had set in among the churches, which was operating most powerfully, and was calculated to gladden all Christian and patriotic hearts.

In reference to a largely-attended meeting in Dundee to protest against the granting of any further liquor licences, *The Advertiser* of the city says:—"It is not against the humble publican, but the property-holder, who is often a kirk elder, and the big liquor firms who hold a string of licences each, that licensing reformers must strike. And it is no men of straw that have to be fought, for there are big interests bound up in the trade."

There are many live points in Rev. J. J. Mackay's of Glasgow, magazine, *The Christian Voice*, for April. He asserts that the church membership of liquor-sellers is fast becoming a burning question in Scotland. Speaking of fires caused in Free Church manses through tobacco smoking, he urges that the smoking room provided at the General Assembly should be abolished; it is making provision for the lust of the flesh. The North of Scotland, according to Mr. Mackay, is at present in a critical but hopeful condition. There is an open door for wisely conducted evangelistic work; if the opportunity is not fully embraced soon, religious indifference will probably result. He sees a ray of hope in the recent conference on spiritual life at Forres, and the coming conference at Strathpeffer; he hopes the latter favourite resort will become on a small scale a Highland Keswick.

## IRISH NOTES.

It is proposed to establish a Methodist City Mission in Londonderry similar to those in existence in Dublin and Belfast, and Rev. P. E. Donovan has been designated to take charge of it.

A convention for the deepening of spiritual life was held last week in Cork, and was largely attended. A similar conference was also held last week in Dublin, when addresses were delivered by Rev. H. C. G. Moule, of Ridley Hall, Cambridge, and by Dr. Wynne, Bishop of Killaloe.

The Belfast Methodist City Mission is engaged in the erection of a new iron hall in Belfast to seat about 2500 persons. This, it is expected, will prove a great boon to the Mission, as it will give it a permanent home and centre from which to work—an advantage which it has never yet had.

The General Synod of the Irish Episcopal Church met in Dublin last week for its annual session. The most important matter which came before it was the motion for amending the thirty-sixth canon of the Church so as to prevent Canon Smith, rector of St. Bartholomew's, Dublin, from setting up a cross in front of the communion table in that church. The proposal, however, was lost by a majority of 181 to 97, or nearly two to one.

The annual Dublin meetings of the Irish Church Mission were held last week. Reports of the work were given on Tuesday by the society's missionaries in Dublin, Galway, and Connemara, and in connection with the itinerating work in fairs and markets. On Wednesday, a deeply interesting meeting was held of children from the homes and schools of the Mission. Nearly 800 of the 1300 children under the society's influence in Dublin and Kingston were present, and they were examined in the 100 texts and other subjects, acquitting themselves most creditably.

## CHRISTIAN ENDEAVOUR.

The preparations for the Christian Endeavour convention to be held at Cleveland, Ohio, in July next are being conducted on a large scale.

Christian Endeavour is making rapid progress in the Midlands. At the annual meeting of the Birmingham and District Union of C.E. Societies, it was reported that twenty-one fresh societies had joined the Union.

The growth of the C.E. movement continues at the same remarkable rate that has attended it for the past few years. There are now more than thirty thousand local societies, with a total membership of 1,836,600. The number of local societies has increased 1869 in the past three months.

Says *The Church at Home and Abroad:* "The Christian Endeavour Societies are quickening into life and improving the methods of work in the Church of to-day; but they are doing more, they are training for the Church of the future members who will be able to work as well as worship; Sabbath-school teachers who will have something to teach; elders who will be able to conduct prayer-meetings and to help the pastor, and deacons who will know how to pray and when to stop."

In connection with the meetings last week of the Yorkshire Congregational Union, a conference was held on the Christian Endeavour movement. Mr. A. E. Hutton, M.P., spoke in the warmest terms of the value of the movement. Rev. A. Galbraith said that in October, 1893, 27,841 societies were registered, with an aggregate membership of 1,650,000. In 1888 only eighteen societies were registered in England; in 1893 there were between 700 and 800, and since the commencement of the year the registration of new societies had been going on at the rate of three a day in England. Rev. Henry Webb said that the idea of the C.E. Society in England was, "All at it, and at it always." No "active member" was allowed to be an idle member.

The latest development of the Christian Endeavour Movement takes the form of a great holiday conference somewhat upon the lines of the famous Chatauqua Movement in America. The benefits of co-operative travelling are seen once more in the offer of twelve days' Swiss Holiday, with second-class return ticket and first-class hotel accommodation, for ten guineas. On August 22, a great open-air meeting of workers and members from the various C.E. Societies will be held amongst the snow-clad mountains of Grindelwald. Dr. Charles A. Berry will preside, and the speakers will include Revs. Hugh Price Hughes and W. Knight Chaplin. A course of lectures will be delivered by Sir B. W. Richardson, Sir Robert Ball, Mr. Edward Whymper, Mr. Edmund Gosse, and Mrs. Fenwick Miller. The parties, which will leave London every Tuesday and Friday during the summer, are open to the public. All particulars can be obtained of Mr. F. A. Atkins, 2, Amen Corner, E.C.

## PERSONALIA.

**Canon Leigh,** the well-known temperance advocate, has been appointed Dean of Hereford.

**Mrs. Mountford** (*née* Miss Von Finkelstein) is ecturing in Canada on "Customs in the Holy Land."

**Rev. George Wilson,** of St. Michael's Established Church, Edinburgh, has recently had a severe illness, and is still very weak.

**Archdeacon Green,** of Ballarat, who has spent his ministerial life in New South Wales, has been elected Bishop of Grafton and Armidale.

**Messrs. Moody and Sankey** having had a most encouraging season of Gospel work at Norfolk, Va., are now in the middle of an interesting work of grace at Richmond, the capital of that State.

**Mr. J. W. Godfrey,** Governor of the Girls' Village Homes, Ilford, has suffered sore bereavement in the death at Bombay of his only son, who was but eighteen years of age. Many will sympathise deeply with the mourning parents.

**Rev. H. Price Hughes** has gone to Wales for a fortnight's tour on behalf of the London Mission. On his return to London the Friday night devotional meeting will be transferred from Princes' Hall to the lecture-hall at Craven Chapel.

**Dr. Griffith John** is coming home to take part in the centenary celebrations of the London Missionary Society. There is a strong hope in many quarters that this veteran Chinese missionary may be elected Chairman of the Congregational Union for the coming year.

**Dr. McCosh,** late principal of Princeton College, has in the press his last word to the public. He has now attained the ripe age of eighty-three. For half a century Dr. McCosh has been a prolific writer, mostly on Scriptural and metaphysical subjects. In turn he has attacked the arguments of Locke, Mill, Tyndall, Huxley, and Hume.

**Mr. Peter Whytock,** who has recently returned from the Congo, will be staying in London during the present month and the early part of May, and would be glad to address meetings in London or the suburbs, either with or without limelight views. Any who wish to hear his story of work in Bolololand, should write to Mr. E. A. Talbot, Harley House, Bow, E.

**Rev. Thomas Cook** writes from the Antipodes, to the effect that his voyage throughout was most pleasant and invigorating, with the exception of three days, when a rather severe storm prevailed. The evangelist held services on board the vessel, and thus endeavoured literally to sow beside all waters. He also preached at Naples, the steamer staying at that port long enough to permit the evangelist to embrace the opportunity.

**Father Lambert,** a very popular Redemptorist, and formerly an officer of the Papal Army, has left the Church of Rome. He came as an inquirer to Father O'Connor's Mission in New York, where he was taught the way of life more perfectly. Father Lambert's colleagues speak highly of him as a learned and conscientious priest, while they express chagrin at his withdrawal from them. He seems a true man and savingly converted. Others are following his example.

**Dr. Baedeker** hopes to start for Berlin this week, on a visit to some of the Christian workers there. Thence he proceeds to Prague in Bohemia, and afterwards to Frankfort, Strasburg, and Düsseldorf, being away altogether about a month; he desires the prayers of friends for God's blessing on his visits to isolated workers on the Continent. Are there not other Christian brethren or evangelists who could take a month's tour in Spain or Germany, so as to refresh the labourers in these lands?

**Mr. Anthony Comstock,** on March 2, closed forty-two years of public service. It is impossible (says an American paper) to put a proper estimate upon the services that he has rendered to public and private morality. Much of his work cannot be tabulated. He has been the only resource of many Christian parents whose sons have gone astray. More than once we have met him late at night on his way to look up some mother's boy or father's daughter, and, if possible, to pluck them as brands from the burning.

**Mr. Spencer Walton,** of the Cape General Mission, writes from Boston, U.S.A., on March 28: "We are returning to England in the *New York*, and hope to arrive on or about April 25. We have had many blessed times in Canada, especially with Drs. Gordon and Pierson at several large missionary conventions, besides having taken missions and missionary meetings in Toronto, Ottawa, etc. Much interest has been stirred up on behalf of our Mission, and we have five candidates offering for South Africa, and the four friends have promised to support four native evangelists. After a few months in England we return to South Africa."

THE SOUTH LONDON ABSTINENCE SOCIETY is doing good work, as appeared at the meeting held last week in Clapham-road Church.

## EVANGELISTIC NOTES.

**Rev. R. Balgarnie** has completed a seven days' mission at Oxenden Presbyterian Church, Haverstock-hill, N.W. (Rev. D. Wilson pastor). His next mission will be held at Rothwell, Northamptonshire.

**Mr. John G. Stanger,** of the Evangelization Society, concluded a fifteen days' mission in Watton, Norfolk, on April 8. This is the third mission held in this parish by Mr. Stanger. As on each previous occasion, his earnest, faithful Gospel addresses have been listened to with great interest, and it is believed that much good work has been done.

**The Isle of Man.**—Mr. W. H. Ruscoe, of Shrewsbury, has for the past three weeks been conducting special evangelistic meetings in the Wesleyan Mission Hall, Ramsey, Isle of Man. The meetings were well attended, and night after night men and women were anxiously inquiring the way of peace. Mr. Ruscoe is open for other engagements during the summer months.

**Brockville, Canada.**—Messrs. Hunter and Crossley have closed a series of revival meetings in Brockville. The services were largely attended from the commencement and many were unable to obtain admission. The evangelists denounced card-playing, dancing, theatre-going, drinking, and other evils in strong terms. The peace of God has entered many hearts and many homes in the town.

## OBITUARY.

### MR. F. C. BLAND.

Many will deeply regret to hear of the falling asleep of this beloved and honoured brother, who was called away last week, in Dublin. For nearly fifty years he had been in the forefront of the battle, standing as a giant for the truth. The funeral took place on Monday in Mount Jerome Cemetery, Dublin, and was largely attended by those who sorrowed for him, not merely as a friend, but also as a trusted leader. We hope shortly to give a sketch of Mr. Bland's life and labours.

### MR. GEORGE GRAY, BARGEDDIE, COATBRIDGE, N.B.

Last week this saint of God, for over fifteen years an invalid, entered into rest. He has been confined to his bed for several years past, and in that weak condition was a noble minister for God. Chiefly were his words blessed to the saints who visited him; he inspired them with new zeal and fresh devotion in the Lord's work. Many seasons of blessing were experienced, as occasional meetings were held in his home for his benefit. Once the breaking of bread was observed, and few will readily forget the real blessing vouchsafed.

### MR. GUSTAV HAUPT.

We learn, with keen sorrow, of the death of Mr. Gustav Haupt, of the Congo-Balolo Mission. Nothing is as yet known of the circumstances of his sudden departure. He laboured for some years in connection with the Mission, and, while being much encouraged by attendant blessing, he experienced many disappointments. About three years ago he came home on furlough; on returning he took out a wife, a lady of missionary heart and aims. She predeceased him; but he bravely continued to preach Christ to the people for whose evangelisation he had devoted his life.

### MRS. GREGORY, CLAPTON.

We hear with regret of the recent death of this devoted worker in connection with the East London Women's Christian Temperance Union. It is stated that Mrs. Gregory became an abstainer seventeen years ago at a meeting convened by Mrs. Gregson at Dr. Barnardo's, and addressed by Mrs. Grattan Guinness. She immediately began Temperance work among women in Clapton and Hackney, out of which grew the Clapton Branch of the B.W.T.A. She also started the Young Abstainers' Union in the neighbourhood. She loved "prevention" rather than "cure," and delighted in training the workers of the future.

### MR. W. D. LONGSTAFF, SUNDERLAND.

This helper of many peacefully entered into rest on April 2, at the age of seventy-one. His daughter writes:—"Our father was one of the first members, and treasurer for several years, of Bethesda Chapel, Sunderland, under the late Rev. A. A. Rees, and for forty-five years was in membership there. He was among the first to welcome Messrs. Moody and Sankey to England in 1873, and continued their true friend ever since. He took no part in public work, but was well known and beloved among the sick and aged poor, whom it was his delight to visit. He was an interested reader of long standing of The Christian, and also sent several copies weekly to workers in distant lands.

## TEMPERANCE NOTES.

The seventh convention of the Dominion Woman's Christian Temperance Union of Canada will be held June 1 to 5 in London, Ontario. It is hoped that Miss Willard and Lady Henry Somerset will be present.

Strong efforts have been made by the temperance workers in Douglas to reduce the number of licences, not, however, with any great success as yet, although the public attention aroused will doubtless lead eventually to good results.

The Manchester Women's Christian Temperance Association and Police-court Mission has recently held some very interesting and encouraging meetings resulting in the formation of a new branch and the addition of many members.

The Grocers' Licences Abolition Bill was introduced into the House of Commons, and read a first time on Thursday, April 5. It is in charge of Mr. David Thomas, who presented it on behalf of the Women's Total Abstinence Union.

The recent death of Mr. William Crow, Howdon, has removed one of the oldest Tyneside Temperance advocates. He signed the pledge at one of the first meetings held at Howdon by some of the "Seven Men of Preston," and ever afterwards was to be found in the front rank of the Temperance cause.

The annual meeting of the Society for the Study of Inebriety was held last week in Chandos-street. The president, Dr. Norman Kerr, occupied the chair. Brigade-Surgeon Robert Pringle read a paper on "A Study of Pauper Alcoholic Inebriety and its Treatment." Dr. Kerr said an institution in London, similar to that in Paris, to which persons found intoxicated might be taken for remedial treatment, should be inaugurated without delay.

The annual report of the Newcastle Temperance Alliance makes the discouraging statement that during the past year there has been little or no diminution in "the poverty, degradation, lunacy, crime, and the mortality, resulting from the licensed sale of intoxicants," and that in whatever relation it is examined, the year's review of the drink bill of Newcastle is as unsatisfactory as ever, no less than £1000 a day being spent in that city on intoxicants.

Alcohol is a poison in the body, and its harmful effects are in direct ratio to the amount taken, and the frequency with which it is introduced into the system. These facts should be taught to every man, woman, and child in the country, until they are accepted as undisputed and undisputable facts. When this lesson is well learned, there will be no difficulty whatever in obtaining an overwhelming public sentiment in favour of the effort to pulverise the rum power.

The annual meeting of the National B.W.T.A., on Thursday evening, May 10, will be full of interest. It is to be held in the New Queen's Hall, Langham Place, W., and will partake largely of the character of a national farewell to Miss Frances E. Willard, who is shortly returning to America. Lady Henry Somerset, as president of the Association, will be in the chair, and addresses are to be given by Miss Willard, Canon Wilberforce, and Sir Wilfrid Lawson, Bart, M.P., president of the United Kingdom Alliance; in addition, Madame Antoinette Stirling will sing during the evening. This meeting will be preceded on Tuesday, May 8, by an all-day meeting for thanksgiving and prayer, open to all.

*The Toronto News*, which does not believe Ontario is yet ready for prohibition, but favours the early closing of saloons, says that the liquor interest has "raised 5000 dollars, which is to be used to convince certain aldermen that the early closing of saloons would be directly contrary to the best interests of the people, would be immoral, unwise, irreligious, and tyrannical." D. J. O'Donogue, a labour leader, who has for years had a high reputation for sagacity in the Dominion Trades and Labour Council, says: "You may quote me as strongly as you like for any measure of restriction or abolition. The liquor traffic has always been the enemy of those who toil for a living. The saloon is the greatest menace to the community that I know of."

Miss Weston says in "Jottings from my Log" for April:—"We have had, at Portsmouth, during February, the help of Mr. J. Louis Fenn, of the National Temperance League. This gentleman is not only a Christian, but a scientist. He is able, by lantern, diagrams, and experiments, to demonstrate all that he advances. His lectures on 'Alcohol as a Food,' 'Alcohol and the Brain,' 'Alcohol and the Digestion,' and many others, have been listened to with rapt attention by our blue-jackets, who followed him from point to point. At the close of each lecture 'a question drawer' was opened, and questions streamed in, which were ably answered by the lecturer. He also took Bible classes, gave evangelistic addresses, etc. This month Mr. Fenn is spending at Devonport."

# Among the Churches.

## CHURCH OF ENGLAND.

The Bishop of Bombay has reached England on a long leave.

The Bishop of Lahore has come home on an eight months' furlough.

Canon Fergie, Vicar of Ince, who is staying at Southport, seems somewhat better.

Archdeacon Blakeney has gone to Harrogate for change of air and complete rest.

A new mission church has been opened in Totteridge, Hazelmere, High Wycombe.

The news from Rev. George Everard is causing much anxiety amongst his friends. It is feared he may have to resign.

The Norwich Diocesan Conference was held last week. The Bishop in his address dealt with various present day matters.

Mr. P. V. Smith, Revs. H. E. Fox and F. S. Webster have promised to speak at the forthcoming Evangelical Conference in Southport.

The Lower House of Convocation and the House of Laymen (Northern) have been discussing a proposal to permit "laymen" to preach in the churches, and have rejected it.

A meeting of the Melanesian Mission was held last week at the Church House, for the purpose of wishing "God speed" to Rev. Cecil Wilson, the newly-appointed Bishop of Melanesia.

The first of a new series of monthly prayer meetings on behalf of the Spanish and Portuguese Church Aid Society was held at St. Dunstan's, Fleet-street, on Tuesday week. There was an encouraging attendance.

Rev. E. Bigoe Bagot, rector of St. Mary's, Beswick, has for some months been suffering from a throat malady. On Sunday week he attempted to conduct the service, but after an ineffectual struggle his voice completely failed.

Rev. J. R. E. Cotter Hodgins, vicar of St. Cyprian, Liverpool, has been somewhat seriously indisposed, and is still unable for the discharge of his pastoral duties. It is hoped, however, that a few weeks' rest will bring him round again.

Lord Roberts laid, on Saturday, the memorial stone of a new church of St. Mary Magdalene, Chatham. A church has stood on or near the spot for about a thousand years, and in the surrounding churchyard are buried many hundreds of soldiers.

Canon Warr, vicar of Childwall, has been laid aside through indisposition, and, taking into consideration his advanced years, his numerous friends could not fail to be anxious. He is now, however, convalescent, and has been gaining strength steadily.

A meeting to protest against the action of the Dean of Manchester in refusing at the recent vestry meeting to receive a resolution with reference to the preaching of "heretical doctrine" in the Cathedral, was held in the Cotton Waste Exchange, Market Place, last week.

The Bishop of Bath and Wells announces the formation of an Incumbents' Sustentation Fund for the aid of the many livings in the diocese to which most inadequate stipends are attached. How sorely such aid is needed may be seen from the fact that out of the 495 benefices 230 are under £200, and sixty-six under £100.

## CONGREGATIONAL.

Rev. J. Morlais Jones, of Lewisham, has been appointed chairman of the London Congregational Union.

The missionary ship *John Williams* visited last week Bristol, Swansea, and Cardiff, exciting much interest.

Mr. J. O. Vince, evangelist at Worsenden, near Biddenden, has accepted an invitation to labour in the China mission-field.

Rev. T. Mann, of the Tabernacle Church, Trowbridge, closed his ministry there on Sunday—that being his eightieth birthday.

Rev. H. Le Pla, who has been doing good work at Gospel Oak, N.W., has broken his leg while cycling; he is progressing towards recovery.

Rev. B. L. Thomas, who was for some years pastor of an English church at Brecon, has been elected president of the Congregational Union of New Zealand.

Union Church, Plaistow, reports 570 members, of whom fifty-seven have been added during the year. In the Sunday-schools there are 1039 scholars and eighty-five teachers.

Mr. Albert Spicer, M.P., has issued an earnest appeal to the Congregational churches to provide £25,000 for the London Missionary Society by special promises before the close of May.

Victoria Park Church, Approach-road, has celebrated its twenty-fifth anniversary. At the public meeting Mr. Edward Spicer, J.P., presided, and Revs. T. Nicholson, Hardy Harwood, and T. Evans (pastor) were among the speakers. During 1893 the church received over fifty into fellowship.

The annual meetings of the Yorkshire Congregational Union were held last week in Huddersfield. The presidential address by Rev. T. Nicholson had for its theme "A Democratic Church for a Democratic Age." Rev. Thomas Windsor, of Skipton, was elected as chairman for next year. Missionary matters being introduced by Rev. W. J. Woods, led to an interesting discussion. The Home Mission meeting proved very successful.

Mr. Edward Spicer, J.P., presided at the annual meetings of the London Congregational Union last week, at the Memorial Hall. The annual report stated that with regard to the Tercentenary Celebration of the Congregational Martyrs—Burrowe, Greenwood, and Penry—arrangements are in progress for the insertion of a marble tablet to the memory of Penry in the fascia of Marlborough Chapel, Old Kent-road. The total sum raised by the Union and the Church Extension Committee during the twenty-one years amounted to £246,858, including £27,138 for philanthropic work during the past ten years. Nevertheless, the deficiency of religious accommodation in London was now 1,400,000, and Congregationalists ought to supply 184,615 sittings.

*Calls.*—Rev. C. J. Clarke, of Steeple Bumpstead, to Wolverton; Rev. W. Stacy, of Exeter, to Gomersal, Leeds; Rev. W. Greig, of Leytonstone, to Thames Ditton; Rev. John Gibson, of Cheltenham, to Ross; Rev. W. H. Jones, of Berkeley, to Newport, Salop.

*Resignations.*—Rev. S. Hooper, of Heaton Mersey; Rev. J. Craig Kelly, of Union Church, Canterbury; Rev. D. Parry Jenkins, of Okehampton.

## BAPTIST.

A new chapel has been opened at Barron Gurney.

A new church and Sunday-schools have been opened in St. John's-road, Epping.

Lord Wantage has given a site at Long-lane (Berks) for the erection of a new chapel.

Rev. W. Y. Fullerton has had an enthusiastic welcome meeting at Melbourne Hall, Leicester.

At the Bramley Tabernacle, Lee, interesting anniversary services have been held. The work is reported as progressing well.

We hear that the Sunday scholars connected with Highgate-road Church raised last year for foreign missions the sum of £98.

At Parson's Hill, Woolwich, twenty-four persons were baptized on Thursday, March 29; and on Sunday, April 1, thirty-two new members were received into the church.

At Turret Green, Ipswich, a good work is being carried on under the pastorate of Rev. W. E. Bloomfield. The membership now stands at 308, an increase on last year. In the Sunday school there are 420 scholars.

Anniversary services have just been held to celebrate the formation of the Kimbolton church in 1692, and the settlement of the present pastor in 1889. A service was held, presided over by Rev. T. G. Gathercole, and addressed by the ministers of the town and neighbourhood.

The annual meeting of the Baptist Ministers and Missionaries' Prayer Union will be held in Bloomsbury Chapel, on Tuesday, April 24, at 3.30 p.m. Rev. F. B. Meyer will take the chair, and an address will be delivered by Rev. W. Y. Fullerton, of Melbourne Hall, Leicester. All Baptist ministers and missionaries are heartily invited.

A few Sundays ago, while preaching in the first Baptist Church in Hamburg, Rev. C. A. Kemnitz was struck by paralysis and expired shortly. "For forty-one years," writes Rev. J. H. L. Pielstick, "Brother Kemnitz worked under great blessing in Templin, during which 1700 were converted and added by baptism to the church there."

A most profitable and refreshing day was spent on Tuesday week at the Mission House in an all-day prayer meeting for ministers. The following ministers presided, each for an hour:—Revs. W. Cuff, E. Medley, W. Stott, James Baillie, and J. T. Briscoe. They gave brief addresses, their subjects being respectively "Spiritual Freshness," "Religion in the Home," "Enthusiasm for Christ among our Church Members," "How to Conquer Indifference to Religion," and "The Extension of Christ's Kingdom in London." The larger part of the time was spent in earnest prayer.

*Calls.*—Mr. J. G. Wells, to Wealstone, Harrow; Rev. W. White, to Watchett and Williton; Mr. E. T. Beckett, to Ascot; Mr. A. B. Tettmar, to Clare, Suffolk.

*Resignations.*—Rev. E. Brown, of St. Anne's-on-Sea, Lancs.; Rev. J. Rose, of Sandhurst.

## METHODIST.

At Thorncliffe, near Sheffield, a new chapel is about to be opened.

Hamlet Church, Liverpool, was opened on Sunday week with interesting services.

A new chapel is being erected at Summerbridge, Yorks, to meet the needs of a growing work.

New chapels are being built in West Ham, Wrekenton (Gateshead), and Bucknall (Hanley).

A mission being held by Miss Lily Cook in Pitt-street Chapel, Liverpool, is awakening much interest.

Last week the President of the Wesleyan Conference opened a new chapel in Galgate, Barnard Castle.

The Wilts and Somerset Home Mission is doing grand work. It is now the strongest (Wesleyan) mission centre in the West of England.

An Evangelistic Mission at Helston, conducted by Mr. J. Whiting, has resulted in the addition of over twenty members to the church. Some at Trebarvah also have professed faith in Christ during services held by Mr. W. Cann.

The Wesleyan Church in New Zealand has lost one of its pioneers by the death of Rev. John Aldred, who has just passed away in his seventy-sixth year. He was one of the little band of missionaries despatched by the Wesleyan Centenary Conference to Australasia in 1839.

At various places near St. Colomb a blessed revival movement has recently taken place. Souls have been saved at Whitemoor, Trethosa, Newmills, Mawgan Cross, and Trelion; while at Fraddon, the Wesleyans, the Methodist Free Church, and the Bible Christians have held a united mission with good results.

## PRESBYTERIAN.

Rev. Dr. A. Stewart, of Ballachulish, was the preacher of the Gaelic sermon on Sunday afternoon in Crown-court Church.

Rev. W. Dickins Lewis, D.D., during a visit to Rome, is preaching in the Presbyterian Chapel and in a large Italian mission house.

Rev. Ebenezer Ritchie, of the Original Secession, has applied to the Newcastle Presbytery for admission into the Presbyterian Church of England.

Cowbridge-road Hall, a branch of the Cardiff Mission, was opened on Sunday week, Rev. Cynddylan Jones, D.D., preaching to crowded congregations.

It is stated that the report to be presented at the ensuing Synod will show a decided increase in Presbyterian membership in England. The total is 67,582, an increase of 600 in one year.

The oldest living Welsh minister, Rev. Thomas Hughes, Trowsfyrydd, North Wales, now in his 92nd year, has been in the ministry 73 years. Earlier in the century he was known throughout the Principality as "Hughes of Machynlleth," and his oratory commanded general admiration.

The approaching Synod of the English Presbyterian Church may be expected to take a step forward in the matter of the removal of its College from London to Cambridge. At the recent meeting of the College Committee it was resolved to recommend the Synod to agree to the removal.

In a sketch of Dr. Pentecost's church in Marylebone, contributed to the New York *Observer*, Mr. John Paton makes this interesting statement:—"Of domestic servants Dr. Pentecost has over three hundred regular attendants upon his ministry, and the wealthiest lady in his church does not receive more attention from the pastor than do these girls. Every one is regularly visited, and amusing are the stories which the pastor relates of his chilling reception by the stately powdered flunkies at the door, as he inquires for the humble housemaid or nurse in the great London mansion. Often it has been necessary to threaten an appeal to the lady of the house before the liveried London footman would admit the minister. But in no case has tact and decision failed to carry the day, and deeply interesting has been the story of the pastor's visits to the servant girls of his flock, very many of them among the most pious and devoted members of the church."

*Calls.*—Rev. James Milroy, of Frenchie, to Pleasance, Edinburgh; Rev. J. C. Peat, to Kilmarnock, Doune; Mr. E. P. Jones, to Hermon, Bethesda; Rev. W. S. Williams, to Seiwen, Neath.

*Resignations.*—Rev. H. M. Mackenzie, of Southwark; Rev. P. H. Hutchinson, of Hallside.

## SOCIETY OF FRIENDS.

According to last week's *Friend*, the Society has about seventy missionaries in the foreign field. The 5th inst. was devoted to prayer on their behalf. Home and foreign missionaries united with other friends at Devonshire House in three meetings. Great unity and love prevailed.

The venerable Elizabeth P. Cash, of Croydon, late of Dorking, passed away on the 5th inst. in her 99th year, removing one of the noble worthies and pioneers of the great temperance reformation. The hand of death has recently been busy in taking away those who have "borne the burden and heat of the day" in many moral and social reforms.

London and Middlesex quarterly meeting was held on Tuesday, the 3rd inst., in the evening, and was extremely well attended. The large meeting-house at Devonshire House was nearly full on the basement, and the interest was manifest among all present. The appointment of the Home Mission members of the Yearly Meetings committee could not be completed, and had to be deferred to the adjournment of the quarterly meeting on the 8th prox.

## THE SALVATION ARMY.

General Booth expects to visit Belgium at Whitsuntide.

Miss Lucy Booth, the General's youngest daughter, who has for some time past been directing the work in India, sails for England on the 17th inst., to be present at the anniversary meetings.

The doorkeeper of the hall in Christiana has been stabbed by a man for the part he had taken in the conversion of a fallen woman, and one of the officers stationed at Stettin has died through inflammation of the membrane of the brain caused by a blow from a rough a fortnight before. Two thousand people attended his funeral.

The Health and Police Committee of the Board of Supervisors of San Francisco have handed over the old Receiving Hospital (a four-story structure) to the Army, rent free, to be utilised for the reception of "waifs and strays and out-of-works," for which they (the committee) agree to pay twelve and a-half cents per head for board and lodging.

## FALLEN ASLEEP.

At Salisbury, on 3rd inst., Mr. C. Moody, aged fifty-five, a valued preacher and class leader.—At Wolstanton, Burslem, on 30th ult, Mr. James Malkin, aged sixty-six, a devoted Christian.—In Waterloo Church, on 1st inst., suddenly, while kneeling in prayer, Mr. G. A. Hulberts.—At Bath, Rev. W. Sutton, aged sixty-eight, who in past years did good pastoral work in Australia, and in late years at Bradford-on-Avon.—At Towyn, Rev. John Roberts, a useful and laborious pastor.—At Rochdale, Mrs. W. A. Scott, a willing helper of the Lord's work.—At Overley, Kendal, on 2nd inst., Susanna Frankland, a member of the Society of Friends.—At Streatham, Mr. John Dommett, a well-known leader in Christian work.—At King's Lynn, Rev. W. G. Dickin, a valued Wesleyan minister for thirty years.—At Farnham, on 1st inst., Mr. C. Houghton, aged sixty-nine, an earnest worker.—At Newmills, Gilford, co. Down, Mr. Kent Park, an earnest Christian worker.

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*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

"In Memoriam."—"Christian Blind Relief Society" was not mentioned in first letter.

| | £ | s. | d. |
|---|---|---|---|
| *China Inland Mission*—Baptist Sabbath School, Motherwell, 10s.; 1 Cor. vi. 20, £5; Mrs. S., 10s. | 6 | 0 | 0 |
| *British and Foreign Bible Society*—J. W., £25; L. R., 7s. 6d.; (*Foreign Work*) Joy £50 | 75 | 7 | 6 |
| *J. G. Paton Mission Fund* (*Mission Boat*)—J. F. J. | 1 | 0 | 0 |
| *Aintab Orphanage*—J. R. W., 10s.; Miss W., 10s.; W. P., 10s.; G. S., £1 1s.; S. L. R., 10s. 6d.; J.A.C., M.P., £5; Rev. W. H., £1 1s. | 9 | 2 | 6 |
| *National Bible Society of Scotland* (*Foreign Work*)—"Peace" | 50 | 0 | 0 |
| *Trinitarian Bible Society* (*Jewish Scriptures*)—"Faith" | 50 | 0 | 0 |
| *London Missionary Society*—Freely | 10 | 0 | 0 |
| *Central African Mission, Garanganze* (*Mr. F. S. Arnot*)—C. L. M. | 0 | 10 | 0 |
| *Society for Relief of Persecuted Jews* (*Syrian Colonisation Fund, Mrs. Finn*)—M. E. B. | 0 | 10 | 0 |
| *Famine in Asiatic Turkey*—H. S. F., £1; S. L. R., 10s. 6d. | 1 | 10 | 6 |
| *Pastor Chiniquy's Work*—H. S. F. | 1 | 0 | 0 |
| *Corsica Village Mission*—H. S. F. | 1 | 0 | 0 |
| *South Africa General Mission*—Hope | 3 | 0 | 0 |
| *Persecuted Stundists*—X. Y. Z. | 0 | 5 | 0 |
| *Mr. Rabinowitz's Work*—X. Y. Z. | 0 | 5 | 0 |
| *Congo Balolo Mission*—P. A. | 2 | 10 | 0 |
| *Tibetan Mission* (*Miss Taylor*)—Tenth | 0 | 15 | 0 |
| *Dr. Barnardo's Homes*—O'C., £3; Matt. xxv. 40, 10s.; C. E. B., 10s.; E. W., Edinburgh, 5s.; M. H. G., 10s.; Kingston, 5s.; X. Y. Z., 5s.; J. H. M., £5; M. F., 3s.; (*Emigration*) O'C., £10; H. J. W. S., 5s.; J. R. W., £1; M. S., £10; Inasmuch, £20. | 51 | 13 | 0 |
| *Mr. Fegan's Homes*—O'C., £3; H. J. W. S., 5s.; C. E. B., 10s.; H. S. F., £1; Eggs Sold, £1; J. H. M., £5; (*Emigration*) M. S., £10 | 20 | 15 | 0 |
| *Soldiers' Institute, Portsmouth*—O'C. | 2 | 0 | 0 |
| *Friendless and Fallen*—O'C., £2; M. E. B., 5s.; M. F., 2s. | 2 | 7 | 0 |
| *The Spurgeon Orphanage*—Baptist Sabbath School, Motherwell | 0 | 10 | 0 |
| *Homes for Aged Blind, Crouch Hill*—E. H. | 2 | 2 | 0 |
| *Mildmay Institutions*—J. H. M., £2; M. F., 2s. 6d.; (*Cottage Convalescent Home*) E. H., £2 2s. | 4 | 4 | 6 |
| *Mildmay Mission to the Jews*—R. J. H., 10s.; L. R., 7s. 6d.; P. A., £1 10s. | 2 | 7 | 6 |
| *Great Western Railway Widow and Orphan Fund*—M. E. B. | 1 | 0 | 0 |
| *Bible Stand, Crystal Palace*—M. E. B. | 0 | 10 | 0 |
| *Evangelistic Mission*—M. E. B. | 0 | 10 | 0 |
| *Midnight Meeting Movement*—M. E. B. | 0 | 10 | 0 |
| *National Refuges for Homeless Children*—M. E. B. | 0 | 5 | 0 |
| *Thames Church Mission*—M. E. B. | 1 | 0 | 0 |
| *Female Orphan Home, Tangley*—M. E. B. | 0 | 10 | 0 |

(Continued on page 30.)

# The Christian.

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## Notes and Comments.

WE purpose next week to give portraits and sketches of Miss Deborah Alcock, author of "The Spanish Brothers," and the late Mr. William H. Howland, of Toronto.

We understand that a startling development in the proceedings of the National Anti-gambling League will shortly be made known, which will attract universal attention from all sections of the Press and public.

It is not very encouraging to the social reformer to be told, on the authority of the Chancellor of the Exchequer, that the revenue yielded last year by beer was £80,000 above the highest on record, even though the amount derived from spirits showed a considerable decline. We wish we could hope that the proposed additional taxation on both kinds of liquor will bring about a decreased consumption.

We have pleasure in announcing that small parcels of back numbers of The Christian can be obtained gratuitously, on application to our publishers, for careful and judicious distribution. At this season of the year, when evangelists, members of the Y.M. and Y.W.C.A.'s, and other Christian workers are entering upon their summer campaign in the towns and villages of our country, we feel sure that many will be glad to co-operate with us in making still wider our circle of readers.

On another page (29) will be found a startling announcement from Dr. Barnardo, which we trust our readers will prayerfully read and consider. The Romanists, who have so harassed him about the children, are now endeavouring to buy over his head at a high price, one of the places necessary to his work. We earnestly hope that, by the good hand of God, and the help of all who value our Protestant institutions, this great calamity may be averted.

The presidential address delivered on Tuesday last by Dr. J. A. Spurgeon, to the pastors and students of the Pastors' College, was worthy of the occasion and peculiarly appropriate. Its subject was the prayer of Moses, "Shew me thy glory." The application was to this effect—that, as Moses could not enter upon his arduous ministry without having known God, not only by walking with him forty years at the back of the desert, but by seeing his glory, which, indeed, was his goodness, so the young men assembled in conference should not dare to enter upon their ministry of the Gospel until they had seen God's glory. Dr. Spurgeon's allusion to the subsequent sight granted to Moses on the Mount of Transfiguration, of the glory of Jehovah-Jesus, was as suggestive and inspiring as it was happy and well conceived.

A well-wisher of children sends the following:—

Dear Sir,—I feel that a note of warning ought to be struck in reference to a fast-growing evil in our missions for children, that of teaching them to take part in entertainments for the supposed good of the mission. Surely its tendencies are to instil or increase the love of worldly amusements, from which we would fain keep our children. Who can be surprised if in after years they are found on the stage, or in low dancing and music-halls. Oh! for more trust in God about carrying on his work.

We quite agree with our correspondent. We have known the dramatic instinct and faculty, developed in a Band of Hope, to be consummated on the stage of a music-hall.

An esteemed correspondent calls attention to the fact that the date of our present issue marks the centenary of the founding of the house of Samuel Bagster and Sons, the celebrated Bible publishers. A Christian young man, with cultured literary tastes, the late Samuel Bagster commenced business on April 19, 1794, at the age of twenty-one. To-day, all over the world, thousands thank God for the man who provided specially useful editions of the Bible, and valuable Bible helps for the use of careful readers and students. In 1821 a great fire destroyed in one night much of the toil of years, but the brave spirit rose above the disaster. Like his wife Eunice, who died at the advanced age of 100, Mr. Bagster lived in the sphere of faith in God. His memory is blessed, and the polyglot products of his enterprise remain as monuments in his honour.

It has become so familiar to read of the Babylonian Pantheon that there is a certain freshness in the mere suggestion that the early religion of Babylon was monotheistic. Such, however, was the practical conclusion of a learned paper by Mr. Theo. G. Pinches, the eminent Orientalist, read on Monday last at a meeting of the Victoria Institute. It would seem that the minor gods of Babylon were regarded as manifestations of the one supreme deity, Merodach, whom Mr. Pinches thinks is one and the same as Ya, or Jah. Research has not as yet brought to light materials for a full generalisation; but the idea that Abraham was the first monotheist has, without reference to Bible story, already been disposed of. That polytheism should in time have overlaid the primitive revelation that there is one God, is assuredly what might be expected in circles outside the favoured Hebrew nation.

The present controversy as to Christian education in the London Board Schools has been thus defined by *The English Churchman*:—

It means nothing less than this, that the Church of England, in alliance with the Roman Catholics, is going to fight against the Protestant Nonconformists in alliance with the Secularists. What a melancholy prospect. Both are unholy alliances. Both are alliances which Churchmen and Nonconformists in days of yore would have repudiated alike, with all holy indignation. No Protestant Churchman ought to promote the advance of Romanism, and no godly Nonconformist ought to favour the growth of Secularism.

With the latter proposition none of our readers will disagree. We think, however, that we are now in greater danger from Sacerdotalism than Secularism, and from Priestcraft than from Unitarianism. Secularism and Unitarianism are open enemies, and Sacerdotalism and Priestcraft are feigned friends, of Evangelical Christianity. The former denounce the essential truth of the Gospel, the latter, like white ants, eat away its heart and substance, while leaving its outward and polished form.

The same paper publishes from a correspondent, "whose years and whose sound Protestant convictions demand the utmost respect," a letter which contains the following statement:—

The British people will not accept clericalism, and when they find that the "priest" is acquiring a right to dictate their religion, they will make short work of him and his claims.

We wish the truth were not exactly the reverse of this. The priest is acquiring by leaps and bounds, if not the right at least the power, to dictate the religion of the British people. The Church in Britain is rapidly being Romanised, and the British people do not make short work of the claims of the priest. The human heart is the same in the British people as in any other, and He who searches the heart and tries the reins of the children of men declared long ago, "The prophets prophesy falsely, and the priests bear rule by their means; *and my people love to have it so:* AND WHAT WILL YE DO IN THE END THEREOF?"

The time is rapidly approaching when Darwinism will "go over to the majority" of discredited philosophical theories. The new issue of *The Critical Review* contains an article by Professor M'Kendrick, of Glasgow, on Dr. James Hutchison Stirling's book, "Darwinism: Workmen and Work" (10s. 6d. *T. & T. Clark, Edinburgh*), which is described as "undoubtedly the most trenchant criticism of Darwinism that has yet appeared." It is quite rousing to read a charge of narrowness brought home to Mr. Huxley, who "was glad of anything that promised to be 'a working hypothesis' towards the extinction of a supernatural causation by a natural one." Thus, fanaticism may be attributed to scientists no less than to theologians! Not that we learn this for the first time. Dr. Stirling writes as a scientist and a philosopher, and his work is a strong and telling rebuke of atheism. He says: "I cannot but smile when assured by Mr. Darwin that there is not necessarily such a thing as design in this universe,—*now that the law of natural selection has been discovered!*"

While the Christian's aim should be to glorify Christ, whom God has glorified, the tendency of modern philosophy is to glorify man, who, through sin, has "come short of the glory of God." As for the much-vaunted

theories in biology, which prominent theologians have swallowed under the sugar-coat of "evolution," they seem to us both opposed to the latter and inconsistent with the former. "Accidental variation" being now laughed out of court, we may expect modified ideas to come into fashion regarding natural selection and the survival of the fittest. We would fain hope that the fate which is continually overcoming vain conceits of the ungodly sort, may impress the young and inexperienced, and induce them to pause before implicitly accepting views that, lacking substantial basis, are pressed upon attention under the shadow of great names.

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*The Leisure Hour* continues its well-informed and interesting series of articles on "The Peoples of Europe." This month there is something on topics of great moment, topics which touch the very pith of the German nation. Under the heading of "Socialism" we are told of professors and men of letters "holding liberal views" who would not express them in the family, and who educate their children according to church principles. There are even some who require that their wives should make active profession of a faith they themselves do not believe, and yet withhold from these same wives all intellectual culture as 'unsuited to women-folk.'" This state of things is not unknown elsewhere than in Germany; but what a deplorable condition of hypocrisy, cowardice, injustice, and cruelty to women it reveals. Such "liberalism" and "culture" carry their own condemnation on their face.

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The writer on "German Life" believes that, notwithstanding all the Emperor's efforts, a religious spirit has not grown up in Germany; it is still the land of freethought or religious indifference. The effect of closing workshops on Sunday has only been, as yet, to make the public-house more frequented. The working classes have looked on church-going as a recreation for the rich only. "Among the upper and middle classes there is a marked increase in the religious spirit, and in Germany many halls have had to be rented for Divine service, owing to the overcrowding of the churches." Church-building is proceeding rapidly. There can be no doubt that religion has not a propitious climate and soil in Germany. Royal sponsorship and rationalistic teaching are both unfavourable. The nation seems to us to need a Whitefield and a Wesley.

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We doubt if there ever was a time when Christian thought, and principle, and hope had such an indirect influence upon society as now; agnostics, infidels, and social reformers, whose only religion is some form of social reform, use Christian terms in their own sense without apparently quite knowing where they have come from. It is with a feeling of astonishment that we sometimes meet an old and familiar Christian idea in a quite novel form and setting. There is a danger in this unconscious plagiarising. Dr. Mackennal has well said:—

> Even in its modern non-Christian form, the doctrine of the solidarity of man lacks the warrant of its own permanency; the worship of humanity is a substitute for religion rather than religion. . . . . Wanting the sanction of a Divine purpose, our hope for mankind languishes and dies out. Human life becomes one great tragedy, and tragedy is not religion; all our emotion is swallowed up in profoundest pity, and pity without faith must either degenerate into contempt or fade into despair.

The truths learnt from our Master must not be emptied of their proper meaning.

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*The Missionary Record* states that of the eight millions of Persians seven millions are Mohammedans, 40,000 American Christians, 30,000 Nestorian Christians, 15,000 to 20,000 Jews, 7000 fire worshippers, besides a band of Protestant Christians, gathered mostly around the mission stations of the American Presbyterian Board of Missions. "The chief barrier to the growth of Christianity in Persia is the law dooming to death any Mohammedan who turns Christian. Mirza Ibrahim, who turned Christian this summer, died at the hands of some fanatical fellow prisoners; but when his case was brought before the present Prime Minister of Persia, who is one of the most liberal of Persian politicians, he expressed surprise that he had been allowed to live, and referred to the law. Direct mission work among Mohammedans is forbidden. Only non-Mohammedans are by law the subjects of missions." Yet the Gospel is finding its way even among the Mohammedans, who are in a restless religious condition. "Not a few of the missionaries are facing the problem of aggressive work among them, notwithstanding the baptism of blood which would likely be the first result of success."

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Miss Betham Edwards, in her new book on the progress which has been made in France since the fall of Napoleon III., gives the following statistics:—

> 781 French towns possess Protestant churches, exclusive of English places of worship. The Reformed Church (Calvinistic) has 887 pastors, 35 colleges, 55 colleges for boys, 7 colleges for girls, and 12 chapels attached to garrisons. The Lutheran Church has 90 ministers, the Free Church 47, the Methodist 31, and the Baptist 33. In addition, there are 6 independent churches and 16 evangelical societies. The Protestant community, moreover, numbers many missionary and evangelical societies, 44 orphanages, 60 hospitals, crèches, and homes for the aged, 20 reading-rooms for soldiers, 93 Christian associations, and 118 newspapers.

No doubt this represents a very powerful force, but when placed in the midst of a population of forty millions, and resisted by a church which is enshrined in the superstitions, if not in the affections of the people, how small and inadequate it is! France, we always think, will have to be missioned by English women if it is to be evangelised. Hundreds of them already have the necessary equipment in knowledge of the language; all that is wanted is deeper sympathy with the saving purpose of Christ, and then would be heard his call.

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A variety of causes has helped to stamp upon the face of our modern society the marked characteristic of "Indifferentism." Our rapid increase in population, the ever-growing competition in the race for life, the widened gulf separating rich and poor, and the latent scepticism in matters appertaining to religious belief and practice, all tend to a departure from the earnest, positive individuality that marked the characters of our ancestors.

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We know nothing of the accuracy or otherwise of the following sentences from Mr. Stead's new book on Chicago, but they illustrate an important truth. He says:—

> If Christ came to Chicago He would find that many of the citizens have forgotten the existence of any moral law apart from that which is embodied in the State or municipal legislation. In Chicago everything that is not illegal is assumed to be right, no matter how dishonourable it may be, no matter how infamous it may be, or cruel it may be. They believe in the State; they have ceased to believe in God.

Assuming this to be some fair representation of the state of things, it shows that while it may be difficult and even dangerous to go before the conscience of a nation in legislating for it, law is a mighty, ever-active educational force. The decisions of law go far to fix, if they do not create, the moral condition of a nation. There are always some in a nation who never reach even the legal standard of righteousness; and if that were lower they would fall lower still. Moral and religious education prepare the way for legal enactment; and the two should never be far apart.

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Apart from the moral, or anti-moral, influence of many modern novels, there is immense harm being done by the passion they create and foster for something exciting. Solid reading is at a discount, and will be so for many a day, until this craving for excitement dies out. The novel is sought by only a small number for the grace or force of its style, and for the delineation of character; it is the plot, the incident, which keeps the interest on the strain. No sooner is one finished than another is begun with avidity. Bible reading and novel reading seldom go together, we fear.

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Herr Steude, of Dresden, in criticising several works on theology, speaks highly of the work of a layman (H. Wagner), but takes exception to his views on prayer. Wagner thinks that those who pray with unreserved confidence are like young children. "With maturing knowledge we do not pray for anything which is only possible by setting God's laws aside, but only for that which does not contradict them." To which Steude very powerfully replies:

> Did Christ set up such limits for his own and his people's prayers? Did he omit or guide his prayer by regard to the impossibility of its being heard? For Him there was but one ruling thought—the thought, not of Nature's laws, but of God's power limited by his love . . . Whether the hearing of his prayer involves a change in the natural course of things the believer does not think of. During his prayer he is ruled only by the sense of his helplessness and need, and the thought that Almighty God is his Father in heaven.

We recognise the value of the thought of God's power limited by his love, but, so far as we remember, the representation of limitation given in Scripture is that "righteousness is the girdle of his loins, and faithfulness the girdle of his reins."

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B.W.T.A. AT DERBY.—The National Executive of the British Women's Temperance Association held its meetings last week in Derby, services being conducted by well-known ladies on Sunday, 8th inst., in various churches in the town. Drawing-room meetings and other engagements occupied Monday. On Tuesday a largely-attended reception was held in the Temperance Hall, and on Thursday Lady Henry Somerset spoke at a great meeting in the Drill Hall.

THE SUNDAY-SCHOOL UNION has arranged for another of its annual tours to Rome. These excursions, which are intended mainly for the benefit of Sunday-school teachers, have now become a part of the regular organisation of the Union. The excursion this year will take place at Whitsuntide, and will include visits to Paris, Genoa, Rome, Venice, Florence, Lucerne, and Brussels. It will extend over a period of seventeen days, and will cost £18. Under the personal guidance of Dr. Russell Forbes, the excursionists will spend two days in visiting the places of historical and classical interest in the Eternal City, and Rev. H. S. B. Yates, editor of *The Sunday-school Chronicle*, will act as conductor of the party.

KING'S CROSS RAILWAY MEN.—The tenth anniversary of the King's Cross G.N. Railway Mission was held at the Culross Hall on Monday week. Rev. Marcus Rainsford, jun., gave an address "I am the way." After a few remarks from Miss E. H. Stones, the lady visitor, an earnest address was delivered by Rev. J. T. Snow, on "God forbid that I should glory save in the cross of our Lord Jesus Christ." We trust that the appeal which was made to railway men to make their calling and election sure, was not made in vain, considering that in the majority of cases these men carry their lives in their hands, and never know what a day may bring forth. The report presented showed good work and tokens of blessing and growth.

## Israel and the Gentiles.

THE VINE, THE FIG, THE OLIVE, AND THE WILD OLIVE.

The return of the Jews to Palestine, and the re-cultivation of that glorious land, is a subject which is attracting general interest. Not only is the railway open from Jaffa to Jerusalem, but the prospectus of the Acre-Haifa-Damascus Railway is now before the public. A few years ago it was only students of prophecy who believed that those desolate places would be again inhabited; now the colonisation of Palestine is no longer a matter of faith, it is proceeding rapidly before our very eyes:—

Hear the Word of God, O ye Gentiles, and declare it in the isles afar off; and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. (Jer. xxxi. 10).

The great "Eastern Question" will before long resolve itself into the still unsettled one between Jew and Gentile. The Scriptures are very clear on this point, and contain a great deal relating to the crisis when God will settle the controversy once for all, previous to that glorious reign of righteousness, when the Lord shall be King over all the earth.

Jerusalem has been trodden down by Gentiles for nearly "seven times." From the days of Nebuchadnezzar to 1897, or thereabouts, two thousand five hundred and twenty (2520) long years will have elapsed. Will the Jews then nationally take possession of their land? What if they do? Meanwhile we may profitably turn to Holy Scripture and inquire as to what is said of Gentile as well as of Jew in the days that are coming, for the days may indeed be "at hand, and the effect of every vision."

In the parabolic fable of Jotham (Judges ix. 8-15), we find the olive, the fig, the vine, and the bramble; in Romans xi. we have the olive and the wild olive. Israel was the olive, Israel was the fig-tree, Israel was the vine; the Gentiles are the wild olive branches.

Israel, as the vine which God brought forth out of Egypt, though it was planted in a very fruitful hill, and was called the "well-beloved," and though it was patiently tended and carefully protected, yet brought forth only wild grapes—no fruit to perfection—till He came, the true Vine the true and faithful Israelite, to confirm the promises made unto the Jewish fathers, and that the Gentiles might glorify God for his mercy. Israel failed as the vine except in the One whom they despised and rejected.

And what shall be said of Israel as the fig tree? Could Israel produce fruit of righteousness by the deeds of the law? No; there was "none righteous, no, not one," save the One, the Holy One, who was righteous in all his ways and holy in all his thoughts. Was the fig-tree with its show of leaves, "nothing but leaves," to remain? No, it "withered away," and no fruit shall grow on it hereafter—for it is a *new* covenant that God will make with the House of Israel and with the House of Judah.

Israel as the vine has failed, as the chosen nation it did not produce the fruit of righteousness. Israel under the law, as the fig-tree, failed utterly, but what shall be said of Israel as the olive-tree? Israel, as descended from Abraham, as the subject and object of God's sure promise? Can the *promise* be made of none effect? No; the promises of God are without repentance. The olive-tree, the emblem of promise, of abundance, of happiness, of blessing, and of prosperity, is Israel as the object of promise, which is by God's grace alone. The fig-tree is cut down, but the olive-tree stands to this day; some of its branches have been broken off, but God will graft them in again.

The promise was to Abraham and to his *seed*, which seed is Christ. All who are Christ's by God's grace and calling are Abraham's seed and heirs according to promise. But the wild olive, *as the Gentile*, not as the Christian, has boasted and will boast itself against the branches.

The Gentiles will not continue in God's mercy, and when the "fulness of the Gentiles is come in" there shall come out of Zion the Deliverer, and turn away ungodliness from Jacob. C.

## Spiritual Astronomy.—1.

THE TEACHING OF THE SUN.

By Rev. J. F. T. HALLOWES, Birmingham.

Since Dr. Chalmers published his celebrated "Astronomical Discourses," the science of astronomy has made considerable progress. As the secrets of the starry heavens are revealed, so do they more and more declare the glory of God, furnishing ampler illustrations of spiritual truth. I propose to show this by pointing out how in the light of modern astronomy the sun sets forth Him concerning whom the Psalmist testifies, "The Lord God is a Sun" (Ps. lxxxiv. 11), and whom the Prophet Malachi (iv. 2) calls "The Sun of Righteousness."

Christ does in very deed resemble the sun.

I. *The sun is the great source of light.*—All the other heavenly bodies give us a most insignificant light when compared to that of the sun. The united rays of all the stars do not nearly equal the glory of the moon. And the firmament must be studded with six hundred thousand full moons before we could receive an amount of light equivalent to what now we have from the sun alone. Truly the sun may say, "I am the light of the world." Actually our Lord does say, "I am the light of the world." He shines with such paramount effulgence that all who persistently refuse his beams have only those lesser lights to rule their night, which serve to make the darkness visible rather than to disperse it. The ancient prophets declared of the heathen of their day that they "sat in darkness." And were they here now they would still affirm that "gross darkness covers" the adherents of Buddhism, Hinduism, Confucianism, and of all Christ-excluding philosophies such as that latest-born luminary Theosophy, whose pale and sickly beams are so admired by many who have never seen the golden splendour of the Sun of Righteousness. Let Christians beware of speaking as if the victims of heathenism have simply an inferior day spiritually (just as the distant planets Neptune and Uranus have naturally). The Bible emphatically declares that they are not children of the day at all, but dwellers in the night. How great, then, our responsibility to send them the Light of Life.

II. *The sun can clothe objects with a beauty and glory not their own.*—How greatly the fairest landscape is indebted to the sun. The brilliant hue of the flowers, the bright green of the grass, the yellow of the ripe corn, the purple of the thick cloud, are all due to the sun. Their varied colours are not so much in the objects coloured as in the sun that paints them. The sun is the great artist, who day by day paints a fresh picture as large as the world, and as beautiful as nature. So, too, the fairer hues of holiness in the heart of the Christian are due to the shinings of Christ, the Sun of Righteousness, who is thus named not only because of his personal righteousness, but because also of his power to communicate his righteousness to us. And as it is necessary for the maintenance of the many-tinted colours of the natural world that the sun should continue shining, so it is not less needful for the maintenance of the various graces that adorn the heart of the Christian, that the Lord his righteousness should continue to shed his light upon him. Let Christ, the true sun, set or be totally eclipsed, the colours of grace will vanish. Let Him even be clouded or partially eclipsed, and they will be toned down, losing much of their vividness and beauty. The great art of the Christian life is to get a maximum of spiritual sunlight day by day. We can point out the place in England—Falmouth—which enjoys more than any other spot the solar light. God only knows the person who enjoys more than any other Christian the light of Christ.

III. *The sun is the great source of heat.*—The sun has a heat far greater than anything we can produce by fire or by electricity. Its immense circumference, and it is 2,500,000 miles round, is enveloped by glowing gas. From this vast ocean of liquid fire flames sometimes rise, measured by tens of thousands of miles in height. One of these flame-spires actually reached an altitude of 350,000 miles. So great is the heat of the sun that on this distant planet its rays, concentrated by a large burning-glass, will melt even flint, and dissipate it into gas.

Yet greater is the spiritual heat of the Sun of Righteousness. If your soul is chilled by an arctic winter, if your very feelings are frost-bound, there is warmth enough in Christ to thaw the mountains of snow and ice within you into floods of penitential tears. Were all the planets immense balls of ice, they might all be melted in a very brief time, by moving sufficiently near to the sun. Draw near, then, to Christ. Let his fire find out your frost. Spiritual coldness is simply distance from Christ.

## THE GOSPEL IN ITALY.

Easter is over, and now, at leisure, we can see what has been done in the Lord's name. In our valleys of Piedmont some hundreds of new members have been added to the Church. In some parishes there is a joyous revival going on. In my own parish, at San Germano Chisone, we have had a great many blessings, and many are praying and working for the Master.

In August next we hope to inaugurate the first Protestant Refuge for Aged Poor in Italy. In our mission work among Roman Catholics, God is blessing the efforts of our friends preaching the pure Gospel. In Turin a priest denounced our pastor, but when discussion was suggested, he at once declined, thus showing once more that Rome simply imposes her dogmas and errors.

At Brescia the municipal council has rented a Roman Catholic Church for our service, and hundreds of Romanists are flocking to listen to the lectures of Dr. Gay. An officer, a lawyer, and many soldiers have been brought to Christ. At Revere, in Lombardy, notwithstanding the curses of the Canon and priest, the peasants assemble in great numbers to listen to Good Tidings never heard before. I never in my life saw such attention during preaching.

I have good news from Tuscany, chiefly from Florence. A good many suburbs are asking for help, and really a new pastor is needed. Yes, even in sceptical Italy, there is an awakening as well as a deep need of the knowledge of Christ. Romanism, however, is dumb in that regard. The resurrection of Italy lies not in peace with Rome or the Pope, but in accepting the pure Gospel of Christ, the only Saviour. We have faith in that resurrection, and pray for it. C. A. Tron.

WORKINGTON.—A special Gospel Temperance Mission has been held here with capital results.

## Thanksgiving and Revival.

We have devoted several columns to the report of the Thanksgiving meetings held last week for the mercies and blessings of the past five-and-thirty years. But everyone who was there, and those who were present in spirit though not in person, must feel how inadequately the report expresses the importance and the significance of those inspiring gatherings.

They reminded us of the revival in Hezekiah's day: "So the service of the house of Jehovah was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly." There was no long previous preparation; no skilful organisation; no popular speakers were announced; no absorbing topics of the day were advertised; no new thing was set forth as an attraction. To some 1859 awaked the memory of a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. But to the great majority 1859 is a history, not an experience; something of which their fathers had told them, not something they have themselves passed through, though they have participated in the blessings of the Gospel which made memorable that and the succeeding years.

What, then, drew the people so readily and so heartily together? What made them so joyful when gathered? so reluctant to separate? It was the Name that is above every name; it was the ineradicable instinct of oneness in Him, for we are members of his body, members one of another. The eager, anxious throngs were drawn from all quarters, because Jesus of Nazareth was passing by.

Just as in the elect but backsliding and apostate nation there has ever been a tenth—the Shear-jashub—"the-remnant-shall-return"—so there has always been the tenth man to return and give thanks and glory to God; but are we not to see the waking up of the other nine? We have robbed God of the sacrifice of praise, which is the chief of the tithes we owe Him; for the life is more than meat, the spiritual is more than the material; and when the spiritual tithes are faithfully brought in the material will not be withheld. When we bring the tithes into the storehouse—and under the Gospel the tithes are not a tenth, but ourselves and our all—then God has promised to pour out a blessing that there shall not be room enough to receive it, and to rebuke the devourer for our sakes: "and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts." (We do not rob our brethren of Judah of their portion in this Scripture, because we accept Joseph's portion—blessings of heaven above, blessings of the deep that lieth under, blessings to the utmost bound of the everlasting hills.)

God has been preparing his people for this uniting service of thanksgiving. Two years ago our brother, Dr. Moore, editor of *The Christian Commonwealth*, called upon us, burdened with the desire to promote the unity of the children of God who are scattered abroad. A little later a series of special meetings for Revival was held on several Monday afternoons, under the leadership of our late beloved friend, Robert Paton. All over the land there are remembrancers of the Lord, who cry day and night for the peace of Jerusalem, the City of Peace. Some of them came up to give thanks with their brethren last week; others gathered in smaller or larger companies in the places where they dwell.

Nothing promotes the spirit of love and harmony and unity, so much as giving praise to God. "It came to pass when the priests were come out of the holy place . . . it came even to pass, as the trumpeters and singers were as one, to make one sound, to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, 'For He is good: for his mercy endureth for ever:' that then the house was filled with a cloud, even the house of the Lord: so that the priests could not stand to minister, by reason of the cloud: for the glory of the Lord had filled the house of God."

We regret that we have not space for many interesting letters of testimony, reminiscence, and suggestion. The desire is expressed by many that similar Thanksgiving Meetings should shortly be held in other parts of London, and certainly that they should be repeated next year. We refrain from making any further announcement at present; but while we shrink from anticipating the leadings of our heavenly Father, let us all wait in expectant prayer for his sure guidance.

We cannot close these remarks without emphasising the Pentecostal character of the meetings in the two chief features of the day of Pentecost—that Jesus was glorified and that the gathered company were all of one accord. There was not a jarring note, and the manifestation of the spirit of love and power was not lacking. Let us live in love, let us dwell together in unity, seeking those things which make for peace, and the God of love and peace will be with us.

Clustering Closer now we cling,
Swarm and hive AROUND OUR KING.

☞ The expenses connected with these meetings have been £150, towards which £40 have been contributed. Any further donations, sent through the publishers of this paper, will be duly acknowledged.

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[The following papers were sent to the Thanksgiving Meeting last Wednesday, April 11, the writers being prevented by illness from being present.]

From Pastor FRANK H. WHITE.

I had hoped against hope that I might be able to be with you in bodily presence this morning, to unite in thanksgiving and supplication, but the will of the Lord is otherwise. My weakness and weariness are so great just now that I dare not attempt the effort. It is a deep disappointment to me. If any one amongst you has cause for praise—I more. No tongue can tell what I owe to the grace of God bestowed during those memorable days.

May the Spirit of the living God and Father fill the place where you are assembled and overflow every heart, until, like a mighty tidal wave, not only London but all England is made to share in the blessing of another divinely deep and enduring revival of pure and undefiled religion, with a thousand-fold increase of the best characteristics of that wonderful awakening, in grateful commemoration of which you are met together to-day. The one feature thereof which, on looking back, most impresses my mind at this moment was the large measure of the spirit of united, fervent, importunate, and believing prayer which marked its initiation and after progress.

The Revival of 1859 to 1862, following upon the Lodiana invitation to prayer in November, 1858, and which had its commencement in the meeting together of four or five godly young men in Ulster to pray for the revival of the work of grace in their own souls, is to be remembered not so much as a time of preaching to men as one of pleading with God. Preachers were raised up, it is true, eminent as soul-winners; but multitudes, not only in Ireland, but in England and Scotland, were brought to Christ, apart from any special instrumentality other than the simple testimony of young converts in connection with daily and weekly united prayer meetings, which were started all over the kingdom. Dear Henry Hull was largely instrumental in establishing not a few of these gatherings. He, with others, visited some of the scenes of the Irish Revival, and came back to tell of the remarkable tokens he had witnessed of the Holy Spirit's awakening and converting power. I remember his writing to me before his return and deploring that while he was seeing sinners brought to Christ by scores at a time, London Christians were content with their twos and threes, and adding, "O dear friend, get them all to pray; dare any not to pray, charge them all to cry to God as they have never cried, and He will bless them as He has never blessed."

In the years 1860-1862 the Holy Spirit wrought mightily in some of the business houses adjacent to the Stafford Rooms, and numbers of young people were converted to God. I well remember four youths calling upon me late one night in deepest anxiety of soul, and with tears asking, "What must we do to be saved?" They had been listening to no appeals, nor could I gather that anyone had been speaking directly to them of their soul's danger. While engaged in their ordinary duties they had been suddenly, I believe, smitten with sore heart conviction of sin; they had tried to laugh themselves out of their anxiety, but their sense of guilt before God only increased the more, and they were constrained to seek someone to guide them into the way of peace. All four that night rejoiced in God their Saviour. Fourteen years ago I met with one of them as a local preacher among the Methodists, and to my great joy learned that his three companions were at that time prominent Christian workers—one in the ministry of the Gospel, and another a Y.M.C.A. secretary.

Another leading feature of that Revival was deep solemnity. There was great and real joy, but this was conjoined with a holy awe—an overwhelming sense of the Divine. GOD was written very large in all its workings. "Full of God, full of God," was the remark once made in my hearing by a Welsh worker as he left one of the Friday evening prayer-meetings at Stafford Rooms, which was, as you well remember, for a long time the scene of some remarkable seasons of awakening. In saying this, I do not do so with any desire of comparing the past with the present, but to emphasise a question which, if I had been allowed to speak to you, I should have urged upon your consideration.

Is not this our great need now? Since the blessed days of which I am writing, agencies and adaptations in Christian work have multiplied wonderfully, but God the Holy Ghost is still our great necessity. To be filled with his grace and power is still the one—the only—main essential to a deep, pure, and widespread revival. May this be the gracious outcome of this day's meeting, and to the glory of God the Father, God the Son, and God the Holy Ghost.

*Talbot Tabernacle.*

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From Mr. REGINALD RADCLIFFE.

It gives me great concern in consequence of my physician's prohibition, to have to deny myself the great privilege and great joy of being with you, accompanied by Mrs. Radcliffe on the 11th, in the dear East End of London. "O magnify the Lord with me, and let us exalt his name together. I sought the

Lord and He heard me" (Ps. xxxiv. 3, 4). Now this very day let us exalt his name together. Let the whole assembly, for all He has done, give Him the glory, and with hands outstretched towards heaven, crave and expect nothing less than blessings for the whole world. "Thy will be done on earth."

What is burnt into my soul is a clinging to the words and examples in the New Testament; and this at once brings us to come together for united prayer, as you are now doing. This was so at Pentecost, and surely will be in your gathering, in special accordance with the Saviour's command to "tarry at Jerusalem until ye be endued with power from on high." Their tarrying was most gloriously answered by every man and woman, among them being then and there filled with the Holy Ghost, and was followed up by the immediate dispersion not only of themselves, but of thousands of others, accompanied often by dreadful persecutions. But the results, we may well suppose, were the manufacture of tens of thousands of slave Christians and their masters, and of soldiers in the Roman Army, and the rapid spreading of the Gospel in Asia, Europe, and Africa.

I may be asked, why do I so often reiterate this one thought? Why should we not rather limit our prayers to asking for ministers and missionaries. My reply is, that Satan is manifestly getting the private members of the churches in Europe and America, and over Christendom, to shirk the responsibility which the Holy Spirit claims from every Christian individual, whether man or woman, literate or illiterate, diligently to spread the Gospel. "Freely ye have received, freely give."

Many will remember reading that when Raikes originated Sunday schools every teacher was to be paid, but, happily, the movement soon collapsed for want of money. Thereupon someone else re-started it by proposing that the teachers should do it from love only, and so, instead of remaining like a broken-down coach upset on the roadside, it has become a mighty instrumentality, and spreading now perhaps farther then ever.

Why should we not, therefore, in Mr. Charrington's Hall, pray not only for the few workers in London pecuniarily supported, but that every true Christian who will be present at any of the meetings may be filled with the Holy Ghost, and henceforth keep in step with those blessed persecuted thousands of the first and early centuries? If not, how can we honestly or reasonably expect either London, or Britain, or the world, to be evangelised?

This is so plain in the New Testament that it is marvellous how we can quietly think of evangelising either the Jews, Mohammedans, or the heathen, or the populations of Europe, without it. Beloved Hudson Taylor so sweetly and candidly in the pages of The Christian confessed that he began in the old rut by salarying the native Chinese; but that his eyes were opened to see that the pay hindered their usefulness with their countrymen, and that afterwards, when their salaries were withdrawn, and they supported themselves, though they then gave a far smaller portion of their time, the result in conversions was far greater.

Now if a similar blessing as at Pentecost were emptied out on the East of London now, thousands might speedily be converted, and the sound and effect thereof reach not only throughout London, but round the world. Do not think I am being carried away—I am sticking to the very words of the Lord's prayer, "On earth thy will be done," and sticking with precision to his command, "Go into all the world, and preach the Gospel to every creature, and lo, I am with you alway, to the end of the age."

Let us mark well that at Pentecost the blessing came direct from Heaven, and to-day if we would be equipped for God's work like the hundred and twenty in the upper room, the blessing and enduement of power must likewise come to us also direct from Him who ascended "to shed forth this which ye now see and hear."

My last word is, "Open thy mouth wide, and I will fill it." (Ps. lxxxi. 10).

*Waterloo, Liverpool.*

## The Churches and Missions.

One of the most able and zealous advocates of the missionary cause recently remarked, when the subject of the churches and missions was the theme of conversation, "As for the churches, I have given up expecting them *as* churches to do their duty in connection with missionary enterprise." The significance of the remark lies in the fact that it was made by one who was well acquainted with what the churches were doing.

We need say nothing to show how serious a condition of the churches is implied in such a remark. Opinions may vary as to the measure in which that remark is to be regarded as true. But none can face the actual facts—can compare the number of church-members with the amount of subscriptions—the proportion of money spent upon missions as contrasted with that spent in order to make the surroundings of their own spiritual worship agreeable and attractive, without being compelled to admit that the churches are very far from meeting worthily the claims of foreign missions. The methods hitherto adopted have failed to awaken and to sustain any strong active interest in *the* work for which every church exists.

We have lately advocated a method of daily praying and daily giving, and of associating with each church some special missionary, to be regarded as that church's representative. We are convinced that upon some such lines a remedy for the existing evil is to be found. Interest can be aroused and sustained, and gifts can be very largely increased. This is no mere opinion, for, in the church where this method has had a fair trial, exactly this result has been obtained.

A few testimonies may be useful in further evidence. They have been given spontaneously by members of the Prayer Union to the pastor or secretary.

"I am so glad," says one, who obtains her living by keeping a lodging and boarding-house, "that I am in this Union. I never felt that I could take £1, or even 10s., out of my purse to give at one time. It is so much easier to give every day." Her box has had from 7s. 6d. to 10s. for every quarter.

A domestic servant, who, though earning little, yet gives regularly in her box, said concerning the quarterly meeting: "I *did* enjoy the meeting so much. Since I have begun to pray for Mr. H——, and to put into my box daily, I get more and more interested in missionary work." The delight with which she said it was evidence of her true interest.

A lady who has the box on her drawing-room table finds it useful in furnishing opportunity for testimony to her visitors. More than once she has expressed the pleasure she has in putting her money into the box, and with every coin there is offered an earnest prayer for the missionary in India.

A girl of sixteen, away from home, wrote to a friend also in the Prayer Union, and said, "I quite miss my box every morning. I know I can put in the amount when I return, but it is so much better to put it in every morning. Don't you think so?"

These testimonies could be multiplied, but it is not necessary. They are enough to show that it is possible to increase the interest of our church members in missionary work. We suggest that others make trial of the same means.

## GOSPORT SEAMEN'S MISSION.

In a report for the half year ending Dec. 31, Mrs. Cook says:—

"Since the removal of my dear husband, the greatly beloved founder of these missions, the loss of his whole-hearted devotion to this cause has been keenly felt; yet we must testify to the infinite mercy of our heavenly Father in the grace and comfort He has vouchsafed to us personally, and praise Him for the strength and encouragement given us to continue this work in all its branches.

"At Gosport we are rejoicing in the addition to our numbers—not only at all our meetings, but also that many are brought out of darkness into the light and liberty of the sons of God. Mothers' meetings, temperance meetings, Gospel services, Bible classes, praise and prayer meetings, visiting the ships in harbour, especially the merchant ships and fishing boats, and holding services on lightships when practicable, fill in our time during the week, children's services, meetings for believers, Gospel services, and Bible classes, occupy us on the Lord's day; and God has been pleased to bless these efforts to extend his kingdom and bring the lost to a knowledge of salvation through our Lord Jesus Christ.

"The school, which has been rebuilt, is again opened as an infant free day school; it is also used as a reading room every evening for men and boys; we hope by this means to gain an influence over many who are so easily drawn into the public-houses in that neighbourhood. The work at the Bethel is continued as usual. At Deauville, the French missionary and his wife are actively engaged.

"The *Herald of Mercy* is still at Folkestone until the Fishermen's Bethel is finished. I much regret the heavy debt which still remains on the Mission; incurred through the many and unexpected extras required in finishing the steamer *Good News*. And while feeling the loss of many kind helpers who have been called home, we are assured that others will be raised up to fill their places, and so enable us to carry on this his own blessed work."

Mrs. Cook's address is 47, Stoke-road, Gosport.

THE MISSIONARY BUREAU.—A meeting to bid God-speed to Miss Robinson on her departure to join Miss Reade's Mission in South Arcot took place on Tuesday, April 10, at the office of the Society, 186, Aldersgate-street. Miss Robinson, who is going out for the third time, had a most encouraging testimony to give of the Lord's dealings with her, not only in India, but in the Mauritius and Italy, and of the blessing accompanying her labours. The secretary announces a monthly noonday prayer-meeting, on the first Tuesday of each month, in connection with the Foreign Missionary Prayer Union, at the same address. It is hoped that Mr. H. G. E. de St. Dalmas will be present on May 1. W. R. J.

IN THE DISCUSSION OF "METHODS" in a recent Sunday-school convention at Chautauqua, Wm. D. Porter described his method of teaching temperance in the Sunday-school. I have, he said, six principles in my thought: "First, believe with all our hearts that total abstinence is taught in the Word of God. Second, believe that the only safety for the young is that it is unsafe to take the first glass, as the Word of God says: 'Look not thou upon the wine when it is red.' Third, believe with all our hearts what the Word of God says: 'No drunkard shall inherit the kingdom of heaven.' Fourth, believe with all our hearts that we are just as much bound to teach the principles of total abstinence as any other truth in the Word of God. Fifth, believe with all our hearts that it is no use to teach what we find in the Word of God unless we practise it. Sixth, believe with all our hearts that every truth that we find in the Word of God, which we teach lovingly and prayerfully can ever be lost, but will bring forth fruit."

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament*.

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

8 But we desire to apprise you, brethren, of the grace of God which has been bestowed in the
2 Churches of Macedonia; how, while they are experiencing great trouble, the exuberance of their joy even in the depths of poverty has overflowed to enhance their rich
3 liberality. For to the utmost of their power, as I can testify, and beyond their power, they have given of their own free
4 will. With earnest entreaty they besought of us the favour of participation in this
5 service rendered to the holy ones; and that, not merely as we had expected, but their own selves first of all by the will of God they
6 gave to the Lord and to us. This led us to beg Titus, as he had previously commenced, so also to go and complete among you this act
7 of beneficence also. Yes, just as you abound exceedingly in faith, readiness of speech, knowledge, unwearied zeal, and the love that is in you, implanted by us, see that this grace also flourishes in you.
8 I am not saying this by way of command, but to test by the standard of other men's earnestness the genuineness of *your* love also.
9 For you know the condescending goodness of our Lord Jesus Christ, how for your sake He became poor, though He was rich, in order that
10 you by his poverty might grow rich. But in this matter I give you my judgment; for my so doing subserves your own design, seeing tha not only you have commenced operations, but you already entertained the desire a year ago.
11 And now complete the doing also, in order that, just as there was then the eagerness in desiring, there may now be the accomplish-
12 ment in proportion to your means. For, supposing the earnest willingness, the gift is acceptable according to whatever a man has,
13 not according to what he has not. I do not urge you to give in order that others may have relief, and you undue pressure, but that,
14 with equalisation of burdens, your superfluity having in the present emergency supplied their deficiency, their superfluity in turn may be a supply for your deficiency, that there may
15 be equality; as it is written, "He who gathered much had not too much, and he who gathered little had not too little."
16 But thanks be to God that He inspires the heart of Titus with the same deep interest in
17 you; for he welcomed our request, and being thoroughly in earnest he goes to you of
18 his own free will. And we send with him the brother whose praises for proclaiming the Good News are heard throughout all the
19 Churches; and more than that, who was chosen by the vote of the Churches to travel with us, sharing our commission in dealing with this generous gift, to promote the Lord's
20 glory and to gratify our strong desire. For against one thing we are on our guard—against any one's throwing blame on us in respect of this large and liberal contribution
21 which is under our charge. For we seek not only God's approval of our integrity, but man's also.
22 And we send with them our brother of whose zeal we have had proof often in many matters, and who is now more zealous than ever through the strong confidence he has in you.
23 As to Titus, he is a partner with me, and my colleague in labour for you: as to our brethren, they are delegates from the Churches, men in
24 whom Christ is glorified. Exhibit therefore before the Churches a proof of your love, and a vindication of our boasting to these brethren about you.

4 *Favour of participation*; lit., *favour and participation.*
5 *Their own selves*: namely, for any personal service that it was in their power to render.
7 *That is in you, implanted by us*; I believe this to be the true reading. Another reading is, (the love) *that is on your part in our case: to us*, as in A.V., is a hardly possible rendering.
15. *Too much....too little*: lit., *more....less.* Compare Ps. lxi. 2, R.V. and marg.
19 *Vote*: lit., *show of hands.*
23 *Delegates*: lit., *apostles.*



## HEARD IN THE DARK.

BY MRS. HARVEY-JELLIE.

The vessel was proudly riding the waves, bearing her varied crew to their desired haven. Night with its speaking silence was over the deep sea, and one of the passengers stood alone on the deck. It was twenty years since Ronald Horsom crossed that ocean path, to seek a livelihood in a foreign land. In the still hour under the sparkling heavens, he was listening to voices from his past experience, and like a panorama before him lay the scenes of those twenty years.

First of all, he saw the little home with all that made it distinct from other houses, and the grave and anxious faces that used to look at him with wounded love in his days of youthful sin and folly. Then the start for the new opening, the farewells, the journey towards the unknown, the days of toil and weariness, a passage lonely, dark, and long, leading up to an event around which gathered all the radiating light of after consequences. It was on one cold night, he could almost feel the chill that had then come over him, when, after months of disappointing work, he faced a hopeless blank. Fearing to return to his room, for which he had promised to pay that night, he stood, an object of despair, at a street corner, with his last chance apparently gone. The peril of that moment caused a shiver to go through him, even though long safely passed. Once more he prayed a blessing on the one who, at that critical time, came up and gave a cheering word, and afterwards led him to the great source of a pure and holy life. From that scene, he traced the precious experience that followed, for then he met Christ, and the light of life shone into his soul.

Now he saw another picture, dark and solemn. Lying back there, it seemed enshrouded in mystery, for God gave him that new home of love, and in his thankfulness and joy he had praised the Lord. Yet over the harpstrings of his gladness there came the weird touch of a death-blast, turning the music into a bitter wail, after the delight of his eyes was removed by a stroke. He recalled his desolation, and viewing it afar, unconsciously he drew his wrap about him as though some sudden storm approached; yet all was quiet, above and around.

It was a dark scene, but sacred to his heart; for God took him from mid-day glare to midnight gloom that He might tell him something in the dark: tell him words and secrets he never guessed at before. In those wonderful times, when other light was shut out, he heard Jesus whisper in his ear, marvellous words of heights and depths of love, of life, grand and beautiful, of eternity, sublime and near. Ronald Horsom heard Him say, "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops" (Matt. x. 27). He knew what it all meant, as the vision of his bygone years stretched before his prayerful gaze; and, burdened with the blessed secrets, he was going back to the place he started from, to obey his Master's command.

The vessel entered harbour, and the chastened man, altered in appearance and in heart, purified and made strong, gave freely of all he had received. His dying mother was comforted, and he watched over the infirmities of an aged father. Out of a full heart he spoke to young and old, to sorrowful or glad ones. To-day his joy is to speak the Word and many rejoice for what God said to him "in the darkness." Souls are saved by the preaching of words he received direct from God. For all his pain and loss he is receiving an hundredfold now and assuredly, in the world to come, he will receive eternal life.

## MILDMAY MISSION TO THE JEWS

The report of last year's work in connection with the Mildmay Mission to the Jews appeals very strongly to the sympathetic interest of Christian readers. The Central Hall, in Philpot-street, E., the new centre of operations, has five floors and forty-one rooms. It cost about £10,000, and there is no debt upon it.

The daily round of effort is thus summarised:—"The home work consists of house-to-house visitation, conversation with individual Jews and groups of Jews in the streets, open-air services, New Testament and tract distribution, occasional personal calls upon the middle and higher-class Jews, besides the use of the post in sending suitable literature. The indoor work at the Central Hall consists in meetings of Jewish believers on Sunday mornings; evangelistic meetings on Sunday evenings, Wednesday evenings, and on Saturday afternoons; sewing classes for Jewesses on Tuesday afternoons, inquirers' class, Bible classes for Jewish women, for Jewish boys, and for Jewish girls, night school for Jewish children, besides the important medical mission with doctors, deaconesses, and dispensers. On the same premises we have the storing and distribution of thousands of garments for the poor and the book store, which is in touch with New Testament distribution throughout the world. Associated with the Medical Mission we have the Convalescent Home at Highgate, a very great boon. The Children's Home on Newington Green is blessed of God in gathering the lambs into his fold. The localised mission in Liverpool is carried on with devoted and prayerful energy, and our itinerant mission has visited Jews, once, twice, or thrice, in nearly every town and city where they are located in Great Britain and Ireland."

The work of the various agents is succinctly described, showing large totals of Gospel efforts and charitable acts. The Medical Mission is a particularly promising department, and the steps taken to befriend poor immigrants from Russia have a pathetic interest. During the year 19,506 Hebrew New Testaments were forwarded to different parts of the world for distribution, and most of them have been placed in the hands of Jews able to read the Holy Tongue. In conclusion, Mr. Wilkinson emphasizes his principle and method, expressed in the Apostolic formula, "to the Jew first." He also gives some particulars of significant developments in regard to the Jews and the Land of Promise. We extract a few sentences:—

"We stated in our last report that there were eighteen colonies of Jews in Palestine, now Mr. Schor speaks of twenty or twenty-five. But these are not the only Jews in training for farmers. For many years past thousands of Jews in Russia have been cultivating the land as farmers, though under great difficulties and restrictions. Besides, there are four colonies in Argentina, with a total of 200,000 acres. The Colonisation Association, however, possesses a further 200,000 acres at present unoccupied. There is also the 'Colony Hirsch' in North West Canada; there is another also in New Jersey, U.S.A. So we see the Jews are in training, in Palestine and out of it, for cultivating the land of their fathers."

The report is very readable, and makes it abundantly clear that the esteemed director, Rev. John Wilkinson, is as fully as ever absorbed in his much-loved service, which has now extended over upwards of forty years. He has a large staff of devoted helpers, whose individual stories are admirably told. The office of the Mission is 79, Mildmay-road, N.

**PLUMSTEAD.**—The King's Highway Mission, which began twenty years ago in cottage meetings, has gone on steadily, and has been greatly blessed. The work has lately grown so that the premises have become too small. A friend has given a site and £200 towards building a larger hall, but further aid is earnestly desired. The secretary is Mr. H. T. Grubb, 8, Southland-road, King's Highway, Plumstead.

## PASTOR THOMAS SPURGEON.

If the dwellers in "the land beyond the river" take cognisance of what goes on in the world they have left, the spirit of C. H. Spurgeon must have greatly rejoiced last Thursday evening. Such a gathering to give such a welcome to his son Thomas, as settled pastor of the church, must have caused him joy, as it certainly did to those who were present in the body. Like all others who are deeply interested in the fortunes of this central pulpit of Christendom, we have eagerly watched the proceedings of the last year or so. We have sorrowed at the possibility of a divided people, through conflicting views as to the pastorate. Our gladness is now correspondingly great when the crisis is over, and the Metropolitan Tabernacle is once more in possession of a minister, with no apparent loss either in numbers or in enthusiasm.

The meeting of Thursday evening was indeed a memorable one in the history of this historic congregation. The giant building was crammed from corner to corner and from floor to ceiling. When Mr. Thomas Spurgeon, accompanied by his uncle, his brother, the officers of the church, and other friends, came down the gangway from the vestry to the platform, the feelings of the throng found vent in clapping of hands and waving of handkerchiefs. Mr. T. H. Olney having taken the chair, the vast congregation joined in the hymn,

O God, our help in ages past,
Our hope for years to come,

sung to the grand and stately old tune of "Martyrdom." Prayer was offered by Rev. Jas. Stephens, of Highgate.

Rev. F. B. Meyer stepped to the front, "daring to come before the Chairman," as he said, because he had to leave for another engagement. His words were few, but golden. He said they had been praying much at Christ Church of late for Mr. Thomas Spurgeon, and now they rejoiced greatly at his settlement. He wished to give the young pastor the right hand of fellowship in the stupendous task he had undertaken. They of the little boat at Christ Church deemed themselves partners in the work with the great Tabernacle ship; when Mr. Spurgeon and his workers had too big a haul of fish, he hoped they would beckon to him and his comrades at Christ Church to come and help. The success of one church is the success of all.

Then came the Chairman's turn, and he made a very happy use of it; mingling homely pleasantries and memories with words of the heartiest and warmest welcome to the new pastor, both on account of his own qualities and for the sake of his illustrious father. He said they were looking forward to happy and prosperous times in the church, and those who loved Mr. Spurgeon wished to be left alone so that they might do the work before them. Mr. Olney read out the names of a number of well-known friends belonging to different denominations who had sent regrets at being unable to be present. The Home Counties Baptist Association had sent a special resolution of congratulation and good wishes.

There followed thereafter several speeches, all of them admirable in tone and substance. Dr. James Spurgeon spoke as ex-co-pastor of the Tabernacle for a quarter of a century, as president of the College and the Orphanage, and as uncle of the new pastor; in each capacity his greetings and good wishes were of the warmest kind. He told the congregation not to expect that Mr. Thomas should attempt the impossibility of doing his late father's work, but to let him do his own work in his own way. His father's memory ought to illuminate and not overshadow him. When any got a blessing under his preaching, let them cheer him by the news of it without delay. After a solo from Rev. W. J. Mayers, Pastor Charles Spurgeon, of Greenwich, gave a capital little address; and he was followed by Pastor Frank Smith, of Peckham Rye, who evoked a hearty cheer by referring to the services recently rendered to the church by Dr. A. T. Pierson. Rev. J. Bond, speaking on behalf of the Wesleyans and other Nonconformist bodies, was as fervid as any Methodist could desire, and as catholic as Christendom.

The Chairman having handed to the new pastor a cheque for £100, as a small expression of esteem on the part of several friends in the church, it became the duty of Mr. Thomas Spurgeon to reply. Again the cheers resounded loud and long, and the handkerchiefs fluttered like a thousand white banners in the breeze. The pastor's opening remark was quite Spurgeonic, and showed that in ready wit at any rate he is the son of his father. Holding up the little oblong bit of paper, value £100, he said it was "the first check that the happy meeting had received." A man who could conceive this witticism and utter it in the coolest tone at such a trying moment is equal to any emergency; certainly Mr. Spurgeon's speech was, under the difficult circumstances, a masterly one, and indicated far greater reserve power than we had suspected him to possess. He was glad, he said, that he was at liberty to do with the cheque exactly as he pleased. He would do with it what he felt sure his father would have done—hand it to the treasurer of the church for those institutions that were most needy at the moment; that being his determination, he could only say he wished it were £200.

In the half-hour's speech that followed, Mr. Spurgeon went into a little review of the circumstances of his call to the pastorate, so far as they related to himself. He thanked all his friends for their congratulations, and even thanked his detractors for having saved him from the woe that comes to those of whom all men speak well. At the same time he hoped they would not keep on at it. He proceeded to tell how he had been constrained by all the circumstances to accept this call to the pastorate, notwithstanding its heavy responsibilities. He had never himself lifted a finger to secure the call; he had of late been granted a quite unusual measure of bodily health; God had granted him some success during the trying season of probation; very important to him also was the fact that this proposal was agreeable to both his parents, and he quoted various utterances of his late father on the point. Over and over again he had said to his loved ones in private, "When anything happens to me the people at the Tabernacle will send for son Tom." All these things showed him plainly that the voice of the church at this time was the voice of God.

As to the future Mr. Spurgeon said they would proceed on the old lines; teaching the old doctrines, using the old methods, singing the old tunes, and sticking to the old Book. So far as he was concerned they would also have the old helpers; and he appealed to the people to rally round him, so that there might be no breaches in the ranks.

And so ended one of the happiest and most enthusiastic of congregational meetings. We are sure every reader will pray that the bow of the young pastor may long abide in strength, and that he may be anointed and qualified to continue unimpaired the great and far-reaching work begun by his lamented and honoured father.

## THE LIVERPOOL CONVENTION.

Gordon Hall is always a bright spot, but particularly so at Convention times, when God's children from various parts of the kingdom, and representing a variety of outwards organisations, are gathered together. During the whole of the week which has just closed, crowded meetings were held, over which Mr. Robert Wilson presided, and practical addresses on the Christian life and its fulness of blessing were given by Rev. J. J. Luce, C. Inwood, G. H. C. Macgregor, Musgrave Brown, Dr. White, and others, which were very helpful.

On Wednesday a large number of local clergymen, Presbyterian, Congregational, Wesleyan, and Baptist ministers accepted the invitation of Mr. Stephen J. Menzies to luncheon. Afterwards opportunity was afforded of expressing one's difficulties and differences in regard to the teaching of sanctification, etc. A very profitable hour was thus spent, and it was good to see the happy Christlike spirit which pervaded the gathering. Surely it is a blessing indeed when denominational differences are forgotten in the all-absorbing truth of our oneness in Jesus.

Friday was devoted to missionary work, and very inspiring were the addresses given—on India, by Rev. A. R. Cavalier; on North Africa, by Mr. Glenny; on the Congo, by Dr. Harry Grattan Guinness; and on China, by Mr. Sloan. Several of the deaconesses who are in training at Mrs. Menzies' Homes gave their testimony, in a bright and decisive manner, as to the call they had received to go to the regions beyond. It is interesting to note that the testimony of the deaconesses was that it was at such gatherings as these that they had been called to offer themselves for the foreign field. A very happy conference was brought to a close with an earnest address from Mr. Macgregor.

T. A. L.

## SCRIPTURE READERS IN IRELAND.

Much work for Christ is done in Ireland, but no work is in the hands of more devoted men than is that of the Scripture Readers' Society for Ireland. The beginning of the work carries us back to the second decade of the century; and the seventy-third annual report, issued a few days ago, gives a good idea of the promising conditions under which the Gospel is to-day presented to the working classes or peasantry of Ireland.

We read: "During the past five years there have been, on an average, forty Scripture Readers regularly at work in their respective fields of labour. They have again and again expressed their gratitude for the willingness of those they visit to hear the Scriptures read, and to join with them in a brief simple prayer for a blessing to accompany the reading of the passage selected. Everywhere they meet with hearts open to receive the good seed.

"What the city missionary is in poor, densely-populated quarters of great cities, what the home missionary is in many country places, with scattered populations, a very small minority of whom are found attending any place of worship, *that* the Scripture Reader is in various parts of Ireland. He may safely be said to be never without work ready to his hand whilst there is a sick person to whom he can say a word of comfort from the Book, or by the bedside of whom he can offer a prayer.

"His work is simple, direct, positive; to read the Word, whatever the creed or no creed of the one to whom he goes, whatever the denomination or no denomination of those he may happen to fall in with. He has to meet every form of unbelief, every anxious state of mind, with no words of his own, but with what the Lord Himself says, and in that lies his safety and his power. Whatever may be the conversation started, after a very little while he will turn to some incident connected with his work, either on the quay, on shipboard, in the hospital, the wayside, or the poor lonely cabin in some deserted nook. He is not so much at home upon any subject as upon his own work—the *text* he quoted in any particular case of distress, and the comfort it imparted; the reproof which a text administered to a blasphemer, and the good resulting from it."

As usual the report gives extracts from the journals of the Readers and the reports of Superintendents. One of the former says: "As usual, I have paid regular visits to the sick, and many have been the prayers that went up to the throne of grace for me, and many 'God be with you's,' and similar expressions too numerous to mention, from these afflicted ones.

"T——E——, now deceased, thanked me often for all my visits to him; he was ailing a long time, and I think I paid him a visit almost every week. On one of these visits, our subject was 'assurance'; he could not say he had it, but he said to me when leaving, 'Well, I know more to-day than I knew before; come soon again.' I was with him on the evening of the night in which he died; he was quite conscious, and he said to me, 'We won't meet here again, but I hope we will above.' One of the most encouraging bits of my work is the Men's Bible Class. I have a membership of thirty-nine, ranging in age from fourteen to fifty years. One result of this work is a Young Men's Christian Association, which is increasing in interest as well as membership. Another result is that several have joined Rev. T. Richardson's Bible and Prayer Union."

Communications should be addressed to the secretary, Captain Jas. Kearney White, 27, Lower Pembroke-street, Dublin.

THE FEMALE STRANGERS' LODGING-HOUSE, 105, Piccadilly, Manchester, exist for the sheltering of respectable women and girls, strangers in Manchester. It is seventeen years since the Home was founded by the late Bishop Fraser. During last year the thirteen beds were occupied 3167 times; 148 persons were sent from the railway by station-masters, porters, and waiting-room attendants. The total number of names on the register is 1115, against 1124 last year. The hon. treasurer and superintendent is Miss J. E. Wright, 9, Addison-terrace, Victoria Park, Manchester, who writes to us: "It would delight me if there was in every town a cheap boarding and sleeping house, close to terminal railway stations, where respectable women could be received, and, when needed, helped to stand on their feet. The blessing of our Heavenly Father has abundantly rested on our work."

# NOTES ON DAILY READINGS.

SUNDAY, APRIL 22.—ISAIAH LIV.

*The Restoration of Israel* (1-8).—Israel is here compared to a wife put away for infidelity to the marriage vow, but forgiven and restored. During the time of her apparent desertion, Gentiles are gathered to her, so that the days of the Babylonish captivity, as well as those which are now passing over Israel, have been remarkable for the spread of true religion amongst the Gentiles. In reading this chapter we should remember *v.* 17, which teaches that its promises apply to all servants of God. (2) In the pastoral life of the East the tent is enlarged as the family grows. When Peter was restored he became the channel of such blessing that the memory of his sin was almost effaced. (5) What consolation there is to those who are married to Him that was raised from the dead (Rom. vii. 1-4), to know that God is willing to be to them all that a husband is to his wife. Lean hard, O desolate heart, on the Holy One! He who made, redeems. (7) When once He loves, He never leaves. He may appear to forsake, but from the mountain He watches the tossing boat. (8) The wrath is little, and for a moment; the mercy is great and everlasting. Everlasting kindness will never wear out, or get tired.

*The Covenant Mercy* (9, 10).—The Deluge had its counterpart in the afflictions of Israel, but the rainbow of covenant love arched their sky. So we in Jesus Christ have sailed the waters of the Flood, and are standing on resurrection ground. The just wrath of God expended itself on our Saviour, and can never visit us. We are for ever to the windward of the storm that spent itself on Calvary, and when the whole material universe has vanished like a wreath of morning mist, God's peace will fill our hearts, and his mercy be the theme of our song.

MONDAY, APRIL 23.—ISAIAH LV.

*A Gracious Invitation* (1-3).—In the former chapter God comforted his chosen people. Here He issues an invitation to the world. In chap. liii. we have the cross; in chap. liv. the church, in which Jew and Gentile meet on equal terms through faith; here we have the world. "Ho!" A very earnest call to attention. The one prerequisite is thirst, that is, a sense of need. We buy by renouncing our own supplies, and being willing to accept God's as a gift. God has opened a store in our world, and unlike earth's traders, will only deal with those who cannot pay. We go to God for water, and He gives wine and milk. What a contrast there is between the freeness and sufficiency of the Gospel provision, and the costly and unsatisfying results of human activity and scheming! (3) 'Tis not enough to listen, you must come! Faith cometh through hearing, and life through faith. God's covenant with David is a type of that with Christ, and with those who are one with Christ by a living faith. It is mercy, it is sure, and it is part of an everlasting covenant.

*A Glorious Leader* (4, 5).—Our Lord, the true David, is a witness to us of the love of God. He is our file Leader (Acts iii. 15), who has gone before us into the glory. He is also our King, whose commands we must obey. It is only as we do so that we can taste the satisfaction of the water, wine, and milk. Jesus stands in the midst of men and calls them. Throughout the present dispensation they have been running to Him. There is an irresistible attraction proceeding from his cross and throne, due to the drawing grace of God the Father, who has glorified Him, by setting Him at his right hand. Oh, that all men would heed the gracious call while the King is so near and his sweet voice is breaking in music on their ears.

*Tender Assurances* (6-13).—God may be found. He is near. He will have mercy. He will abundantly forgive. Let us not judge Him by our poor limited standards. His dealings with us are as superior to our treatment of each other as the infinite distance of heaven from earth. There is here a certain promise of pardon to those who repent and return. The thoughts must be cleansed as well as the ways.

TUESDAY, APRIL 24.—ISAIAH LVI.

*Preparation to Enter the Kingdom of God* (1-8). The people must be prepared for the coming of God. John the Baptist must precede Christ. The bride must array herself in her beautiful garments, ere she can meet the bridegroom. Dost thou want Christ to come to thee? Put away thy sins. 2. We must keep the Sabbath of the inner rest, and live blameless lives. (3) These two classes were expressly excluded from the privileges of the Hebrew congregation (Deut. xxiii. 1-8). (4, etc.) Under the Gospel there would be none of the disabilities of the earlier dispensation. God loves to select those who have lost all hope, and are bereft of all joy, to be the recipients of his most precious gifts. As to nature thou mayest be lonely and fruitless, but as to grace thou mayest have a great family of sons and daughters, and be gratefully remembered. (6) You may have been a Gentile stranger, but if by faith you join yourself to Christ, if you will set yourself to love and serve, and live in his rest, then you learn the secret of joy, and you will be admitted into the inner shrine and court of his temple. (8) The true house of prayer is not a material, but a spiritual structure. All holy souls, of whatever country or race, are welcome there. They come of all nations, and kindreds, and peoples, and tongues, to stand before the Lamb. All outcasts may be included in the gathering arms of the Good Shepherd (John x. 16; Eph. i. 10). Not only Israel's outcasts, but all outcasts. Your prodigal child, Christian!

*The Gathering Storm* (9-12). The beasts here are idolatrous nations hostile to the Jews, summoned to chastise them. Watchmen are the prophets; they are compared to dumb watchdogs who do not bark when peril threatens the flock, Gain should have no foothold in the heart of the true shepherd, else it means pain to himself and the flock. Wealth and luxury had silenced the prophet tongue, and drowned the prophet sense in fatal lethargy. So the people perished unwarned.

WEDNESDAY, APRIL 25.—ISAIAH LVII.

The denunciations of the closing verses of the previous chapter are here continued.

*The Removal of the Righteous* (1, 2).—It is a great loss to a community when good men are withdrawn from it. Alas! when the salt is lacking or the light is quenched. Notice (R.V. marg.) that the godly are expected to be merciful. If we realised that God withdraws his own from coming trouble, we should be more resigned in our grief. So Abijah's death is represented as a blessing (1 Kings xiv. 10-13). When the Enochs are taken away, expect a deluge. (2) "He entereth into peace." What a contrast to the storm and strife of life! The grave is a bed, where the body rests till the resurrection morning.

*The Scornful and Obstinate* (3-13).—Spiritual unfaithfulness is the sin denounced in these verses. (4) This spiteful derision was probably directed against the righteous. (5) Lev. xx. 2. The oaks in groves where the idols stood, and impious rites celebrated. There, little children were burnt. (6) Stones shaped as idols and carefully polished were the selected gods of Israel in these dark days of her history. To these, standing in the valleys, the people made their offering. (7) The lofty mountains were crowned by altars. (8) The people hung up their tutelary gods behind their doors, in the very place where God had directed them to write his laws. (Deut. vi. 9) Compare *thy bed* and *their bed*. The Jews admitted idols into their land, and went after the idols in other lands. (9) The king is probably the Assyrian or Egyptian monarch with whom the Jews were perpetually contracting alliances, but who involved them in yet deeper ruin. How careful should we be to give all our love and trust to God. He is jealous of any interference with his rights. (10) The people made long journeys after the gods of other peoples. They got no good from them, and yet refused to abandon them. (11-13) God is silent, but He suffers in our rejection of Him.

THURSDAY, APRIL 26.—ISAIAH LVIII.

*An Exposure of the Uselessness of Mere Externals in Religion* (1-7).—Oh for trumpet tongues to denounce the sacramentarian heresy of our time, beneath the cover of which men think that they have religion. In every age there has been the divorce of the outward rite and the inner temper. The Jews refused to enter Pilate's Hall, but they were plotting the murder of the Messiah. The true fast is that of the soul which foregoes its own pleasure, and puts away strife and contention, and hides its privations from others. Not the bowed head, but the bowed heart; not sackcloth and ashes for the flesh, but sorrow, contrition, and deep repentance. (6, 7).—Real religion is careful in its dealings with dependents, and graces the inner circle of the home. In all lives there are the outer and inner circles indicated in these verses. Let there be no breath of suspicion upon your dealings in business, and mind not to hide yourself from your own flesh, *i.e.*, your own kindred, the souls whom God has entrusted to your care. What the prophet calls a fast we should call entire consecration, the putting away of all known evil, and the fulfilment of all known duty, the opening the heart to God's two-edged sword.

*Consequent Blessing* (8-14).—The breaking morning light; the healing of the wounds that sin has caused; righteousness as the courier and leader of the pilgrimage; God's angels bringing up the rear of the march; the nearness of God saying, "Here am I" to the slightest cry; these are some of the blessings that come to the consecrated heart. (11) Press these promises to your heart, they are for you, O Christian soul! If you live for others God will live for you. If you impart your very soul to sustain and comfort others, then God will recompense you exceeding abundantly. Never a moment without guidance, or a dry place without satisfaction! Your life, fragrant as a garden newly watered, and beneficent as an exhaustless spring. Your spiritual children going forth to build and to restore. (13, 14 Be very careful to keep the inner Sabbath, whatever happens see to it that the Peace of God keeps it entrance, as Nehemiah's servants did the gates o Jerusalem against the Syrian salesmen, that no voic may break its peace. Do not do your own ways, fin your own pleasure, speak your own words. The delight shall break out like the flowers of spring Delight in God's Sabbath, and you will delight i Himself, and will ride in the chariot of salvation sitting in the high places of the resurrection, and fe from God's table.

FRIDAY, APRIL 27.—ISAIAH LIX.

*Israel's Sins* (1-8).—Our sufferings do not com from the failure of our God, but because of our sins Ah, the separating power of sin! Everywhere disintegrates, and shuts off the heart of God an man. (4) This means none pleadeth a just suit. Th law courts that should have been the place of justic were full of lies and vanity, what then must hav been the condition of the rest of the community. ( Instead of stamping out evil in the egg, they hatche it. The egg, when its contents were revealed, yielde the poison of vipers. (6) The spider's web may we stand for the good works which men weave to cove themselves before God, but which are flimsy and u substantial. (7, 8) Oh hapless state of the ungodly Their feet and thoughts and paths are fatal to th peace of others, and the well-being of the community but they are no less fatal to their own peace. Th way of peace is entered at the cross, and maintaine only by daily fellowship with the love of God, whic is peace on earth.

*Israel's Confession* (9-15).—Here the stricken natio pours out its complaint before God. First confessin the bitterness of their sufferings, and then the dark ness of their sin. Oh! it is well when we bear th rod, and learn the lesson written in the black-lettere book of affliction. The roar of the hungry bear fo food, the mourning of the dove for its mate, are a descriptions of the complaint of the penitent. (1 Consider your transgressions as multiplied befor God. Think of the loss and sorrow to Him. Con fession should not only be general, but particula (14) What a vivid personification of various attribute excluded from the court of justice, or lying stabbed i the streets.

21.—This is a priceless promise. which should b pleaded by every parent, and its offered blessing claime Has He put his Spirit on thee, and his words in th mouth. Believe that they shall never learn it, eve to thy last breath thou shalt speak for Him, an generation to generation shall pass on the tradition of family piety.

SATURDAY, APRIL 28.—ISAIAH LX.

*An Ode on the Restored Israel.*—One of the grandes in the entire Scripture. It must refer to the future Its first reference is to the literal glories of the Ne Jerusalem, but there is a second to the spiritu beauties of the bride, the Lamb's wife.

*Dawn* (1-2).—Darkness broods upon the valley but the Holy City is bathed in the light of daw her turrets and pinnacles sparkling with gold. Suc is Christ's advent to the Church or the lonely sou He *shall* arise upon thee.

*Gathering of the Peoples* (3-9).—There is a ma vellous attractiveness in true religion. Israel sha yet become the centre and head of the nations, eve now far-off peoples are pouring their tides of popu lation into the open portals of the Church. (5 Se R.V. 6.)—Midian stands for the East, Tarshish th West; different lands are laid under contribution fo their best. In the latter days Israel shall return their land as the clouds of pigeons or doves in the Eas which fly in such dense masses as to obscure the su Why should not the commerce of England yet b used to bring converts to Christ?

*The Reign of Peace* (10-12).—No need to close th gate. And all the world at rest as at the first com ing of Christ. When our ways please the Lord, H makes our enemies to be at peace. Keep the gat of your heart always open to what He sends.

*The Wealth and Beauty of the Restored People* (1 18).—There is a room for each of us whether fir box. Be right with God, and man will be compelle to yield. Return from backsliding, and God wi restore the blessed days that lie back in the pa with added brightness and glory. Peace and right ousness shall control the inner realm. Salvation an praise shall incircle your life. Violence and destru tion shall have no room to intrude.

*The Everlasting Light* (19-22).—The unsetting su of God's love, the beauty of God Himself, will mak needless the luminaries that once seemed all im portant. There will come an end to mournin

A SEVEN DAYS' GOSPEL TEMPERANCE MISSIO has been held in Godalming, and many pledges hav been taken.

CHILDREN'S SCRIPTURE UNION.—Sun., April 2 Ezra iv. 1-10; Mon., 23, iv. 11-24; Tues., 24, v. 1-17 Wed., 25, vi. 1-12; Thurs., 26, vi. 13-22; Fri., 27, vi 6-20; Sat., 28, vii. 21-28.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, APRIL 29.

JOSEPH FORGIVING HIS BRETHREN.—Gen. xlv. 1-15.

GOLDEN TEXT—Luke xvii. 3.

THE incidents connecting the former lesson and this have brought to light some important facts. (1) *The Fulfilment of Joseph's Dreams* (xliii. 26).—By means that seemed calculated to lead to a directly opposite result, and at a time when possibly the dreams have passed from the memory of his brethren, God has brought about the fulfilment of his own prophecy. Be sure that God is able to make good every word He has spoken. No device, however subtle; no combination, however strong, can effectually resist Him.

(2) *The Conviction of Joseph's Brethren.*—At their first visit to him, when they suppose him to be unacquainted with their language, they referred to their sin as though it were only just committed (xlii. 21-23). At their second visit, when the cup was found in Benjamin's sack, they do not fear to attribute their distress to their sin (xliv. 16). There is no refuge from sin save in the wounds of Jesus; have you fled to Him?

(3) *The Change in their Character.*—Joseph waited for some proof of this before he felt it wise to make himself known. Judah's intercession, which cannot be read without deepest emotion, gave proof of their tenderness toward their father, in their dread of adding to his distress; and of their love to Benjamin, as seen in their readiness to suffer in his stead. The appeal mastered Joseph. Commanding all the Egyptians to go out from him, he made himself known as the brother against whom they had sinned, whose love for them remained unchanged, for whom their father had mourned so long, and whom God had now exalted in order that he might minister to their help and comfort.

Look at the story as a picture of what takes place between Christ and the sinner.

I. THE DISTRESS OF THE BRETHREN.—As soon as Joseph made himself known they were speechless and troubled. Two things explain their distress: (1) *They Begin to See their Sin in its True Light.* What had they done? They had hated him because he reproved their sin; and when his dreams predicted his future greatness they had hated him the more. They now see that the predictions are fulfilled, and that in fighting against him they have been fighting against God. Was not that the kind of conviction felt by the Jews when Peter declared the exaltation of Him whom they had crucified (Acts ii.)? Remember that our sins helped to crucify Him. How terrible our guilt appears when we see how God has exalted Him!

(2) *They Felt Themselves in His Power.*—He can take what revenge he pleases. All the power of Egypt is under his hand; he may use it against them if he please. Why should he not treat them as cruelly as they had treated him? They can claim nothing better from him. We are equally in the hands of Jesus, whom our sins have crucified. All power is his, and He can use it against us if He please. Justly may we tremble and be speechless before Him.

II. THE COMPASSION OF JOSEPH.—When they expect judgment, because they know they deserve it, they find mercy (4, 5, 15).

(1) *His Former Treatment has been Preparing Them for it.*—He had appeared harsh; but every harsh, unkind word had been prompted by love. It was needful that they should know their sin in order to receive his pardon. Does not Jesus often deal with men so? Sometimes trial and distress bring our sin to remembrance. Only the wounded can receive the healing.

(2) *He Eases their Mind as to the Result of their Sin* (5, 8, 9).—Their action had two sides. On their side it was as guilty as could be. It was prompted by hatred of their brother and by opposition to God. But there was another side to it. Behind all the wickedness of men God stands, and by their sinfulness brings about his own purposes of blessing. He did the same in connection with Jesus. (See Acts ii. 22-24; iv. 10, 27, 28). This does not make man's guilt less, but it makes God's wisdom and grace appear greater.

(3) *He Forgives in the Most Gracious Manner* (4, 5). Love breathes through it all. Their sin is mentioned not for the purpose of distressing them more, but to remove all doubt as to his identity, and to shew how God's grace has triumphed over it. When they fear him, he invites them near. How all this resembles the manner of our Lord's dealing with us. This is the kind of revenge He takes. Have you met Him and received his forgiveness?

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**THE ST. PANCRAS GUARDIANS** have decided to petition Parliament against the continuance of clubs in which intoxicating drinks are supplied at all hours of the day and night.

# For the Young.

## IN AN AFRICAN SYNAGOGUE.

MY YOUNG FRIENDS,—I wonder if ever you have visited a Jewish synagogue on a Saturday morning at the hour of worship, and listened to the service? If not, perhaps you would like to know something about it, only if you wish to come with me you must leave Old England and come away to an old Roman—now French-Arab—town in North Africa. Here we have six synagogues, but we will go to the largest, situated in a tiny street, where, unless guided, you would find it difficult to arrive.

If you wish to see the very commencement, you must be there at 7 a.m.; but if we wait until 8 o'clock we shall not lose much, especially if we do not understand Hebrew. We will take our seats just inside the door, the lowest seat (Luke xiv. 10), and the place of the beggars. Someone may ask us farther in presently. Already some 300 Jews are gathered, and are monotonously repeating the prayers after a rabbi, who sits amongst a group of learned men at the side of the building. The place is a long, high building, with two rows of huge pillars to support the decorated roof. In the middle is placed the pulpit, or high rostrum, the seats being placed around in such a manner that they nearly all face the pulpit. As each man enters the door (women are excluded) he places his hand on his heart, and, after kissing it, passes to his place.

One thing will strike your attention, it is the "praying shawl" that everyone wears across his shoulders. It is white, of silk or wool, of a long oblong shape, having blue stripes in it at each end. On each of its corners is sewn a piece of blue or red silk with a little worked round hole in it such as you find in the border of a tent through which a cord has to be passed in order to stake it to the ground; from the hole hangs a number of woollen threads tied together in *fifteen* places. The fifteen knots thus formed represent the numerical value of the sacred name Jah, or Jehovah.

The four strings of the four corners—for each corner is alike—are held in the hand of him who prays, and when he has to mention the name of God he presses these four cords across his eyes and then kisses them. The little holes in the corners of the silk through which the cords are run, are to remind the worshipper of the "tent" life of his fathers in the wilderness, and consequently of his own tent life. So Christ is said to have "tabernacled among us" (John i. 14; cf., 2 Cor. v. 1). Whilst we have been noticing these minor things, the assembly has finished its prayers, and suddenly we see a man—the door-keeper—walking around the synagogue amongst the worshippers, crying:—One! two! three! four! five!! Whatever can he mean? We shall find out later on!

The whole assembly rises; for at the end of the synagogue a rabbi is taking two immense rolls out of the cupboard, each one on two sticks, so that as one stick is unrolled the other is rolled up. The rolls are each enclosed in a purple velvet bag, upon which is worked a Hebrew text. Each stick is surmounted by a silver head, covered with tiny bells, which tinkle as the favoured bearers walk solemnly up the aisle to the rostrum. Each worshipper tries to get near in order just to touch the sacred Scriptures—for that is what the rolls contain—after having touched they reverently kiss the hand.

Just at this moment the large entrance doors, hitherto half closed, are thrown wide open, so that the large group of women that have gathered outside may approach sufficiently near to see, though not to touch, these mysterious rolls. When once the rolls have passed, the doors are again shut, and that is all the part the poor Jewish women have in the morning worship. I fear you will think the little boys very rude and naughty, for they not only walk about the synagogue during the worship, but run up the stairs of the pulpit, and, as though quite at home, they sit down by the side of the rabbi who is reading the rolls, or play with the little silver bells that have been placed aside during the reading, and no one forbids them!! Others, who are old enough to decipher the Hebrew characters, have a little prayer shawl over their shoulders, and sit very "manlike" by the side of father or brother, imitating every movement of the older people around him.

Now one worshipper comes forward and mounts the rostrum, and unrolls the huge scroll that lies on the desk in front of the rabbi. After a few minutes he is followed by another, to whom he gives place, and so on until seven have been. As each one descends he kisses his favourite rabbi or his principal friends, and then takes his seat. But why seven? The last five *pay* for their privilege; the first two do not. The reading must be commenced by the first two, who are of priestly descent, before the others can follow. It was for this reason that that strange doorkeeper paraded the synagogue just now, seeking for five worshippers who would pay for the privilege of unrolling the sacred rolls. The money thus obtained is given to the poor, or is used for the support of certain rabbis, or for other expenses. Those who thus pay are supposed to have amassed great merit, either for the cleansing of their own sins or for those of another whom they may mention in their prayers.

But I fear you will be tired of all this unintelligible jargon that is going on around you, and if they all shout or chant some of their prayers as loudly as they did when I first went there alone, I fear your head will ache as mine did. You will have also remarked another thing. When we enter a place of worship we take off our hats. When the Arabs enter their mosques they take off their shoes; but the Jews do neither one thing nor the other! It is not from want of reverence, but in their habit.

In finishing our visit, I want to remind you of one thing. Do not forget to give these dear people of God a very large place in your heart and your prayers, for even yet as they read the books that speak so much about Christ, their eyes are covered as with a veil, and they see not our Saviour. They are ever coming to but never arriving at the great sacrifice. There are about twelve millions of these people in the world, and more than one million in North Africa. We have hundreds in Tlemcen, but there is no missionary amongst them except an occasional visit from us, or from a travelling missionary. Do not forget them, for God has said of Israel. "They shall prosper that love thee."—Yours heartily, W. G. POPE.

*Tlemcen, Algeria.*

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## DEATH OF A YOUNG MISSIONARY.

All friends of Africa will hear with deep regret of the death of Samuel Collins, the African youth who interested so many hundreds of our young people about two years ago. The sad event occurred on Feb. 17, in his home at the Cameroons, where he had been invalided from mission work on the Congo. At the age of twelve, Sam was sent to England in 1888 by his father, a deacon of the native Baptist Church at the Cameroons. In due course he entered a school at Kingston-on-Thames. During his four years' stay there he won the good opinion of all. He was most intelligent, kind, and generous. His progress in study was rapid, and he showed much ability in all branches of learning. His favourite book of study was the Bible. Whilst at school he learned to trust the Saviour, and at his own request was baptized at Bunyan Baptist Chapel and received into the church.

Sam often went to missionary and evangelistic meetings, and never failed to delight the young people with his native hymns and earnest addresses. He left this country for his African home in May, 1892, and received a hearty welcome at Cameroons. He immediately began to work for God amongst his people, and established a Young Men's and a Young Women's Christian Association, and superintended a choir of 500 voices. Being anxious to do mission work on the Congo, he joined the American Baptist Mission. He was sent first to Banza Manteka, and afterwards to Matadi. For seven and a-half months he worked nobly amongst the natives, and his letters were full of cheer and hope for the future.

Attacked by sleeping sickness, he lay ill for some months. He was then sent to the coast, from which he was taken to the Cameroons, where he passed away soon after landing. The close of so bright and promising a young life has caused great grief at Kingston, where he was much respected.

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## THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Corn Exchange, Stourbridge*, to April 26; *Oxford*, April, 27; *Watford*, April 28 to May 10; Mr. H. Hutchinson, *Lincoln*, &c., to April 20; *Hawkstone Hall, Christ Church, Westminster Bridge-road*, April 21-29, 7 and 8.30 p.m.; *Flint*, April 30; *Altrincham*, May 1; *Swinton, Manchester*, May 2: *Liscard, Cheshire*, May 3 to 6; *Adewood, Stockport*, May 7; *Strangeways, Manchester*, May 8; *Gordon Hall, Liverpool*, May 9; *Hooley Hill*, May 10; *Altrincham*, May 11; Mr. S. J. Hewlett, *St. Matthew's, Bolton*, April 21 to May 1; Mr. H. Hankinson, *Maindee, Newport*, April 21-30; Mr. Joseph Spiers, *Alloa, N.B.*, to April 27; *Tillicoultry, N.B.*, April 28 to May 11; Mr. J. S. Tyler, *Haslemere, High Wycombe, and neighbouring villages*, April 21-27; *Chesham*, April 28 to May 4; Mr. P. Welch, *Leytonstone*, April 22-27.

## SOMERSET HOUSE, W. NORWOOD.

To a three-storied building in Norwood-road, not far from the famous necropolis of that name, has lately been given the title of "Somerset House." It is the first independent headquarters possessed by a branch of the British Women's Temperance Association, and it is to perpetuate the name of the president of the Association, Lady Henry Somerset, that the title has been given to it. In addition to the strictly temperance work, it is, however, the centre of many good and Christian activities carried on for the benefit of the community by Mr. and Mrs. Woodford Fawcett. For years past this estimable couple have been expending strength and energy in the prosecution of varied Christian agencies in West Norwood; a brief sketch of the leading features of the work will be of interest to our readers.

Some seven or eight years ago Mrs. Fawcett was led to begin a work of befriending respectable domestic servants, when out of place. Many girls in service are far from their parental home, and when circumstances deprive them of a situation they are exposed to serious difficulty and peril unless some place of shelter and friendly counsel is available. The need for such a centre of help was pressed on Mrs. Fawcett, and with her sympathetic nature she responded. Part of a house in Norwood-road was secured, and for three and a-half years good work was done, not only in the direction indicated, but in direct Gospel effort as well. A conference hall was built on a vacant piece of ground, and from it radiated much good influence on the neighbourhood.

These premises had to be relinquished after a time, and a move was made to Lansdowne Hill near by, where the work went on for another three years. The location was not a very convenient one in many respects, and another move was made to the large house, 152, Norwood-road. Lady Henry Somerset attended on Monday evening last to open the house in a formal way, and to encourage the workers by her counsel and sympathy.

The temperance work has various branches. First of all there are the regular operations of the B.W. T. A. The "School of Method" held at the Memorial Hall some months ago resulted in the formation of a Young Ladies', or "Y" branch, which forms an excellent outlet for the endeavours of young ladies having some leisure at command. A working women's branch has also been recently formed, and it is making good progress. Out of this came a "Working Y" branch for the benefit of such young people in humbler households as are not attracted by the Band of Hope. So that the circle of temperance effort among the different social grades of women is tolerably complete in connection with the Tulse Hill and Norwood branch of the B.W.T.A., and all now find a meeting place at Somerset House for their periodical gatherings, classes, etc.

The work on behalf of domestic servants is, of course, continued, and there is sleeping accommodation for some seven or eight servants out of place. There is a registry which is free to all servants, and the demand for domestic help is always greater than the supply.

One of the rooms in Somerset House is fitted up as a meeting-room, and here are held the weekly Gospel meetings on Sunday evenings, prayer meetings, mothers' meetings, Bible Readings, meetings for the deepening of the spiritual life, etc. For years past, Mr. and Mrs. Fawcett have conducted an open-air service on Sunday afternoons during the summer season, on a spot opposite the gates of Norwood Cemetery. Many a Gospel trophy has been found as the result of these assemblies and of the subsequent Gospel services indoors. The workers can tell of between 200 and 300 at least who have during these years been thus arrested, saved, and sent forth to Christian life and service. One man went to the penitent form when under the influence of drink; he was not only sobered but saved, and from that day the appetite for alcohol was taken away.

One room in the house is given up to the sale of religious books, papers, etc., and it is desired to develop this important branch. A colporteur is employed—himself a fruit of the Gospel work, and he visits the houses of all and sundry with his pack; as yet he is not self-supporting. Another worker is a coffee-stall keeper, whose field is the Leigham Court Estate, not far off, where extensive building operations are going on. In the winter a soup kitchen is established.

It will thus be seen that the work centring in Somerset House has many ramifications, and is bound to exercise much happy influence all around.

Mrs. Fawcett is very anxious now to constitute the house a home for a limited number of Christian ladies possessed of a small income, who would value Christian fellowship, and engage in such work as they might find congenial, either in connection with Somerset House or any of the Christian churches of the district. The house is finely situated and commodious, so that accommodation could be given to eight or a dozen ladies who could pay from 12s. to 15s. per week, and devote themselves to the well-being of the people. There is a good garden with conservatory, etc., and the home feeling would in every way be cultivated. Fuller information can be had from the Hon. Superintendent, Somerset House, 152, Norwood-road, S.E.

The presence of Lady Henry Somerset in Norwood on Monday evening excited much interest. She attended the new headquarters, and, in the presence of a few invited friends, gave a stirring address, highly commending the forward move made by Mrs. Fawcett, and predicting that her example would soon be followed all over the country. Rev. W. Stott besought God's blessing on the extended enterprise, and the place was thus, under happy auspices, dedicated to its many holy and helpful uses. Mrs. Fawcett stated that about forty domestic servants had passed through the house since Jan. 1; she thought that every Christian Church ought to have some such institution attached to it, where real practical help could be given to those who are in need of it.

An adjournment was made to the Wesleyan Church at Tulse Hill, where a large company had assembled, and where earnest addresses on the work of the B.W.T.A. were given.

## ITALIAN NAVVIES.

Sir,—In consequence of your kind insertion of my letter about the Italian navvies, in your issue of March 15, donations have been received amounting to £25 2s. 6d. This will not pay for one missionary, and as we wish to send at least £20 worth of Bibles and Gospels, the sum of £150 I stated will be quite needed; for we find this year the work is not to be carried on at one point, but by two different Cantons, Berne and Valais. Last year 700 men were employed at one road. Therefore, two missionaries are a necessity. Religious freedom is allowed at both points.

We earnestly appeal to our Christian friends again for volunteer superintendents of the Mission. Surely among the numerous travellers who each year spend the summer abroad, and whom God has blessed with a talent for languages—two or three can be found to testify of the love of the Redeemer. They need not consider themselves tied all the week to the Mission, but would be able to make what excursions they pleased. These large bodies of men will disperse to all parts of Italy again in October, and workers will have the privilege through them of proclaiming the Gospel and sending the Scriptures to that lovely but spiritually dark land.—Faithfully yours,

Elizabeth Garnett.

*Barwood, Ramsbottom, Manchester.*

**A CHILD SOFTENS AND PURIFIES THE HEART,** warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favourable to virtue.—*Binney.*

**THE SALFORD DOCK MISSION** has of late had for its centre the Ordsall Old Hall. A large iron hall, capable of holding 800 people, is in course of erection, on a site given for a term of years by Mr. G. C. Haworth, a warm friend of the work. The missionary and his helpers aim at bringing young and old to the Lord, and so they conduct schools and meetings of various kinds, sewing classes and Bands of Hope. The sixth annual report says:—"We are anxious to work in harmony with other Christian agencies, and our visitors are most careful not to seek to secure as attenders at our meetings those who have been attending elsewhere, but to devote themselves wholly to those who are outside every Christian organisation. Our missionary and deaconess are the only visitors to a very large number of very poor streets, and were their visits withdrawn this poor district would be wholly without Evangelical visitation." The hon. superintendent of the Mission is Mr. Louis P. Nott, Gorsefield, Pendleton.

## MISS KRIKORIAN'S MISSION.

In submitting my third half-yearly report I would call attention to the following departments:—

Our Temperance Society is going on with increased interest. The encouraging aspect of it is that the members themselves have taken it up with great enthusiasm, and are carrying it on with energy. Instead of the public meetings of the last year we have only a Bible-class, in which the members are being taught the life-giving word of God. On Saturday nights and on Sundays they go out to find others who are enslaved by the devil of alcohol, and bring them to the churches. They do this work gladly and cheerfully, and effectually. They speak to their fellow-men from their own bitter experiences, and out of the happy and glorious liberty they now enjoy.

Some of the conversions have been very wonderful. I will relate one as an illustration. Two weeks ago I went to see a drunkard who was about forty years of age, with no family of his own. He lived with his aged and totally blind mother. This man drinks raki (Turkish drink), and smokes opium and hashish. He used often to get drunk, and in that condition was always violent and cruel, and often beat his poor mother severely. When I went to see him I found him in a most miserable condition. I spoke to him of the Bible and its teachings, but he said he did not believe in God, nor heaven, nor hell. Although nominally a Christian, he knew very little about the Bible or Christ. After a long talk he was persuaded to come to our society. Other members of the society visited him, encouraged him, and he began to come to our meetings regularly. The result is that he has left off drinking and smoking and opium, and is coming regularly to our church. We hope the evil spirit has gone out of him, for he seems now to be clothed and in his right mind. The other day I asked him if he was happy in his new life; his eyes fairly shone as he said, "I am only sorry that I found this joy so late."

Our Society feel the need of a separate building for their work very much, and they are planning to raise money for such a building.

Last November, as I was passing through a neglected part of the city, my attention was called to some children who were playing in the street on the Lord's Day. In talking with them I found they were gambling, and that some of them had already learned to drink. I took them to my house, got them interested in some stories and asked them to come again. The following Sunday nineteen of them came, and from that time the number has increased so much that, through the kindness of a friend, I have hired a house in their vicinity and we now meet every Sunday, and the number in attendance has already reached 100. They are a very rough set of boys, as any one would see at a glance. I hope the Lord will bring many of them to his fold. By the help of friends, a day-school has been opened in this district, and about forty little boys and girls are now being taught there.

We have also circulated the pledge among the children of our better families, who have not been accustomed to drink, and by weekly meetings are endeavouring to enlist them intelligently and permanently on the side of temperance and Christian work. We already have forty members to this society.

I am holding weekly meetings for Bible-reading in two different places for women, and in one place for men. In spite of the unusual cold of the season, the attendance has been very large. Besides this, there is the Society to Discourage Evil Speaking. The meetings are always interesting, and in addition to this, personal visits to the poor and sick as far as time and strength will allow.

I praise the Lord for all the help and encouragement He has bestowed on me. I earnestly desire the prayers of God's people that I may have larger strength and grace for this very important work. During the past six months the contributions to our Missions have been very small, only £10. Mr. J. McDonald, Southville, Wimbledon, S.W., will gladly supply further information, and receive help.

Rebecca Krikorian.

*Aintab, Turkey-in-Asia, March 15.*

**INDIAN MISSIONS.**—In the important letter on this subject by Lord Radstock in a recent issue, the name of a deceased Christian magistrate was given as Captain Chauncey; it ought to have been Captain Chamier.

# FRÄULEIN TONY VON BLÜCHER,

## A DEVOTED WORKER AMONG THE POOR OF BERLIN.

OUR portrait this week introduces a Christian lady who has for many years carried on an excellent Gospel work in Berlin. A relative of the famous Field-marshal von Blücher, she combines much of his prowess with a singularly gentle disposition.

Fräulein Tony von Blücher was brought to the Lord nineteen years ago, when a remarkable wave of blessing was passing over the Land of Luther. That was a time when many churches in Germany were awakened to new life and energy; and it was the starting point of several evangelistic agencies which have since been owned of God in a signal manner. Miss von Blücher lost her parents while quite young, and was brought up by three aunts, in whose veins flowed the blood of the old Pomeranian nobility. The care which these ladies expended upon their charge was in turn requited by a hearty spiritual solicitude and Christian affection.

Among the workers in Germany during the time of revival was Dr. Baedeker, whose long career of Christian service has been specially characterised by attention to the needs of neglected peoples and classes. He found Gospel openings among high and low in Berlin. One of the drawing-rooms in which he gave Bible readings was that of the aunts of Miss von Blücher; a number of fervent hearts assembled for instruction and mutual encouragement, and before long there was a desire on their part for active manifestation of the life of faith in the Son of God. This led to work among the neglected poor, for whom Dr. Baedeker opened meetings in the Moravian Chapel, giving them coffee and bread while preaching to them the good news of salvation. Miss von Blücher was one of those who took an active part in this kindly work, by giving away invitation tickets and serving the guests when they had assembled. Thus was this high-born lady brought into contact with the poorest of the population of Berlin, and her sympathy drawn out without stint on their behalf. Distributing tracts in the street, and engaging unostentatiously in deeds of kindness, was her novitiate in a missionary undertaking which has since developed varied forms, and been instrumental of much good among young and old in Berlin.

Miss von Blücher's first independent effort was a small Sunday-school opened in the residence of her aunts. The attendance was soon more than a private dwelling could accommodate, and a separate room was hired, and speedily crowded. The mothers of the children asked that something might be done for them, and mothers' meetings were organised. Then came an appeal from the men. Why could not they attend the meetings at which their wives and mothers were instructed in the Scriptures? Feeling that the line must be drawn somewhere, Miss von Blücher determined to draw it here; she could not throw the women's meeting open, nor could she begin another. One young man, however, attended once on sufferance, and stole in repeatedly in spite of rebuke. Then he undertook to bring, as the nucleus of a men's class, a number of companions who were anxious to study God's Word. Miss von Blücher felt herself constrained to accede to the request, and at length a men's meeting was started; and it has since become a very important department of the work.

The landlord of the house in which the meetings were held feared that his property would be depreciated in value through the continual congregation of poor people on the spot. So Miss von Blücher had to remove to another part of Berlin—to Bülow-Strasse; the old attendants still turned up regularly at the meetings, and new ones have continued to join. The work was started on broad evangelical lines, and so it has ever since been carried on, ministers of various denominations occasionally lending a hand. There are five meetings every Sunday, and others on each evening of the week. Hundreds of children are regularly instructed in the Sunday-school; and as they are brought under distinctly spiritual influences, so with the elders the definite aim is to lead them to conversion to God. Though poor, the friends of the mission make substantial sacrifices in order to maintain the work.

Miss von Blücher has had the courage to act contrary to German prejudices. For a female to undertake such work as she has so diligently prosecuted among women and children was "bad" enough; but to add to her enterprise evangelistic efforts for the good of poor men, was "worse" still! As a consequence, she has been severely and rudely criticised, and, indeed, shamefully treated in the public Press. As recently as four years ago her meetings were invaded by men of position, who, in the name of that which is "regular," denounced Miss von Blücher and her helpers, and prophesied the closing of the hall, and an end being put to the meetings. The newspapers caricatured the work, and the members of the mission were illtreated in many ways. For four months the school was closed, but at length, by order of the Minister of Worship, it was reopened. Writing on these experiences, Miss von Blücher says:—

> During the time of persecution the blessing from above was greater than ever; and I date from that time the most important deepening and growth of the work. Though we do not suffer in this way at present—the law gives us liberty—yet I am sorry to say that in a smaller way much persecution still goes on. In the day-schools, the children are publicly asked to tell who is going to Bülow-Strasse; and punishment is threatened to any who come to us on Sundays. Also families are visited and told that their children will not be confirmed (a dreadful thing for German churchpeople) if they attend our Sunday-school.

In the undaunted spirit of her great ancestor, Miss von Blücher has gone forward, and she is still bold and very courageous. Her friends have given her the name by which the great Field-marshal was known—"Marshal Forwards"—yet in personal appearance she strikes one as being feeble and timid. That she is daring as well as gentle is accounted for by the fact that she lives by faith in the Son of God; this has equipped her for battling with deep-seated prejudices and overcoming a succession of obstacles in her work.

Two at least of the men from Miss von Blücher's Men's Class are now being prepared for mission work; one is at Northfield, under Mr. Moody's teaching. Many women and children owing their spiritual enlightenment to this devoted lady have gone forth to be witnesses and servants of the Lord.

As will have been inferred from what has

been written. workers like Fräulein von Blücher do not meet with an over-abundance of sympathy in Germany. But while being subjected to much scoffing, and enduring a full share of opposing criticism, our friend has all along enjoyed the privilege of spending and being spent in the service of the Lord. From a life of ease and comfort she has advanced to a life of self-denying frugality for Christ's sake. She has been a succourer of many, and, on account of her adhesion to Evangelical Alliance principles, her work has not had the support of any section of the Church of God. Last week signalised a further forward movement by the opening of more extensive premises in which to carry on the various meetings. English friends desiring to encourage this brave lady in her work of faith and labour of love, may send their gifts to Dr. Baedeker, Weston-super-Mare, who will acknowledge them in due course.

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The opening of Miss von Blücher's new hall drew great numbers on Saturday last, although its situation is quite at the outskirts of Berlin. The hall is built to hold about 300 people, but it was so crowded that about 500 filled it. Under Dr. Baedeker's presidency the platform was occupied by Count Bernstorff, Count Pückler, Colonel von Knobelsdorff, Pastors Schewe, Rohr, Rohrbach, Burkhardt, and others, representatives of the various branches of the Church of God, yet they spoke as with one voice, giving glory to the One Lord.

Miss von Blücher's testimony of God's wonderful leadings, and how from very small beginnings He has enlarged her coast and at the same time has commanded her to go forward, and given strength sufficient for the task, was very touching, and called forth deep sympathy and praise. This new hall in a new district was felt to be an important step in advance, an "Ebenezer" on the way, a mighty witness in this large city of the power of God in using a feeble but humble and willing instrument.

## LANSDOWNE HALL, W. NORWOOD.

For a year Pastor Fuller Gooch has carried on his ministry here with many undoubted tokens of the Divine blessing. At the anniversary gatherings on Wednesday, last week, there was a large muster of friends, and various well-known workers came to sympathise by presence and by speech. Among these were Col. Morton, Sir Robert Phayre, Pastors Stott, Douglas, Stone, Dr. McKilliam, and others. At the evening meeting Pastor Gooch was handed an envelope containing a cheque, as a special token of affection from the church and congregation, and to be applied to personal uses.

The report for the past year drawn up by the pastor, and circulated at the meetings, is full of interesting details of the work and its varied developments. It states that thirteen classes for the Scriptural instruction of the young are regularly held in the hall and in private houses; there has been manifest blessing on the labours of the teachers. There are associations for young men and for young women, each carrying on work of an individual and agressive sort. Among the fruitful agencies are also a flower mission, a young people's Scripture union, a conversational Bible-class, a missionary auxiliary, a library, a mission house close to the hall in which a night school, mothers' meetings, etc., are sustained. The usual Lord's Day and weekly services have been well sustained, and souls are continually being drawn to Christ. A Saturday night praise and prayer meeting is an interesting and important feature of the work, and one which has been a channel of much spiritual refreshment. The numerous agencies show a large measure of congregational vitality and activity, and the desire throughout is that God may be glorified in the salvation of men and women.

The financial side of the work has also been marked by progress. The premises, costing £1700, have been paid for, and £350 is paid towards the redemption of the freehold site. Pastor Gooch and his helpers enter on the work of another year with grateful and hopeful hearts.

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# The Evangelist.

## THE SUDDEN CALL.

About fourteen years ago, in the city of Copenhagen, an English evangelist, Mr. R. R——, was holding services in the Public Hall, and crowds flocked to hear the Gospel. Among those who went regularly to the meetings was a poor working woman, who appeared to drink in every word that she heard at the services, and who yet remained as at first, apparently unmoved.

One evening (Sunday) one of the workers spoke to her, as had been the case before, without any apparent result; but to-night she responded. "I have been here every night," said she; "but nothing has happened yet. My friend S——, and many others, came here and learned to know the Saviour, and to love Him. Why is it *I* cannot get saved, as well as they?" "Do you earnestly desire Christ as your Saviour from sin?" inquired the worker. They were speaking in the inquiry room, where the woman was sitting in a corner, alone. "Sin!" she exclaimed; "What do you mean? I am not a sinner. I have never committed a sin in my life, but have always walked uprightly and faithfully." "I do not doubt that," said the worker: "still, you are a sinner, and alone as such can you come to Christ."

Then he pointed out to her and read such Scriptures as, "All have sinned, and come short of the glory of God," emphasising the fact of there being "no difference"; "All we, like sheep, have gone astray; we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all," and many others equally plain.

"Have you ever," he asked, "spoken unkindly or unjustly of your friends and neighbours?—in such a way that, had they been able to ask for an explanation, you would have had to modify, or even withdraw, your words?"

"Yes," said the woman; "but who told you what I had been saying last night about old H——?"

"No one told me anything; I only ask, and your conscience pleads guilty. That is sin number one, for it is a transgression of the law of charity, or love" (Matt. vii. 12). The woman looked uneasy, but the worker went on:—"It is proved that the heart is deceitful above all things, and desperately wicked (Jer. xvii. 9). Do you think your heart is so different from other hearts, that this does not describe it?" "No, my heart is not wicked—it may be a little faulty." "Well, the Bible says, 'confess your faults one to another,' but your sins you must confess to God. Have you ever had a bad thought about anyone you know?" "Well, yes, I have, often; but that is hardly a *sin*?" "Christ thought so. He classes 'evil thoughts' with murders, thefts, adulteries, blasphemies (Matt. xv. 19). Have you ever grudged anything to another who needed it, or tried to gain for yourself by taking advantage of another?"

"Well, I have done the best I could for myself. In this world we must all do that; every one for himself, or how should we get on? Religion does not notice that."

"Christ does," replied the inexorable worker. "Read this," and he pointed her to Luke xvi. 14, 15. "Have you ever derided those who were seeking to follow Christ, or mocked at them for their consistency, even in a joking manner?"

"How do you know all these things?" asked the poor woman. "If I have, others have done the same. There is no harm in a little joking at the pious ones."

"Christ thought differently—see," and he pointed out to her the words of Matt. xxiii. 13. "I suppose you have never, so to speak, let your tongue run away with you?"

"Yes, I've been given a bit that way; nearly everyone I know does the same; it is no great matter."

"Christ thought and taught the opposite of that, as these words," and he placed his finger on Matt. xii. 36, 37, "plainly tell you."

"That is a very wonderful book," said the woman. "I never knew it had so much of everything in it, and yet I have looked into it now and then when I have worked at the pastor's house."

"The reason of its being wonderful," replied the worker, "lies in the fact that it is the only book which plainly sets forth the evils of the heart, while it points to the cure. Do you still feel that you are not sinful enough to need the Saviour? He yearns very tenderly over you."

"Yes, I see I am not perfect—I am very sorry. But do you mean that He cares about a poor woman like me?"

"Indeed He does! Poorer and more sinful women (in the eyes of the world) than you came to Him, and He blessed and saved them." And the worker pointed out to her Luke vii. 36-50; John viii. 2-11; Luke xiii. 10-17; and many other examples of bodily and spiritual healing.

"It is wonderful," she exclaimed. "He was like a brother among them, and yet He was God! And you say He cares for me!"

"Yes, *you* are as plainly meant, in these Gospels, as those to whom He spoke, whenever He taught the people. And He meant *you* when he said, 'Whosoever will do the will of my Father which is in Heaven, the same is my brother, and sister, and mother' (Matt. xii. 50). I think that establishes your relationship. Only, if you are not a sinner, you do not need a Saviour, therefore you can have no part nor lot in this plan of Love."

The woman looked puzzled—the worker was meeting her on her own ground. He put into her hand a leaflet translated from "The Sinner and the Saviour," and, wishing her good-night, left her. He felt he must leave her to the Lord alone, now.

The next night she was at the meeting, but she was not alone—she had brought her husband. Her face was beaming with joy—she was like Lydia, whose heart the Lord opened, "so that she attended to the things that were spoken." "Oh," she cried, "all these years I was a sinner, and never knew it! The Gospels showed me my heart, and all these years I might have walked with my Saviour, but I was blind." Her husband regarded her as a wonder; he could not yet understand. He spoke to her friend, the worker. "You know the churchyard at the end of the Fredericksberg-Allee? that was her religion. Our little child is buried there, and that is where her heart was. But this morning she did not go with flowers, as usual. She said, 'My work is with the living now; our little Max is with God. He has given me other work to do.' I cannot understand her. She is quite changed, and so good to me. It is all very wonderful!"

It was wonderful, but very real and true. The Gospels are full of such wonders, and the Acts repeat the story. Yet there are those who cannot believe in what they call "sudden conversion," and who deter converts from coming to Christ with their sneer—"It will not last!" They believe in a man who suddenly changes his political opinions—who turns from Tory to Radical, or *vice versâ*; but they ignore the fact that when God opens a human heart, and takes up his abode therein, only He can shut that heart's door, and it is changed for evermore (Acts xvi. 14; Rev. iii. 7). The poor Danish woman is still a living proof of this. "Now unto Him that is able to keep you from falling (R.V. guard you from stumbling) and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Lord, raise our faith to highest joys,
To larger views of Thee;
Oh let us reach the heights and depths
Of love's own mystery.
And be thou cheered, desponding soul,
God's way and time are best;
Still do thy work and trust in Him,
And He will do the rest.

M. B. Geeds.

# THE GREAT ASSEMBLY HALL MEETINGS,

## APRIL 11, 1894.

THERE were numerous evidences beforehand that the meetings fixed for April 11 would be occasions of very unusual interest. To the praise of our God be it said, the expectations cherished were fully realized. The attendances at the Great Assembly Hall were large, morning, afternoon, and evening; and the faith that utilised so spacious a place of meeting was amply justified. The *personnel* of the audiences was very remarkable in its representative aspect. The proposal to convene these praise gatherings had evidently struck a universal chord among the active evangelistic workers throughout London, and also in many places more or less distant. Scattered freely through the congregations, as well as on the platform, were men and women of experience and repute as active and successful workers in the varied departments of Christian work. Such acoming together of devoted workers of all sections of the Church of Christ seldom happens, and this alone would serve to make the meetings memorable.

### THE MORNING MEETING.

The first gathering of the day was fittingly presided over by Mr. James E. Mathieson, who was surrounded on the platform by a large cohort of well-known workers. After a brief time of silent waiting on God, the petitions and thanksgivings of the assembly were admirably voiced by Rev. R. Balgarnie, lately of Scarborough, and now evangelist among the churches. "We come," he said, "to crown Thee with our song, with our love, and with our life. We bless Thee for the materials out of which we may construct songs of praise to thy Name, for all thy goodness in the past; and for memories that cluster around the time when the windows of heaven were opened, and great blessing came upon this city, this land, and other lands." The speaker's fervid ascriptions of thanksgiving, and his earnest petitions for renewed personal consecration and for general revival, found an echo in all hearts and in many audible "Amens."

Psalm ciii., the great thanksgiving anthem of the Psalter, was then read in alternate verses by those on the platform and those in other parts of the hall. This was followed by the rousing strains of the last hymn in the little book of "Hymns, Old and New," prepared for the occasion:—

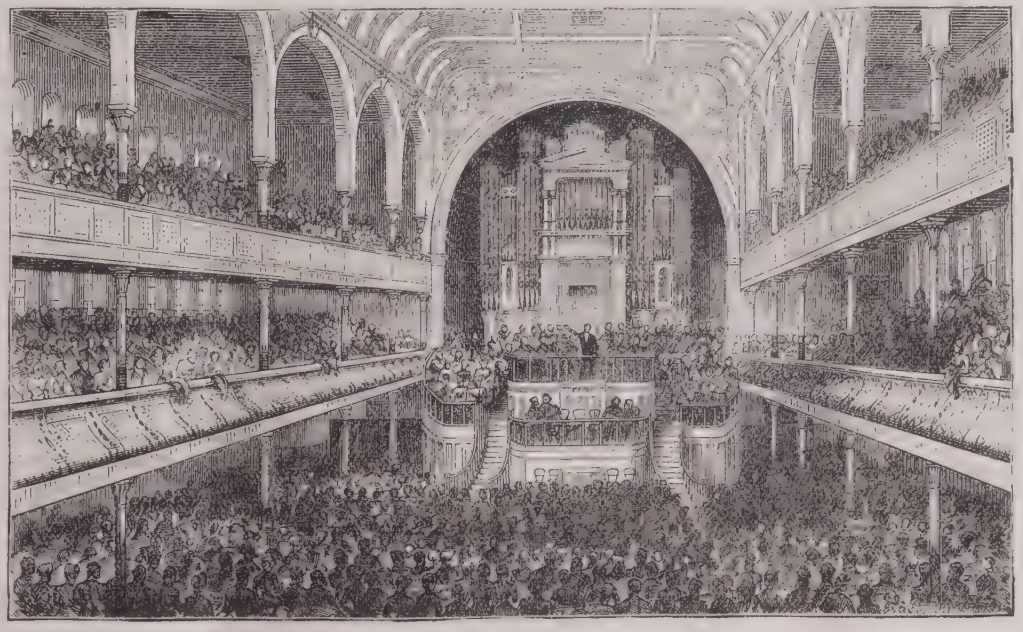
We have heard the joyful sound:
Jesus saves! Jesus saves!
Tell the message all around:
Jesus saves! Jesus saves!
Bear the news to every land;
Climb the steeps and cross the waves;
Onward!—'tis our Lord's command!
Jesus saves! Jesus saves!

The Chairman read several appropriate Scriptures, and in a few words expressed hearty thanks to Mr. F. N. Charrington and Mr. E. H. Kerwin for so readily and kindly granting the use of the Assembly Hall for the day. Mr. Charrington is now at the Antipodes, and, happily, is much improved in health.

Mr. R. C. Morgan briefly stated the objects of the day's convocation, which are well known, of course, to every reader. God's guidance, he said, had been most manifest throughout all the arrangements. The one central thought with those convening the meetings has been, "Wilt Thou not revive us again, that thy people may rejoice in Thee?" the emphatic words being the last two, "in Thee." The centre and essence of every revival is our drawing near to God, and God drawing near to us.

We swarm and hive around our King.

The great feature of the 1859 Revival was the unmistakeable manifestation of God and of his saving power. People were constrained to say, "This is the hand of God"; that is what we all desire to experience again, as we gather for these meetings. Mr. Martin Hope Sutton, of Reading (one of the conveners, and unable to be present), wrote: "I had hoped to come and tell a little of what I remembered of the Revival of which this gathering is one of the fruits; but *I believe God will in his own time and manner* give an outpouring of his Spirit, compared with which the former Revival was but as the first fruits." Let us all say "Amen" to that. (Many hearty "Amens.")



GREAT ASSEMBLY HALL, MILE END, E.

After some words as to the course of the proceedings, Mr. Morgan added that among the many who had written gratefully as to the movement of 1859, a continental correspondent said she purposed to join in spirit in the thanksgivings of the day, and hoped to get "two or three" to unite with her; doubtless there would be many little companies meeting in the same way throughout the land, being of one accord, and desiring to swell the song of praise. An interesting letter from Pastor Frank White, too long to be read, was referred to by Mr. Morgan; it will be found on a preceding page.

In the absence of Dr. H. Grattan Guinness, Mr. Morris, one of the helpers at Harley House, read the following brief message from him:—

I would rejoice to be with you in this Thanksgiving meeting, but am detained in Ireland. I well remember the Revival of 1859. It was a great reality. Its waves swept over the land; travelled far, and broke even on the most distant shores. Blessed be God for that glorious manifestation of grace, and for every other which has followed it. With all our heart let us give Him thanks and praise, and render to Him all the glory. But let us not confine our thoughts to those manifestations of his grace. Let us remember the far greater revival of the day of Pentecost, and that the arm of the Lord is not shortened, nor his ear heavy. He has given us the early rain; may He send us the latter rain, even floods of his Spirit upon the dry ground, making the wilderness to rejoice and to blossom as the rose.

We at Harley House (added Mr. Morris) have seen very much of the results of God's great work since 1859, and our hearts unite with yours in giving thanks to our Father for the wondrous manifestation of his grace. But our desire, as it is the desire of all of us, is that there may be a larger and more abundant manifestation of God's grace in London, in England, and right out into distant lands.

A season of approach to God by various friends on the platform took the form largely of hearty thanksgiving, mingled with confession of human imperfection and failure, and petition for future mercies. Among those who led the upward thoughts of the assemblage were Capt. Hawes, Rev. J. More, and Mr. E. P. Telford. The last-named specially thanked God that He had deigned to use all sorts and conditions of men and women as the instruments for doing his saving work among their fellows.

MR. REGINALD RADCLIFFE.

Mr. R. Heber Radcliffe was present as representing his venerated father, who, to the genuine regret of all, was expressly prohibited by medical advice, from coming up to London for the meetings. Portions of the letter, reproduced elsewhere, were read by Mr. Radcliffe, jun., who wished to add his own personal note of praise. It was one of the veteran workers in the 1859 Revival, Mr. Grant of Arndilly, who, when staying at his father's house, definitely led him to Christ. The Revival of 1859, he had been told, was characterised by little organisation, and many of the human agents were not orators; but the arm of the Lord was manifestly made bare, and signs and wonders undreamt of were done. "I remember my father telling me what happened to him in Scotland one Sunday afternoon. He went out into the country to preach to some shepherds in a little church. The day was very hot, and about half the congregation went to sleep. My father began to speak, but he was obliged to stop; his mouth seemed to be shut. He said, 'Let us pray.' In Scotland, in those days, they always stood for prayer, and the standing woke them all up. Then the Lord opened my father's mouth, and he had not spoken more than three minutes when the Holy Ghost fell on the little company, and out of the forty present some thirty perhaps were converted. And the converts of those days stand. When I have been in Scotland from time to time, I have been asked, 'Are you the son of Reginald Radcliffe?' And then the questioner would add, 'I was converted in 1859.'"

After this interesting little recital everybody was prepared to join heartily in the well-remembered song struck up by Richard Weaver, who was in excellent voice—No. 28 in the special collection:

My heart is fixed, eternal God,
Fixed on Thee;
And my eternal choice is made,
Christ for me.
He is my Prophet, Priest, and King,
Who did for me salvation bring;
And while I've breath I mean to sing,
Christ for me! Christ for me!

Further prayer and praise were offered by Dr. McKilliam and Rev. G. C. Grubb. The utterances of the latter were intensely fervid as always.

AN EAST END TESTIMONY.

The next to speak, on the invitation of the Chairman, was Pastor A. G. Brown, of the East London Tabernacle. The spirit of thanksgiving, he said,

which brings us together, entirely cuts away all ground for boasting. We are not here to speak of anything that *we* have done, but rather to bear testimony to our indebtedness to God. We sometimes make the mistake of looking on man as bringing the blessing, whereas it is the blessing that brings the man. The sovereign Lord sends the revival, and also sends those through whom He works. We would do well to note what is recorded in Act xiv., 27th verse. Paul and Barnabas had been having marvellous blessing. When they returned to Antioch to give an account of their service, what do we find? "When they had come and gathered the church together, they rehearsed"—most of us would have written, "all that they had done for God"; but that is just what they did not do—"they rehearsed all that God had done with them." That is a very different thing. It is dangerous work to talk of anything that we have done for God; indeed, strictly speaking, no servant of the Lord here has done anything for God. But we may safely, like Paul and Barnabas, tell what God has done with us.

Mr. Brown went on to say that he was too young a Christian to speak about 1859; he was then a godless young fellow. It was into the sixties before Mr. Stevenson Blackwood was God's channel through which the blessing of salvation came to his heart. In 1866 the Lord brought him to East London, where by the grace of God he had continued to this day. What he had done for God was nothing, but in a spirit of thankfulness and feeling that he was a great debtor to the Revival, he could say that it had pleased God to convert between 5000 and 6000 souls whom he had had the joy of baptizing during the years he had been in East London. The Lord send us another Revival on Holy Ghost lines. That of 1859 followed the simple preaching of the Word of God, in absolute dependence on the Holy Ghost. The Lord repeat this.

### "FIDDLER JOSS."

Our East-end brother was succeeded by Joshua Poole, known to so many in past years by his familiar sobriquet, "Fiddler Joss." Mr. Poole is now on the retired list through bodily infirmities; but no one who heard him on this occasion could doubt that his spirit is as warm, and his utterance as fervent, as in his palmiest days. In a flood of red-hot speech he recounted in outline some of the Lord's dealings with him, from the time that he was brought to God in Wakefield House of Correction and onwards. He said he went into that institution a blaspheming fiddler, and came out a preacher of the Gospel. Very stirring indeed was "Joss's" tale of Gospel warfare and victory which the Lord wrought through himself and his devoted wife in different parts of the provinces and in various centres in London, notably in the tent at Limehouse (which led to the purchase and rebuilding of the Edinburgh Castle), in Seven Dials, and at Greenwich Theatre. Joshua asked for prayer on his own behalf in his days of feeble health and enforced cessation from service, and closed with this stanza:

> The world is full of beauty;
> It might be full of love,
> If we all but did our duty
> As the angels do above.

Then followed another time of thanksgiving and petition, in which a number of brethren took part; among others, the Hon. R. Moreton, who specially prayed for God's ancient people, and all work on their behalf.

### FRUIT OF AN AFTER WAVE.

Dr. Baedeker said he was not a witness of 1859, but in succession to that there came an after-wave in 1866, which swept him away. "I was then a broken-down man in the hands of the doctors. They had treated me for diseases which they said could not be healed. But somehow the Lord healed me, and He not only did that, but He has kept me all the time since then, so that I have forgotten all about my lungs and my heart, and the Lord has been pleased to launch me forth to go and do his business, as far as I am able to do it. I have been enabled by his grace to carry the same message which He used so mightily in London, to the ends of the earth, and to the darkest places of the earth—into the prisons of Siberia and other dark dens where people are hid. I want to give praise and thanks to God to-day for the dear brethren who are exiled and in prison; for their faithfulness under heavy trial. They are in a hot fire of affliction; and yet rather than give up their faith in the glorious Gospel, they go through prison and exile, and they suffer intensely. Let us praise for them, and then join in prayer that it may please our Heavenly Father speedily to stop this persecution in Russia, and that these dear people may be liberated. They have been spreading the Word of God quite on Apostolic lines. Whatever a man had received of the Lord, that he gave out to others, and so in a marvellous way the Gospel has covered the land, and no limit can be found to the work of these dear Stundists. They are simple folk, but they will go a hundred and two hundred miles to tell out what they know of the Lord Jesus. This mighty wave has grown, and is growing still. Whilst they are under heavy oppression, the more they are oppressed the more they increase, like Israel of old. Let us pray for them that are in bonds, as bound with them."

### INQUIRERS IN THE GREEN ROOM.

Mr. C. Russell Hurditch said his heart was almost too full for utterance; he seemed to have been living the past thirty-seven years over again. In connection with the passage mentioned by Pastor A. G. Brown, he had been drawn to the text: "The Lord hath done great things for us whereof we are glad." He felt both glad and sad—glad in looking back at what the Lord God had wrought, and sad in remembering how much more He might have wrought if his servants had been more faithful and prayerful and loving. After recounting some of the many agencies that have arisen in London and elsewhere since 1859, Mr. Hurditch referred to some of the leading workers and teachers of that time, making special mention of Denham Smith and the fruits of the Revival in Ireland. He alluded—as did other speakers during the day—to the first Fulton-street prayer-meeting in New York as one very marked agency in the American Revival. As one reminiscence of the London work, Mr. Hurditch said he remembered Mr. Reginald Radcliffe preaching in the Marylebone Theatre. He gave out his text and had only spoken a few words when the people were broken down, and scores flocked into the green-room to inquire the way of salvation. It was seen of a truth in those days that the excellency of the power was of God, and not of man. Three characteristics of the time were faith, prayer, and love; if these were equally characteristic of work to-day we should see another revival more glorious than before.

Mr. Blackham, of West Bromwich, said that he had lately been deeply impressed with the need of woman's work in the London slums, and told of his efforts in the North of England to awaken interest in that department of work.

The following letter from Rev. Peter Thompson, of the East End Wesleyan Mission, was read, in his absence, by his helper, Mr. Joseph Jackson:—

> I am exceedingly sorry I cannot join you in the meetings at the Great Assembly Hall. A sudden bereavement and plans of work arranged before I knew the dates of the meetings combine to make it impossible. I shall be much with you in spirit, and hope to share with you all the fruits of praise and renewed devotion. I read with deep interest the paper in The Christian suggesting causes for praise and thanksgiving, and many earlier memories were awakened. I recalled the wonderful work of the late Alexander M'Aulay in the East-end of London during eighteen eventful years, and the large and blessed results that abide with us still. The history of "Paddy's Goose" and "The Old Mahogany Bar," with their converted music-halls, is most precious as a record of God's love and power, and we rejoice with unfeigned gratitude in the powerful revival of the work of God at St. George's and Stepney.
>
> I am specially thankful that we retain No. 41, Wellclose-square as a centre of work in the Mission. This was the house of Thomas Jackson, the thieves' missionary, in which the late Lord Shaftesbury, Mr. T. B. Smithies, and others held their first midnight meetings, and accomplished some of the best work of the City Mission. I wish I could say in few words all that is in my heart, of gratitude to God and delight in his work.

Mr. Jackson confirmed the statements of Mr. Thompson as to the great things that have been wrought in that part of the East End through the work at "Paddy's Goose" and the "Old Mahogany Bar." He said they were constantly finding out in these dark localities proofs of the power of Christ and his Gospel to transform the lives of men and women. They were full of expectancy that London, over which so many were agonising in prayer, would ere long become a city of God.

Another hymn having been sung, the proceedings of the first meeting were closed with fervent prayer and thanksgiving by Rev. D. B. Hankin, of Mildmay.

## THE AFTERNOON MEETING.

In the afternoon, a large audience again assembled. Mr. George Williams, who presided, read Pss. lxvii. and cxxvi., and a season was spent in prayer and praise, led by Messrs. E. H. Kerwin and C. Inglis.

Mr. Montague Beauchamp rejoiced in the world-wide results of the Revivals of 1859-60. Beginning in these lands, the influence spread out in ever-widening circles even to those who dwell in darkness. Psalm cxxvi. has been read by the Chairman; is it not peculiarly a missionary psalm? Do not such words as these: "Then said they among the heathen, The Lord hath done great things for them," belong specially to those who labour in pagan lands? It may sometimes be hard to get the heathen to listen to what we say, but they cannot fail to see our joy, and take notice of the fact that we have something which they have not. It is a solemn thing to come together thus from all lands to recall the past, to render praise, and to seek strength to go forth once more to witness for Him wheresoever He willeth.

Captain Hawes believed that one distinguishing mark of those past awakenings was deep love of the written Word of God. I find in Isa. lvii. a real key-note for our meeting: "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The Lord is ready to work in our midst—more ready than we are to ask; but we need the expectant spirit, we need to be broken down as we have never been. I remember the time when the very reading of such words as these would have broken down many hearers.

These remarks were suitably followed by the singing of the coronation hymn, "All hail the power of Jesu's name."

### A STORY OF CONVERSION.

Rev. E. H. Hopkins came next with the story of his own conversion:—We look back with very great gratitude to God for his wonderful doings in 1859-61. Personally, I have to praise God that I was brought, in the latter year, through the instrumentality of a coast-guardsman, to a knowledge of the truth. I was a mere youth, but I noticed he had something I did not possess. He asked me to come to a prayer-meeting—I had never been in a prayer-meeting before. When we got there he told me the people expected me to conduct the meeting and speak. I was utterly amazed, but he took me into a room and prayed that I should not be afraid of man, and should not be ashamed of Jesus. I knew I could not say, "Come to Jesus," but I felt it was a good thing, and resolved to say, "Let us go to Him." Very well, I got over the hymn and prayer, but what was to follow? I recalled a message I had heard on the beach, and gave the substance of it. I had exhausted my ideas and seemed likely to break down, when a voice said, "May I say a word?" I was thankful indeed. It was the coast-guardsman, and he gave us a red-hot testimony that seemed to set us on fire. I continued going to the meeting some time; several were brought to the Lord, and soon I was myself. So we look back on those days with thankfulness; but we do not look back to rest on them. God is still the same; He is able to do exceeding abundantly above all we ask or think. Let us look up, let us expect; He is ready and willing to open the windows of heaven, and pour down his blessing.

### THE ENEMY FRUSTRATED.

Rev. Robert Balgarnie told how some thirty years ago waves of blessing broke over Scarborough. How did the blessing come? In this way. We began the year with a united week of prayer, and the Churches were brought nearer to one another, and nearer to God. The blessing was such we could not close the meetings. We went right on for thirteen weeks without interruption, coming together with one accord in one place, and God gave wonderful blessing, so that all the churches had ingatherings of souls, some thirty, some sixty, and some an hundredfold. To show the power of God, let me mention that during the first week of these united prayer meetings a masked ball was held in the town. It was felt by many to be an outrage on public opinion, but it proved so successful that another was announced for the following week. We cried to God to frustrate it. We waited on Him to the last moment; and I remember walking from the prayer-room to the ball-room, to find that only two couples had turned up, and the ball was abandoned. The whole town seemed to feel that God was near, and that He had shown Himself stronger than the enemy.

Now there is a spirit of expectation abroad in the

churches; many are waiting on God, and longing, not for the showers merely but for the floods. God has promised, "I will pour floods upon the dry ground." One sometimes sees the barges stranded on the mud. They lie high and dry; but let the flood-tide come along, and they will float on the waters. So the churches are stranded and sticking in the mud; let the flood of God's fulness sweep along, and they will rise above the deadness, formality, coldness, and indifference, which hinder the blessing.

Rev. Thomas Richardson said, in the course of his address, that he started to work for God in London in 1854, and has been labouring in the East End since 1859. None, save those who knew the state of things then, can form any true idea of what God has done in the East End. I believe there is no part of London where more devoted and evangelical work is being done than in the Tower Hamlets division. God has blessed marvellously every section of his Church. There are splendid clergymen, but there are also splendid ministers and mission workers. One thinks of such men and women as Archibald Brown, Dr. Barnardo, George Holland, and Miss Macpherson, as well as of the Salvation Army. We are not ashamed of our God, and we shall never forget the blessing He sent us with Mr. Moody on his two visits. We are praising God for his marvellous works, for the labourers sent forth to every part of the world, and for the many who are now reading his Word in all lands.

A season of prayer followed, with the hymn:—

Oh, worship the King, all glorious above!
Oh, gratefully sing his power and his love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendour, and girded with praise.

Rev. Marcus Rainsford desired to press upon the attention of his hearers one of the most precious passages in God's Word. There are seven great realities, seven marvellous truths in it, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here there are seven of the most blessed truths: 1. The greatest possible *gift*—God gave his Son. 2. For the greatest possible *number*, "the world." 3. On the easiest possible *terms*, "whosoever believeth." 4. For the most blessed *deliverance*, from eternal perdition, "shall never perish." 5. The greatest possible *blessing*, "everlasting life." 6. On the highest possible *security*, *i.e.*, on the witness of Christ Himself. 7. From the highest possible *motive*, God's love, "God so loved the world."

THE SACRIFICE OF PRAISE.

Mr. Henry Varley said that in the last chapter of Hebrews, we are exhorted to "offer the sacrifice of praise to God continually"; yet while we had floods of blessing in 1859, this is 1894; and I do not recall any such meeting as this between 1859 and 1894. May we not expect from these gatherings, floods of blessing? We, ourselves, should be continual sacrifices of praise, at leisure and in the midst of work. The more we are filled with the spirit of praise, the more our work becomes one of joy and power attracting men to the living Christ.

I remember going to Ireland in 1862, and many of us will never forget the part beloved Henry Bewley took in those days. In the north of Ireland I found that men seemed on fire; and the first question generally asked was, "Have you found Christ?" There was no doubt whose work it was, whatever cold scientists may say about it. In looking back on these times we bless God for the glorious results, for men and women set to work, for the great numbers who have stood fast and true to God: we bless Him there has been so small a proportion of bickerings and jealousies, and that through the wear and tear of years so many are with us still to magnify his name.

Mr. C. Boardman recalled how eagerly he looked in 1859 and 1860 in *The Revival* for the weekly accounts of the work of God in Ireland and elsewhere. For his own part, on behalf of many in Stratford, he had to thank God for the visit of Mr. D. L. Moody, and the erection of the Conference Hall as a centre of Christian activity and usefulness. He did not see any reason why 1859 should not be repeated in 1894, were we but true to God and thoroughly united one with the other.

After another hymn, and prayer by Mr. James E. Mathieson,

Mr. C. Cook said that we have to praise God for the Gospel in the open air, and for the work of Gawin Kirkham, with whom many of us have been in the forefront of the battle. He remembered twenty-three years ago, when he stood with a few others on a racecourse to witness for God. Then we had to run the gauntlet; now we are welcomed. Then think of open-air testimony at the street corner, under arches, in open spaces, and in the parks. God has very greatly blessed his Gospel under the blue sky, and we thank Him for that.

Mr. A. Brunton, who has done good work in New Zealand, told how the wave of blessing spread in 1859 from this land to the Antipodes, how he was converted there, apart from any human agency, and how great blessing extended into many parts in the south, and the fruit of those days is still to be found flourishing.

Mr. W. Wheatley told how work among prisoners began, how he himself was led into it, how it had spread, how access had been gained to prisons and cells, and how hundreds, once despairing prisoners, had been saved, and are now serving God.

Mr. C. J. Brooks confessed himself as born in 1859, when he "accidentally" heard a clergyman tell in a chapel near Holborn, of a visit paid to Ireland, and of the scenes he had witnessed there. This led the speaker to think seriously, and months after he was brought to the Saviour. Since then he has been working for God, and now is in charge of one of the Church Association's mission vans.

Richard Weaver here sang another of the hymns indelibly associated with those earlier years:—

Jesus, thy precious blood alone,
Does for my many sins atone;
For He's taken my feet from the mire and the clay,
And He's set them on the Rock of Ages.

And Thou from sin wilt set me free,
O Glory! Christ hath died for me.

Lo! glad I come, and Thou, blest Lamb,
Wilt take me to Thee, whose I am.

Nothing but sin have I to give,
Nothing but love shall I receive.

Now will I tell to sinners round,
What a dear Saviour I have found.

I'll point to Thy redeeming blood,
And say, Behold the way to God.

The two lines of the refrain were taken up by the audience with the old-time fire.

Mr. George Williams rejoiced that God had put it into the heart of his servants to call these meetings. He was thankful so many are ready and willing to render thanks to God for the blessing of the past thirty-five years. Much has been done for which we praise God. There are many noble institutions, and work of all kinds is being done, and we bless God for it all. But while we praise Him we feel we want revival. We hope and expect this day will be the beginning of another wave of blessing. We pray He may send his mighty power and bless our city and land, and revive his work all over the world.

Prayer followed by Revs. W. Blake and W. Middleton, and the proceedings were adjourned to the evening.

## THE EVENING MEETING.

In the evening a still larger assemblage was presided over by Lord Kinnaird. Hymns old and new having been sung right heartily, prayer was offered by Mr. Edward Trotter and Mr. Henry Varley. The Chairman then drew attention to 2 Chron. xx. 15-22, and John xvi. 15-27. Anybody, he said, who had the privilege of seeing God's work in 1859, must admit that it was founded upon the Word of God. Whether they came from Scotland or Ireland, the preachers had a message; they honoured God's Word, and God honoured their efforts.

Mr. T. B. Miller, though converted before '59, had the privilege of visiting Ireland at the time of the Revival. As there was not a drop of rain for about six weeks—a remarkable thing in Ireland—almost all the meetings were held in the open-air. Everyone wondered at the goodness of God in giving such a long period of sunshine. Contrasting '59 with the present, Mr. Miller said it would have been impossible thirty-five years ago to convene such a meeting as the present. God be praised that Christian people to-day assemble in large numbers irrespective of ecclesiastical distinctions.

One thing that struck the visitor to the north of Ireland thirty-five years ago was that the new convert never ascribed his or her conversion to a human agency. It was not, "I was converted through Mr. So-and-so." It will be a real blessing for us to learn wherein we have departed from the simplicity that God showed us in the time of the revival.

Again, there were

NO GREAT PREACHERS

in the north of Ireland; perhaps no individual man can be singled out as having been specially used of God at that time. As he afterwards saw in Scotland, the anxious soul was frequently blessed by one who had been converted the night before! If we trusted God more—remembering that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," there would be a wonderful change in Christian work to-day.

Sorrow is mixed with joy in the retrospect; and excepting Richard Weaver, he could hardly see one with whom he worked a generation ago. Of so many it must be said that their work is done and their rest begun. In conclusion, Mr. Miller remarked that with all our organisation and arrangement, the danger is that we should fail sufficiently to trust in the present power of God the Holy Ghost. We may lay the fire with great care, but He alone can kindle it to a flame.

Mr. Fennell, of Newport, followed with the story of his conversion twenty-four years ago, and his subsequent experiences as an evangelist. He referred with joy to the work of the venerated Robert Aitken, of Pendeen, whose mission in Newport, Monmouthshire, led to the conversion of many hundreds of people.

After a season of prayer, petitions being offered by Rev. Dr. Moore and Mr. Joseph Merry, a vigorous address was delivered by Mr. E. H. Kerwin, designed to encourage young men in work for Christ. Brought to a knowledge of the truth in 1868, the speaker entered upon work in East London with four others, and at a time when little or nothing was being done outside the church organisations. One of his companions was Mr. F. N. Charrington, and undertakings begun in a small way have since grown to a degree that was never anticipated. Believing that it is God's purpose to revive his people, Mr. Kerwin called upon young men to join the band of Christian workers, and be channels for blessing to those around.

Rev. J. More, of Cheltenham, one of the "Huntly Band," in the course of a burning address, said: A pathetic feeling has come over me to-day by being carried back in mind, and by the fact that I am the only one of the Huntly Band here. Dr. W. P. Mackay, of Hull, and several others of our number, have gone home. Dr. Alexander Whyte, another of the band, still works in the spirit of 1859, as also does Dr. Williamson, of Belfast. I often realise the difficulty that friends must have in understanding what we talk about, when we refer to the Revival of 1859. I would like to bring two or three scenes of that time before you. When Reginald Radcliffe first came to the North, he was advertised to speak at a week-evening meeting in a country church. I had

NEVER SEEN A LAYMAN PREACHING

before, and was much struck by the sight of a man in light tweeds doing such a thing. When he had spoken for ten minutes he stopped, and I regarded this as significant of the failure inevitable in the case of a man who had never been to college! Then Mr. Radcliffe burst into tears, and exclaimed, "How can a poor man like me tell you about the glory of our Christ Jesus?" For twenty minutes following his utterance flowed like a tornado, and at the close he said: Other friends will speak to those who are anxious; such as wish to leave may go, as we sing—

As when the Hebrew prophet raised
The brazen serpent high,
The wounded looked, and straight were cured,
The people ceased to die.

Not half a dozen of the audience left the church; indeed, in those days the difficulty was not to persuade them to remain, but to induce them to go.

That was the first time I endeavoured to deal with inquirers, and it was a great relief when I saw them burst into tears. At that meeting there was a big man, whom I hesitated to approach. I worked round and round him, and he sat alone, like a statue. At length I was face to face with him, and said, "Do you want to close with Christ?" He threw himself forward, and sobbed as if his heart would break. I went for Mr. Williamson to deal with this case. Whole congregations in Aberdeen fell before the Word of God, hundreds and thousands being, so to say, swept into the kingdom through the preaching of Reginald Radcliffe and those who accompanied him.

THE SECRET OF THE WORK

was this: Whenever Mr. Radcliffe purposed to visit a place to address meetings, he sent lithographed letters to friends all over the country; so that wherever he went he was followed by loving, hearty, believing prayer. When we went into a meeting we

were sure that it would be filled with the glory of God, and we were never disappointed. There was a poor woman named Jane Mill, who lived up a common stair, upon whose prayers we always counted. It is said of some that they are frequent in prayer, but this woman was never off her knees!

Those who have read the "Life of Duncan Matheson" will know what pandemoniums the feeing markets of Aberdeen were at that time. We sent our best preachers to these fairs, and encountered many obstacles. On one occasion we could not get within two hundred yards of the people; but while on our knees, and fearing defeat, we heard the voice of the coachman of the Duchess of Gordon holding forth in all the glory of Her Grace's livery. Then two pipers came on the scene, whereupon Duncan said, "Now see if God or the devil will win the day!" We sang the Old Hundredth, and the pipes retired! Through sheer spiritual necessity people pressed forward, and were introduced to the living Lord Jesus Christ. It was computed that in one period of six weeks

A HUNDRED THOUSAND SOULS

were gathered into the visible Church of Christ. Let us hope that there are vaster blessings in the covenant than we have as yet received, and that God waiteth to give them!

Mr. T. M. Wintle, who was converted in 1875, described his interesting evangelistic work in Monmouthshire.

Colonel Morton dealt with work amongst soldiers. In 1859 an officer spoke to him of Christ; nobody had ever so spoken to him before. In the following year the officer spoke to him again, and was the means of bringing him to a knowledge of the truth through John v. 24. God has greatly blessed the Army and Navy, and to-day it is quite exceptional to find a regiment or a ship where there is not a Bible class, and there are Soldiers' Homes in many places where meetings may be held. There is an officers' Prayer Union, and a recent development is an Army and Navy Missionary Union.

Mr. William Noble outlined his life-story, and rejoiced in the diffusion of Gospel temperance principles. He was careful to preserve the proper order of things. Though placing temperance first in time when dealing with the heathen of Whitechapel and Hoxton, he did not place it first in importance. Temperance reforms a man; the Gospel saves him.

The next speaker was Mr. Richard Weaver, who began by giving out the hymn —

Now, in a song of grateful praise,
To my dear Lord my voice I'll raise;
With all his saints I'll join to tell
My Jesus has done all things well.

He spoke of his birth and re-birth, his old conversation and his Christian career, praising God for blessing his evangelistic endeavours during the past forty years. He concluded by leading the audience in the old melody—

In the Christian's home in glory,
There remains a land of rest,
Where the Saviour's gone before me,
To fulfil my soul's request.
On the other side of Jordan, etc.

Mr. L. K. Shaw, of Manchester, having led in prayer, a brief address was delivered by Mr. D. Rea, a warm-hearted and much-used Irish evangelist, now preaching at the Edinburgh Castle.

The Chairman then called upon Mr. Henry Varley, who said: "It is a subject for deepest gratitude that this auspicious day has gathered together so many of the Lord's servants to give Him praise. Whilst thousands of us have sent up the sacrifice of praise again and again, I believe this is the first great occasion upon which we have publicly met for this purpose since the memorable days of 1859. It is ours gladly to trace all blessing back to our beloved Lord. We had not had any Gospel to preach or grace to make known, had it not first been in the great mind and heart of the eternal God. Not unto us, but unto his name be praise, who 'so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.' I would suggest that henceforth we have such a thanksgiving day every year; that we come together to bless his name. 'O magnify the Lord with me, and let us exalt his name together.' Our hearts have been stirred as we have listened to the testimonies of his working from so many of our brethren.

"I have another suggestion to offer. When Israel entered Canaan they were directed by their leader, the Captain of the host, to assail the cities, to lay siege to them, in order to overthrow them. Now, I venture to say that this might be attempted. Four or six of us, men of God, of one heart and of one mind, should attack our provincial cities first, and stay there, working with devotion and persistent energy until practically taken for Christ. I here and now pledge myself to make one of such a company to attempt this result. Let us labour for great things in the name of our exalted Lord."

At this point Richard Weaver, of veteran form and hair now white with age, came forward, and, gripping the speaker's hand, said, "Here's your man; I'll go." The effect produced by this incident will not soon be forgotten; the audience seemed to regard it as being indicative of the answer to Mr. Reginald Radcliffe's telegram, which Mr. Varley had read, and which invited the assembled company to follow the example of the early disciples and scatter themselves abroad. Entering into the desire expressed by this beloved brother, that a short season of silent prayer should be spent in order to a definite accession of power from God, the speaker asked the friends to join in the request. When this was over, Mr. Varley closed the meeting with fervent prayer and thanksgiving, embracing in comprehensive brevity many of the great things which God had wrought.

It was nearly half-past ten when the great gathering broke up, and we believe the deepest conviction prevails that, as a result of this hallowed season, not only will a marked accession of power be known by the large company of evangelists, preachers, and workers who were present, but that a widespread work of grace will follow and be seen throughout the land.

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A VISITOR'S IMPRESSIONS.

A sympathetic visitor to the thanksgiving meetings of last week gives his impressions in these words:—

"I could not help being impressed with the place which was given to the Word of God in that large assembly. At a time when attacks are made upon it from almost all quarters, it was astonishing to see a host of intelligent and consecrated men and women committing themselves without hesitation to its guidance. They carried it in their hands; they pleaded it in their prayers; and they were gratefully responsive to the simplest and most unadorned exposition of it. That the Bible should feed and inspire such laborious and useful workers remains a standing evidence of its Divine power which cannot be explained away.

"It struck me as remarkable that men from all Churches came together, apparently oblivious of the Churches they came from and the views they ordinarily represent. They met and mingled as Christians only. No Eirenicon had been issued by any Church courts, yet they came together by mutual consent, and with common agreement; so far as I heard, not a word of criticism or difference fell from anyone. They believed in prayer and in God. They had no doubts about his being able and willing to do wondrous things. Without eloquence to hold them, they prayed and sang, and listened to homely exposition for two hours at a stretch. Spiritual religion is not dead."

ABERDEEN.

Advantage was taken by the friends in Aberdeen of the opportunity of joining with so many Christians in other towns, and especially in London, in thanksgiving for the marvellous work of grace in 1859 and succeeding years. By request, the venerable Principal Brown, who was closely connected with the movement from its commencement, and had conducted a Sabbath morning meeting for twelve years—one of its fruits—occupied the chair. In the course of an interesting statement, Dr. Brown emphasised the remarkable spirit of prayer, of sensible nearness to God, and widespread interest in Divine things which characterised the movement. Reference was also made to boys' meetings held at that time, some of whom had since become well-known Christian workers. Others connected with the Revival took part in a very inspiring, profitable, and well-attended meeting.

Chas. Shirreffs, Y.M.C.A.

FRANCE.

It would be a great omission not to sound a note of joyful praise for the Continent, and wherever the French language reaches and French hymns are sung. In 1861, in Paris, we were on the tiptoe of expectation and holy desire—*i.e.*, all those of us who had read of the Pentecostal times of refreshing in America, Ireland, Scotland, and elsewhere during the previous three or four years, and who thirsted for like blessings in France. The venerated late Madame André-Walther, who had been eye-witness of good accomplished in Scotland, invited Reginald Radcliffe to Paris; and he came, accompanied by Shuldham Henry. They spoke through interpreters, principally the Pastors Monod. On all who received them came remarkable blessing. God "filled the hungry with good things," and they became soul-gatherers.

It was a jubilant time, a time of sowing, of reaping, of hope fulfilled. New songs were put into our mouths; hymns—joyful hymns, bright hymns, expressing present experience—were composed or translated: "Just as I am," "There is a Fountain," "Joyfully, joyfully," etc., etc., which responded to awakened needs, joys, and soul-longings, and ardour to save others. And these hymns prompted more, and are now in all collections. Switzerland participated in the spiritual revival; the new hymns soon swelled into a volume called *Hymnes du Croyant* (believers' hymns), and lifted many depressed souls and churches out of the doleful psalmody which had so long responded to, and indeed fed, a doleful and discouraged state of mind, and landed distressed souls in a brighter, happier, sounder spiritual region. A tone of joyful Christlike Christianity began to permeate societies and churches, and originated many blessed works crowned with a measure of success previously little known.

Opposition here and there only gave the stamp to the genuine nature of the work which the Lord's own power carried on to fruition. To Him be the praise and glory! We rejoice to join from a distance in the truly called-for thanksgiving!

S. P. Blundell,
In the name of many grateful ones in France and Switzerland.

A GRATEFUL TRIBUTE.

I am glad to see the name of Henry Reed, of Launceston, amongst those for whom you have been giving praise to God. I would like to say he was more blessed to me than anyone I ever came in contact with, and I think my heart would have failed in the old days at the work God called me to, had it not been for the constant encouragement and strength he was to me. There are scores of Christians to-day in the colonies, ministers, evangelists, and missionaries, who with myself can say, "I thank my God upon every remembrance of him."

*Birmingham.* E. L. Baeyertz.

DEESIDE.

With joy a little company of praying people held Thanksgiving meeting in the Banchory Mission-room (which was quite full), in conjunction with the London and other gatherings, on the 11th, to praise the Lord for his mighty works since '59 and right down to date. There were no addresses. Portions regarding the occasion were read from The Christian, and several letters quoted; also extracts from *The Revival* and *The Wynd Journal* of '59, '60, '61, a copy of which I am fortunate in possessing. These stirring reminiscences kindled all our hearts, especially those who could date their conversion to that memorable time.

For nearly three hours the voice of praise and prayer was uplifted by many, and it was with difficulty we separated. Mr. Radcliffe, Mr. Weaver, Mr. Williamson, and many other names were mentioned, for Aberdeenshire was a special scene of victory in those days, and we praise Him that He is still showing us that Isaiah lix. is true to-day as it was then. May the result of all these great gatherings be a stimulus to our zeal to work till Jesus comes.

*Inchmarlo.* Duncan Davidson.

FRUIT APPEARING.

Blessed be God for Wednesday last! We remarked on our return that it was in keeping with all God's ways that we should now see evidences of coming revival, for He ever responds to hearty praise and prayer as of old. In the full expectation of this I was on the look-out yesterday when preaching at the Baptist Church morning and evening at Fulham. I think the first person I spoke to at the close of the morning service said, "My cup runs over afresh (certainly his eyes flowed over). It was through you I was converted twenty-eight years ago in Stafford Rooms (quoting the passage of Scripture), since which time I have been married and have seven children." On asking his son, who stood by, "Are you a Christian?" he said "Yes." "How long," I asked. "Only this morning during the service." Forthwith came tears of joy, in which his sisters joined, and the weeping four reminded me of many blessed scenes in the past when rivulets of tears have expressed the overflowing joy of the heart.

Almost a similar incident occurred in the evening of peace found while the Word was being preached, and others I have not time to describe, but I thought your heart would rejoice to know this. Thank God we have had continuous blessing in the halls of the Evangelistic Mission, but I have named these because they were especially striking—more nearly approaching the numberless instances of those blessed revival years. On many grounds I look for renewed times of refreshing over a wide field.

C. Russell Hurditch.

ALTON, HANTS.

I would like to raise our note of thanksgiving in our district for what the Lord Himself has done in our villages and among the hop-pickers since 1861. The late Major Gibson and his family, Duncan Matheson, and others, were among the first who went with me to preach Christ in the villages and hop gardens in this heighbourhood. The Lord has raised up from the hop-pickers men who are to-day preachers of the Gospel, and out of our villages men and women who are daily testifying for Christ. Five Mission Chapels have been erected, Sunday Schools established, five churches formed (with at present over 100 members, presided over by myself), and during the hop season six large tents annually erected, and six cart-sheds for evangelistic services.

I am getting old, but can look back and say, "What hath God wrought? Bless the Lord, O my soul, and forget not all his benefits." S. Chinn.

## PRAISE, ALWAYS PRAISE.

"Praise is comely for the upright."—Psalm xxxiii. 1.

Praise, always praise; there's not a day nor hour
But praise is comely: praise will bring thee power.

Praise, always praise; for praise should follow prayer:
Praise Him who makes your wants his daily care.

Praise, always praise; in days or dark or bright,
Praise always brings an atmosphere of light.

Praise, always praise; not with the *lips* alone;
To God's all-seeing eye the *heart* is known.

Praise, always praise; so shall thy heart find rest
In knowing that God always gives the *best*.

Praise, always praise; when power itself shall cease,
Praise will endure; yea, and shall still increase.

Praise, always praise; e'en with thy latest breath
Begin the song which is not hushed in death.

M. D. C.

[Published on coloured card by *C. Casicell, Birmingham.* 6d. per dozen.]

## THE RAILWAY MISSION.

A successful conference of delegates from branches of the Railway Mission in Scotland was held at Edinburgh on March 31 and April 1. About forty delegates attended, and gave encouraging reports of work at their various branches. The past year has been a most successful one in the Railway Mission throughout Scotland.

Lord Polwarth presided at a crowded public meeting in the Queen's Hall, and expressed warm sympathy with the object of the mission, assuring the Christian men of his active support in their efforts to win their unsaved mates for Christ.

On Sunday, April 1, a number of Gospel meetings specially for railway people were conducted in various parts of Edinburgh.

Mr. R. Nixon, general secretary of the Mission, has been conducting a series of meetings in Dublin.

At a public meeting in the Christian Union Buildings Mr. D. Drummond presided, and said he considered the Railway Mission to be most useful agency. Mr. Nixon gave particulars of the general work, and Miss E. Tilby furnished some information about the Dublin branch, in connection with which about ten meetings are held every week.

## VISITATION OF INFIRMARIES.

Some months ago a few lines were kindly inserted asking for the help of friends in visiting the infirmaries in North London. Through that means some half-dozen friends came forward and joined us in the work, most of whom are still successfully serving Christ, and winning souls for Him. In the houses at Highgate, Dartmouth Park Hill, and St. John's-road, we are needing more workers on account of some being called home and others removing. I venture again to ask through your columns for the fellowship of devout hearts and willing hands, either ladies or gentlemen. Communications may be sent to Mr. J. Leaver, 13 Pemberton-terrace, St. John's Park, N. F. Geller.

## THE GOSPEL IN SPAIN.

In the new report of the Association for the Diffusion of the Gospel in Spain, Mrs. Evans writes:—

"We have made a visit to a village called Villanubla (cloudy village). Though it has not a very cheerful name, we found many precious souls trusting in Jesus and the power of his might, and, therefore, passed eleven days full of joy and blessing among the believers, some of whom had grown cold, and almost indifferent, in their struggle of life, for a struggle indeed life is for them. They leave their houses at 3 a.m., and do not see them more till 8 p.m., or half-past, when they are hardly able to keep awake. All these hours of hard toil have been suffered to earn 10d. or 1s. 2d. Poor people are dying under the heavy burdens of cruel taskmasters.

"During our absence from Valladolid a fine young man, a solicitor, lay dying, and a visit was requested. Mr. McCarthy kindly went, and found him near what he called the 'chaos of eternity.' Mr. McCarthy told me that it was some time before he could get a word from the poor man further than oaths and blasphemy against the nuns and the Christ they brought him (a wooden image). When he had had his say against Rome, its people, and Christ, he listened to Mr. McCarthy on condition that he would not refer to Rome. He was then pointed to the living, loving Christ of God, but he had felt life too hard and cruel to believe that such a Christ existed. Notwithstanding he was pleased and somewhat comforted by the words spoken, he was left to die with a dead hatred of the only Christ he had ever seen or heard of till that hour.

"One can almost say for certainty that the majority of Catholics in Spain die so, as they cannot believe in a Christ nailed to a cross—that is, one piece of wood nailed to another, or a Christ laid in the tomb, or in the wafer or 'Eucharist,' for in each case he is a dead, helpless Christ, and therefore of no use to the helpless, needy sinner. In the village we have just visited there are numbers of these lifeless creatures; but, while these abound, there is a bright little band of believers."

Copies of the report and further information may be had from Mr. B. F. Babcock, 17, Water-street, Liverpool.

## CAGE LANE MISSION, PLUMSTEAD.

The anniversary meeting was held on Thursday at the Mission Hall, Cage-lane, Plumstead. The hall was well filled, and the chairman, Mr. Denny, gave a short account of the progress of the Mission, which has been carried on for fifteen years by Miss Russell (now Mrs. Anderson).

The annual report was read by Col. St. Quintin, and the deficit proved the great need of more annual subscribers for this growing work, relieving General and Mrs. Anderson from the most unpleasant task of applying for pecuniary help for this mission.

The addresses were given by Gen. Sir R. Phayre, Sir William Stirling, and Mr. John Wood were truly spiritual, impressing deeply on their hearers that in Christ alone can the sinner be saved, that "Whosoever believeth in Him hath eternal life."

Many in the hall gave testimony as to the way they had been brought from darkness into his marvellous light, also how the founder of this work, Mrs. Anderson, together with her husband, General Anderson (now so earnest in the work) have been blessed during the labours of love in their Master's service.

The meeting was closed by the singing of the Doxology, and all must have realised the great power of God working in connection with this Mission.

AT A MEETING of the Manchester City Council, Mr. Trevor called attention to the number of arrests for drunkenness during the past year in Manchester, as recorded in the annual report of the Watch Committee, and the comparatively small number of prosecutions against licensed victuallers and beerhouse keepers for permitting drunkenness. He thought the disparity indicated something wrong somewhere.

REQUESTS FOR PRAYER.—One brought to God in 1859 asks prayer for her two nephews and niece that they may be led unreservedly to the Lord; two sisters for three brothers that they may be brought to Jesus; for a lady suffering much from mental depression caused through anxious care for dear ones during a time of trial and suffering, that the Lord would graciously restore her; for showers of blessing on the annual meeting, followed by week's mission, of the Banbury Y.W.C.A.; for evangelistic services in Plymouth, commencing on April 22, to be conducted by J. J. Scroggie.—For blessing on a work at Leyton, begun by Mr. John P. Gibbens.

## AMOY CHRISTIANS IN COUNCIL.

The Amoy Congregational Union has completed five days of meetings, four for business, and one for devotional exercises. It is believed that the great want of public spirit amongst Chinese is being remedied by these Union meetings. Pastors, evangelists, Bible distributors, school teachers, and delegates from the churches, gather from several counties, and every year an increasing amount of important business is done, bearing on many kinds of reforms. A great result, too, is gained in training the leaders of the churches to carry on deliberative assemblies.

The first convert from Jing-chin was received. This gave no small encouragement to an important missionary movement inland. This convert has endured suffering in giving up the opium vice. Native ministers who are enduring money troubles are taught that they are being tested, and that if they are faithful and look up for support they will not be left in need.

A movement is on foot to care for disabled and aged workers. The moral pressure from home, as instanced in the case of questions affecting missionaries in India, is more and more felt here, backing up missionaries in their struggle against moral evils, and helping to keep up their own moral stamina and avoid the demoralising influence of heathenism.

It is more and more realised that missionaries can work most effectually by raising up and training native leaders. A serious conflict on lines of native deadly hatred has been overruled by Christian influence. There are many proofs that a wonderful spirit of co-operation can be fostered in China, if missionaries can meet native leaders on equal terms. The Chinese do not believe in "a rope of sand," but in true authority. They can be moved by the "terrors of the Lord" if other means fail.

It is found to be a much more serious matter to induce Christians to carry out reforms than to start them. In domestic affairs especially there is frequent evasion, some even arguing, "Why should we seek to do more than the apostles?" (*e.g.*, in putting down slavery), not seeing that the advance made in Christian conscience and influence is greatly beyond early times, so that Western Christendom could not to-day allow evil customs in the Church as formerly. We, however, little know the trials of native Christians which lead them to plead for less strictness.

A man who gave up a considerable sum of money for inland missionary work when he needed it to buy a son came to me last night and said, God had led his relatives to give him a son. This is a direct answer to prayer, and a strong encouragement toward teachings of self-denial and trust.

I may also mention a fact not connected with the union. A special effort is being made by powerful presentation of the truth to rescue certain souls from extraordinary peril through temptation to earthly lusts, and bring them to see the glory of Christ. J. Sadler.

*Amoy, Feb.* 27.

"THE GOSPEL CYCLISTS" will make their opening run for the season on Saturday, 28th inst., when they hope to visit Waltham Abbey and hold an open-air meeting at 7 o'clock. The secretary, Mr. A. F. Borton, Hermon Hill, Wanstead, will be glad to hear from any Christian young men who cycle and who would like to join in this work, which affords a practical opportunity of devoting Saturday half-holidays to cycling for the glory of God. Open-air meetings are held every Saturday in the various towns and villages in S.W. Essex.

THE CHURCH MISSIONARY SOCIETY'S accounts for the financial year just closed have not yet been made up, but it is certain that there is a deficit of some £13,000. The income, though below the exceptional figure of last year, exceeds by more than £20,000 the average of the preceding five years. But the expenditure, which, if it had remained at the same figure as last year, would have been covered, is £13,000 more. In 1892-3 the missionary staff (after deducting deaths, etc.) increased by fifty, which of itself accounts for the augmented cost of the Missions. In 1893-4 the increase in numbers has again been about fifty, and the cost of these will swell the expenditure of the year now commencing. The rapid growth of the Society's work is shown by the fact that its expenditure is £50,000 a year more than it was ten years ago. In these circumstances, the committee are issuing a special appeal to their friends to make an effort to wipe off the deficit before the anniversary on May 1.

## BIBLE READING ASSOCIATION.

The twelfth anniversary of the International Bible Reading Association was held on Monday week. In the afternoon a gathering of district and branch secretaries was held the Lecture Hall of the Sunday School Union, presided over by Mr. H. Hawkes, when interesting reports were given by a number of secretaries from various parts of the country. The public meeting was held in the evening at the City Temple, and was presided over by Alderman F. F. Belsey, of Rochester. The report, read by the secretary, Mr. C. Waters, stated that for 1893, 450,000 cards of membership in English had been issued, including 359,980 in England, 12,200 in Wales, 12,200 in Scotland, and 6600 in Ireland. The rest had been distributed over a large number of countries throughout the world. In addition to these, cards had also been issued in eleven other languages. At the present for 1894, there had been issued 480,000 English cards, showing an increase of 45,000 over the number at same date in 1893. As interesting facts it was mentioned that Welsh cards had been sent out to Patagonia, where there is a Welsh Colony, and that 10,000 cards in the native language had been supplied to Samoa with the assurance that all would be required. The members of the Association support a missionary in India whose duty it is to assist the various missionary societies in the promotion and improvement of Sunday-schools for the native children; £451 12s. had been contributed for this purpose during the year.

The Chairman congratulated the meeting on the satisfactory record furnished by the report, both as to the constant increase of membership and as to the work accomplished through the agency of the Indian Sunday-school Mission. Rev. J. E. Shephard addressed the young people present, urging them to make the Bible their guide. Rev. Alfred Rowland spoke on the advantages of systematic Bible reading, the plan of reading the following Sunday's lesson and other portions of Scripture bearing on the subject being most important. Mr. J. E. Liddiard, who had visited many of the I.B.R.A. workers in a recent journey around the world, also spoke.

## "WHAT THEY COULD."

Last Thursday evening will long be memorable in the annals of the Somers Town Blind Aid Society. Its blind members joyfully gathered for the special purpose of holding a jubilee praise meeting for the Ragged School Union, and offering to God on its behalf what, from their poverty, they could spare! The intense interest shown in the work, the warm enthusiasm displayed, the willingness with which the blind contributed their pence, touched many a chord in the hearts of friends present. It was matter of very great disappointment to himself and to the blind that Mr. Starey, the founder of the Union, was prevented through illness from joining the gathering.

Mr. John Kirk, the secretary of the Union, gave a deeply interesting *résumé* of the fifty years of splendid work which the Lord has done through the agency of the Ragged School Union. The audience followed Mr. Kirk's recital with rapt attention. During the evening the Misses Scott and Miss Kirk contributed some sweet songs and jubilee hymns, while the blind united in prayer for God's continued blessing on the Union, and in hearty praise. The collection amounted to nearly £2, many giving their evening's "guide money," some bringing small silver coins, long saved for the occasion, and "only wishing it were more."

**LAW CLERKS' CHRISTIAN UNION.**—On Thursday evening last, Mr. A. Ellis presiding, "The power of the name of Jesus" was discussed. Seven managing clerks took part, and it was a time of much spiritual blessing. Mr. J. C. Allday, 35, Lincoln's Inn Fields, will gladly afford particulars of the Union.

**SPEZIA MISSION.**—We have passed through a period of great perplexity and trial, but God has answered prayer. If friends at home could only realise the unparalleled opportunity for preaching the Gospel in Italy, and the growing desire of the Italians to be freed from the bondage and superstition of the Romish priests, we should have no lack of funds.

Fred W. Clarke.

*Casa Alberto, Spezia.*

**BIBLE SOCIETY.**—Since the establishment of the Bible Society's agency for Egypt, ten years ago, 183,000 copies of Scriptures have been put into the hands of the people in Egypt and the immediately neighbouring lands. Of these nearly 40,000 have gone to the seafaring folk passing through the Suez Canal and in the town of Port Said. About 66,000 copies were circulated in Egypt, 17,000 in Syria, 52,000 in Palestine, and 8000 in Southern Arabia and the Red Sea coast.

## CHRISTIAN ENDEAVOUR.

A branch of the Y.P.S.C.E. recently formed in Bury St. Edmunds already numbers forty members.

The first convention of the C.E. Union for Northamptonshire has been held at Wellingborough. Revs. W. Knight Chaplin, W. Fidler, E. Abbott, H. Matson, T. Stephens, and others took part.

With reference to a paragraph which appeared in our last issue, we are asked to state that the Christian Endeavour Council is in no way concerned in, or responsible for, the arrangements for the Swiss tour there mentioned.

Thirty-six new societies were registered during last week, representing the following denominations, viz.:—Baptist, Bible Christian, Congregational, Methodist, New Connexion, Methodist Free Church, Primitive Methodist, and Wesleyan.

The Stonehouse Congregational Society has sought to develop the movement by sending a deputation of twenty or thirty members to two adjacent villages, who conducted a C.E. prayer meeting, and gave information on the subject. In both cases it is understood that the effort was successful.

A conference of Christian Endeavourers has been held in Banbury. A paper on the objects, principles, and usefulness of this movement provoked some discussion, in which representatives from Banbury, Chipping Norton, King's Sutton, Leamington, Oxford, and Moreton-in-the-Marsh took part.

The care of the street lamps at Eyota, Minnesota, has been undertaken by the ladies of the Christian Endeavour Societies. They volunteered to perform the work gratuitously when it was proposed by the local authorities to license saloons in order to raise the funds necessary to pay someone to attend to the lamps.

The C.E. movement is going ahead not only in Great Britain, but throughout the world. Last week nearly fifty new branches were formed in this country, bringing the total up to 1286. Mr. Baer, the general secretary, writing from Boston, U.S., says that the gain in branches and membership during the first quarter of this year was greater than in any preceding quarter in the history of the movement, for on his register there were 30,610 societies on March 14, with a total membership of 1,836,600.

## MISSIONARIES BURNT OUT.

On March 1, through the carelessness of the dhobi (laundryman), our bungalow took fire. There was a strong wind blowing at the time, and in one or two hours the house and all it contained was laid in ashes.

All of our earthly goods perished, Mrs. Batstone and baby Evangeline saving only the clothes they wore. Our books, organ, medical and surgical appliances, clothes, furniture, etc., etc., all gone, but we ourselves saved. We are indeed poor, but yet possessing all things; sorrowful, yet always rejoicing, knowing that our "treasure" and inheritance is above—undefiled, fadeth not away. Praise God that we are able, in whatsoever state we are, therewith to be content.

Our home now consists of a grass hut, 14 by 24ft., our furniture three chairs and two little tables; as yet, no beds, etc.; but soon we will be around again. Our new bungalow will be built by June, we trust.

The more we see of this field, and the more we talk and commune with God daily, and watch his dealings with us, the more we are convinced that He has a great work for us to do. We have no abiding place on earth—only Jesus—a blessed shelter in the time of storm. We rejoice in Him to-day as our all and only sufficiency.

We have some very bright followers of the Lamb here—living lives according to the written and living Word; tobacco, opium and liquor, caste, old associates all given up for Yishu Mashi—Jesus Christ.—Yours in Christian fellowship,

W. H. L. Batstone.

*Tagdalpur, Bastar, viâ Raipur, C.P.*

**THE UNITED CHRISTIAN MISSION** is an agency having for its aim the dissemination of Gospel truth in Continental Europe. This it seeks to do by inserting Scripture texts as advertisements in Roman Catholic and secular newspapers, and by the circulation of Gospel tracts and cards. The mission has carried on its work in twelve different languages, and during the last eight months it has sent out more than 170,000 cards and tracts, and inserted messages in upwards of 1200 different newspapers. If funds permitted, it could insert such messages in at least 1000 more before the year closed, but already those who are carrying on the work have made themselves responsible for a large sum beyond what they have received. Contributions in aid may be sent to Mr. A. J. Arnold, of the Evangelical Alliance, 7, Adam-street, Strand, or to the hon. sec., Rev. J. D. Kilburn, Ottensen, Holstein, Germany.

## THE Y.M.C.A.

In connection with the Social Purity branch of the Manchester Y.M.C.A., lectures on "Purity" have been recently given by Mr. W. H. Newett to men at Bolton, Derby, Oldham (P.S.A.), and Huddersfield.

Mr. Ralph Morphett has become secretary to the Bristol Association.

Brondesbury College has been secured by the Kilburn Y.M.C.A. as an Association centre.

It is stated that the revival of the work in Lincoln goes on most satisfactorily, and that some two hundred young men have been enrolled as members during the past year.

The National Council of the Y.M.C.A. of Sweden have arranged for a grand Swedish concert at the Queen's Hall on Tuesday, June 5, at 3 p.m., to be given by a select choir of sixty-six high-class Swedish singers, who will visit England to sing during the Jubilee of Y.M.C.A. here. The object of the concert is to support the work of the Associations in Sweden.

The Y.M.C.A.'s of the Western District met in conference at Frome on the 12th inst., when important and valuable discussions took place upon the questions of the relations of Y.M.C.A's to the Christian Endeavour Movement, Christian bands, denominations, young men's societies, and other kindred institutions, and as to the best means for reaching young men uninfluenced by existing religious organisations.

Mr. W. G. Sprigg, of the Melbourne Y.M.C.A., is leaving Australia to take up the work at Cape Town, where he has been appointed general secretary.

Mr. Geo. Hughes, who for the past nine years has been general secretary at Cardiff, is relinquishing the position, and is about to enter upon work that will identify him with the whole of South Wales, where he is widely known and respected.

The half-yearly conference of the South Wales District Union met at Pontypool on Thursday. The morning and afternoon sessions were held at the residence of Mr. C. Dauncey, president of the local association, and were of a very cheering and encouraging nature. Interesting reports were presented. In the evening a public meeting was held, Mr. Dauncey presiding, when addresses were delivered by Messrs. C. E. Compton, of Newport; Thomas, of Swansea; Smith, of Usk; Jenkins, of Pontypool; and Vigar, of Hereford. The meetings were characterised by much spiritual power.

On Thursday, interesting meetings were held in connection with the anniversary of the Charlbury Association was held.

## THE Y.W.C.A.

A branch of the Y.W.C.A. was formed at Rathowen, co. Westmeath, Ireland, about a year ago in connection with gatherings for sewing and Bible study which had for some time been held among the women of the neighbourhood. With God's blessing the work has grown and flourished so much that it now numbers thirty-nine members, who meet weekly. In the last twelve months 210 articles of clothing have been made for the poor Protestants assisted by the Ladies' Irish Association, and thirty-eight pieces of work were contributed as "free-will offerings" by the members in aid of the sale held recently. We should be very thankful for materials to supply our busy workers, as the appeals for clothing are too many to meet without further help.

(Mrs.) Preston Battersby, Secretary.

Will any lady living near London invite a party of our factory girls down to her garden on a Saturday afternoon during the next four months? Address, Miss A. B. Butler, 13, Onslow Square, S.W. A few hours in the country, and especially in private grounds, give such real pleasure to these girls, and it is often the only day in the year that they get into the fresh air.

On Monday, April, 2, the Hon. Louisa Kinnaird presented the Bible and casket from over 13,000 members of the Y.W.C.A., and 2000 other women of the United Kingdom to the Duchess of York. H.R.H. said she was much touched by the kind thought, and wished her warm thanks conveyed to all the subscribers.

**BATH.**—On Sunday, April 1, Dr. Newman Hall conducted services in the Walcot Wesleyan Chapel, when large congregations met at both morning and evening services and God's presence was felt. On Sunday, April 8th, Rev. James Baillie, of Bloomsbury Chapel, London, conducted anniversary services at Manvers-street Baptist Chapel, when the chapel was filled to excess both morning and evening. Much blessing was experienced during the day. The work at Bath amongst the different churches seems very encouraging. Rev. B. Senior is doing good work amongst his people at Claremont Chapel. A. T.

## SCOTTISH NOTES.

A series of successful Gospel meetings has been held at Dunoon. The coming of Dr. Moxey and Mrs. Moxey had been looked forward to with deep interest, and the results have been of the most gratifying kind.

A largely attended conference in connection with the Johnstone Y.M.C.A. was held on Saturday last, Mr. James Barnett, president, in the chair. The subject was "Christian Work," and various brethren contributed. The meeting was much enjoyed by all.

The late Mr. John Clark, of Paisley, left £30,000 to the schemes of the United Presbyterian churches, and another £47,000 to local charities. Among those who participate in his benefactions are the Paisley Young Men's Christian Association, who have now the prospect of getting a hall of their own, which will greatly aid them in their work.

Aberdeen has for long shown a laudable interest in Sabbath-school work, and last week there was held in it a conference of teachers, under the auspices of the Free Synod, at which admirable papers were read by Mr. John Adams, rector of the Normal School, on "School Discipline," and Mr. J. Elphinstone, teacher, Firstray, on "Teaching the Lesson."

Rev. Mr. Paterson, of Hamilton, preached an admirable sermon, which was greatly appreciated, at the opening of the Free Synod of Glasgow. His subject was Christian union, founded on the words, "That they all may be one." He held that the oneness prayed for by Christ was not, primarily, outward uniformity, but inward unity of spirit. He had some apt remarks on such organisations as the Evangelical Alliance.

## IRISH NOTES.

Sermons were preached last Sabbath in twenty-four churches of various denominations in Belfast in favour of a more scriptural observance of the Lord's Day.

A band of boys from Dr. Barnardo's Home, under the charge of Mr. J. B. Wookey, held a series of meetings, which were greatly appreciated and largely attended, in Belfast last week.

The anniversaries of the Methodist Missionary Society have been held throughout the country. About 200 centres have been visited by members of the deputation, most of whom are missionaries from China, India, or Africa.

## CLOTHING FOR EMIGRANT GIRLS.

Dear Sir,—The cheerful return of spring makes many of your readers contemplate the shedding of winter clothing. It also brings with it hopes of brighter prospects to those young women who are wise enough to avail themselves of the abundant work to be found in the Colonies. The Women's Emigration Association, to which I belong, can offer 100 free passages to Western Australia, and the demand in Canada for general servants is practically unlimited.

I venture to ask for help in outfits, the department I personally superintend. The wardrobe of a little maid-of-all-work rarely contains a stuff dress suitable for a sea voyage. Old and new underclothing are very acceptable. We only send out good girls, for we believe that Christian character is the strength of the mother country, and that only by its transplantation can the fullest well-being of our Colonies be secured.—Yours truly. Adelaide Ross.

18, *Upper Westbourne Terrace, Paddington, W.*

**BIBLE INSTITUTE LECTURES, CHICAGO.**—Mr. C. S. Wakefield, of Cloncore, Portadown, Ireland, lately a student in Mr. Moody's Bible Institute, Chicago, has undertaken to obtain a circulation in Great Britain for carefully produced reports of the theological lectures of Rev. R. A. Torrey, Dr. Pierson, and others. Bible students will find these lectures of real service. Particulars may be had from Mr. Wakefield, at the address given.

**SEAMEN'S REST, MARSEILLES.**—Since last writing we have had abundant cause for praise and encouragement to go forward. We recently had a social evening for the sailors to keep the first anniversary of the Gospel Temperance Society, formed for seamen. A goodly number of pledges have been taken and we are thankful to be able to trace the beneficial effects in several cases. We are now deeply interested in a superior seaman who had become a complete slave to drink. We are hopeful he will find, as many others have done, that Christ's power to keep is stronger than the temptation.

Chas. E. Faithfull.

1, *Place de la Rotonde, Marseilles, France.*

## EVANGELISTIC NOTES.

**Mr. Matthew Burnett** is holding a ten days' mission at Watford. Prayer for blessing is desired.

**Mr. Oscar Owers,** who is resuming for the season his Gospel services in Hyde Park, would be glad of much prayer on his behalf. He is still open to take occasional and mission services, and may be addressed 23, Wood-lane, W.

**Barrhead, N.B** —Mr. Harry Young, of the Evangelisation Society, concluded a fifteen days' mission here on Sabbath last. It is believed the special effort will be productive of much good. A Christian Conference was held on Saturday on "Faithfulness."

**Mr. Rowland Sturt** concluded on Sunday last an eight days' gospel mission at Chesham. The services were arranged by the Y.M.C.A. of that town, and were supported by the ministers and congregations of the various Nonconformist churches, who united in the special effort.

**Rev. Thomas Jackson,** of the Clapton Mission, has been conducting Gospel mission services at the Jubilee Chapel, Scarborough. Large congregations have attended at each meeting, and numerous tokens of blessing have been manifest. The Mayor of Scarborough presided at the closing meeting.

**Limehouse** —Since December last Mr. W. B Bawn has been holding special Sunday evening services in the Town Hall, Limehouse. Owing to the interest awakened, these meetings, originally intended to be closed on the last Sunday of March, have been continued to April 29. Much blessing has been granted and not a few profess conversion.

**The Christian Life Boat Crew** hold services from place to place, and the testimonies borne by the sailors have been blessed to many. On Tuesday a strong detachment went west to the Uxbridge-road Tabernacle, Shepherd's Bush, where they held a capital service, not a few careless outsiders being attracted, and it is believed some were greatly touched by the stirring testimonies of the members.

**Mr. Wm. Smith,** late of the Irish Evangelisation Society, has been holding a series of meetings in one of the stations of Belfast Town Mission during the past week. The meetings have been deeply earnest, and the power of God has been manifest. Prayer is requested for the meetings which continue next week. Mr. Smith is open for engagements in England. His address is 10, Canada-street, My Lady's-road, Belfast. Wm. Maxwell, Sec.

**Messrs. Merton Smith and Bell** have been holding a united Gospel campaign in West Bay, Mich., and the city appears to have been greatly stirred. On the Sundays the services have been crowded out; while Wednesdays have been observed as a "mid-week Sabbath," the shops, works, and places of business generally being closed in order to allow the employés to attend the meetings. Four services were held during the day, and very largely attended. Many have professed conviction and conversion.

**Mr. James Wharton** has held a most successful revival in Hillsboro, North Carolina. People in the country left their ploughing to attend the services, and so eager were they to hear the Word that they filled the Church to overflowing, and stood at the windows listening. Large numbers have professed conversion, and the Christians have been led into a deeper consecrated life. Nearly all of our pupils have been converted, among whom are all the most promising young men and women. We are full of praise to our God for his goodness.

(Miss) B. C. Bechan.

**Mr. Richard Weaver** conducted gospel services at the Farwig Mission, Bromley, Kent, on Friday, Sunday, and Monday, April 6, 8, and 9. Although in great bodily weakness, the news of salvation was proclaimed with great power to large congregations. Many came from considerable distances, some of whom had listened to Mr. Weaver ten, twenty, thirty, and more years ago. The homely presentation of the Gospel message attracted large numbers of unsaved men and women, and, especially on the Sunday night, was accompanied by great blessing, many professing to receive the Lord Jesus as their personal Saviour.

**Exeter.**—A correspondent writes:—Mr. Henry Varley has been here a fortnight, and much interest exists in the City. The afternoon Bible readings have been scenes of reviving to large numbers of believers. Many confessed their acceptance of the Word of Life in the Gospel meeting. The city is feeling the power of the Word of God so clearly and faithfully preached. Mr. Varley goes to Honiton, Crediton, and South Molton for a few days and returns to Exeter on April 26. The large Victoria Hall and some other centres have been secured for the carrying on of the campaign when he returns. A Conference for the deepening of spiritual life is to be held, commencing on the 23rd inst.

**Mr. W. R. Lane** commenced on Lord's day morning, at Arthur-street Chapel, Camberwell, a ten days' mission, which already shows tokens of great interest. The meetings on Sunday were very largely attended, and numbers seemed touched to the heart. The scene, at the evening meeting especially, recalled memories of the past Revivals, and awakened in some hearts the hope that we are about to experience blessings similar to those which so many of the Lord's people have been commemorating. Without venturing to reckon the converts it may be said that nearly two hundred professed to find the Saviour. Open-air work was carried on vigorously, and between nine and ten at night the whole street was filled with attentive listeners while the Gospel was faithfully proclaimed.

**Messrs. B. and F. Weaver** have closed a fortnight's mission at Newbattle Free Church, Midlothian. From the first meeting there was evidence of the Lord's presence in melting, saving power. Night after night there have been souls seeking and finding salvation. The harvest of blessing has chiefly been among young men and women, although not a few of middle age have also entered the kingdom. There have been many marked answers to prayer for individual cases. We have cause to thank God for the visit of the evangelists to this district, and ask those who joined us in prayer to offer a note of praise to the Lord for his goodness and wonderful works. The evangelists go on to Dalkeith for another fortnight, where we follow them with our help and prayers. A. Hardie, Minister.

## PERSONALIA.

**Rev. W. Prichard Williams,** of Landore, has been elected editor of the *Seren Cymru*, the weekly Welsh Baptist organ.

**Rev. W. H. Barlow,** Vicar of Islington, has, it is announced, accepted the post of Chaplain to the Mildmay Deaconess Institution.

**Rev. C. J. Vaughan, D.D.,** has decided to resign the Mastership of the Temple, a position he has occupied for twenty-five years, owing to his declining health.

**Mrs. Robertson**, of the Society for the Free Distribution of the Scriptures, we are thankful to say, is progressing favourably and recovering slowly from the effects of her painful accident.

**Rev. W. Lawson Forfeitt** has arrived from the Congo on a special visit to this country. He is not expected to remain more than a few weeks. We are happy to learn that he is in good health.

**Rev. Dr. T. B. and Mrs. Stephenson** sailed for New York on Saturday in the s.s. *Paris*. Dr. Stephenson's visit to the States has been undertaken for the benefit of his health, which had well-nigh broken down.

**Rev. G. D. Wyatt,** the esteemed Rector of Bermondsey, has had a serious attack of dysentery, which has completely prostrated him. He is, however, recovering and proceeding to Northern Italy, en route for the Engadine, where he is advised to take the iron waters.

**Rev. F. B. Meyer** has accepted Mr. Moody's invitation to spend August at Northfield. This will be his third visit. Mr. Moody, as we have already stated, is erecting a large auditorium to hold 2500 people, and proposes to continue the Convention for fifteen days, to be followed by a series of Bible readings. Prayer is earnestly invited that great blessing may result.

## EAST END SUNDAY SCHOOLS.

The East London Auxiliary Sunday School Union held its eightieth anniversary at the East London Tabernacle on Monday evening. Alderman F. J. Belsey, J.P., presided. Mr. R. Tucker read the report, from which it appeared that the number of schools connected with the auxiliary was 108, containing 3023 teachers and 37,468 scholars, 6065 of whom were over fifteen years of age, and 8735 infants; 2206 were church members. During the year 1893 502 joined the church. In connection with the schools there were auxiliary Christian bands, Christian Endeavour societies, and special classes for young Christians, with a membership of over 2900.

The chairman rejoiced in the large and important work done by the auxiliary. There was an interesting fact referred to—viz., the immigration of people into the metropolis; the recognition of this state of things had the effect of increasing the need of Sunday schools, which were the best organisations to deal with it. The most hopeful work was to begin with the young. Rev. J. A. Davies spoke of the need for more teachers, and the necessity for a fuller consecration for and to the work, and said present results should be expected. The meeting was also addressed by Rev. H. S. B. Yates and others.

## OBITUARY.

MR. SAMUEL JAMES THOMAS.

We hear with much regret of the falling asleep of this servant of Christ, who passed away on Thursday, 12th inst., at St. Leonards, aged fifty-six. Many may remember how, when residing at Dury House, Hadley, Barnet, he was wont to throw open his house for happy gatherings of Miss Macpherson's and Mr. G. Holland's workers, and was well known for his hospitality and deep interest in the Lord's work generally. In recent years he had been residing at Muswell Hill, until the complaint which has now carried him off necessitated his removal to St. Leonards. His last three or four years have been times of much bodily weakness, but all through his love for the Lord and his enjoyment of his Word have been as bright as ever.

MR. JOHN CLARK, PAISLEY.

In the death of Mr. John. Clark, the senior partner of the firm of Clark and Co., the well-known thread manufacturers, Paisley has lost another of those remarkable public benefactors for which the town has been so famous. Among the many benefits which he and the other members of the Clark family have been the means of conferring on Paisley, the Clark Town Hall is doubtless the most prominent. This magnificent pile cost fully £100,000, and its erection may be said to have revolutionised the life of the town. It was here that Mr. Moody and other evangelists held their meetings, and all of them spoke of the hall, which is seated for about 2000, as one of the finest they had ever been in. During recent years, Mr. Clark resided all summer at Largs, a pretty watering-place on the Clyde, and there, too, his name became a household word for princely beneficence. In 1881 he built and gifted a hospital to the burgh, and two years afterwards he erected, at a cost of £30,000, a very beautiful church for the United Presbyterian congregation there. He was of a retiring disposition, and, like the two brothers, Sir Peter and Thomas Coats, loved to do good by stealth. He will be much missed in Paisley and the West of Scotland. Among his testamentary bequests are:—£30,000 for various missionary and other schemes of the United Presbyterian Church, £5000 to the National Bible Society of Scotland; and Paisley and Largs charities, and the U.P. churches in those places, are handsomely benefited. The sum of £1000 is left towards the erection of a Y.M.C.A. Hall in Paisley, and £250 to the Christian Vernacular Education Society for India.

EDWARD BOOTH, ZAMBESI INDUSTRIAL MISSION.

An angel came to our house last night:
Two went out, where only one came in.

Dear Eddie Booth, so well known to many of your readers, has been called home to be with Jesus, and meet his mother, whose memory he tenderly cherished. All that remained to us of him, we here this morning laid in its last resting-place. He was but seventeen, though far beyond that age in his character and appearance. Our barge was expected up from Chinele, and he had to go to Cheroono hoping to meet it there, and pass the goods through the Customs. Naturally an unhealthy place, it was much more so now during the rainy season. The barge was longer than expected; fever attacked him for the second time badly. However, in a fortnight's time news came that the barge had come. He rose from his bed, saw all his work done, then, though really ill, he started for home—a weary tramp of five days. One of our most faithful evangelists was with him (besides his carriers), and the tale he tells of his weariness yet bravery is heartrending, having to wade through water nearly up to the neck and wild animals and crocodiles abounding. He arrived here, to our delight, on Tuesday morning, not apparently ill, but upon his temperature being taken he was found to be 103 and two points. He was put to bed and seemed really bright and very comfortable. At prayers that night we were singing:—

Hidden in the hollow of his blessed hand, never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care, not a blast of hurry, touch the spirit *there*.
Every joy or trial falleth from above, traced upon our dial by the Sun of Love.
We may trust him fully, all for us to do; they who wholly trust Him find Him wholly true.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

As we sang, we heard his voice joining in heartily, and on going in to him and playfully remonstrating with him, he said, "Oh, I couldn't help it, it sounded so sweet. I haven't heard singing like that for so long." With hearts filled with grief, we sang it again to-day while standing round his coffin.

The natives all loved him, and his fellow-missionaries. Though so young in years, his was a ripened character in many ways—impetuous, loving, and generous. "He lives again in lives made better by his presence." It was with hearts full of assurance we laid him in his grave, the sun shining down in its strength all the time. On the Wednesday morning, about 10.30 a.m., he had a kind of fit, and from that time he was quite unconscious—laboured breathing, rapid pulse, and high fever all the time. He continued in this state for thirty-three hours, and then very quietly breathed his last. Two people, whose names had a wondrous charm for him, and of whom he never seemed to tire of speaking, were his old college chum, "dear old Hawley," and his late tutor, Mr. Rattray. He frequently remembered these lovingly in his public prayers.

In his last trip he seemed to have a presentiment that it might mean his death. In his note to me, dated Feb. 5, 1894, after thanking for letters received, he says: "I feel what I need is an unwavering faith in God, and take what comes as from his hand, knowing that my Heavenly Father knows what is best for me. I want to know this blessed experience:

Mine not to reason why—with God,
Mine but to do and die—for God.

If we are in this attitude we can bear all things through Christ, who strengtheneth us. At the present, that which I find hardest to do is to stay quietly here; there is so little to do. I brought so few books down, and time hangs very heavily. I detest this lazy life, but God must have some very definite object in putting me here. I am sure it is to make me more patient, and to learn that in whatsoever place I am, therewith to be content."

We gathered lovely white flowers, grasses, maidenhair and other ferns, and laid some in his hands. He had such a sweet smile—as the scalding tears rolled on his dear sweet face one almost felt he would wake; he was smiling so like life.

We are praying and believing that his death may be a great blessing to all of us, and that "he, being dead, yet speaketh." We are stunned at present. God alone can fill the empty place. So very many have died and are now dying of this terrible fever, but we are *quite safe* in his hands.

Trusting we shall be remembered in your prayers, I remain, your fellow-worker for Africa,

Emmeline H. Rayner.

*M'sidi Mission House, Feb.* 23, 1894.

## NOTICES OF BOOKS.

THE BUNYAN RENAISSANCE.

Thanks to Dr. Alexander Whyte, of Edinburgh, there has been quite a revival of public interest in the famous tinker and his books. *Messrs. Oliphant, Anderson & Ferrier* have published a beautifully printed edition of The Pilgrim's Progress (2s.), uniform with their recent issue of "The Holy War," a most attractive and cheap presentation of the greatest Christian classic. The same firm gives us Vol. 2 of Dr. Whyte's Bunyan Characters (2s. 6d). For strong, manly, reverent, and bracing exposition of spiritual life and conflict, it would be hard to beat these rambles through the Bunyan portrait gallery. These two volumes will live and move long after the feckless namby-pamby writing of the day is buried in oblivion.

The Money of the Bible is the title of Volume XX. of the excellent "By-paths of Bible Knowledge" series (2s. 6d. *Religious Tract Society*). Its author, G. C. Williamson, D.Lit., is an accomplished numismatist, and his work is at once scientifically precise and popularly simple. Numerous woodcuts and facsimile representations enhance the value of this handbook.

Within our Gates.—Under this title, a little quarterly has been started to plead the cause of the Spurgeon Orphanages. The first number is full of good matter, mems and incidents from the homes, a chapter by an old boy, and other things of interest to all. We trust it will win for this noble institution many good friends. The paper may be had from the Orphanage, Clapham-road, S.W.

The Parents' Review.—Thoughtful parents will find much intellectual refreshment and profit in the perusal of this high-class monthly, edited by Charlotte M. Mason. In the April issue, the first part is given of "An Inquiry into the Formation of Habit in Man," by Dr. A. T. Schofield. Other valuable contributions are "The Training of Girls for Professional Life," by Edith A. Barnett, and "The Mental and Moral Training of Children," by James Welton, M.A. (6d. monthly. *Kegan Paul, Trench & Co.*)

Present Day Primers is a new series of shilling volumes issued by the *Religious Tract Society*; and if the whole prove as good as the first two they will serve a very important purpose in religious education. The volumes already issued are Early Church History, a Sketch of the First Four Centuries, by J. Vernon Bartlet, M.A., and The Printed English Bible, 1525-1885, by Rev. Richard Lovett, M.A. These books will be of service to students, and interesting to the general reader; and we heartily commend them.

The Good News after Marcus' Telling, a literal translation of the Anglo-Saxon version of St. Mark's Gospel, by Rev. H. C. Leonard, M.A., is a little work having peculiar charms. It gives the reader a good idea of the Bible as read by our ancestors during a period of nearly five centuries. Words that have acquired a supreme theological importance are here conspicuous by their absence, the ideas being conveyed by quaint descriptive expressions which cannot but excite instructive reflection. In this issue of his little book, Mr. Leonard has introduced many improvements upon the first edition, published in 1881. (1s. *J. Clarke & Co.*)

Present Day Tracts, Vol. XII. (2s. 6d. *Religious Tract Society.*) Here are numbers 67 to 72 of the series of tracts on Christian evidence, doctrine, and morals, which we have so frequently commended, at once for their valuable contents and their judicial tone. The writers are Drs. J. Murdoch, J. Angus, S. G. Green, T. Sterling Berry, and R. McCheyne Edgar, and Rev. M. Kaufmann. The subjects include a comparison of modern scepticism with Christian faith, a selection of testimonies of great men to the Bible and Christianity, a study of the Psalms in relation to modern criticism, and a statement of Christ's Doctrine of Prayer.

Some interesting books for the young come to us from the *Religious Tract Society*. James Gilmour and his Boys (2s. 6d.) is a delightful record of mission work and experience, mainly in the shape of letters by Mr. Gilmour, written to his two boys in England, after his wife's death. It is a welcome addition to the stories of his devoted life, and ought to be in every Sunday-school library. Round the World with the Union Jack (2s.) gives a bird's-eye view of British possessions abroad, and will enable the youthful reader to understand in some degree our responsibilities as a favoured nation. The Girl with a Talent, by Mary Hampden (1s. 6d.), is a pleasing story of fidelity to the right and its due reward.

Rev. James Ormiston's striking booklet, A Silent Sermon; or, The Prison Opened to One that was Bound, is now in its thirty-first thousand. (6s. per 100. *G. Stoneman, 21, Warwick-lane.*)

Pentecostal Power is the title of the quarterly paper of the Daily Prayer Union and Worcester Tract Society. The April issue contains many instructive and helpful communications. (1½d. *E. Baylis & Son, 22, The Cross, Worcester.*)

The Abbey Tracts, by Pastor H. E. Stone, have had a large circulation. Some deal with current errors; others present Gospel appeals. All are good, and being in booklet form, they are likely to be accepted with readiness. (3d. per dozen. *J. F. Shaw & Co.*)

*Penman & Co.* have added to their issues of Gospel booklets a pleasing-toned card, the "Perth Series" (1s. per 100), asking in terse and telling fashion various very pointed questions as to the spiritual condition of the reader into whose hands the card may come.

A new issue of booklets from *Drummond's Tract Depôt, Stirling*, is entitled For Letters. Twelve assorted, printed on tinted paper, make up a sixpenny packet. The booklets are by Brownlow North, General G. G. Anderson, and Mrs. Robertson, of Callander, and they are all strong in Gospel appeal.

A new, carefully revised, and enlarged edition has been published of Pastor Frank H. White's booklet, The Saints' Rest and Rapture—When? It is a thoughtful Second Advent inquiry, leading to the conclusion: "No deliverance antecedent to the public personal manifestation in glory of the Deliverer; no rest and no rapture before his revelation." (1d. *Partridge.*)

The Importance of Christian Work among the Young Men of London is a booklet giving portions of a most instructive lecture delivered before the Y.M.C.A., many years ago, by Rev. William Arthur. Here is a striking sentence from the concluding paragraph: "A good Englishman is a blessing far and near; an immoral Englishman is a curse on the creation of God." (3s. per 100. *Hodder & Stoughton.*)

## Appeals.

The Congo Training Institute, Colwyn Bay, N. Wales, has now fourteen young Africans under training in the hope they will return to their native land as missionaries, schoolmasters, or useful handicraftsmen. Each student learns some useful trade, and as some of them desire to learn printing, it is now proposed to put up a small printing establishment for that purpose. A printer of Llandudno has presented the institution with a hand-press, and Rev. W. Hughes, secretary, appeals to others for similar favours, as there is great need of a printing press at our branch institutions in Africa, both at Rick's Institute in Liberia and at the Glamorgan Institute in the Cameroons.

## Notices.

Applicants for Tracts.—Sergt.-Major W. Graham, Meerut, N.W.P., India; Rev. J. W. Atkinson, Claremont, Cawley-road, N.E.; G. Rogers, 47, Broadway, Bristol: C. D. Judd, Wells-next-Sea, Norfolk; John Campbell, 6, Hawkhill, Dundee; A. E. Southwold, 8, Galley Wall-road, Bermondsey; John Onions, 65, Dudley-road, Tipton, Staffs; Miss Melvin, 57, Ferry-road, Dundee; Andrew Mann, 38, Nisbet-street, Homerton, N.E.; Miss S. Ingham, 197, High-street, Deptford, S.E.

Communications Received with Thanks.—A.J. J.H.H. E.A.C. Miss B. Lady J.W. J.W.A. E.G. G.A.W. F.E.W. E.S. R.C.B. F.W.C. G.F.P. H.T.G. W.D. G.F.P. L.F. E.B. R.H.D. A.H. D.R. J.C. F.F. S.D.W. A.J. F.W.W. C.D. J.E.S. J.T.R. J.L.S. C.J.B. F.J.L. A.F.W. I.H. D.R. C.J.E. D.G. S.P.B. E.J.S. O.O. J.K.W. A.W.B. M.B. C.S. J.D.P. G.P. M.H. O.M. B.W. A.S.M. A.B. J.S. W.E.T. J.S.C. J.D.K. S.J.M. A.H. H.H.C. J.H.S. C.F.P. S.C. R.P.F. J.K. S.B. C.W. W.M. D.D. D.G. G.K.G. T.A.L. S.M. J.B. J.C.A. A.B.B. A.C.D. J.A.R. G.E. E.A.F. D.M. C.W. F.M.I.W. J.W.M. J.C. J.B. O.G.M. A.S.D. E.V.K. H.E.S. A.R. D.A.B. A.S.R.T.

# The Christian.

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## Notes and Comments.

WE purpose next week to give portrait and sketch of the late Rev. Joseph eeshima, LL.D., Japanese Christian and ducationalist.

We are being reminded by London workers at the time for the "Day in the ountry" given to poor children, is close at nd. To the great bulk of our readers, the ghts and scents and sounds of rural life are mmonplaces, but to the London sparrows the human species, they are boons of the ghest and rarest kind. We hope that our iends will, as in former years, enable us to lp the mission workers of the metropolis carry out the programmes so eagerly ticipated by those among whom they bour.

It is proposed that Sunday, May 27, shall e observed as a day of special intercession r the discontinuance of the opium trade etween India and China. The clergy and inisters of all denominations are earnestly licited to bring the subject to the notice of eir congregations, and to arrange to have made a special subject of prayer. We sk the earnest attention of our readers to ie weighty article in our present issue on ie subject, "Chinese Opinion on Opium."

Mr. F. Cockrem's "Life of the late Mr. awin Kirkham" (*Morgan & Scott*), appears pportunely, as the great army of open air reachers are preparing for another season's ork "under the blue sky." No man in is generation has done more to carry the ospel to the masses in the open air than did ur departed friend. No one who reads the ry of his life can fail to receive inspiration om his earnest example and guidance from is long and varied experience. Next week e hope to give some extracts from the book.

The spring meetings of the Baptist Union are in session this week. A strong keynote was struck by Professor G. Adam Smith's sermon on Home Missions at Bloomsbury Chapel on Monday. He eloquently showed how the best and greatest results in national and in religious life come from steady and unremitting toil. Christ dignified labour, and his experiences of common life enabled him to reach the hearts of all sorts of men. The well of human need is deep, and can only be filled by Christ. To him must be traced all the saving and beneficent forces of to-day. Professor Smith magnified the functions of the pulpit, and contended that the regular ministry had accomplished more than any special effort. The sermon was listened to by hundreds of ministers, who frequently gave expression to their approval.

The address of the new president of the Union, Rev. G. Short, of Salisbury, dealt largely with the social aspects of Christian teaching. Never was there a louder call to bring the Christian spirit to bear on the movements and necessities of the time. The Churches must gird themselves to the work of exorcising the demons of drunkenness, of sensuality, and of respectable covetousness. Science and legislation may do much, but the great specific for the woes of humanity is the Cross of Jesus Christ. Dr. S. H. Booth's secretarial report told of an increase in membership for the year of 5000, and spoke hopefully of the general outlook.

The late Professor David Gracey, principal of the Pastors' College, was a strong teacher. Brought to God during the revival of 1859, he lived in the sphere of Divine realities. His lectures were based on Scripture, and true to a deep spiritual experience. We heartily welcome a volume of them entitled "Sin and the Unfolding of Salvation." (7s. 6d. *Passmore & Alabaster.*) The lectures cover a complete three years' course, and will prove of real service to students. We hope to review the work shortly.

Mr. Stead's literary fecundity is phenomenal; perhaps it is not altogether surprising that so much seething brain-power now and then breaks out in unexpected ways. His latest book, If Christ Came to Chicago (*Review of Reviews* Office), is a terribly scathing impeachment of social corruption and civic misrule in the great American city. Mr. Stead went to Chicago for a brief holiday, but he seems to have been so struck with the all-prevailing rottenness, that he remained to investigate and to lift up his voice against the alliances that he found existing between whisky, politics, immorality, police, and aldermanic knavery. With an unsparing hand the veil is lifted, and the picture that faces the reader is a truly dark and appalling one. The blame for such a state of things is laid at the door of the great body of citizens:—

> Instead of seeing to it that the authorities were just men, upright, fearing God, and hating covetousness, they left the worst elements in the community to convert the city government into a joint-stock corporation for the spoliation of the people and the promotion of perjury, corruption, and all unrighteousness. And now, having accepted Cain's gospel, and lived up to it, they are reaping the consequences.

When he comes to deal with remedies, Mr. Stead advances much that must commend itself to everybody. By all means let the city government be taken out of the grasp of the thieving "boodler," and committed to men of probity and pure hands, who will rule in the fear of God and in the interests of the people. Let the fountains of justice be cleansed, so that judges shall not condone crime, and policemen shall not wink at shameless vice for a consideration. Let the newspapers use their vast influence in the faithful exposure of wrong-doing and the wrong-doers. Let the millionaires learn the lesson of stewardship and responsibility, *versus* selfish aggrandisement and the ruthless extinction of weaker rivals. Let the lives of the poor be brightened by places of healthful resort, and let incitements to drinking and vice be swept away. All these things are vastly important and necessary.

Yet, when all that is done in Chicago, as it surely may be without Christ having to return in person to accomplish it, the city will be far from being the "ideal city" that Mr. Stead contemplates. We think that if Christ came to Chicago, as He came to Jerusalem, and saw the miseries and the limitations of human life, He would again say to the palsied one, "Thy sins be forgiven thee," before He dealt with the physical environment. Mr. Stead has little that is good to say about the Christian churches in Chicago:—

> Instead of regarding the Church members as saved souls come together for the purpose of saving others, the tendency is too much to regard them as the members of a select club, meeting together for their spiritual edification, and harmless æsthetic indulgence. . . . . Of all the disappointments caused by comparisons between the real and the ideal, the greatest disappointment which Christ would find in Chicago would be in his own Church.

So far as that is a correct statement, we deplore it equally with Mr. Stead. But if "Christ's own Church" is unequal to the task, what hope is there that a new "Civic Church" would do better? If Mr. Stead's book rouses the Chicago churches to a sense of their opportunity and their responsibility, he will have rendered a great and lasting service to that city.

Mr. Waugh's article in *The New Review* gives some facts with regard to the cruel treatment of children, which may well stir our thought and awaken our shame:—

> Comparing the cruelties practised by the sober and the cruelties practised by the drunkard, the palm for monstrousness goes to the sober. Poverty and ignorance, though often associated with cruelty, are never its cause. . . . The higher—more often than the lower—waged workers have to answer for their cruelties to the law. The educated and refined, when they are cruel, practise worse cruelties—more inventive, spiteful, and sustained—than do ruder-living folks.

The main causes of cruelty are avarice and immorality. All which things emphasise the fact that man's great need is a religion of holy love. We need not go to heathen lands for startling evidence; our own English homes contain it.

Does it indicate the beginning of the existence of a more modest feeling in the nation, that the nude in art is being questioned? The bailies of Glasgow have been much laughed at for forbidding the exhibition of certain pictures, but that was to be expected; all good things are laughed and jeered at at first. Now we find Liverpool joining Glasgow in forbidding an exhibition:—

> An application came before the Finance Committee of the Liverpool Corporation for the use of the concert-room in St. George's Hall for an exhibition of Kalaniff's tableaux vivants. Since the recent appearance of the troupe at one of the theatres, public feeling has been stirred against such representation of the nude in art, and there has been talk of a public prosecution. After discussing the matter in private the committee refused the use of the hall.

The recent agitation in Liverpool in favour of social purity is evidently bearing fruit in several ways.

Nothing seemed so improbable two or three years ago as the disarming of the European Powers, even to any extent, but the terrible military loads now on the nations are giving the rulers pause. On the day after the Conference on Peace in London, called by the Society of Friends, the following paragraph appeared in the papers :—

In diplomatic circles in Paris it is positively asserted that the German Emperor submitted an initial scheme of disarmament not only to the King of Italy and the Emperor Francis Joseph, but to the Czar. After sounding the King of Denmark, who shrank from the responsibility, the Emperor William asked Count Schuvaloff, German Ambassador at St. Petersburg, to submit the plan of a conference to Alexander III. The convoking of this pacific gathering would be left to the Czar himself, the Russian capital being the place of the meeting. Count Schuvaloff was instructed to return a polite refusal, and to say why he was charged with this answer. The gigantic armies of the military Powers, it was stated, are not a cause, but an effect. They are due to the European wars of the last quarter of a century, and to the treaties in which these wars ended.

The Peace Conference wisely asked our Government to take steps to aid in bringing about disarmament, and we cannot but believe that some relief will come to the present intolerable situation.

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Many a time we have been asked to recommend books giving a comprehensive survey of the mission-field, and during recent years we have had little difficulty in complying with the request, such has been the growth of missionary literature. A work which has lately been published in America well answers this description, and will prove of great service to such as desire to make a serious study of missions. It is entitled "Foreign Missions after a Century," and is by Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirût, Syria. (1 dol. 50c., *Fleming H. Revell & Co., New York and Chicago.*) The volume contains a course of lectures, apologetic and descriptive, theoretical and practical, delivered before the faculty and students of Princeton Theological Seminary, and concludes with an admirable bibliography of recent literature on missions.

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Dr. Dennis very pertinently describes the marvellous development of missions as "manifestly one of the foremost movements of Providence in the religious history of our century." In conclusion he interrogates the Church of Christ as to her indebtedness to aggressive work, and says :—

Is it little to her that she can refer to those Pentecostal seasons in the Pacific Islands and in India, to that first Sabbath in July, 1838, when 1705 souls were baptized in the Sandwich Islands, and that first Sabbath in July, 1878, when 2222 were baptized in the Telugu Mission in India? Is it little to her that she has such tokens of her Lord's presence, such assurances of his benediction, and such promise of immortal glory through the advancement and triumphs of his Kingdom? Oh, let the Church follow hard after this sublime victory, and press on prayerfully and eagerly toward this hallowed goal!

That is to say, Let the Church be loyal to her Lord, and obedient to his last command. Then what we have hitherto regarded as miracles will be normal occurrences, and still "greater works" than have been witnessed will be done in the name of our glorified Lord.

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"How much do I study the Bible, and how?" is a question which is being answered in *The Biblical World* (Chicago) by working pastors of America. Rev. J. L. Withrow, D.D., of the Third Presbyterian Church, Chicago, makes a brief response, in which he says :—

I study the Scriptures from two to three hours for one hour that I give to any other book. The more I dwell upon them the more they attest to my deepest needs their Divine origin. So much so, that it seems to me poorly spent time touching them, that is not taken to induce others to receive the volume as God's Word, with neither "ifs" nor "ands" of any other element in it that is worth mentioning.

This is the way to get to "know the Scriptures." Unfortunately, the book is too frequently laid aside in order that speculations concerning its origin and perversions of its teaching may be diligently studied.

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Dr. Withrow recognises the true object of Holy Scripture and its proper place in evangelistic and pastoral work. He says :—

The greatest lack of my preaching, and of the preaching I hear, is enthusiastic and intelligent presentation of the Scriptures as the oracles of God. I have no knowledge of having ever helped a single hearer out of his head or heart troubles with anything else than a full expression of a full faith in the straight assertions of the Holy Scriptures. Hence I study them by books, by topics, by verses, and any other way that lets me deeper into them.

How many Christian workers are there who cannot say the same? "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," are men brought to know God and Jesus Christ whom He has sent.

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## The Testimony of Jesus is the Essence of Prophecy.

In the early days of my conversion I was taught that the key to all Scripture is Jesus. But some of my teachers forgot their teaching, and were content with Israel in the past or the Jewish remnant in the future as a sufficient key. Matthew is very helpful here. Hosea had said, "I called my son out of Egypt"—meaning Israel; but Matthew sees beyond Israel, and assures us that the ultimate purpose of the inspiring Spirit was to testify of Jesus: "Out of Egypt have I called my Son." And this, after the worship of the angel-directed shepherds and the star-led Magi, is the first identification of Jesus as the Christ. He is the true and ultimate Israel—Prince of God: "For as a Prince hast Thou power with God and with man, and hast prevailed."

Jeremiah hears Rachel weeping for her children and refusing to be comforted because they are not. He thinks of the children of his people in the land of the enemy. But the Evangelist, with clearer and farther vision, knows that it is for the sake of the Redeemer that the children are slain. He is the true Mordecai, whom the Haman, the adversary, hates, and for whom He would slay all his people. This is Matthew's second identification of Jesus as the Christ.

Matthew says that Jesus was born at Nazareth, that the word spoken by the prophets might be fulfilled, "He shall be called a Nazarene." We search in vain for such a prophecy. Then we bethink ourselves that the Nazarites, purer than snow and whiter than milk, more ruddy than rubies, were all dim foreshadows of the Holy Child of Nazareth. But their visage had become blacker than a coal; their skin cleaved to their bones; it was withered like a stick (Lam. iv.). And in the days of Jesus it was asked, "Can any good thing come out of Nazareth?" He was purer than snow; He was white and ruddy; yet "his visage was marred more than any man, and his form more than the sons of men." The former condition (like the sweet-savour offerings) declares what he was in Himself; the latter (like the sin-offerings), shows what He became for our sakes. He and He only was "The Nazarene." At the close of the Nazarite chapter (Num. vi.) is pronounced the largest and fullest blessing upon Israel. But to be called a Nazarene had become a reproach, a curse, a malediction. Jesus, the Nazarene, rolled away the reproach, became a curse for us; and is mos blessed for ever: "Jehovah bless Thee an keep Thee; Jehovah make his face to shine upo Thee, and be gracious unto Thee; Jehova lift up his countenance upon Thee and giv Thee peace. And they shall put My Nam upon the children of Israel, and I will bles them."

Yes: Moses and the Prophets and the Psalm have all one subject—Jesus: Jehovah-Jesus "The testimony of Jesus is the spirit o prophecy." And Jesus promised, "When He the Spirit of Truth is come, He shall guid you into all truth: for He shall not spea from Himself; but what He shall hear tha shall He speak; and He shall show you thing to come. He shall GLORIFY ME; for He sha receive of Mine and shall show it unto you (John xvi.).

The Father and the Spirit glorify the Son and the Son glorifies the Father, in order tha ultimately God, the Godhead, Father, Son and Spirit, may be all in all.

This is the dispensation of the Spirit; H is *the promise* of the Father through the Son "The Holy Spirit was not yet outpoure because that Jesus was not yet glorified. When He ascended and sat down on the righ hand of the Majesty on high, He was glorifie in heaven; when the Day of Pentecost wa fully come, and his Church, with one accord in the upper room, in the City of Peace, reste with a full Sabbatic rest of faith in the rise Saviour ("seven Sabbaths shall be com plete"), then Jesus was glorified on earth and suddenly, immediately, the outpoure Spirit filled the place where they wer sitting.

He has been glorified in heaven with un broken continuance; but we, his disciples o earth, have not pointed truly to the pole. W have glorified some truths, some half-truths and some errors, and Him in whom is th breath of our eternal life have we not con tinuously glorified. We have set up on teacher against another, one truth agains another, sometimes one truth against anothe truth, or an error against a truth, or eve against another error. And so Satan ha disunited and divided us. Thus the Spiri has been grieved, and we have been power less, and worse than powerless.

Then we have tried reunion by outward and mechanical means, without avail. It i the magnet that attracts the atoms of steel. Al the dust may be blown away, but the atom will not unite. The magnet must be held above them, and then each atom obeys the law of attraction. Jesus must be glorified and the Spirit will work mightily. Each one will be drawn, and all will come together "Draw *me*, WE will run after Thee."

The atoms of steel might praise electricity but that would not unite them. The electricity is in the magnet, and cannot put forth its influence apart therefrom. Sometimes we think we must glorify the Spirit; but the Spirit will exert no influence except as Jesus is glorified. The Spirit cannot be glorified except as glory is given to "Christ, who through the Eternal Spirit offered Himself without spot to God." "He shall glorify Me." We glorify the Spirit when we co-operate with Him in glorifying Jesus crucified and risen, received up in glory, and coming again in glory.

To have Pentecostal power we must have Pentecostal unity. And nothing can secure that unity but Jesus glorified. "I, if I be lifted up, will draw all unto Me."

The great lesson of the Thanksgiving Meetings was the uniting presence and power of "Jesus only—with themselves." M.

## Chinese Opinion on Opium.

Sir,—A paper has recently been circulated
n China by the Royal Commission on Opium
hich deserves some attention. In it a
ariety of questions are asked with a view to
liciting information on "Opium Consump-
on and Opium Revenue in China." These
uestions are submitted to Her Majesty's
onsuls, and to medical men, merchants, and
hers resident in or natives of China, who
re specially conversant with any part of
hina in which opium is grown or consumed.
s opium is consumed in every part of China,
om north to south and east to west, this
quiry applies to the whole area of the
ghteen provinces.

The first thing that will strike many
ersons on looking at this document is that
*erchants* are specially named, and *mission-
ies* are altogether ignored in it. In a country
here there is not one merchant in a hundred
ho can speak with the people in their own
nguage, and not one missionary (of two
ears' standing) in a hundred who can *not*, it
ems strange that this preference should be
ven to mercantile testimony over the testi-
ony of missionaries who are spending their
es for the Chinese, and are mixing freely
ith them continually in the intercourse of
ily life. However, as missionaries have in
few instances been privately invited, through
e courtesy of some of Her Majesty's Con-
ls, to give any information they can, I feel I
ould like to render my contribution to the
use of free inquiry, and, through the medium
the English newspaper press, to give some
eful information, on one aspect, at least, of
e opium question.

### WHAT IS CHINESE OPINION?

One of the inquiries made by the Royal
mmission is the following:—"Is the habit
consuming opium condemned, as degrading
injurious, by the general opinion of the
inese? How would they regard the opium
bit as compared with the alcoholic habit?"
o one who has been long in China, and has
ixed much with the Chinese people, *talking
th them in their own language, and entering
to their life*, can be in any doubt as to the
swers—the *only true* answers—to be given
these questions. To deal with the second
estion first, one must say that even where
inking to excess is most common, it is
dom regarded by the Chinese as being any-
ing like so great an evil as the opium habit.
s that the opium habit is regarded almost
iversally as both degrading and injurious
ay be seen from the way in which it is con-
ntly associated in the popular language,
d in the public mind, with other "habits"
at are universally condemned.

It is a feature of the Chinese language to
ing together in a kind of stereotyped phrase,
ree, four, or five words representing one
ea viewed in various lights, or several ideas
ended in one. These stereotyped phrases
e current coin in popular Chinese discourse.
nglishmen sometimes speak of "Europe,
ia, Africa, and America" as if that were a
fficient description of the whole inhabited
rld, similarly the Chinaman speaks of
literati, husbandmen, labourers, and
nders" as the equivalent of all classes of
ciety, and in scores of other set and formal
pressions, he describes whole classes of
ople or things. Now, the stereotyped
inese phrase, "*Ptao, tu, ya-pien yen*," *i.e.*,
Whoredom, gambling, and opium," is one in
*nstant daily* use in China as the equivalent
"every kind of vice," and it indicates in a
markable manner the popular esteem in
ich opium is held. This association of
opium-smoking with gambling and sexual impurity meets one continually in China, and anyone who will carefully read the extracts that follow this letter will see for himself that this is so.

But I may be told that after all the testimony I have now given is only the expression of my own opinion, and that what is wanted is to know what the Chinese themselves think. I may be told that consuls, merchants, ship captains, and others who have lived in China, speak very differently from the way in which I have spoken. Well, directly I read the inquiry of the Royal Commission on Opium to which I have referred, I said to myself, The best way to answer these questions will be to get hold of a few popular Chinese books that deal with opium from the moral standpoint and in popular language. Such books are to be met with at almost any street bookstall in a Chinese town, and accordingly I went out to get some specimens of this kind of literature. I bought several and I give below translations from the first three that came into my hands. These books I bought at random. I had never heard their names before, and had never read them. They were to me simply Chinese books on opium-smoking.

I wish it to be distinctly understood that these books are *purely Chinese* in their authorship, and *purely non-Christian* in their treatment of the subject. They were written by heathen Chinamen for heathen Chinamen, and were never intended to meet the eye of Europeans; indeed, the third of the three speaks most disrespectfully of Englishmen, and the tone of all is distinctly heathen and idolatrous. *The writers have come under no Christian or missionary influence direct or indirect.* They simply utter the ordinary Chinese ideas on opium-smoking, and hence the value of their utterances in the present discussion. Even if their language is sometimes that of hyperbole, it none the less shows the Chinese mental attitude towards the opium habit.

As I was translating these passages I showed one of them to a Chinese man of letters, a literary graduate and himself an opium-smoker, and I said, "These extracts all give an adverse account of opium. I wish you would find for me some book or books that speak of it in another way. I want to get hold of some passages on the other side."

### "THERE IS NO OTHER SIDE,"

he answered. "I never met with any book that spoke favourably of opium, and I do not think you will be able to find such a book." That is the testimony of a man whom I have known for many years, and one who to my knowledge has suffered pecuniarily, socially, and above all, morally, through himself being addicted to the vice. And there are myriads of such men in China, men whose lives have been wrecked through opium, who utterly condemn the use of opium, and nevertheless cling to opium.

Until I have proof to the contrary, I should be inclined to maintain that it would be impossible to produce from a Chinese writer a single passage, seriously written, which expresses a substantially different estimate of opium from that which is given in the following extracts; *i.e.*, a passage which treats the use of opium for any but medicinal purposes as being anything else than generally degrading and generally injurious.

To me, one of the most instructive features of the testimony given by some Europeans in China to the harmlessness of the use of opium, is the contrast which the formal utterances of these witnesses presents with their informal utterances on the same subject. Men who denounce in public the fanaticism of the anti-opiumist, have more than once within my knowledge spoken in private, and when off their guard, in such a way as to show that *they themselves regarded the opium habit as one of the greatest of evils.*

The truth concerning opium will ultimately triumph, but it may be only after it has first suffered a severe defeat. To myself, in thinking over the present course of events, the history of our Lord's defeat and crucifixion, followed by his resurrection and ascension, has been a source of great comfort and great encouragement, as I doubt not it has been to others. We can but do what in us lies to make the truth manifest, and then commit ourselves and our cause, with confidence as to the ultimate issue, to Him that judgeth righteously.—Yours truly,

*Hankow.* Arnold Foster.

### EXTRACT I.

From a Chinese book, *Lang tsz lu hwei.*
"*A meeting between prodigals.*"

"Whoredom and gambling have existed [in China] from the times of the ancient kings, but the foreign smoke [opium] got its hold during the present dynasty [A.D. 1644-1894]. People say 'opium smoking raises one's spirits.' Who does not know that opium brings [men] to skin and bone! They smoke till their face is yellow and their body emaciated, till they lose their appetite and are always expectorating, till their energy is gone and their eyes are always watering, till their backs ache, their legs can with difficulty walk, and their arms lose their strength. As for myself, once I had property, but I ran up an account with the keepers of opium dens. I smoked in good style [here follows a long description of the luxurious opium smoker's surroundings, his ivory pipe, etc., etc.], and my associates were all wealthy folk. My father was a man who did many good deeds, and he was anxious to have a son to perpetuate his name and family, and to bury him when he died.

"I was well off, but I did not care for what was good. I loved to go on the spree with my friends. I was young and thought nothing of squandering money. To whoredom and gambling I added opium smoking. At first the craving for the drug was slight and easily satisfied, but the more I smoked the greater the craving became, until it grew insatiable. I squandered my money, dressed like a lord in silks and satins, and in the top of the fashion. I spent my time with prostitutes and gamblers. For the sake of opium I scattered my family wealth; for the sake of opium I threw away my inheritance. In order to smoke opium I sold my lands. I sold my position and others got it. In order to smoke opium I parted with my house. Because of harlotry I angered my parents, because of gambling I vexed my brothers, because of opium I quarrelled with my wife.

"At first I pawned my clothes, but with fear of the disgrace. Then I pawned all things in the house that I could lay hands on, and the sense of shame had gone. Now I have nothing left to me but a pair of hands. Everything is sold, and I look out for chickens and dogs that I can steal. Then I think of turning robber, but I fear going to prison. I think up and down, but no way is open to me. I may as well hang myself, and take a short road out of life."

Then follows a long and revolting description of a Chinese beggar's life, to which, with all its horrid accompaniments, the speaker is reduced. He speaks of his happy home, now broken up, and his wife and family brought to ruin.

"I want to sacrifice to my ancestors, but I have nothing to sacrifice. I would pray them to help me to give up opium altogether. Formerly friends would bend to me, but now I am poor who will do so? Yesterday I walked through the principal street, and the people all smiled and laughed at me to my shame. Once I was regarded as the descendant of a wealthy family; now I am nothing but a living monkey. I have formed a resolution. I must wander about and beg, but I have bound myself by an oath before Heaven that I will get cured of opium."

### EXTRACT II.

From a Chinese book, *Ch'uan kai yang yen.*
"*An exhortation to get cured of opium.*"

[*This tract is bound up with two others, one directed against whoredom and the other against gambling.* The whole is "An Exhortation to Prodigals to Reform."]

Two men are talking together on the couches of an opium den, the one a confirmed opium sot, the

other a youth who is smoking for the first time. The elder man lays down his pipe, and thus addresses his companion: "Opium has injured lots of young fellows. My eldest brother killed himself with it, and my second brother, in consequence of dysentery, brought on by the pipe, had at an early age to go and see the king of the nether world (*i.e.*, he died). As for myself, I have spent quantities of money in trying to get cured of the habit. I have taken anti-opium pills and this medicine and that. If a well-to-do man smokes opium, he takes good food to keep up his strength, as well as ginseng from Corea and other expensive medicines. He smokes luxuriously, and turns night into day, and never gets up till noon. But the pity is when poor men smoke. In order to gratify the desire for opium, they have to think of all sorts of ways [of getting the drug]. They often have to pawn their clothes till they have nothing left to go out in. They cannot buy proper food. They suffer from cold, and become thin and emaciated. Just look at these opium-smokers, and what they have to go through, and you will keep clear of the bondage. Then there are some people who, having cured themselves of the opium habit, again yield to it, and get the craving for it. They just invite calamity.

"For the sake of opium, men entirely neglect their business and throw away the finest opportunities. For the sake of opium they scatter their inheritances and bring their ancestral houses level with the ground. For the sake of opium they alienate their friends, they kill their old parents with grief, they get separated from their wives, and give up all care for their children. Think of all this and you will see you had better not smoke opium. The drug has smoked millions of young men to death. Opium friends are like lictors sent by the gods of the lower world to hurry men to their end. Opium is like a deadly poison; if you don't take care it will cost you your life! Opium makes men muddled and stupid. It smokes their livers black and their faces like the face of the kitchen god. Opium smokes men as thin as a piece of firewood, and turns them either black or yellow. I would advise you not to get entangled in it. Just look what the consequences are to the smoker!"

EXTRACT III.

From a Chinese book, *Ki hai Chung Kwoh.*
"*A scheme for injuring China.*"

This is a part of a larger book called "Foreigners Bringing Tribute," which represents the early intercourse between Europe and China as the bringing of tribute by barbarian tribes to the Emperor of China. The foreigners brought all sorts of valuable things that the Chinese had never seen before, clocks, watches, woollen cloths, etc., and Chinese merchants from all quarters came to buy them. At last they produced a curious black looking substance which they said possessed valuable qualities, and they showed the Chinese how to prepare it and how to use it. The Emperor Tao-Kwang was persuaded to accept it, and gave some to his subordinates and officials. They tried it, and were delighted with their first experiences of the effect of smoking. Under its influence they seemed to be wafted in imagination through the mists and clouds to heaven itself.

The people at large are easily befooled, and they blindly fell into the trap which these robbers (the English) had set for them. Like some large fish that has swallowed a hook and got it into his stomach, they could not escape. Those who smoked long were in evil case, their families were ruined, their inheritances were squandered, and it was all up with them. If for one day they did not smoke they became ill. Their whole body became weak, the saliva came out from their mouths, their heads were dizzy, and they were like to die. This plan for injuring people was complete; it was killing men in the dark without using a knife.

Mandarins of all ranks began to play with the opium habit, and men who for years had borne a good reputation as upright magistrates, in a day threw it all away. They ceased to administer justice between litigants, and preferred giving themselves to opium; their subordinates became rapacious as tigers, and would do nothing unless bribed. The merchants were depraved by the same cause. Families were broken up. If a smoker made money he never saved; either he became addicted to gambling or gave himself to whoredom. The priests, Buddhist and Taoist, did the same, and under the fascination of opium, pawned their clothes to indulge in licentiousness.

From the above passages it will, I think, be seen that Christians and missionaries are not the only ones who speak strongly in regard to opium.

A. F.

THE B.W.T.A.—A very interesting meeting was held on Wednesday, April 18, at Clapton. Mrs. Bailhache gave an address on Rescue Work, and explained the object of the Inebriate Home.



## The Prison Problem.

Rev. W. D. Morrison asks, in *The Fortnightly*, "Are our Prisons a Failure?" and answers his own question in the affirmative. He gives a serious view of the prison problem. The cost of our prisons is, in money alone, some six millions:—

If all the details of expenditure connected with crime were presented to the public in a tabulated form, it would be found that the bill of crime, of which we hear so little, is almost as high as the bill of pauperism, of which we hear so much. The annual bill on account of crime is increasing about twice as fast as the numbers of the population who have to settle it.

The cause of the failure Mr. Morrison finds in the repeated return of prisoners to prison, owing to the inability of our present system to deter criminals from resuming their unlawful practices. He seems to think that the removal of prisons from the local supervision to which they were subject up to 1878 has been a mistake; for, whatever the shortcomings of the old system, up to that time England possessed a body of magistrates of unsurpassed experience on all questions relating to the treatment of crime. Now it is permanent officials who have the subject in hand. We give no opinion on this point further than to say that it seems to us a mistake to lose local aid of the best kind for local needs.

Mr. Morrison shows how greatly the concentrating of our population in large towns tends to the growth of crime and criminals, a point on which we are sure he is right; our own examination into the question led us to this conclusion fifteen years ago. But the vital point of his paper is where he treats of the connection between crime and insanity. He says:—

The ratio of insanity in local prisons has exactly doubled since the introduction of a centralised system of administration. Our present principles of prison discipline are debilitating a much larger number of the prison population than used to be the case. This debilitating process, where it does not actually deprive a man of his reason, often shakes his mental equilibrium, and quite unfits him for earning his daily bread.

Here comes in the Gospel of forgiveness, of hope, and of help. The utter breakdown of a criminal is almost certain unless he can be laid hold upon by a power which will calm him by forgiving and blotting out his evil past, which will strengthen him with a sense of Divine favour and the aid by which he may recover the favour of men. Perhaps we hardly make allowance enough for the shattered condition of being of a man who has sinned, broken the law, been convicted, and is an outcast from society. He is in a terrible plight. The finer his sensibilities, the greater his wreck. Nothing can completely restore him but grace. To get him back into a useful worldly position he needs kindness and confidence, but nothing can so renew him in hope and energy as the knowledge and belief of God's love to him. Of this love Mr. Morrison says nothing; he may intend to point out its infinite worth in a second paper.

In this connection it is of interest to note that the Home Secretary has resolved on the appointment of a Committee of Enquiry into the State of London Prisons. We sincerely hope that the outcome may be such improved methods of treatment and of classification as shall tend to the further depletion of the criminal ranks.

PORTSMOUTH.—Miss Robinson, late of the Soldiers' Institute, gave two addresses at the Welcome Mission, Portsmouth, on Saturday and Sunday evening; and on the latter occasion the hall was crowded, and a large overflow meeting held outside. It was a time of much blessing, and before the close of the meeting some found refuge in Jesus Christ.

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## A New Translation

OF

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resulta Greek Testament.*

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly s tained, is to express as exactly as possible in t English of the *nineteenth century* the true sense the Apostle's words as given in the best editions the original Greek.]

9. Concerning services rendered to the h ones, however, it is unnecessary for me to wr
2 to you. For I know your earnest willi ness, for which I habitually boast of you to t Macedonians, pointing out that for a whole ye Greece has been ready; and the greater part
3 them your ardour has spurred on. S I send the brethren that it may not turn out to this to have been an idle boast of ours co cerning you; that, as I have been saying, y
4 may be ready; lest perchance, if a Macedonians accompany me and find you u prepared, we (not to say you yourselves) should put to the blush in respect to this confiden
5 I have thought it indispensable therefore request these brethren to visit you prior to coming, and to make sure beforehand that t gift of love you have already promised may ready *as* a gift of love, and not as extorted.
6 But mark one thing: he who sows with niggardly hand will also reap a niggardly cro and he who sows bountifully will also re
7 bountifully. Let every one contribute he has purposed in his own mind; not relu tantly, or as under compulsion; "It is
8 cheerful giver that God loves." And G is able copiously to bestow every blessing on y that richly enjoying all sufficiency at all tim you may have ample means for all good wor
9 as it is written, "He has scattered abroad, has given to the poor, his almsgiving abi for ever."
10 And He who ever furnishes seed for sower and bread for eating will furnish s for you and multiply it, and cause y "righteousness" to yield a plentiful harv
11 May you be abundantly enriched so as to sh all liberality, such as by our instrumental
12 brings thanksgiving to God. Because service rendered in this sacred gift not o contributes to supply the wants of the holy or but also overflows with results in a chorus
13 thanksgiving to God. For you, by practical proof exhibited in this service, ca God to be extolled for your fidelity to y professed adherence to the Good News of Christ, and for the liberality of your contri
14 tions for them and for all, while t themselves also in supplications on y behalf pour out their longing love towards because of God's surpassing grace resting u
15 you. Thanks be to God for His ineffa Gift!

5 *Gift of love* (twice): lit., *blessing*. So the Heb. *berā* in Gen. xxxiii. 11, Jos. xv. 19, etc.

6 *Bountifully* (twice): lit., *with a view to blessings*, or, *blessings*. For the plural see c. i. 3, note.

8 *Richly*: see note on c. xi. 6.

9 *Almsgiving*: lit., *righteousness*. This consisted, acc ing to the teaching of the Rabbis, of almsgiving, pra and fasting. See Matt. vi. 1-18, R.V.

10 *Ever furnishes . . . will furnish*: there is here no sepa word for *ever*, but the first of these verbs is a compoun the simple verb that follows and more emphatic, eithe signifying *will abundantly furnish*, or, *will furnish supply a supply*. I take the latter to be the meaning here.

11 *Abundantly*: see note on c. xi. 6.

13 *You*: the Greek scholar will notice that in this v difficult paragraph I take present participle (lit., *glorifyi* of this verse to be co-ordinate with the present partic (lit., *being enriched*) of ver. 11, both referring to the Co thians, while the Christians in Jerusalem who were receive the gift are named by the emphatically pla "they" of ver. 14.—*By*: not by any means to be rende *for*, or *on account of*, or *through* in the sense of *on accoun Fidelity*: lit., *subjection*, that is, *holding yourselves bound*

## /OMEN'S BRANCH OF THE P.S.A.

At the Women's Conference in Huddersfield, in nnection with the recent meeting of the York- ire Congregational Union, an admirable paper was d by Mrs. Theodore C. Taylor, of Batley. Of e Women's Branch of the P.S.A. movement (of ich Mrs. T. H. Lloyd, of Saxe-Coburg-street, icester, is one of the chief originators and ganisers), she said:—

Of all forms of women's work for women, I ow of none more hopeful than this. In the first ce, being essentially a soul-winning work, it has highest authority, the authority of Christ Him- f; in the second place, it generates the sisterly rit. It also furnishes scope for all kinds of rkers, not only speakers, singers, and musicians, door-keepers, attendance registrars, visitors, pers of all kinds. It brings with it the magic nulus that always comes to those forming part of reat army of workers.

t has had, is having, and will have still more rkedly, the stamp of God's own approval, in the pe of marvellous success in winning souls for ist.

The women's meetings, which are now becoming eral in the North of England, are really an out- ne of the men's meetings. In some places, par- larly in the Midlands, these meetings are held Sunday afternoons, as is the case with the men's etings throughout the country, and like them y be called "P.S.A.'s" or Pleasant Sunday rnoon Meetings. Soon after the Men's P.S.A. begun in Batley, the women expressed a strong re for a similar meeting for themselves. The orts taken home by the men must have been very ourable, for the wives and sisters kept sending sages to the women of our church, asking that ething of the kind might be done for them. ng that other denominations in the town were ready to begin a women's meeting on the Sun- afternoon, and that our church was then pied by the men, it was decided to begin a nen's meeting on Monday evening, hence the n P.M.E. or

PLEASANT MONDAY EVENING.

nt thus arose, two years and a-half ago, from essity, has proved a distinct advantage, for in y cases we find that husband and wife cannot bsent from home at the same time, also that e women can give their time to help on Monday ing than on Sunday afternoon. It is certainly h easier to procure women speakers for Monday ing than on Sunday afternoon, when many are ged in teaching or other good work.

eetings of the kind have already been begun Dogley-lane, near Huddersfield; Mouldgreen, dersfield; Great George-street, Liverpool; lford-road, Manchester; Horton-lane, Bradford; ley Hill, Leeds-road, Bradford; Hinton-street, ls; Barnsley; Heckmondwike; Birstall; Batley; Chapel, Wakefield; Leamington; Leicester; ing Town, London; Ashton-under-Lyne; y; Great Horton, Bradford; St. Mary's, Con- national Church, Morley; and there may be places I have not named. So the fire of en- asm is spreading, and the words spoken by our er in Galilee over 1800 years ago, are still g verified, "And I, if I be lifted up, will draw nto Me."

ssibly some may say, "We have had churches where, and when they would they could go into . But some never went near. It must be en- inment that they seek now." Well, I always that Christ's way of teaching people by bles must have been very interesting, or they d not have flocked in such numbers to hear . But I am convinced that now, as then, it is Bread of Life that these people seek, and ng but the Bread of Life will satisfy them. pure and simple Gospel attracts them most, many of them are nearer the Kingdom of en than some who have been going to places ship all their lives.

be sure we try to make the services as bright sible. That

Religion never was designed
To make our pleasures less,

true in *their* case as in *ours*. I believe the movement is helping to show men and en everywhere that religion is a pleasant thing; to be very solemn, even dull and morose, ally on Sunday, is not a duty we owe to , but a libel on his name. I only know that ple programme, with a *very warm welcome* and a great deal of sisterliness, has been the means, under God, of bringing and keeping multitudes of women together and eventually leading them to Christ. Women who before were careless and indifferent, who never, or rarely ever, went to a place of worship, have thus through human love and sympathy, been reached by the Eternal Love.

Not long ago one of the women of our Batley meeting came up to me and told me that she and her husband (he being a member of the Men's P.S.A.) had given themselves to Christ, and decided to join our church. Then she added, with tears in her eyes, "When folks are so kind, Mrs. Taylor, you think there's something in it." Yet the most that she had received had been the friendly hand of welcome, and a little quiet interest in her and her husband's welfare. Now both she and her husband are amongst our most ardent workers in the cause.

Again, the other day another woman said to me, "Since I've been coming to the meetings it has seemed to me that I could hear again the prayers my father prayed for me years ago, and my mother's voice comes back to me, and I think I hear her saying over again the words she said to me the last night before she died."

Then she went on to tell me that on that night her mother called her to her, and told her that she was very ill, and she thought she was going to leave her. And the daughter, thinking to comfort her mother said to her, "Never heed, mother, you'll soon be walking the streets of the New Jerusalem." "Then," she said, "my mother gave me *such* a look, a look of such deep concern and said, 'But what art *thou* going to do, lass? art thou coming too?'" So, you see, in the singing of the hymns, and the words she had heard at the meetings, God had been speaking to her heart and conscience, wakening the remembrance of her father's prayers and her mother's last words.

I believe there are thousands of our toiling sisters without any ray of sunshine in their lives, only waiting to be gathered in to hear afresh of Jesus and his love. Many of them learned the old story in our Sunday-school years ago, but the cares of the world and the allurements of Satan choked the Word, and it became unfruitful. As I have sat and watched the women pouring into these meetings, in some instances filling every seat, and overflowing the church, I have felt that one of the most remarkable features about it all was

THE SIMPLICITY OF THE SERVICE.

No great speaker or singer is advertised; no performances; but a simple programme of prayer, song, and addresses lasting but one hour, and of course conducted entirely by women.

I should like to emphasise the fact that it is useless to expect the success of the kind desired unless these meetings are kept strictly religious; make them as bright as possible, but we must never lose sight of the object for which they were begun, namely, "the winning of souls for Christ." In order to get into closer touch with the women, I believe a visiting committee to be absolutely essential. In connection with our work at Batley, we have twenty visitors with a nurse visitor or nurse deaconess at the head.

I would strongly advise a women's prayer meeting in connection with every work of this kind. We in Batley attribute a great deal of the spiritual success we have had to the prayer meeting held every Sunday afternoon. From 80 to 100 women (members of our P.M.E.) attend, and a considerable number take part in it. Many have testified to the good received there.

I do not think we could do without our prayer meeting; it is to us what the drill hall is to the volunteers.

Perhaps some of you are thinking that work like this requires a special genius or adaptiveness, and for that reason you dare not take it up. I feel sure that it does not take special genius, but special consecration. Few have gifts, great gifts, but it is a comfort to think that everyone may be specially consecrated.

Someone to the heavy laden,
Must the Saviour's blessing bear;
Not alone by great and gifted
Must the standard be uplifted,
Feeble ones the work may share.
White the fields, the labourers few.
"Someone?" Shall it not be you?

**MRS. J. CHRISTIE MACKENZIE**, of the W.T.A.U., has been holding a Gospel Temperance Mission in the New Hall Mission, Wellington, Shropshire. A considerable number of pledges were taken; and a branch of the W.T.A.U. was formed.

## TIBETAN PIONEER MISSION.

A member of the band writes: "We had a very happy time at Port Said with Mr. Eoll, the seamen's missionary, whom the Lord sent to the ship to ask us to share his hospitality. His is a very trying work and one could see that he is feeling it somewhat; after ten years' work he has only *seen* two definite cases of conversion, yet he has sown much seed, circulating the Scriptures in twenty-four different languages; and so I think the Lord did send us to give him a word of cheer. On board the ship there is such a difference in the manner of the passengers towards us, and there is a real spirit of earnest inquiry concerning the way of salvation; although we have not seen any cases of decision, yet we are assured that the Lord is really working."

Writing from the Ceylon and Indian General Mission House, at Colombo, where Mr. and Mrs. Gardiner welcomed the party warmly, Miss Taylor writes: "There is a great work going on here, and our coming has been made a blessing to them and to us. Our brethren are getting on very well with Tibetan; we have all had good health; baby MacKenzie is the delight of all and keeps so well. I am stronger again; pray for us that we may be quick to hear God's voice and quick to obey."

In another letter from Miss Taylor, dated Calcutta, April 2, she writes:—

"We arrived in Calcutta on Saturday afternoon. We are to have a meeting to-night, when I give an account of the journey (through Tibet). Had we not been delayed by the Customs this opportunity might not have been given us. Mr. Rylands Brown (of Darjeeling) had made arrangements with missionary friends here to take some of us in, and Mr. Horne, the husband of our kind friend in Norwood, met us, and was so kind. I spoke yesterday evening at an after-meeting at an American Church, and I find many friends here interested in our Mission."

## ITALIAN MILITARY CHURCH.

The following is a translation of an interesting account of the twenty-first anniversary of the Lord's Supper, written by a sergeant of artillery:—"With only eight days' interval the Military Church reassembled lately to solemnise another festival, not less important than that of March 14, but of a character very different. If that was essentially military, this was altogether religious. If in that the King of Italy was mentioned as supreme Duke of the Army, in this is mentioned the King of the Heavenly Armies. This festival of Holy Thursday is doubly interesting to us, since it brings to our remembrance the time when we celebrated the first Lord's Supper on Holy Thursday in 1873, taking for the name of our church, 'The Italian Military Evangelical Church.'

"The soldiers who assisted at the festival of March 14 did not neglect during the following days to assemble to hear the instruction given by our pastor, Cav. Capellini. Standing in the Via delle Capelli one might have seen a continual stream of soldiers of all arms, one by one entering into their church, taking the place assigned them to renew their promises to God. Religion is not dead in the hearts of Italians, and above all in Italy there shall reign, not Roman Catholicism, but the true Gospel, when all this brave youth, the hope of the future, have embraced the truth.

"Rev. Henry J. Piggott presided at the ceremony, and gave a short and touching address. Hymns suitable to the occasion were sung, and Rev. Cav. Capellini brought the solemn service to a close by prayer and the benediction. Each soldier received a copy of the Bible, promising to protect and defend it till death. The Lord bless our Church and our pastor, Cav. Capellini."

WOMEN'S PROTESTANT UNION.—Never before in the history of their Union, initiated three years ago, and now numbering upwards of 5200, has such a crowded room-full met for prayer on its behalf, as at the recent monthly prayer-meeting. The Lord manifested Himself in power to the hearts of those who pleaded with Him. Many requests from members were sent in. A few helpful words on the Emmaus walk and talk of the risen Lord were given by Mrs. R. H. Hill, and the open discussion at the close on topics affecting the great questions at issue with the work of the Union was much appreciated as an opportunity of giving and gaining information.

## LONDON YOUNG MEN.

The approaching jubilee celebration of the Y.M.C.A. will afford some idea of the extent and depth of the work of the Association for the good of young men throughout the world. The fiftieth annual meeting of the London Associations, held on Thursday evening last, afforded pleasing evidence of the growing influence of the organisation in the Metropolis. Those who drew up the programme aimed at providing a pleasant as well as a profitable evening, and we are glad to report that signal success crowned their efforts.

After a musical performance by a select choir, conducted by Mr. James A. Birch, the meeting opened in due form. Mr. George Williams occupied the chair, and was in high spirits, as well he might be, since God has graciously spared him to see the jubilee of the institution which he was privileged to found. On the platform were many influential friends, the Houses of Parliament being represented by Lords Chelmsford and Kinnaird, and Mr. Samuel Smith; while ministers of various denominations sat side by side with prominent mission workers and Association officials and friends. Prayer having been offered by Rev. Dr. Kinns, Mr. W. Hind Smith read Psalm lxvii., the sentiments of which fitted in admirably with the aspirations of the meeting.

A brief statement of work and finance relating to the three Associations—Exeter Hall, Aldersgate-street, and Cornhill—was made by

MR. ROBERT BURN.

After some remarks on the definitely spiritual aim of the work, and an announcement of the forthcoming "Golden Book," which will set forth the rise and progress of the Association throughout the world, he spoke of the manifold character of the operations, as affecting the body and mind as well as the spirit of man. Notwithstanding the severe pressure in commercial circles, keenly felt by thousands of young men, the statistical returns are maintained in a similar proportion to those of last year in the respective Associations. The financial position of the Association is greatly improved. At the close of the last Association year, the outlook was dark; however, by means of the princely gifts of the president, and largely through his personal influence and labour, £8000 has been raised during the past few weeks, and the present aspect of Association finance is full of hopeful promise. There are heavy demands upon Association enterprise in connection with the forthcoming jubilee, and appeals are being received for assistance in India and elsewhere. It has been decided to raise a Jubilee Fund of £40,000, and towards this, £13,000 has already been secured. In conclusion, God was praised for bringing the Association through all its labours and trials during the past fifty years.

The Chairman, in a brief address, rejoiced that thousands of young men had found a jubilee by the work of the Association; they had exchanged the heavy burden and yoke of Satan for the lighter and more delightful yoke of the Divine Master. He recalled the names of some, now departed, who have helped:—Lord Shaftesbury, Lord Cairns, Messrs. R. C. L. Bevan, George Hitchcock, Samuel Morley, George Moore, J. D. Allcroft, and W. H. Smith. Referring to the twenty-two courses of lectures given in Exeter Hall, he said that men came from Scotland and Ireland and all parts of the country, to give to large audiences the results of their study and research, and great blessing attended the lectures. It would be a joy to him to see such a course revived. At the commencement of the Association some dubious ones said they "would give it twelve months!" Already God had given it fifty years, and he praised Him.

REV. J. E. C. WELLDON, M.A.,

head-master of Harrow School, followed with a forcible address on Christian Character. He said: Day by day I am sending out my boys to become young men—I hope Christian young men. I know what are the difficulties and temptations to which those young men are exposed. Half the evil in the world comes from young men; more than half the good comes from young men. I put my faith in young men; I believe they are the salt of society. It is no marvel to me that when our Lord Jesus Christ came upon a young man, He loved him. But what is it that young men want? What is it that they cannot do without? I say they want the fear of God and the love of Jesus Christ.

If you have not got the fear of God, you may be by nature the best person in the world, but you have not got anything to fall back upon; you have not a truth, a conviction, which will serve you in stead at all times and seasons of life, so that you may know that whatever appearances may be, at last the cause of good is the cause of God, and beyond all question will prevail. I say that you want also the love of the Lord Jesus Christ—you want a Redeemer to trust in, an Example to follow. Do not tell me to do my duty, unless you find me someone who has done his. When Nelson wanted to encourage his young trembling middies to scale the mast, he would say, "I will meet you, my boys, in a quarter of an hour, at the mast-head." That was the way to make them go! And I say that our Lord Jesus Christ, in dealing with his followers does not say "go," but "come." That makes all the difference, and he whose heart is touched with the love of Jesus Christ cannot be finally drawn away from the pursuit of good, because in pursuing good he is drawing nearer to his Divine Master. But I am to speak upon

CHRISTIAN CHARACTER,

and I began by saying that, according to my experience, it is a difficult and arduous thing to be a Christian. To hear some people speak nowadays, you would think that no one had the slightest trouble in doing everything that is right. That is not my experience, and I venture to say that it is not yours. I suppose I have enjoyed as great educational advantages as anyone in this room—I thank God for that; but I know that there is not a day of my life when I do not feel the need of Divine help, if I am to keep from evil; and I see not why I should believe that what is true of me is not equally true of my brothers and sisters in the world.

It sometimes appears to me that the world mistakes a little the nature of the Christian character. It thinks that the Christian character is soft, and mild, rather easily "taken in." I do not believe in the Christian being "taken in." I think that the Christian should as well be wide awake as his neighbour. But this I do know, that in the character—the human character—of the Lord Jesus Christ there were two elements. There was no one whose language was so tender to poor, suffering, sinful humanity as his; nor was there ever anyone who used such scathing words as He used, such burning words, against iniquity and hypocrisy. If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them, for an instant.

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life

WE WILL BE INTOLERANT,

as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! *we* are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and depend upon it if we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us. Therefore, if I may offer a word of counsel to young people, it shall be, "do not stand the thing which is wrong among your companions or friends, but speak out against it." The mischief of the world is not that so many people like what is wicked, but that so few people have the courage to say, "we hate it." It will be a blessing to society, and a blessing to this metropolis, if there shall go out from this hall a strong, vast body of Christians resolved in the converse of their lives to think little about those petty sectional differences which part one Christian from another, and to think much—nay, to think always and altogether—of the eternal distinction which exists between the thing which is right and the thing which is wrong.

That is one side of the Christian character. I see it exemplified in the Lord Jesus Christ. It would be a mistake to suppose that this strength, this fierceness, is the only element in the Christian character. There is a second element, not less precious, and that is sympathy—sympathy with the weak, the suffering, the depressed, I would even say, the debased. And there is no feature of this Association which touches my heart so deeply as that help which it inspires to give, and in fact does give, to the tempted members of society, and especially to young men in their temptations. We cannot but feel for young men who are called to spend their days and their nights in a city such this. I claim from the State for the young men England—and for the young women also—t they shall not be exposed to unnecessary temp tion. It seems to me to be the primary duty o civilised and Christianised society to make virt I will not say certain, but at least to make it ea It is the business of this Association to look a those young men who, in the circumstances society, are known to be tempted,

TO SYMPATHISE

with them, to extend a helping hand, to put th in the way of finding kind Christian friends, s to save them from the power of the tempters, a also from the power of their own sinful incli tions.

Young men talk to me of being their o masters. I remember the words of an English p —Byron—a Harrow man, of whose death this is the anniversary, who wrote:—

Lord of himself—that heritage of woe.

What is it to be lord of yourself if yourself i heritage of woe? Byron was a man who, with his gifts and genius, lacked the strength whic have spoken of as an element of the Christian c racter. There is no one of us who, in trusting exposing a youth for whom we care to the perils the world, will not thank God that there exists holy, this blessed Association, to save and help in the hour of need. "Who is weak," says Apostle, "and I am not weak"? Who is we man or woman, and I do not sympathise with or her? Again, "Who is offended (or made stumble) and I burn not?" Let us sympath and let us burn too. That is the spirit of Apostle Paul; it is also the spirit of the Lord Je Christ.

Mr. Montague Beauchamp, of the China Inl Mission, gave some account of his work in Flowery Land. He spoke of the needs of Chi and urged Christians to arise and send the Go to its millions. He described the joy of serv Christ in the midst of spiritual darkness, and as young men to consider God's call for service in foreign field. The last speaker was

REV. A. CONNELL, M.A.,

of Regent Square Presbyterian Church. He d with the Jubilee outlook. After congratulating Williams on the success which has attended undertaking which, fifty years ago, he launche God's name, he remarked that the Jubilee acknowledge the goodness of God in giving the to start the work upon broad and yet definite ba It is impossible, he said, to feel yourself in swim of the river of this great movement, and be conscious that its history brings enorm obligations. Referring to the future, the spe expressed the conviction that the battle will be, with intelligent unbelief or infidelity, but wit comparatively unintelligent materialism of thou and the contention will be with a tendency and fluence which makes the unseen unreal, and ma Christ an historic personage rather than a li Saviour for us to-day. A pride of life will en vour to crowd out the sense of the supernatu Opposed to this must be spiritual humility dependence upon Christ, and an upwardness of l which is faith in the living God. In conclus Mr. Connell urged that a forward movement n be made against the national sores of drunkenn gambling, immorality; in God's name it mus declared that they must cease.

Between the addresses solos were beautif rendered by Mrs. Mary Davies and Madame Riec mann, and selections were given by the choir.

## HACKNEY Y.M.C.A.

The tenth anniversary of the Hackney Asso tion was celebrated on Thursday. In the a noon Rev. F. B. Meyer preached from Eph. ii. At the meeting held subsequently, Mr. J. E. Va presiding, the secretary, Mr. F. L. Porter, said during the ten years the Association had been in istence 993 young men had entered on the roll. the present time there are on the books 292 m bers, including the junior section, showing a crease in members, but a decrease in associa During the past two years three of the members become missionaries to the heathen, and twelv thirteen had gone to college to be trained for h or foreign missions. Mr. Faulkner reported on foreign mission work; Mr. Wood on the junior tion of the Association; Mr. Furmor on the P.S and Mr. Nash on the village mission.

## PASTORS' COLLEGE CONFERENCE.

BY ONE OF THE MINISTERS.

The first day of the Conference, Monday, April 16, was occupied with prayer, interspersed with brief addresses. The evening meeting was held in the Tabernacle, Mr. Thomas Spurgeon presiding, and was characterised by much fervour of spirit. The address of Pastor Rugg (of Sevenoaks) deserves an especial mention, dealing, as it did, with the great need of the Church, *the unction and fire of the Holy Ghost.* Pastor Hailstone, of Reading, gave an address of reminiscence in respect of the late president. Among other things cited were words written by Mr. Spurgeon in an album, in the early days of his ministry: —"I wouldn't give up being a preacher to be an emperor; I would not change my pulpit for a throne. Oh that our people would pray for us!"

The President's address was given, as in former years, at the Tuesday morning meeting, after a prolonged season of prayer. Having commented on the remarkable prayers instanced in sacred history, Dr. Jas. Spurgeon announced as his topic the prayer of Moses. "I beseech Thee, show me thy glory.' This prayer was shown to be the complement and outgrowth of the varied marvels and experiences encompassing the history of this servant of the Lord The thought was fresh and will bear reflection After all, true prayer is the blossom and fruit of the godly soul: and all Divine blessing, and all the purport of Divine dealing, converge as to a focus, and culminate in the heart-cry, "Lord, show me thy glory." The connection between the glory of God and the manifested goodness of God was vividly brought out. The glory is attempered by mercy, and therefore it does not blast, but heals us. 'There would have been no glory for us if He had not been merciful to us." A good point was made of the position in which one must stand to be a witness of the Divine glory—namely, *the cleft of the rock.* It is those hid in the riven rock that see the glory.

The meeting on Wednesday morning was one of the best of the series. The prayers, many in number, were marked by much intensity and simplicity of spirit; and we infer that the near presence of God was felt by many hearts. A powerful paper was read by Professor McCaig, on "The Cross, the Inspiration for Christian Service." Highly ornate in language, the address was forceful in thought and impassioned in delivery. Four grounds were advanced in support of the position taken. First, the cross gives the best example of service; second, it furnishes the best motive for service; third, it supplies the best power for service; and lastly, it affords the best instrument for service. Speaking on the subject of motive, Mr. McCaig observed: "We think more of our service and its attendant circumstances than of the Master and the infinity of his love." On the subject of power Mr. McCaig enlarged on the uniqueness and reality of the power in question. The power of the cross was unique. It had never been foreshadowed by the schools or found imitators outside. No disciple of Socrates had ever anticipated Paul's watchword, or thus had formulated his creed:—"I determine to know nothing among men save Socrates and him poisoned." But it is on the cross that Christ is most regal.

Pastor Russell followed with an address on "Power from on High," which, though somewhat laboured at first, gathered in force and had considerable cumulative effect. "It is," he said, "not extraordinary sermons that are wanted, but ordinary sermons charged with extraordinary power." The main condition of this power as instanced was this, that "we must be willing to have the sentence of death written on ourselves." Complete self-surrender is the *sine quâ non* of the blessing in question. "We want to get possession of the power and use it; God wants the power to get possession of us and use us."

At the meeting of the friends and helpers of the College in the evening of the same day, Mr. R. C. Morgan presided, and made touching reference to the late founder of the institution as "an all-round man, whose platform, while wide enough for all the truth of God, was yet too narrow to admit of the dirt of criticism or the cant of fanaticism." "He is gone, but God abides, and He will see to it that there shall always be a supply of men understanded of the people." Mr. Morgan noticed as a good sign of the times the spirit of desire on the part of many for more of the manifested power of the Holy Ghost. He is outpoured when Jesus is glorified; and one of the tokens of his presence is that men honour the person of Christ. Mr. Morgan's address closed with expressions of sympathy with the work of the College, and with the hope that every one of the 730 men might be found doing "a real, true work for God."

Pastor Thomas Spurgeon, the newly-elected president of the Conference, followed with a brief address. As pastor of the Tabernacle Church he could safely say that she was too good a mother to forget her first-born child. Being himself a son of the College, he could truly speak of a warm filial interest in this great work of God. Borrowing from the German Emperor's message of condolence sent after the accident which occurred on one of the German warships a little time ago, Mr. Thomas Spurgeon exclaimed, "Some of our men have fallen, and a few have proved unfaithful; but for the rest,

FULL STEAM AHEAD!"

Subsequently, as is customary at this gathering, the work done by college men was sampled by several of the brethren. Mr. Manton Smith, skilled alike in song and narrative, followed, the closing address being given by Dr. Churcher, medical missionary at Fez. The contribution to the college funds, at the supper, amounted to £1522.

Thursday morning's meeting was somewhat overweighted. Three papers were read. The first, by Pastor W. Ruthven, on "An Effective Ministry: how best may we attain to it?" This paper was characterised, not so much by originality of thought as by a tender spirit, deep pathos, and fertility of illustration. Pastor Ensoll followed, his subject being, "The Sunday-school and its relation to the Church." The leading feature was buoyancy of tone, combined with the desire and determination to look at both sides. Sunday-schools were not a failure; nevertheless, they were far, very far, from being the success which the opportunity given warranted us in expecting. While Sunday-schools afford cause for praise, they furnish abundant ground for heart-searching inquiry as to the cause of our spiritual leanness. The closing paper, on "Family Religion," which was read by Pastor J. Askew, formed a fitting sequel and close to the engagements of the morning. Personal and family religion concerns the foundations; and if these be undermined, of what avail the superstructure that may be reared?

In the evening the annual public meeting for the College was held in the Tabernacle, which was filled throughout by an eager and expectant throng. The new pastor presided, and was supported by his brother, Pastor Charles Spurgeon, of Greenwich, Dr. James Spurgeon, the tutors, and other leading brethren. The meeting was of an extremely enthusiastic description, and proceeded on the usual colloquial and popular lines.

The closing meeting of the Conference, held on Friday morning, April 20, is worthy of more than the brief sketch to which we must confine ourselves. Pastor Thomas Spurgeon preached in a manner worthy of his far-famed sire, rising to the occasion, and exhibiting much of his father's directness and force. The feeling is certainly widespread among the brethren of the Conference that God's hand has been graciously revealed in the settlement lately arrived at, and that the augury for the future is in every respect happy. Certainly, so far as the new president is concerned, nothing but words expressive of gratification have reached our ears. It is something to be able to say that if the Tabernacle church is suited, the brethren of the Conference certainly are. The general feeling assuredly is that "instead of the fathers have come up the children." We must confess that, neither in the preaching nor in the presiding did we expect to find in the son so much to remind us of him who has been taken; and this feeling is shared by many. One distinct result of the Conference meetings is to strengthen the hands of the Tabernacle pastor, and, we trust, to strengthen all that makes for true peace and unity. We hope that in other respects also God's goodness may appear, and his name be glorified. The president's discourse, which was based on Acts x. 33, dealt, first, with the record of a model congregation; second, of a model preacher; and, lastly, of a model sermon, and, as we have indicated, was Spurgeonic to the core. The communion and farewell followed. May God be with the brethren till they meet again, and until they finally assemble amid the greater congregation of the redeemed around the Person of the Master Himself.

## AMERICAN ARCOT MISSION.

Madanapalle, picturesquely situated on the Ghauts to the south of Cuddapah, is the principal station in the Telugu field of the American Arcot Mission. Besides other useful agencies, the mission maintains here two very good boarding schools for the children of the native Christian community. Connected with these schools there is a flourishing Y.P.S.C.E. Recently, however, a new society has been started here in connection with the boys' boarding school, under the designation of "The Christian Young Men's Improvement Society." While primarily intended for the benefit of native Christian young men, the society admits educated Hindu youths as associate members. A weekly Bible class and monthly lectures on timely and interesting topics, with occasional social meetings, form the general programme of the society for the present. It is, however, the object of the promoters to place within the reach of the members good and healthy reading matter for the two-fold purpose of enlarging their minds and cultivating in them a taste for reading.

With a view to carry out the above object, it has been decided to form a small library and reading room. For the present, however, as the society is still in its infancy, it has been deemed advisable to confine its operations to obtaining and circulating among the members good Christian newspapers, periodicals, and magazines. An appeal is therefore sent forth for the purpose of enlisting in behalf of the society the sympathy of Christian friends interested in the evangelisation of India, and in the moral and intellectual advancement of her young men.

Silas Burder, Head Master,
American Mission High School.
*Madanapalle, South India.*

## BIBLE CARRIAGE AND TENT WORK.

In a report of this work which Mr. J. A. Vicary, 63, Ashley-road, Bristol, has issued he says:

Up to the present ten Gospel Mission Halls have been erected on or near the ground previously occupied by the tents, where permanent, unsectarian soul-winning work, including Sunday schools, Bible class for adults, mothers' meeting, and Gospel services are carried on all the year round. Tent services were conducted nightly in several throughout the past summer with fruitful results. As several of our tents are too old and rotten for repair, we are, at present, reduced from eight to only four that it would be safe to use, and those require careful overhauling and renewal of ropes before they can be pitched again. A sum of £75 would secure three new circular tents of 30 feet diameter, which would prove most acceptable. Already several spiritually needy villages have been brought to our notice, which we hope to visit with tents this summer as means may be forthcoming for the purpose.

Our large Bible carriage did an excellent work last summer. The work of the smaller Bible carriage has proved most cheering and fruitful during the whole of the year, having put into circulation many hundreds of Bibles, thousands of Testaments, and tens of thousands of Gospel books and cards in the many villages and towns visited.

HOME OF REST FOR WORKERS.—Miss Rhoda May, who has for sixteen years laboured at the Home of Industry, is taking steps to open a small Home of Rest at Folkestone, specially for wearied workers. Help is still wanted towards furnishing the Home. Gifts may be addressed to Miss May, 29, Bethnal Green-road, London, E.

MOON'S SYSTEM OF EMBOSSED READING.—For thirty-seven years Christian people interested in the circulation of embossed books in Dr. Moon's type for the blind have set apart the first Sunday in May for special prayer on its behalf, as well as thanksgiving for the great blessing which has followed the preparation of the Bible and other good and useful books for the blind. In notifying the fact that May 6 is the day set apart this year, Dr. Moon says: "The work has annually increased; thousands of the blind in this and other countries have been taught to read, and a new and glorious day has dawned upon them. The monotony of their lives has been changed to cheerfulness and delight; and above all they have learned to know of Him whom to know aright is life eternal." The system has been applied to 476 languages and dialects. Including the books sent out during 1892, the total number of volumes issued from the commencement of the work is 200,189, and 51,084 stereotyped plates have been prepared. Further particulars may be had on application to Dr. William Moon, Hon. Treasurer, 104, Queen's-road, Brighton.

# NOTES ON DAILY READINGS.

### SUNDAY, APRIL 29.—ISAIAH LXI.

The application of these words is fixed by Luke iv. 18. But there is a sense in which they are true of the Lord's servants, as well as of the Lord Himself.

*The Messiah's Mission* (1-3).—It concerns those whom the world ignores or passes by in contempt—the poor, the broken-hearted, the captive, the bound, those who are crushed in life's mad rush. But Jesus takes them into his special care, makes them whole, and constitutes them a great army. His work is indeed the utilisation of waste. He could not do it, however, until He had been anointed with the Holy Ghost, and it is equally impossible for us to minister to men apart from that Divine anointing. We need like Stephen to be full of grace and power (Ac. vii. 8). (2) The "acceptable year" is that of Jubilee (Lev. xxv. 9-10). The Son makes us free (Jno. viii. 36). The Lord stopped in the middle of his text at Nazareth, because the present age is a parenthesis before the day of vengeance. Note the contrast between the *year* and the *day*. (3) "*A garland* for ashes" (R.V.). Let us glorify God, who planted us in his vineyard, by fruit-bearing.

*Its Results* (4-7).—This refers primarily to the restoration of the ruined cities of Palestine, which shall close the present era. But there is a sense in which spiritual renewal is followed by material prosperity. (5) Let others do what they may in the lower sphere, that you may be set free for the highest and best service. Do not busy yourself with details which others can attend to, but concentrate your life on ministry to God and man. (7) Double as much pleasure as once of pain.

*The Moral Qualities of his Kingdom* (8, 9).—That religion is abhorrent to God which is merely outward and not the expression of the inward spirit. You shall be recompensed at the resurrection of the just. God's covenant with you cannot be broken. Your spiritual offspring shall live beneath the blessing of God. Everlasting joy shall yet be wreathed about your brow. Sorrow is for the night; joy for the morning. Oh to be acknowledged as God's blessed ones.

*The Saviour's Joy* (10, 11).—He is the true Bridegroom of souls, and there is a sense in which we share in his joy, his garments, his jewels. Note the combination of imputed and imparted righteousness. The first put on as a garment; the second springing up in our life as plants in a garden. Would that God might have such produce from the soil of our hearts. Let us ask Him to cause it to spring forth.

### MONDAY, APRIL 30.—ISAIAH LXII.

*The Intercessor* (1-5).—Throughout the ages He ever lives for this, pleading that his Church may be one, that the heathen may be given Him, and that Zion may be restored. Consider his unresting love and ministry. Light and fire are his choice for his people. (2) The new name is significant of a new condition of spiritual experience (Gen. xxxii. 28; Rev. ii. 17). (3) Such prayer is sure of its answer. In tenderest words the Saviour addresses his own, assuring them that they shall be no more forsaken and desolate. God loves, though all hate; God delights, though all abhor; God comforts the desolate, and rejoices with exceeding joy. We may endure to be exiled from the family of man if we are thus gathered by the tenderness of Jehovah.

*Intercessors* (6-9).—The great High Priest summons us to watch with Him. He would fain inspire us with his own unresting prayer. As He keeps not silence, so He bids us not to keep silence. He gives us rest from worry that we may not rest from intercession. The ounce of your prayer is needed to turn the scale weighted with his mighty supplications. Rise to your true position as the Lord's remembrancers (R.V.). And let no prayer conclude without asking God to remember his ancient people, as well as the Church, the Lamb's wife. (8) Here, as in the former paragraph, prayer breaks into praise, resting on the assured conviction that its pleadings shall be answered.

*The Divine Answer to the Foregoing Intercession* (10-12).—The herald bids the people pass from the gates of Babylon, and the cities of their captivity. He calls upon the nations through which their way lies to make ready the road of their return. The ensign beckons them from afar. God is the salvation of his people. For them He has rewards, and for his foes recompense. As his own gather, they are freed from the idolatry and impurity which had so long disgraced them. They stand forth as the holy people, and the sorrowful epithets of *v.* 4 are undone and replaced by names that for ever commemorate the Divine mercy and covenant. Perhaps these words are being fulfilled in the quiet re-gathering of the Jews to their land which is going on at the present day.

### TUESDAY, MAY 1.—ISAIAH LXIII.

*Judgment* (1-6).—The judgment of Israel's foes proceeds beside their deliverance. As it was with Egypt, so it will be at last (Zech. xiv. 1-4; Rev. xix. 11-16). In Psa. cxxxvii. 7 Edom represents the enemies of Israel. Looking over the desert, the tableland of Southern Palestine, Isaiah beholds a warrior, whose garments are red with the blood of his foes, as a treader of the wine-press is splashed with the juice of the grape. It is no mistake to refer these words to the blood of our Lord's atonement. It was by his death on the cross that He gained the victory (see Heb. ii. 14) which will ensue on his second advent. But Christ is always standing up for his people, always coming from the country of their foes, always bringing salvation. Choose between the day of vengeance and the year of redemption. The love which now pleads shall one day be the direst element in the anguish of those that reject it.

*Praise* (7-10).—Let not God's praises die in forgetfulness and silence. Speak of his great goodness, and the multitude of his lovingkindnesses. Remember that there is no anguish which He does not share, no trouble from which He does not save. His angel finds his way into the darkest night, and carries us with unwearied care through the longest day. Let us beware not to grieve the tender Holy Spirit, by which we are sealed.

*Memory* (11-14).—*He* is probably "his people." See R.V. margin. Memory wakens under the touch of sorrow. God brought them up from the depths, and will bring you. God's Spirit was amid them, and will accompany you. God's arm went at the right hand of Moses (R.V.), and will do as much for you. As He divided the water for them, He will for you. He will keep you from stumbling; He will lead you down into the valley, as the cattle in the heat of the day, to cause you to rest; He will win glory to Himself out of your life, if you yield it all to Him.

*Prayer* (15-19).—The Hebrews spoke of the bowels as the seat of tender feelings. Where is thy former pity? (16) We think that God is changed, when, in fact, the change is in ourselves. (17) We become hard when we sin against his love. (18) Our enemies are his. They devastate his holy place, therefore we claim his interposition. We claim our own. It is well when we can date the charter of God's gifts in the past of his eternal choice, and the certainty of his unalterable covenant. Sin may rob of enjoyment, but cannot finally dispossess. We may seem to have become as aliens, but through pain and agony we shall yet be drawn back to Him.

### WEDNESDAY, MAY 2.—ISAIAH LXIV.

*The Wonders of the Past* (1-5).—God has done terrible things for his people. The destruction of Pharaoh and Sennacherib are evidences of his strange work. Here the people with united voice appeal to the past, and ask Him to repeat the wonders that He wrought in the days of their forefathers. When God comes to deliver it is as easy for Him to rend the heavens as for us a garment, and mountains melt at his presence as snow in sunshine. (3) Though great mountains of difficulty wall you round, if God is with you they shall melt away. (4) God works whilst we wait. Though there be no sign of deliverance, behind the veil God is working, and his purposes are fast maturing. The Apostle quotes this (1 Cor. ii. 9) with a slight variation, but the sense is the same. We shall presently see what God has prepared for us, and it will far surpass our loftiest hopes. (5) It is very beautiful to think of God coming to meet his people with both hands full of blessing. And it is equally encouraging to remember that in those ways there is continuance. God does not vacillate. He is not one thing to-day and another to-morrow. Always the same is the motto on his escutcheon.

*The Sins of the Present.* (6-7).—It is a gracious sign of the work of the Holy Spirit when we begin to consider our sins and ingratitude. The leper, the foul garment, the fading leaf, the autumn wind that sweeps before it all the *débris* of the street: such are the images of the evil of our habits, the frailty of our resolutions, the nature of the righteousness of which we had been so proud. If our righteousnesses are so black, what must not our sins be? (7) Not to pray, not to stir ourselves up to prayer, not to take hold of God in the importunity of our prayer—all this is criminal indeed. God sometimes withholds his answer to lead us out to a boldness and intensity of supplication that we had not otherwise attained.

*Pleadings for the Future* (8-12).—"Let the past be forgiven and done away," the people seem to say. "Let us be as clay in thy hands, and mould us according to thy will. Make something of us for thy glory. We have a claim on Thee, because Thou hast chosen us for thy own, and Thou canst not put us away." Then they tell God the story of their disasters and devastations, as though to touch his gracious heart. There is no plea with God so potent, as the laying bare of your anguish and sorrow, your suffering and need. He may be silent, as Jesus was with the woman of Canaan, but he cannot ultimately refrain.

### THURSDAY, MAY 3.—ISAIAH LXV.

*God's Justification of his Dealings with Israel* (1-7).—There were good reasons why God turned aside from the chosen people, and addressed Himself to the Gentiles. Paul quotes these words as indicating Isaiah's boldness, and to show that all were not Israel who were of Israel. Their sins are enumerated, as justifying God's apparent desertion. (2) He had invited them, but they had not come. (3) They made no attempt to hide their sin. Their gardens were scenes of debauchery and idolatry. Their altars were of brick instead of stone, and covered with obscene engraving. They frequented the graves for purposes of necromancy. They ate the forbidden swine's flesh. They held themselves to be superior to all beside because of their ritual and their ancient relationship to God. Therefore God would repay them so terribly that their hands would not be sufficient, and the loose folds of their garments would be called into requisition.

(11) See R.V. Fortune and Destiny were the objects of idolatrous worship, the one in the sun, the other in the moon. (12) In this verse the same words are used of their impending doom. I will destine you to the sword, and number you for the slaughter.

### FRIDAY, MAY 4.—ISAIAH LXVI.

*A New Economy* (1-4).—In these words the prophet announces the passing away of the old dispensation. It had always been inadequate. How was it to be expected that God would find his rest in any house that man might build? Creation is his true temple, and the humble heart his rest. (3) When Jesus said, "It is finished," the Levitical dispensation was of no more account, and its sacrifices were matters of indifference to God. Indeed, if they were persisted in apart from faith and love, they were as abominable as the sacrifices of heathenism.

*The Blessedness of the People of God* (5-14).—These words are primarily true of the restored Jerusalem described in the previous chapter. Jehovah is heard in the temple-courts taking vengeance on his foes and espousing the cause of his people. (7) Before the fall of Jerusalem Pentecost had won numbers of converts to the Church, and before the great catastrophes which will usher in the close of this dispensation widespread revivals will multiply the children of the true Jerusalem. Those who have shared her sorrows will then be glad with her joy. When Jerusalem is filled with love and faith to her greatest Son men shall be gathered from all the world to find there the metropolis of their faith. All Israel is to be saved, and her ingathering will be to the world as life from the dead.

*Judgment* (15-18).—The prophet returns to make it clear that whatever blessings will accrue to the Jews, who are such not by circumcision only, but in heart, the judgments upon the rest, who have given themselves up to idolatrous rite, passing in idolatrous procession, and with a priest as leader, through garden and grove, or who have partaken of the flesh of animals forbidden in the Levitical law, will be sudden and terrible.

*The Convocation of the Nations* (19-24).—It is clearly stated that those who escape out of the great tribulations already alluded to will go forth to all the Gentile peoples, east and west, carrying the tidings of salvation. Then in response all nations will pour their confluent streams towards Jerusalem, God's holy mountain, and will promote the return of such Jews as might still linger amongst them. The fires of Tophet beneath the walls of the city should burn perpetually for those who had remained obstinate in their unbelief.

### SATURDAY, MAY 5.—JEREMIAH I.

*His Call* (4-10).—Let those rejoice who are conscious of a definite purpose in their life. It is easier for such to seek to realise that conception which existed in the mind of God before their birth. We often shrink before the magnitude of the work required of us, and feel that we have no adequate resources. Let us, however, never forget that we are created to good works, and that we are called to nothing for which God has not equipped us, or is not prepared to endue us. When He says, "I have set thee, I am with thee to deliver thee, I will send thee," He always touches our lips, and puts his word into our mouth.

*The General Scope of this Book* (11-19).—First, its predictions were to be speedily fulfilled. This is taught by the parable of the almond tree, which flourishes early in the year, and is called "the watcher," because it seems to look for the coming spring. So God was watching the near approach of the events predicted here. Secondly, the origin of the evil predicted is indicated in the vision of the seething caldron, which appears to come from the north, significant of the Chaldean invasion from that quarter. Thirdly, we are taught that God can take a timid, yielding man as Jeremiah was, and so empower him with his Holy Spirit, that the weakness of his natural temperament may become strengthened so as to be a defenced city, an iron pillar, and brazen walls. Let us therefore glory in our infirmities, that the power of Christ may rest upon us. F. B. M.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, MAY 6.

JOSEPH'S LAST DAYS.—Gen. l. 14-26.

GOLDEN TEXT.—Prov. iv. 18.

JACOB was 130 years old when he went down to Egypt. After seventeen years, in which he beheld the prosperity of Joseph, he died at the age of 147 years (xlvii. 9, 27). His last recorded acts were the blessing of Ephraim and Manasseh (xlviii.), and his prophetic utterance concerning his sons (xlix.). He was buried, according to his request, in the cave of Machpelah, near Hebron (xlix. 28-33, and l. 12, 13). It is impossible to think without emotion of the close of such a life as Jacob's. How fitful at first was his faith, and how it was hindered by his worldly policy! How patiently God bore with him, in order to make his faith more simple and strong! How marvellously God's providence made what seemed to be against him to work for his highest good! How bright were his closing years, blessed with the fellowship of the son whom he had so long mourned as dead!

JOSEPH AGAIN COMFORTING HIS BRETHREN (14-21) It was just after the return from the funeral. Joseph was now about fifty-six years old. The *cause* of the brethren's fear was their sin committed nearly forty years before. Though they were assured of forgiveness seventeen years ago, the sin still troubles them. The longer they live, and the more they see of Joseph's character and position, the more guilty their sin appears. Such conscience-trouble follows all wrongdoing. "Better to be wronged than to wrong." Sin punishes most severely those who commit it. Time does not heal such wounds as these. Learn that you have nothing to fear so much as sin.

The *occasion* of their trouble was the death of Jacob. They did not yet understand Joseph. Measuring him by themselves, they concluded that he had only refrained from punishing them for Jacob's sake. Now that the restraining influence was removed, would he not be avenged? They did not know that to a godly man like Joseph, forgiveness is far sweeter than revenge. Or, they looked at their sin, which appeared so great. Full forgiveness for such sin as theirs seemed too good to be true. Have you not felt that concerning your sin against our Greater Joseph?

The *grace* with which Joseph met their trouble is a beautiful picture of the grace of the Lord Jesus. He "wept" (17), not tears of grief that they so misunderstood him, but of sympathy with their sorrow, and of joy over their true contrition. They were the expression of sincerest love—how could they longer doubt his forgiveness? As for their sin against him, God had over-ruled that. (20) He had mercifully frustrated their sinful purpose, and had brought good out of evil. Adore the grace that not only forgives our sin, but averts the evil consequences that might flow from it.

A *twofold effect* followed their forgiveness:—First, they offered themselves as Joseph's servants (18); and next, they were comforted with heart-fellowship with him (21). Let us learn of Him while we bear his yoke (Matt. xi. 29-30).

THE DEATH OF JOSEPH (22-26).—He lived for another fifty-four years after the death of Jacob, and died at the age of 110 (22). His faith in God, which has been the secret of his noble and useful life, appears also in his death. It enables him to contemplate death with perfect serenity of spirit (24). The prospect of it does not distress him. The death of the righteous is free from fear. Joseph has lived the life of the righteous. Do not expect your life to end well if you do not live well.

His faith also anticipated the fulfilment of God's promises (24). It was long years since Abraham, stretching by his sacrifice, received the prediction (xv. 13-16). The dark period will soon begin for his people, but the promise of God is sure, and darkness will be succeeded by light.

The mention of his bones (25) is the one act of faith of which Heb. xi. takes note. His body was embalmed, after the Egyptian custom, by means of spices and drugs, and was kept in a coffin, "probably made of wood, on the lid of which might be a representation of himself, whilst the whole of it would be decorated with various colours." During the period preceding the Exodus, the body was preserved by some of his descendants, a perpetual memory of what God had done, and a prophecy of what He would yet do. His faith was honoured. (Gen. xlii. 19; Josh. xxiv. 32).

Be imitators of Joseph. (1) In the simplicity of his faith in God; (2) in his fidelity to the duties of every position in which he was placed; (3) in his resistance of evil; (4) in his love and care for his father; and (5) in his forgiving spirit towards his brethren.

W.

AT LYNDHURST HALL, KENTISH TOWN, the temperance work is very successful and vigorous.

# For the Young.

## A TOUR THROUGH BABYLAND.

BY MISS SHARMAN, Southwark Orphanage.

Allow me to cordially invite you and your readers to turn your steps some fine spring day to Babyland. If you travel from Christ Church, Westminster Bridge-road, in a south-easterly direction for about seven minutes, you will come to the door of a large but unpretending building, over which two words are inscribed, which awaken some of the saddest and some of the sweetest thoughts connected with child life—"ORPHANS' HOME." At that door, I, or one of my helpers, will meet and conduct you through Babyland.

Please turn first into the *nursery*, where you will see "cradle-beds and downy heads," and hear "pattering feet and voices sweet." See our youngest pet, aged five months, left motherless when seven days old, and fatherless a few weeks later. This baby and her sister, a little three-year-old, were welcomed into the Home together.

Here is another mite, just able to toddle! Her father was accused of crime, and without waiting the decree of an earthly tribunal, appealed to a higher by taking his own life. The poor mother was so crushed, that she became totally incapacitated.

Look at these three lovely little sisters. Their father was accidentally killed, and their mother became hopelessly insane. Listen while they sing their hymn—

"I am a little child, but Jesus cares for me."

Yes, Jesus does care for the tiny forlorn lambs, and has gathered them into a very cosy fold. May they all know his voice and follow Him.

Let us next look at the babies of larger growth in the bright airy schoolrooms, where they are learning the mysteries of the three R's, supplemented by singing, recitation, needlework, and thorough Bible teaching. Then listen to their merry voices in the playrooms; see the elder girls at their work, being taught to "make the house, where God may dwell, beautiful, entire, and clean"; and lastly, watch them as they file in—an army of 220—and take their places at a well-spread table.

Now is not Babyland a land of plenty and a land of promise? Plenty of mouths to be filled, plenty of bodies to be clothed, plenty of minds to be instructed, plenty of claims on time and strength and tenderness, plenty of urgent need for faith in God, and of the co-operation of his people. Then in every young life we see a promise. Who can tell what power for good may be developed from even a few hundreds of rescued children, trained to love their Saviour, and serve their generation?

If any who visit Babyland are moved to help, whether by the two mites, or by the alabaster box, their gifts will be gratefully received, and will not fail to be acceptable to Him who has said "INASMUCH."—*Christ Church Magazine.*

## TRUST.*

SUPPOSING a dear little robin
Were to come on your window sill,
And pick up the crumbs you had scattered
Until he had had his fill.

Would not your heart be tender
With love for the sweet wee thing?
And the more if at last it ventured
On your outstretched hand to cling?

So God our Father in heaven,
For his children a feast has spread,
And calls the sons that are hungry,
To feed on the "Living Bread."

Then, oh, let us boldly trust Him,
Let us venture very near,
And gather the crumbs of comfort
He giveth, our souls to cheer.

For all who confide in the Father,
To them his compassions move,
When his children fully trust Him,
They shall fully know his love.

* From a little volume of simple experimental poems. THE CHORD FOUND, by A. M. P. *Marshall Bros.*

# SAILORS' ORPHANS.

THE fifth annual meeting of the Sailors' Orphan Society of Scotland, took place last week in the Christian Institute, Glasgow, the Hon. JAMES BELL, Lord Provost, presiding. He said he did not think it was possible to read the accounts of the marine disasters of the past winter without the heart going out to those who had lost their parents. No society like this could exist without the active sympathy of the population, and on that ground he hoped it would be liberally supported. There were two or three cities on whom the orphan children of seamen had special claims, and certainly Glasgow was one of them. The children cared for by the society would look back with gratitude, with pride and pleasure, on the years they had spent under its auspices.

Mr. R. H. HUNTER submitted the report:—"We mentioned in our last report that we expected to require £3000 for the general work, and £300 to furnish the new Home, and with gratitude we have to record that we have received £3349 18s. 10½d., and after meeting every expense we know of, we close the year with a balance of £23 12s. 8d. in hand. We have also been able to furnish and open the new Home at Dalmuir, which has proved a very great assistance to us in the conduct of the work. We have admitted eighty-six new children, which, added to the 303 we had at the beginning of the year, makes a total of 389 who have been provided for during that period; but while only 389 have been taken on to our roll, there are 738 children in the families represented, all of whom have derived some benefit from our help. The children have been kept in good health, and we have only to record one death among them." Mr. Hunter stated that the change in the children was marvellous. The new Home would prove a still greater boon, although it could accommodate but a small portion of the children. The directors aimed at an endowment of £100,000 to carry on the work, which was growing as it became known. There was a development which had not been taken up, namely, caring for the orphan children of fishermen. Many of these men perished, and their families were left destitute. But the trustees had not yet taken up their case, as the undertaking was too great. But if the endowment was largely increased they would be justified in taking up such cases. This would place a thousand more children under their care. The work was carried on without a paid agency, the only paid officials being the superintendents of the Homes in Glasgow and Dalmuir.

Mr. W. F. G. Anderson, Professor Drummond, and others spoke.

## THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Oxford*, April 27; *Watford*, April 28 to May 10; Mr. H. Hutchinson, *Hawkstone Hall, Christ Church, Westminster Bridge-road*, to April 29, 7 and 8.30 p.m.; *Flint*, April 30; *Altrincham*, May 1; *Swinton, Manchester*, May 2; *Liscard, Cheshire*, May 3 to 6; *Adewood, Stockport*, May 7; *Strangeways, Manchester*, May 8; *Gordon Hall, Liverpool*, May 9; *Hooley Hill*, May 10; *Altrincham*, May 11; Mr. S. J. Hewlett, *St. Matthew's, Bolton*, to May 1; Mr. H. Hankinson, *Maindee, Newport*, to May 2; Mr. Joseph Spiers, *Alloa, N.B.*, to April 27; *Tillicoultry, N.B.*, April 28 to May 11; Mr. J. S. Tyler, *Hazlemere, High Wycombe, and neighbouring villages*, to April 27; *Chesham*, April 28 to May 4; Mr. P. Welch, *Leytonstone*, to April 27; Mr. George Goodman, *Kenyon Church, Brixton*, April 22 to May 4.

## S.U. ANNIVERSARY MEETINGS.

*Strangeways Hall, Manchester*, May 8, 3.30 and 6.30; *Gordon Hall, Liverpool*, May 9, 4 and 7 p.m.

CHILDREN'S SCRIPTURE UNION.—Sun., April 29, Ezra viii. 21-31; Mon., 30, ix. 4-15; Tues., May 1, Psalm lxviii. 1-18; Wed., 2, lxviii. 19-35; Thurs., 3, Acts i. 1-14; Fri., 4, i. 15-26; Sat., 5, ii. 1-13.

BUDAPEST.—We are about to carry out our long cherished desire of enlarging our premises by adding a third storey to our mission house, and otherwise reconstructing the building. Our work prospers through the goodness of God, and we require more room. The additions contemplated will cost us according to estimate above £2000, and we have little more than £1000 in hand. ANDREW MOODY.
*Rudolf Quai 8, Budapest.*

THE COBOURG HOME for Orphan and Motherless Girls, 8, St. Oswald's-road, West Brompton, held its anniversary meeting on Wednesday week, at Park Chapel Church-room, Rev. S. L. Dixon presiding. A report of the past years work of the Home was read by Miss C. Shinn, which was very satisfactory and showed how diligently her sister, Miss M. Shinn, superintended this important work. Some girls received prizes for faithful service. Rev. C. B. Foy addressed the meeting, and the chairman in the course of his closing remarks said he was much astonished at the care and economy practised in the Institution.

## THE LATE W. H. HOWLAND,

OF TORONTO, CANADA.

It was well said by one of the speakers at a memorial service held after Mr. Howland's death that "there never was a death in this city that had come as a personal loss to so many people." But not in Toronto alone did he leave his mark, nor was the sorrow for his loss confined to the Dominion of Canada; in the United States he was well known and loved by all with whom he came in contact.

Born on June 11, 1841, and falling asleep in Jesus on December 12, 1893, the subject of this notice crowded into a few years an amount of devoted Christian work and successful philanthropic labour seldom accomplished even in the longest lifetime. From the time of his conversion in the year 1876, he never tired in the service of his Lord. His restless energy, his clear business head, his great executive ability, and the large-hearted sympathy of his loving nature, his irresistible charm of manner, handsome features, and commanding presence were all laid at the feet of the Saviour he loved so well. He realised more than most that he was "not his own, but was bought with a price."

He was the eldest son of Sir William Howland, well known in the Dominion in political circles, and who was, with Sir John A. Macdonald, one of the fathers of confederation, being subsequently appointed the First Lieutenant-Governor of Ontario. When only sixteen he went into the office of his father, of whose large business he was in charge until called upon to take the management of several companies of which he was chairman, and in 1885 to take the position of Mayor of the City of Toronto by a vote of the citizens, which gave him the largest majority ever received by any candidate for that position.

Enjoying largely the confidence of his fellows, Mr. Howland was called upon to occupy many public positions and to preside in various capacities. Whilst a very young man he was elected President of the Board of Trade. In 1876 he was appointed Chairman of the Board of Trustees of the Toronto General Hospital, whose affairs were then in an unsatisfactory condition. The institution immediately felt the benefit of his wise and energetic rule, and he was soon able to leave it in flourishing circumstances, and devote himself to other spheres of labour. He was also Chairman of the Evangelical Alliance, as well as of the Dominion Temperance Alliance.

Mr. Howland's election as Mayor of Toronto, after a bitter contest, was a great victory for those who, desiring pure civic government, selected him as their candidate. This event brought his name, as well as that of this city, prominently before the public; and especially was this the case as regards the United States, for in his public capacity he dared to declare that he would and did rule the city on Christian principles, and, in token of this determination, put up in the mayor's office a large scroll inscribed with the text, "Except the Lord keep the city, the watchman waketh but in vain."

As a worker in the cause of temperance he was always in the van; the recognised leader for the past ten years in the prohibition movement. The plébiscite vote taken in the Province of Ontario a few days after his death, and which resulted in an overwhelming majority for prohibition, was largely due to the zealous action and wise counsel of Mr. Howland.

It would be impossible to enlarge upon, or even enumerate, the many works of Christian usefulness which he inaugurated or was connected with. But some of them may be mentioned. His sympathies went out largely to the neglected children. He thought it a crime to send a child to gaol, and so he went into the work of rescuing them with his whole heart. One result of this was the Victoria Industrial School, which he started, and which, by his faith and enthusiasm, sprang into existence as if by magic. He organised and put on a solid footing the Prisoners' Aid Association, and personally superintended, until his health began to fail, the Sunday services at the Central Prison and Women's Reformatory in this city. He was, in fact, connected more or less with all the charities and undenominational Christian work in the city. But his work was by no means confined to this city. He was vice-president of the International Christian Workers' Association, and was one of their most beloved associates and welcome speakers at their conventions. It may here be said that for inspiration for work for Christ, and for filling of the Holy Spirit, the meetings of that association, composed of Christian workers from the United States and Canada, are not equalled by any held elsewhere in the world to-day. This association brought him into intimate fellowship with some of the choicest spirits in the United States, where he was almost as much beloved as in Canada.

But that which was dearest to his heart was his Sunday Bible-class and other spiritual work in connection with another of his children, the Toronto Mission Union. The writer well remembers an incident at one of the prayer meetings at this mission shortly after his election to the mayoralty. There was the usual social tea after the meeting, and it so happened that Mr. Howland sat at one end of the table, and an old saint, a coloured washerwoman, at the other. One was the founder of the mission and the chief magistrate of a great city, whilst the other was lowly and unknown, but both of them equally precious to their Lord and Master, "All one in Christ Jesus." They are now both peacefully and happily waiting to meet the beloved ones who remain when the trump shall sound, "and so ever to be with the Lord."

To describe the scenes at the immense funeral concourse which met to do honour to his memory would be but to tell of the love and respect in which he was held by all sorts and conditions of men. The poor—men, women, and children—came in crowds to gaze and weep over that strong, loving, tender face that would never smile on them again.

WILLIAM HOLMES HOWLAND.

We have not space to tell of his beautiful home-life as a husband, father, and friend. If his public life was helpful and Christlike, even more so was it in the privacy of his own home. We close an imperfect record of a noble life with some extracts from a sermon preached in one of the largest churches in the city on the Sunday following his death:—

"W. H. Howland was probably the best known and best loved citizen of Toronto. Bootblacks, newsboys, friendless widows, and the helpless poor, with few exceptions, knew him better than any other citizen, and rejoiced to catch a smile from his manly face. As a public man he was always a favourite speaker on the almost numberless occasions in which he was called upon to take a part. No matter what cause he represented, he always made himself thoroughly understood, and without any of the tricks of the orator he moved and swayed his hearers with the fervour of a soul glowing with the white heat of intense conviction. While his heart was as sympathetic and tender as a woman's, he was at the same time brave and fearless as a lion in his championship of what he believed to be the right. He never allowed the sham refinements of the age to obliterate in his judgment the broad distinction between right and wrong. His enthusiastic love of good, his persistent scorn of evil gave substantial grandeur to his character.

"As a Christian Mr. Howland was practical, intelligent, and aggressive in everything he undertook to do for Christ and his fellow-men. The sublime record he has left behind him will long be a glorious inspiration to his fellow Christian workers, beckoning them onward to a life of self-denial for the good of others. If Mr. Howland was anything, he was the friend of the poor. Upon this Christ-like feature of his character the verdict of his fellow-citizens is absolutely unanimous. The story of how often he has been God's angel of mercy to the widow and the orphan, the poor man, and him who had neither helper nor friend, is one which can never be told; but his record is on high and it cannot be forgotten. If it is true that 'man's ability to die unto himself is the measure of his likeness to God,' if, in other words, we become like God according to the measure that we pour out all there is of us into others, then probably no man in this city has ever stood higher according to that standard than W. H. Howland. Like his Divine Master, he emptied himself that he might be eyes to the blind and feet to the lame, that he might drive the wolf of want from the poor man's door, and make the widow's heart sing for joy."

## THE EVANGELISTIC MISSION.

THE BRIGHTON BRANCH.

At the Athenæum Hall, Brighton, on April 16, was held the first anniversary of the Brighton branch of the Evangelistic Mission. It was started about eighteen months ago, since which time the work has steadily gone forward under the charge of Mr. Edward Hurditch, brother of the director of the Mission. Having told the meeting the story of his own conversion, he sketched graphically the history of the Brighton branch since its inauguration one Sunday afternoon, when some sixteen persons strayed in to the new place to hear the Gospel preached. Now there are good congregations twice each Sunday and once on a week day evening, and the workers are able to point to many and say, "This one or that one was born here."

The use of this hall is, however, a somewhat dear privilege from a financial point of view. The treasurer's report showed the sum of £120 a year having to be paid for rental, so it was not unnatural that the burden of some of the speeches should be a desire for a new hall for the work, or the proprietorship of this one. The expense of carrying on this branch hitherto has been about £340, of which but £102 has been raised locally, and though Mr. Russell Hurditch pointed out that this is not in excess of the usual outlay in the opening of a new branch, it will be easily seen that it means a heavy pull on finance at headquarters.

Mr. Willett was chairman at the meeting at the Athenæum, and he was alluded to as a link in connection with the old happy days at Stafford Rooms when he was in hearty co-operation with the work there. To use his own words. "In those days I was in trial and difficulty, so kept quiet." Most interesting was Mr. John McCall's account of his explorations among the old temple foundations as left by Solomon, and valuable the exhortation based thereon, to build only on the Rock, Christ Jesus. Pastor Fuller Gooch's address evidenced a firm heart hold of the truths of the good old Book. Mr. Burt Sharpe had travelled from Hereford to give an interesting account of the tent work conducted in Brighton for four months last summer, in connection with this mission, and which had been attended by much blessing.

TEA TO BALLET GIRLS.—Last week Mr. William Forbes gave a tea in St. Mary's Room, Hammersmith, to the ladies of the ballet, chorus ladies, and dressers employed at Olympia. About ninety were present, of all ages, from quite little girls to elderly women, who were usually dressers. After tea, hymns were sung and solos were given by Mrs. and Miss Forbes. Short addresses were given by Mr. James Matheson, Mrs. Maynard, Miss Barlow, and Mr. W. T. Stead.

BAPTIST YOUNG MEN AND MISSIONS.—The annual meeting of the Young Men's Missionary Association was held on Friday at the Mission House, Furnival-street. The chairman, Mr. H. Bompas, Q.C., Recorder of Plymouth, asked why with all the great wealth in England, there was no more money devoted to the work of missions, and for the spiritual welfare of men generally. He next referred to the thoughtless neglect or want of consideration of many Christian working-men as to the duty of giving. Mr. Markham, the treasurer, read the financial statement. The secretary, Mr. Holiday, gave a review of what had been done by the Association during the past year. Rev. C. Jukes, the L.M.S., gave an account of work in Madagascar. Mr. H. Marshall Lang, of the C.M.S., and Rev. D. Cameron, from the Congo, also addressed the meeting.

# MISS DEBORAH ALCOCK,

## AUTHOR OF "THE SPANISH BROTHERS," "WALKING WITH GOD," ETC.

IN introducing a sketch of this gifted wr ter to the readers of The Christian, we are glad of the opportunity of recalling her saintly father, Archdeacon Alcock, one of the most devoted, earnest, and successful ministers that ever laboured in the service of the Irish Episcopal Church. Miss Alcock has herself perpetuated his memory in a biography bearing the title, "Walking with God"*—a title that it would have been presumption to adopt in the case of any man whose whole life and ministry did not very manifestly vindicate the phrase.

Converted in early life while a student of Trinity College, Dublin, through a devoted young evangelist, Henry Peters, of whom it was said that "he glided like an angel through the halls of the college, watching for any poor sinner he might lay his hands on and lead to Christ," he laboured first as a curate at Kilkenny and at Tralee, and then near Cork; afterwards in the Isle of Man, at Dublin, and at Waterford, and from the very first was distinguished not only as a most earnest and popular preacher, but as one who spoke in demonstration of the Spirit and of power. "There was that," said one with whom he was associated early in his ministry, "in his appearance, voice, and manner, accompanied with such remarkable power in giving expression to his love for his Saviour and for the souls committed to his trust, as well as such entire simplicity as made his meaning intelligible to the humblest minds, which could not fail to win their hearts."

Between 1852 and 1866 Mr. Alcock was minister or chaplain of Bethesda, Dublin, in succession to the well-known W. H. Krause; and as this was the most important and conspicuous of the charges he held, so it abounded most in influential and fruitful labour. When needing rest he accepted the archdeaconry of Waterford, and rectory of St. Patrick's Union in that city. Here, so far as strength allowed, he continued the same kind of labours as in his more vigorous days. His years were extended beyond the common limit, and during a long time of poor health on to the close of his life, his conversation was visibly in heaven, and his "fellowship truly with the Father and with his Son Jesus Christ."

Of two daughters, the eldest died in infancy, and Deborah was virtually his only child. Accepting from her earliest years the Gospel which had brought life and peace to him, entering affectionately and admiringly into all his ministerial work, and privileged to be his companion and spiritual disciple during her whole life, and to watch over him with the most loving and tender care during his declining years, her life was moulded by him, and her respect and admiration for him were intense. This is evinced in every page of "Walking with God," and those who know her personally are well aware how reverently she continues to cherish his memory, not only for his personal excellence and fatherly love, but because she feels that whatever is good in her she owes to him.

*(From a Photograph by Mr. J. Moffat, 125, Princes-street, Edinburgh.)*

Miss Alcock's life has been spent not unequally in two branches of service—conducting Bible classes and writing books illustrative of Church history. She seems to have been born with a double passion—for teaching and for writing. At fourteen she had a Sunday-school class, and at seventeen she wrote her first published story, which bore upon the siege of Leyden. At sixteen, getting a class of girls of her own age, she became an enthusiastic teacher, finding herself more in her element with them than with very little children. Securing their love and confidence, she kindled their interest in what she taught them. Classes for girls have been her specialty, including in that term women of all ranks and almost all ages.

During her long experience she has always had a preference for the real Bible *class*, that is, for the method of brisk question and answer, in opposition to that of mere lecturing. In this, as it seems to us, she has shown much wisdom, for though an address may be easier for both teacher and scholar, it is far inferior in its power to excite attention, test results, correct misapprehensions, and stimulate study. But sometimes the class would increase to such a size that perforce the method of question and answer had to yield to that of continuous address. Something of her father's eloquence was developed when the stream was allowed to flow without interruption; and it was acknowledged that as a lecturer she was equal to the best of University Extension lecturers.

The favourite subjects for her classes were the Bible and Church History. The classes for Church History were begun in Dublin when she was very young, continued in Waterford, and resumed more recently in Dublin and other places. Of her Bible work a valuable sample has recently been published in Clark's series of Bible Primers — "The Seven Golden Candlesticks; or, Notes on the Epistles to the Seven Churches of Asia." In her classes on Church History she has not counted it enough to give interesting sketches of interesting men and times: she has always taken opportunities of holding up Christ, and speaking to the hearts and consciences of her pupils.

The form of her books has been determined by her remarkable gift of living in the past, so that it has been a kind of instinctive employment to picture some of the striking scenes of Church history. Of her books, the "Spanish Brothers" is perhaps best known; it has been translated into many languages, and it has been the means of remarkable blessing. Cases might be mentioned of young persons looking up from it with a singular light upon their faces on the very verge of the dark valley. The German publisher wrote that in his country showers of blessing had flowed from it. Other books, familiar probably to many of our readers, are "The Czar," "Under the Southern Cross," "The Dark Year of Dundee," and "No Cross, no Crown." As most important and valuable we must lay emphasis on one of the latest, "Crushed, yet Conquering." The scene is laid in Bohemia, and it revolves round the martyrdom of John Huss. The story of Huss is admirably told. Bohemian traditions, manners, and mode of life reappear before us without any appearance of effort, but so as to show how thoroughly she has studied herself, so to speak, into the very time. All justice is done to the noble character and bearing of Huss, coming out so majestically as it did amid all the baseness

* Walking with God, a memoir of the Ven. John Alcock, Archdeacon of Waterford (*Hodder & Stoughton*).

and brutality of his treatment. And still more interesting perhaps is the delineation of that subtle but powerful influence which told so remarkably on the Bohemian people, and drew so many, both high and low, to follow his steps. And the story is not told as if it concerned only a political or theological quarrel. The root of the whole movement which Huss began is found in the Divine grace which so illuminated the Word of God and so glorified the person and work of Jesus Christ that he was able to dare all and suffer all for his sake. Something of the same influence seems to emanate from the book; the sound that seems to linger in our ears is not the angry noise of controversy, but the voice of rejoicing and of salvation. We are glad to learn that it has been translated into the Czech language, under the auspices of the Comenius Society of Prague, for no doubt it will be read with interest by thousands of Huss's countrymen.

Adopting, like Mrs. Charles, the form of the story to picture forth the times of old, Miss Alcock's meridian is very remote indeed from that of the writers of tales, too numerous even in religious journals, which do not rise above the level of common love stories. She has the true dramatic faculty for reproducing remote times and scenes; she has culture and taste and wide information to make her pictures full, precise, and rich in colouring; but, above all, she has that profound conviction of the excellency of the knowledge of Christ Jesus that ever seeks to commend Him to her readers.

## JEWISH REFUGEES IN PALESTINE.

Mrs. Finn, of the Society for the Relief of Persecuted Jews, 41, Parliament-street, S.W., writes:—

"Mr. R. Scott Moncrieff, our special commissioner, writes from Jerusalem, on April 2, that not a week passes without arrivals of Jewish refugees by the steamers at Jaffa. Destitute Jews are not now allowed to remain in Egypt. They are sent away from Alexandria. Many go to Marseilles, Genoa, and Greece, but are sent back to Alexandria. Not allowed to land there, they come on to Jaffa. At Jaffa there is much sickness. The Mildmay hospital is full. The medical relief we have given has been a very great boon, especially during the last severe fever epidemic. There are great numbers of women and children destitute.

"At Jerusalem there is great distress. A resident who accompanied our visitor to the Jewish quarter writes: 'The poverty and misery are beyond description. The people are living in small holes underground, where no light or air ever gets near them—most of them ill, on the ground, wrapped in rags. It was a very sad sight indeed, and most touching to see old women crying for joy when a few pence were given them.'

"We ask for help. Mr. Scott Moncrieff is now on the spot to further the work. We could employ many in building cottages on our land; and many more could be employed in carpentry, blacksmiths' work, soup-making, stone-dressing, and cultivation. One large cistern for water will soon be ready. We could build many more, and thus give water to those who have none, even to drink. And we only need money to form farm settlements in many parts of the country."

BOYCE MEMORIAL HOME, BORDIGHERA.—Of this institution for orphans and destitute children, under the direction of the Waldensian Committee, Signor A. B. Tron writes: "We have at present in the Home twenty-seven children, and are constantly obliged to refuse applicants, not from lack of room (the Home can accommodate fifty children), but from lack of funds. We have dismissed one of the mistresses, and lessened the expenses in every possible way; and yet how difficult it is still to pay the monthly bills. The object of the Home is to shelter, clothe, and feed poor Italian children, to educate them and lead them to Christ." Communications regarding the work may be addressed to Lieut.-Col. M. Frobisher, 118, Pall Mall, S.W.

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## STRATFORD CONFERENCE HALL.

The spacious Conference Hall in West Ham Lane, Stratford, E., is much besides a Y.M.C.A. centre, but the work among young men stands out among all the efforts as of peculiar interest and importance. Evangelisation is the warp and woof of the work; it is the aim of the preachers, the *raison d'être* of the Mizpah Bands, the endeavour of the lodging-house visitors. The mothers' meetings are a great feature, many a poor woman owing her present comfort and future hope to the instruction gained and the sympathy experienced in the weekly meetings. About eighty young women meet week by week in the Bible-class, not a few of whom have been led to a knowledge of Christ during their membership.

The young men's Sunday afternoon Bible-class is undoubtedly one of the most remarkable parts of the work. The members range in age from sixteen to thirty, and the average attendance last year was 132. At the monthly testimony meetings one and another have declared that they found Christ in the class. The young men carry on a vigorous campaign of open-air preaching, and some of their number have regularly conducted missions, with blessed results to the people, as well as to their own edification.

The report includes several other items, showing that the Association is alive, and that the general work of the Conference Hall is in entire harmony with the spiritual movement which brought it into existence nine years ago. The annual meeting on Monday evening was well attended, several prominent Christian workers occupying seats on the platform. After prayer, invoking blessing on the work, by Rev. James Knaggs, Congregational minister, a statement was made by Mr. C. Boardman, who may well be described as the life and soul of the work. The Mizpah Male Choir and Evangelistic Choir were shown to have laboured during the year with much devotion and cheering success. Mr. E. Fox Butlin, general secretary, in whose heart every department has a place, told the story of the Y.M.C.A., rehearsing the difficulties and joys of his labour. Mrs. Butlin spoke of the encouraging character of the work among women.

Addresses were delivered by Mr. R. C. Morgan, who presided; Mr. C. Russell Hurditch, who spoke of the great activity of God's Spirit wherever Christ is preached; and Rev. W. H. Langhorne, of Walthamstow, who derived timely lessons from the words of an early Christian writer, who said: Work for Christ,—because the day is short, the work is heavy, the labourers are remiss, the reward is great, and the Master presses. Mr. Boardman, in a financial statement, intimated that there is still a debt of £433 on the building. Towards this and the current expenses a number of friends made promises, and the meeting closed with prayer, led by Rev. A. Jeffrey, of the Presbyterian church.

## GILFORD HALL, SANDYMOUNT, DUBLIN.

For seventeen years this mission has been steadily plodding on with its various agencies. At its recent annual meeting last Thursday, Mr. J. R. Fowler in the chair, several true and staunch friends expressed their thankfulness for the report presented to them. The meetings have been well attended, the simple Gospel proclaimed, and visitation carried on by Mrs. Kershaw and her co-helpers. The prayers and sympathies of God's children are still asked, that a Divine power may rest upon them during the coming year, and that with all boldness the speakers may not shun to declare the whole counsel of God.

## MR. LANE AT CAMBERWELL GATE.

It has been a great privilege to be present during the last ten days at the services which have been conducted by Mr. W. R. Lane, in Arthur-street Chapel, Camberwell Gate, S.E. The earnest pastor of the church, Rev. R. Allsworth-Elvey, with a band of well-nigh one hundred devoted helpers, had, for a week or more, met every morning at seven o'clock for prayer, so that when Mr. Lane began the work they were all full of faith and expectancy, and God has not disappointed them.

The first meeting at which I was present, on Sunday week, was very remarkable. The power of the simple Word on the hearts and consciences of the people was very marked, and at the close of the address hundreds were visibly stirred, and very many deeply in earnest about their soul's eternal welfare. All through the week the interest deepened, and the influence of Mr. Lane's powerful testimony for God told its tale in leading numbers to decision there and then for Christ.

Most especially, however, should thanks be rendered to God for last Lord's Day evening. This was a never-to-be-forgotten time. I think I never witnessed anything more blessed than the power of God's Holy Word at that service. Men and women were faithfully told of the consequences of sin. In no measured language the preacher dwelt upon the doom of the sinner who chooses sin and rejects Christ. The effect was truly wonderful. Strong men and women trembled, and sought for mercy, and thank God many found it, and boldly confessed Christ before the large audience. The vestry was crowded with people of all classes and ages, and scores who entered deeply anxious were enabled to trust in the precious blood of Christ, and to know their sins forgiven. It is a fact worthy of notice, that not a few who appeared to be completely broken down, and made to think of eternity, were agnostics and thorough sceptics, or individuals who had come under peculiar doctrinal influences.

The pastor of the church and his united band of helpers will value much the earnest prayers of the Lord's people, that his gracious presence may still be with them, in much blessing, even though our brother Lane's special labours have terminated.

14, *Paternoster-row, E.C.* Alfred Holness.

## ZAMBESI INDUSTRIAL MISSION.

Six missionaries sailed from Southampton on Saturday by the Union Line Steamer *Pretoria*. The party consisted of Mr. Peter Barclay, watchmaker, who is going out at his own charges; Mr. Richard Broadbridge, marine engineer; Mr. A. Dickie, Mr. F. J. Mackett, and Mr. Musselwhite, carpenters; and Mr. W. C. Lindsay, gardener. This is the second party that has gone out this season; a third band of six young men have had passages taken for them by the Union Steamship *Moor*, which leaves Southampton on April 28th. Later parties will follow in May and June. Mr. F. W. Crossley, J.P., of Manchester, has kindly provided a steamer for the use of the mission, and Mr. John Cory, J.P., D.L., is providing two steel barges for both passenger and goods traffic on the river Zambesi.

KENSAL TOWN MEDICAL MISSION.—The fourth annual report says: "This mission has continued to be a channel of blessing to the bodies and souls of the people in the district. The attendances have considerably increased, which shows that the people value the kindness and skill of the doctor, and the sympathy given them at the mission in the time of sickness. The maternity cases attended have been 133, and in each case we can praise God for restored health and strength. In this branch of the work we have the opportunity of training Christian workers, who are anxious to gain this knowledge for home or foreign work. Three ladies who have been here have successfully passed the London Obstetrical Society's examination; and two of them are now in China. A new feature in connection with the work is the opening of a small Seaside Home of Rest at Herne Bay. The Home is open to any women or girls needing change. The charge is 10s. weekly. Between sixty and seventy availed themselves of this opportunity for a change to the seaside. Mr. F. M. Wornis is the hon. medical officer. Communications regarding the work may be addressed to the hon. secretary, Miss E. C. Thompson, The Cottage Gospel Mission, Kensal-road, W.

A NEW POINT for the temperance advocate. Every workman who gives up drinking and spends his money in clothes and furniture, affords employment for a month every year to another worker.—*City Press.*

# Thanksgiving and Revival.

"I remember the days of old, I meditate on all thy works; I muse on the work of thy hands."—Psalm cxliii. 5.

Monday, April 15, 1861, being *the* red letter day of my history, when the entrance of God's Word brought me light, I thought it my duty and privilege to join the host of God in praise and thanksgiving, but when just prepared to start was hindered, so I had to join the goodly company who could only be with you in spirit.

You have been helped to set going many good things, but never I think have you given such general joy and awakened so deep an interest as in this God-given call to remember the days of old, when "He opened the rock and the waters gushed out and ran in dry places like a river"; when "He brought forth his people with joy and his chosen with gladness" (Psalm cv.).

The retrospect seems to have infused new life and hope, and created fresh expectations in the hearts of many, and I with others am anxiously waiting to hear of another step taken in the same direction, for this gathering of the saints is surely to continue more than one brief day. It will disappoint many if its strength only outlasts the day of its birth, but we look that God has provided something better. Might it not be well to devote a second day *at least* to speak of the things that were there heard and seen, and if that cannot be, what more acceptable to your readers for a few weeks, than a page of such reminiscences as those recorded by J. L. M. Verney, with a few articles from *The Revival* of those days. God's word and work grows not old by lapse of time, and if telling out these things were then made such means of blessing why not "tell them over again," Israel of old "forgat his works and his wonders that He showed them" Psalm lxxviii. 11. See the exhortation of Moses. "Take heed to thyself, keep thy soul diligently, *lest thou forget the things thine eyes have seen, and lest they depart from thy heart* all the *days of thy life*; but *teach* them thy sons and thy sons' sons" (Deut. iv. 9).

Who knows but we may yet be permitted to see similar times once more, in which case some of us would feel almost constrained with Simeon of old to say "Lord, let now thy servant depart in peace, for mine eyes have (again) seen thy salvation." And who can tell what a legacy of blessing might come to the present and coming generation of workers if privileged to listen to living words from the lips of those who were eye-witnesses and participators in the wonderful work God was then pleased to bring to pass? Such a meeting will not long be possible, these elder brethren are being rapidly taken up from our midst.

Before ending this letter I wish to say how pleased I was to see reference made by Mr. Oscar T. Snelling and Mr. W. J. Lewis to the blessing given through *The Revival* and The Christian. You and your workers must be fully alive to the singular great and good work you have so long been permitted to do, and no doubt you are constantly cheered by letters of thankful appreciation, and these coming to the surface only show what lies beneath, much of which I hope found utterance at the recent meetings. A thousand times am I its debtor, for next to the Scriptures The Christian for more than thirty years has been my best preceptor, and I gladly make this public acknowledgement.

Geo. D. Shipley.

*Highfield House, near Royston, Cambs.*

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### WORDS FROM AN OLD WORKER.

I was very much disappointed that I could not go to the great Praise Meeting in the East End. It would have been a great pleasure to have seen George Holland, Annie Macpherson, and Clara Lowe again, and others—splendid old folks, at home still in their happy hunting ground. But this was not granted me. I have now to partake of the quiet retrospect that makes at once the joy and the sorrow of the aged. However, let me tell that I had my own cup of blessing *that* day, and that it is always full and running over! The Lord was near, and He reminded me that we shall meet in his great gathering, "when the Son of Man shall come," and in his sanctuary, where "everyone saith Glory!" (Psa. xxix. 9, margin R.V.). This was comfort enough. Nevertheless, there are human feelings that may be indulged, and in their right use glorify Him!

We have no such workers in the south of London as those that scraped up the mud thirty years ago, and exposed Tiger Bay and Ratcliff Highway to the eyes of proud London! Happy day! When the mist was rolled away, Christians flocked down to Commercial-road and Shoreditch. I remember with amusement, and thanksgiving, that when I met a vicar of a parish in a street at midnight near Whitechapel, he said "You ought to go to the Revival Refuge. It is the only place you can get into." And I did, and the dear people there got me a cab to go home. These friends introduced me to the haunts of Jack Sheppard, and made me familiar with the abodes of my prison acquaintance. "Flowery Dean Street" became one of my resorts, and when the words "Prison Mission," were inscribed on an East End doorway I thought my work was done. Now, I know it was only begun, and the "open doors" to many a prison cell have since that day been numerous.

When William Catlin wanted to start a hymn one evening on Clerkenwell-green, he asked if there "was a prison woman at the meeting who could start the tune," and presently "The Lion of Judah" resounded through the air! He had often heard our poor women sing those startling choruses. A clerk said one day, "I don't like that chorus, 'I do believe, I will believe that Jesus died for me,' that you make those criminal women sing in your meetings. I hear it in my schoolroom, where they are gathered by the Countess of Pomfret, and I fear that they deceive her ladyship greatly." "Don't be alarmed," I replied, "these people know more about Jesus than we do, and though they may not yet be really saved, they believe the fact that He died for them. Something will come of it." No doubt of it! How surprised the Rev. —— will be to see the thieves of his Whitechapel parish in heaven! Many patchwork quilts still are to be found in the Princess Mary Village Homes, made in Lady Pomfret's Shoreditch sewing-class for the beds of the little ones we took from mothers in prison.

Time would fail me to tell of all the coiners, the burglars, the pickpockets, etc., that have entered the Kingdom of God through the work of the women who toiled in the Prison Mission in the days when such work was neither popular nor easy.

It is delightful to know that armies of societies, missions, and individuals are engaged in clearing up the slums where we stirred up the dirt. This is indeed a glorious matter for praise! Why don't we hold more praise meetings? We are not all too busy, surely! I am not, for one, and there must be a lot of old people, like me, who would like, metaphorically, to "fight their battles o'er again, and thrice to slay the slain"; and the testimony would be to the glory of God. Only the meetings must not be in such immense halls as Mr. Charrington's, and exclude the weak voices of some of our invalid friends. My Conference Hall is not too big, so I suggest that old lady workers may hold a meeting there with some grand old saint to lead the song. "Honour to whom honour." Annie Macpherson might begin the story, as we have no longer dear Mrs. Pennefather to lead us. How delightful the thought no tongue can tell that we shall have eternity to declare the wonders of Redeeming love!

S. M.

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### FROM BLACKDOWN HILLS.

I would gladly have been one among the many hundreds assembled on "Thanksgiving Day" at the Assembly Hall could I have left home and work on the hills. We joined in heart, however, and while we thus united in the fellowship of praise, we also were one with those assembled in our hearts' fervent prayers that what was seen in the years gone by may again be witnessed all over the land.

It may be of interest, and a fresh cause for another note of praise to God, when I say that under God we owe the thirty years blessing on the Blackdown Hills in large measure to the specific help and holy impetus which my late beloved father derived from meetings held by Mr. Reginald Radcliffe and others in Exeter about 1859 or '60. I was but a boy of seven or eight at the time, but I distinctly remember them, and the effect they had on my boyish mind—effects which resulted ultimately in my own conversion to God in 1863 at eleven years of age. One special feature I distinctly remember, which perhaps was specially characteristic of the time, was the remarkable spirit of prayer everywhere manifest—a real agony for the blessing of souls. Truly "as soon as Zion travailed she brought forth her children."

My father used frequently (by way of stimulating to short pointed prayer and definite expectancy of faith) to speak of one particular meeting held by Mr. Radcliffe at Exeter, in the Royal Public Rooms. The building was filling fast, the workers were with Mr. Radcliffe waiting for the advertised time of commencing the meeting, my father among them. Mr. Radcliffe said, "Brethren, we have fifteen minutes before the meeting commences, let us spend it in prayer." Someone suggested that *there would be no time for a prayer-meeting.* "No time," said Mr. Radcliffe, "no time! Why there is time for at least fifteen prayers." Thereupon he started it; the prayer-meeting was held, and my father used to say of it that it was one of the most wonderful meetings he ever attended; the power was simply marvellous. He was wont to add, "There were eighteen prayers in fifteen minutes, and more than twenty souls truly converted that night." Many have been stimulated afresh by that simple reminiscence. Oh, they were glorious days! And there have been some good times since. The same mighty wonder-working God is still with us, and able by his Spirit to do great things. May every servant of his, however humble, know more of the power of that prayer which not only claims the promises but grasps the Promiser, thus—

Moving the hand which moves the world,
To bring deliverance down.

Then should we not see the country visited with another such a wave of blessing as that for which thanksgiving has been so timely and rightly given. May God grant it.

W. J. H. Brealey.

*Wellington, Somerset.*

P.S.—I think Mr. Varley's suggestion as to a yearly "Thanksgiving Day" a good one; it would doubtless be a means of very great stimulus to the Lord's servants—a bond of unity among workers and a grand testimony to the world. W.B.

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Our friend Mr. George Pearse writes from Algiers:—"I don't forget your gathering at the Great Assembly Hall, Mile End, and we have been praying that the Great Breaker (Micah ii. 13) may go before his dear people and be at the head of them. It is pleasant to see the names of former associates."

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I cannot help wishing that your "Thanksgiving Day" idea were taken up by the large towns all over the kingdom, and certainly included in the arrangements for Mildmay and Keswick. The idea was in my own mind before you issued it in The Christian, and I rejoiced with all my heart when you gave it out. The response you got showed it was welcome. Do try to get the towns to take it up.

J. Armstrong.

*Weston-Super-Mare.*

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The following note from Mrs. Webster, niece of of the late Mr. James Turner, of Peterhead, will be read with deep interest:—

"I feel that were I to be silent the very stones would cry out. I have been closely linked up with the work and the workers of 1859; James Turner, of Peterhead, and his brother and co-worker, were my uncles. Before they passed to the sky, in 1859, my uncle led me to Christ, and in the fulness of time, at least in some measure, it pleased God to give me the mantle of James Turner. Since then, for many years now, God has led me from place to place seeking souls for Jesus. Oh, the sweet joy of seeking and finding the lost! I should so much like to join in the thanksgiving services, but the Master's work claims me here. In spirit at the throne of grace I shall join you all, and praise God for 1859 and the succeeding years."

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I was thankful to see you had such good times at the Thanksgiving meetings at the Great Assembly Hall. I was with you in spirit and would have liked to have been with you in bodily presence, but after much prayer it was not clear to me that I was to come. Those precious years of '59 to '61 were good times to me. I was saved in '57, and in '60 and '61 the Lord was helping me in Gospel work in Cheltenham, and villages around that town, on the Cotswold Hills. At Birdlip and Cubberly, and other places, many were brought to Christ. After those meetings, Mr. Cuff, now of Shoreditch Tabernacle, who then lived in Cheltenham, and was a member at Cambry Baptist chapel, came to an outlying district near Cubberly to hold cottage meetings among the young converts. From that village work he went to Mr. Spurgeon's college. Others became workers from that time.

W. Nobbs.

*Hereford.*

A friend who was present writes :—

"My soul went out in grateful praise as my mind went back to January, 1861, when He brought me up out of the pit of spiritual darkness and death into the light of his love, and at once used me to four of my brothers, two sisters, and mother, all of whom were led to Jesus by the Spirit in a few months. After long and sad wandering my aged father was brought to Christ, and to my great joy was seated in the great Thanksgiving meeting, the language of whose heart was, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' 'Bless the Lord O my soul.'"

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A few surviving workers, who began work with the East London Mission and Relief Society at the time of exceptional distress, twenty-six years ago, desire to give thanks for the hundreds of women who have heard the Gospel in the sewing classes; for the men blessed at Bible classes, and for the thousands who, through Lady Ripon's and the late Lady Hobaat's devoted labours have been helped to emigrate to Canada. The Lord has taken to Himself most of his honoured servants who formed the committee in 1867, viz., Lord Lawrence, Admiral Fishbourne, Earl Cavan, Mr. Robert Baxter, Miss Baxter, Lord Hobart, Lady Hobart, Somerset B. Saunderson, T. B. Smithies, and others.

You cannot tell the interest and joy with which I read the report of "Thanksgiving Day" in The Christian, after the work of a blessed Sabbath was concluded. My whole heart thrilled with sympathy over the accounts of blessing narrated by the several speakers. What grand unity pervaded the assemblies! Would to God such a spirit prevailed everywhere and always! Would not the very heart of Jesus rejoice?

I well remember the great Revival in Ireland in 1859; and our own wonderful awakening here in 1871, of which Mr. Fennell spoke. Oh for another! One's heart and soul long for a further and still fuller work of the Holy Spirit. I never saw such perfect "unity of the Spirit" as that of 1871; and God, I was going to say, deluged us with blessing. But the "Shibboleths" have, of late years, grown stronger than ever, and political antagonisms do such separating harm. Yet God is supreme, and can again unite and revive his people as of old.

J. T. Wrenford.

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WELLINGTON.

On Thursday, the 11th, a thanksgiving service was held in connection with the great meetings at the East End of London. Mr. Thomas Radcliffe, nephew of Mr. Reginald Radcliffe, presided, and gave a stirring address. This meeting was peculiarly appropriate, the New Hall Mission being one of the direct results of the great revival.

Robert Weston, Superintendent.

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STRATFORD.

In the afternoon of April 11, Mr. C. Boardman gave some deeply interesting memories with respect to work in this East End suburb. He would go a dozen years further back still than the events to which he referred, and make mention of the noble efforts put forth in East London by the late Mrs. Mary Curtiss and those who assisted her. What was done then markedly led up to the visit of Messrs. Moody and Sankey. Mrs. Curtiss, it may be remembered, gave the ground on which the hall was erected for the mission of these brethren. After her decease her niece, Miss Eccles, gifted the freehold site for the Conference Hall, which is now a centre of so much useful work.

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BRITISH SYRIAN MISSION.—The annual meeting of this Mission was held on Friday afternoon in Morley Hall, Regent-street. Lord Kinnaird, who presided, advocated dividing one's gifts proportionally among different countries, of which perhaps the most interesting to Christians was Syria. Miss Watson, who had spent fourteen years in Syria, dwelt on the extreme ignorance of the poor, and at the same time on the welcome given to ladies in the homes of the people. Canon Bell said he had seen the work of the Mission in Baalbec (where 250 children were under instruction), Beyrout, and Damascus. Great changes were now being made in the country under the influence of railways and returning Jews. It was stated that the financial year ending with next June would probably leave a deficit of £600. Of the annual income, about £5000, only £325 was consumed by home expenses, and half of the eighteen ladies working in Syria were doing so without salary. A sale of work took place before and after the meeting.



## THE R.S.U. JUBILEE.

Fifty years ago (April 11, 1844) four earnest men, already interested in the poor, met in a private house near Gray's Inn-road, and resolved to form a central committee of workers. At the next meeting the title Ragged School Union was adopted. In November, 1844, Lord Ashley became president, a position he occupied for over forty years, helping to win by his personal devotion for Ragged Schools the general acceptance and support they secured. The development of these fifty years, the work done for the children of the poor, is admirably set forth in a booklet *Then and Now*, penned by Rev. J. Reid Howatt, and issued by the Ragged School Union.

Great enthusiasm has been awakened by this Jubilee, and on Friday afternoon the Queen's Hall, that beautiful new hall in Langham Place, was crowded by the friends of Ragged Schools, who met to thank God and take courage. We have attended many Ragged School festivals, and know how hearty and sympathetic the audiences usually are, but certainly the Jubilee gathering was exceptionally so, and the R.S.U. Council may well feel encouraged by the energy and enthusiasm of friends and workers in this great cause.

H.R.H. the Princess Christian and her daughter H.R.H. Princess Victoria of Schleswig-Holstein, who were present to show their warm sympathy, are no new friends of the movement, for as many know they have long been deeply interested in the work, and have taken a very practical part therein. After prayer by the rector of Spitalfields, Rev. J. H. Scott,

The Right Hon. Earl Compton, M.P., who presided, said that the purpose of the gathering was to render thanks to God for the blessing of the past fifty years, and while praising Him for what has been done, to pray that much more may be done. The presence of the Princesses reminded him that our Sovereign and the Royal family have from the outset shown sympathy towards Ragged School work. The chairman then reviewed the early history of the R.S.U., and mentioned some of the first leaders, two—Messrs. Starey and Anderson—being happily spared to witness the Jubilee. The R.S.U. is a centre of unity and mutual support for the isolated workers. There are 210 distinct institutions, Ragged School Missions, affiliated to it but independent organisations, carried on by over 4,300 voluntary teachers and workers. But besides this indirect service, the R.S.U. carries on much direct work, as for example certain Missions, the Clothing and Relief Fund, and notably the Drift and Cripple children's branch, which last year held 290 separate meetings, with an aggregate attendance of 60,000 children. Then there are the Holiday Homes, in which over 5,000 children, sorely in need of change, had last year a health-giving fortnight, while 46,000 enjoyed a day in the country. Much as had been done there remained yet much, very much, to do, for London was the dumping-place, so to speak, of the poverty and helplessness of the whole country. The R.S.U. could do much more were the means at its disposal largely increased. All who know what it has done, and what it is endeavouring to do, must feel that Ragged Schools dare not be left to languish enfeebled for lack of adequate support.

The Princess Christian then received 164 purses, presented by representatives of 156 schools, and amounting to the sum of £400. It is interesting to note, as showing how the poor have co-operated, that one purse contained 505 farthings, another 150 pennies, and so on. Besides these purses, gifts and promises were received to the amount of £120.

Sir T. Fowell Buxton, Bart., and Mr. W. J. Orsman followed, expressing the gratitude of the assembly to their Royal Highnesses, and showing how the R.S.U. has been, as it were, the germ of many of the most beneficent institutions of the present day.

Lord Brassey said he was sure they would feel it was a good thing when they gathered in support of any great work that it should receive the sympathy of those who were actively engaged in other similar works. He was present as president for the year of that great organisation of which the active work was done by Dr. Barnardo. Dr. Barnardo would have been present himself, but was unfortunately prevented; but he had sent a message of goodwill, so also had Mr. Diggle, chairman of the London School Board. Speaking for himself, he would say that it was impossible for all who took an interest in the spiritual, moral, and material welfare of the population of this great city not to feel deep sympathy with the work which was undertaken by the Ragged School Union. What was that work? It was to raise up the poor and the forsaken from the misery and often the degradation in which they lived. How did the Union accomplish that work? It accomplished it in the most direct and effective manner. It took in hand the poor and the forsaken at an age when evil traditions were most easily effaced and good aspirations were most readily implanted. He would like to speak a word for a class which no doubt was largely represented at that meeting. It was that class of persons who appreciated and admired good work, but took no part in the work themselves. That class was deeply indebted to those who accomplished such great and glorious results as had been placed on record that afternoon, results which were accomplished almost entirely by unpaid labour.

Rev. J. Monro Gibson, D.D., recalled how the early leaders in the R.S.U. movement first discovered the deplorable state of things in the slums, and stirred the public conscience in the matter. The changes which have been brought about are such as ought to awaken the most profound thankfulness to God; yet, on the other hand, the retrospect must not produce complacency. We dare not rest on our oars. "Forgetting those things which are behind," we must "reach forth to those things which are before," for there is much land remaining to be possessed. In looking back on the past we cannot but see that love has proved the grand touchstone, a spell potent to reach hearts bruised and battered by sin, or dormant through neglect and ignorance. We rejoice in the work of Ragged Schools, because thus thousands of unloved children have felt the power of love, and have thus been led to the highest of all loves, the love of God in Christ. Because this work is carried on voluntarily by earnest, loving, godly men and women; because it has been wonderfully blessed; because of the possibilities before it, we claim for the Ragged School Union the prayerful, liberal, and hearty support of all Christians and all lovers of their fellows.

Mr. S. R. Starey, who called the first meeting on April 11, 1844 (as already mentioned), spoke very briefly, thanking God for the marvellous development and progress of the past half century.

The proceedings terminated with a song of praise. It should be mentioned that four gentlemen, known as the Meister Glee Singers, contributed much to the brightness of the gathering by singing very finely various interesting pieces.

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## LONDON COALIES AND CARMEN.

The annual gathering of the coalies and carmen under the visitation of two City missionaries took place at the Mildmay Conference Hall on April 17. In the lower rooms about 900 men and women with some of their children sat down to a good tea, excellently prepared by the Mildmay ladies. During tea the kindness of the Mildmay friends and their attention to the needs of everyone, was a feature to be noticed, and although many of the men were somewhat rough, the strictest order prevailed. Each person was provided with a bouquet of flowers with text attached.

Tea over, all adjourned to the large hall, the lower part of which soon became nearly full of coalies and their friends. Here they were cheered by the harmonious music of the Goodlings-road Chapel Temperance Brass Band.

The chair was taken by Mr. Wm. R. Rickett, the president of the Coalies' Mission. He spoke of the rise and progress of the Mission. He said they did not intend stopping at two missionaries, but had set their minds on having two more, so that coalies all over London might feel they had someone to care for them. He hoped the £300 per annum needed to carry this out would soon be forthcoming. Addressing the men, he urged them to be thrifty, to put their spare money in the savings bank, and when they had got £100, to buy a horse and van, and start in the coal trade as their own master. He closed with an earnest appeal to the men to be sober, and above all to become new creatures in Christ Jesus.

After this followed thirteen addresses of from three to five minutes each. Among those who spoke was Mr. Fred Tite, the treasurer, who gave a telling address. The work of the mission, he said, had drawn master and man closer together. Altogether it was a happy and profitable meeting, and one never to be forgotten by those present.

## CHRISTIAN COLPORTAGE.

It has for many years been the happy custom to prelude the annual meeting of the Christian Colportage Association with an informal gathering, when brief testimonies are borne by various colporteurs to granted by the Lord during the past year, either blessing in connection with special books, or the Word of God, or personal entreaty and effort. These simple, unconventional utterances are always interesting, and the facts disclosed abundantly attest the value and usefulness of colportage work, especially in outlying and neglected districts. The annual meeting was held on Wednesday week, in Lower Exeter Hall.

Mr. H. D. Brown read the report, from which it appeared that during the past year 43,804 Bibles and Testaments, 752,499 books, 367,798 magazines, and 243,802 Scripture text-cards had been sold, besides the free distribution of 600,000 Gospel tracts, making a total sale during twenty years of over eleven millions. Touching references follow to the death of Mr. R. Paton, founder and hon. sec. of the Association. The aim of the Association is twofold: First, to use the printing-press as a powerful agency in the cause of the Gospel; second, to counteract the terrible effects of the evil literature of every kind that literally floods our country. A bookseller told one of the colporteurs that he sold about fifteen hundred of the very worst class of books for boys every month, besides doing a considerable wholesale trade in the same publications by supplying smaller shops. Yet this man was a member of a Christian Church! The chief trade of a vast number of bookshops is in literature of this kind, and in novelettes of a more or less demoralising character; while many also deal largely in infidel publications and Sunday newspapers. The effects of this are continually being met with by the colporteurs in the course of their house-to-house visitation.

One hundred and thirty colporteurs are at present employed in the society; but there are immense fields in our own land unoccupied, and room for a vast number more. If the Lord's people only realised the great need there is for this agency, what a powerful instrumentality for good it is, and what a real work for God is being done, funds would not be lacking to maintain the work and extend it widely. But the committee greatly regret to say that the income is every year greatly below the necessary expenditure, leaving an ever-increasing burden. From one of the many incidents given we may select the following:—

"That was a beautiful book I bought of you the other day," said a young man-o'-war's man to one of the colporteurs, referring to a copy of *Grace and Truth* he had previously bought. "I have read it, and been much helped by it, and now I am lending it to my mates. If I had money enough I should like to buy a lot and give them away. I am praying it may be made a blessing to those I am lending it to."

"THE BLOOD OF JESUS"

is a little book which has also been helpful to very many. A rather striking case is mentioned by one of the colporteurs in a suburban district, of a domestic servant who talked very flippantly as he was trying to persuade her to buy a good book, and told him she was going to a servants' ball in London that evening. She was, however, induced to buy this book, and next time he called she told him she had no intention of reading it when she bought it, but when starting off for the ball she wanted something to read in the train, and this book being the only one handy, she put it in her pocket. In the train she took it out to read, and was so affected that when she arrived at her destination, instead of going on, she waited at the station for the next train back, and returned home. Since then the book had been the means of leading her to the Saviour.

Lord Kinnaird, who presided, believed that to some it might be a new idea that the colporteur is a most

USEFUL EVANGELISTIC AGENCY,

but so indeed he is, carrying the Gospel into homes and hamlets hitherto closed against it. The Chairman proceeded to dwell on the economy with which the work is conducted, and to enforce the need for larger help. He closed, as indeed did all the speakers, with a warm tribute to the memory of Mr. Robert Paton.

Pastor W. Fuller Gooch enlarged on the tendency of the present day to run after new undertakings, simply because they are new, and to neglect institutions which have done and are doing genuine work. Having touched on the appalling state of things in the land owing to the spread of Rationalism and Ritualism, Mr. Gooch said he rejoiced in this colportage work because it was based on the Word of God, because it is a God-ordained and will be a God-sustained means of blessing to our land and people. He was deeply thankful to find that the C.C.A. believed in God and in the Bible as his word to man. It does not sit in judgment on his Book, but hears in the Book the mind and will of God.

Messrs. H. M. Maynard, T. A. Denny, W. H. Seagram, and D. M. Cameron followed, heartily supporting the claims of the C.C.A., and insisting that colportage work is one of the very best means of reaching the homes of the people.

Rev. W. R. Mowll concluded with a rousing address to the men, emphasising the value of the Book, and the importance of using their influence in defence of the Day of Rest. He dwelt also on the *presence* of the Master, the *promise* of the Master, and the *power* of the Holy Ghost as essential to Christian work.

## SALVATION ARMY RESCUE WORK.

A more pathetic statement than that submitted last week by Mrs. Bramwell Booth to a gathering of friends in Queen's Hall it would be difficult to imagine. She told of the general work of rescue and shelter and evangelisation among women carried on by the Salvation Army under her supervision, at an annual cost of some £12,000. But mainly her story was about Piccadilly, the nightly scenes of riot that are enacted in that West-end street, and the earnest endeavours of the Army officers to woo their erring sisters from a life of sin and shame. Some of the cases referred to were exceeding sorrowful as examples of masculine treachery and feminine weakness. Mrs. Booth pleaded with her hearers to realise their individual responsibility in staying this evil tide. She made serious assertions as to the evil influences of certain West-end saloons, and equally serious assertions as to finding among the male partners in the midnight saturnalia men who were known to be deacons of Christian churches. Her principal plea was for help to furnish and rent a house which has been taken for the purpose of receiving temporarily those women who are willing to lead a better life. The work done during the past six months has been very encouraging, and this house will greatly facilitate the work of rescue.

Mr. John Cory, of Cardiff, presided at the meeting, and not only spoke heartily on behalf of the work, but gave £100 towards the present pressing need. In an admirable little speech, Mr. Miles McInnes, M.P., expressed strong sympathy with the effort, and protested against the unequal standard of morals as applied respectively to erring men and women. Modern writers of fiction, he thought, were also to blame for the light way in which they regard defection from pure morals. How any pure-minded, virtuous woman could go on the stage and represent an immoral character, and how other virtuous women could go and witness such representations, he could not conceive.

Over £300 were contributed at the meeting, but Mrs. Booth desired to raise £1000 in order to clear herself of financial encumbrance.

An earnest appeal has come from Mrs. Booth for help towards establishing a Maternity Home at Hackney in connection with the work. This Home would also be used as a place of training for obstetric nursing. Any Christian women desiring to qualify in this line of service should apply by letter to 259, Mare-street, Hackney, N.E.

PASTOR CHINIQUY, in writing to thank British friends for practical sympathy shown by them, writes from Springfield, Mass., on April 11:—"Last week in Lowell, Mass. it was my unspeakable joy, after three addresses, to give the hand of fellowship to twenty-three new converts, and here yesterday, after a simple address, thirteen came out publicly, telling us that they were for ever giving up the heavy and ignominious yoke of the Pope to take the sweet and blessed yoke of Jesus Christ. I receive from every side invitations from Roman Catholics to go and speak to them of the great and precious gift."

## EASTER IN COLOMBO.

Colombo is the Clapham Junction of the steamship companies, and many unexpected meetings take place here among the servants of God travelling hither and thither on the business of the King. It has been my privilege to be spending the greater part of three weeks here unexpectedly, and the time has been occupied in the holding of a series of meetings twice a day in the house of Mr. E. Lover. As he is engaged by the leading steamship companies, he comes across the various missionaries, and is glad to further them any way he can. Miss Gurney and Mrs. Walker, engaged in the work among policemen, left Colombo a week or so per *Australia*.

On Good Friday morning our Bible-reading was further reinforced by the unexpected presence of Miss Annie Taylor and her party of missionaries for Tibet. They had arrived the previous evening, and had twenty-four hours to spend on shore. The subject that morning was the Day of Atonement, illustrated by large diagrams which have done effective service here and elsewhere. Some of the C.M.S. missionaries were also present, and Miss Walker, from Jaffna, in connection with Lady Kinnaird's society. She was accompanied by Sister Lucy, of Notting Hill, and it was delightful to have this *réunion* of Christian friends. Some members of the Ceylon and India General Mission swelled our numbers, accompanied by Cingalese and Tamil native evangelists.

At 11 a.m. a large company assembled at Galle Face Church to hear Rev. E. Thwaites, of Salisbury; and again at 4.30 a congregation, chiefly composed of children, assembled to hear Rev. Martin Hall tell out the old, old story in a way suited to the capacity of children. Very pleasant was it to get in touch again with the work of the Children's Special Service Mission. In the evening, at six, the church was well filled to hear Mr. Thwaites, and the Lord was visibly moving in many hearts.

At 8 p.m. Miss Taylor and her party met at Mr. Lover's house, which has a wonderful capacity for congregations. The dining-room had 100 seats in it, and was filled. Into the dining-room a number were crowded. The deep verandah was seated, and held nearly 100, and back into the road the people were crowded, until many had to turn away, unable to get within hearing. We hear from her lips the story of God's wonderful dealings with her, and may we not say, too, her wonderful dealings with God—the story so familiar to friends at home. Then her band of missionaries formed into line across the room, English, Scotch, Norwegian, Swedish, Danish, and Tibetan, and with Mr. Thwaites and myself, sang heartily, "Anywhere with Jesus I will gladly go." Four of them added a few words of testimony, and with hearty farewells and songs, left, accompanied by many friends, in thirty-five rickshaws, for the wharf, to embark again. Several men of the Warwickshire Regiment, stationed in Colombo, were present; many of them entered fully into the spirit of the meeting, while the hearts of others were deeply touched. A gift of £25 was made by two present at the close of the meeting for the furtherance of the work of God in Thibet.

Easter Sunday found us all busy in our different spheres of work, with good attendances at the different places of worship, considering that numbers were away up country for their holidays. We had the joy of leading souls to Jesus before the day closed in. A vessel arrived from England in the morning with a party of C.I.M. missionaries and one lady for Singapore, and they went on their way again about midnight. Easter Monday was a full day, for Mr. Thwaites and Mr. Hall, in Galle Face Church and St. Luke's, services being held in English and for the Cingalese through translation. At the soldiers' meeting in the evening, held in the house of a Christian lady, the Spirit of God was blessedly at work leading some more members of the regiment to yield themselves to the Lord. Before Easter week closes we shall be starting again, some to the dear homeland, some to the interior of Ceylon, some of us to Australia, all of us waiting and watching for the Resurrection morning and the hour of his glad appearing. G. Soltau.

*Colombo.*

THE TOWER HAMLETS BAND OF HOPE UNION reported at its recent annual meeting eighty societies in affiliation and 10,000 members.

## VILLAGE EVANGELISATION.

The work of God in the villages of England was the subject of a deeply interesting conference on Monday in the Hall of the Y.M.C.A., 186, Aldersgate-street. There were two sessions in addition to statements made at the noon prayer-meeting. Addresses were given by workers from various parts, describing the great and widespread need that exists for the Gospel in its purity, and the peculiar difficulties which evangelists have to encounter in rural districts. While the narratives of work done were as varied in type and incident as were the individual workers and their spheres, yet there were some points on which the speakers seemed in substantial agreement. One of these was that thousands of villages are in what must be called heathen darkness; another was that when their attention is once secured, they listen with eagerness to the Gospel as to something altogether new. If, on the one hand, there were evidences of distressful ignorance, on the other hand abundant testimony was forthcoming as to the signal blessing which God has granted upon village missions.

At the first meeting, presided over by Mr. R. C. Morgan, Mr. T. S. Helby, who has for many years been moving from county to county, was able to connect striking instances of God's blessing being outpoured with the fervent and unceasing prayers of devoted though feeble friends at a distance. Mr. J. E. Taylor, of Aylesbury, who has lived in many rural centres, said that hundreds of villages are in

THE GREATEST POSSIBLE NEED.

In some you may find a Godly man preaching in the church, and sometimes one or two chapels. He knew villages where there are three chapels, although one would hold the entire population. The Christian people seem to be fighting one another. In other villages the superfluous buildings would be very welcome. He had recently been to a village in which there are no places of worship, nor for miles round; another he knew, in which there is a little church where a three minutes' sermon with no Gospel in it is preached when a service is held. On Sunday last no service at all was held! During last summer, in his caravan journeys, he found the people very desirous to hear the Gospel; they listened for hours, and would not go away. The children also gathered; for weeks the interest continued, and with much blessing as a result.

Mr. John McAuliffe spoke from long and wide experience when he said that there was never any difficulty in getting a congregation in the villages. Two summers ago, when preaching in a Midland hamlet, the son of a farmer living a little way off, whose guest he had been, passed on horseback while he was preaching from his Bible van. The young man's looks indicated scorn, but he said nothing. Some months ago he received a letter from the young man, asking for a parcel of tracts for distribution. He explained that though, while hearing the preaching, he scoffed in his heart, he afterwards received such a shock in his soul that he sought Gospel light, was saved himself, and had now come to desire the salvation of others.

At the afternoon meeting, presided over by Mr. T. A. Denny, Mr. John McCall mentioned a new agency for village work in Essex; and Mr. Ransome Wallis read a circular describing the Essex Village Gospel Mission, which is about to start a Bible carriage, and enlist the co-operation of city residents,

HOLIDAY SEEKERS, AND CYCLISTS,

in evangelistic efforts, to be directed by a devoted man and woman who will live in the van.

A Buckinghamshire Farmer impressed the meeting with a sense of the deep ignorance of village folk, and declared that in many places the people dare not permit him to enter their houses, for fear of being themselves evicted by the squire. He contrasted such villages with another, where there is a Godly clergyman and a mission hall, and where temperance work is taken up. There the people are prosperous, as well as enlightened.

Lady Hope related some of her struggles, and counselled village workers to do their best to obtain the co-operation of the clergyman. She would like to see each county with a village mission, so organised that the workers could all come together for periodical conference. Her ladyship was followed by the Chairman, whose endeavours in some instances have shared a fate similar to those of his wife: first they were misunderstood by the clergyman, and then openly opposed; but, nevertheless, they flourished, and were instrumental of great and lasting good.

After some hearty words by Mr. William Luff, an address was delivered by Captain Moorhouse, who has lived in vans for over fourteen years, and has travelled in twenty-three counties of England. He remarked that as the villager's vocabulary consists of about 500 words, those who use 5000 words in their preaching, must

SHOOT OVER THE HEADS

of their hearers. It is essential for evangelists to tell the Good News in words which the people can understand.

Lieutenant Mandeville related cases of conversion which seemed to show that the illiterate are often visited by dreams, and arrested on a downward course; then they anxiously listen to the Word of God, and it convicts and enlightens them. A Sussex Farmer made an earnest appeal for spiritual Christians to take up residence in the villages. This point was also urged by Mr. Taylor, who mentioned cheapness and healthfulness as inducements to rural life. He undertook to find houses for any who would make Buckinghamshire their centre. A very cheering announcement by Mr. Taylor was that a monthly prayer meeting, attended by ministers and workers of various denominations, has been started at Aylesbury in furtherance of the work of God in the villages.

Another meeting was held in the evening, presided over by Mr. W. H. Seagram.

## THAMES CHURCH MISSION.

As Mr. Webb-Peploe pointed out at the meeting of this Mission on Monday, quite a number of societies are celebrating their jubilee this year. These include the South American Missionary Society, the Church of England Scripture Readers' Society, and the Thames Church Mission, as well as the Ragged School Union and the Y.M.C.A. Hence, as he remarked, 1844 must have been peculiarly fertile in Christian enterprise.

The Jubilee meeting of the T.C.M. was held in the Morley Halls on Monday afternoon, and the jubilee report presented by the secretary, Mr. F. Penfold, afforded evidence that the work is still vigorous and fruitful, while many testimonies were borne as to the blessing which God has been granting on the labours of the Mission. It is very interesting to note that one of the missionaries, Mr. Lowman, has been constantly at work on the river for forty-eight years; while Mr. Carter has been so engaged for nearly the same period.

The report for the past year shows a large amount of good work, in the way of personal dealing, Gospel services on board ship, and the distribution of tracts and books, as well as the sale of Bibles to seamen, emigrants, bargemen, dockmen, and other classes met with on the river at all points between Richmond and the Nore. Services and Bible-classes are also held on board various training ships. So far as possible every vessel entering the river is visited in order that the Gospel may be set forth before those on board. The attendance at the Mission rooms during 1893 has been eminently satisfactory, especially at Ratcliff, East Greenwich, Tilbury, and Leigh. In these the Gospel is faithfully taught, and many hundreds of sailors with their wives and families come to these meetings who would never enter a church.

The Right Hon. Earl of Jersey, G.C.M.G., who presided, described his own observations of the work of the T.C.M,, and very heartily urged the claims of the society on general support.

Archdeacon Sinclair followed, dwelling on the extent of the work, the importance of evangelising seamen whose influence tells in all lands; and emphasising particularly the claims of the Pension Fund for men who had spent a lifetime in this trying mission service. He closed with a plea for gifts of books and all kinds of good wholesome literature for distribution.

Rev. Wm. Wright, D.D., reviewing the lessons of the jubilee, thanked God for increased interest in sailors, and for the blessing granted on Gospel work among them.

Prebendary Webb-Peploe said that his interest in such service had been deepened from the fact that his son is similarly engaged on the Tyne, and that thus he has seen something and heard much of this useful work on board ship. God is blessing the labours of the T.C.M. missionaries very greatly, and it ought certainly to be well supported.

Other speakers followed briefly, and the proceedings were closed with deep thankfulness for the great things the Lord hath done on the river.

## THE SONG OF THE SHOP.

A New Version of an Old Appeal.

There are still many large West-end shops at which the young women assistants are not allowed to sit down (except at meal-times) throughout the long day.—*Weekly Paper.*

With a face that is weary and wan,
And a pain in her throbbing head,
A shop-girl stands, in her trim black gown,
With limbs that are heavy as lead.
Full well does she know her fate,
She must stand though she's ready to drop,
And she presses her side with a feverish hand
As she sings the "Song of the Shop."

"Oh, when will it come?" sighs she,
"The boon for which I so crave.
Oh, when will pity be shown to me,
A West-end counter-slave?
For whatever my task may be,
And however I strive my best,
Or busy or not, 'tis my sorry lot
To never sit down to rest.

"It's stand—stand—stand,
From weary chime to chime,
Stand—stand—stand,
As though honest work were crime.
There is never a rest for me,
However fatigued I feel,
For me oppress'd there is never a rest,
Though my very senses reel.

"It's stand—stand—stand,
Till the brain begins to swim,
Stand—stand—stand,
Till the eyes grow dazed and dim;
And the customers come and go,
And my lips must still shape a smile,
Though a gnawing pain is at my heart,
And I well-nigh totter the while.

"O women with daughters dear!
O you that are mothers and wives,
Do you ever think of the weary round
That is wearing out our lives?
Do you ever give it a thought,
As you at the counter sit,
That there's never a seat for those who stand
On the other side of it?

"O Masters, who seem to be
So deaf to our deep-drawn sighs,
In the name of common sense, oh, say,
Do you deem your conduct wise?
For how can we serve your ends,
Or take in our work delight,
When such is our weariness alway
We can hardly stand upright?

"Oh, for one spell of rest!
A respite, however brief,
Would bring me comfort beyond all price,
A sweet and a glad relief.
A little resting would ease my aches,
And would drive my dread away—
The dread lest I in a faint shall fall,
Which haunts me every day.

"O Ladies! to you we turn,
'Tis to you that we plead for aid;
It is you can bring that blessed thing
For which so long we've prayed.
For the sake of our common sex,
On our harsh employers frown,
And refuse to purchase in any shop
Where the girls may not sit down."

With features weary and wan,
And a pain in her throbbing head,
A shop-girl stands, in her trim black gown,
With limbs that are heavy as lead.
And there, till the respite comes,
She must stand, though she's ready to drop,
And still in a voice of dolorous pitch—
Oh, that her tones may reach the rich—
Must sing the "Song of the Shop."

—*Abridged from "Truth."*

THE ANNUAL MEETING OF THE FITZROY BAND OF HOPE showed that the work is being vigorously pushed forward.

## FACTORY HELPERS' UNION.

Exeter Hall was on Saturday afternoon the scene of an animated gathering in connection with this section of the work of the Y.W.C.A. in London, which exists for the sake of promoting the moral and spiritual welfare of the thousands of girls and young women employed in the factories, mills, and laundries of the metropolis, and of some of the large provincial towns.

The work is carried on by means of institutes, evening homes and clubs, where the girls are invited to betake themselves in their leisure hours, and where all kinds of efforts are put forth for their entertainment and instruction. Among these are included classes for musical drill, dressmaking, cooking, singing, needlework, and general improvement.

A special point is made of closing each evening with a hymn, Bible reading, and prayer, while Bible classes, which are largely attended, are held two or three times a week. Besides this, weekly visits to the factories and work-rooms are arranged with the employers' permission during the latter half of the dinner or tea hours, and to the laundries during work hours. Hundreds of houses of business are thus visited by ladies, who hold a short service with the girls, consisting of hymns, Bible teaching, and prayer. Thousands of girls thus hear God's message of salvation, many of whom are reached by no other organisations.

There are also in connection with the Union a Sick-aid and Holiday Fund, Flower Mission, and Letter Mission, Total-abstinence Union, and restaurants, where good wholesome food is supplied at cost price. That an unmistakable influence is being created over many of the girls through these varied agencies there was unmistakable evidence at Saturday's gathering, when some 1200 of them were present, many of them taking part in the competitions in singing and musical drill, which were an exceedingly interesting feature of the proceedings.

The Duchess of Albany presented the prizes to those successful in these competitions, as well as to those who excelled in technical work, a considerable quantity of which was on exhibition. Among those who took part in the proceedings were Sir F. Fowell Buxton, Lord Kinnaird, Baroness Halkett, Rev. J. F. Kitto, Mr. C. E. Tritton, M.P., and Dr. Richard Glover, of Bristol. A few closing words of earnest Gospel appeal were addressed to the girls by Rev. E. A. Stuart.

## A CHRISTIAN SOLDIER.

General P. G. Scot, whose death is reported in Edinburgh at the age of 70, was, from his youth, a very earnest Christian officer of the Bengal Army. He was of so humble and retiring a disposition that neither in India, nor since his retirement several years ago, was he well-known in the Christian world. The writer of these lines met him in 1849 at Allyghur, where, as the adjutant of his regiment, the 12th Native Infantry, he was leading a consistent, quiet, and pious life.

When his regiment mutinied with many others in 1857, and the officers had to make the best of their way to the nearest military fort garrisoned by English troops, Major Scot mounted his horse and rode off in the direction of Agra, some eighty miles or more across country. After proceeding some distance he overtook two young officers on foot, who were also escaping from the rebel Sepoys. Knowing that if they were overtaken their lives would probably be lost, he dismounted and made them get on his horse, saying that "perhaps they were not as prepared to die as he was," and he told them to push on as fast as they could. I believe both got safely into Agra, and he, whose death we deplore, lived to the age of three score years and ten!

It was a noble act of self-sacrifice, worthy of the highest honour, but not, I think, known to many of the old Bengal Army. Punjabee.

*Ardenlee, Maidstone.*

**BRAZIL.**—The revolution has ended in Rio, and we are having a little more quiet, and things are seeming better now. We are having good times in the Lord's work. To-day we are celebrating our third anniversary. Nearly all believers are present, and we feel happy and rejoice together. To-morrow we hope to baptise two candidates. Pray for us and for the Lord's cause in Brazil.

Solomon L. Ginsburg.

*Campos, Caixa 57, March 24.*

## Letter to the Editor.

### ABOLITION OF ARMIES.

The enormous and ever-increasing cost of the maintenance of peace in Europe, owing to the large armies kept on foot by the Continental Powers, is, in all its bearings, a matter of such momentous importance as to demand our most serious attention, to discover, if possible, a remedy calculated to lead to a general disarmament, a beneficent event that would do away with the misuse of money needed for better purpose than the wholesale slaughter of our fellow mortals, and release millions of men to return to the plough and other peaceful occupations. On Scriptural and philanthropic grounds I am a strong advocate for the settlement of national disputes by arbitration, believing aggressive wars to be highly criminal, as an offence against humanity and a disgrace to our boasted civilisation, as well as a defiance to the holy maxims of our blessed Saviour, whose mission on earth was "peace, goodwill towards men," who pronounced a blessing on the peacemakers, and was called the "Lord of Peace."

I have with my own eyes seen so much of the horrors of war during the Sutlej campaign, 1845-46, and the Sepoy mutiny campaigns, 1857-58-59, that I am strongly opposed to invasive wars when honest men are compelled to fight an injured foe, against whom they have no cause of offence whatever. A sanguinary engagement may well be described as hell let loose, where the poor dying horse uplifts his head to heaven in mute appeal against man's inhumanity. I fully concur in the Duke of Wellington's reply to the remark of a fashionable lady observing that "a victory must be such a splendid sight." Whereupon the Iron Duke replied, "Madam, there is nothing more horrible—except a defeat."

War means appalling and sickening sights, like those I have myself seen—burnt homesteads, brutal excesses, heartrending groans of the dying, sending men into eternity with oaths on their dying lips, and last, but not least, the occasional furious outbursts of revenge, such as the massacre of several thousand Sikhs in the Sutlej at the Battle of Sobraon (Feb. 10, 1846), in which action I served with my regiment. This awful scene occurred on the retreat over their sole bridge, which broke under the weight of the fugitives, when our artillery was brought forward to the very brink of the river, and for a whole hour fired volleys of grape and round shot into the dense mass of the poor wretches struggling for life in the cold waters of the river.

Burns truly says:—

> Man's inhumanity to man
> Makes countless thousands mourn.

Let every humane man cry mightily, Down with the curse of war, the cause of such awful misery; let it meet the fate of its twin sister, duelling, which can be defended on the same ground as that of warlike enterprises—namely, the alleged necessity of defending one's honour.

Despite all difficulties in the way, there can be no reasonable doubt that the wisest plan for averting an appeal to the sword is by the establishment of an international tribunal for the settlement of all disputes between nations. "Your arguments," said one to me the other day, "are good, but they are impracticable." Well, if this be really so, it must be owing to gross ignorance, which requires enlightenment. But if the cause I plead for is good, it surely behoves good men to help it on as best they may. Moreover, if a thing be wicked and wrong, then it surely is possible either to remove it, or at least to diminish the sphere of its operations. Wars, some think, will last through all time, but if all lovers of peace were heartily to exert themselves in the philanthropic crusade of suppressing the heathenish practice of war, much would be done towards ending these wholesale barbarous slaughters of our fellow-creatures.

But nations must first go to school to learn lessons of sound political wisdom in these matters, and who are more fit schoolmasters than those, like myself, who know by experience what war really is, and who for nearly ten years have at different places in England addressed open-air meetings advocating the cause of national arbitration, and sometimes at some personal risk? For on one occasion at Hastings, whilst denouncing some of the iniquitous wars of the present reign, a political rough secretly threw a stone at my face, which would probably have blinded me if the missile had not been providentially warded off by the rim of my hat. But this adventure will not deter me from pursuing the same course on fitting occasions. I have, moreover, used other means in seeking to mitigate our national pugnacity; such for instance, as writing to Mr. Gladstone, then Premier, a strong letter of warning against rushing into the Egyptian war. This, unhappily, proved a mere flash in the pan, as soon afterwards occurred the unchristian bombardment of Alexandria, and all the subsequent bloodshed and misery in that aggressive war.

Let me ask, are not the Churches of Christendom largely responsible for the continuance of war? It strikes me that they are so in a considerable degree. For it is very sad to find really Christian people so blinded by party politics as to be defenders of the many unjust and unnecessary wars waged in the Victorian era, which can only be defended on the wretched principles of statecraft and expediency, whilst I maintain that Christian principle—that what is right in the sight of God—rather than worldly expediency, ought to regulate our conduct as a nation, and that the same code of morals is equally binding on us collectively as a nation as it is on us respectively as individuals. The objections of providential dispensations, and the good that has frequently followed wars are of no weight when we come to the true standard of right; because we must not do evil that good may come; although the Almighty often allows that to happen which He disapproves of, and by his matchless skill makes the wrath of man to praise Him by producing good out of evil. The Divine command to man is "Cease to do evil," and war is an unmitigated evil.

I am not, however, so sanguine as to expect the world to be converted to the views of the London Peace Society, engaged, as they are, in the prosecution of a good work, at least till the Second Advent. Nevertheless, all lovers of peace should endeavour, by all means in their power, to promote their philanthropic views, even as we ought to seek to put down all kinds of evil, such, for instance, as the putting down drunkenness, the parent of all immoralities, and which I know, from my long experience in the Army, is the cause of nearly all the crimes committed by the soldiers. Things look more hopeful just now, as I am pleased to see in *The Standard* of March 31, that in reply to a question by Sir J. Whitehead as to whether Government were prepared, in view of the alleged willingness of Russia and Austria to enter into negotiations with other nations for a general reduction of armaments, to take steps with the object of bringing about a conference on the subject, the Chancellor of the Exchequer replied that Her Majesty's Government would take every opportunity that appeared to them to be favourable to promote the object indicated in his honourable friend's question.

With this hopeful encouragement, all lovers of peace and national prosperity should put their shoulders to the wheel, and strive with all their might and main to terminate the barbarous practice of war, and to begin by striving to bring about a great reduction in the monstrous armaments of Europe. S. Dewé White, Colonel,

Late Bengal Staff Corps.

**FARWIG MISSION HALL, BROMLEY,** is a centre of great activity. Often enlarged, it is now filled every Sunday evening, and meetings of some sort are held every night in the week. An open-air meeting, held every Saturday evening the whole year through has been definitely blessed to the conversion of several and the members and workers are eagerly anticipating the open-air campaign of the coming summer, four to six meetings being arranged each week. Dr. Harry Guinness is to conduct the services on the Foreign Missionary Sunday, April 29, and will lecture on "The Heathen World" the next day.

**C.E.T.S. WOMEN'S UNION.**—The annual meeting of the Women's Union of the C.E.T.S. took place at Grosvenor House. The thirteenth annual report states that the work has gone on satisfactorily during the past year. The report of the Free Shelter Home for police-court cases is very satisfactory. Of the thirty-two cases admitted during the year only six proved thoroughly unsatisfactory, while of 140 reported as doing well last year nearly all are doing well still. Mr. C. E. Tritton, M.P., said they were obliged to confess with sorrow that female intemperance was one of England's national disgraces. The Women's Union were doing a great work to lessen this and to seek out the poor victims of intemperance, and by means of mission women, homes, and shelters, to win them into the paths of sobriety, virtue, and peace. Short addresses were given by Mrs. Locker Lampson, Rev. J. H. J. Ellison, and others.

## MRS. AMANDA SMITH.

I cannot tell you how much I regret not being able to be at the great thanksgiving meeting recently held, for I feel that among all the people that gathered for praise and thanksgiving no one had greater cause to do so than myself. In looking over my life, and seeing God's special goodness to me of the last twenty years, how He has helped me on four continents to preach Christ as a full and complete Saviour to all who trust in Him; the scores I have seen brought to Him in that time, and the way in which He has watched over and protected me by land and sea, fills my heart to overflowing with indescribable thanksgiving and praise. And though the time has so far passed, I feel I must record my regret at not being present, and my desire to thank those who have prayed for me.

God has wonderfully answered prayer. I am so much better, and I am full of gratitude and praise to my dearest Lord and Saviour Jesus Christ, for surely He hath dealt bountifully with me. I left Matlock last Thursday, and am taking a few days' further rest in the beautiful country; then later on I hope to go to Thrapston for special treatment for my throat, and with God's blessing I believe I may hope for great good. How wonderfully this has all come about! Surely it is nothing less than the Lord's doing; it is marvellous, and I heartily join my note of praise and thanksgiving with all the Lord's dear children everywhere, and say, in the language of the Psalmist, "I will bless the Lord at all times. His praise shall be continually in my mouth." Amanda Smith.

*Westwick, Norfolk, April* 18.

P.S.—My London address is 6, Norcott-road, Stoke Newington, London, N.

## WIDOWS' FRIEND SOCIETY.

A very interesting meeting in celebration of the eighty-sixth year of the Society's existence was held on Thursday evening, April 19, at the Mansion House. In the unavoidable absence of the Lord Mayor and of the president of the Society, Alderman Sir Andrew Lusk, Bart., the chair was taken by Prebendary Whittington, who, in proposing the adoption of the report, in a deeply sympathetic speech referred to the useful work of the Society as having come under his own personal observation as a city clergyman. Both the chairman and Rev. Dr. McEwan, who in an eloquent speech seconded the resolution, drew attention to the leading principle of the Society, viz., to provide, after full inquiry, means whereby distressed widows can maintain themselves and their children. The meeting was also addressed by Revs. A. W. Gough, Alex. Morgan, Messrs. J. Douglass, Matthews, and Cæsar, all of whom pleaded for support to the Society, which for so many years had quietly and unostentatiously, but most successfully, been engaged in the amelioration of distress among the suffering poor.

THE MILDMAY JEWISH MISSION BAND.—Mr. Samuel Wilkinson, of the Mildmay Mission to the Jews, proposes a new departure, in the formation of an itinerant evangelistic band, including about twelve earnest workers, to visit cities in the United Kingdom during June and July, in order to present the Gospel first to Jews and then to Gentiles. He writes: "The object of the undertaking is not to plead for funds anywhere, but to win souls; also not to ignore other stationed Jewish missions or workers, but to cheer and support them. We are open to receive invitations to any town without any financial guarantee being given, and shall lay the invitations before God, and seek his guidance. It is open to any of the Lord's stewards to send gifts for this special object, or to offer hospitality." Further particulars may be had from Mr. Wilkinson, The Central Hall, Philpot-street, Commercial-road, E.

FACTORY GIRLS' COUNTRY HOLIDAY FUND.—The new report states that during last summer 463 girls and women were sent away from various parts of London for a brief stay in the country. The average cost of each case is about 10s., including railway fares. The report says:—"Among the dwellers in the narrow, sunless courts and alleys of London are to be found those most in need of a change to the fresh air and pleasant fields of our beautiful English villages. The committee especially ask women to remember their less fortunate sisters, who are compelled by our present social conditions to pass most of their lives in a dull, monotonous round of work, too often carried on in ill-ventilated and unhealthy factories. Gifts of wearing apparel of all kinds will be most thankfully received. On the whole the girls sent away last year were most kindly treated by the cottagers, and the country workers all did their best to make their holiday bright and happy." The hon. secretary of the fund is Miss Canney, St. Peter's Rectory, Saffron Hill, E.C.

## THE Y.W.C.A.

The annual meetings of the York Y.W.C.A. were held on April 18. In the afternoon, at the Mansion House, the Lady Mayoress, Lady Dodsworth, and Miss Whitwell (president of North of England Y.W.C.A.) spoke. In the evening about 160 assembled. Miss Whitwell again spoke, also Miss Tristram, of Durham.

A mission was held at Princess House, 106 and 108, Brompton-road, from April 8 to 15, by Miss Hull, of Eastbourne. The meetings were well attended, both in the afternoon and evening, and many were led to accept Christ as their Saviour. There was also much blessing amongst the Christians, and our hearts are full of praise.

Alice M. Bethune.

The annual report of the Belgravian Institute, 2, St. George's-road, S.W., has for its key-note "Come." In looking back over another year this word shines out brightly. Come to the Bible Classes, has been the invitation to many; and at these Bible Classes is given the Royal invitation from God's own Word, "Come unto Me." Under the heads of Come to the Health Lectures, the educational classes, and the social gatherings, good work is recorded. "Come to a Country Day" has cheered weary toilers, while, "Come and Help Others" has brought willing responses from the members. Gifts of flowers for the Flower Mission will be gladly received by the superintendent, Miss Maunsell.

Shaftesbury House, Burton-on-Trent, has been opened. The Hon. G. Kinnaird and Miss Whitwell were present to speak on the work of the Y.W.C.A. Nearly all the ministers in the town gave personal support to the occasion. The building contains a large evening room for outside members, supplied with every home comfort. Accommodation has also been provided for several boarders in excellently-fitted up cubicles and single bedrooms. Opening services were held, when Hon. E. Kinnaird and Mrs. Theodore Walker addressed the meetings. A week's mission followed, conducted by Miss Haddon (Fleckney). The meetings have been well attended, and God's power has been very present to convict and heal. Many have been brought to a saving knowledge of the Lord Jesus, and Christians have been stirred up to fresh enthusiasm in his service.

## THE Y.M.C.A.

Dr. Harry Guinness has held a three days' mission at the Liverpool Association.

Successful anniversary meetings have been held at Charlbury and Leighton Buzzard.

Major Seton Churchill addressed the annual meeting of the Nottingham Association.

The youths' section at the Bristol Association, which numbers over a hundred members, held its annual public meeting on the 16th inst.

Several of the larger Y.M.C.A.'s, including Birmingham and Plymouth, have opened their reading-rooms and extended other privileges to the members of the Soldiers' Christian Association.

The membership of the Trowbridge Association has increased from 60 to 150 during the past year. A ladies' working committee is rendering invaluable aid by raising funds for the Association.

The Y.M.C.A. at Grays, Essex, are trying to extend the library, and make it more useful to young men. The librarian, Mr. H. Philbey, 140, High-street, Grays, would be thankful for gifts of books.

At a recent conference of the Madras Association it was proposed that daily at noon, when the gun fires, each member, wherever he may be, should pause for at least one minute and lift his heart in prayer to God for blessing on the Association. The proposal is worthy of general adoption.

Both the South-Midland and the South-Western Districts held their conferences on Wednesday (18th). The secretary of the former, Mr. F. Hunt, of Reading, arranged several meetings at Newbury, and the workers who assembled were much encouraged. The latter district held its conference at Penzance, where the allied associations reported a membership of 3848.

The annual general meeting of the Edinburgh Association was held in the Association Hall last week, Mr. David Shaw, W.S., presiding. The thirty-ninth annual report showed an increase in the membership, and treasurer's financial statement a reduction in the current debt. The chairman and other speakers expressed their gratification with the progress made during the year in all departments.

During the past year there has been a considerable development of Y.M.C.A. work in Madras, the membership having risen from 268 to 393. *The Christian Patriot* says the Association is beginning to be a very powerful factor in moulding the lives and characters of Hindu young men. "In the work of undermining caste," says the journal, "in opposing old standing superstitions, the Young Men's Christian Association stands foremost. . . . We would be greatly lacking in our sense of duty if we failed to appreciate the great good the Association has done for the young men of our community."

The district meeting at Tunbridge Wells on the 18th inst. was attended by a large number of representatives of the Associations in Sussex, Surrey, and Kent, and practical discussions took place on various departments of work. The principal topic, "The Scope and Objects of the Y.M.C.A. Bible-class," was introduced by Mr. A. C. Furse, of Camden Town. Captain Baring presided at the morning meeting, Colonel Birney at that of the afternoon, and Mr. Walter Langton at an enthusiastic young men's meeting in the evening. Mr. A. C. Tessier was elected hon. district secretary. Interesting reports were presented from a number of the branches, and the success of the conference in every way illustrated the practical wisdom of this form of organisation, whereby the Associations grouped in District Unions in different parts of the country are enabled to meet periodically to confer as to how they may best promote the interests and usefulness of their work.

## CHRISTIAN ENDEAVOUR.

The Northampton, College-street, Society holds its meetings on Sunday evenings after the chapel service in the school-room. There are twenty-five active members in the Society.

The North Kensington Society gave a social to welcome their new pastor, Rev. J. Fleming Shearer. About one hundred and thirty guests attended. The address of welcome was given by the treasurer, Mr. J. R. Pettejohn, and, in response, the pastor spoke of C.E. work. Mr. Arthur R. Cove also gave a short address.

The Grays Tabernacle C.E. Society held a social meeting on Wednesday week. After tea a public meeting was held in the chapel, presided over by Rev. T. Heywood. The Society, which commenced about six months ago with a membership of thirty, has now increased to eighty members, and has been the means, in God's hands, of awakening fresh spiritual life in the Church.

A C.E. Convention, held last week in Exeter, was largely attended. Amongst the leading speakers were Revs. W. K. Chaplin, W. E. Rice, and J. B. Morgan. The latter described the "Four Pillars of Christian Endeavour" as, (1) The pledge, which was a re-introduction of the old covenant idea which was in existence during the olden days. In concrete it was to confirm their vow of allegiance to Christ. There was much vague indefiniteness in the religious life of to-day, and not only was the pledge essential to the movement, but it was really the key of the position. (2) Prayer. (3) Consecration service. (4) Committee work.

## EAST-END LODGING HOUSES.

The annual meeting of the Spitalfields Lodging House Band was held at the Mission Hall, 87, Old Montague-street. Rev. J. W. Pratt, vicar of St. Stephen's, Coleman-street, presided. The treasurer stated that the income during the last year was about £180. The secretary gave an epitome of last year's work, which comprised meetings in lodging houses, shelters, and in the mission hall, open-air meetings, free breakfasts, etc. Several teas were given to fallen girls, when a number of these were brought under the influence of the Gospel; some have been placed in homes or situations. Interesting details are given in the printed report, copies of which may be had from Mr. Millership, 87, Old Montague-street, E.

Pastor W. Fuller Gooch gave a helpful exposition of Romans xvi. 17, and following verses. He said that if the work were only known by the Christian Churches it should lack for no good thing.

CURRAGH SOLDIERS' HOME.—The new report of this Home says: "The soldiers come in looking so bright and happy, glad to leave the barrack-room for a quiet evening, and loving above all to join heartily in the hymn-singing, of which they never seem to tire. The meetings are well attended, and we have been specially glad to note how the Christian men act as missionaries in doing all they can to induce their comrades to come to the Home. We have had many letters from men who have left the Curragh, and are witnessing for God in other places. We have availed ourselves of unusual opportunities for visiting the soldiers' wives married off the strength—owing to the kindness of a friend in sending a large parcel of clothing for distribution amongst them." There is still an incubus of debt on the Home, and as soon as £200 has been raised, a friend will come forward with the remaining £100. The hon. sec. and superintendent of the work is Mrs. William Perry, Soldiers' Home, Curragh Camp, co. Kildare.

## SCOTTISH NOTES.

Interesting jubilee services were recently held in connection with the U. P. Church at Helensburgh. The congregation was formed in 1844 with thirty members, and it has now on its roll 660. It has been well served by a succession of very able ministers, Dr. Alexander McEwen, Dr. Duff, Dr. Hislop, and now by Mr. Welch.

A considerable number of overtures on union with the U. P. Church have been sent up to the Assembly by Free Church Presbyteries, and the Established Church Synod of Glasgow and Ayr have adopted one suggesting the appointment by the Assembly of a committee to consider reunion with other Presbyterian churches, and to confer with them on the subject. The question of union, therefore, once more will have a prominent place at the May Meetings of the Presbyterian Churches.

It is understood in Glasgow that Rev. J. J. Mackay, of Trinity Free Church, will accept the call of the Hull Presbyterian Church which has been addressed to him. He has been very successful in his present sphere of labour, especially in his aggressive work among "the lapsed masses," many of whom he has added to the church. Although a strong man, his two years' work in Glasgow has told upon him. Rev. W. Ross, of the Cowcaddens Free Church, who has done noble work in the same connection, is also feeling the strain, and has applied for a colleague and successor, who will likely be his son, who is very acceptable to the congregation as a preacher.

## IRISH NOTES.

The Church of Ireland Temperance Society is now probably the largest temperance organisation in Ireland. It has nearly 1000 branches and 120,000 members.

The Fishamble-street Mission, Dublin, has been doing an excellent work both amongst the poor in the locality and also to the divinity students in Trinity College, Dublin, as a field in which they learn experience in missionary efforts.

Anniversary meetings of the Church Missionary Society were held last week in Belfast and the North of Ireland. Rev. Mr. Bateman, of the Punjab Mission, and Bishop Tucker, of Uganda, were the deputation. The latter had a deeply-interesting story to tell. The congregation of St. Thomas', Belfast, have offered £100 a year towards the support of a missionary in Uganda.

The opposition of the populace to the street preaching in Cork is week by week becoming more bitter. Rev. S. T. Boyd, Methodist minister in the city, has written to the papers to say that he has read with wonder and indignation the reply of the Chief Secretary in the House of Commons with regard to the resolution of the Cork Methodist quarterly meeting, and characterises the reports of the interviews between the police and the members of the quarterly meeting and himself as untrue, baseless, and misleading, whilst he declares that "important matters were suppressed." The proceedings of Sunday last showed no abatement in the hostility of the crowd.

## OXFORD NOTES.

The Summer Term has commenced, from the point of view of the Inter-Collegiate Christian Union, with great promise. A meeting was held on Saturday, on the invitation of Mr. Talbot Rice, at which papers were read, followed by discussion, on Christian work in the universities. The meeting was full of prayerfulness and power.

A meeting was held last week in connection with the Church of England Society for Waifs and Strays, which was addressed by Rev. J. W. Goddard, deputation secretary, and Rev. F. J. Chavasse, of Wycliffe Hall, the latter pleading earnestly on behalf of this work, and at the same time paying a cordial tribute to Dr. Barnardo's noble labours in this direction.

Mr. J. Brown, of the Evangelisation Society, has concluded a three weeks' mission in St. Clement's parish, which has been a time of manifest blessing. Mr. Brown's Bible readings and addresses have been greatly valued, and throughout the whole time the attendances have been large and the interest hearty.

By the death of Rev. E. S. Ffoulkes, vicar of St. Mary's, the University Church, Oxford loses a well-known figure. His perversion to Rome and his return from thence are well known, while of late years his earnest, though admittedly somewhat eccentric, championship of the Bible against the rationalistic school has especially brought him before public notice. To St. Mary's Church he devoted the last fifteen years with loving interest and enthusiasm.

## EVANGELISTIC NOTES.

**Ned Wright** has conducted services at the Mission Hall, Whyteleafe, Surrey. There were large gatherings, and the Holy Spirit was at work. It was a time of refreshing, and good results will surely follow.

**Norway and Sweden.**—After attending the thanksgiving service in the Great Assembly Hall, Rev. Walter Bradbury embarked for a short mission tour to Norway and Sweden, taking 1000 Scriptures to distribute amongst the Scandinavians.

**South Africa.**—Writing from Kimberley on April 2, Mr. J. W. Burke, the singing companion of Rev. John McNeill, says:—"The way has opened up wonderfully here for us, and our meetings have been very good. The singing has been greatly blessed, both here and at Cape Town. We leave to-morrow for Bloemfontein.

**Rev. J. F. T. Hallows** has concluded a nine days' mission at West Orchard Congregational Church, Coventry. The meetings were mainly for deepening the spiritual life of our members, and as such the addresses were very helpful. The earnest and forcible appeals to the unconverted led to several accepting Christ as their Saviour.

**Ireland.**—A united Gospel Mission extending over a fortnight has been held in West Street Hall, Portadown, by Mr. Jas. Miller, of Belfast, assisted by the local Methodist and Presbyterian ministers: a similar mission has been held in Londonderry by Mr. S. Montgomery, of Bangor. At each place several are believed to have decided for Christ.

**Tunbridge Wells.**—A Gospel mission was held in the Baptist Tabernacle here by Mr. Henry Thorne, from April 2 to 16. Much blessing has resulted. Many have reason to praise God for the visit of his servant, and for the proclamation of a full and free salvation in Christ Jesus. The Bible readings have been full of instruction and profit, and well supported.

**Ponders End.**—Mrs. Hoadley, of Eastbourne (sister of the minister, Rev. J. T. Peace), has completed a successful eight days' mission at the Ponders End Congregational Church. During the mission many young people and others came out on the Lord's side. The young converts have been formed into most promising junior and senior Christian bands.

**Mr. H. Powers** commenced a twelve days' mission at North Shields, on April 1, this being his third visit, in connection with the Methodist New Connexion Mission Hall. So large were the congregations that the friends were compelled to secure the Royal Assembly Hall. At the close of the mission, the friends had to rejoice over many being brought to Christ. J. M.

**Mr. John Elliott** has had most cheering barn meetings at Zeal Monachorum, North Devon. So large was the attendance that chairs and forms had to be borrowed from the cottages. Despite some opposition, the Lord has blessed his Word and precious souls have been saved. The evangelist will be glad of prayer for special services in the Market Hall, North Tawton, from April 22 to May 6.

**Mr. Geris Hanna,** a Nazarene, has been conducting the Sunday services at Conference Hall, Eccleston-street, during this month. His narrative style in describing the parables of our blessed Lord in connection with the everyday life customs of the people resulted in commanding an unusually large attendance. He is open for engagements. His address is, care of Mr. Hurditch, 164, Alexandra-road, N.W.

**Rev. Thomas Waugh** has had a good mission at Pontypool. As the first week went on the gatherings increased, and the spiritual tone and influence became so deep and manifest that there was a general breaking down, and many eagerly pressed into the inquiry room and sought and found the Saviour. Very special and signal Divine power attended the last Monday night's meeting and the farewell meeting on the Tuesday night.

**Mr. W. R. Bradlaugh** has been holding a successful seven days' mission at the Soldiers' Home, Lichfield. One of the special features attending it was the number of non-commissioned officers who came to hear him night after night, many of them thanking God for his clear exposition of the Word. His anti-infidel tracts have been a great help in removing difficulties from doubting minds, and much definite blessing has resulted.—J. F. Woodman.

**Exeter.**—Mr. Varley's meetings continue to cause much stir. On Friday he met about thirty of the leading Christian workers in the city, including ten Christian clergymen and ministers. A correspondent writes: "There is a sound of an abundance of rain. The meetings have been suspended for the present week, because a Conference is being held for the deepening of the spiritual life. Mr. Ned Wright is to preach next Sunday and on following days. Let the Lord's remembrancers pray earnestly for blessing to attend this Gospel campaign."

**West Kensington Park.**—A ten days' evangelistic mission has been held here by Mr. William Sampson. Much prayer had preceded the mission, and the lamented death of Rev. R. J. Andrew, superintendent-minister, had melted many hearts and prepared for the mission preacher. The power of God was abundantly manifest. The appeals of the evangelist probed many a conscience, and led many to decision for Christ, whilst many believers spoke of having received grace.

**Leeds.**—The house to house visitation of Leeds carried out under the guidance of the Leeds Evangelist Nonconformist Ministers' Association, revealed the fact that many of the citizens were unattached to any place of worship, while many others attended but irregularly. The Association therefore resolved to hold at once a series of central mission services to rouse church members to greater activity, and to win the unconverted to Christ, as a preliminary to a great mission to be conducted early next year in all the Nonconformist churches of the city. The Central Mission has just been carried out (April 9-13) with gratifying results. Large audiences have gathered in the Albert Hall for the noon address to business people, the afternoon service for the deepening of spiritual life, and the evening evangelistic service. Amongst the missioners have been Revs. W. Y. Fullerton, J. Manton Smith, F. B. Meyer, and Dr. Newman Hall. Many have confessed their desire to live the Christian life, and the churches have been greatly quickened, while the united front presented by the ministers of all denominations was most gratifying.

## PERSONALIA.

**Lord Radstock,** we regret to learn, is detained in India by a serious attack of fever.

**Rev. F. J. Paton,** Dr. J. G. Paton's son, and the first white child born in Aniwa, New Hebrides, is now settled as a missionary at Malekula, in the same Group.

**Rev. Thomas Champness** is very ill. The direction of the work of the *Joyful News* Mission can ill spare him. Much prayer is being offered for his speedy recovery.

**Dr. Murray Mitchell.**—Since the publication of our former paragraph we are happy to understand that Dr. Mitchell, of Nice, continues to regain strength, and purposes to return home immediately.

**Mr. Charles Minor** has been visiting the prisons, police-courts, and hospitals in New York and Blackwell's Island, N.J., preaching and singing the Gospel. He hopes to return to England about the end of May.

**Mr. Thomas L. Johnson,** of the African Mission, finding himself unable to resume active work for the Mission, has been compelled to resign for the present. He hopes, however, to do evangelistic work when his health will permit.

**Miss F. E. Willard** is soon to return to America, and a farewell meeting will be held at Queen's Hall, Langham-place, on Thursday evening, May 10. Canon Wilberforce and Sir Wilfrid Lawson will speak, and Mdme. Antoinette Sterling will sing.

**Sister Louie** (Miss Harper, R.A.M.), who has rendered invaluable service as a sweet singer of the Gospel, is, we regret to hear, laid aside with influenza. Her medical adviser states that she must on no account take any mission engagements for another month. Hence she has been most reluctantly compelled to cancel all mission engagements during the months of April and May.

**Rev. John Wilkinson,** accompanied by Rev. James Adler, has gone to America in order to stir up interest there in God's ancient people. He hopes to be back in time to attend the Mildmay Conference at the end of June. The Russell legacy, which, from various causes, has dwindled to about £17,000, has at last been received, though it is more than three years since the death of the testator! It is proposed to devote it entirely to the furtherance of New Testament distribution.

**Mr. George Pearse,** in a recent letter from Algiers, says: "We have had an unusually severe winter, and disappointing to winter visitors, and much misery amongst natives, with whom we have tried to do a little. My wife has all her usual energy and zeal, and works away with Jews, Arabs, Kabyles, Mzabs, and French, Spaniards, and Italians. The Spaniards are the most encouraging, and the two Spanish evangelists find much success at Bab-el-oned. We proposed to come and live and die here, as it seemed to be our place. I find something to do, and my heart is as young as ever, though infirmities increase. I know I am only a hewer of wood and drawer of water for the house of my God. What a meeting *in glory!* I only know the Lord is coming soon, but how and when I leave to Him. Let us enjoy glory now! We are a little nearer enjoying it."

## TEMPERANCE NOTES.

An anti-opium meeting was held on Thursday at the Y.M.C.A., Manchester. Messrs. Cecil P. Turner, Marcus Wood, Yung-King-Yen, and Miss Muir (all from China) were among the speakers whose descriptions of the ruin wrought in China by opium were very grievous.

The Bishop of London preached last week, in Reading, the annual sermon in connection with the St. John's Branch of C.E.T.S., taking for his text Matt. xviii. 7, "Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh."

An Irish Women's Temperance Union has been formed, and the first conference in connection with it is to be held in Belfast early in May. Papers will be read by workers from different parts of Ireland, including Mrs. J. A. Thompson, of Cork; Mrs. Barcroft and Miss Richardson, B.A., of Bessbrook; and Miss Edmundson, of Dublin.

At the closing meeting of the thirty-second series of the Lambeth Baths winter meetings, Rev. W. Mottram, the superintendent, read a statement reviewing the work of the past session, which, notwithstanding unexpected difficulties at the outset, had been successful in a gratifying degree, the attendance having averaged 4300 per week. He remarked that to clear off the expenses of the meetings he should require £110.

The Preston branch of the B.W.T.A. have set their minds upon the erection of a National Temperance Memorial Hall, at a cost of some £10,000, and have inaugurated the scheme by holding a bazaar in the Public Hall during the past week. The bazaar was well patronised, and resulted in over £200 being raised in furtherance of the object named. It is impossible to speak too highly of the work accomplished by this Association among the women.

At Crowland, near Spalding, last week, a meeting was called to protest against the Local Veto Bill, and a large company assembled. But the publicans' friends were disappointed, for after the audience had impatiently waited for half-an-hour a telegram was handed in, informing the organisers that the speakers could not attend. Some Local Vetoites were wide-awake, however, and they turned the proceedings to good account by carrying a resolution in favour of Local Option.

The Bishop of London, at a meeting of the C.E.T.S., asked what could be more important than the endeavour to help men who were struggling against temptations? The sin of intemperance was one which caused unexampled mischief, but he sometimes felt that even a blacker sin was indifference to intemperance. He quite recognised that intemperance was not confined to one class, but the sufferings it entailed fell heaviest upon the toiling classes, who by their labour really upheld the whole framework of society, and had the strongest possible claims for help and assistance upon the community.

At the International Medical Congress recently held in Rome, the subject of alcoholism was introduced by Dr. Fazion (Naples), who presented a large series of statistics, showing that excessive consumption of alcohol was nowhere prevalent in Italy to anything like the extent which prevailed in the northern countries of Europe. Curiously also it appeared that alcoholism was more common within the bounds of Italy in the northern provinces, Lombardy and Venice, than in the southern provinces of Umbria, Tuscany, and Rome, and least of all in the province of Naples and in Sicily.

A curious point in respect of the Scotch licensing laws has been provisionally decided upon by the Edinburgh magistrates. For several years the lessees of the theatres in the northern capital have sold wine, beer, and whisky by the direct permission of the Excise. The Government officials have, however, discovered that they acted illegally in allowing the sale of spirits, and refused to have anything further to do with the theatre licensing. In anything but an enthusiastic fashion the magistrates allowed the theatre managers to carry on the sale of drink, and the question as to the continuance of the indulgence may be raised at the next six-monthly licensing court.—*Daily Chronicle.*

The British Women's Temperance Association held a drawing-room meeting on Thursday afternoon at Chesterville, Hornsey-lane, N. Miss F. Balgarnie delivered a vigorous address, in the course of which she said it was now the desire of the association to inaugurate some special movement whereby the lowest and most unfortunate women of their cities might be reached, and helped by means of sisterly love and affection to regain their lost womanhood. It was, therefore, desired to secure industrial homes for inebriate women. The object of the homes was to reach those who had fallen from higher influences through drink, and to provide a refuge which would be as sufficiently attractive to the young girl who had fallen as to those of mature age who likewise had sunk into crime through intemperance.

## OBITUARY.

MRS. HENRY GAMBLE.

By the death of Mrs. Henry Gamble, St. Andrew's Presbyterian Church, Torquay, loses a generous supporter. *The Presbyterian* says:—"She was widely known for her large-hearted gifts at Gourock, at Belfast, and during the later period of her life in Torquay—a gifted speaker, a warm and steadfast friend, and a mainstay of all kinds of philanthropic and Christian work." Many missions will suffer by the departure of this liberal supporter of Christian enterprise.

GENERAL MACLAGAN, R.E.

This earnest friend of missions passed away at Kensington, on Saturday. He was a brother of the Archbishop of York, and was one of the oldest officers in the Indian Army. Since his retirement he has devoted himself to philanthropic work, but was especially noteworthy for his interest in missionary work, being on the working committee of both the S.P.G. and the C.M.S. Societies. He was a man of wide knowledge, and corrected the missionary atlas of the latter society. He was joint secretary with Canon Jacob of the Board of Missions, and had taken an active part, till his illness, in the arrangement for the missionary conference at the end of next month.

## THE McALL MISSION.

The *Bon Messager*, the mission boat of the McAll Mission, is again being prepared for the work of evangelising on the rivers of France. It is now at Bas-Meudon, on the Seine, near Sèvres and St. Cloud, and the meetings are nightly well attended. Pastor S. Gout and M. Reveillaud have been speaking with much acceptance, and have been encouraged by the numbers, and by the attention manifested. In a few days' time Capt. and Mrs. Pim will take charge of the little vessel and commence work on the Oise or the Aisne. We trust that much prayer will be offered for the success of this new enterprise. The two summers spent on the Marne were much blessed, and two permanent stations have been opened as the result, at Epernay and at Vareddes, and we hope that soon a third, at Lagney will also be commenced. Our funds are exhausted and we need help greatly.

W. Soltau.

36, *Rue Godot-de-Mauroy, Paris.*

## THE EMPEROR AND THE LORD'S DAY.

Dear Sir,—A profound impression has been created in Venice by the refusal of the Emperor William to attend the theatre on the Lord's Day. As the public know, his visit to Venice was a brief one, and was hurriedly arranged. However, the city set itself with might and main to show him honour, and its efforts culminated in the getting up of a great theatrical performance for the evening of Sunday last. When the Emperor was informed of what had been done, and was asked to honour the assembly with his presence, he replied, "Since I have become Emperor I have made it a principle of my life never to attend any place of amusement on the Lord's Day."

King Humbert, I believe not unreluctantly (for none can value more the blessings of a day of quiet than such a busy Sovereign), followed the Emperor's example. As both Emperor and King were expected, the theatre was crowded from floor to ceiling, but the Royal box was empty. The brilliant gathering learned a lesson on the duty of keeping holy the Lord's Day.—Yours, etc.,

Alexander Robertson, D.D.

*Venice, April* 14, 1894.

REQUESTS FOR PRAYER.—For blessing on mission at Gosberton, Lincolnshire, commencing on April 29.—That much blessing might be given on a ten days' mission at Pontymoile (Mon.), by Richard Weaver, commencing on the 29th inst.—For a three nights' mission, 1st, 2nd, and 3rd May, to be held by Mr. W. R. Lane for young women at "The Old Welcome."—For a special eight days' mission at the Lighthouse, Wells-place, Camberwell.—For blessing on services at Cubitt Town, E., during May, by Mr. Isaac Skidmore.—For blessing on a missionary, Mr. George Clarke, at Weston-super-Mare, commencing on Whit Sunday.—For a mighty working of the Holy Spirit on the garrison and town of Chatham.

CAUTION.—A man named Samuel Kohn, about 30 years of age, tall, light-haired, with slight moustache, talks with an American accent, holding a ticket of the Boston (Massachusetts) Young Men's Christian Union (Unitarian), latterly professing to be a converted Jew, has lately been very widely robbing the Christian public by false pretences. Sometimes his wife is on the point of confinement, and he earnestly desires to get her back to her friends in Germany. Sometimes he has obtained a situation in London, and has not the means to reach the metropolis. He has stolen some writing paper with the heading "City of London Young Men's Christian Association, 186, Aldersgate-street, E.C.," and has written for himself a false character. The last seen was signed "Robert Burn, pro J. H. P." Friends are warned that this man is wholly untrustworthy.

## Fallen Asleep.

At Barking, on 16th inst., Mrs. W. H. Stephens, wife of the postmaster, and herself a faithful servant of Christ.—At Newcastle, Councillor Blakey, a devoted S.S. superintendent and elder, and an influential leader in Christian movements.—At Sheffield, Mr. H. Outram, a well-known Christian leader.—At Peckham Rye, Mr. W. Jones, aged twenty-one, a devoted teacher and worker, who had volunteered for foreign missions, but had been forbidden by the doctors from going.—At Dyserth, near Rhyl, aged ninety, Mr. Robert Hughes, known far and near in the Principality as an eloquent preacher.—At Halifax, on 13th inst., Mr. W. Cooper, for thirty years a prominent and leading Christian worker.—At Nottingham, on 15th inst., Mr. H. Carey, aged eighty-two.—At Clapham, on 13th inst., Mr. John England, a devoted schoolmaster, aged forty-one.—At Gloucester, Celie Alexandrine, wife of Rev. J. Hartwell.—At Bromesbury, on 15th inst., Mr. J. W. Johnson, a useful labourer.—At Oxford, on 13th inst., Mrs. Phipps, aged seventy-three, a faithful follower of Jesus.—At Greencastle, Belfast, Mr. Wm. M'Kinsty, a devoted Presbyterian elder, aged eighty years.—At Lylehill, co. Antrim, Mr. Wm. J. Gibson, an earnest Sunday-school and Christian worker.—At Lurgan, on 23rd inst., Dr. Campbell, Dean of Dromore, in his eighty-third year.—At Ashmore, on Thursday, April 5, Mrs. Ann Wheeler, aged 102 years, the widow of Mr. George Wheeler, at one time a well-known local preacher.

## Notices.

Communications Received with Thanks.—M.F. E.B. J.B. F.G.H. C.K.S. J.E.O. J.G. G.R.E. C.M. W.B.D. J.H.S. M.H.A. C.M.P.B. J.McG. J.T.P. R.B.A. S.W.L. A.B.G. M.C. J.R.B. M.B.G. G.P. N.H. J.A.V. J.D. M.B. S.M. J.G.G. E.E.T. H.L. W.S. A.M. A.F. F.W. A.S. R.T. E.D. G.A.W. R.F. E.A.L. J.J. W.R. F.E.W. E.L. E.P. J.B.M. G.B. J.T.

Applicants for Tracts.—G. Burton, Eastus Cottage, Hailsham, Sussex; W. Midwinter, 14, Midland-road, Gloucester; E. Carter, 28, Aubrey-street, Liverpool; F. Jones, 185, Park-road, Hockley, Birmingham; A. Dickinson, 3, Springfield-road, Kingston-on-Thames; J. T. Stevenson, 19, Bristol-gardens, Maida Vale, W.; J. H. Blackman, 98, Queen's-road, Hastings; John Stokes, 34, Kingsdown-road, Leytonstone, E.; Miss E. S. Kenny, Beulah, 30, Princes-avenue, Liverpool; E. Grant, 9, Palmerston-terrace, Consett, co. Durham; H. W. Jackes, 74, Cheshire-street, Bethnal Green-road, E.; Rev. J. W. Kettle, Maze Pond Chapel, Old Kent-road, S.E.

## Appeals.

Chatham, Kent.—A few friends who have been working here some years, and who have erected a church, schoo.-room, and eight class-rooms, the total cost being £2500, require £1000 more to free these premises of debt. They are most anxious to obtain this sum, so that they may have a free hand to engage in Gospel and temperance work.—The secretary is Mr. Joseph Karn, Leicester-road, Chatham.

St. Giles' Christian Mission.—Now that our winter's work among the poor is ended we find ourselves entirely without funds, so great has been the demands upon our resources. We have supplied coals to many who would otherwise have been without firing; clothing has been given where sorely needed; soup and other food have daily been distributed to large numbers struggling with want. Beside all this we have the inmates of our four Boys' Homes and also of our Women's Home needing constant care and provision. Wives and children of prisoners in their helplessness have very especial claim upon our sympathy and help. I regret to be under the absolute necessity of again appealing for aid.—Wm. Wheatley, Superintendent, 4, Ampton-street, Regent-square, W.C.

## "ECHOES FROM JAPAN."

This book, which has reached its second edition, has been for some time out of print. The authoress, Miss M. McLean, would be glad to issue a sixpenny condensed edition of it if sufficient encouragement is offered to meet cost of printing. Address, Miss McLean, care of Messrs. Passmore and Alabaster, London, E.C. An American gentleman, in a letter to the well-known authoress, Miss Petrie, B.A. (now Mrs. Carus Wilson, of Canada), said:—"Certainly this book deserves a wide circulation. Few contributions to missionary literature are so well written, and few writers' personality is so strong and buoyant and gracious. Her courage and tact made me think of Miss Frances Ridley Havergal, whom I admire very much. I had never before read of any Christian work among the sailors in Japan, and was especially delighted with her graphic descriptions of the great spiritual awakening among these men."

## WEST LONDON MISSION.

The seventh anniversary of the West London Mission falls on Friday, May 4. Rev. Mark Guy Pearse will preach in Craven Chapel, Foubert's-place, 206, Regent-street, at noon. Baroness Langenau presides over the afternoon meeting, also in Craven Chapel, at 3.30. Addresses are to be given by some of the Sisters of the People. The evening meeting will be in St. James's Hall, Piccadilly, at seven o'clock; Mr. John Cory, of Cardiff, in the chair. Dr. Parker, Dr. Rigg, Rev. H. Price Hughes, Rev. Mark Guy Pearse, and others will speak.

The lease of Wardour Hall having expired, the transference of the services held there to the time-honoured Craven Chapel necessitates some changes in the work of the Mission. Mr. Price Hughes has commenced a Sunday morning service there; Mr. Josiah Nix taking the service at night. The meeting for prayer, praise, and Bible reading, hitherto held in Prince's Hall on Friday evenings, will be henceforth held at Craven Lecture Hall from 8.30 to 9.30. It is proposed shortly to arrange some Friday afternoon meetings in the Church Parlour, in which the Sisters of the People will take part.

**Palestine Exploration Fund.**—The Duke of York has consented to preside at a lecture on "Future Researches in Palestine, and the Important Results to be expected from them," to be delivered by Major Conder, R.E., D.C.L., LL.D., on Tuesday, May 8, at 4 p.m., at the Westminster Town Hall. The proceeds will be devoted to the exploration at Jerusalem, for which a firman has just been granted by the Sublime Porte.

# The Christian.

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## Notes and Comments.

WE purpose next week to give portrait and sketch of the late Pastor John Victor, of Clevedon, Somerset.

A communication has been received by the committee formed to invite Messrs. Moody and Sankey to conduct an Evangelistic Mission in London next winter, regretting their inability to come owing to pressure of work in America, and expressing the hope that they may be able to do so at some future time.

Those who are specially interested in studying the work of grace in 1859, and onwards, to which much reference has of late been made, may like to know that a few copies of the first five vols of *The Revival* can still be had of the publishers of this paper. The set of five vols (July, 1859—December, 1861) will be sent post free for 10s.

At the Village Conference last week stress was laid on the fact that the vocabulary of many villagers does not exceed 500 words. What, then, could be a more flagrant illustration of how not to do it, than to commit the evangelisation of the villages to men whose ordinary conversation extends to 5000 or even 50,000 words? Our fathers were wise who insisted on language understanded of the people. What is needed for the spread of the Gospel is not men highly educated in science, literature, or theology, but men taught and experienced in the school of God. Moses the son of Pharaoh's daughter, had, during forty years of country life, to unlearn the wisdom of the Egyptians, in order to become Moses the man of God, the evangelist to the Israelitish labourers in Egypt.

"There must needs be sects among you," said the Apostle to the gifted but divided saints at Corinth, "in order *that they who are approved may be made manifest among you.*" And in accord with this he told the saints at Ephesus, "Yea, of your own selves shall men arise, speaking perverse things, to *draw away disciples after them*" (Acts xx. 30). This is the sure test of schism. Some specialty, some peculiarity, some "perverse thing," by which the propagator of it draws away disciples after himself, or by which those among whom he is approved make him manifest. The "perverse thing" may even be a truth or a person magnified out of due proportion. It was a perverse thing to bring one apostle as a teacher into antagonism with another; and nothing was more "perverse" than to say, "I am of Christ," in a sectarian spirit. Some are now in the same spirit setting the Gospels against the Epistles, as though they were not all inspired by the same Holy Spirit.

This ambition is natural to the human heart. "Their inward thought is that their houses shall continue for ever, and their dwelling-places to generation and generation; they call their lands after their own names." Among the things which Jesus' angel signified to John, not the least significant was the revelation that in the great earthquake seven thousand *names of men* were slain (Rev. xi. 13). Of all the goodly stones and gifts by which they that were rich sought to commemorate their names, not one was left upon another; but the nameless widow's mites are had in everlasting remembrance. We shall all be glad to meet her and other of the Lord's poor in the Lord's Land.

W. S. writes us, reflecting on the smallness of the amount contributed at the Thanksgiving Meetings, and proposes a great Thankoffering meeting. It must, however, be remembered that those meetings consisted largely, (1) of Christian workers, whose daily needs are for the most part barely met by their incomes, and (2) of those who are giving every day. The few millions annually given for the work of God by English people are often contemptuously compared with the 140 millions spent on drink, the twenty millions on tobacco, and other millions on other needless or hurtful luxuries. But this is not where the true point of comparison lies. The few millions represent (1) the munificent gifts of a few wealthy people, who give liberally—in some cases to the extent of half their income, or more. (2) the not less munificent givings of some not wealthy Christians; and (3) most munificent of all, the gifts of the Lord's poor, every penny of which means some comfort abstained from or some necessary of life foregone. Those who work for God are also those who give to God. The bulk of professing Christians give practically nothing. The gifts of the wealthy world even to philanthropic objects are comparatively nil.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." The real stones of stumbling are within, in the heart; not without, in the things done to a man, the things he has to encounter and to endure. Owing to defective vision, some men are always knocking against things in the street and in the house, whereas those with good sight hardly ever encounter a difficulty. And similarly some Christians are always hurting themselves, rather than being hurt by the behaviour of brethren towards them. They suffer from slights, from neglect, from unjust treatment, from coldness and unneighbourliness; but if they abounded in brotherly love these things, however real and however hard to bear, would, at least, not be an occasion of stumbling in their Christian profession. They would not neglect prayer, avoid the fellowship of the Church, cast off their faith, and return to the world. They would walk in the light, and be able to go on their way unhindered.

Not a moment too soon has the National Anti-Gambling League decided to see whether the law, which is now put in force against gambling by poor men, cannot also be brought to bear upon rich men. The alarming spread of gambling, and the ruin it is causing, are a sufficient reason for using the law vigorously. But it is obvious that no thorough work can be done so long as the worst offenders are allowed to go unpunished. To pounce on errand-boys and make raids on a few insignificant clubs, while the notorious clubs of rich and titled men are unassailed, is to make law and justice a mockery. There may be the same law for rich and poor—though in this case that seems doubtful—but the administration of it may be very different; hence law is too often brought into contempt. Evidence, it seems, has been collected against several of the racecourse enclosures and clubs, which is said to be sufficient to obtain convictions. Mr. Hawke, honorary organising secretary of the League, is reported as having said:—"However much we might regret any public scandal, the League can be no respecter of persons." Let us hope it may be successful against all those rogues who gamble, both rich and poor.

Another feature of the present work of the League is that Mr. Hawke has obtained the assent of six influential newspapers, three in London and three in the provinces, to the League's bill for rendering penal the publication of the betting odds, upon the condition that prohibition is made universal. The League has also a bill in a forward state for regulating outside Stock Exchanges. There are other institutions in the City of London which need reforming in the matter of gambling, and when the League can find time to attend to them, they also will have their turn. All this will make a flutter, and we may be sure that clever means will be adopted to do in legal ways things that are morally wrong. None the less should law be made to conform to the moral standard, and be applied equally all round.

The people of Birmingham are making a vigorous protest against a proposal to establish a racecourse near the great Midland metropolis. Political leaders and religious teachers are alike opposed to the scheme. In his sermon in the Town Hall on Tuesday, in connection with Wesleyan Foreign Missions, Dr. Parker, of the City Temple, referred to the proposal as one likely to be disastrous to the welfare of Birmingham. He described the term racecourse as being not in the singular number, but as bringing with it everywhere its inevitable plural of drunkenness, gambling, licentiousness, covetousness, and all manner of evil. We very heartily wish the inhabitants of Birmingham success in their efforts to prevent so great a curse being established in their neighbourhood. It is notorious that a racecourse means injury both social and moral to the people. And we trust the time will soon come when princes and peers will cease to countenance by their presence and support so prolific a source of vice and crime.

While this evil threatens Birmingham, startling and painful revelations are being made by Miss Isabel Kenward, secretary of

the Girls' Letter Guild. From some of the girls among whom she works, she discovered that among factory girls the habit of betting is very prevalent. The custom seems to be for the girls to give their money to the foreman or head person in the shop, who either acts as bookmaker himself, or hands it over to a betting man. The amount risked may be from threepence to sixpence. If successful, each girl may receive two shillings. Married women seem to be the chief offenders in this respect, and become temptresses of others. Girls entering the factory and refusing to bet at first, find the practice so common that they soon fall into it. This is an alarming state of things. Surely employers cannot claim to be quite free from responsibility in connection with it.

These statements by Miss Kenward led to further inquiries being made by a representative of *The Birmingham Daily Mail*. The result of these inquiries is that many more painful facts are brought to light. These are a few:—Twenty per cent. of the bookmakers' patrons are women. Among the betting papers seized at a public-house some time ago, some bore the names of about half-a-dozen women. The explanation was this:—These half-a-dozen women lived in one court. A sporting paper was bought as soon as their husbands left for work in the morning, then one who could read announced to the rest the selections for the several races. Painful quarrels between husbands and wives are the inevitable result of such practices. Several cases are given, one that of the wife of a policeman, whose infatuation led her to spend her husband's wages so freely that he had ultimately to be separated from her. Another, the wife of a man in a respectable position, who spent upon gambling every penny of her husband's money, and even drew largely upon money he had banked, and who ultimately closed her miserable life by suicide. We are thankful that light is being let in upon these facts. Is it too much to urge that the Press, which is helping to expose the evil, will cease to give so large a space to racing and betting news?

From a recent speech by the Rev. Wm. Carey, of Barisal, East Bengal, as well as from many other signs around us, it is evident that our long intercourse with the heathen religions of the East is beginning to produce its crop of errors and evils.

India, he urged, was a neglected field, and he believed that this was due to the looseness and the falsity of the views held concerning Indian faiths. He abhorred that Parliament of Religions held some little time ago in the city of Chicago. He did not believe it was right to admit any other but Christ on the platform of faith. Jesus was King, and there was but one Sacred Book.

We take it that the right position for a missionary to take is to find out all the good in the religion of the people to whom he goes, every grain of truth among them, and then use it in the light of the Gospel to attract and aid. Just as Paul did with the inscription "To an unknown God," and with the words of heathen poets. This is a very different thing from admitting that Christianity is only one of many forms of faith, all from God, and that Christ is only one of many Masters.

MIDNIGHT MEETING MOVEMENT.—Commander Key, R.N., presided last week at Exeter Hall over the thirty-fourth annual meeting of the Midnight Meeting Movement for the reclamation of fallen women. The annual report, which was adopted, stated that during the year meetings had been held in all parts of London, as well as in Leeds. Day meetings had now been organised, and in most cases had been highly successful in securing the attendance of the unhappy women of all classes.



## Fulness of Blessing.

Let us with adoring hearts acknowledge God as the glorious Giver, who gives according to "the riches of his glory," and in continuity. His unspeakable gift is his Son, the gift of his whole Person to us, a whole Christ, but not in the sense of parting with Him. The gift of his Spirit is also the gift of his whole Person. "God giveth not the Spirit by measure," nor his Son by measure. The Son, when on earth, was in the bosom of the Father; now He is in the glory of the Father; but He dwells in our hearts by faith. The Spirit given at Pentecost is shown in the Apocalypse as "the seven Spirits before the throne," but He likewise has his dwelling in our bodies.

Jesus has the seven Spirits of God—that is, the Holy Spirit in his fulness—and the Spirit has come in his fulness, and is given to each believer to produce wondrous experiences. We are gloriously endowed, as we read in 2 Cor. i. 21, 22: "Stablished in Christ, anointed, sealed, and the earnest of the Spirit given." This is on God's side an everflowing fountain—no stint, no impediment to its full flow. But now an important question arises on man's side: Do we receive Him? Are we receiving his Spirit in his fulness? "He that believeth on Me," Jesus said, "out of his belly shall flow rivers of living water." The soul-thirst will drink of Him, and the word "believeth" implies the need, the self-emptiedness, the craving, which can only be met by the living water; a revelation of a full Christ, who has a measureless ability to bless, and asks us to open to Him that He may sup with us. There is no limit to the "supply of the Spirit of Jesus," and it is most instructive to see how the richly-endowed Apostle felt himself so closely linked with his fellow-believers that he depended on their prayers for that supply (Phil. i. 19).

The exhortation "be filled with the Spirit" is imperative! and what does that imply? It has been said most happily by Mr. Ernest Boys that it means, it involves, not our having more of the Spirit, but rather the Spirit having more of us. This opens up wondrous possibilities, and the thought came as a revelation to some waiting souls recently at the Cape of Good Hope. What is needed, then, for the blissful experience of this fulness of blessing, is that our whole being be fully yielded up to God, and that we have a continually fresh experience of "the renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour" (Titus iii. 5, 6).

But the great object of our contemplation is Jesus Himself, and not the Holy Spirit, as that may lead us to a too exclusively subjective religion, and as Robert Hawker says in his comprehensively Scriptural hymn to "Jehovah-Jesus":—

Yet, Lord! Thy grace we dare not bound.
Near to Thyself we've always found
The Holy Ghost is ours.
Thy person is the blessed clue
To all who would the Father view,
And know the Spirit's powers.

Let us not, then, be content with a stereotyped form of doctrine of the Spirit's coming once for all; let us seek daily to be anointed with fresh oil, and to experience what freshness in life is known by his renewings, making the Word sweeter than ever, prayer a delight, and service more easy, whilst we are kept low in our own esteem, and in the assured conviction that "the grace of our Lord Jesus Christ is sufficient for us, and his strength made perfect in our weakness."

*Algiers.* Geo. Pearse.

## More to Follow.

There is evidently a widespread desire, with which we intensely sympathise, that those hearty and spontaneous Thanksgiving Meetings on April 11 should lead on to some definite result. We think that all who took part in them in bodily presence, and the far larger number who were in spirit with us at the Throne of Grace, will be agreed in these two propositions:—

(1) That our chief need, in order to effectual service to God, is the fulfilment of the Saviour's prayer—

**That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.**

Every temporal alleviation and every spiritual blessing are included in that one condition: "that the world may believe that Thou hast sent Me."

(2) That the only bond of union is love to our Lord and Saviour Jesus Christ—God-manifested-in-flesh, crucified, risen, glorified. All true Christians are one here. There is no truth which any two persons see precisely alike, and there are very many on which we widely differ. But in loving and honouring Jesus of Nazareth, the Man Christ Jesus, Jesus the Son of God, we are absolutely at one. And that memorable story of David's reign may always be re-enacted with reference to great David's Greater Son.

**All these men of war, that could keep rank, came with a perfect heart to Hebron** [*Fellowship*], **to make David king over ALL ISRAEL: and all the rest of Israel were of one heart to make David king. And they were with David three days, eating and drinking: for their brethren had prepared for them. . . . for there was joy in Israel.**

Let us meditate on this whole story (1 Chron. xii.), putting Jesus for David, until our hearts burn within us as He talks with us by the way.

There is an evident and general desire for union or reunion. Reunion appears to us impossible. We cannot gather up all the broken pieces of our forefathers' failures, but we can begin just where we are, on God's first and everlasting principle of love to Christ and love to the brethren. And we can take hold of his strength who says:—

**Behold, I make all things new.**

Will not prayer, earnest, importunate, believing, prevailing prayer, individual, social, public, move the hand that moves the world? "O Lord revive thy work, that thy people may rejoice IN THEE." M.

## WORK AMONG "SHOW PEOPLE."

That the show folk, as a class, are receiving increasing ministration year by year is shown by the report just issued. Twelve years ago the Travellers' National Total Abstainers' Union was formed at the fair at York, and during the last year, at nearly forty towns "travellers" have received special attention from local friends. Gospel temperance meetings were held, Scriptures and tracts distributed, and hundreds of pledges taken. Schools for the children were carried on at seven or eight fairs, and it is now proposed that four school vans should go on tour, the better to ensure their training and instruction. The hon. secretary of the Union is Miss E. Millington, York, and friends who wish to be helpful to show folk may receive guidance from her, based on her long experience in the work.

*The Caravan* is a carefully edited quarterly, which has a considerable circulation, and an issue in French and in German is to be distributed during the summer.

THE PARENT who should have but one special gift to bestow upon a child, could hardly do better than choose for him good temper. It solaces every hour and cheers every occasion.

## Dew upon all the Ground.

When God was going to send Moses to his afflicted people, He gave him three signs, the key to the ultimate meaning of each of which is Jesus.

As the fire was in the thornbush and the bush was not consumed, so "God was manifested in flesh"—"sending his own Son in the likeness of sinful flesh"—and the flesh was not consumed by the holy fire, "for our God is a consuming fire." Moses called the vision a "great sight"; Paul called the antitypical reality "agreat mystery" (Ex. iii. 3; 1 Tim. iii. 16).

As the rod in Moses' hand became a serpent, and taken into his hand became again a rod, so Jesus, the Rod of God, by whom He made all things, was lifted as Moses lifted up the serpent in the wilderness—"was made a curse for us." But God raised Him up, and He became the Rod of God again, by whom He has smitten the power of the enemy, and wrought the mightier work of redemption.

As Moses' hand taken from his bosom became leprous, so Jesus came forth from the bosom of the Father, and was made to be sin for us, though He knew no sin. And as Moses put his hand into his bosom again, and it became as it was before, so Jesus, the Man of God's right hand, went back to the Father's bosom, and will come forth again apart from sin for the salvation of them that wait for Him.

When Gideon was called of God to deliver his people from the yoke of Midian, he made objection of his unfitness, as Moses had done before Him; and God gave him a sign by fire, as He had given Moses. But the Spirit loves to reveal Jesus, and He put it into Gideon's heart to ask another, and a double sign. I have known dear children of God try to unlock this sign of the dew upon the fleece, with the Jew for a key, but it does not answer to all the wards. We are like Mary, who supposed Jesus to be the gardener. Like the disciples, we see Jesus standing and know not that it is Jesus.

The dew of heaven from above; his heavens shall drop down dew; the dew lay all night upon my branch; who hath begotten the drops of dew? The king's favour is as dew upon the grass; like a cloud of dew in the heat of harvest; thy dew is as the dew of herbs, and the earth shall cast out the dead; I will be as the dew unto Israel; the remnant of Jacob shall be as a dew from the Lord; the ground shall give her increase, and the heavens shall give their dew.

These allusions to this silent but blessing-bearing distillation show that the dew is a synonym for the favour of the Lord, the grace of God. And the Lamb without blemish and without spot is fitly represented by the fleece.

"Let the dew be on the fleece only, and let it be dry on all the ground." *And it was so.* That was normal. "Grace is poured into thy lips, therefore God hath blessed thee for ever." Upon Him alone the Spirit as a dove could rest. "I was daily his delight, rejoicing always before Him." "Thou art my beloved Son, in whom I am well pleased."

"He *wringed* it out a bowl *full* of water." How that expression "wringed it out" describes the sufferings of Christ. "Thou hast drunk the bowl of the cup of staggering, and wringed it out" (Isa. li. 16, A.V. and R.V.). "If this cup may not pass from Me, except I drink it, thy will be done."

> Gethsemane, the olive press,
> And why so called let Christians guess.
> Fit name, fit place, where vengeance strove.
> And gripped and grappled hard with love.

"Now let it be dry only on the fleece, and let the dew be on all the ground." Gideon did not know what he was asking. The hesitation in proposing this was not the shrinking of the man, but of the Spirit, who suggested the sign and knew its deep and dread significance. *For this was not normal.* Therefore it says—"And *God did so* that *night*." "It *was so*" before—but "God *did so*" now. The night was not mentioned above; now the darkness, the black and dark night, is emphasized. It is God's *strange act*—his strange work (Isa. xxviii.). Judgment cannot be the strange act of the *Judge* of all the earth. But "to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from Thee" (Gen. xviii. 25). That in Abraham's view would be a strange act for God—foreign to his nature. Into God's strange act the angels desired to look.

The fleece is dry. "My God, my God, why hast Thou forsaken me?" "The reproaches of them that reproached Thee are fallen upon me." "I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath," for "Thou has lifted me up and cast me down" (Ps. xxii; lxix.; cii., etc.)

> Lo, at noon 'tis sudden night,
> Darkness covers all the sky,
> Rocks are rending at the sight,
> Children, can you tell me why?
> What can all these wonders be?
> Jesus dies on Calvary.

He who was rich with the dew of his youth, for our sakes became poor, dry, forsaken, that we through his poverty might be rich.

"And on all the ground let there be dew." "Grace (favour-dew) and truth came by Jesus Christ." "Grace be unto you and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, Who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen." (Rev. 1. 4—6).

> That He might spare his enemies
> He would not spare his Son.

"It was dry on the fleece only, and there was dew on all the ground."

By the grace of God He tasted death for every one. The Lord hath laid on Him the iniquity of us all. Thou hast brought me into the dust of death. Upon Him fell the curse. "The heaven over you is shaped from dew."

Oh, yes; "He loved me and gave Himself for me." He took my dry and dewless place, that I might come into his place of grace and favour, and blessing, "to the praise of the glory of his grace, wherein He hath graced us in the Beloved."

The uniting love of brethren, so good and pleasant that it is like the holy and unique anointing oil, is also like the dew of Hermon, which descended upon the mountains of Zion. That goodly mountain, white and high, and lonely, where Jesus was transfigured, is a fit emblem of Himself, in Whom his God and Father has blessed us with all spiritual blessings in heavenly places and heavenly things.

> Glory, glory, everlasting,
> Be to Him who bore the cross,
> Who redeemed our souls by tasting
> Death—the death deserved by us.
> Spread his glory
> Who redeemed his people thus.

A much-loved brother in Christ told me forty years ago that these were all fancies. But I know they are God's fancies—and God's fancies are only the expression in God's poetry of God's facts. Some minds are so made that they can only learn in very sober prose—in abstract logical statement. But some can hear the music in the sound of many waters; they understand the prophets who have used similitudes; their ear is attuned to the poetry of heaven.

When like a flash of lightning you have done his bidding, stand still and silent, having let down your wings (for in the latest vision of the living creatures there were four wings to cover their bodies and only two to fly). Stand still and listen, for there was a voice from above the crystal firmament that was above their heads, when they stood and had let down their wings.

The mystery of God is finished when JESUS reigns (Rev. x. 7; xi. 15).

R. C. M.

## Spiritual Astronomy.—2.

THE TEACHING OF THE SUN.

By Rev. J. F. T. HALLOWES, Birmingham.

IV. *The Sun has a far-reaching power of attraction.*—More than 300 planets revolve round the sun. The largest of these, Jupiter, is 1200 times as large as our earth, others are only a few miles round, but all are held in their proper orbits by the one great force of solar gravitation, which is more powerful in its influence on each planet than is the united attraction of all the other planets. Thus it is the sun which determines the path of each planet. They are mutually influenced, and as they pass one another are slightly drawn in each other's direction. But while thus responding to these minor attractions they are governed by the sun, which never loses its dominant hold upon them, saving them from those disastrous collisions which would otherwise be inevitable.

Thus it is with true Christians. Christ attracts them more than all created souls. These they respond to within safe limits. They are influenced by them, they are governed by Him. "The steps of a good man are ordered by the Lord." They revolve round no centre but Christ. They make no man, however eminent, their sun. They watch all creature-attractions lest these should draw them over much. Such are lawful, but they "will not be brought under the power of any," lest these should take them from their soul's chiefest light, and bring upon them multiplied disaster.

V. *The Sun is able to bleach various substances.*—Its white light has a mysterious chemical property, and can make certain things white that are exposed to it. Thus have I often seen pieces of linen brought from the factories and exposed in the fields to the rays of the sun, which after some time shine away the yellow tinge, and the linen at last becomes of a pure white. In vain do the moon and stars shine upon it. These lesser lights have no such bleaching power. This belongs alone to the sun. And who can shine away our sin but the Sun of Righteousness? Vain are the beams of the Church or the world. In them there is not the mysterious property which cleanses our soul-stains. Even the Church, which may well be compared to the moon, is as destitute of this spiritual power of cleansing as are the lunar rays of the chemical power. Constantly expose yourself to the searching beams of the Sun of Righteousness. Unfold your soul, as it were, spread out its desires and thoughts, that all which does not make for righteousness may be shone away. Is there anything you dare

not expose to the great detective rays? St. Augustine, before his conversion, used at times to pray, "Lord, cleanse me some day, but not yet." Fear not the blessed beams. They will only banish what is impure, what is unlike themselves.

VI. *The Sun did much for our world ages ago.*—Long before man lived the heat of the ancient sunbeams developed the vast vegetation of the coal period. And so immense forests flourished in this and other lands, and, sinking beneath the surface of the ground, were gradually turned into coal. We are thus indebted to the sun of the past, as well as of the present. Treasures of immense extent have been laid up for us by the sun in the crust of our globe, on which now we draw for the genial warmth of our fires, the lighting of our cities, and the working of our machinery. Treasures of immeasurably greater value have been laid up for us by Christ in his wondrous redemption accomplished for us eighteen centuries ago. We are born into a world redeemed by the precious blood of Christ. We find a vast provision of mercy already at our disposal. The finished work of Christ on the cross waits our appropriation. On this we can, so to speak draw for our own personal requirements.

VII. *The Sun gives more light and heat to some parts of the world than to others.*—The same sun shines on all lands, and yet some receive much more light and heat than others. Compare, for example, Africa with Greenland. The reason for the superior climate of the former is that Africa is so turned towards the sun that his rays fall much more fully on it than on Greenland. In Greenland the sun never rises to a great height above the horizon, the rays never stream down perpendicularly, but fall aslant upon its surface. Hence the vegetation is stunted and sparse, contrasting greatly with the gorgeous flora of Africa.

Our soul's climate and productions are determined by our relation to the Sun of Righteousness. Would you enjoy tropical warmth and light, turn your soul full and square to Him whose rays will then fall upon you more abundantly. And with the improvement in your soul's climate will come superior productions. All the fair flowers and delicious fruits of grace will abound. Man cannot change the relation of his country to the sun, but he can change the attitude of his soul to Christ.

VIII. *Our very lives depend upon the Sun.*—Amongst the countless hosts of heaven there is only one body on which we are absolutely dependent. Were the fixed stars to vanish, the planets to disappear, and the moon to be blotted out, we should be put to great inconvenience, especially by the unrelieved darkness of the nights, and the almost complete cessation of the tides, but still the earth would be a fit abode for man.

If, however, the sun were to be extinguished, all life on this globe would immediately be extinguished too. Such a winter as the Polar regions never knew would at once set in. Our dependence upon Christ for spiritual blessings is just as absolute. We could exist spiritually without the angels and without the saints, but without Christ we must indeed perish. "In Him we live and move and have our being." Without Him there is nothing for us but darkness, despair, and death.

SOUTHSEA CONVENTION, for the deepening of the Spiritual Life.—Mr. Robert Wilson will preside at this conference, May 14 to 18. The speakers will include Revs. J. B. Figgis, Gelson Gregson, W. Fuller Gooch, W. Houghton, J. J. Luce, R. Middleton, and Dr. Harry Guinness. The missionary meeting will be on Wednesday, 16th, at 3 p.m.



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# A New Translation
## OF
## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament.*

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

10. But as to myself, I Paul entreat you by the gentleness and self-forgetfulness of Christ, I who when among you have no imposing personal presence, but when absent am fearlessly
2 outspoken in dealing with you— I, however, beseech you not to compel me when present to act fearlessly in the peremptoriness with which I *reckon* on displaying *audacity* against some who *reckon* that we are guided
3 by worldly principles. For though we live in the world, it is no worldly warfare
4 that we wage. The arms with which we fight are not human, but are mighty for God
5 to overthrow strong fortresses. For we overthrow pretentious *reckonings*, and every stronghold that towers high in defiance of the knowledge of God, and every thought we carry off as into slavery, into subjection to Christ;
6 while we hold ourselves in readiness to punish every act of disobedience, after you as a church have fully shown your obedience.
7 Is it outward appearance you look to? If any man is confident for himself that he is Christ's, let him once more *reckon* this within himself, that as he himself belongs to Christ,
8 so do we no less. If, however, I were to boast more loudly of our authority (which the Lord has given us to build you up, not to pull you down), I should have no cause to be
9 ashamed. Let it not seem as if I would frighten you with empty in my letters. Be-
10 cause, "His letters," says one, "are authoritative and forcible, but his personal presence is unimpressive, and as to eloquence, he has none."
11 Let such a one take this into his *reckoning*, that whatever we are in word by letters when absent, the same are we also in act when present.
12 For we have not the *audacity* to rank ourselves among, or to compare ourselves with, certain persons distinguished by their self-commendation. Nevertheless they are not wise, measuring themselves by one another and comparing themselves with one another.
13 We, however, will not exceed due limits in our boasting, but will keep within the limit of the sphere which God has assigned to us as a limit,
14 reaching even to you. For there is no inordinate stretch of authority on our part, as though it did not extend to you: we pushed on even to Corinth while proclaiming the Good
15 News of the Christ. We do not exceed due limits, boasting in other men's labours; but we entertain a hope, as your Christian character advances, of gaining among you and in our own sphere promotion to a larger field
16 of labour; of telling the Good News in the districts beyond you; not of boasting in another man's sphere about work already done.
17 But "whosoever boasts, let him boast in
18 the Lord." For it is not the man who commends himself that really passes muster, but he whom the Lord commends.

2 *Reckon....audacity*: I venture to conjecture from the frequent repetition of these words in this part of the Epistle that the Apostle alludes to some charges brought against himself in which these words somehow played a conspicuous part.

6 *As a church*: *you* (in the plural) as opposed to any rebellious individual or faction.

8 *Pull you down*: or, *overthrow you*, as in ver. 4.

# THE REDHILL CONVENTION.

This rising Surrey town has again kept its annual convocation, and the steady increase in numbers evidences its rapidly growing influence. Perhaps the great event of the recent convention was the Thursday night meeting and its remarkable after-meeting, when two-thirds of the great assembly remained for prayer and further instruction. That night will have been a very memorable one throughout eternity for the many souls who received a full blessing. Mr. Robert Wilson, of Broughton Grange, presided throughout.

Space is not available for a detailed report; we can only note some of the more suggestive addresses. On the Tuesday forenoon, Rev. W. S. Standen took for his subject, "Lord, why cannot I follow Thee now?" (John xiii. 37). Peter had been at many conventions, at a very memorable one, which he never forgot, on the Mount of Transfiguration, and now at this blessed convention around the Lord's table. Was he not able to follow his Lord? Had he not forsaken his family, his occupation, his boats, his nets, his all, and had it come to this, after all, that he could not follow his Lord? Peter had failed to understand his Lord, what kind of life he had to live, what kind of Messiah the Lord Jesus was. Peter and the disciples loved their Lord, but they feared the cross. The Lord saw in Peter a self-righteous holiness; he had not reached the point, "Yet not I." So it is with many; it is only as we are in union with the Lord, and as his Spirit abides in us, that we can follow Him. How does the Lord bring this about? The Lord "looked upon Peter, and Peter went out and wept bitterly." Before we can follow the Lord, He must break us down, and bring us in lowly obedience to the cross.

On Tuesday evening, Rev. Evan Hopkins spoke on Ex. xxxiii.—The Power of the Presence (v. 16); The Loss of the Presence (v. 33 to 37), and the Restoration of the Presence (v. 40). What do we know of God's presence around, before, within? God wants us to be thoroughly transparent.

On Wednesday, a new speaker, Mr. E. P. Telford, in his terse, decided, but loving way, spoke from Rev. iii., "Neither cold nor hot." We may be in this condition, and be ignorant of it. This lukewarmness may be alongside the most perfect orthodoxy or the purest morality. How does lukewarmness show itself? By pride, faultfinding, lack of desire for work for God. What is God's remedy? "Be zealous therefore, and repent."

The Bible reading on Thursday afternoon was taken by Rev. Charles Fox on Luke v. So many people pressing upon the Lord Jesus, a good sign; empty vessels, another good sign. So many full vessels come to churches and meetings that God has no room. He sends trials as a mode of making vessels empty. Let Christ enter the empty vessel, and let Him have the whole disposal of us.

The early prayer-meetings were fairly attended, and a large number of prayers were offered, at the close of which a short address was delivered by Rev. R. Turner Sole. By the invitation of the Vicar of St. Matthew's, a large number of the convention friends attended the morning service, at which an earnest sermon was preached by Rev. W. S. Standen, and this was followed by the Lord's Supper.

In the afternoon there was a good attendance at the Town Hall for the praise and testimony meeting. Space will not permit us to refer to the testimonies, which were numerous, earnest, and many of them deeply pathetic, evidencing the power of the Holy Ghost.

The last evening brought together a very large gathering in the Town Hall to listen to missionary addresses. From a statement read, it appears that fourteen missionaries have been thrust out into the heathen mission-field from the neighbourhood of Redhill and Reigate; that three more are in training, and ten others waiting for the way to be opened for them to go out. Dr. Harry Guinness related his experiences in Congo-Balololand. The frightful condition of that country, from slavery and heathenism, with their awful cruelties, thrilled every heart. Mr. Albert Head placed before the audience the condition of the world, the parting command of the Risen Lord, the responsibility of Christians, and their privilege in labour for God.

# The May Meetings.

## The Baptist Union.

Many practical questions that are fermenting in he public mind found a place in the programme of he Union's meetings last week. The Sunday losing of drink shops was called for; so also was better observance of the Lord's Day. A protest as lodged against sectarian teaching in Board chools, and the liberation of the Episcopal Church rom State control was approved of. Resolutions ere passed in favour of a stricter application of he law in suppressing social evils, calling for inter- ational arbitration, and condemning the lynching utrages that are now disgracing some American ommunities.

On Friday, the closing day of the sessions, much nterest was awakened by the visit of a deputation rom the Baptist Union of Scotland, and the free nterchange of fraternal greetings. In the same ne was a warm and brotherly address by Dr. G. S. arrett, of Norwich, chairman of the Congrega- onal Union. Dr. Barrett hopes to see before very ng the organic reunion of all the Presbyterian urches in Scotland, of the various Methodist bodies in ngland, and of the Baptist and Congregational urches. These acts of consolidation would not nly be a saving of spiritual force, but would nable the free churches to make a stronger stand gainst the growing sacerdotalism of the time. emperance effort and pastoral efficiency were pics that had earnest discussion.

FOREIGN MISSIONS.

The missionary interest was well to the front roughout the week. There was the usual array subsidiary gatherings in connection with the oung Men's Society, the Zenana Mission, and hers, but the main interest centred in the great neral meeting of the Baptist Missionary Society in xeter Hall on Thursday evening. Notwithstand- g the doleful note of another large deficit that d to be struck by Mr. Rickett, the treasurer, the oceedings were full of inspiration and enthusiasm. ord Overtoun could not fulfil his engagement to eside, because of an attack of influenza, and his ace was taken by Mr. Rickett, whose speech ok the form of a financial report on the situation. he outstanding item was a deficit of over £14,000 the year's accounts. The committee have re- lved that instead of making special efforts to clear this debt, they will aim at bringing up the come of the current year so as to balance expen- ture. In view of the ascertained fact that a very all proportion of the members of the Church con- bute to the missionary funds, the churches and e individual members throughout the country are be systematically visited so as to swell the tide of ssionary interest and increase the gifts of the urches. Whether this method will have the sired effect remains to be seen.

The "ideal secretary," Mr. A. H. Baynes, made rief, but pregnant, statement, referring all those terested to the May *Missionary Herald* for details. e declared that they had never presented a report re remarkable and inspiring for progress all ng the line. It tells of an unusual number of nverts, of the growing spirituality of the native ristians, and of their earnest evangelistic efforts. fer giving some cheering facts as to progress in dia, China, and Africa, Mr. Baynes scouted the a that there should be any retreat of the fight- g forces. He read a pathetic letter from an st End widow, who sent a ring, a brooch, and 2s., nenting that she could not give more, because e had no more to give. If this spirit of sancti- d self-sacrifice were to animate the great body of ir members, they would have plenty of resources. The four speeches that followed were worthy of e occasion. Rev. S. S. Thomas, of Delhi, gave a wing account of progress in India, and called for re men—the very best men—and an enlargement support adequate to the needs of the great athen fields. He was succeeded by that burly presentative of Congregationalism, Dr. Herber ans, of Carnarvon, who fairly enchained the ention and awoke the enthusiasm of the audience a speech full of pathos, humour, and real quence. We must not be in too great a hurry, said, to realise results; God works slowly but rely in nature and in grace. As to the condition heathendom. Dr. Evans said he had been much ightened and thrilled by the Exeter Hall speech Mrs. Bishop, the traveller, last autumn. "What tale, flat everyday life this would be without the ck of God, the house of God, the day of God, and, better than all of them, the Son of God. We are called to pay our debt to those who have not heard of Him yet." The collection came on the back of Dr. Evans's moving appeal, and then came addresses by Rev. R. D. Darby, of the Congo Mission, and Rev. Yung-King Yen, of Shanghai. Our Chinese brother was well received, and he spoke weightily as to the recent wonderful advances in his own country; but he came late in the programme and the hearers were beginning to show signs of weariness.

Other meetings in connection with the Baptist Missionary Society included a breakfast meeting on Friday morning, when a large number of pastors, deacons, and others conferred together as to the best means to be taken to further the missionary interest in the churches, and a special gathering for the children and young people of the denomination on Friday evening, when there was a crowded audience to listen to the interesting addresses of several returned missionaries.

On Saturday afternoon there was another large crowd—again of young people—at the City Temple, at a meeting arranged by the Young Men's Missionary Association to hear addresses by Rev. Wm. Carey, of Barisal, Eastern Bengal, and the venerable Dr. J. G. Paton. What may not be hoped for as the result of such a gathering? There was wonderful enthusiasm among these young people, and the stirring words of the two missionaries evidently created a deep impression on the whole audience. Mr. Carey invited a thousand of them to offer themselves straightway for work in India, and made the remark that he felt sure that if the churches were to hear that a large contingent of young people were ready thus to go out the means would soon be forthcoming to send them and to support them in their work. God grant that many of these young hearts may hear the call to "go," and may be willing to obey!

## Trinitarian Bible Society.

Major Porcelli, R.E., presided over the sixty-third annual meeting of the Trinitarian Bible Society, held on Tuesday last week in Exeter Lower Hall. The Protestant Evangelical character of the Society and its work is well known, and the report, which was read by the secretary, Rev. Dr. Bullinger, aimed at vindicating the Society's existence, and describing its operations. As regards finances, the Society's position is satisfactory, the gross total (£6056) showing an increase over the previous year. The circulation of English and foreign Scriptures reached the aggregate of 497,300, including Bibles, Testaments, and portions, free grants being made to sixty societies, institutions, and Christian workers in various parts of the world. As the premises in St. Paul's Churchyard are about to be pulled down, the Society is now compelled to seek a new habitation for its offices and depository.

A desire to secure the utmost typographical accuracy has occasioned delay in the appearance of the new edition of the Hebrew Bible, but the greater part has now been printed off, and the complete work will be issued shortly. The Hebrew-German Bible has been completed; the Pentateuch is electrotyped, while 684,000 portions of the New Testament have been printed. During the year two new editions have been brought out of the Hebrew New Testament (which has been so widely circulated by the Mildmay Mission to the Jews), bringing the total number of copies issued up to 259,000. The report gave deeply interesting particulars of colportage and missionary work at home and in Russia, Finland, South Africa, France, Germany, Spain, Italy, South America, Turkey, Sweden, Denmark, and Portugal. Numbers of zealous workers all over the world were supplied with Scriptures, without which their efforts would be comparatively paralysed.

The Chairman, in the course of a brief address, maintained the great importance of an unswerving Protestant witness at the present time. He was conscious that this testimony involves odium and something more, for he had been made to suffer in various ways for acting up to his Protestant and Evangelical convictions. Rev. A. Wilkes, M.A., rector of Whitton, urged jealousy for the Bible, and held that the attacks upon the written Word are aimed against the living Word, whose Divinity has been questioned by Satan ever since the temptation in the wilderness. Addresses on the principles and work of the Society were also given by Revs. William Frith and John Ashworth, Mr. Louis Liesching, Col. Alves, and Mr. H. C. Nisbet.

## Lepers in the East.

The annual meeting of the Mission to Lepers in India was held on Tuesday week in Morley Halls. Sir T. Fowell Buxton, who presided, opened with a brief recital of some of his own observations during his recent winter tour in India.

Mr. Wellesley C. Bailey presented a running summary of the report. Dealing with statistics, he said he believed that in India alone there are considerably over 100,000 lepers, while in Japan there are 200,000 known cases, and in China probably as many as in both these countries put together. The object of this Mission is to present the Gospel to these miserable sufferers; to relieve their suffering so far as possible; and by segregation to save the untainted children of leprous parents from falling victims to the disease. The Mission does not send out agents of its own, but aids the missionaries already on the spot, and endeavouring to work among the lepers. Apart from this, many asylums are maintained, and hospitals aided. All this is carried on at forty-one stations, of which thirty-three are in India, Burmah, and Ceylon, six in China, and two in Japan. "In India we have now twelve asylums of our own, and in Burmah one; while we give aid to nineteen institutions in India, and one in Ceylon. In Japan we have no work of our own, but have given building grants of £200 each to Kumamoto and Tokio. We have been permitted to commence work in Hiao Kan, Central China, under the supervision of Dr. Walton, and have sent money to build a hospital. This, with the home we are building at Kucheng, Foo Chow, and a hospital at Hangchow—under the care of C.M.S. missionaries—will make three homes or hospitals in China. We are also putting up a small hospital at Codacall, South India, and two small homes in the Colaba district. We have five children's homes, while we are supporting children of lepers at three other places, where as yet no special home has been built."

Earnest efforts are, moreover, being made to establish a Home for European Lepers, our own kith and kin, suffering from this dread disease. To start the Home £2000 is needed, and only £268 is in hand yet. In enforcing this plea the secretary mentioned, without fully detailing, a sadly-touching case which seemed to be quite as worthy of special note as the self-sacrifice of "Father Damien," of which so much was lately heard. In this instance an American lady missionary working in India, feeling run down, went home to rest. While among her dear ones in the States, she discovered that she had contracted leprosy. Immediately she resolved to return to India, and spend the remainder of her days in labouring among the lepers. This devoted sister is now in charge of a leper asylum in the Himalayas. Several incidents were mentioned by the secretary showing the power of the Gospel among the despised and outcast lepers. Many such are given in the report.

Rev. G. M. Bulloch, L.M.S., lately superintendent of the Almora Leper Asylum, began a telling address by showing how all false systems, pagan and Mohammedan alike, ignore the outcast leper, and offer nothing to inspire one ray of hope in his breast; but Christianity brings sympathy and hope. What this meant for these hopeless ones he went on to show by facts from his own experience at Almora. He had seen hope dawn, and in many cases the love of the Lord Jesus fill the heart with gladness, and illumine the soul with the presence of God. In all his missionary experience he (the speaker) had never seen the power of the Gospel more beautifully illustrated than in its results among these despised lepers.

As to the children's homes, he emphasised the need for them, and showed that of forty children of leprous parents who from the Home at Almora had grown up and settled out in life, only one had become a leper, and even he is now doing true Christian work. All the rest appear to have quite escaped the taint.

Rev. W. J. Richards, C.M.S., lately superintendent of the Alleppey Leper Asylum, in the native State of Travancore, went on parallel lines with the previous speaker. He also had become sympathetically interested in lepers, had begun to work among them, had found support and aid in this Mission to Lepers, had built a small asylum, in which good work is being done and many souls saved, while the pitiful sufferings of the diseased bodies are relieved.

Dr. Gauld, of the Mildmay Medical Mission, and formerly of Swatow, China, described the condition

of lepers in China, showed what work was being done, and told how three different native churches, far apart from one another, were founded by poor lepers who heard of Jesus in Swatow Hospital, and, going back to their own villages, carried the good news with them. Thus lepers were worth saving, and certainly few more sadly need all the comforts comforts the Gospel can bring.

Information on this Mission, and as to the condition of the lepers, may be had from the secretary, Mr. Wellesley C. Bailey, 17, Glengyle-terrace, Edinburgh.

## Christian Evidence Society.

At the annual meeting of this Society, held on April 24, at St. Martin's Town Hall, the report stated that the committee have had a year of great anxiety; the income has declined and the branches have been unable to render assistance. Mr. Lee, Mr. Rosedale, and the Secretary have been very successful in lecturing in London and large towns. The committee propose to lessen the number of lectures unless considerable help be forthcoming.

The Bishop of Peterborough (chairman) said the intellectual needs of men are as constant as the needs of the body. This Society goes to men who are in darkness or doubt or perplexity to tender help. The complaint that Revelation is not clear enough, is an attack on the freedom of human nature in which we glory. If Revelation had been such that man could not misunderstand it, human nature must have been entirely different, and about that it is useless to speculate.

Archdeacon Sinclair said that recently discovered works testify to the authenticity of the New Testament writings. Increasing evidence of ancient monuments and inscriptions shows also the accuracy of the Old Testament. Miss Weston said that Mr. Lee, one of the Society's agents, had done splendid work amongst blue-jackets; he had "knocked many of their sceptical arguments into a cocked hat." Prof. Adeney thought that men are not so flippant to-day as they formerly were on religious questions. This makes the work of the Christian advocate the more serious. It must be solid; an *ad captandum* style of argument will not now satisfy. Young people are growing up whose minds must be informed before they face the problems they are sure to meet; hence the wisdom of the classes and examinations of the Society. Rev. A. F. W. Ingram said eager crowds in Victoria and other parks wished to know what is true, and how religious difficulties can be met. No one who saw them could doubt the pressing necessity for the lectures delivered there, and for the literature circulated.

## Open-air Mission.

Sir John Kennaway presided at the forty-first annual meeting of this institution on April 25, at Exeter Hall, when a very satisfactory total of work done during 1893 was recorded. After tea, prayer was offered by Rev. R. Balgarnie. The recognised preachers held 2277 services in different parts of the country, these meetings being attended by nearly 300,000 persons. The operations of the Mission in the course of the year was extended to 660 towns, villages, and hamlets. In addition, 909 visits were paid to fairs, fêtes, galas, hop gardens, and other concourses, when the addresses were supplemented by the distribution of over 803,000 tracts. The members of the Association now number 1110.

During the year fifty-five lectures or conferences on behalf of preachers were held, when about 4000 publications of the Mission were distributed, while 1020 volumes were sold. Active auxiliaries are now in operation in various quarters of London. Grants of tracts, books, cards, etc., have been made as in other years, over 950,000 being sent out from headquarters during the year. The secretary, Mr. Frank Cockrem, continues to give the illustrated lecture, "The Broad and Narrow Way," in different parts of the country, thus continuing the service of the late Gawin Kirkham.

Lieut.-Colonel Phayre, reading an abstract of the report, emphasised the fact that the income was inadequate, and was procured with greater difficulty than formerly. It was mentioned that an association similar to their own had been formed in the United States. The good fruits of the work at home became more apparent.

The Chairman said that the Association had never done a year of better work, and he recognised it as a favourable sign of the times that the newspapers were obliged to take more notice of religious anniversaries than was formerly the case. Efforts for the reclamation of the people which left out the Gospel would end in failure. Dr. Newman Hall referred to the late Gawin Kirkham, who devoted his life to open-air preaching. It was a service which cost nothing for accommodation. They were enabled to give the Gospel to multitudes who would not otherwise hear it, because they never entered a place of worship. Dr. Hall gave some of his personal experiences in open-air preaching, in which he has engaged for many years. Persons, he said, who were not scholars could do good service in the open air, but why should not gentlemen of culture also engage in such work?

Rev. Marcus Rainsford, jun., regarded the work as of extraordinary importance; but while the best preachers had not been called forth into the open air, there were difficulties which had now to be encountered through the spread of education, such as had not been known in former days. Hence they needed to make careful preparation for their work. Preachers should attend well to their own spiritual life. If their preaching was to be blessed they must preach Jesus Christ. Christ had preached the best Socialism, and it was not advisable for a preacher to be over-anxious to defend his Lord. Preach Christ, and He would take care of Himself.

Rev. W. Cuff made feeling reference to the late Gawin Kirkham's life, the speaker having been associated with him in work at Bury St. Edmunds. The times seemed to need the association of open-air preachers more than ever; for with close upon six million persons in London poverty and indifference were more rife.

## Y.W.C.A.

A series of conferences of Y.W.C.A. workers was held last week in the Morley Halls, W., presided over by the Countess of Chichester, the Countess of Portsmouth, and other ladies. Various matters of great practical importance in connection with all manner of Christian, loving, and helpful work among young women in London and the provinces, at home and abroad, were seriously considered.

On Wednesday evening the annual meeting of the London Association was held in Exeter Hall, which was crowded to the doors. For the first time a Y.W.C.A. choir led the praise. During the past winter Mr. S. Millar has been training members at different Institutes, with the result that a choir of some 300 voices sang admirably last week.

Lord Kinnaird, who presided, presented an outline of the report, which showed that in London there are forty-four Institutes, Homes, and restaurants, and eighty-four other branches. During the past year new branches have been started in Marylebone, South Kensington, Crouch End, Hornsey, Victoria Park, Bow, West Ham, and Leyton. The Institute at Putney has moved into larger premises. Through the kindness of a lady a new home, Kent House, 89 and 91, Great Portland-street, has been fitted with cubicles, and furnished to accommodate from ninety to one hundred inmates. The work of visiting the London parks has been continued by the workers of the Park Mission. Two hundred and fifty-seven cases of more or less friendless and destitute girls have been dealt with. These have been restored to parents or friends, placed in homes, or assisted to find employment. Great need was felt of a place where girls found in the parks believed to be respectable could be placed pending the investigation of their cases. For this purpose the Park Mission Lodge has been opened. Sixty-six girls were received in the Lodge during six months, and of these forty-seven were sent to service and fourteen helped in other ways. The Restaurant and Barmaids' Branch has eighty members, and has received seventy-six boarders during the year. The Convalescent, Sick-aid, and Holiday Department continues to be most useful. Many avail themselves of the seaside homes. "Days in the country" were arranged for thirty parties, numbering 1000 girls, who were kindly entertained by friends around London. At the Finsbury Institute 382 students have attended the evening classes. A Flower Mission is carried on at Belgravia. At Princess House seventy or eighty dine at the restaurant daily, while at the Welbeck the number is much larger. At Percy Institute much good work is done, and the workers visit several factories. At Holloway the registered attendance at Sunday and week-day classes was 8948. At Cloudesley (Islington) the hall and drawing-room are filled to overflowing by the Bible-classes. Similarly cheering results are experienced at other institutes. At several institutes cookery and dressmaking have been taught by London County Council teachers. Successful lectures have been given at several centres in hygiene, ambulance, and sick nursing. The Teachers' Department, Nurses' Union, Library Department, and Flower Mission send encouraging reports.

Last year, it may be remembered, a deficit of £2297 was reported; this year, as the result of a vigorous effort heartily responded to, this has been reduced by one half, while promises have been secured, clearing off the whole, and leaving the Association free to press forward in its great work. An interlude of sacred song followed, with a violin solo by Herr Willie Waltmann.

Rev. W. R. Mowll began a very vigorous address by asking what has made the Y.W.C.A. the power it is to-day. Its success is due to the fact that it is spiritual work. So long as that is so, so long will it be successful; but let the spiritual side of the work deteriorate, and the whole will become a huge and ghastly failure. After this introduction, the speaker passed on to press home very pointedly the question, "Can you say your soul is saved?" Taking the motto of the Association for the year, "I am the light of the world," he dwelt on what darkness meant for the human soul. He then, in order to fasten the thoughts on the memory, used the following acrostic on light.

L: He is the light of *Life*.
I: He is the light of *Influence*.
G: He is the light of *Gladness*.
H: He is the light of *Holiness*.
T: He is the light of *Truth*.

On each of these points the speaker enlarged, bringing incident and illustration to bear in urging on the conscience of his hearers the great lessons.

Rev. W. Y. Fullerton followed with a simple Gospel address, in which he took the three grades of membership—associates, members, and working members—as typical of the attitude of many towards Jesus. Next he enlarged on devotion to Christ, and a distinct avowal of that devotion in a life of true-hearted and whole-hearted service.

True-hearted whole-hearted! Fullest allegiance
Yielding henceforth to our glorious King!
Valiant endeavour and loving obedience
Freely and joyously now would we bring.

Sisters, dear sisters, the call is resounding,
Will ye not echo the silver refrain,
Mighty and sweet, and in gladness abounding?
"True-hearted, whole-hearted!" ringing again.

## Reformatory and Refuge Union.

St. James's Hall was crowded on Thursday afternoon by friends of the children; nearly 500 of whom, drawn from various Homes and Reformatories in London, were present, and sang a number of sweet songs. It appeared from the report that the objects of the Reformatory and Refuge Union are to provide a Central Association for Reformatories, Refuges, Industrial Schools, and other voluntary institutions of a similar nature; firstly, by means of the Children's Aid Fund, it assists in the rescue of destitute and neglected children, and also contributes towards their support in homes affiliated to the Union; while secondly, by means of the Female Mission Fund, it assists in a similar manner women and girls who have fallen, or are in danger of falling, into sin. Further, the Union assists affiliated institutions by grants of money made after inspection by the Council, and raises funds for the maintenance of the various agencies.

Last year, chiefly because of a legacy of more than £8000 under the will of the late Miss Seager, the total income was the largest ever recorded, and only under one fund—"the child-saving work"—did the income fail to meet the expenditure. The larger part of the child-saving efforts of the Union are carried on by means of the beadles and rescue officers. In this respect the work is unique. The valuable Act of Parliament passed in 1880, and better known as the Ellice Hopkins Act, was in danger of becoming a dead letter until the Union employed officers to put it in force. In March, 1894, careful inquiries were instituted concerning some of the children rescued several years ago, in order to ascertain, as far as possible, whether the work was really of a lasting character, and the following are the results:—Of 450 children placed in industrial schools through the agency of the rescue officers between 1881 and 1893—404 or 89·7 per cent. are known to be doing well, 17 or 3·7 per cent. have been lost sight of, 6 or 1·3 per cent. are doubtful, 2, or 5·1 per cent. are not doing well. Humanly speaking, the whole of these children would have

grown up in the deepest depravity but for the operations of the Union.

Sir T. FOWELL BUXTON, who presided in the place of the Marquis of Lorne, unavoidably absent, moved a resolution declaring that the various child-saving and other agencies of the Union are deserving of continued and more general support. In doing so, he claimed that their schools had been of the greatest use to children whose condition might have otherwise been changed with difficulty. The Union, too, was of the greatest value in supplying those interested in children with guidance, and in providing information as to the various and most suitable homes for particular cases. It would be well if all Protestant schools could be gathered into the Union.

Prebendary E. A. EARDLEY-WILMOT thought there was nothing more important than to bring up in a Christian character those who were in danger of going astray. He strongly commended the work of the Union, especially on its educational side, and showed from statistics and reports how satisfactory the sectarian and religious instruction had been. The inspector's report, for example, says that, "Holy Scripture continues to be carefully and conscientiously taught in all the schools visited. Not only are the narratives of the Bible brought before the children, but also the doctrines and duties which are involved in them, and thus it is that the fundamental truths of the Gospel are fully and carefully taught."

The prizes having been distributed by Lady Victoria Buxton, a number of girls from the Ealing Home went through pretty evolutions in the way of musical drill. Brief words followed, and the proceedings concluded.

## Zenana and Bible Medical Mission.

THE annual meeting of this Society was held on Friday afternoon in St. Martin's Town Hall, Lord Kinnaird presiding. From an outline of the report presented by the secretary, Rev. A. R. Cavalier, we gather the following facts:—

This undenominational Society, founded in 1852, works in co-operation with the Church Missionary and other Protestant Missionary Societies in India by undertaking the work amongst women. It has stations at thirty-three centres in India and Ceylon, four of which were opened in 1893. The Society employs 94 European missionaries and assistants, 179 native Christian teachers, nurses, etc., and 69 Bible-women; or 342 labourers employed in the work. There are now fully equipped hospitals for women and dispensaries at Lucknow and Benares, and dispensaries at Patna, where a hospital is in course of erection. A new medical mission has recently been established at Jaffna, in Ceylon. All this medical work is in charge of fully qualified lady doctors, of whom seven are in the field, and three more hope to go out during the present year. During 1893 no less than 15,539 patients were attended, of whom a considerable number were Zenana ladies living in strict seclusion. The attendances at the dispensaries numbered 44,483. Three native Christian ladies are being trained as doctors in India, two of whom will complete their course in 1894, when it is hoped to open new dispensaries in places where they are most urgently needed. The Society has 68 schools, with 2746 pupils, and 93 students training for mission work. The native Bible-women visit periodically a large number of town houses and villages to read and explain the Scriptures. An immediate increase of £2000 a year in the ordinary income is urgently needed to maintain the new work undertaken in 1893. Four new stations were occupied, fourteen new missionaries were sent out, two of whom are doctors and two trained nurses. This will involve a considerable increase in the number of native workers.

Mr. W. T. PATON, who was warmly received on his reappearance after his illness, in presenting the financial statement, made a glowing appeal for more workers and larger funds. He asked for twenty more young ladies willing to organise collecting auxiliaries. Speaking of true helpfulness he instanced the remarkable service rendered by Mrs. Stephen Menzies in training, free of cost to the Society, young missionaries, nine being now under her care.

Rev. R. BRUCE, D.D., dwelt on the evils of Mohammedanism and the degraded condition of the women wherever this system prevails. Speaking of Bible lands generally, *i.e.*, Arabia, Asia Minor, Egypt, Persia, and away to the borders of India—the very region of Old Testament history—he pointed out how little had been done, and how hard they were of access to the Gospel. As to Persia, where he has laboured many years, good work is being done at Ispahan and Bagdad, but otherwise this empire is almost neglected. After contrasting the light and liberty of the Gospel with the darkness and bondage of the Koran, the speaker concluded with a telling plea for the women of Mohammedan lands.

Rev. A. CONNELL followed with a ringing exhortation to increased devotion, self-sacrifice, and enterprise in the cause of foreign missions. He based his plea for the women of the Zenanas on the claims of humanity, on their ignorance and blindness, and on the power of the Gospel to change, illumine, and liberate. Moreover, if anything is ever to be done, now is the time; India seems ripe for some great and sweeping change. The seed is being sown, it is sinking and germinating on all hands, and soon it will burst forth in glorious sheaves of harvest.

## Wesleyan Missionary Society.

THE annual meeting of the Wesleyan Missionary Society was held on Monday in Exeter Hall, and was characterised by much of the enthusiasm which belongs to the more important gatherings of our Methodist friends. Supporters of the Society from near and far assembled in large numbers, and were greatly cheered by the report rendered of continued progress abroad and fairly sustained interest at home.

Rev. F. W. MACDONALD, one of the Society's secretaries, read the report, which opened with the statement that, though marking the eightieth anniversary of the Society, the meeting did not celebrate the beginning of Methodist missions. For a quarter of a century prior to the organisation of the Society, the missionary spirit of Methodism had asserted itself, and already existing operations in North America, the West Indies, and the West Coast of Africa called the Society into existence. In reviewing the past year, the committee rejoiced to say that blessing has everywhere attended the labours of the missionaries and their helpers. Amid many circumstantial diversities these workers have been enabled to discern the sure working of the Holy Spirit, raising up sons and daughters unto the Lord.

Alike in European centres, among negroes and Kaffirs, in Indian villages and Chinese cities, in Ceylon and Burmah, in Honduras and the Bahamas, where ignorance, idolatry, and the complicated wickedness of heathenism have long abounded, not only has there been an untiring and manifold activity of Christian work, but large numbers have been turned from darkness to light, and from the power of Satan unto God. Many hundreds of heathen have been baptized in the name of the Lord Jesus, breaking the strong ties of caste, tradition, and lifelong habit, and in many cases passing through fiery trials and persecution. Although there is scarcely a district that is not undermanned, and harassed by insufficiency of means, the missionaries everywhere breathe a spirit of thankfulness and hope.

The details of the report were very inspiring. On all hands there were calls for more labourers. The appended statistics were on a large scale; showing 341 missionaries and assistant-missionaries, and 2429 teachers, interpreters, and other paid agents. The local preachers and other unpaid workers number nearly 5000, church workers 38,000, and scholars attending Sabbath and day-schools 76,000. The total income for the year was £122,211, which was exceeded by the expenditure to the amount of £7305. Adding this to the debt of 1892, we get a total deficiency of £28,827. On faith of adequate funds coming in, the Society had added largely to its staff of workers, sending out over thirty ladies and gentlemen during the year.

Mr. JOSEPH BECKETT, J.P., of Whitchurch, who occupied the chair, maintained that the falling off in the income is not to be attributed to bad trade, but to a neglect of the old sources of support by collecting the pence and shillings, and seeking the donors of large sums. He urged the ministers to take up the matter with renewed earnestness. Rev. H. J. POPE, President of the Conference, spoke to a like effect, and called upon the Methodist people to wipe off the debt, not to be tempted by any note of retrenchment, but to make a special effort for the promotion of the work abroad.

Mr. THOMAS G. OSBORN, J.P., of Colwyn Bay, in a powerful address, pointed out that the great danger that to-day threatens missionary enterprise is not abroad but at home. Apathy at home is much more to be feared than opposition abroad, for external opposition is an inspiration, not a paralysis. He would not place the subject on a money basis; he asked for time, sympathy, study, work, interest, hope, faith, prayer, devotion, and enthusiasm; if these things are given, the money will not be wanting. He spoke of enthusiasm as God's richest dower of consecrated youth; older people may have it, but they must go back and fetch it, becoming as little children, and thus qualifying for doing God's work with enthusiasm, fervour, and love. A deepened sense of need for ourselves always means a quickened sense of the need of others. In the olden times a revival in the circuit did not mean a falling off in the missionary income. One cause of the declension in fervour and enthusiasm is found in the respectability of Methodists. Young people are tempted to allow modern refinement and culture to dim their fervour, for the devil's greatest instrument against enthusiasm is ridicule.

Addresses explanatory of the work abroad were delivered by Revs. C. Wenyon, M.D., M.Ch., from China; W. H. Findlay, M.A., from India; Isaac Shimmin, from Mashonaland, and others.

## Christian Literature for India.

THE annual meeting of the Christian Literature Society for India was held on Monday afternoon in the Council Room, Exeter Hall.

The Right Hon. the Earl of NORTHBROOK, G.C.S.I., who presided, confessed that he was becoming more and more convinced of the great importance of the work undertaken in providing in popular form wholesome Christian literature. From his latest information he felt that the state of things in India is at present far from satisfactory. The fact is that a portion of the younger educated natives entertain ideas far from conducive to the tranquillity of the State; and one of the most efficient means of dealing with this threatened danger is by the circulation as widely as possible of sound literature animated by a Christian spirit.

Rev. JAMES JOHNSTON, the secretary, read a summary of the report, from which it appeared that the work of the Society was never in so efficient and hopeful a condition as it is at this time. The total number of copies of publications printed last year was 1,133,115. These included educational works, books for women, students at colleges, and general literature. The school work in the villages of Bengal has been carried on with increasing interest and success. The number of scholars is upwards of eight thousand. In the Training Institution at Ahmednagar, seventy-three students were admitted during the year. All were professing Christians when they entered, except eleven, who were Hindus; of these, four became Christians before they left. All the outgoing students were at once employed by the missionaries.

Rev. P. IRELAND JONES, C.M.S., dwelt on the influence of books, giving from the story of the English in India many illustrative incidents; and passed on to show that the definite work this society has done in moulding public opinion in India. Advocating the need of a Christian newspaper in India, the speaker told of a weekly Christian paper, issued in Canarese by Mr. Haig, and read, as has been found, in the most remote villages. He maintained that the need of India is attractive, cheap, wholesome literature, genuinely native, and truly Christian in spirit.

Sir PHILIP HUTCHINS, lately member of the Council in India, spoke from thirty-six years' official experience of the immense importance of the provision of literature of a sound and Christian character. Nothing, he felt, could be more important than the work this society is engaged in. It was quite true that vast numbers cannot read, but every village and community has its reader, who reads aloud, for the benefit of his fellows, both books and papers. Hence anything that is within the range of the native purse goes out broadcast all over India.

Rev. T. H. WHITAMORE (Wesleyan) spoke of the operations of the Hindu Tract Society, founded expressly to defend Hinduism and undo the influence of Christianity. He also bore testimony to the readiness of the natives to receive the publications of this society.

*(Continued on page 19.)*

# NOTES ON DAILY READINGS.

### SUNDAY, MAY 6.—JEREMIAH II.

This was the earliest of Jeremiah's utterances, in the first year of his commission, 627 B.C., the thirteenth year of Josiah's reign. His aim is to urge his people to keep aloof from alliance with Assyria or Egypt.

*Israel's Unreasonable and Ungrateful Rebellion* (2-13).—God does not forget our early vows and love, when we abandon all to follow Him, as Israel, when the people followed the lead of Jehovah through the Red Sea, and sang his praise. The love of the betrothal is the first love, which we are too apt to forget and leave. (3) What the High Priest was for the nation, that Israel was among the people of the world, consecrated to God: and the chosen people were to the rest of men as the first fruits of a vineyard or cornfield, set apart for God's service was to the remainder of the produce. So should we be among men; wholly for God. (7-8) It is well to be silent before God while He enumerates our sins. He knows them perfectly. Notice that it is possible to handle the law, and yet not know God, and for prophets to walk after things that do not profit. (9) How reluctant the Good Husbandman is to abandon us to the results of our folly. He pleads for us in heaven and with us on earth. (10) The Almighty casts down a challenge that the nations should be interrogated from Cyprus on the West to Kedar, in Arabia, on the East. The heathen are constant in their devotion to their idols. Age after age witnesses their undeviating adherence to the gods of their fathers. This was in sad contrast with the fickleness and vacillation of Israel. The punctiliousness and offerings of heathen worship bitterly reflect on our behaviour to Him who deserves infinitely at our hands. (13) Idolatry is bad enough, but how aggravated when it is associated with apostasy from God! The soul is athirst, but what an infinite loss to leave the fountain of life for rock-hewn but cracked cisterns.

*The Dangers of Apostasy* (14-19).—Standing in vision in the picture, the prophet beholds the spoiling and captivity of his people. They were treated as if they were slaves, when, in fact, they were sons (Ex. iv. 22). (15) The lions were the princes of Babylon (iv. 7). (16) Noph is Memphis. These two cities stand for Egypt. To consume the crown of the head is to produce baldness. Thus they would sweep the land. (18) Sihor is the Nile. The river, Euphrates. Neither alliance would help them. (19) We make our own hell. We are scourged by our own sins.

### MONDAY, MAY 7.—JEREMIAH III.

*The Divine Pleadings* (1-5).—At the close of the previous chapter the Divine Lover had begun to plead with his faithless people. He had not been as wilderness and black night to them, but as an ornament and a bridal dress. Yet they had gone out of their way to seek love, so much so that they had even set the example of wickedness to the wicked, and their robes were stained with the blood of martyrs and of babes. They were coquetting with Egypt's alliance and gods. They resembled a wife who had become wanton. But God invites them to return. They professed to be unconscious of their sin, and so their sin was aggravated. (3) Compare viii. 12. The latter rain was essential for crops (Lev. xxvi. 19). (4, 5) These are quoted as pious expressions which the people employed, but in spite of all they went on doing evil things. Let us not presume on the love of God.

*A New Series of Prophecies* (6, vi. 30). This second discourse followed soon after the first. The tribes had been in captivity for ninety years. Their idolatry had been bad enough, and awfully punished, but how much greater the sin of Judah, and how much more certain and terrible their fate. Not only had they had greater advantages, but they might have been warned by the judgments which befel their brethren.

*A Message to Israel* (12—21). They were scattered in Mesopotamia, Assyria, and Media, to the north of Canaan, and God here sends a message to his banished and despised children. (13) The one indispensable condition of pardon is confession. (14) Though only individuals should heed and obey the Divine summons, yet these should be graciously accepted. (16) The Ark, as the symbol of the old covenant, would be superseded by the introduction of the excelling glories of the New Dispensation, of which Jesus is the centre. (17, 18) Many of the ten tribes returned under Ezra and Nehemiah. And in the glorious future days, the Jews shall be one people, and the centre of religious influences for the world. (19) See how man may mar and thwart God's intentions on his behalf. We do not call Him Father, and we do not refrain from wandering. How can He put us among the children and give us the pleasant land?

### TUESDAY, MAY 8.—JEREMIAH IV.

*The Blessings of Repentance* (1, 2).—If Israel could return to God, they might return to their own land. But there must be a real putting away of idol-abominations and a sincere profession of Jehovah. Then the Gentiles would be led to bless the name of God. (3, 4).—Evil must be thoroughly dealt with. The fallow land needed to be deeply ploughed.

*Divine Judgments* (5-18).—The prophet seems to be a witness of the calamities which in the near future were to descend on his people from the North. The nation, however, destined to inflict chastisement is not named. Some have supposed that allusion is made to the Scythians, who at this time passed over Western Asia as a scourge. But they had no chariots. It is better, therefore, to conclude that the Chaldeans of Babylon are intended. The people are urged to gather in the fortified cities, because the destroyer had already struck his tents and was on his way. (10). This refers to the prophets who had used God's name in giving assurances of peace. God is here credited with what He had permitted. (11). The land was to be swept, not with wind for winnowing, but for judgment. (14) At the eleventh hour one last appeal goes out for repentance, and for the quitting of vain thoughts of creature aid. (15) But there was no time to be lost, as the invader had already reached Ephraim. (16) The neighbouring nations are called to witness the judgment of Israel. Watchers are besiegers. The keepers or watchers of a field cry out at intervals throughout the night.

*The Sorrow of the Prophet* (19-31). Would that we had fellow-feeling with God, as He laments the sins of his people, and mourns over their sufferings. (22) It would seem as though God here broke in to assure the prophet that He would not have done otherwise whilst his people acted as they had done. (23) An awful description of coming judgment, as though ancient chaos had resumed its sway. (27) But even then there was to be limitation and reserve. "Not a full end." (30) "What wilt thou do," oh ungodly man, in the hour of death and the day of judgment? (30) Jerusalem is likened to a woman, who seeks, by increasing her charms, to avert her doom. "Rentest thy face." Oriental women try to make their eyes appear larger by painting their eyelids with antimony. But in spite of all she would lie helpless before the murderers. Nought will avail us but repentance and faith.

### WEDNESDAY, MAY 9.—JEREMIAH V.

*The Awful Wickedness of Jerusalem* (1-9).—Diogenes the cynic was once found in the streets of Athens, candle in hand, looking, he said, for a man. There were good men in Jerusalem, like Baruch, but it was fast approaching the condition of Sodom. (2) They used the holy name of God to cover their lies. (4, 5) Poor and rich were alike. (6) The Babylonians would combine the qualities of the strongest, most ravenous, and swiftest of wild beasts. (7) Licentiousness was the sin of Sodom and Jerusalem. It arises from fulness of bread and abundance of idleness. Whenever it gets supremacy it sows the seeds of inevitable decay.

*The Attack of the Foe* (10-18).—*Battlements* should be *branches*. The metaphor is borrowed from the vineyard, which is being burned. (12, 13) It was thus that the people consoled themselves. Alas! they were vain hopes. (14) Thus God addresses his faithful servant. Would that He put fire-words in our mouths also! (18) Again notice that God leaves a remnant as a godly seed.

*The Prophet's Expostulations* (19-31).—What pathos and beauty are here! (22) The sea obeys the soft restraint of the sand, but man's heart overleaps the pleadings of God's love. Put God between you and seas of trouble, as the soft silver sand is interposed between the brine and the homes of men. (25) How many of the disasters of our lives are due to ourselves. We turn away the showers. Our sins withhold good. (30) See for illustration, ch. xxix. 24-32. It is fatal when the religious leaders of a people are set on gratifying the evil promptings of the people themselves.

### THURSDAY, MAY 10.—JEREMIAH VI.

*The Approach of the Enemy* (1-5).—The Benjamites are first addressed, because they, being north of Jerusalem, would first feel the brunt of invasion. Those who were resident in the metropolis are, however, urged further south. The places named lay south of Jerusalem. (3) This refers to the Chaldean leaders, who would cover the land with their armies, numerous as flocks. (4, 5) The sigh of lament of Israel's foes that the failing daylight defers their attack. They counsel, in their eagerness, a night attack.

The remainder of the chapter is taken up by four paragraphs, each of which begins with "Thus saith the Lord."

*Judgment and Mercy* (6-8).—On the one hand Jehovah bids the assailant rear the mounds for the siege. On the other He urges Jerusalem yet to take warning lest his soul be *dislocated* from her, as if it would give Him the pain of a wrench. Thus does our God hate putting away.

*The Old Paths* (16-21).—When the traveller finds himself getting wrong, he asks to be shown the old highway. So Israel is urged to abandon the devious ways of sin for the ancient road marked out in the law of Moses. What a sweet call to rest! (20) The people still promoted the worship of the Temple, which stood among other shrines, but of what avail is ritual divorced from morality?

*The Cruelty of the Invader* (22-30).—The student of ancient history shudders at the record of the cruelty that man inflicted upon man. Indeed they had no mercy. To wrench out the tongue, to skin alive, to roast, to mutilate, were common practices in these terrible wars. The *sides* means the *extremities* of the earth. There was good reason for inviting the people to bitter mourning. (27) In the meanwhile God assures Jeremiah of his presence and blessing. He was made as an assayer or tester to know and try the people. But all in vain. The bellows were scorched: the lead, added as a flux, was burned into fumes: the dross refused to be separated. Therefore the whole people was rejected as reprobate silver.

### FRIDAY, MAY 11.—JEREMIAH VII.

*The Temple of the Lord* (1-11).—When the Temple was on one occasion thronged with worshippers, the prophet took his stand at one of the gates to denounce the folly of trusting in it, or in the ritual services connected with it, whilst the city was filled with such abominable crimes. The false prophets insisted that the presence of the Temple must always necessarily safeguard the city. Jeremiah called them to repentance; this alone could preserve Jerusalem. (10) They cast the blame of their sin on destiny, and they trusted in mere ritual. (11) The very Temple was an asylum where robbers concealed themselves (Matt. xxi. 30).

*The Example of Shiloh* (12-15).—There was evidently an inner reason for the removal of the ark from Shiloh to Jerusalem, in the unexampled sin in the people that dwelt around it. When these words were written Shiloh was desolate, and the whole seed of Ephraim exiled. It was a beacon and warning of the imminent fate of Jerusalem.

*Indecision Forbidden* (16-20).—So settled was God's purpose that prayer could not turn Him, though repentance would. The whole people were infected with the common sin. Cakes were made of a round, flat shape, to resemble the disc of the moon. The moon was worshipped as Astarte.

*Stubborn Disobedience* (21-28).—So sinful were the people that their ritual was abhorrent to Jehovah, and He tells them to do as they like, eating their burnt offerings, against the Levitical regulation. As far as He was concerned they could do just as they liked. Besides, ritual had always been a secondary thing with God. His prime demand had always been for obedience. (26-28) The Divine appeals had always been treated with stolid indifference, and Jeremiah's would share the same fate.

*Another Appeal* (29-34).—The prophet addresses Jerusalem as a woman who in her grief had parted with her hair, and proceeds to enumerate the tale of her abominations. High places are altars. Tophet refers to the hideous noise of the drums with which they sought to drown the cries of the children as they were plunged into the flame. In awful words Jehovah assures them that those sights should be more associated with the massacres of Israelites, than with their abominable idolatries. In the loneliness of a deserted land the wild beasts should come to their banquet of human flesh and be undisturbed.

### SATURDAY, MAY 12.—JEREMIAH VIII.

*Further Denunciations* (1-22).—The bones of the dead were to be exhumed as an insult to the vanquished people. And so dreadful should be the cruelties perpetrated on the survivors that they would prefer death to life. (4) Often backsliding is followed by repentance, but in the case of Jerusalem backsliding was perpetual; they persevered in their sinful courses as the war-horse rushes with a straight course to danger and death. (7) The instinct of the migratory birds brings them back at last, but there was no such return on the part of the chosen people. (8) To possess God's Word will not make us wise unless we keep it. The fear of the Lord is the beginning of true wisdom. (11, 12) These words are repeated from chap. vi. 14, 15. (13) God takes back his gifts if we abuse them. (14) This is the speech of the fatalist. Hopeless and conscious of guilt, he sits silent, filled with forebodings of an irreversible doom. (16) The land swarms with foes. (17) The foe is implacable. (18) The bitter lamentation of the prophet, as he hears the cry of the excited people, answered by the declaration of Jehovah that they have provoked Him to anger. Though He were Zion's King, yet could He not help those whose sin provoked Him. (20) The deliverance predicted by the false prophets had not come. (21) Black, *i.e.*, sad in visage, with grief. (22) There was balm and a physician, but the people refused to avail themselves of either.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, MAY 13.

ISRAEL'S BONDAGE IN EGYPT.—Exod. i. 1-14.

GOLDEN TEXT.—Psa. cxxiv. 8.

THE oppression predicted for the Israelites forms the subject of this lesson.

The "*new King*" (8) refers probably to a new dynasty, who came into power after the overthrow of the dynasty under whom Joseph had served. The king who oppressed the Israelites is now generally believed to have been *Rameses II.*, known in Greek history as Sesostris. He reigned for sixty-seven years, and his son, Menephtah I., was the Pharaoh of the exodus.

In July, 1881, the body of King Rameses II. was discovered by Professors Maspero and Brugsch. It was unbandaged in 1886, in presence of the Khedive of Egypt and others. The body was identified by written papyri preserved with the mummy, and by certain markings on the case and bandages, and may be seen to-day in the Museum of Boulak, near Cairo.

His oppression was dictated by *fear* (9, 10). The records upon the monuments show that the Hittites and others made war with Egypt during the reign of Rameses II. His fear was, first, that the Israelites would unite their strength with the enemies of Egypt; and next, that they would escape out of the land. This would mean a loss both of revenue and of labour, which Egypt was not able to endure.

*The form* of oppression was thought to be wise—"Let us deal wisely" (10). It is the wisdom of wickedness, which is foolishness with God. Sin is never wise in any true sense. God is righteous, and every man who does wrong will be opposed by Him. His first attempt was by subjecting the Israelites to heavy burdens (11). One of the monuments of this oppression has been discovered within the last ten years. "Some twelve miles west of Ismailia, a town about midway of the Suez Canal, were some large mounds near to some granite statues of Rameses II. These mounds were excavated in 1883 and 1884 by M. Edouard Naville, and were found to contain the ruins of a treasure city called Pi-Tum, devoted to Tum, its civil name being Succoth, and its founder Rameses II." This is evidently the same as Pithom (11). The other city, Raamses, has not yet been discovered. Specimens of the bricks of which Pithom was built may be seen in the British Museum. What is most wonderful in connection with this city as a confirmation of the Bible story is the following fact —"The lower courses of these walls, and for some distance up, are of well-made bricks with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty; and the last courses have no straw at all, but have sedges, rushes, and water plants in the mud."

Since this method failed, the burdens of the Israelites were made *heavier* (12-14). They were reduced to a condition of slavery. The pictures engraven upon stone by the monarch's own sculptors give us the best idea of the degradation and suffering of the people. "Gangs of labourers, abject, and suffering from intolerable burdens, are seen with taskmasters standing above. A whip whirls in the air, a stick is applied to the naked backs and over the bare shoulders when the scant heap of bricks shows a short tally."

Yet, in the midst of all this cruelty, God was not unmindful of them. The very oppression itself was a fulfilment of prophecy, and made more sure the deliverance which He had also predicted. Beside this, He sustained them under their affliction, and not only defeated the attempts of the king to reduce them, but made their increase more rapid still (12). The subtlest and the strongest measures are useless when directed against the purposes of God.

But even this oppression, cruel though it was, had its purpose of blessing. The people had lessons to learn which could only be learned in the school of affliction. Pharaoh, though he knew it not, was doing God's work in helping to wean his people from Egypt, so that they might be ready to depart when the time came; in separating them from the Egyptians, so that there was less likelihood of their being entangled hopelessly in its debasing idolatries, and in awakening within them the sense of need which drove them to God as their only hope. Painful experiences may teach us valuable lessons.

At a time when men are denying the truth of the Scripture story, it is surely significant that God should be bringing to light so many monuments that confirm his own Word. This lesson should be enforced.

The growing wickedness of Pharaoh in persecuting the Israelites suggests another lesson. He began by fearing the Israelites, then went on to oppress them, and did not stop short of murder (22). Watch against the beginnings of evil.

# For the Young.

## SWISS GUIDES. *

A GERMAN friend with whom I spent some time on the Alps, who had an arduous undertaking in prospect, said to me the day before he set out to accomplish it, that his principle was to do in all things whatever the guide told him; "for," said he, "the guide's own safety and reputation are pledged to do his best for you." The truth could not be better put in regard to our Heavenly Leader. If we commit ourselves to Him, and obey his precepts, He will do the best He can for us for his own name's sake. What a glorious assurance that the Lord Jesus Christ, who has all power in heaven and earth, is pledged to do the best He can for us!

A Swiss guide holding a certificate for skill, experience, and character, is usually an intelligent companion, acquainted with the people, the country, its resources and associations. A feeling of good fellowship and confidence heightens your enjoyment. So it is in regard to the journey of life. You desire to make the most of your opportunities; for you will pass this way but once. You are certain to lose much of usefulness and enjoyment unless He is with you who knows every step of the way, and has promised to guide you with his counsel, opening your eyes to behold the wonders of his wisdom and love.

The guides in Switzerland are indispensable to warn of danger. An apparently safe surface may deceive, or a precipice may be near, when you are crossing a glacier or coming down a precipitous path. The guide warns, and you are on your guard. There is a story of a boy who, in company with his father and guides, was making an excursion among the Swiss mountains. Coming to a dangerous place, where there was a precipice, the boy wished to obtain a beautiful flower. His father called him back because of the danger. "No," said he, "I must get that flower," and the guides rushed towards him to pull him back, when they heard him say, "I almost have it," as he fell two thousand feet, and was lost in the abyss. There are many flowers that attract us from the right way; but the voice of Jesus is emphatic in its call, "Thou shalt not"; and his gentle hand holds us back. He says so sweetly, "My sheep hear my voice."

The guide keeps you from falling, for you are roped to him, the one end of the rope being attached to his waist and the other to yours. If you stumble, the rope pulls on his strength; he must give way before you can be hurt. One slip, but for him, would be fatal. Then he cuts the way in the snow and ice, making footsteps for you. So it is when united to Christ; if you stumble, the strain is wholly on Him who has all power. I have heard a story of Peter Knubel, the famous guide of the Matterhorn, how he prevented an accident on the Lyskamm. Two visitors were crossing that mountain with Peter and another guide. One of the visitors slipped in a way that must have proved fatal to all, had not Peter, who was last on the rope, thrown himself backward over the other side of the rock, and succeeded in holding the three who were sliding to destruction.

Some time ago a gentleman was crossing a glacier when he came to a difficult crevasse. The guide made steps down one side and up the other, but the crossing was still dangerous. A momentary mistake would have been fatal. The gentleman hesitated, thinking no doubt of the great risk. The guide, holding out his hand to help him across, said, "There is a hand that never lost a man." With what incomparable truth our blessed Saviour makes this claim, "I give unto them eternal life, and they shall never perish!" His is a hand that never lost a soul! The Swiss guides are wonderfully faithful; but they sometimes lose their own lives, and are unable to save others. Every giant mountain has had its numerous victims, both among guides and visitors. The Lord Jesus Christ is infinitely able as He is faithful. The lofty heights of spiritual attainment are reached, the deepest trials overpassed, through his power and grace.

Only a rich man can afford to hire these Swiss guides. Happily our enjoyment of even the finest scenery in Switzerland does not require the perilous exploits for which they are necessary. Where risk is involved and severe toil, the guide's fee is naturally what only the wealthy can afford. The terms on which our Guide undertakes to lead us are within the reach of all. His declaration is—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

* From an address in PLEASANT PLACES: Words to the Young by R. S. Duff, D.D., Minister of Free St. George's Church, Glasgow (1s. 6d., *Oliphant, Anderson, and Ferrier*).

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, *Corn Exchange, Watford*, to May 10; Mr. H. Hutchinson, *Liscard, Cheshire*, May 3 to 6; *Adwood, Stockport*, May 7; *Strangeways, Manchester*, May 8; *Gordon Hall, Liverpool*, May 9; *Hooley Hill*, May 10; *Altrincham*, May 11; Mr. Josiah Spiers, *Tillicoultry, N.B.*, to May 11; *Alva, N.B.*, May 18—June 1; Mr. J. S. Tyler, *Chesham*, to May 4; Mr. George Goodman, *Kenyon Church, Brixton*, to May 4; Mr. J. Louis Field, *St. Stephen's, Walthamstow*, May 7; Rev. Martin J. Hall, *Christ Church, Jerusalem*, May 12-21.

S.U. ANNIVERSARY MEETINGS.

*Strangeways Hall, Manchester*, May 8, 3.30 and 6.30; *Gordon Hall, Liverpool*, May 9, 4 and 7 p.m.

CHILDREN'S SCRIPTURE UNION.—Sun., May 6, Acts ii. 14-24; Mon., 7, ii. 25-36; Tues., 8, ii. 37-47; Wed., 9, iii. 1-11; Thurs., 10, iii. 12-26; Fri., 11, iv. 1-12; Sat., 12, iv. 13-22.

# THE CHILDREN'S HOME.

LAST week a large congregation gathered at Wesley's Chapel, City-road, the occasion being the annual meeting of the Wesleyan Children's Home and Orphanage. One attractive feature in the proceedings was the presence of a large body of trained voices from the Home.

Mr. Edward Hutchinson, of Liverpool, who presided, regretted Dr. Stephenson's enforced absence through breakdown in health, but believed that he would return from America the better able to carry on that great work, of which he was the founder. In place of the usual report, an interesting statement, which had been prepared by Dr. Stephenson, was read by Mr. John Pendlebury. The work of the year had been marked with much success. The number of children at the Homes had been larger than in any previous year, whilst the moral and religious tone had been exceptionally good. The work in which they were engaged was of a formative character. In common with other religious and charitable institutions, they had felt the terrible depression of the past year. The Sunday-schools of Methodism continued to show deep interest in their work. The report dealt with the developments of the work of the several branches. At the Edgeworth branch, Lancashire, it was intended to erect a holiday home for poor children, and most of the requisite funds would be raised in that part of the country. In the Midlands at Birmingham, as the result of a generous legacy, a new home was to be erected. At Alverstoke a new cottage for sick children was also to be built, to be followed by a second when the funds were forthcoming. It was in contemplation to secure a farm colony within easy reach of London. This would involve an outlay of £11,000 or £12,000. Towards this, mainly from the Presidential Fund which was raised two years ago, some £7000 was already at command.

Mr. James Vanner, of Chislehurst, stated that 2500 children had passed through the Homes, that there were 886 now in residence; 1871 had been placed out and were doing well, 1269 had been sent out to Canada, and thirty-two had been adopted. The President of the Conference (Rev. H. J. Pope) spoke of the interest which Lancashire Methodists took in the movement. The President went on to say that a marked feature of the Church life of to-day was its care for the young, and he believed that Christianity would so leaven the legislation of the country that in the near future not only would pure air, water, food, be found for helpless children, but that they would be entitled to decent surroundings. Sir Douglas Fox, Rev. Silas K. Hocking, of Rochdale, and Rev. Dinsdale T. Young, of Manchester, also addressed the meeting.

## THE LATE GAWIN KIRKHAM.

The bright and sunny nature of Mr. Kirkham's character is well exemplified in the biography which his successor in office, Mr. F. Cockrem, has written.* He was a man of very strong convictions, and staunch in his adherence to them, but he had a most genial and attractive disposition; doubtless that was one great secret of his success in open-air work, where the manner of the preacher is almost as important as his matter. The reader of this most interesting record cannot fail to see that the early experiences of Mr. Kirkham were an admirable preparation for his life-work. Brought up in the country, and spending much of his youthful days in the open air, he had a familiarity with natural scenes and objects that stood him in good stead in his street preaching and his faithful testimony at races, fairs, etc.

Altogether the book is an eminently breezy one, and written in a pleasant, graphic vein that is a continual reminder of its subject. The following description of Mr. Kirkham's conversion will serve as a specimen; other extracts might be made, equally interesting, but we refer the reader to the work itself:—

"Sixteen years of the young life had gone, and with the year 1848 came the advent of that 'life indeed' which is of God: the bursting of the tender leaves, the waking of the soul, the breaking of the light. Slowly, solemnly, came the wondrous change. It was in this wise. Gawin was one of twelve lads who presented themselves as candidates for confirmation. They were called together to meet the vicar in the vestry of the church. Their names and ages being taken, he proceeded to address them. Very simple were the opening words: 'Twelve young men; enough to do a great deal of good in the world if set going right, enough to do a great deal of harm if left to go wrong.' But the utterance, severely plain as it seems to us, acted like a ploughshare in the heart of one at least who listened. The Spirit drove it home, laying bare the soil for the precious seed of eternal truth, and preparing the way for yet deeper work. Then came the visit to the neighbouring church of Hornby; and the administration of the rite, which in many cases, it is sadly to be feared, conveys no blessing, and is but a delusion and a snare. Not so with Gawin Kirkham. In him were born resolves which are from God alone. There was a definite turning from sin to righteousness, and from the power of Satan unto God. Henceforth, for him old things had passed away, and with deep earnestness of purpose he sought to serve the Lord.

"His religion was intensely real to him, and hence the outward evidence of its existence soon appeared. An old hayloft behind his home was early consecrated by gatherings of the brothers for prayer and praise. Here they drew near to God; here their strength was frequently renewed; and here the flame upon the altar of the soul was fanned and fed by intercourse with the unseen and the eternal. Thus the toilsome way grew brighter; life's little duties were transformed; and power for service was imparted. They prayed, and they prevailed!

"The experience was so sweet that Gawin longed to share it with his parents; and the desire grew within him to ask his father to establish family worship. But how might this be effected? He feared his father's anger, and his almost certain refusal, and hesitated long ere he ventured to approach him. The writer well remembers how, one evening late in life, he related this incident, describing the trembling fear with which at length, walking home with his father on a night so dark that his agitated face could not be seen, he made known the long-concealed request. To his surprise and joy his father raised no objection, and henceforth sweet incense of daily prayer arose within the home.

"Other opportunities for Christian service were anon presented and eagerly accepted. In the village smithy, under the auspices of some local Methodists, and especially of the blacksmith himself, Gospel meetings were conducted; and here one Sabbath afternoon, amid innumerable fears and much trembling, Gawin delivered his first public address from the text, 'I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth.' The stirring words themselves assisted and encouraged him, and though we have no available account of the address itself, we may be sure that the young preacher's utterances were acceptable, and that to his own heart the occasion was inspiring indeed."

* The Late Gawin Kirkham, Open-air Evangelist. With portraits and illustrations. (*Morgan & Scott.* 2s. 6d. and 3s. 6d.)

## THE GOSPEL IN LOMBARDY.

A correspondent furnishes us with some interesting particulars as to the progress of the Gospel in the Valtellina, at the extreme north of Italy:—

A little way above Colico, where the ruins of the castle of Fuentes are visible, there are seen on the right hand and on the left, either stretched on the declivity of the mountains or spread along the dark

THE LATE MR. G. KIRKHAM.

green ground of the campagna, villages and small towns like Morbegno, Sondrio, Ponte, and Tirano. No wonder that at one time this last "lembo" of Italian soil should have been the talk of all Europe, and excited the appetite of many a potentate. With the dawn of full political liberty came full liberty of conscience and of worship. The modern Evangelicals of the Valtellina are principally converts from Romanism, the fruit of the seed sown in faith long long ago, whose bright example of holy life puts to shame those who were bred and born in the reform cradle. Pastor Blasi is certainly one of the most enthusiastic and energetic missionaries that the Italian Church Committee of Evangelisation have in their ranks, and they showed much discernment in his choice for the Valtellina. His ministry has been greatly blessed, for almost the entire church of Sondrio is made up of converts brought to the knowledge of the Gospel through his instrumentality. Many of those good folk walk a distance of seven, ten, and even fifteen Italian miles to hear the Word of Life.

Some time ago the pastor at Chiavenna was transferred to Sondrio, with the supervision of the whole of the province, the Committee of Evangelisation not having sufficient means for the support of two pastors. By this arrangement the most promising and important centre of this mission work will have to be satisfied with a visit which Pastor Blasi or one of the brethren will make at intervals. This has cast considerable gloom over the brave little flock, and it is feared that unless God sends better things, even these visits will have to cease. Meanwhile the Roman Catholics have been in high glee since this became known, and have sung no end of *Te Deums* throughout their parishes in token of gratitude for such deliverance. However, hard as such trials are, these isolated ones rejoice that the issues are not with man.

The young brother who acts as secretary to the little church at Sondrio has for a long time suffered great privation and persecution because of his fidelity to Christ. He was drawn to the evangelical services at first through curiosity, but the teachings that he heard made a deep impression upon him, and he threw in his lot with the simple disciples of the Saviour. For two years past he has been unable to procure a situation in the town because of the influence brought to bear by the priestly party. His parents also have greatly suffered in their business through the same malign influence, and instead of helping the son they need his help. In this extremity he is seeking to go where he could receive sufficient training to qualify him as an evangelist, so that in due time he may return to his native valley and help on the good cause for which he has endured so much. Any friends who are led to take an interest in this case can obtain fuller details from Signor E. Martinucci, 5, Eastern-quadrant, Brighton.

## ENCOURAGEMENT AT MILAN.

Pastor Alberto Bossi, writing from 2, Bettino Picasoli, Milan, says:—

"Milan is a city of 450,000 inhabitants, many of whom, having cast off the yoke of Rome, feel the need of religion. There are several agencies at work, and during the past year or two the movement of the people towards the Gospel has been very decided, and there is no church that has not to thank God for blessing on its efforts.

"What is especially encouraging is the fact that, contrary to what was the case some years ago, it is no longer controversy against Popery that interests most of those who come to hear our preaching, but rather it is the setting forth of the pure and simple Gospel, and of Christ, the only and perfect Saviour. I have often seen persons moved to tears at the simple statement of the elementary truths of God.

"Years ago, the Temporal Power having fallen, and the old Pope having been succeeded by Leo XIII., many pious Romanists believed that the new Pope, free from political bonds, would devote himself to the work of a spiritual shepherd. Hence a Catholic revival, which for several years paralysed every evangelical effort. But now that hope is blighted, because the programme and ideal of the present Pope consist in putting the nations under the political power of the Church. Disappointed souls naturally turn towards those who are bearers of the pure and simple doctrine of Christ, which, while it draws men to God, is also a foundation of temporal freedom. Thus, there is in Italy a revived sense of religious need.

"We have begun a new branch of work, having for its special purpose the organising of students and educated young men in voluntary missionary bands, to evangelize in the city and suburbs. Already a small band has been formed, but to develop this project will require financial resources which we do not at present possess. We wish to open a central institute with a conference hall, Y.M.C.A., circulating library, etc."

SIR WILFRID LAWSON has called attention in the House of Commons to the manner in which the law is exceeded by magistrates granting occasional licences for entertainments other than a "public dinner or ball."

# The Late REV. JOSEPH NEESHIMA, LL.D.,

## JAPANESE CHRISTIAN AND EDUCATIONALIST.

THE worker whose portrait we present today was born in the city of Tokyo in February, 1844. He belonged to a Samurai, or soldier family, and was given the early training which thousands of his class receive. As was the ordinary custom of the people, he was instructed for several years in the Chinese characters and literature, in the art of fencing, horseback riding, and other military exercises, and when quite young aspired to be a brave soldier, or a man of honour, like those of whom he had often read in the traditions of his country.

As he was once reading the life of a Chinese hero he came across an expression uttered at the discontinuance of the sword exercise, "A sword is only designed to slay a single man, but I am going to learn to kill ten thousand enemies." By this he meant that he was going to study books on stratagem, and not depend merely upon hand-to-hand combat. Young Neeshima thought to follow the same course, and studied most diligently.

He was taught the heathen system of worship. But this did not satisfy the deep and secret longing of his heart. As the Christian religion was then strictly prohibited, he had never heard of the Gospel, but a shadowy conviction of the presence of God had dawned upon him, and awakened strange aspirations after something better than he had yet experienced.

While in this state of mind a friend lent him a number of Chinese books to read. What excited his interest and curiosity most were a few Christian books published at Shanghai. From these he first learned that there was one only and true God, who had created all things. He also discovered that his other name was the "Heavenly Father," and this inspired still more reverence towards Him, because he thought He was more to Him than mere creator of the world.

These books made such a profound impression upon his mind that he wished at once to visit America, to study its people, and know the God there worshipped. As the penalty for leaving his country, as well as for becoming a Christian, was death, he did not dare to make his full purpose known. So earnest and persevering was he in the search after truth, that an abridgment of the Bible was carefully read at night, "lest the savage country's law would bring to the death of the cross his whole family."

His purpose grew strong within him, and while walking the streets of Yedo one morning he quite unexpectedly met a friend who informed him that a schooner would leave for Hakodate in three days; and it was suggested that he should take the voyage. Having got permission to do so, his father was utterly confounded at the news. Some unexpected words from his grandfather gave him new courage, and bowing to his parents, sisters, and friends, he left his home not to return until his purpose had, if possible, been accomplished.

After reaching Hakodate, he became the teacher of Bishop Nicolai, of the Greek Church; and while so engaged, looked about for some means of escape. At length a friend in charge of a foreign store secured a passage for him to Shanghai on an American schooner. Taken upon board in the dress of a shop boy, and in the dead of night, he was locked up in a room and kept concealed until the vessel was far out of the harbour. Then, as he had no money to pay his passage, it was agreed that he should work for it. Utterly ignorant of English, and without friends, his life on shipboard was by no means an enviable one.

Upon reaching Shanghai the captain took an interest in him, and secured him a passage to America. Before leaving China he heard that Bibles were for sale there. Unwilling to beg from his new friends, he sold his sword and bought a Chinese copy of the Scriptures; and this was his constant companion during the eight months' voyage.

When he reached Boston he went on shore, and with a little pocket-money which the captain had given him bought a copy of "Robinson Crusoe." This taught him that he might pray. For Crusoe prayed when in distress, and why might not he? The case of the young wanderer was mentioned to Hon. A. Hardy, owner of the ship in which he had sailed, and Mr. Hardy thought at first that Mr. Neeshima might become the house servant for whom he happened then to be seeking. But after receiving him into his home, a few days were sufficient to show that Mr. Neeshima was no ordinary youth. Mr. and Mrs. Hardy took him into their family as a trust from God. For ten years in the best schools of America he was carefully and conscientiously instructed; and this poor friendless Japanese boy, who stole out of his native land in darkness and secrecy, was given a fine Christian home and the best advantages that money could procure.

During the course of his studies the Japanese Embassy visited the United States, and needing an interpreter and translator, invited Mr. Neeshima to accompany the Embassy as an attaché of the Commissioner of Education. His pardon for leaving his country was obtained, and in this official capacity he travelled through the States, Canada, and Europe, examining the schools and educational systems of different lands. He gained much valuable knowledge for his future work, and was greatly strengthened in his purpose to devote his life to the Christian education of his countrymen. His integrity and great abilities so impressed the Embassy that a high civil position was secured for him on his return. He also gained the warm friendship and esteem of many who have since become influential statesmen in Japan, and who have more than once shown their appreciation of him and his work.

Having completed his studies, he was ordained in Boston in September, 1874. At the meeting of the American Board that year, in Rutland, he made a most touching plea for money to found a Christian school in Japan. This appeal secured in a short time a pledge of 5000 dols. With this money he returned to his native land to found an institution in which the Christian principles of faith in God, love of truth, and benevolence towards one's fellow-men should be inculcated.

To his inexpressible joy he found that during his absence from Japan, much had changed. The old edicts against Christianity were no longer in force; converts were multiplying in various places, and a desir

for western science and improvement was spreading all over the land. He began at once to tell his people what he had seen and heard. He also spoke with great power and earnestness to the crowds who came to hear him, of that God who so loved the world as to give his only Son to redeem sinners. At the home of his parents in the town of Annaka the largest temple was opened for his use; even that was too small to hold the eager throngs gathered to see and hear him.

The chosen field for his future work was Kyoto, the ancient capital of Japan. There he opened a Christian school, with six pupils. By the aid of his friends in the Government he was able to secure a valuable location adjoining the old palace grounds, and the work has steadily grown in numbers and influence. For some time there was violent opposition on the part of priests and officials on account of its Christian character. That opposition gradually diminished, and the school became steadily popular. The number of students increased, and their character was such as to call forth the highest praise from the governor of the city.

But devoted as he was to educational matters, he always kept to the forefront the great work of evangelisation. Wherever he went he was ready to preach, and his addresses were both popular and effective.

Impaired health at length obliged him to seek rest and a change of climate. In 1884 he revisited America; in 1886 returned to Japan, when he effected a plan for the enlargement of the school into a university. So great was the confidence of the people in him that nearly 60,000 dollars were given for this purpose by leading statesmen and business men in Japan.

In October, 1889, he went to Tokyo to interest prominent men in the capital in a further endowment of the university. While there he took a severe cold, and was soon after completely prostrated. As his critical condition became known, special meetings for prayer were held in many places, and great was the anxiety felt in his behalf. When told that he could not recover, he talked for hours about the best methods for the evangelisation of Japan. He indicated a well-devised plan for the future enlargement of the missionary work. Loving messages were sent to his friends in America, to the trustees, teachers, students, and contributors to the college; and especially to the Japanese Home Missionary Society. As the end drew near he raised his hand, saying, "Sufficient," and with the words, "Peace, joy, heaven," on his lips, entered into rest.

The funeral procession was a mile and a-half in length, and in the ranks was a delegation of priests bearing a banner with the inscription, "From the Buddhists of Osaka." Mr. A. S. Hardy truthfully says, "No private citizen has ever died in Japan whose loss was so widely and so deeply felt as that of Mr. Neeshima. His death was deplored by the Press throughout the country as a national loss. Men of all ranks and classes united in touching tributes to his worth." The university which he founded is not his only monument, and does not represent the sum of his activities. Beyond all the energy and self sacrifice involved in its foundation are the personal and indirect influences upon men and society which cannot be estimated.

MR. THOMAS HORROCKS has concluded a ten days' mission at the Sailors' Rest, Portsmouth. His freshness and power were remarkable; he gathered very large audiences, and moved them to tears or laughter, the seamen delighting in him, and coming up in numbers to hear him.

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# The Evangelist.

## CUI BONO?

A YOUNG MAN'S QUESTION.

"No," said J——, decisively; "I do not want to be a Christian. I know I should cut a sorry figure, for I should give in at the first jeer, and then I give you leave to despise me!" "But," said his friend, "you cannot judge what you would do under such circumstances, because to be a Christian you must experience a change of heart. Jeers would not be the same to you then that they are now. You would even welcome them as the thorns of discipleship."

"Apart from that, I do not see—even if I could bring myself to regard my heart as sinful—what I should gain by being a Christian. Where is the advantage?" "That," replied his friend, "is not the way to regard it. You do not, in all your motives and actions, regard first the personal advantage to be derived from a certain line of conduct. Why should you do so in spiritual things?" "I think it is natural, before making a complete change in one's life, to put the question, 'Cui bono?'"

"Well, then, I will admit it, for the sake of argument. But, remember, Christ's salvation is a special cure for a special disease; once admit the disease, sin, and you will no longer hesitate about accepting the cure. However, a few of the more ordinary 'advantages' are that you shall go on your way without fear; you shall have God with you always; He will never forsake you; his love shall encompass and enwrap you so tenderly that even in the unkindest of the world's changeable weather your spirit shall suffer no harm from biting frosts or burning droughts. You shall be safe, for you will be under the shadow and in the love of God."

"Sounds quite too good for me, my dear M——," said J——. "Now, can you tell me," he continued, "of anyone becoming a believer against his will? If Christianity is infallible, we ought to be *made* Christians, even though we don't want it."

"I cannot argue with you, for you are against yourself in your last argument," was the reply, "but I can tell you of an instance which has just come into to my mind, of something of the kind you name."

"I should be glad to hear it," said J——, oracularly.

"To begin, then. One Sunday, in Lyons, Adolph Monod preached a sermon from the words, 'God so loved the world, that He gave his only begotten Son.' He spoke of Christ as the Son of God and the Son of man, and told his hearers that on the following Sunday he would show how they might be saved by faith in this God-man. Those in authority over the Church objected to this evangelical doctrine, and said they to Monod:—'If you preach the sermon you have announced, we must have you arrested and brought before the Prefect.'

"'Preach it I must,' said Monod, 'for that is my commission.'

"He did preach the sermon, and complaint was made to the Prefect, who called upon Monod to deliver up the two sermons, which he did at once.

"That evening the Prefect, Count de Gasparin, took home the obnoxious sermons. He disliked sermons of any kind, but especially sermons of this pattern. However, he was a faithful man in discharging the duties of his office.

"'See,' said he to his wife, 'I shall have to spend the whole evening reading through these objectionable pages,' and he flung the manuscript on the table.

"'I will read them with you,' said the Countess, 'if that will help.'

"They began, and with every page they read they grew more absorbed and interested. They forgot how time was passing, forgot everything but what they were reading. They finished the first sermon, and eagerly read the second. Night was far advanced, they had spent hours in reading, and in verifying the Biblical references, and the grey streaks of morn appeared before they had finished their task. A mere official duty had become the most willing service of the heart, and though the Prefect was obliged, as a magistrate, to deprive Monod of his place, he told the preacher that he owed him an everlasting debt. For he and his wife became evangelical Christians, earnest, influential, happy believers in Christ. The 'Pearl' they found that night descended to their son, Count Agenor de Gasparin, long a shining light, and a leader among the true believers in France."

"Well," said J——, "you have the better of me. But that is a stumbling-block to me—how God can be the God-man."

"J——," replied his friend, "that will be no stumbling-block when you have come to Him. Flesh and blood cannot reveal it to you—it is not a matter to be approached intellectually. Come to Jesus, and it shall be revealed to you of God."

"There is something in that, I confess," said J——.

"At present you do not admit your need of coming to God for salvation; you do not recognise your undoneness without Him, therefore you are not open to understand his offer. Have you ever read what an old writer says on this very subject—it may help you: 'When thou hearest of Christ, do not think of Him as God only, or man only, but both together. I know that, as man, Christ was hungry; and I know that, as God, he fed five thousand men. I know that, as man, Christ was thirsty; and I also know that, as God, He changed water into wine. I know that, as man, He was carried in a ship; and I also know that, as God, He walked upon the waves of the sea. I know that, as man, He died; I also know that, as God, He raised the dead. I know that, as man, Christ was spat upon by the Jews; and I also know that, as God, He is worshipped by the hosts of heaven.'"

J——, after this, said very little; but he began carefully and thoughtfully to read the Gospels. They became to him what they did to the Prefect and his wife—the means of a true conversion to God. J——, himself, puts it thus:—

"I read at first intellectually; but the Gospels became a mirror, and I saw my own heart as I had never been able to see it before—sinful, and needing a Saviour. Then the scales dropped from my eyes; instead of doubting the credentials of Christ, I looked to my own. I had none! I was compelled, of necessity, to crave his pardon, and I can say now, with Newton, that there are two things I shall never forget, though I forget all else. They are: (1) That I was a great sinner; (2) that Jesus was a great Saviour." G.

## MESSRS. McNEILL AND BURKE.

VISIT TO KIMBERLEY.

DEAR SIR,—These two brethren have concluded a ten days' mission on the Diamond Fields, which has proved most successful. The largest hall in Kimberley was procured for their services, which were always crowded to excess; sometimes hundreds had to leave for the want of accommodation. At one meeting some 5000 persons were present. This special effort was most highly appreciated, and has resulted in quickening the life of the Churches and arousing the attention of the masses to the Gospel of our blessed Lord.

The powerful advocacy of the Truth by Mr. McNeill, and the impressive singing of the sweet melodies, replete with Gospel sentiment, by Mr. Burke, will be long remembered with gratitude by the inhabitants of Kimberley and its neighbourhood.

Most heartily do we wish continued success to our dear brethren in the great and glorious work in which they are engaged.

JAMES HUGHES, President of Baptist Union, S. Africa.

*Kimberley, April 2.*

# The May Meetings.

(Continued from page 13.)

## National Temperance League.

The annual meeting of the National Temperance League was held on Monday night at the Queen's Hall, Langham-place, the Bishop of London, president, taking the chair. The annual report stated that the financial position of the league was stronger than it had been for several years. The League's agents and deputations had attended an immense number of conferences and meetings in different parts of the country. The Bishop of London said it was a delight to him to see this Society growing year after year, not only in numbers, but in influence. They were rising to be a great power in the country, and the Legislature was now and then bound to put to itself the question, "What shall we do with these obstinate temperance people?" They simply went on saying to all they could reach, "If you wish to do your fellow-creatures good—if you wish to save this country from the degradation which this terrible curse inflicts upon it, to see England really happy because a sober nation—if you wish to see England free—then come and fight against this tremendous tyranny, which is now holding us down."

Sir B. W. Richardson said that after twenty five years he had come to the distinct conclusion, unhesitatingly and undoubtedly expressed, that by abstinence he had lost nothing, retained everything, and gained much. It also gave him no more trouble or anxiety now to treat the most serious diseases without alcohol than it ever did with it. Recoveries from the severest diseases were as good, if not better, without alcohol, and convalescence was unquestionably advanced.—Mr. A. Cameron Corbett, M.P., said that there was a section of their fellow-countrymen who had become the slaves of strong drink, and these were the people for whom above all legislation was needed. They ought to do their best to save such people, who could not save themselves.—Rev. Dr. Moulton said they now had the prospect of strong and effective legislation, but they must not fall into the error of allowing their trust in legislation to cause them to relax their educational efforts.

## London Flower Girls.

The twenty-eighth anniversary of the Watercress and Flower Girls' Mission took place on Monday evening at the Foresters' Hall, Clerkenwell-road; Mr. Robert Scott presiding. At five o'clock a meat tea was given to 900 girls and women; and later, plaiting the May-pole and crowning the May Queen afforded some entertainment.

The annual report, as read by Mr. Blackett, pointed out that the number of flower girls has increased tenfold during a quarter of a century. The street trade was shown to be altogether undesirable for girls, and it became more objectionable through their becoming associated with strong and lazy youths who professed to help in the traffic. The aim of the mission is, therefore, altogether to withdraw the younger girls from the streets. The necessity was shown of giving attention to cripple girls, while nearly every inmate of the orphanage at Clacton had a sad history. The need of the work increased year by year, and increased resources were wanted for carrying it on.

Rev. J. H. Rose, vicar of Clerkenwell, showed that there was no work in London carried on with more earnestness. The Chairman made some touching allusions to the late Lord Shaftesbury. The white-robed little girls on the platform were a beautiful sight, but they had come out of great tribulation, and while there was no doubt of the success of the work represented, the urgent need for it increased. There was a growth of the love of flowers, but the risks to which the young girl flower-sellers were exposed were fearful to contemplate by any parent. Mrs. Lynn characterized the work as one which brightened up the dark slums of London.

Mrs. Hannah Knight distributed the prizes to some sixty or seventy recipients; it was said that every prize-taker was a total abstainer, and some had been so for ten years. One girl entitled to a prize was only ten years old, but was in consumption and at the point of death. She had expressed a hope that she would live long enough to receive her prize.

In the course of a brief statement, Mr. John A. Groom, the superintendent, referred to the beginnings of the work and to its progress. They had now in London girls and women trading in flowers whom they were wont to call the Lord's street lamps—those who were ever ready to speak a word for the Master. It was hoped that such would be multiplied. The mothers present were urged to bear anything, if possible, rather than allow their daughters to sell in the streets. As a rule it meant certain ruin. Next to the streets the factories were a bad school for girls. In factories some earned only three or four shillings a week, and in that case there would be a dark shadow behind. They should look with more favour on domestic service; good places could always be found for girls trained in the Home connected with the Mission.

## The Church Missionary Society.

Exeter Hall was densely crowded on Tuesday morning by the friends of the C.M.S. Every aisle and passage was packed, the Press box was invaded, and an overflow meeting was held in St. James's Hall. In short, the four meetings arranged by the C.M.S. on Tuesday afford cheering evidence of a deepening interest in the work of missions.

The report read by Rev. F. Bayliss opened by referring to the cheering extension of missionary interest, the growing number of candidates, and the fact that within ten years the staff of missionaries has been doubled. The diverse methods employed by the C.M.S.—such as itineration, educational, literary, medical mission, women's work, and the training of native workers—are then touched upon. In every mission-field the general effects produced by these efforts are visible to all who are willing to see them; and the committee cite the change wrought in Uganda as an example. Details of baptisms—some of a notable character—are given from all parts of the world. Special mention is made of the work in Mohammedan States, and evidence is given that the Spirit of God is stirring among the heathen. Indeed, in some parts, such as Mingo and Filore in Africa, Tokushima, Japan, and various places in India and China, the year has been one of revival. The statistics of the missions for 1893-94 are given as follows:—Stations, 324; European missionaries: Ordained, 347; lay, 74; wives, 255; ladies, 168; total, 844. Native and Eurasian clergy, 312; native lay teachers, 4,876; native Christian adherents (including catechumens), 200,484; native communicants, 54,561; schools, 2,025; scholars, 81,648. (These figures are approximate, as no returns have been received from some of the missions.)

Great enthusiasm was aroused when Mr. Wigram presented a statement, indicating that the threatened deficit of £12,610 had been more than cleared off by the noble generosity of friends, and in fact there was now some £1300 to the good.

Sir J. H. Kennaway, Bart., the president, reviewed certain features in the report which he felt called for special thankfulness.

The Bishop of Liverpool gave as his keynote praise; praise for opened doors, for fresh labourers, for increased funds, and for great blessing. He himself rejoiced that the society remained faithful to the Evangelical principles on which it was founded; so long as it held fast by these, it would be honoured by God and supported by his people.

Prebendary Webb-Peploe dwelt on the obverse side of the question. While thanking God for what has been done, he felt that any attempt to balance our work against our responsibilities and resources, must humble us to the very dust. The doors are opened world-wide, our Gospel is world-wide, the material wealth of the Church is vast, and, after all, how little has been done? Yet necessity is laid on us, and woe to us if we preach not the Gospel. On these lines Mr. Webb-Peploe went on to urge, with force and fervour, the peculiar claims of the foreign field on the Church at home.

Bishop Stuart, who has resigned his episcopal charge in New Zealand in order to give himself to Mission service in Persia, dwelt on the changes wrought by missions, and passed on to show how remarkably the Holy Spirit has identified Himself with missions and owned the labours of the missionaries. Illustrations of this fact he gave from his experiences among the Maori, and in earlier years in India. In closing, he told how he had been led to leave his work in New Zealand and go as a missionary to the Mohammedans.

Rev. Ll. Lloyd spoke of the Lord's work in China; Bishop Tucker made a forceful plea for Africa; and Sir Richard Temple dealt with the claims of Missions generally and of India in particular.

## S. American Missionary Society.

The annual meeting of the South American Missionary Society was held at Sion College on Friday last. The Right Hon. the Earl of Jersey presided, and urged the needs of the Society in its extensive and most interesting work.

Commander Sullivan recounted many interesting reminiscences of the work carried on by his father and Captain Allen Gardiner fifty years ago, and deplored the want of generosity in the present generation as regards the society's work. The subscriptions ought, he said, to reach £22,000 instead of £11,000

The meeting was also addressed by the Vicar of Islington, Canon Kirby, Mr. R. Holmes White, and Mr. Henry Morris, Chairman of Committee, who said that every advantage should be taken of the Jubilee to make it a marked year in the history of the society. July 4 was the day on which the first meeting of the society (then the Patagonian Mission) was held in Brighton, when Allen Gardiner (the founder) was present. That day was to be set apart as a special time of devotion and prayer for the workers, secretaries, committee, and friends of the society all over the world.

## FLOWERS AND FRUIT.

I have a garden blooming gaily
In every season of the year,
Its flowers to my heart are dear;
With watchful care I tend them daily.

Not barren, not for empty show:
Delicious fruit in each concealed
Shall in its time full harvest yield,
Matured by Sun to richest glow.

I cultivate with ardent love
The human mind, that sweetest flower.
May God, through sunshine and through shower,
Still grant his blessing from above!

A. Graeter.

## TO PARENTS AND TEACHERS.

We train ourselves by training children.
Play is the first poetry of the child.
Nobody thinks of putting a new spring in a watch if he has not learned how: far less can a parent who has not studied the subject correct any fault in his child.—*Parents' Review.*

Because of little pallid lips which once
My name did call,
No childish voice, in vain appeal, upon
My ear doth fall;
I count it all my joy their joys to share,
And sorrows small.

*Mary K. Field.*

Early training in industry is all important. Religion without industry, without labour, may become empty dreaming, a shadow without a substance; just as toil, industry, without religion, makes a man a machine, a beast of burden.

Will my laddie be a man?
Will he aye do richt,
Workin' oot life's noblest plan
Wi' a Christian's micht?

Little kens my bonnie bairn
A' that racks my breast;
Nane his future can discern—
God kens best.

*Ballads of Bairnhood.*

ANTI-SUNDAY TRAVELLING UNION.—The ninth annual meeting of the Anti-Sunday Travelling Union was held last week in the library of the Memorial Hall, Farringdon-street; Major-General Bruce, president of the Union, took the chair. The report stated that during the past year 2084 members had been enrolled, bringing up the total to about 17,000. Allusion is made to a new departure then under contemplation, viz., the formation of a union of shareholders of railway and other public traffic companies who were opposed to Sunday traffic, for the purpose of exerting their united influence to obtain a reduction of Sunday labour in their respective companies. Such a union was inaugurated in June last, and called the "Shareholders' Union for the Defence of the Sabbath." Rev. Sydenham Dixon, incumbent of Park Chapel, Chelsea, discussed the practical side of the question. Mrs. Hind Smith and Mr. E. Kemp, who represented the Shareholders' Union, also spoke.

## A FRANCO-SWISS MOSAIC

The report of last year's work of the Salvation Army in France and Switzerland is appropriately entitled a Franco-Swiss Mosaic. It is not a formal statement of operations, but a collection of facts and incidents, some of them very remarkable, related in a graphic and interesting manner. We make the following brief extract from the pen of Commissioner Booth-Clibborn, regarding the Paris work :—

"The Salle Auber, 3, Rue Auber, continues to be a sort of central electric light 'station,' to use the term of the electricians.

"During the last year its walls have witnessed a considerable number of remarkable conversions. Several prodigal sons have been turned into the narrow way. The young baron and the infidel lady whose story we told last year are going on splendidly; *he* is now a captain. In the corps there are now over fifty men and young women who were formerly, almost without exception, Catholics in name, though devoid of any religion.

"From among them we have a band of sixteen musicians, personally led by the D. O. Staff-Captain Peyron. They enter heart and soul into the soul-saving work, and the damp dark cellar in which they practise fittingly represents the moral and spiritual world of mustiness and darkness in which they labour to save souls. Thank God, many who come to the Hall come not in vain, but are finally convicted, conquered, and captured. Of such is the following :—

"'To make life spring forth from a dead heart, is it not as great a miracle as to make living water burst from a rock by smiting it with a rod?' Thus writes a man of fifty-six, until recently an infidel. The elevated position he occupies in Paris may be judged by the fact that his duties required him to present his compliments to President Carnot in person on New Year's morning; but one hour later he was found mounting to a fifth story in full uniform to salute the Maréchale, and thank her for the marvellous change which had taken place in his soul since Christmas night!

"I have before me his written testimony, occupying ten foolscap pages. It is full of life, beauty, and pathos. I will only quote one other line. It is where, in speaking of that memorable Christmas evening, he says :—

"'I was obliged to yield—you cast my soul violently at the feet of Christ.' Truly, his *was* a rocky heart—that of a sample infidel of high position who 'had never felt a religious emotion in his life.' Convicted of the reality of the Army's religion on entering our Christmas meeting in 1892, and hearing Staff-Captain Mrs. Peyron, he capitulated finally at the Maréchale's Christmas-night gathering in 1893, and came sobbing to the penitent form.

"Some of the expressions of this convert throw light into the world where his mind revolved. 'For forty-five years,' said he, 'I had lost every connecting link with God. Now I have found it.' When a Bible was offered him by an officer, he was at first terribly afraid that some of the mysterious parts of the Old Testament might arouse doubts and questionings. 'I am afraid of getting muddled,' said he; 'the Maréchale has made me understand and appropriate one thing—the atonement, the redemption; that is enough for me for the moment.' After a meeting, he said to us one evening, 'You speak truly of the uncertainty of life. How well I understood it in 1870, when a Prussian bullet kissed my head, passing inside the lining of my *képi*. But God kept me alive.'

"In a recent letter he says: 'How rightly you recommend me to remain in close fellowship with Jesus by prayer. Not only is it a necessity for my soul, but it is a joy to draw near to Him, especially seeing that I have neglected Him so long. How great is his pardon! What a strength He gives to resist the attacks of the enemy. As Catholics we never read the Bible. The other day, in opening it, I found these words: "The Lord is my Shepherd, I shall not want." I said to myself, He shall be also *my* Shepherd; with Him I shall no more fear that awful spiritual famine, that darkness in which my soul struggled, without guide or horizon or compass.'"

Revolutionary Socialists are among the converts, and ladies of noble birth among the officers on the Continent. Copies of the booklet (price 2d.) may be had from the International Headquarters, 101, Queen Victoria-street, E.C.

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## THE EVANGELISATION SOCIETY.

The report of the Evangelisation Society for the year ending March 31 opens with a note of praise to God. "He has maintained our evangelists for the most part in health and strength, using his Word through them in many parts of our land, supplying our needs—and what needs they have been—far more than we can enumerate!" The statistics given at the end of the report enable us to realise the magnitude and importance of the work. During the year 268 evangelists took 20,301 meetings under the auspices of the Society. These meetings were held in 1148 places, and attended by about two millions of people. The contributions in aid of the work amounted to £10,172.

Account is rendered of missions held in different parts of the country, in many cases attended with much blessing. It is pleasing to read that the evangelists are almost daily meeting with those who in past years have been led to Christ through their ministry. The report says :—"Sometimes an even greater privilege is granted, as, for example, on November 11, a Miss Alice Young, of Enderby, sailed to Matabeleland as a missionary of the London Missionary Society. She was brought to the Lord, through Mr. Bradlaugh, eleven years ago. What a vista this opens to faith's view—where shall the influence of such ministry extend? When shall it cease? Not till the trumpet sounds, and we all meet the Lord in the air!"

Tent missions in the summer are an attractive feature of the work. During the last season twenty-five tents were employed in England and seven in Scotland, not to mention instances in which preachers were furnished for missions held in tents belonging to friends of the society. One letter speaks of two poachers being brought to the Lord. They at once sold their dogs and guns, and have openly confessed Christ. Another touchingly refers to an aged man walking several miles to a tent-meeting, to tell the evangelist of the conversion of his son. It is solemn to read such a letter as the following, relating to a village within fifty miles from London :—"It would be impossible to understand or appreciate the work done in our village without some knowledge of the place in which your evangelist has been preaching the Gospel. Your evangelist told me that he never remembered working in any sphere equal to it for open sin and moral darkness. The place is priest-ridden and drink-cursed. Notwithstanding all these difficulties, I am glad to report considerable success. Cases of definite blessing have been met with, and, what is most gratifying, many have heard the Gospel faithfully preached who never frequent any place of worship, and we cannot but believe that the seed sown will bear fruit in days to come." Many letters have been received from ministers and clergymen bearing testimony to the quickened life of their own people through the missions held.

One rather unusual mission was held last season—a tent was pitched in a certain place for two or three weeks, but it remained for the whole summer—from May to September. In another neighbourhood, where straw-plaiting is the staple industry, the evangelist found that many would come to hear the Word if they might bring their work with them. This permission was readily granted, and soon there might be seen a large number of busy hands at the almost noiseless work, whilst ears were attentively drinking in the good news for guilty man; frequently, as the attention became absorbed, the fingers would become quiet, and the work for the time being would be forgotten.

In Scotland also good work was done, alike in public buildings and in tents. All who are willing in any way to assist in the work in England and Wales are invited to write to Captain W. E. Smith, 21, Surrey-street, Strand, W.C. Communications on Scottish business should be addressed, Secretary, Evangelisation Society (Scottish Branch), Grove-street Institute, Glasgow.

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STRANGEWAYS REFUGE, MANCHESTER.—As a member of the committee of this institution, Mr. Gilbert R. Kirlew has sailed for Canada. He intends to travel from the Atlantic to the Pacific, visiting former inmates of the homes, who are now settled in various parts of the Dominion. He will personally examine the effects of emigration, and if found satisfactory arrange for future development especially in the North-west. He may be addressed in Canada, care of Rev. Robert Wallace, Marchmont, Belleville, Ontario.

## AMONG MOORISH CHILDREN.

All is going on well in our work among the children of Tangier. It is just a year since we opened the school; we began with four or five boys, others soon joined, until we had sometimes over thirty pupils. Besides their other studies, they always had a daily Bible lesson, and although at first very wild and noisy, after a few weeks they greatly improved.

Since Christmas we have made an important change in the work; we have opened the school for girls. We had not thought that in Morocco it would be possible to get the girls to attend school, but they came asking to be admitted. To take them meant excluding all the elder boys: it was a grief to lose them, but as they are taught to read in the native schools, while for girls there are no schools, we could not resist the appeal. All who know the degraded state of the women of Morocco, will sympathise with us in this effort to teach and raise at least a few of them from the service and slavery of Satan into the glorious liberty of the service of Christ. We have therefore opened the school to girls and little boys; it is early days to speak about numbers, but at present I have twenty-eight names on my book, and we have an average attendance of twenty little Moorish maidens each morning. Besides texts and Bible history, they learn reading, sewing, and all sorts of general knowledge—not writing, as the parents consider that a dangerous art for a woman!

Our great desire is to teach them to read God's Word for themselves, and to believe in Him of whom it speaks. There has at present been but little opposition, although the parents are constantly in and out, and frequently stay to the Bible lesson. They are nearly all well-known friends, who have often been helped in times of sorrow and sickness, and although some children have been taken away, others quickly fill their places. Caring for the children has led to much other work, and opened many more houses for visiting. We have a women's class on Fridays, which many of the mothers attend regularly; with some it is their only chance to hear of Christ. We hope that three in the class are now trusting in Him as their own Saviour. We clothe and feed a number of poor little ones; there is much distress all round us, and we shall be very glad of any help for these women and children, or towards rent and other expenses.

There is no improvement yet in the state of Morocco; it is a hard, dark place to work in; the slavery, persecution, cruelty, and oppression are as bad as ever. Only to-day I have heard of two who have died in prison under the lash. We give away Gospels in the prisons, in the town and villages, visit the women in their homes, teach the children, and in the hospital and medical mission numbers hear of Christ. We greatly need more workers, for we cannot do nearly all that might be done. Many are hearing the "good news," and we believe there are not a few secret disciples.

Little Hamed, who was mentioned in a former letter, and about whom many inquiries have been made, was last summer taken to Mecca by his parents. There his father died of cholera, and it is unlikely the family will be able to return to Morocco. But many prayers ascend for the child, who gave such unusual promise; especially we ask, that even in Mecca, he may not forget what he learned about Sidna Aisa (Jesus), whom here he seemed so really to love.

The work among the Spaniards is going on well. The persecution is less, and Mr. Patrick and the other workers are cheered by the large numbers again attending the meetings, which are held five nights a week in different parts of the town. The attendance of the children at both the Sunday and day-school is also now very good. There is much poverty amongst them, and many men are still out of work.

Jennie Jay.

*Children's Home, Tangier.*

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TWO MISSIONARY STUDENTS at Harley College, Bow-road, E., would be glad of evangelistic work during the first weeks of July. Address, R. J. H., at the College.

CRUSADE IN CHICAGO.—A society for the prevention of crime, similar to the Dr. Parkhurst Society in New York, has been organised in Chicago. Its object is to collect evidence, and prosecute those in official positions who protect disreputable houses, opium dens, and gambling places. Election frauds will be looked into, and the society proposes to enforce the excise laws.

## THE McALL MISSION IN FRANCE.

On Sunday, April 22, the annual meeting of the McAll Mission was held in the Church of the Oratoire, under the presidency of Monsieur Louis Sautter. The chairman reminded the large audience, chiefly consisting of the attendants at the various halls in Paris, that a year ago their beloved Dr. McAll was still with them, though too ill to be present at the meeting. Since his removal, on May 18, 1893, the work had been much blessed, and God had been with them in their sorrow and loss. He affirmed the desire of the committee to continue the Mission on the same lines as before, preaching the Gospel to all, in love and compassion, and avoiding all controversy.

A remarkably interesting report was then presented by Rev. C. E. Greig, of which a summary had been distributed with the hymn sheets. He gave a sketch of what the work really was, consisting of public Gospel meetings in halls, in the streets (as at Marseilles), and in villages (as around St. Etienne). Then as accessory, singing meetings, magic-lantern exhibitions, reading-rooms, temperance work, distribution of soup, medical mission work, industrial schools, meetings for the blind, for chimney sweeps, for sailors and soldiers, mothers' meetings, Y.M. and Y.W.C. Associations, Christian Endeavour work, Sunday and Thursday schools, Bible and prayer-meetings, mission boat, mission churches, visitation, etc. Thus was passed in rapid review a tableau of activities of all kinds, in Paris and the provinces, of which very few present had probably been aware before.

Mr. Greig was able to announce, that in spite of the great depression of trade in Great Britain and America, thanks to the efforts made by the many friends of the Mission all over the world, and also owing to the opportune and truly God-sent addition to the funds of two legacies of £1000 each, the indebtedness of the mission would be fully met in the course of this year, so that the committee could now go on with that great burden removed.

We had the presence of Monsieur Ernest Favre, of Geneva, who deeply interested us in his story of the work there. They began some fifteen years ago, and, if I mistake not, greatly owing to the example set by Dr. McAll in Geneva, by opening a hall at the junction of the Rue de l'Enfer and of the Rue de Paradis, surely a typical spot for Gospel work. Now the work is most prosperous, and there is a splendidly organised band of labourers, who seem to attempt every kind of means in order to reach the careless and miserable. Temperance work has been largely used of God in the reclamation of the lost.

A stirring address was then given by Pastor S. Gout, whose work in the outskirts of Paris has been greatly blessed. Pastor Gout speaks weekly at the hall on Boulevard Bonne Nouvelle, and is most popular there.

A choir of some eighty voices from the different halls led the singing, and several of the hymns in the new supplement, now in the press, were sung, to the great delight of all. Thus the last efforts of Dr. McAll in preparing these additional hymns were gratefully remembered. We felt we had indeed abundant cause to "thank God and take courage."

W. Soltau.

GORDON MEMORIAL HALL AND MISSION, EAST PLUMSTEAD.—The fifth annual meeting was held on Thursday last. A large number of the poor people sat down to tea, after which the public meeting was held. Lieut.-Gen. Sir Wm. Stirling, K.C.B., presided. The secretary read the report and balance-sheet, which showed a deficit of £70, including six months' stipend still owing to Mr. Richardson, the missionary. Sir William Stirling and Col. St. Quentin very earnestly appealed for additional help for this only local memorial to the late General Gordon, so that such a much-needed Mission may not be discontinued.

SOUTH AFRICA GENERAL MISSION.—The little Norfolk town of Thetford was the recipient of a blessing from the Lord of the Harvest on Wednesday, April 25. The occasion was that of a missionary convention convened by Rev. J. P. Watts, rector of St. Peter's, on "The Claims of Christ and the Heathen World." The co-operation of all the Nonconformist ministers of the town was readily given. Mr. and Mrs. Osborn-Howe, of the South Africa General Mission, were present to tell of the Lord's doings, specially in South Africa, Cape Colony, and Zululand; but by no means confining themselves to that particular part of the heathen world.

## A BIRMINGHAM CONVENTION.

A ten days' convention on the baptism of the Holy Ghost was recently held at the Bloomsbury Institution, Birmingham. To all present it seemed the fulfilment of the prophecy, "In the *last days* I will pour out of my Spirit upon all flesh."

Throughout there was one continuous stream of salvation, healing, cleansing, and filling; also many received a very definite enduement of power.

The last day of the feast was a never-to-be-forgotten one. Those only were invited to speak who had received the definite baptism, and saw a definite waiting for the manifestation of the Spirit—hence perfect unity prevailed.

There was no confusion on the platform, and it was very noticeable that all spoke the same thing, "perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10), and although Christians of various denominations were represented from all parts of England, they allowed minor differences of denomination to sink beneath this one great theme—"The Promise of the Father."

A good work for God, little known to the outside world, is carried on all the year round at this institution, through Mr. Henry and a few workers who all earn their own daily bread, but, being baptized with the Holy Ghost, have a keen love for souls.

At one meeting during the Convention some fifty rose to testify that Christ was their only physician. The believers here also acknowledge their responsibility with regard to the poor, and do not shift it on to the guardians, and say, "Am I my brother's keeper?" but feed the hungry, supplies coming in answer to the prayers of faith. Sometimes unexpectedly a cartload of bread arrives, sometimes meat, vegetables, or money.

The poor come in crowds, and gladly accept a cup of black coffee and a piece of bread. This meal costs a halfpenny a head, after which the Gospel is preached, a few words of loving sympathy given, some accepting the good news of salvation; proving that man's extremity is often God's opportunity, after which this favourite chorus is sometimes sung:

Power to heal the leper, power to raise the dead,
Power to fill the empty pots with oil
Is given to the worker who in Jesus' steps will tread,
And leave a life of ease for one of toil.

A full and free salvation is here proclaimed for spirit, soul, and body, the Lord working with them, confirming the Word with signs following.

A Pentecostal meeting is held for Christians every Friday evening. Mr. Henry is glad to welcome inquirers, and can prove to them that Apostolic Christianity is not yet played out.

T. M.

## HOME OF REST, BABBACOMBE.

This Home has been a great blessing, not only to weary town workers, but to many givers, inasmuch as it has opened up to them a means of assisting those in our great cities who need its aid without hurting their self-respect. A subscriber of one guinea has the privilege of giving a recommendation letter to any business girl of good character in whom she is interested, which reduces the girl's payment from twelve to five shillings a week, and enables her to have a fortnight's holiday for £1 6s. 9d., including the return railway journey.

The original cottage, with its six beds, soon proved insufficient, and to-day the Home consists of two beautiful houses on Babbacombe Downs, capable of accommodating a hundred visitors. Think of what a holiday of two or three weeks in this beautiful place is to a girl whose life in London is one fierce struggle in more ways than one. How it rests her wearied eyes and limbs, and puts joy and warmth into her life! That which makes Babbacome Home the desire of the heart to so many is something beyond the climate and scenery; it is the comfort, ease, love, and restfulness which everyone feels the moment they enter the Home.

The people who make use of this beautiful Home for their annual holiday are mostly London shop-assistants, post-office clerks, dressmakers, and milliners. They make a pleasant party, with plenty of interests and amusements; they are well-cared for, not spending beyond their means, and with everyone anxious to give them a happy time. Surely there are many who would gladly spend a guinea a year in order to have the privilege of giving happiness to these tired girls and women. The Misses Skinner, of Bayfield, Babbacombe, Torquay, will gladly answer any questions concerning the Home.

E. Brewer.

## THE CHANT OF THE OPIUM FIEND.

From the drowsy heart of the flaring East
On my pinions of death I came,
And the grisly ghosts of my murdered hosts
March under my banner of shame.
I girdle the earth with a viewless chain,
From Vancouver to Ispahan,
And I fashion each link from the souls that sink,
For each link is the soul of a man.
See! languid and dank with the dews of death,
My liveried legion roams,
While I brood afar, like a pestilent star
O'er the wrecks of a million homes.
Waiting the wind in a thousand ports
Do the ships of the nations ride;
Yea! the yards of the West have bartered their best
To scatter my poison wide.
I am lord of the strong in the fair bright lands
Far under an Austral sun,
And the "Land of the Free" maketh jest for me,
As I garner them one by one.
Your fairest and best do I love to bind,
And I dower them with dreams divine,
No Vulcan of earth since the ages' birth
Ever rivetted bands like mine.
I curdle their brain and I sap their strength,
And I sever their tenderest ties,
And I stifle again their desperate pain
In the glamour of Paradise.
I lure the groom from his dainty bride,
And the sire from his fondling child,
And for recompense I canker each sense,
With my devilish torments wild.
By the palsied limb and the vacant eye
Ye may mark my devotees;
I surrender them, not till they sink to rot,
And mate with earth's foulest lees.
The lust of my lordship ever abides,
There is freedom for none of them all;
The shackles of drink may be shattered and shrink,
But for ever endureth my thrall.
I am lord of the high, I am lord of the low,
And my banner shall never be furled;
My hosts shall increase, my lust never cease,
Till I'm lord of a wide lost world.

. . . . . .

Oh! men of Christian England
Will ye, for greed of gold,
Contented watch in apathy,
This devil's trade unfold?
Oh! women tender-hearted,
Will ye sit calm and still,
While on your best and brightest
It works its awful will?
Ask History of De Quincey,
And let poor Coleridge tell
How opium-madness shattered
The harp he touched so well!
Up! English hearts and stir ye!
Put from before your face
This foul and shameful traffic,
The Englishman's disgrace!

E. A. Lampbill.

## INDIAN CANTONMENT REGULATIONS.

In the House of Commons, Mr. Stansfeld recently asked the Secretary of State for India, with reference to the Indian cantonment regulations, whether the despatch from India mentioned in one of the telegrams that were read to the House by the Under-Secretary of State on November 7 last had been received, and what action had been taken upon it.

Mr. H. Fowler: "The despatch to which my right hon. friend refers was duly received and most carefully considered by Lord Kimberley in council. In his reply, which was sent on March 1 last, he informed the Government of India that, in his opinion, the only effective method of preventing a recurrence of any practices inconsistent with their orders and with the resolutions passed by the House of Commons on June 5, 1888, was to proceed by means of legislation. He requested them accordingly to undertake the necessary legislation as soon as possible, and indicated the form in which he wished this to be effected. Further, to avoid the possibility of any future misconception of orders, he requested the Government of India to issue a resolution explaining the policy of that legislation, and prohibiting all practices, as distinguished from rules or regulations, inconsistent with that policy."

THE PROGRESS OF REFORM in drinking habits is marked by Harvard University in sweeping away the last relic of the old-time revels which celebrated the annual Commencement. There is to be no more punch permitted in the colleges at the reunions of the graduates on that day, neither rum nor brandy, neither any claret. Such is the decree that has just gone forth from the Board of Overseers.

## AFRICAN MISSIONS VISITED.—27.

By Mr. D. A. HUNTER.

I left Blythswood on Monday morning, and drove on to Cunningham, near Toleni, the oldest Scotch station north of the Kei. It was founded in 1865 by Rev. Richard Ross. Both the station and its founder have passed through perilous times, as once and again inter-tribal wars, or wars between the natives and the whites, have broken out. Mr. Ross stuck to his post during these troubles, and had the advantage all through of thoroughly knowing the Kaffirs and their language. His father was a missionary before him, one of the earliest of those noble pioneers who sailed from the shores of their native land while this century was still young.

The hard life has told upon Mr. Ross, and he is no longer able to go about much, or take the active part it has been his wont to do on his station. Happily the mantle of both grandsire and sire has fallen upon a scion of the house, and Rev. Brownlee Ross has taken hold of the work which his father finds himself reluctantly compelled to relinquish.

Although many of the Free Church stations, which were originally out-stations of Cunningham, have been formed into new centres, Cunningham remains the centre of a number of outposts ten, fifteen, twenty, or twenty-five miles distant, often over rough country. The regular visiting of these gives the missionary many an irksome hour in the saddle, under a hot sun.

Mrs. Brownlee Ross took me to an interesting Gospel temperance meeting she holds week by week, for the young people of the station. After singing and prayer, the station schoolmaster, one of Lovedale's old boys, read from Proverbs iii., and then, by aid of his interpretation, I tried to tell those young people something of two

HEROES OF THEIR OWN LAND,

King Khama and Philip Charles—both of whom have taken so brave a stand on the side of Christ, and so resolutely have set their faces against drink.

Next day Mr. Brownlee Ross rode with me to Butterworth, where we visited the Wesleyan station. This station has the honour of being the first planted north of the Kei River. Like many of the older stations, it has a large mission location, where families from heathen kraals, desiring to become Christians, have come and settled. The missionary on such occasions holds the place of headman or petty chief, and often has to settle disputes which may arise from time to time. The necessity for such locations is rapidly passing away in this part of South Africa. The "smelling out" and "eating up" of Christians can no longer be indulged in with impunity by witch doctors and their heathen votaries, and the policy now is rather to let anyone coming out for Christ remain in his kraal, as a witness to his neighbours. This plan has its risks, but it develops a steadier type of Christian, toughened by the winter of petty annoyances, with roots taking a firmer grip on the Rock of Ages, because of the winds of persecution.

REV. W. J. HACKER

is the energetic missionary in charge at Butterworth. He has a wide district with many outstations, and some 2200 members, while about half that number are on trial. He has recently started a small industrial school for the boys, who are learning to make various kinds of school furniture, and other useful articles. A handsome new church of burnt brick is in process of erection, and will seat about 500 persons. Close to the mission-house is the Lamplough Industrial Institution for girls, which is under the care of Mr. Hacker's mother and sisters. There native girls are both educated and trained in those things which will render them useful in after life.

Returning to Cunningham, I drove down the long cutting which makes the Kei Heights passable. The scenery is bold and rugged; its grandeur filled one with awe as the last rays of the setting sun shot down through some glen and lighted up the deep valley where runs the river. I crossed the bridge in the dusk, and spent the night at the hotel, which is comfortable, but very warm in summer-time, being so deep down in the valley.

An early start next morning enabled me to reach Kei Road Station in the afternoon, and the following day I covered the eighteen miles to

KING WILLIAM'S TOWN

before breakfast. There is a Christian Endeavour Society in King William's Town, of which I hear good accounts. Unfortunately, I was not there the evening it met. A large employer of labour in the town gave me, quite unsolicited, his testimony to the Christian Kaffir, drawn from an experience of many years; and it was such as to greatly cheer the missionary, and to reflect credit on his work. We do not need such testimony, for we *know* that "the Gospel of Christ *is* the power of God unto salvation to everyone that believeth"; nevertheless, it is a useful weapon wherewith to confront unbelievers.

In looking back over this portion of the mission field, in so far as I have seen it, say from the Umzumkulu river to the Kei river, one cannot but regret that so many different denominations are at work, and that they are so much

SANDWICHED TOGETHER.

There are Anglicans, Wesleyans, Moravians, London Missionary Society, United Presbyterians, and Free Church of Scotland, all at work; and, so far as I can find out, no clear understanding as to territorial boundary exists, except between the two last named. This sandwiching is more compressed nearer the Kei, and unfortunately the native often goes beyond the missionary in showing a narrow denominational spirit. Moreover, cases have arisen where Church members who have been suspended for some breach of discipline have been received into another denomination as full members, without any communication with the missionary who had suspended them: and this, too, among Evangelicals.

Is it not possible for all Evangelical denominations, who have workers in the mission field, to meet in conference, and plan out the world, so that each may have its recognised sphere of influence? If they met in the spirit of Phil. ii. 3, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves," the thing could be done. A real earnest desire to "preach the Gospel to every creature" would induce the weaker section of the Church of Christ to withdraw, in favour of that which has the greatest hold on the field, and plant itself where the Gospel has not already been preached, so that it build on no other man's foundation.

## HOLIDAY OPENINGS.

The following extract from the letter of a business young man in Australia to his mother in England, sets forth a mode of holiday enjoyment that is well worthy of imitation.

Now I am away for my holiday and rest, and so far I have had a real good time. This is Monday night. I left town last Wednesday by "express" for Kyneton, and spoke in the evening at the anniversary of the Wesleyan Christian Endeavour Society. The next day I drove with a friend to Spring Hill, about seven miles out, where Mr. B—— has bought a farm for his sons; I was somehow stowed away at night in the smallest and roughest of bush houses. We drove back to Kyneton in the afternoon. I went to Sunbury, about an hour's ride by train, and there had another Christian Endeavour meeting for the Wesleyans. I am in love with the work. I need hardly say I speak with no uncertain words as to consistency of life and separation from the world. The Lord is with me, and I hear of much interest, many awakened and stimulated to more earnest work.

On Saturday afternoon I came on to Maldon to my friend, Rev. Mr. Beeson. On the following morning I preached in the Baptist Church; in the afternoon in an Independent Church at Malvern, five miles distant; in the evening again in the Baptist Church. To-day (Monday, February 12) has been one of rest. I was over one of the mines this morning, and walked out into the country with Mr. Beeson, to one of his people who keeps a poultry farm. This evening I addressed the united Christian Endeavour Societies. The Lord was in the midst, and it was a time of blessing. To-morrow afternoon I go to Castlemaine, and speak at night to the young people in the Independent School. Afterwards I go on to Daylesford and Ballarat, where I have several openings. So you see I am having a good holiday. I rest all day, and the air among these hills is so lovely that I am fit for any amount of work almost.

A TEMPERANCE COUNCIL has been formed at Folkestone representing the local associations. A Vigilance Committee has been appointed, to see that the licensing laws are enforced.

## THANKSGIVING AND REVIVAL.

Will you let one more glad heart say "God bless you!" for first proposing the meetings of April 11? Last February I read Mr. Haslam's story of his life; ever since I have prayed for a return of the work of 1859, and that we might see "greater things than these." Then came "A Letter to a Friend," with its reference to 1859; and when at last the intimation of the meetings on April 11 came, I found you had used "my chapter" for your Scripture quotations —2 Chron. xx. In *Daily Light* for October 31, my birthday, these verses are used. I have always loved singing, and seeing its power in this chapter, I claim this Bible story as my own!

I see no mention in The Christian of the meeting held in Edinburgh on April 11. We had a blessed time, but to me the keynote and most precious word was at the beginning of the meeting, when Dr. Andrew Thomson read Isaiah xliv. and iii., "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." This promise was made in the first instance to Israel, but Jehovah will not forbid the Gentile parents of 1894 to take it to themselves, and make it their own. In the revival that is coming, that is even now begun, let our watchword be, "Our children for Christ!" Let everything else go, if we may but have this—the Holy Spirit for our children. And let us, as parents, be most careful not to "quench" the Spirit by indifference, by selfishness, by worldliness. If we see great obstacles and difficulties, still the love of God can "break every barrier down," and cause each child to say:—

O Lamb of God, I come

*Leith.* Euphemia C. Graham.

P.S.—I was baptized in 1859, when only eleven years of age.

While reading of the many who have given testimony on Thanksgiving Day as to how the East-end of London appeared to them thirty-five years ago, I may add mine, and speak a little of how it was forty years since, in 1854. From that year I date my attachment to England, coming as a young girl over from Sweden, and staying with godly friends by the name of Dudgeon. Originally settled in Liverpool, Mr. Robert Dudgeon had moved to London with two sons and three daughters. One of the sons, John, was in those comparatively dark days a bright and shining light, trying to save souls for Christ. To the Swedish girl many of his views and interests were quite a revelation of a new world. He took her about London, especially where something good was to be heard or seen. East London was then a most forlorn and dismal place, leaving an indelible impression of neglect and misery on the heart. The dry leaves began to stir, and prayer meetings were held in the houses, especially in those whose owners had members of their family out in the Crimea. It was such an in-gathering among the bereaved and anxious.

There is no doubt that the revival arising in 1859 had its beginning earlier in the decade; at least, the foreign girl attended meetings in the East-end where the lost and ignorant were looked up. Sunday classes for lads were held, the young women were then collected in school rooms, mothers' meetings began, missionary gatherings encouraged as never before. E. de Ramsay.

AN APPEAL.

O, Christians, awake, the grey daylight is breaking,
The glow of the morning has lit up the sky;
Ye saints of the Lord, speed the blessed awaking,
Call, call to the perishing, "Jesus is nigh."

My brothers awake, sound the glorious tidings
Of hope for the hopeless, of life for the dead;
Call them in, call them in, the Saviour is waiting
To welcome each soul to the feast He has spread.

Revive us, Lord Jesus, give times of refreshing,
O give of thy power, or our service is vain;
We humble ourselves, as we plead for thy blessing,
Revive us, O Lord, ere thy coming again.

Revive us again, O our God, send the shower,
Let rivers of blessing sweep over our land,
Let sin-wearied hearts feel the might of thy power,
The touch of thy tender omnipotent hand.

S. Trevor Francis.

PRESIDENT CLEVELAND recently pardoned a criminal who committed his offence while drunk, on condition that the pardoned man abstain for five years from intoxicating liquor.

## MILDMAY CONFERENCE—1894.

JUNE 26TH, 27TH, 28TH.

LETTER OF INVITATION.

BELOVED CHRISTIAN FRIENDS,—Twenty-one years ago, in the shadow of the bereavement cast over Mildmay by the death of its founder, the late William Pennefather, his friends and fellow-helpers who summoned the Conference of 1873 introduced the subject with this quotation from Jeremiah xxxiii. 10, 11:—

Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate . . . the voice of joy, and the voice of gladness . . . the voice of them that shall say, Praise the Lord of hosts; for the Lord is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord.

For us, upon whom devolves the privilege of inviting you to gather at Mildmay in 1894, there is no other keynote more suitable to our present circumstances than these reassuring words.

We little thought that last year's Conference, preceded as it was by the entrance into rest of Mrs. Pennefather, should be followed by the removal from earthly service of our tried and honoured friend, Sir Arthur Blackwood, who for twenty years had so ably guided the proceedings of successive Conferences, and —what is not so generally known—had year after year prayerfully selected and arranged the subjects for our consideration; therein displaying spiritual insight, knowledge of the Word of God, and of the present needs of his Church, with rare discrimination. His vacant place is difficult to fill, and we are cast more than ever upon Him whose Word "liveth and abideth for ever."

In the preface to the report of 1873 Conference we find the following remarks concerning the purpose of the early Conferences at Barnet and Mildmay:—

The object of the addresses has never been theological teaching or clear doctrinal statement, but spiritual lifting and advancement in the Christian life. Worship and practical holiness—a step nearer to God, and nearer to one another—have been the desired attainments.

It is well that we should keep close to the aim of the venerated founder and his early co-workers; and we believe this aim may be secured in the prayerful contemplation of the great subject which has been chosen for the next Conference, from Eph. iii. 14-19.

**"The Family of GOD, as endowed according to the Riches of his Glory."**

This rich endowment of the family of God affords fullest scope for the thoughts, and sweetest food for the hearts, of all who seek to bring forth things new and old from the treasure-house of his Word.

At the principal meetings our brethren will present the truths of this glorious inheritance in their manifold blessedness, beauty, and fulness. At the other meetings the chief thought might be, that of the family—"the whole family in heaven and earth."

Part of the host have crossed the flood,
And part are crossing now.

Thus shall the communion of saints, the true fellowship of all believers, become more real to each one of us who enjoy the feast provided of his royal bounty, and hear the Master's voice saying, not alone to us, but to all, "Eat, O friends; drink, yea, drink abundantly, O beloved."

Lord Polwarth has kindly consented to take the chair at the morning and evening meetings of the Conference, and the following, amongst others, are expected to speak at these meetings as well as in the afternoon gatherings; some of them, probably, more than once:—

| | |
|---|---|
| REV. HUBERT BROOKE. | REV. J. G. MANTLE. |
| „ J. B. FIGGIS. | „ F. B. MEYER. |
| „ H. E. FOX. | THE HON. R. MORETON. |
| „ DR. J. C. HERDMAN. | REV. W. H. WEBB-PEPLOE. |
| „ EVAN H. HOPKINS. | LORD RADSTOCK. |
| „ G. H. C. MACGREGOR. | REV. MARCUS RAINSFORD. |
| „ J. G. MCVICKER. | „ J. G. TRAIN. |

It is not, however, proposed to announce the names of the speakers more in detail in connection with specific sub-divisions of the subject; in this respect we revert to the earlier practice at Barnet and at Mildmay, and secure larger freedom in the treatment of these great themes.

Amid the distractions of the Church of Christ, and the increasing difficulty of attaining much real fellowship within the spheres of our various ecclesiastical organisations, is not this a time for true-hearted believers to use the opportunity afforded in the Conference to which we now call you, for manifesting their unity in our one Lord and Head, by meeting for edification in the Word, and for prayer in the Spirit; and thus to secure for ourselves, and for the children of God who are scattered abroad, some increase of power for service, and more preparation of heart for that day, which seems not far distant, when our Lord shall return to the joy of his saints?—We are, Yours in the fellowship of the Gospel of Christ,

JAMES E. MATHIESON, HARRY C. NISBET, A. R. PENNEFATHER, J. HERBERT TRITTON, EDWARD TROTTER, Trustees.
J. F. MORTON, Superintendent.

SUBJECT—Eph. iii. 14-19,
"THE FAMILY OF GOD,"
AS ENDOWED
"ACCORDING TO THE RICHES OF HIS GLORY,"
WITH

TUESDAY, JUNE 26TH.—I. THE MIGHT OF THE SPIRIT.

| | |
|---|---|
| 1. The Source | The Spirit. |
| 2. The Sphere | The inner man. |
| 3. The Action | Strengthened. |
| 4. The Effect | "That Christ may dwell in your hearts by faith." |

WEDNESDAY, JUNE 27TH.—II. THE LOVE OF CHRIST.

| | |
|---|---|
| 1. The Author | Christ. |
| 2. The Commencement | "Rooted and grounded." |
| 3. The Advancement | "May comprehend." |
| 4. The Attainment | "May know." |

THURSDAY, JUNE 28TH.—III. THE FULNESS OF GOD.

| | |
|---|---|
| 1. The Fountain | God. |
| 2. The Supply | The fulness of God. |
| 3. The Enjoyment | "Filled." |
| 4. The Extent | "*All* the Fulness." |

## COMING MISSIONARY CONFERENCE.

A UNITED Missionary Conference of the Church societies is to be held from Tuesday, May 29 to Friday, June 1. The sessions will be held in St. James's Hall, Piccadilly, and also in a smaller sectional hall. The women's section will meet in Prince's Hall, Piccadilly. The following is the programme as at present arranged:—

Tuesday, May 29, *St. James's Hall* (10-1). Subject: "The Call to Missionary Service," The Bishop of St. Andrews and Prebendary Webb-Peploe. (2.30-5) "Judaism," the Bishop of Wakefield and Archdeacon Richardson; "Mohammedanism," Sir Fredk. Goldsmid and Mr. R. Bosworth Smith. *Sectional* (10-1). "Methods of Training." Dr. Maclear and Rev. Bernard Wilson. (2.30-5) "Ancient Religions of the East," the Bishop of Colombo and Professor Douglas; "Various Forms of Paganism," Drs. Codrington and Storrs. (7-9.30) "Doctrine, etc.," "Catechumens and Right Time for Baptism," Revs. G. Ensor and R. Bateman.

Wednesday, May 30, *St. James's Hall* (10-1). "Indian Problems." Rev. Dr. Bruce. (2.30-5) "Chinese and Japanese Problems." (7-9.20) "Secular Influences," Sir Theodore Hope. *Sectional* (10-1). "African Problems." Archdeacon Farrar. (2.30-5) "Australasian and South Sea. Problems," Bishop Selwyn. (7-9.20) "Polygamy," Rev. F. W. Puller.

Thursday, May 31, *St. James's Hall* (10-1). Subjects: "Missionary Episcopate," "Associate Missions," "Family Life," Revs. H. Woodward and H. M. Hackett. (2.30-5) "Educational Missions," "Industrial Missions," Rev. T. H. Dodson. (7-9.30) "Native Agency," the Bishop of Lebombo, Revs. F. A. P. Shirreff, G. U. Pope, D.D., Bishop Speechly, Bishop Macrorie, and Bishop Barry. *Sectional* (10-1). "Dangers to be Avoided," Lord Stanmore, and Rev. C. C. Fenn. (2.30-5) "Medical Missions," Dr. Edmond Downs. (7-9.30). "Translation of Bible and Prayer-book," Rev. Edmund MacClure and Canon Edmonds.

Friday, June 1, *St. James's Hall* (10-1). "Administrative," Bishop Anson and Mr. Sidney Gedge. (2.30-5). "Material Side," Rev. J. Ellison and Canon Trefusis. *Sectional* (10-1). "Transfer of Missionaries," the Bishop of Brisbane and Mr. P. V. Smith, LL.D. (2.30-5) "Spiritual Side," the Dean of Chichester.

## WORK IN COSTA RICA.

DEAR SIR,—Six years ago Christian mission work was commenced in Costa Rica, C.A. Under depressing influences the work has been carried on but with unmistakable tokens of the Divine blessing. Port Simon is the centre of our operations. Through the kindness of friends in England and English friends elsewhere, a church was built, which already is much too small; we desire to keep the present building, which is near the wharf and railway depôt, and utilise it for coffee palace, lecture and reading rooms; in fact, to make it an attractive place where the working class may spend their evenings to profit instead of as at present in the rum shops and gambling saloons. To enable us to do this, we invite British Christians and others to help us to build a plain but much larger church.

A goodly number have been converted to God, and are in fellowship with us. One hundred and twenty children are in our Sunday-school. Six public services are held weekly in the church. Frequent visits are made by my colleague and myself to the interior and along the coast, seeking to spread the truth.

Would one of the many readers of THE CHRISTIAN send us a magic lantern and slides of some interesting and profitable subjects? This would greatly help in our work. J. H. SOBEY.

*Port Simon, Costa Rica, Central America.*

SPAIN.—A telegram reaches us from Madame Rodriguez, dated Gerona, Monday:—"Glorious victory! Praise the Lord!" This we take to mean that the trial of her brother-in-law, Don Alexander, has resulted in an acquittal.

## MR. LANE AT CAMBERWELL.

THE interest in this mission became so great that it was arranged for Mr. Lane to hold further services on Lord's Day and again on Monday last. The pastor, Rev. R. Allsworth-Elvey, and nearly three hundred friends were present for prayer on Lord's Day for the twenty-second consecutive morning at seven o'clock, and all who were privileged to be there felt that God's presence was with them. Mr. Lane conducted all the services on Sabbath. Morning and afternoon, numbers expressed anxiety about salvation. The crowning blessing was at night. It thrilled the hearts of the workers with joy to hear the simple confession of faith in the Lord Jesus Christ from the lips of many a young man in that large assembly, and with some of them it was clearly the result of a definite work of God in their souls. The vestry was filled until a late hour with anxious souls, and many before they left were led into the way of peace.

On Monday evening the final mission service was held. Mr. Lane spoke on "Assurance," and the word was greatly blessed. Mr. A. J. Mayers sang with telling effect and tenderness several beautiful solos. God only knows the full results of this earnest effort in a densely populated part. Prayer is asked that the work may go on, and that its influence may be felt throughout the whole of the South of London.

A special meeting will be held this (Thursday) evening, when Mr. Lane will address the converts.

14, *Paternoster-row, E.C.* ALFRED HOLNESS.

## THE ENGLISH PRESBYTERIAN SYNOD.

THE annual meeting of the Synod of the Presbyterian Church of England was opened on Monday in Regent-square Church. The retiring Moderator, Dr. Walter Morison, of Westbourne-grove, preached a sermon on absorption in spiritual work from Acts xiv. 6 and 7. The new president, Dr. James Muir, of Egremont, Birkenhead, in the course of his address, dwelt on the life and mission of the Church. One of the most hopeful symptoms of the spiritual life of England to-day was that, notwithstanding the trenchant criticism to which the doctrines of the Christian faith and its sacred books were being subjected, and the Romish proclivities of the Ritualistic and Sacramentarian party, there was a general consensus of conviction in the Free Evangelical branches of the Church of Christ that the commanding duty of the hour was to bring the Gospel of Christ in its doctrinal and ethical teaching into wider and closer contact with the intellectual and social life of the English people of all classes. He did not consider the incorporation of all the churches possible, practicable, or desirable. In these days of democratic ascendency in the affairs of the State they were brought face to face with questions affecting the social order and general well-being of the people, which had not been regarded hitherto as lying within the sphere of home missions—questions of capital and labour, of social and political thought, of the condition of the poor, of the claims of industry to a "living wage," and other matters relating to the material and moral condition of the multitude—questions which at the moment had reached the white heat of debate.

The people were no longer, as Carlyle was wont to term them, an inarticulate multitude. They had a mind of their own and a most potent voice, and made their presence felt and their ideas and claims heard in the highest council of the nation through men of their own order. They could not, if they would, evade these questions; they were voiced in many forms; but they were there, and the Church, as well as the State, the religious man as well as the political and social economist, must have something to say on matters that affect so closely the well-being of so many of their fellow-men. The creation of a new temper in all classes, the feeling that masters and men had a responsibility to the community as well as to each other, and that the Christian Church had a responsibility to both that would not allow it to stand as an idle and uninterested spectator of the strife between them, would do more to pave the way to a working solution than a thousand decisions of agreement—for after their paper agreement they had still to agree as man and man.

SOUTHSEA MISSION TENTS.—Permission has again been secured to pitch the large Gospel tent on Southsea Common, and we hope to commence about the end of May, and hold meetings every evening during the week, and several on the Lord's Day. Our large tent was totally wrecked last summer, and in answer to my appeal for a new one many contributed; but to complete this I still need about £20; and to carry out the working expenses of this tent in a satisfactory manner during the summer I need about £50 more. JNO. DENNING.

*Myrtle House, St. James'-road, Southsea.*

## Letters to the Editor.

### "THE SONG OF THE SHOP."

Dear Sirs,—Your abridgment of "The Song of the Shop" leads me to the hope that some abler pen than mine may take up the cause of our poor shop sisters. *Truth* deserves the warm thanks of every woman who has a spark of feeling for drawing attention to the cruelty practised upon these girls. I believe, were the matter brought fairly before the public in our newspapers, some of the highest ladies in the land would gladly head a crusade in their behalf.

It may interest some of your readers to know that humble local efforts have already been crowned with success. After many conversations with the Christian draper with whom I dealt, he consented to put up some flap seats behind the counter in his warehouse. God prospered him, and in a few years he was able to retire upon his well-earned income.

May many be led to copy his example, and may every Christian woman who reads this do what she can to remove this crying evil from her suffering shop-girl sisters.—Yours, &c., H. W. E.

### NATIONAL ANTI-GAMBLING LEAGUE.

Sir,—We did not desire that the nature of the serious criminal proceedings which we are about to take should be made public just yet, but it is very difficult to keep a secret from the enterprise of the Press, and since the matter has already been vaguely referred to, we take the opportunity of officially informing your readers.

Our work proceeds by two parallel paths—the one educational, and addressed to society in the persons of its individuals, and dealing with the ethics of the question; the other in efforts to secure the application of the existing laws, and in moving for amendments thereto, not against betting—for betting is not illegal and it would be doubtful policy to make it so—but against mercenary inducements, and affording facilities for the vice; a great trade in which exists all over the country, and which trade is responsible for much of the prevailing distress.

The great gambling evil is that of the Stock Exchange and Produce Markets, and it has not escaped our consideration; but at present our attention and resources are concentrated upon the other branch, that of betting, in nine cases out of ten connected with horse-racing, with which sport, and with any other as such, we have nothing to do; but being convinced by the evidence of magistrates and the prison authorities, to say nothing of the suicide records and bankruptcy court, that the evil has assumed national proportions and threatens the welfare of our country, we are determined to attempt to ascertain if the laws, frequently put in operation against the lower classes of betting men, cannot be equally applied to those of wealth, position, and rank who are concerned in this nefarious business; as we believe that no real progress can be made while the authorities confine their attention to the poorer and less responsible agents.

We intend, therefore, having obtained the best professional advice, to test the legality of the race-course enclosures and great betting clubs, and are confident that in so doing we shall meet with the approval of every well-disposed person who knows anything of the ravages of the moral plague, to combat which we shall need every support from the public.—Yours faithfully,

John Hawke, Hon. Sec.

*7, St. Mildred's-court, Poultry, E.C.*

**PASTEURISM.**—The proposal to establish a Pasteur Institute at Chelsea has called forth vigorous protests from all quarters. In a pamphlet entitled "The Pasteur Institute, and What is Done There," Mr. Herbert J. Reid describes visits recently paid to the Institut Pasteur at Paris. He exposes the horrors of vivisection, and maintains that no good end is achieved thereby. He says: "If sound Continental medical authorities are to be believed, not only are doubtful cures claimed in a very large number of cases as the actual results of Pasteur's inoculations, but the majority of bitten persons would be safer without his treatment. The average of deaths from hydrophobia has slightly increased, despite his thousands of inoculated patients. What he has done is this: He has created a new disease, *la rage du laboratoire*, or experimental rabies, the form of rabies of which die the inoculated rabbits, and which, transferred by inoculation to human patients from them, is known as paralytic rabies." After giving the names of doctors who support these statements, the writer says: "I might cite many English medical men also in support, but it is needless; the charges have been repeatedly made and never contested, nor has it been denied that at least 260 persons who have been inoculated as a preventive against rabies under the *système Pasteur* have succumbed."



## *OBITUARY.*

### DR. LASERON.

By the death of this devoted servant of God the Tottenham Deaconesses' Institution loses its founder and first director, at the ripe age of 74 years. Dr. Laseron entered into rest on Saturday last, April 28, after a prolonged season of bodily suffering and infirmity. His mind, which was clear up to the very last, was kept in perfect peace. The funeral will take place on Friday, at 3 p.m., at Abney Park Cemetery, preceded by a service at Clapton Hall, at 2.30. In an early issue we hope to give a portrait and sketch of the life-work of the deceased.

### REV. THEOPHILUS CAMPBELL, D.D.

Much regret is felt in the North of Ireland at the death of Dr. Campbell, rector of Lurgan and Dean of Dromore, who has passed away in his eighty-third year. Deceased was an able preacher and speaker, and his views were thoroughly Evangelical. He was a firm believer in the doctrine of the Second Coming, and ministered with great acceptance in Lurgan to one of the largest Protestant congregations in Ireland. He published several pamphlets and two volumes of sermons, all of which show ripe scholarship and a thorough knowledge of the Bible.

### BAILLIE DALE, KIRKCALDY.

On Friday intelligence reached Kirkcaldy of the death, in London, of Mr. Thomas Dale, engineer. Deceased, who had been in London on business, was taken ill about a week ago. Baillie Dale took his full share of work in the advancement of the social and moral well-being of the community, very specially interesting himself in missions, Sunday-schools, and various evangelical enterprises. He was a man of a most amiable disposition—frank and obliging and courteous to all with whom he came in contact. His death is the more sad that it has occurred in what seemed the prime of life. Deceased leaves a widow, with whom much sympathy is felt in the community.

### REV. WM. DICK.

A venerable and honoured servant of God passed to his reward early on Monday morning, in the person of Rev. William Dick. Mr. Dick, who was eighty-nine years of age, had outlived all his contemporaries, but to the end he was surrounded by those to whom he was a constant and abiding inspiration. Though the days of his labour ended several years ago, the days of his usefulness did not terminate until the morning of his translation to better service above. His long life was a beautiful one in every respect. As a boy, he had a passion for education. His heart was touched, and he longed to become a minister. In the forties he was a power for good in the West of Scotland. He was a pioneer in the temperance movement, and up and down Scotland he went addressing large meetings and thrilling all his hearers. While still a young man he was a pioneer of missions in Sweden. Ten years he laboured and loved in that cold inhospitable country. Many times he suffered privations, but he felt that his work was of the Lord, and he refused to give it up until the work which God had given him to do there was finished and blessed. Almost all his after-life was spent in the neighbourhood of Liverpool. He went down into the slums, and his face was like a beam of sunshine in dark places. He closed his ministerial life at Prescot, a quiet village eight miles from Liverpool.

### DR. W. M. THOMSON.

The death is announced of Rev. W. M. Thomson, D.D., the author of the well-known "The Land and the Book." He died on April 8, at Denver, U.S.A., in the eighty-ninth year of his age. It is sixty-two years since he went to Syria, as a missionary of the American Board. The results of his travels and researches during his service of forty-six years were gathered by him into volumes which have been very useful to Bible students. He returned to America in 1878, and spent his declining years in the house of a married daughter.

### REV. F. R. ORAM.

Intelligence has been received from the Congo of the death from fever of Rev. Frederick R. Oram, son of Mr. R. E. Sprague Oram, Chief-Inspector of Factories at the Home Office Department. He was a student at the College in Regent's Park, and laboured with the late Mr. Balfern at Bopoto, on the Upper Congo river, a thousand miles from the coast. Mr. Oram commenced work in Africa in 1888. He was formerly a member of Downs Chapel, Clapton. His sister, Mrs. Teichmann, of India, is now in this country. On Mr. and Mrs. W. L. Forfeitt's arrival at Bopoto, last November, Mr. Forfeitt wrote: "We arrived in splendid health, and had a right warm reception by the people, as well as from our dear colleagues, Mr. Oram and Mr. Balfern. We were indeed glad to find them both very well." For a considerable period the Baptist Missionary Society has been spared the heavy trial of losing its workers, but this loss, following so soon after the tidings of Mr. Balfern's death, comes as a dark cloud over-shadowing this year's anniversary gatherings.

### REV. W. DUFFUS.

The death of this well-known missionary took place in Edinburgh early on Friday week. Mr. Duffus had been in failing health for some time back. He was one of a band who, in the great revival work of 1859 and 1860, and while then a mere lad, came under the power of the truth, chiefly through the instrumentality of the late Mr. Duncan Matheson, the Huntly evangelist. Dedicating himself early to the work of the ministry (says *The Banffshire Advertiser*), he passed successfully the usual curriculum at Aberdeen University, afterwards attending the theological course of the English Presbyterian Church, London. Being deeply interested in missions, he realised the vastness of China in this respect, and set his heart on going there as a missionary. Having been sent by the English Presbyterian Church he laboured for twenty years with great success, and not only became a favourite with his co-workers, but stood high in the estimation of the natives, and more especially so at Swatow. This in a great measure flowed from the peculiarly gentle, humble manner exhibited, his style of address being of the sweet, persuasive kind. It is believed to be largely through his example and influence that some from the neighbourhood of Cullen, his native place, as well as from other parts, gave their services to the foreign mission field. No doubt his early death, at the age of forty-eight, must be accounted for by the severe climatic effects on his not over robust constitution, together with the privation and hardship inseparable from a mission life, and especially pioneering in new fields, to which his devotion to such work constantly led him. Mr. Duffus married an Aberdeen lady, Miss Webster, who accompanied him and assisted him in all his duties, who now, along with three sons and three daughters, mourns the loss of a loving and devoted father and husband.

## *THE SERVANTS' MISSION.*

From the new report we learn that this Mission is now twenty-seven years old, the Men's Home twenty-five, and the Women's Home twenty. The work has gone on as in former years, carrying the Gospel to the coachmen and footmen in the streets, while they were waiting the termination of balls, parties, etc., etc. On these occasions books and tracts were given, and conversations held. In the mission room Bible readings are given, prayer meetings and social gatherings held, and in the open air services are conducted during the summer in Hyde Park and on the Embankment. In all, over 200 meetings were held, and 20,000 books and tracts given. Over 200 passed through the Men's Home, and nearly the same number through the Women's Home. God's presence has been manifest at the meetings, convicting, restoring and saving souls. Letters came from those who had received spiritual help, others giving tidings of blessing upon the testimony of some of our C.S.A. members, in the households wherein they serve.

Several have been called to wider spheres of usefulness. One entered the City Mission,—making the fourth who is now thus employed—another has become the pastor of a church in Chicago, a third is in training for missionary work in Mr. Moody's Bible Institute, and a fourth is now a Bible-woman in Surrey. The report gives deeply interesting incidents illustrating the blessing resting on the work, and way in which God has been able to make many stand. Other letters tell of happy work in visiting the aged and the sick in out-of-the-way country places, and of the distribution of Christian literature. One tells of successful work amongst the English and Manx fishermen on the south coast of Ireland. Thus much good work is being done by members of the Christian Servants' Association in their spare time. The superintendent, Mr. James Goodchild, 14, Sloane-terrace, S.W., will be glad to give any information desired as to the work.

**THE CHINESE IN LONDON.**—On Wednesday afternoon last week, Mrs. Piercy, the indefatigable wife of Rev. Geo. Piercy, whose work, both abroad and in London, ought to be more generally known, addressed a drawing-room meeting convened by Mrs. Allcock, of The Cedars, Redditch. In the evening a public meeting was held in the Temperance Hall, in connection with the Home and Foreign Missionary Association. About thirty collectors were arranged on the platform, several of them being dressed as Chinese girls, and assisting Mrs. Piercy. Among the characters illustrated were a tooth-ache curer and his patients, native teacher and scholars, Chinese family eating rice with chop-sticks, lady visiting nurse and child, opium smoker, and other phases of Chinese life. Mrs. Piercy distributed prizes to the collectors, and concluded with an earnest appeal on behalf of the Chinese in London.

## THE Y.M.C.A.

The Archdeacon of London has addressed enthusiastic Y.M.C.A. meetings at Plymouth and Devonport.

One hundred men at Rockland, U.S.A., have subcribed 10 dols. each for the establishment of a Y.M.C.A.

The General Conference of secretaries of the Y.M.C.A. of North America will be held at Cedar Rapids, Ia., May 2-6.

The Lord Bishop of Down and Connor and Dromore presided at the twelfth annual conversazione of the Holywood Association.

The Croydon Association held its quarterly meeting on Thursday week, when encouraging reports were given of the various branches.

The Newburyport Y.M.C.A. (Pa.) lately held its second annual converts' reunion, over one hundred men being present who have accepted Christ in the Association since 1891.

The Middlesbro' Association, where the work was at a low ebb, has been greatly stimulated through the energy of Mr. J. C. Moor, travelling secretary for the National Council.

The Malta Y.M.C.A. lately held its first anniversary, which was very encouraging. One hundred and seventy-three members had joined since formation, but frequent changes reduced the average to eighty-three.

Over £200 has been raised by means of a bazaar held in connection with the Burton-on-Trent Association, whereby a small debt is removed, and about £100 left for furthering the work. Throughout the winter season a good work has been done by this branch.

Brockley annual meeting, held on the 27th ult., was very successful. Mr. W. H. Seagram presided, and part was taken in the proceedings by Mr. J. H. Putteril and local clergy and ministers. The secretary, Mr. W. Coldicott, presented an excellent report.

The fine building of the Melbourne Y.M.C.A., which cost £55,000, and which was erected just prior to the commencement of the commercial depression still affecting Australia, has lapsed into the hands of the mortgagees, the savings bank, who had advanced nearly half of the purchase money.

The City of Dublin Y.M.C.A. have issued a very well arranged summer programme with list of Bible-classes, evangelistic meetings, prayer and praise meetings, a cycling mission band, athletic clubs, etc. Mr. W. A. Boyd, general secretary, has been making much headway during the past winter months.

A large number of members and friends of the Bristol Y.M.C.A. assembled last week to bid farewell to Mr. F. J. Rayner, who has been secretary of the Association for nearly seven years, but who has recently been appointed travelling secretary of the Zambesi Industrial Mission. The meeting was also intended as a welcome to his successor, Mr. R. M. Morphett, who has for a number of years been associated with the work in Bristol.

## CHRISTIAN ENDEAVOUR.

Increasing interest is being manifested in the work of junior C.E. Societies.

The Florida Endeavourers, in a recent convention at Tampa, made some pronounced utterances on prize fights and on the lottery, two evils by which special disgrace has been brought on their State.

Among the speakers at the recent Michigan convention were Judge C. B. Grant, of the Supreme Court on Christian Temperance, Mr. W. H. Frost, of the China Inland Mission, and Miss Ben-Oliel, a worker among her own people, the Jews.

The C.E. Society at Fairhaven, Mass., meets every week in rooms hired in the poorest quarter of the town. These rooms are also open in the afternoon once or twice a week that the women that live near may gather there, bring their work, and receive help about it.

With the object of starting societies where they do not already exist, the South London C.E. Union held a meeting on Friday, April 13, at South London Tabernacle. Mr. C. James presided, and addresses were given on Christian Endeavour work by Revs. W. Hobbs, E. Roberts, Messrs. H. R. Cripps, Batley, and George.

The C.E. Society of Emmanuel Reformed Church, Warrington, has been celebrating its second birthday by having tea together, and holding a consecration meeting in the school-room. The president, Rev. E. T. Reed, referred to the Society having held its weekly meeting without a break, and having been a blessing to many. They had good reason to believe that in consequence several other C.E. Societies had been started in the town, which resulted in the recent successful C.E. Convention. The meeting was also addressed by Rev. J. Kirk Machonockie, Congregational minister, and Rev. D. W. Roberts, Baptist minister. Thus the C.E. movement is bringing the different denominations together.

## UNIVERSITY NOTES.

[From our own Correspondent.]

### OXFORD.

The Bampton Lecturer for 1895 will be Rev. T. B. Strong, of Christ Church, one of the ablest of the theological tutors in Oxford, and yet quite a young man. Mr. Strong is one of Bishop Westcott's examining chaplains, He will take as the subject of his lectures "Christian Ethics."

The annual sermon on behalf of Christ Church Mission to East London was preached in the Cathedral on Sunday by Rev. H. L. Paget, of St. Pancras, and at a meeting held at Christ Church, Rev. W. A. Carroll, curate-in-charge, gave an account of the work.

Two meetings were held last Thursday at St. Aldate's Rectory Room in aid of the Waldensian Missions, when Signor Maurin, an Italian pastor, gave most interesting addresses on the work done and needed to be done.

It is a pleasure to note that Oxford Christian workers are bestirring themselves on the Sunday question. At a conference held last week at the Y.M.C.A., it was resolved to form a Lord's Day Observance Society for Oxford, and a strong committee was formed to carry out the resolution, and to take steps to bring the subject before the churches and the city generally.

Two Oxford clergymen, Revs. W. B. Duggan and C. J. H. Fletcher, have recently been welcomed back by their congregations after long and dangerous illnesses.

One of Mr. Arrowsmith's ever-welcome visits was paid last week with the special object of enlisting recruits for the seaside services. It is a pleasure to find that he will not have come in vain. Distinct blessing was known to have resulted to Oxford men as the outcome of last year's work.

### CAMBRIDGE.

During the May term nearly all Christian agencies to some extent slacken their efforts. Both the weekly meetings of the Missionary Union and of the Intercollegiate Christian Union are discontinued. On Sunday evenings open-air services are conducted by bands of undergraduates. A characteristic feature of this work is the open-air service for children held in Barnwell, a poor section of the town. To engage in this work requires not a little courage and moral effort—virtues which form a happy contrast to the selfishness and inanity that characterise a large portion of the life here.

A meeting was held on Monday afternoon in Peterhouse College, under the presidency of the Mayor, to further the interests of the Barnwell and Chesterton Clergy Fund. These villages have a special claim upon the support of Cambridge, their populations being necessitated by the needs of the University. Professor Ryle advocated the formation of College Missions, believing that there were hundreds of undergraduates, unconnected with any London College Mission, who would gladly help in the Christianisation of Eastern Cambridge.

Principal Moule continues, during term, to occupy the pulpit of Holy Trinity Church on Sunday evenings. On Sunday morning the Rev. C. J. Procter, the new vicar, preached upon the subject: "Choosing the World." In the evening Principal Moule's subject was, "What is that to theo?"

On Sunday, the University sermon was preached in Great St. Mary's by Archdeacon Farrar. His text was the first clause of the first verse of Galatians iii. A powerful sermon was preached, in which temptations were analysed and laid bare with marvellous skill, in which sin was revealed in all its naked hideousness, and the baffled and fettered soul pointed to Christ as the Great Emancipator. The attendance was very large. In the evening Archdeacon Farrar preached at Christ Church in aid of the Church Pastoral Aid Society to another crowded congregation.

FEMALE EDUCATION IN THE EAST.—The committee of the Society for Promoting Female Education in the East had the pleasure, on the 27th ult., of welcoming two of their valued missionaries, who have arrived at home on furlough, at a reception held at the residence of Miss Deacon, 39, Eaton-square. Miss Johnstone, who has been labouring for twenty years in Hong Kong, gave an interesting account of the work which she carries on. Miss Hamilton spoke of her nearly eight years in Japan, of opposition encountered, of triumphs won, and of the fearful experiences of the great earthquake. Miss Webb, 267, Vauxhall Bridge-road, is the secretary of the society.

## IRISH NOTES.

Mr. William Smith, evangelist, has conducted a fortnight's special meetings in connection with the Belfast Town Mission.

Rev. A. J. Pike, incumbent of Kiloughter, diocese of Kilmore, has resigned his parish with the view of going out with Bishop Tucker and engaging in missionary work in Uganda.

A committee of ladies has been formed in Dublin for the purpose of raising funds throughout Ireland, and sending missionaries to labour among women in the Fuh-kien Province under the auspices of the Church Zenana Missionary Society.

The Jungle Tribes Mission, which is connected with the Presbyterian Church, and of which Rev. Hy. Montgomery, of Belfast, is the secretary, has now six European workers, two of whom have a knowledge of medicine, and two native agents in the field, and is prospering.

Under the auspices of the Methodist Missionary Society, Dr. Denyon, of Hatshan, China, has just delivered a series of missionary addresses in Belfast, which have produced a very profound impression as to the need for Gospel work in the Celestial Empire.

The Prison Gate Mission for Men is doing work of a most Christlike and philanthropic kind in Belfast, in the face of much discouragement. In the past year 390 men came to breakfast on their discharge from prison, and eighty-eight received the benefits of the Home for a longer or shorter period. Many of these are habitual drunkards and loafers who do not want regular employment, yet a change for good has been effected in several cases.

## SCOTTISH NOTES.

It is stated that Dr. Parker, of the City Temple, will give an address at one of the Free Assembly meetings this month, when the report on religion and morals is tabled.

Two links with the past have been severed by the deaths of Rev. A. Mackenzie, F.C. minister at Kilmorack, Ross-shire, for the last fifty years, and of Dr. Short, lately pastor of Ward Chapel, Dundee.

The Home Mission Union of Glasgow represents 151 congregations. As a result of house-to-house visitation during the past year, 557 have been added to the membership of the churches.

A series of very interesting meetings in connection with the Edinburgh Medical Missionary Society was held in Inverness last week. Much interest was awakened, and a local auxiliary was formed.

Mr. Alexander McKeith, of Glasgow, convener of the fresh-air fortnight scheme, appeals for funds to enable them to send poor children for a fortnight to one or other of the various homes at the seaside.

No one was better known or more respected in the Vale of Leven than Mr. Thomas Ferguson, of Willislen, Alexandria; and his death, at the age of sixty-one, has cast a gloom over the district. He was active in promotion of every good work, and a zealous office-bearer of the United Presbyterian Church.

The jubilee of the Scottish Temperance League has been held in Glasgow. A Band of Hope demonstration took place on Saturday. Temperance sermons were preached in many of the churches on the Sabbath, amongst others by Rev. Thos. Evans, of London. The great public meeting was in the City Hall on Monday evening.

The annual meeting of the Synod of the United Presbyterian Church will be held next week in the Theological Hall Buildings, Castle-terrace, Edinburgh. On this occasion the sittings are not likely to be marked by any feature of more than an ordinary character. Throughout the past year, "alike in membership, agencies, and finance, gratifying progress has been made by the Church."

An interesting series of services was held in Glasgow last Sunday in connection with the departure for China of Mr. A. S. Annand and Mr. A. L. Greig, two missionary agents of the National Bible Society of Scotland. They addressed three large audiences, in the forenoon in Hillhead Baptist Church, in the afternoon in Renfield Street United Presbyterian Church, and in the evening in Finnieston Free Church. They leave on May 10 by the *City of Rome*, travelling via America.

A MEMORIAL has been forwarded from Shanghai to the Opium Commission by fifteen British missionaries who have been resident in China for over twenty-five years, and include Dr. Burdon and Dr. Moule, Bishops of Mid and South China respectively, urging the restriction of Indian opium production to medicinal requirements.

## EVANGELISTIC NOTES.

**Mr. Sydney Vivian** has concluded a twenty-one days' mission in Brockmoor (Stourbridge). This effort has been owned of God in the conversion of souls, quite a number having on the present occasion been added to the Church of Christ.

**Liverpool.**—Mr. Ferguson, evangelist from Ireland, has concluded a four days' mission at Gospel Hall, Boaler-street, Liverpool. Much blessing has been the result. Souls have been saved, and many Christians have received great blessing.

**Devon.**—A very earnest and successful three weeks' mission has been held at the Assembly Rooms, Cullompton, Devon. Mr. Alexander Clarke, of the London Evangelisation Society, has been the preacher and there have been many signs following.

**Mr. Beath** (writes our Australian correspondent) is in the midst of a good revival work amongst the Sunday-school children at Rev. Dr. Robinson's Church, St. Kildare. I had the privilege of speaking to over a hundred who had definitely come out for the Lord.

**Rev. R. Balgarnie** has conducted an eight days' mission at the Congregational Church, Rothwell, Northamptonshire. The result has been a revival of God's work, and the ingathering of many young men and women. This church has an interesting history, dating from 1655.

**The Mission** closed at St. Luke's, Manningham, Bradford, by J. Neech, has been most encouraging. The attention paid to the Word spoken was marked, and not a few received blessing. The evangelist was invited to return in December next, and hold another series of services.

**Messrs. Moody and Sankey's** meetings in Richmond, Va., have closed. The great tabernacle was filled from day to day, and the effects cannot but be manifest in the spiritual life of the city. Hundreds, both of men and women, rose for prayer, and the inquiry meetings were large and fruitful.

**Neston, Cheshire.**—At the Mission Hall here we have closed a fortnight's special services, which have been conducted throughout by Mr. Henry Bray, of the Evangelisation Society. The meetings were fairly attended, and many have confessed Jesus as their Lord and Master. It has also been a time of uplifting to those who know the Lord. W. H. T.

**Goosey.**—Mr. Maurice Williams has been conducting services in a tent on the village green, and good congregations have attended each night. Three services were conducted by the evangelist last Sunday, the gathering at night being specially large. Mr. Williams has been asked to visit Stanford, and promises to do so on condition that all the churches unite.

**Exeter.**—After four days' blessed and fruitful work at South Molton, Mr. Varley has returned to Exeter, and has begun a "United Christian Campaign." "Ned Wright," Rev. W. G. Taylor, from Australia, Mr. Heyman Wreford, and Mr. Varley were all engaged last Sunday in this work. The great Victoria Hall was thronged, and so was the Royal Public Hall.

**Messrs. B. and F. Weaver** concluded a fortnight's mission with the Mizpah Band, Dalkeith, N.B., on Friday last. Great and abundant has been the blessing received. Truly the power of God was manifested, and Christ glorified in the salvation of many. Believers have been greatly edified and encouraged to renewed consecration in the Master's service.—JOHN L. MORRISON, Organising Secretary.

**Messrs. Munhall and Birch** have recently held a three weeks' evangelistic campaign in Bay City, Michigan, in which eight churches united. The total accession to the churches as a result of the meetings has been between 1000 and 1200. All classes were reached, rich and poor, young and old. Quite one-third of the converts were men, many of them lawyers, physicians, merchants, and manufacturers.

**Ireland.**—Gospel services have been held in St. Jude's Parish Church, Kilmainham, Dublin, by Rev. Mr. Harrison, of Arklow, so well known for his boldness in street preaching in the town. Similar services, in which the local Methodist minister took part, have been held in Ballinasloe for the last two months by Messrs. Carleton and Robinson, of the Irish Evangelisation Society, and in the First Presbyterian Church, Londonderry, for the last month by Mr. S. G. Montgomery, of Bangor, co. Down. At each place several persons professed to have decided for Christ.

**Rev. B. Fay Mills.**—Seventeen churches were allied in inviting Mr. Mills to Norwich, Conn. For two weeks, afternoon and evening, the largest churches of the city were filled. Three days were especially observed as "midweek Sabbaths," in which meetings both for prayer and preaching were multiplied. On the last of these days Mr. Mills preached four times, and throughout the city, places of business, with few exceptions, were closed from ten to twelve in the morning and after three in the afternoon. Bankers, merchants, and saloon keepers, Protestants and Roman Catholics, Christians and Jews, and even Chinamen, united in supporting the services. The results are very gratifying.

**Rev. T. B. Robertson** has held a mission for men at Kingstown, co. Dublin, and a work of grace was manifested which has rejoiced the hearts of the Christian workers engaged in the services. The mission was a united one. Originally promoted by the Y.M.C.A., the co-operation of the Men's Christian Institute was also secured. One week of meetings was held in the hall of the Y.M.C.A., and the other in the hall of the Men's Institute. In both buildings blessing was vouchsafed, and men rose for prayer, some of whom definitely accepted Christ as their Saviour, and are now attending the various Bible classes and prayer meetings. Apart from those who outwardly testified to the saving power of Jesus in their own souls, some have since been heard of who are deeply convicted of their sin. Will the Christian readers of this paper pray for such, and also for those who were born again, that their "faith fail not"? SAMUEL A. MARTIN.

*Y.M.C.A., Kingstown.*

## PERSONALIA.

**Miss Lucy Booth** has left India on a visit to England.

**Rev. H. Stern,** who has for many years done noble work in India, finds himself at length compelled to retire.

**Rev. C. C. Fenn,** well and widely known as secretary of the Church Missionary Society since 1864, has sent in his resignation of the office on account of weakened health.

**Mr. J. J. Scroggie** is ill, and unable to take the meetings at Plymouth as noted in last week's CHRISTIAN. The doctor says it will take at least five weeks before he is able to do any work.

**Rev. A. J. Harrison's** Boyle Lectures for the present year will be delivered in St. Anne's Church, Soho, on the Wednesday evenings of May and June, at 8 p.m. (May 23rd excepted). The lectures are eight in number, and the subject, "The Faith of Christ."

**Mr. Robert McCann,** who has done valuable Y.M.C.A. missionary work in India, has returned home. He will at once resume in Ireland the work he left more than eighteen months ago for the purpose of rendering help to the Associations of the Bombay Presidency.

**Mr. E. P. Telford** had arranged to begin work in America next August, but the calls for him in England are so numerous that he has decided to stay at home this year. Missions are being arranged for in Harrogate, Redhill, Reigate, Bromley (Kent), Nutfield, Mile End, and Croydon.

**Rev. John Wilkinson,** who with Mr. Adler is on a visit to America, has had a very cordial reception by his friends in New York and Boston. Several meetings were addressed in the former city, at Mr. Warszawiak's Hall and elsewhere. At latest reports a series of conferences was being arranged in Boston.

**Mr. Thomas E. Murphy** is becoming not less well known and beloved than his father, Francis Murphy. He has closed a most successful campaign in New Rochelle, N.Y. One of the strongest proofs of the real value of Mr. Murphy's work is the fact that he seldom fails of an invitation to return to places where he has already held his meetings. From New Rochelle he goes to Boston, Mass., where he will doubtless meet with similar success.

**Bishop Tugwell** and his fellow missionaries sailed from Liverpool for Lagos on Wednesday week. There was a special service at St. Luke's Church previous to the embarking. Several friends of the C.M.S. accompanied the Bishop to the ship, and many fervent prayers have gone up for the preservation of Bishop Tugwell and his fellow-workers. The parting was specially solemn, remembering, as all did, the sad and unexpected death of Bishop Hill and his wife, just as they had entered on their work on the West Coast.

**Mr. Robert Cotter.**—It is matter of universal regret in Dublin that Mr. Robert Cotter has found it necessary to resign his post as secretary of the Dublin United Services Committee. Those accustomed to attend the annual meetings of the Christian Convention in Dublin, as well as the members of committees of the United Services, the free breakfasts and penny dinners, etc., of which Mr. Cotter was for upwards of twelve years the energetic secretary, will part with him in sorrow, and yet with hope that God may open up his way to still more extended usefulness.

REQUESTS FOR PRAYER.—**For services by Mr. William Forbes at New Brompton, Kent, commencing on Sunday.**—For blessing on an eight days' mission at Windsor Hall, Holden-street, Liverpool, by Mr. H. Lakin.—For blessing on a week's evangelistic mission at Walthamstow, by Mr. Matthew Burnett.

## TEMPERANCE NOTES.

ANOTHER province in Canada, making the fourth, has decided in favour of Prohibition.

Citizens of Dundee have been protesting against the multiplication of licences in the poorer districts of the city.

Mr. Matthew Burnett has closed his ten days' Gospel Temperance Mission in Watford, where he had much encouragement.

To aid in raising funds for the farm colony for inebriate women, collecting boxes have been distributed by the B.W.T.A. branches amongst the members. These are expected to realise a considerable sum.

Lord Rosebery, replying to a correspondent, states that the Government intend to use their best endeavours to pass the Veto Bill this session. Sir William Harcourt has also written to the same effect.

The Supreme Court of South Carolina, by two votes to one, is said to have decided that the Dispensary Liquor Laws, or State monopoly, was unconstitutional, and every dispensary has been ordered to close immediately.

A united temperance conference, representing many organisations, was held on two days of last week, the special matter in hand being the drafting of a bill for the better regulation, or prohibition by localities, of the sale of intoxicating liquors.

Alderman W. D. Stevens is still holding the fort at the Central Hall Saturday Night Temperance Meetings in Newcastle-on-Tyne. Last Saturday he dealt with the Budget and the Registration Bill, and on the latter said that the public-houses must be closed on the election day.

Mr. J. Louis Fenn, of the National Temperance League, who has been engaged in work in the Royal Navy, was invited to address the workmen employed at the Whitehall Joinery Works, Stonehouse, during the dinner-time on Wednesday week. The firm kindly gave an extra quarter of an hour at dinner-time, and the whole of the men returned a quarter of an hour earlier than usual, so that a clear half hour was secured for the address.

The friends of the B.W.T.A. have this year arranged to hold an all-day meeting for thanksgiving, prayer, and exhortation, on the eve of the anniversaries next week. It will be at Holborn Town Hall, continuing from 10.30 to 5.30, and the attendance of praying friends is much desired. During the day brief addresses will be given by Miss Willard, Mrs. Bramwell Booth, Mrs. P. Smith, Miss Gorham, Revs. F. B. Meyer, W. R. Mowll, and C. G. Moore, and others.

It is gratifying to record (says *The British Medical Journal*) that of the forty patients admitted to the Dalrymple Home at Rickmansworth during the past year, twenty-three went in under the provisions of the Inebriates Act. Particulars are given of the 344 cases which have been discharged from the institution since its opening. In nearly one-half of the cases there was a family history of inebriety or insanity. The after-history has revealed the encouraging fact that 31 per cent. of the whole number have done well.

Again and again has our Consul at Havre found occasion to complain of the riotous conduct of British sailors when landed in that port. This year, happily, Mr. Bernal has to report a notable improvement. Many instances have, he admits, occurred of men presenting themselves at the Consulate so stupefied with drink given them in mistaken kindness by friends ashore as to make him ashamed of his countrymen; but their number last year was very decidedly less, with a corresponding increase in the number of those against whose conduct not a word could be said.—*Daily News.*

A report issued by the Foreign Office shows that the Swiss are far in advance of us in grappling with the habitual drunkard problem. In Berne a person of dissolute habits is forbidden access to public-houses for two years, and may even be punished by deprivation of parental rights. Drink-sellers are severely dealt with for serving intoxicated persons, persons under age, or those forbidden to enter taverns. Inebriates may be confined in homes or reformatories. A tenth share of the profits of alcohol is devoted to overcoming the evils resulting from the liquor traffic.

Mr. H. H. Johnston, H.M. Commissioner, has issued a number of important regulations giving effect in British Central Africa to the provisions of the Brussels Act, to which Great Britain is a party. Under the new regulations alcohol can only be introduced on a special licence in respect of each consignment, and for the right to sell alcohol to Europeans in a particular locality a fee of £10 must be paid. A "perambulating licence" costs £100, and the Commissioner reserves to himself the right to refuse to grant such licences. The gift or sale of alcohol to natives in any form whatever is strictly forbidden, except when given by a medical man as medicine.

## LITTLEHAMPTON HOME OF REST.

AT a meeting of the Council of the Home of Rest, Littlehampton, Dr. Rigg in the chair, the founder, Rev. W. Darlow Sarjeant, presented a very favourable report. During the past year they had been able to put within easy reach of a thousand Christians both physical rest and Christian sympathy. Of this number, about 250 have been free and specially helped cases. Amongst the visitors had been over-worked ministers, evangelists, nurses, matrons, teachers, sisters, students, and many other servants of the Church; they had returned to their work strengthened in body and refreshed in spirit. Business men had also been received at the Home who had proved the strain "to provide things honest in the sight of all men," and "to keep a conscience void of offence toward God and toward men," in the midst of unscrupulous competition, to be more than their strength could bear; they had gone away heartened for the strife.

Deep sympathy had been called forth for educated women suddenly flung on the world, to get their bread by a hand-to-hand fight with poverty and pain. The timely help of the Home had provided for them the much-needed desert places where they had rested for "a while." The balance-sheet showed that the year's income covered the expenditure, which had been £3156 9s. 10½d., and left a small balance in hand. Mr. Howard Waterman, 58, Lombard-street, E.C., was elected hon. secretary of the Council.

## WOMAN'S SPHERE.

LADY HENRY SOMERSET'S recent visit to Halifax aroused great enthusiasm. Dealing with the question of woman's sphere, Lady Henry said that the other day one of the papers, advocating the liquor traffic, did her the honour of writing her a letter of good advice on the subject. They said it was a thousand pities that women should now forsake the sweet old-fashioned charities, that they should elbow their way to public platforms, endeavour to copy men, and adopt a public line of life. Of course, she pondered over it. As, however, she read this letter, she turned to the pages of the newspaper, and saw the following advertisement: "Wanted, a tall, good-looking young woman to act as barmaid; photograph indispensable." And she asked, "Is this the sweet sanctity of the home where the woman has to be kept?" If certain women were to be set apart for such a calling, did it not behove women with true mothers' hearts to go out and plead that their load might be lightened, and that they might be drawn back again into the circle of the home influence from which they had gone.

## GREAT ASSEMBLY HALL.

THE month of April found Mr. Charles Inglis again at work in Mr. Charrington's Great Assembly Hall. Four weeks' labour brought to a close our brother's twenty-first yearly visit to the Tower Hamlets Mission. To a crowded audience on Sunday night week he delivered a most impressive address on the doom that awaits those who reject the Gospel of Christ, and at the after-meeting many found their way into the inquiry room.

On Wednesday evening last week, although a pouring wet night, the body of the hall was nearly filled, and Mr. Inglis gave an earnest address from the text, "Oh God, Thou art my God."

## MISSION TO DEEP SEA FISHERMEN.

WILL you allow me to appeal through these pages on behalf of the poor fisher folk in Labrador? Through the industrious efforts of the Helpers' Union there is a good stock of underclothing and a few dresses to send out this year, but there is a great lack of warm jackets, shawls, ulsters, etc., for the women and children, also clothes, and overcoats for the men and boys, and boots of all sizes. Will kind readers look through their wardrobes now that winter is over, and send all they can spare? May I ask that everything shall be guaranteed free from the least risk of infectious disease, for the sake of the wearers. A post-card should be enclosed in parcels. Friends living in or near London had better send their parcels direct to the secretary, 181, Queen Victoria-street, London, E.C.

LOUISA M. HARRIS, Hon. Sec. M.D.S.F.

*Valley View, Clevedon, Somerset.*

## OPEN-AIR MISSION.

I PLEAD earnestly with your readers for free gifts of Gospel tracts, books, and cards, to help us in our visitation of races, fairs, and fêtes throughout the land, and for distribution at open-air services. At present our stock of such publications—so indispensable in this work—is almost wholly exhausted, and many urgent applications lie before us with which we are quite unable to deal. Last year ninety kind donors gave us a total of 744,570 publications; while our circulation in the same period reached 950,322. This gives some idea of our need.

FRANK COCKREM, Secretary.

11, *Adam-street, Strand.*

# The Book World.

BOOKS BY THE LATE MR. SPURGEON.

A bright and suggestive little volume by C. H. Spurgeon has been issued, entitled, WHAT THE STONES SAY; or, Sermons in Stones. It contains a striking lecture, fully illustrated and furnished with notes and very useful appendices, by J. L. Keys, for twenty-five years secretary and literary assistant to the lamented pastor. Mr. Thomas Spurgeon writes a hearty introduction, and the volume deserves a large circulation because of what it is, as well as because of its illustrious author, who, "being dead, yet speaketh." (Stiff covers, 1s.; cloth, 2s. *Christian Herald Publishing Co.*)

THE ART OF ILLUSTRATION, a volume of addresses to the students of the Pastors' College, by its late honoured president, sees the light as the third series of the late C. H. Spurgeon's "Lectures to My Students." (2s. 6d. *Passmore & Alabaster.*) It is a book of substantial value, calculated to stimulate and guide preachers in the use of an important evangelistic and homiletical instrument. The lectures cover a wide field, and while giving many illustrative stories and similes, they describe and judiciously estimate the principal sources of parabolic, emblematical, and anecdotal information. It is gratifying to learn that there are still many unprinted "Lectures to My Students," including a course on Soul-Winning. We trust they will be published soon, and have a career of usefulness equal to those which are already so deservedly popular. The present volume was this year given by Mrs. Spurgeon, on account of the Book Fund, to each of the members of the Pastors' College Conference.

A penny pamphlet deserving a wide circulation is THE ATONEMENT, A WITNESS AGAINST SACERDOTALISM, by Principal Moule, a paper read last year at the National Protestant Congress at Bath. (*C. J. Thynne.*)

MEDIÆVAL MUSIC: AN HISTORICAL SKETCH, by R. C. Hope (*Elliot Stock*), contains chapters on the introduction of the various characteristics of musical notation, the early forms of the organ, the "uses" of the Church, etc.

THE SABBATH is the latest "Bible-class primer" (6d.) issued by *Messrs. T. & T. Clark.* It is by Professor Salmond, of Aberdeen, the editor of the series, and is remarkably full of information regarding the institution and its beneficent influence upon man—physical, moral, and spiritual.

A SKETCH OF THE LIFE AND CHARACTER OF SARAH ACLAND, edited by Isambard Brunel, D.C.L., has been written, as stated on the title-page, "for the nurses of the Sarah Acland Memorial Home, Oxford." It outlines the career of the cultured wife of Dr. (now Sir) Henry Acland, giving some beautiful letters from her pen. (*Seeley & Co.*)

PLEASANT PLACES: Words to the Young. By R. S. Duff, D.D., minister of Free St. George's Church, Glasgow. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) Here are fourteen addresses which will please and instruct older boys and girls. Three of them, on Tasmania, in which interesting colony the author formerly laboured, should find a wider circle of readers.

FAMILY WORSHIP—Morning and Evening. By George S. Barrett, D.D., President of the Congregational Union of England and Wales. (2s. 6d. *Jarrold & Sons.*) This book, the object of which is to promote family worship, has reached a second edition. There are prayers for a month. They cannot express all desires, but they may help some in the ordering of their petitions.

GEMS FROM THE TALMUD, translated into English verse by Rev. Isidore Myers, B.A. (*Simpkin, Marshall, & Co.*) These aphorisms and wise counsels have been collected with judgment; the Hebrew has been carefully pointed, and the sources uniformly indicated. The versification, while presenting the sentiment with general fidelity, is decidedly clever, and will do much to impress the "Gems" upon the reader's mind.

THE COMRADE-CHRIST AND OTHER SERMONS. By W. J. Dawson, minister of Highbury Quadrant Church (3s. 6d. *Isbister & Co.*) There are six discourses on Christ and his Teaching, and a group of ten on Lessons from Life. Though not of a type which realises our ideal in point of substance or purpose, these are very readable sermons. The literary element, however, does not in our judgment compensate for the absence of sound and strong Evangelical teaching.

CAUTIONS FOR THE TIMES, by Archbishop Whately, is a large book, now being sold at the small price of 2s. 6d., by *C. J. Thynne*, 6, *Great Queen-street, W.C.* It is the first of the "Protestant View" series of standard books, and although written forty years ago, will prove of real service to-day to students of the Romish controversy. Another useful publication is THE ESSENTIAL ABSENCE OF OUR EVER-PRESENT SAVIOUR, by Rev. Laurence Bomford (6d.).

The April issue of THE QUARTERLY STATEMENT OF THE PALESTINE EXPLORATION FUND is specially interesting. There is a description by F. J. Bliss, M.A., of the recent pilgrimage to Jerusalem; Canon Curtis writes on the Sidon Sarcophagi, of which some excellent illustrations are given; and P. J. Baldensperger gives a large amount of information on matters relating to birth, marriage, and death among the fellahin of Palestine. (*A. P. Watt & Son, Norfolk-street, W.C.*)

NOTES ON THE REVELATION OF ST. JOHN THE DIVINE, adapted from Rev. E. B. Elliott's "Horæ Apocalypticæ," by Mary Theophila Cox, is a handy little book, presenting a careful digest of a great work. The authoress, the wife of the late Rev. F. Cox, of Chelsea, prepared the notes for use in a Sunday class, and students of the Revelation will find them very suggestive, from the historical point of view. (2s. 3d., from *Miss M. E. Cox, 4, Royal York-crescent, Clifton, Bristol.*)

THE BIBLE BY MODERN LIGHT, the new edition, largely rewritten, of the well-known "Hours with the Bible," by Cunningham Geikie, D.D., LL.D., is progressing towards completion. The fourth volume deals with Israelitish story from Rehoboam to Hezekiah. (6s. *Nisbet & Co.*) The pages explain the Bible in a very effective manner, and are specially valuable for the thoroughness with which they adduce the results of archæological research, by way of confirming and supplementing the Inspired Record. Two more volumes complete this useful work, which may truthfully be described as a library in itself.

IN THE BEGINNING, AND THE ADAMIC EARTH, an exposition of Genesis i., and the first three verses of chapter ii., by William Kelly, is a very suggestive little work. In the preface the author expresses his "growing sense of the perfectness and inestimable value of this Scripture as of all others." Then in twelve lucid studies he breaks many a lance with scientific theorists, and ably maintains that the great physical changes which lie at the base of modern geological speculation took place before the week of preparation of the earth for human habitation. Mr. Kelly holds that the creation in Gen. i. 1 took place "in the beginning"; subsequently, perhaps after ages of time, the earth "became waste and empty"; then followed the six days of work in making the earth fit for the Adamic race. Mr. Kelly has read extensively and well, and he writes to good purpose. (1s. 6d. *A. Holness.*)

TYPE WRITING AS A MEANS OF EARNING A LIVELIHOOD, by A. D. Southam (*Southam & Co.*). This little volume contains a great deal of valuable and reliable information on the subject of type writing, the best machines, and many cognate matters.

A new monthly periodical, with the title of *Foreign Languages*, is announced for publication on June 1 by Messrs. Isaac Pitman and Sons. Besides some entirely original features, and a variety of useful information of special interest to students and tourists, the magazine will contain practical discussions on the best methods of learning foreign languages. The price will be 2d.

CITY SPARROWS is a new monthly magazine for children issued by the Scottish Children's League of Pity, and edited by the Lady Clementine Hay. The object of the paper is to spread abroad a fuller knowledge of the League, which is in connection with the Scottish National Society for the Prevention of Cruelty to Children. Only such particulars of the work will be given as are suitable for children to read.

# Appeals.

MISS CHILD of the Sailors' Welcome Home, 173, St. George-street, E., writes:—"I am in need of several letters for the Surgical Aid Society. Perhaps some readers of THE CHRISTIAN can help me."

MR. ROBERT BILKE, of the Mission Hall Mission, appeals for £200 to free the work from debt and do some greatly-needed repairs in the halls. His address is Abergeldie, Greenhill-road, Harlesden, N.W.

GORDON MEMORIAL MISSION, PLUMSTEAD.—God has blessed this work in a very marked way. The poor people greatly appreciate the untiring labours of the missionaries, whose salaries are in arrear. There is also a debt of £600 owing to the builder. Unless help is forthcoming immediately, this mission must be given up. Sums will be gratefully acknowledged by G. Richardson, R.N., 99, Brewery-road, Plumstead.

# Notices.

MR. S. PYALL DIPROSE'S address is now Hillside, Narberth, S. Wales.

RATHOWEN Y.W.C.A.—We are asked to state that the secretary of this branch is *Miss* C. Maud P. Battersby, not Mrs. Preston Battersby.

APPLICANTS FOR TRACTS.—Arthur Finch, 83, Blair-street, Poplar, E.; Alice Tanner, 1, Appold-street, Erith, Kent; George Carter, 39, Ebrington-street, Plymouth; C. Robinson, 87, York-street, Seymour-place, W.; J. H. Hayward, 26, Morpeth-street, Gloucester; Mrs. M. J. Stephenson, 50, Great Russell-street, Birmingham; W. Cane, 163, Goswell-road, E.C.; H. Mendham, 3, Hardwick-street, E.C.

COMMUNICATIONS RECEIVED WITH THANKS.—W.H.E. H.J.E. R.B. F.H. W.W. M.R. D.R.M. W.A.I. J.S.W. A.W.F. C.M.P.B. S.J.B. E.A.I. B.G.M. F.F. E.L. A.H.D. J.T. R.B.S. T.R.F. H.E.B. J.J.H. M.C.F. H.R. J.B.S. W.C. E.S. J.S.B. S.A.M. N.H. J.G. A.E.C. W.E. A.T. A.F.P. J.T.I. F.C. F.W.W. S.T.F. E.A.H. W.J.S. D.McL. W.S. J.D. A.S.E. L.J. W.G. J.M. C.M.P.B. L.P. W.H. J.B.S. J.McA. L.M.D. M.H.S. W.G.S. J.N. J.P.W. G.C. W.H.T. J.N.R. C.T. B.C.G. H.S.L. J.H.C. R.B. W.C. J.H. M.G. D.S.M. S.B. G.C.W. H.W.E. F.J.L. J.B. T.H. A.H. J.S. H.F. J.E.L. A.H.M. J.J.L. R.T.

# Among the Churches.

## CHURCH OF ENGLAND.

A new church was opened last week in Bradford.

Canon Fergie, of Ince, continues in a weak state of health.

The Halifax branch of the C.M.S. contributed last year £321, against £500 six years ago.

Rev. W. H. Ranken, of Surbiton, is to act as chaplain at Grindelwald in June, and Revs. A. R. Buckland and Canon Hurst in July.

Rev. F. Millard, M.A., who has been for many years vicar of St. Catherine's, Tranmere, Birkenhead, has resigned his charge, having accepted a chaplaincy abroad.

Rev. Richard Hobson, of St. Nathaniel's, Liverpool, has just issued his annual report, which, says *The Liverpool Post*, must be gratifying to all concerned, as a record of past experiences connected with the oversight of one parish.

The Durham Fund for an extra Uganda missionary is growing quickly. Already £115 has been promised annually, one lady having guaranteed a yearly subscription of £50. The object of the fund is to raise £150 a year for the support of a missionary in Uganda.

The new vicar of St. Nicholas', Rochester, Mr. Gedge, has gained much appreciation already. In spite of his blindness he is an indefatigable visitor, and is generally led on his "rounds" by a boy. St. Nicholas' is now the only Evangelical church in the cathedral city.

A Service of Intercession on behalf of the diocese of Algoma will be held on May 4 at St. Mark's, Hamilton-terrace, N.W., at 3.30. An address will be given by the vicar and Canon Duckworth, D.D. Afterwards there will be a social gathering in the parish-room. All who are interested in the mission are invited.

The mid-day services which are held during the summer months in the churchyard of St. Botolph's, Aldersgate, under the direction of Rev. T. Selby Henrey, were resumed on Tuesday week, when the Bishop of Brisbane addressed a large and enthusiastic gathering. The Dean of Norwich has promised to give the address at the services on May 8 and June 18.

The Mastership of the Temple, which Dean Vaughan is about to resign, is worth £425 a year, with residence, and is in the gift of the Crown. The Master is required to preach thirteen sermons every year in the Temple Church. It is generally expected that the office will be offered to Canon Ainger, whose appointment would be very popular, and he is a most admirable preacher.

The *Sierra Leone Messenger*, in publishing a report of the visitation of the Bishop of Sierra Leone to Lagos and the Coast, says that "a melancholy interest attaches to this record now because of the unexpected deaths of not less than six of the missionary party at Lagos in January," including Bishop and Mrs. Hill, "immediately after the Bishop had left that colony on his return towards Sierra Leone. These circumstances will make the account . . . given all the more pathetic."

## CONGREGATIONAL.

Mr. J. S. Brown has entered on evangelistic work in the Leamington district.

New chapels are being erected at Carnforth and Hartington-road, Liverpool.

A warm welcome has been extended at East Parade Church, Leeds, to Rev. C. Lemoine.

Dr. Dallinger preached last week in Union Chapel, Islington, on "Motive in the Christian Life."

Rev. A. W. Brough, of West Maitland, has been accepted for foreign service by the London Missionary Society.

It has been decided to enlarge the mission churches at Hythe, Greenstead, Old Heath, and Shrub-end, connected with Lion-walk Church, Colchester.

The first contribution, amounting to £250, has been received from America, in aid of the erection of the John Robinson Memorial Chapel at Gainsborough.

A Pleasant Monday Evening Meeting has been started in connection with St. Mary's Congregational Church, Morley. Though only a few weeks old, the meeting has an attendance of near a thousand women.

Rev. J. K. Nuttall, on entering upon the fourth year of his pastorate at Great George-street Chapel, Liverpool, stated that 190 members had been added to the fellowship as one of the results of the P.S.A. movement.

A joint committee of Congregational Ministers' Boards at Manchester, Liverpool, Bradford, and Halifax propose that a theological conference should be held at the Lancashire Independent College from Monday, June 25, to June 27.

The annual meeting of the Caterham Valley Congregational School was held last week in the Memorial Hall. Rev. H. Grainger in his report stated that many old pupils are now occupying prominent positions in the ministry. Rev. J. C. Harrison earnestly asked for liberal aid for this work, which is at present in great and urgent need.

*Calls.*—Mr. F. Thompson to Park Crescent, Clapham; Rev. E. J. Clarke, of Steeple Bumpstead, to Wolverton, Bucks; Rev. H. Schofield, of Portsmouth, to Pokesdown, Bournemouth; Rev. D. S. Hollies, of Gloucester, to Martock; Rev. H. W. Watson, of St. Andrew's, Birmingham, to Dursley (Glos.).

*Resignation.*—Rev. Dr. Radfoot at Leigh.

## BAPTIST.

A new English chapel has been opened at Nantymoel.

The Baptist Building Fund reports forty churches helped last year.

A new chapel is to be built at Eastleigh, Southampton, a rapidly-growing district.

No less than forty-eight believers have lately been baptised at Bourne and Morton.

Sunday evening services for the people have been commenced at Brington, North Hants.

Capital missionary meetings have been held at Wantage, and considerable interest awakened.

The church at Highgate-road, N.W., is about to build a new mission-hall in Fortess-road, Kentish Town.

The Regent's Park Chapel mission band holds services in eight common lodging-houses around King's Cross.

Circus Chapel, Birmingham, originally an amphitheatre, but from 1849 to 1890 used as a Baptist chapel, is now being pulled down to make way for a new market.

The annual meeting of the Yorkshire Baptist Preachers' Association was held at Idle on Wednesday week. It was stated that there are in Yorkshire about 170 Baptist preachers, and that the churches connected with the County Association numbered 121, with a total membership of 18,688. Out of the 170 preachers, a trifle over half work regularly on plan system, supplying every Sunday about thirty stations or small Baptist causes.

*Calls.*—Rev. J. C. Carlile, M.L.S.B., of Bermondsey, to Trinity Chapel, John-street, Edgware-road; Rev. J. Cottam, of Earlestown, to Wakefield; Rev. J. W. Colley, of Kirton Lindsey, to Amersham; Rev. F. W. Walter, to Biddeston; Rev. J. E. Bennett, to Pellon-lane, Halifax; Rev. W. E. Rice, late of Adelaide, to Brunswick-road, Gloucester.

*Resignations.*—Rev. E. W. Cantrell, of Highgate Park, Birmingham, the wardership of Midland College.

## METHODIST.

At Handsworth a fine new chapel has been opened.

The Methodist New Connexion Conference will be held in June at Longton.

Mrs. Lucas Pater, of Sheffield, has conducted a series of special services at Frome, with marked success.

New chapels are being built at Barton (Cambs.), Aylesbury, Mountfield (Hastings), Thurgoland, Nelson (Lancs.), Buxton, Leonard, and Wragby.

Rev. G. W. Wilson, who some time since returned invalided from East Africa, and has been seriously ill since coming home, is now able to resume work.

A joint commission of the Methodist body in Australia, by nineteen votes to four, has carried a motion favouring the early organic union of the Methodist churches in the colony.

The mission at Aliwal North still makes cheering progress. It is now by far the widest single station in the Primitive Connexion: its chain of churches stretches more than a hundred miles.

The Bible Christians have decided to establish a new church in Birmingham. A hall has been offered them in Priestley-road. New chapels are to be erected in Eastleigh, East Cowes, and at Plymouth.

The Primitive Methodist mission van has entered on the summer work, beginning the new season at Shipham, where capital Sunday services were held, and on the following day a good deal of religious literature was sold. Cranworth and Carbrooke were also visited, and good congregations gathered.

The new mission on the West Coast of Africa, recently opened under British protection, with Aqua as its centre, has a very promising outlook. The artisan missionary has begun to teach the natives the art of brick-making. He intends them to manufacture the bricks, and then use them in the erection of the chapel in which they are to hear the Gospel. His wife is teaching the day-school.

The Forward Movement connected with the Lever-street Mission Hall, Manchester, is making satisfactory progress, and like the Lady-lane Mission, Leeds, affords an example of the good work that may still be done in large central chapels where the right men to lead are found and the right means employed. In addition to evangelistic services on the Sunday and a P.S.A. for men, the work includes a Men's Pleasant Evening, Boys' and Girls' Parlour, Lodging-house Services, Saturday Afternoon Rambles, and Temperance meetings. A Woman's Pleasant Evening is about to be inaugurated, and a lady missionary engaged.

## PRESBYTERIAN.

Rev. J. S. Mackay, who has done such good work at Trinity Free Church, Glasgow, has accepted the call to Prospect-street, Hull.

The English Presbyterians have now in China twenty ordained missionaries, ten medical missionaries, and twenty-two lady missionaries.

The Women's Missionary Association has twenty-two lady missionaries on the staff, seventeen of whom are now at work in various parts of China.

Miss Ricketts gave last week in Manchester, before the members of the Women's Missionary Association, an address on Mission work among the women of China.

The Home Mission Committee have decided that five ministers should be set apart for a time to evangelistic work, and that a united effort should be organized at Newcastle to begin with.

The jubilee of the College in Queen-square will be held this year. Principal Rainy, Principal Fairbairn, and others have accepted invitations to take part in the proceedings. The great celebration does not take place until the autumn

The report presented to the Synod gives the number of elders at 1935, deacons 688, and managers at 2428, Sunday-school teachers 7366, scholars 80,018 (an advance of over 1500), members of Bible-classes 8,486, district visitors 2173, members of Dorcas Societies 4727. The workers thus embrace nearly a fourth of the membership of the Church.

The native pastors in China supported by their own congregations number twelve, native evangelists 110, theological students (in China) forty-four, organised congregations forty-five, preaching stations 110, communicants in the mission field 4267. During sixteen years the number of agents has been nearly trebled, and the congregations and stations have been doubled.

*Calls.*—Rev. Edward Roxburgh, of Queen's Cross Free Church, Aberdeen, to Oldham; Rev. W. Muir, of St. Enoch's, Glasgow, to Blairgowrie; Rev. A. McInnes, of Waterside, to Roberton; Rev. E. Ritchie, of Paisley, to St. George's, Blackburn.

## SOCIETY OF FRIENDS.

In our note last week we should have said that William Baker—and not William Butler—was recorded a minister by Devonshire House monthly meeting.

Only a few weeks ago we had to record the death of Caroline Talbot, of Ohio, who was well known and much beloved in this country. Now we learn that her husband, Kinsey M. Talbot, has just passed away, at the ripe age of about eighty-four years. They travelled together in England and Ireland.

Many Friends will be interested in hearing that George Wood, who did active home missionary work for years in England has had "several months of religious service in Virginia," and more recently in North Carolina, where he has been holding missions and lecturing on "Why I am a Friend." "His preaching was in demonstration of the Spirit and of power."

## THE SALVATION ARMY.

The Lieutenant-Governor of Manitoba has given to the Army 100 acres of land thirty miles from Winnipeg.

From March 31 to April 21 temporary employment was found for 230 men, in circular distributing, envelope addressing, and board carrying.

During the past year 1516 fallen women have been received in the ten English homes of the Army, and only 334 have turned out unsatisfactory cases. The total rescued to a Christian life since 1884 is 9527.

An American lady, to make sure that the Army should possess her property at her death, has made a deed of gift of it to Mr. Ballington Booth, of New York, and will draw only a moderate allowance from it as long as she lives.

Three tramps were converted in the Birmingham workhouse last Sunday afternoon through the efforts of the Army officers, who have for some time past, by request of the authorities, held short weekly meetings; the results all along have been most satisfactory.

Mrs. Bramwell Booth, on the 23rd ult., addressed two meetings at Southport on behalf of the women's Rescue and Social Work. The Mayor, Alderman Dr. Wood, presided, and contributed £25. £32 was collected at a ladies' gathering, and in all about £65 was realised.

*(For Fallen Asleep, see page 30.)*


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## Notes and Comments.

WE purpose next week to give portraits and sketches of Pastor Hugh D. Brown, of Dublin, and Rev. W. Hughes, of the Congo Training Institute, Colwyn Bay.

A feeling of shame and indignation will spread abroad as the action of the House of Commons on the Cambridge Corporation Bill becomes widely known and understood. Under this bill, which passed its second reading last week by a majority of eighty-five, a woman *suspected* of being a bad character may be arrested when walking in a street or highway. The same principle was acted upon in the case of the C.D. Acts, which have been condemned and repealed. If the nation would not allow it to be acted upon for the benefit of soldiers and sailors, it should not submit to its application for the benefit of rich young students. If applied to Cambridge and Oxford, we shall next have it at Manchester, at Durham, at Glasgow and Edinburgh and St. Andrews, and at London also, when it has a teaching university. Surely every pure-minded University student will resent as an insult the provision now made for his protection. If Parliament insists on this abominable bit of special legislation, will it have the fairness to apply the provision to both sexes alike?

"There can be no doubt that at this time the greatest problem before the temperance people of this country is how to arrest the alarming increase of inebriety among women. . . . If this 'greatest problem' is ever to be solved, it must be by sweeping away the 11,000 places of sale which are almost altogether kept in existence by women. . . . These places are constantly increasing in number, being now nearly 2000 in excess of what they were ten years ago."

These sentences are from a letter addressed by Mr. Wm. Livesey to *Wings*, the organ of the "Women's Total Abstinence Union." This Union, he says, has been the means of introducing to the House of Commons a Bill which would sweep away that class of liquor shops that are of such a seductive character, and to which women specially resort for their private and often furtive supply. For twenty years Mr. Livesey, with many more, has been contending for this solution of the great problem, and we heartily wish God-speed to the endeavour to rid our country and the grocery trade of the most mischievous "Grocers' Licence."

The demand is a right one which women are making, in the interests both of women and policemen, that police-matrons should be on regular day and night duty, at least at all central stations, in personal charge of all women under arrest and of lost children. They have also only too strong reasons for insisting that an investigation shall be made into the conditions to which women are subjected when under arrest. Our police ought, on the one hand, to be protected against possible charges by malicious women, and, on the other hand, women should be protected from possible insult from any evil-minded policeman. These arrangements vitally affect moral condition and religious work.

There is one common custom of our law courts which greatly needs reform—the custom of asking women to withdraw during the hearing of certain cases. If there is one time rather than another when a miserable, sinning woman needs the protection of her sisters and the influence of their sympathy, it is when she is placed in the dock. The examining counsel will generally do their work much more considerately under the eyes of women than under those of men alone, and both judge and jury will feel themselves aided in doing the right. The law does not exclude women as part of the public from any case, and custom should conform to law. The old idea that men should possess a kind of supreme right to try and decide everything relating to women must go. We have even seen a Church court cleared of women in order that the repeal of the C.D. Acts might be discussed.

The Association of Religious Agencies in Liverpool is an institution of which we should rejoice to see imitations thoughout the country. Its object is the promotion of increased efficiency and greater co-operation among the various agencies for evangelising and benefiting Liverpool and district. One result of the operations of the Association is to bring before Christian people those organisations which are not distinctly of a denominational character, and are thus likely to be in a large measure overlooked. Mr. Samuel Hawkes is the secretary, and the office, 3, Hackins Hey, is a useful centre for information on works of philanthropy. The committee of the Association recently advised the setting apart of one Sunday in the year, to be called "City Sunday," upon which special attention shall be directed to the religious needs of the city, and, where possible, collections made on behalf of the evangelical and undenominational work of the city. We are glad to learn that there has been an encouraging response to this appeal.

Here are two of our problems; what to do with 52,000 pauper children of all ages now in the workhouses of England and Wales? and what to do with at least one-third of our reserve men of the army who, Archibald Forbes says, "are cadging and loafing about the country as common tramps in a degraded condition of thriftless recklessness"? For the latter we are not doing much more than increase their number every year. When the evil has grown to a threatening size we shall probably begin to think whether we ought to have a national method of making tramps. For the pauper children a few boards of guardians are bravely struggling to secure them a decent life and a fair start by boarding them with families. By this means a few thousands in England enjoy an advantage which is universal in Scotland for children of the same class. The report on the Forest Gate School, where the children have been poisoned with bad food, where they have suffered for years from ophthalmia, where several perished in a terrible fire, where they have had an outbreak of typhoid, will do something to arouse interest.

A vigorous correspondence is going on in *The Guardian* on "The Lessening Income of Church Societies." Two points come very plainly to the surface, and if they are duly considered, this time of need and pressure may ultimately bring a great blessing. One is the need of economy. One correspondent thinks that too much is spent on music, on badges and banners, and on mere useless machinery. He is right; the self-indulgence of some well-to-do congregations is as bad as that of Dives. Again, the people have not been taught the duty of giving. They have been "begged" *ad nauseam*, and this has been found to be no better than constant pumping, whereas if a living spring were touched there would be a constant flow. The Word of God gives no uncertain sound on this duty of giving, and were its teachings faithfully unfolded and applied, a marked improvement in the income and work of every society would soon follow.

The importance which the Church Missionary Society attaches to the training of native evangelists shows that the Society is doing a work which will go forward with accelerated speed. Liberty and self-help are notes of all true Christian work. The converts of the Gospel must become its apostles. A native ministry has a fitness that belongs to no outside agency; its very existence is a sign calling attention to the power by which it has been created. "Why have our own countrymen embraced the new faith?" is the question asked when native evangelists begin their preaching. Moreover, if souls *are* converted by the Gospel, they *must* speak the good news which they have received; and to aid them is to act with the Spirit.

The policy of the Church Missionary Society to turn away no suitable candidate for missionary work because of lack of funds was apparently on its trial last year. The Society was in danger of closing the year with a deficit of £12,000. But the adverse balance has all been wiped out, and the Society actually begins the new year with a balance in hand of some £3000 or £4000. The Bishop of Liverpool had a true principle in missionary work to uphold and commend at the annual meeting, when he moved a resolution expressing thankfulness that the Committee had continued to send forth worthy labourers in the assurance that God would not fail to maintain those whom He equipped and called. The Society is setting an admirable example of faith, which cannot fail to have an elevating and purifying effect on all missionary work. If societies were to be reduced to business machines with so much income which fixed the expenditure, then their day of use-

fulness would be over. They are right in believing that when God sends the workers He is sure to send the means to maintain them.

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"The Isles and the Gospel" is the title of an article in *The Thinker* for May, by Dr. Hugh Macmillan. Besides the extreme interest which is thrown into it by historical references, and the charm which is given to it by scientific illustrations and allusions, it has great value because of its suggestiveness as to plans of Christian work.

God has formed islands and separated them from the great lands, and richly furnished them for human habitation, in order that mankind, by means of them, might be broken up into smaller sections. Massed together on wide continents, human beings have always been apt to corrupt each other. Vast as has been the influence of islands in connection with the civilisation of the world, they have had a still greater influence in connection with its religion. Islands have been identified from the beginning with the progress of Christ's kingdom. . . . Amongst the insular races the Gospel has found the most favourable conditions for its diffusion.

Dr. Macmillan could not fail to point out the work of God that has been done for Europe from island centres, one of the most thrilling chapters of Church history. He has also made full use of the facts of the rapid spread of the Gospel among the South Sea Islands, where "they had no elaborate caste, like India, and no gigantic ritualism, like China, casting almost insuperable barriers in the way." But his references to Cyprus, now a British possession, are peculiarly stimulating. After reminding us that the men outside of the Apostolic band who were most influential in the spread of Christianity were natives of islands, and that Mnason, the "aged disciple," and Barnabas, both came from that island, and that several years before the mainland of Europe received the Gospel Paul and Barnabas were consecrated by the Holy Spirit for the special work of evangelising Cyprus, which was the bridge of commercial intercourse between the Eastern and Western worlds, he inquires:—

Is there no higher than a mere political or commercial meaning in the acquisition by England of the island of Cyprus—the very island where the first missionary enterprise of the Christian Church began? Should it not be used as a base or fulcrum for preaching the Gospel to the regions from which it was first diffused?

We pass this question on in the hope that it may be answered.

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In Austria and Germany there is a body of Christians called "Nazarenes"; they are also found in some numbers in Hungary, Transylvania, and the valley of the Danube. They resemble, in some respects, our Society of Friends, especially in this, that they object to war, and are ready to go to prison rather than serve in the army. At Belgrade a "Nazarene" was recently sentenced, by a court-martial, to ten years' hard labour in chains. Another of them in Bosnia, who has already undergone two imprisonments, has been sentenced to a third term of two years. We are thankful to hear of brethren to whom the Word of our Lord is so imperative, and who are willing to suffer for Him. Testimony like this must do good in every way.

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Lord Wolseley's Life of the Duke of Marlborough is attracting attention, and to hear of the Duke is also to hear of his beautiful, imperious, and wayward wife. Perhaps in no letters do the pride, the sadness, and the dissatisfaction of the human heart express themselves so forcibly and so openly as in those which ladies of title often wrote in reply to the Countess of Huntingdon when she invited them to her house, or to the Tabernacle, to hear Whitefield. In one of her letters the Duchess said, "In truth I always feel more happy and more contented after an hour's conversation with you than I do after a whole week's round of amusement. When alone, my reflections and recollections almost kill me, and I am forced to fly the society of those I detest and abhor. Now, there is Lady Frances Saunderson's great rout tomorrow night—all the world will be there, and I must go. . . . I must go if for no other purpose than to mortify and spite her. . . . Perhaps my wicked heart may gain some good from you in the end." Truly, the rich need the Gospel as well as the poor, and they are favoured who can take it to them.

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A young man, trained as a Nonconformist, joined the High Church school, and in that mood of mind went to live in Ireland. The sight of the sacerdotal idea fully applied and carried out, as it presented itself there, frightened him out of his new faith, if faith it could be called, and he found his way back to something simpler and more Scriptural. The inside view of a thing, of a system, of a church, is often disenchanting. There is a passage from Cavour's recently-published letters which shows decidedly that the Jesuits are attractive or otherwise according to the point from which they are viewed. In France they were, he thought, less objectionable than in Piedmont. "If you wish to know the innermost nature of the order you must not study them where they have to fight their way, and where their position is precarious. You will never form a complete estimate of them save where, with no obstacles to encounter, they apply their rules in a consistent and logical manner. They have learnt nothing, forgotten nothing. Woe to the country, woe to the class, which shall entrust them exclusively with the education of its youth." These words are worth remembering now, when the Romish Church is clamouring to have public money for the education of the children in the Romish faith. It is idle to think that the endowment of Romanism with the Maynooth grant is wrong, and yet allow a far larger endowment to take place before our very eyes. Now is the time to stop it.

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It is God's meekness multiplies us; his gentleness that makes us great. When, manifested in flesh, He walked among us, He did not strive nor cry, his voice was not heard in the street; He did not break the bruised reed, nor quench the smoking flax. We need to learn his spirit of meekness and gentleness. We have known those in authority in the Church hold such a rod of terror over others, that they were afraid to speak their thoughts lest there should be some heresy in them—afraid even to think, lest their thought should be detected and made a ground of excision.

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We hold that everyone who has, as a convinced sinner, fled for refuge to Jesus crucified and risen as his Saviour: everyone who believes on Him who raised up Jesus our Lord from the dead—is justified by faith, is a member of Christ, and a part of his body the Church, which is the fulness of Him that filleth all in all. Therefore, every such person, whose works justify his profession, has so far an indefeasible right to fellowship in any Scripturally organised church.

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"Him that is weak in the faith receive ye, but not to doubtful disputations" (*marg.*, not to judge his doubtful thoughts). We have no right to receive or reject him because his view does or does not agree with ours. He is a member with us of Christ; and if an uncomely member, he receives from the Lord the greater comeliness. But supposing he holds some false doctrine? A man does not really hold any truth or error until he is held by it; and there are few who have not had their doubtful thoughts about every doctrine they really hold. Many souls have been judicially murdered by being pushed into a corner, and forced to express a decision, when they were comparing one Scripture with another, and seeking to ascertain the truth. The endeavour to stamp out an error has often stamped it in. The spirit of inquisition may continue, while the acts of the Inquisition are denounced. The great safeguard against division, whether caused by error on the one hand, or tyranny on the other, is the love which hopeth all things, believeth all things, never faileth.

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But if, after patience has had her perfect work, and when love has exercised her art in vain, any member persists in teaching that which divides the Church, and if he refuses to hear the Church, then the last and painful resource is separation; for how can two walk together except they are agreed?

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It is sometimes said that the name of Jesus is used too familiarly, even irreverently, and that we should rather give Him his title, the Lord Jesus Christ. Doubtless all irreverent familiarity is evil. The Lordship of Jesus is a truth to be upheld in its highest integrity. The apostle in 1 Cor. xi. 23-34, rebukes the irreverence of the Corinthians at the Supper of the Lord, by reminding them with repeated emphasis, that he received of the Lord that which he had delivered unto them, that the Lord Jesus took bread; that it was the Lord's Supper they professed to eat, representing the Lord's death, the cup of the Lord, the body and blood of the Lord, and that for their wrong-doing they were chastened of the Lord, that they might not be condemned with the world. Eight times is the Lordship of Jesus asserted in this passage.

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Nevertheless, the idea that the use of the name of Jesus, without the prefix Lord, is necessarily irreverent, indicates forgetfulness of the glory of that name. God has glorified his Son Jesus. Because Christ Jesus, equal with God, made Himself of no reputation, God hath highly exalted Him, and given Him the Name which is above every name—that in the name of JESUS every knee should bow.

How sweet the Name of Jesus sounds.
Jesus' Name, thou Pearl Divine.
Jesus, the Name to sinners dear.
Jesus, the Name high over all.

These and many other of our most precious hymns affirm the Divine sweetness, sacredness, supremacy of the Name which is above every name in earth or heaven. While defending it from irreverent use, let us not forget the Divinity and Royalty inherent in the name of JESUS.

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**WHY MAY WOMEN WEEP** over the tragedy of some romantic novel, and be forbidden by prejudiced friends to take pity on the real story of lonely lives lived by uncared-for children, gathering such lives into their own arms as the natural consequence of practical sympathy?—*Mrs. Reaney.*

**A MAYOR'S CHILDHOOD.**—A hush came over the teetotal mayors at the London Mansion House, as the Mayor of Workington told that owing to drink he had never had a day's schooling in his life. At the age of seven he was sent to work in a coalpit, and from that he went to be an iron puddler. The signing of the pledge proved a crisis in his life.

## Disarmament.

When, as M. Jules Simon says in *The Contemporary Review* for May, "the most eminent thinkers of the several nations" (of Europe) "are uniting their efforts to overcome prejudice and persuade to concord," it would ill become Christians to refrain from adding their efforts in every available form to secure the same end. They are bound to put away prejudice, and "to follow after the things that make for peace." Indeed, they may fairly claim that the evangel which they are constantly preaching has been permeating the thought of the world, preparing the way for a great change; they therefore hail the first manifest signs of its approach. Terrible experiences of the infatuation of an armed peace may have brought the nations into a mood to listen quietly to the higher lessons of our Lord, but that is the usual course of sinful men. Turn away from God; follow your own devices and desires; declare the teachings of Jesus transcendental, fit for the millennium and for saints, but not for practical men; involve yourselves in untold misery and in hopeless bankruptcy of your manhood and your means; then turn, and begin to admit that after all, the way of peace does seem to be the safest.

For almost a century a band of enlightened Christians have been teaching, and warning, and pointing out that this game of war, whether actual or prepared for, was a game of beggary and ruin. And now the beggary has come. "As for Italy," says M. Simon, "it is all over with her." "What are the other countries going to do which are threatened with the same fate in the long run? It is worse than folly to go on with a system which imposes all the evils of war except war itself. It must come to an end. And it can only be put an end to by war or by peace—a real war or a real peace—a war of extermination or disarmament." As M. Simon believes that France is as strong as Germany, and can hold out a long time yet, and that the Franco-Russian alliance has done for her diplomatic status what she herself had already done for her military organisation, he feels that he can honourably and with self-respect propose a truce of God.

All Europe is outwardly at peace, "every one, from the monarch to the mendicant, is in love with peace," yet we find there nothing but war. Strange contradiction. We are reaping the fruits of ages of violence. We have so loved and followed war, that when we would be at peace we cannot; peace is war. The state of France, as described by one of her foremost and most patriotic sons, is pitiable in the extreme. A man, he says, does not come out of his three years' service the same as he went in. "The artist's hand is grown clumsy, the morals of the young priest are impaired." The condition of things in the country, from which the men are drawn away, and in the city, to which they gravitate as soon as their three years are up, means a money warfare almost as disastrous to the country as a foreign war. Worse still, "the germs of all the diseases may be found in the *casernes*, and the men disperse to convey them all over the country, into every village and every workshop. Many of these young soldiers have not stopped growing. They are at the very age for typhoid fever." The police expenditure must be increased to make head against the growing number of assassins.

There can be no doubt that the sovereigns on whose words such tremendous issues depend are afraid of a struggle which will leave the victors in as miserable a condition as the conquered. This is an advantage, secret, unexpressed indeed, but real; and lovers of peace should press forward their good work with the assurance that in every king's heart they have a friend. The nations also "may be overwhelmed by a common lassitude, and may find themselves constrained by an invincible force to lighten themselves of their armour, little by little." No doubt there are difficulties in the way of disarmament, but they are as nothing in comparison with the present threatening combinations.

M. Simon thinks, and we agree with him, that an international convention should decide on the reduction of the term of active service everywhere from three years to one. This would leave the Powers in relatively the same position as now. Were there, in addition, a Truce of God, to last till the opening of the twentieth century, some wonderful changes would inevitably take place. While these two changes were quietly working, it surely would not be difficult to establish that International Court of Arbitration which Sir Edmund Hornby has sketched in such a masterly way.

The churches are now signing a universal petition to the sovereigns of the world in favour of disarmament and arbitration; their work is needed; the time is opportune. Could not the Peace Society also call a meeting for prayer on the day of its annual meeting, and thus more thoroughly aid us to confess our dependence on God to bring to pass the abolition of war? J. P. G.

## SOUTHPORT "FRIENDS" MEETING.

One Sabbath morning in our meeting house
I saw a stranger with a care-worn face,
A face which told of pain and inward grief,
Or memories of lost or absent friends.
He took a seat, and bowed his head in prayer,
Then looked around, and seemed to wonder
That no voice was raised, but all sat silent
In deep meditation.
The hush grew deeper and more solemn still,
An opportunity for quiet thought
We cannot prize too much.
Ere long we heard a woman's soft, low tones
In supplication, and in grateful praise.
She spoke to God in humble, reverent words,
And bore unto the throne of heavenly grace
The wants and woes of erring, suffering men,
And sought, through Christ, the needed help
To none denied, who come in his great Name.
She ceased. Again a hush o'erspread us all.
The stranger, with his tear-dimmed eyes
Saw visions of deliverance,
And as he sat, he thought of Him who said,
"Come unto Me, thou weary one, and rest."
And now, a faithful, loving minister
Gave forth the words, which in the silence
Had been brought to him, with living power—
"Why art thou now disquieted, my soul,
Why art thou still cast down?
Hope thou in God, for thou shalt speak his praise,
And all thy mourning shall be turned to joy."
The fitly-spoken words, not long drawn out
Nor amplified unduly, brought a message,
Clear, direct, and unmistakable,
To burdened hearts not far from dire despair.
Then others testified that God was good,
And that in hours of darkness He had shed
His light on the untrodden path, and proved
A very present Help in time of need.
Again ascended prayer and heartfelt thanks;
And after a brief pause our meeting closed
Without a formal priestly benediction.

. . . .

Was this the end? Nay, rather the beginning
Of radiant hope, dispelling gloomy clouds
From one discouraged soul. And now
The sunshine from the face of Christ
Turns darkness into light,
And makes the way through life, before so drear,
A way of pleasantness, a path of peace,
An entrance to the presence of the King.

Joseph J. Spraggon.

*Liverpool-road, Southport.*

## Trade Morality and Casuistry.

All things are lawful for me, but not all things are expedient.
All things are lawful for me, but not all things edify.
All things are lawful for me, but I will not be brought under the power of any.—*The Apostle Paul.*

Dr. Maclaren has said that "we do not sufficiently consider individual responsibility for the collective act." Christians hold shares, serve on boards of directors, draw profits, dividends, and fees from trading companies which carry on business in a way quite at variance with the principles of the Gospel. In some cases it is done by innocent investors in the most unconscious way. Take a typical case.

A Christian lady holds shares in, and, of course, profits by, the business of a large company of shipowners. She is a Sunday-school teacher, and would never dream of shopping on a Sunday. Being a teetotaller she would not drink wine or other alcoholic beverage. Yet in the vessels in which she holds shares there is a deck bar, at which the steerage passengers can get as drunk as they please. In the saloon cabin the steward is at the beck of any lady or gentleman who wants a glass of champagne or sherry on the Sabbath day. In any foreign port the ceaseless toil of loading and unloading "scarcely divides the Sunday from the week." A great deal of this work is done by coolies and "heathen Chinee," whose souls may go to perdition so that shareholders in England may live at home at ease.

It may be difficult for a Christian to get good investments free from taint, but that does not absolve him from responsibility. Remember the austere morality of the early Christians, which Gibbon speaks of thus:—

> Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearances of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. It is a very honourable circumstance for the morals of the primitive Christians, that even their faults, or rather errors, were derived from an excess of virtue.

In another chapter he speaks of their refusing as builders or workmen to have anything to do with the erection or adornment of heathen temples, although only as paid employés. It was no ordinary merit which drew commendation like this from the most cynical of philosophers, the most fastidious of scholars, and the most sceptical of historians.

If we widen the principle of Dr. Maclaren, and think of the large number of professing Christians employed as clerks, salesmen, and operators in such trading concerns as have lately been "gutted" by the registrar of our public tribunals and found feculent masses of corruption, what a weight of responsibility it lays on such professing Christians as have knowingly been employed by such fraudulent companies! It is no use saying they are not answerable, and still more useless to plead ignorance. In scores of cases the clerks in a large office discuss the chicanery practised by their well-dressed directors with perfect freedom after business hours. And if they draw a salary they are undoubtedly "individually responsible for the collective act." Accepting pay means that all the world over.

Theta.

ONE OF THE MANY DUTIES that come to every conscientious mother, is the daily endeavour to counteract the doubtful influence of the children's companions.

## Israel and the Gentiles.—II.

THE OLIVE AND THE WILD OLIVE.

Israel is no longer few in number among the Gentiles, whither they have been scattered. Recent calculations point to there being about twelve millions (12,000,000) of them. In Jerusalem itself are now to be found nearly one hundred thousand (100,000) who have returned from all places whither they were dispersed. How many in number the rest of the "Lost" Ten Tribes, not included in this total, may be, who can say?

When Jerusalem is no longer trodden down by the Gentiles, when it is again under the government of the Jews, who shall have returned thither, when in place of the rule of the Turk the representatives of Israel are again in possession, what will be the next step?

If the times of the Gentiles are rapidly running out, what will be the government which will succeed? If no longer Gentile, then it will be Jewish; but if Jewish, of what nature? Let us not speculate, nor add to the Word of God, but once more search the Scriptures.

"If the number of the children of Israel be as the sand of the sea, it is the Remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short." And as Isaiah hath said before, 'Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah.'" (Rom. ix. 27-29, R.V.)

Not only well-instructed Christians, but also Jewish believers in the rejected Messiah, see clearly that such Scriptures as Zechariah xiv. and Daniel xii. have never been *fulfilled*.

No, the Scriptures of Truth show plainly that it is the Remnant only which will form the nucleus of the Jewish nation when God restores them, and they again become his earthly people. How precious this remnant will be in God's sight we find in numerous passages in the Psalms and in the Prophets. "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. iii. 17). Man may attempt the resurrection of the nation of Israel for political or commercial gain. Satan, the adversary of Israel's nation, as well as of Christians, may assist in re-establishing Israel on the old basis as the withered fig-tree, while they are still seeking to establish their own righteousness, instead of submitting themselves to the righteousness of God; but all such schemes will come to nought, and God's plan alone will succeed in that day when Michael, the great prince, shall stand up to contend for the deliverance of Israel (Dan. xii. 1).

God will graft in the broken-off branches of the olive—not of the fig-tree—and He will do it according to his sure Word. Meanwhile in this day of grace, if any Israelite as well as any Gentile *individually* believes God's Gospel concerning his Son, whom He hath set forth to be a propitiation (through faith) by his blood, he shall be saved; for *this* Gospel (not the Gospel of a national restoration) is "to the Jew first," and also to the Gentile.

Without shedding of blood is no remission—without believing God's Gospel concerning his Son there is no forgiveness, no justification, no salvation. Now Christians believe this. Let us take care then not to mislead the Jew by sentimental philanthropy, or by being ourselves deceived by those who make light of the Atonement, or give it only a secondary place.



The Lord Himself shows in Matthew xxiv. that the budding of the fig-tree is a sign of the beginning of sorrows, and his solemn words commence with the warning, "Take heed that no man deceive you." C.

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## A New Translation

OF

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A.,
Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament*.

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

11. I would you could have borne with some little
2 folly on my part. Nay, do bear with me. I
am jealous over you with God's own jealousy.
For I have betrothed you to Christ to present
you to Him as a chaste bride to one only
3 husband; but I am afraid that, as the
Serpent in his craftiness deceived Eve, so your
minds may be seduced from their single-
heartedness and chaste fidelity to Christ.
4 For if indeed your visitor is proclaiming
another Jesus whom we did not proclaim, or
you are receiving a Spirit different from what
you did receive, or Good News different from
what you did welcome, your toleration is
5 admirable! Why, I *reckon* myself in no
respect inferior to those superlatively great
6 Apostles. And if I *am* in speech no
orator, in knowledge I am not deficient.
Nay, that we have made fully apparent to you
in everything.
7 Is it a sin that I abased myself for you to be
exalted, in that I proclaimed God's Good News
8 to you without fee or reward? Other
Churches I robbed, receiving pay from them to
9 do you service; and when I was with
you and my resources failed, there was no one
to whom I became a dead weight (for the
brethren when they came from Macedonia
added what supplied my wants), and I kept
myself from being in the least a burden to you,
10 and will do so still. Christ knows it is
true when I say that this boasting of mine shall
11 not be stopped anywhere in Greece. Why?
Because I do not love you? God knows.
12 But I will persist in the same line of conduct
in order to balk those who desire an oppor-
tunity, as to their pretended character, of
getting themselves recognised as on our level.
13 For men of this stamp are sham Apostles, dis-
honest workmen, assuming the garb of Apostles
14 of Christ. And no wonder. Satan himself
can disguise himself as an angel of light;
15 it is no great thing therefore for his servants
also to disguise themselves as servants of
righteousness. According to their deeds shall
their end be.
16 To return to what I was saying. Let no one
look on me as foolish. Or if you must, at any
rate make allowance for me as foolish, that I
17 may boast a little as well as they. What
I am saying, I do not say by the Lord's com-
mand, but as a fool in his folly, in this hardi-
18 hood of boasting. Since many boast on
mere human grounds, I too will boast.
19 Wise yourselves, you find a pleasure in
20 tolerating fools. For you tolerate it, if
any one makes slaves of you, lives at your
expense, appropriates what is yours, gives him-
self mighty airs, slaps you on the face.

6 *Fully:* I take the Greek phrase (*ἐν panti*) that I have so rendered, and that occurs no fewer than ten times in this Epistle, not to mean *in every thing*, but to be simply adverbial like our *altogether, exceedingly*, &c., adding emphasis to the verb or adjective that it qualifies. Our English *in every thing* expresses what in Greek is regularly the plural (*in all things*), as immediately below in this same verse and in several other places. This *ἐν panti* (which is peculiar to Paul) is found also in ver. 9, and in iv. 8, vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11; also in 1 Cor. i. 5, Eph. v. 24, Phil. iv. 6 (*unreservedly*), 12, 1 Thess. v. 18. 2 Thess. iii. 16 shows that *manner* is understood, as *time* is in the similar phrase *dia pantōs*.

9 *From being in the least a burden:* lit., *altogether unburdensome*. See note on ver. 6.

12 *As to their pretended character:* lit., *in what they boast*, namely, that they were Apostles from the Jerusalem Church.

20 *Slaps*, etc.: if this were meant to be understood literally, as Stanley supposes, we should probably, not certainly, have *faces* in the plural.

Erratum.—In last week's Translation, in x. 9, for "*with empty*" read "*with threats*."

## FALLOW GROUND.

There are signs and sounds of a revival like that of 1859 in breadth and blessing. But we need to be reminded of the evident connection between the breaking up of the fallow ground and the outpouring of the showers of blessing which we are daily praying for and expecting. Our marching orders are clear and concise: "Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." And to find fallow ground we have no need to go out of England. There is far too much of it all around and about us—unploughed, unsowed, unoccupied, ready, waiting, longing for the Gospel ploughman and the plough of conviction, for the patient sower and the seed of the Word, for the joyful reaper and a harvest of souls.

I could mention a town where it is not an unusual thing for twelve or thirteen Christians to visit the workhouse in a single day. Each of these would say that their special work was workhouse visitation, and that the Lord had called them to it; whereas they are treading upon each other's heels and wearying the poor people with their much speaking. As a contrast, an old man and woman, both over ninety years of age, living in a hamlet, assured me they were never visited by any Christian person, and begged me either to go again soon or send someone else.

At the recent village conference at the Aldersgate-street Y.M.C.A., it was manifest that the speakers, without exception, felt that the present fallow condition of hundreds of our villages is sad in the extreme. Owing to dense ignorance of the way of salvation, false teaching, and pagan superstition, there is almost as much darkness in some of them as in the "regions beyond," and this at our very doors. What a marvellous change would come over these godless, neglected rural districts if all the professed followers of the Lord Jesus realised their individual responsibility to do and say what He would do and say if He were still upon the earth in person! Surely the Lord will use strong and severe measures with some of his people who are hiding comfortably together in our large centres of spiritual life and influence, and shake them out "into the village over against" them. But are there not many even amongst those who from force of circumstances are compelled to reside in towns, who could arrange to consecrate part, if not all, of their forthcoming summer holiday to direct and definite Gospel work in dark and destitute places where the truth is seldom or never preached?

I can testify from personal experience of several village missions, that this "work of faith and labour of love" would not be unfruitful. For one of the most encouraging aspects of village work is the willingness and readiness of the people to come and listen to the Gospel when it is freely and faithfully proclaimed. This was abundantly evidenced lately at some special services in the various halls of the Bucks Evangelistic Mission. At one place in particular the people came out night after night, in all weathers, for five weeks, some of them walking two, three, and even four miles each way. And not only so, for to-day changed lives, and hearts brimful of love to the Saviour, witness to the fact that the truth preached found ready access into the hearts of willing receivers.

*Gosport.* W. Monro Collings.

"DEW UPON ALL THE GROUND."—This article was inserted last week without revision. For "shaped from dew," read "stayed from dew." There were other obvious minor errors.

## BAPTISM IN THE HOLY GHOST.

THOUGHTS FOR WHITSUNTIDE.

To the casual observer there would appear to be two divergent lines of thought on this question, some teaching that the baptism in the Holy Spirit is received by faith merely, and discountenancing what are called "waiting meetings," while others teach that it is necessary to wait for the baptism, and they therefore encourage such meetings.

Both base their teaching on the Word of God, and, without doubt, under the teaching of each, much blessing has been often received by many anxious souls. I believe that the difference is rather one of words than of substance, and that in each case there is a failure to some extent to discern things which differ.

Many teachers on the subject do not sufficiently distinguish between the work of our Lord and Saviour Jesus Christ and the work of the Holy Spirit. Our Lord's work is a completely-finished work, the benefit of which is accepted and received by the true believer, by full submission to Him, and by faith in his all-sufficient sacrifice. The work of the Holy Spirit is continuous, never ending, ever leading to fresh growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. The same distinction must be remembered in respect of salvation (cf. John iii. 36 with Philippians ii. 12), and in respect of sanctification (cf. 1 Cor. i. 30 with Rom. viii. 4, 11, 14).

Let us consider the baptism in the Holy Spirit. We find it mentioned seven times, viz. :—Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16; and 1 Cor. xii. 13. In the first four passages it is expressly, and in the other passages it is impliedly, stated to be the work of our Lord to baptize in the Holy Spirit. This is, therefore, one of the blessings purchased for us by his precious blood, part of his finished work, which the true believer receives by faith in Him and submission to his will.

Does it, then, follow that one who has been baptized by Jesus in the Holy Spirit, who has been brought into the sphere of the Spirit's fulness, is now necessarily filled with the Holy Spirit and endued or clothed with power to testify of Jesus? By no means: Satan uses every effort to frustrate the work of God in our hearts, and, unfortunately, we are only too prone to fall into his snares. Hence, by letting other things come in and take up their position in his temple, even if only in the outer courts, or by disobedience to his teaching and will, or by unbelief, or by pride, or by mere forgetfulness, or by not growing in grace and in likeness to our Lord, we grieve the Holy Spirit, and even almost quench his working in us.

Hence the absolute necessity of waiting before God, that He may, in the first place, show us whether we have ever been fully surrendered to Him (cf. Rom. xii. 1, 2, must accompany Rom. viii. 11, 14-16), and then that He may empty, cleanse and purify his temple, that the Holy Spirit may be able to fill us unto all the fulness of God. The practical result is this. Let us acknowledge the fact that Jesus has purchased the gift for us, and let us in absolute and unconditional submission to Him believe that He does baptize us, has baptized us, in the Holy Spirit, and let us thank and praise Him unceasingly for this.

Let us also *constantly* wait before God that He may search, empty, and cleanse us. Like David in Psalm cxxxix., let us say, "O Lord, Thou hast searched me, and known me," and then and therefore continue, "Search me, O God, and know my heart; try me and know my thoughts." Let this not be merely our attitude at stated intervals or at waiting meetings, but let our lives be constantly, incessantly spread out before his searching eye, for our great adversary is ever on the watch to nullify God's working in us.

There is often much special blessing received in meeting together of a few Christians, all of one accord in one place (see Acts iv. 23-31). Therefore, while accepting in faith that which is part of our purchased inheritance, let us also foster in ourselves and in others the habit of waiting before God, both individually and collectively, that He may cast out all that is foreign to his Holy Spirit, replenish that which has been exhausted, and enable us to grow in grace and in the knowledge of our Lord and Saviour, that we may be filled with his life and empowered to speak the Word of God with boldness. Let us expect the fulness of his light to show us the dust and cobwebs on even our most holy things, that in humility we may be brought to the cleansing blood of Jesus.

Let us be diligent to be faithful in the smallest things, in our homes, in our places of employment, amongst our friends, that He may be able to trust us with greater things hereafter. Let us never try to copy other people, nor let us ever insult God by the thought that it is not his good pleasure to fill us with the Holy Spirit yet, but that we must wait his time. He is willing and waiting to fill us, and we have kept Him waiting by our unbelief and sin. Let us recognise this fact, and confess it in dust and ashes before Him, and ask Him to destroy all idols, to clear away all encumbrances, and to keep us in constant communication with the river of God, which is always full of water. W. B.

## PLAGUE SPOTS OF LONDON.

By Chas. Cook.

### PETTICOAT LANE.

Most persons have heard of Petticoat-lane, but few of the readers of The Christian have any true idea of what the place is like. For many years past it has been noted for the Sunday market which is held in it and the immediate neighbourhood; it is, in fact, quite a rendezvous for the poorer classes, who in the hope of "picking up something cheap," assemble on Sundays from nine till two in thousands in the main street and its outlets.

#### SECONDHAND CLOTHES

constitute the chief, though not the only, business of this great market; a large amount of money is taken for articles made of shoddy to sell at ridiculously low prices.

When quite a boy I remember going to "The Lane" on several occasions to see what was reckoned one of "the sights of London." I have recently revisited it, and desire here to record my impressions of what I strongly feel to be a foul blot in even this our Godless city.

On my way from the West-end to the Great Assembly Hall, in February of last year, I walked through this district, which is wholly in the hands of the Jews, and if these lines call forth the prayers of God's people for Israel, some good will have been accomplished.

Besides the many shopkeepers, there are hundreds of stall-keepers, and more itinerant vendors of goods, some having but a single article to dispose of. While passing along I saw six coloured pocket-handkerchiefs sold for threepence, three pairs of men's socks for sixpence, and a black frock coat for three shillings, the last article being secondhand, but the others quite new. It is said that you can buy anything in Petticoat-lane and its neighbourhood "from a needle to a waterbutt."

Secondhand clothes, however, are the chief articles of merchandise, and to this centre are brought the old clothes that are bought by the modern "Wandering Jew." There is no doubt that many infectious diseases are by this means carried to the homes of the poorer classes, who are only too glad to get cheap secondhand clothes without asking where they come from. A "reconstructed" suit may be bought for 5s., and a pair of boots for a shilling. Business here never stops for weather; rain or shine, clothes are bought and sold. Recently on a pouring wet Sunday morning I found "Rag Fair"—as it is sometimes called—in full swing. Not only were many of the people wet through, but the clothes offered for sale were terribly damp. In the roadway I saw a pile of clothes several feet high, soddened with rain, no covering to protect the goods, which, when the market was over, would be hidden away in some small apartment till, perhaps, the next Sunday, when, in their damp condition, they might find purchasers, who would wear them to the endangering of their lives.

The filthy condition of the smaller streets—some of which seem given over to the sale of fish, cooked and uncooked, the crowded tenements filled with foreign Jews, many of whom are from Poland and Russia, and the foul smells which surround one when exploring these byeways, lead to the thought that the whole of the district could very easily become a centre of disease and death. But it is the

#### MORAL PLAGUE SPOT

to which I desire to call attention. A year ago I was alarmed at what I saw and heard, spoke to the police concerning it, conferred with one or two friends about it, but still little has been done in the matter. Here is a man selling a coat. Unblushingly he uses the most shocking language, interlarding every sentence with an oath, and asking his God to strike him dead if every word he utters is not true. Opposite is a rival in business, who surpasses him in the violence and virulency of his speech as he declares his competitor to be a sham and a fraud. Vituperations follow by way of retort, and worse ensues. Let anyone walk the length of Petticoat-lane, and he will hear a dozen salesmen using language that will horrify him.

I spent part of last Sunday morning there, and declare that nearly every man selling clothes in the open thoroughfare is guilty of this abominable practice. But this is not the worst. There are one or two men, known to me by name—shopkeepers also—who go out of their way to use, not only grossly indecent, but outrageously obscene language, and this in the public thoroughfare.

Surrounded by a large crowd of youths and men, with a sprinkling of the other sex, they will speak of immoral acts without disguise, and wait for the laugh that is sure to follow. One man specially is noted by the vast crowd who gather round, apparently expecting him to pander to their depraved taste; but the marvel is that he is allowed to do it. No language is too coarse or unclean for him to use; he seems possessed by the devil, and can be seen to foam almost at the mouth. If we would know *what a devil* the devil is, we have but to visit Petticoat-lane on Sunday morning and listen to the awful blasphemy and obscenity vomited forth by his too willing slaves.

This man in particular has been visited and spoken to by a child of God, and charged with his sin, and his answer is, "Why, bless you, *if I did not do it*, I'd not sell a single garment!"

Evidently, then, it is done to draw the crowd, and others, emboldened by this man's example and immunity, are quickly following in his steps. In vain did I look for some servant of my Master; hopeless was my search for some follower of our Lord. Why is this district

#### GIVEN OVER TO THE DEVIL?

How he must smile at us celebrating jubilees and leaving him undisturbed in this stronghold of sin? Not one ray of light amidst all this darkness could be seen, not a voice is heard for Jesus. Is there not scope for our brother, Wm. Booth, here? Surely there is a need for someone to protest against this iniquity.

Some are asking "Where are the police?" When spoken to, they say, "When we are near the language is modified, and we have no power unless it is strictly obscene." Both the Metropolitan and City Police are on duty in "The Lane," and admit having had complaints made to them. Last year I noticed large crowds also at the Aldgate end of the street, surrounding a tipster, who was offering to give the winner of the Lincoln Handicap for 3d., and hundreds of boys and youths were listening to the lies of the man who was fattening on their hard-earned wages, and helping to turn out gamblers by the score. This I brought under the notice of the police.

Thank God a month ago the police interfered; and now this professional lying for a living has been stopped; and though the tipsters are there, they are not allowed to gather a crowd, but walk up and down among the people offering their "certain winners" to those who are so easily gulled. As I walked away I again heard the foul language of the men referred to, and I am prepared to give names and addresses of the principal offenders. Hard by this plague spot I entered a large Nonconformist building. A mission was being held; forty people were present. Opposite to this stands a magnificent church. I entered; *less than forty* were there. Adjoining is Toynbee Hall; this also I visited, and found at the 11.30 lecture some twenty young men listening to an historical lecture.

May God give his people the spirit of prayer about this matter, and grant grace and wisdom to those who are seeking to bring about a better state of affairs.

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THE WORLD will never become a Christian world until the cradle is a sanctuary and the mother a minister.

WORKHOUSE CHILDREN have no mothers even to lean their poor heads against. What a part "Home, Sweet Home," plays in the education of our children, and how entirely it is left out in theirs. Their unnatural life has stifled and perverted natural feeling, and either produced an unsatisfied yearning or a stolid dull indifference.

## "WITHOUT SIN."

Dear Sir,—I have been written to on the subject of what is sometimes expressed as "living without sin." I thought that the substance of my reply would be of interest and profit to many of your readers.

We cannot be indifferent to the supreme claims of righteousness and true holiness upon the life and walk of the believer. God forbid that I should write a single word that should keep any child of God back from "forgetting the things which are behind," or to hinder him "pressing toward the mark for the prize of the high calling of God in Christ Jesus." It is well, however, that we should test all statements and experience by the Scriptures of Truth.

No such teaching concerning Christian experience as being sinless, is found in the Word of God; neither is such a condition possible to any man. There never was but One of whom it could be affirmed that He was without sin, viz., the Lord Jesus Christ.

Not long since I heard this statement made before a large assembly: "I bless God I have not sinned for five years." On another occasion I heard these words used: "We believe in taking sin out root and branch." Now, such expressions are not only unwise, but they are out of accord with the Word of God.

Let us consider what sin is. (1) Lawlessness is sin. (2) The thought of foolishness is sin. (3) To come short of the Divine glory is sin. (4) To fail to love God with all the heart, soul, mind, strength, is sin. (5) To fail to hate sin is sin. (6) To be destitute of any of the fruits of righteousness is sin. (7) "To him that knoweth to do good and doeth it not, to him it is sin." This is but part of the list, from the Divine and unerring standard, which shows what sin is.

No greater delusion can exist than for a man to believe that, because he is not conscious of overt acts of sin, and does not commit evil in his daily life, therefore he is sinless. Consciousness is neither the standard nor the proof. The friend to whom I referred had not lived a single day, much less for five years, without sin. His mind evidently had been taken up with the thought of not committing evil actions, and was practically closed to the fact of his personal coming-short of righteousness and holiness.

The misleading expression "taking sin out root and branch" does not even touch the meaning of sin as given by the Spirit of God in these words: "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Sin, in this searching passage, means failure to do actual good, and to be like God in these respects. God is not a Being exempt from evil and sin only. He is sinlessly perfect in this, that his goodness and rightness are positive and perfect.

It is not the commission of sinful actions, or the presence of sinful thoughts and desires, which drives many of the children of God, with confession and a deep sense of sin, into the Divine presence; but that upon the tree of our experience and life there is so little of the fruit of righteousness. This to me is a constant cause for sorrow and personal humiliation. In sad reality, "All have sinned, and come short of the glory of God."

Mark how we are warned against false views on this important question, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is an awful thing to be self-deceived. The deception here indicated is that the truth is not in us if we say that we have no sin. To make choice of a deceitful confession in regard to our condition and experience is bad enough, but to do so at the price of the rejection of the truth of God is terrible. Surely pride and self-righteousness hold the citadel in such cases.

Let it not be forgotten that every time any believer from any cause neglects to do good which he might have done, he contracts sin. Whether this neglect arises from indolence, or from want of will, or of self-denial, or of zealous devotion to God, he is guilty of sin. There is not a Christian on the face of the earth who doeth good always and in these respects sinneth not.

The truth is that we can scarcely estimate the sinfulness of the believer on this ground alone. Thank God for the infinite value which attaches to the expiatory sacrifice of Christ Jesus our Lord in regard to the deep need of his people in all these respects. Let it be ours to the utmost of our power to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," but never let us be guilty of denying the truth by affirming that we are without sin, or sinlessly perfect. That could never be truthfully stated by any believer this side the eternal glory. As a fact, neither in experience nor attainment in this present life, can such a condition be known or be possible.

The tendency of these unscriptural fancies is to give a contracted and superficial view of the evil nature of sin, and to lead men to be self-satisfied and occupied with their own experience. We need to be careful not to change Christ for an experience, lest, being self-satisfied, we give place to the workings of pride, such as the truth of God so well portrays in the words, "Stand by, for I am holier than thou."

In conclusion, be it remembered that if the believer could be sinlessly perfect he would not need the high-priestly functions which now pertain to our Lord. He has, by the appointment of the Holy Father, become the merciful and faithful High Priest in things pertaining to God. It is of the whole company of redeemed believers that the words are written, "Wherefore He (the Great High Priest) is able to save them to the uttermost—continually—that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). Intercession implies the sinfulness and need of those for whom the Intercessor ministers. Carefully study Rom. vi., especially verses 12 to 19.—Yours faithfully, Henry Varley.

## PROGRESS IN JAPAN.

Twenty-one years last month the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal, but really expressed the attitude of the public mind towards a religion whose past history had been of such character as to render its new introduction a matter of serious anxiety and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work at present that give anxiety to the labourers now in the field; but when we gather up the various facts that indicate what marvellous changes have taken place, in the attitude of the Government and the public mind, we can but feel that God's hand has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan, 377 churches (of which seventy-eight are self-supporting), and 37,400 church members, of whom 3636 were added during the year. There are also 7393 pupils in Christian schools, and 27,000 Sunday-school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 yen, or about 40,000dols. U.S. currency.

Besides the regular church organisations and mission work there is now a resident secretary of the Young Men's Christian Association from the U.S., who has been successfully at work in developing and organising the Christian young men into societies for their mutual benefit, and also for aggressive religious work. He reports that "in 1893 the associations of Japan formed themselves into a National Union, having its headquarters and executive committee located at Tokio. The Union now includes thirty-three associations (of which number eighteen are college associations), with a total membership of 1055. Twenty-five other associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tokio Association has for its officers men who are nearly all of national prominence, and it is proposed to build up in this political and educational centre a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upwards of 13,000. It has a travelling secretary, and in some parts of the country the local organisations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in *The Japan Mail* asserts that

THERE COULD BE NO GREATER MISTAKE

than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly 40 per cent. of the Christians belong to the "Shizoku" or intellectual class of Japan. In the city of Tokio nearly 75 per cent. of the members are shizoku. In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the Speaker were Christians. In Tokio and Kyoto some of the most influential members of the city and prefecturial assemblies are believers; while in Gumma Ken, out of a total of sixty members in the Assembly, eight are Christians. There is a "Christian Physicians' Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organisation in Japan is called the "Jiuto" or Radical Party, and it is likely soon to have a controlling influence in the affairs of the Government. Its vice-president is an Elder of the Presbyterian Church in Kochi, and one of the most active and consistent members.

There are now Christian moral instructors in several of the Government prisons, and their labours have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 reading lists of the Scripture Union from the prisoners located in the Hokkaido alone. Until recently the Bible was prohibited in the Higher Normal School in Tokio.

THERE IS NOW NO RESTRICTION

in regard to its possession or use. During the year 1893 there were sold at the Bible-house in Yokohama 4,806 Bibles, 16,265 Testaments, and 16,534 portions of the Scriptures; and more than a million copies of the same have been circulated heretofore.

The report of the United Tract Societies for 1893 gives the total sales as follows:—Books, 3114; tracts, 161,816; or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated; so that the aggregate circulation was 278,447. With so much scattering of the seed of Divine truth there must be important and lasting results.

And the blessing of God is resting upon the work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people." He adds that "many heard the Word gladly, while not a few were deeply impressed with the beauty, power, and blessedness of the Christian religion." The membership of the church is increasing, souls are being awakened and converted, and the preachers and members are uniting and co-operating as never before.

One of the missionaries at Nagoya writes that during the week of prayer the interest was so great that it was decided to continue in supplication for increased blessing. So with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence. As a result there has been such an awakening as was never known in that part of Japan before; and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.

Ten young men connected with the Presbyterian body in Tokio have recently formed themselves into an Association for the special object of carrying the pure Gospel of salvation to the great masses that are without Christ, and many ignorant of even the very first truths of the Gospel. These young men are preachers, or teachers, and already an interest has been awakened that gives promise of most blessed results. H. Loomis, American Bible Society.

*Yokohama, Japan.*

## Revival Reminiscences.

1859 TO 1891 IN WEST SURREY.

It is not always possible to obtain a connected, nd trustworthy account of the effects of a revival; ven as they may be traced within a narrow area, ut the careful and painstaking habits of the late r. Benjamin Scott, Chamberlain of the City of ondon, prepared and preserved an account of what as done in West Surrey between 1859 and 1891, rom which we draw some important facts. Mr. cott was led, in 1854, to make his home at Weyridge, but finding no Gospel preaching in the arish church, the only place of worship, he went Hersham, two miles and a-half distant. When he ad been attending for five years the ministry of a deoted man of God there, Rev. Mr. Lord, a circumstance ccurred which made a deep impression upon him. He as walking alone in the shrubberies surrounding his ouse one Sunday afternoon, between the services Hersham, when he was suddenly and overoweringly impressed with a feeling of spiritual olation, "so much so that he was moved even to flood of tears." He had not, at that time, a soul ithin a radius of two miles, outside his own ousehold, with whom he could exchange a word spiritual things; and yet Weybridge is only neteen miles from London. He had planted mself, "by no design of his own," where attenance on Divine ordinances involved two journeys and fro, of about ten miles in all, on the Lord's ay, and he saw no opening for better things for mself or his family. Writing of this period, he id: "My spiritual condition, I am now conced, was no better than were my spiritual circumances."

In the month following, during his annual vacaon, which he that year spent at Swanage, in Dort, he received a letter from a friend, and two newspers forwarded by others, all informing him of e remarkable revival in Ulster. A strong desire, rtly curiosity, partly hopefulness, partly incredu, seized him, to ascertain whether the reports re authentic. Notwithstanding the pleasures of cation, and the pleadings of wife and children, started for Ireland.

ULSTER IN 1859.

To quote his own description of what he saw: Religion and religious topics were the main subts of conversation in trains and on jaunting cars; tices of meetings in church, chapel, and the open appeared on the walls of stations in place of e usual subjects of announcement; the summer es at Belfast had been abandoned, no one enter a horse; Wombwell's Menagerie left the dist, for no one cared to patronise it. A meeting d just been held in the Botanical Gardens at lfast, attended by 40,000 persons, at which, from ht stands erected for the purpose, preachers esented the Gospel to the people, who lingered to en until the shades of evening compelled them depart, many of them having to walk twenty les to their respective homes. In truth, the viour's injunction, to put in the *foremost place* e seeking of the Kingdom of God, was obeyed, for eason, by the majority of the people of Ulster."

During a three weeks' visit he had fellowship h ministers of all evangelical churches, and nd them engaged to the utmost of their strength teaching and guiding souls. "Sectarianism s, for the time, dead and buried." His account stirred Mrs. Scott that she accompanied him on second short visit to Ulster. A brief pamphlet ich he published, telling what he had seen, had a nsiderable sale, and brought him many invitaus to speak. He seldom spoke without good ults following. His own minister was sceptical, in the North of England he had seen exciting vices which had ended in disappointment—a ival made, not a revival sent from above. Mr. rd was, therefore, taken to look for himself, and their return he consented to Mr. Scott's telling people at Hersham what he had seen.

CONVERSION OF A PUBLICAN AND HIS WIFE.

Merely to tell the story of the revival seems to e been enough to cause a revival; life accomied the testimony to the power of God. When Scott told the story at Hersham it was to an rflowing and deeply-moved audience. To furh more sitting accommodation one of the deacons into the beerhouse next to the chapel and ed for the use of some forms. The wife, who in charge, said, "You have got the fools; may have the forms." While these were being placed the audience was asked to bow their heads in silent prayer, a circumstance which made so deep an impression on a prayerless man as to lead to his conversion. The publican's wife soon afterwards got into conversation with Mr. Lord on a question of conscience. "Was it wrong to sell milk on the Lord's Day?" Mr. Lord gave a qualified opinion, and added, "But assuming that there may be justification for selling a perishable article like milk, what have you to say about selling intoxicating drink, which is not perishable, on the Lord's Day?" She burst into tears, and confessed that she had listened unseen at the door of the chapel after lending the forms, and that she had had no peace of mind since. Pointed to the Saviour, she found peace in Him, and was soon afterwards received into the fellowship of the church. A few months later her husband fell forward on the book-rest during Mr. Lord's preaching, and, on removal to the vestry, confessed that he also was suffering from conviction of sin. He, too, was received into the church, and, after living some years as a Christian, and making a good confession, he died a peaceful death. The conversion of this couple led first to the closing of the beerhouse on Sundays and then to the abandonment of the trade altogether. Twelve members were received into the Church through Mr. Scott's address.

Meanwhile, open-air services were organised for the whole of the neighbourhood around Hersham for the rest of the autumn. Then a gentleman at Weybridge observed at the close of one of the services, "The evenings are getting cold and dark; what do you purpose doing with the meetings?" Mr. Scott replied that he feared they must be given up at Weybridge, as there was no suitable meeting place. He at once replied, "I have a disused billiard-room in my grounds which is at your service." From the billiard-room the congregation went to a music-room in Mr. Scott's own house, and from thence into a comfortable church of their own, built by themselves. The benighted condition of the place was not suspected even by Mr. Scott, for when a friend came and said, "There is no evening service in the parish church during the winter months, and there are fourteen places for drinking open on Sunday evenings, which are full of men roaring out the songs of the drunkard," he expressed his incredulity, and was only satisfied when he had made a tour of inspection. Perhaps many estimable Christians are also as ignorant of the state of things close to them, and would have as much cause to be shocked if they knew the facts.

The most striking results of the religious awakening were in and around Cobham. Mr. Bradnack, who had a school for young gentlemen, opened his house in the winter, and so well attended were the services that the flight of stairs, as well as the hall, was crowded with hearers. Then a barn was fitted up, and students came from the Wesleyan College at Richmond to preach; when the barn was too small a tent was pitched in a field, and ultimately the tent was superseded by a permanent chapel. As open-air preaching is an evidence of earnestness, and so makes an impression, so services in irregular places have a similar advantage. Ten cottage prayer-meetings were held weekly in the neighbourhood, these having a good influence as well as the services in larger houses.

PERSECUTION.

The practice at these meetings was simply to aim at the salvation of the people. Mr. Scott remarks: "My sole practice was to promote evangelical teaching." Mr. Bradnack, the schoolmaster, had his school ruined by some secret persecutors; his landlord was induced to give him notice to quit, and he was obliged to leave Cobham; God did not leave him, friends came to his aid, his losses were made good, and he successfully carried on his work elsewhere. One case more of persecution may be named. The police-constable at Cobham had attended the services, and received good. He was waited upon and warned that the county police superintendent would not allow his attendance at chapel services. "This warning he disregarded, and he was at once removed, without reason assigned, to a beat at the top of Hindhead." Mr. Scott sought him out there, and found him much cast down. That very week he was placed in new and better employment, and he became in his new place a useful man. Not one case of persecution was there, which was not overruled of God for good to the persecuted.

The work of God went on gathering strength at its various local centres. John Wilson, who had been converted from a sinful life by the instrumentality of the Primitives, was, at Mr. Scott's suggestion, removed from Bedfordshire, where he had been most useful in gathering converts, to West Surrey, where his labours were equally blessed. He also passed over into Middlesex, and was used of God there. Between the years 1866 and 1885, eight chapels in West Surrey and seven in Middlesex, together with two-thirds of the cost of their erection, or a sum of £10,400, were handed over to the conference.

The result of the revival in this small rural area, looked at from the church point of view, was that between 1861 and 1889 thirty-four chapels were erected, re-erected, or enlarged; twenty-seven of these were new buildings. Get the Spirit, and you get souls, and buildings, and money. Too commonly we begin at the wrong end.

A great many chapels may be got for a comparatively small sum of money when use, rather than ornament, is considered. A large sum of money may be given by the poor when their hearts are touched. The original and effective power in all Christian work is the power of the Spirit of God.

J. P. G.

## THANKSGIVING AND REVIVAL.

Dear Sir,—It has been a real joy to read in The Christian the accounts of the Thanksgiving meetings, and of the growing unity of God's people. Perhaps it will interest you to hear of the Lord's goodness to a little band of women at Aberystwyth, who for the last thirteen years have met together on Tuesday afternoon, for prayer and the reading of God's Word. Our hearts were full of praise and gratitude to our loving Saviour for the great things He has done for us. So we arranged to have a meeting on April 11, that our songs of praise might go up with yours at the Great Assembly Hall. Our little room was full to overflowing; so we moved to a larger one, and we can indeed testify that "it is a good thing to give thanks unto the Lord, and to sing praises to the Most High." "Jesus Himself drew near," so that "our hearts burned within us," and were filled with an eager longing to do more for the advancement of his Kingdom.

We are waiting upon the Lord for more power and wisdom to win souls, and we expect "showers of blessing."

*Aberystwyth.* J. E. L.

## SOLDIERS' HOME, GOSPORT.

The Misses Ridout have issued their report, which states that:—"The usual work among soldiers and marines has gone on steadily throughout the year, and we thank God for many tokens of his blessing. Several different regiments were represented here during the summer, coming in succession to Fort Gomer for musketry. The Royal Marines, however, continue to supply the largest number of men, both from the barracks and the ships in harbour. It has been a pleasure to welcome home a large number of Christian soldiers from India by the different troopships, as well as men from Egypt, Malta, and Gibraltar."

There have been many cases of blessing. The following illustrates the work:—"One Sunday evening we had the joy of seeing a backslider return to Christ's fold. He had neglected prayer for some weeks and was very miserable. We felt that God had brought him here and was Himself speaking to him. It was not long before he knelt in prayer, asking for pardon, and pleading for grace to stand firm, 'Kept by the power of God.' After returning to his Yorkshire home he wrote:—'I was determined to begin at once to live for Christ, and started by filling my father's place, having family prayers and reading God's Word. I find Christ very precious to me.'"

INVALID CHILDREN'S AID ASSOCIATION is now generally recognised as one of the necessary philanthropic agencies of London. The nature of help given may be the placing of the child in a Nursing Home if the case holds out any hope of improvement; the loan of a wheeled carriage in which it may make its journey to and from the hospital, or be taken to such open space as lies near its home; the finding a visitor to visit, teach, or amuse the helpless one; and finally the putting the little cripple in the way of earning its living. The association keeps its own trained nurse to visit, nurse, and report on the medical or surgical requirements of the patients. Visitors are wanted, so is money, letters for hospitals or homes, clothing, etc. The office is at 18, Buckingham-street, Strand.

# NOTES ON DAILY READINGS.

SUNDAY, MAY 13.—JEREMIAH IX.

*The Corruptions of the People* (1-9).—The prophet would prefer a caravanserie, with all its discomforts, to the pollutions of Jerusalem. (3) Falseness of speech is a source of weakness. Let us cultivate the habit of sincerity in the smallest matters, exposing ourselves to the searching beams of the King of Truth. Almost insensibly, the habit of insincerity steals upon men, and, having entered, it thrives apace. (8) In how many drawing-rooms and kitchens in modern society these words are verified. It is so hard to find men and women who will be behind your back what they are to your face. (9) But all insincerity to man, made in the image of God, is a crime against God Himself.

*Punishment* (10-22).—The treeless hills, devoid of life, whence the lowing of the cattle and the song of the bird have passed. (11) The call of the jackal amid the ruins of Jerusalem. The solitude reigning over pasture land and vineyard from which the population had become extinct. (16) The scattering of the people amid the lands of the Gentiles. These were indications of the severity of the judgment incurred by the people's sins. (17) Mourning was a fine art amongst the Jews, and women apt in utterance of mournful cries are summoned to bewail the awful fate of Zion. (19) These expressions are supposed to be employed by the people as they leave their land, casting lingering looks upon the dwellings which their enemies have cast down. (21) In the sack of Jerusalem the soldiers, not being able to enter by the door, burst in at the windows, and children would no more fill the streets with their cries at their play.

*The Path of Safety* (23-26).—These words are the basis of the Apostle's in 1 Cor. i. 31. None of the attributes of human wisdom or power avail to save men from the results of disobedience. Our only hope then is in the wisdom of God and in his power, in comparison with which ours are as a babe's. (24) Oh to know God, even though we cannot understand Him! To believe that his love is the source of all his other attributes, and the ground of his dealings with the world. Such will be hidden in the day of battle, and sheltered in the cleft of the rock, so that the storm can pass over them. (26) Jews were forbidden to cut or narrow the beard as was the custom of the surrounding peoples.

MONDAY, MAY 14.—JEREMIAH X.

*Warnings against Idolatry* (1-16).—(2) It is thought that some celestial portent in the sky had filled the people with dismay; or perhaps the reference is general. Idols of wood cut from forest trees, and decked with gold and silver; graven images of molten metal; these were substituted in private houses and in the temple itself for the spiritual worship of Jehovah. (5) They are compared to the palm-tree in their pillar-like righteousness. Mark the place of true sarcasm in human speech. Let it ever be used of the inconsistencies and absurdities of superstition and falsehood, never of people. (6) The outburst of Jeremiah's soul towards God is very refreshing amid the evil that he depicts. Let us often turn from the sin around us to adore Him who is King of nations, and to whom worship properly belongs. (8) The stock which stands for idols is a doctrine of vanities, *i.e.*, the theory of idolatry is vanity. The prophets were never weary in exposing the absurdity of expecting help from idols which were the result of the ingenuity of their worshippers. (9) Uphaz is supposed to be Ophir, from which the best gold came. (10) God Jehovah is *Truth*, as opposed to the vanity or emptiness of idols. He is life, and the source of life, whereas they are dead. He is everlasting, whereas they are temporary. (11) This verse is written in Chaldaic, as though to supply the captive Jews with an answer to the idolaters around. (12-15) A strain of magnificent ascription, comparable to passages from the Psalms. Since this is our God, the Father of our Lord Jesus Christ, why should we be afraid of nature? We are the brethren of nature's King. Its waters and vapours, its lightnings and wind do Him homage. (16) From all creature-help, and even from the best earthly love, we may turn to the everlasting love of God, which is our portion, and say, "There is something better than these." Mark the reciprocity. God is the portion of Jacob, and Jacob the inheritance of God (Deut. xxxii. 9).

*The Announcement of Captivity* (17-25).—Jerusalem is the fortress. Her people are bidden prepare themselves to go forth into captivity. (19) The sensitive heart of Jeremiah gives way to plaintive grief. Their sins are his and their grief. (20) This seems like the moan of Jerusalem, bereft of her people. (21) Prayerlessness is at the root of failure. Would you prosper? Learn to inquire of the Lord. (23, 24) This is still the prayer of Jerusalem uttered through the prophet, and there are times in all lives when we pass beneath the correction of God, and ask Him to temper mercy with judgment. How blessed to know that God directs our steps.

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TUESDAY, MAY 15.—JEREMIAH XI.

*The Broken Covenant* (1-8).—This alludes to the book of the law, which had been found in the Temple by Hilkiah, the High Priest, before Jeremiah had become a prophet. (4) An iron furnace, because of the long duration of their trouble. A material less substantial could not long have borne the incessant heat. Has God brought you out of the furnace? It is that you should live a life of more complete obedience, and that He should bring you into the Land of Promise. God's past deliverances of his people aggravated their present sin. (5) It is almost awful to hear Jeremiah's deep Amen of acquiescence in God's judgments of the people he loved so well. Hereafter we each shall utter a similar acknowledgment of the righteousness of God's dealings. (6-8) The prophet was bidden to take a tour throughout Judah, announcing the claims of God.

*The Conspiracy against God* (9-17).—There was no secret about this agreement. Openly and universally the people broke away from the Divine covenant. Let us take warning. For us also there is an evil heart of unbelief which departs from the living God. (13) Every city, street, and house, had its special deity, and sin had reached so great a pitch as to make intercession useless. There is a sin unto death for which we are not to pray. (15) Idolatry is again, as so often, compared to infidelity on the part of a wife. Till now, the land had fed upon the holy flesh of the sacrifices, now there was no special virtue in the offerings of people who were themselves polluted.

*The Conspiracy against Jeremiah* (18-23).—His townsmen plotted against his life. God revealed it to his servant, who amidst them was like the pet lamb with which children play. (19) Condemned by his prophecies, they thought to escape their doom by his murder, which would only aggravate it. (20-23) In these words that breathe vengeance we hear the Divine sentence of unimpeachable justice, allotting retribution.

WEDNESDAY, MAY 16.—JEREMIAH XII.

*The Reasoning of the Perplexed Soul.* (1-4) The prophet ventured to expostulate with Jehovah as to the prosperity of the wicked men that plotted against his life. When we are perplexed as to this question, which has been the standing puzzle of all ages, we had best take it into the Divine presence, and pour out our thoughts there. God likes us to reason the cause with Him. (R.V.) But we must never abandon our belief in his absolute righteousness. That is the premiss of all our reasoning. The Judge of all the earth must do right. (2) It is easy to talk much of God, but not to love Him. (3) It is blessed to be able to bare one's heart towards God, as perfectly sincere and devoted. (4) Creation suffers at human sin, whilst men fortify themselves against the allegations of God's Word by saying that their end shall not be as it predicts.

*God's Reply* (5-6).—His sufferings at the hands of the men of Anathoth (the footmen) were small compared with what he might expect from Jerusalem (horsemen). The pride or swelling of Jordan is an expression for the dense and luxuriant thickets that lined its banks, giving shelter to lions and other wild beasts. When these were dislodged by the periodic overflooding of the banks, they would be awkward to meet. Slighter difficulties are permitted to come to test us before we are involved in greater ones. And we must not suppose that we shall conquer in the greater difficulties or fulfil the larger responsibilities, if we have been unfaithful and defaulting in the less. (6. See R.V.) We may well be suspicious when our enemies, who have tried harsh measures without success, suddenly adopt fair speeches.

*Divine Judgments* (7-13).—Jehovah is represented as a husband going forth from home and wife, and leaving them to the mercy of the adversary. (8) As a lion wars against man, so Israel had turned against God. (9) As birds will peck and rend some unfortunate member of their species, so would the surrounding nations set themselves against the chosen people. (10) The shepherds here refer to the Chaldean leaders. (11) Better sense is obtained by rendering *because* as *yet*. (12, 13) The whole land would be devastated, without exception.

THURSDAY, MAY 17.—JEREMIAH VIII.

*The Symbol of the Girdle* (1-11).—Israel was as closely attached to God, as the linen girdle to the Oriental, who wears it upon his loins. The mention of Euphrates, where the girdle was to be hidden and marred, was a significant allusion to the Captivity It is to be noticed that though God is willing to cause us to cleave unto Himself, yet it is possible not to hear. We may mar the purpose of God, and reap as our recompense the marring of our lives.

*The Symbol of the Wine-skin* (12-14). — These skins were filled with water, milk, and other liquids. The prophet's words were not a truism, as the Jews mockingly affected to believe. Wine was the emblem of the wrath of God (Rev. xiv. 10). And that wrath was to be poured out on the guilty people till they were drenched and stupefied with its effects.

*The Tears of the Patriot-Prophet* (15-19).—Pride is the root-sin. By that the angels fell. (16) The benighted traveller, on whom swift night descends among the mountains, is apt to lose his way or be dashed down the precipice. (17) It is thus that the minister weeps in secret over the carelessness and disobedience of his people. (18) The king was Jehoiachin, but during his minority the queen-mother held chief power. "Ye shall be humbled, for your head-ornament shall come down." (19) Shut up, *i.e.*, besieged by the forces of the foe.

*The Devastation of the Country* (20-27).—Amazed at the desolation, the prophet asks the city of Jerusalem whither its flocks of men had gone. (21) She would, however, have no cause of serious complaint against God, seeing that she had brought about the connection with those who were to inflict her doom. They had been her lovers in the time of her infidelity. (22) The character of the punishment is that allotted to an unfaithful wife. (23) The Jews had been so inveterate in their sin that it had become a kind of second nature. We have no more power to change our hearts than either of these. But God's grace can do for us what we cannot do for ourselves. (26) Again an allusion to the treatment of an adulteress. As Judah's sins had been before high heaven and all the world, so should her judgments be. (27) And the closing question intimates that the process of cleansing could only be a gradual one, after so long a course of rebellion.

FRIDAY, MAY 18.—JEREMIAH XIV.

*The Drought* (2-6).—(2) Black, *i.e.*, sad, blackness being indicative of sorrow. The gates, "used for the people that assembled there." It is a touching picture: the fruitless errand; the empty pits; the sigh of disappointment and despair; the untilled fields; the efforts of the wild asses to relieve the fever of their thirst.

*Intercession* (7-9).—Notwithstanding our sin, we may still plead with God, on the ground of "his Name's sake." "Do thou it" are words in which we may claim the fulfilment of Divine promises. (8) God had promised to abide amongst his people, but now He seemed like a sojourner of the land, careless of its interests. (9) Stunned by sudden calamity, and unable to realise the hopes reposed upon him. God's apparent impotence to help us is the result of our sins and unbelief that fetter and restrain Him. Nothing, however, can break the covenant relation in which we stand to Him. We are still called by his Name, therefore for his Name's sake He must help.

*The Divine Answer* (10-12).—God never refuses the prayer of contrite hearts, but that which is superficial and formal. Many of our prayers miscarry because of our tortuous life and blunted conscience. If we regard iniquity in our hearts the Lord will not hear our prayer.

*The People's Prayer* (19-22).—As the prophet may not pray for them, they plead for themselves, acknowledging their sin, and supplicating help because of the tabernacle and covenant of God. Turning from their idols as vanity, they wait for Him.

SATURDAY, MAY 19.—JEREMIAH XV.

*God's Reply* (1-9).—(1) Moses and Samuel were eminent for their interesting prayer (Lev. xxvi. 16). (3) The most terrible deaths were appointed to avenge the sins of Manasseh. He was dead, but the evil fruits remained. His repentance had not sufficed to blot these out. (6) Full often had God spared the people, and as long as his forgiveness seemed likely to bring them to repentance He forgave. But the limit had now been reached in which forgiveness had any moral effect. (7) It was as if God took them to the frontier of their country, and cast them away as chaff. The widows were increased because of the decimation of the men in the war.

*Jeremiah's Lament* (10-14).—Jeremiah's sensitive disposition made him suffer keenly from the dislike of his countrymen, who hated him as though he had been a usurer. But God promised him protection amid the sorrows He predicted. God's deliverance would be like steel (northern iron), as compared to the opposition of his foes which would be as iron (13-14) I will make *them* to pass, meaning their possession and substance.

*Divine Assurance* (15-21).—Repeatedly the prophet turns to God with these plaintive prayers. Mark the four times repeated *me*. His love for the word of God; his joy in service; his righteous indignation his deep sympathy with God's purpose. And yet it seemed as though he were sitting beside a drying brook, and as though God's promises of protection were not promised to be fulfilled. (19) Apparently he had forsaken his post beneath the pressure of opposition. He is now bidden to return, and the old assurances of protection and help are renewed. These words afford rich help to the servants of God who have backslidden. In spite of their shortcomings they may be again as God's mouth. F. B. M.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, MAY 20.

THE CHILDHOOD OF MOSES.—Exod. ii. 1-10.

GOLDEN TEXT.—Psa. xci. 15.

WHILE the treasure city Pithom was being discovered by M. Naville, the city of Tanis, the favourite capital of Rameses II., was being excavated by Mr. Petrie, of the Egyptian Exploration Fund. Zoan was probably the Hebrew name of the city. It was situated on the Tanitic branch of the Nile, and was a beautiful city, abounding in everything that could minister to the joy of the people. Here Moses was born, probably within sight of the royal palace; and here he spent the first forty years of his life.

His parents were of the tribe of Levi, and the family of Kohath. Their names are given in chap. vi. 20. Their first child was Miriam, the sister who appears in this narrative (4); and their second was Aaron, now about three years old, who appears to have been born before the king's cruel decree was issued (i. 22).

God delivered Moses through his parents (Heb. xi. 23), the chief actor being his mother. As the story reads in this lesson, her conduct is conspicuous for three things. (1) *Affection for her child.* He was "a goodly child." (2) See Acts vii. 20. There was something in his very appearance which, added to the peril attending his infant days, considerably increased the mother's love for him. So the power of the king of Egypt is opposed by the love which an enslaved Hebrew woman bears for her child. The King's decree says, "He shall die"; the mother's love says, "I will save him." How unequal the conflict appears!

(2) *Her love makes her courageous.*—She knew that every hour she kept her child under her roof she was exposing both him and herself to the wrath of the king. How easily a cry might betray his presence! But "she was not afraid of the king's commandment" (Heb. xi. 23). What dangers a mother can brave in order to save her child!

(3) *And her love prompts to wise action.*—The ark (3) was a kind of box or basket, made of the papyrus plant, which grows to the height of from ten to fifteen feet. The rush was used, among other purposes, for boat-building. The two words "slime" and "pitch" refer to the same substance, the one in its hard state, the other when melted. The application of this to the ark would form a hard glossy surface, entirely impervious to water. "The flags" among which the ark was laid, were smaller vegetation, not the papyrus, whose height would have concealed the treasure. This branch of the Nile is said to be the only one not infested with alligators.

In all this the mother's action was prompted by faith in God (Heb. xi. 23). She recognised God as the source of the love she felt towards her child; enabled her to contrast God's command with that of the cruel king; and made her more careful to obey God than Pharaoh.

And now the story introduces to us another woman worthy of special note. It is significant that at every point it is by women that Pharaoh's purpose is foiled—first, by the Hebrew midwives, next by Moses's mother and sister, and now by Pharaoh's daughter. Every true woman's heart was in revolt against so cruel a decree.

The Egyptian monuments enable us to identify his person as Nefer-ari, who was first the sister and then the wife of Rameses II. The term, "daughter of Pharaoh," describes her relationship to the former king. At the time of this incident she was probably a girl of about sixteen. The custom of bathing in the river does not prevail to-day, but it was evidently a common practice in ancient Egypt. Upon one of the monuments is a representation of an Egyptian bathing scene, in which a lady is attended by four servants.

Teachers and parents alike may hear, as if spoken by God to them, the words of Pharaoh's daughter (9). Is not every child a trust committed to us by God, to be trained for God? And the wages He says are not all kept to the last. In the very service itself, if truly rendered, the wages begin to be paid. And in the service which the child may render in future years there is still greater reward. Who can estimate the wages paid to Jochebed, to Hannah, to Eunice by the after service of Moses, of Samuel, and of Timothy?

In his mother's home Moses received the most important part of his training. There he learned to fear God, to know the history and the destiny of his people. But in the home of Pharaoh (10) his training was continued (see Acts vii. 22). He lived in a time of great intellectual activity, as may be judged by the fact that the library at Thebes, built by Rameses II., contained 20,000 books. Amid the splendours of the Egyptian Court he was trained for the work of overthrowing the Egyptian power.

# For the Young.

## THE INFLUENCE OF THE MOON.*

THE moon exerts a mighty influence on the earth. Although more than 200,000 miles distant, we may daily see the effects of it on the world. By a merciful arrangement of God, the sea is kept in a state of perpetual agitation. The moon is the chief agent in causing the waters to ebb and flow. Tides prevent the ocean from turning stagnant, and help to make it of great service in bringing health to many who are diseased. The influence of the moon is for the good of man and beast. We would not think, as we gaze upon the pale-faced, innocent orb, that she had so much power.

We, too, exert an influence in the world around us, and much greater, perhaps, than we imagine. Every day by our life, and as we come in contact with others, we are influencing them in some degree for good or evil. And when all our words and actions are gathered together, and weighed in the balance of God, it will then be seen whether the beam turns in our favour or against us. We are not saved by good works, but by faith in Christ; yet there must follow our salvation a life of good works. When we come to Christ for pardon and regeneration, we have implanted in us the power of becoming a mighty blessing in the world.

The new life given to us is an abundant life, whose manifestations will speedily betray its presence, and its effects will be felt in the world. And this because it is the life of God in us causing us to do God-like works. These are the works that prove the reality of our faith. We cannot live in the world without leaving our marks in it. And, whether old or young, learned or unlearned, we have an influence either for good or evil. The Great Day shall reveal whether our lives have been a blessing or a curse.

## A MISSIONARY'S LETTER.

This is the time when the missionary societies are having their great meetings in London to hear news from the far-away lands where missionaries have gone to preach to the heathen the glad tidings of salvation. One of the most earnest and faithful missionaries that ever went out from this land was Mr. James Gilmour, who travelled through some parts of a country called Mongolia, telling the people of Jesus and his love. After he had been there for some years his wife died, and his two boys were sent to Scotland, his native land, to be educated. Mr. Gilmour wrote many letters to his boys, and some of these are printed in a book called "James Gilmour and his Boys," published by the Religious Tract Society. It is a capital book for young people, and we hope many boys and girls who read THE CHRISTIAN will find out all about this good man and what he did for Jesus in Mongolia. We copy one of his letters to his sons out of the book:—

"My Dear Sons,—I am getting on well. I have had terrible weather lately, though my tent is only a cloth roof on six bamboo poles, put up in the market-place. We have have had three days' wind. The first day the dust was terrible. But I had lots of patients, and remained out all day. Next day the tent was blown down twice.

"I am so glad the people like us and trust us, and come about us for medicines. Just now the schoolboys have holidays for the fair, and they stand for a long time together looking at me doctoring the people. When a man comes to have a tooth pulled, even the men are delighted, and advise him to have it out. They want to see the fun. Mothers send their little boys for medicine, and I am so pleased with some of the little lads. They are so modest and polite, making a deep bow as they go away. Always be modest and polite, my sons, and people will love you, and treat you well.

"The boys buy a lot of books, too, and I preach to them earnestly, because in ten years to come they will be men, and if they know about Jesus now, they may more easily become Christians some day soon. You, Jimmy, know Jesus. Does Willie? Teach him. Mamma is not here to teach him, and I am far away. You are his big brother.

"The other day when I was preaching a man was standing beside me with a little black pig under his arm. He wanted to hear me preach, but the pig would not be quiet. He held its mouth shut, but the little pig would still manage to give a squeak now and then. At last it would not be quiet at all, and he had to go away with it. I could not help smiling at him.

"The other day I had to pull my own tooth. It was the back tooth, and had been painful for days. There was no one who could do it for me, so I sat down with a little Chinese looking-glass before a candle, got a good hold of it, and after a good deal of wrenching out it came. He *was* a deep-pronged fellow, and he did bleed. I was so thankful that God helped me to get it out. I can sleep all right now.

"Our Mongol donkey man wants to be a Christian. I hope he is sincere, but he is very dull and slow at learning. There are three other men here who are learning about Jesus, but it is too early yet to say much about them. A good many people learn some and then stop.

"Praying that God may bless you, my sons,
"I am your affectionate father,
"JAMES GILMOUR."

* Extracted from a chapter on "The Moon" in FRUIT BLOSSOMS, a series of addresses to the young, by Rev. John Mitchell. (1s. *George Stoneman, Warwick-lane, E.C.*) This little book will be a very useful adjunct to a teacher's preparation work, full of suggestive outlines on subjects of common interest not often devoted to purposes of instruction—such as windows, bells, keys, kettles, and many others—of which all may be turned to good account.

## THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Altrincham*, May 11; *Wortley Hall, Finsbury Park Station*, May 20 to 27; *Pershore*, May 29 to June 1; Mr. E. Arrowsmith, *Watford*, to May 13; *Pewsey*, May 15; *Devizes*, May 16; *Westbury*, May 17; *Trowbridge*, May 18 to 20; *Chippenham*, May 22; *Malmesbury*, May 24; Mr. Josiah Spiers, *Tillicoultry, N.B.*, to May 11; *Alva, N.B.*, May 18 to June 1; Mr. J. S. Tyler, *Chesham*, May 15 to 18; Rev. Martin J. Hall, *Christ Church, Jerusalem*, May 12 to 21.

CHILDREN'S SCRIPTURE UNION.—Sun., May 13, Acts iv. 23-27; Mon., 14, v. 1-16; Tues., 15, v. 7-32; Wed., 16, v. 33-42; Thurs., 17, vi. 1-15; Fri., 18, vii. 1-16; Sat., 19, vii. 17-29.

## "CITY SPARROWS."

A LADY correspondent sends us a long poetic plea for the "Day in the Country" fund, for which we have not space. She describes in musical and sometimes amusing rhyme many country attractions of which the town-bred child is ignorant. We heartily endorse the sentiment of one of her closing stanzas:—

Ho! ye who live in luxury,
Ho! ye whose lives are sunny,
Throw open wide your gates and fields,
And send the "Fund" some money.

## THE LETTER MISSION.

"Evangeline," writing from 24, Rozel-road, Clapham, says: "The greater number of our correspondents have been anxious to know, 'what must we do to be saved?' Eighteen of these have been young men. The greater number are now rejoicing in the knowledge of Christ's power to save to the uttermost all who come unto God by Him. Some backsliders have been restored and others helped to seek and find full deliverance from sin by the indwelling of Christ. We have had letters during the year from India, China, and America, as well as from all parts of Great Britain. All to whom we write do not readily respond to the Gospel message, but we do not quickly give them up, but write again and again, and pray continually for them."

SAILORS' WELCOME HOME.—The Fo'c'sle was crowded on Tuesday, May 1, at the muster of the "Christian Life Boat Crew." Miss Child gave out the text for the month, 1 Tim. vi. 6. The opening up of a new branch in Sydney was reported; a lady had taken a house near the Quay. Mr. William Luff gave interesting details of the mission to Cambridge. Addresses followed by Mr. S. Wilkinson, of the Mildmay Mission to the Jews, Hon. Miss Waldegrave, Miss Watts (Manorway), and several seamen and bargemen.

LEEDS.—Six years ago the Hall, in Argyle-road, Burmantofts, was built at a cost of £750; it seats 500 persons, and in it services are held three times every Sabbath Day. Open-air bands of workers go out into some of the poorest districts in Leeds. The Sunday-school numbers over 300 children, from five years of age, and is held at present in the Hall. It is now contemplated to build a school-room on land belonging to the Mission. All efforts are voluntary, and the services are well attended and growing. Communications regarding the work may be addressed to Mr. Henry Till, 15, Brudenell Mount, Hyde Park, Leeds.

## AMONG THE POOR IN ROME.

In the eighteenth report of her work among the poor of Rome, Mrs. E. J. Wall states that, owing to the financial crisis in Italy, which has affected all classes of society, the need of sympathy and help has been more pressing than ever. In addition to the very poor who attend the weekly meetings and receive a piece of bread worth about three sous, another class of persons is now calling for aid—those who, having seen better days and moved in respectable circles of society, are now, owing to the failure of banks and want of labour, reduced to living in one little room, without sufficient food, instead of in a comfortable dwelling, with all they needed to eat.

We make some extracts from Mrs. Wall's deeply interesting report :—"Our Medical Missions have been in active operation in some of the most thickly-populated parts of the city. The attendance at one of them frequently exceeded 200 in the week. Our great need is Christian helpers to follow up this work by visiting the families of those who come. Are there not some Christian women in England, having a sufficient income, who are willing to work for Christ in this city, where for so many centuries the Bible, the blessed Word of God, was kept from the people, and instead of the glorious Gospel truths their minds were filled with vain repetitions to the saints and prayers to the Madonna?

"The voice of Lorenzo B. has often been heard at our meetings rendering grateful testimony to the loving care of Jesus for him and his poor old wife. Looking at him, you would almost wonder that he likes to come with those who are so badly dressed, and who look just the contrast to his neat and tidy appearance; but if you asked him how it is that he has nothing to do, you would find that for the last twelve years he has been almost blind. It was soon after this dreadful calamity befell him that he found his way to our meeting for the very poor, the blind, and the infirm. Since then he and his wife have had a very hard battle to earn the five sous that he pays every day to keep his little room, so that they might not be obliged to go to the public dormitory, where they know they would have to hear the most profane language, and to mix with those who have no fear of God before their eyes.

"I should like you to listen to a little conversation that Lorenzo and I had together, not long since, when he came, as he has been accustomed to do, to collect old paper and rags. I said, 'Tell me, Lorenzo, how you are getting on; do you ever find time to talk with Jesus?' 'Yes, Signora; my wife and I never go to bed without praying, and we never leave our little room in the morning before asking Jesus to take care of us during the day, and to forgive all our sins. We were never so happy as we are now, although often we are without anything to eat. We never have anything to do with the priests. Every week when my wife comes from the meeting she tells all she has heard, and teaches me the verse she has learned; we then sing over our hymns as well as two such poor old people can; and when it is my day to go to the meeting I do the same—I tell her all I have heard.' I said, 'Lorenzo, can you say from your heart, "I am saved"?' With his eyes full of tears, he replied, 'Yes, Signora, by the grace of God I can say, "I am saved." I know I am a great sinner, the very worst of sinners. When I lose patience and get out of temper with the way people treat me, it makes me feel quite bad; but then I confess my sins to Jesus, and He forgives me.'"

The poverty of the Roman poor is keen in the extreme. Mrs. Wall gives other stories illustrative of the Christian fortitude of some of its victims. Her address is, 35, Piazza in Lucina, Rome.

## THE CHURCH ASSOCIATION.

For many years the Church Association has been chiefly known for the uncompromising resistance it has offered to Ritualistic practices and Romish tendencies in the Church of England. Its "forward" movement, begun just over a year ago, gives it a claim upon wider sympathies, and should engage the interest of all Protestant Christians. The new departure took the form of dividing England up into twelve districts, of one or more dioceses, to each of which a Gospel van was to be appropriated. This scheme is gradually being developed, and the Association has already got eleven vans, which are in charge of earnest colporteur-evangelists, going through the land. In addition there is a similar staff of workers, who disseminate simple Gospel truth, travelling on foot.

For the most part the vans are worked with the co-operation of local associations. The "Wycliffe" van takes the York diocese; the "Rowland Taylor" takes the Suffolk district, embracing Hadleigh, his place of martyrdom; the "Bishop Hooper" commemorates the work of that good Bishop in Gloucestershire and the West of England; the "Oxford Martyrs" takes Oxfordshire and district; the "Anne Askew" looks after the Protestant interests of Lincolnshire, of which she was a native. The pedestrian colporteurs have each charge of a county, and are required to go from village to village, distributing tracts, selling books, preaching the Gospel, and warning the people against the inroads of Ritualism.

The Church Association for the Protestant Reformation
The Protestant Church Established by the Church of England
RELIGION AND LIBERTIES OF ENGLAND I WILL MAINTAIN
PRINCE OF ORANGE

CHURCH ASSOCIATION VAN.

The vans visited London a week ago, and in the presence of a large number of friends, were inspected by General Sir Robert Phayre at Vale Grove, Chelsea, by kind permission of Mr. and Mrs. Barrett. The passing of the beautifully-finished vehicles through the streets of London was a veritable demonstration against Ritualism; the testimony of the colporteur-evangelists afforded stronger grounds of encouragement. In a hearty address, Sir Robert Phayre expressed his warm interest in the work of the Association, and said he believed that no agency was more likely to prove a blessing. He narrated his own experience in lecturing against Romanists, showing the power of the truth in opening the eyes of priests and people. The vans are sent forth to teach the truth in the villages where too many know little of the Gospel, and the people have little or no idea of the difference between Romanism and Protestantism. Captain Cobham, Chairman of the Council of the Association, remarked that last year the Association was in the possession of two vans; now it has eleven.

The reports of the captains are full of interest, and demonstrate the usefulness of the agency. These men are judicious as well as enthusiastic, in fact well adapted for their special work. During last year 136,933 publications were distributed free, 42,701 sold (value £511 7s. 9d.). Villages visited, 2584; miles travelled, 23,545; addresses delivered, 2298. In some places the clergymen have welcomed the evangelists, and addressed meetings from the vans; in other places Ritualists have come forward with challenges, and, encouraged by Romanists, threatened to smash the vans. In some cases ignorant and prejudiced people have resorted to outrage, and police protection has had to be accepted by the workers. It is not surprising that, combining evangelistic effort with Protestant instruction, the income of the Association should last year have been larger than ever before. To complete the scheme, will require still increased support.

## HOPE FOR THE HOPELESS.

Our bright party of sturdy laddies who left us but a few weeks ago is now all distributed; ere long they will become smart young farmers, earning board, lodging, and fair wages for their next year's requirements. Ontario alone is well able to absorb thousands, instead of hundreds, if they can only get the chance of an outfit, and passage, and railway expenses paid. How full their first letters are of gratitude for all the help through the past winter!

Our Training Home is filling with young girls, and gradually the past circumstances are being forgotten.

The following letter tells of possibilities in Canada. The writer, now thirteen years old, we snatched six years ago from great destitution, which must have landed her in a workhouse. It is written in almost copper-plate style, and is a sweet return for responsibility assumed on her behalf :—

"Dear Miss Macpherson,—I thought you would like to have a letter from me. I have been in Canada six years this spring. I would like to thank you for bringing me out here; it is a lovely country. I would not go back to England to stay for anything. I am still going to school, but will stop when harvest comes. I am living with an old lady and gentleman, and call them grandma and grandpa; they are very kind to me. I help grandma milk the cows, and do odd jobs in the house, and sometimes I take the horses down to water for grandpa. We have seven horses, seventeen head of cattle, and thirteen sheep. I have a pet lamb, and often have some fun with it. I was so pleased that L. and M. came out to Canada; they had grown so big I hardly knew them. L. has been staying with me for a week. We had good times together.

"Grandma had a quilting-bee last Wednesday. There were ten people at one quilt. The quilt was fastened on to a frame, and they sat around, and worked and talked, and had great fun; when it was finished they had a good tea, and then their buggies came for them and they drove home. That is how people get their work done out here; they invite their friends, and they all work for one another. Is it not a nice way? I spent two weeks at Stratford last summer; I was so sorry I missed seeing you. I often think of the good times we used to have at Hackney, and I wonder what the Home is like without our dear Mrs. Meing.—Louie."

Scarcely a week passes with a cheering letter from Canada, telling of success and blessing resting upon one and another. This week it is from a young man now settled upon his own farm, married to one of our own girls, requesting that a boy might be entrusted to him so that he might bestow upon him in return the kindness shown to him by the dear Canadians during these twenty years in the one home, where he had lived, and served, and saved enough to start for himself.

Annie Macpherson.

*Home of Industry, 29, Bethnal Green-road.*

**A MOTHER** asked a clergyman when she should begin the education of her child, then four years of age; he replied, "Madam, if you have not begun already, you have lost four precious years." It is no use beginning anything good but at the beginning.

## THE LATE PASTOR JOHN VICTOR, OF CLEVEDON.

Born at Marazion, on the shores of the lovely Mount's Bay, about the year 1820, John Victor possessed in a marked degree the natural characteristics of the Cornish people. He always retained a strong affection for his native county, which he visited for the last time in July, 1888, on the occasion of the Wesleyan Conference at Redruth. His early religious associations were among the Methodists, and for them he entertained to the last a warm regard.

Converted at the age of seventeen, he soon gave evidence of Christian zeal, together with some gift for preaching, a fact which soon obtained recognition for him and placed him among the "local preachers." As a proof of his earnestness it may be mentioned that he learned the French language in order that he might preach the Gospel to the crews of the French vessels visiting the seaport town where he was tutor.

While quite a young man he went to Bristol, and connected himself with the church at "Bethesda," Great George-street, under the pastoral care of Mr. George Müller and Mr. Henry Craik. At this period he devoted himself to evangelistic work in one of the low parts of Bristol, preaching in the open air, and subsequently in a room in Goat Alley. This was the beginning of a work which has since grown to large proportions, through the energy and devotion of the late Major Tireman, and more recently under the pastoral labours of Mr. W. J. Morgan.

In 1852 Mr. Victor removed to Clevedon, and settled there for his life work. He took the oversight of a small company of believers, meeting in a room in Copse-road, under the care of the Hon. Mr. Methuen, formerly rector of Corsham, Wilts. At that time Clevedon was little more than a village. The blessing of God rested manifestly on the labours of his servant, so that the premises used for the meetings became inadequate, and a chapel was erected.

The church was established on the principles known as those of "Open Brethren," and so continued for many years. Experience, however, led to the adoption of important modifications. After considerable exercise of mind and prayer, the open meeting was discontinued, and a regular preaching service substituted. As time advanced, and the blessing of the Lord continued to rest on Mr. Victor's labours, his ministry ripened, and attracted larger numbers, so that the place again became too strait for them. An enlargement took place, followed in after years by a still further extension, and resulting in the present commodious building with its schoolroom.

The appreciation of Mr. Victor's ministry was by no means confined to his regular church and congregation. Clevedon grew in public favour as a holiday resort, and many of the visitors delighted to listen to the eloquent pastor of Copse-road Chapel. Indeed, his ministry powerfully influenced the choice of many, and took them year by year to the same spot, that they might gain in spiritual blessing as well as in bodily health. The extent of his usefulness in this way it is impossible to trace.

One of the most important organisations in connection with the church was the village work. Preaching stations were established in several surrounding villages, and for the supply of these Mr. Victor made himself responsible. He frequently visited the various stations, and it was a great delight to him to get among the village folk. With great love of nature and agricultural life, he delighted to make surrounding objects the vehicle of spiritual lessons.

In a remarkable degree Mr. Victor combined the gifts of pastor, teacher, and evangelist. As pastor he was full of sympathy and continually alive to the needs of the people. He lived among them, and was ever ready with sympathy and help. He was emphatically a teacher, and his ministry was eminently calculated to edify believers. At the same time, the elementary truths of the Gospel ever had a prominent place in his preaching, and made his discourses second to none for evangelistic tone and quality. In substance, his sermons were mainly expository, the subject of each text being elucidated by the general testimony of Scripture.

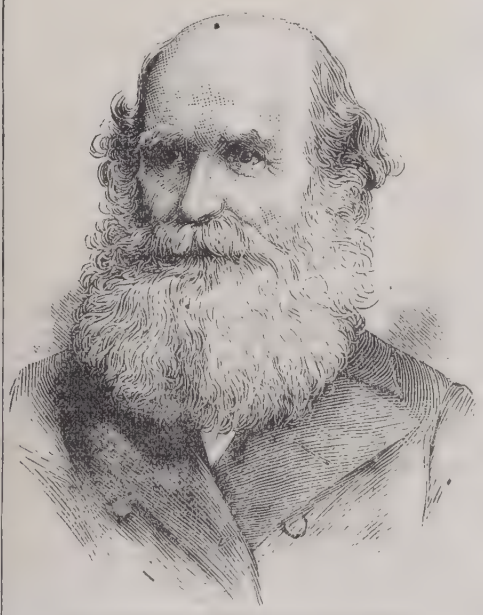
He had learned the true secret of a staying power in ministry—the inexhaustible nature of the Word of God. He was a diligent reader and close student of the Bible, and was enabled continually to "bring out of his treasury things new and old." Thus he was able to continue in the same pastorate for forty years without apprehension as to pulpit resources on his part, or wearisomeness on the part of his hearers.

Up to advanced age he retained much youthfulness of spirit and brightness of manner, which made him a great favourite with young people, while their company was always a delight to him. He abounded in quaint sayings, anecdotes, quotations, and riddles, in all of which ways he sought to communicate some spiritual truth, while he greatly enlivened social intercourse.

His catholic spirit was another pleasing feature in his character. While he had his own principles, and held firmly to them, he allowed others to do the same, and did not let difference of opinion on non-vital points hinder Christian fellowship. He was on the happiest terms with brother ministers of various denominations in the same town, meeting with them in fraternal association periodically for fellowship and prayer.

Mr. Victor was laid aside from active work for about three years before his departure, during which period he had to endure intense suffering. The end came peacefully on March 22, 1894, at the age of seventy-four.

When such a life terminates the gap left is very great, and the loss cannot but be keenly felt. Yet we trust that the memory of a beloved pastor will prove an inspiration to those who remain, and that the work established on such solid foundations will continue to benefit coming generations.



THE LATE PASTOR JOHN VICTOR.
*(From photograph by Mr. Martin Fries, 26, Norfolk-street, Sunderland.)*

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OPEN-AIR MISSION.—A meeting, representative of many churches and mission organisations in the city was held on Tuesday evening, the 1st inst., in the Common Hall, Hackins Hey, Liverpool, to meet Mr. Frank Cockrem, secretary of the Open-air Mission, and to confer on open-air work. Mr. J. J. Grylls presided, and after Mr. Cockrem's address an animated discussion took place on a proposal that an auxiliary of the Open-air Mission be formed for Liverpool, with a view to unite all workers engaged in Gospel effort in the open air, and to develop and extend the work. Finally this course was unanimously approved, and a local committee appointed. Mr. F. W. Hall, 3, Hackins Hey, undertook the office of honorary secretary.—The Finsbury Park branch of the Mission held its first annual meeting on Monday evening April 30, in the school-room of Finsbury Park Wesleyan Chapel, at which there was a large gathering of members and friends. The chair was taken by Mr. R. C. Morgan, and an encouraging report of the last season's work was read by the hon. secretary, Mr. Henry Hammond. The meeting was subsequently addressed by Rev. James Stephens, Rev. James Crabtree, Mr. B. Barry Wake, and Mr. Frank Cockrem. The honorary seretary's address is 15, Russell-road, Holloway, N., and he will be glad to hear from any Christians willing to help in the work during the present summer. Singers and musicians are greatly needed.

## A FRENCH PRIEST'S STORY.

Professor Bertrand, whose work among the French Roman Catholic priests is well known, writes to us:—

Some months ago I sent a converted ex-Jesuit, named Aubert, to our Protestant Preparatory Theological Seminary. At Easter, a companion, an ex-Roman Catholic Seminarist, visited Aubert's parents while I was in England. I felt sure that the Jesuits, who know everything, would seize that opportunity, and try to induce the young man to return to the *Compagnie de Jésus*. I therefore asked that a copy might be sent to me of any letters received and written. A few days ago I received a bundle of such correspondence. In one letter the Father Superior tries to frighten Aubert. "My dear son," says he, "you are tied by a promise to the Society of Jesus. The best you can do is to come back to us, make penitence for twelve or fifteen days in our convent, and if you obtain absolution, we will cut the knot, so that you may be free to go down, as now, on the decline to rapid perdition; or, if you desire, return to the ever-blessed company. If you do not come, excommunication is inevitable, and you will be damned for ever; no Church can save you. Two of your former beloved colleagues leave Lyons for Paris to confer with you. I do not know what they mean to do and to say [O Jesuit!], but I hope they will not have spent money and time for nothing." Here is my young friend's answer:—

"Dear Abbot—You call me your son; excuse me for not calling you father. Jesus Christ and his Gospel do not allow me. I have seen my two former colleagues, who pretend, like you, that I am 'on the decline to perdition.' Let me simply quote a fact. A year ago, whilst crossing a boulevard at Cairo, in Egypt, a European Benedictine stopped me. His dark complexion, wild, terrible physiognomy, his neglected beard and squalid dress—all was repulsive and frightful. He seemed to discern my most secret thoughts, for he whispered in a sepulchral tone the three words, *Etiam fidem perdidi*. Then he extended his dirty and fleshless hand, and went away.

"A shiver passed through me, and I remained as motionless and stiff as a statue. That man, to escape Ultramontanism, had gone to poverty, to hatred, and was going to Atheism. Was that Benedictine the image of what I was to be? A shriek rose from my throat and heart: 'Lord, Lord, is it true that there is nothing between Rome and Atheism? Is it true that the Church of Rome is the depository of the religion of Christ? If so, I would commit suicide, for *Etiam fidem perdidi*—I also have lost my faith in the Church of Rome.' That prayer was not, surely, Apostolic. However, God heard it, for a friend came to speak to me of Christ as being between Lourdes and Voltaire,—of Protestantism, of England. I threw my cassock into a ditch and fled to England, and then to Rouen, without knowing why.

"At Rouen the Protestant pastor told me, 'Go to Paris and see the director of the Mission to Converted Roman Catholic Priests.' I went. The director listened to my story, examined my papers, gave me 30 francs for my railway ticket, and sent me at once to a holy family at Cherbourg. Since then I have daily read the Gospel in French, daily prayed in French, with English and French Christians, worthy of the Apostolic age, who have brought me from Jesuitism to Jesus, from the Syllabus to the Gospel, from Rome to Jerusalem. And you ask me to return to you and to the Pope; *id est*, to the Benedictine, to the Aubert of Cairo! It is as if a negro of Dahomey wrote me:—'You, white and free man of Paris, come to us; become a negro and a slave under the fatherly and divine protection of the infallible Behanzin!'

"Dear Abbot—At Cairo I might have committed suicide; but that horrid chapter is over, the leaf is turned. I have gone back to school as a child, I study as a child, I obey as a child. But when I have completed my course of study, I have promised my God and the director of the Mission to Converted Roman Catholic Priests to commit the daily suicide of St. Paul—*i.e.*, to die daily, in order to save the soul of my brother, French or African. Christ, not the Pope, has saved my life. That life is his, and my joyful and future self-mortification will prove it. I will not return to you.

"Victor Aubert, ex-Jesuit."

# The May Meetings.

## Women's Work in Palestine.

The annual meeting of the Palestine and Lebanon Nurses' Mission was held in the Conference Hall, Clapham-road, on Tuesday week. The chairman (Rev. J. E. Campbell-Colquhoun) spoke of the value of missions in general, but especially of those whose sphere of work is in the land which the Lord loveth. Rev. F. Whitfield gave a description of the remarkable increase of population during the last ten years, and also spoke of the wonderful opportunities for labourers in that harvest field. The secretary read the statements of receipts and expenditure, from which it was gathered that eleven hundred pounds were spent during the year in mission purposes. The report states that in addition to a large number of persons visited and conversed with, 2,217 patients were actually relieved during the past year at the dispensaries and by the nurses. Openings lie around on every hand. During the past year the committee sent forth three trained missionaries.

Miss Cavendish, who has laboured for eighteen months in and around Jerusalem, read extracts from recent letters, showing how gladly the Gospel of our Lord Jesus Christ is accepted in many towns and villages through the medium of medical assistance, commenting thereon from her own experience. Rev. J. B. Barraclough followed with a stirring address, in which he pleaded for all missions to the Jews, but especially for the mission represented, making an urgent appeal for missionaries and money. Rev. Walter Horne also spoke.

## Drift Children's Mission.

The annual meeting of Mr. C. L. Boyer's Drift Children's Mission and Home Cripples' Band was held on Tuesday, last week, at the Great Assembly Hall, Mile End. A large company of the children and their mothers sat down to tea, the party numbering nearly 600, of which about fifty were crippled children. Following the repast was a display by the Forest Gate Boys' Brigade, whose ambulance work, smartly and quickly accomplished, was well received by the large company.

At the meeting the chair was taken by Mr. C. Boardman, who said that he had known Mr. Boyer from the very commencement of his work in East London. He considered him highly suitable for labour among children by reason of his Christian sympathy, and he imagined that if the Master were upon earth, this work among Drift children would be one of the first occupations of his loving nature. The work being eminently spiritual, he was glad to give it all the assistance in his power. His daughter had been on a round of visits among the cripples in company with Jessie, the blind visitor of the Mission, and had found that everywhere she was as a beam of sunshine.

The report was an amazing record of Godly and self-denying activity on the part of the workers of the Mission—treats to the children, teas for 6500 cripples, days in Epping Forest, trips in invalid carriages and chaises (freely provided for the use of the cripples by friends), short stays at the seaside, Christmas-tree treat to 19,500 children, lantern Bible talks, and many other agencies of loving and self-sacrificing labour for the little ones. Some intensely interesting reminiscences of Mr. Boyer's early days in this country, from 1888 onwards, were furnished by himself in his statement as superintendent. The secretary had previously informed the gathering that Mr. Boyer was personally known to 30,000 children and 400 cripples in the East-end districts; the chairman had dubbed him the "Slum Children's Prime Minister, Friend, and Fairy Godfather," so that the audience were anxious to hear from his own lips the story of the year's work. In closing, Mr. Boyer expressed his willingness to "be *anything* to make a child happy," and this is really the secret of his marvellous sway.

Mr. R. C. Morgan expressed his appreciation of the work of Mr. Boyer. The total expenditure for the year had been less than £500. The work could not have been done for £50,000 without a large loving heart, such as Mr. Boyer had; the financial side of the Mission, although very necessary, did not represent its real value. Mr. William Noble, of Hoxton Hall, heartily commended the Mission, and called attention to the Christian character of the work.

With great kindness, and at the sacrifice of important engagements, Madame Antoinette Sterling attended, and stayed throughout the evening. Her sweet singing charmed young and old alike. Once, instead of the expected appearance for a song, the deep tones of Madame Sterling's splendid voice were heard pleading for the little ones. Very affecting was the appearance of one of the cripples to sing a solo. She stood, supported by her crutches, close to the gifted songstress, who just previously had taken her seat amidst loud and well-deserved applause. With an evident nervousness the pinched face of the cripple lighted up to the task—surely never before attempted by her—of facing a thronged audience. But the simple little song of "The pearly gates are opened wide" was very sweetly sung, and the applause was none the less hearty than was that accorded to the accomplished professional, she, too, being among those who rendered the heartiest acclamation.

What sights there were all around! On the floor of the hall were the cripples' carriages, and every now and again the eye would light upon lameness or blindness in some unfortunate child.

## Religious Tract Society.

The ninety-fifth anniversary of the Religious Tract Society was celebrated on Friday evening at Exeter Hall. Though the meeting was not crowded, it was very hearty. Rev. Dr. Green, secretary, read an abstract of the report, which, as usual, introduced colossal figures. The Society has already published in 209 languages, dialects, and characters. During the year 583 new publications (151 of them tracts) were issued, the total circulation from the home depôt (including books, tracts, periodicals, and cards) being 47,590,600. From foreign depôts about 20,000,000 publications were issued. The grants made during the year in aid of mission work amounted in the aggregate to £28,654. The Society's exhibit at the World's Fair, which gained a bronze medal, was handed over to Mr. Moody for the library of the Chicago Bible Institute.

Rev. Dr. Pentecost, having in early life passed from the printing office to the editorial chair, spoke with some familiarity on the power of the Press. He enlarged upon its usefulness when applied to good ends, and its mischievous character when in the hands of evil men. The R.T.S., in succession to the strong men of Reformation times, has laid hold of the Press for Christian work, and published tracts which at once prepare the way for the Bible and supplement its use. The speaker eulogised the "Present Day Tracts" and other series intended for studious people. He had been a writer of tracts for twenty years, and had been cheered to learn that God had blessed them.

A story illustrated this. About six years ago, the doctor was travelling to Edinburgh to speak in the Free Assembly Hall, and at Newcastle-on-Tyne a young man entered the railway carriage. He seemed to have something on his heart, and after a time said, "Excuse me if I ask whether you are a Christian." The doctor, instead of answering, drew the young man into conversation on Christian doctrine, greatly to the interest of fellow passengers. The young man added that he was going to Edinburgh to hear an address by Dr. Pentecost, whom he had longed to see since his conversion six years previously, after reading one of his Gospel tracts. In conclusion, still ignorant of the person with whom he had been speaking, he asked the doctor's acceptance of a copy of the tract which had been so signally blessed to himself!

Prebendary Eardley-Wilmot spoke in terms of warm appreciation of the Society's work. A hearty address was also delivered by Sir Douglas Fox, who occupied the chair. When a young man he undertook tract distribution in the Mall in London, and was agreeably surprised by the readiness with which the tracts were received. He told stories of blessing attending tracts distributed in public-houses by London City Mission workers. Some of these tiny books travel long journeys. A tract was given to a barmaid, who read it and gave it to another, who passed it on to a third. The lady manager of the house then received it, and sent it to her aged mother in the country, who in turn enclosed it in a letter to a son in China!

As usual, the proceedings were brightened by melodies sung by a choir of school children under the direction of Mr. J. Frank Proudman.

## Miss Weston's Work.

The annual meeting in connection with Miss Weston's admirable work amongst the sailors of the Royal Navy was held at Exeter Hall on the afternoon of Tuesday week. Miss Weston herself presided, and expressed her deep thankfulness at being able to record progress all along the line during the past year. The Navy was ever popular with our countrymen. Although the time was looked forward to when war should be no more, yet in the meantime it was their duty to work for the welfare of those who were engaged in the service of their country.

Miss Weston described the various agencies, such as Temperance Societies, Royal Navy and Christian Union, Royal Navy Scripture Society, and referred in touching language to the loss of the *Victoria* last summer, and described with a pathos that visibly affected her audience the harrowing scenes of distress she witnessed amongst the bereaved families. More than £3300 had been sent to her from all parts of the country for the immediate relief of the bereaved. Temperance work in the Navy was progressing by leaps and bounds. In every warship there were many temperance members and workers. Last year 4791 temperance pledges were taken at the Sailors' Rests, exclusive of those taken on warships all the world over. Nearly 1000 members of Temperance Committees were on the ships of the Navy. The publications circulated were "Ashore and Afloat," of which 407,803 copies were distributed last year, also 532,000 "Monthly Letters." She described the work in the Rests at Chatham, Devonport, and Portsmouth as rapidly increasing, so that extension of the premises was necessary; and for this expenditure she made an earnest appeal. No less than 123,617 men had slept in the Rests last year, and nearly £13,000 had been taken over the counters, so that the Rests were self-supporting, and showed a balance of £2000 on the year's working.

At the conclusion of this address Messrs. Edmonds and Bennett added a few words of personal testimony to their appreciation of the good work done.

## British and Foreign Bible Society.

There was a large gathering on Wednesday last week, at the annual meeting, in Exeter Hall, of the British and Foreign Bible Society. An abstract of the report, circulated through the building, was, as usual, a study in large purposes and gigantic performances. The total issues of the year ending March 31, 1894, in Bibles, Testaments, and single books or groups of books of the Scriptures amounted to 3,664,456, and the number would probably have been much nearer four millions but for some delayed returns. The total receipts amounted to £234,284, which covered the expenditure, and left a balance of £11,437 in favour of the Society.

Lord Harrowby, who occupied the chair, surveyed the year's work in an able address. Referring to Bible women societies at work among the zenanas of the East, he said: A few years ago we decided to help twenty-seven Bible-women's societies. Now we are helping societies that have increased their number by thirty-two, and have employed some 400 of these excellent Bible-women. There are some in India, some in Ceylon, some in Palestine, some in Egypt, some in China, some in the Mauritius, and so on. As a rule—certainly as to colporteurs, and in many cases as to Bible women—these people are not English. Generally we have devoted people of each country. On the subject of translations, the speaker said: An interesting feature about the versions is that we get more and more University men engaged in the mission work abroad, and therefore we get more and more skilled linguistic ability to help in translation work. When you remember that whereas at the beginning of the century the Bible was only in about thirty languages, and that now the Bible Society has been so

happy as to have a hand in producing the Scriptures in 320, I think you will agree with me that, with the fresh countries opening up, and the fresh tongues and languages coming before us, we ought rather to quicken our work than to slacken it. His lordship read a letter from six elders of the Uganda Church, to each of whom the Society had sent a well-bound copy of the New Testament. These interesting people said: "The Word of God, which possesses life everlasting—that is, the book, so beautifully bound, which you have sent us. Our friends, in this you have shown us your regard for us, for our Saviour Jesus Christ has made us one with you by the death of the Cross, although we are black. And you have made us understand that we are one brotherhood in the sight of our Lord, and that we shall reign with you, where there will be no distinctions between black people and white, in his kingdom when He shall appear."

The Earl of Winchilsea, in the course of a sympathetic speech, said regarding France: "Perhaps an impression of my own may be interesting to this audience, for it has been my lot to pass many months there of each winter during the last few years. The population of France, and especially the male population—I think that it is a sad fact, but a true one—are becoming more and more divorced from the Church which is the Church of their own country. But at the same time one cannot mix with them, and still less can one endeavour to spread these truths amongst them in any way, however humble, without coming to the conclusion that there is a very great and marked opening for a truly Bible Church in France at the present moment. If that is so, I believe that we owe it, I will not say entirely, but we owe it very much, to the fact that the Bible Society has been spreading abroad the good seed all over the country."

Dr. Pentecost followed with a stirring speech not so much on the Society as on the Book it circulates. He said: To my mind, back of all our religious and philanthropic, and, I may say, of all our civilising, projects and enterprises, lies this one great Book. Take that away, and as a people, as a country, as a nation, as societies in whose breasts there breathes one atom of love to man, they all fall to pieces without an inspiration and without a conviction. After speaking on the authority and inspiration of the Book, the Doctor said: If I wanted to circulate literature that would stimulate scientific and philosophical inquiry, I would even put the Bible in the hands of all nations as the surest guide; for in these last days our best philosophers, metaphysicians, and scientists have come to the conclusion that when Paul announced that magnificent doctrine that the things which are seen are temporal, but the things which are unseen are eternal, Paul was long in advance of the latest researches and conclusions of the best philosophy. We are just now discovering that the last discoveries are but the conclusions which the best intellectual research of the world has compelled men to, and that when they have reached them they have had to open this Book, take off their shoes, and bow themselves in humble acknowledgment to the precedent announcement of the Word of God. In conclusion, Dr. Pentecost said: People killed Him who was the soul of the Book, and He rose again from the dead. They have tried to kill this Book, and it has risen again from the dead; they have imprisoned it, but the angel of God has opened all its prison doors; they have burnt it, but out of the ashes of the fire which burnt it have come new editions. They have relegated it to the back shelves of the past, as Voltaire did a hundred years ago, saying that at the end of his century it would be a literary curiosity, but this century since the days that Voltaire wrote has told us of the numberless millions in which the Bible has been circulated. It is a live Book; it cannot be killed. It has in it the breath of the Spirit of Him who is the Resurrection and the Life.

The Bishop of Sodor and Man, after speaking on the Pope's attitude towards the Bible, at one time forbidding its study, and at another commending it, said: "Every year I live I am more and more deeply impressed with the grandeur of this Society, and, above all, with the grandeur of the Book which it circulates. The grandeur of this Society is that its sole aim is to circulate this blessed Book, and to leave it to the Holy Spirit of God who inspired it to carry it home to the hearts of the people where it is delivered. Of the grandeur of the Book I need not speak. Everything around us is change and flux. Empires change and nations change. Everything around us changes, but the glory of Bible is that it never changes. "The word of the Lord abideth for ever," and this is the word which, through the agency of this Society, is being spread from pole to pole.

Dr. J. G. Paton, the celebrated missionary, in the course of an address which was listened to with rapt attention, said: For the last thirty-six years I have been a member of an auxiliary of this Society, and, if all the auxiliaries of this Society appreciated its labours as thoroughly as that auxiliary, it would have doubled its funds with which to circulate the Word of God, and it would have the sympathy and the prayers of every contributor. When I went to the South Sea Islands, thirty-six years ago, the Bible was not in a single language in that group; and yet, by God's blessing on the efforts of our missionaries, we have now on the New Hebrides group alone the Word of God translated and printed into sixteen different languages, and read by the natives who speak those languages. If I could take those persons who doubt the inspiration of the Bible down to those islands, and let them see the marvellous results that the Word of God has accomplished, they would soon change their minds, and feel that there is a living power in the Word of God that enlightens the human mind, and moves the human heart, and changes the whole tenor of man's life, as nothing else does.

Addresses were also delivered by Sir George Hayter Chubb and Mr. Caleb R. Kemp.

## Moravian Missions.

The London Association in aid of the Missions of the "Unitas Fratrum," commonly called Moravians, held its annual meeting in Lower Exeter Hall, on Thursday, Mr. J. H. Buxton presiding.

Rev. W. Wetton Cox, who was heartily welcomed after his long illness, presented a summary of the report, showing that life and progress are evident in every field. The London Association, formed to aid the Moravian missionaries, raised last year £10,502 4s. 11d. Many new fields are opening, extension is needed; the men are not lacking, but the funds to send them are not yet forthcoming. Mention was made of Missions in various parts of the world, while it was added that the two new Missions (East Central Africa and North Queensland), the fresh openings in Central America, Surinam, Alaska, and South Africa, are only some of many immediate needs. The statistics for 1894 are (in round numbers): stations, 150; missionaries, 400; converts, 92,000; schools, 250; scholars, 22,000. Special mention was also made of the Medical Mission Training Fund, which is felt to be of singular importance.

Rev. Henry Lansdell, D.D., said that having visited 170 mission stations in 110 localities connected with eighty different organisations, and carried on by about 400 missionaries, he had some knowledge of the exigencies of missionary life. Among all the missionaries he had thus visited he had been peculiarly impressed with the quiet endurance of the Moravian missionaries and their wives at Leh. In an isolated, barbarous, inhospitable region, these carried on with singular devotion a work in which little encouragement appeared at the time. Both have now laid down their lives for Christ, but their record remains, and Miss Taylor and her party and other labourers will doubtless find their way prepared by these heroic pioneers.

Mr. C. H. Polhill Turner began by testifying to the romance of the story of the Moravians in Tibet. He knew of few episodes in the history of missions to equal the heroism of the labourers at Kyelang, Poo, or Leh, the three Tibetan stations, where Moravians have laid down their lives for Tibet. The speaker passed on to give some account of his own experiences in Chinese Tibet and among the Lamas, some of whom were very kind and, indeed, anxious to hear what he had to say. He closed by asking prayer for the poor dark Tibetans.

Rev. A. E. Barnes-Lawrence very warmly supported the claims of this Church, whose devoted members are to be found in some of the most bleak and inhospitable climates of the world.

Rev. E. J. Peck (C.M.S.), who has spent fifteen years among the Esquimaux, gave some description of what the Moravians have been honoured to do in Labrador, where there are now some 3000 souls gathered out to Christ who a few years ago were in gross darkness. He passed on to advocate the need for an Arctic Mission to reach wandering Esquimaux in the icy lands beyond Hudson's Bay. He himself has offered to go, a companion has been found, the way has been opened, and he hopes to start in June for Gospel work in the Polar regions, operating from Cumberland Sound as a centre.

Dr. Grenfell, who last year visited four Moravian stations, and who hopes this year to visit six Moravian missionaries in Labrador, urged the tremendous need for medical missionaries in that land, where scarcely a doctor is to be found.

## The London City Mission.

This great home Mission had its assembly on Thursday morning, when Exeter Hall was crowded. Mr. F. A. Bevan presided, and, after praise and prayer, called upon the secretary.

Rev. T. S. Hutchinson presented an outline of the report, which proved unexpectedly cheering. The number of missionaries employed is now 483, or two less than last year. The total receipts for the Society's general fund during the past year have amounted to £68,621 6s., or £18,023 17s. 3d. in advance of the total receipts in the preceding year. This is a matter for which the committee are deeply thankful to God, as it has enabled them to meet the expenses of the past twelve months, and to start the new financial year with a fair balance in hand. It is, however, entirely due to an increase in the receipts from *legacies*. Among the difficulties of the work are ignorance, overcrowding, poverty, drink, gambling, and, in a lesser degree, scepticism. The L.C.M. gives peculiar prominence to the Word of God, which the missionaries are expected to read in every house and room. Some of the night workers have committed portions of the Scripture to memory in order to repeat these when reading is impossible.

One of the most interesting facts in connection with the circulation of the Holy Scriptures which has come to the notice of the committee during the past year is, that eighteen years ago a Bible was placed by a missionary in an East-end eating-house, which is much frequented by cabinet-makers, bricklayers, and labourers of various kinds. This Bible has been much studied by the customers, and is well thumbed. The missionary himself often takes a meal at this house, and when he sees a man reading the Bible he takes the opportunity of entering into conversation with him, and commenting on the passage. The result has been that the missionary is able to speak of upwards of one hundred men who owe their conversion, in great measure, to these studies of the Word of God. Special missionaries are appointed to look after particular classes of men cut off by the circumstances of their calling from ordinary means.

Mr. F. A. Bevan, who presided, reviewed briefly the experiences of the year, pointing out that while the balance is on the right side, this is owing to the large amount of legacies rather than to the liberality of living friends. This he regretted, feeling that it could not afford a satisfactory basis for advance. Moreover, the total number of missionaries has fallen off slightly. This is to be deplored, because, after all, it is the living agents whom God blesses; and the "man with the book," going from door to door, and mixing with men of all sorts, is the means God is chiefly pleased to own.

Col. the Hon. Francis Bridgeman, M.P., was thankful that this great work for God was carried on in quiet and steady fashion. For his own part he could bear witness that the work was not in vain. Having seen a good deal of the labours of an ordinary district L.C.M. agent, and of a special missionary, he had come to the deliberate conclusion that, for the evangelisation of what had been called "the lapsed masses," nothing better could be done than to multiply largely the number of the London City Missionaries.

Canon W. J. Edmonds said that the great cities of the world had always presented the hardest of all religious problems. Beginning with Babel, and passing on to Nineveh, Tarshish, Jerusalem, and Rome, he showed that where multitudes are massed together, sin is apt to lift up its head. But this modern metropolis, London, is vaster than any of these, and hence the urgency of its moral needs. We dare not neglect its evangelisation. Some means must be found to bring moral truth before the people, and no better can be found than such missionaries as sent out by the L.C.M.

Rev. J. G. Train, in opening a vigorous speech, in which he carried his audience thoroughly with him, laid much stress on the necessity that agents sent to the homes of the people should speak the language of the people, understand their habits of thought, and even their pursuits and ambitions. He supported the L.C.M. heartily because it sends out

men who are in touch with the people, because it keeps in touch with the Bible, and because it is in touch with the churches; it is, he maintained, no antagonist of the churches, but rather a helper of them all.

Mr. John Davis, missionary in Bermondsey, who served in the American Navy during the Civil War, explained in vigorous terms, and in a humorous style, how he gets hold of the people. He himself, it was delightful to hear, was converted during Mr. Moody's mission in Burdett-road in 1875, and now, years after, he is found doing yeoman service in one of the roughest districts in London.

## London Jews' Society.

Friends of the London Society for Promoting Christianity amongst the Jews mustered in good force at the eighty-sixth annual meeting, in Exeter Hall, on Friday last, although the meeting was not so large as the friends of the Society would have liked to see. The report told of varied and widespread operations—evangelistic, educational, and medical—at home and abroad. Many of the details were cheering in a high degree, and it was all the more regrettable that commercial depression has adversely affected the funds of the Society. The aggregate income during the year was £35,492, which was £3069 less than the expenditure. The report concluded with the remark that never has the great Jewish question attracted so wide an interest as at the present time; and never has the voice of prophecy received more remarkable fulfilment than in the passing signs of the times.

Sir John Kennaway, the genial chairman, in the course of an address warm with interest, styled the work a signally ambitious one, carried on in the face of many difficulties. The mission is a necessary and blessed one; and, considering the opinion of Jewish missions held in the outside world, he was thankful that so much has been contributed to carry on the work. He made the welcome announcement that a union of Jewish missionaries has been formed in London, not for co-operation in a general way, but for consultation on matters connected with the temporal relief of converts. This will prevent unworthy persons from exploiting the charitable funds of Jewish missions.

Archdeacon Sinclair spoke on Jewish characteristics, and Gospel work among God's ancient people. Though the final vision of the truth concerning Christ must be the work of the Holy Spirit, it is possible to overcome many obstacles which are a veil between Christians and Jews. By far the larger number of Hebrews in Great Britain know nothing about the Christian faith; all they know is that those among whom they pass their time are called Christians, though these are in reality no recommendation of any form of religion at all. More brotherliness and kindliness is required in work among them, and every effort should be made to enlighten them as to the Gospel.

After an address by Mr. R. Williams, an account of work in Damascus was given by Rev. J. Segall, one of the Society's missionaries. The ancient city is a very difficult field of work; the Jews in Syria have adopted many of the customs of the neighbouring peoples, and are very fanatical. The educational department of the mission has secured the allegiance of many of the parents, and has been instrumental of much good among the young people. Two years ago a remarkable movement was developed, and special arrangements had to be made for the instruction of many families in Gospel truth. A system of persecution was, however, brought to bear, and in course of time the whole of the inquirers were starved into submission to the rabbis. Still there are signs of the Spirit of God beginning to move in Damascus, and a strong appeal has been made for a medical missionary. Jews have of late bought large tracts of land in the region, and there are many indications of a largely increased Jewish population.

Rev. Dr. Bruce, of Persia, spoke of solidarity—first as describing God's plan for the world, and then as expressive of Satan's opposition thereto. The blessing promised to the seed of Isaac, and the prophecy concerning the seed of Ishmael, are both finding fulfilment, and the evidences present themselves forcibly to workers in Bible lands. On the black side of the picture we see each branch of the Christian Church anathematising its neighbours; and all of them being detested by Jews and Mohammedans, who, moreover, fiercely hate each other. Mohammed was not only the scourge of the corrupt churches of the East, but in the wonderful providence of God, his followers, as descendants of Ishmael, have trodden down the Holy City, Jerusalem, and persecuted the Jews, the people of the promise. Dr. Bruce regarded these facts in an allegorical light, as set forth in Galatians iv., pointing out, however, that in due time the usurper must be cast out (verses 12-21). In conclusion, he urged Christians also to show solidarity, or unity, in carrying the Gospel to Jews and others in the lands of the East.

Mr. M. Norollah, of Persia, in a brief address, said that there are at least 75,000 Jews in that country. They are open to the Gospel, and one rabbi has allowed Dr. Bruce to preach in his synagogue. He asked that English Sunday-school children should be interested in work among the Jews.

## West London Mission.

The conductors of this Mission, we think, will have no reason to regret the change of date for their anniversary from autumn to spring. The meetings of Friday last showed no decrease in attendance or fulness of interest. These occasions are always a rich means of grace to those who enter into the spirit of the great work which is being done for the evangelisation of West London by Mr. Price Hughes and his enthusiastic helpers.

As usual the public proceedings of the day began with a sermon from Rev. Mark Guy Pearse; this time at Craven Chapel, which bids fair to recover its ancient glory in the service of the Mission. Mr. Pearse forged some "golden links of love" from the story of the healing of the centurion's servant, applying the incident to the circumstances and the needs of West London to-day.

After the public luncheon in Craven Chapel lecture room, several of the workers rehearsed the Lord's doings with them during the past winter, and words of encouragement were spoken by Rev. Walford Green, the general treasurer, Mr. R. Cory, Mr. S. D. Waddy, and other friends.

The Sisters' meeting in the afternoon in Craven Chapel was a truly delightful and inspiring occasion. Baroness Langenau had come specially from Vienna to preside. She not only gave the weight of her hearty advocacy to the work of her English sisters among the London poor, but proved the reality of her sympathy by a munificent gift. She handed to Mrs. Price Hughes, to be sold for the benefit of the work, an extremely handsome pearl necklace with ruby brooch set in diamonds, which had been a present to herself from her late husband when Austrian Ambassador to the Court of St. Petersburg, and which cost him £2000. The Baroness declared, moreover, that if she had been younger she would have deemed it an honour to come to London and work as a "Sister of the people" under Mrs. Price Hughes. We can only hope that some wealthy nobleman will purchase the valuable ornament and so gladden the heart of Mrs. Hughes.

The addresses that followed from four of the Sisters were such as one seldom hears from public platforms. Coming straight from the heart of these devoted workers they found their way to the hearts of the hearers; no one could surely listen to them unmoved. Sister Dorothy spoke of some aspects of social life in poor London that contrast sadly with German city life: the cheerlessness of the homes, the sadness of the people, and the absence of good elevating music. Then she told of the work of the Girls' Club, which is her special department, and which is doing great things for the lasses of the Soho region. Sister Hope was no less pathetic in her description of the blessings that flow from the Crèche, and she pleaded very hard indeed for a house in which she could gather many more of these babies while the mothers were at work. Sister Elsie works among the older children, and visits hard cases throughout the district. Some of her tales of the awful power of the drink, and the struggles that poor women undergo in fighting their way back to sobriety, were as tragic and realistic as any modern novelist could desire. Last of all came Sister Emmeline, the theme of whose eloquently able address was the need for personal sympathy on behalf of the lost ones. Telling of one whom she met, and who often cried to God for help at the street corners while treading the pathway of sin, the Sister said she felt that such prayers were sent back by God to earth, for answer through a human voice and a human hand, which are all that these lost and weary ones can recognise.

During the meeting Mr. Price Hughes, speaking on behalf of his wife, asked for additional promises from ladies to collect a guinea annually for the Sisters' work. Nothing, he said, would so speedily restore his wife's health as this co-operation.

The evening assembly in St. James's Hall was not a whit behind former anniversaries, from any point. Mr. John Cory was in the chair, and backed up his earnest speech with a gift of £200 to the exchequer of the mission. Dr. Joseph Parker failed for some unexplained reason to put in an appearance, but the lack was amply compensated for in the weighty addresses of Dr. Rigg, Rev. Mark Guy Pearse, Rev. H. P. Hughes, and Mr. Josiah Nix. The marvellous success that God has vouchsafed to the mission during the seven years of its existence, the many and important developments of the work, the memories of past triumphs at St. James's Hall and "old Wardour," the added facilities that have come with the acquisition of Craven Chapel, and the unique importance of such a Gospel centre at the very heart of mighty London's influence, were all dwelt on and pressed home with much power.

On these public field days there is not much opportunity for going into detailed accounts of the work and its many ramifications. The printed report happily supplies all omissions on that score. We wish we could persuade every reader to get a copy and carefully con its inspiring pages. Mr. Josiah Nix, 124, Gower-street, London, will post a copy to anyone for sevenpence, and we do not know of a better investment for the amount.

## Church Zenana Missionaries.

Meeting in connection with the Church of England Zenana Missionary Society were held on Friday in St. James's Hall and in the Regent-street Polytechnic. The report stated that during the past year twenty-two new workers had been added to the roll. China received six of the new workers, raising the total number in the Fuh-kien province to twenty-seven. The larger proportion of the reinforcements were distributed among the Indian Missions. Last year's credit balance of £2018 has been absorbed, and the year closes with a deficit of £846.

Sir C. U. Aitchison, K.C.S.I., C.I.E., who presided, opened with a review of the position of India in the mission field. He believed that the winning of India was the prelude to that of China and Central Asia; and if India was to be won at all it must be through the women.

Bishop Stuart spoke of his twenty-two years' experience as a missionary in India. Forty-four years ago, when he went out, the men were accessible, while the women were not. Now the doors are opened to women missionaries. The work described in the report is full of encouragement, and he was thankful to know that increasing attention is being paid to the villages.

Rev. E. N. Thwaites recalled something of what he had seen of zenana missionaries during his recent visit to India. He pictured in graphic terms the condition of women in some great house where there might be perhaps eighty women of various ages and positions, all living and dying in ignorance of Jesus, unless the lady missionaries bring them the Gospel. With regard to the Bible work, he told of a meeting he had with a number of native Bible women, who gave him a variety of interesting particulars as to their experience. He also visited some of the girls' schools, and found many brave young confessors of Christ; as, for example, two little ones, who being threatened with death if they should become Christians, baptized one another in the garden, and went running to the teacher, exclaiming, "We are Christians now; we have baptized each other."

Miss Hessie Newcombe told a remarkable story of the Lord's work in Fuh-kien, where there has of late been a gracious outpouring of the Holy Spirit. In one city, for example, there has this year already been eighty-seven baptisms. In a little leper village near the city, there was not a single Christian when she went out in 1888; now the village is nominally Christian, the little temple has become a Christian church, and more than half the lepers have been baptized. So it has been in many parts of the province. Again and again God has made the wrath of man to praise Him, and where the opposition has been hottest the most blessed work has been done. Several native believers were then described as humble devoted followers of Jesus, inspired many of them with a passion for souls

and an intense love of the Bible. Some of these had, in their simple faith, utter devotion, and eagerness to win souls, been an inspiration to the missionaries themselves.

Rev. Rowland Bateman, C.M.S., Punjab, spoke briefly of the women of Northern India, and the remarkable work which the ladies have done.

## London Missionary Society.

A series of meetings to celebrate the ninety-ninth anniversary of this Society was commenced on Saturday afternoon by a children's demonstration in Exeter Hall, and the building, which had seen so many crowded audiences through the past few days, was again thronged by a very large attendance, chiefly of young folk. Mr. Arnold Pye-Smith presided, and on the platform were several missionaries and missionaries' wives arrayed in divers coloured and varied costumes, representing the native dress of different lands, and their appearance gave great delight to the large number of young people assembled. Mr. Pye-Smith is the chairman of the Ship Committee of the society, and the maintenance of these vessels had for many years been successfully undertaken by the children. The new steamer now lying in the East India Docks, and being paid for by the children, is the fourth of her name, the John Williams, so called after the martyr of Erromanga. She was built at a cost of £17,000, of which £11,677 has been collected, and is intended entirely for missionary service in the South Pacific.

Mr. Arnold Pye-Smith, in his address, treated his youthful audience as shareholders in the new ship, and said from year to year they would want to know what she was doing. The first address was given by Rev. J. Stonehouse, of Pekin, China, who enlarged on the teaching given by the missionaries to the children of that empire. Mr. Stonehouse was followed by several missionaries from various countries, who gave specimens of the different languages by repeating the alphabet and parts of the multiplication table in different tongues, while Mrs. Owen, from China, and others sang hymns in various languages. Mrs. H. T. Johnson, of Fianarantsoa, Madagascar, gave some particulars of the teaching given to boys and girls there.

All these things immensely delighted the thronged audience of bright-faced boys and girls; but the climax was reached when Captain Turpie, the commander of the new ship, rose to address the children in all the glory of his new uniform. He was greeted with rounds of cheers. He has, it appears, sailed the Pacific for thirty-eight years in connection with the Society's vessels, and with him, on the new steamer, is to be associated Mr. E. C. Hore, formerly of Tanganyika, as chief officer. Captain Turpie gave a spirited address.

Rev. A. N. Johnson announced that over £5000 was still required, and that all those who had a share in the ship—that is, he said, who had subscribed half-a-crown—could visit the vessel freely on Saturday of the present week and on Whit Monday, but for others a small charge would be made to go over the vessel.

## The Protestant Alliance.

A series of meetings in connection with this Alliance was held on Monday in Exeter Hall. At the morning Conference General Sir R. Phayre, K.C.B., presided, and in the afternoon General Copland Crawford took the chair. At these gatherings vigorous addresses were delivered by Revs. W. Ayerst, J. Hiles Hitchens, D.D., W. Kennedy Moore, D.D., W. S. Sinden, A. Roger, and others.

In the evening the Large Hall was crowded by an enthusiastic audience. Hon. P. Carteret Hill, D.C.L., who presided, opened the proceedings by dwelling on the disastrous results of the Lincoln Judgment in the rapid spread of Ritualism in the National Church, eating out the spiritual life of the Church and sapping the prosperity of the nation. The only real remedy, he maintained, is the truth of God, the open Bible in the hands of the people.

Rev. R. J. Lynd, D.D., who followed, spoke chiefly of priestly tyranny in Ireland, and of the danger, he dreaded, of the establishment of a Roman Catholic and hostile power on our very coasts. He defined Protestantism as peace with God and war with Rome. Rev. C. H. Wainwright, D.D., began by observing that the presence of so many young men in the audience was a hopeful augury for the future. Passing on, he showed that Rome of to-day is the Rome of the middle ages, and that wherever she gains the ascendant decay sets in and the prosperity of the nation withers away.

Dr. Barnardo announced that in answer to prayer the money required to preserve one of his institutions from very serious danger had been secured. He then proceeded to deal with the enforced attendance of Protestant children at Roman Catholic schools, and showed some of the unhappy results. Rev. James Paton, of Glasgow, deplored that children of Protestants should in certain places be forced to attend Roman Catholic schools, in which, although rate-supported, the conscience clause is systematically evaded. He protested against such schools, manipulated by priests and deliberately intended to undermine the simplicity of faith, being supported by the ratepayers without any corresponding public control. Men have, he said, read history in vain if it has not taught them a hatred of priestcraft and a distrust of all that would come between God and the sinner.

Revs. J. B. Meharry and H. Lindsay Young concluded the proceedings with brief but ringing words.

## Native Races and Liquor.

The annual meeting of the Native Races and the Liquor Traffic United Committee was held last week at Grosvenor House, by permission of the Duke of Westminster. The report states that the working of the Brussels General Act has been satisfactory, but the committee are anxious, on the revision of the Act in 1895, to secure further restrictions. In Basutoland, where in 1887 the liquor traffic had ceased to exist, there has been much drunkenness and smuggling of intoxicating liquors, and the committee have drawn the attention of the Colonial Office to the subject, and urged further restrictions.

Rev. Dr. Paton, the well-known missionary in the New Hebrides, was able to speak happily of the co-operation existing in that quarter among the various Christian bodies in trying to prevent the introduction of "fire-water" amongst the natives. He went at some length into the difficulties experienced in dealing with traders, who readily made promises not to tempt the natives, but easily broke them under pressure of "business necessity." The venerable speaker paid a high tribute to the manner in which the efforts of the missionaries had been approved by successive Presidents of the United States; but he had, on the other hand, to regret the withdrawal of France and Russia from pledges given at the Brussels Conference.

## Barbican Mission to the Jews.

The annual meeting of the Barbican Mission to the Jews, which was held on Monday evening at the Mission House in Finsbury-square, was a miniature convention of Hebrew Christians as well as an interesting anniversary celebration. The audience included the most honoured missionaries and the steadiest friends of all the Hebrew-Christian societies and agencies, and a common joy was felt at the measure of success which was reported by the secretary of the Mission, Mr. C. T. Lipschytz. Perhaps there is not an experienced Jewish missionary in London who is not known by fellow workers in most of the capitals of Europe; so Mr. Lipschytz was glad to welcome among his audience missionary friends from France and Germany, at present on a brief visit to England.

The report told of encouragement as well as anxiety; the work grows, and the Mission House becomes a centre of increasing usefulness. Women and children are reached as well as men, and stations on the Continent have been opened, with the result that in centres where the Jew meets with little or no public sympathy, efforts are put forth, under the auspices of this Mission, for his enlightenment in Gospel truth. The death of Prebendary Gordon Calthrop, the president of the Mission, was mentioned with regret, and the several speakers during the evening referred in terms of warm affection to that good man and his love for Israel.

Archdeacon Sinclair, the new president, who occupied the chair, spoke of the difficulties of Gospel work among the Jews, and pointed out how influential for good is a genuine Christianity faithfully lived and lovingly taught. Rev. Dr. Adams, late rector of All Saints, Dorchester, followed with an able address, in which he indicated some of the signs that Israel is now entering upon a new chapter of her history. The fig-tree that was cursed is beginning to put forth leaves; therefore summer is nigh (Matt. xxi. 19; xxiv. 32). He recalled services held specially for Jews in London churches, a few years ago, when crowded audiences attested a general willingness to hear something of the Gospel.

The other speakers were: Revs. F. J. Hamilton, D.D., and C. A. Schönberger, who enlarged upon the importance and urgency of Jewish mission work, not overlooking the great fruitfulness that has attended it; Rev. J. W. Pratt, M.A., who spoke from intimate knowledge of several of the converts of the Mission, and testified to the excellence of the influence of Mrs. Lipschytz among the mothers and children; and Rev. M. Nachim, who thanked the Archdeacon of London for the interest he is taking in mission work among the Jews.

## British and Foreign Sailors' Society.

The seventy-sixth annual meeting of this society was held on Monday afternoon in the Mansion House. The Lord Mayor presided. The secretary (Rev. E. W. Matthews) announced that £90 had been received from the young Queen and Queen Regent of the Netherlands for the benefit of seamen, and especially for the work being carried on amongst them at the Port of Rotterdam. The report showed that a real advance had been made at several points of the compass.

Rev. Dr. Mackennal said there was no part of the community which furnished a larger number of Christian representatives than the seafaring class. He suggested that agents should be provided to meet "Jack Tar" upon his landing, as the first persons to greet him were those most likely to have the greatest influence over him. Mr. Richard Cory also spoke. Dr. Pentecost congratulated the Society upon the progress made at home as well as abroad. One characteristic of the present society was that it was a thoroughly catholic one, and, as such, deserved every support.

## Seamen's Christian Friend Society.

The annual meetings of the Seamen's Christian Friend Society were held on Thursday last—one at noon at the Y.M.C.A., 186, Aldersgate-street, E.C., and others in the afternoon and evening at the Society's new headquarters, St. George-street, London Dock, E. At all the gatherings testimony was borne of the spiritual aims and methods of the work, and of the blessing which has attended the varied operations of the Mission.

The noon meeting, presided over by Mr. M. H. Hodder, was of a devotional character, but the few words spoken afforded a good idea of the character of the work. One after another sailors rose and praised God for the Society and its agents. The experience of one had brought him to the point of realising the great need for wisdom and an understanding of God's Word. A coloured man, who for seven years had been a disciple of Christ, rejoiced that believing sailors were watched by unbelieving companions, and prayed that all who name the name of Christ may show His mind and spirit.

One of the Society's missionaries, who has for over twenty years laboured for God among the sailors, and of late has found his sphere in East London, remarked upon the changed disposition of toilers on the deep in relation to the Gospel. Years ago, he said, we used to meet with harshness and indifference; now the truth is listened to with respect, and we are heartily welcomed on board ship. Sometimes meetings that should last only an hour had been extended to three, such is the desire of the men to hear the Gospel, and to ask questions on points of difficulty. The missionary spoke as a hard worker, declaring that, while aware that people must rust through inaction, he had never known a man to wear out through work.

The secretary of the Society, Rev. G. J. Hill, pointed out that the work is forty-eight years old, and never was doing so much as it is to-day. There are altogether eighteen missionaries and agents in the organisation, and nine sailors' rests, including one sailors' home. At most of the rests there are reading rooms, and other accommodation is provided for the use of sailors, free of charge. The mission has twenty-two stations, and besides the paid agents, there are over a hundred voluntary workers. About a hundred meetings are held weekly in different languages. The new headquarters in St. George-street, London Dock, E., is the centre of varied effort, and there is a noon prayer-meeting every day.

Mr. George Williams presided over the evening meeting, which was addressed by Mr. J. W. Benn, M.P., General Sibthorp, Rev. J. G. Train, Messrs. H. W. Maynard, W. H. Seagram, and other friends.

## THE CONGREGATIONAL UNION.

### THE PRESIDENT'S ADDRESS.

The first public session of the Union Spring meetings was held in the City Temple on Tuesday morning, when a very large company gathered to hear the presidential address of Dr. G. S. Barrett, of Norwich. He took for his topic "The Secularisation of the Pulpit"—meaning by that "the process of deterioration, often of slow and silent deterioration, which takes place in preaching, when topics of temporal and material, or even intellectual, interest, are allowed to usurp the place in the sermon which ought to be given to those solemn and eternal verities which Christ has commissioned his ministers to proclaim."

After magnifying the place and the power of the pulpit in the Nonconformist Churches, Dr. Barrett pointed out how the prominence now given to social and material questions may be a source of danger to the pulpit. Admitting that the Gospel of the Kingdom is a thing all-embracing in its scope, and that there are many crying social ills that need to be swept away, he yet contended that the great work of the Christian preacher is not so much "to save the body from suffering as to save the soul from sin." "The brotherhood of humanity will never be reached until all men realise that they are children of God by faith in Christ Jesus." "The love of man is always the child of the love of God, and philanthropy and social reform are never sure of their own permanence save as they are built on the Cross of Christ."

Another pulpit peril on which Dr. Barrett enlarged was the substitution of questions that relate to the literature, the poetry, or even the ethics of revelation for that which lies at its heart—the doctrines of grace and redemption. On these points some very fine and telling things were said, but space forbids more than a single quotation:—

"I am the last man, I hope, to grudge or to deny to the intellect its own rightful province in the ministry of the Gospel; but it is rarely, if ever, that the intellect quickens faith in a doubting soul. It is what we believe ourselves, the vision we have seen of God, the touch we have felt of the wounded hands, 'the truth as it is in Jesus,' the strange, solemn accent that comes to a man when he can say, 'This, then, is the message we have heard of Him, and declare unto you:' it is these things which give the words of the preacher all their power and charm for the waiting heart.

"And what is true of intellectual and argumentative sermons is equally true of ethical preaching. To say that ethical preaching is not Gospel preaching is to have a narrow conception of what the Gospel really means, and to forget the nobleness and loftiness of the ideals of conduct Christ holds up for all who are his, and the large place assigned to morality in the Epistles of the New Testament; but it is also true that ethical preaching may not be Gospel preaching. I may speak much of conduct, but little of Christ; I may preach about morality, but fail to root it in the Cross; I may be eloquent on the virtues of the Divine life, but strangely silent on the life itself. The morality of the Gospel is large and pure, but all its sweetest flowers and most precious fruits are fed by the springs which flow from the Cross of Christ.

"It comes to this, that the permanent power of any man's ministry is far more in the message that is preached than in the messenger who preaches it. I do not forget how much depends on the man—but, after all, the message is the chief thing, and we messengers are only of any value as we faithfully deliver the message entrusted to us. It is the Word of the Lord, not the word of the man, which constitutes all the power of, and gives all his authority to, the prophet of God."

The last point considered was the danger that comes from a lowering, from any cause or causes, of the spiritual life of the preacher himself. "When this spiritual deterioration takes place in any man it will be sure to show itself in his ministry. No man can for long preach sermons which are much better than himself. The water will not rise above the lower levels from which it now springs, and though there may be times when, under the stimulus of a large audience and of the physical excitement of preaching, the old fire seems to be burning in his heart, yet even then, if all were known, it would be seen that his heart was only like a lens that even at the moment of setting other things on fire remained itself unmelted and cold."

There is only one real safeguard, that of daily fellowship with God; added to that there is the value of directly spiritual work in helping to maintain and refresh the preacher's own spiritual life. "I know nothing that brings us so near to God as the effort to bring others to God, and one such faithful act of service will more than compensate in its influence on our own hearts for all the weary hours we are compelled to spend in the dry and monotonous details of other work, and will lend to our more public ministry a fulness of spiritual power which will often give to the simplest sermon and the most familiar words a strange spell over the hearts of men."

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At the business meeting of the Union on Monday Rev. Urijah Thomas, of Bristol, was elected chairman for the next year. It was hoped that Dr. Griffith John, of China, might have been eligible for the post, but we suppose that circumstances have prevented.

## OUR FOREIGN MAIL.

The extra pressure on our space through the reports of the spring anniversaries necessitates brevity in other directions. We give the substance of a number of letters that have reached us from various parts of the mission field.

### AFRICA.

Rev. Walter Searle, of the South Africa General Mission, writes from 130, Longmarket-street, Cape Town, addressing a cordial invitation to any Christian missionaries who may be leaving England for any part of South Africa to call at the Mission Home, 48, Loop-street, Cape Town, and share the hospitality his Mission may be able to accord them on their way to their respective stations. The South Africa General Mission, being undenominational in its principles and practice, is ready to assist all churches and societies in carrying on the work of God in the "Dark Continent."

### COLOMBO.

Mr. J. S. Corlett, of the Wesleyan Mission, Colombo, Ceylon, appeals on behalf of a new scheme for working amongst soldiers and sailors in Colombo. It is one of the most important ports in the East, while the Fort of Colombo is the chief military station in Ceylon. The mission has taken a building which will be utilised as a combined Soldiers' and Sailors' Home; and to provide sleeping accommodation for sailors ashore. Mr. Corlett asks for papers, magazines, and good and interesting books, as well as money help in meeting the initial expenses.

### SYRIA.

Mr. D. Oliver, writing from Beyrout, speaks with thankfulness of the work which is bravely sustained there, amid many difficulties, by Miss Taylor, of St. George's Moslem School. He wishes to correct the erroneous idea that Miss Taylor's work is identical with the British Syrian schools. They are distinct missions. Miss Taylor's work is entirely among the Moslems and Druzes. She is not connected with any society, and receives the freewill offerings of her fellow-Christians. The secretary of the Mission in this country is Mr. W. Ferguson, Kinmundy House, Mintlaw, Aberdeenshire.

Miss P. A. Fry, of Bristol, writes from Brumana: "We have been much interested in seeing some of the mission work going on in this Bible land. A ride on horseback of four hours from Jerusalem over a very rough stony road brought us to Ramallah, where American Friends have a training home for girls, a day school, dispensary, and much useful work. Here at Brumana, on Mount Lebanon, 2,500 feet high, under the care of English Friends, is a home for boys, another for girls, a hospital and dispensary, day schools, and other evangelistic work, which is growing. In some of the villages branches have been begun. The missionaries are much encouraged, for their labour in the Lord's vineyard is richly blessed. The influence of Bible teaching is reaching many, and raising the tone of these villages, socially, morally, and spiritually."

### INDIA.

Rev. Thomas Evans, of Mussoorie, writing to endorse Mr. Alexander's remarks on the drink question in India, says that while the American missionaries in that country are total abstainers to a man, such is not the case with British missionaries. The natives, he says, who drink for the express purpose of intoxication, naturally think that non-abstaining missionaries do the same, and this alone ought to induce all missionaries to practise abstinence. Mr. Evans appeals to the officers of Missionary Societies to make total abstinence a *sine quâ non* of acceptance for the foreign field, and thus remove a sad stumbling-block to the progress of the Gospel in India.

Rev. W. E. Cooper, of Mungoli, Central Provinces, writes of interesting work in many villages and bazaars, extending over an area of fifty miles by twenty. Books and tracts have been circulated freely.

Rev. G. K. Gilder, of the Methodist Episcopal Mission, Hyderabad, writing from Sironcha, Central Provinces, refers to an aboriginal people known as the Kois, speaking the Telegu language, among whom his mission has commenced an interesting work. The Kois are a simple, manly, industrious, hardy race, presenting a promising field for Christian effort. The headquarters of the work have been established at Sironcha, and it is purposed to open up school, medical, industrial, and evangelistic work both among the Telegu and the Koi population. Funds are urgently needed for an orphanage, for a training school, and for the support of a dozen native helpers.

Captain Barlow, of the Bethel Santhal Mission, writing from the "Bethesda" station, reports work in about eighty villages where the Gospel was proclaimed and literature distributed in three languages. A magic-lantern was found a very helpful auxiliary for evening meetings in the open air. There is much sickness, says Mr. Barlow, among the Santhals this year, and the homœopathic medicines were in great request.

Mr. Ira A. Richards, of the Kolar Mission, wishes it to be understood that the work of this mission is now practically in two departments—the industro-educational and the evangelistic. Friends who contribute should specify which branch of the work they desire to help. The Gospel is preached in villages and at fairs, and every effort is made to influence and elevate the people.

### CHINA.

Mr. J. M. Allardyce, of the L.M.S., West City, Peking, pays a remarkable tribute to the value of Mr. W. M. Murray's system for teaching the blind to read, as adapted to those who can see, but who are unable to give the long time needed to learn the ordinary Chinese characters. The experiment was tried in a country-women's class, a blind girl from Mr. Murray's school acting as teacher. At the end of two months a woman who was obliged to go to her home could read anything in the New Testament presented to her, and could also write correctly. A month later the whole class was examined, with the most satisfactory results. The Bible-woman, adds Mr. Allardyce, was able to read and write the system at the end of a week, studying only in her spare time. Mrs. Allardyce also learnt the system, so that she can correspond with the women of her class after they had left. This method, which can enable ignorant countrywomen to read the Scriptures with ease and fluency at the end of three months, is a great boon to the nation.

Writing from the L.M.S. station at Tientsin, Mr. D. S. Murray tells of fruitful united services as an outcome of the Week of Prayer. The enthusiasm and brotherly love generated by these meetings have eventuated in a united Society of Christian Endeavour, from which much is expected in bringing out the working capacities of the Christians and keeping them active in service. Similar meetings have been held at Lanchow and Pekin.

Miss E. A. Watkins, of the C.I.M., writing from Yang-Chang, speaks of the ravages of the opium habit, and calls on English Christians to help in lessening that terrible scourge. She says:—"We constantly hear of deaths caused in a few hours by opium, and I am pained beyond description by seeing its victims as they pass along the streets."

Mr. W. D. Rudland, of the C.I.M., Tai-Chow, tells of an interesting conference of native Christians, held in the end of February. The discussions were thoroughly practical. One session was specially devoted to the temperance question, and some forty of those present signed the abstinence pledge; as many more signing afterwards at the mission stations. Reports of many open doors for work were made; the great lack is that of workers. Cases of persecution were mentioned, and at the same time a considerable increase in the number of inquirers. At the close of the conference a praise meeting was held, when many gave personal testimony of God's goodness to themselves and his blessing on their work. Mr. Rudland thankfully records the fact that at many of the stations the harvest of a long season of patient sowing is now being reaped.

# The Evangelist.

## HINTS TO INQUIRERS.

By THEODORE L. CUYLER, D.D.

At this time of widely-spread religious interest, there are a great many who are asking that question which is as old as human sin: "What must I do to be saved?" To those who honestly desire to be saved from a sinful heart and life into a life worth living, I venture a few frank and friendly hints. No two personal experiences are exactly alike; yet as certain kinds of food and drink are suited to everybody, so there are certain spiritual prescriptions that meet about every case.

1. You say that you are "feeling deeply." About what? If you feel deeply what an enormously wicked thing sin is, and that you are a sinner, then thank God for it. But do not be content with mere feeling. Tears never washed away guilt or saved a soul. The world of woe may contain myriads who are weeping over lost opportunities and wasted lives. Your Bible does not say weep and be saved; it says, "Believe on the Lord Jesus Christ, and be saved." An ounce of practical faith is worth a ton of mere emotion. To "feel deeply" is well as far as it goes if it is followed by *action;* but feeling involves one great danger. To sorrow over your sins, and then to stick to your sins, is a grievous wrong to the Holy Spirit, and an equal wrong to yourself. It hardens the heart most terribly. The most difficult persons to reach are those who have sorrowed and sighed, and made good resolutions a hundred times, and yet have never repented of sin or lifted a finger to *obey Jesus Christ.*

2. The first message with which Christ began his earthly ministry was "*Repent!*" When the Apostle Peter was dealing with hundreds of awakened souls at Jerusalem he condensed his directions into this short, sharp sentence; "Repent ye therefore and be converted, that your sins may be blotted out." Genuine repentance means a vast deal more than grief over sins, or even hatred of them; it means to turn from your sins and abandon your sins, with a full purpose of obedience to Jesus Christ. It signifies both a change of heart towards sin and a change of conduct. The way for a tippler to repent is to break his bottle; for a profane man to repent is to stop swearing; for a dishonest man to repent is to make restitution to those whom he has cheated. I knew of a certain person who was pungently convicted in a revival meeting, and espying a man there whom he had wronged, he called the man out into the vestibule, and humbly asked his pardon for the wrong. That was the first step towards a sound conversion. I emphasise the duty of thorough *repentance,* because in these days there is not enough made of it. Cheap surface work makes cheap Christians; deep subsoil repentance makes strong, healthy Christians, who will stand wash and wear.

3. Another vital point is unconditional submission to God. General Grant's memorable answer to the commander of a conquered fort was "unconditional surrender"; and that is what your heart must make. Don't attempt to bargain with God. Saul of Tarsus yielded everything when he cried out from the ground, "Lord, what wilt *Thou* have me to do?" An intelligent woman who had been in sore distress for many weeks said to her pastor, "I am done quarrelling with God. I have resolved to submit to Him and serve Him, and to do all the good I can while I live, and then go to hell as I deserve." Her pastor smiled, and quietly replied, "You will find it hard work to get to hell in *that* way." The honest-hearted woman soon found that her willing submission of her heart to God and her patient readiness to obey Him and do her duty, was bringing her a calm, abiding peace. To know Christ's will, and to do it in Christ's strength, is the very core of true religion. Do not try to bargain for the ready pay of "joy" and "happiness." When the festering rifle ball is extracted, the wounded soldier finds comfort, but not before. When the sin gets out of your heart and Christ gets in, you will obtain real comfort. Paul was not continually begging to be "happy, happy, happy," like some thin, watery Christians nowadays. He bore sharp sufferings cheerfully, and to do Christ's will and to save souls was his joy and crown. Don't try to get to heaven before your time. If I can first get to be holy —*i.e.*, to be *healthy in heart,* I have no fear but that my Master will give me the full joy of salvation.

4. You may inquire, "Where does faith come in? Must I not believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saving faith is vastly more than opinion or a devout purpose. It is *an act;* it is the act of yielding your heart up to the atoning Saviour, the act of *joining* your poor weak soul to Him as your Redeemer and your Lord. When Christ was on earth He did not say much about "believing"; but He did demand prompt *obedience.* "Follow Me!" Whoever would not take up his cross and follow their new Master could not be his disciple. Begin then, my friend, to do the first thing that Jesus bids you do. The Holy Spirit, working on your conscience, bids you do a certain thing to please Christ. Do it. At whatever point the Spirit presses you, yield! Obey Jesus Christ! When you honestly take any step either in abandoning a sin or in doing a duty, and do this simply to please Jesus Christ, then conversion has begun. That is the first movement. You have changed masters. To be willing to trust *on* Christ and to go *with* Christ even for a single step is the beginning of a Christian life. As for raptures and ecstasies, you will have enough of them when you get to heaven. The smile of conscience and the smile of Christ will be enough. Any loving unselfish deed you can do to please your Saviour is a step into the new life.

5. I have not said anything in these simple plain counsels about *prayer.* If you are honestly striving to quit sin and to follow Jesus, you will instinctively pray. Real prayer is sincerely asking for what you really want. Unless you *do* what Jesus commands you, years of prayer will never save your soul. Remember, also my friend, that you will make no headway without the help of the Holy Spirit. He alone can regenerate your heart. He may be striving with you for the last time, and if you drive Him away you are lost! Quench not the Holy Spirit! Every delay is at a terrible risk. Perhaps the loving Saviour in the still small pleading voice of his Spirit may be giving a last final knock at the door of your heart.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Scepticism (if that is your trouble) can only be conquered by trying Jesus Christ for yourself. Go to Him, with your Bible and on your knees. Surrender yourself to Him. One honest hour with Christ is the "inquiry meeting" you need most. No preaching, no talking, can save you; Jesus can. "Whatever He saith unto you, *do it!*"

*Brooklyn, N.Y.*

## SOHO AND ST. GILES' MISSION.

The lease of Bloomsbury Hall, Meard-street, Soho, having been renewed, it was found necessary to renovate the building, and it has now been made attractive and pleasing with a view to win the poor of that densely crowded neighbourhood to the Gospel services held there. The reopening was signalised by an eight days' mission, and the people were gathered night by night and heard the Gospel with profit and blessing. On Sunday last a series of open-air services were held in the Soho and St. James's districts. Nearly every street was visited between Oxford-street and the Shaftesbury Avenue, and Regent-street to the Charing Cross-road. A large company of singers and preachers formed circles in the streets, so that the people could hear the Gospel in their own homes.

The regular work carried on week by week is varied to suit the spiritual and physical needs of the people. More than 400 poor women attended the mothers' meetings. The Mission has one of the largest Bands of Hope in London, has special missions to sandwichmen, does a good work in the lodging-houses, and a large amount of open-air preaching, visits the sick and dying, had weekly dinners for destitute children during the winter months. The recent expenditure upon the hall, etc., has left the treasurer without a penny, and funds are urgently needed. Mr. W. Harrison's address is 20, Merrick-square, Newington, S.E.

A TRUE MOTHER never lives so little in the present as when by the side of the cradle. Her thoughts follow the imagined future of her child. The old ark never made such voyage as the cradle daily makes.

SOLDIERS' CHRISTIAN ASSOCIATION.—At a district meeting of the Soldiers' Christian Association, held at Portsmouth last week, the secretary reported that seventy-six regimental branches had been formed since last July. The most satisfactory feature of the work was that no sooner had branches been formed than they had invariably led to conversions to God in the barrack-room.

## BEAUTIFUL NORTHFIELD.

The season is at hand now when many Christian friends in this country will be deciding where they shall spend their yearly holiday. We trust that not a few of them will elect to visit "beautiful Northfield," the home of Mr. Moody, and the centre of so many blessed influences. In an interesting article in *The Hermonite* for March, Mrs. G. C. Needham expatiates on the four-fold attractions of the place—its natural beauties, its moral atmosphere, its educational advantages, and its religious privileges. We make a brief extract or two:—

"It is most rare to find a locality where there are no drinking saloons, and where no liquor can be bought; where a smoker on the street or campus is a novelty to be ashamed of himself; where the song of praise is far more frequently heard than the oath of profanity; where there is no police force but the voluntary vigilance committee of all the citizens; where one's personal property is perfectly safe, and one may forget to lock his front door and retire in blessed safety. But such are the unexaggerated facts about Northfield, the queenly town of decency and good behaviour.

"'Wisdom is the principal thing. With all thy getting get understanding.' This seems to be the legend that Northfield has engraved upon the lintels of all her dwelling-places. It would be rare to find in all the townships a home where there was not an ambitious student. One may visit other collegiate towns and not necessarily meet its toiling, struggling students. But not so in Northfield. Mr. Moody's schools are in the foreground. The girls of the Northfield Seminary and the boys of the Mount Hermon School ramify everything and everywhere. A heart of leather must that visitor carry who can reside in Northfield one month and not have the emotions and admiration stirred to their depths by contact with these heroic young people. You meet them everywhere; and each meeting is a turn in the kaleidoscope of Providence, giving you a fresh revelation of what self-denial and perseverance truly mean. That young lady whose brilliant scholarship declares her superior and analytical mind, may be found between school hours meekly doing domestic service in some farmer's kitchen. That young man who mows your lawn, grooms your horse, or splits your wood on the holiday Monday, has a big purpose in his heart. No wonder he sings a hymn while he toils. One day, not far distant, the ends of the earth shall hear of him, and nations now in darkness shall revive under the light he shall bear to them; for he is to be a missionary of the cross of Christ; and to this end he is studying and working, working and studying, early and late, to equip himself for this grand intention. For Mr. Moody has removed many barriers hitherto considered insurmountable, and made it possible for any who are conscientious and persevering to acquire an education.

"And they who ask the secret of Mr. Moody's influence and God-given favour in the eyes of the Christian world will do well to find their answer, not by watching the public platform and the evangelistic campaign, but by turning aside to quiet Northfield, and there observing the methods of the three great schools—Mount Hermon, the Seminary, and the Women's Training School—which he, in the providence of God, has been raised up to establish.

"The brief interims between last year's three convocations were filled with Bible study. The church, the hotel, the grove, the famous Round Top, were utilised for daily meeting places. It was no longer called 'Convention month'; it was 'Convention summer.' In the coming season as much may be expected, and as much more as there is any margin for. July and August, however, may be guaranteed as prime months for the more definitely programmed conventions. Let those who would believe come up and see. Let those who would have their spirits refreshed come away from the clatter of the cities to the silence of Northfield. Let those who would seek a channel for their unused moneys, who are now laying by legacies for Antichrist, come up and see how well it pays to put the earnings of stewardship to the use of young men and women of character and consecration. Let those who would have a baptism of the Spirit come where the showers are falling and the raindrops are making hearts to blossom as the rose."

IF WE DENY OURSELVES for our children, we must expect that they also should do the same for us.

## Letter to the Editor.

### DR. BARNARDO'S VILLAGE HOMES.

Dear Sir,—I wish to ask all your readers to join me in a note of devout and hearty thanks to God for his recent great goodness to his own work in my hands.

As you are aware, that work has lately been threatened by a grave disaster; nothing less serious than the loss of a considerable portion of the premises used and required by the Girls' Village Home at Ilford, and the acquisition of the same by a Roman Catholic sisterhood. When the danger was discovered much earnest and united prayer was made on our behalf, and a statement of the case was also sent out to all our donors and set forth in the columns of The Christian. Now, I rejoice to be able to announce that not only has the whole amount needed for the purchase of the threatened property been received in gifts or promises, but enough has come in to enable me further to make good all dilapidations and to effect the needful repairs prior to our taking over permanent possession. The actual transfer of the property has not yet been accomplished; there are still some difficulties in the way, but I think I may say that these are of an almost technical character, and that ere long I hope to be able to announce that the whole property has been actually acquired and vested in the trustees of the institution, who already hold the earlier portions for the benefit and purposes of the charity.

Within the last few days certain organs of the Roman Catholic Press have given currency to an announcement that no religious body connected with the Roman Catholic Church had ever contemplated the purchase which I stated was imminent! I am not concerned to explain matters to *The Tablet*, or even to *Truth*, which appears to have adopted this announcement as indisputable. Suffice it to say, that if I had failed in my appeal we would have heard a very different story! Because, however, I was providentially able to expose the intrigue, and to defeat its aims by obtaining the money in sufficiently good time to prevent the sale of the land to my rivals, I am now denounced as "an unscrupulous proselytiser" and a "truculent philanthropist," who appeals to the "very lowest form of sectarian bigotry." I am further a "belligerent Protestant," and as to "the plot" itself, it only exists in my "excited imagination." Let those think so who will. I, however, who know the facts, am sufficiently persuaded that the averted danger was no "bogey," and that had but a few days' delay occurred, the whole work of years would have been imperilled. As it is, I am content to know and feel increasingly that our work for the children is in our Father's loving hands, and that "no weapon formed against it will prosper."

May I offer my sincere and hearty thanks to all those who, by prayer, good wishes, kind letters, or gifts, have helped to lift from my shoulders one of my heaviest burdens? Thos. J. Barnardo.

18 *to* 26, *Stepney-causeway, London, E.*

## THE CORK OPEN-AIR MISSION.

Last Sunday, for the first time since street preaching was begun six months ago, a man was arrested for assaulting the preachers. Mr. Williams and his party took up their position at Sutton's-corner and began to sing, whereupon a large crowd collected. Immediately a detective sounded a bugle for the police. Fully three minutes elapsed before the police got to the scene, and no blow was struck until the mob saw them coming. Then half-a-dozen men rushed at the preachers and struck them in the face with their fists. County-inspector Gibbins scattered the mob before him until he reached the missionaries, and then he arrested a man of powerful build named Gargan, whom he caught in the act of striking one of the evangelists. Gargan was taken to the Bridewell, and the police escorted the preachers to their Queen-street-hall. The Marina meeting was noisy, but the police successfully protected the preachers, among whom were a good number of ladies.

Mr. George Williams, organising secretary of the Open-air missions, writes to the Cork papers indignantly denying the charge made against him by Mr. John Morley in the House of Commons, that he had had several physical encounters with the police, and that he had violently resisted them. "The Holy Scriptures," he says, "forbid me, admiration for the Royal Irish Constabulary restrains me, and bodily infirmity hinders me from so doing." At the close of the street preaching the police found it necessary to escort a Jew who was mistaken for a preacher to the Jewish quarter of the city. No sooner had the police turned their backs than the mob attacked the houses of Jews, smashed the windows, and looted a Jew's shop. A scene of much violence and disorder prevailed for a considerable time.—*Times.*

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

The annual meeting of the Society for the Prevention of Cruelty to Children was held in the Examination Schools last week, when the Duke of Marlborough presided, and able speeches were made by the Dean of Christ Church and Mr. Waugh. The Society's agent in Oxford is doing excellent work, and the Oxford branch is strong and well supported.

The Principal of Wycliffe Hall (Rev. F. J. Chavasse) continues to have large attendances at his Sunday evening Greek Testament readings, which is a very encouraging sign in the summer time. The subject is Romans xiv. and xv.

Oxford now has two vigorous P.S.A. meetings. The younger one (at Cowley Road Church) last week had a special meeting, when Mr. J. Crofton Rainey gave an address on "Christian Character." Mr. Rainey is presiding at present over the P.S.A. at the Y.M.C.A., in the temporary absence of the President, Mr. R. Souttar. Mr. Rainey's residence near Oxford gives him an opportunity of services in the city, which are very acceptable to various workers.

Rev. A. E. Barnes-Lawrence has paid a very welcome visit to us, addressing several meetings of the Inter-Collegiate Christian Union. On Monday he spoke at Mr. Rice's house, giving an account of Keswick, and urging all who could to go to the convention.

Mr. Montague Beauchamp, of the China Inland Mission, gave the address at the Missionary Union last week. His account of his conversion and call to the mission field, together with his work in China, made a deep impression on the men present.

### CAMBRIDGE.

The seventy-sixth anniversary of the University, Town and County Branch of the Church Missionary Society has been held upon the days between May 3 and May 7. Meetings for prayer were held in the Henry Martyn Hall on Thursday and Friday; a Children's Drawing-room Meeting at Holy Trinity Vicarage on Saturday, an address being given by Dr. Bruce, missionary in Persia; while in the evening a social gathering was held at Ridley Hall of the members of the Cambridge Missionary Union. This gathering, composed solely of University men, was addressed by Bishop Stuart, late of Waiapu, New Zealand, who is hoping shortly to proceed as a missionary to Persia. On Sunday evening a meeting in connection with the Cambridge Mission to Delhi was held in the Divinity School, presided over by Professor Stanton. An address was given by the Bishop of Lahore.

A couple of striking sermons were preached on Sunday in the Downing-street Presbyterian Church by Rev. John Watson, of Liverpool. In the morning the subject was, "A Plea for the Study of the Bible," and in the evening, "Jesus Christ and Democracy." These sermons were of uncommon power, freshness of treatment, and breadth of sympathy.

## SCOTTISH NOTES.

*The Dundee Advertiser* is giving a series of interesting sketches of the work of Mr. Quarrier's Orphan Homes of Scotland.

Rev. G. H. C. Macgregor, of the Free East Church, Aberdeen, has accepted the call to the Presbyterian Church, Notting Hill, London. His departure for the South will be a distinct loss to the Granite City.

Helensburgh has lost a noble citizen by the death of Mr. McGregor, of Bonnington, who actively interested himself in every scheme that could promote the public welfare, and was for many years chairman of the Infirmary Committee.

At a Salvation Army Sale of Work, which was held for five days in the Temperance Hall, Kilmarnock, Provost McLelland said he considered it was only his duty, as Chief Magistrate, to assist the Salvation Army, because he believed the good work which it did had the effect of lightening the duties of the magistrates.

On Saturday the most recent addition to the Orphan Homes at Bridge of Weir was formally opened by Sir John Neilson Cuthbertson, in presence of fully 3000 persons. The new home is called the "Sabbath-school Home," from the fact that the £1300 necessary for its erection was subscribed by Sabbath-school children and teachers.

In connection with the Mizpah Band, Glasgow, a conference on the spiritual life was held on Saturday last in the Tent Hall, off Saltmarket. The speakers were Dr. Elder Cumming, Mr. John Anderson, Mr. W. D. Dunn, and Mr. P. W. Hughes. There were many Christian workers present, and the proceedings were solemnizing and stimulating.

The proceedings at the annual meetings of the Congregational Union of Scotland, held this year in Edinburgh, were exceptionally interesting, because of the report on union with the Evangelical Union Church. It was unanimously agreed that such a union was desirable, and the scheme was sent down for approval to the separate congregations. There is every likelihood that this union will be speedily consummated. At the close of the meetings, a conference was held, at which Rev. James Stark, Aberdeen, read an able paper on "Spirituality, the Antidote of Restlessness in the Church." Rev. W. S. Thomson also read a paper on "Some of the Conditions of Spirituality in the Church."

A remarkable temperance revival has been experienced at Helmsdale, Sutherlandshire. So many of the villagers—among them the worst drinkers in the place—are joining the ranks of the teetotallers that the publicans are losing much of their trade. One public-house in particular which used to be crowded on Saturday night is now practically deserted. A movement was started to have all the public-houses closed during the fishing season, and so enthusiastically was the petition received by the people that it obtained over 500 signatures. The justices so far agreed to the wishes of the people that they ordered the public-houses to close at 9 o'clock all the year round, and at 6 o'clock on Saturdays during the fishing season.

## IRISH NOTES.

The Irish Church Conference is to be held in Cork in September next.

Nine eligible young men are offering themselves for the Methodist ministry in Ireland at present.

A meeting to protest against the spread of Ritualism in Ireland was held last week in the Christian Union Buildings, Dublin.

Rev. R. W. C. Graham, Baptist missionary on the Congo, has finished his deputation tour in the South of Ireland by preaching twice to large and interested congregations in Waterford Baptist Church.

A Methodist new church was opened at Balmoral, Belfast, last Friday, by Rev. T. G. Selby, of Liverpool. This is the third Methodist church which has been opened in Belfast within the last six months.

## MRS. BAEYERTZ IN BIRMINGHAM.

Mrs. Baeyertz has just concluded a successful series of meetings at Birmingham, in connection with the Mount Zion Baptist Chapel. Large preparations were made by earnest workers, who, by personal solicitation, or distributed handbills, invited many thousands of the neighbouring inhabitants to attend the meetings. From the first service on Sunday afternoon, April 8, to that on Tuesday evening, April 24, increasing congregations gathered, till on the last Sunday evening, and at the holiness meeting on Tuesday, from 1800 to 2000 persons were present. The subject of each address was announced beforehand, and the people listened with close attention to the unfolding of God's Word as declared by this honoured evangelist. After each service, excepting the last, anxious hearers flocked into the inquiry room, until more than 700 names were taken of those who had professed to receive Christ, or were seeking salvation.

Some very striking presentations of truth were given, especially that of the Jews' Passover, present, past, and applied to Christian life. In the inquiry room, Mrs. Baeyertz set forth, with clear and forcible emphasis, the actual promises of God on which the seekers and converts could rest, and each one was furnished with a copy of the New Testament to verify the quotation from the printed page. The afternoon Bible readings for believers were held in the Y.M.C.A. Assembly Rooms, and here also the attendance increased till the room was full. Numbers spoke of the instruction and blessing they had received through these quiet afternoon gatherings. The holiness meeting on the last day of the Mission was a memorable occasion. Admission was by ticket, and many representatives of other churches were found amongst the audience. About 350 of those who had attended the inquiry room responded to the pastor's personal invitation to meet Mrs. Baeyertz on Thursday, last, when a very interesting meeting was held, and many testified to the blessing they had received at the services, and told of their confidence that their sins were forgiven.

Among the children of the members the Word was very effective, and it was pleasing and delightful to see them confessing Jesus. During the coming months and years this church and other churches in Birmingham will, no doubt, be considerably augmented by those who have been thus taught of God.

Walter Hackney, Pastor.

## CHRISTIAN ENDEAVOUR.

Twenty-six new societies were registered last week, representing nine different denominations.

The Grays Society commenced about six months ago, with a membership of thirty; it now numbers eighty members.

About one hundred persons assembled in the Baptist Sunday School, Golborne-street, Warrington, at the first anniversary meeting of the C.E. Society.

At a social evening of the Mount Pleasant Congregational Church Society, Tunbridge Wells, lately held, addresses were delivered by Revs. G. W. Cowper Smith, Arthur Pringle, and Mr. S. E. Haward.

A junior society has been started by the Wellhouse (Moravian) C.E. at Mirfield. Over thirty between the ages of seven and fourteen are already enrolled as members. A "Lookout" "Prayer Meeting" and "Sunshine Committee" are at work.

The first anniversary of the Y.P.S.C.E. at Christchurch, Hants, was held last week, Mr. R. C. Morgan presiding in the afternoon, and General Ward in the evening. The Society is the outcome of a veritable revival, during which Mr. George Clarke had been the means of blessing to many, and he had organised it not in connection with the different Churches, but one Society for the whole town.

At the fifth quarterly meeting of the Three Counties Union, held at Hemel Hempstead on May 1, four new societies—Biggleswade, Ampthill, Fenny Stratford, Toddington—were received. Papers on "Junior Societies," "An Ideal Consecration Meeting," "The Responsibility of Associate and Honorary Members," "The C.E. and its Relation to Foreign Missions," were read. A public tea was followed by a united consecration service.

The National C.E. Convention of Whit Monday and Tuesday, at the Metropolitan Tabernacle, promises to be a large and successful gathering. An introductory meeting will be held on Saturday evening at the Walworth-road Chapel, and on Sunday special sermons will be preached in sixty-four chapels in and near London. The Convention will commence on Monday morning at 9 a.m., and continue throughout the day. There will be sessions on Tuesday morning and evening, while several denominational rallies will be held in the afternoon.

## THE Y.W.C.A.

Mr. C. E. Tritton, M.P., presided at the opening of a sale of work held for the West Norwood and Tulse-hill Branch, 399, Norwood-road.

At East Dulwich, the Boarding House and Institute was removed some little time back to more comfortable quarters, having every convenience for visitors. The Home, the Bible meetings, and the Employment Agency have proved useful to many. The Institute is at 4, Primrose Villas, Overhill-road, S.E.

A large amount of excellent work is being carried on at the Cambridge Institute, 463, Holloway-road. Since the Institute was started eleven years ago, 1066 members have been enrolled. There are 232 members, sixty-one having joined during the past year. The Bible-classes are highly valued. Music lessons, drawing and singing classes, home and foreign missionary working parties have been conducted.

The Westbourne Home at 49, Porchester-road, has been increasingly successful. The report states that during the year 291 young women have availed themselves of its friendly shelter, an increase of ninety-six on the previous year. The letters of those who have lived in the Home testify to lasting gratitude for its benefits. Bible-classes and other useful work are carried on. Miss Herring is Resident Superintendent.

The report for 1893 of the Convalescent Sick-aid and Holiday Department gives touching instances of girls who have been helped. "Days in the Country" have brightened the lives of some 900 tired workers. The report says: "Whilst gratefully acknowledging the faithful support of those who subscribe annually to our fund, we wish very earnestly that many others who have all and to spare might be aroused to practical sympathy with our working girls, and experience the joy of brightening those lives so much less favoured than their own." Mrs. Smurthwaite, 107, Upton-terrace, S.W., is the hon. secretary.

The Central Institute, 316, Regent-street, has issued a "Record for 1893." On Monday and Tuesday evenings there are a gymnasium class, choral class numbering forty or fifty, cookery and nursing classes, and a girls' "At Home." Occasionally on Tuesday social evenings are held on a large scale. Wednesday, evangelistic services are held; Thursday, Bible study; and Friday, missionary working party. The Sunday Bible-class numbers from 120 to 150. The membership is now 811, of which 293 have joined during the past year. Many of the members have been organised into voluntary bands for helping forward the work of the Institute. Adjoining the Institute are the Welbeck Home and Restaurant and a Servants' Home. Honorary Superintendent, Miss Wingate; Resident Superintendent, Miss Willmot.

## THE Y.M.C.A.

### THE APPROACHING JUBILEE.

This event, which falls due to the day on Wednesday, June 6, promises to be full of interest. It has been looked forward to by Association workers in all lands with happy expectancy. Already some of the delegates are in our midst and others are arriving from day to day. It is expected that fully two thousand will be present on the opening day of the Thirteenth Triennial Conference of Young Men's Christian Associations throughout the world—with which the Jubilee celebration is associated.

Large delegations are expected from the United States, from Germany, and from Sweden; and smaller bodies from seventeen different nationalities. The Jubilee doxology in the Conference hymn-book, prepared for the occasion, is printed in twenty different languages.

An interesting feature in the Swedish delegation is the presence in their midst of the Upsala University Choir—66 voices—which will not only give brightness to the Conference proceedings, but will also be a pleasing feature in the vast Jubilee gathering in the Albert Hall on Wednesday evening, June 6. With a view to raising funds to assist in Association work in Sweden the choir will also give a concert of Swedish music in the Queen's Hall, Langham Place, on Tuesday afternoon.

On Friday, June 1, the proceedings commence with a special service in Westminster Abbey, when the Bishop of London will preach a special sermon. This will be followed by a reception of delegates at Exeter Hall by the president and council. On Saturday, June 2, the Conference proper will be fitly commenced by three addresses (in English, French, and German respectively) on "The necessity of the presence and power of the Holy Spirit in the Associations and in their work."

On Sunday morning a special sermon will be preached in the Metropolitan Tabernacle to the delegates by Pastor Thomas Spurgeon. In the afternoon Rev. F. B. Meyer, B.A., will address the English-speaking delegates and young men generally in Exeter Hall. In the evening a special sermon will be preached in the City Temple by Rev. Joseph Parker, D.D. More than a thousand clergy and ministers in London and throughout the country have promised to preach sermons in connection with the Jubilee.

On Monday the Conference will be continued throughout the day, and in the evening the Lord Mayor and Corporation will welcome the delegates to a conversazione in the Guildhall.

The Conference on Tuesday is brought to a conclusion for the day by a thanksgiving service in St. Paul's Cathedral, a special sermon being preached by the Bishop of Ripon.

On Wednesday, Jubilee Day, Mr. George Williams will preside in the forenoon at a praise and thanksgiving meeting in Exeter Hall. In the afternoon a meeting for testimony and congratulation will be presided over, it is hoped, by Count von Bernstorff. In the evening it is expected that the vast Albert Hall will be filled by the members and friends of the Association. A varied and pleasing programme has been prepared for this occasion. Canon Fleming and Dr. Parker, amongst others, will deliver brief addresses. Madame Antoinette Stirling has kindly consented to sing on this occasion. There will also be an excellent choir, conducted by Mr. William Carter, in addition to the Upsala Students' Choir.

The Conference will be brought to a close on Thursday, June 7, by an excursion to Windsor. Her Majesty the Queen has granted many gracious favours and facilities in the arrangements for the delegates. They will be conveyed to Windsor by special trains on the London and South-Western and Great Western Railways, trains being generously provided by Mr. John Cook (Messrs. Thos. Cook and Son).

Dinner and tea will be served daily (Sunday excepted) in a vast pavilion on a site on the Thames Embankment, kindly lent by the Corporation.

A prettily-designed album of arrangements of the Conference for the use of the delegates is in the press, as is also an Illustrated Jubilee Programme for more public use (sixty illustrations, price sixpence, by post eightpence), published at the office of *Association News*, 186, Aldersgate-street, E.C. The proceedings of the Conference will be conducted in English, French, and German by means of interpreters.

There are many former members of Y.M.C.A.'s and friends of their work, whom the National Council have been unable to reach through the post. They would be glad to receive information from these by May 15 of their willingness to co-operate in this movement.

We would again commend this important Conference to our readers as a subject for earnest prayer. The Conference meetings at Exeter Hall (except business meeting on Tuesday afternoon) will be open to the public, as also the services at St. Paul's and Westminster Abbey and the meeting at Albert Hall, all by ticket, to be obtained by letter addressed to the Secretary, Jubilee Council Office, Exeter Hall, Strand, W.C.

### BRIEF NOTES.

Dr. Bevan is to speak at the Jubilee anniversary of the Adelaide Association on April 5th.

Mr. W. G. Sprigg, late of the Melbourne Association, has been appointed Secretary of the Cape Town Y.M.C.A.

In Western Australia, where young men are flocking after gold, Mr. Kevern is organising vigorous association work.

In connection with the Glasgow U.Y.M.C.A. a Missionary Union has been formed, the members of which agree to pray, to give, and to do what each can to rouse missionary interest.

Mr. Hugh Matheson presided over the annual meeting of the Hampstead Y.M.C.A., and was supported by Archdeacon Sinclair, Canon Girdlestone, Dr. Newman Hall, and many others. An encouraging report was presented.

The New Brighton Y.M.C.A. and Christian Mission reports that the various meetings and agencies go on well and have been blessed by God to many. Special efforts among lifeboat men and fishermen have proved most encouraging.

Dr. Geo. B. Thompson, who lately sailed for the U.P. Church Mission in Old Calabar, was a member of the Alloa U.Y.M.C.A., and was brought to the Saviour at a series of meetings for the young mainly conducted by members of the Association.

New branches of the Y.M.C.A. Bible Reading Union have recently been formed at Egham, Dorchester, Reading, and Hackney. Mr. Horace B. Wilson, hon. sec., delivered his lecture on "The Story of our Bible" at Shrewsbury and Manchester during April.

The Sunday afternoon evangelistic services in Shaftesbury Hall, Bournemouth, so long associated with the name of Captain Dawson, and now carried on by the Y.M.C.A., have been brought to a close for the season by a most successful mission conducted by Mr. Henry Thorne.

The report of the Leamington Association shows that the spiritual agencies are kept well to the front. The Sunday Afternoon Bible Class affords opportunity for mutual Bible study. The Monday Evening Devotional Meetings have proved seasons of much power and blessing. A new feature of these meetings is that once a month missions and missionary work are the especial objects of prayer.

The President of the Trinity University, Texas, speaking recently on the relation of the Y.M.C.A. to the Churches, said:—"I well remember the time, and that was twenty-five years ago, when such a thing as personal work was never thought of, and I say emphatically that the Y.M.C.A. has brought this into our churches. We are beginning to awaken to this great need of definite work for young men. The Association is part of the Church because of its loyalty to the Church."

The Kingstown Association reports increased usefulness and blessing. The devotional meetings are well attended, whilst the Bible class has been most profitable. The Evangelistic meetings, as well as special mission services, have been blessed to many young men. Great attention is paid to missionary matters, and a flourishing auxiliary of the Qua Iboe Mission is maintained. The report, which is singularly interesting, may be had of the secretary Mr. S. A. Martin, Y.M.C.A., Kingstown, Ireland.

The quarterly paper of the Scottish National Union of Y.M.C.A. and Fellowship Unions says:—"Probably never before has there been manifested amongst our members so deep and widespread an interest in foreign missions as has been shown during the last few months. That interest has revealed itself not only in the desire for missionary intelligence, but in the banding of members together to subscribe certain sums regularly, and to pray for some particular branch of foreign missions. But, better than all, members have offered themselves for the service of Christ in the dark places of the earth. Alongside that awakened interest in the Christianising of the heathen world, there are numerous indications that our Associations are nobly trying to do their part in evangelising 'the masses' at home."

A REPROOF once given should be left to do its work. Silence and the custom of ignoring past misdemeanours have worked wonders in the character and life of more than one child.

## PERSONALIA.

**Mr. W. T. Stead** is said to contemplate an early visit to Australia.

**The Bishop of Bedford** has, we are glad to hear, returned home in better health and ready for work.

**Rev. H. M. Dyke** and Mrs. Dyke, of the French Mission in Basutoland, after a brief stay in Europe, have returned to their sphere of labour.

**Rev. Thos. Cook** has arrived in Australia, and commenced his mission at Perth, W.A. Thence he goes to Adelaide, Melbourne, and some of the other colonies in succession.

**Rev. H. B. and Mrs. Macartney** reached Melbourne safely on March 6, receiving a very warm welcome from many attached friends, who boarded the *s.s. Armand Béhric* to greet them.

**Miss Gurney,** accompanied by Mrs. Walker, so well known in connection with the Christian Police Association, are now at the Antipodes, hoping to organise work among the police of the Australian Colonies.

**Rev. H. Hovhannessian,** of the Aintab Orphanage, Turkey in Asia, is at present in Scotland, where his work has some warm friends. Communications to him may be addressed, 375, Sauchiehall-street, Glasgow.

**Rev. Egerton R. Young** sails for America, by the *Etruria*, on Saturday. He expects, however, to return to this country in September, having already made many engagements for the autumn. Communications may be addressed, Mr. T. E. Tydeman, Gutter-lane, London, E.C.

**Mr. A. R. Fenn, Madrid.**—We regret to learn that this good brother has been for some time in indifferent health. He writes that he is praying to God to raise up someone to take his place so that the work may be vigorously sustained. He reports some interesting special meetings about Easter.

**Mr. Thomas Meadows,** a City merchant, has left a number of legacies. The Merchant Seamen's Orphan Asylum, the Home for Little Boys, the Sailors' Orphan Girls' School and Home, the Warehousemen, Clerks, and Drapers' Schools, and the British and Foreign Bible Society receive £250 each; while to the Church Pastoral Aid Society a sum of £500 is left.

**Mr. Fanstone,** who has long laboured in Brazil, has again been over here awakening interest in the needs of that large country. He is about to return, accompanied by three more missionaries, Mr. Joyce, Miss Melville, and Miss Vigor. We understand that a farewell meeting will be held on the 29th inst., in the Council Chamber, Exeter Hall, at 7 p.m.

**Rev. R. W. Dale.**—There was much regret at the non-appearance of Dr. Dale at Union Chapel, Islington, on Sunday morning. For many years this pulpit has been occupied on "Missionary Sunday" by Dr. Dale, and he was announced as usual, but his doctor compelled him at the eleventh hour to cancel the engagement. The attack of illness is, we are glad to say, by no means serious.

**Rev. J. and Mrs. Peill,** who have been home for some time on furlough, are now returning for the third time to Madagascar, where their labours have already proved abundantly fruitful. Mr. Peill spoke at the Central Noon Meeting on Monday, asking prayer for their future service, and giving some details of the work amongst those who, while professedly Christian, are many of them in total ignorance of the Gospel and the power thereof.

**The Bishop of Rochester** writes: "I have much to be thankful for in the steady progress I am making towards recovery from an illness which might easily, I am told, have had a different issue. But the process of recovery is exceedingly slow. For the greater part of each day I am still a prisoner in bed, and I find that several weeks must elapse, even at the best, before I shall be allowed to undertake any work involving serious physical exertion."

**Rev. David Baron** starts on Monday for itineration work amongst Jews in Austria Hungary. This will be his ninth missionary tour among the children of Zion, proclaiming that the Saviour has come. Speaking at the Central Noon Prayer Meeting on Monday, he mentioned that there are some 800,000 Jews in the northern part of the Austrian Empire. In Galicia, which is the stronghold of Rabbinical Judaism, he hopes to find many openings from place to place. Mr. Baron would be glad of prayers on his behalf.

THE LOCAL VETO BILL.—About 800 Primitive Methodist ministers havesigned a petition in favour of this Bill.

A MISSIONARY STATION BURNT.—We mentioned in our issue of Aprilthe 9, calamity which had fallen on Dr. and Mrs. Batstone in the burning of their home and whole possessions at Jagdalpur. A few friends are endeavouring to raise a little fund to replace personal losses in the way of clothing, books, medical and surgical appliances, etc. We should be glad to receive and forward any gifts for this purpose.

## EVANGELISTIC NOTES.

**Mr. H. Collins,** of the Evangelisation Society, has concluded a most successful mission at Rayne, Essex. Much interest was aroused, and many professed faith in Christ.

**Mr. G. Hefford,** of the Evangelisation Society, has concluded a nine days' mission at the Blechyndon-street Hall, Notting Hill, at which much blessing was received.

**Mr. G. J. Comber** has been labouring at Maynard's Green and Heathfield for the last eight or nine weeks. The Lord has greatly blessed the word spoken, both to the unsaved and to the building up of believers.

**Messrs. McNeill and Burke** began a mission in Johannesburg on April 8, amid many tokens of unusual interest. The opening services were attended by vast audiences, which seemed to be greatly impressed by the fresh and fervid preaching of Mr. McNeill and the admirable song of Mr. Burke.

**Messrs. Merton Smith and Ritchie Bell** have had a time of wonderful blessing at Bay City, Michigan. The local press speaks in the highest terms of the mission, which extended over three weeks. One paper says a thousand homes have been made blessed by the influence of the words and work of the evangelists.

**Ireland.**—Evangelistic services extending over a period of three weeks have been held in Cootehill by Rev. Henry Ball, Methodist Evangelist, and similar meetings have been held at Mountpottinger, Belfast, by Mr. John Brandon and Miss Knox, of Canada. In each case several are believed to have decided for the Saviour.

**Castleford.**—A ten days' mission, conducted by Mr. C. Knight, was closed by a service of praise on Thursday evening. It had been feared that the long evenings and other circumstances would lessen the attendance, but the services, which were characterised by deep spiritual fervour, were well attended, and it is noteworthy that on every evening visible results were obtained.

**Holy Island.**—Mr. W. Hall, of Annan, has for the past three weeks been conducting special evangelistic services in the Presbyterian Church, Holy Island. The meetings were largely attended from the start, and the addresses were listened to with the deepest interest. As the result of the mission, many have been brought into the peace of the Gospel, while God's own people have been greatly revived.

**Mr. Richard Weaver** is suffering from bronchitis, and was unable to fulfil his engagement at Pontymoile. His eldest son, Samuel Weaver, took his place on Sunday, the 29th ult. God blessed the word. The services were continued through the week by several friends. Many testified to having received definite blessing. It is hoped Mr. Weaver will soon be restored and able to fulfil his promise.

**Rev. E. Payson Hammond** has been holding a special mission at St. Louis. The church where meetings have been held is the only one except a Catholic church in that part of the city, where half the population reside. The evening meetings have been largely composed of men, mostly non-church-goers. The experience of the young converts is quite remarkable as they tell what their former lives have been, and how they have been brought to Christ.

**Mr. Walter Notman,** of the Evangelisation Society, has concluded a month's mission at the Edinburgh Castle, Limehouse, which has been attended with much blessing. Christians have been stimulated by the evangelist's bright and helpful addresses. There has been a real work of grace among the unconverted, and many have professed faith in Christ. Mr. Notman also conducted services at the "Boys' Home," Stepney-causeway, and the "Girls' Village Home," Ilford.

**Mr. W. R. Lane** held last week a three days' mission in "The Old Welcome," Little Britain, the headquarters of Mrs. Fisher's efforts on behalf of the work girls of the City. Great interest was manifested, large numbers assembled, and real blessing was granted, many seeming aroused to a sense of their need of the Lord Jesus Christ. The workers were greatly cheered to find that some who professed to accept the Saviour at a similar mission, held a year ago by the same evangelist, were now among the most active in seeking to win their companions to Christ.

**Bournemouth.**—The Sunday afternoon evangelistic services in the Shaftesbury Hall, Bournemouth, so long associated with the name of Captain Dawson, and now carried on by the committee of the Y.M.C.A., have been brought to a close for the season by a ten days' mission conducted by Mr. Henry Thorne. The afternoon Bible readings were especially appreciated, and the thoughtful expositions of the Word created a growing interest day by day. The evangelistic meetings were fruitful in awakening souls and winning many for the Saviour. At the concluding meeting for praise the new converts were urged to join the Y.M.C.A. or Y.W.C.A. with a view to their being helped on in the Christian life.

**Exmouth.**—A most successful ten days' mission has been held here by Rev. T. Waugh. Prayer meetings preceded the mission, and an augmented choir, an active band of workers, and much enthusiasm in the members generally, prepared the way. From the first, large congregations showed that the little town was moved. The two men's meetings and the one for women were remarkable, both in numbers and blessing, multitudes filling the chapel, many of whom had never been in it before. Not a few yielded themselves to Christ. Some particularly satisfactory conversions of whole families and of elderly men were among those which gladdened the hearts of friends who were making them the subjects of special prayer.

**Mr. J. J. Sims** and Mr. W. P. Crombie, from Canada, will commence an eight days' Gospel mission at Union Hall, Carlisle-street, Edgware-road, on Sunday next, May 13, continuing till Sunday, the 20th, each week night at eight o'clock, Sundays at seven. Christian workers and friends invited one hour before each service.

## OBITUARY.

MR. GEORGE BRIDGE, L.C.M.

The death is announced of Mr. George Bridge, who, as a London City missionary, did for over twenty-seven years most valuable work in the Gray's-inn-road and King's Cross districts. He passed away at his residence in Isledon-road, Holloway, on Thursday evening. He had been suffering for the past two years from creeping paralysis which rendered him speechless and helpless. The funeral took place on Wednesday at Finchley.

BISHOP PELHAM.

Just after we had gone to press with our last issue, we heard with regret of the falling asleep of Dr. Pelham, who for thirty-six years did valuable work in the diocese of Norwich. Ordained in 1834, he was rector of Bergh-Apton for fifteen years, then incumbent of Christ Church, Hampstead, for two years, and rector of Marylebone for three years. In 1857 he was appointed Bishop of Norwich; and never was a Bishop more faithful or devoted to his charge. The diocese contained nearly 1100 churches, and he made it his aim to visit and preach in all. Dr. Pelham was thoroughly a missionary bishop, and he loved the C.M.S. He was a staunch and loyal Evangelical of the old school.

MR. EZEKIEL MARGOLIOUTH.

We learn with sorrow that Mr. Ezekiel Margoliouth, one of the many useful workers of the London Jews Society, has passed away. A native of Russia, he came to England about fifty years ago, and shortly afterwards confessed Christ. He determined to devote his energies to Gospel work among his Jewish brethren, and his service took a variety of forms. For a time he laboured as colporteur; subsequently he engaged in mission work, and revised the Society's tracts and books. He had reached the advanced age of eighty, when he fell asleep a few days ago, without sickness or pain, at Victoria Park. Professor D. S. Margoliouth, of Oxford, the distinguished Orientalist, is a son of this lamented Hebrew Christian.

REV. THOS. MORIARTY, D.D., TRALEE.

The South of Ireland has lost a very remarkable man in the person of Rev. Dr. Moriarty, late rector of Tralee and Dean of Ardfert, who has passed away, aged eighty-two years. Deceased was in early life a Roman Catholic, and was educated for the priesthood, but just before accepting ordination he was asked by a friend to read the New Testament. He consented to do so, and came to the conclusion that Romanism was unscriptural. He joined the Established Church, and founded a school at Ventry, co. Kerry, where Irish-speaking men were trained for the ministry. He was for some time rector of Mill-street, Ballinacourty, and Tralee, and was a most earnest, devoted man of God, and a thoroughly Evangelical minister of the Gospel of Christ. The work which he accomplished in co. Kerry during the last fifty-four years, eternity alone will reveal.

AN UNUSUAL PHASE OF CHRISTIAN ACTIVITY says *The Congregationalist*, of Boston, U.S., is the quiet efforts in behalf of the Jews carried on by Messrs. Wilkinson and Adler from London. Clarendon Street Baptist Church and Park Street Church have been the scene of impressive meetings while, with the mission hall on Hanover Street as basis of operations, much effective work with individuals is being done. The visit of these brethren from over the sea coincides designedly with the Passover celebration of the Hebrews, and this circumstance offers a favourable avenue of approach to those whom it is sought to reach. An all-day conference of Hebrew-Christian missionaries in different cities is called for the third week in May, at which Mr. Moody, who passed through the city last week on his way to Salem, where he preached on Sunday, is likely to be present.

## TEMPERANCE NOTES.

THE *Humanitarian* for May contains a paper on habitual drunkards by Dr. Norman Kerr.

The Corporate Property Committee of the London County Council have resolved to surrender the licence of a public-house near the Blackwall Tunnel.

*The Band of Hope Chronicle* states that the whole of the £10,000 fund for continuing the school lecture scheme during the next five years has now been promised.

Rev. H. B. Blogg has issued (C.E.T.S.) under the title of "What I saw of the Gothenburg System in Bergen," a pamphlet giving an account of observations on the working of this system.

"Wings," the organ of the Women's Total Abstinence Union, gives in its issue for May a portrait of Mrs. E. W. Brooks, with an outline of her service, also much good and useful temperance matter.

The Duchess of Albany will open an Industrial Exhibition, in connection with the Lambeth Band of Hope Union, in the Surrey Masonic Hall, Camberwell New-road, on Tuesday, 22nd inst.

The thirty-seventh anniversary of the Midland Temperance League has just been celebrated at Redditch with a Band of Hope demonstration, a great public meeting, and fifteen sermons on Sunday.

The report of the London Temperance Hospital shows that 1036 patients were admitted last year, while the out-patients numbered 5104. The new children's ward is doing good work. It is shown that of over 9000 patients actually treated the mortality has been only 6·3 per cent.

Drink is still the cause of more than seven-eighths of all the crime in Ireland. Out of sixty persons brought up last week in the Cork Police-court, over fifty were there as the direct result of drink; out of 160 persons who came during the same period before the Belfast Police-court, 140 were there directly as the result of intemperance.

"Special attention is called to a special jug and bottle bar for children's accommodation." These are the closing words on a handbill issued by a publican in the north of London. So long as it shall remain awful for parents and others to send children with jugs and bottles for intoxicants, this sort of thing will go on without mercy.—*Temperance Record.*

The Baptist Total Abstinence Association report that the secretary visited last year 134 towns and villages and held 274 meetings, at which 825 pledges were taken. There are eighty-five affiliated societies, and a much larger number of others have been aided. The ministerial membership steadily increases, and with fifty new adherents now numbers 1467, and of 80 students in six of their nine colleges there were only two non-abstainers.

The Women's Total Abstinence Union, which has prosecuted its work with great vigour throughout the year in London and the provinces, holds to-day and to-morrow its annual meetings. This evening, at 7 p.m., the public meeting will take place in Princes' Hall, Piccadilly, under the presidency of Mrs. Henry J. Wilson. To-morrow (Friday) a conference will be held at the S.S. Union Lecture Hall, 56, Old Bailey, E.C., when Mrs. E. Crossley will preside, and papers on "Doctor's Orders," by Mrs. Doncaster Sheffield, and "How to abolish Grocers' Licences," by Miss M. E. Docwra, will be read and discussed.

## THE B.W.T.A.

THE annual meetings of this now extensive organisation are being held during the present week, the chief of them taking place this (Thursday) evening in Queen's Hall. An all-day meeting in Holborn Town Hall on Tuesday, for prayer and exhortation, was a new and important feature. The hall was crowded for the forenoon gathering, and a spirit of deep devotion was manifest. Lady Henry Somerset, Miss Willard, and other leading friends of the work "for God, and home, and fatherland," were present, and took a share in the proceedings.

One of the morning speakers was Rev. W. R. Powell, who gave a weighty and earnest exhortation, on the need of having a continuously fresh sense of the evil of sin in the sight of God, and of cherishing a deep dependence on his power in combating such evils as intemperance.

Near the close of the first session, the coloured evangelist, Mr. Dickenson (one of the original band of Jubilee singers), touched all hearts by his singing of "Steal away to Jesus." Miss Willard followed with a pathetic petition to God for a greater baptism of the spirit of love and devotion, in seeking to free those who are enslaved by the drink, and bring somewhat of heaven down to earth.

In the after part of the day, Rev. C. G. Moore, Rev. F. B. Meyer, Mr. and Mrs. Bramwell Booth, and others took part.

# The Book World.

### A THEOLOGICAL MANUAL.

THE late Professor David Gracey, of the Pastors' College, exercised a powerful formative influence over a large number of Gospel preachers. Such as was his influence in life, so now is his literary ministry, through the volume edited by his sons, with the title, SIN AND THE UNFOLDING OF SALVATION, being a Three Years' Course of Theological Lectures. (7s. 6d. *Passmore & Alabaster.*) Though taking account of systems, this is emphatically a Biblical work, and addressed to men in training as evangelists, pastors, and teachers. Holding that without faith it is impossible to benefit man, as it is impossible to please God, Professor Gracey suggests no doubts in these nineteen lectures. After dealing with questions of method and order in theological study, he discusses sin, first in itself, and then as to its relation to law. Depravity supposes an antecedent state of integrity, as sin supposes a former state of uprightness; accordingly, "total depravity" is shown to express the true measure of human corruption. This sad truth does not obscure the rays of "original brightness" that may linger around human deeds: rather it compels us to expect and to acknowledge some traces of faded virtues. After a lucid study, historical and Scriptural, on the imputation of sin, and its contrary, the imputation of righteousness, there is a faithful chapter on "The Outlook of Sinners." Then the Divine Remedy is introduced, salvation being described from various points of view, and analysed in a remarkably instructive manner, first on the basis of the expressions defining it, and then from its marvellous unfolding in prophecy. It is well observed: "Every phase of man's misery is a proof of the need of some system of restoration. Nor is the hope of some kind of rectification quite absent from mankind, though it may be traced to different sources. Dim and uncertain at best, or else most earthly when most definite, this hope is in some form the heritage of the race." In due order comes a grand chapter on the Saviour, followed by others on conflicting views regarding his person and work. To erroneous and faulty doctrines the antidote is forcibly supplied, and there is a powerful statement on the effects of Christ's redemption upon men. Professor Gracey tersely says: "Without a spiritual connection with Christ, of which faith is the conscious sign and proof, no man can claim to be a recipient of the saving benefits of the Cross. That the believer is 'the heir,' I take to be the teaching of Scripture from first to last." It is shown, with abundant Scripture proof, that sin is removed sacrificially, by pardon, by justification, and by sanctification. The work is sound and thoughtful, succinct and comprehensive, and will prove of great service to those who would study theology in the light of Holy Scripture. There is a pleasant introduction by Pastor Thomas Spurgeon, also an appreciative preface by Mr. Gracey's successor at the College, Professor McCaig.

THE A.B.C. CHURCH AND CHAPEL DIRECTORY (3d. *E. Banks & Sons*). This guide to ministers, churches, and chapels in London and the suburbs appears in time for the May meetings. Many will welcome it as a really useful handbook.

THE PLEDGES OF HIS LOVE, a little volume of thoughts on the Holy Communion, by Rev. H. C. G. Moule, B.D., is a devotional and explanatory manual, which, while it is calculated to help all spiritually-minded Christians, will be most highly appreciated by Evangelical members of the Church of England. (1s. *Seeley and Co.*)

THE TENDERNESS OF CHRIST is a devotional volume of considerable merit, by Bishop Thorold. It contains nine meditations, which are, speaking generally, helpful in substance and choice in style. Some sacramental allusions are objectionable; baptism is styled the sacrament which "initiates the Divine life in man"! The references to judgment will not be approved by those who distinguish the dispensations. (3s. 6d. *Isbister & Co.*)

THE BIBLICAL ILLUSTRATOR, edited by Rev. Joseph S. Exell, M.A., proceeds apace. Already over a score volumes have been issued, presenting a prodigious amount of useful matter, expository and homiletical, relating to some of the most important books of Scripture. The latest volume is devoted to LEVITICUS AND NUMBERS, and the seven hundred large pages contain the cream of a theological library. Home and foreign literature has alike been laid under contribution, and the result is a work which cannot but prove of great service to preachers and teachers. (7s. 6d. *Nisbet & Co.*)

THE PROTESTANT PRAYER BOOK, edited by Rev. Charles Stirling, M.A., is a revision of the Book of Common Prayer, described on the title page as "amended in accordance with Holy Scripture," and "for the use of the Protestant Church of England, and of other Evangelical bodies." The preface says: "The blots of Popish error have been entirely removed, nor is there left, as the revisers believe, a single phrase upon which the now prevalent Romish and Romanising doctrines and practices can possibly find support." The baptismal service is specifically for believers, and there is a form of dedication for infants. Various other features make this very carefully edited volume one which cannot but interest Christians of all denominations. (1s. *C. J. Thynne, 6, Great Queen-street, W.C.*)

THE PHYSICIAN'S TESTIMONY FOR CHRIST, an address which Sir Andrew Clark, late President of the Royal College of Physicians, delivered in 1890 at the annual meeting of the Christian Evidence Society, now sees the light for the first time. It made a strong impression when delivered, and should now be useful in dealing with agnostics and other intellectual unbelievers. There is a sympathetic preface by Sir Dyce Duckworth, treasurer of the Royal College of Physicians, who says: "As physicians we are brought so directly in contact with humanity in all its phases, and see so deeply into the hidden realms of its woes and its needs, that we come to know well where true healing is to be found. We are thus able to bear witness to the light in which it is best to live; and we believe, further, that the Christian faith is not only the best one to live by, but the best one to die with." (6d. *Christian Evidence Society, 13, Buckingham-street, Strand.*)

CLERICAL APPAREL AND BOWING IN THE CREED is a striking and timely booklet by the author of "The Church of England in Canada." (*Willard Tract Depository, Toronto.*)

A very interesting story is told in a little book bearing the full title, A LONDON BURGLAR, NOW A DEVOTED MISSIONARY, a memoir of the conversion of Albert P. Woodcock, of the Brighton Young Men's Christian Association. (2d. *Leominster: The Orphans' Printing Press, Broad-street.*)

JEREMIAH AND EZEKIEL. A little work which should prove of special value just now, when members of the Bible and Prayer Union are reading the prophecy of Jeremiah, is THE PROPHECIES OF JEREMIAH AND EZEKIEL ARRANGED FOR READING IN CHRONOLOGICAL ORDER, by E. S. Elliott. It is a carefully-compiled harmony and commentary from Scripture only. (6d. *Hazell, Watson, & Viney.*)

"VOX DEI," OR ECLIPSE LINE OF TIME. By J. B. Dimbleby. This sixteen-page pamphlet may be the great revelation which its author claims, but we have been totally unable to profit by it. Doubtless the intention is good, but there is neither cogency nor lucidity in the pages, and lack of these qualities cannot be compensated for by a parade of distinctions conferred by an association unknown in the republic of learning. The Hebrew calendar with which the pamphlet concludes gives month-names of which no Jew ever heard as yet. (1s. *E. Nister, 28, Paternoster-row.*)

## CONVALESCENT HOME FOR SAILORS.

MISS R. CHILD, of the Welcome Home, has had it in heart to have a small Convalescent Home, to accommodate a few ailing sailors, where they could get up strength for their next voyage. Many of the men are ill through various causes, and are often discharged by the doctor hardly fit to go to sea, and in such a state the roughness and hard work of the next voyage leave them disabled for life. A short time with care and rest in such a Home would be indeed a great boon and help in spiritual blessing also. Mr. J. E. Mathieson very cordially supports this proposal. We commend it heartily to the loving consideration of our friends.

**SUMMER FLOWER MISSION.**—We commenced the third year of our weekly flower mission among the very poor and sick of Deptford, New Cross, etc., with our twelfth May morning service of flowers and song, and we invite all friends of the poor to give us their co-operation. In Lower Deptford we have as much extreme poverty as in any part of London. Our mission is entirely unsectarian, and we shall welcome gifts of flowers or plants. Our distribution is made on Saturday in each week, from May 12 to July 21 inclusive; boxes, hampers, and other gifts should be delivered on the Friday night or Saturday morning, addressed to The Flower Mission, 8, Brockley-road, Lewisham High-road, S.E.

J. MORLEY WRIGHT.

*Lewisham High-road Church, S.E.*

**UNITED OPEN-AIR GATHERING.**—In accordance with the custom of some years past, mission workers in North London connected with the Church of England, Methodists, Baptists, Congregationalists, and Salvation Army, were invited to a United Open-Air Service last Sunday morning at nine a.m. They responded well, and a fine service was held in Palatine-road, Stoke Newington, when addresses were delivered by Rev. J. Johnson, Messrs. W. Noble, C. J. Collins, and others, the singing being led by the Salvation Army band. The workers afterwards separated for their respective fields of labour, quickened by the fellowship with their common Lord and with each other. A thanksgiving service is to follow on Wednesday, May 23, at eight p.m., in the New Primitive Methodist Chapel near Abney Park. Mission workers in our cities and towns would do well to hold such meetings to promote love and good works while preaching the Gospel.

## GATHERED GOLD.

The world is wide
In time and tide.
And—*God is guide.*
Then do not hurry.

That man is blest
Who does his best,
And—*leaves the rest.*
Then do not worry.
—*The late Dr. C. F. Deems.*

Multitudes are ready to speak for Christ, or to sacrifice themselves in labouring for his cause. But the utterances are too few that come from sitting at his feet, or leaning on his breast.
*The late Professor Milligan.*

Sanctified Knowledge saith: "There is an infinite fulness in Christ, the fulness of an ocean." Faith saith: "This is all for me, for He is my husband." Then said Prayer: "If all this be thine, I will go and fetch it for thee." And Thankfulness saith: "I will return praise to God for it."—*Matthew Lawrence* (1657).

"IT IS HIGH TIME TO AWAKE."
Rom. xiii. 11.

We accomplish nothing while we sleep. If only men could be paid for it, there are some of us would get rich; but it is all the other way. While we sleep weeds grow and cattle stray. Fires break out in the night, and while it is yet dark the thief gathers his harvest. Take out of the world all ills that happen in the night, and the newspapers would not have such tales of woe to tell. Let us awake, then, and put on the beautiful garments which belong to the day.—*Thomas Champness.*

CHRIST AND THE SCRIPTURES.

Nothing keeps our doctrinal system in such ripe proportion, or gives such real dignity to our spiritual consciousness, or such power to our confession of faith, or such help for deep repose to our inmost, deepest being, amid the cares and bustle of life, as communion with Christ in his Word, where mind and heart, intelligence and devotion, seek Him and find Him together. He has his special secrets for those who are at the pains to come and ask for them. And He not only teaches but comforts. "Great peace have they which love thy law, and nothing shall offend them" (Psa. cxix. 165); and it is because they love Him.—*Bishop Thorold.*

THE HOLY SPIRIT.

Do we know the Holy Ghost? The Father is God above us, and for us; the Son is God with us; the Holy Ghost is God in us. As the Spirit of Christ, the glorified Son of Man, He descends into our hearts, and brings to us with quickening and renewing power, the love of the Father and the grace of the Lord Jesus Christ. Through Him, God works in us both to will and to do of his good pleasure. Do we rely continually in humility and gladness on his help and on his power? Do we enter into the covenant-blessing, that God the Father will dwell in us and take up his abode in our hearts? Do we know that we are anointed, and thus one with Him who is the Christ; or do we not often attempt to know and trust the Father and the Son without the light and strength of the Spirit, by whom alone Divine life is kindled and sustained in the heart of man? The Spirit is Christ's gift and the Father's promise. God's thoughts and works are fulfilled by Him.—*Dr. Saphir.*

**HOUNSLOW HEATH MISSION HALL.**—On Wednesday, May 2, the friends from Mortlake and Richmond joined the members of this hall at a farewell meeting to bid "God-speed" to Mr. Turrell, who is giving up business in London, and joining his brother in missionary work in Spain. Addresses of encouragement were given by Messrs. Budd and Bates. Mr. Miller, who has visited the work in Spain, spoke of the need for devoted labourers in that part of the mission field.

**POSTAL AND TELEGRAPH CHRISTIAN ASSOCIATION.**—The seventh annual conference of the Bristol and Western District branches has been held in the Bristol Y.M.C.A. Hall. Colonel Molesworth presided in the afternoon and Mr. Gardner in the evening. Addresses were delivered by several friends, including Revs. W. J. Morgan and J. G. Mantle, Miss Edmonston, Miss Pollock, and Miss Isaacs. At the close four postmen and two messengers professed conversion to God, amongst these was one who for years had been an active Secularist. He paid but little attention to the first few addresses, even remarking to his neighbours that it was "all nonsense," when suddenly the Holy Spirit revealed the truth to him, and he was the first to go forward to declare his wish henceforth to serve Christ. On arriving home he burnt his infidel books, and made known to his acquaintances that he had entered upon a new course of life.

# Among the Churches.

CHURCH OF ENGLAND.

**Prebendary Beresford**, of Wells, has been seriously ill, and is now ordered away for rest and change.

The Church Pastoral Aid Society reported very satisfactorily on its work generally, but many fresh parishes are pressing for additional help.

To the delight of many evangelical workers, Rev. F. W. Mortimer, of Seaton Carew, has been appointed to Darlington, where he will be warmly welcomed.

Canon M'Cormick will be instituted to St. Augustine's, Highbury, on Thursday next, 17th, and the induction will take place on Saturday, May 19, at 7 p.m.

The Bishop of Mashonaland, who has been invalided home, says it would be simply suicide for him to return to his diocese until after the next rainy season.

Rev. Richard Pringle, who recently resigned his ministry at Shipley with the intention of entering the Church of England, has been accepted by the Bishop of Exeter.

The Missionary Leaves Association had a good meeting last week. Its object, as shown in the report, is to supply all manner of Bibles, books, and material needed by missionaries in distant lands.

The new vicar of St. Crispin's, Southwark Park-road (Rev. J. Wallace), is introducing the new Church of England Hymnal, prepared by Canon Bell and Rev. H. E. Fox, in place of Hymns Ancient and Modern, which he found in use. He has also commenced evening communion, which is largely attended.

Rev. J. F. Kitto has arranged for a course of sermons to be preached in St. Martin-in-the-Fields on the Sundays in May, June, and July, dealing with "Religion in Common Life." The series commenced on Sunday, when Prebendary Shelford preached in the morning on "The Religious and Social Use of Discontent." Amongst the preachers announced are Archdeacons Farrar and Sinclair, the Dean of Bristol, Canon Acheson, and Dr. Wace.

The Bishop of Southwark, speaking at a drawing-room meeting on behalf of Church work in South London, held at the residence of Lady Herschell in Grosvenor-gardens, stated that University men were amongst the ablest workers in the slums. He cited the case of two young University men who had been engaged side by side in slum work in South London, and remarked that while one is still working ardently in South London, the other is at the present moment the Prime Minister of England.

At a meeting of the friends of the Oxford Pastorate Scheme held last week in London, Rev. F. J. Chavasse dwelt on the evil tendencies of the day, and added that in Oxford "the influences on the side of religion were, with scarcely an exception, High Church. On the Evangelical side, their own proper duties were enough to fully occupy the staff of Wycliffe Hall and the five Evangelical incumbents with their 12,000 poor. The need of the scheme was thus manifest. The success hitherto was most encouraging, and there were distinct signs of a revival."

CONGREGATIONAL.

A new chapel is being erected at South Beach, Southend.

Melbourne Church, Cambs, has been celebrating its bi-centenary.

The John Pendy Memorial Chapel, in Chester, was opened on Saturday.

As the result of a special mission in Bolton, a new chapel is about to be built in the Victory district.

Rev. T. Rhondda Williams has been able, after his illness, to resume his work at Greenfield Chapel, Bradford.

The chairman of the Essex Union, in his presidential address last week, contended that a more expository form of preaching was needed.

The *John Williams*, the new L.M.S. ship, is now lying in the East India Docks, and is open to visitors on certain days and terms, which may be ascertained at the L.M.S. Mission House, Bloomfield-street, E.C.

At the annual meeting of the church at Castle-street, Abergavenny, the pastor (Rev. T. Bowen) gave a most encouraging report of the year's work. The several branches had made such progress, especially the Sunday-school, that it had been decided to build a new schoolroom.

The directors of the London Missionary Society have accepted offers of service from Mr. A. McConnachie, a student of the Evangelical Hall, Glasgow; Mr. Elliot Curwen, M.A., M.B., B.C., M.R.C.S., L.R.C.P., who has been appointed to take charge of Pekin Hospital; Mr. F. W. Willway, M.R.C.S., L.R.C.P., who was accepted as a missionary candidate in 1888 during his early course at Western College, Plymouth, and has since taken a full medical course at Bristol.

*Calls:* Rev. R. Wells, of Havant, to Boscombe; Rev. George Sadler, of Portsea, to Weedon.

BAPTIST.

A new chapel has been opened at Ruabon.

At Swansea the furnishings of the Tontine Chapel have been sold for rent.

A marked improvement is reported in the health of Rev. John Thomas, of Myrtle-street, Liverpool.

Rev. George Duncan, D.D., who has just moved from Hornsey to Gravesend, is continuing at Windmill-street Chapel, his new charge, the popular Wednesday evening lectures which attracted some attention in North London.

The Girls' Institute in connection with Regent's Park Chapel attracts some forty young workwomen each night for Christian and educational training. A branch of the British Women's Temperance Association has been started with a membership of fifty.

Pastor John Felmingham has resumed his ministry at Northcote-road, S.W., after a two months' trip to the Cape. Crowded congregations gathered on Sunday. At the "welcome" meeting it was announced that the cost of the trip had been specially subscribed as a thankoffering for the pastor's restoration to health.

A proposal has been made at the Metropolitan Tabernacle by a certain minority that Dr. Pierson be invited as co-pastor, an arrangement which they believe would "preclude exhaustion, give increased variety and richness to the teachings of the pulpit, and add to the efficient working of the manifold organisations that find their centre and impact at the Metropolitan Tabernacle."

Special blessing was given in connection with the recent Sunday-school anniversary at Wellington-street Baptist Chapel, Stockton. The sermons were preached by Pastor Geo. Wainwright, of Bournemouth, formerly minister at Stockton. After the Sunday evening service there were over fifty inquirers, chiefly from the Sunday-school. The public meeting on Monday was made of an evangelistic character, and was followed by an after-meeting, at which other scholars gave in their names as inquirers.

*Calls.*—Rev. F. Durlin, late of Colombo, to Bideford; Rev. T. Jones, of Slaithwaite, to Mount Zion, New Cross.

*Resignations.*—Rev. M. Cumming, of Bury St. Edmunds; Rev. W. Burnett (through ill-health), at Brasted, Kent.

METHODIST.

A new chapel has been opened at Stretton, in the Burton-on-Trent Circuit.

New chapels have been opened at Tankersley, Hastings, Silsden, Outlane, near Huddersfield.

Special services in the Garrison Church, Old Brompton, have been accompanied by much interest.

Mr. John Sampson (Cornish evangelist) has conducted a mission at Park Chapel, West Bowling, Bradford.

New chapels are being built at Kelk (Driffield), Hemsworth, Wereton, near Audley, West Wycombe, and Ryde.

Rev. D. M'Nicol, who has been in the ministry twenty-six years, has been elected President of the New Zealand Wesleyan Conference.

*The Methodist Evangelist* (New Connexion) in its "annual roll-call," makes the net Connexional increase of members in the home circuits 418.

The Bible Christian Foreign Missions Committee has accepted a candidate who will go forth to strengthen its staff in Yunnan, China. The workers in the field report prospects brighter than ever before.

Rev. F. Galpin, writing from Ningpo, says that, with Mr. Swallow, he has visited one of the country stations, and attracted crowds by a lantern exhibition illustrating "The Pilgrim's Progress." The sheet was hung upon the trees, and the mission boat was utilised for the lantern. An exhibition was also given in the village ancestral temple.

Evangelical worship carried on in Cap de Pera (Majorca) since 1879 is now prohibited, and permission to erect a school-church on land purchased by Rev. F. C. Smith has been withheld, a formal appeal to the Minister of State having received no answer. "The case," remarks *Work and Workers*, "is now under the consideration of the General Committee in London. But all the signs of the times in Spain point to a revival of anti-Evangelical zeal."

PRESBYTERIAN.

A new chapel has been opened at Bull Bay, Anglesey.

A capital work is now in progress at Whitefield Church, Drury-lane.

Efforts are being made to amalgamate two churches in Whitehaven.

Professor Bruce, of Glasgow, occupied on Sunday Mr. Meharry's pulpit at Crouch Hill.

Rev. R. H. Watkins, of Graig, for some time Baptist minister, has joined the Welsh Calvinists.

It is proposed that the General Assembly of the Welsh Calvinists be held next year in London.

Dr. W. M. Taylor, of New York, is, it is stated, in a condition of health which causes his friends some anxiety.

We hear that the *Presbyterian* has changed hands, and that Rev. J. Reid Howatt is to undertake the editorship.

THE SALVATION ARMY.

Mrs. Booth-Tucker will lead the Swedish annual Congress.

Mrs. Bramwell Booth's present series of afternoon holiness meetings terminate in three weeks.

General Booth, during his recent short stay in Christiania, conducted seventeen meetings, two being among the largest that he had ever led on the Continent.

The majority of the slum officers in Stockholm have passed an examination and received certificates for nursing, which makes their work invaluable amongst the poor.

Commissioner Railton has been conducting meetings in the Tivoli Hall, Dresden. He comments upon the marked attention paid by the vast audiences, and considers that altogether a great triumph has been achieved.

FALLEN ASLEEP.

At Weston-super-Mare, on 24th ult., Rev. E. B. W. Venables, of Redhills, Ireland, aged seventy-one.—At New Quay, Rev. Edward Watson, aged seventy-five, a useful Methodist minister.—At Ditteridge House, near Box, Rev. W. N. Heathcoate, aged sixty-six, rector of the parish.—In Dene Chapel, Alresford, on 28th ult., suddenly during service, Mr. J. Freemantle, a true follower of Jesus.—At St. Austell, Rev. T. Aspinall, aged seventy, for many years a useful Methodist minister.—At Clifton, Mr. George Cooke, aged eighty-nine, a firm and fearless evangelical and a leading church worker.—At Stockland, Honiton, on 1st inst., Rev. J. M. Cox, aged seventy-seven, vicar of Stockland-cum-Dalwood.—At Craigleith, Edinburgh, on 23rd ult., Major Thomas Graham, aged seventy-seven, a helper of many.—At Burwell, Cambridge, Mr. H. Martin, for more than sixty years connected with the Sunday-school, a trusted leader in Christian work.—At Bowness-on-Windermere, on 27th ult., Mr. John Barraclough, aged seventy-five, well known as a Christian worker in Halifax.—At St. James's-square, Notting Hill, on 22nd ult., Dr. James Kellie, a true Christian and useful helper.—At Cardiff, Rev. W. Seward, minister of Llandaff-road Chapel.—In Glasgow, 11th inst., Miss May Riddall, a C.M.S. medical student, who was looking forward to missionary service.—At Aasleagh, co. Mayo, Rev. T. Clesham, for twenty-four years incumbent of Aasleagh parish, a devoted Christian man.—At Dublin, Anne, wife of the late Rev. Dr. Dobbin, Presbyterian minister, Ballymena, aged seventy-one years.

# Appeals.

**Haiti, West Indies.**—Mr. L. Ton Evans, of Preswylfa, Jaomel, Haiti, writes:—"We shall be thankful for English and French illustrated tracts, also French and English New Testaments. Young people call at my house almost daily asking for something to read."

**Jews in Leeds.**—Mr. Isidor Gelbfisum, 9, Amberley grove, Leeds, writes: "Some of the Jewish children who come to my Sunday meetings are very poor. I should like to help them with clothing, and therefore I appeal to the liberality of Christians who have at heart the salvation of God's ancient people."

**REQUESTS FOR PRAYER.**—That the five tents of the Gordon Evangelistic Mission, which are to be pitched in the counties of Aberdeen, Banff, Elgin and Kincardine this season, may be much blessed.—Also for meetings to be held for four weeks from May 12 in the Gay-street Mission Hall, Liverpool.—For a blind evangelist who has laboured in the Gospel for the last thirty-five years in many parts of England and Wales, but is now suffering through sore afflictions in his family.—For a nineteen days' mission at Twickenham, commencing Sunday, the 13th, by Mr. G. Hefford, of the Evangelisation Society.—For a blessing on Irish Evangelisation Society's service near St. Johnston, and also near Convoy, co. Donegal

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## Notes and Comments.

The publishers beg to state, for the information of those who sent in their names as subscribers to "Apocalyptic Scenes," by the late Sir S. A. Blackwood, as well as in answer to other inquiries, that it has been decided not to republish the papers in book form. A few sets of the numbers of The Christian containing these papers are still available, price 4s. 3d. post paid.

A fourth edition of *The Coming Prince, the Last Great Monarch of Christendom*, by Dr. Robert Anderson, has just appeared (*Hodder & Stoughton.* 5s.), containing an additional chapter, which is "a Retrospect and a Reply." We hope in an early issue to say more about this work.

Canon Scott Holland is preaching at St. Paul's on the Sunday afternoons of the present month. Last Lord's Day his text was John xvii. 21, "That they all may be one . . . that the world may believe. . . ." Among many excellent remarks that fell from the preacher's lips were these: "The Church was made to be one, as man was made to be good." "Prophecy is the perpetual assertion of what God is pledged to perform." We rejoice to believe that the people of God are awaking to the necessity and the possibility of the oneness for which the Lord Jesus prayed and which God is pledged to effect.

*The Daily News* of May 10th says that Lord Rosebery's "success for the first time in one of the three greatest races of the year will give universal satisfaction." It appears that a horse owned by the present Prime Minister won a recent race for two thousand guineas at Newmarket. To a very large number of the community, the tidings will give anything but satisfaction. It is to them a matter of the deepest regret that the racecourse should be patronised and supported by men occupying such a position. Of what use is it to denounce the evils of gambling, as *The Daily News* does, and yet to encourage the turf? So long as the racecourse is made respectable by the patronage of princes and peers, and by the favourable notices of our daily press, so long will the gambler continue his evil work.

The railway bookstalls have to a considerable extent secured a monopoly of our periodical and other literature; and while other booksellers frequently sell at a discount of 20 or 25 per cent., the full price is charged at the bookstalls. It becomes a very serious evil, not only that our young people should more and more be tempted to frivolous reading, but also that the sale should be encouraged of periodicals distinctly demoralising in their tendency. We beg the attention of the proprietors of the bookstalls, of railway directors and shareholders, and of the respectable public generally to the indelicate, indecent, and lewd pictures and letterpress in publications of which the sale is evidently increasing, to the great detriment of our boys and girls, our young men and young women.

Seldom has the unwisdom of spending unnecessary sums of money upon church buildings been so powerfully brought home to us, as by a statement on church extension in the last report of the Congregational Union:—

> If a redistribution of religious accommodation were possible, there are chapels enough to meet every existing need. But chapels cannot be folded like tents and pitched again in some more convenient place. They remain stationary, while the people are in motion; and the tendency is for the chapels to be without people in the old neighbourhoods, while the people are without chapels in the new.

Thus the minimum provision would at once require in Sheffield 20,000, in Liverpool 21,000, in Greater Birmingham 87,000 additional sittings. The reflections caused by these facts are painful. Enormous sums of money have been spent on many of these central chapels, when something far less costly would have done equally well; they have also been obstinately worked on certain old lines for the sake of a handful of respectable people, when they ought to have been adapted to new and local needs. At the same time new chapels for new populations ought to have been built. A movement at the centre and from the centre would have necessitated a movement in and for the suburbs. Chapels and churches should exist for souls and for Christ.

The C.M.S., as we noticed last week, got out of its immediate financial difficulties through several large contributions from wealthy individuals. The London and Baptist Missionary Societies will, we believe, have to resort to other means; they will have to train their subscribers generally to make the support of the Gospel a matter of loving self-denial. A week of self-denial in the year is good, especially if it leads to a revision of personal and family expenditure all the year round; but for a family to cut off a few things for a week while they are living at a high rate for fifty-one weeks is a mockery. Only rich men can lay down their thousands. The Moravians are not rich, and yet their rate of giving for the Gospel would, if universally adopted, supply us with twenty millions a year, instead of the million and a-half we now raise for the spread of the Gospel. This would imply more faith and love, more looking to God, more simplicity of desire to glorify Christ—an infinite gain all round. Let the burdened societies seek this grace for their friends.

Zeal is good, but it should be according to knowledge. The necessity of knowledge is well shown by Turretin in these particulars: 1. That we may distinguish truth from falsehood, as there may be zeal for error or false doctrine as well as for that which is true; 2. That we may understand the comparative importance of things, so as not to magnify what is little, and make little account of what is great. 3. That we may prosecute and defend the truth in the right way, with prudence, firmness, fidelity, and meekness. 4. That our zeal may have the right object, not our own interest and reputation, but the glory of God and the salvation of men. Had knowledge occupied its right place in the Christian consciousness and service, we should have been saved from many foolish and unseemly and hurtful things. Some professors of religion seem afraid of it, as if it might quench zeal, but it is at once an impulse and a guide in every work of faith and labour of love.

We cannot but believe that there are signs that the invasion of the Church by worldly things has reached its bounds. Dr. Barrett's address to the Congregational Union on the "Secularisation of the Pulpit" was one. True, he dealt, for one thing, rather with the custom which has come in among us of speaking on social questions than with the things to which we have just referred, but the principle which is to rule the Church is the same in both cases. Her great business is to preach Christ crucified, so that men shall be brought to love God and each other; and from this supreme object nothing must turn her aside. Another sign of it is the experience which is being gained of the inefficiency of worldly things to do what was expected of them; they are a failure even from the lowest point of view. By enervating the Church as a spiritual institution they unfit her for her work. Says a not unsympathetic observer of an attempt to get hold of the working classes by means of piquant sermons and an adapted service: "They come for that night; then they go, and the minister sees no more of them until the next special service; meantime, the spirituality of the Church is being damaged."

Yet it is notorious, from many examples of a different sort, that working men can be got at and retained by the preaching of Christ week after week, and that hundreds and thousands of them can be built into the ordinary fellowship of the Church. We believe that young persons, and, in fact, persons of every age and condition, can be reached by the same means, and when so reached and won they will have no hankering after these worldly things, but to all tempters they will be able to say, "I have meat to eat that ye know not of."

*The Herald of Peace* announces a forthcoming American book, entitled, "Friends in the Army." It reveals the sufferings of the Friends in the South during the Civil War. They were heroic, for after all other inflictions failed these Quakers were compelled to stand in front of contending armies, with guns lashed to their shoulders to stop bullets, because they would not fight! The cowardice was only equalled by the cruelty of the fighters who could so treat them. Yet, while many of the fighters fell, not one faithful Friend suffered a violent death during the war, though several were condemned to be shot. Soldiers detailed to shoot them, when they heard their prayers—"Father, forgive them, they know not what they do"—would drop their rifles, saying, "We can't shoot such men." Officers who tried in vain to compel the Friends to fight, on seeing their fidelity to Christ, and hearing their reasons for obeying Him, repeatedly exclaimed, "I wish we were all Quakers." "One Friend who yielded to the demand to fight was shot in the first battle in which he engaged." There can be no doubt that the Friends have borne a precious testimony, and that it has been of vast use; its full value has yet to be seen.

[1251]

## Thanksgiving and Substance-giving.

In the East-end there was recently witnessed a great gathering with gracious intent, to offer thanks to God for his mercies and lovingkindnesses throughout the bygone generation. Might not that gathering, imposing so far as numbers were concerned, and of one heart and mind in testifying to the wonders of the grace of God, be emulated by a meeting in the West-end of a more select character to consider the cognate question of substance-giving? Were such a meeting convened, many Christians, if they knew the day and the hour, would unite in fervent prayer for an outpouring of the Spirit of God that wealthy Christians might be led to entertain lofty conceptions of their privileges and opportunities, and so inaugurate an era of giving to the Lord such as may not yet have entered into their minds.

The Church of Christ is confronted over and over again with the grave scandal attaching to names which had been honoured in their lifetime as liberal helpers of the cause of missions at home and abroad, but which are linked also, when they have departed this life, with figures which reveal their ownership of vast undistributed wealth; wealth which the wisdom of all ages, inspired and uninspired alike, has concurred in affirming will become a doubtful blessing to those who come after them; wealth which, it is to be feared, has proved in most instances a hindrance to personal growth in grace and holiness, and thereby has diminished or obliterated the hope of any better future prospect than may be summed up in the expression "scarcely saved"; wealth which, thus accumulated and destined, is one among the many stumbling-blocks to men of the world concerning the reality of Christian profession. The confession of an American millionaire on this subject is interesting but portentous. Making money up to a certain point, namely, the attainment of such a fortune as would secure the supply of all his individual and family needs, with enough to give away to the ordinary claims made upon a prosperous man, "Up to that point," said he, "I am getting the money, but beyond that it is the money that gets me." What an awful truth! What a perilous position! An intelligent human being becoming the slave of inanimate gold!

Looking moreover at the difficulty of keeping money after it has been gathered, in consequence of the ever-increasing ingenuity of company promoters and other swindlers, and the rapidly incoming wave of insecurity which now threatens all kinds of earthly possessions; looking, as students of prophecy are forced to look, at the prevalent "distress of nations with perplexity," which is characteristic of our time, and is one of the signs of the end of the age, what advantage is there in amassing great fortunes which will be swept away in the social revolution which seems so near at hand, fortunes which therefore must prove but a monument to the folly of those who amassed them?

The world shows up better than the Church in the matter of liberal giving. But a week or two ago a lover of music gave £45,000 to build a house for a college of music. In the philanthropic sphere also there seems little difficulty in raising large sums to found hospitals or polytechnic institutions. Why are Christians less loyal and liberal in supporting the claims of Christ for the furtherance of missions at home and abroad?

There is sometimes made a ludicrous attempt to satisfy the conscience by the gift of a tenth of one's income; but surely the Pharisee did better than that. He said, "I give tithes of all that I possess." Does not that mean the gift of a tenth of his capital or entire possessions, whether in money, in houses, or in land? It is curious how rare are the examples in modern Christian story of men copying the early example of Joseph, surnamed Barnabas. Barnabas, who, "having land, sold it, and brought the money and laid it at the Apostles' feet." It is particularly in regard to landowning, though not exclusively, that the confession of one of old holds true, "my soul cleaveth unto the dust." One recalls with gladness the case of Count Zinzendorf in Germany and the brothers Haldane in Scotland. In days when we hear landowners saying they can get little or nothing from their estates, is it not a pity some of them don't sell a few farms, and do as Barnabas did? But the possession of land is one of the fetishes of English Christianity; its worshippers to-day are more numerous than ever.

Now for a practical suggestion. Will some one of our honoured liberal givers who may read these sentences gather around him a score or two of the men and the women possessed of redundant wealth, and prepare for them and for himself a great and real joy? It would need one of the columns of this magazine to tabulate a list of important Christian institutions, chiefly evangelical and undenominational, which to-day are languishing for want of a large amount of support, and whose promoters and workers are heavy-hearted because of the seeming apathy of wealthy Christians. Let the owner of £500,000 devote £50,000 to the Lord, then lay hold of some organisation in need of some such amount of beneficent giving and become its "nursing father." Others might follow with tenths of their capital, and bestow their £40,000, or £30,000, or £20,000, and so on, following up their gifts with life-long interest in, and intermeddling with, and (if need be) amendment of, their one chosen institution. We have reached a crisis in the evangelical history of England. The pure Gospel has become overlaid with Romish accretions in belief and worship on the one hand; and is honeycombed with thinly-disguised unbelief on the other. A religion of forms and ceremonies is being thrust upon us by one party, and a barren and unsatisfying intellectualism is starving many congregations; meanwhile pure and Scriptural efforts are slighted and discouraged. It surely is the time for making a special effort to show that our evangelical convictions have power over our pockets and purses and property.

The Young Men's Christian Association (and probably the Young Women's Christian Association also) requires this year a large sum of money. Mr. Russell Hurditch's noble Gospel work is in danger of being diminished in extent, though not in earnest endeavour. Mildmay, that mother of conferences, with its deaconess missions in the slums of London, greatly needs a helping hand. Dr. Barnardo, Miss Macpherson, Mr. Fegan, and Mr. Henry Toye, with their thousands of poor orphans, are always with us. Grattan Guinness and his missionary training institutes have strong claims upon our best sympathies. Who will come to the rescue, and help to bring in a fresh time of blessing from above? "Bring ye the whole tithe into the storehouse, that there may be meat in mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Malachi iii. 10, R.V.).

J.

## JEWISH NOTES.

### AMERICA.

The tidings from New York are most encouraging. In addition to the Saturday afternoon services at the De Witt Memorial Church, which continue to be thronged by eager Jewish audiences, Mr. Warszawiak now holds meetings every night at No. 17, St. Marks-place. A novel feature of these meetings is the opportunity given to Jews to confess Christ before men by personal testimony. On March 13, Mr. Warszawiak writes:—"It is now 11.20 p.m., and I am just come up from my meeting, which was a marvellous one. Over thirty persons confessed Jesus Christ before their still unbelieving brethren, and one Jew of sixty-six years of age accepted, with tears of gratitude in his eyes, the Lord Jesus Christ as his personal Saviour, after having searched and prayed for the truth for the last two months."

The number of applicants for baptism, both men and women, is remarkable. In one week there were between thirty and forty applications, but Mr. Warszawiak has decided not to baptize any more until "Christ's Synagogue" has been erected, and he is able to shepherd the converts. The need of this building, which will be capable of seating about 2000 Jewish worshippers, is a crying one, and friends in England who wish to share the privilege of contributing towards so unique an object, should communicate at once with Miss Douglas, 1, Rosebery-crescent, Edinburgh. At the great Missionary Convention in Toronto, Mr. Warszawiak was given frequent opportunities of pressing the claims of Israel upon Christians, and of preaching Christ to his fellow-Israelites. Mr. Warszawiak was enabled to organise a "Jewish Mission" in the city, towards which about 1000dols. were subscribed on the spot.

### SOUTH AFRICA.

From Johannesburg, Messrs. Day and Malbert, of the Mildmay Mission to the Jews, proceeded to Pretoria, the capital of the Transvaal. Here they received much assistance from Mr. Baker, of the South Africa General Mission. Besides holding meetings for Jews, an address to Christians was given in the Baptist Church, which was filled to overflowing. Ministers of every denomination were present, including clergy of the English Church, which, in South Africa, usually refuses to give any countenance to inter-denominational work. Three leading public officials of the Transvaal were present.

On quitting the Transvaal, the evangelists proceeded to Blomfontein, in the Orange Free State, where they visited every Jew in the place. After a meeting held for Jews one of them asked for an interview, at which he said, "Convince me logically of the truth of Christianity, and I'll go and be baptized to-morrow." Of his own accord he proposed to correspond with the missionaries by letter—a proposal which was readily accepted.

### ARABIA.

It was stated in a recent note that the Mildmay Mission to the Jews had been praying for some time past that the Lord would open a door for carrying the Gospel to the Yemenite Jews in Arabia. It is therefore satisfactory to find that arrangements have now been made with the American Arabia Mission to send one of their missionaries, Rev. S. M. Zwemer, on a journey to Sanaa, the capital of Yemen, for the express purpose of reaching the Jews there and in other places. Mr. Zwemer will start, God willing, from Aden about July 1, and will carry a large supply of Hebrew New Testaments. Prayer is asked that God's blessing may rest upon this effort, and that not only the Jews may be reached, but also their brethren the Arabs, among whom Mr. Zwemer has been labouring with great devotion since the mission was first founded about three or four years ago.

### RUSSIA.

Writing to Rev. John Wilkinson from Wilna, Dr. Althausen reports an increase of interest in the Gospel among the Jews of that city. "Our missionary meetings are well attended, so that many are obliged to stand, packed like sardines. We notice, too, a great change for the better, for there is not so much disputing and asking questions as there used to be, but the chief desire of the Jews seems to be to listen to the Gospel of Christ. As for me, I have never been so happy as now, for, besides the meetings, I have some proselytes living in my house who are daily listeners to the Word. It is a real spiritual enjoyment to unite oneself with such souls in the daily study of God's Word."

A. S. D.

## Our Priest and our Confessional.

Of late years, by teachers and preachers, much prominence has been given to Christ dwelling in the heart by faith: Christ in you the hope of glory. A very blessed and inspiring truth is contained in these wondrous words. Yet this is not all the truth, and it needs to be held in conjunction with other equally important truths. It is equally true that we are in Christ, members of his body, and that our life is hid with Christ in God. And it is no less true that He is in heaven and we on earth. That He is our great High Priest, ever living to make intercession for us, and therefore able to save to the uttermost them that come unto God by Him; as well as our Advocate with the Father, Jesus Christ the righteous.

It is seldom that the truth is held in Scriptural proportion either by the individual Christian or by the Church as a whole. At different periods special truths have been made prominent to the neglect of others; and every truth out of balance with other truth becomes so far an error.

A wise woman once said that some Protestants had become so incensed against Mariolatry that they could scarcely speak respectfully of the Virgin Mary; and we might add that in our zeal against the priestcraft of paganism and popery we may slight or overlook the Priesthood of Jesus the Son of God.

All history bears witness that

THE HUMAN CONSCIENCE NEEDS A PRIEST AND A CONFESSIONAL,

otherwise the power of the priest in all ages, all nations, and all classes, would be an inexplicable enigma. The most enlightened and the most degraded peoples throughout the world have ever been ruled and exploited by the priests. And England in the nineteenth century, "the heir of all the ages, in the foremost files of time," is no exception to the rule. Rome, like Babel, her prototype (it has been well said), has the form of every truth of God, but she builds her tower with brick for stone and slime for mortar.

Our faithful Creator, the Father of our spirits, has not left us without a merciful and faithful High Priest, holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He arrayed his Son, on the day of his resurrection, in garments of glory and beauty as God's High Priest. For "Christ glorified not Himself to be made a High Priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee" (from the dead, cf. Ps. ii. 7; Acts xiii. 33). "Thou art a Priest for ever after the order of Melchizedek: first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace."

That we have such a High Priest is the crowning point of the argument of that wonderful Epistle in which the Old Testament is condensed in substance and expanded in spirit. And "seeing that we have a great High Priest that is passed through the heavens, Jesus the Son of God," we are invited, encouraged, commanded, to come with confidence, to tell out everything (that is contained in the Greek word translated "boldly"), at the true confessional, the throne of grace, that we may obtain compassion and find grace to help in time of need. Then, after a long discussion and exposition, extending through five chapters and a-half (from iv. 14-16 to x. 19-24), the Apostle returns to his urgent exhortation and affectionate appeal. Observe the close connection between these two passages, and especially the importance given to the fact that we have a High Priest, and *such* a High Priest.



HEB. IV. 14—16.

"Seeing then that we have a great high priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

HEB. X. 19—24.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of our faith without wavering (for He is faithful that promised), and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The high priest was the most important person in Israel of old; and having exercised his office of Prophet during his ministry on earth, and now waiting until He shall return as King, the present interval is specially the time in which the First-begotten from the dead is engaged as the true Priest: after the *type* of Aaron indeed, but after the *order* of Melchizedek. Dear reader, wait a moment, and ask yourself whether you have any practical knowledge of Jesus, the Son of God, as your High Priest; by whom you come to God; and who is able to save you to the uttermost, continually, for ever, seeing that He ever liveth to make intercession for you.

Surely all evangelical men must always set in the forefront of their teaching, the untransmissible priesthood of the great Priest over the house of God; our great High Priest, Jesus the Son of God; who has been in all points tempted like as we are, without sin; who, having suffered being tempted, is able to succour them that are tempted; who was made, like us, partaker of flesh and blood, that through death He might make expiation for the sins of the people, and bruise the head of him that had the power of death (that is the devil, — the accuser), and deliver them who, through fear of death, were all their lifetime subject to bondage; Christ, who has entered into heaven itself, now to appear in the presence of God for us.

Surely this must ever be one of the leading themes of evangelical discourse. Alas, no. The blessed relationship implied in the Apostle's prayer, "that Christ may dwell in your hearts by faith" is expounded by some in such a way as to leave apparently little or no need for the ministry of our Melchizedek Priest. Some regard the Epistle to the Hebrews as Jewish, and give it only a secondary place in Christian teaching. And so, while Rome is flooding our beloved country with pagan sacramentarianism and sacerdotalism, this Holy Writing, the Epistle to the Hebrews, specially adapted, as it is, to counteract these heathen and corrupt superstitions, is almost a dead letter as regards the subject of which it chiefly treats—the Priesthood in heaven of Jesus the Son of God, on behalf of those on earth, whom, though compassed with infirmities, He is not ashamed to call his brethren.

It is written to "holy brethren," it discusses their holy standing, and sets up the Divine standard of holy living: yet the present office of Christ as our High Priest is conspicuously absent from what is called, however questionably, "holiness teaching." We affectionately and respectfully ask that this important portion of Divine truth may receive, from all who claim to be regarded as evangelical teachers, the consideration which its prominent position in both Testaments demands.

M.

## THE LESSON OF PENTECOST.

By Rev. WILLIAM CROSBIE, Nottingham.

Pentecost suggests the solution of the spiritual problems of the age, and the solution of every church and missionary problem. Numerous and various are the suggestions made, and the methods adopted, to remedy matters *within* the Church, and raise the Church to the level of her opportunities and fit her for her work. But the true and only effectual remedy is that set forth in the historic fact of Pentecost. Pentecost was not meant to be an exceptional thing in the Church, but the rule. We have made it the exception by the weakness of our faith, the coldness of our desires, and the worldliness of our life. The measures of the Spirit were not exhausted at Pentecost; the tide of spiritual life did not reach its height just for once. Below that height it ought never to have fallen. To fall below the level of Pentecost is to fall below God's level. The standard is the spiritual condition of the Church of Pentecost. And when the spiritual condition of the Church is not the realisation of that standard, the hindering cause is, in no sense, in God; it is wholly in us. The high-water mark of Pentecost is at once the Church's privilege and her condemnation.

"Be filled with the Spirit," is an inspired precept, and is enjoined on every Christian; and the standard is the standard of Pentecost. "That ye might be filled with all the fulness of God," is an inspired prayer, and is a prayer for every Christian; and the standard is the standard of Pentecost. But, measured by that standard, where are we? and what are we? Alas, fallen! And we shall never rise until we re-enact the praying and the waiting of Pentecost. The inflow of the Spirit, with his blessed life and energising might, is conditioned on praying and waiting, like the praying and waiting of Pentecost. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Tarry!" And let the time of tarrying be a time of prayer. Look up in faith and desire and expectation, and the Spirit will enter in, and flood all your being with "power." The looking up in faith and desire and expectation is the gateway and avenue of his entrance.

And the "power" He brings, and with which He "endues," is power for "*witnessing*." "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me." Power to be witnesses; not physical or temporal power, nor mere intellectual power, not the power of the logician and rhetorician, nor the power of wealth and social position; but *spiritual* power—the very energy of God.

*Power to be witnesses*:—Power to see and know Jesus, and to speak for Him, representing Him perfectly—power to live for Him, and to live Him—power to do, and dare, and suffer, and die for Him—power to be seers, and prophets, and priests, and kings, and heroes, and martyrs.

*Power to be Witnesses*:—Power to be like Jesus in everything, to be reflections and revelations of Him, and so to preach Him that those who hear shall see Him, and Him only, and shall embrace Him as their Saviour and their all.

Oh, for such witnesses! The Church on her knees before God,—penitent, humbled, believing, prayerful, expectant,—would soon be a Church of such witnesses, because filled with the Holy Ghost, and, in senses unknown before, on a scale the largest, the commission and the programme would be fulfilled, "*ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*

# The GOSPEL of the GRACE of GOD.

THE EPISTLE TO THE ROMANS.

At what point in the Holy Scriptures does the full Gospel of the Grace of God begin? The answer given to this question is of the utmost consequence in the present day, when all sorts of Gospels of "wood, hay, and stubble" are abroad. The Bible student, the teacher, and especially the evangelist, ought to be able to give a clear and distinct answer. For there can be no success in attempting rightly to divide the Word of Truth, whether for teaching or evangelistic work, unless we know where to begin.

The Circle of Divine Revelation is a perfect circle, but it is not given to everyone to discern this fact, and perhaps to still fewer to know where to commence in this circle. The old circle of the Zodiacal Constellations, mapped out in antediluvian patriarchal days before the dawn of the nations of antiquity, which embodied in pictorial symbols the prophecies of the Coming Redeemer, was a circle complete in itself, before one of its twelve signs was altered by the Egyptian priesthood, or others before them, to accommodate it to their departure from the primitive truth which it originally symbolised. But where to begin this circle? The sphinx or key of the Zodiac lay between Virgo and Leo—the Seed of the Woman and the Lion of the Tribe of Judah, the signs of a suffering but ultimately victorious Messiah.*

God's written Word, his complete circle of revelation, is our priceless possession. Do we know at which book to begin when preaching the Gospel in this nineteenth century? The reformers knew—Luther knew, Melancthon knew, the Martyrs knew. The keynote was "*The just shall live by faith*," as interpreted in the Epistle to the Romans, and as again quoted in the Epistle to the Galatians, and yet once more in the Epistle to the Hebrews. Yes, the Romans is the point at which we should begin to read the circle of Divine Wisdom.

And why so? The trial of man under responsibility had just come to an end; the inspired history of the Four Gospels and the Acts, shows us this. It shows us that the last test had been put to man's heart—"Surely they will reverence my Son," "My Beloved?" No; when they saw Him, they despised Him, they saw no beauty in Him; and so He who was their Messiah, the faithful Servant and Prophet of Jehovah, the gracious Son of Man, and the Son of God, was betrayed, given up into the hands of wicked men, and numbered amongst the transgressors. The history of the trial of man does not end with Malachi—far from it.

Yet pause awhile—"Father forgive them, for they know not what they do." A most gracious provision in the Law was the Cities of Refuge for those who shed innocent blood, for those who killed their neighbour *ignorantly*. In the Acts of the Apostles, where the Israelites in their synagogues are still being appealed to, we read the solemn and heart-stirring appeal:—"And now, brethren, I wot that through *ignorance* ye did it." Repent, and be converted, that your sins may be blotted out, that He may come back again and introduce those glorious times of refreshing. What forbearing love and mercy! But this appeal, too, was all in vain, for the nation as a nation; the *remnant* only were saved out of it. And yet even now they are cut off nationally for a time only: "For out of Zion shall come forth the Deliverer, and turn away ungodliness from Jacob." "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out!"

Now we may say that the historical portion of Scripture ends with the Acts of the Apostles. The solemn and altogether unique history of man, the first man, is there closed, till we open the Book of Revelation, to read the brief history, written beforehand, of his last rebellion and awful doom. But whether without law, or under law, or under the first covenant; whether under the Kingdom, or whether in the very presence of the gracious King Himself, and with even yet one more appeal through the Holy Spirit (in the Acts) and after atonement had been made—man was found utterly wanting, his heart hardened against God, dead in trespasses and sins. So his mouth was closed, and all the world *proved* guilty before God!

It is at this point that the Gospel of God's unspeakable love and grace shines forth in all its fulness. A special Apostle is called and specially enlightened; he receives his commission direct from heaven—the great Apostle of the Gentiles, set apart for the Gospel of God.

Yes, begin with the Romans, for no foundation can any man lay than that which is laid in Christ crucified and raised again. See this foundation of God's salvation through faith, through faith in his redeeming blood, declared openly as in Rom. i. 17 and Rom. iii. 21—26. Learn the first eight chapters of the Romans every word by heart, and then, in the light of the Gospel of unmerited grace and very special love, read your Bible all over again, and see for yourselves that the circle of Divine Truth centres in the finished work of the Lord Jesus Christ.

Yes, the true beginning in unfolding the wonderful circumference of Truth, is that Epistle which contains the most complete explication of the Gospel of the grace of God. No definition of Christianity is complete without the Pauline Epistles; and of these the Epistle to the Romans is one of those special characteristics which mark off the inspired Book of books from all other writings ever penned by the hand of man. C.

* Those interested in the ancient constellations should read "The Witness of the Stars," by Rev. Dr. Bullinger. (*The Author, 7, St Paul's Churchyard, E.C.*)



## COMMUNION HYMN.

Jesus, bless us as we meet,
Grouped about thy pierced feet;
Thy last wish hath summoned us
Till Thou come, to gather thus;
Feasting on the bread and wine,
Thine own covenanted sign,
Teach us, Lamb of Calvary,
How to best remember Thee.

By sore conflict agonised,
Thou wast thorn-wreathed, bruised, despised,
Bound, and on that altar laid,
Where no voice the offering stayed:
While the wondering angels gazed
On their suffering King upraised,
Melt us, Lamb of Calvary,
Move to tears, remembering Thee.

Thou the dark wine-press didst tread
Till thy garb with blood shone red;
And did'st travail desolate,
Closed against Thee heaven's gate.
Love, unclasping its embrace,
Hidden from Thee God's dear face;
Help us, Lamb of Calvary,
Heart-bowed, to remember Thee.

Quit we now the sacred feast,
Sin more loathed, and love increased—
But thy bond-slaves stand we bound
Since this cup with us is found!
Oh! our risen Lord, we vow
Thou shalt rule us, only Thou;
That by holy living we
Ever may "remember" Thee.

Winifred A. Iverson.

## THE SPIRIT OF PEACE.

Three years ago we had a gracious work of the Holy Spirit among our people at Ambohimanga, the ancient capital of Madagascar, and twelve miles north of Antananarivo. Some time before this commenced, we had been praying for and very earnestly desiring it, but the way seemed quite closed. It was the quarrels, petty jealousies, and miserable squabbles of the Christian natives that stood in the way of revival. We invited a few, both men and women, who, we believed, desired this blessing equally with ourselves, to meet with us every afternoon for a week for united prayer, searching of the Scriptures, and heart-searching before God. By the end of the week we had discovered that the great hindrance was really in some of these very people who seemed most anxiously to desire to see the power of God. In the meantime, therefore, the meetings were discontinued, as being utterly useless, for we knew that the Spirit could not work where there were divisions and jealousies, or amongst people who felt bitterly and uncharitably towards one another. For a time things continued thus, and we went on praying for a better condition, hardly daring to hope that it was possible.

Some time after this I was led by the Spirit to preach at a united meeting of our four churches in the town from the words of the Lord's prayer, which, in the Malagasy Revised New Testament, read: "Forgive us our trespasses, for we have forgiven them that trespassed against us," making God's forgiveness of us dependent on our forgiveness of one another. I was led to expand and explain and illustrate Christ's own emphatic teaching on this subject, where He distinctly states that "if ye will not forgive men their trespasses, neither will your Heavenly Father forgive your trespasses."

After that address two women, both Christians, who had entertained bitter and unkind thoughts of each other, and who had not even spoken for weeks, passing each other on the road without even a sign of recognition, both impelled by the same spirit, shook hands and each begged the other's pardon. That same day two church leaders, a pastor and an evangelist, forgave one another and were reconciled, and the spirit of reconciliation spread, until a much better and more loving spirit ruled in the hearts of many of the people. Then the way was opened, the Holy Spirit was able to bless; hindrances were removed that had blocked up the path, and many were converted and turned to the Lord, in answer to the now united prayer and desire of God's people.

"They were all with one accord in one place" on the day of Pentecost; united in sympathy, in prayer, in desire, in heartfelt love to their Risen Lord, and waiting for his promised gift, and they received the gift in overflowing abundance. The conditions are still the same. "God has promised nothing to dissension." When Christians fight or hate or are jealous, and harbour unkind and ungenerous thoughts of each other, they shut the Holy Spirit out of their own hearts, and more than that, they act as clouds to prevent the sun from shining upon others. God is the God of order and of love; he is not a God of discord or of strife. They who would enjoy his presence, and receive his blessing, must always be "of one accord," whether they can be "in one place" or not.

If, under our present conditions, controversy cannot always be avoided, nay, is sometimes necessary, in order to maintain purity and righteousness and uphold the truth before the world, a controversial spirit between Christians ought to be sedulously avoided, for it "evermore brings with it the desolation of spiritual leanness." J. Peill.

SOUTH MIDLAND PROTESTANT UNION.—Colonel Ball Acton, of Worcester, presided over the annual gathering of this Union, which was recently held at Tewkesbury. Rev. R. Pilson (Birtsmorton) spoke on current fallacies, being followed by Revs. Beauchamp Stannus (Arrow) and A. G. Lawe (Fosbury). An instructive paper was read by Rev. P. Ashkenazie, of Bredon, on the corruptions of the Greek Church. Others speakers were Revs. T. Davis (Harborne), F. W. Davenport (Malvern), and C. H. Wainwright (Blackpool). Special sermons in connection with the conference were preached by Revs. A. M. Coxwell-Rogers and E. H. F. Cosens, hon. secretary of the Union. An extended report of the proceedings appeared in the *Tewkesbury Weekly Record* for May 5.

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A.,
Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament.*

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

21 I use the language of self-disparagement, as though admitting our own feebleness. Nevertheless on whatever ground any one is *audacious* (I speak in mere folly), I am
22 *audacious* also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am
23 I. Are they servants of Christ? (I speak as out of my mind;) much more am I such; more abundantly serving Him in labours, more abundantly in imprisonment, in floggings of excessive cruelty, with risk of life many a
24 time. From the Jews five times have I
25 received forty lashes all but one. Three times have I been beaten with the Roman rods, once have I been stoned, three times I have been shipwrecked, once for full four and twenty hours I was floating on the open
26 sea. I have served Him in frequent travelling, amidst dangers in crossing rivers, dangers from brigands; dangers from my own countrymen, dangers from the Gentiles; dangers in city, dangers in wilderness, dangers by
27 sea, dangers from spies in our midst; with labour and toil, with many a sleepless night, in hunger and thirst, in frequent fastings, in cold,
28 and in insufficient clothing. And besides other things which I pass over, there is that which presses on me daily, my anxiety for all
29 the Churches. Who is weak, without my being weak? Who is tripped up into sin, without my burning with indignation?
30 If I *must* boast, I will boast of things which
31 display my weakness. The God and Father of our Lord Jesus Christ, He who is blessed through the Ages, knows that I am speaking the truth.
32 At Damascus the Ethnarch under King Aretas kept guards at the gates of the city to
33 apprehend me, but through a window I was let down by the wall in a basket, and so escaped his clutches.

12. I am compelled to boast (no profitable employment!), but I will proceed to visions and
2 revelations vouchsafed by the Lord. I know a Christian man who fourteen years ago —whether bodily I know not, or as disembodied spirit I know not, God knows—was caught up (this man that I speak of) even to
3 the highest heaven. And I know that this man—whether bodily or apart from the
4 body I know not, God knows— was caught up into the Paradise and heard unspeakable things which a man is not permitted
5 to repeat. Of such a one I will boast; but of myself I will not boast, except in my weak-
6 nesses. If however I should choose to boast, I should not be a fool in so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than what his own eyes attest, or what
7 he hears from my lips, or judging by the stupendous grandeur of the revelations.

25 *I was floating*, etc.: in the case of many of the other sufferings it may be *taken for granted* that some permanent ill effect, or at least mark, remained; but the tense used here, the Greek perfect, seems designed *expressly to indicate* some such result. Compare note on xii. 21.

6 *Should . . . should . . . should*: even a tiro in Greek knows that to this form of the hypothetical sentence in English the Greek form that corresponds has the verb in the optative mood; but it will be useful to some to remark that in the Greek of the N.T. the optative is never so used.

7 *Or*: lit., *and*. In both Latin and Greek *and* is often used for *or*.—(Judging) *by*: see Jelf, Gr. Gram. § 609. 3.

## ZACCHEUS.

The earthly ministry of our Lord was nearly over, and just as the sunset is often the most gorgeous part of the day, so the course of the Sun of Righteousness grew most beautiful towards its close. It was a solemn journey that the Saviour of Man was taking, passing on to Jerusalem with the Cross and the Agony in full view, and yet with his attention entirely given to the needs and the happiness of others. In the crucial times of life we readily become self-absorbed, and if we can face the approach of some imminent sorrow with a fair show of bravery, we think we do well, and so perhaps we do, for we are but human, and the flesh is weak. But it is grand and stimulating to see the Lord Jesus Christ going to his death-agony with senses so keenly alert for others that the pitiful cry of the blind beggar arrests Him at once, and before He passes on again He has given light to the darkened eyes, and turned the shadow of death into the morning. And that He should stop once more when He came under the tree where Zaccheus was hidden, and, in the absence of any appeal to his compassion, court an interview with a despised and undeserving man, seems still more wonderful, and gives a worthier idea than we are generally able to form of "a heart at leisure from itself to soothe and sympathise."

It was the last thing Zaccheus would have thought possible. He was bitterly conscious of his bad odour amongst the people. To be a collector of the taxes by means of which the galling Roman yoke was fastened more firmly on the necks of his fellow-countrymen, would have made any Jew unpopular, but this man was not only unpatriotic, he was extortionate as well. So we cannot wonder at the ill-will of the multitude. And yet, deep down in that unpromising character, there were splendid possibilities that only needed the Divine touch to quicken and develop, and already, in his social and moral degradation, he was being acted upon by the magnetic power of Christ, working at first probably upon his curiosity, with a great desire to see this wonderful Prophet, of whom he had heard such wonderful things.

At this point the sturdy disregard of obstacles in the way of advancement, which characterises his race—for he was "a son of Abraham"—served him in good stead. He was little of stature certainly, but he was fleet of foot and agile of limb, and very soon he was high over the heads of those more favoured by physical advantage, seeing, and as he thought, remaining unseen. There must have been a strange sweetness in his surprise when the face of the august Stranger he was so eagerly watching was raised towards the sycamore, and tones that mingled so much authority with their tenderness, called him by name, and bade him descend and entertain Jesus of Nazareth as his guest.

His prompt response was admirable. Never, even in Bethany, had the homeless Christ received a more ready and joyous welcome, and it must have been specially valued now, on this first stage of the Via Dolorosa.

And now Christ and the sinner had met. The people knew him as "the man that was a sinner," and said so very unceremoniously. Christ knew it, and yet graciously gave him his company. Zaccheus was probably the only person in this crowd who was unconscious of the fact.

But as he ministered to that honoured Guest with true Oriental hospitality, and his solemn words concerning righteousness of life penetrated the long-scorned publican's conscience, he too began to understand the crookedness of his past ways; he had for the first time in his life come to the measurement of a perfect standard, and as the Holy Spirit flashed conviction of sin into his heart, he leaped to his feet, and once more "made haste" to do the right. "Lord"—an avowal of his divinity—"the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore unto him fourfold." We have heard of "a power outside ourselves working for righteousness"; here this power was in fullest illustration, only by the marvellousness of this Divine energy it was now *inside the man*, impelling, propelling, as no other power that is dreamt of in our philosophies can ever do.

If there is one thing more than another that makes us highly estimate our Christianity it is its fruits. Look at this history. When Christ came in at the door of Zaccheus's house all the selfishness, and greed, and injustice flew out through the window; nothing but bright beautiful character remained, and when the patient feet of the world's Redeemer resumed their journey to Calvary, "sweetness and light" overflowed the limits of that home, and made scores of defrauded homes in Jericho glad that day by the fourfold restitution. We see Zaccheus no more. In the compass of eight verses his wonderful story is told, but our imagination can readily fill in the picture of future nobility of character and well-doing and well-being to this favoured son of Abraham.

Let no one in his presence complain of obstacles in the spiritual life. To those who honestly wish to see Jesus there is always a tree which they may find and climb. Thousands of instances attest this. And no one who craves a sight of Jesus will be disappointed. He who saw Nathanael under the fig-tree and Zaccheus in the sycamore, sees every sign of approach to Him, and is always ready with his word of encouragement.

But there are many who do not wish to see Jesus. Their lives of indifference to Him and his claims, say plainly that so far from taking any pains to come in contact with Him, they do not even care to open their heart's door when He comes along the road of life, and condescends to knock, asking for admittance. And yet amongst these there are some who are considered models of moral excellence, who would proudly point to a stainless record, and ask, "What lack I yet?" If nothing else, surely the commonest gratitude. They treat no other friend so ill as this incomparable Friend, who for their salvation counted no cost too great, but poured out his life's blood for them. Even the stainless record of which they make their boast is probably due to restraining grace granted to the prayers of a Godly ancestry, whose faith they have not followed. And if from this point of view they are convicted of "defrauding" Christ of the glory due to Him, surely all honourable feeling will constrain them to "restore Him fourfold" in a life of future devotion and service.

A very noticeable lesson from our Lord's treatment of Zaccheus is his recognition of the good rather than denunciation of the bad in him. He did not use the unsightlinesses of his past life as weapons of attack. He anticipated the poet's vision, regarding them as stepping-stones of dead self to higher things, and crediting the man with good; as has been so beautifully pictured in "Little Lord Fauntleroy," the good became possible. Let us take care; many a nature, groping in the darkness towards the light, has been badgered or *suspected* into deterioration.

The best thing in the world we can do for any one is to bring them into contact with the Lord Jesus, if by no other means, then by prayer. But a very potent factor is the revelation in our own lives of his power. Many in Jericho that day would be constrained to believe in Him, when they saw the avaricious publican so marvellously changed, and held in their hands, with amazed gratitude, his ample restitution. Let us be lights rather than trumpets. It is the noiseless, self-evidential shining of beautiful lives that makes men glorify our Father in Heaven, and the gracious Master, Christ Jesus, in whom we have been "created unto good works."

*Percy Park, Tynemouth.* M. C. F.

LET YOUR SON so build himself up in such manhood, strength, and beauty of character, that others will say, "Show me the path that he has trod."

MISS CUSACK addressed a large drawing-room meeting at Mrs. Archibald's, Inglewood, Woking, on May 9. She spoke strongly of the necessity for an intelligent knowledge of Roman and Ritualistic teaching as opposed to mere denunciation. Those who may wish to secure Miss Cusack's services should address her, care of Hodder and Stoughton, 27, Paternoster-row, E.C.

"THE SCATTERED NATION" is the title of an occasional record of the Hebrew Christian Testimony to Israel Mission, directed by Revs. D. Baron and C. A. Schönberger. We have received an early copy of the first number, which contains some interesting notes from the journals of the esteemed workers. Copies of the paper (price 2d.) may be had from Mr. Baron, 23, Grove-road, Highgate-road, N.W.

## THE SYMBOLIC TEACHING OF THE CATACOMBS OF ROME.

By Rev. W. Preston, D.D., Runcorn.

Those halls of gloom and silence where peacefully slumber the remains of many a martyr, and many a bold confessor of the pure Christian faith, contain teachings of that faith embodied in symbol and sacred device.

The first employment of art by Christians is found in the decorations of the tombs which exist in the Catacombs. They sought "to typify in the earthly and perishing the abiding and eternal." What was done was devoid of all that was sensuous, and consisted of what was spiritual and ideal. It sprang out of what already existed; and selected that which was in harmony with the Spirit of the undefiled religion of Jesus Christ, and with the Scriptural faith of these early Christians. They distinctly rejected everything which savoured of superstition and of idolatry.

Some of the symbols were, indeed, common to pagan art, but they were elevated to a higher, nobler, and purer purpose.

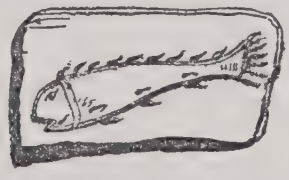
### THE REASON FOR THE SYMBOLS.

The main design of the employment of such symbols by these primitive Christians was as a precaution when persecution hotly pursued them. They wished to conceal the mysteries of their exalted faith from the profane gaze of ruthless foes, and at the same time to make manifest to their fellows the deep convictions of their souls, and the holy truths which they stedfastly believed. They desired to preserve them from being profanely caricatured by their enemies, who were quite prepared to do it. There was thus created an actual necessity for some religious symbolism, which amongst the initiated, would be a common sign of the common faith; and a vivid expression of religious feeling. Hence these symbols, though at times rude, and by their extreme uncouthness calculated to create a smile, must not be judged by the rules of a high critical standard, and cultivated taste. They were addressed to the eye of faith, not to the cultured taste. They spake to the inner, not to the outward sense. They were suggestive of eternal verities connected with the eternal world and the life beyond. Their true merit lies, not in any artistic beauty and elegance of design and execution, but in their extreme appositeness and deep religious significance.

The majority of the early Christians were illiterate. Many could not read any written language. Pictorial representation became a matter of necessity. Amid the numerous tombs in the vast labyrinth of the Catacombs survivors naturally desired some marks whereby they could recognise the last resting-places of beloved relatives and friends. These symbols supplied the want.

### SOME SYMBOLS AND THEIR MEANING.

One of the most important of the symbols which the Catacombs reveal is the Fish. It is likewise one of the oldest. Here is an illustration of it, as frequently appearing in the catacombs:—



Significant teaching lies beneath the rude form. What is its nature? We have here an abridgement of the creed, and an emphatic profession of faith in our Blessed Lord and in his twofold nature of God and man. The Greek term for Fish is *Ichthus*. The initial Greek letters of the phrase, "Jesus Christ, Son of God, the Saviour," make up the Greek word which signifies "Fish." As one of the great Christian fathers says, "*Ichthus* is the mystical name of Christ, because He descended alive into the depths of this mortal life as into the abyss of waters." The Fish is frequently associated with some other symbol, such as the "anchor," to denote that the departed was at rest in Christ; or the "dove," to signify that in Him he had found peace.

Another very common symbol is the monogram of Christ. This is formed by the combination of two Greek letters (*chi* and *rho*) of the word Christos. Its form was thus:—

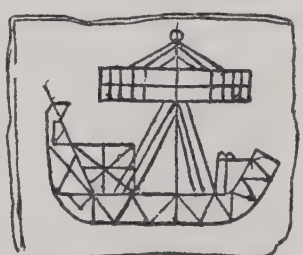
Frequently the Greek letters *alpha* and *omega* are added, in order to express "the first and the last," in allusion to the passage in the Book of the Revelation, where they are employed as titles of the Saviour and descriptive of his eternity. At times we find these letters reversed in their order. This was due to the ignorance of the artist who made the inscription. For example, you have here a rude illustration.

This reads as follows; "Tassaris in Christ, the First and the Last." The meaning of this is clear.

The Dove was another expressive symbol. It was employed to proclaim the peace of the deceased, his entrance into the "rest which remains for the people of God." It is the symbol of that "peace of God" which the Saviour's death hath purchased, and which is the believer's possession. It is found in conjunction with the monogram of Christ, and with the words, "In the peace of God," *i.e.*, the

beloved was resting in God's eternal peace, and had died at peace with God through the Lord Jesus Christ.

The Ship was employed in pagan art as the emblem of the close of life. The Christians adopted it, in order to denote the soul sailing over the troublous waves of times to the country beyond, where "the wicked cease from troubling, and the weary are at rest." "Faith, her sails filled with



the Spirit of God, navigates." And in allusion to the language of St. Paul, who speaks of the Christian's well founded hope as being the anchor of the soul, one both "sure and stedfast," we find a rudely drawn *anchor* frequently represented.

As already remarked, Pagan types were used by the Christians, but with a new significance. Thus, the Peacock, the bird of Juno, is met with as the emblem of Immortality. The Stag, associated with Diana, spake of the Christian thirsting after the Water of Life; and perhaps with reference to the words of the Psalmist, "As the hart panteth after the water brooks, so longeth my soul after Thee, O God," and so on with other and different symbols.

But there was yet another species of symbol which was indicative of the name and the occupation of the departed. This had not the same religious significance as the former. For example, we meet with a rude engraving of a lion. The Latin for this is *Leo*. The figure is employed to point out the tomb of one whose name was Leo. Again, we have a cask, for which the Latin is *Dolium*. This was drawn to symbolise the name of Doliens. Another slab bears the outline of a little pig. In Latin this is *Porcella*. The inscription reads, "Here sleeps Porcella in peace." Frequently there are drawings of the implements employed in trade. These pointed out the employment of the deceased during his lifetime. With respect to

### REPRESENTATION OF THE CROSS,

there are but few found in the Catacombs. Images of suffering are not met with. However much the Cross may be regarded now as the emblem of man's redemption, in the earliest ages of the Church it was a badge of shame, and it was regarded with abhorrence. By the Romans it was viewed with repugnance. Its very name was an abomination. It was an object of scoffing by the heathen persecutors of the Christians. This being so, the Christians would not expose such an emblem to the gaze of their profane enemies. The first example of the distinct Cross in the Catacombs is of the year 407 A.D. Later on it became quite frequent. The monogram of Christ in time underwent transition, and the cross was the outcome. The Greek letter X was altered to an upright position.

The Cross was to the Christians not an object which pointed to a dead or suffering Christ, but to a risen and glorified Redeemer. It became an emblem of their faith in Him who "died for our sins, and rose again for our justification," and who sits at the right hand of the Majesty on high, as the alone Mediator between God and man. It was regarded as "a pledge of the resurrection rather than a memorial of the passion." But with reference to the CRUCIFIX, the Catacombs present no instance of it. It was about the year 586 A.D. that a representation of our blessed Lord's sufferings first appeared. This was in a small Syrian Evangelarium. It was not till the eleventh century that He was represented on a cross with outstretched arms; and it was not till the fourteenth century that the figure was presented nearly naked, the loins only being covered with a girdle.

The General Council of Constantinople, 754 A.D., condemned as idolatrous all symbols of Christ except the Eucharist. Pope Gregory II. became the ardent champion of image worship in the West. Thus the image of a dead Christ was thrust between men's souls and their ascended and living Lord. An idolatrous veneration of a lifeless image set in; and, contrary to Scripture, men were taught to walk by sight rather than by faith. In the Church of the Catacombs, deep though the natural gloom be, yet all is bright as respects the hopes of those who made them their home. Images of sadness have no place. They needed no graven image to remind them of their Master, or to reveal Him to their souls. His image and love were in their hearts.

From their hallowed tombs is loudly uttered the expression of the faith and hope which possessed them, of the peace and joy which filled them. They bore the ills of life resignedly. They met death with calm composure and assurance, confident of "the resurrection to eternal life through Jesus Christ our Lord." The symbols depicted on their tombs speak the utterances of those for whom, "To die is gain"; yea, saith the Spirit, "Blessed are the dead which die in the Lord. They rest from their labours, and their works do follow them."

## WORKING GIRLS' HOUSE, DRURY-LANE.

Owing to improvements in the district, the house at 73, Drury-lane, in which this Home has been carried on, is to be taken down, and the Home has been removed to 31, Stanhope-street, Clare Market, where the committee have secured a suitable residence. This new Home was opened a few days ago by Rev. J. T. Coxhead, in the presence of many clergymen and friends interested in the work. The Home receives twenty resident girls, friendless in London and working at factories and shops in adjacent streets. A girls' club is held in the evenings, including sewing-classes, recreation, and temperance gatherings; ninety names are enrolled as out-door members, from fifty to sixty average attendances.

The sick and poor are visited and helped in various ways. There is also a Bible-class on Sunday afternoons, which the girls placed out at service are invited to attend and spend their "evenings out" at the Home. Will not the Lord's people help us to gather from the surrounding sin and degradation these young people into the fold of Christ? Communications may be sent to the secretary, Mr. W. F. Barrett, the Working Girls' House, 31, Stanhope-street, Clare Market.

## "I MEANT TO SAY IT."

By MRS. HARVEY-JELLIE.

Office hours were over, and one by one the employés had gone away to their different houses, glad to escape the monotonous round of duty. Lewis Neilton, the master of the business, was a successful man; perhaps not too particular on some points, and certainly rather severe upon those who worked for him. As his aim had been success, he unscrupulously removed all obstacles in the way, Having obtained enough for general comfort, he was about to put out the bait that assuredly would win for him the coveted treasure of a handsome competency; he only needed the courage for the big speculation.

But on that day just closing, he was not in his usually sanguine state of mind. Taking his watch out as the last clerk went from his presence, he decided to wait for the later train, and began re-adjusting his papers, meanwhile giving time for thought. Then hastily shutting his desk and turning the key, he said, "What ails me? I'm a strong man, and years are before me, I have a wife and children to provide for; it is absurd to halt and fear. I'll shake this feeling off."

But he could not do as he would with himself. For surely there is in fervent and believing prayer a power which, cast around a life, must tend to hold it in control, and govern its movements; and Lewis Neilton was unconsciously realising the result of his father's availing prayers. He had been one of the noblest of Christians; his religion elevated and beautified all he touched. Leaving his son to face a hostile world, he bequeathed to him the heritage of holy influence and prayers, riches that remain in sure keeping against the hour of need. As yet, Lewis had not drawn upon that capital, although ever and anon he had some gentle reminder of such resource, as he gave a thought to that sainted one long gone, but wear and tear of business dulled and deadened the sensibility, and tended to the hushing of upright feeling.

In the railway carriage he shut his eyes, willing to sink into forgetfulness of everything for the while, and meet his family with a leisure mind. Opening his eyes wearily at the second station, he saw a face before him, and their glances met. No one else was in the compartment. Those men had met before somewhere. It was soon explained as, with questioning look, they accosted one another. Many years before, at the funeral of Neilton's father, David Evanson had stood beside him. Now that he clasped hands with the same man the memory of the magnetic power that drew him to that Christian youth all came to him afresh.

"You look weary. Is business prospering?" asked Evanson.

"Yes, but it's harassing work still. I made up my mind for success."

"You resolved on that when you left the town where your father died, I suppose?"

"Well, no; I can't say that I had made up my mind to anything then," said Neilton.

"I never could have thought mere business success would have been sufficient to fill the soul of the son of such a grand man."

"I don't say it is. When he passed away I had a wish for a higher and greater prosperity, but—here we are. Come over and see my place to-morrow; it is near where you are staying."

As Lewis Neilton turned out the large lamp flame that night he was saying: "A man has seen his best chances, I'm inclined to think, when he nears fifty; and yet here am I halting and questioning myself as though I had life before me. The wife may well say I am indisposed and quiet."

Another day of rush and whirl, and evening found him at home, and anticipating the visit of Evanson. An hour of pleasant *tête-à-tête*, and in the man of the present he saw the glowing spirit of the youth of those other days. He felt a re-kindling of the former admiration of goodness, which made his own course and conduct since then appear a blank.

"Yes, it is all good enough as far as it goes," he answered, as Evanson praised the house and grounds. "The success achieved is in a measure gratifying, but seeing you brings within my ken some larger vision of a higher kind of success. Once I touched its border line, and it was you, I'm thinking, who held me there. It was my halting time; all youths know such a period before they start on life's course; it comes once. Ah well! it's gone for me."

"I remember how anxiously I sympathised with you *then*. I longed to see you take a right stand, Neilton."

"Evanson, for God's sake why didn't you say so?"

"My dear fellow, you startle me. I meant to say it many times, but it never seemed the right time or place."

"I firmly believe, had you then and there spoken, and said to me, 'Play the man, take a brave stand as your father did,' I should have done it, and conquered. But other voices spoke, and I heard, and there's no standing still, and now I've had my run, and got my desires, but it will all end in *that*, one day," and Neilton snapped his fingers in derision.

"We Christians will have big arrears to account for. You only add to my opinion on this score. Three times lately I have been faced by my negligence. The lame excuse has escaped my lips, 'I meant to say it.'"

"I believe my father's influence has been graciously following me, somehow, all the way, Evanson, but the devil had his fling at me, and almost felled me. I was sinking to the pitiable level of a merely successful worldly man, and on the eve of a venturous speculation, when I hesitated. You met me, and brought me face to face with the starting point. I see my mistake, and stand here with a full hand and an empty soul."

David Evanson had swayed the lives of many, but in the presence of this confession of a misspent life, he only heard "The voice of thy brother's blood (wasted life) crieth to Me from the ground." For the word that might and probably would have saved the one before him, he only *meant* to say, but never did.

"In the name of your father's God, Neilton, forgive me. I meant to say it. Leaving the years of emptiness to his mercy, arise, and go to your Heavenly Father. We are both to blame, and need pardon, and may He save others through my painful experience, from having to say, when too late, 'I meant to say it.'"

## ROME IN NEW SPAIN.

By J. E. BUDGETT MEAKIN.

Nothing more truly represents the present condition of Mexico than its ancient symbol, dating back to Aztec times, the eagle striving with the serpent. From the time when, eighty years ago, the first determined attempt was made to throw off the yoke of Spain, then herself under the thrall of France, the real battle has been not so much with political foes without as with religious foes within. Had Mexico been, as the States of New England were, in substance Protestant, the victory would have been hers since 1821, when independence was first obtained, and all strife would have ceased when that independence was formally recognised by Spain in 1836.

Since that time, however, until quite recent years, the history of Mexico has been one of almost continual strife, stirred up by, and in great measure directed against, the Romish party. More bloodshed has been caused here by wires pulled from Rome than by all the purely native insurrections put together. The unsuccessful attempts to foist upon the Mexican nation a European ruler were made far more in the interests of the priestcraft than in those of the people, if indeed the people were ever considered; and as soon as complete independence was obtained, the authority of the ecclesiastical party was overthrown more thoroughly than in any European revolution.

Now, New Spain glories in greater religious liberty by far than does Old Spain, and with all the attendant benefits of extended education she is promising to take her place ere long beside the progressive nations of the world, having outstripped her parent in national prosperity as well.

Nevertheless, it will be long before, even in Mexico, so closely following the example of the United States, the evils of ages can be overcome, for the state of the bulk of the people remains extremely sad, since Rome, with all her zeal, has failed to raise them much above the level at which she found them. Better far than any words which a Protestant could pen, descriptive of their religious and social condition, are those of a Romanist writer, Madame Calderon, who had the boldness to say in her "Life in Mexico":—

> The cross was planted here in a congenial soil, and, as in the pagan East, the statues of the divinities frequently did no more than change their names from those of heathen gods to those of Christian saints, and image-worship apparently continued, though the mind of the Christian was directed from the being represented to the true and only God who inhabits eternity; so here the poor Indian bows before the visible representations of saints and virgins, as he did in former days before the monstrous shapes representing the unseen powers of the air, the earth, and the water; but he it is to be feared lifts his thoughts no higher than the rude image which a human hand has carved. . . . He kneels before the bleeding image of the Saviour who died for him, before the gracious form of the Virgin who intercedes for him, but he believes there are many virgins of various gifts, and possessing various degrees of miraculous power, and different degrees of wealth, according to the quality and number of diamonds and pearls with which they are endowed—one even who is the rival of the other—one who will bring rain when there is drought, and one to whom it is well to pray in seasons of inundation. . . .
>
> If anyone wishes to try the effect of strong contrast, let him come directly from the United States to this country; but it is in the villages especially that the contrast is most striking. Travelling in New England, for example, we arrive at a small and flourishing village. We see four new churches, proclaiming four different sects: religion suited to all customers. . . . The whole has a cheerful, trim, and flourishing aspect. . . . Everything proclaims prosperity, equality, consistency. . . . No beggars. . . .
>
> Transport yourself in imagination from this New England village to that of ——, it matters not which—not far from Mexico city. Look on this picture and on that. The Indian huts, with their half-naked inmates and little gardens filled with flowers, the huts either built of clay or the half-ruined *beaux-restes* of some stone building. At a little distance a *hacienda*, like a deserted palace, built of solid masonry. There, rising in the midst of old, faithful-looking trees, the church, grey and ancient, but strong as if designed for eternity, with its saints and virgins, its gold and silver and precious stones, whose value would buy up all the spare lots in the New England village; the *leper*, with scarce a rag to cover him, kneeling on the marble pavement.

Thank God, those artists have toiled already for twenty years, with a higher aim than this, and with higher results. Realising that the power has not been theirs, they can rejoice in much accomplished, giving thanks for many congregations drawn from the natives of the country, and serving God in all simplicity. Already the church buildings have been declared national property, those still occupied by the priests having to be hired like any other houses, and some of them are in the hands of the Protestants. The power of Rome is at last distinctly on the wane in Mexico, and the undimmed light of the Gospel is as steadily increasing.

There is probably no instance on record of a more complete subversion of one creed and the substitution of another than was effected three centuries ago in Mexico by the conquering Spaniards. No pretence at persuasion was made, only brute force and barbaric cruelty were employed, exceeding far the horrors attendant on the early spread of Islám, crimes which even roused the indignation of one of the priests themselves, the noble Las Casas, "the Indians' friend." Everything which savoured in the least of the primitive idolatry was destroyed with ungovernable zeal, and it must at least be said of these misguided pioneers, that their desire to possess themselves of the New World's gold by no means exceeded their desire to spread what they considered Christianity.

A Spanish writer has truly recorded of his people's policy in Mexico that "instead of civilising its inhabitants, first we baptized them, and then we cut their throats, the sooner to despatch their souls to heaven. Instead of opening up the New World to the industry and resources of the Europeans, we shut it in with a thousand locks, and set the Inquisition on the watch to prevent their entrance, as the angel with the sword of fire guarded the gates of Eden."

Such, then, having been the doubtful benefits conferred by Rome upon the Mexicans, can the enlightened churches to-day show too much zeal to counteract the effects of all the evil wrought there in the name of Christ? It would be impossible for me to urge the claims of this country upon the Christian public better than in the words of the venerable Dr. Butler, so long a faithful worker there. I quote from his "Mexico in Transition," which should be read by everybody interested in the subject, to which I am indebted for some of the points of which I have now made use.*

> Mexico is destined to a high mission on this Continent. Her evangelisation will aid gloriously in the redemption of Central and South America. Ere long the States beyond, who imitate her example, will receive her missionaries, who, using the same melodious language, will speak to those millions and so consummate the evangelisation of Spanish America.
>
> Living or dying, I appeal to thee for them—the Mexicans. Give them, O, give them quickly, thine evangelical faith and thy saving Gospel. Give in adequate measure for the consummation of the blessed change for these millions of dying men, that Mexico may become that "delightsome land" which the Lord of Hosts has promised, where her "sun shall no more go down, neither shall her moon withdraw itself, for the Lord shall be her everlasting light, and the days of her mourning shall be ended."
>
> *Mexico City.*

*Hunt & Eaton, New York.

# NOTES ON DAILY READINGS.

SUNDAY, MAY 20.—JEREMIAH XVI.

*The Divine Prohibitions* (1-9).—The prophet was forbidden to take a wife and form a home, because of the terrible devastation of human life that was shortly to ensue. Those were to be congratulated that had only themselves to think of, those were happy who had already died. There would be no going to the tomb, no funeral feast, no opportunity of conforming to the heathen ceremonies that had been introduced contrary to the Divine law (7). The anticipation of these coming sorrows should be enough to make joy impossible. Perhaps if we realised the impending fate of the ungodly, there would be a shadow upon our joy, and a sorrow in our gladdest hours.

*Sin and its Doom* (10-13).—That which was Israel's sin should be the bitterest ingredient in her penalty. They had walked after other gods, but in the land of their captivity they would have to serve those other gods day and night. It is said that brandy-drinkers can be cured by soaking every morsel they eat with brandy. Perhaps a surfeit of sin will be the most terrible retribution for sin.

*The Restoration* (14-18).—The Divine voice cannot utter judgment without mingling some tones of mercy. The outcasts shall be gathered home. When their iniquity and their sin have been recompensed *doubly, i.e.*, to the full, then Jehovah will bring them up again from the land of the north. Have you been banished to that sunless region? He that scattered will gather. The Divine eye is on your track, and from every place the banished shall be brought home. Seek, O Christian soul, to be numbered amongst the fishers or hunters that God sends to recapture his own. The restoration of Israel shall surpass the wonders of the exodus.

*Jeremiah's Prayer* (19-21).—From his ministry of denunciation the prophet turns to pour out his heart into the ear of God. How tender the appropriation of the thrice-repeated *my!* From Jew he turns to Gentile with the assurance that they shall know Jehovah's name, and forsake their idols. Ask God to make men know his hand, his might, and his name.

MONDAY, MAY 21.—JEREMIAH XVII.

*The Inveterate Evil of Judah's Sin* (1-4).—The heart refers to the inward propensity, the altar to its outward expression. (2) Well would it have been if the children could have forgotten, but alas! our sins are the one thing our children do not forget. (3) *Mountain* is Jerusalem, *field* the land of Judah. (4) Even thyself, *i.e.*, through their own sins. Nothing can make God break his eternal purposes save our faithlessness and inveterate evil. If we choose idols we shall have to serve enemies.

*The Blessing and the Curse* (5-8).—The Jews were always seeking alliance, either from Egypt or Babylon. What was true of them applies to us all. We cannot trust man without departing from the Lord. Our attraction is the measure of our repulsion. The *heath* is by some rendered the juniper, a lonely tree amid wastes of sand unvisited by refreshing dews. It is remarkable that those who trust in men are generally deserted by all men. On the contrary, the soul that rests on God is watered from his throne. Her roots travel to the river of life. Her resources in the unseen and eternal make her independent of the temporal and seen.

*The Heart's Deceitfulness* (9-13).—Deceitful, *i.e.* supplanting (Hos. xii. 3). Desperately wicked, *i.e.* sick (R.V.). The relevance of this following on the previous paragraph arises from God alone knowing which heart trusts and which departs. He alone can give every man according to his ways. (11) It was the ancient notion that the partridge stole the eggs of other birds, and hatched them as her own. "The covetous man is as sure finally to reap disappointment as the partridge which piles up eggs not of her own laying, and is unable to hatch them." (12) God's glorious throne is a source of defence to all who trust Him. (13) Whilst those who depart from him shall be forgotten, as a legend written in the earth is wiped out by the next puff of wind. Contrast Job xix. 23, 24.

TUESDAY, MAY 22.—JEREMIAH XVIII.

*The Parable of the Potter* (1-10).—God often speaks to us amid the industries of men. (3) God would fain mould us on the wheels of circumstance and of heavenly influence. Oh, to be plastic! (4) The failure was due not to the potter, but to the clay. There are many marred vessels in the world that have refused the moulding touch of God. But even now God can make something of them if they will let Him. (5, etc.) The whole drift of these words is not to show the indisputable sovereignty of God; but his willingness to adapt Himself to the varying conditions of human souls. If they turn from evil, he will repent of the evil. If they turn to evil, He will repent of the good. God's ways are invariable, it is we who change his dealings with us.

*A Searching Appeal* (11-17).—Before the evil descends, the call to repentance is heard. (12) In the case of Israel it seemed as though repentance was useless and their case desperate, and that they might therefore as well pursue their own evil courses. (14) Is there any man who would renounce the cool waters of the streams of Lebanon, flowing from it as a great rock in the field of Palestine, in order to drink of the brackish rain-water of the cistern? Yet this is what the chosen people had done in leaving God.

*Conspiracy* (18-23).—Exasperated by his words, the people determined to close the prophet's mouth, as men now attempt to drown the voice of conscience. To God Jeremiah turned. He pleaded for deliverance because of the good he had uttered, the intercessions he had made. From prayer he turns to bitter imprecations, which remind us of several of the Psalms. It would seem as if he were predicting their doom. Swift vengeance could not but follow on such inveterate wrong-doing, and of this he is the spokesman.

WEDNESDAY, MAY 23.—JEREMIAH XIX.

*The Breaking of the Potter's Vessel* (1-13).—This incident took place in the valley of Hinnom, which had been specially associated with Israel's sin. It was to be the scene of her suffering the extreme penalty. (1) "Ancients," *i.e.*, elders. (2) The east gate might be rendered better the pottery gate. (4) "Estranged," *i.e.*, used it for purposes foreign to God's original purpose. (5) These sacrifices were made in this very place (2 Ch. xxxiii. 6). (7) The people had many plans for escaping the Divine judgments, but God would make them void. It is of no use for wicked men to scheme to evade the laws of the universe, which are the expression of the Divine will. Ultimately they must reap as they have sown. (9) This had been predicted long before, and was literally fulfilled (Deut. xxviii. 53; Lam. iv. 10). (11) Signifying the ease with which God would vindicate his righteous judgments. (13) 2 Kings xxiii. 12. As the roofs were flat they were used for altars of high places.

*The Proclamation in the Temple* (14, 15).—Wherever Jeremiah had an opportunity he was instant, in season and out of season, in warning the people of their impending doom. Oh for a similar eagerness, that we might be always on the alert to do the Divine errands, whether of warning or consolation! As surely as God brings to pass his judgments He will fulfil his promises.

THURSDAY, MAY 24.—JEREMIAH XX.

*Jeremiah's Incarceration* (1, 2).—Pashur was of the same order and family as Jeremiah. He had supreme jurisdiction in the Temple, and took the opportunity of arresting Jeremiah during his proclamation there, referred to in the previous chapter. To strike the prophet was indicative of extreme malignity. The stocks would keep the body in a very restrained and painful position. The Hebrew word means to rack. The gate of Benjamin was in the temple wall, and corresponded to the one in the city wall.

*His Solemn Warning to Pashur* (3-6).—The first name means prosperity or largeness on every side; the second, terror round about. (5) The fruits of labour and human industry. Thus John the Baptist remonstrated with Herod. Words like these were spoken by Knox, Huss, Luther.

*His Lament and Complaint* (7-10).—Deceived might be better rendered, as R.V. marg., enticed; as though Jeremiah felt that he had been led to undertake work which was too hard for him. (8) Whenever he spoke, he had to cry out and threaten violence and spoil. This was a very heavy burden to his tender spirit. (2) At times he resolved not to prosecute the prophet's work, but whenever he came to that conclusion, a rush of inspiration would sweep down upon him and allow him no option but to speak out against his people's sins. What a glorious confession! Thus should it be with us all. That burning fire that must have vent! May God, the Holy Spirit, kindle it within us. (10) His every movement was watched by spies, who eagerly waited to find some occasion against him; and even his familiar friends hoped that he might take some false step which would give them an occasion against him. (11) When God is with a man, how futile is the opposition of his foes. He goes from strength to strength. He stands like a rock amid the foaming waves. (12) See that there is nothing in your heart to hinder God's gracious and righteous work through your life, then leave all the rest with him. (13) The song of deliverance shall come in thy sad heart; so glad, so exquisite, that thou shalt forget thy grief. Let us, like Jeremiah, praise for the joy which is coming.

*A Violent Relapse* (14-18).—Some have thought that this paragraph of bitter complaint should follow ver. 7. But when we are passing through deep anguish the transitions are very violent. (10) Let him be kept in a state of perpetual alarm, as those are who live in a besieged city. Let us beware of indulging in impatience with the will or way of God, and imitate the meekness and patience of the Lamb of God.

FRIDAY MAY 25.—JEREMIAH XXI.

The chronological place of this chapter is supposed to be after xxxvii.

*A Message from the King* (1, 2).—Zedekiah was a very weak man. Though he did not dare to show it outwardly, he seems to have had a great regard for Jeremiah, and consulted him privately. Having repulsed the Egyptians (2 Kings xxiv. 7), the Chaldees were advancing for a second time to besiege Jerusalem. The king desired to know how far he might rely on the Divine deliverance. Pashur, not the same as is mentioned in xx. Zephaniah is mentioned 1 Chron. xxiv. 18.

*The Prophet's Reply* (3-14).—It was divided into three portions—to the city, to the people, to the king. (5) We are reminded of the wrath of the Lamb. Nothing is more terrible than when He turns against us and becomes our enemy. (9) This was a great test of faith. It seemed better policy to remain in the city than to go forth; but the latter was the way of safety and life. (13) Jerusalem is here personified, situated partly on hills and partly in valleys. The people thought their position impregnable; but if God was against them nothing could withstand the overflowing tide of his wrath. It appears as though, even in this eleventh hour, there was one last chance of deliverance, if only Zedekiah could have accepted it. There must be instant repentance and its fruits, and the Divine judgment would be stayed. (14) The fire of God will either consume or destroy. Happy the soul that dares to expose itself to be purged of sin, so as to be saved from final destruction.

SATURDAY, MAY 26.—JEREMIAH XXII.

Jeremiah sometimes groups his prophecies according to their subjects. This chapter belongs to the reign of Jehoiakin and Jeconiah. It may be associated with the former against Zedekiah to show that all the kings alike came short of the glory of God; Shallum, *v.* 11; Jehoiakim, *v.* 13-18; Jeconiah, *v.* 24; Zedekiah, xxi.

*Promises and Threatenings* (1-9). — "Go down," because the temple stood above the palace on Mount Zion. The kings of Judah taxed their people heavily to levy tribute for Egypt or Assyria, and took their labour, without pay, to build gorgeous palaces for themselves. (3) God, through his prophets, was always the advocate and patron of the poor and oppressed. Our treatment of such will largely determine his treatment of us. (6) The meaning seems to be: that though the royal palace was like Gilead for beauty, and Lebanon for majestic height, yet it should be invaded and rendered desolate as they had been.

*The Fate of Shallum* (10-12).—Josiah, slain in battle, was taken away from the evil to come, but he was greatly lamented; but Shallum, or Jehoahaz, his son, was carried off by Pharaoh-necho, never to see his native land again. It is thus that God still takes away his people from the evil to come (Is. lvii. 1).

*The Fate of Jehoiakim* (13-19.)—This refers to the building of his palace by forced labour. (15-16) Josiah enjoyed all that he really needed for the supply of his physical needs, without the ostentatious display to which his son gave way. His care for the right and just were clear indications that he knew and loved God. (17) The stability of a reign depends not on its massive structures, but on its righteousness and justice. (18) He was not to be lamented as his father had been, and his corpse was to be no more cared for than the carcase of a dead ass. 2 Chron. xxxvi. 6 intimates that Nebuchadnezzar thought to carry him to Babylon. He probably changed his mind, and slew him outside Jerusalem, leaving his body on the road. 2 Kings xxiv. 6 refers not to his burial, but that he was gathered to his fathers by death (compare 2 Kings xv. 38 and xvi. 20).

*The Fate of Jeconiah* (20-30).—This is addressed to Jerusalem, who is bidden as a bereaved woman to go up to the highest mountains and lament. "The passages," better Abarim. (22) The Chaldees should sweep away king and princes as the sirocco withers the parched grass. (23) "How gracious," rather how pitiable. (24) Coniah reigned only three months and ten days; he died in Babylon, and none of his children came to the throne. (26) His mother (see 2 Kings xxiv. 6, 8, 15, 28). He had been idolised by the Jews, but God broke their idol. (29) Let us hear the word of the Lord speaking from the Cross and the Throne. Let its promises allure, and its threatenings deter us.

F. B. M.

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GRACE, like flower seed, needs to be sown in spring. The first fifteen years of life, and often the first six, decide the destiny.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, MAY 27.

Moses Sent as a Deliverer.—Exod. iii. 10-20.

Golden Text—Isa. xli. 10.

For nearly forty years (Acts. vii. 30) the home of Moses has been with the Midianites, "probably in the vicinity of Sherm, at the southern point of the triangle of Arabia, between the two arms of the Red Sea." At first sight it appears like an utterly wasted period, in which God apparently forgot his sorely-oppressed people, and allowed the man who had been willing to help them to spend his years in a lowly and almost worthless service. But through those years of apparent neglect God was preparing his servant for the work of delivering his people. Forty years were not wasted if they taught Moses his own weakness, and led him to rest more entirely on God alone. He failed in his first attempt because he was too self-confident. He had to learn that the only man through whom God can do all things (Phil. iv. 13) is the man who of himself can do nothing (Jno. xv. 5). Teachers, let us learn the lesson.

During this period two other things had occurred. First, the bondage of the Israelites had become more bitter. It is at the extremity of our need that God's help comes. Not before, lest we should undervalue it; not after, for that would be too late. And, secondly, King Rameses II. had died (ii. 23). This was the king before whose wrath Moses had fled. His son Menephtah reigned in his stead. The body of this king has never been found; but "a monument in the Berlin Museum tells us that he lost a son by a very melancholy and sudden death." Was not that by the last of the ten plagues?

There is much instruction in the call of Moses, and in God's method of overcoming his objection.

The *call* came from the burning bush (1-3). The *bush* was a common acacia thorn bush, useless and fruitless. The same word is used in the parable of Jotham when he speaks contemptuously of the bramble (Jud. ix. 14). It was a fitting symbol of what Moses felt himself to be. He did not think so forty years before (Acts vii. 25); but he knows himself better now.

The fire was an invariable symbol of the Divine presence. See Isa. x. 17, and Heb. xii. 29. The action of fire is various: it destroys God's enemies (Lev. x. 2); it refines his people (Mal. iii 2, 3); and it empowers his servants (Acts ii. 3, 4). The fire in the bush represented God in the midst of his despised and oppressed people, and especially indwelling his consciously helpless servant. This is the vision every Christian worker needs to see. God's strength, like the fire, is always associated with those who are weak, like the bush. Without the truth this vision presents Moses could not have responded to God's call (10). With this truth clearly apprehended the most difficult task becomes possible.

The *Difficulties of Moses* are of three different kinds. The first *concerns himself*, and is met by a promise which contains an explanation of the symbol of the burning bush (11, 12). The bush is, of course, able to do nothing; but what is not possible to Him who dwells in it? To know that you can do nothing is not a reason for indolence, but a condition upon which God's strength can use you.

The next difficulty *concerns the people*. How can they trust an unknown God, and expect any deliverance from Him? If there were any God of whom they could speak as their own, and if He possessed power greater than the gods of Egypt, would He have left them so long under oppression? (13). God's answer is a declaration of his name, first as "I am"—Jehovah, declaring Himself as the ever living, self existent, unchangeable God (14). Then, as the God of their fathers (15, 16). The names of the patriarchs were not altogether forgotten. What God had been to them He was still to their descendants. Their misery and degradation did not lead Him to disown them, but commanded his truest sympathy (16), and the promises made centuries ago (Gen. xv.13—20) were about to be fulfilled. Hope begins for this people when their thoughts are turned towards their God. In what He is they are to find all their confidence.

The third difficulty *concerns Pharaoh*. Moses does not mention it, but God anticipates it (18, 19). The first demand was not for entire liberty, but for three days' journey, in order to worship their God. Pharaoh's refusal of such a modest demand commenced a conflict between Jehovah and the gods of Egypt (20). The ten terrible plagues which followed decided the issue, made Pharaoh willing to send his captives away, tended to wean his people from any love of idolatry contracted through their stay in Egypt, and increased their acquaintance with God.

# For the Young.

## THREE ORPHANS.

My Dear Children,—When boys and girls have lost their parents by death, they are, as you no doubt know, called "orphans." That is a sad word, bringing to mind a condition of loneliness and friendlessness. True it is that many orphans have kind friends; but, for all that, uncles and aunts and good neighbours are not always able, if indeed they are willing, to take fatherless and motherless boys and girls into their homes, and care for them as loving parents are so anxious to do. Consequently Homes called "orphanages" have been provided, in which all that is possible is done for the welfare of these needy little ones.

Ernest Wilfrid, a little boy seven years old, had some friends, kind though poor, with whom he lived for two years after the death of his father, who was an engine-driver living in Essex. He had had no mother for four years, and those who knew him, so bright and lively, were sure that he would be better off in an orphanage than living with hard-working relatives, who were unable to attend to all his wants. So I wrote to Mr. George Müller, of the Orphan Houses, Ashley Down, Bristol, and found out that this case was one of the very kind which could be received into his institution. A few days ago little Ernest was taken to Bristol, and now he is a happy inmate of one of the five houses in which about eighteen hundred other children are lovingly cared for.

I need hardly tell you that the members of this large family are not only educated for the duties of this life, but also instructed in the things which make for peace with God. They are apprenticed to suitable trades in order to earn a livelihood, and they are told of the Saviour, through whose death for our sin we may all, whether orphans or not, find pardon and become children of God.

Now Ernest had two sisters, Florence, aged nine, and Minnie, aged eleven. Would you like to know what became of them when their father died? I will tell you. After living for awhile with some friends, they were sent to an orphanage. I think you ask me "where?" Well, it was at Bristol, and the very one into which Ernest himself has now been received! So all three are under the loving care of Mr. Müller and his large staff of helpers, and they will see each other, and be happy together as they should be.

A grown-up brother, with whom he had been for some time living at Stratford, E., took Ernest to Bristol. Of course, our little friend was very glad to see his sisters; and for some days before taking the journey he was counting on the joy of seeing those from whom he had been separated so long. Really a year is not very long, but to Ernest, being only young, it seemed long. He was much surprised to find how Florence had grown since he saw her last. Minnie is not so strong; but it is hoped that she will now be happier and soon grow stronger. Both girls spoke of the kind treatment they receive. Ernest had heard of this before, and now, though the third member of one orphan family, he is enjoying the same benefits.

What a grand institution is that which Mr. Müller conducts! It is nearly sixty years since the work began, and thousands of dear children bless God for having provided such Homes and given them the advantage of them. There is accommodation for over two thousand children in all the houses, so that there is yet room for orphans whose relatives cannot support them. The expense of carrying on the work is very great, but this is met by gifts of money generously sent by Christian people from all parts of the world.

In a "Brief Narrative of Facts" (3d. *Scriptural Knowledge Institution*, 78, *Park-street, Bristol*), Mr. Müller every year gives an account of his work, and then he trusts God to lead his people to supply its great and pressing needs. This has always been his plan; and when we remember that for all these years the food and clothing, shelter and training, have been supplied, we see a very remarkable way in which God is really the Father of the fatherless. (Psa. lxviii. 5). Let us remember the New Orphan Houses, and pray for their many inmates and those who have charge of them.

J. W. T

## WHATSOEVER.

"Whatsoever *He* saith unto you, do it."—John ii. 5.

I had high dreams, and visions fair and golden,
Of lofty service for the King Divine,
Not long ago—yet now the days seem olden
Wherein such visions and such dreams were mine.

Oh, not for me such service great and holy!
Never for me, his least and weakest one:
With heart grown humbler, and with thoughts more lowly,
I bring Him now one prayer, one prayer alone.

"Teach me to do thy will!" This, and this only,
Whether it be to labour or lie still!
To toil for others, or, unseen and lonely,
To walk in shadows; teach me but *thy will*.

If Thou would send some cup of cooling water
To some poor tired pilgrim passing by,
And calling me, shouldst say, "Bear this, my daughter,"
Should I not answer, gladly, "Here am I"?

If Thou wouldst have some message penned or spoken,
Or sung in simple lay that I could sing,
And Thou shouldst say, "Child, take for Me this token!"
Should I not joyful cry, "I go, my King"?

And so I ask not now a corner even
In yon wide, hallowed harvest-fields of thine;
Enough that such stray tasks as these are given,
Straight from thine own dear pierced hands to mine.

Only do with me all thy heart desireth!
For thine own glory "make the most of me";
Tune Thou my life to all thy will requireth,
Thy "Whatsoever!" shall its key-note be.

Yea, Master, "*Whatsoever*." Forward going,
Just when and where thy hand throws wide the gate;
Or staying still, if such thy pleasure, knowing
"They also serve who only stand and wait."

I need not tell Thee that I am not worthy
Of thy least errands. Lord, Thou knowest all:
How soon my heart from heavenly things to earthly
Is drawn aside: how oft I fail and fall.

Thou knowest. And if such as I Thou usest
(Upholding me by all-sufficient grace),
To Thee be all the glory, Thou who choosest
The weak things, and the foolish, and the base.

Here at thy feet I pray but to be taken
Just as Thou wilt, to use or lay aside,
Like some frail harp, whereon my King shall waken
What chords He please, so He be satisfied.

Edith G. Cherry.

[*The "Whatsoever" Band.*—Anyone who would like to have particulars may obtain them through the following address, "E. G. C.," Mildmay House, Old Town-street, Plymouth.]

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Wortley Hall, Finsbury Park Station*, to May 27; *Pershore*, May 29 to June 1; Mr. E. Arrowsmith, *Westbury*, May 17; *Trowbridge*, May 18 to 20; *Chippenham*, May 22; *Malmesbury*, May 24; Mr. Josiah Spiers, *Alva, N.B.*, May 18 to June 1; Mr. J. S. Tyler, *Chesham*, May 15 to 18; Rev. Martin J. Hall, *Christ Church, Jerusalem*, to May 21. Mr. George Goodman, *Boston-street Mission Hall, Croydon*, June 3 to 9.

CHILDREN'S SCRIPTURE UNION.—Sun., May 20, Acts vii. 30-43; Mon., 21, vii. 44-60; Tues., 22, viii. 1-13; Wed., 23, viii. 14-25; Thurs., 24, viii. 26-40; Fri., 25, ix. 1-16; Sat., 26, ix. 17-31.

REV. OSCAR MICHELSEN, writing from Timaru, New Zealand, says: "We are just on our way to Lyttelton, where we shall meet the steamer for Sydney. Thence we proceed to Tongoa. We have had a good time in this country, and trust it has not been without blessing."

THE LATE PASTOR VICTOR.—Dr. D. Anderson-Berry, of Clevedon, writes to us: "Referring to the statement made in the fifth paragraph of your article on 'The late Pastor John Victor, of Clevedon,' permit me to state that 'the Church established on the principles known as those of 'Open Brethren'' is still conducted on those principles."

## Sketches from Sicily.

BY REV. O. GOLIA MAURO.

THE FIRST CHRISTIAN CONVERT IN GIRGENTI.

D. M——, a young man of scarcely twenty years of age, is truly exceptional for his serious and spiritual character, which I can speak of with certainty, seeing and coming in contact with him, as I do, almost every day. If for the last eighteen months or two years his life has been that of a persevering martyr, his entire youth was consecrated to a search for God, who, indeed, has not left his sighs unanswered.

He was still quite a boy when he already began to take great pleasure in what the Catholic religion calls "spiritual exercises," frequenting all the churches, and reciting litanies and rosaries to the Virgin. Although he did not yet know the world, he had a fear of it, looking upon it as wicked, shunning all amusements with his companions, and wishing only to become a priest, and to spend his life in preaching and praying. And thus, on August 15, 1885, he entered the Seminary. There he thought to find lives of true humility and religious severity. On the contrary, he witnessed great indifference, unlovely and impure conversation, and even found out one day that his colleague R—— kept in a hidden box a little loaded pistol, whilst colleague B—— was nearly always armed with a long dagger; and almost all—some more, some less—would often steal and become intoxicated. Two years later he went in for the examination for removal from the Seminary to the Order of the Liguorini, hoping at least there to find the holy Christianity which he longed for; and so he quitted Girgenti for Naples.

On his arrival at the Convent they placed him in a cell which had been set apart for him for the six months of the noviciate, during which time he was forbidden to go down to the chapel; his window was continually kept closed, and neither air nor light could pass; he was not allowed to wash his face in the morning, but should he feel great need of so doing, he must first gain the permission of the Superior, and should he obtain this, he must afterways stay with his face all wet for a considerable time, and then ask also permission to be allowed to dry it.

As a novice, they obliged him to take his meals alone, either in the kitchen or stable, and in company with, and out of the same plate as, a big black cat, or else in the fowl-pen, with his dish on the ground so that the fowls might share the food with him, so that he began continually to say to himself, "I was searching for the Lord! I thought I should have found Him here, but what have all these things to do with the soul and my God?"

What astonished him more was the vigilant watch they kept over him, treating him as though he were a brigand—coming to surprise him in his cell at any moment and asking, "What are you doing? What are you thinking of?" Then, feeling more unhappy than ever, he decided to escape, and during one night he did so, and after a journey full of dangers, he reached Girgenti and his family. The Bishop then sent for him at once, to try and persuade him to go back to the seminary. "At the seminary, Monsignor," replied young D. M——, "they feast, they get intoxicated; they do not pray!"

"Unhappy one," answered the Bishop, "you are blaspheming and unworthy of my pardon," though notwithstanding that, he persuaded him to be a monk, and he became "Cappucino" at Canicatti (Sicily), where in blessing his cassock they gave him the name of "Frate Geremia."

But there too, he found, more than anywhere else besides—"the world"—a table covered with numerous and exquisite wines, conversation running always on eating and drinking, and other subjects still more sensual, etc., etc. But what especially made him come down from the clouds was the conduct of the Director of the convent—Father Gioacchino—who was looked upon as a saint; to such a degree that the peasants came from the country bringing him the garments of their children to bless.

One day Frate Geremia, as novice, had to accompany him on an almsgiving tour which he was undertaking. During this, he saw Father Gioacchino carry with him, concealed in each of his large sleeves, a small pistol loaded with powder and shot, and in the large alms-bag which covered his chest a long dagger — arms which, he said, he kept always ready to make use of against "his much beloved children"—as he called the faithful laybrethren—should the case require it. With such arms on his person, Father Gioacchino celebrated mass in no less than eight villages, everywhere being taken in triumph, and carried as a man of God. He at that time collected 6000 francs, but delivered up only 3000 to the convent.

Scandalised by these and other discoveries, our young D. M. resolved a second time to escape, "but before that," said he, "I will openly tell them what they are." And indeed, he was often to be found in the corridor, preaching against the sins of the convent, and proclaiming the anger of God. At his words the Capuchins in the midst of blasphemies cried out to the devil, and, saying that he was mad, they shut him up. When he came out again he continued as before, denouncing the sins of his colleages, until the Bishop sent to call him to Girgenti, and told him that he was expelled from the convent. At this news D. M. was filled with joy, but his religious cravings were by this time becoming arid, and he shunned the churches, and for a time passed into the horrors of scepticism, and even in a moment of terrible despair attempted to take his own life. But God, in his mercy, finally made Himself known to him in causing a Latin Bible to fall under his notice, which he perused and read secretly during the night, and which turned out to be his greatest happiness, for he found there what he had so much desired, and sought in vain of the priests, and in the convents, "the truth which satisfied his soul."

What especially opened his eyes, and spoke to him of God, was the "Sermon on the Mount," and after then the Gospel became the motive power of his life. But nobody took any notice of it, and although he was employed in a Government administration, they just treated him as a young monk, and amused themselves at his expense.

But, from the very commencement of a Protestant Church being founded there, D. M. began to be a chief centre of conversation on all sides,—and not only of conversation, but of persecution also—all of which he has borne with a faith, a perseverance, and a joy most exemplary. The Bishop set the example, for every time he met him, raising his right hand in the air, he makes the sign of the Cross, which means that he promises him absolution, if only he will repent and return to his fold. Soon after the gauntlet was taken up against him by the neighbours and street boys, whose greatest pleasure was to hurl at him as insults such epithets as "excommunicated Protestant," "sold soul," etc. Not satisfied with that, everywhere on the walls near his house they placarded calumnies concerning him. This hatred was also manifested at the office where he is employed; his most intimate friends began by refusing to shake hands with him, or to receive him at their houses, saying, that to have contact with him was dangerous; his colleagues, knowing how he condemns indecent conversation, take delight in carrying on, during their work, discourses of the impurest kind, whilst they load on him insults and the most infamous accusations; at the same time inciting the subalterns, and inviting them to mock at and disobey him.

One of his colleagues had two children ill, and speaking of D. M. said that the heretic had touched him, and thus brought misfortune and sickness into his family.

Little by little also the head of the administration began to show opposition, and to load on him much extra work. Until this time he had received 50 francs per month salary, and from last summer he should *by right* have had an advance, so he presented himself to the director with his request, and the answer he received was: "I have nothing to complain of in your conduct; you certainly do your duty, but I understand that you are a *reformer*. Therefore I cannot give you an advance." Not content even with that, he has forwarded false reports of him to the Ministry, with accusations of idleness, and of late has diminished his salary from 50 to 30 francs per month.

But the members of his own family are those who have rendered his existence very painful, and still continue to do so. As soon as anything goes wrong, they exclaim, "It is because we have an excommunicated one in the house." The father, an old man of eighty-two years, goes repeating everywhere that he no longer recognises him as a son. One day, noticing the summary of the law suspended to the wall over his bed, he immediately tore it down; and the mother, on the advice of the priests, forced open his drawers during his absence, and took out and burned all the religious books she could find. The confessor, time after time, has said to her, "If you wish me to pardon your sins, and not abandon you as a dog in the day of death, then you must not only chase your son from the house, but burn the very bed he has slept on, for the whole place is contaminated by him." His young brothers and sisters have naturally imitated the example of their parents; in his presence their delight has been incessantly to make in a loud voice the most wicked allusions to him; in his absence to take his writing paper, tear it up, and throw his ink on the ground, also in the food prepared for his meals (a plate of soup, for example) to contrive to put pieces of soap and other such obnoxious substances.

Indeed, at last, father, mother, sisters, and brothers carried things to such a length, that he was literally obliged to quit the house and take refuge at an uncle's. Of course, this just pleased them, but the uncle, after sheltering him for a month, persuaded him to return home again. This he consented to do, but the sacrifices and sufferings he has had to go through there have rendered his face pale, his eyes hollow, his body feverish and bent as with age. A hole, near the roof—damp and full of openings—now constitutes his sole apartment; whilst the family profess to look upon him as mad; and though he has always brought all his earnings home to his mother, now that it is only thirty francs a month his food consists entirely of boiled herbs. He is forbidden to take into the house either Protestant book or paper, and is indeed obliged to keep his Bible secreted under a tile in the roof; and as each morning they look at his little lamp to see how much oil has been consumed, he buys a few candles, so that in the quiet hours of the night, instead of sleeping, he may be able to read the books and papers which I lend him, and which he makes his companions and solace.

Of his health, which is declining, and his feet, which are coming out of broken shoes, and often soaked in the rain, he takes no heed. Each week he devotes a few coppers to the work here, and at the end of each month never forgets his contribution of half a franc. I can truly say I have never in my life known a Christian so detached from and disinterested in the things of this earth. When he sees me he often recites passages from the Psalms, many of which he knows by heart, and which much console him. In speaking of his sufferings and persecutions, he continually affirms, "If, as I pass along the street, they throw stones at me, the stones are but as sugar; it is Christ only who gives me strength to bear all. When I think of the imprecations of my old father, whom I love so much, then I suffer terribly in my heart, but my soul is kept joyful in the Lord!"

May our Heavenly Father, who has brought this earnest young disciple thus far, and given him strength and firmness under such bitter persecution, grant him grace to continue stedfast in the faith, and an abundant measure of that Love that "beareth all things, believeth all things, hopeth all things, endureth all things."

## *DUNKIRK SAILORS' HOME.*

Dear Sir,—For the last fifteen years or more, Christian work has been carried on in Dunkirk among sailors of every nationality sailing under the British flag, in connection with the "Sailors' Home and Institute," established in this town. In this building there are comfortable reading-rooms for officers and men. Attached to the building there is a hall capable of seating some 200 persons, in which religious services especially for sailors are frequently held each week. The French Protestant pastor and his wife hold a temperance meeting in it once a week; and its use is at all times freely offered to any Christian worker who may wish for it.

During the past four months of the present year 266 ships have been visited in the harbour, much religious literature distributed, religious services held, and upwards of 1200 men have frequented the reading-rooms. The lease of the present institute terminating this year, we have been most fortunate in securing, though at an increased rental of some £50 a year, a much more commodious, and in every way more suitable, building in the immediate vicinity of the docks. We earnestly ask for sympathy and practical help from Christian friends in England. The hon. secretary, Mr. E. Seligman, 8, Rue St. Jean, Dunkirk, or the British Consul, Mr. E. Taylor, would willingly supply any information that might be asked for.—Yours faithfully,

W. J. Drought,
British Chaplain.

*Dunkirk, May 9.*

## "EVEN TO HOAR HAIRS."

In the villages we find many aged persons, and some "rich in faith." One chilly March evening in visiting we called at a small house, and, rapping at the door, had the frequent "Come in" for an answer. On entering we found an old man reading John xi. to his wife. Putting one finger on verse 25, the old man looked and read, "I am the Resurrection and the Life." Then followed a sort of exposition of this kind, "Yes; He is the Life." It says, John i., "In Him was Life." Then Jesus said, "I am the Way, the Truth, and the Life." "I am come that they might have Life, and have it more abundantly." Or with Paul, "When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory!" Those two aged faces beamed with joy.

One Saturday afternoon, in entering a village, reference was made to the Lord Jesus. An old man, digging in his garden, turned round, and, smiling, said, "He is the chiefest among ten thousand, and the altogether lovely." On another occasion, on the Cotswolds, when the same name was mentioned, an old man, resting in front of his house, said, putting his hand on his heart, "I've got Him here."

Once we were exploring one of the loneliest, narrowest lanes in Herefordshire, looking for hop-pickers in the moonlight, when we came to a few houses. Going to the first, I came to the door with "Will you accept a little book? It tells of the Lord Jesus." An old man's voice inside said, "Come in; we likes to hear about Him here." We were soon seated round the fire, and the old man began tell how most of his life he feared God—was afraid of Him. "But," said the old man as I read, 'He loved me, and gave Himself for me;' then, 'Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins;' and again, 'Perfect love casteth out fear, because fear hath torment,' the fear went, and love filled my soul." I found, too, that his wife was a Christian. He described his daughter as a seeker, but when I told Christ's word, "Seek and ye shall find," she said, "I have found Him."

Three years passed away, and we came to the same lane, but, failing to find anyone at home in the houses, we went a little further, to a pretty spot to get our midday meal. Soon an old man came along, and we found it was the same. We gathered round him for a little prayer and praise. The old man said, "I am eighty-two years old, and I do so long to be with the King, that I may be like Him." The next year we were talking about him, on the same spot, when a young man came up. We asked if he knew our friend, when he said, "He was my father." The previous winter his children were summoned to see him cross the river. "Do you want anything?" they asked. "No," was the answer; "Jesus is waiting for me." The question was then put to the son, "And what do you think of the Lord Jesus?" "I can't help loving Him," he said; "seeing what He did for father." Some distance off we met with another of the old man's children, who gave a similar testimony.

On the other hand, we have met with old people seventy and eighty years of age who received the truth as a little child. One old man, eighty-four years old, had been a notorious drunkard for many years, but it pleased the Lord to afflict him, and direct us to his sick room. Slowly the light dawned, and during the remaining years of his life, for he lived to be ninety, he gave a clear testimony that he was born again. An old farmer, over eighty, probably a backslider, came in our path. He was forsaken of everybody, and almost dying alone in a small cottage. He was anxious, and confessed what a sinner he had been. We knelt beside him, and in prayer our thoughts were turned to the prodigal. "Lord," we said, "our friend here is like the prodigal in the far-off country, may he say with him now, 'I will arise and go to my Father.'" "Amen," said the old man, and other words expressing similar thoughts. After a pause, the prayer was, "And not merely may he say it, but may it be said in heaven to-night, 'And he arose and came to his Father.'" Again the cry went up to heaven, "Amen, Lord, amen." We lingered, for it seemed as though the meeting had come. Slowly we went through the narrative, and we seemed to realise, "This my son was dead, and is alive again." "And we began to be merry!"

*Leighton Buzzard.* T. S. Heley.

## MR. HUGH D. BROWN,

### BAPTIST PASTOR, DUBLIN.

The name of Pastor H. D. Brown, of Dublin, is becoming more widely known. A brief sketch of his past life and labours will interest many.

There is little worthy of special record as to his early years. Born in 1858 of godly parents, he was educated amid the influences of a Christian home. His father was a Scotchman, who by his rare mercantile ability started and built up one of the largest and best-known business houses in the city of Dublin. Like Peter of old, whom he not a little resembles in his quick, nervous, impulsive disposition, Mr. Hugh Brown was led to the Saviour by his brother, and he soon proved the genuineness of the change by active personal work for his new-found Master.

After a successful career in Trinity College, Dublin, from which he graduated as moderator and medallist in ethics and logic, he proceeded to legal studies, having chosen the Bar as a profession. To the Bar he was duly called, and he practised for about two years. It was a profession for which he was excellently fitted by nature, circumstances, and attainments. But a higher sphere called him, and a heaven-born ambition moved him to obey the summons. A small church connected with the denomination to which he had united himself, happening at the time to be without a pastor, ex-

PASTOR H. D. BROWN.

*(Photo by Messrs. Werner & Son, 39, Grafton-street, Dublin.)*

tended to him a unanimous call, which he accepted. It had long been the growing desire of his heart to obtain an opening for Christian work larger than that which he could occupy while pursuing his profession; here seemed the answer to his prayer.

The sequel proved the church's choice to be a wise one. The small church, under God's blessing on the new ministry, grew so fast and strong that its boundaries soon became too straitened for it, and under the stress of its continued growth, new accommodation had to be sought. A handsome and completely equipped building was erected, with seating accommodation for one thousand people. With the opening of the new chapel came an era of even greater blessing. The pastor's attitude largely explains this, he said:—"Each gift in our church should be utilised, developed, and consecrated to the Redeemer's glory." A pastor with such views will soon be surrounded by a band of willing and gifted co-workers. Such was the case here: new branches of Christian activity sprang up on all sides, until the chapel has become the centre of a network of agencies extending in every direction; a heart with many arteries, sending life-blood to the outermost bounds of the city, and making its beating felt throughout the country—north, south, and west.

In 1892 two important developments were started. The first and most significant was Rockefeller House, named after Mr. J. D. Rockefeller, of U.S.A., who generously aided in the enterprise. This is an Irish Baptist Training Institute for the equipment of young men for better Christian service, whether as pastors, evangelists, or business Christians. The other new departure, on the north side of the city, Glendinning House, received its name from Mr. R. Glendinning, of Belfast, to whose Christian munificence its existence is due. It is a home for aged ladies of limited means, who are furnished free with every necessary, except food, which they provide for themselves. Connected with the home is a small chapel, where evangelistic services are held.

But the influence of Pastor Brown has not been confined to his own city. In 1887 he was elected hon. sec., and, subsequently chairman of the Irish Baptist Home Mission, a position which he has filled ever since. Connected with the Harcourt-street Church was an Evangelists' Association, which has recently been amalgamated with the Irish Baptist Home Mission. Several new evangelists have been sent out; four new chapels have been built at Belfast, Cork, Limerick and Tubbermore. The churches already existing have been stirred up and strengthened.

What are the secrets of the great success which has accompanied Mr. Brown's work? They are, humanly speaking, three in number. First, the heartfelt prayer of his people; second, his determination to preach the whole counsel of God; third, the absence of "ministerialism." He speaks as a man to men, and receives an honest and intelligent hearing.

As a preacher, Mr. Brown is Biblical, textual, expository. That such preaching is still attractive and abreast of the needs and feelings of the day is fully proved by the large congregations which fill Harcourt-street Chapel both morning and evening. His sermons, delivered extemporaneously, are full of apt illustrations, brilliant metaphors, couched in eloquent language. Practical work keeps Mr. Brown from writing much; beyond a volume of sermons, recently published by Messrs. Alexander and Shepheard (London), and such other of his sermons as have been issued in single numbers, little has come from his pen.

We sincerely wish for Mr. Brown health and length of days, that he may carry on and still further develop the important work committed to his care.

## TRAINING FOR SERVICE.

In Mr. D. L. Moody's management of the Columbian evangelistic campaign in Chicago last year, he was fortunate in having at command one indispensable agency on which he could draw for helpers in every emergency. This was the Chicago Bible Institute, organised by himself, several years ago, for the training of Christian workers for all departments of service. There he found a small army of trained young men and women ready and willing to serve at call.

Some interesting facts concerning former students of the Institute have recently been collected, showing that already not less than 129 of their number have gone forth into the field of missions, sixty-four into Africa, Burmah, China, Japan, Corea, India, Ceylon, Persia, Syria, Siam, Turkey, Micronesia, the West Indies, South America, and Mexico, and fifty-five have taken up home mission work, in city and country, among Indians and Freedmen, and for Jews and Greeks. There are twenty-eight engaged as secretaries of Young Men's and Young Women's Christian Associations, pastors' assistants, and church visitors. Over seventy have become pastors of churches in eight different denominations; forty-one have entered into evangelistic work, and eight are Gospel singers. There are twenty-three in various positions of responsibility, as superintendents of mission halls, principals of academy and college, secretaries of various Christian organisations, matrons of industrial schools, choir leaders, colporteurs, &c. A large number have also entered various theological and medical schools, to secure fuller preparation for home pastorates or foreign missions.

Thus already have the working forces of the Kingdom of God been strongly reinforced through the agency of the Chicago Bible Institute, while hundreds more are passing through similar training, preparing for work of a similar character.

H. B. Hartzler.

**A CHILD**, with its highly organised and delicate constitution, is the most dependent and helpless being born into the world; he needs most care, and is unable to provide himself with the necessaries of life for a much longer period than the offspring of any other living thing. Therefore it is that a child's necessities, his dependence and helplessness, constitute his right and claim upon others.

# The Evangelist.

## THE DIVINITY STUDENTS.

BY REV. J. B. STURROCK.

In a small room a student sat at a table which was covered with books and loose sheets of paper. He was upwards of thirty years of age, having begun his studies for the ministry after he had been in business for a considerable time. During his course at Aberdeen College and the Divinity Hall, he had supported himself by acting as a missionary in connection with a large city congregation. As his labours in the poor district which was assigned to him had been greatly blessed, he was regarded by his fellow-students as the one among them who was most skilled in guiding souls to peace and joy in believing. This gave him great influence among them, as many of them felt that from his conversation they got hints which would be of invaluable service to them in the practical work of the ministry.

Late one night, towards the close of his last session at the hall, whilst he was busy over his studies for the next day, he was agreeably surprised by a visit from one he had every reason to respect. This was a young man who was acknowledged by all as the ablest student of his year. He had carried off the leading bursaries and prizes, and was now about to be licensed to preach the Gospel. Hitherto he had thrown his whole strength into his studies, and these had so absorbed him that the question of his individual salvation had never troubled him. Now, however, that he was to go forth to proclaim glad tidings to his fellow men, it took hold of him with a firm hand and shook him to the centre of his being. Hence his visit to his humble class-fellow the missionary, whom he addressed somewhat as follows:—

"I'm here on an errand that will surprise you, for I have come to ask you, What must I do to be saved? Quite so; I see you feel inclined to interrupt me by some remark about that paper on the 'Atonement' which I recently read in the class; but I tell you frankly that, although I can set forth all the doctrines of grace to the satisfaction of my professors, I don't know Christ savingly. I see the scheme of redemption quite clearly, and could pass a creditable examination upon it to-night; but, alas! all the knowledge of it which I possess yields me no peace of conscience and no restfulness of heart. Now, you have peace and joy in believing; and what I wish to know is this, how did you find these priceless possessions?

"Again I see you would interrupt me, but allow me to proceed, for I have not yet reached the heart of my difficulty. Very likely you meant to remind me of Paul's advice to the Philippian jailor, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Well, that leads me right up to my difficulty, for I find that the salvation this anxious inquirer experienced on believing instantly introduced him to joy—'He rejoiced with all his house.' And here am I without joy, though I am familiarly acquainted with all that the Bible reveals concerning Christ. I cannot, therefore, have that faith which Paul recommended, and I cannot, therefore, be saved. Now, I have resolved that I will not take licence until I am able to offer to others what I have received myself—a salvation which brings me joy. Can you, by God's help, guide me to this?"

The missionary listened with breathless interest to this confession of his companion's condition, and, before answering, retired to an inner room to collect his thoughts and breathe forth a prayer for light and leading. On coming back, he was thus addressed by his visitor: "I see it all, the gift of God which is eternal life is now mine, and I have joy. When you left me, I took up this Bible which was lying open on the table beside me, and began to read without any set purpose. I had not got through many verses when I became deeply interested in this passage, which I will read to you, 1 John v. 9-12: 'If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.'

"These words have brought light to my darkened mind and peace to my troubled heart. Up till now I have been looking upon the Bible simply as a book, and not as God's testimony to me, a sinner, concerning his Son Jesus Christ, the Saviour. I never before felt my responsibility in dealing with it as God's testimony concerning Christ. I have felt *that* now, and, instead of rejecting this testimony and thus 'making God a liar,' I have accepted it—yes, I have 'set to my seal that God is true.' I now see that in this book, which is well called God's Word, God testifies that Christ is the Saviour, the only Saviour, the all-sufficient Saviour, the Saviour sufficient for me; and on Christ thus commended I have cast myself. Yes, yes, I now 'believe on the Lord Jesus Christ' and have the salvation experienced by the Philippian jailor, for I 'rejoice with an exceeding great joy.' Now I will become a preacher of the Gospel."

His was a remarkable conversion experience, which ushered in a short but powerful ministry. His first address was given in a humble mission hall, and he had souls for his hire that very night; but though his services were greatly sought after in the home field, he accepted an appointment in the West Indies, where his ministry was accompanied with continuous tokens of the Spirit's presence and power. The climate was, however, too trying for his constitution, which was never very robust; and after three years' work he was taken to his reward, leaving behind him a name which is still remembered by every devoted Christian in the island where he laboured.

[Published as an illustrated tract by the Religious Tract Society, 1s. per hundred.]

## INEBRIATE WOMEN.

A quiet but effective work for the reclamation of women who have fallen victims to the insidious power of alcohol is carried on at West Holme, Hounslow. The hon. sec. is Miss H. S. Pollock, Woodlawn, Hanworth, Middlesex. In her little report, lately issued, she says:—

"The question is often asked, 'Can a woman ever be entirely reclaimed from habits of intemperance?' Speaking from personal experience, we answer emphatically, 'Yes.' The work is difficult, but by no means impossible. Each case varies, and must be dealt with according to its own peculiar circumstances: some must be kept in their own homes, while for others the treatment in an Inebriate Home is better. Two aspects of this evil must be always kept in view—the moral, in which it must be acknowledged to be a sin, and the physical, in which it must be considered as a disease.

"There is abundant proof that a year is the shortest time in which to hope to effect a lasting cure; we have ourselves proved it in West Holme, nor do we find our patients themselves think otherwise. Several who have returned to their own homes, or have entered afresh into service, and who are doing well, declare themselves to be grateful for the pressure brought to bear on them that induced them to remain the full time in the Home. This we know, however, is not in itself sufficient; for in each case it is the Divine touch alone that can complete the healing.

"Another year has passed, with its usual round of labour and teaching, and we have had cause for much praise. Our wants have been supplied, a higher spiritual tone has characterised the work, and we have been conscious of his presence in our midst, whose glorious power is mighty towards those who are lost and out of the way. Touching evidences have been given that the weekly Bible class is valued: many who have left write asking to be specially remembered in prayer at the class; and from time to time they come to spend Friday afternoon with us to be present again themselves, and recall thankfully the help and comfort God's Word has been to them."

Twenty patients are received. Friends can materially help by furthering the sale of the needlework made at the Home.

## MR. NIX'S NEW SPHERE.

After seven years' faithful and efficient service as organising secretary of the West London Mission, Mr. Josiah Nix is removing to a new and wider sphere in connection with the Regent-street Polytechnic. To gain some particulars with respect to this change and to his plans for the future, a representative of The Christian called upon him.

"What is the meaning of this new move, Mr. Nix? I had come to regard you as a sort of fixture at the West London Mission."

"It is true I have been organising the work there, to a great extent, since its commencement. My principal centre of work has been Wardour Hall. As you know, that is not now available for the work of the Mission, owing to the action of the Woods and Forest Commissioners. It was felt both by Mr. Price Hughes and myself that under the new arrangements my sphere of work would be too contracted, and we came to a mutual understanding that I should hold myself open to enter any suitable opening that might present itself." We need not repeat the details of the interesting story that Mr. Nix told of how his services came to be secured for the Polytechnic, in a providential way, without any seeking of his own. The general secretary, Mr. Robert Mitchell, now gives his exclusive attention to the educational department, which is so extensive and important that it is subsidised by the London County Council. This change created an important vacancy on the staff, and there can be no doubt Mr. Nix is the very man to fill it.

"What will be your duties under the new arrangement?" inquired the visitor.

"There are something like thirteen thousand members of the Polytechnic," replied Mr. Nix; "it is the busiest centre of young people in the world. My principal work will be to try, by adaptation, to win these young people to Christ. The ruling powers will provide me with a big hall somewhere, in which to preach to these young men and women on Sunday nights. My aim will be not only to get them converted, but to find suitable spheres of Christian work for them. I have long prayed earnestly for the conversion of the West-end of London; I begin to see that here is a marvellous opportunity. The best of our young people in all parts of the country come to the West-end, and I am hoping that many will be led to give themselves to Christ for his service all over the world."

During the coming summer months Mr. Nix will take charge of the "Poly" cruises to Norway, and we foresee that under his conductorship many hundreds of young people will have a good time, in every sense of the word, during their holiday.

"How will all this affect your Epsom campaign, Mr. Nix?" our representative asked.

"Providentially, we last year started the Race Course Mission. I shall undertake the campaign on Epsom Downs myself in the early part of June. This year it will be more especially under the auspices of the West London Mission. The authorities at the Polytechnic are in full sympathy with it, and will be glad for me to continue this and any other aggressive work."

"How many helpers will you have at Epsom?"

"I expect to have about a hundred young men to help during the week. Of course, we shall have the tent as usual, and we shall want all kinds of provisions for the large staff of workers. I shall require about £50 in money; and in addition to that fifty thousand tracts. One lady has already set an excellent example by sending me about £5 worth of Gospel temperance pamphlets. I have found that the most effective thing for distribution on the race-course is the penny Gospel; many who are not credited with having any love for the Word of God have come and asked for a copy. A kind friend last year sent me £5 for this purpose. I am hoping some one will send me £10 this year; and I should like it soon, as I am anxious to mark all the copies with red ink at John iii. and Luke xv. Everything that I have mentioned can be sent to my address, 124, Gower-street, London."

Before parting with Mr. Nix, he asked our representative to mention—first, that in the campaign at Epsom he is desirous to work in harmony and Christian love with all others who are trying to do the same kind of work; and second, that he continues to be on the friendliest terms with Mr. Price Hughes and Mr. Mark Guy Pearse, and he will take every opportunity of rendering what service he can to the West London Mission, where he has laboured so long and so happily.

# The May Meetings.

## Medical Missionary Association.

The annual meeting of this Association was held in the Morley Halls, W., on Wednesday week, the Hon. R. Moreton presiding.

Dr. J. L. Maxwell presented the report, from which it appeared that the interest in medical missions continues to grow. The past twelve months showed a larger number of recruits than has yet appeared in any one year. The actual number of new medical missionaries was thirty-six, but by reason of deaths and withdrawals the permanent increase amounted to twenty. The friends of medical missions have cause to rejoice that both in the Church and in the circle of medical student life there is a deepening concern for the evangelisation of the world, and with it a fuller appreciation of the power of the medical missionary agency. The Christian life in the medical schools of this country demands much prayer from the churches. In these schools we have an army of men who are not needed at home, but who are sorely needed in the heathen and Mohammedan worlds; and seeing that in so many of the schools there now exist associations of Christian students who might be, by God's grace, the torch for a great spiritual conflagration among thousands of their fellows, there is a special call for definite and earnest prayer in their behalf. The report showed the steps taken by the Association to further this end, and touched briefly on movements in various fields, and the work of the Islington, Canning Town, and St. Pancras Medical Missions.

Dr. John Dixon gave an account of medical mission work among the Jews, telling how prejudice had been removed and bitterness of heart allayed by the ministration of Christian love in the time of sickness and pain. The need for such work among the East-end Jews is very great, and the speaker gave one or two cases to show that its results are real and permanent.

Dr. P. Anderson told of similar service among the heathen, as illustrated by fifteen years' experience in Formosa. As regards medical aid the people are deplorably destitute, the native remedies being worse than useless. Dr. Anderson believed that, next to the Gospel, the greatest blessing we have bestowed on China is quinine, owing to the prevalence of malarial fever. He showed how willingly the people hear the Gospel, and stated that in all his experience he had met with only a few refusals to listen, and in these cases the patients proved to be Roman Catholics. He urged specially the need of trained Christian nurses for China.

Dr. A. C. Hall, of the Islington Medical Mission, spoke of medical mission work at home among our own poor, where it is needed just as much and proves just as effective as in other lands and among other races. God is greatly blessing this noble ministry in the back streets of Islington.

## British Jews' Society.

The annual meeting of the British Society for the Propagation of the Gospel among the Jews, which was held on Wednesday last week in Exeter Hall, was invested with a special interest consequent upon the present being the jubilee year of the Society. It is the joy of the friends of this organisation to look back upon a grand history, the pages of which bear the names of Ridley Herschell, Murray McCheyne, and Andrew Bonar. By special efforts, the friends of the work are laying themselves out for great things in the future, in reliance upon the God of Abraham, whom so many converts of the Society delight to know as the God and Father of our Lord Jesus Christ.

The Society has twenty-six missionaries and many voluntary helpers, engaged in work in various countries of Europe. Like other mission agencies, it has of late suffered greatly from shortness of funds, and the balance-sheet presented by Mr. F. Y. Edwards, the treasurer, showed a deficit of £1800. Financial stress has driven the committee, with painful regret, to inform the missionaries that their stipends must for the present be on a reduced scale. The work of the past year, which was outlined by the secretary, Rev. John Dunlop, evidently yielded much encouragement to those who engaged in it.

The president of the Society, Rev. Dr. Hiles Hitchens, occupied the chair, and after an address by Rev. Richard Roberts, of St. John's Wood, on God's abiding love for his ancient people, speeches were delivered by two gentlemen who were admittedly new to the platform of Jewish missions. The first of these was Rev. Henry Harries, M.A., of Clapton Park Congregational Church, who spoke with power of the duty of Christians to evangelize Israel. Professor Reid, of Cheshunt College, was of the same mind, and enlarged upon the dearness of this people to the Redeemer's heart.

Miss Georgina Watson, who has for some years laboured in Palestine, told of the disappearance in many parts of the East of the prejudice which has stood in the way of the Jews learning of Christ. An aged missionary told her that fifty years ago the faith of Abraham, the meekness of Moses, the patience of Job, the wisdom of Solomon, and the wealth of Rothschild were necessary before any impression could be made in Jewish work; but the conditions are no longer exacting in the same degree. Rev. J. B. Barraclough, M.A., urged Christians to renewed devotion in the work; and Rev. L. Rosenberg, missionary of the Society at Adrianople, followed with an interesting story of personal effort.

## Missions to Seamen.

The annual meeting of the Missions to Seamen was held last week in St. James' Hall, the Bishop of Chester presiding over a large attendance. Comr. Dawson, secretary, read portions of the annual report, which stated that the total receipts were £33,454 4s. 5d., being, apart from legacies, an increase of nearly £3500 over the contributions of any previous year. But the increase was mainly in the London fund for the erection of the Missions to Seamen Church and Institute for the port of London, which still required £5000 to complete the buildings.

The Bishop of Chester felt that the title "Missions to Seamen" did not adequately represent the scope and operations of the Society. It ought rather to be the "Missions through Seamen," as those men were missionaries really of England, of civilisation, and of Christianity. Lord George Hamilton said they were called upon now-a-days to give their support to a great number of good works, but those who did all they could to improve the condition of the sailor, morally as well as spiritually, were especially worthy of sympathy, as there was not a class that deserved help more than the seafaring community. The other speakers were Sir J. Colomb, Revs. J. B. Barton, Canon Austen, G. F. Wilson, and Sir W. Willis.

## Protestant Reformation Society.

While the great Protestant meeting noticed in our last was being held in the Exeter Hall, the annual meeting of this Society was held in the lesser hall. The report, read by Captain Williams, the secretary, described the Gospel mission work carried on by the Society among Roman Catholics, an account being given of efforts put forth at Weston-super-Mare, Northampton, Oxford, Manchester and Salford, Leamington and Warwick, Leicester, Halifax, Hastings and St. Leonards, Mayfield, Bristol and Clifton, Bournemouth and Boscombe, Wimbledon, and Edinburgh.

General Sir R. Phayre, who presided, very cordially supported the claims of the Society, and told of his own observation of its work at Hastings. Rev. C. H. Waller, D.D., gave some particulars of the visitation work of the missionaries, and passed on to speak of the lamentable progress which Romanism is making in our land. Rev. Dr. S. Wainwright followed with a vigorous address, dealing with some recent statements made by Cardinal Vaughan. Proceeding, he said that he believed in great plainness of speech in this matter, He asked how it was possible to be loyal to the Lord Jesus and yet to designate this baptized Paganism as the Christian religion? He knew it would be said that he was singular in this denunciation, but he counted it an honour to be singular in a worthy cause. He was not alone in this matter, for the greatest and wisest of his countrymen, long before the Reformation, thought the same as he thought to-day. At the time that England was most anti-Papal she was at the zenith of her power. Let them, therefore, determine that as antiquity had been faithful to them, so would they be equally faithful to the posterity which they hoped would follow them. The great Bishop Burnet had told them to learn to view Popery in its true light. "Popery," the Bishop said, "is a mass of imposture," and the speaker was prepared to maintain that, in any suitable place and on any public platform. Popery was the same to-day as when she slew the martyrs and subjugated the liberties of the people.

Addresses were also delivered by Mr. W. J. Fraser and Rev. W. R. Mowll.

## Lord's Day Observance Society.

The annual meeting of this Society was held on Tuesday week. The report read by Rev. Dr. Peake showed that the income had been £1572, and the expenditure £1397. The report entered into some detail of the various public events bearing upon the work of the Society which have transpired during the year. "Our publications and special circulars have supplied materials for the advancement of Sabbatarian principles and the repelling of Secularist attacks, in well-nigh every place in which the Sunday question has been raised." The activity described in these general terms took many forms both in and out of Parliament.

Sir Douglas Fox, who presided, reviewed various movements on the Continent in favour of a better observance of the Lord's Day. In reference to the Registration Bill now before Parliament, the speaker pointed out that polling was to take place on Saturday. If the counting of votes was not to be held over until the Monday, the arrangement would lead to a wholesale secularisation of the Sunday, and perhaps eventually to the adoption of Sunday as the day on which to hold the elections themselves.

Prebendary Eardley-Wilmot did not think, so far as his own observation went, that Lord's Day desecration was increasing. Rev. J. B. Barraclough spoke of the success which had attended his starting a Juvenile Sabbath Union, pledging those who joined it not to buy or sell or cause unnecessary labour on Sunday.

General Touch moved a resolution in a few earnest words; and Rev. H. Stevens seconded it, making especial reference to the recent Sunday opening of the Guildhall loan collection of pictures. The excuse for such opening of picture-galleries on Sundays was often, he said, that they would draw away persons from the public-houses. It was forgotten that the public-houses, with the exception of the hours 1 p.m. to 3 p.m., the hours when the majority were taking their mid-day meal, were shut all day until six o'clock. The competition of the picture-gallery, therefore, was not with the public-house, but with the Sunday-school and the House of God.

## Irish Church Missions.

The annual meetings of this Mission, held last week at Exeter Hall, were well attended. The Dean of Norwich, who presided, discriminated between Roman Catholics and Roman Catholicism. Roman Catholics called forth sympathy and prayer, but Roman Catholicism was very different, and it was our bounden duty to protest against its teachings. Although friends of the Society spoke most reasonably of their difference of opinion, they were called bigots, partisans, and, of course, narrow-minded. They were taunted with being the remains of old-fashioned Protestants. In closing, he commended the work of the Society as most urgent and most blessed.

The Secretary presented an abstract of the report, showing many tokens of God's favour. Amongst these were—(1) an increased spirit of inquiry, and a corresponding increase in the circulation of copies of God's Word; (2) the development of the itinerating work in fairs and markets; (3) the public renunciation of Rome by fifty-six adult converts of the Dublin branch; (4) the addition of a goodly band of new workers; (5) the adoption of a definite scheme for extension, and the effective occupation of Cork, the third city of Ireland; (6) the gracious provision of a larger income than could have been expected in view of exceptional financial depression throughout the country. Two hundred fairs and markets were visited, and the Scriptures circulated far and wide to an extent hitherto unknown.

Several addresses followed. Rev. Henry Sharpe described a recent visit to Ireland; Capt. W. D. Chapman spoke of what he had seen in Dublin, and said that success in the past inspires the workers to greater effort for the future. Rev. Henry Fishe gave an account of a visit to Connemara, and of the work of the missionaries there. He had great faith in tracts, and advised the sending of wholesome literature to Roman Catholics in England. At

the Dublin Mission they had been wonderfully encouraged by the number of inquirers, both poor and well-to-do.

Mr. H. Mumford, the itinerating evangelist of the Mission, took up his position on the platform as if he were about to address a crowd at an Irish fair. He opened his little table, placed some books on it, and then sang a hymn, accompanying himself on his accordion. He said that in twenty-two weeks he visited 111 fairs and markets, and preached at seventy of them to over 10,000 Roman Catholics. He sold 1204 Douay Testaments, 1131 Penny Authorised Versions, 2436 portions of Scripture, 561 "Glories of Jesus," 1242 "Talks on the Road," and circulated thousands of pamphlets. In one place he sold forty New Testaments where not one had ever before been sold.

## B.W. Temperance Association.

The annual rally of this growingly influential body of Christian women has been of the most encouraging and stimulating character. The zeal and ability of the noble President seem to have drawn around her a band of capable and devoted ladies, who are determined to do battle with the greatest curse of modern society. Throughout the proceedings of last week there sounded an unbroken note of courageous hopefulness that augurs well for still greater advances in the near future towards the goal of the workers—the extinction of the deadly drink traffic.

The Council meetings at Holborn Town Hall, extending over two days, were closely attended by over four hundred delegates, coming from all parts of the kingdom. A number of foreign friends were also present. Lady Henry Somerset gave her presidential address on Wednesday forenoon. It took about an hour to deliver, and touched on many points relating to the temperance reform and associated topics. The ramifications of the evil are so many and so all-embracing that Lady Henry strenuously advocates all possible methods of combating it — preventive, educational, evangelistic, social, legal, and political. Speaking of her own share of the active work of the past year, she was able to report that during seven months in England she had held 115 meetings and twenty-seven conferences, addressing an aggregate of 175,000 people and travelling 8000 miles. What an expenditure of vital energy and physical force these figures mean, the reader may try to imagine. We do not wonder that she has resolved to draw bridle somewhat. As to the progress of the year, the President said that 300 new local auxiliary societies had joined the Association—nearly a doubling of its strength.

The address was not only long but highly eloquent. The rationale of total abstinence was defended; the progress of repressive legislation in other lands described; the relation to the movement of increased political power for women explained, and many other features dwelt upon in glowing terms. A strong plea was put in for combining social purity work with temperance effort, and some sympathetic words were uttered as to the position and perils of the barmaid. The need of more attention to juvenile work was insisted on, while thankful reference was made to the growth of the movement among young women of good social standing. The proposed Industrial Farm Home for Women is in a fair way towards realisation, nearly £2000 having been contributed. The finances of the Association generally are sound; it is now entirely free from debt, largely owing to Lady Henry's own exertions.

Many topics of pressing interest were brought forward in the deliberations of the Council, and resolutions passed. Among these were police matrons, grocers' licences, Sunday closing, the sale of liquor to minors, etc. Lady Henry Somerset was re-elected president, with Mrs. Eva McLaren as vice-president, so as to relieve her ladyship of detail work.

The public meeting on Thursday evening in Queen's Hall was a very notable occasion. The fact that a formal farewell was to be given to our guest from the other side of the Atlantic, Miss F. E. Willard, helped to draw together an immense and brilliant assembly. After a stirring address from Lady Henry Somerset, who presided, a resolution approving of the Direct Veto Bill, and calling for its speedy introduction into Parliament, was moved in characteristic fashion by Sir Wilfrid Lawson; a still more eloquent seconder was found in Canon Wilberforce; and the motion was carried by acclamation. An exceedingly able and telling address from Miss Willard was the central feature of the proceedings. She enlarged on the importance and power of combined effort in dealing with crying evils. Great reforms, she said, were not accomplished by sitting about in an aimless way, but by praying devoutly and hammering away stoutly. Later in the evening Miss Willard was the recipient of some presentation gifts from different branches of the Association, and these tokens of love and good will were received with very pathetic words of response. All the speakers of the evening (who included Sir B. W. Richardson, Alderman Ben Tillett, Mr. W. S. Caine, and Mr. Raper) made very appreciative reference to the splendid services rendered to the cause by the guest of the evening, and wishing for her a perfect restoration to health and an early return to our shores.

Not the least interesting item in the evening programme was the presence and song of a little company of ragged girls, who rendered "There's a Shadow on the Home," with the help of a white-robed and ribboned choir, whose prosperous appearance formed a striking foil for the poverty and neglected condition of the slum children. Madame Sterling charmed the great audience with several sacred solos.

## Women's Total Abstinence Union.

The members of this vigorous Union held last week a series of conferences for the consideration of methods of work. The public meeting was held in Princes' Hall, which was filled. Mrs. H. J. Wilson, who had that day been elected president of the W.T.A.U., occupied the chair.

An outline of the report, read by the hon. sec., Mrs. E. W. Brooks, dealt with matters which had led to the formation of this Society, and described the work of the past—the initial year. In September the Union numbered fifty federated societies; to these have been added other fifty-three, making a total of 103 Women's Total Abstinence Societies affiliated, sixty-nine of which report a total membership of 5840. The financial statement for the ten months to the end of March, shows a favourable balance of £104 3s. 3½d., gratifying proof of the confidence and interest of friends. The Bureau has already done a useful work in helping total abstainers to secure the services of abstainers, and those needing employment to find it in temperance families. The work of the various branches was described with thankfulness to God.

The President opened the proceedings of the evening with a closely-reasoned address on the wrongs that womanhood has suffered through strong drink, and the reasons why women should be active in opposing this evil.

Mr. W. S. Caine, M.P., felt that the W.T.A.U. had already done splendid work, and was likely to do more in the warfare against custom, appetite, and vested interests.

Lady E. P. Biddulph dealt practically and clearly with various aspects of the movement, insisting strongly on the importance of all Christian workers being total abstainers. During the evening Mrs. Harvey, A.L.C.M., sang a couple of beautiful solos. Addresses followed by Mr. Raper, Dr. A. Pearce Gould, Mrs. Caine, Rev. S. Buss, and Mrs. Hawkes. A welcome surprise awaited the audience in the advent of Sir Wilfrid Lawson and Canon Wilberforce, who were enthusiastically greeted, and who spoke in ringing tones and in sympathetic terms of the work of the Union and its bearing on the temperance movement of the day.

At the workers' conference on Friday morning, Mrs. Edward Crossley presided. A paper was read by Mrs. Doncaster, of Sheffield, on "Doctors' Orders," contending that the Temperance Hospital furnished sufficient proof that cures could be effected without the use of intoxicants. There were now many physicians who recognised the evil of the indiscriminate use of alcohol as a remedy for sickness and disease, and other gentlemen of the profession were rapidly coming to that view. Miss M. E. Docwra followed with a paper on "How to Abolish Grocers' Licences," remarking that statistics showed a steady increase of drunkenness amongst women, which was attributable to the retail sale of intoxicants by grocers and other shopkeepers. It was imperative that concerted action should be taken for the abolition of such licences. With that object she advocated that special meetings should be held, petitions sent to Parliament, and various resolutions passed which, though useful as supplements to petitions, must not actually take their place. Numbers of letters could also be sent to members of Parliament on the same day asking for their vote and influence. She also advocated that, as temperance workers, they should deal with those grocers only who did not hold licences for the sale of intoxicants. Discussion followed both papers, the views of the writers being heartily endorsed.

## London Missionary Society.

The annual meeting of friends of the London Missionary Society was held on Thursday last in Exeter Hall. The report for the hundredth year of the Society's work described the outlook as one in which hope and anxiety are closely associated. In many parts the mission fields are white unto harvest, but where are the labourers who are to reap them, and how are they to be maintained until their work is accomplished?

China has not yet become reconciled to the intrusion of Christianity, and painful evidences arise from time to time of the bitter hostility which the governing class of that country cherishes toward. the "foreign superstition." India is more advanceds The Madagascar mission has some heavy moral and ecclesiastical clouds in its sky. Africa appeals to sympathetic consideration, and there is marked advance in the manifestation of a missionary spirit among the Congregational Churches of the Cape Colony. The Central African mission no longer causes anxiety, and yet it is not in such a condition as to call forth the enthusiasm which is attendant on great success. The South Sea missions present one of the most anxious problems of mission work.

The Society has 1476 native ministers, 6758 other male native workers, 94,192 church members, and 125,984 scholars in its schools. The influence of the Forward Movement was much more marked this year than last year. As a centenary fund it is proposed to increase the free income of the Society to a sum not less than £125,000 a year, and in addition a special thankoffering of not less than £100,000 is to be raised as a further provision for the Society's needs. Twenty-five missionaries, of whom thirteen were ladies, had been sent forth to the field during the year. The income was £117,572, the balance-sheet showing a deficit of £33,215.

In the course of an able address, Rev. R. Wardlaw Thompson, foreign secretary, said that the financial position of the Society, though undoubtedly serious, was no reason for panic.

Mr. A. Hubbard, J.P., who presided, referring to the Forward Movement begun three years ago, said that sixty-seven of the hundred new workers had already gone forth. Except financially, the movement was a great success, and it had greatly cheered the hearts of missionaries everywhere. He believed the income of the Society might be doubled without any self-sacrifice if there was less desire to aggregate wealth. The contributions to missionary work had not kept pace with the great development of wealth, and until Christians realised their responsibilities in this matter, proper success could not be attained.

Rev. Maurice Phillips, of Madras, spoke of the progress of the Gospel in India, dwelling on the encouragement with which he had met in his work. Many of those who had passed through English schools and colleges had broken away from religion altogether, but that was not absolutely discouraging, as atheism and scepticism were a stage of development, and the darkness before the dawn of Christianity. There were many secret followers of Christ in India, who were not prepared to declare themselves, in the face of the social ostracism that would follow.

Professor E. Armitage, of the Yorkshire United College, Bradford, asked Congregationalists whether they were not glad, debt or no debt, that the Society was leading them forward, with the great advancing line of Protestant Churches, to claim the nations of the world for Christ. They might be a little anxious about the debt, but there would, he said, have been a very different anxiety in their hearts if there had been no Forward Movement. Within this century God has brought the world to their doors, and it is the duty of the Church to pass through the door God has opened. After seeking to understand the position, he said calmly that Hinduism and the great systems of thought in China could not survive another century.

Addresses were also delivered by Mrs. Owen (Wuchang), who has been working as a medical missionary in China for seven years, and gave distressing accounts of cases that had come under

her own observation; and Rev. Yung-King Yen (Shanghai), who said he expected great things from the London Missionary Society, whose members are the most numerous among Christian bodies in China. The opium curse, he said, cannot be exaggerated; it is undermining the life of the people, and is a serious hindrance to the spread of the Gospel. An address was also delivered by Rev. J. Pearse, of Madagascar.

On Friday, Rev. Dr. Barrett presided over a conference on the work of the Society, in view of the approaching centenary. After addresses by Revs. R. Wardlaw Thompson, H. Arnold Thomas, Stanley Rogers, and Dr. Berry, a statement was made by Rev. Richard Lovett referring to the Forward Movement. He said the directors did not feel justified in incurring further liabilities until the annual income was more in proportion to the expenditure. The first business was to pay their debt, but unless they had £20,000 more of income they would have a heavy debt again next year; and to complete the Forward Movement they would require another £20,000. Rev. S. Pearson thought it would be a shame and a scandal to go back on the Forward policy, until they had fathomed the resources of the churches. But the directors, determined to behave like honest men, had found it necessary to call a halt. Rev. J. G. Rogers held that the contributions of some of the churches were disgracefully meagre. A resolution was adopted urging the directors immediately to initiate a Centenary Fund.

## Prevention of Cruelty to Children.

The Lord Mayor presided over the tenth annual meeting of the National Society for the Prevention of Cruelty to Children, which was held at the Mansion House on Tuesday last week. There was a large gathering, and some distinguished personages supported the Chief Magistrate of the City on the platform.

The report for the year was in many respects of an encouraging character, although the committee had to record a falling off in the income. The magnitude of the work may be seen from the fact that 109,364 children were benefited by it, not by being removed from their homes, but by those homes being made endurable and happy. In accomplishing this the Society procured the conviction of 6500 parents, who had been fined and imprisoned according to their deserts. With insignificant exceptions, the one result of the Society's action has been a new sense of parental responsibility. That there was little need of second prosecutions was shown by the fact that out of 7398 persons taken into court about 6700 were now living again with their children, and only 100 of these cases had required a second prosecution.

The Duke of Norfolk pointed out that prosecutions are not the only means by which the Society strives to do its work. On the contrary, a prosecution is only resorted to when all other means fail; and a feature of the work is that in the vast majority of cases cruel parents have been induced to revert to kindliness towards their children. That is an encouraging fact, but he reminded the meeting that in one sense it tends to make the collection of funds more difficult, because it is work that is done very quietly.

Lord George Hamilton called attention to the fact that in no less than 21 per cent. of the cases in which the Society has had to interfere the children were under three years of age. Those were children who were absolutely incapable of defending themselves, and it was almost impossible to imagine the frame of mind of the father or mother who perpetrated outrages upon these helpless creatures. In conclusion, the speaker mentioned that it is proposed to raise a fund which would always be available should the income for any one year fall short of the needs of the Society owing to financial depression or other causes.

Archdeacon Sinclair alluded to the various methods adopted by the Society for the prevention of cruelty, and said he felt sure that when the work was thoroughly understood by the large masses of the people it would receive an even greater national recognition than it had had before.

Addresses were also delivered by Earl Stanhope, who expressed the conviction that drunkenness is the main cause of cruelty to children; Mr. T. P. O'Connor, M.P., who suggested that pressure should be brought to bear upon small tribunals in order that adequate punishments may be meted out to offenders; Dr. Adler, Chief Rabbi of British Jews; and Messrs. Agnew and Collingridge.

## The Railway Mission.

Exeter Hall was well filled on Thursday evening, May 10, by an enthusiastic gathering of railway men and their friends. The occasion was the annual meeting of the Railway Mission, and it proved to be a most delightful time. Judging from the hearty applause which greeted each point made by the various speakers, the railway men are warm believers in the work they have in hand.

The chair was taken by Mr. John Cory, who said in his address that he felt peculiar pleasure in being present, as he and many others thought the Railway Mission meeting was one of the brightest and best of the May meetings. He was deeply interested in the Mission, knowing from experience what a blessed work it is doing for the spiritual and moral welfare of railway men. He was best acquainted with its work in Wales, and could testify to the change for good that had taken place in many of the railway men there through the influence of the Mission. He earnestly commended it to the generous support of the public.

Mr. R. Nixon, B.A., secretary, gave some points from the report for the last year, which showed progress in several directions. Thirty-five new branches of the Mission have been formed in the United Kingdom, 605 members have been added to the Railway Mission Christian Association, making a total of 8605 members, all of whom profess to be converted. New halls have been erected and opened at several branches, and at Brighton a chapel has been purchased at a cost of £2500 for the use of the Mission. The Convalescent Home at Hastings has proved a most successful branch of the work. Since it was opened in March, 1892, over 230 railway men have been admitted as patients. These came from sixteen railways, and included twenty-four different grades. Over forty of the patients were led to trust Christ during their stay; several of these have since passed away, the others are witnessing for Christ on the lines. The leading railway officials show a growing appreciation of the work of the Mission, through seeing what it has done for the men. The General Manager of the Midland Railway said recently: "I have had intimate association with the Railway Mission, and am proud to say it has done a great and good work. I wish the Mission God-speed." At one branch between seventy and eighty decided for Christ, and at another sixteen railway men were converted during the year. In a mess-room, where twenty-four engine-cleaners meet for a weekly service during part of their dinner hour, ten are Christians, and seven of these were converted during the first three months of this year.

Mr. S. G. Sheppard, hon. treasurer, read a financial statement, which showed that there is a deficit of £200 in the funds.

The Bishop of Liverpool, who was very warmly received, said he was delighted to speak in support of the Railway Mission, which is seeking to help one of the finest bodies of men in the country. This was the first time he had been present at the annual meeting of the Mission in Exeter Hall, but if God spared him it would not be the last. Few people realised their deep indebtedness to railway servants. He considered it to be the duty of the public to support this excellent Mission more liberally than they had yet done. He would have been glad to see several of the bishops present to support the movement. Such an enthusiastic meeting would have done them good. He came to spend his birth day among them, and thought he could not spend it in a better way. He said he did not mind telling them that on that day he was seventy-eight years of age. Loud and prolonged applause greeted this statement. The Bishop earnestly exhorted the railway men to see to it that they were on the right line to heaven. Many voices would try to get them on wrong lines, but there was only one way, and that was through the Lord Jesus Christ.

Rev. Charles Spurgeon, in an original and spirited address, also urged the men to get on the right line. He took up and used the initials of the various railway companies to illustrate his subject in a striking way. The G.W.R., or *good works line*, would not bring them to heaven. Zaccheus was a first-class passenger on that line, but he did not get salvation till Christ brought it to him. The G.E.R., or *good education* line, would not lead them to God, and the G.N.R., or *good name* line, was no better. He bore one of the best names he knew, but dare not trust to his father's name to get him to glory. The North-Western, or N.W.R., suggested *not worthy*, but the S.W.R. meant *sinners welcome*, and the S.E.R. *salvation for everybody* who cared to accept it. He trusted the men present would accept Jesus, and get on the main line. Several delegates gave stirring testimonies, and after the collection, Rev. T. J. Madden held the audience by his manly and earnest words. He pleaded with the men not to throw away the precious opportunities that God has given to them, but yield their all to Him at once.

After a few words from Mr. T. A. Denny, the Bishop of Dakota pronounced the benediction, and the enthusiastic audience dispersed. During the evening Miss Ada Rose sang several beautiful solos with much effect.

## Presbyterian Missions.

The Presbyterian Churches are deeply interested in missions, and their annual meeting is usually full of interest and enthusiasm. So it was on Friday evening, when Exeter Hall was crowded. Mr. Samuel Smith, M.P., presided.

The report showed that the Mission has six centres of work, viz.:—Amoy, with fifty stations and forty-three native agents; Swatow, with twenty-nine stations and thirty-two native agents; Formosa, thirty-six stations and thirty native agents; Singapore, ten stations with three native agents; India, at Rampore Bauleah, with two native agents; also work among the Jews in East London and North-West Africa. The Mission has also fifty-six European missionaries, twenty-two being ladies, and ten medical mission hospitals, with an average of over 3000 patients a year each. The hospital at Swatow was the largest in all China, with 7400 patients in 1893. The income for the year was £19,858 for foreign work, and £1757 for Jewish work. The special aim of the work in China is to raise up a Chinese Christian Church, which shall be self-governing, self-supporting, and self-propagating. There are forty-five organised congregations, with 4267 communicants, 110 native Evangelists.

The Chairman said he thought they had been relying too long and too exclusively on paid missionaries, and that the time had come when they should invoke the aid of men and women of means. Nothing could better serve the cause of missions than that young men and women should be found devoting their lives and their means to the noblest of works. There was no better missionary in a heathen country than a layman, be he merchant, civil servant, engineer, or soldier, who devoted his leisure to mission work among the heathen. After referring to the "dangerous and deadly trade" in opium, which had been an untold curse to China, he pointed out that the Mission was steadily and rapidly expanding.

Rev. Donald MacIver, of Hakkaland, South-Eastern China, said that the Chinese were a splendid people, with a great history and a promising future. Only Christianity was needed to make China the most magnificent country in the world. He proceeded to speak of the native agents as a splendid band of workers, and urged his hearers to support Missions on principle—not because of sensational stories, but because it was the chief work of the Christian Church.

Miss Ricketts, of the Women's Missionary Association at Swatow, who had been sixteen years in China, gave some particulars of her work.

Rev. R. Wright Hay (Baptist), from Dacca, North East Bengal, gave the greetings of the Baptist Society to the Presbyterian, and proceeded to speak of his labours in India.

Dr. John G. Paton stirred every heart by his oft-told, but ever fresh, story of the trials and triumphs of Presbyterian missions in the Southern Pacific.

Rev. Yung-King Yen portrayed, in his own characteristic style, the ravages of opium among his own people of China.

A few words from Mr. H. M. Matheson concluded the proceedings.

**HOMES FOR WORKING GIRLS IN LONDON.**—The annual meeting for praise and prayer was held at Lincoln House, 12, York-place, Baker-street, on Wednesday afternoon, May 9. Mr. John Shrimpton (honorary director) presided. He stated that the nine homes had fully maintained their home-life usefulness, and that 2124 young workwomen had lived in them during the past year. The meeting was purely devotional. Rev. R. Percy Thompson, Rev John P. Hobson, Rev. H. L. C. de Candole, Captain Wisely, Mr. Edward Trotter, Mr. Daniel Wellby, Mr. C. F. Higginson, and Dr. Heywood Smith took part in the proceedings.

## Y.P.S.C.E. CONVENTION.

MEETINGS IN LONDON, MAY 12—15.

The fourth National Convention of the British section of the Young People's Society of Christian Endeavour has this year been held in London, the Whitsuntide holidays being chosen as a time when a large number of young people might be free to gather together without interference with the ordinary routine of business or school life. Delegates and visitors from all parts of the British islands and from various foreign countries have assembled together in their hundreds at the meetings, which have been characterised throughout by remarkable enthusiasm, and have been most inspiring seasons of refreshing to all who have been present.

All the principal meetings have been held at the Metropolitan Tabernacle, the many hallowed associations of which have lent an added charm to the spiritual atmosphere of the gathering. The whole building with all its convenient offices has been freely put at the disposal of the executive committee by Pastor Thomas Spurgeon and his deacons, and nothing has been left undone to make everything as comfortable and congenial to the visitors as was possible. Nor has there been any cause for disappointment, for everyone has gone home from the meetings thoroughly pleased with the hospitality which they have received at the hands of the London friends, and full of inspiration and new spiritual impetus for the work of the future.

The proceedings of the Convention commenced on Saturday evening with a reception meeting held at Walworth-road Baptist Chapel. Two or three thousand delegates from the provinces and abroad have been present at the Convention, and warm and hearty words of welcome were spoken to these friends by several of the London ministers. The right key-note was struck at this meeting by one of the speakers, who in a word reminded the audience that the aims and objects of the Christian Endeavour movement were first and last and always spiritual. Another speaker referred to the gratifying and significant fact that such a large number of young people were willing to give up all the attractions of holiday time for the purpose of engaging in a religious convocation and seeking after spiritual good.

On Sunday, in many of the London churches, special sermons were preached dealing specially with the work of the Y.P.S.C.E. and the needs of young people generally.

The proceedings of Monday commenced with a prayer and praise meeting in the Tabernacle at nine o'clock, when there was a large muster of earnest Endeavourers, and a most happy time was spent in rendering to God thanks for all his goodness in the blessing which has followed the work of the Christian Endeavour Society, since its start in America thirteen years ago; and in prayer for still greater and more extended blessing in the days to come.

At eleven o'clock the first session of the conference was held, presided over by Alderman F. F. Belsey, of Rochester, who publicly welcomed the provincial delegates to London, expressing his belief that the enthusiasm from the northern societies would give additional impetus to the movement in London and in the southern counties. Those hallowed walls, he said, had rarely contained an assembly presenting features of greater interest than that convention of the youth of the churches consecrating their opening lives to Christ and his Church. He referred to the phenomenally rapid growth of the movement, and spoke with hopefulness as to the blessings it was conferring on the churches. The movement had grown because the churches appreciated it, saw its possibilities, and knew its power.

A number of bright papers were then read on "The Work of the Committee," those dealt with including the "look-out," prayer-meeting, social, temperance, sunshine, and good literature committees. A free parliament followed, one after another rising until about twenty had spoken, telling of ways of working in their own societies, and making all sorts of useful suggestions, and throwing out valuable hints for improving and adapting the "machinery" in use. Emphasis was repeatedly laid on the necessity of getting the members interested in such practical work as spreading the principles of total abstinence, and helping to stem the tide of drink. In this direction it was urged that the members of the C.E. society in the church should conduct the Band of Hope. Another told of a society where nearly every week members brought bunches of flowers to be taken to the homes of the sick and the poor, thus to prepare the way to speak words of help and comfort with the direct aim of winning souls. A delegate from Birmingham referred to the way in which the churches and the members of the C.E. societies in that town had united together in prayer and effort against the opening of the new racecourse there, and called upon all Endeavourers everywhere to stand together in opposing the evils of betting and gambling. Representatives spoke from India, New South Wales, America, and South Africa. The interest shown in the work of foreign missions was remarkable, and it is something to thank God for that so many young people are devoting their attention constantly to the work of evangelising the heathen—doing the work at home while preparing to go out and do it abroad. Rev. Wm. Carey evoked a loud outburst of applause when he said, "Let every Christian Endeavour Society have a foreign mission committee, and let there be a missionary in the field representing the society, and let there be a special fund to support such missionary."

The afternoon session was presided over by Mr. Charles Waters, and the subject of conference was "The Christian Endeavour Society the place for training the young Christian." On this practical topic several provincial ministers spoke from experience of different sections of Christian work, and gave much valuable counsel on such heads as using God's Word, engaging in public prayer, witnessing for Christ, and generous giving. The free parliament which followed was again the opportunity for a number of friends to give testimony and helpful hints on Christian service. Mrs. Peill drew a very interesting picture of the Christian Endeavourers in Madagascar going out into the ricefields and telling the bright glad news of the Gospel to their heathen brothers and sisters. A worker from Berkshire told of earnest Gospel effort being carried on in the villages; another told of a society in London the members of which organise picnics for parties of poor children, who seldom have a sight of the green fields in the country; and a delegate from Birmingham brought a message from Dr. Dale, who has a live C.E. society at Carr's Lane. The afternoon closed with an address by Rev. F. B. Meyer on "The Baptism of the Holy Ghost." Mr. Meyer's earnest, searching words were listened to by the large congregation with close and earnest attention, and produced a deep impression as he pleaded for a renewed consecration to the service of God, and urged his hearers to seek a fresh baptism of the Holy Spirit's power.

Rev. Thomas Spurgeon was the chairman at the evening meeting, and he bade the visitors a cordial welcome. After telling of some of his experiences with Christian Endeavourers in New Zealand, he gave a brief address, exhorting all Endeavourers to covet earnestly the best gifts, and to be constantly provoking one another to love and to good works.

A report of the year's progress was presented by Rev. W. Knight Chaplin, one of the secretaries of the British National Council, who remarked that he knew of no movement which had made so rapid and solid an advance as the Christian Endeavour movement. There is now scarcely a country that has not been reached and touched by its influence. In this country alone the advance has been wonderful. At the convention held at Bradford last June the existence of 650 registered societies in Great Britain was reported. The registered number is now 1453, or an addition of 803 societies in one year. The societies are distributed among the churches of all denominations. The figures show that there are 391 in Baptist churches, 353 in Congregational, 85 Presbyterian, 4 Episcopalian, 37 Wesleyan, 49 Primitive Methodist, 18 Bible Christian, 69 United Methodist Free Church, and 66 Methodist New Connexion. In an approximate estimate of membership Mr. Chaplin said there were 40,750 active, 18,710 associate, and 5,980 honorary members, making a total of 65,440.

In the course of his address, Mr. Chaplin said:—"This Society is not merely a literary society, not a social club, and not a musical 'free and easy.' The Y.P.S.C.E. lives for the soul. Its element is the spiritual element. It does not sacrifice other interests to this element, but sanctifies them, and makes them the servants of that which is first and highest. One of the strongest proofs of the utility and permanent value of the C.E. movement has been its acceptance by churches of all denominations. It has been found to work well in every church. Not that denominational fences are being broken down, but that Christian Endeavourers are growing so tall that they can look over the fences and recognise the oneness in Christ of Christians of every name. The C.E. Society is *inter*-denominational, not *anti*-denominational. It aims at making the Baptist a better Baptist, the Congregationalist a better Congregationalist, the Methodist a better Methodist, and the Presbyterian a better Presbyterian, and, above all, to make them all better Christians, and to inspire them to work together in Christian brotherhood for the one great end of saving the world from sin."

A message from Dr. F. E. Clark, the founder of the C.E. movement, was read, sending his own affectionate greetings and the greetings of the American societies. An address of fraternal fellowship was then delivered by the Hon. John Wanamaker, ex-Postmaster-General of the United States. His rising was the signal for a remarkable outburst of enthusiasm, everybody in the building standing and waving handkerchiefs, while the Union Jack and the Stars and Stripes were crossed and held aloft, while the audience sang the hymn,

Blest be the tie that binds
Our hearts in Christian love.

Mr. Wanamaker gave some interesting particulars of the progress of the movement in America, remarking that an average of 100 new societies were being registered every week. In closing he called upon all Endeavourers to advance all along the line, to keep the flag flying, and to sing the song and tell the story till the whole world is girdled with the love of Christ.

Further meetings were held on Tuesday, to which we hope to refer in our next issue.

## EDINBURGH MEDICAL MISSION.

The Edinburgh Medical Missionary Society has, during the last few months, by meetings throughout the country, been seeking to increase interest in medical missionary effort. Last year, with the view of having such work systematically carried out and in order that local auxiliaries, where not at present existing, should be formed, and that existing ones should be extended, Mr. G. A. Barclay was requested by the directors to undertake the organisation of this department of the Society's work.

Since then, in addition to great meetings held in Edinburgh, a vigorous campaign has been conducted in some parts of England, and over a considerable portion of Scotland. The Society supplies fully-equipped medical missionaries to all the Protestant Missionary Societies which are at work in the foreign field, and its students are to be found as medical missionaries in all parts of the world. It also supports medical missions of its own at Nazareth, under Dr. Vartan; Damascus, under Dr. McKinnon; and a Medical Missionary Training Institute for Indian Natives, at Agra, under Dr. Colin Valentine.

During the past fortnight very successful meetings have been conducted in the north of Scotland. Inverness, Nairn, Forres, Elgin, and other places have been visited, and large and interesting meetings held. A series of splendid lime-light views, illustrating Medical Mission work in India and Palestine, were exhibited, and were pronounced the best ever seen in that district. A deep interest has been created, which has resulted in the establishment of influential auxiliaries.

The superintendent of the Association is Dr. Sargood Fry, 56, George Square, Edinburgh.

**RAGGED SCHOOL UNION.**—In connection with the Jubilee of this society, a district meeting was held last week in Chiswick. Alderman Beachcroft, L.C.C., who presided, gave a brief sketch of the origin, progress, and results of Ragged schools, and called on Mr. John Kirk, who said that while they needed money they yet more urgently required personal service. He wished to press home the thought "What am I doing to help on the work?" There was scope for any amount of effort, the gift for it was needed, and if their hearts were in their work the power to teach these little ones would be given them. He would like that jubilee meeting to be the occasion of an addition to the number of workers. Amongst the other speakers were Revs. A. J. Palmer and J. Simmance, Messrs. J. H. Rushbrooke and D. Tweedie.

## REVIVAL IN THE BAHAMAS.

During the past winter it has been my privilege to visit the Bahama Islands, a group situated some three or four hundred miles off the coast of Florida. Most of my time was spent in the capital, Nassau, and it was proposed that the resident Baptist missionary, Rev. C. A. Dann, and the two native pastors, Revs. J. T. Roberts and W. F. Willerup, should unite with me in holding special revival services in the three churches.

It must be remembered that the inhabitants of Nassau form a mixed population of black and white people. Although the black people greatly preponderate, they are all English-speaking, and to a large extent English in their manners and customs. We accordingly agreed to set apart the last two weeks of November, 1893, for special prayer and special services to be held alternately in the three chapels.

From the first it was evident that God's blessing was upon the effort. When we arrived on the Monday evening at Bethel Chapel, the scene of our first prayer meeting, we found the place crammed full, with people standing six deep outside the windows, which are built low, and open to admit as much air as possible. We opened in the usual manner, using Sankey's hymns, and then threw the meeting open for prayer. It *was* indeed a prayer meeting. Everybody seemed to want to pray, and at times two, three, and four would commence at once, while not infrequently two would proceed right the way through with their prayers at the same time. Throughout the meeting they interspersed their prayers with choruses, some from Mr. Sankey's and others peculiarly native, reminding one of the Jubilee Singers. Throughout the meeting those whose hearts were stirred gave free vent to their feelings in cries, some just audible and some very loud, of "Jesus," "Oh, my Lord!" or "Christ have mercy on me," etc. If at any time we were desirous of having a break in the prayers, to sing a hymn, we had literally to watch our opportunity lest a brother or sister should commence praying before we could announce the number.

Without dwelling at length on any one prayer meeting (the average length of which was two hours), I will select items of interest, and mention them. It must be remembered that the coloured people are decidedly an emotional people, and the excitement of crowded meetings, combined with the consequent heat, did much to increase their emotions. Before the close of the week it was evident God's Spirit was at work, and we began to see signs of conversion even before we commenced the actual revival services. At the last prayer meeting we had not proceeded very far, having just finished singing the hymn, "Take me as I am," when I suggested that all who truly desired to give themselves to God should take up that chorus as a prayer, and yield themselves there and then. At once they commenced to pray, one after the other, "Take *me* as I am," "Lord, take *me*." In about one minute we had ten or a dozen of these brief petitions, when suddenly the meeting was disturbed by a loud shriek, followed by another, and then shriek after shriek rent the air.

Not at first understanding, I quickly made them resume singing in order as far as possible to drown the sound, but was soon reassured by the native pastor Roberts that these were cases of people seized with deep conviction of sin. I had never seen anything like it before; they seemed to have no power over themselves. In some respects it resembled hysteria, although there was neither laughing nor crying, but simply violent muscular action and shrieks. Nothing could be done with them at the time; later in the meeting the shrieks subsided. Afterwards, on making further inquiries, I was assured by several women that they themselves had been converted in a similar manner. They informed me that they had been living bad lives, and God had seized them in that way at a meeting, and they had remained in a state of trance for as long as three or four days without eating or drinking. When they came to themselves, though very exhausted, they were conscious that their hearts had been changed, and since then they have been living for God. Such authenticated instances serve to show that there may be good even in such excitement, and that the workings of the same Spirit may be manifest in different ways.

The following week was devoted wholly to revival meetings. The addresses of the coloured pastor, Rev. J. T. Roberts, were remarkable throughout for simplicity and power, and to him was due in no small measure, by God's grace, the large blessing vouchsafed.

All the meetings were crowded to excess as early as an hour before the time of commencing. When at the close of the addresses the time came to invite all who wished to decide for Christ to raise their hands, it was almost impossible to count them, so rapidly were they raised. The after-meetings were times of special solemnity, as with most of these people there is some definite sin existing in their lives which must be put away; this was clearly pointed out, and the step they were taking was made quite plain to all.

Several cases were worthy of note. A young mulatto girl of about fifteen years, seated right in front, was seized with conviction of sin, causing her to break out into shrieks. I went to quiet her myself, and had some very helpful talk with her, which ended in an intelligent decision for Christ. She regularly attended every subsequent meeting, and at the concluding testimony meeting was the second to rise, and in a few bright words tell how she had found Christ. One poor woman, about whom Mr. Dann had for some time been anxious, was heard at our first meeting to cry out, "Lord! have mercy on my soul," and again at the second meeting in agonising tones she cried, "Lord! have mercy on my poor soul." At the third meeting we lost sight of her, but at the fourth she told us that she had found her Saviour; she just quietly repeated the words:—

My God is reconciled,
His pardoning voice I hear.
He owns me for his child,
I can no longer fear.

Many other cases might be cited. The blessing was more than we had ever expected, and the services will long live in the memory of the people of Nassau. Louis C. Parkinson, B.A.

## GOSPEL WORK IN BELGIUM.

Our work of evangelisation in Belgium has from the beginning prospered, and is increasingly so today, after fifty-five years of labour. The work carried on is known and recommended by those who have visited it, and the proofs of the Lord's blessing are many. In all parts of our field the number of hearers increases so greatly that it becomes urgent to enlarge several of our places of worship or build others. We hear on all sides of remarkable conversions. It is not only Roman Catholics who embrace the Gospel with joy, but unbelievers, atheists, drunkards, persons known for their violence and their blasphemy, who are transformed.

The numerous and fervent prayer-meetings, the zeal and activity of these new Christians to spread the Gospel around them and to win their neighbours to Christ, show the sincerity of the conversion, of which further evidence may be found in their remarkable liberality. Instances abound of poor workmen, miners and others, depriving themselves of many comforts in order to help to support their minister, to contribute towards the building of their chapel, or to help neighbours poorer than themselves. Notwithstanding all the efforts and sacrifices, the work cannot be carried on without the help of friends abroad. Our churches are poor, and every year our deficits become more threatening. We pray that God will open the hearts of new friends to respond to our appeal. Assembled recently in Belgium, the pastors with generous self-devotion, recommended that the committee should reduce their stipends—already very small. May this step be averted! Kennedy Anet, Pastor,

Gen. Sec., Belgian Missionary Church

129, *Chaussée d'Ixelles, Brussels.*

DESTITUTE CHILDREN IN DUBLIN.—The third Home in charge of Miss Carr was opened a few days ago at 6, Northbrook-road, Leeson-road, Dublin. In the three Homes there are now 68 boys and 100 girls, all belonging to the poorest classes. These children have been rescued from a life of misery, poverty, and crime, and are educated and maintained in comparative comfort and on strictly Christian principles, until in a position to take service whereby they can support themselves. Children are received in the Homes from two years old upwards, and at the present time there are no less than ten of them out at nurse. The new Home is a model of comfort, cleanliness, and general attractiveness. The premises were originally built at a cost of £4000 for the Clergy Daughters' Society, and as a memorial of Mrs. Whately.

## UNION CONVENTION, MELBOURNE.

PRESBYTERIAN FELLOWSHIP UNIONS OF AUSTRALIA.

The second inter-colonial convention of these unions was held in Melbourne from March 23 to 27, the first having taken place in Sydney in April, 1892. The welcome meeting to delegates took place in Scots Church on Good Friday evening. It was mainly of the character of united worship, and was followed by the Communion service. Unfortunately, the Mildmay plan of using unintoxicating wine at the Lord's Supper has not yet been adopted by the Presbyterians in Victoria, and the Union did not consider it should make such an advance on the Church at large. The consequence was that some kept away from the service, while others remained, but kept apart, or passed the wine. This was the subject of remark later in the Conference, but with consent, out of deference to the opinion of the Church, the matter was allowed to pass, with the result that hardly a word was spoken on the evils of the use of intoxicants.

The Sunday was spent by delegates visiting such associations as were nearest to their temporary homes, so as to avoid Sabbath travelling. Several of the intercolonial delegates took part in a service at Rev. Mr. Rolland's church, and gave interesting accounts of work done for the Master.

Monday and Tuesday afternoons and evenings were times of great refreshing, the Scots Church Hall being well filled at all the sittings. The papers read were good, and the discussions which followed exhibited admirable Christian feeling, mixed with considerable fire, while many sparkled with wit and good humour. The whole tone of the meetings was excellent. The conference was sadly moved by the somewhat sudden death of Mr. John Thompson, a delegate from Hamilton, who, after enjoying some of the preliminary services, was taken ill, and expired on Tuesday morning. But John Thompson, of Hamilton, being dead, yet speaketh. In another form, some years ago, I referred to the splendid work of this gentleman, who at the early age of forty-six has had to leave the scene of his labours.

He was a good business man, and did not spare himself or his means in his Master's service. At his own expense he had built a handsome lecture hall as an adjunct to his own house. Here Sabbath after Sabbath some fifty youths and maidens met for training in the study of the Bible, for prayer and mutual help. The Fellowship Association, as a result, was a real live body in the Church, and the Church was constantly augmented by recruits from the class and the Association.

Members from five of the Australian colonies read papers and took part in the discussions, and while the subjects of these addresses were all bearing upon the life and work of the members, and might have been considered commonplace, the interest shown in the proceedings indicated that it was the glory of God that was sought in all the efforts put forth. Much stress was laid on family religion and the upholding of family worship, not only at home, but even in lodgings or elsewhere when several could be gathered together.

Professor Andrew Harper, of Melbourne, delivered an admirable address on "The Value of a Knowledge of History contemporaneous with the Bible," which was most cordially received. He showed how every year was only adding to our historical knowledge of ancient people and their doings, which tended to confirm the authenticity and accuracy of the Scriptures.

The evening gatherings at the Melbourne Coffee Palace were most enjoyable. Here there was the social intercourse when friends from different colonies met and interchanged greetings. Short speeches were made and impromptu hymns were sung. Briefness and brightness characterised these portions of the Convention. In Victoria the numbers in fellowship are 1400 women and 1600 men, and this is the strongest union in the colonies. But the spirit of the members is everywhere the same, though Presbyterianism has not so large a hold as here. The kindly feeling on all hands was most delightful, and the cordial relations which have hitherto existed between the colonies will have become more binding than ever.

D. M. L.

IT IS THE MOST CRUEL KINDNESS to allow a child to have its own way on every possible occasion. [511]

## EVENTS IN IRELAND.

(By a Special Correspondent.)

All last week the interest of Irish Christians was focussed upon Rev. Thomas Connellan, who was obliged to face the ordeal of a law court in order to crush a vile conspiracy, formed with the object of blasting his character, and undermining his growing influence with Roman Catholics. Much prayer went up before the Throne of Grace during the past fortnight on his behalf. Those who know him saw at a glance what were the objects of his enemies. God seems to be putting his servant through experimental processes, and he can now testify that "all that will live godly in Christ Jesus shall suffer persecution."

On Wednesday, May 9, the case was opened in the Court of Queen's Bench before Mr. Justice Johnson and a special jury. The plaintiff is a beggar-woman, about fifty years of age, and the mother of four children, two of whom were her only witnesses in the case. The claim was for a sum of £68 15s. for the support of a child born more than three years since, and of whom she alleged that Mr. Connellan was the father. Seven of the jury were Roman Catholics, and two eminent barristers, one of them a Q.C., were retained for the woman.

The degraded appearance of the plaintiff, and her shocking levity in narrating a most loathsome story, produced a marked impression upon a crowded court. Her two children had been carefully trained to repeat their lesson as if by rote, but the Solicitor-General and Mr. Campbell, Q.C., Mr. Connellan's counsel, tore the vile concoction to shreds upon cross-examination.

The court was packed after luncheon, when Mr. Connellan mounted the witness chair. He denied in detail every allegation of the plaintiff. His cross-examination by Mr. Drummond, Q.C., only served to strengthen his case, and the attempt to influence the jury by quoting certain of Mr. Connellan's writings against Romish errors was promptly put an end to by the judge. Instead of Mr. Connellan having left the Church of Rome because of any difference with his bishop, it has now been established in open court that upon his return to Ireland in March, 1889, the local parish priest waited upon him three times in his father's house, and, with the approval of his bishop, each time used all his powers of persuasion to induce him to return to the church and the ministry he had left. It was not until the 23rd of May, 1889, and after the publication of "Hear the Other Side," that sentence of suspension was served upon Mr. Connellan, and he was excommunicated on the following Sunday. All this he deposed to upon oath, and although the Church of Rome in Ireland has moved heaven and earth to crush this man, neither his bishop nor any of his late *confrères* in the priesthood dared to go into the witness chair and contradict him.

Miss Connellan was a valuable witness on her brother's behalf, while a man named Michael Conlan, a Roman Catholic, swore that the plaintiff had told him that certain persons, whose names he mentioned, had induced her to concoct the story in order to "knock thirty or forty pounds out of him, and then leave the country." The learned judge commented severely upon the utter improbability of the woman's story, and described her as "by her own sworn testimony more degraded than the beast of the field." The jury, after three minutes' deliberation, found a verdict for the defendant, and the finding was received with a burst of applause in court.

The result has gladdened the hearts of all God's people here. Mr. Connellan's position has been strengthened fifty-fold. How signally have the Psalmist's words been verified: "They encourage themselves in an evil matter: they commune of laying snares privily. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves" (Psalm lxiv. 5-8). Our brother has gone through a fiery trial, and been subjected to much worry and expense, for he cannot realise costs from a beggar-woman. He has, however, the consciousness of Divine protection, and is once again in harness for the Master.

Many Christian friends in England will regret to learn that the Dean of Achonry has been ordered by his doctors to take a period of complete rest. He is at present at his home near Coolaney, co. Sligo, and the prayers of the Christian community will be sure to rise to the Great Physician, that He may soon be able to don his armour and go forth to battle for the right.

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## REV. W. H. AITKEN IN IRELAND.

A fortnight's mission services have been held in the parish church, Ballymena, by Rev. Wm. Hay Aitken, being assisted by Rev. C. F. D'Arcy, the rector, and others. The morning addresses were on the spiritual life, and these were very helpful to Christian people.

The special sermons for men only on Sunday afternoons were of a most encouraging nature, quite 700 men attending the last service. The subjects of the sermons were Righteousness, Temperance, and Judgment to Come. Many men came long distances to hear the mission preacher.

The parish church, which holds 900 people, was filled at all the evening meetings, the congregations being drawn from all the religious denominations in and around Ballymena. The services were characterised by earnest seeking after the Saviour on the part of those present, and there is every reason to believe that many have decided for Christ.

During the time of the mission, meetings for women only were held in the rooms of the Y.W.C.A. These meetings were addressed by Mrs. Crouch, and although the attendance was not so large as could have been wished, they were attended with blessed results to many.

## PRINCESS LOUISE HOME FOR GIRLS.

The annual meeting and distribution of prizes recently took place at the Home, Kingston Hill, Surrey. The report shows that the Society is deeply indebted to the generosity of a kind-hearted lady, who does not wish her name to be known in connection with the matter, for a gift of £1000, which has relieved the committee of half of the debt with which the institution was encumbered. A balance of £1000 is still due to the bankers. Owing to lack of funds the work is much restricted, as the committee are compelled to refuse cases when payment for maintenance cannot be made. Over 1600 girls have been received since the foundation of the Society in 1835, most of whom have been placed in situations as domestic servants and laundry maids.

We learn from the report that the Home will accommodate 150 girls, but the limited resources only admit at present of the reception of about eighty. No effort could be more important than the preventive and protective work carried on by this admirable Home; it ought to have the most generous support of the Christian public.

## CORK AND EAST LONDON.

It has been most instructive to watch the object-lesson presented by the disturbances in Cork during the past winter. The brave attempt which has been made to preach the Gospel in the public streets of the city, has met with a determined opposition that has become outrageous. Persecution could scarcely have gone much further without terminating fatally. And all this, not because the thoroughfares have been blocked, or the laws contravened, but simply as an echo of the historic cry, "We will not have this Man to reign over us."

Mr. McCracken, the Baptist pastor at Cork, was one of those who identified themselves with the Y.M.C.A. in their brave attempt to proclaim the love of God in Christ Jesus, and he suffered accordingly. On some occasions it was scarcely possible to distinguish one member of the Mission from another, so covered were they with mud and filth. But, thank God, in spite of all, we rejoice that the Word was not bound, and we anticipate that the victory won at Arklow will be repeated throughout Ireland, and the principle of religious freedom vindicated even in the southern stronghold of Roman Catholicism.

When I was preaching in Cork during the winter, I was much interested in Mr. McCracken, and our friendship has since ripened into a fellowship of labour. He has left Ireland for the present, and identified himself with the work of our East London Institute, in connection with which he will be missionary deputation and evangelist. Gifted with a clear sympathetic voice, and a tender heart, Mr. McCracken is specially fitted for carrying the glad tidings to the people of our land, and we pray that the Lord, who has so markedly blessed him in his ministry of the past few years, may yet further own him to the conversion of multitudes in this country. During the summer months he will conduct tent missions, assisted by some of our students, and we shall be glad to enter into correspondence with any ministers or others who would value his help in the Gospel.

Many of our brethren also will be glad if doors of usefulness can be opened up to them during the months of July, August, or September, and any friends who can offer hospitality and slight remuneration will find bright devoted helpers at Harley House and Cliff. All communications on this subject may be made with Rev. J. S. Morris, Harley House, Bow.

H. Grattan Guinness, M.D.

## CONVENTION AT NOTTINGHAM.

On Tuesday, Wednesday, and Thursday, the first of a long and important series of conferences on the triple subjects of the Inspiration of the Scriptures, the Jews, and the Coming of the Lord Jesus, was held at the Mechanics' Hall, Nottingham. In the unavoidable absence of Mr. J. E. Mathieson, the permanent Chairman of the Conferences, the chair was occupied by Mr. H. D. Brandreth, of Birkenhead, the convener. The speakers included Rev. Dr. E. W. Bullinger, London; Rev. John Sloan, Glasgow; Pastor Fuller Gooch, London; Pastor Marsh, Sunderland; Mr. W. R. Lane, London; Mr. Louis Liesching, Mr. J. J. Sims (Canada), etc. It was intended to limit the Conference to two days. The opening meetings were only moderately attended, but there was throughout a perceptible deepening of the interest, and an enlargement of the blessing, in consequence of which it was decided to carry the meetings through Thursday.

The Chairman opened the proceedings with a few solemn words of warning on the spread of agnosticism, not in the world, but in the pulpits, in many of which fundamental truths are denied or ignored. Rev. John Sloan followed with an impressive address on elementary truth concerning the Lord's coming again.

In the afternoon Mr. L. Liesching commenced a series of three remarkably lucid expository addresses on the dream of King Nebuchadnezzar and the interpretation thereof by Daniel. Pastor Marsh delivered an inspiring address on the subject of "Christ our hope," taking as a key-text 1 Tim. i. 1. In the midst of their study of prophecy, he urged them not to lose sight of Christ, who is the centre of prophecy.

There was a large attendance at the evening meeting. Dr. Bullinger delivered an address embracing and explaining the threefold object of the Conferences. Pastor Fuller Gooch spoke on "The character and the end of the age," taking as his text Matt. xiii. 37. Rev. John Sloan delivered a short address on "The practical bearing of the teaching of the Second Advent on daily life."

On Wednesday evening Mr. Liesching continued his exposition of the dream of King Nebuchadnezzar, and spoke of the failure of all man's efforts to make the world better; and Mr. J. J. Sims concluded with an address on rightly dividing the word of truth. In the afternoon Mr. Marsh specially directed his address to Israel. Pastor Fuller Gooch addressed the meeting on "What will be the immediate result and actual consequences of this dispensation coming to a close?"

At the evening meeting, which was largely attended, the chairman announced that it was the intention to hold conferences throughout the United Kingdom, and also to extend them to America, Australia, in fact into every place where the English language was spoken. Dr. Bullinger and Rev. John Sloan having spoken on various aspects of prophetical truth, Mr. W. R. Lane delivered a powerful address to the unsaved on "The great white throne and the destiny of man." Though very late when Mr. Lane rose to speak, he held every heart throughout his discourse, and much blessing was the immediate result.

On the morning of Thursday, the last day, Pastor Fuller Gooch presided in the absence of Mr. Brandreth, and Rev. John Sloan spoke on indications on the imminence of the Lord's appearing. In the afternoon Pastor Fuller Gooch spoke on the Mount of Olives and its prophetic associations; and in the evening Pastor Marsh dwelt upon "Signs that indicate Christ's near return." Mr. Sims brought the Conference to a close by explaining a large diagram which he has prepared, illustrating the course of the ages and their issue in the millennial reign.

BETHNAL GREEN FREE LIBRARY.—This is so far a religious enterprise that it is an outcome of the general work of the Christian Community. Lord Brassey presided at the annual meeting last Thursday, when the report showed that the readers during the year had been nearly 46,000, while something like 30,000 attended the Gilchrist scientific lectures in the Great Assembly Hall. Some 80,000 persons have benefited by the institution in the twelve months. Lord Brassey thought that the account of the year's work was highly encouraging, and though the committee might speak despondingly about the scheme for providing a new building, he looked upon it hopefully, because the more widely the work of the library became known the more liberally would it be supported.

## THE L.C.M. AT GROSVENOR HOUSE.

The Duke of Westminster threw open his beautiful galleries on Friday to the friends of the London City Mission. Mr. G. R. Cole read a statement, from which it appeared that the Mission was founded in May, 1835, and that it started with two missionaries; at present there were 483 missionaries, whereas when the meeting was last held at Grosvenor House, three years old, the number was 504, the reduction having taken place owing to a falling off of the regular income. A hundred and sixteen missionaries were engaged in special work arising out of house-to-house visitation. An urgent appeal was made for an increase of funds, the deficit during the past year having been £1200. About £60,000 a year was required at present, but owing to the constant growth of London, additional funds were constantly needed.

The Duke of Westminster remarked on the zeal and energy with which the London City Mission carried on its work. He very heartily urged its claims for support.

Rev. E. A. Stuart spoke of the advantage which, as a clergyman, he had derived from the labours of a city missionary in his parish. In several instances the missionary had paved the way for his ministrations, and in other cases the missionary had obtained an entrance where he (Mr. Stuart) had failed.

Mr. Barnett, missionary to common lodging-houses in Westminster, gave an account of his work, and of the manner in which the inmates of the lodging-houses were aided by the Society in their troubles, and in gaining employment, as well as in moral and religious reform.

Rev. Dr. Oswald Dykes bore testimony, in an eloquent address, from his experience as a minister of the Gospel for a quarter of a century in London, to the value of the City Mission, and said he thought it was nothing less than a calamity that, with London growing at an enormous rate, there were twenty fewer missionaries than there were three years ago.

Mr. F. A. Bevan, treasurer of the Mission, also spoke, appealing for funds to enable the Society, not merely to maintain, but to extend its work.

## ANNUAL MISSIONARY BREAKFAST.

An interesting gathering took place at Talbot Tabernacle, Bayswater, on Whit Monday morning under the presidency of Pastor Frank H. White. A goodly company assembled in the adjoining hall for breakfast at 9 o'clock, the public meeting being afterwards held in the larger building.

The platform was filled with honoured servants of God from the foreign field, and stirring addresses were delivered by Mr. Montagu Beauchamp (China), Mr. J. Fanstone (Brazil), Mr. R. Wright Hay (Dacca, Bengal), Mr. G. B. Osborn-Howe (Cape General Mission), Mr. T. King (China), and Pasteur Lecoat (Brittany). The weather proved favourable so that there was a good attendance, and many friends were present from a distance. The only thing to be regretted was that shortness of time necessarily curtailed the missionaries' speeches, which was full of interest and power.

## EVANGELISTIC MISSION.

The afternoon and evening conferences convened for Whit Monday, by Mr. C. Russell Hurditch, were held as usual at Kilburn Hall, Kilburn Gate, and proved times of spiritual refreshing from the presence of the Lord.

A large number gathered for the afternoon meeting, the first portion of which was devoted to prayer and praise, when requests were sent in for work and workers in all parts of the world. Pastor D. M. Cameron gave an earnest address on Malachi iii., Mr. Montagu Beauchamp deeply stirred the audience with his searching words on missionary effort in China, and pleaded pathetically for more labourers, pointing out that for more than 300,000,000 Chinese there were but 1,500 missionaries in the field. A feature of this meeting was the appearance of Mr. Geris Hanna, of Nazareth, who wore his native costume, and spoke touchingly of Christian work in Palestine.

The evening meeting, presided over by Mr. C. R. Hurditch, was a crowded one, and able, eloquent addresses were delivered by Dr. J. Gritton, Dr. Neatby, and Mr. Charles Inglis.

**LAW CLERKS' CHRISTIAN UNION.**—The annual meeting of this Union was held in the Council Chamber, Exeter Hall, last Thursday. An encouraging report was presented by the secretary, and helpful addresses were given by Messrs. H. C. Nisbet (chairman), C. T. Dennes, R. F. Griffiths, and W. R. Moore.

## Letters to the Editor.

### "THE SONG OF THE SHOP."

Dear Sir,—I am pleased attention has been called to the necessity of providing seats for the female assistants in our shops. I desire to point out another evil existing in some of our houses of business possibly worse than the first, because enacted behind the scenes. I allude to the poor and unsuitable food which many hard-worked apprentices as well as assistants have to exist on.

A young friend of mine engaged in a shop in a small country town was recently quite "run down," as the doctor expressed it, and I believe the prime cause was bad living. She was of a delicate constitution, and before boarding at this establishment her appetite had been somewhat studied. Here her mistress, a professed Christian, could herself dine off a mutton chop, and permit her assistants at the same table to partake of a cold collation of tinned fish. Plain suet pudding, warmed and re-warmed until hard and dry, with the addition of stewed rhubarb, served as a treat. Is it any wonder that her employés say, "If Mrs. A. is a Christian, I don't want to be one"?

A medical man, to my knowledge, has had more than one case of illness aggravated by, if not attributable to, poor living, from another shop in the same town, where the proprietor and his wife are prominent members of a Christian church. An amazing feature is that these employers are themselves

Parents.

### UNIVERSITY TOWNS AND SOCIAL VICE.

Sir,—I read with surprise the opening paragraph in this week's issue of your valued paper, wherein you state that "a feeling of shame and indignation" will be aroused at the action of the House of Commons towards the Cambridge Corporation Bill.

I am one of those who voted for the clause you object to, and my astonishment is that any good man could vote otherwise. Its object was to limit the exceptional powers now possessed by the University of Cambridge to expel women of ill-fame from the town, and to substitute for them powers similar to those possessed by Oxford.

The object of those powers, so far as I understand them, is to prevent the universities being overrun by the class of women who make Piccadilly and the Strand hideous at night beyond any capital in Europe. They give power to prevent such women promenading the streets in order to entice young men.

Instead of exposing the University towns to the risk of becoming like London, I should have thought you would have wished to cleanse the streets of London itself. Certain it is that wherever the moral sense of a community grows strong, steps are taken to abate this terrible evil, as has been done in Glasgow and other cities, with excellent results.

The object of this legislation is the exact opposite of the C. D. Acts, to which you liken it. The inevitable result of those Acts was to give a kind of quasi sanction to vice, but this is designed to remove incitements to vice altogether, so far as that is possible, by means of law.

I feel sure that you have misunderstood the nature of the Bill, which is promoted by the common consent of the University and the Town Council of Cambridge; otherwise you would have expressed a different opinion.—I, am yours truly, Samuel Smith.

*Orchill, Braco, Perthshire.*

### CHILDREN IN PRISON.

Sir,—Notwithstanding the publicity kindly given by the Press from time to time with reference to this matter, and the manner in which governors of prisons are continually calling the attention of the Home Office officials to their arrival into custody, I regret to say children are still to be found in our gaols.

This should not and need not be, for we have now a law by which magistrates can send children to Institutions without first sentencing them to imprisonment. I am sure when little boys are to be seen walking about in prisons, it is only the stepping stone to something more serious later on.

In some cases it may be found that the father is the prosecutor, as the child has "robbed him." As was very wisely said by one of our magistrates recently, "Why was not the temptation put out of the child's way?" No! what they want is to get rid of their children. They do not care so much for the trifle they have lost. It is high time that our Courts of Justice should no longer be troubled with such petty cases. All children under fifteen years of age might be well dealt with by a committee formed in connection with our school boards, vested with power to make the parent pay for the maintenance of such children. Parents would then take more care and not saddle other people with their burdens. I contend that the governors and warders of prisons should no longer be made infant class teachers.

This morning I saw a child in Wandsworth prison certainly not thirteen years of age. I do not say they are not kindly dealt with, because they are, but I do say that it is unkind to manufacture criminals, and this is being done by sending such infants to prison. Having once seen the interior of a prison, its "horror" is all over, so far as they are concerned.

I trust that, by the cases being continually brought under the notice of the Press, the School Board will be made the authority to deal with all children, as it appears only common sense to act in that way.—Dear Sir, yours faithfully,

Wm. Wheatley,
Superintendent, St. Giles' Christian Mission.
4, *Ampton-street, Regent-square, W.C.*

## THE BITTER CRY OF MONMOUTHSHIRE.

It is now upwards of nine months since I called the attention of your readers to the terrible distress existing among the iron and tin-plate workers in these valleys. We were led to hope that the thousands of workless workers would be fully employed in March, but now it is beyond doubt that there will be no improvement in the conditions before the end of June.

Through the kindness of your readers and other friends, we have given up to the present 81,600 free meals to parents and children. Scores of these dear people subsist on the one meal a day received here. I am led to plead once more for further help that this relief may be continued until the works are re-started.

Thos. M. Wintle.

*Pontymoile, near Pontypool, S. Wales.*

## ON THE TIBETAN BORDER.

Rev. John Macara, of the Scottish Universities Mission, Independent Sikkim, writes to a friend under date March 14:—

"Next week I hope to join my colleague, Mr. Sutherland, at Kalimpong, when we will make a short trip into Tibet. The prolonged diplomatic business has been at length settled by a five years' treaty, opening a place called Yatung to British subjects for trading purposes. As the treaty comes into force on the first day of May, we purpose spending the last night of April at the Jalep Pass on the Sikkim frontier, about 14,000 feet above sea level. I don't know how missionaries will fare. All the buildings, etc., are to be put up and rented out by the Chinese authorities."

Will readers pray earnestly for these two brothers who have now entered this long-closed land, that they may be guided and blessed by God in preaching the glorious Gospel, and that the "many adversaries" who are sure to arise when "a great door and effectual is opened" may be overcome in the power of Christ? J. G. L.

## SPEZIA EVANGELICAL MISSION.

Everywhere we are encouraged by the spirit of inquiry. The people are anxiously searching for the light, which we are endeavouring to place before them. While English people talk of Rome rising in England, we see she is falling in Italy. A great part of the people are without any religion; while we try to touch the latter, we are relying on their children to be the future Protestant evangelists and teachers of Italy.

We have over 700 in our day schools. To these we give a thorough Biblical training, as well as an elementary education. This does not include our girls' orphanage, where twenty-three girls find a happy and useful life in homely surroundings. At present we lack funds to extend our work, having barely enough to keep going our present branches.

Fred W. Clarke.

**STATE REGULATION OF VICE.**—On the 11th May, Sir Henry Loch received a large deputation, organised by the Ladies' National Association for the Abolition of the State Regulation of Vice, to represent to him the injustice, immorality, and pernicious consequences of the Contagious Diseases Acts at present in force in Cape Colony, and to urge him to use his influence for their abolition. The hygienic failure of the Acts, and their violation of all principles of national righteousness and constitutional justice, were eloquently urged upon His Excellency, who in reply said he had listened with great interest to the views expressed, and would take care that they were laid before his ministers, who, he was sure, would give them careful consideration.

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

The annual conference of the Girls' Friendly Society was held last week, when the Dean of Windsor preached, and the Rector of Lincoln College (Dr. Merry) and Lady Vincent spoke on the work of the Society. The Oxford branch is a large and prosperous one, and is doing good social service among young servants and others.

Another Society doing admirable work is the Oxford Y.W.C.A., under the able guidance of Mrs. Palmer, wife of Archdeacon Palmer. A recent effort on behalf of the branch has realised a good sum for the maintenance of its Home for Young Women.

The "Cowley Fathers" are engaged in building a new church in Oxford, of which the foundation stone was laid last week by the Bishop of Oxford. The church will unfortunately be another handmaid of Romanism in a district already possessing too much of that error. But it is a pleasure to note that workers for truth are alive to the needs of the place.

The Bishop of Lincoln preached at St. Mary's on Sunday to an overflowing congregation, taking as his subject the Holy Spirit convincing of sin. He also spoke in the evening at a meeting in aid of Oxford work in East London, which was also addressed by Rev. A. F. W. Ingram, of the Oxford House, Bethnal Green.

Professor George Adam Smith, of Glasgow, is preaching at Mansfield for three Sundays. Last Sunday morning he preached very faithfully and ably on the world, its transitoriness, its perils, and the necessity of taking sides for and with Christ against it—a most helpful and earnest treatment of a subject of great moment, especially to Oxford men.

Rev. E. A. Knox, of Aston, Birmingham, spoke at Wycliffe Lodge last Wednesday on the needs of his great parish of 40,000 people, as to whom all the churches together do not provide church accommodation for more than one in ten. It is proposed to commence a University settlement there, worked on the lines of the London ones, but with distinct and definite emphasis laid on the spiritual and evangelistic element. One friend has started it with a gift of £1500.

One of the most helpful and valuable meetings held of late in Oxford was a "Model Lesson for Sunday-school teachers," given last week to a large audience by Rev. T. Turner, of St. Saviour's, Fitzroy-square, London. His clear and telling treatment of the subject, and his replies to questions on Sunday-school work, will not soon be forgotten by the large audience assembled.

### CAMBRIDGE.

The annual meetings of the Cambridge branch of the Church Missionary Society were held in the Guildhall on Monday. Dr. Butler, the Master of Trinity, presided in the afternoon, when there were present Bishop Stuart, late of Waiapu, New Zealand (who is shortly proceeding as a missionary to Persia); Rev. Dr. Bruce, missionary in Persia; the Principal of Ridley Hall (Rev. H. C. G. Moule), Professor Kirkpatrick, Rev. C. J. Procter (Vicar of Holy Trinity), and Rev. J. T. Lang, of Corpus Christi College. The income of this branch of the C.M.S., which in the year 1892 underwent an increase of £100, last year went back to almost exactly that of the year before. At the evening meeting, the mayor of the town presided.

Dr. Sidgwick addressed the Ethical Society on Monday evening in the small room of the Guildhall on "Luxury." The lecture was judicious, moderate, and analytic.

An ordinary meeting of the Cambridge Social Union was held on Wednesday evening in the small room of the Guildhall, under the presidency of Dr. Stanton, when an address was given by Rev. Charles Gore (late of Pusey House, Oxford) on the "Obligation to Discern the Signs of the Times." The room was packed with an intensely appreciative audience. Mr. Gore certainly proved his point with great vividness and power, then proceeding to show that the best principles of Socialism are drawn from Christianity. The growing sympathy with, and interest in, the important social forces and questions of the day amongst University men is very noticeable.

Dr. Boyd-Carpenter, Bishop of Ripon, has been delivering a series of six lectures on "Preaching" in the Divinity Schools. The attendances have been both overflowing and enthusiastic. The lectures, which the lecturer hopes to publish eventually, were marked by singular vigour, vividness of treatment, practicality of tone, and charm of presentation. Professor Ryle's lectures, too, have this term been as well attended as in the past. His subject is, "The History of the Jewish Church." He takes great care to preserve devoutness of treatment, while suppressing and ignoring no fact of any note whatever.

An "At Home" was held at Holy Trinity Vicarage on Friday, when members of the University interested in missionary work were invited to meet Dr. C. Harford-Battersby (C.M.S., Niger), principal of Livingstone College. The missionary guest gave an interesting address.

The Ramsden sermon was preached on Sunday in Great St. Mary's by Dr. Welldon, head master of Harrow. A warm tribute was paid to Evangelical leaders of the past, particularly to Charles Simeon.

## IRISH NOTES.

Most encouraging reports have been received from China as to the success of the General Assembly's Missions in that country during the past year.

Several leading Methodist ministers, including Revs. Dr. M'Kee, of Dublin, Wm. Gorman, W. G. Price, and Geo. Alley, of Belfast, are about to retire from the active duties of the pastorate this year.

The Belfast Society for Providing Nurses for the Sick Poor, which has been doing a most blessed and useful work, has had a prosperous year. Nine nurses are employed, and these attended 620 cases during the twelve months.

The Methodist Church returns a net increase of 230 members this year, and of nearly 2000 more members than it had eleven years ago, although in the meantime it has lost 5000 members and 10,000 additional adherents by emigration alone, and although the population of the country has been rapidly decreasing.

Some twenty years ago the Belfast Women's Temperance Association and Christian Workers' Union was formed, and although this Society has since then rendered splendid service to the temperance cause by stimulating the efforts of various Christian workers to try and rescue the victims of strong drink, and save the young from ever coming under its baneful power, it was felt for some time that an organisation, which would embrace all similar associations in Ireland, and bring them into fellowship, and stir them up to more active service, was necessary. Accordingly, last autumn the matter referred to took shape, and the Irish Women's Temperance Union was formed, which now embraces twenty-eight societies, situated in various parts of Ireland. The first conference of the Union was held in Belfast last week, and passed off very successfully.

## SCOTTISH NOTES.

In speaking on the much-talked-of subject of non-churchgoing, Dr. John Duncan, of Aberdeen, said that the best way to secure a larger attendance at church was to see that the publicans got the Saturday half-holiday.

Intimation of another magnificent gift to Paisley has just been made. Mr. Peter Coats, of Garthland-place, a son of the well-known philanthropist, Sir Peter Coats, has offered to build a separate home for forty nurses in connection with the new infirmary at Egypt Park, the estimated cost of which is £10,000.

The service in connection with the departure of Mr. George Prentice for the mission field at Livingstonia, in Africa, was conducted by Rev. Professor Lindsay, Glasgow, in the Free Church, Peebles, which was crowded by those who had known the young doctor from his childhood, and who were met to wish him God-speed in his noble work.

Last week an interesting commemorative service took place in Cathcart Churchyard near the grave of three martyred Covenanters. The Venerable Dr. Smith, minister of the parish, presided, and Rev. Dr. Kerr gave a vigorous address to the large audience present, who seemed deeply moved as the contrast was drawn between Scotland in 1685 and 1894.

Rev. James Inglis, of Johnstown, died in Edinburgh last week. He had for several years retired from the active work of the ministry, but to the end retained a warm interest in all that concerned the advancement of Christ's kingdom. Principal Hutton, at the funeral, spoke thus of him: "His warm evangelical and evangelistic ministry, combined with an exact and critical expository habit, gave his pulpit work features of attraction both to plain and cultivated minds."

A series of meetings of the women of the parish of Logie Buchan has been held in connection with the setting apart of Miss Jane Paton as a deaconess of the Church of Scotland in the parish church on April 29. Miss Paton is well known in the district as an earnest Christian worker, and has recently been training for special service in the Deaconess Home, Edinburgh. It is hoped that in addition to the spiritual quickening experienced at those gatherings a more active interest will be stirred up in women's work at home and abroad.

The meetings of the United Presbyterian Church Synod, last week, in Edinburgh, brought out the cheering fact that this church is slowly, but surely, making headway. There has been an increase of nearly 1631 members during the past year, and a rise of £31,947 in the income. Kindly messages were conveyed to the Synod by delegates from the Free Church, who expressed the hope that ere long a union of the two churches would be effected. Great enthusiasm was awakened by returned missionaries at the Foreign Mission meeting held on Wednesday evening, and interesting details were given regarding evangelistic work carried on by the Church in various parts of the country, and especially in the mining districts. Attention was drawn to the alarming spread of gambling among the working classes, and special means were devised for arresting this evil, which has now got a hold upon women. Dr. Oliver, of Glasgow, acted as Moderator, and delivered the closing address.

## CHRISTIAN ENDEAVOUR NOTES.

At a recent social meeting lately held in Brighton-road, Dublin, papers were read on the "Prayer-meeting," "Social" and "Music" Committees, and "Why you should become an active member."

The first anniversary of Burnt Ash Society, Lee, was lately celebrated, when a contingent from several neighbouring societies were present. Rev. W. Pierce, of Tollington Park, gave an exposition of the value of these societies, and appealed to all for a consecrated life.

The first anniversary of the Linlithgow Evangelical Union C.E. was observed last week. Mr. Thomas S. Veitch, president of the society, occupied the chair. An interesting and profitable programme was gone through, culminating in the Chain prayer, when three young people gave their hearts to Jesus. This meeting will be memorable to all, as one in which God was manifestly present to save. On Sabbath, special services were held in the church by the society, and in the evening the pastor preached a special sermon entitled, "A Bottle of Perfume."

John R. Cameron.

At Christ Church, Westminster Bridge-road, S.E., the attendance at the meetings of the C.E. society is steadily increasing. A lending library has been established, which now contains about fifty books. One of the members who had been ill has been at St. Leonards for a fortnight, the money coming partly from the Sick Benefit Fund. On a recent Thursday, Mr. Osborn-Howe, from South Africa, spoke at the prayer-meeting, telling of remarkable answers to prayer in the mission with which he is connected. He has promised to give a missionary address at the meeting on Thursday, 24th May.

## THE CHURCHES AND PEACE.

The Baptist Union, on April 24, unanimously passed a resolution authorising the chairman to sign, on its behalf, a petition addressed to the several Governments of the Christian nations of the world in favour of Arbitration. The Congregational Union, on May 7, passed a similar resolution, proposed by Rev. J. P. Gledstone. In both cases this was done at the instance of the Arbitration Alliance. This Alliance, of which Dr. Darby is honorary secretary, is also entrusted with the carrying out of the resolutions passed by the conference called by the Society of Friends, on April 17, in favour of a reduction of armaments, and with that view has approached all the British Churches.

The Synod of the Presbyterian Church of England, accordingly, on the motion of J. Oswald Dykes, on April 30, (i.) unanimously authorised the moderator, Rev. Dr. Muir, to sign the petition on its behalf; (ii.) adopted the resolution in favour of a reduction of armaments; and (iii.) appointed four of its members, Dr. Muir (moderator), Dr. Walter Morison (ex-moderator), Mr. J. C. Stevenson, M.P., and Mr. H. M. Matheson, to represent the Church in a joint deputation to Government from British Churches. The adoption of a similar course in their forthcoming annual assemblies is being urged upon the British Churches by the Alliance.

MILITIA TRAINING.—A correspondent mentions that twenty-one regiments of militia are now assembled for their annual training at various places, and urges that Christians in the neighbourhoods where these men assemble will put forth some evangelistic effort during the short period of their training. He testifies from experience how gratefully such efforts are appreciated by the men, and how blessed in many cases have been the results.

## THE Y.M.C.A.

SUCCESSFUL annual meetings have been held at Brighton, Macclesfield, and Waterford.

Neath Association annual meeting passed off most successfully. Dr. Rawlings, of Swansea, and Mr. F. C. Bennett, trav. sec., were the speakers.

Hobart Association, Tasmania, had a successful annual meeting, despite the fact that, owing to commercial depression, it has had to dispense with the services of its paid secretary.

Mr. G. F. Gale, who recently left Clapham for Africa, to work among the Zulus at Lake St. Lucia, is making rapid progress with the language, and reports much blessing in open-air work in Durban.

The twenty-first quarterly conference of the Liverpool district union has been held. A good number of delegates were present, and a satisfactory statement of work was presented by the hon. sec., Mr. T. Jameson, of Liverpool.

At the request of the Australian Associations, an address has been committed to the phonograph and sent by Mr. George Williams to Sydney, N.S.W., where it will be reproduced in the accents of his own voice on Jubilee Day, June 6.

The workers in the Camden-road Association are rejoicing in the fruits of Gipsy Smith's recent mission. A very remarkable testimony was borne at the "At Home" on Sunday week by a policeman who had fallen sadly through drink but has now been saved.

The Brighton Y.M.C.A. reports the various evangelistic departments have been fruitfully active of late. The Sunday evening services have been fairly well attended, and have been of a bright and hearty character. Rev. David Davies' studies on Friday evenings for Sunday-school teachers have been full of interest.

The fifteenth annual report of the Adelaide Y.M.C.A. is described in the local press as a "model document," and as "inspiring in tone" even to people outside the circle of the Association. The Association has passed through troublous times, but its declarations are pitched in a confident and even joyous key.

The delegates to the Young Men's Christian Association Jubilee in London, June 1st to 7th (says *The New York Independent*), are already starting. Among them are Dr. T. L. Cuyler, of Brooklyn, and Mr. L. P. Rowland, the first general secretary on this continent, who goes as delegate of the Boston Y.M.C.A. He hopes to do some evangelistic work in England and Scotland.

Four Biblical lectures were recently given by Mr. R. B. Cave at the Clapham Y.M.C.A. His utterances were well-chosen, simple, and inspiring. His subjects were (1) "Unanswered Prayers"; (2) "The Four Gospels: Why There are Four, and Their Distinctive Teachings;" (3) "Remarkable Names in Scripture"; (4) "The Six Great Feasts of the Jews and their Prophetic Foreshadowings."

The Calcutta Association has been lately reorganised by Mr. J. Campbell White, and promises to have a successful career. New premises have now been secured at No. 2, Chowringhee, to be converted into a reading-room, which will be well supplied with the best periodical literature of the day. A well-attended meeting is held on Monday evenings, while another pleasant gathering has been inaugurated for Sunday evenings.

Mr. Robert McCann has received a warm welcome home, in which part was taken by a deputation from Ireland. During Mr. McCann's stay an Indian National Constitution was drafted and agreed upon, a draft Association constitution was approved, auxiliaries were formed, corresponding members appointed, and a system of transfer for members adopted. The boundaries of the Bombay District Union were enlarged, the finances of the district were placed upon a better footing, one building was acquired and three building projects advanced, and a vigorous work was prosecuted amongst non-Christian native educated young men. His work has proved a most valuable stimulus to Association enterprise in India.

## Y.W.C.A.

A CONFERENCE amongst the members of the Central Institute, to arouse increased interest in temperance work, was lately held, Mr. Keeble presiding.

Meetings for the deepening of the spiritual life at the Central Institute, W., conducted by Rev. J. A. Bevan, of Holy Trinity, Hampstead, have been helpful to many. Mr. Bevan is announced to give an address on "The true condition of the heart and life of a believer in relation to the Lord's second coming."

REQUESTS FOR PRAYER.—For a special mission by J. Neech, at Wisbech, from Sunday, May 20.—For blessing on services in the Gospel Hall, Kingsbridge, Devon, by Mr. John Elliott.

## OBITUARY.

BISHOP SMYTHIES.

DEEP regret will be felt in missionary circles throughout the country at the announcement made by the Archbishop of Canterbury at the meeting of the Society for the Propagation of the Gospel. Just before the meeting Bishop Festing, of St. Albans, received from Aden a brief telegram simply stating that Bishop Smythies died of fever and was buried at sea. No date or further particulars were given. It is believed that the Bishop had accompanied Mr. Travers, who had been invalided home from Zanzibar, and had died en route. Though far from well when in London last year, Dr. Smythies had recovered sufficiently to relieve his friends of any anxiety on his account.

Charles Allan Smythies was born in 1844, and was educated at Trinity College, Cambridge. His clerical career began at Great Marlow, where he was curate from 1869 to 1872. Thence he went to Roath, where he remained, first as curate, and afterwards as vicar, until 1883. His popularity among working men was very great, and on being appointed to the bishopric of Central Africa (as head of the Universities Mission) they presented him with a specially designed portable tool-chest, which always accompanied the bishop on his travels. In 1891 the bishop penetrated Nyassaland, and laid the foundations of missionary effort there. There is in the journals of the late Bishop Hannington a striking passage, showing with what cordiality he and Bishop Smythies discussed the missionary problems of Africa before Hannington set out on his fatal journey to Uganda.

## EVANGELISTIC NOTES.

**Chicago.**—From Chicago come reports of deep spiritual interest throughout the whole winter in the churches of the city, and large accessions to the membership in every denomination.

**Port Colborne, Ontario.**—Special evangelistic services began on Sunday, March 25, conducted by Mr. John Waite. The attendance has been quite large, and it is believed souls have been saved.

**Yoxford.**—Mr. J. Montford, the Staffordshire evangelist, has concluded a ten days' mission. His labours have been abundantly blessed to the members of the society. All the classes have received additions.

**Mr. Matthew Burnett** closed an evangelistic mission on Friday last in the Wesleyan Chapel, Walthamstow. Mid-day addresses were given to navvies working on the new railway, also a special meeting for women. Much blessing attended the mission.

**Ireland.**—An eight days' Gospel mission has been held in Dundalk by Rev. Mr. Robinson. Similar missions have been held in Ballymena by Rev. Hay Aitkin, of the Church of England Parochial Mission, and in Clontarf Methodist Church, Dublin, by Rev. Jas. Kirkwood, Methodist Conference Evangelist.

**Messrs. B. and F. Weaver** have held a fifteen days' mission in Perth, which has been attended with great blessing. The meetings, which were under the auspices of the Perth City Mission, were held in one of the Free Churches, during the week, and in the City Hall on Sabbath. Many have professed conversion, while backsliders have been reclaimed and believers revived.

**Norfolk.**—The Spirit of God has been working savingly in the United Methodist Free Church, Salthouse, Norfolk, during a Mission conducted by Mr. F. W. Walter, of the Evangelisation Society. So much blessing attended the meetings that the friends decided to prolong the Mission, and a number have confessed Christ. Many cases of great interest happened during the Mission.

**Goole.**—Rev. E. Davidson has held a mission here. Great blessing has attended his labours. He came to a prepared people. The preparatory prayer-meetings were seasons of earnest, united waiting upon God. Many have left the lower for the higher path of Christian walk and experience. With the unsaved Mr. Davidson dealt with equal clearness and power. Day by day the work gathered volume, and on the last night about forty penitents entered the inquiry-room. In all 175 names have been taken belonging to various churches.

**New York City.**—The tenth week of the revival was the last. A convention of all the outdoor workers in the movement, with delegates from all over the country, met at the Washington-square Methodist Episcopal Church to institute a great outdoor evangelistic campaign under tents and by street preaching during the summer months. The central committee is to be continued through the summer, and preparations made for an aggressive revival campaign to begin in the fall as soon as the tent and outdoor campaign ends. It is as yet difficult to estimate the results of the revival. There is scarcely a Protestant church in the city but that has increased in membership. More than a hundred different congregations have either held meetings in their own churches or united in union meetings with other congregations. It has been estimated that during the ten weeks not less than 25,000 people, many of them ordinarily not found in churches, have listened to preaching, and that there have been at least between 4000 and 5000 conversions.

## PERSONALIA.

**Bishop Tucker** is spending a fortnight among his friends in the Lake District before sailing for Africa at the end of this month.

**Dr. Griffith John** wrote to Rev. Wardlaw Thompson, in reference to the proposal to elect him to the chair of the Congregational Union, "I could not accept the chairmanship, even if it were offered to me by the Union. Please accept this as final."

**Rev. George Everard** is stated by *The Record* to be suffering from an internal cancer, to the profound sorrow of his many friends. Prayer is being offered up for himself and his wife and children in this time of deep anxiety by many who only know him by name and through his writings.

**Dr. Talmage** celebrated last Sunday the silver jubilee of his pastorate at Brooklyn Tabernacle. The building, unhappily, was burnt down at the close of the morning service. Other buildings near by also succumbed, and the estimated damage is two million dollars. This is the third time the Tabernacle has been destroyed by fire.

**Dr. Parker** observed on Thursday the completion of his twenty-fifth year of ministerial work in London. An enthusiastic meeting was held in the City Temple; hearty words were spoken by many warm friends; and a testimonial, a fine portrait, and a cheque for £1000 were presented him. Amongst those who took part on the occasion were Revs. Dr. Clifford and Hugh Price Hughes.

**The venerable Robert Hughes,** of Gaerwen, who was privileged to hear the famous Thomas Charles of Bala (the creator of the Welsh Sunday-school movement) preach, is probably the only Welshman living whose recollections extend so far back. He sat on Charles's knee eighty years ago to "repeat the first psalm." The patriarch of preachers has been prostrated by infirmities of age, but he is now reviving.

**Mr. John Cleife** (late of Lisbon) has bequeathed, among other gifts, £800 to Dr. Barnardo's Homes; £2000 to form a fund to the permanent maintenance of the service at St. George's Protestant Chapel at Lisbon, £1000 to the Protestant School in connection therewith; and legacies to Portuguese charitable institutions, to the chapel erected by him and to the poor of the parish in which he resided, to be distributed by the prior thereof.

**Miss Maria A. West.**—The many friends of Miss West, who have with anxiety followed the accounts of her illness in Cannes, will be relieved to know that she is now convalescent. She has been an inmate of the "Asile Evangélique" for several months. In that valuable institution she successfully underwent a serious and critical operation. We trust many years may be given her to conduct the excellent works for which she is known, and particularly to enable her to carry through the press a new edition of her able and interesting book, "The Romance of Missions."

**Mr. Seymour R. Delme,** late of Cams Hall, Farnham, has left a large number of legacies, amongst these being £1000 each to the Royal Hants County Hospital, Winchester, and the Royal Agricultural Benevolent Institution; £500 to the Portsmouth Hospital; £200 each to the Hospital for Consumption and Diseases of the Chest (Brompton), the Cancer Hospital (Brompton), the Shipwrecked Fishermen and Mariners' Royal Benevolent Society, and the Royal Society for the Prevention of Cruelty to Animals; £100 each to the British Home for Incurables, the Royal Hospital for Incurables, the Hospital for Women, the City of London Truss Society, the Gentlewomen's Help Institution, and the St. Giles' Christian Mission. Various churches and parishes are also benefited.

THE BIBLE LEAGUE.—The second annual meeting was held at Mildmay Conference Hall, N., on Tuesday evening last. Lord Kinnaird, who presided, spoke in encouraging terms of the work already accomplished. Dr. F. J. Hamilton, of Homerton, delivered an earnest and practical address on the needs of the time, and gave convincing testimony as to the unity and full inspiration of the Bible. Rev. John Urquhart dealt with the Rationalism of the present day that is doing so much to undermine and destroy the Christian faith. A short business meeting was held previous to the evening gathering, when the report was presented by Mr. A. H. Carter. The main feature of the year's work was a special lecturing campaign in England and Ireland.

## TEMPERANCE NOTES.

Mr. Robert Jamieson, a Fellow of Balliol and a barrister, was a man of powers, with great opportunities, but he took to drink, and last week was found dead with a bottle of laudanum by his side.

The Church of England Temperance Society last year received 7876 total-abstinence pledges from sailors and fishermen. This number was but little below the average of 7947 pledges enrolled during each of the last fifteen years.

The Liverpool Wesleyan Band of Hope Union has now seventy-one affiliated societies with 13,000 members. Its annual meeting crowded St. George's Hall, and a hall twice as large might easily have been filled. A juvenile choir of 1000 voices took part in the proceedings.

The annual meeting of the Connexional Temperance Society was held in Wesley's Chapel, City-road. Mr. Thomas Cole, of Sheffield, dwelt on the great strides that temperance had made connexionally. Canon Barker believed that the total extinction of alcohol would be the only means of absolute success. Miss Barnett, of the East-end Mission, showed how great a hindrance drink is to their work. Among the other speakers were Miss Florence Balgarnie and Dr. Jenkins.

The Bishop of London, addressing lately members of the legal profession at Sion College, said: "The educated man ought to be ashamed of himself to stoop to so low a stimulant as strong drink. The poor man had not those things to fall back upon that the educated man had, and, moreover, the poor man if he gave way to drink, brought ruin upon himself, and all dependent upon him. The temptation to drink in business was immense, and all manner of transactions were closed with a drink.

Friends of temperance are earnestly invited to consider the claims of temperance in relation to the coming election of the School Board. All must admit the importance of informing the minds of the young of the evils of intemperance. To faciliate such teaching candidates should be returned who are themselves impressed with the value of such teaching. All the friends of temperance are therefore urged to be vigilant in return of such candidates as will favour sound temperance teaching in the schools. Communications on this matter should be addressed to Mr. Charles Pinhorn, organising agent, 15, Great George-street, Westminster, S.W.

REV. JAMES NEIL is meeting with much success in his endeavours to diffuse a knowledge of Eastern customs in illustration of Bible story. His diorama of Palestine life has now been shown in many places, and hearty testimony has been borne to its excellence, and the instructiveness of his lectures. Mr. Neil recently visited Croydon, where he made many friends. This week he is at Avondale Hall, Landor-road, Stockwell, and June 4 to 8 at the Morley Hall, Triangle, Hackney. Mr. Neil is an able and faithful teacher, and we trust he will meet with encouragement wherever he exhibits his diorama.

RAGGED SCHOOL, PENDLETON, MANCHESTER.—The thirty-first anniversary was recently celebrated in the John-street Hall, Pendleton, the large room being full. In the absence of the secretary (Mr. John Sugden), the report was read by his deputy. The average attendance of the children was stated to be the highest but one of the sixty schools in the Ragged School Union, having averaged per Sunday 1111, and about 300 at the every Tuesday Band of Hope. Quite 8000 children and parents had attended the eight days' Autumn Temperance Mission. Three adult Bible classes had been well supported, and Gospel service on Sunday, women's meeting Monday afternoons, and Gospel temperance Thursday night. There had been much visitation of the sick, etc. Cases of reformation from drink and conversions could be named. Full reports can be had from John Sugden, 46, Market-street, Manchester.

"ONE BY ONE" WORKING BAND.—The monthly praise meeting was held at the Welcome Mission, Portsmouth, a few days ago, when several members sent forward notes of thanksgiving for answered prayer in the salvation of friends. One writes:—"A dear young German lady whom I have prayed for daily since February 1 came to the Lord most definitely on Sunday evening; and now she wishes to join our band, her first thought being about her unsaved relatives." Another said:—"Two of my servants, whose names were entered in my book December 10, are now, I trust, truly converted. I feel very grateful to you for having formed the band, which has helped so many." A young lady writes rejoicing over the salvation of four friends. A minister says:—"My class has grown from fifteen to forty members as the result in great measure of 'One by One' methods of work. Some who have not before thought it possible have now to rejoice in winning souls. Full particulars of Mr. Hogben, hon. sec., Welcome Mission, Portsmouth.

# Among the Churches.

### CHURCH OF ENGLAND.

Dr. Knight-Bruce, of Mashonaland, who is invalided home, is full of hope for the future of the mission.

Rev. M. Greenwood, who has for many years done valuable work in North China, has returned home.

Rev. E. A. Wright, a son of Rev. C. H. H. Wright, has been appointed to St. John's, Kingston-on-Hull.

Bishop Scott, of North China, who had been ill with typhus fever, having recovered, has come home for rest.

The induction of Rev. G. C. Daw to St. Mary, Spital-square, E., will take place on Monday next at 8.30 p.m.

The Ladies' Home Mission Union, an auxiliary of the Church Pastoral Aid Society, had good meetings in Leeds last week.

A course of special sermons is being delivered at All Saints', Notting-hill, on "The Church of England's duty to the people."

Rev. R. W. Kennion, who has been rector of Acle for over forty years, has addressed a letter to his parishioners, announcing his intention to resign in October, feeling the need of repose.

A new mission church is being erected at Plaistow East, in connection with the work carried on by Rev. T. Given-Wilson. The foundation-stone was laid last week by the Countess of Warwick.

One day last week the Dean of Norwich addressed a large congregation of City men at the Churchyard service of St. Botolph, Aldersgate. Taking for his text Gal. v. 1, "The liberty wherewith Christ hath made us free," he gave an eloquent address. The Dean's next visit on June 18 will be anticipated with interest.

The Bishop of Honduras is pleading for more men for workers in the southern part of the diocese. He is also anxious to begin at once missionary work at Orange Walk amongst the Santa Cruz Indians, Creoles and Caribs, about 120 miles north of Belize by river and 60 by road. A site has been secured for a mission church and schools. There are 900 people in the village, and in the country round many thousands of Indians.

### CONGREGATIONAL.

New Sunday-schools have been erected at Brierley Hill, Linthorpe-road, Middlesbrough.

Patricroft Church reports fifty-eight admitted to church fellowship during the past two months.

Rev. J. Lawson Foster has been delivering at Harecourt Chapel a special series of addresses on "London."

Rev. W. W. Burgoyne, formerly pastor of Morecambe Church, has been recognised as pastor of Leith-street Church, Dunedin, New Zealand.

Westgate Sunday-school, Peterborough, reports 384 scholars and thirty-six teachers. Five scholars and four teachers have joined the church during the year.

Rev. W. Evans Hurndall has accepted the very hearty call to the pastorate of Westminster Chapel, and hopes to commence his ministry here in September next.

Rev. P. T. Forsyth has been bidding farewell to his people at Leicester, where his work has been greatly blessed, on the eve of opening ministry at Cambridge.

The rector of Castleford and his curates, Revs. E. G. Smith and W. James, have been taking a kindly part in raising a memorial to the first pastor of the Congregational Chapel.

Rev. L. T. Hughes, Cwmbran, Mon., who has accepted an invitation to the pastorate of Cannington and Steart churches, Somersetshire, has been very successful during the past five years of his ministry at Cwmbran.

The quarterly meeting of the North-West Auxiliary of the London Union was held last week at Tottenham Court-road Chapel, Mr. E. J. Physick presiding. The subject of "How Best to Improve the Attendances at our Sunday and Week-night Services" was discussed.

Bethnal Green-road Church reports 396 Sunday scholars, of whom sixty-eight are over fifteen years of age. There are thirty-two teachers. The children's evening service has an average attendance of over 100; the International Bible Reading Association has 161 members.

*Calls.*—Rev. H. J. Shirley, of Warminster, to Dawes-road, Fulham; Rev. C. H. Baker, to Watton, Norfolk; Rev. H. T. Heap, of Lingdale, to Reeth-in-Swaledale; Rev. C. Poulter, of Bognor, to Shaldon; Rev. R. G. Hughes, of Widnes, to St. Paul's, Newcastle.

*Resignations.*—Rev. J. R. Clarke, of Old Chapel, Barnsley; Rev. E. H. Titchmarsh, of Erith.

### BAPTIST.

New chapels are being built at Clacton-on-Sea, Fyfield, and New Clee.

Rev. Frank James, who is coming to Peckham from Lincoln, was formerly pastor at Kingsgate-street, Holborn.

Two Congo missionaries, Revs. G. Cameron and G. D. Brown, returned last week per s.s. *Ukassa* to their field of labour.

Mission services, carried on for some time in Parker-street, Sheffield, have resulted in the formation of a new church.

At Parsons Hill, Woolwich, 19 candidates were baptized on Thursday week by the pastor, Rev. J. Wilson, and on the following Sunday 46 new members were received into the church, making a total of 114 in three months.

For some time a good work has been carried on in Theydon Bois, and encouraging results have followed. The hall has for some years been totally inadequate, and it is now found impossible to continue the services in it, alterations and enlargements being absolutely necessary. These, by using old material, etc., and by careful management, will only cost about £190, of which £90 has been collected in the neighbourhood. Mr. T. L. Edwards has offered £1 for every £1 raised towards the remainder. The pastor is Rev. F. W. Boreham, Pastors' College, S.E.

*Calls.*—Rev. H. S. Boulton to Heaton-road, Peckham Rye; Rev. H. D. Sandell to Lillie-road, Fulham; Rev. W. S. Steedman to Tullymet, Pitlochry; Rev. F. W. Walton, of the Pastors' College, to Biddeston.

*Resignations.*—Rev. W. Dean, of Yarmouth (I.W.); Rev. R. W. Ayres, of Park-road, St. Helens.

### METHODIST.

The United Methodists are about to build a new chapel in East Ham.

Rev. N. and Mrs. Boocock will sail very shortly for their field of labour in West Africa.

The first London District Synod had last week a long debate on the relations of the out-and-out and other mission bands.

Sisters belonging to Bowron House are doing good work in Castleford, Preston, Bristol, Manchester, Helston, Sunderland, and Leeds.

By a special effort the friends at Surrey Chapel have just raised £120 in aid of the general expenses of the trust. The various departments of work are all active.

At the third London District Synod held last week at Hastings, reference was made, in the conversation on the work of God, to the value of the Church roll. Rev. Thos. Saunderson criticised some of the methods of mission work, and the development of Methodism on modern lines.

A notable incident has just taken place in connection with the Third London District Synod which may have a bearing on the future of the Wesleyan Church. A lady has, for the first time, been admitted as a representative to the Synod, and on Thursday, by a large vote, she was elected a representative to the Conference.

Revs. Ferrier Hulme (the founder) and F. L. Wiseman took part in the anniversary of the Warford House Sisters' Mission, Yarmouth. One of the speakers claimed that the Forward Movement had really made the whole world the parish of Methodism, and the sisters' work amounted to a new book of Christian evidences.

Methodist Union will be brought before the approaching Primitive Conference on a resolution from one of the district meetings, where a motion has been passed suggesting the desirability of union between the Primitive Methodists and the Bible Christians. There is a pretty general feeling in favour of this movement, if the necessary changes in name and methods of government can be adjusted.

The district synods were in session last week, and the official figures are published in *The Methodist Times* thus:—Members 433,351; increases 6197; decreases in six districts only 546; a net increase of 5651. The number on trial is 33,129; new members received 47,834; ceased to be members 23,001; emigrations 475; deaths 5974; Junior Society class members 70,663—an increase of 2694; candidates for the ministry 128.

### PRESBYTERIAN.

A new Welsh church has been formed at Morriston.

Mr. Edward Davies, J.P., Llandinam, has subscribed £1000 to Trevecca College, and £1000 to Bala College.

Six new congregations are reported as having been added to the English Presbyterian Church during the past year.

The five evangelists appointed by the Synod for the year are Revs. Dr. Monro Gibson, S. R. Macphail, James Christie, G. M. Smith, and W. F. Holt.

Rev. A. M. Philip, of Avoch, formerly of Crown-court Church, being on a short visit to London, preached on Sunday evening in his old church.

About 120 members of Synod attended a temperance breakfast which was held at Exeter Hall. Mr. H. M. Matheson presided, Rev. Dr. Horton being amongst the speakers.

The congregation at Heaton, Newcastle-on-Tyne, have resolved to erect a new church. The present building is too small for the congregation, which has grown in three years from 141 to 476 members.

The Synod has decided to meet next year in Jesmond Church, Newcastle. An unsuccessful invitation for the Synod to meet in Marylebone Church was given by Rev. Dr. Pentecost on behalf of his session.

The induction of Rev. Geo. H. C. MacGregor, M.A., of Aberdeen, to Trinity Presbyterian Church, Notting-hill, will take place on May 24, at 8 p.m. On the following Lord's Day, 27th, he will enter upon the duties of his new charge.

The King of Servia has sent, through the Servian Minister, the decoration of Knight Commander of the Royal Order of St. Sava to Principal David Brown, D.D., of Aberdeen, in recognition of his Commentary on the Gospels and Acts. The translation has been done by a member of the Servian Cabinet.

### SOCIETY OF FRIENDS.

On Feb. 2, a new preaching hall was opened at Chung-King, China, capable of holding 300 people. The opening service was well attended by the Chinese, as well as by several missionaries, and was a time of gladness and hope. Much satisfaction will be felt at home with the advanced step thus taken, and the widened prospect of work.

The removal of the Flounders Institute from Ackworth to Leeds is likely to enlarge the usefulness of that educational establishment. The greater facilities afforded will doubtless promote the growth of knowledge among the students in their new sphere. It is gratifying to learn that the entries of Flounders students for next session are already quite encouraging.

At Philadelphia yearly meeting, held last month, the isolation of that body for many years from epistolary intercourse with all other bodies of Friends was discussed, and its abandonment proposed. The Conservative element was, however, preponderant, and the isolation remains. Temperance education and work among the Indians are well maintained by Friends of that yearly meeting.

London yearly meetings begin on Wednesday next, but the ministry and oversight meetings begin on Monday evening, and some of the gatherings that cluster round the yearly meeting, and add so much to its interest, begin on that day. Ireland, America, Palestine, and Syria are likely to be well represented at this as at former annual gatherings. Almost every evening there will be one or other public meeting held for the promotion of the public good at home or abroad.

Dublin yearly meeting ended last week, and seems to have been a time of interest and profit. Correspondence with American yearly meetings excited a lively discussion, and led to the appointment of a committee to meet in Dublin in autumn, and report next year. The "Forward Movement," in Western America is exercising the minds of Irish Friends, and may lead to changed relationships with them. Friends in Ireland suffer, like other churches, in the dwindling population, and again have to report a small reduction in membership.

### THE SALVATION ARMY.

General Booth, who is at present in Belgium, will return in time for the May meeting at Exeter Hall on Monday next.

A native of Jerusalem, who was converted in the Bombay Social Wing, has just been sent as a cadet to the Marathi division; he speaks six languages.

The open-air marches in Waterbury, Conn., have lately been experiencing some rough treatment, the sisters frequently being pelted with stones. In spite of this, the Salvation work inside is going on apace.

Sir Tollemache Sinclair, of Ulbster, has instructed his agent to prepare a deed of gift of the Old Congregational Chapel at Thurso, with the stores attached, in favour of General Booth, for the use of the local detachment of the Salvation Army.

(*For Fallen Asleep, see page 30.*)

JAFFA.—The English Mission Hospital at Jaffa is no longer the "Mildmay Hospital," which has been removed to Hebron. The Jaffa Hospital is now under the guidance and superintendence of Miss Newton.

# The Christian.

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## Notes and Comments.

We shall be much obliged if any of our readers can spare us copies of the following numbers of The Christian:—1201, 1202, 1205, 1210, 1212.

It is proposed that Sunday, May 27, shall be observed as a day of special intercession for the discontinuance of the opium trade between India and China. The clergy and ministers of all denominations are earnestly solicited to bring the subject to the notice of their congregations, and to arrange to have it made a special subject of prayer.

We learn with uncommon pleasure that Mr. George Williams, president of the Y.M.C. Association, has received from Her Majesty, through the Prime Minister, the offer of knighthood. If such honours are in any sense a mark of public esteem for eminent service rendered to the community, no man better deserves the distinction accorded to Mr. Williams.

Miss Ida B. Wells, the coloured lady who last year described in our columns some of the horrors of lynch law in the Southern States, is again in Great Britain. She has succeeded in enlisting widespread sympathy in the cause which she has at heart; and at large religious gatherings resolutions have been passed expressing grief and horror at the wrongs done to the negro population of America, and calling on all lovers of justice to demand for every citizen of the Republic accused of crime a proper trial in the courts of law. In an article on this subject, which is rendered specially painful owing to the fact that some of the victims are not even suspected of crime, *The Daily News* has reasonably said:—

> A State in which even criminals are sentenced and executed without due process of law is in a condition of anarchy; and the other States of the Union may well consider whether, should this lawlessness continue in parts of the South, it may not be the duty of the Federal Government to interfere on the ground that it is empowered by the Constitution to guarantee a Republican Government in every State.

The general question of gambling will be sure to receive more serious attention because of the revelations now being made of the prevalence of the vice among women. The majority of the replies sent to the Committee of the Northern Convocation, which inquired into gambling among women, affirm that it is increasing most of all among them. Mothers, it is said, bet away their husbands' wages, and pawn clothes and furniture to obtain money to gamble. Of the habits of many young women in factories we have recently spoken. If children are led by their mothers, the prospect is indeed serious; and the more so, as, along with the common forms of gambling, there is said to be a great deal of speculation in stocks and shares by rich women. The evil points to a duty. The pulpit must shed the light of truth upon this common sin, and the Church must uphold preachers in doing it. The only effectual way of dealing with any sin is to treat it as a sin against God. Contributions to the Anti-Gambling League may be remitted through the publishers of The Christian.

Rev. J. D. Kilburn, of Hamburg, dropped some suggestive words at the conversazione of the Evangelical Alliance, when he pointed out that, although the Russian Government would not, under pain of banishment, allow the Bible to be given away, yet it might be sold at a very low price. If a curious conservatism permits this cheap sale we can but be thankful, and hope that it may long continue, continue until it is changed for liberty. "Persecution," said Mr. Kilburn, "had sent the Stundists from Germany to Russia, and persecution was spreading them abroad there." Tyrants never know how surely their policy aids the Gospel they seek to destroy. Both at home and abroad the Russian Government will have to face Stundism, which is no enemy, but a friend.

Seldom has anything more touching been seen in these hurrying, money-making times than the departure of a hundred Russian Baptists, Stundists, from one of the Baltic ports for America. A *Daily Chronicle* telegram says:—

> As the ship steamed away from the quay they raised a well-known psalm tune, a great favourite among the Russian Baptists, and it is stated that the tones of the sacred melody were heard for a long time after the vessel had left the harbour, and greatly affected the crowds remaining on the quay.

Much as we deplore the loss of these saints by Russia, we cannot but rejoice in the gain of them by America, where they are sure to coalesce with everything that is purest and best, and aid that country to realise its high ideal.

What is a missionary? The reply to that question will answer others, and solve problems which are exercising some who are seriously intent upon fulfilling the Lord's command, "Go ye into all the world, and preach the Gospel to every creature."

Twice at a recent meeting of one of the great societies the subscribers were addressed as "the Society," and the missionaries were spoken of, perhaps inadvertently, as "their servants." The second time the speaker corrected himself, and substituted the word "agents." On the other hand, it is sometimes said that the missionaries themselves constitute the Society.

Neither of these is the New Testament conception of a missionary. Missionaries are not the servants or the agents of the societies, nor do they constitute a Missionary Society. What are they, then? They are Christ's witnesses; "they are the messengers of the churches, and the glory of Christ." They are those who willingly offer themselves to fight the Lord's battles in the high places of the field. They go forth with the commission and benediction of the Church of Christ, of which they are the messengers.

If the Gentile Churches were debtors to the poor saints at Jerusalem, much more is the Church of Christ debtor to those who have never heard the Gospel; and if those chosen by the churches to travel with and to administer the grace of temporal supplies were "the messengers of the churches and the glory of Christ," much more does that designation apply to those who carry the Gospel to the heathen world.

One of the very first responsibilities of pastors and teachers is to teach the flock of God, whom He hath purchased with his own blood, the debtorship of its every member to those who have not heard the good news of John iii. 16; and to press these questions incessantly upon them: "How shall they hear without a preacher? and how shall they preach except they be sent?" Nothing will tend more to bind the children of God together in love and mutual helpfulness than obedience to the trumpet call of our risen Lord to preach repentance and remission of sins to all nations in his Name.

"Wilt Thou not revive us again, that thy people may rejoice in Thee?" "Rejoice in the Lord alway, and again I say, rejoice." A soul or a church rejoicing in the Lord cannot help but "tell it out among the nations that the Lord is King"; cannot help but "tell it out among the heathen that the Saviour reigns."

A prominent Labour leader is reported as saying, in reply to Dr. Barrett's address on the Secularisation of the Pulpit, "that preaching about souls was the laziest means of getting a living he knew, for such preachers did not have to bother with any details." We entirely agree with him, if he means that when a man takes to this work as a means of getting a living he is sure to be lazy at it. The saving of souls never was an inspiring and congenial occupation to a mercenary mind. Indeed, we do not believe that such a man ever honestly aims at saving anybody, but only at going through a set of duties.

If, however, he means that the work of saving souls, honestly undertaken and honestly followed up, is a lazy business, then he speaks wide of the mark. There is no work so exacting, so anxious, so demanding attention to every mood of the mind and every condition of the life. It means the pursuit of personal holiness, the keeping of a conscience void of offence toward God and men, the patient study of that Word by which souls are born again; it demands incessant watchfulness, stedfastness in prayer, and patience in labour; it lies on the heart as a heavy burden, for "we watch for souls as they that must give account, that we may do it with joy and not with grief." Soul-saving was never a lazy business to one who was the means of saving souls, and the worker must be judged by his work. Luther, Wesley, Whitefield, Grimshaw, Berridge, Spurgeon, and thousands more who were animated by the same spirit, were not idle.

An esteemed correspondent calls attention to the use of the name Holy Ghost as an adjective, thus, "Holy-Ghost preaching," "Holy-Ghost power," "Holy-Ghost men." He says:—

> I cannot suppose that any irreverence is intended;

but for it to be possible for a child of God thus thoughtlessly to speak of the Eternal Spirit must surely indicate a strange state of soul. Do they realise of whom they speak? Can it be that in these days of work and bustle, they are too hurried even to spare the time to write or speak the longer Scripture sentences,—"Men filled with the Holy Ghost," "The power of the Spirit," "The Word preached with the Holy Ghost sent down from heaven"? What wonder if, with such speech regarding Him who is the Most High God, the Church mourns an absent Spirit?

*The Rock* asks the question, "Is Rome Gaining?" and replies that in America she has acquired almost supreme power, and has used it to fill almost every post of power with Roman Catholics. In England, too, she has obtained a preponderating influence out of all proportion to the number of her adherents. *The Rock* thinks it more than strange that our statesmen should be afraid to speak out boldly and deal firmly with such a party. Politically Rome is strong, and is becoming stronger.

But religiously it is otherwise. Notwithstanding the gains she makes by perverts, she is losing thousands of her children in other lands, who are not only drifting from her, but are embracing evangelical Christianity. One man, returning from New York, publicly stated that in a short space of time he had met no less than seventy-five persons who, on leaving Ireland, had renounced Romanism through the work of one Society. His experience is not unique. Thousands of Romanists in America have renounced their old beliefs; in France hundreds of the priests are ready to abandon their profession; in Italy, Spain, and Portugal hundreds have received the Word of the Gospel; in Hungary a similar movement is in progress. From all these facts, the political and the religious, it is evident that the sure way to counteract Rome and undermine her power is to continue instant in preaching Christ as the Saviour of the world. Nations won for Christ are lost to the Pope.

Mr. Montefiore continues, in *The Jewish Review*, his observations on the New Testament. Writing of St. Paul and his Epistles, he says that the Epistles "fill a new-comer with immense astonishment. They are so unique. They are so wholly unlike anything else he has ever read. Humanity is composed of Jews and Gentiles. It is in their relation to God that Paul's great pre-eminence, his big religious advance, his most permanent contribution to religion, consist." Mr. Montefiore thinks that in some senses Paul turned Judaism upside down. He cannot accept the view that the law was the strength of sin, and drives the sinner to spiritual despair. It might do so to Paul, but surely to him only. Now, under the teaching of the Holy Spirit there is no experience more common than this; self-despair is the point from which the sinner passes to faith in Jesus as his Saviour, and self-despair is caused by his finding that the demands of a spiritual law are more than he can meet. There is evidently a wide difference between the ordinary Jew trained in obedience to a written word, and even a nominal Christian trained to see that religion, if true at all, must be spiritual.

Nevertheless, Mr. Montefiore confesses that Paul's hatred of sin is very inspiring. Equally striking, he thinks, is "his grasp upon the essentials of morality. There is a unity in his ethics: the virtues hang together. On one or two principles, whether religious or ethical, all seem to depend. Nor can we forget that the great apostle of faith has yet placed faith below love." Such study of the New Testament is, to say the least, an effectual way of removing prejudice and misconception; it must also provoke curiosity in many Jews who read the criticisms, and it may remove the veil from their hearts. We cannot have the New Testament read by too many.

Any emphasis that can be laid on the proper function of the pulpit is welcome. All, therefore, whether preachers or hearers, who think that preaching should deal with critical and intellectual difficulties, may give heed to Dr. Martineau, who, if anything, is intellectual, and represents a highly-educated community. After speaking of hearers not keeping themselves abreast of the questions of the day, and thus causing the pulpit to be turned again and again into a mere lecture platform for critical exposition open to contentious and controversial matter of all kinds, he adds:—

Consequently, ministers lose the habit of giving their people those stimulating spiritual instructions, those appeals to the conscience and heart and affections, which constitute the true function of the pulpit. For my part, I regard it as an abuse of the pulpit when those prophetic functions do not occupy almost the whole of its attention. The souls of our preachers will never be developed to their full power till they learn the courage to effect this.

These observations ought to come with tenfold force to those who hold the evangelical faith. Truly their chief business ought to be with the heart and the conscience, and the message our Father has sent to both. "Preach the Word" is the command laid upon the preacher.

"Doing nothing by partiality." An invaluable rule for every minister of Jesus Christ to observe, if he would avoid jealousy, envy, and strife, if he would be to every soul committed to his care a true teacher and guide and under-shepherd. He can only help one as he is impartial to all. But with our natural sympathies and antipathies this is by no means easy. It is far pleasanter to have to do with persons whose tastes and views are in harmony with our own than with those who are repellent. Yet grace, not nature, is the safe guide; and we may be far more useful to the latter than to the former. Anyhow, ministers at least should be impartial, and the same grace is valuable in anyone. Were it more commonly possessed and exemplified we should be richer in good works, for some who are timid would be encouraged to take their own place in service.

BRITISH GUIANA.—The total population at the last census was 288,328, inclusive of probably 10,000 Indians. The number of East Indians was 105,463. We have fifteen stations in which the Gospel is preached in English, and two in which it is preached in Chinese. The total number of believers in fellowship is about 1138. Of these, 1091 are English-speaking and forty-seven Chinese. The two Chinese assemblies meet at Peter's Hall, and in the Camoony Creek, and there are in fellowship about forty-seven. Most of the South American Indians in fellowship are in the assemblies meeting at Matara, in the Berbice River, and at Hyde Park, in the Demerara River.

SPANISH AND PORTUGUESE CHURCH AID SOCIETY.—The Archbishop of Dublin presided, as usual, over the annual meeting of this Society in Exeter Hall. The report presented by Rev. E. C. Unmack stated that the needs of the struggling churches throughout another year had been met, although amidst some anxiety. There was cause for congratulation in the progress in Spain and Portugal. The Archbishop said he might fairly express himself most hopefully respecting the future of the reform movement, both in Spain and Portugal, and appealed for financial support. Prebendary Webb-Peploe said all must be truly thankful for what the Society had been enabled to accomplish. Canon Meyrick, Rev. Gilbert Karney, Rev. F. A. C. Lillingston, and Rev. Dr. H. E. Noyes also spoke.

## Israel and the Gentiles.—III.

THE OLIVE AND THE WILD OLIVE.

"Lo, it is a people that dwell alone. And shall not be reckoned among the nations. Who can count the dust of Jacob, or number the fourth part of Israel?" "If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?"

Surely *our* hearts' desire and supplication to God for them is that they may be saved. Yes, and the Remnant which will become the Nation, will be saved. For neither Gentile nor Satanic malice will eventually prosper against Israel. Surely there is no enchantment against Jacob, neither is there any divination against Israel. At *the due season* it shall be said of Jacob and of Israel, "What hath God wrought!"

The question between Jew and Gentile involves the most profound antithesis of history, both sacred and profane. We who are witnessing with prayerful and soul-stirring interest the present movements amongst God's ancient people know that it is our wisdom and comfort to keep very closely to the Word of the Living God in all our dealings with them. In love and faithfulness we implore them to search the Scriptures and to consider Him who in all their affliction was afflicted, who grew up before them as a tender plant, and as a root out of a dry ground. We beseech them to hear God's Gospel concerning Him who was wounded for their transgressions and bruised for their iniquities; whom God raised from the dead to be a Prince and a Saviour, and through whose precious blood alone is there "forgiveness of sins."

Nor is it only Gentile Christians who are testifying. Read the following remarkable sentences from the lips of a converted Jew. Oh! may he testify faithfully.

It will be well with the Church of God if the present year brings to us a greater interest in Israel.

Rabinowitz, Warszawiak, Lichtenstein, are men only the other day, as it were, converted to Christianity. In themselves they are signs of the times.

Through the efforts of such men Israel, as a whole, appears to be waking out of the sleep of 2000 years. Thousands of Jews are honestly and diligently inquiring, searching the Scriptures, and comparing the Old Testament with the New; while everywhere fanatical Jews, as in Apostolic days, are contradicting and blaspheming.

Is blindness being gradually taken away from the eyes of Israel? And, still more solemn question for the wild olive, for Gentiles: is that gross darkness which is to come like a pall over apostate Christendom, is that judicial blindness and hardening which will end in men believing the strong delusion and the lie—is, I ask, that darkness creeping on?

If not, what means this ominous turning away from Reformation truth, this departure from the Gospel of the Grace of God, this despising of the Atonement? There are doubtless very bright places here and there. Yes, God be praised! but are not the shadows deepening, are not the contrasts of light and shade every day becoming more marked? Is not the Gospel of redeeming love very contrastedly now a savour of life unto life, or death unto death?

"Borderland," "Spiritualism," "Theosophy," "Mahatmas," and "Fallen Angels," what mean these sounds in our ears? Christian, dost thou hear them? Is the thing true, "even a great warfare"? Then up, trim your lamp, and fight the good fight of faith, knowing that yet a very little while and He that cometh will come and will not tarry.

Remember, too, the encouraging words, "Hold fast till I come" and "The just shall live by faith." C.

## The Two Parts of a Whole Gospel.

John the Baptist bore a two-fold testimony to Jesus Christ: first as "The Lamb of God that taketh away the sin of the world," and secondly as "The Baptizer with (or in—R.V.) the Holy Ghost" (John i. 29, 33). Scripture everywhere recognises the importance of combining these two. In the types, the blood as representing the atonement, and the oil as foreshadowing the Holy Spirit, are continually connected. Isaiah not only foretold Christ as the suffering and atoning Lamb (Isa. liii.), but predicted also the outpouring of the Spirit (Isa. xliv. 3). The same connection is seen in Ezek. xxxvi. 25-27, and in the New Testament they are again combined by our Lord (Luke xxiv. 46-49), and by Peter in his reply to those who asked "Men and brethren, what must we do?" (See Acts ii. 38.)

Both these are necessary to a full Gospel. Either, without the other, is incomplete in itself, and insufficient for its purpose. To preach the atonement without the anointing, is like laying a foundation and building nothing upon it. To preach the fulness of the Spirit without the atonement, is like building without securing a good foundation. As the two oars in a boat, as the two wings of a bird, so these two things, Christ the Lamb and Christ the Baptizer in the Spirit, are necessary to a perfect Gospel.

Unfortunately the connection between these two has not always been maintained. We divide evangelical preachers into two classes: first, those who preach "Christ *for* us"; and next, those who preach "Christ *in* us." The one is the first part of John's testimony; the other is the second. Each is important, but each requires the other. The result of this imperfect testimony is an imperfect Christian life. Some are like vessels well ballasted but without sail; very steady, but very useless. Others are like vessels with full sail, but little ballast; full of *go*, but not reliable. To correct these two forms of failure we have meetings, on the one hand for giving emphasis to the atonement, and on the other hand for calling attention to the Baptism in the Spirit. No doubt both classes of meetings are good; but how much better would it be if we preached a *whole* Gospel, and so rendered such special efforts unnecessary!

It is needful to emphasise both parts of John's testimony. Sin is guilt and condemnation; hence our need of Christ as the atoning Lamb. But sin is also defilement and death, hence our need of the Spirit to quicken and empower. For both these needs John points us to Jesus. Let us renew our faith in Him in both characters.

(1) John belonged to a priestly house, and so was familiar with the Old Testament sacrifices. He knew the meaning of the Passover Lamb, was familiar with the event it recalled, and perhaps saw something of the greater event it foreshadowed. He knew that Isaiah had predicted that the Messiah should suffer, and by suffering should atone, and had said concerning Him, "He is brought as a lamb to the slaughter" (liii. 7). And when Jesus appears, he can point to Him as emphatically "*the* Lamb of God." After centuries, during which men waited for the promise of God, having only "the shadow of good things to come," now the promise is fulfilled, the shadow gives place to the substance. Isaac's significant question, "Behold the fire and the wood, but where is the lamb?" (Gen. xxii.), is answered at last. Christ is the God-promised, the God-sent, and the God-accepted Lamb.

"Taketh away" is in the margin of R.V. "beareth." Perhaps the two words may explain John's meaning. The Lamb "takes away" sin because He "bears" it. But what is it to bear sin? Theologians may only confuse us by their differing replies. God's word will explain itself. What does "bear" mean in such words as these? "Whoso curseth his God shall *bear* his sin" (Lev. xxiv. 15). "Ye shall *bear* your iniquities even forty years" (Numb. xiv. 34). Does it not mean to bear the guilt and suffer the penalty of sin? Then see the same word applied to Christ—first in type—"the goat shall *bear* upon him their iniquity" (Lev. xvi. 22); then in prophecy "My righteous Servant shall justify many, for He shall *bear* their iniquities" (Isa. liii. 11); and then in actual statement by John the Baptist (John i. 29), by Paul (2 Cor. v. 21), and by Peter (1 Pet. ii. 24). He takes away sin because it was laid upon Him—its guilt was charged to Him—its penalty was borne by Him. The cross was the altar; the righteousness of God wielded the sacrificial knife; the cry from a heart that felt itself God-forsaken showed that all hell was concentrated into that awful hour; and the resurrection proved that the work was fully accomplished, and the claims of Divine righteousness were fully met. *That* was the putting away of sin:—not by the lamb-like qualities of patience and gentleness with which He endured the wrongs inflicted on Him by cruel men; but by offering Himself as a sacrifice to bear the guilt and doom of sin.

II. But that is not all. If we look to Him as the Lamb, let us also see Him as the Baptizer with the Holy Ghost. And let us wait upon Him for all He designs to give us.

(1) Cherish very high thoughts of what this means. In its fullest sense it means a change in you as great as appears in the disciples after the day of Pentecost. In the judgment of Christ, it was so great that He redeemed you at such infinite cost in order that you might receive this gift. It establishes a union between us and Christ similar to that which existed between Christ and his Father. It makes real to us the person of Christ as a constantly indwelling presence. It is the Spirit of life in Christ Jesus making us free from the law of sin and death. It is the Spirit of adoption, driving away every trace of our old bondage, and witnessing with our spirit that we are children of God. It is the Spirit of wisdom and revelation in the knowledge of Him, making us to know the things that are freely given to us of God. It is the enduement with power for every form of life and testimony. All this and more is included in what our Lord designs to give us.

(2) John saw Jesus receiving the Spirit. It will help us to see the same thing. Our Lord put Himself on our level. That He needed it, settles once for all the question as to whether we need it too. That He received it, settles the further question as to whether we may receive it too. True, the anointing came upon Him in a different form. As the Spirit brooded, dove-like, over the waters of the first creation, so as a Dove He descended on Christ, the beginning of the New Creation. It was an appropriate symbol of the Spirit upon Him who was "holy, harmless, undefiled, and separate from sinners." But upon us—both in the promise (Matt. iii. 11), and in the fulfilment (Acts ii. 3)—the symbol of the Spirit was fire. Purifying like that of the refiner, giving energy and zeal, and empowering weak men with irresistible might. But though under a different symbol, Jesus received the Spirit. We, therefore, need Him, and we may therefore receive Him.

(3) Remember it is Jesus who baptizes in the Spirit. Do not conclude that because you live *historically* in the dispensation of the Spirit, you of necessity possess all that may be yours. The meaning of the Baptism in the Spirit in your life can only be known as you are in conscious fellowship with Jesus. The fulness of the Spirit is not something you get *from* Him, but something you have *in* Him. Your attention is turned not to the baptism, but to the Baptizer; not to your own or to anyone else's experience of the Spirit's indwelling, but to Christ, in whom the fulness dwells for you. This pure river of the water of life, clear as crystal, proceeds out of the throne of God and of the Lamb (Rev. xxii. 1). Be occupied, not with the river, but with the Lamb on the throne. Learn to claim and to appropriate by faith all that He has won for you, and of which He makes you joint partaker with Him. The inhabitants of the city of Memphis, Tenn., were continually suffering from their imperfect supply of water. Epidemics were so frequent that at length it was resolved to seek for another supply. They bored to a considerable depth, and found abundance of clear pure water, that had all along been theirs if they had but known how to appropriate it. Are there no hidden treasures in Christ, for lack of which you are weak and helpless, but which only wait to be appropriated by simple, confident faith? "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that *believe on Him* should receive" (John vii. 38, 39). W.

## THE SOUTHSEA CONFERENCE.

This annual Conference for the deepening of the spiritual life was held from Monday to Friday last week, and was a time of spiritual refreshment to many. The chairman was Mr. Robert Wilson, and the speakers included Rev. J. B. Figgis, Brighton; J. Gelson Gregson, Portsmouth; W. Houghton, Guildford; J. J. Luce, Gloucester; W. Fuller Gooch, London; R. Middleton, Norwich; H. Lindsay Young, Portsea; and Drs. T. H. White and Harry Guinness. Want of space precludes anything like a detailed report; but below are enumerated some of the lines of thought put forth during the week.

Mr. Houghton, speaking from Rom. v. 10, 11, showed that the office of Christ on the cross was to atone for sin, and the office of Christ on the throne is to keep from sin. Until Christians wake up to know what they have in Christ they will never be able to say, as did a French Christian recently, "I am well pleased with my Lord, and I want my Lord to be well pleased with me."

Mr. Young spoke on the fulness of the Holy Spirit, and remarked that it was possible to be historically in one dispensation and experimentally in another. If God expects his people to be endued with power, it is a crying shame that they should lack this enduement, which would make their words and work effective. The fulness of the Spirit is a promise, claim it; a gift, take it; a command, obey it; it is God's purpose concerning every Christian, let us see that it is fulfilled in our experience.

Pastor Fuller Gooch gave an impressive address on the sevenfold portraiture of a Christian worker in 2 Tim. ii. 15-21. He is a probationer, ver. 15; a workman, ver. 15; a trackcutter, ver. 15; a slave, ver. 19; a confessor of Christ—"one that nameth the name"—ver. 19; a separated one; and a vessel. Speaking on the last point he said that the Holy Spirit jealously desired them that He might fill them with Himself.

On the last evening Mr. Middleton, who proved a valuable helper throughout the week, brought the teaching of the Conference to a practical issue by an after-meeting, when many yielded themselves to the Lord for service in both the home and foreign mission fields. W. M. C.

## The World in the Church.

"And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world (or age), and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." So many things, and some not in themselves evil, seek to gain possession of the heart, that the good seed can scarcely live. The mere number of things that clamour for attention makes prayer and meditation difficult; and distraction is hostile to an intense religious life. The newness of the things which attract us is a dangerous charm: the love of novelty went far to ruin Athens. It is evident that our Lord saw a peril to the soul arising from the multiplicity of objects, from the wishes and longings that are quickened by an ever changing life, from simple occupation with things seen and temporal. Innate evil in the things is not necessary; absorbing preoccupation with them is enough: for then Jesus cannot be Lord of the heart. Hence one of the great ends for which the Church as a fellowship of believers was instituted, was to keep the things of Christ always and prominently before the mind, and so to counteract the influence of the world.

How mistaken, then, for the Church to forsake this object and to bring distracting and dividing things into her very midst! The world in the Church is the danger of to-day. In every direction some secondary thing, which is not her proper work, is placed before her. Art in one form and another draws away the thought and love of some of her members. Music, as expressing the joy of the heart, and also its deepest, tenderest sorrow for sin, is too often made a minister to mere æsthetic pleasure, and diverts souls from God. If the ages of art were also ages of deep spiritual torpor, we should beware of coqueting with a pleasure which may throw us into a spiritual trance. We should be warned by the times past. Music should not be made an excuse for introducing the concert-room in one of its most objectionable forms. We know that when "penny readings" became the fashion, the hope of many that they had established an easy way by which young persons might return from the world to the Church was disappointed; for the entertainment was found to be a way by which too many left the Church for the world. The step placed between the higher and the lower life became more frequently a step to descend than to ascend by.

One of the most dangerous concessions to the world is the introduction of the drama in any form and in any degree. Religious themes are used, and a taste created for other things. We have difficulty enough to keep persons away from places which prove to be their ruin, without putting them through a preliminary training, that shall prepare them for destruction. Love of the drama is a passion of human nature which needs no encouraging, least of all should the Christian have anything to do with those sides of it which inevitably minister to sensual feeling. And how long would the drama hold its ground if that feature of it were to disappear? Judging from such external signs of what goes on inside theatres as can be seen by anyone on hoardings, we cannot but think that the most objectionable features of acting are the most popular.

Within our congregations the difficulty with regard to these clamant outside objects lies among the unspiritual, those who "walk after the manner of men." "Where is the harm?" they ask. And it is not easy to show them, because they are without the sensitiveness of soul which *knows* that there *is* harm. "It will lead some to become religious," say they; but in point of fact, it never does; compromise always sacrifices Christ, but never wins the sinner. You can only win him by insisting on his absolute submission to Christ. Our Lord and Master never yielded to any accommodation or to any minimising of his claims. We must adjust ourselves to Him, not Him to us. To obtain adherents by lowering the Divine standard would be to fill the Church with doubtful professors, who would soon destroy every particle of life she possesses. At the very threshold the question must be settled as to who is to rule—the Master or the disciple, the servant or the Lord. "Leave all and follow Me," is his unvarying demand made on every soul of man. A missionary to the Hindoos noticed that in every case where a convert returned home "to bid farewell" to father and mother before confessing Christ, he either failed to confess Him, or, having confessed Him, some time afterwards proved unfaithful. We are making the service of Christ hard by not insisting upon complete surrender to Him, for it is hard only to such as do not give Him all.

The admission of worldly ways and amusements into the Church is a grief to such as walk closely with God. A true pastor is discouraged and his work hindered; anxious inquirers, when there are any, are delayed; young disciples are dwarfed in growth and impoverished in experience. Our correspondence bears witness to the extent to which opposition may be carried by "carnal" brethren to the conscientious convictions of a "spiritual" pastor, even compelling him to resign rather than be a partaker in doubtful things. Such testimonies cannot but be useful, but they ought never to have to be borne against the very Church herself!

J. P. G.

## "AMEN."

O Christ! the great Amen,
God's "Witness, faithful, true"!
Thy works responding to the Word,
Amen! our faith renew.

All promises of God
In Him are "Yea, Amen."
His work is finished, and secures
Salvation unto men.

Amen, is Christ's response
As man, from earth to Heaven;
At once, "Amen," is God's reply:
The blessing sought is given.

At once let us accept
Our Father's call on high;
And to the message of his love
"Amen" be our reply.

"*Come, wandering children, home.*
*Fear not, return to Me!*"
Amen! I will at once arise.
Amen! I come to Thee.

"*Believe in Him I send*
*To save from guilt and grief.*"
Amen! I will, I do believe;
Help Thou my unbelief.

"*Forsake the world and sin;*
*My sons and daughters be.*"
Amen! this better part be mine;
My God, my Father be.

"*My son, give Me thy heart!*
*Henceforth be wholly mine.*"
Amen! Lord, give Thyself to me.
Amen! Lord, I am Thine.

With all thy Church on earth,
Amen, I'll say—and then,
With countless ransomed hosts in Heaven
I'll shout, "Amen! Amen!"

Newman Hall.

## THE PROPHETIC OUTLOOK.

The fact that Dr. Robert Anderson's book, The Coming Prince, the Last Great Monarch of Christendom (5s. *Hodder & Stoughton*), has reached a fourth edition is evidence of a keen, if not widespread, interest in prophetic studies. Like all writings regarding events foretold in Holy Scripture, this is a work of peculiar characteristics; no two writers occupy the same ground, or open up prophecy in precisely the same way. Some expositors seem to set forth future events as seen through a telescope so fixed as to leave out of view everything between the present moment and the crisis which will supervene upon the present dispensation. Others see "things to come" enveloped in a haze hardly consistent with a conception of God's purpose as *revealed* for the comfort and guidance of his people.

Dr. Anderson's survey is extensive; he does not overlook nearer events as lying within the scope of prophecy, neither are his eyes closed to remoter and consummating fulfilments. He is convinced that the Antichrist of Scripture is "an individual person, the incarnation and concentration of sin," and he adduces evidence from Old and New Testament Scripture. "The Prince who is coming," of whom mention is made in Daniel's fourth and final vision, will not only be a false Messiah, but a veritable vessel of Satan, claiming to be a manifestation of God. The delineation of this personage in this volume is conducted in a manner which at various points meets prophetical students of every school. In an explanatory note Dr. Anderson well says: "Each of the recognised schools of interpretation has truth which the rival schools deny. A new era would begin if Christians would turn from all these schools—preterist, historical, and futurist—and learn to read the prophecies as they read the other Scriptures: as being the words of Him who is, and was, and is to come, our Jehovah-God, with whom present, past, and future are but one 'eternal now.'"

In "A Retrospect and a Reply," given as an additional chapter in this edition, vigorous comment is passed upon the position of those who would write "*Fulfilled*" across the prophetic page because of apparent correspondence with events already described in the book of history. The Retrospect takes account of some of the signs of our times; noting, on the one hand, a spread of infidelity and demon-worship, preparing the way for the great infidel and devil-inspired apostasy of the last days; and, on the other hand, spiritual and national movements among the Jews, wholly without precedent during all the eighteen centuries which have elapsed since their dispersion.

"Finally," continues Dr. Anderson, "the Cabinets of Europe are watching anxiously for the beginning of a struggle such as prophecy warns us will ultimately herald the rise of the last great monarch of Christendom. Is all this to be ignored? Is there not here enough on which to base, I will not say the belief, but an earnest hope, that the end may be drawing near?" After the last great monarch of Christendom comes the Victorious Lord, and the age of glory follows apace. Dr. Anderson's work is rich in suggestion for all students of prophecy.

THE MADAGASCAR BIBLE SOCIETY.—Mr. H. E. Clark of Antananarivo, writes to *The Friend*: "The Bible Society in London allows us to sell Bibles here at a shilling each, and Testaments at sixpence. Our small Society buys these at the depôt in Antananarivo, and not only sells them at half price in distant places, but pays the carriage also. In this way we circulated 1802 Testaments during last year, and not quite a hundred Bibles.

INTRA EVANGELICAL ORPHANAGE.—Rev. G. S. Bonifazi, who has succeeded Signor Bossi as the director of this work, says in the new report: "The number of orphans, boys and girls, housed in the institution at the present time is thirty-eight. Two of the orphans are apprentices in laboratories in Intra; two frequent the technical schools of the town; and one has employment in a shop. All the others are being educated in the elementary schools annexed to the Orphanage, with the exception of two young girls, who, having finished the Government course, are employed in the Home itself in sewing, mending, and other kinds of needlework." Regarding the day school, Signor Bonifazi says: "It numbers at present sixty-four scholars, of whom thirty-one are children from the Orphanage, and thirty-three day scholars from the town. A majority of the latter belong to Roman Catholic families. The teachers are all Church members, and duly certificated."

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A., Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament*.

Ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

12. 7 Wherefore lest I should be over-elated there has been sent to me—like the agony of impalement—Satan's angel dealing blow after
8 blow, lest I should be over-elated. As to this, three times have I besought the Lord to
9 rid me of him; but His reply has been, "My grace suffices for thee, for power matures in weakness." Most gladly therefore will I rather boast of my infirmities, that Christ's power may take up its abode in me.
10 Therefore I take pleasure in infirmities, in affronts endured, in distress, in persecutions, in helplessness, for Christ's sake; for when I am weak, then am I strong.

11 It is foolish to write all this, but you have compelled me. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great apostles,
12 even if I am nothing. The signs that characterize the true Apostle have been exhibited among you in unwearied endurance, by tokens and prodigies and displays of power.
13 In what respect, however, have you been worse dealt with than other Churches, except that I myself never hung as a dead weight upon you? Pardon me this injustice!

14 See, I am now for the third time prepared to visit you, but I will be no dead weight. I desire not your wealth, but yourselves; for children ought not to hoard for their parents,
15 but parents for their children. And as to me, most gladly will I spend and be utterly spent for your souls' sake. If I love you more
16 intensely, am I the less to be loved? Be that as it may: I was no burden to you. But, "being by no means scrupulous, I entrapped you!"

17 Is there any one of the messengers I have sent to you by whom I have gained any
18 advantage over you? I begged Titus to visit you, and sent the other brother with him. Did Titus gain any advantage over you? Were we not guided by the same Spirit, and in the same steps?

19 You are imagining all this while that we are making our defence at your bar. It is as in God's presence and in communion with Christ that we speak; but, dearly beloved, it is all for
20 your edification. For I am afraid that perhaps when I come I may not find you such as I desire, and you may find me such as you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, detraction, backbiting, undue eulogy, unrest;
21 that, when revisiting you, I may be humbled when with you by my God, and may have to mourn over many whose hearts still cling to their ancient sins, and who have not repented of the impurity, fornication, gross sensuality of which they have been guilty.

9 *Power*: both A.V. and R.V. insert *my*. I venture to think so important a word could hardly have been omitted, in the Greek, if such were the true meaning of the sentence. Compare A.V. with R.V., John iii. 34.—*Take up its abode in*: lit., *spread its tent over*.

13, 14 *A dead weight*: more accurately, *a stupefying weight*. So in xi. 9: the word is found in N.T. in these three passages only.

15 *If I love*, etc.: some authorities prefer another reading which is followed by A.V.

16 *Being*, etc.: "My opponents say that my very privation and poverty were means to some unworthy by-ends." The Apostle disdains to give any other answer than that already given in ch. v. 11.

19 *That we speak; but*, etc.: some read, *that we say all this dearly beloved, for your edification*.

21 *Whose hearts still cling*, etc.: the renderings both of A.V. and R.V. fail to give the force of the Greek perfect, which (much more than the English perfect) always implies a still abiding result. Compare xi, 25 and note.

## THE OPIUM COMMISSION.

From the beginning to the end of this commission it was very evident to all those who watched the proceedings with a critical eye, that the tendency of both the majority of the commissioners and of the witnesses that were summoned to appear before them was in favour of opium; or, at least, that there was no hearty desire to abolish the traffic, except in the case of a small minority.

As the question was one which specially concerned China, it seems very strange that our traffic in the deleterious drug with that country was almost entirely left out in the course of the opium inquiry made in India. Mr. Alexander's evidence was about the only exception, and, even in his case, China was brought in, not so much by the desire of the commissioners as by Mr. Alexander's determination to force that aspect of the question into the front position which it deserved, but from which it seems to have been the studious desire of the commissioners to exclude it.

When we bear in mind that the great outcry of philanthropists in England has ever been not so much the consumption of opium in India as the glaring iniquity of forcing the fatal drug on the people of China for revenue purposes, and as the Indian consumption is only about one-sixteenth part of the quantity exported to China, it seems exceedingly strange that, while the use of opium in India was so minutely gone into, little or no reference was made to the injury which the drug produces among the millions of China.

I consider this one of the chief defects of the investigation, and one is driven to the conviction that such a glaring omission could not have been a simple oversight, but the result of a deliberate premeditation. Leaving China out of the *rôle* of inquiry was simply passing over the most damaging indictment against the traffic in opium by the Indian Government. It was a repetition of what the Scripture strikingly represents as the farce of "straining out a gnat and swallowing a camel."

Again, to enter upon the investigation of an article of trade which is a large source of revenue to the Indian Government, in the midst of a strong and an overwhelming official influence, was hardly the way to arrive at a fair, just, and impartial conclusion on the subject. Only those who have lived in India for many years and who have had special opportunities of coming into contact with the force of the official domination and supremacy of our despotic Government, can possibly conceive of the almost irresistible difficulty of inaugurating any measure of reform that may in any way interfere with the revenue of the State.

In any case the bureaucratic character of our Indian Government is sweeping and supreme in all its official concerns, but when it comes to be a question of revenue the zeal of our rulers runs up to high-water mark, and the force of the official flood is well nigh overwhelming. The full power of this tremendous influence was brought to bear upon the procedure of the Opium Commission.

As to all those who are the servants of the State, their vote in favour of the opium was a matter of course; for to act contrary, from any private conviction, they dare not do with impunity. Then there are so many who are held down by the fear of official displeasure, by various social and fiscal considerations; while men of wealth and position would not dare do anything that might hinder their aspirations to gain the much-coveted distinctions or titles they hope some day to receive as a reward for their loyalty to Government.

In the face of all this we need not wonder at the preponderance of evidence given in favour of opium. But there is another aspect of this question which is a very sad one, and that is the deplorable manner in which a number of so-called English Christians have allowed the dread of official displeasure to tempt them to do violence to the dictates of conscience and to the claims of truth.

Hitherto the integrity of English witnesses in India has held a high place in the estimation of the natives of the country, who themselves may be too ready to sacrifice truth to personal interest. At the same time, they did not fail to admire and respect the sterling veracity of the English. But, alas! this high esteem for British courage to "speak the truth and shame the devil" has now been sadly clouded over through the more than doubtful evidence given before the Opium Commission. This I consider to be a far greater loss to our moral prestige in India than any *fiscal* loss that may accrue through the abolition of the opium traffic. The English character for integrity in India has gone down to a low level before the intelligent people of the land, who do not hesitate to ask us, with a smirk of triumph, "What of your boasted love of truth now? Who will trust English witnesses any longer, when so many of them have caved in from a cowardly fear of official displeasure, and have not hesitated to speak in praise of a drug which they know to be most injurious to the social, physical, and moral well-being of the people of India?" This is a stunning blow to the status of our moral power for good in the land, and the demoralising effects produced by it on the native mind will not wear away for many years to come.

To my mind, one of the most sad aspects of the whole question is the deplorable fact that though the opium revenue is bad money, money clotted with human blood, so blinded are our rulers to the criminality of the whole thing, that they seem to be utterly unconscious of the need of any reform. No doubt the desire for the much-needed revenue swallows up all considerations of the evil wrought by the iniquitous traffic.

And here I would note that the tap root of all the favour shown to the liquor, hemp drug, and opium concerns in India is the financial pressure caused by unnecessary and extravagant expenditure of a reckless Government. The present fiscal strain has already plunged the Indian Exchequer into troubled waters, and unless a speedy and a radical reduction is made the rocks of bankruptcy will soon be reached.

I have much to say on this subject, but for the present will only add that a force of 73,000 British troops, with nearly 200,000 native soldiers, and a double army of civil and military police, is a burden far too heavy for the poor Indian tax-payer to bear; nor is there the slightest necessity for such a display of military power. The stability of our reign in India does not depend so much on the number of British bayonets and native swords as it does upon a contented and prosperous population; and if that can only be secured by a kind, just, and righteous Government, we need not fear the result of disturbance from within or invasion from without. What we want now beyond all is a strong independent royal commission to look into and to retrench with radical severity the ruinous extravagance of our Indian Government. Thomas Evans.

P.S.—We have now the *ne plus ultra* of the opium iniquity set forth in the prosecution and imprisonment of one of the best men in India by a Bombay magistrate, for the *crime* of pointing out the opium smoking *dens* in that city, against which the Government itself had issued a strict order. The wicked indictment of being guilty of defaming the man who keeps the den is the plausible plea for prosecuting those who should rather be thanked for their benevolent service.

Surely the "cup" is now fast filling up, and the day of vengeance must be at hand. T. E.

*Mussoorie, May 1.*

IMPERIAL HALL, HANLEY.—On Sunday week, a service in memory of four friends connected with the Mission who had died during the past eighteen days was conducted by Mr. Middleton. The service was largely attended, and it is hoped much good will result. By the kindness of Captain Smith, of the Evangelisation Society, a Gospel Tent will be worked by the Mission in and around the Potteries throughout the summer months.

THE GOSPEL IN FRANCE is disseminated with much encouragement by the agents of the Société Evangélique de France. There are twenty-one evangelistic stations and seventy out-stations, while during last year some three hundred places were visited by the workers. M. Mouron, secretary of the society, relates an incident showing the sad ignorance of the French people regarding the Scriptures. A friend of his, zealous in Christian work, sent a copy of John's Gospel to a gentleman of position. What was his astonishment a few days afterwards, to receive the book back with a note in these terms:—"I congratulate you on the authorship of such a work. In case you publish anything further of the same kind, I hope you will not forget me."

[52K]

# Jeremiah, Priest and Prophet.

By REV. F. B. MEYER, B.A., Christ Church, Westminster.

## I.—"THE WORD OF THE LORD CAME UNTO ME."

(Jeremiah i. 4, 11, 13.)

"We know—things that we cannot say;
We soar—where we could never map our flight;
We see—flashes and colourings too quick and bright
For any hand to paint. We hear—
Strange far-off mental music, all too sweet,
Too great for any earthly instrument;
Gone, if we strive to bring it near."

F. R. HAVERGAL.

In the days of David and Solomon may be compared to spring and summer in the history of the Kingdom of Israel, it was late autumn when our story opens. The influence of the spiritual revival under Hezekiah and Isaiah, which had for a brief interval arrested the process of decline, had spent itself; and not even the reforms of the good King Josiah, which affected rather the surface than the heart of the people, would avail to avert inevitable judgment.

The northern tribes were captive on the plains of Mesopotamia, whence, in the dawn of history, their race had sprung. And Judah, unwarned by the fate of her sister Israel, was rapidly pursuing the same path, to be presently involved in a similar catastrophe. King and Court, princes and people, prophets and priests, were infected with the abominable vices, for committing which the Canaanites had been expelled from the Promised Land centuries before.

Every high hill had its thick grove of green trees, within whose shadow the idolatrous rites and abominable license of nature worship were freely practised. The face of the country was thickly covered with temples erected for the worship of Baal and Astarte, and all the host of heaven, and with lewd idols. In the cities, the black-robed chemarim, the priests of these unhallowed practices, flitted to and fro in strange contrast to the white-stoled priests of Jehovah. The people were taught to consider vice as part of their religion, and to frequent houses dedicated to impurity. All kinds of evil throve unchecked. The poor were plundered, the innocent falsely accused, wicked men lay in wait to catch men; theft and murder, adultery and idolatry, like spores of corruption, filled the fœtid air and flourished on the tainted soil (ii. 20, 27, 34; v. 7, 8, 26; ix. 2).

But it was in Jerusalem that these evils came to a head. In the streets of the holy city, the children were taught to gather wood, whilst the fathers kindled the fire, and the women kneaded dough to make cakes for Astarte, "the queen of heaven," and to pour out drink-offerings unto other gods. The Temple, with so many sacred associations, was the headquarters of Baal worship; its courts were desecrated by monstrous images and symbols, and its precincts were the abode of infamous men and women. It seemed as though the King of Sodom had dispossessed Melchizedek in his ancient home. Below the Temple battlements, deep down in the valley of Hinnom, scenes were constantly witnessed that recalled the darkest cruelties of heathendom. There was the high place of Tophet, which derived its name from the clamour of the drums that drowned the cries of the babes flung into the fires. It was an awful combination. "The Temple of the Lord, the Temple of the Lord!" was the cry of the heartless formalist; whilst below the sacred shrine such scenes of devilry were rife. Ah me! would that it had been the last time in the world's history when the profession of true religion had been accompanied by the license of vice and the service of the devil!

In such a Sodom God's voice must be heard. The Judge of all the earth must warn the ungodly of a certain retribution, only to be averted by swift repentance. The Good Shepherd must seek his wayward sheep. Better believe that there is no God than think that He could be speechless in the presence of sins that frustrated his election and long education of Israel, and threatened to terminate its very existence as a people.

Yet if God speak, it must be through the yielded lips of man. For if his voice struck the ear of sinful man directly, it would either paralyse him with dread, or seem indistinct, like the mutterings of thunder. So in every age the Divine Spirit has gone through the world seeking for the prepared lip of elect souls through which to utter Himself. He seeks such to-day. Men are still the vehicles of his communications to men. To us, as to Ezekiel, the Divine Spirit says, "Son of man, thou shalt hear the word at my mouth, and give them warning from Me."

In the call of Jeremiah we may discover the sort of man whom God chooses as the medium for his speech. And our discovery will greatly startle us. We shall find the heavenly treasure in a simple earthen vessel. Not in the metropolis, but in the poor village of Anathoth, three miles to the north; not in an elder, but in a youth; not among the high and noble, but in the family of an undistinguished priest; not in a man mighty as Elijah, eloquent as Isaiah, or seraphic as Ezekiel; but one who was timid and shrinking, conscious of his helplessness, yearning for sympathy and love that he was never to know. Such was the chosen organ through which the Word of the Lord came to that corrupt and degenerate age.

It is not to be expected that a superficial gaze will discern the special qualifications that attracted the Divine choice to Jeremiah. But that is no wonder. The instruments of the Divine purpose in all ages have not been such as man would have selected. God has always chosen "the foolish things of the world, that He might put to shame them that are wise; and the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, yea, and the things that are not, that He might bring to nought the things that are; that no flesh should glory before God." Your family may be poor in Manasseh, and yourself the least in your father's house—nothing more than a cake of barley bread; yet if God lay hold of you, He will work a wonderful deliverance. But there were several reasons why

### JEREMIAH MIGHT HAVE BEEN PASSED OVER.

*He was young.* How young we do not know; but young enough for him to start back at the Divine proposal, with the cry, "Ah, Lord God! behold, I cannot speak; for I am a child." Without doubt, as a boy he had enjoyed peculiar advantages. He came of a priestly family; his father, Hilkiah, may have been the high-priest who, in the discharge of his sacred office in the Temple, discovered the manuscript roll, which proved to be a copy of the Book of the Law, and led to the reformation under Josiah. His uncle, Shallum, was the husband of Huldah, the prophetess, in whom the fire of the old Hebrew faith was burning brightly, even in those days of almost universal degeneracy. Shaphan, Baruch, and Hanameel were probably the companions of his youth, and together formed a little band, who nourished the noblest traditions of the national life. Still, Jeremiah was but as a child.

God has often selected the young for posts of eminent service. Samuel and Timothy; St. Francis of Assisi, who renounced the world at the age of twenty-four; and St. Francis de Sales, who took up his life-work at twenty-six; Calvin, who wrote his Institutes before he was twenty-four; and Wesley, who was only twenty-five when he inaugurated the great system of Methodism. In every age of the Church young eyes have eagerly scanned this paragraph; and have dared to cherish the hope that since youth did not disqualify Jeremiah, so it would not render them unfit for the special service of God. The only thing to be sure of is that God has really called you; and this can only be ascertained after very careful consideration. There is, first, the consciousness of a strong inward impulse, which is most present in the holiest hours, but which is never far away, and often surges up pure and strong in the soul. There, is next, a certain concurrence of Providence, by which other doors seem closed, and that opened which conducts to the desired goal. Besides these, there is a natural adaptation, a consensus of opinion amongst friends and advisers, and the constant voice of the Spirit through the Word.

*He was naturally timid and sensitive.* By nature he seemed cast in too delicate a mould to be able to combat the dangers and difficulties of his time. He reminds us of a denizen of the sea, accustomed to live within its shell, but suddenly deprived of its strong encasement, and thrown without covering on the sharp edges of the rocks. The bitter complaint of his after life was that his mother had brought him into a world of strife and contention. And it was in allusion to the natural shrinking of his disposition that Jehovah promised to make him a "defenced city, an iron pillar, and a brazen wall against the whole land."

Many are moulded upon this type. They have the sensitiveness of a girl, and the nervous organism of a gazelle. They love the shallows, with their carpet of silver sand, rather than the strong billows that test a man's endurance. For them, it is enough to run with footmen; they have no desire to contend with horses. They love the land of peace in which they are secure, and have no heart for the swelling of Jordan. Yet such, like Jeremiah, may play an heroic part on the world's stage, if only they will let God lay down the iron of his might along the lines of their natural weakness. His strength is only made perfect in weakness. It is to those who have no might that He increaseth strength. Happy is the soul that can look up from its utter helplessness and say with Jeremiah, "O Lord, my strength in the day of affliction"; or with Micah, in yet earlier times, "Truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

*He specially shrank from the burden he was summoned to bear.* His chosen theme would have been God's mercy—the boundlessness of his compassion, the tenderness of his pity. In the earlier chapters, when pleading with the people to return to God, there is a tenderness in his voice, and pathos in his speech, which prove how thoroughly his heart was in this part of his work. Some of his choicest allusions to natural scenes are intended to set forth the love of God to backsliding and penitent souls. God's mercy is like "a fountain of living waters," as contrasted to the brackish contents of the rock-hewn cisterns; or like the ocean waves lapping on the bank of soft sand they may not pass; or like a husband's great love, which cannot forget the day of espousals amid the unfaithfulness which has ruined the peace of his home.

But to be charged with a message of judgment; to announce the woeful day; to oppose every suggestion of heroic resistance; to charge home on the prophetic and the priestly orders, to each of which he belonged, and the anger of each he incurred, the crimes by which they were disgraced—this was the commission that was furthest from his choice. "As for me," he cried, "I have not hastened from being a shepherd after Thee; neither have I desired the woeful day; Thou knowest" (xvii. 16).

*He was conscious of his deficiency in speech.* Like Moses, he could say, "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Like Isaiah, he might cry, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts." Like the Apostle Paul, he would affirm, "My speech and my preaching were not in persuasive words of wisdom." "Then said I, Ah, Lord God! behold, I cannot speak, for I am a child."

The best speakers for God are frequently they who are least gifted with human eloquence; for if that be richly present—the mighty power of moving men—there is an imminent peril of relying on it, and attributing the results to its magnetic spell. God cannot give his glory to another. He may not share his praise with man. He dare not expose his servants to the temptation of sacrificing to their own net or trusting their own ability. And so He often chooses uneloquent lips, and touches them with his finger, and leaves his words trembling there, the meet vehicles of his thoughts that burn on the altar of the soul. Of Him, and through Him, and to Him must be all things, that the glory may be his for ever.

Do not then despair because of these apparent disqualifications. None of them will shut out from thee the accents of the voice of God. Notwithstanding all, the Word of the Lord shall come to thee; not for thy sake alone, but for those to whom thou shalt be sent. The one thing that God demands of thee is absolute consecration to his purpose, and willingness to go on any errand on which He may send thee. If these are thine, all else will be given thee. He will hush thine alarm—"Be not afraid!" He will assure thee of his presence—"I am with thee, to deliver thee." He will equip thee—"Then the Lord put forth his hand, and touched my mouth; and the Lord said unto me, Behold, I have put my words in thy mouth." How the word of the Lord came to Jeremiah we cannot tell; whether audibly as to Samuel, or in the deep chambers of his soul. But when it came, he knew it. And we shall know it. Oh, for the circumcised ear, and the loyal, obedient heart!

## AN IDEAL HOLIDAY FOR £2 10s.

A most delightful programme lies before me of the Grindelwald Conference of 1894. It is entitled "An Ideal Swiss Holiday for ten guineas." Not only are we promised the exquisite scenery of the Alps, but a mental feast in addition. In early July the programme is devotional and expository; later on in the month social problems claim attention; whereas in August scientific and literary tastes can be gratified. This is a very delightful hearing, and all for ten guineas.

But some who cannot afford even this modest sum need not despair, for we have a Switzerland at home, not only in the romantic district of the Lakes, but also in the hills and dales of Derbyshire. There, at our Cliff College, when the ordinary session of work has closed, we intend to open on Saturday, July 7, a fortnight's "Summer School" somewhat on the same lines as Mr. Moody's Northfield Convention.

Like our friends at Grindelwald we intend to combine a charming holiday with mental refreshment and invigoration, and expect that when publicity is given to our interesting programme we shall find a large number of Ministers, Bible Class Leaders, Local Preachers, and intending Missionaries who will be delighted to avail themselves of the opportunity thus afforded.

In the morning we shall have a series of lectures by some of the ablest exponents of the Word of God. It is needless to speak about the pleasures in store to any who are acquainted with the friends who have promised their help. Suffice it to mention that Rev. Charles Inwood, whose cheery voice has been so often heard on the Keswick platform, is going to deliver four addresses on the subject of the Holy Spirit. Mr. David Baron, whose name is beloved by many for Israel's sake, is to give a series of expositions of the Old Testament, and those of us who had the privilege of hearing his lecture on Haggai at the Manchester Convention will readily understand what an inspiration he is to Christian workers. Dr. McKilliam, of Blackheath, has kindly consented to give four addresses on the Tabernacle and the offerings. None but those who have carefully studied these wonderful types can adequately appreciate the importance of their bearing on the preaching of the Gospel. Rev. R. Wright Hay, of the Baptist Missionary Society, who has recently returned from India, undertakes a series of lectures on the Principles of Missions, and a rich treat is expected in this course, based, as it will be, on the Scriptures. Dr. Grattan Guinness will not only give Astronomic talks in the Observatory, but will also deliver two lectures on the relation of Prophecy to Missionary and Gospel work. We are hoping also to hear his voice frequently at morning worship.

A series of practical evangelistic talks will be delivered by Mr. W. R. Lane, and the well-known missionary friends will introduce us to foreign fields with which they have been specially identified.

After an early dinner each day, the afternoon will be devoted to rambles through the lovely country, to bathing, cricket, pic-nics to any of the points of interest that abound in the Peak district by which we are surrounded. A visit to Chatsworth and Haddon Hall, the Blue John Mines at Castleton, or the famous Peak Cavern; to the Preaching Stone in the historic village of Eyam, or the Druidical remains of the neighbourhood, are all easily possible. But we must not enlarge or we shall have too many applicants for our limited accommodation.

We are purposely keeping the charge very low, so as to put this delightful holiday and summer school within the range of many an earnest worker who cannot afford a visit to the Continent. The modest sum of £2 10s. covers all the main expenditure during the holiday. This surely will exclude none, and if more apply for rooms than can be received within the College walls, we must see what can be done to quarter the students in the villages that surround us.

An illustrated programme is being prepared, which can be obtained on application, enclosing 1½d. in stamps, to Harley House, Bow, London, E.

H. Grattan Guinness, M.D.

*East London Institute for Home and Foreign Missions, Harley House, Bow, E.*

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**YOUR GREAT PROBLEM** is how to maintain your soul's child-heart while he is feeding through the mouth, the ear, and the eye.

## A HOLIDAY CAMP MEETING.

Shawford Downs, three miles from Winchester, bathed in the glow and light of sunshine, are a picture in themselves not easily forgotten. But when, as on Monday last week, a crowd of not less than 2000 persons sit and stand gazing up into the earnest faces of God's ministering servants as they tell of the Light of Life and of the Sun of Righteousness, these downs are certainly transcendently beautiful. Though personally too unwell to take any part in those glorious Whit-Monday services on the downs, we yet caught one brief glimpse, from the huge farm waggon which served as platform, of the whole scene. The rising downs; their green slopes; their picturesque ridges; the hawthorn trees and hedges white with May blossom; the form of a picturesque old shepherd silhouetted against the sky as he stood upon the highest point of the downs to the west; his dog a restless black spot at his side; his charge a flock of splendid sheep feeding a few ridges below; the music of the sheep bells rising above the hum of the voices of the gathered flock of human sheep on the lower level, all this combined to make a deep impression upon the eye and mind.

The occasion of this vast gathering had been advertised as "a monster camp meeting" by the workers at the head of the Soldiers' Home, Winchester. In the waggon the speakers for the day found ample and comfortable room. Among these we noticed Mr. and Mrs. Bland G. Sinclair, of London; Pastor T. L. Johnson, the African evangelist; G. Pullinger, late of the Queen's Guards; Mr. C. Edwards, Miss L. Perks, Mr. Holloway, Mrs. Sydney Watson, and Rev. W. Wardle (Wesleyan). Mr. C. Edwards opened the meeting with a few words of explanation and exhortation; then from an extemporised platform in front of the waggon, upon which a harmonium, played by Miss E. Perks, and two or three cornets were stationed, there rose the keynotes of the first song of praise. How those 2000 people sang! Crowds of utterly careless holiday-makers showed how firm a grip the songs of Zion had got upon their memories, if they had not yet won all their hearts. There was some encouragement to dispirited Sunday-school teachers in this evident fact, that the songs of the class-days lived yet in the minds of their lapsed scholars.

Earnest addresses were delivered by the various speakers during the four and a-half hours between 3 and 7.30 p.m., and more than one person has since remarked that the Soldiers' Home were singularly fortunate in securing so many persons as speakers who proved themselves capable of securing and retaining the attention of such a vast and, at the same time, a holiday crowd. This is true, but it is only part of the truth. The chief part is that which the outsiders failed to grasp—the divine part. The day's proceedings had been steeped for weeks beforehand in prayer—God was acknowledged. The programme from beginning to end was a spiritual one—God was consulted. The only message, the only attraction for the day was the Gospel, the three R's, the finished work—Christ was lifted up.

From four o'clock until 6.30 relays of people—about 140 at a time—were tea'd in the hall of the Soldiers' Home Mission at Shawford. At 7.30 a closing meeting, conducted by Mr. C. Edwards, was held in the hall, when the place was packed to the doors. Again Mr. Sinclair, Mr. Pullinger, and Mr. Johnson addressed the people, and there were not wanting signs of distinct blessing. As the loaded trains bore away the crowds from the little station, and as the weary workers bade each other good night, we thought of Longfellow's lines—

> Something attempted, something done,
> Has earned a night's repose.

Then we remembered how wonderfully God has, through all the months of this year of '94, given the spirit of hearing to the people of Hampshire, and thought of the forty converts in this place, forty-five in that place, fifteen in another place, and so on, and found ourselves murmuring—

> Lo! the promise of a shower
> Drops already from above;
> But the Lord will shortly pour
> All the Spirit of his love!

Surely many more such gatherings might be wisely arranged for our public holidays.

Sydney Watson.

*3, Station-terrace, Shawford, near Winchester.*

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**GOSPEL TEMPERANCE MEETINGS** are being held in Berkhamsted Park for the Militia now in training there.

## HOME OF INDUSTRY WORKERS.

The monthly Workers' Meeting at the Bethnal Green Beehive of consecrated service was held on Wednesday week. Quite a large party of sweet-faced little ones, shortly to leave for Canada, were present, singing various simple pieces and proving their knowledge of Scripture by answering questions thereupon.

Mr. T. B. Miller, who gave the address of the evening, gleaned various lessons from the story of Gideon. The angel of the Lord (Judg. vi. 12) salutes him as "Thou mighty man of valour." Why? Because the Lord is with him. Observe Gideon's modesty. He does not, in his reply, mention himself at all. He is full of the sorrow of his people. Such modesty is one of the rarest gifts among the servants of Christ to-day; yet self-esteem must hinder greatly the power of God. Thus from verses 12 to 24 (Judg. vi.) we have what might be called Gideon's preparation for service: the dealing of God with his soul. But at verse 25 we find him called to active service, and observe it is hard and difficult service—to throw down his father's altar. So the Lord often demands of us something we would fain shrink from. Then in verse 34 we find the Spirit of God came upon—"put on," as the word is in the original—Gideon. It is not Gideon striving after the Holy Spirit, but the Holy Spirit entering into him, filling him, using him as an instrument for the accomplishment of his purposes. It is not that the old flesh is dead—we see later on in the story that it is not—but simply that it is crushed down, mortified, kept in subjection by the constant, daily, hourly presence of the Holy Spirit.

### IN RUSSIAN PRISONS.

Dr. Baedeker brought the assembled workers greetings from dear people persecuted for the Lord's sake, suffering in prison and in exile, shining in dark places for Jesus. Even in the great prisons many such are witnessing for Christ; if they can do nothing else they can speak of Him to their fellow prisoners. All manner of expedients are tried to reduce them to silence; in one sad case a devoted man is linked with a raving madman in order to distract him, but all the time this tried brother keeps reading his Bible, and so is stayed in peace.

I am full of hope for these dark places of the earth. I feel sure it is the darkness before the day. I have great faith for Russia, although at present it looks darker than ever, and more people are being sent to prison. God will not forsake his suffering ones. Remember the liberty we enjoy in this land was purchased by much suffering; so it may be in Russia, where many are hungering for the Gospel.

It has been my joy to be allowed once more to go into these prisons and preach Jesus to those doubly bound—fettered in iron and fettered by ignorance and sin. It is wonderful how these great prisons have been kept open to the Gospel. It is the Lord's doing; and marvellous in our eyes. I do not see why there should not be similar liberty in England. If our Gospel be a Gospel of salvation ought we not to see it has free access to those who need it most? Will you pray the Lord that He may keep the doors open in the prisons of Russia? I hope ere long to make another journey in that empire. Will you pray for me and for our suffering brethren?

Miss Macpherson asked prayer for the work of the Home of Industry, and for East-end labourers generally; everywhere is felt the need of more spiritual power—the reviving breath of the Holy Spirit of God.

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**POOR JEWS IN LEEDS.**—Mr. Isidor Gelbflaum (9, Amberley Grove, Leeds) writes: "The Jewish slipper makers are on strike, seeking better treatment on the part of their Jewish employers. The women and children are without food, and I desire to help them. This is a deserving case, as the workers are temperate and honest."

**PETTICOAT LANE.**—Noticing Mr. Charles Cook's recent article on this "Plague Spot of London," Mr. C. Geary writes from Spitalfields: "I must demur to the inference that there is no visitation. As the chief agent of the Sunday Rest Association, which for more than fifty years has been engaged in the suppression of Sunday trading, it has been my duty, in company with Christian helpers, to spend a very large proportion of my time on Sunday morning in this locality, endeavouring to stem the tide of iniquity. I could add much to what Mr. Cook has said, but the evil has assumed such enormous proportions that it is perfectly hopeless to expect much from voluntary effort. The strong arm of the law is needed to stop the grosser evils."

# NOTES ON DAILY READINGS.

SUNDAY, MAY 27.—JEREMIAH XXIII.

*Denunciation of the King and his Subordinates* (1-8).—The kings mentioned in the previous chapter are here compared to shepherds appointed to care for God's flock. When man fails to do his duty, God undertakes it, so that the poor and sorrowful are not utterly neglected. (3) This was fulfilled in the restoration under Ezra. It is yet to be fulfilled in the return of Israel to the true Shepherd and Bishop of souls. It is being fulfilled in the return of every prodigal. (5) The unrighteous governors are contrasted with the true Prince, described as a shoot from the decayed stock of David. "Prosper," *i.e.*, deal wisely (Isa. lii. 13, marg.; liii. 10). He is not merely righteous Himself, but our righteousness (1 Cor. i. 30, 6-8; chap. xxxiii. 16). Surely this waits for fulfilment. The marvels of the future shall surpass those of the Exodus.

*Denunciation of the False Prophets* (9-40).—In the first paragraph, 9-14, we have a description of their sins; in the second, 15-40, of their inevitable punishment. (9) When we preach on God's judgments, there should be grief in our heart, and a tremor in our voice. (10) This may refer to spiritual unfaithfulness, but it was probably literally true, and the curse of God (R.V. marg.) rested heavily upon the land. (12) When a man has definitely chosen some evil course, he is driven on, though it be slippery and dark, to find therein his doom. (13) As God saw folly (*lit.* unsavouriness, the want of saltness in salt) in the prophets of Samaria, so now He saw a horrible thing amongst those of Jerusalem. (16) We must take great care lest we speak the visions of our own heart. The only means of having authority over men is to obtain it straight from God. (17) It is an awful thing to speak peace to those who despise God. The blood of souls is on the head of the man who encourages the sinner in his evil way by assurances that no evil shall come unto him. (18-22) Do not run unless you are sent, or prophesy till you have been spoken to, and be sure that if you are on God's lines, and speak his word, you shall turn men from their evil way. (23) God cannot be deceived by specious religious appearances. (28) It can be easily discovered when a man is speaking his own words or God's, as chaff from wheat. Alas! how much of the former there is in all our messages. (29) Oh for the power of the fire and the hammer when we speak for God! (30) The prophets had three species of deception. Sometimes they borrowed from the true prophets. (31) Or they uttered their own words as if God-given. (32) Or they invented dreams. (33) Apparently in allusion to the mocking inquiry of the Jews, as to what might be Jeremiah's burden from the Lord. An end would come to such profanity, because God would make those scoffs and taunts come back as a heavy weight upon such as had uttered them. City and land would be utterly forsaken.

MONDAY, MAY 28.—JEREMIAH XXIV.

This chapter should be read in connection with chap. xxvii.; 2 Kings xxiv. 12-20.

*The Baskets of Figs* (1-3).—They had probably been brought into the Temple as first-fruit offerings. The one represented those who had been taken away by Nebuchadnezzar; the other, those who remaining in their own land were plotting to throw off his yoke. We are told that a thousand artisans were carried to Babylon to work for the king there, and to deprive Jerusalem of their services. (2) Naughty, *i.e.*, bad. The early figs were usually the best.

*The Application of the Parable* (4-10).—They were sent into the land of the Chaldeans for their good, and God would graciously interpose on their behalf, in promoting it. In addition to the temporal blessings that He pledged himself to bestow, He engaged to give them a heart that knew and loved Him. Such a heart is his gift. Ask for it. And that you should be his own, and He yours. When you give your whole heart to Him, He gives his whole self to you. His eye is not that of the prison warder, but of the mother watching her child. His eyes are on us *for good*. (8) It would appear as though many Jews had fled for refuge to Egypt, but no flight can take us outside God's cognisance. (9) See R.V. Tossed to and fro. Such has been the fate of the chosen people. (10) Pursued by sword, famine, and pestilence, such have been the sleuth hounds that have followed on their track throughout the ages. It is a perilous and a bitter thing to depart from God.

TUESDAY, MAY 29.—JEREMIAH XXV.

*The Duration of the Captivity* (1-11).—This was the year in which Nebuchadnezzar, fresh from victory over the Egyptians at Carchemish, came to Jerusalem, and imposed a tribute on Jehoiakim. It was probably the fourth year of the latter's reign. (3) For twenty-three years Jeremiah had fulfilled his ministry in vain, and he was but one of many servants. (4) The great Husbandman rises early to till his fields. Our failure to bear good fruit must not be laid at his door. (7) That which angers God hurts us. (9) The heathen monarch was God's agent. He was more a servant of God than the Jews themselves. (10) The hand-mill, consisting of two circular stones for grinding corn, is a familiar household article in an Eastern home. Seventy years is the number of Sabbath days in 490 years, the period from Saul to the Babylonian captivity. We must date this period from the fourth year of Jehoiakim to the first year of Cyrus.

*Judgment of Babylon and Surrounding Nations* (12-29).—(13) It is suggested that Jeremiah's prophecies against the nations (xlvi.-li.) had probably been already written, and are referred to here. (14) Shall *serve*, *i.e.*, enslave. The Chaldees who had enslaved the nations should be enslaved. (17) The wine-cup is often used by the prophets to denote punishment, before which its recipients would reel (Isa. li. 17; Rev. xvi. 19). It is probable that this is a vision. (19, &c.) The nations are grouped according to their proximity to the land of Canaan. From the south, by way of the east to the north, and then a yet further circuit. (23) Dedan, Tema, and Buz are in Arabia. And "all that have the corners of their hair cut," a heathenish custom (see R.V.) (25) For Zimri, see Gen. xxv. 2. Elam is Persia. (26) Sheshach is Babylon. (28) We may dislike the penalty of our sin, but we cannot evade it.

*The Divine Voice* (30-38).—It is the roar of the lion against the flock in the pasture. (31) Under figure of a battle Jehovah goes forth against the nations of the world. Prediction fulfilled in the awful carnage by which those world-empires were built. (34) Shepherds and rams suffer the same fate. Their ruin is irretrievable, like that of a beautiful vase. (37) The whole land is given up to silence, where once there had been the cry of children and the homes of men.

WEDNESDAY, MAY 30.—JEREMIAH XXVI.

*The Destruction of the Temple* (1-7).—Every spot may become a pulpit to the man of God. Jeremiah took up his place in the court of the temple, as the crowds went to and fro. (2) We are sorely tempted to keep back God's threatening words. (5) Shiloh had long before become a waste (chap. vii. 12-14). The world is full of red lights warning us from the crags of danger.

*Tumult and Threatening* (8-16).—What a fine contrast between what God commanded the prophet to speak, and the treatment he received for speaking it. They charged him with speaking lies in Jehovah's name. Note the alliance of the three parties, who forgot their usual strife, and made common cause against him. Pilate and Herod make friends when Christ is to be slain. (10) The princes came up from the palace which stood below the temple site. They sat as judges within the gate which had been recently built by Jotham (2 Kings xv. 25), and tried the case against Jeremiah. We are strangely reminded of Acts vi. 11, 12. Amid the fracas, Jeremiah preserves his undaunted bearing. His heart seems to be at leisure from itself, that it may be the vehicle of the Divine pleadings against his people's sin. (16) The fickle people who had sided before with his accusers, now side with the princes who pleaded his cause.

*The Sentence of the Elders* (17-24).—These probably were some of the princes. They quoted the story of Micah, to show that Jeremiah had not been the first to threaten city and temple, and that in that case death had not been pronounced against him by Hezekiah, but that, on the contrary, his words had led to a revolution for God and purity. (20) This historical precedent may have been answered by the quotation on the part of the enemies of Jeremiah, of another on the other side, or it may be a statement added by another hand when the book was compiled, to show how imminent the danger was that threatened the prophet. If Jehoiakim had pursued Urijah to Egypt, surely Jeremiah's life was in the utmost peril. (24) But God fulfilled the promise which He had repeatedly bound Himself, to protect his servant from his foes.

THURSDAY, MAY 31.—JEREMIAH XXVII.

*Submission to Nebuchadnezzar* (1-11). — In the fourth year of Zedekiah, the Jews and other nations determined to revolt against Babylon. Jeremiah was therefore bidden to send them yokes, the symbol of submission, and to command them to return to their vassalage. (5) The earth is God's; it is for Him to give it to whomsoever He will. (6) The very beasts were also comprised in this donation, perhaps to carry his soldiers, and draw his provisions. (9) Many voices assured the success of the confederacy. Only one voice denounced it. Truth does not lie with majorities. (11) It is the greatest proof of strength when we can suffer for the will of God. Not in the active but in the passive, do we evince the most evident proof of faith, patience, and heroism.

*Pleadings* (12-15).—Turning from the nations to his own countrymen, the prophet pleaded with Zedekiah to submit. If he would serve the king of Babylon, he would live, otherwise death stared him in the face. (13) Why will ye die? The voice of God is ever asking the question of the sons of men. But we listen to syren voices, and ignore the still small whisper.

*The Sacred Vessels* (16-22).—In the two preceding reigns the vessels had been carried into Babylon (2 Chron. xxxvi. 5; 2 Kings xxiv. 13). And the prophets, not content with denying Jeremiah's words, predicted their speedy return. The prophet answered them by predicting that those commoner vessels which still remained in the temple should be involved in the same fate. (22) This restoration came at the hand of Cyrus (Ezra i. 7; vii. 19). It is thus that as we strive against God we entangle ourselves more deeply in the meshes of judgment. Every downward step precipitates our fall into a more unutterable fate.

FRIDAY JUNE 1.—JEREMIAH XXVIII.

*Hananiah's Prophecy* (1-4).—It took place in the fourth year of Zedekiah's reign. Hananiah may have been related to the three godly youths who braved the fire in Babylon. His wish was father to his prophecy. He ran without being sent. He uttered words of his own heart.

*Jeremiah's Answer* (5-9).—Amen meant that Jeremiah would gladly have witnessed the deliverance of his people. He would have been more glad for this than for his own credit as a true prophet. "Would that it might be as you say." But he appealed to the witness of the future, alleging that the event would alone show which of them was true. It is thus that in every age Jeremiah and Hananiah stand face to face, claiming our suffrages.

*The Symbols of the Yokes* (10-14).—God had put that yoke on his servant (xxvii. 2), only He could remove it. Beware of ridding yourself of the servitude to which God has called you. Try the prophets by the word and by the event. If we get quit of the Divinely-imposed yoke by unlawful means we shall have to endure iron yokes of pain and sorrow. Submit to what humbles you, and escape from what will destroy you. Above all, take the yoke of Christ. It is easy and light compared with the iron yoke of bondage (Gal. v. 1).

*Hananiah's Death* (15-17).—Within two months of these words he was a corpse, a startling comment on his prophecy, a warning to his confederates, a trumpet call to the people he had misled.

SATURDAY, JUNE 2.—JEREMIAH XXIX.

Jeremiah wrote to the captives already in Babylon, to warn them against being deluded by the false prophets, who urged them not to settle in the land of their exile because they would so soon return.

*Settle Peaceably* (1-7).—We are constantly being carried captive into strange cities. We go against our will, and fret against our incarceration, filling the air with murmur. How much wiser to remember that God has caused us to be carried thither, and to seek the peace and blessing of those amongst whom our lot is cast. Let us pray for those around us in the commercial room, or the school, or the foreign land.

*Beware of Delusive Hopes* (8-9).—Men cause dreams by their own desires and expectations. The prophets suited themselves to the appetite of the people. Our eye must be single, or our body will be full of darkness, in which phantoms breed.

*Yet Seventy Years* (10-14).—God's thoughts are always of peace and goodwill, never of evil, and He is always working up to a happy issue, such an end as we might wish for and expect. (12) Happy is he who launches the craft of prayer upon the current of the Divine will. (13) When all the heart is engaged in seeking God, God has been already found. (14) The scenes which have witnessed our humiliation shall ring with the notes of our triumph.

*Woe to the Residue* (15—19). So far from the exiles returning to Jerusalem, the remnant who were still there would soon go into exile. Note that figure of the nauseous fig. Those whom God rejects are distasteful even to man.

*Ahab and Zedekiah* (20—23). Three crimes were imputed to these men, (23) which God had witnessed. How often He can say both of our sins and tears, "I know, and am a witness." There is little doubt that this horrible fate was inflicted, for it was a common punishment in Babylon (Dan. iii. 20).

*Shemaiah* (24—32). This was a second letter sent by Jeremiah to Babylon, in reply to a letter brought in answer to his first communication to the false prophet, Shemaiah, condemning him. Nehelamite may refer either to his family or native place. Zephaniah was the second priest; he appears to have been promoted through this letter to the office of high priest, since Jehoiada was a captive. This letter from Babylon was read in the presence of priests and people. Jeremiah answered it by declaring that the writer should forfeit his share in the good that God would do to his people. Let us beware of forfeiting any good thing which pertains to our heritage in Jesus Christ.

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BRISTOL.—The Band of Hope Union has now 127 affiliated bands, with 18,265 members.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JUNE 3.

THE PASSOVER INSTITUTED.—Exod. xii. 1-14.

GOLDEN TEXT—1 Cor. v. 7

PHARAOH presents an awful example of the wickedness and folly of resisting God. The only sense in which God hardened Pharaoh's heart was by continuing the use of such means as were calculated in themselves to produce a directly opposite result. By resisting Divine impressions men become callous. The Gospel only tends to harden those who persistently reject it.

The Passover feast commemorates the last, and the most terrible, of the ten plagues, and the remarkable deliverance God wrought for the Israelites; while it also points forward to the greater deliverance revealed in the Gospel. Like the Israelites we are exposed to judgment, and in helpless bondage. See in their deliverance a type of ours.

This event would be to them *the beginning of a new life* (1, 2). The civil year would still begin with Tisri, about our October; but the religious year was henceforth to commence with the month Abib, or Nisan, in which this deliverance took place. In the truest sense, life only begins for any man when he is converted. He who has not been born twice abides still in death. The unbeliever cannot see life (Jno. iii. 3, 36).

*The method* by which God delivered them was, in every detail of it, not only a test of their faith and obedience, but a foreshadowing of the Gospel. God could distinguish Israelites from Egyptians without any such conditions as He demanded, but He could not, by any other method, set forth so perfectly what Christ should be and do. Why *a lamb* (3)? This was the character in which God had seen Him from the foundation of the world (Rev. xiii. 8). See also Isa. liii. 7, and Jno. i. 29. Would *any lamb do?* No. It must be one without any defect (5), in order to set forth the absolute sinlessness of Jesus, and must be a male of the first year, because it was the type of one who offered Himself to God in the prime and vigour of his perfect manhood. Nothing that was suggestive of weakness or decrepitude would have served such a purpose.

God even fixes *the time* for choosing (3) and for slaying (6) the lamb. From the tenth day to the fourteenth, according to some authorities, it was subjected to careful investigation, lest any blemish should be upon it. Is it not very significant that about the tenth day of the same month our Lord entered Jerusalem, and was subjected to keenest scrutiny (Matt. xxi. xxii.); and that on the fourteenth day He delivered Himself up into the hands of his foes?

The lamb, though innocent and harmless, and absolutely free from blemish, could not save them except by *dying* (6). "Without shedding of blood is no remission" (Heb. ix. 22). The death of Christ fulfilled the type because it involved bloodshedding, and yet not a bone of Him was broken (46 with Jno. xix. 32-36).

The blood of the lamb could deliver only as it was *applied* (7). The hyssop branch, dipped in the blood, was used for striking the two side-posts and the upper door-post. How forcibly we are reminded that the blood of Christ shed for us cannot save us, unless it be personally appropriated by each one! The blood of the lamb was in place of the blood of the firstborn, as the death of Christ is instead of your death. Have you appropriated that? Whatever else God sees, if He does not see the blood accepted as your shelter, He will not pass over you (13).

They *feasted upon the lamb* itself (8). They had a long and toilsome journey before them, and it was needful that they should be strengthened for it. The Golden Text reminds us that our life is a continual paschal feast, and that we are to partake of it, as those who are pilgrims and strangers (11), and with an entire absence of leaven, which is always the type of evil, and with the bitter herbs of true repentance and sorrow for sin (8).

Recall the event of that night when God passed through the land in judgment (12). The Israelites are in their homes, secure under the shelter of the blood, and confidently partaking of their feast in readiness for their departure. Then the awful cry (30) rang from house to house in Egypt, for upon every house unsprinkled by the blood the judgment had fallen. When the worse judgment shall come will it find us prepared to meet it? A legend tells of a Jewish maiden, the firstborn of the family, who was troubled on that night, and could not sleep. "Are you sure, father," she asked, "that the blood is on the doorposts?" He replied that he had ordered it to be done. She was not content until she was taken to look for herself; and lo! the blood was not there. Suppose we should make such a discovery when too late to remedy it?

# For the Young.

## IN THE SPRINGTIME.

My dear Young Friends,—How beautiful is everything now in Nature! How the words occur to us, "He hath given us all things richly to enjoy" and "He hath made everything beautiful in his time." As we look, in these sunny spring days, upon sky and trees, and flowers and grass, and hear the songs of the birds and the gentle splash and patter of the fertilising showers of rain, our hearts break forth into singing, our lips are filled with praise to the Giver of all.

> The golden sunshine, vernal air,
> Sweet flowers and fruits Thy love declare;
> Where harvests ripen Thou art there—
> Giver of all!

Someone was speaking of these things the other day, and then he said, "I always want a holiday when I see the sunshine." Turning to a little girl in the room he asked her, "What do *you* want when you see the sun?" "I want very much to be good," was her quiet reply. I am sure you will agree with her. You long to be good, do you not? I know you do, and yet you often fail and get angry with yourself, and tell yourself that it is no use trying. You have tried so often you are ashamed to try again. Is it not so?

Do not you think Jesus knows? Do not you believe that He is more sorry than you are when you stumble, or fall, or fail in any way? He loves you so; He is so tender; He longs that you should turn to Him to help you over the rough places, out of the difficult turnings, into the light and sunshine and "vernal air" of his highway.

"But," you say, "I cannot see Him! It would be so easy to turn to Him for help if He stood near, and I could hear Him speak, and see and feel his presence!"

How shall I, who know He is near, because He has told me so, and because I feel his nearness, answer you in this? When father was in India, and wrote you that beautiful letter in which he asked you to be a comfort to mother in his absence; or when mother wrote to you at school, telling you her hopes for you, encouraging you with loving words, you did not feel or find it difficult to obey in either case, did you? You often got out the precious letters and read them, and they helped you more, perhaps, than if you had heard the voice of father or mother speaking to you. For, I think, when our parents are with us we do not always obey or please them as we should; but in their absence we are often more careful to carry out their wishes, feeling in honour bound to do so, apart from that sense of loss whose intensity compels us to summon, by acts of love and obedience, the loved one to our side.

Therefore, if Christ be your friend, your Saviour, you will, by seeking to do his will, realise his presence, and grow as familiar with Him as you are with your chosen, loved, and best companion of everyday life.

With Christ for your friend, you will be kept from forming those hasty, ill-advised connections in early life, which are at the time, for want of a proper name, called friendships. A girl in your form takes a violent fancy to you, and you—flattered by her choice—yield to persuasions that often end in idleness, loss of self-respect, and the bringing out in your character of weak spots, which under the teaching and love of Christ, had been blotted out altogether. This kind of "friendship," too, generally makes you less amiable at home. Make Christ your Friend, and you will escape one of the commonest dangers of youth—that of making a friend of one whose influence fetters you, and whose power over you lowers instead of lifting you; clouding, and sometimes blighting the whole life.

"I cannot go through life without friends," you say. Certainly not. What would life be without beautiful friendships and helpful loves? But, be sure that you get the right kind of friend; take him or her to God, and if, in the light of his countenance, your friend gains in lustre and grows in beauty, part with him or her only with life. Make friends slowly—a hasty friendship will soon run itself out of breath. A great writer has said, "All my friends have come to me unsought; the good God sent them." This means real friendship.

Boys are not so quick as girls to make friends—they get "chums," but these are often as powerful, for good or evil as friends. See to it, lads, that you choose your chum, not so much for any special attribute, as for his upright, consistent, earnest character.

I know it is difficult, but Christ—Himself a model friend when He was on earth—will help you.

Does this sound unpractical? Are you asking yourself the question,—"How will He help me? How shall I know?" Carry your friend or chum to Him, and if you can tell Him everything that has passed between you, with the hopes and wishes of your intimacy, you will have the consciousness given you of his tender approval. Try it. Do you think you may tell Him of your lessons, your difficulties, your needs, and not tell Him of your joys, your aspirations, your thoughts, your *friend?* And keep your friendships clean and in good repair. A plasterer was one day employed to thin-whiten the ceiling of a gentleman's study. Thin-whitening scarcely shows until it is dry, and therefore the gentleman was greatly surprised, on entering his room the day after it had been whitened, to find inside his desk a number of white finger-marks. In a drawer in the desk he found the same kind of marks on his cheque-book, pocket-book, and on the contents of a bag. This was proof that the workman had, with his wet hand, opened the drawer, ransacked it, and left it, without a thought that his act would be discovered, and that everything he had touched would bear the impress of his guilty fingers.

Sin is often like this thin whitening; it does not show at first. But evil thoughts, words, and deeds all leave their convicting finger-marks, and one day they will be revealed in their treachery and deceit.

Beware of them. Though invisible at first to others, they are all seen of God, they defile and corrupt the soul, and deform and ultimately destroy the character.

God guard you, dear child! God Himself encompass you as you pray the prayer:—

> Search me, O God, and know my heart;
> Try me, and know my thoughts;
> And see if there be any wicked way in me,
> And lead me in the way everlasting.
> —(Psa. cxxxix. 23, 24.)

M. BUTLER-GERDS.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Wortley Hall, Finsbury Park Station*, to May 27; *Pershore*, May 29 to June 1; *Bromley, Kent*, June 3; *Guildford*, June 7 and 10; *Langton, Tunbridge Wells*, June 12; Mr. E. Arrowsmith, *Malmesbury*, May 24; Mr. Josiah Spiers, *Alva, N.B.*, June 1; *Camelon Village, near Falkirk*, June 2 to 13; Mr. George Goodman, *Boston-street Mission Hall, Croydon*, June 3 to 9.

CHILDREN'S SCRIPTURE UNION.—Sun., May 27 Acts ix. 32-43; Mon., 28., x. 1-16; Tues., 29, x 17-33; Wed., 30, x. 34-48; Thurs., 31, xi. 1-18; Fri., June 1, xi. 19-30; Sat., 2, xii. 1-12.

## "COME UNTO ME."

HAST thou a sorrow thou hast never told,
Some pain that gnaws in secret at thy heart,
So cruel that sudden tears, unbidden, start,
And earthly comfort seems but strange and cold?

Art thou aweary? Ah, the way is hard,
And footsteps falter o'er the broken steep,
And eyes grow heavy, for there is no sleep
Where thorns and shattered rocks the path retard.

And art thou fearful? Strong men in their prime
Have bowed before the silent hand of Death,
And children met, with incense of sweet breath,
The mowers mowing on the hills of time.

Christ has known sorrow deeper than thine own;
He has borne burdens that none else could bear;
He has felt weariness thou couldst not share;
He entered death, but rolled away the stone.

Christ will grant joy for all thy lonely sorrow;
Still He bears burdens, gives the weary rest;
Dying in Him, no terror can molest,
And He will meet thee on the dawning morrow.

E. VYVYAN KINGDON.

42, *South Hill Park, Hampstead.*

TRAIN YOUR CHILDREN WELL.—In what other direction can so large a percentage of good be realised, for the means invested, as in this? It is a work that touches the most tender chords of our nature, and it is stamped, with the highest approval of God.

A REUNION was last week effected between the Reformed Episcopal Church and the Reformed Church of England. The resolutions submitted to both Churches were unanimously agreed to in separate synods, and a united synod was afterwards held under the presidency of Bishop Eldridge, who was elected presiding bishop of the United Church.

# Revival Reminiscences.

## THE EARLY DAYS.

The first volume of *The Revival* lies open before us. Surely it is the most modest little journal that ever showed itself among the great host of papers that compete for popular favour. But it did not come to compete; it came to tell week by week the "events connected with the present revival of religion," and because the Revival lived its recorder lived also. It was small as a grain of mustard seed, but God has granted it to grow and thrive. To turn over its pages is like turning over withered rose leaves in a bowl; how sweet is the fragrance of grace! Here we come upon the names of saints who long ago entered into the rest that remaineth for the people of God; busy then, resting now, joyful then with the joy of the new wine of this wonderful work of grace, more joyful now as they trace with clearer eye than ours all that God hath so far wrought. Here is mention of nameless men and women, youths and children, who were converted in '59, and we try to imagine how it has gone with them since. Crowds of them are now before the throne, and of that we are sure; many are near the end of the journey; many "remain unto this day," and are yet among our wisest counsellors, bravest fighters, and most zealous workers. In all the churches they are to be found, and the gracious Revival still pours its healing waters through their life and labours. To sit with this volume is like seeing all these hosts of the glorified and of the living, and yet—and yet—another thought *will* also come; some fell back and walked no more with Jesus, a few—but only a few, we believe—and some, still living, may have declined from their first love, and can only go back in memory to '59 as a time when it was "well with their soul." May the memory which brings reproach bring hope and faith and love also, for God is not changed; "His mercy endureth *for ever*."

One testimony seems very common about the places which God so wonderfully visited—they were dead, very dead. "Long had there been an absence of conversion in the place; there was deadness as to religion and profligacy in the world around." Such was a small town in Ireland. In New York, where the movement first began (in 1857), the state of things spiritually must have been the same; as to temporal matters, they seem to have been much like what we are passing through now—hard and depressing—perhaps a good sign for us now. J. C. Lanphier, a good, loving, earnest, prayerful man, was appointed lay missionary in the city of New York, on July 1, 1857. He yearned for the salvation of souls; almost daily, in the lecture-room of the old Dutch Church, did he, quite alone, struggle in prayer. His cry was, "Lord, what wilt Thou have *me* to *do*?" The Lord showed him what He would have him to do. The work was simple—to ask others to unite in prayer with him. This, at least, was the idea suggested to his mind, and on the suggestion he immediately acted. A noonday prayer-meeting was announced to be held weekly, from twelve till one o'clock. On September 23, 1857, at twelve o'clock, was the door of the lecture-room thrown open for the first noonday prayer-meeting. At *half-past* twelve the *solitary* supplicant heard the step of one person coming to join him; soon after another, and another, and another; so that the now far-famed Fulton-street prayer-meeting consisted, during the first half-hour of its existence, of one person, and at the close of the first hour of six persons. The numbers gradually increased, many became interested; from being a weekly it became a daily prayer-meeting; others were established, they soon pervaded the Union.

Here let us note a few things. (1) Great deadness prevailed everywhere; we can hardly be more hopeless to-day. God quickeneth the dead, even the dead in trespasses and sins. (2) One man began; there could not be fewer. (3) He called persons to prayer. We want no talents or training for prayer. He called a mid-day meeting, which was no doubt a good time, then and there. There is no virtue in the hour. The Holy Spirit will give the best suggestion as to the time and everything else.

At the very time that this was going on in America, four young men began at Connor, co. Antrim, to meet together for special prayer. Others joined them; their prayer was first for their own congregation, and then for all round about; for some time no answer came, then conversions were granted. This same autumn God began to move on Scotland, but this was by means of persons in the higher ranks of society. Therefore we see that youth and inexperience need not hinder the young, nor poverty the poor, nor wealth the rich; and further, that we shall do well to pray first for our own Zion, the deader it is, the more it needs prayer.

J. P. G.

## BOYHOOD RECOLLECTIONS.

If not too late, I should like to add my reminiscences of the Great Revival, wherein God so wondrously rent the heavens and came down in grace to save. I was but a boy in years, only fourteen, when the news of the gracious movement in Ireland reached me, in the autumn of 1859. How the spare form of the late Mr. Peter Drummond, of Stirling, rises up before me now, as he narrated in the Free Church of Alloa, N.B., the sights in Ulster, of which he had just been an eye-witness! It needed no eloquence on the speaker's part, for he had none, to move and thrill my heart. The simple facts were wonderful to me as romance, and imagination readily turned into graphic picture a story so laden with sensation. How awed I felt at "the strikings down" and the other notable signs following preaching and testimony in that region.

But in a short time I became conscious of some kind of mysterious change in the religious community surrounding me. The minister became more excitable and demonstrative, and went in largely for what he called experience and testimony. Ere I could tell how it all came about, there was quite a shaking and much more of sensation than I cared to have about me. What scandalised me most at the time was that quite a number of boys, smaller and in some cases younger than myself, dared to tell out in public assembly what the Lord had done for their souls. Their exhorting and praying were more than I could stand, and I made myself as scarce as possible. But though I thus steeled my heart, I could not resist the solemnity that fell upon my spirit. I shrunk from hysterical calls, as I deemed them, and too close personal dealing; but, all the same, the imperative of conscience was there, and the sense of responsibility and of danger, like a thread in the sky at first, grew daily broader and blacker. Coincident with this, Mr. S——, my Sunday-school teacher, powerfully attracted me. *He* was no boy; there was nothing of partial frenzy or effervescence in his talk. All the same, he was in dead earnest, a speaker to the conscience, who, when he had finished the lesson, let the boys leave without saying a word. The Word of the Lord through him broke down the ungodliness of my will, and brought me to my knees.

Though I cannot view myself as one brought in by the Revival *in the crowd*, I was certainly brought in by it in the secret place of finding. Mr. S—— was an out-and-out Revivalist who could speak with the accent of an entire conviction, and with the still small voice that the conscience hears and cannot forget. How long my struggle lasted, how severe it was, how nigh to breaking point and despair I came God only knew; but the issue was fulness of joy. God who at the first commanded the light to shine out of darkness shone into my heart, and shone with such effulgence, that to my senses it seemed that had He not in answer to prayer stayed the incoming splendour I should have died.

Two things mark the Great Revival as it rises up before me after the lapse of years. The first is the depth of the Spirit's convicting work, and the second, the clear and definite knowledge of personal salvation. I had occasion to note these features on every hand. The ploughshare went uncommonly deep in those days. Repentance was no slight concern; no mere intellectual act of definite "turning to the Lord"; no result of persuasion or allurement; in a word, no cold-blooded act. The conscience was all on fire, and, therefore, repentance was a necessity of the soul according to the law of an urgency that brooked of no delay and must find voice, somehow and somewhere, in impassioned and importunate appeal. I am sure that thousands who were drawn into, and blessed by that movement, would bear me out in this statement.

So, too, as regards the full consciousness of personal salvation, the knowledge of forgiveness, and the demonstrative evidence of the Spirit respecting change of heart and change of state. It would be impossible for language to place in too strong a light the fulness of Gospel blessing that instantaneously came and flooded the whole soul. Often during the blessed months of 1860 the rapture of my joy in the Lord rose to ecstasy; time and space were obliterated, while God Himself was all in all. Certainly the Gospel came in those days, "not in word only, but also in power, and in the Holy Ghost, and in much full assurance." It was no uncommon thing then for souls to pray the Lord to stay his hand, adding, "for I am sick of love." Indeed, the Apostle's prayer in Ephes. iii. 15-19 answered to a felt reality in those wondrous times.

The Great Revival was of an intensely robust order. There was but little coaxing or humouring of sinners; but there was plenty of solemn warning and plain-spoken exhortation. And sinners were laid hold of, old men by the score and young men by the hundred. Case after case of the most inveterate type came under my notice and became, through the abounding grace of Christ, the marvel of all beholders; or would have been, had not the frequency of the recurrence blunted one's impressions.

### LOVE TOWARD ONE ANOTHER.

Most affecting in the memory of it now was the deep love in the Spirit binding the converts. Among the number in my circle was N. M——, a highland youth. In his unconverted state he had scared me by his terrible oaths, but what a pleasure it was to know him when changed by grace! How filled was he with the love of Christ, and all unconscious, like Moses, that his face shone. And he was only one of many brought by grace into the brotherhood.

As in all cases of genuine revival, it was found impracticable to "put the new wine into old bottles." Profession had become largely formal and antiquated, and with this the new life of the Spirit could not coalesce. In Scotland the Revival was much deadened and hindered by the formalism which clung to the places of trust and leadership. The old whine was too often maintained, that "we are all miserable sinners," when the hearts of many whom the Lord had called were so glad that they were dancing for joy all the time. But the new life of the Spirit was too potent to be put in leading strings altogether, and reduced to a nullity. Deep concern for the unsaved compelled to action. In the workshop and at the mill, among kinsfolk and acquaintance, the glad tidings were published. Cottage meetings sprang up, and had their regular staff; while the more emboldened among the converts took their stand in the public squares, and set before their fellow-townsmen life and death.

In those days, so mighty and widespread was the religious stirring, that I have known in the small town of C—— all-day meetings maintained for a week or fortnight at a time, in the public park, from 10 a.m. to 10 p.m. Not only was the whole town moved, but the whole district. In the winter months it was often difficult to break up the meetings or to find a building large enough to contain the crowds. The feature that most struck me was impressiveness. The hush at times was painful, suggesting the fear of the disciples as they entered into the cloud.

Altogether the great Revival of 1859-1860 was a powerful visitation of the Spirit of God. It did not stand in the wisdom of man, nor did it make prominent any particular form of method or agency. Human distinctions were wonderfully lost sight of while that remarkable wave of the Spirit's power was in course. The Holy Spirit seemed to use each man after his kind, irrespective of his place in the Church or in the world, his culture or his lack of it; and all stood together as moved by a common impulse. Who can doubt that we need a similar visitation to-day? Could machinery, and institutions, and novel modes suffice, our age would be of all ages the happiest; but what are these without the momentum of the Spirit of God?

Nemo.

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HARLEY COLLEGE, BOW, E.—Tracts in English, Hebrew, German, and other languages, are urgently needed by the students for distribution in the docks, and from house to house. Any number of suitable papers and tracts can be scattered throughout the East End. Address, Rev. J. S. Morris, Harley College, Bow, E.

THE FREE CHURCH CONGRESS, which is to meet next year in Birmingham, will assemble under the presidency of Rev. Dr. Charles Berry, of Wolverhampton. It was felt at the recent session in Leeds to be inconvenient to have a different chairman for each sitting of the Congress. In view of the Congress assembling in Birmingham, the presidency was offered to Dr. R. W. Dale, but the state of his health does not permit him to accept it.

# The Late DR. MICHAEL LASERON,

## OF TOTTENHAM.

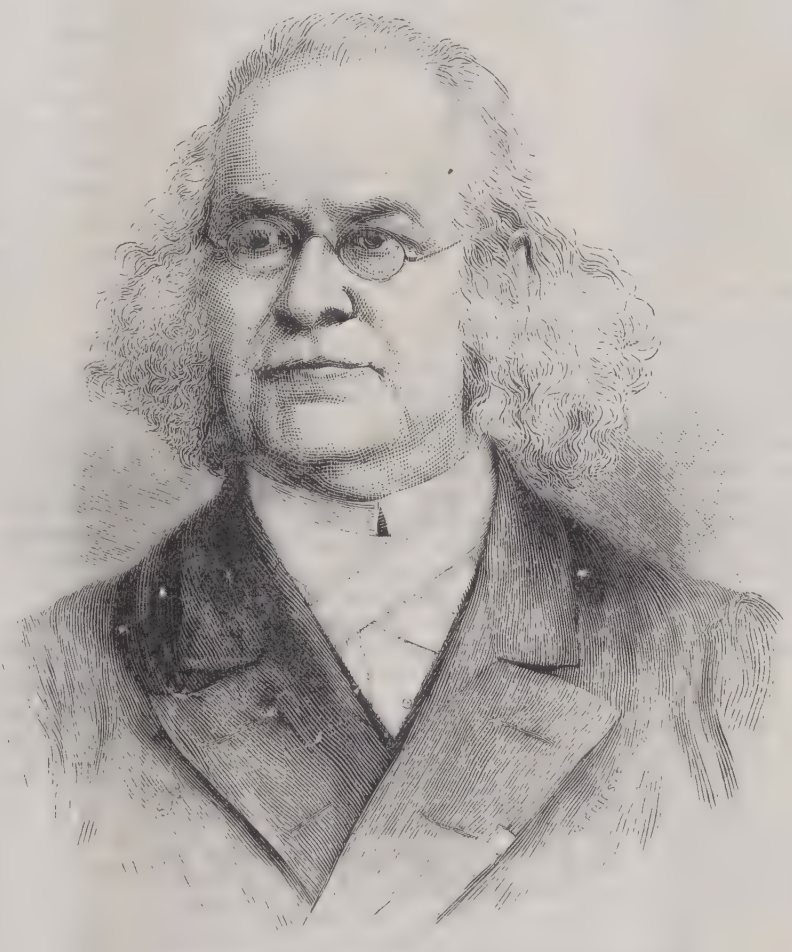
IN the world of theology we have received from Germany some doubtful boons; but in the region of Christian philanthropy that land has furnished the world with many a rich object lesson, and many a consecrated worker. Of the latter, the esteemed brother whose beneficent career we describe to-day was an eminent example. A month ago he was gathered to his fathers, but his memory will long be fragrant in the annals of Christian work for the neglected children and the suffering poor.

Michael Maximilian Augustus Henry Laseron was born on May 11, 1819, at Königsberg, in Prussia. He was of Jewish descent, and his father being a rabbi, he was early instructed in the Jewish religion. At the age of seven he lost both parents by cholera, and was brought up by an uncle, who treated the orphan boy somewhat unkindly. He was brought to the knowledge of the Gospel when about seventeen years old, professed himself to be on the Lord's side, and anxious for baptism. His Jewish relatives persecuted him, so that he fled from the house, and found his way on foot to Frankfort-on-the-Main, sleeping in the open air, and begging food by the way. Police were sent to bring him back, and one night he was caught sleeping in a corn field, but the Lord softened the heart of the officer on hearing his sad story, and he was allowed to pursue his journey unmolested.

At Frankfort he met with Christian friends and was baptized. Thence he travelled to Schaffhausen and Basle. In the latter city he became very ill, having suffered terribly from want and exposure. An old Christian lady nursed him through this illness, and on his recovery he came to England to the British Society's Jewish Mission College, Blackfriars, where he remained some years. Later he returned to Germany to pursue his studies, and there he took up the study of homœopathy, which he afterwards practised in London with success. Some time after he took his M.D. degree at Leipzig, and recommenced practice in London. There he married Clara, widow of Pastor Rolle, *née* von Poschwitz.

In 1854 he removed to the suburb of Edmonton, and carried on his practice there. The following year, having lost a young child, the sorrowing parents were drawn out in sympathy towards the ragged children of the streets. Out of this bereavement, that wounded so deeply the tender heart of the mother, there grew up and developed a cluster of those noble Christian institutions for the poor, the sick, and the suffering, that are the glory of our land and our time. The story was told with fulness of detail, but in very modest terms, by Dr. Laseron himself, in a narrative published twenty years ago, but now we presume out of print. Here we can only repeat it in brief outline.

Mrs. Laseron sought to fill the void in her life caused through the death of her child, by gathering some of the ragged, neglected urchins of Edmonton into a little school for instruction. The parents laid the matter before God in prayer; clear guidance was received in the sympathetic help of friends. A cottage was hired and opened in January, 1856, with sixteen ragged children. The premises were soon found to be far too small for the purpose, and before the close of the same year the school was removed to Church-street, Edmonton, to a dilapidated old chapel. In this place, poor and insufficient as it was, day-school, night-school, Sunday-school, and mothers' meeting were carried on with the greatest success, until at last the building was condemned as being in a dangerous condition, and it became necessary to look out for another spot. This was soon found in Union-row, Lower Tottenham, where a piece of land was given for building by a kind friend, and a simple structure was erected. This building comprised not only a free school for day scholars, but a home for little orphan girls, to which, later, another block was added, capable of receiving in all 120 girls.



*(From Photograph by Mr. Martin Fries, 26, Norfolk Street, Sunderland.)*

These successive growths of the good work covered a period of nearly ten years, during which time Dr. Laseron carried on his private practice, besides superintending the institutions with the help of his devoted wife. The narrative to which we have referred teems with delightful instances of answered prayer, in raising the large sums necessary for the buildings, and in providing for the daily needs of the orphaned children. We are familiar with the many direct interpositions of Divine supply in the hour of need in the history of such institutions as those managed by Mr. Müller, of Bristol, Mr. Toye, of Blackheath, and others. Dr. Laseron had many similar experiences in those early days. We give two of the incidents recorded, which show that God's ear is not heavy when the cry of his needy servants goes up to Him:—

At a certain period, when meat was very expensive, and the outgoings were very large, the question was raised whether it would not be advisable to alter the meat diet from daily to four times a week, and it was decided that a week of private prayer should be set apart in order to ascertain the mind of God. Towards the latter end of that week, on a Friday, at eleven o'clock at night, a single knock came to the door of Dr. Laseron's house. He, being at the time still actively engaged in the labours of the medical profession, thought that a poor patient was seeking his assistance. Having already retired for the night, he got up and went to the door, making inquiry before opening it, "Who is there?" The reply was given by a man saying, "A porter from the railway." On opening the door, a large sack fell inside the house, to the alarm of Dr. Laseron, who asked the porter "What is this?" He replied, "I think it is meat." To which Dr. Laseron responded, "What? I am not a butcher!" "Whether you be a butcher or not, sir, I don't know," replied the man; "but if your name is Dr. Laseron, this is for you." In vain Dr. Laseron tried to find out where the gift came from. The porter thought it came from Norfolk, but no further clue could be obtained. Thus the difficulty as regards the orphans' supply of meat for that week was at once overcome.

When the next week had nearly drawn to a close, on the Friday night at the same hour the same circumstance occurred again. But still there was no clue to the sender. The second week was thus bridged over, and we felt encouraged to go on with earnest prayer. The third week had again almost come to a termination, and for the third time the same thing occurred at the same day and hour. Dr. L. was still without any clue as to the donor, when on the following Saturday a letter was received to the following purport:—

"I am desired by my mother to inform you that she read your report, and, being sheep farmers, she thought that as meat is very dear, she would kill a sheep each week for the benefit of the Institution until the price of meat should be somewhat reduced. And therefore she says that as the price of meat will be cheaper in the ensuing week, she will discontinue to send it."

In the same year during the month of August, the funds of the Institution became very low. The amount of money in the treasury was reduced to only

one halfpenny, when a letter arrived one Monday morning from a noble friend who was travelling with his family in Wales, and enjoying there the beauties of nature. Learning from his daughter the smallness of our funds, he wrote and said, that as a proof of his gratitude to God for his kindness to him and family, he felt it the greatest privilege to help one of God's servants who was surrounded by so many dear orphans, and enclosed a cheque for £100.

After a time it was found that frequent applications were made for elder girls to go out and nurse poor sick people. This demand, which could not well be met by young girls utterly untrained in nursing, gave the Director the impulse to establish a Deaconesses' Institution and Hospital. Funds again came in, and in March, 1867, the Institution was begun on quite a small scale in a villa at Snell's Park, Edmonton. Six of the elder girls, who loved the Lord and desired to serve Him as freewill workers in nursing his poor and sick, entered as the first probation sisters, and were trained under a competent sister from a German institution. Within two months of its beginning, the little hospital of twelve beds proved to be utterly insufficient for the wants of the neighbourhood, and it became an earnest matter of prayer how to extend the work. Then Mr. and Mrs. John Morley, of Upper Clapton, nobly promised the large sum of £6,000, and later on £2,000 more, to carry on the work on a larger scale. Other friends contributed about £4,000 besides, the property on which the present building stands was purchased, and a hospital built for fifty patients. The work developed rapidly, and the need for increased accommodation both for patients (especially children) and sisters was keenly felt. Again Mr. J. Morley and his brother, Mr. Samuel Morley, came to the rescue, and the amount sent in by them and other friends was no less a sum than £20,000. In May, 1883, the foundation-stone of the present magnificent building was laid by Mr. S. Morley. The deficit on the total expenses of the building, £4,500, was paid off by two of his sons, Mr. Howard Morley and Mr. Charles Morley. The last section of the new house, which brings up the total number of patients' beds to 103, was opened in May, 1887, by the Princess of Wales.

The work of the Deaconesses' Institution has grown and greatly prospered. To-day there is a flourishing band of seventy-four sisters engaged in the parent house, and at thirteen out-stations in nursing, district visiting, caring for the aged in unions, and little children in homes. All this is done with a direct view to the evangelisation and spiritual growth of those under the care of the Sisters.

Mrs. Laseron, who had been in a sense the real founder of the work, and whose sympathetic aid had been invaluable, died on May 7, 1890. Dr. Laseron had been in very poor health for several years past. A sharp attack of eczema in 1889 caused him much irritation and loss of sleep. In January, 1891, having suffered with jaundice as well as eczema, by medical advice he accompanied his daughter and her husband to their new home in Sydney, N.S.W., where Mr. Schleicher is now principal of Moore College. In England prayer was made for the recovery of his health. On May 19, a meeting was held at the Deaconesses' Institution for this object, and for the liquidation of the debt then accumulated on the work. All unconscious of this, on May 20, Dr. Laseron took a Turkish bath, where he was thoroughly shampooed by a black attendant, who, having found a hard lump in the doctor's side, so pressed and worked it that it yielded to his hand, and crushed into a soft mass, and passed away in fragments. The doctor felt new life come into him. What his skilled physicians could not do was effected by God through a black man at the bath. On his return to England Dr. Laseron speedily collected sufficient money to cover the debt, thus prayer was doubly answered.

On April 10 of this year Dr. Laseron returned from Nordhausen in a very exhausted condition. He had been there six months, and his letters were full of gratitude that the Lord had led him there to be a strengthener of the faith of many, and to lead precious souls to their Saviour. Many used to visit him who really hungered and thirsted for the truth, and to whom he read and expounded the Word of God. For the first day or two after his return he enjoyed telling out the Lord's goodness to him in this way. After that he daily grew weaker and less able to speak: though by the hearty and happy response he always gave to any portion of God's Word, or a verse of a hymn, it was clearly seen that his mind was kept in perfect peace, even in the midst of great suffering.

Restlessness of body increased till within a very short time of his release, but the end was perfectly quiet, and one scarcely knew when the last breath was taken. He died on April 28, and was interred at Abney Park, in the presence of an immense concourse of sympathising friends, on Friday, May 4. A service was held at Clapton Hall by Mr. McVicker, followed by an earnest Gospel appeal at the grave by Mr. Russell Hurditch.

Will all the friends of this blessed work pray that it may be carried on to the glory of God on the same lines as in the past?

## THE EPSOM CAMPAIGN.

Dear Sir,—I am intensely anxious to secure the sympathy and prayers of your many readers on behalf of our forthcoming efforts at the Epsom Races. In co-operation with the London City Mission, whose splendid male choir always helps us on these occasions, we expect to number about sixty men of God. Some will preach and sing on the racecourse and in the town; others are posted with Gospel tracts and books at the railway stations and at many different points leading to the course, or give them to the occupants of the carriages which line it. The gipsies who encamp on the Downs are also visited and evangelised.

Let me summarise our needs, and beg your readers' help thus:—(1) Let earnest, ceaseless, and believing supplication be offered to God that many "brands" may be plucked from the burning. (2) Let loving gifts be sent from sympathising hearts. At least £100 is needed, and help will be gladly received, either by Miss Alexander, 2, Waterloo-road, Epsom (to whom we are indebted for hospitality and all local arrangements), or by myself. (3) Illustrated booklets, cards and attractive leaflets, all containing clear Gospel statements, may be sent to me, care of Town Mission Room, Epsom. More than 100,000 are required.

Let me add that no one should come to us at Epsom, with a view of assisting in the work, without first communicating with me; and in any case only qualified and experienced evangelists are asked to volunteer. The races are from June 5 to 8.—Yours affectionately,

Frank Cockrem, Secretary.

*Open-Air Mission, 11, Adam-street, Strand, W.C.*

# The Evangelist.

## MAY I COME IN? *

By Rev. THOMAS CHAMPNESS.

"I stand at the door and knock" (Rev. iii. 20). How many ways Christ has of making Himself heard! How many ways He has of appealing to the human heart! He knocks, and some of you have heard Him as you stood by the grave and heard the gravel rattle on the coffin-lid—that was a knock. You heard it then. I well remember, as a child, when my little sister died; it was the first great grief that came to me. It is many years ago, but it was summer-time, and I remember all about it. I remember my father sitting by the bedside, and when she was gone I can hear his voice saying, "Children, this is the first time death has come, but it is not the last time death will come." Oh, what a knock that was at my heart! It would have been a glorious thing for me if I had listened and taken Christ to my soul then.

And later on, when I was thirteen years of age, one summer's Sunday evening, I remember a preacher, who was a stranger. I can see him now. He walked slowly and painfully up the pulpit stairs. He was a tall, gaunt man, with a hollow voice, and looked as though he had just come from the grave, and would go back to it as soon as he had delivered his message. He preached from "Almost thou persuadest me to be a Christian." Although it was years ago, yet I can remember it now. I could preach a great deal of that sermon. I felt that the man took hold of me. *It was the knock of Jesus Christ!* I felt, "Oh, I wish I could be a Christian!" But there was my companion up in the gallery. I was bound to him—we were inseparable. I allowed him to think for me; I allowed him to act for me. He had a powerful mind, though a boy, and he grasped me. I thought, "Oh, if he would but yield, I would, gladly!" But he did not, and so it passed away; and it was seven long years before the knock came again as loudly as it did that time. I believe that if I had given my heart to God at thirteen I should have been a preacher while only a boy; but seven years had gone out of my life,

NEVER, EVEN IN HEAVEN, TO BE WON BACK AGAIN.

"I stand at the door." He wants to be heard. He has wonderful ways of appealing to the human soul. You hear Him; it is that voice which will one day wake the dead. The voice that now says, "Come unto Me," will some day say, "Ye dead, to judgment come!" Let us listen to the voice of Jesus the Saviour, and then we shall not be afraid of the voice of Jesus the Judge. He who stands at the door and knocks has a claim upon your affection, and He wants you to love Him. "If any man will"—God has created us with a will. We are kings and queens in our own right. Talk of empire, talk of possessions! Queen Victoria, it is said, reigns over an empire upon which the sun never sets. In every part of this world, wherever the sun shines, something of her influence is felt, and some of her power is known; but *the empire of the human soul stretches out into eternity.* "If any man will open the door"—He doesn't want to have us go to heaven like so many machines. Love is something you can't control by machinery. Brother, the responsibility is with you. Jesus Christ will not force Himself upon us.

Our present action with regard to Christ is a prophecy. "If any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with Me." That is to say, if we allow Jesus Christ to come in, and give Him what we have—spread before Him what we possess—offer to Him our affections, our powers, He will make that a prophecy, and what we have done to Him He will do to us. Talk of investments! Can you invest anything like that? Don't make shipwreck of your future by keeping Christ outside the door. Don't throw away the glorious possibilities within your reach by treating Him as though He were not your Friend. He will not stay for ever. It is with Him as it has been with you sometimes—you have knocked, and knocked, and knocked again at the door of your friend's house, and you have said, "If there is no answer I will turn away"; and you have knocked for the last

* Extracted from Plain Preaching for Plain People, a volume of sermons, thirty-five in number, varied in topic style, and length, but all of them direct, telling, and useful. (2s. 6d. *"Joyful News" Book Depôt, Rochdale.*)

time, and listened for the footstep, and when there has been none you have turned away. Shall Jesus Christ turn away? Shall He knock for the last time and not be admitted? I wait for an answer. We said that this was a prophecy.

WE ARE NOW SETTLING OUR FUTURE.

We are determining what shall be our employment in the great hereafter. God will take us upon our own ground, and say, "I will do for thee just as thou dost for Me. If thou wilt take Me to thine heart, if thou wilt allow Me to possess thy life, if thou wilt let Me come in and live with thee, then thou shalt some day come in and live with Me in glory. But if thou dost keep Me standing until I am wearied, and have to turn away and give it up, and say, 'It is no use,' some day thou wilt be found among those who knock at my door in vain."

## MESSRS. WILKINSON AND ADLER.

The two distinguished friends of Israel, Rev. John Wilkinson, head of the Mildmay Mission for the Jews, and Rev. James Adler, a Hebrew-Christian, his "chief helper on the staff," are affording much pleasure and profit to the workers in the same cause in Boston and New England.

During recent years several invitations have been given to Mr. Wilkinson to visit America, to encourage workers for the Jews, and to awaken the attention of Christians more fully to Israel's welfare. The favourable juncture came, and American missionaries very gladly welcomed their London friends on their arrival in New York, April 12, on board the *Majestic*. They have already had several conferences with an influential committee, of which Dr. E. S. Niles, of Boston, is chairman.

In these conferences, Mr. Wilkinson has impressed upon American friends his own profound reliance upon God in work for the redemption of his ancient people, and has given most valuable suggestions, gathered in his prolonged, intimate, and successful dealing with the people of Israel to bring them back to the Messiah. Mr. Adler has approved himself as an ardent lover of his people, and wise and prudent in method.

Mr. Wilkinson's time has been employed in important meetings, and conversations with callers at his residence; and in preaching, on the Lord's day, in churches in Boston, Providence, and Worcester. Monday, noon, April 30, at Bromfield-street Church, he gave before a crowded audience a weighty address, which was listened to with great attention, on "Israel's Election, Rejection, Restoration, and Mission." He has also addressed Dr. Gordon's students, and the Christian workers among the Jews. He took prominent part in the Passover Memorial services, April 20 and 21. Mr. Adler's work may be seen, in part, from his programme: Saturdays and Sundays at 3 p.m., at the Hanover-street Bethel; every Monday, Tuesday, Wednesday and Thursday, at 7.30 p.m., Mr. Adler is present every day from 10 to 12 o'clock, to meet inquirers. He expresses himself as gratified by the attendance, and by the reception of his message.

A two days' conference of all Christian workers for the Jews in the United States and Canada is projected for May 22 in Boston, at which Messrs. Wilkinson and Adler will be present. The programme will take up very important matters, and the meeting is expected to be the most important ever held on this continent towards evangelising the 800,000 Jews of America. In conclusion, it may be said that it is well understood that such a visit as this is not to be estimated by its immediate effect in conversions, or even the sensation it produces, but in the profound impression it makes on thoughtful men. That impression, we believe, will be made. The missioners are to spend two weeks at Mr. Gaebelein's Mission in New York.

Will. C. Wood, Secretary,
*Boston, May 2.* Boston Evangelical Alliance.

ITALY.—An undenominational church has been opened in the very heart of the beautiful town of Pegli, near Genoa. All the Italian ministers of Genoa were present and took part in the opening. The church was crowded, and there were many more could not get in for want of room. Every evening services are held—oftentimes two, one immediately after the other. All the ministers go willingly by turns to preach Jesus and his Gospel. The work is a sign of true Protestant unity. A Sunday-school has also been opened.

# The May Meetings.

## The Evangelical Alliance.

The annual conversazione of the Alliance was held on Thursday at Regent's Park College, which the new principal, Dr. Roberts, places at the disposal of the Council, just as Dr. Angus did for so many past years. Hon. and Rev. E. V. Bligh presided, and after prayer and praise called on the secretary, Mr. A. J. Arnold, who gave a brief outline of the report. 300 new members have been added during the year, and several new branches have been formed. The Council again thankfully record the ever-extending interest taken in the Universal Week of Prayer. The observance in our own country is well sustained. Turning to foreign lands, we find, perhaps, even greater evidence of the interest taken in this world-wide season of prayer. From almost every country reports are now received from year to year, showing how greatly the Universal Week of Prayer is appreciated.

Concerning the question of religious liberty, the report said that there has scarcely been a year in the past history of the Alliance without its influence having been sought on behalf of persecuted Christians in some part of the world, and the year under review has been unusually full of work in this cause. Care is taken to verify the facts, to see how far efforts through the ordinary channels might be effective in obtaining redress, and to avoid irritating the authorities in any country by a public exposure till all other means have failed. Thus it often happens that much of the work of the Alliance on behalf of persecuted Christians is unknown even to members and friends. But all may rest assured that whenever a case of real religious persecution is brought before the Council, they most earnestly seek to obtain redress.

As to finances, the general fund showed a diminution of £160, but the year had closed with a balance on the right side. A special fund, however, had been raised of £900 for the persecuted Stundists. This fund had been distributed by trustworthy agents. There are two hundred and sixty thousand Stundists found in sixteen provinces mainly in the South of Russia. They are thoroughly Evangelical in doctrine and about one-third were Baptists. As to form of government, it is more like Presbyterianism than anything else in this country. About 3250 are in imprisonment or exile. No other sect is persecuted in Russia as they are, and they are put on a level with certain immoral sects. Details were also given of persecution in Turkey, Asia Minor, Persia, Spain, Bohemia, and elsewhere, with some account of the measures adopted by the Evangelical Alliance in these cases.

A WITNESS FROM CHINA.

Rev. Thomas Bryson, of Tientsin, China, spoke of twenty-seven years' experiences in South and North China. As a missionary of the London Missionary Society, he expressed his hearty sympathy with the Evangelical Alliance, and recognised the value of its work at home and abroad. Missionaries suffered from divisions abroad as they did at home. Still, those divisions were not accentuated, and they did not form a stumbling-block to the heathen in the acceptance of Christianity. He proceeded to give instances of the union existing among the missionaries. Toward the conclusion of his address he said they were passing through a grave crisis in China. If the common people were but let alone, they would not fall foul of the missionaries; but they were instigated by the literati. If the catastrophe were not averted, he feared there was impending another outbreak against the foreigner. He wished Christian people to realise the position—not that he wanted "gunboats" to be sent out—not at all; but that genuine sympathy might be aroused and prayer made. It was the policy of the Chinese to worry and harrass the missionaries, and he urged the Council to bring influence to bear on the officials to see that justice was done. The danger to China of permitting the cold-blooded murder of missionaries should be made clear to the Chinese authorities.

RUSSIA AND THE STUNDISTS.

Dr. F. W. Baedeker, whose address at the Home of Industry on the previous evening we summarise on another page, pointed out that the work of the Alliance is to awaken Christians of different countries to realise the fact that they are one with the persecuted Stundists. The Greek Church is as intolerant as the Roman Catholic, and will not recognise the Evangelical Alliance or the Protestants. Stundists are not a sect, but simply people reading and living by the Word of God. Beginning in a small way the movement has spread largely. The Greek Church in Russia is a church of priests and sacraments in the highest degree, and also a religion of pictures; Dr. Baedeker gave instances of the persecution to which it subjects those who do not agree with it. The Church and State are one in Russia. But there is a redeeming feature—they do allow the Bible to be read by the people, and the colporteurs of the Bible Society are allowed free course. Passing on, Dr. Baedeker spoke of prison experiences and the marvellous way God has opened the door for the declaration of the Gospel in the great prisons of Russia and Siberia.

Rev. J. D. Kilburn spoke of Russia, where he had spent nine years, as a country of contradictions. The people are punished remorselessly for following the Bible, yet the Government gives the Bible free course; the Emperor helps to establish a Bible Society, and the Empress becomes its patroness. The speaker believed that great things are in store for Russia; that the light of life will yet penetrate it from end to end; and that even the present persecution will in God's providence subserve in bringing about this glorious result.

## Christian Instruction Society.

This Society, which co-operates to good purpose with the free churches in poorer London, providing evangelists and deaconesses, held its annual meeting last week in Abney Chapel. Sir G. Williams presided, and addresses were delivered by Revs. T. D. Rutherford, J. L. Forster, and several of the deaconesses.

The report shows that the agents have been going from house to house seeking those who from various causes never attend a religious meeting, and speaking to them personally about their everlasting welfare. While making the salvation of souls the paramount end of their efforts, they have at the same time endeavoured, not without gratifying success, to relieve bodily necessities, regarding acts of benevolence as a duty incumbent on them and a means of affecting hearts towards spiritual interests. The deaconesses have proved of immense value; these devoted women have nursed the sick, watched by the dying, clothed the naked, given food to the starving, fuel for the fireless grate, cheered the despairing, procured surgical appliances for the crippled, and won hearts for the Saviour. Details of work are given in many parts of London, and an earnest appeal is made for liberal aid.

## The Prison Mission.

Mrs. Meredith's friends rallied round her last week at the annual meeting of this valuable mission.

Lord Leigh, who presided, said that his experience of forty-five years as visiting magistrate in Warwick naturally led him to take a great interest in prison reform. He brought in a bill that no child under fifteen should be sent to prison, but this was altered in committee to make it permissive. There had been a change since 1849, but a great deal remained to be done. He should like to see instruction given to prisoners. Now, a prisoner was not allowed to be instructed for four months, and then he must have obtained a certain number of marks. With reference to women none was given unless there was a certain number of prisoners, and the prisons in his county had no female instructor for years. Then he was in favour of religious instruction being given. He would also like to see remunerative employment provided for prisoners. This used to be the case in former days, but the objection raised was that it was an injury to outside work, which he thought did not count for much, while on the other hand, the advantage to the prisoner would be very great. As to women prisoners, he would like to see a visiting committee of ladies attached to every prison in England. He felt very strongly on the subject of prisons, and was in deep sympathy with the work of this mission.

Mrs. Meredith said she commenced the work in the year 1865, when the state of the prisons was notorious. In all the branches the results have proved satisfactory. The Princess Mary Village Home supports 200 little girls, children of prisoners, and with hardly any exception the girls sent out into life have done well. The mission workers have entrance into fifty-five English and twelve foreign prisons, there are 304 voluntary lady

workers and seventy paid. The average number of women and children reached annually is 3034, or since the commencement of the Mission 64,970, and the chief interest is in women sentenced to penal servitude. The great question is the duty of finding some means of providing for the poor discharged prisoners.

Lord Rookwood having reviewed the state of the funds, Dr. Baedeker spoke on prisons in Russia and Siberia, and Miss Hanbury on prisons in Morocco.

## Young Men and Foreign Missions.

The Young Men's Foreign Missionary Society, connected with the Aldersgate-street Y.M.C.A., held its annual meeting last Friday evening; there was a very full attendance. Sir George Williams, who presided, expressed very hearty sympathy with the efforts of the Society. The energetic secretary, Mr. Barr, in submitting his report, told of an interesting array of weekly meetings, with speakers selected in the most catholic fashion from various Missionary Societies, and from almost every part of the globe. The report also spoke of young men in training, and some who had lately gone forth to Malaysia and elsewhere. Mr. Oram, of the Congo Mission, who recently died, was one of the Society's recruits.

An interesting address was given by Rev. A. T. Teichmann, of Sunderabad (B.M.S.), who told of the ingenious methods of catching fish employed by the Mohammedans near the mouth of the Ganges, and applied these by way of illustration to the carrying on of Gospel work among the heathen. In the absence of Dr. Grattan Guinness, an efficient substitute was found in the person of Mr. P. Whytock, who told a very interesting story of pioneer mission work in the Congo region among the Mongo tribe. Another speaker, Dr. Grenfell, of the M.D.S.F., was also unavoidably absent, but his place was well filled by Rev. W. Carey (B.M.S.), who chanced to be in the meeting as a listener. In a few burning words he pointed out to those present that this question of foreign missions is now being taken up with more business thoroughness than hitherto. He spoke some solemn words as to what must be the thought of the Lord Jesus concerning the past unfaithfulness of his Church, in leaving so many millions of heathen without a knowledge of his Gospel.

## C.M.S. Medical Missions.

On Friday afternoon, at Exeter Hall, a meeting was held in support of the medical work of the Church Missionary Society.

Dr. Herbert Lankester presented a report, in which it was stated that the first medical missionary of the Society was William Welton, a Suffolk surgeon, who was ordained forty-five years ago, and went to Foochow. Until 1870, however, they had only two unordained medical missionaries. Now they have twenty-five, besides one who was ordained, and one lady. These all had British qualifications, some being of the highest order. There were also medical men with native qualifications working in Palestine and the Punjaub. Until 1891 the Society only granted £100 for each missionary, who had to collect what more was needed. In that year an auxiliary society was formed to raise money here, the medical missionaries still raising what they could locally, and £2500 a year being voted from the general fund. Last January the medical auxiliary society was able to say that it only needed £1500 of that grant, and next year it was hoped that the general fund would have to give nothing at all. Regular subscribers were now needed for this branch of the work.

Rev. F. E. Wigram, who occupied the chair, said that opportunities of evangelising the people were obtained by medical missions which could be got in no other way. Rev. Dr. Elliott said that he had spent six and a-half years at Gaza, a most fanatical Moslem town, where other Christian work was forbidden, and he had been freely allowed to preach Christianity to his patients, whose numbers sometimes reached 180 a day. When he went to Gaza there was not another medical man, with either British or Turkish qualifications, in a population of 28,000. There were only quacks, who beat girls black and blue for hysteria, and gave as a panacea for serious fevers the water with which the name of Allah was washed off a dish on which it had been written. Scientific treatment came as a revelation to the people of all classes, and had a wonderful effect in breaking down prejudice. It was a remarkable fact that the Jews in Jerusalem braved the excommunication of their rabbis and went to the Christian doctors of the London Jews' Society, rather than to the hospitals amply equipped and freely opened by European Hebrews, such as the Rothschilds. Dr. Eustace, of Quetta, said that the work of medical missionaries suffered much from insufficient equipment. Dr. Ernest Neve, from Kashmir, also addressed the meeting.

## Friendless and Fallen.

The thirty-seventh anniversary of the Homes and Open-all-night Refuge so closely associated with the late Mr. E. W. Thomas was held in Morley Halls, W., on Monday evening.

Mr. W. J. Taylor, the secretary, read an abstract of the report, showing that 967 new cases have been dealt with, in addition to 461 readmissions, consisting of young women temporarily lodged while changing situations, &c., making a total of 1428 in all during the year. Preventive cases show the same steady increase which has been observed during recent years—a branch of benevolent work carried on by the institution which is full of promise for the future, as well as beneficial in its effect for the present, in the lives of the young girls who are thus preserved from a career of shame and suffering. In this department alone during the twelvemonth no less than 551 may be numbered—an increase on any previons year!

The finances show a very decided improvement as compared with last year. The income (including sale of £1000 stock) has been £9387, while the expenditure has been £9271. Several matters are, however, demanding immediate attention, and certain necessary work cannot much longer be deferred. Hence a very earnest appeal is made for liberal help.

Mr. Sydney Gedge, who presided, dealt, in the course of his opening remarks, with some of the dangers incident to domestic service, urging that mistresses generally must wake up to the responsibility resting upon them in regard to the young persons in their household. As to the work of these institutions, he was thankful to find that while great importance is attached to the spiritual part, earnest attention is also given to the training of the inmates in practical work.

Canon Acheson had been studying somewhat closely the report, and had been led to the conclusion that this is a living and growing work. Begun in a very small way indeed, it has developed into seven Homes and an open-all-night Refuge, providing shelter for 240 girls. The preventive side of the work must commend itself to all who know anything of the peculiar and difficult circumstances in which young and friendless girls sometimes find themselves. The speaker touched on various aspects of the work, and closed with a touching plea in the name of Him who came to seek and save the lost. We who profess to be his followers must surely recognise that amongst those fallen and friendless sisters we find a field of service specially dear to his heart.

Rev. John Gritton, D.D., felt that he could not honestly say he was surprised at the fall of so many girls when he knew the class of literature they read so eagerly, and the suggestive pictures allowed to be publicly displayed. Recent experiences in the East-end had revealed to him dangers and perils previously undreamt of. After dealing with this branch of the subject, deploring the vile class of pictures and publications permitted to be exposed and sold, the speaker passed on to call for increased devotion and effort in winning, from the mire and mud of sin, jewels to shine in our Master's crown.

Rev. Thomas Turner felt that this work must be supported because it is home work, and because, alas! it is terribly needed. Of this need he was an eye-witness; for he could nightly see from his vicarage door sad processions of sin and sorrow. Moreover, it is not only home work, it is also preventive work, and it is truly better to prevent than to rescue. Lastly it is Christ-like work; and in doing it we are following his loving example.

Mr. Stephen Bourne gave a variety of experiences in this class of work, proving that it was possible to save even the most fallen; and above all that it was well worth trying to shield endangered young girls. Prevention is the great thing we must attend to, and we can best do this by putting some effective check on polluting literature.

## Aged Pilgrims' Friend Society.

The Lord Mayor presided, on Monday evening, at the annual meeting of this Society at the Mansion House. The attendance was very large. The report presented by Mr. J. E. Hazelton showed that there are now 1272 pensioners on the books, the pension expenditure being £8100, the largest outlay yet reported. Of these, 779 receive five-guinea, 331 seven-guinea, and 162 ten-guinea pensions. All approved candidates are placed at once on a five-guinea pension, and the other pensions are bestowed as funds permit, and according to a modified form of the voting system. Any Christian of the age of sixty and upwards, and not possessing an income of more than seven shillings weekly, or ten shillings if married, is eligible. Members of almost every section of the Christian Church are on the pension lists. In addition, the Society has four homes, where 180 of the pensioners reside.

The Lord Mayor expressed his pleasure at granting the use of the hall for such a good cause. The Dean of Norwich said the society was doing a glorious work on behalf of the aged, and he feared that in the future there would be greater need for its operations. Sir Henry Peek, Mr. F. A. Bevan, Rev. G. Hazlerigg, Rev. W. R. Mowll, Mr. W. H. Collingridge, and others spoke.

## The Salvation Army.

The annual May meeting of the Salvation Army was held on Monday night at Exeter Hall, General Booth presiding. The great Hall was packed with members and friends of the Army, and the proceedings were most enthusiastic.

General Booth said the year had been one of losses and crosses, but they were still marching on. In foreign countries the Army had 2000 corps, being an increase of 119 over the year, and 6443 officers, or an increase of 114. The number of officers abroad exceeded the total number in the British Isles by about 500, but quite 1000 of the officers abroad had gone from England. They had altogether 3124 corps, 10,791 officers, and some 12,000 bandsmen, who played not for fee or reward, but for the love of God and the love of souls. Thirty-eight countries outside the British Isles were occupied by the Army. In France, where the struggle had been very severe, they had forty-six corps and 211 officers; and in Switzerland, where they had had bloody persecutions and slaughters beyond conception, they had sixty-seven corps and 199 officers. In Holland, where religion was, he would not say dead, but very drowsy, they had been very successful. The Queen and other members of the Royal Family were subscribers to their funds, as all queens and all governments ought to be. In Germany they had had to contend with difficulties greater than imprisonment, rough treatment, and half murder, for they had had to face the quiet determination of the police not to allow them to approach anything like enthusiasm. The moment an atheist or a drunkard started quarrelling, the police, instead of dealing with the disturber, shut up the doors of their hall and forbade any more meetings being held in it for that week. Still they were persevering with the fight, and they would win. At the present time they had twenty-four corps and eighty-one officers in the Fatherland. In Denmark, Sweden, and Norway they had 300 corps and over 1000 officers. In the United States their experience was that the American set himself up as not needing to be missioned by heaven or earth, and least of all by Britishers. If anything was to be done for America, the American could do it himself.

General Booth went on to speak of the progress of the work among the natives of Africa, and said they proposed now to extend their operations to Matabeleland, to Jerusalem, to Java, to Japan, and to Port Said. The Navy branch of their work was going on well, but they wanted more vessels. There were associated with the Army 183 institutions, apart from sixty-nine slum posts, worked by 1020 officers. In the past nine years 20,000 fallen women had passed through their rescue homes, of whom 14,000 had turned out satisfactorily; and 12,000 criminals had passed through the criminal homes, 7000 of which had proved satisfactory cases. He wished to thank the Australian Governments for the subsidies they had granted to the Army, and he was glad to see on the platform the Hon. Mr. Playford, the acting Agent-General for South Australia. Every Government

and municipality ought to assist them for taking away their criminals. In conclusion, he said their work had been a great stimulus to other organisations for religious and social work, and it had done much to teach the Churches their duty. He made an earnest appeal for funds, and that really was his speech, all the rest having been merely introductory.

Addresses were also given by Commissioners Booth-Tucker and Howard, and by Mrs. General Keer.

## The R.T.S. Breakfast.

Annually it is the custom of those interested in the foreign missionary work of the Religious Tract Society to hold a breakfast meeting, when representatives from various parts of the world tell of the operations in their respective fields. This gathering was held on Tuesday morning in the Cannon-street Hotel, and was largely attended.

Mr. John Marnham, who presided, briefly introduced the proceedings, and called on Rev. R. Bruce, D.D., who spoke of "Bible Work in Bible Lands," dealing specially with the Arabic work of the American missionaries at Bagdad, and the labours of the C.M.S. missionaries in Persia.

Rev. S. H. Anderson spoke of the co-operation of the R.T.S. with the various evangelistic agencies in France. Tracts and Gospel papers are largely in use, and are willingly accepted by all classes. Several instances were given showing how God has been pleased to bless these printed messengers.

China was represented by Rev. W. Owen (L.M.S.), and Rev. Yung-King Yen, who spoke of the operations of the Central China Tract Society, and of the way in which the Gospel is carried by means of its publications into remote villages and unevangelised corners of the Empire. Cheering details were also given of the work among the literati coming up to the great cities for examination.

Rev. R. Wright Hay followed with similar details of tract work in India, and among the young educated natives. He read brief extracts from two letters (penned by natives) showing how Gospel papers had been blessed to them.

Rev. J. Jukes gave the result of thirty-eight years' experiences in Madagascar, showing the value of literature, and urging the great need for Gospel books and pictures, especially among the far-off and half-civilised tribes in the forests and mountains of the island.

Lastly, Rev. Henry Lansdell, D.D., rose to remind his hearers that while they had heard something of what had been done, much, very much, remained to be done. He had returned from a tour in which he touched nearly every country of Asia; and he had been saddened to find how many peoples are wholly unevangelised. For example, he had lately visited the Usbeg tribes of Central Asia, had passed through Chinese Turkestan, Nepaul, Bhootan, French-Indo China and Cambodia, Annam, Corea, the Philippines, Borneo, etc., great regions of which are wholly without witnesses for Christ, or even the Word of God in their own tongue. Therefore while much had been done, there is still much land to be possessed.

## ORPHAN HOME, HAMPTON.

The annual meeting of the Female Orphan Home, Tangley Park, Hampton, was held on Saturday last. The Home now contains something under the number of seventy. Yet it remains a home in reality. The children evidently know it as such, and the large party of subscribers and friends felt and expressed their conviction of it in the heartiest manner.

As at all annual meetings, reports were read and speeches made, but by no means the least important features were the performances of the children in their songs and musical drill, fire-escape practice, needlework and knitting specimens, and the bakery, forming a part of the excellent domestic arrangements.

The Home is situate in an open and healthy spot in the neighbourhood of the famous river resort, and enjoys the confidence of many kind friends in the locality, while supported by subscribers in London and throughout the country. According to the committee's report the chief care of the managers is to make full use of the premises, admitting the most needy cases and keeping the Home full. Contributions will be gladly received, and reports and all information supplied by the secretary, Mr. J. D. Cooper, 79, Finsbury-pavement, E.C.

## ADVENT CONVENTION AT YORK.

The second of a series of conferences for the prayerful consideration of the Inspiration of the Scriptures, the Jews, and the Second Coming of the Lord Jesus, was held at York on Thursday and Friday last week. The morning and afternoon meetings were held in the Soldiers' Institute, but the attendances in the evenings necessitated a move into the larger Corn Exchange, where two excellent gatherings took place. The chair was occupied by Mr. J. E. Mathieson, of London.

Canon Fausset opened the Conference with a most earnest address, which struck a high key-note for the succeeding speakers, Hebrew ix. 24, 26, and 28. He did not know anything that would lift them high above self-seeking, ambition-seeking, mammon-seeking, except to be always looking for the coming of the Lord Jesus Christ.

At the afternoon meeting, Dr. Bullinger spoke on several prophecies which had been literally fulfilled, which was a complete argument that the Lord would as faithfully and as literally fulfil those prophecies yet unfulfilled. Mr. H. D. Brandreth commenced a trio of addresses on the four judgments.

The evening meeting was made memorable by two earnest addresses, full of deep spiritual meaning, by Canon Fausset and Pastor John Robertson, of Glasgow. The latter gave some very interesting details of the way in which he was led to accept the truth regarding Christ's return. The Canon based his address on Genesis iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." There was only one remedy for the existing confusion in the family, in the Church, and in the world, and that was the Lord who at his coming will sweep away tares from the field which belongs to Him. Mr. Liesching followed with an instructive address on the Jews.

On Friday, Dr. Bullinger and Pastor Robertson delivered impressive addresses at the morning meeting. In the afternoon Pastor Marsh described the signs which told of the near return of the Lord. Mr. Brandreth continued his discourse on the four judgments, and Dr. Bullinger again spoke briefly on the negative aspects of the Lord's return.

In the evening Mr. Mathieson said he was hopeful that some day the Lord would redress the great curse of Babel, and would restore to the earth a pure language. Pastor Marsh again spoke, and Mr. Liesching and Mr. Brandreth delivered fervid addresses on the evils of Theosophy, Spiritualism, and kindred matters, and strongly warned Christians to keep their hands clear of them.

## DAUGHTERS OF MISSIONARIES.

The Institution for the Education of Daughters of Missionaries, Walthamstow Hall, Sevenoaks, held their annual meeting on Thursday last. The treasurer, Mr. Septimus Scott, read the financial report stating that the Institution is open to all denominations. Eighty-six children now fill the house, and many have to be refused through lack of funds. Funds are urgently required for a sanatorium, which would make room for six more. Dr. Barrett, of Norwich, referred to the great boon to missionaries that such a home was, knowing as they did that they were leaving their dear ones in such good, loving, motherly hands as Miss Unwin's. He also asked that friends would in the holidays remember the children, and invite one or two of them to stay with them for a time; they would thus do good, both to the children and their parents, and be serving Christ.

Rev. R. Wardlaw Thompson, dwelt on the great comfort the institution was to missionaries going out, and he felt sure that if friends all over the kingdom knew this and thought about it, they would do more for the Institution. Revs. Edwin Lewis (of Bellary, India), G. M. Bulloch (of Almora, India), and F. E. Lawes (of the Savage Islands), also addresses the meeting.

**BISHOP THOBURN** is stated to have purchased an abandoned tea plantation in the Himalaya region, covering 1000 acres, for 4000 dols., and plans to make of it "a vast industrial establishment," where men and women, boys and girls, shall be taught divers useful occupations.

**THE OPIUM SCOURGE.**—In a letter from Hankow, Rev. J. S. Adams, of the American Mission, refers to the all-prevalent opium scourge, and quotes a statement from *The North China Daily News* as to the utter ruin of a prosperous Chinese family through indulgence in the fatal habit.

## GLASGOW EVANGELISM.

The report for the past year of the Glasgow United Evangelistic Association makes an extremely attractive pamphlet. By the aid of photography the pages are plentifully brightened with speaking illustrations of the many-sided operations of the Mission; and the picture presented deserves the very best setting, for it is a truly noble work for the good of sinful and sorrowing humanity. Planted as an outcome of the first visit of Messrs. Moody and Sankey to Glasgow, the Association is now a widespreading and fruitful tree.

First of all, as the title indicates, there is direct Gospel work for the conversion of the teeming masses in Glasgow. This is carried on from different centres, and continuous blessing is manifest. The Mizpah Band is one of the most interesting outcomes of the evangelistic work among drinking men, and it is, in its turn, a very effective helper in weaning from his evil ways the slave of the intoxicating cup. The reformed men go out in companies and seek to save their brothers who are still in bondage. The Bible Institute is a comparatively recent addition to the machinery of the Association, but it has more than justified itself, and, when adequate premises are secured and the work consolidated, it will undoubtedly do splendid service in training and fitting workers alike for the home and foreign fields.

The work among the little ones is now an extensive one, and carries light and happiness into many a poor home in the city. The agencies comprise Sabbath dinners for poor children, day refuges, a fresh-air fortnight scheme, a home for girls, a Band of Hope, and a lantern mission. All these endeavours are carried on with much spirit and enthusiasm; it would be impossible to record the happy and holy influences thus exerted on thousands of youthful lives. It is in truth a most practical and convincing form of applied Christianity among the poor. The pages of the report that deal with this department of the work are specially pleasing, and the narrative ought to evoke a large measure of sympathetic help. The Homes at Saltcoats for Destitute Children are also rendering capital service among the specially needy, and prove their usefulness increasingly year by year.

To those who wish to see what one earnest community of Christians of different denominations is doing for the salvation of those about them, we warmly commend this report for perusal. The Secretary, Mr. J. R. Miller, Christian Institute, Bothwell-street, Glasgow, will furnish copies.

## DR. BARNARDO'S HOMES.

A large proportion of the May *Night and Day* is devoted to illustrations from photographs of cases of rescue through the agency of the Homes. Some twenty-four engravings of boys and girls, admitted apparently from all over the kingdom, show conclusively how wide is the range of effort which the Institutions undertake, and also how necessary these efforts are. Cruelty, destitution, homelessness, and child-suffering appear to demand now as much as ever unceasing care and attention. It is no wonder that the Homes have, as is abundantly evidenced in this issue of *Night and Day*, friends and supporters from all over the world. Some of these gifts are of the most remarkable character, and the paragraphs relating to them constitute a real revelation as to the benevolent sympathy which is felt towards the Institutions, not only by the wealthy, but by an enormous number among the middle and lower middle classes.

Dr. Barnardo states, in recording the departure of his first emigration party for the current year of 234 trained lads, that he has now sent to Canada and the Colonies no fewer than 6805 boys and girls, of whom 98 per cent. have acquitted themselves satisfactorily. It is hoped that several additional hundreds from amongst the nearly 5000 children in the Homes will be sent to Canada during the summer.

It is announced that a Self-Denial Week for the benefit of the Homes will be observed from the 4th to the 12th of August next. The Annual Meeting, one of the most attractive engagements of the year in London, has been fixed to take place in the Royal Albert Hall on Saturday afternoon, June 23, when Lord Brassey will preside.

**EGYPT.**—The American Mission in Egypt is opening a station at Daron, a point forty miles south of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families reside in the place.

## IKWEZI LAMACI MISSION.

Mrs. Aitchison writes that though unable to have their usual breaking-up at Christmas, owing to sickness, they reopened school with a grand gathering and thanksgiving day. Many were the earnest prayers and stirring speeches; voluntary offerings were an outward token of thankfulness and gratitude that not one of their number was missing, after such a time of anxiety. A native woman who had been ill gave an ox for the feast. This was a remarkable event, and must have stirred the hearts of many to see such gratitude.

Mr. Aitchison had been busy constructing a water-mill for the grinding of corn, which had caused much labour and thought; it had been very successfully carried out, and is looked upon as an important event in the history of Ikwezi.

Petras and Faniswas' nice brick cottage was finished, and is a silent witness of what Christianity can do. It is the only native brick house far or near; they celebrated the opening with prayer and thanksgiving, and invited many to the feast. Mrs. Aitchison says: "It did one's eyes and heart good to see the deep pleasure of the worthy couple in being able to entertain us under such pleasing circumstances. May it not be long before we see more of these cottages erected; but the making of the brick is a long and tedious process. General routine of the work is being followed up faithfully by our helpers; we are a happy band of workers together. We are looking forward to the help and good influence of Joseph Isidoi, who comes back to us in June, after three years' study and good character at Lovedale.

"We have recently formed a branch Sabbath-school in a small hamlet of Grignas, the grandfather of the clan, a good Christian, taking charge. I rejoice to say there are several inquirers shortly to be added to our number. Pondoland now belongs to the Cape, and we hope for peace, and the opening up of the country, witchcraft put down, and missionaries coming in. It was a grand thing that the paramount chief gave up his country so peacefully and willingly."

Mr. Edwin A. Page, Y.M.C.A., Birmingham, is the representative of the Mission in this country.

## SEAMEN IN INDIAN PORTS.

For the past twenty years the divine blessing has abundantly rested upon the work of the Methodist Episcopal Church on behalf of seamen visiting the great ports of the Indian empire. The Seamen's Rests at Calcutta, Rangoon, Karachi, and Bombay, established at intervals since 1870, have been eminently useful in reaching our disadvantaged brethren of the sea with the Gospel, and also largely and gratifyingly instrumental in furthering total abstinence and social purity among them. Their temporal and spiritual welfare has been earnestly sought through all these years with the happiest results.

We are glad and thankful to believe that hundreds of seamen of many nationalities, and a large number of captains, officers, and engineers have been savingly "found" by the Good Shepherd, and soundly converted to God in connection with the work of our Seamen's Rests in the cities named; while an equally large number of God's children have been helped, strengthened and confirmed in their Christian faith. It is an unspeakable joy to us to know that there are to-day faithful and efficient missionaries of Christ preaching salvation to the people of India, who were rescued from miserably sinful lives and from the destructive power of the devil through the instrumentality of these institutions.

The Bombay "Rest" continues to prosper, and now that the large debt necessarily incurred in the erection of the fine building specially designed for this work is steadily being reduced, and will soon be wiped out altogether, we are planning for more aggressive work than has hitherto been possible.

To this end the energetic and efficient superintendent of the "Rest," Mr. R. H. Madden, well known as a successful social purity worker also, earnestly invites those who are interested in the work among seamen to assist him in purchasing a steam launch, which we are fully assured will be a great help to him in reaching the seamen, bringing them ashore to the services, and returning them to their ships in due season and in good condition.

This enterprise has the fullest sympathy of captains who are acquainted with the facts of the case, and it will have their practical assistance. But assistance must be furnished on a wider scale than anything that is possible locally, before the enterprise can be successful.

An every way suitable launch is offered to us for Rs.6000, a large reduction from the original cost, and from the present value, in the best judgment of experts who have been consulted. Our plan contemplates making it self-supporting from the very outset, by systematic work in the harbour at convenient hours, while at the same time doing all the needed work of the "Rest."

J. E. Robinson,
Hon. Sec. and Treasurer, Seamen's Rest.
*Bombay, April* 28.

## TIBETAN PIONEER MISSION.

A large number of friends met Miss Taylor and party on their arrival at Darjeeling, and a pleasant hour was spent at the manse by invitation of Rev. H. Rylands Brown. All the members of the Tibetan Pioneer Mission were present, and also Rev. F. Franson, Director of the Scandinavian Alliance Mission, and the nine workers connected with it, who have been in the neighbourhood for upwards of two years, preparing for work in Tibet. The company also included a number of missionaries from different parts of India, Assam, and Burmah, representing various branches of the Church of Christ. Addresses of welcome having been delivered by Mr. Brown and Rev. A. Turnbull, of the Church of Scotland Mission, Miss Taylor gave some account of the way in which she had been led to devote her life to Tibet.

In a letter to us, dated April 30, Miss Taylor says: "We are comfortably settled down to study the language, and some of the brethren are able to speak a few words, and to sing 'Jesus loves me' and other hymns. The Tibetans gave me a hearty welcome when I arrived at the station, especially at Jorebungalow. The teacher of Mrs. McKenzie and myself comes from Mongolia. He lived in Tibet a number of years, and there learned the language, which he speaks very clearly. He seems much interested in the Scriptures, as also is another of the teachers.

"We have a Tibetan service every Sabbath evening from four to five o'clock, and our time on week-days is fully occupied. Will you pray that the Lord will prepare each one of us for his work in Tibet, filling us with his love, so that we may be willing to suffer for his sake and the Tibetans be won for Him? Pray also that we may see his guiding hand leading us forward, so that no mistake may be made. We thank the Lord for supplying all our needs. At first we were a little taken aback in finding that we had customs dues to pay; although we did not reckon on this, the Lord did. We praise Him for keeping us in health and strength. Even the little baby (McKenzie) is getting quite fat and rosy."

Mr. McKenzie writes: "We are not a bit shaken in our confidence by the attempt made by Government to stop us. Our Master has all power! He is King of kings and Lord of lords. Miss Taylor has arranged that instead of receiving callers, and wasting a lot of precious time, we have a prayer meeting every Saturday evening, to see friends then. There are a number of fine Christian soldiers here, who come to the meetings; they are very earnest fellows, and are seeking to win their comrades to Jesus.

"Miss Taylor has a very interesting meeting every Sunday afternoon for Tibetans. The attendance is not large as yet, but we feel sure it will increase. It is amusing to be with Miss Taylor going along the streets. If any Tibetans meet her they always salute her, and pass some remarks, while the children cry, 'Annie la, Annie la.'"

THE SOCIETY OF FRIENDS is pronouncing bravely for temperance. At the recent Philadelphia yearly meeting the clerk officially said: "This yearly meeting takes the ground that total abstinence is the only safe course."

IT IS NOTEWORTHY that while three of the most progressive of the Canadian provinces have given decisive votes for compulsory prohibition of all intoxicating liquors as beverages, Canada's drink bill continues to increase. The revenue from excise was last year, according to the report of the Department of Inland Revenue at Ottawa, 8,444,502 dols., or nearly half a million dollars in excess of the revenue of 1892.—*Daily Chronicle*.

## AUSTRALIAN ABORIGINES.

Dear Sir,—Some of your readers used to take a great interest in my late husband's work amongst the aborigines of this land, and I would like them to know that the Mission is still carried on; my eldest son (who is nobly following in his father's footsteps) and myself, with a Christian Kanaka, are at present the whole of the workers. We need further helpers, but the funds will not permit. At present we are only able to have school in the afternoon, as there is so much outside work to see to.

The field is a large one. We have a spacious piece of land which, if it were stocked with cattle, would yield an income sufficient to support the station, and from this centre the Barron River tribe, the Fommill tribe, the blacks at Maruba and Port Douglas could be reached. But the mission is £400 in debt. Yet the work has been started for very little. My husband erected the mission-house, and my son built the school. No carpenter has been employed; in fact, I often look at the house and think what it has cost us, for my husband should never have worked as he did, but his love for the perishing aborigines was great, and they have few friends.

Our house is in need of many things. We need a stove, and our principal cooking and boiling the clothes is done in a kerosene tin. The rainy season is now on, and although we often get the malarial fever, and have to dose ourselves with quinine, yet I am happy to say the fever is not so bad as it was last year.—Sincerely yours, Mary A. Gribble.

*Janaluna, Bellenden Ker, viâ Cairns,*
*North Queensland.*

## A LETTER FROM DEACON ABRAHAM.

God's mercies to me and mine have been wonderful in many ways; and to the Christians in England I am very grateful for the help rendered to me and to my work. Two years now have almost passed since my dear wife Esther left us for England. When she left to plead in England for the needs of the Orphanage, she was not so strong as we would fain have seen her, and we trusted that in the change she would be strengthened and have the benefit of the advice of English doctors. Through God's goodness she has received much help. God has been her guide and good physician.

In our village and country influenza has spread much of late, and diphtheria and smallpox have killed many children under sixteen years of age. In our circle there have been two cases; one, in the goodness of God, is recovered, and the other, a girl of fifteen, died last week. She had been with us about three years. When the Lord directed her to us she was in a sad state. Who brought her from Kurdistan we do not know, but she was left in the village street.

Many are our needs, but one specially presses, for we have sorely felt the want of it in this time of sickness unto death. We need a separate room to be kept like a little hospital, where we can isolate the cases of illness from the other children. The dear girl we have just mourned died of smallpox, surrounded by the other orphan girls, sleeping in the same room. We cannot get doctors, but we can do a good deal with nursing. If the English Christians can help us to get such a place we shall be very very thankful. Hitherto I have not been able to get an hospital, though it has been in my heart, and I believe much good would come of it.

I am glad and thankful to know that Esther's health is so much better. By the great kindness of some friends at Edinburgh, her way has been opened to go to the Simpson Memorial Hospital for three months, so that she may get some knowledge of nursing, which will be of the greatest use here.

*Oroomiah.* Abraham, Deacon.

NEW HEBRIDES.—Rev. J. Annand, of the Canadian Presbyterian Church, who is labouring on the cannibal island of Santo, after five years of foundation work is glad to report the baptism of the first convert in that backward part of the New Hebrides mission field. He says: "This is the first fruits of what we hope will be an abundant harvest. Peter had been with us nearly three years. For a few Sabbaths after I baptized him, many of the people kept away from the church. Some were angry about his joining us, others were kept away by a murder at the village. One man poisoned his brother, which caused some bad talk. Nothing was done to the murderer. The man who was poisoned was the father of one of the young men now living with us. It is very hard to understand the extreme depth of the degradation here. Nothing appears to be too wicked for them to accomplish."

## 20TH KESWICK CONVENTION.

JULY 23 TO 28.

BELOVED FRIENDS AND SERVANTS OF JESUS CHRIST,—Though deeply conscious of the solemn responsibility which attaches to the calling together again of those who love our Lord Jesus Christ in sincerity, of whatever name or nation, yet still with thankful joy we invite you to a convention to be held, God willing, at Keswick, for the deepening of spiritual life, from July 23 to 28, 1894.

We live in times in which it behoves all who name the name of Jesus, to hold fast the truths of God's Holy Word, and the Divine teaching of his Holy Spirit, to enable us to understand it, that its truths as applied by Him may regulate our daily life. The words of our Lord are as solemn as they are true, whether we heed them or not:—"The words that I have spoken, the same shall judge him in the last day" (see John xii. 48-50). We may all confess that in ourselves we have no strength, but the mighty power of God is at the back of every humble, God-directed, and Spirit-filled worker in his vineyard, and the Master's "Lo, I am with you alway," is a resting-place for every weak one in his service.

May we, in thus assembling together, be taught our true position in God's holy sight, and be deeply humbled, and every high thing laid low before Him. May every soul be afresh cleansed in the atoning blood, emptied of self, filled with the Holy Spirit, and our cleansed hearts, indwelt by the Holy One, "an habitation of God through the Spirit"—perfect through his comeliness put upon us—and enabled to "adorn the doctrine of God our Saviour in all things." Such humbled, cleansed, and indwelt souls, He seeks for his service, going forth in nothingness of self, his mighty power magnified, even in the little ones of his family. All praise to Him who reveals Himself to babes. We commend our dear brethren and sisters, who come to proclaim his truth amongst us, to the prayers of God's children, that He may speak through them, by his Holy Spirit, and open up the Word.

We praise our loving Father for many years of blessing, and commit this Twentieth Keswick Convention solely to the guidance of our living and life-giving Lord; that God in all things may be glorified through Jesus Christ, and "a people prepared for the Lord" made ready.

Yours faithfully in Christ Jesus,
For the Trustees of the Keswick Convention,
ROBERT WILSON.

*Broughton Grange, Cockermouth.*

Mr. John Postlethwaite, Eskin-place, Keswick, will again kindly act as hon. secretary, to whom applications for information respecting lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than one week will find it easier to obtain accommodation early.

## MORAVIAN MISSIONS.

AT our annual meeting, among other pressing needs, special attention was called to the importance of our Medical Missionary Training fund, and to the new work among lepers in Dutch Guiana, hitherto in the hands of the Roman Catholics. For the former it is sought to raise an endowment fund of at least £15,000. The latter, involving the building of a house and church near the Leper Hospital, and the supply of a missionary and staff of nurses, calls for prompt and generous aid.

A gentleman present, who wishes to be nameless, authorises me to say that he will give £100 towards the needed increase of the general mission funds if nine other of the Lord's stewards will do likewise. I shall be most grateful if you will allow this brief statement to appear in your paper, where I gladly leave it to speak for itself.

W. WETTON COX, Clerical Secretary.
London Association in Aid of the Moravian Missions.
2, *Furnival's Inn, E.C.*

THE WINGS OF RICHES.—Dr. A. J. Gordon, of Boston, says: "I have been twenty-five years, nearly, pastor of one church, in a position where I had an opportunity to see; and I have observed that where men have waited, and laid by, and grasped, and accumulated a great fortune, to pile upon the heads of their children, those children have, with one or two exceptions, gone wrong and been ruined."

THE GUARDS' MISSION.—Sergeant George Pullingar has issued a modest report of this useful mission, showing that God has graciously blessed the work. Four weekly meetings have been sustained during the year, but the chief part of the work is the visitation of the barrack-rooms and personal dealing amongst the men. The Gospel Hall carried on in Battersea Park-road also goes on well. The year closes with a balance on the wrong side of £26.

## STRANGERS' FRIEND SOCIETY.

THE annual meeting of the subscribers to this charity took place on Thursday last at the office, 52, Finsbury-pavement. Mr. W. C. Collins, who presided, stated that the committee had thought it advisable to postpone the usual public meeting of the Society till later on in the year. The report states the aim of the Society to be the visitation of the sick poor of the metropolis at their own homes, giving help whether in the shape of work, sympathy, clothes or food. There is a staff of nearly two hundred Christian men and women, visitors and almoners, whose services are entirely gratuitous. Many of them have for years been engaged in investigating the cases brought to the notice of the Society, so that attempted imposition is quickly discovered, whilst help is speedily rendered.

Besides relieving from its own funds it undertakes for subscribers (who are willing to personally provide the means to assist any really deserving case) to investigate all appeals made to them personally for help. Many of the public who are known for their benevolence, and therefore often inundated with begging letters, gladly avail themselves of this service. Like other charities the income of this has suffered from the general trade depression, and its banking account has been overdrawn by £250. The treasurer is Mr. Ald. and Sheriff Dimsdale, 50, Cornhill, E.C. We have often used the Society to investigate cases of distress, and we are, therefore, able to speak of the efficient and speedy manner in which the work is done.

## UNION HALL MISSION.

A SPECIAL eight days' mission has been concluded at Union Hall, Carlisle-street, Edgware-road, Mr. J. J. Sims and Mr. W. P. Crombie each night giving addresses. Much interest has been created by the stirring addresses of Mr. Sims, who preached the Gospel from a large chart. We had also the presence and help, both in the open air and in the hall, of Mr. Richard Cory, J.P., and Colonel Forster.

At the closing meeting on Sunday evening the words of both Mr. Sims and Mr. Cory were in the power of the Holy Spirit; souls were blessed and Christians revived. This may be said of the services all through the week. A good number of poor people came up each night, while the open-air services were largely attended. ROBERT BILKE.

## BLANKENBURG ALLIANCE HOUSE.

WE have to look back upon the past winter gratefully, as one rich in spiritual blessings, although in other respects it has been a time of peculiar trial. English Christians interested in evangelistic work in Luther's land are cordially invited to visit us. The work carried on here is in all its branches—Gospel meetings, Sunday-school, work among navvies, editing of religious papers, etc., entirely undenominational.

Our yearly conference for the deepening of spiritual life will (D.V.) take place in the end of August. It is conducted by the leading members of the Evangelical Alliance in Germany. Boarders are received all the year round at moderate terms. Daily Bible readings are held in the house, which is situated in one of the most lovely and salubrious spots in Germany. ANNA VON WELING.

*Thuringia.*

## CENTRAL MOROCCO.

DR. ROBERT KERR, who, with Mrs. Kerr, has laboured for several years amid much opposition in Rabat and Sallee, once the pirate ports of Morocco, is now in this country, endeavouring to secure workers and support for a special effort to reach the untouched Berber tribes of Central Morocco, with whom his medical work has brought him much into contact. There is not a finer race in Africa than these Berbers, who still maintain a semi-independence, and speak their own language, therefore needing specially trained missionaries.

Dr. Kerr's work is carried on on undenominational lines, in hearty sympathy with the Southern Morocco Mission on the one side, and the North Africa Mission on the other. Both he and Mrs. Kerr are prepared to address meetings, etc., during the summer, and may be addressed at 4, Ailsa-terrace, Winscombe-street, Hillhead, Glasgow. J. E. B. M.

THE POSTMASTER-GENERAL of the United States has announced his purpose not to appoint as postmasters any who are engaged in the liquor traffic. He says he does this because the public service will be better secured by having post-offices conducted by men who are not keepers of saloons.

## TRACTS FOR MEXICO.

FOR thirteen years I have been engaged in mission work in this republic. The Lord has been gracious to me. I have often been in imminent danger, but He has always delivered me. I have established a college for the education of young ladies which has been very successful. The Madeiro Institute is largely self-supporting. Forty-six of the young ladies who have been trained are now engaged in teaching. They have often opened the way for the missionary and the establishment of a church. We usually have from fifty and sixty boarders. I have aided in the organisation of some thirty-four churches. Six of these have been organised since last June. Last Lord's day I baptized twelve believers, making 104 baptized by me in the past ten months.

Mexico is ripe for the Gospel. The people were never so anxious for the Bible and the religious tract as to-day. Recently I was given a few tracts by one of your readers from the British and Foreign Evangelical Tract Society. I found them so helpful that I wish to appeal to such of your readers as would like to aid the evangelisation of this priest-ridden land to send me by post an ample supply of these Gospel tracts. I find thousands of eager and interested readers. I also crave the prayers of God's people that the Holy Spirit may ever accompany me and my fellow-workers. W. D. POWELL.

*Toluca, Mexico, April* 23, 1894.

## TO PARENTS AND TEACHERS.

GOD teaches us to pray and praise
By childhood's winsome wiles and ways.
And by the clasp of childhood's hand,
Our father's love we understand.
—*Clara Thwaites.*

Among all the sources from which flow the world's vast stream of criminals, none is so prolific as neglected childhood.

The lips of parents are often sealed by a false idea that they ought not to speak to their children about the privilege of church membership.

So soon as your baby feels that it has been left by some one's caprice or indolence to that which causes it uneasiness or pain, it is infected with self-will, the first and ugliest of faults.

There are more ways than one in addressing children, and the mother who speaks to her little son in the same tones as she would use to a disobedient dog, can hardly expect to receive a patient reply.

Let us not consider ourselves the owners of the children, but the servants of someone, who, being their owner, has the direction of their circumstances more absolutely and continuously than we ourselves.

"Father," said a child once, "when shall I be old enough to leave off saying my prayers?" What a terrible question! The father leaves God out of his life; can you be surprised if the child thinks he will one day be old enough to do the same?

What a temptation to the parent or teacher of a clever nervous child to inspire it with his or her own personality, and spur it on to work beyond its real powers; and how extremely dangerous to health, sanity, and true development is such a course.

You would all choose that your boys should become bold-hearted, noble, and worthy men, real in principle. Then let them frame their lives by your own. Live out the higher life, win your boy's confidence, and so use it that he learns from you not only how to die but how to live.

Do not suffer criticism or disparagement of the minister or the sermon where little listeners can drink in either. Let it be understood that you love the minister and revere his office, and always speak of him to the children and their little friends as God's servant and your most honoured acquaintance.

As I feel how, if a child of mine were to wander into the grossest form of evil, and at last to come back with no other language than a dumb creature, pointing to his rags and haggard face, I think the chief concern to me would be, not the reason for his return, the way of his coming, but that he had come at all.

TWO BEAUTIFUL MODELS which have received much attention from the clergy and others interested in Scriptural lore were placed on view at a conversazione, on Saturday last, at Messrs. Streeter and Co.'s, 18, New Bond-street, when a large and distinguished audience assembled to hear a short lecture delivered by the Rev. Canon Benham. One is a model, in real gold and jewels, of the Holy City, or New Jerusalem as described in Rev. xxi. The second represents the breastplate of the High Priest, twelve precious stones standing for the tribes of Israel. The lecturer described the precious stones, to each of which an allegorical meaning was probably attached.

# Letters to the Editor.

## INDIAN MISSIONARIES AND DRINK.

Dear Sir,—In a letter headed "Indian Missionaries and Drink," which appeared in your columns over the signature of "Joseph G. Alexander," there occur these words: "Would to God that every missionary in India might see it his duty to make a similar declaration as regards strong drink. . . . In my journey through Northern India it has been my privilege to meet with many missionaries and other workers of the Methodist Episcopal Church of America. . . . From their noble-hearted bishop down to the humblest worker, they are all free from participation in these habits which are causing so many weak brethren in India to stumble. . . . I believe that the other American missionary organisations working in India—certainly the American Baptists, the Canadian Baptists, and the International Missionary Alliance—are similarly free from all connection with strong drink, and that they are peculiarly successful in aggressive work. It is a pity that some of our British societies are in this respect lagging behind. The three Scottish Presbyterian bodies, the Irish Presbyterians, the Wesleyan and London Missionary Societies, are none of them, I fear, quite clean-handed in the matter."

In the letter, from which the above are running extracts, there is not a word about opium, though the writer of it is the well-known secretary of the Anti-opium Society, beyond his classification of men in general into "pro-opiumists" and "anti-opiumists." Now, it has so happened that the American Methodist Episcopal Church, from its bishop downwards, and American Baptists in Burmah and elsewhere, have all supported Mr. Alexander and his Anti-opium Society, and that the Scotch Presbyterians and some others were rather conspicuous by their non-appearance among Mr. Alexander's followers. Hence, it is feared, Mr. Alexander's undue praise of the former and his most unjustifiable slander of the other in the matter of drink.

We missionaries in Northern India know of no such distinction as Mr. Alexander makes. The Scotch Presbyterian missionaries of Northern India are not lagging behind in this respect. In stating that they are, as Mr. Alexander does, he says what is not true. The Scotch missionaries in the Himalayas have for years taken the lead in this respect in the lands occupied by them and their Presbyterian brethren; in Calcutta (the only place named by Mr. Alexander in his letter), Santhalisthan, and Rajshahi (where Dr. Morison is the Scotch Presbyterian missionary), the Scotch Presbyterian missionaries are, to a man, total abstainers from alcoholic drinks, and have kept abreast of their American brethren in the Temperance movement for the last thirty years. The writer of this is classed by Mr. Alexander as a "pro-opiumist." That the Calcutta Missionary Conference does not so regard him will be seen from the fact that at their very next meeting after his evidence before the Royal Commission had been published, they unanimously elected him as the convener of their Standing Committee on Drink and Opium, in succession to Rev. W. B. Philips, who has gone to England.

I may be allowed further to add that while many missionaries have warmly thanked your correspondent for his evidence before the Commission, the last being Rev. Dr. Dyer, medical missionary at Pachamba, not one missionary has expressed his disapprobation to me of what I then said. We are to a man against opium and drink; but we recognise the fact that there are evils and evils, and various ways of dealing with them, and that opium is not the greatest evil, nor drink, nor uncharitableness, nor falsely accusing the brethren, the least. Some of us think that British Christians might do worse than take to heart the words of our Lord—"He that is without sin among you, let him first cast a stone at her." And if stones must be cast, let one be quite sure that they be cast at the guilty, not at the innocent.

In writing as I have, in the defence of the falsely accused Scotch Presbyterian missionaries, it is not because I am not equally convinced of the falsity of the accusation as against the London missionaries, of which Mr. Philips is one, or the Wesleyans, all of whom Mr. Alexander has slandered by name; but because I know the Presbyterians better, and I happen to be one of them, and can write with greater authority concerning them.—Yours, etc.,

*Calcutta, April* 25. K. S. Macdonald.

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Sir,—As a missionary in South India not belonging to any of the societies mentioned by Mr. Alexander in his letter from Baroda, February 18, I write with the hope of correcting a serious error in that letter. The error lies in the statement, "Until within the last few decades indulgence in these liquors was practically unknown, except among the aboriginal tribes." If the statement had been worded, "indulgence in these liquors was practically unknown among the higher castes, and only allowed among the lower castes and aboriginal tribes," it would have been accurate. It is a well-known fact that from time immemorial the lower castes have freely indulged in intoxicating liquors.

That among the educated class the use of foreign intoxicating liquors is increasing is a fact which all missionaries deplore, and I am not wrong in saying that 95 per cent. of the missionaries in South India are total abstainers, and, therefore, doing their best to stem the torrent, but the greater number of slaves to drink are to be found in the lower and lowest castes, where drinking has been common from time immemorial. All honour is due to all those who are helping forward the cause of Temperance in this land, but we must be accurate in our statements and not lay any blame where it is not deserved. Only a short time ago I read in a missionary report some paragraphs strongly condemning the Government management of a semi-independent State, and asserting that drinking had increased in consequence of the State coming under direct British management. This was a most unjust statement made by a comparative stranger, as the hill tribes in that State manufacture their own liquors, and have always spent days in drunken debauchery after their crops have all been gathered in. Officials naturally resent such untrue statements, and become prejudiced against the work of those who make them.—Yours faithfully,

An Abstaining Missionary.

## SOMETHING TO UNLEARN.

Sir,—In a recent issue you say: "What is needed for the spread of the Gospel is not men highly educated in science, literature, or theology, but men taught and experienced in the school of God. Moses the son of Pharaoh's daughter had, during forty years of country life, *to unlearn the wisdom of the Egyptians* in order to become Moses the man of God, the evangelist to the Israelitish labourers in Egypt."

It is long since I read such weighty words as these. This was indeed what Moses had to do—to unlearn. Would God that not only all our ministers of all churches could unlearn what they have been taught in our colleges, but that all our rulers in civil matters and others in our upper classes could do the same. Who can conceive the evil resulting from the blood-poisoning that all our educated men undergo in our heathen institutions?

When the blessed Reformation spread through the land, there were endless discussions about such tremendous points as whether ministers should have a chairman among them, as usual in worldly matters, or whether they should use the rite of baptism in formally presenting their children to Christ; when, where, or how they should perform that ceremony, etc. They could come to no decision in such things, and had, therefore, no alternative but to divide; and no wonder, when not one word of command or even of example is found in the Word of God about such matters, so little were they esteemed in God's view of them. We should think that all would heartily allow the absolute necessity of preparing men for the terrible work of preaching the Gospel and commending to men a meek and gentle Saviour, and would be anxious that, while being thus prepared, preachers should not be immersed in the very depths of heathenism from morning to night—in the inconceivable blasphemies, ignorance and savagism of men who were without the Word of God, and therefore in whom was no wisdom.

On this point there was, of course, no room or occasion for discussion. All the churches (I believe the Moravians were the one exception) were entirely agreed. If even after this all graduates had been obliged to keep sheep for five years, that they might in measure unlearn the wisdom of the colleges, as Moses was, it would have been something, but even this counteraction was not thought of; and who can wonder that the consequence is that we are taught in Church and State the principles of the poor ignorant heathen leaders of Greece and Rome?

By God's grace this dreadful evil is in a great measure met by God's raising up multitudes of men from the lower classes, who come to the work of evangelisation without the taint of heathenism. Can men touch pitch and not be defiled? God says, "Go from the presence of an evil man when thou perceivest not in him the lips of knowledge." Those vile books ought to be at once closed when the young man perceives in them the abominations of heathen ignorance.

In coming from the City I meet a duke with a fine boy, and I ask him what is taking His Grace so far to the eastward, and he replies, "Her Majesty has honoured me by appointing my son here one of her pages, and he is to begin his duties at Windsor next week, so I am taking him to the City to immerse him in one of the sewers for a week, to fit him to introduce the guests into the Royal presence!"

A Non-Graduate.

## GROCERS' SPIRIT LICENCES.

Dear Sir,—This iniquitous law, professedly to benefit society, has destroyed the health, peace, and prosperity of tens of thousands of English homes in all classes of society, but especially of the middle class, upper and lower. The denial of this can only proceed from ignorance in those who have not suffered, and from selfishness in those who wish its continuance from some unworthy motive.

It is impossible to get near to the full dimensions of this infamous law. It originated in the then Chancellor of Exchequer's professed aim to put within convenient reach of the people common light foreign wines at easy prices. It was very soon found to be of very small gain to the grocer. He wanted, that is to say, his customers wanted, spirits. Then, to meet that, it was made legal to sell spirits at a very low strength, so that the consumer could "drink them without water," and could buy at a very low price. This was at once a success. A grocer said to the writer: "Wine is of no use to me; it is spirits I want. I sell a dozen bottles of spirits to one of wine." A worthy tradesman said: "That grocer's licence to sell spirits ruined my home." Again, at a tradesman's house in a country town where I lodged, the wife was in a deplorable state of health—untidy, dirty, half demented. What was the cause? The contents of bottles found concealed in the drawers! Again, a friend who gave his wife a weekly cheque to pay for provisions was appealed to by a tradesman, as he was hastening to the station, to pay his account—unpaid for two years. Where had the money gone? His wife was a hopeless sot, and he knew it not.—I am, dear Sir, your obedient servant,

A Freeman and Liveryman of the City of London.

## MADRAS TAMIL MISSION.

The work of this rescue agency is being carried on faithfully among the pariah and orphan children of Madras. Since my return from England, all our twelve schools have been thoroughly re-organised, and newly furnished, and strengthened. Three libraries, with 200 books in each, have also been formed for the use of the children. Since last October, five new schools have been opened, the most important of which are industrial schools. Embroidery, both in gold and silk in all its branches, is taught to nearly 100 children, and practical cooking to fifty girls. The pupils have made great progress and the girls are to be examined in May in these industrial subjects, by Her Majesty's Inspectors of Girls' Schools, Madras.

Our newly opened Orphan Home now contains thirty inmates (nineteen boys and eleven girls), twenty-five of whom are orphans, and the rest pauper children. They came from all sections of society and all churches. The power of prayer and the importance of Scripture study are carefully instilled into the minds of the children, and it is pleasing to hear mere babes recite Scripture with accuracy, and to see children leading prayer meetings of their own. Besides their religious education, secular and industrial training are given. To sustain the work of this mission in all its branches, and to launch other useful schemes that we have on hand, we are urgently in need of additional funds. Mr. James Carter, Eldon House, St. Anne's-on-the-Sea, Lancashire, will gladly furnish further information.

Gnanamutthu Joseph Israel.

*Veyasarpandy, Madras.*

## A FLORENCE ORPHANAGE FOR GIRLS.

An excellent work for poor children is done in connection with the Protestant Orphanage for Girls. We regret to learn the position of Italy during the last few months, and the closing, in consequence of the panic, of many of the local banks, has very seriously affected the Institution. The utmost economy has been maintained, and the number of the children reduced from forty-eight to forty-two. It is with aching hearts the committee refuse the admission of new children (there are twelve now waiting to come in): but what they especially dread is having to send away before the time some of the elder children who are just beginning to profit by the training they have received.

Friends can have copies of the little report of the Orphanage from Mrs. E. C. Graham, Dundurn, Trinity-road, Leith.

PROPHETIC CONFERENCE.—The eleventh annual prophetic convention at Clapham-road Conference Hall, S.W., is fixed for June 12-14. The conveners, in a letter of invitation, press upon Christians generally a deeper and more constant study of the Scriptures relating to the appearing of our Lord and Saviour. The list of topics to be considered comprises many important aspects of Second Advent truth.

## THE Y.M.C.A.

The Brixton Y.M.C.A. is removing to fresh premises, and reviving its work.

An excellent summer programme has been issued by the Sheffield Association. Visits have been promised by Rev. F. B. Meyer and Mr. Henry Varley.

Mr. William McCulloch, who for nine years has done good work in Toronto, has felt it necessary to resign the secretaryship of the Association in that city.

An effort is being made, in commemoration of the jubilee, to pay off the mortgage on the Eastbourne Y.M.C.A. Of £800 required, a little over £200 has been obtained.

Mr. Herbert J. Fairfax, formerly secretary of the Brisbane (Queensland) Y.M.C.A., now secretary of the Hobart Association, has lately been making an evangelistic tour in Tasmania with encouraging success.

Mr. George Hughes, for nine years secretary of the Cardiff Association, having resigned his appointment for another one in the South Wales district, may now be addressed 5, Partridge-road, Roath, Cardiff.

Mr. E. J. Kennedy has returned from his tour in the East, and will take part in the jubilee conference. Among the delegates will be M. A. André, a leading representative of French Protestantism; also M. Jules Siegfried, member of the Chamber of Deputies, and late Minister of Commerce in the French Government.

*Association News* says:—In no former session have the Bible lectures by F. B. Meyer taken such a hold on the young men of London as during the term just closing. The average attendance on Saturday afternoon throughout the autumn, winter, and spring, has been fully 300. Even during the lovely weather we have been recently enjoying, 250 young men have been pleased to attend. The Association is deeply indebted to Mr. Meyer for this invaluable service.

The Totterdown Y.M.C.A., which has only been in existence a couple of years, having outgrown its early home, has moved into larger premises. In celebration of the opening a public meeting was held in the Bristol Y.M.C.A. Hall. There was a very full attendance. Mr. Joseph Storrs Fry, who has given £250 towards the extension fund, presided. Special efforts are being made to raise £3500 to provide a suitable building in this growing neighbourhood.

## Y.W.C.A.

### YOUNG WOMEN'S CHOIR.

By invitation of Lord and Lady Kinnaird, an interesting garden-party was held at Plaistow Lodge, Bromley, on Saturday afternoon. The occasion was the gathering of the large Y.W.C.A. choir, numbering about 300, which sang at the recent annual meeting, and which was organised by Mr. S. Millar. Tea was partaken of on the lawn. The company then assembled under the house for an open-air meeting. Mr. T. A. Denny offered prayer, and Lord Kinnaird introduced Lady Hope, who drew lessons from the dew, the lily, and the cedar in a deeply spiritual address on the words, "I will be as the dew unto Israel." Lord Kinnaird hoped that the choir so efficiently organised by Mr. Millar would take some permanent form with a view to future usefulness in evangelistic effort. Mr. Millar explained proposals which were under consideration for the formation of a "Young Women's Own Choir," and asked any Y.W.C.A. members with good voices to give in their names to their secretaries as willing to join. The Hon. Emily Kinnaird gave a closing address.

### BRIEF NOTES.

The new and more commodious Holiday Home of the Clevedon Branch is now open. Applications can be sent to the secretary, Mr. Fenton, Rutland Lodge.

At a meeting of the Deal branch, held at the Blackburn Institute, Miss Ardill gave an interesting account of Y.W.C.A. work at home and abroad. Rev. Dr. Payne, vicar of St. George's, and others took part.

In connection with several Y.W.C.A.'s, "Praying-away Bands," of ten each, have been formed, the members of which pray "the Lord of the harvest" to thrust forth one, at least, of their number into his harvest field.

The Upper Clapton and Stoke Newington branch has recently celebrated its first annual meeting. There was a good attendance. Dr. Miller presided, and an encouraging report of the year's work was given by Mrs. Bradshaw.

The report of the Belfast branch shows that the work in Donegall-square goes on well, 125 new members having joined last year. "Four members are now in the foreign field, representing us in China, India, and Africa; four engaged in home mission work; five in training; and two in treaty for service."

A very pleasant evening was spent at St. Aubyn's Hall, Upper Norwood, on May 8, when the Upper Norwood and East Dulwich branch held their annual meeting. A short missionary talk was given by Miss Johnston. Rev. George Martin, who presided, spoke words of encouragement to the young. Miss Rickett, from China, earnestly urged all to decide for Christ—and "say 'yes' to Jesus."

The monthly conference of Y.W.C.A. secretaries and workers was held last week at the Morley Halls when a good number were present. Miss Longhurst, of Madras, dwelt upon the need and the openings there for Y.W.C.A. work amongst Europeans and Eurasians. Miss Nugent gave an address full of suggestion and spiritual power on "The Word of God our Chart: How to Use it for Ourselves." The next meeting will be held on the third Thursday in June.

Some time ugo the Y.W.C.A. work in Swanage was reorganised at Ridley House; and on Wednesday (16th) the first annual meeting of this revived work was held in the Town Hall, which was packed, two-thirds at least of those who were present being young women. The meeting was addressed by the Hon. Emily Kinnaird and the Rev. S. A. Selwyn. The Rector of Swanage occupied the chair. The work of the year has been steadily progressing; sixty-five new members have joined, the branch now numbering eighty members and associates. The junior branch has twenty-seven members. 121 visitors have used the home during the year, many of whom have gone back to their work strengthened and refreshed in soul as well as body.

## SCOTTISH NOTES.

The temperance cause in Greenock has lost an active worker by the death of Mr. Robert Millar, who was much respected by the whole community.

An institute for furthering recreation, social intercourse, and mental improvement, has been presented to Pitlochry by Mrs. Barbour of Bonskeid.

At the annual meeting of the Religious Tract Society of Scotland, which was held in the Christian Institute, Glasgow, Dr. Stalker highly commended the circulation of religious literature by colporteurs.

Dr. Wells, of Pollokshields, has sailed for America, where he is to take part in jubilee celebrations at Montreal, and attend the general assembly of the Presbyterian Church of Canada as a delegate of the Free Church of Scotland.

Under the auspices of the Association for Improving the Condition of the Poor, Miss Julia Sutter delivered on Tuesday week a very able and earnest address on "The Social Need and Its Cure," in the Christian Institute, Glasgow.

One of the most prosperous temperance societies in Scotland is the U.P. Church Total Abstinence Union, which now includes 230 societies with a membership of 32,275, being an increase during the year of fifty societies and 4700 members.

## IRISH NOTES.

A Home of Rest for working girls, which has cost £1000, has been opened at Bangor, co. Down, and promises to be a great boon to many of the weary toilers in the adjacent mills and factories.

The site has now been purchased for a new central hall for the Belfast City Mission, to seat about 2500 persons, and the erection will be proceeded with immediately. The cost will be about £8000.

Rev. Jos. Ferguson Peacocke, D.D., rector of Monkstown, Dublin, has been elected to the bishopric of Meath, vacant by the death of Dr. Reichel. Dr. Peacocke is an earnest Evangelical preacher.

Many tokens of kindness have been received from the inhabitants of Belfast by Rev. A. J. Pyke, who is going out as a missionary to Uganda with Bishop Tucker. Amongst others he has got a beautiful case of compressed medicines in tabloid form suitable for Africa.

A resolution has been adopted by the Cork Corporation condemning the conduct of the mob towards the street preachers on Sundays, and appealing to the citizens to exercise their influence to prevent the people from assembling on the streets on these occasions.

A sum of £1000 has been given anonymously to Presbyterian missions to be expended as may be deemed best, £1000 has also been given in aid of the parish of Carrickfergus, and £11,000 has been left to Belfast Charities, by Mr. A. T. Macaulay, senior director of the Belfast Bank, who died last week.

According to the twenty-second annual report of the Grampian Training Ship and Fox Lodge Industrial School, Belfast, there was a total of 336 boys in both institutions last year. Taking the past three years as a criterion, eighty per cent. of all the boys that have passed through the institutions are doing well

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

Rev. Professor Adam Smith, of Glasgow, is at Mansfield for three Sundays, and has been preaching with great acceptance to large congregations. Dr. Fairburn arranges from time to time for the presence of prominent ministers for short periods of residence for pastoral work in the college.

The news of the sudden death of Bishop Linton, of Riverina, New South Wales, came with a great shock to his many friends in Oxford, where he formerly laboured, and where also his and his wife's relatives have resided for many years.

The distribution of Gospel books to the visitors who attend the summer boatraces in such large numbers has been continued by the Rev. C. J Casher, who was formerly a pupil of the revered Henry Bazely, by whom this work was commenced. Mr. Talbot Rice assisted Mr. Casher this year.

Mr. Rice gave a special address on Sunday evening to a number of undergraduates from the Vision of Isaiah, and spoke very ably on the necessity of our seeing God in order to real preparation for life and service.

The anniversary of the London Jews' Society was held on Sunday and Monday, when Rev. J. C. S. Krœnig, of Hull, and Rev. J. E. Brenan, of Clifton, attended as a deputation. The sermons and addresses were of a particularly interesting and earnest character, and cannot fail to stir up Oxford workers to fresh effort on behalf of God's ancient people.

### CAMBRIDGE.

Last Thursday evening a public meeting was held in the Guildhall for the purpose of hearing addresses on the Opium question by Rev. Yung-king Yen, Shanghai, and also by Dr. James Maxwell. Principal Moule presided. There was a large audience, and much enthusiasm was shown.

The University sermon was preached on Sunday in Great St. Mary's, by the Bishop of Meath.

The new vicar of Holy Trinity, Rev. C. J. Proctor, is gradually gaining influence and regard amongst members of the University. Principal Moule continues to occupy his pulpit upon Sunday evenings during term, with much acceptance. On Sunday evening his subject was, "The Lamb in the Midst of the Throne."

Members of the University hold open-air services on Sunday evenings near the Roman Catholic chapel. Stirring addresses are given, and considerable interest is aroused. Apparently much blessing results.

## CHRISTIAN ENDEAVOUR NOTES.

The Hereford C.E. Union has held its third anniversary meetings. Six societies took part in the consecration meeting.

The Christchurch (Hants) Society has now 118 active members at the present time, as compared with seventy-six in May, 1893, and sixty-eight associate members against ninety-nine a year ago.

Some of the C.E. Societies of Montreal are endeavouring to carry on temperance work by securing pledges against the patronage of licensed groceries, and in favour of the patronage of those who do not sell liquors.

At Woodbridge, the first anniversary of the "Quay C.E. Mission Homely Talks to the People" has been held. The secretary stated that twenty-one open-air meetings were held during last summer, and during the autumn and winter months the services were held at the Quay Church every Sunday afternoon, the attendances having been very encouraging, and also at the branch mission at Bromswell.

A very successful C.E. missionary meeting was held the other evening by Upper Holloway (Baptist) Society. The chairman, Mr. Robert Kerr, spoke of the good work being accomplished by the Y.P.S.C.E. Rev. Thomas L. Johnson gave an account of his life as a slave. His address brimmed with Gospel truth, and it is hoped that the earnest words he spoke will result in the decision of many for Christ.

On Whit-Monday a gathering was held in the Iron Mission Room, Plaistow, Bromley, conducted by the South London Mission Y.P.S.C.E. and friends. The programme included prayer chain, responsive reading, round of texts, roll call with musical responses, and so on. Brief addresses were given by Messrs. J. Miller and Parsons. The hall was well filled, and several were deeply impressed. A similar meeting was held at the Working Men's Mission, Bermondsey, New-road, on Friday, when a new branch of Y.P.S.C.E. was formed. The South London Mission Christian Endeavour will gladly hold meetings free of expense at any place within reasonable distance. Particulars can be obtained from the general secretary, 33, Ralph-street, Falmouth-road, New Kent-road, S.E.

## TEMPERANCE NOTES.

The annual Showmen's tea, given by the Preston B.W.T.A., was held in the Temperance Hall on Whit Sunday. Over 300 travellers attended. Miss Millington, Revs. A. J. Hogg and George Byron gave addresses.

The fourteenth annual report of the South Tranmere Gospel Total Abstinence Mission states that during the past year the society held fifty-three meetings, two conferences, and two special missions, and took 835 pledges.

The South London Temperance Society has recently been resuscitated, and has recommenced its pleasant Saturday evenings for the people in Surrey Chapel Lecture Hall. The fifty-seventh anniversary has been celebrated by a large and enthusiastic meeting.

The Dublin meeting have taken an advanced step. "The General Adviser" in the Book of Discipline enjoins Friends to "avoid the unnecessary use of intoxicating liquors." They have struck out the word "unnecessary," and have substituted the words, "to discountenance the use and sale of intoxicating drinks."

Dr. Stanley Haynes, in a weighty paper read before the last meeting of the Society for the Study of Inebriety, on "The Etiology, Prevention, and Prophylaxis of Intemperance," shows forcibly the terrible effects of this vice on the offspring of drunkards. He urged very earnestly the imperative need for Homes for Inebriates (compulsory).

The thirty-ninth annual session of the Sons of Temperance was held in Newcastle. The chairman said that in 1867 (when the meetings were last held in that city) the Order was in its early and comparatively inexperienced days. The total number of members, as reported at that session, was 6521, the figures to-day are 42,631. The development of the Order has been consistently progressive, and the result has been magnificent.

An important temperance meeting is to be held under the auspices of the Metropolitan Women's Total Abstinence Union, in Queen's Hall, Langham-place, on the evening of June 8. Its object is to call attention to the evils which our national drink policy is producing in all lands. These evils will be testified to by speakers from different countries. A novel feature of the meeting will be that many of the speakers and others will appear in the native costume of the countries which they represent. It will no doubt be an occasion of special interest.

Some of the saddest results of drunken parentage are seen in the morally insane—persons whose intellects may be developed at the expense of their moral faculties. We hear of persons having been imprisoned or fined scores or even hundreds of times for drunkenness; many of these have congenitally deficient will-power, and cannot refrain from the temptation to drink just as often as they get a chance; they should be regarded as mentally deficient, and placed in Retreats for Inebriates, not as criminals to be punished in prisons.—*S. Haynes.*

It will be gratifying to friends of the legal suppression of the liquor traffic to know that the cause makes constant progress in Mississippi. Of the seventy-five counties in the State, intoxicating liquors are sold in only ten, and the indications are that in the next few months the number will be reduced to five. The large county of Hinds, with the State capital and twelve towns, has only three saloons, and they are in the city of Jackson. The villages and country places are now entirely rid of these centres of crime and vice.—*Bishop Galloway.*

The last for the season of Rev. Hugh Price Hughes' Sunday Afternoon Conferences at St. James's Hall, Piccadilly, W., will be held next Sunday, May 27th, from 3.30 to 4.30. It is to take the form of a demonstration of the National British Women's Temperance Association, and the floor will be reserved till 3.15 for the members of the Association and their friends. A very large gathering is expected. Rev. Hugh Price Hughes will give an address, and it is hoped Lady Henry Somerset and Miss Willard will be able to be present and take part.

A Dalziel telegram to *The Times* says: "The *Umtala Herald* gives full details of the meeting between Mr. Rhodes and the Pondo Chief N'quiliso which took place on Sunday, April 8. The meeting was held for the purpose of settling terms on which N'quiliso would submit to the rule of the Cape Government. The following was one of the conditions which the chief suggested: That the sale of intoxicating liquors should be strictly prohibited. Mr. Rhodes, in replying, said: 'This is a very good condition, and I will promise that there shall be no sale of liquor to natives.' In the course of further conversation, Mr. Rhodes said he thought N'quiliso made a mistake in allowing traders to bring liquor into the country. To this N'quiliso replied; 'I liked liquor myself at that time, and that is the reason I allowed them to bring it in.'"



## EVANGELISTIC NOTES.

**Mr. W. Monro Collings** is free for the remainder of this month and part of next for Lord's day or week-day services. His address is South View Cottage, Stoke-road, Gosport.

**Rev. Thomas Cook** has opened his evangelistic service in the Antipodes with a most successful mission at Albany, Perth, Western Australia. More than a hundred professed conversion the first week, and the number was doubled before the mission closed.

**Ireland.**—Gospel services have been held at Hilden, co. Down, during the past fortnight by Mr. J. Anderson, of Glasgow. Similar meetings have been held in Sandy-row and Donegall-square Methodist Churches, Belfast, by Rev. W. G. Taylor, of Sydney.

**Rev. J. F. T. Hallowes,** of Birmingham, recently visited the village of Baddesley, preaching the school sermons and conducting a short mission in the Congregational Church with gratifying results. Besides holding services in the chapel, he gave open-air addresses.

**Mr. Greenwood,** of the Evangelisation Society, has concluded a fifteen days' mission in Windsor. Great interest was awakened, and many look back upon it as a time of blessing in their lives. The Mayor of Windsor kindly lent the Town Hall for the Sunday evening services, and on each of the three occasions the people listened with rapt attention. At all the meetings a large number of the members of the Y.M.C.A. and Y.W.C.A. helped as workers.

**Mr. D. L. Moody** received a most enthusiastic welcome in the Music Hall, Boston, April30. He expressed the belief that there is nothing in the world which draws people like the old Book. "They have been telling us," he added, "that it has been going out of date, but it seems to me that we have just begun to become interested in it. I believe there is more study of the Bible now than ever, and I believe there are more Bibles in use to-day than ever. Instead of the old Book going out of date it is coming into date." Mr. Moody has been enabled under God to aid in making the Bible a real and blessed Book to tens of thousands of souls.

**Cambridge.**—A very interesting series of services have been held in connection with the Barnwell Mission in the Old Theatre, conducted by Mr. Arthur Hart, of Corpus Christi College, who each Sunday evening has given addresses upon the Prodigal Son. The genial manner of the speaker and his earnest and impressive discourses have drawn large and increasing audiences. The committee are glad to have secured this able and earnest speaker again for the October term. The afternoon meetings have also been much better attended. Next Sunday Mr. F. C. Smith, of Corpus (formerly of Uganda), has promised to conduct the services.

W. K. Vawser (Hon. Supt.).

## OBITUARY.

### REV. E. C. D'AUQUIER.

Many will hear with regret of the passing away of him who, as Principal of the Evangelical and Protestant College at Ramsgate, did so much to secure it success. Himself the son of a converted Roman Catholic, he was a devoted and loyal teacher of the Scriptural faith. Ill-health compelled his retirement in 1889, but in 1891 he accepted the head mastership of Stone, another Evangelical school, where also he did good service.

### REV. D. M. STUART, D.D., DUNEDIN.

A telegram has been received announcing the death, on Saturday, 12th inst., of this devoted minister, who for thirty years had done a remarkable work in Knox Church, Dunedin, N.Z. A native of Perthshire, he began his ministry at Falstone, Northumberland, where he laboured ten years. In 1859 he went to New Zealand, where his labours were marvellously prospered. He made his power felt in Dunedin. In his pastoral visitations, his genial manner won all hearts. He moved about unweariedly from one deed of mercy to another, and in their emergency and embarrassment, his Christian counsel was sought by churches and individuals alike. He had suffered for some years from weakness of the heart. A little more than a year ago he had a severe illness, from which he was not expected to recover; and since then he has had several relapses. No persuasion could induce him to rest; he desired to "die in harness," and his wish has been granted.

"I THANK GOD that my mother told me what other women have been taught by the world," said a gentlewoman to me not long ago. This, my friend, is the tribute which your daughter and mine should be able to pay to our memories long after we are gone.

## PERSONALIA.

**Dr. Howard Taylor,** son of Rev. J. Hudson Taylor, was married to Miss Geraldine Guinness at Shanghai on April 24.

**Rev. James Chalmers,** the well-known New Guinea missionary, is, we are sorry to learn, seriously ill, and has been ordered to Sydney for rest and change.

**Mr. T. Lewes Sayer** has returned to England from South Africa in restored health. He will not, however, at present be available for any services or meetings.

**Rev. Jacob Freshman,** formerly pastor of the Hebrew Christian Church in St. Mark's-place, this city, has accepted a call to the North Park Presbyterian Church in Newark, N.J.

**Rev. Dr. A. T. Pierson,** known and loved by thousands for his valuable ministry in the word, has, it is stated, accepted to become the pastor of Salem-street Congregational Church, Worcester, Massachusetts.

**Sir George Williams,** of St. Paul's Churchyard, is to be presented with the Freedom of the City of London at the approaching jubilee of the Y.M.C.A., in recognition of his life-long services in the cause of Christian philanthropy.

**Rev. J. D. Bate,** who has done such valuable work at Allahabad, has arrived in this country after fourteen years' absence. His health has for some time has been very indifferent. For several years he has been largely engaged in translation work.

**Mr. Arthur Percy Fitt** married, on the 16th inst., the only daughter of Mr. D. L. Moody. Mr. Fitt is a Dublin University man. He became greatly interested in the evangelist's work in Ireland, and went over to America a little over a year ago as Mr. Moody's private secretary.

**Miss Laura Rose,** who, having spent some years in Bayonne, is familiar with its needs, leaves this week to open a Sailors' Rest in that southern port. She has been for a time in Miss Child's Welcome Home, gaining experience among seamen. Miss Rose will be thankful for fellowship in prayer. Any friends interested may address her, The Sailors' Rest, Bayonne, Basses Pyrenées.

**Mr. Walter Douglas,** in a letter from Manse Stawell, Victoria, dated April 7, reports the great and continued weakness of his wife, who, he says, is so weak as to be unable to do anything. Our brother is a sufferer himself, and had not been able to leave the house for a year at the time of writing. Mr. Douglas also sends the Christian greetings of Mr. and Mrs. Harrison Ord, who have shown him and his great kindness in the time of their trial.

**Rev. Robert Laws, M.D.,** the pioneer of the Livingstone Mission, who has been at home for some time on furlough, starts on Saturday for his loved field of labour. Speaking on Monday at the Central Noon meeting, he thrilled every heart with his story of the darkness of the people, and of the work of the mission, while his graphic recital of the way in which a new language is acquired, and reduced to writing, must have stirred every hearer. Many prayers will follow him to the shores of Lake Nyasa.

BIELEFELD.—There are at present 1400 epileptics in the homes of Pastor Bodelschwingh. The Deaconesses' Home, which was established twenty-five years ago, has a roll of 700 sisters who are labouring in divers places.

THE GOSNER MISSION has a leper asylum with 243 inmates, of whom all but fifteen newcomers have been baptized. On a single Sunday of last year sixty-six received baptism; and the bulk of the evangelising is performed by the poor creatures who themselves have tasted the joy of forgiveness.

WOMEN'S PROTESTANT UNION. — The third anniversary of this Union was celebrated this week by a series of meetings which commenced on Monday evening at Exeter Hall. The organisation is stated to be to unite women in maintaining and defending Christian Protestantism by individual and combined prayer and effort, and in resisting the encroachments of Romanism and Ritualism which are undermining the spiritual, moral, and social liberties of the country. The membership is now over 5400. The opening meeting commenced with a conversazione, after which Sir Robert Lighton presided. He considered that too many people to-day were weary, forgetful, or quite ignorant of the Reformation, and he proceeded to enlarge on that historic event, and on the teaching of the Ritualist to-day. Pastor Fanstone, of Brazil, and Miss Larritt and Miss Wilson, from Haute Savoie, spoke. Mrs. Arbuthnot, president and hon. secretary, gave some particulars of the rise and great progress of the Society, and also of the unity existing among their members, and of their harmonious working with the kindred Protestant societies. Junior sections had been started of the Girls' and Young Women's Protestant Unions.

## ROMANISM IN EAST LONDON.

TEN years since we commenced a mission at Bow Common by taking a large three-storeyed warehouse on lease, and adapting as required each floor to the increasing needs of the mission work. By the Divine blessing we have now reached a position of extended usefulness. The premises are known locally as "Somerset Hall." The ground-floor contains a hall seating 250, with soup kitchen, etc., in rear. The upper floors are fitted up as Sunday-school and institute, and living rooms for the resident workers.

The Gospel meetings Sunday and week-nights are particularly well attended, even crowded at times. Many of the saddest characters have been saved; a mothers' meeting of over 120 poor women is gathered every week, and a Sunday-school of more than 400 children, many of whom come with neither shoes or stockings; also a match factory girls' institute gathers good numbers of these sorrowful characters three nights a week from the worst associations. These poor girls are taught sewing, reading, writing, etc., and there is thrown around them a sympathy and interest to win them for Christ.

About three years since a Roman Catholic Mission was started a few doors from us, in the Devons-road, Bow Common-lane, E., whose priests and nuns have maintained an active propaganda, and many of our children have from time to time been enticed to its schools and services, while the nuns have followed our visitors to our sick poor, and endeavoured to make perverts.

We have, however, really lost but few scholars permanently, through instant and constant watchfulness. But now, we regret to say, the Romanists are building an immense block of premises, costing many thousand pounds, including large schools and convent, and a large mission church, from which a still more effective propaganda will be made.

While thus circumstanced, we found a few weeks ago our premises were sold with other property close by at the Auction Mart. But we are thankful to say that we found the buyer ready to let us have the contract to purchase the premises for a small honorarium. Hence we have now the opportunity of acquiring the freehold of these very eligible premises for the small sum of £580.

To think of suspending our testimony in the presence of the prevailing darkness, coupled with the rapid spread of Romanism, is a matter we cannot contemplate but with grief. Great would be our joy to receive the practical sympathy of the readers of THE CHRISTIAN, either towards the purchase of the freehold or for the general expenses of this most needful work.—Yours respectfully,

WILLIAM CHORLEY, Director.

6, *Clephane-road, Canonbury, London, N.*

## RED, WHITE, AND BLUE LADS' INSTITUTE.

THE annual meeting, held a few days ago, proved full of interest, the report being of an encouraging nature. The friends are at present endeavouring to secure a House of Rest. The idea is to take a small house at Boscombe or Bournemouth, furnish it inexpensively, use it in August for the boys' "Holiday Trip"; in September for any tired mothers, ailing lads, or sick girls; then let it, if possible, for five or six months, so as to reduce expenses. The hon. sec. is Miss E. W. Dresser, Collier-street, Pentonville, N.

## DR. J. G. PATON.

ON Saturday afternoon a crowded meeting was held in the small Exeter Hall to bid farewell to Dr. John Paton, the veteran missionary, before leaving for Scotland. Mr. GEO. WILLIAMS occupied the chair. Dr. Paton gave a most graphic and interesting account of his labours and adventures among the cannibals of the South Seas for a period of twenty-seven years.

Canon Fleming gave a short earnest address. At the close of the meeting many pressed forward to shake hands with Dr. Paton and wish him God speed.

BISHOP WILLIAM TAYLOR'S monthly paper, *The African News*, has undergone a change of title and a modification in its character. It is now called *Illustrated Africa*, and its contents are more general, and so calculated to interest a larger class of readers. The offices of the paper are 150, Fifth-avenue, New York.

THE CHRISTIAN BLIND RELIEF SOCIETY has now a total of 464 pensioners drawing grants of 5s., 10s., and £1 per month. Of this number, fifty-eight are new cases added during the past year, and twelve are old pensioners who have had their pensions doubled, thereby increasing the expenditure £250 beyond the previous year, and making a total of nearly £1900 paid away in relief direct to the blind.

J. PULLEIN THOMPSON.

*St. Stephen's Vicarage, Bow.*

# The Book World.

JONAH: THE TRUANT PROPHET.—This suggestive little book, by Rev. F. B. Meyer, has been re-issued by the *Baptist Tract and Book Society*, 22A, *Furnival-street, E.C.*

THE MIDSUMMER VOLUMES OF HOME WORDS, THE DAY OF DAYS, and HAND AND HEART provide a large amount of good and cheerful reading. These magazines deserve a large circulation in monthly as well as bound-up forms. (6d. each. "*Home Words*" *Office.*)

OUR OPIUM TRADE IN INDIA AND CHINA, by William Charles Maughan, hon. sec. of the Glasgow branch of the Society for the Suppression of the Opium Trade, is an historical sketch which deserves many readers. It presents a large amount of information with succinctness and clearness. (*Oliphant, Anderson, & Ferrier.* 6d.)

A HELP FOR COMMON DAYS, being papers on practical religion, is a bright little volume by J. R. Miller, D.D. (2s. 6d. *Oliphant, Anderson & Ferrier.*) Twenty-six in number, the chapters present the author's own experience, and are designed to serve as a guide to the perplexed, and as an incentive to earnestness of life at any cost.

THE SAYINGS OF THE LORD JESUS CHRIST, as recorded by the Four Evangelists, collected and arranged by J. W. Mackail, is not a satisfactory work. It excludes the sayings of the Ascended Lord, and seems to owe its origin to a desire to present Christ as a Great Teacher, and no more. (*Reeves & Turner, 5, Wellington-street, Strand.*)

A sixpenny edition of the PRIMER OF CHURCH FELLOWSHIP, by Rev. W. Pierce and Rev. C. Sylvester Horne, is issued by *Mr. H. R. Allenson, Paternoster Row.* It is a truly admirable handbook for the young Christian; it sets forth the true inward nature of Church relations and obligations, with their spiritual significance, in a very scriptural and helpful way.

THE MISSIONARY PSALM (PS. LXVII.), by Rev. P. Barclay, M.A., is a stimulating little book, giving many missionary facts, and reasons for Christian interest in world-wide evangelisation. We heartily commend it to the friends of missions, and such as desire a useful explanation of one of the gems of the Psalter. (1s. *Religious Tract and Book Society of Scotland, Edinburgh.*)

ROYAL ENGLISH DICTIONARY. By T. T. Maclagan. 2s. 6d. *Nelson & Sons.* For a handy treasury of words, this is an altogether admirable collection. The meanings are simple and full enough for general use. The lists of similar words are a welcome feature, and the appendices containing common foreign phrases, abbreviations, etc., are most valuable. The work is beautifully printed, and the low price ought to give it wide popularity.

THE PATH TO FREEDOM: Five Sermons on the Epistle to the Galatians, by Edward R. Bernard, M.A., Canon of Salisbury. (1s. 6d. *Nisbet.*) The aim of this little work is to exhibit in a systematic form the way of salvation, as set forth by Paul in a single epistle. The chapter-headings—"Justification," "Law," "The Cross," "Faith," and "Freedom"—indicate the scope of the book, which is sound in substance and compact in treatment.

OTHER LANDS, AND PEOPLE WHO LIVE IN THEM. By Minna C. de la Plante. (1s. *Church Missionary House.*) The C.M.S. has done well to reissue these admirable chapters, which are calculated to quicken missionary interest. The book is intended for circulation among cottagers and artisans, and its lucid sketches of other lands and their inhabitants ought to find a way into the hands of many who know but little of the teeming millions of heathendom.

EASTERN CUSTOMS IN BIBLE LANDS, Canon Tristram's new work, is replete with facts and incidents illustrative of Holy Writ, gathered during frequent visits to the lands of the Bible. The results of close observation and large erudition are condensed into twelve very readable chapters, students of which cannot but acknowledge the truth of the Canon's terse remark, that the Holy Land, its features and customs, are to the Bible what the frame is to the picture. (5s. *Hodder & Stoughton.*)

THE STORY OF THE YEAR, 1893-4, by Sarah Geraldina Stock, is a well-conceived and admirably-executed attempt to provide an annual report of the Church Missionary Society for popular reading. In place of statistical tables there are pictures which serve to brighten very readable accounts of work for God in many lands. We should be glad to see all missionary societies following this excellent example, and so stimulating interest in world-wide evangelisation. (1s. *Church Missionary House, Salisbury-sq., E.C.*)

CHEAP EDITIONS.—*Messrs. Partridge* have added to their Penny Popular Editions THE KNIGHT OF LINDBURG, by W. H. G. Kingston; SWEET NANCY, by L. T. Meade; and HAROLD, OR TWO DIED FOR ME, by Laurie A. Barter. Three more of Pansy's books have been issued in a cheap form: CHRISTIE'S CHRISTMAS, CUNNING WORKMEN, and WISE TO WIN. (4d. each.) THE PILGRIM'S PROGRESS, by John Bunyan, has been issued by the same house, in an attractive and cheap edition, with many illustrations, and an introductory notice of the author by Rev. Dr. Landels. (2s.)

JAMES INWICK, PLOUGHMAN AND ELDER. By P. Hay Hunter. 3s. 6d. *Oliphant, Anderson, and Ferrier.* These sketches of Scottish country folk and their conversations form a genuine treat to all who are familiar with the broad expressive dialect. The author, though he foresees disestablishment, evidently holds a brief for the State Church in Scotland, and seems unduly biassed in his references to other communions; apart from that, he has given us a most vivid and realistic representation of rural sayings and doings in Central Scotland. In this respect he is a worthy rival of Barrie and Crockett.

CONFIDENTIAL TALKS WITH YOUNG MEN. By Dr. Lyman B. Sperry. 3s. 6d. *Oliphant, Anderson, and Ferrier.* The fact that this work has been warmly commended in a prefatory note by a Christian physician of the high standing and experience of Professor Simpson, of Edinburgh, will be to many an ample guarantee as to its value. To be forewarned is to be forearmed, and a knowledge of the elemental facts of physical life, coming to young men in the guise of well-expressed counsel from a Christian doctor, will have an elevating and protecting influence, while the same information derived through poisoned and degraded channels would be full of danger. If read prayerfully, and with a desire to profit, these pages must prove invaluable to the rising manhood of any country.

LOMBARD STREET IN LENT.—*Elliot Stock.* The remarkable series of sermons on social subjects delivered recently in a City church is brought together in one well-printed volume, with an appreciative preface by the Bishop of Durham. The utterances here recorded are perhaps the most outspoken and trenchant that have ever gone forth from the Christian pulpit on every-day themes, and they are a gratifying recognition of the claims that Christianity must make on all departments of our social life, if it is to come near the ideal of its Great Founder. The reader may meet occasionally with theories and propositions to which he cannot fully subscribe, but on the whole these earnest sermons must commend themselves to the true-hearted and loyal disciple of Jesus Christ, as worthy and weighty contributions to the pressing problems of our modern life.

CHILDREN'S PRAYERS, a booklet by a "Congregational Minister," will prove of service to some parents and teachers. (4d. *Elliot Stock.*)

THE WRECK OF THE VICTORIA, AND OTHER POEMS, by Rev. J. Cole (1s. *Partridge & Co.*), is a collection of fugitive pieces, marked by some imaginative power and skill in versification.

A MONTH OF THOUGHTS FOR INVALIDS, by Ann F. Fowler, is a choice pamphlet, giving short meditations on great themes for every day in the month. (2d. *Orphans' Printing Press, Broad-street, Leominster.*)

THE SOUL'S QUEST AND REST, by Alexander Smellie, M.A., presents important lessons from the story of Augustine. It is specially addressed to young people, and is well worth attentive study. (*Cowan & Co., Printers, Perth.*)

THE SECRET WORK OF THE RITUALISTS. By Walter Walsh. (2d. *J. F. Shaw & Co.*) A scathing exposure of the aims and actions of the ultra-Ritualists, as disclosed by their own documents, which deserves careful and candid study.

A SIXTY-THREE YEARS' RETROSPECT: 1831-1894. This booklet, issued from the *Operative Jewish Converts' Institution, Palestine-place, Cambridge Heath, E.*, gives much interesting information on the work of the London Jews' Society.

CAUSES OF VOICE-FAILURE. By Mrs. Emil Behnke. (6d. *J. Curwen & Sons.*) A brochure by an expert which may well be closely studied by all who seek to use their voices for God. Many such will find here good hints as to how to avoid a breakdown.

*Messrs. Cassell & Co.* have issued Parts 1 and 2 of their ROYAL ACADEMY PICTURES (1s. each). The reproductions by the photo-engraving process are highly effective, and equal to anything of the kind we have seen. The work will be complete in five parts.

A PLEA FOR THE APPOINTMENT OF POLICE MATRONS, by Florence Balgarnie, superintendent of the political department of the B.W.T.A., deals with a subject of great importance, and should have an influential circulation. (3d. "*White Ribbon*" *Co., 24, Memorial Hall, Farringdon-street, E.C.*)

THE WORK AND THE REPROACH OF THE CHURCH, by Rev. Dr. Walter Smith, is a sermon preached in the Free High Church, Edinburgh, on May 6, and printed at the request of members of the session and others. It is a call to home mission effort, characterised by deep sympathy and earnestness. (*Macniven & Wallace, Edinburgh.*)

Zenana Missions.—The Duchess of Teck has promised to be present at a fancy sale, in aid of the Zenana Bible and Medical Mission, to be held at St. Martin's Town Hall, Charing-cross, on June 4 and 5. The sale will be opened at two p.m. There are to be numerous attractions, including the representation of a village street with shops, court of Hindu gentleman's house with Zenana, etc. The Duchess of Westminster will open the second day's proceedings at noon. The Society being in urgent need of increased funds to extend its work, it is hoped that the sale will be well patronised.

REQUEST FOR PRAYER.—For ten days' mission by Mr. Henry Varley in Corn Exchange, Coventry, commencing June 10.

## THE GOSPEL IN ALGERIA.

Writing from Mostoganem, Prov. d'Oran, Algeria, on May 9, Mr. A. V. Liley says:—

"The riots which have taken place in Valencia on the departure of the pilgrims for Rome are significant of the spirit prevalent, not only in Spain but in many parts of North Africa, where Spaniards are found in great numbers. We are much encouraged by the earnest desire manifested by the Spaniards in this town to know the truth; this is the outcome of house-to-house visitation and distribution of Scriptures.

"One family has lent a room, in order that they and their neighbours may gather to hear the Gospel explained. The numbers have so increased, that, in spite of close packing, the place will no longer hold the people who come together. These are all Roman Catholics, who now see how they have been deceived by the priests.

"A Sunday-school for the children has also been started numbering about forty; the hymns, so new to them, are highly appreciated. A magic lantern with Scripture slides would be a great help. As it seems a direct call from God we are giving all the time that can be spared from the Arab work to the Spanish, but perhaps there are some of your readers with private means and acquainted with the language who may be led to come and help to evangelize these interesting people."

## A MISSIONARY COLLEGE.

We trust God has laid it on our hearts to open our house as an Unsectarian Missionary College to board, train, and send out young men, "out-and-out" Christians, non-smokers, and total abstainers, willing to give themselves wholly to God for home and foreign missions and temperance work. We should impart, besides the training required for mission-fields, all the branches of a technical education. A few, as temperance lecturers, would be taught the scientific aspect of the question, including chemistry, physiology, etc.

The founding of this institution has been undertaken with earnest prayer, and in faith we humbly expect God's blessing to crown the topmost stone with victory. There are now some young men waiting for admission, but the necessary funds are not yet forthcoming. Will any of the rich stewards of God supply us with them? or will any Christian, or number of Christians, or church adopt one to support while training? About £150 are needed immediately, so that those waiting for admission may be received. Charles Fisher.

*Grafton House College, Acton, London, W.*

## A SPANISH WORKER.

Mr. F. C. Brading, writing from 2, Rue du Croissant, Algiers, tells of Mr. Gomez, an aged Spanish brother, who is working at Relizane, holding four meetings, and sometimes more, weekly, besides visiting the shops, houses, etc., of the Spanish residents:—"He was formerly a fairly well-to-do tradesman, but has been ruined by giving credit to the poor colonists during times of dearth, and they have never been able to pay him. He looks to the Lord for the needs of his work, which are not very great, as the Reformed Church is lent to him gratuitously, and his children, all of whom are converted from Roman Catholicism, help him all they can. Still this does not meet all his needs, so I thought if some of the Christians in England knew about it they might be inclined to help. I shall be pleased to send on anything sent to my care."

## REST IN GOD'S PRESENCE.

**Exodus xxxiii. 14.**

"My presence shall go with thee, and I will give thee rest."

Blest message of assurance, it calms my troubled breast,
A Father's hand to hold me along life's changeful way,
An eye of love to guide me, lest into sin I stray.

"My presence shall go with thee, and I will give thee rest."
The message brings me gladness when weary and opprest;
It drives away my sorrow, and banishes my fear;
No evil thing can touch me, while Thou, my God, art near.

"My presence shall go with thee, and I will give thee rest."
Though hosts of hell assail me, and Satan me molest,
Fearless I'll face the tempter, for God is on my side,
I shall be more than conqueror while I in Him abide.

"My presence shall go with thee, and I will give thee rest."
Then hushed be every murmur, for what He wills is best;
Though storms may sometimes gather, and time's dark surges swell,
He orders all my goings, and doeth all things well.

"My presence shall go with thee, and I will give thee rest."
I'll take the wondrous message to weary hearts opprest;
I'll tell them of the gladness his presence brings to me,
And say, "His loving kindness is waiting now for thee."

"My presence shall go with thee, and I will give thee rest."
Then, when life's latest sunset is fading in the west,
His arm shall bear me safely, all sin and care above,
Into his glorious presence, the fulness of his love.

J. E. W.



# Among the Churches.

### CHURCH OF ENGLAND.

The foundation-stone of a new church was laid last week at Skelmanthorpe.

Owing to the rapid growth of Birmingham, several new churches are proposed in and around the city.

Bishop Hodges, of Travancore and Cochin, has arrived in England, and the Bishop of Sydney is expected shortly.

The Bishop of Riverina (N.S.W.), Dr. Sydney Linton, is dead. He was the first holder of the see, and had been nearly ten years in office.

The Bishop of Liverpool has just entered on his seventy-ninth year. He returned from Norwich on Wednesday, after being absent from the diocese for three weeks.

On Tuesday week Mr. Job Williams, of the Protestant Alliance, lectured at the Argent Hall, Old Ford, E., on "Romanism Critically and Carefully Examined." There was a crowded attendance, large numbers being refused admission through want of room.

The National Protestant Church Union will hold its annual meeting on the 31st inst., at 7.30 p.m. An admirable array of speakers have promised their assistance. Archdeacon Farrar, Prebendary Webb-Peploe, Prebendary Eardley-Wilmot, Revs. H. C. G. Moule, and H. E. Fox are looked for.

At the Temple Church last week Rev. S. A. Alexander dealt with the modern demand for a new social gospel. The religious development of the world, he said, could only be a return to Christ. Mankind advances through "the remembrance" of things once taught by Christ, but never rightly acted upon, or perfectly understood.

Sunday, June 17, has been chosen as "Kindness to Animals Sunday." Bishop Mitchinson will preach the annual sermon of the Church Society for the Promotion of Kindness to Animals in York Minster on that day, and a considerable number of clergy have promised to make known from the pulpit, at the same time, the objects of the Society.

Lord Northbourne presided in the Church House, on Thursday afternoon, at the annual meeting of the Mashonaland Mission, and there was a very large attendance. According to the report, the amount of help sent to the mission had almost doubled that of last year, the income being £4696. The Bishop and others addressed the meeting on the work, and made an earnest appeal for support.

A large congregation assembled last week in the Church of St. Katherine Cree, Leadenhall-street, for the annual Whitsun Tuesday Flower Service and sermon. In the course of his sermon, the rector (Rev. W. M. Whittemore) referred to the fact that flower services were now common. At the close of the service the bouquets, brought by the young people, were conveyed to an East-end hospital.

### CONGREGATIONAL.

Considerable activity has lately been manifested in the work at Holloway, N.

Rev. W. Pierce, of New Court, held the anniversary services last week at Dowlais.

Rev. S. J. Whitmee, F.R.G.S., late of Samoa, has arrived in Liverpool from New York per *Lucania*.

Great interest was aroused last week at Peppard, near Reading, in the centenary services of the chapel.

A fire broke out last week at the Medland Hall Refuge, but it was extinguished ere serious damage was done.

A portrait and biographical sketch of Rev. A. J. Waldron appear in the first number of *The Camberwell Search Light*.

The Congregationalists at Preston are very active in extension operations, several new chapels being about to be built in the vicinity.

Principal T. C. Edwards, of Bala, writes to the Welsh press saying that he fears that the contemplated biography of his father will not be published for some time, if ever.

Caledonian-road Church reports that during the first six months of the present pastorate thirty have been received into membership, and the congregations are steadily increasing.

Rev. W. C. Williams, who, during his pastorate at Tabernacle Church, Llanrwst, has done such good work, is suffering from an affection of the eyes, and has to undergo an operation.

*Calls.*—Rev. Alexander Cowe, to Stannary, Halifax; Rev. W. Miles, to Launceston; Rev. W. Butterworth, to Tutbury, Staffs; Rev. L. T. Hughes, to Cannington; Rev. W. Muir, to Tillicoultry.

*Resignations.*—Rev. W. Heather, of Caterham; Rev. W. Pearson, of Copeland-street, Stoke-on-Trent; Rev. J. R. Clarke, of Old Chapel, Barnsley.

### BAPTIST.

Special services have been held at Aberdare with much interest.

At Mowbray, Cape Colony, Rev. G. Eales has entered on the pastorate.

New chapels are being erected at New Dock, Llanelly, and Morriston.

Rev. E. G. Lovell has entered on his new charge at Blockley, Worcester.

Rev. John Thomas, after a protracted illness, has resumed his ministry at Myrtle-street Chapel, Liverpool.

An iron mission-room, to hold 150 persons, has been opened at Great Burton, in connection with Garland-street Church, Bury St. Edmunds.

Brown-street Church, Salisbury (Rev. G. Short), reports 271 members and 52 communicants. The Sunday-school has 322 scholars and 31 teachers.

Rev. B. W. Osler has been recognised at North Curry Chapel; Rev. C. Deal, at Middleton; Rev. A. Morgan, at Princes-street, Northampton; Rev. H. Jenner, at Waterbeach; Rev. H. S. Boulton, at Heaton-road, Peckham Rye.

The Northern Association has adopted resolutions favouring the formation of a sustentation fund for the poorer districts, expressing satisfaction at the efforts made for extension in the larger towns, pleading for an increase of income for the Missionary Society.

Rev. J. Lawson Forfeitt, who returned from the Congo about a month ago, has been married to Miss Bomford, eldest daughter of the late Mr. J. H. Bomford, of Cowsden Hall, near Worcester. It is expected Mr. and Mrs. Forfeitt will proceed to their station, Underhill, Congo River, early next month.

The first anniversary of the Chobham-road Church, South Croydon, the new work organised under the care of Mr. W. S. Godfrey, was held on Thursday. The report showed considerable progress and encouragement during the first year. Amongst those who took part were Revs. E. G. Gange, James Stephens, and W. Williams.

The annual Assembly of the Yorkshire Association of Baptist Churches was held last week at Milnsbridge, Huddersfield. The President, Rev. F. J. Benskin, gave the presidential address. Mr. Alfred Barran, J.P., said the Association stood in a better position than it had done for ten years. In the evening the annual meeting of the Home Missionary Society was held.

On the 16th inst., at East-hill Baptist Chapel, Wandsworth, in connection with China and the opium traffic, personal testimony of a most interesting character was given by Rev. Yung-King Yen, who appeared in native costume, and Dr. Jas. L. Maxwell. On Sunday, the 20th, the Sunday-school anniversary services were held, the pastor, Rev. J. W. Ewing, preaching morning and evening. Mr. Mayers conducted the children's service in the afternoon.

*Calls.*—Rev. Evan Williams, of Holyhead, to Salem, Amlwch; Rev. C. Roberts, to Cottenham-street, Liverpool; Rev. J. Davies, Tarporley, to Neath.

*Resignations.*—Rev. J. L. Wilson, of Ulverston.

### METHODIST.

A new chapel and Sunday-school are being erected at High Oak, Pensnett.

A special mission at Tinney, Launceston, has resulted in over thirty accessions to the church.

As the result of recent special services at Thorncliffe, Sheffield, nearly 300 have been admitted to the church.

New chapels have been opened at Kirkhamgate (Alverthorpe), Piddletrenthide, Ingbirchworth, Outlane (Lindley).

Rev. G. E. Butt, who has for the last seven years done so much to extend and strengthen the mission at Aliwal North, has arrived in England.

It is reported that the Primitive Methodist missionaries have at length, after long waiting, reached the Mashukulumbwe tribe, to the north of the Zambesi River, a savage and unevangelised people.

Rev. S. F. Collier, reporting on the Manchester and Salford Mission, says:—"Rapid progress and expansion in the rescue, preventive and relief work, increased evangelistic effort, an unusually large addition to membership, all the varied activities of the church in full vigour, and a better hold on the non-worshipping crowds, especially in the neediest districts, are the facts that stand out in a review of the past year's work. Services are held every Sunday at nine centres in the neediest districts, with manifold agencies adapted to the special needs."

### PRESBYTERIAN.

Rev. Charles Moinet, of St. John's, Kensington, W., has returned from his tour in Palestine.

The anniversary services at Erskine, Newcastle-on-Tyne, have been productive of much encouragement.

It is proposed ere long to hold a Ministers' Devotional Conference at Reading similar to the gathering felt so helpful the last two years.

The Sunday-school at Marylebone Church having outgrown its present quarters, it is proposed to utilise an adjoining house, the upper rooms of which would be furnished and let to young men, members of the congregation, desiring lodgings.

Mr. H. M. Matheson, convener of Foreign Missions, states in a paper just circulated that Medical Missions have been adopted by the English Presbyterians to a greater extent than by any other mission, and that the standard of Christian giving among the converted heathen has risen to about two dollars per communicant per annum.

The Presbyterian Church of Canada gave 129,654dols. for missions last year, and received 7500dols. from the field. The ordained missionaries number 33; the unordained, 11; the wives, 37; the unmarried women, 32; a total of 113. To these are to be added 4 ordained natives and 244 other native helpers. To the communicants, numbering 3044, 240 were added in 1893. The 105 mission schools have 5905 pupils.

*Calls.*—Rev. A. S. Sutherland, of Aberdeen, to Guthrie Memorial, Edinburgh; Rev. R. Cougar, of Forfar, to Macduff; Rev. J. B. MacKenzie to Polmont; Rev. D. Ferrier to Bothwell; Rev. W. M. Williams, of Penmaenmawr, to Birkenhead.

### SOCIETY OF FRIENDS.

Next Monday and Tuesday evenings the foreign and home mission meetings will be held in Devonshire House, Bishopsgate, and are open to everybody.

A new meeting-house at Henley-on-Thames that will cost £1300, is in course of erection, and a mission-room in Bletchingly, Surrey, is also in hand. The latter will not cost so much, but is greatly needed, and will be exceedingly useful.

At the monthly meeting of Hereford and Radnor, held at Almeley on the 10th inst., Charles B. Cox, of Hereford, was recorded a minister of the Gospel, and on the 17th inst., at Westminster, William Charles Braithwaite, of London, was recorded a minister of the Gospel. Both of these Friends are devoted labourers in the great harvest field of the world for Christ.

### THE SALVATION ARMY.

The "Week of Reconciliation," in connection with the General's jubilee, is finally fixed for Saturday, June 2, to Sunday, 10th.

Mrs. Bramwell Booth is suffering from over-taxation of her voice, and has been warned that she may have to abandon public speaking for some time. She hopes, however, to finish her course of holiness meetings at Exeter Hall.

At the Indian meeting at Clapton, held on the 7th inst., some soul-stirring accounts of the work carried on in that country were given by Miss Lucy Booth. She records wonderful progress during the past twelve months, all the converts (with very few exceptions) still standing firm. Many natives have become officers, and are giving up their lives for the salvation of their country.

### FALLEN ASLEEP.

At 26, Hurstbourne-road, Forest Hill, on 16th inst., Mrs. Glover, aged ninety, a devoted follower of Jesus.—At Claremont-crescent, Edinburgh, on 13th inst., Mr. James Chisholm, aged fifty-one, well known as a helper of the Lord's work.—At 59, Finsbury Park-road, N., on 9th inst., Rev. John Dixon, aged ninety, formerly Congregational minister at Horbury.—At Lee, Kent, on 13th inst., Mrs. W. Willis, aged fifty-two, a true helper of many.—At Stanningley, Mr. Abraham Tetley, aged eighty-six, a devoted leader among the Baptists.—At Colne, Mr. Holmes Wiggan, a prominent Wesleyan.—At Bishop's Hall, Taunton, Mrs. Stephen Packer, aged eighty-six, for many years an earnest worker.—At Brierley Hill, on 15th inst., Mr. William Wood, a leader in Christian work in the Black Country.—At Nottingham, on 12th inst., Mr. G. A. Sharp, aged sixty-seven, in his day very useful in the Church.—At Nottingham, on 14th inst., Mr. William Roe, aged fifty-two, an earnest worker among the young.—At Colchester, Miss Mary Ann Rogers, aged eighty-one, sister of the late Henry Rogers, author of "The Superhuman Origin of the Bible," and very generous supporter of the Lord's work.—At Malton, Mr. Henry Pickering, suddenly, a humble follower and devoted labourer.—At Loughgall, co. Armagh, Dr. Leeper, J.P., an elder in the Presbyterian Church, aged seventy-three years.—At Belfast, Mr. Hugh Rankin, manager and secretary for about a dozen years of the Presbyterian Sabbath School Society, and an earnest evangelist and Christian worker.—At Dundrum, co. Dublin, Rev. Robt. Hanny, D.D., for several years vicar of Belfast, and also for a considerable period secretary of the Down and Connor branch of the Protestant Orphan Society.

# The Christian.

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## Notes and Comments.

WILL donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated.

In the summer season, when many are moving to and fro, special opportunities are presented for the wide distribution of tracts by the seaside, in holiday resorts, at races, fairs, and all manner of gatherings. Many local friends are anxious to make the most of these opportunities; but inasmuch as some who are most willing to work are by no means wealthy, they need help in the way of supplies of tracts; and consequently many earnest appeals reach us for parcels. We feel sure that many, understanding the state of the case, will gladly help these earnest workers by replenishing THE CHRISTIAN "Tract Fund."

We have very sad news from America. On Thursday, May 10, Mr. Charles Whittle, son of our dear friend Major Whittle, was riding his bicycle by the side of the railway when the bar of a passing engine struck him, and he was killed instantly. Further details are given in our obituary column. On the 14th, the day of his funeral, five of the lady teachers at Northfield were driving down a hill when the harness broke, the horses took fright, all were thrown out, one was killed on the spot, and three of them were seriously injured. Miss Moody was married on the 16th, a very quiet wedding under the heavy cloud of these painful occurrences. We are sure our readers will bear up in prayer Mr. and Mrs. Moody, and Major and Mrs. Whittle, as well as all the teachers, especially the bereaved families of those who have been thus suddenly removed.

There is a rendering of the first verse of Jude in the R.V. which is full of precious and helpful meaning. "Kept for Jesus Christ." If kept, there is someone to keep us; and if kept for Jesus Christ, the Keeper will have the strongest of reasons for keeping us. It is not for our sakes, but for Christ's sake, to glorify and please Him. To think of being kept for Him, for his uses, for his joy and satisfaction! As one keeps a treasure for his dear ones at home, and tries by every means to make it as desirable as possible.

"A. B. C." contributes to *The Independent* a searching little article on "How do you like our Minister?" in which he affirms that "timidity on the part of the pulpit has made the pew over-bold, and now we have the sin of 'liking' and 'disliking' rampant in the land. Is the corresponding sin of man-pleasing in the pulpit responsible for all this?" He does not know. He names one amiable brother who is much liked, but who is sick at heart because the people will insist on liking him rather than believe and act on his message. Too strong a disposition, we think, exists everywhere to look to men, now in the way of magnifying and now in the way of disparaging them. Were the will of Christ more constantly consulted, and the glory of Christ more constantly sought, there would be an immense improvement in the relation between many ministers and their congregations. Christ is the true Harmoniser.

Ministers of the Gospel often have occasion to notice that the most fastidious of their hearers are not the most intellectual or the most highly trained, but the sciolists, the readers of popular novels, the shallow thinkers. The truly able and trained know too well all the difficulties of the preacher's position and work to complain readily of his shortcomings; and they can most thoroughly appreciate a simplicity which aims at making the Gospel clear to the humblest mind. They know how much that simplicity costs, how much it often means of deep experience, and how valuable it is for the highest ends of the ministry of the Word. Professor Huxley, a master of scientific exposition, confesses that he has found the task of putting scientific truths in popular language one that taxes his scientific and literary faculty to the uttermost. This is the corrective, he says, of the tendency to scholastic pedantry which besets men absorbed in any pursuit. It surely has its analogy in the experience of Christian teachers; for contact with the crowd compels them to be natural.

*The Church Times* is of opinion that if the duty of thanksgiving for harvest bounties has been learnt (though it fears that decorative and musical display enter too largely into the motives which draw crowds together), there has yet to be learnt the necessity of acknowledging our dependence on God in the seedtime and the ripening of the fruits of the earth. This same thought has often been present to our own minds. The sense of dependence on Him at every stage of development, in the gradual unfolding of the seasons, should continually be with us. Is not the diminished harvest sometimes a reminder from God of how we have failed to call upon Him for the sunshine and the shower? Is not the full harvest as often a reproach to our negligence? He has remembered us while we have forgotten Him.

The Bishop of Peterborough, in his fifth volume of the "History of the Papacy during the Reformation," has some interesting passages on Luther's monastic life, his liberation from a sense of guilt, and his conception of the Christian life. Luther's deliverance from bondage to the Church is thus described:—

> He did not begin from the Church at large, but from the individual Christian. If a man believed in Christ, he was justified before God by the act of faith; the important thing in God's eyes was the disposition of mind shown by faith in the Redeemer. This in itself made the Christian precious unto God; and his sanctification followed according to the fulness of grace vouchsafed to him. The Church was the collection of believing Christians, and its influence on the world depended on the fervour of the faith which it testified. When Luther had made this clear to himself, he was free from all respect to the existing system of the Church, its sacraments, and its ordinances. He did not stop to ask how they had grown up, or what effects they had produced; all that he would consider was their Scriptural warrant, and their usefulness to produce or cherish a justifying faith.

It is always interesting and not seldom instructive to hear an opinion from the other side. Mr. Gandhi, a native of India, expresses the opinion in *The Forum* that missions have been a failure in India, and for this he gives two reasons. The first is that Hinduism is superior to Christianity, a view which is, of course, taken by every Hindoo; the second reason is, because conversion to Christianity is usually the mark of a surrender to the baser appetites. "There is," he says, "a prevalent opinion in India that a person becomes a Christian simply to gratify his appetite, to eat prohibited food, and to drink intoxicating liquor. When a Hindu is seen going into a church his co-religionists say nothing; but if he is seen going into a grog-shop his friends say, 'He has turned a Christian.'" So much the more do we regret the degradation of the Gospel by its nominal professors. But then it should never be forgotten that, as at the beginning the liberty of the Gospel caused our Master to be called a wine-bibber, and the priests who now become Protestants and marry to be called carnal, so now in India to renounce asceticism is to follow the baser appetites. "Wisdom is justified of her children."

In Philadelphia an association has been formed which aims to be an improvement on the old-time Foundling Hospital. A directory of women, chosen not only for their tenderness, but also for their experience and wisdom, found no new institution, but aim to establish relations with all existing institutions interested in poor or deserted children, and to supply them with means for a further extension of their work. They propose to board all infants in the country when practicable, or, at any rate, in private families, keeping a systematic oversight of their treatment. They seek to win the confidence of each mother, and persuade her to keep her child; they find employment for her where she will be allowed to have her child with her; or, if this be impossible, they keep her secret, befriend her, and keep an eye on the child, so that she may ultimately be able to claim it. One reason on which they partly base their action is this, that whenever very young creatures, whether lambs, calves, or babies, are herded together, they pine and die; even in places where cleanliness and care are observed this is the case with babies. So closely has the Maker of us all knit us all to each other.

The letters which have appeared in *The Daily Chronicle* on the subject of "Human Vivisection," together with remarks which friends of the poor too often hear as to the treatment they receive from some hospital doctors, create a feeling of unrest in one's mind. "Where there is smoke, there must be fire," at least the thought will suggest itself. "A Hospital Physician," who writes in defence of the hospitals, says:—

> Even your correspondent says that "the temptations to operate upon women are great and peculiar," but, I repeat, I am not concerned to deny that such evils exist. If they do exist, as I believe they do, and can be successfully exposed and scotched, the medical profession will thank your correspondent for his contribution to this object.

When a defender so speaks, the case is serious enough. For the sake of all concerned, and for the sake of humanity, we trust the evil, so far as it exists, will at once cease.

It has recently been asserted that Lord Rosebery, the Prime Minister, has a large

monetary stake in a brewery establishment in Edinburgh. If that be true, his lordship is to be congratulated on the courageous way in which he advocates a greater legal control of the traffic. In a recent speech at Birmingham, referring to the subject, he said :—

No one can deny that there is a great deal too much drinking in this country, and that much of the crime and much of the pauperism and almost all the degradation prevalent in this country, is attributable to the curse of drink. Another point on which I regard it as a danger is this—that it is becoming too great a power in the State. I go so far as to say this—that if the State does not soon control the liquor traffic, the liquor traffic will control the State.

We do not think his Lordship's words are at all an exaggeration of the facts. We deeply regret that temperance reform, so greatly needed as it is throughout the country, should be made a party question in Parliament. Surely there is enough patriotism among our legislators to make them support a bill introducing the principle of local veto irrespective of party.

Sir Wilfrid Lawson has written to the press to expose the boycotting which the liquor trade is now perpetrating upon members of Parliament who have voted for the imposition of increased duties upon beer and spirits. Of course they can only punish men who have trade connections with them, though not themselves in the liquor trade, such, *e.g.*, as those who print for them. Such action may do good by showing that those who would keep an independent position and a pure conscience must avoid doing business with brewers and publicans. In these ramifications of trade lie some of the worst snares for Christians. To be "unspotted from the world," how necessary, but how difficult!

In commenting on a libel case which has lately occupied much of the time of one of the Irish Courts, *The Christian Advocate* says :—

It is pitiable to find able-bodied men who ought to be engaged in some industrious pursuit which would help to enrich their country frittering away their time, their energies, and their money in the silly business of card-playing, and employing the shelter of a club bearing an honourable name to enable them to do so. It is no wonder that the gambling spirit is on the increase amongst us, and that the South of Ireland is in poverty. We feel indignant at such displays of "gentlemanly conduct," and are satisfied that this case shows that we need an Act of Parliament to compel all men in health to engage in some employment by which to earn at least their own support.

We join our contemporary in deprecating the waste of God's gift of time, by indulgence in such frivolities as those of the card-table.

The best proof that the aggressive action of the Anti-Gambling League is likely to be effective may be found in the outcry of some of the sporting tipsters. The gentleman who acts in that capacity for the *Daily Telegraph* declares that if the League carry their point "a deadly blow would be directed against our national sport." That is a candid confession. The League does not direct its efforts against racing *per se*, but against the attendant gambling. If racing cannot exist without gambling, then the sooner it is dealt a deadly blow the better. The League have secured a summons against the lessee of the Nottingham Racecourse, and the matter will be carried to the highest Court if necessary. But the League must be well supported by the Christian public if it can hope to fight on equal terms with so many moneyed interests.

A good deal has during recent years been written on Tibet. We welcome with peculiar pleasure the addition to this literature which has now been made by Miss Annie W. Marston, entitled "The Great Closed Land." (1s. 6d. and 2s. 6d. *Partridge.*) We hope next week to say more about the book, in writing which the author has had the collaboration of Mr. and Mrs. Cecil Polhill-Turner, of China, who have lived and worked among Tibetans for many months.

An important convention of the Bible League is to be held in the Victoria Hall, Weston-super-Mare, on June 18 to 22, many well-known teachers in the Word being announced to take part. A leading feature will be the afternoon lectures on Biblical and archæological subjects by Mr. T. G. Pinches, of the British Museum, and others.

We have frequently called attention to Rev. James Neil's instructive lectures on Palestine life and Bible story. These are accompanied by a beautiful diorama, consisting of fine oil paintings, shown under a powerful search-light. It is a pleasure to report that this very important work is now being organised on a mission basis, calculated to prove of great service to churches throughout the land. Mr. Neil is prepared to consider invitations to lecture in churches, chapels, or schools, on guarantee of the cost of transit of his valuable diorama and raised map of Palestine, and nominal incidental expenses. Mr. Neil's time this side of July is fully occupied, but for appointments in the autumn and beyond communications should be addressed to him at Hamilton House, Acton, W.

## "The Ascent of Man."

Last week was issued Professor Henry Drummond's Lowell Lectures, entitled, "The Ascent of Man," from one-celled protoplasm, through all the stages of insect and fish, quadruped and biped, to his present perfected form. We are told that it is—not a poem, a romance, a novel, but—"a history." One Christian reviewer accepts it eagerly as such, eulogises it without qualification, and asserts, what the book does not assert, the facts of the Fall and the Atonement. In *The British Weekly*, however, Dr. Iverach, while acknowledging the beauty and fascination of the book, writes with more discrimination, questions its claim to be history, points out the vacant spaces of missing links, and asks again the unanswered question, why we have still the same forms of life, from the lowest to the highest, with no apparent tendency to advance.

All the elaborate machinery of Darwin, Spencer, Weissmann, and others seems to fail us where we most need help. For the struggle for life, the survival of the fittest, the slight advantage which enables the fittest to survive, and any other device of biologists known to me, do not in the slightest degree enable me to understand the transition from unicellular to multicellular life. I could understand it, if unicellular life had vanished. But it has not. It is here still, and the puzzle is to understand the persistence of the lower forms alongside of the higher forms. From Professor Drummond's statement of the case one might be apt to imagine that all life had moved on to higher forms. Can the same causes explain why some life has marched on and some has stopped short? Can this be done on the supposition that the universe is a self-acting machine?

The volume before us is only the first of the "history." An uncompleted history or argument cannot be finally criticised, but its tendency may be perceived. And the first question of one who believes the Bible must be, Does this new theory of creation travel on the same lines as the Holy Scriptures given by inspiration of God? An exhaustive reply cannot be given, because the new theory is incomplete. But so far as the present instalment goes, it appears at least to differ vitally and fatally from Bible history. Supposing it should be proved that the Scriptural six days of creation are a condensed history of ages upon ages of development, the difference between the old story and the new is this, that the former tells of a Fall and the latter of an Ascent; the former of a Redeemer whom, so far as yet appears, the latter does not need. What the Bible calls sin the new theory appears to account for by the Struggle for Life. The Bible describes sin as growing and multiplying, the only escape from it being by belief in God, who makes all things new in Christ. "The Ascent of Man" appears to make what stands for sin a vanishing quantity; it came by the Selfishness produced by the Struggle for Life, it is supplanted by the Self-sacrifice necessary to the Struggle for the Life of Others.

The Bible narrative is authenticated and vindicated by six thousand years of human experience. Professor Drummond, we doubt not, believes the Bible; but his theory, which claims to be a history, must, so far as yet stated, appear to most minds to be inconsistent and incompatible with Scripture. And even supposing that in the result the new theory should be found reconcilable with Scripture, is it reverent toward God, is it fair to men, especially is it considerate to the young, to propound the theory without showing, step by step, if it can be shown, its harmony with the revealed truth of God?

It is a very fascinating book. It takes you up, as in a balloon, out of sight and hearing of the real and actual, to which, however, you must come down again. For the Ascent is only in a balloon within the limits of the earthly atmosphere. It does not come through being crucified and buried with Christ, and consequently raised and seated together in the heavenlies in Him.

## A RUSSIAN EXILE.

The many sympathisers with the suffering Stundists will be interested to know that an Armenian brother who has been very helpful in forwarding supplies to those brethren who are banished to the borders of Persia has narrowly escaped being taken prisoner, and that he has preferred a voluntary banishment from his country, where he left wife and three children, to being imprisoned and banished, perhaps to Siberia. The police found in his house papers and letters which showed that he had been not only a preacher of the Gospel amongst Armenians and Russians, but also one through whose hands the supplies for the needy Stundists were sent. Our brother has safely landed in England. He is greatly struck with the liberty which Christians in England enjoy in contrast to those who are under the dominion of the Czar. The beloved brethren called Stundists are, in the estimation of the Russian authorities, a sect which is a danger to the Church and State, and our Armenian brother would probably have been charged with the crime of propagating the teaching which produces Stundists, that is, the plain Gospel of God, and with supporting those who are under punishment for holding Gospel truth.

Our brother may probably make his way to Roumania or Bulgaria, where he may be very useful to the many Russians who have, like himself, placed the Russian frontier behind their backs. It would seem incredible that a Church system backed up by the Government should persist in persecuting and banishing those who, for conscience' sake, and on the ground of the teaching of God's Word, cannot assent to the practices of that system. How long will the Russian Government be the servants of a Church which gives evidence of her own weakness by persecuting those who differ from her? What ground can there be for such action against good loyal subjects, except it be selfishness in its grossest form? If Truth were the foundation of the Greek Church, she would be strong enough in herself to rectify any dissent or error, but evidently it is the system which is to be upheld at all costs, and a priesthood which claims to be infallible apart from the Word of God.

Any practical expression of sympathy with our fugitive brother to comfort and sustain him on his future course will be gladly received by the office of The Christian. B.

## The Soul-Winner.

By Rev. JOHN R. BRUCE, Kelvinside.

On passing the church in Glasgow that was built for Dr. A. Bonar, and where he was for many years the minister, my attention was drawn to three Hebrew words carved in the stone above the central door of the building. As I had never seen Hebrew writing above a church door before, save on a Jewish synagogue, I stood and tried to make out its meaning. The words, translated into English, are "He that is wise winneth souls." These words seemed to me to give importance to the value of the mainspring, that lies coiled up within all the complicated machinery of the Church—the realised value of the human soul. I was so struck with the words that I went home and examined the whole verse (Prov. xi. 30) from which they had been taken. "The fruit of righteousness is as a tree of life, and he that is wise winneth souls."

The fruit of the righteous is here not the good which his conduct brings to him, as when it is said in Isaiah iii. 10, "Say ye to the righteous, it shall be well with him," but his activity itself proceeding from an inward impulse. This fruit is a tree of life. The meaning of the proverb is that the fruit of the righteous—*i.e.*, his external influence, is a tree of life for others, since his words and actions exert a quickening, refreshing influence upon them. By this means righteousness and wisdom come together, because a winner of souls gains them not only for himself, but also for the service of wisdom and righteousness. And to win souls seems to be the chief fruit which the trees of righteousness bear in time. It is sweet and precious. It is pleasing to God, and profitable to men. It is an everlasting memorial. In monuments of marble we commemorate for a few years the deeds of the great; but a soul won through our means will itself be a monument of the fact for ever.

And the reason why Dr. Bonar is held in such loving remembrance by so many grateful hearts is that he was so eminently honoured by God in winning souls to Christ. In his biography, we are told that it was the idea of the value of the soul that led him at first to become a minister, and there is evidence that every sermon he preached was more or less consciously shaped by its presence, as the whole round world, and every atom in it, are shaped and held in shape by the same laws. Indeed, without this power, preaching is almost sure to become either a struggle of ambition or a burden of routine; but with it, preaching is an ever-fresh delight. The power is the value of the human soul, felt by the preacher, and inspiring all his work.

I am not sure that we sufficiently realise the fact that the soul is lost already, and if it is not won for Christ it must perish. We need to realise this, and we need also a glowing vision of how great and beautiful the soul of man might be, of what great things it might do, if it were thoroughly purified and possessed by the love of God, and so opened free channels to his power. Indeed, it is very difficult for anyone to picture what a lost soul is till he thinks of it in the view of death. When the spirit dwells in its material abode where all is so familiar, when it is surrounded by friends and all the attractions of the world, its condition without God is disguised and hidden. Who feels as he ought that the surroundings of life contribute nothing to the riches of the soul, and that a soul without the abiding thought and fellowship of God is poor and miserable? But think of a disembodied spirit without God. God is the only food and rest and joy of the soul, but He has been rejected all through the man's existence on earth, and now that earth and the things of earth are left behind, what remains? You have often seen forlorn creatures creeping along the streets dirty and ragged. May it not be that they were a picture of the inner self of the unregenerated man? a representation of what he will be found to be when the body drops off? an image of what he is now if his true self were disclosed?

It is by working for the soul that we learn best what the soul is worth. Go and try to win a soul, and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, nor by talking about it, but by winning it, can you learn its preciousness. So the father learns the value of his child, and the teacher of his scholar, and the patriot of his native land. And so the Christian, living and dying for his brethren's souls, learns the value of those souls for which Christ lived and died. The souls of men will always be more precious to us as we come nearer to Christ and see things as He does; and the more precious that we feel the soul to be, the more earnestly will we seek to win it for Christ. In this work there are needed two great qualities—love and wisdom. Neither will suffice alone. Love in its earnestness is often too narrow, and wisdom in its breadth may be too cold. Someone has said, all true love possesses a microscope and a key. The microscope brings out with a Divine delicacy the finest lines of duty; the key opens the stiffest heart by its magic touch.

The secret of Dr. Bonar's success in the ministry seems to be, that the motto of his life was found in the Hebrew words over his church door, "He that is wise winneth souls." And this has been and is the secret of the success of every servant of God. The noblest lives that the world has seen, have been those who have sought most earnestly and lovingly to win souls to Christ. In lone spots of the earth, solitary among strangers, and strangers at home, humble and self-forgetful, they have been treading in Christ's steps, to seek the lost sheep and wretched prodigal, with often no reward but the throb of joy which fills their heart and heaven's home when the wanderer returns. And the day is coming when the great promise shall be made sufficiently clear: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

## *FROM DR. PARKER'S LAST BOOK.*

The following extracts are from Volume 22 (Acts i.—xvi.) of Dr. Parker's People's Bible. It is enough to say that the bulk answers to the sample.

"The fussy church must be *doing* something, if it is only mischief; the mechanical church cannot stand still; church-mongers are infinitely too busy; they lack *repose*; they consider that if they are walking up and down very much, they are *doing* something; they consider that if they be sitting quietly still, looking with wonder-filled eyes to the great silent heavens in expectancy and eager love, they are doing *nothing*."

"No man can expel you from the Church. Every expelled man expels *himself*. You can be put away from a *visible community*. You cannot be put away from Christ's bosom, Christ's family, Christ's Church, but by your own hand. It is this terrific power of *suicide* with which God has entrusted rational life."

"This is the mischief against which we have to guard:—that you can *buy* ministers with money, that you can qualify apostles by *salary*, that if you offer *higher prices* you would get higher services! It is a LIE. This genius is not in the market, it is not a commodity that can be exchanged and bartered, it has no equivalent in kind: it is a fire that only one hand can light and that no storm can put out."

## From Mr. R. C. Chapman,

TO MR. M'VICKER, IN RESPONSE TO INVITATION TO CLAPTON CONFERENCE.

Were it as easy to leave the great city as to enter it, I should be much inclined to accept your kind invitation. Although in my ninety-second year, I am, by the goodness of God, equal to any demand for service that I see myself bound to allow and answer. These are by far my best days—intercession, my chief business, keeps me much in this place and in my closet.

In regard to caring for lands that have not the Gospel, as this island of Great Britain has it, I am ever thinking that the Church of God—the body of Christ—is everywhere needing conversion. We turn things upside down, making the rescue of the creature from destruction the chief work; pleasing God we put second. Was not this the fault of Elijah at Mount Carmel? Otherwise of a surety he had never fled from Jezebel nor heard the rebuke: "What doest thou here, Elijah?" and "Come and stand before Me."

To be justified in Christ, the Lord our Righteousness, to be made the righteousness of God in Christ, is by many so far apprehended as to bring deliverance to the conscience from the spirit of bondage; but not by many so as to apprehend in living power of the Spirit, that, while of necessity for ever creatures, we do not stand in creatureship before God our Father. Our oneness with Christ (oneness we know is more than union) makes us worthy of God our Father's love. Were this believed, we should then know how to keep the unity of the Spirit in the bond of peace, to be imitators of Christ, therefore original, each one true to himself, knowing and feeling his own place into which the Spirit baptised him in the body of Christ. The Voice would then be heard, "Whom shall I send, and who will go for us?" The answer would be by the Spirit, "Send me."

The whole earth is our field, in fellowship with the Lord Jesus, and from one corner of the field to another, from one country to another, none would go forth *self-sent*, east or west, north or south, or go single-handed, or go without the loving fellowship of those left behind.

The difficulties of a language (is it not our shame that we have no gift of tongues?) are the least of our difficulties. The Spirit dwelling, ungrieved, in two or three, serving together, would preach Christ as soon as those of his servants had set foot on a strange land.

Such will love, even when not loved by children of God who walk not with them, but in ways not warranted by the Scriptures. The fountain of love, the love of God the Father in Christ Jesus, faileth not; in that love, if walking in the Spirit, the servant of Christ abides, and cannot but be diligent to overcome evil with good, whether in the children of God or in the enemies of God.

I shall be with you by the throne of grace at the purposed Conference.

The God of love and peace be with you.—Affectionately yours in Christ Jesus our Life and Hope,

(Signed) Robert C. Chapman.

*Barnstaple.*

SAILORS' WELCOME HOME.—Since my short article in your paper of May 10, expressing the need for a small country home in connection with the work under my care, the way has been opened, and Springfield, Epping New-road, Buckhurst Hill, has been taken. A meeting for prayer and dedication will be held Saturday, June 2, three p.m. Any friends able to be present will be gladly welcomed.

(Miss) R. Child.

178, *St. George-street, Ratcliff Highway, E.*

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# A New Translation

OF

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

By Richard Francis Weymouth, D.Lit., M.A.,
Fellow of Univ. Coll. Lond., Editor of the *Resultant Greek Testament.*

'Η ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ.—2 Cor. iii. 5.

[The object aimed at, however imperfectly attained, is to express as exactly as possible in the English of the *nineteenth century* the true sense of the Apostle's words as given in the best editions of the original Greek.]

13. This is my third visit to you that I am now contemplating. "On the evidence of two or three witnesses shall every charge be sus-
2 tained." Those who cling to their old sins and all the rest of you I have forewarned and still forewarn—as I did on my second visit when present, so I do now though absent,—when I
3 come again I will not spare; since you want a practical proof of Christ's speaking in me, He who is not feeble towards you, but
4 powerful among you. For though indeed He was crucified through weakness, yet He lives through the power of God. Why, *we* too are weak, sharing His weakness, but with Him we shall be alive to deal with you through the power of God.

5 Try your own selves whether you are true believers: put your own selves under examination. Or do you not know that within your own selves Jesus Christ dwells, if indeed you
6 are genuine men? But I trust you will
7 know that *we* are genuine. And our prayer before God is that you may do nothing wrong; not in order that *our* genuineness may be demonstrated, but that *you* may do what is right, even though *our* genuine-
8 ness may seem to be doubtful. For we have no power against the truth, but only for
9 the furtherance of the truth; and it is a joy to us when *we* are powerless, but *you* are strong. This we also pray for, your complete
10 equipment. For this cause I thus write while absent, that when present I may not have to act severely according to the authority which the Lord has given me for building up, not for pulling down.

11 Finally, brethren, be joyful, get yourselves fully equipped, take comfort, be of one mind, live in peace; so will the God of love and peace be with you.

12 Salute one another with a holy kiss. All the holy ones send greetings to you.

13 May the grace of the Lord Jesus Christ, God's love, and participation in the Holy Spirit, be bestowed upon you all.

2 *On the . . . sustained:* quoted almost verbatim from Deut. xix. 15, LXX.
4 *Sharing His weakness:* or, *in communion with Him*, lit., *in Him*, or, as some authorities read, *with Him.*
7 *That you may do what is right*, etc.: that is, *if your Christian character is unmistakable, it matters little about our reputation*—which in reality will thus be amply vindicated.
8 *For we have*, etc.: that is, if you are living consistently with the truth concerning Christ, you have nothing to fear from our disciplinary power.
11 *Be joyful:* or, *farewell.*

MIXED MARRIAGES IN RUSSIA.—At Dorpat (Yuryeff) some few years ago a Russian Orthodox subject married a Lutheran. Three children were born, and baptized according to the Lutheran ritual. Last year the local authorities instituted a prosecution against the parents, with the result that they were both sentenced to three months' imprisonment. The children were declared illegitimate, taken from their parents, re-baptized in the Orthodox Church, and placed in a Russian orphanage. In compliance with an urgent appeal, the Czar has ordered that the judgment of the Dorpat tribunal be at once and entirely annulled, and the children restored to their natural guardians.



# SIR WM. DAWSON ON THE BIBLE.

ADDRESS TO GRADUATES AT MONTREAL.

I limit myself to one thought—the importance of basing everything in the Word of God, and of constantly growing in knowledge and spiritual comprehension of the Holy Scriptures, as a living force within us and going forth from us. For you and for all, the Word of God, which is the Sword of the Spirit, is the first and only weapon; and your motto should be, "The Bible, the whole Bible, and nothing but the Bible."

In that library of inspired books the main subject is Christ. He is the Alpha and Omega. To Him it bears witness from its first page to its last, and the whole constitutes the development, from the beginning to the end of time, of the Divine programme of the salvation for man. I cannot regard you as having yet entire mastery of this weapon. The student has his time much occupied with the surroundings and accessories of the Bible, and it is not until the soldier of the Cross has proved its temper and his own coolness and skill in many a hard-fought field, that he can be considered a full expert in the use of the Sword of the Spirit. It requires much study, much experience, and much living on the Bible and by the Bible, to be "mighty in the Scriptures."

You must not suppose that you are set for the defence of the Bible, but to use it rightly for your own defence, and with it to overcome the world. Perhaps, if such things had existed in his time, the Apostle might have compared it to

A BATTERY OF ARTILLERY.

The guns are to be cared for and their range and power thoroughly to be understood. If the enemy is found, as at the present time, massing his forces against this battery, we may be sure that he recognises it as the key of the position, and it is not so much our business to save our guns as to use them in such a way as to drive him off with loss. But this modern figure is after all an imperfect one, for the Bible, like the old Roman sword, is a weapon of attack more than of defence, and is potent to conquer the world for Christ.

So we must be deeply read in the Bible, taught of the Bible, living by the Bible, lighting our path with the Bible, if we are to do much for the salvation of men. The truth of God is one. The errors of men are infinite. Therefore, it is more profitable to urge the one truth than to struggle against the endless mistakes of men of unstable mind. Controversy for us should be only to prevent the weak from being the dupes of error.

I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did He know the data of our modern criticism? Was he acquainted with the discoveries of modern science? The fly that alights on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, as a student for fifty years—of nature, of man, and of the Bible—such discussions seem most frivolous, since

OUR LORD'S KNOWLEDGE,

as we have it in his own reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ views things from a standpoint of his own, and through a different medium from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts.

I am indebted to a great English preacher for an illustration upon this point, from Christ's teaching as to "life." How that little word *Zôē*, animal life, about the very existence of which, as an energy in nature, superficial thinkers are wrangling in our time, grows before us in his teaching, and becomes a great and heavenly power! To Him, it is not merely animated existence, but conscious happy existence. It is not a series of functions terminated by death, but an eternal power. He tells us that to know God, and Jesus Christ whom He has sent, is eternal life; that his words are spirit and life; that it is life to eat his flesh and to drink his blood; that He is the resurrection and the life, that whosoever believeth in Him shall never die; that He can lay down his life and take it again; that the bread of life and the water of life come down from heaven.

He evidently thought of life, not merely from the side of earth, but from that of heaven and immortality, and his thought cannot be measured by our ideas. It depends on facts hidden from us who are of the earth earthy, but plain to Him, and intelligible to us only when our minds are opened to comprehend it, though in many respects it passeth knowledge. To Him the mere accessories of life, all of it that unenlightened mortal eyes see, are temporary incidents, and the thing itself is greater than all that we can have without it, or lose in obtaining it. To Him, Abraham, Isaac, and Jacob were living in the time of Moses, still live, and will ever live—for all live unto God. To Him, his friend Lazarus, laid in the tomb, only "sleepeth." It is the unbelieving crowd who stand around his grave that are really dead. In making this

IMMORTAL LIFE

fully known to us Jesus gives us that which has animated saints and martyrs, that which ever grows on the thought and feeling of the greatest and wisest, and which shines into the minds of the humblest and most ignorant; that which, while it throws a new lustre on the lowest duties and interests, raises us far above the highest ambitions and worldly vanities.

So Christ deals with everything, from the flowers of the field or the sparrows on the housetop, to the Old Testament prophets, the angels of heaven, the plans of Satan and the counsels of God. All the things darkest to our philosophy are plain to Him, and He lifts us at once into a sphere altogether above our ordinary inquiries and imaginings. If it were not for this, how could we receive Him as the heaven-descended Christ, the Son of the living God? The more your knowledge grows, the more will the wisdom of the Saviour commend itself to you; and, instead of making feeble comparisons between his infinite knowledge and our partial results, you will be ready heartily to join in the exclamation of Paul: "O the depth of the riches both of the wisdom and knowledge of God"; and what I have said here of Christ's personal teaching, applies to the whole Bible, of which He is at once the Author and the Subject.

# HOME OF PEACE FOR THE DYING.

The new report of "Friedenheim," the Home of Peace for the Dying, unfolds a story of deep interest and tender pathos. Miss Davidson, the hon. superintendent, mentions with joy that the needs of the new Home—Sunnyside, Upper Avenue-road, Swiss Cottage, N.W.—were all supplied during last year. As is fairly well known, the Home is intended for persons in advanced stages of illness, without homes or friends able to maintain them, and who are of a class superior to the usual inmates of the workhouse infirmary. It is not meant for ordinary cases of chronic disease, nor for the aged and infirm whose friends find a difficulty in providing for them. Rather, it aims at alleviating the last sufferings of hopeless disease, and raising the hearts of the dying to the hopes which Christianity reveals of a blessed life beyond.

Miss Davidson writes:—"Though there have been many difficulties and changes, it is with great thankfulness I can state that the staff of nurses and servants is all but complete. We are working together most harmoniously and happily, and are now ready to receive the full number of patients (forty), which, up to the end of 1893, we were unable to do. The Helena Wards, containing six beds, are specially reserved for paying patients, and already they have had a few occupants. They are intended for those who have been in good positions in life, but, through sickness and adversity, are now lonely and poor—such as governesses, clerks, etc. The charge is very moderate, and arranged according to circumstances."

The booklet contains a sketch by "Pearl Fisher," of "What I saw of the Home of Peace." Dr. Lush, the medical officer, reports:—"During the year, 112 patients have been admitted (including two who went out and were re-admitted later). Of this number sixty-eight have died; twenty-one have been discharged, generally by their own wish: some because their condition was very much improved, and they were therefore no longer suitable patients for the Home, and twenty-three remained in the Home on December 31, 1893."

# Jeremiah, Priest and Prophet.

By REV. F. B. MEYER, B.A., Christ Church, Westminster.

## II.—"I FORMED THEE."

(Jer. i. 5.)

"I was not born
Informed and fearless from the first, but shrank
From aught which marked me out apart from men:
I would have lived their life, and died their death,
Lost in their ranks, eluding destiny."—Browning.

God has a plan for each of his children. From the foot of the cross, where we are cradled in our second birth, to the brink of the river, where we lay down our armour, there is a path which He has prepared for us to walk in. Its roughness and steeps, its velvet grass and quiet glades, its climb up the mountain side and descent into the valley of dark shadow—have all been planned and laid out by his matchless wisdom, his unerring love. The path has been prepared, it is for us to walk in it.

On the other hand, God prepares us for the path He has chosen. We are his workmanship, created unto the good works which He has before prepared. There is no emergency in the path for which there has not been provision made in our nature; and there is no faculty stored in our nature which, sooner or later, shall not have its proper exercise and use. From the earliest inception of being, God had a plan for Jeremiah's career, for which He prepared him. Before the dawn of consciousness, in the very origin of his being, the hands of the great Master Workman reached down out of heaven to shape the plastic clay for the high purpose which He had in view. Note the conjunction of those two expressions: "I *appointed and sanctified* thee a prophet to the nations"; . . and again, "I *formed* thee." God always forms those whom He has appointed and sanctified for any great work.

Ask what thy work in the world is—that for which thou wast born, to which thou wast appointed, on account of which thou wast conceived in the creative thought of God. That there is a Divine purpose in thy being is indubitable. Seek that thou mayest be permitted to realise it. And never doubt that thou hast been endowed with all the special aptitudes which that purpose may demand. God has formed thee for it, storing thy mind with all that He knew to be requisite for thy life-work. It is thy part to elaborate and improve to the utmost the two talents which thou hast. Do not envy another his five. Those three additional ones were not needed for the special purpose that thou wast designed to fulfil. And it is enough to answer the Divine intention in thy creation, redemption, or call to service, whatever it may have been. Do not be jealous or covetous; it is enough for thee to be what God made thee to be, and to be always at thy best.

### I. The Divine Purpose.

"*I knew thee . . I sanctified thee. . . I have appointed thee a prophet.*" In that degenerate age the great Lover of souls needed a spokesman; and the Divine decree determined the conditions of Jeremiah's birth, and character, and life. How this could be consistent with the exercise of personal volition and choice on the part of the youthful prophet, we cannot say. We can only see the two piers of the mighty arch, but not the arch itself, since the mists of time veil it, and we are dim of sight. Some try to explain it by introducing the thought of foreknowledge; they quote the words, "Whom He did foreknow He also did predestinate." But, after all, this only carries the difficulty one step further back into mystery.

It is wise to ascertain, if possible, while life is yet young, the direction of the Divine purpose. There are four considerations that will help us. First, the indication of our natural aptitudes; for these, when touched by the Divine Spirit, become talents or gifts. Second, the inward impulse or energy of the Divine Spirit, working in us both to will and to do of his good pleasure. Third, the teaching of the Word of God. Fourth, the evidence of the circumstances and demands of life. When these concur, and focus in one point, there need be no doubt as to the Divine purpose and plan. It was thus that God disclosed to Samuel, and Jeremiah, and Saul of Tarsus the future for which they were destined. And it is extremely delightful when, from the first bud of youth to the flower and fruit of mature life, the heavenly vision has moulded the entire tenor and development of the life.

But in cases where the Divine purpose is not so clearly disclosed, in which life is necessarily lived piecemeal, and the bits of marble for the tesselated floor are heaped together with no apparent plan, we must dare to believe that God has an intention for each of us; and that if we are true to our noblest ideals, we shall certainly work out the Divine pattern, and shall be permitted some day to see it in its unveiled symmetry and beauty. Perhaps the noblest aim for any of us is to realise that word which, according to the margin of the R.V., was addressed by God to Jeremiah, when He said to him, "On whatsoever errand I shall send thee, thou shalt go; and whatsoever I shall command thee, thou shalt speak."

To run errands for God! To be like the angels that excel in strength, and do his commandment, hearkening to the voice of his word! To resemble the boy messengers in some of our large cities, that wait in readiness to discharge any commission that may be entrusted to them! To know that your message is as certainly given you as the letter which is placed under the wing of the carrier pigeon! To go on occupying the position in which we have been placed by the providence of God, but to hold it for God till He bids us do something else. Such are golden secrets of blessedness and usefulness.

### II. Formative Influences.

*It is very interesting to study the formative influences that were brought to bear on the character of Jeremiah.* There were the character and disposition of his mother, and the priestly office of his father. There was the picturesque beauty of his birthplace, the village of Anathoth, lying on the high road three miles north of Jerusalem, encircled by the famous hills of Benjamin, and looking down the ravine on the blue waters of the Dead Sea, gleaming at the foot of the purple hills of Moab. There was the near proximity of the Holy City, rendering it possible for the boy to be present at all the holy festivals, and to receive such instruction as the best seminaries of instruction could provide. There was the companionship and association of godly families, which still preserved the religion of their forefathers, and treasured as sacred relics the literature, psalms, and history, of purer and better days. There were also the prophets Nahum and Zephaniah, who were burning as bright constellations in that dark sky, to be soon joined by himself.

His mind was evidently very sensitive to all the influences of his early life. His speech is saturated with references to natural emblems and national customs, to the life of men, and the older literature of the Bible. Take, for instance, his earliest sermon, in which he refers to the story of the Exodus, of the pleadings of Deuteronomy; to the roar of the young lion, and the habits of the wild ass; to the young camel traversing her ways, and the Arabian of the wilderness; to the murmur of the brook, and the hewing of the cistern. His quick and sensitive soul eagerly incorporated the influences of the varied life around him, and reproduced them. Many fabrics were woven into the texture of his mind. Many flowers mingled their perfume in the enclosure of his heart. Many chords made up the music of his speech.

It is thus that God is ever at work, forming and moulding us. Whenever you are called to pass through an experience which is unusually trying and difficult, comfort yourself by the thought that you are being fitted for some high purpose that has not yet been made known, but which will lay its demand on that very experience which has been permitted for that end. And as you look back on your life, you will see how all has been ordered to fit you to fulfil a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life. The purpose of God gives meaning to many of the strange experiences of life. Be brave and trustful! If He serves Himself of thee, He will recompense thee. He is not unfaithful to forget.

There is a striking illustration of this in one of the closing scenes of Joseph's life. Speaking to his brethren, of the pit and the afflictions to which it led, he said, "Ye meant it for evil; but God *meant* it for good" (Gen. l. 20). Standing on the eminence of the years, he was able to read God's meaning in many a dark and mysterious providence. And if he had been asked to state his view of the Divine reason in the trials and hardships of those early days, fast fading behind the mist of years, he would have probably answered, "God was forming me for my future; preparing me for what He had prepared for me; disciplining and equipping me for the position that awaited me; and there is no single incident in all those weary years through which I passed, that I could have dispensed with, except at a serious disadvantage to my present standing."

### III. There was also a Special Preparation and Assurance for his Life-work.

"The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." In a similar manner had the seraph touched the lips of Isaiah years before. And we are reminded, that the Lord Jesus promised that the Spirit of the Father should put appropriate words into the lips of his disciples, when summoned before the tribunals of their foes. Words are the special gift of God. They were the endowment of the Church at Pentecost. And it is always an evidence of a Spirit-filled man, when he begins to speak as the Spirit gives him utterance.

God never asks us to go on his errands (i. 7) without telling us what to say. If we are living in fellowship with Him, He will impress his messages on our minds, and enrich our life with the appropriate utterances by which those messages shall be conveyed to our fellows. Do any read these words, who, like Moses, lack this royal endowment?—their words fall pointless and dead. Let them offer their lips to speak, not with the wisdom of human words, or with the grace of human eloquence, but with the power and demonstration of the Holy Ghost; and their appeal will not be denied. If only God's glory be our object, God's hand will be put forth to touch our mouth, and He will leave his words there.

Two other assurances were also given. (1) "Thou shalt go to whomsoever I shall send thee." This gave a definiteness and directness to the prophet's speech. (2) "Be not afraid because of them, for I am with thee to deliver thee, saith the Lord." An assurance which was remarkably fulfilled, as we shall see, in the unfolding of this narrative.

These are marvellous words, spoken to us all, as God sends us on a mission, or errand, into the world. It may be of greater or less consequence—to rule an empire or to nurse a single babe; to be an apostle or to care for a few sheep in the wilderness. But we are no less sent than Jesus was from the bosom of the Father—sent to learn, sent to suffer, sent to achieve. Sent on an errand, as Joseph was from the patriarchal tent.

And, just as long as we are on the prepared path, performing the appointed mission, He is with us. We may defy death. We bear a charmed life. We are more than conquerors. The music of his voice sounds in our heart, though defaming and terror are on every side (xx. 10). Men may fight against us, but they cannot prevail; for the Lord of hosts is with us, the God of Jacob is our refuge (i. 19).

### IV. Lastly, God Vouchsafed a Twofold Vision to his Child.

On the one hand, the swift-blossoming almond-tree assured him that God would watch over him, and see to the swift performance of his predictions; on the other, the seething cauldron, turned towards the south, indicated the breaking out of evil. So the pendulum of life swings to and fro, now to light and then to dark. But happy is the man whose heart is fixed, trusting in the Lord. He is hidden in the secret of God's pavilion from the strife of tongues; and abides in the secret place of the tabernacle of the Most High. Men may fight against him, but shall not prevail against him; for he is encircled in the environing care of Jehovah. As He spake to Jeremiah, so He addresses us: "They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee" (i. 19). "Man is immortal till his work is done."

There was a period in Jeremiah's life when he seems to have swerved from the pathway of complete obedience (xv. 19), and to have gone back from following the God-given plan. Surrounded by contention and strife, cursed as though he were a usurer, reproached and threatened with death, he lost heart and fainted in the precipitous path. And immediately he had good reason to fear that the Divine protection had been withdrawn. We are only safe when we are on God's plan. But as he returned again to his allegiance, these precious promises again sounded in his ears: "I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

## A CITY OF DESERTED SOULS.

We have come again to this singularly neglected place with its 80,000 inhabitants, on the north-western coast of North Africa and 600 miles across the Mediterranean. Oran was for nearly three centuries in the possession of Spain, wrested from the Moors by Ferdinand the Catholic and Cardinal Ximenes. It has still much that is Spanish about it, for it contains more Spaniards than French, and there is a house here formerly serving as the Inquisition.

It presents a striking and picturesque aspect as you approach it from the sea, on the slopes of the bold and rocky mountain of Murdjadjo. With its fine climate, which I am told by its residents is superior both in winter and summer to Algiers, to our astonishment we only found about eight or ten English residents, and those connected with mercantile pursuits, though a few English and American families, birds of passage, pass the season here. And yet it has many and great attractions, with its large markets, cheap living, suites of apartments at a moderate price, cheap *voitures*, and possesses an exceedingly fine shaded promenade, rising on the cliffs above the harbour in several tiers adorned with every variety of lovely flowers, and again leading to another charming shaded walk beside the Ravin d'ain Rouina. From the promenade this week we saw below us, in and outside the harbour, the French squadron, accompanied with its many torpedo boats, and its manly sailors, apparently capable of any daring.

This city is wonderfully central, and to an enterprising spirit the railway speedily carries one to many romantic, celebrated spots, as the Theatre of Almoahadic and other native rulers, and not least those of the Romans, who have left their traces in abundant ruins on the spots of their former domination. Then, again, there are steamers giving access to Nemours, Malaga, Gibraltar, the Djebel (or mountain of the warlike Arab Tar-ik), and Tangier, thus giving a change to French, Spanish, English, and Moroccan scenes.

But my chief object in drawing attention to Oran is to speak of it, and these western regions, in their missionary aspect. There are persons possessing moderate means, say a gentleman and his wife or two ladies, who do not see their way to go to India or China, but, actuated by a missionary spirit, wish to spend their days in the Lord's service, and are not unwilling to escape from foggy London and that beloved land where the sun does not often shine, but where Christians and Christian privileges abound, to sunny regions where there are none. Such would find here a loud call for the glorious light of salvation, where poor souls are perishing for lack of that light which they may bring. The summers here, doubtless, are hot, but we have passed six summers in Algiers without inconvenience, of course, not needlessly exposing ourselves to the mid-day sun.

One cannot help contrasting the Riviera with its many Christian visitors and residents, with deserted Oran. There are five or six of its large districts, like little towns, accessible to evangelisation, and whilst Marseilles, for instance, has its well-managed McAll meetings in all directions, here there is nothing of the kind. There is the Temple with its two pastors, seventy perhaps attending out of a Protestant population of 1700, but no aggressive work among the people. A Spanish service in the Temple on Sunday afternoons, with a good many attendants, but its 25,000 Spaniards otherwise well nigh untouched. Its 15,000 Jews are building a grand synagogue; an aged and infirm brother is working among them in connection with the Paris Society for the Evangelisation of Israel. There is a nucleus to form an English church, when a suitable clergyman can be found; in the meantime a service might be improvised in the Temple by a layman, who would be welcomed.

And all these dark and benighted people are left to die in their sins; nevertheless they are most accessible, whether in the streets or in their houses; and most receive with gratitude advances made towards them, such as cobblers and tailors in their shops, servants in hotels, crossing-sweepers, poor women at their doors, old men on forms, gardeners, road-scrapers, sailors on the quay, soldiers, groups of Jews on Sabbath, Spaniards, Arabs, Berbers, and Riffs, etc., etc. Oh, the sad faces betraying aching unsatisfied hearts! My pen carries me along better than my aged legs, and my dear wife has seen many years of service, and is worn in physical strength, but still at work. What is wanted here is younger labourers, and we have our work elsewhere.

This modern invasion by the Spaniards is not with the sword, but the shovel. Labouring men come in flocks, driven away by the want of employment in Spain; they are industrious, hard-working men, honest and serious-minded, and free from the influence of the priests here. We saw a group of them working at the Carrière Fouque, old and young, and even a woman, for thirty or forty sous a day. They are easily recognised with their white sandals, flap hat, short jacket, red waistband, in shirt-sleeves, tight trews, and, whilst travelling, with the invariable shawl across the shoulder, they flock down to the alfa fields. They are, of all people, the most accessible to the Gospel.

But the negro village is worth visiting, perched on a breezy height, S.W. of the city, with its 8000 residents of negroes descendants of slaves and others. It is a weird sight altogether. Here are found the poorer gipsy Spaniards, Jews and Berbers, occupying little huts, gourbis, tiny tents, rough caravanserais. It has its irregular Arab market, and, happily, its schools. Groups are seen arrayed in all sorts of costumes surrounding Arab musicians with tambourine, or a tub of wood covered with a skin, on which they rapped at intervals in their recitations. How a magic lantern with Scripture scenes, a concertina, and a few songs, would outrival this, but it would need the utmost caution to accomplish the innovation.—Yours ever truly,

*Oran, May*, 1894. George Pearse.

## POOR MOTHERS AND THEIR BABIES.

"He is a nice little baby, isn't he, Miss?" and the widowed mother looked across with pride from her bed to the little bundle of mothers' meeting flannel and calico that lay on our knee. Within its borrowed wrappings there slept the three-days'-old baby, pink and sweet as a royal heir, and even so early budding with the promise of the same beauty, that its three fatherless brothers and little sister in no small measure possessed.

"It's a dear baby, but you could have done without it very well, couldn't you, Mrs. Harris?" "Yes, indeed, Miss; before it came I did wish I might never hear it cry, but it's brought the love with it, and I don't want to lose it now. I wish its father could see it. It was born just six months and a fortnight to the day he died."

"He was very fond of the children, wasn't he, Mrs. Harris?" "Oh, yes, Miss, he was a good husband and father. We were very happy, though the last two years we had a hard struggle, being as he was out of regular work. I shan't ever forget how he looked round at us when he was taken for death, and said, 'Oh my poor little children!' Four of 'em, you know, Miss, and the baby only ten months old, and this one on its way!"

"But you've been wonderfully helped ever since, haven't you?" "Why, yes, indeed; as I say, the Lord's been so good to me these last six months that I know He'll never forsake me, though I can't see what I'm to do with two babies on my hands, and to leave 'em as often as I can get a day's work. I used to leave the other baby with Jackie, and though he's only seven, he took good care of him, and kept him from crawling into mischief, but I couldn't leave this mite with him, and, besides, the School Board's down on you for keeping the children at home."

"You will have to leave them with some neighbour." "Yes, I suppose I shall, but no one will take them for less than sixpence each and their food, and then I work in fear all day, wondering how they'll be treated. Only the other week I was at the 'orspital with Willie, and a baby was brought in dying. It's mother was out at work, and she had left it in charge of a neighbour, who let it get up to some carbolic acid; and ever since then my heart's been in my mouth to think of leaving my children." "Dear Mrs. Harris, God loves these little ones better than you do, and if you have to go out to work you must trust them to his keeping."

We left the mother comforted very soon. Ah, how easy it is to comfort the poor! They are so ready to accept sympathy, to hope for the best, to commence over and over again with patience and courage the weary round of toil for themselves and their little ones. Give them but a crumb of consolation and cheer, and straightway it is transformed into the widow's barrel of meal in the strength of which they go many days. But we turned from the humble abode, saddened and perplexed by the problems it started into fresh life. Here was a bright, loving mother, comparatively young, into whose hands had beeen suddenly thrust, in addition to the cares and pains of motherhood, the task of filling the little mouths with daily bread. Bread that must be earned by arduous toil, which, joined to the work of the house, performed in early morning and late evening hours, must speedily drain the strength and health of the mother and leave her a physical wreck ere long. Oh, we knew the old pitiful story too well, but our heart was even more than usually sad to think of this lately bereaved widow, who had so bravely accepted the double responsibility involved in the death of the father and breadwinner. Yet she was only one out of numbers of toiling widows in that crowded, poor district, who lived with their families in one room, and eked out a bare existence by means of the parish dole and the occasional day's charing they were able to secure.

One sentence rang in our ears and stirred us with longing to help these toiling mothers in a more substantial manner, than by the occasional gift of garments and money entrusted to us for such cases. "You see, Miss, there's no crêche (*creech* it was pronounced) nearer than ——, or I could leave my babies quite easy," Mrs. Harris had said while talking over her difficulty. A "creech," yes, that was it, but how preposterous the mere thought of such an undertaking for a humble unknown worker! Banish such presumption, and let us be content to do what is in our power for our poor sisters, easing their burdens by such help as we can afford, and at least offering to them the sympathy of hearts and lives consecrated to Him.

Who in the days of feeble flesh
Poured out his cries and tears;
And though exalted, feels afresh
What every member bears.

Annie F. Perram.

38, *West Bank, Stamford Hill, N.*

## ECHOES FROM AN OLD PSALM.

"The heavens declare Thy glory,"
But who regards their voice?
Each planet tells its story
To bid our hearts rejoice.
For He who spreads their beauty
To light the darkest skies,
Will make the path of duty
The path where blessing lies.

The trees Thy mercy utter
In springtime, fresh and fair,
When young leaves spread and flutter
Like children's lips in prayer,
Reminding us that sorrow
Is but as winter's snow,
From which Thy servants borrow
Fresh food and strength to grow.

The moonbeams speak Thy praises
With cherubim of heaven,
Whose glorious choir raises
The song of sins forgiven.
Ah, wherefore not more often
Is vision raised above,
Beholding storm-clouds soften
In rainbows of thy love?

We cling to earth so nearly,
As though this life would last!
We prize our trifles dearly,
Until their joys are past.
Nor see in birds and flowers,
The Father's loving hand,
Which plead in twilight hours,
"When will ye understand?"

Look up! look onward ever!
Through moonbeams, stars, and sky;
For wealth, exhausted never,
Awaits the seeing eye.
Let not thy thoughts be bounded
By dusty lane and street,
When life is all surrounded
With mysteries so sweet!

C. Maud P. Battersby.

MR. SEALE-HAYNE, M.P., speaking at Newton Abbot, and referring to the Budget, said the profits of brewers in 1884 were assessed at £6,316,000, and in 1893 at £10,177,000, no less than 40 per cent. of an increase in ten years.

## A CONFERENCE ON MISSIONS.

Large and deeply-interested audiences have assembled in Clapton Hall during the past week for two days' Conference on "The World-wide Diffusion of the Gospel in Obedience to the Command of God." The afternoon meetings were devoted to accounts of the Lord's work abroad, while the morning and evening meetings were given to ministry of the Word of God on various topics bearing on Missions. On the first morning consideration was given to such fundamental points as "The Gospel to be Preached" and "The Authority and the Power for Preaching it."

RUSSIA AND CENTRAL AFRICA.

Dr. Baedeker, in the afternoon, thrilled every heart by his touching recital of the sufferings of the Stundists, their simple faith, and willingness to go anywhere and do anything if so be that God may be glorified. A poor Russian peasant who hears and accepts the Gospel in this way may know little of God, may be very ignorant of the doctrines of grace and the principles of the Word; but he knows that he has found a Saviour, and he must needs tell the good news to others, even though that involves for himself persecution and exile; for in the eye of the Russian police it is a very heinous crime to "make propaganda." The speaker added a few details as to his labours in the Russian and Siberian prisons, asking earnest prayer that the way might be kept open, that entrance might still be found to minister the Gospel to these unhappy prisoners.

Mr. F. S. Arnot told once more the story of Garenganze, how the Lord laid that region on his heart, how the way was opened before him as he went forward in faith, how after long journeyings and perils many, he reached Msidi's country, and how, after some years of isolation, reinforcements reached him. He went on to describe many features of the work, telling how God is giving blessing among these poor heathen. Mr. Arnot closed by intimating that a great African company had resolved to open a trade route from the East Coast, *viâ* the Lakes, to the Garenganze country; this, when carried out, will afford an easier route, fresh facilities, and large openings among hitherto unevangelised tribes.

Mr. Grant, who laboured thirty years in the Straits Settlements, urged very solemnly the heavy responsibility resting on the Church at home in view of the unnumbered millions perishing without the knowledge of Christ, without God, and without hope.

ITINERATION IN KIANG-SI.

Mr. E. J. Blandford spoke of the Lord's work in the Kiang-si province of China. He and his wife had learned to believe heartily in itineration, whereby the good tidings of grace are carried into remote parts, and reach the ears of those who would never hear unless the wandering evangelist came thus to them. We are not responsible for the conversion of China, but we are responsible for its evangelisation; and only by going from place to place, as did the Apostles, can this be in any measure accomplished. Realising this, he had sought to give much of his time to penetrating different parts of the province; and God had been pleased to give many tokens of his approval and blessing. There are many difficulties; the opposition is great, and the barriers are strong, but God's work is going forward in China. In an out-of-the-way place a Chinaman was asked by another Chinaman, "Why do these foreigners come here with the doctrine?" The reply was, "The time has arrived for them to come." So we believe; God's time is ripe, his time to bless China has arrived, and we want to be used as his instruments in blessing the heathen.

With regard specially to the work in Wu ch'en, where he and his wife had been labouring, Mr. Blandford spoke with deep thankfulness to God: souls have been saved, men and women have been brought out of darkness, and not a few of these are being used to spread the Gospel. Mr. R. E. Jones is alone at Wu ch'en at present, and earnest prayer should be made on his behalf.

WITNESS-BEARING AND PLAN OF ACTION.

In the evening practical and stimulating addresses were delivered. The first was by Dr. Neatby, who spoke of witness-bearing, taking for his text Luke xxiv. 48, "Ye are witnesses of these things"—words that were addressed, not to the Apostles only, but to the company of believers spoken of elsewhere as 120 in number. Witness of what things? First of all, of the person of Christ; then for the volume of the Book in which it is written of Him, "Lo, I come to do thy will, O God"; then regarding the death of Christ and his resurrection. By the power of the Holy Ghost this testimony was borne on the Day of Pentecost; and those who would witness to-day should seek to be filled with the same Spirit. A prerequisite for this is that we should be emptied of everything else, and in order to this, we may have to endure a broken-down body, loss of wealth, and other adverse experiences. Dr. Neatby referred to the many instances of testimony as to Christ recorded in the Acts of the Apostles.

Mr. Daniel Wood, after describing the second missionary journey of the Apostle Paul, maintained that the Divine plan for carrying the Gospel round the world was not simply preaching, but the establishment of a line of men, an unbroken band of witnesses, who shall connect distant and dark places with the starting point of Gospel light. This thought suggested pastoral oversight at home, regarding which the speaker asked whether there is in believers' gatherings sufficient pastoral work and teaching? In Rom. xv. 19—28, the Apostle tells of having preached from Jerusalem in a circle to Illyricum, and proposes to visit Rome in order to be brought on his way to Spain. Thus, there are three places: the place where we are, the brethren whom we go to visit by the way, and the "regions beyond," which the missionary has in view. Every believer should be in one of these places, and sustaining a definite relation to the furtherance of the Gospel. Workers away from home are not to go out independently, but to seek the fellowship of brethren who may help them. "I will go *by you* into Spain"—*by you* to Central Africa, *by you* to such a neglected town or hamlet. Faithful disciples of Christ have ever been a circulating medium through which the Gospel has gone forth into "the regions beyond."

Mr. Bergin spoke on the preparation, call, and maintenance of missionaries. Truly saved men and women, well instructed in the Scriptures, should find good preparation in Sunday-school work. As to the "call," sometimes the Holy Spirit singles out, as in Acts xiii. 2; at other times the fact of being chosen as a companion by a God-owned worker imposes a real obligation upon a suitable person. Three necessary constituents of a Divine call are: A personal conviction that God is calling one to serve Him in a particular place; the fellowship of brethren among whom one has lived; and the opening up of circumstances, even although this may cause delay. As to maintenance, the worker must look straight and alone to God; the Church must do its duty, and have fellowship with such as go to the front of the battle.

SECOND DAY'S MEETINGS.

Pastor James Stephens, the first speaker on Wednesday morning, had for his special theme, "The First (Apostolic) Missions," showing from Acts xi. 19, how persecution was used by God to scatter the disciples far and near, and how in going they "spoke" the word and many believed. But in Acts xiii. 2 we have a further development. We have seen the rank and file, so to speak, scattering the Word; now God the Holy Ghost makes definite choice of two men, designates them, and instructs the Church to separate them, set them apart to the work to which He has called them. This being done according to command, these two arose, went promptly, and began work straight away. Of course they had power to work miracles, which may partly account for their speedy success, but the real secret of this success was their faith in God and the fulness, directness, and persuasiveness with which they set forth the Gospel. In this way the speaker brought forth from the story of the first missionaries many lessons bearing closely on spiritual and apostolic evangelisation.

VERY PRACTICAL POINTS.

Mr. J. W. Jordan dealt with such questions as the call, preparation, and maintenance of missionaries. The call must come from God alone, who sanctifies (or sets apart) and consecrates (or fills) for some special service. The preparation is two-fold—God prepares his chosen servants, but on the other hand these must seek to prepare themselves in things likely to be of utility in the mission-field. Next comes the question of recognition. The elders and leaders in the Church are responsible to watch for and encourage those who give token of fitness for service. Then, when a labourer goes forth from any church or congregation, he or she must be followed by earnest prayer and loving gifts. The question of maintenance would soon be settled if every church realised the joy of supporting those who have gone forth from its midst to witness among the heathen.

Pastor W. Fuller Gooch spoke on the "Influence of the Hope of our Lord's Coming on Missionary Work." An intelligent acquaintance with the glorious hope gives definiteness of aim and directness of teaching; leads to holiness of life—which abroad as well as at home is, after all, the most potent testimony—and produces intensity of service, limiting as it does the time and space in which the work has to be done. Moreover, it keeps the labourer sitting loosely and lightly to the things of time, keeping his mind fixed on the Coming One; it quickens prayer and every Christian grace; and affords a definite and distinct motive to animate the native converts. In these and many similar ways the intelligent looking for the return of Christ influences and inspires missionary service.

Mr. T. B. Miller, in a few closing sentences, sought to bring the testimony of the morning to a practical and personal issue, in the question: What will the outcome be?

JEWS AND AFRICANS.

The afternoon was devoted to accounts of the Lord's work rendered by various brethren. Mr. I. I. Aschkenasi spoke of journeys to the Russian frontiers, and labours among the Jewish refugees at various points, and more lately at Jassy, in Roumania. He hopes shortly to return thither for further service. Meanwhile the Lord's work in his hands in Spitalfields is being used in opening many blind eyes and winning his brethren to the Lord Jesus Christ.

Mr. Peter Whytock told something of what God is doing on the lower Congo. At Lakunga, for example, Mr. Hoste had in 1889 seven converts, now there are 800 native members on the roll of the central church and its out-stations. Further up, among the Balolo, the work is yet to some extent of a pioneering character, but not without many tokens of the power of grace. Among other things shown by the speaker were two necklaces of human teeth which he had brought from a cannibal region. He closed by asking earnest prayer for the thirteen missionaries at present among the Balolo.

THE EAST AND WEST INDIES

were represented by a number of brethren. Messrs. Sparrow and Mitchell told of service in hot, unhealthy British Guiana and the Windward Isles specially among South American Indians (a dying race), African, Indian, and Chinese coolies and labourers. The condition spiritually and morally of these people is deplorable, but God has given wonderful blessing, and raised true and devoted men from among them. Some of these, as George Murrain and O'John, are now labouring usefully in Central Africa.

Messrs. Hill and Eagger spoke of somewhat similar service in the Straits Settlements, the Malay Peninsula and the East Indies, amongst Chinese tin miners, Indian coolies, Siamese, Burmese, and natives of the countries around. Here again it became evident that, notwithstanding many difficulties and much opposition, God is blessing his Word and calling out redeemed souls to Himself.

CLOSING TESTIMONY.

The last evening was devoted to addresses on "The Influence of the Hope of the Lord's Coming," "The Present Opportunity and Need throughout the World," and "The Cross: the Constraining Power for Missionary Work."

Mr. Henry Dyer unfolded some of the deep things of God as he read and expounded portions of the Word concerning God's Gospellers and the glory of the Gospel. The Gospel of the glory is ever, he showed, linked closely with the Gospel of the grace.

An earnest exhortation followed by Mr. Blair Neatby on the needs of the heathen world, which demand increased effort. He called for volunteers, for more hearty giving, and more earnest prayer.

Dr. Stewart closed the Conference by an address in which he set forth the constraining power of the Cross of Christ:—"I, if I be lifted up, will draw all men unto Me." Expounding the distinction between power and authority, the speaker brought out many practical lessons for labourers in the great harvest field.

With these final words in their ears many must have felt, as they left the Conference, that truly the Lord had been in the place, calling his people to more single-hearted and whole-hearted service in his name.

# NOTES ON DAILY READINGS.

### SUNDAY, JUNE 3.—JEREMIAH XXX.

This chapter and the next were not originally spoken, but written, the object being to calm the fears of the people amid the hardships of captivity, and to assure them of their return.

*Scattered but Saved* (1-11).—(3) Note the word Israel, showing that the ten tribes were to share in these blessings. Remember *all* Israel of Rom. xi. 26. (5, 6). The anguish of travail is followed by the great joy of which our Saviour speaks; so should the anguish of the captivity lead up to the glad triumph of deliverance. (7) There have been many such days in the history of God's chosen people, but in all the hand of the Saviour restrains the flood of destruction, and makes a way through the Red Sea. (8) Ask that the yoke and bands of sin should be broken from off thy neck, that thou mayest be free to serve, as those alive from the dead. (9) This can only refer to Christ, the Son of David. Mark his association with Jehovah as receiving equal honour. (10, 11) Repeatedly the words ring out, "I will save." Yet there is necessary correction. God cannot leave his people without chastisement. There is this difference, however, that He ends his foes, but mends his people.

*Wounded but Healed* (12-22).—The incurable are curable when God undertakes their case. Grievous though our wound, God has healing medicines. Though no one else will plead our cause, we have an Advocate with the Father. (14, 15) How many sorrows in our lives are directly attributable to our own mistakes and misdoings! But through all, the purpose of God for our redemption has been fulfilled, and He has been able to say, "I have done these things unto thee." (16) God uses men for the accomplishment of his purposes against his erring children, but He punishes them for the crimes they commit whilst serving his purpose. (17) An answer to the question in chap. viii. 22. (18-22) An exquisite picture of the restored city. Its literal and spiritual counterparts wait fulfilment, but let suffering, sorrowing hearts look through the gloomy valley to the vision that closes the vista, when they shall forget their sorrow in the thanksgiving, and their declensions in the boldness of access. God will cause us to draw near.

### MONDAY, JUNE 4.—JEREMIAH XXXI.

*Everlasting Love* (1-9).—When God delivers, his love includes all wanderers. Every family in heaven and earth is named after the God of love. (2) In the old Exodus march the remnant found grace and were brought into the Canaan of rest; thus from the Captivity some would return. God is always seeking rest for us. (3) This is the voice of Israel. There is no date to the love of God, it is an eternal circle. Some think that the expression refers to the drawing out continually of his loving kindness (see Psa. xxxvi. 10). That love cannot be turned away by our sins. (4, etc.) Take these promises to heart, O stricken backslider. Again thou shalt be built, and go forth in the dance, and drink the fruit of the vine, the cup of the communion of the blood of Christ. Lame and blind as thou art, thou shalt come again to walk by the rivers, and worship in the temple of God. (9) There are never such tears as those we shed when God has restored us, but we need to be caused to walk.

*Gathered and Kept* (10-14).—The prophet turns to the nations and isles afar. He who scatters knows where to find. He who gathers can keep. Let God keep thee. The sheep does not keep the Shepherd, but the Shepherd the sheep. (11) Emmanuel is stronger than the prince of hell. (12) The words have an inimitable sweetness. Let us seek these blessings. Oh, for the watered garden of the soul! Oh, for the sorrowless life! Oh, that our mourning may be the fabric out of which joy is made as dark clouds into pillars of light! Oh, to be satisfied with his goodness.

*Hope for the Latter End* (15-22).—Rachel died near Ramah, and her spirit is represented as haunting the spot, weeping as her children are gathered there, previous to their removal to Babylon (chap. xl. 1). It also received a fulfilment (Matt. ii. 17, 18). (16) As Christ was brought again from Egypt, so Israel should come again from the land of the enemy. (18) Ephraim, *i.e.*, the ten tribes. Contrition for sin precedes restoration. We all resent the yoke and need the goad. Oh, what a prayer is this, "Turn me and I shall be turned." When we are turned we are filled with penitence for the past. (21) The pillars mark the way back from exile. (22) Christian commentators refer this to the miraculous conception of our Lord.

### TUESDAY, JUNE 5.—JEREMIAH XXXII.

*The Purchase of the Field* (1-15).—The siege of Jerusalem began in the tenth month of the ninth year of Zedekiah. Jeremiah had been cast into the dungeon whence he had been removed (ch. xxxviii.). (3) King Zedekiah here recites Jeremiah's prophecies, and one can easily see how such words paralysed the operations of defence. (6, 7) A similar instance is recorded in Roman history when that city was besieged by Hannibal. The ground on which he was encamped was purchased. (8) It is very sweet when circumstances confirm the Word of the Lord. (9) About £2. (10) Two copies of the deed of purchase were made, containing the conditions and time of redemption; these were buried, and when opened at the end of the seventy years' captivity must have been very confirmatory to the faith of the restored people.

*The Prophet's Prayer* (16-25).—Oppressed with the perplexity of God's ways, the believer must turn to Him, sure that there is nothing too hard, and that his heart is full of mercy. We remind Him of the past, the wonders of redemption. We confess our sins, and the rightness of our sufferings. We lay out before Him the imminence of our danger, and talk to Him of the mystery of his commands and dealings.

*The Divine Reply* (26-35).—God takes up the prophet's words, "there is nothing too hard," and proceeds to enumerate his complaint against the chosen people. How true these words are of ourselves. We have only done what was evil. From the dawn of our consciousness we have provoked Him to anger, we have not hearkened to his voice.

*Light after Darkness* (36-44).—For his covenant's sake God would gather again his people, and convert their soul, and build again the city. We may turn these promises into prayers. (38) Cause us to dwell safely, and take us to be thy people. (39) Unite us to Thyself and Thine elect in the unity of thy Spirit. (40) Put thy fear in our hearts. (41) Rejoice over us with singing. (42) Make us glad according to the days wherein Thou hast afflicted us, and bring us good.

### WEDNESDAY, JUNE 6.—JEREMIAH XXXIII.

*Health and Cure* (1-9).—The Word of God has often come through prison bars. (2) When God does, none can undo. (3) Great things and difficult will be shown those who call upon Him; "mighty" *fenced in* (R.V. marg). Inaccessible and hidden things open at the call of the living Christ. (5) It was useless for the Jews to fight with the Chaldeans; they would only increase the carnage, and the houses would become the graves of the defenders. (6) Healing cannot be procured by our effort, but it comes to the yielded soul. (8) It includes cleansing as well as pardon. (9) Joy and praise, as well as fear and trembling, on the part of our foes.

*The Voice of Praise* (10-13).—The old hymns that could not be sung by the waters of Babylon would break out again over the wastes and desolations of the beloved city. The restored backslider brings his sacrifice of praise to the house of the Lord when his captivity is turned. (13) The shepherd in bringing his flock into the fold counts the sheep by striking each, as it passes, with a rod. The picture is one of pastoral peace.

*The Branch* (14-18).—Only the Saviour can be referred to. He is the branch from the decayed stock of Israel (chap. xxiii. 5). He alone is righteous. But see, He makes a righteous nation! (17-18) The office of king and priest shall be perpetual. Royalty and worship perpetuated in the priests and kings of the heavenly city. There is no such burntoffering as that of a consecrated life; or sacrifice like that of praise. Oh soul! wrap yourself about in the righteousness of Jehovah Tsidkenu.

*The Inviolable Covenant* (19-26).—The covenant referred to is the new one of Heb. viii. God will never change in his attitude towards us. What He is, He will be, when day and night have ceased. (24) The two families may be either Israel and Judah, or the royal and priestly families of David and Levi. But in spite of all the predictions of incredulity, and though his people may appear to have forfeited the mercy of God, yet they shall be established before Him in a position near to his throne, and endowed with blessed opportunities of vision and ministry.

### THURSDAY, JUNE 7.—JEREMIAH XXXIV.

*The Fate of Zedekiah* (1-7). Jeremiah must have keenly felt the hardship of damping the preparations of his people to resist Nebuchadnezzar. It would have been easier to prophesy smooth things. What madness to reject such admonitions as the Spirit of God forced from his reluctant lips. (5) Though he died in Babylon, he was buried with honour. Such as was denied to Jehoiakim (xxii. 18). Josephus says, Nebuchadnezzar honoured his remains with a magnificent funeral.

*The Fate of the City* (8-22).—Exodus (xxi. 2) lays down the Divine requirement that the bond-servant should go out free in the seventh year. This had fallen into disuse, but had been revived by the king, perhaps to secure the loyalty of the emancipated serfs in the siege. (11) The siege of Jerusalem was raised by Pharaoh, and in this interval of respite, the Jews again enslaved their bond-servants. (13) God is always on the side of the oppressed. (15) We aggravate our position when we return to the sins we had condemned and forsaken. (17) The last year of Zedekiah's reign was the Sabbatical year. God the set his people free from their happy service to Hi to a liberty of suffering which was bondage indee (18) These words were uttered as the Jews we rejoicing over their fancied deliverance. Th pronounced the return of the Chaldeans to the sieg and the hapless fate of those who had broken the covenant. Contrast man's violation of his covena with God's unchangeable stedfastness to his, and re O heir of promise, on a covenant ordered in all thin and sure.

### FRIDAY, JUNE 8.—JEREMIAH XXXV.

*The Rechabites* (1-11).—They belonged to t family of Jethro (Ex. xviii. 9, Num. x. 29, 32). Th were a nomad tribe, and had probably been driv within the precincts of Jerusalem by the unsettl state of the country (11). Jonadab was associat by Jehu with himself in the slaughter of the wo shippers of Baal, and he was zealous for God (2 Kin x. 15). (4) There were evidently several men of G amid the godless majority of priests. This was or The keeper of the door was probably the priest wh kept the capitation money paid by each male. Literal and particular obedience had been given to injunction uttered 300 years before by their fo father and director. They abstained from wine, a lived a pilgrim life. They had very little to fe when invasion swept over the land. The bird ca not though the bough sways, since it has wings; a the lighter our hold on this world, the less shall be perturbed by the changes and chances of th mortal life. Let us look for the city that ha foundations, and we shall hold lightly by the prese fleeting world. The pilgrim spiritis possible to all, as it was to Joseph in Egypt, not less tha literally to the patriarchs in Canaan.

*The Contrast presented by Israel* (12-19).—Jonadab commands were largely arbitrary, whilst Jehovah were based on moral considerations. Jonadab's we uttered once, Jehovah's repeatedly, and with perp tual earnestness and insistence. If Jonadab's we so universally and scrupulously kept by his childre how culpable were the Hebrew people in their dis gard and disobedience of the word spoken throu the prophets. (17) But, though the people we thus fickle and changeful, God could not be. As could not do them good, He must needs inflict t evil which He had foretold. How careful we shou be as to God's least commands, and especially abstain from fleshly lusts, and live the pilgr life; so will God bring on us all the good He h promised. (18) To stand before God may simp mean existence, or it may refer to the ministry the Temple. It is said that the descendants Jonadab are still in existence, as a distinct tribe.

### SATURDAY, JUNE 9.—JEREMIAH XXXVI.

*The Reading of the Roll* (1-19).—Nebuchadneza was at this time likely to besiege Jerusalem; but t incident took place some time before the last f chapters, and in one of the earlier sieges. (3) T purpose of denunciation and threatening is alwa redemptive. (4) Compare *v.* 18. Notice that th were words which the Lord put into the prophe mouth. (9) The fast was selected because a grea concourse of people would be gathered, and th hearts would be softened. This was an extraordina fast, intended to avert the threatened siege. appears to have been instituted at the wish of t people. The ungodly king had no share in it. It would appear that Baruch read it from the balco of the chamber to the people gathered in the co below. (12) The princes were assembled in coun in an apartment of the palace, occupied by t secretary of state, Elnathan (xxvi. 22), Hanani (xxviii. 10-17). (16) The matter seemed of su moment, that the princes felt impelled to communic with the King.

*The Mutilation of the Roll* (20, 26).—The nin month was our December. The chamber was warm by a brazen vessel containing burning charcoal. Jehudi read, the King cut out the portions and c signed them to the fire. Men still ignore those pa of the Bible that condemn them. The Church Rome has always burnt the book which exposes h manifold abominations. Let us have the whole bo in its integrity, allowing it to search our hea throughout. We cannot escape our deserts destroying the record of the laws which we hs transgressed. A sailor cannot avoid shipwreck destroying the chart which shows the rocks on whi he is drifting. You cannot escape the thief by sho ing the baying hound.

*The Re-writing of the Roll* (27, 32).—God's wo cannot fail. The volumes that contain them peri but they are eternal. (30) His successors were n his posterity. Zedekiah was his uncle. His s Jeconiah only sat on the throne for three mont and thus is not counted. We gain nothing reiterated and redoubled curses when we reject Go word. But the Lord hides his obedient servants the secret of his presence from the pride of man.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JUNE 10.

PASSAGE OF THE RED SEA.—Exod. xiv. 19-29.

GOLDEN TEXT.—Heb. xi. 29.

AFTER the destruction of Egypt's firstborn, the Israelites were practically sent out of the land (xii. 31-33). The word "borrowed" (xii. 35, 36) should be "asked for," as in R.V. What the Israelites received was not a loan, but a portion of the wages due for their long and arduous toil. The number who left Egypt was 600,000 men (xii. 37, 38), besides children and "a mixed multitude." The total could hardly have been less than two millions. Their course thus far can be traced. They journeyed first from Rameses to Succoth (xii. 37). Both these are districts rather than towns. Rameses is identical with a portion of Goshen; and Succoth lay at the eastern end of the Wady Tumilât, along the line of the lakes. Etham, their next stopping place—the Egyptian Khetam—was a district lying "on the edge of the wilderness" (xiii. 20). Their next command was a trial of their faith, for it led them back again to the Egyptian side of the lakes (xiv. 1, 2). It was "by faith" that Moses obeyed.

It is not possible, nor is it necessary, to determine at what exact point the Israelites crossed the Red Sea. The common view is that "they entered the sea near the town of Suez, and crossed in the direction of Ayun Musa (the wells of Moses). The distance is about three miles at high tide."

THE DIFFICULTY OF THE ISRAELITES.—Pi-hahiroth was a small village or station west of the Red Sea. Migdol was not a town, but, as the name intimates, a watchtower on some neighbouring hill. Baal-Zephon was probably a temple, or some sacred place dedicated to Baal, the Phœnician sun god, and to Zephon or Typhon, the Egyptian god of darkness or evil. With impassable mountains on their west and south, the Egyptians pursuing them from the north, and the Red Sea on the east, they appeared to be caught in a trap. But their difficulty was not one of their own choosing. God had led them into it (1, 2). They were in the path of obedience. Learn the lesson that God may lead his people into difficulty and danger. Do not conclude that you have missed your way because you are finding difficulties in your Christian life.

THE MIRACULOUS DELIVERANCE.—God may lead his people into difficulty, but He will not leave them there. His first miracle was one of *protection* (19, 20). God put Himself between his people and their enemies. The pillar was light to direct or darkness to confound, according to the attitude men maintained towards God. It was not the first time that God had made a distinction between Israelites and Egyptians. He does it still between believers and unbelievers (2 Cor. ii. 15, 16). The very Gospel that saves some condemns others. God is against those who are against Him. What harm can the Egyptians do to the Israelites while God defends them? The same defence is yours.

The second miracle was (1) *a miracle of power.* "God has not tied Himself by nature's laws, but when He pleases, He dispenses with them, and then fire does not burn nor water flow" (*Matt. Henry.*) The fact that God made use of the sign of the stretching out of Moses's rod, and called the east wind to his aid, does not make the event less miraculous. It was such a display of power that it was frequently celebrated in the songs of the Israelites (Psa. cvi. 9; cxxxvi. 13, 14), and struck terror into the hearts of the people of Canaan (Josh. ii. 9, 10).

(2) *A miracle of grace.* If God had been as easily offended as we are, and as ready to give up an undertaking at the first sign of ingratitude on the part of the people, He would not have wrought this miracle. See the spirit in which they met the difficulty (10-12). Could anything be more foolish or more ungrateful? Yet God replies to their murmuring by this great miracle. "If we believe not He abides faithful."

(3) *A miracle of judgment* (23-28). The Egyptians are *presumptuous* enough to attempt to follow where the Israelites led. After the lessons God has been teaching them through the plagues they are without excuse. They have chosen a course of direct opposition to God, and are being hurried along that course to their own ruin. Soon they are *in perplexity.* The morning watch (24) at that time was from two a.m. to sunrise, which in April would take place between five and six. The "look" of God probably describes a sudden flashing of dazzling light from the dark cloud. God checked the Egyptians, and made them as eager to flee from the Israelites as they had been to pursue them. Their conviction comes too late to help them. The waters that had been a wall of protection to Israel became a means of death to their enemies. Pharaoh was not among the victims; but the discomfiture of his armies was complete.

# For the Young.

## "WHAT IS THE SEA LIKE?"

"I WISH I could get my Georgie away to the seaside for a week or two," said a poor widowed mother, whose little boy was a scholar in our ragged school. "He has been poorly for such a long time, and I am afraid he will go into consumption. The doctor says he needs a change now, but I can't afford to send him away."

Our school is situated in the far East of London, and is connected with the Ragged School Union. So I resolved to send the boy to one of the many Homes of this Institution, which are kept for the very purpose of affording poor children a change of air, such as could not possibly be otherwise obtained. Now, I had visited the "Rob Roy" Home at Ramsgate (which is situated in the Margate-road, on the right as you drive into Margate), and knowing its delightful surroundings and internal accommodation, I wrote to the secretary on behalf of poor drooping little Georgie.

I have the most happy recollections of my visit to the "Rob Roy" Home early last summer. The house stands in its own grounds, with a lawn and extensive gardens, which are stocked with fruit trees; whilst the sands on the beach at either Ramsgate or Broadstairs afford endless amusement, and the wagonette drives into the country add immensely to the delight of the poor and ill-clad children, who are sent thither from time to time. Within the building everything is sweet and clean; the children's tattered clothes are often exchanged for sound garments; the bedrooms are well ventilated during the day; the dining-room and other apartments are all comfortable and airy, and everything conducive to healthfulness and happiness is carefully studied by the matron and her helpers. And whilst the children are well fed with good and wholesome food, their spiritual needs are by no means forgotten. In fact, the little folks seem to enter into the devotional engagements as heartily as they do in the building of castles on the sand.

Well, to this Home little Georgie was sent for a fortnight. And how much—or rather, how little—do you think this fortnight's holiday cost us? Only six shillings! Railway fare from London to Ramsgate and back, and board and lodging for a fortnight—all for six shillings! Of course, if there were no such institution as the Ragged School Union, this could not have been done at the price; for the outlay is considerably more than this per head. I need not say that Georgie thoroughly enjoyed himself, and came back looking quite brown and healthy, and is quite strong again. Why, I am sure there are many of the young readers of THE CHRISTIAN who would each have volunteered to pay the expenses of Georgie's holiday had they seen the marvellous difference in his appearance.

But I want to tell you now about this little fellow's sister, Alice. She is about sixteen years of age. She told me in the school, the day after her brother's return, how he had enjoyed himself, and how much better he was. Some other girls joined us, and each remarked upon the improvement in Georgie, and how pleasant a visit to the seaside had been to those in the company who had been away, when Alice surprised me by saying:

"WHAT IS THE SEA LIKE?"

I cannot describe my feelings when this question was put. A tear came into my eye and a lump into my throat as I thought of the numberless children who, like Alice, had never seen the sea, and whose sad circumstances prevent the possibility of a holiday at the seaside; and I resolved to ask the youthful readers of THE CHRISTIAN to lend a helping hand in sending away to the seaside for a fortnight some of the drooping boys and girls of East London.

I have visited other Homes of the Ragged School Union, and can testify to the care bestowed upon the children by those in charge, and to the kindness of visitors who drop in, and sometimes provide a special treat for the children. One afternoon last summer I called at the Folkestone Home, and a young lady had on that day given the seventy girl-residents a birthday treat—I think it was her ninth birthday; and how it was appreciated! It did one good to see the merry sparkle in the eyes of the children.

While I was there on that occasion the postman came, and several letters were handed round. I was both amused and interested to see the joy depicted upon the faces of the recipients; but one of the girls was reading her letter—which had come from her mother—to a companion by her side, and I could not help hearing some of the sentences from the epistle. The mother, amongst other things, said, "But we do miss you so; it seems so long since I saw you." The child raised her eyes from the letter, and turning to her companion said, "Ain't that nice?" My heart was touched at this simple but pathetic incident, and, turning away, I thought of the immense advantage to spirit, soul, and body, which the Holiday Homes of the Ragged School Union afford these waifs and strays.

I feel quite sure that you would like to answer Alice's question, "What is the sea like?" by enabling some of the poor children who are situated like Alice, to go and see it for themselves. And I do not know a better way of doing so than by helping the R.S.U. to send away to their seaside Homes as many children during this summer as can possibly be accommodated. Contributions may be forwarded to the office of THE CHRISTIAN; or sent direct, marked "Holiday Homes," to Mr. John Kirk, Secretary, R.S.U., 37, Norfolk-street, Strand, London, W.C.

FRED THOMAS.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Pershore and neighbourhood*, to June 1; *Bromley, Kent*, June 3; *Guildford*, June 9 and 10; *Conference Hall, Mildmay*, June 17 (7 o'clock); Mr. Josiah Spiers, *Alva, N.B.*, to June 1; *Camelon Village, near Falkirk*, June 2 to 13; Mr. George Goodman, *Boston-street Mission Hall, Croydon*, June 3 to 9; Mr. Phillips Welch, *Presbyterian Church, Finchley*, June 4-8.

CHILDREN'S SCRIPTURE UNION.—Sun., June 3, Acts xii. 13-25; Mon., 4, xiii. 1-13; Tues., 5, xiii. 14-25; Wed., 6, xiii. 26-41; Thurs., 7, xiii. 42-52; Fri., 8, xiv. 1-18; Sat., 9, xiv. 19-28.

# A MISSIONARY CIRCLE.

AT this time, when so many missionary societies are suffering from lack of funds, I thought it would not be inappropriate for me to tell how £33 was collected last year in a new effort for foreign missions, trusting that the idea may be a suggestion to many others.

About two years ago a few of us met together to talk over "old days" and renew the friendships formed some seven years previously at a boarding-school in the north of London. Many were unable to meet with us, among them two sisters, who were shortly going out as doctor and nurse to the Women's Hospital, Hankow, China. We suggested making them a parting present. There were varied opinions as to what would be the most acceptable gift. Finally, this was the form we decided it should take—we should support every year one bed in their hospital, thus keeping an interest in them continually, and sharing in Christ's work done by them. We wrote to all their school contemporaries, telling them of the undertaking, and inviting them to join us. We received most hearty responses, and were thus enabled, before our friends left for China, to promise them yearly the support of *two* beds.

We then remembered, that there were other old girl missionaries already in the field unaided at all by the sympathy of their old schoolfellows, and we longed to do something for them. Girls from the same school, only of an earlier period than ourselves, heard of our effort and wished to join us, and do something for their contemporaries in heathen lands. Those still studying at the school wanted a share in the joy also, and so we started the W.C.H. Missionary Circle, our motto being—

We have a fellowship of hearts,
To keep and cultivate,
And a work of lowly love to do
For Him on whom we wait.

The lady-principal is our president. One of the old girls has proved a splendid and indefatigable hon. secretary, a committee has been formed, and a sewing branch.

On Friday week we met in the dear old school grounds for our second annual meeting. We had with us one of the old girl missionaries, who is home from China on furlough, and received several letters from other parts of the world, where we are sending little gifts for Christ's sake, and "Auld lang Syne." If any wish for further particulars, with a view of starting a similar circle, I should be pleased to communicate with them.

ONE OF THE CIRCLE.

*Magnolia House, Stratford.*

EVERY FAITHFUL LIFE is a mountain in the way of Satan's progress.

## CENTENARY OF BILLY BRAY.

To-morrow will be the centenary of the birth of the famous Cornish preacher, Billy Bray, who was born at the little village of Twelve Heads, near Truro, on June 1, 1794. In his lifetime no evangelist was more popular throughout the counties of Devon and Cornwall, and since his death his published biography, from the pen of Rev. F. W. Bourne, has made countless thousands familiar with the fame of one of the quaintest and withal one of the most devoted preachers of the Gospel ever given by God to the villages of England. It is not fitting that the occasion of the centenary of his birth should be allowed to pass by without some reference to his work and tribute to his memory.

He belonged to an order of men to whom England owes more than historians of the old school whose interest was absorbed in courts and dynasty, in wars and intrigues, have ever recognised. The rural districts of England have been saved from vice and heathenism largely through the self-denying labours of simple-minded men of lowly rank, who though without culture and refinement, without Episcopal ordination or canonical approval, have gone forth preaching Christ in homely language understood of the common people. Billy Dawson, the Yorkshire farmer, Sammy Hicks, the village blacksmith, Little Abe, of Berry Brow, and Billy Bray, the Cornish miner, are noble examples of such men whose genius and eccentricities were used of God for great and glorious ends.

Billy Bray's work was accomplished in connection with one of the lesser known of the Methodist bodies, the Bible Christians, or, as they were at first called, "the Bryanites," whose stronghold is in the western counties of England. Their founder was a William O'Bryan, whose zeal led him to unconventional methods of Christian effort. Expelled from the Methodist Church on this account, it would seem that he formed in the North of Devon the nucleus of a Society, whence grew this denomination. It was chiefly in their little chapels among the villages of Devon and Cornwall that Billy Bray preached with quaint humour and burning zeal the sermons which led to the awakening of many souls.

No sooner was the drunken miner converted than he began earnestly to seek the salvation of his neighbours and friends, his wife being the first-fruits of his efforts. Billy's experience of the great change wrought in him by the grace of God was characterised by great joy, and he had remarkable methods of expressing the gladness of his heart.

In passing over the hill on which now stand the church and vicarage of Baldhu, some five or six miles distant from Truro, Billy said the Lord had given him a message, "I will give thee all that dwell on this mountain." He there and then knelt down and prayed for the inhabitants of the three houses then standing on the hillside. They were converted through his prayers and efforts. By-and-by a church was built on the spot, but to Billy's dismay the clergyman was of Puseyite proclivities. Unbounded was his joy, however, when, at a later date, he learned that in the vicarage on the hill there was at last a converted parson who preached the simple Gospel of Christ. Oh, for more of the earnest prayer and unwavering childlike faith of Billy Bray!

Quaint indeed were some of his sayings. Talking of trials and blessings in a love feast, he put it thus: "Well, friend, I have been talking vinegar and honey, but praise the Lord, I've had the vinegar with a *spoon* and the honey with a *ladle*." There is true wisdom in this: "I would rather *walk* to heaven over the roughest road with bleeding feet than *ride* to hell even in a fine carriage." True faith rings out in such words as these: "If Billy gets work he praises the Lord; when he gets none he sings all the same. Do'e think that he'll starve Billy? No, no, there's sure to be a bit of flour in the bottom of the barrel for Billy. I can trust in Jesus, and while I trust 'im, He'd as soon starve Michael the Archangel as he'd starve Billy!"

Once asked what was the secret of his continual joy, Billy's reply was that we must become fools for Christ's sake; men like the good vicar were placed at a disadvantage, since they had so much to unlearn. "For some of us, you know," added Billy with dry humour, "are fools to begin with."

There are still many living who heard Billy Bray preach, and doubtless many still survive who were led to Christ through the efforts of this eccentric preacher of the truth. Billy also had a passion for chapel building, and several plain, unpretentious buildings within a few miles of the spot where he lived and died remain as the monuments of his zeal for the extension of the cause of God. Many a curious story is told of the unconventional methods by which he secured the funds for the building of these village chapels. They have no architectural beauty, but surely a halo of consecration lingers about these humble Bethels, which have been to many a Cornish miner the very gate of Heaven and the house of God.

One of the chapels thus built, owing to the closing of the mines, is now disused, and superseded by a neat and comfortable building erected in the vicinity, and known as the "Billy Bray Memorial Chapel." This chapel at Carharrack, a little village not far from Redruth, the centre of the once-thriving mining industries of Cornwall, is to be the scene of gatherings of great interest to-day, to commemorate the centenary of the birth of this remarkable man. Representatives of the several branches of the Methodist Church combined to bear their testimony to the life and labours of Billy Bray. It will be a dark day for England when the line of preachers of whom this Cornish miner was such a conspicuous example, becomes extinct. God grant that the rural districts of our land may never lack men of homely language, native wit, and consecrated genius, who shall proclaim to their neighbours and fellow-toilers the unsearchable riches of Christ. There is a place for the rough stones of unpolished granite in the glorious building of the Church.

N. Y. T.

## BLACKTHORN STREET CHAPEL,

BOW COMMON, E.

This Christian church (pastor, Rev. T. J. Hazzard, 52, Addington-road, Bow, E.) is situated in the heart of a district where poverty and sin are rife, and where "Satan has his seat." Here, without any social advantages, struggling day by day with difficulty, with a congregation made up of the "common people" who still hear gladly the tender message of Jesus, the Lord has graciously owned the efforts of his people, and used their testimony to the ingathering of many precious souls, and the building up of believers.

The work amongst the young, which, in view of the serious growth of sacerdotalism, is of such vital importance in these evil days, and the many other agencies in operation, have so increased that, unless additional accommodation is provided, much of the work must be dropped.

This being so, many friends of the work, far and near, were asked to meet together last Thursday for a day of prayer, that, on the spot and unitedly, they might lay before the Lord the sad condition of the neighbourhood, especially in regard to the alarming spread of Popery, Ritualism, and irreligion, and to plead with God that He would lay it upon the hearts of the stewards of his wealth to provide the remaining third of the means necessary for the erection of a suitable hall for Gospel work, so as to free the present premises for Sunday-school, drift children, and general mission work.

Many friends assembled, morning, afternoon, and evening, and others who could not be present in person united at set times during the day in earnest and believing prayer. Helpful and timely words were spoken by various friends at the different gatherings. But the one business of the day was prayer, and hearts were poured out in adoring praise and fervent petition for the spiritual blessing of the neighbourhood, and the material supplies so urgently needed. It was felt all through the day that only as God interposed could the work be done, the need on the one hand being so great and the weakness and poverty of the people being so apparent on the other. But the keynote of the day was that of Jehoshaphat, "Our eyes are upon Thee," and ere the day closed there came clear indications of coming help in answer to faith and prayer.

I had the pleasure of spending an hour at that day of prayer, and heartily endorse what has been said above. A Roman Catholic building is in progress near by.

R. C. Morgan.

ASCOT RACES.—Mr. A. E. Sidford, of Bracknell, Berks, is very anxious that a greater amount of Gospel testimony should be given to the fashionable throng that attend the races at Ascot. Any friends who can help either by speech or playing on musical instruments should put themselves in communication with Mr. Sidford.

## Revival Reminiscences.

In Wales the Revival began in September, 1858, through a minister who had been to America and seen the work of God there. He laid his impressions as to the unsatisfactory state of things in the Church before another minister, who had the same feeling. The second minister could get no rest till he called meetings for prayer; then the holy flame was kindled and spread far and wide. Here we cannot help noticing how God works on men who are living far apart when He wishes to bring to pass his great purposes of love, and how strangely He can bring the like-minded together.

At various times and in various places the movement was breaking forth in England; it was sporadic, and each place seemed quite independent of every other. It was felt among the Staffordshire colliers; also in Cornwall, in Dorset, and in Wiltshire villages. It did not begin in London till the autumn of 1859, when meetings for prayer were called, mostly in the East-end, and then, a little later, in the City. But it was prayer everywhere. Then with prayer came conversions, excitement, interest, great congregations, crowded chapels and churches, vast social changes. The very news of what God was doing in one place would fall on another place like a spark on dry grass; immediately the work began there also. Small places were not seldom the first to obtain the blessing, and from them it passed on, carried by the winds of God to larger populations.

PORT GLASGOW.

The spread of the Revival to this place was owing to certain families in Coleraine, Ireland, having many relations in it, for whom they prayed earnestly and believingly. There was also direct effort. A gentleman who had two sons in Port Glasgow felt moved to go over from Coleraine, to tell them what great things had been done there, and urge them to flee from the wrath to come. He had a meeting in his son's kitchen, which was well attended. A girl convert was its first result; then one of his sons, then a young man; then the excitement caught the whole place. The provost opened his store for meetings, and at one of the earliest there were many conversions; "during the singing numbers were carried out in great distress of mind; the people were much agitated, and some even ran out of the meeting in fear." Of an evening meeting in the store, where 2030 persons were present, a minister writes: "One person cried out, and then another, and another, and some of the cries were as piercing as anything I ever heard in Ireland. . . . Some of these girls who cried for mercy were the worst characters in the town. After the meeting had been desired to separate, a great many remained behind, most anxious to hear the Word." They even lingered in the streets, still ready to hear. Port Glasgow was the portal through which the Revival entered Glasgow.

J. G. P.

Sir,—May I add a word of testimony to the many which have been recorded in reference to the great Revival of 1859? Though I was then (like others of your correspondents) only a youth, yet I have never forgotten how the events of that time seemed to give force and clearness to the deeper truths one was learning from God's Word written. And throughout a ministry of twenty-seven years it has been deeply impressed on my mind how much of what is best and brightest in Christian life and teaching had its origin in that period of gracious visitation. It appears to me to be the source from which multiplied agencies and influences have come down, watering Christ's Church at home and abroad with streams of blessing. The faith of God's people and all Gospel ministries seem to me to have been quickened by the wondrous work God wrought in 1859 in the North of Ireland and elsewhere, more than by any one thing beside.—Yours faithfully,

Geo. Alex. Allan.

*Moreton House, Cheltenham.*

PROTESTANT REFORMATION SOCIETY.—The monthly prayer meeting was held on Thursday last in the committee-room, 20, Berners-street. Prayer was offered for the society's missionaries and the two probationers at Liverpool, also for those who have recently come out from the Church of Rome. Rev. W. R. Mowll brought the meeting to a close by reading and commenting on several passages.

## Dependence and Confidence.

These have been well said to be the elements of prayer. It may be better urged that they comprise the whole of spiritual life; and, perhaps still better, that the more they are examined the more clearly they are found to be the two foundations upon which the whole superstructure of Divine life in man is based.

Satan knew that, and planned his destruction of man accordingly. Look at his subtlety, when, by obtaining Eve's attention to questioning God's restriction about eating of the fruit of the trees in Eden, he deftly implies a mere modicum of undue restraint; then, having succeeded in effecting any breach in her *confidence*, and thus turning the balance of her heart, he instantly flashes before her imagination the glitter of *independence*. "Ye shall be as gods...." and his work was done!

On no account would he have ventured hope of success by suggesting independence, before he had first impaired (in fact destroyed) confidence—for, confidence is as an arc, which can sustain no breach; it must be perfect, or it falls. Thus, whilst the act of disobedience was the external which invoked penalty, it was at once the exponent of a root principle of evil in man, and all comprised in broken confidence and desire for independence: independence, imagined or desired, forthwith becomes the soil in which all the enmity of Satan against God could live and thrive in man.

The act of disobedience was not in itself the sin, but inasmuch as every principle is incomplete without an exponent, the evil which had been injected needed some act to manifest it. All sin is the outcome of the two factors, broken confidence and imagined or desired independence.

The grace of God was immediately exercised for, upon, and in behalf of man, the object of God's love; and henceforth promise became the new ground in which confidence was possible to be restored. The fact of dependence, meanwhile, never having been disturbed, further than in the transient imagination, was left to be realised by man in his tearful career, until, in due time, the God-promised Seed appeared to put away sin by the sacrifice of Himself.

How beautifully He came, manifesting to the full dependence and confidence in such manner before men as to constitute Himself the grand primal exemplar of those principles, walking day by day and hour by hour truly as the Second Man in all man's tearful path, with the Sin-bearer's load added.

Make a practice of tracing every known evil in yourself to those two principles of evil, want of confidence in Him and consequent degrees of imagined or desired independence. The grace of God is the only remedy and restorative. He never will fail us in our dependence upon Him; and our confidence not only pleases and honours Him, but it reunites man to Him in Christ.

The outward act of disobedience thus being the expression of the principles of mistrust and denial of dependence—or, in other words, the manifest act of the creature in disobedience to the Creator's expressed will—thus became the exponent of a principle within him; whilst the act is not the sin itself, but the sin lies deeper than the act, even in the principle contrary to God, which Satan had implanted.

We *are* dependent and we *may be* confident. To his grace be all the praise.

*Hull.* J. E. O.

## TRAINING INSTITUTE, COLWYN BAY.

The African climate having proved so deadly to missionaries and explorers, the inspired idea occurred to one who nearly lost his life there to bring over suitable and promising converts; and train them in Britain as missionaries to their own people. The gentleman who gave birth to this idea is Rev. W. Hughes, founder and principal of the Congo Training College, Colwyn Bay, the "Naples of North Wales," as it is frequently called.

The suggestion was at first regarded as Utopian, but Mr. Hughes persevered through difficulties, obstructions, and even unpleasant oppositions. He has now the support of many friends of position and influence as his committee, the King of the Belgians and Mr. H. M. Stanley, the well known explorer, being the first patrons of the Institute.

On leaving Africa, Mr. Hughes brought with him an emancipated slave. This boy and another, who had shown a great affection for him, were his devoted nurses while near to death with African fever during the voyage home; and with this small nucleus he started the present handsome college in Colwyn Bay. There are fifteen students there at present, and the principal is preparing to receive fifty; an additional wing is now built. The training of African females is also included in the scheme. There is no knowing where the movement will end in this Welsh-African colony. Some of the students have returned, and are doing good work. One has turned out a good preacher, and addresses hundreds in all the villages and towns he passes through with marked effect and success.

REV. W. HUGHES.
*(From photograph by Mr. J. W. Thomas, Colwyn Bay.)*

Each of the students is taught a trade or profession, and will be able to teach people of their own colour and language how to read and write, build houses, make clothes, cure diseases, engage in honest barter, avoid the savagery of heathen life, and teach the poor dark worshipper of the fetish to look away from the dumb helpless idol to the living God.

The executive committee having decided on enlarging their field of operations, Mr. Hughes was commissioned to arrange for doing so, and established last summer in Africa three new institutions, which, with two others, will send the most promising of their students to receive a further training at Colwyn Bay. An earnest appeal is made by the committee to all Christian friends, so that the work may be developed both at home and in Africa.

Those students who have returned, and who are now teachers and preachers, costing nothing, are doing splendid work; they write, being so imbued with love for their work, that "they are willing to die for God if necessary."

TORQUAY.—Mr. Hunkin, of Truro, has been conducting Gospel services at the Chelston Mission Hall, and taking part in the open-air services, conducted by the resident missioner, Mr. Levi Powell. The work of this Mission is being greatly blessed. The services are largely attended. Several young people have publicly confessed Christ, and are taking part in the services, both in and out of doors. The Sharon Home of Rest, which is near to the Mission Hall, and is under the management of the missioner's wife, is prospering, and is being blest to the spiritual good of many.

## RABINOWITZ ON ZECH. XII. 10.

Dr. Gordon, of Boston, has lately published in *The Missionary Review of the World* a very interesting account of conversations he had last year at Chicago with Joseph Rabinowitz, the well-known leader of the Israelites of the New Covenant. In one of these Rabinowitz said to him: "Do you know what questioning and controversies the Jews have kept up over Zech. xii. 10: 'They shall look upon Me whom they pierced'? They will not admit that it is Jehovah whom they pierced. Hence the dispute about the 'whom.'"

Here it may be well to remark that the word "whom" in the Hebrew of this passage is preceded by a particle, *eth*, usually considered the sign of the accusative case, and as such giving a definiteness to the relative which we might express by "the one whom." This particle consists of two letters, *Aleph* and *Tau*, the first and last of the Hebrew alphabet.

"Do you wonder then (proceeded Rabinowitz) that I was filled with awe and astonishment when I opened Rev. i. 7, 8, and read these words of Zechariah, now quoted by John: 'Behold He cometh with clouds, and every eye shall see Him and *they also that pierced Him*,' and then heard the glorified Lord saying, 'I am the Alpha and the Omega.' Jesus seemed to say to me, 'Do you doubt who it is whom you pierced? I am the Aleph-Tau, the Alpha-Omega, Jehovah the Almighty.'"

This may at first sight seem fanciful to us dull matter-of-fact Anglo-Saxons, unfitted mentally as we are to appreciate the vein of mystic truth so often to be found in Scripture, and so dear to the Oriental and specially to the Jewish mind. But we must remember that the Scriptures were written by Jews, and, in the first instance, for Jews; so that the effect of a discovery such as this upon a Jewish mind is worthy of attention, and deserves our careful consideration. If we look at any of the translations of the New Testament into Hebrew, we find that they render, "I am Alpha and Omega" by "I am Aleph and Tau." This somewhat confirms the thought expressed by Rabinowitz. Furthermore, on looking at Hengstenberg on Rev. i. 8, I find that he points out that in three places in the book of Revelation where "I am Alpha and Omega" occurs (i. 8, xxi. 6, xxii. 13), they are followed by the words "the beginning and the end," which words, he thinks, "are to be regarded as an accompaniment of Alpha and Omega, and are appropriated to this purpose because they begin with the first and the last letters of the Hebrew alphabet."

That is to say, the Greek words *archee* (beginning) and *telos* (end) respectively begin with *a*—the equivalent of *aleph*—and *t*—the equivalent of *tau*, the first and last letters of the Hebrew alphabet.

May not this throw light on Heb. xii. 2, where Jesus is called "the author (*archeegos*) and finisher (*teleiotees*) of our faith"? To Jews—and the Epistle was written to such—the words would suggest the *aleph* and *tau* of their alphabet, and would add to the significance of the words themselves, the thought that Jesus was faith's *alpha* and *omega*, beginning and end, or, as we sometimes express it, the "all in all" of faith.

This, at least, may be a possible confirmation of this interesting view of Zech. xii. 10, which seems to have made so deep an impression upon the Jewish mind of that eminent servant of God, Joseph Rabinowitz. H. E. B.

CRUELTY TO CHILDREN AT LIVERPOOL.—A few days ago a sad case of cruelty to children was disclosed in the Liverpool Police Court. Four little orphans, three of them girls, on the death of their father a year ago, went to live with an aunt, who seems to have treated them in a very heartless manner; she not only beat them herself, but urged their elder brother to thrash them with a strap. The eldest girl, aged fourteen, had for some time been working for a policeman's wife, who on seeing her pitiable condition, covered with bruises and marked with blood, ascertained the facts, with the result that proceedings were instituted. The woman was fined £5 and costs, in default two months' imprisonment; and a warrant was issued against her nephew, who had more than once obeyed her unkind orders to ill-treat one of his sisters. The sequel is of more practical interest: The four orphans, ranging in age from seven to fourteen, were last week admitted into Mr. Müller's Orphan Houses, Bristol, where they are sure to be well cared for, and where it is hoped they will, in the language of an esteemed correspondent, "find the mercy of the Lord unto eternal life.'

# The Evangelist.

## "SAY IT LIKE JESUS DID."

By Mrs. HARVEY-JELLIE.

A solemn hush was over the house. In the room upstairs the light was shaded, and all was very still. Little Jetta, the dark-eyed "fairy queen" of the house, had ceased to laugh and play, and was lying quietly there, with spirit hovering between two worlds. The faithful nurse had turned to prepare yet one more remedy, and the anxious father watched his sleeping child.

He was a prosperous man of business; but what just then was wealth or fame to him compared with the life of that treasure on which he doted? A few strokes of his pen could command large sums of money, but no prescription, however carefully written, could secure what was of vaster worth to him, the health and life of his beautiful child.

Since his wife's death, three years before, all his devotion had been lavished on Jetta, the companion of his lonely hours. No thought of personal religion ever passed through his mind; he was intent on selfish and worldly interests. But he could not say he had not heard the Gospel; for, nestling in her father's arms, that merry girl would prattle on and tell him sweet and touching tales she heard in the Sunday class, and how Mr. Weston said it all, and he would not check her pretty talk. The teacher was a friend who lived near, and had begged that Jetta might join his infant class, and every week her young heart gathered in some new and precious thought, like seedlings into the good ground.

"Father, dear," said the waking child, "can you say it just like teacher does?" "Yes, darling, anything you like; what is it?"

"You find it, then; my mark is in the place." Love claims swift obedience, and quickly taking up her book, he read: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

"No, not like that," she said, half fretfully; "he doesn't say it that way." "You are too ill to listen, dear, wait a little, and Mr. Weston will come and see you, and he shall say it."

True to his promise, the teacher was soon there, and sitting with the little hand in his, he asked if he should sing to her. "Please say those words again, and say them like Jesus did," she said. He remembered how interested she had been in the verse, and what he said about it, and with a momentary prayer that he might catch an echo of Christ's tone, he repeated it through slowly. A look of gladness spread over the countenance as he paused.

"Now the last part again; it sounds so beautiful;" and he said, "Of such is the Kingdom of Heaven." "Does it make you happy to hear that, Jetta, dear?" "Oh, yes, because you say it like Jesus did; and I know He means it all for me."

It was mysteriously solemn that night, as the rich man sat alone with his sad thoughts. He would not leave the room, though there was nothing he could do, while the nurse kept silent watch; but when the massive clock in the hall chimed three, the child awoke, and asked, "Where's father?" Instantly bending over her, she said: "Do try and say it like Jesus did; I must hear it again."

He felt then he would have given anything to have learned the secret of that tone, to be able to gratify the wish of one so precious; but unused as he was to that book, he opened the Bible, and read the verse, going over the last clause at her request. A faint smile, and she said: "That's just a little like it; you will say it like Jesus soon, father dear," and the fragile arms were clasped round his neck. "I will try, darling," he said, smoothing her soft black hair.

"I'm tired now. Ask teacher how; he knows; and kiss Jetta good night." Scarce able to control the passionate grief, he gazed helplessly on the pure white face, and the nurse softly said the favourite verse, that she might hear it once more, and the dry lips with effort whispered, "Yes, the Kingdom of Heaven," and she was gone.

Three months of bitter experience passed by, and the ever-sounding words his child had loved began to hold a deeper meaning, and on that summer evening, as he gathered blossoms from Jetta's rose-tree to carry to her grave, he seemed to hear her voice, "You will say it like Jesus soon, father dear."

The air was full of fragrance as he stood by the love-reared monument, and all around was still. He laid the flowers on the green mound. A change had come over him; he knew he was not the same. Things that engrossed him were losing power, and a great uplifting influence was at work, and there, unseen, he thought, he turned his face upward, and with a groan he spoke. Was he praying? He could hardly tell, but he knew he felt a mighty outgoing from his very soul that brought him strength and help, and he was lost to place and time, till a sound recalled him, and he saw Jetta's teacher approaching.

"I will not disturb you. I often come here; it cheers me in my work among the little ones."

"Stay with me, Mr. Weston, you were my child's best friend; be mine. I begin to see the world within a world, a kingdom that is grand and everlasting. Wealth that is unreckoned in our banks, and to say it—'the Kingdom of Heaven'—like Jesus did, will explain everything, unfold all mysteries. But why must He take her? Does He want them thus?"

"No, He wants them here, if it is well, but He knows, and his way is right. Would you have her here, and maybe miss the Kingdom; or have her there, and by her going enter into its royal boundary, to know no separation for evermore? For, 'Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.'"

The manly head was bowed upon the arm that rested on the marble tablet, and there was a long and solemn silence. Then a new light shone over his face, and he said, as if speaking to his child, "Yes, Jetta, 'tis beautiful, like Jesus said it, I have been slow to learn," and then, raising himself, he turned his eyes upward, and said reverently, "O God, the Kingdom of Heaven, I see and feel its grandeur now, let me enter in."

The two walked home talking in thankful strains of the way a little child had led her father into Christ's Kingdom, and when alone in the room where Jetta said, "You will soon say it like Jesus did," he felt he understood the child-like spirit that only can admit into the region where time and space make no barrier to soul communion, and where Jesus sets his subjects free.

O highly honoured workers in Sunday school or elsewhere, rejoice that you have the treasure of his Gospel to unfold, and seek living power and greater zeal. Your task is glorious, its issues grand for time and eternity, and pray right earnestly to be able above all to "Say it like Jesus did."

O bid Thy blessed Gospel go
Forth to each child of sin and woe,
That all Thy wondrous grace may know;
Thy kingdom come.

## NUGGETS.

A sinecure is not a sin cure.

Won for Christ, one with Christ.

A long face lengthens life's race.

One man's lunch would be another man's living.

A man adopts fashions, but fashions adopt a fool.

Heaven is often obscured by a cloud of tobacco smoke.

Much of Satan's activity is due to Christians' passivity.

Every joyful Christian is a walking advertisement of the Gospel.

The only way to learn the King's mind is to go into the King's service.

The true Christian is so often on his knees that he has become humble.

The man who makes long prayers but never sings is still in need of conversion.

Joseph went from prison to power. From power to prison is the way it is done now.

The doors of some hearts are opened so seldom that the hinges have become rusty.

More lives are made bankrupt through wasted time than through poorly invested money.

The eyesight of the man who seeks opportunities to do good is always being strengthened.

God is more ashamed of some fashionable Christians than they are of their humbler brethren.—*Young Men's Era.*

## MANCHESTER WESLEYAN MISSION

Opening the sixth report of the Manchester and Salford Wesleyan Methodist Mission, Rev. S. F. Collier declares the past year to have been one of unprecedented prosperity. He says:—"Rapid progress and expansion in the rescue, preventive and relief work, increased evangelistic effort, greater spiritual results, an unusually large addition to the membership, all the varied activities of the church in full vigour, and a better hold on the non-worshipping crowds, especially in the neediest districts, are the facts that stand out in a review of the past year's work. To-day there are nine stations in the Mission at which services are held every Sunday and week-night, with manifold agencies adapted to the needs of the particular districts in which the chapels or halls are situated. Every Sunday 10,000 people worship with us, more than 2000 names are on the members' register, and 3000 children are connected with our schools."

Describing the working at the Central Hall, Rev. D. L. Pawson gives the following "testimony" by a member of the Mission:—

A BACKSLIDER RECOVERED.

"I came to the hall for a long time, but before I came I had formed certain habits that were hard for me to give up. For instance, I used to meet a workmate every Sunday night at a public-house, and after coming to the hall I knew what I ought to do, but I was afraid to break off his companionship. One Sunday night I determined at all cost to go straight home. I hardly know how I managed it, but I did, and during that week I signed the pledge, and found that was the only thing that was standing between me and restoration [he was a backslider of many years' standing]. They were taunting me in the shop the other day, saying I did not come to the Central Hall for nought; I must get something for going, else I should not go so far and regularly. I said, 'Yes, I have got something; I've got to know the wonder of all wonders, that God loves a chap like me; that Christ died to save such a sinner as me. Yes, you are right, I have got something, a new heart, new desires, new aspirations, and am thankful I ever got to know of the place.'"

SPIRITUAL LIFE.

Mr. Pawson is glad to say that the spiritual life was never more healthy. There is a spontaneity to live out the covenant service vow, never equalled before, "To pull or push, to fill this gap or that, anything, if so be that God be glorified, and mankind blessed." Here is the testimony of one who comes a mile and a half to her class, irrespective of the weather:—"I love to be with God's people, I love the services of God's house, and I love very much the going after the lost and trying to rescue the perishing. I feel so happy in doing anything for my Saviour, and for those He loved and died for; but I am never so happy as when I am alone with God, and with his Word.

There are reports from the various workers, and all are full of interest. Mr. J. Sackett, of the Social Department, says: "We have never passed a year wherein so much has been done to uplift the fallen, to succour the needy, to give heart and spirit to the faint and desponding, to cure men of long-contracted bad habits, and to establish noble character in them, as during the past twelve months." Sister Pattie, of the Rescue and Preventive Work, gives facts which afford some idea of the soul-moving sights and pitiful tales of which she has been a sympathetic witness.

## HOMERTON BOOK DISTRIBUTION SOCIETY.

This Society is doing a progressive and useful work in the thickly-populated district of Homerton. Its object is the gratuitous distribution, not so much of tracts as of religious periodicals; during last year these numbered 43,080, and they were well received by the people, who are all of the working class. About 1000 of the periodicals published by the various religious societies and sections of the Christian Church are being left every week from house to house.

The Society is connected with the mission work carried on at the Evangelical Hall, Homerton, which is personally superintended by Mr. Charles Button. The source of income is the subscription of the members, all workers at the mission. In order to maintain the weekly output, the Secretary, Mr. M. Gardner, of 93, Cassland-road, South Hackney, will gratefully receive any parcel of suitable literature. We can heartily recommend this effort to our readers.

# The May Meetings.

## London Female Guardian Society.

Many friends gathered for the annual meeting of this ancient charity in High-street, Stoke Newington, which was held last week under the presidency of Lord Kinnaird. Some melancholy facts were brought out in the report of Mr. W. E. Page, the secretary. Of the 115 penitents received into the institution during the year, no less than seventy-nine came from domestic service, showing the manifold temptations that surround young girls in homes where Christian principles do not rule the conduct. In the course of the year about a hundred left the sheltering walls of the Home, for service and otherwise; of these it is sad to learn that fourteen had to be excluded for improper behaviour. Such work is attended with many defeats and discouragements, but none the less is it necessary; and those who carry it on greatly need sympathetic co-operation.

In his address the noble chairman observed that some friends of the Society had withdrawn support because they thought the parish or municipality ought to take up such work. He showed, however, that rescue work from its nature must be the special care of Christian people imbued with the love and compassion of the Saviour. Lord Kinnaird earnestly appealed for a more generous maintenance of the institution, which is certainly following in the footsteps of Jesus Christ, who said to the sinning, sorrowing one, "Go in peace, sin no more." Other addresses were given by Revs. W. J. Dawson, A. W. Gough, and L. Parsons, and Mr. Marshall Lang, who emphasised the special claims of the work by reason, not only of its peculiar difficulties, but of its Christlike character. One speaker strenuously protested against the unequal code of social morals as between man and woman which too often prevails, and which blunts the finer feelings of true manhood. A pathetic and significant fact elicited from the report was that out of those received into the Home last year sixty-five girls had no mother alive.

## The Peace Society.

The annual meeting of this Society was held last week in the Memorial Hall, London. Sir J. Pease, Bart., M.P., presided.

The report for the past year, read by Dr. Darby, noted with satisfaction the continuing progress of international arbitration, as was evidenced during the last twelve months by the settlement by that means of the Behring Sea dispute and several other similar international difficulties. The report also recorded the organisation of "the arbitration alliance of British Christians," a body that included the Archbishop of Dublin, the Bishop of Durham, Canon Fremantle, and Canon Wilberforce. The Society made vigorous efforts last Christmas to secure throughout the country an effective observance of "Peace Sunday." Although, owing to increased expenditure in other directions, fewer meetings had been held, yet the use at home both of the platform and the Press had been perseveringly maintained.

The Chairman remarked upon the fact that European expenditure upon armaments had increased by £72,000,000 since 1869. His hope was that the religious bodies of Europe and the Press of Europe would ultimately constrain their Governments into an International Conference, with a view of coming to a common agreement to disarm. At the same time, he thought Great Britain was eminently fitted to take the initiative in this matter.

Mr. Byles, M.P., proposed a resolution urging upon Her Majesty's Government "the pressing expediency of inviting other Governments to consider the practicability of adopting some immediate and effective means of checking the growths of the burdens entailed by the present vast armaments of Europe, and of reducing armaments, which are a danger to peace and carry with them many of the evils of war." His belief was that if Lord Rosebery was asked to do so by the Czar of Russia, he would take the initiative in opening up international negotiations to bring about a common understanding in this matter.

Mr. T. Snape, M.P., expressed the hope that the chairman would get an early opportunity of proposing in the House of Commons a resolution condemnatory of the retrogressive, reactionary, and ruinous policy that was being pursued by the Governments of Europe, a resolution which would, he thought, be carried. Other resolutions were adopted which respectively favoured the establishment of a permanent high court of arbitration and supported the Peace Society.

## Mission to Deep Sea Fishermen

Amongst the most enjoyable meetings of the year many reckon the Fishermen's gathering, with its North Sea choruses and stirring testimonies given in vigorous, if somewhat unconventional, style. This was held on Thursday at Exeter Hall, which was densely crowded, and which assumed for the nonce a brilliant and nautical aspect, with banners and other emblems of a seafaring life. H.R.H. the Duchess of Teck showed her interest in the work by distributing the prizes and certificates.

Mr. F. A. Bevan, who presided, outlined in an introductory address the history, progress, and results of the Mission. He believed that the work was of God, and that by it He was winning glory to his name and blessing those who otherwise must have lived and died in ignorance of Him.

The Dean of Norwich opened an eloquent address by remarking that the work of the Mission appeared to him to wear the aspect of "Galilean Christianity," for even as our Lord Jesus called to Him fishermen, so this Mission seeks to win fishermen to the Saviour. Therefore while all true service is dear to our Master, He must have a special regard for those who served just where He walked while on earth. Passing on, the Dean dwelt on reasons for praise to God in connection with the Mission operations, and showed the service it is doing in bringing the Gospel before a class largely unevangelised, in rendering help to the sick and injured, in supplying wholesome literature for the long weary hours, and in extending the hand of Christian sympathy and love to the brave and simple-hearted men who for us dare the hardships and dangers of the stormy North Sea.

Dr. Newman Hall followed with earnest words on the perils of the deep, and the need that the men of the trawling fleets should be ready for a sudden call. He thanked God that the M.D.S.F. carried the Gospel to these toilers, and had been the means of bringing many into the joy and peace of salvation.

Rev. Charles Spurgeon added a few words, trusting that the Mission ships would be used to drive away or ameliorate the hardships of the fisherman's life, and cultivate true friendship and devout worship.

After a lively chorus from the smacksmen, Her Royal Highness distributed the certificates of the St. John Ambulance Association to members of the crews of the Medical Mission ships who had gained them. Drs. Gilbart Smith and W. T. Grenfell described the circumstances under which first aid to the injured is rendered at sea. Good-conduct stripes were also distributed to a number of skippers and men, whose qualifications were stated by Mr. H. A. Campbell. Lastly, Mr. W. F. A. Archibald introduced Mr. Brickwood, steward of the *Cholmondeley*, who in November last plunged into the sea and saved a shipmate at the risk of his own life.

Messrs. T. B. Miller, and T. A. Denny, and Colonels Phayre and Wroughton added a few words, and the afternoon meeting was brought to a close.

In the evening the hall was again crowded. The leading feature of the proceedings was the delightful testimonies borne by a succession of fishermen representing Hull, Grimsby, Gorleston, Lowestoft, Folkestone, and Ramsgate. These spoke of the former state of things at sea, of the blessing which the Mission vessels had brought with them, and of the boon which the medical aid had been to hundreds of sick and injured men and boys. Whatever others might say, it was abundantly evident that these trawlers appreciated highly the work of the M.D.S.F.

Col. Wroughton showed a series of dissolving views, illustrating North Sea life and labour, and pleading earnestly the cause of the Mission.

Dr. W. T. Grenfell came next with a set of pictures from the Labrador coast, showing the dreary and dangerous life led by the cod-fishers. He told what he had tried to do last year, and asked prayer for the service this season. He was to start the next day for Labrador with two doctors and two nurses. He also made the cheering announcement that a Canadian millionaire, who began life as a boy at a cod-fishing station, has presented the Mission with a steam yacht for service on the Labrador coast.

## Country Towns Mission.

The annual meeting was held in Exeter Hall on Wednesday, May 23, Mr. F. A. Bevan presiding. The report referred particularly to that part of the Society's work which lies in the villages, the spiritual needs of which are ground for increasing concern on the part of earnest Christians. Of the fifty-seven missionaries in connection with the Society about thirty are working in clusters of villages throughout the country. In addition to the districts which are visited regularly, many others have received occasional visits during the year, and with encouraging results. The excess of expenditure over income for the year was £75, which, with an adverse balance brought forward, increases the indebtedness of the Society to £350.

The Chairman spoke of the Society's operations in the country as kindred to those of the London City Mission, its object being to supplement the efforts of the various Christian Churches, though necessarily the work of the Country Towns Mission often lies in districts where the simple Gospel is not faithfully preached, and where the value of its labours is thereby much increased. He said that the missionaries who went into the streets and lanes of our great cities and into the highways and byways of our country districts came, in his opinion, the nearest to the apostolic pattern.

Three of the Society's missionaries gave accounts of their work, two of them speaking of effort in villages in Kent and Berkshire, and one in Burton-on-Trent.

Rev. E. W. Moore, of Wimbledon, then spoke a few words, which were calculated to help any who wished to be increasingly useful in the work of the Lord.

## Aborigines' Protection Society.

Lord Northbourne presided at the annual meeting of this Society, held last week at the Centenary Hall, Bishopsgate Within, London. Sir George Grey, formerly Governor of New Zealand, wrote apologising for absence, and added:—"During the long time I have been connected with your Society, and have watched its proceedings, it has been the means of securing for the aboriginal inhabitants of several colonies advantages and valuable privileges which would not otherwise have been secured for them." The Chairman commended the Society as being independent of party and free from bias. Frequently as civilised races advance, aboriginal races seem inevitably to disappear before their advance; but it is wise and well to remember that the true strength of England over subject races consists, as in India, in the justice and fairness with which the natives are treated.

The Bishop of Mashonaland moved—"That the extension of British territory over natives in Africa, which has had further development during the past year, calls for increased energy in securing for them just treatment and the benefits that should follow from their being brought under the influence of civilisation and Christianity." He took occasion to correct the wrong impression which people at home were apt to form of the Matabele and Mashona people from books written and letters sent to the newspapers by writers whose facts were altogether erroneous, although they claim to write with personal knowledge. Efforts were perpetually made, for instance, to blacken the character of the Mashonaland natives. It was said they were useless, unreliable, and were thieves. He had spent some considerable time amongst them, and so far as his experience went this was untrue. When they had stolen at all from the white man, they had been first robbed by the whites, and they despoiled the latter by way of retaliation. Neither were the natives lazy. They would work so long as they were fairly treated, and were not denied at the end of a month's labour the wages promised them at the beginning. The problem now in Matabeleland was how the natives could live side by side with the white people. The danger was that if an adequate amount of land was not allowed them in their own country they would be pushed over the Zambesi, either to be killed by antagonistic races, or, on the other hand, to repeat the raids which they were wont to carry on in Mashonaland. He was decidedly of opinion that they should be permitted to remain in Matabeleland in reserves of their own. It should be borne in mind that the natives of Africa were yet a child race, and care should be taken as far as possible to prevent their superadding to their own vices those of European settlers.

Rev. R. P. Ashe, from Uganda, seconded the motion, expressing a high sense of the sincerity and goodness of the natives in Uganda when they are once convinced of the error of their ways. The sense of superiority over the natives with which he first went out to Eastern Africa soon disappeared after acquaintance with them.

After hearing from Miss I. B. Wells a description of the brutalities practised upon the negro race in America, a resolution was adopted expressing "an earnest hope that the Government and people of the great American Republic will take prompt measures to prevent such lawless proceedings and to secure for all alleged offenders of whatever colour fair trial in duly constituted courts of law, the meeting being assured that this is the only method consistent with the principles of justice and humanity, and that it is equally essential to the well-being of all sections of society."

## Monthly Tract Society.

The annual meeting of the Monthly Tract Society was held on Wednesday, last week, at the Prince's Hall, Ealing, and was influentially attended. The aim of the Society is to circulate tracts among the upper classes at home and abroad, and the report presented by the secretary, Mr. J. R. Mackenzie, was in many respects cheering. During the year a number of new tracts for adults and children were added to the series; but owing to the lack of funds, the committee were obliged to curtail the number of free grants. The year's work included the distribution of 1,091,946 general tracts, 730,139 foreign tracts, and 50,120 Protestant tracts. The balance sheet for the year showed that the total receipts amounted to £1708 19s. 1d.

Mr. H. J. Allcroft, who occupied the chair, evinced a warm interest in the Society and its work. Sir Robert Phayre, who followed, related his own experience as a tract distributor in the military hospitals in India. He always sought to obtain for circulation such tracts as taught the cardinal principles of the Bible. Floods and floods of obscene literature, calculated to promote the setting up of the kingdom of Satan, are being circulated, and Christians should do their utmost to counteract the influence of that class of literature by the distribution of tracts which would propagate the kingdom of God.

Colonel Morton, of Mildmay, spoke a word for the Society with much pleasure, for at the time of his conversion, in 1860, he was greatly helped by reading the tract, "Have you?" issued by the Society. Rev. J. Gosset Tanner rejoiced that attention was paid to the dissemination of literature of a distinctly Protestant character. The other speakers were Revs. J. Summerhayes and J. S. Pawlyn, who cordially commended the Society to increased support.

## Field Lane Refuges.

The fifty-second annual meeting of the Field Lane Refuges was held on Wednesday last week, in St. Martin's Town Hall. For an hour before the speeches began, the children from the schools demonstrated their accomplishments.

Temporary shops had been erected in the hall, and the children could be seen engaged in tailoring, shoemaking, darning, sewing, knitting, and other handicrafts, in which they are carefully trained. They looked intensely happy in their work, and certainly gave great pleasure to the friends assembled. In due course the carpenters cleared away the temporary workshops, and the audience was then entertained with physical exercises and musical drill by the boys and girls.

Mr. Peregrine Platt, the secretary, read an abstract of the report, which stated that, through the co-operation of voluntary workers, all departments had been vigorously carried on. There are 213 boys and girls at present under training. The Bible Ragged School had gathered the poorest children together for instruction in Scripture truth, the number on the books being upwards of 1000. The Girls' Sewing School had been attended weekly by 234 children, and 521 garments had been made by them. The ranks of the Band of Hope had been kept well filled, and the meetings well attended, the membership numbering 162. The Servants' Training Home has accomplished a solid and useful work. The Ragged Church service had a congregation of about 600 every Sunday morning. The Mothers' Meeting was probably the largest in London, the number of members being 639. The Refuges had sheltered 853 men and women, and assisted 310 to work again. The agencies for the relief of distress are numerous, and have been instrumental of much good.

Hearty addresses were delivered by Dr. Newman Hall, Rev. A. J. Poynder, Vicar of St. Michael's, Burleigh-street, and Sir George Williams, who occupied the chair.

## Aged Christian Blind.

Sir George Williams presided at the fourteenth anniversary of the Homes for Aged Christian Blind Men and Women, Hanley-road, Crouch Hill, on Thursday evening. The report, read by Rev. J. F. Osborne, showed that since the commencement of the work 182 aged blind persons had enjoyed the benefits of the institution. There are now in residence 66 women and 16 men. The work of the year had been carried on with energy. The chief thing to be regretted is the deficit in the balance-sheet of £550. It was felt that any retrenchment would be a calamity, for there are about 11,000 aged blind persons in the United Kingdom who need such a home.

Rev. J. R. Wood said he had watched the work of Mr. and Mrs. Bright all along from the first, and knew of no better Christian service. Addresses followed by several ministers and friends, including one from Mr. W. C. Parkinson, of the London County Council. Rev. H. Bright, the hon. superintendent, has been indefatigable in his efforts to maintain the efficiency of the institution.

## Colporteurs and their Work.

The Colportage Association connected with the Metropolitan Tabernacle has completed twenty-eight years of service. In the report read at the annual meeting on Monday evening by the secretary, Mr. W. Corden Jones, it was stated that the number of districts worked by colporteurs is ninety-one. The sales reached a total of £9580, or less by £1040 than the total of the preceding year. In addition to mere book sales, however, the aim of the Society is distinctly evangelistic, and a large number of visits have been paid from house to house. The financial position of the Association has occasioned some anxiety, as there was a "further deficit of £585 4s. 7d."

In the afternoon the men assembled in conference, many striking details of work being given; and as president of the Association Rev. Thomas Spurgeon gave an address to the men. He said that no body of workers more needed refreshment than colporteurs; they might think their work hard, but if God had put them in it they might be thankful. As colporteurs they had peculiar difficulties, for they had to work with their bodies in carrying their loads, as well as work with their minds. He hardly knew how they managed to do all they did; but the chief quality they needed was tact—the talent of talents, and the one which simply made all their other talents useful. One with feeble powers might bring more glory to God than another with great powers in whom tact might be wanting. Tact was especially necessary in visiting and in speaking to the sick; and in all cases it was just saying the right thing at the right time. With no tact they might do more harm than good, and might do so by saying the right thing in the wrong way. They needed to bring their work before God in prayer. They should also learn wisdom from their critics; hints though strangely novel might be useful. One thing was evident, their work was in accordance with the mind of God; it was a privilege to scatter and speak the Word of Life. Let the good be diffused, and the evil would flee away. Colporteurs were light-bearers, and carried on a Christ-like work, but they needed to be constant in prayer.

Dr. Spurgeon, Mr. Thomas Spurgeon, and the committee afterwards drank tea with the men. The meeting in the Tabernacle in the evening was presided over by Dr. J. A. Spurgeon.

**REV. G. H. C. MACGREGOR** has received a warm welcome on his coming to London. Last Thursday his induction to Trinity Presbyterian Church, Notting Hill, was attended by friends from all parts of London. Among the speakers were Revs. Walter Morison, D.D., and J. T. Levens. On Lord's Day morning Rev. W. M. Clow, of Aberdeen, was the preacher. The new minister occupied the pulpit in the evening, when there was a fine gathering. Both minister and congregation are hopeful that an era of prosperity and blessing has now been inaugurated at Trinity Church.

## THE EXETER CAMPAIGN.

Speaking at the Central Noon Prayer-meeting, on Monday, Mr. Henry Varley gave some account of the revival in Exeter. He reminded his hearers that at the recent Thanksgiving Meetings the idea was suggested that as the Israelites sent out companies to besiege the cities, so it would be well for bands of workers to attack unitedly the provincial cities one after another, labouring in each place until some impression is manifestly produced. If we are right in teaching that the close of this age is drawing near, then we may expect that it will rapidly ripen into pronounced ungodliness. As germinates the seed in the ground in the spring months, so evil has been germinating without showing very marked development. Now, however, the time of quick ripening seems to have come. We are forewarned of this that we may not be stumbled, but while we know it will be so, our protest must none the less be clear and vigorous.

Now we have been six weeks campaigning at Exeter. Our weapon has been the Word of God; but we have not hesitated to attack the strongholds of ungodliness and sin. I am more and more persuaded that we, as workers, lose a great deal of power by not openly challenging the evils that are ruining our brothers and sisters. For example, Exeter is pre-eminently characterised by its very large number of public-houses; and Mr. Huckle, a worker from the North of England, found that a large number of these houses had poor fallen women attached as part of the concern. We found instances in which, behind a most respectable frontage, shameless wickedness was being deliberately fostered and maintained. The magistrates and police declined to interfere. At length we laid the facts before them so that they were compelled to make inquiry, and such an abominable state of things was revealed that one house was peremptorily closed, and the man and his wife were disfranchised from holding a licence in the United Kingdom. Certain facts discovered were of the most atrocious nature, and a disgrace to our common humanity. The hidden things of darkness were brought to light, and wrongdoers (many of whom had been regarded as most respectable) were put to shame. There are actually in Exeter more public-houses than there are bakers', butchers', and grocers' shops.

Now, as to the work, the whole city, I believe, has been stirred from end to end. There is scarce a house or cottage into which the Word has not gone. Last night the closing meeting in the Victoria Hall was densely crowded, and when some reference was made to these abuses the people burst out into applause, which was with difficulty checked. The result of the meetings has been the conversion of hundreds, and the restoration of many backsliders; while some two or three thousand Christians have testified to great accession of spiritual strength and light through the Bible readings.

After three weeks' work I sent for Ned Wright, who can deal more effectually with a certain class than I can. He also was greatly blessed, and last night, while I had the Victoria Hall packed, he had the Royal Public Rooms crowded out. He has had several interesting cases, in which most notorious drunkards have been saved. It should be stated that the proprietor of the theatre had to withdraw a play he had announced, explaining that he could not make a house, as we had all the people. This work cannot stop. I wish Mr. Lane, or some such servant of Christ, would go and make a second attack, continuing the work.

Mr. Varley closed by reading, and applying to the circumstances of the case Prov. xxiv. 12 and James v. 1. He deplored the inertia and the policy of *laissez-faire* adopted by many Christian men in view of these evils of which he had spoken.

**CHICAGO BIBLE INSTITUTE.**—Mrs. S. B. Capron, who has been superintendent of the Woman's Department in Mr. Moody's Bible Institute at Chicago since it was founded in 1889, has resigned on account of the pressure of advancing years, and will make her home henceforth in Boston. Her successor is Miss L. L. Sherman, a graduate and former teacher at Mt. Holyoke and also principal for three years of the Northfield Training School. Both of these women have almost ideal qualifications for work of this character, and Mrs. Capron's departure to the East causes universal regret. Another change in the Institute is the appointment of Prof. W. W. White, late of the theological seminary in Xenia, O., as one of the permanent teachers.—*Congregationalist.*

## WOMEN'S PROTESTANT UNION.

A growing interest in foreign missionary work and a practical sympathy with the workers in the field is always a vigorous sign of life in any association banded together for the glory of God and the promotion of Christ's kingdom; and the missionary conference of workers among Roman Catholics, organised by the Women's Protestant Union, in connection with its third anniversary, is certainly a move in the right direction.

Following on the conversazione, noticed last week, the conference meetings, held at Exeter Hall, extended over two days, with three meetings each day. Most of the speakers were those who are engaged in a hand-to-hand fight with Rome in her own strongholds. She was represented as showing a very different front to that which she puts on in England, where, as observed by one speaker, she is in the position of a "caged tiger," and anxious to gain the good opinion of those around. Many of the speakers were from the Continent; but there were also Mrs. Hall (North-West America), Miss Muir (China Inland Mission), and Pastor Jas. Fanstone, who is just returning, with a contingent of workers, to Brazil. His testimony was that "There was nothing he had ever thought about which so confounded him as this monster of Romanism." A tree is known by its fruits; and the pastor's verdict was that, in Brazil, the tree of Romanism bears the fruit of open desecration of the Sabbath, gambling by means of extensive lotteries, intense hatred, sustained in family feuds, and an unblushing immorality. Irish Church Missions were represented by the Rev. F. B. Johnston (Miss. Curate and teacher of itinerating evangelists). Rev. C. G. Baskerville, having a son in that part of the mission field, spoke of work in Uganda, stating that, though the Protestants were first in possession there, Roman Catholic priests are now coming out in the proportion of twenty to every one sent out from Salisbury-square. Miss Ida B. Wells pleaded the claims of the negroes of the Southern States, who are in danger of becoming Romanists through the apathy and un-Christian attitude of Protestants.

Perhaps two of the most interesting addresses of the Conference were those given on Wednesday morning by Mons. Saillens, working amongst infidels and Romanists in France, and Mr. F. Hathaway (connected with Mons. Bertrand's Mission to French Priests). The latter reported a very remarkable movement among Roman Catholic priests in France, which seems "to be proceeding from God, and to have in it very little of the human element." Letters from priests were quoted, showing a growing discontent with, and disbelief in, the tenets of their own religion, and an earnest spirit of inquiry after a more enlightened way. One priest writes:—"Popery is a diabolical humbug." Much the same evidence came from Mons. Saillens. He had a conversation with a priest at Lourdes on the occasion of one of the great pilgrimages, and this priest had said he had been praying that all those people might not return home infidels. "This place," said the priest, "is the great manufactory of infidels for France."

There is food for reflection in the remark of Mons. Saillens, that Roman Catholics and infidels abroad are casting it in the teeth of the workers that "there are those in your Protestant pulpits who do not acknowledge the authority of the Bible." They had "two great enemies against which to contend—Roman Catholicism, which sought to destroy the Bible by burning it, and the Downgrade of New Theology, which sought to destroy it by scorning it."

Misses Larritt and Wilson gave a narrative, powerful in its simplicity, of the work they have been doing for five years in Haute Savoie, where they have had the privilege of seeing souls led into the light through the study of the Word of God, which they have been quietly and steadily disseminating there, in spite of opposition. Miss Wilson made a powerful appeal to W.P.U. members to come over and help in the work in France, which she said "is fast closing to the Gospel," but as yet the door is open. Interesting accounts of their work in Brittany were given by Pasteur and Madame Lecoat. Miss De Broen also spoke.

At each meeting the president (Mrs. Arbuthnot) gave statistics of the aims and objects of the W.P.U., and never lost an opportunity of urging the necessity of a personal acceptance of a personal Saviour each for her and himself. Gentlemen are now admitted as associates. Above all it is necessary that Protestant work should be Christian work. The spiritual tone which it is ever the endeavour of the president to maintain, is a hopeful sign of the W.P.U. It is intended that in the future at the monthly prayer meeting of the association, the special needs of those working among Roman Catholics in the foreign mission field should be remembered. For this purpose letters respecting their work are solicited, addressed to Mrs. Arbuthnot, hon. sec. W.P.U., Plaw Hatch, East Grinstead. A special scheme which this Association has now in hand is the raising of a fund for the placing of invalids in Protestant convalescent homes. This is intended for those who cannot afford to pay, and who are consequently often induced to go to Homes where pressure is put upon them to conform to ritualistic practices. The need for such a fund experience has proved to be very urgent.

In his speech at the closing meeting, Dr. Barnardo urged the district visitor members of the W.P.U. to ascertain and familiarise the parents in their districts with the law which provides that every child shall have the right to be brought up in the religion of its father, stating that there is a great leakage Romewards amongst the children placed in workhouses for lack of the enforcement of this law.

## BEHIND THE MUSLIN CURTAINS.

"In a certain maternity case, a nurse was sent to attend a woman who had always been looked upon as fairly well off. There was nothing in the room, it is true, but a chair, a table, and a bedstead; but there were clean sheets on the bed (taken out of pawn for the occasion), and a tidy bit of red twill as coverlet. The inevitable muslin curtains screened the bed from the view of passers-by; it was a downstairs front room. The nurse, however, accidentally pushed open the door of a back room on her way to the yard, and found (it was winter) three little children with a single dirty cotton garment apiece, huddled together on a bedstead devoid of mattress or bed clothes, crying and shivering with the cold. The room was almost dark, but one could faintly discern a little coffin propped up against the wall, containing the ex-baby, who had mercifully been taken just before the next addition to the family circle."

The above is from "some daily experiences of the nurses" of St. Mary's Maternity Charity and District Nurses' Home, Plaistow, the first annual meeting of the supporters of which took place on Wednesday last in the Egyptian Hall of the Mansion House. There was a large and influential attendance. The Earl of Winchilsea made an able chairman, and in the course of his address set forth the objects, claims, and ever-increasing usefulness of this, the only charity of the kind established in Her Majesty's reign.

Sister Katherine (Miss Twining), the superintendent, is at the head of a staff of five permanent nursing superintendents, who have thirty-five nurses under them. The work covers an area of 2800 acres, with a population of 113,000 souls, and to show the needs of that population, the nurses' visits have often amounted to 150 in a single day. During 1892, 687 maternity, and 660 district cases occupied the nurses in a total of over 24,000 visits. During the past nine months the work has greatly increased, there having been 639 maternity cases. Lord Winchilsea concluded his address with an earnest appeal that the work might be put on a larger basis, and that its scope might be enlarged by the teaching of maternity nursing, and the sending of trained, efficient help in such cases all over the country.

The Hon. Sydney Holland drew a vigorous and touching picture of the contrasted lots of the rich lady of the West-end and the poor woman of the East-end, "in the hour of woman's greatest peril." As a dock-director, he knew something of the lives and circumstances of the poor, and he could fill that hall with men who would gratefully testify to the work done by that noble woman, Sister Katherine. He asked that she and her helpers might be cheered by having their present cramped, comfortless, scattered, and totally inadequate quarters superseded by a building where, at least, Sister Katherine may have her nurses within call. At present she sleeps on one, and they on the opposite, side of the street. He spoke of the valuable work carried on by means of the diet kitchen, which sends out suitable food to invalids in necessitous cases. A memorial to the Queen prays that Her Majesty will allow the charity to be called Queen Victoria Maternity Charity instead of St. Mary's. A strong appeal was made for funds to carry on the work. Contributions should be sent to Sister Katherine, at the Central Home, Plaistow, E. M. B. G.

## REVIVAL IN AMERICA.

Reports come with regard to the work accomplished through Mr. Yatman in San Francisco. For several weeks he carried on work in a great tent, speaking five times a day for a great portion of the time, and for the remainder three times a day. The audiences, large at the first, steadily increased, and culminated in the greatest service ever known in San Francisco, when fully two hundred persons arose for prayers. About three thousand listened to the closing sermon on "The Path of Life," and hundreds went away unable to gain an entrance. Among those greatly benefited were the church workers, and at the ministers' meeting before he left, Mr. Yatman gave a forcible address upon law in relation to revival work. A series of resolutions were passed at that meeting, recognising his marvellous power in leadership, his tact and skill in bringing men to religious decision, and the permanent and beneficent results of his labour, and expressing the hope that he may be able to return to San Francisco in the early fall to carry forward for six months or more the great religious campaign so auspiciously inaugurated.

In New York City, the regular noon meetings at Fulton-street and elsewhere have taken the place of the special services, and have felt the continued impulse of the interest of the past weeks. At one of the meetings, Mr. Arthur Milbury, secretary of the Industrial Christian Alliance, told of the work they were doing among the poor, not merely in relieving their wants, but in leading them to Christ, and sought the special prayer of Christian people for their best success.

In the Philadelphia Presbytery, sixteen of the churches were blest with revival. The meetings for prayer and social worship have been numerous and well attended. In Utah, the presbytery reports a marked increase in the attendance upon the mission day-schools, and a number of strong Mormon settlements, where the Christian work had hitherto seemed to be almost hopeless, have been stirred to the very centre. Many of the new converts have been strong Mormons, and there is abundant evidence that the good work has only begun.—*New York Independent.*

## THE NORTHFIELD CONFERENCES.

The lovely slopes of East Northfield are to be the scene of many interesting gatherings during the next three months. During June there will be a number of meetings of various kinds bearing on the work and welfare of the splendid schools that Mr. Moody has planted on both sides of the River Connecticut. The last few days of the month will be devoted to the Young Women's Conference inaugurated last year. Besides Mr. Moody himself a number of experienced workers will take part, including Major Whittle and Mrs. A. J. Gordon, of Boston. The programme will comprise workers' training classes, missionary conferences, etc.

The first ten days in July will be given up to the World's Students' Convention, with a long array of speakers; those best known in this country are Bishop Thoburn and Dr. A. T. Pierson. Between this Conference and the end of July Bible lectures or readings by able students of the Scriptures will be given daily on week-days. At these two conventions for the young people physical training will not be overlooked.

The general Conference of Christian Workers will assemble as usual from August 1 to 13, and a strong team of speakers is provided. They include Dr. Gordon, of Boston, Dr. Dixon, of Brooklyn, Dr. A. T. Pierson, Rev. F. B. Meyer, Major Whittle, Mr. G. C. Needham, and others. Mr. Moody will preside, while Mr. Sankey and Mr. Stebbins will be in charge of the praise. Mr. Meyer will remain at Northfield throughout the latter half of August and will give daily Bible lectures.

An interesting event of the season will be the opening of the new Auditorium, capable of holding 2500 persons. An illustrated monthly, entitled *Northfield Echoes*, is about to be published, in which there will be preserved for future reference the important teachings given at these conventions.

## The Y.M.C.A.

### THE JUBILEE MEETINGS.

The stir of preparation for this œcumenical assembly is about over, and very soon after these lines are read by the public the deeply-interesting proceedings will have begun. The last touches of brown and gold have been given to the entrance vestibule at Exeter Hall, and its portals are ready to welcome the thousands who are now speeding towards it from all parts of the globe. Many of the foreign delegates have been for some days in evidence, and the American accent is helping to fill the void left in the Strand by the disappearance of the shovel hat of the provincial pastor.

Those who wish to become familiar beforehand with the course of next week's functions ought without delay to possess themselves of the "Illustrated Jubilee Programme," which has been prepared as an extra of *The Association News*. Copies can be had from the Y.M.C.A., 186, Aldersgate-street (6d., post free 8d.). It is a really splendid production, teeming with excellent illustrations of the places and persons that will be prominent in the jubilee engagements. The literary part of it has been done with skill and judgment.

We believe the only parts of the week's happenings not mapped out in this programme are the meetings at Exeter Hall, on the forenoon and afternoon of Wednesday—Jubilee day. The morning is to be devoted to a special session, when addresses will be given by picked and experienced speakers, on the transcendent claims of Christian work on behalf of young men, and the best methods of doing the work. The veteran Dr. Theodore Cuyler has promised to speak. It is hoped that Dr. Maclaren, of Manchester, and Canon McCormick will also take part. In the afternoon there will be a reception of those representing the leading religious societies, who will bring messages of congratulation to the President and the workers of the Association generally.

The mention of the President leads us to note that the knighthood bestowed on him by Her Majesty has given genuine pleasure to his many co-workers, who rejoice that the good work of which Sir George Williams is the chief embodiment is welcomed and recognised by those in high places. It is expected that the distinction thus bestowed will help yet further to extend and deepen the influence of the Y.M.C.A., and so make it a more fruitful channel of blessing to the young men of the world.

London is determined not to be behindhand in the matter of hospitality to the special strangers within its gates these coming days. Over a thousand of the foreign and provincial delegates will be entertained in the homes of Christian friends. The arrangements for dinner and tea during the jubilee days are perhaps the biggest on record. The great canvas pavilion erected for the purpose near the Thames Embankment will seat 2300 for dinner and tea. Over the festive company will float the flags of different nations.

The extraordinary demand for tickets on the part of the public affords an index of the widespread interest felt in the occasion. The hard-worked and indefatigable secretary of the Jubilee Council, Mr. J. H. Putterill, informs us, respecting the meeting in the Albert Hall, that that leviathan structure might be filled three times over, judging from the number of applications. Another proof of the firm hold that the Y.M.C.A. has secured in the community, is to be found in the fact that over 1400 ministers in London and the provinces have promised to preach special sermons on its work next Sunday.

In our next two issues we hope to give copious sketches of the proceedings.

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The Stockholm correspondent of *The Daily Chronicle* states that Prince Oscar Bernadotte of Sweden, the second son of King Oscar, left Stockholm on Monday for London, to take part in the forthcoming jubilee of the Young Men's Christian Association. Prince Oscar, as it may be remembered, married some years ago a private Swedish lady, Miss Munk, maid of honour to the Queen, by which marriage he forfeited his rights of succession to the throne. The Prince, who is a commander in the Swedish Navy, and, like his father, takes great interest in his profession, is very religiously inclined, and interests himself very much in the work of the Young Men's Christian Association.



### ALDERSGATE-STREET MAY BREAKFAST.

Last Friday morning, by the early hour of six, the old home of the Association in Aldersgate-street was the scene of an animated gathering for the May breakfast. "Sir George," as we must now call the President, was up to time; as also were a number of American and foreign friends who had arrived for the approaching jubilee functions. A substantial and well-served repast having been discussed, a meeting followed with Mr. R. L. Barclay in the chair. Needless to say the congratulations to Mr. Williams on his knighthood were many and warm. In his reply to these the President said he had never coveted the honour graciously bestowed on him, but he trusted its result would be fresh courage and inspiration in labouring for the highest good of young men. Mr. Barclay, in the course of his remarks, alluded to the proposed amalgamation of the two centres of work at Aldersgate-street and Exeter Hall, so as to secure greater economy and efficiency in the work of the Association in Central London. Admirable addresses were given by Rev. W. R. Mowll and Rev. F. B. Meyer, while a host of other friends and visitors from afar took a share in the speaking; most of them verbally joined in the special joy of the hour. About a hundred and fifty young City men were present, and the occasion was altogether a hearty and enjoyable one.

### BRIEF NOTES.

The general secretary of the Southport Association, Mr. T. W. Gladstone, has resigned his position, which he has held for nearly eleven years.

The South-Western District Executive are about to publish a new monthly to be entitled "The District Review." The first number is to appear in July.

The Leicester Y.M.C.A. Foreign Missionary Society reports that the results of the past year are a great increase over any previous year, and for this the Committee are praising God. The last conference on missions resulted in one young lady offering herself to the C.I.M. The meetings were full of power.

The National Scottish Conference will be held in Galashiels, in September. Professor Lindsay will preach on the Sabbath before the Conference, and Rev. John Smith, of Edinburgh, will address the reception meeting. Some interesting practical subjects will be discussed. The well-known business-man-evangelist, Mr. W. A Campbell, of Glasgow, will speak at one of the public sessions.

The Trowbridge (Wilts) Branch held successful annual meetings on May 22 and 24. Mr. J. P. Haden was re-elected president, and Messrs. C. Carey and S. W. Randall again consented to fulfil the duties of honorary secretaries. The branch has made excellent progress, and the agencies employed for the benefit of young men were never before so numerous. The total membership this year is 148.

Y.M.C.A. work progresses slowly but surely in South Africa. In Cape Town the Association has started the winter's work, and between lectures, debates, and meetings of one kind and another the rooms are kept bright and cheery like "a home from home." A straight talk is given every Sunday afternoon, lasting three-quarters of an hour, and is listened to by about 150 young men, which is a good number for Cape Town. A reception committee has been formed for the purpose of having two members "on duty" every night to welcome strangers, and as someone meets all steamers, the strangers are well looked after. Mr. W. G. Sprigg has been appointed general secretary, and is expected shortly from Melbourne.

G. A. H. M.

In connection with the Y.M.C.A. Fellowship Unions and Church Guilds in Scotland, a holiday week is being organised at Callander, N.B., July 14th-21st, at a very moderate cost. The week will be spent under canvas, and most of the time will be taken up with rambles and excursions in the Trossachs and neighbourhood, including visits to the Braes o' Balquhidder, Rob Roy's grave, Ben Ledi, the Roman camp at Ardoch, Dunblane Cathedral, Doune Castle, and Loch Katrine. Meals will be provided in common, and each morning after breakfast there will be a short service in the camp, to be addressed by representative clergymen of each of the churches. There will also be one or two addresses on social and literary subjects. Particulars may be had of Mr. G. W. Wight, 150, Hope-street, Glasgow.

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THE HOWARD-STREET MISSION held its annual meeting on Tuesday, last week. Mr. N. Soames, secretary, read the reports showing the great amount of good work carried on. Short addresses were given by Mr. Vale (chairman), Rev. W. Nye (of Worcester Park), and other friends. The superintendent gave a brief account of the work done in the neighbourhood for the past twenty-one years.

## THE Y.W.C.A.

In connection with the Windsor and Eton Branch, an afternoon meeting was held a few days ago at the Deanery, Windsor Castle. H.R.H. Princess Christian was present, showing the deep personal interest she takes in all matters in connection with the work at the Homestead. Miss Wingfield Digby, of Bournemouth, spoke of the Y.W.C.A. in its general aspects, and Miss Potter, the hon. sec. of the work amongst the young women of Windsor.

On Sunday afternoon, May 20, at 3.30, the Central Institute, Morley Halls, W., had the great pleasure of a visit from Dr. John G. Paton. The audience of about 300, presided over by Lord Kinnaird, was composed chiefly of young girls from business houses, the greater number of whom had never before seen or heard the aged missionary, and who listened with rapt attention to the thrilling story of his labours for Christ among the cannibals in the New Hebrides.

A sale of work in aid of the funds of the Edinburgh Y.W.C.A. was held last week. In declaring the sale open, General Nepean Smith said the Institution was a place where young women could come and find rest and quiet, and where their welfare was well looked after. The sale had been held to pay off a mortgage and a small debt on the building which had somewhat handicapped the efforts of the council. If they had this mortgage removed, perhaps they might further extend their good work.

The second anniversary of the West Norwood Branch has been held. Mr. C. E. Tritton, M.P., presided, and gave an address at an afternoon conference. In the evening, the chair was taken by Rev. E. L. Roxby, Vicar of Holy Trinity, Tulse Hill. Mrs. Donald Campbell, president, reported an increased membership, and that much successful work had been accomplished. The attendances at the Bible-classes and meetings had been good, and great spiritual blessing had been received. The Hon. Emily Kinnaird spoke afternoon and evening.

## CHRISTIAN ENDEAVOUR NOTES.

There are now 18,710 associates in the Endeavour Societies of Great Britain and Ireland.

During the past year 3,878 members of Endeavour Societies have become members of the Christian Church.

The Christian Endeavour movement is rapidly taking hold of the United Methodist churches. In the Leeds and Bradford district there are about forty such societies, and most of them have been formed during the year.

There are now eighty-three Presbyterian Christian Endeavour Societies in the British section. At the recent Presbyterian rally in London twenty societies were represented, addresses being given by Revs. Dr. MacEwan, J. G. Train, and J. R. Gillies.

A Christian Endeavour picnic took place on Hampstead Heath on Saturday, when 150 children from the West London Mission were entertained by members of two local C.E. societies. The whole thing was got up within a week by a simple process of co-operation, which might well be followed elsewhere. It is hoped that similar parties will be provided for each Saturday on Hampstead from various West End missions.

At a conference held last week, under the auspices of the Notts branch of the East Midlands Association, Rev. R. Pursey, of Beeston, read a paper on "The Young People's Society of Christian Endeavour: What it is, and What it is Doing," in the course of which he said that the Society had discovered a capacity for Christian work in the young, and given them a definite work to do. Revs. W. Woods, J. Douglas, T. Cutts, Evan Webb, and P. Miller took part in the discussion.

### THE STUDENTS' CONFERENCE AT KESWICK.

We understand that the Student Volunteer Conference, initiated so successfully last summer at Keswick, will fall this year after the convention on spiritual life, instead of before it. In its last issue *The Student Volunteer* says:—

A splendid programme has been prepared. Old friends like Dr. Maxwell, Dr. Murray Mitchell, Dr. George Smith, Mr. Hudson Taylor, Mr. Wright Hay, and Mr. Eugene Stock are expecting to be with us again. Among the fresh voices will be those of Dr. Bruce, Persia; Mr. Rowland Bateman, India; and Professor Snape, Aberystwyth. It is possible that we may be honoured with the presence of Dr. John G. Paton. Up to the present we have not succeeded in securing a Continental deputation; but the American S.V.M.F.M. is sending its two strongest men, Messrs. J. R. Mott and R. E. Speer. Let every Volunteer do his best to come. If anyone thinks ten days' meetings too much, let him come for the Student's Conference, whatever other days he may miss.

## SOCIETY OF FRIENDS.

### THE YEARLY MEETING.

London Yearly Meeting began on Monday last by the meetings on Ministry and Oversight, which were times of remarkable power and blessing. Never before, perhaps, were they so large, and the interest was maintained throughout.

On Tuesday Isaac Sharp thrilled the gathering by his description of his world-wide travels, as an evangelist and ambassador of the Church. Besides those of Friends, missionaries of almost every Church were visited and encouraged, and especially in lands where *age* is venerated, to see a man in his eighty-sixth and eighty-seventh years "enduring hardship as a good soldier of Jesus Christ" went to the hearts of the people. The Church at home received her messenger with gladness and gratitude, and left him at liberty yet to visit Syria and the South of France if way shall open for it.

At the same meeting Dr. Richard H. Thomas and his wife, both ministers, of Baltimore, U.S.A., were liberated to visit in Gospel love the Friends in Denmark and Norway, and of Germany, and to do such other work as duty indicates in those countries.

In addition to Dr. Thomas and wife, Wm. T. Pearson, of Iowa, and Timothy B. Hussey and wife, of New England, and Theophilus Waldmeier, of Mount Lebanon, were very acceptably present. On Wednesday, the 23rd, the yearly meeting itself began. Friends had looked forward to a time of special blessing at this annual gathering, and they have not been disappointed. The "burning" question in prospect agitated their minds, and the new arrangement of a *representative* Home Mission Committee is expected to promote the cause of truth and the harmony of the body.

The statistics showed a growth during the year about equal to that of the population, while many believe that a much larger growth is probably near. The adult school movement spreads and blesses; the Missionary Helpers' Union prospers; temperance work gathers force; anti-vivisection, anti-opium, and purity, all gathered their earnest and hopeful hosts; and work in France was ably advocated by Justin Dalincourt, of Paris.

The modern revival of mission work among Friends was rehearsed at a large gathering on Saturday morning, in the splendid Bedford Institute, Spitalfields, by Wm. Beck, whose son has rendered such noble service to the cause. Women Friends have heard Miss Ida Wells with regard to lynching in America, and deeply sympathised with our wronged and outraged coloured brethren there.

The Home Mission and Temperance meetings occurring next week, we cannot report in our present letter. The tone of this Yearly Meeting is very hopeful, and love reigns in a remarkable degree.

*Willesden, 26th May.* Wm. Hobson.

### FOREIGN MISSION ASSOCIATION.

On Monday evening Mr. Arthur Pease presided over the annual meeting of supporters of the Friends' Foreign Mission Association. There was a very large attendance, and much enthusiasm characterised the proceedings.

There are fifty-two missionaries in direct connection with the Association, and eighteen Friends working under other auspices. The operations of the Association are confined to Madagascar, India, and China. The year's expenditure amounted to £12,764, which was so much in excess of the income that £3527 had to be withdrawn from the legacy fund to cover the deficit.

A stirring address having been delivered by Henry Stanley Newman, the Chairman described his recent visit to the mission stations in India, creating much interest by an outline of the story of a fakir who is helping the work at Sohagpur. A man of large attainments, he had for years been in search of peace of soul, but by no rule of life or penitential journeys could he come into its enjoyment. His conversion has been abundantly attested, and he seems to be a very effective preacher among the Hindu population.

After an address by Theophilus Waldmeier, of Brumana, the venerable Isaac Sharp spoke. At the age of eighty-seven, he has just returned home in vigour of mind and body from a two or three years' visit to yearly meetings in the United States and to mission fields in China and Mexico. He spoke for twenty-five minutes of what he had seen in China, dwelling more particularly on a journey of 1500 miles he had taken up the Yang-tse-Kiang.

## CITY NOON PRAYER MEETING.

The value of some central place of prayer, where, apart from denominational distinctions, Christians may meet on common ground, hear each other's voices, and wait together upon God, finds frequent illustration in the Central Noon Prayer Meeting, Aldersgate-street. On Monday, for example, there were present a party of missionaries on the eve of starting for Brazil, a young Armenian, co-worker and fellow-traveller with Dr. Baedeker, a pastor from Geneva, and an honoured evangelist fresh from stirring scenes of service in Exeter.

### HELP FOR BRAZIL.

The Brazilian party were first called upon to speak. Mr. Fanstone introduced the young labourers, all of whom come from Dr. Grattan Guinness's College. Last year, he said, a young brother accompanied him (the speaker) to Brazil, and is still working usefully there; but this is the first party that has gone from this land to that vast empire, which, though nominally Christian, is in the densest darkness, knowing nothing of the simplicity of the Gospel or the Word of God. Of course it must be remembered that there are a few missionaries from the United States who are doing noble work; but the field is wide, the need is great, and something should be done by the English churches. The whole question of missions in Roman Catholic countries demands earnest and prayerful attention.

The young missionaries then spoke, telling how they were led to give themselves for Brazil, and asking prayer for their whole future service. The names are Miss Melville and Miss Vigor going to Rio de Janeiro, and Messrs. Kingston and Joyce going to Pernambuco.

A more formal farewell meeting was held at Exeter Hall on Tuesday evening, when again Mr. Fanstone and his party were commended to God in prayer.

### WORK ON THE CONTINENT.

Pastor Vernier, of Geneva, rejoiced to hear the voices of those young labourers starting for service among Roman Catholics. His own field of labour lay in Roman Catholic lands, and he had long felt that the condition of the nations on the Continent under the yoke of Rome did not receive sufficient attention. Whatever might be the experience of English Christians, it could not be denied that on the Continent the power of the Church of Rome is shaken; as a spiritual force she is losing her hold. It is very instructive to observe that Rome is discovering that she must give the Bible to the people if she would retain her hold.

"I heard," said the speaker, "a priest from Tahiti state lately that he had come home to raise a considerable sum of money in order to provide a new edition of the Bible for the natives of Tahiti, as the R.C. missionaries had found they must give the people at least the New Testament if they were to retain their hold of them. Afterwards, in the course of personal conversation, this priest admitted to me that it has become a matter of necessity to circulate the Bible."

This the Evangelicals in Geneva have long understood, and it has been their glory and joy to circulate, according to the means at their disposal, the Word of God. "Will you pray for us and for all workers in Roman Catholic lands? Although these are nominally Christian, the spiritual darkness is very dense, and the condition of the people very sad. We shall have a gathering of our agents and colporteurs at Geneva on June 27. Will you pray that we may be revived and refreshed?"

### AN ARMENIAN WITNESS.

A young Armenian, Patla-ka, which, being interpreted, means "Precious," was introduced to the meeting, and, speaking by interpretation, said:—"I am very thankful to see so many children of God met in prayer. We cannot have such gatherings in my country. All we can do in the darkness is to shine out the light. When I was converted eight years ago it was great joy to me. No one told me what to do; but I could not help it: I must witness for Jesus. When the police came to my house in Baku they took all my books and papers, even the texts on the wall, and made an official inventory and carried them away. When they were going out of the door they noticed a text over the door which they had overlooked. I prayed them to leave it me, and as their inventory was finished and signed, they did leave it alone. It was, 'God is faithful'; and He is, is He not?"

Next came Mr. Varley, whose account of the Exeter Campaign we give on another page. Thus it will be seen that the prayer gathering on Monday was singularly rich and varied in interest.

## THE SCOTTISH ASSEMBLIES.

The Assemblies of the Established and Free Churches began their sittings this year in Edinburgh on Thursday of last week. The opening service of the Established Church was held in St. Giles's Cathedral, where the retiring Moderator, Dr. Marshall Lang, of the Barony Church, Glasgow, preached a most impressive sermon from Mark i. 23, "All the city was gathered together at the door." Last year, in his closing address, he discussed in an eloquent manner the social problem, and in his sermon on Thursday he again called attention to it. He spoke, first, of the needs of the city, and, second, of the duty of the Church. The city, he said, is the predominating factor in modern civilisation, and our country, from being chiefly rural, is now mainly urban. Graphically did the preacher describe the East-end of some of our large cities, such as Glasgow, with its atmosphere polluted by smoke, its one-room houses, and countless public-houses. With such an environment, how is it possible for the people to have any pure and noble conceptions of life? Their surroundings drag them down and keep them down, and their only hope lies in the work of the Church. Dr. Lang pleaded earnestly with his brethren to come to the help of the Lord against the mighty, and persuade —ay, *compel*—the people to come in.

Dr. Lang also delivered an inspiring address at one of the early diets of the Assembly, when the report on "Christian Life and Work" was given in. The committee which has charge of this department of the Church's activities is under the direction of Professor Charteris, who, for the past twenty-six years, has watched over its important interests with unremitting care and zealous faithfulness. He is now obliged to resign this position owing to ill-health, but the work accomplished by this committee will be to him "a monument" more enduring than brass. Through its labours guilds have been formed all over the Church, in which there are now 20,000 young men and 18,000 women. An order of deaconesses has been instituted for work among the poor, and seventeen are now in the field, whilst a training-home and hospital are provided for them in Edinburgh. The circulation of the organ of the committee, *Life and Work*, is upwards of 100,000, and it is one of the chief instruments in stimulating congregations in aggressive work. Dr. Lang enlarged upon the good and great results achieved by this committee, pointing out in impressive language that the Church was not a bundle of organisations, but an organism, instinct with the life of his glorious Head, condemning in the strongest possible manner the tendency to have separate churches for the poor and the rich, and calling upon the Church to trust for her prosperity, not in an arm of flesh, but in the living God.

In the Free Assembly the sermon was preached by Dr. Walter Smith, of the High Church, Edinburgh, who was listened to with profound attention, as he dwelt upon the characteristic features of the preaching in the first age of the Church. His text was "Preaching the Lord Jesus," and it gave him abundant opportunities for contrasting much of the fickle preaching of the present day with that which once "turned the world inside out, and upside down." The first preachers proclaimed not a dry abstract of doctrine, but a living, loving Saviour for the acceptance of their hearers. Christ's death and resurrection were the two pivots on which their whole teaching turned.

The hour spent in doctrinal exercises next day was felt to be very refreshing, and the assembly turned to its work with the strong desire in each heart that this year something definite should be done for heralding a new departure in aggressive and home mission work. S.

BURDENS.—There be some burdens not felt so much by those that carry them, as by those who look on and pity. It is often said that he who lives by the sea never hears the roar of the waves. These things teach us the eternal value of such words as, "As thy days, so shall thy strength be," and are a living commentary on the Master's teaching, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . For My yoke is easy, and My burden is light." (Matt. xi. 28-30.)

## ANGLICAN MISSIONS.

The great Conference on Missions connected with the Church of England is in session this week. A large number of colonial and foreign bishops have assembled for the event. The Conference was opened on Monday with a service in St. Paul's and a reception at the Mansion House.

St. Paul's Cathedral was thronged long before the hour of service on Monday by members of the Conference and their friends. The Bishop of Durham (Dr. Westcott) preached a long sermon from Ephesians iii. 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." His argument was that, as St. Paul had been called to face this great responsibility, so the English nation and the English Church had been called to a special mission for the building up of the Church in other lands. England was the mother and mistress of nations, and it behoved us to build up in our empire the Church which had been the parent of its greatness. The strength of a nation lay in its spiritual, not in its material, resources; but our material development had far exceeded our spiritual development. Let us take everywhere our witness to Christ in all its simplicity.

## COUNT CAMPELLO'S WORK.

The Archbishop of Dublin presided over the annual meeting of the Italian Church Reform Association on Wednesday last at Morley Hall. The report of the year, read by Rev. T. E. Campbell Colquhoun, gave evidence of increased interest in the work of the reformation carried on by Count Campello and his helpers, but afforded no reason for congratulation as to finances.

In a telling speech, the Archbishop described the important openings God has given at Papigno, Castel di Lago, and other places. Count Campello is now prepared to undertake work in Milan. With two of his ministers he hopes to plant the banner of the Cross in the midst of that great centre of atheism, indifferentism, and superstition.

Rev. J. J. Lias, having lately returned from Italy, where he visited the different stations, spoke hopefully and encouragingly of progress made. Canon Thornton also appealed, in stirring words, for funds to carry on the work, and more especially for help for the Milan Mission.

The present time is chosen for this Mission owing to the Exhibition now going on in Milan, at which will be gathered people from all parts of Italy. Communications may be addressed to Miss Mayor, Rockills, St. Stephen's-road, Bournemouth.

## GOSPEL SONG IN MAURITIUS.

Rev. C. A. Blackburn, of Beau Basin, Mauritius, writes as follows to a friend in this country; any responses should be sent to the secretary of the Missionary Leaves Association, Mr. H. G. Malaher, 20, Compton-terrace, Islington:—

Three years ago, God blessing my labour, a "Mahout," or priest, of great influence among these people, was brought to Christ. Soon after his conversion he began to tell his co-religionists of the great things the Lord has done for his soul. He earnestly desires becoming an instrument to bring others to the Saviour, and has been spending his time in singing the Gospel to his countrymen. The Sautpattis, instead of reading, sing their prayers, etc. He has lately got a book of "bhajans," or Gospel songs, which was sent from India among other Hindi tracts, and has been singing them to hundreds of Indians in their own native tunes, so much appreciated by them. They crowd round him, and listen to his songs with the greatest attention. When he has sung one of the "bhajans," he explains it to them. This is a new departure in the Mauritius Mission, and it seems to attract a great many people, and to make a good impression upon them.

I have been thinking of forming a staff of singing evangelists to go about in the camps on the sugar estates. Unfortunately, our Mission has no funds just now, and cannot take any more agents. I therefore beg of you kindly to use your influence, and try to get a few friends to join together and take this old man as their evangelist there. I am sure they would be doing a very good work; the Lord would bless their labour.



## LIVERPOOL STRANGERS' REST.

### MEETINGS FOR THANKSGIVING AND PRAYER.

The Strangers' Rest, 24, Park-lane, after having undergone extensive alterations, is to be reopened on June 11, at three o'clock, when the Rev. Denton Thompson will speak, and Mr. F. S. Arnot, formerly of Garenganze, will speak at seven p.m.

For over eighteen years the work of preaching the Gospel and distributing the Scriptures has been carried on without intermission among the seamen of various nationalities and foreign emigrants speaking many languages. It was after gatherings for special prayer that the premises were first taken, and it is, we believe, owing to prayer that God has signally owned the labours of the band of voluntary workers who have continued so steadfastly to make known the Gospel.

It seems to be fitting, therefore, that the reopening meetings should take the character of thanksgiving and prayer, which we propose should not be confined merely to the immediate work of the Rest. We invite all Christians, of whatever denomination, to come and unite with us in pleading for a mighty revival throughout this land, which may extend, in its influence and power, to the far ends of the earth. Those who were present at the recent thanksgiving meetings held in Mr. Charrington's large hall in London, when some thousands of Christians assembled, can testify to the spirit of faith and expectation.

We are stimulated when we think that many Christians will be in sympathy with us, some of whom are believing that in the near future God is going to visit the Church in such a way that the Revival of 1859 and 1860 will be a small thing compared with what He is about to do. We are sure that the hearts of not a few round Liverpool will also respond to this desire to turn to God. Let us come with great expectation, for it is according to our faith; not limiting God by our unbelief, but remembering what wonders He has done in the old times, let us come boldly to the throne of grace.

R. Heber Radcliffe.

## A CANADIAN-FRENCH CONVERT.

Mr. Bourgeoin, Principal of Pointe-aux-Trembles Schools, in which there are 184 children, largely of Roman Catholic parentage, writes to *The Presbyterian Record*, of Montreal:—

"Among our pupils we have a young man from Quebec, whose uncle is a priest of one of the largest churches of Montreal. B—— enjoyed the favour and protection of his uncle till a year ago. He was a member of the choir, and was well paid for his services. His uncle himself selected a boarding-house for him. But it happened that the landlord was secretly reading the Bible, and he soon spoke about it to B——, who began also to read it. Through confession the priest heard about it, and endeavoured, but vainly, to persuade his nephew to quit that house and cease reading the Bible. Seeing that he did not succeed, he cunningly caused him to lose his situation, and when he was without resources or friends he offered him all the money he needed if he would consent to go to the Jesuits' College. The lad refused, and sought admission at Pointe-aux-Trembles, where he has become, under the powerful influence of the Holy Spirit, not only a Protestant but we believe a sincere Christian.

"A few days ago he went to Montreal to see his uncle on business. Hardly had they exchanged a few words, when the priest, rising angrily, said to him: 'How is it that a scholar of Pointe-aux-Trembles dares to come and call on me? You are a dishonour to all our family. Your parents are ashamed of you, and will die of sorrow. I would rather stretch my hand to a wretched drunkard fallen in the mud of the street than touch a renegade like you.' B—— received coolly that shower of invective, and replied: 'I am very much surprised, uncle, to see a great priest like you, who pretends having made and swallowed his God this morning and every day for the last forty years at least, who still keeps in his heart such un-Christian feelings. I see better than ever why you hate so much the Bible which condemns you in every way.' To meet such insults, repeated frequently, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, requires from our young converts more faith and courage than many would imagine."

## AGGRESSIVE WORK.—No. 7.

One Sunday afternoon lately, whilst coming out of Sefton Park, where there were crowds walking about, I met quite a number of people with tracts in their hands. Thinking somebody must be ahead of me distributing them, I hurried on to find out who the interesting Christian worker might be, and at length overtook a young man whom I did not know. I said, "Well, friend, have you got something good here?" "Yes," he replied; "how are you, sir? I was wanting to see you. Do you remember four years ago asking me the question, "If God took me away that night, should I go to Heaven?" I said "No, I don't remember it at all." "Well," he continued, "you did, and that was the thing which caused me first to think seriously about these matters; but I know the Lord now." "A word spoken in season, how good is it" (Proverbs v. 23).

Another day I gave a tract to a Custom House officer at the Bramley Moore Dock, and talked with him. He said that some few months before I had given him a tract and asked if he knew the Lord Jesus, and these words were made the means of his conversion. How the Lord can thrash the mountains with a worm, and use the weakest instrument in revolutionising men!

When stepping on board an Egremont boat, I heard a sailor swear during a conversation he was having with half-a-dozen other sailors. I suddenly stopped, and said, "You swore, and God heard you." Then all gave me their earnest attention as I pointed them to the Saviour who died to save such sinners as we are.

Two months ago a middle-aged gentleman was rapidly passing me on his bicycle, when all at once he alighted and approached me, saying, "Will you allow me to apologise for speaking unkindly to you some time ago, when you asked me a question?" I remarked that I did not remember the circumstance. He said it was so. "I am extremely sorry for having done it, and hope you will pardon me." He quickly mounted his bicycle and was soon out of sight.

James says, chap. v. 16: "Confess your faults one to another." I believe this was a case fulfilling that injunction; not confessing sins to a priest, as there are no priests in the Christian religion, excepting Christ, who is the Great High Priest, and all believers kings and priests unto God offering up spiritual sacrifices to Him.

*Liverpool.* D. M. Drysdale.

## THE RAILWAYS AND THE LORD'S DAY.

The Shareholders' Union for the Defence of the Sabbath (president, Major-General Bruce) is a new effort in connection with the London Anti-Sunday Travelling Union. Commenced by Christians of various names, in dependence upon God for supplies and success, it has already made friends among railway shareholders aggrieved at the Sabbath-breaking of the corporations to which they belong. The Sunday conveyance of goods by rail, and especially in Scotland, has attracted the committee's attention, and opposition to some portions of it is now being organised.

Perhaps few Christians thoroughly realise that there are at least one hundred and fourteen thousand Sunday goods trains in Great Britain every year. Some are of opinion that this unnecessary and uncalled-for traffic should be legally suppressed. It is largely upheld by the business men who promote it through attachment on their part to an unfounded idea of its absolute necessity to the trading public. Opposition made to proposals for its diminution or discontinuance will probably be fierce and prolonged.

The committee of the S.U., however, believing that they are in the path of duty and of Divine Providence, have chosen their motto from Deuteronomy xx. 1-4, and having laid the whole matter before the Lord, they appeal to lovers of their country and of the Lord's day to send them the monetary supplies necessary for the continuance of the struggle. The secretary, Mr. Jas. Fox Wilson, 22, Western-road, St. Leonards, will be pleased to correspond with shareholders, and to give additional information.

FAMILY PRAYER, however well-conducted, will not do it. The regular saying of a child's prayers at her bedside morning and night will not do it. Her mother must herself live in prayer; must herself live by prayer; must herself absolutely enjoy prayer as she enjoys nothing else on earth, and thus she will make prayer the best refreshment and the best enjoyment of her children.—*Dr. Alex. Whyte.*

## Letters to the Editor.

### THE SALVATION ARMY IN INDIA.

Dear Sir,—In a recent number of The Christian there is a notice of the work of the Army in Travancore, on which I beg leave to remark:—

This little kingdom is about the one-hundredth part in area and population of the Indian Empire. The London Missionary Society has laboured there ever since 1805, and the Church Missionary Society since 1816. Nor have their efforts been restricted or in vain.

The former has four principal stations, but its nine European missionaries and more than 300 native preachers and evangelists carry the Gospel into hundreds of villages. Nor have they laboured in vain. There are more than 50,000 converts associated with this one Mission, and every year the number is increased by hundreds, and even thousands, whilst more than 16,000 scholars in 360 schools attest the variety and thoroughness of the work.

The Church Missionary Society, aided by the Zenana Society, has a record of equally remarkable results, its fourteen European missionaries being aided by 406 native helpers, who have at least 28,700 converts under their charge, and two years ago received 1800 in one year.

In Travancore and the adjoining small province of Tinnevelly, there are, I believe, more missionaries and fairly well-trained native agents, and certainly a larger proportion of native Christians, to the general population, than in any other equal area of all India.

Now, is it right or wise, is it according to the principles clearly deducible from the teaching of our Saviour and the Apostles, for the Salvation Army to pass by many districts through India far larger than Travancore, where there are no missionaries or native agents, to intrude into fields already the best and longest occupied?

This is contrary also to a principle generally accepted by all the Evangelical agencies throughout India, of non-interference with one another's spheres of labour, and it must, in many ways, cause anxiety to the agents previously there, endanger the peace and discipline of the numerous Christian communities they have gathered, and injure the Christian cause in the estimation of the heathen.—I remain, yours faithfully, Edward Storrow.

### MISSIONS IN ANGONILAND.

Dear Sir,—I understand that exception has been taken to statements contained in my letter inserted in your issue of Dec. 14, 1893. When I then stated that "eight Z.I.M. workers had gone forward into Angoniland—a country hitherto unreached by missionary effort," I was simply quoting from letters just come to hand from Africa. I now find, however, that after the decision was arrived at, events transpired to prevent some of the proposed workers going forward. The Z.I.M. have only four missionaries in Angoniland. The five stations granted to this Mission in that part of the British territory have all been located by our workers, but not yet all possessed. We trust some of the large contingents recently sent forth will be able to take up work at these stations.

The other part of the statement has already been replied to by Mr. James Stevenson, of Largs, who pointed out that the Free Church of Scotland has had for years more than one station in South Angoniland. I am glad to know from some of our own missionaries in the field that the Livingstonia Mission is doing a valuable work there, the influence of which extends for miles around. May the Lord more and more increase their number and their usefulness!—Yours very truly, R. Caldwell.

*Zambesi Industrial Mission,*
*1, Gresham-street, E.C., May 28.*

### FIRST OFFENDERS AND HABITUAL CRIMINALS.

Dear Sir,—I find it is proposed that in future all lads under seventeen years of age, who may be charged or convicted for any offence, shall be kept separate in our prisons from those of riper years.

This appears at first sight to be a change for the better in prison administration, but long experience teaches that it is not so. I know many lads seventeen years of age who are far more "criminals" than men at thirty-five; and to mix such youths with young boys who have committed a first offence, would be disastrous in the extreme.

What I would suggest, therefore, is (1) That no lad who has been previously convicted should be allowed to exercise, or should in any way be classed, with first offenders. (2) That no boy under fifteen years of age who is a first offender should be sent to our ordinary prisons at all, but should be otherwise dealt with, say, for instance, by a committee formed in connection with our School Boards.

Briefly stated, my argument is, that not so much the age, but the proficiency in crime, should be the point to be kept in view in dealing with the matter in question. Yours faithfully,

Wm. Wheatley.

*Regent-square.*

## HOME OF REST, ALPERTON PARK.

A Home of Rest has been opened at Alperton Park, near Harrow, Middlesex, which it is hoped will prove a source of health and blessing to many of the young men and women engaged in business in London. This Home has been opened to meet a long-felt need, in connection with the Bible Class work of business houses, viz., a bright house within easy distance of the Metropolis, where anyone requiring rest and change, or while in search of a situation, may find all the comforts of a home at the lowest possible cost, and in fellowship with those who love our Lord Jesus Christ.

The house is prettily situated, and has a garden and field attached. It commands an extensive view of the surrounding country, and the air is invigorating. At the opening recently, Prebendary Webb-Peploe, who is president of the undertaking, addressed a goodly assemblage of friends on "The Two Rests"—the rest given and the rest found (Matt. xi. 28, 29). Messrs. Barton and Grinter, the founders and hon. secs., briefly related how they had been led to open the home. Young people employed in houses of business will always have the priority of admission, but when rooms are vacant any Christian workers, hospital nurses, governesses, and others, will be welcomed. Communications should be addressed to Sister Emma, The Rest, Alperton Park, Harrow, Middlesex.

## CESAREA HOSPITAL.

The third annual report of this institution, worked by American missionaries, says: There is no longer any debt on the building. A year ago we reported that three patients had been cared for in the guest rooms of the dispensary. During the past year one hundred and six patients have been accommodated, ninety of them during the past six months since the hospital began to be known. The number is limited apparently only by the lack of accommodation. Almost all of them have been surgical cases.

Seventy-eight were Armenians and Greeks, and twenty-eight Mohammedans. The aggregate number of days spent by these patients here has been 1271, giving an average of twelve days each. Thus, the building has turned out to be much more of a hospital than we dared to hope in the beginning, But the makeshifts which we are compelled to adopt in the care of these patients and the inadequate nursing weigh heavily on us. For economy of space as well as of money we have no bedsteads.

Aside from the in-patients, the record of the out-patient work is as follows: new cases, 2541, old cases 2312, total 4853; visits made 774. Of the 2541 new cases there were, Turks 792, Armenians 1161, and Greeks 576. Communications regarding the work should be addressed to Rev. William S. Dodd, Cesarea, Turkey.

## HOW BISHOP SMYTHIES DIED.

The following particulars regarding the last days of Bishop Smythies have been communicated by Rev. Duncan Travers, secretary of the Universities Mission to Central Africa. The Bishop had been working very hard for months. He had had several severe attacks of fever, and had been in the hospital at Zanzibar for a fortnight before he and Mr. Travers embarked on board the steamship *Peiho* on May 4. The Bishop, who had been at Magela Station, about thirty-five miles from the coast, returned to Zanzibar on April 3. He conducted the morning service at Kiungani on April 8, and preached at the Cathedral in Zanzibar the same day. Two days afterwards he gave what proved to be his last address, and shortly afterwards was taken to the hospital, where he remained until he left on May 4. From the moment of departure he grew worse. On the day after sailing he was very restless, sleeping and waking by turns. On Sunday, May 6, he was no better. In the evening he was moved to a more airy cabin, but later on he became much worse. Early on the following morning everything betokened that the end was near. The Bishop became unconscious, and at half-past nine died. Had the steamer been one day nearer Aden, it might have been possible to bring the body there, but this was out of the question; and so at sunset the body was committed to the deep.

## REV. J. McNEILL IN SOUTH AFRICA.

At the closing meeting of Rev. John McNeill's mission at Johannesburg, South Africa, an alarm of fire was raised in the densely-packed circus. The windows were immediately smashed, and people rushed out in all directions. Before the place was cleared, order was restored, and many returned to hear the close of Mr. McNeill's address. He described the false alarm as a ruse of Satan to break up the meeting, but said he would not allow himself to be done by the devil.

Mr. McNeill's experiences at Pretoria, the capital of the Transvaal, were somewhat remarkable. Up to the time of his arrival there, a variety company had, in professional parlance, being "doing good business." Mr. McNeill proved a great counter attraction, and on the evening of his first appearance the attendance at the theatre was barely sufficient to cover the electric light bill. The second evening was still more unprofitable. The curtain rose to an audience of only one person, whose money was, of course, returned. At Mr. McNeill's service not an inch of space was obtainable.

A correspondent in sending to us one of the foregoing paragraphs, says "It shows that the good old Gospel story has lost none of its drawing power even in these hard places of the earth." The writer had the pleasure of attending all the meetings held by Mr. McNeill in Bloemfontein, and they were indeed seasons of power and soul blessing.

## THE WORLD'S NOONTIDE HOUR

OF PRAYER AND PRAISE.

We pray to God fourfold:—That alcohols and narcotics be banished: for home influence in government. That the laws for the world beyond the home may be framed by the same two voices which frame the laws for the home. That God's standard of virtue be acknowledged for the brother and the sister. That artificial restrictions be removed from all honest employment.

And Christ we adore. So the grace within us—For home and the world beyond the home, maketh supplication. "Oh ye children of men, praise ye the Lord, praise Him and magnify Him for ever. Oh ye holy and bumble men of heart, praise ye the Lord, praise Him and magnify Him for ever. Oh ye light and darkness, praise ye the Lord, praise Him and magnify Him for ever. As it was in the beginning is now, and ever shall be, his kingdom without end."—Amen.

[Half proceeds of this card will be devoted to raising a "Christ Hall" for Maidenhead. Half to the permanent head-quarters of the National B.W.T.A. Copies from "Crauford," Maidenhead-on-Thames. 1d. each; 10d. a dozen; 6s. a hundred, carriage paid.]

## AN IDEAL SUMMER HOLIDAY.

Several friends have written us with reference to the announcement in last week's Christian, asking if the Summer School will open for ladies. We regret that this point was not made quite clear, especially as our answer will, we fear, be a disappointment.

Much as we should have wished to be able to meet the needs of lady-workers in this direction, we have found it impossible to arrange for their reception at Cliff this time. God willing, we shall hope to do something for their accommodation next year.

H. Grattan Guinness, M.D.

*Harley House, Bow, E.*

EPILEPTICS.—The committee of the National Society for the Employment of Epileptics announce that, owing to a munificent gift of £5000 from Mr. Passmore Edwards, they have been enabled to secure a farm of 135 acres for the proposed Epileptic Colony. Skipping's Farm lies near the village of Chalfont St. Peter's, in Buckinghamshire, and is within easy reach of the Rickmansworth and Chorley Wood stations on the Metropolitan Extension, and the Rickmansworth station on the North-Western Railway. It is situated in a most healthy and beautiful neighbourhood, at an elevation of about 300 feet above the sea. The building of suitable cottages will be commenced and proceeded with as speedily as possible for the reception of persons suffering from epilepsy, and yet capable of some occupation. The funds, however, are entirely inadequate to the erection of such cottages and workshops as will meet the probable demands for admission, and the colony will be able to be commenced only upon a very limited scale, although there is a very large number of epileptics in this country whose condition would undoubtedly be improved by the treatment and care they would receive in the colony. The secretary of the Society is Mr. G. Penn Gaskell, 20, Hanover-square, W.

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

The very sudden death of Professor Romanes removes from Oxford a very distinguished and popular member of the University. He was a great Darwinian in biological views, and founded the Romanes lectureship, of which Mr. Gladstone was the first and Prof. Huxley the second holders.

Anything connected with Uganda is very welcome in Oxford, and hence Captain Lugard's recent lecture was attended by a very large audience. His testimony to the marvellous power of missionary work there was full and hearty, and cannot fail of being of great value to the representative and distinguished company present.

The anniversary of the Cowley-road Congregational Church Sunday-school was held last week, when sermons and addresses were delivered, and a very encouraging report read. One note of discord was regrettably heard, a minister referring to a belief by some in an "infallible book" as being incorrect, and asserting that it should be in "an infallible Christ." Such an antithesis is utterly fallacious, and is calculated to do immense harm. Fortunately, another minister present quietly objected to this mischievous statement.

The open-air services at the Martyrs' Memorial are being vigorously carried on by a band of Inter-collegiate Christian Union men.

### CAMBRIDGE.

Meetings in connection with the South African General Mission were held at the Henry Martyn Hall on Monday afternoon and evening. Rev. T. Graham Tarn presided. Mr. Spencer Walton, director of the Mission, gave an interesting description of the progress, difficulties, and encouragements experienced in that vast mission field.

Those members of the University who promote the Sunday evening open-airs have met with some obstacles in their earnest endeavours. Last Sunday evening the police ordered them from one spot, and when in the Market Square, opposition was shown by some demonstrative and noisy undergraduates.

On Sunday morning Rev. C. J. Proctor, vicar of Holy Trinity, preached an interesting and stimulating sermon on "Christian Socialism." We were pleased to hear him, while approving of many of the aims and principles of Socialism, emphasising the insufficiency of these principles alone, and their inability to transform the heart and life. In the evening Principal Moule preached upon "The Forerunner." His sermon was marked by that devoutness and deep spirituality so characteristic of him.

Dr. Bonney, of St. John's College, preached the University sermon on Sunday afternoon in Great St. Mary's Church.

## SCOTTISH NOTES.

One of the most useful institutions in Dumbarton is the Denny Institute, which was erected to perpetuate the memory of the late William Denny, shipbuilder, whose life was written by Professor Bruce. An endowment of £3500 has now been provided for it by the Denny trustees.

On the evening of the opening day of the Free Assembly at Edinburgh, a great temperance meeting was held, presided over by Lord Overtoun. It was reported that ninety-two per cent of the F.C. students for the ministry are total abstainers. Rousing speeches were made by the chairman and others.

The original Secession Synod held its meetings last week in Glasgow. This is one of the smallest Presbyterian communions in Scotland, there being in it only twenty-seven congregations. Four students belonging to the Free Church Secessionists were allowed to enter the Hall of this Church to be trained for the ministry.

Hutchesontown Free Church, which was acquired by the Caledonian Railway Company some years ago, has come into the hands of Rev. John Robertson, of the City Temple. It will be used by him as a baptistry, a rallying-place for his workers, and a meeting-place for week-night gatherings. *The Christian Scotsman* is to appear as a weekly on July 26.

Dr. Tyson, who is so widely known for his drink cure, visited Glasgow last week, and, under the directions of a committee of prominent citizens, commenced to treat several dipsomaniacs. Each member of committee brought forward a case, and undertook to see that the patient strictly conforms to the directions given him. The results of the recent experiments in Dundee have been satisfactory on the whole.

In the report of the religious condition of the people which has been presented to the Established Church Assembly, the Commission, which has visited chiefly in Fifeshire and Aberdeenshire, state that a steady improvement is taking place in the social condition of the agricultural population, though the "bothy" system still lingers there. "Sleeping accommodation is not yet all that it should be, and houses for married men are far too scarce in many districts."

## IRISH NOTES.

The sixth annual convention for the deepening of the spiritual life was held this week in the Antient Concert Rooms, Dublin.

Six or seven years ago unfermented wine at the Lord's Supper was used in only about half a dozen Irish Presbyterian churches, but now it is used in nearly a hundred.

The Dublin University Fuh-Kien Mission is to be assisted by a Ladies' Auxiliary, which has been recently formed, and which is about to send a lady missionary to China.

The first of a series of consecrated meetings, under the auspices of the Belfast Y.M.C.A., was addressed by Rev. Henry Montgomery, who gave a very earnest talk on "Consecration."

Mrs. Mary Ann Fuller, wife of Rev. Dr. Fuller, formerly rector of St. Mary's, Dublin, has bequeathed £21,000 to religious and charitable purposes in Dublin and the neighbourhood.

The opening meeting has been successfully held of a society which has been inaugurated in Trinity College, Dublin, for the purpose of banding together church-workers within the University.

Lady Henry Somerset and Miss Willard received a warm welcome in Dublin last week, when they addressed two large and enthusiastic gatherings on the various aspects of the temperance reform.

The sixty-fifth annual meeting of the Irish Congregational Union was held last week in the Independent Church, Cork, under the presidency of Rev. W. G. Davies, of Coleraine, and was of a very encouraging character. Delegates from England and Scotland were present.

## OBITUARY.

### MRS. WALTER DOUGLAS.

A letter from Mr. Harrison Ord, dated Geelong, April 23, brings the sorrowful tidings of the death of Mrs. Walter Douglas, whose painful illness we mentioned in a recent issue. Without any unusually alarming symptoms she passed quietly away in her sleep on April 19. Her husband, who is himself in a very weak state of health, feels the blow very acutely, and we earnestly commend him to the prayerful sympathy of our readers.

### MRS. STANLEY PUCKLE.

Many of our readers will hear with deep regret of the death of Mrs. Stanley Puckle, of The Hollonds, Langton, Tunbridge Wells. She passed peacefully away in sleep, after a few days' illness of heart disease and congestion of the lungs, on the morning of Tuesday, May 22. She was deeply interested in work among the poor, and soldiers, and was specially known to readers of The Christian in connection with the "Lavender Bag Mission." It is the great wish of her sorrowing husband and daughters that they may able be to carry on the work she so loved.

### REV. C. F. MOSS.

The death is announced of Rev. C. F. Moss, a retired Congregational minister, who resided in Birkdale. He occupied the pulpit in Southport as recently as Sunday week. For twelve years he laboured as a missionary of the London Missionary Society in Madagascar, and the malarial fever, with which he was several times seized, seriously weakened his constitution. From 1884 to 1889 he was pastor of the Trafalgar-road Congregational Church, Birkdale, and for several years was one of the secretaries of the British and Foreign Bible Society Auxiliary for Lancashire and Cheshire.

### PROFESSOR ASTIE, LAUSANNE.

The death is announced of Professor J. F. Astié, of the Independent Faculty of Theology, Lausanne, at the age of seventy-two. He was a man of solid culture and wide experience. When young he studied at Geneva, Halle, and Berlin, and after a three years' pastorate in America, he entered upon his professorial work. He was a disciple of Vinet, and did much to popularise the teaching of that great man. His published works included "The Spirit of Vinet" (giving selections from Vinet's works), and a very useful edition of Pascal's "Thoughts." He was also the author of a commentary on St. John's Gospel.

### MR. STEPHEN C. CORK.

Park Chapel, Crouch End, has lost a most devoted worker in the person of its secretary, who passed away on the 19th inst., at the age of sixty-seven. His illness was but brief, resulting from a chill contracted while meeting delegates of the Christian Endeavour Convention at the railway terminus. For many years he had worked laboriously yet joyfully in all kinds of church work, seeking no reward and deprecating any praise. Humbly, faithfully, he was ever at his post, and, having enjoyed excellent health, was always ready to do the work of others as well as his own. The place of such a man will be very hard to fill. He was an efficient helper in the work of the Sunday School Union.

### REV. JOHN CAMPION, DONCASTER.

Many, familiar with work in Yorkshire, will hear with regret of the falling asleep, on Saturday, 19th inst., of Rev. John Campion, who was ordained fifty one years ago, and spent the whole of his clerical life in Yorkshire. He will especially be remembered for his work for nearly a quarter of a century at St James's, Doncaster, the "railway church." The C.M.S. and other Evangelical organisations always found a warm and active friend in Mr. Campion. He was a diligent sick visitor, thoroughly loyal to the Church of England, but an uncompromising opponent of everything in the shape of Romanising Ritualism. Of late years he has taken a somewhat gloomy view of the future of the English Church, predicting that it would go on from bad to worse till righteous public indignation would sweep it away entirely as an Establishment. The advance of Ritualism has been to him a source of intense grief and sorrow.

### MR. CHARLES E. WHITTLE.

Mr. Charles E. Whittle, the only son of Major D. W. Whittle, was recently killed by a fast passenger train on the Chicago and North-Western tracks. Mr. Whittle made his home in Wheaton. Upon returning from Chicago, he got off the North-Western train at Elmhurst, about ten miles from Wheaton, and started home on his bicycle. He was fond of this exercise, and often rode that part of the journey morning and evening. He kept between the track for a few miles west of Elmhurst, when the 6.30 fast train from Chicago for Omaha approached him. The engineer gave no alarm by whistle or bell, and a projecting beam on the pilot of the engine struck him on the back of the head, fracturing his skull and causing instant death. Mr. Whittle was about twenty-five years of age, and leaves a wife and two little girls, the younger being a baby. Most of his life was spent in Chicago, where he was universally esteemed. He was educated in the public schools of Chicago and in Edinburgh. A young man of fine physique and remarkable ability, he had already won a high place as a man of business and a citizen. Combined with business talent, he possessed Christian qualities which exercised an influence for good among his fellows. Much sympathy is felt for Mrs. Whittle the young widow; Major and Mrs. Whittle, the father and mother, and the two sisters, May and Ruth. Major Whittle, who was engaged in evangelistic work in Wilkesbarre, Pa., was at once notified of his son's death.

## EVANGELISTIC NOTES.

**Oxford.**—Messrs. W. P. Crombie and W. Day are holding special meetings in Oxford, and a work of grace is proceeding. Each day Christians meet for prayer apart from denomination.

**Cardiff.**—An evangelistic mission, conducted by Miss Oram, at Miskin-street Chapel, has been productive of great good. The services have been well attended, much power has accompanied the message of the Gospel, and several persons have professed conversion.

**Mr. W. G. Taylor** has been evangelising in the Mint Chapel, Exeter, giving ten days' work and laying himself out for a soul-saving campaign. The congregations were large, and there were a number of genuine conversions. On the last two evenings Mr. Taylor lectured on Australian needs to crowded gatherings. His visit has been a blessing to many.

**Ireland.**—A fortnight's Gospel mission has been held in Belfast by Rev. W. G. Taylor, of Sydney, Australia. Mr. Taylor is giving this week to similar work in Dublin, and purposes giving next week to Enniskillen. Excellent evangelistic services have also just been held in Carryduff Presbyterian Church by Rev. Chas. Davey and Rev. Dr. Williamson, of Belfast; and in Ballybay Methodist Church by Rev. G. W. Rea, of Ballyshannon.

REQUESTS FOR PRAYER.—For blessing upon twelve days' mission in Gospel Tent, Brigadier Hill, Enfield, conducted by Messrs. Bewley and Frank Weaver, commencing Sunday, June 3.—For special services at Oxford by Mr. W. P. Crombie and others.—That God will abundantly bless a mission for youths that is being started in Bloomsbury.—For a mission by Mr. E. J. Kennedy in Hengler's Circus, Hull, from June 17 to 24.

## PERSONALIA.

**Mr. James Stokes**, of New York, the well-known friend of Y.M.C.A. work in Paris, has been nominated a Knight of the Legion of Honour.

**Mr. F. N. Charrington**, L.C.C., left Cape Town on Wednesday week on his way home from Australia, and is expected in London the second week in June.

**Archdeacon Warren**, of Japan, is expected home shortly, and friends in Sunderland are looking forward to his making that town his headquarters while in England.

**Dr. William M. Taylor**, of New York, is, by latest accounts, greatly improved in health, and his friends are encouraged to hope for him many more years of usefulness.

**Rev. J. Stephen Barrass**, Rector of St. Michael Bassishaw, is suffering from a throat affection, and has been forbidden by the doctors to speak in public for two months.

**The Princess Christian** has given her patronage to a bazaar to be opened at Morley Halls, Hackney, on June 12, for the benefit of Mrs. Hilton's Crèche in Stepney Causeway and branches.

**Rev. B. Baring-Gould** has been appointed to succeed Rev. C. C. Fenn on the Secretariat of the C.M.S. He intends starting in the autumn for a six months' tour through the missions.

**Rev. W. A. Wills**, who has done good work in Chou Ping, China, has arrived home in fairly good health. He reports a large proportion of baptisms as having lately taken place in his district.

**Mr. F. S. Arnot**, of the Garenganze Mission, has taken a house in Waterloo, Liverpool, where he will for a time conduct the export business of the mission. A number of friends from various parts of the country recently met for missionary conference at his house.

**Mr. and Mrs. Reginald Radcliffe** are hoping to spend June and July at Braemar in the Aberdeenshire Highlands. We trust our much-esteemed brother may find there a recruitment of his physical health, which for some time past has been in a weak state.

**Mr. J. Barnabas Bain**, of the Liverpool Town Mission, who has been on a two-months' trip to the East for his health's sake, has returned greatly benefited thereby. He received last week a very hearty welcome from his friends and fellow-workers.

**Rev. Dr. Cuyler**, of Brooklyn, and Mrs. and Miss Cuyler were expected to arrive in London on Tuesday. They have come across the Atlantic for the Y.M.C.A. Jubilee, and will, during their stay in London, be the guests of Dr. and Mrs. Newman Hall, at Hampstead.

**Dr. Newman Hall**, in his Merchants' Lecture at the Memorial Hall, on Tuesday week (on the subject of "Assurance"), observed that it was his 78th birthday. He could look back on more than sixty years, during which he had had the assurance that Christ was his Saviour and friend.

**Rev. John M. Scroggie** has been visited at his home at Haddington, N.B., by Professor Sir Grainger Stewart, of Edinburgh, who says, "Although Mr. Scroggie's disease is of a very serious nature, there is no reason why he should not get perfectly well, and be as strong as ever he has been for his evangelistic work."

**Mr. J. W. C. Fegan.**—Our readers will be grieved to hear that Mr. Fegan's health has been failing lately. He came back from a short change worse than when he started, and is now confined to bed at the Boys' Home. The head pains and sleeplessness from which he suffered some years ago have returned, and have brought on much prostration and depression. A prolonged rest, with perfect quiet and as much freedom as possible from care of any kind will, it is hoped, with God's blessing, restore him to health.

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BE NOT INTERMITTENT in attention to the education of your child. Consider that the vigorous and complete unfolding and improvement of each succeeding stage of life depends on the vigorous, complete, and original development of every preceding stage.

RAGGED SCHOOL UNION.—A gathering of representative friends took place last week at Highbury New Park, by invitation of Mr. and Mrs. C. P. Merriam. Mr. Richard Stone, of Union Chapel, Islington, and vice-chairman of the Ragged School Union, presided. In the course of his address he urged that the religious teaching of the ragged schools was wanted more than ever now that we had a national system of education. Rev. W. H. Harwood said that the friends at Union Chapel had worked with the Ragged School Union ever since its formation. The Ragged School Union had ever been the ally of the churches, and during the Jubilee year all the churches ought to make collections on its behalf. The children of Christian families should have some knowledge of the working of this society, the work of which was still so sorely needed.

# The Book World.

### JUNE MAGAZINES.

YOUNG ENGLAND maintains its high ground; instruction combining with imagination to make it useful and bright. (3d. *Sunday School Union.*)

THE FIRESIDE, edited by Rev. Charles Bullock, is "always good alike." In the June number there are some very attractive sketches, also selections from various sources. (6d.) Other useful serials are:—HAND AND HEART, THE DAY OF DAYS, and HOME WORDS. (1d. each. "*Home Words*" *Office.*)

*Messrs. Partridge's* monthlies are of the most useful kind. For elders there are THE MOTHERS' COMPANION and THE FAMILY FRIEND, both for the home circle. For juveniles there are THE CHILDREN'S FRIEND and THE INFANTS' MAGAZINE. THE FRIENDLY VISITOR is a Gospel monthly for all classes (1d. each.)

THE KING'S OWN.—The June issue of this capital monthly has many attractions. Rev. D. Gath Whitley continues his "Glimpses of a World Long Passed Away," describing some monsters of the deep in olden times. The editor, Rev. John Urquhart, writes on the antiquity of Hebrew writing, and Rev. F. E. Marsh answers the question, "Why am I a Christian?" (6d. *J. F. Shaw & Co.*)

THE MISSIONARY REVIEW OF THE WORLD is full of matter of peculiar interest and value. Dr. Pierson writes on "Miracles of Missions"; Rev. James Douglas, of Brixton, S.W., on "Unoccupied Mission Fields," with special reference to Tibet; Rev. F. B. Noble, secretary of the Chicago Congress on Africa, on "Christendom's Rum-Trade with Africa: a Modern Devil's-Mission"; and Mr. Spencer Walton gives an account of mission work at the Cape. Maps and illustrations add to the usefulness of this healthy monthly. (*Funk and Wagnalls.*)

GOOD WORDS has a leaf or two out of Dr. Lansdell's diary of travel in an excellent paper called "Across the Backbone of Asia." He says the people of Chinese Turkestan are without a single missionary, Protestant, Papal, or Russian. Rev. A. R. Buckland writes an animated and well-informed account of London 'buses and busmen. "The Bishop of Ripon at Home" is one of the most readable papers in the SUNDAY MAGAZINE. Rev. R. P. Ashe's article on Uganda is welcome at this crisis in the history of that country. Prof. Lindsay eulogises the late Prof. Robertson Smith. (*Isbister & Co.*)

*Messrs. Cassell & Co.'s* serials are always welcome, and yield a good dividend of interest to the reader. THE QUIVER holds a firm position for attractiveness and variety: it moves with the times in artistic excellence, and keeps up the high tone of its articles. THE ILLUSTRATED HISTORY OF ENGLAND, when complete, will be a veritable *magnum opus*. Part 92 reaches the time of the ill-fated campaign for the relief of Gordon at Khartoum. THE BOOK OF HEALTH will well repay the closest personal study. COTTAGE GARDENING is in every way admirable as a counsellor and guide in matters domestic. We have received Part 6 of Dr. Payne-Smith's FAMILY PRAYER BOOK.

THE YOUNG MAN has a portrait of Mr. A. E. Fletcher, editor of *The Daily Chronicle*, and a vivid literary sketch of him in the double *rôle* of editor and farmer. Dr. Dallinger unfolds some of the mysteries and delights of microscopic research. Miss Agnes Weston has a prominent and deserved place in THE YOUNG WOMAN. Among the contributors to a good number are Mrs. Josephine Butler, Agnes Giberne, Mrs. Oliphant, Mrs. Esler, Miss Billington, and others. The article on "Children at School," by Dr. Schofield, is itself worth the price of THE HOME MESSENGER. There is a short but excellent sketch, with portrait, of Dr. Whyte, of Free St. George's, Edinburgh. (*Partridge & Co.*)

THE CENTURY is brilliant as ever in illustration and varied in articles of solid worth. The authors of "Across Asia on a Bicycle" tell the story of their ascent of Mount Ararat. There is a description of a new invention by Mr. Edison called the Kinetophonograph, by which action pictures can be recorded and reproduced at any distance of time. A short paper on "Tissot's Illustrations of the Gospels" is accompanied by some very striking pictures. A series of letters from ex-ambassadors on American civil reform show the deep necessity of doing away with the "spoils system" of awarding civil offices in the United States. ST. NICHOLAS is a rare children's feast of frolic, phantasy, information, and fine pictures. (*T. Fisher Unwin.*)

THE SUNDAY AT HOME, among many excellent papers, has a timely notice of the Y.M.C.A. jubilee, a well-illustrated sketch of "Sunday in Oxford," and a deeply interesting case of conversion, illustrating the work of Miss Child's Welcome Home. THE LEISURE HOUR is full of good things; we are specially attracted by a racy sketch, "Galloway Bygones," from the facile pen of Rev. S. R. Crockett, and an account of the new Tower Bridge, by Mr. W. J. Gordon. THE GIRL'S OWN PAPER and BOY'S OWN PAPER maintain their high reputation. The smaller periodicals maintain their high character. FRIENDLY GREETINGS is an admirable selection of illustrated readings for the people. THE COTTAGER AND ARTISAN and LIGHT IN THE HOME are as cheerful as ever; and for the little folks there are THE CHILD'S COMPANION and LITTLE DOTS. (*Religious Tract Society.*)

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ORIGINAL HYMNS FOR CONFERENCES AND SPECIAL MISSIONS. By C. Russell Hurditch. (1d. *Shaw & Co.*) Many will welcome this little collection—evangelical in tone, Scriptural in teaching, and melodious in measure. Doubtless not a few of the hymns will find their way into general use in the service of praise.

EVERYBODY'S COOKERY AND HOUSEHOLD GUIDE. *Saxon & Co.* (Cloth 6d., leather 1s.) "Everybody" has long since learnt to value this series of publication, dealing as they do with a great variety of subjects. Here we have 170 pages of recipes, alphabetically arranged, with an appendix of various useful matters relating to household necessities, with comprehensive index, etc. This addition to the series is sure to meet with wide acceptance which it deserves.

STREAMS FROM THE VALLEY OF BERACHAH, by S. A. Lindenberger (*Jno. Snow & Co.* 3s.). The first chapter describes the healing by faith of the writer. But she goes beyond faith-healing to faith-health—"Not a blessing or simply a healing, but the Blesser and Healer dwelling inside, and Christ's divine health for the body continually supplied." What exactly is meant by this we do not apprehend. The remaining chapters contain much that is very helpful in Christian experience.

"HE'S DONE IT, SIR." By Pearl Fisher. (1s. *Morgan & Scott.*) This is an attractively got-up and well-written account of the rise and development of Mr. T. Wintle's Undenominational Christian Mission in Monmouthshire. It constitutes a telling instance of what can be done by one consecrated man who heartily gives himself to service among his own people. The incidents interwoven with "Pearl Fisher's" narrative show that the gospel of prayer and loving help is as powerful as ever in blessing sinning and sorrowing humanity.

WITNESSES FOR CHRIST, the very useful work of Edward Backhouse and Charles Tylor, has appeared in a new and cheaper edition (4s. 6d. *Simpkin, Marshall, & Co.*). By judicious compression, the matter which originally occupied two volumes is now presented in one, which is admirably printed in bold type. The work has been revised throughout, and fully justifies its second title, "Memorials of Church Life from the Fourth to the Thirteenth Century." There are twenty illustrations; and an index and list of authorities add to the usefulness of the volume, which is a sequel to "Early Church History," by the same authors.

ST. PAUL'S EPISTLES IN MODERN ENGLISH, translated from the Greek by Ferrar Fenton, is a good piece of tentative work. We doubt if the author would regard it as more than this, although the book is in its fourth edition, revised and corrected. Every page is suggestive, but we have detected several passages which but weakly represent the original, and are only indifferent specimens of modern English. Mr. Fenton deserves encouragement in his endeavours to help intelligent people to understand the Scriptures; and in a future issue he will be able to present proper names with uniformity, to adopt various improvements, and to guard against annoying typographical and other errors. The preface would be none the less forcible for the exclusion of some expressions of an unjustifiably censorious character. (1s. *Digby, Long & Co.*)

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The tenth issue in the "Excellent Women" series (1d. each. *Religious Tract Society*) is devoted to MARY LOUISA WHATELY, so long associated with Christian work in Egypt.

THE SECOND ADVENT OF OUR LORD, by Thomas Ryan, is a review, on "Futurist" lines, of the prophetical works of Dr. and Mrs. Grattan Guinness. There is also a study on the Seventy Weeks of Daniel's prophecy. (3d. *W. G. Wheeler.*

THE "JOYFUL NEWS" MINIATURE series of booklets is likely to prove popular as well as useful. The first two issues are directed against indulgence in strong drink and the gambling vice. (3s. 6d. per 100. *Thomas Champness, Rochdale.*)

WANTED—ANTISEPTIC CHRISTIANS, is a striking booklet by Maud Ballington Booth, who says: "The principles of antiseptic surgery are cleanliness, purity, non-contamination. As for Christianity, its very spirit and essence is purity, war against sin, and non-contamination with the world.' (*W. G. Wheeler.*)

LINES FOR THE MASTER is a series of poems by Ernest Spring, printed on tinted paper, and issued as tasteful leaflets by *Biddle & Son, Haydon-place, Guildford* (packets of 100, 1s. 4d. each). A sound spiritual tone accompanies the lines. Copies of the series of twelve leaflets will be sent free to such as forward a halfpenny stamped addressed envelope.

GOSPEL LEAVES, by Mr. Cheyne Brady. (6d. per packet of 100. *Drummond's Tract Society, Stirling.*) This evangelist has for many years done good service as a writer of tracts. This last series ("Packet 8") is written in a lucid and forcible manner, well calculated, under the power of the Holy Spirit, to arouse concern in the minds of the careless and ungodly.

# Among the Churches.

## CHURCH OF ENGLAND.

Rev. E. S. Savage has been appointed to Jesmond, Newcastle.

Rev. J. S. Whichelow, a warm Evangelical, has been appointed to St. James's, Muswell Hill.

Rev. J. John Hunt, of St. Paul's, Penzance, is about to enter on the charge of St. Barnabas', Birmingham.

The Duchess of Teck opened last week a restaurant and House of Rest in Lambeth for factory and other poor girls.

Canon Bell presided last week at a meeting in Cheltenham, when a branch of the National Protestant Church Union was formed.

The Liverpool C.M.S. anniversary sermons were preached on Sunday. Bishop Stuart and Rev. J. G. Garrett, of China, spoke at the public meeting on Monday.

Rev. Gamaliel Milner, who has accepted the charge of St. Mary Crypt, Gloucester, has lately been working in St. Luke's parish, Ramsgate, where he will be greatly missed.

A special Foreign Missions Festival will be held in Southwell Cathedral on June 12. Addresses will be given by the Bishop of Mashonaland, Bishop Stuart, the Bishop of North China, and the Bishop of Lahore.

The *Record* believes that the vicarage of Holy Trinity, Hull, vacant by the removal of Canon M'Cormick to Highbury, has been offered to Rev. J. W. Mills, St. George's, Birmingham. The charge was offered to and declined by Rev. H. E. Fox.

Dean Vaughan will resign the Mastership of the Temple on July 1, the twenty-fifth anniversary of his acceptance of the office. Any strength that may remain to him after that date will, he says, be at the service of the Church in the diocese of Llandaff.

At the annual meeting of the South-Eastern Clerical and Lay Alliance, to be held at Ramsgate on June 5 and 6, papers will be read by Canons Girdlestone and Knight and Revs. W. Odom, W. Senior, M. Kaufmann, S. Thelwall, Dr. Kinns, J. Barton, and H. Sutton.

The Archbishop of Dublin presided on Wednesday week over the fifty-first anniversary meeting of the C.E. Young Men's Society, held at the Leopold-rooms. The proceedings were of an interesting character, and special emphasis was laid by the several speakers upon the proposed extension of the work on more distinctly spiritual lines.

## CONGREGATIONAL.

At Amble a new chapel was opened last week.

A new church is being erected at St. Anne's-on-the-Sea.

Rev. J. F. T. Hallowes has concluded a short mission at Badeley.

Rev. W. L. Lee, late of Plymouth, has commenced his ministry at Kettering.

Rev. W. J. Dixon has entered on his new charge at St. Paul's Church, Wigan.

Rev. A. W. Brough, of West Maitland, Australia, has been accepted for service by the L.M.S.

Rev. Alex. Cowe, of Hillhead Church, Glasgow, has decided to decline the call to Stannary Church, Halifax.

Rev. and Mrs. F. W. B. Weeks, of Eastbourne, left South Africa for England last week in the *Dunottar Castle*, and are expected to arrive home about June 3.

Whitefield Tabernacle, Tottenham Court-road, reports a membership of 292. There are 430 children and young people in the Sunday-school and Bible-classes.

Rev. J. W. Atkinson celebrated last week the twenty-fifth anniversary of his settlement at Latimer Chapel, Stepney. Special sermons were preached, and a prayer and praise meeting was held, at which Revs. W. Marshall and A. Mearns delivered addresses.

The London Missionary Society's new steamship *John Williams* has started on her voyage to Sydney, under the command of Captain Turpie. A few friends accompanied the steamer to Gravesend, where an opportunity was afforded the pupils at Milton Mount College to inspect the vessel. The old mission ship *John Williams* sailed on the 14th ult. from Sydney on her last missionary cruise.

Rev. G. A. P. Arbuthnot, rector of Littledean, spoke at the anniversary meeting of Littledean and Pope's Hill Congregational Church. In the course of his address, he said: "I do believe, my dear friends, in unity, not in uniformity. God has various requirements. My former life in the army showed me that we require every force in the service. So God requires various branches of service, that his kingdom may be spread in the hearts of the people. I desire, as the rector, to work in holy fellowship and shoulder to shoulder with those who are preaching the Gospel of the Lord Jesus Christ. I rejoice to hear that the work in this church is increasing and deepening, for where God blesses a people He will also bless a neighbourhood."

*Calls.*—Rev. John Gregory, of Oak-road, Leeds, to Adelphi, Hackney-road, London; Rev. B. G. Archer, of Wellingborough, to Lonsborough; Mr. George Lang, to Soothill, Batley; Mr. S. Mellidge, to Vale, Broadstairs; Rev. James Le Pla, to Harringay; Rev. G. Sadler, of Portsmouth, to Weedon.

*Resignations.*—Rev. John Foster, of Ravensbourne; Rev. John Coxon, of Bishop Auckland.

## BAPTIST.

A new chapel has been erected at Heatherlands, Dorset.

A new church has been formed at Marsh-street, Bradford.

Enthusiastic recognition services have been held at Lee in connection with the settlement of Rev. F. G. French.

Rev. G. Short preached last week at Broughton, on the occasion of the recognition of Rev. H. A. Tree, the new pastor.

Miss Tetley, daughter of Rev. J. P. Tetley, of Taunton, has been accepted by the Missionary Society for service in China.

Rev. J. J. Griffiths, of Cardiff College, has been recognised as pastor at Bridgnorth. Professor Davies preached on the occasion.

The work at Sevenoaks Church, under the care of Rev. C. Rudge, is being much blessed, and souls are being added to the church.

The meeting-house formerly used by the Friends in the Vineyard, Abingdon, has been opened, after alterations, as a Baptist church.

According to statistics gathered by Rev. D. B. Richards, the professed believers belonging to the denomination in Wales number 100,999, and of these 6564 were baptized in 1893.

During the past year fifty-two scholars and seven teachers of Back-street Sunday-school, Trowbridge, and its three branches, have been baptized and received into church fellowship.

Rev. John Tuckwell has removed from Aldridge-road Villas to Trematon Villa, Acton-lane, Harlesden, N.W. Letters may also be addressed, Westbourne-grove Chapel, Bayswater, W.

The Sunday-school connected with Cann Hall-road Chapel, Leytonstone, E., has over eleven hundred children on the roll. The school buildings were recently enlarged at an outlay of about £1400.

Returns of the coloured Baptists of the United States show a membership of 1,483,535; baptisms during the past year, 74,677; churches, 12,199; ordained ministers, 10,971. The number of Sunday-schools is 7866, with 466,733 scholars and 34,271 teachers.

The Mayor of Birmingham on Monday laid the memorial-stone of the Sunday-school buildings which are being erected at Highgate-park Church. The estimated cost is £1500, towards which Mrs. Atkin, who has been connected with the church for sixty years, has given £1000.

At the thirtieth anniversary of Abbey-road Baptist Chapel, under the care of Pastor H. E. Stone, held last week, the report stated the church now consists of 895 members, 108 having been received into fellowship during the year. Seventy-two were also baptized, including members of the Church of England and other Christian communities. Sunday-school, open-air, and other work is making gratifying progress.

*Calls.*—Rev. W. A. Wicks, of Ross, to Christ Church, Aston Park, Birmingham; Rev. Hugh Singleton, of Workington, to Smethwick.

*Resignations.*—Rev. C. A. Davis, of King's-road Capel, Reading; Rev. W. Robinson, of Astwood Bank.

## METHODIST.

A new mission chapel has been opened in Workington.

The Methodist New Connexion are organising a Forward Movement in London.

At New Brompton and Halstow many conversions have been recently reported.

The memorial-stones of a new chapel have been laid at Clown, Mr. T. D. Bolton, M.P., taking part.

Mr. T. Weedon, Connexional evangelist, has conducted a series of special services at Tamworth, and many persons professed decision.

It is anticipated that at the coming Primitive Methodist Conference very special attention will be given to the position of affairs in villages.

This day the Billy Bray Centenary celebration takes place in the Billy Bray Memorial Church, Carharrack, Cornwall. Rev. F. W. Bourne preaches at noon, and many friends have consented to take part.

New chapels are being built at the Beacon (Luton), Woodside (Hunslet), Desborough, Newburn (Northumberland), Linton, Arthlington, Pleasley, Horsforth (Leeds), Abry (Alford), and Port St. Mary (Isle of Man).

Mr. George Hooper, Connexional evangelist, has conducted missions in Hull at Campbell-street and Dansome-lane Churches. Special men's meetings have been held; large numbers assembled, and great good has been done.

The workers at the Grove Mission, Great Guildford-street, Southwark, have received permission to hold services in the workhouses and casual wards of the district. The Brothers now visit the hospitals in the vicinity, speaking to the patients and giving them suitable literature.

The Missionary Committee has received intelligence from the Zambesi Mission party that the brethren had held their first meetings amongst the Mashukulumbwe, having the help of an interpreter. The leader of the mission asks for more missionaries to be sent, so that several centres of work may be begun.

The Evangelists' Home at Birmingham has now a mission-car, worked by two men, one a good singer, the other a capital open-air speaker. The Bromsgrove Circuit, which is many miles in extent, and has quite a number of strong village societies, has been availing itself of this method of increasing its agencies, and the "Gospel on wheels" system has proved a marked success. The car men have sold a good deal of Gospel literature, have visited the people in their homes, have held a number of well-attended meetings, and have aroused a widespread interest.

## PRESBYTERIAN.

Rev. P. M. Kirkland, of West Derby, has been elected Moderator of the Liverpool Presbytery.

Rev. C. Moinet received a very warm welcome last week from his congregation on his return from the East.

Rev. Griffith Ellis has returned home, greatly benefited in health by his prolonged visit to the Grand Canaries.

A large number of ministers have intimated their intention of attending the coming devotional Conference at Reading.

Professor Laidlaw, of Edinburgh, visited Newcastle last week in order to preach the anniversary sermons at Jesmond Church.

Rev. Benjamin Hughes, of St. Asaph, who has just undergone a painful operation, is now considered out of danger, and hopes are entertained of his recovery.

The pastor and elders of Regent's-square Church gave a social reception to young men last Thursday evening, when the lecture hall was filled and a pleasant time was spent.

The inaugural meeting of the Presbyterian Social Union for London was held at the Holborn Restaurant on Monday week. The attendance numbered 170, including many ladies. The chair was taken by Mr. H. M. Matheson, and the objects of the Union were explained by Dr. Pentecost. The Union will meet four times a year, its objects being closer fellowship and more effective co-operation in Christian work.

*Calls.*—Rev. James M'Kinnon, of Strathfillan, to Kildalton; Rev. H. J. Wotherspoon, of Burnbank, to St. Mark's, Edinburgh; Rev. James Milroy, of Freuchie, to Pleasance, Edinburgh.

*Resignation.*—Rev. J. T. Dixon, of Douglas, Isle of Man.

## THE SALVATION ARMY.

The total annual circulation of the Army's forty-three newspapers and periodicals is 37,720,000.

General Booth will visit next week a few of the provincial centres, accompanied by Commissioner Coombs, who has just arrived from Australia.

La Marechale gave on the 22nd inst. an address in the largest Concert Hall in Havre, and the day following opened a new Salvation Army Hall in the Rue St. Quentin.

A successful rescue meeting was held a few nights ago in the Portsmouth (Lake-road) Baptist Chapel. Miss Agnes Weston presided, and spoke of the means of good the Army Homes had proved in the town.

At the coming international congress at the Crystal Palace there is to be a street filled with public-houses, pawnshops, and so on, illustrating "The Way In to Darkest England," and another consisting of labour bureaus, elevators, and the like, showing "The Way Out."

The annual meeting of the darkest England Scheme will be held in the Queen's Hall, Langham-place, on Monday, June 11, at 7.30, when General Booth will speak on the present position and prospects of the scheme. Mr. John Corry will preside, and many leading men interested in philanthropic work have promised to take part.

## FALLEN ASLEEP.

At Addington-road, Croydon, on 20th inst., Rev. W. Fordham, aged seventy-four, a valued Congregational minister for many years.—At Amhurst-road, N., on 22nd inst., Mr. E. A. Tibbatts, aged sixty-two, a helper of the Lord's servants.—At Teddington, on 19th inst., Mrs. Williamson, aged twenty-five, wife of the Baptist pastor.—At the Parade, Birmingham, on 20th inst., Rev. H. W. Wakefield, aged seventy-eight, the devoted minister of the Tabernacle Chapel.—At Crouch End, Mr. Stephen Cork, for many years a valued worker at Park Chapel.—At Braintree, Mr. John Dyer, aged seventy-four, a useful servant of Christ.—At Ipswich, Mr. James Beaumont, for over forty years a preacher of the Gospel.—In Glasgow, Rev. John Fraser, the beloved senior pastor of Cumberland-street U.P. Church.—At Stanningley, Mr. Abraham Tetley, aged eighty-seven, a true helper of the Lord's work.—At Tintagel, Prebendary Kinsman, aged eighty-three, the highly-esteemed vicar of the parish.—At Gosforth, on 16th inst., Mrs. J. G. Fenwick, aged seventy-one, a helper of many.—At Dublin, Mr. Thos. O'Connor, for many years Church Education Society's assistant secretary and accountant.—At Sligo, suddenly, Rev. T. H. Moulsdale, rector of Ballysamaghan.—At Poyntzpass, co. Armagh, Rev. Thos. Irvine, Presbyterian minister, aged 79 years.—In the Congregational Church, Warminster, on Sunday evening (27th), very suddenly, Rev. Thomas Gilbert, aged 80, for many years a faithful minister.—Mrs. Mary Browne, the beloved mother of J. J. Browne, London City Mission, fell on sleep on April 23.

# TEMPERANCE NOTES.

The Keighley Town Council is being urged to prohibit even the occasional sale of strong drink in the public parks.

The lady Mayor of Pleasantown, Kansas, has dismissed all the police, and closed all the public-houses and gambling-saloons.

Steamers licensed to carry passengers on the Manchester Ship Canal are only allowed to supply non-intoxicating refreshments.

There will be a Crystal Palace Fête on August 25, originated and organised by the juvenile department of the London Branch of the C.E.T.S.

The Glasgow Town Council has decided, owing to the drunkenness, high rate of infant mortality, and crime, to put a restriction upon the hours during which public-houses, within certain areas, remain open.

It is stated that leading men met in New Zealand to discuss the liquor question. Women attended in force, drowned the voices of timorous male adherents of Temperance, finally taking possession of the platform in the interests of prohibition.

Mr. Caine, M.P., in a recent address said he had no fear that the publicans would be pauperised after the Veto Bill is put in operation. He knew houses in Newcastle in respect of which the magistrates had refused the liquor licences, but these were now successfully managed as refreshment houses, without intoxicating drink.

Lady Henry Somerset is appealing to the children of British women for subscriptions towards the erection of a memorial fountain in London. It is also proposed to commence a children's section of the B.W.T.A., to be known as the Loyal Temperance Legion. The funds having come in so freely for the proposed Farm Home for Inebriate Women, steps are being taken to secure a suitable site.

The recent C.E.T.S. Conference approved of the licensing proposals contained in the Bill which the Church Society party are promoting in the House of Commons. The Bill, as is pretty well known, aims at reducing the number of licensed houses to no more than one for every 1000 of the population in towns, and one for every 600 in rural districts. The compensation to those who lose their licences would be paid during five years only, and out of funds raised by a licence-duty on the houses that remain.

At this season of the year, when so many labourers in our Foreign Mission Work are in London, it has been thought fitting that the Metropolitan Women's Total Abstinence Union should hold a meeting to hear the accumulated voice of many lands on the vital question of total abstinence from alcoholic drinks. At the Imperial meeting in Queen's Hall on June 8, there will be representatives from distant countries under British rule, from the colonies, and from ports and places affected by British commerce.

PROHIBITION IN AMERICA.—The State dispensary law in South Carolina having been declared unconstitutional by the State Supreme Court, the liquor-sellers have brought further test cases before the same Court to get the point settled whether that part of the law is operative which forbids the issue of licences and the sale of liquor. Contrary to their expectations, the Court has decided that the law forbidding the sale of liquors without a licence remains in force, and also that there is no provision in the law of the State giving any authority to grant licences. Hence an injunction has been granted restraining the council of the city of Florence from issuing any licences, and a liquor-seller, who was in gaol for selling contrary to the law as now defined has been remitted to the custody of the city police till delivered by due course of law. South Carolina is, therefore, under prohibitory law pure and simple and the anxiety of the temperance party now is to secure the enforcement of the law. The penalties for violation are 200 dollars, or six months' imprisonment. Governor Tillman has declared strongly for enforcing prohibition, and several municipalities have taken prompt action.—*Leeds Mercury.*

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## Notes and Comments.

THE publishers are much obliged to those readers who responded to their application for certain back numbers of THE CHRISTIAN. They will be further obliged by spare copies of numbers 1200 and 1208 (January and March, 1893), with name and full address enclosed, so that stamps may be remitted for them.

An exceedingly important memorial has been presented to the members of the Royal Commission on Opium, signed by fifteen missionaries in China, representing the various British Societies. The memorialists strongly emphasise the evils caused by the opium habit in China, and urge the Commission to recommend that the Indian Government should restrict the production to the supply of what is needed for medicinal purposes in India and elsewhere. We hope to give the full text of the memorial in our next issue.

The course of the Royal Commission on Opium has been such as to require the fullest examination of the subject, independently of the Commission proceedings. This impartial review is firmly and admirably done by Mr. Broomhall and others, in the current issue of *National Righteousness*. The number also contains excellent portraits of the late Sir Arthur Blackwood and Mr. George Gillett, both of whom were earnest and weighty upholders of the righteous policy advocated in this excellent serial.

All who would learn for themselves to what degrading depths of deceit advocates of the Romish Church will descend in the effort to defame one who has left their ranks, should read *The Christian Irishman* for June (*Mecredy & Kyle, Dublin*). It gives a fuller account than appeared in our own columns of the horrible conspiracy against Rev. Thomas Connellan, which, however, failed disastrously. Mr. Connellan has been left with heavy costs to pay, but surely there is Protestant chivalry enough in the three kingdoms to relieve him of the burden; his address is 18, Bachelor's-walk, Dublin.

The Church Missionary Society recently appealed to its supporters at short notice to wipe off a deficit of nearly £13,000, and was gladdened by receiving in response the sum of £16,580. Now it sends forth another call—this time for men to enter the field. The Society publishes a list of missions in all parts of the world which need reinforcement by the end of the year. Definite posts require to be filled, and clergymen, doctors, and other laymen are asked to present themselves. The circular says:—

The supply of female workers is most cheering, as encouraging the hope that not only will the urgent needs be met, but that no real claim for such help will be declined this year. The demand for women will increase as the absolute necessity for this agency is more evidenced by practical experience. But where are the men?

The Archbishop of Canterbury delivered himself of some wholesome doctrine at the Missionary Conference last week. He said:—

The day is coming, sooner or later, when politics will not be carried on by parties, and so with mission work. The Church must be her own missionary society. How could a society deal with other churches, with a native ministry, with great geniuses?

True, the missionary obligation rests upon the Church at large—not upon any section merely. If it is true that societies cannot deal with great geniuses, the same is equally true of ecclesiastical corporations. Church history abundantly shows that Christ has dealt with great geniuses outside Church organisations, as well as in connection with Churches on the one hand, and representative societies on the other.

We were hardly prepared to hear what was stated at the Conference—that caste is tolerated in the Christian Church in India, and that it is, as a tacitly tolerated thing, one of the causes of the slow progress of missions, and in some cases of their positive decline. Bishop Wilson said years ago that caste must be abandoned, "decidedly, immediately, and finally," the only safe, because the only Christian, advice. Unfortunately, this has not been done, and now there is a call for some council or authoritative body to decide against it. Failing that, why should not each missionary do so? We are sure that many do, and the raising of the question in this way will give such faithful men more courage and firmness in dealing with the evil. The religion of the Saviour is emphatically one of brotherly love and brotherly kindness, and any violation of its spirit never fails to hinder the spread of the Gospel. In England itself we have few things which are doing the Church more subtle and deadly harm than social exclusiveness.

The fact to which Rev. R. P. Ashe has called attention—that the Church of England has not constituted in heathen lands "one self-governed, self-supporting, expanding Church"—is surely a serious reflection on the methods on which work has been done. There is no doubt that a wide difference exists between many or most of the lands in which Christ is now preached to the heathen and the countries in which He was originally preached; but still, when every allowance has been made, there are old lands, such as India and China, in which it ought to be possible to form self-governing and self-supporting churches. Poverty and ignorance and the degrading influence of heathenism were as potent against Christianity nineteen hundred years ago as now, and if they were conquered then, they can be conquered now; if in the cities of Asia, then in those of China and Japan, Central Africa and the islands of the sea may need much longer nursing, but for them also an independent course should be anticipated and prepared for.

Mr. Eugene Stock's paper on "The Relations of Church of England Missions with Roman Catholic Missions and with other Protestant Missions," was replete with facts of great significance, and we are glad to find that it is published entire in last week's *Record*. Regarding Rome he said:—

It is the literal and painful truth that, all round the world, Rome's attitude towards us is one of persistent, bitter, unscrupulous interference and opposition. In West, East, and Central Africa; in Palestine and Persia; in North and South India; in Ceylon and Mauritius; in China and Japan; in New Zealand and among the red Indians of the Dominion of Canada, it is one uniform story.

Mr. Stock recognised the extent and importance of other Protestant missions, pointing out that they raise three-fourths of the whole amount spent upon foreign missions by Protestant Christendom. After candidly facing facts, he advocated generous relations between Anglican and Nonconformist missions.

In the Women's section of the Conference Mrs. Bannister showed that the true missionary vocation must arise from personal love to Christ and to the souls for whom He died; there must be a Divine call and a Divine equipment. Earnest pleas were made for various fields. Home interest in mission work was discussed at length, and Miss Alcock, author of "The Spanish Brothers," gave a *résumé* of the work of the Irish auxiliary of the C.M.S. Though there were touches in some of the papers which showed that the writers would not run comfortably in harness with thorough-going Evangelicals, yet, considering the very evident divergence of opinion on many points, there was a wonderful harmony of purpose in the Conference.

Our German brethren have been prompt in planting mission stations in that portion of New Guinea which is under the German flag. In 1880 an exploring expedition was sent from Berlin, in 1885 missionaries followed. They have had much to suffer, and, as often happens in new missions, they have had much to discourage them—sickness, deaths from the murderous violence of the natives, and other causes. But the language has been in part mastered; a medical missionary has gone to the aid of his brethren. The natives have learned to trust their new friends, and are beginning to acquire the arts of civilisation, while the Way of Life is expounded to them.

A missionary in India recalls, in a letter to us, a prayer-meeting which he attended in his early days, the memory of which is yet refreshing to him in his far-away field of work. It was an unsectarian meeting, held at a central school-room on Saturday evenings. He says:—

Our spiritual horizon was wonderfully widened by those meetings, and the levelling influence of prayer was, beyond all knowing of it, beautiful. Sectarian differences vanished as completely as if they had never existed, and the note of high and sacred fellowship was struck; it was never lowered while the meeting lived. The prayers got enfibred with our very being, and the memory of them is among the most precious things of our life. We seemed to get bathed into the very dew of heaven, and our souls were invigorated with the energy and glory of the Spirit.

Our friend's testimony to the practical value and power of the meeting is very striking. "The minister went to his services clothed with power;" he never felt giving up an hour and a half on Saturday evening to be a loss.

The teachers in the school came into closer contact with their scholars, and I remember a poor labouring man who could neither teach, nor preach, except by his blameless life, showing me his twopenny testament, which he always had with him, and telling how the prayer-meeting had discovered to him the inestimable worth of the sayings of Christ. Then

the membership of the churches went up; in ways direct and indirect, the work of God was revived. Out of that prayer-meeting four missionaries went to the foreign field, and five ministers gave themselves to the work at home, and a host of able teachers and Christian workers yet remain, who can bear testimony to the gracious influence of that meeting.

All this from one hour a week given to prayer, at a meeting which lived a quarter of a century ago!

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Rev. W. E. C. Wright gives, in *The American Missionary Magazine*, an account of the "New Negro," which is full of encouragement. The new negro, who has sprung up in place of the old degraded slave, is a man of intelligence, energy, and often high character. Governor Buckner, of Kentucky, lately expressed his surprise that there were so many cultivated coloured gentlemen in the State. A negro missionary has given to a tribe in East Central Africa four books of the New Testament translated from the Greek by himself.

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It is gratifying to see that British condemnation of the shameful lynchings in America is beginning to have an effect. The attention of those who can deal with and prevent them is now, with the world for witness, directed towards them, and already a desire is expressed that something should be done. Our American friends have it in their own power to give the negro a freeman's life, with all that that includes of quietness, safety, and social reputation. To the form of liberty which he possesses they can add the reality. Englishmen, especially English Christians, are jealous for the reputation of a great nation, as well as anxious that the old emancipation struggle should not be made a nullity by the lawless portion of the community.

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The Bishop of Ripon told an interviewer from the *Sunday Magazine* that he should like to preach the cry, "Back to the land" to all those idlers in towns who have no reason for living in towns.

There are rows and rows of houses in London occupied by people who have no call to be in London. Why should they not go into the country and occupy the delightful houses that are now empty? I am speaking now of people with a few hundreds a year. Life often stagnates in the country for want of people to talk to. We need more people of means and education.

If the offer of a London auctioneer to find a gentleman a house in any county in England rent free, if he would go and live in it and keep it in order, was a *bona-fide* one, there is evidently a new sphere of usefulness opened for some of our well-to-do Christians.

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When we read in the Gospels that the servant is to take up his cross and follow Christ, we assent as a matter of course, and in a vague sort of way; but when we see the actual cross, it looks real and stern and forbidding enough. We are amazed that for the sake of Jesus his servants should have such keen suffering. In an "unpublished letter" of Lord Shaftesbury's, now given to the world, he speaks of how and why he was led into his particular kind of service for poor men and suffering creatures; and then he sums up by adding: "My course, however, has raised up for me many enemies and very few friends." The words are simple enough, but how many slights, reproaches, and hard words do they represent, and all because he would be the friend of the helpless. That means that, like his Master, he was against the oppressor; hence the trouble.

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The article in *The Contemporary Review* on "Halt!" is one more evidence of the supreme interest felt just now in the subject of international peace. The idea of it is, that the Governments might, at any rate, agree to go no further in the way of preparing for war. Let the expenditure stop at the present figure, and let the armaments have no increase. The game of "beggar my neighbour" is too like actual warfare to be persevered in; therefore "Halt!" The position is good so far. Any termination to the present competitive race will be a gain to men, because it will enable the nations to breathe, and perhaps change their policy.

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The condition of the West End music-halls requires the immediate attention of the authorities, and, failing them, of every citizen who can spare any time for the question. Evidence abounds of the existence of a state of things which is a reproach to our police force, a danger to society, and a scandal to us as a professedly Christian people. The rector of St. James's, Piccadilly, admits that the scandal is "gigantic," and that it has grown for the last thirty years, notwithstanding all he has done to repress it. A single clergyman, no matter how courageous and active, is hardly strong enough to cope with evils which gather at this central spot as the bad humours of a diseased body collect in an ulcer. The vicious men and women of many lands, the degraded roués of our own provincial towns "up in London for a spree," and the army of the wicked who belong to London alone, all come to this quarter. They should be handled by the police; their halls of shame, which are so gaudy to the outward eye, should be so vigilantly supervised as to make the traffic in humanity impossible. Let the London County Council also make an effort; it has already done good work in this direction, but much more remains to be done.

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A physician writes to us on the subject of "The World in the Church," and while approving of the views we have expressed, says that the churches should stir up their members to undertake and do, in the name of the Lord, "whatsoever things are honest, just, pure, lovely, and of good report," and use their influence to keep them so. He specially refers to nursing as a Christian work, and protests both against the policy which would make it Church work, and also against the policy which would prevent "sisters" from speaking on religion—*i.e.*, he disapproves of the sacerdotal method on the one hand, and the secular on the other. So do we. We can imagine no diviner task for a Christian woman to undertake than that of nursing the sick, but it is not the proper work of the Church, as such, to become a nursing institution. We also strongly oppose the policy of forbidding religious speech to a nurse. No true Christian worker would take the post under such a condition. Competent and devoted women ought soon to be able to demand their own terms.

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The duty of children to parents in the matter of obedience is often insisted upon; and these days are regarded by some as peculiarly days of disobedience. Ruling is a duty which, we fear, is too often shirked. To command is troublesome; it involves thought, effort, resolution, perhaps conflict with another mind and will. To command is never easy to the idle, to the self-indulgent, to the irresolute. It is, for the time-being, a great deal easier to allow children to go their own way than to insist quietly but firmly that they must take their parents' way. It avoids, for the time-being, collision and strain; but in the long run it causes unspeakable sorrow. The neglected duty of ruling returns in the shape of self-will, selfishness, and sometimes abandoned profligacy on the part of the children. The command of God to children to obey their parents carries with it the command to parents to rule.

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From the earliest times the Christian Church has called the Scriptures "the Word of God"; and instructed believers have not been at a loss for Scripture authority for this designation. Of late, however, there has been loud questioning of the right of the Bible to this dignified title; so in the June number of *The Thinker*, Professor Bernard examines the point in a learned and candid way. Leaving the passages in which Scripture applies the term (1) to the Incarnate Christ, as in Rev. xix. 13; (2) to the entire message of God to the world, as in the Thess. ii. 13; he comes to (3) those passages in the New Testament in which the Scriptures of the Old Testament are evidently spoken of as the "Word of God."

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One of these passages is 1 Tim. iv. 5, which is a reference to the Scriptural phraseology employed in the Christian grace before meat; and the other is Mark vii. 13, in which the sacred books of the Jewish canon are contrasted with the rabbinical traditions. Dr. Bernard's study is necessarily confined within narrow limits, and does not consider the many indirect references to Scripture as God's Word written. In our judgment the right of Old and New Testaments alike to the title "The Word of God" stands beyond question in view of the opening verse of the Epistle to the Hebrews: "God, who spake in time past by the Prophets, hath in these last days spoken unto us by his Son." The Divine utterances are given in the Bible, which is thus distinguished from any and all other books.

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Rev. J. M. Denniston's book on Exodus (*Morgan & Scott*, 3s. 6d.) has, we are glad to say, attracted the notice of scholars of distinction. Principal Douglas, of the Free Church College, Glasgow, writes:—

I have read Mr. Denniston's volume "Exodus" with much pleasure. It is a well-reasoned criticism of that criticism of the Pentateuch which prevails among us at present. To a considerable extent it turns on the use of the two Divine names, Jehovah and Elohim; but it is by no means confined to this. The author even grapples with such a master of the critical linguistic argument as Dr. Driver.

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"My meditation of Him shall be sweet," are the old familiar words of the A.V., but the R.V. has the rendering, "Let my meditation be sweet unto Him." What thoughts about *God* can be sweet to Him as He looks into our hearts? Surely such as are full of loving trust in his faithfulness, such as delight in his love, such as recount his past mercies, such as run forward along the line of his promises. What thoughts about *man* can be sweet to Him? Such as are just, forbearing, tender, prayerful. When we speak with men we are careful to avoid topics that would be uncongenial. Let us think that God's Spirit seeks pleasant communion with the meditations of our heart.

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CARRUBBERS CLOSE MISSION.—The thirteenth annual gathering of the Gospel Temperance Association in connection with this mission in Edinburgh was held on Saturday evening. The report, rendered by the vice-president, Mr. G. A. Barclay, showed that the past year had been one of much activity and great blessing. Among the speakers of the evening were Revs. Dr. Black, Dr. John Smith, Yung-King Yen, Mr. James Guther, and ex-Bailie Lewes. At the close a few friends surprised Mr. Barclay by presenting him with a token of their love and respect for his faithful service.

## Fellow-Workers a Comfort.

Aristarchus, my fellow prisoner, saluteth you, and Marcus, sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the Kingdom of God, which have been a comfort unto me.

Aristarchus was a companion in travel of the Apostle Paul, was in the great uproar at Ephesus, and was dragged along with Gaius into the theatre by the excited mob. He was with Paul in his next journey after leaving Ephesus, and was also his companion on board ship when he sailed as a prisoner for Rome. In the Epistle to the Colossians, Paul speaks of him as his "fellow-prisoner," from which it has been suggested that perhaps he and other friends of the Apostle shared his imprisonment with him by turns. Every way he was a right faithful man, a stedfast friend, a fearless soldier of the cross of Christ, a diligent worker unto the Kingdom of God. To say anything of Justus would be impossible; only, he bears this honourable mark upon him—he, too, was a fellow-worker unto the same glorious end—the Kingdom of God. Mark was that fellow-traveller who had once proved unequal to the heavy strain put upon him by the dauntless and self-sacrificing Apostle, but who had now recovered his place in his esteem by having recovered his courage and faith. These were the men who were a comfort to Paul's heart, the only men of the Judaistic party who were so.

The purest and the best natures ask for so little in the way of comfort or encouragement for themselves, and yet can so much enjoy every particle that is given. Nowhere do drops of love find a more congenial soil than in their hearts; by no one is a quicker response given to any word spoken or deed wrought by the Holy Ghost than by them. How intense was Paul's appreciation of the character and labours of these three brethren! The sweet peace and comfort which he had, as he lay in his prison day after day, curtailed in his opportunities of building up the Kingdom of God, was in thinking how these three large-hearted, faithful men toiled, each in his own way, in the beloved work from which he was almost cut off.

When a worker is absorbed in his work, his comfort must come through his work. If you want to reach him, you must serve it. If you would fill his heart with joy and thankfulness, you must carry it forward to new successes and triumphs. The comfort of the leader of an expedition would not be that his lieutenants looked after his personal ease, that they spread his table with dainties, that his tent was snug and weather-proof, whoever else might have to sleep on the ground. It would be in knowing that one enthusiastic feeling glowed in every heart, that everyone was proud of his post, and intent only upon fulfilling its duties, and that daily, in spite of all discouragement and difficulty, the grand object for which they had started was being surely achieved. The purest comforts of friendship are not those we derive from the pleasant evening chat, from the sense of neighbourliness, and from little acts of kindness, useful as all these are, but from knowing that our friend does his part well, stands true to truth, keeps his steps by the Word of God, follows his Lord and Master faithfully, befriends and upholds every noble, humane, Christian endeavour. The name of such a friend is music; the thought of him is an inspiration and a thanksgiving. You may seldom meet, and seldom correspond, but the simple recollection of the true servant of Christ is enough. If he be linked with you in service, his purity of motive and uprightness of aim, however you may differ on some points, yield perennial joy. "I thank my God upon all my remembrance of you, for your fellowship in the Gospel from the first day until now."

J. P. G.

## Our World-Wide Empire.

By Rev. J. F. T. Hallowes, Birmingham.

In the providence of God our country has become the greatest empire of ancient or modern times. In 1707 England became Great Britain by the Act of Union with Scotland. But long before this, in 1620, the Pilgrim Fathers landed in New England, and the foundations of our colonial empire were laid. Gradually Great Britain expanded into Greater Britain, which now covers one-third of the territory of the globe, includes one-fifth of its population, and is still growing, adding quite lately to itself immense territories in Africa.

Comparing this empire with some of the greatest of ancient and modern times, we see at once how far Greater Britain exceeds them. The empires of Babylon, Medo-Persia, Græco-Macedonia, Carthage, and Rome were smaller far than ours, both for territory and population. This also is true of that "family of great empires which arose (as Professor Seeley says) out of the contact of the Western States of Europe with the New World." In their most palmy days Greater Spain, Greater Portugal, Greater Holland, and Greater France never approached Greater Britain in extent.

Significant, indeed, is this unique expansion. Significant, too, is the fact that this expansion has not been followed hitherto by a contraction which has marked the other four empires. To quote Professor Seeley again, "Greater Spain disappeared, and Greater Portugal lost its largest province—Brazil. Greater France and a large part of Greater Holland were lost in war, and became merged in Greater Britain. Greater Britain itself, after suffering one severe shock (the loss of the United States), has survived to the present day, and remains the single monument of a state of the world which has almost passed away."

I do not think that any Christian man who intelligently watches the workings of God's providence in human history will be satisfied to account for this historical enlargement, which has been so rapid and well maintained, by any theories of our martial prowess, our commercial energy, or our genius for colonisation. Whatever may be due to these causes, our world-wide empire has a distinctly religious meaning. Our expansion is directly providential, and links itself with the expansion of another Kingdom, even that Kingdom of Christ, "which shall never be destroyed." With all our many faults, we Britons enshrine the purest form of Christianity current in the world. Our churches are mainly Protestant, and the greatness of our empire facilitates the progress of the true Gospel of Christ. France at one time far surpassed us in her colonial empire. But supposing she had retained Canada, triumphed in India, secured South Africa, and annexed Australia and New Zealand, can it be imagined that the progress of genuine Christianity would have been as considerable as it has been?

Wherever England has planted colonies, Protestantism has been planted too; while the expansion of France, like that of Spain and Portugal, secured the expansion of Roman Catholicism. If, for example, the vast Indian peninsula, with its 295 millions of people, were a province of France (as at one time it seemed destined to be), is it at all likely that our army of Protestant missionaries would be tolerated, or, if barely tolerated, would have half the liberty they possess at present? Since, then, English rule gives everywhere a freedom to the propagation of the Gospel which would be most unlikely under the supremacy of Roman Catholic Powers, it is indeed incumbent on English Christians to make full use of the liberty so providentially accorded. Our immense opportunities are our immense responsibilities. May God give us grace to realise the former and fulfil the latter!

God, who has enlarged our empire, says to English Christians to-day, "Be ye also enlarged." In reference to the missionary enterprise, there are at least three kinds of Christians: those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œcumenical. The parochially-minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically-minded souls to whom all foreign work is "outlandish." God wants us to be œcumenically-minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be. Christ's favourite expression descriptive of Himself was "The Son of Man." Born a Jew, and brought up amongst a people whose narrow patriotism prevented them from realising their relationship to humanity generally, He chose a title in habitually speaking of Himself which emphasised that relationship. To Christ no man was a foreigner, and to Christians the more they enter into the spirit of their Master, the great race distinctions will be in no sense barriers to sympathy, prayer, and action, but only convenient lines of demarcation. We are defrauding ourselves, our Lord, and the heathen if our realised environment is measured by any circle smaller than the circumference of the globe.

Especially let us all foster the œcumenical spirit of prayer. Through this the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide efficiency. By way of the throne we can teach the world. Who can complain of a narrow sphere for action when God gives him a world-wide sphere for prayer! And if in so great a realm some of us are not at home devotionally, but seem to ourselves to be strangers and foreigners, then let us beseech God that He would so broaden us by his Spirit, that realising that we belong to the fourteen hundred millions of the human race, we may pray, with much more intelligence and intensity than we ever did before, "Thy Kingdom come, thy will be done on earth, as it is in heaven." Broadened by the Spirit, we shall add one country after another to our devotional territory, and shall not rest until we can intelligently intercede for the world.

A HOME FOR SAILORS.—On Saturday last friends of Christian work among sailors assembled in goodly numbers at Buckhurst Hill to consecrate by prayer and thanksgiving to God the house "Springfield," in the Epping-road, which has been opened as a Home for convalescent sailors by Miss Child, of the "Welcome Home," Ratcliff Highway. It has long been laid on the heart of Miss Child to provide such a retreat for sailors recovering from illness, and for Christian strangers when on shore awaiting the departure of their ships. Captain Mead and a number of sailors addressed the gathering. Several men are already enjoying the advantages of the Home.

# Jeremiah, Priest and Prophet.

By REV. F. B. MEYER, B.A., Christ Church, Westminster Bridge Road.

## III.—CISTERN MAKING.

(Jer. ii. 13.)

Attempt, how vain—
With things of earthly sort, with aught but God,
With aught but moral excellence, truth and love—
To satisfy and fill the immortal soul!
To satisfy the ocean with a drop;
To marry immortality to death;
And with the unsubstantial slave of time
To fill the embrace of all eternity.
—Pollok's "Course of Time."

There was probably but little interval between Jeremiah's call and his entrance upon his sacred work. When once the Spirit of God has established a code of communications between Himself and the soul whom He has selected to be his mouthpiece, He is likely to avail Himself of it constantly. The difficulty is to lay down the wire through the ocean depths; but when it is there, the messages flash to and fro repeatedly. So we are told that to this young ardent soul "the word of the Lord came" (ii. 1). Coming, it thrilled him.

He dwelt little on the ominous mention of the inevitable conflict which the Divine voice prognosticated. He did not stay to gauge the full pressure of opposition indicated in the celestial storm-signal. He had been told that kings and princes, priests and people, would fight against him; but in the first blush of his young faith he thought more of the presence of Jehovah, who had promised to make him a "a defenced city, an iron pillar, and brazen walls against the whole land." How tenderly God veils our future, and leads us forward step by step! But there is a difference between the elastic hopefulness of youth and the experience of manhood. The earlier chapters of Jeremiah differ from his lamentations, as the first green of spring from the sere foliage of autumn.

As we study the words and deeds of this most human of prophets, let us pass through his plaintive cries and tears and prayers, to that Divine Man, whose gentle spirit was so closely anticipated and reflected in that of his servant. In every age He is at work through his servants, striving against sin in every form, and seeking to set up his reign of righteousness, peace, and joy. In Jeremiah's words, we have His vehement beseechings and remonstrances; in Jeremiah's prayers, we have echoes of the unutterable intercessions of the Holy Spirit; in Jeremiah's conflicts we have the Divine antagonism against flesh and blood, and the rulers of the darkness of this world; in Jeremiah's lamentations, we have the Divine grief over human wilfulness. This priest and prophet of the Jerusalem of David and Solomon had a remarkable course to pursue, in presenting in the obscure mirror of his life the cross and sorrow of the true Priest and Prophet of the restored Jerusalem.

I. The Prophet's Twofold Burden.—When Jeremiah began his ministry, going from Anathoth to Jerusalem for that purpose (ii. 2), Josiah, though only twenty-one years of age, had been for thirteen years on the throne. He was commencing those measures of reform which availed to postpone, though not to avert, the doom of city and nation. His measures were as drastic as those of Cromwell and his soldiers, in their determined effort to remove every vestige of Popery from churches and public buildings. "They brake down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem" (2 Chron. xxxiv. 4, 5, R.V.).

There must have been a great cawing among the rooks when the trees in which they had so long nested were felled. For seventy years the grossest forms of idolatry had held almost undisputed sway. The impious orgies and degrading rites, which licensed vice as a part of religion, were in harmony with the depraved tastes of the people. What, therefore, ecclesiastics and their flocks felt towards Henry VIII. when he demolished the monasteries, and to the Protector, when his officers pursued their work of devastation, must have found ready place in those early years of Josiah's reign.

The result was, first, that the work of reform was largely superficial. It did not strike beneath the surface, or change the trend of national choice. And secondly, that there was a strong political party determined to promote a closer alliance with Egypt, which, under Psammetichus, had just asserted her independence against the King of Assyria. In these two directions the young prophet was called to make his influence felt.

*First, he protested against the prevalent sin around him.* The one thought of the people was to preserve the outward acknowledgment of Jehovah by the maintenance of the Temple services and rites. If these were rigorously observed, they considered that there was no sufficient cause for charging them with the sin of apostasy. This enabled them to insist that they were not polluted (ii. 23); and to reiterate, with wearisome monotony, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these" (vii. 4).

It was Jeremiah's mission to show that mere outward observance was worse than useless; it was compatible with a real forsaking of God. Like the hectic flush, it only concealed the corruption eating its way into the heart. Like the flowers on the edge of the precipice, it hid the fatal brink. Nominal profession is compatible with utter atheism; and this is the worst form of atheism, because the heart parries every attack with the foil of apparent and avowed belief.

This will account for the plain denunciations of sin, that came burning hot from the lips of the young prophet. He includes the priests and expounders of the law, pastors and prophets, in his scathing words (ii. 8). The valley of Hinnom, with its obscene and cruel rites, is quoted in evidence against them (23). The blood of children flung into the fires is detected on their robes (34); the trees of the groves whisper what they have witnessed beneath their shadow; and the jagged rocks tell stories they dare not conceal (20; iii. 6). Every metaphor is adopted that human art can suggest to bring home to the people their infidelity to their great Lover and Redeemer, God (iii. 20).

*He also protested against the proposal to form an Egyptian alliance.* The little land of Canaan lay between the vast rival empires founded on the Nile and the Euphrates, much as Switzerland between France and Austria. It was, therefore, constantly exposed to the transit of immense armies, like locusts destroying everything, or to the hostile incursions of one or other of its belligerent neighbours. Now, the policy of a considerable party at the Court of Jerusalem had always been to cultivate alliance with Egypt or Assyria. In Hezekiah's and Manasseh's time the tendency had been towards Assyria and Babylon; now it was towards Egypt, which had in a remarkable way thrown off the yoke which the great king Esarhaddon in three terrible campaigns had sought to rivet on its neck. The prophet strenuously opposed these overtures. Why should his people bind themselves to the fortunes of any heathen nation whatsoever? Was not God their King? Would not He succour them in times of overflowing calamity? Surely their true policy was to stand alone, untrammelled by foreign alliances, resting only on the mighty power of Jehovah, serving his purposes, true to his law, devoted to his will. "What hast thou to do in the way of Egypt, to drink the waters of Sihor (*i.e.*, the black Nile); or what hast thou to do in the way of Assyria, to drink the waters of the river? . . . Why gaddest thou about so much to change thy way? Thou also shall be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him and thy hands upon thy head; for the Lord hath rejected thy confidences, and thou shalt not prosper in them" (ii. 18, 36, 37).

This, then, was Jeremiah's mission—to stand almost alone; to protest against the sins of the people, which were covered by their boasted reverence to Jehovah, whom they worshipped as the tutelary deity of their land, beside many false gods; and to oppose the policy of the Court which sought to cultivate friendly relations with the one power that seemed able to render aid to his fatherland in the awful struggle with the northern kingdom which he saw to be imminent (i. 15). And this ministry was exercised in the teeth of the most virulent opposition. Here was a priest denouncing the practices of priests, a prophet exposing the lies of prophets. It was no slight thing to expose the falsehoods alike of priest and prophet, and accuse them of healing the hurt of the daughter of his people slightly, saying "Peace, peace," when there was no peace. Small wonder, therefore, that the most powerful parties in the state conspired against him; as in after days Pilate and Herod joined hands gainst Christ.

II. The Imagery He Employed.—It is a scene amongst the mountains. In that green glade a fountain rises icy cold from the depths, and pours its silver stream downward through the valley. You can hear the music of its ripple, and trace its course by the vegetation that follows it. It is always flowing in abundance for young and old, for the villagers in the hamlets, and, when it has grown fuller and broader, for the inhabitants of large towns along its course. But its banks are unvisited, neither cup nor bucket descends into its crystal depths; for all practical purposes it might as well cease to flow.

Far away from that verdant valley, as you climb the hill, you hear the clink of the chisel, and presently come on a vast concourse of people of every age and rank, engaged in making cisterns in the quarries that lead down into the heart of the hills. The bead-drops stand thick upon their brow, as from early dawn to far on into the night they pursue their arduous toil, wrestling with the stubborn granite. They will not avail themselves of the materials of former times, nor utilise the half hewn cisterns deserted by their ancestors. Each man has his own scheme, his own design. They are there when spring casts her green mantle over the pasture lands that come to the edge of the quarry, and when the summer heat makes the quarry like a kiln. Whilst others are gathering in the ruddy grape and golden corn of autumn, they remain constant to their toil, and they are there amid the biting cold of winter. After years of work a man may achieve his purpose, and complete the cistern on which he has spent his years. He calls on his neighbours to view his accomplished purpose, and waits expectant of the shower. Presently it descends, and he is filled with pride and pleasure to think of the store of water which he will be able to secure. But lo! it does not stay. As soon as it enters, it passes out. There is a fatal crack or flaw; or the stone is too porous. He finds, what every one of his neighbours has found, or will find, that with the utmost care the cisterns wrought in the quarry can hold no water.

What an infinite mistake to miss the fountain freely flowing to quench the thirst, and hew out the broken cistern in which is disappointment and despair! Yet this, said the prophet, was the precise position of Israel. They had done as no nation else, though search were made from the far west of Chittim to the far east of Kedar. The heathen at least were constant to their gods. False religions were indigenous to the lands where they had originated—the same idols worshipped, the same rites performed, the same temples filled with succeeding generations. But his people had forsaken God, as a maid might lay aside her ornaments, or a bride her attire; and in resorting to false religions and heathen alliances, they were hewing out for themselves broken cisterns which would fail them in their hour of need.

Very pathetically the prophet reminds them of the past. The kindness of their youth, the love of their espousals, their holiness to the Lord, and the song with which they celebrated their deliverance on the shores of the Red Sea, suggested a sad contrast to the evils that cursed the land. Through him the voice of God is heard inquiring the reason of this lamentable apostasy. The chapter is full of questions, as though God would elicit the charge upon which they had deserted Him. "What unrighteousness have your fathers found in Me, that they are gone far from Me, and have walked after vanity and are become vain? Have I been a wilderness unto Israel? or a land of thick darkness? Wherefore say my people, We are broken loose, we will come no more unto Thee?"

There is nothing sadder than the ebb of love, when we are compelled to sit on the beach and watch the slowly receding waters as they drop down from the high-water mark which they had reached with the dancing wavelets. This takes the light from the eye, and the spring from the foot. And life can never be quite as it was. The tide may come up again; but it will never efface the recollection of the ebb, and the fear of its return. This in human experience is something like the pain felt by the Eternal, as He saw Israel, for whom He had done so much, turn from Him to strangers. Bitter, indeed, to hear them say to a stock, "Thou art my father"; and to a stone, "Thou hast brought me forth." Their apostasy was to God as though a

wife should go from the husband that doted upon her, and become another man's (iii. 1).

III. Its Application to Ourselves.—Many cistern-makers may read these words—each with soul-thirst craving satisfaction; each within easy reach of God, whose nature is as rock-water for those that are athirst. But all attempting the impossible task of satisfying the thirst for the Infinite and Divine, with men and things.

There is the cistern of *Pleasure*, embroidered with fruits and flowers, and bacchanalian figures, wrought at the cost of health and rest; the cistern of *Wealth*, gilded, and inlaid with pearls, like the mangers of the stud of Eastern kings; the cistern of *Fame*, hewn by the youth who tore himself from the welcome of home, and the embrace of human love, to climb, with his banner of strange device, the unfrequented solitudes of the mountain summit, far above all rivalry, and even companionship; the cistern of *Human Love*, which, however beautiful as a revelation of the Divine Love, can never satisfy the soul that rests in it alone—all these, made at infinite cost of time and pains, deceive and disappoint. In the expressive words of Jeremiah, they are "broken cisterns that can hold no water." And in the time of trouble they will not be able to save those that have constructed and trusted them.

At your feet, O weary cistern-hewer, the fountain of God's love is flowing through the channel of the Divine Man! Stoop to drink it. We must come to the level of the stream, if its waters are to flow over our parched lips to slake our thirst. You have already dropped your tools, and are sitting weary of your toil. List to the music that fills the air and floats around, like the chime of angel voices: "Come back to God. Do the first works. Forsake the alliances and idolatries which have alienated you from your best Friend. Open your heart, that He may create in you the fountain of living water, leaping up to eternal life. . . . The Spirit and the bride say, Come! And he that heareth, let him say, Come! And he that is athirst, let him come: he that will, let him take the water of life freely."

## WORK IN CORSICA.

In a letter, dated Bastia, Corsica, May 28, Major Colquhoun sends a printed "Occasional Letter," telling of the work of the Gospel Mission at Bastia, conducted by him and his wife. It tells of much earnest colportage in different places, and other work of a more private and personal sort. In his letter Major Colquhoun says:—

"Even since the time of our report going to press we have made further advance. There is a pronounced spiritual movement going on among the people in Bastia. One case might be cited of a father, a well-to-do proprietor in the island, and resident with his family in Bastia, who, since his own definite confession of Christ, has so influenced his entire family, both by precept and example, that wife, grown-up daughters, and boys, all seem to be gladly following in his footsteps. They have reading of the Word and prayer in the house, and the father joins with us in earnest prayer at every private meeting for himself and his family.

"Another man was first awakened, three years ago, through reading a New Testament found among some old books. That sufficed, he says, to make him 'give up' swearing, drinking, and other sins. When he heard the confirmation of the written Word in our meetings in Bastia last year, he says he became as a man 'transformed,' which, I suppose, may be taken to mean 'converted.' And now he is reading the New Testament at every spare moment at home, with his wife and children, who also come regularly with him to the meetings.

"A very good feature in all the cases of apparent conversion which have this spring presented themselves in our midst is that, without exception, each has continued in the study of the Word and in prayer, desiring to grow in grace and in knowledge. In one other case, a man found himself shackled in the house where he lived, amidst scenes of sin, and could not at once shake himself free on account of owing the people money. He described to one of my men how, after having given me his promise, he was during this period in agony of conscience. Very soon, however, he made up the money, stepped out into liberty, and came and told us all.

"Such indications, and many other circumstances we could mention both in connection with Bastia and the villages seem to demonstrate, surely enough the spirit of grace at work."

## DR. PARKER ON RATIONALISM.

The eloquent pastor of the City Temple addressed the Free Church General Assembly in Edinburgh, on Tuesday evening last week. The major part of his deliverance was an amplification of a recent Thursday noon address on the modern modifications of certain words that have borne pregnant meaning in the past. We give the closing part of the Doctor's speech:—

"I have spoken of all these verbal felonies with some measure of self-control, but at this point my self-control may possibly fail me, because I now come face to face with a felony compared with which all other thefts are the meanest of petty larcenies. It has been suggested that rationalism should annex the whole Christian idea, divest it of its supernaturalism, and use its godliness without a God. Dr. Pfleiderer is in substance—I dare not commit him to precise words—not disinclined to take over the Incarnation, the Cross, the Resurrection, and the Ascension of Christ; nor is he disinclined to allow us to believe in the Holy Ghost, provided all these ideas, facts, and histories will submit to cast out the elements of the miraculous or the supernatural. We may retain our Bible, but not as a supernatural revelation; we may retain our Christ, but not as the incarnation of the living God; we may retain the resurrection, but not in the sense of the personal Christ returning literally from the grave in which He was buried. I hold that this is the most monstrous proposition ever made to the Christian reason or the Christian conscience. We are to live in a world of ideality. We are to part with substance, and exchange it for shadows. We are invited to perform a miracle which is little less than to supernaturalise reason and to denaturalise conscience, in order that we may displace a supernatural faith and get rid of a supernatural morality. I do not know what others may do in response to this appeal; but for myself I declare with all solemnity and vehemence that I will not be a party to this

GIGANTIC AND BLASPHEMOUS CONFISCATION.

"We shall make no impression upon the enemy at any point unless we maintain the distinctiveness of Christian teaching. Comparative religion is a subject which no earnest mind will undervalue; at the same time we must remember that Christianity stands apart from all the other religions of the world, and is not to be included in a common plural. Not where Christianity is like other religions, but where it is unlike them, we find the beginning and the secret of its power. We have not to speak of the religious sentiment as a whole, but of the Christian doctrine in particular. Christianity is known by one symbol. When we conceal that symbol we lose power. The symbol of Christianity is the Cross of Christ. It is not our duty to arbitrate as between contending religions; our business is to proclaim what we believe to be the religion sent down from heaven as we find it in the person and ministry of the Son of God. And as our message is distinctive, so must be our method of proclaiming it. Every man must preach according to his own individuality of mind and temperament, but every man must so preach as to win souls for Christ. We read in the Acts of the Apostles that the missionaries and evangelists so preached that many were turned unto the Lord. That is the first great purpose of Christian preaching. I call your attention to that word soul—they so preached that multitudes were converted, their souls were on fire; they revealed the mighty Saviour of the world, they did not disguise the awful reality of sin, and they held up the cross so loftily and definitely that men were affected by its pathos and subdued by its appealing love. I care not how literary, or intellectual, or splendid our preaching may be if it is not alive with the very love of the heart of God. Jesus Christ does not ask for our intellectual splendours, or for the finely-sculptured phrases; He bids us go forth under the whole heaven and tell the good news that He Himself tasted death for every man. We must not so

INTELLECTUALISE THE GOSPEL

as to make a great and impassable distance between it and the common people. As on the day of Pentecost, every man must hear in his own tongue the wonderful works of God.

"I would advise all young preachers to be so distinctive in their preaching as to make a comparison between it and mere literature simply impossible. Speak with your whole heart. Do not imagine that you have thoughts so great and dazzling that they cannot be expressed in English terms. Depend upon it our mother-tongue is quite equal to the expression of our mother-wit. Do not so talk that the people will be unable to understand you. There may be epoch-making books, and epoch-making sermons, but I should jealously examine them lest they made the kind of epoch which it is not our lawful business to create. Make your epochs in your converts. Make your epochs in useful lives, and happy homes, and steady progress; if you make other epochs than these as Christian preachers and evangelists, I care no more for such epoch-making display and vanity than I care for the epoch-making rat that ate the malt that lay in the house that Jack built. Your simplicity will be your strength. Your earnestness will be your glory.

"The distinctiveness which I claim for Christian preaching and Christian service generally, I also claim for the Bible. I believe the Bible is a unique book; separating itself infinitely from all other sacred literature. There is a Higher Criticism which we would all encourage; a competent, earnest, reverent scholarship which we hold to be one of the highest treasures, and one of the strongest forces of the Church. There is another higher criticism which we utterly distrust and condemn. When, therefore, we speak of the higher criticism we must not speak without discrimination. The higher criticism that discredits the supernatural has not yet been able to secure the confidence of my judgment or my heart. I can, in the time at my disposal, give only one instance of the criticism which I encounter with grief and anger and dismay. Dr. Cheyne has stated that in his opinion the 72nd Psalm was written in honour of Ptolemy Philadelphus, King of Egypt. Ewald, one of the fathers of the higher criticism, said that it would be utterly perverse to make any heathen king the hero of the 72nd Psalm, but Dr. Cheyne, another higher critic, does not hesitate to ascribe the destination of that psalm to Ptolemy Philadelphus, King of Egypt. This is an instance illustrative of the manner in which the higher critics may

DIFFER AMONGST THEMSELVES.

For who was this Ptolemy Philadelphus, King of Egypt? Canon Rawlinson tells us that he was a man who banished his wife to Upper Egypt that he might marry his full sister, who had formerly been the wife of his brother-in-law. I am not able to believe that he was contemplated as the subject of eulogy by the author of the 72nd Psalm. Sorry and painful would be the reading of that psalm in the light of Canon Cheyne's suggestion. No, gentlemen, ten thousand times no. I cannot believe that God will divide his throne with the devil.

"But Canon Cheyne says that the Psalm was written before Ptolemy Philadelphus had disclosed the darker shadows of his character. A poor prophet, then, must this Psalmist be reckoned, but I will not ask when Ptolemy Philadelphus discloses the baser elements and aspects of his character, I will simply contend that in proportion to the holiness of any man would be his repudiation of the ascription of such honours as are offered him in the 72nd Psalm. Those honours cannot realise their fullest meaning in any mere man. There is only one Person in all history who can clothe Himself with such honours justly and appropriately, and that person is the Son of God; of Him we can truly say, 'He shall have dominion from sea to sea, and from the river unto the ends of the earth; yea, all kings shall fall down before Him: all nations shall serve Him.' I shall still regard the 72nd Psalm as the great missionary ode, and when I sing it with understanding and heart, all its music shall be poured into the ear of Him 'who loved me and gave Himself for me.'

"I leave these sentiments for the calm and just consideration of one of the greatest Christian assemblies in the whole world. I am not here in any representative capacity. You kindly invited me to address you upon the general religious situation, and I have discharged my task to the best of my ability. I do not expect everyone to agree with me, but I recognise the fact that there is a kind of opposition which is one of the most useful elements in spiritual education. I have proceeded by way of suggestion rather than by way of elaboration, and I have done this in full view of the fact that indication is necessarily marked by an incompleteness which may invite criticism and controversy. We have everything to gain by a free and trustful exchange of opinion. Nothing is to be more dreaded, within our own lives, than intellectual indifference

and spiritual stagnation. I would appeal to the heroic sense that is in every Christian soul. It is to no little war that we are called. We are engaged in the most tremendous battle ever fought on the theatre of history, and it becomes every one of us to be loyal, sincere, self-sacrificing, and resolute. The battle is not ours, but God's. We may take an optimistic view of the issue in the degree in which our religious faith is enlightened and profound. They that are for us are more than all that be against us. Young men, I beseech you to answer with valiant hearts the trumpet call to service, to battle, and it may be to suffering. In this army we have no room for laggards and cowards. If we serve in the Christian cause from a corrupt or inadequate motive, the issue will be shameful and pitiable. My appeal is to courage, to loyalty, to heroism; and if any man be otherwise minded, the only honour he can do the ministry is to leave it; and I beseech him, if he be not conscious of the highest motives, to turn back ere he bring disgrace upon his profession; if any man be timid, self-regarding, reluctant, 'Let him turn and flee.'"

## AMONG THE JEWS IN PARIS.

It is about seventeen years since I was appointed the missionary for France to reside in Paris by the London Society for Promoting Christianity among the Jews. After working here for a few years, not without seeing fruit of my labours by the conversion and baptism of many sons and daughters of Abraham, I began in 1887 to deliver public lectures to Jews in a hall on the Boulevard de Sebastopol. As such gatherings and lectures had never before been attempted in Paris, many friends doubted whether the Jews of the city could be induced to attend. A considerable number of Jews came in, however, and listened attentively to my first lecture on Zech. ii. 14 :—" Sing and rejoice, O daughter of Zion, for so I come, and I will dwell in the midst of thee, saith the Lord." They willingly accepted tracts and New Testaments, and promised to come again.

Ever since then I have continued with but slight interruption to lecture to them, not once a week, but several times weekly, especially since we removed to our little mission hall 2, rue du Roi de Sicile. Here, aided by a good colporteur, we have our Bible classes twice a week, and meetings at which I lecture three times a week. I have also an inquiry room, where I instruct those who desire to know more of the truth as it is in our blessed Lord. Our meetings begin with a hymn in French, prayer in Hebrew, reading a portion of Scripture, generally from the New Testament, in Hebrew, the same is read in German or French, a hymn, after which I set forth the Gospel of Christ, adducing proofs from the Bible, and supported by Rabbinical and historical testimonies. I am glad to say that the Lord is blessing our humble efforts, and many have been led by his Spirit to confess Christ openly in baptism, and are leading consistent Christian lives.

But there was another very important branch of our work left untouched and uncared for, and that was the work among the sadly-neglected and ignored Jewesses. It is beyond credit how profoundly ignorant these poor women are of the Scriptures and of true religion. I have more than once attempted to interest friends in their behalf, but without success. The funds of the Society are so behind that the committee dare not undertake additional work. I wrote to a beloved Hebrew Christian in Scotland, and told him of the sad state of affairs, and to my great joy he collected from Scottish Christians the amount required for the first year's expenses for a Bible-woman, in the hope that English friends would now come forward and provide for the maintenance of the work. Help will be thankfully received at the London Jews Society's Office, 16, Lincoln's Inn Fields, W.C. The Bible-woman has already gathered around her a number of Jewesses, who attend her Bible and sewing classes; and a large number of Jewish children attend her Sunday-school.

L. C. Mamlock.

119, *Rue de Rome, Paris.*

SIR WILFRID LAWSON has been calling attention to a boycott resorted to by the liquor ring to bring pressure to bear upon M.P.'s who support any measure affecting the drink traffic. If any member who happens to be in business votes for either a Veto Bill or the Budget proposals, he is to be no longer patronised by liquor men.



## THE EVANGELISTIC MISSION.

The friends of this well-known Mission rallied round Mr. Hurditch in the Conference Hall, Eccleston-street, on Tuesday week, when the twenty-ninth anniversary was held, Mr. R. C. Morgan presiding.

Mr. C. Russell Hurditch made an opening statement, in which he dwelt on the unsectarian character of the work, holding forth the Word of Life, through the crucified Jesus Christ. Since last year there is nothing extraordinary and certainly nothing sensational to report. We believe in the Gospel of Divine Grace as sufficient to attract and mighty to save. Our aim is the salvation of souls, and we seek to Gospelise this poor world by all legitimate means—using tents, indoor and outdoor services, and colportage work; we shall be thankful when God enables us again to send out into the villages a new Bible and Gospel carriage.

We go first to the towns, then the villages, and thence out, as the Lord may lead, into the foreign field. Many who were born to God, and trained to service in the Evangelistic Mission, are now among the heathen, and we keep in touch with them by correspondence, the printed word, and gifts in the way of ministry when possible. One of the first converts of the Evangelistic Mission went out in the famous "Lammermuir" party to China, and one of our workers has just sailed for Central Africa.

The centres of work are Kilburn Hall, Malden Hall, Willesden Hall (in a new and rapidly growing district), Bignold Hall, Manor Park Hall, and Mortlake Hall; with very vigorous Missions at Brighton, Stretham (Cambs.), and villages around Banbury where Ritualism and Romanism abound.

Rev. W. R. Mowll opened an animated address by declaring that he was always glad to speak on behalf of such a Gospel work as the Evangelistic Mission, for if there ever was a time that called for the clear declaration of the Gospel it is the present. There are multiplied agencies and incessant activities, but what is the result? The truth is we want the energy of the Holy Ghost; and unless our service is rendered in the power of the Spirit of God we can expect but little result. The speaker proceeded to give a vigorous exposition of 1 Cor. xvi. 13, "Watch ye, stand fast in the faith, quit you like men." There is need, he maintained, for such an exhortation, for we do not want knock-kneed, watery, backboneless, jellyfish Christians, but men and women who can stand up for God in an ungodly age. Let us live for Him and be filled with his Spirit, and we shall be drawn closer one to the other.

Mr. Abraham Wallis spoke of the good work going on at the Bignold Hall, Forest Gate, where God is giving great blessing and has saved many souls. The work is prospering, so that they are about to build an extension. He had seen a good deal of the various halls of the Evangelistic Mission, and he knew that in each of them good work is being done.

Mr. Purcell bore testimony to the work in progress at Brighton. He was thankful Mr. Hurditch had been led to start there. The Athenæum, hired for Sundays, is well filled; while the week-day work in Pelham Hall goes on well. There are grand opportunities for open-air preaching. Altogether, under the care of Mr. Edward Hurditch, a very blessed work is in progress.

Mr. D. C. Apperly testified to his general experience in the work of the Mission. He thanked God he had seen very great blessing, and he wished continued success to the Evangelistic Mission.

Mr. Routledge declared that the work at Stretham deserved special mention. God has used it to the saving of many souls; not only in the place itself, but also from many villages around. Indeed, the Sunday afternoon service is largely attended by villagers coming in from the fen country to hear the Word. Fully one third of the adult population of the village is found in the Hall every Sunday.

At this point Mr. Hurditch submitted a financial statement, showing that for the present needs of the work generally, and of the Wilton Home of Rest at St. Leonards, about £1000 are urgently required. He wanted to know if he was to go on or to fall back. The need for such direct Gospel work is as great as ever. So far as he knew, the reply of his friends to-day is what it was two years ago, when he raised a similar question—go on; but if he were to go on the funds must be supplied. Mr. T. A. Denny and several others had sent liberal contributions, and it needed but a resolute effort to clear off the liabilities and enable him to start free on the summer campaign.

Rev. John Robertson came next, with a racy and practical address on Christian service generally. The first thing is that the workers must be believers. Till they are born again they cannot serve. Proceeding, he took the saying, "A true man must be head, heel, and heart" as the theme of an exhortation to the workers. The head must be right, intelligent, and instructed in the things of God, and sound in the faith. The heel must be ready for instant going when the call comes, and, on the other hand, firm planting where God bids us stand for the right. Then the heart must be on fire with the love of God, glowing with sympathy for our fallen fellows.

Mr. Henry Varley called serious attention to the deplorable spread of Sacerdotalism and Ritualism as evidenced by the latest issue of the "Tourist Guide." Popery is making determined efforts to recapture England, the hitherto impregnable stronghold of Protestantism, and she is doing it by means of Ritualism in the National Church. On the other hand Rationalism is working great evil, ramming, if we borrow the illustration from the *Victoria* disaster, the Church of God, and by shifting the centre of gravity causing it to "turn turtle." In view of such things we need more than ever the clear and unmistakable declaration of the Gospel, and this is the aim of the Evangelistic Mission to further.

Rev. Henry Sharpe added a few sentences on the power of the Holy Ghost, and the conditions on which He is willing to work in and by the believer.

Mr. Morgan concluded with a warm plea on behalf of the work of the Evangelistic Mission.

## CENTRAL SOUDAN MISSION.

Many have been following with interest the resolute attempt being made by Mr. Herman G. Harris to penetrate from the north the central region of the Soudan. An occasional paper issued by the Mission gives a letter from Mr. Harris, dated Tuggurt, Algeria :—

We arrived here two days ago, exactly five weeks since we started from Gabes. It soon became evident that the French authorities were very suspicious and jealous of us. They insisted on sending a mounted Arab soldier with us all the way, changing the man from town to town. After some time their number was increased to two, and finally to four as we were nearing the frontier, and might possibly have given them the slip, and gone to the south. On reaching Tuggurt I was at once informed by the military authorities that they would not allow us to proceed any further, the alleged reason being the unsafe state of the country beyond.

This door to the Soudan is thus closed; the Lord has his own plan, and may not, perhaps mean us to go by this route.

There is a considerable Arab and Negro population here, and we think it a good centre for the time-being for my two comrades to stay and study Arabic and seek to spread the Gospel. We have, therefore, hired a portion of an Arab house for six months. It is rather rough quarters, but Messrs. Crook and Dick are not seeking for an easy path, and will rejoice if the Lord permit them to spread the Gospel in this place. I have engaged a good Arab man-servant for them, and hope they will make rapid progress with the language. I myself leave here in a few days for the province of Tunis, *en route* for Tripoli. I expect to reach Tripoli by the end of May, if not earlier, and there remain, to continue my Arabic studies, till the end of August.

I shall want £50 at least by the end of August for my contemplated journey to the Soudan. I have no doubt the Lord will provide the funds, if it be his will.

Mr. Thomas Holt sailed on May 9, from Liverpool, with two companions, to renew the attempt to enter the Soudan from the south. The route proposed is from Lagos to Sakoto, the largest of the negro kingdoms of the Central Soudan, passing Ibadan, Oyo, Ilorin, and Rabba, a distance of fourteen days' journey. Mr. Holt estimates that the sum of £400 will be required for this important branch of the work, the funds of which are kept distinct from the general account of the Mission. For this amount he is looking to Him who has never failed, that He may influence his stewards to supply every need. The hon. sec. is Mr. R. Caldwell, St. Martin's House, 1, Gresham-street, London, E.C.

## ADVENT CONVENTION AT CARLISLE.

A PROFITABLE Convention on the Inspiration of the Scriptures, the Jews, and the coming again of our Lord was held in the Drill Hall, Carlisle, on Thursday and Friday last. Three meetings were held each day, and there were large audiences. Mr. HENRY CARR, of Carlisle, presided over the opening meeting, and delivered an appropriate address on 2 Kings xx., in which he referred to the manner in which Christians had neglected the study of one of the most important sections of God's Word. Rev. Dr. BULLINGER spoke on the importance of rightly dividing the word of truth in its many different aspects.

Dr. BULLINGER presided over the afternoon's meeting, and spoke of the past scattering and the future gathering of the Jews. Rev. JOHN RIDDELL, of Glasgow, delivered an able address, in which he took the Bible book by book, described the connection and characteristics of each, and showed the perfect harmony of the whole. In the midst of all the diversity of writers and circumstances and subjects there is perfect harmony, God speaking in every word, and controlling every thought.

Rev. LANCELOT HOLLAND (Edinburgh) spoke of the parousia (appearing) of Christ, and critically examined all the passages of Scripture in which reference is made to it.

Mr. BRANDRETH'S subject was "The Jews." He had often heard Christians ask what they had to do with the Jews. They had everything to do with the Jews. The whole of God's honour was bound up in Israel, and if God is not faithful to the promises He had made to the Jews there is no guarantee that He will fulfil promises made to the Gentiles.

Rev. W. M. SHEPHERD, vicar of St. John's, Carlisle, presided over the evening meeting. Dr. BULLINGER spoke of the great movements which are now taking place in Palestine, preparing the way for the return of the Jews to their native land. Rev. L. HOLLAND dwelt upon the necessity for casting every idol out of the heart before we can feel the joy that is bound up with the expectation of Christ's early coming.

Pastor JOHN ROBERTSON (Glasgow) delivered a brief address. After narrating how he came to this precious truth, or how the truth came to him, he said he did not believe they would ever enter into this glorious truth by argument. They would never reason themselves into it. It must be the gift of the Giver of all good. He prayed that God would lead them to take their place beneath the great white cloud, and to wait for the coming of Christ.

On Friday morning Mr. ROBERTSON again spoke on this subject. Describing himself as "a child of very very short age in this glorious hope," he said he could not go into the details, but he had in his heart the blessed conviction that Christ is coming again. When the Apostle received of the Lord that which he gave to the Church at Corinth, when the symbols of the death of the Lord Jesus were put on the table, the Spirit links the death of Jesus Christ to his coming again. That was what struck him first with great force. Years ago, during his first charge, Mrs. Baxter visited his northern manse, and they spoke on this subject of Christ's coming. Like many young ministers who had just concluded a long college course, he was a bit conceited, and he told Mrs. Baxter how he had listened to this professor and that professor, read this book and that book, but he failed to grasp this truth. He would never forget the rebuke which she gave him. It did him a world of good. Quietly she said, "You have listened to this man and that man, read this book and that book, but have you ever talked to the Lord about it?" He had never done that. If they got into his presence they would come out with this blessed truth in their hearts.

On Friday afternoon Pastor MARSH, of Sunderland, delivered an impressive address on the coming again of our Lord. Rev. L. HOLLAND completed his trio of addresses on the parousia of Christ, and urged his hearers to take up their residence in Christ.

The last meeting was very largely attended. Addresses were delivered by Dr. Bullinger and Pastor Marsh, the latter dealing exhaustively with the inspiration of the Scriptures.

## WORK AMONG THE BAROTSI.

WE fear that our readers hear too seldom about the faithful and humble service that is being done for Jesus Christ in Central Africa by Rev. F. Coillard and his helpers. That veteran missionary is unwearied in his abundant labours among the benighted Barotsi tribes, but he is not prone to self-advertisement. A singularly vivid, pathetic, and interesting account, however, has come lately from him, and is published in a profusely-illustrated pamphlet by the British Committee of the Evangelical Mission to the Upper Zambesi, of which Mr. R. H. Hunter, 27, Jamaica-street, Glasgow, is hon. sec.

M. Coillard's long letter is dated Barotsi Valley in September last, and gives the latest accounts of the progress of the Mission, as well as some estimate of its many difficulties. There are stations at Kazangula, where Mons. Jalla is the chief worker: at Sesheke, where the missionaries are Mons. and Madame Goy; at Sefula, where M. Coillard was himself stationed for some time, and where Mdme. Coillard died; Lealuyi, and at the capital of King Lewanika's territory, where the pastor is now endeavouring to establish a working centre. Details are given of the endeavours at these different posts. One of the most hopeful branches seems to be the industrial work of Mr. Waddell, a Glasgow brother, at Sefula. We counsel our interested readers to send to Mr. Hunter for a copy of the pamphlet, which will far more than repay perusal. In concluding his account, M. Coillard says:—

"This report gives a faithful picture of the situation. It is not glowing with success, but it is brighter than it has been for years past. Our needs are as transparent as they are urgent, and it is not necessary that I should press them more on the hearts of Christians who so heartily and liberally have already associated themselves to this humble work. We are most grateful to the ladies and gentlemen of the committee for all their efforts to bring the Mission to the notice of other Christians in England and Scotland. We have no other claims on their interest, save that the work entrusted to us is not ours, but the Lord's; but we know that that claim is strong enough to enlist and ensure the sympathies of all those who are interested in Africa, and who daily pray, 'Thy kingdom come!'

"As for us, we are deeply impressed with the golden opportunities given to us to do God's work among these wild but interesting Zambesians before the coming tide of European immigration sweeps over them. We anxiously look at the field: we mark on the map a chain of posts which it is important should soon be occupied; we cover the whole valley, the most populated part of country, with a network of stations and out-stations; we establish at Sefula a strong educational and industrial centre, with a Bible-school somewhere for the special training of teachers.

"Alas! all these are but our *desiderata!* Sickness and death have been busy among us. We have graves on every station. Our service here is a solemn one, consecrated by suffering. One of the founders of the Mission, Mons. Jeanmairit, with his family, two families of Basuto teachers, and last year a young man just then arrived from Paris, have, on account of broken health, definitely left the Zambesi, and gone to settle in Basutoland, These losses, involving at the same time heavy expenses of outfits and journeys, have sadly weakened our little band of workers. We are individually nailed to our stations, unable to visit each other to seek comfort and advice; and what is worse, we are unable to travel as we would like, and proclaim through the length and breadth of the land the glorious Gospel of salvation. The workers, the Master of the harvest alone can call and send them, and to Him we pray. The means, God's stewards, honoured by Him with the keeping of his wealth, and with the ministry of dispensing it to his own glory, they shall provide as they are able. We leave it to them and to God. But in closing we would earnestly request from the people of God, from all those under whose eyes these lines may fall, the *crumbs*, if nothing more, of their powerful interest and sympathy."

**THE WOMEN AT OLYMPIA.**—The tea meetings which Mr. William Forbes commenced some time ago for the employees at Olympia, are being continued in the same room by the local churches in Kensington. He can now give more attention to the employees engaged in the theatres.

## THE SOCIETY OF FRIENDS.

### THEIR YEARLY MEETING.

IN my communication last week two slight inaccuracies occurred. What I meant to say was that "*no* burning question" had to be settled this year, and that the *pen* of Wm. Beck had rendered noble service to the cause. It is not usual for the clerks of the yearly meeting to have to announce three deaths during its sittings, but so it was this time, Charles Haylard, of Tottenham, late record clerk. Joseph Armfield, of Croydon, and John Phillips, of Tottenham, at the venerable age of about ninety years, had passed away. All had attained a good old age, and kindly things were said of all.

The delicate question of American correspondence was discussed for six or seven hours in very large meetings, with the outcome that no material change except in *method* is taking place. An earnest attempt was made to induce the yearly meeting to open up correspondence, if possible, with the "Hicksite" or Unitarian Friends, as well as the small bodies of dissentient Friends across the Atlantic, but the soundly evangelical sense and feeling of Friends made that course impossible. A very able and general epistle to all those yearly meetings with whom we have hitherto corresponded was heartily adopted, and notwithstanding divergence of sentiment, great love characterised not only this, but all the discussions of the yearly meeting.

Among the attractions of the annual gathering the nine o'clock prayer-meeting holds a conspicuous place. Perhaps never before were the meetings so lively, harmonious, and powerful as this year. Their solemnity and unity were indeed beautiful and helpful, and in some of them testimony was borne to the blessing received during the yearly meeting.

The Foreign Missions annual meeting, that of the Home Mission Committee, and that also of the Friends' Temperance Union, held on three successive evenings, were perhaps the most largely attended of any yet held; and many minds are asking, if the work continues to grow, how we shall find room for these great gatherings, the room being crowded each evening with probably not less than 1200 persons. Friends have now seventy missionaries in the foreign field, and the need and cry for extension are constantly felt and heard. Sir Wilfrid Lawson, who gave a noble and telling address, was doubtless an attraction to the temperance meeting.

Subjects of world-wide interest are looked afte by the Meeting for Sufferings (or standing committee of the yearly meeting), and reported on to the body at large. Wherever slavery, injustice, or wrong appears, whether in Africa, India, America, or at home, Friends lend an attentive ear and kind hand to the sufferers, and the annual meeting is sure to hear of and sympathise with them.

On the subject of peace, Mrs. Ormiston Chant, by invitation, gave a very able and telling address, while different meetings of a special character were held for the young, both separately and unitedly. Interest, warming up to the point of enthusiasm, develops year by year, and with the growth of the evangelic and loving spirit a bright future seems to lie before the Society of Friends. The brotherhood of which they are the exponents and expression is what the world, and in some sense even the Churches, need, and with the revival of the true evangelical spirit of "early days" the need may in some measure be met by the younger generation of Friends.

Many of those who have had the privilege of attending the yearly meeting just over will probably have felt that for the prevalence of love and brotherhood, the able and temperate discussion of intricate questions of far-reaching importance, the hopefulness animating Friends generally, the large attendance and interest of those in early years, and the felt and acknowledged presence of the Head of the Church, few in recent years have equalled it. Gratitude and hope, thankfulness and peace filled many hearts as the yearly meeting of 1894 closed on Friday last. WM. HOBSON.

REV. J. SCOTT LIDGETT, head of the Bermondsey Wesleyan Settlement, has obtained possession of an old tavern in West-lane, and opened it as a new temperance public-house club and rallying-place for working men and benefit societies.

# NOTES ON DAILY READINGS.

SUNDAY, JUNE 10.—JEREMIAH XXXVII.

*Zedekiah's Inquiry and the Divine Reply* (1-10).—The name Coniah, from whose name the prefix *Je* is dropped, is a term of reproach. He was a man without God. (2) It is astounding that after so many reproofs and verifications of Jeremiah's words the whole people were still so regardless of his remonstrances and entreaties. (3) The message of chap. xxi. is slightly different to this. Here the issue of the conflict between the Chaldean forces, beleaguering Jerusalem, and the Egyptians which were coming to raise the siege, was still in the balance. There, after the repulse of Pharaoh, the Chaldeans were again advancing against Jerusalem. So this chapter premises that (4) Jeremiah had been in the prison (xxxii.-xxxiii. 1), from which he had been released. (5) Pharaoh's advance caused the temporary withdrawal of the Chaldean army; but Jeremiah assured the king that they would return. (9, 10) We often comfort ourselves by thinking that the judgment of our sins will not fall upon us. Every temporary respite encourages us in the hope, but God's mills grind on, however slowly, and they grind to powder.

*The Prophet's Flight and Capture* (11-21).—During the withdrawal of the Chaldean forces, Jeremiah took the opportunity of going to his native village, either to take possession of land, which he had bought from Hanameel, or to sell his crops. (14) The grandson of Hananiah, whose death Jeremiah foretold (xxviii. 16), thus took his revenge, and arrested Jeremiah as a deserter. (16) This prison consisted probably of a pit, out of which cells were excavated; in one of these Jeremiah spent many days. (17) There was no thought of the consequences to himself, or the prophet might have uttered smooth things. (20, 21) God still needed his witness in the guilty city. It was his hand which had brought Jeremiah back, and inasmuch as he was doing God's work his bread was provided him, and his water was sure. Within the precincts of the prison he was also secure from treachery and violence. God put his light into a strong case, and fed it with oil.

MONDAY, JUNE 11.—JEREMIAH XXXVIII.

*The Dungeon* (1-13).—The Chaldeans were back again. From his prison the voice of Jeremiah was heard through the city, for the people had free access to him. (2) Obviously his counsel that the people should go forth to the Chaldeans weakened the preparations of the Jewish leaders. He had no alternative except to declare God's truth, but it must have sorely hurt him to appear indifferent to patriotic efforts at resistance. (5) Zedekiah was weak. He used words of compliment, which thinly veiled his impotence and moral cowardice. (6) This was probably a cistern which had been used for water in the siege, and perhaps specially for the Court. (7) It is significant that the servant of God was helped by an Ethiopian. Many a time has there been religion in hearts where it was least expected. Ethiopians were amongst the earliest Christians (Acts viii. 27). (9) As there was no bread in the city, much less would it reach the prophet. The thirty men were to secure the execution of the king's edict. Trust God, O prisoners of hope! He has not forgotten you. He will bring you out from your dungeon. He will raise you up help. God has still his Ebed-melechs, whose name means "A king's servant"!

*The Last Pleading* (14-28).—The third entry faced the palace. This was a memorable interview. On the one hand Zedekiah in the last agony of fear, on the other the prophet worn with imprisonment and suffering, but confident in God and truth. We are reminded of Herod and John the Baptist, of Ahab and Micaiah. None that resist the Word of God can escape being broken by it. (17) It was the way of faith. It seemed unlikely that going forth would save his life and the city, but if he had dared to do as the prophet suggested, he would have found God's word true. (19) There are always fears in the way of doing God's will, but they break before resolute obedience as cobwebs. (22) Disobeying, the evil he feared would come to him inevitably, not from the deserters, as he thought, but from the women of his own harem. (27) The Bible does not justify Jeremiah in this verbal deception. Certainly the princes had no right to ask. Still there was subterfuge in the reply, not justifiable, not consistent with the loftiest faith. We are simply told the fact. Perfect trust would have made this unworthy answer needless.

TUESDAY, JUNE 12.—JEREMIAH XXXVIII.

*The Fall of Jerusalem* (1-14).—The siege had lasted eighteen months. The princes sat in the gate, the seat of judgment. In their names are contained references to the idols. Rab-saris, chief of eunuchs; Rab-mag, chief of magi. The lower city was taken, and the upper lay within their grasp. Zedekiah fled from the opposite side of the city, to escape beyond Jordan. (6) This reconciles chap. xxxii. 4, with Ezek. xii. 13. (8) One month after the city was fired, the temple and the palace perished, and there was a third deportation of the chosen people. Only the poor were left, and these received the lands which had been taken from them wrongfully. (11) Notice God's care of his servant. He was not only delivered from injury, but he was allowed to choose his lot. Those that fear God and serve Him utterly may suffer the hatred and obloquy heaped upon Jeremiah, but God numbers them amongst his jewels. Not a hair of their head can perish, and He inclines mighty heathen kings to become their protectors. For Gedaliah see xxvi. 24.

*The Reward of Ebed-melech* (15-18).—This takes us back before the city was taken. A bright reward came into the life of this good man. He was hated for his good deed to the prophet, but he would be delivered and saved amid the confusion of those last days. Put your trust in God, and your life will be a prey, hidden under the shadow of his wings, kept as the apple of his eye.

WEDNESDAY, JUNE 13.—JEREMIAH XL.

*Jeremiah's Release* (1-6).—In the sack and burning of the city, Jeremiah seems to have been led away in chains with the other captives, and not till he reached Ramah was he fully set at liberty. (2) The captain of the guard, like so many more of Nebuchadnezzar's officers, seems to have respected Jeremiah for his true and earnest words. "When a man's ways please the Lord, He makes even his enemies to be at peace with him." He had full liberty to go where he would. He might, without doubt, have gone to Babylon and lived there in peace and honour, but he chose to suffer affliction with his own people rather than accept the best that Babylon could give. And so he returned to Gedaliah.

*A Gleam of Prosperity* (9-12).—These were captains of the scattered forces of the Jews who now gathered around Gedaliah, fearful that the Chaldeans would inflict on them the fate suffered by Jerusalem. He assured them of their safety as long as they were prepared to submit to the King of Babylon. Gedaliah offered to bear the responsibility with the Chaldeans, whilst they were free to gather the fruit of the land. Indeed, there seems to have been a general rally of Jews from all quarters around the new-made Governor, with whom Jeremiah was associated.

*Treachery* (13-16).—Some suspicions of the plot were already rife, and were communicated to Gedaliah by his friends. Why Baalis should take part in the conspiracy does not appear. Ishmael had grounds for dissatisfaction, because he belonged to the seed royal, and may have thought himself entitled to the leadership of the remnant of his people. Gedaliah, however, was generous and unsuspicious, and withheld his friend Johanan. How marvellous that God should allow a man who was evidently raised up for a great purpose to be as fuel to the flame of jealous hate!

THURSDAY, JUNE 14.—JEREMIAH XLI.

*The Murder of Gedaliah* (1-10).—It was only the second month from the burning of the city. The crime was aggravated because they had eaten together. It was in violation of the sacred bond of hospitality. It was a suicidal act, since the King of Babylon had made him Governor. (5) The shaven beard indicated profound sorrow, as did the cutting which was forbidden (Lev. xix. 27). (6) These tears were simulated by Ishmael to disarm suspicion, and to lead them to think that his grief was as great as theirs. (8) By this artifice, which appealed to the cupidity and need of Gedaliah, they saved their lives, and secured his downfall. (10) It may be that Ishmael even intended to sell these girls as slaves. It was an abominable and atrocious crime. One of those that makes us think that the evil that men do originates in the hatred and sin of the evil hosts of darkness that lie so near us. We need spiritual power to overcome.

*Righteous Vengeance* (11-18).—Even in this world a judgment throne is set up, and men are judged. (13) Ishmael's followers turned against him. His captives gladly took the opportunity to escape, but Ishmael, a lonely fugitive, fled. (17) Their ultimate destination was Egypt, but they halted at the compound or inn, which bore the name of Chimham, to whom David gave it, as a recognition of Barzillai's loyalty. So, finally, all they that draw the sword shall perish by the sword. The wicked shall consume away as the fat of lambs, their schemes shall prove abortive; their high-handed wrong shall return on their own heads.

Fret not thyself because of evil-doers; they shall be soon cut off. Rest in the Lord, and wait patiently for him.

FRIDAY, JUNE 15.—JEREMIAH XLII.

*The Appeal to Jeremiah* (1-6).—The servant of God, being at rest in Him, is generally level-headed. Men naturally resort to him for direction and advice. In the prophet's case it had been evident that the Spirit of God dwelt in Him, and spoke by his lips. Evidently he had established a reputation for prayer. The people asked his intercession that they might know the way wherein they should walk, and the thing they should do. In this double-barrelled prayer we may all join. (4) We have no right to withhold aught that the Lord hath spoken, and which it is needful for men to know. We must not add thereto, or detract from, lest our names be taken from the book of life. (5) This was a fair arrangement. Oh that we were ever really willing to obey. But, too often, as here, complaisant words are used when the heart is in revolt. "Evil" means what they might dislike.

*Jeremiah's reply* (7-22).—God often keeps us waiting. If the vision tarry, wait. The delay brought out the simplicity of the prophet's mind. At all costs he must get God's word. (10) God had appointed the supremacy of Babylon. To accept it was the way of wisdom and safety, and though it seemed contrary to human expectation that they should peaceably enjoy life under Chaldean rule, yet if God assured them of his protection, all would be well. (13) Human prudence so often hesitates and prefers its own way. "We will go," "there will we dwell." As before Jeremiah bade them go forth to the Chaldeans, so now he urged them to accept the Divine policy of remaining under their sway. (19) Apparently whilst he was speaking, he detected an evident movement of dissent amongst his audience. He answers this, and pleads that they would not deal deceitfully against their souls. How bitter Jeremiah's disappointment! How terrible his indictment. "Ye have not obeyed the voice of the Lord in anything"! Was ever true heart more bitterly wrung than his! It seemed as though his life was one long failure, but we cannot fail if we will do the errands of the Almighty.

SATURDAY, JUNE 16.—JEREMIAH XLIII.

*The Answer of the Proud Man* (1-3).—What we do not like we account false. Man's pride cuts out of Scripture the tidings of the doom of sin, but he cannot thereby escape the doom itself. Pride even says the truth speaks falsely. The ungodly are fickle as the wind. In the previous chapter, they unanimously declared the reliableness of Jeremiah, here, they impugn it.

*The Flight to Egypt* (4-7).—Tahpanhes was on the Egyptian frontier. This return to Egypt was a sorry end to the great history of the nation since they left it under Moses. But there was a graft or shoot left which repaid Jehovah's care, and was to be the origin of the spiritual Israel.

*A Terrible Prediction* (8-13).—Pharaoh's palace was being repaired at this time, so mortar and brick were in the entry. The stones laid in the mortar were prepared for the throne of the King of Babylon, which was to be erected upon them. In escaping to Egypt, the Jews had rushed into the arms which they had left their country to avoid. (10) Nebuchadnezzar is called God's servant, as though he sought among the heathen executors of his will, which He failed to find in Judah. (12) The idol gods could not deliver Jehovah's people. (13) In the fifth year after the fall of Jerusalem, these predictions were literally fulfilled. Bethshemesh was the Greek Heliopolis, the City of the Sun. "The pillars" are obelisks. The moral is to take the way of faith and obedience though contradicted by human wisdom. It alone leads to light and safety.

## THE MILAN EXHIBITION.

An exhibition is being held in Milan, attended by large numbers of people from different parts of Italy. Feeling it is an opportunity for evangelisation which ought not to be lost, I have with great difficulty secured a hall close to one of the exhibition entrances. In this Roman Catholic country many will not let a room to a Protestant, especially for the purpose of holding meetings. A correspondent in your paper in November said, "As there was to be an exhibition in Milan, could not the Christians there hold meetings as was done in Chicago." I sincerely thank him for the suggestion. I have invited ministers from different parts of Italy, earnest Christians who have the gift of evangelisation, to hold daily meetings.

We propose to have meetings every evening and three times a week in the afternoon. Each minister is invited for a week. The four local ministers, who are members of the Evangelical Alliance, the Waldensian, Wesleyan, Free Church, and Baptist have promised to help. I would earnestly ask the prayers of your readers that there may be many converted and Christians awakened and strengthened. The hire of the hall, furnishing, lighting, board, lodging, and travelling of the ministers, the supplying of the Book dépôt, all need funds, and we shall be very glad if any friends will help. I am hoping to be in England the last week in July, through August and September, and shall be very glad if friends of Italy would invite me to give an account of the work here at drawing-room meetings or garden parties.

*Viale Monforte, 24, Milan.* Jane Cox.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JUNE 17.

THE WOES OF THE DRUNKARD.—PROV. xxiii. 29-35.

GOLDEN TEXT.—Verse 31.

THERE is a story told of a lady who, to cure her husband of the habit of intemperance, had him photographed while in a state of intoxication, and presented the picture to him one morning at breakfast. It is said that the remedy proved effectual. This lesson is a true photograph of the drunkard, and should prevent any from beginning a habit which may lead to such terrible consequences. Rev. C. Bridges calls this "the drunkard's looking-glass." Those who are only beginning the habit will do well to look into this mirror, and take warning.

*The evil* of intemperance is not exaggerated. No picture could be true which was not terrible. There are few of us who cannot recall some who sat with us in the same Sunday-school, and of whom this description has now become a fact. They have had all the pleasure that the intoxicating cup can give them, and are now reaping the harvest of "woes." These woes are: (1) *Inward*. Note the margin of Rev. Ver. (29). The conscience feels the bitterness of remorse, dreads the terrible issue, and cries out "Oh!" and "Alas!" This is perhaps the first woe the drunkard feels. The bitterness of it only he himself can know. The contrast between what he was and what he is; the regret that he should ever have formed the habit; the sense of helplessness and hopelessness now, all these cause him inward pain. (2) *Social* woes follow. Drink makes a man contentious and complaining, inflames the passions, makes him forget the claims of his family. Have you ever been waiting with the drunkard's wife and children for the return of the drunken husband and father? Have you noticed how they have trembled at the sound of the unsteady footstep, and how they have had to flee from his presence as soon as he entered? The picture is too vivid to be forgotten by some of us. Men who naturally love their home become cruel tyrants when influenced by drink. (3) Then come *bodily woes*. Wounds (29) received in causeless disputes, or in accidents for which drink is solely responsible. The whole face and form of the drunkard show marks of his sin. As John Ploughman puts it: "The nose blushes for the sins of the mouth." The bleared eyes, dimmed through excess (30), begin also to see strange things (33, R.V.) under the influence of delirium. Drink, like another demon, holds full possession of the man, so that he becomes insensible to his danger (34), and will return to his sinful habit in spite of every warning. (35) Illustrations of all these consequences can be found in every daily paper.

WHAT IS THE REMEDY?—There are some who deny that total abstinence is ever taught in the Bible. Carefully note verses 30-32. All these curses are attributed to the *excessive* use of strong drink (30). They "tarry long" and seek "mixed wine," *i.e.*, spiced, drugged, and therefore more powerfully intoxicating. All these consequences result from such intemperate indulgence. But what is the remedy? A *moderate* use of this intoxicating cup? Solomon is too wise to make such a proposal. The evil results from excess, the remedy is the most stringent, *total abstinence* (31). The wine cup is described in its most fascinating character. And the advice is not—Take as much of it as will conduce to health and enjoyment, but—Don't even *look* at it. How often has a look at some tempting object led to sinful indulgence! The advice means: Keep as far away from it as possible. Don't presume upon your fancied strength to be able to stand where others have fallen. Avoid the company where the wine cup will be offered to you. He who never takes the first glass will never take the second. In New Testament language that means "deny yourself" (Matt. xvi. 24). Until you can find a better remedy, would you not do well to adopt this?

The lesson applies to every other form of sin, of which the fascinating wine cup is a fitting type. Yet, remember, that resolutions and pledges are in themselves powerless to effect a man's deliverance. Men must not only look away from the sin, but must look to the Saviour (Isa. xlv. 22). W.

TRACTS FOR TRINIDAD.—Rev. J. L. Steele, Epworth House, Tunapuna, Trinidad, B.W.I., writes:—A few years ago you inserted in your columns my plea for tracts, and I was thankful for the hearty response accorded me then. Souls have been won and others strengthened by the little messages of love and warning. I have been transferred now from Prince's Town to Tunapuna, and here find a yet more crying need of evangelistic literature, to warn the thousands of benighted people around of their eternal danger. I would again ask those who can help to send me parcels of tracts, large and small, plain and pictorial, earnest and evangelistic.

# For the Young.

MUSICAL DRILL.

"OH, sister, if only we had a piano!" They were drilling. Little arms and feet worked well in unison, pale faces glowed with a spark of healthy colour from the regular exercise, and all twelve children, from fourteen-year-old Alice to Baby Doris, were doing what the Americans call their "level best."

Baby Doris especially, for she only it was who had been to a *real* gymnastic exhibition, and had come back brimful of delight and excitement, to teach the others some new exercises, and tried with all the might of her four-year-old vocabulary to explain the way they should be done.

And they were getting on. Some few weeks they had been learning to drill now, and already narrow little chests had begun to expand; stooping shoulders straightened themselves, drooping heads instinctively became more erect. They all liked it. It was fun to them—an interesting game, but nearly each drilling lesson always ended with something like this—"Oh, sister, if *only* we had a piano!" For drilling without music, after all, is rather tiresome—in fact, it may be compared to a plum-pudding without the plums.

And who are these children? Come with me to Hope Cottage, Woodford Green, Essex, and I will tell you. There you will see a company of little lassies, with sad, sad past histories. Most of them have come there through the Society for the Prevention of Cruelty to Children, and their poor little faces will cloud over terribly if you ask them anything about their former lives. Happily, however, among the very tiny ones, these sad things are soon forgotten, and they learn to laugh and play like other children. Only twelve little girls are received at once into this Rescue Home, but in the course of years very many have passed through it, and have reason to thank God for the happy years they have spent there.

Mrs. Johnston—whose Home it is—assisted by the deaconess-matron, Sister May, from Tottenham, do their very utmost to care for these poor little ones in the best possible way, and every effort is made to make them forget the misery, starvation, bad habits, and ways of their short, but terrible past.

Kind, gentle words and looks replace the drunken cruelty and oaths that once were theirs; good and wholesome food is given them instead of hard crusts and not enough of those. School and play replace the training in vice, which was all the education they were receiving; and good habits of truthfulness, obedience, and cleanliness are enforced, not by harsh words and cruel blows, but by kindness and patience, and much careful teaching over and over again. Best of all, they are taught to know and love Jesus, to pray to and serve Him.

The Home is not like your idea of an orphanage—not one bit. It is a bright, pleasant little house, only large enough to hold the twelve children comfortably, and it does not look the *least* like an institution. The children are not dressed in any uniform, and they go to school every day just like their more fortunate little sisters who have homes of their own, and a father's and mother's love to shelter them.

A nice garden surrounds the Home, and one long bed in it is divided into several smaller ones by stones and shells, each of which beds is proudly claimed by one of the children as "my garden." There they can weed and rake and hoe and plant to their hearts' content; and even pull up the seeds again to see if they are growing without anyone scolding them.

One little girl has learned to knit gloves very nicely, and is busily employed out of school-hours in making a nice warm pair of gloves for each member of the family before next winter comes to pinch their fingers in his icy grasp.

Another tells you proudly that she made some lentil soup for an industrial exhibition held in Woodford a short time ago, which won the first prize; and that "Fannie" got a first prize, too, for a cake; also that Baby Doris, fired with ambition, pleaded to be allowed to try too, and, nothing daunted, embarked in a "jelly," which, I need hardly tell you, did not win a prize!

But Baby does not mind her failure one bit, and cheerily declares she is going to try again next year. She is the sweetest, brightest little pet imaginable. Go down to Woodford some day and see her. Visitors are always welcomed at the Home, and Baby will chat away to anyone in the most delightful manner, quite devoid of all shyness.

Go one day out of the children's school-hours, and watch them at home. See how well cared for they are; and yet how much more might be done if only there was more money to do it with.

Think, if you had a little sister, starved and ill, treated as these have been, how glad you would be for someone to take care of and be kind to her. Will you, then, not try to help these little sisters of ours—help them to forget the past, and give them the chance of a better life?

Money, clothes, toys, and suitable books are always acceptable; and, oh! if someone *only* had an old piano that they had quite done with, and yet which would urge them on by quick march and lively gallop to do their "level best" at drilling, how much pleasure it would give these twelve little ones.

I wonder if *you* have one? If so, send it along to "Sister May, Hope Cottage, Woodford Green, Essex," and see if she does not send you a warm letter of thanks by the very next post.

E. M. F.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Guildford*, June 9 and 10; *Conference Hall, Mildmay*, June 17 (7 o'clock); Mr. Josiah Spiers, *Camelon Village, near Falkirk*, to June 13; Mr. George Goodman, *Boston-street Mission Hall, Croydon*, to June 9; Mr. J. S. Tyler, *Baldock*, June 16 to 18; *Andover and neighbourhood*, June 24 to 28.

CHILDREN'S SCRIPTURE UNION.—Sun., June 10. Acts xvi. 1-13; Mon., 11, xvi. 14-24; Tues., 12, xvi. 25-40; Wed., 13, xvii. 1-15; Thurs., 14, xvii. 16-34; Fri., 15, xviii. 1-17; Sat., 16, xviii. 18-28.

## THE GOSPORT SEAMEN'S MISSION.

JUST twelve months ago I accompanied the late Henry Cook, who was connected so long and honourably with this work, on a most delightful mission tour in the new steamer along the Cornish coast. In less than five weeks from the time I left him at Gosport for my usual seaside work amongst the children, he had gone up and gone home to be numbered with the holy in the city which hath twelve foundations.

The worker was buried, but the work still goes on. And many will be glad to know that when I called on Mrs. Cook a few days ago, I heard that the Mission is being wonderfully blessed and sustained by the Lord in all its branches, and that it was never in a more healthy or vigorous condition than it is at the present time. A very cheering and encouraging report has been received from Newton Ferry, where special services have recently been held on board the *Good News*. A friend of the Mission writes, "Eternity alone will reveal all the good that has been accomplished through the visit of the vessel." Not only was the Gospel preached with signs following, but £3 worth of Testaments were sold on board. And after the vessel had left it was found that the Lord's grateful poor had placed £3 12s. in the box as a thankoffering for the many tokens of God's presence and power manifested amongst them.

The steamer is now at Penzance, where she was joined on June 1 by Mrs. Cook, who hopes, during the next three months, to visit the Isles of Scilly, Cardiff, Bristol, and many places in the Bristol Channel; and on the homeward voyage St. Mawes, Falmouth, Appledore, and Ilfracombe.

Instead of a male evangelist, Mrs. Cook is accompanied on this tour by Miss Gooch, daughter of Pastor Fuller Gooch, of West Norwood. I have pleasure in heartily commending Mrs. Cook and Miss Gooch to all the Lord's people in the various ports they purpose visiting, and trust they will receive much sympathy and support.

*Gosport.* W. MONRO COLLINGS.

POOR BOYS' SUMMER CAMP.—This camp in connection with the Manchester Children's Refuges has been formed for the season at Southport. The object is to provide a week's holiday under canvas at the seaside for poor lads living in crowded courts and streets. Last year no fewer than 1122 poor little fellows enjoyed a week by the sea. To see the white faces of the lads as they appear first in the camp, and their rosy cheeks on departing home after their week's stay, is a sight never to be forgotten. Each Sunday afternoon, weather permitting, an open-air service is held on the camp ground. In the morning and evening of the Sabbath the boys are taken to a place of worship. Public meetings and concerts are held during the week, and everything possible is done to make the holiday a great blessing to the boys.

## A Call to Prayer.

Do you ever pray? A strange question, you say. "Why, I pray twice daily, sometimes oftener." Well, perhaps you go down upon your knees and say some words, but do you even pray that effectual fervent prayer of the righteous man, which availeth much? Do you ever so ask as to obtain? That is the true test of having asked aright, and tried by that test is there not need for much more real prayer? Is it any wonder you are receiving so little when you are asking so little? How much did you ask last Sabbath for yourself, for the other members of your church, for your pastor, not to speak of Christ's other witnesses at home and abroad? Do you realise that you are as responsible for praying as your pastor is for preaching, and do you ever think that the power of his preaching will in a great measure depend on the power his people have in prayer? Of old Paul again and again besought his converts to pray that utterance might be given him, and in our own day Spurgeon used to say he could not preach unless upheld by prayer. If men of such gifts and grace needed and sought the prayers of others, may we not conclude that less-gifted men need such help no less?

Are there not many things to ask for? Are all in your church converted to God? Are all the Christians fully consecrated to Christ's service? Are *you?* Is it not too sadly true that some even of the members have not been "born again," and that many are living more for self than for Christ, and so giving but half-hearted service at the best? How many in your church can humbly but truly testify to having received the power of the Holy Ghost to fit for service, and how many can honestly say that they are willing to go "wheresoever" the Lord may send them? Can you?

Now, if these things are so, if they are even partially true, do they not call us to confession to God, and to a time of humble expectant waiting on Him? The Lord has promised, if we bring *all* the tithes into his storehouse, that He will open the windows of heaven and pour out blessing till there be not room to receive it, and He is *faithful* that promised, and will most certainly keep his word. Will you fulfil the conditions? Will you yield yourself and all you have to Him that He may cleanse you from all your filthiness and all your idols, and fill you with his Spirit, and then will you unite in asking that his own people everywhere may be filled with the Spirit? If we agree in asking this in the name of the Lord Jesus, it shall be granted unto us. Brethren! will you so agree?

May the Lord stir up our hearts and enable us to lay hold on Him and wait upon Him till He answers by fire—the fire of the Holy Ghost!

J. W. I. W.

## PASTOR CHINIQUY.

In a recent letter Pastor Chiniquy says: "You know how my home library and furniture were completely destroyed by the incendiary torch of Rome about fourteen months ago. Only a few weeks back my printer failed, owing me a thousand dollars. This completes my ruin! Though it is the will of my Heavenly Father to try me by the loss of the last cent I had, I must thank Him for giving me a treasure which is more than all the gold of California, in good health of body, allowing me, though eighty-five years of age, to work in his vineyard as if I were a young man."

A correspondent suggests that a committee should be formed of three or four influential Christian men, and subscriptions invited to secure for Pastor Chiniquy a fixed, if moderate, income for the remainder of his life.



## JEWISH NOTES.

PERSIA.

From an account in the *Jewish Missionary Intelligence*, of a journey by Mr. Norollah through Persia, we learn the surprising fact that the Bab religion, which has made such rapid strides among the Mohammedans, has also taken deep root among the Jews in some places. At one town even the Rabbi himself has become a Babi. This strange religious movement, which is undermining the religion of Islam in Persia, is somewhat similar in character to that of the Brahmo Somaj, and other theistic movements, by which Hinduism in India and Judaism in the western world are being honeycombed to-day.

The Babis, while accepting the New Testament as a message from God, maintain that Christ came again to earth fifty years ago, in the person of Beha, the founder of their religion. Many hundreds of them have been put to death, and many others have undergone terrible sufferings on account of their belief. It is, therefore, all the more striking that Jews should embrace a religion which in so many respects is akin to Christianity. At the present time, however, the Jews in Persia are thoroughly dissatisfied with their own religion, and it is stated on good authority, that were a man to arise who should claim to be their Messiah, they would readily follow him, thus fulfilling the Saviour's words:—"If another shall come in his own name, him ye will receive."

PALESTINE.

Miss Barlee, of the London Jews' Society, who commenced work at Jerusalem about ten years ago, thus describes the changes which have taken place during her residence there:—"Innumerable houses have been built outside the city walls, and new colonies formed. Rows of new houses are to be seen in places where, when I first came, I used to pick wild flowers among the rocks and stones. Progress is written upon everything. The Jaffa Railway, now an established thing, ceases to be an object of wonder to the native population; new lines will soon be open in other parts of the country; a boat now crosses the Dead Sea, and lately I received a letter from Kerak in Moab, where postal communication with Jerusalem has been established. In Jerusalem itself, civilisation has made rapid strides, carriages of every description are now plying to and fro in the different new roads. Missionaries, too, are multiplied. It would seem that the Lord's time to favour Zion is at hand."

ARGENTINE REPUBLIC.

Amidst privations and dangers, which tested their faith and courage to the utmost, Dr. and Mrs. Rocha, of the Mildmay Mission to the Jews, have succeeded in paying pioneer visits to some of the Jewish colonies in Argentina, which have been recently established by Baron Hirsch. The Lord set before them an open door, and the missionaries were filled with joy when they saw how readily the poor exiles from Russia received copies of the Word of God, or listened to the message concerning their Messiah, whose soul was made an offering for sin, and who is coming again.

The success of these Jewish colonies is now an established fact. H.M. Vice-Consul at Buenos Ayres, in his report to the Foreign Office on the subject, writes as follows:—"These colonies have, so far, succeeded beyond all expectation, and it has now been shown that even those Jews formerly occupied exclusively in town occupations, and destitute of all agricultural knowledge, can become satisfactory agricultural colonists, if practically taught and aided in their work, a fact hitherto doubted, and often denied."

## STRANGERS' REST, RATCLIFF HIGHWAY.

At the monthly meeting of workers on Friday last, Mr. W. Noble in the chair, Miss Ellen Everett, lately returned from Zanzibar, gave an interesting account of the Sailors' Rest there. The Rest is not yet fully developed, but requires a library and games which sailors can engage in. The meetings are fairly well attended. There is a great sphere for evangelistic work.

With regard to finances, it was stated that collecting cards are being issued. A lady at Peckham has collected £30 in pennies. Miss Everett also mentioned that she would be glad to address drawing-room meetings in the interest of the work. Rev. W. Cuff followed with a stirring address on the work of God, and the way to do it.

## THE SCRIPTURE GIFT MISSION

FOR THE SUFFERING POOR.

The object of this Mission is to unite the hearts of Christian people in circulating the Scriptures freely amongst the suffering poor everywhere, and to print them in such an attractive form that the masses cannot fail to read them, and thus be made "wise unto salvation."

To further this object the four Gospels have been prepared at a great cost, and printed separately, at *one penny each*, being truthfully illustrated from original sketches made in the Holy Land by H. A. Harper, of the Palestine Exploration Fund.

There are upwards of 100 engravings used, none of which attempt to reproduce scenes out of the Gospel narratives, least of all to portray Jesus Himself among his disciples. The reproduction of well-known works of sacred art may be useful in this respect, but these illustrations serve a different purpose. The actual features of the country are here presented: the hill-country of Judea; the Jordan; the road to Jerusalem; various views of the Mount of Olives and Jerusalem; the bridge over the brook Cedron; Bethlehem; Bethany; scenes about Galilee; perhaps the most charming of all, a view of Nazareth from the hills above; the site of Capernaum and Sidon on the sea-shore. There are upwards of sixty illustrations which deal more with the personal life and habits of the people. These are various in subject and also in worth, affording many interesting glimpses into Eastern life. Here we see the washing of hands and of feet; women grinding at a handmill; drawing water; eating from the common dish; greetings in the market; praying in the streets; begging; a scribe busy writing; man on housetop; washing of nets; laden burden-bearer; a Rabbi reading the law; kissing the scroll of the law; a Pharisee binding on phylacteries; and many others.

We believe that those who are naturally disinclined would read the Scriptures if presented to them in this interesting form, and when we think of the efforts that are being made to sow broadcast impure and atheistic literature, of the untold millions of pamphlets that are being sent out, we believe the very best way to conteract the influence is doubtless by a much larger distribution of the Scriptures. These four Gospels, with their beautiful narratives of our Saviour's life on earth, are the very best parts of Scripture to put into the hands of the people. Truth in its beauty will best put to shame the ugliness and meanness of falsehood and foulness; if therefore, we can do anything to make the word of God more attractive, and more accessible to the people, surely this is worthy of our notice. These Gospels, if widely distributed, could not fail to draw men to study that life, or make them fall in love with a character so perfect, so sympathetic and divine.

Should any reader of this letter wish to help to extend this great work, fifty thousand of these Gospels could be circulated judiciously amongst the needy poor by reliable Christian agents in England, Scotland, Ireland, France, Spain, Italy, Russia, Germany, for the sum of £200, or less quantities at £4 10s. per thousand. Donations towards the free distribution of these Scriptures will be gratefully received and acknowledged by the hon. secretary, W. Walters, 84, St. Paul's-churchyard, London. Specimens of the four Gospels beautifully illustrated sent for six penny stamps.

## MRS. GRIMKÉ'S TEXT CARDS.

Dear Sir,—There is a very real and effective kind of missionary work carried on in a quiet way by the "Text Card Mission," Wellington House, Higher Broughton, Manchester. Mrs. Grimké gives her time and work gratuitously to this Mission. Many are the workers at home and abroad who have received help. As one such, I would bring this work to the notice of your readers, and plead its cause, as I am informed its work is curtailed through lack of funds.

Mrs. Grimké generously sent me to North China a quantity of cards in Chinese, which I gave as rewards to our Chinese Sunday scholars. Through this and other means, the usual "foreign devil" has been changed to "Missionary, when is it Sunday?" as we go along the streets; and I often see Mrs. Grimké's cards in heathen homes, carried thither by our Sunday-school scholars. Picture cards with texts are taken where the missionary cannot enter. I trust the work will not be allowed to stand for lack of funds.—Yours sincerely, Frederick Brown.

*77, St. Peter's-road, Leicester.*

# REV. FREDERIC E. WIGRAM,

## HONORARY SECRETARY CHURCH MISSIONARY SOCIETY.

By Mrs. RUNDLE-CHARLES.

THERE is nothing better to be desired for any country at any time, and especially for England at the present time, than that burdensome and responsible public offices should be undertaken freely by men with leisure and property, and of high and disinterested character. The Church Missionary Society has been remarkably happy in having thus secured, successively, the voluntary services as honorary secretaries of three such men as Rev. Henry Venn, Rev. Henry Wright, and Rev. Frederic Wigram. All of them would probably have been felt by those who knew them to be men who, if they thought about the matter at all, would take publicity of any kind as a rather uncomfortable, if necessary, adjunct to what they would regard as simply doing their duty.

Rev. F. E. Wigram was born at Walthamstow in 1834. He is the son of Mr. Edward Wigram, and grandson of Sir Robert Wigram, Bart. He was educated at Harrow, and took his (ægrotat) degree in the Mathematical Tripos at Trinity College, Cambridge, in 1857. He was ordained in 1858 to Rev. John Scott's curacy, St. Paul's, Cambridge. On May 1, 1859, he married Frances Wright, daughter of Mr. Francis Wright, of Osmaston Manor, Derbyshire. In 1863 he became curate to his uncle, Rev. William P. H. Wigram, at Wanstead.

In his early years Mr. Wigram's heart had turned towards work in the foreign mission field, and it had been a matter of earnest thought with him whether he should not himself become a missionary. But his life seemed to be led in another direction, and 1864 he became incumbent of Christ Church, Portswood, Southampton. There he was hon. secretary of the local Church Missionary Association for many years. The sudden death of his brother-in-law, Rev. Henry Wright, hon. secretary of the C.M.S., made a blank which it was felt none could fill better than Mr. Wigram. Thus his life was directed once more into its earlier channels, and he was able to fulfil the desire of his heart by devoting himself, not to one mission only, but to the succour and guidance of missions and missionaries on all the fields on which the Society sows and reaps.

It may not be generally known how responsible and important a post that of the secretaries of the C.M.S. is, by the constitution of the society. Rev. Henry Venn used to say they are not like secretaries of a Board, merely carrying out orders, but more like Secretaries of State, forming a responsible Cabinet, of which the honorary secretary would be as the Prime Minister. It belongs to the hon. secretary to correspond with the Archbishop of Canterbury, and to be the general medium of communication with the Ecclesiastical authorities.

But Mr. Wigram's chief work is personal intercourse with candidates and missionaries. This is naturally bound up with the life in his own home, where his hospitality is unbounded towards actual and prospective workers. And it should be remembered that such hospitality in a busy life, however pleasant to giver, as well as receiver, must involve much demand on heart and mind, hospitality being, indeed, the form of "doing good" which has in it, perhaps, the most of "communicating," that is, not merely of distributing from outside, but of sharing the inner self.

Mr. Wigram's liberality in giving in other ways is well known, and cannot be hidden. His donation of £10,000 to the C.M.S. Children's Home is but one instance of the continual flowing forth of kindnesses, great and little. But all his giving of "substance" is indeed as a mere *extra* thrown in with the entire giving up of time and strength, of life, of *himself*, to the service of God and man, for the love of Christ, in the great cause of Christian missions. His generous gifts of money to the Home for the Children of Missionaries are only one expression of the fatherly care he bestows on them, befriending and helping them in every possible way, especially those who are orphans.

*(From Photograph by Messrs. Lombardi & Co., 13, Pall Mall East, London, S.W.)*

For some years after he became hon. secretary of the Society it was his wish and purpose to make a tour of the missions. He felt that his sympathetic help would be more real and to the point if it could be illuminated by personal knowledge of the various divisions of the great battlefield, and personal acquaintance at their several posts with those who are carrying on the battle. At last in October, 1886, he was able to carry out his purpose, and to start accompanied by his eldest son, Mr. Edmund Wigram, on a missionary tour round the world, visiting the Church Missionary stations in India, China, Japan, and North America. This journey took him nearly a year. He did not return till September, 1887.

This was an arduous undertaking, and no mere "globe-trotting tour." In India, for four months, Mr. Wigram was travelling nearly every night, and addressing missionaries or native teachers or congregations every day, sometimes several times a day. A record of this tour is given in a volume of letters from Mr. Edmund Wigram, published at the Church Missionary House. In a portion of Mr. Wigram's journal printed in this volume, written at Karachi, he says:—

> People are slow to realise what the trials and opportunities and hindrances of missionary work are; and I am convinced that were Christians at home to realise, even in a limited degree, what we have seen during these four months of open doors and faithful work, and lack of men and means for efficiently fulfilling responsibilities pressing themselves on the workers, the needed impulse would be given, and many of the difficulties which now sorely try faith and patience would be swept away by the rising tide of practical sympathy and co-operation.

Again, in an address to the Karachi Literary Association, Mr. Wigram says:—

> In speaking of the impressions produced on my mind by what I had seen and heard of the effects of education on the people, I asked my audience to seek an explanation for the fact, testified to by so many (not at all particularly favourable to missionary enterprise) that I cannot doubt it, that men educated in mission schools are known by their employers as men with a higher idea of duty and truth, as men more trustworthy than those educated elsewhere. In speaking of the impression produced by the marvel of British rule holding together so many elements which have, and under existing circumstances can have, no cohesion, I anticipated the time (if the Lord delay his coming) when the spread of Christianity will have broken down the barriers, and welded into one the now conflicting elements of the various peoples who form the British Empire; and that then they would be in a position to govern themselves, and England would be able to yield up the trust committed to her with the happy consciousness that she had endeavoured to fulfil it unselfishly and for the good of the peoples.

Again, as to the importance of Christian

education not ending in secret adhesion, but leading to open confession of Christ, he writes :—

I was shown during the day one man who secretly professes to be Christian, and who, a long time ago, persuaded another to administer to him secretly the Sacrament of Baptism. From all I have seen and heard during my tour through India I think one cannot attach any value to the profession of these "secret disciples." One realises more than ever the Divine wisdom of Christ's requirement of his followers to confess Him before men. Sooner or later those who have not had the courage to confess Him openly seem to drift from the faith they have secretly professed. How earnestly we should pray that grace should be given to such men to forsake all and follow Christ, and prove the reality of the "hundred fold" which He gives to all who sacrifice aught for his sake and the Gospel.

What the blessing this journey was felt to be by those on the mission field two witnesses writing from distant and different spheres may show. Bishop Moule writes from Shanghai:—"The blessing conferred by our Lord on the wide mission field by giving Mr. Wigram and his good son the will and power to make their tour of the world, cannot possibly, I think, be exaggerated. How often, during my thirty years abroad, have I longed for such a visit. I thank God I did not wholly miss it, and that it was paid by a man of sympathy so deep and large as our beloved honorary secretary."

An experienced missionary, Rev. R. Phair, writes:—"In the diocese of Rupert's Land, after our beautiful service all in Indian, we were treated to an excellent practical sermon from Mr. Wigram. The chief thanked Mr. Wigram over and over again for the good words he and his people had heard. He added, "We have often heard of the great *praying-men*, and have received much from them, but to have lived to see and hear a real one, as I do with my eyes to-day, is more than I ever expected." Mr. Edmund Wigram ends his letters with these words:—

So we end our tour amongst the Old World Missions. But though it is the unchanging East that we have left behind us, we come homeward having seen that in this Old World too, buried so long in ignorance and stagnation, there is approaching, and there is in part come already, a resurrection and an awakening to new life and a new world. India and Japan are all astir; old things are passing, new things coming in their place. *What shall the new things and the new life be?* And how much are we, both as a Church and as individuals, responsible for what they are, and for whether the new life to multitudes of our fellow-creatures is indeed to be true life from the dead, even life for evermore?

Mr. Wigram is regarded with great affection by those who work with him. It is felt that he never expects to be *paid in power* for his sacrifices of time and property, but is always ready to yield his own personal wishes to others, though always firm as a rock as to convictions and purposes which affect the interests of the great cause to which he devotes his life. The tenderness of his sympathy with disappointed candidates (those who on account of health or other unconquerable difficulties cannot be accepted) has been especially remarked, united, as it is, with the utmost faithfulness and care in choosing the instruments best fitted for the work. Accurate and patient, unwearied in labour, with the insight of love, and the tact of "saving common sense," with an absolute absence of self-seeking or self-exaltation in any form, it may be imagined how his influence tells. What it is at home is shown by the fact that two of his sons and one of his daughters have devoted themselves to foreign missions, two being already in India. Three daughters and one son of his brother-in-law and predecessor, Rev. Henry Wright, are also in the mission field. To such men as these the world owes more than the hand of any biographer can pen.

## THE SCOTCH ASSEMBLIES.

The Established and Free Church Assemblies have concluded their labours for another year, and their members are once more scattered over Scotland to take up their work with quickened enthusiasm. The meetings have undoubtedly been of a stimulating character, and some of the speeches were singularly well fitted to advance the Christian cause. Perhaps the one which stood out above all others for its eloquence and power was that given by Dr. Parker, of the City Temple, in the Free Assembly Hall, a portion of which we reproduce elsewhere. He fully rose to the occasion, and gave one of the most emphatic testimonies to the virtue of the old evangelical faith which has been ever heard in Scotland. His address will be a memory and an inspiration to hundreds of ministers for many a long day.

Among the laymen in the Free Assembly, Lord Overtoun has done yeoman service, as he has delivered three great speeches to crowded audiences in the morning on the reports of the Foreign Mission, Home Mission, and Highland Committees. His princely liberality to the Christian cause would entitle him to a grateful and respectful hearing anywhere, but his power as a speaker was never more signally manifested than at this past Assembly. He fairly roused the enthusiasm of his hearers, as he pleaded for more thorough consecration to Christ, and pointed out the happiness and usefulness of the man who had as his motto, "For me to live is Christ." He expressed the longing of many for a great revival of living religion, and signs were not wanting in some of the reports that we are on the eve of times of refreshing. Good work has been done, especially in the mining districts and among the fishing population, and though the Sustentation Fund has suffered somewhat from the depression of trade, yet the income of the churches from all sources is higher than it ever was before. It says much for the spiritual life among the people belonging to this Church that they raised last year for all purposes the magnificent sum of £665,000, and that a large proportion of this was devoted to foreign missions. "Go ye into all the world, preach the Gospel to every creature," is a command which has all along met with a hearty response on the part of this Church, and this may have arisen from the fact that at the disruption all the missionaries in the foreign field threw in their lot with the Free Church.

The two great field days of debate were spent in discussing the Declaratory Act and Disestablishment. On the former subject, which has given rise to so much feeling in the Highlands, the Assembly maintained a firm attitude, refusing to rescind the Act, but adopting a conciliatory attitude towards those who had seceded from the Church. On the latter the Assembly was never so unanimous, only forty-eight rising up in a house of nearly 500 members to vote for a plan of reunion of Scottish Presbyterianism on the basis of an establishment. Union with the United Presbyterian Church was commended to the prayerful consideration of the ministers, office-bearers, and members of the church.

The tone of the Established Church Assembly was never so high as it has been this year. Christian life and work has bulked largely in all the proceedings, and has been spoken to in a most admirable spirit. Dr. Marshall Lang has laid the Church under a deep debt of gratitude by his frequent able and eloquent addresses. He has preached Christ to his brethren with unusual fervour and power, and commended aggressive work at home and abroad in a way that will not be readily forgotten. His co-presbyter, Dr. Donald Macleod, of Park Church, Glasgow, the convener of the Home Mission committee, also deeply impressed the house with his vivid descriptions of life in our large cities, and his earnest appeals to the Church to help in the solution of the great social problem which is fast becoming almost the terror of statesmen. His nephew, Dr. Norman Macleod, of Inverness, made another remarkable speech in giving in the report of the committee, who have been making investigations into the condition of the people in various parts of Scotland. As he said, "There is still much land to be possessed" for Christ, even in Scotland, with all its churches and Christian agencies.

The great field-day of this Assembly was devoted to the discussion of the report on Church interests, which was given in by Lord Burleigh, by far and away the ablest layman in the house. All the leading men took part in this debate, and some of them made such admissions as warrant the hope that, should Disestablishment come, the three large Presbyterian Churches might unite on the Articles of Agreement which were drawn up years ago by the Joint Committee on Union between the Free and U.P. Churches. A general longing for union was expressed in the interests of the thousands in the great centres of population who have drifted away from the Church, and are living in gross religious indifference or open ungodliness.

Altogether, the Assemblies have quickened spiritual life in Scotland, and raised the hope in many hearts that a time of refreshing is about to set in, which will do much to bring about a peaceable and satisfactory solution of many questions which have been depressing Christian workers for long, and weakening the Churches in their efforts to evangelise the land, and spread the Kingdom of God throughout the world.

S.

## MISS DE BROEN'S WELCOME.

Dear Sir,—I was present on Monday, May 28, at a very interesting gathering met to welcome Miss de Broen on her return to Belleville, from America.

The Iron Room, which many of the people have themselves called "that blessed place where we found healing for soul and body," and where, praise God, thousands and thousands have heard the words of life, was bright with flags and sweet with bouquets, sent as presents.

The room was opened to its full extent, and filled with friends, several having come from a distance. Many benches were occupied by the women who attended the sewing classes during the winter. Letters of sympathy were received from many friends.

M. Frederick Passy, the distinguished president of the Peace Society for France, spoke eloquently. He is ever ready to show his appreciation of what Miss de Broen has done for the working-classes since she made her home among them just twenty-three years ago. MM. les Pasteurs Prunier et Cresseil warmly expressed the gratitude to God of all present for their friend's safe return among us. Miss de Broen then said a few words which went home to everyone, and alluded to the Lord having during her absence taken home her precious friend Miss A. Ker, who was so tender and true to herself, to Belleville, and to her Heavenly Master.

The result of Miss de Broen's visit to America has been, financially, a failure, owing to the universal depression; but she was asked to speak in many meetings, and friends, both those formerly known in Europe, and others not previously met, will not forget the words she spoke, nor cease to pray for her.—Yours faithfully,

Mary L. Douglas, Hon. Sec.

**THE BRITISH AND FOREIGN EVANGELICAL TRACT SOCIETY held its annual meeting at Christ Church, Westminster Bridge-road, last week. The superintendent, Mr. S. E. Roberts, said the members, now numbering 261, are distributing tracts month by month in 112 towns and villages in this country, and in twenty-five places abroad. Membership is open to all Christians. Rev. W. Frith spoke from Ps. cxxvi. 6. Misses Larrit and Wilson gave an interesting and vivid account of tract distribution in the dark Romish village of Thonon, France, where they labour in the Gospel. Rev. F. B. Meyer, in conclusion, said life should be a large-print tract for Christ, illustrated with the picture of a happy face.**

# THE Y.M.C.A. JUBILEE

## LARGE AND IMPRESSIVE ASSEMBLIES.

We may truthfully say that the highest hopes respecting the success of this gathering have been fully realised. No previous Y.M.C.A. Convention has been so largely attended, and the proceedings altogether may well mark an epoch in the onward march of this world-wide organisation. The most notable feature, of course, has been the catholicity of the Conference *personnel*. There may not be as many lesser nationalities represented as there were in Jerusalem at the Pentecost, but the delegations are far more truly representative of the dwellers on the earth. Europe, Asia, Africa, America, Australia, and the Islands of the Sea have joined hands in one œcumenic conclave, and the only bond of union is to be found in the one word "Christ." Perhaps the most impressive and comprehensive statement on this point during the Jubilee was that embodied in the loyal address to the Queen, which was moved and carried by acclamation on Saturday forenoon. In that message it was stated that there were those present from Victoria, New South Wales, South Australia, South Africa, Canada, India, and various British colonies and dependencies, as well as from every part of the United Kingdom; from the United States, France, Germany, Belgium, Holland, Russia, Finland, Sweden, Norway, Denmark, Switzerland, Austro-Hungary, Italy, Spain; from China, Japan, and the far East. The passing of this resolution was fitly followed by the singing of the National Anthem.

But we are anticipating. The first public gathering of the Jubilee was that in Westminster Abbey on Friday evening. Needless to say that the great transept and choir were crowded to excess; many delegates, we believe, could not secure admission for want of room. The scene inside was most impressive, even to one accustomed to see assemblies in that venerable and stately building. Of course there were not the colour and the trappings of a State pageant or ceremonial, but the varied, and we may say illustrious, congregation was nevertheless worthy of the incomparable setting afforded by the interior of the grand old Abbey, wherein reposes the dust of so many of earth's famous and mighty ones. Our foreign friends seemed to be especially interested in the outward aspects of the occasion.

The service, of course, was rendered with more or less of that elaboration of ceremonial that always attends cathedral worship. But even the wretched system of monotoning cannot destroy the simple grandeur and all-embracing scope of the collects and prayers used by the Church of England; while the song by the choir was a perfect concord of sweet sounds. The venerable Dean read the special lesson (1 John ii. 1-17), and it was from this passage that Bishop Temple took his text: "I have written unto you young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one." The sermon was a solid exposition of the text, and well fitted to the occasion. The Bishop dilated on the perils and temptations that are inevitable to youth, and especially on the mental and spiritual conflict that often comes from the attacks of religious doubt. Then the preacher referred to the great benefits of association with others like-minded and similarly tried, in the way of sympathy and of strength to fight the battle of life so as to overcome. Some words of warning were thrown in as to the possible dangers of allowing the collective conscience to override individual responsibility. Bishop Temple is a somewhat ponderous speaker, but his words were weighty, and well worth carrying away, in their general drift and purport. After the singing by the choir of the immortal "Hallelujah Chorus," the great audience dispersed to find their way to Exeter Hall for

### THE RECEPTION MEETING.

Here again there was an immense and interesting assemblage, which gave the most cordial of welcomes to the worthy president, Sir George Williams, as he passed into the chair, followed closely by Archdeacon Sinclair, Count Bernstorff, Prince Bernadotte of Sweden, the Hon. John Wanamaker, Lord Kinnaird, Dr. Cuyler, and other well-known friends of the Y.M.C.A. In front of the platform was a fine display of palms, lilies, etc., while groups of bannerettes adorned the walls of the auditorium. "All hail the power of Jesu's name" was sung right lustily as an opening song, and then followed earnest prayer in the French, German, and English tongues by Pastor Tophel, of Geneva, Pastor Krummacher, of Elberfeld, and Dr. Newman Hall respectively. Another song (this time a German chorale), and then

SIR GEORGE WILLIAMS

rose to extend a greeting to the delegates. His words were delightfully simple, warm, and to the point. His allusions to the hospitality of the City and to the personal honour bestowed on him by the Queen were in the most unexceptionable vein. He said that the dignity conferred was only given to him as representing the work of the Y.M.C.A. He trusted that the result of the Jubilee Conference would be a fresh stimulus and baptism of zeal in carrying on this blessed work among young men. After his little presidential talk, Sir George introduced

ARCHDEACON SINCLAIR

to give the formal address of welcome. This young and rising ecclesiastic acquitted himself to the satisfaction and admiration of all. Within the limits of a brief address it is difficult to conceive how it could have been better done. We give a full summary of his words:—

To few men is it given in this life to realise their hopes so completely as it had been permitted to Sir George Williams. Fifty years ago the condition of the young men who inhabit the great warehouses of the City of London attracted his attention. He and a few friends formed the happy idea of inviting them in Christian clubs for mutual support and encouragement in their spiritual life on the basis of the simple truths of our faith. It was not to be a Church, but an association. It was not to take the place of religious organisations, but to be their ministering servant. All who hold to the great doctrine of the Reformation were welcomed. It was to promote the spiritual, mental, social, and physical well-being of young men. Such was the design, which has been repeated and multiplied till it has become a leading feature in every country. There are now some 5158 centres scattered throughout the world, with a total membership of 467,515. In the United Kingdom there are 843 centres, with 87,464 members. But, striking as these figures are, they give no idea of the vast multitudes of young men who are brought under the influences of the Association in various ways, through the afternoon services, the outdoor addresses, and through personal friendship and example. It has supplied to the young men of the commercial classes those great religious and social influences and advantages with which the professional class and the leisured class are provided in our splendid system of Christian public schools, our illustrious Christian colleges and universities. Is has given them, in a perfectly natural, simple, and unaffected manner, that bond of spiritual brotherhood which is the joy of the Christian life. It has strengthened their faith, nerved them against opposition and temptation, encouraged them in all that is useful and good. It has cheered the solitary, established the weak, and settled the doubtful. There is a wonderful charm in sympathy, a magnetic power in example, a wholesome force in the personal exhortation of equals and comrades. By God's good blessing the Association has, during fifty varied years of national troubles and prosperity, been adding to the Christian Church multitudes of men who are not only on the side of law and order, but whose object in life it is to do all the good that strong arms and willing hearts can achieve.

The Y.M.C.A. is a representative of the principle of *unity*. All are welcome who love the Lord Jesus Christ in sincerity. It is impossible all of a sudden to bridge over all the divisions that have been caused by the mistakes of the past. But it is better to find out points of agreement than points of difference. We are all members of one body, the glorious invisible Church of Christ. The Association is a living protest for the unity of the spirit in the bond of peace. It is a witness to the doctrine of the Church of England that Christ's Holy Catholic Church is the congregation of faithful men throughout the whole world. Churchman and Nonconformist can here forget for a time their lamentable difference, the legacy of unchristian mistakes in the past, and join hands in all good works.

Again, it represents *the great protest of the sixteenth century* against the tyrannies and usurpations of Rome, and her degradation and corruption of Christian faith. Moreover, it represents the grand truth of *the spiritual priesthood of the laity*, and of their right to preach and teach God's holy Word in the highways and byways, and in Christian meetings, without infringing on the settled duties of the ordained and regular ministry. Here we find also the fruitful principle of *co-operation*. If all these young men had been left to the smaller institutions which their own church or chapel could have found for them, little could be done in comparison of those splendid buildings which we now rejoice to see provided for them in every considerable town. The Association is once more representative of the Divine doctrine proclaimed by our Lord of *the brotherhood of man in Himself*. From all parts of Europe and the world you are here, reproducing in many languages and forms of civilisation the one universal, simple type of Christian character.

The Archdeacon then addressed the German and French delegates in their own languages, pointing out to the Germans how many ties of blood, and kindred, and religion existed between ourselves and them; and to the French delegates, "our nearest neighbours," rejoicing that among the youth of that country there was springing up a real and earnest desire to study the Holy Scriptures. He concluded by commending the Jubilee Conference to the Divine blessing.

Lord Kinnaird, on behalf of the Scotch delegates, thanked the Jubilee council for their hearty welcome. Count Bernstorff did the same on behalf of the Continental friends. Last of all came America's grand old preacher, Dr. Cuyler, who, according to the President, "is a young man yet." Certainly no previous speaker put so much fire and go into his words brief as they were. He said that as he was to speak at a later session he would not now steal any man's minutes. "All I can say now, on behalf of the Yankee delegates is, that the America of George Washington sends a cargo of loving salutation to George Williams." Then the two veterans advanced and clasped hands amidst the resounding cheers of the assembly. Not content with a hearty hand grip, the American pulpit warrior vigorously patted the shoulder of the English knight and then retired to his seat.

Nothing remained after this climax of interest but some announcements by Mr. Putterill, the Jubilee secretary, the singing of the hymn, "Blest be the tie that binds our hearts in Christian love," and the Benediction. A most excellent commencement.

### SATURDAY, JUNE 2.

At half-past nine this morning there was a devotional meeting. Half an hour later the Convention was called to order for the dispatch of some necessary business. Sir George Williams was, as a matter of course, elected general president of the Conference, with Count Bernstorff and several other friends as vice-presidents. Committees of arrangement were appointed. Then came an interesting function in the reception of the delegates by nations. As each group was named they rose to show themselves, and were greeted by the welcoming cheers of their fellows. The largest delegation was from Germany, but the American band was a numerous one, and lesser groups responded from other lands. We did not notice that any of the black-skinned sons of Ham had been delegated, though there were one or two coloured friends in the meetings; we hope that when another international conference comes black faces will not be conspicuous by their absence.

A season of prayer intervened, and it was deeply touching to hear Saxon and Celt, Teuton and Dane

in succession pour out their hearts' desires at the common mercy seat. The babel of different languages was in some respects trying to any not gifted with the facility to utter more than their "mither" speech; but it certainly gave one a realistic conception of the blessed oneness in Christ Jesus, of all peoples and nations and kindreds and tongues.

### MR. WEBB PEPLOE'S ADDRESS.

Prebendary Webb Peploe's address was a very striking exposition of the doctrine stated thus in the programme:—"The necessity of the presence and power of the Holy Spirit in the Associations and in their work." After some introductory words of thankfulness as to the blessed character of the occasion, he said it was impossible to do any real work for the Master in this naughty world except by the power of the Holy Ghost. God the Father loved us; God the Son died for us; God the Holy Ghost alone in this dispensation can enable us to glorify our Saviour in our bodies and our spirits. It is a great privilege and a solemn responsibility to live in this dispensation. Throughout the world the Holy Ghost is working upon individual men to bring them into the Body of our Lord, that we may be members in particular, and may all be one Body, having one Lord, one faith, one God and Father, who is above all, and through all, and in all; and that thus, as a Body of Christ, we may edify the whole body in love until we come to the Perfect Man. Then there shall be revealed the glory of God, as was once seen in creation with Adam at the head; and again in the person of Christ Jesus, the representative Man; and now when the work of the Holy Ghost is finished there shall stand out before the whole universe the Perfected Man from among sinful men and worked into the Body of Christ one by one, and all tending, according to its own particular province, to make man perfect in Christ Jesus the Lord to the glory of God the Father.

Who works out all this? God the Holy Ghost, who came from heaven upon the great Day of Pentecost to take the place of Christ Jesus. He works in us, not for his own glory; for He never speaks of Himself, or works for Himself; but He speaks of Jesus Christ, our blessed Saviour, even as Jesus Christ when He was being perfected loved to speak of God the Father. It is a very beautiful lesson for us to recognise how each person of the Trinity loves to honour the others. The Father loves to glorify the Son; the Son loves to glorify the Father; the Holy Ghost in his dwelling among men delights to bring honour to Jesus Christ, that He may bring glory to the Father in heaven. And we are united into one blessed beautiful Body that we may glorify God and our Saviour by the working of the Holy Ghost alone.

What is the pleasure of the Holy Ghost? What does He do? I turn to two special passages of Scripture that seem to tell us—Psalm cx. 2, 3, and Acts i. 8. I am asked to say that there is no possibility of strength or power for the Y.M.C.A. throughout the world, except as they recognise and make use of God's great gift of the Holy Ghost. Luther used to say, concerning Psalm cx., "This the great high mount Psalm of our beloved Lord Jesus Christ." The Syriac version says, "It is a prophecy of the triumph of Christ over his enemies." St. Augustine said, "It is brief in the number of its words, but it is mighty in the weight of its sentiments." And what shall we say of it, when we recognise that it is more quoted in the New Testament than almost any other passage from the Old Testament? We might say that the great day of Christ's power will be when He returns from the Father to take his great power and reign. But from the moment when He emptied Himself and took the form of man to become the servant of all, it pleased God to begin to bestow upon Him a certain marvellous progressive revelation of power, so that He sent his disciples out with power over nature, over sickness, and over devils.

That would seem to have been the limit of his power on the earth. But the moment He was raised from the dead by the glory of God the Father, He said, "All power (that is, all authority) is given unto Me in heaven and in earth." From the moment that He received power through his resurrection life, He began to communicate it to his disciples. "Receive ye the Holy Ghost; as my Father hath sent Me, even so send I you." Directly those ten days of waiting were over, the gift of God the Holy Ghost was poured out. As one great writer has said: "There was no limit in the giving; the only limit, apparently, was in the capacity of men to receive." The Holy Ghost came to be unto men what Christ had been. What did Christ send the Spirit to be? We cannot enter into the mysterious workings of the Trinity. We cannot tell what it means when we say that God in Christ became man, and was willing to receive from God the Father what He apparently did not possess as man. Yet it is clear that He had to receive from his Father what He did not apparently inherently possess. What did He receive from the Father that He had not before as man? Absolute separation from all sin. "In that He died He died unto sin (so as to have done with sin); in that He liveth He liveth unto God." He was separated *from* evil, from sin, from pain, from all that could be described as evil in any possible sense of the word. But He was separated *unto*—and this is something higher than separated *from*—the throne of God, being set down at the right hand of the Majesty on high; to hold fellowship as man with God the Father. As He entered the glory He received from God the Father gifts for men. What were they? The mighty gift of the Holy Ghost was given to Christ Jesus now as representative man. It was to be the power to communicate the very life of God. Not that men should be separated from evil only, or unto God only, but that their fellow-men should be made partakers of the Divine nature, and that as such partakers they should pass the life of God to their fellow-men that were dead. We are not fountains, but we are vessels of God; and as vessels of God we are to receive the water of life, and to pour it out upon our fellow-men who lie in the shadow of darkness and death. God the Holy Ghost has been given to man now that he may receive the Christ life, and that it may pass out from him upon this naughty world.

Oh, wonderful honour! Oh, marvellous mystery that sinners such as we are should yet be made meet for the Master's use, in order to communicate life to other sinners: to go to the dead and say, "Look and live"; and as we speak, and work, and pray, the men who lie in death and misery round about us may rise up as a mighty army standing upon their feet to glorify God; and all by the working of God the Holy Ghost. We cannot fathom or understand such a privilege, but I at last begin to understand a little of the infinite love of God the Father in giving his Son, not merely to die for the wicked, not merely to cleanse us from the sentence of judgment, but that He may become the source of Divine life in men, and that He might make men higher, nobler, more splendid even than Adam was in the day of his first creation. Dear breathren, we are meant to be for God's glory, and to begin to show the glory here upon earth; to magnify the Lord Jesus Christ, and say like Mary, "My soul doth magnify the Lord, for He hath regarded the low estate of his poor sinful creatures." And the Y.M.C.A., if it means anything at all, means a body of men who are what we call in English "instinct" with divinity, pervaded by God the Holy Ghost, so that the life of God may pass into us and may then pass out of us. It is a grand honour to carry the Godhead throughout the world, to be made Christ's deputies by the working of the Holy Ghost, and to be allowed to communicate that life that shall make men blessed for ever more.

There is much more to be said, but time has gone, and I only stay to ask: How shall this marvellous privilege become ours experimentally? For you have never fulfilled the high dignity of your calling, which God gave when He asked you to become a member of Christ's body, until you are passing out around you on every hand the mighty riches of his great love. In Ps. lxviii. 9, we are told that "God refreshed his inheritance" with the bountiful shower or dew; the Hebrew words are, *gheshem n'davoth*. In the passage we have quoted from Ps. cx., "Thy people shall be willing in the day of thy power," the Hebrew word is also *n'davoth*. When God gives the refreshing shower of the Holy Ghost, it is that his people may become refreshing showers to the world round about them; they become—what the word really means—free-will offerings. "Thy people shall be free-will offerings in the day of thy power, in the beauty of holiness from the womb of the morning." It means that God the Holy Ghost can only work, first, when poor sinners are made Christ's people by receiving the very gift of life that He offers to them from the Father; and, secondly, as his people say "My Master, my God, my Saviour, my mighty Power, I am ready for whatever Thou wilt from this moment." Are you willing for that? I know that sin never leaves us. There is no man perfect while he walks in mortal flesh. But much can be given and received, and I humbly say that both associations of Christians and individual believers may be made mighty, oh, so mighty, to make Jesus rule in the midst of his enemies, if only they will give themselves to the Lord. I do pray God that the Y.M.C.A. may be what they ought to be in this matter, never condescending to the manners of the world; never going down to trifle with the amusements and pleasures that give satisfaction to the flesh, but a body of men who individually, whether in England or in any of the other lands of the world, are set apart for God, wholly given to Him, so that there shall not be one aspiration of our natures, or one act of our daily life, or one intention of our being that shall not be yielded to God the Holy Ghost. Oh, brethren, we are not contractors with God to make a bargain for his blessings. We are slaves, and as slaves we must abide down before the feet of our Lord, saying, "My Lord, my Master, take Thou thine own, and use it only, and always for thy glory." Then, believe me, a single man may become a mighty man for God.

How many here are prepared to say individually, "My Lord, my God, take Thou thine own, and from this hour use it all for Thyself"? Then let us be joined in association with others, and recognise that we are members of one great body; from that moment we may boldly affirm that we shall receive power when the Holy Ghost is passing, not only into our heart, but into our brain, our hands, our feet. When the whole is yielded up to God for his service, we have yet to learn what God shall do in the next fifty years before the great centenary of this society comes, with a Christian Association that is wholly given to the Lord. May God Almighty make it so. Then we shall see the meaning of these words: "Thy people shall be willing in the day of thy power, in the beauty of holiness." It is so beautiful to be holy. "Be ye holy, for God is holy."

Following upon the Prebendary's powerful and singularly suggestive exhortation, there came addresses in French and German by Pastor Appia, of Paris, and Superintendent Krummacher, of Elberfeld.

The rest of the noon and afternoon sessions were devoted to the reading of reports from the Central International and various national committees. We have not space for figures or details. There were many notes of progress sounded; while the recital of difficulties was not lacking. In the afternoon the little speeches by representatives of different nationalities afforded scope for much mutual greeting and compliment; not excluding sallies of wit and humorous repartee, especially on the part of the Irish brother who spoke for the fervid and warm-hearted dwellers on the Green Isle.

### MISSIONARY MEETING.

In the evening, the conference resumed with a somewhat lessened but very gratifying attendance, to hear the reports of various missionary secretaries who had been visiting Mohammedan and heathen countries in the interests of the young men of these lands. After prayer by Mr. Thane Miller, some general observations on the subject of Missions were made by the chairman of the evening, Sir John Kennaway.

The first secretary to report was Mr. L. D. Wishard, who lately visited the Orient on a mission of inquiry into the state of the young men of India, China, and Japan. He said he regarded the great Methodist Church of to-day as the fruit of a little students' band at Oxford, headed by John Wesley. The first missionary society of the United States also came out of a little company of praying students at Williams College in that land. So with one of the largest churches of Japan. Why, said Mr. Wishard, should not the principle of students' movements in missionary effort become universal all over the civilised and Christian world? Speaking of his personal investigations in the East he told how in Japan already fifteen learned institutions have formed Christian Associations. There are annual conventions in that country largely attended, and hundreds of students have been converted as a consequence, while many have devoted their lives to the spread of the Gospel. Passing to China, the speaker told of Y.M.C.A. work near Pekin. Not content with their home mission field of 400 millions, some of these missionary "boys" are looking out to the great world; they have a mission in Zululand. Some interesting facts were also given as to Ceylon, and Mr. Wishard went on to say that in India the enterprise is encamped before the great Jericho of "caste," and nothing but the Gospel of

Jesus Christ can make its frowning walls fall down. In a most eloquent peroration Mr. Wishard said he believed the prayers, the tears, the hopes of Alex. Duff and Wm. Carey would receive their fruition. "We believe, because the missionaries have made us believe—and a thousand of them have been interviewed on the subject—that if we make colleges the distributing centres of Christianity, from them will go forth agencies and agents which will accomplish more in a decade of years than foreigners alone can accomplish in a century."

Having prefaced his personal report of work in Egypt and Palestine with extracts from encouraging letters he had received from Y.M.C.A. friends at Jerusalem, Gibraltar, Malta, and Damascus, Mr. Holmes told of the forming of a Soldiers' Association at Gibraltar—an event of much importance. No man could be a more faithful soldier of Jesus Christ than a really converted soldier in the British Army. The Malta Association registered during its first year 170 members; there is a great field in that intensely Popish island for Gospel effort. Egypt is a large and difficult field, and not much has yet been done expressly for young men. A suitable worker is needed for Egypt, but the difficulty is the lack of means. As to Palestine, Mr. Holmes said he thought the twelve disciples of our Lord were really the first Y.M.C.A. The authorities in the Holy Land are hostile: the blighting power of the Turk holds sway. Pray specially for Egypt and for Palestine. As an expression of the sentiments of the meeting in reply to Mr. Holmes's message, they sang "Hold the fort, for I am coming."

A very warm greeting awaited Mr. Robert McCann, who began by saying that the only thing wanted to complete the conference was the presence of delegates from Darkest Africa. There are twenty-two nationalities represented—a long step in advance of any former gathering—but when will the dusky sons of Africa send their representatives? Mr. McCann spoke first of work among the expatriated Europeans, civil and military, and also among the Eurasians. It is no easy thing to maintain Christian fidelity in Indian society, and all honour to those members of the civil and military orders who have stood true to Christ, and have done much to extend the work of the Gospel, both among Europeans and natives. In some Indian cities, while heathens have become Churchmen, those who were nominally Churchmen have become really heathens. There is great need in those places for the Y.M.C.A. As to the native population there are few large cities in Western India where a native audience cannot be had understanding the English tongue. The Y.M,C.A. is specially suited for India, because of its unsectarian basis. Some most gratifying facts as to progress were given by Mr. McCann, especially in Indore, where an Association has lately been formed, mostly of Hindoos, which is showing great vitality. There is a bright future before the Y.M.C.A. in India.

Mr. David McConaughy said he brought the greetings of fifty millions of young men, embracing Hindoos, Parsees, and Mohammedans. They say, 'Come over and help us." The field is vast, and as yet there is a wide chasm between the Evangelical Mission and the educated young men of India. Without discussing the much-vexed topic of education versus evangelisation, Mr. McConaughy said that unless this educational work had been done, there would certainly to-day be no field in India for the Y.M.C.A. to operate upon. As to progress in the past, it was stated that while some five years ago there was not a Y.M.C.A. member in the empire, to-day there are 3500 members in the sixty-five associations that have reported. An interesting and detailed account of the work in Madras was marked with sunshine and shade. One very pathetic instance of fruit from Dr. Pentecost's late visit was given in the case of a young Hindoo of high social position who was interested in the meetings and eventually confessed Christ. His father disowned him for a time, but now the boy is in the Christian College of Madras, and is being supported by his father, though he has not been restored to his family. In closing his statement, Mr. McConaughy introduced a dusky young Indian, one of the first members of the Madras Y.M.C.A. The young man said a few modest but earnest words, entreating the friends of the Association to come over to India for its help, and expressing the hope that those Europeans who went to India bearing the Christian name might by their lives show a good example to all around.

An unrehearsed part of the evening's programme was the expressive and impressive singing by Mr. Thane Miller, the blind evangelist, of the hymn "Here am I, send me, send me."

## PASTOR SPURGEON'S SERMON.

### THE Y.M.C.A. AS A CITY OF REFUGE.

A very large number of the delegates made pilgrimage on Sunday morning to the Metropolitan Tabernacle, Newington Causeway, to hear a special sermon from Pastor Thomas Spurgeon. The building was crammed from top to bottom, and presented a very inspiring spectacle. The whole service had a special bearing on the occasion, and, judging by ourselves, the delegates must have found it good to be there. The sermon, which was founded on the passage in Joshua reciting the appointment of cities of refuge for the unwitting man-slayer, was a highly appropriate one, and very full of instruction and encouragement to those connected with the Y.M.C.A. After some introductory words of congratulation and welcome, the gifted young pastor said he was indebted to a remark by the late Earl of Shaftesbury for the topic of the morning. His lordship, on one occasion, had described the Y.M.C.A. as grand cities of refuge, places where young men, coming from a distance and removed from parental and domestic influences, found a friendly shelter, where they learned the way of salvation, and obtained courage and confidence to walk in it.

Following out the similitude of the text Mr. Spurgeon said he rejoiced to know from personal experience that there are in all parts of the world those connected with this Society whose hands have got some grip about them, and whose hearts are warm and ever open to the neediest of young men. When the fugitive was once inside the city of refuge it was the business of the authorities there to provide a lodging and occupation for the wanderer. So it was a main part of the work of this Society to find for young men, who are strangers in our great cities, places where they might lodge surrounded by Christian influence and work which should furnish them with the necessities of life. The preacher remarked that the very names of the cities of refuge are full of meaning as bearing on the work of the Y.M.C.A., and while we must not forget that these cities of refuge are primarily types and emblems of our Lord, who is the refuge of our souls, we shall find that the meanings of these names have suitable and suggestive reference to the Society in whose interests we have met.

Pursuing this line of thought, Mr. Spurgeon took up and expounded in turn the names of the six cities of refuge, with their distinctive meanings. The first name, Kedesh, signifies *sanctuary*, or sacred asylum. The Y.M.C.A. has become just this to hundreds of young men. God only knows whither they would have drifted if they had not been guided by some kind human finger-post towards this Association. They have found a blessed asylum within its walls, and life and grace through its holy ministries. The word "Kedesh" literally means "holiness." What greater need have young men than purity of heart, rectitude, and integrity of mind? Thank God for the Y.M.C.A., as a city of refuge, whose name is Holiness; for beneath its roof are found holy influences, the sacred Scriptures, sanctified pleasures, chaste conversation, and wholesome literature.

Shechem, the next city of refuge, signifies *strength*, or, literally, "a shoulder." What strength has been imparted through the influence of men of God connected with these institutions: wise counsel, and if necessary kind rebuke. Prayer has been fostered, and there is nothing more strengthening than that. Young men who else had been spiritual pigmies have become giants, because they have been refreshed at these institutions and have been enabled there to drink in of the might of God.

Hebron means *fellowship*. It will not be far outside the mark to translate it "association." Many of you know the blessing of having good friends and pious acquaintances who help you heavenward. Some of you have experienced the loneliness of the great city or of the new country. You cannot forget that the worst of all sickness is home sickness: the void within the heart which cannot be filled by new friends, however kind. Blessed be the day when you were led, by God's Spirit surely, to seek the rooms of the Y.M.C.A., and to find there a grip to greet you, a heart to house you, and a love to enfold you. How much depends on our companionships! God bless that young man who is just setting out in life, and save him from making bosom friends of those who are not the friends of God. It is said that two dry sticks suffice to kindle a green one; however that may be, it does not take two evil associates to lead another astray; one will suffice for that. I pray you be eyes to the blind, and feet to the lame, and cheer to those who are setting forth in life.

Bezer means literally *a Rock*, which implies firmness or stability. Among the essential qualifications of a young man are firmness, determination, grit. There is no man so manly as a Christian man. I do believe this Society helps to make men of young men, in the truest and noblest sense. It leads them to the Lord Jesus Christ, and they are most manly who have learned the most of the man-God, the God-man, Jesus Christ our Lord.

The meaning of Ramoth is height or *elevation;* for this city stood high upon a hill. I thank God that the work of the Y.M.C.A. is uplifting and elevating; that it inspires in the hearts of our young men hope and courage; that it tends to fill them with laudable ambitions, and enables them to fulfil them. The atmosphere of the Y.M.C.A. is pure and clean, and the young men who belong to it are afforded a wider and more extensive view. I thank God on every remembrance of the work that has been done, and is being done, for the uplifting of our fallen humanity and the raising of it nearer to God.

Golan signifies *joy*, and if the Association had done nothing save to prove that religion is not the sombre, solemn, funereal thing that some suppose it to be, it has justified its existence. I trust that it will still further demonstrate that they are not miserable who have received Christ's mercy, and that we are not called upon to fling all joys aside when we accept Jesus as our highest joy. I can rejoice even that the Y.M.C.A. has shown to the world that there are recreations as harmless as they are mirthful; that music and gymnastics and such like are not apart from the religion of the Lord Jesus. I do not believe that it is the duty of the Church to provide such things, but if they are to be provided, surely this institution is the very one to do it. No doubt it is necessary to regulate them, last they become hurtful and harmful.

I have no blessing to bestow on the Society; no benediction to pronounce. If it were within my province it should have all that I could give. It is only left for me to pray that God will bless the Association, east and west, north and south; that it may have in all its branches the singing of the spring-time, the sunshine of the summer, the fruitfulness of the autumn, and the whiteness of the winter. May the blessing of the Lord God Almighty rest upon president and officers and every member!

In the second portion of his discourse Mr. Spurgeon proceeded to dwell on the diversified meanings of these words as finding their highest and truest fulfilment in the Lord Jesus Christ, the great Antetype. Verily the delegates must have felt, as they reverently passed out of the great Tabernacle, that they had been fed with the finest of the wheat, in the strength of which they might go forward for many days.

On Sunday afternoon Rev. F. B. Meyer addressed young men at Exeter Hall, and in the evening at the City Temple Dr. Parker preached to a crowded congregation.

## MONDAY, JUNE 4.

The sessions resumed this morning under the efficient presidency of Count Bernstorff. The first business on the agenda was the reading of a paper by Mr. R. C. Morse, of New York, on "The Work of the Y.M.C.A. in North America." The paper was a very thorough and comprehensive one, touching with a firm hand on all the points of interest connected with Y.M.C.A. work in the States, in its multifarious ramifications. Referring to some vital points, Mr. Morse said:—

"The Associations, while making their work minister to the whole man, body, mind, and spirit, have maintained the pre-eminence of the spiritual work in their constitution; in the purpose and conduct of officers, directors, and committees; in the life motive and activity of both general secretaries and physical directors, and in the steady growth of meetings for young men on the Lord's Day and during the week. Specially noteworthy has been the multiplication of Bible classes both for evangelistic purposes and for the training of young men for effective personal effort. Remarkable growth in the Bible department is a feature as peculiar to this later period as has been the more prominent development in material resources. Thousands of young men inaccessible by the methods formerly

used have thus been brought under the power of positive religious influence."

Some striking statistics were given as to growth in recent years, and many of the special branches of work were referred to, for instance :—

"Christian young men among the great multitude of the coloured race have also begun—under wise leadership and supervision—to organise this work, finding in it adaptation to benefit their fellow young men both in colleges and cities. This extension has taken place chiefly in the Southern States of the American Union."

Some excellent and stirring contributions to the survey of Y.M.C.A. work throughout the world were made by succeeding speakers, the chairman and Prof. Barde, of Geneva, afterwards translating each address in brief for the benefit of the German and French brethren. Prof. Muller, of Utrecht, could report 800 branches with 18,000 members "in our dear Holland." He slily admitted that they were a dogmatic nation, and while English or American friends might be discussing regeneration, Dutchmen would be wasting their time over the mysteries of predestination.

Mr. Hobbs, of Denver, described the marvellous growth of the railway system in America from twenty-three miles of iron road in 1830 to 180,000 miles at the present time. A hundred Associations specially for railway men are now at work, with 25,000 members. In the ablest speech of the day, Mr. J. R. Mott, of the College Associations of America, told of the origin and most gratifying growth of Y.M.C.A. work among the educated young men of America and Canada. These College Associations, he said in closing, are teaching the future teachers, governing the future governors, and preaching to the future teachers of North America. If we can only capture our universities and colleges for Christ we can take the world for Him.

After some words from M. Olandt, secretary of the work among German young men in New York, M. Monnier, of Paris, gave a very interesting little account of an Association begun in that city among the students of the Latin Quartier, with a hundred active members and as many more associates. Now if any English students come to Paris they can be introduced at once to Christian brethren living and working in the students' quarter. The general work of the Paris Y.M.C.A. was reported on briefly by M. Buscarlet. Then Baron von Rothkirch, president of the largest Association in Berlin, told of the progress and the special needs of that work. He was desirous of more being done for the German students.

Mr. E. J. Kennedy, lately of the Exeter Hall Association, as the mouthpiece of the British organisations, said that "progress" was the word all round. In every land there are special difficulties, but these are being overcome. Mr. Kennedy counselled the European Associations not to despise the unit. From all the great colonising countries of Europe brethren are continually going forth to new lands. If they go filled with enthusiasm for Christ, and versed in the principles of the Y.M.C.A., they may accomplish great good.

The great land of China was represented by Rev. F. Brown, who was able to tell that he had a hand in founding the first Chinese Association in Pekin in 1884. The one has grown to eight, with 400 members. A great need in China is an American secretary, who shall visit different cities and diffuse a knowledge of the work; and when once the Y.M.C.A. has a hold of the Chinese young men it will do great things for God.

Before the close of the morning meeting a gracious telegraphic reply from the Queen was read, in which Her Majesty thanked the Conference for its kind and loyal message.

The afternoon meeting, with a large attendance, was taken up with the consideration of the twofold basis of the Associations—the union of Christian young men, and their association in work for the salvation of others. An address on "The Tree and its Fruits," afterwards described as "magnificent and poetic," was delivered in French by Prof. Barde, of Geneva. Copies of an English translation were in the hands of the delegates speaking that language. Using the metaphor of the tree, the eloquent professor touched on some of the things that hinder its growth, and applied them to the work of the Y.M.C.A. In a much-applauded passage at the close, he showed how at the last they would find the passport to Paradise to be, not sects or nationalities, but the fact that they had washed their robes and made them white in the blood of the Lamb.

In the succeeding discussion, Dr. Gladstone, Lord Radstock, Mr. Clarke, of Spezia, and several foreign brethren took part.

On Monday evening a brilliant reception was given at the Guildhall by the City authorities to the Jubilee delegates. About 4000 persons were present. Early in the evening the freedom of the City of London was presented to Sir George Williams in a richly-designed casket.

**TUESDAY, JUNE 5.**

Four practical questions were submitted for consideration at the morning session of to-day in Exeter Hall. A large concourse of delegates, under the genial chairmanship of M. Andre, of Paris, followed the reading of the papers and the discussion with evident interest. The first topic was "The Y.M.C.A. in Relation to the Work of Foreign Missions." Dr. Karl Fries, general secretary of the Stockholm Association, read a brief paper, in which the subject was treated generally; the advice was strongly given that the Association should not specialise its mission work, but foster missionary zeal in every way among its members.

A good deal of discussion followed, and there was some diversity of view as to the exact form that the missionary operations of the Y.M.C.A. should assume. One of the most weighty utterances was that of Mr. David McConaughy, of Madras, who strongly deprecated the idea that there is any real distinction between home and foreign missions, and the other idea often expressed that the Y.M.C.A. is a thing outside the Church of Christ. He thought that the churches ought to invite the help of the Y.M.C.A., and the Association ought to respond to the utmost of its ability. The prevailing current of opinion throughout the discussion was that instead of instituting special missionary societies and agents, the Association should strive to strengthen the work of existing organisations.

Next came a paper by Mr. W. Hind Smith on "The Composition and Election of Management Committees." He recited some of the essential qualifications of committeemen—full knowledge of the Y.M.C.A., business qualities, sympathy towards young men, and having a good standing in the Church of Christ. Committees should not be too large, and should be representative of the different churches; members should be in sympathy with all branches of the work. All resolutions submitted to the annual meetings should be first considered by the committee. Mr. Smith was very strong in insisting that Association managers should rigorously avoid debt and keep expenditure well within income.

A lively fusillade of questions was directed to Mr. Hind Smith at the close of his paper. In reply, he said that he objected to permanent committees; that the secretary should seek the co-operation of the committee and get them to share the work; and that he would approve of an advisory council to co-operate with the committee, but not to legislate. In a closing word, Mons. E. Sautter, of Paris, urged that the standard of qualification was pitched a little too high for imperfect men, and that the voice of the general secretary should have considerable weight in the decision of disputed questions.

A paper on financial matters was read by Herr Christian Phildius, secretary of the Berlin Association. He advocated economy and a system of regular contribution; he disapproved of worldly methods of raising money, and he urged that the friendly interest of the general community in the work should be sought; all should be done in the spirit of prayer and dependence on God. The after discussion did not elicit any fresh points of importance. Mr. Hughman closed it by some pertinent counsels both to committees and secretaries. A postscript from Sir George Williams was to the effect that all must combine in the support of the work. In the early days some young members gave as much as £30 and £50 annually. Educate them to begin young, and when they grow wealthy they will subscribe largely.

In the fourth paper, Rev. Jas. Hastings, of Kinneff, expounded the topic, "Higher Biblical Instruction Amongst Young Men the Work of the Association." This instruction, which all advocate, is necessary to save young men from the tyranny of creed, and from the tyranny of wrong living. In carrying out this instruction, it is better to concentrate on one book than to roam at large over the whole Scripture. At the same time, there must be general study. Over-specialism in study leads to a dwarfing of the mind and intellect.

The brief discussion was interesting. In answer to the question what particular book of the Bible he would recommend for special study, Mr. Hastings showed true Scotch caution in saying it would depend on a man's creed. If he were too strong on the Calvinistic side one Epistle should be studied; if over strong on the Arminian side another Epistle would be needful. Mr. E. J. Kennedy, in closing, urged that the Y.M.C.A. should be at great pains to foster the evidential study of the Bible; let it be studied from the historical, the internal, and the experimental points of view.

Tuesday afternoon was given to business, and in the evening the Bishop of Ripon preached at a thanksgiving service in St. Paul's Cathedral.

Our report of the Jubilee will be concluded next week.

## ROYAL HOSPITAL FOR INCURABLES.

The festival dinner of this institution, at Putney Heath, was held on Thursday evening at the Albion Hotel, Aldersgate-street, Mr. A. Gibbs, M.P., presiding. Forty years ago Mr. Andrew Reed founded this excellent charity, which has steadily progressed in efforts to deal with the most difficult of complaints. Quoting from the last report, "Upwards of two hundred afflicted persons are attended day by day; skilfully nursed and helped with all the appliances of modern art; carriages to wheel them along airy ambulatories, lifts to bring them from the upper rooms, a broad verandah where they may recline in the summer days, looking over the grounds to the distant hills that bound the prospect. Besides all this, a succession of visitors, bringing change and cheerfulness; concerts of good music attended by people from outside, and, to all who are able to journey, a six weeks' stay at the Seaside House at St. Leonards."

Reference is also made in the report to the heavy loss sustained by the institution by the death of Mr. W. M. Seaman, one of the directors. Having his residence near by, he took a very warm and constant personal interest in the afflicted inmates and in their welfare. Another great blank in the board's management was caused by the death of Mr. J. D. Allcroft, for fourteen years the treasurer.

The chairman, in appealing for the charity, expressed a hope that additional subscriptions would be sent in, remarking that there had been a considerable falling.off in public support recently. In consequence of the lack of funds it had been necessary to reduce the number of those elected. It would be a disgrace to English philanthropy, he thought, if the institution should be allowed to suffer permanently from the commercial depression. Subscriptions to the amount of £2,280 were announced.

## EVANGELISATION IN THE CITY.

Every Sunday evening, at St. Mary-at-Hill, Monument, an evangelistic service is conducted by Rev. W. Carlile, founder of the Church Army. It is preceded by open-air services, commencing shortly after six. By this means a large number of passers-by are compelled to listen to the Word of Truth, and many of them come into the house of God. The Prayer-book service is thrown on the sheet; a plain Gospel address is given, and an after-meeting is then conducted. For this and the open-air services workers are greatly needed, as well as to assist in the free breakfast, which takes place at 9.45 a.m.; and supper at 8.45 p.m. It is hoped that many young men in the City, keenly interested in mission work, will give this work their prayers and their presence, as there is ample scope for any who are keenly alive to the salvation of immortal souls.

On a recent Sunday evening many had to be turned away for want of room, and a work of God seems to be breaking out. One young man who came out for Christ, having an important situation in the City, had been a slave to drink for over two years, and at last found himself in the police-station. It is felt that there are many who have some slight musical ability who could assist in the simple orchestra, which is an aid to bring the careless to the House of Prayer. Mr. Carlile is very anxious to obtain the assistance of earnest Christian men and women who can play either stringed or wind instruments, and who would thus like to dedicate their talent to the service of Christ.

DR. M'KILLIAM, of Blackheath, we regret to say, is suffering from serious indisposition, caused by overwork.

## GRAY'S YARD INSTITUTIONS.

The annual meeting of the Gray's-yard Ragged Church and Schools was held on Monday afternoon at the hall, 14, Duke-street, W., Lord Radstock (who has recently returned from India) presiding.

Dr. Pentecost opened with a rousing address, in which he said that a work of this kind is an evidence of the moral force of Christianity in leading people to pull against the stream and do things they would not naturally do. Christianity has always been in the minority, but that minority has ever been victorious. There are those who take a hopeless view of things, but the older he grew the more hopeful he became; and the proved results of such a work as this (amongst the most hopeless class) are enough to encourage and inspire fresh hope. The issues of the work supply a wonderful tribute to the overcoming power of the grace of God. In dwelling on the value of persistence, the speaker recalled, by way of illustration, a case in which he had seen a ponderous steel bar set in motion by the reiterated tapping of a common cork weighing scarce a quarter of an ounce. So against the heaviest masses the patient, persistent efforts of faithful workers must tell at last.

Mr. Philip Gough gave some account of the Ragged Church, more commonly known as the Casuals' Service, held Sunday morning and afternoon. Here the outcast and the tramp are gathered in, and after a frugal meal have the Gospel spoken to them in plain language. By reason of the condition of these poor people the task seems hopeless, yet the workers have had evidences—not a few—that the work is not in vain, and that many have been saved. In proof of this, Mr. Gough referred to various cases in which, from the most desperate and hopeless condition, men and women had been laid hold of and brought into the light and liberty of the Gospel. On the previous Lord's Day morning there were quite 500 of these people—many of them miserable objects—in the hall.

Mr. A. G. Fraser spoke of the work generally: the Ragged Church, at which 50,000 of the poorest hear the Gospel in the course of the year; not fifty thousand different persons, for many come again and again. Among the ordinary tramps and casuals, there appear from time to time those who have evidently fallen from a higher grade, and naturally special efforts are made to get hold of such, often with the best results. Then there is the lodging-house with sixty-four beds, the soup kitchen, Gospel services, and other operations of a missionary character. But apart from these efforts for adults, there is the work for the children, including a large ragged school, a company of the Boys' Brigade, a girls' club, and many agencies for reaching and winning the young. Funds are at present much needed; but the great and most pressing want is that of workers. Alas! that in the heart of the East-end poor children should have to be turned away from such a mission for sheer lack of teachers to take them. Surely such a fact needs only to be made known to bring fresh volunteers.

Rev. Evan H. Hopkins followed with a spiritual and stimulative address on the secret of strength, which he found in 2 Cor. xii. 9, "My grace is sufficient for thee; for my strength is made perfect in weakness." Here we have the second lesson of the spiritual life. The first is, that God meets our unworthiness; and the second is, that He meets our helplessness. This is a Divine fact. We have to distinguish between promises and facts. A promise has to be pleaded and its fulfilment sought; but a fact has to be accepted and rested upon. So here, God's grace is sufficient for us, let us rest on that fact, and go on with his work in the calm assurance that whatever He bids us do, He is sufficient for.

Lord Radstock had listened with deep interest to the accounts of work given. He wished to press home the lack of workers. There is work to be done, there are souls to be saved, and yet there are Christians who are doing nothing, who have scarcely asked the question, What are we living for? Many might feel their own unfitness; but God is able to use this very nothingness and use it for his glory, if only they are willing so to be used.

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**HOLD FAST TO LOVE.** If men wound your heart, let them not sour or embitter it; let them not shut up and narrow it; let them only expand it more and more; and be always able to say with St. Paul. "My heart is enlarged."—*F. W. Robertson.*

## VISITATION OF PRISONS.

Thirty years ago European prisoners in Calcutta were constantly visited by a most excellent Bible-woman, Miss Andrews. She was a little insignificant-looking Eurasian, so small and fragile that her hand felt like a little bird's claw. But she was strong in simple faith, and mighty in the Scriptures. She spent her days in the cells, teaching each man separately. Some could not even read, and many were hardened desperadoes, but she won the confidence and respect of all, and many remarkable conversions could be traced to no other human instrumentality. One, formerly a soldier, had been condemned to death; another had single-handed committed burglaries all over Calcutta; a third, a coloured man, was looked upon as incorrigible. These and many others became so totally changed that when transferred to Ootacamund to fulfil their sentences, the Governor of the prison at Madras remarked he had "never seen such prisoners," and the head of the prison at Ootacamund relaxed the rule which forbids all intercourse with a prisoner for the first three months, and allowed them freely to correspond with Miss Andrews. Mr. King, the master of the Calcutta gaol, spoke most highly of the excellent results of her influence, and gave her full liberty of action. I believe she spent as much time in prayer for each man as she spent in reading the Bible with him.

It was a very quiet work. There was no committee, and the lady who was styled her superintendent confined herself to raising her salary and helping her in any way she could.

Such a work might surely be carried on in every prison in the land. Some woman of influence should be answerable for the Bible-woman to the prison authorities. It appears that it would be an act of mercy to allow the Bible-woman free access to the prisoners during the first months of solitude, as her visits would then be specially welcome. There cannot be worse company for a man than his own evil thoughts.

H. C. M.

## THE CLAPTON MISSION.

The anniversary of this Mission was held last week at Clapton Park Tabernacle, Blurton-road. The proceedings commenced with a tea-meeting in the schoolroom, which was largely attended. An enthusiastic public meeting was held in the Tabernacle at 7.30, when a large number of friends and supporters of the Clapton Mission were present. Among those taking part in the meeting were Revs. J. B. Knapp, W. Moxham, W. Watson, S. Henderson, and Mr. Fyfe Stewart.

The annual report, presented by Rev. Thomas Jackson, superintendent of the Mission, was of a most encouraging character. The past year was stated to have been the most prosperous in the history of the Mission. The number of members was 349, teachers 64, scholars 661, Band of Hope members 435, being a net increase for the year of 55 members, 12 teachers, 69 scholars, and 95 Band of Hope members. During the year a Home of Rest was opened at Southend-on-Sea, and medical dispensaries at Clapton and Hoxton, which had rendered aid to 2487 persons; 18,000 free breakfasts had been given to destitute children, 5000 articles of clothing, 9000 quarts of soup, and 2000 pounds of bread to necessitous families. One hundred and thirty open-air services had been held, 50,000 tracts and pamphlets distributed, and £1055 16s. 3d. raised for the various funds. The fund for social work had an adverse balance of £427. The agencies of the Mission comprise Gospel Temperance Society, Penny Bank, Maternity Aid Society, Slate Club, Newspaper Reading Board, Loan Society, and a Servants' Registry. The Mission has a staff of three missionaries, four Bible-women, and one medical officer.

## THANKSGIVING FOR 1859.

As a missionary in the foreign field, I should like to add my tribute of thanksgiving to that of others, for the blessing which came to me when a child, through the Revival of 1859 and "the early sixties." During that period, while I was at school at Barnet, the Lord brought me to Himself, and put into my heart the desire to become a missionary.

Isette Teresa Mody.

*The Ebenezer Mission, Bombay.*

## THE GOSPEL FOR IRELAND.

Evangelisation in the Emerald Isle is at the present time attracting the attention and sympathy of Christians in all parts of the land. Ireland undoubtedly constitutes a model missionary sphere. An experience in such a field is invaluable to such as are called of God to serve in "the regions beyond." Help in aggressive Gospel work is much needed. Brave men and true are wanted.

The subject has been brought before the students of the East London Institute, and prayer has been made to God. The interest and sympathy of these foreign missionaries in embryo has taken practical shape in a number of them volunteering for service in Ireland during their summer vacation. This is indeed a cause for thankfulness.

We are most anxious that some of our brethren should work in connection with "The Open-air Mission for Ireland." Mr. George Williams, the noble organising secretary, is ready and willing to undertake the leading and directing of twelve men or more. He cannot guarantee hospitality or financial aid, having no funds for such a purpose.

We regret that the weak state of finance at Harley House forbids an increased expenditure. We are convinced, however, that there are many of God's people who would gladly subscribe towards a special fund for the purpose here indicated.

We calculate that a sum of £200 would be required. We lovingly appeal to the Christians of England and Scotland, as well as Ireland, to help in this important matter. The need is great; the work is difficult; the labourers are few; the door is open. We trustingly look for a prompt and liberal response, believing this thing is of God.

H. Grattan Guinness, M.D.
Samuel A. M'Cracken.

*Harley House, Bow, E.*

## WESSON RIO HARBOUR MISSION.

The report of this work for last year says: "The year's work has suffered somewhat on account of the revolution, but, we are glad to say, has never been wholly discontinued. Our missionary, Mr. Williams, having to pass to and fro a good deal in visiting the Bethel and other ships, became an object of suspicion to both sides, and suffered two short terms of imprisonment—first by the insurgents and then by the Government. The fever has been very bad this season, and many officers and men have suffered from this dreadful scourge.

"Mr. Williams leaves us soon now, attended by our good wishes, to take a course of study which will better fit him for Christian work, and we are in daily expectation of hearing that a man has been appointed in England to take his place. He reports that Bibles, Testaments, books, papers, tracts, etc., have been distributed, hospitals visited, and our Home and Bethel used by sailors of many different nationalities. A number have professed conversion, and some have signed the pledge of total abstinence."

L. C. Irvine, Secretary.

## MR. CHAS. INGLIS IN THE EAST END.

This evangelist has finished a month's work at Dr. Barnardo's Mission Church, Limehouse, E., and a goodly number have professed faith in Christ. At the last Sunday evening's meeting Mr. Inglis spoke with intense earnestness and manifest power on the sheep and the goats, and a large number of anxious souls remained to the after-meeting, many of whom, being dealt with by the deaconesses and other workers, were led to the Saviour.

Beside the regular evangelistic services, the evangelist has addressed the boys of the Homes at Stepney-causeway, and the girls at the Village Church, Ilford, holding also Bible readings at the Deaconesess' House, Mile End-road. Mr. Inglis returns to the Edinburgh Castle for another four weeks' labour in July, previous to sailing for America where he hopes to spend some months in evangelising.

Mr. W. R. Lane will be the missioner at the Edinburgh Castle during the month of June, and the prayers of God's people are asked that much blessing may attend his visit.

S. E. B.

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**ANOTHER SAILORS' REST FOR LONDON.**—On Sunday night a small Sailors' Rest was opened at No. 9, West India Dock-road, by a Gospel meeting in the English language. For this boon seamen are indebted to Mr. and Mrs. Welin. Till the British and Foreign Sailors' Society can build their larger Rest in the West India Dock-road, the secretary, Mr. Edward W. Matthews, and Mrs. Matthews have become responsible for the Gospel meetings in English. Those willing to help for Sunday and Tuesday evening might write to Mrs. Matthews, 61, Cawley-road, Victoria Park, London, N.E.

## A PLEA FOR ZANZIBAR.

Though much has been written and spoken about the needs of Darkest Africa, Zanzibar, to-day the most important port on the east coast, is much neglected as far as missionary effort is concerned. It is true that the University and French Missions have their stations here, and in the case of both these Missions, their work lies amongst the slaves who are released from time to time by the British men-of-war, and who are passed over to those Missions, who undertake to educate them as teachers for their up-country stations. These slaves all come from the mainland. Natives of Zanzibar regard them as the Washenzi (uncivilised people), and consider it quite beneath them to associate with the mission boy or girl, and that the mission churches are places for those who have been slaves.

As a people, the Zanzibari follow the customs of the Arab, and are inclined to Mohammedanism; therefore they are in many ways opposed to Christianity. They are lovers of music, pleasing in their disposition, excitable, and light-hearted. Their one great pleasure seems in following the troops with their band as they march every Friday to the Sultan's Palace. Having had the opportunity of watching their manners and customs, I am persuaded that the best means of reaching the masses would be through the instrumentality of such a band of workers as the Salvation Army. A small work goes on at the Strangers' Rest every Sunday morning, which generally attracts a congregation of some twenty to thirty people. Some of these include the Arab and Indian. This work has been carried on almost single-handed, and it has been noticed, when C.M.S. missionaries passing through Zanzibar have kindly assisted in the speaking and singing, many more have been attracted, and have been heard to say that it was *msuri sana* (very fine). On one occasion, a young Indian asked whether it was a Salvation Army meeting, as he mentioned that he belonged to the Army while in Bombay. That fact constrains me more than ever to make an appeal to "General" Booth through your paper in the hope that he might be led to send some of his staff to work among the poor dark Zanzibari.

A Resident.

## REV. JOHN McNEILL IN SOUTH AFRICA.

From Natal Mr. McNeill went on to East London, where crowded services were held on Sunday, Monday, and Tuesday, May 6—8. *The East London Dispatch* says:—"The solos sung by Mr. Burke were notable for fervour and intense expression, and his enunciation was most distinct. Of the preacher himself, Mr. McNeill, it is hard to give a description. His matter is grave and witty by turns, but at all times tends to be convincing. Some of his definitions are original and amusing; for instance, he considers a freethinker as one free from thinking, not one who thinks freely. The preacher's arguments are incisive and apt, and when he has occasion to denounce an evil, or a foible, or a mistaken notion, he does so with a force and passion which are intense and resistless. He never enunciates a principle which he does not support, and in supporting it he relies on clear and irrefutable reasoning. His sermon on Sunday night was a remarkable discourse. The subject was a wide one—namely, the 23rd Psalm, which was so familiar to all, having been drunk, as he put it, with mother's milk. His treatment of that Psalm was not only strong, terse, and vivid, but distinctly original.

"It is computed roughly that there were about 1100 persons at the Drill Hall on Sunday afternoon last to listen to these evangelists, about 1400 on Sunday night, and about 1000 on Monday night. Mr. McNeill assured his audience that East London held the record for a Monday night attendance to hear him, even outdoing Southampton."

**AGED AND INFIRM MINISTERS.**—The annual meeting of the members of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday-school Union House, 56, Old Bailey, on Tuesday, May 29. During the past year £863 have been distributed among seventy-two beneficiaries, the amount voted and the number of ministers relieved being in advance of those previously reported. Rev. P. G. Scorey, 49, Tierney-road, Streatham Hill, S.W., is secretary.

**CHINA INLAND MISSION.**—The annual meeting of this mission will be held on Tuesday, 12th, afternoon and evening in the Conference Hall, Mildmay Park. The chair will be taken at 3 o'clock, by Sir George Williams. The speakers will be Rev. Yung-King Yen, Mr. Montagu Beauchamp, Miss Barclay, Rev. W. W. Cassels, and at 7 o'clock, by Mr. Theodore Howard. Speakers:—Mr. George Miller, Miss Whitchurch, Mr. H. N. Lachlan, Mr. G. A. Huntley, Revs. C. G. Moore, and Archibald Brown, and Mr. H. Grattan Guinness, M.D.

## POOR JEWS IN PALESTINE.

Sir,—The following painfully interesting details are given by Mr. R. Scott Moncrieff, our commissioner in Palestine, of visits made by him among destitute Jews in Jerusalem in May, where the weather was already hot and sultry.

"To call it a house to house visitation would be a misnomer; it was literally a hole to hole visitation in fifteen groups of dwellings, where about 500 poor Jews are to be found, rarely any above ground, but underground; below public streets and courts, in cellars and holes wholly out of sight. I have found in courts behind houses steps leading down to lower courts, and from there have gone down to others still lower, in which I have found dark places piercing the débris, fragments of passages and chambers, solid masonry of past ages, where among the ancient foundations Jerusalem of the past gives shelter to the homeless poor of the present.

"On a very hot sultry day, May 7th, in one small dark court were found six women cleaning wheat for grinding, by which, working from sunrise to sunset, they could earn three-halfpence a day each, the air foul, and miasma rising from a well beside them, in which the water when drawn was seen to be alive with insects. A child in a miserable room off the court lay ill with diphtheria. In another, a widow with fever. In another, so dark that we could hardly see, a middle-aged widow wholly paralysed below the waist and all but blind; her only support, food occasionally brought by a widowed daughter with three children, *when* she can get work. The well and a smaller one rather better, their only water supply, which could not hold out longer than August. In two 'caves' (approached by a narrow winding dark passage under a block of old houses) were two old men dwelling, where neither light nor air could enter, under one of the main thoroughfares of the city, their means rather more than a halfpenny each weekly from the Synagogue; they were Russian Jews.

"The next visits were made at night, and in similar 'holes' were found, among others, eighteen widows, mostly middle-aged, having fifty children among them. In one synagogue were found forty to fifty homeless men, allowed to come at night to sleep in a room there. In another group of dwellings were found forty-nine widows, mostly aged, and ten children, some of which had an allowance of about a halfpenny each a week. These courts were worse, the smells more horrible, yet the people kept themselves clean, and the abodes of the Spanish Jews were clean and tidy. A man with wife and child both ill were found in a place under a court, water running down the wall; the wife almost voiceless with sore throat from the damp. In a recess on an open stairway lay a woman on a stone bench four feet long by two wide, her head on a bare stone; she had *nowhere* else to sleep. In a large cellar four widows and five children, one very ill; the place had no window, the air very foul. In another, a young woman all alone in the dark, imbecile, a prisoner there above a year, day and night unable to take care of herself, kept locked in for safety; they beg for food and give her some. In the next place an imbecile old man.

"In the same 'court of horrors,' six widows asleep in a dark cellar. On bringing in our lantern one poor creature was observed with head and hand drooping from her bed, strangely white face, fixed eyes; she was actually *dying* in the dark among her helpless companions. In another cellar four old men and a younger man, emaciated and weak, dying of consumption; a man of some education from Warsaw.

"In another cellar six widows. Among all those visited only one old men complained of his scanty allowance. We were much struck with their patience in such depths of poverty. There was no trace anywhere of drinking habits; patient, sober, submissive, under crushing misery."

These are some details of a heartrending account. We have telegraphed to Mr. Scott Moncrieff to remove some of the worst cases to decent abodes. There are above 40,000 Jews in and around Jerusalem (better off there than in Russia in spite of all). Few can find work. We ask speedy help that we may increase the numbers employed by us, and that we may give food and shelter to more of the helpless who perish in darkness of hunger, thirst, and disease.

—Yours, etc., E. A. Finn, Secretary.

41, *Parliament-street, S.W.*

**ANTWERP.**—Mr. A. A. Harmer, evangelist, is arranging with Pastor J. Adams, of the Mariners' Church, Antwerp, for mission services during the exhibition, when many English and American visitors are expected. A number of ministers and others have promised to help in the services. Mr. Harmer had so much blessing in the work last year, that there seems every prospect of good times. Help towards this mission may be sent to the Editor of *Sword and Trowel*, Westwood, Beulah Hill, Upper Norwood, S.E.; or to Mr. Harmer, 2, Beulah-road, Thornton Heath, Surrey.

## THE LONDON JEWS' SOCIETY.

The committee of this Society is exercised about the financial burden which embarrasses the work. In a published statement they say: "It is now absolutely necessary to do one of two things—either to revise the estimates of expenditure for the present year, which means curtailment in missionary operations, to say nothing of the utter impossibility of taking up any fresh openings for work. Thus, the Forward Movement upon which the Society entered last year will be seriously checked and hindered, much to the regret of all who have the spiritual welfare of the Jews at heart. The alternative and better course is to strain every nerve to raise and sustain the income.

"The committee, therefore, appeal to all who have the means, and the love of the cause in their hearts, to come forward. Firstly, to wipe out the adverse balance at once. And secondly, to raise the general income of the Society considerably, so that it may be equal to the demands that will be made upon it. The committee cannot believe that the Church of Christ will allow the great mission to Israel to languish through lack of means."

## ENGLISH-SPEAKING STUDENTS IN BERLIN.

Dr. Stuckenberg, pastor of the Undenominational American Church in Berlin, is leaving for the United States in September next. On Sunday, May 27, the last Sunday-evening meeting was held at his house—the conclusion of a series which has been held every Sunday evening for nine winters without a break.

As usual, the room was crowded with students of both sexes. After a little sacred music the meeting opened with an address by Rev. Dr. Morris, of Lane Seminary, Cincinnati. He spoke earnestly on the subject of "True Religion," pointing out that truth, love, and service are its essentials. Religion, he said, was a growth, not a state. We must wrestle and strive, in order to attain.

A few words of farewell followed from Dr. Stuckenberg. He spoke of the great pleasure it had been to himself and Mrs. Stuckenberg to meet with so many from home in a foreign city. He alluded to the many students of theology, history, and science who had from time to time met in his house in Christian fellowship. The meeting closed with a few words of prayer. May it be God's will to send a faithful and loving pastor to carry on Dr. Stuckenberg's good work, so greatly needed in Berlin.

*Berlin.* A. M. B. Meakin.

## THE LATE MR, CHARLES WHITTLE.

In sending in some account of the death of this young brother, Mr. G. C. Needham, East Northfield, Mass., U.S., says:—

Of late years Charles Whittle was becoming more and more a devoted Christian. His Sundays were richly occupied, and the last before his summons home he preached in the open air, and taught his young men's class as he was wont to do. His young wife has been wonderfully sustained, so also his bereaved parents and sorrowing sisters. Personally I shall deem it a favour to receive communications from the young men of Belfast and elsewhere to whom Charles was made a blessing five years ago.

While a few friends were holding a memorial service with the mother at the hour of his funeral service in Chicago, we were interrupted by a messenger bringing the startling news that one of the seminary teachers was killed by being thrown from a runaway carriage. Of this most tragic event you have no doubt had information. The announcement of these sorrowful visitations will no doubt call out much prayer and sympathy with Major Whittle and family, and with our beloved Mr. Moody.

**A SCHOOL WITHOUT SCHOLARS.**—The opening of a school of Atheism at the Maison du Peuple Paris, has been marked by a ludicrous incident which forms the subject of much amusing comment. The professors, MM. Letrillard and Moitet, have resolved to give a fête for young people at the beginning of June, preceded by a course of Atheist catechism. Although at their posts on Sunday week and since, no pupils have presented themselves, and the class was put off. On each occasion, however an Englishman sat patiently awaiting the lecturer and when informed that they had retired, merely replied that he would return. In an interview M. Ruxton, the Englishman in question, stated that he wished to see how far the plan would succeed, as he intended either to found a faculty of Atheism in London or to embrace Christianity. — *Daily Chronicle.*

# Letters to the Editor.

## THE SALVATION ARMY IN INDIA.

DEAR SIR,—I have just read Rev. Edward Storrow's letter in your issue of May 31, complaining against our having undertaken work in the south of India, where I may say we have met with some remarkable successes, several heathen Temples having been surrendered to us, and several thousands of heathen having professed conversion.

I must demur to the oft-repeated statements made by Mr. Storrow (*a*) that we are not wanted in that particular portion of the country; (*b*) that there are plenty of other unoccupied districts in India. Let me explain. I think I may write with some authority, as I have travelled through the length and breadth of India, and can now look back on the past experience of some eighteen years spent, not in one particular corner of that country, but in almost every portion of it.

In the commencement of missionary work in India, when the societies and their agents were few, the country was divided up by them into what may be compared with the political "spheres of influence" recently adopted in the case of Africa. There was plenty of room, and each society arranged to keep within its own limits. As the societies and their agents increased, these spheres of influence became somewhat more contracted. Nevertheless, they have continued to embrace enormous tracts of country and populations, with which the agents in question have been and are totally unable to grapple. On the one hand, you have a force of certainly not less than five million Hindu and Mohammedan missionaries holding the field against all comers, and entirely supported by the gifts of the natives of India, and numbering some 275,000,000 of followers. On the other hand, you have a small force of something like 1000 foreign missionaries, with (say) 2000 or 3000 native helpers, and a following, exclusive of Roman Catholics, of less than half a million disciples. Looking broadly at these facts, it seems to me somewhat strange that the latter should say that they have no need of further reinforcement.

So far from this being the case, however, it is an undisputed fact that among the existing societies the whole of India is now mapped out into these spheres of influence. The newly-arrived missionary, who does not belong to any existing large society, is treated (may I say, as the *pariah*, the *outcast* of missions. I speak not only of ourselves, but of others. He finds himself placed between the horns of the following dilemma. Either he must join one of the existing societies with whose methods or doctrines he may not be in agreement, or he is scouted in every direction. True, he may be allowed the privilege of knocking his head against the wall in some great presidency city, where the arrival of a new missionary does not attract so much attention; but so soon as he attempts to establish himself within one of the spheres of influence where the people are more ready to accept Christianity, he finds himself very much in the position of children playing the game of "You mustn't go there, there's a lion. You mustn't go there, there's a bear. You mustn't go there, there's a wolf." If he acts independently of the societies, and goes where he feels he ought to go, he is at once subjected to a strict boycott. If, desirous of working in harmony with them, he asks for the advice of his elder brethren, he is—may I use the word—*misdirected* to some *unsuitable* and often *almost uninhabited* district, of so undesirable and unlikely a character that no mission has hitherto thought it worth while to occupy it.

As *Re* Travancore, I may say that we for years held off opening our work in this country, in spite of iterated appeals from the people. Finally, two years ago, we considered the time had come for responding to those appeals, and I think the result is sufficient to prove that we were led by the Spirit of God in so doing. In several cases entire village communities have been swept in, and we have now some three thousand enrolled soldiers. I have not the exact figures before me, but I am informed that at least eighty per cent. of these converts were raw heathen, many of them devil-dancers, drunkards, and notorious characters previous to their conversion.

Of course, the question of what countries and districts are to be occupied, is one which bristles with difficulties to any new and aggressive society commencing work in India. With a view to meeting these, I have more than once approached the secretaries of the various societies, and have drawn up at some pains what seemed to me a reasonable set of regulations by which we were prepared to abide, on condition that they were accepted by the societies. I regret to say, however, that the secretaries have not thought it possible to accept them, and we have been obliged to go on as best we could.—Yours truly, in the Master's service, F. DE L. BOOTH TUCKER.

99-103, *Queen Victoria-street, E.C.*

## SOMETHING TO UNLEARN.

SIR,—A recent writer (I think the late Dean Burgon) has told us of a local preacher at Cambridge, who, in his open-air preachings, continually denounced the culture of the University. "D'ye think *Powl* knew Greek?" he often demanded. He was a man of warm piety and did a good work. But could he have done the same work as Charles Simeon, his contemporary, who, according to your correspondent "Non-graduate," was handicapped by "the wisdom of the colleges"?

Has not God always called out witnesses from among the learned of this world, not to exalt human wisdom, but to meet the wise on their own ground, or else to accomplish some special deliverance for his people? Has He not by means of human learning and research preserved to us his Holy Word in the priceless form we now possess it? Were not those centuries truly called the Dark Ages during which the sources of knowledge were locked away alike from the pastors and the flock? And has not the moral standard of Christian teachers been on the whole higher since the Revival of Learning which preceded the great Reformation? Has the possession of greater talent and knowledge weakened the testimony and narrowed the spiritual influence of such men as Luther and Wesley, Blaise Pascal and Fénélon, Henry Martyn and Adolph Saphir?

It was the last-named who said (I quote from memory), "An enlightened Church will always desire first a spiritual, and next a learned, ministry." He who called a Peter from his nets to be a fisher of men among the circumcised also called a Paul from the feet of Gamaliel to be the great apostle of the Gentiles. Shall we say Paul spent those three years in Arabia unlearning the wisdom of the Greeks? At any rate, he retained much of it to the end, as his sermons and epistles show us.

And in the case of Moses, are we not taking upon ourselves to be "wise above that which is written," when we say that he "had during forty years . . . to unlearn the wisdom of the Egyptians in order to become Moses the man of God?" If this were so, how much better never to have learnt it! Why did Jehovah not call a man straight from the brickfields of Egypt to lead his people out, instead of providentially arranging that his chosen leaders should be reared at the seat of learning and splendour and civil government? Are there not other reasons to account for those forty years in the back side of the desert? Before he could help his brethren he must be as they were. The son of Pharaoh's daughter was an alien to them; he belonged to another order of humanity; they resented both his patronage and his pity. "He fled . . . and became a stranger in the land of Midian, where he begat two sons." Then when he had shared their lot, had known loneliness and privation, had been a servant, a husband and a father, he was ready to respond to Jehovah's revelation from the burning bush: "*I know their sorrows, and am come down to deliver them.*"—Yours, etc., C. W. M.

[The note which called forth the above and the previous letter was not written to depreciate education, but to point out that where the vocabulary of the country people is very limited, it is of no use for preachers to employ words which their hearers do not understand. Simple direct speech and homely illustrations are more effective in such places than learning of a higher order.—ED.]

## ROMISH SAINTS.

SIR,—Why do Christians and members of Protestant Churches hold up Romish saints as examples? And why do they do so without first knowing their character and history?

In a recent number of THE CHRISTIAN it is said, "God has often selected the young for posts of eminent service—Samuel and Timothy, St. Francis of Assisi, St. Francis de Sales, Calvin and Wesley." Francis of Assisi placed poverty at the head of all Christian graces, and was the founder of the Franciscans, or Begging Friars, certainly not "eminent service" to the Church of God. His shrine at Assisi is to this day as great a focus of idolatry as that of Shiva at Benares. The so-called Saint Francis de Sales was a polished gentleman, who wrote of Christian love and employed dragoons to convert Protestants.—Faithfully yours, H. C. M.

*Edinburgh.*

**WORKING MEN'S MISSION, NEW CUT.** — The seventeenth annual meeting took place on May 29. Mr. Causton, M.P., spoke very highly of the work done among the children. As the Mission building had not been done up for eight years, the time had arrived for the repairing and renovating of the premises to be carried out. He hoped the funds would be forthcoming to meet the cost of so necessary a work. The work, which is carried on by the brothers Young, is in urgent need.

# *Y.M.C.A. NOTES.*

AT the recent members' meeting at Camden Town encouraging accounts were given of the prayer meetings, Sunday afternoon tract distribution, and the open-air campaign.

During the last three Sabbath evenings Mr. John Quigley, of the Stirling Tract Depot, has been preaching the Gospel to the men's meeting in connection with the Dublin Association.

The report of the Auckland (N.Z.) Association—the oldest Association in the Colonies—shows good, earnest, fruitful work for the past year, both in the spiritual and mental operations. To many the Association has been a refuge in the time of great danger.

Mr. John P. Fay, known in America as the Y.M.C.A. "building debt raiser," has spent six months in Vancouver and raised 20,000 dollars for the Association there. In a little over two years he has conducted canvasses that have aggregated 134,000 dollars.

Mr. Arthur Burson, at one time secretary of the Evangelistic work in Manchester Y.M.C.A., is now in Jamaica, where he went a year ago to see after three missions in the mountains, and to help Dr. Johnson. It is his second visit to Jamaica, for he was there some years ago.

Rev. J. D. Langley, of St. Phillip's Church, Sydney, has been for thirty-seven years connected with the Y.M.C.A., and is entitled to be enrolled amongst the oldest of Association workers in Australia. He was a member of the first committee of the Association at the Antipodes.

The committee of the Y.M.C.A. at Exeter have placed their large meeting-room at the disposal of clergy visiting the city during the Church Congress. It is hoped that it will be found useful for prayer-meetings, reading, and conference, and short spiritual addresses by some of the leading Evangelical clergy.

A meeting has been held at Weybridge to mark the moving into new premises. Captain Hawes, the president, pressed much the necessity of keeping the unity of the Spirit in the bond of peace by greater devotion and loyalty to Christ. Mr. Le Dale, from Wimbledon, spoke with much power and earnestness. Mr. C. Stubbs, curate of Surbiton, remarked that great as were the advantages of athletics Christ and his claims on our bodies, as well as souls, must have the first place. There has been a marked awakening in this Y.M.C.A. recently, and prayers of others are earnestly asked for greater blessing.

In connection with the Jubilee, special services were held on Sunday at Hackney. In the morning nearly 200 young men were present at a breakfast meeting, when addresses were delivered by representatives of various nationalities in their own languages, and interpreted into English by different friends. In the afternoon a largely-attended service for young men was held in St. Michael's, London Fields, the preacher being the Archdeacon of London, who strongly urged every young man present to at once enrol himself as a member of the Association. During the evening nearly 2000 persons were present at the Clapton Park Congregational Church, when a sermon was preached by Rev. Henry Harries. Later on in the evening the Y.M.C.A. Gymnasium was crowded to hear addresses by delegates from various lands.

On Thursday last, a special conversazione and meeting were held to commemorate the jubilee of the Y.M.C.A., and also to celebrate the re-opening of the Oxford Association building after renovation and enlarged accommodation. The host on the occasion was Lord Jersey, whose presence for the first time was a source of great satisfaction. As Lord Lieutenant of the County and as High Steward of the University, he is, of course, well known, but he is even more greatly admired and respected for the keen interest he takes in all matters of social and religious importance. Lord Jersey, in his speech, bore testimony to the Y.M.C.A. based on his experience as Governor of New South Wales, which was hearty and gratifying. The Oxford Association, by its recent efforts, has incurred a good deal of expenditure, and a sum of £150 is very urgently required. The membership numbers 600, and the work includes an additional 300 as a P.S.A., which is being greatly blessed. A successful and well-attended Bible-class, together with other similar meetings, show that the Christian element in the Association is well to the fore. Mr. D. A. Black, of Belfast, also addressed the meeting, which altogether augured well for a continuance and increase of the work.

**THE IRISH METHODIST** Temperance Committee have given seventy-three money prizes to Band of Hope children for superior answering in temperance subjects.

## EVANGELISTIC NOTES.

**Islington.**—Mr. J. Manton Smith hopes to begin on June 10 a special Mission in Colebrooke-row Church.

**Twickenham.**—A three weeks' Mission, conducted by Mr. George Hefford, of the Evangelisation Society, in the St. Margaret's Baptist Chapel, was brought to a close on Thursday, May 31, the services having been well attended and most hearty throughout.

**Ireland.**—Gospel services have been conducted in Omagh by Messrs. Beach and Griffin, of the Gospel Mission Car. Similar services have been held in Athlone by Messrs. Carleton and Robinson, of the Irish Evangelisation Society; and in Garryduff Presbyterian Church by Rev. Wm. Colquhoun.

**Weston-super-Mare.**—Mr. George Clarke has just completed a sixteen days' mission here. The meetings have been crowded, both afternoon and evening. By permission of the vicar the evening meetings have been held in Emmanuel Church. The principal feature of the mission has been the awakening of somnolent Christians, and the number of cases in which husbands and wives have been blessed.

H. Harrison.

**Derby.**—A seventeen days' Mission has been concluded here by Mr. Henry Thorne, under the auspices of the C.E. Societies in Derby. A large number were led to decide to trust Christ as their Saviour and King. The attendances were never less than 400, and were usually a good deal larger. From the very beginning young people especially responded to the appeal of truth and love in large numbers, and we believe that great and lasting blessing has resulted, and will continue to flow from the first united C.E. Mission in Derby.

James Mursell.

**Mr. Henry Varley** has been invited to conduct a mission at Coventry. He asks the prayers of Christians for much blessing on afternoon Bible readings and Gospel sermons at night.

## PERSONALIA.

**Mrs. Auffray, "Edith O'Gorman,"** having been ordered a long sea voyage and a year's complete rest, sails shortly for Australia.

**Rev. H. T. E. Barlow** has been compelled by considerations of health finally to decline the missionary bishopric in Japan.

**Rev. F. B. Meyer** expects to sail, *viâ* Southampton, for America, per s.s. *New York*, on July 28, in order to take part in the Northfield Conference.

**Rev. Dr. T. L. Cuyler,** of Brooklyn, will occupy the Marylebone pulpit on Sunday morning next. This will probably be Dr. Cuyler's last visit to England.

**The Very Rev. H. H. Dickenson, D.D.,** Dean of the Chapel Royal, Dublin, has been chosen to succeed Dr. Peacocke as Professor of Pastoral Theology in the University of Dublin.

**Mr. John Currie,** who is well known to many readers as a Scoto-American evangelist, and who has been labouring lately at Santa Cruz, in California, is a delegate from the Montreal Y.M.C.A. to the jubilee of this week. Mr. Currie will afterwards evangelise in Glasgow and other parts of Scotland, as the way may be opened up.

**Mr. Josiah Nix** was entertained last week at a farewell gathering in the Holborn Restaurant by a number of friends connected with the mission work lately carried on at Wardour Hall. Many regrets were expressed at his departure from the ranks of the West London Mission, and prayerful good wishes were uttered as to his future work.

**Rev. Courthope Todd.**—By order of the physician, Rev. Courthope Todd leaves England immediately; he has been suffering from lung trouble and overwork for some years. The trustees and committee of the Theatrical Mission have learned, with regret, that he must at once cease from active labour. For the present, the work will be carried on under the direction of Mr. Alfred B. Harding, an old member of the committee.

**Rev. John Small.**—*The Deccan Herald* devotes a leading article to a description of the labours of Mr. Small at Poona. He commenced work in 1863, devoting himself to teaching, and becoming an excellent Marathi scholar. Between 1870 and 1874, when Dr. Wilson was in Scotland, he took his place in the college of Bombay. In 1876 he was sent back to Poona. Here he did good service in many ways—in street preaching, in maintaining an orphanage for boys, and otherwise. He now retires after thirty years' work, carrying with him the love of all who know him.

**Rev. John Urquhart** has resigned his pastorate at Wadham-street, Weston-super-Mare. The necessity for strengthening wavering faith in view of the attacks being made upon the Scriptures has for some time laid Mr. Urquhart under a severe strain. But calls to lecture throughout the country on the "Higher Criticism and the Bible" are now becoming so numerous and so urgent that he has been forced to surrender a work exceedingly dear to him. The wrench is felt not only by Mr. Urquhart but by many warm friends in the church, in the town, and elsewhere. Mr. Urquhart's work at Wadham-street will close at the end of August.

J.

## THE Y.W.C.A.

Mrs. Fenton, Rutland Lodge, Clevedon, secretary of the Y.W.C.A. Holiday Home at Clevedon, will be glad to hear from any young women wishing rest and change.

At a public meeting held in Swansea in April it was resolved to perpetuate the memory of the late Miss Mary Grenfell, and a committee was selected to consider the matter. After considering a number of proposals, the committee came to the conclusion that the memorial fund should be devoted to the purchase and endowment of a house for the Y.W.C.A. of Swansea, to be called Mary Grenfell House. This has been heartily taken up, and efforts are now being made to raise the funds. The hon. secretary is Mr. F. S. Bishop, Glanrafon, Sketty, Swansea.

The third annual report of the Highbury Institute states that in almost every branch of the work there has been progress. The committee contemplate furnishing another bedroom to meet the number of applications for admission to the Home. The various classes and meetings give great cause for gratitude. Month by month the numbers increase, and above all there have been proofs of the power of God's presence. Missionary, temperance, anti-opium, and other special meetings have been held; also a sale of work which realised £56. There are 114 members, of whom seventy-five are total abstainers. The Institute is at 17, Aubert Park, N.; Miss Dodd is the superintendent.

## OBITUARY.

### MRS. THISTLETHWAYTE.

The death is announced of Mrs. Laura Thistlethwayte, who was well known as a public speaker thirty years ago. She has of late lived in retirement at West Hampstead; but in many quarters the mention of her name will revive pleasant memories.

### REV. P. NEVILLE ANDREWS.

Many feel that a heavy loss has been sustained in the sudden death of Rev. P. Neville Andrews, chairman of the Cardiff and Swansea District (Wesleyan). On Sunday week he was in his usual health, and preached in the morning a powerful and impressive sermon from Acts ii. 42 and 47, in which he connected the success of the early Apostolic Church with its firm faith in the cardinal doctrines and absence of doctrinal disputes, and especially with its steadfastness in prayer. On Monday evening he was taken suddenly ill, and, in spite of medical aid, died about six p.m. from spasm of the heart. This event has caused great sorrow in the town, where Mr. Andrews was held in the highest esteem.

### REV. W. S. H. FIELDEN, MEMORIAL HALL.

This well-known minister, who has been for nearly twenty years secretary of the Colonial Missionary Society, died suddenly on Saturday night at Walthamstow. Up to Saturday, he had discharged his duties at the Memorial Hall, returning home apparently in his usual health. At about ten o'clock, however, he complained of pain in the region of the heart, and on going to bed rapidly became worse and died. He entered the Congregational ministry in 1857, his first charge being at Oundle. In 1861 he left England for Melbourne, and returning in seven years, undertook the pastoral charge of Trinity Church, Walthamstow. In his capacity as secretary of the Colonial Missionary Society he was known throughout the British Colonies.

### MRS. REED, FULHAM.

Workers in Munster Park, Fulham, are mourning the death of a quiet but singularly devoted worker. A native of Huddersfield, she was left a widow some years ago, and was led to come to London in 1890. Settling in Fulham, she was soon a leader in work. In other ways she was a most zealous worker and a friend to many a neighbour in sickness and trouble. Her Christian character, which showed itself in the beautiful gentleness and uprightness of all her actions, was conspicuously displayed in the wonderful fortitude and hopefulness with which she recently bore the long and painful illness of her son. Though never robust, her health gave way with startling suddenness, and she fell asleep on the morning of the 24th ult. The testimony of her life is that she lived to Christ, and now lives for ever with Him.

## UNIVERSITY NOTES.

[From our own Correspondent.]

### OXFORD.

Rev. H. Price Hughes preached twice to large congregations at Mansfield College last Sunday. In the morning, from Micah vi. 8, his subject was the "Ideal Religious Life, and How to Attain to it," and was a strong testimony to the utter inadequacy of man's own efforts, and the consequent need of the grace of God in Christ Jesus. In the evening, from Isaiah vi. 8, Mr. Hughes dealt with the subject of man in the presence of God, and labouring for God.

The annual reunion of "Old Wycliffites" was held last week, when a number of men gathered to hear addresses by Canon Girdlestone and the Rev. H. V. Stuart, of Wolverhampton. The prospects of Wycliffe Hall are very encouraging, the hall being full for next term.

The Rev. W. Bryant Salmon preached in aid of the Missions to Seamen in St. Clement's Church last Sunday, and gave most interesting accounts of the work from his experience as chaplain.

The annual meeting of the Oxford Mission to Calcutta was held last Sunday, when an address on the Mission was given by Rev. E. F. Brown, who has been connected with it for thirteen or fourteen years. The Rev. R. L. Ottley also spoke, in the absence of Mr. Gore through ill-health.

Sermons in connection with the jubilee of the Y.M.C.A. were preached in a number of Oxford Churches on Sunday. There are two prominent Christian men in Oxford who are closely connected with that first Bible class from which the Y.M.C.A. sprang.

## SCOTTISH NOTES.

A handsome present of £1200 has been sent to the Glasgow United Evangelistic Association to purchase a house for "A Weary Workers' Rest," by "one who wishes no name to be given."

Beaconsfield House, Dunoon, has been recently acquired as a home for the Gospel Training College, presided over by Rev. Duncan Macgregor, and an appeal is made for money contributions or gifts of books or furniture that it may be properly equipped.

Rev. J. Small, of Poona, India, addressed a large meeting of the Ladies' Society for Female Education in India and Africa in the Free Assembly Hall, Edinburgh, on Saturday. He has now retired after thirty years' hard work in the mission field, carrying with him the respect of all who know him.

A farewell meeting was held in the Christian Institute last week to say good-bye to a large party of orphan girls from Mr. Quarrier's homes, who next day sailed for Canada. Mr. Quarrier's address at one of the evening meetings of the Free Assembly created a profound impression on the large audience. His work is year by year adding fresh weight to his words.

A large number of ministers attended the funeral of Dr. James McNaught, of Abbotsford Parish Church, Glasgow. He came from the Kilmarnock district, and was for long connected with the Free Church, during which time he was an ardent supporter of Dr. Begg's Anti-Union policy. He did good work in the south side of Glasgow, where he built up a large and flourishing congregation. He was over sixty years of age when he died.

## IRISH NOTES.

The Fion Lodge Industrial School, Ballynafeigh, and *Grampian Training Ship*, Belfast Lough, for homeless and destitute Protestant boys, have had a very successful year, and are doing most excellent work.

The Dublin Shelter for Men, recently opened, is making great progress, and is proving a distinct boon to the class for whom it was intended. A gentleman who recently visited it was so pleased with all he saw that he has sent the treasurer a donation for £100.

Under the auspices of the local Methodist Council a missionary conference was held in Belfast last Thursday, when an able paper on "Missions" was read by Mr. Alfred Lowe, and interesting addresses delivered by Messrs. F. Megarry, J.P., J. B. McCutcheon, and others.

The Irish Baptist Association met in its annual session in Coleraine last week, under the presidency of Rev. J. Taylor, of Tandragee. The report on membership, which was submitted by Rev. C. S. Donald, of Belfast, showed that the year just closed was one of unprecedented blessing and success.

By the death of Mr. Wm. McComus, J.P., at the age of fifty-five years, Dublin has lost a generous and useful citizen. At a cost of £5000 he presented to Kingstown about two years since a splendid Young Men's Christian Institute. He also was a liberal supporter of almost every good and Christian work.

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## Notes and Comments.

"Fret not thyself, it tendeth only to evil-doing" (Ps. xxxvii. 8, R.V.). Fretting is the besetting sin of some natures, a restless chafing against things as they are, a peevish impatience with men and their circumstances. It is useless, it is worse, "it *tendeth* only to evil-doing." There is a power in it to force away the soul from peaceful thoughts and loving fellowship with God, from kindly feeling towards men, and to drive it into positive rebellion. It is infinitely better to "rest in the Lord, and wait patiently for Him." Then our delight is in Him, and He can give us the desires of our hearts.

Dr. Parker, at the Y.M.C.A. Jubilee meeting last week, resented with great warmth the imputation that the Evangelical conception of the Gospel is "a shallow sentimental conception." Merely to mention a few names would be sufficient proof of his contention; Luther, Calvin, Melancthon, Wesley, Faraday, Neander, Butler, were not intellectual nobodies. It is necessary to say this sometimes. Nevertheless, the old saying of one of the brightest intellects that ever reflected the glory of Jesus Christ is still true—"Not many wise are called." The cross still carries in the burden of "offences" which cluster round it the offence of "foolishness." And men of undoubted mental ability in every department of life in which they move must be willing, for Christ's sake, to be looked upon as "curiously weak in religion."

Dr. Monro Gibson carried the sympathy of the great Y.M.C.A. Conference when he said that it was time the ungodly divorce of the sacred from the secular was abolished. Was it right, he asked, that in one part of their life God should be worshipped, and in another that He should be dismissed? The week-day, he thought, could not be separated from the Sunday. Certainly not. But if testimony can be believed, a good deal of such separation is done. We hear from young men of some masters who have one code of morals for the city and another for the home and the church. Too much importance should not be attached to such observations, as they sometimes come from men who are in an angry mood of mind, self-dissatisfied also, because they know themselves to be blameworthy. But even then we fear that Dr. Gibson had only too good reasons for lifting up his voice in earnest condemnation of a current form of hypocrisy. All the Y.M.C.A.s in the world will fail unless Christian men of business practise the Gospel in daily dealings.

The new President of the Primitive Methodist Conference delivered some timely words on the day of his appointment to office, when he said that he recognised the altered condition of their work as Primitive Methodists; but these conditions were accidental and temporary, whereas the foundation of their work was unchangeable.

He could remember when politics sought them and when they did not seek politics; he should be glad if that day could come again. They might depend upon it, if they sought to become first-rate Socialists or politicians, they would necessarily, or almost necessarily—unless they were indeed very great exceptions to the general rule—become second or third-rate preachers of the Gospel. Let them be preachers of the Gospel first. If they made their mark at preaching the Gospel and saving men, they would make their mark in other directions at the same time.

We are gratified to see that these remarks were met with applause; they will, we believe, find a warm response from Primitive Methodists all the world over.

Another gratifying feature of the Conference was the holding, in the evening, of open-air services in different parts of Chester, the city where the Conference sat. It is generally felt by all denominations that at their great assemblies they should remember "them that are without," and do something to instruct them in the Gospel, and win them to its faith. And we are persuaded that nothing is so likely to be useful as open-air preaching. It is a testimony which is highly calculated to impress the crowd; and the business of Christians is with them. Besides, Primitive Methodism was born to uphold and practise this form of preaching, and it is only holding fast to its best traditions and noblest work when it goes into the streets and lanes to compel the people to come in. It had a most encouraging financial year last year, and this year we hope its history may have as marked spiritual progress.

With all the differences between Christian men and Churches which now grieve our hearts, it is evident that there have been times when separations were wider and feeling more estranged than now. Forbearance has gained some ground; and purity of character, one would hope, is more general. We can hardly imagine a bishop of the Church of England or a minister of any other Church writing and doing as did Gregory Nazianzen. "I am sick," he writes, "of struggling against the jealousies of holy bishops, who render harmony impossible, and make light of the interests of the faith in the pursuit of their own quarrels. For this reason I have resolved (as the saying is) to try a new tack, and to gather myself up, as they say the nautilus does when it feels the storm; to gaze from afar at others buffeted and buffeting, intent myself on the peace of heaven." His determination to fix his mind more earnestly and more exclusively on things above was undoubtedly good and wise. The heavenly should be brought down to earth to calm, to soften, and to purify this life of struggle and temptation, but we hope there is much less of the kind of contention of which he complains.

We sincerely rejoice at the friendly termination, through conciliatory methods, of the cab strike in London. The Prime Minister and the Home Secretary have done honour to their offices by the action they have taken, and we trust a precedent has been established which will be followed in the case of any future disagreements in the industrial world.

The Anti-Gambling League has met with a temporary reverse in the magistrates' court at Northampton. The Bench there decided on Monday that, although it had been proved that illegal betting was carried on, the evidence did not show that the lessees of the racecourse were aware of it, and the case was dismissed. At the same time a bookmaker was fined for betting in the enclosure. The League will of course carry the matter to the Superior Court, where it will receive a more thorough treatment. We hope the Christian public will warmly support the League in their endeavour to enforce the law.

We came upon a few sentences in "Leaves from Spain," which, copied here, may carry comfort and hope to some of the Lord's tried and troubled ones:—

As He once descended from the heights of his prayer in order to walk upon the waves to the help of his disciples who were fighting with the storm and opposing wind upon the Sea of Gennesaret, so He came right down out of his own glorious heaven into the tent-maker's house in the middle of the night, to bring comfort to his exhausted servant, with the words: "I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." And the same Eye stands open to-day over the whole world; it has cared through all the centuries, and it cares to-day with the same loving care for his people. He sees their circumstances, their trials, and their conflicts; what we all see; but He sees also, what we do not see, the sources of help in the future. He does not only see the enemies who are concealed among his friends, but also the friends who are concealed among his enemies, and who, in his own time, will be joined to the community of his friends.

Referring to the heavy working expenses of most mission agencies at home and abroad, a correspondent writes:—

Is there no society or mission where the secretaries and officials are unpaid, and office-rent nil? Can no one be found to give their whole time and energies? or give or lend a room or office? To those who have but very small incomes, and out of which they manage to give back to God two-thirds, such a state of things is heartrending. Most gladly would the writer give unconditionally time, strength, and a room, to help any burthened branch of the Lord's work, and enable all moneys to go to it unmulcted.

We doubt, however, if, as a rule, gratuitous work would be found to answer. A mission worked in part of a private house, by a staff possessed of independent incomes, would be an interesting experiment.

The growth of the population in our great cities is always outstripping the growth of agencies for the social, physical, and religious well-being of the people. The rates, when once a city has got beyond a certain size, can never be kept together. Thus London had hospital accommodation for one sick person out of every 133 residents 200 years ago, but now it has only accommodation for one out of 660. The Bishop of London thinks this proves that men's hearts are sadly colder, and that we are put to shame by our own forefathers. This may be so, but we think it is not quite a fair inference. The problem really is, how to provide sufficient churches, schools, libraries, hospitals, etc., for 70,000 more persons every year. It is easy to provide for that number when a city has been six or eight hundred years in growing to that size; but to do it *every year* seems an impossibility. We manage best with smaller communities.

A correspondent emphasises the importance of studied clearness and sustained fulness in pulpit utterance. He says:—

It is obvious that the influence of a speaker and the effect of his preaching must be seriously discounted when, by dropping his voice or indolently pronouncing his words, only five or six hundred persons out of a thousand present can hear what he says. Many pulpit orators do not speak out straight, so as to be heard by the most distant attendant.

Many neglect the final consonants of words, and thus fail to make themselves understood.

When the Apostle inquired, "How shall they hear without a preacher?" he was, of course, presupposing effective enunciation of God's truth. While it is true that God uses weak means to accomplish great results, it is also true that He has signally employed the consecrated lips of powerful speakers to warn sinners and edify saints. The cry that those who speak for God should "speak out!" is one that deserves to be heard; and we trust it will be heard by "all whom it may concern."

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The *Lancet* draws special attention to the subject of "Child-traffic in Italy," basing its remarks on a pamphlet by Professor Litta, a distinguished Sicilian statistician. According to him about 20,000 Italians reside in England, "of whom the vast majority are not robust, independent bread-winners, but children scarcely emerged from infancy, hired from their parents, or, more truly, sold by them, to pirouette and gambol through the European cities to the sound of tambourine or hurdy-gurdy, and by the compassion they excite to draw from the thoughtless almsgiver the dole from which their hard taskmasters earn a profitable livelihood." When English people are tempted to throw coppers to these children, they should remember that they are encouraging idle vagabonds and cruel parents, and are only continuing the miserable servitude of the children. England can do something to stop the evil, but, of course, Italy can do more, and has more urgent reasons for doing it. She must cease her military exactions, and then her people will have a chance to improve.

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Mr. Carl Snyder, writing in the *American Journal of Politics* on "What does the American Public Read?" says, that from a careful personal investigation, he is convinced that the literature of a criminal or debasing tendency reaches an average of more than 1,200,000 copies per week, or upwards of 60,000,000 copies per year; that is to say, an average of about five copies for every family in the country. The sum of his inquiry is that, "speaking bluntly," the American people read only novels and newspapers, and as a rule the worst class of each. We hope that this is very "blunt"; for certain it is that thousands of Americans do not defile themselves with these base writings; but what are they among so many? This modern abuse of the Press contrasts painfully with the early days, when so much of the work of the printer's art was given to reproducing the Bible and the finest products of the human mind. Every discovery becomes an engine for evil. It is for Christians to press them into the service of God.

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"The glory of God in the face of Jesus Christ." We cannot too strongly insist upon the supremacy of this revelation. He who would see the Father, Jehovah, I Am, must see Jesus; he must, by the grace of the Spirit, be able to say of all the grace and truth that appear in the life of our Lord, The words and the works are the Father's. "God was in Christ." Luther has set forth this truth in his own homely, powerful way: "Whoever would know God and theorise about Him without danger, let him look into the manger, begin from below, and learn to know first the Virgin Mary's Son, born at Bethlehem, lying on his mother's lap and sucking the breast, or hanging on the cross; then he will well learn who God is. This knowledge will not be dreadful, but full of love and comfort. And guard against lofty, soaring thoughts of climbing up to heaven without this ladder, namely, the Lord Christ in his humanity, as the Word sets Him right simply before us; stop here, let not reason lead thee away from here, and thou wilt understand God aright."



## HOW TO PLEASE GOD.

I have been thinking over those wonderful words of our dear Lord: "These things have I spoken unto you that *My joy* might remain in you." If we could only take in their true, deep meaning, how it would uplift and glorify our whole lives! That we may give *Him joy*. Think of it! Does not the very thought thrill your heart with rapture? And this joy here spoken of is not that joy of the Good Shepherd on finding his sheep that were lost. It is the joy which the Sinless One feels as He beholds his likeness growing in us; his joy in knowing that we are daily dwelling more closely in Him and He in us, until we indeed become "one spirit" with Him.

It seems to me that many of us have had strangely chilling thoughts on the subject of "pleasing God." We had been taught, perhaps, so much about the sinfulness of our fallen human nature, that we had thought it utterly *impossible* ever to be *capable* of pleasing the All-Holy, before whom, we are told, "all our righteousness is as filthy rags." Ah! there is the mistake—all *our* righteousness. But we who have received Jesus as our Saviour, and entered into the wondrous life of fellowship with Him, have no longer any righteousness of our own. "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." If we really yield ourselves up to his guidance, his life enters into our very being, his Divine nature takes possession of us, his indwelling becomes the spring of all our motives and actions, and as we go on "from strength to strength," ever growing into conformity to his image, *his joy remaineth in us.*

O strange and glorious thought that we may be
A joy to Thee!

Who would not go on triumphantly, in spite of all difficulties, and pain, and sorrow, with such an aim, such a possibility as this? St. Paul dwells on the same thought when he says, "Ye have received of us how ye ought to walk and to *please God*"; and again, "Holy, *acceptable unto God*." He reminds us also that "Enoch *pleased God*."

Oh then, let us put away from us that old grim idea of God as One who is so far, far off in his solitary holiness, ever frowning upon our sinfulness and shortcomings, and whom none of our feeble efforts can ever please, but who for Christ's sake *tolerates* us and our childish attempts to do his will! This is not Christ's teaching; it is a cruel, untrue representation of the loving Father who not only *forgives* but *delights in us* as his own children; for that dear Saviour's sake indeed, but also for our own when once we yield ourselves unto Him in loving, childlike obedience. "The Father Himself loveth you," says the Saviour, "*because* ye have loved Me." Oh let us realise this wondrous thought, this precious truth, that we *may* and *can please* God! It will make us live nobler, grander, more earnestly-consecrated lives; it will gladden our darkest pathway, and transform and glorify our daily "trivial round and common task," until at last *our* "*joy* shall be full."

L. J. H.

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THE EXETER CAMPAIGN.—In your report of my addresses at the noon prayer meeting on the work in Exeter, the reference to the closing of the notorious drinking house and haunt of sin reads as though my work in the city had led to this result. Such was not the case; I purposely gave Mr. Huckle's name, that the credit for the result should be his. The bulk of the evidence he secured was taken before the Gospel Mission began; I was not aware who Mr. Huckle was, but I gladly bear testimony to the valuable service he has rendered in Exeter. There is a temperance council in the city, and that body employed Mr. Huckle. Of the gentlemen engaged in that work, I would gladly add, "honour to whom honour is due." Henry Varley.

## JORDANS MEETING HOUSE.

That "Peace hath her victories no less renowned than War" truly finds expression to-day in the honours publicly bestowed on good men as perhaps never before. And among the heroes of peace few stand higher than William Penn, the celebrated founder of Pennsylvania, and author of the basal laws that govern the great Republic of the West. It is well known that Penn was buried in the burial ground at Jordans, Bucks; and the fact that last year 600 names were inscribed in the visitors' book there, while over double that number who also visited the venerable spot did not sign their names, indicates a growing interest in the memory of a great and good man.

Twice every year there are gatherings at Jordans that are really unique. On the Sabbath that comes in the middle of London Yearly Meeting, and on the Thursday week following, these meetings are usually held. This year, in spite of rather unfavourable weather, the meeting-house was well filled on the Sunday morning; and the "meeting for worship" was a time of solemnity and blessing. In the afternoon every available seat in the house was occupied; probably, as many as got seats were turned away for want of room, while numbers, including scores of children, remained outside. Again quiet and solemnity reigned, and the Gospel was most lovingly proclaimed. The influence felt found expression in the warm shake of the hand, and oft-expressed wish that the meetings were held "oftener," or "always"; and the invitation to "come again," earnestly given, made one feel that rural England could still appreciate living Quakerism, and that possibly a tent pitched in the graveyard would still further widen the opportunity of blessing at the quakers' yearly meeting at Jordans.

Last Thursday "Jordans monthly meeting" was held, and the width of interest was illustrated by the presence of Dr. Springett, rector of a parish in Sussex, and collateral descendent of the beautiful Gulielma Springett Penn, whose remains lie at Jordans; Dr. Pearson, of Iowa, who had forfeited the pleasure of a visit to Windsor Castle with the Y.M.C.A. in order to give a Bible-reading there, together with people of every class from around.

On the peaceful ground of Jordans classes and creeds that far too often clash united under the banner of Christ, and "worshipped the Father in spirit and in truth." The sight was beautiful and exhilarating. Friendly rivalry in saying the kindest things one of another was manifest, and harmony of heart was supreme. Mr. Summers, of Beaconsfield, who has written so much of the families and Friends buried at Jordans, spoke some loving words at the close of Dr. Pearson's Bible-reading, and the sense of gratitude felt by all found expression in prayer and praise to God. The meeting became enthusiastic as the difference between the fields in Palestine was described, whose fences or divisions are seen in the absence of corn, but are lost in the wealth of the healthy and vigorous grain, so the fences that separate Christians are lost in active Christian life.

The loving and large hospitality of Wm. H. Cranstone, of Hemel Hempstead, Theodore Harris, of Leighton Buzzard, and Richard Littleboy, of Newport Pagnel, extended so liberally to visitors, much enhance the pleasure of attending a Jordans monthly meeting. W. Hobson.

*Willesden, N.W.*

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ANTI-INFIDEL TRACT ENTERPRISE.—Mr. W. R. Bradlaugh writes: "At this season of the year scarce a day passes but we receive a communication from some open-air worker or Christian working-man, assailed by ungodly shopmates, appealing for a free grant of our Anti-Infidel Tracts to distribute, but we are now without funds. What are we to do? Will your kind readers therefore replenish the treasury of our "Gratuitous Tract Distribution Fund," which is considerably overdrawn, that we may be in a position to respond to the most pressing of these appeals?" Communications should be sent to W. R. Bradlaugh, 70, King's Cross-road, London.

VICE IN BOMBAY.—Some earnest Christians in Bombay are finding out that the devil does not relinquish his strongholds without a severe struggle. They have been working late at night in a disreputable street, seeking to dissuade men visitors from entering dens of vice. In fulfilling this task they have been subjected to repeated physical assault and damage. Worse still, when action was taken against one of the assailants, the Parsee magistrate dismissed the accused, and ordered the Christian workers to cease their efforts.

## Sixty Years After.

SIXTY years ago, Dr. Conquest offered a prize of one hundred guineas for the best essay on the Love of Money, as to which he said, "Many of the wisest and the best of men are of opinion that there is no sin so prevalent among professors of the Gospel as the *love of money*, and yet there is no subject on which so little has been written well. Andrew Fuller says, 'It will in all probability prove the eternal overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported.' "

The Hon. and Rev. Baptist W. Noel and Dr. Pye Smith awarded Dr. Conquest's prize to the essay entitled, "Mammon," by Dr. John Harris, author of "The Great Teacher," "The Great Commission," etc., and subsequently Principal of Cheshunt College.

This invaluable book leads us to think, among all the conventions which are being held, what subject more imperatively demands consideration than obedience to our King's command to preach the Gospel to every creature? What hinders Christ dwelling in our hearts by faith but our selfishness and covetousness? What would tend so much to deepen the spiritual life of the Church of God as digging the love of money out of her heart and using her wealth to evangelise the world? What would so hasten the coming of the Lord as to prove our God, by bringing all the tithes into the storehouse, whether He would not pour out of the opened heaven a blessing which the world itself would not be able to contain? What would promote Scriptural holiness of heart more certainly than to write "Holiness to the Lord" upon every possession, from the prancing horses to the meanest household vessel?

"We pray," wrote Dr. Harris, "for the coming of the Kingdom of Christ, and wonder, at times, that our heartless, disunited, inconsistent prayers are not more successful. But what do we expect? Let it be supposed that a convocation [conference, convention] of all the Christians upon earth should be held, to implore the conversion [or evangelisation] of the world. How justly might an ancient prophet be sent from God to rebuke them, and say, 'The means for the [evangelisation] of the world are already in your hands. . . You are asking Him to do that, the very means for doing which are at this moment locked up in your coffers, or wasted in costly self-gratification. . . . Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste? Now, therefore, thus saith the Lord, consider your ways. Look abroad over your assembled myriads; calculate the immense resources of wealth placed at your disposal; imagine that you were to be seized with a noble generosity, like that which at different times descended on the ancient people of God; and here say, what enterprise would be too vast for your means? Ye are cursed with a curse; for ye have robbed ME, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. . . . But, till then, come rather to humble yourselves before Him for embezzling the property with which He has entrusted you for his cause, and expending it on yourselves.'

"And while we were listening to this righteous rebuke, should we not feel that we were standing before the Lord in our iniquity? Would not confusion cover us?"

If this was true and fitting sixty years ago, how much more so now, sixty years after!

## The World and Its Religions.

BY REV. EDWARD STORROW.

ALL estimates of the earth's population, and especially of its non-Christian portion, are approximate only, since in most heathen lands no census has ever been taken, and where it has, with the exception of India, it is unreliable. Of late years great attention has been paid to the subject, especially by very competent English and German geographers, whose statements generally, but not invariably, I follow.

According to these, the total population of the earth is nearly 1,500,000,000, distributed as follows:—

| | |
|---|---|
| Asia ... ... ... | about 850,000,000 |
| Europe ... ... ... | about 380,000,000 |
| Africa ... ... ... ... | 130,000,000 |
| America (North) ... ... | 95,000,000 |
| America (South) ... ... | 52,000,000 |
| Australia and adjacent islands | 6,000,000 |

These vast multitudes adhere, more or less, to the following faiths or superstitions:—

| | |
|---|---|
| To Protestantism ... ... | 165,000,000 |
| Roman Catholicism ... ... | 195,000,000 |
| Greek and Oriental Christianity | 95,000,000 |
| Mohammedanism ... ... | 192,000,000 |
| Hinduism ... ... ... | 208,000,000 |
| Buddhism ... ... ... | 336,000,000* |
| Confucianism ... ... ... | 60,000,000 |
| Shintoism ... ... ... | 14,000,000 |
| Judaism ... ... ... | 8,000,000 |
| Paganism (unsystematised) ... | 225,000,000 |
| Parsees, Sikhs, etc. ... ... | 2,000,000† |

An analysis of these numbers reveals some striking and suggestive features.

1. Europe and America are almost entirely Christian, in the general sense of the word. Asia and Africa are as entirely non-Christian. Hinduism is the most restricted in locality, being confined entirely to India. Buddhism is found only in Eastern Asia and Ceylon. Mohammedanism has its strongholds in south-western Asia and northern Africa, but there are 30,000,000 in China, and no less than 57,000,000 in India, with an unknown number of millions in Central Africa. Christianity is the most widely diffused; for whilst its great centres are Europe and America, there is no country of great extent where it has not a considerable body of adherents; but it again has its limitations, since the Greek and Eastern Churches are almost confined to the Russian and Turkish Empires. Roman Catholicism has its chief centres in Southern Europe and America among the Latin races, whilst Protestantism has its strongest centres in Western Europe and North America.

2. Paganism is the most suitable term under which to include the various unsystematised, crude polytheisms scattered through Asia, Africa, and the numerous islands of the East.

3. Christianity has the largest number of adherents of any religious system. Next follows Buddhism. Then Hinduism, closely followed by Mohammedanism. But if Confucianism, Shintoism, and Taoism be reckoned with Buddhism, as in practical life they often are, the numerical difference between it and Christianity will be seen to be small.

4. Separating Christianity into its three most distinct parts, we see that, as religions, Buddhism numerically stands first, Hinduism second, Mohammedanism and Roman Catholicism third and fourth, and Protestantism fifth.

5. If we divide the earth's population into masses of twenty-five millions each, we see that Buddhism has thirteen, Hinduism eight, unsystematised Paganism nine, Mohammedanism nearly eight, Romanism nearly eight, Protestantism six, the Greek Church four, and Confucianism more than two.

6. Viewed from the Protestant Evangelical standpoint, the survey is alike impressive and humiliating. Less than one-third of the human race are Christian, in the general acceptation of the word, and but one in nine a Protestant!

7. Contrasting Protestants with all non-Christians, it is seen that the latter are almost seven times as numerous as the former. Thus, there are nearly 1,040,000,000 human beings—more than two-thirds of the human race—who practically have no Bible, no Sabbath, no adequate knowledge of God, of the Saviour, and eternal truth. The vast majority of them have never once had the Gospel preached to them.

Will the reader try to conceive what these stupendous numbers signify? It is difficult, it is even impossible, for most of us to imagine what a million signifies. Let anyone try to count that number, and he will acquire a new conception of the word.

No one can count as rapidly as the seconds pass. If we could do this, and were to count at this rate for eight hours a day, more than a month would pass before a million was reckoned! An ordinary lifetime, therefore, would not suffice to count the number of those now living who are without God and without hope in the world.

Or take another illustration. The heathen and Mohammedan population of the earth is twenty-seven and a-half times that of Great Britain and Ireland. If we are moved to effort when we hear of a village, or a district of a town without the Gospel, how ought we to be affected by the thought that there are hundreds of millions without the most elementary knowledge of God and of Christ!

*These are the only figures on which statisticians considerably differ, Sir Monier Williams placing the number as low as 100,000,000. Buddhism is the most elastic of systems. It absorbed, witout destroying, the aboriginal superstitions of South Eastern Asia. And the numbers depend on whether they are called by the general name themselves accept, or the phases of superstition which underlie it. If the number of Buddhists be reduced, the number of pagans must be proportionately increased.

†The Atlas and Coloured chart of the Church Missionary Society. Paper read by E. Ravenstein, F.R.G.S., before the British Association at Leeds, in September, 1890. "The Conversion of India," p. 196, by Dr. George Smith, and "Die Bevölkerung der Erde."

## IMBECILES AND LUNATICS.

DEAR SIR,—I have felt for a long time that I should like to call attention to the case of a neglected class of our fellow creatures, viz., the imbecile and lunatic in our asylums. The idea seems to prevail that this class are quite beyond the reach of Christian influence, and that any approach to the subject of religion would be detrimental to their well-being. Hence they are left to themselves very largely in the matter, or religious subjects are carefully withheld. Having had occasion to visit patients at some of these institutions, I have been particularly impressed with the fact that the one thing needed to help and heal these "dwellers in darkness" is the light of the Gospel. One case in which I was interested is a blessed proof of this.

Moreover, many patients have long lucid intervals when they are quite in a condition to be dealt with as ordinary individuals, and many are detained simply because they have no one to be responsible for them for a short time after being set at liberty. Do we not need an "Aid Society" for such? An intelligent Christian man helped in this way has successfully held responsible situations for some years.

While the physically and spiritually sick are being so carefully dealt with, is it not time that, like our Master, we missioned the mentally sick also? This is written with the hope that some who may have access to these institutions, and who may possess tack and grace for the work, may be led into doing something to help and comfort these unfortunates. "Remember those who are in bonds as bound with them."—Yours faithfully, JOHN FRASER.

*High-street, Weybridge, June 6.*

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A., Christ Church, Westminster Bridge Road.

## IV.—THE SECOND DISCOURSE.

(Jeremiah iii.—vi.)

"Surely the time is short,
Endless the task and art,
To brighten for the ethereal court
A soil'd earth-drudging heart:
But He, the dread Proclaimer of that hour,
Is pledged to thee in Love, as to thy foes in Power."
Keble.

We do not know how Jeremiah's first address was received. It was impossible for Jerusalem to have heard the eager pleadings of the young preacher, protesting so earnestly against the policy of its leaders, and the practices of its priests, without becoming aware that a new force had entered the arena of its public life. And from that moment, through the forty-four years that followed, the influence of his holy example and fervent words was destined to make itself mightily felt. One star of hope more shone over that hotbed of corruption, the very atmosphere of which was charged with symptoms of impending dissolution. Another voice was audible through which God could utter his pleadings and remonstrances.

In his second discourse, lasting from the third to the sixth chapters inclusive—and which perhaps is preserved as a specimen of Jeremiah's words at this period—there is an added power and pathos. The flame burns higher; the sword has a keener edge; yet the tone is more tremulous and tender. There is more than ever of the spirit of Jesus, bewailing the blindness and obstinacy of men, as the vision of impending judgment looms clearer before the soul, and the violence done to the redeeming love of God is more clearly apprehended. In his own touching words, Jeremiah was as a gentle lamb led to the slaughter (xi. 19); but he was also strong as a lion, in the vehemence with which he strove to avert the doom, already gathering on the horizon, and threatening to devastate his beloved fatherland. If any pure and holy soul could have saved Judah by its pleadings, tears, and warnings, Jeremiah would have done it.

But it was not to be. The upas had struck its roots too deeply. The ulcer was too inveterate. The evil that Manasseh had sown had too thickly impregnated the soil. This, however, did not appear in those early days of Jeremiah's ministry; and with all the hopefulness of youth, he thought that he might yet avert the disaster. Surely a voice warning of the rocks that lay direct in the vessel's course, and a firm hand on the tiller, might yet steer the good ship into calm deep water.

This discourse is occupied with a clear prevision of the Chaldean invasion; with plaintive expressions of pity and pain; and eloquent assertions of the redeeming grace of God.

### I.—THE PROPHET'S PREVISION OF APPROACHING JUDGMENT.

At the opening of Jeremiah's ministry, as we have seen, the land was rejoicing in a brief parenthesis of peace; like a glint of light on a mountain side, in a cloudy and dark day. It was a welcome contrast to the experience of the previous centuries. And it appeared probable that it might last. The mighty empire of Assyria was weakened by internal dissension; Babylon was becoming a formidable rival of Nineveh; the Medes, under Cyaxares, were beginning to descend the western slopes of the Taurus; whilst in Egypt Psammetichus was too deeply engaged in expelling the Assyrian garrisons, consolidating his kingdom, and founding his dynasty, to have leisure or desire to interfere with the tiny neighbouring kingdom.

Thus Josiah was able to pursue his reforms in peace, and there was no war-cloud on the horizon. It was on one of these days of Josiah the king (iii. 6) that the newly-appointed prophet startled the men of Jerusalem and Judah, as he made known what he had seen on his watch-tower.

He had heard the trumpet summoning the peasantry from the open country to the fenced cities, leaving their crops at the mercy of the invader, to save their lives. He had descried the lion stealing up from his lair in the thicket, to destroy the nations. He had caught the cries of the watchers from the northern heights of Dan to Ephraim, and so to Jerusalem, as they announced the advent of the invader. He had beheld the desolation of the land, the hurried retreat of the defenders of the holy city herself, some to thickets, and others to holes in the ragged rocks. Yes, and he had seen the daughter of Zion gasping in the extreme of her anguish, and crying, "Woe is me now!"

So real was the whole scene to him that we find him turning to his brother Benjamites, who had fled for shelter to the metropolis, bidding them flee still further south. He beholds the preparations for the siege, and the chagrin of her assailants that the evening shadows of declining day interpose between them and her inevitable capture. He describes the invader as a mighty and ancient nation, gleaning Israel as men gather the last grapes into their basket; cruel and merciless as evening wolves. Their quiver a sepulchre; their sword a terror; their charging cry hoarse and deafening as the roar of the sea; their chariots and cavalry irresistible. The mere report of their deeds would induce in each hearer, as it were, the pangs of travail (i. 15; iv. 6, 7, 16, 19; vi. 9, 19, 21). And the words of the young prophet were as fire to wood (v. 14).

It has been supposed that these words referred to the invasion of the Scythians, who about this time poured in countless hordes over Western Asia. The cities of Nineveh and Babylon alone, because of their great strength, escaped; the open country was swept utterly bare; all who could not escape were barbarously massacred or carried off as slaves; villages and towns were turned into charred and smoking ruins. But these barbarian hordes do not fulfil the entire scope of the prophet's words. They do not appear to have entered Palestine; but to have passed down on the eastern or western frontier, skirting the territory of Josiah, and driving the panic-stricken people to the shelter of the larger cities, whence they traced the path of the invader, lit by conflagrations kindled on their ruthless march. It is better therefore to refer these ominous words to the invasion of Judah by Babylon, which was to take place in thirty years, but of which the people were amply warned, that they might put away their abominations and return to the Fountain of Living Waters.

### II.—HIS PLAINTIVE EXPRESSION OF PITY AND PAIN.

The tender heart of Jeremiah was filled with the utmost sorrow at the heavy tidings he was called to announce. Throughout the book we constantly encounter the expressions of his anguish. True patriot as he was, it was hard for him to contemplate the impending destruction of the Holy City. The noblest traditions of his people were represented in those cries, which for a little demand our consideration.

"The sword," he says, "reaches to the soul." And again, "My heart! my heart! I writhe in pain! the walls of my heart will break! my heart groans within me; I cannot keep it still" (iv. 19, free translation). He identifies himself with his land, and it seems as though the curtains of his own tents are being spoiled, as in a moment. He struggles against uttering his message of judgment till he can no longer contain himself, and becomes weary with holding in (vi. 11). He addresses Jerusalem as the daughter of his people, and bids her gird herself with sackcloth and sit in ashes, mourning as for an only son (vi. 23). He asks how he may comfort himself against sorrow, because his heart faints within him (viii. 18). He wishes that his head were waters, and his eyes a fountain of tears, that he might weep day and night for the slain of the daughter of his people (ix. 1). He wanders alone over the mountains, weeping and wailing because the pasture lands are dry; whilst the lowing of the cattle and the song of the bird are hushed (ix. 10). "Woe is me!" he exclaims; "my wound is grievous."

He had no alternative than to announce the judgments which he saw upon their way; but there was a sob in the voice that predicted them. So far from desiring the evil day, very gladly would he have laid down his life to avert it. The chalice of his life was full of that spirit which led the Master in after years to weep as He beheld the guilty and doomed city. Thus, too, has many a great preacher of repentance, in all the centuries of Church history, known something of this bewailing. Side by side with vehement denunciations of coming judgment, there has been the pitiful yearning over lost men.

We need more of this. Nothing is so terrible as to utter God's threatenings against sin, which are predictions of its natural and inevitable outworking, with no sign of anguish or regret. If we are called to speak of judgment to come, it should be after hours of solitary prayer, weeping, and soul travail. It is only in proportion as we have felt for sinners, that we can warn them. It is only in so far as we have known the Saviour's pity, that we can dare to take up the woes He pronounced against Pharisee and Sadducee, or threaten the fate which He so clearly and awfully denounced.

Our mistake is in dealing with generals and not with particulars; or in using terms which have passed from hand to hand, until their inscription is worn away. We have not realised the loss of one soul; or the unutterable woe of hell for one apostate; or the meaning of the undying worm and the unquenched flame. And probably the best way of entering into the meaning of any of these terrible conceptions is to try and realise what they would mean for any one soul who was dear to us as life. Then from the one we might pass to the many; from the one lost soul we might understand the meaning of a lost world. Let us look at these things from the standpoint of the Saviour, or of a parent's love, or of the soul itself; and when such thoughts have saturated our hearts, as the dishonour done to God, the loss sustained by Christ, the anguish wrought into the texture of one disobedient life—we shall be able to speak to men of the judgment to come, with streaming tears, tremulous voice, and breaking heart. Such preaching will always be a convincing and irresistible argument to turn sinners from the error of their ways. Nothing is more awful than to speak of the great mysteries of life and death, of heaven and hell, of the right and left of the Throne, without that compassion of heart which is borrowed from close communion with the Saviour of the world.

### III.—HIS ASSERTION OF REDEEMING GRACE.

Few of the sacred writers have had truer or deeper views of the love of God. It is to the earlier chapters of Jeremiah that backsliders must always turn for comfort and assurance of abundant pardon. The word *back-slide* is characteristic of this prophet.

*To Jeremiah's thought, sin could not quench God's love.* It may come in between man and wife, severing the marriage tie and leading the husband to divorce her whom he had taken to be his other self; but though our sin be more inveterate and repeated than woman ever perpetrated against man, or man against woman, it cannot cut off that love which is from everlasting to everlasting. The clouds may dim, but they cannot extinguish, the sun. Sin may hide the manifestation of the love of God, but can never make God abandon his love to us (Jer. iii. 1).

*The love of God goes forth in forgiving mercy.* He only asks that the people should acknowledge their iniquity, and confess to having perverted their way, and forgotten their God. It were enough that they should accept the terms of the confession which he himself suggested: "Behold we come unto Thee, for thou art the Lord our God"; and he assures them that though their sin and iniquity were sought for, there should be none (iv. 1, and v. 20).

*The love of God does not deal with us after our sins.* He gives showers immediately on repentance, He does not keep his anger for ever; He intervenes between us and trouble, as the soft sand between the homes of men and the yeasty foaming ocean; He waits to receive us back, saying, "If thou wilt return, O Israel, unto Me, thou shalt return." Ours the pleasant land; ours the goodly heritage; ours the rest for the souls—all of which we had forfeited, but all of which are restored to us when we return.

What true and delightful conceptions were vouchsafed to the young prophet of the love of God! Many similarities between his expressions and those of Deuteronomy suggest that it was his favourite book, as, if we may venture to say so, it was our Lord's; and perhaps it was from that ancient writing, then newly discovered, that he derived his inspiration. But, in any case, his living spirit had drunk deep draughts of the everlasting, forgiving, pitiful love of God, revealed and given to men in Jesus Christ our Lord. Oh, blessed love!—through which backsliding hearts may be admitted again to the inner circle, and have restored the years that the cankerworm has eaten.

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THE LONDON CITY MISSION has twenty-seven missionaries set apart for the visitation of public-houses, of which there are 10,000 within the area covered by the Mission.

BRIGHTON.—The thirty-fourth anniversary of the Brighton Open-air Mission was observed on Sunday week, when special united services were held on the Esplanade. Workers associated in various denominations gave earnest addresses, and dwelt on what the Lord had done by means of this open-air testimony. The secretary of the mission is Mr. T. Thwaites, 47, Upper North-street, Brighton.

# Christians in Conference.

## COLWYN BAY.

This Convention was held from June 4 to 8. More than ever it has been a time of great blessing. The keynote of all the meetings was, "Death to self, and the indwelling of Christ." Some of the speakers, and of those who testified to their experience, emphasised the difference between death to sin and death to self. The morning meetings were set aside for prayer and testimony. The testimonies were very original, showing how differently God deals with different people. Two of the meetings were devoted almost entirely to the consideration of "How to discover God's will in matters of daily life and Christian service." On this subject there was some deep teaching. Great stress was laid on the practical side of holiness. It is not only an inward experience to be enjoyed, but a life to be lived in the sight of men.

Many will have cause to praise God for this Convention. The one aim of all was to exalt our Lord and Saviour Jesus Christ. T. L.

## GLASGOW.

A most successful convention was held in the Queen's Rooms, Glasgow, on Tuesday, Wednesday, Thursday, and Friday last week. Several of the best-known servants of God in Scotland took part, and the meetings were greatly blessed. Mr. J. E. Matheson acted as chairman throughout.

On Tuesday morning the chairman introduced the subject for the day, the inspiration of the Scriptures, in a brief but noteworthy address, in which he spoke of the unique unity and harmony which characterised every one of the sixty-six books of the Bible. Mr. Dunn followed with a fervid and earnest address on the first Epistle of John, for the purpose, he explained, of getting into a right attitude before God.

In the afternoon Rev. Dr. Elder Cumming delivered a model address on the prophecies in the Old Testament concerning our Lord, the absolute fulfilment of which could be traced through the New. Mr. Alex. Stewart spoke on Luke xxiii. and xxiv., and traced their connection with Isaiah liii. and liv. Mr. Long, of Glasgow, closed the meeting with an earnest address on the inspiration of the Scriptures, and reasons for placing implicit faith in it.

At the evening meeting, which was very largely attended, Dr. Bullinger spoke on 2 Timothy iii., and declared that now, as in the time the Epistle was written, their only resource was the inspired Word. Mr. Louis Lieschng dwelt upon the fulfilment of the prophecies of Daniel. Rev. W. L. Holland, Edinburgh, spoke on the writings of the great fathers of the first three centuries, and showed how implicit was their faith in the inspiration of the Word.

On the following morning Dr. Elder Cumming opened the Conference with an address which came like an inspiration to the large audience. He took as his text Rom. iii. 5, which recorded what he described as the most solemn passage written by St. Paul. The speaker followed the history of Israel step by step, showing most graphically their past, their present, and their future glory, which was reserved for them in spite of all their waywardness and perversity. They had two alternatives—either Israel must continue for ever before God, or God's word was no more to be believed. The future of Israel was guaranteed by God, and already "the fig tree" was blossoming. Had they ever known in the history of the Christian Church men more inspired by God with love and wisdom in dealing with the Jewish people than some of the prominent workers in our own day?

At the afternoon meeting Rev. W. L. Holland having spoken of the perfect government which Christ was coming to establish, Rev. James Smith gave an instructive address on some of the more prominent parallels in the Bible.

At the evening meeting Mr. Brandreth spoke on the restitution of all things. Dr. Bullinger's subject was, "The Seventy Weeks of Daniel's Vision." Mr. Matthews, of Glasgow, concluded the meeting by a brief description of Jewish work in Glasgow.

On Thursday afternoon a new feature was introduced into the Conference. An invitation was given by Mr. Brandreth to any who had any difficulties or doubts upon any of the subjects discussed, to write questions. Several questions were sent in, and were replied to on Thursday afternoon.

The meetings on Friday were specially devoted to the consideration of the Lord's speedy coming, and several earnest and inspiring address were delivered to very large audiences.

On Saturday afternoon and evening two meetings were held in the Hope Hall, Paisley. J. L.

## STOKE NEWINGTON.

The eighth annual Holiness Convention was held at Wellington-road Hall, May 28 to June 3. Rev. Darlow Sarjeant presided.

Notwithstanding the roughness of the weather the attendance was very large, and the inquiry rooms were entered by hundreds. The chief speakers were Revs. F. Paynter, J. H. Hopkins, J. Brash, C. Musgrave Brown, E. Davidson, Professor Rendel Harris, Messrs. J. G. Govan and Reader Harris, Mrs. Rendel Harris, Mrs. Reader Harris, and Mrs. Amanda Smith.

Professor Rendel Harris alluded to the hunger epidemic which is spreading amongst the churches. If these meetings are to be worth anything, there must be definite dealing with God. What lack I yet? Where do I come short of the glory of God? We will desire no holiness made up of sentiment. A friend of mine says, "I am not going to think I am fully saved until I have ceased to be cross." We cannot be fully redeemed without enduring God's judgments on sin. When we sing, "Come, Holy Ghost," do we really mean it? Lord, open our eyes wider, and if our profession has gone beyond our life bring us back to reality.

Mr. Brash quoted Phil. ii. 5, R.V., "Have this mind in you which was also in Christ Jesus," self-sacrifice. Have the churches ever grasped this law of the Kingdom? Perfect obedience is willing to work in the shade, unseen, unappreciated, not much fruit seen by others. We are to be brought into living union with Christ by faith. Rev. F. B. Meyer remarked, you must not seek an experience, but you must seek the Holy Spirit "whom God hath given to them that OBEY Him" (Acts v. 32). "We receive the promise of the Spirit through FAITH" (Gal. iii. 14). I was ready to leap when I first saw the meaning of these words. This verse does not mean that we need stay up all night, nor wait for an enthusiastic meeting to receive blessing. It may be received without emotion. There is an anointing and a filling stored in the Risen Christ. When a man by faith has received these, he will have a deep sense of God and others will know it.

Mr. Davidson alluded to the double promise (John xiv. 13, 14), and to the need-be for the exercise of faith: "I have asked and I believe." The idea of being a Christian and not being a saint never entered Paul's mind; I am sorry it has entered into the mind of so many since. "Now the end of the charge is love out of a pure heart, and a good conscience" (1 Tim. i. 5, R.V.). Is this to be the end of this Convention? "Love suffereth long and is kind," can bear injury without resentment, does not hastily condemn, nor sharply reprove, does not judge a brother who differs from us. "Love vaunteth not itself," no humility like the humility of love; love never pushes itself forward, but is always ready to do its duty.

Mr. Govan said it was not to be wondered at that there was so much blessing on the day of Pentecost. People came together not to hear Peter, not to hear grand words about what God had said, not to hear what one or another thinks, but to hear God . . . . He understands "all the imaginations of the thoughts of the heart." People may sing a good deal, may seem to love God with their lips, but it is at the heart He looks.

Rev. C. Musgrave Brown remarked that if we would enter the pathway to Pentecost, we must be willing to come down, to be nothing. Christ "made Himself of no reputation." "Know ye not that so many of us as were baptized into Christ, were baptized into his death?" Have we been thus identified with Christ?

Dr. F. Montague Miller spoke from Mark iv. 35-40. How often as soon as Jesus is received into the ship the storm comes, the testing comes. How often after a man has been speaking of Christ's keeping power, his own faith is tested. Christ says to the yielded soul, "Let *us* pass over unto the other side"; I am with you through life's journey. There will be no sinking of the ship though the waters may boil outside; "how is it that you have no faith?" You knew as a FACT that I was here, did you want feeling? I am with you to give victory moment by moment, in service, in business life, in social life. Frances Anne Budge.

## GUILDFORD.

There has been an extremely practical tone about the Guildford Convention this year. It was held last week in the tent, which has been removed to a new and convenient site near the London-road Station. Rev. F. Paynter presided throughout, his addresses being crisp, brief, and to the point.

At the Bible-reading on Tuesday morning, Rev. J. J. Luce cautioned against the danger of becoming "Convention-hardened saints." More and more he felt that, sooner or later, these conventions would end in failure unless those who came to sing and pray about the blessing received it. It was a solemn thing that Christians should thus come together, to ask for the power to live the overcoming life, and go away and live at the same low level. That thought, too, was well illustrated by Rev. Evan Hopkins on Friday evening, by the high and low-level line to the Crystal Palace both reaching the same destination, but the one leaving the steps to be climbed by a long and weary way, the other giving access without any such effort.

It is impossible from lack of space to take note of the addresses seriatim. Perhaps among the most telling of the addresses were two by Rev. S. A. Selwyn on "Gospel-hardened and Honorary Christians," that of Rev. C. G. Moore on "Christian Fellowship," and that of Rev. E. W. Moore on "The Sounding of the Jubilee Trumpet." It was one of the saddest sights (said Mr. Selwyn on Wednesday morning) to see a soul which had often heard and rejected the Gospel, and had become Gospel hardened; but there was such a thing as a "Gospel-hardened saint." He proceeded to show how it was possible to attend convention after convention, and yet the teaching bore no practical fruit. The quaintness of some of Mr. C. G. Moore's remarks enforced a smile, but he kept steadily to his subject, witnessing against the lack of Christian fellowship in the Church to-day. Mr. E. W. Moore's address upon "The Sounding of the Jubilee Trumpet" in the year of release was full of suggestive thought, moreover, the subject was a seasonable one, as he remarked that it is a year of jubilees.

On Friday evening Rev. C. A. Fox spoke from 2 Kings iv. 2, from the widow woman who had nothing in the house "save a pot of oil." Those who know Mr. Fox's style can imagine what such a subject was in his hands. Bishop Stuart took the Bible-reading on Friday morning. At all these readings Rev. W. Houghton presided. It was fitting that the meeting for consecration to the Master's service at home and abroad should be also led by Bishop Stewart, who has laid down honour and position to return to the Foreign Mission field.

### THE MISSIONARY MEETINGS.

The usual three hours' missionary meeting was held on Saturday morning. Sir John Kennaway contrasted the present attitude towards the Foreign Mission field and that of 100 years ago, when people generally took no interest in the subject. Rev. F. L. Denman (London Jews Society) gave interesting details of his work in London. A stirring address was given by Rev. G. Ensor, who came to plead on behalf of the women of India. Mrs. Balf (Scinde, N. India) gave an inspiriting address. It made her sad, she said, to come to a convention and see so many Christians gathered together. She wanted to scatter them abroad amongst the heathen. Other speakers were Miss Whitchurch (China), Mrs. Spencer Walton (Gen. Cape Mission), Mr. Norrollah (working among the Jews in Persia), Rev. W. W. Cassels (C.I.M.), Dr. Churcher (Medical Missionary, N. Africa), and Mr. Lloyd (China). The closing address was given by Mr. Spencer Walton. The usual pleasant re-union and missionary meeting took place in the grounds at Stoke Hill in the afternoon. M. F. G.

THE LAMB AND FLAG RAGGED SCHOOLS AND MISSION have been before the public for fifty years. The report gives particulars of Bible schools, mothers' meetings, Gospel services, and philanthropic effort. The scholars exceed six hundred in number, the larger proportion of them being boys. We read:—"Not a few responsible positions in the City are held to-day by men who have attended our schools in years past, and have thus laid the foundation of a life morally and financially prosperous. On Sundays we sometimes find it necessary, when the 300 seats of the hall are filled, to seat the surplus attendants in the room adjacent. The Tuesday meeting has an average attendance of 200. The open-air meetings on Clerkenwell Green are, as much as ever, a special feature of our mission." The work is evangelical and unsectarian. Communications regarding it may be addressed to the treasurer, Mr. H. L. N. Noel-Cox, 2, Edinburgh-mansions, Victoria-street, S.W.

# The Y.M.C.A. Jubilee.

Taking up our record of the Jubilee proceedings at the point where it was dropped in our last issue, we may say, in a word, that the Bishop of Ripon's sermon at St. Paul's Cathedral on the Tuesday evening was an extremely eloquent one. From the text, "What shall we do that we may work the works of God?" (John vi. 28), he showed in glowing language that in its essence Christianity is a life spent among men for men. Service and sacrifice, in order to the regeneration of men, are the great watchwords of the true Christian life. The great cathedral was uncomfortably crowded, and the service was most impressive throughout.

**WEDNESDAY, JUNE 6.**

Wednesday was Jubilee Day, and after a praise meeting there was a public gathering in the morning in Exeter Hall. The Hon. John Wanamaker presided, and the addresses were largely in honour of Sir George Williams, for whose work through the Association God was fervently praised. In some opening remarks, the Chairman said that during the Conference he had been living the past over again. Henceforth there is no such thing as a stranger or a foreigner; their fellowship was with the Father and with his Son Jesus Christ. In consequence of the Conference, the Association would be marked "up" in the eyes of the entire world. No longer would Christian ministers regard it as antagonistic or indifferent to Church life and work.

Referring to missionary purpose, the speaker said: Men will give years of their lives without salary to serve their country as members of Parliament. Is there not a kind of patriotism for the Kingdom of Heaven, that calls upon those that have means and power to devote those talents to the service of God? We ought henceforth to be stronger, wiser, more consecrated than ever before. A piece of gold that goes through the Mint, and has the Queen's stamp impressed upon it, is for ever different from what it was before. So the men who had attended this Conference should be stronger and more zealous than previously—should be like a vast bundle of kindling wood, to set the world blazing with the love of Christ.

Canon McCormick, of Highbury, spoke in warm appreciation of the work of the Y.M.C.A. The Associations are creating and cementing friendship, binding the members together in the bonds of a holy love. This is a great service to the State, for those who are guided by Bible principles will be the best of citizens. In addition to doing its best to elevate society, the Association is moulding the character of its members for time and eternity, and endeavouring rightly to represent Christianity before the world. In conclusion, the Canon commended to notice the saying of Robert Moffat: "Have great faith in the power of God's Gospel."

Dr. J. Monro Gibson asked, Whence came the life which has been the secret of this wonderful growth—whence the force underlying it? Is it the conspicuous ability of the young men? No one of us would claim that, and certainly no one else would grant it. Is it through our leaders? The answer of those who have guided us is, "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake." Search into the matter, and the result will be a demonstration of the presence and the power of Him in whose name our work is done; the power of the living Christ underlies the Association phenomena.

Dealing with religion in daily life, the speaker said: It is about time that we had done with the ungodly divorce of the secular from the sacred, that we had done with the superstition that God is to be acknowledged only in a part of our life, and disowned in all the rest. The day is coming when "upon the bells of the horses shall be 'holiness to the Lord.'" When that time arrives there will be an end of the cursed gambling on the turf. Let sin be sacrilege, as it is, and work and play devotion, and I will not say that the Kingdom of Heaven will be "at hand," but that it will be *here*. In conclusion, Dr. Gibson congratulated young men on being young to-day, when the opportunity to deal with evils and advance righteousness is so manifest.

Dr. T. L. Cuyler, who was warmly received, followed with a cheery speech. He "lifted the curtain of memory" on thirty-seven years' acquaintance with the Y.M.C.A. and its founder. Addressing the departing half century, he asked for its testimony. One thing that had been learnt was that the only substantial Christian unity is in loving labour for the Lord Jesus Christ. Other lessons are:—We have one Master to serve, one Book to go by, and one purpose to pursue—even the bringing of young men to Christ. Moreover, the Association has only one source of power, the Holy Spirit of God. In conclusion, Dr. Cuyler gave the Association a motto for its second half century, "Union in Christ for a world that is without Christ."

Some hearty words followed by Mr. Morris Jessup, of New York, who had been investigating London slums during the previous day, and seen much to grieve him; and Mr. James Stokes, introduced as "once altogether from America, now partly from Paris," who had recently found much to interest in an examination of the work of the Young Women's Christian Association in Great Britain.

TRIBUTES TO THE PRESIDENT.

The afternoon of the Jubilee Day was allotted to the reception of various deputations of Y.M.C.A. Associations and leading religious societies, and the presentation by them of congratulatory messages to the president under the auspicious circumstances of the day. The chairman was Mr. Frank A. Bevan. A hearty ascription of praise in song to Jesus Christ was followed by earnest prayer from Lord Overtoun.

A long array of telegrams and messages from widely-scattered Associations was next read by Mr. Robert Burn. Toronto wired, "Go forward." Hazlewood, Isle of Wight, wished the Association "Many happy returns" and long life to the founder. Johannesberg, Transvaal, chimed in from afar, and Bombay followed suit with an appropriate text. The Springfield (Mass.) Training School sent 2 Pet. i. 2. Detroit Y.M.C.A. cabled, "God bless you and yours." Salutations and Christian wishes came from the sons of the Alps forming the Swiss-French Association. Stockholm sent a Scriptural benediction; Copenhagen did alike. Similar greetings in varied form came in turn from Lausanne, Hamburg, Berlin, Milan, Neuchatel, Bridgwater (the birthplace of Sir George Williams), Jersey, Burton-on-Trent, Antwerp, various parts of China, Christiania, and from the Young Women's Association of Norway.

Closely following each other, there next passed along the platform in person the representatives of many associations and religious bodies in London with which the President has been closely associated. First of all, Lord Kinnaird, on behalf of the English Association, read an illuminated address, couched in the warmest of warm words. The Scotch brethren followed; and then the Irishmen, who could not present a formal address, "by reason of the indisposition of the Irish Sea," as Mr. Black, of Belfast, wittily remarked. Australia and North America were succeeded by France, whose delegates left with Sir George a bronze statuette of King David as representing eternal youth; the City of Paris gave a bust of Admiral Coligny, who yielded his life for his country. The stream of gratulation flowed on. Herr Krummacher, with inexhaustible eloquence, told out the sentiments of Germany; and Count Von Moltke spoke for Denmark. Tokio, Japan, had a representative in Mr. Omura. A little group of ladies, headed by the Hon. Emily Kinnaird, appeared for the Young Women's Association, to which Sir George has ever been a kind friend. As the mouthpiece of the nearly two millions of Christian Endeavourers throughout the world, Dr. Cuyler uttered Christian salutations to the Y.M.C.A. and its president. Thereafter there passed along delegations from the C.M.S., the British and Foreign Bible Society, the R.T.S., the London City Mission, the China Inland Mission, the Commercial Travellers' Association, the Church of England Young Men's Society, Field-lane Refuges, the S.S. Union, the Ragged School Union, the Band of Hope Union, the National Temperance League, the Zenana Mission, the Glasgow Evangelistic Association, and last of all the London Bible Women's Association.

All these friends shook hands with Sir George, to whom the demonstration, though agreeable enough from one point of view, must have been somewhat trying and exhausting. In a few modest words at the close, Sir George disclaimed any idea of personal desert in connection with the work of the past half-century, and paid a most cordial tribute to all his Association fellow-workers. The memorable proceedings of the afternoon were brought to a close by earnest prayer from Hon. John Wanamaker.

THE ALBERT HALL ASSEMBLY.

This gathering in the evening of Jubilee Day placed a fitting crown on the more public part of the celebration. Probably the most splendid auditorium in the world never showed a more impressive and stirring sight. Every part of the building was crowded with an eager and deeply-interested throng of spectators. The long programme was carried through with complete success.

After a recital of sacred music on the great organ, there was a clever and well-executed gymnastic display by picked Y.M.C.A. men; the high jumping and vaulting were specially cheered. Then for half an hour there was a rare feast of song, provided by Mr. Carter's choir, the Swedish singers from Upsala, and last but not least Madame Antoinette Sterling, whose rich full voice went rolling in delightful cadence through the vast spaces of the building.

At eight o'clock Sir George Williams assumed the chair, and the mighty assemblage joined in singing the Hundredth Psalm. Then prayer was offered by Count Bernstorff in German, by Prof. Barde in French, and by Dr. Pentecost in English, the whole company joining in repeating the Lord's Prayer.

In an excellent little speech Lord Kinnaird presented to the President a marble bust of himself in the name of many Y.M.C.A. friends throughout England. The bust is a speaking likeness. When Sir George Williams rose to reply, he was greeted with immense enthusiasm, the feelings of the Conference finally finding vent in three ringing cheers. Sir George expressed his heartfelt gratitude for the many kind tokens of esteem of which he had been the recipient. They little thought when they began in a humble way fifty years ago that the work would have grown to such proportions. All these honours had come to him somewhat late in life, but he felt himself a young man yet, and he hoped to be spared for some further service on behalf of young men. This splendid Conference means that there is a great future for the Association. It must occupy countries as yet unpossessed. The young men of India, China, and Japan are waiting to be brought within its scope. How many mothers' hearts have sung for joy these fifty years when they knew that their sons had come under the influence of the Association and been led to the Saviour. The great work of the Y.M.C.A. is to save those whom the devil is seeking to destroy.

In very good expressive English, Prince Oscar of Sweden conveyed the hearty Christian greetings of his countrymen; and the Upsala singers seconded their Prince in a rousing musical rendering of the 92nd Psalm. Canon Fleming's speech, which followed, was a clear and admirable pronouncement. The Association, he said, has generated one of the great Christian forces of our time in the realm of doing good. It must have a great future before it, because it has a distinctive mission. It does not form a sect or a church, but unites all young men who hold Jesus Christ to be their Saviour according to the Scriptures, and it associates them in the work of saving others. This is a programme large enough for the ambition of any man. It takes the whole Bible for its creed; we cannot afford to lose any fragment of that Book. We need not be afraid of those who think they are born to set the Bible right. If it cannot stand a good shaking from these pigmy critics let it go. But it has stood, and will stand to the end. The Association has a life as well as a creed. All the fruits of all the sciences grow pale before this greatest of all sciences—the winning of souls to Christ. Heresies come, not from the active workers for Christ, but from the idlers. Nothing promotes Christian union like Christian work.

In the course of a clever and much-applauded little speech, Hon. John Wanamaker said that in all America there is only one titled man, Sir George Williams. This great British empire on which the sun never sets cannot own the whole of one little man. Some references to the action of the Queen led Mr. Wanamaker to utter warmly appreciative sentiments towards Her Gracious Majesty.

At this stage of the meeting Mdme. Sterling sang, with much feeling, the 23rd Psalm, and on being recalled for an encore gave the audience a little surprise by saying: "Dear friends, let us have but one Church, the Invisible Church; let us have but one country, God's country; let us have but one creed, to love God—our Father-Mother God, and our neighbours as ourselves."

The closing address by Dr. Joseph Parker was, like all that had preceded it, worthy of the great

occasion. He predicted that when the centenary of the Y.M.C.A. arrived, the Bishop of London would preach in the City Temple, and the pastor of the City Temple would officiate in St. Paul's Cathedral. Nothing can hinder it, for the Son of Man is coming, and the heaven of God is descending. From some complimentary words suitable to the occasion, Dr. Parker entered upon a strong defence of the Evangelical conception of the Gospel. He had been preaching it for forty-two years, and he meant to preach it to the end of his days. There is nothing like it for intellectual compass, moral discipline, and spiritual unction. It is not a shallow, sentimental conception. There is enough in it to drown any intellect we may have. If all in this assembly were on fire for God it would move the world. If we would be true to our responsibilities and to our symbol, the Cross, the world would hear of us, and those who now spend days at Epsom would be ashamed to go. The time will come when the Prime Minister of England will be a living example to the young men of the country. Kings and rulers shall bow down before Christ, and all nations shall call Him blessed. It is true that this Association is not a sect, but I believe in being really convinced of, and intensely devoted to, some form of truth. Let us have a sense of personal responsibility, a personal love of prayer, and a personal record of service. The distance between Unitarianism and the Evangelical conception of Christ is the distance of infinity. An honest, honourable, sincere Unitarian is perfectly possible, but the man to be dreaded is the man who takes Evangelical money for preaching non-evangelical doctrine. To take "commission" from both sides in a transaction is wrong in commerce, but it is worse in Christian doctrine. I believe in God the Son. I am saved by his blood. I am not sufficiently refined to drop that great symbolical expression. I believe in the Holy Ghost—not a mere affluence, or influence, or afflatus, or windy sentiment which no man can comprehend or utilise, but in a living, energetic, sanctifying Holy Ghost.

After some references to the overflowing hospitality of America which he has experienced, Dr. Parker said that in entertaining our visitors on this occasion, we were only returning what we had received. At the close of his speech a large number of interesting lantern views, in illustration of the work and *personnel* of the Association, were thrown on the screen, and some further jubilant song brought a most remarkable meeting to a close.

### THE VISIT TO WINDSOR.

It is now customary at such celebrations to give the opportunity to visitors to visit some place of historic interest. Windsor was chosen for this Jubilee gathering, and no better selection could have been made. Thursday dawned somewhat doubtfully from the atmospheric point of view, but before the delegates had quitted London the sun shone out, and the day was all that could be wished. Without a hitch of any sort, so far as we have heard, the party, numbering some 3000, were conveyed to Windsor, free of charge, by four special trains—two from Paddington and two from Waterloo—thanks to the generous kindness of Mr. John M. Cook, of tourist fame.

The arrangements that had been made by the Jubilee Council for the delectation of the visitors left nothing to be desired. Everything was looking its best, and the restful beauty of the scene was something to be remembered. Special facilities had been secured, so that the two earliest of the four sections were able at once to proceed by way of the Long Walk, through the rich green pastures and wooded enclosures of the Home Park, to the Frogmore Mausoleum, where reposes the dust of Albert the Good. The wealth of costly ornamentation divided the admiring interest of the visitors with the many splendid paintings, illustrative of Bible themes, and the central sarcophagus, with the recumbent effigy of the Prince Consort. Visits were afterwards made to the Model Farm, with its array of prize cattle; to the gardens, conservatories, and vineries; to the dairy cows, and the cool shades of the creamery; and later on to the well-known State apartments of the castle, and the Albert and St. George's Chapels. An ample luncheon was served about midday in a large marquee, erected in the Home Park. In the afternoon the party was photographed, in three sections, on the East-terrace; so that the visitors from afar may carry home with them a fitting memento of a delightful and profitable season of intercourse.

### THE FAREWELL MEETING

was held at five o'clock under the shadow of the Castle walls, in front of the gate facing the Long Walk. As one friend remarked, it was perhaps as fair a scene as all Old England could afford. The only drawback to the happiness of those present was the absence of Sir George Williams, whose strength had given way under the tremendous strain of the Jubilee days, and who had been ordered to take complete rest. It was comforting to hear, however, that the indisposition was not regarded as serious, and that a few days' rest, it was hoped, would bring complete restoration.

At this good-bye gathering, Mr. HOWARD WILLIAMS presided. The company sang "All Hail the Power of Jesu's Name." Superintendent Krummacher prayed lengthily and earnestly in German, while Dr. Newman Hall continued the supplication and thanksgiving in English. Prebendary Webb-Peploe proposed a telegram of thanks to Her Majesty; this was warmly seconded by Count Bernstorff, and carried by universal acclaim; with lusty cheers for the Royal lady, and the singing, of course, of the National Anthem.

A parting message from the Swedish Prince having been read, our kinsmen from across the Atlantic once more found an able mouthpiece in Mr. Wanamaker, who lauded the Queen, praised Sir George Williams, and declared that for him the word "foreigner" would in future have no existence. Mr. Thane Miller, the blind singer, from Cincinnati, added some heartfelt words, and Mr. Howard Williams thanked the company on his father's behalf.

A short and impressive exhortation to keep the unity of the Spirit in the bond of peace, and to consecrate the coming days by faithful, humble service for the Master, came from Mr. Webb-Peploe. Then "the old man eloquent" from Brooklyn, Dr. Cuyler, gave the closing words of all:—"What a glorious love-feast we have had. It has been a foretaste of the New Jerusalem, in which more kindreds, and peoples, and tongues than have met on this occasion will join in the song of 'Hallelujah to the Lamb.' The memory of this Conference will warm the longest and coldest winter that Scandinavia ever saw. The story of it will be told out beyond the Rocky Mountains of the West, and in the far-away homes of Christianised New Zealand. We have seen great things, have we not? We have seen London open her Guildhall to humble, earnest, consecrated devotion to Christ. Oh that our friend Sir George were with us to-day. Notes have been struck in this Conference that will echo in heaven. And now, as we separate, we look each other in the face again, and feel each other's heart beat for the last time, under the walls of Britain's old Royal homestead, where dwells (and long may she dwell there) that noble, pure, loving, gracious lady, who is Queen of Hearts even amongst American Republicans. I do not dare to let my heart out here. I am going to have a good cry over it. I have kept back the tears a good while. By-and-by, under the walls of a nobler, grander, wider palace than this, the Palace of the King of kings, we will meet and clasp hands and join hearts, and sing the endless song of 'Hallelujah to the Lamb.' Home to our work, for a little while longer, for Jesus and the Y.M.C.A.—for the great work of saving this world for God; then home, home to rest eternal, for ever and for evermore." The venerable Doctor pronounced the Benediction, the Doxology was sung, and the Jubilee Conference was ended.

We cannot close our report without expressing in the most unreserved way our appreciation of the splendid way in which the Jubilee Council, with its executive officer, Mr. J. H. Putterill, aided by many able helpers, organised and carried through the engagements of the Conference. The arrangements at Exeter Hall for the convenience of visitors, and the generous hospitality shown by the Council and other friends in the purveying of refreshments on such a gigantic scale, were the admiration of all alike. We are sure too that those in private families who acted as hosts to the strangers within our gates got for themselves a rich blessing through happy Christian fellowship with those sojourning in their homes.

THE usual British Secretaries' Conference is being held this week at Shaftesbury House, Margate.

GRACE.—Although we shall bless and praise God through eternity, we shall only thereby acknowledge the debt we owe, but not pay an atom of it.—*Romaine.*

## THE HOUSE OF REST.

MISS MASON'S friends rallied round her well on Friday afternoon, when the twenty-eighth anniversary of the House of Rest was observed.

Mr. JOHN CORY, who presided, dwelt on the importance of such ministry as this, on behalf of those who have given strength and life to the service of Christ. He was thankful that here these might find not merely rest of body but also refreshment of soul, whereby they might return to duty revived and reinvigorated in spirit. During the past year no fewer than 871 had enjoyed the blessings of the House of Rest. The new outgrowth, the Aged Workers' Home, must peculiarly commend itself to all who know how difficult living sometimes becomes, in advanced years, for those who have toiled long and well in the Lord's work.

Miss MASON reviewed, in her own pleasant and informal way, the work and experiences of the year, one of special difficulty in Christian service. Still, the work has been kept going, 871 have passed through the two Houses, and have gone back to their respective fields of labour, strengthened and refreshed. Some might ask why there should be meetings of various kinds at the House of Rest. The answer is that true rest is not torpor; that as food was needful for the body, so spiritual food is necessary for the soul; and the testimony of all is that the fresh power and blessing gained in the House of Rest had sent them back to work with new heart and energy.

As to the Aged Workers' Home, Miss Mason reminded her friends that while last year this new Home was almost a waste of emptiness, it is now fairly furnished, and has eight inmates, whose life stories are thus summarised in the report:—

Miss C., age sixty-nine, for many years engaged in home Missionary work, and for nearly twelve years in midnight and rescue work. Miss D., age seventy-three, for thirty years engaged as Bible-woman and other mission work. Miss B., age sixty-eight, Bible-woman for thirty years in one district. Miss F., age sixty-five, many years Bible-woman, but has been unable to work for the last eight years, and had attempted to maintain herself by needle-work and teaching a few small children. Mrs. R., age sixty-seven, for twenty years engaged in rescue and other mission work, has been incapacitated for work for some years. Miss S. B., age sixty-two, for thirty-five years engaged as Bible-woman in London and provinces, suffers much from rheumatism, and is quite unable to work. Mrs. F., age seventy-nine, engaged in evangelistic and other mission work for a long series of years. Miss G., age sixty-four, for more than forty years has worked in various parts of London and the provinces as Bible-woman and visitor among the sick poor.

This Aged Workers' Home gives a comfortably furnished room to the labourer over sixty years of age, rent free, with firing, where she may spend her last days on earth in peace and quietness; and at the same time remain within reach of spiritual privileges.

The general expenses of the year on the whole work shows a deficit of £73; but the present special need is in connection with the expenditure on the new Home. About £300 is wanted to clear off everything; conditional promises have been received amounting to £150, and efforts are being made to raise the remainder.

Rev. F. B. MEYER very heartily supported the claims of the House of Rest on the sympathy and support of all. Lady HOPE dwelt on Service and Rest, showing that efficiency in the one depended to some extent on the reality of the other. Mr. T. A. DENNY added a few vigorous sentences, after which Miss WESTON, in her own generous and genial fashion, presented the claims of the Home on all who love the Lord and love his workers. Revs. S. L. DIXON and HENRY SHARPE having spoken briefly, the proceedings were brought to a conclusion.

CHRISTIAN TEMPERANCE AND SAILORS.—The monthly muster of the Christian Harbour Lights connected with the Seamen's Christian Friend Society was held at the Institute, 215, St. George-street, E., on Thursday evening, Mr. Lampard presiding. Addresses were given by the chairman and others, and in the course of his remarks, Rev. G. J. Hill detailed the work carried on by the mission in London and other stations, telling how sailors had been brought to a knowledge of the truth, and led to accept the Saviour. He also read extracts of letters lately received from sailors converted years ago, who still remain stedfast, and are true members of the body, letting their light so shine as to be a credit to themselves and an example to others. Amongst the most interesting cases of recent conversion was that of a Roman Catholic sailor, who, dealt with by the Divine Spirit, through the society's missionary at Fowey, had been led to trust in Jesus only. A number of testimonies were given by sailors who had been rescued from the world.

# NOTES ON DAILY READINGS.

SUNDAY, JUNE 17.—JEREMIAH XLIV.

*The Sins of the Jews in Egypt* (1-14).—These cities are named in geographical order. Migdol was near the Red Sea; Noph, *i.e.*, Memphis, now Cairo, (2) So inveterate was their love of idolatry that they burnt incense to the gods of Egypt, and Jeremiah was sent to remonstrate with them, and to say that if such sins had caused the ruin of their country, still more certainly would they secure the destruction of the remnant that had fled to Egypt. (4) How tenderly God pleads! Often we may hear his gentle voice, saying when we are on the brink of some sin, "Oh! do not this abominable thing that I hate!" (7) Sin is suicide. It is a great evil committed against ourselves. (12-14) The Jews that had fled to Egypt imagined that it would be easier for them to return to their own land than for those that were exiled to Babylon. The contrary would take place.

*Jeremiah's Remonstrances against the Women* (13-23).—The votaries of gross superstition will misinterpret the clearest providences. In fact they are blind, or they see all things crooked. To judge from these women's words it would seem as if their land had enjoyed one long summer of prosperity unbroken by judgment. It was convenient to forget the repeated judgments which God had inflicted upon them. Nothing could be further from the truth than to say they were well and feared no evil as long as they burnt incense to Astarte. All their troubles had arisen from that source, as Jeremiah said. We form superficial judgments.

*Prediction of Coming Disaster* (24-30).—They protested their loyalty to the vows they had made to false deities. God said that He too would be loyal to his word. He had sworn by his Great Name. He would watch against them for evil. He would vindicate his name. So Herodotus tells us that Hophra was dethroned by Amasis, by whom he was strangled. The remnant of the Jews were harried as a flock of sheep by savage dogs, and few returned to Judea. God's word always stands. It cannot pass away. Its promises and threatenings are sure.

MONDAY, JUNE 18.—JEREMIAH XLV.

*Consolation of Baruch* (1-5).—These words to Baruch were spoken eighteen years before the taking of Jerusalem, so that this chapter follows chapter xxxvi. For many years Baruch acted as the prophet's amanuensis. (3) Baruch appears to have been timid and fearful for his life, because of the suspicion he had incurred from his countrymen. To the pain of seeing his country filled with idolatry, and devastated by the conqueror, he had the additional sorrow of being hated by his fellow-citizens. The weariness of his heart made him pine to fly away and be at rest. It is wonderful how these two weak men stood together against the nation! (5) Baruch seems to have had a high ideal of what life should bring to him. His expectations had been raised as he stood at the entrance of the path. He had thought that he would play some glorious part in the history of his people, and therefore his disappointment was greater. It is better to let God lead us into great things than to seek them. It is best to do little things from great motives. This will make a great life. Baruch's experience of bitter trouble was balanced by the sense of security. His life was promised him. So amid the sorrows of life we may rest upon the assurance that we can never perish. Sooner or later, the darkest lane must lead into the light of life. You who find no rest, hear the voice of Christ saying, "Come unto Me." Rest is his gift.

TUESDAY, JUNE 19.—JEREMIAH XLVI.

This chapter contains two distinct prophecies. The one announces the defeat of the Egyptian army by Nebuchadnezzar. The other, delivered long afterwards, foretells the invasion and conquest of Egypt by Babylon.

*The Defeat of Egypt* (1-12).—This prophecy was uttered when Pharaoh was going against Carchemish on the Euphrates, and met Josiah at Megiddo (2 Kings xxiii. 29; 2 Chron. xxxv. 20). Four years after Nebuchadnezzar defeated him in a terrible battle, which is described in these verses. (3, 4) A call to the battle. (5) The astonished spectator witnesses the rout of the army. (6) The Chaldean leaders gave orders that there should be no sufferance. (7, 8) The Egyptian host is compared to their own Nile, overflowing its bed. (9) These are names of tributary nations in Upper Egypt. (10) The ground is soaked with blood, and covered with victims, as the site of an altar. (11) Egypt was virgin, that is, never before subdued, but no medicine would avail to heal its awful wound. So all that set themselves against the Rider upon the white horse must perish (Rev. xix. 11-18).

*The Invasion of Egypt* (13-28).—Sixteen years after the fall of Jerusalem, Nebuchadnezzar invaded Egypt. (14) These cities were known well to the Jews (chap. xliv. 1). The surrounding countries were desolate, and now the time had come when Babylon and Egypt should meet to decide the empire of the world. (15) This is thought to refer to the idols, especially the bull-shaped. When God goes forth against man, he is swept away; he cannot stand. (16) Then the tributary nations resolve to make for their own territories. Your greatest helpers and enemies shall one day be but a noise that passes and is forgotten. (18) Nebuchadnezzar would be as superior to Egypt as Tabor and Carmel among hills. The Egyptians are here addressed, and bidden to gather their victuals preparatory to the long march of exile. (20-21) Luxury and fulness of bread had so enervated the Egyptians and their allies that they would become like heifers and bullocks going to the slaughter.

WEDNESDAY, JUNE 20.—JEREMIAH XLVII.

*The Prophecy against the Philistines* (1-7)—After defeating Josiah at Megiddo, Pharaoh Necho may have smitten Gaza; or Pharaoh Hophra (xxxvi. 5-7), returning from his fruitless attempt to save Jerusalem from the Chaldeans, may have smitten it. In either case this prophecy was delivered previously. (2) The smiting of Gaza would be followed by a more sweeping destruction by Nebuchadnezzar, described as descending from the north. (3) In that awful onset, parents would forget the natural ties of affection to their children. (4) Their allies at Tyre would be involved in a similar catastrophe. The Philistines came from Caphtor originally (Deut. ii. 23, Amos. ix. 7). Some say that Caphtor was Crete. (5) Baldness was the sign of intense sorrow, cutting was the heathenish symbol of excessive grief. (6) The sword of the Lord cannot rest until it has completed its mission of vengeance, and is there not a sense in which the sword of Divine justice could not be quiet, until our Saviour permitted it to sheath itself in his body on the tree. If you are not sheltering there, be sure that nothing else will avail. In this life and the next there will be a controversy between you and the wrath of a Holy God, which will involve the disquiet and anguish of hell itself.

THURSDAY, JUNE 21.—JEREMIAH XLVIII.

These prophecies against Moab should be compared with the previous ones by Isaiah, with which they have much in common. (Isa. xv., xvi., xxiv.). They were fulfilled by Nebuchadnezzar five years after the fall of Jerusalem.

*Threatenings of Judgment* (1-13).—Nebo, a mountain and town. Misgab, an elevation. High as these fortresses were, they would not avail against the invader. (2) Heshbon was the chief city, the foe having taken it; it plots there evil against the rest of the land. The word means "plotting." (5) Horonaim lay in the plain, and Luhith in the heights. They would be alike filled with the cry of the fugitive Moabites. (7) Chemosh (Num. xxi. 29, 2 Kings xxiv. 13). (9) Nothing but wings could deliver the people from their terrible adversaries. (10) Sent to do God's work, the Chaldeans must do it thoroughly. (11) An emblem borrowed from the vineyards for which Moab was renowned. When wine is left to settle it retains unimpaired its flavour, so when there are no changes in men's lives they become proud. (12) Wanderers, *i.e.*, "pourers-out" (see R.V.). How often God pours us from vessel to vessel.

*The Desolation of Moab* (14-34).—Let us notice the pathos and the beauty of this elegy. (16) When calamity comes, and affliction hastes fast, we are tempted to bemoan our punishment, but not to mourn for sin. (17) The rod was a symbol of empire. It was snapped. (18) Dibon was famed for its water courses, it would sit in a parched land. (19) The land had been populous, but now city after city would be desolate. (26, 27) As Moab had derided Israel, so he should be derided. (28) What a tender suggestion for us all. There is a rock in which the dove may make her nest. (29-30) Six times Moab's pride is mentioned, this is man's greatest fault, but it comes to naught. (31-32) The tender heart of the prophet is rent with the woes he predicts. The catastrophe that overcame Jazer would be exceeded by that which would overtake Sibmah, for its children were to be carried across the sea. (33-34) There would be a cry, yet not that of the vineyard, only of the fugitive and the pursuing foe.

*The Anguish of Moab* (35—47). In the sorrow of the prophet is reflected the terror of Moab's fate. (38) A broken vessel, which even the potter casts aside. (40) Nebuchadnezzar is the eagle. (43) When one evil was avoided, others should wait to complete the work of destruction. (45) "They that fled stand without strength under the shadow of Heshbon." They thought they would be safe there. Ah! vain hope! The fire goes forth thence. (47) A gleam of hope! Like sunset hue after a stormy day, God will bring again! However heavy the trouble that sin has procured, there is always a bringing again! Let the Shepherd bring thee Home.

FRIDAY, JUNE 22.—JEREMIAH XLIX.

*Ammon* (1-6).—When Israel was carried away captive, Ammon had seized on the deserted territory of Gad. But Judah was the proper heir. (2) Rabbah was their principal city. Malcham, their idol, who is said to have done what they did. The daughters would be smaller towns scattered throughout the land. The R.V. is clearer: "Then shall Israel possess them that possessed him." (3) Nebuchadnezzar destroyed first Ammon, then Moab; the latter is summoned to weep as it sees the tide of invasion sweeping over its neighbour. (4) "Thy valley shall flow"—*i.e.*, with the blood of the slain.

*Edom* (7-22).—There is great similarity between this and Obadiah's prophecy. But that was probably fulfilled earlier by Sennacherib. This was to be fulfilled by Nebuchadnezzar. The same expressions have a further reference given them. Teman was celebrated for its wisdom (Job. ii. 11). (8) "Deep" in caverns, or in the deserts. It is a suggestive command. We need to dwell deep in the love of God. Hidden ones. The calamity may sweep over, but it cannot touch us there. (11) The fatherless and widow, bereft of their natural protector, shall find refuge and help in God, if only they will claim it. (12) If the Jews had to drink the cup of judgment, surely aliens could not hope to escape it. (14) Obad 1-3.—It is as though God were arousing the Chaldeans in the work of invasion and destruction. (16) Pella, the capital city, was hewn out of the rocks, amid which it was perched like an eagle's eyrie. (17) The land is now an utter desolation.

*Damascus* (23-27).—The kingdom, as Isaiah predicted, had been destroyed; but the city had revived, to be overthrown, as we are told here, by Nebuchadnezzar. The sorrow that swept over the land was like the restlessness of the sea, that cannot be quiet. Those places in which so much evil had been meditated against Israel, should become desolate. Benhadad was the common name of Syrian kings (2 Kings xiii. 7).

*Kedar* (28-33).—These were wandering desert tribes; their property consisted largely in camels and cattle. They dwelt in tents, and therefore had no gates or bars. (31) This is the summons to the invader. To dwell alone indicates the separateness and isolation of their national existence. Men may dwell at ease, but be near impending calamity and judgment.

*Elam* (34-39).—Persia is intended, famed for its bowmen. It was invaded by Nebuchadnezzar, but became restored through Cyrus. God is ever setting up his throne on earth, and judging the nations.

SATURDAY, JUNE 23.—JEREMIAH L.

This prophecy of the fall of Babylon must have given no small comfort to the exiled Jews.

*The Return of the Jews* (1-5).—Around the erected standard were gathered the nations to war. Babylon had in turn oppressed them all. The Medes came from N.E., and the prediction of the desolation of the land was so utterly realised that for centuries all trace of the great city was lost. (4) A partial fulfilment of these words was given in the return under Ezra, which included many Israelites, but surely there is a complete realisation yet to come (Ezra iii. 12; Hos. iii. 5; Zech. xii. 10). (5) We may well imitate the returning remnant in their resolve that the covenant with God should be an everlasting one. Oh for more constancy in our adhesion to our Saviour! Yet it can only be wrought by his keeping us near his side.

*The Overthrow of Babylon* (6-20).—How many souls still forget their resting-place, and wander afield. (7) Israel's adversaries excused themselves as being the agents of divine vengeance, but their wanton cruelty was now to be recompensed. (8) This is a summons to Judah to leave the land of their exile. (11) As an overfed animal waxes wanton and unmanageable, so Babylon, by a long course of prosperity, had become luxurious and corrupt. (20) When God forgives He blots out the memory of our sin. It is as though it had never been. Though our great adversary should endeavour to cast it against us, it will be impossible for him to succeed.

*The Medes* (21-32).—How strong and terrible are these words. It is as if the sufferings of the Hebrew people found relief in anticipating the awful doom of their greatest foe. (22) The sound of battle fills the land. (24) The city is taken, not by assault, but craft. (25) The opened armoury of God ransacked to find weapons. (26) The utter destruction of the mighty city. (28) The story of her fall borne far and near. (30) The doom of pride.

*The Counsel of Jehovah* (33-46).—Though sin may hold its victims with a strong hand, the Redeemer is stronger far. He will plead their cause. (36) The sword and drought pass across the land and leave it desert, and they are followed by an incursion of wild beasts. (41) How graphic this description of the awful roar of the charge of Cyrus and his hosts on the enervated people of Babylon, who should go down before them as often as the smaller nations had done before themselves. (45) This was one of the greatest episodes in the history of the old world, and excited wonder and alarm wherever the tidings came. Let us rejoice that we have received a kingdom that cannot be moved, and that our home is where no crash of falling empire can reach.

# INTERNATIONAL S. S. LESSONS.

JUNE 24.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Deut. xxxii. 9.

A PERIOD of about 250 years is covered by this series of lessons. With the exception of the first lesson, the whole series is occupied with the history of Joseph and the earlier incidents of the life of Moses. Both these persons occupy a prominent place in the story which Stephen told before the Sanhedrim (Acts vii.). The lessons suggested by the series may gather around these two.

With the incidents of Joseph's life all our scholars are familiar. At seventeen he appears as a youth whose godliness found expression in his obedience to his father, and his witness against the sins of his brothers. This early piety, in spite of the foolish indulgence of Jacob, and the cruel opposition of his brethren, had much to do with the strength of character he afterwards displayed.

The next lesson (III.) shows how godliness in all ages exposes to persecution. Wrong appears to be successful, but no incident can be rightly judged alone. After results must be taken into account. In the light of what followed, who would not rather be wronged with Joseph, than do the wrong with his brethren?

The Golden Text of Lesson IV. is well illustrated by the fact it narrates. What the brethren meant for evil has been overruled for good; and Joseph, who in time of difficulty honoured God, is now honoured by Him. The text will be equally true of those who honour Him to-day.

In the next two lessons (V. and VI.) Joseph's piety finds expression in the spirit of forgiving love he shows towards his brethren; and, especially in his command concerning his bones, his true sympathy with his descendants, and his confident expectation of the fulfilment of the Divine Word.

Don't overlook all the beautiful teaching of his life. Can any other faith be suggested which could make his life more worthy, or his death more peaceful? Be imitators of his faith if you would imitate his conduct.

Moses is prominent in the remaining lessons. The incidents surrounding his birth remarkably resemble those of Jesus, whom he foreshadowed. Note how, while the oppression was getting more bitter and cruel, God was preparing a deliverer.

Nothing is more instructive than the manner in which God trained and fitted his servant. First, in the home of his mother; then as the son of Pharaoh's daughter, he was instructed in all the wisdom of the Egyptians; then, to humble him, his forty years in the home of Jethro; and lastly, the revelation of God to him at the Bush. Two things must be learned by every worker—first, "without Me ye can do nothing," and secondly, "I can do all things through Christ which strengtheneth me." The first Moses learned by forty years in lowliness, the second he learned at the Bush.

Among the many lessons to be learned, those suggested by some of the persons we have met must not be overlooked. In *Joseph's brethren*, see the bitterness of sin, as seen in the accusations of a guilty conscience years after the sin was committed. In *Pharaoh* we have an instance of how means calculated to convict and soften, when resisted, tend only to harden; and how surely those who harden themselves against God are defeated. In the *Israelites* we see that God does not forget his promises, and is better to his people than they fear; and how prone human nature is to yield to the spirit of murmuring and unbelief.

The Gospel, as seen first in the history of Joseph, then in that of Moses, and especially in the Passover Lamb, should not be overlooked. The Scriptures we have searched testify of Jesus; let us not be of those who, though they search the Scriptures, which testify of Him, yet will not come to Him (John v. 39, 40).

IRISH VILLAGES.—A lady correspondent writes drawing attention to the great spiritual destitution of some villages in Ireland, naming specifically one place about twenty miles from Belfast. She is anxious that some worker should settle in that neighbourhood. Further information from Miss Andrews, care of Miss Dawson, Marathon, Bangor, co. Down.

THE FUND FOR AGED, DESTITUTE, AND INVALID GOVERNESSES, founded in 1887, has thirteen annuitants, receiving amounts ranging from £10 to £26 each. The workers are all voluntary, and help is only given to cases of real need and known worth. Several of the annuitants have been teaching for nearly fifty years, one of them for a longer period. Friends are wanted in all parts of the country to promote the objects of the Fund. The hon. head secretary is Miss Duckett, "Elwyn," 11, Greenhill-park, Harlesden, N.W.

# For the Young.

## "BABES IN THE WOOD!"

WHEN my babes come to the wood they are like "Alice in Wonderland." Poor little bairns! What a new world it unfolds to them! Their wondering eyes sparkle with joy as they contrast for the first time the giant oaks of the forest, the shady woodland walks, and the cool green grassy carpet beneath their feet, with their City playground, the asphalte yard of the Board school, or the more common one of the gutter and flagstone, and, more often than not, the courtyard of the public-house, which familiarises them with many an awful scene and drunken brawl.

For another year the Forest Cottage Home has been opened to the poor sickly and starving children of London, and many have spent a happy time within its doors, gaining fresh health and strength, and learning precious lessons impossible to learn amid the evil surroundings of their daily life. You will be glad to know that 169 children have spent from a fortnight to six weeks in the Home, and all have returned greatly benefited in many ways. One dear little girl left this earthly home for the presence of her Saviour. Dear little Nellie came to us very ill, and we hoped, with loving care, she would recover as many others had done. From the first the doctor told us her case was critical, that she had been long neglected. We had not the heart to send her back to her sad one-roomed motherless home, where she had dragged out the five years of her little life. So she was nursed with loving care till she passed away, longing to go to Jesus, and dear mother whom she fondly remembered.

Some very sad cases have passed through the Home since last April, but the matron, Miss Walter, met them all in a spirit of earnest devotion, and for Christ's sake expended upon them every care, trying to bring them back to a state of health, at the same time seeking to lead them into the fold of Christ. "You would find it very hard to love Jesus if you lived where I do," said one poor young girl, evidently not long for this world. With drunken parents, and handicapped as she was with a dreadful affliction, surrounded with dirt and misery, and often starving, one might find it hard to believe in any good.

But often again we are greatly cheered when we see the children daily growing brighter and happier, and bounding about with glad smiles and rosy cheeks, rejoicing in their novel and healthful surroundings. In the autumn of the past year we were obliged to change our quarters, and the removal has in every way been good. The house, though small, is more comfortable, and more adapted for the wants of the children. It is pleasantly situated quite close to the forest, and the children have only to open the garden gate and they are on the grass, and a few steps will bring them beneath the forest trees. Then a short beautiful walk and they are within Wanstead Park, where the air is most invigorating, and all the surroundings are beautiful alike in summer's leafy reign or winter's hoary frost.

Since last April not a few children have come to the Home direct from hospitals, and the change to fresh air, with good food, and every necessary attention has soon restored them to buoyant health. One poor girl while crossing the crowded London streets had been knocked down by a cart, its wheels passing over her legs. She was taken to an hospital, and after spending some time there she came to us. The poor child had a fearful gash in one leg, and the other dreadfully swollen. But four weeks of kind care in our Forest Cottage Home made the little one quite well, and she returned home a new creature. Accidents of this kind are not unfrequent, but by God's blessing not one child has failed to recover, and the Forest air has worked wonders for them.

The children who come to the Home are very poor, many of them so badly clad that both clothes and boots have to be given to them that they may come tidy, and their own garments taken from them and burnt. If such is the state of the children, it is not hard to guess what their homes must be. In most cases it is one room, where father, mother, and several children eat—just what they can pick up; sleep—huddled together, sometimes six in a sort of bed; and live—anyhow, as best they can. No wonder these poor children think our cottage a paradise, and want to live there always; and no wonder they cry over their spring cots at parting, as if they were leaving a dear old friend. You would hardly understand a child not knowing what her cosy, spring, white-quilted cot was, but it is true; or being half afraid to get between the clean white sheets; and asking with wonder "however" they got them to look like that. When this child was asked where they slept at home, she answered, "We sleep on the floor; five of us together."

"I am quite sure I could not have gone on any longer if I had not seen you," said a poor young girl who had spent a sunny fortnight of never-forgotten bliss at the Home. "It is so hard, and I get so tired of it all, and now my sister has fallen down stairs and hurt her spine, and mother always ill in bed, and father often out of work, I hardly know what to do, and sometimes think I must give up."

Poor child! often worn out with continual nursing, and wanting bread, no leisure for rest, no time for prayer; is it a wonder that such a burden should seem too heavy for a girl of thirteen years? It is, indeed, a privilege to take such poor, distressed girls away from all their cares, and give them a fortnight of real, happy girl life. Think what a relief it must be to leave the continual drudgery and dirt, the foul air, and hideous sights all behind, and just revel in home comforts, bright sunshine, shady trees, lovely flowers, plenty of time for play, and to learn to be a girl again.

[The above is extracted from Mrs. Kerwin's booklet containing the annual report of her Forest Cottage Home for poor children. Copies may be had of Mrs. Kerwin, Inchcolm, Wallwood-road, Leytonstone, Essex.]

CHILDREN'S SERVICES IN IRELAND.

Mr. A. G. Dodderidge, of Trinity College, Cambridge, accompanied by a dozen university men from Oxford and Cambridge, will, D.V., be holding special services for children and young people at Portrush and Portstewart (N. Ireland) during July. The services will be held daily on the beach, and in addition to meetings for adults in the towns the workers hope to have a series of open air meetings in the villages and hamlets of the neighbourhood.

Special prayer is asked for blessing on this work, especially in the extension of the Scripture Union.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. S. Tyler, *Baldock*, June 16 to 18; *Andover and neighbourhood*, June 24 to 28; *Stockwell Orphanage*, July 1 (3); Mr. E. Arrowsmith, *Netley*, June 15; *Maresfield*, 16th-*Horsham*, 17th; *Littlehampton*, 20th; *Walberton*, 21st; *Felpham*, 22nd; *Bognor*, 23rd; *Patcham*, 24th; *Petworth*, 25th; *Pulborough*, 26th.

CHILDREN'S SCRIPTURE UNION.—Sun., June 17, Acts xix. 1-12; Mon., 18, xix. 13-27; Tues., 19, xix 28-41; Wed., 20, xx. 1-12; Thurs., 21, xx. 13-24; Fri., 22, xx. 25-38; Sat., 23, xxi. 1-14.

## "HEARTS AND HOMES."

"HEARTS and Homes" is the cheery designation of a useful village gathering held at Lee, S.E. Miss Margaret Snowdon, superintendent of the Home for Christian Lady Workers, "Snowdonia," conceived an advance upon the popular mothers' meetings, and invited husbands as well as wives to her house. "What a good idea!" was the mothers' response; "my husband and I will be glad to attend, and we would rather come together." Sometimes a mother will have two boys with her; in other cases the husband comes one evening and the wife the next.

Describing the work, Miss Snowdon writes:—"The majority are, I am sorry to say, as yet, those who come 'singly,' from the reason that 'husband drinks, pray for him;' or 'wife is the trouble, come and talk to her.' This meeting in due time will be most profitable as far as it reacts on the home. For the aim is to elevate in piety and virtue our artisans' homes. Men and women meet as persons of another rank meet in their drawing-rooms, to be encouraged in their *home* responsibilities. Young people help in the singing."

"Snowdonia" is the centre of other agencies, educational and evangelistic. Ladies of culture desirous of undertaking village work should communicate with Miss Snowdon, and benefit by her valuable experience.

SCOTTISH WOMEN'S PROTESTANT UNION.—This Union has been quickened into more active life through the efforts of its energetic secretary, Rev. J. W. Paterson. Meetings are held monthly for prayer and consultation, and many new members have been and are weekly enrolled. Those who desire to join may communicate with the secretary, Rev. J. W. Paterson, 11, Braid-crescent, Edinburgh.

# THE GOSPEL AT EPSOM.

## THE OPEN AIR AND LONDON CITY MISSIONS.

A worker in connection with the London City Mission writes:—

With more energy than ever, this work has been carried on during the past week, under the auspices of Miss A. E. Alexander, making her thirty-sixth year of continuous effort in this the great race week at Epsom.

On Saturday evening the work began, and on Sunday some eight or nine friends were earnestly at work. Monday brought an added number of workers, and the gipsies, etc., were visited, closing the afternoon with a gipsy tea, on the Mission premises, to about 160. It was felt to be a season of power and blessing. Tuesday brought more workers. A great disappointment was that Mr. Frank Cockrem, the secretary of the O.A.M., could not join us, being laid aside by illness. After prayer in Mission Hall, about twenty of the brethren were engaged throughout the day at the railway station, and in all the avenues leading to the course, in tract distribution, and personal intercourse as opportunity served; while some twenty-five members of the choir took their way to the course.

On Derby Day the work of attracting and keeping attention increased in difficulty, but never through the long morning did the excellent singing of the choir fail to attract the crowds, and thousands heard the Word of God. The afternoon turned too wet for any open-air work to be done; so at six an informal meeting was held, and praise and prayer and testimony. Then followed what will make the Derby night of 1894 ever memorable to those who took part. Some fifty of the cabmen on strike had come to Epsom with their boxes to solicit help for the Strike Fund. They met with anything but a kindly reception on the Downs, and had grown disheartened. They came to the Coffee Palace and Mission premises wet through, and sad and hungry. Miss Alexander made arrangements that a tea should be given them. While this was being got ready, they were ushered into the hall; hymns were sung, and earnest sympathetic addresses were given by some of the brethren, pointing them to the source of all comfort, help, and life. After tea Miss Alexander gave a brief address, that will dwell long in the memory of all who heard it. The dear fellows, as they left us, showered blessings upon our heads.

On Friday evening there was a meeting for praise and testimony at the hall, showing what wondrous things God had wrought during these race days. One interesting case may be mentioned. On Thursday morning a young man drew near with his mother and father; a brother spoke to him. "I don't believe there is a God," said the young man in reply. This led to conversation, and at length the poor fellow broke down. "I have never had anyone to lead me to the door of heaven as you have done, and now I enter in." He left the course rejoicing in his Saviour.

Never before have we found a better spirit of hearing or men and women more willing to receive the Word, whether spoken, sung, or in the form of the often-despised tract. Even bookmakers and tipsters asked for some, one saying, "I always get as many as I can for my wife and children; all want to see and read them."

## INTERVIEW WITH MR. NIX.

If Christ were living now in London, in human form, would He go and preach his Gospel on the Epsom racecourse? Mr. Josiah Nix at any rate thinks He would, and it is a great grief to that enthusiastic evangelist that so few of those who are supposed to be the special servants of Jesus Christ—the regular ministers of religion—descend from their pulpits and carry their message right into the midst of the seething masses who need so sorely to hear and to obey that message. Only three ordained ministers joined the band of fifty odd workers last week, which, under Mr. Nix's lead, held a part of the fort on Epsom Downs during the days of the racing. To glean some particulars of the week's work (says a representative) I made a call on Saturday morning at 124, Gower-street, where I found Mr. Nix brimming over with good news, and anxious to tell it out for the encouragement of others.

"I suppose you had a good time?"

"Better than ever; it has been the best year at Epsom we have had. There were so many interesting features that I hardly know where to begin. We proceeded on the same lines as in former years. What strikes me most of all at Epsom is the readiness with which copies of the Gospel are accepted; without any exaggeration there seems a positive thirst for the Word. It looks the most unlikely place in the world for such a sign, and yet we found it so. I have never had a sufficient supply of Gospels to meet the call for them. I had to restrict the workers, as they went forth from the tent, to twenty or thirty, and sometimes only ten copies. People of all grades ask for them. I wish some friend or friends would send to me at once 50,000 copies for our race-course work."

"What about the Mission to the race-courses throughout the kingdom that you broached last year, Mr. Nix?"

"We have now definitely started it. We will welcome members of all the Christian Churches, the only qualification being an intense desire for the salvation of their fellow-men. The annual subscription is half-a-crown. Information will be forwarded to all who communicate with me. We hope soon to have representatives on every race-course. I have three men in view who are admirably fitted for the work, and whom I desire to see entirely devoted to it. One is a redeemed prize-fighter, the second is an ex-nigger-minstrel, and the third is an old sailor. I hope the friends of Gospel work will enable me to set them free for this service."

"Now, Mr. Nix, will you tell me some of the specially interesting points to which you have referred?"

"First of all, let me say that on the Saturday night before Derby week, my wife went to the prayer-meeting we had at Craven Chapel. She was much moved when there, and it was strongly impressed on her that the Christian women of England might do something to save their brothers from the awful curse of gambling. She is anxious to see a Women's Auxiliary formed to this Racecourse Mission. They might make and collect articles for an annual sale of work, and in other ways gather funds.

"Another thing that encouraged me immensely happened late on the Monday night, just when I arrived at Epsom station on my way to the Downs. The friend who drove me to the tent told me, as soon as I got into the trap, that a man got up in his chapel near Epsom a few weeks ago and said: 'I have travelled all over the world, but I had to come to Epsom races to get converted. Last Derby day I went into the Gospel tent and gave myself to Christ. I have been baptized, and have joined the church; my wife has been converted, and has joined the church; my daughter is converted, and she is also joining the church. So I am thankful to God for the Gospel on Epsom Downs.' This news set me on fire even before the work of the week began.

"One of the most delightful incidents of the Mission," continued Mr. Nix, "happened on the Tuesday morning. You know that Miss Alexander, of Epsom, has for over thirty years taken an active part in helping the Open-air Mission to carry on this work on the Downs and in the town. On Tuesday morning this year we had a united prayer-meeting in the tent. There were members of the Open-air Mission and of the London City Mission with us, and we joined in supplicating the Divine blessing on the preaching. Miss Alexander gave us a very interesting account of the work of the past thirty years, and spoke warm words of encouragement to us. I was glad of the opportunity of expressing my own gratitude to God, and to Miss Alexander, whose zeal and devotion in the past had made it possible for us to take up the work under such favouring circumstances. The spirit of prayer was in the meeting, and we were all greatly refreshed. This gathering led to a friendly interchange of speakers also on the race course. I went and spoke with the Open-air Mission band, and some of their representatives came and spoke in our ring at another part of the course, so that we presented a united brotherly front to the common foe. Nothing would rejoice my heart more than to see these brethren also have a tent on the Downs; there is plenty of room for a thousand of us."

"I am sure, Mr. Nix, the readers of The Christian will be delighted to hear what you have just told me; such friendly co-operation and sympathy are what we want to see more of in all our Christian work. Had you any seasons of special interest during the week?"

"Indeed we had. Speaking generally I may say that we were received in a very marked way by the people. The crowd on the Downs was of a rougher sort this year than ever before in our experience. Many things were stolen by the rough youths, and raids were made on the refreshment booths during the absence of the police, but no attempt was made to molest us in any way. Many of the bookmakers expressed their pleasure at seeing us again, and said that we were doing a lot of good.

"One thing that struck me was the spirit of deep conviction that seemed to fall on the people who listened to us. Let me give you one instance. A very clever conjurer heard the preaching, and the spirit of conviction so took hold of him that he could not continue his tricks; in spite of his wife's protestations he packed up his things and came down to the tent. On Derby Day, after the great race had been run, the rain began to fall. A crowd flocked into the tent for shelter; and what a time we had! People were in tears in all parts of the tent. The climax came when this conjurer, who had been praying in one corner with a worker, came to the front, signed the temperance pledge, and addressed the crowd from the platform. He told them he had been convinced of sin outside, and had come to the tent. Now he believed that, in answer to his prayer, Christ had pardoned his sin. He asked them to pray for him, that he might be true to God. Others declared that they meant to lead a new life, and altogether we had a blessed and delightful time.

"Friday, the Oaks day, will stand out in the memory of the workers as the most remarkable day we ever had at Epsom. I have never witnessed in connection with any Gospel services anything like the power that appeared to attend the Gospel message. When we sang, or prayed, or spoke, the people seemed as if they could not help themselves. While we were having prayer in the tent, one man came and looked in with the tears streaming down his face. I sent a worker to speak to him. The man had a large amount of money in his possession. He said he would give anything if he could get peace in his soul. I am not certain if he went away satisfied, but he said his mind was fully made up that he would not rest till he had secured peace with God, and I feel convinced that he will become an earnest Christian. Two ladies, beautifully dressed, who listened, seemed rivetted to the spot, as though it were impossible for them to move. One of the workers went and spoke to them in a kindly, courteous way, when they burst into tears. I believe both were soundly converted.

"It has been our rule to leave the tent, to return to town about 3 o'clock on the Friday, but this year the Spirit of God was so manifestly working with us that we could not get away till half-past four, even then we felt very loth to leave the spot where God had blessed our labours so abundantly."

"I suppose, Mr. Nix, you were well supported by your helpers?"

"Yes, they were a body of earnest, devoted men. One of those who spoke first on Tuesday morning said:—'Four years ago I came to this course to see the races. I saw some young men, dressed in light coats and white hats, singing, praying, and speaking. An invitation was given to come to the Gospel tent. I went there, and I heard them say that they found in Jesus Christ entire satisfaction. They said they did not want to put any money on horses; they did not find it necessary to have a pack of cards, or to frequent the theatre, in order to be satisfied. I said to one that satisfaction was what I wanted, and what I hadn't got. I was told I could get it for the asking. I did ask, and I found it. I felt it my duty to come to Epsom this year again, not for the races, but to tell the people as I tell you that Christ has entirely satisfied me, and that He will satisfy you if you ask Him.' The workers were delighted by this unexpected testimony."

"Well, Mr. Nix, it seems to me you have good grounds for being in a very thankful mood. One closing question: Do you think there are any signs of a waning public interest in the races?"

"As I told you, the crowd this year was rougher than before. The respectable middle-class people are not attending as they used to do. When we first began work at Epsom there were at least twenty coaches drawn up in line the night before the Derby; this year there was *only one*. The thing seems to be changing. The majority of those who go now go, I should say, to try and make something. But these men cannot make money out of one another, so I am in great hopes that the thing will drop and ultimately die."

# The Late MR. F. C. BLAND.

WE have already recorded in these columns the death of this beloved and honoured servant of God. In failing health for some time past, Mr. Bland's last illness seized him at Weston-super-Mare, where he had spent the winter. From there he was removed to Rosary-gardens, South Kensington, the residence of his son, Dr. A. R. Hamilton Bland, under whose care he remained until he "entered into rest" upon April 5.

Born in 1826 at Derriquin, upon the Kenmare river, county Kerry, where his family had been settled for generations, Mr. Bland's early life was spent in Ireland, and in due course he entered Trinity College, and received his degree in Arts from the University of Dublin. At the comparatively early age of twenty-three he married the lady who now survives him, and who has been in no mere conventional sense his companion and friend and fellow-helper through all the vicissitudes of five-and-forty years. On his marriage Mr. Bland settled at Derriquin, devoting himself in part to the management of the estate, which under his care emerged from the barbarism in which many parts of Ireland were sunk at the time of the potato famine, and in part to the amusements and hospitalities of an Irish country gentleman in a county as noted then for its social pleasures as it is famous at all times for its extraordinary natural beauties. A man of commanding presence and charming address, Mr. Bland was a special favourite with his fellows, and among the tenantry his word was law. Throughout the estate, indeed, his rule was a "benevolent despotism." In 1859 he served the office of High Sheriff for Kerry, and at the time of the revival in the South of Ireland he held a prominent position among the gentry of the county.

The chief incidents of that revival we have recently recorded in the notice of the late Mr. Mahony, of Dromore Castle, which appeared in The Christian of February 16, 1893. Derriquin and Dromore were neighbouring estates. Mr. Bland and Mr. Mahony had known each other from infancy, and their mutual affection was like the love of brothers. Early in the year 1861 some earnest words, spoken by Mr. Mahony at a gathering of parochial school children at Dromore Castle, made such a deep impression on some of the adults present, that meetings for prayer followed. One and another became deeply anxious about eternal things, and soon an increasing company of the peasantry were rejoicing in new found blessing. The Ulster Revival of 1859 and the Dublin awakening of 1860 had failed to make any sensible impression upon the people of the South. But God was about to work among them in his own way. A friend from a Midland county, hearing of the work, paid a visit to Dromore, bringing with him Mr. C. H. Mackintosh, whose ministry by word and pen has helped so very many. A meeting was arranged, and the closing passage to the 2nd chapter of the Epistle to Titus was his subject. Among the number who attended were Mr. and Mrs. Bland, and both of them were brought to Christ by the word.

In those bright days of the early revival there was a striking freshness and power about the testimony. As in Apostolic times, the convert not infrequently became a witness and a minister at once, seemingly as the natural outcome of the blessing received. Boon companions and bosom friends in the recreations of their boyhood, and in the pleasures and pursuits of their early manhood, Bland and Mahony now became united in preaching Christ to their friends and neighbours. The blessing spread among the gentry, and at the summer assizes at Tralee eight members of the grand jury took part in public meetings for the preaching of the Gospel. And the fruit of that work still lives. Many Christian homes there are in Munster where "the Kerry Revival" is reckoned as the epoch of their spiritual blessing. And not in Ireland only, but in every land, there are those whose Christian life began in that favoured time, or is the fruit of the ministry which God then raised up in the castles and cottages of Kerry.

*(From Photograph by Mr. Chancellor, 55, Lower Sackville Street, Dublin.)*

Towards the close of that year Mr. and Mrs. Bland visited London, intending to return for the coming of age festivities of the eldest son of one of the principal noblemen of the county. But God had lessons to teach them and work for them to do. Mrs. Bland fell seriously ill, and a prolonged sojourn in the South of England became a necessity. Settling in Plymouth, Mr. Bland at once set himself to seek opportunities for evangelistic work. He invited Mr. Shuldham Henry, whose death we so recently recorded, to join him in this effort, and during the winter a series of crowded meetings, held in the Mechanics' Institute, resulted in blessing to untold numbers of the hearers. At this time Mr. Bland was brought into contact with some of the most honoured and eminent of the leaders of the old Revival. From them he learned the secret of Bible study, and by their ministry he was grounded and established in the faith. When, therefore, Mrs. Bland's recovery enabled him to return to his home in Ireland, he was already a mature and steadfast Christian, deeply taught in the Scriptures, and fitted for the higher ministry of the Church of God.

Many who will read these words will be ready to speak of help received from him, and vastly greater is the number of those who, though perchance they never even heard his name, have profited indirectly by his ministry. For he was a teacher of teachers. During Mr. Moody's well-remembered meetings at the Opera House in London, scarcely a day passed that he did not spend an hour with Mr. Bland over the Bible. "Mighty in the Scriptures," might well be written in his epitaph. Not that he himself would have tolerated the suggestion. In a conversation with the writer many years ago, he indicated what he would wish to have recorded on his grave. "Just my name," he said, "and this one word, 'obtained mercy.' It is but one word in the original," he went on to say, referring to 1 Peter ii. 10. "What a pity it is we can't render it simply 'mercied.'"

The words were spoken in the course of a ramble over the hill above Derriquin Castle. It was near to his favourite view-point, and what a view it was! unsurpassed even in a country so far-famed for the varied loveliness of its scenery. Eastward the river narrows towards Kenmare, presenting all the exquisite beauty of an inland lake; westward it widens towards the ocean, with all the grandeur of the mighty sea, the sunlight flashing on the distant breakers of the Atlantic. "My wife and I used to stroll up here every Sunday afternoon," he said, "and sit together looking out upon the view. But always a strange feeling of sadness came over me; I felt there was something wanting, I never knew what. The first Sunday after we returned to Derriquin we came here again as we used to do. Everything was just the same, but the feeling of emptiness was gone; I had Christ, and my heart was satisfied, and at rest."

Mr. Bland's was a singularly interesting personality. Naturally haughty, intolerant of opposition, and quick to resent an injury or a slight, grace so changed him that not a few who think they knew him thoroughly would describe him as one of the gentlest and humblest of men. Profoundly versed in the truth, he was ready to listen even to a child who could tell him anything about the work or the Word of God. The Bible was the study of his life, a light to his feet, a lamp to his path, the food of his soul. His greatest delight was in searching into its unsearchable treasures. The spirit of the precept of Deuteronomy possessed him: "Ye shall lay up these My words in your heart and in your soul. Ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Though intensely practical, impatient of mere hair-splitting, and intolerant

of all new-fangled doctrines, no examination of Scripture seemed to him too minute. He was an enthusiast in what is the true "higher criticism"—not the surface-peddling with words which has arrogated to itself that title, but the patient prayerful searching into the deep things of God, comparing spiritual things with spiritual, and interpreting Scripture by Scripture. The foundations of his faith were thus secure in "the living and eternally-abiding Word of God," far below the level disturbed by the shallow tapping of the critics. His mind was saturated with the truth of Scripture. Type and prophecy and narrative and doctrine blended in a spiritual atmosphere which he breathed and lived in. To him the Bible was a unit, every page of it having its bearing on the rest, and forming an essential part of the revelation.

And the manner of his communicating the truth to others was thoroughly characteristic of the man. There was neither effort nor artifice in any address he ever gave. If addressing a thousand people he spoke in the same natural unaffected manner as when talking with a friend at his own fireside. There was nothing whatever of oratory about his speaking; nor of eloquence either, save that sort of eloquence which is never wanting when in apt and simple words a man gives out what he believes and feels. Pathos there was certainly, and it added a special charm to his words. And above all there was an intense reverence about him. He had great thoughts as to what was due to God. Possessed with a keen sense of humour, and a mind as playful as a child's, anything of levity in Divine things was utterly repugnant to him. And yet there was no austerity about him to repel, nor a trace of asceticism. All his dealings with God were in the spirit of a man who loved and trusted Him implicitly, and who knew that he was himself beloved.

And he loved His people, too. Unswerving in his devotion to truth, and keenly alive to the importance of the minutest detail of Christian doctrine, his heart was with all who loved God, however widely they might be separated from him ecclesiastically. The testimony of his life might have found expression in the words of the 119th Psalm, "I am a companion of all them that fear Thee, and of them that keep thy precepts." Here is an extract from a characteristic letter—one of the last he ever wrote—written five weeks before his death, and addressed to one who for three-and-thirty years enjoyed his closest friendship, and very special fellowship in the work and truth of God. He wrote:—

I thank God that you are not rusting out, nor as yet wearing out; and that you are still ready to help in every conference of godly men, and of all denominations. And, more to be thanked for still, that you continue to preach the grand but simple Gospel of the grace of God. May you never get beyond it! My own strength of body and mind is failing, and I am always regretting that I did not use both more while I had them. But I can still take a meeting—indeed, preaching is the only thing that does not tire me.

Little he thought as he penned the words that his public ministry on earth was closed. The illness which proved fatal soon took possession of him, and his strength failed so rapidly that even the visit of a friend was generally more than he was able for. But the word of Christ "dwelt in him richly," and with the full consciousness that he was dying the calm confidence of faith never forsook him. His last days on earth were clouded by much physical depression and discomfort, but his peace with God remained unbroken through it all. His death has left a great blank in many hearts, for he was a man greatly beloved.

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## HOW BOYS ARE RESCUED.

The rescue-preventive work of the St. Giles' Christian Mission is steadily maintained with continued encouragement. The temptations of this great city sadly involve many lads, weaving full often around them a net from which, unaided, escape seems impossible. Happy those who find such a helper as Mr. Wheatley, whose keen judgment and wide experience usually enable him to discover some practical method of aiding the boy who has done wrong, to redeem his character and find an honest living.

As we write, there are before us a number of letters from employers, parents, and rescued lads, all testifying to the genuine results which have followed the efforts of the mission to snatch promising young culprits from criminal habits.

Here is one from the grateful mother of a boy caught stealing. She tells how her heart had been breaking over her son; how he had got into the power of those who were using him for their own vile ends; how promptly Mr. Wheatley took up the case when put before him; how the lad was committed to the charge of the Mission (under the First Offenders' Act); how the kindness shown seems to have touched his heart; and how well he is now going on. "It is," she comments, "quite a pleasure to have him in the house now."

In another letter an employer tells of the steady and satisfactory conduct of a lad rescued by the Mission, and now in his works. He has tested him in various ways, and found him, he says, reliable and trustworthy.

An instructive illustration is afforded by another letter of the way fresh victims are found and corrupted by tempters. A country lad was tramping up to London to seek work. On the road he met a man who interested himself in him, and promised to get him work. The story reads like a chapter from "Oliver Twist." Before the lad knew what was wanted of him he found himself at dead of night outside a country mansion, and compelled by violence to take part in breaking in. One act led to another: till at length the victim escaped and got into Mr. Wheatley's hands—being directed to him by a policeman. This boy is now doing well, and is beyond the reach of the tempter he had learned to dread. Without such Christian aid he must have sunk into habitual crime. His parents, in the quiet country cottage, write in touching terms of their joy over their boy's rescue.

The four Boys' Homes maintained by this Mission are full of just such lads, saved in time. The work goes on vigorously and well; but the enemy is also busy. Many boys are lured into wrong-doing, and to save them the work must be kept in an efficient working condition. At present it is greatly pressed for funds. Surely, were its actual results fully understood, this could not be. Information may be had from the director, Mr. William Wheatley, St. Giles' Christian Mission, 29, Brooke-street, Holborn, London, W.C.

## SIR A. BLACKWOOD MEMORIAL FUND.

Sir,—As you kindly inserted a letter from me a few months ago, calling attention to the fund that is being raised to endow a bed in the Mildmay Mission Hospital, Bethnal Green, in memory of Sir Arthur Blackwood, and to be named after him, it may interest your readers to know that by God's blessing that appeal brought in considerable help. The sum has now reached a little more than £700, and it is hoped that by the time the Mildmay Conference is over at least £1000 will have been collected. This would authorise the naming of a bed in Sir Arthur's memory, though fully to defray the cost of such an endowment would require £1500.

Working men and others have availed themselves of the idea of collecting cards, and thus many small donors have felt it a privilege to contribute something.

If any of your readers purpose sending any further help it would be gladly acknowledged by Col. J. F. Morton, Conference Hall, Mildmay Park, London, N.

Joseph Tanner.

## "PRECIOUS SEED."

This is the highly appropriate title under which Mrs. Robertson, hon. sec. of the "Association for the Free Distribution of the Scriptures," sends forth her booklet telling of the operations of the society for the past year. As usual, the report chiefly takes the form of extracts from letters written to the secretary by the workers throughout the world who have shared in the bounty of the Association, and have acted as its willing agents and almoners. Of a truth, this simple and unpretending but most practical organisation "sows beside all waters," to use the Eastern simile, and the fruit appears unto eternal life. The letters cited, giving many instances of blessing through the reading of the Scriptures, come from China, India, Africa, Russia, Syria, and all parts of Continental Europe. Here is a very gratifying note from a lady missionary in India:—

"By your kind gift I have been able to give a copy of the New Testament to every one of my Zenana pupils who can read, and the light from God's holy Word will, I am sure, shine in many of the dark Zenana homes. During my missionary tour last winter I visited a number of villages where a white woman had never been before, and distributed several New Testaments and copies of the Gospel. In one of these villages I offered the Gospel of St. John to an intelligent-looking Mahommedan, and said if he could read it he might keep it. To my astonishment he stood up before a big crowd of Mahommedans and Hindoos and read a chapter aloud. There was perfect silence the whole time, and the audience seemed very much interested.

"I have given a copy of the New Testament to every Christian girl in the village schools who is able to read it fluently; but the very first that I gave away was to the Mahommedan railway official at one of our out-stations in the district. He said he had received his education at a mission school in Lahore, and through reading the Gospel of St. John he had accepted Christ as his Saviour, and wished to be baptized. I gave him a copy of the New Testament, and told him he was to ask the missionary from whom he first heard the Gospel message to baptize him. Thus the seed is being sown in our vast field, and we may expect an abundant harvest, as we know that God's Word shall not return unto Him void."

An interesting account is from the pen of our friend, Dr. Baedeker, with respect to distribution in Siberia. With that work our readers are tolerably familiar. Mrs. Wall, of Rome, reports as follows:—

"The work of the free distribution of the Word of God has been carried on very regularly. We have been sending out by post seven or eight hundred Gospels every week during the past winter, and many very interesting letters have been received from Jews, who, having read one for the first time, have been convinced, and desire to be instructed. There are several little companies of truly converted men who meet in places where no evangelist has been, to read God's Word and pray together.

"Just before we left Rome, a man came to us from a village about thirty miles off to be baptized. He said: 'Last November my uncle, who was a priest, died and left me all his books. In looking over them I found two copies of the New Testament.' When he saw those we sent out, he said they were exactly like them, so it is not improbable the priest had asked the loan of them from the doctor or chemist and kept them. This man had never before seen the New Testament; his curiosity was excited, and he read it until quite convinced it contained the truth. He lent the other copy to a smith in the same town; they both felt their need of further instruction if they were to be useful to others. For some time they read regularly together, but could hear of no one to whom they could write on the subject. At last, when speaking to some of their friends, they found the latter had just then received copies of the Gospel of St. Luke with Mr. Wall's address enclosed. This Christian man was delighted. He wrote at once asking that someone might be sent. One of our evangelists went, and was rejoiced to find this man and his wife and their friend truly converted, and willing to bear reproach for Christ."

These are samples of the kind of fruit that is constantly appearing in connection with this effort. Need we say more to commend the work to the best sympathies of our readers?

## WOMEN AND THE DRINK TRAFFIC

In connection with the Metropolitan Women's Total Abstinence Union a great meeting was held on Friday evening in the Queen's Hall, Langham Place, W. Sir Wilfrid Lawson, who presided, opened with a vigorous and characteristic address on the temperance movement, and the special objects of the present meeting in demonstrating the evil effects of the drink traffic in all parts of the world where the British flag flew.

Mr. W. S. Caine, M.P., moved: "That the traffic in strong drink, as now carried on by merchants belonging to our Empire, and by the Governments of India and of the Crown Colonies, has become a source of demoralisation in almost all parts of the globe, and is proving a serious stumbling-block to the progress of the Gospel and of civilisation." Speaking of the consumption in the colonies of alcohol, opium, and Indian hemp, he said, with regard to the last-named, that the three worst Governments in the world—the Turkish, Egyptian, and Greek Governments—prohibited its use; yet in India the Government derived revenue from it. The Government of India was the potboy of India. If we were going to convert India, we should have to live Christian lives and govern the country upon Christian principles.

Canon Barker held that it was incredible that a Power like ours should own that it was mainly dependent for its finance upon the sale of a commodity which was notoriously the cause of the crime and poverty of the people.

Rev. H. Hackett, of Allahabad, remarked that it was incorrect to suppose that England had introduced intoxicants into India, as for ages past the natives had manufactured strong drinks and deleterious drugs. Nevertheless, England was now in India with the Bible in one hand and a bottle of whisky in the other.

Mr. Fred. Sessions, speaking of Ceylon, said that while the merchants were to blame in Africa and other places, the people of this country could not escape from the fact that wherever liquor was sold under the English flag the Government was a partner with the merchant in the traffic.

Mr. T. P. Whittaker, M.P., moved: "That in the interests of Christianity and humanity the facts bearing on the traffic and its results should be made more generally known to the people of England and other countries, with a view to the formation of a sound public opinion, and eventually to the passing of legislative enactments for the repression of such traffic." It did not matter, he said, who sold the drink; it was always an evil. They must not blame the colonial merchants, for they were only selling what millions at home were consuming.

Mr. T. Morgan Harvey remarked that what was morally wrong could not be commercially right. He trusted that the time was coming when we should see a brighter state of things both at home and abroad, and when the name of "Englishman" would no longer be a reproach among the dark and benighted tribes of Africa.

Rev. Dr. Theodore Cuyler, in the course of a stirring address, declared that never would the cause triumph till the pulpits of Britain thundered against the drink curse just as they had once thundered against the slave traffic. They must educate, educate, and educate until the walls of the Parliament House heard the voice of the nation crying, "Down, down with the traffic that ruins homes!"

Dr. Harford-Battersby, speaking of West Africa, confessed that this country was pursuing a short-sighted policy in introducing drink instead of useful commodities into Africa. Rev. J. Grant Mills, representing the Native Races and Liquor Traffic United Committee, said that, as the result of the Brussels Conference, in every part of Africa within the Zone of Prohibition—which included about one-fifth of the habitable globe—the drink, wherever it had not yet penetrated, was absolutely prohibited, both as regarded consumption and manufacture.

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CLOUDESLEY INSTITUTE, ISLINGTON.—Mrs. Paton, the hon. sec., writes:—Our funds just now are very low, and our needs are many. You will, however, be glad to hear that the Lord is graciously blessing the work, especially amongst our younger members, many of whom are renouncing the vain pleasures of the world and yielding their hearts joyfully to Christ. Our junior branch is also full of encouragement, and there are signs of spiritual awakening amongst the dear children, who are taught and watched over by our own Christian members.

## SOUTHERN BAPTIST ASSOCIATION.

Some very hopeful facts appeared in the letters from the churches which were read at the Southern Baptist Association meetings held at Poole last week. The number of churches in the Association is now fifty-seven. Of these only fifty-two had sent in reports; and the net increase of membership in these was over 248, an average of 4¼ members per church. Christian Endeavour Societies were mentioned as being in many cases a source of addition and strength to the churches. As many as *six* of these societies had been formed during the year. It is evident that the Y.P.S.C.E. is the long-desired missing link between the Sunday-school and the church. Its methods are especially adapted to interest young people, to deepen their devotion to Christ, to strengthen their attachment to the churches, and to train them for future usefulness. The preachers and teachers and missionaries of the future will to a large extent be found among "the Endeavourers."

So far as the foreign missionary work of the Association is concerned, the report showed an increase of £100 for the Baptist Missionary Society. But there was little encouragement in this fact. Of the total amount given by the associated churches, about £800 was from *four* of the larger churches: while the remaining fifty-three churches averaged only £12 per church. As some large and fairly wealthy churches are included in these fifty-three, the statement cannot be regarded as satisfactory. There was an additional melancholy in the tone of the Foreign Mission secretary (Rev. G. Short, B.A., of Salisbury), because he knows the very grave crisis the committee of the Baptist Missionary Society have to face. The continuance of the work at its present strength is becoming an absolute impossibility without a very much larger income from the churches. That there is money in the churches is clear from the fact that during the year something like £7000 was raised by the Associated Churches for new buildings or enlargements of old ones. This is good; but if it can only be done by neglecting *the* work of evangelising the world for which the churches exist, it is doubtful whether it will count for success in the great day.

There is no doubt that the churches could do more by the adoption of the Prayer Union scheme which Pastor Geo. Wainwright, of Bournemouth, recommended to his brethren. The church which he represents is burdened with a debt which requires for interest and repayment of loan at least £150 a year. The building is situated in a rapidly-growing district, making demands of a home missionary character, which the members are not slow to meet. Their membership is only about 200; and yet we believe they are the largest contributors to the Baptist Missionary Society of any church in the Association. Why should not other churches, less heavily burdened with difficulty, attempt the work on similar lines? We understand that an elaborated Prayer Union scheme has been started by the Baptist Missionary Society. What fruit does it bear? If, in its more elaborate form, it is found to be unworkable, why should not the original and simple method be adopted?

In our judgment the scheme, so far from being open to objection, has everything to recommend it. The complaint of our missionary societies has long been that the churches have too much left this work to the societies, that interest in mission work has been too spasmodic, that contributors have been too few, and that individual members of the churches have not realised their own responsibility. All these difficulties are met and overcome by this scheme. Every member in the Prayer Union rejoices to know that missionary work belongs to him; prays each day for some mission field, and for the missionary in whose support he has a share; and when the quarterly letter from the missionary is read finds his interest grow deeper still. If older methods have failed, and are failing, why ignore one which has already existed for between two and three years, and has borne such excellent fruit? Wisdom would say, Adopt this scheme, or find a better.

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AS A HEALTH RESORT for persons afflicted with rheumatism, Mr. Cheyne Brady commends Yverdon, on Lake Neuchatel. It possesses a sulphur spring, whose waters are identical with those of the Pyrenees, a bath establishment, and is the residence of a renowned specialist for ear and throat affections. The situation is picturesque, and it is only 25½ hours from London.

## THE SOUTHERN FREEDMEN.

I have returned from another winter's tour through the Southern States on behalf of the Freedmen. All along the line God has honoured his Word to the salvation of large numbers. I held meetings in New York, Dudley, N.C., Raleigh, Oaks, Hillsboro', High Point, Hampton, Va., Washington, D.C., Athens, Ga., Macon, and Thomasville. At Howard University, Washington, Dr. Rankin, Principal, twenty of the students professed faith in Christ, including a doctor.

At Hampton Normal and Agricultural Institute, where there are 1000 students, teachers, and instructors, all busily engaged in various branches of trade, from the saw-mill down to stocking knitting, organised by the late General Armstrong, we had a time of reaping during the week of prayer, about sixty of them being blessed, including four young Indians and fourteen young Indian ladies; the remainder were coloured.

All Hillsboro', N.C., the Baptist Church was filled to overflowing at each service, men left their work and came in from the country nine miles or more, and so eager were they to hear the Word, they stood around the doors and the windows, which were thrown open for the purpose, and the power of God rested so manifestly upon the crowds that they fell down moaning and groaning for mercy as many as fifty at one service. Such a time of revival had not been seen since before the war. One special feature of this winter's work has been not only the large number of young people being converted, but likewise "long-time mourners." One lady was converted after being anxious thirty-three years, and another after forty years of uncertainty and fear of being cut off in her sins; also three old grandfathers who had "mourned" the most part of their life. Three young men who were converted at the meetings have already given themselves to the study of the Word, and are going to be missionaries to their own people, and a young lady from Mobile, Ala., is now on her way to Africa to help swell the ranks of the noble army of courageous workers among her dusky brethren. Converts of years ago are going on steadily living for God.

Thousands own land and homes of their own, and are thrifty, industrious, and intelligent people. The one-roomed log cabin is giving place to the four-roomed frame house, and the people of the South or North cannot but admit, after the closest observation, that no race on earth has made such rapid strides and progress during the last twenty years as the negro in the sunny South. Lynching is an awful crime, a blot on the American nation, of every-day occurrence; the people hear or read of it so commonly that it is received as any other portion of daily news. I hope the tide has turned, for some mayors and governors are determined to put a stop to it if possible, and are working to that end.

James Wharton.

*5, Ainslie-street, Barrow-in-Furness.*

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## THE WANDERING JEW.

Far, far from Zion, far from God,
And suffering still the chastening rod;
Hopeless and homeless, meets your view
A little, weary, wand'ring Jew!

No Saviour's name, no worship sweet,
No Father's love, no mercy-seat—
Blessings his nation brought to you—
Now glad the little weary Jew!

O Christian Gentiles! can you hear
That Gospel to your souls so dear,
And yet no sympathy from you
Await the little wand'ring Jew?

Or canst thou view the Eastern star,
Which brought the wise men from afar,
And whilst it shines so bright on you,
Forget the darkness of the Jew?

Or canst thou hear thy God's address,
"Who blesseth thee, I'll ever bless,"
And yet refuse the tribute due,
To teach and cheer the little Jew?

Anon.

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MR. W. H. OMWRA, a Japanese merchant, who has recently been making a stay in this country, is now returning to Japan. He was met on Friday evening by some friends, at the Conference Hall, Eccleston-street, and earnestly commended to God in prayer in view of his future Christian work in his native land.

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## THE EVANGELICAL ALLIANCE.

At the recent General Assemblies in Edinburgh Mr. A. J. Arnold, general secretary of the Evangelical Alliance, had the opportunity, by special invitation, of giving addresses on the subject of religious liberty, particularly with reference to the persecutions of the Stundists in Russia. The object of these addresses was not only to evoke the sympathy of ministers and Christian people generally in Scotland, but also to urge the importance of earnest prayer to God on behalf of his suffering people in Russia. Mr. Arnold explained that in a recent interview with some of the Russian exiles he had been asked to urge upon British Christians the need for earnest prayer to God on behalf of these oppressed people. The brethren, with whom the secretary of the Alliance had a long conference, came to the conclusion that the Evangelical Alliance could not do better than follow the course it had hitherto adopted, seeking privately to bring influence to bear upon those in authority in Russia, with a view to staying the persecutions, and also continuing its beneficent efforts to alleviate the physical sufferings of the Stundists and their families. It was felt, however, that the most important work to be done was for the Evangelical Alliance to seek to evoke wide and sympathetic prayer in regard to the matter. Dr. Baedeker, who has recently returned from an extended visit through Russia and Siberia, fully confirmed the views of the brethren, who said to Mr. Arnold that the Stundists had come to the conclusion that "their only hope now was in God." It was very opportune that this subject should come before the Assemblies this year, under the presidency, in each case, of a member of the council of the Alliance. Both Dr. Marshall Lang and Dr. Douglas have long been associated with the Evangelical Alliance, as members of its council and as frequently taking part in its annual and international conferences.

At the general assembly of the Church of Scotland, Mr. Arnold was included as a speaker in the programme for the morning session of May 29, but owing to important discussions upon home work, foreign matters were deferred to the evening sederunt. At this meeting, Dr. Marshall Lang, ex-Moderator, presided, and the statement made regarding the prosecution of the Stundists elicited many expressions of sympathetic interest. Two or three instances were given as showing the kind of work the Evangelical Alliance had been able to accomplish with its special fund raised for the relief of the suffering Stundists last year, and which amounted to about nine hundred pounds. At the the conclusion of the address, Dr. Marshall Lang was requested to express to Mr. Arnold the thanks of the assembly for the information he had given, and also to assure him of the deep interest of those assembled in the great work of the Evangelical Alliance, and particularly in its efforts on behalf of persecuted Christians, not only in Russia, of which an account has just been given, but also in many other lands. Dr. Lang voiced the feeling of the assembly when he stated that they would pray earnestly for God's blessing to rest upon this important work.

At the Free Church Assembly the chair was occupied by the Moderator, Principal Douglas. The evening meeting of Tuesday, May 29, was a very full one owing to important addresses which were given, but Mr. Arnold's statement was listened to with deep interest, and before he had proceeded far, he was requested by the Moderator, before speaking of Russia, to give some particulars of the efforts of the Alliance in favour of religious liberty in Turkey and Armenia. Briefly touching upon this point, the speaker stated that he was glad to announce an important concession just obtained from the Turkish Government in favour of the Christians at Ordou, who had been deprived of liberty of worship for a long time past, but which was now restored to them by the direct interposition of the Grand Vizier at Constantinople. This was due to earnest representations made by the Evangelical Alliance, and to the cordial support given by Her Majesty's Ambassador at Constantinople. Speaking of Russia, Mr. Arnold gave details of the recent action taken by the Alliance, not only with regard to relieving the sufferings of the families of the Stundists, but also in seeking to bring influence to bear to mitigate the persecutions. Though it was not possible to report much improvement in regard to the state of things in Russia, yet there were some hopeful signs. The speaking concluded by conveying a message from the exiles begging that British Christians would pray earnestly to God on behalf of the persecuted in Russia, pleading that they might be kept faithful and true to the Lord Jesus Christ, and that, even through their afflictions, the Gospel might be extended throughout the Russian Empire.

The Moderator, at the request of the Assembly, expressed hearty thanks to Mr. Arnold for his interesting address, and assured him that the matter which he had brought before the Assembly would have their cordial sympathy and their earnest prayers. Dr. Douglas spoke of his own warm interest in the Alliance, and his high appreciation of the noble work which it had done and was still doing in favour of religious liberty in many lands.

## REV. D. BARON ON TOUR.

Rev. David Baron is taking a brief evangelistic tour among the Jews of Continental Europe. He writes:—"There are 125,000 Jews in Vienna, about one-tenth of the entire population, and there is only one worker in the whole place to testify to them of Christ and his salvation. When one actually goes out into the field—especially in Central and Eastern Europe, where the masses of the Jewish people are found—one becomes painfully conscious how few the labourers are. In Austria there is no religious liberty, and public evangelistic services among Jews or Gentiles are impossible. A good deal, however, may be done privately, and in Jewish work it is the personal intercourse and the individual dealing which is of the utmost importance.

"During my six days' stay in Vienna, I spoke to many groups and individual Jews, and met with some interesting cases. Beneath the superficial rationalism of many I found a longing, a vacant place in the heart, which only God in Christ can fill. Some thankfully accepted German New Testaments; Hebrew is known by very few in these parts. Two days I spent in Baden, a fashionable bathing-place near Vienna, with many well-to-do Jews from all parts, who are there for the "Cur." A venerable Jew from Roumania seemed to have his heart prepared for the message of God's love. Unlike so many Jews at the present time, he seemed to feel

THE BURDEN OF SIN.

'I pray every day,' he said, 'but God does not hear me. I would give half of my possessions to a righteous man who would intercede for me.' A fellow-worker and myself told him of Christ, who is Himself the great sacrifice and great High Priest, who ever liveth to make intercession for us.

"From Baden I went to Pressburg, the ancient capital of Hungary, and a stronghold of modern Judaism. Here is a famous college, at which several hundred Jewish young men study the Talmud and the traditions of men—preparing to be blind leaders of the blind. It was my privilege to tell many of all classes that Jesus Christ is all our salvation and righteousness. From Pressburg I came by Danube steamer to Budapest. Among others on board was a very intelligent Jewish journalist from Vienna, who, with his young wife, was making a tour in the Orient. I gave him, by way of introduction, one of Rabbi Lichtenstein's last pamphlets. After reading the whole aloud to his wife, he came to me, quite enthusiastic about it, saying, 'Oh! if only a few more rabbis in these parts had the courage to speak out in the same manner as this old man!' A Jewish author on board, to whom I gave a New Testament, after reading awhile, came to ask me if he might quote from it in a work which he is writing. I told him that this Book is

THE GIFT OF GOD TO ALL MEN,

and nobody's private property. He was quite delighted. Although a great Talmudist, a man of nearly sixty, he had never in his life read the New Testament!

"I have now been in Budapest five days, and have had many opportuuities of testifying for Christ to some of the 120,000 Jews in this city, and have also enjoyed pleasant Christian intercourse with the few workers for Christ who are labouring here, not without tokens of blessing. This Christian fellowship has been mutually helpful and refreshing. You will be glad to hear that dear old Rabbi Lichtenstein is better in health, and active in the service of Christ. He had been ill, and suffering from the effects of a blow on the chest, which he received from a fanatical Jew in the great synagogue, because when the Chief Rabbi extolled Kossuth as the 'liberator of men,' he replied, 'Not Kossuth, but Jesus Christ is the liberator of men!' One young man, who has come under the Rabbi's influence, has withdrawn from Rabbinical studies, and is now engaged as a journalist, and ready on every occasion to defend Rabbi Lichtenstein."

## THE NATIONAL REFUGES.

The annual meeting of these Refuges for Homeless and Destitute Children proved very interesting. A choir of nearly 600 boys and girls, from the various Homes and Ships connected with the Society, sang several pieces, and gave a display of musical drill.

The report shows that the total number of children admitted into the Refuges up to the end of 1893 was 13,224, viz., 10,993 boys and 2,231 girls, some of whom were born in Ireland, some in Wales, others in Scotland, Italy, France, East and West Indies, Belgium, United States, Canada, Ceylon, and the remainder in various parts of London and the English counties. The total number of children who have left the refuges and ships for service, etc., from their establishment in 1843 to December 31, 1893, is 12,324 boys and girls. The operations of the society comprise:—Shaftesbury House, for 100 boys, 164, Shaftesbury-avenue, W.C.; Working Boys' Home, 164A, Shaftesbury - avenue, W.C.; Fortescue House, Twickenham, for 120 boys; Farm School, Bisley, near Woking, for 150 boys; Shaftesbury School, for 150 boys, Bisley, near Woking; Sudbury Hall School, for 106 girls, Sudbury, near Harrow; Ealing House School, Ealing, W., for 106 girls; *Arethusa*, off Greenhithe, Kent, for 200 boys: *Chichester*, sailing brig, for boys; Sailors' Home, 100, East India Dock-road, E.; Emigration. The boys in the Homes on shore are trained in tailoring, shoemaking, carpentering, gardening, farming, housework, and each Home has its instrumental band. The girls have to do all the household work in connection with their Homes, such as scrubbing and cleaning, washing clothes, making and mending their own garments, and knitting and darning their own socks. In addition to all these duties, both boys and girls are taught in the three R.s, under Government inspection. The total receipts for the year 1893 amounted to £23,511 7s. 10d., and the total payments £24,324 13s. 4d. To meet the requirements of the Education Department, considerable expense has been incurred in structural alterations at the Twickenham and Ealing Homes. There is a mortgage debt still remaining on the London Home. An earnest appeal is therefore made that this excellent Society, which has accomplished so much during the past fifty years, and which is still doing a grand work on behalf of poor and destitute children, may speedily be freed of debt.

The Earl of Jersey, G.C.M.G., presided at the annual meeting, and addresses were delivered by Revs. W. J. Dawson, H. Foster Pegg, P. S. O'Brien, Major Mackenzie, and the secretary, Mr. H. Bristow Wallen, and Mr. H. G. Copeland.

### SAILORS' REST, DUNKERQUE.

The report for the past year says:—The number of seamen frequenting the "Rest" steadily increases; many of the men on weekly boats look upon it as their home on this side of the water. The Bethel services are well attended both on Sunday and during the week. At these meetings more than one poor wanderer has been brought back to the fold. Our efforts to win the sailors from the power of strong drink have not been without success, over forty have signed the pledge and put on the "bit of blue." We trust in the coming year to greatly increase the number, but our efforts in this respect would be more effectual if we could open a coffee bar, which is greatly needed on the docks. Rooms are to let available for this purpose immediately beneath those now occupied. The landlord has offered to do the necessary alterations at his own expense, and we could take immediate possession if the funds were forthcoming.

During the year we have paid over seven hundred visits to ships, and distributed Gospel booklets and illustrated papers, which are always appreciated. Twenty-three bags, filled with wholesome reading (and always a copy of the Scriptures) have been placed on vessels outward bound. Gifts of books, magazines, etc., for this purpose are much needed.

Donald and Alice Stewart MacKenzie.
*Sailors' Rest, Dunkerque, Nord, France.*

## MESSRS. McNEILL AND BURKE.

DURBAN, NATAL.

ON the arrival of these servants of the Lord in Capetown a very earnest invitation awaited them from a number of Christians in Durban, who had been long praying and hoping for such a visit. It was with great joy and thankfulness to God that we learnt that the evangelists had arranged to hold a six days' mission in Durban, beginning on Lord's Day, April 29th. For a fortnight before that date, special meetings for prayer were held in various churches that the mission might be greatly blessed.

The evangelists arrived from Maritzburg on Saturday afternoon, April 28, and in the Council Chambers received a very hearty welcome from the Mayor, and ministers and members of all denominations. Mr. McNeill preached to a crowded congregation in the Berea Presbyterian Church on Sabbath morning. In the afternoon the mission proper commenced by a service in the Town Hall, and again in the evening, which was crowded in every part. The meetings were continued in the same hall each night, from Monday to Friday, with increasing interest, and on the closing night nearly every bit of standing room was occupied. Afternoon meetings were also held in the West-street Wesleyan Church, in the centre of the town, daily from Tuesday to Friday, which were also largely attended, and with evident increasing interest.

The faithful preaching of the Gospel of Jesus Christ in homely language by Mr. McNeill, and the sweet singing of Gospel truth by Mr. Burke, were eagerly followed by the thousands who heard them, and only eternity will declare the impetus that has been given to Christian life, and the number who have passed from death unto life in Jesus Christ. Mr. McNeill did not adopt the usual plan of having inquiry meetings, at which those who have been impressed, or have been led into the light, are dealt with, and their names taken. This many of the workers have felt to be a loss, as they would like to have been able to bring together both those who have been revived and those who have been quickened for further teaching and for aggressive work.

With this object the committee invited Rev. David Russell, of Maritzburg, to carry on the meetings for another week. To this he cordially agreed, and the result has been that many have given testimony to blessings received, mostly those who were Christians before the Mission began, and among these being several ministers of the town. An effort will be made to bring together in a fellowship meeting or mission band those who have got blessing, although a great difficulty exists in that there is not a single undenominational room or hall in the town where they can be gathered together. We trust this may be overcome in some way or other, and we ask for the prayers of God's people that we may be guided aright. A. C. S.

KING WILLIAM'S TOWN.

A short visit was paid to this place, when there were large attendances, and much interest created. A local scribe, after giving an excellent summary of some of the addresses, says: "Mr. McNeill's sermons, on paper, would lack much of the life and fire infused into them by the personality of the preacher. A picturesque speaker, with a wonderful gift of language, and brimful of telling thoughts, Mr. McNeill has a humorous faculty, which frequently comes into play, and smilingly disarms criticism—if critics there be."

The reporter adds: "Mr. J. H. Burke sang hymns with such sweetness and expression that one was tempted to forget the sacredness of one's surroundings, and applaud the singer."

Mr. McNeill, accompanied by Mr. Burke and Rev. W. J. B. Moir, left for Lovedale on May 11. Previous to his departure a *Cape Mercury* representative had a few minutes' chat with the popular preacher, in the course of which Mr. McNeill expressed himself as well satisfied with the results of his South African tour. "We have had a good time everywhere—especially in Capetown and Johannesburg. In Pretoria a two days' mission was extended a week owing to its success. In Maritzburg we had the biggest meetings in the afternoon—crowds of country people coming in. In Durban the enormous Town Hall was packed every night."

Mr. McNeill visits Grahamstown and Port Elizabeth and then returns to Capetown, leaving twenty-four hours later by the *Gothic* for Sydney. He hopes to have concluded his Australian tour early next year and be back in London by February.

## THE R.S.U. JUBILEE.

THE Mansion House was crowded on Monday afternoon by the friends and workers of ragged schools, the meeting being the last of the series held in connection with the Jubilee of the Ragged School Union. From a statement made by the secretary, it was abundantly evident that a very far-reaching work is being vigorously carried on in 200 schools and missions, affiliated to the Union, as well as in various branches carried on by the Union directly. These include the Holiday Homes, the Fresh-air Fund, the Clothing and Feeding of Poor Children, the Drift Children's Mission, the Home Cripples' Band, and many other agencies designed to reach and aid the poorest children.

In the unavoidable absence of the Lord Mayor, Mr. F. A. BEVAN presided, and opened with a clear and comprehensive review of the objects and operations of the Union. Mr. W. BURDETT-COUTTS, M.P., dwelt on the marvellous results of the past fifty years as a prelude and promise of great things to come. The elasticity of the R.S.U. is such that whatever social and religious changes may arise, it will find the right means and methods to employ.

Earl COMPTON referred to various types of philanthropy and showed that real and abiding service was only done by those animated with the love of God. After dealing with several aspects of Ragged School work, and asking urgently for help, the noble chairman closed with a plea to the children to join the Hearts and Hands League and thus become true helpers of the R.S.U.

The Baroness BURDETT-COUTTS moved every heart by a graceful plea, which showed that she is as warmly the friend of the poor and poor children as ever she has been.

Canon FLEMING, Rev. A. J. PALMER, and Dr. PENTECOST followed with eloquent and glowing addresses setting forth the imperative necessity of Ragged Schools to church and nation. Mr. H. ALLCROFT, Mr. W. J. ORSMAN, and Dr. NEWMAN HALL spoke briefly, and the proceedings were concluded.

On Saturday afternoon, the Melbourne Retreat was opened at a charming spot near Loughton. About 500 workers met and spent a few pleasant hours together. It is intended to use this Retreat for sending poor children for a day's outing; as it accommodates nearly a thousand at a time, other school excursions can be catered for.

## GREAT ASSEMBLY HALL.

ANOTHER five weeks' successful mission has been held by Mr. George Nokes in Mr. Charrington's Great Assembly Hall. The week-night meetings were well attended, and on Sundays, as usual, the great hall was filled, many standing throughout the service. Mr. Nokes is very popular in the East End, and is well known in connection with his Pavilion Theatre services during the winter months. He does not hide the fact that he is a working man himself, having risen from the ranks, and now occupies a partnership in a large East End business. He is a faithful exponent of the truth of the Bible, which with the homely illustration from personal experience greatly adds to his taking addresses, which are very much blessed to the souls of his hearers.

Some exceedingly interesting cases have been the result of his visit, and one or two instances will prove that the simple preaching of the Gospel lays hold of the hard hearts of the masses. An infidel who had publicly advocated atheistic principles, was first impressed by the open-air preaching of Mr. Jos. Clarke, and one night he followed the crowd into the hall. That night he was induced to sign the pledge and spoken to about his soul. He declared he was too bad to expect mercy; he was told that where sin abounded grace did much more abound. He left, saying, "I wish I had heard you years ago; I should have less to repent of," and promised to come again. This he did the last Sunday night Mr. Nokes was preaching. At the after meeting, after wrestling with his doubts for three-quarters of an hour, he gave himself entirely to the Lord, leaving saying he would be as valiant for the Lord as he had been for the devil. He is a fine-looking man, had been in the police force, also a valet to an earl, but through drink had lost his situation. He went a week afterwards to a well-known firm for a situation, and when asked for his character, he said, "Sir, *my* character will damn me, but last Sunday I gave my heart to Christ." "Ah," said the manager, "I like your appearance, but that character will not hold good here. I am sorry for you." The convert gives a grand testimony. Friends have since succeeded in getting him something, and he is going on well.

Another case is that of a man who had just finished six years' penal servitude. He had been much impressed while in prison by the preaching of the chaplain, and Mr. Nokes's plain preaching settled him. His face indicates the great change that has taken place. For all these blessings vouchsafed, God be praised.

## AWAKENING AT HAVRE.

I KNOW your readers will be interested to hear of the remarkable religious awakening in the city of Le Hâvre.

Only those who know how very hard it is to rouse interest in the French mind on eternal things can appreciate such a movement. Crowds of infidels and worldlings fill night after night the largest hall of the town, but more remarkable still is the way in which that audience is held spell-bound under the power of God's Spirit and truth. Arrows of conviction are carried home to hearts and consciences that for a lifetime have slumbered. True, at first, there was a terrible battle; seldom have I seen the powers of darkness and light meet with more force. Roar after roar met every attempt to speak, and yet we did speak! In every moment of lull I tried to get some striking sentence out, and again and again our little band of officers returned to the charge when all seemed lost.

We noticed an old man, with a long grey beard, who gave the signal for the disturbance, with a dogged perseverance only worthy of the master he served. But what a change has taken place. The fact of 600 women, representing all classes of society, assembling at four o'clock on a week-day afternoon proves the extraordinary interest aroused in worldly society. Best of all are the letters, which begin to come, asking for personal interviews. Several Christians feel very strongly that it is an hour of great importance, and a call to all who long for Christ's Kingdom, to come in this land to unite in effort. There are two ways in which your readers can help us.

First, by setting a few minutes apart each day for believing prayer; and secondly, by sending us, without delay, financial help to the above address, for I do not want to bring money matters too much to the front. These people, for the most part, are so disgusted with all religion; and now we have their ear. Help us to direct them to the Lamb of God. Help us win these sceptics, who, when saved, will make real soldiers of Jesus Christ. Help us, for the time is short.

CATHERINE BOOTH-CLIBBORN.

84, *Rue St. Quentin, Le Hâvre.*

## "NARROWS" MISSION, FOLKESTONE.

THE Y.W.C.A. workers have carried on for fourteen years an important work in the "Narrows," Folkestone, in connection with which a new hall is being opened this week. The increase in the numbers attending the various meetings necessitated the building of a substantial Mission Hall.

The following conversions which have taken place within the last six or eight months in the Mission House exemplify the power of the Word over the most abandoned and hardened sinners. One was that of a thief, who, upon finishing her term of imprisonment, came to our meetings, and being deeply convicted of sin by the Spirit of God, was saved, and is now living a God-fearing and honest life. The other, "a woman in the city which was a sinner," found her way into the Mission House, and one evening, in the quiet of an after-meeting, her voice was heard confessing her sins, and pleading with God for forgiveness. He who "receives sinners" did not cast her out, and now she is saved and respectable.

By the end of this month we shall have paid the whole of the £460 for the property, and have £124 towards the cost of building the Mission Hall, but shall need quite £400 more. Miss A. E. Moore, Y.W.C.A. Institute, Alexandra Gardens, Folkestone.

## THE OPIUM TRAFFIC.

The following Memorial has been presented to the Royal Commission on Opium by British missionaries in China of twenty-five or more years' standing:—

We, the undersigned British missionaries, representing different societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question.

1. We belive it to be a fact, established beyond possibility of reasonable doubt, that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant missionary body in China has twice, by its representatives assembled in Conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connection of Great Britain with the opium trade. (See "The Records of the Missionary Conference, held at Shanghai," 1877, and ditto, 1890.)

2. It is a fact, which cannot be reasonably disputed, that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed, in common conversation and in books, with fornication and gambling. Sir Rutherford Alcock, some time Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of the universality of the belief among the Chinese that, whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it. (See Report, East India Finance, 1871 [363], page 275.) We ourselves have never met Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese times without number. The Missions with which we are respectively associated invariably refuse to admit opium-smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatises the habit of opium-smoking as vicious.

3. It is a fact that the opium trade, though now no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India, produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium which foreign missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes, as we have often found in our intercourse with the people.

4. It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudical to the well-being of the Chinese people.

In view of these facts, the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their report a united recommendation to Her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people, we cannot but feel the gravest apprehension as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied with the same disastrous consequences that we have all witnessed for ourselves in China; but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious to all other races as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries; and we cannot believe that what is a dangerous poison to the greater part of the human race acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China, the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to her Majesty the Empress of India, and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the empire and the impoverishment of its resources.

J. S. Burdon, Bishop of Victoria, Hong Kong.
G. E. Moule, Bishop of the Church of England in Mid-China.
Wm. Muirhead, Chairman, London Missionary Society, Shanghai.
J. Chalmers, London Missionary Society, Hong Kong.
Hudson Taylor, Director, China Inland Mission.
Griffith John, Chairman, London Missionary Society, Hankow.
J. Macgowan, London Missionary Society, Amoy.
H. L. Mackenzie, Presbyterian Church of England Mission, Swatow.
Arthur E. Moule, Archdeacon of Shanghai.
David Hill, Wesleyan Miss. Soc., Chairman of the Wunchang District.
Evan Bryant, London Missionary Society, Peking.
G. Owen, London Missionary Society, Peking.
James Sadler, London Miss. Soc., and Pastor of Union Church, Amoy.
J. W. Stevenson, China Inland Mission, Shanghai.
John R. Wolfe, Archdeacon of Foochow.

We certify that the above signatures have all been authorised by the persons whose names are given, and that the authorisations are in our possession.

Arnold Foster, London Mission, Hankow.
A. Hudson Broomhall, China Inland Mission, Hankow.
Gilbert G. Warren, Wesleyan Mission, Hankow.

*Hankow, April* 17, 1894.

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To His Excellency, Sieh, His Chinese Imperial Majesty's Minister to Great Britain and France.

May it please your Excellency to consider the request of the undersigned. We have for years past been engaged in seeking to enlighten our countrymen on the evils associated, both in the past and at the present time, with the opium traffic, and in endeavouring to form a public opinion which should insist on the entire prohibition of the opium export from India to China. God has been pleased to favour our efforts, and the efforts of others in the same behalf, and, as your Excellency may be aware, there is now in this country a very strong feeling on the part of a large section of our people, that the time has come when the Indo-Chinese opium trade should cease.

We approach your Excellency in the confidence that we have your hearty sympathy in this cause, and that you would rejoice with us in seeing the opium trade brought to an end. Such is the state of feeling against the opium traffic in this country now, that any clear expression of your personal opinion in condemnation of the trade before your departure from this country would be exceedingly helpful to our efforts. We would further earnestly beg of you, that on your return to China, you would move His Imperial Majesty the Emperor of China to take such steps as would make it clear that China desires to bring the trade to an end.

It is constantly asserted that the Indian opium trade brings in so much revenue to the Chinese Government, that it would shrink from any course which would diminish that revenue, and that it is, indeed, as much in love with the trade as the Indian Government itself. We ourselves do not believe this, and it would rejoice us exceedingly, and materially strengthen our position, if, in opposition to such assertions, we could secure a distinct pronouncement on the subject.

Donald Matheson. Robert Scott.
J. Bevan Braithwaite. James L. Maxwell.
James E. Mathieson. B. Broomhall.
Rachel B. Braithwaite.

*Representing the four Anti-opium Societies of London.*
*London, May,* 1894.

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Letter from His Excellency Sieh, in answer to the foregoing:—

[*Translation.*]

Legation de Chine, Paris.
Kwang-su, 20th Year, 4th Moon.
May, 1894.

*To the Philanthropic Gentlemen representing the Anti-Opium Societies of Great Britain.*

Sirs,—I have the honour to communicate the following answer to your favour lately received. From your letter I find that in the matter of suppressing opium, the zeal of your philanthropic hearts during these many years has not waned, nor have your schemes of philanthropy ceased, hoping earnestly to stop the noxious evils that spring from the drug, and to ensure to all the blessings of abstinence from it. The reading of your letter gave me extreme gratification, which cannot but be lasting.

Evidences are that there has been a growing harmony in the intercourse between your country and mine, and an increasing prosperity in our international commerce. It is a satisfaction to me that during my residence in London, which was longer than in Paris, I so enjoyed the confidence of your Government that various matters which arose were settled without any difficulty. It is also a pleasure to see the philanthropy of your various associations, showing that your country is rich in men of noble character.

The efforts of the various Anti-Opium Societies have my hearty sympathy, and what I now desire to say is merely to emphasise the fact that my Government, the local authorities, the literati, and the people are sincere in their wish to suppress Opium. That you and we feel alike in this matter is another instance that "In the principle of doing good to others Foreigners and Chinese are in accord," and that "While there is opportunity one should think of prevention and cure."

The effects of Opium indulgence are most pernicious, and if its use were to extend not only would China be ruined, but the people of India would fall into the habit and would suffer endless evils.

I understand that your Government has at divers times strictly prohibited the culture of the poppy, and the trade in it, and now if the Anti-Opium Societies would lead and guide public opinion, and would, as occasion offers, support your Government, the good resulting therefrom would be incalculable. For it is evident that if henceforth each party would devise measures to restrict the culture and to lessen the traffic, the article would decrease, and the evil thereof cure of itself. Though the final extinction might take time, yet it would come some day.

I earnestly hope that your Societies will put forth greater efforts, and ventilate the question more and more, till this old evil is uprooted and new benefits rise in its stead. Not only is this accomplishment my personal profound wish, but from it both my country and yours will surely reap advantage.

My tenure of office soon expires, and my departure is at hand, but I shall consider it my duty to fulfil your earnest request in making known to my Government your benevolent desires.

I send this answer on the eve of my journey; I have much to say, but time fails.

I present my compliments. May I always have your good will. To express which sentiments I avail myself of this opportunity, and write no separate letter [to the various signatories].

(*Signed*) Sieh Fu-Chung,
*His Chinese Imperial Majesty's Minister to Great Britain and France.*

## GEN. BOOTH'S SOCIAL SCHEME.

Judging from the great and enthusiastic throng that filled Queen's Hall on Monday evening, the Darkest England Social Scheme still holds a leading place in the public mind. The General seems to be quite on the top of the wave of popular approval, if we may draw any conclusion from the many letters written by our prominent public men "of all shades of political and religious opinion," partly read on Monday evening. The meeting was presided over by Mr. John Cory, who has had a long acquaintance with the work of the Army, and has been one of its most generous supporters. Mr. Cory in his little speech was as cordial as ever. Speaking of the rescue branch of the work, he mentioned the pathetic fact that there is in the Cardiff Home one bed entirely supported by girls who have passed through the Home and are now in situations.

Lord Brassey, who spoke first, was by no means half-hearted in his advocacy. He warmly sympathised, he said, with the spiritual side of the work, as well as with the material side. As an extensive traveller, he had found large tracts of the earth's surface waiting for the cultivator, and he was therefore greatly interested in General Booth's emigration schemes, in which he hoped by-and-by to take some practical part.

The General entered on a lengthy examination of the Social Scheme—the need for its inception three years ago, and for its continued operation. He rather hinted that the sympathy evoked by the publication of "Darkest England" had passed away. We want in the Legislature another party—the Starvation party, which is too little represented in the Councils of the nation. Much has been done in the past by many church and other agencies, but only the fringe of the vast work has yet been touched, judging by the visible results. In his somewhat discursive talk, the General referred bitterly to certain Press criticisms, especially to one critic who had suggested that a suitable jubilee present for him would be a ledger and a set of books: insinuating that he did not properly account for the moneys that passed through his hands. Figures were quoted to show what had been done by way of a beginning. In the middle of his statistics the General broke out into an impassioned appeal that we should go forth and *seek out* the thousands on thousands who are perishing in the midst of our high civilisation and our boundless luxury and wealth. In connection with the Scheme there are now some 220 different centres of work, with over a thousand officers. Ten and a-half million meals have been supplied; over 34,000 of the unemployed have been registered, and employment has been found for about half that number; three million men have slept in the night shelters; over five thousand women and girls have been received into Rescue Homes. These are some of the larger figures in the report on which the General dilated. All this relief work is being done at a remarkably low cost. The General complained that they had to pay £1000 in rates, when they were doing the very work for which the rates are levied. He denounced the pet classification of the "deserving" and "undeserving" poor; in God's name let us help all who yearn for something better, however undeserving they may be. Let no man or woman be forced—as they virtually are by our Poor Law system—to remain in the ranks of pauperism. Many do not care for work, but a great proportion do, and the others must be compelled to do it. The results in the reformation of those dealt with, especially in the case of women, have been most encouraging, and amply justify the effort. The percentage of those who lapse into crime or vice has been wonderfully small. As to the charge of unfair competition with regular industries, General Booth replied that they had not undersold others; they supplied a good article, and they charged the top market price. As to the finances of the Scheme, a total of £177,698 had been received during the past three years, but £219,668 had been spent, leaving a debt of £42,000. The capital amount received was represented in the plant possessed, and the annual outlay had only been about £15,000—not a large amount under the circumstances. As to the Over-sea Colony, the General said he had chosen the country and also the land, but he was waiting for the response to his present appeal; he dared not go further into debt.

Among those who afterwards spoke on behalf of the work was Mr. McInnes, M.P. (who made a touching reference to Mrs. Booth, the "mother" of the Army), and Rev. R. H. Haweis, who said the meeting was by far the most inspiring one he had attended for a long time. The reverend gentleman made a really eloquent and capital little speech for the Army and its General. Coming from a clergyman, his words were specially welcome.

## THE GIRLS' GUILD OF GOOD LIFE.

The ninth anniversary and prize distribution in connection with the above Guild was celebrated last week in Hoxton Hall, Hoxton-street, N. Mr. J. Fyfe-Stewart presided. Mr. J. T. Rae gave a few particulars about the work since the formation of the Guild in 1885. During the nine seasons since that time, no less than 3,152 girls had passed through the books. Four hundred and fourteen members had entered during the season, of whom 167 had joined on probation, 108 had come into full membership, while fifty-nine had not attended after a few visits. The attendance of 164 at the weekly parlour meetings showed a better proportional average than in former years, and the fact that a number of the girls voluntarily contributed towards the funds was an indication of healthy interest. One hundred and fifty-two pledges had been taken at Guild meetings, and the registrar had paid 1216 visits to members. The various agencies of the Guild had been maintained at a reduced cost. Further contributions were urgently needed in order to effectually carry on the work.

The Chairman, in the course of a short address, said that the Guild training was of immense benefit to the members, as it enabled them to perform various work in their own homes in a more satisfactory manner; while, as better fitting them to carry on their daily avocations, Miss A. M. Richardson urged the girls to guard against the temptation of strong drink. Addresses were also given by Mr. William Noble, and Rev. Septimus Buss, vicar of Shoreditch. During the evening a gymnastic display was given. The annual prizes awarded for dressmaking, cooking, musical drill, etc., were distributed.

## HOLIDAY HOUSE, BRASTED.

"The time of the singing birds has come." This means a good deal to some of us; but those who live in St. Giles's know nothing of the cuckoo's call, or the song of the nightingale. That some of our patients who have been long time prisoners in their one room might catch a glimpse of spring life in the woods, we opened Holiday House earlier this year; and welcomed twenty-four adults to spend a few days' retreat.

Beautiful for situation is this home—standing on Toy's Hill, some 850 feet above the sea, overlooking a lovely landscape, surrounded by woodland and heath. Contrast for one moment the translation from a back room in Drury-lane, where the only landscape is a dingy high wall, with the outlook from our Cottage Home, standing in a wood, and overlooking miles and miles of the Kentish pasture land, with the Sussex Downs as a background.

One of the workers, sent down to entertain and mother the poor folk, wrote giving the following account of the visit:—"It's just splendid, having these dear saints from St. Giles's. I hardly know them out of their court and alley surroundings, such kindly good humour, such pleasantry in conversation, such appreciation of well-cooked food, such consideration one for the other, the strong giving place to the weak. We tried to make the visit as homelike as possible. Prayer-time was a much-looked-for hour of the day, when each presented his or her special petitions, and gave praise for the petitions already granted. On the Sunday afternoon we walked to the woods, and seated ourselves on some faggots, with our feet on an exquisite carpeting of primroses, bluebells, and moss. We sang hymn after hymn, and then, forming a circle, they each told their experiences of answers to prayer. On the Sunday evening a Gospel service is held in the house."

The above is from a booklet just issued by the London Medical Mission, and full of delightful details and incidents. It may be had of Dr. John Latchford, 33 and 34, Short's-gardens, Endell-street, W.

## MR. GEORGE HOLLAND'S WORK.

Great occasions at George Yard, Whitechapel, have an attraction for two distinct classes of people, and ever command a representative attendance on the part of both. Rich and poor meet together in the extensive mission premises; and benefactors and benefited are always found together at the annual meetings and other large gatherings. On Monday evening the fortieth anniversary of the work was celebrated, and among the friends who attended to show sympathy with Mr. George Holland were: The Right Hon. Evelyn Ashley, who presided; Lady Hope and Mr. T. A. Denny; and Colonel Morton, of Mildmay. A large number of the toiling residents of the locality, young and old, were also present, and they showed a hearty interest in the proceedings.

Mr. Holland presented a very encouraging report, beginning with the words of Moses: "These forty years the Lord thy God hath been with thee; thou hast lacked nothing." The work among the young came first, as its importance and extent fully entitled it. The day nursery for the buds, the schools (weekday and Sabbath) for those in the higher stage, and the Bible-classes for such as have reached riper years, are all in full operation, and meeting with warm appreciation. Food and clothing are provided for needy children, and at times shelter is found for the neglected or homeless. Mentioning the joy which has come home to the workers in this specially merciful department, Mr. Holland said: We feel that every day should be filled with works of love. We have our pattern in Him; and we must let every suffering and sinful one have a place in our hearts.

Having spoken of many promising and indeed fruitful efforts among young men and women, who are diligently instructed in Scripture truth, Mr. Holland described the largely-attended mothers' meetings, held on Tuesdays, when such as cannot leave their homes on Sundays manage to fill the spacious room. Here, as among the juveniles, the temperance cause is promoted on definite Gospel lines. The various homes for children and adults continue to be of great service, and to perpetuate one of the oldest and most valuable agencies of the Mission—the affording of rest and change to the weak and weary. The year's work involved a total expenditure of £2374, but this was, by the goodness of God, fully met by the receipts, and the year closed with "no bills owing," and a working balance in hand. When Mr. Holland praises God for this gratifying condition of things, those who know the very excellent character of the work will follow with a fervent "Amen."

## "ONE STEP AT A TIME."

Our wisdom as sinners who have given themselves to the Lord to keep, is to take life a step at a time in his strength. "Just for to-day," says a sweet hymn in "Hymns of Consecration." I would even go further, and say "Just for an hour"—ay—"just for a *step*."—(*Extract from the letter of an honoured and eminent living servant of God.*)

One step at a time with Jesus!
And not the whole wearisome way;
We will not shrink back from the future
When He says, "Just trust for To-day."

One step at a time with Jesus!
And not the whole burdensome way;
The load He appoints thee to carry
Brings grace with it "just for To-day."

One step at a time with Jesus!
And not the whole intricate way;
Life may have its mazes and turnings,
But straight is the road for "To-day"!

One step at a time with Jesus!
And not the whole sin-befouled way;
Though "every whit" bathed at the fountain,
Thy feet must be cleansèd "To-day."

One step at a time with Jesus!
And not the whole work-crowded way;
Though the yoke be for life-long sweet service,
'Tis fixed on anew each "To-day."

Yet soon, but one more step with Jesus!
And a dimness obscuring thy way,
Goldens into the "glory excelling,"
The dawn of an endless "To-day."

*Ardrahan Rectory, Ireland.* J. C. Trotter.

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## THE MELA AT ALLAHABAD.

Allahabad ("City of God") was built by Hindoos, and is held sacred by them. The confluence of the rivers Ganges and Jumna (about three miles distant) can be seen from the palace and fort. The water of each river is quite distinct in its own shade of colour. Every year thousands of poor pilgrims visit the holy city to bathe in its waters. My heart sickens as I look back on a visit I recently paid to the Mela or Fair, where I saw so much of the loathsomeness and superstition of heathendom. We started for it on the top of an elephant. After an hour's ride we came within sight of a long street of booths or sheds, hastily put up for the sale of all sorts of wares, but principally for that of glass bottles of all sizes, for the reception of the sacred water of the Ganges, which is carried home by the returning pilgrims, and kept sacredly for many years. Wending our way through the great concourse of people, we came to the banks of the river, along the side of which for some distance stood tall bamboos, with flags and gay-coloured cloth flying from them. This marked the place for the bathers; here, too, the priests performed some ceremony every morning. On a higher part of the bank of the river is a place where a poor Hindoo lived without ever leaving the spot for forty years. He died a short time ago, and now another man has taken his place. As we stood there, a poor woman came and crouched on the ground to worship. Groups of filthy beggars sat around, and poor lepers were crying in piteous tones for money.

We noticed a clean, good-looking young man, and on accosting him, found he could speak fairly good English. I asked him about himself, and he told me he was a Prince, but I have forgotten the name of his territory; he wanted to show me "the power of his God." He followed us closely, as we moved towards the most revolting scene I ever witnessed. Crossing the river by a bridge of boats, we came to the spot devoted to the Fakirs.

Pen cannot fully describe this horror of heathen darkness and devildom. In rows, were hundreds of these wretched creatures, some lying without any clothing, covered with (wood) ashes, their faces painted in almost every other colour, their hair matted with filth, some dancing wildly in front of us, some drugged with narcotics; all looking more like demons than men. A friend truly said he thought this sight made one better able to imagine Hell. On some of the stands in front of which these poor creatures lay were several long planks of wood with a forest of sharp iron points two inches long, so sharp that they must have been driven into the flesh of the devotees who recline upon them.

Retracing our steps, we saw multitudes, old and young alike, eagerly rushing into the Ganges; some throwing flowers into it, others drinking the waters, although many dead bodies are often seen floating down the stream, and the water was dark with mud and dirt. Presently we came to where the monkey god was lying, covering a space of about 15ft. square. Money was placed upon its hideous limbs. Throngs of people touched it, and, being composed of red clay, the red substance was transferred to the fingers, and from thence to the forehead of the worshipper. The "Prince" still followed us, and we noticed as he came in contact with a priest he stooped down and kissed his feet. We spoke to him of the Lord Jesus, the only Saviour, but his sensibilities seemed deadened, and I fear the message of grace and love had little in it to charm him! We turned away, sickened, for we could do so little for these deluded ones. Yet thousands of Christians, living at home in Gospel lands, could reach multitudes here if they would only come.

Think of twelve hundred natives passing into eternity every hour. What a well-known missionary says of China might with equal truth be applied to India:—"See there men and women ignorantly bowing down before fierce monsters called idols, these black, foul fiends of painted wood, mud, and stone, torturing themselves with loathsome penances, with debaucheries unspeakable, well-nigh unthinkable, holding religious carnival, and giving the rein to every most revolting instinct of degraded and savage nature; look at it, and try and feel, if you can, how awful it must be in the sight of the holy loving God and Father." I have told the story of this visit. Who will read it, and ponder the question, What can I do to evangelise the millions of India? Herbert R. Francis.

*Mt. Abu, Rajpootana.*

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## MR. MEEK AND THE ZULUS.

Writing to a friend from Othello, Rorke's Drift, Natal, this earnest evangelist says: "Yesterday (Lord's Day, March 4) I sent our converts out to preach amongst the Zulus some seven miles below us, while at our own place we held three well-attended meetings, and the Spirit of God was delightfully upholding all that was done and said. I hope some will come to Jesus. Oh, if I could only get them to come, how I would rejoice! I do beg you to pray for me, and that the work may be greatly blessed. I am so weak, and I do so long to get some to join. I am all alone in this part. An Englishman in this country, that is, one that wants to do good, has it hard. But I am not alone, for He is with me, and is my stay and strength. I wish I had one or two fellows all on fire for Jesus. I am going to-morrow some twenty miles down the valley for a few days, amongst the wild Zulus. No European ever goes there. It's quite an out-of-the-way place. It's so hot and stony, and it lies miles off any road. There they live and die without the knowledge of our Saviour. I have been there before, but it rained so much I could do no good at that time."

Mr. Meek goes on to deal with the needs of the work. There is an increasing company of converts, the opportunities become larger, the congregations are too great for the accommodation at his own place, and the need for a hall to hold about 300, and another about ten miles off, has become very pressing. This means that about £300, besides what is in hand, is required; while to keep the work going and four Christian Zulus preaching from place to place, about £200 per annum is needed. Communications for Mr. Meek's work may be addressed, care of Miss M. Eason, 100, Normanton-street, Derby.

## SPANISH PILGRIMAGE TO ROME.

During the month of May some 13,000 Spaniards went on pilgrimage to the Pope. A Spanish gentleman who is well informed asserts that the whole affair was got up, and that not more than 1300 perhaps had any devotion for the Papacy, the expenses of nearly the whole party being paid for. The culminating point of the journey was the celebration of the mass in St. Peter's, which was closed to all but Spaniards.

The *Imparcial* newspaper of Madrid says that the Pope wished to come into close contact with them, but as he is subject to fainting fits when he sees a great crowd, those who take care of him are as cautious with him as if he were a sick person. "The Pope's countenance is bloodless, so are his hands, which are very thin and covered by white mittens, which leads one to the conclusion that his physical force has gone from him long ago. He wished to stand up to bless us, but he had scarcely raised himself a foot when he sat down again, leaning back with a very fatigued expression and very resigned, so that I was profoundly impressed, and thought really that the end of the old man was near. When the papal throne was placed, Leo XIII. sat down. On rising he extended his arms, and raising his right hand slowly he traced in the air the sign of the cross. After the ceremony he returned to the Vatican in his chair."

There was great excitement throughout. Six men, two of whom were priests, lost their reason through the religious fervour which they experienced at seeing him. One of these returning to Spain, had to be confined in a strait waistcoat while on the steamer, and presented one of the saddest and most mournful of spectacles.

On the above occurrence, the *Revista Cristiana* remarked:—"May God have mercy on all those on whom rests the grave responsibility of having instigated on these poor victims of madness the folly of taking part in this lamentable aberration in our country."

MISSIONS TO SEAMEN.—A new Institute at Poplar was opened on Monday by the Prince and Princess of Wales and the Duke of York. The Institute is to be a centre of religious, social, and educational influence among seamen and sailor lads. There is a large hall, with reading-room, etc.

THE FRIENDS AND PEACE.—The following is an extract from the minute of the Yearly Meeting of the Society of Friends, 1894: "The question of peace among the nations continues to be a subject very near our hearts. We are impressed with the horrors of war and of its unchristian character. We pray that the Spirit of our Lord may so influence men's hearts that they may be brought out of the spirit that begets wars and fightings." An address to the Government, and also a resolution on the reduction of armaments, were read, and the clerk was authorised to attach his signature.

## MRS. BAEYERTZ IN SHREWSBURY.

Our hearts are full of praise to God for the fruitful Mission held in our town by Mrs. Baeyertz, under the auspices of the Y.M.C.A., and with the sympathy and co-operation of many ministers of the Gospel, the use of several chapels being granted. Much earnest prayer had gone up to God previously for spiritual power; and united petitions were made that the result of the Mission might be a great ingathering. God answered prayer so that from the very first meeting many seeking ones were dealt with personally, and at the close of the Mission it was found that 453 names had been taken of those who had remained for personal conversation, very many of whom, we have reason to believe, have definitely received the Lord Jesus Christ.

The evening Gospel meetings were largely attended, and the addresses were given with much power, the Divine authority of the Scriptures being appealed to as the supreme authority, and the power of the Holy Spirit was felt to be present, leading many to contrition for sins.

Three meetings for men only were held, two on the Sunday afternoons, when it is estimated there were 400 men present and over 530 the latter. The afternoon Bible readings were greatly appreciated, the subjects beginning with "the secret of failure," gradually led on to "the secret of victory." Many of God's children were much helped and blessed.

On Wednesday, the 6th, a meeting was held for praise and testimony for forty-one years' work of the local Y.M.C.A., and for blessing received in the Mission. Mrs. Baeyertz was present, and gave an earnest parting address, and seemed much encouraged by the testimonies which were given. After a short rest she will visit Carlisle and other towns in the North.

Edwd. Randles.

## THE WOMEN OF CHINA.

Two good meetings in connection with the Women's Prayer Union for the Women of China were held on Tuesday week in the Uxbridge-road Tabernacle, Shepherd's Bush, W. In the afternoon Rev. Thomas Bryson, Mr. Hutton, and Miss McFarlane gave details of the condition of things in China.

In the evening Mr. James Hardie, M.A., presided, and opened with a brief address, after which Mrs. Bryson described the life and sorrows and unutterable spiritual darkness of Chinese women. In telling of her own work among these, she gave several instances in which converted girls, married into heathen families, have carried into remote villages the light of the Gospel.

Rev. Yung-King Yen, who came next, showed that while his grand business in England is to expose the evils of opium, he can speak admirably and well on other matters. He maintained that the women of China are neither ill-treated nor imprisoned; but they do suffer many serious disabilities, of which he gave telling illustrations. Apart from all this, they suffer terribly from opium; not so much because they themselves smoke (though many do), but because the consequences of the husband or father's debasement fall on them.

Miss Whitechurch closed with a charming story of her nine years' work, and of women she had known—heathen on the one hand and Christian on other—in China. The secretary of this Prayer Union is Miss Boyd, 6, Birkbeck-road, Acton, W.

THE HAMPSHIRE VILLAGE MISSION has two Bible cars going through the villages. They have recently been done up, and will shortly be "on the road" again. Mr. J. Hasell Charlton, the director, writes:—"We need a good strong horse for one of our cars, and as we are sending out two additional young men this year, we require increased material support. After twenty-one years' service in this way I do not know any ministry to equal it in reaching the tens of thousands of people who live in isolated places—people who seldom if ever hear the Gospel from year to year." The report says:—"The ground we have traversed being very much the same as in former years, we have been well received, and always got a hearty welcome, and in many cases have found that our visits have been God-directed as to time and place. Ritualism on the one hand, and apathy on the other, keep many souls in darkness, and 'doing the best I can' is frequently the reply to the question, 'Is your soul saved?' The root error of baptismal regeneration has been sown with so much diligence, and with the teaching that no one can know he is saved till after death, that nothing short of Divine power can deliver the poor uninstructed ones from it." Mr. Charlton's address is Southampton-road, Fareham, Hants.

## ORPHANS AT THE SEASIDE.

Miss Sharman writes from 20, West-square, S.E.: "Most gratefully I thank the many friends who sent us their gifts last year for seaside expenses, so liberally and promptly that the children had a delightful time at Southend, and came back looking the picture of health and happiness. When all the holiday expenses were paid, I had enough left to keep some of the frailest little ones boarded out in the country or at the seaside all through the winter. The orphan family is larger than ever this year. Many of them are feeling the effects of the cold spring and keen east winds, and some who have lately come into the Home are feeble and sickly. If I am to really give the children all the change and strengthening they need, it must be through having *even a more than usually generous response*.

"May I remind those who like to do 'the kindest thing in the kindest way' that we do not wait for the fashionable months for summer outing, but prefer to send the children away in June, while the days are long and the country most lovely, and when also such a large migration as ours can be effected at the cheapest rate? In return for the loving ministrations, so often repeated and so freely given, the orphan family can only offer their heartiest thanks and their earnest prayers that those who give them so much pleasure and benefit may themselves have a brighter and sweeter holiday season this year than ever before. The permanent Seaside Home is not yet an accomplished fact. We have a house in view at St. Leonards, and my hope is, that we may be able to buy and occupy it before winter."

## GOSPEL WORK IN MEXICO.

Mr. Eglon Harris, writing from Orizaba, Mexico (Apartado 28), on May 8, says: "There are abundant opportunities for Gospel preaching. For the work we have in hand—preaching, teaching school, printing, colporteur work, travelling, etc., we shall need £250 per annum at the lowest estimate. All will be used in purely evangelistic work.

"The Lord has opened another door to us in the Vera Cruz, where we now have access to 800 soldiers in their barracks, and also to 200 long-term prisoners in the Island Fort of Ulua. The week before last these were all called together on purpose, and answered to the roll-call by stepping forward, each man to receive a Gospel book. The officers manifested their pleasure in that we were putting into the men's hands what they believed would be for their good. I am asking the Lord for 100 Testaments to give to these men. They are too poor to buy.

"They express great surprise that we should give them tracts without expecting any money return. 'So different to the priests, who never do anything for a poor soul without being paid for it,' said an officer. The press, when working, will preach to 16,000 soldiers to whom we have access now. It cost some amount of fighting with the officials ere we could gain the first entrance. We trust the Lord will keep the door open, and if at some future time funds allow us to visit other garrison towns we hope to make other such acquaintances."

The British correspondent of the work is Mr. J. Mercer, 143, Dickenson-road, Manchester.

## GATHERED GOLD.

If we think of reconciling
Black with white,
Dark with light,
'Tis but self-beguiling.
While place we seek and place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis happiness to go or stay.

—*Madame Guyon*

THE TENDERNESS OF CHRIST.

The love of Christ is a marvellous and unique combination of opposite and usually inconsistent qualities. There is "the love of Christ which passeth knowledge"; there is also what the beloved apostle elsewhere calls "the wrath of the Lamb." Both these aspects of love were exhibited in the human life of Jesus. To separate one from the other, or to contemplate one to the exclusion of the other, is to divide and dismember Christ. He was so gentle, yet so terrible; so tender and yet so strong; so patient and yet so capable of blazing into a very passion of righteous indignation; so considerate and yet so true. His love was in its idea, object, meth od a holy love. It did not cure only to please, or to gratify, or to soothe. It had also to do the work of the surgeon's knife and the physician's medicine; to show men themselves, not to deceive them; to wound, that it might afterwards heal.—*Bishop Thorold.*

## OXFORD NOTES.

[From our own Correspondent.]

Canon Taylor Smith, of Sierra Leone, has been paying us a visit, preaching sermons in aid of the work in West Africa, and also addressing the University Missionary Union and the Students' Volunteer Missionary Union. His deeply-interesting and spiritually-able testimony has been much appreciated, and cannot fail of becoming greatly blessed. The anniversary of the Irish Church Missions was held on Sunday and Monday last, when Rev. W. B. Doherty, of Bristol, gave an account of his personal experience of the work of the Society.

The Oxford Church Army Labour Home has just been transferred to large and commodious premises, after two years of hard but successful work in smaller quarters. The opening of the new Home by the Bishop of Reading last week was attended by a large and interested audience. The Rev. W. H. Hunt, secretary of the C.A. social department, addressed the meeting on the general work of the society.

It was a great pleasure to welcome about fifty of the foreign delegates to the Y.M.C.A. Jubilee to Oxford last Saturday, when they spent the day in visiting this ancient city. The Mayor of Oxford was the host of a substantial lunch, after which Professor Barde and two pastors acknowledged the hospitality and cordial testimony to the spirit actuating Y.M.C.A. workers. Oxford men would not willingly have missed this opportunity of fraternisation and fellowship in the Gospel.

Pastor W. Cuff, of Shoreditch, is always sure of a hearty welcome here, and his visit last Wednesday proved no exception to the rule. Mr. Cuff preached in the afternoon, and addressed a meeting in the evening in aid of the Home Missions carried on in connection with the New-road Chapel. His address was on "Enthusiasm for Christ," a thing which he thought was rare in the Church to-day. Amid all earnestness of work and multiplicity of organisation, we must ever take heed of losing enthusiasm for the one personal Saviour and Lord.

Dr. C. H. H. Wright, of Liverpool, preached an able sermon on Sunday at St. Aldate's, on "Christ our Priest and King," which proved quite a "word in season" on this very important subject, and nowhere needing greater and more constant emphasis than in Oxford.

The Arbitration and Peace Association has recently inaugurated a branch in Oxford, and last week an address on "International Disputes" was given by Miss Robinson, of Liverpool, which was an earnest and able appeal for arbitration.

## STRATFORD TOWN HALL.

The Gospel services held in the Stratford Town Hall last winter were more than successful. Every Sunday evening the doors had to be closed before the advertised time of commencing the meetings on account of the hall being full, often more were turned away than were packed within the spacious hall. The blessing was large, there were many striking cases of conversion, and still we are hearing of changed lives as the outcome of the Mission.

The National Sunday League, whose aim is to bring a Continental Sunday to England, has again asked for the hall, but notwithstanding much opposition from the enemies of the Cross, Rev. Stather Hunt, of St. Paul's Vicarage, Stratford, has been successful in procuring the building for next winter.

The expenses connected with the movement (which will commence in October next) will be heavy. £200 is needed for the six months. We are looking to your readers to help us in our endeavour to rescue the perishing. C. O. Boardman.

*Stratford, E.*

## MISS HADDON.

About eight years ago I asked prayer in your valuable paper for the village of Fleckney, situated near Leicester, containing about 1250 inhabitants. Through the prayers of your readers we were led to ask Miss Haddon (formerly associated with the late Mrs. Bass) to come and work there in a Mission Hall. She came with her friends the Misses Norman. Also at that time a more earnest clergyman was appointed, with whom they worked most harmoniously. Miss Haddon has inaugurated meetings at the Hall of all kinds. God has most wondrously blessed the work, whole families having been brought to God.

To our sorrow Miss Haddon is leaving in August to go and live with her widowed mother, but she will still be able to continue holding evangelistic missions, for which God has given her special gifts, and to which He has so often given his own seal. Will any who may desire her services either communicate direct to Miss Haddon, Fleckney, Leicester, or to Mrs. Theodore Walker, Glenn Hall, Leicester?

Yours faithfully, A. E. Walker.

## IRISH NOTES.

After a useful ministry of fifty years, Rev. R. H. Carson, Baptist minister of Tubbermore, co. Derry, is about to retire from active work.

Mrs. Bill, of the Qua Iboe Mission, West Africa, accompanied by Mary Egbo Egbo, a native convert, has been addressing missionary meetings both in Waterford and Belfast.

Mrs. Philpot, of Knock, Belfast, has given £100 to Methodist missions to aid in supporting native evangelists in Hyderabad, India, in memory of her late husband, Mr. Wm. Philpot.

The General Assembly of the Irish Presbyterian Church met in its annual session, under hopeful auspices in Belfast last week. The reports on memberships, missions, colportage, Sunday-schools, and temperance were very encouraging.

The Belfast branch of the Society for the Prevention of Cruelty to Children continues to do good work. During the past month the inspectors investigated sixty-one cases, involving the welfare of 166 children, of whose parents the average weekly wage was over £1 6s. 5d. In every case drink was found to be the cause of the neglect.

## SCOTTISH NOTES.

Lifeboat Saturday is to be observed, this year, in Glasgow on the 16th inst.

A very profitable conference of Baptist Church Sunday-school teachers was held in Helensburgh on Saturday, when special attention was given to an able paper on "The Capabilities of Child Piety."

A series of meetings was held last week in various Scottish towns to celebrate the jubilee of General Booth. They were remarkably well attended. The chief object was stated to be the raising of funds for carrying out the over-sea colony section of the Social Scheme.

Cowcaddens Free Church, Glasgow, under the labours of the Rev. Wm. Ross, has now the largest membership in the Free Church—close on 1200. The congregation are taking steps to elect a colleague to their minister, who is utterly unable without such assistance to shepherd such a multitude, and, at the same time, continue the aggressive work which has hitherto been so much owned and blessed by God.

Some time ago the council of the Charity Organisation Society of Glasgow resolved to establish an industrial shelter, where those who say they cannot get work, and beg for a night's lodgings, may be provided with bed and food in exchange for work. An appeal was recently issued for the necessary funds, and the response thereto has been such that the council have taken premises, and are now making arrangements to have the shelter open before the winter.

On Saturday afternoon a meeting was held in the hall of the Young Women's Christian Institute, Bath-street, Glasgow, for the purpose of bidding God-speed to those students who have finished their course of instruction at the Medical Training Home, Dennistoun, and the Ladies' Missionaries' Home, Burnbank Gardens, and who expect shortly to leave this country on missionary work. Rev. James Paton, of St. Paul's, presided, and Dr. J. G. Paton, New Hebrides, gave the parting charge to the students. Mrs. Nisbet presented the certificates of efficiency to the nine ladies, three of whom were from the Burnbank Home, and six from the Medical Training Home.

## TO PARENTS AND TEACHERS.

Let the home be full of light,
Children's faces shining bright.
Let but gentle words be spoken,
Keep the charm of love unbroken.
Ere sin could blight, or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there.

In the little daily duties of the home a wise mother will form many links with her child.

Ah, mothers, how keenly do the children watch your looks and ways; how quickly they draw conclusions and form opinions! And how watchful should you be of your words and tempers. Ought a mother to be too busy to be amiable! In the busiest moment you cannot afford to be outside of grace—of graciousness.

"My little boy," said a lady once to a friend of the writer, "can drink his glass of wine like a man." He lived to be her curse, and he died in early manhood a confirmed drunkard. "An exceptional case," says some fond parent. "Perhaps so; but what guarantee have you your lad may not with like evil training prove another such?"

## Y.M.C.A. NOTES.

The Anglo-American Association, 160, Rue Montmartre, Paris, was besieged last Sunday by members and friends to hear addresses by Mr. John Wanamaker and other friends who are "doing the Continent," after the Jubilee Conference in London.

Open-air services are being well appreciated again this year at the Woodchurch Association large numbers coming together to hear the Gospel. Services are also being held by the members of the Association at the adjoining village of Bethersden. Tracts for distribution are needed.

## THE Y.W.C.A.

The Cambridge Institute (463, Holloway-road, N.) reports that since the commencement of the work, eleven years ago, 1066 members have been enrolled. The classes have been very well attended through the year, the Bible-classes on Sundays, Mondays, and Fridays being highly valued. The other evenings are occupied by music lessons, drawing and singing classes, home and foreign missionary working parties. One new feature in the year's work is the formation of the "Cambridge Institute Endeavour Society."

The year 1893 has been one of steady progress in the work of the Travellers' Aid Society. Through the Central Office alone 670 travellers have been met, most of them in London, but many in the provinces and abroad. The report just issued gives many illustrations of the work in London and elsewhere, and numerous cases showing the deplorably helpless condition of many girls, often through their own recklessness. The secretary, Miss Gordon, 16A, Old Cavendish-street, W., will afford information or send report.

## CHRISTIAN ENDEAVOUR NOTES.

After a full explanation of the constitution by Mr. J. L. Nye, the Young People's Society at Gifford Hall Mission, Islington, has been reconstituted on Christian Endeavour lines. Twenty-seven signed the active members' pledge.

The National Council has under consideration a plan for the organisation of a United Society of Christian Endeavour in this country, somewhat similar to the bodies which guide and promote the movement in America, China, Japan, and Australia.

A new Union for Sussex has been inaugurated at Queen-square Church, Brighton. Rev. J. B. Morgan read a paper on "Watchwords of the C.E. Movement"; Rev. W. H. Towers spoke on "The C.E. Movement: its History and Outlook." The Union has fourteen societies, with a membership of 567.

A great meeting to celebrate the first anniversary of the Christ Church Christian Endeavour Society will be held in the Church, Westminster Bridge-road, on Thursday, June 21, at 7.45. Rev. F. B. Meyer will take the chair. Speakers: Mrs. Pearsall Smith, Rev. Knight Chaplin. Mr. Hulbert L. Fulkerson will sing sacred solos.

A united meeting of C.E. Societies was held last week at Union-grove Church, Aberdeen, Rev. S. G. Woodrow presiding. Rev. W. S. Chedburn, the delegate to the C.E. Convention in London, gave an account of the meetings he had attended, speaking in high terms of their Christian spirit and earnest enthusiasm. "The movement," writes a correspondent, "is making good progress in the Granite City."

### SOUTH AMERICA.

Dear Sir,—Kindly allow us to inform those of your readers who are interested in South America that the Evangelisation Society for South America has been dissolved, and the funds in hand, amounting to £233, have been dispersed in grants to Mr. Torre's work in Buenos Ayres, the Native Evangelisation Society of Rio Janeiro, and "Help for Brazil," of which Mr. Kalley, Campo Verde, Edinburgh, is hon. secretary.—Yours faithfully,

H. Maxwell Wright.
George Maynard.

**WOMAN SUFFRAGE.**—The movement in this country for the political enfranchisement of women appears to be gaining ground. At a great meeting in the Queen's Hall on Saturday evening able addresses in favour of giving women a voice in the election of legislators were given by Lady Henry Somerset, Miss F. E. Willard, and others. It was contended that there are many subjects affecting the social status and condition of the weaker sex in the legislative settlement of which they ought to have a controlling voice.



## PERSONALIA.

**Rev. Peter Thompson,** who has been ill, is, we are glad to hear, making steady progress towards recovery.

**Rev. Hugh Price Hughes** was compelled last week to forego an engagement at Aldershot and allow himself a little rest.

**Rev. Charles Wenyon, M.D.,** the well-known Wesleyan missionary in China, who is at present in this country, hopes to return to his field of labour very shortly.

**Rev. Z. T. Dowen, M.D.,** has received on his return to his people at Wynne-road, Brixton, after an absence of three months through illness, a very hearty welcome.

**Rev. John Wenn,** the new president of the Primitive Methodist Conference, is well and widely known as an able and useful minister of the Gospel. For some five years he has filled successfully the post of Connexional secretary.

**Miss Annie Macpherson** is sailing by the Allan Line s.s. *Mongolian* from Liverpool to-day (Thursday), with the sixty-eighth party of children. Nearly 6000 emigrated since 1870. Prayer is asked for the Father's tender care over the little ones.

**Mr. F. S. Ball,** who has laboured during the past fifteen years in connection with the Evangelisation Society, has been suffering from broken health for some few months, and is now compelled to take a long sea voyage. He hopes to be able to continue the same work after a lengthened period of rest. He will sail for Australia about the end of June.

## EVANGELISTIC NOTES.

**Killarney.**—Evangelistic services have been held in the Presbyterian Church, Killarney, by Pastor F. G. Eland, Baptist minister, Athlone.

**Harrogate.**—The Gospel services held for some years past on Sundays during the season, in the Royal Spa Concert Rooms, Harrogate, have been resumed; Mr. Alexander Marshall being the evangelist for June.

**West London Mission.**—Rev. Hugh Price Hughes reports that good audiences continue to be attracted to St. James's Hall, Sunday after Sunday. The whole work of the Mission prospers, and "We never had more numerous conversions than we have now."

**Dr. Munhall,** accompanied by Prof. Birch as singer, has had a time of remarkable blessing in Gospel work at Mobile, Ala. Nine churches united, and the meetings lasted three weeks. Dr. Munhall and his family are purposing to spend a season of rest in this country, reaching Liverpool early in July.

**Bishop's Stortford.**—The Rowland Taylor Protestant Van of the Church Association has visited this place, and stirring addresses were given to crowds of attentive hearers. On Sunday nearly 1000 people were gathered in the market-place to hear evangelistic addresses from Messrs. G. J. Copping and C. Brooks. A large number of tracts were distributed.

**Mr. D. L. Moody** (says the correspondent of an American contemporary) has been at Salem, Mass., one of the most conservative spots in the country, and evidently very unresponsive to the great evangelist. The audiences were large, the evangelical elements were united and strong, the evangelist was at his best, but the cloud up to this writing has not burst. Salem has long been regarded as invulnerable to revival methods and measures.

**Mr. Varley at Coventry.**—St. Mary's Hall was crowded for a welcome meeting to the evangelist, and it was an occasion of much blessing. For weeks past meetings for prayer have been held and a real revival is already in progress. On Sunday Mr. Varley preached three times to crowded congregations. Monday night's audience more than filled the Exchange. There was manifest power with the Word preached. The after meeting showed more than fifty who gave evidence of personal faith in Christ.

**Orpington, Kent.**—Mr. W. R. Lane conducted a series of services in the Baptist Church here, commencing May 27. Prayer had preceded, and from the first meeting the power of God was realised. The interest and numbers increased daily, and before the week closed several gave clear proof that they had been savingly blessed. The members of the church also testify to great spiritual profit received under the earnest ministry of Mr. Lane. He has been heartily pressed to repeat his visit in the autumn, and if able to accede to the request will be welcomed with joyful hope that the Lord will again use him to the conversion of many. W. U.

**Rev. Thomas Cook** has had a warm welcome in Adelaide, where his mission has awakened great interest. One great feature was the mid-day meetings for prayer, which were attended by hundreds. The holiness meetings have been seasons of special enlightenment and grace to very many who have long lived in the twilight instead of the sunshine, and in consequence many have removed their spiritual residence from "Grumbling Avenue" to "Thanksgiving Street." The closing night of the mission will long be memorable. Never before was such a crowd packed within the church; a dense mass of faces presented itself wherever the eye turned. But the most interesting sight was that of the new converts, who filled the central area, and many of whom testified to personal blessing received.

## OBITUARY.

### REV. T. HOWARD GILL.

The death is announced of Rev. T. Howard Gill, vicar of Tonbridge, Kent. Entering the ministry in 1859, he laboured for a time at Malew, Isle of Man, and in 1865 accepted the rectory of St. Jude's, Manchester. He was vicar of Whalley Range for thirteen years, and for two years had a charge at Trowbridge. In 1883 he undertook the chaplaincy of the English Church, Rue d'Aguesseau, Paris, where his sympathy with evangelistic work met with warm appreciation. He became vicar of Tonbridge in 1890. At one time Mr. Gill acted as occasional lecturer for the Church Association. He will be much missed in Tonbridge, and in connection with the work of the Evangelical section of the Church of England.

### DR. F. C. ROBERTS, L.M.S., CHINA.

Another comrade has fallen on the field. Only a few weeks have passed since we heard of young Walford Hart's death. And again another of those heart-breaking telegrams from China meets us with the message that Dr. Roberts has been called home. He thought of visiting England this autumn, but already Christ has welcomed his faithful servant to his Father's house. He died of fever on June 6. In the lone graveyard where the remains of Mackenzie and Gilmour were laid to rest now sleeps in Jesus Frederick Charles Roberts. These three brothers-in-arms were lovely and pleasant in their lives, and in death they are not divided. They were the three mighty men of our North China Mission, mighty in faith, in prayer, and in labour. It would be hard to say which of the three was chief, but as a Chinaman in this country, when he heard the sad news, said with broken utterances and tears of Dr. Roberts: "Lu-tai-fu always reminded us so much of Jesus in his life, the Chinese always used to say that of him." What simpler or grander testimony could any missionary wish for from the lips of those for whose salvation he laboured?

It is too early, while our hearts are crushed by this great sorrow, to offer any estimate of the work done by Dr. Roberts. Trained at Aberystwith University College, under Principal Edwards, and receiving his professional education at the University of Edinburgh, where he took his M.B., C.M., he went out to China under the London Missionary Society in the autumn of 1887.

The winter of that year was spent with Dr. Mackenzie, and in the spring of 1888 he joined Mr. Gilmour, but was soon after recalled to take over the charge of the Tientsin Hospital on the death of its founder. It was no easy task to succeed so able and successful a worker as Dr. Mackenzie, and especially when the patronage of the Viceroy was withdrawn, and a rival Government institution was commenced on the opposite side of the road. But the equal ability of the new doctor, his Christ-like spirit, and unwearying attention to every patient, even the poorest and most loathsome, could not fail to be immediately acknowledged by the observant Chinese. The hand of the Lord was with him, and the work went on prospering from year to year.

Dr. Roberts was the youngest son of Alderman J. Foulkes Roberts, of Manchester, and nephew of Sir William Roberts. For the parents and friends of the deceased much prayerful sympathy will be felt at this time, and also for the bereaved sister who shared his life in China. T. B.

**BROUSSA ORPHANAGE.** — Mr. Baghdasarian writes from Broussa, Asia Minor:—The sad condition of the country compels us to take more orphan and destitute children from all parts of the empire, though the home is more than full. We therefore ask the help of our friends.

**REQUESTS FOR PRAYER.**—For open-air Sunday evening services at the Strand, Torquay, to be commenced June 17, by Revs. Talbot-Greaves, George Beebee, and J. Nisbet-Wallace.—For the London City Mission Evangelistic choir visiting the Royal Arsenal-square, Woolwich, for open-air meetings on June 15, 22, and 29, and July 6.—For tent meetings now being conducted by Mr. John Elliott, on South-sea Common.—A Christian worker asks earnest prayers for guidance in the right direction to work for Christ.—For services held in Gilford Hall, Sandymount, and at Williamstown, near Dublin.

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## Notes and Comments.

THE death of the Sultan of Morocco has rendered the position of affairs in that country somewhat critical. The new Sultan is but fourteen years of age, and on account of his youth the situation is very delicate, and there is danger of civil war. Earnest prayer will be made for the missionaries at Fez, Tangier, Rabat, and Morocco City. Some anxiety is felt; but, as a letter from one of these missionaries says, "We feel sure all will be well; we are in God's gracious hands."

Uncomplimentary remarks concerning the churches are made from Secularist and other platforms, and it cannot be denied that there is some truth in them. Professing Christians have not as a rule very largely justified their claim to be followers of Him who "went about doing good, healing all who were oppressed of the devil, for God was with Him." Church-members often more than sufficiently exercise themselves to provide recreation, amusement, for young disciples. Did it never strike them that young people who are really Christians, and love Him who first loved them, would find their fullest enjoyment in following Him in doing good?

Rev. J. B. Meharry and the elders of Crouch Hill Presbyterian Church made a wise step in the right direction when last Friday they received Lady Henry Somerset and other ladies and gentlemen interested in the social well-being of the people. Mr. Meharry presided, and for three hours the large assembly were deeply and seriously interested, as they were informed of the life lived and suffered by their poorer fellow-subjects. Our point just now is this. Not only would the usefulness and happiness of the members, younger and older, of our churches be increased, but many difficulties which arise in the best organised churches would be avoided if their members were united in helping others.

The world knows well enough how Christians ought to comport themselves. And if, from platforms in the parks or elsewhere, unflattering but not altogether untruthful presentments of ourselves are set before us, let us be thankful and amend our ways.

If a foe have kenn'd,
Or, worse than foe, an alienated friend,
Some rib of dry rot in thy ship's stout side,
Think it God's message, and with humble pride,
With heart of oak replace it.

The people took seriously what was said to them, and a more devout and reverent spirit characterised the meeting referred to, than is sometimes seen in more professedly religious services.

"FOR HIS NAME'S SAKE: A Plea for Reverence," is the title of a brief appeal by the author of "The Gospel and its Ministry." (*Nisbet.* 1s.) We highly appreciate and heartily endorse the object of this treatise. We are living in superficial and therefore irreverent days, and there is every need to be reminded that "Jesus Christ is Lord." We reprobate, with Dr. Anderson, the "mawkish" sentimentalism and the "revolting materialism" of such a versicle as this:

Come, take thy stand beneath the Cross,
So may the blood from out his side
Fall gently on thee, drop by drop;
Jesus, our Love, is crucified.

But we confess that we feel no objection to sing with Dr. Watts:

He is my Friend and Brother too,
Divinely kind, divinely true.

Or with John Newton:

O my Saviour, Shield, and Sun,
Shepherd, Brother, Husband, Friend.

JESUS is not only the personal name of the Virgin's Son; it is the name of God manifested in flesh; the name of Him who saves his people from their sins; the Name, God-given, above every name. He who bore it descended to a depth which none but God could fathom; "wherefore God hath highly exalted Him, and given Him the Name which is above every name, that in the Name of JESUS every knee should bow."

JESUS! the Name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Royalty, Divinity, Eternity, are in that Name. Nothing can add to its Majesty. JESUS of Nazareth dwells in the glory of God. May we never utter his Name without remembering his Divine humiliation and his Divine exaltation. What manner of persons ought believers in Him to be, in all holy conversation and godliness, when we remember that we are members of "the Church which is his body, the fulness of Him that filleth all in all."

Rev. W. H. Harwood, of Union Chapel, Islington, when speaking to his congregation of Professor Drummond's new book, wisely reminded them that in books of this type wonderfully little was made of that interruption in the "Ascent of Man" that we call evil—sin. The scientist looks at his facts, "the philosopher sees how ideas and hopes and thoughts have grown." But men are apt to forget that there have been other forces than those which they have discovered. There was something which the old theologians called sin, and for which we had not yet found a better word, that actually did interrupt the course of this progress, this "ascent." Mr. Harwood might have gone farther back; perhaps he did—we are guided by a report in *The Independent*—and have said that the Bible gives us the idea and the name of "sin"; and he might fairly have demanded that in any scheme of nature and man there should be a place both for sin and redemption, which are facts as much as any that the naturalist has discovered.

Mr. Harwood was right in saying that he did not know that it was much good speaking of the "Ascent of Man" to any in whose heart there was the "beginning of evil that threatened to drag them down to the life of the brutes; not much good speaking great words about progress, if in the life were hidden secret sins that were eating away its strength and manliness." Speculations or reasonings which do not take in all the facts are misleading, and any ideas of man which turn the soul away from its own condition and danger are surely hurtful. While these enquiries into remote and doubtful regions are going forward, the Christian's true work is to show the sinfulness of sin, and the sufficiency of Christ as a Saviour.

We wish that the Premier's recent remark with regard to the danger of "irresponsible language" could catch the attention of rash and uncharitable persons who are always sowing bitter feeling between nations. He said, "I am not sure that the danger of irresponsible language is not the greatest that threatens the peace of Europe. I, at any rate, shall take no part in such language." Every Englishman should discourage remarks which disparage and depreciate other nations, which inflate English pride and irritate their pride. Boys especially should be taught that God has made all the different races in love and wisdom, that Christ has died for them all, and that there is a work for each and all to do. We should frown upon the mistaken so-called "patriotism" which can see no good in anything which is not English. The foolish, irresponsible language of such talkers prepares for days of trouble.

The Arbitration Alliance has concluded that the moment is opportune for securing an expression of opinion from the nation as to the duty of placing a check upon the continuous growth of armaments. A national memorial, to be signed by representatives of every church, labour union, and municipality, as well as by all the most influential men and women in the country, says:—

The pressure of military and naval expenditure threatens States with bankruptcy; cripples the industries, and impoverishes the homes of the people; and diverts to wasteful preparation for slaughter funds that would otherwise be available for purposes of social amelioration and reform. This ruinous rivalry in armaments is the inevitable, although deplorable, result of the absence of any international understanding. It can only be arrested by an international agreement.

We would, therefore, respectfully but earnestly suggest that communications should be opened with the European Powers, in order to ascertain whether it may not be possible, as a first step towards arresting the further growth of national armaments, and reducing burdens already almost intolerable, to secure a common and general agreement that, until the close of the century, no State will sanction any increase of its military and naval expenditure beyond the maximum of the estimates of the present year.

The memorial has already been influentially signed. In the course of next month it will, it is hoped, receive the signatures of most of the leading men and women in the country. Printed forms of the memorial will be forwarded to any person willing to help; but there is no necessity to observe any particular form, as there is in the case of petitions to the House of Commons. In the case of single signatures, all that is necessary to do is to forward a letter authorising the secretary, Dr. Darby, Arbitration Alliance Office, 47, New Broad-street, E.C., to append a given name to the memorial.

The subject of peace, now prominently before Europe, has called forth an article from the *Civilta Cattolica*, in which the writer advocates the supreme claim of the Pope to be international arbitrator. He bases it on five grounds: (1) The Pope's power is spiritual, and therefore more removed from mere political considerations than that of any other monarch; (2) he is habitually an old man and celibate, devoid of family ties and uninfluenced by passion; (3) he is compelled to take as his model in the eyes of the world

that Divine Prince of Peace whose representative on earth he is." The other two reasons, which are as bad as these, we need not give. We yield to none in our desire for peace, but we do not believe in the Pope as the medium of it. Put things into his hand, and soon every army of Europe would be in motion, and the nations deluged in blood to restore to him his temporal power. Does the writer of the article suppose that English Protestants, who have been the leaders in the modern movement for peace, read only such books as are *not* named in the *Index Expurgatorius?*

There is something terrible in the contrast between the happy freedom into which the Gospel of the grace of God introduces the soul and the harsh bondage of the Order of the Jesuits. Count Paul von Hoensbroech's book, "My Withdrawal from the Order of the Jesuits," noticed in the current *Review of Reviews*, gives a graphic account of the means which are adopted to paralyse the soul. "Jesuitism," he says, "suppresses, ay, disowns to a certain extent the individuality of the individual, his character, his ego." His liberty of feeling is slowly but surely conquered, and he becomes presently merely a flesh and blood automaton. The youth of the recruits, who are mostly between sixteen and twenty years of age, renders their character amenable to the treatment it is to receive—submission heightens its susceptibility. The mental strait-waistcoat is put on the novice for two years, and never for a moment relaxed. All his work is given him to do; he is called away at the absolute discretion of another; he is never allowed to remain long at any one thing. If he is thirsty, he must ask leave to drink; if he wants the simplest thing he must again ask leave to get it. His room is frequently changed; the things in it are changed; he must have neither likes nor dislikes. The whole system is an outrage on the nature God has given him, and as for the impulses of grace, the motions of the Spirit, there is no room for them.

*The Daily News* has given prominence to the following paragraph. The same "regrettable mistakes"—and worse—always happen under this system :—

Not long ago a well-known actress of the Théâtre Français was arrested in Paris, and falsely charged by a stupid policeman with frequenting the Palais Royal for an improper purpose. She had been guilty of nothing worse than looking in the jewellers' shops which abound in that pleasant spot out of the bustle and turmoil of the Paris streets. A similarly regrettable mistake, that has led to tragic consequences, has been made by a member of the "Police des Mœurs" at Marseilles. He arrested a respectable young dressmaker, aged nineteen years, on suspicion, and it was not until she had been in the prison cell for a whole night among criminals that she succeeded in establishing the fact that she was of unblemished reputation. The occurrence preyed upon the young girl's mind. "I could not bear my parents to hear of my misfortune," she said more than once to a friend. In the end she committed suicide by suffocating herself with charcoal fumes. In a pathetic letter written before the deed was committed, she said—"The police are the cause of my death."

This question will never be rightly handled until the share men have in it, is taken into account, and dealt with.

"The Invalid Children's Aid Association" must be doing a good work when it takes compassion on such poor children as Mrs. Hodgson Burnett describes in *Scribner*. Here is one of the objects of its care. A lady found a little fellow of seven, deformed and suffering from spinal complaint :—

His head was bound up in an apparatus of iron and leather, and he sat on the top of the stairs, leaning wearily against the wall. His mother went out every morning at eight, and got home at ten at night. While she was away he had no one to talk to, no toys to play with, nothing to do but listen to the children playing in the court below, and was too much of a cripple to be able to get out even to watch them. His food for the day consisted of a bit of bread, and this was a sample of his daily life at seven years old.

The Association tries to give such desolate little ones some cheerful companionship; it sends them toys, books, pictures, food, and the sympathy of loving friends. May-be it does not cover all the area of need; at our own doors may be some little sufferer whom Christ would have us care for, for his name's sake. Almost anyone might do this good work, the boys and girls, the young men and maidens, old men and women. The spirit of love will do it all.

At the London Wesleyan Methodist Council the Rev. Dr. Rigg is reported to have said :—

If they succeeded in bringing their young people under proper spiritual influence they would secure all at which they aimed. They must beware of envying too much the Church of England. It was said that their young people did not understand Methodism. Such with equal force might be said of their people of older growth. If their ministers would instruct their people in the peculiarities of their system they would do great good. They must take the initiative. He had little faith in mere text-books. Mere machinery would not help to improve matters. What was wanted was sanctified earnestness, entire consecration. They must get their young people converted, and everything else would follow.

We respectfully ask whether Dr. Rigg and other good men, whom we esteem highly in love for their work's sake, think John Wesley intended to substitute the word "Methodism" for "Christianity," as is so habitually done by Methodist Christians? And do not "the peculiarities of their system" come under the head of "mere machinery"? It can scarcely be meant that these peculiarities vitally differentiate Methodism from other Evangelical Christianity; but if this be not intended, how would it do much good if their ministers would instruct their people in the peculiarities of their system? Would it do any other than intensify their sectarianism?

Apart from this, however, Dr. Rigg's utterance contains matter of great moment as to the value of living personal influence, the importance of true conversion in early life. There cannot be a doubt that many churches are hampered and hindered by the presence in them of persons—perhaps still young, or who were admitted when young—who never were truly converted. If Dr. Rigg's ideal were realised a mighty change all round would, indeed, ensue. The very existence of churches demands the conversion, the sanctified earnestness, the entire consecration to God of those who compose them.

Much as we regret the straitened means of the London hospitals, the pinch may lead to more economical management. None of us, perhaps, know how well we can do without certain things we have had until we can no longer obtain them. And so some hospitals, as Dr. Coryn, of Brixton, writes in *The Echo*, have learnt to do with much less alcohol; other economies have also been accomplished. Some places, however, will not reform. It will be for the public to speak out; at any rate, the hospitals might all be equally economical in discontinuing the use of alcohol. It would do the patients no physical harm, and would prove a practical lesson in temperance which might do them unspeakable spiritual good. There is more at stake than economy, though that is always important—a form of honesty, in fact.

Those pioneers in the organisation of labour, the Northumberland colliers, and, let us add, their masters, are pressing forward with the good idea of a Board of Conciliation. A joint committee of masters and men having drawn up rules for the working of the board, the miners have by a large majority declared their approval of the rules, so that the happy scheme is within the reach of realisation. These efforts are all doing something to mitigate the bitterness of class hatred, and to show men how truly the interests of one are the interests of all. The spread of them will open a smoother path for the Gospel of love. The mere time spent on labour contests is a terrible deduction from time which might go to higher interests than those of wages.

"A Minister of Thirty Years' Standing" has again raised, in the columns of *The British Weekly*, the question of self-sustaining mission churches. It will have to be reconsidered. Are we not too fearful of the ability of converts to guide their affairs, and develop their own church life? Are not Europeans too anxious to see the European type with its order and method and regularity reproduced in every land? Are we not too like those methodical persons who imagine nothing can be done by men and women of irregular ways? But is there not a method for the Englishman, another for the negro, another for the Hindoo, and another for the Chinaman? We await light on this subject. We may be hindering the Gospel by helping it too much.

In March last we called attention to the statement of a Russian traveller, M. Nicolas Notovitch, that, while being nursed in the monastery of Hemis, near Leh, on the borders of Tibet, he had discovered an ancient Pali MS. containing a "Life of Jesus." Pressed for proofs of his unsupported story, M. Notovitch has maintained a stolid silence. Tuesday's *Daily News* contained what cannot but be considered a demonstration of the worthlessness of his assertions. The exposure comes from Rev. F. B. Shawe, Moravian missionary at Leh; and it shows, among other things, that there are no old books in the monastery, that Pali is not understood there, and that "the prophet Issa" is not venerated by the Buddhists, as M. Notovitch affirmed. Moreover, Mr. Shawe shows that not only is the name of M. Notovitch absent from the medical register of the monastery, but careful inquiry among the inhabitants of Ladak has failed to elicit any information regarding a traveller having met with an accident on the road and been nursed by the monks. It is questionable if we shall hear any more of "The Tibetan Life of Christ."

## CHRISTIAN UNION AND THE BIBLE.

Chillingworth's immortal aphorism, "The Bible, and the Bible alone, is the religion of Protestants," has been far more admired and applauded than it has been acted upon. When once this grave and weighty declaration shall be thoroughly understood, deeply felt, and universally acted upon, the effect in drawing Christians closer to each other will be surprising. It is human authority that has to a very considerable extent separated brethren, and that still keeps them apart. It is the names and systems of men that stand in the way of union; just as the Church at Corinth, instead of gathering in one body round their common Lord, was seen in separate divisions, each clustering round the name of Paul, Apollos, or Cephas. The multitude have never searched the Scriptures for themselves, and are therefore following in the track of their leaders; but when they shall turn from these to the lively oracles, and shall be found listening to their inspired and infallible responses, instead of prostrating their understandings before the creeds, catechisms, and articles of fallible men, they will not be astonished to find how rapidly and how closely they can be made to approximate to each other.

*Rev. John Angell James.*

## Non-Christian Races.

THEIR NATIONAL AND SOCIAL CONDITION.

In a former paper it was stated that, according to the authority of the most competent geographers, the population of the earth amounted to about 1500 millions, less than one-third being nominally Christian, and more than two-thirds non-Christian. Let us now inquire into the national and social state of these great masses of mankind, leaving for a subsequent paper an examination of their moral and spiritual state, with a view to ascertain the influence of religion on men's condition in this life, and as a preparation for the life to come.

Everywhere a great, solemn law is seen to be operative, conditioning the well-being of all masses of mankind, alike in tribes, states, and empires. It is this—that to the degree God is known or unknown, and the truths of the Bible operative, or corrupted, or unknown, are communities civilised or barbarous, in a hopeful or hopeless condition.

The Bible declarations relative to the effect of our relations to Him and his law, are descriptively as true to-day as they were more than 2000 years ago, because based not on the incidents of the times, but on eternal, inexorable law:—"Their sorrows shall be multiplied that exchange the Lord for another god." "The dark places of the earth are full of the habitations of violence." "Righteousness exalteth a nation, but sin is a reproach to any people." "For that nation and kingdom that will not serve Thee shall perish: yea, those nations shall be utterly wasted."

This great law, which though slowly yet surely regulates the rise and fall of all nations, is essentially moral and spiritual. It is taught and enforced in the Bible as in no other professedly sacred book. It receives its highest, clearest expression in the New Testament, and, though far short of what should be, its principles are more or less operative wherever Christianity prevails.

*Among the qualities* which make Bible truths and principles effective for good are these:—They are invariably moral. They make for truth, righteousness, justice, purity, love, mindfulness of others. They do this under the highest sanctions and the most effective and constraining of motives—love to God and love to men—and that all men in all the relations of life should be governed, not by gain, pleasure, expediency, opportunism, but by the eternal, unalterable laws of truth, justice, love. These principles are at least acknowledged by great numbers of men, wherever Christianity is the common profession of belief. It hardly need be added that neither they nor anything of a similar nature are acknowledged or operative, to an equal degree, in any non-Christian land.

Let us look, then, at the state of the communities where these are operative or inoperative. Civilisation is a test that may fairly be applied to all races, for it expresses the struggles of humanity after an ideal state, embodying in the best and wisest of the people what is most desirable for the well-being of persons, of families, and of states. Applying this test in its broad, general acceptation, we see that every Christian State is more or less civilised. We see, further, that in proportion as the Christianity is pure is the civilisation high and progressive. The most advanced States, the strongest and most stable, are also the most Protestant. Below these stand the Roman Catholic ones. Yet lower are those professing Oriental Christianity. And then follow, down and down, Mahommedan, Buddhist, Hindu, and unsystematised polytheistic communities, such as prevail all over Africa.

If the condition of society under these various forms of religion be analysed, the reasons for this gradation will be seen. Laws and usages based on reason, justice, humanity, and the rights of all men, and in harmony with the truths and principles of Christianity, are acknowledged in all Protestant countries. They are less generally received in Roman Catholic countries and Russia, with the result of lower forms of civilisation; and they can hardly be said to exist in those not Christian. There is not in all Asia and Africa a free, representative native government to be found, excepting in Japan (and that has recently been copied from England and the United States), and nowhere is there a truly civilised non-Christian State.

Then, with the one exception of intemperance, every form of vice and evil is far more prevalent in non-Christian than in Christian, and especially Protestant, lands. This is so of oppression, fraud, falsehood, violence, cruelty, and impurity. Those best acquainted with almost any non-Christian race affirm that the dreadful portraiture of heathen life given by the Apostle Paul in the first chapter of his Epistle to the Romans, is true to-day!

Think, too, of the great features of life and opinion in these "dark places of the earth." In every Mahommedan country the government is intolerably despotic and corrupt; whilst despotism, polygamy and slavery are unchallenged institutions. In all Buddhist countries infanticide, unnatural crime, fraud, and mendacity are common. Among the Hindu nationalities, caste, child marriage, perpetual widowhood are fixed institutions. And these three great systems of superstition cover more than half the human race.

Every other polytheistic race is barbarous, and whilst falsehood and violence are as common as they well can be, treachery, murder, the rule of might instead of right, infanticide, the destruction of the weak and the aged, and cannibalism, are more or less prevalent.

Poverty, want, pain, disease, sorrow, ignorance, characterise every heathen land. The lowest Protestant country is in every respect superior to the highest non-Christian one. This is a statement of fact, which can be sustained by any amount of competent and impartial authority.

Nor is there hope of deliverance from any internal source. But there is hope from pure Christianity. Few things in history are so remarkable as the progress in all that enriches and elevates society made by avowedly Protestant countries—in freedom, wealth, power, art, science, and philanthropy. A most suggestive paper might be written on the manner in which, during the past 300 years, there has been, at the end of every fifty years, a marked advance of Protestant states over Roman Catholic ones, on all these lines. Yet more marked has been the progress of these over non-Christian races. Indeed, it may be affirmed that whilst the former have advanced with a well-ordered rapidity, such as the world has never before seen, the non-Christian races have hardly moved at all; excepting when the impetus has come from outside—from a Christian people. No Asiatic race has made for centuries any marked advance in religion, morals, government, science, and no African race for over 2000 years has made any progress in these or any other direction. They have not even learnt to build durable, decent habitations.

What is the prime cause of this vast difference in the conditions of human society? Some races are no doubt intellectually superior to others, even as individuals differ one from the other. And the physical and geographical advantages of some countries over others are obvious. But these do not suffice to explain the disparities we have indicated. They cannot lie in intellectual power, because some great non-Christian races, notably the Arabs, Chinese, and Hindus, are as rich in intellectual gifts as any Christian people; yet, after inheriting a simple form of civilisation or advancing some way on the path of progress, they halted, and have made no advance for centuries! Nor is it owing to geographical and climatic advantages, because some of the fairest, richest regions have been held by gifted races, who have developed no civilisation, whilst some Christian races, inhabiting ungenial and barren regions, have turned wildernesses into gardens and poor countries into rich ones.

Even gifted races inheriting the richest, fairest portions of the earth, and great advantages from ancient civilisations, but with a spurious religion, have made no progress during a thousand years; but when an inferior race in sterner regions has become touched by the light and life of the Gospel, a change at once begins which influences human hearts and lives, morally and spiritually, in a manner analogous to that mighty physical power in nature which causes the spring to develop out of the winter.

We claim, then, for Christianity a power to bless mankind even in this life, such as no other religion, or any social, scientific, philanthropic, or philosophical system has ever possessed! We claim for it not only a power for good, far superior to that of any other religion or system, but a plenitude of power sufficient to meet the needs of any man or body of men.

It has done much, as the plain facts of national life everywhere prove. It can do far more than it has done. The evils in any so-called Christian land are in no sense produced by Christianity—they exist in spite of it. The defect and drawback are not in it, but in our humanity.

It is glorious to think of what "pure religion" could accomplish for any community, for any family, if they would yield themselves to its graciousness and power. It is saddening to observe how few do this to any adequate degree, and how many resist its operation alike in themselves and others. (Psalm lxxii.; Isaiah xi.; xlviii. 17-22; lx.; Ephes. iii. 20, 21; Phil. iv. 2-9).

E. Storrow.

## PER CRUCEM AD LUCEM.

Not for us through gateways golden;
We must tread the pathway olden;
Struggle on through wrong to right,
'Tis but through the Cross to light.

Not for us the gilded pleasure,
When we seek a heavenly treasure;
We must conquer in the fight,
Though 'tis through the Cross to light.

Not for us to make our moaning;
We must heal earth's sadder groaning—
Keep our armour clean and bright—
Battle through the Cross to light.

Not for us to shun a sorrow,
Grieve o'er what may come to-morrow;
We must keep this thought in sight:
'Tis but through the Cross to light.

*York.* Mary E. Kendrew.

WOMEN'S PROTESTANT UNION.—The next central monthly prayer meeting, the last of the session, will be held in Room 17, Exeter Hall (and not in Mildmay Conference Hall), on Friday, June 29.

## To the Church of Christ Jesus.

By ROBERT ARTHINGTON, Leeds.

Let us assume that we all have one object distinctly in view, viz., to forward the reign of our Lord Jesus on the earth, fully and universally, whether by his Spirit in us simply, or also by Himself in person; and the present saving of souls—of them who shall be heirs of salvation. "Go ye into all the world, and preach the Gospel." Does this rest on Christians as members of Christ, as individuals, or as societies? If it be as a body, should we not follow the practice of the Apostles and of evangelists of the early ages of Christianity? Take the case of the Apostle Thomas in India, and of the Nestorians in Western China and probably in Central Asia, and that of evangelical men in North Africa, as samples of effective work during the generations before the invention of printing and the ready circulation of the Holy Scriptures.

God is surely never disappointed, and will ever carry on to the end a good work which He has begun; so that we need not fear to leave to God's care those hopeful converts we have gained in places central in large areas, where we have, by his grace, imparted eternal truth to believers—believers who have become living, imperishable souls. We have given them in printed Gospels the holy Word of God, which they can read, also the Acts of the Apostles; and may pass on in the glorious progress of sowing incorruptible seed, until, as by the angels in Matt. xxiv. 31, throughout the world the heirs of salvation are gathered into the fold of Christ!

There are many considerations to be kept in view in making known the Saviour of the world to the heathen. There is the right use of time and money, in view of the great work to be done, and in connection with a knowledge of God's purpose in having the Gospel of his Son preached in all the world for a witness to all nations. It is quite evident that it is our duty to conduct the evangelisation of the world on his plan, if we can discern it from Holy Scripture. Now, I ought to assume that you are conversant with the course of action God has taken all through sacred history, viz.: He has ever been "taking out" of the human race "a people for his name," "a holy nation," "a peculiar people, zealous of good works." The Jews and Gentiles were to be fellow-heirs—one body. Witness Abel, Seth, Enoch, Melchizedek, Abimelech, and Job; Abraham, Isaac, and Jacob; Joseph, Moses, Joshua, Caleb, Eldad and Medad; Samuel and David; Daniel and the holy prophets, and some of the kings and people of Judah; Nehemiah, Ezra, and Zerubbabel, and a goodly number of devout persons in our Lord's time, and since, down to the present day. (See Rev. v. 9, vii. 9.)

All these from many nations and tribes—whilst our Saviour's command has been in gradual course of fulfilment during the eighteen hundred and sixty years since his ascension to Heaven. The secular history of nations also shows that God's care in salvation is specially for those whom He calls: "not many mighty, not many noble, are called." And He has ordained that they should bring forth fruits of righteousness. Jesus says (John xvii. 9), "I pray not for the world, but for those whom Thou hast given me out of the world." I greatly desire that, whether we be Independents, Episcopalians, or Presbyterians, Baptists, Calvinistic Methodists, or Moravians, we may make the best use of our resources.

Let us then make it a first care that each nation of the world, and each tribe of mankind, can either read, or hear read in their own tongue, or in the great language commonly used in the country around them, the precious Word of God; those living words of which our Lord says, "The words that I speak unto you, they are spirit and they are life." It appears to me that establishing a nominal Christian community in each place where a genuine Church of Christ is formed, does not comprise a right conception of the mighty power of God in connection with the church so formed, and its gifted power of standing, and also of extending its light—together with the determinateness of God's counsel as regards all whom He is pleased to "call." By his servants in this dispensation, He calls on all men everywhere to repent, whilst by his own counsel, and in the order of his providence, He has determined whom He will call to his Kingdom and glory.

The missionary in each case, being a man of living faith, which he strengthens constantly by meditation on God's Word, and by prayer and holy walk, could always with absolute confidence ask God—in each case of teaching a tribe speaking an unknown tongue—to give him the means, in his wondrous providence, by an interpreter or otherwise, of setting forth the truth as it is in Jesus. Thus all tribes of the world might be compassed, the Lord permitting; and all should be reached by the Church of God without delay. In undertaking, in the Lord's name, work like that in which we are engaged, my object and purpose are simply to give the Truth of God to those peoples and tribes who have never distinctly heard with the outward ear, or read with the outward eye, the amazing and most blessed thoughts and words of the Word of God concerning eternal life.

To do this wisely and fully, I think that the Christian Church, and so all individual Christians and Christian Societies, in accordance with our Lord's last command to his disciples—having first ascertained carefully which parts of the world, or which peoples or tribes of mankind, have never had the truth of God fairly brought before them, or had the opportunity as a class (as in the case of the Mohammedans and Jews) of reading it or hearing it read—ought to lose no time in seeking by most earnest prayer and personal effort to bring the Gospel to them. This would be by preaching, and by teaching a certain number of every people and tribe, speaking a language differing from all others, how to read—either in their own tongue in a translation made for them (if they number 100,000, or thereabouts), or in the language of a neighbouring or surrounding people. There may be cases where two or more dialects can be utilised as one, giving but one translation of a book, with vocabulary to suit, or where words may be placed interlinearly where some of the words of tribes differ materially. Anyhow, we ought to lose no time to bring (or to have brought) the Gospel to all peoples and tribes on the face of the earth; so that all peoples and tribes everywhere can read, or hear read by their fellows, the truth as it is in Jesus.

In accordance with this carefully-considered scheme for compassing the world with Gospel light, I desire to choose certain points on the globe, widely spread in the first instance, as are the stars in the heavens,—suggestively apparent. Funds, by faith and prayer for the Saviour's work, may be made to go far, I believe, as the five loaves and the few fishes availed much; so the rays of light from these planted posts would stream wide and far. Throughout large lands—several on the face of the earth (excepting, for the present, large areas in Africa)—I think there is a great dominant language generally spoken.

Unless the population of any particular tribe extended numerically to, or towards, one hundred thousand, perhaps it would not be worth while to translate into that language, but rather to teach ten or twelve persons from such tribe to read the dominant language. Thus, in the first instance, I should stop long enough with each tribe to teach ten or twelve or more to read, say, John's and Luke's Gospels, and the Acts of the Apostles, in a language they could understand; and, meanwhile, I should preach the Gospel throughout the tribe, carefully noting the several eligible central positions and terminal borders of each. After a first work thus with each tribe, I should direct a continuously repeated visitation of each tribe in succession, and assist to form in each tribe a church of Christ, advising to build a place of worship: afterwards giving counsel and necessary assistance at the times of successive visits, always proportioning the initial work and the after-visitations to the number of efficient workers.

But the Church of Christ should have a plan at once to embrace his last command! If the various societies would commit their present fields and circuits of preaching to the Lord in charge, and, in his Spirit, to the most advanced members of each native church, dividing the rest of the heathen world amongst them in wise arrangement without overlapping—always welcoming other workers in harmony, to parts of their several spheres not yet occupied—they might undertake all parts of the globe where the art of reading is not known, and, with the aid of Bible evangelists, the whole might be evangelised, whilst the real Christians of the churches, entrusted to God and to self-government, would, whilst "prayer was made without ceasing of the Church" (Acts xii.), be fired in the Spirit of the Lord, and would help mightily.



## MORE OF GOD.

At the present time there is a growing desire for refreshing and revival, and a profound recognition of the fact that the special and supreme need of the Jews, the Gentiles, and the Church, can be declared in one word—God; we want more of God. Meetings, conventions, books, sermons, choirs, all more or less good and helpful, we have in abundance. But these things are not God; and let it be said reverently, with uncovered head—*there is not enough of God in them.*

When God comes in, man is displaced. This has been the great characteristic of every work of grace since the dawn of evangelism. And this is as it should be. We would see no man save Jehovah-Jesus only. John must point away from himself to the Lamb of God; the poor frail instrument must be lost sight of, and only the mighty worker seen.

Oh, fellow-servants of the Lord Jesus Christ, busily engaged in holy service from week-end to week-end, shall we not fall upon our faces in self-abasement and humiliation before our God, while He talks with us as He did to Abraham? Has not the call to prepare for blessing reached our ears? If we are separate from all uncleanness, if we banish all unbelief from our hearts, and draw nigh to God, He will draw nigh to us, bringing days of heaven upon the earth. And if it is true that half our failures arise from our impatience of solitude, shall we not for awhile take our eyes off men and methods and machinery, and glance at—nay, gaze into—the face of the Triune God, so that the Divine Spirit may equip us for service, and transform us, by a sublime and supernatural process, "into the same image from glory to glory," and fill us with all the fulness of God? Then the giants of infidelity, impurity, indifference, and inconsistency, which defeat us now, will look like grasshoppers, and God, the mighty, almighty God, will be God to us.

"Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at thy presence."

*Gosport.* W. Monro Collings.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A., Christ Church, Westminster Bridge Road.

## V.—AT THE TEMPLE GATES.

(Jeremiah vii.—x.)

Bewildered in its search, bewildered with the cry,
"Lo here! lo there, the Church!" poor sad humanity
Through all the dust and heat turns back, with bleeding feet,
By the weary road it came
Unto the simple thought, by the Great Master taught,
And that remaineth still:
*Not he that repeateth the Name,*
*But he that doeth the will.*

Longfellow.

We must read the records given in the Books of the Kings and Chronicles, to understand the remarkable movement which was on foot during the time covered by the first twelve chapters of the Book of Jeremiah. In his collected words he scarcely refers to the great reforms being introduced by his friend, the King Josiah; and he is scarcely mentioned in the historical records. But there is no doubt that he was in constant and close communication with the king and the little group of earnest reformers that clustered round his person, and which included Shaphan, Hilkiah, the prophet Zephaniah, the prophetess Huldah, and his own friend, Baruch.

Josiah promoted measures of reform from the earliest years of his reign; but at first he was opposed by the dead weight of national apathy to the cause he espoused. The worship of idols—for which there are twenty different terms in the Hebrew language—had so many fascinations from the use of the peoples around, and from its appeals to sensual passion, that the mass of the people had no desire to revert to the austerer, purer worship of their forefathers. Besides, had not Solomon the magnificent, four hundred years before, erected on the southern slopes of Olivet shrines to Ashtoreth, the goddess of Sidon, to Chemosh and Milcom, the national gods of Moab and Ammon? The rites of heathen superstition were also maintained by a vast herd of false prophets and priests, who, like parasites, throve in the corruption of their time. There was a fatal compact and collusion between the two bodies which boded no good for the efforts of the zealous band of reformers who gathered round the king, because they appeared to give a Divine sanction to the abominations that were being perpetrated. A wonderful and horrible thing had come to pass in the land; the prophets prophesied falsely, and the priests bare rule by their means, and the people loved to have it so.

The co-operation of Zephaniah and Jeremiah was therefore exceedingly valuable. Whilst Josiah wrought from without, pursuing a career of uncompromising iconoclasm, they wrought from within, appealing to the conscience and heart—here pleading the claims of Jehovah on the thoughtless crowds; there taunting the idol-worshippers with the futility of their reliance on the creations of their fancy; and again announcing the swift descent of national judgments on the national sins which were desolating the country.

But notwithstanding their united efforts, the cause of reform moved slowly, or might even have come to a standstill—as an express train when buried in an avalanche of soft snow—had not the discovery, made in the eighteenth year of Josiah's reign, given a new and unexpected impetus to the ancient religion of Israel. And though it is not exactly an incident in the life of Jeremiah, he was so closely associated with the men who were principally concerned, and his third discourse is so evidently suggested by the reforms to which it led, that we must briefly touch on it.

### I.—THE FINDING OF THE LAW.

At the time to which this incident must be referred, the Temple was under repair. It sadly needed it; for the lewd emblems of idolatry had been erected within its sacred precincts, and beside them the dwellings of the wretched men and women associated with the impious rites permitted on the site where David worshipped, and Solomon spread his hands in solemn dedicatory prayer. Probably also the fabric was showing signs of dilapidation and age, for two and a-half centuries had elapsed since it had been completely restored by Joash.

The work was entrusted to the superintendence of Hilkiah, the high-priest, who was assisted by a little group of Levites; and the cost was contributed by the people who passed through the Temple gates. On one occasion, the King sent Shaphan, his secretary and chancellor, who was the father of Gemariah and a good man—who afterwards defended Jeremiah (Jer. xxxvi. 10–19, 25)—that he might take an account with Hilkiah of the money which had been gathered by the door-keepers. When they had attended to this important business, and delivered the money into the hands of the workmen that had the oversight of the work, Hilkiah, the high priest, said unto Shaphan, the scribe, "I have found the book of the law in the house of the Lord."

It was a very startling discovery. The Rabbinical tradition states that it was discovered inside a heap of stones, where it was hidden when Ahaz destroyed all the other copies of the holy books. Or it may have been hidden away in the Ark, which Ahaz may have removed to one of the rooms of the Temple, where dust and lumber concealed it. There has been much discussion as to what that roll of ancient MSS. contained, some holding that it was the entire Pentateuch, others that it was the Book of Deuteronomy. It has even been asserted by some that a pious fraud was perpetrated on Josiah and his times by some well-meaning individual, who had just written the Book of Deuteronomy with his own hand, and now foisted it on Hilkiah and the rest, as a venerable production, dating from the days of Moses! To what miserable straits they are reduced who would have us accept such wanton speculations! Let the critics betake themselves to the examination of the ancient MSS., if they will. We thank them for the facts they bring to light; in their own province we give them credit for painstaking and erudition, but we refuse to accept their theories. Let them give us the facts, and we can formulate the theories for ourselves. Even if it could be shown—which we hold it cannot—that Moses was not the author of the Book of Deuteronomy, it is surely utterly inconceivable that the mind through which that sublime treatise was given to the world could have been a party to a fraud so unblushing and scandalous as to palm off its own offspring under the august sanction of the name of Moses!

After careful thought, we are disposed to think that the Book of Deuteronomy is specially referred to here, though not to the exclusion of the other books of Moses. It seems unquestionable that this portion alone of the Pentateuch was ordained to be written out by each king on his accession, and was read before the assembled congregation once in each seven years. The terms of the covenant made afterwards by Josiah and his people are precisely those with which the book of Deuteronomy abounds; and the phrases which characterise it are perpetually recurring in the addresses and appeals of Jeremiah. This book dyed his speech, as it had done that of Amos, Hosea, Isaiah, and Micah.

Its discovery by Hilkiah made as great a sensation as that of the Latin Bible by Luther in the library of the old Augustinian monastery at Erfurt. Shaphan read parts of it before the king, and probably chapter xxviii. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." In hot haste he sent a deputation of his most trusty friends to one of the suburbs of the city, where the prophetess Huldah dwelt. Jeremiah may have been at this time at Anathoth; or he may have been too young in his work to be recognised as an authority in so grave a crisis. The question to be asked was, whether the nation must expect to suffer all the awful curses which those words predicted; and the answer was an uncompromising "Yes," though their infliction might be for a brief space postponed.

Forthwith the king summoned a mighty convocation of all the men of Judah and all the inhabitants of Jerusalem, and the priests and the prophets, and all the people, both small and great; and from a platform erected in the entrance of the inner court, he read aloud all the words of the book of the covenant, which had been found in the house of the Lord. And further, he solemnly renewed the covenant between Jehovah and the people, that they would walk after the Lord, and keep his commandments, his testimonies, and his statutes. Perhaps, as one commentator suggests, an ox was slain, and the king and people passed between the severed halves in witness of their solemn resolve.

Henceforth the work of reform broke out afresh. The tide of popular feeling rose high, and the reformers took it at its flow. The black-robed priests were suppressed; the emblems of idolatry were cast out of the Temple, and burnt without the city; the dwellings of the miserable votaries of lust were destroyed, Tophet was defiled, and the high places levelled to the ground. Thus, outwardly at least, Israel became again true to its allegiance to the God of their fathers, and free from the taint of idolatry.

### II.—THE DIVORCE BETWEEN RELIGION AND MORALITY.

The influence of the Court: the finding and reading of the law; the splendid success of the great Passover which Josiah instituted; the glow of the crusade against the old idolatries—sufficed for a time to effect widespread reform, and the fickle populace gave an outward adhesion at least to the service of Jehovah. The Temple courts were thronged; the rites and forms of the Levitical code were rigorously maintained; every point of ceremonial allegiance to the institutions of Moses was punctiliously observed. But there was no real change in disposition. The reformation was merely superficial. Beneath the fair exterior the grossest forms of evil were seething in hideous corruption; now and again breaking forth into the light of day, and awaiting the death of Josiah, when they once more asserted themselves.

Jeremiah was profoundly disappointed at the result of a movement which had promised so well. He detected its true character, and sought an opportunity of showing its insufficiency to avert the wrath of God, which was gathering like a thunder-cloud upon the horizon. Taking up his position in the gate of the Temple, on the occasion of some great festival when the people of Judah were gathered with the citizens of Jerusalem to worship Jehovah, he poured forth a torrent of remonstrance and appeal.

He was not unaware of the attention paid by the nation to outward ritual, which they mistook for religion. The incense of Sheba, and the costly fine-scented cane fetched from Arabia or India, and burnt for the sake of its rich perfume, stole through the Temple precincts (vi. 20). They took care to call the Temple the House of God, and to stand before Him as his people (vii. 10). The burnt offering and other sacrifices were rigorously distinguished from one another, the priests and people feeding on those parts alone permitted by the Mosaic ritual (vii. 21). It was the boast of the people that the law of the Lord had been committed to their charge, and that they had therefore special claim upon his forbearance (viii. 8). And against every accusation which the prophet laid at the nation's door, they pointed to the order and beauty of the restored ritual; of their splendid Temple; of their privileged condition as the chosen people of God; and cried, "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these!"

But beside this outward decorum, the grossest sins were permitted with unblushing shame. One of the charges which Jeremiah brings against his people is, that they had lost the power of blushing (viii. 12). The shamefulness of their sin was apparent in their shamelessness. They oppressed the stranger, the fatherless, and the widow. Theft, murder, and adultery, showed themselves in open day. So frequent and atrocious were their crimes of violence, that they seemed transformed into a horde of robbers—the Temple their den; lies flew from their tongues like arrows from a bow; and whilst men spake peaceably to their neighbours in their ears, they were lying in wait to betray them. And though idolatry had been overthrown in the high places of the land, it lingered in the houses of the great, who squandered their silver and their gold, their blue and purple, on the wood which they had shaped into the fashion of a god.

There was an evident divorce between religion and morals; and whenever that comes into a nation's or an individual's life, it is fatal! Satan himself has no objection to a religion which consists in postures, and ceremonies, and rites. Indeed, he fosters it; for the soul of man demands God, and craves religion; and it is the art of the great enemy of souls to substitute the counterfeit for the reality, to quiet man's soul with the shows and effigies of the eternal and Divine—much as a man might satisfy his hunger with food that lacked the elements of nutrition, whilst his strength and vigour were slowly ebbing away. It can never be too strongly emphasised that the soul of man cannot rest or be content without God; but it is too apt to be cajoled with that which is not bread, and which satisfieth not.

### III.—THE EXCUSES BENEATH WHICH THE SOUL OF MAN SHELTERS ITSELF.

1. *Ritualism.*—It was the old belief that God was bound to help a nation or person that stedfastly complied with the outward forms of religion, as if He had no other alternative than to help his devoted worshipper. In one form or another this conception

has appeared in every nation and age. "What more can God want," the heathen cries, "than that I should give burnt-offerings and calves of a year old, thousands of rams, and ten thousands of rivers of oil; my first-born for my transgression, the fruit of my body for the sin of my soul?" "What more can God want?" cries the formalist of our time. "I was received into the visible church as soon as I was born; I have complied with all her regulations; I do my best to maintain her institutions and services; in all weathers I am present when the doors are open; and there is no demand made by the representative of the church to which I do not comply to the best of my ability. What lack I yet?"

The incessant remonstrance of the Bible is against such protestations—whether expressed or understood—as these. "What doth the Lord require of thee," says Micah, "but to do justly, to love mercy, and to walk humbly with thy God?" (Micah vi. 8). "To what purpose is the multitude of your sacrifices unto Me?" saith the Lord, is one of Isaiah's earliest sentences, and he added, still speaking in the name of God, "Incense is an abomination to Me." And here Jeremiah takes up the same strain. He says, in effect, "Put all your offerings together; abolish the sacerdotal distinctions which Moses bade you observe; relinquish all ritual; end festival and fast alike. These things are comparatively indifferent to Me, when weighed against obedience and a holy walk" (vii. 22).

Where the heart is right with God, it may find fit and proper expression in the well-ordered worship of the sanctuary. It will find the outward ordinance a means of quickening the soul by the laws of association and expression; but the outward can never be a substitute for the inward. The soul must find God, and worship Him as a Spirit. There must be faith, repentance, inward grace. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Throughout the ages He has been seeking such to worship Him.

(2) *Destiny.*—Men often say, as the Jews did, "We are delivered to do all these abominations, we were made so; we were swept forward by an irresistible current, which we could not control" (vii. 10). How many a man lays the blame of his sin upon his Creator, alleging that it was only the outworking of the natural tendencies with which he was endowed! How many a woman has laid the blame of her unutterable fall upon the force of circumstances, which held her in their grip! And there are some religious fatalists who have gone so far as to trace their sins to the elective decrees of the Almighty! Whatever truth there may be in the doctrine of Predestination, it will not absolve you from sin in the sight of God and his angels. There is more than enough grace in God to counteract the drift of the current, and the strength of passion.

(3) *Special Privilege.*—Many a soul has presumed on being a favourite of heaven. "I am wise, the law of the Lord is with me. He needs me, for the preservation of his truth, the elaboration of his scheme. His cause is too deeply involved with me for Him to allow me to be a castaway. I may do as I will, He will deliver." Ah, soul, beware! thou art not indispensable to God. Before thou wert, He was well served; and if thou fail Him, He will call others to minister to Him. See what He did to Shiloh (vii. 14) and to Jerusalem! How bare the site; how woeful the overthrow! "If God spared not the natural branches, take heed lest He also spare not thee!" Beware! lest the kingdom of God be taken from you, and be given to a nation bringing forth the fruits thereof.

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THE DINNER HOUR.—An effort is being made to reach the large numbers of men and women who lounge about the streets during the dinner-hour. The first meeting was held in the Lecture-hall, 55, Old Bailey, on Monday, at a quarter past one. The attendance was encouraging. Mr. William Forbes gave the address.

IRISH CHURCH MISSIONS.—The itinerating work in Irish fairs and markets, which the trained agents of the Irish Church Missions have carried on during the last few years, has been greatly prospered and blessed of late. Two hundred fairs and markets were visited during the past year, and the freedom from injury enjoyed by the workers is largely due, under God, to the thorough training which enables them to go amongst Roman Catholics with tact.



## LIFE AMONG FACTORY GIRLS.

BY ISABEL MARY M. KENWARD.

"Yes," she said, "you must tell lies to get on in this world!" And she laid down her maxim with the air of an irrefutable argument. *She* was the young flower-girl walking by my side that afternoon—one of my girl friends whom I had almost given up as a case hopeless for reformation. What could be done with such a pitiful specimen of womanhood? Only about fourteen, she was yet more shrewd and worldly-wise than many a grown person. She had deceived me time after time, and with the various names she assumed and her clever dodges, as yet she had been too much for anyone who had tried to lift her to better things.

Walking along that crowded street in the bright sunshine, which lit up the wretched apology for a dress and the pale refined face above, a great pity stole over me, and any rebuke to the child for her wild words died on my lips as there rose up vision after vision of other girl-women like her to whom the loveliness and goodness of life are words which bear no meaning. They are among those who "sit in great darkness," and in some form or other the curses of drink, impurity, gambling, dire poverty, the labour of long hours, and low wages, have thrown a spell round their lives.

With the thought came another, How few really know of these things! We pass on our way in happy ignorance of the terrible under-currents beneath the surface. We eat, drink, go to our amusements, give our charity, and think that, in the main, things are right—at least, growing better. Perhaps one day we see, or read, what troubles us for a while; someone lifts "the painted veil called life" at one corner; but then it is dropped again, and we hug to ourselves the comfortable thought that, after all, we cannot reform the world, and where's the use of worrying? All said and done, the poor will be with us to the end, and there the matter rests. If we *did* know more of the depths they would stagger us at first, but they would also help us, ay, infinitely more than we imagine, in our Christian course. They would make such words as sympathy, pity, love, purity, no mere phrases, but intensely and absolutely real to us.

How often do mothers shrink from the idea that their daughters, sheltered so carefully in the home, should know of the difficulties and temptations besetting far younger girls whose lives are lived under poor and rough conditions. "I don't understand them," is the answer one constantly gets when urging some Christian girl to help her sisters in the factory or mill. Such an answer, I do not hesitate to say, is nothing less than a disgrace to anyone professing to follow the Saviour. On the outside it may seem beautiful to hedge in an innocent girl's life from the knowledge of the evil seething around, but all such knowledge gained *in the spirit and with the motives of a Christian worker* can never sully or poison the purest of characters. It may cause pain and horror in the first instance, but in the end it will only lead to a deeper innocence, and to that fuller, grander grasp of the truth which can only be born through suffering. It is mindful of this principle, and in the hope that some may be roused to a deeper sense of responsibility, that I would sketch out quite roughly one or two sad phases of girl life from my own experience. What are features of one great industrial centre I take to be average conditions of other similar centres, and therefore of value.

### BETTING AMONG GIRLS.

Take first an evil which we are told is growing more rampant every day, and which, according to a late chief in the Criminal Investigation Department of Scotland Yard, is, next to drink, the most prolific source of crime. I mean betting. "I never knew before that girls were in the habit of betting," said the vicar of a large town parish to me not long ago. I might have answered him in the pitiable message sent me from a factory girl just then: "Tell her, that in our factory any girl who will not bet is *despised.*" A nice state of things, is it not, for a young girl to find when she starts work in the factory. Perhaps she has come there from some national school, where religious principles have been taught and practised as the true guides of life; now she is plunged into a roomful of girls and women who have tasted this moral poison, and are down on her, and not only they, but clerks and foremen, if she dare to stand out against the voice of the others.

To impress it more vividly, let us spend a few hours together in the places where these things are to be found. We will take up our watch outside a factory during the dinner hour and see what goes on. It is one o'clock, and the narrow street, lined with tall factories on either side, hitherto apparently deserted, begins to show signs of life. In front of us, sauntering along, we notice a well-dressed man. He is a keen-looking fellow, with apparently nothing to do, but the factory girl who is with us as guide knows better than this, and bids us watch. A minute more and he is stopped by two youths, and the jingle of coins passing between them shows he is the street-better we are in search of. "Look! there's one," whispers suddenly my companion as a girl comes out of the factory, rushes past us, and slips a scrap of paper into the man's hand (which paper, by the way, contains the name of the horse and the amount laid on it).

Our man now takes up his stand at the corner of the street. Here he can ply his trade with safety, as he has two streets well in view, and can guard against a vigilant policeman, though, as a matter of fact, the police are not often to be seen here, we are informed by our girl friend. This time it is a middle-aged woman who goes up to him—and let me say in passing that it is the married women on whom in this, and also in other glaring evils, the blame must lie most heavily. *They* are only too often the ruin of the younger girls. While we stand watching I am struck by a knot of girls who are in hot dispute or discussion over some point. "Oh, it's only 'Liz,'" says my guide, "'holding a club.' Her mother's in a bit of trouble about the rent, and so she's getting the money this way." It's a bad way nevertheless, and I think my readers will agree with me that this perpetual "club-holding" fosters the spirit of gambling. The girls all do it, and photograph clubs, clothing clubs, money clubs, abound on every side. This special one held by "Liz" happens to be a guinea club. Let me very shortly explain its working. "Liz" and twenty other girls have joined together for twenty-one weeks, each girl subscribing one shilling per week. Their names are written on papers, and then drawn in rotation. The girl who draws out No. 1 is entitled to her guinea at once, and in this case, as "Liz," for holding the club, is *entitled* to be No. 1, she has her money wherewith to pay off the rent. No. 2 gets her guinea in two weeks, No. 3 in three weeks, and so on till No. 21 gets hers after the twenty-one weeks. All pay their shilling per week, whether they receive their guinea first or later, so that the only advantage of the club is that a girl may draw an early number, and have a sum of money at once. Though in no way dishonest, these clubs are bad, as they are steps to the regular betting, from the spirit of chance luck that they encourage.

*(To be concluded.)*

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## INVITATIONS.

"Look unto Me," the Saviour cries;
And up to Him I lift mine eyes,
So glad to look.

"Come unto Me," I hear Him say;
And pleased, I turn from all away
To go to Him.

"Give Me thine heart," He saith to me;
With joy I say, "I yield to Thee
Thy lawful right."

He, winningly, whose name is "Love,"
Saith, "Seek ye first the things above."
And those I seek.

"Take up thy cross, He further saith;
And I, though panting hard for breath,
Bear it with joy.

Kindly He says, "Ask and receive."
I gladly ask, and I believe
That I shall have.

He sayeth, "I will give thee rest;"
I go and lean upon his breast,
And find it there.

He lovingly saith, "Follow Me,"
And "Where I am thou too shalt be,
For evermore."

I love the Saviour's words of grace,
I long to see Him face to face;
To dwell with Him.

[From Waking Thoughts and other poems By Frederick Marshall. (*Jarrold & Sons.*) A volume of verse wherein we find many sweet and stimulative stanzas.]

## Christianity in India.

### A GREAT MOVEMENT AMONG THE HINDUS.

In the *New York Independent* Bishop Thoburn, of India, recounts in brief the history of a remarkable movement towards Christianity among some of the people in Northern and Central India. The movement, he says, is reaching a stage which gives it a claim upon the sympathy of the Christian world. His narrative is limited to the work carried on by the agents of the American Methodist Episcopal Church, but it is not by any means confined to a single mission field. It began among the Telugus of South India, in connection with the American Baptist Mission, and similar movements have appeared throughout the Indian Empire. Bishop Thoburn says:—

"As I write from personal observation, I am obliged for the most part to limit the story to the work carried on by the missionaries of the Methodist Episcopal Church, with which I am myself connected. It must not, however, be understood that this movement is limited to a single mission field.

"When our first missionaries began their work in India, in the latter part of 1858, their attention was providentially drawn to a few inquirers who belonged to a subdivision of the depressed classes, and some of whom were among our first converts. The little community to which these people belonged did not exceed four or five thousand persons, of all ages. They did not embrace Christianity, by any means, in a body, but a few were gathered in, every year, for perhaps twenty years, after which the conversions became much more frequent, and finally the whole community became Christian. Some excellent preachers were raised up from among the converts, while others, boys and girls, acquired a respectable degree of scholarship and were able to command good salaries as teachers or writers in public offices. The missionaries who had observed the steady and rapid progress of these converts very naturally began to put a higher value on work among the low-caste people. I ought to say that some of these converts were low, among the lowest. Many of them had been professional thieves. Every trace of this vice has disappeared from them as a people. They are now called Christians and reckoned as Christians in the community, and in a few years more their former neighbours will have forgotten that they were ever anything else.

"About six years ago it began to be noticed that steadily increasing numbers of people belonging to the lower castes were coming to our missionaries in North India and asking to be made Christians. The statistics at the close of 1888 surprised and even startled some of the missionaries who were engaged in work, as it then became evident that a steady movement had set in, and that not only more converts had been baptized during the previous year than ever before, but that the number of inquirers had

MORE THAN DOUBLED.

"Some of us also were a little troubled by the thought that the Christian community would soon be composed almost wholly of converts from the lowest caste, and thus lose so much in social standing that its moral power would be lessened in the general community, and perhaps the more respectable classes hindered from becoming Christians at all. This fear, however, was dispelled by a careful examination of the statistics, from which it appeared that the largest number of high-caste converts was reported from the very districts in which the largest number of low-caste people had been baptized.

"During 1889 the work continued to extend. It so happened that I was obliged to return to the United States in 1890, and while in America God raised up help in a way that had not been anticipated. When I reached New York I found a written invitation from Mr. Moody for me to attend the Students' Conference at Northfield, and immediately proceeded to the Conference, which was then in session. The day after my arrival I was asked to address the Conference, and in the course of my remarks I gave a brief statement of the new work which was opening up before us, and of the plan which we had adopted for instructing the converts, by employing a class of men chosen from among those who were able to live on the extremely moderate salary of thirty dollars a year. At the close of my remarks Mr. Moody sprang to his feet and said they must help forward that work by undertaking to support a large number of these pastor-teachers. In a few minutes, to my extreme surprise, 3000dols. had been pledged for the support of one hundred men. The effect of this spontaneous gift from a far country upon our Christians in India was wonderful. They seemed inspired with new courage and new energy, and began to appreciate the fact that God had committed into their hands a great work. The converts multiplied, and inquirers came forward in still increasing numbers. The work went on steadily, until at the close of 1891 the converts were coming forward

AT THE RATE OF FIFTY EVERY DAY.

"That rate of increase has been kept up ever since. When I left India in March, the whole number of converts in our several mission stations in North and Central India amounted to 72,000.

"One of the most significant features of this work is the spirit of zeal and courage which has entered into our native preachers and their workers. In former years we found it necessary, with very few exceptions, to urge them forward, and only now and then found a man who seemed to be as devoted to his work as the average American missionary. All that is past now, I trust for ever. We have many Indian preachers who are much more zealous than the average foreign missionary. Scores of them, indeed, have to be restrained, lest their zeal outrun their discretion, as in some instances it certainly does. If every American missionary in the field were to leave India to-morrow, they would leave hundreds of men behind them who would take up the work and push it forward.

"Many readers, no doubt, are impatiently waiting to hear what I will say about the

CHARACTER OF THESE CONVERTS

who are brought in such large numbers within the Church. Wherever I go I am met with questions bearing upon this point. Let me say, then, frankly that the average Christian observer who goes from America to India would not at first feel satisfied with what he would see among the people. To start with, they are all very ignorant. They have never been accustomed to assembling together in the Christian manner, but, on the other hand, they all know and believe that Jesus Christ came into the world to save sinners, that He rose from the dead, that He is alive now, and that He is their Master and King. They all know that God hears prayer, and they all know that the Holy Spirit is given in the name of Christ to sincere believers. Very few of them have given us any trouble in the matter of drink or the opium habit. Thus far we have had very little trouble with polygamists. Immorality appears from time to time in their lives, but our Christian community has never been scandalised before the whole world by so disgraceful a case as that afforded by the recent Breckinridge trial. Converts in India are always judged by their critics by a more rigid rule than Christians in America. When thousands are baptized in a single year, it is not strange that many among them fail to develop any religious earnestness. On the other hand, I am thankful to believe that the mass of these converts are sincere believers in Jesus Christ, and that the average moral standard among them is not only as high as anyone could reasonably expect, but that it is steadily rising.

"While discussing the spiritual status of these converts, let me mention one fact reported to me a few months ago by a presiding elder who baptized 933 converts in two months. If this work is superficial in any part of the field, it is probably in his district. In no place are the inquirers more urgent or the converts more numerous. This good brother, in reporting his work to me, stated, among other encouraging facts, that there are now 133 villages within the bounds of his district in which daily prayer-meetings were held. His district embraces a little bit of territory not larger than a county in the State of New York. Are there 133 villages in the State of New York in which daily prayer-meetings are held? Is there one State in the Union of which it can be said that it contains 133 villages in which Christians hold daily prayer-meetings?

"One of the most encouraging features of this great work is the fact that it is carried forward at a very moderate expense. The example of Mr. Moody six years ago has been somewhat closely followed, and as a result we have a large number of very humble men, who have little education beyond a knowledge of reading and writing, but who are very useful in limited fields. Several hundreds of our workers receive only 30dols. a year, others of a higher grade receive 50dols., while others who are able to take a weekly newspaper, and who live in large towns where the cost of living is higher, receive as much as 100 dols. a year.

"Many features of this work are extremely interesting and full of promise. As to the ultimate outcome of the movement, as to its influence upon the general missionary world, as to its probable influence upon the religious future of India, and as to the future of the forty or fifty millions of the depressed classes in India, especially if they should become Christians—all these questions call for a more extended treatment than the narrow columns of the newspaper afford. Suffice it to say that after thirty-five years' work in India, after seeing every form of missionary labour carried on in the Empire, after talking with hundreds of the best workers, and after enjoying opportunities better perhaps than those which any single person has ever been favoured with, I have come to the deliberate conclusion that God has set agencies in motion in India which mean more for the future of Christianity in that empire, and for the success of Christian missions in the world at large, than any other missionary movement which has been witnessed during the century now closing."

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In a leading article on what it calls "The Greatest Revival of the Year," *The Independent* says:

"The outlook for Christian missions in India is certainly very bright. The converts to Methodism alone average fifty a day. People are throwing away their idols to be baptized as Christians, and to be trained for honourable and useful lives. We do not say that the break-up of Hinduism has actually begun, but that the indications are that it is near. And as native preachers increase in numbers and zeal and knowledge, as Christian communities take the place of heathen, and as the Christian influence becomes more general and permeating, such in-gatherings as that reported by Bishop Thoburn will be larger and more frequent, and then Christianity will take India."

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## JERUSALEM NOTES.

The "boys and girls" of Jerusalem have been favoured with the presence and the services of Rev. Martin Hall, who on his return from India stayed in the Holy City, holding services for children each morning in Christ Church, and a Bible-reading every evening at the house of Rev. A. H. Kelk, the English incumbent. Both young and old have greatly profited; there was no doubt as to the truth of what was said, for "the Spirit witnessed with the Word." Itinerancy, decried by some Christians, is more than ever showing its value as one of God's agencies.

But workers leave Jerusalem as well as come to it. One of the most useful and valued workers of the London Jews' Society, Miss Barlee, has been obliged to give up her work and residence here, and return to England; in which land she, many years ago, was most useful, as also in Constantinople and elsewhere. She has been, and will be, greatly missed in many a Jewish home, where widows and children were alike blessed by her visits; for with her the message of mercy was the primary motive, and not the donation of money.

The columns of more than one English and American newspaper have shown that the great influx of tourists is drawing increased attention to this land, and to the need for a real crusade to reclaim it for Christ its King. Shall the twentieth century see the land still in the possession of "Antichrist," an Antichrist which says, "You Christians may buy or kill one another's faith, but my sons and daughters shall not be proselytised"; and yet it is those Christians who prop up this tottering Antichrist while they sing their *Te Deums*.

Through the agency of the B. and F. Bible Society, a number of Gospels have been given to the Russian, Armenian, and other Christian pilgrims who have visited the city during the past few months. This is a blessed, simple, and literally evangelical work.

The large new German Hospital is now nearly finished, and we are hoping that soon the London Jews' Society "English Hospital" will be in course of building, and that at last those who come first to "heal the sick" may be able to do so, free from the terrible disadvantages under which, for so many years, Dr. Macgowan, Dr. Chaplin, Dr. P. Wheeler, and their nurses have had to labour.

W. L.

[031]

# NOTES ON DAILY READINGS.

SUNDAY, JUNE 24.—JEREMIAH LI.

The prophecy against Babylon is continued through the present chapter.

*The Extermination of the Chaldean Warriors* (1-10).—(1) Leb-Kamai is given by the R.V., which, read in cypher, means Chaldean. The great city is compared to a threshing-floor, where the evening wind carries away the chaff. (3) This verse is addressed to the Median invaders. The brigandine is a coat of mail. (5) How little Nebuchadnezzar thought when carrying Israel captive how his ruthless cruelty would be revenged. (6) The Jewish exiles must flee before they suffer Babylon's fate, as Rev. xviii. 4. (9) This reply of Babylon's allies indicates the irreversibleness of her judgments. (10) And now the Jews in their own country celebrate God's faithfulness to his own covenant.

*Summons to Battle, and its Issue* (11-19).—(11) The best of preparations will be made in vain when God's word has gone forth. The vengeance of God's Temple means that He will punish those that destroyed it, and we are reminded of 1 Cor. vi. 12-20. How terrible will be the punishment of those who have violated the sanctity of the human body made to be God's shrine. (14) The invaders of the great city should be numberless as the blight on the harvest. (16, etc.) A magnificent description of God, the Creator, the Prop and Stay of the machinery of nature, the Portion of his people. As the idolater becomes like the object of his worship, so the children of God become like Him. These words repeated from chap. x. 12-16, reaffirm the double relation in which we stand to God; we inherit Him, and He us. What an infinity of bliss is possible to the soul that appropriates its inheritance, and how safe!

*The Fall of Babylon* (20-40).—The mountain of destruction refers to the greatness of the city. The bristling spears of the northern warriors resemble the rough caterpillar. (31-33) According to Herodotus, this was literally fulfilled. (34) A complaint of the Hebrew people. Instead of vast populations there would be silence, and of revelry, the sleep of death.

*Israel's Deliverance* (41-58).—(42) Invasion is compared to an inundation. (44) Riches of conquered peoples will be disgorged. (46) How eagerly these words must have been perused, and passed from mouth to mouth by the captive Jews. (48) This song anticipates Rev. xviii. 20. (50) Addressed to those who had escaped from the fall of Jerusalem, and who were bidden to remember God in the land of their captivity. As they go forth they are reminded of the certain judgment of their adversaries. (56) Jehovah is the God of recompenses. Let vicious and ungodly men remember this. (58) All the labour expended on the walls of Babylon shall be rendered vain. They shall come to nought.

MONDAY, JUNE 25.—JEREMIAH LII.

This chapter is the same as 2 Kings xxiv. 18-20. It was probably added by Ezra.

*The Capture of Jerusalem*, 1—14. (3) God is often said to do what He permits. Jedekiah broke his oath to the king of Babylon. For this God punished him. (6) The extremity of the city is described in the following book. (11) The LXX. indicates that he was put to grind corn as Samson. (12) In 2 Kings xxv. 8, it is said the seventh day, the latter is the time when he started from Riblah, the former of his arrival in Jerusalem. It is impossible to consider the awful fate of God's holy city, and not remember the similar destruction which befel the churches of Asia Minor, which once were the candlesticks of the Gospel, but are now extinct. Our responsibility is in proportion to our privilege, so also our sufferings if we act unworthily.

*The Deportation of Temple Treasure* (15-23).—"The poor of the people" refers to those who belong to the city; the poor of the land to the inhabitants of country districts. There is peculiar pathos in this enumeration of the various articles carried into captivity, indicating the anguish which the children of God felt to see their holy and beautiful things borne from them. (21) 2 Chron. iii. 15 seems at variance with this statement, probably because of the difference between the common and sacred cubit of measurement.

*Deportation of People* (24-30).—2 Kings xxiv. 14 apparently differs. The discrepancy will be probably accounted for by the one number representing the tribe of Judah, and the larger number the other tribes. These apparent discrepancies would vanish if we were acquainted with all the facts. They at least show that there was no collusion amongst the sacred writers, and it is not wonderful that in the course of transmission scribes may have inadvertently altered the figures that they copied.

*The Relief of Jehoiachin* (31-34).—The son of Nebuchadnezzar is said to have learnt the worth of Jeconiah during a temporary depression in his own fortunes, and he remembered this when he came to the throne. In any case, we can trace the hand of God in rewarding him for having surrendered to the King of Babylon. Compare chap. xxxviii. 17 with 2 Kings xxiv. 12. Weary years, but God had not forgotten his promise. If a heathen monarch was inclined to keep a captive prince provided with bread and water all the days of his life, how much more will our Heavenly Father give us our daily bread.

TUESDAY, JUNE 26.—LAMENTATIONS I.

*The Anguish of the Prophet for the Fate of Jerusalem* (1-11).—(1) Bereft of allies, and tributary to her foes; (2) her cheeks stained with tears, which neither lover nor friend endeavours to remove; (3) her children in exile; (4) her ways overgrown with grass; (5) her enemies at the head, and herself trampled under foot; such is the picture of the city which David founded, and where Solomon worshipped God. And is not this the picture of the soul which has backslidden from God, and in which tears take the place of smiles, and bitterness of blessedness. (7) At such a time we remember the pleasant things of former days, and we know that our sins have procured our suffering. (9) Then it is that we should turn to God, and ask Him to behold our position, and the pride with which our great foe magnifies himself against us. (10) Whenever we sin against God the enemy enters the sanctuary of our soul. Consecration is the condition of victory. (11) Happy the moment when, in the far country, the prodigal returns to himself, and cries, "Behold, I am vile!"

*The Lament of Jerusalem* (12-22).—There is no sorrow in the universe like that which the soul suffers whom God has put away. (13) Then the heart faints and fever is in the bones. (14) Then we become powerless against the foe. (15) Then our strength and beauty are trodden down. (16) Then comfort is far away. (18) Then the soul is compelled to acknowledge the righteous judgment of God. (19) Then, being out with God, we are at variance with men. (20) Then we know what distress is, and the shadow of death. (21) Then we are comfortless, and sigh in bitter pain. (22) Then our sighs are many, and our heart is faint. O desolate, God-forsaking, God-forsaken soul, turn thee unto Him, plead the merits of thy Lord, seek forgiveness, restoration, and manifested love.

WEDNESDAY JUNE 27.—LAMENTATIONS II.

*The Deeds of Jehovah against the Daughter of Zion* (1-10).—We may still follow the line of thought suggested in our notes on the previous chapter. The desolation of Jerusalem is comparable to that of the backslider. (1) Covered with a cloud; (2) the strong and vaunted pride cast down; (3) the cutting off of strength; (4) the soul as a target to the arrow of the foe, instead of being hidden within the Divine shield; (5) mourning and lamentation; (6) the destruction of the hedge of protecting care, so that the garden of the inner life is laid open to the invader; (7) the withdrawal of God from the inner shrine meant to be her temple; (8) the swallowing up of rampart and wall; (9) the absence of vision; (10) the silence and garments of woe. Striking images are these, when read in the language of the inner life. It is not difficult to find a counterpart for each symptom of woe, as it struck the heart of the patriot prophet.

*The Prophet's Elegy* (11-22).—If we loved God and pitied men as Jeremiah did, we should be able to apply his words to the corruption and desolation of our times. (11) Tears; (12) pity for the young children; (13) the rushing in of tides of sin; (14) the misleading teaching of religious leaders; (15) the hissing continually heaped upon the name of Christ by men of the world; (16) their anticipation of speedy triumph? O lovers of God, each of these will suggest salutary thought! (19) From God let us turn to man, summoning sinners to repentance. (20) From man let us turn to God in intercession as we enumerate the successive items of bitter complaint. That sorrow does more harm than good which does not lead us to endeavours and intercessions for the salvation of lost souls.

THURSDAY, JUNE 28.—LAMENTATIONS III.

*The Expressions of Bitter Pain* (1-21).—So completely did Jeremiah identify himself with his people, that though comparatively innocent he seemed to bear their sin. Here in a measure was vicarious suffering and confession. There is much in these words that might have been fitly spoken by our Lord Himself. It is given to but few, however, to enter into so close an identification with the sins and sorrows of others. The lament falls into a series of triplets. (1-3) Darkness all day; (4-6) gall and travail; (7-9) fenced around; (10-12) a mark for the arrow; (13-15) a song of derision; (16-18) afar off from peace; (19-21) hope in God's memory.

*The Prophet's Unextinguished Faith* (22-42).—From his people's sin, he turns to the Lord's mercies, always new and unfailing, waiting for those that wait for Him. Then follows a perfect chorale, full of the sweetest trust in Him who cannot cast off, who does not willingly inflict, who speaks only good, and who only seems to turn from the soul which persists in rebellion. Sit alone, O tried soul, accept sorrow hush complaint, submit to the wrong thou hast deserved, search and try thy ways, turn again to the Lord.

*Prevision of Vengeance upon the Adversary* (43-66).—The prophet turns from his people laid low in their destruction to the fate that overhangs their foes. (46) God will not forget that open mouth; (52) or that sore chasing; (53) or that imprisonment in the low dungeon; (60) or that vengeance; (61) or that reproach; (63) or that sarcastic taunt. He has drawn near to the lowest dungeon, bringing the prisoner forth again to light, and calming his fears, but He will do more, He will judge his cause, He will recompense his foes. He will pursue them in anger, and destroy them from under the heavens. There are times when the righteous soul which has suffered wrongfully forgets its own share in the wrong borne, and considers only the blackness of the sin and its injury to God and man. Then it believes in hell, and has a deep consciousness that high-handed wrong must at length receive its just recompense of reward.

FRIDAY, JUNE 29.—LAMENTATIONS IV.

*The Humiliation and Sufferings of the People* (1-10).—In describing the condition to which his people were reduced, Jeremiah says some sadly true things of the human heart, when it has lost the blessed presence of God, through its rebellion and sin. The pure gold is dimmed. (2) The high tone and temper of the soul is forfeited; (3) selfishness; (4) dissatisfaction and soul-thirst; (5) earthliness and sordid aims; (6) it is overthrown before the first blast of trial; (7-8) withered; (9) it pines away; (10) without natural affection. Such things characterise the truant soul.

*Their Unexpected Punishment* (11-16).—There is no anger so terrible as that of love. (12) The unlooked for befals us as soon as we get away from our allegiance to God, which is the condition of his protection; (14) pollution (15) and uncleanness. (16) perpetual exile and dishonour among men. These are ingredients in the cup of wrath and indignation, of which the ungodly drink sooner or later.

*The Hatred of the Foe* (17-22).—How merciless was Babylon. They had looked for help from Egypt, but in vain. It was a nation that could not save. We shall never be disappointed if we wait for God. (18) The hot pursuit of our foes; (19) their swift attack in our least guarded hours; (20) the snare in which we are entrapped. We know something of each of these. (20) This probably refers to the capture of King Zedekiah, when attempting to escape; (21) the vindictive joy of Edom would be shortlived (Ps. cxxxvii. 7). He who had smitten Israel would yet restore and save. The foes of God's people may have a momentary triumph, but ultimately they shall descend into the pit, while the righteous shall shine forth as the sun.

SATURDAY, JUNE 30.—LAMENTATIONS V.

*The Lament and Prayer of the People* (1—22).—"It is throughout an appeal to the Divine pity. There is a vein of confession and self-reproach mingled with a wail of misery showing that the consciences of the people had at last begun to work faithfully under their affliction." And this change must have been very grateful to the prophet. (1) Remember, consider, behold. When we do not know what to ask, let us bare our wounds before God, and leave Him to do his best for us. (2) If at the year of jubilee the estate which had been alienated returned to its owner, surely Canaan would be restored to its people and they to it; (3—6) Loneliness, dearth, weary slavery, hunger, are bitter metaphors of the anguish of the far country; (7) there is an entail in guilt. (8) And humiliation, when we serve servants. (9) As Judah could not get bread because of the unsettled state of the country, so the soul pines. (10) Neither rank, nor beauty, nor age, nor youth can secure our freedom from the results of disobedience. The soul that sinneth, it must die. There is no shelter, save in the blood of Jesus. (19) From the desolations of life and joy we turn to the unchangeable Lord; (21) and plead that He would cause us to return unto Himself, and to renew our days. Oh, for a gracious turning and renewal for each who shall read these words.

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THE ROSEMARY MISSION AND RAGGED SCHOOLS, at Islington, N., are the centre of much useful work. The forty-second annual report says "There were upwards of 1000 scholars entered on the Sunday-school registers during the year; an attendance averaging close upon 200 at the adult services and all the other branches of the work are being carried on with usefulness and success." The night schools are much appreciated; as also is the work of the District Visiting Society. "Among the over crowded and ever-changing population of London slums, there are very many who, without such a society as this, would live and die without God and without hope." The hon. superintendent of the Mission is Mr. F. Warman, 1, Alwyne-road, N.

# INTERNATIONAL S. S. LESSONS.

JULY 1.

THE BIRTH OF JESUS.—Luke ii. 1-16.

GOLDEN TEXT.—Ver. 11.

THE *time* when Jesus was born was four years before what is called *Anno Domini*. This resulted from a mistake made by Dionysius Exiguus, the monk who published his calculations in A.D. 526. This is referred to in the margin of Matt. ii. 1.

To realise the importance of the birth of Christ we need to remember what the Scripture tells us of his *pre-existence* (John i. 1-3; Heb. i. 2, 3); that his coming was for centuries the theme of Old Testament prophecy, beginning with the promise of the woman's seed (Gen. iii. 15); and that immediately before the event special announcements were made to Zacharias, to Mary, and to Joseph (Luke i. and Matt. i.). There is nothing surprising in the angelic appearance to the shepherds in connection with *such* an event.

According to the prophecy it was necessary that Messiah should come from the tribe of Judah, and from the family of David (Gen. xlix. 10; 2 Sam. vii. 7, 12-16); and that He should be born in Bethlehem (Mic. v. 2). These things were well understood by the people (John vii. 41, 42). Both were fulfilled in Jesus. And the Roman Emperor was the unconscious instrument of making it clear that Mary, the virgin mother, and Joseph, the reputed father, were of the lineage of David (i. 4); and of bringing them to Bethlehem at the time when the birth was about to take place.

Much controversy has taken place about this census, chiefly because Cyrenius (or Quirinius, R.V.) was appointed Governor A.D. 4, and the enrolment under him was not made until A.D. 6, which would be ten years too late. The difficulty is variously explained. Either Cyrenius was Governor more than once; or, "whilst Varus was political and military governor of Syria at this time, Cyrenius administered its financial affairs, and presided as *quæstor* over this census." The word "first" (2, R.V.) seems to refer to another census taken later by the same man. However the difficulty may be explained, the fact remains, and bears witness to the wonderful manner in which God uses emperors and governors alike to accomplish his own purpose. Until this decree was issued, nothing seemed more unlikely than that the birth of Jesus should take place in Bethlehem. What Cæsar meant by the decree is not clear; but God's intention by it cannot be mistaken.

Bethlehem—*i.e.*, "house of bread"—was so named because of the fertility of its adjacent cornfields. This event gives the name a more beautiful meaning. It possessed very interesting historical associations. The names of Ruth, and Boaz, and David were connected with it. There are about 5000 inhabitants there to-day. At the time of our Lord's birth it was a poor place, and when Mary and Joseph arrived it was overcrowded. "The inn was probably a khan or caravanserai, which is an enclosed space surrounded by open recesses, of which the paved floor is raised a little above the ground. If the khan be crowded the traveller must be content with a corner of the courtyard, or in the stable, which is often a limestone cave or grotto."—*Cambridge Bible*. In such a stable it was probable our Lord was born. In the light of such a fact, what meaning there is in 2 Cor. viii. 9!

It is not the only time that Jesus has been "crowded out." Is there any part of our life in which we do not want Jesus? The work in the place of business, the lessons in school, the social fellowships of the home, and even the recreations—all need Him.

The first Christmas carol was sung on the hills outside Bethlehem. The *audience* was composed of lowly shepherds guarding their flock from the dangers of night (8). We may think of them as devout men, who were waiting for the coming of the Messiah. They found what they had longed for while occupied in their humble calling. The *singers* were angels. At first one appeared (9), and, surrounded with radiant splendour, announced the fact which formed the theme of the song. It told of God's faithfulness in fulfilling his promise, and of a Divine Saviour for all (10-12). Then the one was joined by a multitude (13, 14). It was an occasion of such joy to the world that angels made it the theme of their gladness. The *carol* itself contains three statements concerning the birth of Christ. (1) It brings highest glory to God; (2) proclaims peace to men; and (3) is the proof of God's good will. How significant that man's greatest blessing should be inseparable from God's highest glory!

The shepherds are worthy examples to us. (1) They received the message with faith (15). Before they saw the babe they spake of "this thing which is come to pass." (2) They began at once to act as though it were true. They went to see the child (16) without delay; and (3) they became messengers to others (18).

# For the Young.

## LIONS IN THE PATH.

LAST Sunday the Sunday-school anniversary services were held in connection with the West Dulwich Congregational Church. In the afternoon, at a special service for the children, the young pastor, Rev. R. C. SANDISON, gave a bright homely talk to the young people, founded on the Old Testament story of Benaiah who "slew a lion in the midst of a pit in time of snow" (2 Sam. xxiii. 20), and did some other wonderful things. Our young readers will be glad to read some of the points and illustrations used by the preacher.

The first thing to note is that the lion is not exactly what we should call "a domestic animal." Some English judges, very wise men, who sit on a bench and wear big wigs, have lately decided that even when it is in a cage a lion is not a domestic animal. This lion which Benaiah slew was not in a cage; it was a wild lion. Many of you have been to the Zoological Gardens, or if you have not been you expect to go. When you stand in front of the Lion House, if you are rather timid, when you see the lion open his great mouth you are tempted to look and see that the doors of the cage are all locked. These lions in the "Zoo" are really very tame lions compared with the lion in Palestine of which we have read. Then it was not only wild; it was "in a pit." That is to say, it was very hungry and very angry. Perhaps it had fallen in two or three days before, and all that time had been without food. Besides that, the thing happened "in the time of snow," when the ground was smooth and slippery, and the weather very cold, so that Benaiah's fingers were probably very stiff. So that this was no ordinary deed of bravery.

If you ask why he did it, I would answer that he was a soldier, and so he must be brave. It would never do for a soldier to be afraid of a lion. If he had not done his duty, David and his other friends would have had nothing to say to him. We are not all soldiers, but we all have some duty in life to do; and every now and then we find that there is some lion in the path. We have got to kill that lion or it will kill us. And it is better, perhaps, you will think, to kill than to be killed. Let me tell you of a few lions that we come across in life.

First of all I will speak of one called *Sulky*. What colour do you think he is? Why, black, of course. It does not matter how pretty a boy or girl may be. As soon as you get overcome by this lion Sulky, your face becomes very ugly and plain indeed. When he gets hold of you, you do not feel inclined to oblige anybody, or even to say anything, but just to be silent and look very unpleasant. I have heard of a foreigner who could only say two words in English—"Good morning." Whatever was the remark made to him, he always replied, "Good morning." The sulky boy is very much like that. About all he can say is, "Don't know," "Don't care," "Don't want to," or something like that. Now, you must not allow yourselves to be bitten by that lion if you meet him. Don't give way; be sure you overcome him.

The next lion I would mention is *Temper*. What colour do you think he is? Red, to be sure. If you see a child with a very red face and his feet moving quickly without walking the least bit, be certain that the lion Temper has got hold of him. The Romans used to say that temper was "short madness." When we give way to temper we seem to lose our reason for the time, and we do not know what we are doing—or what we *may* do. You have all heard of Alexander the Great, who conquered the world so far as he knew it, and then sat down and cried because he could not get another world to conquer. In a famous battle his life was saved by his friend Titus. How do you think he rewarded him? One day he was bitten by this lion of temper and killed the first man he met. That man happened to be his friend Titus. As soon as he saw what he had done he was very sorry, and lay on the ground and bemoaned himself.

Another great soldier—Julius Cæsar—had a different way of meeting the lion Temper. If he was tempted to be angry at something said to him he would repeat all the letters of the Roman alphabet before he gave an answer. By the time he got to X Y Z he had become quite calm again.

Paul says, you remember, in one place: "Be angry and sin not." It is not always wrong to be angry. We live in a world where there is much that is wrong. But when our anger gets the mastery over us then we give way to sin. Paul has another very good saying: "Let not the sun go down upon your wrath." If we have had differences with people, let us be sure to make them up before we go to sleep.

The last lion I will refer to is *Idleness*. I once knew a little girl who had not the grace of perseverance. Suppose she got a missionary collecting card; she would begin well the first day; the next day she was not so earnest, and before the week was gone she wished the card back again. A missionary came from Africa, and was asking everybody to do what they could. She thought for a good while, and then she resolved to knit a pair of woollen wristcuffs. I do not know why she chose that, because Africa is rather a warm country. She got wool and needles, and began knitting, and all went on well for a while. She was so busy she could hardly find time to take her dinner. By and by she grew less enthusiastic, and when the time came for the parcel to be sent off she had only knitted one cuff. They told her it was no use sending one, and she said: "Oh dear, couldn't they find somebody who has only one arm?" She was bitten by that lion called *Lazy*.

Now, boys and girls, you must not let idleness get the better of you. Make up your mind to overcome it. God likes to help those who put their own shoulder to the wheel. There is an old Spanish proverb that we ought to remember:—

Pray away devoutly,
Hammer away stoutly.

If we are going to be good brave soldiers like Benaiah, and overcome all the difficulties that meet us in life, we must pray to Jesus Christ to help us to keep our temper, not to be unpleasant and sulky, and to do our work as well as we can. Then every year we live it will grow easier and easier. We will get to know Christ better, and become more like Him in character.

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THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. S. Tyler, *Andover and neighbourhood*, June 24 to 28; *Stockwell Orphanage*, July 1; Mr. E. Arrowsmith, *Walberton*, 21st; *Felpham*, 22nd; *Bognor*, 23rd; *Patcham*, 24th; *Petworth*, 25th; *Pulborough*, 26th; *Petworth*, 27th; *E. Meon*, 29th; *Bishop's Waltham*, 30th; *Romsey*, July 1; Mr. E. Hughes, *Walthamstow*, June 29; Mr. H. Falkner, *Rushden*, June 21; *Ware*, June 23; *Broxbourne*, June 26; *Bishop Stortford*, June 27; *Waltham Cross*, June 29.

CHILDREN'S SCRIPTURE UNION.—Sun., June 24, Acts xxi. 15-26; Mon., 25, xxi. 27-40; Tues., 26, xxii. 1-16; Wed., 27, xxii. 17-30; Thurs., 28, xxiii. 1-17; Fri., 29, xxiii. 18-35; Sat., 30, xxiv. 1-16.

# CHEERING NEWS FROM FRANCE.

IN a speech recently delivered in London on Christian work in other lands we observed the remark that "more attention should be paid to the Continent of Europe"; in this we heartily concur. Whilst saying this, however, we note with deep thankfulness that there are indications of a revival in many places. As connected with the Free Church I shall be forgiven if I specially refer to it, and more particularly to a series of services held in my own church at Nismes on the 29th, 30th, and 31st ult. These had been preceded by a week of prayer, when twice daily a few earnest Christians gathered to implore the Lord's blessing.

Now that these three blessed but intensely solemn days are past, during which sixteen meetings were held, we can only say our prayers were fully answered; the Lord was amongst us of a truth. Among those who took helpful part in the meetings, were Mr. Faithfull, of Marseilles, Pastor Dubois, of Bordeaux, and Pastor Martin, from Cannes. Each day the interest and numbers increased, until our church, capable of holding fully 500, was crammed; Christians of all denominations attended.

Whilst refraining from enumerating visible fruits, it was with deep gratitude that we were permitted to witness the work of the Holy Spirit, quickening believers, and convicting and converting sinners. Join with us in praise, and pray that these gracious drops may be quickly followed by copious showers.

*Nismes.* D. L.

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DAILY PRAYER MEETINGS.—I have been lately called upon to gather information regarding daily prayer meetings throughout Christendom, in order to present the subject next October in Toronto before the convention of the International Christian Workers' Association. May I ask through your pages for any literature tracts, historic statements or other material regarding daily prayer meetings with which your readers may be kind enough to favour me?

CHARLES FORREST CUTTER, Superintendent.
*Fulton-street Prayer Meeting, New York City.*

## India and Opium.

THE INEVITABLE NEMESIS.

Our crimes are reflected in our calamities. God, who hates sin, and who warns us against it, would not only make us smart for our folly, but also would mirror forth the nature of our crime in its punishment.

The policy of the Indian Government has been for years to foster traffic in articles which destroy its own subjects as well as the people of China, and the tap-root of the whole concern is greed for revenue. All manner of facilities and inducements are put forth to extend the evil traffic for the simple object of augmenting the income of the Government. Money from any source they must have. But after all, the income dwindles down more and more, so that in spite of all the efforts to collect money soiled with human blood, the Government is plunged into a terrible financial crisis, and that by circumstances over which it has no control, the depreciation of the current coin of the country—the silver rupee.

It is said on good authority that the fall of every farthing in the value of the rupee means a loss of nearly half a million sterling to the Indian Government. Within the last few years the value of the rupee has gone down from one shilling and tenpence to one shilling and a farthing, by which fall the Government of India has lost annually on an average about twelve millions sterling in revenue. Is it not a singular fact that this loss is just about the amount which has been collected from the traffic in opium, liquor, and narcotic drugs.

The average opium revenue of late years has been about eight millions, and the liquor and hemp drugs have brought in between four and five million pounds, at par. Just now the loss is much more, as the value of the rupee has gone down to a fraction over one shilling, and the amount and the value of opium have also gone down greatly, so that just now the financial prospects of the Indian Government are gloomy in the extreme. If matters go on as they do now, for a while longer, the rulers of this land will find the exchequer involved in such a fiscal bog that there will be no hope of escape from a terrible financial crash.

It is true that of late years there has been an unwarrantable increase in expenditure, especially on military lines, but the bulk of the loss is from the extraordinary fall in the market value of the rupee, and this is a disaster which is beyond the reach of any financier to remedy. In short, the Indian Government is just now in the grip of an avenging Nemesis, from which it cannot escape, and in the very nature of the catastrophe can be seen evidently the character of the crime committed.

Looking on the sad situation from a Christian standpoint, there seems to be but *one* hope of escape, and that is to resolve *to trust God and to give up trafficking in articles which are a curse to millions of people.* This bad money is a curse, and the more of it that is collected all the more will the righteous God blight the Imperial revenue; and He can do it in such a way as to leave our rulers no remedy.

Is it not sad to think that while the late Mohammedan Government in India would not allow a single rupee of its excise income to be cast into the imperial coffers of the State, as it was considered "bad money," our Christian (?) Government is only too anxious to scrape into its coffers all the excise revenue it can possibly collect? Even the Turkish Government prohibits traffic in poisonous hemp-drugs, but our Indian Government has its own plantations of the poisonous drug, which it keeps closely as a preserve, and holds a complete monopoly of the deadly drug for revenue purposes. Yet, with all this iniquitous traffic in poisons, the revenue, which is the root of it all, goes down and down, so that nothing less than bankruptcy is facing the Government of India.

All this teaches us that our rulers have no faith in God, nor can they realise the truth of his Word, that tells us that "Righteousness exalteth a nation," and that God is able to give us much more than we may get by unholy ways and godless means. I cannot help feeling that just now our rulers in India are filling up the cup of iniquity to the brim, and that therefore judgment must be at hand. He suffers long, but will not suffer for ever. In the expressive language of Wales we have this:—

*Hir yn eris Duw cyn taro,*
*Llwyr ddiala pan y delo.*

Which may thus be rendered into English:—

To avenge wrong doings God is slow,
At last He comes with a crushing blow.

God grant that our blind rulers may see their faults and folly, and learn to rule in the fear of God and for the good of the people.

*Mussoorie.* Thomas Evans.

## LETTERS FROM CHINA.

Our work at Kinchow Fu, in connection with the C. I. Mission, is extending, and new work and open doors are open up for us all round.

We had the joy the other Sunday of receiving two women as candidates for baptism, and the Sunday before, two men and one of our school girls. We hope to have a number baptized this summer.

*Chikeang.* D. B. Thompson.

It is a little over five years since my wife and I arrived in China with our three boys, led by the good hand of our God. Our first station was Paoning Fu, where we were engaged in studying the language, and generally fitting ourselves for future work. Two years ago we were asked to take charge of a station in this city of from 20,000 to 30,000 inhabitants; and these two years have been very happy ones.

Our hearts have been much drawn out to the people of this little city and the country round, and it has been a great joy to us to see the Lord's work going forward. Within the last five months seventeen (six men and eleven women) have confessed the Lord in baptism, and we have a total Church membership of twenty-six (nine men and seventeen women), as the fruit of six or seven years' seed-sowing. I would earnestly ask all who read these few lines to pray that the little band of Christians here, natives and foreigners, may be so filled with the Holy Ghost, and may each testify so brightly and boldly for Christ, that multitudes shall be saved.

As Mr. and Mrs. Arthur Polhill Turner have returned from England, to resume their work here, and Mr. and Mrs. W. W. Cassells have just started for England on much-needed furlough, we have been asked to take charge of the work at Paoning Fu, where the work has grown much the last two years; there is now a church roll of eighty members. Will friends remember us in believing prayer in taking up this important work—work which we dare not undertake did we not feel sure our God was leading us thither? Edward O. Williams.

REVIVALS.—Commenting on some recent statements in America as to the decline of revivals, the New York *Independent* says: "We do not believe that the day of the revival is past by any means. It would be a bad thing for the Church if it were. Certainly there is not less interest on the part of pastors in revival efforts, although the form of these efforts may have undergone some change in the past twenty-five years. As a means of arousing the indifferent, revival meetings are in great favour, and that, too, in Churches where they used to be frowned on. They are not likely to be given up unless some better method of reaching men and women and getting them converted should be devised."

## DR. CUYLER IN EUROPE.

This veteran pastor has not been idle during his short stay among us. On his first Sabbath in London he preached for Rev. F. B. Meyer, at Christ Church, Westminster Bridge-road. On Sunday week he preached twice for Dr. Pentecost at the Marylebone Presbyterian Church. His morning sermon is reported fully in last week's *Christian World Pulpit.* It was a rousing call to active service for Christ, and to higher and increasingly higher attainment in personal holiness of life.

The evening discourse was a powerful temperance pronouncement on behalf of the National Temperance League. The text was Eccl. x. 8 (R.V.), "Whoso breaketh through a fence, a serpent shall bite him." In the early part of the sermon Dr. Cuyler made some weighty remarks of a general nature, a portion of which we reproduce:—

"God never takes down his fences, and never lowers his walls by a hand-breadth. Churches may revise their confessions of faith as often as they like; God never allows his laws to be revised or repealed. Some theologians in our day imagine that Mount Sinai is an extinct volcano. Certain pulpits seem to be planted at such a distance from that sublime peak that its flame is no longer visible, and its righteous thunders against sin are no longer audible. These theologians preach a one-sided God—all mercy, no justice. With one-half of his attributes there is an awful collapse. Even sinners are not to be warned and entreated to flee from the wrath to come. They are to be coaxed into better ways by a magical process, which makes nothing of repentance, and simply requires a kind of faith that costs no more effort than the lifting of your little finger. That shallow system may produce long rolls of so-called converts; it never produces solid, honest, reliable, subsoil Christians. Sinai is not an extinct mountain in vital theology. We could not have Calvary, beloved, if we had not had Sinai.

"Not one jot of that holy law has ever been lowered, and in one sense only has any Christian ever been free from the law. We sing, 'Free from the law—oh happy condition.' True, in one sense, but not in another. It would not be a happy condition for London to disband its police, and to loose all its criminals. So far from being a kindness, it would be an act of cruelty for any community to put the criminals beyond the reach of God's righteous law. These are unfortunate times in your country and in mine to preach any theology that has not in it the backbone of the world *ought.* It is a bad time to conceal that there is a serpent of retribution lurking behind God's walls. Society will never be regenerated by Cologne water. We need more of the sacred authority of law in our homes, more enforcement of law in the State, more reverence for God's law in our hearts, more law-teaching in our pulpits, and more law-work in the awakening and conversion of sinners that shall honour Jesus Christ in the way that He loved, that is, by keeping his commandments."

On the special topic of total abstinence the worthy doctor gave this interesting bit of personal testimony: "I have personally and naturally a frail system, but I have stood nearly fifty years' unbroken work, with plenty of sound sleep and never a drop of alcohol, and never yet spent a Lord's Day on my bed."

Dr. Cuyler paid a visit to the Isle of Wight after the Y.M.C.A. Jubilee. He has now gone for a sojourn on the Continent, visiting, among other places, Amsterdam and the Engadine. Our venerable brother, though far advanced in years, is as full of fire and enthusiasm as ever; taking a deep and shrewd interest in all the great movements of the day on both sides of the Atlantic. May he be long spared to wield his powerful pen and voice in the service of righteousness and our holy religion!

PARMITER-STREET MISSION.—Sir C. Robert Lighton, Bart., has accepted the presidency of the Parmiter-street Sunday-school and mission, Cambridge Heath, London, E., in succession to Rev. J. B. Barraclough, M.A., now vicar of St. Thomas', Lambeth.

THE "QUARTER-DECK" READING-ROOM for ship-masters, officers, engineers, and pilots of the mercantile marine has now reported on its fifth "voyage," or year of operations, at 106, Fenchurch-street, E.C. In many ways this work proves of service to Christians of the "quarter-deck," to whom Captain Robert Peek, the hon. sec., extends a cordial invitation.

# THE LATE REV. J. D. HEPBURN,

## SOUTH AFRICAN MISSIONARY.

ON the last day of 1893 there died at Gateshead an honoured and truly consecrated missionary, Rev. J. D. Hepburn, at the comparatively early age of fifty-four. For the past few years Mr. Hepburn had been out of health, his system saturated with malaria, and, though bravely holding on and struggling to surmount his many difficulties, he was consciously enfeebled and unequal to the tasks of former days. His retirement from Khama's Town, and voyage home in 1892, were really due to this. Having left Mrs. Hepburn and his family in Cape Colony, he stayed in England but a very short time. Rest in Cape Town, travel in Bechuanaland, and other remedies, having failed to restore him to his wonted vigour, he was urged to return to England for a more prolonged stay, in the hope that a thorough change would prove more efficacious. He arrived in England on June 13 last year, and, during a few weeks of the autumn, visited different parts of the country as a deputation. His addresses were listened to with much interest, especially in the light of events transpiring in South Africa. His extensive knowledge of African life and affairs made his speeches specially valuable.

His health did not improve, and towards the end of the year he showed signs of weariness and overstrain. Arrangements were being made for him to winter with a relative in Jersey, but he did not feel equal to the journey. An attack of malarial fever seizing him, he gradually succumbed, and, separated from wife and children, though lovingly cared for by relatives and friends, passed to his eternal home with the last hours of the closing year. During his illness, his one great desire was that, God willing, he might regain strength and be spared to do another ten years' work for Africa. But this was not to be. He suffered a good deal on Saturday, December 30th, but on the Sunday was easier, and in the evening passed away without a struggle. He was buried in the same grave in which, five years before, his mother was laid to rest.

Mr. Hepburn (says a writer in the *L.M.S. Chronicle*) was born in Newcastle-upon-Tyne in 1840. From school he went to his uncle's office at the Phœnix Mills, The Close, Newcastle, where he remained for some few years. He was also, for a short time, at Warkworth Mills, on the Coquet, Northumberland, but returned to his old post when the Warkworth Mills were burnt down. In the meantime he had given his heart to Christ, and had conceived an intense longing for a missionary career. He was a member of Trinity Presbyterian Church (then under the pastoral care of the late Rev. T. W. Brown, D.D., subsequently secretary of the Turkish Missions Aid Society), a church that has been honoured to send several of its members to the mission-field. After studying, first at Rotherham College, afterwards at Highgate, he was ordained in 1870, and, with his bride—who was a niece of Dr. Brown, his minister—sailed for Port Elizabeth *en route* for Shoshong, to which station he was appointed, for a short time as the colleague, and then as the successor, of Rev. John Mackenzie.

It is with Shoshong that the name of Mr. and Mrs. Hepburn will be inseparably connected. From the day of their arrival there, to that of its desertion by Khama and the tribe of Bamangwatos, in their migration northwards in 1890, and establishment of the new town of Phalapye, they showed themselves to be devotedly attached to the chief and his followers. With untiring fidelity and impulsive large-heartedness, Mr. Hepburn threw himself into any and every good work that promised to bring blessing to the people, and, as the loved and trusted friend of Khama and his head-men, his influence was very great. His efforts in every direction were nobly seconded by those of his wife, and it was their joy to see the Bamangwatos rising higher and higher, and making distinct advance in moral and spiritual enlightenment and strength. The break-up of their old home, and the altered and transitional condition of things that prevailed in Phalapye, temporarily prevented the prosecution of much of the settled work that had been carried on in Shoshong, but, disregarding personal comfort and unmurmuringly submitting to privations and difficulties, Mr. Hepburn took up the new tasks with characteristic ardour and enthusiasm. The work of erecting the handsome new church called forth all his best energies, but before its completion there came the breakdown and withdrawal from the station.

The Lake Ngami Mission among the Western Bamangwatos, the newest of the society's South African advances, which, under the superintendence of Rev. A. J. Wookey, now bids fair to become a permanent settlement, owes its origin to the missionary spirit and enterprise of Mr. Hepburn. His visit to the Lake at the invitation of Moremi, the chief of the Batauanas, in 1877, when he stationed native teachers there, and his subsequent visits in 1881 and 1886, created the interest which, followed up by the visit of Rev. Edwin Lloyd, eventually issued in the appointment of Messrs. Wookey and Reid.

Africa and the Africans have never had a warmer friend than the missionary whose loss we mourn, but, like many who have loved and toiled for that vast continent, the toil has cost the life. His desire was still to live and work for Africa, but God has bidden him rest from his labours. To us who remain, however, there is the joyful assurance that he is "blessed," and that "his works do follow him."

## COASTING IN NORTH AFRICA.

THIS thickly-populated land, through part of which we are at present passing on a missionary journey (north of Cairo), though very little known in England, terribly needs the Gospel message.

We have been out in a small boat for nearly three weeks, and in the course of about 150 miles have pitched in five towns of very considerable size, have passed several more, visited large villages, and have unwillingly sailed past an uncountable number of smaller villages and hamlets; it would take a year even to visit all we have seen, for they are often not much more than a mile distant from each other. And then what lies beyond on the banks of the other waterways, and in the country between! The thought at times threatens to overwhelm us, for they are all (with the exception of the few towns where the American Mission works principally among the Copts) untouched and unreached.

Almost all the inhabitants are Moslems, filled with superstition, and sunk in sin and wickedness of the most fearful description, and our hearts grow sick with horror at the sights and sounds around us; and yet so completely are they self-satisfied that one lad told me there were no "sinners" in his town because there were no men who "eat fire," this being their expression for highwaymen and murderers.

Were I to write the half of what we know, you would be incredulous as to the exact truthfulness of the account, and what is still unknown to us we hardly dare to think; but have I not said enough to make someone realise that six workers are *not* enough for the Moslems of the Delta, and so lead someone to hear the call to come over here and help?

The work is very very difficult, trying, and slow, and we need constantly to remind ourselves that we are "not alone;" so not for one moment would we try to persuade others to come, but we do pray that they may listen to the Master's allurements, and be, like Jeremiah, "persuaded" of Him who is stronger than they, and will prevail. It is worth while.

ROSE JOHNSON.

*North Africa Mission, Lower Egypt.*

ROYAL NAVAL SCRIPTURE READERS' SOCIETY.—The annual meeting was held at Plymouth on June 6, the chair being taken by Vice-Admiral Sir R. More Molyneux, K.C.B. The report stated that as the Royal Navy will again be considerably increased this year, the committee hope that this mission to those who man our warships will receive a proportionate share of support. The number of readers at present is fourteen. Additional readers are urgently wanted at Devonport, Portsmouth, Chatham, and abroad.

# Christians in Conference.

## CONFERENCE HALL, CLAPHAM ROAD.

The eleventh annual Conference for the Study of Prophetic Scripture was held here on June 12, 13, and 14. The chairmen were General Sir R. Phayre, Canon A. R. Fausset, and Mr. R. C. Morgan.

General Sir R. Phayre, while encouraging God's people to look for that "Blessed Hope," warned them against false teachers. Rev. E. Brewer, in treating of his subject "Philadelphia and Laodicea," explained how the Epistles were given to those churches, as a type of the Churches down through the ages unto the present time. He believed that we are passing through the Philadelphian (brotherly love) stage, and are fast approaching the Laodicean (lukewarm) stage. Rev. Alpheus Wilkes spoke on "The Times of the Gentiles," illustrating from the Image of Daniel ii. and the four beasts of Daniel vii. The times of the Gentiles began with the dispersion of Judah and Israel, and he believed they would close somewhere about the present time.

Canon Fausset, in a Bible-reading, showed the Divinity of our Lord Jesus Christ by the message of Gabriel, by God's voice at his baptism, by the transfiguration, and various other portions of Holy Writ. Rev. H. C. Sturdy's subject was "The Judgment, Repentance, and Glory of Jerusalem." With copious references to the Prophetical Scriptures, and treating them literally, he sought to prove that Jerusalem is yet to undergo judgment, to repent on the return of their pierced Lord, and receive such glory as has never been known. Rev. Jno. Urquhart closed the first day with an earnest exhortation to lukewarm Christians to be ready for the Master's coming.

"Our Lord's Coming, in relation to our faith, our hope, and our love," was the subject with which Rev. G. D. Hooper opened the second day's proceedings. From 1 Thess. i. 2, 3, he pointed out that the coming of Christ should make the believer a calm, happy, and useful servant of his Lord and Master. Rev. H. Brass followed, and from the parable of the fig tree pointed out that the signs seen around us every day say, "Behold the Bridegroom cometh." "Consecration as viewed in the light of God's Will" was ably dealt with by Rev. Darlow Sarjeant, who showed that there could not be perfect rest except in a conscious learning and following of God's will individually. Mr. W. B. Harrington spoke of the wonderful way in which God had blessed his work among soldiers in India, and attributed it to his constant reference to the coming of Christ.

Rev. W. R. Mowll urged the need of holding fast the old truths of the Gospel, and of contending earnestly with those who are doing their utmost to undermine the faith of the weak. Rev. N. S. Taylor explained from many portions of Scripture that Judah and Israel are yet to be restored to their own land. They are then to be used as means of great blessing to the whole earth.

Mr. R. C. Morgan, who presided on the third day, opened with some helpful remarks concerning the value of Biblical study. Rev. F. A. C. Lillingston spoke on "The value of the study of the prophetical parts of God's Word." Many people would have us believe that the whole of prophecy is fulfilled. No wonder so many do not understand their Bibles. Many things that have had a partial fulfilment are in the future to be fulfilled fully and literally. Rev. W. Frith read an able paper on "The Queen in Gold of Ophir" as a running commentary on Psalm xlv. He brought forward the prophetical teaching of the Psalm as referring to the coming of Christ. Canon Fausset's subject was "The Conflict between the Seed of the woman and the serpent's seed, down to the final bruising for ever of the serpent's head." The primeval Gospel promise in Eden was partially fulfilled in the triumph of Christ at Calvary, but shall have its complete fulfilment at the second coming of our Lord, when Satan's head shall be bruised for ever. Rev. F. L. Denman closed the conference proper with remarks on "The Jews in Prophecy." He spoke of their dispersion, their retained national character, their persecution, their present partial restoration, and their future full restoration, as wonderful proofs of the truth of God's Holy Word. The closing communion service was conducted by Rev. N. S. Taylor.

E. E. W.

## EDINBURGH.

"Modern Athens" was last week the scene of a wonderful awakening to the truths on the Inspiration of the Scriptures, the Jews, and the second coming of our Lord. Three meetings were held each day from Tuesday to Friday, and there were many signs that the blessing of God was upon the meetings. Mr. J. E. Mathieson was chairman at all the meetings.

On Monday evening there was a preliminary gathering of ministers and Christian workers in the Free Assembly Hall. It was encouraging to see so many gathered together to talk over the meetings and to pray for an outpouring of blessing. The chairman spoke of the pleasure it gave to God to see his children gather together to talk over things pertaining to his Divine Kingdom, and Mr. H. D. Brandreth, the convener, in an earnest and convincing address, spoke in answer to the three questions, "Why have we come to Scotland?" "How have we come?" and "What we hope to accomplish." He feelingly referred to the meetings of a similar character held in Liverpool and other large centres, and described how God had laid it upon his heart to carry the glorious news of the coming kingdom throughout that lovely northern country. They were not bringing any fads, notions, or ideas of their own, but were simply going to bring out of the inspired Book the things which God had taught them.

Short addresses of explanation and welcome were delivered by representatives of the Christian Church in Edinburgh. Professor Simpson, referring to the chairmanship of Mr. Mathieson, said he thanked God for bringing him again into their midst. He remembered a time, now several years ago, when Mr. Mathieson visited Scotland and commenced a work amongst the young men in the universities which was still continuing to bear much blessed fruit. The church must throw its loving arms around these young men, for they would be the teachers of the future.

Rev. L. Holland, Edinburgh, hoped that this work would take a permanent form, and that God would put into their minds a definite plan for the accomplishment of this purpose. They had permanent societies to preach the Gospel to the heathen, etc., and why should they not have a permanent society to proclaim the blessed hope of Christ's coming again in every part of the world?

On Tuesday morning Mr. Louis Liesching spoke on the vision of Daniel, and dwelt in detail on the wonderful fulfilment of nearly all that the prophet foretold. Revs. L. Holland (Edinburgh), James Smith (Dufftown), Mr. Carr, of America, Mr. Brandreth, and others, spoke on the verbal inspiration of the Scriptures. The addresses of Mr. Smith and Mr. Carr were particularly memorable. The former said that in these days of higher criticism and attacks upon the Bible, he felt that all that was needed was that the Book should be heard for itself. It was a perfect revelation, and God had allowed it to be its own defence and its own interpreter.

Mr. Carr quickly secured a wonderful grip of his hearers. Step by step he led them through the various sections of the Scripture, showed their connection one with another, and explained their perfect harmony. If the higher critics, or anyone else, could produce a book which possessed such power over the world as the Bible had possessed all through the ages, he would accept it, and have faith in its authors. He was not afraid of attacks upon the Bible, for he had faith in God and in his inspired Word. Dr. Neatby delivered an inspiring address on the love and mercy of God in admitting Jews and Gentiles alike into the bountiful blessings of his everlasting Kingdom.

The second day was exclusively devoted to the consideration of the inspired Word in relation to the Jews. Mr. Brandreth and Mr. Holland spoke in the morning, and showed the obligation of the world to God's ancient people, and of the manner in which this obligation should be repaid in love and service to them in the day of their dispersion. Rev. James Smith spoke fervently on the "life from the dead" which the nations would receive through the ingathering of the Jews. In the evening noble addresses were delivered by Rev. G. Greenwood, of America, Mr. Carr and Mr. George Trench, of Ardfert, Ireland, the latter dealing especially with the glories of the millennial kingdom.

Thursday and Friday were devoted to the second coming of Christ. The attendances were very large, the Free Assembly Hall being well filled on each occasion. In all the addresses there was a general agreement that the world would not get better by any of the devices of man, but, according to the sure word of prophecy, it would grow worse and worse until the Lord Jesus Christ should come and put all things under his almighty sway.

J. J. L.

## OOTACAMUND, INDIA.

The second annual Convention for the deepening of spiritual life was held at this hill station May 14 to 17. It is one of the most hopeful signs of the times that these conventions are being held in India. This week there is one going on at Kodaikanal, on the Pulney Hills. These hill stations furnish great opportunities for the gathering together of Christians to wait on God and seek a fuller measure of his Spirit for life and service. For missionaries especially, of whom there are over seventy at Ootacamund, connected with various societies, it has been good to meet day after day, and breathe an air of spiritual revival, which is even more necessary for the soul than the invigorating "Nilgiri air" is for the body.

The Convention lasted three days, with a praise meeting on the fourth. The subjects for the three days were, "Christ for us," "Christ with us," "Christ in us." As these glorious themes, or rather these aspects of the one glorious theme, Christ, were opened up by the speakers, under the guidance of the Holy Spirit, we were made to realise more fully than ever what wealth we have in Him in whom we are complete. Many who have gone down, or are about to go down, to the plains, back to their spheres of toil, to bear the burden and heat of the day, will carry with them the vivid consciousness that they have met with God on this Mount of Transfiguration, and that He will be "for them, with them, and in them." as they descend to deal with the evil spirits at the foot of the Mount.

The meetings, of which there were four held daily, one being a most helpful Bible reading by Rev. T. Walker (C.M.S.), Tinnevelly, culminated and terminated in a praise meeting, at which explicit testimony was given of distinct blessing received. There was no teaching of "sinless perfection," but there was a clear setting forth of the perfect ability of the Almighty Saviour to keep our feet from falling, as we abide in Him and He in us.

The whole tone of the Convention was missionary, not only at the two missionary meetings, but throughout. How could it be otherwise when held on such a battlefield as India, with its teeming multitudes unconquered as yet for Christ? It was not on the heathen alone that the members of the Conference felt that their missionary force was to be expended. Convention week was also "race week" at Ootacamund, and this meant that large numbers of our countrymen and women, including nearly the whole of "society," assembled for two days on the racecourse, where all the paraphernalia and saturnalia of the English turf were to be witnessed, and thousands of rupees changed hands in gambling. As we waited upon the Lord in our meetings, it was laid upon some of us to go out and witness for Christ at the races. Accordingly, a band of us went, preaching men and singing women armed with the Word of God and a good supply of English and vernacular tracts. Among those who stood up and spoke was an officer of the British Army, who up to the time of his conversion, three years ago, was a ringleader in races, balls, and other worldly amusements. He was well known to many whom he addressed, and it was very impressive to hear him urge his former companions in frivolity and gaiety to turn from the broken cisterns of the world and sin and come to the fountain of living waters.

May I mention that a note of warning is needed for all young men coming out to India on account of the special temptations and perils which await and assail them here? Let me urge ministers, Sunday-school teachers, and others, to give to the young people whom they know who are sailing for India, letters of introduction to one or other of the missionaries, and also to write to the missionary direct. In this way many a moral shipwreck may, by the grace of God, be prevented.

R. J. Ward.

# The China Inland Mission.

THOROUGHLY in earnest, enthusiastic in spirit, and hopeful in tone: so may we summarise the characteristics of the anniversary meetings of this Mission, held on Tuesday week, in the Conference Hall, Mildmay Park. The proceedings of the afternoon by meeting were opened by the reading of Psa. lxxviii. Mr. Robert Scott, and prayer by Rev. D. B. Hankin.

Sir GEORGE WILLIAMS, who presided, spoke of the high honour it is to carry the Gospel to those who know it not. Our brethren and sisters in China have been greatly owned of God, who has been pleased to bless their labours in an ever-increasing measure. We, who are compelled to remain at home, should value highly the privilege of supporting by prayer and liberal gifts those who are gone forth among the heathen as ambassadors for Christ.

Mr. B. BROOMHALL submitted a statement showing that the total income for the last year was £32,178 14s. 6d., an increase in this country of £7682 over the preceding year; but the income in China, the colonies, and the United States had fallen somewhat, so that the total increase of income for the year was £5944. The first five months of the present year have shown an increase of £2385 over a similar period last year. As to the staff, the deaths in 1893 were five, and, while mourning those who had gone, the Council is profoundly thankful that so few have been called home. The Mission has now 220 stations and out-stations, with 456 missionaries, including wives of missionaries; also 118 associate missionaries working under the direction of the Mission. There are 366 native helpers, of whom 105 are not supported by the Mission. Sixty-one new workers entered China during last year, fifty as members and eleven as associates. Five of these were from America and four from Australia. There were 821 baptisms during the year, an increase of 148 on the previous year. Of the 390 missionaries from England, thirty-two are self-supporting, others are supported by friends, associations, churches, Sunday-schools, etc., and 255 are provided for entirely by the Mission.

Mr. W. B. SLOAN read a letter from Mr. Hudson Taylor, in which, after telling of his experiences in the United States *en route*, he gives the facts as summarised above, and promises a full report shortly.

Rev. YUNG-KING YEN, M.A., congratulated the China Inland Mission on having sent during the last twenty-eight years about half as many missionaries as all the other societies put together. He thanked God not only for the large number of missionaries sent forth, but also for the fact that the Mission had led the way into remote and previously untouched districts. Another point which had interested him, as a Chinaman, was that the C.I.M. missionaries had identified themselves with his people, not only in dress, speech, and habits, but also in appealing in matters of difficulty to the native officials rather than to foreign Consuls. Other missions were now discovering that while this method involved certain hardships to start with, it was the true way to the hearts of the people.

He had heard it said that some considered that the progress of the Gospel had been slow. Well, the English and Americans are a fast, quick people, and to them it may seem slow; but the Chinese are a plodding people, and from their point of view it was marvellously quick. In 1842 there were six Chinese Christians, in 1889 there were 37,287 Chinese Christians, a growth which among such a conservative and slow people seemed remarkably rapid.

Turning next to his own special theme—the Opium Question—the speaker deplored the serious hindrance it is to Mission work. It seemed so strange to him to hear some people in this land defend opium as a beneficial thing. No Chinaman, who knows what it really does, ever speaks well of it. The benefits are *nil*; it is a curse, and nothing but a curse. This is universally admitted in China. Rev. Arnold Foster had collected a number of native books against opium, and being anxious to hear all that could be said, instructed his native teacher to "go into the stores and buy some books on the other side." The Chinaman (*himself an opium smoker*) replied, "Teacher,

THERE IS NO OTHER SIDE,

no one would say it was good." Mr. Yen trusted that in his mission to this land, in denunciation of the opium trade, he would be supported by the prayers of God's people.

Mr. MONTAGU BEAUCHAMP, B.A., opened by reading Isa. xliii. 17-20, a passage which had often cheered the little company of workers in far off Si-chuen. Proceeding, he recalled his early experiences in Shan-si, where on one memorable occasion 250 were baptized in two days. Perhaps some, like himself, had been a little doubtful as to the wisdom of this wholesale baptism; but what had been the result? Of these 250 there are now 200 in full fellowship. Of the other fifty some had died, some had moved off into other districts, and a few had backslidden. Thus the result must be regarded as most satisfactory. After touching very briefly on the anti-foreign riots, and recalling Dr. Griffith John's letter (given in our own pages) as to his hopes in regard to the prime mover in this agitation, Mr. Beauchamp passed on to speak of recent labours in Si-chuen. Producing a detailed map on a large scale, of the district around Pao-ning, he told how systematic endeavours had been made to reach every one of the numerous market cities in the district. This had been pretty thoroughly done—some nearer towns having been visited four or five times while the more remote had been visited but once. Besides preaching all day long to crowds in the market, conversations had been held in the evening in the tea shops and at the inns; moreover, a native Christian who accompanied the itinerant evangelists had done

GOOD SERVICE WITH HIS PASTE POT,

sticking up texts and Gospel placards in public places where many would read, and perhaps be led to serious inquiry. He, the speaker, believed that these itinerations had been used of God to the conversion of many. He spoke highly of the value of the service rendered by the native Christians, but held that great care should be taken not to offer them money for preaching the Gospel. When this is done the wrong sort of people are apt to be attracted. When they are compelled to speak by the love of Christ, there is a real power about them; and besides no one can say that they are merely "rice Christians."

Miss G. MUIR rejoiced in the good tidings coming from other provinces, but in Kan-suh, where she had been labouring, the work seems yet in the initial stage. The people do not understand. They seem hard and indifferent. Besides, the opium is a tremendous obstacle; eight out of ten men and six out of ten women smoke opium. Many "like to hear about Jesus," but when they learn it involves giving up opium they draw back. The cost seems to them too great. Still, the workers know they are sowing seed which ere long may be found in rich fruit. Mrs. Stott, now in Cheh-Kiang, where there is much blessing, said to Miss Muir when they met in China: "Don't be discouraged; twenty years ago it was the same here. I used to walk the streets and lament that I could not get the women to listen. Our time has come. Yours will come, too." So in returning shortly to Kan-suh Miss Muir is going in faith and hope. Many, she trusted, will pray for the workers in this far-off province, that the breath of God's Holy Spirit may kindle the cold hearts, and cause the good seed to spring up in abundant fruit.

Mr. OWEN STEVENSON told of pioneer work in Yun-nan, where God has been pleased to give increase and blessing. It had been his privilege to open fresh stations in several cities, the latest being K'uh-tsing; and though difficulties had occurred at first, real work has been done, and already there are a few native believers in each of the five cities occupied in Yun-nan. Naturally, in such pioneer service there had been trying and lonely times; and the speaker described very touchingly how, alone in a strange city, suspected by all around him, he got into low spirits, when, casting himself on God, he realised, in a marvellous measure, the presence of Jesus, so that his soul became full of joy, and his heart was inspired to fresh service.

## THE EVENING MEETING.

In the evening the proceedings were opened by Rev. C. G. Moore, who read Acts viii. 26-40 and offered prayer. Mr. THEODORE HOWARD, who presided, called for special praise in view of the way God's hand had been manifested in preserving the lives of the missionaries, in opening fresh doors, and in winning souls to Himself from among the heathen.

Rev. W. W. CASSELLS would like to begin his address with "a big Hallelujah." His testimony must be, "Hitherto hath the Lord helped us." In the matter of health, of funds, of baptisms, and of access to the people, God had been with them. He himself had travelled thousands of miles, under all manner of circumstances, and had suffered no injury. Indeed, he had not had a day's illness in the nine years he had been in China. Similarly God had wonderfully helped in providing funds—just when needed—in the most unexpected ways, and often when the usual source seemed to have unaccountably failed. Again and again as some special need arose, the exact amount required would come to hand. Nothing could be more comforting than thus to learn that one is in God's care.

As to the work in Pao-ning he (the speaker) had baptized in six years a hundred converts from gross heathenism. The way the Gospel has won triumphs in little out-of-the-way villages has been very cheering, and some of these believers have lost everything for Christ's sake. The spirit in which they endure finds illustration in the remark made by one threatened with death and beaten with a thousand strokes: "My only regret, as I stood before my persecutors, was that I had not been baptized." "Ah," was the missionary's reply,

"BUT YOU HAD A BAPTISM OF FIRE."

Notwithstanding all that has been done, Mr. Cassells urged that the need is very great, the darkness very dense; and much more must be done for these millions dying in heathendom.

Miss WHITCHURCH spoke of Hsiao-i, Shan-si, where God has given much blessing. Her longing is to get back to these Chinese converts; and glad as she was to come home and see her dear ones, she could not help feeling there is one less witness for Christ in that province, where the witnesses are so few and the need so great. Her hope is that while at home she may be used to call out some fresh labourers. If Christians at home only knew the joy it is to witness for God among the heathen, there would be many pressing forward to this service. The name of Jesus is as powerful in China as in England; but there are vast districts and countless cities where there is no one to tell the people of the Saviour's love.

Mr. H. N. LACHLAN, M.A., followed with a brief account of work in Kiang-si, where he has laboured with Mr. Orr Ewing. Many have been called out; some few have gone back, but the majority are standing in spite of the sore persecution. Here, as in other provinces, the opium vice is a terrible snare and hindrance to the Gospel.

TWO OLD TESTAMENT PICTURES.

Pastor ARCHIBALD G. BROWN began by reminding his hearers that although he had not been in China personally, he has two daughters there, while a third hopes shortly to go to China; so he might claim some concern in that great mission field. After this interesting prelude, Mr. Brown read 1 Kings xix. 19-21, and 2 Kings vi. 1, 2, which he expounded and applied in a fresh and practical way. The first passage narrates the call of Elisha, and finds a modern analogue in the call of Mr. Hudson Taylor, as told in Miss Guinness's remarkable book "The Story of the China Inland Mission." Elisha is found busy at his ordinary calling, he is prompt and ready to obey the call. In killing the oxen he seems to burn the bridge behind him. In feasting the people he indicates his gladness to obey.

Turning to the second passage, we find this young man has become the head of an institution. The mantle of Elijah has fallen on him; he has won the confidence and respect of the sons of the prophets, who look to him for counsel and direction. The place has become too strait for them, and they offer personal service to enlarge it. All this Mr. Brown applied in the happiest way to the China Inland Mission and to Christian service generally; showing how Elisha was called and fitted, and how the young men in the college had learned that no work was beneath them if done for God; how all took a share, "every man his beam," each according to his strength and ability, but each serving willingly. The points we have thus indicated will suggest to every reader very useful lessons in regard to service for Christ.

Mr. G. A. HUNTLEY came next, telling of progress in Ch'en-ku, where seven years ago there were no Christians, and where there is now a native church with a hundred members. Similar work is going on in other parts of the province—Shen-si.

Mr. GEORGE MILLER, who has worked in Ganhwuy since 1885, gave instances showing that God is giving much blessing in this province. He referred also to cases in which men and women seem to be possessed by evil spirits—somewhat analogous, he believed, to the demon-possession in our Lord's days on earth.

Dr. HARRY GUINNESS, who mentioned incidentally that ninety students and deaconesses have gone from the East London Training Institute to China,

pointed out that, notwithstanding all that has been done, the need of the millions of China perishing without light is overwhelming, while the workers are terribly few compared with the population around them. He made a strong and pressing plea for more volunteers for China.

## BOMBAY OPIUM DENS.

In July, 1893, the Bombay Government made a show of closing up the licensed opium dens, in consequence of the strong public feeling manifested in England and India. But it was afterwards discovered that a large number of unlicensed dens were in existence. Messrs. A. W. Prautch, Man Sukh Lal, and Thos. M. Hudson made investigations into these tolerated dens, and published the result of their inquiries in two articles in *The Bombay Guardian* of Jan 6 and 20, the latter entitled, "Further Fraud by the Bombay Opium Department." In this article, the signatories asked for an impartial inquiry, conducted by others than officials, into the serious charges made.

No such inquiry was ordered, but Dhamji Lakhmichand, a Bombay opium-dealer, instituted proceedings for defamation against the missionaries. The nominal prosecutor stood at the back of the court, while the real movers in the matter sat by the side of Lord Colin Campbell, the counsel for the prosecution, and instructed him at every step of the proceedings.

The result of the case against Mr. A. W. Prautch was that he was sentenced to pay a fine of two hundred and one rupees, more than half of which was to go to the opium-dealer. Mr. Prautch refused to compromise with evil by paying the fine, and was sent to prison for one month.

On the evening of Friday, May 18, when Mr. Prautch was liberated, a meeting to welcome him was held at the residence of Rev. W. E. Robbins, Grant-road, Bombay. The meeting was in the open air, and the ground was lighted up with coloured paper lanterns with a very pleasing effect, which was heightened by a full moon.

The meeting was opened with prayer and the singing of "Praise God, from whom all blessings flow," after which Mr. W. E. Robbins, who presided, read letters of sympathy from those who were unable to be present. Rev. E. F. Ward proposed the following resolution, which was seconded in a Hindustani speech by Abdul Aziz, a convert from Islam of many years' standing:—

That we sympathise most heartily with Mr. Prautch in the personal inconvenience and suffering he has so nobly borne during the imprisonment he has just undergone for his plain speaking of the truth in exposing the Government opium traffic. Our confidence in Mr. Prautch as a faithful man of God, and a true and worthy successor of the Apostles in the Christian ministry and in missionary work, is strengthened and increased. We feel sure that he will not in any way lower the standard, and we hope that his future work for the cause of personal and national morals will be as zealous and successful as the past. We hope that in his visit to England he may be much used of God to the enlightenment of the British people as to the evils arising from the connection of the Indian Government with the opium traffic; and our earnest prayer is that this warfare may be carried on with increasing vigour until the final victory—of the certainty of which we have no doubt.

This was carried without one dissentient. The next speakers were Rev. Gangadbar Kale, of the American Methodist Episcopal Marathi Church; Mr. R. H. Madden, superintendent of Bombay Seamen's Rest; Nyam Khan, a convert from Islam; Rev. W. J. Stephens, of Grant-road Church; followed by Mr. A. W. Prautch.

Miss Leonard proposed a second resolution, which was seconded by Mr. Alfred S. Dyer, who said:—"The iniquitous opium traffic is usually discussed by the official class in India, and by their organs in the press, as though it were an Indian question only. I cannot be a party to such a limited consideration of the subject. The opium traffic with China exists because it was forced upon that country. The opium traffic to this day is in fact a war carried on against the people of China by a nation professing to be at peace with them. It is a crime on a stupendous scale, continued in cold blood. To gradually cease from this great sin is a proposal which no Christian man should listen to for one moment. God's people must say to the British Government—Thou shalt not. God's people can consistently entertain one proposition only, that of total and immediate prohibition."

Messrs. Man Sukh Lal, Thos. M. Hudson, and others briefly spoke.

A telegraphic despatch reached London last week stating that Man Sukh Lal, who was put on trial after Mr. Prautch, had also been sentenced to a month's imprisonment in default of meeting the fine, which he declined to pay. Mr. A. S. Dyer, Editor of *The Bombay Guardian*, was arraigned last week on a similar charge of defaming the Bombay opium-dealer; up to the time of going to press, no news has reached us as to the result.

A movement is on foot in Bombay to send Rev. A. W. Prautch to this country on a mission of information, so that British friends may know exactly the attitude of certain of the officials in Bombay towards the baneful opium traffic.

## THE GOSPEL IN ITALY.

The report for last year of the work of the Evangelical Church of Italy, formerly called the Free Italian Church, is a deeply interesting pamphlet. Every page presents some phase of the conflict with Romanism and ignorance, and many remarkable incidents are narrated. The compiler, Rev. Cav. Fera, in the introduction, mentions two events which are full of encouragement to Italian Protestants. The first is that the municipality of Rome has accepted the gift of a bust of the lamented Alexander Gavazzi, and has decided to place it on the Janiculan Hill, among the Defenders of Rome. That is to say, one of the Fathers of the Evangelical Church, five years after his death, is to have erected in his honour a public monument in the Eternal City, still Roman Catholic and formerly belonging to the Popes! The other event has taken place in Florence, where a committee of eminent citizens has been formed to erect a statue to Pietro Carnesecchi, one of the Reformers of the sixteenth century, who was of a noble historic family in the town, and burned by the Inquisition!

Particulars are given of the progress of evangelistic work in various centres of Italy. Pastor Pietro Mariani, of Bari, points out, and of course without regret, that Evangelicals live under a fierce public light at the present time. If a member of the church commits the slightest fault, some one is sure to address him, with a look of surprise, in such terms as these: "How is this? You an Evangelical, and act like this?" Describing a case of conversion, the pastor says: "A young workman, very perverse, on being converted, remembered having stolen from his master. He went to him to confess his fault, giving back the stolen object in Jesus' name. The master was affected to tears by this act, and not only pardoned him, but said:

'YOUR SAVIOUR SHALL BE MINE TOO.'

And he is now a zealous member of the congregation. In general each member of the church is a Christian worker, labouring in his own special sphere, holding family gatherings from house to house."

One of the converts at Florence is Pietro Petroni, a young priest of Lucca, who was attending the Florentine University with a view to a professorship. In a statement of his experiences, Signor Petroni says:—"A Bible, given me by a poor sick man, imparted the first impulse towards conversion. In Buggiano, near Pescia, this young man was seriously ill. He wished to be confessed by me, the Lent preacher, and from a scruple of conscience, desired to get rid of the Bible, as a prohibited book, and to give it to me. I took it, and disdainfully threw it among a lot of other books which I never read. In tidying up my study, and seeking for one or another book, this Bible somehow always came into my hand. I was struck by this circumstance, but it did not then weigh upon my mind. Having to go on a journey, and wishing, among other serviceable books, to take the four Gospels translated by Martini, I took instead, and without noticing it, this Bible translated by Diodati. It was in this way I began to read it. The first words which I read were these: 'There is one Mediator between God and men, the man Christ Jesus.' I thereupon ceased to recite the Roman Breviary. The worship of Mary was still in my heart, though I did not find 'Mother of God' in the Bible. Other words which comforted me were: 'Being justified by faith, we have peace with God.' This was like manna to my heart, agitated by remorse for sin.

"In reading this Bible, I experienced joy, but did not as yet reflect deeply. A sermon I heard in the Evangelical Italian Church touched me, as also the simplicity of the service and the sweet melody of the hymns. I thought myself already converted. In the absence of Cav. Fera, on a visit to the churches, I went to Signor Lenzi, who gave me a book on the Virgin Mary. Precisely here, in the worship of Mary, lay the difficulty in the way of my conversion. I would willingly have found Mariolatry in the Bible. So I read the book eagerly and with profound sadness, and fell asleep. In my dreams, I saw nothing but demons.

I SEEMED LIKE ONE POSSESSED.

Hell appeared to be before me if I abandoned Mary. Reflection and further knowledge of the Bible helped me to overcome this difficulty, but the help of God was still wanting. I proposed always to read the Bible, and to go and hear the Gospel, but in plain clothes and by night, like Nicodemus. My heart was not yet changed! What brought spiritual life into my soul was the reading of the Psalms, and I was forced out of Babylon by the words of Christ: 'Come unto Me!' 'Abide in Me!'

"Little by little, through praying to Christ, there sprang up a repugnance to pray to Mary. Meditating on the love of Christ, I felt the love of Mary diminish. At last I resolved, under the compulsion of the words, 'Come out of her, and be not partaker of her sins,' and became convinced that I could no longer remain a Papist. Out I came, and laid aside my church robes, and found occupation with good Christian people. With them I witnessed a good confession, but, wishful to enter the Christian ministry, I asked and obtained the favour of joining the Evangelical Italian Church, where first my heart had opened to Gospel truth. My mother left me, but before doing so, wished to sew ever so many pictures of Mary to my various articles of dress, and place them above the beds of the house. She never ceases to implore me to return to the bosom of the Romish Church, and urges as a principal means, that I wear a medal of Mary around my neck. I hope the Lord who has converted me, will enable me to overcome every obstacle and to convert my dear mother."

As to the work in Rome, Pastor Conti says: "As on the one hand Popery dazzles with its ceremonies and the pomp of its external magnificence, on the other hand, without any mask, it here shows all its ambitious designs, all its greediness of dominion and of riches, and, together with the evil doings of its clergy and prelates, manifests its reactionary spirit, and the materialism of its worship and its traffic of religious things. All this in the popular mind has produced a disgust of religion, and incredulity and indifference. Another fatal consequence of the system is the general ignorance of everything pertaining to religion. If even the priests do not know anything of the Gospel and of the Bible, which most of them have not even read, it is natural that the people do not know anything of it, and therefore no difference is made in general between Christ and the Pope, his vicar, between the Gospel and the Syllabus, between the Word of God and the decrees of councils. Many leading thinkers, of whom some are members of Parliament, believe that the only remedy for the many rampant evils is the pure religion of Jesus Christ."

Pastor Silva's work at Savona has some very encouraging features. He writes:—"The work proceeds enthusiastically, and amid constant revival, and with the happiest success. Sometimes at my evangelistic services, the attendance has been so crowded that the stairs and the street under the windows of the hall have been thronged with people. It is a pity that in Italy it is not allowed to preach in the open air. A newly-converted young man, Signor Bongiascia, walks every Sunday 28 kilometres in order to come to the church, and he is very punctual. The father of a family, named Olivieri, with three children, was abandoned by his wife, because he became an evangelical. Several working people were dismissed by their employers because they frequented our meetings, and several shopkeepers lost customers for the same reason. Our landlord was excommunicated by the bishop because he rented us the hall. The Roman Catholic newspaper is against me and evangelisation, and spreads calumnies about the doctrines of the Protestants. The Liberal newspapers are favourable to our movement, one of them publishing my special lectures. In connection with the Roman Catholic Church of St. Francis, the parish priest organised last spring a society of women, under the name of the Anti-Silva Society. The members use every means in their power to prevent their husbands, sons, and fathers from going to the Evangelical Church."

The schools are valuable auxiliaries of the work, which is carried on in the face of determined opposition. Friends of Italian evangelisation should procure copies of the report from the hon. treasurer and foreign secretary, Rev. Dr. McDougall, Presbyterian Church, Florence.

# The Evangelist.

## "HE IS LIKE YOU."

"Pooh!" said J——; "it is always the same thing. You don't give one a chance. "Here's the Bible—I must swallow it just as it is, or go to the devil!"

He was talking to a new friend, who would not argue with him about certain matters mentioned in the Old Testament, simply because they were outside the point under consideration, J——'s personal right-living and safety.

"So far from advising you to swallow the Bible, whole or in pieces," was the quiet reply, "I should advise you not to touch it. The Bible is not for you, and you are not for the Bible. It is a plain case; let it alone."

"What?" exclaimed J——; "not read the Bible! You are the first religious person who has advised that. You want me to turn over a new leaf" (that was how he put it!) "and yet you say, 'Let the Bible alone.' What do you mean?"

"This. You go to the Bible simply to find props for your unfaith, and, seizing upon portions that are specially meant for those who have ears to hear and hearts touched to understand, you condemn the Book, and indulge in profanity."

"But if," said J——, "the Bible is what men claim it to be, it should meet my case, peculiar even though it be."

"How can that be? When you could only just read, do you think you would have understood, even if you had the desire to do so, a treatise on diseases and their cure?"

"Certainly not; but what is your point?"

"This. You might be reading the treatise, and coming to a chapter on a certain disease and its treatment, you would neither understand, nor desire to understand, the thoughts that were on the page, and yet you might be suffering at the time from the very disease of which the article treated."

"It is a very weak argument; I don't like it, either," said J——, beginning to chafe.

"I cannot *argue* on the subject," said his friend; "no argument is possible in the matter. My point is this—you go to a certain book with a set of ready-made prejudices, a stock of adverse criticism, and a parcel of cut-and-dried hostile definitions, with no sense of need in yourself; and then you proceed to argue, from your point of view, that the Bible is a book of blunders; that you always thought so; that now you have proved it, and you will have none of it. Don't you see I can have no argument that will meet the case? I can only say, do not trouble to read the Book now. Wait till you *want to know*."

"But that is very unsatisfactory, I think," said J——.

"It may be, I cannot help that," was the reply. "It can hardly be more unsatisfactory than your way, can it?"

J—— was piqued. He disliked this indifference to his criticisms—he had hoped to shock and surprise, at least; in some circles he shone as the unanswerable critic. He had a loud voice, and his assertions were sweeping. But he never gave, and was seldom asked for, his authority for them.

"You are not using your opportunity," he said now. "I thought you good people liked to get conversions."

"To what?" was the question.

"Well, the usual thing, I suppose; you ought to know."

"No, I do not know, for there are many kinds of conversion. Some are converted to hymn-singing; others to some special form of worship; yet others to a particular sect; many even to a certain preacher; others to mere church-going."

"Oh, I think I begin to see light," said J——. "You do not, then, claim everybody who goes to church?"

"The only man whom God can claim is the man who claims God," was the reply. "There is no question of anything else. And the only man who can claim God is the man who desires, more than life, to live after God's own heart, and to do God's will."

"Well, that man must believe in the Bible?"

"He believes God first; God in his soul; God in his life, God in all. It is not difficult, *then*, to believe God's Word."

When J—— got home that night he found a letter for himself on the table. He tore it open—he loved her letters—it was from his promised wife.

He read with a smile until he came to these words: "You are so much cleverer than I, and you read so much, that I notice all you say. I am now beginning to read So-and-so's book, 'On the Theology of the Moment.' *He is like you, he disputes the truth of the Bible.*"

J——'s hand shook, and he laid down the letter. The words, "He is like you," burned themselves into his brain. He did not wish for such identity. Fool, that he called himself, to have breathed a word of his scepticism to the woman who was to be his wife. He hated a woman, and a young one, too, who could discuss such a thing as religion, or her own soul, or modern doubts, in cold blood. Besides, he did not know who he was to dispute the truth of the Bible! How bold the words looked! How little they seemed to touch all he had begun to feel since receiving this letter! He wrote off to his friend, and asked, among other things:

"What shall I say to E—— to undo my folly?"

"Do not think or talk about the Bible at all. Do not let the question of its veracity or divine origin once come up between you. Why should you? But, go to God, open your heart to Him, and ask Him for help, and light, and love—if you feel you need them."

That was all the reply J—— received, but after having been with his wife-to-be, and noting the glib manner in which she handled the question, using his own tone in argument, he felt there was a great need in himself and in her, for conclusive teaching and guidance.

He did not know how to pray, but he breathed out his soul for help. After that came the answer, teaching him something of his insignificance, much of his folly and unworthiness. Then he asked that he might be less unworthy, more deserving God's care. The answer to this came in added humiliation, a desire to know how he might walk so that he could please God a little (God being still to him a kind of Moloch, who must he propitiated).

Then he went to the pages where the life and death of Christ are outlined; he read how He sought in all things to do the will of the Father, Himself being the expression of that will. After this J—— saw himself an alien from God, and then he knew, for the first time, the meaning of needing God, and of coming to Him for everything that should make a Christ-man of him here and hereafter. And E—— saw Christ living in her lover, and she, too, had to "draw nigh to God" to find the beautiful reality of God drawing nigh to her.

"How different it is from all I dreamed," wrote J——. "I see now why you would not and could not argue with me, why you sent me to God Himself instead of to the Bible. You knew I should never be ready to read the one unless I had learned, by his teaching, to know Himself. Many, I find, are awakened by some truth in Scripture; I was like Lydia, it needed God's own hand to open my heart. And I always tell E—— that the first written words that drew, or sent me God-wards, were hers, when she compared me with a man well known for his unfaith, in the words, "He is like you."

M. B. G.

## STAY WITH ME, SAVIOUR.

Stay with me, Saviour, every step I go,
'Mid blinding tears of sorrow's deepest woe;
When for my weary feet no rest I see,
And strength is failing—Saviour, stay with me.

Stay with me, Saviour, let me ever feel
Thy touch of love a broken heart can heal;
When from my clinging grasp my loved ones flee,
O, Mourner's Friend, dear Saviour, stay with me.

Stay with me, Saviour, when bright hopes decay,
And soul-sprung flowerets droop and fade away;
When on their tear-damp stems no buds shall be,
And Faith is dim—my Saviour, stay with me.

Stay with me, Saviour, when on Jordan's brink
I trembling stand, and from its waters shrink;
May rays divine, across Death's troubled sea,
Light up the darkness—Saviour, stay with me.

Stay with me, Saviour, till the blissful morn
Of Immortality shall on me dawn;
Till 'mid Heaven's glory all earth's shadows flee,
At Home for ever—I shall be with Thee!

Emily L. Heath.

## ENGLISH WOMEN IN PARIS.

It was fitting that the company gathered at the Mansion House last week to celebrate the anniversary of the Homes for Young English Women in Paris was mostly composed of ladies. The work of the Homes is among young women, and it is in every way desirable that their sisters at home should take a practical interest in such a greatly-needed and greatly-blessed effort.

The Chief Magistrate of the City presided, and briefly introduced the esteemed founder, Mrs. Lewis, who gave a *résumé* of the rise and progress of the work. In her own womanly and sympathetic way she described the position of our lonely young countrywomen in the Gay City. They are mostly daughters of professional men, who are compelled by circumstances to earn their own livelihood. Thanks be to God, no English girl need now go to Paris without being assured of a friendly welcome at the Home in Avenue Wagram, and a helping hand in her pursuits as well as comfort and support in sickness. Mrs. Lewis said that during the past twenty-one years some 9000 young women had passed through the Institutions, and most of these have been practically helped. The work of the Y.W.C.A. in the Rue St. Honoré was referred to. It is specially for shop assistants and apprentices. It was somewhat startling to hear from Mrs. Lewis that no salary is given to the apprentices, and no provision is made for their housing after the work of the day. The house in the Rue St. Honoré is therefore a place of refuge for these young people, where they can sleep and have their meals on Sunday; and its operations are invaluable. Then there is the Home for Governesses and Artists, Washington House, which has done splendid work. An American gentleman, Dr. Evans, has kindly taken an interest in this part of the work, and is purposing to devote himself to its interests. The work of the other Homes will in this way be relieved, and Washington House will be utilised in giving greater accommodation to those working in shops.

Another deeply interesting chapter in the story told by Mrs. Lewis was that relating to the children of English mothers in Paris who were in a position of need. M. Galignani gave an orphanage and £300 annually towards its support, but this annual gift has now lapsed, and there is not a penny of endowment for the orphanage, which costs £1000 a year. But the need of it is so great that the thought of curtailment cannot be entertained. A number of the children have been adopted. Very touching facts as to these little people without natural guardians or protectors were related. Mrs. Lewis made an earnest appeal for special help at this time to wipe off a debt of £2500 incurred during the last two years, when she has been absent a good deal and unable to gather funds. All the property of the Homes belongs in perpetuity to the English people, and the responsibility lies on them to sustain a work which means salvation to many a friendless girl in a strange and alluring city, and life to many an orphaned deserted child. Nothing could exceed the earnestness of Mrs. Lewis's plea for the Institutions she has fostered and laboured for these past twenty-one years.

Mr. Wm. Fowler very warmly advocated the work of the Institutions, which he had visited from time to time, and which ought to be generously supported. Mr. Payne, hon. sec. to the directorate of the Homes, seconded Mr. Fowler's appeal, and urged that the deficit should be wiped off as a birthday present to the Institutions. They are, to a considerable extent, self-supporting, and in furthering the work we are helping those who are seeking, as far as possible, to help themselves. Another warm advocate of the work was found in Rev. Mr. Kingston, who could also speak from personal knowledge of the work, and could testify as to its exceeding value. The work appeals to our chivalry as men, to our patriotism as Britons, and to our compassion as we think of the poor children. The work is all the more needed, that it is carried on in a frivolous, godless city like Paris.

The collection was £112. The Lord Mayor, in reply to a vote of thanks, said he wished it had been £1012.

ASCOT RACES.—Prayer is desired for mission work at Ascot Races. Volunteers have been secured at Guildford Convention. Appropriate tracts would be acceptable, addressed to Mr. A. E. Sidford, Bracknell, Berks.

## MELBOURNE MEMORANDA.

[From our Own Correspondent.]

The Central Mission of the Wesleyan Church has, for a considerable time past, been carrying on a series of pleasant Sunday afternoon services in Wesley Church, Melbourne. Rev. A. R. Edgar is the leader of the movement. He is a large-hearted, broad-minded, powerfully-built man, with a strong sonorous voice, who deviseth liberal things for the people. He has large audiences at his forenoon and evening regular services, and well-filled pews in the afternoons. Some popular subject—one might say a humanitarian topic—is generally dealt with by some specialist; and women as well as men occasionally occupy the platform. Hymns are sung that are generally well taken up by the audiences, and sacred pieces are rendered by singers who are drawn from all denominations, and who are glad to give their services in such a cause.

For some time past a missioner has been set apart for special work in the Presbyterian Church of Victoria. Rev. John McNeil is constantly engaged holding services throughout the colony, and occasionally visits one of the other colonies as well. He has recently been working in the north-eastern district of Victoria. Lately I visited a pretty diggings township, Chiltern, in that part of the colony, and heard a grand account of the mission there. The results were cause for great thankfulness and praise. From comparative indifference on the part of many there has taken place a most decided seeking after the truth, and many have made a good confession for Christ. As Rev. Mr. Caldwell, the minister, told me he was thoroughly in sympathy with the missioner, it can readily be understood how successful the work was in this neighbourhood. He was rejoiced at the "refreshing" that had taken place, and said the thank-offerings of the people testified to the fact that their hearts were thoroughly touched.

We hear that the other John McNeill is in South Africa, and may be expected here in a short time. We shall probably see the two namesakes working together.

Another Presbyterian minister has also been conducting special services for his brother ministers. Rev. C. H. Irwin, of Carlton, spent a week at Warrnambool about a couple of months since, holding meetings for Rev. Gray Dixon. The meetings were well attended, and much good work was accomplished. In the beginning of this month Mr. Irwin gave the same brotherly service to Rev. Thomas Nisbet at Hawthorn Presbyterian Church, with most gratifying results.

Ever since the Assembly meetings in November last the "intoxicating drink" question has been stirring the Presbyterian Church, and several letters have appeared in regard to this matter and the Communion wine question in the *Presbyterian Monthly Messenger*. These indicate the need there is for enlightenment. It seems strange that the colony should be so far behind the mother country in regard to general information on this subject, notwithstanding all the efforts of the temperance organisations in our midst. One fact that appears in the advertisement columns of The Christian, *re* the thousands of congregations in Great Britain using the unintoxicating wine at the Lord's Supper, appears to be altogether unknown or ignored. As in London, years ago, some Presbyterian abstainers used to observe the Communion among the Baptists who had the unintoxicating wine, and several ultimately joined the Baptist body, so here the same thing is sometimes done, while others pass the cup but take the bread at the Presbyterian service.

The teaching about the Kingdom of God and the return of our Lord continues to be picked up by one and another here and there. The Seventh Day Adventists, the Baptists, the Brethren, and several other bodies hold these doctrines, and teach them more or less; while there are also a few of the preachers among the Congregationalists, Presbyterians, Episcopalians, and Wesleyans who understand the Scriptures in regard to these points and proclaim the glorious Gospel. Many are impressed with the belief that "the coming of the Lord draweth nigh." Rev. Mr. Hussey, of Adelaide, paid Melbourne a visit recently, and delivered some interesting addresses on these subjects. One of his closing addresses was delivered in the hall of the Hawthorn Baptist Church, where, besides a number of the ordinary congregation, were representatives from other denominations in the neighbourhood.

During these times of depression throughout the colonies, a number of creameries and butter factories have been started, and in many cases have proved the salvation of the farmers. It is interesting to know that several of these have been worked on Sabbath-keeping lines, and have proved most satisfactorily that even this industry can be worked, in a hot country, without Sabbath labour.

In New South Wales a leading barrister, Mr. Field, has been for some years past engaged in open-air preaching in Sydney. In fact, he has been sued for obstructing traffic. However, he has carried on his work, and set a grand example to the Church at large. He was recently in Albury (a N.S.W. border town, close to Victoria), engaged in some criminal cases, and took the opportunity of visiting the Endeavour Society held in the town. He also engaged the Temperance Hall for a night, and held a special service. Though quite an impromptu affair, it was very well attended. The local Protestant ministers were present. A large number of singers filled the platform, and assisted in rendering the service a good success. The address by Mr. Field was a good Gospel exposition, and was much appreciated by the audience, among whom were seen Jews and Roman Catholics, Presbyterians, Episcopalians, and others.

## PLAGUE SPOTS OF LONDON.

By Chas. Cook.

### II.—PICCADILLY BY NIGHT.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.—Jeremiah ix. 1.

Can anything further be done as a witness for God, or as a help to our fellow men and women in the above neighbourhood? Two or more sisters from the Salvation Army are nightly at work here.

A worldly acquaintance said to me, "There is nothing on the Continent half so bad; so gross and glaring is the immorality nightly to be witnessed." It is computed that there are a thousand fallen women to be found nightly between Leicester-square and Bond-street. Things are tolerably quiet till about 11.15, when the neighbouring music-halls let loose hundreds of profligates of either sex.

The restaurants of the neighbourhood are then crowded till closing time; while many of the fallen men and women promenade Piccadilly and Waterloo-place till as late or early as 3 a.m., at times making night hideous with the noise and blasphemy.

A few weeks ago I was asked by a medical man to visit Piccadilly with him, and setting forth on our tour of observation, we soon found that things were as bad as they had been represented.

It is an open secret that there are several well-known restaurants which, whilst open ostensibly for purposes of refreshment, are practically places where "men about town" may keep or make assignations.

One or two evening papers have spoken out plainly, and have asked why the police do not report on the matter; certainly what takes place nightly in a certain restaurant should at once be known to the Chief of Police in order that it may be stopped.

My friend had prepared me for what I could not have believed had I not witnessed it. We entered a large supper-room and called for some light refreshment. There were about thirty women present, either alone or in couples; by 11.30 not a seat was vacant, as men and women poured in from the closed music-halls. When I say that many were in full evening dress, and that if a gentleman came in alone, or with a male friend, immediately there seated themselves at the table one or two women, the reader will understand the tendency of the situation.

It is said no female may come in alone, but this is not true; two seated themselves at the table where we were, seeking to enter into conversation with us.

A young fellow scarcely eighteen came in and sat down, called a waiter, and gave him an order. A handsome woman, though old enough to be his mother, magnificently attired in white satin, at once sat down opposite to him, and sought to attract him by many artifices.

I wondered who his mother might be? Perhaps some Christian woman who would have thanked us for taking "her boy" from the clutches of this "strange woman," but then we should have been arrested for "disorderly conduct." My medical friend assured me that many of these women had been under his care in hospitals, and he had known them to be walking the streets of Piccadilly a few days after their discharge. One could but sympathise with and pray for these poor fallen sisters, but I confess I felt more pity for the many very young men who were being lured to their destruction.

"For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell going down to the chambers of death."—Prov. vii. 26-27.

My friend assured me that these women pass off the scene after three or four years. What became of them he could not say, but they are not seen in the vicinity of Piccadilly. No one would deny to this class and their supporters the right to entertainment in a public restaurant, yet these places should not be used to attract the young and the unwary; or even as a rendezvous for men of the baser sort. At present this is what is being done; and surely it is the province of the authorities to see to it. If, as has been asserted, the police are in many cases bribed, then it is for the heads of the force to see to it. If they are ignorant of these matters, then are they almost as culpable for their negligence. Christian men look at the matter from a higher plane. It is first an offence and an iniquity against God, and secondly a national disgrace.

Who can measure the influence for evil of these thousand women congregated within a radius of half a mile? From this centre immorality spreads like a plague, till many a quiet country home has experienced a moral blight—and even worse—and physical and moral wrecks have become new centres of contamination.

The music-hall of the day is said to be quite different from what it was. Now, we are told, it is refined and moral in the extreme, that no one need mind taking his wife or sister with him. There may be such a music-hall in London, but it certainly is not in the neighbourhood of Leicester-square. There are three notorious music-halls near here, and I have always understood they were largely frequented by "women of the city" for their own particular purpose.

That I might speak from personal knowledge, I recently visited one of these places, accompanied by the editor of this paper. The building was crowded; the two promenades, the charge for which is 3s. and 5s. respectively, were also full, and the majority of the women were evidently of the class mentioned above, elegantly attired, many of them prepossessing in appearance, and pursuing their avocation with an ardour worthy of a holier cause.

These places are not only plague spots in our city, and a disgrace to our country, but they are an abomination to our God; and as such we bear witness against them, though with diffidence, with humility, and with godly fear. Let any common-sense man spend an evening in Piccadilly, and he will have no need to read the latest literary production to be convinced of "the *descent* of man"—at least, morally and spiritually.

## THE STEPNEY CRECHE.

On behalf of Mrs. Hilton's Créche and branches at Ratcliff a bazaar was held on June 12 to 14 at Morley Hall, South Hackney. Mrs. Hilton was happily able to be present the whole of the time, and to take active part in all the arrangements. Many kind friends had helped to supply the articles gathered for sale.

The Countess Aldenburg Bentinck intended to open the bazaar, but was prevented, and kindly asked her friend Lady Howard de Walden to take her place. After singing by the Home children, and prayer, Lady Howard de Walden opened the bazaar. On the second day Lord Russell of Killowen and Lady Russell performed the like ceremony.

We trust our readers who have long taken a practical interest in Mrs. Hilton's work, especially those who have not had the opportunity of contributing articles to the sale, will have her in remembrance at this time.

## VOLUNTARY MISSION WORK.

Sir,—Referring to your paragraph in The Christian of June 14, concerning mission expenses, and inquiring is there no society or mission where the secretary and officials are unpaid and office rent nil? allow me to name the Foreign Evangelisation Society for giving help to continental workers. It meets in committee in a private house monthly, and has a secretary and financial secretary, but not a penny is expended for salaries, office rent, or even postage.—Yours faithfully, Don. Matheson.

46, *Harcourt-terrace, S.W.*

## THE REVIVAL OF 1859.

### THANKSGIVING IN GLASGOW.

ON Monday, at noon, the large hall of the Christian Institute, Glasgow, was well filled by an audience who were evidently deeply interested in the Lord's work. Most of the directors of the Evangelistic Association and some well-known ministers were on the platform, and Dr. ELDER CUMMING was in the chair. After several hymns had been sung with deep feeling, and a few had engaged in prayer with moving earnestness, the chairman explained the object of the meeting, which was this—to recall with gratitude to God the times of refreshing which had been vouchsafed to them. Personally, he had seen the work in Ireland in 1869, but it was in 1874, when Mr. Moody was here, that he was led to throw himself heart and soul into revival movements.

THE SPEECH OF THE DAY

was that of Dr. HOOD WILSON, of the Barclay Church, Edinburgh. He is now well up in years, but still speaks with marvellous animation. He, too, was in Ulster during the great revival, and watched with deepening interest the workings of God's Spirit there. He was called home to Edinburgh, because of the revival breaking out in an india rubber works near his church, where hundreds of girls were meeting for prayer, and where many conversions were taking place. The meeting was begun by "the best girl" in the establishment, a respectable, churchgoing, though an unconverted girl. He was soon in the thick of a great movement, which shook Edinburgh to its centre. He paid frequent visits to the Wynd Church, Glasgow, where Rev. Robert McColl, and his powerful coadjutor, Robert Cunningham, "the Briggate Flesher," were so blessed in the conversion of souls. A fortnight he spent in the village of Ferryden, opposite Montrose, in Forfarshire, which was swept by the revival wave, until almost every adult in it was brought to Christ. The two books the fishermen took to sea with them for reading were the Bible and Bonar's "Life of McCheyne." He often saw one woman who had been a notorious drunkard before her conversion, and who told him that after that, whenever the drink crave came upon her, she took to bed and remained there until she had prayed it away. Then she got up and went about her usual duties. In the fishing villages on the coast of Banffshire, great wonders were done, and he knew the men who, when they came to be "out-and-out" for Christ, devoted half a night's fishing to the work of foreign missions. The blessings of the revival of 1874, he said, were very much confined to those who had been brought up in Christian homes, Mr. Moody reaping what others had sowed. Mr. Wilson read extracts from the report of the work of grace at Cockenzie, a fishing village near Edinburgh, in March of this year, and pointed out how much they resembled the accounts given regarding the previous great revival. About 100 had professed conversion in that village alone, which had now quite a changed appearance.

Rev. J. MORGAN, of Fountainbridge, Edinburgh, who followed, went to the very beginning of the Great Revival of 1869, and told the story of the Fulton-street prayer meeting in New York. He traced the wonderful history of the Carrubbers Close Mission, Edinburgh, and closed by urging all present to pray for another great revival which, he said, "must come down from above, and cannot be worked up."

Mr. MCKEITH, Glasgow, whose long and earnest labours among the young have made his name a household word in the West of Scotland, told how spiritual prejudices had been swept from his mind as he sat in the Wynd Church beside a cultured lady from the West-end, and saw her melted into tears and true penitence as "the Briggate Flesher" told in simple language the story of his conversion.

Rev. J. RIDDELL, of the Wynd Church, brought up to mind the fact that the 1869 revival began in Scotland in a rope-walk at Port Glasgow; Mr. TOBB, missionary, gave from memory one of the appeals at the close of an address by "the Briggate Flesher," which in its pathos was touchingly powerful. Rev. J. B. STUBROCK, of Paisley, referred to the simple preaching of Mr. Reginald Radcliffe in Aberdeen, which so moved the University students and led to the formation of a large prayer-meeting among them, from which had gone forth many ministers and missionaries; and to Mr. Moody's first visit to Paisley, which had been the beginning of all the evangelistic activity which now characterised the town.

Lord OVERTOUN, who occupied the chair during the second hour, wound up the Conference by a few bright reminiscences of the times of refreshing through which he had passed, and some earnest counsels to all present to wait more believingly on God for similar seasons of Pentecostal power. The two hours of this meeting went past all too quickly, and many were heard as they left expressing the wish that another thanksgiving meeting would soon come round.

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In many places on land and sea God had men ready for the crisis, and none more so than the late Admiral O——, who, in 1859 and 1860, when captain of H.M.S. *P*——, was chief of the little squadron surveying the Hebrides. The captain supplied the crew with papers, such as *The Revival*, and little hymn-books. Every morning and evening we had a religious service, conducted by the captain; and on Sunday afternoon the younger men attended a Bible-class in the chart-room. It was at this class we received instruction from as rich a spiritual teacher as ever paced the deck of a ship. These exercises were but the prelude to a great awakening, affecting the Navy, and reaching farther.

On October 3, 1860, the ship was caught in a hurricane beside the lonely and rocky island of St. Hilda. There were infidels on board—loud-boasting men, who used to say, "We shall never believe there is a Supreme Being unless we see and touch Him." In the midst of the mighty tumult of the raging element, with the ship frequently on her beam-ends, and all hands crying piteously to God for mercy, D—— W——, the leading infidel, went to the quarter-deck to see if the captain was also afraid; and seeing the brave Christian commander calmly standing, issuing orders, and with upturned face at intervals in prayer to Him who holds the waters in the hollow of his hand, D—— W—— was convinced of his error. Going forward, he said, "Lads, I believe now there is a God; the captain is not afraid." D—— W—— became a believer in one living and true God, and it was a triumph of grace to see him afterwards take part in the religious services.

These meetings originated by one of the sailors coming to the writer of this narrative to inquire if a nightly prayer meeting were commenced on board would the Holy Spirit come in power, as they so frequently read about in the pages of *The Revival*. We assured him that God had promised to be with "two or three met together in his name." And never were these words verified more than in the case of the five men who met for prayer in H.M.S. *P*——. For six months these prayer-meetings continued, and almost every man in the ship's company was brought under the saving power of the Gospel of Christ, and yet the original five were unconverted men seeking light from on high.

The ship was paid off, and for over thirty years those who were privileged to do duty in such a "floating heaven" (as the ship was called by some) had not met. During a mission tour in 1893, we met a yacht captain in a Scotch port who had been in the *P*——, and he evidenced a saving change, and seemed a man of the higher Christian life, keeping himself unspotted from the world. An old officer of the *P*——, now occupying an honourable and useful position in an English port, invited me to his place to speak about old times in the *P*——, and another, Captain S——, R.N., who served his country well, and is still in active service, asked to meet in London. Both officers spoke in bright hopefulness of the religious life in their old ship, and admiration of their old chief, whose example they were privileged to follow. In the early part of this year another Christian officer, shipmate of Captain S——, and friend of the Admiral, came to Naples, and during his stay the services were a special time of refreshing.

S. B.

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TRAINING COLLEGE, DUNOON.—A Foreign Missionary Society has been formed among the students of the above college, with the object of establishing a mission station and college in Africa, for the purpose of training converted natives, educationally and mechanically, for missionary work among their own people. Information as to the most healthy district suitable for this work, or any other suggestions, would be thankfully received by the Secretary, Foreign Missionary Society, The College, Dunoon, N.B.

## ST. GILES' CHRISTIAN MISSION.

ON Monday afternoon the annual meeting of this valuable Mission was held in the Mansion House.

Mr. F. A. BEVAN made an opening statement as to the work:—During the past eighteen years we have assisted 60,676 discharged prisoners to make a fresh start in life. Instances have not been few in which the men and women have thanked Mr. Wheatley or his workers for the way in which they have been helped. No effort is spared to convince them that the help they need most of all is the help of Him who alone is able to keep them from falling. An average of some 6000 are now being assisted by us annually on their release. Moreover, we are specially concerned with the welfare of wives and children of men undergoing imprisonment. Poverty in its worst form stares them in the face, as they are left entirely unprovided for through the imprisonment of the bread-winner. So convinced are we of the necessity of helping these poor women and children, that we have now an increased number of female visitors constantly engaged in visiting them in their homes. They ascertain how these wives and children can best be assisted, and relief is then given accordingly. Further, during the past year we have received 511 juvenile offenders into our four boys' homes. It will be seen that we are fully alive to the fact that the best way to prevent crime and the increase of the criminal classes is to save the boys. A year ago our liabilities were heavy, and there was a sum of £1000 due to Mr. Wheatley, which he had advanced from his own pocket to save the work from coming to a standstill. Owing to the efforts made by some gentlemen, we reduced the deficit by the close of the year to £500.

Mr. ALDERMAN and SHERIFF DIMSDALE, who presided, dwelt on the value of the Institution as relieving suffering wives and children, as saving boys likely to develop into criminals, and as aiding men who have done wrong to retrieve character and position.

Mr. W. WHEATLEY described the *modus operandi* of the Mission in getting hold at the prison gate of men and boys on their discharge, and before they are assailed by fresh temptation. After touching on the sufferings of the families, Mr. Wheatley expressed the hope he would yet be able to open a Home for the little ones. The Mission is at present "working scantily," *i.e.*, it is straitened in operation; much more might be done were larger funds provided. Last year 500 boys were admitted into the Homes, and 90 per cent. of these are doing well.

Mr. ALDERMAN and SHERIFF MOORE, in moving the first resolution, bore strong testimony to the genuine results of the Mission. Mr. T. A. DENNY, who seconded the resolution, made a warm and hearty plea for the Mission, and offered £50 if the balance of the £500 needed were made up.

Mr. MONTAGUE H. CRACKANTHORPE, Q.C., and Sir T. FOWELL BUXTON, moved and seconded a resolution to the effect that the Mission deserves the heartiest support on account of the proved usefulness of its operations.

The total received in cheques, cash, and promises at the meeting amounted to £220 5s. The £500 mentioned is, however, urgently needed, and, it is hoped, will be speedily secured.

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## UNITED MISSION, COVENTRY.

GOD'S people here are filled with praise because of the wondrous blessing which has been given during the past eight days through the labours of Mr. Henry Varley. The great need of this city has been felt for years, and for the past seven or eight months many of the Lord's people have specially prayed that some man of God might be sent into it to preach the Gospel, and to revive the hearts and lives of believers. Each evening last week the Corn Exchange has been well filled, great power accompanying each address, and many each evening have stood up to confess their faith in Christ. The afternoon Bible readings have been well attended, and much owned of the Lord in blessing. One evening when Mr. Varley gave his lecture to men only, the Corn Exchange was packed, some 2000 crowding the building, and never will the meeting fade from the memory of hundreds. In the evening many were turned away unable to get in, but an overflow meeting was arranged at Christ Church, close by, which was addressed by Rev. H. Stanley Mercer. The Mission closes on Thursday (21st), after which Mr. Varley goes to Plymouth to conduct a mission there.

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## A MISSION TO THE SOUDAN.

The Soudan, or Great Desert of Africa, is an unevangelised region towards which many eyes have been turned during recent years; and at last it seems likely that ambassadors of the Cross will soon reach Lake Tchad, and proclaim the Gospel to the dense population upon its shores. Some months ago three young men left England as the pioneers of the Soudan Interior Mission, intending to enter Africa from the West Coast. Entrusting themselves implicitly to God, they landed at Lagos, and after a short stay two of them started for the interior. The names of these young men are—Walter Gowans, Rowland Bingham, and Thomas Kent.

These earnest youths, all of whom have travelled somewhat, two of them having resided in Canada, spent a period of preparation for their Gospel work in the home of Mr. J. C. Hindle, Bethel Naioth, Tithebarn-road, Southport; and many friends in England have taken an interest in their bold enterprise. At Lagos they were received with much kindness by C.M.S. and W.M.S. missionaries, but they had soon to taste the African fever. One after the other they were laid low; Mr. Bingham was brought to death's door, and as he made but slow recovery, was left in charge of friends, while the others pressed forward into the interior. Several others are expected to leave England in September to reinforce the mission.

It is impossible not to admire the faith of these young men. One of them writes: "At Lagos it is said to be impossible to get to the interior so far as we intend to go, especially with the means we have; but we are still confident of success. We believe that God is going to do impossible things; for all things are possible with God, and all things are possible to him that believeth."

## MISS MACPHERSON'S FAREWELL.

A lively and interesting scene presented itself last Thursday morning at Euston, when travellers, hurrying to and fro, intent on luggage and other prosaic cares, must have been puzzled to observe one of the waiting-rooms filled with children—the little girls in warm cloaks and red hoods, the boys in jerseys and mufflers—all in charge of a number of ladies evidently well accustomed to such responsibilities. The occasion was the setting forth of the sixty-eighth party of juvenile emigrants from the Home of Industry—the second for the present year.

Miss Macpherson, who has for some time been feeling much the need of rest and change, goes at the head of the party, accompanied by Mr. Joseph Merry. The children number about seventy, chiefly little ones to be adopted; but quite a number are fine sturdy lads and big useful girls, who will be likely speedily to make their way on the other side. A large number of loving friends were present to see the party off, and commend our sister very warmly to God in prayer.

Here are a few illustrative cases showing the circumstances from which these little ones have been saved:— Ada, aged seven, is a bright little girl, whose mother died two years ago, and the father a few months since. She is the grandchild of one of our former old widows. Has a married sister, very poor, and two aunts, with a lot of children, struggling in extreme poverty. Has a brother already doing well in Canada.

Elizabeth, aged 10. Her father is dead; her mother is in poor health; the child very delicate. Through the early part of winter there was not much hope, apparently, of emigration, but now she is growing strong and hearty, and bright. This case shows the value of training. She was very disobedient, but is now so different—giving pleasure and repaying the care taken of her.

Edith and her little brother (Frank, another brother, went out with the first party this year). Father died only about three months ago. A delicate young mother, left with five—a small baby and another little one of three years. Very superior family. Sad indeed if they had gone to the workhouse.

Rose, and brother and sister, eleven, six, and nine, whose mother died lately. Father with no work, home all gone, nothing but workhouse before them.

Rose and Florrie, aged eight and nine. Mother dead; father in wretched health, quite unfit for work even if he could get it. Turned into the street and dreading the contamination of a lodging-house; children nearly starving. Alice, aged six, is an orphan; two elder sisters getting on nicely in Canada.

We feel sure that many will follow Miss Macpherson and her party with constant prayer; while the workers "holding the fort" in Bethnal Green will not be forgotten. Mr. James Merry is taking charge of the work.

## THE BLIND IN TURKEY.

Attention has from time to time been called to the neglected condition of the blind in Turkey. They are very numerous, and though willing to work they are driven to beggary, because no one is disposed to organise employment for them. There are many handicrafts at which they might work, but it is essential that someone should aid and direct them.

At a meeting of representative gentlemen in Constantinople last month, a school for the blind, to be conducted on Christian principles, and to impart technical instruction to its attendants, was held to be a pressing need, and Mr. Charles W. Riggs, M.A., son of the well-known missionary of the American Board, was indicated as a proper person to undertake the work. Mr. Riggs has for thirteen years been a professor in the Central Turkey College at Aintab, and is himself blind. He is on a brief visit to England, preparing a primer in Braille type, in the Turkish language, and making known his plans, and proposes shortly to visit the United States to lay his scheme before friends there. A good beginning can be made with an income of £300 or £400 a year; and it is hoped in due course to draw some help from the people of Turkey.

One reason why efforts to educate and help the blind of Turkey should be made without delay is, that at present the scheme is not likely to be opposed by the Government, while it is impossible to say how long this favourable attitude will continue. Communications to Mr. Riggs should be addressed to the care of Mr. L. Shadwell, editor of *Progress* (a periodical for the blind), 30, St. Charles-square, London, W.

## BRIGANDAGE IN ALBANIA.

From time to time the attention of the English people is called to the lawless condition of some parts of Southern Europe. No more vivid picture of the actual state of things has been given for a long time than is to be found in the journal of M. Kyrias, formerly a colporteur of the British and Foreign Bible Society in Albania. He was seized by brigands in the district of Ochrida, hurried to the recesses of the mountains, and there held for ransom till the sum of 700 lira was raised by his friends (it is interesting and instructive, by the way, to note that more than half of this sum vanished before it reached the brigands); the Government being either unable or unwilling to furnish the amount of ransom or to secure the release of the prisoner. M. Kyrias' captivity lasted throughout six months, during which time he was treated with every cruelty and indignity by the ignorant and superstitious Albanian boors who had charge of him. Constantly dragged from place to place for fear of discovery, M. Kyrias was overwrought and underfed, abused and beaten, until life became a burden. For forty days he was blindfolded, lest he might afterwards betray the hiding-places of his captors. With the same object his ears were stopped with wax. So terrible were his sufferings during these winter months, that his health and strength were permanently broken down.

Some time after his release he read a narrative of his capture and adventures before the magistrates at Monastir, and it has been recently published in full in the *Sunday at Home*. The record is a startling revelation of a condition of things which might have been thought impossible in Europe; but the brigands declare themselves to be no worse than the society around them. M. Kyrias died a few months since.

EVANGELICAL ALLIANCE.—The council of the Evangelical Alliance, as already announced, have received and accepted an invitation to hold the forty-eighth annual conference at Tunbridge Wells. The meetings will commence on September 25, and close on the 27th. Among those who have already promised to take part in the proceedings are the Dean of Canterbury, Archdeacon Richardson, Hon. and Rev. E. V. Bligh, General Sir Robert Phayre, Sir William Willis, Dr. E. E. Jenkins, Rev. Talbot Greaves, Rev. Professor Radford Thomson, Rev. Dr. Clemance, Rev. W. H. Barlow, Rev. J. G. Train, Rev. F. B. Meyer, Rev. Charles Spurgeon, and Rev. Horace Noel. The conference taking place this year so near to London, it is expected that there will be a large and interesting gathering in this attractive part of Kent.

## Letters to the Editor.

### SIR ARTHUR BLACKWOOD MEMORIAL.

Sir,—May I add to the letter of my friend, Rev. J. Tanner, which appears in your current number, an appeal to civil servants?

Even civil servants who differed from Sir Arthur Blackwood on many points could admire the courtesy, the simplicity, the gentleness, and the high tone and dignity which characterised him. What civil servant ever more deserved a memorial of respect and regard; and what memorial more suitable to Sir Arthur than this bed at the Mildmay Hospital?

But if such a memorial may well be supported by the Civil Service as a body, how much more should it excite the keen interest of those who were in full sympathy with Sir Arthur's spiritual life, and have again and again benefited by his writings or his words?

Civil servants in the Post Office have already recorded their estimate of Sir Arthur in the lifeboat they have promptly subscribed for. Let not other civil servants, to whom by his earlier years in the Treasury and his interest in the service generally he as much belonged, fall short in their tribute of esteem.

Those who would learn the secret of his life should obtain that admirable notice of his early days, "How he was won for Christ," published and sold at the Mildmay Conference Hall, N., price 6d., the profits of which are also devoted to the proposed hospital bed. A Civil Servant.

P.S.—Subscriptions from civil servants would, I am sure, be gladly received by Mr. Henry Hill, Dilston House, Upper Norwood, secretary of the Civil Service Prayer Union.

### IMBECILES AND LUNATICS.

Dear Sir,—Your correspondent Mr. John Fraser writes upon a subject which for almost twenty years has much interested me, and with your permission I should like (as one who knows) to tell him and your readers of the change which has taken place in the method of dealing with those who are under the cloud of a diseased mind. While it *was* quite true, in the early days of my experience, that in our asylums any religious influence and even the reading of the Bible was regarded as prejudicial to recovery, I can now give the assurance that this is no longer the case. It has been proved that the "ministry of healing" through the power of the Word meets the need alike of those who are afflicted in mind or body. Cases are known to me where after passing through a period of great darkness of soul, not only has the reading of the Scriptures been the means used to restore joy and peace, but such has been the blessing given, that the peace of God which passeth knowledge, unknown before the affliction, has been vouchsafed in answer to prayer.

We have many noble women who have consecrated their lives to the nursing of our sick and suffering in our hospitals and asylums. There is still a wide field open to those who possess the gifts of tact, patience, and sympathetic love, specially required by those who care for the diseased in mind. I hope Mr. Fraser's letter may be the means of calling them to this service. The labour is arduous, the disappointments many, but the needed strength and grace are promised: the fellowship of the Master here, and afterwards his "well done."—Yours faithfully, F. M. C.

*Bishopstone House, Bedford.*

### FRETTING.

Dear Sir,—One of your readers thanks you for that first paragraph in "Notes and Comments" last week about "Fretting." It came like an arrow straight from Him whose word is profitable for reproof as well as teaching. I had been much tempted of late to give way to this through vexatious things about me. I see more clearly now the sinfulness of this in a child of God. There are three "Fret nots" in the same Psalm. Verse 5 was the favourite verse of Dr. Livingstone.

A Grateful Reader.

**MRS. MARK GUY PEARSE writes from 11, Bedford-place, W.C., on behalf of the large mothers' meeting connected with Craven Chapel (West London Mission). The approach of summer makes the question, "Where to spend our day in the country," one of urgent moment. Last year a lady at Highgate entertained them at her residence, a gracious act which was both appreciated and rewarded. It is not everyone who can invite a hundred, but many could receive a dozen or a score, and more could supply the means if unable to entertain them themselves. From any such Mrs. Pearse would be grateful to hear.**

## OXFORD NOTES.

[FROM OUR OWN CORRESPONDENT.]

THE annual meetings of Mansfield College were held last week, which included an address to the students by Dr. Barrett, chairman of the Congregational Union. The annual report recorded a year of quiet and steady progress. The Livingstone Society has been formed, consisting of University men, so as to create an interest in the work of foreign missions, and the Rural Mission Society has continued its labours among churches around Oxford. Great regret was expressed at the cessation of Dr. Dale's official connection with the College through ill-health.

The Rector of Church Handborough, near Oxford (Rev. W. Wynne Willson), is a well-known worker in Jewish missions, and is greatly valued by Evangelical Churchmen in Oxford. Last week a mission church was opened in his parish as a further help to a scattered population. This is but one of the fruits of his comparatively recent coming to the village.

Last Thursday a very successful sale of work was held in the grounds of Wycliffe Lodge, in aid of the Jerusalem Mission Hospital of the London Society. This effort represents a "forward movement" among friends of the Jews in Oxford, which will produce increasing fruits as time goes on.

Last Sunday's University preachers were the Bishops of London and Ripon, who had crowded audiences, consisting chiefly of many of the visitors just now in Oxford. It is hoped that the rumour of the appointment as vicar of this Church of an extreme High Churchman, will prove untrue.

Canon Christopher, the venerable rector of St. Aldate's, has celebrated his golden wedding. At a largely-attended meeting he was presented with a cheque for 250 guineas and a congratulatory address.

## IRISH NOTES.

A METHODIST new church and schools are now in process of erection at Cork at a cost of nearly £6000.

The 125th Methodist Conference commenced its annual session in Dublin on Tuesday under the presidency of Rev. Hy. J. Pope, of Manchester, and has been very largely attended.

The rapid growth of the missionary spirit in Ireland may be inferred from the fact that while two years ago there were only four or five men preparing for work in the foreign field in connection with the Presbyterian Church, now there are twenty-eight,

The annual meeting of the Belfast Branch of the Society for the Prevention of Cruelty to Children was held on Wednesday week in the Council Chamber of the Town Hall, Belfast. Amongst those who were present was Rev. Benj. Waugh, of London, founder of the society. The report was very encouraging, and showed the need for the operations of such an organisation in a city like Belfast.

## SCOTTISH NOTES.

DR. STALKER, of Free St. Matthew's, Glasgow, has been unanimously called to succeed Dr. Walter Smith in the pastoral oversight of the High Church congregation, Edinburgh.

Lifeboat Saturday was observed last week in Glasgow, when immense crowds lined the streets through which the procession passed, and a large amount of money was collected by those who volunteered for this work.

On Saturday, the Directors of the Glasgow United Evangelistic Association formally opened the McQueen Macintosh Fresh Air Home for Children at Peaton, Cove. The Association now possesses four homes, which are crowded all the summer with children from the big city, who greatly enjoy their fortnight at the coast. Already this year 1686 children have had the benefit of this philanthropic scheme.

Dr. Smith, of the Free Church, Corsock, who died last week, was one of the few remaining ministers who "came out" at the Disruption. He was greatly respected throughout the Church for his noble Christian character and zealous labour. He was for some time Jewish missionary at Perth, and an intimate friend of the Bonars and McCheyne of Dundee, whose memory is so dear to the godly in Scotland.

REQUESTS FOR PRAYER.—For an eight days' mission, to be held by Mr. Henry Lakin, at Garswood, near St. Helen's, June 23 to July 2.—For blessing on a mission at Reading, being held by Mr. W. Day; also a mission at Cowley, near Oxford, from July 1.

## Y.M.C.A. NOTES.

THE Y.M.C.A. Missionary Union has been formed in Glasgow.

The Ayr District Union reports fourteen affiliated Associations, mostly doing vigorous work.

The jubilee has, as was expected, given a great impetus to the Y.M.C.A. Bible Reading Union.

The South African branches of the Y.M.C.A. have received an important addition to their ranks by the appointment of Mr. William G. Sprigg as general secretary to the Cape Town Association.

THE Ipswich Y.M.C.A. are arranging a picnic at Woolverstone Park on a large scale, to celebrate the jubilee. The associations of the district sub-division, of which Ipswich is the centre, have been invited to join, and a large gathering is anticipated.

In celebration of the jubilee, a special service was held in Bristol Cathedral on the 12th, when Dean Pigou preached an excellent sermon. A most successful breakfast meeting and garden party were held the following day, the latter at the residence of Mr. Thos. Owen, M.P.

A meeting in the interests of young men's work will be held on the afternoon of the 27th inst., at Mildmay in the South Tent, under the presidency of Sir George Williams. Addresses will be given by Dr. Karl Fries, Stockholm; Mr. Christian Phildius, Berlin; Mr. J. J. Virgo, South Australia; Mr. David McConaughy, India; and other representatives of Y.M.C.A. work from different parts of the world.

The summer gathering at Callander, promoted by the West of Scotland Ramblers' Alliance, in which the Y.M.C.A. has a large share, is a move in the right direction, and may develop further on the lines so successfully followed at Chatauqua. Association men throughout the country should give it their cordial support. The cost will not exceed thirty shillings, exclusive of fares, bringing the camp well within the range of men to whom the holiday at Grindelwald is a far-away dream.

The report of Hazelwood Home of Rest, at Ryde, refers with regret to the retirement of Mr. Jacobs, who has been succeeded by Mr. T. W. Morphey. The numbers of visitors received during the past twenty-one years has been 20,910. The average for the past few years has been just under 1400, but this number was not reached last year on account of the inability of the managers, through impaired health, of bearing the severe strain of providing for more than the ninety-two the Home will accommodate.

The Hackney Association is arranging a fortnight's holiday in North Wales, July 28 to August 11. One week will be spent at Bettws-y-Coed and the other at Llanberis. From these centres excursions may be made to the following:—Conway, Llandudno, Capel Curig, Blaenau Festiniog, Toy Railway, Harlech, Barmouth, Aberglaslyn, Beddgelert, Nantfrancon Valley, Pass of Llanberis, Snowdon, Carnarvon, Menai Strait, Anglesea. Particulars may be had of the secretary, Mr. F. L. Porter, 275, Mare-street, N.E.

The annual conference of general secretaries was held at Shaftesbury House, Margate, from June 8 to 14. Valuable papers on various phases of work were read at the morning conferences by Mr. Robert Burn, Mr. Robert McCann, Mr. T. J. Bowne, and Mr. W. Hind Smith. Some of the foreign delegates to the jubilee were the guests of the secretaries during the week, and proved a veritable benediction to their British brethren. Public meetings were held in the town in connection with the local ministers and workers, and it is believed that great interest was awakened in the work of the Y.M.C.A.

## THROUGH INDIAN VILLAGES.

MR. F. W. HALE, writing to the members of the Prayer Union connected with West Cliff Tabernacle, Bournemouth, describes a tour through Indian villages. Leaving Agra in company with missionary and other friends, he pitched his camp in several centres. He says: "The work in the villages is very interesting. The people welcomed us heartily, and crowded around to listen, waiting any length of time. At Mirnahar I could not keep silence, so there, after two native preachers had spoken, I delivered my maiden speech. It was, of course, ridiculous to think of saying much after only three months' study of Hindi, but with a little prompting, and a few explanations, I got through.

"At the next village, Navada, I repeated my little address to a large crowd, the listeners being the most considerate imaginable. At Rohta we had splendid meetings, the people following us with cries of 'Come again soon.' We visited in all about twenty villages, more than a thousand people heard the Gospel preached, and, as a rule, they heard it gladly. The tour has given me an idea of the glorious possibilities of such work, and has set my heart on fire with a new missionary zeal. I long more than ever to master the language. Pray for me and for my future in India."

## CHRISTIAN ENDEAVOUR NOTES.

THE Chicago C.E. Union proposes to furnish religious papers every week to 600 barbers' shops.

A new society has been started in connection with the Sittingbourne Church. At the inaugural meeting thirty members were enrolled—viz., eighteen active and twelve associate.

On Tuesday evening, June 5, the local societies at Langholm, Dumfriesshire, held their third quarterly united meeting in the Free Church. Rev. G. Orr presided. Rev. J. B. Morgan delivered a helpful and stirring address. The meeting was largely attended.

A rousing young people's meeting at Calcutta, India, was lately attended by about 500 persons, and songs were sung in Hindustani, Bengali, Malay, Chinese, English, German, and Swedish. There was a delightful reunion, and much enthusiasm was awakened by the reports that were given of work done.

The steady increase in the number of German societies in the United States was shown by the reports given at the second annual convention of the North American Union of German Endeavour Societies. Very many phases of the work were presented at the convention, two of the most noteworthy addresses being on prayer and on the connection of the pledge with work in the direction of good citizenship.

The Y.P.S.C.E. in connection with Upton Baptist Chapel, Lambeth, was formed last October, and now numbers ninety-seven members, showing an increase of fifty-four. Seven of these have joined the church, and ten associate members have joined the active ranks. We have seven committees at work, viz., the look out, prayer meeting, social, pastor's, Sunday-school, missionary, and temperance. An open air mission has just been started, the meetings being held after the Sunday evening service. One of our young men has lately sailed for Africa, to take up work for the Master in connection with the Zambesi Industrial Mission.

## JEWS IN WHITECHAPEL.

MR. H. EHRLICH, the well-known missionary to Jews in East London, has issued his thirty-second annual report of missionary work at the Hebrew Conference Hall, Old Montague-street, Whitechapel. Though his endeavours are obstructed and beset with difficulties from time to time, he sounds a note of praise in view of the grace and goodness of God. Recounting the trials of the year, he says:—"The fever raged very severely among the Jewish children; great stagnation prevailed in the boot and tailoring trades, in which the poor Jews are chiefly employed; and we were surrounded with sickness and starvation. We were met on every hand with the cry: 'Do help us with bread; our children are dying'; and we responded even beyond the means at our disposal. During the coal strike last winter it was heart-breaking to find children and parents huddled together for warmth, but without food or firing."

Speaking of his district, Mr. Ehrlich says it is becoming more than ever crowded with Jews of many different nationalities. "In some streets the stranger might fancy he was walking through a Dutch town; in others that he was in a part of Poland. It is a great mercy that all these can hear the Word of Life in their own tongue. It is thus our mission hall is becoming a centre of light in this dark and benighted neighbourhood. Never a day of the week passes there without the sound of praise and thanksgiving ascending on high to the Giver of good to the children of men."

Work among children is a special feature of the mission. "These poor little waifs and strays of an alien race have less sunshine in their lives than others; their only sitting-room is the door-step or kerb-stone; their playground the street with all its debasing surroundings. It was pressed on us some years ago to open the mission hall doors to them, which was done, and a Band of Hope formed, at which they were taught to sing Sankey's hymns. Now the courts and alleys resound with these lively strains, and those who were once children, but now have houses of their own, do not forget the songs of their youth, but solace themselves with 'Hold the fort,' 'There is a fountain,' etc. The bigoted Jews became alarmed at this teaching, and took counsel how to stop it, even appealing to the Chief Rabbi, and did many things to annoy and hinder our work. But happily it has not impeded our efforts; indeed, we have greater numbers in attendance at the hall than ever."

Mr. Ehrlich does a great deal of work with a very meagre supply of funds. Those who can help in any way should address him at 95, King Edward-road, South Hackney, N.E.

## PERSONALIA.

**Bishop Hodges,** of Travancore, is staying for a time with his father at Carlisle, his health not being robust.

**Bishop Stuart** has been doing most valuable missionary deputation work in Durham and Northumberland.

**Dr. Theo. E. S. Scholes,** of the Congo Training Institute, Colwyn Bay, has left for West Africa, to promote the objects of the Institution.

**Signor Capellini,** of the Military Church at Rome, has been laid aside for a brief space, suffering from an accident, whereby his right arm was badly cut.

**Mr. Walter Douglas** was to leave Australia by the P. and O. steamer on May 19, and is expected in England in a few days. His address will be, care of Dr. McKilliam, Blackheath.

**Bishop Hornby** got a cordial reception on revisiting Sunderland last week. His health is far from restored, and among his own friends doubt is entertained as to his ability ever to return to Nyassaland.

**Mr. Charles Inglis,** who preached in the Circus, in Newcastle-on-Tyne, last Sunday, with manifest blessing, is speaking this week in Dundee and Aberdeen. He is to hold special meetings in the Pavilion at Hastings next Sunday.

**Rev. Michael Bartram,** the new President of the Methodist New Connexion, has been a minister for over thirty-one years. He has been much used of God in winning souls, and has been closely associated with revivals at Longton and other parts.

**Dr. Saumarez Smith,** Primate of Sydney, received a warm welcome from the C.M.S. committee last week. In a brief address he explained the character and operations of the Australian Board of Missions. According to his view, it is not necessarily subversive of the Society system.

**Rev. Thomas Lydiatt,** pastor of the Baptist Church, Jackson-street, Birkenhead, has found it necessary to resign his ministry at this important centre, owing to a throat affection. There is still consolation in the fact that Mr. Lydiatt will continue in his position as superintendent of the Liverpool Evangelisation Society.

**Miss Frances E. Willard** sailed on Thursday, per s.s. *Teutonic*, for New York, accompanied by her secretary, Miss Anna Gordon. Lady Henry Somerset, whose guest Miss Willard has been during her stay in England, accompanied her with other friends to Liverpool, while over sixty members of the National Executive and other members of the B.W.T.A. bade her farewell at Euston station, presenting gifts of flowers and fruit, and singing the hymn, "God be with you till we meet again," as the train left.

### MISSIONARY PENCE.

The power of the penny in helping to solve the great problem of evangelising the world is being slowly recognised. In various quarters systematic efforts are being made to utilise the enormous possibilities of regular daily or weekly gifts of a penny. As one of the earliest of such agencies the Missionary Pence Association continues its useful work. There are, however, thousands of others who could help, either by joining as members and gathering as many pennies per week as possible in addition to their own, or by contributing an extra gift at the rate of a penny a day for three, six, or twelve months. Many may be encouraged to assist by the fact that the M.P.A. has been the means of raising upwards of £500 in pence, and that this sum has been shared amongst all the leading missionary societies.

The secretary is Mr. W. Roger Jones, 186, Aldersgate-street, E.C., who will give further information or receive contributions or applications for membership.

PAU.—Having spent the last winter in Pau, Basses Pyrenées, France, I should like the readers of The Christian to know what a good work is being carried on by Miss Cash and Miss Durnford, at their own home, Place Mulôt. These two Christian ladies open their salon every Sunday afternoon for maids and nurses who may be staying in Pau. This winter the attendance has been very good, people of several nationalities, including many Roman Catholics, and much good has been done. E. C.

HOWARD STREET GOSPEL MISSION.—Our Thursday evening open-air service is always well attended, and we have now commenced Sunday outdoor preaching. About twenty of our workers went out on Sunday night and soon had between 200 and 300 people around them. For over an hour the people were held by the Gospel, told out by those who were once living in sin and disobedience. We are believing that many precious souls will be born again through these open-air meetings. We ask the prayers of your readers. J. Soames.



## EVANGELISTIC NOTES.

**Rev. H. W. Brown** has been evangelising at Nebraska City. The meetings, which were held in the Opera House, were crowded to overflowing.

**Messrs. Hilton and Tullar** have been greatly blessed in Galt, Canada. Seven meetings were held each day. Large numbers professed faith in Christ, and many more expressed a desire for a Christian life.

**Messrs. McNeill and Burke,** by latest accounts received, had begun, under happy circumstances, a short mission at Port Elizabeth. Much interest was created by the preaching of one and the singing of the other evangelist.

**Messrs. Whittle and Stebbins** held a stirring series of meetings in Pittston, Pa., in May. The services were very large, and the churches were crowded to their utmost capacity. Very great interest was manifested and good work done.

**Rev. A. P. Graves, D.D.,** spent several months of revival effort in Florida, visiting nearly a score of towns and cities. In Tallahassa, which he last visited, the daily attendance was quite large, and a great blessing rested on the people.

**Enfield.**—The twelve days' services, conducted by Messrs. B. and F. Weaver in the tent, Brigadier Hill, Enfield, were brought to a close last Friday. Great blessing has been given; souls have been born again, and Christians encouraged to renewed consecration.

**Messrs. Loney and Miskimmon,** of the Irish Evangelisation Society, have for the past five weeks been conducting tent meetings in St. Johnston (Londonderry). A number have professed conversion, and believers have been blessed. The mission closed on Sabbath.

**Pennsylvania.**—Interesting Gospel services have been held at Wilkes-Barre, in this State, having special reference to "Memorial Day" for the veteran survivors of the Civil War. Among those taking part were Mr. Moody, Mr. Sankey, Major Whittle, Mr. Stebbins, and others.

**Mr. Ernest Bailey,** of the Evangelisation Society, has concluded a successful tent mission at Heydon, Essex. The attendance has been very good, especially during the last fortnight. The Lord has greatly blessed the word both to the unsaved and to the building up of believers.

**Mr. J. Manton Smith** is evangelising alone, now that his former colleague, Mr. Fullerton, is in the pastorate of Melbourne Hall, Leicester. Mr. Smith has been conducting a Mission at Colebrooke-row Church, Islington (Rev. H. Norwell), where, with cornet, song, and bright addresses, he has held large audiences.

**Ireland.**—Gospel services have been held in Dalkey Church, Dublin, by Rev. Canon Harley, of Cork. Similar services have been held in Carryduff Presbyterian Church, near Belfast, by Mr. Geo. D. Leathem, and others, and in Ballybay Methodist Church by Rev. Geo. D. Rea, of Ballintra.

**Mr. John M. McAuliffe** has closed a week's meetings in the village of Ebrington, Gloucestershire. The services attracted considerable interest, and there were confessions of Christ from some of the village people. Simple Bible readings were given to Christians, and services held for the young.

**Mr. Wm. Smith,** evangelist, has concluded a fortnight's mission in Beech Park Hall, one of the stations of the Belfast Town Mission. The meetings grew in numbers and power from night to night. Believers were greatly quickened, and a number of persons made decided profession of having been converted to God. W. Maxwell, Secretary.

**Coasting Mission.**—Services have been held on board the s.s. *Good News*, at Penzance, Newlyn, Mousehole, and now at Porthleven. The cabin has been crowded each evening, many being unable to get in. Children's services have been held at each place, always more coming than we can find room for. The people have given us a warm welcome, begging us not to leave, and to come again soon. The testimony meetings on Sunday afternoons for the Christian fishermen are times of refreshing to all. A. M. G.

Mr. Thomas Payne, who has done good work at Star Hall, Manchester, is now open for evangelistic engagements. His address is 34, Grosvenor-street, Manchester.

M. WEITZECKER, who has spent seven years in mission work at Léribe, has been interesting audiences of French Protestants in the progress of the Gospel in South Africa. He has depicted the Basutos in their cannibal heathenism, and in their present clothed and civilised condition, thousands of them being members of Christian churches. He relates with special joy the conversion of a chief who had used every means to escape the influence of the Gospel, but who was at length conquered by the Saviour, for whom he has borne powerful testimony

## OBITUARY.

MRS. GALBRAITH, BRIGHOUSE.

We have already mentioned the falling asleep of this sister, whose loss is deeply regretted in the district. As the wife of the minister of the Congregational chapel, her Christian life and influence endeared her to all with whom she came in contact. She lent her best services to all the various local organisations for the promotion of truth, peace, purity, righteousness and temperance. She was the president of the Brighouse branch of the Women's Christian Temperance Union. Her influence in the Sunday School was most marked, and she had gathered round her a large class of young women. She entered heart and soul into any movement having for its object the uplifting of the poor, the feeding of the hungry, the relief of the sick, and the bringing of wanderers to Christ's fold.

REV. ADAM CAMPBELL, PETTY, N.B.

On Thursday morning Rev. Adam Campbell, Free Church minister of Petty, passed to his rest, in his eighty-seventh year. Mr. Campbell was a native of the parish of Tongue, in the north of Sutherland. At the time of the "Disruption" he "came out," and finished his theological studies at Aberdeen. He served as a probationer for some years in several Highland charges. He afterwards filled the pulpits in Avoch and Petty, and received calls from both these parishes. He selected the latter, and although, as stated at his jubilee services in April last, he received many calls from other places since, he continued to minister to an attached and loved congregation in Petty for the past forty-three years. The deceased had never taken a prominent part in Church or theological controversy, but when such points arose in his Presbytery, he was never afraid to express his views with clearness and decision. While not "advanced" in Church polity, he had broad and liberal sympathies, and kept himself abreast of all the varied questions raised in the Church Courts within recent times. His pulpit strength lay on the side of doctrinal and expository preaching. He was a good mathematician and classical scholar, and delighted in his Hebrew Bible and Greek Testament. He seldom preached without saying something fresh in his exposition of Scripture.

## OPEN-AIR WORK IN IRELAND.

Dear Sir,—As one deeply interested in the spiritual welfare of Ireland and the spread of the Gospel amongst the R.C. population, I venture to raise a note of warning to those who may be intending to visit that country shortly, for the purpose of evangelising the people and preaching the Gospel in the open air.

Some years ago many earnest Christians, full of zeal and burning to proclaim the truth to the R.C., crossed over to Ireland and attempted to preach. They were ignorant of the customs of the people, their manner of speech, or the different tenets of their faith. They were consequently unable to make themselves understood or even meet the simple points raised by inquirers. The result was disastrous. They were maltreated and opposed with such determination and violence that within a very short time nearly all were obliged to return to England.

The door of utterance is now being gradually opened in Ireland for preaching the Gospel, but unless we are to have a repetition of the same disaster, and the work, now carried on successfully, hindered perhaps for years, or stopped altogether, as has already happened, it is essential that those who go should have had some training for the work. They should be thoroughly versed in the ways of the people, and sufficiently acquainted with simple points of controversy to be able to put the truth in a way that could be understood by the people, as well as meet the questions or objections of anyone in the crowd. The preacher must be able to answer these questions right off, for they will certainly be put to him, and if he can reply well and promptly, he will have gained the ear of his audience and get an attentive hearing; otherwise, he will be shouted down, and possibly have his head broken into the bargain.

I would earnestly implore those who purpose visiting Ireland, either from England or Scotland, to ponder this matter well. No one would think of attacking Mohammedan countries without some preliminary training. The R.C. religion is even more subtle and difficult to deal with, mixed as it is with so much truth, and to do this effectively needs men specially trained for the work, as well as of spiritual power.

One Who Knows.

NIAGARA BIBLE CONFERENCE.—The eighteenth annual meeting for Bible study will be held, the Lord willing, at Niagara-on-the-Lake, Ontario, Canada, for seven days, July 12-18.

# The Christian.

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## Notes and Comments.

Our Sovereign has endeared herself to the nation by her true womanliness in family life, as well as by her dignity as Queen. Hence her people rejoice with her in her joy as they have wept with her in her sorrow. News of the birth of a great-grandson and heir in succession to the Throne has been received with much enthusiasm. The young mother, H.R.H. the Duchess of York, has, as is well known, taken a very warm interest in Christian work, co-operating with Dr. Barnardo, the Ragged School Union, and other institutions on behalf of the poor. It will be observed that there are now alive three direct heirs to the throne.

Hardly have the sobs of the widows and orphans caused by the Great Western Colliery disaster at Pontypridd died out, when the same district is again plunged into grief by a fearful explosion at the Albion Colliery, Cilfynydd, whereby about 250 men have been launched into eternity. The taking away of these bread-winners will cause keen distress, which will bring many appeals to Christian workers. Mr. T. M. Wintle, of the Undenominational Christian Mission, Pontynoile, near Pontypool, writes to us:—

I have been visiting among the homes of the bereaved ones, and find many in urgent need. I shall be glad to distribute amongst them at once any help our readers may send me, pending the organising of the permanent relief fund generally raised in these cases.

Lawlessness has shown itself in a hideous form by the assassination of the President of the French Republic. Anarchical wickedness and fanaticism appear, not only in countries where a repressive rule prevails, but also in states where every demand of democracy is admitted and indulged. In France and America, as well as in Russia, the hand of the murderer has been raised against the national representative of law and order; and a spirit of hatred of God and man has been exhibited. As a ruler, M. Carnot deserved the esteem he enjoyed; an entire nation will weep with his sorrowing widow. Frenchmen of all parties and creeds are to-day in mourning, and we condole with them, and pray that God will overrule the evil deeds of men, and hasten His Kingdom in France and throughout the world.

The times of the Gentiles began with the Babylonish monarchy, the head of gold; they are ending with the last development of the Roman Empire, the people, the miry clay or earthenware. *Vox populi, vox Dei* is its motto. But though the reigning powers have mingled themselves with the seed of men, they do not cleave one to another, as iron is not mixed with earthenware. Notwithstanding optimistic views which are much in vogue, we think the more sure word of prophecy leads us to expect distress of nations with perplexity, the winds and the waves roaring; for God will overturn, overturn, overturn, until He come whose right it is, and He will give Him the Kingdom, and the Power, and the Glory.

To the question of our friend Mr. Coote, page 24, we reply, that Jesus is not, in itself, a name of humiliation; it is, as we said in the note referred to, the name of God manifested in flesh; it signifies Jehovah-Saviour, and was given because He should "save his people from their sins." In accomplishing our salvation, He cried, "I am a worm, and no man; a reproach of men and despised of the people" (Psa. xxii. 6; comp. Dan. iv. 17, 25, 32, R.V.). What so fitting as that the very name under which He became "the Lowest of Men" should be the Name given Him above every name?

Jesus' Name! Thou highest Name!
Jesus' Name! Thou Pearl Divine!
Jesus! the Name high over all!

Indeed, it will be found that under whatever name He was humiliated, under that name He is glorified. If He was led as a lamb to the slaughter, He is the Lamb in the midst of the throne. If the Son of man was lifted up as Moses lifted up the serpent in the wilderness, God has committed all judgment unto Him because He is the Son of man. "God hath made this same Jesus whom ye have crucified both Lord and Christ." "He hath exalted the Low Tree, and made the Dry Tree to flourish." "Behold, My Servant shall be exalted, and extolled, and be very high."

If we were to expunge all the hymns which speak of our Lord as Jesus, we should lose many of the most elevating and most reverent of the songs of Zion. With regard to singing of Jesus as our Brother, we are assured, by the Holy Spirit in the Word, that "He is not ashamed to call us brethren." And we do not think that He would find irreverence where only loving reverence was meant. The alteration of

Jesus, the very thought of Thee,

to

Lord Jesus Christ, the thought of Thee,

which has been suggested if not actually made, does not seem to us an improvement. The hymn as it stands could scarcely have been written from that beginning. May we not in correcting one fault commit another? Any view or doctrine carried beyond its Scriptural limit becomes an error.

With reference to a letter in another column on "The Lord's Second Coming," we think it needful to offer the following remarks:—We are persuaded that the Lord's return is near. But we confess that we are not in *momentary* expectation of it; nor do we think that the Spirit in the Word teaches that our Lord yearns for a "universal *momentary* expectation" of his coming. To hope and to patiently wait for the salvation of the Lord, as did Old Testament saints; to look for the Saviour the Lord Jesus Christ, to wait for the Son of God from heaven, to hope and watch and be ready, as New Testament saints are exhorted and encouraged and commanded to be—that is one thing; to be in "*momentary* expectation" of his coming is another. We are to hold fast the pattern of sound, *i.e.*, healthful, words; we are to hold fast the pattern of sound (healthful) doctrine; and in order to this we must be wise as far as, but not beyond, what is written.

Jesus has promised to return, therefore we expect Him; but He has not told us the day or the hour or the moment, and He has warned us against fixing a day or hour in our own minds; therefore we have no basis for *expecting* Him this moment. A waiting, hoping, watching readiness is compatible with the calm unhurried service of the living God. But in urging a "momentary *expectation*," which has no absolute word of God to rest upon, there is, we fear, the danger of unsettling the mind and of unfitting for present duty.

That our Lord Jesus Christ is the wisdom of God, that there is a knowledge of God obtainable through Him which cannot be obtained in any other way—a knowledge also of man and of life, is a truth which can never be too strongly insisted upon. Against all the claims of "philosophy falsely so called," it ought always to be opposed. In the Hulsean Lecture, by Dr. Hort ("The Way, the Truth, and the Life"), expression is given to it in these luminous words:—

The range of the truth in which the Lord here promises to give his disciples entrance, is limited only by the necessities of their free action. Wheresoever they have need to move, there they have need to know, and there He promises that they shall know . . . His own nature must be so inwardly at one with the nature of man, and of every world in which man can move, that in the knowledge of Him must be folded up the knowledge of all things. He cannot be less than Himself the truth.

Experience proves to every humble disciple of Jesus, that to follow Him is "not to walk in darkness, but to have the light of life."

In a very suggestive article in the July issue of *The Clergyman's Magazine*, Rev. R. J. Weatherhead, vicar of Seacombe, Cheshire, writes on "Keeping up our Greek: in special reference to the New Testament." Rendering Luke xxii. 19 as "This do *as My memorial*," he sees in the sacred ordinance no less a memorial before God than a reminder to men. He says:—

This is "the token of the covenant," and the words used long ago of the token of another covenant may be used of this: "I will look upon it, that I may remember the everlasting covenant" between Me and you (Gen. ix. 16). And thus, when we look at them more closely, we find bound up in the very words of institution that precious idea of a *memorial before God*, so well expressed in that most beautiful of our Communion hymns, "And now, O Father, mindful of the love."

In another note on verbal distinctions, the writer calls attention to the Apostle's exhortation to "supplications, prayers, intercessions," words more or less tautological to us, but in the original the first suggests *our wants*, the second *to whom* we are coming, the third *the confidence* with which we may come—the three most important thoughts in prayer.

Dr. Barrett declared, in an address which he gave at New College, St. John's Wood, that in his ministry he had learned that the secret power of the Cross of Christ was its expiatory efficacy as the Divine sacrifice for human guilt. The preacher knows that only in the truth that Christ has died for his sins, for their free and full remission, has he himself rest of heart and satisfaction of conscience, that this constrains and wins himself, and he knows also that only as he is faithful to the declaration of this truth is he assured of having been a faithful ambassador. There are other aspects of the truth, no doubt, but all stand in vital connection with this truth of Christ crucified.

When Dr. Barrett also pleaded that there should be some place in sermons for those

serious aspects of truth which show the sinfulness of sin, and the consequences of sin, he touched a point on which the Scriptures are continuously emphatic and urgent. The wickedness of sin, and the judgment to come, and the misery of the impenitent, are alluded to, and pressed upon the attention, with patient love. And we cannot find a better method of leading men to genuine repentance toward God, and faith toward our Lord Jesus Christ. The spirit of lawlessness, which is the very essence of sin, needs to be rebuked and checked by the authority of Him who will reward every man according to his works. There are obligations for moral beings, and it is our duty to declare them; there are consequences of sin, and we must not hide them.

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The Pope's Encyclical appealing for the reunion of the churches ought to be called his command to surrender at discretion. He is right, all else are wrong; he is the centre of peace, all else are troublers; he is the saviour of society, all else are a danger. He wants all to come back to the one faith, which is his faith. He says specially to the Protestant nations, that, having forsaken him, there remains to them no rule of faith nor authority, so that some go so far as to deny the divinity of Christ and the inspiration of the Holy Scriptures, and end by falling into naturalism and materialism. Now, the Pope cannot but know that one of the grounds of Protestantism is the objection felt by Protestants to the dishonour done to our Lord by the Church he represents. They believe in only one Mediator and Intercessor, and that He is divine. As to this jealousy for the Scriptures, when did the Popes show any care for the Bible until Protestants compelled them?

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In the latest issue of *A Voice from Italy*, issued in connection with the Waldensian Church Missions (118, Pall Mall, S.W.), Rev. A. Meille analyses the Pope's Encyclical on the Study of Holy Scripture. He says:—

Those who fondly hoped that the Encyclical marked a new departure in the attitude of the Church of Rome towards the Bible must recognise that, on the contrary, all the old positions are maintained without a single exception. At the very outset oral tradition is placed on the same level as the written Word, as being equally with it a revelation of God. "The Church" is declared to be the only custodian and rightful interpreter of the Bible.

There is not the slightest promise in the whole Encyclical of the Bible ever being given into the hands of the people, who must remain satisfied with such fragmentary portions of it as they can find in their mass books or hear read from the steps of the altar. And as for the priests, they themselves are not to be allowed to study the Scriptures in an independent manner.

Then the text-book to be placed in their hands is the Latin Vulgate version, and recourse to what is curiously called "the previous languages" is only to be allowed in special circumstances. No one is permitted to expound the Scriptures in a way contrary to the meaning attached to them by the Church or the unanimous consent of the fathers.

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Signor Meille draws attention to the fact that the Pope repeats with approval the well-known sentence of Jerome, the translator of the Bible into Latin, who said that "to be ignorant of the Scriptures is to be ignorant of Christ." Apparently without seeing the logical force of such a statement, the Pope goes on to say: "In the Scriptures we can see a living and breathing image of Him who delivers us from evils, encourages us to all virtues, and scatters everywhere the appeals of Divine love." We endorse with much heartiness Signor Meille's remark:—

If the Scriptures be of such paramount importance, if they alone give us the knowledge of the only Mediator between God and men, is it not the most inexplicable contradiction on the part of a Church that calls itself Christian not to place the Scriptures at once in the hands of every man, woman, and child?

Alas! there is no sign, no promise, of such a thing being ever done, and the condemnation of all the versions that have been issued of late in France shows that, if there is one thing in which the Papacy is determined to persist, it is the denial to the people of the Word of God.

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Rev. P. T. Forsyth, in a suggestive paper in *The Expository Times* on "Mystics and Saints," has contended for the position "that mysticism is mostly rational in the affinities of its theology. Indeed, its religion is at bottom simply a variety of the rational process. Its true antithesis is not rationalism, but history." The great value of the paper, to our mind, is the distinct assertion of the need of an historic Saviour, who has lived and died for us, and who ever liveth to make intercession for us. The emphasis is laid on the act of faith in an "historic person," "the certainty which rests on a moral Being like our central selves." "Opposed to all mysticism is the faith (but not the uncritical faith) in an historic personal Saviour, intercourse with whom is the standing condition for ever and ever of all that is properly to be called religion. The judges of Christian truth are not, in the first place, reasonable men, but redeemed men. If our Protestantism mean anything distinctive, it means that." This is according to Paul, "The word is nigh Thee."

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"I sought the Lord, and He heard me, and delivered me from all my *fears*." Fears, like the deadly exhalations which rise from marshy ground, rise from the depravity of our nature, shut out the light of truth from us, chill our hearts, and weaken all our powers for service. Any trifle may become an occasion for fear. "To-morrow" is full of fears—temptations that never assail us, sorrows that never come, losses that never fall, troubles that never arise. "The fear of man which bringeth a snare," seems to hang like a pall round some souls. What will someone think, or someone say, or someone do? The Psalmist had been fearful, but prayer had delivered him, as it will deliver everyone. To draw near to God is to enter into a refuge. Courage, hope, confidence spring up when we are with Him. His light chases away shadows, and his Spirit makes us bold.

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The self-suppression of the Apostle to the Gentiles, as revealed in 1 Cor. ix. and x., is a profitable study for all workers. The grace which made him zealous to the point of white heat, made him self-sacrificing and self-subduing to a degree never equalled by any anchorite. Claiming his right to live of the Gospel which he preached, he nevertheless surrendered his right. His "reward" was to make the Gospel without charge, "so as not to use to the full his right in the Gospel." Many who are disposed to contend for "their own" would be richer if they took Paul's line of things. Then again, he asserted his right to eat and drink freely; nevertheless, out of a regard for the feeble and imperfectly instructed, he refrained. He pleased all men in all things, not seeking his own profit, but the profit of the many, that they might be saved. How poor is any right of our own when compared with the salvation of the many!

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The Bishop of Manchester has been making a thorough visitation of his diocese; he has been busy for nearly a year, and has had personal conferences with nearly a thousand of his clergy as well as with other workers; institutions have been overhauled; and he has catechised more than 200,000 scholars in the primary schools. On this intimate knowledge he has based his visitation addresses, in which he pleads for more concentration of effort. "It is better to make the few holy than the many good." Then the few will gain the many. His desire for restoring the "Holy Eucharist to its true significance and to its place of paramount importance" does not command our sympathy, but we pass on his warning that it is in the neglect of the young that the leakage from the Church has its spring. Far more care should generally be everywhere taken of young persons, and especially should there be unremitting and painstaking efforts to retain in young converts the simplicity that is in Christ. Were more time given to do this there would be less possibility of evils creeping in which stagger and discourage the young.

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Mrs. Josephine Butler is calling her friends together for prayer on the mornings of July 12th, 13th, and 14th, the days on which the Conference of the British, Continental and General Federation for the Abolition of State Regulation of Vice, will be held in London. This movement was cradled in prayer, and all the phases of its development have first passed through the cleansing fire of devotion. No addition to the ranks of its workers of those who had no sympathy, or only an imperfect sympathy, with its original spirit and motive, has been allowed to interfere with a full-hearted acknowledgment of dependence on God for wisdom and grace. We trust that these devotional meetings, which will be held at 10 a.m. in one of the smaller rooms of St. Martin's Hall, will be attended by a goodly number of those who believe in placing in God's hands "The issues of the great conflict for justice and mercy."

## Reformers in Prison.

Last week we stated that Mr. A. S. Dyer, Editor of *The Bombay Guardian*, was on trial for the publication in his journal of matter reflecting on an opium agent in Bombay. A cablegram states that Mr. Dyer has been sent to prison for a month, in default of paying the fine imposed. He has two companions in durance vile, sentenced for the same alleged offence: Man Sukh Lal and Mr. T. M. Hudson; while a fourth, Rev. A. W. Prautch, has already endured his sentence of a month's imprisonment.

The Bombay magistrate who has sent these four Christian reformers to gaol no doubt considers that the evidence justified him in the harsh act; but from our examination of the evidence we are certain that no unprejudiced British jury would have made such a sentence possible. These friends, in their indictment of certain Bombay officials, acted on evidence which appeared to them to be complete, and there could be no possible impugnment of their motives. We are glad to know that, in reply to a deputation which waited on him on Friday, the Secretary of State for India expressed sympathy, and undertook to telegraph instructions ordering that Mr. Dyer's health should be carefully looked after.

The path of the ardent social reformer, who runs counter to strong vested interests, must ever be a thorny and riskful one; more especially in a land like India, where public opinion is feeble on such questions, and rule is administered in a more or less autocratic spirit. Mr. Dyer and his friends may, in the intensity of their desire to free their city from the opium scourge, have committed some technically legal offence, though of that we are not sure. But we are certain that in the time of stress they have the deepest sympathy and moral support of their many well-wishers in this country.

## A School for Workers.

A remark which fell from Rev. T. Richardson at the recent great Thanksgiving Meeting in Mile End, made a deep impression on us, and led us to inquire into the grounds of it. He said that for thirty years the East-end of London had been a scene of exceptional Christian activity, and that it does more than any other district in London in the way of producing, training, and sending forth workers into all the fields of the world. We believe him to have been well within the mark. Of course, the facts are always under his eyes, and he speaks from personal knowledge.

In the first place, the parliamentary borough of the Tower Hamlets has a population of more than 450,000, that is to say, within that comparatively small area, there is a larger population than that of Birmingham. Thirty years ago its condition was very dark, and its needs great. Here was a world for workers to win; and certainly they have materially changed it in moral features, and in social and religious life. To those who have had long and intimate knowledge of it, it is a transformed place. The people, consisting mostly of working men and traders, are accessible to such as go in the right way, and in the right spirit; whereas richer neighbourhoods are shut up in respectability, and poorer neighbourhoods are depressed with hopeless pauperism and crime. We do not mean that there is no poverty, but Mr. Charles Booth's books have shown that the East-end is not so poor as the South; it has some manifest advantages for the diffusion of the Gospel of which Christians have made good use.

Working men and women labour indefatigably for their neighbours by open-air preaching, by visiting, by temperance societies, and other means specially adapted to their needs. The Bible and Prayer Union also, which had its origin in the repeated requests made from the pulpit of St. Benet's, Stepney, "that every person attending that church should read the whole Word of God consecutively," has its ramifications in every part of the world, and in every class of society. To name only one well-known worker, who received his training for home work on this ground, Mr. Manton Smith was early associated with Mr. Richardson. A daughter of Mr. Richardson is also in the foreign mission field.

Dr. Barnardo found in the East-end the material to work upon, and the sphere for his philanthropy, which has largely created a new way of looking upon waifs and strays, and along with Miss Macpherson's emigration efforts—another East-end work—has taught us what is the best thing to do with our friendless children. Miss Steer, again, has found the place for the "Bridge of Hope."

Mr. Charrington has gathered thousands of humble people together in Christian fellowship, many of whom, having only a sad and shady past to look back upon, are glad to feel that they can enjoy fellowship without being too curiously looked at. Known to some devoted workers, they yet remain unknown to the crowd. The mere outside appearance of Mile-end-road last week, when Mr. Charrington was welcomed home, showed the warm hearts of the people. Further illustration might be found in other large and active East-end churches.

Dr. Grattan Guinness located his college here; he could not have done better. To go about in this neighbourhood is an admirable preparation for open-air preaching in India and China; to nurse the sick is an apprenticeship for medical missionary work; to gather the poor and needy and forgotten into societies is to acquire skill for handling any bodies of men and women anywhere. Two of the best qualified workers we ever saw sent into the Indian field had learnt their lessons about Mile-end-road. It may be taken for granted that a young man who never did any work for Christ before he went to college, will not be of much use as a minister; and, similarly, Christians who do no good at home will not do any abroad, and *vice versâ*.

Every town has its training ground, its school for workers. The "wynds" of Edinburgh and Glasgow, the "chares" of Newcastle, the "crofts" of Sheffield: these are the kind of college which Christ's disciples cannot dispense with. J. P. G.

## Our Glorious Inheritance.

By GERTRUDE COCKERELL.

How we Christians revel in the beautiful promises contained in the Word of God, and how glad we are of the blessed "alls" in such statements as the following:—"All the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours" (1 Cor. iii. 21, 22). The gracious Lord has made over to us by deed of promise, bearing the signature of his blood, "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. i. 3, 4). Have we, as individuals, entered upon our glorious inheritance? Here and there is to be found one rich in this world's goods, yet going about ill-fed, ill-clad. To all intents and purposes he is nothing better than a pauper.

What shall we, then, say of the thousands upon thousands who are suffering the pangs of spiritual starvation, and are clothed in the "filthy rags" of a righteous self? Have such any practical appreciation of the riches of their inheritance in Christ Jesus? "According as his divine power hath given unto us all things that pertain unto life and godliness." God has given. Have we taken? It is only as we take the promises one by one, that in any practical sense we are inheritors. Certain it is that no part of the inheritance shall be ours in blessed realisation, save that upon which the sole of our foot shall tread.

I wish now to address my remarks to those children of God who, in much fear and trembling, are standing on some promise. Never did the realisation of your particular promise seem further off than at this moment. Remember, that "the darkest hour is that before the dawn," and that "man's extremity is God's opportunity," that so you may not "cast away your confidence which hath great recompense of reward," because of the fiery trial which stands between you and the realisation of the promise.

There are two conditions that make the realisation of any promise possible: "faith and patience" (Heb. vi. 12). And here let me remark that there are certain broad principles of action underlying all God's dealings with mankind. What has been, is still, and ever will be. History repeats itself in us as individuals. A careful, prayerful study of the eleventh chapter of Hebrews would throw much light upon this subject, and if we ask God to make living to us the characters and circumstances there depicted, we shall probably see that God's particular dealing with us is not unprecedented.

I cannot do more than briefly touch upon one or two examples. To Abraham had the promise been given of a son. Imagine what *our* feelings would have been as weeks and months and years rolled by till Time across the promise wrote, "Impossible." And when, at length, God vindicated the faithfulness of his word by giving Isaac, and to the eye of sense the promise of a numerous seed seemed possible of fulfilment, the command went forth to slay "the child of promise."

Again, take Joseph's case. That cruel deed of envy that made the boy a slave seemed for ever to cut him off from the possibility of earthly prowess, and the realisation of his early dreams could not possibly have seemed further off than when those prison doors were closed upon him. Yet each day was bringing him nearer their fulfilment, and the hardship, the discipline, and the experience gained at so great cost were fitting preparations for him, destined to be second only to the king.

And now for a practical application of my subject. I propose in relation thereto to call the land of promise, Canaan; and the land of lowering skies, of blasted hopes, of practical disinheritance, Egypt. Our eyes are upon a particular promise, and its realisation in tangible form seems so cheeringly near, when lo! we find ourselves in the land of Egypt, with what appear to us insuperable obstacles, and immeasurable distance between us and the realisation of the promise.

Not until the eye of sense fails to detect in aught it sees the fulfilment of the promise is its fulfilment possible. Would we remember that "we walk by faith, and not by sight," what agony of suspense, of anxiety, of soul-travail should we be spared. Faith, however, at the very moment of our acceptance of a promise as our own, demands the receipt, "Believe that ye have received." Each promise is planted in us as a tiny seed, and till the time of fruit-bearing is one long test of faith and patience. Oh! the discipline and preparation necessary before we are prepared to enter our particular land of promise. Though we be lord of all, yet before we are in practical possession of our inheritance we differ nothing from a servant.

Well is it for us if we cheerfully accept our servitude; if we, like the Great Captain of our salvation, are "made perfect through suffering," and "learn obedience by the things we suffer!" I ask you, was our blessed Saviour more a conqueror when He rode in triumph through the streets of Jerusalem, than when that dread mysterious cry escaped his lips, "My God, my God, why hast Thou forsaken me?"

It is in Egypt that we die to the "of course" spirit, which takes all manner of blessings as a right. It is there we learn our nothingness: it is the place where we are brought to nought; where all our props, religious or otherwise, give way; it is the place where death-forms flutter to and fro; where the tangible becomes intangible; where certainty becomes uncertainty; where foundations that are not in Christ collapse. But the blessed lesson of "having nothing" is learnt, and He who has led us into Egypt will as surely call us out.

As I think of the thousands upon thousands who are in this Egypt I feel a strange yearning that they should know my God and theirs, that they should believe through all and in spite of all that "He is faithful that promised"; so should we all be strong to "endure,

as seeing Him who is invisible," and thus be "faithful unto death." Like Abraham we must step out in simple faith upon our *terra incognita* in the shape of some new promise, and as doubts and fears arise, as assuredly they will, we should just praise the Lord that his word is true and "abideth for ever." What, "praise the Lord," you say, "in adverse circumstances? How can we sing the Lord's song in a strange land?" Reader, our Egypt is no "strange land" to the suffering Son of God, who "made Himself of no reputation;" "took upon Him the form of a servant;" was content to do nothing of Himself, and to perform his works in the power of his Father. He has purchased the land of Egypt as truly as the land of Canaan.

What matters it, then, if there the very heavens and earth dissolve with fervent heat? if what we prize we lose? if what we desire eludes our grasp? Is it a thing impossible to "praise the Lord" while waiting for the manifestation of the promise, to "rejoice in tribulation"? to present a cheerful, peaceful aspect to the enemies of God? Is not praise simply our acknowledgment that "He doeth all things well," as well as a proof that our minds are stayed upon God and God alone, through the written Word, illumined by the Holy Ghost? Praise ye the Lord!

## BORDIGHERA ORPHANAGE.

The Asilo Evangelico of Vallecrosia, near Bordighera, now known under the name of the Boyce Memorial Home for Orphans and Destitute Italian Children, has not of late been useful to the measure of its capacity.

The number of our children has much diminished, and, by reason of lack of funds, we are about to reduce the number of attendants. In 1893 we were only able to receive seven children out of thirty applications! How happy would we have been had we been able to receive the whole of this little party, and teach them that they had no need to seek admittance elsewhere! This year we have already had a dozen applications, to which we have had again to reply in the negative, two cases alone excepted. We do not yet know how the Lord will provide for these two children; but we are persuaded that we have been guided by Himself in receiving them, and that He will provide in some way or other.

The children sent to us consist mostly of street arabs, over whom not the slightest supervision has been exercised. Sometimes they enter the Home ignorant of the alphabet, idle, and having contracted bad habits. In these boys we have the joy of seeing amendment, which shows that there is good in them, and encourages us to hope that they will leave us reformed characters. The youngest children have six hours of lessons daily, and two hours of work; others, four hours of lessons and six hours of work; and the most advanced have two hours of lessons and eight hours of manual labour in shoe-making, tailoring, or carpentry. Though they get but little recreation, they enjoy, thank God, excellent health.

We have much to encourage us in regard to our work, and we deeply regret our inability to extend it. Our faith has been exposed to severe trials, when (as has happened more than once) at the end of the month we have not had the means to pay bills! We are in debt as regards our receipts for the past year, 1500fr., equal to £60, and before the end of June we shall have a deficit of £100 sterling, so far as we can at present see. But God can provide and deliver us from all our fears.

A. B. Tron, Director.

*Villa Violetta, Bordighera, Italy.*

THE ROYAL SEA-BATHING INFIRMARY FOR SCROFULA, at Margate, founded in 1791, for the scrofulous poor of all England, is one of the many excellent institutions which have of late been much circumscribed in their operations through lack of funds. During last year only eighty beds could be worked, leaving 140, or two-thirds of the entire number, unoccupied. Communications should be addressed to the secretary, at the offices, 30, Charing Cross, London, S.W.



## THE NECESSITY OF ATONEMENT.*

The thesis which Mr. Varley has addressed himself to maintain is one so important if true, so inextricably and uniquely bound up with God's honour and man's weal, that any coldness of manner in the advocacy of it might almost admit of judgment going by default. No such issue need be feared as regards the composition with which we now deal. Mr. Varley has an intensive grasp of his subject, and writes as one must write who is bound in spirit, and on whom necessity lies not only to make the reader see, but also to feel, the truth. It is, indeed, a great theme, "interwoven with the very warp and woof of the inspired volume," and who can fail, whose lips this live coal has touched, to speak thereon with cogency and warmth? What powder is to shot, that passion is to thought, where faith is life and disbelief utter ruin.

The need for words that burn on such a topic can scarcely, in these days, be overrated. Each age has its own battle which it behoves the faithful to fight, even though they may have to go without the camp to fight it. The offence of the cross is as subtle as sin; and as many-complexioned as are the arts of Satan. It is only too possible to hide the cross with flowers, and to betray "the atonement" with the kiss of sentiment. That this is being largely done, Mr. Varley has the eye to perceive. A forgiveness not grounded in atonement, and preached without reference to it, is the paste-gem substitute for the jewel itself. But Divine forgiveness does not stand alone; nor is it like a building whose support is in or of itself. Atonement bears this glorious edifice up, and atonement only. The worst of all sentimental errors (quoting from the pamphlet) is that "which makes the sinner's salvation to depend merely upon the exercise of the Divine forgiveness. This unjust statement leaves out of view the rights of the victim, the claims of law, the conscience of the sinner, and the righteousness of God."

It adds greatly to the popular value of this work that the reasoning is largely concrete. A philosophy of faith is possible enough provided facts be the stones; and if, instead of romancing, we keep to the realities of existence. By a forceful application of David's trespass and restoration it is shown how absolutely atonement inheres in the very nature of things, and how inadequate any mere Divine forgiveness, considered in itself, could have been to have met the requirements of the case. But for the atonement of Christ, the provision of God's love, "David's just condemnation" (and that necessarily) "had still been sounding through the serried hosts of the eternal world."

The inadequacy of the mere forgiveness theory is further shown by a reference to character. Character cannot be forgiven. The nature of things imperatively forbids it. Were it not so, the expulsion of the fallen angels from Heaven would have been a superfluity. But the evil in the grain cannot be forgiven, it can only be condemned. Man's own relations with man prove this. The employer cannot forgive the servant of thievish propensity. We can understand acts of forgiveness repeated, "but let the employer be compelled to awake to the truthful conviction that the servant's character is that of a thief, he not only cannot close his eyes to the fact and keep on forgiving him, but he ought not. The eternal condemnation of the fashioned character of the sinner is perfectly just." Divine forgiveness, therefore, must have a deep basis laid for action. It is not the simple problem which sentimentality has made it. Not only must sins be atoned for; but in the death of the adorable Sin-bearer provision must be made for dealing with sin, sin in the concrete, sin as an evil, defiling, all-polluting grain in the nature. And Christ's death makes provision for this—provision for the abolition of sin—provision for the putting off of the body of sin by the sacrifice of Christ; for He not only "bore our sins in his own body on the tree," but He "was made *sin* for us, that we might be made the righteousness of God in Him." Hence Christ's death has not only in view atonement of sins, but the abrogation of sin's hold on those who believe. We are not saved by a process of amnesty which, as it were, goes on for ever to meet a condition of evil which, inasmuch as it is in the blood, is for ever showing itself in the life. But we are saved because *that* is destroyed wherein we were bound. The evil nature is judged, condemned, and put away in the body of his death; and in union with Him a new nature is implanted, a new character is formed, a new creation is effected. "Blessed deliverance! Here is the glory of regeneration! Here is eternal freedom! Enduring character and everlasting holiness!"

Atonement is no theological figment. It is related to sin as by a causal bond. Deny it who will, the necessity for atonement is deeply infixed in the consciousness of man. Rationalism in such a matter as this not only collides with the inspired Word, but it does violence to what we may describe as the soul that is common to the race. For wrong-doing "compensation should be rendered and atonement made." In the greatest of all connections, the salvation of the sinner, there are many that scout this, and do it—can it be believed?—in the name of advanced thought. But if they themselves were to be grievously wronged, what would become of their theory? It would be forgotten. The soul common to the race would show its quality in them instantly, and with no uncertain sound would they make their demand for atonement known. In reality, the principle involved is not one which admits of denial. All law is based upon it, and government of every kind would be impossible ignoring its necessity. What the convicted sinner wants, and can never be blessed till he finds, is atonement. The need can be questioned by no man when the period of finding comes. That it is questioned by any man, be he scholar or otherwise, is due to the fact that sin has blinded his mind so that he has no sense of his evil, or sees it as through an inverted telescope—*a mere speck*. Happily, there are still those who inquire for the old paths, and who stand in the good old way—men of vision, who can expound sin's nature and the necessity of Christ's glorious atonement. Among these Mr. Henry Varley holds an honourable place.

James Douglas.

* The Atonement shown to be an absolute Necessity. By Henry Varley. (*Alfred Holness*. 3d.)

## WORK AT ASCOT RACES.

Dear Sir,—It seems as if the crowd at Ascot were regarded as hopeless, but much proof was forthcoming that such is not the case. A few brethren and sisters came to the aid of a handful of local workers, and we were indeed like conies, a few feeble folk. But God's strength was manifest in our weakness. Mr. W. Day's banner, with its striking Scripture passages, was read by thousands, and its power in many cases testified to. A sporting paper gave an exaggerated account of an assault upon it in dragging it to the ground.

One man who came to sell comic songs was convinced of sin through the spoken Word, and returned home at the beginning of one day's carnival. Besides telling out and singing the Gospel message my wife and I, with an evangelist and some young men, distributed nearly a thousand tracts.

In the pouring rain my wife spoke to a young man from the Midlands, who was staking some money with a bookmaker. He came to hear the preaching of the Gospel, and under conviction returned with us homewards. Sobbing and shaking, he told me his piteous tale of gambling and flight. To see the one prodigal returning home to the Father was reward for enduring a day's pelting rain. Visitors and friends rejoice and give God the glory, for the spirit of hearing, and the protection of our God amid the raging of some opponents and blasphemers.

It was intensely saddening to see the large number of young men and women eagerly gambling, and our beautiful neighbourhood is banefully affected the whole of the year with the covetous spirit. I have seen numbers of men and lads gambling and card-playing in the public ways, whilst journeying to preach at various villages near. It would be a great relief, amid pressing engagements, if some of God's stewards would send me the £5 for expenses incurred.—Yours faithfully, A. E. Sidford.

WAPPING.—Mr. W. Bacon, of the Congregational Hall, Old Gravel-lane, St. George's-street, E., writes:—"It would be a great blessing if a band of men of God would unite for persistent open-air work in Wapping for the next few Sunday evenings, commencing at 5.45. There is no spot in London, perhaps, more in need of the Gospel than this, and we are almost alone." Mr. Bacon is open to arrange for the delivery of a series of warning addresses (free of charge) in and around London, where it is known that spiritualistic meetings are being held. Address, 38, West-square, Southwark, S.E.

# eremiah, Priest and Prophet.

BY REV. F. B. MEYER, B.A.

## THE SWELLING OF JORDAN.

(Jeremiah xii. 5.)

But I, amid the torture and the taunting,
I have had THEE!
Thy hand was holding my hand fast and faster,
Thy voice was close to me:
And glorious eyes said, "*Follow me, thy Master,*
*Smile as I smile thy faithfulness to see.*"

MRS. HAMILTON-KING.

BETWEEN the incidents referred to in our last apter and the subject of the present one, a most rible calamity had befallen the kingdom of Judah. the face of urgent remonstrances, addressed to n from all sides, King Josiah led his little army wn from the mountain fastnesses, where he dwelt fely, to attack Pharaoh-Necho, who was marching by the coast route to participate in the scramble the spoils of Nineveh, then in her death-throes. e two armies met at Megiddo, at the foot of Car-l, on the extreme border of the plain of Esdraelon, ich has so often been a decisive battlefield. The ue was not long in suspense. Josiah's army was ted, and himself mortally wounded.

"Have me away, for I am sore wounded," said dying monarch, and his servants bore him from war chariot to another in reserve; but he died er a few miles drive, at Hadadrimmon. His ath was the signal for such an outburst of grief roughout the land, that it became in after years e emblem of excessive sorrow. Zechariah could d no adequate expression for the anguish of Jeru-em when the people shall look on Him whom ey pierced and mourn, than that it should be e "the mourning of Hadadrimmon in the valley Megiddon," when the land mourned, every nily apart. It has been compared to the grief of hens, when tidings came that Lysander had stroyed her fleet; and to that of Edinburgh on e evening of Flodden. Jeremiah composed an gy on the death of his king and friend, which s not been preserved, and at once the fortunes of dah were overcast with darkest gloom (2 Chron. xv. 20-27; Zech. xii. 11).

The next king, Josiah's son Jehoahaz reigned t three months, and then was led off with a ring his nose, like some wild beast, to Egypt, where died. Necho instituted his brother Jehoiakim his stead, as his nominee and tributary. But e four last kings of Judah reversed the policy of siah. They did evil in the sight of the Lord, and Jehoiakim it is recorded that he wrought abomi-tion (2 Chron. xxxvi. 1-8).

At the death of Josiah, the large party that voured idolatry again asserted itself. The refor-ation promoted by the good king had never uck its roots deeply in the land; and the vigour th which he had carried out his reforms now led a corresponding reaction. The reformers fell der the popular hate, much as the Puritans did the days of the Restoration; and Jeremiah espe-lly came in for a large share of it. He had e friend and adviser of the late king, and had not rupled to denounce in the most scathing terms the olatry and licentiousness of his age. He had ered terrible predictions of coming disaster, ich were beginning to be fulfilled. There were e mutterings of a coming storm of hatred and rder. Unbeknown to him, his countrymen were vising devices against him, saying, "Let us stroy the tree with the fruit thereof, and let us t him off from the land of the living, that his me may be no more remembered."

The symptoms of this rising storm were less ely to reach him, because he had been commanded itinerate among the cities of Judah, as well as the reets of Jerusalem, and had probably started on a olonged tour throughout the land, standing up in e principal market places, and announcing every-ere the inevitable retribution that must follow on e breach of the Divine covenant (xi. 8). The issue that tour was profoundly disappointing. A con-iracy was found among the men of Judah and e inhabitants of Jerusalem. They turned back the iniquities of their forefathers; each city had tutelary deity, each street its altar to Baal. d the conviction was wrought into the prophet's art that intercession itself was useless for a ople so deeply and resolutely set on sin. They d clearly sinned the sin unto death, for which ayer is in vain (xi. 14; 1 John v. 16).

Disappointed and heart-sick, Jeremiah retired to s native place, Anathoth. He was unsuspicious danger, as a gentle lamb led to the slaughter. Surely among his brethren, in the house of his father, he would be safe, and able to find the sympathy and affection for which his sensitive heart hungered, but which evaded him everywhere else. But it was not to be. In this also he was to be like the Lord Jesus, who came unto his own, but his own received Him not; but led Him to the brow of the hill on which their city was built, that they might cast Him down headlong. There was treachery in the little village. The sacred tie of kindred was too weak to restrain the outbreak of fanatic hate. The priestly houses had winced beneath the vehement denunciations of their young relative, and could bear it no longer. A plot was therefore set on foot, and under the show of fair words they conspired to take the prophet's life. He had not known of his danger but for Divine illumination: "The Lord gave me knowledge of it, and I knew it; then Thou showedst me their doings" (xi. 18).

Stunned with the sudden discovery, Jeremiah turned to God, with remonstrance and appeal. Conscious of his own rectitude and the rectitude of God, he was for a moment caught in the outer circles of the whirlpool of questioning, which has ever agitated the minds of God's oppressed ones, concerning the unequal distribution of earthly lots. "Righteous art Thou, O Lord, when I plead with Thee. Yet would I reason the cause with Thee: wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously?" (xi. 20, xii. 1, R.V.)

### I.—THE APPEAL OF THE MALIGNED AND PERSECUTED SOUL.

(1) *He was Conscious of his own Integrity.*—Without doubt, Jeremiah was profoundly conscious of his unworthiness. He must have had as deep a conviction of sinfulness as any of the great prophets and psalmists of Israel. None could have lived as close to God as he did without an overwhelming sense of uncleanness. What Job felt, and Moses, and David, and Isaiah, must have been constantly present to his consciousness also. But in respect to this special outburst of hatred, he knew of nothing for which to blame himself. He had not hastened from being a shepherd, nor desired the woeful day, nor taken pleasure in the disasters he announced, nor spoken in the heat of personal passion. The sins of the people had procured the evils he predicted; and he had only sought to warn the reckless mariners of the rocks that lay straight in their course.

When we are reviled and hated, we should carefully search our hearts to see if we have given any just cause to those that hate and persecute us. The only suffering which comes within the circle of Christ's beatitude, is that which is inflicted falsely, wrongfully, and for his sake. The man who endures griefs, suffering wrongfully, alone can claim to be following in the steps of the Master, and to be offering a sacrifice which is acceptable to God. He only can count on God's delivering aid.

The bursting storm should lead the captain to see that there is peace amongst his crew, and amity with the other ships of the fleet! We have no right to complain of the wrong-doing of others, unless we are sure that, so far as we are concerned, we have given no just cause. But if we have done so, there is no option but to agree with our adversary quickly, though it involve leaving our gift at the altar. Every moment of delay aggravates the case, and increases the difficulty of reconciliation. The course of justice is so rapid, from the adversary to the judge, the judge to the officer, and the officer to prison (Matt. v. 22-25).

(2) *He was Perplexed at the Inequality of our Human Lot.*—Every word of good Asaph's complaint in Psa. lxxiii. might have been appropriated by Jeremiah. He had never swerved from the narrow path of obedience; at all hazards he had dared to stand alone, bereft of all the comforts and alleviations that come in the lot of men; he did not scruple to bare his heart toward God, knowing that to the limit of his light he had done his bidding. But he was hated, persecuted, threatened with death; whilst the way of the wicked prospered, and they were at ease who dealt very treacherously. Surely it was in vain that he had cleansed his heart and washed his hands in innocency. It was too painful for him. His feet were almost gone, his steps had well-nigh slipped.

It is the question of all ages, to be answered only by remembering that this world is upside down; that the course of nature has been disturbed by sin; that the prince of the power of the air is god of this world; and that the servants of righteousness fight, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, the wicked spirits in heavenly places.

(3) *He was Anxious for God's Character.*—There is a touch of apparent vindictiveness in his cry. "Let me see thy vengeance on them; pull them out like sheep for the slaughter, and prepare them for the day of slaughter." We are disposed to contrast these words with those that Jesus breathed for his murderers from the cross, and that Stephen uttered as the stones crashed in upon him; and we think that there is an alloy in the fine gold, a trace of dross in the saint.

It is possible to adopt the suggestion that the prophet was predicting the fate of these wicked men or that he was the Divine mouthpiece in this solemn pronouncement of coming doom. But a deeper and more correct conception of his words appears to be, that he was concerned with the effect that would be produced on his people if Jehovah passed by the sin of his persecutors and intending murderers. It was as though the prophet feared lest his own undeserved sufferings might lead men to reason that wrong-doing was more likely to promote their prosperity than integrity and holiness. Josiah was the one God-fearing monarch of his time, but he was slain in battle; he was the devoted servant of God, and his life was one long agony: was it the best policy then to fear God? Might it not be wiser, safer, better to worship the gods of the surrounding peoples, who seemed well able to defend their votaries, and to promote the prosperity of the great kingdoms that maintained their temples? As Jeremiah beheld the blasting influence of sin, how the land mourned, and the herbs were withered, and the beasts and birds consumed, his heart misgave him. He saw no limit to the awful evil of his times, whilst God seemed indifferent to its prevalence. Therefore he cried for vengeance—not for the gratification of his own feeling, but for the sake of Israel.

(4) *He also Rolled his Cause on God.*—So might xi. 20 be rendered: "On Thee have I rolled my cause." Ah, this was wise! And it is our only safety in times of great soul-anguish. The Divine Sufferer did this on the cross. "When reviled, He reviled not again; but committed Himself to Him that judgeth righteously." In his steps we must plant our feet. When men malign and plot against us, when friends forsake, when difficulties like Atlantic breakers threaten to engulf us, we must roll all anxiety off ourselves upon the blessed Lord, our burden-bearer, and leave them with Him. The care ceases to become ours, and rests on Him. He will see to all for us with a love so strong and tender and true, that we need have no further cause for fear. Roll thyself, thy burden, and thy way on to the Lord.

### II.—THE DIVINE REPLY.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" God stooped over his life, and said: "Do you not remember when I first called you to be my prophet that I foreshadowed the loneliness and isolation, the difficulty and persecution, which were in store? Do you not remember that I told you that you would have to be a brasen wall against the whole people? Have you already lost heart? Are you so soon discouraged? Has the first brush of opposition mastered your heroic courage? You have as yet run with footmen, presently you will encounter horses; you are now in the land of comparative peace, your native village, where those surround you who have known you from your childhood, and yet you are dismayed; but how will you do when a tide of sorrow comes upon this land, as when the Jordan leaps its banks, and swells over the low-lying land around, and drives the wild beasts from their lair—how then?"

Does not God ever deal with us thus? He does not put us at once to contend with horses, but tests us first with footmen. He does not allow any one of us with frail and fainting courage to meet the overflowing floods of Jordan; but He causes us first to be tested in our homestead—the land of peace, where we are comparatively secure amidst those who know and love us. God graduates the trials of our life; He allows the lesser to precede the greater. He gives us the opportunity of learning to trust Him in slighter difficulties, that faith may become

muscular and strong, and that we may be able to walk to Him amid the surge of the ocean. Be sure that whatever your sorrows and troubles are at this hour, God has allowed them to come to afford you an opportunity of preparation for future days. Do not be discouraged, or give up the fight, or be unfaithful in the very little. Do not say you cannot bear it. You can!

There is sufficient grace in Him; appropriate it, use it, rest upon Him. Be very thankful that He has given you this time of discipline and of searching; and now, taking to yourself all that He waits to give—the grace, and comfort, and assurance—go forward! He cannot fail you. What He is in the lesser He will be much more in the greater. The grace He gives to-day is but as a silver thread compared to the river of grace He will give to you to-morrow. If you start back now, you will miss the greater discipline that will surely come; but in missing it you will also miss the greater revelation of Himself that will accompany the discipline. Be true to God! Trust in God, and remember that when He brings you to the swelling of Jordan—not necessarily death, but some awful flood of sorrow—that then, for the first time perhaps, you will meet the ark and the Priest whose feet, when they dip in the margin of the river, will cause it to part, and you will go over dry-shod. When Jordan overflows its banks, God brings his chosen people to the brink, and it is then that He cleaves the path through the heart of the river, and they are not touched by its descending torrent.

It is a solemn question. You have failed in the quiet sequestered home-life: how will you do in the turmoil of the city, with its terrific temptations? You have succumbed when there was everything to help you: how will you do when all is against you? You cannot bear the transient troubles of an hour with patience: how will you do in those that wear the life out with ceaseless pain? You cannot live well: how will you do when the moment arrives for you to die. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

## IN TIME OF NEED.

When all around the way
The shadows seem to lie,
When morning-beams delay,
And darkness lingers nigh—
Thy Face, thy Name, thy Word I plead,
O Christ, my Hope in time of need!

I cannot see the road;
The storm-winds round me sigh;
The floods have overflowed,
And waves are surging high;
But Thou my trembling prayer will heed,
O Christ, my Refuge in my need!

Let me not doubt thy love,
Thy pity, and thy power!
Thou who art throned above
Hast known Earth's shadow-hour.
Thou for my faith dost intercede,
O Christ, my Strength in time of need!

Nearer than cloud art Thou,
And closer than the thorn;
Shine through the darkness now,
O Light, more blest than morn!
O Shepherd kind, my footsteps lead,
Thou present Help in time of need!

Oh, be at rest, my heart!
What though the path be dim,
Nor life nor death can part
His needy ones from Him.
Shall He not prove, whate'er befall,
My Lord, my Rock, my All in All?

M. H.

ARTILLERY LANE MISSION.—Owing to the rebuilding of the premises in Steward-street, Spitalfields, which were recently occupied by this Mission, the work is now temporarily carried on at Fournier-street (late Church-street), Spitalfields, corner of Brick-lane. Mrs. Finn, who has been superintendent of the Mission for over twenty-one years, wishes it to be known that the Artillery-lane Mission, which carries on lodging-house and rescue work, in addition to providing both spiritual and material help for the poor in one of the most densely populated parts of East London, is not connected with any other Lodging-house Mission. Communications should be addressed to Mrs. S. Finn, 29, St. Ann's-road, South Tottenham.



## DR. BARNARDO'S ANNIVERSARY.

### CHILD-RESCUE ILLUSTRATED.

"The crowd of the rescued is thicker around me than ever before, while the stream of hungry and homeless outcasts, yet to be rescued, flows on without surcease or diminution at our doors," so writes Dr. Barnardo in his new report. None who were present at the remarkable demonstration given in the Albert Hall on Saturday afternoon will question the first statement; while, alas! the second is obvious enough to all who walk our streets with open eyes. Yes, there are thousands wan and weary, homeless and hopeless, waiting to be rescued; and for these Dr. Barnardo's Homes, and similar institutions, must be maintained—they cannot be left to perish. But thousands have been and are being rescued—this fact was abundantly evidenced before the magnificent gathering that thronged this West End Hall on the occasion of the twenty-eighth anniversary of these Homes.

As one viewed the great orchestral galleries, filled to the uppermost tier with bright-faced, merry children, heard their sweet voices burst forth in song, and remembered that these were but representative of the 5000 now under Dr. Barnardo's care, and of the yet vaster host—some 24,000—who have passed through the Homes, the impression grew on one's mind that here surely is an undertaking prospered of God, an undertaking which ought to be cherished and supported by every lover of children, every lover of his country, and specially by every lover of the Lord Jesus Christ. There they were before us—happy, well cared for, and in training for usefulness in this life and in hope for the world to come: but—and the question kept pressing hard—

#### WHAT WOULD HAVE BECOME OF THESE,

were there no such Homes to receive them? Where would they be to-day, what suffering and sorrow, what penury and pain would they now be enduring but for these Homes?

Nor were the children the only witnesses to the value of the work. Deeply interested as all must have been in these serried ranks of the rescued, it must have been generally felt that the long rows of trim servant-maids—now in situations—spoke volumes for the Homes in which they had been trained, and in which they evidently continue to take the warmest interest. As the Director pointedly remarked, "That is what we make of our girls; is it worth doing?" Results in boy rescue were also exemplified in companies of fine useful young men, some indeed of riper years, who, having passed through the institution, are now doing well.

The programme of the spectacle may be epitomised in the words,

#### WORK AND PLAY.

The Doctor believes that "All work and no play makes Jack a dull boy," while "Jill" benefits by the same prescription. They play, that they may be bright and lively children; but they learn to work too, that they may become self-reliant and useful citizens. Thus from a burden on the State, which, unhelped, they must have been, they become a strength and gain to the nation at large. The importance attached to these two, work and play, characterised the whole agenda of the meeting. Both were illustrated, for both are deemed essential to the development of child-life.

A passing reference must be made to the sweet singing of the large children's choir, aided by the boys' band of the Stepney Homes, and led by Mr. J. Frank Proudman, to whose tuition they did credit. The pieces rendered were pretty and pleasing, but special appreciation was shown to two action songs—"Bees and Butterflies," in which the singers fluttered paper fans in imitation of flitting wings; and "Dolly Dimple," sung by the girls, who, evidently with great delight, produced each one at the right moment a tiny doll to illustrate the words being sung.

After the opening hymn, Canon Barker besought the continued blessing of God on the Homes, those in charge, and the young inmates.

The Right Hon. Lord Brassey, the Chairman, delivered his presidential address, which he wisely cast in the form of a condensed summary of the report. He said: "In the world as we find it there is ample scope for every kind of philanthropic agency; and where we have the great advantage of the personal services of an earnest worker and skilful organiser, and contributions are forthcoming from benevolent supporters, ever increasing in amount, and in this year of depression reaching

#### THE UNPRECEDENTED TOTAL OF £134,054,

we cannot but be thankful that such an effectiv means of rescuing children should have been calle into existence.

"What are the methods and what is the scope Dr. Barnardo's work? He takes the young hand at a tender age, before the evil habits of t slums have become ingrained. These children a trained, the boys in fourteen handicrafts and all t girls for domestic service, by the exercise of whi callings an independent livelihood can be earne Religious instruction is given on Protestant pri ciples.

"On leaving the Homes openings are provided wi remarkable success in England and the colonie Last year 2421 trained young people were plac out in life, of whom no less than 834 were sent Canada. The number of these young emigran from the Homes had reached a total of 6571 December 31st, and the party about to leave ne week will bring the total up to 7180. Last ye 13,418 children were dealt with, of whom 2142 we freely admitted during the twelve months to t permanent benefits of Dr. Barnardo's institutions.

"At the present time nearly 5000 children a actually in residence, being maintained in fifty-o separate establishments, or boarded out in ru districts. The larger institutions are situat within the limits of the metropolis, but there a also branches in Jersey, Essex, Kent, Worceste Bath, Cardiff, Edinburgh, Leeds, Liverpool, Ne castle, and Plymouth. There are three Emigran Depots in Canada which I hope to visit in t autumn. Lastly there are special branches for t blind and deaf, and for the crippled and deforme With the amplest guarantee for strict fidelity administration, and looking to the noble purpos for which contributions are sought, I most earnest and confidently appeal for continued and increas support to Dr. Barnardo's Homes."

#### THE ARTS AND CRAFTS.

Dr. Barnardo came forward, at the close of t President's address, to begin his promised "Seri of Object-lessons of Industries and Pastimes." Fir however, he read a telegram just to hand fro H.R.H. the Prince of Wales. "Warm congratulatio on the work done, and wishing increasing prosperi to the Homes." Proceeding, Dr. Barnardo sai "No apology is needed for our object-lessons. Tho who supply the funds have a right to know what being done. The best way to reclaim a waif is teach him or her how to be useful. How do we it? Thus"—and a bugle blast brought rattli down the stairs a host of lads carrying benches a all manner of implements, which they quick arranged on the area in centre of the hall. moment more and companies of young workm were on the scene, ready at another signal to fall with hammer and saw, needle and bristle. Befo us blacksmiths and tinsmiths, carpenters and whe wrights, tailors and shoemakers, brushmakers, m makers, and bakers were working as if their da bread depended on their earnings there and the A sharp note from the bugle, and swiftly all d appear, carrying with them materials and tools every kind.

#### THE RAW MATERIAL.

"You have seen," said Dr. Barnardo, "my bo at work as they are now: what were they a sh time ago? You shall see," and at a signal the filed slowly and heavily, as all untrained, a drea procession of lads, boys, tiny girls, and older gir in all their rags and misery and wretchedness, ju as they come to the Homes, as I have seen the in the reception-room at Stepney Causeway. "Y see them," added the Doctor, "face to face, yo brothers and sisters in their sadness, and just as have gathered them within the last few days. have brought them before you to ask the questio What shall we do with them? What shall we for them? It is for you to answer. We cann help them without your help." Truly it was a pi able object-lesson, though doubtless necessary the completeness of the exposition.

In happy contrast came the next picture of li this time from Ilford. A party of some sixty lit girls, in bright dresses, went through a series musical flag-drill evolutions in a style which evinc aptitude, intelligence, and prompt obedience.

Canon Fleming, who has taught himself how speak so as to be heard even in the Albert Ha moved a resolution expressing a grateful sense

the Divine blessing vouchsafed to these institutions, and pledging the meeting to continued and practical sympathy. He maintained that the children behind him were

THE BEST OF ALL PLEAS

for these Homes. Of all the obligations in life there are none greater than those we owe to the children. To do them good we must love them, and that love keeps us from becoming more selfish than we are. He protested against the use of the term "arabs" for these unhappily suffering children. They are our children, the children of our Father in Heaven; and it is not his will "that one of these little ones should perish." Such institutions as this exist to "rescue the perishing"; but they do more, they preserve them from perishing. "I am here to say, 'God bless Dr. Barnardo's work!' and to congratulate him on the wonderful spectacle he has given us of rescue work."

An unexpected pleasure was now enjoyed by the kind sympathy of Madame ANTOINETTE STERLING, who sang with wondrous tone and feeling two beautiful though simple ballads of child-life.

the suffering poor, and, moreover, He loved the children; and both of these were

NEW THINGS IN THE WORLD'S HISTORY.

In caring for the poor and the children we do but follow the example and obey the command of our blessed Lord. A work of this kind is one of the finest evidences of the supernatural origin of Christianity. Philanthropy and sociology are but outcomes of Christianity, without which they must wither away. For these reasons the speaker claimed for Dr. Barnardo's Home large and liberal support. "What," exclaimed he, "would it mean for this city if these doors were closed, and these thousands of homeless wanderers left unhelped?"

Resuming his object-lessons, Dr. Barnardo showed how girls are trained in the Village Homes for cooks, parlourmaids, chambermaids, nurses, and sempstresses. For a short space the area was filled with busy domestics, who certainly seemed to promise the fulfilment of the requirement,

"WANTED, AN ACTIVE SERVANT."

A drill exhibition followed by "four companies of

Prizes were then distributed to 320 young women and young men formerly in the Homes and now in situations. These had kept their places, with credit to themselves, for periods varying from one to ten years. The prizes were given by Lady BRASSEY, who, said her husband, had the greatest possible pleasure in making this distribution.

Messrs. T. A. DENNY and HOWARD WILLIAMS moved and seconded a vote of thanks to Lord and Lady Brassey. An exhibition of "naval cutlass drill" followed, and, after a rousing hunting song, the children sang, "The sweet story of old," and the proceedings were concluded with "God Save the Queen."

Many readers fully interested in these noble institutions were, doubtless, unable to be present to view for themselves these glimpses of child-rescue work. I trust the perusal of this account will stir such as deeply as the various object lessons stirred the great audience in Albert Hall. Let it be remembered that to feed, clothe, house, and train 5000 children demands large supplies. If these "ever-open doors" are to remain open to the really

BABY LIFE IN BABYLAND.

Next came the second part of the Director's report in the appearance of a numerous detachment of tiny dots from Babies' Castle at Hawkhurst in charge of nurses. A novel feature, which very greatly interested and pleased the ladies, was the introduction of a number of cots, into which some of the tiniest cleverly climbed and being disrobed were put to roost. Most of them, however, declined to remain beneath the coverlet, but excited by the unusual surroundings stood upon the pillow, holding on by the rails and gazing about in infantile astonishment. At the other end of the area, some were intent on toys, and others romping in round games; exactly as I have seen them at home in the "Castle" itself.

A procession of trades, including fifteen useful crafts, next filled the area, showing what the lads at Stepney are taught, and how they expect to earn their living in days to come. In our illustration the artist depicts the procession, together with some of the other scenes which were enacted before the delighted spectators.

Rev. G. F. PENTECOST, D.D., who seconded the resolution, dwelt on the fact that our Lord, when He came to earth, cared for the poor the outcast, our own Boys' Brigade," as to which there may be differences of opinion. Dr. Barnardo was careful to insert in the programme an explanatory note, disclaiming the idea that this may foster a military spirit.

After another interlude of song we had "the Maypole on the village green," a number of little girls enjoying fun and frolic with the festoons.

Then came, with solid tread, a large party of sturdy fellows, accoutred and ready for Canada. It is hoped that the funds will enable these to start this week for Manitoba. To look at them was to be assured they were well chosen and of the right stuff to make good colonists. 300 boys will be sent to Canada as soon as possible. Already 6808 have been placed out, and this party will bring the total of young emigrants to 7100. Roughly speaking, the cost is £10 each.

The collection was the next event on the programme. Several donations were announced, the total promises and gifts reaching the sum of £1350, while last year it amounted to £4308, a very serious fall, due in some measure probably to the lateness of the time fixed for taking the collection. Many had left and others would be fagged out. It is to be hoped that these will send in their gifts and make up the difference speedily.

destitute, funds must be amply furnished on behalf of the great family now in the Homes, and of the vast number yet unrescued.

PEARL FISHER.

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Mr. James B. Wookey, one of the Deputation Secretaries of the Homes, is this week beginning at Aberdeen a somewhat lengthened tour through Scotland in the interests of the institutions. He is accompanied by a band of musical boys. We bespeak for him the best sympathies of our readers, as he describes and illustrates the manifold nature of Dr. Barnardo's invaluable work.

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MALAYSIA.—In this island of the sea we maintain a W.C.T.U. organisation, composed largely of the missionaries, and do real work. We are educating a goodly number of children on the subject of temperance, which gives us great hope for the future. We have long felt the need of doing rescue work, and a Home has been opened in charge of Miss J. M. Hebinger, of the Deaconess Home, Chicago, assisted by a Christian Chinese woman. The local Union is co-operating as heartily and substantially as possible. Mrs. Andrew and Dr. Kate Bushnell visited us a short time ago. Communications may be addressed to me, (Mrs.) C. C. KELSO, Pres. W.C.T.U., Singapore, S.S., Malaysia.

# NOTES ON DAILY READINGS.

### SUNDAY, JULY 1.—EZEKIEL I.

In this Divine vision Ezekiel's ministry was inaugurated. It was the thirtieth year of the independence of Babylon, or perhaps of Ezekiel's life. The river Chebar, now Kabur, joins the Euphrates 300 miles north of Babylon. It is when we are in captivity that we see visions of God.

*Ezekiel's Vision of the Cherubin* (4-14).—"A stormy wind came out of the north, a great cloud with the fire flashing continually" (R.V.). In the midst of the dark storm cloud there was the blaze of intense light, amid which were the forms of four living creatures—the cherubim. They were erect as men. Between them they were to represent animate creation. Their faces represent intelligence, courage, patient labour, and soaring aspiration; their wings, obedience and reverence; their hands, active and efficient service; their feet, the solidity and steadfastness of their motion; their colour, either intrinsic purity or the Shekinah symbol of the Divine presence. These glorious beings obey each prompting of the Divine will. (12) What a lesson there is here for us to go under the Divine impulses, to turn neither right nor left. (14) And to be instant with the swiftness of lightning.

*The Wheels* (15-21).—Each wheel intersected the other at right angles, and one of these stood beside each living creature. Their height, colour, rings or felloes, their eyes indicating their intelligence, the coincidence of their movements with those of the cherubim, as though animated by the same impulse that controlled their motions were marvellous to behold, and indicate perhaps the providence of God with which redeemed intelligences co-operate in the execution of his will.

*The Firmament* (22-28).—Above the heads of the living creatures was a firmament, dazzling in appearance, and on this the likeness of a throne. Before the throne the living creatures stood, their bodies veiled by their wings; and heard the voice of the Man upon the throne, perhaps saying, "Well done, good and faithful servants"; because where the Spirit was to go they went; thither was their spirit to go. And they went and returned like lightning.

### MONDAY, JULY 2.—EZEKIEL II.

*The Prophet's Commission* (1-10).—The prostrate soul is that which God can teach and use. At the same time, when we are accepted in Christ, we may stand before Him, whilst He speaks to us as his friends. "Son of man" was a title to remind the prophet of his lowly origin, and yet how good that God speaks to men by men. (3) Children may be rebels, but they do not cease to be the objects of Divine solicitude. God sends after them, though impudent and stiff-hearted. (5) God's justice shall be vindicated even though his Word is rejected. How near He comes to men who have forfeited all claim. (6) We are often called to live amid words which are briars and thorns, and people who are scorpions. It might seem perilous, but there is no need to fear if we are engaged upon the King's business (Luke x. 19). (7) We cannot control success, but we are responsible to deliver God's message. (8) We need to guard against infection from those to whom we speak, lest we become rebellious like them, and that we may not become so let us feed upon the Word of God. Let us specially consider his warnings against sin. Nothing makes us so strong to minister and endure as perpetual feeding upon the roll of the Book. Ancient rolls were generally written on the inside only. In this case each side was full, and sad indeed were the tidings it bore.

### TUESDAY, JULY 3.—EZEKIEL III.

*The Prophet's Commission* (1-14).—There is always an inner sweetness in doing the will of God, even though its outworking be bitter to the flesh. (4) We have no right to speak our own words. The Spirit of the Father will speak in us (John xiv. 10). Oh for the words which the Holy Ghost teacheth (1 Cor. ii. 13). (6) The publicans and sinners are easier to reach than those who have been cradled in pious houses, and dandled on the knees of godly ancestors, but who have not accepted the Gospel. (9) However great the difficulty of our life, his grace is always sufficient. (11) We are not responsible for the results of our message, it is our duty to proclaim it, simply, earnestly, lovingly, and in the power of the Holy Spirit. (12) Let us yield to the upbearing grace of the Holy Spirit (Acts viii. 39). We are here permitted to hear the sounds of the other world. The cherubim move to the music of their adoring songs. Blessed be the glory of the Lord. They seem to have gone behind Ezekiel as his rearguard. God besets us behind and before. (14) In bitterness, because of the sins of his people. But the blessed impulse of the Spirit bore mightily upon him.

*His Arrival at the Chebar* (15-27).—These solemn warnings of the responsibility of his office were given in the land of captivity, at Tel-abib, the chief colony of Jewish captives. If we would help and comfort people, we must sit with them and share their griefs. (17) We must give time to listening to the Divine voice, or we shall never be able to speak it. (18) Well might the Psalmist pray to be delivered from blood-guiltiness! Alas! how many souls are being lost through our neglect! On the other hand, it is of no use going to people unless we are distinctly led or sent. (19) The message is ours; the results are beyond our reach. (20) Many seem to be righteous till God permits them to be tempted. How carefully should we watch for each other's souls! (22) Sometimes God calls his servants apart to speak to them. We must have fresh revelations. (24) The prophet was shut within his house to teach him the necessity of dealing alone with God for strength and wisdom. We may find the same glory in the house as the plain. (26) Nothing is more to be dreaded than God's silences, by which He indicates the uselessness of further remonstrance and appeal.

### WEDNESDAY JULY 4.—EZEKIEL IV.

*The Siege* (1-8).—Whilst Ezekiel was in Babylon with the first batch of captives, the remainder of the nation in Jerusalem was passing through the last stages of the famine or siege. The symbolism of this chapter, depicting to the captives the course of events, was evidently wrought out in vision, as the eating of the prophetic roll. (1-3) This tile must have been a sun-dried brick. The iron pan represented the investing army. (4) This word always means to bear the punishment due to sin (Num. xiv. 33; Lev. xix. 8; Isa. liii. 11). The prophet was the type of the great Sin-bearer. (5) It is not clear what these numbers refer to. 360 years is the time between the erection of Jeroboam's calves and the year of the Babylonian captivity. But the passage is chiefly interesting, because it establishes the day for a year system of calculation. (7) The uncovered arm denotes preparation for action, as though the prophet were here engaged in the siege, as in the previous verses, in representing his people. What a contrast between Ezekiel and Christ, in the matter of sin-bearing; each is said to bear them, but Christ bears them *away*. Ezekiel did not deliver his people.

*The Famine* (9-17).—These were the coarsest kinds of grain, only eaten by the very poor. Their mixture and stinted supply (10oz.) all pointed to the dire extremity of the famine. (11) About 1½ pint. (12) The Arabs employ dung for fuel; to use human dung would indicate the direst necessity. For a few it would mean uncleanness, equivalent to the Hindoo breaking of caste. (14) As a priest Jeremiah had been taught to be more careful in his diet. But clearly the prescriptions of the Levitical code must be subservient to great moral considerations. (16) Bread is the staff of life. God gives it. And when it is withheld, we should search and try our ways to see what controversy God has with us.

### THURSDAY, JULY 5.—EZEKIEL V.

*The Fate of the Jews* (1-4).—The Eastern is very proud of his beard. Its destruction on the part of Ezekiel indicated the cost to God of the fate of the beloved city. A third of its inhabitants destroyed as by fire (see 12); another third by the sword; and the remainder scattered to the winds of heaven. The balances remind us that God does nothing at random, but ever acts judicially and thoughtfully. (3) The remnant that ultimately escaped under Gedaliah (Jer. xl.) are probably alluded to in these words, but of these only few survived.

*The Sins and Fall of Jerusalem* (5-17).—Here is the poetical counterpart of the previous verses. Jerusalem was meant to be the source of religious influence to the world. (6) See R.V. "She hath rebelled against my judgments in doing wickedness more than the nations." The position of privilege assigned to Jerusalem made her fall the greater. The measure of our privilege is that of our responsibility. To whom much is given of them much will be required. (7) "Because ye are turbulent more than the nations," etc. (R.V. 8) If God be for us who can be against us; but if God be against us who can be for us? (9) This included the siege of Titus, and perhaps those coming scenes in which Jerusalem is to play so terrible a part. (10) Moses' threatenings are repeated with a terrible addition (Lev. xxvi. 29; Lam. ii. 20; iv. 10). God is as true to his threats as to his promises. He cannot pass over presumptuous and high-handed rebellion. (11) Take heed of 1 Cor. iii. 16, 17. (15) The existence of the Jewish people, as an execration and byeword, has indeed been "an instruction" to the world. There is no greater marvel in the world to-day. On the one hand they are a standing witness to the inevitable results of apostacy, on the other to God's faithfulness to his everlasting covenant. (17) The beasts are referred to in Deut. xxxii. 24, 2 Kings xvii. 25.

### FRIDAY, JULY 6.—EZEKIEL VI.

The previous prophecy is continued.

*Desolation* (1-7).—The mountains are addressed as having been the principal scene in the idolatries and abominations of the chosen people. God makes a desolation wherever we make an idol. (4) The impotence of the idols was demonstrated, as not able to deliver their votaries, that lay slain at their base. (6) What the people trusted in for defence would cause their awful ruin.

*Mercy* (8-10).—There is a very touching note here. God speaks of Himself as having been broken with his people's sin; like a husband by his wife's infidelity, or a parent by his child's persistent sin. But God comforts Himself by anticipating the time when the scattered remnant should remember Him and turn again to his love and fear. Nothing will give sinners one day such poignant anguish as to remember how ill they treated the tender love of God. Then they shall look on Him they pierced and mourn. Self-loathing will bow them to the dust. Ah, broken heart of Christ, smite our hearts and break them, that streams of penitence may flow. (10) There is a reason and purpose in all God's dealings with us.

*The Accomplished Indignation* (11-14).—These were expressions of extreme grief. Diblath was on the Dead Sea, at the extreme border of the wilderness (Jer. xlviii. 22). Wandering from God brings desolation and misery into the soul. The close walk with Him is the happy one. If you would fly from Him, fly to Him.

### SATURDAY, JULY 7.—EZEKIEL VII.

The previous prophecy continued, now addressed to the whole land.

*The Imminence of Evil.* (1-13) The thought of this paragraph is the nearness and certainty of destruction. The nearness of the end is a familiar thought with inspired writers (1 Pet. iv. 7). The night is far spent, the day is at hand. (4) Our sins bring their inevitable recompense in their heart. (5) One supreme blow would suffice to stagger the land and inflict God's vengeance. (7) It was no mere echo and reverberation among the hills. (11) The power of the Chaldeans, by which Israel's chastisement was to be inflicted, had blossomed in proud insolence, and was ready to do its terrible mission. (12) He who had bought an estate would not enjoy it, and he who sold one need have no great regret, as in any case he must soon have lost it.

*The Futility of Resistance* (14-22).—In graphic words we have the anguish in the city, and the no less anguish of the fugitives mourning plaintively. (19) The silver and gold idols flung in the streets would not appease or stay the ruthless hate of the invader any more than the metal would feed their own gnawing hunger. How often is money the stumbling-block of iniquity! (20) God had set his temple among them, but they had used it for their abominable idols which they erected there. For this cause He would treat it as a polluted thing, and heathen soldiers would enter the holy place reserved only for the priests.

*The Chain of Captivity* (23-27).—When captives were led off to a foreign land, a chain was passed from neck to neck. Those who had burst the bonds of God's holy law would be bound with chains. The silken bond of love is a thousand times better than that of iron law. (26) Thus God answered the idle boast of Jer. xviii. 18. (27) There is a Nemesis in life, an exact correspondence between men's sins and penalty. No salvation is to be found save that which is offered in the wounds of Jesus.

## VILLAGE MISSION WORK.

Dear Sir,—I have recently spent a week in the work of the Gospel in a cluster of villages in and around Burgh Heath, Epsom, Surrey. I think we have in the earnest labours of Mr. Hodson, Christian and fruit farmer there, an object lesson of what can be done in the villages of England by faithful men resident in villages and engaged in the business of daily life.

At Burgh Heath I found a day school wherein the village children are taught by certificated master and mistress, both of whom are Christian workers. On Sundays this school-room is used as a mission room, and Gospel services are held. On one of the week evenings some fifty or more converted men and women came together for Bible study and prayer. At Banstead a resident missionary is working among the people; he gathers fifty to eighty people to a Gospel service on Sunday evening. In this village Mr. Hodson wishes to erect a new mission room, which is much needed. At Ashtead, another large village, there has recently been erected under his stewardship a most compact and neat new mission room where services are conducted weekly by Gipsy Smith.

In each of these village centres, (and their influence extends for miles around), there are Sunday-schools for the young, tent and open-air gatherings, indoor sermons, etc. I commend this work to the prayers of your readers, and their practical sympathy.—Yours sincerely,

John M. McAuliffe.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JULY 8.

PRESENTATION IN THE TEMPLE.—Luke ii. 25-38.

GOLDEN TEXT.—Verse 32.

THERE was a double purpose in this visit to the Temple. First, the ceremonial purification of Mary, which the law required forty days after the birth of a son (Lev. xii.), and secondly, the redemption of the child. The law claimed the first-born for God (Exod. xiii. 2), but when the service of the Levites was accepted in place of that of the first-born (Numb. viii. 15-18), it became necessary only to pay a ransom price for the child (Numb. xviii. 15, 16). The offering presented by Mary (24) was that allowed in cases of poverty, another testimony to the condescending love of the Son of God.

No such ceremony of presentati on or dedication is enjoined in the New Testament. Yet Christian parents should not fail, either publicly, or in their own home, to recognise their child as God's gift, and to give him back to God for his service. See the example of Hannah with Samuel (1 Sam. i. 27, 28).

SIMEON (25-35) occupies the greater portion of this lesson. Attempts have been made to identify him with the rabbi Simeon, son of the famous Hillel, and father of Gamaliel, but without success.

*His beautiful character* (25).—"Just" may describe his conduct before men; "devout" his spirit before God. The two should ever be united. To separate one from the other is to destroy both. The best basis for righteousness before men is devotion to God. "Waiting" with an expectation that was intelligent, because enlightened by the Divine Word (Isa. xl. 1); confident, because careful examination showed him that the time for the appearing of Messiah was at hand; and eager, because he was conscious of the need which Christ was able to meet. Only the sad can appreciate consolation. The power of his piety was "the Holy Ghost." We have clearer teaching as to who the Holy Ghost is, and as to the work He does. Let us not be less subject to his influence.

*The revelation* made to him was a very striking one (26). Two experiences are sure to every man. He will see death, and will see Christ. Everything depends upon the order in which these two are seen. To see Christ first is to make death what it was to Simeon—a peaceful departure. If He is never seen until after death, how terrible must be both visions! Be sure that you now see Christ by faith.

*The song of Simeon* is remarkable (1) because of the manner in which he speaks of death (28, 29). Godet says that "Simeon represents himself under the image of a sentinel whom his master has placed in an elevated position, and charged to look for the appearance of a star, and then announced it to the world. He sees this long-desired star; he proclaims its rising, and asks to be relieved of the post he has occupied so long." If, like Simeon, we receive Christ as our consolation and salvation, and take Him into the arms of our faith, our death will be like his (2 Tim. iv. 6). Remarkable (2) for the clearness of his views of the work of Christ. He sees not only his own personal Saviour, but One whose salvation is intended for all people. It was no more than prophecy had foretold, but much more than the bulk of the people believed. He was free from the narrow Jewish prejudices that blinded the eyes of many.

*His Message* (34, 35) was full of the spirit of prophecy. He foresaw and foretold the suffering that should precede the glory. How perfectly the word was fulfilled! Christ Himself was constantly spoken against. Recall some of the terms of reproach hurled at Him. And in his followers the same was true. "Among Pagans the Christians were charged with cannibalism, incest, and every conceivable atrocity; and Suetonius, Pliny, Tacitus have no gentler words for Christianity than an execrable, extravagant, and malefic superstition."—*Cambridge Bible*. Mary's share in the suffering of her Son had its climax when she saw Him die. "Fall and rising again" may refer to the same persons. For the humbler in order to exalt; wounds in order to heal. Or, the words may refer to different persons. To some He was a stone of stumbling and a rock of offence. But their treatment of Him was a revelation of their own evil thoughts. The Cross is the condemnation, because it is the revelation, of sin (See 2 Cor. ii. 15, 16).

In the mouth of two witnesses it was established that the prophecy was fulfilled (Mal. iii. 1). Anna (36, 37) must have been about a hundred years old. Her character was irreproachable, her delight was in communion with God. Her message was to "those who looked for redemption," etc, an indication that in spite of prevailing corruption they were a good number who were looking for a true deliverer.

# For the Young.

## LIVING FOR SELF.

THE last time I wrote to you we were in the midst of Spring, and I wondered how you were enjoying all the beautiful sights and sounds that were springing fresh from the hand of God. We are nearly in the heart of Summer now. Soon the holidays will come, and you will then have little to do beyond a simple enjoyment of God's gifts of flowers, sky, sea, cool breezes, shady lawns, and cheering sunshine. And yet that does not seem as if it were all you should enjoy! There is, above and beyond all these, another gift of God, and to remind you of it I will tell you a true story, and then you will understand.

Some years ago there lived in a beautiful part of the North of England a young lady who was surrounded by wealth; who had great beauty of face and form; she was very clever, and sometimes thought she was happy. She lived quite for herself—she never thought of God; never read of Him; never thought of his love: cared nothing whether He loved her or not; in short, she knew nothing of Him. But she did know the fashions; the last book that had come out; the last fine thing that had been said or done by the "smart" people. There was nothing in the world of worldliness to which she belonged that had not been tasted by her.

"Was she *quite* happy?" I hear you ask. Well, I think I should be wrong if I said she was not quite happy sometimes, in her own way. But it was such a poor sort of happiness, only she did not know that, poor rich girl! Her life was a great, big capital I—it was a useless life; but she loved it. She knew no other.

Yet God loved her with an infinite pity, a mercy, a patience which could be only his. She became seriously ill, and her physician said she must die. He knew nothing of her, but he soon found she did not know God. He saw that she had lived an empty, foolish life, and he pitied her, and longed for her to know God. One day he said to his young patient: "There is one thing I should like to say to you, 'God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Jesus said, 'Come unto Me. . . and I will give you rest.'"

When the doctor had gone, the young lady was very angry with him. Then, as she saw that it was foolish to be angry with one who had not meant to annoy her, she began to be astonished. Why had he spoken so to her? No one had ever done such a thing before; and yet, if God had given his own Son for her salvation, why had it not been forced upon her attention? She had a vague sense of knowing something about such things, but she had never thought much about them. "Is it right that I should 'believe' in Him?" she asked herself. "Surely it cannot be that I shall 'perish' if I do not! But I am really very weary, very sad, very lonely; and I do long for 'rest,' and he said Jesus would give it."

The words the doctor had spoken clung to her; she repeated them to herself and saw there was more in them than had at first seemed possible. In the long night they came to her; they brought her whole life before her, and she saw what a selfish, poor, empty thing it had been.

Then she saw God giving his Son because He loved her, and the Son offering her rest. Did that mean death? "Oh, God," she cried, "I cannot die! I have lived such a vain life—I have pleased only myself; I am tired—tired of that old life—I want forgiveness and rest!"

The doctor came again, and he told her that every spot and stain on her soul would be washed away by Jesus Christ if she came to God for healing. But already her prayer had been heard. She was able to grasp the truth of God's love for her; she was glad to lay herself at his feet, and to give herself to Him. She knew she had pardon, peace, and rest.

"And did she die, as the doctor thought she would?" I think I hear you ask. No. She became God's new-born child; she walked in his ways; she forsook her selfish past, and lived for God; she succoured his poor, and was very happy. Do you understand why I have told you this story? Look into your own heart—you will find the answer there. Then look away to Jesus, He knows all. He will give you rest and joy, and the power to serve Him in all your life.

M. BUTLER GERDS.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. S. Tyler, *Stockwell Orphanage*, July 1; Mr. E. Arrowsmith, *E. Meon*, 29th; *Bishop's Waltham*, 30th; *Romsey*, July 1; Mr. E. Hughes, *Walthamstow*, June 29; Mr. H. Falkner, *Waltham Cross*, June 29; *Stapleford*, July 1; *Thocking*, July 4; *Harfield*, July 5; *Knebworth*, July 8; *Walkern*, July 9; Mr. H. Hutchinson, *Wortley Hall, Finsbury Park*, July 1, at 11; *Stroud Green*, July 1, 6.30; *Broxbourne*, July 10.

SEASIDE SERVICES IN JULY.

Mr. Josiah Spiers, *West Bay, Dunoon (Beach)*, 3.30, each afternoon, from June 25; Mr. Jas. S. Tyler, *Birchington Bay*, July 15-25.

CHILDREN'S SCRIPTURE UNION.—Sun., July 1, Acts xxiv. 17-27; Mon., 2, xxv. 1-12; Tues., 3, xxv. 13-27; Wed., 4, xxvi. 1-18; Thurs., 5, xxvi. 19-32; Fri., 6, xxvii. 1-17; Sat., 7, xxvii. 18-29.

## ONE FAMILY.

"The eternal God is thy Home."—Deut. xxxiii. 27.

"ONE family we dwell in Him";
How sweet the old words sound!
What bliss, unknown to seraphim,
Is in the sentence found!

The God eternal is our Home,
And Jesus is the Door
By which we pass, and cease to roam,
Saved to go out no more.

Provision here is freely found,
A larder richly stored;
Here dainties of a king abound,
And load a Father's board.

Our Home has music, skilled and rare,
The harps of purest gold;
Glad songs, unmingled with a care,
Are from its banquets roll'd.

"One family we dwell in Him"—
What love should mark each deed!
As each the other seeks to brim
With love we all so need.

"One family we dwell in Him"—
Let jars and janglings cease;
No jealousy the eyes must dim,
Here all must live in peace.

Divided sects and factions here
No longer hold aloof;
All party quarrels disappear,
We dwell beneath one roof.

"One family we dwell in Him"—
Preserved by one high dome;
Loving, as love the seraphim,
God—God Himself, our Home.

WILLIAM LUFF.

## OUR VILLAGE CHILDREN.

THE Mission Van working specially among the children of the villages is now busy with the summer work. The new report shows that last year the following places were visited:—Burwell Reach, Newmarket, Worlington, Mildenhall, Thetford, Brandon, Fornham, Old Newton, Stow Upland, Woolpit, Stowmarket, Finborough, Framsden, Cretingham, Debenham, Pettaugh, Helmingham, Mendlesham, Brockford and Wetheringsett. The experience of the year before led us to see that it was advisable to spend several days in a village, making it a centre for the work, and not to pass on too quickly.

On entering a village our first concern was to find one who would put up our horse and give us some information. There was seldom any trouble in this, and then a suitable place was sought for the meetings. Sometimes the children gathered around the van in the field where it rested. At other times we drew on to the common and preached to those who assembled, and on other occasions on the lawn of some friend's garden. Generally a meeting place was sought for evening meetings. Sometimes the church or schools were thrown open to us; at one place the Trade Hall. At others the mission room, and at Brockford an old barn, fitted up for the purpose.

With respect to our treasurer's account we are thankful to God and praise Him for sending in funds to meet expenses, and for the increased interest which so many friends take in this much-needed work. Our expenses this year will be considerably increased owing to the publication of our monthly paper. No worker receives any remuneration. Mr. Hewlett is enable to give his whole time to the work, without burdening it with expense, by the liberality of the Children's Special Service Mission. The Mission has again supplied large quantities of Gospel literature. The treasurer of the Mission to Village Children is Mr. H. Morris, 4, Eliot Hill, Blackheath, S.E.

## WHAT IS THAT IN THY HAND?

By Mrs. EMMA E. HORNIBROOK.

"What is that in thy hand?" was the Lord's question to Moses. "A rod"—simply a shepherd's crook. Perhaps it had been a long time in his possession, as men become attached even to an old stick. Perhaps it was newly fashioned. However this might be, it formed a part of the routine of Moses's daily life; a thing to be taken up and laid down at will, as occasion required. In his desert experience he could not have got along without it.

"Cast it on the ground." Moses did so, and it became a serpent, from the face of which he fled in terror. "Put forth thine hand and take it by the tail," was the command which called for such an exercise of faith. It was not, "Strike it on the head!" which Moses would have understood, but take hold of it by what must have seemed to mortal sense the wrong end. So holding, it might have squirmed around to fasten its deadly fangs on the hand that dared to clutch it. The hand was stretched out at God's bidding, and the venomous reptile was changed into the rod. But not the rod of Moses; from thenceforth it was transformed into the rod of God.

If the history or a crook could be written, what material for adventure, romance, trial, and deliverance would not this supply? Stretched over the Red Sea the waters divided. It brought streams from the flinty rock, budded and blossomed when other rods were dry, and in the grasp of Joshua proved a power for conquest. The lesson we learn from this is, that the same thing, at different times and in different ways, may become a curse or a blessing; an evil principle or a power for good.

God asks for what is in our hand; what we have, not what we have not. "The pen is mightier than the sword," but many will bewail in eternity that they ever held a pen between their fingers. With the hissings of atheistic blasphemies, of scepticism, of immorality, clothed in graceful shapes in popular novels of the day, it has slain its tens of thousands. It is truly said that Satan is no infidel; he is as sound in his views as the most orthodox believer. But his dupes are "led captive by him at his will."

And yet what mighty conquests has the pen achieved! Taken up at the bidding of God, used for Him, there is not a more powerful instrument in the world to-day. The human voice has done much in bringing the message of salvation to perishing millions; but the pen, in its transcriptions, translations, exhortations and illustrations, has done more.

And then what more beautiful gift was ever bestowed on man or woman than musical genius, and a voice of rare clearness and compass? Yet see how even this talent has been perverted. Some of the most eminent musicians have sunk in a slough of intemperance, from which no warbling of cantatrice or peal of organ could win them. It would be well if all learned the secret of Haydn, who, in view of his grand conceptions, would kneel down and ask God to enable him to praise Him worthily.

But what is sacred song doing for the world to-day? The singer has a part in the Gospel service as well as the preacher.

At a Gospel meeting in Philadelphia last year, after my address, testimony was invited. A man stood up and offered to sing some verses of his own composition, if the lady at the harmonium would accompany him to a familiar tune. I was wicked enough to let a feeling of pity possess my mind for a moment. I knew that every third person you meet imagines he or she can write poetry, while not one in a hundred really can.

My unbelieving fears were reproved. In a voice which might once have been sweet as well as strong, but which had lost its melodious ring through constant use and hard living, the man rendered some verses, beautiful in thought, clear in expression, perfect in rhythm. Perhaps his "own composure," as I once heard a child designate such a performance, was more of an inspiration to me than my address was to him.

We learned that he had been a professional singer at low places of entertainment, and had sung at every variety theatre in Philadelphia, taxing his powers for comic strains while drifting hopelessly to ruin. When parting from his sole surviving parent, he exclaimed, "Mother, if there is a hell for the drunkard, your son is going there."

Soon after this he was led to enter that very Gospel Hall, and before the meeting was over, was on his face before God, crying for mercy. The love of drink subdued, the love of drink taken away; it was for that he agonised.

God heard his cry, and laid a saving hand upon him. For many years the man had been an honest mechanic, as a Christian, "blameless and harmless, a son of God, without rebuke," a faithful husband and tender father. He led the singing at men's meetings, and was valuable for his talent of adapting verses to special occasions.

"What is that in thine hand?" A needle, a yard measure, a carpenter's tool. Remember who used one before thee, growing "in wisdom and stature, in favour with God and man." Consecrate your natural gifts, your business, to Him. Let Him take the oversight and command. Remember the oft-quoted lines of George Herbert:

> Who sweeps a room but for his cause,
> Makes that and the action fine.

## SOCIETY OF THE HEAVENLY FOOT.

Dear Sir,—Since last writing you I have left India, the labours of the Opium Commission in that country having come to an end, and it is now six weeks since I landed on Chinese soil; in the British island of Hong Kong. It has been my privilege to spend these six weeks, except when travelling, always under the roof of missionaries' houses, and even when travelling by river steamers often to have missionaries as companions. Hong Kong, Canton, Shanghai, Hankow (which lies 680 miles up the river Yang-tse-Kiang), and Tientsin have been my halting places, and everywhere I have received the warmest welcome. In this country, at all events, there is no difference of opinion amongst missionaries as to the effects of opium; Americans, Germans, Swedes, and Britons all alike condemn it. And this is almost equally true of the Chinese, both heathen and Christians. As regards the latter, a contrast will perhaps best bring out the significance of their unanimity.

The practice of binding the feet of Chinese girls whose parents wish them to be considered "ladies" is well known. The inhumanity connected with it is very great; the poor little creatures who are to be endowed for life with the much-desired "lily feet" suffer untold agonies during many years, and medical men tell of many complaints directly or indirectly caused by the practice. In some, at least, of the recently-formed Christian churches, converts are taught from the first that this fashionable, yet inhuman, practice is inconsistent with Christian standards of right, and converts are required to cease binding their daughters' feet before being admitted into the Church. But in many of the older communities of Christians, formed before the attention of missionaries had been specially directed to the evils of the system, this is not the case, and a movement is only now being set on foot to extirpate from the native church this barbarous custom. Such is the case at Shanghai, where an American lady missionary has had the subject much laid on her heart, and has been the means of starting this new reform.

During my visit to Shanghai I was present at a meeting of native Christians, belonging to the ten different missions at work in that important centre, to discuss the subject. Rev. Dr. Muirhead, of the London Missionary Society, who has been in China forty-seven years, Archdeacon Thompson, of the American Episcopal Mission, the lady missionary already referred to, and two native pastors addressed the meeting, pointing out how inconsistent is such a cruel practice with the humane precepts of the Christian religion, and how it mars the handiwork of Him who made the human frame, and who found everything that He had made "very good." Most striking of all was the earnest, modest speech of a Christian Chinese woman, an assistant in a mission hospital, a speech from whom was a novelty, even more startling to Chinese ideas than the proposal to form an association for the discouragement of the practice, under the name of "The Society of the Heavenly Foot." The modes of action to be adopted were referred for further consideration to a meeting of native pastors and elders to be held the next week.

I had the opportunity, the following Sunday afternoon, of explaining the objects of my mission to China to another crowded gathering of native Christians, and asking their prayers on behalf of the efforts that are being made for the deliverance of their country from

THE AWFUL SCOURGE OF OPIUM.

Similar opportunities have been given me in each of the centres so far visited, and I am assured by the missionaries that the result has been greatly to quicken the interest and excite the hopes of the Chinese Christians on the subject. They, as well as many of the missionaries themselves, have been ready to despair as they have watched the rising tide of this evil habit, threatening to engulf their country in ruin, and to reduce China, in the words used by Dr. Griffith John, to "a nation of imbeciles." But there are no more simple, unquestioning believers in the power of prayer than the Christians of China, as everyone who has read Miss Gordon Cumming's "Wanderings in China" is aware, and the knowledge that thousands of British Christians are working and praying for China's deliverance from this plague has led them afresh to feel their own responsibility. I am thus supported in the responsible mission that has brought me to China (the main object of which is to find out a way of securing the co-operation of the Chinese Government with our own for putting an end to the opium traffic), by the consciousness that it is the subject of earnest prayer in many a Christian home, in China as well as in England, that such a way may be found, and that the hearts of both Chinese and British statesmen may be disposed to favour this end.

To return to Shanghai. The question of action as regards opium was referred to the same meeting of pastors and elders to which the foot-binding question had been relegated at the previous meeting; in both cases there was apparent unanimity on the part of the Christians. But there was, in fact, a wide difference between the sentiment on the two subjects. As regards opium there was no difference whatever. Not merely every Chinese Christian, but almost every heathen Chinaman, regards opium as the greatest curse of his country. But about foot-binding there are great differences even amongst the Christians, and Archdeacon Thompson found himself severely taken to task for attempting to interfere with so harmless and even beneficial a habit! It will evidently be long before the dictates of humanity prevail to drive out even from the Christian Church in China the life-long torture of girls for the sake of this artificial beauty. Yet Chinese Christians are everywhere themselves the first to insist that no member of the Church shall be admitted or retained who indulges in the use of a drug which the professedly Christian Government of India carefully prepares for him in the most attractive possible form!

One of the favourite arguments of the Chinese in defence of foot-binding, especially when a foreigner condemns the habit, is a form of the familiar *tu quoque*. Foot-binding, they say, is far less injurious (and much more fanciful, I suppose they think) than the waist-binding in which English ladies indulge. Recently, at one of the mission schools at Hankow, in connection with which the lads have formed a distinct society, they had a discussion on the question, Which is more injurious, foot-binding or tight-lacing? and the unanimous conclusion was that the latter was much the worse! I could not help thinking, when I heard this story, of certain grown-up schoolboys whom I heard debating for several months before the Royal Commission on Opium in India, the question whether opium-eating or alcohol-drinking is the greater evil, and unanimously coming to the conclusion that the latter (which does not bring in so great a revenue, and did not appear to be seriously threatened) is much the worse. And I reflected that human nature is much the same in Chinese lads and in Anglo-Indian statesmen.—Yours truly,

*Tientsin, May 8.* Joseph G. Alexander.

THE HOPE TRUST, EDINBURGH, has had a successful winter's work. Its agents have been visiting 223 towns and villages, extending from Orkney in the north to Whithorn in the south. In each place reached the agents have as far as possible delivered two lectures, one for children and another for adults. Each lecture has been illustrated. The lectures and views have been very favourably commented on by the people and the press, and the interest manifested in the Protestant question shows that the Covenanting spirit still exists among the Scottish people, and that they are not prepared to hand over to ritualists or Romanists their religious liberty, purchased for them with the blood and tears of their noble forefathers

# REV. DR. JAMES STEWART,

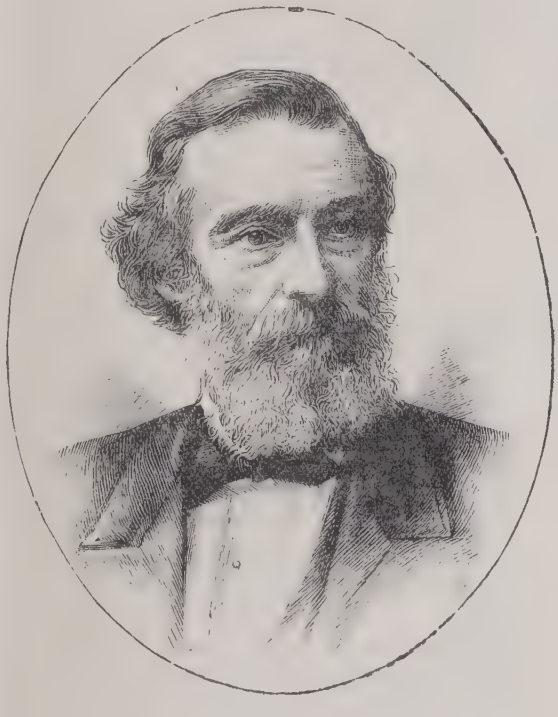
## OF THE LOVEDALE MISSION INSTITUTE, SOUTH AFRICA.

THE head and chief organiser of the greatest Mission-Institute in South Africa was born at Edinburgh a little more than sixty years ago. His father, who at one time occupied a small farm at Scone, near Perth, was an elder of the Free Church there at the time of the Disruption, and an active promoter of the cause. On one occasion, when the late Dr. Andrew Bonar, then of Collace, was preaching in his barn, the light having failed, young Stewart came to the rescue, and ever after Dr. Bonar used to salute him as "the boy who held the candle." As a lad he took part in the work of the farm; but, having higher views, he grudged what seemed a waste of time; but afterwards, when Lovedale Institute had to work a farm of 2000 acres, he was thankful for his early training.

Travel and exploration was the fancy of his boyhood, and when he experienced the great change, the idea of missions came into his mind. After completing the usual period of University and theological study for the ministry, he was occupied for a time in travelling on the continent of Europe as a tutor to two young gentlemen, and thereafter as assistant to various clergymen. Owing to domestic circumstances, he was not prepared to go out at once to the mission-field. But an accident which caused the death of his stepmother, who had been a true mother to him, set him free from all family ties, and he then turned his thoughts resolutely to Africa.

His first effort was in connection with what is now known as the Livingstonia Mission. It was to establish it that he made his first offer to the Foreign Mission Committee of the Free Church, and undertook his first journey to the Zambesi to meet Dr. Livingstone. The Free Church was not prepared at that time to take up the scheme. But so zealous was Dr. Stewart that, by interesting friends outside, he got a special committee formed, under whose auspices he went out to survey the field. On this journey he was absent two and a-half years. It was found that the state of the country rendered some delay necessary before work could be commenced. Eleven years elapsed before the undertaking was resumed. Dr. Livingstone wrote of him to Dr. Candlish:—"From all I have observed of Mr. Stewart, he seems to have been specially raised up for the work, and specially well adapted for it; to such a man I would say boldly, Go forward; and with the Divine blessing you will surely succeed." On returning, after a short stay at home, in the course of which he completed a course of medical study and took a degree in medicine, he was asked by the Foreign Mission Committee of the Free Church to proceed to Lovedale, in South Africa, and take up the work there. He agreed to do so on condition that should any chance occur of carrying through the Livingstonia scheme, he would be at liberty to take up that work. In 1875 the opportunity did occur, and in 1876 Dr. Stewart again visited Central Africa, the first mission party having gone there the year before, under the guidance of Mr. E. D. Young, R.N.

In the interval of these visits to Central Africa, the work at Lovedale made extraordinary progress. It may be stated that upon leaving Scotland he had been married to Miss Mina Stephen, daughter of an eminent shipbuilder at Glasgow and Dundee, a lady whose warm sympathy with mission work, sound judgment, and great activity, have been a source of great benefit to her husband and of strength and encouragement to the mission. The founder of Lovedale (so named after the late excellent Rev. Dr. Love, of Glasgow), Rev. Mr. Govan, was still in the field when



Dr. Stewart arrived, but gave up the charge into the hands of his successor.

Lovedale developed so quickly under Dr. Stewart, that it now constitutes a little village, having no fewer than twenty-seven separate buildings connected with it. When it began, there were in the school eleven natives and nine sons of European missionaries; and when Dr. Stewart arrived, there were forty or fifty residents in the place, and about as many day-scholars. At present there are 530 boarders and 270 day-scholars; in all 800. The chief aim is not to educate or civilise, but to Christianise. The conversion of individual souls to Christ is the success which is most desired. On the roll of the church are 151 communicants, besides which there are 129 catechumens. One of the agencies is the Native Missionary Association, the members of which go out on Sundays to the villages lying from two to ten miles around Lovedale, making known the tidings of grace and salvation.

In the practical business of education, Dr. Stewart made a great venture in 1870 when he introduced the payment of fees. This was done quietly and cautiously, and it has proved highly successful and beneficial. The purely native payments for last year amounted to £2180. A few sons of missionaries, magistrates, and others, take advantage of the institution, and, including their payments, the whole receipts from that source were £3160. In regard to pupils, there is no restriction arising either from colour, race, or denomination. Kaffir, Fingo, Zulu, Baralong, and ten other tribes mingle here in peaceful fellowship. The course of education at Lovedale is very comprehensive; it begins with the letters in the station school, and rises to a full equipment of theological knowledge for native missionaries. For a full course, nine years are required.

The pupils represent missions of the Episcopalian, Wesleyan, London, United Presbyterian, French, Moravian, and Berlin Missionary Societies, as well as the parent Free Church. The pupils are encouraged to keep up connection with their respective churches. An important feature of the mission is its daily manual labour. All must work in some form. It may be on roads, watercourses, fields, or gardens, or in the library, the bookshop, or the printing office; but the rule admits of no exception, because the design is to show that Christianity and idleness are utterly incompatible.

Some idea of the magnitude of the operations carried on may be derived from the fact that last year the postal business in both directions amounted to 53,000 letters, papers, and book packets. Two small newspapers are published, *The Christian Express* and *The Lovedale News*. There is a telegraph office and a good library of 8000 volumes.

Lovedale supplies a large proportion of teachers to the missions of all the churches, perhaps half or two-thirds of the whole, and a somewhat similar proportion of native preachers. William Koyi and Shadrach Mgunana, who went to Livingstonia, were admirable Christian men, but both, alas! were cut off after a very brief period of devoted labour. Interesting extensions of Lovedale have taken place. Blythswood in the Transkei deserves particular notice. When the Fingoes were settled there they expressed a wish for a seminary like Lovedale, and promised to contribute £1000. In point of fact they raised £1500, and Dr. Stewart, according to promise, raised a similar amount among his friends in Scotland. The like sums were raised later, making in all £4500. The same good work is carried on there under Mr. Maclaren as in the parent institution.

To provide the requisite buildings and equipments for so great a work, and the part of the annual expenditure which is derived from subscriptions and donations, much labour has been requisite, and much anxiety is often felt. The burden has devolved chiefly on Dr. Stewart. At his time of life it is a burden of which he might surely be relieved;

and it would be an unspeakable comfort to him if some friend or friends of missions were to give or bequeath to Lovedale a contribution of such magnitude that the necessary work might be comfortably carried on without the present distraction and anxiety.

We have no space to dwell on the invaluable service of Dr. Stewart to the Livingstonia Mission when it was finally started, nor of his equally important aid in organising the mission at Mombasa, formed under the auspices of some members of the Imperial British East Africa Company. His visits to his native country, too, have been of signal use, not only in disseminating a knowledge of missionary operations, but also in stimulating enthusiasm for the work, and securing the services of suitable agents. In 1892, while on a visit to this country, he was appointed by the General Assembly of the Free Church to fill for the following session the chair of Evangelistic Theology, a duty which he discharged with great ability and acceptance at Edinburgh, Glasgow, and Aberdeen. His name has been mentioned oftener than once in connection with the Moderatorship of the General Assembly, and with so general approval that there can be little doubt of his one day being called to that honour. For ability, zeal, wisdom, humility, and Christian devotedness, he stands very high at home, and if possible higher in Africa, where doubtless his name will have an honourable place in history, as one of the greatest benefactors of that continent, at a most interesting and momentous period of its history.

## FOR WAKEFUL HOURS.

The following beautiful lines were given by the late Robert Charlton, of Bristol, to a young French woman, a member of the Society of Friends, who suffered from sleeplessness:—

When, courting slumber,
The hours I number,
And sad thoughts cumber
My weary mind;

The thought shall cheer me—
Thou, Lord, art near me,
Whose ear to hear me
Is well inclined.

My soul Thou keepest
Who never sleepest;
In gloom the deepest
There's light above.

Thine eyes behold me;
Thine arms enfold me;
Thy Word has told me
That "God is Love."

**WORKING MEN'S MISSION**, Collingwood-street, New Cut, S.E.—The Brothers Young have completed seventeen years of Gospel labour. Originally consisting of but one small hall in Collingwood-street, the Mission has, under the blessing of God, extended its influence and effort from the notorious New Cut to the densely-populated neighbourhood of Walworth and Bermondsey, and has now three stations or mission halls. The mission services, outdoor and indoor, were last year held as usual, numbering in all 830. The temperance crusade has been carried on with unflagging zeal, and a good work has been done among the young. Copies of the report may be had from Messrs. T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.

**NORTHAMPTON.**—A union of representatives from the various Christian Young Men's Societies and Bible classes has been formed at Northampton for the purpose of strengthening the societies and classes, and for united action generally in the interest of young men from a Christian standpoint. The union intends taking some special steps to draw into the Christian churches the large number of young men not connected with any place of worship. The Union is at present composed of delegates from Wesleyan, Baptist, Congregational, and Primitive Methodist societies and Bible classes, and the Y.M.C.A. The secretaries are Mr. A. Holton, 52, Lower Hester-street; and Mr. Will Ashmole, 11, Alexandra-road, Northampton.



## THE STOCKWELL ORPHANAGE.

A MEMORIAL TO THE LATE C. H. SPURGEON.

An interesting addition has been made to the many existing memorials of the life-work of the late Mr. Spurgeon. A fine hall has been built at the entrance to the Orphanage grounds in Clapham-road, and at one end of the hall a life-size statue of Mr. Spurgeon has been placed. The statue is in terra-cotta, and is a product of the genius and skill of Mr. George Tinworth. The famous preacher is represented in the attitude of addressing an assembly, with one hand resting on the back of a chair and the other uplifted, pointing heavenwards. The sculptor has been singularly happy in catching the preacher's expression, which is a mixture of gravity and geniality. Altogether Mr. Tinworth has achieved an undoubted success, and the many thousands who will, in future days, gaze on the sculptured presentment of the great preacher will get a faithful conception of him as he stood on his platform pulpit. As a background to the statue there is a chaste architectural design; into this Mr. Tinworth has introduced several panels on which are represented, in relief, various aspects of Mr. Spurgeon's many-sided work.

Wednesday last was "Founder's Day" at the Orphanage, and there were meetings as usual afternoon and evening. The afternoon was pitilessly wet, and the flags at the entrance in Clapham-road drooped as if in keeping with the chastened character of the occasion. The new hall was crowded, however, with a company that followed the proceedings with eager and attentive interest.

Big as was the blank caused by the absence of the illustrious founder, the Spurgeon family was well represented. Mr. Spurgeon's veteran father, Rev. John Spurgeon, presided, and spoke with wonderful vigour. Dr. James Spurgeon and his two nephews, Charles and Thomas, were also there to take part in the engagements of the day. In his introductory speech, Rev. John Spurgeon naturally dwelt on the great qualities of his departed son, while paying a warm tribute also to the high service rendered by his other son, Dr. Spurgeon, in connection with the College, the Orphanage, and other departments of work.

The veil which covered the memorial statue and its appendages having been drawn aside by Pastors Charles and Thomas, short but admirable addresses were given by them in succession. They were there partly as representing their widowed mother, who would have been the fitting person to unveil the memorial, but to whom such a task was impossible. It was deeply affecting to hear the filial expressions of love with respect to both parents uttered by the twin sons. The Tabernacle pastor, who got a specially hearty reception, commented in some detail on the high merits of Mr. Tinworth's work, and the skilful manner in which he had carried out his happy design.

Perhaps the most eloquent speech of all was that of Prebendary Barker, of Marylebone, who could scarcely find words and phrases strong enough in which to express the high estimate he placed on the character and life-work of the departed servant of God. In his earlier days, Mr. Spurgeon was wont to say some severe things about the religious Communion to which the Prebendary belongs, and no greater tribute to the matured character of the great preacher and philanthropist could well be conceived than the glowing and unqualified eulogium passed on this occasion by the representative of the Church of England. Dr. James Stalker, of Glasgow, followed as the spokesman of Presbyterianism. He was not so rhetorical, but quite as hearty as the previous speaker, in his tribute to the memory of the departed. Scotchmen, he said, have never been very tolerant of external authority in religious matters. They will have nothing to do with the Pope, and will hardly look even at the Archbishop of Canterbury; but for many a day the opinion of Mr. Spurgeon was almost as potent in Scotland as the Confession of Faith. One of the leading elements in Mr. Spurgeon's power was his gift of reaching the popular ear. Nowadays we have ministers who are seeking to influence by their writings the learned and the cultured sections of society; but books that successfully address the average man, in language he can thoroughly understand, are the rarest products of the religious press. At the same time, added Dr. Stalker, Mr. Spurgeon had far more learning than most people give him credit for. His Commentary on the Psalms especially evinces a very wide range of scholarship. In closing, Dr. Stalker expressed the warm and deep interest that many in Scotland are taking in the career of Pastor Thomas Spurgeon, and the hope that he may be empowered to fulfil all the great responsibilities of his position.

Rev. David Davies, of Brighton, having, as a Baptist pastor, added his tributary stone to the cairn, Dr. James Spurgeon briefly, but earnestly, pleaded the claims of the Orphanage, which needs £10,000 a year for its due support.

Another meeting was held in the evening, when Mr. T. A. Denny presided, and other friends spoke.

## MR. CHARRINGTON'S RETURN.

There have been many demonstrations in the East End, but for spontaneity and the measure of its enthusiasm nothing has excelled that which took place on Tuesday evening last week, to welcome Mr. F. N. Charrington, L.C.C., and the superintendent of the Tower Hamlets Mission, back to his labours in Mile End. Elaborate preparations had been made at the Great Assembly Hall. The exterior was gay with flags and ornamental devices, and the interior was a scene of almost indescribable beauty.

Mr. E. H. Kerwin, Captain Hamilton, Mr. E. P. Telford, and Mr. Thos. Richardson journeyed to Cannon-street Railway Station, to meet Mr. Charrington. At St. Mary's, Whitechapel, it was proved beyond a doubt that Mr. Charrington has the warm sympathy of East-Enders. It is estimated that ten thousand persons gathered, whilst the way to the Great Assembly Hall was literally blocked with a dense mass of humanity. Cheer after cheer rose as Mr. Charrington and the four gentlemen already named stepped into the carriage and pair, and, headed by the Crusaders' band, slowly made their way to the Hall, through the throngs of people. Phœnix Orders and temperance friends with their banners marched in the long procession. Opposite the London Hospital the horses were taken from the carriage, which for the rest of the journey was drawn by willing hands.

Mr. J. Williams Benn, M.P., L.C.C., presided over the meeting in the Hall, being supported by a host of friends. Mr. Kerwin said that numerous letters had been received from friends congratulating them on Mr. Charrington's return. On behalf of the thousands that had gathered, he tendered hearty congratulations to Mr. Charrington that God in his mercy and love had spared his life. While Mr. Charrington had been away, the work had been carried on as usual, and God had abundantly blessed the efforts put forth. No less than 108 had joined in membership. Then the Children's Hall had been fitted up, and was nearly ready for opening. In conclusion, Mr. Kerwin welcomed Mr. Charrington amongst them, and trusted he would be spared many years to carry on the work he had commenced.

Mr. Charrington, who met with a tremendous ovation, thanked God that he was home once more. He also thanked Mr. Kerwin and all the friends for the work they had done during his absence for so many months on the other side of the world. He followed with some of his experiences abroad. He spoke of the large amount of drinking going on in the colonies; he had used his opportunities to the utmost for good among those he came in contact with.

Mr. R. C. Morgan added his testimony to the great work accomplished by Mr. Charrington and his helpers, and as one of its oldest friends, he could look back and remember Mr. Charrington when a young man, and the bold stand he had made for Christ. He hoped that God would abundantly use him in the future.

Mr. J. S. Harrison, Mr. Thos. Richardson, and Mr. Geo. Nokes also spoke, and the Chairman eulogised Mr. Charrington's work, both at Mile End and on the County Council, saying that although many of his colleagues at Spring Gardens did not agree with his methods, they all acknowledged the sincerity of the man.

# THE MILDMAY CONFERENCE.

## OPENING MEETING.

Under very favouring circumstances outwardly, this long-established Conference opened its public sessions on Tuesday morning. The crowd was not so great as we have often seen it. The multiplication of these Christian conferences throughout the country must of necessity relieve somewhat the strain on Mildmay, which was wont, a few years since, to be the only great gathering of the kind in the south of England. The well-accustomed figure of Sir Arthur Blackwood no longer fills the chair at Mildmay, and to regular attenders of the Conference that is a big blank indeed. One is almost inclined to say that, as a model chairman, we should not look upon his like again. The happy memories of him in that capacity make the post a difficult one for his successor; but an excellent choice has been found in the person of Lord Polwarth, whose well-known spirituality of character and catholic sympathies fit him for the presidency of such an œcumenical gathering.

After the audience had sung two verses of Dr. Pennefather's familiar hymn—

Jesus, stand among us,
In thy risen power,

the opening petitions were offered, according to time-honoured custom, by Rev. W. H. Barlow, vicar of Islington.

The Chairman read a part of Rev. vii., and proceeded to give some introductory words, which he began by a warm and touching tribute to the memory of his predecessor in the chair. We mourn over the loss of such honoured servants of God, but the Master has need of them; and we are glad in the satisfaction of our Lord, as He gathers to Himself, one by one, those who have served Him here. The subject of the Conference this year Lord Polwarth thought to be very appropriate to the circumstances of the time. We come here with many and varied needs, and great is the provision of God in giving us of the might of his Spirit, the love of his Son, and the fulness of Himself. God is ever working out with infinite calmness and tender grace the purposes of his redeeming love in the lives of his people. The great works of God are all silent, *e.g.*, the dew or the sunlight. Oh to think of the might of God, put forth not to crush but to revive and refresh us. May we realise that might, as God is in the midst of us in Conference. Not the speakers but God Himself must bring the blessing that will profit and will abide. "God the Comforter," oh, the blessed tender expression; He will give us of his comfort in these gatherings, according to our need and our faith.

Another song was sung, and the first address was given by

### PREBENDARY WEBB-PEPLOE.

Having read from Eph. iii. 14-19, he said that his special province was to open out the subject in its general bearings. The task is almost a superhuman one. We are to speak of the whole family of God, in heaven and on earth; but before we understand the expression "the whole family of God," we must understand how sinful men got into that family. All are not yet in the family, and may not take our blessings; we speak to-day specially of the chosen children of God. Let us think of the Apostle's expression "For this cause." We must go back in the Epistle and see that he is speaking of God's provision in Christ for those who would take Him as a Saviour. He concludes that the whole world is under disobedience, and therefore under the Divine wrath. But—the huts of man are often distressful, while those of God are always delightful—but God in his great mercy provided a perfect salvation; and in its acceptance we are changed from strangers into sons. Further on the Apostle compares us to stones in the building of Christ, and to branches of the Living Vine. Because of our adoption into the family—"for this cause"—we may claim of the Father, through the Son, by the Spirit, what we will according to our need. The writer sees a glorious vision of what we *might* enjoy of the power and privileges of the household of faith. As the family of God we ought to claim certain privileges, possess certain powers, and attain to certain possibilities. While that is so, all may not know their high calling, so we need to comprehend, "with all saints," what our blessings are. As soon as we truly believe in Christ we are constituted a saint: even such sinners as were in Thessalonica. Do we apprehend our saintship—our being set apart for God in every spark of our vitality and every possibility of our powers?

Then Paul reminds us of the provision that is ours, and says that it is "according to the riches of his glory." What do we mean by glory? It is a remarkable word. These abstract words, such as faith, love, joy, glory, are never defined for us in the Scripture. Glory may be said to be the possession and manifestation of certain qualities which are inherently excellent and comparatively wonderful. There are two kinds of glory—one communicable and the other incommunicable. Human position, power and wisdom can be passed from one to another, but even in human beings there is the incommunicable glory of character. Speaking with all humility, we would say that we cannot believe even God can communicate to us his absolute and inherent glory. But He can communicate to us the glory of his power and grace and wisdom. But He can also do what man cannot do—communicate the attributes of his character. What do we understand by the glory of God? We cannot see it unless we die, and then we see a little of it; but we must absolutely die if we would absolutely see it. We turn to the person of Christ, "the glory as of the only begotten of the Father full of grace and truth." The glory of God is seen "in the face of Jesus Christ." We cannot dwell on his divine majesty, but look at the *riches* of his glory (Rom. ii. 4) seen in the goodness and longsuffering of God. Again we are told that in Him are hid all the treasures of wisdom and knowledge (Col. ii. 3). In Eph. i. 7 and ii. 7 we have the riches of his grace, and in chap. iii. "the unsearchable riches of his grace." Every need is met. It is the glory of God to have sent us such a Saviour with such a wonderful provision. Do we not well to bow and adore?

Again we read of the riches of the glory of his mercy; that we have to tell out to others; and in the chosen vessels of his grace God finds "his inheritance in the saints." Again in Col. i. 27 we are told of "the riches of the glory of this mystery"—Christ in us the hope of glory. These are only a glimpse of the meaning of the mighty words as to the measure of the Apostle's hopes for his fellow Christians.

What, then, does the Apostle ask for the Church? Oh, the shallow weakness of the exposition that makes the prayer all one, with no distinction or gradation of blessing. The teaching of Christ ever shows a progressive truth. Actively or objectively there may be no difference between the indwelling of the Holy Ghost and the indwelling of God Himself. But the Apostle prays that as we advance in spiritual things we may have a growing comprehension of our privileges. We confine ourselves just now to the one thought—the strengthening with might by his Spirit in the inner man. It is the third person of the Trinity that we are directed to here as the Giver of blessing in this dispensation. Even in these latter days some need to be told that there is such a person as the Holy Ghost, who is the channel of all blessing in the Church to-day. In our confirmation classes how few seem to realise or understand this truth. The Spirit is the great Worker, even in the material creation; but in the spiritual domain God the Holy Ghost, has deigned to do what He very seldom seems to receive credit or thanks for on the part of those who are the object of his working. As the Son came to earth and became incarnate, so the Holy Ghost was content to be sent forth to dwell on earth; and for eighteen hundred and sixty years He has borne resistance, grieving, being wounded and hurt, that He might bring blessing to men. Wondrous patience! Again, as the Son was *sent* of the Father, the Holy Ghost was willing to be *sent*. We send our servants; and the Holy Ghost is willing to serve the Father and the Son for our sakes, waiting patiently for admittance into the soul.

As to the sphere in which He works, it is called "the inner man." What is the inner man? The best way to discover would be to remember the contrast suggested by the words, "the outer man"—suggesting the physical frame. Paul speaks of "the old man," meaning the old nature that ever, and to the last tends to corruption and sin. "The new man" is the Divine nature implanted in us which cannot sin. Between the two there is the hidden man, the ego or personality—what Mr. Moule calls "the regenerate spirit of man." It would seem to include the affections, the mind, the heart, and the strength. When the Holy Ghost comes to take possession of a man, He enters into the spirit department of man, which may either be void or filled with an evil spirit. He casts out the evil spirit and enters; working outwards in each department of our being. He seeks first our affections, then reasons with the mind and convinces us as to duty and privilege. The personality responds and He has got the will. The activities of the spirit are devoted to Him.

Then He has the body which, notwithstanding its corruption and mortality, may be and always is a slave to the bad or the good; and if the Holy Spirit takes possession of the heart, the soul, the mind, and the strength, the body yields and lives out the holy will of God. What a privilege to think that all the members of the body can be subdued, and that we may receive strength in the inner man. Then the outer man will soon follow, and the whole body will be the Lord's. Who will consecrate all to God to-day, and say, like Thomas, "My Lord, my God, take all I am for evermore."

After silent prayer, Rev. J. Wilkinson led in audible petition, his desires being in the direction of confession of sin in the frequent grieving of the Holy Ghost.

Before the requests for prayer were read, the Chairman said that some ladies had suggested that a telegram of congratulation on the birth of a prince should be sent to the Duchess of York, who, with her mother, once attended a Mildmay Conference. Prayer would be offered by many that the infant prince may become the subject of divine and saving grace. Among the special subjects of prayer mentioned by Colonel Morton, were Miss Maria West, who is passing away to her rest not far from Mildmay; thanks for the holy life of Miss Daniell, the soldiers' friend, who died on Monday afternoon; prayer for upper-class schoolboys in camp at the seaside; and for the suffering Stundists in Russia. These petitions were presented in brief prayer by Dr. Baedeker.

### THE CLAIMS OF MILDMAY.

At this point in the meeting the Chairman made a brief but important statement as to the needs and claims of the work carried on at Mildmay. We come here (he said) not only to hear precious truths concerning God and his Christ. We are brought to the centre of many and manifold Christian operations for the good of souls, for the health of the sick, for the training of those who would give themselves to the service of God. I am sure friends will not forget during these days to minister of their earthly substance to the service of the King in connection with the Mildmay institutions. As we realise that God has taken away those who in the past have been the chief leaders of the work here, we must feel the burden that rests on those who are carrying on the work. We would extend to them our heartfelt sympathy in the most practical way. I desire to commend all the institutions that go to make up Mildmay to your cordial sympathy and support.

A new voice at Mildmay was heard in

### REV. J. G. MANTLE,

who gave the second address. He said the possibilities of our lives as Christians are marvellous if they are only opened to the reception of the wealth of God's provision. We may know something of the infinite resources of God, but it is important that nothing should be allowed to interfere with the mightiest manifestation of God's power in and through us. God stands at the door of the believer's heart and seeks to disturb the self-complacency and blindness that often take possession of those who bear his name. How possible to be self-deceived as to our position. We need "the spirit of revelation" in the full and perfect knowledge of God. How easy it would be for us to let go our hold on things which grieve the Spirit, and hinder the putting forth of his might if the eyes of our heart were but opened, that we might know the riches of his inheritance in the saints, and the exceeding greatness of his power to us-ward who believe. When Paul had seen such a vision he counted all else but loss. Shall we not covet above all things such a view of the Lord Jesus Christ as we have never had before? As illustrating this point, the speaker told of an eagle held in captivity that was set free one day. For a time the bird did not seem to appreciate its liberty, till the light of the sun that had been veiled burst forth in glory. The effect was marvellous. The eagle stretched its wings, soared upward, and was soon nothing but a speck in the blue sky. So would a real vision of Jesus Christ lift us up far above the things of earth. Mr. Mantle proceeded to dwell on

the need, in order to blessing, of soul contrition, of a breaking down; of a withering up of self-complacency; of poverty of spirit, and of expectant looking up to God for this self revelation. The secret of abiding blessing and fruitfulness is to yield to God all that is transient and destructible, that it may be consumed, and that the power of God may have free course within us.

Prayer by the Bishop of Jamaica concluded the first meeting of the Conference.

# The Evangelist.

## A LIVING SAVIOUR.

BY THE LATE C. H. SPURGEON.*

Our Lord Jesus Christ has passed through great changes, yet He has remained always the same. He was once God in the full glory of illimitable splendour; then a babe upon a woman's lap; then a carpenter's son, working and toiling in a quiet village; then a teacher, and preacher, and miracle-worker; then a sufferer, with his visage more marred than any of the sons of men; then bound, accused, scourged, condemned, crucified, dead, and buried. A wonderful change this, is it not—from pure Godhead to the grave? Then He rose again, and rising, He revealed Himself in his glory to his disciples, meeting with them by the sea and in divers places, until at last He ascended, and a cloud received Him out of their sight; and now He sitteth, in supernal majesty, at the right hand of the Father, waiting till He shall come to judge the earth with righteousness and the people with his truth.

I do not know how to finish up my sermon better than by telling you the old story of Robbie Flockhart, which I have told in this house before, but not to this present congregation. The story shows the blessedness of Christ's death and resurrection. Robbie Flockhart used constantly to preach in the streets of Edinburgh, and he told this story. He said, "I had a friend in the army, and he committed some offence in war time for which he was condemned to be shot. So he said, 'Robbie, I have to die to-morrow, and as I have a little money, I have made my will, and left it to you.' 'Thank you,' I said. The next morning, instead of being taken out to be shot, the soldier received a free pardon; so," said Robbie, "he got his life, and I lost my legacy, for a testament is not of force while the testator liveth; he must die to give effect to his will. And," said Robbie, "our great Testator is dead, we know that He died, they nailed Him to the cross; therefore his will stands good; let us go and take the legacy He has bequeathed to us. But," added Robbie, "that story is not enough to set forth Christ's work for us. Some time after, another friend left me a legacy, and he did die." There were some lawyers who got hold of the money, and Robbie never received a penny of the legacy. He said, "If my friend had been alive, I should have got it; that is to say, if he could have died, and then afterwards have been alive again, he would have seen that I received the legacy. So, the first time I lost my legacy because the friend who left it to me did not die, and the second time I lost it because the friend who left it to me did die, and did not rise again. But," said he, "see the glorious safety of the believer's legacy from his Lord. He who died, and so made the will of effect, has risen again, and He will see that no lawyer, honest or dishonest, shall ever interfere with the legacies that He left to his people. Not even the devil himself shall prevent the heirs of everlasting life from obtaining the heritage which Christ has left them in the new covenant which He has sealed with his blood."

Beloved, the mercies of David are sure, because your David lives; He died to purchase these mercies for you; He lives to claim them on your behalf. He died to cleanse you; He lives to apply that cleansing to you, and to see that the work is fully done. Come to God in the name of Him that is living, and was dead; I entreat you to come unto Him. How happy should I be if all in this congregation came to Christ! You who have come, come again, looking unto Jesus; and you who have never come before, oh, that this night might be made memorable by your coming to Him who ever liveth to save the sons of men! Dreams of happiness, and thoughts of joy, flit across my mind as I stand here, and think that perhaps—nay, great Lord, I drop the "perhaps," for it will be so—you will yield yourself to Jesus to-night, He will give you "the sure mercies of David," He will enter into covenant with you, and then each one of you will say—

> Now will I tell to sinners round,
> What a dear Saviour I have found;
> I'll point to thy redeeming blood,
> And say, "Behold the way to God."

As I remember the day when I first saw Christ on the cross, and trusting in Him, soon began to tell the story to others, and many thousands have come to Jesus by the simple telling of the old, old story, so I feel to-night as if some young man here will come and trust in Jesus, and then will go and cry to others, "Look and live." It may be that some mother here, finding Christ herself, will be a blessing to her children; and that some father, believing unto life eternal, will bring his sons and daughters to the Saviour's feet; and if so, I will be for ever happy, and the Lord's name shall be praised and magnified for ever and ever! Amen.

* From the "Metropolitan Tabernacle Pulpit" of last week. (1d. *Passmore & Alabaster*)

## HOME OF REST, BROMLEY, KENT.

In this Home, which is connected with the Y.W.C.A., poor women and girls from London are taken in for rest and change. Will not some Christian ladies help their poor sisters? Seven shillings will support a girl in the Home for a week. The treasurer is Mrs. Dennes, Thirlmere, Bromley, Kent.

Many who work among the London poor may be glad to make use of this Home for their poor friends. Last year about thirty young women came from different parts of London, and all returned to their work greatly benefited. Young women paying for themselves are allowed a lower rate when in special need. Inquiries may be addressed to Miss Johnson, Ebberlee House, Bromley, Kent.

THE PROTESTANT GOVERNESSES' HOME, BRIGHTON.—The object is to provide a small free temporary home at the seaside for poor Protestant governesses and gentlewomen needing change and rest, or waiting for engagements; to give pecuniary help and clothing, thereby throwing a little sunshine across the paths of those who have been reared in comfortable and refined homes. Owing to their culture, ladies shrink from making their circumstances known, suffering most acutely the pinch of poverty silently and frequently alone. The distress is deep and widespread. Miss Clementina Kingdon, 22, Chatham-place, Brighton, is hon. superintendent.

BRIXTON HILL RESCUE AND PREVENTIVE HOME.—In the report of the seventh year's work, the ladies who have the oversight of this Home thank God for his manifest blessing upon their efforts during the past year. Twenty-seven girls were received; seventeen were sent to situations, seven went back to their parents, and three were placed elsewhere; moreover, twenty-three babies have been cared for before being sent to nursing homes. The greater number of girls admitted into the Home are maternity cases, and the bulk of these are servant girls. The committee urge ladies to exercise greater care and consideration than is shown in regrettable cases when servants are not properly looked after, or are left alone in the house during the absence of the family. While in the Home the poor girls work well in the laundry and otherwise. The lady superintendent is Miss Stacy, 143, BrixtonHill, S.W.

THE GOSPEL ALL-NIGHT MISSION IN THE STREETS OF LONDON is the designation of an agency having for its object to raise the fallen, to rescue those who are in danger, to present the Gospel to policemen, cabmen, and all classes met with during the late hours of the night. Mr. James Pye, the missionary, says in his new report; "Twenty-one years of work in this mission have passed by. I rejoice to bear testimony to the goodness and overruling care of God in blessing the work that has been done during the past year, and cheering the hearts of those who have been engaged in it. How can we do less than urge our plea for the fallen? Let it not be feared that by Christian kindness and pity she will be taught to forget the hideousness of her life, and like a petted child glory in her wantonness! We have to guard our hearts against disgust and severity, and learn to forbear angry rebuke, rather than to restrain an undue glow of generosity. Some say that these women are too gross and brutish to feel their position very keenly, but anyone who has laboured among them can testify both to their vivacity and deep seriousness at Gospel meetings. I have been startled and harassed to hear their earnest cries and groans for mercy." Mr. Pye's address is 22, Ifield-road, Fulham-road, S.W.

## FROM THE NEW HEBRIDES.

Rev. Oscar Michelsen, writing on May 2 from Aneityum, New Hebrides, says: "While in New Zealand I was busy interesting the congregations in our mission on Tongoa, and Mrs. Michelsen was much sought for to give addresses on Dr. Barnardo's work in London. We left Sydney on April 23, accompanied by eight other missionaries and missionaries' wives. After a somewhat rough passage of seven days and a half we reached Aneityum, the station originally occupied by Dr. Geddie. Before landing, to attend the Synod, we received the sad news that Mrs. Watt, of Tanna, had died on April 26, after only half an hour's illness. Mr. Leggatt (who is a nephew of Mr. Watt's) and Mrs. Leggatt will go over to Tanna and spend some time with Mr. Watt. On landing we found that, with few exceptions, all the missionaries were present. Then we learned that Dr. Lamb's station on Ambrim had been accidentally burnt. He had lost all his medicines—indeed, every thing.

"The brethren and sisters from the North having arrived a few days before us, we found that much of the business of our meeting had been gone through. My proposal of 1889, of establishing a training institution for the purpose of preparing native teachers and pastors, had, I was delighted to find, been maturing during my absence, and in other hands. It was unanimously decided that such an institution be established, and that the instruction be done in English. The time allowed will be not less than four years. Rev. J. Annand, M.A., was unanimously appointed principal. He is a man particularly fitted for the post. A fine Christian character, and a scholarly man of some twenty years' experience in this mission field, he knows not only the material he has to work upon, but also the people to whom the teachers and pastors will be sent. It is understood that most of the students will have their wives with them. And they, too, will find in Mrs. Annand a lady eminently suited to do her part in the institution. Mr. Annand will have a married man as assistant, who, if possible, should be a carpenter. It is expected that £500 will be required for the first year. We made no definite arrangement for obtaining that sum, but left it open for churches and individuals to have the privilege of contributing. The expenses for future years will depend on the number of students.

"No steps were taken towards getting a mission steamer, as the present arrangement with the Australian New Hebrides Company is very much cheaper than a private mission steamer. The only fear is that they may not be able to keep up their trade with the islands without some subsidy. New South Wales is the colony that will benefit most by a trade with these islands, but their Government, which made a small start in that direction some years ago, has long since withdrawn assistance.

"I shall not see my people before I post this. Very sad news has, however, reached me from my station. Influenza is raging in my district, and a terrible number of the people are ill, and many very dear to me have fallen asleep. 'Billie,' whose letter is given in my book, was very ill when Mr. Smaill passed Tongoa. Pray for us, that the Lord may keep us in health, and that we may be guided and blessed in our efforts to restore the people to health, and that affliction may be sanctified to them. Other sad news is that the Queensland Government will no longer respect the petition from my chiefs, in which they prayed that no recruiting be done on Tongoa. They have started again, it seems, and several of my people have gone away. When a native goes to Queensland, I do as a business man does at New Year with bad debts, I 'write them off.'

"My two little darlings whom I left with my sister in Norway were well when I last heard. It was a terrible trial to part with my other two children in New Zealand. It was harder than all the shooting scenes on Tongoa. My great comfort is that I have left them all for Jesus' sake, and He has graciously led them to happy Christian homes."

"OUR BUBBLE," Dr. Barnardo's new paper, is emphatically the "little ones' own." The coloured pictures make it bright and attractive. We hope many of our young readers will become subscribers from the first. (1d. weekly. *Dean and Son.*)

## LIFE AMONG FACTORY GIRLS.—2.

THE BETTING CURSE.

We will go now inside the factory itself, and hear what happens. One of the clerks comes rushing into the girls' "room." "Now girls, here's your chance; you're bound to win on this horse," he shouts. "Who's ready with her tanner?—you'll all get 7s. 6d. apiece." Out comes the money—two girls can't afford sixpence, so they join and put threepence each, and the man sweeps up the coins and hands them over to the bookmaker, with whom he is in league. In another room the week before out of eight girls seven had won on a horse. Not that they knew anything about the animal, "they would not know a racehorse from a costermonger's donkey," perhaps; they simply bet as they were told by the clerk or foreman placed over them, and it is with these latter, therefore, that the sin lies. Have we, I ask, brought before employers of labour as much as we might their responsibility on this point? Personal experience leads me to the conclusion that it is in those works chiefly where the employer's supervision is slight that this villainous work is carried on. Surely, surely, as Christians, we are bound to make strenuous effort to bring these things before employers, and till we do so mere outcry against such practices is only childish bluster. Before we leave the factory I would bid you, reader, take a glance at two girls, both of whom belong to my own Sunday class, and both of whom, alas! have taken to a regular practice of betting. They are busy arranging some plan with the others, and the girl with us explains that a birthday tea is to be held, and these girls have been sent out to get threepennyworth of rum to give the tea the flavour of which they are only too fond. Is it exaggeration to say that in these ways, such as the mixing of rum in tea, the holding of clubs, etc., the seeds are sown of those national curses of drink and gambling?

Let us go now from the factory to one or two homes near by, and if the scene was sad before, it is ten times sadder here. In one house, where lives the mother of another girl in my Sunday-school, every article almost, down to the blinds from the windows, and the clothes from the children's backs, has been pledged to get money for betting. In a street we enter we are told by one who sees these things daily that for the last four or five years a woman has gone up the street regularly every week, taking the bets from the women who live there; in another street to which we have been directed there is a shop, innocent enough to all appearance, but in reality a "stall," under cover of which a woman bookmaker carries on her work.

One more scene, reader, of this sad chapter of life, and we have had enough. Stand with me for a moment by a deathbed. There lies a young, well-educated, refined woman, whose life, to judge by her circumstances, should have been a very happy one. Hear her story. She had had a comfortable home, little children, a good husband, and then she had taken to persistent betting, and to betting she had added drink, and now the end had come. She had well nigh ruined her husband, her home was destitute, and she had drunk herself to death.

Those who heard her last words, "Can't someone tell me how to die?" heard in them the awful finish of the story, which some of those young girls we have seen to-day have already begun. Here we close. We have had together a few glimpses of girl life in some of its sad conditions. Thank God it is not always of this sort. If time allowed we could take a peep into a tiny mission-room not very far from where we have been to-day, and see there at night a few earnest Christians—"factory girls" themselves, gathered together busied in telling a handful of rough street girls, almost children, the eternal story of the world's redemption and God's love. It is a work of their *own* prompting, as is also the one hour a week that they spend together on Saturday evenings, when they gather for solemn prayer and intercession.

It is quiet work like this which I believe will tell most. It is leaven such as this which still sheds a ray of hope when evil seems to gain the day.

> "And when the fight is hot, the battle long,
> Steals on the ear the distant triumph-song,
> And hearts are brave again and arms are strong."

To enter that roughly-furnished little room, swept and tended by these girls; to see them early on a cold winter's morning lighting the fire and preparing breakfast for the Sunday classes; to sit among them at night, forgetful of the poor surroundings and the dim uncertain light of malodorous paraffin lamps; to hear them pleading with their younger sisters for purer and lovelier lives; *this* is to have an experience for which, my reader, if you are not nobler and better I am sorry for you.

Isabel Mary M. Kenward.

## JEWISH NOTES.

RUSSIA.

Good tidings reach us from Russia. Mr. Nelam, the agent of the Mildmay Mission to the Jews at Berditschew, writes of a visit which he paid to the town of Krementschug, in the government of Kiew, for the purpose of distributing the New Testament. The Chief of Police at first insisted that the distribution should take place *in the synagogue*, and not at the hotel in which Mr. Nelam was residing, but at length this demand was withdrawn. April 24 was the day fixed for the distribution, prior to which the matter became known among the Jews, many of whom called on Mr. Nelam, making inquiries concerning the Gospel. One inquirer remained conversing till four in the morning.

On the appointed day an officer and four police attended to superintend the distribution. The whole courtyard of the hotel, as well as the street opposite, was crowded with Jews clamouring for Testaments. Into this dense throng Mr. Nelam pushed his way, not without warning as to the risk he was incurring, but though at one time the crowd assumed a somewhat threatening attitude, no serious mishap occurred. The distribution lasted for several hours, and no less than 2500 Hebrew, 700 Jargon, and 400 Russian New Testaments were given away. After Mr. Nelam had dined, many found their way into the hotel for further conversation. "Now began question and answer until it became dark, and it was time for me to leave. One Jew said that the Gospel was a very beautiful book, but it was a great pity it had come into the hands of the Gentiles, as it would have brought forth blessed fruit among the Jews." Many urged the missionary to remain with them, but this was impossible. On returning to his headquarters at Berditschew, he found the Jews there impatiently awaiting him.

But we have also received sad tidings. Through the death of Mr. Dresin, by whose mediation the Mildmay Mission to the Jews has enjoyed such freedom of action in distribution work in Russia for the last two years, the link between the Mission and the Greek Church has been suddenly snapped, and matters are now in a critical state. Prayer is asked that God may overrule this apparently untoward event for the furtherance of the Gospel.

AMERICA.

During the first six weeks (from April 12 to May 24) of their visit to America, Rev. John Wilkinson and Mr. Adler have been incessantly engaged in giving addresses, sermons, and Bible readings to Jews and Christians in New York, Boston, Providence, and Worcester. On May 22 and 23 a Hebrew and Christian Conference, the first of its kind, assembled at Boston, when addresses were given by various Jewish and Gentile ministers and workers. The result was the formation of a council for the distribution of the New Testament among the Jews throughout America. Mr. Wilkinson urged the Christians present to take up this work at once.

After the conference, many ministers and others expressed their gratitude to God for increased light on the Scriptures and on Christian life and work, and stated their belief that God had directed this new movement, and that the visit of Messrs. Wilkinson and Adler would be used of God to open up a new era in Jewish missions in America. The two missionaries have since returned to England.

SOUTH AFRICA.

From Bloemfontein, Messrs. Day and Malbert proceeded to Kimberley and Beaconsfield, the two great centres of the diamond industry. Contrary to their expectation, they found only about fifty families of Jews there, large numbers having migrated to Johannesburg. Besides visiting, and distributing Testaments, they held two public meetings, which were well attended. On April 9, the evangelists left Kimberley and proceeded to Riversdale, a town three days' journey further south, having heard there were very many Jews there. They were astonished on arrival to find only five or six Jewish families, but the readiness with which one Jew listened to their message showed that they had indeed been guided to that out-of-the-way spot. Whereas the Jewish population of South Africa has been spoken of as 80,000, there are probably not 25,000 altogether.

From Riversdale they proceeded to Cape Town, calling at Heidelberg, Swellendam, Montagu, Robertson, and Stellenbosch, on the way. At the last-named town they conferred with the venerable Professor Hofmeyr, and two other professors of the Theological Seminary of the Dutch Reformed Church, as to placing work among the Jews on a permanent basis. Arriving in Cape Town on April 30, they held well-attended meetings, both for foreign and English Jews. At a meeting for the latter, which was held in the hall of the South African General Mission, quite thirty young Jews were present—bright and intelligent lads. Messrs. Day and Malbert left Cape Town on May 30, and arrived in London on June 18. A. S. D.

## FRIENDLESS AND FALLEN.

We have received a copy of the thirty-eighth annual report of this mission of mercy, and are glad to refer our readers to some of the facts and incidents contained in it. It appears that upwards of 1400 young women and girls were admitted to the Homes and Open-all-Night Refuge in 1893, and from a careful inquiry as to their birthplace it was found that 196 towns and villages, etc., in England were represented; 12 were born in Wales, 12 in Scotland, and 12 in Ireland, while 18 were born abroad; and it is not too much to say that no better justification is needed than this summary affords for appealing to sympathisers in every part of the United Kingdom to subscribe to this good work, which has really assumed national proportions.

One of the most cheering, and also promising, features noted is the steady increase in the number of "preventive" cases—young women and girls of respectable character snatched, as it were, on the very brink of moral ruin, and saved from falling into sin. More than one-half of those admitted last year belonged to this class, and the report dwells with satisfaction upon this encouraging feature of the Society's operations. Included in the report is an illustrated account of the work of the Training Home at Parson's Green, Fulham, where systematic lessons in cooking, needlework, etc., have been given by a qualified teacher. The industrial character of the training is seen in the fact that, in addition to all the work of the Home—the making and mending and ordinary household duties—about £160 was earned last year by the inmates in the laundry attached to the Home.

There are also detailed accounts of the work of each of the seven district Homes as well as the Open-all-Night Refuge; and many instances of recovery from sin are recorded. Some of the life-histories noted contain elements that would form the materials for a romance; proving that truth is really stranger than fiction. It is encouraging to find that the income of the year has not suffered to the extent that has been felt by some other societies. There has been no curtailment of operations, and no applicants have been refused admission for want of funds; but it is stated that there are necessary works which cannot be deferred much longer.

The primary object of the work, to win souls for Christ, has been kept steadily in view, and a large staff of voluntary helpers, both ladies and gentlemen, have been zealously at work, by which means thousands of Gospel services, Bible, temperance, and other classes have been held during the year with blessed results.

We are reminded by the report that 960 meals have to be provided every day throughout the year, in addition to all the expenses of maintaining the Homes and the work generally. We therefore trust that all our readers who can do so will help this mission of mercy to poor young women and girls. Mr. W. J. Taylor, 200, Euston-road, N.W., is the secretary, who will be glad to send a copy of the report to any address upon application.

ALCOHOL IN SWEETMEATS.—Steps are being taken in America to put an end to the sale to children of sweetmeats containing alcohol, which hitherto has gone on unchecked.

MIDNIGHT MEETING MOVEMENT.—Meetings have been held in Portsmouth, under the direction of Commander Key. Ryde and Southampton were also visited by Mr. Wilson M'Cree, the secretary, in the interests of the Society.

## CHRISTIANS IN CONFERENCE.

### DUNDEE AND ABERDEEN.

Two Conferences on the Inspiration of the Scriptures, the Jews, and the Coming Again of Christ were held last week in Dundee and Aberdeen. The people of Scotland are being roused on these vital questions in a most encouraging manner.

The Dundee Conference was opened in the Kinnaird Hall on Tuesday morning, when Mr. James E. Matheson occupied the chair. Dr. Bullinger spoke on the numerical proofs of the inspiration of the Bible, entering largely into important and interesting details. Very appropriately Mr. Carr, of New York, who has taken a wonderful hold upon the people of Scotland, followed with an address on the Divine principle and purpose which run through the Scriptures. In the afternoon Dr. Neatby was listened to with deep interest as he spoke on the interpretation of the Scriptures. Addresses were also delivered by Mr. H. D. Brandreth, the convenor, and Rev. James Smith, of Dufftown, who has been an invaluable speaker at all the Scotch gatherings. The evening meeting was very largely attended, and much blessing followed the addresses. Mr. Charles Inglis here made his first appearance in connection with these Conferences. Rev. Aaron Matthews, the well-known Jewish missionary, also spoke of work amongst the Jews, and described some most encouraging results.

The second day at Dundee was opened by an impressive address on the coming of Christ by Dr. Neatby. Rev. James Smith followed on the same theme. At the afternoon meeting Rev. C. M. Grant, of Dundee, delivered an important address on the Second Advent. In Scotland, he said, there was much ignorance concerning this blessed hope. He had never heard a sermon on the Second Advent until he preached one himself; he had heard sermons on texts which directly asserted the fact that Christ was coming again, but the preachers never came within a thousand miles of the real subject of their texts. He believed the Church was beginning to recover this lost hope. He held that they would never read the Scriptures rightly until they read them in the light of the actual, literal, and historic coming again of Christ. Dr. Bullinger, speaking on the same subject, said this was an age of education. Men and women were being trained to stand up for their rights, but it was time someone stood up for the rights of Christ.

The speakers at the last meeting were Mr. Carr, Dr. Neatby, and Mr. Charles Inglis. The close of the meeting was very impressive, several rising out of the audience and giving testimony to the new hope and the new light which they had received as the direct result of the meetings.

The meetings at Aberdeen were held in the hall of the Y.M.C.A. on Thursday and Friday. The speakers were virtually the same as at Dundee, and necessarily the same ground was traversed as at previous conferences.

### WESTON-SUPER-MARE.

The Bible League Convention at Weston-super-Mare, June 18 to 22, proved an undoubted success. A special feature was the presence of two leading experts in archæology, which has now so much to say on questions concerning the authorship and date of the Biblical books. Every fact adduced by Mr. Pinches, of the British Museum, was in distinct confirmation of the statements of Scripture. The lectures delivered by Mr. Newberry, head of the Archæological Survey of Egypt, was of very special interest. His lucid account of the story of Champollin's discovery of the Egyptian alphabet delighted the audience, while in his second lecture on the "Egypt of Joseph," the array of confirmatory incidents made a deep impression.

The morning meetings for prayer, at which addresses were delivered by various ministers and others, gave a tone to the meetings which pervaded even the afternoon lectures. The evening meetings were in every respect a gratifying fulfilment of the anticipation created by the announcements of the subjects and speakers. The increasing attendances as the Convention proceeded testified to the deep interest that had been excited. Addresses were delivered by Revs. Talbot Greaves, E. L. Hamilton, F. E. Marsh, G. D. Hooper, A. A. Isaacs, and John Urquhart, General Sir Robert Phayre, and Messrs. W. H. Seagram, H. D. Brown, J. R. Mackenzie, and others.



## TRAINING INSTITUTE, GLASGOW.

The public closing meeting of the Bible Training Institute was held in the Christian Institute, Glasgow, on Thursday evening. Lord Overtoun presided, and there was a large and sympathetic audience from all parts of the city.

Mr. Anderson, the superintendent, gave a report of the work since the start of the Institute eighteen months ago. During the first session eighteen students were enrolled; five of these returned to business, one is engaged as an evangelist at home, and eight returned to complete their course. During the session that is being brought to a close thirty students were enrolled, of whom nine enter upon work at home as evangelists or missionaries, three go abroad as missionaries, and fifteen or thereby propose to return next session to complete their course.

The course of study extends to two sessions of ten months each, and embraces synoptical outlines of the books of the Bible, exegesis, doctrinal outlines, homiletics, Christian evidences, training in practical work, vocal musical tuition, and blackboard illustration. The practical work consists of special meetings lasting from one to four weeks, and a great variety of occasional meetings. These have been held in connection with the churches of all the leading denominations, viz., E.C., Free, U.P., Baptist, Congregational, E.U., and Wesleyan. Special missions and meetings have also been held for sailors, policemen, postmen, railwaymen, lodging-houses, poorhouses, etc. Very gratifying testimonies have been received from those who sought the help of the students as to the value of the work done. A march and open-air meeting has been held in Sauchiehall-street on Saturday evenings during the greater part of the winter, in all weathers, and this effort has been attended with much blessing. There were also forty-two non-resident students. They consisted of ladies and gentlemen engaged in voluntary Christian work, missionaries-elect for the foreign field, and missionaries at home on furlough. Evening classes for those engaged at their ordinary callings during the day were also held. 236 members were enrolled during the last session with a very good average attendance.

Lord Overtoun said he believed that this was destined to be a great work for Scotland. Many had felt a great need for such an Institute in the north. There needed to be soldiers trained and disciplined in order that they should act together and use aright the weapons placed in their hands, when the interests of their country were at stake. So it was with the Christian soldier. He must be trained to use his weapons, which were the Scriptures, and engage in offensive and defensive warfare. Each resident student paid £20 per session of ten months for board and tuition, but that did little more than meet one-third of the cost. Lord Overtoun presented diplomas to the following students, who have completed the course of study and gained the requisite number of marks, viz.:—Mr. Paton, of West Kilbride; Mr. Bayne, of Auchterarder; Mr. Colquhoun, of Greengairs; Messrs. Ellis and Holliday, of Bradford; Mr. Stewart, of Auchterarder; and Mr. Mercer, of Belfast.

Mr. W. A. Campbell gave a short address, and thereafter Dr. Stalker said he confessed he was a little doubtful at the outset as to the wisdom of this movement, as he did not see the precise need for it. Now, however, he saw there was a sphere which this Institute was calculated to fill, and he was hopeful of much success and blessing from it. He went on to emphasise the fact that the old Gospel is not an antiquated Gospel. The work that goes furthest and is deepest and most permanent is that which is based on the simple elements that lie at the foundation of the Gospel—God, eternity, sin, and salvation.

IN A SUSSEX VILLAGE.—In the pretty village of Beeding mission work has for the last nine years been carried on by Mr. George Smith at his residence, "The Towers." He has converted his drawing-room into a mission hall, and with the help of his daughters and some friends engaged in evangelistic work. Meetings have been held regularly every Sunday evening, and the work has extended to visitation and helping the children. Such work as this is worth preserving (for it has been abundantly blessed), and it is, therefore, with something of anxiety that the writer notes the possibility of the property changing hands, as it has been advertised for sale by auction at Tokenhouse-yard on July 3. Someone may be led to seize this opportunity for combining Christian work with a pleasant country retreat. F. C.

## THE GOSPEL IN SWAZIELAND.

The South Africa General Mission has eight missionaries working in Swazieland. One of them, Mr. A. W. Baker, writes of a recent tour:—

Makoti, one of the converts at the Mahamba kraal, is an important man in the locality, but very humble and satisfactory. Perhaps fifty years old, of middle size, dear old Makoti said, "Yes, I love Jesus; He takes care of me [or, more literally, 'keeps me going'] every day." On Sunday afternoon, April 1, Makoti and two other converts held up their hands as a lifelong pledge against Kaffir beer. When they came out of the meeting one of Makoti's wives began to taunt him with, "What a foolish thing you have gone and done! What will you do when the beer-pots are standing all around you, and everybody else is drinking?" Listen to this glorious answer:—"I have asked the Lord to wash the taste of the beer out of my mouth, so that when I see it I shall have no desire for it."

While sitting at the Mahamba kraal one evening, at sunset, waiting for the people to come home from their gardens, one of three old women sitting close by drew my attention to a child singing. I turned round, and saw just behind me a pleasant-faced young woman with a baby boy of about three years. The laddie was singing in his broken baby fashion, "Alleluia, umkulu umbuso ka Jesu" ("Hallelujah! great is the kingdom of Jesus"). The mother, with beaming face, said, "You see, we are teaching our children to love Jesus. He will be a teacher when he grows up." God grant that mother's desire!

These women and girls gather round Miss Harris and love her in their quaint fashion. So great is their fear of offending their superiors that they dare not do anything new before the King has shown the way. All appeals for open confession of Christ are met by, "We dare not until the King has shown the way." And yet at the close of one of my meetings, one of the big girls came up to Miss Harris as we were leaving, and said, "We *do* love your God, and we are listening with our hearts as well as our ears."

We paid a visit to the old Queen Dowager, still the principal power in Swazieland, although losing it daily now that the young King is nearly of age. The money chest (treasury), with nearly five thousand sovereigns, was sent to the young King just before my visit, part of the proceeds of the innumerable concessions granted by the late king. Her Royal Highness, very stout in figure, had a pleasant, dignified face and a broad intelligent forehead. I saluted her with "I come to pay my respects to the She-Elephant of Swazieland." With a pleasant smile she bent forward and extended her hand, which I immediately clasped, dropping upon one knee in true knightly fashion. Then I spoke of the Water of Life. Up to a point the Queen listened with close attention; then an old Induna, one of three seated on our right, eating boiled squash, gave a sign that the interview had lasted long enough. I pleaded for a short prayer, and she evidently was willing, but the Chamberlain was inexorable. Now the three Indunas clamoured for a shilling each. I had taken care to carry only one, and that, I said, was for the She-Elephant. Instantly out shot the two Royal palms and closed over the coveted coin.

For fifteen miles before I reached our station I could see the villages all along the hillsides crowded with people all ignorant of the Gospel, and still unreached, being quite beyond the radius of our sisters' visits. There is a splendid opening for another station about ten miles north of our present station, and worked in conjunction with it. The sale of strong drink to the Swazies is prohibited, but it is obtainable by them all over the country. We paid a visit to the King's kraal, but we were refused an audience, because it was too late in the afternoon, and the chief Induna was away.

On Sunday Mr. Baillie and I went in to Bremersdorp and held two services, one for English and another for Dutch. It was a drizzling wet day, but we had two fair attendances, and arranged for a regular weekly service for the future. The Landrost, who was present at the English service, asked us to take lunch with him, and in the Dutch service we had manifest signs of blessing. In the English service the subject was, "Every one of us shall give account of himself to God."

THE MAN who is not *ready* to preach the Gospel everywhere, is not *fit* to preach it anywhere.—*Dr. A. T. Pierson.*

## MISSIONS TO IRISH ROMANISTS.

IN the Dublin Visiting Mission, we have such an organisation as the honoured founder of the Irish Church Missions intended, when he used to say "You must have the whole battery at work to be really successful," a band of truly consecrated men and women for visiting from house to house; meetings "Controversial" and "Gospel" every evening to which they can invite the Roman Catholics; handbills telling the places of meeting and the hours, with plain questions on the back, answered by texts from the Bible; daily schools for the children of converts to attend; and, last but not least, the Homes for boys, girls, and little ones, always full. All are taught by godly men and women, who are well versed in the peculiar doctrines of Rome, and in the true art of winning the Roman Catholics to see the wide difference between receiving salvation by faith only in the finished work of Jesus, and seeking it in the endless performances of Rome, to the exclusion of God's work. Few English people would believe that there are thousands in Ireland who have never seen a Bible or Testament; who go down unto death unmoved: one said a short time ago, when dying, "I gave myself to my priest, and paid him well to save my soul; and if there is any mistake, it is he that will suffer, not me."

For years the Irish Church Mission schools have worked with God's blessing; multitudes of boys and girls have been delivered from Rome through the teaching of the "Hundred Texts," now very generally adopted in England and elsewhere. The Roman Catholic children carry home what they learn to their parents, who gain from them many a truth of the forbidden Book of God. It is lovely to see the joy with which, urged by the little ones, the parents venture out to the evening meetings. The visitors meet their superintendent each morning at the mission house, and after prayer, go out two and two, visiting every room in each house. At one of the evening classes, a visitor noticed a stranger; she went and welcomed her, and invited her to the Sunday-school for adults, where she has attended regularly ever since. On inquiry, the visitor found it was a controversial handbill, which had been dropped into the area of the poor house where she lived, that showed her where the meetings were held; she had some family trouble, and she came to the meeting with a heavy heart, but was greatly comforted by hearing the blessed words of Jesus Himself. Seeing that the quotations on the handbill were from the Douay Testament, she longed for one; it was lent to her, and from the questions she asks I know that she reads it diligently. She has brought me three shillings, earned by her mangle, which she said she had saved through having given up drink since she came to Jesus.

One worker writes:—"God has given us wonderful blessing, far above our highest anticipation. I have never seen such a change in the people in so short a time before." Another writes: "We have had such blessed times, both selling and preaching to crowds in a very Romish place. I find it difficult to give details in a few words. We have wonderful opportunities, teaching salvation by faith *only* in the precious blood; Jesus only the Way, the Mediator, and Intercessor; the need of reading the Scriptures to know these truths as taught by Christ and his Apostles. One man told me his daughter picked up and brought home one of our controversial bills, which he studied, and it opened his eyes to see what Rome's teaching is, which he never knew before." ELLEN SMYLY.

35, *Upper Fitzwilliam-street, Dublin.*

## PUYALLUP INDIAN RESERVATION.

IN reviewing the brief time we have been permitted to labour among the Puyallup Indians for the Master, our heart is full of encouragement and thankfulness. Notwithstanding the difficulty arising from the language and Indian ways and customs, we can report forty-two accessions to the Church; and a Christian Endeavour Society organised with a membership of forty. This last has been taken up by the young Indians in the most enthusiastic manner.

Will friends who send me papers note address at foot? Several friends still address me in Tacoma. The great depression now passing over America, in addition to the serious local depressions on this Pacific coast, is seriously affecting our Indian people and work. (Rev.) J. M. PAMMENT.

*Reservation, Tacoma, Wash.*

## FOREIGN AID SOCIETY.

ARCHDEACON SINCLAIR presided over the annual meeting of the Foreign Aid Society, which was held last week at 10, St. James's-square, W., by kind invitation of Lord and Lady Kinnaird. The report, read by Rev. A. W. FREEMAN, stated that, in completing its fifty-fourth year of usefulness, the Society had great cause for thankfulness that God has blessed its endeavours. On every hand light is spreading on the Continent, and the reports from the Protestant Churches were never more encouraging. A pasteur writing from France says they are looking for a reformation; millions of Frenchmen have practically severed themselves from Rome, and France awaits a religious crisis. In Belgium the Word of God runs very swifty. Remarkable conversions take place on all sides, not only of Romanists, but of atheists and notoriously evil livers.

In the course of some encouraging remarks, the CHAIRMAN said that there is a very curious theory that the bishops of any country can refuse to be reformed, yet the people must remain under them. Another is that foreigners must not meddle with the religion of other countries. Our own reformation did not follow these lines, for it sprung from other sources than episcopal, and we received invaluable aid from the reformers on the Continent, while for a century afterwards we were in close relationship with the Continental Churches. The Church of France at that time with which they were in communion was Protestant, and continued so until the revocation of the Edict of Nantes, when war was declared against property, morality, and liberty of conscience. At that time we gained by the Huguenot immigration, and are bound to keep up a friendly relation with the Church which is the real inheritor of the true Church of France. This Society is endeavouring to fan the embers of Protestantism in France, Switzerland, and Belgium. It was founded by Richard Burgess and Felix Neff to help the Sociétés Evangéliques, the idea being to assist the native organisations, and not import workers. This work is an expansion of the hereditary sympathy which the Protestants of England should have with the ancient Church that helped them so much in their own struggle.

Lord KINNAIRD said that if we do not evangelise the Continent, the Continent will make atheists or Papists of Englishmen. He urged parents when travelling not simply to show their children the picture galleries and old monuments, but to give them an opportunity of seeing the difference between Evangelical and Romish Christianity working side by side. One of the most important movements growing from this was the College founded in the Vaudois for training Evangelical ministers, and from which some 300 to 400 have issued, who are now preaching the Gospel successfully in Italy.

Miss BURGESS, daughter of the founder of the Society, followed with an earnest address. Pasteur J. Pfender, director of the Société Centrale de France, also spoke.

## FRENCH IN LONDON.

THE thirty-second anniversary of this Mission, in connection with the French Reformed Evangelical Church in Bayswater, took place on Friday afternoon last in the grounds of Grove House, Regent's Park. There was a large gathering, including representatives of almost every country in Europe, and of every evangelical section of the Church of Christ at home and abroad. The Hon. Henry Noel occupied the chair.

The substance of the annual report, given by Rev. J. M. H. Du Pontet de La Harpe, showed that the services in the church are well attended, and the other operations much appreciated. The visiting in houses and hospitals, the distribution of Holy Scriptures and tracts, and the care of the poor, gave satisfactory results.

Addresses highly appreciative of the work, and expressing full sympathy with it, were delivered by the chairman, and also by Sir George Williams, Dr. J. H. Gladstone, and by Revs. J. J. Coxhead, Dr. Newman Hall, and E. A. Stuart.

THERE ARE WAYS in which it would be well for us all to carry our childhood with us, even into old age, if it were possible: in its trustfulness and openheartedness and willingness, not only to love, but to show that we love as well. This last alone would cure many a heartache of to-day.—*Anon.*

## SAILORS IN GRAND CANARY.

REV. WILLIAM ANDERSON, of Edinburgh, writes from the Sailors' Institute, Port Luz, Grand Canary:—

"Being on the retired list of missionaries after fifty years' service in the West Indies and Old Calabar, West Africa, I felt last autumn that it would be prudent, if practicable, to escape the rigours of a Scottish winter in some more genial cline. Under the guidance of a kind Providence I was brought hither, and I have spent four months here very pleasantly, to my great benefit as regards bodily health, and I think I can say to soul health also. I have felt it to be a great enjoyment and privilege during my stay to be able to aid in some small degree the worthy conductor of the Sailors' Institute, Mr. E. W. Searle, in his important work among the seamen and others who come from time to time to this port.

"Port Luz is a busy place, as is amply shown by the official lists of vessels, crews, and passengers which entered the port during 1893. These were as follows:—1719 steamers, 872 sailing vessels, in all, 2591. These were from many nationalities, English, Spanish, French, German, American, Austrian, Belgian, Dutch, and Norwegian. The crews numbered 76,614; the passengers 70,413; in all, 147,127. These figures indicate a large field for Christian effort. Mr. Searle is indefatigable in his efforts to promote the present and eternal welfare of all who enter the port. He is ably supported by his wife in his evangelistic labours. On Sabbath days and week days he is occupied in visiting the shipping, and conversing with and preaching to the men as opportunity offers, and distributing tracts.

"Divine service is held in the Institute each Lord's day afternoon and evening; the services are quite undenominational. Bible readings are held on Thursday afternoons, and a few visitors to the island, chiefly ladies, attend these meetings, and some of them have declared they have been comforted and stimulated thereby. Other meetings are held during the week which are appropriately called 'Pleasant Evenings.' At these, everything is done that can be for the harmless amusement and improvement of those who attend. At the last pleasant evening at which I was present, there was a magic lantern and exhibition of the principal scenes in Bunyan's 'Pilgrim's Progress.' This was followed by an appropriate address by an old minister, who urged his audience to navigate carefully the sea of life, so that they might in due time be safely moored in the haven of eternal rest and joy. The company seemed deeply interested in both the exhibition and the address. Tea and coffee are provided when required, and this cannot but have proved in many instances a blessed protection from the temptations of the drink shops at the port. Many wanderers have been brought to all appearances to their right mind by the kindly and faithful dealings of our excellent friends at the head of the Institute.

"Friends wishing to aid the work may communicate with Colonel Morton, Conference Hall, Mildmay Park, N., or with Mr. E. W. Searle himself at the Institute."

## LIVERPOOL STRANGERS' REST.

AFTER extensive alterations and repairs, a successful reopening of the Strangers' Rest, 24, Park-lane, Liverpool, recently took place. There was a large gathering of the workers and friends of the Rest, and many others who came to join with them in prayer and thanksgiving. Mr. R. Heber Radcliffe presided. Rev. J. Denton Thompson, Mr. F. S. Arnot, and others took part in the meetings. Mr. Heber Radcliffe gave a short account of the work of the Rest from the time it began, eighteen years ago. Rev. Denton Thompson addressed the meeting on the power of the Holy Spirit, its conditions and consequences, taking for his text Acts ii. 8.

The work of the Rest is carried on by a band of voluntary workers, but the need of a Scandinavian who would visit the emigrants in the ships and at the railway stations when they arrive, distributing the Scriptures among them, and inviting them to the Rest, is much felt. At present the funds do permit of engaging anyone to undertake this work. Mr. T. A. Leigh, 19, James-street, Liverpool, is hon. treasurer.

THE GOOD TEMPLARS in Wilts have established a County Cycling Club for Temperance mission purposes.

# Letters to the Editor.

## EVANGELISATION FOR CONVERSION.

Dear Sir,—In your issue of April 12 the attention of your readers is drawn, in a prominent paragraph on "the problem of missions," to "the fact, so often overlooked, that the Church's responsibility is not for the conversion of the world, but for its evangelisation. The distinction," it is added, "is an important one." Further on it is said, "Our work is not the conversion of every individual, but the declaration of the Gospel of God's grace." With your permission I offer a few observations on this view of the Church's work. I do so very respectfully, for I am well aware that they will appear strange to not a few earnest friends of missions. I trust that no prejudice—which is judging before hearing—will prevent their calm consideration.

There may be some dubiety as to what is meant by "responsibility"; but there can be no doubt that it is asserted that the conversion of the world is not to be the work of the Church; that such is not the will of God; and, therefore, that the Church is not answerable for it. Is it so? Let us examine it in the light of Scripture.

The work of a servant is to fulfil the will and to obey the command of the master? What is God's will? What is his command? A knowledge of the will will lead to an intelligent obedience of the command. That knowledge we have in many explicit declarations. Let these suffice. In our Lord's own words, John iii. 17, "God sent his . . . Son . . . that the world through Him might be saved." John xii. 47, "I came . . . to save the world." In the words of his Apostles, 1 John iv. 14, "The Father sent his Son to be the Saviour of the world." 2 Pet. iii. 9, "The Lord is not willing that any should perish, but that all should come to repentance." Titus ii. 11 (R.V.), "The grace of God hath appeared, bringing salvation to all men." 1 Tim. ii. 4-5, "Who [God] willeth that all men should be saved, and come to the knowledge of the truth; for there is one God, one Mediator also, between God and men (Himself) man, Christ Jesus, who gave Himself a ransom for all—the testimony (to be borne) in its own times." In this last passage we have both the end in view—"that all men should be saved"—and the means by which it is to be accomplished: the testimony to be borne of "the Truth—one God; one Mediator—Christ Jesus, a ransom for all."*

The bearing of the testimony is the *command* to the Church. We have it in such express terms as these: Matt. xxviii. 19 (R.V.), "Go ye, therefore, and make disciples of all the nations"; Mark xvi. 15 (R.V.), "Go ye into all the world and preach the Gospel to the whole creation."

If "the salvation of the world" be the end designed by "the testimony to be borne," does it not mean "the conversion of the world"? But the world is composed of individuals, and in the second part of the quotation with which this paper is opened, the negation is applied, not only to the world at large, but to each individual hearer of the Gospel. The home missionary as well as the foreign missionary, the private Christian, in dealing with an individual soul, is to remember that his aim is not to be the conversion of that soul, but "the declaration of the Gospel of God's grace." Can this really be meant? Or is it to hold good only of those dealt with among "the heathen" abroad?

It may be said in reply, as we believe has been said at more than one conference, "God did not intend the Gospel for the regeneration of the world. The work of the present dispensation is the election of individuals to eternal life." In support of this, Acts xv. 14 is constantly quoted, "to take out of the Gentiles (or heathen) a people for his name," with much emphasis on "*out of*"; as if the argument of James turned on selection. The contrary is the truth. It is the *material*, not the selection from it that he emphasises. Out of the Gentiles, ἐθνῶν, God was going to take λαὸν, a people for his name! A most astounding announcement to Jewish Christians. And then he shows that this was only a fulfilment of prophecy, "that the residue of men might seek after the Lord, and all the Gentiles (heathen) upon whom my name is called." Why, this much-quoted passage rightly understood tells against the view it is quoted to support.*

Whether this will be admitted or no, we cannot doubt that in "declaring the Gospel of God's grace," either at home or abroad, those good friends, notwithstanding their professed views, do so, that it may be believed; or, in the words of the great Apostolic Missionary, "for the obedience of faith," and that means conversion.

"Seeing, then, that the will of God is the authoritative and infallible standard of duty to man, it follows that it must be the duty of the Church to seek with heart, and soul, and mind, and strength, not only to evangelise, but to '*disciple*,' to *convert*, and so to SAVE THE WHOLE WORLD."†

We are quite prepared to hear strong objections to the conclusion now arrived at, and regret that the necessary limits prescribed to any paper in your columns compel the postponement of the answers to them for another week. We shall then endeavour to meet the two most frequently advanced; the one that the Gospel is to be preached among all nations, "only for a witness," and the other, which is brought forward in your issue of April 12, that the failure of missions hitherto is a conclusive proof that the conversion of the world is not the Divine purpose.

There is one other which we will notice at once—viz., that such a view is irreconcilable with the premillennial advent of our Lord. That it is not so will, we think, be seen by the following extracts, to which others might be added, from the writings of one well qualified to speak, seeing that he held strongly that view of "the blessed hope—the glorious appearing of our great God and Saviour Jesus Christ." Again we quote Mr. Spurgeon:—

"Despite the gloomy notions of some, we cling to the belief that the Kingdom of Christ will embrace the whole habitable globe, and that all flesh shall see the salvation of God; for this glorious consummation we agonise in prayer." "David was not a believer in the theory that the world will grow worse and worse, and that the dispensation will wind up with general darkness and idolatry. Not so do we expect, but we look for a day when the dwellers in all lands shall learn righteousness, shall trust in the Saviour; shall worship Thee, alone, O God, and 'shall glorify thy Name.' The modern notion has greatly damped the zeal of the Church for missions, and *the sooner it is shown to be unscriptural the better for the cause of God.* It neither consorts with prophecy nor inspires the Church with ardour. Far be it driven."‡

Commending to the calm consideration of the friends of missions these observations, not offered without much thought and prayer, and begging them to suspend any judgment till the second portion is before them.—I am, yours sincerely,

*June* 18. D. McL.

## THE NAME OF JESUS.

Dear Sir,—I have carefully read through Dr. Robert Anderson's book entitled "For His Name's Sake," and am sure it has been issued none too soon. In your note upon the book in your last number, you say you have no objection to sing of the Lord Jesus as "Brother;" but is there any Scriptural authority for the use of such a familiar expression in speaking of or addressing our Lord?

Again, in reference to Phil. ii., does not the emphasis rest upon the fact that "Jesus" is the *name of humiliation?* How then can it possibly be the name referred to as the "*Name which is above every name*," seeing that *that* Name has been given Him not *in* his humiliation but *because* of it; given Him, that is, in his resurrection glory?

I am yours truly,

Algernon C. P. Coote.

24, *Powis-square, W., June* 24.

## THE LORD'S SECOND COMING.

Dear Sir,—Is it not time that the Lord's servants, who minister by word and pen, in the Church and in the world, were proclaiming, with no uncertain sound, the fact that our Lord Jesus Christ is coming; yea, more! that his return is imminent?

That this glorious event will soon take place there can be no doubt. If only we are simple, content to set aside "authorities," and learn, on bended knee, the Holy Ghost's interpretation of the written Word of God, we must be convinced of the fact that the second advent is very near. Surely, there cannot be any doubt that the cry has gone forth, "Behold the Bridegroom!" and to-day it is being re-echoed in every corner of the land. The wise but sleeping virgins have been aroused, and are alive to the fact that He is coming; yet I question if there be that universal momentary expectation for which He must greatly yearn.

I should like to know if at this advanced period of the present dispensation, this truth will be pressed at Keswick, Mildmay, and other centres of true ministry. It is inseparably connected with, and has an important bearing upon, every other truth. It is an incentive to holiness and an impetus to service. I long for the time when The Christian will sound the alarm to its many readers. I am certain a grave responsibility lies upon every servant of Christ who is silent on this subject. If they do not know it, they ought to; if they are uncertain about it, they will have to answer to God for it. God has made it so plain, and if his servants obscure the light, woe betide them! Transcendent thought! our adorable Lord might be here to-night "in a moment, in the twinkling of an eye." Let us mount our watch-tower, and bend our ear for the faintest whisper of his blessed voice, that when the glorious moment comes we may receive Him with unmingled joy.—Yours, very truly, Wm. Bramwell Dick.

92, *Rosemount-buildings, Edinburgh, June* 18.

## THE LATE W. P. LOCKHART.

Dear Sir,—May I ask if, among the recollections of the Revival days which have been lately stirred, any of your readers can remember anything about Mr. W. P. Lockhart's work in Scotland from 1860 onward?

He was one of the many whom God used at that wonderful time, and any reminiscence, however simple, of his part in that glorious period—a period of which he ever spoke with reverent enthusiasm—would be most helpful in the record which is being compiled of his labours.—Yours faithfully,

Mary Lockhart.

34, *Devonshire-road, Liverpool.*

## NORTHAMPTON TEST CASES.

Dear Sir,—We have reason to believe that the appeal of the bookmaker Abrahams to quarter session was prompted by very responsible individuals. It would be difficult to exaggerate the importance of the news of its abandonment which has just reached me. Turf betting enclosures sanctioned by the Jockey Club are now admitted to be common gaming houses.—Very faithfully yours,

John Hawke.

Hon. Sec. Anti-Gambling League.

7, *St. Mildred's-court, Poultry, E.C.*

CHRIST CHURCH.—A meeting was held last week in Christ Church, Westminster Bridge-road, to celebrate the first anniversary of the Endeavour Society in connection with Rev. F. B. Meyer's flourishing congregation. Representatives of kindred branches in other parts of London were present in strong force. Inspiring addresses were given by the Pastor, Rev. W. Knight Chaplin, Mrs. Pearsall Smith, and Mr. H. L. Fulkerson sang sacred solos. The secretary read an encouraging report.

PEOPLE'S BETHEL MISSION, BRISTOL.—For the past fourteen years a good work has been carried on in one of the most needy parts of Bristol. The district in which the Mission is placed is densely populated. During the past few years, owing to street improvements, the tenants have been driven into the Bethel Mission district, and the work has grown considerably. During the past winter 4000 free meals were distributed, principally to children, whilst a large number of sick and poor have been visited and relieved. In order to further extend this work, two houses adjoining the Mission were secured; but the pastor (Rev. J. Elliot) could not commence operations owing to the premises being mortgaged, and the Mission not being able to do without the rents accruing. The sum of £580 is required to pay off the mortgage, and another £150 to make the necessary alterations, and fit up the premises. The work carried on is very extensive. A large number of services and classes for religious instruction are held on Sundays, whilst open-air services are conducted. A Band of Hope, girls' sewing class, savings bank, and medical mission are amongst the many agencies connected with the chapel.

* This last passage, we are quite aware, is not to be read in the sense of a divine decree that all men should be saved. "There will be a dreadful hell as well as a glorious heaven, and there is no decree to the contrary. The word 'wish' gives as much force to the original as it really requires, and the passage should run thus:—'Whose wish it is that all men should be saved, and come to the knowledge of the truth.'" So said the eminent servant of God, whom the whole Church yet deplores, who tenaciously held, if any man did, the sovereignty of God in the salvation of sinners, C. H. Spurgeon. Thus read, it is almost synonymous with the passage quoted from Peter, "The Lord is willing that all men should come to repentance."

* If it be objected that the preposition "out of" ἐκ, necessarily involves selection, we cannot admit it. Take only one example exactly parallel, where that meaning is evidently not intended (Matt. iii. 9), ἐκ τῶν λίθων τουτων, rightly translated in both A.V. and R.V., "of these stones"; "children—of these stones!" "the Lord's people—of the Gentiles!"

† *Deus Vult*, or *the Will of God for the Conversion of the World*, by Rev. C. F. Childe, M.A. (*Seeley & Co.*, p. 16), a pamphlet of thirty-two pages, well worthy of a careful perusal, to which the writer of this paper, without pledging himself perhaps to every statement it contains, expresses his obligations.

‡ Italics the present writer's. He is unwilling to allow these extracts to go to press without gladly acknowledging that many who held the views deprecated by Mr. Spurgeon are among the most zealous supporters of missions. This will be noticed in the second portion of this paper.

## MISS MEREDITH BROWN'S WORK.

BY permission of the Duke of Argyll, the annual meeting of the Shaftesbury Institute Mission was held on Wednesday week in the grounds of Argyll Lodge, Campden Hill, under a large marquee erected for the purpose.

The Marquis of LORNE, who presided, introduced the proceedings with a few hearty words on the value of the work Miss Meredith Brown is doing. Rev. O. P. WARDELL YERBURGH, as rector of the parish in which the Institute stands, testified to the actual results, and to the remarkable influence exerted amongst the roughest and most reckless class. Dr. SCHOFIELD addressed himself to the questions: Why such a mass of sin, sorrow, and suffering should be permitted to exist in the West-end? and why workers like Miss Meredith Brown should find it hard to secure the needful support to carry on the work? Gen. Sir JOHN FIELD followed, commending service among the poor. Dr. PENTECOST also urged in eloquent terms the strong claims which such a work must have on the Church at large. Madame Riechelmann sang beautifully:—

There are lonely hearts to cherish,
While the days are going by,
There are weary souls that perish,
While the days are going by.

Miss MEREDITH BROWN gave an animated "spoken report" on life and work in West London slums. Poverty and wretchedness may be found in the West-end as well as in the East-end, and, indeed, the state of things in some streets around Lisson Grove can scarce be paralleled in Whitechapel. "What strikes the stranger most when visiting the neighbourhood for the first time is the swarms of children flying about, knocking against, or tripping up, passers-by, and causing the greatest discomfort. Reared from infancy amid scenes of swearing, fighting, and the use of indescribably horrid language; taught to do evil, and to break the laws of God and man, is it any wonder that they grow up wild and unruly? It is to influence the young lives for Christ, as well as to help the mothers, that we opened our Infants' Slum Nursery, and the Junior Classes for girls from eight to fourteen years of age. 'I was only ten years old,' said one of our girls, 'when my ole gal 'ad me in the public-house. Drink was given me, and I knew nothin' more till I found myself at 'ome next mornin'. I 'ad no bringins up as I knows of; you was brought up gentle; we was dragged up by a rope. Rows, fights, swearin': it was our life. I never se'ed nothink else.' Unquestionably, the chief cause of the poverty and crime is drink."

Some account followed of the factory girls of Marylebone, and of the work done under great difficulties among them. The Women's Night Shelter has been the means of restoring to many a mother her lost and erring child; it has given a helping hand to the friendless, lonely stranger; it has provided shelter for thousands who, except for its open doors, would have passed the night in Hyde Park, or under some archway. The Women's Labour Home is also doing most valuable work. Special attention was called to the Slum Day Nursery, the Girls' Training Home, and various classes and meetings. The work among men by means of the Labour Home and Night Shelter was also described. All who wish to know something of this work should visit the Institutes, Lisson-grove, N.W., or the Girls' Training Home, 20, Clarendon Gardens, Maida Vale, and see what is going on.

## MR. HENRY VARLEY IN COVENTRY.

THE united mission in Coventry, noticed in our last, was brought to a conclusion on Thursday. It has been the means of bringing much blessing to the city. Immense audiences have been attracted, and the Gospel has been proclaimed with great clearness and impressiveness. The closing days were marked by much power, and on several evenings as many as fifty confessed Christ. The afternoon Bible Readings also proved most useful; many believers were much strengthened and taught, and many learned to study and prize the Bible more than ever before. A special characteristic of the addresses was the appeal to the heart through the intellect; difficulties were met, doubts were reasoned out, the unreasonableness and sin of unbelief were clearly shown, and the whole position of the sceptic undermined. Great regret was expressed at the departure of Mr. Varley for Plymouth, but it is hoped that the work will still go on, and many sheaves be gathered in during the near future.

## FEMALE SERVANTS' HOME SOCIETY.

THE annual meeting of this Society was held on Monday week, at Morley Halls, Regent-street, W., Mr. T. A. Denny presiding. Some 200 servants who have passed through the homes, and are now in service, met together at tea in the large hall previous to the meeting.

From a statement made by Mr. C. S. Thorpe (the secretary) it appeared that the year had witnessed favourable progress, and that in each of the three homes conversions had resulted from the kind and Christian influence brought to bear. The number of those who had passed through the homes during the year was 951, making a grand total for the fifty-eight years of 50,699. He gave an instance of the great value the Society was to young women who came to London and were friendless. With regard to the rewards, he said the largest number were claimed since 1885, there being forty-nine Bibles for keeping the same situation for one year. Three testimonials and volumes of "Those Holy Fields" were awarded to those who had been in one situation five years, and three silver medals for staying nine years in one place. The total rewards since 1857 were 1556 Bibles, 254 testimonials, eighty-two silver, and twenty-five gold medals.

The chairman said that many people complained that it was hard to get good servants, but was there no cause of complaint that it was hard to get a good mistress? Good mistresses made good servants, and he urged those before him never to think that service was degrading, for the Lord Jesus Himself came to serve. He warned them against being tempted to leave a good place for higher wages; there was something better than high wages.

Lady Hope then gave some practical counsel, and distributed the prizes and silver medals. Rev. Percival Smith and others also addressed the meeting.

## SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE first anniversary of the opening of this Society's new institute for the port of London was held at the headquarters, St. George's-street, London Docks, on Wednesday last week. Mr. W. H. Seagram presided, and spoke words of encouragement respecting the work. Rev. G. J. Hill said, that from the opening day blessing had attended the work. During the year 996 services in German, Scandinavian, and English (chiefly the latter) had been held, with, at the lowest estimate, 40,000 attendances. Sunday-school, Band of Hope, Christian Harbour Lights meetings, and other temperance work had been carried on; 200 open-air meetings, in front of the Sailors' Home and in Leman-street, had been held; the reading-room and library was attended by upwards of 15,000 sailors; 1000 letters had been written there, and many for those who were unable to write. Several hundreds had signed the pledge, and many conversions had taken place. He concluded by citing numerous instances of men who, visiting the Bethel, had been induced to lead sober lives, and were now a credit to themselves and respected by the crews to which they belonged. Herr Grasdorff, Mr. W. A. Beckett, Mr. Taylor, Mrs. Hill, Rev. H. D. Wilson, Mr. H. W. Maynard, Mr. Freese, and Mrs. Maynard also spoke.

## TENT MISSION AT HARLEY HOUSE.

ON Monday evening, June 18, the three weeks' Tent Mission concluded with a most successful missionary gathering, when Mr. McCracken made an eloquent and rousing appeal on behalf of the nations lying in darkness. The tent was densely packed, and the impression created by the speaker's pourtrayal of heathen needs was evidenced by the fact that at the close sixty-five persons sent in their names for collecting-boxes for the "Regions Beyond Helpers' Union."

Mr. McCracken has accepted an invitation to hold a fortnight's Tent Mission in Old Ford, which will begin on Sunday afternoon, July 1.

## "NORTHFIELD ECHOES."

THIS is the title of a new serial to be published monthly from Mr. Moody's home during the summer months, with special reports of the various conferences held in June, July, and August. The first issue, which has reached us, contains a number of interesting contributions, chiefly relating to Northfield, fully and finely illustrated. There are also addresses by Mr. Moody, Mr. L. D. Wishard, the late Dr. Andrew Bonar, and Mr. J. R. Mott.

We shall be happy to execute orders from British readers for the four copies, June to September, at 4s. the set, or single copies, 1s.

## FIRST FRUITS IN THE GARENGANZE.

THE following extracts from a private letter will interest many:—"We are continually encouraged in the Lord, and signally so just of late. Through the goodness of God I am able to tell of the conversion of a fine young lad, who has been 'Elwin's boy' for the past eight or nine months. He confessed Christ after the reading which we had with them every evening. He is still going on well. Last month a young woman, Nang-amba, called me after the evening meeting, and told me she was very unhappy on account of her sins. She confessed herself a sinner, but now trusting Jesus for salvation. These are the first two it has been my joy to point personally to the Saviour. The seed has been long and faithfully sown by others in Kwanjulula.

"There are others about whose salvation we feel confident. A boy named Salwimbo gives us good hope. We long to see him saved. He is a good boy, and we would not like to say he is not converted; but there is always danger in forcing a confession. The above two came forward of their own free will, which, in Africa at least, is the more satisfactory way. At Dehilonda, Mr. Swan has had three or four lads confess Christ." "FRED. T. LANE."

"*Chishuje, Bihe.*"

A later letter announces that Mr. Lane is very ill with fever; but, inasmuch as no telegram has come to hand announcing a serious issue, it is fully expected that he has recovered.

## IKWEZI LAMACI MISSION.

IN a recent letter from this centre of Gospel light and Christian civilisation in Natal, South Africa, Mrs. Aitchison reports very interesting progress. Brick houses are a sure sign of native energy well developed, but only in exceptional cases can time be devoted to the making of bricks by hand. So in her last letter Mrs. Aitchison expressed a hope that friends of the Mission would provide a brick-making machine, saying, "It would be a powerful civiliser, creating a wish among the natives for proper dwellings, and these would go far to do away with objectionable customs."

Mrs. Faulkner Bird (48, Cowper-street, Leeds), one of Mrs. Aitchison's correspondents, writes to us: "I have ascertained that a brick-making machine, capable of turning out 8000 bricks a day, can be had for £34, packed and delivered in London for shipment. I shall be most thankful to acknowledge contributions towards this, and if £29 be given by the end of September, I will (D.V.) give the remainder."

In a recent letter, Mr. Aitchison, after speaking of the profit and stimulus derived from a perusal of THE CHRISTIAN, says: "I should like to tell you how we try to use THE CHRISTIAN ALMANAC. We place it in the school-room, and all the natives who can read English are encouraged in the morning to look at the text for the day, and afterwards to talk it over among themselves. In the evening, all who join us at family worship repeat the text with us. Slight though this incident may be, I feel sure that those who compile the Almanac will like to hear of its use in promoting a knowledge of God's Word among the heathen."

REQUESTS FOR PRAYER.—For special mission conducted by Messrs. Dykes and Bourne at Joseph-street Chapel, Woolwich, July 1 to 13.—For blessing on Mr. J. J. Browne's fourteenth annual visit to Burslem Wakes.—For great blessing on Mr. McCracken's Tent Mission at Old Ford.—For a week's mission, to be conducted by Mr. W. R. Lane, July 2 to 7, at the Chatsworth-road Tabernacle, Clapton Park, N.E. PRAISE.—For much blessing received at Mr. McCracken's meetings at Harley House.

ANTI-VIVISECTION.—The official return under the Vivisection Act states that during last year 4046 experiments were performed upon living animals, 2183 of them without anæsthetics. On Wednesday last the annual meeting of the Victoria-street and International Society for the Protection of Animals from Vivisection was held at St. James's Hall. Bishop Barry presided, and expressed his belief that great progress had been made in bringing the question to the minds and consciences of Englishmen. The advocates of the practice made emphatic general statements, but did not give details. The great contention of the opponents of vivisection was that animals had rights, given to them by the same Almighty hand which had made man; and it was curious to observe that the school which maintained that animal life and human life were the same, held that animals had no rights. He defined cruelty to be the infliction of pain upon the helpless, not for their benefit, but for our own. Resolutions were passed, reaffirming abhorrence of vivisection on moral, humane, and scientific grounds.

## Y.M.C.A. NOTES.

### THE BAYSWATER SUMMER MEETING.

It has been the custom for some years to hold, in connection with the Association, a drawing-room meeting in the summer. This year the friends were asked to meet at the rooms in Queen's-road, W., and the gathering was held on Thursday last. Dr. Parker Young, who presided, explained the object of the meeting, to arouse interest, and to lay the needs of young men on the hearts of the Lord's people. Mr. Walter Wild, secretary, read letters of apology, and gave a few facts as to the work. Rev. E. Grose Hodge, in the course of a useful address, mentioned that he had been at the meeting held nine years ago in the late Mrs. J. D. Allcroft's drawing-room when this association was founded. Dr. Schofield, who followed, gave an outline of the work carried on, referring especially to the evangelistic meetings, and five open-air services held weekly. Mr. C. Russell Hurditch closed with a vigorous and sympathetic address. Mr. C. M. Baker also took part. Afterwards the friends inspected the rooms.

### BRIEF NOTES.

The second anniversary of the Association of Dubuque, Ia., was celebrated in all the Evangelical churches in the city.

Mr. Edward Marsden, an Alaskan Indian, has been addressing meetings under the auspices of the Cincinnati Association. He is a very interesting speaker.

Dr. L. W. Munhall and Chess Birch are conducting a very successful revival of evangelistic meetings at Carthage, Mo. Much is expected for the Association as a result of these meetings.

The work at Coatesville, Pa., is reported to be in first-class condition. The average attendance at the men's meetings is 160. The junior department has lately been organised, and has stimulated much interest among the boys.

The Association at Galt, Ont., has been greatly helped through a series of union evangelistic meetings held in the town by Major Hilton and Mr. Grant C. Yullar, a large proportion of the converts being young men. Noonday meetings were conducted at some of the foundries, and a strong interest was thus aroused.

Few only of the delegates to the Jubilee Conference, those who, coming from a great distance, desire to visit the principal centres of interest in this country and on the Continent, remain now away from their homes; and from all parts come congratulations upon the success of the gatherings, and expressions of the hope that they will result in rich blessing upon the Associations everywhere, and in a wide extension of the work.

The French National Council of the Y.M.C.A. desires to supplement the efforts of the various home missions and of the churches. This can be effectively done by helping the churches to enrol their young men as evangelists, charged with the mission of winning young men to Christ. It is impossible to estimate the future of the Gospel in France were we able to make each of our 120 branches of the Y.M.C.A. bands of voluntary workers. To do so, it is necessary, first, that our agent should not be impeded for the want of funds; second, that we should help the six district councils of our work to have a travelling secretary; third, that we should help with wise discretion, for a short period, the rising associations.

## THE Y.W.C.A.

A new branch has been formed, under hopeful auspices, at Queenborough.

An institute at 17, West Hill-terrace, Wandsworth, that is doing a good work under Miss Rainsford and Miss Seaman, is about to be joined on to the Y.W.C.A.

The Bromley Association have a Home of Rest, intended for poor women and girls, whose poor homes and long hours of work make such an opportunity of change and rest a great boon.

At the annual meeting of the Ipswich Association, it was reported that the Felixstowe Holiday Home had to refuse ninety applications during the year. Miss Garratt read the report of the Suffolk Branch, which showed 958 members, an increase of 150 for the year.

The Y.W.C.A. Institute, 8, Rutland-square, Dublin, has been moved to more commodious premises, at No. 26 in the same square. The work has spread since this Institute was opened eight years ago. It was the first house taken by the Y.W.C.A. in Dublin; now there are five houses belonging to the Association in different parts of the city, all doing well, and filled. It is hoped that the friends of the Association will soon send in what is required for the expense of moving, a little papering and painting, and some new carpets, beds, etc.

A meeting of secretaries and superintendents of London institutes was held at the Morley Halls, 316, Regent-street, on Thursday last, to consider proposals for evening educational classes in the coming autumn. The Hon. E. Kinnaird explained that the London County Council will continue their offer to teachers, and it was hoped that other institutes would arrange for classes in dressmaking, cookery, hygiene, etc. Various suggestions were made by those present. Mr. S. Millar then introduced the subject of the proposed "Y.W.C.A. Own Choir." Answering the question whether there is a place for such a choir, Mr. Millar showed its possible usefulness to individual members at annual Y.W.C.A. meetings, garden parties, and in missions. The usual tea and monthly conference followed.

## IRISH NOTES.

A conference has been held in Cork under the auspices of the Daily Prayer Union. The last meeting was deeply solemn; many pleaded that they might realise the fulness of the Holy Spirit.

The rapid growth of Presbyterianism in Belfast is apparent from the fact that while in 1841 there were only twelve Presbyterian churches in the city, now there are thirty-seven, and the Extension Committee have the erection of ten others in prospect.

The Methodist Conference has been in session in Dublin during the past eight or ten days, under the presidency of Rev. Henry J. Pope, of Manchester, who was accompanied from England by Revs. Dr. Rigg, F. W. Macdonald, Silvester Whitehead, and Mr. H. B. Harrison. The various reports presented to the Conference with regard to the Lord's work were most cheering. In many places the Roman Catholics, and even their priests, whom Mr. J. Townsend French stated that he loved, were beginning to show a disposition to listen to the preaching of the Gospel in a way they never did before. The spirit of inquiry is abroad amongst them, and it is impossible to foretell to what extent it will grow. The spirit of the Conference was most earnest and hopeful.

## SCOTTISH NOTES.

Rev. Henry Montgomery, of Belfast, is to receive a hearty call from the congregation at Trinity Free Church, Glasgow.

Rev. Alex. Lee, of Nairn, has been released from his charge, that he may act as travelling secretary for the Sustentation Fund of the Free Church, and also as the agent of the committee for the Highlands and Islands. He is a man of warm Evangelical sympathies and aggressive zeal.

Rev. Dr. Whyte's young and gifted assistant in Free St. George's, Edinburgh, who has won golden opinions from all classes in the congregation for his pastoral zeal and able preaching, has been called to First Free Church, Thurso, as colleague and successor to the venerable Dr. Ross Taylor.

A series of meetings on the spiritual life were held last week at the Bridge of Allan. Several well-known speakers were there, and the attendances in the tent and museum were large. Christians from many parts of Scotland acknowledge that they have been refreshed and quickened by the addresses.

A return has been submitted by the Chief Constable to the Glasgow Town Council showing the number of shops and other places of business open in the city and doing business at any time on Sunday, June 3. The total this year was 2596, compared with 2547, 2630, 2421 and 2428 for the four previous years.

Mr. Josiah Spiers, of the Children's Special Service Mission, finished a week ago a most successful ten days' mission for children in the village of Camelon, Falkirk. Night after night large numbers remained to be spoken with at the second meeting. About 150 gave their names to the workers. On Friday evening last upwards of 100 of these met to be formed into a Christian Endeavour Society, and to be carried on by Rev. John Muirhead, the Free Church minister in the village. This is an exceedingly interesting outcome of the Mission.

In a recent letter Mr. Wm. Quarrier, of the Orphan Homes, says: "It has been our privilege during the past fortnight to help quite a large number of needy children, and the vacant places left by those gone are being speedily filled up. We shall require three more houses to enable us to take in two new children each day of the year, and we think with this the needs of our country will be met. The estimates in for the building of the consumptive homes show that it will take £4000 instead of £3000 to build an hospital to hold twenty patients, and £6000 one to hold thirty. We are waiting the decision of the friends who promised the £3000 to build one of the homes as to whether it is to be a home to hold thirty or twenty."

## OBITUARY.

### M. A. MABILLE.

The French Mission at Lessouto, South Africa has sustained a great loss by the death of M. Mabille, whose work at Moriah, in company with the late M. Eugene Casalis, Rev. R. H. Dyke, and others, has often been described in our columns.

### MR. MUMFORD, CLAVERING.

The church at Clavering, Essex, has suffered an irreparable loss in the removal by death of Mr. Mumford, its senior deacon and treasurer. He had been a member of the church over sixty-eight years, and deacon for fifty-six years, in which office he served with a constancy and devotedness that never waned. His presence and generous support will be greatly missed, while on account of his high character and extended and faithful service he will long be held in grateful remembrance. His loss will be the more severely felt, because the church, in common with so many more in the country districts, has suffered greatly by agricultural depression.

### MDME. LA COMTESSE A. DE GASPARIN.

French Evangelical Protestantism has lost one of its most spiritual exponents by the death of Mdme. la Comtesse Agénor de Gasparin. Of Swiss origin, she filled a worthy place in French society during the lifetime of her distinguished husband. Since his death, over twenty years ago, she has lived in retirement at Geneva, now and then delighting a large circle of readers with her poetical and prose writings. If her imaginative productions have enjoyed a widespread popularity, her religious books, so sincere and refined in substance and form, have been no less welcome to spiritually-minded Christians. Some of these, including "The Near and Heavenly Horizons," have been translated into English. We hope shortly to give a further account of the beautiful life and varied work of the Countess, whose loss is universally lamented in Protestant circles in France and Switzerland.

### REV. E. D. WICKHAM.

The death is announced of Rev. Edmund Dawe Wickham, at the advanced age of eighty-four. Coming of a Somerset family, he was educated at Winchester College, at the same time as Lord Selborne, Lord Sherbrooke, Anthony Trollope, and many others who were distinguished in after-life. He was third in seniority at the gathering of Old Wykehamists assembled at Winchester last year to commemorate the quincentenary of the college founded by his ancestor, William of Wykeham. From Winchester he went to Balliol College, Oxford, where he was contemporary with Archbishop Tait. Holding Evangelical principles, his first ministerial charge was at Godstone, Surrey, and for the last forty-three years of his life he was vicar of the parish of Holmwood, Surrey, only resigning the living on account of old age in January last.

### MISS DANIELL, THE SOLDIERS' FRIEND.

Many are aware of Miss Daniell's illness, and, therefore, will not be surprised to hear that it has pleased the Lord to take her home. She went most peacefully yesterday (Sunday) afternoon, and during a short interval of consciousness a few hours before, we had the happiness of hearing, and also seeing in her smiles of peace, the testimony to her rest and joy in the Lord whom she has so devotedly served.

I am sure much prayer will be made that this great bereavement may be a time of blessing throughout her work, and that her death may speak to the thousands in the Army who know her name.

The funeral will take place, D.V., on Friday, at five o'clock, in the Military Cemetery. Mr. Webb-Peploe will be with us to commit her to her last resting-place, where her mother was laid three-and-twenty years ago.

Kate Hanson.

*Mission Hall and Soldiers' Home, Aldershot,*
*June 25, 1894.*

DUBLIN FREE BREAKFASTS.—The report for last year says that 24,500 breakfasts, consisting of half-a-pound of buttered bread and at least a pint of tea, were given on Sunday mornings to the poor who visited the Christian Union Buildings. "Many of those who avail themselves of the charity come Sunday after Sunday, but there is a large number who only occasionally are in need of a breakfast. To present the Good News simply and clearly is our chief aim and object. To this end a devoted band of workers and teachers attend week after week, winter and summer, all the year round. Sweet Gospel songs are sung by an efficient choir, and a Gospel address is delivered by chosen speakers." During the winter months penny dinners to the number of 25,182 were sold to the poor. Treats were given at times to young and old; and when hearts were softened by kindness the Gospel of God's grace was preached. The work is carried on by a committee, the secretary of which is Mr. R. Cotter, Christian Union Buildings, Lower Abbey street, Dublin.

# The Christian.

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## Notes and Comments.

Correspondents of the late Sir S. A. Blackwood, who will kindly allow the use of his letters or papers in a biography, are requested to forward them without delay to his widow, care of Mr. L. Heather, 190, Ebury-street, London, S.W. All letters, &c., should be accompanied by the name and address of the lender, to whom they shall be carefully returned.

From whatever cause, the attendance at Mildmay last week seemed slightly less than usual. The numerous conventions might well account for a much larger deficiency, if it actually occurred. The speakers whose voices are familiar at Keswick were in the ascendant, and some feared lest Mildmay should lose its distinctive character. But their addresses were in general accord with the Mildmay platform, and that of our old friend Rev. Marcus Rainsford was like a flagon of old wine of the Kingdom, a refreshing breeze from Hermon, and streams from Lebanon; it recalled memories of Barnet, Willow Park, and the earlier days of Mildmay. We regret that print must fail to convey the unction and the savour of this and some other utterances.

After-meetings for practical dealing with hindrances to Christian experience and work, on the second and third evenings, were a new and useful feature. Mr. Meyer (who is peculiarly at home in such meetings), Mr. Webb-Peploe, Mr. Hopkins, Mr. Hubert Brooke, and Mr. Macgregor took part in conducting them.

In our last we called attention to the imprisonment of Mr. Dyer and Man Sukh Lal, for protesting against and exposing the evils of the opium dens in Bombay. We then spoke of their being "sent to prison, in default of paying the fine imposed." The semi-official organ, *The Times of India* (Bombay, June 14), now to hand, shows that the sentence is more severe than at first supposed. The following is from the report of the trial:—

*The Magistrate:* I fine the accused, Man Sukh Lal, the sum of Rs.250, and order that out of that fine Rs.200 be paid to the complainant as compensation.

*The Accused:* What is the alternative sentence?

*The Magistrate:* There is no alternative sentence; but if you do not pay the fine, you will be liable to imprisonment for contempt of the Court's order, but I may point out that the fact of such imprisonment does not relieve you of the payment.

On this Mr. Maurice Gregory remarks: "It is probable that Alfred Dyer's sentence is on the same lines. Under this tyrannous decision the magistrate will be able to keep on sending these men to prison for the rest of their natural life, if they continue to refuse payment of the fine. That they will not pay the fine, we are certain. The old anti-slavery workers would just as soon have paid a fine into the pocket of Legree as our friends in India will pay a fine into the pockets of a notorious furnisher of opium-dens."

The Evangelical Alliance is likely to secure and maintain a closer contact with Christian people by means of the *Quarterly Record* which it has started. The excellent monthly paper, *Evangelical Christendom*, is sent free to subscribers of a guinea per annum, and also has an independent circulation. The new quarterly paper, which will present an epitome of the contents of the parent magazine, will be supplied to all subscribers. We trust that the new venture will not only bring friends at home and abroad into more intimate touch with the operations of the Alliance, but do something to secure fresh adherents to its platform of Christian union in work for Christ.

In the July issue of his paper, *The Catholic (Office:* 18, *Bachelor's-walk, Dublin)*, Father Connellan publishes a translation of a Confession, attributed to St. Patrick, lately found in a ninth-century manuscript in the Bibliothèque Nationale, Paris. There is much that is very beautiful in the document: not a word, however, about confession to a priest, prayer to the Virgin Mary, or the invocation of saints. A very thorough introspection is combined with much glorying in God and confidence in his love. The long catalogue of sins includes the following:—

I have sinned through slothful vanity and lethargy of mind.

I have sinned through feigned humility and falling away from loving God.

I have sinned through pretending to be what I am not, and through ministering to my own comforts.

After thus rebuking an impoverished and complacent service of God, St. Patrick shows his trust in the Gospel in its simplicity by exclaiming:—

If now thy vengeance upon me shall be as great as my own sins multiplied upon me, how shall I bear up against thy judgment? But I have Thee for my High Priest, to whom I confess all my sins, and to Thee alone, my God, do I confess my sins, for to Thee alone have I sinned, and before thy face have I done evil.

Those who work among Roman Catholics will do well to note this, and other contents of Mr. Connellan's excellent monthly.

*The Thinker* gives, in its review of "Current Dutch Thought," a notice of what Dr. J. A. Cramer has been writing on "Luther's Influence upon Social Life." He is of opinion that, in the struggle of our age to maintain the right of personality, we once more see the self-same principle at work as in the ecclesiastical Reformation. In the right of personality is summed up the whole social movement of our day. The movement may be variously characterised, but the idea at the root of the whole matter starts from this thought of personality. Luther brought the right of personality to the front in its full significance by asserting the personal need of peace with God. He never sought to pose as a Church Reformer; he sought peace for his heart.

Dr. Cramer, of course, admits that Luther's appearance has been fruitful of consequences for social life. When the quickened and sanctified sense of personality came into active operation, a new life awoke, which conspicuously exhibits itself in the advancement of science, trade, and industry in Protestant countries. To-day, even in Romish countries, the individual man attains more and more to his rights. Yet on all hands "the basis of religious faith is being departed from, and an army is being organised, which, led by skilful leaders, and blinded by passion, in the name of freedom strives against that which alone can make man free—faith in Christ, the Son of God." We doubt whether Dr. Cramer attaches adequate importance to Luther's positive teaching on the social side of Christianity; all the same, we are heartily at one with him in maintaining that in the soul's personal relation to God, in personal faith and obedience, is the root of personal renewal of nature and the pledge of national progress.

In these days of competition, when there is such serious danger of men making shipwreck of faith and of a good conscience, it is refreshing to read these calm words:—

I had several offers of business that appeared profitable, but I did not see my way clearly to accept of them, believing they would be attended with more outward care and cumber than was required of me to engage in. I saw that an humble man, with the blessing of the Lord, might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth the desire of wealth increased. There was a care on my mind so to pass my time, that nothing might hinder me from the most steady attention to the voice of the true Shepherd.

This young man of twenty-six grew in grace and in influence to the end of life. Always poor, he nevertheless made many rich; and being dead, he yet speaketh. A similar resolve to keep free from "outward care and cumber" would preserve many a life from the worldly blight which threatens them.

Mr. Pugh, an energetic minister at Cardiff, has a method of overtaking the growing population of that large town which deserves special mention. He erects a tent or a wooden hall in the first place, in which to gather a congregation. As soon as he has got fifty members he organises them, and leaves them to work in their own way. In four years sixteen such places have been erected. The plan has two or three aspects worthy of attention. (1) The cheapness of the building, which saves the weary delay in collecting large sums of money for a costly building; (2) the speed with which the work is done, it bearing some proportion to the speed of growth in the population; (3) the faith in God, which leaves the young congregation to make its own way. We sincerely trust that there is a fruitful seed here, which will bear a great harvest amidst our crowded town populations.

The Paris correspondent of *Evangelical Christendom* communicates some striking facts as evidence of the waning power of popular infidelity and of the growth of a better state of feeling towards the Gospel. Atheist lecturers, who had counted on a grand success in their hall at Montmartre, waited on their platform in vain for hearers. They had hoped to prepare numerous youths to deny the existence of a God, in view of certain *fêtes*, but no one came. A second attempt had a similar result. The director of the Mission Intérieure, after giving in a hired theatre a number of lectures on such subjects as "Have you seen God?" had no one to embrace the opportunity of replying to him. A Marseilles professor pronounced the lectures "clear, simple, sound, and powerful." He was filled with admiration for the courage that dared to sound in the people's ears the well-nigh obsolete words—immortality, right-

ccousness, order, authority. He thinks it is rarely met with "in these cruel present times." True description of the age in his country, where men are mentally pilloried and socially martyred for the sake of Jesus.

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Sir M. Monier-Williams says, in his book on Hinduism (London, S.P.C.K.), that Hinduism is not a feeble system which must necessarily melt before the missionary, but one which calls for the highest powers to combat its errors. It is no use representing our adversaries as weaker than they are. While much ground has been won for Christ, he thinks that a large accession of well-trained men, thoroughly conversant with the systems against which they have to contend, and prepared to live as well as preach the simple story of the Gospel, is urgently needed. And far more. Nothing less, he adds,

is demanded of us Englishmen, to whose charge the Almighty has committed the souls and bodies of two hundred and ninety millions of his creatures, than that every man amongst us, whether clerical or lay, should strive to be a missionary, according to the standard set us by the first great missionary, Christ Himself. Let no lower standard of our duty satisfy us.

These are glorious words. May God increase the number of Christian Englishmen who shall go abroad to trade, not that they may make a fortune, but that they may live and preach Christ.

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There is, we are glad to believe, great sensitiveness of feeling in America as to the opinions of England touching American institutions and life. Our kinsmen care for our love and respect. We ought to care for theirs; we do; and, therefore, it has grieved us that the *Nation* had just cause for writing in the following strain:—

The impossibility of imagining Mr. Gladstone in Lord Rosebery's place on Wednesday of last week is the best measure of the essential difference between the two men, and of their comparative fitness to lead the reforming party in English politics. Mr. Gladstone has had many popular ovations, but he never went out in the face of a Derby throng, to lead back his winning horse and be madly cheered by thousands of men in whom the coarser passions were running riot.

We sincerely hope that there may not be cause for such observations any more.

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Mr. Godkin, when writing in the *Annals of the American Academy*, on the problems of municipal government, states it as his opinion that "nothing can take the place of character in city government—no laws, or checks, or charters; that, in fact, the main difficulty in getting good municipal government is the difficulty of getting good men to take the offices. The main trouble in New York is that the official class is a low class, without either social, business, or pecuniary responsibility. The office-holders, too, are nearly all banded together, to make the meddling of the better class with the city affairs difficult, or tiresome, or unprofitable." We remember seeing a letter from Dr. Cuyler in this time of distress, saying that the article most wanted in the American market was confidence. Here, in the social life of to-day, we have illustrations as plain as the sun, that honesty is worth more than millions of money.

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It is now one hundred and forty-eight years since that devout and obedient servant of Jesus Christ, John Woolman, of New Jersey, wrote this weighty sentence, the truth of which is being verified in manifold ways every day:—

I saw in these southern provinces so many vices and corruptions, increased by this trade and this way of life [slavery], that it appeared to me as a dark gloominess hanging over the land, and though now many willingly run into it, yet in future the consequence will be grievous to posterity.

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That gloominess has not yet lifted and cleared away. The bitter fruits of slavery are still seen in race-hatred, in violence, and in national unrest. Surely this should be a warning to England, with her sins of opium-trading, her intemperance, her legislation of vice, her racing, and her commercial gambling. God will inquire concerning all these things. That *many* should "willingly run" into them may seem to take away from their guilt, but the opposite is the truth.

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When our Lord opened his mouth and preached the Sermon on the Mount, He began by dealing with the inner life of the soul. All the beatitudes are pronounced on graces which are visible to the eye of God, rather than to the eye of man. The true blessedness is within, not in circumstances; it is spiritual, not carnal; it is in dispositions, not in gold. The "practical" teaching of the Sermon on the Mount agrees exactly with the doctrinal teaching of our Lord when He insists on the necessity for the second birth. How can anyone possess such an inner life and blessedness as Jesus commends unless he has been born again? Meekness, mercifulness, peaceableness, endurance of persecution, hungering after righteousness—these spring not from the soil of unregenerate humanity, but from the power of the Holy Spirit. When Jesus was repeating, "Blessed, blessed, blessed," over and over again, many a one must have said, "As I am, that blessedness never can be mine." Out of the sense of need arises the cry for help. The sermon which searches the heart prepares the way for filling the heart.

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That God is the Burden-bearer of his people is expressed in many a passage of Scripture, and to the common number the R.V. has added one more—Psalm lxviii. 19, "Blessed be the Lord, *who daily beareth our burden.*" And this is not inconsistent with the old rendering, "who daily loadeth us with benefits." For no greater benefit can be laid upon us than to take a burden off from us. But how different the sensations!

## The School of Suffering.

God is able to make all grace abound toward you.—2 Cor. ix. 8.

When we are passing through the School of Suffering in the companionship of Jesus, who was Himself the "Man of sorrows," we are breathing a more rarefied atmosphere than falls to the lot of common folk. We ought to come out of the furnace of affliction with conscience more highly sensitised, will more subdued, patience more perfected, the dross of earthliness burnt out, and the fine gold of the Kingdom shining like an aureola of light about us. Experience, however, teaches us that too often the very reverse is the case, and those whose sunny temperament and high spirits have made the sunshine of the home too often leave the sick-room irritable, fractious, and self-absorbed. Those who know much of the trials of invalidism from personal experience, will agree that special forms of temptation assail the sick-room, so that it becomes to their occupants, as the wilderness was to our Lord, a very battlefield!

We must not suppose, however, that the patient is the only sufferer, or the only one who has to confront the fiery darts of the Evil One. The nurses who watch by sick beds and are in constant attendance on sick folk have fully as much need to fall back on the promise before us as the sick ones themselves. It is not easy at all times to possess our souls in patience when shut up in a room with whimsical, exacting people, who seem to think by virtue of their affliction that they have a right to demand the lion's share of attention, and appear to think themselves the pivot upon which the whole world—or at least the world which is confined within their own four walls—turns.

It needs a great deal of grace to bear patiently with such; to be perfectly just to them in thought as well as deed; considering ourselves lest we also be tempted, in the day of our tribulation, to be fractious and irritable and self-absorbed; to be tender and pitiful and compassionate, willing to bear as far as possible their burdens, to think about the Son of Man, who came not to be ministered unto, but to minister. And it needs a double portion of grace to be willing to be taught to exercise the sweet graces of hopefulness, cheerfulness, and above all self-forgetfulness. When vitality is at a low ebb, nerves all unstrung, when in fact the whole body is sick and faint, and our utter weariness makes us an easy prey to an uncontrollable restlessness, it may help us to remember that it was at the time of Christ's bodily weakness through fasting that the devil sought to gain an advantage over Him.

Opportunities for triumphing over self are of continual recurrence to both nurse and patient in the sick room; this is in an especial manner "a road in which there is room to deny ourselves," and which if patiently walked in shall indeed "lead us daily nearer God." There may be real heroism in waiting for a cup of tea in order to let the nurse or attendant have another hour's much-needed rest when the patient has been tossing feverishly from side to side through the long night watches, seeking rest and finding none; and also real heroism on the part of those in attendance in getting up to attend to some trifling want on the part of the sufferer which will in no wise affect the course of the disease, but merely afford a temporary relief; when the feet are weary of running hither and thither, and the head aching with the atmosphere of the sick room and longing for a few hours of undisturbed peace. Such acts as these the Master assuredly counts among the "inasmuches" which shall in no wise lose their reward, and for which one day we shall thank God even if they have been experiences gained indeed in the school of suffering.

Then, too, when we have passed through a season of suffering ourselves, how much more tenderly can we sympathise with those similarly affected. With what delicate comprehension are we able to minister to them, instinctively using the gentle tone and exercising the watchful care and thought that we found so soothing; and understanding well how to avoid those little awkwardnesses of behaviour and uncongenial topics of conversation which we found so indescribably jarring and trying when our frame was worn and our nerves unstrung. To emerge from a sick-room with refined sensibilities, that make us more exquisitely scrupulous about the feelings and peculiarities of others, would yield a rich harvest of increased opportunities; and if from these personal experiences of ours we can endorse our Saviour's "Blessed are they that mourn, for they shall be comforted," and can comfort them with the comfort wherewith we are comforted of God, even now shall we begin to realise a foretaste of the weight of glory which St. Paul assures us is the guerdon of those who for the present endure this light affliction, which is but for a moment.

Mary E. Kendrew.

# The Living Creatures—The Cherubim.

"The likeness of four living creatures. And this was their appearance—*they had the likeness of a man.*" "And I knew that they were the Cherubim."—Ezek. i. 5; x. 20.

"When Christ who is our life shall appear, then shall ye also appear with Him in glory."—Col. iii. 4.

Some of God's plainest revelations are regarded even by his people as the most obscure portions of his Word. The very Book of the Revelation of Jesus Christ is almost, if not utterly, neglected by a large majority of Christians, on the ground of its being unintelligible. If it be so, it must be because our ears are dull of hearing, not because of any obscurity in the book itself, because it is God's own unveiling of things which in John's day "must shortly come to pass," and which have been in course of procedure ever since.

In like manner the Cherubim are regarded as difficult of comprehension, although God has given visions of them in order to fill his servants with hope in the darkest and most sorrowful epochs of their history.

The principal appearances of these ideal and symbolic forms* were—(1) at the gate of Eden, when our first parents were driven out; (2) over the mercy-seat, when the law had been given and broken; (3) by the river of Chebar, when Ezekiel was sent to the captives of Israel, a people hard of face and stiff of heart; (4) in the midst of the throne in heaven, when John was shown in vision the tribulation that his fellow-servants should suffer in the world.

In order to understand what the Cherubim represent we must refer to the Scriptures in which they are most fully described. Ezekiel and John call them the living ones: "and this was their appearance, they had the likeness of a man." But combined with the human form was that also of the heads of the animate creation—the lion, chief of the wild beasts; the ox, representative of the domestic animals; the eagle, king of birds. Thus, man, and the animate creation† which fell with man, and became subject to *death* because of sin, are symbolised at the beginning of each great era of history by the Cherubim whose chief characteristic is *life*,—they are "the *living* ones."

But if the Cherubim represent creation, it must be *redeemed* creation; for it is from *death* that God through Christ redeems the creation of which man is the head: "I will redeem them from *death*." "He hath redeemed us to God by his blood"; "the blood is the life." This consideration harmonises the two chief explanations of the Cherubim, and the only two which are worthy of mention—(1) That they represent the Church, and (2) that they represent Creation. For, taking the Church to include all the redeemed from Abel (or, indeed, from Adam) to the last who shall be saved, then the Cherubim represent redeemed mankind, with whom and for whose sake the creature is restored. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 19, 23).*

Let us now consider what would be the thoughts and ideas conveyed to the minds of those who saw the Cherubim.

### I.—AT THE EAST OF EDEN.

Our first parents, driven from their native garden-home, saw, as often as they returned to the precincts of their lost Paradise, forms like themselves (perhaps with the addition also of the lower creation) dwelling† at the east of the garden—the side toward the sunrising. They also saw a revolving fiery sword, which turned every way to keep, to guard, the way of the tree of life.

What impressions would these appearances produce upon the minds of the ejected sinners? In front of the Cherubim the flaming sword forbade their return. But beyond the sword and within the garden were the Cherubim, the likeness of themselves; "This was their appearance, they had the likeness of a man."‡ What could they think but that thus God was giving them an unspoken promise that they should return to dwell abidingly in Paradise? And the position of the Cherubim toward the sun-rising might suggest a glory even greater than that which they had lost.

But first the sword must be removed. That sword awoke against Jehovah's Fellow, and on that very day He said to Adam's lineal descendant, the dying thief, "This day shalt thou be with Me in Paradise."§ This is well expressed in the following verse of Mrs. Cousins' well-known hym:—

"Jehovah bade his sword awake,
O Christ, it woke 'gainst Thee;
Thy blood its flaming blade must slake,
Thy heart its sheath must be:
All for my sake, my peace to make:
Now sleeps that sword for me."

### II.—OVER THE MERCY-SEAT.

The Cherubim at the east of Eden were an intimation of the *fact* of redemption; but the living and hungry sword, turning every way in eager search for a victim in whose blood its fire should be quenched, kept before the mind of the beholder the unsatisfied righteousness of God, which inexorably demanded an expiation that had not yet been made. But when God spoke to Moses as a man speaketh with his friend, and gave him in the Mount the pattern of the tabernacle of meeting, whose original was in heaven, the *manner* and *results* of an accomplished redemption began to be foreshown.

For within the veil was the ark of the covenant, covered by the propitiatory or mercy-seat, which was sprinkled with atoning blood; and out of the golden substance of the mercy-seat were beaten two Cherubim, whose faces were toward each other, and bent downward to the blood-stained mercy-seat. What did it mean? What could it mean but that the typical expiation was a pledge that a real and sufficient expiation should be made; that, as the Shekinah dwelt between the Cherubim, so God would dwell in unbroken fellowship with his redeemed creature, man, and that redeemed man should ever gaze upon the blood by which he was redeemed—should never cease to meditate upon the Lamb that was slain, and who hath washed us from our sins in his own blood.

When Solomon's temple was built, the ark of the testimony (of course with its covering mercy-seat overshadowed by the Cherubim) was placed within the oracle; and then two greater Cherubim were made of olive-tree, with their faces toward the house—*i.e.*, looking towards the place where the congregation gathered outside the veil. So that now there were two golden Cherubim apparently gazing upon the blood-sprinkled mercy-seat, out of which they themselves were formed (representing their oneness with Christ the true Mercy-seat); and two others, with outspread wings, and faces toward the congregation, as if telling out the story of redeeming love and grace.

What a picture of the Church's life and work! Always meditating on a redemption by which unbroken communion with God is secured to believing men, and always telling out to others the truths thus learned within the veil.

### III.—BY THE RIVER OF CHEBAR.

Ezekiel, before being sent to preach to the rebellious house of Israel, was made to see a vision of the Cherubim.

We cannot now dwell upon all the wonderful particulars of this glorious vision. We may note the Pentecostal one-accord, in their wings joined one to another; their unquestioning obedience, in that whither the Spirit was to go they went—thither was their spirit to go; the irresistible power, lightning speed, and unerring result of their movements,—for they ran and returned as the appearance of a flash of lightning; and, lastly, their reverence to God when they stood and let down their wings, recognised and rewarded by the voice from the firmament that was over their heads.

This was an anticipatory vision of God's ideal Church in the dispensation of the Spirit. For the appearance of the likeness of a throne, with the likeness of the appearance of a Man above upon it, together with the Spirit filling and guiding the living creature on earth, speaks unmistakably in unison with the words of the Evangelist in comment upon those of the Lord Himself: "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet [outpoured], because that Jesus was not yet glorified." The vision of the Man Christ Jesus upon the throne above the firmament, and the Spirit working unhindered in an obedient living creature standing complete in all the will of God, is the very ideal of the New Testament Church on earth.

### IV.—IN THE MIDST OF THE THRONE.

The fourth and last principal allusion to the Cherubim is in John's apocalyptic vision, where they are seen in the midst of the throne and round about the throne. Linked with man were the representative heads of the lower creation, as we have already seen; intimating not only the restoration and harmony of creation, but also that man's nature should be enlarged by the strength and majesty of the lion, the patient and laborious endurance of the ox, the keen vision and swift flight of the eagle; and, because these are the representatives of all creation, therefore that to man's nature should be added all the faculties and powers distributed through all the lower creatures.

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* The Cherubim were evidently ideal forms, and not actual existences. Ezekiel and John saw them in ecstatic vision; Solomon carved them on the temple walls, and made models of them in the oracle; Moses embroidered them on the veil and curtains of the tabernacle, and beat them out of the gold of the mercy-seat. At the gate of Eden we may well conclude that they were also ideal representations, although we are not informed in what manner they were presented to the eye of the exiled family of man.

† And not only the animate creation: for Solomon adorned the walls of his house which he built for God not only with carved figures of Cherubim, but also of palm-trees and open flowers—representing the strength and beauty of the vegetable kingdom (1 Kings vi. 29, 32, 35).

* We believe that all other attempts to expound the Cherubim will be found to rest upon a partial view of some one or more of the conditions attaching to the redeemed creation as above defined.

† The literal meaning in Gen. iii. 24 is, "He caused to rest [or abide, or dwell] the Cherubim." It is the same word as used of the Shekinah, or cloud of the glory, when resting upon the tabernacle (Exod. xxiv. 16).

‡ We are not told whether at this their first appearance the forms of lion, ox, and eagle, were added to the man. John's vision was an advance on that of Ezekiel; though in both the faces of the lower creatures were represented. The Cherubim over the mercy-seat and in the oracle of Solomon's temple are generally represented as merely winged human forms; but we are not aware of any reason why these should not have contained the same four forms as did those seen by Ezekiel and John; and if these, then also those in Eden.

§ "Jerome speaks about Christ removing 'that flaming wheel and fiery sword which were at the gates of Paradise,' and entering in with the thief."—*Dr. H. Bonar.*

These Cherubim represent, as I think, the Church—the redeemed—in their kingly, as the four-and-twenty elders represent them in their priestly, character; for together they praise Him who was slain and redeemed them to God by his blood, and made them kings and priests; which are the very terms of the Church's praise in the opening of the Book. (Compare Rev. i. 5, 6; v. 8-10.)

Just as in Ezekiel's vision is presented the Church on earth, filled with the Spirit and doing the will of God, in fellowship with the Man who is on the throne above the firmament, so in John's vision is shown the Church in heaven (for God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus"—Eph. ii. 5, 6). There we are already in God's purpose; there we shall reign with Christ not only through the thousand years, but after and beyond the thousand years we shall hold sovereignty in companionship with Him over the universal and everlasting Kingdom of Christ and of God.

If the above view of the Living Ones be true,* then it is evident that in these symbols the whole history of man is sketched by the hand of God—his fall, redemption, service, glory. Occurring, as they do, at the commencement of the greatest epochs of the world—the Fall of Adam; the Exodus; the Times of the Gentiles; the Christian Dispensation—these most ancient and most far-reaching of all symbols, so far from being abstruse or difficult, give us the very A B C of the designs of God toward man; the outline of his eternal purpose; the line of circumference within which all dispensational lines are drawn; the *eternal truth* respecting man, apart from which *dispensational truth* cannot be fully or rightly understood. M.

## SUDBURY GIRLS' HOME.

On Friday afternoon a very pleasant function took place at the Girls' Home, Sudbury. If the Earl of Shaftesbury could look now upon the Home which he opened twenty-two years ago, he would be delighted with the progress made. It is emphatically a Christian home, where the old Gospel truths are taught, and side by side with the one thing needful the girls are instructed in all that pertains to this earthly life. The particular occasion last week was the distribution of the prizes to the successful competitors in the cookery classes, held in this Home and in the sister institution at Ealing. The Cooks' Company of the City of London supplied the cost of two teachers from the National School of Cookery, and gave the prizes and rewards. Mr. F. D. Matthews, Master of the Company, presided, and gave away the books to the girls. Thirty-six girls competed, and all passed, eight of them qualifying for prizes. The master was supported by several members of the court, including Mr. Francis Hammond, who is also chairman of the committee of those Homes.

How marvellously the work has grown! In 1852 a Home was opened in Broad-street, Bloomsbury, for the poor children of St. Giles; now the work is extended to the whole of England, and from being local has now become national. It is a work of faith, the society has no secured income. It looks to God and his people for all that is necessary. The faces of the girls tell of the happy hearts within, but they were once reared with want and misery and sin. Who will help, that the work may still be carried on? Miss Chipchase, the matron at the Home, will always be glad to see visitors and to receive gifts. The secretary, Mr. Wallen, will be cheered by any help which may be sent to him at 164, Shaftesbury-avenue.

H. G. C.

FOUR THINGS necessary to constitute a Christian:—1. Faith *makes* a Christian. 2. Life *proves* a Christian. 3. Trials *confirm* a Christian. 4. Death *crowns* a Christian.—*Hopfner.*

* It is in substantial agreement with Professor Fairbairn, in his "Typology of Scripture"; with Dr. Candlish, on Genesis; with Dr. Bonar, in "Earth's Morning"; with Dr. Andrew Bonar in his addresses on this subject; and with other sound and trustworthy expositors. See also "The Church in the Cherubim; or, the Glory of the Saints," by Rev. James Gosset Tanner. (5s., *Hatchards.*) This author has very fully treated the subject, and we heartily commend his book to our readers.

## REVIVALS OF RELIGION.

In the life of Dr. William B. Robertson, of Irvine, there are some interesting references to the Revival of 1859, in which he was privileged to take a part. He illustrates the fact that religious feelings glorify and refine the roughest natures, by his experience in a mining village in Ayrshire, where during a religious Revival "the women grew to look like Madonnas, and both men and women sung like angels. It was wonderful how the spiritual life transformed the natural man." In declining a call to Glasgow, he gives as his reason that he "cannot forsake a work that God seems to be blessing and has blessed—I may almost say that the Church has been born again within the last few years—veils have been rent from the faces of the sleepers, and dead eyes awakened to the visions of the Eternal Real. The Church that could hardly be built outward has, I believe, been building upward. I could tell of souls awakened, of souls sanctified, and of sanctified souls ascending triumphant to glory."

Thus spoke that man of genius of the Revival of 1859, in which he was honoured to take a part, and to reap the fruits in the quickened life of his people. It is those seasons of revival, which are promised and should be expected, that make earnest men like Dr. Robertson feel that life is worth living. There is a fervour or intensity resolved on the highest aims, a deeper sense of the meaning of life, a determination to subordinate all to God. Men feel that God is working. There is a sense of God's glory. Christ is seen, the sense of sin is keenly felt, the truth of God is grand and rich, a new life seems of pressing importance, the souls of men are felt to be precious, a boundless atmosphere encircles human existence. There is a restlessness, and yet a deep peace; and a strong and invincible hope that truth and God shall win the day.

It is admitted that alternation of energy and languor is not the highest ideal of growth, either in the individual or in the community. And our growth in grace would be a steadily growing thing if the new life in our souls did not meet with checks. But as a matter of fact the life of the Church has not been a thing of steady, gradual growth. Its emblem is found in the tree of the forest—the very rings in whose trunk tell of recurring seasons when the sap has risen at the call of spring, and sunk again before the cold of winter. Its history has been one of successive impulses gradually exhausted as by friction and gravity, and mercifully repeated just at the moment when it was ceasing to advance, and had begun to slide downwards. And if it had not been for the dawning of those times of refreshment from the presence of the Lord, the coldness and worldliness in the Church and around would have killed it long ago. And it is because the Church needs revivals that the prayer goes up to God from devout hearts: "O Lord, revive thy work in the midst of the years; in the midst of the years make known." And the earnest desires that ascend as prayers from men who wait for God, descend as blessings, like the vapour that is drawn up by the kiss of the sun to fall in refreshing rain. True prayer is closely connected with the outpouring of the Holy Spirit, for the promise is: "Call upon Me, and I will answer thee, and show thee great and hidden things which thou knowest not."

It is clear from experience that there are variations in the life of the Church, and the only question with which we are meantime concerned is their cause. The cause is in us, and not in God. He waits to pour his fulness into the life of the Church, but man must co-operate with God. God's work on the world through his Church varies according to the Church's receptiveness and faithfulness. There is one feature common to both the natural and the spiritual sphere, the requirement of human co-operation. God gives sunshine and rain, soil and seed, but man must plough and sow. God waits on man's working. He initiates, and yet He waits. On account of the sin and sloth and heedlessness of man, God's work declines, and He seems to withdraw. The law has ever been, "According to your faith be it unto you." And if there is to be a revival of religion, the Church must not only pray, "Awake, put on strength, O arm of the Lord," the Church must awake and put on the strength that God is waiting to bestow. There must be a deepened communion with Christ; the channels must be kept free by which the life of God flows into the Church; and there must be active sympathy and purpose with God in his work.

At times we are tempted to look back upon the work of the great evangelists of past generations, and think that if we could only have them with us again the most glorious days in the history of the Church would return. But could these saintly men come back again it would not be to take the work out of our hands because we are unequal to it, but to tell us that the same Spirit that was with them can still reach the hearts and consciences of men. Their noble qualities, their eloquence, their learning, their courage, their zeal, should be recognised and honoured as God's gifts; but still it was not their power or their holiness that first loosened and then broke the fetters by which the spiritual life of nations was bound, drove the darkness away, and brought in the true light that now shineth; called men from the graves into the upper air and the sunlight of heaven; it was God who did it all. And God has not retired into distant and unbroken self-contemplation, but works always. His power is invariable, and the Gospel has lost none of its ancient power. What is necessary is that we should bestir ourselves to lay hold of God, and to work more earnestly and lovingly along the line of his purpose, with confidence in the success of his cause.

The prayer of the devout soul must ever be that God would show his work in the midst of the years. The Christian lives in hope of a glorious future that God hath promised; but his deepest desire is to see a revival of God's work before he leaves for the better home in the better land. No sincere man, as he looks out on the state of things, and thinks of what God has promised to do, and is waiting to do, would say, I shall be pleased if the years to come, be they many or few, are only as fruitful to God and man as the past have been. The most of men, as they look in and back, feel that they have not got all out of life that they expected. But of this they are sure, that their nearness to God has not disappointed them, that his truth and righteousness are real, that the spiritual wealth they have gained cannot be lost. They are sure of these things that constitute the very substance and spirit of life. They know what have been the ruling ideas in their own lives, and they want these to live in other lives, and more fully in their own.

When a fresh sense of God comes upon us, when we are stirred up to live for the eternal virtues which stand out clear and strong before us, when we see a quickening of the life of man by the Spirit of God, we no longer complain of monotony. Life is full of interest. New and beautiful objects appear on the horizon of the soul. The whole world of men comes before us with appeals for sympathy and intercession.

*Glasgow.* J. R. Bruce.

## A DIALOGUE IN THE NIGHT.

*Tell me, my child, why dost thou lie awake and weep—*
*While it is mine to give to my beloved sleep?*

My Saviour, I am weary of the long, dark night.
*Behold, the Lord shall be thine everlasting light.*

My sins rise up before me, so many and so black.
*Fear not, for I have cast them all behind my back.*

Then, Saviour, can I evermore be from them free?
*Thou shalt be purified and walk in white with Me.*

Lord, yesterday was such a very trying day.
*Yet every step I led thee in my own right way.*

And now I dread to-morrow and its untried ways.
*Hast thou forgotten, I am with thee all the days?*

There are so many burdened ones whose grief I share.
*For them, as for thyself, cast on Me thy care.*

I've dearly-loved ones, Lord, who wander far from Thee.
*Once lifted up, I will draw all men unto Me.*

Thy words so comfort me, I think that I can sleep!
*And all thou hast committed to Me I will keep.*

Dear Lord, I wake refreshed, and I am still with Thee.
*The soul that trusts my love can ne'er forsaken be.*

The sun is rising, a new day with joy to crown.
*Walk in the light, thy sun shall never more go down.*

C. S.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE SOUL'S "AMEN."

Jeremiah xi. 5.

"Whatso it be, howso it be, Amen!
Blessed it is, believing, not to see.
Now God knows all that is, and we shall then
Whatso it be.
God's will is best for man whose will is free,
God's will is better for us, yea, than ten
Desires whereof He holds and weighs the key."

Christina Rossetti.

The words of the prophet in chapter xi. 5 are full of deep significance to every holy soul summoned to stand between God and other men. It has also far-reaching meaning for all who are passing through the Divine discipline in this strange and difficult life. Jeremiah was conscious of the special current of Divine energy which was passing into and through his soul. The word had come to him "from the Lord." This is one of three forms of expression that he employs. Sometimes, "the word of the Lord that came to Jeremiah"; sometimes, "thus saith the Lord"; sometimes, as here, "the word that came to Jeremiah from the Lord." Probably he felt that word as a burning fire shut up in his bones, which he could not contain. He must needs give vent to it; and when it has passed through his lips, and he has time carefully to consider it, he answers the Divine message by saying, "Amen, O Lord!"

There is something very sublime in this attitude. Jeremiah, as we have seen, was naturally gentle, yielding, and pitiful for the sins and sorrows of his people. Nothing was further from his heart than to "desire the evil day." In these earlier stages of his ministry especially, it must have been one long effort to stand by himself against the strong current of popular feeling and patriotism which coloured the visions of the false prophets. And yet, as he utters the terrible curses and threatenings of Divine justice, and predicts the inevitable fate of his people, he is so possessed with the sense of the Divine rectitude, so sure that God could not do differently, so convinced that, judged by the loftiest moral standards, the sins of Israel could not be otherwise dealt with—that his soul rises up, and though he must pronounce the doom of Israel, he is forced to answer and say, "Amen, O Lord!"

There is something like this in the history of the redeemed Church. When God has judged her that did corrupt the world with her fornication, and has avenged the blood of his servants at her hand, as the smoke of her destruction arises, the blessed spirits who had been learning the deepest lessons of Divine love at the very source and fount of love, are heard crying, "Amen. Hallelujah!"

In each of these cases it is extremely interesting to see how the sense of justly-deserved and righteously-incurred judgment corrects the verdict of mere compassionateness, and enables the most sensitive and gentle souls to acquiesce in what otherwise had been resisted to the uttermost.

Beside these two instances we may place a third, in which our Lord, in the same breath as He appealed to the weary and heavy laden to come to Him, spoke of the mysteries which were hidden from the wise and prudent, but revealed to babes; and said, "Yea, Father, for so it was well pleasing in Thy sight." "*Yea*" is close akin to "Amen." "How many soever be the promises of God, in Him is the Yea: wherefore also through Him is the Amen, unto the glory of God through us" (Matt. xi. 26; 2 Cor. i. 20, R.V.).

### I.—THE SOUL'S AFFIRMATION.

(1) *In Providence.*—We often seem to be travelling through a difficult piece of mountainous country in company with a strong, wise, and gentle companion, who has undertaken to guide us to our destination. There are foaming torrents, black and hurrying, which we have to ford at the imminent risk of being carried off our feet; there are darksome woods and forests, where suns have seldom penetrated, and where wild beasts have their lair; there are paths paved with flints so sharp, and slabs of rock so slippery, that progress seems almost impossible, except at too great a cost; there are long stretches of dreary desert, where the glare blinds, the sunbeams cut like swords, and the shadow of a tiny retem bush provides a grateful relief; there are steep hills, and paths so narrow that there is hardly room to pass along the ledge of rock, whilst the dark precipice waits to engulf. In earlier days the soul started back horror stricken; in later ones we pleaded for an easier, pleasanter path, and envied the lot of others: but now our life has become one long and deep and constantly repeated "Amen" to the choice of Him who goes beside us, and in whose mind each step has been previously conceived.

Let us guard against mistake. It is not possible at first to say "Amen" in tones of triumph and ecstasy. Nay, the word is often choked with sobs that cannot be stifled, and soaked with tears that cannot be repressed. So it was with Abraham, when he tore himself from Ur of the Chaldees, and waited weary years for his son, and climbed with aching heart the steep of Moriah. And as these words are read by those who lie year after year on beds of constant pain; or by those who have lost the enjoyment of the presence of their twin-soul, or of those whose earthly life is tossed upon the sea of anxiety, over which billows of care and turmoil perpetually roll—it is not improbable that they will protest as to the possibility of saying "Amen" to God's providential dealings, or they will ask, Of what avail is it to utter with the lip a word against which the whole heart stands up in revolt? Is it not, it may be asked, an impiety, a hypocrisy, to say with the mouth a word that is so alien to the sentiments of the heart?

In reply, let all such remember that in the garden our Blessed Lord was content to put his will upon the side of God. What though his body was covered with the dew of anguish, pressed out from it as the juice of the grape by the tread of the husbandman! He did not chide Himself. He knew it was enough if, in the lower parts of the earth to which his human nature had descended, He was able unflinchingly to affirm, "I delight to do Thy will, O my God"; "not as I will, but as Thou wilt!"

Dare to say "Amen" to God's providential dealings. Say it, though heart and flesh fail; say it amid a storm of tumultuous feeling, and a rain of tears; say it, though it shall seem to be the last word that shall be spoken because life is ebbing so fast: and you will find that if the will doth acquiesce, the heart comes ultimately to choose; and as days pass, some incident, some turn in the road, some concurrence of unforeseen circumstances, will suddenly flash the conviction on the mind and reason that God's way was right, the wisest and the best. "What thou knowest not now, thou shalt know hereafter," is the perpetual assurance of the Guide: and this is realised not in the world of the hereafter only, but here and now, on the hither side of the Gate of Pearl.

(2) *In Revelation* there are mysteries which baffle the clearest thinkers, the most profound theologians, the Johns and Pauls of the Church; paths that lose themselves in mere tracks on the moor; snatches of music and colour which no mortal genius can work out; suggestions of movements in the spiritual world which defy the apprehension of the subtlest and greatest of the sons of men to grasp. The man that tracks God's footsteps loses them in the depths; and the eye that pursues his workings is dazzled by a light above the brightness of the sun; and the argument breaks off with the cry, "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" It must be so whilst God is God. We are partakers of his nature, as a child is of his father's; but the distance between our capacity of intelligence and the thoughts of God is not to be measured by that between the dawn of a child's mind and the full splendour of his father's power, because this moves in the region of the finite, whilst that is a difference between the finite and infinite. We cannot by searching find out God, or know the Almighty. There is no fathoming line long enough, no parallax fine enough, no mensuration, though the universe itself be taken as our unit, by which to measure God. High as heaven, what canst thou do? Deep as hell, what canst thou know?

But, though we cannot comprehend, we may affirm the thoughts of God. That we cannot understand, is due to the immaturity of our faculties. We are in our nursery stage: our words are the babblings of infancy; our ideas the thoughts of a child. But we can accept, and admit, and acquiesce in, and affirm the things which eye could not see, nor the heart conceive, but which are revealed on the page of Scripture.

There is no doubt that the death of Jesus Christ has fully satisfied the justice of God; and though some phases of his atonement may at times perplex us, yet our soul confidently exclaims, "Amen, Lord!" We are ignorant as to why God chose us; how Christ could combine in Himself the nature of God and Man; or in what manner the Holy Spirit regenerates the soul. "How can these things be?" is the question which often occurs to the devout student of revelation. But when He who has come straight from the realms of eternal day stedfastly affirms that which He knows, and bears witness to what He has seen, we receive his witness and say reverently, "Amen, Lord!"

(3) *In Judgment.* — God's judgments on the wicked are a great deep. The problems that encircle the question of present or future punishment are amongst the deepest and most awful that the mind of man can approach. Like Moses, we fear and quake when we climb the storm-girt sides of Sinai, and hear the pealing, thunderous curse, to be followed by the lightning flash of fiery indignation devouring the adversary. We may well turn aside from such consideration, and ask if the time can ever possibly come when we shall be able to consider with equanimity the awful suffering which they must incur who have rejected the love of God in Christ. Will heaven have any bliss to us, so long as there is a hell? Will there be any possibility of happiness whilst one sheep is lost, one link absent in the bridal necklet, one stone deficient from the regalia, one voice missing in the chorus? A partial answer at least is given to these inquiries when we hear from the lips of the most gentle of the prophets, anticipating the destruction of his people, for which his eye was to trickle down with tears, "Amen, Lord!"

At present we cannot expect to attain to much of this condition of mind and heart; because our views of the Divine rectitude are so imperfect, our estimate of sin is so slight, our knowledge of the conditions of the universe so inadequate. Did we know more of sin, of holiness, of the love of God, of the yearning pleadings of his Spirit with men, of the all-sufficiency of the measure He has taken for their arrest and salvation, of the barriers erected to stay the precipitate downward course of the wicked, we should probably understand better how Jeremiah was able to say, "Amen, Lord!"

There is a striking thought in Ezekiel xiv. 22, 23, in which God says that when we see the way and the doings of sinners in the light that shall be flung upon their entire life-course from the great white throne, we shall be comforted concerning the evil that He shall have brought upon them. And the prophet goes on to show that God will make us know that He has not done in vain anything that He shall have done. This era has not yet broken; but it is a wonderful conception of the comfort and resignation which the added light of eternity shall bring into hearts perplexed and anxious as they consider the fate of the ungodly. Abraham shall be comforted over the destruction of the cities of the plain; Jeremiah shall be comforted as he reviews the fate of Jerusalem; and Paul shall be comforted as he considers the long alienation of the seed of Abraham from their land, and their exile with wandering foot and terror-stricken heart in all the countries of the world. And we shall be comforted as we behold the destruction of the wicked.

### II.—THE GROUND OF THE SOUL'S PEACE.

"Yea, Father!" It may seem at first sight as though it were impossible that the heart of man could ever be induced to acquiesce in the terrible and difficult matters touched upon in the previous paragraphs. As long as mothers love the sucking child, and have compassion on their sons; as long as soul is wedded to soul by the strongest and most tenacious bonds of human love; as long as we can suffer, yearn, fear, hope, pity; whilst memory keeps the records of the past, and love reigns, and the mind holds her seat, it might seem the impossible dream of the imagination that what appears incompatible with the tender human feeling can be consistent with the love of God. "Surely," you cry, "there are things to which I never can assent; decisions I can never reaffirm; sentences I can never countersign; possibilities of which I never can say, 'Amen, Lord!'"

But does not this protest of the soul arise from the fact that you judged such things from the standpoint of pure emotion, or human reasoning, or perverted principles of human action, and that you need to stand in the sanctuary of God, which is the focus and metropolis to which the loftiest intelligences converge, and where we come in contact with the lofty morality and legislation of eternity? And does it not also arise because we wrongly think that our love is more tender, our sympathy more delicate, our compassions deeper, than those of the Father?

When tried and perplexed with the troubles of life, turn from these which will make the brain dizzy and the heart sick, and consider the Father of our Lord Jesus Christ, from whom every ray of love in the universe has emanated; and remember that nothing can be permitted or devised by Him that is not consistent with the gentlest and truest dealings which an earthly father could mete out to the child of his right hand, his Benjamin, the darling of his old age. So shall you be able to say, "Amen, Lord!"

When face to face with the mysteries of the Atonement, of Substitution and Sacrifice, of Predestination and Election, of the unequal distribution of Gospel light, be sure to turn to God as the Father of Light, in whom is no darkness, no shadow of unkindness, no note inconsistent with the music of perfect benevolence. He is your Father, the Father of our Lord Jesus Christ, the Father from whom every home life receives its tenderest touches. Dare to trust Him, and in the strength of that trust to say, "Amen, Lord!"

When peering over the strong barrier of redemption that intervenes between you and the dark fate of the ungodly, when thoughts will force themselves upon the spirit, as the cry of the insurgent mob might penetrate the sacred seclusion of a temple, look away from this and gaze into the face of the Father, which is turned in the same direction, and dare to believe that nothing can happen in heaven or earth or hell which is out of harmony with the love that has inspired parents towards their children; that breathed the love into Mary's heart as she clasped her babe to her bosom; or that yielded the Only-begotten to the horror of the cross for man's redemption: so there shall be a new tone in the voice of the soul that says, "Amen, Lord!"

In other words, we must not look into the dark and perplexing questions that seethe and boil like wreaths of vapour around us. We must look up to the blue sky of undimmed sunshine, our Father's heart. He must be love, beyond our tenderest, deepest, richest, conceptions of what love is. In his dealings with us, with all men, and especially with the lost ones, love is the very essence and law of his nature. Somehow, we repeat it, everything must be consistent with this all-persuasive nature and temper of the Divine Being; and in proportion as you dare to believe in the Father, you will be able to say "*Yes*," which is a true rendering of the Greek word which in our version is translated "Even so" (Matt. xi. 26).

III.—THE TRIUMPH OF THE AFFIRMING SOUL.

"Amen, Hallelujah!" Jesus as He rested in his Father was able to say, not only, "Even so, Father"; but "I thank Thee, Father": and so there shall come a day when the four-and-twenty elders, representing the redeemed Church, shall see the judgment of the great opponent of the Lamb's bride, and say, "Amen, Hallelujah!"

Mark the addition of "Hallelujah" to the "Amen." Here the Amen, and not often the Hallelujah; there the two—the assent and the consent: the acquiescence and the acclaim; the submission to the will of God, and the triumphant outburst of praise and adoration. Let us anticipate that age when we shall know as we are known, and when we shall be perfectly satisfied, perfectly jubilant, perfectly blessed; when every shadow of misunderstanding and misapprehension shall be dispelled, and we shall join in the hymn of the redeemed Church. "Great and marvellous are Thy works, O Lord God, the Almighty; righteous and true are thy ways, Thou King of the Ages" (Rev. xv. 3, R.V.).

## ST. GILES' CHRISTIAN MISSION.

At the invitation of Mrs. Frank Morrison, a drawing-room meeting was held on Wednesday week at her residence, 8, Cromwell-houses, in connection with the work of the above Mission on behalf of juvenile offenders, discharged prisoners, and wives and children of those undergoing sentence. Rev. George Plaford (late chaplain of H.M. Prison, Holloway) presided, and referred to the beneficial results which to his own knowledge had attended efforts made for the uplifting of prisoners.

Mr. Wheatley stated that since the work amongst prisoners was commenced, 60,676 had been assisted to make a fresh start in life; over 500 juvenile offenders are admitted into its Homes. Mrs. Ormiston Chant, who followed, earnestly commended the work of the Mission.



## A MEMORABLE LIFE.

It is a true axiom that we are the expression of that which is within us; the man whose heart belongs to God is a living expression of godliness: the man whose heart is filled with the things of the world can express only worldliness.

Be filled with the Spirit, and the fruits of the Spirit will be seen and felt in the every day life—love, joy, peace, and all the tones in the beautiful and harmonious gamut of holiness.

There was a German divine who was so holy, so fully yielded to God, so filled with the divine spirit, that he was called "the intoxicated of God." In the light of this, the words "Drunken, but not with wine" occur to us, and we understand, without wonder, something of their meaning.

Before we can be filled with the Spirit of God, our hearts must be emptied of all else—self, the world, everything that is not of God and Christ.

Some would ask, "Is this possible? Can it be that one who has to live in the busy heart of a city, subject to its temptations, its ambitions, its clamours, its exactions, may be filled with God's Spirit?"

And the answer is, Yes, difficult though it may be, and hard of attainment as are all things worthy, it is not only possible, but it becomes less difficult as time advances, and the Spirit of God grows, and is exercised, within us.

James Brainerd Taylor was an example of this, and if many of our young men could read his biography they would be less sceptical as to the influence of the Holy Spirit, and more so as to the soundness of their own hearts and argument. And self-dissatisfaction is a great factor in driving us to God. Taylor had finished his earthly course at the early age of twenty-eight, and yet he had done a life's work the like of which might be coveted by men thrice his age.

Prayer was, with him, the breath of life; at all times he prayed. And he preached, too; before his words men fell as ripe corn falls before the sickle. He was filled with the Spirit, and the Spirit, speaking through him, was mighty to the pulling down of the strongholds of sin. One touchingly beautiful incident in this beautiful life occurred one day when Taylor was driving on one of his preaching journeys.

He had pulled up before a watering-trough, and as his horse drank, another young man drew up, and the horse he was driving tried to jostle Taylor's horse from the trough. Taylor was not in the least disturbed, but soothing the new-comer, he soon had both animals drinking together peaceably. Then he turned to the stranger: "I hope," said the young preacher, "you love the Lord. If you do not, I want to commend Him to you as your best friend. Seek Him with all your heart."

Not another word was spoken. Both men turned and went their separate ways, never again to meet on earth. But the stranger did seek the Lord, was educated for the ministry, and went out to Africa as a missionary.

"Over and over again," said this missionary, "I wished to know who that man was who spoke to me that day at the horse-trough. But I never knew till one day someone sent me to Africa a box of books. Among these I found a little black-covered book; I opened it, turned to the title-page, and then I saw a portrait—a beautiful face. 'Ah!' said I, 'that is the man. That is the man who preached the Gospel to me at the watering-place. To him I owe my salvation.'"

And now, young man or maiden, read what James Brainerd Taylor tells of himself:—

"It was on April 23, 1822, when I was on a visit to Haddam, in Connecticut. Memorable day! The time and place will never—no, never—be forgotten. I recur to it at this moment with thankful remembrance. For a long time my desire had been that the Lord would visit and fill me with the Holy Ghost; my cry to Him was, Seal my soul for ever thine. I lifted up my heart in prayer that the blessing might descend. I felt that I needed something I did not possess. There was a void within which must be filled, or I could not be happy. My earnest desire was that all love of the world might be destroyed in me, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned—everything hostile to holiness and opposed to the Divine will crucified; that holiness to the Lord might be engraved on my heart, and ever more characterise my conversation.

"My mind was led to reflect on what would probably be my future situation. It recurred to me, I am to be hereafter a minister of the Gospel. But shall I be able to preach in my present state of mind?

"I cannot do it, without great overturnings in my soul. I felt that I needed that for which I was then, and had for a long time been, hungering and thirsting. I desired it, not for my benefit only, but for that of the Church and the world.

"At this very juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, Here, Lord, take me, take my whole soul, and seal me thine—thine now and thine for ever. 'If Thou wilt, Thou canst make me clean.'

"Then there ensued such emotions as I never before experienced! All was calm and tranquil, and a heaven of love pervaded my whole soul. I had the witness of God's love to me, and of mine to Him. The name of Jesus was most precious to me, 'It was music in my ear.'

"He came as a king, and took full possession of my heart, and I was enabled to say, 'I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.' Let Him, as King of kings and Lord of lords, reign in me—reign without a rival for ever!'" That his prayer was answered, his brief but beautiful life amply and gloriously testified.

Meeting one day, as he walked a country road alone, a woman, who addressed to him words of sin, he turned back after passing her, and touching her lightly on the shoulder, he said:—

"I feel that God has given me a message for you. It may be the last time we shall meet on earth. I cannot let it pass without telling you of Jesus, your Saviour. Oh, seek Him! Read his words to one like yourself, and think of the pitiful love of God, who has called you and me to Himself through Jesus Christ!"

The woman was so overcome that she could only weep—words would not come to her lips.

"I felt," said she, telling of the incident long afterwards, "as if an angel spoke to me. For the second time in my life I was covered with shame, and I never rested until I read of that other woman whom the Lord forgave, and whose sin was as mine; if I had not met the man of God that day, with his strong heart and his angel face, I should still be in the way of sin, harder and blacker than ever."

Who will say, after this, that the way of holiness is a hidden path to him? In the midst of fiery temptation a man may see God, as Moses saw Him in the burning bush; as Joseph saw Him when Potiphar's wife tempted him; as thousands have seen Him since, and will continue to see Him if only they believe his word—that *with* the temptation He also sends a way of escape. More than this, when a man is "filled with the Spirit," he has the assurance that at last his Heavenly Deliverer will even keep him from the hour of temptation.

Meek souls there are, who little dream
Their daily strife's an angel's theme;
Or that the rod they take so calm,
Shall prove in heaven a martyr's palm.

M. B. Gerds.

## TIBETAN PIONEER MISSION.

The missionaries are still busily engaged upon the study of the language, nor is direct evangelistic effort lacking. The Sunday open-air services continue, the official opposition which they at first excited being at present withdrawn. Medical mission work, too, is undertaken by two of the band. Mr. Neave writes:—"One poor man that we went to see last week was having prayers made for him by a Lama, and candles were burning upon the altar, which contained an image of Buddha. Nearly every household has its altar."

The same writer adds that these poor people are liberal in their offers of remuneration, one promising a horse and another money by way of doctor's fee.

But the missionaries give their services without fee or reward. Concerning the people, Mr. Neave says:—"They have quite won my heart, for, although wild and dirty, never once have I seen them do an unkind action yet."

**DR. JOHN G. PATON** held last week two crowded meetings in the Laigh Kirk and in the Agricultural Hall, Kilmarnock. His addresses awakened great interest.

# THE MILDMAY CONFERENCE.

## SUBJECT: Ephesians, Chap. iii., Verses 14—19.

**TUESDAY EVENING, JUNE 26.**

### *The Might of the Spirit.*

Resuming our report of the Conference from our last issue, we note that the gathering on Tuesday evening was well sustained. The various out-of-door and subsidiary meetings, held in the afternoon, proved full of interest, and attracted many workers from far and near.

The subject in the evening was thus stated on the programme: "The Might of the Spirit: The Action, 'Strengthened': The Effect, 'That Christ may dwell in your hearts by faith.'" Lord Polwarth presided, as, indeed, he did throughout the Conference.

After a few moments of silent prayer, and the singing of the hymn:

O Lord, "with one accord,"
We gather round thy throne.

The Chairman read Eph. iii. 15-21, and reminded his hearers that when the two disciples on the road to Emmaus invited Him whom they met in the way to tarry with them, they got more than they expected. So we are inviting the Lord Jesus Christ to abide with us in this place, where He has so often made Himself known, and He will, we may be sure, do exceeding abundantly above all we ask or think. Our subject is the strengthening might of the Spirit leading on to "Christ dwelling in our hearts by faith." We want to get new strength—not simply fellowship one with another—strength to go forth to duty and toil, with Christ dwelling in us more richly than we have ever known. The gift we covet most earnestly is that the Spirit of power should rest on us that we may be strengthened to speak and work and live for Him; that these lips may have Christ speaking through them, that we may minister to the burdened, the weary, the heavy laden; that Christ may so dwell in us that all we come in contact with may realise Christ in us.

Prebendary Webb Peploe presented prayer, and the first address of the evening followed.

### *Truth and Life.*

By ROBERT ANDERSON, LL.D.

The circular of invitation issued for this Convention reminds us of the aim and purpose with which the venerated founder of these conferences first called them at Barnet and at Mildmay. Those were bright days of revival in the Church; times to which many of us assign the best days of our spiritual life. God sent forth his light and truth, and showers of blessing fell richly, filling our hearts. Those were days when Christians read their Bible in a way which I fear the generation which has come up since knows little of. But in the midst of that blessing there was a certain danger. The tendency was for the mind to be occupied with truth while the heart and life lagged behind. Hence the early conferences aimed at bringing heart and life into harmony with doctrine. The danger now is wholly different, truth is neglected, disparaged, and denied. Truth is fallen in the streets, and the very foundations of our faith are being undermined by those who claim to be Christian ministers, and are unquestionably leaders of thought. The denial of the inspiration and authority of Holy Scripture has led to the denial of the fall and ruin of man, and of the atoning death of the Lord Jesus Christ.

Now, in turning to the subject before us, I ask you to note the context, and remember who and what they were to whom these words were addressed. I cannot forget that there may be many even in this hall who have been corrupted by scepticism and rationalism, whose faith is in peril through the theories of men. I fear many Christians are asleep as to

THE DANGER OF THE THEORY OF EVOLUTION.

Doubtless within the strict limits of science Evolution is a reasonable theory, the only objection being that all the researches of scientists have failed to discover one shred of evidence to support it. But this theory touches the very foundation of truth. The Bible tells us that man was made in the image of God, and our Lord Jesus Christ "was made in the likeness of men," though He was the express image of the everlasting Father. Surely Christians will be kept from the profanity of this theory when they see that it touches the person of our Divine Lord. What a terrible injury it means to the glory of Him who is "not ashamed to call us brethren"! God keep us from the corruption of science falsely so-called.

Now who and what are they to whom the words which form our theme (Eph. iii. 15-20) are addressed? We have in the context a dual history—man in Adam and in Christ. The Evolutionists talk of slow processes, but you and I go back farther. "He hath chosen us in Him before the foundation of the world." We are "blessed with all spiritual blessings in Christ" (Eph. i. 3), "predestinated" to sonship (ver. 5), "made accepted in the Beloved" (ver. 6). Then verse 7 calls to mind our Adamic origin, "We have redemption through his blood." Redemption implies a previous ruin. Redeemed from what? Chapter ii. gives the answer—

FROM HOPELESS SLAVERY.

God had a covenant people, enriched with a wondrous inheritance of promise. But we Gentiles walked according to the course of this world, with no covenant, no promises, no Christ, no hope, and no God. Such was our state in Adam; but now we turn the page. In Christ Jesus we "are made nigh by the blood of Christ" (ver. 13); for "He is our peace" (ver. 14); and "we have access" (ver. 18), and yet more, "In whom ye are builded together for an habitation of God through the Spirit."

All this is the basis of the prayer that follows (Eph. iii. 15-21). The Apostle is hurrying on to unfold his longings for the saints, but he is checked by the Holy Spirit in order that he may unfold still further the mystery of grace; "to make all men see what is the fellowship of the mystery." Hence chap. ii. and the earlier part of chap. iii. And now he resumes:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

This is his prayer for the saints, and we have to guard against two errors—on the one hand, that of refusing to take our place as saints, and, on the other hand, that of taking it all as a matter of course. The saints here include all who are redeemed by the blood of Christ; and the Holy Spirit is giving expression to the Divine longing on their behalf.

But let me pause a moment on the words—"Of whom the whole family in heaven and earth is named." How do these words come in there? I have pondered over them long, and the conclusion I have formed is this: That at the very outset he wants to raise us to the level of the thought. There is the same connection in Greek between the words "father" and "family" that in English there is between the words "Creator" and "creature." The words are *Patēr* and *Patria*. Thus we have a side glance, as it were, at the closeness of the link. The prayer is breathed, not for those who are outside, but for those who are within the circle of the family. You and I are part of the scheme of redemption. And through us, those other intelligences mentioned in verse 10, learn more of the mysteries of grace and of the Fatherhood of God.

Now, do you know anything of this? Remember how in Heb. v. the apostle, when unfolding amazing truth concerning the priesthood of Christ, pauses to say:

"YE OUGHT TO BE TEACHERS,"

yet "we have need to teach you again the first principles of the oracles of God." You need the feeding-bottle and spoon, when you ought to be teachers. You all know persons who seem to have no mind of their own in things concerning business, just as in things spiritual, if you talk about religion, they say they belong to Mr. So-and-so's congregation, and take their belief from him. If you ask their belief, they scarce can tell without going to find what he believes. Sometimes these will ask, when we speak of such things, is it practical? Yield to it, and you will find how practical it is. Surely it ought to have a singularly practical effect on us to learn how our spiritual life is linked with the eternal purpose of God in Christ Jesus. So we have seen in chap. i. 4, that "He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." And now we see the deep longing that we may be worthy of these things and understand them.

Do these longings evoke any response in our hearts? Do we know such longings, desiring after God with our whole heart, our whole being crying out after God? Not after the "Deity" of the religionist, or after "the great first cause" of the scientists, but after the living God? How are you to know this longing? Get on your knees beside the Apostle and make his prayer your own. How many prayerless Christians there are! Give up "saying prayers" and begin to pray. Oh that the prayer of Jabez (1 Chron. iv. 10) were yours. It was not a prayer recited from a card, it was the cry of his heart, and God granted his request. God cannot deny Himself. He cannot send you empty away, if you so cry to Him. He must fulfil all we have been reading about here. He will strengthen you with might by his Spirit in the inner man. He will bring Heaven into your heart, for Christ is Heaven, and Christ shall dwell in your hearts. So you will be able to comprehend with all saints. The finite to comprehend the infinite—the mystery of God, the mystery of Christ, in whom are hidden all the treasures of wisdom and knowledge. Yet more, you will become merged in the infinite, being filled with all the fulness of God. And lest some think this mere rhapsody, something beyond us, the Apostle reminds us of heights beyond all this. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The possibilities of Christian life are infinite, and in view of this we may well join in the closing doxology, "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

After this address Lord Radstock led in prayer, and a hymn having been sung, Col. Morton read a number of requests for prayer, including a very special plea on behalf of France at this serious crisis. These were laid before God by Mr. Eugene Stock. The Chairman intimated that a communication of sympathy had been sent to the French Ambassador. After another song of praise the following address was delivered:

### *Christ Dwelling in the Heart.*

By Rev. J. C. HERDMAN, D.D.

The part of the subject assigned to me is in these words, "That Christ may dwell in your hearts by faith." This is the core of the subject, the very centre of Paul's marvellous prayer. What goes before leads up to it; what follows flows out of it. "Master, where dwellest Thou?" Isaiah gives the answer, "I dwell in the holy and high place, with him also that is humble and of a contrite spirit."

Now, what is this occupancy of the human heart by Christ? We are very familiar with the truth as to Jesus *for* us, of Christ in the counsels of eternity undertaking for us, in the fulness of time coming for us; living, suffering, bleeding, dying for us; buried, risen, ascended for us. His obedience unto death for us, his living and dying for us, his intercession within the veil for us. There are grand truths, set forth in the Lord's Supper: My body broken for you; my blood shed for you. This is the basis of solid peace. But there is another truth. Christ *in* us, which is Christ dwelling in the heart. I have looked through the New Testament,

and find that in addition to the one before us there are fourteen distinct passages wherein this truth is affirmed.

Take one, John vi. 56, "He that eateth my flesh and drinketh my blood, dwelleth in Me and I in him." If I accept Christ as my Saviour, there will ensue

A MUTUAL HABITATION

between Him and me—wonderful, but true. Then John xiv. 20, "At that day ye shall know that I am in my Father and He in Me"; not that it begins then, but that ye shall know it. So in the same chapter, verse 23, "If a man love Me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him." Not a passing visit, but a permanent stay. There are two other passages in this discourse—xv. 4 and 5—in both of which a common life is the underlying thought.

Then we have in John's first epistle two references—iii. 24 and iv. 13—which associate the mutual dwelling with the operation and agency of the Holy Spirit.

Then our Lord in his intercessory prayer makes two references to the indwelling (John xvii. 23 and 26). "I in them, and Thou in Me." "I in them." The Lord Jesus Christ desires to be in his disciples even as He is in the Father; therefore in a union complete, delightful, and permanent.

There are five more passages, all in the letters of Paul. Rom. viii. 10:—"If Christ be in you" 2 Cor. xiii. 5:—"Know ye not that Jesus Christ is in you, except ye be reprobates." There the indwelling of Christ is stated as a fact in reference to all believers. Then in Gal. ii. 20, we have the fact that "Christ liveth in me," and that means more than giving me life. He not only kindles life, but becomes and remains my life. In Gal. iv. 19, the Apostle speaks of his longing and labouring that Christ should be formed in his children. Once more, Col. i. 27:—"Christ in you, the hope of glory." To be with Christ face to face, not a cloud between, that is glory; but Christ in you is the hope of glory. In going over these passages I feel I am on solid ground. As Dr. Chalmers said, "Be wise up to what is written, but beware of seeking to be wise beyond what is written."

There are two dangers to be guarded against: on the one hand we may water down these mysteries, and strip them of might and meaning; or, on the other hand, we may be so rapt in the splendid vista opened before us as to lose ourselves in a vision of

TRANSCENDENTAL IMAGININGS,

and fail to get hold of truth bearing on character and conduct. Mark that Christ is in us by his merit to justify; by his Spirit to sanctify; by his love to comfort; by his grace to restore; by his fellowship to cheer; and by his wisdom to instruct.

Now, this is not a prayer for the unsaved, but for those who have received Christ, that He may dwell in the heart; "dwell deep" is perhaps the literal translation, implying intensity, continuity, and not a passing interview. Day after day, by day and night, in health and sickness, at the Lord's table and at our own table, in solitude and in society, we may have the Lord Christ dwelling in us, in our thought and confidence and hope, as Cleanser, Purifier, Reviver, Physician, Saviour, and Friend. When He comes, He comes to rule and regulate, to control and guide, to discipline if need be, to conquer our Will-be-Will, to cast out old Incredulity and the other Diabolians from Mansoul. Yield yourselves to Him, and He will come in and abide with you.

How? By faith. That means distrust cast out; it means confidence. Faith is the great receiving grace, the open window that the sun may shine in, the open hand outstretched that He may fill it. Faith is the soul waiting on God, the finger touching his garments; the weary head laid on his breast. He dwells in us, not by the tenacity of high resolve, or the warmth of glowing love, but simply by believing, taking Him at his word, trusting in Him. Faith working by love, purifying the heart, overcoming the world, is the one condition or instrument for receiving and retaining Christ in the heart.

Prayer by Mr. W. R. Lane and the singing of the doxology concluded the proceedings of the first day.

## WEDNESDAY MORNING.

### THE LOVE OF CHRIST.

Lord Polwarth read Revelation i., and the entire assembly repeated the ascription of verses 5 and 6: "Unto Him that loveth us," etc. In the course of some remarks on Eph. iii. 17-19, he said that while loving to dwell on the redemptive work of Christ, the believer should never forget his standing in the sight of God through the blood and righteousness of the Saviour. All other love is small when compared with the love of Jesus Christ, who redeems out of the pit of corruption and makes his own to be members of his spiritual body. Christ's disciples did not learn in a moment all they ultimately came to know; so it must be with us, and by quietly sitting at the Lord's feet we shall hear his words and learn his will. The love of Christ is not so much to be analysed as to be realised, so that we may more than ever live in Christ and He in us.

## *Christian Advancement.*

By Rev. E. H. HOPKINS.

What is the connection between the two clauses, "that Christ may dwell in your hearts by faith," and "ye being rooted and grounded in love"? If I understand the passage aright, it is this—that if we have the first, we have also the second. The being rooted and grounded in love is the effect of having Christ dwelling in our hearts by faith. Our subject is spiritual advancement—progress in our knowledge of the love of Christ. This is not an intellectual knowledge; rather, pre-eminently an inward experience of that love, and a spiritual perception of it, is indicated.

In what does this progress consist? In growth in the knowledge and the love of Christ: not so much in truth as in love; not so much in light as in the knowledge of his love. We want truth and we want love. How much more common it is to have truth than to possess grace—to have the mind filled with light and have little love in the heart! The Lord Jesus Christ was filled with grace and truth, and spiritual progress consists in a practical growing in the grace of our Lord Jesus Christ. If we would know God's love, it can only be by receiving it into our hearts. God claims our whole being, and wishes to sanctify our emotions as well as our minds and wills. He liberates our minds with his truth: "Ye shall know the truth, and the truth shall make you free." He sanctifies our wills with his power; He purifies our emotions by satisfying and controlling them. I take it that this spiritual progress in the knowledge of the love of God consists in

BRINGING INTO CAPTIVITY

every power and faculty of our being, that we may know experimentally the love of Christ that passeth knowledge and that we may be brought to a spiritual perception of it.

What are the conditions? Love is needed in order to know love. Mark the order: First of all, God loved the world—a world that had not a particle of love for Him, a guilty and lost world. That grand fact has been revealed; that which is revealed we behold; that which we behold we appropriate; that which we appropriate we experience; and that which we experience we know. We know the love of Christ when we behold it; but in a deeper sense do we know it since we have experienced it: "that we may apprehend with all saints . . . and know the love of Christ." In order that we may advance in our knowledge of that love, we must be in it, and have inside knowledge.

Being "rooted and grounded" implies having been planted. Every believer is planted in Christ, built upon Christ, and therefore planted and built in love—not human love, but Divine. A tree participates in the ground in which it is rooted; a house built on a good foundation shares the stability of such a foundation. So, in order to understand the love of Christ and grow up into it, we must become partakers of this love—be rooted in it, and receive into our very being the Divine nature and the Divine love.

How is that condition to be brought about? We cannot bring it about of ourselves. God has not only given his Son in love, but He has given love in his Son. Christ Himself was love; and when He dwells in our hearts

HE BRINGS HIS GLORIOUS ATTRIBUTES

with Him. Love is then shed abroad in our hearts. For Christ to "dwell in our hearts" is not a mere metaphor, nor does it take place mentally, as some would teach. Such views arise from an impression that real things are visible, and that invisible things are not real. Scripture teaches the opposite. The things that are not seen are eternal, and the things that are seen are fleeting. In his glorified body the Lord Jesus is in heaven: but, nevertheless, when he said, "Lo, I am with you alway," He meant what he said. He dwells in our hearts by faith, and faith must have a fact to rest upon, and the fact is antecedent to the faith. Christ will be to us practically what He is to our faith.

Here is the end of the working of the Spirit—strengthened with might in the inner man, in order that Christ may dwell in the heart by faith. This comes to some of us as a marvellous revelation, and gives a wonderful lift to the spiritual man. Is Christ to dwell in me, speak with my mouth, look with my eyes, and work with my hands? I know no more sublime fact in God's Word, and the Holy Ghost comes to make it real to us. Nothing short of God can satisfy our hearts, or meet the necessities of our being. He who died for us, in wonderful condescension and love, comes and dwells in our hearts by faith!

## *The Self-Revelation of God.*

By Rev. G. H. C. MACGREGOR.

The word Love is the very heart of the Christian religion; that which is deepest and most powerful is the love of Christ. I ask you first of all to realise that the love of Christ is the goal of the Divine self-revelation. If you study the Bible you will see that all down the ages God has been striving to make Himself known to his people. He has always been willing to tell us more about Himself than we have been willing to learn; and one of the most staggering and startling things in history is the patience of God in all his dealings with his children. When we read our Bibles, we learn that God's first revelation was under the name of *El*, conveying the idea of power. The first thought of God that man grasped was that of power. Finding himself surrounded by forces which he could not understand or control, man spoke of God as the Mighty or Powerful One, in whose hands those forces were.

Then we find man worshipping the Creator, calling Him *El Shaddai*—the Almighty One. When God revealed Himself to Abraham by this name (Gen. xvii. 1), He told him that the power behind nature was to be exercised on man's behalf and not against man. So when He said, "I am El Shaddai," He was beginning that revelation which culminated in the truth that

GOD IS LOVE.

Coming down to the time of the Exodus, when God was leading his people to a new trust and new experiences, we have a new Divine self-revelation. Man has never been able to learn anything about God until God Himself has spoken. All through revelation God never calls his people to take a new step of trust, or to venture on Him in a new way, without revealing to them some aspect of his nature and character which entitled Him to the trust for which He called. When He was forming a nation, and committing his revelation not to a family but to a nation, we find that He reveals Himself as *Jehovah*. I do not think we can understand the reverence and awe and love which God's ancient people regarded as gathering round that name unless we look deeply into the word.

What did He tell them when He said, "I am that I am"? First of all, He revealed Himself as the Absolute or All-Sufficient One, who needed no cause out of Himself for anything that He was or did. Then He revealed Himself as the Self-Consistent and Faithful One—"I will be that I am"; you may trust Me wholly, for after the lapse of ages you will find Me what I am to-day. And in a world like this, where there is so much that is changing, is it not something to have an eternal, immutable, and ever-faithful God? When everything seems shaking, is it not much to know that nothing can shake God, and that when we get to God our souls may be entirely at rest? When He revealed Himself as Jehovah He assured his people that whatever else of his character would be made known would be in a line with what they knew already. What was said of the gods of the nations showed them as arbitrary—one thing to-day and another to-morrow; but Jehovah would be always consistent with that which was eternal and in itself right.

No new name of God was afterwards given, but as Israel came to new difficulties there was a further revelation of Jehovah. For example, Jehovah revealed Himself as Jehovah-Tsidkenu—the righteousness of his people. When Israel were up to realise that she could not live without a righteousness which she had not, Jehovah said,

"I AM YOUR RIGHTEOUSNESS."

Again, when Israel was called to be entirely and wholly the Lord's, and wondered how she could

consecrate herself, He revealed Himself as "the Lord that sanctifieth thee,"—that separateth and bindeth thee to Myself. Then, He is Jehovah-Jireh, who would meet all the need of those who would consecrate themselves and their all to Him. He is, moreover, Jehovah-Nissi, under whose banner victory was always to be found; and to those stricken down in battle He was Jehovah-Ropheka—"the Lord who healeth thee." He is also Jehovah-Ro'i—"the Lord is my Shepherd"—who leads his servant wherever He would have him go.

All along, Israel was getting to know better what Jehovah was, and what she was to be as the people of the Lord. So it went on through the years until the Lord Jesus Christ came, and with Him came a new revelation of God when He stepped forth and said, "Our Father." What a burst of glory that was! He gathered up all the Old Testament revelations, saying in effect, All that is in the word Jehovah is true, but it is also true that Jehovah is your Father. The might and faithfulness and eternity are the might and faithfulness and eternity of the Father who pities all who put their trust in Him.

There was one step further when the inspired Apostle wrote down "God is love." This, which is the goal of Divine revelation, the last thing God has told man about Himself, was not given in a word, but in a Person. He did not simply tell us that God was love, but he showed us Christ; and when man saw Him, looked into his eyes, heard his words, witnessed his deeds, and the Godhead that was in Him blazing forth, it was then that man learned to say, and to know what it was to say, that God is love. So, when we speak about the love of Christ, we are really dealing with the last thing God has told us about Himself, and we have to learn that all that we are to know of God is to be through knowing the love of God as it is in Jesus Christ our Lord.

The love of God in Christ is not only the goal of the Divine self-revelation, but it reveals the love of God as grace. There is a distinction between grace and love. It is this: Love has no limits such as grace has. Love may flow up, or to those who are our equals; grace always flows downwards, and the love of God is a love that flows down to those who are unworthy of it. It would do us little good to know that God is love, if it were not for our knowing also that in Christ it takes a gracious form, and flows down to us who are so unworthy of it. It was gracious enough to bridge the gulf between the Creator and the creature. Is it not marvellous that God, with so many worlds to look after, should care for you and me? Yet He does it. The Psalmist saw the countless stars above, and exclaimed: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which Thou hast ordained:

> Then say I, What is man, that he
> Remembered is by Thee?
> Or what the son of man, that Thou
> So kind to him should'st be?"

The love of Christ reveals the love of God as big enough to bridge the gulf between the holy God and the guilty sinner. The Creator loving the creature we can understand, but the marvel is that God should love those who have sinned against Him. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." God cares even for the wretch who turns his back on his law and spurns the Saviour:—

> How could'st thou be delighted
> With sinners such as we,
> Who, when we saw Thee, slighted
> And nailed Thee to the tree?
> Unfathomable wonder,
> And mystery Divine,
> The voice that speaks in thunder
> Says, "Sinner, I am thine."

It is not only a revelation bridging the gulf between the holy and unholy. It is Christ dwelling in the heart. Think of it! The Holy Spirit coming into contact with the defilement in me, putting up with it, bearing with it in that wonderful patience of his! How it taxes the Christian graces to pass a day or two with people who are known as disagreeable! Have you ever thought how hard it must be for the Holy Spirit to get on with you—to put up with the defilement that is in your heart? Yet, the love of Christ is a revelation of the Divine, and is equal to that; it bridges the gulf between God's purity and my uncleanness, and is willing to come in and dwell there, until at last He presents us faultless before the presence of his glory with exceeding joy.

This love is the guarantee of our salvation. The closing verses of Romans viii. show this: "I am persuaded that" nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Here is the guarantee of our salvation. How do I know I am going to be saved? I do not say "Because I have believed in Christ," but I say, "Because of the love of Christ nothing can separate me from the love of God." If there are here any who have not got

ASSURANCE OF SALVATION,

perhaps the reason is that they are looking at their experiences and considering their feelings, and not looking at that matchless love of which the Apostle speaks. The love of God, who gave Christ to die, and the Spirit to strengthen me, that Christ may dwell in my heart by faith, furnishes the guarantee that I shall at last stand before Him, and be made perfectly blessed in his presence.

Man cannot adequately speak of the love of Christ. It is grand beyond knowledge, and therefore beyond speech. It is reach above reach above one's grasp; yet it belongs to you and to me, if we are Christ's at all. Have you measured the significance of the word "rooted in Christ"? I think many lose a blessing in reading this, because the idea commonly suggested is stability, a being fixed in Christ. That thought is there, but I do not think it is the main thought. The thought is this: the love of Christ is the soil in which we are planted, and in which we have to grow. We do not measure the possibilities of a tree by what it is, but by the soil in which it is rooted. Who will set limits to what a man or woman may become when rooted in Christ's boundless grace, for "in Him are hid all the treasures of wisdom and knowledge"?

I am afraid many are living as spiritual paupers, because their roots are not going down in the soil of Christ's love, but are being sent abroad to some barren worldly soil. If we are Christ's, we are planted and rooted in Him—sending our roots deep down, and laying hold of the fatness and the sap that is in Him, so that every grace is reproduced in our life. If we wakened up to-day, what a revolution it would make in our lives! You say you cannot help being worried in a world like this. Have you remembered, you are rooted and grounded in Christ, who says,

"MY PEACE I GIVE UNTO YOU"?

He who gives you this peace went through far more trouble than you. You say you have little joy in your life. Have you remembered that you are rooted in Christ, the happiest as well as the saddest of the sons of men? In the life of Christ there was a deep well of joy, deeper than man ever knew, because his will was in a line with his Father's will. So He says: "These things have I said unto you, that my joy [Christ's own joy] might remain in you, and that your joy might be full."

You want power for work. Here is the secret of it—"strengthened with might." We have a Christ who is God, and when we are rooted in Him why should we complain of weakness? If we are weak, is it not in the measure which God has discovered it to us, in order that we may put ourselves into the hand of Him who is omnipotent? If we have not been drawing on this reservoir, why is it? God has some searching work to do with some of us before our lives put on the Divine graces. Some roots which are in worldly soil, will have to be torn up; some hindrances will have to be taken away. Then God will enable us, as never before, to lay hold of the love of Christ, in whom we are rooted; and as we begin to draw it into our being, we shall understand something of what the Apostle means regarding "the love of Christ that passeth knowledge," and ere we are aware of it, we will realise what it means to be "filled unto all the fulness of God."

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## WEDNESDAY EVENING.

The lovely summer weather to-day was favourable to a large attendance, and the Conference Hall was well filled for the evening meeting. In his opening words Lord Polwarth drew attention to the thought of family union and family privilege involved in our Lord's words in the wonderful prayer recorded in John xvii.

The special aspect of truth set down for exposition this evening was "The Advancement and Attainment of the Love of Christ." Rev. J. B. Figgis was the first speaker. At the outset he recalled the judicial murder of the Archbishop of Paris by the revolutionary Communists. When he was taken out to be shot there was found in his cell on the four arms of a cross the words "Length, depth, height, and breadth." Who, asked the speaker, can fathom the meaning of these words? They are like the Holy of Holies in the Tabernacle. In 1 Kings vi. 20, we read of the oracle in the temple in which was set the ark of the covenant, which was twenty cubits square and overlaid with pure gold. We may not call this a type, but it will serve as an illustration of the love of Jesus. Is not that love the Holy of Holies to myriads of souls? Every stone of the pavement of redemption ground is a proof of the love of Jesus. Look up or down, to the right hand or the left—everywhere we see the love of Jesus. We need not only a sanctuary, but a city to dwell in. The heavenly Jerusalem described in the Revelation was taken by Mr. Figgis as an embodiment in figure of the all-embracing love of our Lord. We have to tell sinners that if they make their bed in hell it is not because Christ did not love them, but because they rejected that love. If we compare the *length* of the love of Christ with our own poor life, our fickle service, and it may be our coldness and backsliding, how infinite it is! Throughout the past ages God's people may have been weary of praying, but He has never been weary of answering. How can we plumb the *depth* of Christ's love? By the line of our own sin and by the line of his fathomless love. Think of the sins and divisions of the Church; add to these the awful reckless sin of the careless world calling to heaven for vengeance. Then look at the pitying love of the Saviour, who came down to earth, knowing from the first that He would die on the accursed tree for the sin of mankind. What of the *height* of the Saviour's love? In mountain climbing summit rises beyond summit. So with the love of Christ there is ever a higher height.

We come into the school of Christian experience to learn of this love that passeth knowledge "with all saints"—Abraham, Moses, and all those of old time have not yet got to the end of their lesson. If we understood this lesson well we should never fall out with our fellow saints; we should never neglect the other sheep yet to be gathered into the fold; we should never dread the fleeting sorrows of our earthly life: we shall spend eternity itself in completing this lesson. Is all this love of Christ making us lovely and loving? It constrained Paul to self-sacrifice; what is its effect on our hearts to-day? Let us go from this study inspired, impelled, and constrained to yield to this love of Christ which passeth knowledge.

Rev. F. B. MEYER

said the Epistle to the Ephesians is the New Testament Song of Solomon: the fragrant love-letter of God to his children. Love is one of the keywords of that Epistle. In chap. i. 5 we have the love of Christ shown in our foreordination. In chap. ii. 5 that love is seen in his identification with us; in chap. v. 2 it is manifested in the blood-shedding of atonement; in verse 25 of the same chapter the love of Christ makes Him the Bridegroom of the Church. Let us get beyond a vague intellectual knowledge of this love to a definite apprehension that for each soul there is as much of the love of Christ as though there were none in the world beside. This love is illimitable. Jesus Christ, who combines the tenderness and sympathy of man with the infinite capacity of God, loves weary sinning souls with all the power of his gentleness and strength.

This love passeth knowledge, and yet we may know it; that is

THE DIVINE PARADOX.

God is always passing out of knowledge. The scientist soon finds a limit to his researches in the world of nature; how much more the student of the love of God. Much of the sublimity of nature seen in sky or sea or mountain fastness comes from infinite distance and infinite depth. Why cannot we fully know this love? Rom. viii. 39 says the love of God is in Christ Jesus our Lord. We lose more of the Divine love, because it comes to us through one who was Man. It was in Him that it might be tempered before it came to the delicate organ of the human spirit. If not it would prove our destruction. John xiii. 1:—"Having loved his own that were in the world, He loved them to the end." The R.V. says, "to the uttermost"—*i.e.*, to the utmost bound of love. Another text is John xv. 9: "As the Father hath loved Me, so have I loved you." Here is the arithmetic of Divine love to mankind. Need we wonder that such love passeth knowledge? In Eph. ii. 7 we are told that God the Father is going to make his love to us a specimen of love to all the ages. He will show to the principalities and powers of other worlds the riches of his grace and the manifold character

of his wisdom. This love is experienced by "all the saints." Each individual can only have his own view of this love, and therefore it cannot fully be known by anyone. The more saintly we are the more we shall know of this love. It is much more than complacency or benevolence. We may not comprehend it, but we must believe it. We may feel depressed and sin-stricken, but that does not alter the fact that Deity is pouring out the whole torrent of its love through the channel of Jesus Christ. What room for depression here? It is impossible He can let us go. The contemplation of this love has sometimes made godly men to seem "beside themselves." Flavel says in his diary that once in travelling he had such a sense of the love of Christ to him individually that he thought if he were not in heaven he could hardly have more blessedness when he reached that place. He could not sleep that night, but he says he was more rested than on many nights when he slept, and heard and saw in his soul many things that he had not known. Why are we so taken up with the trifles of earth that we cannot see this wondrous vision?

This love passeth knowledge, but yet it may be known in part. As the early settler in America knew little of the wealth of the great Western lands on whose verge he settled, but year by year he increased his holding, so we are settlers on the great continent of God Himself. We ought to know of this love *doctrinally*. Doctrine is as the bones to the body. Know it also by *meditation*. Rutherford called his prison "the King's banqueting house," because he found that he was under the banner of the love of God. We should also know this love *experimentally*. The thread of God's love runs through the beads of our life, if we would but recognise it. Let us reckon up the manifestations of God's love to us and we shall find that the number of these will wondrously multiply in our study. We shall have to throw down our pencils half-way through the sum, and say it passeth knowledge, but we shall know something of it. Know it also *sympathetically*. Every time we sacrifice ourselves for another we are repeating in our measure the deepest thought of the love of Christ. When we are gentle to those who do not deserve it, or endure shame to rescue the lost, in the glow of our interest and in the outward pressure, we may know that we are seeing more deeply the love of Christ to us.

If we cannot fully know this love, we must, at any rate, believe it. We cannot always trace its windings and turnings, but we can be sure that it is there for us. Do we not need a baptism of love? Oh! the jealousies, the suspicions, the condemnations we cherish towards each other. Of course we say we are dead to all this; but how often, when we want to leave our dog at home, he will come out after us. Let us but get a real baptism of love, and these things will go out of our life.

## THURSDAY MORNING.

ADDRESS BY

REV. MARCUS RAINSFORD.

This was the closing day of the Conference. The opening prayers were offered by Principal HANDLEY MOULE, of Cambridge, the chairman thereafter reading a part of John i. and from Eph. iii.

### "THE FULNESS OF GOD"

is the blessed climax, he said. In touching briefly on the fringe of this great subject, the Chairman spoke of creation, redemption, spiritual enrichment, and final glorification as various manifestations of the Divine fulness towards mankind.

Rev. MARCUS RAINSFORD, of Belgrave Chapel, was the first speaker. I profess to know nothing, he said, of the fulness of God, but as it is manifested in Christ, and as the Holy Ghost has been pleased to make it known by the Word to the sons and daughters of men. Christ is the measure of all the fulness of God, and Christ is God's free gift to you and me. Let us not forget that we have the whole of Christ to live upon. God never did anything by halves; least of all the salvation He has provided.

In Colossians i. 19 we read that it "pleased the Father that in Him should all fulness dwell." We cannot have more than that. Wherever fulness of Christ is mentioned, it is always associated with the supply that is in Him for the needs of his people. In Col. ii. 9 we read again that "In Him (Christ) dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." We are told in John i. 14 that "The Word was made flesh . . . . the only begotten of the Father, full of grace and truth." There is grace for every need and truth for all our ignorance (v. 16). "Of his fulness have all we received and grace for grace." Grace on the top of grace; grace correspondingly to every grace laid up in Christ. Here we have the source of all fulness—God; the channel through which it flows—Christ; and the rest it seeks—"his body, which is the fulness of Him that filleth all in all" (Eph. i. 23).

#### ALL FULNESS IS IN CHRIST.

All human fulness; for He was and is perfect man. All Divine fulness. All creating glory belongs to Him. Godhead and manhood belong to Him, earth and heaven belong to Him. His fulness is as accessible as his love. All this fulness *dwells* in Him. It is always there. Our thirst will ever find in Him that which will slake it, and we are invited to come and enjoy it without money and without price. It is described in the word *Grace*. The Holy Ghost has come to communicate to us not of his own fulness, but of what He finds in Christ. This is a much-forgotten fact in our time. He shall not speak of Himself. He has got plenty to speak about. What a blessed thing it is for a weary traveller as his journey is nearly over to get a view of the distant horizon which will soon arrive.

There is no fulness contained in Christ for us, to be revealed and communicated by the Holy Ghost, but there is an adaptation in faith to receive. Where is our faith? That is the point. We have been hearing much of the privileges of the children of God and of the indwelling of Christ. It is awful to hear of these things and not receive them. Better never to have heard of them. What a tremendous responsibility is upon us if, when we are told of all this fulness laid up in Christ for us, we turn aside to the follies and vanities and trifles of the world, and the sinfulness of the flesh and the devil.

I can only give you what I know of this fulness of Christ. I would say, first, that it is the manifestation of the glory of God. When Moses came down from the mount the first time with the tables of the law, we hear of no shining on his face, but when he came down the second time with the story of Him who is the end of the law for righteousness, his face shone so that the people could not look upon him. This fulness is not self-contained. The sun is a beautiful emblem of Christ. I look at it, and it blinds me. I look around on creation—on the sparkling waters, the lovely foliage, the warmth and fruitfulness, and see the fulness of the sun in the happiness of the earth it shines upon. What is the fulness of the ocean? I cannot fathom its depths, or sail over its waters, or reach its distant shores. But I look at the rain and the dew refreshing, fructifying, and beautifying the land. I see the fulness of the ocean in the fruitfulness of the earth. So the fulness of God is not contained in Himself. If I want to know it and to enjoy it, I must see it in the life He has bestowed, in the salvation He has accomplished, in the perfection of beauty and the fulness and happiness of those whom He has loved. We are lost when we look at the glory of God in itself, but it is to be manifested—where? In heaven? *In his saints.* Are we among them?

Look at the effect of all this on Christ Himself. That is a point we may well study with profit. It brought Him down from his throne to be lower than the least here below; and to die the lowest kind of death—the death on the cross. See its effects in the fruits it secures for his people. There is a word in his last prayer for his people (John xvii.) which I pray the Holy Ghost may open our understandings to know: "I in them and Thou in Me." He brings the very Godhead into manhood. That could not have been in the sense in which He speaks if He had not become man. "That they also may be one in us." Do you take that in? It is not "united to us."

#### ONENESS IS FAR MORE THAN UNION.

Look again at the effect of the love of Christ bringing down the fulness of God into Himself for his people. It has been said that we have none of the blessings of Christ apart from Himself. God forbid. I do not want any blessing apart from Christ; I hope we have all learned that such a blessing would waste, and would disappoint. There is no blessing worth taking from God Almighty apart from his gift of Christ. If the world only knew this how they would scorn the baubles of earth. We are chosen in Him; blessed in Him; dead to sin in Him; alive to God in Him; justified in Him; sanctified in Him—I have not a particle of sanctification apart from Christ, and I am very sorry ever to hear anything about it. It sends me to look within where there is nothing but emptiness that disheartens and distresses me. All my sanctification is in my Lord as much as my justification. We are raised up together; presented together; and seated together.

Are we mixing faith with all these things? It is a very great snare to listen to precious truth and not take it in. If it is true, why not take it in? If it is a lie, of course reject it. People wonder if they will ever get to heaven. You are there already if you are in Christ. As some one has said, "We ought to be looking down from heaven at the passing things here." I do not think we gain anything by trying to explain these marvellous truths. I do not think the Lord Himself explained them, and therefore I do not believe we can explain all. And we are to be glorified together. If we suffer with Him we shall also reign with Him. Christ has many members in his body, and He cannot do without any of them. The hand cannot say to the foot, "I have no need of thee." If there is a poor soul here who has but touched the hem of his garment, know that Christ cannot be glorified without you. There would be a deficiency in his fulness, if the least member of his body were wanting.

Let us try and believe what we cannot comprehend. I cannot explain it, and I do not think any one can explain it. A weary traveller faint by the way can refresh himself from the stream, though he is not at all able to sound the depths of the ocean from which it took its rise. The Epistle to the Ephesians was written about the same time as that to the Colossians. The latter tells us what Christ is to his people from God; and what a description we have of that. Ephesians, on the other hand, tells us what his people in Christ are to God. It is summed up in chap. i. 18, where the Apostle speaks of "the riches of the glory of his inheritance in the saints." Have you ever taken that in? Do we know it? We do not make enough of the knowledge. We are made partakers of the Divine nature through the knowledge of our Lord and Saviour Jesus Christ. There is no true faith that is not grounded on knowledge. Then we read of "the exceeding greatness of his power to usward who believe." Do we believe? Then we shall experience the exceeding greatness of his power.

Mr. Rainsford in the close of his address claimed the privilege of an old man in retracing somewhat the steps of former speakers; dilating on the love of Christ and the might of the Spirit, and adding some piquant touches to the exposition of these profound and wondrous truths.

### THE MILDMAY INSTITUTIONS.

Before the second address Rev. H. W. WEBB-PEPLOE interposed with a very strong and urgent plea on behalf of the work that centres in Mildmay. He referred first to the two hospitals, one situated close to the Conference Hall, and the other in Bethnal Green. He had gone to the latter on the previous day, and it appeared to him beautiful in every sense of the word—exactly what it ought to be. There is a debt of £900 upon it. He felt sure that many of God's servants and stewards only needed to know what would best be their privilege in the matter. The hospital in the Mildmay grounds is now placed by Lady Hay in charge of the central office, so that funds will be needed for that more than before. There are in it thirty beds, and fifty beds in the Bethnal Green Institution. Then there are the two Convalescent Homes, one at Barnet for the poor people, and one at the seaside for the tired-out deaconesses. These are very essential parts of the work, and they appeal strongly to our sympathies. As to the great central work at Mildmay, Mr. Peploe said he was grieved to see how little comparatively was given to it. £3000 practically is needed every year to keep the work of the Hall going; besides the other departments. There are in all some forty buildings to keep in order and in repair, and those friends who receive such benefit from the Conferences ought to help in this. There is also the Training Home for young ladies at The Willows, Stoke Newington. At this juncture it is very important to secure a piece of land close by on which there is a proposal to build some residential flats to the destruction of the quietude of the Home. £1800 would be needed to purchase this land, and it is a very urgent matter that some friend should provide this amount at once.

The memorial to the late Sir S. A. Blackwood, in the shape of an endowed bed in the Bethnal Green Hospital, will require £1,500, and only the half of

*(Continued on page 19.)*

# The Late REV. E. A. TELFER,

## METHODIST PREACHER AND LECTURER.

ONE of the most interesting pieces of biographical literature we have ever read has just come from the Press. It is the life story of the late Rev. E. A. Telfer, whose somewhat sudden death in the early part of last year closed a career that was singularly chequered, but in its general features most blessed and inspiring. The biography is from the pen of his widow, who has entitled her narrative The Successful Soul Winner,* and surely never was the appellation more amply justified. Towards the close of the book the shadows mingle very thickly with the sunshine. We do not purpose to enter on any detailed examination or recital of these matters, but we would earnestly commend the perusal of this volume to all who sympathise with the pathetic spectacle of a good and high-spirited Christian man struggling with adversity.

Edward Armstrong Telfer was a native of the Scottish Lowlands, where he was born in 1822. Very early in youth he had what seemed a premonition of the strange reverses that coloured his later life so deeply. A wealthy friend who had undertaken the expenses of his education was ruined through the perfidy of another, and young Telfer's father was involved in the ruin. Having exhibited much promise in many departments of study, Edward Telfer was scarcely out of his teens when he had to launch his bark on the stormy sea of life. He went to Liverpool, where his mechanical tastes enabled him to make progress in the employment of a builder. Moving shortly after to Sandbach, Cheshire, he was brought into close relation with those belonging to the Methodist body, though he had been reared in the Presbyterian fold. His actual conversion was the fruit of a remark made by one of the girl scholars in his Sunday-school class. He soon appears to have caught the true Christian fervour of spirit, and engaged in the work of a local preacher. Resolves were made to enter the regular ministry, and in 1849 he received from Conference his first appointment to a Devonshire circuit.

During the early years of his itinerant pastorate he had much joy and success in the work of the Gospel, especially among the young. His lively temperament and remarkable powers of description and illustration made him a favourite with all classes. His zeal was at white heat, and it is recorded how some few years later he earned the sobriquet of "the hell-fire preacher." Writing after twenty years' ministerial service, he was able to record that he knew of some eight thousand souls whom he had been instrumental in pointing savingly to Christ. In 1855, he was married to Miss How, of Bideford. This lady has been the sharer of his many joys and sorrows, and has lived to prepare this worthy memorial of his earnest, busy, and fruitful life.

Passing to the town of Plymouth, where he had great prosperity in a spiritual sense, and where he developed his extraordinary gifts as a preacher-lecturer, we find him afterwards at York, and later on in Glasgow.

*(From Photograph by Messrs. Matthewson & Co., Brisbane.)*

While in this northern circuit, he took an active part in revival work at Kilsyth—a name well known in the annals of spiritual upheavals. In course of time he was translated to the great metropolis, and found in Spitalfields a wide sphere for his fervid and aggressive ministry. In that part of the East-end the Methodist cause seems, in those days, to have fallen low, and Mr. Telfer was enabled to infuse much new life into the circuit. Two chapels were restored, and much prosperity experienced. It is stated that during three years' work in East London he travelled 42,000 miles in his preaching and lecturing tours, raising about £3000 for church purposes. In 1870 he returned to Glasgow, where his labours were so abundant that his health suffered seriously.

Yet another period of active ministry was given to the East-end of London, and then he was able to fulfil a long-cherished plan of visiting Canada. Everywhere he went throughout the Dominion, he found large and most appreciative audiences, to whom he lectured and preached in a way which was described by one paper as "graphic, attractive, and powerful." Those who read the excerpts from his lectures given in the volume, will feel that the description is true. His visit was extended as far West as Chicago before he returned to the old country. During his sojourn on the other side he gathered much material, which was afterwards utilised in his popular addresses.

Not long after his resumption of pastoral work in England, Mr. Telfer had to go through the painful but necessary task, as it seemed to him, of defending his character and that of his life partner in a court of law, against a foul and libellous accusation of breach of trust, in relation to a trusteeship which he held. In this action he was completely successful, but it was the beginning of other and similar sorrows, which seemed to dog his footsteps in a mysterious way, and which, no doubt, ultimately hastened his death. Those who are sufficiently interested in the question must refer to the book before us for such particulars as are given of these unwelcome vicissitudes. So far as we can judge from the evidence at our command, Mr. Telfer acted with nobility, probity, and great self-sacrifice, and it seems to us that his widow deserves the amplest sympathy in this endeavour to preserve the fair fame and reputation of one so dear to her.

Another visit was paid to Canada, this time chiefly with a view of learning more as to its capabilities for emigration. Later on he received the permission of Conference to visit Australia. The full records given in the volume of these visits, and the active labours that accompanied them, are of the most absorbing interest, and will repay a careful perusal. With a keen observant eye, and a wealth of graphic diction, Mr. Telfer was able to note down for future reference many occurrences and impressions that go to make up a living and instructive narrative. Financial troubles that came through his devotion to the interests of others compelled him once more to girdle the globe in a lecturing tour, and he stirred many an audience in South Africa, the Antipodes, and North America, souls being won for Christ all the time as he passed from place to place.

All this expenditure of force, almost herculean in its extent, must have told on his frame and his spirit, elastic and buoyant though it was. After his return to England

* *Elliot Stock* (price 5s.).

in the spring of 1892, much work was undertaken and plans were made for future usefulness. He preached for several terms in the Great Assembly Hall, Mile-end, with abundant signs following. At the time of his death he had an engagement for a lengthened mission. His last illness, at Norwood where he and his wife had taken up their residence, was very short. On the Friday he took to his bed, and a few brief days saw him called away to his eternal rest. The doctor who attended him gave the opinion that he had succumbed to serious and repeated shocks of the heart. Of him it may truly be said that his works do follow him, as he rests from his unwearied labours for God and man.

## BRIDGE OF ALLAN CONVENTION.

The third annual Convention for the deepening of the Christian life opened at Bridge of Allan on Monday evening, June 18. There was a large attendance from every part of Scotland, as well as a considerable number from England, who enjoyed the rest and refreshing of a week in this health resort. The Convention has now become thoroughly established, and has been accepted with thankfulness by all Christians and Christian workers as a Scottish institution of the highest practical value. The attendance this year was considerably larger than last June. The large marquee erected in the Public Park is seated for holding 2500, and at some of the services was almost completely filled. Three flags bearing the words, "Love, joy, peace," floated over the top, while over the main entrance and platform the motto of the Convention is emblazoned in red-and-white, "All one in Christ Jesus." Mr. Robert Wilson presided at all the meetings.

Speaking at the opening service on Monday, Dr. Elder Cumming chose as his subject the story of Christ washing the disciples' feet. This formed the keynote of all that followed. In the East it was customary, before the feast began, to wash the feet of the guests. The company was assembled, the feast was ready, all were waiting to begin; no one seems to have discovered a want. The duty of washing the feet usually devolved upon a slave. Evidently there were none at hand. It did not occur to any of the disciples to humble themselves to do the work, and thus it is that we have the Lord and Master Himself taking the servant's place and washing the feet of his disciples. The Greatest among them had become the servant of all. Rev. J. E. Houston gave an address on Revival, from Hab. iii. 2. If God's work is to be revived, God's children must be humbled in the dust before Him, for such revival must begin in the hearts of believers. From thence it must manifest itself in the life, so that bringing all the tithes into the storehouse, God may fulfil his word, and pour out a blessing till there be not room enough to receive it.

On Tuesday morning there was an early meeting for prayer. The subject of address, Isa. xl. 28-31, "the need, the power, the benefit of prayer," was opened by Mr. Houston, who pointed out two great evils to be avoided: (1) to act independently of God, which was the cause of the first sin, and (2) to think that God is taking little interest in us. The Bible reading was given by Dr. White, from Psa. cxlviii. 14, "A people near unto Him." In order that God should draw near to us we require to have (1) clean hands, (2) a pure heart, (3) the contrite spirit, (4) Christ in you the hope of glory. The evening brought a considerably increased assembly. It was a time of deep searching of heart. A thrill passed through many hearts as Mr. Wilson gave out the hymn, "There is sin in the camp." This was intensified when Rev. J. J. Luce gave out his subject, Jer. xlv. 5, "Seekest thou great things for thyself?" Baruch was a good and a great man, but his life was self-centred. We ought to examine ourselves in regard to this same thing. Are our motives pure? Are our hearts pure? Is our aim as Christians what it might be? God is asking us, What wilt thou that I shall do unto thee? Even Solomon asked for himself wisdom and knowledge to rule. A self-centred spirit is always *burdened* with responsibilities which God does not mean men to carry. It is also mistrustful; doubting if God is carrying on things in the best possible way. It is also an unrestful life; troubled about many things. True rest, conscious relief and abiding strength were only to be had where Christ was the centre and his sustaining strength the bridge of all our hopes.

Rev. G. H. C. Macgregor followed with an address upon "Self-examination," from Hag. i. 5, "Consider your ways." There is no hope for our spiritual life without this self-examination. There are secret ways known only to God and ourselves—a life of thoughts, ambitions, wishes, desires, and imaginations. For it is when we look at the matter in this way, that we see the truth of what the Bible says about the wickedness of the heart. Then there is *evil speaking* regarding which we might well ask—Is it true? Is it kind? Is it necessary? Then there is the habit of reading. Do we ask God to watch over what we read? Our habits of eating and drinking require to be inquired into also, especially as we are under obligation to do all to the glory of God. How is it with our family life? in our business concerns? and in our social relations? Do sincerity, purity, and affection control all these? Another meeting was addressed by Mr. Carr, of New York, and Dr. Elder Cumming. The former spoke from 1 John v. 12, and the latter from John xiv. 20.

On Wednesday morning Mr. Luce gave an address from Isa. xxx. 20—21, his subject being divine guidance. The Bible reading was given by Dr. White from Matt. xi. 28 to 30. The afternoon service was conducted by Rev. C. G. Moore, who, speaking from Mark viii. 21, "How is it ye do not understand?" showed that the great difficulties in our life can be mastered by the guidance and power of Christ. Dr. Elder Cumming followed with an address on the Christian's position in the world, showing that victory is infallibly assured to all who have faith in Christ.

The evening meeting was characterised by a notable increase in the audience, and also by the intensity and interest experienced. Rev. A. T. Donald opened with an address on Acts xvi. 14, dwelling specially on the powerful influence of a mother's life, while Rev. G. H. C. Macgregor spoke on the words "Thou art my King, O God; command deliverances for Jacob." Speaking of the absolute authority of God, and the absolute submission of believers, he referred to the necessity of deliverance from sin, and pointed out that the first step was unreserved surrender and absolute allegiance to God. A wave of feeling of a very marked kind passed over the vast audience; all seemed affected by the consciousness of sin and unworthiness, and many felt as if they must cast themselves at the feet of the great Jehovah, and say, "God be merciful to me a sinner."

Thursday was beautiful without and delightful within. The Bible reading was given by Rev. Evan Hopkins from Deut. i. 19-30, an Old Testament passage for New Testament saints, for whom the danger of losing our privileges was great. He urged them to see where they stood in spiritual knowledge. Referring to the possession of the land of Canaan, he said the land must be seen, must be possessed, and must be entered into in order to be possessed. When God brought the Israelites out of the house of bondage, and taught and instructed them at Mount Sinai, that which they learned then was to be practised in the land of Canaan. Many Christians whose conversion was not to be doubted stopped short at receiving the truth, and were not found doers of the Word. They came to the Borderland, and seemed not to enter into possession. They had all the promises like so many cheques, which were never cashed, and so their souls were starving still, although the land was flowing with milk and honey.

Thursday night found the largest audience yet assembled. Large numbers came from the neighbouring villages. Dr. White spoke from Gen. xxxii. 35, on "the awful touch and the wonderful blessing." In this case it was the "lame taking the prey," and the weak becoming strong. In Isa. vi. 7 a prophet's lips were touched; in Dan. x. he was touched when prostrate on the ground, his lips were touched when he was standing on his feet, and the third time the touch strengthened him for the future of his whole life and work. Rev. Evan Hopkins spoke from Isa. lviii. 11, 12, whence he showed that the life of faith steps out on the promises of God, from whom we receive guidance, satisfaction, and strength.

On Friday morning there was a gratifying attendance at the prayer meeting, and the forenoon's Bible reading by Rev. C. G. Moore on "Taking Offence" was very powerful, and as on Wednesday evening, so now, the audience seemed to be specially moved by the address. There would be about 1500 present in the Convention when the meeting was addressed by Revs. J. E. Houston and G. H. C. Macgregor. At night fully 2200 occupied the spacious tent. Dr. Elder Cumming and Mr. Macgregor conducted the service, the former taking John xv. and the latter Rom. vi. as his subject. There was a very marked intensity of feeling, and the onlooker could scarcely help believing that everyone in the audience desired definite experience of the blessing of power. Without any notice the meeting passed into a consecration service, led by Mr. Macgregor, and while engaging in prayer he asked the audible response of unreserved surrender to God. Five times in succession the response came out from the entire meeting in subdued, but distinctly audible, words, after which the silence seemed to be intense. The third National Convention was then closed with the Benediction, friends speaking to one another in whispers, as if near to an unseen yet conscious presence, which all were desirous henceforward to enjoy.

Saturday's large missionary meeting was a fitting conclusion to services which marked the distinctly rising tide in Scottish Christian life and experience.

William Ross.

## VENICE AND THE LORD'S DAY.

The example set by King Humbert and the Emperor William when in Venice lately in regard to keeping holy the Lord's Day does not seem to have been lost upon the Venetians, for since then an agitation has been set on foot to close the shops and places of business. At present a few shops do not open at all on the Lord's Day; some keep open till mid-day, but the great majority are open all the day.

Several mass meetings of shopmen and others interested in the question have been held, the last one on Friday last in the hall of the Chamber of Commerce, kindly lent for the purpose. At that meeting a resolution was unanimously passed asking all those who trade in groceries and food stuffs in Venice to close all their shops, warehouses, and offices not later than mid-day on *Domenica*—the Lord's Day, as it is invariably called in Italian, our Saturday being called Sabbath (*Sabato*). The masters agreed to do so, if the result of a canvass showed a certain majority of them to be in favour of it. The result of this canvass shows that almost all the masters agreed to the proposition. It has at once been arranged to give it effect, and so on and after July 1 all such shops will be closed in Venice on the Lord's Day at twelve o'clock.

To those who know Italy, this will be recognised as a great step in the right direction and we may confidentially hope that in God's providence it may lead on to the shops remaining closed all day. The few shopkeepers who already do that, have told me that their days of rest are enjoyable in themselves, that they fit them for their week's work, and that financially the closing is a gain and not a loss. Those who close half a day will doubtless soon find the advantage of closing a whole one. I have noticed, too, that the shopkeepers who close their shops on the Lord's day, generally keep them open on the Church of Rome's saints' days, and thereby hangs a tale. They cannot keep both, and it was the observance of saints' days that led to the breaking of the Lord's Day.

Often Italians have said to me "Our time is so broken in upon by the Church's festivals that we must work on the *Domenica*." That is how, as Mr. Spurgeon used to say, they broke the fourth commandment both ways, neither working six days, nor resting the seventh. Now we may hope to see them keeping it both ways, working six days, and resting the seventh.—I am yours, sincerely,

Alexander Robertson, D.D.

*Venice, June 25.*

(Continued from page 16.)

that has been promised. Of course there are the many minor institutions connected with Mildmay. Throughout the metropolis there are some twenty missions worked from this centre, all exercising much blessed influence among the poor and needy. There is also a work at Malta, and a medical mission in Palestine. So that the work is really multiform. The existing debt is £4444, which must be a matter of deep regret to all. Mr. Peploe, in closing, earnestly appealed for a generous response to the present need, and that in the coming time Colonel Morton might be freed from anxiety as to funds.

Rev. J. G. TRAIN.

of Norwood, gave a brief concluding address on the topic of Conference. The special aspect on which he expatiated was the need of strength, in order, even, to the apprehension and reception of this fulness of God of which we had been hearing. This is a primary need, and must be met before we are empowered for our walk, our work, and our warfare. All these need the possession of the fullest spiritual powers and apprehensions, which can only come from the receiving of the might of the Spirit. In relation to Christ we need life; towards one another we must exercise love, and in the world we are to shine as lights. How great, then, is the need for this spiritual strengthening revealed in this wonderful epistle.

THURSDAY EVENING.

## *The Fulness of God.*

By Rev. H. E. FOX.

We are invited to meditate upon the fulness of God, and specially with reference to its enjoyment and extent. The term "fulness," as used of man, is necessarily a relative one. It must have some reference to the capacity of that which is filled. A vessel which holds a little may be full, just as a vessel which holds a great deal may be full. Then here is the quality of that which fills to be considered—the vessel may be full, but with what? The saints sing of the cup of mercy, the sinner trembles at the cup filled with indignation.

Now we have been considering this fulness of God; but, after all, how little we understand it. There is no limit to it; how then can we comprehend it fully? The Lord Jesus Christ is the infinite fulness of God presented to us in concrete form. We cannot grasp God, but we can in some measure grasp the manifestation of Him in his Son. Now, in the passage before us, the fulness of Jesus is said to be manifested under two aspects: He fills the Church, "Which is his body, the fulness of Him that filleth all in all"; and He fills each individual member of that body "that ye might be filled with all the fulness of God." And concerning that fulness we have this further truth, "Of his fulness have all we received, and grace for grace."

Now let us consider how the Lord Jesus Christ manifested his fulness, for if we are to be filled we must set our lives (as people set their watches) by his glorious example and pattern. There was one great keynote, sounded at his coming into the world, which supplies the motive for his whole service. The writer of the Epistle to the Hebrews quotes from Psalm xl. the words "Lo, I come: I delight to do thy will, O my God." There are three things here: (1) the *joy* of the Lord Jesus in doing the will of God; that is love, meeting the required merit of God, rejoices; (2) it is not only emotion, but the surrender of the being, that is *obedience*; and (3) his active obedience runs along the prescribed path, that is *understanding*. Now let us take these three and see how they correspond to anything in us: for all our graces not only come from Him, but they are like his. It is instructive to trace how much is said about these things in the Word. Take the first, joy. Turn to John xv. 11, and see how even when Jesus was under the shadow of the darkness of sorrow coming over Him, He seems to dwell on the gift of joy: "These things have I spoken unto you, that my joy might remain in you, and your joy might be full." That is our Saviour's own joy. Then ch. xvi. 24, "Ask, and ye shall receive, that your joy may be full." And so in that marvellous priestly prayer (John xvii.) our Lord says, ver. 18, "And now I come to Thee . . . that they might have my joy fulfilled in themselves." "My joy?" What was that joy? "Who for the joy set before Him endured the Cross" (Heb. xii. 2). What was that joy? In Acts ii. 28, Peter, speaking by the Holy Ghost, says: "Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with thy countenance." What joy? It is the joy of resurrection. Not that He should escape death, but that He should pass through it and triumph over it. This is resurrection joy, and we who are risen with Him may share it.

But remember God never severs grace from grace. This joy is bound up with obedience and intelligence. In Phil. i. 9 the Apostle prays that their "love may abound yet more and more in knowledge and in all judgment . . . . being filled with the fruits of righteousness which are by Jesus Christ." Obedience is the only way you can prove the good, and acceptable, and perfect will of God. And this is not all. Look at Col. i. 9, and you see that fulness is not only a matter of joy and obedience, but also of understanding. "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding," and similarly in Col. ii. 2, we read of "the riches of the full assurance of understanding."

So these three things, joy, obedience, and intelligence, manifested in Christ, are intended to be reproduced in us. He calls us to be full of joy, full of obedience, and full of understanding, and we dare not stop short, or rest content with any measure short of fulness. Why are we not full? Very often it is because we are filled with something else. Let us seek to be emptied of everything which keeps us from obeying his command, "Be ye filled with the Spirit."

Rev. HUBERT BROOKE.

As our brother was speaking we have been led to consider, How rich is our Father in heaven; and all his treasures, all He is and has, are for his children. Once He said, "Son, thou art ever with Me, and all that I have is thine." Now He seems to say, "Son, I am ever with thee, and all that I am is thine." Thus the fulness of the Godhead is ours, if we but claim it. He calls Himself the great "I AM," leaving the blank for faith to fill up.

The "fulness" of God! The word *pleroma*, translated "fulness," occurs seventeen times in the New Testament, and has been defined to mean "the filled condition of anything." It is used of the rent garment mended with new cloth, the baskets full of fragments, and the fulness of the times of the Gentiles, when every Gentile has been brought in. Then there is the fulness of the obedience which Christ rendered, and the fulness of prophetic times. The expression is also used of supply, of grace, of growth, and of glory. And now we are told that the fulness of God is for us to use. We may well be astounded at such an idea, but it is a glorious fact. Remember it is only in Jesus Christ we can understand anything of this wondrous fulness. And do not forget it is for all saints, for every single member of the body of Christ.

Some friends, standing a little while ago by the mighty mass of water which supplies the great city of Glasgow, asked, as they watched the rushing stream and heard of the millions of gallons used every day, "Do you never run dry?" The answer was, "Oh, sir, it makes no odds up here." So there is the fulness of God, and every thirsty soul in the universe may drink, but that fulness remains undiminished—"it makes no odds up here." One can imagine some little house in Glasgow where the water runs slowly in the tap and begins to fail. What can be the reason? Has the supply in the hills run out? Certainly not. What then? There is something wrong with the pipes; they need clearing. So souls, living without the fulness of God, need not think He is exhausted: it is the channels of communication which need looking to.

Now there are clear Scriptural conditions for fulness of soul, quite plainly put before us, and we will do well to look at these. Psa. xxii. 26: "The meek shall eat and be satisfied." Psa. xxxvii. 3: "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Thus we have two things, meekness and trust; or in one word, *humble trust*.

Then in Psa. lxxxi. 10: "Open thy mouth wide and I will fill it," that is expectancy, but it is not dumb expectancy. Turn to Psa. cv. 40: "The people asked, and He brought quails, and satisfied them with the bread of heaven." This is asking and getting. Put these two together and you have, as the second condition for fulness, *expectant prayer*. He will not send one hungry, eager, expectant soul empty away.

Now Prov. xii. 11: "He that tilleth his land shall be satisfied." It is not walking to heaven in slippered ease, or in armchair sloth; it is rising early, tilling the land, turning up the fruitful soil, and getting the freshness into our souls. Then Prov. xix. 23: "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied." The condition here is fear, or obedience. That is, these two passages teach thorough, whole-hearted, prompt *obedience* and uprightness. And there are many unsatisfied souls, because there is so little of this fear of God in heart and life, in home and society. God will not fill and satisfy disobedient children. Humble trust, expectant prayer, and whole-hearted obedience—these are the conditions of filling. This is the open secret of fulness possessed and enjoyed. Will you have it to-night? Trust, ask, and obey, and you will be satisfied. Do you believe it? Then yield to the conditions, and claim it now.

Lord Polwarth added a few closing words of personal application, speaking of the audience as some three thousand vessels waiting to be filled in order that blessing might flow out to others. He could not help thinking what a marvellous power the three thousand assembled in Conference might be if they went forth, everyone of them filled with the Holy Ghost and with power.

In uttering these closing sentences his own heart went back to him who spoke so pathetically and beautifully last year, who for so many years had presided at the Conference, and who had now gone in to see the King of Glory.

The proceedings of the Conference were then concluded with the singing of the hymn:

In the shadow of his wings
There is rest, sweet rest.

As on the preceding evening, a short after-meeting followed the main meeting. This was led by Mr. Brooke, the aim being to lead all present to purposeful acceptance of the fulness of God expounded in the Conference.

## THE STORY OF A TESTAMENT.

Inhabiting a beautiful valley at the foot of the Sufed Koh range, half-way between Bannu and Cabul, is the Afghan tribe Turis. Unlike their Sunni neighbours, they belong to the Sheak sect of Mohammedans, and so have always remained separate and apart from the surrounding tribes.

Eight years ago one of their leading men, who had heard about Christianity and desired to know more, received a Pushtu Testament (Loewenthal's) through an officer on duty there, with whom he used occasionally to talk about religion. Then this officer left, and, after lapse of eight years, another officer in the district reported that the man had been diligently reading the book, and was converted to its teaching. That valley having so far been untouched by the efforts of any mission, and the nearest missionary station being Bannu, the Bannu medical missionary undertook the journey, taking with him a supply of Bibles, Testaments, and religious books, in Arabic, Pushtu, and Persian, as well as some medicines to ensure a welcome.

For several days the guest of the owner of the Testament given eight years before, he was not a little pleased to notice the effect produced through that book on the man's life. Almost every day during those eight years he had read it diligently (as was attested by its well-worn appearance), and he confessed to having found in it the words of Eternal Life. The people of his village, including their priests and influential men, had been accustomed to gather in his house and hear him read and preach from the wonderful book. As a result many became anxious to read and search for themselves. "For," they said to me, "we see what an effect reading this book has had on his life. From being hard and tyrannical, he has become kind and forbearing and just, and we wish to read for ourselves to see how this has been brought about."

Hence many were the ready applicants for Bibles, and very eagerly and sincerely were many of them read by men who already had a fair idea of the great Gospel truths through the preaching of this one man in a land far removed from missionary work, which preaching was an effect of the reading and study of the Holy Word, aided only by the teaching of the Holy Spirit—teaching for which the man had made it his habit to pray daily.

T. L. Pennell.

[Mr. H. L. Orchard, Denning Lodge, Denning-road, Hampstead, N.W., will be glad to forward to Dr. T. L. Pennell any contributions in aid of his medical mission at Bannu, and to supply copies of Dr. Pennell's report recently published.]

# NOTES ON DAILY READINGS.

SUNDAY, JULY 8.—EZEKIEL VIII.

*Ezekiel Transported to Jerusalem* (1-3).—A new series of prophecies dates from the beginning of this chapter to the end of the eleventh. A terrible picture is presented of the secret and open idolatries practised in Israel. It was given to Ezekiel, as he sat in his house in Chaldea, surrounded by the elders of the exiled people, who may have gathered around him for worship, and so have established an elementary form of the synagogue of after days. His body was there, but his spirit was away in Jerusalem; "The Spirit lifted me up." (3) This image was either of Baal or Astarte, intruded into the holy temple, and worshipped with shameless rites. Let us beware of idols in the temple of the heart.

*The Abominations of Israel* (4-18).—The altar spoke of sacrifice for sin, and willing obedience. It was indeed a shameful sin to put an idol in competition with the forgiving grace and demands of Jehovah. What wonder that God seems far off from us, when we permit anything of this nature. But how loving is the Holy Spirit, who, though grieved and pained, still yearns over his rebellious children (2 Cor. xiv. 14-18). (9) Each step reveals deeper dyed sin. God does not allow the full conception of evil, whether in ourselves or in the world, to break on us at one burst. He uncovers it by degrees, lest it overwhelm us. But all that He shows, He is prepared to deal with, if we will. (11) There is nothing hidden that shall not be revealed. Ah! what a spectacle if God were to take away all the house-fronts of respectability and profession, and show us as we are. These were elders, probably much esteemed for their piety by those who looked only on the surface. (12) These chambers of imagery may well stand for the rooms of imagination too often covered with filthy pictures. (14) Tammuz was the same as the Greek Adonis, supposed to suffer annually for his sins. (15) Again, *greater*. (16) These men represented the twenty-four courses of priests, with the high priest at their head. (17) It was the custom for the worshipper to hold before his nose a branch of the tree sacred to the god he worshipped. (18) Compare Prov. i. 28 with Isa. i. 15. We must put away known sin before we can count on answers to our prayers.

MONDAY, JULY 9.—EZEKIEL IX.

*Preparations for Judgment* (1-3).—Notice the contrast between the ineffectual loud voice of viii. 18, and this. Over every city there are probably watcher angels. It may be that their special charge is over little children and the defenceless. But their gracious ministries may be neutralised by the evil of the inhabitants, so that instead of blessing and helping, they become executioners of the wrath of God. (2) Is not this one man in the midst an emblem of our blessed Lord? The white raiment betokens his priestly character, and the inkhorn his office of salvation and election. The Book of Life is written by the Lamb. (3) If we read attentively, we shall see the gradual receding of the Glory of the Lord.

*Mercy Prevailing amid Judgment* (4-5).—Mark a mark. This is said to have been the letter *t*, the last in the Hebrew alphabet, anciently written in the form of a cross. God secures the safety of his own, when his judgments are abroad (Gen. xix. 22; Isa. xxvi. 20, 21; Rev. vii. 1-7). *Sigh* is the inward sorrow; *cry* the outward expression. We may well ask the Holy Spirit to give us quicker sympathy with our blessed Lord in his tears over lost souls.

*Judgment* (6-11).—God's judicial work ever begins with his sanctuary. The nearer you are to Him, the more certainly you will suffer if you dishonour and disobey. These "ancient men" are those mentioned viii. 11. As God had vacated his house, its defilement by death was a matter of indifference to Him. (8) This was very beautiful. Ezekiel pleaded for his people; but it seems as though there are limits in God's forbearing patience, beyond which He will not spare. "Then, after that, thou shalt cut it down."

Our Saviour is responsible for those whom the Father has given Him. He will not lose them (John vi. 39). He will not fail to do all his Father's will (John xiv. 31). Let us see to it that our inner man, the temple of the Lord, is ever kept for its great tenant. Ask him to keep his own abode.

TUESDAY, JULY 10.—EZEKIEL X.

The vision of the two preceding chapters is here continued. Ezekiel is still in Babylon, and these things are passing before him in vision, and recited to the people gathered around him.

*The Glory of the Lord* (1-5).—If our eyes were anointed, we should always see the sapphire throne ranged in mid-air. There is a sense in which nations and men are always standing before the throne. (2) See ix. 2. The Lord Jesus is the minister of wrath, as well as love. There is "the wrath of the Lamb." Authority is given to Him to execute judgment. Coals of fire are those of wrath, to destroy the city, as the sword had destroyed its population. (3) Note how all intelligent nature as represented by the cherubim acts in perfect concert with *the man*. (4) The glory of the Lord, *i.e.* the Shekinah, still lingered over the threshold of the house, as if reluctant to go. The brightness which once filled the Temple had been driven by the people's sins into the outer court, to be replaced by gloom.

*The Cherubim* (6-22).—The description of the Cherubim is almost identical with that given in the first chapter. There was an identity between the movements of the Cherubim, and those of the wheels that stood beside them to teach us the inseparable connection between spirits in obedience to the will of God, and the workings of the providence of God, which is fitly compared to a wheel, whether we consider its rapid revolution or the impinging of one result upon another. (7) Though the fire was taken by the Cherub, it was scattered by the hand of the Saviour. (12) The eye is the symbol of intelligence, and indicates the attention of these blessed beings to the least movement of God's will. (18) The symbol of God's presence had already passed from the Holy Place to the outer court, it was now to be lifted altogether from the temple. God's love never leaves man until it is compelled, and then gradually. (22) All service should be straightforward in its character, leaving the things that are behind.

WEDNESDAY, JULY 11.—EZEKIEL XI.

*The Dissipation of False Hopes* (1-13).—This was the chief entrance to the temple, and known as the porch of Solomon. The twenty-five men represent the heads of the twenty-five courses, and the High Priest. The two names are mentioned because the first means "God hears," the second, "God delivers." They knew more, and therefore were more blameworthy. (3) Jeremiah (xxv. 11, 12) had urged the exiled Jews to build houses because the captivity would be a long one. In allusion to this they of Jerusalem said that it was no use building houses, because their troubles would soon be at an end, and that just as the cauldron protects the flesh from the fire, so would the city protect them from their foes. (7) Their words were turned back on them. In very truth the city would be a cauldron, one in which they would be roasted. (13) This man was stricken down because he had been the ringleader of others. Acts v. 5. Again the prophet breaks in with intercession as in ix. 8. Oh for the heart of the Great High Priest, who intercedes.

*A Revelation of Better Times* (14-25).—"The men of thy kindred" are those related to Him as their God. He was to consider that these were not those of Jerusalem, but of the captivity. It was as if the sins of the Jews remaining yet at Jerusalem had broken the tie between them and the servant of *Goël*. (16) In opposition to the contemptuous words of Jerusalem, God stooped over the exiles, and told them that He would be their asylum, sanctuary, and temple. God Himself is the spiritual temple of his scattered children. We have come to God, "to the spirits of just men made perfect, etc." (17) God gathers the outcasts. (18) Sorrow and pain refine us and rid us of our idols. (19) "The gift of God," that none may be able to boast their works. The heart here stands for the affections. God alters our *likes*. (21) We reap as we sow. (22) Here is a yet further removal of the Divine Presence (x. 4-19). (24) The vision closed and the prophet declared its contents. How tenderly God teaches His obedient servants who yield themselves to Him.

THURSDAY, JULY 12.—EZEKIEL XII.

*A Prophecy of the Approaching Exile* (1-16).—The prophet's failure was due to no unfaithfulness of his own, but to the incapacity of his people for spiritual impression. The good seed will not enter untilled land. (3) The household stuff was prepared for removal from the house in which he had dwelt. This was done by day, whilst the prophet was to follow his baggage at nightfall. In this he typified Zedekiah's flight by night from Jerusalem (Jer. xxxix. 4). (5) The hole made through the wall. (6) The muffled face. (7) The dark night. But all typical of the events of the last night of Zedekiah's reign. (13) God's net was the Chaldean host, into the midst of which the fugitive monarch fell. He was blinded, and therefore could not see it, but he died there. (14) His bodyguard fled. (16) A few of the Jews were spared, and scattered throughout the world, that by their very sorrows they might vindicate the truth and righteousness of Jehovah.

*A Prophecy of the Straitness and Privations of the Siege* (17-20).—The exiles learnt that their lot was less terrible than that of the people of Jerusalem, whose bread and water were taken with fear and trembling. The land suffers for the sins of its inhabitants. The vineless slopes of Lebanon, the barren corn-fields of Palestine, are a perpetual witness to the sins of Israel. One of Ezekiel's characteristic phrases is, "Ye shall know that I am the Lord."

*In the Last Days, Scoffers* (21-28).—Infidels always complain that threatened judgments are so long delayed (2 Peter iii. 3, 4). It was so with the infidels of Ezekiel's days. They first said that judgment would not come at all, and then that so extended an interval would elapse as practically to put it beyond the term of their life. Men will not believe that God is present in every age; they always place his mighty acts of salvation or judgments on the horizon of the past, or on that of the future, but the judge standeth at the doors. The Lord is at hand!

FRIDAY, JULY 13.—EZEKIEL XIII.

*False Prophets* (1-7).—How often does our heart colour our predictions, and our temperament affect our promulgation of the Word of God. (3) We should be very careful to eliminate the personal element when we study God's truth, or advise others as to their duties. We are so apt to follow our own spirit, and then of course, we see nothing (John v. 30). (4) The foxes spoil the vines (Song of Solomon ii. 15). The prophets should have guarded them. (5) They ought to have repaired the breaches and stood in the gap to defend their people, whereas they cowardly fled. (6) Woe to them that buoy up their fellows with false hopes.

*The Doom of the False Prophets* (8-16).—God's heavy hand is against those who mislead men for their own advantage. They shall not hold the office of counsellor, nor have a place in the national register, nor return from exile (compare Jer. vi. 14; viii. 11). The wall was built without tempered mortar, *i.e.*, sand without lime, and mud without straw; then it was daubed with whitewash to hide its defects. One man built, another daubed it. Thus men encourage one another in false doctrine. One promulgates theories that dupe souls, and others authenticate his work. (11) Wind, rain, and hailstones co-operate to test and destroy the loose and slight shelter behind which we hide. Are there not false teachers in the present day, who are doing this very work in their false theories and teachings, which are specious enough to the eye, but can never stand the strain of the storm of eternity? Their systems shall be swept away, and not a vestige left.

*The False Prophetesses* (17-23).—As the men built the wall, so these made cushions, symbolically testifying the perfect tranquillity they predicted to those who consulted them. (19) No sin is so dreadful as to prostitute the holy name of truth for selfish interest, at the risk of imperilling souls that would not otherwise die. (22) Let us not grieve till God makes us sad, or be confident unless our hopes are based on the promise of God. (23) Those that have misused their powers shall lose them. God will vindicate his truth and save his people.

SATURDAY, JULY 14.—EZEKIEL XIV.

*The Rebuke of the Hypocrite* (1-11).—It would appear that persons holding high place among the exiles came with inquiry to the prophet. Outwardly, they had put away their idols, but really they had taken them into their heart. They regarded iniquity in their heart, and it was impossible for God to hear their prayer. Often God's silence when we pray arises from the idols which we have failed to put away. These estrange us from Him. (6) Our face should be turned to Christ, then our idols would lose their fascination. (7) We first love our idols with our hearts, then they become a stumbling-block to our feet. (8) When the hypocrite comes to God with feigned lips, God will answer him directly without the intervention of the prophet. There is an answer given in the secret of the heart, which a man knows apart from the prophetic voice. (9) The false prophet shall be deceived. This is the inevitable law which Jehovah has established, therefore He may be said to deceive the prophet. (11) God's love promoted their destruction, that God's people might be delivered from their transgressions, and brought to Himself.

*The Certainty of Jerusalem's Fate* (12-23).—Jeremiah had learnt that Judah could not be pardoned, even for the intercession of Moses and Samuel; Ezekiel adds the names of three righteous men whose presence would not avail to stay God's judgments against Jerusalem, so outrageous were its sins, so inevitable was its judgment. If these three men could not deliver the land from any of the four judgments, much less could they deliver the city from their combined effect. (22) A never-to-be-forgotten verse which shows that at the last the saints will so fully recognise the reasonableness of God's dealings that they will be satisfied and comforted. (23) God has a reason and cause for everything that He does or fails to do.

F. B. M.

TESTAMENTS FOR HOTELS.—Some years ago I wrote a few words about placing large-type Testaments in the bed rooms of hotels abroad, and asked help to enable me to carry out this scheme. My appeal was kindly responded to, and I have now a great many hotels abroad and at home provided in this way. There is a great deal more to do, and I would again appeal for help. Mrs. Macrae.

45, *Mcray-place, Edinburgh.*

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JULY 15.

Visit of the Wise Men.—Matt. ii. 1-12.

Golden Text.—Verse 11.

This event took place probably very soon after the presentation in the temple, and was followed immediately by the flight into Egypt. The reign of *Herod the Great* (1) closed a few months later. He was the founder of the Herodian family, and is described as a man of great energy of character, but unscrupulous and cruel. Though called king he was tributary to Rome. He rebuilt the temple in great magnificence. Considerable speculation has arisen about "the wise men" (1). The term "Magi" was used originally to describe a class of priests among the Medes and Persians; but later was applied to all heathen philosophers. Different traditions give us different statements as to the number of these men. Augustine and Chrysostom make them twelve; but the more common view is that they were three. "Bede gives us their names and their personal appearance. Melchior was an old man with white hair and long beard; Caspar, a ruddy and beardless youth; Balthasar, swarthy and in the prime of life. We are further informed by tradition that Melchior was a descendant of Shem, Caspar of Ham, and Balthasar of Japheth."—*Farrar*. These traditions are interesting, but are of course unreliable. It is probable that the wise men came from Persia, and were disciples of Zoroaster. The important fact is that they were Gentiles, appearing thus early to pay their homage to the Infant Saviour; a preliminary fulfilment of Isa. lx. 3.

How came they to pay this visit? First, there was an almost universal expectation that a great Deliverer would arise at that time. The most remarkable prediction, outside Jewish prophecy, was one by Zoroaster, 500 B.C., of whom it is said that "he taught the Persians concerning Christ. He said that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear blazing, even at noonday, with undiminished lustre. He bade them follow the star wheresoever it should lead, and adore the mysterious child, offering their gifts to Him as to the Almighty Word which created the heavens." *Memoir of Mrs. Judith S. Grant, Missionary to Persia.* If, as the Nestorians say, Zoroaster was a disciple of Jeremiah, this remarkable prophecy need not surprise us.

Astronomical calculations have shown that in the year of our Lord's birth there was a remarkable appearance in the heavens caused by the conjunction of Saturn and Jupiter, and later, of Mars also. Whether this was the star which the wise men saw cannot be determined. The coincidence is certainly a remarkable one. But while this natural phenomenon may explain their journey to Jerusalem, it cannot explain the movement of the star which guided them to the home of Jesus and Mary. So miraculous an event may well be heralded by a miraculous sign.

The practical lessons of the whole narrative are suggested by the different persons mentioned. (1) *Herod, a picture of impotent opposition.* The birth of Jesus caused him terror (3), possibly because he felt his own position as King to be very insecure; or the recollections of his many crimes hardened his conscience, and aroused his fears. He sought the death of the Child, first, by deceitful intrigue (7, 8). How perilous the position of the Infant Saviour when opposed by one so powerful and so unscrupulous as Herod! But the wisest schemes of God's enemies are folly, and must issue in failure.

(2) *The Magi as Representatives of True Seekers.*—There was much they did not understand, but they were *sincere* in their desire to find and worship the new-born King. They were in *earnest*, hence their willingness to undertake so long a journey. They were *humble* and *obedient*, willing to make inquiry, and to follow every direction given them. And *God undertook to guide them.* Every true seeker will find some stars by which God would lead him to Himself. What are your stars? Your own sense of need; your own Bible; the godly counsel and example of others. If you do not find the Saviour, it is not because you have no star to lead you to Him, but because you do not follow.

(3) *The Chief Priests and Scribes as types of those who neglect Him* (4-6).—They knew the prophecy (Mic. v. 2), and were supposed to be looking for its fulfilment. The Magi were in earnest to worship Him; the King was in earnest to destroy Him; but these men treated the matter with indifference. This is the most deadly condition (Heb. ii. 1-4).

(4) *The Child as Worthy of Divine Honour.*—See how He is always mentioned before his mother (11, 13, 14), and to Him, not to the mother, the gifts of the wise men are offered. The worship of Mary is unknown to New Testament saints. Worship Him by offering Him, first, yourselves, then your costliest gifts.

# For the Young.

THE SUNBEAM MISSION.

"Miss Alice! what a litter you are making with all them books and papers! I do wish you would clear them all up." And Nurse looked with dismay on the piles of children's papers lying all over the floor in hopeless confusion. Alice's face clouded. "Oh, nursie, don't be cross. I don't know what to do with them. I have no more room in my box, and I'm tired of them all. I think ——" and Alice looked rather ashamed, knowing nurse would call her wasteful. "I think they might be burned. I don't want them any more."

Now, that day it happened that Alice's little friend Gladys was spending the afternoon with her, and Gladys chimed in, "Alice, don't; no, indeed you mustn't burn them. I'll tell you what I do with all mine. Last year I went to the seaside services, and there the speaker told us about the 'Sunbeam Mission,' and said he hoped we would all become members. Then he gave us some 'letters' all printed in different colours, and at the end was a little perforated slip in an envelope for our name and address. On filling this up, putting in six stamps, and posting it to the hon. sec., Mrs. Battiscombe, Eastwood, Weston-super-Mare, we should receive a card of membership and the name of some very poor little boy or girl in a large town, who would be delighted if we would send him or her a magazine every month. He said that was all we promised to do when we joined the Mission, but that if we liked we could write to the child or send toys or flowers or a little garment."

Alice was looking very much interested by this time, and Gladys continued. "I joined at once, and the hon. sec. sent me the name of a little girl called Maggie Duncan. She is paralysed, and always in bed, and she writes me such nice letters, and is so delighted when I send her anything. She says when the time comes round for the magazine, she listens all day, hoping the postman will come. And do you know the hon. sec. said she had hundreds of children sent in to her, all waiting and longing for a 'Sunbeam' friend. Just think what a lot of use these papers would be."

"Oh, Gladys," said Alice, and her face brightened more and more, "I do wish I could join, too. I wonder if mother would let me."

"Well, Alice," answered her little friend, "let's run and ask her now. I remember the speaker said it didn't matter about our having one of the perforated slips, and that if we just wrote to the hon. sec., we should soon have a name sent to us. Mother joined too, but she had to send twelve stamps, because everyone over seventeen is called an associate, and they have to pay 1s. entrance fee instead of 6d."

The matter was soon settled, and Alice had the name of a very poor little child sent to her, and my young readers can perhaps imagine what her delight and astonishment were when something came by post addressed all to herself. Will any of my young readers who have magazines to spare, write to the hon. sec., enclosing six stamps, and ask her to send them a card of membership and the name and address of some poor little child to whom they may thus bring pleasure every month?

S. S. M.

THE CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. W. Pewtress, New Barnet, July 6; Mr. H. Falkner, *Harfield*, July 5; *Hitchin*, July 6; *Knebworth*, July 8; *Walkern*, July 9; *Potter's Bar*, July 10; *Hemel Hempstead*, July 12; Mr. H. Hutchinson, *Highgate*, July 7.

SEASIDE SERVICES IN JULY.

Mr. Josiah Spiers, *West Bay, Dunoon (Beach)*, 3.30, each afternoon,; Mr. Jas. S. Tyler, *Birchington Bay*, July 15-25; Mr. A. G. Dodderidge, at *Portrush, North of Ireland*, all July.

CHILDREN'S SCRIPTURE UNION.—Sun., July 8, Acts xxvii. 30-44; Mon., 9, xxviii. 1-16; Tues., 28, xxviii. 17-31; Ezekiel, Wed., 11, i. 1-16; Thurs., 12, iii. 1-9; Fri., 13, iii. 10-21; Sat., 14, ix. 11.

ARABIA.—Rev. S. M. Zwemer arranged to start from Aden about July 1, to endeavour to reach the Jews of Sanaa and other places in the interior. He carries with him a thousand Hebrew New Testaments.

ALGERIA.—Mr. and Mrs. Liley are still much encouraged by the work amongst the Spaniards in Mostaganem. They have had a visit from a Spanish evangelist from Algiers. The people are terribly ignorant, but seem very interested in listening to the truth

CRIPPLE CHILDREN BY THE SEASIDE.

Happy children, sunny treasures,
Full of love, of joy, and glee,
Gaily counting on the pleasures
Of a seaside holiday.

For the joyous time you're yearning,
When with merry hearts you'll say
Gay adieus to school and learning,
Welcomes glad to fun and play.

Salt sea lakes and rivers flowing
You will make with spades and pails,
And will launch, 'midst sea-breeze blowing,
Mimic yachts with snowy sails.

O my darlings, you who cherish
Such sweet dreams and visions bright,
Think of little ones who perish,
Fragile forms and faces white.

Little sick ones fading, pining,
Tiny crippled ones who lay
Worn with pain, where sunbeams shining
Scarce can shed one golden ray.

Will you not their sad lives brighten?
List, and I will gladly tell
How their sufferings you may lighten,
Give all pleasure, make some well.

Where the turquoise waves are dancing,
Bright with myriad sunlight gems,
Amidst pleasures, joy entrancing,
Love has built Elysiums,

Where these children are befriended,
Taught of the great God above,
Kindly cared for, fondly tended,
By true mother hearts of love.

Far beyond their fond child dreaming
Are the fields, the sands, and sea,
Pale cheeks blush, dull eyes grow beaming,
Sobs are changed to shouts of glee.

Listen, 'tis our Saviour pleading,
He who sought not self to please,
Will you not, his sweet voice heeding,
Seek to bless his least of these?

Dear ones, health and wealth possessing,
His own loving girls and boys,
For his sake, who gives your blessings,
Share with these your seaside joys.

Harriet Julia Evans.

[Help for sending these suffering little ones away for a holiday in the country, or by the seaside, will be gratefully received by the secretary of the Ragged School Union, 37, Norfolk-street, Strand. Clothing and toys will also be most acceptable for the children.]

## PATIENT WORK IN PARIS.

Pastor O. Foulquier, of the Evangelical Church, 8, Avenue Niel, writes:—"Our work of evangelisation in the West of Paris, Quartier des Ternes, near to the Arc de Triomphe de l'Etoile, was begun about fifteen months ago, under the auspices of an American mission committee. After a short time the very existence of the work was threatened through lack of this external financial support, whereupon Madame Foulquier and myself resolved personally to assume all responsibility, and consecrate ourselves and our slender possessions to the carrying forward of our Mission. I rejoice to say that God has given us souls for our hire. After fifteen months of activity we have a membership of about seventy, and can count more than fifty people converted to the Lord; and for France this is a cheering result. These converts have been formed into a church, and urged to be missionaries in their individual spheres.

"Our church, being established on the principles of the Evangelical Alliance, receives all true disciples of Christ, and aims at bringing children of God together in loving co-operation, whatever may be their preferences on points of secondary importance. We have branches of the Young Men's and Young Women's Christian Associations, also a Temperance Society. At Avenue Niel we have four meetings weekly, and at Courbevoie two. The Lord has greatly blessed us of late. During May nine persons, almost all of them Roman Catholics by birth, were received into the church upon a profession of their faith, and during the first half of June five others have been registered.

"The work is emphatically of a mission character, and cannot for the present be self-supporting. Help from without has occasionally come, but with an exhausted exchequer and accumulating responsibilities we are now at our wits' end. May the Lord answer our faith by raising up sympathisers for our urgent and much-tried, but assuredly greatly-blessed, endeavours put forth in the name of Christ."

The address of Pasteur Foulquier is 78, Avenue de la Grande Armée, Paris.

# The Evangelist.

## HOW THE CARPENTER FOUND CHRIST.

Every considerable manufacturing concern has a man to whom is given in sole charge the building and repairing inseparable to the business. He hires men, appoints them their work, and sees that it is done. John McK. had held that position for twelve years. He was worthy of the confidence the company placed in him. He was a man of tremendous physical power. When a boy of sixteen he could push a plane all day without weariness, and later on it was his pride that he could lift one end of a long stick of timber with more men standing on it than any other carpenter in the region.

He was not only a giant in strength but a man of great energy. He was never quite satisfied with himself unless he had done the work of two days in one, and to a considerable extent he put his own power and push into his subordinates. He rarely, if ever, saw the inside of a church. On Sunday he made his plans for the week, estimated what each workman would accomplish, and sometimes went to drive.

Years ago special religious services were held in his neighbourhood. An invitation was given him to attend; but, to human knowledge, it neither met a response nor a rejection. While not a hardened hater of God, he was apparently without thought and certainly wholly without concern. The meetings began. Twice each day he heard the sound of the church bell. That was all. Soon, however, he began to feel an unrest which he could neither throw off nor explain. It disturbed him greatly. He rushed about the village as though the fate of worlds hung on his movements, and men were soon asking the question in store and street, "What is the matter with the boss?"

His mother was a Christian. She had lived her religion in the sight of her children from their childhood, and to whatever else the carpenter was indifferent he never could be to the godly life of this consistent Christian woman. Day after day the weight on the man and his worry grew greater. His thought never once turned to the meetings, but always to his mother. She lived six miles away, and one morning, hardly knowing why and without mentioning his destination, he started for his old home. He could have reached it in an hour, but hither and thither, in his perplexity and distress, he drove until afternoon—a score of miles instead of six. At length the house was reached. Going softly into the kitchen, the room was vacant. He listened. Presently, through an open door, came the voice of prayer, with the burden of a petition, "O God, save my boy; save him now!"

The iron man dropped into a near chair. Great tears rolled down his cheeks. In a minute the mother was kneeling beside him. In another the mother's holy living was rewarded in a mother's answered prayer.—*Congregationalist.*

## BRITISH INSTITUTE, BRUSSELS.

On a recent Sunday evening at St. George's Chapel, Albemarle-street, Rev. L. H. Wellesley Wesley, vicar of Hatchford, Surrey, preached on behalf of this Institute in Brussels, which has for its object the protection of all Englishwomen earning their bread in Belgium. It appeals strongly to the public for aid to carry on the good work it has done for the last ten years, which cannot be continued without a generous help.

A terribly vivid picture was presented by the preacher of the young girl alone in a foreign town, friendless, penniless, and not understanding the language, with no where to go to, her mind nearly unhinged with mental anxiety, and the tempter at hand. Such was old Brussels of the years gone by; and now? A refuge is always ready, with a kind welcome, and words of good advice; a hand to pull them in and save them from temptation.

The sum of £200 annually is asked from friends in Great Britain as their contribution to this good work, and it could only be because the knowledge of it was not sufficiently spread that any difficulty could arise, in realising such a small sum for such a rich return.

The hon. treasurer and secretary of the Institute is Lucy M. Drummond, 13, St. James's-place, S.W.



## NATIONAL VIGILANCE ASSOCIATION.

The ninth annual meeting of the subscribers and friends of this Association was held at the offices, 267, Strand, last week. The chair was taken by Mr. Percy W. Bunting.

Mr. Samuel Smith, M.P., moved the following resolution:—"That this meeting rejoices at the work accomplished by the Association during the year, as shown in the detailed account given in the present report, and notes with gratitude the great change in public opinion which has taken place during the last nine years in relation to every aspect of the moral question; and looks forward in hopeful anticipation to the time when public opinion will demand an equal standard of morality for both men and women." He said he had very strong belief in the work of the Association, and was glad to know that the work they had undertaken in years gone by was bearing good fruit to-day. He warned the Association they still had need to watch the pictorial publications of to-day, as some of them contained pictures of a very low and debasing character. The Criminal Law Amendment Act was good so far as it went, but it needed amendment, and he understood the Association had a bill in view to amend that Act; when the bill came before the House of Commons, he should be prepared to give it all the support in his power. The condition of the streets was a matter of very grave importance, and he urged the society to do its utmost to purify social life in every direction.

Mr. J. F. Torr, L.C.C., in seconding the resolution, said as a member of the Music Hall Committee of the London County Council, he was glad to know that the Society had been directing its attention to the amusements provided for the people. It was a pleasure to him to be identified with the Association, and he hoped the good work of the past was but the prelude to even better work in the future. Rev. St. Hill Bourne was glad to be a sharer in such Christlike efforts for lifting the fallen and preventing the degradation and shame of woman. They might take courage, for good must ultimately triumph over evil, and the Kingdom of God come in due time.

The report was a voluminous record of work, of which the public get only very occasional glimpses. The Association have rescued girls decoyed into situations with immoral surroundings; played the parent to worse than orphaned children; tracked the betrayer to distant cities and brought him to face responsibility and justice; found friendless lassies in the streets and placed them in good situations; and done much other wise and necessary work. The noticeable feature of the report was the fact that the Association had bought two freehold houses in the heart of busy Hackney, at a cost of £1750, for a working laundry where young women in difficult circumstances may be trained to earn a living by honest work. One portion of the building is to be used as a home for the housing and training of children who are temporarily or permanently deserted and in peril. This institution is at once a preventive and rescue home, and an asylum for needy little ones.

In regard to the enforcement of the Criminal Law Amendment Act, the report dealt specifically with the so-called false charges, said by many persons to be brought under that Act, giving details of the peculiar difficulties of proving such cases, and adding that "the experience of the committee of the Association (who are very careful in investigating cases brought before them) is that the false charges are few, probably not five per cent. of those that come to the office. And of cases which come into court and fail, the vast majority fail, not because the evidence is disbelieved, but because the court thinks the evidence insufficient for conviction." The committee add: "It is quite right to be critical before sending an accused person to gaol; but it is a total mistake to suppose that because he does not go to gaol the charge is not an honest and very likely a true one." The report mentions further that in regard to the prosecutions for selling indecent pictures and books, its work recently had been lighter, owing partly to the salutary effect of earlier prosecutions and partly to the greater vigilance of the police. In one notable case the committee "assisted a person of influence to buy up and destroy the entire stock, and stop the sale of an infamous book which was sold at a high price to the prurient." The Medical Home maintained by the Association had been most successful, notwithstanding the exceeding difficulty of the cases dealt with. The labour of keeping up a list of good registry offices, of rescuing from evil environment girls who have left their parents, of defending English and foreign girls from those who would rob or ruin them, was referred to as the "perennial task, occupying the time and thoughts of the Association."

The report, which is a most interesting document, can be obtained on application to the secretary, 267, Strand, London, W.C.

## BIBLE-WOMEN AND NURSES.

The Bible-women and nurses of the society founded by Mrs. Ranyard, and originally known as "The Missing Link," lately spent a most enjoyable holiday at Knot's Green, Leyton, in the grounds of Mr. and Mrs. Gurney Barclay, who have long been among the warmest supporters of this Mission. The weather was perfect, and the hundred or more workers from as many of the very poorest districts of London, thoroughly appreciated the rest, brightness, and hospitality so generously provided for them.

After tea a meeting was held in the great tent, when prayer was opened by Rev. Major Paull, of the Bible Society, followed by short addresses from Lady Hope and Canon Girdlestone, both speakers dwelling on the sunshine the Sun of Righteousness pours out on the heart that opens to receive it, and on the necessity for those whose lives are being spent for others receiving the sunshine first themselves before they could take the sunshine into little dark courts, little dark rooms, and little dark souls. The Vicar of Leyton brought the meeting to a close by proposing a vote of thanks to the host and hostess.

The Mission of the Bible-women and Nurses has always worked so very quietly that it is not so well known as it ought to be. It never advertises, except by the circulation of its magazine, *Bible-women and Nurses*, and it has never but once held a public meeting. The public also does not know that it employs two distinct classes of agents—the Bible-woman and the nurse. Those who were at the garden party could see the difference at once, the Bible-women appearing in neat but not uniform attire, while the nurses wore light washing gowns with regular hospital aprons and the red belt that is now their distinguishing mark.

The Bible-woman's work sprang out of one woman's devoted love to the Book, and to the great society that distributed it; to her intense conviction that there was a message for the lowest in that Book, and that the humble Christian woman was the best worker to take that message to the poor and ignorant mothers of this great city.

The Bible-woman visits soon revealed the appalling needs of the sick poor, and so a body of Christian nurses has been most carefully selected and trained. Each nurse has to spend a year in a general hospital, and then to learn maternity work before being placed on a district. When on her district her technical education is carried on by means of nurse superintendents, through whom Mrs. Selfe Leonard, Mrs. Ranyard's niece, is brought into touch with the needs of the whole eighty or more nurses. From the central store room at 2, Adelphi-terrace, medical comforts and nursing requisites are supplied, and it is no vain boast when the Mission declares it sends out the best-equipped district nurses in London.

DR. SOMERVILLE was accustomed to bring to the prayer meeting a Gazetcer of the world, saying: "Now, brethren, we have a new prayer-book to-night." Then after the mention of persons and places with their needs, special prayer was offered.

THE BETHESDA MISSION, DALSTON, held its quarterly meeting on Thursday. The report showed much good work done indoors and in the open-air, and cases of conversion were referred to. The chairman, Mr. B. Barry Wake, and all the speakers felt thankful for what had been accomplished, and desired that increased blessing might rest on the labours of Mr. and Mrs. Alexander in Dalston and up and down the country.

WEST AFRICA.—It has been decided to issue monthly a little paper of eight pages, to be called "Niger and Yoruba Notes," containing such information as may be obtained from letters and journals, and which will stimulate interest, especially in the new openings for work in the Yoruba and Niger districts, and call forth offers of personal service. The editor will be Dr. C. F. Harford-Battersby, of Livingstone College, Bow, and the publisher is Mr. Elliot Stock.

## IRISH EVANGELISATION SOCIETY.

The report of last year's work issued by the Irish Evangelisation Society has many features of interest. Altogether 2600 meetings were held. The work is pressing, and funds are inadequate; therefore it is hardly surprising that the year closed with an adverse balance of £389.

Every page of the report tells of Roman Catholics coming under the influence of the Gospel. A shopkeeper writes:—"I have put my trust in my Saviour, and accepted his finished work, and I have been brought up a Catholic, and I never learned what our Saviour died for, as his death is never preached. I am a Catholic no longer. I know that I will be tempted more than ever, but I will flee to my Saviour, who can save me from all evil. I will keep my Bible in the shop with me, and can read it there."

At Killyman, Moy, meetings were held in one of the society's movable wooden halls, at which a correspondent writes:—"For years it was found impossible to get the young men of Killyman out to such meetings, but some nights last week there were five hundred in the Gospel Hall; and last night's meeting will be ever memorable to many. The presence of God seemed to be realised; tears were running down the cheeks of numbers; and hundreds remained for the second meeting, which was working for nearly two hours."

A mission at Killarney was largely attended by Roman Catholics, mostly men. A weekly meeting, which arose out of it, is now attended by about sixty Roman Catholics, and a good work is going on. A tent mission was held at Bundoran, a watering place on the west coast of the county Donegal. An inflammatory placard, to excite ill-feeling, was posted just before the arrival of the evangelists. The effect was to gather a crowd of opponents, who attacked those attending the tents with stones, and some severe cuts and bruises were the result. The police dispersed the crowd, and the mission was continued with less and less turmoil.

The town of Lurgan has a population employed in factories, Roman Catholics and Protestants being pretty equal, and it is often the scene of party fights. A mission was invited by some of the clergy, who wish to draw those who go to no church of any kind. The people came out in large numbers, and there is reason to believe that the communicants' roll in most of the Protestant churches was increased as a result. In the district of Lungs, co. Tyrone, the wooden hall was not large enough for the audiences. As in other places, ministers assisted the evangelists. The reality of the work here was attested at the close, when thank-offerings amounting in the aggregate to £70 were contributed in aid of the Society.

A wooden hall was taken to Kilkee (Clare), Limerick, Nenagh (Tipperary), and other places. As a rule opposition was shown at the outset, but when things cooled down a little, it was ascertained that many Romanists came as hearers and inquirers. Some who sought the Lord found Him, to the joy of the evangelists.

We recommend those who are interested in evangelistic effort in Ireland to procure a copy of this report from the hon. sec. of the society, Mr. James Barton, Dundalk.

### ROMANISM IN MEXICO.

The city of Mexico is the stronghold of Romanism among the Spanish-speaking people of the western hemisphere. Several denominations are at work here, I have the oversight of two of the most flourishing congregations, in each of which we have eight services a week. The Lord brings the people to hear the Word. We preach to large numbers only a few rods from the old burning-place of the Inquisition, and dispose of many Bibles and tracts. One by one the poor deluded souls throw away their idols, and enlist under the banner of King Jesus, until now Protestantism is established beyond the possibility of overthrow in this great city.

But we need help in prayers and in Spanish literature. Men of God, pray for us. A rich blessing would be Spanish leaflets, Spanish picture cards, Spanish tracts, and portions of the Scriptures. They should be securely done up, sent by book post, registered, and very plainly addressed.

William H. Sloan.

615, *Third Humboldt Av., City of Mexico, Mexico.*

## FAREWELL TO MISSIONARIES.

For some years it has been the custom to bid farewell to outgoing missionaries at Harley House, Bow, on the Friday of "Mildmay Week." There is obvious propriety in the arrangement whereby Christians are induced to proceed from meetings designed to instruct in doctrine and stimulate in work, to gatherings at which world-wide evangelisation is the ruling topic and account is rendered of efforts to spread the Gospel in the regions beyond. There was a hearty response last week to the invitations of Dr. and Mrs. Harry Guinness, and the afternoon meeting was held in Harley-street Chapel, kindly lent for the occasion.

The chair was occupied by Mr. T. A. Denny, who referred to the excellent work of the College and its associated agencies, in equipping and sending forth men and women who, in zeal for the Gospel and loyalty to Christ, present themselves to fill the vacancies which from time to time occur in the ranks of God's witnesses abroad, not to mention the bringing forward of those who are willing to be pioneers in Christian work.

There were many regrets that Dr. and Mrs. H. Grattan Guinness could not be present, and prayer was offered on their behalf, that God's blessing may rest upon them while in comparative retirement as it has attended their active labours. The report on the year's work was read by Dr. Harry Guinness, who opened by remarking that it is twenty-two years since the foundation of the Institute was laid. In all 1235 persons have been admitted—about one-third of the number who have applied—and of these 846 have been trained for work at home and abroad. The course comprises three years of study, the first in London, and the other two years at Cliff, in Derbyshire. Up to the close of this session 761 workers have left for various parts of the world. Of these 151 have gone to countries in Asia, 163 to different parts of Africa, twenty-three to Jamaica and Central America, twenty-four to South America, and seventeen to Australia and New Zealand. Of the whole some eighty-seven have fallen asleep, thirty-two of them in Africa. Of fifty-six students during the session now ending, eleven are leaving at once for the Congo, and nineteen for other parts of the mission field.

Encouraging reports were also delivered regarding Doric Lodge, the ladies' branch of the work, and Berger Hall, the centre of evangelistic and merciful effort among the poor. As to finances, Dr. Guinness had to join the chorus of those who tell of reduced income. Yet he was buoyant, for in the past all emergencies of the work have been graciously met. The Congo-Balolo Mission has lost valued workers by death. The reinforcements include several whose support has been guaranteed by friends, so that the funds of the Mission will be relieved. Mr. Edward James, from Jamaica, is a coloured brother, who will, it is hoped, have a useful career in the land from which his ancestors were deported centuries ago. Messrs. W. J. Sinclair, of Belfast, and J. C. Logie, of Dundee, two young men of superior intellectual endowments, told in few words the way by which God had led them to volunteer for Central Africa.

Mr. S. A. McCracken followed with an address on the needs of Ireland, and intimated that twenty of the students are about to accompany him on a vacation tour of six weeks. This enterprise was remembered in prayer, and the missionaries about to leave for other lands were commended to the care and blessing of the Lord of the harvest.

Pastor W. Y. Fullerton, of Leicester, spoke some words of cheer and stimulus. In the evening another meeting was held in the East London Tabernacle.

A SPANISH CONVERT.—An interesting baptismal service was performed by Mr. Hucklesby in Maldon Hall, Haverstock Hill, on Friday week, when eighteen new converts were baptized, among them a woman seventy-eight years of age, and a young Spaniard, a near relative of Manuel Matamoros, named Enrique Blanco, who is studying at Dr. Guinness's college. This young man, we trust, will be a true follower of Christ, and the prayers of those who read this are asked on his behalf. The memorial hall for Dr. Manuel Matamoros in Malaga is now finished, but there is a small debt of £25, in which the sympathy of interested friends will be welcomed. W. G.

## LIVINGSTONE COLLEGE.

A year has passed since the first notice appeared in The Christian of the new institution which was about to be started for the purpose of giving to missionaries such a knowledge of the elements of medicine and surgery as would stand them in good stead in isolated posts in the foreign field. The experience of the past year has fully confirmed the opinion then expressed that Livingstone College would supply a great need.

Perhaps the most striking proof of that lies in the fact that in the short space of four months from the issuing of this notice fourteen men, representing various different societies, had entered for the course of training. A few of these were unable to remain for our full course, but the greater number are still with us, and have been able to avail themselves of all the opportunities for practical knowledge which are offered at Livingstone College.

In looking forward to the future, I should like to emphasise once more the special object of our work and to state most distinctly that we do not train "Medical Missionaries." These must be trained at our regular medical schools, and obtain the recognised medical qualifications.

Students at Livingstone College receive no diploma of any kind, nor are they allowed by our rules to call themselves "Medical Missionaries," and this is clearly explained to each one before entrance. But at the same time those who leave us next month possess a most valuable amount of practical information. Many of them have become skilful in the dressing of wounds and the treatment of simple injuries. They have all had practice in dispensing. They have been taught how to distinguish between severe and minor ailments, and in the absence of a medical man they would render most important aid.

They have received special instruction in tropical diseases, dentistry, simple eye diseases, and skin diseases, and have had opportunities for practical acquaintance with each of these subjects.

As the next year of the college opens in October next, applications for admission to the course should be made without delay, in order that arrangements may be made to provide accommodation for those who may wish to enter as boarders.

Students are admitted both as residents or non-residents, but there is no question that there are great advantages to those who are able to reside at the college, as the meals are arranged to fit in with the work, and time is not lost in travelling to and fro, besides having the advantage of books of reference within reach when required. At the present time there is only room in the college for a small number of residents, so that it will be readily understood that it is important to make early application. If any specially wished to obtain lodgings in the neighbourhood instead of residing in the college, suitable lodgings might be obtained, but in this case also it will be advisable to make arrangements as soon as possible.

All particulars with regard to fees, and a programme of the course of study, will be forwarded on application to me at the address given below. The working expenses of the college are maintained by the fees of the students, but there are other expenses for which funds are required.

Charles F. Harford Battersby, M.D.,
Principal of Livingstone College.

33, *Mornington road, Bow, E.*

"SYNAGOGUES" IN CENTRAL AFRICA.—In the province of Singo, Uganda, Mr. Fisher has organised an excellent method of instructing the people in the scattered farmsteads where they reside. Schoolhouses have been put up in some twenty places at distances from two to twenty miles distant from Mityana, where he resides. The small chiefs who are able to read are responsible for the up-keep of these erections, for selling books, for teaching their people, and for bringing them to the central station for the Sunday services. A number of Christian youths are placed at those "gardens" where no one is able to read. These school-houses the natives call "synagogues." Mr. Pilkington was much struck with this organisation and its successful working as he passed through Singo when returning to Mengo from Unyoro, and he persuaded his brother missionaries at the capital to adopt a similar method, embracing a considerable part of the country. He undertook to organise the province of Kyadondo, between Mengo and Kyagwe, and Rev. G. K. Baskerville undertook Kyagwe.—C.M.S. *Gleaner.*

## HYDE PARK BY NIGHT AND DAY.

By CHARLES COOK.

Whilst crossing the Park one evening after dark, one of our brethren was accosted by a young girl. He spoke kindly to her and warned her of her danger. She broke down, and with tears in her eyes said: "My mother and my father are both Christians." It was the oft-told tale of misplaced confidence and treachery. The Gospel of our Lord Jesus was set before her, and we have hope that a way will be found of helping this poor betrayed sister.

On two occasions only and that recently, during the past ten years, have I found time to walk through the Park late in the evening, and having observed what takes place around the band-stand, and noticed the vast number of fallen women who promenade from that place to the Magazine, feel impelled to speak of the awful state of affairs witnessed here.

Most striking are the official accounts furnished by the police-courts. The facts borne witness to by the police speak loudly, and demand the intervention of authority at least to minimise the awful evil.

A few weeks ago this statement was made to me by one who mourns over the facts, and who, if he had the power, would endeavour to remedy the state of things :—

"There have been more offences against morality and more convictions from this Park during the past three months than in any previous twelve months." Let those who can, go to Marlborough-street Police Court, and read the charge-sheets for the past four or five months and see "if these things be so!"

Piccadilly, as to the social evil, is the antipodes of the Park. There it is attired in satin, and attended by culture; here it is robed in raggedness, and regarded by the rough; there it is permitted—here it is punished.

But the poor sisterhood of shame constitutes but a part of the plague-spot. Hyde Park is a hunting ground for men of the baser sort, and many an artless simple girl, who has gone "to hear the band," has been flattered and cajoled and ruined by such as frequent this place for this purpose.

Thousands are gathered nightly round the stand, and whilst thousands of chairs are occupied, there are more persons seen promenading on the fringe of the mass, and what may be seen when darkness sets in I will not dare describe.

The police would be greatly pleased if the band ceased to play about nine—after dark no respectable person should be seen near it; the language heard is horrible, for besides the class spoken of above, there is a crowd of the youth of both sexes, a rowdy, lawless mob, who have "no ear for music," and delight in coarse jokes at the expense of any who may protest against their conduct.

During the racing season, half the police are constantly taken from Hyde Park to do duty at Epsom, Ascot, or Goodwood; hence there is not sufficient force to preserve order in the place where they should be stationed.

Let us now turn from this part of our subject to another, equally of importance, and one which can be witnessed by day as well as night.

Let us start from the Marble Arch. Here at the first is a political partisan; with earnestness he is proclaiming what should be done at Westminster, his text, "The Everlasting Irish Question." Close by a Humanitarian loudly advocates "The Brotherhood of Man," who, alas! knows nothing of "The Fatherhood of God in Christ Jesus." He is a foreigner, and evidently has the courage to proclaim his opinions, until the people laugh loudly at him, and then he loses his temper.

The next group has a red flag, which denotes them as Socialists, but there are very few listening, and a poor speaker is addressing the crowd, and though he talks of parsons as "sky-pilots," and heaven as a "sweet by-and-by," and bids his "comrades" think more of this life than the other of which they know nothing, the people are not interested, and this "eloquence of dispersion" goes on until the man ceases to talk, as no one stays to listen.

But here is a large crowd laughing loudly at what the speaker says. He is a dirty, unshaven Irishman; he has put on over his vest a dirty white shirt, in which attire he addresses the people, Bible in hand, mixing up portions of Scripture with filthy language, the more coarse it is the more loudly laugh the people. He poses as a Roman Catholic; his only object is to draw the crowd and then pass round his hat for coppers. He has recently been locked up from the Park, and appeared before the magistrate, who unwisely discharged him. The police say there is no more offensive man in the Park than this. Next to him is a poor-looking man who declares he has "done" fifteen years' penal servitude, and now he can get no work; will the people help him? and he passes round his hat.

The next two groups are the Christian Evidence Society and the National Secular Society, delivering lectures for and against Christianity, respectively. It is seldom that anyone replies to the Christian lecturer, but there are always some who answer the infidel, and happily the majority of the hearers side with the Truth. At the close of each meeting, unfortunately, there is a collection.

Here at the next group are two or three men who are giving a comic sketch in costume, interlarding their dialogue with innuendoes, which are enjoyed by some in the crowd, who laugh at the gross jests inferred. Failing to obtain more than threepence-halfpenny from the bystanders, and wishing to get a shilling, one of the performers has his head tied up in a white cloth, and then puts on a woman's hat in hope that the meeting will increase. *And this is allowed on the Lord's day.* These men and several others are in this Park every day and night, thus getting their living by offending the ears of those who are desirous of enjoying the beauties of this lovely place.

Adjoining him is a short Irishman, who displays a large card on his hat bearing the inscription, "Down with the Lords," but his clothes are so dirty, and his language so extreme, that few persons gather round; and after a vain effort to collect an audience he "downs" himself, and taking his card from his hat sits disconsolately on the box which has served him for a platform.

In this Babel of sounds we now hear the voice of song, and find a few young people singing from "Songs and Solos." We stay and listen to the speaker who follows, and are glad to find that he tells of his own "conversion to God," and bids his congregation "Seek the Lord while He may be found." May God bless his efforts! I do not know these friends—they are new-comers, and though they do not yet gather many, it is refreshing to recognise a witness for God amidst this ungodly mass of pleasure-seekers on the Lord's day.

When will the authorities stop these disorderly scenes? How long is this Park to be given over to a few persons who abuse the liberty of free speech in order to gain a living? Surely the Park is for the use of the people at large, and not for the convenience of the few.

Let those in authority simply make a rule forbidding individuals from making collections or taking money (this need not affect the demonstrations of public bodies), and order would reign supreme; then would the police be delighted, and the West-end people rejoice at their once again being able to enjoy an evening's stroll without the distraction which at present exists.

Space hinders me from descriptions of other things met with on this occasion. At one point a phrenologist is speaking; at another a Hyper-Calvinist is "as a voice crying in the wilderness," for few listen to him; and as we draw away from the many gatherings, we see the Church Army with an attentive audience, and are profoundly thankful to notice that they have "no collection."

Be it understood that I have described a Sunday afternoon in Hyde Park between three and half-past four; and also, that I have not mentioned what takes place on the other side, near the Serpentine.

Speaking for myself and fellow-workers, we are not able to be in the Park in the afternoon. We are there in the evening from six till eight, and on four week-nights from eight till half-past nine, but we cannot give up our Sunday afternoons, as meetings are held in Hyde Park Hall for believers at that hour. Things are not quite so bad on the week-nights as Sunday evenings, but still it is hard and arduous work to maintain the meetings year after year.

Our choir, consisting of some sixty Christian brethren and sisters who have been converted in the work, are able to attract an audience of thousands, and through the preached Gospel, God is adding nightly "to the church such as shall be saved." Our annual meeting takes place at Stafford Rooms, Tichborne-street, Edgware-road, on Tuesday, July 10th, at 8 o'clock, when the brighter side of "Hyde Park by Night and Day," will be spoken of. W' shall celebrate our 23rd year of Hyde Park services and a quarter of a century's work in the West End, on that occasion. We shall value the prayers and fellowship of the readers of The Christian for the maintenance of this testimony to our Lord Jesus in Hyde Park.



## GENERAL BOOTH'S JUBILEE.

In connection with this Jubilee a series of demonstrations is being held this week, finding their climax in Tuesday's enthusiastic proceedings in the Crystal Palace. A welcome meeting was held in Exeter Hall on Monday evening, when about 500 foreign delegates were accorded an enthusiastic reception by an audience that filled the building in every part. Among the countries represented by the Salvationists present were the United States, South America, Australia, New Zealand, South Africa. India, Jamaica, France, Germany, Italy, Holland, Belgium, Denmark, Norway, and Sweden. Prayer having been offered by General Booth, he called upon his son, Mr. Ballington Booth, to introduce the United States contingent, which consisted chiefly of coloured people, who wore costumes which gave predominance to a pattern of stars and stripes. This party sang two selections which resembled plantation melodies.

General Booth then spoke at considerable length. In the course of his address he said his message on such an occasion to the Army was one of gratitude— of intense gratitude to the men and women who had worked so self-sacrificingly, not for him, but for the sake of the salvation of the people. To the Church he would say, "Do not be afraid of us." The Salvationists acted for them as pioneers, in the way that jackals might be said to provide for the lions. Where, he asked, would be some of the forward movements, armies, and missions if it were not for the Salvationists? To the Governments of the earth he would say, the work of the Salvationists was the only antidote to anarchy and the spirit of disobedience that was at work in the earth. Some of the would-be reformers of this world were wanting to encourage a spirit of disrespect for authority and a disobedience to law. To them he would say they were sowing the wind, and if they did not mind they would eventually reap the whirlwind.

The remainder of the evening was devoted to the reception of the foreign friends, who with the flags of their respective nationalities waving over their heads stood up in sections at the command of the chairman. They came to the front and sang Salvation Army songs after they had been introduced by the General, who from time to time called upon the officers of the contingents to address the meeting.

**A TESTIMONY TO DIVINE GOODNESS.**—Let me record it to the praise of the glory of Divine grace and infinite mercy, that for many years—indeed, for as many as I can remember, since my first discovery of the sinner's way to God by Christ—I have never been allowed to lose my way to the Mercy-seat for a single day. I have not always had bright sunshine, but I have every day had sunlight and not darkness in my soul. What shall I render to the Lord?—*Dr. A. A. Bonar.*

**BISHOP BOMPAS**, of Athabasca, speaking of his diocese, says :—The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The Bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near to the Creator as to compensate for the lack of many things.

**PRAYER FOR MISSIONS.**—Instead of the monthly prayer meeting on the first Monday of the month from 4-5 p.m., the directors of the London Missionary Society have resolved to hold a weekly prayer meeting on Mondays from 12.30 to 1.30 at the Mission House. They cordially invite all friends of missions, and trust that many who cannot be present will be able to observe the hour as a time of prayer. They venture to suggest two subjects for intercession :—(1) The present financial embarrassment—that it may be speedily removed, and the Society's work go forward unhindered. (2) The celebration of the Centenary—that it may effect a great revival of missionary enthusiasm in all parts of the Society's constituency.

## THE LAST COLLIERY EXPLOSION.

I SPENT last Saturday at Cilfynydd, the scene of the recent dreadful colliery explosion. There seemed scarcely a house where there had not been one dead. In not a few there had been more than one. The Permanent Fund provides £5 for widows for funeral expenses, and 5s. weekly, with an allowance for each child up to fourteen. But where a son has lost his life, who has been the stay of the household, just as his father might have been, a sum of £20 is paid for him, and no more. I met with one very distressing case of this kind. A lad of nineteen had been the bread-winner for his mother and four other children. On the fatal Saturday, after having worked all Friday night and got a few hours' sleep, he went down for the afternoon shift, saying he must put in all the time he could, because he wanted to take his mother into the country for a change. In half an hour he was launched into eternity. Mr. Wintle (Pontymoile, near Pontypool) is looking after this and similar cases.

It is to be hoped that evidence will not be withheld which may lead to the actual cause, and even to other possible causes, of this deplorable calamity. But men are evidently afraid or disinclined to say much about such cases, lest they should be dismissed. Evidently many of these accidents arise from some man's own wilfulness or carelessness; but more might be done to prevent such terrible disasters underground as well as above ground.

Much kind sympathy is shown in the district, and many collections are being made; on the other hand, some men show an awful callousness, and the language heard from them is appalling in its wickedness. There is not a little heathenism in these colliery districts, no less needing the Gospel than those in the centre of Darkest Africa. M.

## A MANITOBAN PASTOR.

WRITING from Methuen, Manitoba, to a friend in this country, Rev. A. Gordon says:—

"I laboured at first in Ontario for twenty-six years. During that time God gave me the joy of leading many souls to Him. In 1882 we were sent to this country as missionaries. Our first field was Alexander. We laboured there for two years supported by the Missionary Society. Now, that field pays the salary of its minister, and has for the last five years. We then went to Manitoba, where we worked for three years; we saw a good many souls saved. That Mission has now been divided into two fields, and has a good circuit of Missions. We spent the next three years in Cannon, a circuit of twenty miles square, with eleven appointments. I had a young man as assistant, and two churches were built while we were on this circuit; the year we left it was divided, and now consists of two good circuits. Our next field was Burnside and Prospect. After two years there of work, it was decided to build a church at Prospect; between thirty and forty persons were converted.

"We came here last June. We have a good church, and my time is fully occupied. I have three services every Sunday, an after-meeting for Christians, and prayer-meetings each week, and two meetings for young people; the latter is for the mental and moral improvement of those who attend. If I live until June, I shall have worked thirty-eight years as a missionary. My wife has been a great help to me for the last thirty-five years. I have had influenza this spring, and was ill for some time, but God graciously spared me, and has restored me to health again."

## RICHMOND-STREET MISSION, WALWORTH.

A MEETING in connection with this Mission was held at the Metropolitan Tabernacle on Monday week. Pastor Thomas Spurgeon, who presided, commended the work, and remarked that it was one of the offshoots of the Tabernacle Church, and was doing one of the noblest works possible in a densely-populated and poor district. He hoped that it would receive the subscriptions, the prayers, and active interest of all who could assist in either of these three directions.

Mr. C. G. Barr, secretary, gave a short *résumé* of the work of the mission. In appealing for increased support, he mentioned the fact, as an evidence of the earnestness of the workers, that over £1300 had been raised in about one year towards £2500 required for the enlargement of the schools, plans for which are now prepared, and an effort is being made to commence the new building at once. The treasurer is Mr. F. A. Bevan, and the hon. sec. of the building fund is T. W. How.

42, *Saltoun-road, Brixton, S.W.*

## AN ADULT SCHOOL AT OLD FORD.

FROM Old Ford to China is a far cry, but in that distant land sleeps the founder of this little mission, the late William Argent, killed in a riot—one of the missionary lives that are the buried seed of a coming harvest. Five and a-half years ago he caught fire on the Adult School Movement at a Birmingham Convention, and returning to Old Ford began forthwith to act on his impressions. Having overcome various obstacles, he started his school on a certain Sunday in February, 1889, with eighteen members. In October, 1892, the little community got settled into a place of their own. It was a small house and empty, and they had but £8 in hand to spend on adapting it to their use, but stout hearts and willing hands can do wonders. Night after night from six o'clock to ten, and Saturday afternoons into the bargain, for the space of three months, Sundays only excepted, these willing-hearted folk were at work, pulling down, putting up, plastering, carpentering, painting, decorating, etc., until they had accomplished work to the value of £150—all given freely.

The result was that the little eight-roomed house became transformed into a convenient school-building, with class-rooms, reading, recreation, and refreshment rooms, and a bright comfortable hall to seat 200; the benches also being home-made. What the feelings of the congregation were when on New Year's Day, 1893, they gathered for the conspicuous occasion of the opening, can be better imagined than described.

Since then they have kept on "going ahead," with an average of eighty adults at the 2 a.m. school on Sunday, and good attendances at all meetings. Week nights are taken up with a varied programme of good things; prayer-meetings, Bible Defence Union, Gospel Temperance, Choral Society, Sick Benefit Society, Boot Club, Penny Bank, etc., besides monthly meetings, quarterly teas, and committees. Best of all, conversions are the order of the day, and redeemed lives bear glad testimony to the fact that in Argent Hall shines the light of the pure Gospel.

The next move is to take over the adjoining house (a "sweet" shop, open all day on Sunday), and transform it into a Young Women's Evening Home. This can be secured and adapted for the moderate sum of £60. The need of such a resort as a haven for young girls is, alas! only too palpable to those acquainted with the district. There is also the purchase of the freehold of the whole premises, which have a sufficient area to be available for extension, and a spot so sacred, a birthplace of souls, it is felt must be "our very own." About £2000 altogether is needed. The president is Mr. E. P. White, 52, Fairfield-road, Bow, E.

## THE KINGSDOWN ORPHANAGE.

RECOGNISING the necessity laid upon us by the call of God, we have undertaken to endeavour to fill the void left by the removal of the "Mother of the Orphans," our dear friend Mrs. Ginever. We trust in God, "the Father of the fatherless," to sustain us, and in his children, who have so generously supported this work for the last twenty years, to continue their aid. With 172 boys and girls to provide for, some of them cripples, necessities press upon us daily; in answer to prayer, we trust these necessities will be met! We are pleased to say that all is in good working order at the three Homes; the matrons and workers who rendered such loving service in former years, still continue at their several posts. A ladies' committee will be formed to render such assistance as the Homes may require.

Mr. R. T. Smith will act as secretary, conduct correspondence, attend meetings wherever they can be convened, and collect subscriptions. Letters should be addressed, Mr. R. T. Smith, Secretary, at the Orphanage, Pemberton-road, N.

T. C. USHER.
J. R WOOD.

THEATRICAL MISSION.—As we have already announced, Mr. Courthope Todd has been compelled by illness to resign his post as secretary. His successor, Mr. A. B. Harding, writes:—The committee are fitting up a house at Kensington, close to Olympia, as a branch of their work, for the special use of the girls employed in the spectacle. A friend residing at Kensington is so anxious that something should be done to shield these employés from peril, and to surround them by good influences, that he has generously offered to pay for three years the bulk of the rent, rates, and taxes of a very suitable house for the purpose. But in order that we may avail ourselves of this kind offer we shall require to expend nearly £200 in furnishing and fitting up the house, while its maintenance when completed will cost nearly £200 per annum.—Address, Theatrical Mission, Henrietta-street, Covent Garden, W.C.

## IRISH NOTES.

THE Irish Presbyterian Sunday schools raised last year for missions the sum of £1071.

The co. Leitrim Protestant Orphan Society, which is now in its fifty-fourth year, is doing a good work, and clothed and fed last year forty-two orphan children.

An important Missionary Conference has been held in the First Presbyterian Church, Antrim, when addresses were delivered by Revs. S. L. Wilson, T. C. Fulton, and W. J. Macaulay.

A successful series of missionary meetings has been held in Bailieborough and the neighbourhood by Rev. Jno. Stevenson, of India, whose addresses were earnest, practical, and calculated to stir up a vital interest in missions.

The Primitive Church Methodist Missionary Society, whose labours are mainly confined to co. Fermanagh, held its annual conference at Maguiresbridge last week. During the year the society made steady progress, and now employs seven missionaries.

At the annual Methodist Conference held in Dublin last week, the following resolution was adopted:—"That a case having arisen in which the promoters of a bazaar in one of the circuits offered a valuable prize to be competed for in a shooting gallery, Conference declared the proceedings to be not free from the elements of gambling, and therefore condemned by the standing rules."

A monster Band of Hope demonstration, organised by the Belfast and Ballymacarrett Band of Hope Unions, took place in the Botanic Gardens, Belfast, on Saturday week. These unions, which were formed about eighteen months ago by the Irish Temperance League, have now over 10,000 children on their rolls, and the demonstration referred to was the first of the kind held under their auspices. The weather was very unfavourable, yet there about 5000 children present.

## SCOTTISH NOTES.

A STRONG appeal is at present being made for a more generous support to the Glasgow Institution for the Deaf and Dumb, whose efficiency is greatly crippled for want of funds.

Rev. James P. Pittendreigh, senior minister of the U.P. Church, Anstruther, in Fifeshire, has died from the effects of an accident. He was a native of Aberdeen, and was first ordained in Pittenweem in 1866.

The July number of the *Free Church Monthly* is beautifully illustrated by portraits of members of the different committees of the Church, the Assembly officials, and the principal preaching stations on the continent.

Special services are being held on Sabbath evenings in the Thomas Coats Memorial Church, Paisley, which was recently opened. They are being largely attended, and are much appreciated, as the preachers are all well known men.

A very general impression exists in Christian circles that Scotland is on the eve of experiencing a great revival such as swept over the country in 1859. Scotland much needs such a time of awakening, and earnest petitions for it are being offered up from pulpits, and at united prayer meetings.

Now that the fine weather has set in, open-air work is being vigorously carried on all over Scotland, and especially at the coast places most frequented by visitors. Local parties are being countenanced and aided by earnest Christian workers from Glasgow and other large towns, and much good is being done.

The Free Church has, this year, made very thorough arrangements for an efficient pulpit supply at the most frequented summer resorts in Scotland. About a dozen of the most talented and earnest young ministers have been selected to preach at these places, which are usually crowded by strangers at this season.

A prominent Glasgow Christian worker has just died, namely, Mr. Jonathan Thomson. He was one of the founders of Claremont U.P. Church congregation, where he acted as an elder for twenty-four years. He was a liberal contributor to the funds of the denomination, and active member of the church courts, and devoted much of his leisure time to the charitable institutions of the city.

REQUEST FOR PRAYER. — For tent meetings in Berks for deepening of spiritual life and evangelistic effort by Messrs. W. Day and A. E. Sidford.

HAYLING.—The Gospel Mission Hall was opened on Thursday. A service was held in the Hall, when Rev. A. Cope preached on "Till He comes." The place was filled with an attentive audience. After tea a public meeting was held, presided over by Mr. John Harvey. Earnest addresses were given by Rev. A. Cope, Messrs. H. G. Wilson, Chamber, and W. E. Jones.

## Y.M.C.A. NOTES.

Mr. T. W. Gladstone, for many years secretary of the Southport Y.M.C.A., has accepted the pastorate of the Reformed Church of England at Eccles, near Manchester.

The Exeter Hall authorities have arranged to expend upwards of £1000 in modernising and making thoroughly effective the sanitary appliances throughout their large building.

A successful quarterly meeting of representatives of the North-Eastern District of Y.M.C.A.'s has just been held at Durham by invitation of Rev. H. E. Fox, and other friends.

The students at the International Y.M.C.A. Training School, Springfield, Massachusetts, have specially celebrated the jubilee in an interesting meeting, for which Sir George Williams had on this side spoken an address into the phonograph. Each student was presented by Sir George with an autograph copy of the "Golden Book."

Encouraging news has lately been received from the association secretaries at Jaffa, Jerusalem, and Damascus. From the latter ancient city Rev. Archibald Stuart writes that the first annual meeting has been held, when a cheering report of the year's work was given. He also states that an Association was being formed at the foot of Mount Hermon as a branch of the Damascus Association, and that an association building for Damascus is contemplated if sufficient funds can be raised.

An early example of the advantages expected to accrue in different countries from the new interest created by the recent Jubilee Conference has been experienced in the clearing of the Paris Y.M.C.A. building from debt. Mons. A. André, Regent of the Bank of France, who presided over one of the sessions of the Conference, called together the principal Protestant Christians in Paris on his return, and, joining with Mr. James Stokes, of New York, headed the list with a munificent contribution, which will enable the work to be prosecuted in the handsome new building in the Rue Trevise unfettered by debt. The English executive has made a grant out of its Jubilee Extension Fund in aid of the work in France.

## TEMPERANCE NOTES.

At the annual meeting of the G.W.R. Temperance Union, held at Exeter, a membership of 5040 was reported.

The principal total abstinence associations in Liverpool are actively engaged in a month's united open-air Temperance mission.

A new coffee stand has been opened in Belfast. The Irish Temperance League has now sixteen coffee stands in Belfast, beside a café and a farmer's yard.

There is a clause in the Swiss Federal Constitution to the effect that 10 per cent. of the income derived from spirit duties should be employed in the fight against alcoholism.

The thirteenth annual Temperance Festival was held last week on the Moor at Newcastle-on-Tyne, as a counter-attraction to the local races, and, as usual, attracted large crowds.

The annual Temperance Fête at the Crystal Palace will be held on Tuesday, 10th. Will preachers and singers please meet at 3 p.m., at the Bible Stand in the Palace? William Forbes.

71, *Tollington-road, Holloway, N.*

The Bishop of Liverpool presided on Tuesday week at a meeting held in Sefton Park Presbyterian Church, Liverpool, at which a resolution was passed asking the city magistrates to exercise their power to do away with the use of backdoors to public-houses.

Rev. Charles Garrett, presiding at a meeting of Temperance Veterans in Liverpool, mentioned that when he returned home after signing the pledge, fifty-four years ago, and told his mother what he had done, she was deeply grieved, and expressed her conviction she would soon have to order his coffin.

Rev. W. J. Williams stated at the Australian Wesleyan Conference, that though Women's Franchise in New Zealand had not yet overthrown the drink traffic it had given that traffic such a tremendous shake from one end of the colony to the other that no retail liquor trade in the land was now worth six years' purchase.

Dr. Annie McCall, addressing a B.W.T. meeting at Wimbledon, said a doctor had a right to use alcohol as a medicine, but it should only be administered in the tiniest of doses, and the patient should never be allowed to take it as a beverage. That it was not a necessary of life, was shown by the fact that when it was withdrawn from prisoners in gaol they did not suffer in consequence, and no coroner's jury had yet returned a verdict of "Died from Teetotalism."

## EVANGELISTIC NOTES.

**Mr. Gerald Coultas** has been spending a lengthened season in the North of England holding Gospel services. At Liverpool the Lord graciously owned his servant, and many professed conversion, while the Christians were encouraged by the expositions of the Word.

**Messrs. B. Knight and E. B. Lannen** concluded a month's mission on Thursday evening last at Winton, near Bournemouth. The services held in the mission hall belonging to the Y.M.C.A. were well attended. A number professed to have received blessing during the mission.

**Swathling.**—Mr. Rowland Sturt has concluded a fortnight's services in this growing suburb of Southampton. Bible readings were held on Tuesday and Thursday afternoons in each week, and during the mission services were also arranged for young people, at which special addresses were given by the evangelist.

**Mr. John H. Cook** commenced tent mission work on May 20, at Frittenden, Kent. There were good meetings from the first, and much blessing was experienced. On each Lord's day the tent was crowded, and many were unable to obtain admission. After a month's stay, Mr. Cook has now moved on to Sutton Valence.

**Margate.**—For several years past special services have been held during the season in the Music Hall and on the sands in connection with the Shaftesbury House. On Sunday Mr. Henry Thorne conducted the opening service in the "Hall by the Sea." Several persons rose in the after-meeting as an indication of their desire to yield themselves to God. Mr. Monro Collings is once more in charge of the children's services, and it is hoped that, as in past years, much blessing will follow his labours.

**Rev. J. Manton Smith.**—During the past week we have had the pleasure of services, conducted by Mr. Smith, nightly in the Countess of Huntingdon's Chapel, Bath. It has been to us a time of much refreshing. Mr. Smith's genial way of setting forth the truth is most attractive, as shown by the large audiences attending. Best of all, the Word was in the power of the Holy Ghost, as manifest by souls passing out of darkness into God's marvellous light.

G. E. T.

**Almeley.**—A tent mission held at Almeley, Herefordshire, from the 17th to the 24th June, was exceedingly well attended throughout. The tent was so crowded on the Sundays that many were unable to obtain admission. There was no attraction but that of the old Gospel story delivered in the power of God, and listened to with riveted attention. Besides local friends, Wm. Hobson, London, Mary Greenwood, Malvern, and Samuel Southall and wife, Leeds, took part. Great unity and love characterised the whole mission.

**Northampton.**—Good work has been done here by Mr. Wm. Sampson. On Sunday, June 17, Mr. Sampson preached morning and evening in the Wesleyan Chapel, which was crowded at night. In response to the earnest appeals of the preacher a large number sought a fuller blessing, and several unsaved cried for mercy. On the following evening three young men surrendered their hearts to the Lord. Scarletwell Street and several surrounding villages were visited by Mr. Sampson. Eternity alone will reveal the good which has been accomplished.

**Mr. T. W. Canning**, of the Evangelisation Society, began a fortnight's tent mission in Tayport, Fife, on Sabbath, 17th June. Large gatherings have come together to hear the Gospel, especially on Lord's day evenings, when every inch of ground within the tent is occupied, and large crowds stand outside. Souls are being saved, and God's people greatly blessed. An awakened interest in Divine things is manifested among the well-to-do class, while as of old, the common people gladly hear the words of life. A united and hearty co-operation in the work is given by the Free Church, the Y.M.C.A., the Y.W.C.A., and the other missions of the place.

**Aberfeldy, N.B.**—A successful series of services for children was brought to a close on Sabbath, June 24, by Mr. T. Graham Bailey and Mr. Jas. McNeil Little, both students of Edinburgh. The three Sabbath-schools in the town, Established, Free, and Congregational, united heartily in the movement, and gave up their regular meetings for joint services in the Town Hall on the Sabbaths. The week evening meetings were held in the same place. Occasional special meetings, held for boys and girls separately, were very solemn times, many of the children indicating a desire to give their heart to the Saviour. Great interest was manifested in an "Object" service; also in a Chinese Lantern service. Large open-air gatherings were held in the Public Square on the two last Sabbath evenings. Thos. G. Irvine.

**Southsea Common.**—Having spent the month of June with Mr. John Denning, taking the tent meetings on the common, I should like to commend this work to prayer and sympathy. Many thousands of people pass the tent day after day. Some only come as excursionists for a few days. On a large red flag there is the word "Eternity" in large white letters constantly reminding people of the awful doom awaiting those who die in their sins. In another part of Southsea, where hundreds of new houses have been recently erected, and where Romanism and Ritualism abound, Mr. Denning has pitched a small tent, where meetings are held nightly in addition to children's services. I am now returning home for work in other places, but Mr. Denning continues with both tents two months longer.

1, *Hill View, Torquay.* John Elliott.

## PERSONALIA.

**Mrs. Thomas Spurgeon** and her family arrived last week on our shores. Mr. Spurgeon went to Plymouth on Wednesday to meet them.

**Bishop Tucker** left England on Thursday on his return to East Africa. He will visit Berlin *en route* to consult the leaders of the German Mission.

**Mr. F. S. Ball**, of the Evangelisation Society, sailed in the s.s. "Orontes," on July 2nd, for a lengthened season of rest in Melbourne and Tasmania.

**Rev. Alfred Tilly**, of Cardiff, has been elected to the vacant seat on the Baptist Mission Committee, and appointed a member of the China Sub-committee.

**Rev. Dr. Culross** has been asked to help Rev. Duncan Macgregor in the Dunoon Gospel Training College, and it is expected he will begin work at an early date.

**Rev. F. G. Harrison** and Mrs. Harrison arrived on Tuesday from the Congo. Mrs. Harrison, having to return in consequence of ill-health, was unable to journey without the company of her husband.

**Canon Fergie**, the devoted Vicar of Ince, is much improved in health. He has definitely decided to resign in the autumn, as he feels a younger vicar is needed to carry on the many organisations of this large colliery parish.

**Mr. Montague Waldegrave** is proceeding from Beira to Mashonaland. The journey is one of considerable difficulty, and prayer is requested that he may be sustained in the journey, and blessed in the testimony he desires to give in Mashonaland.

**Rev. F. B. Meyer** writes in his magazine:—"On July 23rd I go for two or three days to Keswick, and, on Saturday, 28th, start for New York, hoping to reach Northfield on Saturday, August 4. Mr. Moody asks me to stay with him through the month, and I hope to reach England about Sept. 6th or 7th, in time to preach at Christ Church Sept. 9th. Will all my friends pray that I may be greatly used? This is my great desire. It is a marvellous opportunity of touching the springs of American Christianity."

## CHRISTIAN ENDEAVOUR NOTES.

The St. Paul's Presbyterian Endeavourers of Napier, Queensland, support two teachers in the New Hebrides.

Dr. Francis E. Clark describes in *The Golden Rule* four remarkable conventions—in Topeka, Kan.; Hopkinsville, Ky.; Waco, Tex.; and Guthrie.

*The New Zealand Methodist* has been enlarged, and has opened a Christian Endeavour department for the growing band of New Zealand C.E. societies.

Rev. Donald M. Grant gives a shrewd hint to pastors when he says: "Nowhere in all of his ministry can a pastor reap as much fruit from as little labour as he can in the C.E. Society."

The Kansas City C.E. Union recently conducted a city census, with the result that the church and Sunday-school attendance at twenty-four churches was increased the Sunday following the census by over one thousand.

A new Society of Christian Endeavour has been started by Rev. T. M. Mundle in connection with London-road Congregational Church. At the first meeting twenty-five active members and one honorary were enrolled.

There are now 1521 British branches of the Y.P.S.C.E. A branch has been formed in connection with Homerton New College, Cambridge, also in connection with Trinity Congregational Church, Walthamstow, and Boulevard Church, Nottingham.

In order to deepen the interest in Foreign Missions amongst Endeavourers, a midsummer morning missionary meeting was held in Cambridge-street Baptist Church, Glasgow, on Sabbath week, when above four hundred Endeavourers and friends were present. Mr. Anderson, Principal of the Bible Training Institute, gave an account of the Morocco Mission. Miss Murray, of the China Inland Mission, gave a brief and interesting account of the work she and her sister have been carrying on for the last eight years, and of the blessings which have attended their labours.

## OBITUARY.

REV. WILLIAM THOW, FORMOSA.

THE Convener of the Presbyterian Missions Committee has received a cablegram of the death of Rev. William Thow, M.A., of the Formosan Mission. He died of peritonitis at Taiwanfoo, on June 24. He went out to Formosa for the first time in 1880, and has given admirable service during these fourteen years. A large share of the country work, visiting the stations and preaching in heathen villages and towns, fell to his share, and was done by him with great thoroughness and success. Mr. Thow's removal in the ripeness of his powers and usefulness is a great blow to the Mission.

REV. HENRY FISHER, LEAMINGTON.

A Leamington correspondent announces the death of "Rev. Henry Fisher, who for thirty-seven years has held the post of Incumbent of St. Luke's Episcopal Chapel, Leamington. A 'son in the faith' of the illustrious Hugh McNeile, Mr. Fisher was a man of strong principles and strong character. Very firm in his attachment to what are called 'the doctrines of Grace,' he was singularly honoured of God as a bringer of souls 'from darkness to light, and from the power of Satan unto God'; and that is an honour which, perhaps, can hardly be fully appreciated in this present world. Of Mr. Fisher it may be said that honour was done him at his death. The service was read by Rev. F. N. Carus-Wilson, Vicar of New Milverton, in which parish Mr. Fisher's Leamington house is situated. And it was plain that the hundreds who attended the funeral were not drawn to it by idle curiosity, but by deep respect, sincere affection, and genuine sorrow."

REV. J. W. GREEVES.

The Wesleyan Methodist Church has just sustained a severe loss in the unexpected death of Rev. John Wakefield Greeves, who died on Monday morning at his residence, 82, Breakspears-road, Brockley, in the seventy-first year of his age. He was the eldest son of a remarkable family, three of whom attained a foremost rank in the Wesleyan Church, and the other in the Church of England. Mr. Greeves entered on work at Truro in 1846. Forty years ago he came to London, where he spent six years at City-road and Great Queen-street Chapels. Thence he travelled in Leeds, Hull, Manchester, and Southport. In 1870 he returned to London, and six years later was appointed financial secretary of Wesleyan Home Missions, in which department of Methodism he has rendered invaluable service, his death creating a vacancy which will be difficult to fill. He is brother to Rev. Dr. Greeves, of Southlands College, Battersea. The announcement of his unexpected death will be received with wide-spread sorrow.

MRS. ROWBOTHAM, LIVERPOOL.

There has passed away from us, within the last few days, a devoted Christian worker. Mrs. Rowbotham, the wife of one of our city missionaries, was a remarkable woman. Converted at the age of sixteen, she gave herself up to seek the salvation of others.

During the past twelve years the Lord has used her much. In addition to her household duties, which she never neglected, she has conducted weekly two cottage meetings, a large mothers' meeting, and a Bible-class, and was a welcome visitor among the poor, the sick, and the dying, often acting as nurse. She was also an active worker at the open-air meetings. Some who were converted through her ministry are now preaching the Gospel. Her last illness was long and painful, but she cheerfully bore it, and as she neared the end it seemed as if there was nothing between earth and glory. The funeral showed how the poor loved her. The crowd round the grave was very large, and as we sang "Rock of Ages" and "Peace, perfect peace," many wept. The Liverpool City Mission is the poorer to-day for the loss of our beloved sister. J. BARNABAS BAIN.

MISS MARIA A. WEST.

This gifted lady passed away on June 27 at the Catherine Pennefather Memorial Home for Invalid Ladies, where she had come for rest a month ago, and where she was tenderly cared for and watchfully nursed in her closing days.

Miss West was for twenty-five years a successful missionary of the great American society known as the A.B.C.F.M., and amongst the Armenian women of Asiatic Turkey was the means of winning many trophies for Christ. The narrative of this, the most important work of her life, was published under the title "The Romance of Missions," and made her name familiar to British Christians, many of whom she numbered amongst her personal friends, who admired her alike for her unaffected piety and her bright intelligence. She was also the founder of the Strangers' Rests at Constantinople and Smyrna, which in later years have been worked by able and devoted handmaids of the Lord.

Our friend had for some years suffered from failing health, and spent the winter before last in Florida. She came to this country last summer to re-visit her friends in Scotland and England, and at Cannes a few months ago underwent a serious operation, which further enfeebled her. She now "sleeps in Jesus," and "her works do follow her." America gave her birth, and England holds all that is mortal of her till the Resurrection morn. J. E. M.

THE BISHOP OF RIVERINA, N.S.W.

The particulars of the death of Bishop Linton, of Riverina, are of a pathetic character. He sacrificed his life in the cause of his Master, and another name has thus been added to the overgrowing list of missionary martyrs. His diocese was large and unwieldy, and he frequently had to ride for hundreds of miles across rugged tracts and rough roads. His mode of conveyance gave rise to a disorder from which at times he suffered severely, but he refused all suggestions of a more restful life. His last attack was brought on just at the beginning of one of his visitation tours.

The Bishop had travelled some 1300 miles by rail, and although much fatigued by the journey, and threatened with a renewal of his complaint, he drove from Broken Hill to Silverton to take an afternoon service, over a dangerously rugged track, sixteen miles each way. The sequel can best be told in the words of his brother, Rev. E. F. Linton. "Medical aid at Broken Hill brought some relief to the state of misery and pain which ensued, but the case was so serious that the Bishop was conveyed the whole way back to Melbourne, attended by one of his clergy, in the hope that his life might be saved by skilful surgical treatment. He reached Melbourne, where Mrs. Linton was staying on a visit at the Bishop's Palace, only to die." The Bishop is widely mourned in Australia, but the annals of the Church at large are enriched by the story of his work and the final sacrifice of himself in the sacred cause of duty.—*The Record.*

THE LATE M. A. MABILLE.

Our French contemporaries give highly appreciative obituary notices of M. Mabille, whose death we announced last week. He died on May 20 at Moriah, Lessouto. He had for thirty-four years laboured as a Christian minister, and was privileged to see two of his sons enter upon mission work. M. Dieterlen writes to the Paris *Journal des Missions Evangéliques*:—"His death was the most beautiful and edifying that I have ever seen. He died like the choice Christian that he was, remaining a missionary to the last." On his death-bed M. Mabille was visited by several of the Basuto chiefs, to whom he addressed suitable exhortations. About five thousand persons, for the most part Basutos, attended the funeral.

The son of a schoolmaster, M. Adolphe Charles Mabille was born at Baulmes, near Yverdon, in 1836, being consecrated from birth for Gospel work among the heathen by his pious parents. He studied at Lausanne, and passed some time in Holland and England before his heart responded to the Divine call to proceed to Dark Africa. There he entered with zest into work of a pioneer order with M. Eugene Casalis and other men of like devotion. He translated into the vernacular Bunyan's "Pilgrim's Progress" and other useful books, and compiled a Bible dictionary.

M. Mabille was the life and soul of the work at Moriah, not only in pastoral, but in educational spheres. He aimed at establishing Christian effort on a native basis, and the results have been encouraging in a high degree. Moriah is the centre of seventeen outstations of which he exercised the oversight; he also directed a printing press, a Bible and tract depôt, and a school for native teachers.

MISS G. F. S. DANIELL, ALDERSHOT.

This devoted labourer, whose departure was noticed in your last issue, was laid to rest till the Resurrection morn beside her beloved mother in the Military Cemetery, Aldershot, on the afternoon of June 29. Military friends and others from all parts assembled in the Mission Hall, so sacred in the memories of many. All felt that after long and patient suffering this dear one, who for many years had ministered unto them and their comrades, was at last gone from them. Our hearts were sadly stirred as we thought of the days, very many years ago, when night after night we met in fellowship with comrades from almost every regiment in the camp, many of whom have gone to their rest, amongst them General Sir James Hope Grant, General Russell, Sir Arthur Blackwood, Mr. Baxter, Major Malan, Rev. Melville Pym, Dr. Macbeth, Colin J. Campbell, Captain Warren, and others. We thought of the weekly believers' meetings, in which Miss Daniell was such a help. We thought, too, of the many blessed and soul-stirring seasons of prayer and testimony enjoyed week by week, and last, but not least, her personal dealings with the unsaved.

For some time before the death of her mother Miss Daniell was her right-hand helper, and the great Day will reveal how much good has been accomplished at the Aldershot Mission Hall through her instrumentality. Wrapped in the Union Jack, the remains of our sister (a soldier's daughter) were placed upon a gun-carriage of the Royal Artillery, and conveyed to her last resting-place by soldiers who had received blessing at the Home, and laid beside those for whom she laboured. The cortége included Miss Hanson, Miss Hamilton, Mrs. Digby Dent, Miss Molony (London Soldiers' Home), Miss Brownlow (Colchester Home), Miss Brunker (Chatham Home), with other lady workers; and by representatives of every grade in the army, as well as by many civilians of Aldershot, by whom she was much respected. The service was conducted by Prebendary Webb-Peploe (assisted by Rev. Mr. Oliver, chaplain to the cavalry brigade), who delivered a solemn address. The hymn "Rock of Ages" was sung, and the benediction pronounced by the Chaplain-General.

All was very peaceful and quiet, reminding one of the service held at the funeral of her mother, Mrs. Daniell, in the autumn of 1871. Amongst those present were General Sir Robert Phayre, General Brownlow, General Anderson, Colonels McGregor, Graves, Roberts, Phillips, Phayre, Russell, Major Pelham Burn, Major Evered Poole, Captains Wisely, E. Bissett Campbell, Rev. R. W. Allen, Mr. R. H. Hill, and many others. In the evening Mr. Webb-Peploe conducted an impressive service at the Soldiers' Mission Hall. NEWMAN R. HUGHMAN (late Scots Greys).

## GATHERED GOLD.

Do not thou conclude, because thou canst not reach God by thy short stump, He cannot reach thee with his long arm. Oh the length of the saving arm of God!—*Bunyan.*

QUIETNESS AND STRENGTH.

The spirit of restless eagerness in modern religion needs to be checked. We must get back to the calm confidence, the quiet joy, the unresting but unhasting strength of perfect faith. And to reach it we must ground our religious life in a firmer assurance of Christ's promises and a more intelligent submission to his leadership.—*Dr. C. A. Berry.*

The Word in the book
Is gold in the mine;
The Word in the heart
Is purse-carried coin.
—*Wm. Griffiths.*

THE BANK OF FAITH.

I am fully assured that one thing profoundly needed by the churches is a fresh vision of that future which God's promises disclose. That vision will set our hope aglow, it will nerve to activity. Our progress will correspond; no narrow, slender petitions begging poor instalments of the promise, as if Heaven were half bankrupt; but on a scale, with a range and sweep, and with a boldness and assurance of faith proportioned to the grandeur of Divine grace.—*Dr. Culross.*

LOWLY SERVICE.

The strong man's strength to toil for Christ,
The fervent preacher's skill,
I sometimes wish—but better far,
To be just what God will.

I know not how this languid life,
May life's vast ends fulfil;
He knows; and that life is not lost,
That answers well His will.
*John Dickie of Irvine.*

LIVING AND DYING.

Dr. Greer, of New York, in an address to young men in a Christian Association, said:—"When the old Roman gladiators entered the arena they proceeded first to the Cæsar's throne, and said, 'We who are about to die salute the Emperor.' Borrowing the same formula, but changing its terms, associations like this are teaching the young men of America to say, as they enter upon the struggles of manhood, 'We who are about to live salute that Master of Life who was dead and is alive again, and liveth for evermore.' Life is always more than death. Triumphant living is more than triumphant dying."

"LABOURERS TOGETHER WITH GOD."

1 Cor. iii. 9.

Not mine the work, but thine;
Or rather—wondrous grace—
'tis thine and mine!
Thou knowest not indeed,
Nor want of us nor need,
*That* ne'er can be;
Yet how dost Thou delight,
And even condescend—
As Friend with friend—
Still freely to invite
Man to co-work with Thee!
*R. Ball Rutter.*

# The Book World.

The Dew of thy Youth, by J. R. Miller, D.D., is an address delivered to young Christians as a consecration service. It should prove helpful to a large circle of readers. (6d. *Sunday-school Union.*)

Two attractive books for young people, brought out in *Messrs. Nelson's* fine style, are The Wreckers of Sable Island, by J. Macdonald Oxley; and Mopsie, the Story of a London Waif, by Dorothy Walrond.

Steadfast; the Story of a Saint and a Sinner, by Rose Terry Cooke, is "founded on fact." The scene is laid in New England, and is full of life and incident, descriptive of Puritan prejudices of the eighteenth century. (1s. *Andrew Melrose.*)

The Hand on the Helm, by Frederick A. Trotter, is a stirring story of Irish Life in the last century. It tells of perils and plottings, and illustrates the sufferings of Romanists who confess Christ rather than conjure by "Holy Church." (1s. 6d. *C. H. Kelly.*)

Things to Come, a Journal of Biblical Literature, with special reference to Prophetic Truth, is a new monthly. It has been founded as the organ of the Prophetic Conferences. The first number, dated July, contains several valuable papers and articles which Bible students are sure to preserve for future use. (1d. *J. E. Hawkins & Co.*)

Charles Whitehead: A Forgotten Genius. By Mackenzie Bell. (3s. 6d. *Ward, Lock, Bowden and Co.*) This is a new edition. Whitehead was a poet, a humorist, and a novelist; born in London in 1804, he died at Melbourne, Victoria, in 1862. He was a man of sad weaknesses; consequently his life was blighted, and he came to a pauper's grave. The book should "point a moral" as well as "adorn a tale." A description of Whitehead's works, with copious extracts, invests this book with a peculiar literary interest.

Life and Immortality Brought to Light by Christ.—The valuable series of "Present Day Tracts" (4d. each. *Religious Tract Society*) has been enriched by one bearing this title from the pen of Rev. William Wright, D.D. Succinct and pointed, this essay illustrates doctrine by history, and sets forth in brief the sure warrant of the Christian faith. This little book of sixty-four pages is calculated to do much more effective service against agnosticism and other forms of unbelief than are many more pretentious and bulky works. It is instructive and evidential in substance, plain and untechnical in style, and eminently loyal to Holy Writ. Ethnic gropings after light as to the life beyond are explained, and revealed truth is shown to culminate in the resurrection of Christ. These pages, always lucid and at times eloquent, constitute a useful popular introduction to studies of sublime interest.

The Historical Geography of the Holy Land, especially in relation to the History of Israel and of the Early Church, by George Adam Smith, D.D., is a work of solid value and peculiar attractions. Every page bears testimony to wide reading and keen observation; they evidence historical insight as well as large erudition. The results of modern research are admirably summarised; and many copious notes conduct the reader into the bye-ways of archæology and topography, while mediæval and more recent history is by no means overlooked. Though in sympathy with modern Biblical criticism, Dr. Smith shows himself in this work very independent, contesting some of the conclusions, textual and historical, of prominent critics. To read in this work about Jericho and its chicken-hearted inhabitants, or about the Maritime Plain and its plague, is to acquire information explanatory of many passages of Scripture. The same may be said of almost any chapter, especially those on "The Real Strength of Judæa," and "The Lake of Galilee." Dr. Smith saw the "Changeless East" to real purpose, and his description excels that of the mere traveller because Sacred Story occupied his soul, and the writings and impressions of others were ever present to his mind. This is a work of living interest, instinct with high-toned religious sentiment. The volume contains six very useful maps, and is sure to take its place as a text-book on its deeply-important subject. In studying the history of God's ancient people and the early Church, such a work will render assistance of the utmost value. (15s. *Hodder & Stoughton.*)

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Messrs. Jarrold and Sons have published Illustrated Guides to Cromer, Felixstowe, and Aldeburgh, which form useful additions to their popular series of sixpenny guide-books to East Anglia.

Open-Air Work.—A timely and useful little pamphlet on this subject, full of good counsel, has been prepared for the Lavender-hill Mission Band. Copies may be had of Mr. F. W. Cannon, Normandy Villa, Glycena-road, Lavender-hill, S.W., price 1d. each.

The Great Eastern Railway Company's Tourist Guide to the Continent for 1894, with chapters on a "New Dutch Tour," the Franco-German battlefields, and cycling routes, edited by Percy Lindley, is an attractive handbook, likely to prove of service to holiday-seekers. (6d. 30, *Fleet-street, E.C.*)



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| *Church Missionary Society*—E. H. | 0 | 10 | 0 |
| *Suffering Christian Convert, Girgenti*—C. P. | 0 | 5 | 0 |
| *Society Relief Persecuted Jews, Jerusalem*—R. J. C., 2s. 6d.; S. C. F., 7s. 6d.; L. L., £2; C., £1; Two of Christ's Followers, 3s.; E. T. L., £5; M. M. G., 2s. 6d. | 8 | 15 | 6 |
| *Mr. Joseph's Mission to Jews, Jerusalem*—A Friend | 0 | 10 | 0 |
| *Congo Balolo Mission*—S. C. F. | 0 | 10 | 0 |
| *Broussa Orphanage*—Miss K. | 2 | 0 | 0 |
| *South American Missionary Society*—E. N. | 1 | 0 | 0 |
| *Mission Lepers of India and the East*—E. N. | 1 | 0 | 0 |
| *Tibetan Mission (Miss Taylor)*—One-sixth of an Offering, Star Hall, Ancoats, £7; A. A. K., 10s. | 7 | 10 | 0 |
| *Moravian Missions (London Association)*—M. J. S. | 1 | 0 | 0 |
| *Miss De Broen's Work, Paris*—Miss Metcalf, 10s.; Mrs. S. B., £2 | 2 | 10 | 0 |
| *J. G. Paton Mission Fund*—Clapton | 0 | 2 | 6 |
| *Dr. Commandi's Work, Florence*—M. M. | 1 | 0 | 0 |
| *M. Coillard's Work, Africa*—Mrs. S. B. | 1 | 0 | 0 |
| *North Africa Mission*—Mrs. S. B. | 1 | 0 | 0 |
| *China Inland Mission*—M. D., 5s.; H. S., £10 | 10 | 5 | 0 |
| *George Yard Ragged School*—E. H., 10s.; (*Day in Country*) Anon, 3s. | 0 | 13 | 0 |
| *St. Giles's Christian Mission*—E. H., 10s.; S. C. F., 7s. 6d.; (*Fortnight in Country*) M. J. S., £1; (*Rescue Home for Boys*) S. C. F., 5s. | 2 | 2 | 6 |
| *Rev. T. Connellan*—E. H., 10s.; M. J. S., 10s. | 1 | 0 | 0 |
| *Mr. Fegan's Homes*—E. H., 10s.; A Friend, 5s.; (*Poor*) A Friend, 5s. | 1 | 0 | 0 |
| *Thames Church Mission*—E. H. | 0 | 10 | 0 |
| *Poor Jews, Whitechapel*—(*Mr. Ehrlich*) E. H., 10s.; (*Children's Day in Country*) S. C. F., 7s. 6d. | 0 | 17 | 6 |
| *Day in Country Fund*—E. H., 10s.; Ignotus, £1; M. S., 10s.; Senex, 5s. | 2 | 5 | 0 |
| *Children's Country Holiday Fund*—Bluejacket, £1 10s.; S. C. F., 7s. 6d.; N. N., £1; L. R., 3s. 6d. | 3 | 1 | 0 |
| *Barbican Mission to Jews*—A Friend | 0 | 10 | 0 |
| *Miss Macpherson's Home of Industry*—A Friend | 0 | 10 | 0 |
| *Watercress and Flower Girls' Mission*—A Friend | 0 | 10 | 0 |
| *The Christian Blind Relief Society*—S. C. F. | 0 | 7 | 6 |
| *Miss Mason's Aged Workers' Home*—S. C. F. | 0 | 7 | 6 |
| *London City Mission*—S. C. F. | 0 | 7 | 6 |
| *Tower Hamlets Mission*—S. C. F. | 0 | 5 | 0 |
| *Y.M.C.A. Building, Abergavenny*—Miss K. L. | 0 | 5 | 0 |
| *Mildmay Mission to Jews*—C. L., 10s.; M. J. S., 10s.; L. R., 5s. | 1 | 5 | 0 |
| *Poor Jews, E. London (Mr. Oppenheim)*—M. J. S. | 0 | 10 | 0 |
| *Dr. Barnardo's Homes*—M. J. S., 10s.; M. S., 5s.; (*Emigration*) M. M. G., 2s. 6d. | 0 | 17 | 6 |
| *Friedenheim Home for Dying*—M. J. S. | 0 | 10 | 0 |
| *London Medical Mission*—M. J. S. | 0 | 10 | 0 |
| *Christian Union Against Opium Traffic*—Miss N. | 7 | 0 | 0 |
| *Poor Jews, Leeds (Mr. Gelbfiaum)*—Harrogate | 0 | 3 | 6 |
| *Christian Help for Christian Jews*—J. A. L. | 0 | 2 | 0 |
| *Children's Holidays (Rev. Styleman Herring)*—K. S. R. | 0 | 10 | 0 |
| *Sufferers from Colliery Explosion, Cilfynydd, Wales*—Miss S. B. | 1 | 0 | 0 |
| *Association Free Distribution of the Scriptures*—(*Africa and China*) Spes | 1 | 0 | 0 |
| *Mission Deep Sea Fishermen*—L. R. | 0 | 2 | 6 |
| *Bristol Orphan Houses*—M. M. G. | 0 | 2 | 6 |
| *Soldiers' Christian Association, Auxiliary of Y.M.C.A.*—Lieut.-Col. S. C. R. | 5 | 0 | 0 |
| Total | £78 | 10 | 0 |

[Advertisements.]

*Mr. Fegan's Homes.*—A. G., £1 1s.

*Bethnal Green Free Library, E.*—Miss F. W. E., 10s.

*London Samaritan Society (Convalescent Homes)*—Miss B. S., 5s.; Mrs. R. J., 5s.; Mr. T. H. F., 2s.

*R. S. U. Holiday Homes.*—Anon., £1; Anon., 5s.; E. H., 10s.

*St. Giles' Christian Mission.*—S. J. O., 10s.; L. A. G., 2s. 6d.

*N. E. London Gospel Mission (Lancing Home) Children's Holidays.*—"Nellie," N.B., 20s.

## TRAINING FOR WORK IN FRANCE.

I am interested in a young ex-Catholic, twenty-nine, who was professor in a college in France, but got truly converted and brought to Christ, and then was desirous of consecrating his life as a French pastor. He is studying for the purpose, but I much want that in his three months' vacation he should be introduced to vigorous Christian life and activity in England. He is greatly drawn to English people, and can speak the language fairly. Would any of your readers receive him into their house, read the Bible with him, and show him bright Christian life and Gospel work? Would a small payment for his board help anyone who could not give him board and lodging free?

4, *Route des Pieux, Cherbourg.* W. F. Hathaway.

## MATCH BOYS' BRIGADE.

We have formed this Brigade for the benefit of our London match boys, to provide them with amusement, recreation, and spiritual instruction during their evenings. To do this successfully necessitates expense, and we are doing our utmost to make the effort self-supporting. For this purpose we are carrying on a business at Fish-street-hill, where the boys are supplied with special wax vestas at the same price they now pay. This leaves a margin of profit of say 1s. 2d. per gross clear, which, as it accumulates and our sales increase, will give us the means to carry on the work. All our expenses for rent and salesman's salary, etc., are met by a sum of £100 a year, which a firm of polish manufacturers pay us for an advertisement on the back of our boxes.

If your readers could send us any good papers, etc., for which they have no use, for our boys to read when at the club, it would be a great kindness.

35, *Eastcheap, E.C.* J. H. Morgan, Hon. Manager.


# Tower Hamlets MISSION.

(ESTABLISHED 1869.)

Mr. F. N. CHARRINGTON, Hon. Supt.

*Dear Friends,*

*I am pleased to inform you that I have returned from my long voyage to Australia and Egypt (thank God), fully restored to health.*

*I take this, the earliest opportunity, to most sincerely thank all our friends who have so kindly contributed to the work during my enforced absence.*

*I find, however, that while we have just received enough, we have nothing left, so that at the present moment our funds are entirely exhausted.*

*Under these circumstances we most earnestly appeal to you for a special donation towards our current expenses.*

*We also still require £250 before we can open our Children's Hall, which is so greatly needed in this teeming population (see picture on front page).*

*Please help us at this time of special need.*

*Yours most truly,*

**FREDK. N. CHARRINGTON, Hon. Supt.**

*Great Assembly Hall,*
*Mile End Road, London E.*

Cheques crossed "Barclay, Bevan & Co., 54, Lombard-street"

# The Christian.

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## Notes and Comments.

WE are receiving pressing appeals from mission workers in London for funds in aid of "Day in the Country" excursions. The excellent effect, physical and moral, of a visit to rural scenes, and a blow of fresh country air, upon hard-worked women and neglected children from the metropolis, cannot be over-estimated. We shall be glad if our readers will enable us to respond more readily to these appeals while the summer sun is still shining.

There is, and perhaps there must be, much divergence of thought in regard to spiritual things, but in all such discussion we should surely seek to avoid a censorious spirit and acrimonious expression. It is well for us all to remember that the first beatitude, which includes all the rest, is "Blessed are the poor in spirit." "Let us not judge one another any more." Let us endeavour to think the best of those who differ from us; to believe that they are seeking the truth no less than ourselves, and by love to serve one another.

A contemporary, which claims to speak with a *Tongue of Fire*, has the following editorial note:—"In the recent correspondence in THE CHRISTIAN upon the Baptism of the Holy Ghost, most of the writers attempted to prove, to their own satisfaction, and doubtless that of the devil, that there was no such experience *after* conversion." This is far from an accurate representation of what was written. It would have been more candid if the Scriptures quoted had been replied to. The advocacy of sinlessness and the claim to a special baptism of the Spirit with such words as the above, seem a contradiction in terms.

The correspondence referred to was characterised by a kindly and brotherly spirit on either side, and we think that the writer of the above remarks will, on reflection, regret their tone. We have doubtless written sharp things ourselves, but the westering sun of life reminds us how soon we shall know as we are known, and how differently things will look before the judgment seat of Christ.

In a number of the same paper Mrs. F. W. Crossley has some excellent thoughts on "Tone." She says:—

I think that nothing marks off the character of the Lord Jesus more strikingly than its tone. Compare it with that displayed by other men—ay, by the best of them at their best. There was an unbroken calmness and dignity, a divine assurance of love, an unearthly forgiveness, which, after the denials in the judgment hall, melted St. Peter by a *look*, and even on the cross besought pardon for his murderers; a reading of men as they stood round Him, and of the future, immediate and distant, all of which gave, by their tone (alike of humility and power), an unrivalled evidence to his unrivalled claims. Who could affect or *invent* a tone like that? "Never man spake like this man."

The Lord Jesus offers this heavenly tone to you. But, to obtain it, it must be prized—desired at any cost! Jesus does not cast his pearls before swine; and, strange to say, some prefer a "witty," flippant, sneering, conceited, or domineering tone, to one, like that of Jesus, of perfect purity and perfect love. The latter is the only tone that will enter the Glory Land; even sinful men are sure enough about that. Heaven can be heaven on that condition only. It is the tone of the world that makes the world, and the tone of heaven that makes heaven.

By all means let us cultivate that heavenly tone: it will make days of heaven upon earth.

We have received two additional letters which further urge that the coming of the Lord for his Church may be at any moment, and that He yearns that we should be in "momentary expectation" of his appearing. For more than forty years the Lord's personal return has been our "blessed hope." But no sooner had we received this teaching than we found that those who held it were divided into two camps, some holding that the Lord might come at any moment; others, that the Church will not be taken up until after "the great tribulation." This question is still unsolved. Saintly men have held each view, and hold it still. We must respectfully decline to open our columns to the discussion of a problem which, we think, will only be solved by the appearing of the glory of our great God and Saviour Jesus Christ.

The awful colliery explosion at Cilfynydd, which caused the loss of nearly 300 lives, was very possibly the result of the recklessness of a worker under a grossly inadequate system. *The Western Mail* speaks of "useless safety lamps," and says that "a 'safety' lamp must be unsafe in a fiery colliery if it can be easily opened with a chip of wood by any of the workmen employed in the mine." We have before us just such a lamp from the colliery in question. "The fact is the 'safety lamps' in use in all the mines in South Wales and Monmouthshire are well known among experts to be most unsafe in the hands of reckless persons." It seems incredible that owners and men can run such terrible risks for no possible inducement.

Our friend Mr. Wintle is relieving some who do not participate in the Provident Miners' Fund, and will be thankful to be aided in this good work.

Mr. Bindon Scott and Captain J. Kearney White also appeal pathetically on behalf of the relatives of the sufferers in the Achill-Westport disaster, whereby a large number of harvesters on their way to England and Scotland lost their lives by the upsetting of a ferry-boat.

"THE NEGLECTED CONTINENT" is the title of an illustrated account of the tour of the Rev. G. C. Grubb and party in South America in 1893. It has been written by Mr. E. C. Millard, and includes a striking historical sketch and summary of mission work in South America by Miss Lucy E. Guinness. (1s. and 2s. 6d. *E. Marlborough & Co.*)

Many, possibly, regard the Conference Hall, Mildmay Park, mainly as the rallying-place of the great Midsummer Convention. It must, however, be borne in mind that while it is this, it is much more; being the centre of an important and valuable work, reaching into some of the darkest districts of London. Those who perused attentively Mr. Webb-Peploe's clear statement (given in our last issue, pp. 16 and 19) will understand—first, that the work is large and varied; and, second, that the present needs are great. The Hospitals, Convalescent Homes, Training Homes, and Deaconesses' House, as well as some twenty outlying Missions in the Metropolis; these, with the evangelistic and other operations in the Hall itself, and the support of various works abroad, require large funds indeed for their maintenance. At present, we are grieved to learn, there is a deficiency of £4444, which rests as an incubus on the whole institution, and threatens to cripple its usefulness. This fact must awaken wide concern. Surely its simple statement will suffice to call forth willing and liberal gifts in aid of this centre of united Christian effort, which God has greatly blessed. The claims of Mildmay on the loving helpfulness of the Lord's people are peculiarly strong and urgent.

In the forthcoming annual report of the Children's Special Service Mission, reference is made to some of the dangers which beset our young people. The committee say:—

It is with the deepest regret, therefore, that we have seen the publication, especially during the last year or two, of books issued by publishers of Christian works, and of articles inserted in periodicals circulating widely in Christian families, in which theories are promulgated which are entirely inconsistent with the full inspiration of God's Word, inasmuch as they throw doubt upon many of the most important facts, especially those recorded in the Old Testament. There never was a time, of course, when the Bible was not assailed by enemies of the faith. But the peculiar danger now is that many of the present attacks come from men whose high abilities and character have given them a prominent place in the Christian Church, and who write attractively, earnestly, and reverently of the moral teachings and doctrines of the Bible, while at the same time denying its accuracy in matters of fact, throwing discredit on a large number of the miraculous events recorded in it, and refusing to large portions of it the claim to be fully inspired by God.

It is very properly inferred that such teaching must have disastrous consequences:—

The periodicals which give currency and countenance to this teaching go into thousands of Christian homes all over our land, and numbers of our younger Sunday-school teachers, and others whom we ought to look forward to as Christian workers, cannot fail to be influenced. We fear that if faith is shaken in the truth of the well-known Bible narratives, there will be a greater difficulty in finding labourers for the Sunday-school or other Christian efforts amongst the young. And surely the cause of foreign missions must equally suffer if we can only offer to the heathen a Bible a large portion of which is declared to be untrustworthy.

The need of the time is to direct the young away from human influences to Christ, and to encourage the study of the Holy Scriptures rather than books that apologise for them and profess to explain them.

Whatever may be the legal points involved in the imprisonment of our friend Alfred S. Dyer and his fellow sufferers, we cannot doubt that the moral points are of infinitely more importance. To them we turn for satisfaction. The conscience of India, we believe, will see clearly and will be impressed by the fact, that four Christians, not of Indian race, but all of the conquering race, have risked this suffering and disgrace for the sake of India's salvation. It will be such an evidence of devotion to righteousness as nothing else could be; it will be a proof of love to Christ and to the people of India which will do more good than thousands of sermons; it will confirm every word of truth, and will give an illustration of fidelity on the part of preachers which will surely prepare their way before

them from end to end of the country. The effect on the minds of converts who have to suffer affliction for the Gospel's sake must be strengthening and helpful, and timid believers will be made bold. The whole incident will, in due season, appear to have "fallen out rather to the furtherance of the Gospel."

A minister who lately preached on the Church as a peacemaker, was somewhat surprised to hear the nature of a conversation to which it gave rise. A group of working men who had heard him were of opinion that it would be a great disadvantage to the labour market if some millions of men were discharged from the armies of Europe, and sent away to earn their living. That such a change would produce some hardship may be taken for certain.

> Never on custom's oiled grooves
> The world to a higher level moves,
> But grates and grinds with friction hard
> On granite boulder and flinty shard.

But it would only be for awhile, the new conditions would gradually become harmonised, the men who had only been consumers would become producers also. Taxation would be eased, and a great stimulus given to all peaceful industries. The mere liberation of so many minds from military affairs would be the addition of a vast amount of mental force to the world. We should soon be gainers all round.

We hold it to be the duty of those who believe in a righteous God, who will reward men according to their works, to point out, from time to time, evident instances of the action of his just law. The American railway strike seems to us to be a case in point. For a long time we have heard of the nefarious "operations" in railway stocks of men who made themselves rich at the cost of others. The railway has become the means of the most stupendous gambling transactions. It is, however, said to be the "Achilles' heel" of the capitalist organisation; because if the unionists become sufficiently incensed, there are not enough troops in the United States to keep the trains going. The very extent of American railways, which has been a great element in their success, thus becomes an element of weakness. And where men have acted so often with a total disregard of righteousness, they will find their punishment. We shall be thankful if reason and conscience at once assume the guidance of men and masters, and if, for the future, "operators" learn that to make money by unjust means is to sow the seeds of trouble. These comments may easily be applied to things in England also.

Dr. L. B. Sperry, of Carleton College, Northfield, Minnesota, in his book "Confidential Talks with Young Men" (*Oliphant, Anderson, & Ferrier*), pleads for a perfect manhood, a manly manliness, which can be gained only through purity of life. Some of his words may be quoted for others than youths and young men who are in danger from particular temptations. He is of opinion that—

> Every boy or man who drinks intoxicating liquors, or uses tobacco in any form, thereby helps to unman himself. Other things being equal, smokers and drinkers, whatever their age, are less vigorous and less efficient in the world's work than they would have been but for the debilitating effects of narcotics, not only on the brain and nerves, but through injury to the reproductive sphere.

He seems to us to be justified in calling upon his readers to ponder these facts :—

> The careful and trustworthy records of Amherst College relative to the class of 1891 show that during their college course those who did *not* smoke gained as follows : in *weight* twenty-four per cent. more than the smokers gained; in *height*, thirty-seven per cent. more; in *chest-girth*, forty-two per cent. more; and in *lung capacity*, 8.36 cubic inches more.

That is an important view; another is, that if the money consumed by professing Christians in drink and tobacco were given to Christian work, every society would have to enlarge its operations.

The report on dangerous trades contains some painful facts. The evils of overtime in milliners' and dressmakers' establishments call for prompt and decisive action. Captain Smith, R.N., expresses his wish to see all overtime abolished, except to preserve perishable goods.

> Young women and girls aged thirteen now work fourteen hours (less meal times) on forty-eight days in the year. Many of them do not even get wages. That their health suffers I have little doubt, and the only excuse is a coming fashionable assembly or a funeral; the latter excuse is perhaps worthy of consideration, but the answer is found when one points out that more hands could be employed, or the order subdivided so that it could be executed in legal hours. I secured a conviction a few days ago against a fashionable dressmaker who considered that a mourning order justified her in having kept two girls at work thirty-four consecutive hours, allowing them one and a-half hour only for rest.

It is pitiable to think of young persons tortured in this way in order that mourners may be dressed in black. Quakers do not go into mourning at all, and no better reason for following their excellent example could be given than the pain which is too often inflicted by getting large orders ready in a short time.

We feel compelled to give the following extract from Mr. Lakeman's words with regard to trade in the West-end :—

> When I look to West-end workshops and learn of the extent of non-compliance with the law as to sanitation and employment, I confess to utter astonishment at the "don't care" spirit some of the large establishments exhibit, It is not speaking the whole truth to say that the Workshop Act has abolished sweating in the West-end, or that its provisions have been respected as to meal hours, periods of employment, or by rendering obedience to the condition for overtime, after so many years. Terrible as have been the exactions upon the labour of females in the East-end sweating dens, those luxurious showrooms, and elegantly-appointed reception rooms, which administer to the wants of aristocratic customers, are in sad contrast with the overcrowded and badly-ventilated workrooms behind, where the hours are very excessive,and the meal times cribbed. Let us not be deceived, it is stitch, stitch from morning to night, labour and profit on one side, pale faces and wearied bodies on the other, liable to dismissal at any moment, and all for a few shillings per week as wages.

Customers have things very much in their own hands; they should neither do harm for want of thought nor in a spirit of harshness towards those who serve them.

Several temperance women have made an unsuccessful attempt to induce Mr. Frye, M.P., to withdraw his opposition to the bill for the Abolition of Grocers' Licences. Mr. Frye blocks the bill, because its passing into law would, in his opinion, be ruin to many traders. The women replied that the trade ruins the bodies and souls of numbers who buy drink from grocers. The women have the best of the argument every way. Trade would improve all round if the drink traffic were utterly ruined. The loss of a few would be the gain of the many. The loss of a few would also only be temporal, whereas the effect of their trade is destruction of every kind to its victims. But is there not enough sense of honour left among grocers to rise up against this trade, which turns grocers' shops into drink shops, and say they will no longer have it? Cannot those grocers who have never bowed their knees to Mammon nor soiled their hands with this unholy gain, form a league to save a respectable business from reproach? Salvation may come from within.

When the Licensing Law Amendment Bill was before the House of Lords last week, the Lord Chancellor attributed the prevalence of drunkenness to the facilities afforded for the satisfaction of the drink passion. He said:

> During his early years he was in constant attendance at criminal courts, listening to evidence, and sometimes taking part in the proceedings himself. In criminal cases it was often necessary to inquire of a witness as to his sobriety, particularly how he had spent the evening, and it invariably turned out that he had spent it going from one public-house to another drinking. After hearing so many of these cases he came to the conclusion that had there not been so many public-houses the man would probably have left the first public-house, and gone straight home in a sober state. He had a strong conviction that in many parts of the country the number of licensed houses was excessive, and that if they were fewer there would be less drinking.

The Home Secretary has been occupied with the same subject. Responding to representations from the Middlesex magistrates as to the increasing amount of drunkenness in the county, Mr. Asquith refers to the stringent orders given to the police and the exertions made to prevent the sale of drink to intoxicated persons, and mentions that the justices have abstained from using to the full the powers possessed by them for the punishment of offenders. We are glad to find that the practice of publicans offering inducements to children to fetch drink is to be dealt with severely. It is to be hoped that Sunday-school teachers and other workers for the young, on hearing of instances of this reprehensible practice, will report the same to the police.

The word "ought" is a great, a supreme word in Scripture. It rules in every command and supports every promise. It inheres in the original relations we sustain to God and to each other. Because God is our Creator, we "ought, we "owe" it to Him, to be reverent, obedient, holy. Because He has redeemed us it is our duty, it is due to Him, to trust and love Him. Obligation—something bound by a line—is fastened upon us at the very moment of our birth. Our safety and happiness require us to acknowledge it. We cannot talk of merit. When we have done everything we are unprofitable servants who have done that which was our duty. He in whose conscience the word *ought* is inscribed in large letters of light is one to be trusted in all circumstances. He feels a divine necessity laid upon him, as did his Master. "I must" has its force and motive in "I ought." "Beloved, if God so loved us, we ought also to love one another."

## THE LATE PRESIDENT CARNOT.

It seems that the lamented President of the French Republic was a warm friend of the venerable M. Paul Bouchard, mayor of Beaune, and widely known for his outspoken Protestantism. Just after being wounded, M. Carnot requested the presence of M. Bouchard, but this was for the moment impossible. It is stated that during one of the last conversations which M. Bouchard had with the President at the Elysée on the subject of religion, M. Carnot said: "In my heart I entirely agree with you, my old friend; and were I free, and placed in any other situation than the one imposed upon me, I should do as you have done."

This attitude explains why M. Carnot, sometimes so cold and distant towards the Romish bishops, received the Protestant pastors with so much affability. This he did even on the day of his death, when he received most kindly the President of the Consistory of Lyons. While he accepted the *unrequested* visit of the Cardinal-Archbishop, his dying request and ardent wish was to see his old Protestant friend, Paul Bouchard.

## Visions of God.—I.

To Ezekiel, among the captives by the river of Chebar, the heavens were opened and he saw visions of God. The word of Jehovah did verily come unto him, and the constraining hand of Jehovah was there upon him, moving him independently of his own will. He was called to bear God's messages to a rebellious nation, to stiff-faced and hard-hearted children, and he must be prepared for his work by visions of God.

He was to pass through pains and tribulations of no common sort. His tongue was to cleave to the roof of his mouth; he was to lie upon his left side 390 days, and again upon his right side forty days, symbolically bearing the iniquity of Israel and Judah; he was to eat defiled bread and to drink water by measure; he was to lose the desire of his eyes at a stroke, and to make no mourning for his dead; and for all these heavy sorrows he was to be strengthened and prepared by visions of God.

He was to behold every form of creeping things and abominable beasts, and all the idols of Israel, pourtrayed on the wall, every man in the chambers of his imagery; he was to see the women of his people weeping for Tammuz, the Babylonian Adonis, with lascivious tears; he was to see the priests, the ministers of the Lord, whose lips should teach the people knowledge, the high priest at their head, with their backs toward the temple of Jehovah, worshipping the sun toward the east: and that his spirit might not fail nor be discouraged by these wicked abominations, his eyes were to be enlightened and his soul illuminated by visions of God.

And of what scenes did his visions consist? The earliest was of a whirlwind out of the north, a great cloud, and a fire catching itself—that is, spreading and kindling, "self-communicating from one part to another." It was a vision of the reality amid which he dwelt. The Chaldeans had come like a whirlwind out of the north, and would come again; a great cloud of judgment enveloped captive Israel; and the fire of tribulation went on kindling upon them.

But there was a brightness about the cloud, and out of the midst of the fire as the appearance of amber, or of burnished gold.* The judgment-cloud had a silver lining of loving kindness and tender mercy, which shed its brightness about its outer edge; and out of the midst came as the clearness and the brightness of gold and silver purified in the refiner's fire. And furthermore than this: out of the midst of the thick cloud and the purging fire came the likeness of four living creatures, whose appearance had the likeness of a man, even of the Man upon the throne—for the same appearance of amber, or of gold and silver purified by the fire, was seen by Ezekiel in Him who sat upon the sapphire throne above the firmament. And the same brightness that Ezekiel had seen round about the thunder-cloud he saw round about the appearance of the throne; "from his loins even upward, and from his loins even downward, I saw as it were the appearance of fire, and it had brightness round about." And this brightness had the appearance of the bow that is in the cloud in the day of rain; that is, the rainbow of the covenant and of promise which John afterward saw all round the throne. And this rainbow-circled throne, with the Man upon it, was the appearance of the likeness of the glory of the Lord. "And we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord" (Ezek. i. 26-28; Rev. iv. 2, 3; Heb. i. 3; 2 Cor. iii. 18).

Man, made perfect in paradise, had sinned and fallen, until God almost swept him from the earth by the flood, and by another judgment confounded the language of the repeopled world. He then chose Abram, and made him the head of an elect race, on whose cultivation He had done his utmost (Isa. v. 4); but they had sinned more deeply than Adam's seed at the flood, or Noah's descendants at Babel, and had consequently been carried away by the northern whirlwind, enveloped in the judgment-cloud, and the inexorable fire was to go on kindling upon them. But whirlwind, and cloud, and fire should do their appointed work, and bring forth a vessel sanctified and meet for the Master's use—the fourfold living creature—God's ideal Man.

The house of Israel, like the house of Adam and the house of Noah, had proved to be as a vessel made of clay, marred in the hands of the Potter, but the Creator would make it another vessel as seemed good to the Potter to make it (Jer. xviii. 1-10). And Ezekiel was fortified for a ministry which was to be exercised as among briers and thorns, and for a dwelling-place among scorpions, by the vision of humanity redeemed, purified, and Spirit-filled, and of the glorified God-Man upon the throne above the sapphire firmament.

In like manner Paul, in later days, was prepared for sorrows and tribulations, and sustained through conflicts and imprisonments, perils, and deaths, and, most burdensome of all his cares, the daily care of all the churches (2 Cor. xi. 23—28), by the revelation of Jesus of Nazareth as the Lord of glory, and of the Church which is his body, the fulness of Him that filleth all in all—a building fitly framed together, growing up unto an holy temple in the Lord; a body coming, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the Christ (Acts ix.; Ephes. i. 19-23, iv. 13-16).

God never calls his servants to a useless and hopeless task; their labour shall not be in vain in the Lord.

So, also, Peter was enabled calmly to anticipate following his Master to the cross by the vision of the majesty of Jesus, by the voice from the excellent glory on the holy mount, and by the revelation to his mind of the living stones built up a spiritual house, a holy priesthood, upon the one alone Foundation, the Elect and Living Corner-stone (2 Pet. i. 16-21; 1 Pet. ii. 4-6).

So, likewise, the beloved John was fitted to endure his exile, and to encourage his brethren and companions in tribulation and in the kingdom and patience of Jesus Christ, by the apocalypse of the Lamb in the midst of the throne, and of the glorified Church made ready and prepared as a bride adorned for her husband (Rev. v., xix., xxi.).

"For I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil, to give you an expected end" (Jer. xxix. 11). The woman's immediate seed may be a Cain; the line may pass through Tamar and Rahab and Bathsheba; and the stem of Jesse may be cut down, overgrown, forgotten; but in the fulness of time the promise of Eden is fulfilled; the Judge of Israel, whose goings forth have been from of old, from everlasting, is made of a woman (made under the law to redeem them that were under the law), that we might receive the adoption of sons. With his bruised heel He bruises the serpent's head, and through death destroys him that had the power of death, that is, the devil, and delivers them who through fear of death were all their lifetime subject to bondage.

Ezekiel should not beat the air nor run uncertainly. He was in due time to call Israel to measure the pattern, and to show them the form of the house (xliii.); but first of all he was to see the pattern of humanity according to the eternal purpose and will of Him who is wonderful in counsel and excellent in working; and he should not merely learn in suffering what he must teach in song, but his prophesying to a rebellious race should help to convert the rebels dead in trespasses and sins, into living creatures, worshipping and working according to the will of God. M.

* "The word rendered amber is translated by the LXX. and the Vulgate by *electrum*—a substance composed of a mixture of silver and gold. . . . It is not the colour but the brightness which is compared. . . . The brightness is that of a shining metal, not of a transparent gum. . . . Out of the midst thereof, like burning gold out of the midst of the fire.'"—*Speaker's Commentary*. Compare Mal. iii. 3—"And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

## THE McALL MISSION IN FRANCE.

In the July issue of the "Quarterly Record" of the McAll Mission in France, Pastor S. H. Anderson gives some interesting notes from his diary of work in Paris. He says: "At the beginning of this winter a gentlemanly man attended the meetings at the Rue Royale, and used to ask prayer for more entire consecration to God. In conversing with him I found that he had been a monk, but was now in business in Paris. He came very regularly, and soon began to pray aloud with us. One night another well-dressed man having requested our prayers, the former prayed for him. At the close, the one who had been prayed for, told me he had been a Jesuit seminarist. I then introduced him to my friend the converted monk, and it was interesting to hear them exchanging remarks and asking each other questions concerning various monasteries and priests. The monk was soon after received as a member of a church here, and testified that it was at the Rue Royale that he had first had his heart touched. He is now helping in the Lord's work. The ex-Jesuit was earning his daily bread as a 'garçon de café,' but was very poor. He still desires to continue his studies, and we hope soon to find that he is truly on the Lord's side.

"Not long since, also at the Rue Royale, a poor woman came forward to greet me, saying, 'It is thanks to you that I am converted.' It appears that years ago I gave her a tract on the Boulevard Sébastopol, and invited her to the meetings there. She, too, is now member of a church. Yet another instance of the Lord's goodness in blessing our work in the Rue Royale. A lady who in her youth had been a devout Catholic afterwards lost all faith in the superstitions of her Church. Not knowing anything of the Bible she lost all religion. One evening, as she strolled past the door of the hall, she accepted the invitation to enter, thinking it was a scientific lecture. She was surprised to find that it was a religious meeting, but greater still was her astonishment when, at the close, she discovered that she had been enjoying a 'McAll meeting,' at which she had often laughed, not really knowing what it was. She felt she must return, and she was spoken to by one of the speakers. Gradually faith revived in her heart, and she accepted Christ as revealed in the Word of God. She speedily left behind all else, and after more than ten years of indifference and scepticism she is now a member of an Evangelical church."

THE CHRISTIAN LIFEBOAT CREW mustered last Tuesday at the Welcome Home, Ratcliff Highway. Miss Child gave the text for the month, "Rejoice, for He cometh," after which reference was made to the encouraging accounts of the past month's work in connection with the Home. An item of special interest was a letter received that day from one of the ailing sailors now in the country home lately opened, telling what a blessing that home is, and how it had been the means of restoration of health. Amongst those who addressed the gathering were Mrs. Peck, from New Zealand; Mr. Walter Douglas, from Australia; Mr. Sharpless, from the Spitalfields Mission; Mr. Banks, an inspector of police, and several seafaring members.

## A Missionary Appeal.

About a fortnight ago I read the following words, written by a fellow-missionary in India:—"Nearly everywhere the audiences were good, and the people thoroughly interested. Some asked for a teacher. Alas! that ever-recurring demand! It almost makes a missionary shudder."

Last Sunday, when conducting a public service, I read to the congregation these words, spoken by the Lord Jesus: "The harvest truly is plenteous, but the labourers are few. Pray ye the Lord of the harvest that He will send forth labourers into his harvest."

Yesterday morning I read a telegram which ran thus: "All offers postponed for present." This telegram gave the decision of the directors of the London Missionary Society at their meeting held last Tuesday, and was received by one who has said:

> Take my life, and let it be
> Consecrated, Lord, to Thee,

and who, with singular qualifications for work in the foreign field, had offered to go out in connection with the London Missionary Society.

Fathers and brethren in the ministry at home, and fellow-Christians living in this highly-favoured land, shall we allow this condition of things to remain? If we do, are we not verily guilty before God, and may we not expect that in our experience there will be a fulfilment of the words, ". . . Behold, ye have sinned against the Lord, and be sure your sin will find you out"?

From all the lands where dwell the eight hundred millions of our fellow-creatures who do not know Christ, there comes to-day the cry: "Come over and help us." On many foreign mission fields the harvest is ripe. In some places the fruit is even perishing for want of labourers to gather it in. God is verily answering our Christ-taught prayer for "labourers." Shall our selfishness, or our love of luxury, or our delight in holiday-taking, or shall anything keep back those of us who profess to know and love Jesus Christ from doing all we can to send out those who are willing to go? Do not the present condition of the funds of missionary societies, and the present grand opportunities for carrying forward Christ's work among the heathen, warrant us in taking some hitherto unventured bold step, so that the directors may not long have need to adhere to a resolution which nothing but a most painful necessity would, I am sure, have led them to pass?

Oh, fellow Christians! what is the meaning of those words in our New Testament: ". . . He laid down his life for us, and we ought to lay down our lives for the brethren"? Surely some great act of true self-denial is implied in them—an act which the Master expects his servants to perform, and for the performance of which (for it is not easy) He will cause all who are faithful to realise what it is to have "all grace" made to abound to them, so that they, "having always all sufficiency in everything, may abound unto every good work."

J. Pearse,
*Hull.* Missionary L.M.S.

[Most heartily we endorse this appeal, but it will produce only a spasm of liberal contribution unless there is method in the response. "A penny a week and a shilling a quarter" from every member, was John Wesley's heaven-taught method. A similar simple and universal plan, with a mighty twofold working power, that of daily prayer and daily giving, has been devised and adopted in at least one church, with the significant and (as things go) magnificent result, that that church of moderate numbers, moderate means, and an immoderate debt, has in two years found itself able to sustain its own foreign missionary.

But prayer and giving must have something to feed upon, and while the society locates and superintends the missionary, he must be in touch with those by whom he is sustained. This is effected by his periodical letter being sent to the church as well as to the society.

A missionary interest may be created in any body of real Christians where there is one person, pastor or member, man, woman, or child, intent upon obedience to the Lord's command to preach the Gospel to every creature.

Only by the whole Church of Christ being aroused to her pre-eminent duty can such an appeal as the above be adequately answered. This can be done, and can only be done, by acting upon each church, and on each individual in it. Since the Pentecostal power was promised by Christ to his *witnesses*, can it be expected or enjoyed except by such? We believe a revival of enthusiastic interest in missions to be indispensable to the Pentecost for which we are all looking.—Ed.]

## RABBI LICHTENSTEIN.

The first annual statement of the Rabbi Lichtenstein Council gives extracts from some deeply interesting letters received from the aged Rabbi since he took up his residence at Budapest. He writes:—

"Shortly after my arrival here, a number of people gathered about me, curious to hear me, among them many also who thirsted for the Word of God. By request, I gave addresses in a Branch Synagogue, and had great encouragement. Scholars from the Rabbinate College streamed in in great numbers, students thronged round me and listened to my discourse. But soon all was changed. To my inexpressible grief, the President of the Synagogue was strictly forbidden to offer me again the use of his pulpit; and the scholars supported by the institution were threatened with dismissal should they, however indirectly, continue to hold communication with me. The fathers, also, of the students were warned, both by word and letter, that I poisoned the minds of youth by teaching error. It was impressed on the students who visited me, that no certificate for religious knowledge would be given them, without which their college certificate would be useless, and that every one who came to see me was marked.

"To this end a young man from Grosswardein is employed, who has hired a dwelling immediately opposite my own. My bigoted old landlord also watches my guests with jealous eyes. But, as a stream, stemmed in its course, forces for itself new channels to flow in, so am I interviewed at every road and crossing, and obliged to proclaim the Gospel in its unsurpassable sublimity. 'Wisdom cries without, and causes her voice to be heard in the streets.' I have intimate intercourse with doctors, professors, and officials, as also among educated ladies, where the words springing from my heart find ready response. Many families of position also visit us, who condemn the harsh conduct of the Rabbinate here, in relation to me; many foreigners also visit me. I have often very grave important discussions with Talmudists and Rabbis from a distance, who wish to bring me to compromise, and it is worthy of note that many who formerly had no knowledge of the New Testament, and stared blankly and incredulously at me when I quoted its sublime doctrines, have afterwards begged to possess one.

"In the great Jewish community here there is at last a certain stir—I might almost say revival of Judaism—taking place. Religious instruction, which was formerly lifeless, is now imparted with earnestness and diligence. On every Sabbath there is preaching (it was formerly every fourth week), and truly in harmony with the prophets and with the New Testament; *but there lacks the melting influence, the quickening Sun, the proclamation of the glorious name of Christ, whose trumpet-call alone can awake the dry bones of Israel to new life, but*—I shall see it, though not now; I shall behold it, and nigh at hand. The thunder of opposition to Christ sounds now more like the grumble of a retreating storm, as the herald of a brilliant rainbow, sign of the everlasting covenant."

The freewill offerings acknowledged in the statement, in support of the aged Rabbi and his work, have come from all parts of the world. Rev. David Baron (23, Grove-road, Highgate-road, N.W.), the hon. sec. of the Council, will be glad to send copies of the statement to interested friends.

## CHRISTIANS ON HOLIDAY.

Many wearied toilers are needing rest, and the question is, "Where shall we find it?" Some friends have gone abroad, visiting Switzerland and other countries, and, after spending weeks and months admiring scenery, etc., they have returned *more weary;* they have found no one like-minded, and the foreign countries have been like desert places to them, yielding no refreshment. Hotel-life does not yield refreshment, nor does even most luxurious mountain air, unless they are combined with healthful intercourse with children of God and with active testimony for the Lord.

Now, it is quite possible to combine a visit on the Continent of Europe with happy helpful service and real refreshment and rest; the intercourse with Christians of other lands might be of great and lasting mutual benefit. If Christian travellers would inquire for countries and towns where they would meet with other servants of God, they might be the means of blessing to them, and they might find *rest* in a change of scenery and of work, whereas a life of inactivity both for mind and body is a burden too heavy to bear for one whose life is laid out and spent in the service of the Lord. Many solitary labourers in Germany, Austria, and Switzerland would warmly welcome an occasional visit from fellow-labourers from Great Britain, and the Oneness of the Body of Christ might be practically manifested by members having fellowship in service.

There are also great opportunities for tract distribution on the way and in hotels, and I would especially recommend to English Christian travellers the hotel servants, many of whom have been in England and have come in touch with English aggressive Christianity. A kind interest in their welfare is, in most cases, gratefully received; a little love with them goes a long way. A holiday spent in Prague, Budapest, Vienna, Gratz, Breslau, Berlin, Hamburg, might be productive of blessing and refreshment for body and soul, and might cheer and encourage fellow-labourers. The same might be said of many places in South Germany and Switzerland. Travellers should, before leaving England, secure introductions to some active Christians, and then arrange their plans accordingly.

Blankenburg, in Thüringia, is one of the health resorts in Germany which would offer opportunities for happy and useful work. F. W. Baedeker.

## REV. D. BARON'S TOUR.

Writing on his recent continental tour, Rev. David Baron says:—"I thank God I am safe home again, but feeling very weary. From Budapest I went, accompanied by Rabbi Lichtenstein, by Danube steamer, all the way to Orsova. The five days on board, going and returning, was one of the most interesting mission experiences in my life. A large proportion of the passengers on board (sometimes the majority) were Jews, and we stopped at forty-two stations in Hungary and Servia, at every one of which Jews came and went. We spoke and reasoned with different groups from morning to night, and after lying down in our berths we would hear them discussing among themselves what we had been saying about Christ. Again and again everybody in the large saloon, Jews and Gentiles of all classes, were around us for hours, eagerly listening or discussing with us the claims of our Saviour Jesus Christ.

"We took with us a supply of New Testaments in Hebrew, German, and Hungarian, but our stock in the last two languages was exhausted long before we returned to Budapest, and I have since sent copies by post from Vienna to those who gave me their addresses begging to have them. I have confidence in the Lord that the seed thus sown broadcast is not all in vain, but that some at any rate will spring up and bear fruit to the glory of our ever blessed Lord Jesus Christ.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE DROUGHT.

(Jer. xiv., xv.)

"If, in the paths of the world
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit—of that we saw
Nothing; to us thou wast still
Cheerful, and helpful, and firm;
Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

Arnold.

The reign of Jehoiakim was still young. Necho was back in Egypt; Nineveh was tottering to her fall; Babylon was slowly growing upon the horizon as the rival of each great empire, and as the future desolator of Judah. Meanwhile, the chosen people like a tree whose heart is eaten away with insects, was corrupted by innumerable evils. As a premonition of coming destruction, and as though the Almighty would make one last effort to arouse them to the awfulness and imminence of their peril, a terrible drought cast its sere mantle over the land. It had often been predicted amongst the other results of disobedience, but probably never before had it fallen with such desolating effect (Lev. xxvi. 20; Deut. xi. 17; xxviii. 23).

The whole land was filled with mourning. In the places of public concourse, where the people gathered in the burning sunshine, they sat in black garments upon the hard ground. Accustomed to rely upon the natural resources of the country, nourished by the rivers and streams that gushed from valley and hill, the people were reduced to the dire extremities of famine. The vines on the terraced hills were withered, the cornfields were covered with stubble, and the pasture on the wolds was yellow and scorched. The very dew seemed to have forsaken the land; where the river had poured its full tide, there were only a few trickling drops; the beds of the watercourses were filled with stones. And so the bitter cry of Jerusalem ascended, made up of the mingled anguish of men, and women, and children, whose parched lips might not be moistened.

The description given by the prophet is very striking. Want is felt in the great houses of the nobles, who send their servants for water without avail. The ploughmen sit in their barns with covered heads; it is useless to think of driving their ploughs through the chapped soil. The hind, whose maternal love has passed into a proverb, is represented as forsaking her young, that she may seek for grass. The wild asses stand on the bare heights and eagerly snuff up what breeze may pass over the land in the evening, to relieve the agony of the fever of their thirst. All the land bakes like an oven; and the sun, as he passes daily through a leaden sky, looks down on scenes of unutterable horror.

What a picture is this of the desolation that sometimes overtakes a Christian community! Every faithful worker could tell of periods when it has seemed as though the cloud and dew of Divine blessing had forsaken the plot on which he was engaged. There are no tears of penitence, no sighs of contrition, no blessed visitations of the dew of the Holy Ghost, no fresh young shoots of piety, no joy in the Lord, no fruits of the Spirit. Ah! then work is hard and difficult; and the soul of the worker faints and is discouraged. Blessed is that church which has not known this time of drought, and which has not experienced the counterpart in the spiritual sphere of the utter failure of moisture in the natural.

It is at such times that the lover of his fellows gathers himself together to deal with the Almighty. You can see him entering the secret place of the Most High, prepared to speak with God, and, if possible, secure a mitigation of the reign of the brazen sky and a return of those times of blessing that can only come from the presence of the Lord. His face is set with a resolute purpose. Through the weary eyes the fire of a mighty resolution is burning. With his two hands he is prepared to come to close dealings with God, as Jacob when he made supplication with the angel. Let us draw near, and overhear the colloquy between Jeremiah and the Almighty. It may be that we shall discover arguments that we may take upon our own lips when days of drought are visiting the Church at large, or that sphere of work in which we are called specially to labour. It is thus that the soul discourses with God.

### I.—THE PLEADINGS OF THE INTERCEDING SOUL.

"My God, I come into thy presence to acknowledge my own sin, and especially the sins of my people. I stand before Thee as their priest to confess the sins which have separated between Thee and them, incurring thy Divine displeasure, and closing the avenues of communion between Thee and them. Our iniquities testify against us, and our backslidings are many. Once Thou seemedst to abide in our midst. Thy smile a perpetual summer; thy presence one long stream of benediction; thy grace like a river making glad thy city. But of late thy visits have been few and far between. Thou hast tarried for a night, and been away again at dawn, and we sorely miss Thee. Once Thou wert as a mighty man, our Samson, whose arm sufficed to keep our enemies at bay; but for long Thou hast seemed overcome by an unnatural stupor, by a paralysis that holds Thee like a vice. And yet Thou hast not really changed; Thou art our Saviour; Thou art in the midst of us. We bear thy name. Thine honour is implicated in our lot. What Thou couldst not do for any merit of ours, do for the credit of thy name; do for the sake of thy Son; do for the maintenance of thy cause upon earth. Leave us not, nor let that foreboding prediction of Ezekiel be realised, when he saw the glory of the Lord recede by stages from the Holy Place, until it stood outside the city walls" (Jer. xiv. 7-9).

*The Answer of the Divine Spirit.*—There are times when God seems to speak thus to the soul—if we may dare put our impression of his words in our own phrase: "It is useless, my servant, to pray. My grace is infinite; my mercy endureth for ever; my fulness waits to pour forth its tides, to make the wilderness rejoice and blossom as the rose. I have no pleasure in the parched wilderness; I would that it were springs of water. I have no liking for the glowing sand; I would that it might become a pool. But so long as men cling to their sins, so long as they perpetrate abominations like those which Ezekiel saw when in the chambers of imagery he beheld the elders of Israel offering incense to creeping things and abominable beasts, it is impossible for Me to cause rain or give showers. Beneath the appearance of religious worship and decorum, evils are breeding that separate between my people and Myself, and hide my face from them. These must be dealt with. You must begin to search the chambers of their hearts with candles; to show my people their transgressions, and the house of Israel their sins. Your work just now is not that of the intercessor, but of the reformer; not yet to plead with Elijah upon the brow of Carmel, but, like Elijah, to extirpate the lurking evil of the people, as when he dyed the waters of Kishon with the blood of Ahab's priests" (xiv. 10-12).

### II.—THE LAMENT OF THE TRUE SHEPHERD.

"Ah, Lord God! True, too true, sadly too true, are thy words. Thy people deserve all that Thou hast said. Their iniquities are alone accountable for their sorrows. But remember how falsely they have been taught. The land is full of those who hide thy truth under a cloud of words. They say that the outward ritual sufficeth, howsoever far the heart is from Thee. There is grievous fault; but surely it lieth at the door of those who mislead the fickle, changeful crowd. Their mouths are lined with wool; they cry Peace! peace! when there is none. The very remonstrances of conscience are drowned by their delusive assurances. Spare thy people! they are scattered because the shepherds have failed in their high commission" (xiv. 13).

*The Answer of the Divine Spirit.*—There are days in the history of the Christian when he is called to walk upon the mountains of vision, and overhears the attendant shepherds, of whom Bunyan speaks, talking to each other and saying, "Shall we show these pilgrims some wonders?" Beneath their guidance they climb to the top of the hill called Error, which is very steep on the further side. At the bottom lie several men all dashed to pieces by a fall from the top. "What meaneth this?" is the obvious inquiry. "Have you not heard of Hymenæus and Philetus," is the reply, "who erred concerning the faith of the resurrection of the body? These are they." So in our pleadings for men, we sometimes obtain a glimpse of the inevitableness of the Divine judgments and the irreparableness of the injury that false teachers may do to their fellows. There is no fate so terrible as of those who have not only erred themselves, but have caused men to err; who have been a stumbling-block in the way of one of God's little ones. Better be dumb and not able to speak, than say words that may destroy the faith of childhood, or start questionings that may shatter by one fell blow the construction of years. It was in this strain that God replied to the prophet.

"The doom of the false prophets will be terrible. Their fate will be the more awful, because they have run without being sent; and prophesied without having seen a vision. There has been no Divine impulse energising their words. Position, bread, power, have been the incentives of their office; but the people have loved to have it so. Their corrupt morals have produced a corrupt priesthood, and a crop of false prophets. The men of whom you complain are the product of their times. My people, enervated with sloth, luxury, and conceit, would not endure the simple truth of the Divine word; and this evil band have been bred and nurtured in the stifling corruption of the age. Until, therefore, the people themselves have put away their sin, and returned to Me in penitence and consecration, they must be held guilty before my sight, and suffer the outworking of their sin. 'I will pour their wickedness upon them.'" (xiv. 14-16).

### III.—THE INTERCEDING SOUL.

"Granted, Great God, that Thou art just, and right: yet Thou canst not utterly reject. Thy smiting cannot be unto death. Thou must heal. Thou mayest cast away those with whom Thou hast not entered into covenant relationship, or on whom thy name has not been named, or amongst whom the throne of thy glory has not been set up, but Thou canst not deal with us as with them. There is a tie between thee and us which our sin cannot break. There are claims which we have on Thee as our Father, which the far-country wanderings of the prodigal cannot annul. There are interweavings of thy character and prestige with our history which no stroke of thy pen can dissolve. Remember the covenant; remember thy promise to thy Son: remember thy Bride, whom Thou canst not put away; remember that we have no help but in Thee; remember the word on which Thou hast caused us to hope—therefore we will still wait upon Thee. We are not worthy to be called thine; but we claim the kiss, the robe, the fatted calf" (xiv. 17-22).

*The Answer of the Divine Spirit.*—It is as though the Lord said, "I am wearied with repenting. I have tried every means of restraining them, and turning them to better things. Now, by winnowing out the chaff, and again by bereavement and sorrow, and again by the swift destruction of the sword. They have appeared to amend, but the improvement has been only superficial; but now my mind is thoroughly made up. My methods must be more drastic, my discipline more searching and thorough. I will turn my hand upon my people, and thoroughly purge away their dross, and take away all their ties; and I will restore their judges as at the first, and their counsellors as at the beginning. Thus I will answer thy pleadings on their behalf. The destruction of the city, the decimation of the people by sword and famine, the awful sorrows of captivity shall act as purging fires, through which they shall pass to a new and blessed life. Nothing else can now avail. For my love of them I cannot spare them. The prayers of my holiest cannot alter my determination, since only thus can my eternal purpose of redemption be realised" (xv. 1-9).

### IV.—THE CRY OF THE INTERCESSOR.

Here the prophet falls into a muse, and as he foresees, the misrepresentation of his motives, and the certain hate which his unfaltering prediction of coming doom must excite, he wishes that he had never been born. So does the heart of the man of God fail, and if, like Jeremiah's, it is highly strung and keenly sensitive, it becomes the cause of the deepest anguish: "Why, O God, didst Thou make me so gentle and sympathetic; so naturally weak and yielding; so incapable of looking calmly on pain? Would not some stronger, rougher nature have done thy bidding better? Even now, hast Thou not some man of ruder make to whom Thou canst entrust this mission? There are skins more impervious to the scorching heat than mine; may they not go into these flames? Why this stammering lip, this faltering heart, this thorn in my flesh?" (xv. 10).

*The Answer of the Divine Spirit.*—"I will strengthen thee for good." It is as if God said, "My grace is sufficient for thee. I have summoned thee, with all thy weaknesses, to perform my will,

because my strength is only perfected thus. I need a low platform for the exhibition of my great might. To those that have no might I impart strength; in those that have no wisdom I unfold my deepest thoughts. The broken reed furnishes the pillar of my Temple; smoking flax gives light to my beacon fires. Be content to be a threshold, over which the river passes; be satisfied to be a rod in my hand which shall achieve the deliverance of my people. O frail, weak soul, thou art likeliest to be the channel and organ for the forthputting of my energy. Only yield thyself to Me, and let Me have my way, through thee, with thee, in thee; then thou shalt be as the northern iron and brass which man cannot break" (xv. 11-14).

v.—THE RESPONSE OF THE SOUL.

"O Lord, Thou knowest." "Things that my dearest cannot guess, which I cannot utter, which I am slow to admit even to myself; the hope that trembles like the first flush of dawn, and the fear that paralyses; the conflict; the broken ideals; the unfinished sentences; the songs without words. Thou knowest. Thou art my all. Thy smile strengthens me against reproach. Thy words bring rifts of joy and rejoicing in my saddest hours. Thy presence banishes loneliness when I sit alone. And yet sometimes a dark foreboding comes that Thou wilt be to me as a deceitful brook, whose intermittent waters fail, which is dry when most its flow is needed. I know it cannot be, since Thou art faithful; and yet what could I do if, after having made me what I am, Thou shouldest leave me to myself?" (xv. 15-18).

*The Answer of the Divine Spirit.*—"Leave thy forebodings," God seems to say. "Come back from the far country with thy despondency. I would have thee stand face to face with Me without a shadow of a cloud. Wait before Me. Consider not thy frailty, but my might; not thy foes, but my deliverances. Put from thee that which is vile, expose thyself to my refining fires, that all thy dross may be expurgated. Divest thyself of all that is inconsistent with thy high calling. Then thou shalt be as my mouth; thou shalt stand amidst the surging crowd as a fenced brazen wall; thou shalt be impregnable against the assault of fear; in the darkest hours, when floods of ungodliness might make thee afraid, and the fury of hell is hurled against thee, I will be ever with thee to save and deliver. Thou mayest have neither wife nor child; but I will be to thee more than they. And I will deliver thee out of the hand of the wicked, and redeem thee out of the hand of the terrible." "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." (xv. 19-21.)

## HOMES FOR WORKING BOYS.

An influential meeting on behalf of these Homes was held on Thursday afternoon at the Mansion House.

The Duke of Fife, who presided, said that the work done during the past twenty-three years by the Homes was most important, because it had been the means of saving many struggling lads from the dangers and temptations that surround them in great cities. The youth of all classes were impressionable, easily led and open to good or bad influences; and recent biographies had shown how greatly some of our most eminent men had been influenced by the conditions and surroundings of their early days. In the Homes the boys found Christian influence and wise and kindly guidance, and a notable feature of the work was the success that had attended the efforts of the superintendents to find situations for inmates who were out of employment. There were eight Homes, accommodating 340 boys, of whom about 150 are employed in the City of London. The Home situated at Spital-square had been rebuilt at a cost of £6000, of which £1300 had still to be received, and it was mainly to raise that sum that the meeting had been called.

Archdeacon Farrar bore testimony to the value of these Homes for working boys, and said they saved many from temptation and crime. He took very deep interest in the institution, and believed it worthy of warm support. The signs of the times were somewhat ominous, the horizon of the distant future was dark and lowering, and new ideas made them feel uneasy about the social condition of English life of the present day. Retribution for past neglect might at any time overtake them. Great cities were the grave of physique and of morality, and it behoved them to do their utmost for future generations. The enormous growth of the population was also another difficulty with which they had to contend, and they must endeavour in every direction to improve the condition of society. Prevention was better than cure, and he believed that colossal sums had been spent in this country in coping with evils instead of preventing them in the first instance. In supporting institutions of this sort they were rendering the highest possible benefit to posterity.

Mr. A. J. Balfour, M.P., said that there were two propositions he would endeavour to recommend to the notice of the meeting. The first was that the undertaking was in itself a good one, and the second was that it was especially incumbent upon the City of London to see that the undertaking was carried out successfully, and did not fail for want of the necessary pecuniary support. The task was a necessary consequence of our new, and in some respects advanced, social conditions. The provision of homes for youths setting about to learn their business was no new problem, but we had to meet it in a new way. In former times, the necessity was met by the system of apprenticeship; and how was it to be met now? He did not think it was practicable for the community in its collective form to carry out the work. He did not believe that either the State, as the State, or the municipality, as the municipality, could be expected to supply, out of public funds, the necessary means. The only third alternative was that the charitable public should set their hands to the task. There might be stern critics who thought that an undertaking of that kind might have, as one of its collateral consequences, the encouragement of some form of pauperism. He did not agree with that view. On the contrary he held, with almost all the practical authorities upon our Poor Law system, that such work was not only not pauperising in its results, but that it had consequences of a directly opposite kind. Let them conceive the position of one of those boys without a home, or friends, or introductions in London. Unless a helping hand were extended to him, was it not too likely that he would be handed over to the difficulties, temptations, and hardships necessarily incident to a friendless boy in his position. Having probably to sleep in a common lodging-house, he would be thrown into the society of broken men, and he would be subject to all the temptations inseparable from the life of a great urban community. They were asked to provide such youths with the nearest approach to a home that public organisation could produce.

Rev. Dr. Pentecost maintained that childhood and youth represented the true point of attack for the solving of the great social problems that were now pressing upon us. Mr. Quintin Hogg, speaking of the good results that had already attended efforts for safeguarding children, expressed the opinion that there was not one destitute lad in the streets of London to-day for every ten a decade or two ago. The Hon. T. H. W. Pelham as treasurer stated that £2600 was required to pay off the building debt, and to carry on the cost of the eight Homes, towards which amount £1450 had been received or promised. His address is 50, Palace-chambers, Westminster, S.W.

### MADRAS TAMIL MISSION.

The tenth annual report of the Madras Tamil Mission, directed by Mr. Gnanamutthu Joseph Israel, records cheering progress.

There are fifteen schools, with 876 Pariah children under forty-eight workers, against one school and seventy pupils in 1884. The various branches of the work are evangelisation work among slum women, mothers' meetings, distribution of clothing, social work among lepers, and other Christian poor. The thirty children who are at present at the Orphan Home are supported by contributions from friends in Great Britain.

The Mission has not neglected industrial education, which is essential for the material progress of India at large and the Pariah community in particular. The Madras art embroidery is taught at the Orphan Home, as well as at two of the chief day schools. An important feature is the work among the hitherto neglected Pariah women. Through lack of funds the Mission has had to discontinue the free dinners to hungry children. Communications regarding the work may be addressed to Mr. James Carter, Eldon House, St. Annes-on-the-Sea, Lancashire.

## PRINCESS MARY VILLAGE.

In some past years heavy rain has interfered seriously with the pleasure of Commemoration Day at Addlestone; but last Thursday's experiences amply atoned for former failures. In the brilliant sunshine everything was at its best; and often as we have visited the Princess Mary Village Homes we never saw it look better or brighter. The eighteen cottages around the open quadrangle, with the little church at the one end and the school and hall at the other, all glowing in a charming setting of flowers, formed a pretty picture. As usual, the different cottages were open to inspection, and in each, girls not actively engaged in the proceedings at the village hall were ready to welcome visitors and call "mother" to show them round the interior, with its cool clean bedrooms, sitting, and play-room and kitchen. At present about 200 little girls, chiefly the children of criminal or depraved parents, are resident in the village.

It may be interesting to recall that the institution was founded by Mrs. Meredith twenty-three years ago, under the patronage of the Duchess of Teck, who ever since has taken the liveliest interest in its welfare, and her daughter, the Duchess of York, has been from her fifth year a frequent visitor and a sincere friend to the Homes. The children cared for are not of the ordinary type to be found in such institutions. They are drawn from sources which peculiarly appeal to public sympathy. They are not orphans, but their natural parents have forfeited their parental rights to bring them up, and every child has been rescued from more or less dangerous surroundings, or from those who have cruelly ill-treated them. Many of the children are committed to the institution by magistrates' orders. Instead of being lodged as in a big boarding or workhouse school, they are divided into groups of ten, and each group resides in a cottage by itself under the care of a "mother" or matron, who in each case is a widow who has had children of her own. So the little ones grow up with the comfort and advantage of home life. They are thoroughly trained for domestic duties, acquiring in the training-house the knowledge of the special things in which domestic service consists, and in the Ladies' house they learn finally to practise the knowledge previously imparted to them in various ways.

The visitors appeared genuinely interested in the cottages and their inmates—not least in the quiet little infirmary cottage in a far corner of the green, at present happily tenantless. The laundry arrangements were also examined carefully by many of the ladies, many of whom commented appreciatively on the good order, cleanliness, and general brightness of the whole place; as well as on the healthy and happy looks of the girls, whose appearance certainly testified to the care and attention they receive.

The meeting of the day was, however, that held in the Shaftesbury House, where the friends by-and-by assembled, and a number of well-trained little ones went through a variety of musical exercises, and sang various pieces. The chair was taken by Lord Brassey, who said that the girls were often taken very early, and kept till they were fifteen or sixteen. They were trained in domestic service, laundry work, and generally enabled to earn their own living. Failures among the girls in after life were very rare, and many instances of unlooked-for success had occurred. The circumstances of the children before coming to the Homes were most unfortunate. So well were they trained in the institution, and so good was the influence brought to bear, that nearly every child who passed through the Homes turned out thoroughly well in after life, reflecting credit upon all who were responsible for the bringing up of the children there.

Rev. J. E. Campbell Colquhoun, one of the trustees, read a report of the work done in the Homes, which was of a very satisfactory character; and Rev. T. H. Sparshott, chaplain to the Homes, gave some further information. Lord Radstock then spoke on the value of such work, as shown by its results in new and useful lives. Lord Rookwood, the treasurer of the Homes, emphasised briefly but pointedly the peculiar necessity for such places of refuge.

Lady Brassey then distributed the prizes to the children, speaking in a kind and genial way to each child. Lady Elizabeth Biddulph received purses on behalf of the Princess Mary Village Homes, and the proceedings came to a close as the visitors hurried off to catch their homeward train.

# THE LOVE OF CHRIST.

BIBLE READING AT MILDMAY CONFERENCE.

By Rev. Prebendary Webb-Peploe.

It seems impossible—at least, I hope it may seem quite right to those who are before me here—that one should do anything else than turn just now to words in which our attention has already been enlisted. At the risk of wearying some of you who may be now hearing the same truths as you have listened to before, I would ask you to turn with me to Eph. iii. 16, 17. There we are taking up a special branch of the subject given for our consideration to-day. We read " . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

The general subject entrusted to us at this Conference is the endowment of the family of God, according to the riches of his glory. We sought—those who were present yesterday—to understand something of the origin of the family, the way in which God created the family in Christ Jesus, through the cross, by the resurrection, onwards in the ascension, until He takes us up to the very throne of God, and makes us partakers of the Divine nature. We then saw that by virtue of that nature with which we are endowed, and as children are given the inheritance of their father, so we are endowed according to the riches of his glory; that whatsoever God possesses as God is at the command of his children if able to partake of it; and that there is actually no limit whatsoever to the rich treasures which men may enjoy, except the limit of receptivity. Just as that which was outpoured at Pentecost was, we believe, the fulness of the Spirit, so, as one of the greatest writers has said, there is no limit whatever to the outpouring: there is a limit only to the receptivity of man.

God has also manifested marvellous love in the person of the Lord Jesus Christ. We heard much of that this morning, and we must, of necessity, detain your thoughts upon it again this afternoon. I think that the manifestation of the love of God in the person of Jesus Christ our Lord is the highest testimony to the riches of his glory. He was pleased to

TAKE POSSESSION OF MAN

up to the extent that man yields himself to God the Holy Ghost; and, working from the spirit of our being outwards, the Holy Ghost claims, first, the heart or affections; then, the mind or reasoning faculties and powers of the man; then the will, so that the personality of man's will is yielded more and more to the direction of the Holy Ghost; and then the strength, so that all his powers are yielded up to the service of God according to the dictation of God the Holy Ghost.

Out of that there comes the obedience of the body, which always is a slave to the will, mind, and personality of the man. To this extent we have realised, I hope, how richly God has endowed us. In giving us the Holy Ghost He gives us not only a Comforter, but a Director, and that an absolute Director. He must be an interpolator, that is his proper place in man; but when He is an interpolator, He is so for a special purpose—that He may reveal to us what could not otherwise be known, namely, the personality of the Christ. We see that we are to rise to know the personality of God; so that, as St. Peter says, in a passage which is too little remembered, "Christ Jesus died, the just for the unjust, to bring us to God."

We stand to-day in the intermediary space, as it were, of contemplation, between the operations of God the Holy Ghost when He comes to strengthen us with might in the inner man, according to the measure in which we yield to Him; and the contemplation of the glory of God in which we shall bask for ever. Not being absorbed, but retaining our individuality, we shall yet be filled unto all the fulness of God, so that our joy will be absolutely perfected in Him. But, beloved brethren, between, first, the operation of the Holy Ghost and the perfect fulness of God which awaits us, comes a magnificent revelation which many Christians seem to understand as only a synonymous expression for the workings of the Holy Ghost, but which just a few—would to God they were more—have apprehended to be a marvellously progressive development of God's love, will, and power; that is, the endowment which comes to us, according to the riches of his glory, when the Holy Ghost reveals to us the indwelling of Christ Jesus the Lord.

We are not here to speak of tri-theism, to set forth that is, three persons who come with three separate manifestations, to indwell the soul of the Christian believer. But we say that while God the Holy Ghost is one, and the first cause of everything good which is accomplished in man, yet there is a progressive experience, a subjective realisation of life, which may be described, in the words of this passage, as a progress of the realisation of the strengthening by the Spirit, unto the realisation of the indwelling of a person. And it is this, as I understand it, which the Apostle Paul speaks of when he says that, if we be strengthened with might by the Spirit of God, in the inner man, then He reveals to us things which we knew not before; and

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that permanently, not coming as a wayfaring man to sojourn for a night—in Jer. xiv. 8, that prophet wails to think it should be ever so with the believer—but as a guest to abide permanently, willing to come as a person, by the Spirit revealing Himself as indwelling our souls and abiding there for ever.

How splendidly, how exquisitely, is this expressed in the Prayer of Access, as we call it in the Church of England service, "That we may evermore dwell in Him and He in us," ofttimes too carelessly read, I fear, by ministers; ofttimes too little apprehended in its deep force by the hearers; but of the deepest spiritual value, and in exact accord with the words of Scripture, if we rightly understand the Word of God, that we are called to indwell the Christ, for safety, for peace, for joy, for provision, for prospect, for pleasure, for perfection, but that He is called also, when we take our proper place, to indwell us for power, for patience, for progress, and finally for the perfect realisings of enjoyment which God would give to us. It is this, I think, which St. Paul speaks of when he says that, if we be really strengthened with might by the Spirit in our inner man, Christ should be revealed to us as dwelling in our hearts by faith.

Why the heart? I am bound to speak of this, because the subject which is to engage our attention now is love. The heart is, I think, most expressly chosen by the Holy Ghost here, through the pen of St. Paul, on purpose to express the issue. The one part which Christ desires to have more than any is the heart; because, first, it is the seat of the affection, and Christ is yearning to have our affection; because it is the seat of the very weakest element of our being, the most uncertain—yea, as we are told by the same prophet (Jeremiah), in chapter xvii., it is deceitful above all things and desperately wicked. But when God the Holy Ghost brings in the great cure of Christ for the sinner's need, and applies it to the soul so that it is washed from its guilt, then purity is produced. When the Holy Ghost comes in and takes possession of the affections so that He claims them all for God, it is to pass them on to the Christ; and the Christ, yearning as the Saviour, the Redeemer, the Revealer of God's magnificent love to us, delights in us at that particular moment when the Holy Ghost can pass on to Christ our poor, fickle, feeble hearts, and, placing them at his feet, can say, "They are thine, O God the Lord, the Lord Jesus Christ."

The Holy Ghost has but one great work in this world, I believe—it is

TO MAGNIFY THE CHRIST;

and as He does so to us, He magnifies the Christ to the universe, when He can take our poor fickle hearts and lay them prostrate for the service of the Lord Jesus, showing that we have been made to delight ourselves in Him. So St. Paul is made to say "that Christ may dwell in your heart by faith"; and as we dwell, this afternoon, upon this glorious revelation of the God in Christ Jesus, may God in mercy remind us of the one object of it all—that Christ may get our hearts. How earnestly He says in the Old Testament scriptures, "My son, give Me thine heart"; and in the New Testament, when appearing amongst men, one asked "Which is the great commandment?" the answer was, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Christ Jesus was, as it were, absorbed in love of the Father. He had within Him one devouring element, if we might so speak—though, of course, it could not destroy anything in Him, but only served to draw virtue out of Him—and that was love, burning in his heart, to God, and, from the God, brought, love to man; a love which yearned over the guilty, must needs redeem them, making them at length like Himself, a love to his saints which never ceases. "Having loved his own which were in the world, He loved them unto the end"; and that end, "receiving the end of your faith, even the full salvation of your souls." Christ will never have his yearnings satisfied until we love Him back as He has loved us. One of the commandments which He has given us and, after all, the old commandment of eternity, is that we shall love one another "as I have loved you," not only as men love one another, but as we have been loved by Him.

It is of this love that we desire to speak; and, after what has been said, what more could be said? so would say many. While there is doubtless some tautology—and there must needs be some repetition—surely there is novelty of consideration, novelty of appreciation, even amongst those who have dwelt upon the love of Christ for many years. I am not afraid, therefore, except of any unkind judgment; I am not afraid of treading on old ground when I ask you to consider in this passage the wondrous love of God as revealed in Christ Jesus, which we are called to know when once the Lord Jesus Christ has

TAKEN UP HIS HABITATION

fully in our hearts by faith. Multitudes of people are always craving for power; and ofttimes in the meetings of advanced Christians I hear men say that the one thing which is wanted is power. My own conviction is that power is but a prelude to something greater and better still—a prelude to getting the love which can qualify us at last to enter into the fulness of God, and to enjoy God Himself for ever. Well says the Catechism of our brethren in the North, that the one end and aim of man's existence is to glorify God and to enjoy Him for ever. This is what we really are aspiring after,

if we are faithful believers in the Lord Jesus. How shall we come to it?

Take a passage of Scripture which is as exquisite as the one we have had before us. Look first, according to the syllabus, at the Person who reveals to us the meaning of the word "love." When the Apostle John is led to say to us, in the fourth chapter of his first Epistle, "God is love," he is saying that concerning the great Creator and Founder of all things, which is beyond our comprehension mentally.

WE CANNOT DEFINE LOVE.

This thought is carried one step further by reminding you that even the Holy Ghost Himself, even the Lord Jesus Christ Himself, if we may say it reverently, neither of them seems ever to have had it possible for them to give an accurate description in man's language of what is really meant by love. For invariably, as far as I remember, when an effort is made in the pages of Scripture to bring before our minds the meaning of the word "love," it is always by comparison, or by the declaration of certain effects. For instance, our blessed Lord says, "God so loved the world, that He gave his only begotten Son." We have never stopped to think what was the abstract meaning of love in that passage, but we saw it all in the gift of the person of Christ, and St. John says in his Epistle, "Hereby perceive we the love" (the words *of God* are an insertion) "because He laid down his life for us." "Herein is love" (in the next chapter, the fourth), "not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." I do not know a definition of love; I do not know a passage in which it is attempted in the Scriptures; but I do know a multitude of texts in the Scriptures in which the relation of love is given; and instinct compels us to realise the force of the terms, not by philosophical discussion, but by mental and spiritual appreciation.

What can we do but refer to the revelation of love? That revelation is distinctly given to us in the person of the Lord Jesus Christ. Avoiding, as far as I may, the language used this morning, I would turn your thoughts, in the person of Christ, to these following ideas, though they make, together, but few compared with what ought to be spoken on the subject. Has it ever struck you, dear brethren, with regard to the love of Christ, or the love of God in Christ, how infinitely marvellous it is when we think of the condescension thereof, the stoop which the Lord Jesus Christ had to make, to reveal to us, in his own person, the meaning of the word "love"? Carry back your thoughts for a moment, far behind the creation, as you hear the Saviour, when He walked upon earth, putting up the most earnest, loving words towards the Father, "The glory which I had with Thee, before the world was." Think of that; "the glory which I had with Thee, before the world was," think what that was to Christ, partaker of the very magnificence, of the very being of God, partaker of all the honour and omnipotence of God. And yet all that glory which He had with the Father, He leaves to come down and take the form of a man. "Being fashioned like as a man, He humbled Himself and became obedient, even unto the death of the cross."

LOVE MAKES THE SON OF GOD STOOP

until He reaches the obedience of the cross of a malefactor. Not only so, but, going back to the words of the Apostle, we read, "The only begotten Son, who is in the bosom of the Father, He hath declared Him." Did we ever think what that intimate fellowship must have been to Christ Jesus; the Fellow, as He is called in Zechariah, of the great high God? All through the eternity past, to be one with the Father in everything—in comprehension, in enjoyment, in purity, in holiness, in delight in each other. All this, the love of God makes the Christ of God to abandon; and, giving up the bosom of the Father in his own personal and integral enjoyment, He condescends to reach this earth of ours, and to visit us in the form of a man. More than this, we have to become like Christ, or we shall never enjoy Him in eternity. It is the measure of our correspondence to his being now which will decide the measure of our enjoyment in glory.

Not only did He condescend to leave the glory and the bosom of the Father, but He leaves—may I dare to say it reverently—in one sense, the nature of the Father which He had enjoyed to all eternity with the Father. Watch Him as He trod this earth of ours, and hear Him say that He is under command to obey, that He has no will of his own, and is in utter ignorance as to certain things in the future. What means the marvellous change which has come upon his condition? Just this—the Godhead in Him is so left that He must needs empty Himself of it, as the Apostle says in the Epistle to the Philippians, and come down to take the very nature of man. The stoop is infinite. It is all the way from the throne of glory down to the lowest, basest, and vilest of men. It is a marvellous stoop, brethren, but we understand nothing about it. Ofttimes men have tried to speak of the condescension of a human being to his fellow; but this is absolutely nil, because there are the smallest possible relative shades between the guilt of one and another. But for Godhead complete in itself to resign its prerogatives, powers, and opportunities, simply to meet the need of one such as came of us, is altogether inconceivable; therefore Paul says of it at once that it is "the love of Christ, which passeth knowledge," but we see a little of it when He comes to reveal the love of the Father.

Do you know what made Him do it? It was love to the Father first. He loves the creature, but the Creator He loves pre-eminently. He is content to take such a place as that, that He may make known the love of the great high God, the infinite love of the Father.

But, again, I think we see a little of the meaning of the words, "the love of Christ which passeth knowledge," by considering the infinite wisdom and marvellous knowledge of the scheme by which our salvation is provided. St. Paul is rapt with attention to it, after he has developed the scheme of love throughout the Epistle to the Romans, until he comes, in chapter xi. verse 33, to the words, "O the depth." He is starting from the throne of God, and his mind's eye travels rapidly down, by the inspiration of the Spirit, until he reaches the depths where we are, and he says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Wisdom and knowledge in what? In providing a scheme that could meet the needs of an almost innumerable mass of mankind; in providing an atonement that should satisfy God's justice, the devil's taunting claims, man's awful needs; in providing a condition of reconciliation, so that the Father should be well pleased, for his righteousness' sake, even with the vilest and most corrupt of mankind; in providing a scheme that should not only acquit man, but should take him out of his grovelling condition, and, purifying his being step by step, should lift him, lift him up to God. We have seen a ship sunk beneath the surface of the water by its own inherent weight and its overloading cargo, until it has been lifted through the removal of the cargo; and as the pontoons brought the breath of life into the hull, we saw the vessel rise. So, God provides a scheme which lifts poor sunken humanity until it is elevated even unto the very throne of God, purified, satisfied, glorified. Could anything but infinite wisdom and knowledge have devised it? Yes, we are told that in Him, our Saviour Christ, are hidden all the treasures of wisdom and knowledge, for our sakes.

Once more, I think I see a little of the meaning of the love of God in Christ, when I contemplate the cost, the infinite cost, that it was to Christ when He was prepared to lay his glory by to come on earth to purchase our redemption. Yes, beloved, contemplate the cost to the Lord Jesus Christ. Not only his glory, not only the bosom of the Father, not only the worship of all the angels in heaven, but that He should lay by the very Godhead which He possessed from eternity, and by virtue of which He was the Creator of all things, the upholder of all things; that He should lay by the Godhead so completely, in its activities, for our sakes, that while here upon earth He could allow Himself, though He was the revelation of a pure law, to be condemned, to be condemned and despised by the breakers of the law; to stand amongst men, and endure the contradiction of sinners, moment by moment, against Himself; to allow Himself to be treated as Beelzebub, the prince of the devils; and, at last, to be placed, amongst the guilty, on the cross, to die the most degraded death which could be known in this world. The Son of God is going there, and as He lifts his eyes to heaven, in darkness which no human eye can pierce, we hear the bitter cry go up "My God, my God, why hast Thou forsaken me?" The answer is this, "God so loved, God so loved"—and this is love.

It passeth knowledge that dear love of thine,
My Saviour, Jesus.

We have tried to contemplate it in its uttermost condescension, in its wonderful wisdom, and in its marvellous cost. Then turn, for a moment, to contemplate the marvellous purpose of such a display. Here I see love, when I see what Christ intended by this. First, it was to vindicate the character of God the Father. I have already dared to say that He loved the Father infinitely more than He loved all of us put together, all wondrous as is that love of his to us. Would we know love? We must look into the face of Christ, and see Him now content to abandon all his own prerogatives, to take the place of the deserted, the rejected, and, at last, to be treated by God as the very embodiment of sin. For, we are told that "God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." That is the most awful word, I suppose, which has ever been put in the Bible, except the parallel words in Gal. iii. 13, where we are told that Christ was made a curse for us. He was made sin, and made a curse. The Son of God is led as a lamb to the slaughter, saying, "I delight to do thy will, O God." Why? That He might

VINDICATE THE CHARACTER OF GOD

before the world. Have you ever loved parents, wives, children, or others, so as to make a sacrifice to vindicate their honour? Some sacrifice of your nearest and dearest, of your property, that you might vindicate the character of the loved one? That is love; and Christ Jesus stands before us as a doomed malefactor; as heaven, earth, and almost hell-abandoned, for the one reason that He is ready to glorify God the Father, out of love to Him to whom He looks up and says, "Abba, Father, thy will be done."

He is prepared to carry out God's holy will in regard to his sufferings, but it is purposely to win us. His love in this is exercised not only that He may save us from hell, not even to get us to heaven, but that we may rise to know the Father. Oh! the magnificent self-obliteration of the Christ in order to reveal to us what is meant by love, though I suppose He hardly thought of what He was doing in that sense. It was a love which did not seek to make us admire Him, but in it He sought that He might bring us to God the Father. We shall hear of that to-morrow, "that ye might be filled with all the fulness of God." He was doing it to get us there; and as I proceed I wonder if God the Holy Ghost is dealing with souls now, so that they say, "What know I of these purposes being fulfilled in me? Am I getting nearer to the Father? Am I loving God the Holy One more and more? Am I anything more in conformity with the Holy Christ who is well pleasing to the Father?" That is the purpose of the Son, to get you pleasing to the Father, as He Himself is pleasing, until God shall look at you as at the Son, and say that He is perfectly pleased, saying even of you, "This is my beloved Son, in whom I am well pleased."

Once more the Christ is prepared to carry out this work, to show his love, by defeating and at last abolishing evil from the whole space of what is called the new creation. Where the dark, bottomless pit may be, none of us can tell while in this world; but we know that in the new creation there shall be nothing evil, no speck or spot shall be allowed to enter—all shall be pure. The Christ of God was ready to go through all He did go through to glorify God the Father, to bring us up to God the Father, and to remove every spot and stain of evil from the perfected Kingdom of his own beloved Father. This is love; and you will understand that he who speaks to you would like to detain you by going into many, many further details, but he cannot indulge his hopes and wishes.

We can only proceed to say, in the words of the passage, this is all meant for us, brethren; and in order to comprehend it, there must be advancement, advancement and then enjoyment. The advancement is found in the words which have been well treated this morning, "that ye being rooted and grounded in love." But let me ask you to remember, that while we are to be rooted in love as in a soil—while this is the very starting point of our spiritual life—the Apostle also makes use of the expression which was not much dwelt upon this morning, namely, grounded, or founded as I think the word is. Let us think whether we have got

A ROOT, A FOUNDATION.

In both cases the words are found "in Christ Jesus" receiving through fulfilment for us. "Other foundation can no man lay than that is laid," says St. Paul in the Epistle to the Corinthians; and our Lord Jesus Christ, when He wants to show the utter folly of a mass of people in this world, who are seeking to get to heaven on a false basis, says that there are fools who try to get to heaven without a foundation. Apart from the rooting and grounding, too many are seeking to force themselves into this blessing. But nature does not act on its own part for labour; it leaves the manufacturer to do the labouring, simply providing what is needed by its master, man. So you and I, if we understand our privilege, should know that we are just planted. "The plants of my Father's planting," says our blessed Lord, He looks at them, and loves to think that they are plants which the heavenly Father has planted, that He planted them in the bed of the cross to which Christ came down. His love brought Him down, down, down, until He reached the lowest depths to which our fallen nature needs to go, even to the mouth of hell. Love cannot take Him inside the gate, though it may take Him to men who are quivering over the mouth of the pit, and, as they almost sink therein but not quite, as long as breath links them to this world, that love can draw them up by its mighty power, and still save them and fit them for glory. But beyond that even Christ's love cannot reach; because the devils and those who are like them even in the pit, absolutely refuse, at their own cost, to turn their faces towards God.

The Christ can root us in his own love, and ground us in his own love; and then a strange contradiction in terms receives its fulfilment in our persons. The wise ones of this world may say, "How can you have a thing so contrary to nature, as a root which belongs to a plant, and grounding which belongs to stone walls, in one person?" Because the Apostle knows that what is contrary to nature is real truth in grace; that we are made, as St. Peter tells us, living stones. He speaks about us as living stones; we have come to a Living Stone, and we are made living stones. And, as living stones have life like trees, and strength like walls, we are built into the very rock, the Rock of God which is Christ Jesus; but, at the same time, instinct with his divinity, we rear our heads upwards until, as we have it in this Eph. iv. 13, "We all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. . . . . making increase of the body unto the edifying of itself in love." That is the starting-point. We commence in love; and our life is absolutely *nil*, in the spiritual and true sense of the word, until we are rooted and grounded in the love of the Lord Jesus Christ, the love that makes self-sacrifice delightful, the love that makes God's will to be our joy, the love that is our uprearing and the uprearing of all men; the love that is for us the very centre of existence, being, thought; the love which makes God's honour the nearest and dearest thing to the heart. How do we go on?

THERE IS AN ADVANCEMENT TO BE MADE.

How many dwarfs there are in the spiritual life, who seem never to wish for growth! St. Paul speaks sternly concerning such, saying, "When for the time ye ought to be teachers, ye . . . are become such as have need of milk, and not of solid food." You have come to this point, perhaps, already, finding, some of you, that you are not up to the standard. "Rooted and grounded in love," what next? That then, and then only, you may be able to comprehend. The words are very beautiful now. "That you may be well able, fully able, truly able, right royally enabled, enabled by the power of God." What for? "To comprehend." A word which, perhaps, a little puzzles you; but I can give you the parallel meanings of it. Acts x. 34. ". . . Of a truth I *perceive* that God is no respecter of persons." In Philippians iii. 12 and 13 you find it translated *apprehend* several times over. Now, what does the word mean? That we may be able to perceive or apprehend. You see, that is not so much an activity of the brain. Truth is not so much obtained by labour; a thing which I suddenly apprehend or perceive comes to me through mere exercise of the faculties which enabled me to grasp, to appropriate, to make my own. So the Apostle Paul says here that the one thing which we are to desire, and should attain unto if we are wise, is to comprehend with all saints who had ever yet learned to know their blessings, what is the breadth, and length, and depth, and height.

Some say that we must pause there, and that it is not intended to refer to the love of Christ. Well, I think we may safely take it so, if we like; but I prefer to add the subsequent words on this occasion. Paul is labouring to express to our minds the magnificence of this love. How does he express it? It is a beautiful thought that he has, with a bold flight of imagination, to add a new standard of measurement to the ordinary measures which you and I know in daily life. We talk of breadth, length, and height—these three are the only standards of measurement amongst us. Paul adds a fourth—he says depth. Ah! wondrous thought, he is not content with the ordinary thought of measurement, he must needs add another to express what it took the Christ to bring Him from the throne right down to the mouth of hell, that He must bring us into the knowledge of it, in some degree. As long as it is from God's throne to the pit door; as broad and wide as from the first act of creative will to

THE VERY PERFECTION OF THE WHOLE UNIVERSE

hereafter: so broad, so long, so high, so deep is the love of God in Christ Jesus our Lord, which you and I are bidden to comprehend. Yes, this is not the advanced school, it is the middle-class school. There is the start of the infant who is rooted and grounded in knowledge, and as he grows in ripeness towards boyhood or manhood, he at last begins to perceive what he never saw before. Ah! beloved, do you know a little of this now? Do you see something of the breadth, length, depth, and height of the love of Christ, if it is the point upon which the Apostle is dwelling?

Then, can you go one step further and say that you have come to know the love of Christ which passeth knowledge? And hear what a paradox! "Poor fool," says the ignorant critic of our day, "these Bible writers didn't know how to express themselves grammatically; they didn't know fine language as we do." Is it so? The natural man says that; the man of grace says, "How blessedly true." We can know it. Yes, with the spirit, with the soul, with the heart, we can know what we can never know with the mind. And we can also say, when we know to the full with every faculty we have to-day, that there are reaches of knowledge far beyond us, "Now I know in part; but then shall I know even as also I am known." "I give up all, that I may know Christ, yet have I never apprehended Him yet," says Paul. "No, brethren, do not think I stand ahead of you; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Oh that the body of believers in this hall would set their faces to know what God intends them to know; to count all things loss for the excellency of the knowledge of Christ Jesus the Lord. Have you ever watched the course of the Apostle Paul? He never started that race until long after he was a believer. It was when he began to see the magnificence of the love of Christ so that it permeated his being, that he began to seek souls and began to know something of what Christ feels towards them. It is quite right to be rooted and grounded. That child is quite safe; if God were to take it, it would be in heaven: but perhaps now it has nothing beyond the limpet-like enjoyment of clinging to the Rock. But I do not want to be a limpet throughout eternity. I do not see any spiritual enjoyment in getting no further than that. Then, you know, there are a great many eels. They like to go through the water, but they generally stick a little to the mud, and so make a great deal of mud about them, too. I do not see why we should be content with ease, only getting on a little, apprehending only something of the great waters in which we live. Did you ever watch a whale? See it come up to the surface and blow up before God and man all the superfluous power which it has, overcoming all obstructions, so that, as it is said, it can scorn an attacker. By the grace of God, that is a life worth living. But even that would be only a selfish life, passing rapidly through the floods of God's goodness. Let us come to something higher still. The lower creation is no parallel for us. We are mentally as Christ Himself; and to know the love of Christ means that our being corresponds to his, our thoughts correspond to his, our life corresponds to his, our work is exactly in the blessed steps of our Master, and we learn what it is, through the action of love, to glorify God in our body and in our spirit, which are his.

Oh! to know. And, then, always to feel that there is more to know. Oh! to acknowledge, to feel, that there is more to be found in giving than in having, and that it is the most precious privilege of the highly existing Christian

TO POUR OUT THROUGH ETERNITY

as God has poured out upon us. My brethren, hug not your life: for, "he that keepeth his life shall lose it; but he that loses his life for my sake," says Christ, "and the Gospel's, and the souls of the world's sake, shall find it." God wants men who copy Christ in the self-sacrifice of love, in the determination to glorify God, in the will that has no action of its own as against the holy will of God; and you and I are called to this. It is a glorious privilege. There is a higher conception still, perhaps, of a coming eternity, when you shall be filled with all the fulness of God. But now, while it is our blessed privilege to be strengthened with might, we must be thinking of action. God means us to do something more in order to come to the enjoyment of loving. We see the babe, rooted and grounded in love. Then we see the strong man coming forth, from twenty-three to sixty, working hard, strengthened by God's Spirit in the inner man. Then you look upon a dear elderly saint, called to retire for a little from the public activities of life and hard work. Have you not watched and seen the fine ripening, the character gradually moulded, the whole of the person yielded step by step to God, the saint led to think not of the mighty things which he has done, but he sits at home, and you have never visited his room without saying, "Oh! how beautiful that face is getting, how like the man's character is to Christ." Would to God we knew a little of it.

It is coming, it is coming; and, dear brethren, when we think of those who occupied this platform before, and the many seen below in the hall from year to year, and now gone, we do praise God that He has revealed to them what it is to be like Jesus Christ, an attainment which comes not of works and labours, though such are our high privilege and duty now; but it will be just this: "we shall be like Him, because we shall see Him as He is."

I spoke to my own people last week of a mocking infidel who stood by the dying couch of a Christian saint, trying to turn her away from blessing—God forgive him. He had heard her say she was about to go to Christ. "Ah! my good creature," said he, "that is all very well. Pretty dreams for you to have, but very much too good to be true." "Yes, sir," she replied, "much too good to be true; much; but, bless the Lord, it *is* true, for all that."

TO TRACT DISTRIBUTORS.—Mr. John Hook, writing from 9, Clarence-terrace, St. Leonards-on-Sea, says: "I have for some time past made it a practice to give away only plain and pointed Gospel tracts (the shorter, I think, the better), and on each tract I have written plainly and boldly such sentences as 'Jesus Christ will save you if you only ask Him. Try;' or 'Immediately you ask Jesus Christ to save you He will. Try.' This seems to me to give additional effect to the Gospel invitation contained in the tracts. If God's blessing is asked upon each one distributed, I believe that the message will be carried home to many hearts."

# The Evangelist.

## "THE MAIN CHANCE."

"I MUST MIND THE MAIN CHANCE."

Most assuredly you must. No one can blame you for such a resolution. But what is the main chance? Ay, that is the question.

To earn a living, to become distinguished, to be great in this world, to leave riches to your family, are more or less desirable objects in life; but I emphatically deny that any or all of these constitute "the main chance."

Hide it as you may, there is a secret consciousness in your inmost soul that *there is a main chance* far outstripping everything this world can present. "A man's life," says Christ, "consisteth not in the abundance of the things which he possesseth;" and again, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The main chance is not what our brief existence here below can offer. It is connected with the great eternal future. The question is not how we shall live, say seventy years or more, on earth; but how and where we shall exist for eternity.

What is eternity? Can you grasp the thought? No, nor can the wisest or the most learned grasp it. Yet we who believe in the Lord Jesus have an assured eternity of happiness in heaven.

Ask yourself the question solemnly—"Where shall *I* spend eternity? In heaven or hell?" There is no alternative. In heaven with God, in endless bliss, with all who are good and true—or in hell, with the lost and bad, in outer darkness and endless remorse.

Are you prepared for eternity? If you are not, listen to these words of love and mercy:—

"Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, bu have everlasting life" (John iii. 16).

Oh, what love—to offer as a free gift forgiveness of sins, and acceptance in the Beloved One, who shed his blood for sinners!

Accept Him, and you will have "an inheritance incorrruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. i. 4, 5).

Accept Christ. That is the main chance; by all means mind it. To be able to say of Christ, "He is mine, and I am his," is to possess "unsearchable riches."

"All things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21-23).

[From Gospel Leaves (Pkt. 8), by Cheyne Brady, 6d. per 100. Drummond's Tract Depot, Stirling.]

## MISSIONARY PRAYER UNION.

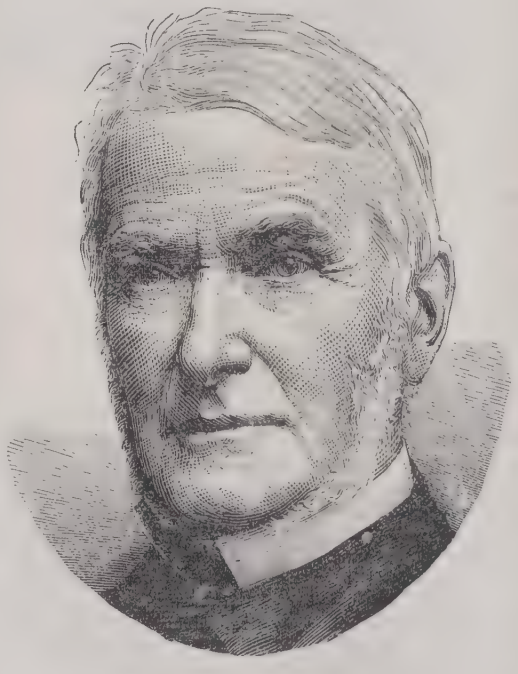
Rev. J. J. Turner, from China, was the preacher at the quarterly meeting of the Missionary Prayer Union, in the West Cliff Tabernacle, Bournemouth, on Sunday. The report of the secretary for the past quarter showed that over £25 had been received from seventy-five members. The interest in the union is sustained.

The letter from the missionary, Mr. Hall, of Agra, is always an interesting feature. It tends to sustain and to deepen the interest already felt in missionary work. Among much that was interesting in the latest letter were the following sentences:—"We went into one or two of the great Hindu temples at Brindaban. They are dreadful places, some of them nothing more nor less than great houses of ill fame. Those who in these latter days are so enthusiastic over the beauty and the spirituality of the religions of India, and who tell us of the purity of the ideals of Brahminism and Buddhism, should know that in actual practice those systems are corrupt and degrading in the extreme."

## THE LATE CANON HOARE.

This devoted and honoured servant of Christ was called to his rest on Saturday morning, at the age of eighty-three. The announcement will cause little surprise, seeing he has been seriously ill for some time, but it will be received with the deepest regret by all who knew his faithful service. His mother was, as mentioned in the sketch of his life we gave some years ago, a sister of the famous Elizabeth Fry and Priscilla Gurney. Brought up among the Friends, Canon Hoare throughout his long life maintained loving association with many members of the Society of Friends, with whose spirit he was deeply imbued. He was led to enter the Church of England at fifteen years of age, and resolved to devote his life to the ministry. After working in Pakefield, Richmond, Holloway, and Ramsgate, Mr. Hoare was appointed in 1853 to Holy Trinity, Tunbridge Wells, where he has laboured ever since.

This parish, in the very heart of the town, has become the centre of a remarkable and admirably-organised work, reaching all classes of the people, and not only filling the large parish church, but winning many to Christ. Apart from the church services, which have always been of the most thoroughly evangelical and highly spiritual character, all manner of classes and mission operations of a Gospel, social, temperance, and educational kind have been actively carried on. In short, as a parish clergyman Canon Hoare has done remarkable work.



THE LATE CANON HOARE.

*From photograph by Messrs. Russell and Sons, Baker-street, London, W.*

But beyond the limits of the parish, as a trusted and steadfast leader of the Evangelical party, and as a speaker at Christian conferences and congresses, Canon Hoare's services had been highly valued. As an exponent of the spiritual truth, an expounder of the Scriptures, and a teacher in the deep things of God, he occupied a high place. His preaching has been described as "that of one who had a singularly strong grasp of the doctrines of the vicarious atonement and the second coming of Christ; and whose strength lay in his reality; his sympathy; his knowledge of the Scriptures; his unfaltering convictions; and his obvious acquaintance with the rich treasures of theological literature."

Canon Hoare issued a number of works, amongst these "Our Protestant Church," "The Doctrine of the Lord's Supper," "Rome, Turkey, and Jerusalem," "Redemption," "Truth of Inspiration," and "The Prayer Book."

His loss will be mourned by many as that of one whom God has greatly honoured, and one who had the rare art of linking to himself in bonds of love and esteem all with whom he came in close contact.

## IN A CHINESE CITY.

Mr. Stewart McKee, writing from Ta T'ung Fu, Shansi, North China, says:—

"In February I started an Opium Refuge with two patients, Wang and Ts'ao. Both of these got saved, and are now bearing good testimony for the Master. Since then we have set the Opium Refuge in full swing, and at present have fifteen patients, some of whom we believe are really trusting Jesus. We have also started a Women's Opium Refuge, and have three inmates, for two of whom we have every reason to praise God.

"In the middle of February I started a boys' day school, and have at present sixteen pupils. They study Christian books, and I have service with them every morning. They are making good progress in Bible knowledge, also headway in singing. In the same month Mrs. McKee felt the need of a change, so, accompanied by Miss Barraclough, went to live at a village thirteen miles east of the city. She stayed a month, and at the close I went and held meetings for the men. At the Sunday morning service no fewer than eighty adults turned out, and that out of 110 families. The result of the month's work is that several families have burned their idols, and we believe that several are really saved.

"We have invited a man and his wife into the city to spend a month with us, and get more instruction, in the hope that they would then go back and witness for Jesus. One old man said quite pathetically to me, 'I am seventy-four years old. When I was a boy the old people used to say, if you are in want of food ask God, but I did not know who God was. Now, at last, I have found out who God is, and that He will not only feed me, but forgive all my sins. Praise God, I know Him and trust Him.'

"Since last writing, the Lord has supplied the money for a new chapel, which is now built and seats 150, but it almost seems too small already. Only six months ago we thought fifteen a fair attendance! The Street Chapel goes on well; good attendances daily, for which we praise God. Last Sunday I took my first service in our new chapel, and as there were so many just turning to Christ, I felt led to take for my subject the terms of discipleship. The place was packed, and the Spirit was evidently at work. I made it specially prominent that they that will live godly *must* suffer persecution. Little did I think how soon my subject would be illustrated.

"Service over, the ladies and Mrs. McKee had an after meeting with the women, and two knelt in prayer and asked God, for Christ's sake, to accept and forgive them. Just at that time some boys began throwing stones at the ladies' gate; some lads soon joined, and by 1 p.m. there was every sign of something serious, so I went to the magistrate for help. He sent policemen, who apprehended the leader, and afterwards a crowd of men assembled in the lane cursing the foreign devils, etc. They smashed the ladies' gate and entered the building, which, however, was empty, the women having taken refuge in a house near by. Meanwhile, the police had taken the ringleader into custody. Next day the magistrate sentenced one of the men to fifty blows on the mouth, and the others to one hundred stripes with the rod, ordered them to make good all damage, and tender a suitable apology to me. They have repaired all damage and eaten humble pie; so I think all is over. A good proclamation in our favour has also been put out.

"God delivered us all without a scratch, and kept us in perfect peace in the midst of the trouble."

**THE DRINK BILL** of New South Wales for 1893 is calculated to amount to £17 4s. 7d. for each family of five.

**"CUI BONO?"**—Pasteur Lortsch, of Nimes, informs us that the story related in our columns of May 3, regarding the conversion of the father of Count Agénor de Gasparin, after hearing sermons by Adolph Monod, is not to be relied upon. M. Lortsch shows that the statement was examined some years ago, and proved to be legendary.

## BRIGHTON RAILWAY MISSION.

Wednesday week was a red-letter day in the history of the Brighton branch of the Railway Mission. Mr. Albert Head presided at the afternoon meeting, and struck the keynote which rang throughout the meetings, "The Lord is good." Well might this be the refrain, for the beautiful new hall just opened sets once more the seal to the truth, "Them that honour Me I will honour." Most signally has the Lord fulfilled his word to Mrs. Gates, the leader of the Brighton Railway Mission, who, finding herself adrift last autumn, with no meeting-place for her large band of some 400 people, had quite unexpectedly the offer for purchase of a fully-fitted chapel in the Viaduct-road, in the required locality, and in every way suitable; but £2500 was needed for the purchase money, and of this, before October last, Mrs. Gates had none. Money has flowed steadily in, subscriptions having come to hand from places as far distant as Japan, Holland, Switzerland, and Ireland; but on the afternoon of the opening day there was yet a deficiency of £330. This was, however, cleared off ere the day closed, and thus the rejoicings were complete.

The new home of the Brighton Railway Mission was formally dedicated by the Countess of Chichester during the afternoon meeting. The Countess expressed "every good wish and prayer that God may manifest his power and glory abundantly, and that many may here receive new birth and life in Him." The chairman in the evening was Mr. S. G. Sheppard. Amongst other speakers were the Countess of Chichester, Mrs. J. P. Knight, Mr. W. H. Seagram, Mrs. Gates, and others. A memorial tablet to the late Mr. J. P. Knight (late general manager of the Brighton line), who, with Mrs. Knight, always took such a deep interest in the work, is placed in the hall. Several testimonies were given during the evening meeting by individual members of the Mission, both men and women, as to definite blessing received, while the enthusiastic reception accorded to Mrs. Gates evidenced how greatly her work and leadership are appreciated. The new hall is large, airy, and well ventilated, and on Wednesday was most artistically decorated with flowers and flags. Much voluntary work had been given in the general arrangements, and Mrs. Gates, in acknowledging these labours of love rendered, mentioned that she found the other day two goods guards scrubbing away with all their might at the floor, a very practical way of showing appreciation of the work. The contributions of the railway men towards the new hall, exclusive of large amounts collected by them, amount to £115. May God continue to vouchsafe his blessing in the future, as in the past, to the Brighton Branch of the Railway Mission, and give it long life and prosperity in its new home. M. J. G.

### ALDERSHOT SOLDIERS' HOME.

In a circular letter notifying friends of the lamented death of Miss Daniell, the trustees for Miss Daniell's Soldiers' Homes say:—"Under a deep sense of the great loss the Mission has sustained, and of the heavy responsibility now resting upon us, we are glad to be able to inform you that Miss Hanson, who has been for so many years closely associated with Miss Daniell in the work, has consented to carry on the Mission in all its branches as at present.

"We desire earnestly to commend the work and the workers to your prayers, your sympathy, and your help; in the sure confidence that God, who has hitherto so graciously owned and blessed this work among our soldiers, will be even yet more gracious in time to come."

A HEALTH RESORT.—Some of our readers may like to know of Salies-de-Béarn, a health resort in the South of France (Dep. Basses Pyrenées), whose salt-springs are invaluable in cases of rheumatism, neuralgia, and other nervous complaints, etc., and also for spinal disease and general weakness in children. Living is moderate, there are good hotels and doctors, and great educational advantages combined with pretty scenery. The Béarn district is still somewhat of a stronghold of Protestantism, and Salies has a French Protestant Church.

## The Late Countess de Gasparin.

The death quite recently of the Countess de Gasparin touched thousands of hearts as a bereavement almost personal in its keenness. The fame of her husband, Count Agénor de Gasparin, as a social reformer and philanthropist, and her own reputation as a charming author and an interpreter of the spiritual life, both arose in the reflecting mind, and a feeling of pain was experienced that, even at the advanced age of eighty-one years, the accomplished lady had passed away. In France and Switzerland she was esteemed for her generosity as well as revered for her expression of the best sentiments in the choicest of language. Wherever the story of her large-heartedness was told, and wherever her works were read in translation, she was held in high regard.

The maiden name of the Countess was Valerie Boissier, and she came of a distinguished Genevan family. Born in 1813, she married the Count in 1840. He was of an influential Dauphiny family, and was well known as an eminent Christian, an eloquent orator, and a bold social reformer. After enjoying high Parliamentary position, he retired to Switzerland, where he died in 1871, after a life entirely consecrated to the service, by lip and pen, of the combined cause of the Gospel and liberty.

THE LATE COUNTESS DE GASPARIN.

The Countess was a true helpmeet for him; and was a poet as well as a practical Christian. She was ardently Evangelical, and although highly cultured and refined in manner, she was no visionary, no mere doctrinaire. A Swiss contemporary sums up her religious inspiration in the two words, Faith and Love: faith without limit and absolute in God and his Word; faith uncompromising in regard to revealed truth; love full of tenderness for the weak and promotive of active beneficence. She dispensed to the poor without stint; to raise the fallen and love those who were neglected was her joy, and in times of grief and trial she found in this her consolation.

The Countess lived in the heights of spiritual experience, and the joys which were hers through Christ she would fain communicate to others. To recall her own words, in a note to the Editor of this paper, she aimed at "strengthening the hearts and raising the souls" of those who read her books—in fact, "conveying to them a breath of pure air, the breeze from the mountain tops!"

Like her husband, she was a prolific writer. After works of travel, comes, as early as 1842, "Marriage from the Christian Point of View," which the great Vinet called a noble book, and which was "crowned by the Academy" as the best fitted to promote good morals of all the books published that year in France. She spent the last few months of her life revising this work for a reissue. Some of her subsequent volumes have taken rank among those that are read and re-read. Especially may this be said of *Les Horizons Prochains* and *Les Horizons Célestes*, which have been translated into English and published together, with the title "The Near and Heavenly Horizons." Then there were *Camille*, an imaginative piece, and some high-toned volumes of poetry, *Edelweiss* and *El Soñador*. In 1892 was published *Quelques Pensées*, in which are found many beautiful sayings and wise counsels. In order to discredit unauthorised likenesses of the Countess, the publisher of this volume supplied one which he declared "the only genuine," and from this our portrait has been engraved.

The Countess had a very active mind, and was busy till the last. She died on June 16 at Le Rivage, near Geneva, where during twenty-three years she ceased not to mourn the loss of her beloved husband. She has, in turn, been mourned as a loss to French Protestantism, without distinction of church or party. She was a noble soul, having a hatred of anything specious or unreal; and one of the many monumental works that follow her is the Deaconesses' Institute at Lausanne, which she founded and endowed some years ago.

## EASTERN EQUATORIAL AFRICA.

Mr. J. A. Wray, of the C.M.S. Mission, writing from Mombasa on June 9, says:—"We Mombasa missionaries stand in great need of prayer at the present moment. First, let me explain our position. Mombasa is an island, about two miles by three, and is separated from the mainland by a creek about half a mile wide; Frere Town is on the mainland. On the island there are about 25,000 people, and these nearly all live in the town, and are most bigoted Mohammedans.

"We have three stations on the island—the chief one is in the town; one at Mzizima (it can scarcely be called a station, as it is a hospital away from the people), the third is Kilindini, on the opposite side of the island. This is a settlement of liberated slaves, and is under my special care. Our house is in the town, but my wife and I go out to Kilindini every day. The work is quite new, but the Lord has given us showers of blessing. Some have confessed Christ, and they have built a church of their own. They are very poor, and can only put their farthings into the collection bag every Sunday. They have paid off the church debt. The mission at Kilindini has not cost the C.M.S. anything, and I trust it will not. We have a flourishing school under the charge of Mrs. Pigott.

"Well, now about the main work, the town. We have Rev. W. G. and Mrs. Taylor, myself and wife, and five lady missionaries. We have been working here over twelve months, and with no apparent results. We hold two street services in the week, and go twice to hold open-air preachings in the bazaar. In this latter place we have often been interrupted, but now it has come to active opposition. Whenever we go, they bring out an old mace, and get as close to us as possible, yelling at the top of their voices, 'There is but one God, and Mohammed is his Prophet,' all the while we are there, and it is impossible to make ourselves heard. This very greatly discourages us, and we are wondering what it means, whether it is God's voice bidding us cease for a while, or what.

"We have decided to give up the bazaar preaching and one of the street preachings for a fortnight or three weeks. Meanwhile, we give ourselves up to prayer and waiting upon God for guidance; at the same time, we are writing to our friends to pray for us, as we hope to begin and make a special effort. So will you remember us specially before the Throne of Grace?"

THE FIGUERAS MISSION.—The latest issue of "Letters from Spain," giving *in extenso* the address delivered by Senor Valles y Ribot, "one of the most brilliant orators in Spain," in his defence of Don Alexander, at his recent trial at Gerona, should be widely read, being of remarkable interest. Copies may be had of the hon. treasurer, Dr. M. Dunbar, Hedingham House, Clapham Common, London, S.W.

[2124]

## OPIUM SMOKERS IN SHANTUNG.

Although it is only seven years since our last return to China, our medical superintendent has seen it needful to urge our being sent home, the nervous system of Mrs. Judd and myself being much broken down. It is not easy for a missionary to leave the post where souls have been turned from darkness to light. It was amidst much weeping, both of our native Chinese brethren and sisters and ourselves, that we parted from the Christians in Ninghai for a season. It was not until we came to leave them that we realised how strong is the bond of love in Christ between them and us. The Chinese of Shantung province are by no means emotional, but Christian love moves the springs when perhaps hardly anything else would. Oh, how greatly their love to us at this time contrasted with the bitter hatred shown to us when we first went to that city seven years ago. Then we were stoned, our shutters and doors were battered, filth was besmeared on them, and my family had twice to flee from the city. Now even the unconverted heathen usually treat us kindly.

Recently God has been deeply moving many hearts, and some very clear conversions to God have taken place, specially among the women. The visit of our friends, Mr. and Mrs. Russell, has been used of God in this matter. Mrs. Russell appears to have been wonderfully helpful in bringing some women into the light of sins forgiven.

One of those who were most troubled at our leaving was a man of sixty odd years, who for over thirty years had been the slave of opium, gambling, and wine; for these he had sold all his land and come down for some years to be an underling in a magistrate's office, a position usually held only by the most vicious of men. A Christian military officer was the means, however, of giving this man some knowledge of the Saviour. Only those who know the awful effect of thirty years' opium can form any idea of the fight it was to give up the cursed drug. The wine was comparatively easy, but the opium cost him many sleepless nights in breaking it off. During one of these sleepless times he snatched up his New Testament, and opening it at John xvi. he read words which were just living water to him; he read on and on into the night, and the words soothed his troubled mind. Since then his sleep has been comparatively good, and the Scriptures his constant study. Gambling was another of the vices from which the Lord graciously saved him. He has two sons, the younger converted before him, and helpful to his father; but the elder is still under the spell of that sin, although inclined to hear the Gospel. The wife had for some years partially supported the family by transferring demons from one person to another, and thus was said to get the sick healed, by which she earned a good income for a Chinese woman. We have hope for her conversion, but she was not thought to be quite free from her idolatrous trade when we left Ninghai. We shall be so glad of prayer for this family. Satan will leave no stone unturned in order to destroy their influence for Christ.

Another man, now a follower of the Saviour, who used to spend his earnings largely in gambling, has become so changed that his mother, a heathen woman, came to thank us for the benefit her son, and she too, had received in his changed life.

A farmer, recently baptized, owes his conversion to his aged mother, one of the first women converted soon after our going to Ninghai. She went to visit her native village, about twelve English miles from us, and then taught him the knowledge of our God and Saviour. A friend of his, baptized the same day, was first interested in the Gospel through reading some Scriptures given to him by Mr. Stephen, of Shi-tao. Thus in various ways is God leading precious souls out of darkness into life and light.

I notice that of all the varied machinery used for the conversion of the Chinese, whether evangelistic, medical, educational, tracts or Scripture circulation, our God uses any or all of them with the provision that 1 Cor. xiii. be taken good heed to: love, love strong and self-sacrificing, love which sees the very best in the persons for whom it labours, and counts nothing too much to pay if only it can come nearer to them; this love is the fire without which all our machinery and knowledge are but powerless to melt one stony heart. If any place in this poor world needs loving, sympathising hearts, it is poor, downtrodden China, a nation of discouraged, broken-spirited people, who have fled to the abominable drug, opium, to solace their comfortless hearts and lives.

It is often asked, "Why do Chinese so readily take to this drug?" One reason is, I think, often overlooked: the life of the Chinaman in large cities is so utterly void of anything to alleviate the monotony of long hours of work. Most shopkeepers and working-men toil on from daylight till nine or ten o'clock at night, and many even later, their only recreation being a very few days in the year, in which they are released to see the theatricals performed for the supposed gratification of their gods. For spirits thus crushed by monotony, and bodies with little energy, the opium presents a most tempting relief. But when its sad effects have taken hold of its victim, its pleasure is almost entirely gone; then, to those who accept the Lord Jesus fully, is the grandest victory of the power of the Lord seen. His power delivers from the galling chain, from which the victim had long, and in vain, sought deliverance on other lines. His Spirit gives the joy and gladness which was only so temporarily found while under the drug, and the "hope of glory" often gives such new light to the countenance that the heathen say we give medicine to produce it.

May our God send forth to China men and women full of loving sympathy, men who will not be puffed up by their supposed Western superiority, and women who can take a Chinese baby into their arms with a look of love in their faces, in spite of the rags and filth on the poor child's body; these are the workers we want for China. It is wonderful how love can break down our national pride and prejudices. God give us men of love.

Chas. H. Judd.

*China Inland Mission, Shanghai.*

## BUCKS EVANGELISTIC AND VILLAGE MISSION.

It has become necessary to build an iron mission room for two adjoining villages in a most destitute condition. There are several hundred people, and not a chapel or meeting-room for them of any kind for miles round. There is no resident clergyman, and only one short service is held in the church during the Sunday. Formerly the men spent the Sunday in games, etc., the sin and spiritual darkness being more than I can describe.

In the early part of the summer we went into this neighbourhood with a Gospel caravan, and began work, and for weeks lived in the place, visiting every person many times, and preaching the Gospel. Interest was created and great good done. Hundreds came night after night, standing round the speakers for hours together, and even rain could not keep them away. The whole place seemed changed, and we continued weekly meetings late into the autumn, for the people begged us not to leave them, but all through the winter we were obliged to cease, as no room could be had. We did our best to visit the people in their homes, and often they would send us the appealing message, "For God's sake get us a room of some kind where we can meet to hear the Gospel!" We commenced again early this summer in the open air, the Lord is working as before.

We have now got the promise of a piece of ground, under almost miraculous circumstances, and I have the promise of an iron room to hold about 200 people for the sum of £100. I have enough for brick foundations and seats, and can pay a yearly rent for the ground, so that for £100 a good room can be opened every day all the year round for a coffee room, reading room, and preaching station, where hundreds can hear the glad news of salvation.

We ask help, and that speedily, else we shall lose the offer of the iron room at the price quoted; these villages mentioned are only two out of many such. Pray for them and ask the Lord to send forth labourers.

J. E. Taylor.

*Bible and Tract Depot, Aylesbury.*

## MR. ABRAHAM HORNSTEIN.

A well-known helper of Christian work in many forms writes:—

"I think it right to send you a letter I have just received from A. Hornstein, in reply to a civil refusal from me to help him.

"It is shocking to think that a man calling himself a Christian missionary should write so."

[copy.]

The West Central Provincial and Continental Mission for Promoting Christianity Among the Jews.
2a, Berners-street, Oxford-street, W.
July 5th, 1894.

Mr. B.—Sir,—How you love self and ignore the bitter sufferings of others; you must be a *frivolous egotist*, or a hardhearted churl. Such men ought to be swept away from the face of this earth. God will send upon you plagues, and you will then see what hunger means, which Mr. B— does not unfortunately know now.—Yours,

(Signed) A. Hornstein,
Resident Missionary and Secretary.

Our readers will be able to judge how far Mr. Hornstein is a fit and proper person to assume the control of any mission.

## THE EVANGELICAL ALLIANCE IN IRELAND.

Inquiries have from time to time been addressed to us from the other side of the Channel with reference to a branch of work which was established some years ago by the Irish branch of the Evangelical Alliance, and by which much good has been accomplished. Allow me to explain. The Alliance formulated a scheme for promoting throughout the country a special study of the principles of the Reformation. A syllabus of subjects was drawn up, with a senior and junior grade. Candidates may study singly or in class; examinations are held annually in the month of April, and prizes and certificates are awarded to successful candidates.

The text-books are valuable handbooks of the several subjects, and contain a simple but comprehensive view of the questions at issue. The object of the council is not to encourage controversy, but to train our young people in a special knowledge of those Reformation principles to which, under God's blessing, this Empire owes its prosperity and its greatness; and at the same time to enable those who follow the course to discuss, intelligently and successfully, those principles with all gainsayers. Warm testimony has been borne by clergymen and others to the good which has been done.

D. Mullan, Secretary.

*Christian Union Buildings, Dublin.*

## GOSPEL TRAINING COLLEGE, DUNOON.

This college has taken a new departure in entering on a new and suitable building. There was no public ceremony. Principal and students met in the new class-room and all present took some part in expressing their gratitude to God. The principal stated how he had been led from a small beginning in connection with his own congregation to extend the advantages of the college to all who wished to enter and were found suitable.

The distinctive feature of the college is that the Bible is made the centre of all the teaching, and all students are to aim at reading it at sight in Hebrew and Greek. Steps have been taken to secure the services of well-known teachers in theology, elocution, Greek, and German. The Ladies' department will also soon be in operation; another building will be secured for this, and arrangements made for medical education.

Ministers who have likely young people in their congregations are urged to bring the new college before their attention. The teaching is free, and all the teachers, matron, and lady principal give their services. Students who are able to do so are expected to pay their own board, which does not cost very much. It is expected that at the end of this year there will be forty students in residence.

**MIDNIGHT MEETING MOVEMENT.**—On Thursday night last Sir George Williams entertained a number of unhappy women from the Strand and neighbourhood in Exeter Hall, under the auspices of the Midnight Meeting Movement. A strong body of voluntary workers missioned the locality, and eighty-one young women responded to the invitation. Light refreshments were handed round, and, after singing and prayer, addresses were delivered by Sir George, Messrs. C. C. Greenwood, Joseph Thomas, and Bottjen (in German), great attention being paid throughout. The addresses of many of the girls were taken, and early next morning one came to the office, 8a, Red Lion-square, W.C., and said, "Send me to a home at once." It is needless to say her request was granted.

# The Mildmay Conference.

## EVANGELISTS' MEETING.

A most interesting meeting was held on Tuesday afternoon in the South Tent for "prayer, praise, and testimony," which was attended by a large number of well-known evangelists and Christian workers. Mr. W. R. Lane, who opened the proceedings by reading 1 Cor. iii., said that the three important matters here referred to were, knowing right, being right, and doing right. It was to the man who "was less than the least of all saints" that the "unsearchable riches of Christ" to preach among the Gentiles was committed. He mentioned the fact that he had received a letter from Central Africa, where his brother has seen two youths converted after five years' labour. Surely God will reward the labours of those five years.

Mr. J. J. Sims, of Canada, spoke a few words of exhortation. Among other good things, he said: "We smoke too much and burn too little; there is too much looking to man, and too much fear of man; let our hope and trust be in God. There are among Christians two sorts of people, the bunglers and the grumblers, but the first-named do most of the work, whilst the others buzz around.

Major Liebenrood remarked: At the present time there are two dangers to shun in preaching—a cross without the Christ, and the Christ without a cross. Mr. William Noble spoke briefly on "Power," and said we need low thoughts of self and high thoughts of God.

Rev. R. Balgarnie then turned the meeting into the channel of testimony, and spoke of the value and worth of open-air preaching, as evidenced by him at the sea-side. Mr. Chas. Cook cited some remarkable cases of blessing, as seen by the brethren of the Open-air Mission at Epsom, and told of the special interest evinced at the meetings in Hyde Park and Hyde Park Hall. Mr. Charles Inglis also spoke on the willingness of the people to listen to the Gospel, and of blessing seen. After a few words from Ned Wright, who, in a happy, humorous way testified to the power of the Gospel, the happy meeting of workers closed.

## MISSIONARY MEETINGS.

The interest in missions is always strong at Mildmay, and no doubt the great fields of the heathen world could show many devoted workers who received the first impulse for their life work at some of the Mildmay Conferences or other meetings throughout the year. On the Wednesday afternoon Room No. 4 was very full for the meeting called to consider the subject of foreign missions.

After a song of praise, and prayer, Mr. James E. Mathieson, the chairman, read a part of 1 Thess. i. In the course of some very apposite and weighty introductory remarks, he alluded to the power of the hope of Christ's second coming as an incentive to missionary work. He said the idea that a belief in the second Advent would cut the motor nerve of missions was now an exploded one. As to the responsibility of those at home for the work of missions, Mr. Mathieson said we would have to give up many cherished idols if we were to rise to the occasion. The Chinese lay great store on ancestral tablets; do not many Christians unduly value their ancestral possessions, and thus keep back from God that which is needed for his work?

Mr. Fred Arnot gave a succinct and intensely interesting account of his early experiences in pioneering work in South Africa, and of the dawn of mission effort among the great tribes in the interior of the Dark Continent. He said the large native empires of the continent were of comparatively mushroom growth. In the olden days of club and spear all could hold their own, but the introduction of gunpowder enabled some energetic chiefs to establish extended rule and found big empires. This was in one sense a great calamity, as the capitals of the Barotse, Matabele, and other chiefs became places of merciless slaughter. At the same time this autocratic rule enabled travellers and pioneer workers to explore the central parts of Africa and pave the way for the more organised mission efforts that have followed. Mr. Arnot related many facts of the deepest interest bearing on the first missionary endeavours in the country of the Garenganze.

Bishop Nuttall, from Jamaica, was the next to claim a hearing from the audience. He told of the establishment, through a former visit to Mildmay, of a deaconesses' institution in his own diocese. Speaking of work in Jamaica generally, the bishop said that there is a population of 650,000, the greater part of them being either those who were slaves at the accession of our Queen or their descendants. The Episcopal Church in the island is almost self-supporting, with 40,000 communicants, 1000 clergy, 300 schools, and 150 native catechists. After some good-humoured complaints addressed to Mr. Eugene Stock (who had entered the room), that the Jamaica work did not receive adequate attention in the literature of the C.M.S., the good bishop referred briefly to the adverse statements made by Dr. Johnston, of Jamaica, concerning Mr. F. Arnot's work in Africa. He said the remark was probably not needful, but he would ask Mr. Arnot and his supporters to be in no way discouraged by anything in the book, "Reality *versus* Romance in Missions." With a lengthened opportunity of judging of Dr. Johnston's methods of work, his opinion was that few men of his talents, attainments, and standing before the community were so little able to form and to express a correct opinion as to what is reality and what is romance in Christian work.

After a verse of the hymn,

Far, far away, in heathen darkness dwelling,

Mr. Mathieson read an extract from a letter he had received a day or two before from Mr. Charles Studd in China:—"The officials in China seem to be getting more opposed than ever to the preaching and the preachers of the Gospel. The last mail brought news of a prosecution originated by officials in Manchuria; also of a remarkable apparent Gospel success among the people near Si'gnan, in the Shensi province, where 240 villages are said to have received the Gospel. The result is that seventy mandarin officials are going about everywhere threatening the people. Only a few weeks ago the magistrate here made a most direct and unprovoked attack on us. What made it worse was the fact that at the time I was, at his own special request, doing what I could with a poor slave-girl suffering from gangrene in the leg; and my wife had been giving medicine to the magistrate's wife for her eyes, which had done her good. It did seem rather a backhander when we found out what he was doing. We had our revenge in a satisfactory way; when he sent us a present we returned it with thanks."

Mr. Montagu Beauchamp based an earnest talk on the words very familiar to Conference attenders this year—"the whole family of God." He spoke of the great need of enlargement in the work of missions in China. A special need is that of evangelists who will move from place to place and declare the Gospel message. Mr. Beauchamp made special reference to the province of Si-chuen, in which he had laboured. When he went there in 1886 there was only one station, in a province as large as Spain. Now there are fifteen different centres of mission work in the province, though that is very little, after all.

## WORK FOR YOUNG MEN.

This was the theme of a most interesting Y.M.C.A. meeting held during the Mildmay Conference. On Wednesday afternoon there was a large audience, presided over by Sir George Williams, and the proceedings served well to illustrate the importance and need of association work and its present widespread character. After prayer, led by Mr. W. Hind Smith, an address was given by Mr. David McConaughy, of Madras, who told of magnificent opportunities presented in India at this time for work amongst educated young natives, thousands of whom were leaving the schools and colleges every year. It was through these, he urged, that India was to be won, and there was no agency better fitted to reach them than the Y.M.C.A. Mr. Karl Fries, Ph.D., secretary at Stockholm, described the work in Norway, Sweden, Denmark, and Finland. Mr. E. J. Kennedy gave an excellent exposition of the objects of the Y.M.C.A., as set forth in the four words of its title.

M. Christian Phildius, of Berlin, testified that it is a good thing for an Association to entertain an International Conference. That held in Berlin in 1884 gave the work a tremendous impetus forward. Experience in Berlin showed that it was a wise plan to overtake men by communities.

Mr. R. McBurney, of New York, showed the many-sidedness of the Association's work, referring particularly to special agencies prosecuted now in behalf of hotel and restaurant waiters, bakers, soldiers and volunteers, students, railroad men, commercial travellers, etc. A solo was sung by Mr. Thane Miller, the blind evangelist of Cincinnati, and the concluding address, dealing with young men's work in the colonies, and appealing very warmly to the sympathies of the audience, was given by Mr. J. J. Virgo, of Adelaide, who said that when Y.M.C.A. secretaries give letters of introduction to young men going abroad and to the colonies they should write to the secretary on the other side the name of the young man and the ship by which he is to arrive, for oftentimes he falls into sin on the voyage out, and is ashamed to call at the Y.M.C.A. If so, he is lost to the Association and the Church, until he ultimately reaches the Y.M.C.A. in dire distress.

## HOME AND FOREIGN MISSIONS.

Dr. Barnardo was the first speaker, under the Mulberry Tree on Wednesday afternoon, and though the time was limited, he won the sympathy of his hearers as he told of the need of someone caring for the "waifs and strays." "The children's rights" were enforced in a ten minutes earnest, forcible, and eloquent manner, and many a tearful face told of sympathies for suffering little ones.

Mr. Isaac, of the Strangers' Rest, Ratcliff Highway, spoke of the need of the Gospel being brought before our seamen when ashore. "Here they may see in our windows of the Rest, in their own lan, guage, an invitation to come in and read, and write and rest free, and when once in, they are often led to find a rest to soul as well as body." Several instances of conversion were mentioned by Mr. Isaac, which were cheering and inspiriting.

Very suitably followed Miss Perks, the soldiers' friend, of Winchester. Many a young recruit is reached for good by herself and sister. Music and singing are used to introduce thoughts of "home and mother," and when confidence is inspired the Gospel is introduced. "Well!" said one young soldier at the close of a Sunday spent at the Home, "This is the happiest day I've spent since I left my father's home, and I will come again." Another case mentioned was that of a wild young man who attended the meetings, but "To-day," said Miss Perks, "I have been able to write to his mother and say, 'Your son is a saved lad.'"

Rev. T. Richardson followed, advocating the value of the Bible and Prayer Union. He told the story of a ship's captain having left one of the papers of the Union at Pitcairn Island, and to-day every inhabitant of the Island is a member of the Bible and Prayer Union. Dr. Stoney told of the rapid growth of the Christian Police Association, and the Rev. Edgar N. Thwaites, of Salisbury (who presided), closed with an arousing account of Gospel work in Calcutta and other places, and told of seventeen souls being converted in one after-meeting.

## UNDER THE MULBERRY TREE.

On Thursday afternoon, under the Mulberry Tree Gospel addresses were given, the first by Major Liebenrood, on "Where art thou?" During his address he said, "In hiding from God we are hiding from our best friend; we need *new* hearts to receive the *old* Gospel; we are not told to turn from sin to God, but asked to turn to God from sin; let us not serve the devil all our lives and then go to God for our wages." Rev. G. H. C. Macgregor followed on "I thought on my ways and turned my feet." Young in appearance, natural in manner, and perfectly at home in the open air, he interested all by his simple clear testimony to the old Gospel. We welcome this Scotch brother to our City of London, and bespeak for him the prayers of our readers for his new sphere at Notting Hill. Miss Ada Rose having sung a very sweet solo, Mr. E. T. Kennedy spoke of "The three gradations between earth and heaven," conversion, confession, and consecration. With illustration, simile, and anecdote, he pressed on all the Gospel. If there were present at Mildmay on the closing day any who were unconverted, they did not leave the Conference without being warned of their danger, and invited to the Saviour. A second solo from our gifted friend Miss Rose brought this interesting meeting to a close.

HOME AND FOREIGN MISSIONS.—Earnest support to foreign missions is usually accompanied by increased gifts to home work. A real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward all God's work, whether at home or abroad.—*Missionary Herald.*

# NOTES ON DAILY READINGS.

SUNDAY, JULY 15.—EZEKIEL XV.

The parable of the vine. In itself the vine is less valuable than other trees; its wood is not suitable for making even a pin of, and therefore if it do not bear fruit to quench man's thirst, it is entirely useless, and is cast into the fire for fuel. When it is charred thus, it is still less useful than previously. In this the vine was a suggestive emblem of the children of Israel. They were not distinguished amongst the nations of the world for intellectual brilliance, or for strength of character, such as made Greece and Rome so necessary to the building up of the fabric of human society. Their exclusive prerogative was to be the religious teachers and preachers amongst men. When, therefore, they failed in this, they failed in the one function for which they had been created and redeemed. Nothing could save them from the destroying flame, and when they had passed through it, the remnants left by Egypt and Babylon were still less valuable or available for the Divine purpose. Let us see to it that we fail not God, who has called us into fellowship with Himself in the winning of the world for his Son. His purpose in our salvation was ministry. All that mars this defeats the eternal purpose, and exposes us to the extreme of chastisement. When we cease to be holy we fail in the one particular for which we were saved, and expose ourselves to the doom of the castaway. (1 Cor. ix. 29.)

MONDAY, JULY 16.—EZEKIEL XVI.

*Saved by Grace* (1-7).—Israel was so idolatrous that she is described as sprung from the land of Canaan, in which impurity was, so to speak, indigenous. (4) The simplest offices performed for a child were neglected, and this to teach the adversities through which the chosen people had passed in the early stages of their national life. (5) There was nothing in us to attract the love of God. He loved us because He would. He gave us life according to his eternal purpose. (7) And even when the people had increased in numbers they still tenanted the wilderness, naked and bare. The more we know of ourselves the more we wonder that we are numbered in the family of God.

*Espoused to the King* (8-14).—All the advances were from God's side. Ah! my soul, thou lovest because thou wast loved. Thou becamest Christ's because He entered into covenant with thee. He hath washed, and anointed, and clothed, and adorned, and satisfied, and made thee beautiful. (13, 14) The beauty is that of the Lord our Righteousness, for we have none of our own.

*Infidelity* (15-34).—We are all tempted to look on God's gifts as our own. Our heart is prone to depart from the living God. Too often we use God's love-tokens for purposes of self-indulgence. As a wife may not part with her husband's gifts to another, so it is a grievous sin to use God's gifts for other gods. (22) Let us never forget the past, that the mercies of God may bind us to Him. (27) To fall from high positions of privilege often involves the apostate in sins of which men of the world would be ashamed. (33) It is the darkest of sins to sin for the sake of sinning.

*Judgment* (35-52).—The more God has loved, the more severe his chastisement. (41) He will count no cost of pain too great if we may cease from sin. (43) Sin frets, vexes, and grieves God (Isa. lxiii. 10, Eph. iv. 30). (46) Ah, woful comparison, that Israel is counted sister to Samaria and Sodom, and has even sinned more vilely than they. (49) A side-light on the fall of Sodom. (52) May not these words have suggested our Lord's? (Matt. xi. 24).

*The Bringing Again* (53-63).—Yes, God always brings back those who are really his! The captivity may be prolonged, but restoration follows.

TUESDAY, JULY 17.—EZEKIEL XVII.

*The Parable of the Eagles and Vine* (1-10).—The first great eagle is evidently Nebuchadnezzar. The cedar of Lebanon the chosen people. Babylon, like London of to-day, is the land of traffic. By this symbol the prophet sets forth the first captivity, in the reign of Jehoiachin, who was taken to Babylon. (5) Thus the setting up of Zedekiah in his brother's place is referred to. Though not a cedar, but resembling the low-spreading vine, there was no reason why Judah should not have been prosperous. (6) Though its branches turned towards Babylon, in token of fealty and subjection. (7) The second eagle is the king of Egypt. The vine thirsted after the waters of the Nile, and sought an alliance with Egypt to its destruction. (8) There was no reason why Zedekiah should revolt from Babylon. (9) *He* is Nebuchadnezzar, who now would most certainly uproot this vine, and the signs of new life would wither. (10) All the might of Egypt would not avail to avert the doom that must alight on the perfidy of Zedekiah.

*Its Application* (11-21).—If Judah had been faithful to the oath of allegiance it would have been safe, though humiliated. The judgment of God followed on the violation of the covenant made between Zedekiah and Babylon. This suggests a very solemn thought. God punishes, sooner or later, all covenant-breakers. They wither. It is not necessary that any great power should be brought to bear on them, but gradually they shrivel and die. God pleads with us for our trespass.

*The Branch* (22-24).—The Jews had hoped for much from the various scions of the house of Josiah. Their hopes had been disappointed. But they would be more than realised in the Branch, who is evidently the Messiah, the highest of the high. All fowl of every wing shall shelter in Him, the majestic eagle and the timid dove alike (Matt. xiii. 32). The high trees of human pride and boast shall be felled, whilst the plant out of the dry ground shall fill the land with glory and fruit.

WEDNESDAY, JULY 18.—EZEKIEL XVIII.

*The Just shall Live* (1-9).—There was a disposition on the part of the people to arraign the justice of God's dealings. They laid the blame of their sufferings on the sins of others, especially of their fathers. (3) The proverb would pass out of use, because God would make it clear that they were by no means as sinless as they thought or seemed. He would establish the rectitude of his dealings with the people, and that He had not done without cause all that He had done. (4) This affirmation is full of majesty.

*The Bad Son of a Good Father* (10-13).—A robber, one who breaks through restrictions, and who does to his brother any of the things which follow (see R.V. marg.). The father's goodness is not hereditary, but aggravates the sin of the son. There are degrees of anguish. "It shall be more tolerable," etc.

*The Good Grandchild* (14-18).—Many a child has been warned by his father's sins, and turned from them. But it is an awful risk. What the parent is, the child tends to be. And surely the hell of the hereafter will be doubly fearful for those who, by their example, have brought their children thither.

*An Objection Answered* (19-28).—In the opening words the Jews appear to point to the evidence of fact to support their position. Surely, they say, it is so, that children suffer for their fathers' sins. But the prophet rebuts their words. Doubtless, children suffer physically and circumstantially from the misdeeds of their ancestors, but morally and spiritually each stands for himself, and is judged at the bar of God for what he has done, whether it be good or bad. (21) What an encouragement for the backslider to turn! (24) Disobedience cuts a soul off from God, the source of life, and where the flow of the blood is stopped mortification is the result. (26) We may profess and not possess, in which case we shall not continue to the end.

*The Divine Appeal* (29-32).—To turn from transgression is *repentance*. The long-suffering and mercy of God are ever leading us in this direction, but it is our part to obey, not resisting his Spirit or receiving his grace in vain. (31) We must be willing to have, but God alone can give (Ps. li. 10-12).

THURSDAY, JULY 19.—EZEKIEL XIX.

A lamentation for the fall of the Royal house. 1*st Strophe* 1-9.—Jerusalem is the lioness. The lion was the ensign of Judah. (3) This is Jehoahaz, carried into Egypt (2 Kings xxiii. 33). (5) Jehoiakim, who imitated the oppression and extravagance of neighbouring peoples. (7) Evidently the young king gave himself up to courses of rapacity and impurity. He made himself possessor of palaces and estates, wrenched by violence from their rightful owners.

2*nd Strophe* 10-14.—Jerusalem was once a flourishing vine, and its princes as fruitful branches. David, Solomon, Hezekiah, Josiah, were numbered amongst them. How evidently these predictions have been realised. The chosen people are now as a vine planted in the wilderness, and there are no strong branches fitted to rule. But the time will come when the Deliverer shall come, who will turn away ungodliness from Jacob, and then they that dwell under its shadow shall return. Times of refreshing shall yet come from the presence of the Lord, which shall make the vine of Israel fruitful, and a praise in the earth.

FRIDAY, JULY 20.—EZEKIEL XX.

*The Story of Israel's Rebellion* (1-32).—The elders came to know how long the restoration would be delayed. They came in the seventh year of Jeconiah's exile (i. 2; viii. 1). No answer was given because their many rebellions had blinded their eyes and dulled their perceptions (Prov. xxviii. 9; John vii. 17). (4) Instead of gratifying their curiosity, tell them of coming judgment. Four instances of the rebellions of Israel are then enumerated.

(1) *In Egypt* (5-9).—The up-lifted hand which is here *thrice* mentioned was the symbol of solemn earnestness and resolve. Evidently Israel had become deeply imbued with the idolatries around them, and had therefore no claim on God, but He wrought on their behalf, because of his covenant with Abraham, and for his holy name.

(2) *In the Wilderness* (9-14).—At Elim, Rephidim, Sinai, by many differing methods, God appealed to his people; and especially by the Sabbaths and other feast-days. But their repeated murmurings and sins were so grievous as to suggest the necessity of abandoning the attempt to make them holy. More than once, speaking after the manner of men, Jehovah told Moses that He must cut off the people whom He had redeemed. Yet still He wrought for the sake of his holy name.

(3) *On the Borders of Canaan* (15-26).—The children of those that murmured followed closely in their fathers' footsteps. Notice especially how grievous the pollution of the Sabbath is to God. (21) Let us dwell much on the ever-enduring mercy and patience of God, which have been our lot as much as Israel's. Many a time have we refused his statutes and ways, but He has not turned from us, not because of any claim we had on Him, but because his holy name was in some way involved in our character and life. He could not let it be polluted. (25) And yet there is a limit even to the Divine forbearance and pity. There does come a period in God's dealings with souls, when, as they persistently refuse the better, He allows them to follow the worse and to reap the consequences. (26) But even these are permitted with the purpose of bringing back the wandering soul.

*In the Land* (27-29).—Bamah was borrowed from the heathen practices. It means *high places*, and ought long ago to have fallen into disuse.

*The Consequences of Israel's Rebellion* (30-44).—Their prayers could not be answered until their lives were amended. (32) At the same time they could not be as the heathen. God could not afford to let his sons sink to the level of surrounding peoples. (35) Isolated from all the world, in the horrors of exile, God would plead with them, as He did of old (Hos. ii. 14). (37) They would pass under his rod, as shepherd. (38) They would finally be purged of alloy. (39) Choose between God and idols, but don't halt in indecision. The lukewarm are rejected. (41) The restored soul is filled with an agony of sorrow for the past, and with great conceptions of the unmerited grace of God. (45) Here begins another subject, which should be considered with the following chapter.

SATURDAY, JULY 21.—EZEKIEL XXI.

*The Destruction of Jerusalem.—By fire* (xx. 45-49).—To Ezekiel, in Chaldæa, Jerusalem lay in the south. Under the comparison of fire, the prophet traces the invasion of Nebuchadnezzar, which should involve all in its terrible flames. *By sword* (1-17).—(3) God's sword was the Chaldean hosts. (6) We who denounce God's judgments against sin may well sigh with bitterness. We speak of the fate of the ungodly with dry eyes, and therefore they will not take heed. (10) When God's chastisements are abroad it is no time for mirth, but for searching the heart, trying the ways, and turning again to the Lord. (13) "There is a trial." Even the rod, that is the prince, of Israel, would have to submit to it. (14) The stroke would be repeated. It is the sword by which many are slain, even great ones, who are overtaken, not only on the battlefield, but in the chambers whither they had fled. (15) The last clause of this verse is rendered in R.V.: "It is made as lightning, it is pointed for slaughter." (16) The sword is here addressed, and bidden to concentrate itself on its awful mission. (17) God smites his hands as Ezekiel had done (14), in token of his resolve to smite Jerusalem, and his anger was to have unrestrained vent.

*The Decision of the King of Babylon* (18).—The King of Babylon is depicted as having reached the point where the road forks in two directions. One to Ammon, on the east of Jordan, by way of Palmyra; the other to Jerusalem, by Syria. The two roads come out of Babylon. (21) Jerome says that the Chaldeans wrote the names of certain cities on the arrows of their quivers, and marched against the first name that they drew forth. The liver was the first part of an animal which was examined for favourable or unfavourable signs. (22) The decision is against Jerusalem, as the first object of attack. "To set battering rams to open the mouth (in command) for the slaughter," etc. (R.V.). (23) The Jews would count these divinations as false, because they relied on the pledges of submission they had given (2 Chron. xxxvi. 13). But Nebuchadnezzar would call to mind their failure to keep these vows, and would avenge it. (25) "O deadly wounded one," this is especially addressed to the prince of Judah. (26) "This shall not be thus"—*i.e.*, there would be an end to the royal dynasty, and the power of rule should apparently pass away from David's house. (27) See how the testimony to the Coming One pervades prophecy. And He comes amid the demolition of human pride.

*The Fate of Ammon* (28-32).—Although the tide of invasion had just engulphed Jerusalem, Ammon's turn must come also. "For slaughter it is furbished, unto the uttermost, that it may be as lightning." (29) The false prophets divined lies; the result would be to add the Ammonites to the decapitated trunks of the slain of Judah. Because of their reproach they were destroyed; so shall those that reproach God's people be no more remembered (Mal. iii. 18).

# INTERNATIONAL S. S. LESSONS.

JULY 22.

FLIGHT INTO EGYPT.—Matt. ii. 13-23.

GOLDEN TEXT.—Psa. cxxi. 8.

As soon as the birth of Jesus is known to Herod, the Child is in danger. Hitherto the wicked king has not failed in any of his cruel and murderous schemes. His success in deceiving "the chief priests and scribes" (4) seems to promise him success in this. The issue of the contest is a great one. Not only the safety of the Child, but the salvation of the world, is involved.

GOD PRESERVES HIM (Golden Text).—Opposition to the Child means opposition to God. The cruelty and craft of Herod can do nothing against Him. The contest is a picture of what goes on still. You and I are on one side or the other. Power may *seem* to be on the side of the wrong; but ultimate victory must be with God. See how God defeated Herod. (1) *By the angel* (13, 19). See Psa. xxxiv. 7, and Heb. i. 14. The same helpful ministry is ours, though the angels may be unseen. (2) *By Joseph.*—Possibly the tidings given him by the Magi had awakened his fears, which were not entirely removed even though the Magi did not return to Herod. This consciousness of danger and need prepared him to receive and to obey the counsel of the angel. His example reminds us that in hearing and obeying God the path of safety will be found. (3) *By flight into Egypt* (14, 15).—A night journey had its perils; but God defends those who are in the path of obedience to Him. Egypt, once the scene of the oppression of Israel, was now the refuge of Jesus. The road thither took them directly away from Herod. And there they found a large colony of Jews. Tradition says they stayed at Matarea, in the vicinity of Leontopolis. In this event Matthew sees a fulfilment of prophecy. Hos. xi. 1 referred primarily to the deliverance of Israel from Egypt. But that event was typical as well as historical. The Messiah, as the true seed of Abraham, sojourned for awhile in a strange land (Gen. xv. 13). The prophecy has a fulfilment in every converted person. This world is the Egypt out of which God calls us.

THE SLAUGHTER IN BETHLEHEM (16-18).—This story has been disputed because it is not referred to by Josephus. But among the many monstrous crimes of Herod this was a comparatively little thing. The population of Bethlehem was about 2000, and the number of children under two years of age must have been about twenty or thirty. From what we know of Herod's character it is just the kind of deed he would perform. The murderer of his own wife and of his three sons was not likely to stop at the murder of a number of children if his purpose required it. The prophecy which was fulfilled in this event (Jer. xxxi. 15) is again typical. It first refers to the Jews being carried into Babylon, and presents Rachel, the ancestress of Benjamin, as rising from her grave near Bethlehem, and uttering a loud wail which reaches to Rama, where the captives are gathered. As applied to this incident, Rachel represents the mothers of Bethlehem lamenting the sudden death of their children.

There are many Herods to-day who destroy the children. Fashion, pleasure, drink, gambling, these are the foes from which the young need to be protected.

RETURN TO PALESTINE (19-23).—This contains another proof of the golden text. It is again the angel who commands, and Joseph who obeys. God's care appears (1) *in the time* when they are called to return. Herod did not live long after the flight into Egypt. He died a most terrible death at the age of seventy, after a reign of thirty-seven years. (2) *In the place* whither they were directed (22, 23). After the death of Herod his kingdom was divided, Judea, Idumea, and Samaria were given to Archelaus: Galilee and Perea to Herod Antipas; Batanea, Trachonitis, and Auranitis to Philip. Edersheim says of Archelaus that "he far surpassed his father in cruelty, oppression, luxury, the grossest egotism, and the lowest sensuality, without possessing the talent or the energy of Herod." *Nazareth* was situated in Lower Galilee, south of Cana, not far from Mount Tabor. The modern town has over 3000 inhabitants. The prediction (23) is not found in any Scripture, but it is introduced as though it embodied what many "prophets" said. The most probable explanation is that which refers to the description of our Lord as a *branch*, the Hebrew word being *Nazer* (Isa. xi. 1), and meaning an insignificant thing. The name Nazer appears in Nazareth, which was a despised city (see John i. 46), and by which Jesus was most frequently called. The name Nazarenes is, in the East, given to Christians to this day. It reminds us of the lowliness of Jesus; and makes the defeat of the powerful Herod to appear the more remarkable. Is it not God's method still to defeat the mighty by what seems to be despised? See 1 Cor. i. 27, 28.

# For the Young.

## AUGUSTA, THE DORSETSHIRE GIRL.

BY WILLIAM LUFF.

I HAD the history of Augusta from her own teacher, so know its truth. She worked in a rope-spinning factory in West Dorset from six in the morning to eight at night, and would come to the evening Ragged School covered with tow and hemp. She never knew her father, and her mother was very wicked.

One Sunday morning the lesson was on Matt. xxv., "The story of the ten virgins," and when the words were read "And the door was shut," the teacher said—

"I hope no one here will be outside."

Augusta looked, and quietly replied—

"I shan't, teacher."

"Where will you be, then?" she was asked.

"Inside with the Christians, I hope, 'cause I asked Jesus to wash I in his blood, and make I his child, and I know Him will do it."

Augusta believed "it was impossible for God to lie" (Heb. vi. 18). He had said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18); and she knew "He is faithful that promised" (Heb. x. 23). Do you thus believe? "God is not a man, that He should lie; neither the son of man, that he should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19).

At another time she said—

"Oh, teacher! I was so unhappy t'other night, 'cause I thought I couldn't go to heaven, I was so wicked. Then I seemed to hear a voice say, 'Yes you will, if you believe in Me,' and I knew 'twas Jesus spoke to me."

"If you believe in Me." Yes; that is how the Bible tells us we go to heaven. "This is his commandment, that we should believe on the Name of his Son Jesus Christ" (1 John iii. 23). "Whosoever believeth in Him shall receive remission of sins" (Acts x. 43). "He that believeth on Me, hath everlasting life" (John vi. 47). "He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed in the Name of the only begotten Son of God" (John iii. 18). "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son" (1 John v. 10).

She turned the wheel for the women to spin all day, but could often be heard singing at the top of her voice,

In heaven above, where all is love,
There'll be no more sorrow there.

Her happiest hour on earth, during the week, was on Tuesday, from eight to nine; she would rush from the wheel to her class, held at that hour, and if they were behind in commencing, would say,

"Keep us vive minutes after nine, teacher; don't 'e let's go short of vive minutes."

One night teacher said to her,

"Do you really love the Lord Jesus, Augusta?"

"Yes, teacher."

"Well, then, you must now try to please Him."

"I do, teacher, for when the hooman that I do turn for cuss me, I don't sass at her."

"Were you saucy before then?"

"Oh, yes, teacher, but I don't now, 'cause I know Jesus wouldn't like it."

Another evening she said:

"Oh! teacher, the policeman comed and had my mother away last night, and only left I and my little brother in the house; we cried a long time, then I got out of bed and kneeled down and asked Jesus to take care of we; and so Him did, for we went to sleep, and in the morning mother comed home, 'cause twadden her that stoled the things."

Some time after this she had to go to the infirmary with a bad foot, and, as the bone was diseased, the doctors decided upon amputation. This she bore without chloroform, and when the nurse spoke a word of pity, she said,

"I can bear it; Jesus bared more than that for I."

Augusta was right—buffeted, scourged, mocked, crucified for her, for me, for you. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18). "Surely He hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions. He was bruised for our iniquities" (Isa. liii. 4, 5).

## EVENING.

ASLEEP in the sun's departing smile,
The sea and the burnished bay,
The leafy forest, the grassy isle,
And the white sands far away.

'Tis the hour of beauty and love and calm,
When the green earth smiles her best,
With creation singing her summer psalm
At the gates of the amber West.

Yet around are the pangs of love's last embrace,
And the sufferer's dying groan,
And the deep sin-wounds still unhealed by grace,
And penury's bitter moan.

Day after day at the ceaseless wheel,
Morning and noon and night;
Year after year, till the tired brains reel,
Must the hopeless toiler fight;

The dews of morn ere the noontide dries,
The treasureless rainbows fail;
And he looks on his wife with her weeping eyes,
And the children worn and pale.

Have the clouds of sorrow been darkening down
From the mists of a wasted past?
Must the wayward earth suffer heaven's frown,
That the soul may be saved at last?

Yet cheer! for short is the weary way,
And faithful and true the Guide;
And sweet the song of the closing day,
And the light at eventide.

*Donegal.* J. K.

## CHRISTIAN ENDEAVOUR NOTES.

IN California a society was lately organised twenty miles from a railway town and thirty or forty from a church.

The Philadelphia Union is planning to supplant some of the street car advertisements with more profitable reading, putting up in their place cards with Bible verses.

A Wesleyan society of South Australia held "associate members' object lesson meetings." Every associate member brings some object and repeats a text, illustrated by the object.

The inaugural convention of the South-west District union of C.E. societies was held at Wimbledon on Wednesday, July 4, in the Queen's-road Church (Baptist). Addresses were delivered on "The History of the C.E. Movement," by Rev. H. Tressidder; "The Genius of the C.E. Movement," by Mr. Wincer; and "The Power of the C.E. Movement," by Mr. W. E. Abel. The secretary of the union announced that twenty-seven societies had affiliated.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, Aug. 7 to 31; *Blackpool*, S. J. Hewlett; *Brighton (West)*, H. Hankinson, from August 12; *Bognor*, J. Barnes, D.D.; *Birchington Bay*, J. S. Tyler, July 15 to 25; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13; *Colwyn Bay*, Martin J. Hall, Aug. 7 to 31; *Cromer*, E. Arrowsmith, to July 15; *Dunoon, N.B.*, Josiah Spiers; *Eastbourne*, A. G. Dodderidge, from Aug. 7; *Exmouth*, P. Welch; *Felixstowe*, C. F. H. Battersby, from Aug. 8; *Herne Bay*, Geo. Goodman; *Ilfracombe*, W. R. Moore; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, J. Russell Hill, July 14 to 28; *Lowestoft*, E. Arrowsmith; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell, Aug. 4 to 26; *St. Leonards*, T. W. Graham; *Scarboro'*, J. Reginald Naylor, from Aug. 7; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill; *Swanage*, F. S. Laurence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Ramsey (Isle of Man)*, H. B. Claxton, Aug 5 to 15; *Worthing*, J. S. Tyler, July 29 to Aug. 2.

CHILDREN'S SCRIPTURE UNION.—Sun., July 15, Ezekiel xv. 1-8; Mon., 16, xviii. 20-32; Tues., 17, Psalm lxxviii. 1-16; Wed., 18, lxxviii. 17-33; Thurs., 19, lxxviii. 34-54; Fri., 20, lxxviii. 55-72; Sat., 21, lxxix. 1-13.

POLICE-COURT RESCUE WORK.—Under the First Offenders Act, magistrates have now a much wider discretion than formerly, especially in dealing with juvenile delinquents, and the metropolitan stipendiaries are happily distinguished for their humane exercise of these opportunities of giving those whose cases seem to call more for pity than punishment "another chance" in life—often, in reality, the first. To assist them in finding shelter and employment for homeless and tempted boys, who seem anxious to lead an honest and industrious life, Mr. Gawin Cummings—well known to many in connection with evangelistic work—has been appointed to attend the police-courts in connection with Mr. Fegan's Homes, to assist the Bench to save the lads. We commend this new development of Mr. Fegan's work to the prayerful sympathy of all God's people.

## MR. HARVEY'S LEGACY.

Mr. and Mrs. Dudley Cobb, as their visiting cards said, or William and Jane Cobb, as they were called by their friends, lived in an old-fashioned, gabled house, a few miles out of Guildford. The house and its inmates were thoroughly in keeping—"old-fashioned" would describe to a nicety both Mr. and Mrs. Cobb; and their three quiet, elderly, eminently respectable servants, in their black attire, and with their soft-footed attention, merited the same adjective.

"Gracious me!" cried Mr. Cobb one morning, as he ran his eyes over the contents of the morning paper, "Here's a pretty to-do—here's a nice thing! Poor old Harvey's dead!"

"I wish you'd come to breakfast, William!" cried his wife, from behind the teapot. "You are getting quite irregular in your ways—it is already a quarter past eight. And I *do* wish you would not be so profane!"

Poor Mr. Cobb turned round in his chair, and stared at his wife; he looked from her cap to her slippers under the table, and then he laughed—not a pleasant laugh for Mrs. C. "Well, Jane, of all the old frumps that ever poured out tea—and they are pretty numerous," continued Mr. Cobb, "you are about the silliest and frumpiest. Profane, indeed!"

Mrs. Cobb did not collapse under this withering sarcasm: she was used to it—in fact, she rather liked it.

"Well," she replied, "you never see or say anything without some profane preface. Just now it was a needless 'Gracious me!' Do you mean anything by it?"

"I don't think I do, when I come to consider it. But, butter me some toast, and don't talk like a book, Jane," said Mr. Cobb, with anything but a defeated air.

Jane did as she was bid—then she began laughing.

"*Now*, what's the fun?" asked her husband. "At it again?"

By this time you will have found out that Mr. and Mrs. Cobb regarded each other from two humorous standpoints—*he* tried to joke away *her* sense of propriety, and *she* always pretended to be shocked at his want of that sense.

"I was thinking," she said, in reply to his question, and gazing at herself in the silver teapot, "that I do look a 'frump' in this cap. Why do I wear it, William? And is it necessary, now?"

"You wear it, my dear Jane," said William, sententiously, "because your husband is twenty years older than yourself, and because it does for you what grey hairs do for him. But, as he's getting younger every day, and the weight of wisdom is surely ageing you, put off the cap!"

Mrs. Cobb did as her husband commanded, she flung the ancient headgear on the fire, and asked her spouse, "Do I look more modern? What do you think of me, William, with no ornament but my curls?"

"Jane," began Mr. Cobb, "I think you are ——" The compliment, or whatever it was, was never finished. A silent maid entered the room with a tray, on which lay one of those imperative missives—a telegram.

"Gracious me!" cried Mr. Cobb, a second time. "Here's a fix I'm in; here's a nice thing for me, Jane! Got to run up to Harvey's place at once; something about his will. You know I'm one of the witnesses."

"Well, as you are a witness, he cannot have left you anything, I suppose," said Mr. Cobb's wife. "Had he any children?" she asked, in a different tone.

"Well," was the reply, also in a different tone, "I think there was one little bit of a thing. Harvey's wife died a year after her marriage. Well, they're both gone now! Strange it seems!"

Breakfast was soon over, and Mr. Cobb was on the point of starting, when he turned half-seriously, half jokingly to his wife, and said, holding the door ajar the while, "Jane, dear, I won't be 'profane' again if I can help it. But, Gracious me —— There, I've done it again!"

He ran out of the house after that, and his wife watched him through the trim, old-fashioned garden, while a sad expression stole over her face, and tears came into her eyes.

"Oh!" she sighed, "How I wish we both had something more in our lives than we have. We should be so different."

When Mr. Cobb returned to his comfortable home on the evening of that memorable day he was not alone.

Mrs. Cobb was awaiting his arrival at an anteroom window, and she saw, squeezed in between her husband and the coachman in Mr. Cobb's smart little dog-cart, a bundle of life with a big crop of yellow hair. Was it a child? she asked herself.

As Mr. Cobb jumped down from the vehicle, he looked towards his wife, and called out cheerily to her—

"Jane, my dear, I've brought you a new toy—a live one."

Then, turning and lifting the child down, he said, "Now, you two! Come, you know, you must be very good friends, because it is to be a long partnership. Jane, my love, little Horace has come to be our own boy!"

Mrs. Cobb clasped the child to her, and shed a few happy tears on his golden curls. Was he not the answer to her cry of the morning—a "something more" in her life?

"Darling," she said, tenderly, "I want you to love me a little, if you can. I think you have been sent to me."

The child looked with wondering blue eyes into the face of his new friend, and considered soberly a moment or two.

"I *shall* love you," he said. "And did God send me to you, do you think? I hope He did!"

Mr. and Mrs. Cobb exchanged glances full of meaning.

"I think that is a beautiful thought," said the little lady, "that *God* sent you. How did you think of it, darling?"

"Well, before my father went to God he told me that no doubt He would send me to kind friends. God always *does* choose the best things for us, my father said, if we let Him."

"The dear child is right," said Mrs. Cobb; "it is quite true. How is it we never thought of that before, William?"

Mr. Cobb was just about to exclaim, "Gracious me!" when he remembered in time; and pulling himself up, he said, "It is strange, is it not? But we will always try to think of it now. Horace, you must never let us forget it again!"

The child—so suddenly become God's minister to these grown-up persons—looked shyly at them, and said, "I don't think you will ever forget it again if you ask Him to help you. My father said that when once God is in our hearts, He is there for ever, so long as we wish Him there."

William and Jane Cobb felt solemn after that, and in the pause before bed-time, William said to his wife—

"Is it not wonderful, Jane? I feel as if we had an angel in the house. Do you feel like that, too?"

"Yes, a beautiful angel who is to lead us to God. William, we have been very happy; how is it we never thought of Him before? He sent a silent spirit into my heart this morning after you had gone, a wish that we had more in our lives. I never felt so before, and now He has given us the child!"

"Yes," said William, "and this morning you reminded me of my foolish habit of taking his name in vain; it was a preparation. That child must never hear me speak so thoughtlessly of his Father! Poor Harvey left a special request that if we could train his son for Jesus Christ we might have him. I felt I could never do it, but I thought of you, Jane. He is a beautiful legacy!"

"In his little prayer to-night," said Jane, "he asked God to bless his kind new friends, and to help them never to forget Him. And then he added," said Jane, choking down a tear, "that he thought God had sent him to us because we had no little boy of our own."

William and Jane were a different couple from that day. The old-fashioned air, the house, the servants, the habits, the speech, were all ordered and rearranged to suit the sweet young life that was to blossom, and romp, and grow, and bear fruit in their midst, and to open their hearts and their purses, and make them what the Heavenly Father meant them to be—Christ-like.

The child had a strange but sweet fancy: he wanted a plate laid at dinner always for his father, and if any poor creature came to the door during the meal, he would carry out the plate with "a portion for Jesus," as he called it, upon it, and give it to the hungry one for Jesus' sake. Horace was to his new friends a true house-angel, and if you could look in upon them, and see their changed lives, and how they find all joy in living for God, you would better understand the meaning of the words, "Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

M. B. Gerds.

## ENCOURAGEMENT IN SPAIN.

Miss E. Lawrence, writing from Caldas de Montbuy, Barcelona, on July 2, says:—

"Many of your readers will no doubt be pleased to hear something of our difficulties and encouragements. The enemies of the truth quite expected that the removal of our dear father would mean the total fall of the Gospel work in Caldas. But now, to their dismay, they see that this it not the case. We realise more every day that 'if God be for us,' *none* can be against us.

"The Romish party, headed by the rector, have been and still are doing their utmost to hinder the spread of the Gospel. They resort to boycotting whenever possible, to prevent parents from sending their children to our school. Some of the rich fanatics have opened evening schools in opposition to ours, and seek by means of presents, lotteries, and so forth to draw our pupils away. The rector preaches very strong sermons against us, warning his hearers to beware of the *soft pleasant* words of the heretics.

"But in spite of all this the Gospel work prospers. During the winter months our hands have been quite full with the school work alone. We have some very promising pupils under instruction. We are very busy just now preparing them for a public examination, before breaking up at the end of this month. We want to make it an occasion for setting the truth before the many neighbours and others who do not usually attend our meetings. I hope also we may be able to give a little treat to the scholars. We were not able to do so at Christmas, as we had wished, and I think they deserve a little encouragement. Mr. W. Greene, 3, Endsleigh-gardens, N.W., will receive any gifts for this purpose, or for the general work.

"Our public Gospel meetings continue to be well attended. It especially encourages us to see the number of intelligent-looking working men, old and young, who attend regularly, and appear to drink in the Gospel messages.

"Through the kindness of friends, we have been enabled to distribute a good number of large-type Scriptures, and this has greatly helped our work."

## AWAKENING AT HAVRE.

The interest in the work of the Salvation Army at Havre does not subside. Long before the meeting begins the hall is filled. When the clock strikes eleven the audience does not move. Who can describe that row of men and women kneeling at the foot of the platform? One officer after another kneels by the side of the seeker; hearts are broken on account of sin, and there is joy on assurance of pardon.

The Maréchale gathered in a room in the sailors' quarters many young women of the "fallen" class. Six girls have left for the refuge in Nîmes, among them a child of seventeen, and another of only fourteen years of age. There is a magnificent opportunity for rescuing scores. We are already known in this sin-blighted quarter, and the girls flock round our officers when taking the invitations to the meetings. In England a hundred times more is done for this class than in France.

Several of the converts are beginning to testify, and it is most refreshing to see how the rags of a religion of form, be it Catholic or Protestant, fall off when Jesus, the Resurrection and the Life, has appeared. We never get home till midnight, the meals are quite a third consideration. All inferior things are sacrificed to the superior claims of a lost world.

The Maréchale, who is pushing the battle, is returning on July 15 to take up this blessed work. Pray for her, and help us at once for Jesus' sake.

Stuart Roussel.

WELLS-NEXT-SEA, NORFOLK.—During the summer months, Mr. Chas. D. Judd and other friends conduct open-air services on Lord's day afternoons at this sea-side resort. Earnest Christian workers will be most cordially welcomed to co-operate in these special efforts to reach precious but perishing souls.

## "WITHOUT SIN."

Dear Sir,—Will you allow us to offer a few remarks with reference to Mr. Varley's letter on the above subject in your issue of May 10, which has just reached us. We shrink from controversy, and are very unwilling to appear to contradict a man like Mr. Varley, whom God has so used in many parts of the world, including India. But his letter shows—as we venture to think—that he has yet something to learn on the subject of holiness, and even Apollos may be shown the way of the Lord more perfectly, though by such humble persons as Aquila and Priscilla, especially if they can speak as witnesses, and their name is legion. We are constrained to bear our testimony, because we are concerned for those to whom—as it seems to us—Mr. Varley's letter is liable to be a stumbling-block and an injury—an unintentional discouragement to some who are longing for deliverance from sin, and an equally unintentional encouragement to others who, having no great desires after holiness, are only too ready to tolerate the faults that they regard as inevitable.

We might protest against Mr. Varley's hasty method of generalisation from one or two unwise statements of the full salvation which he happens to have heard, such as "I bless God I have not sinned for five years." A crude and unguarded expression like that may be heard once in a way (one of the undersigned never heard it), but is it fair to put such an emphasis on the expression as Mr. Varley does? If he were to go, say, to the Keswick Convention, he would not hear it, but he would hear this—that Jesus is a perfect Saviour, and that in proportion as we abide in Him in full trust and unreserved surrender, He does save us "all the time," which is a very different thing from saying that we have attained to sinless perfection.

We admit all that Mr. Varley says about the danger of having an imperfect conception of the evil of sin, and a lowered estimate of the absolute holiness which God requires. We do not claim to get beyond the constant need of the blood of Christ to atone and the Great High Priest to intercede—though that intercession must surely include more than a plea for forgiveness (see John xvii.). Moreover, we readily allow, and earnestly contend, that full salvation involves growth and progress. But after saying all that, the fact remains that *within the realm of consciousness* we may be so fully saved as to be "free from sin." It may be helpful, in this connection, to recall Wesley's definition of sin as "the wilful transgression of a known law." Is not that what Paul means when he says, in 1 Cor. iv. 4, R.V., "I know nothing against myself"? and again in Acts xxiv. 16, "Herein do I exercise myself to have always a conscience void of offence toward God and toward men." Within this realm of consciousness we say that, adopting Mr. Varley's sevenfold definition of sin, "the grace of God which bringeth salvation" (1) saves us from conscious lawlessness; (2) saves us from the consenting thought of foolishness, for the shield of faith is worthy of its ancient fame, and quenches *all* the fiery darts of the wicked one; (3) saves us from wilfully coming short of the Divine glory; (4) inspires us to love the Lord our God with all our hearts; (5) fills us with an intense hatred of sin as sin; (6) produces in us the fruits of righteousness as the occasion arises; (7) prompts and enables us to perform all known and possible good.

In conclusion, we would submit these three questions:—

1. If holiness, in the sense of complete deliverance from conscious sin, is not possible in this present life, why should God mock us by commanding the impossible, by putting within us desires which cannot be gratified, and by teaching us a prayer which He does not mean to answer in the experience of the suppliants, "Thy will be done on earth"?

2. Have any of your readers got a revision of the Revised Version, which reads, "Where grace abounds sin doth much more abound"? Christ gave Himself for us to redeem us from all lawlessness; are we to write "failure" over the purpose, as of a man who began to build, and was not able to finish? By all means we echo Mr. Varley's counsel, "Carefully study Romans vi., especially verses 12 to 19," which verses twice over contain the expression "free from sin."

3. What Scriptural authority is there for saying that full salvation is reserved for the other side of death or of the Lord's appearing? It is on this line especially that we have been re-searching the Scriptures, and we cannot find any indication of any such postponement. We do not read, "Christ in us the hope of holiness," and when Paul prayed that the Thessalonians might be "sanctified wholly," he did not add—in Mr. Varley's dogmatic and sweeping style—"That could never be truthfully stated of any believer on this side the eternal glory"; but "I pray God your whole spirit and soul and body be preserved blameless *unto* the coming of our Lord Jesus Christ" (1 Thess. v. 23). So that entire sanctification and blamelessness must be intended as a present possession. Mr. Varley is afraid of "pride and self-righteousness," or rather, he charges those offences upon the holders of the doctrine he opposes. There would be ground for the fear and the charge if full salvation were a human attainment instead of a Divine bestowment. But boasting is excluded by the law of faith. All along the line we are "being saved," and our hearts are cleansed and kept clean by the perfecting presence and operation of the Cleanser. God forbid that we should "change Christ for an experience"; we might as well try to change the sun for the sunshine, and so we go on singing:

Jesus saves me all the time,
Jesus saves me now.

If the pebble lying in the clear stream were to say, "I have no dulness," it would deceive itself, and the truth would not be in it; but if the pebble were to say, "I am dull," it would be equally untrue. The pebble is bright with the brightness which the stream puts upon it, and we are "perfect through his comeliness which He puts upon us," and clean with his purity which He works in us.

R. J. Ward, London Mission.
J. N. West, M.A., B.D., Methodist Episcopal Mission.

*Madras, June 5*, 1894.

## THY HELP AND THY SHIELD.

The mighty God is ever near,
Whate'er thy need may be;
Thy faintest prayer his love will hear,
The faithful God is He;
The Lord, whose heart doth hold thee dear,
Is pledged to succour thee.

Oh, think not He will leave thee lone!
He guides thy steps aright;
He comes to thee in love unknown
And makes thy darkness light;
Thou art his ransomed one, his own,
And precious in his sight.

He careth for the sweet wild flowers,
The blossoms lowly laid;
His hand supplies through changeful hours
Their wants in sun or shade;
He sends the dew, the silver showers,
To bless the woodland-glade.

The Lord Who for his people made
A path o'er ocean-bed,
The Master who drew near to aid
Where mourners' tears were shed,
The King, whose mercies never fade,
Saith, "Child, be comforted.

"Fear not, for I will hold thy hand,
And lead thee onward still!
And clear will grow the misty land,
And bright the shadow'd hill,
And love will wreath the rugged strand,
Dear child, fear nought of ill!"

The sea of life hath changeful tides,
Yet ne'er to doubting yield!
Rest thou in Him Whose grace provides
For grasses of the field;
Thy God, the living God abides,
Thy Hope, thy Help, thy Shield.

M. H.

CAPTAIN W. D. CHAPMAN, who recently paid a visit of inspection to the work of the Irish Church Missions in Dublin, writes as follows in reference to one aspect of the Society's operations: "I was aware that the work of the Irish Church Missions was avowedly aggressive, and I rather questioned the desirability of proceeding on controversial lines. One single 'controversial meeting' at which I was present sufficed to put all my prejudices to flight. Although the views of both parties were freely ventilated, there was not the slightest friction. I am satisfied that in carrying on the work on controversial lines, the Irish Church Missions are exercising sanctified common sense."

## GENERAL BOOTH'S JUBILEE.

The demonstration at the Crystal Palace on Tuesday week in connection with General Booth's Jubilee afforded remarkable evidence of the fervid love and loyalty with which he has inspired thousands. The preparations for the event had been long and elaborate, and the result more than fulfilled the expectations of the most enthusiastic Salvationist. The spectacular portions of the day's proceedings were entirely successful, while the great assembly of the afternoon was so impressive in its solemnity that no one could come away without a feeling of admiration for the spirit which pervades this missionary body, which, during the past twenty-nine years, has been organised so successfully.

General Booth's estimate of the number present was about 60,000, and he was probably within the mark. For some weeks past streams of Salvationists, of nearly every race, colour, and nationality have been flowing into London from all parts of the world to take part in the jubilee celebration, and they all went down to Sydenham. Their numbers were augmented by others who, travelling all night from different parts of the country, only passed through the metropolis on their way to the Crystal Palace. Thousands upon thousands of uniformed Salvationists were to be seen from early morning till near midnight in the Palace and in the grounds, where canvas encampments were to be seen on every side. The day's programme was long and varied. At seven o'clock in the morning the "order of the day" comprised more than thirty items, and at times there were two or three separate demonstrations simultaneously in different parts of the Palace and grounds. The first event was a march and meeting, the latter taking place in the concert hall, Commissioner Howard presiding.

At the jubilee reception, General Booth was received with an outburst of cheering from his followers. After this reception the day's business began in real earnest. Numerous foreign contingents were to be seen holding their own special receptions and retailing goods of their own manufacture. Near by was a "Darkest England Exhibition," an effective display of the work of the "Social Wing" of the Army. Life among "the Submerged Tenth" was illustrated—not only "the way in," but "the way out"—in a manner to arouse the sympathetic interest of every inquirer into the working of General Booth's social scheme. During the afternoon two great gatherings took place on the orchestra and in the central transept. Subsequently, in a great "Battle of Song," thousands of men's, women's, and children's voices blended in choruses of praise.

For the Solemn Assembly a special "order of service" had been prepared, in which the gathering was referred to as "an assembly of those who desire to meet with God, to hear his voice, to receive his message, to obey his command." . . . The gathering lasted for an hour and a-half, hymns being succeeded by prayers, readings, and exhortations by General Booth. At a given sign every Salvationist turned to the person sitting next with the shout "He is able to save." Then General Booth called upon all who felt they ought to come to God to "go to the pool." Two large squares in the seats in the transept had been reserved as a "pool," to which penitents were invited. The invitation was accepted by some sixty or seventy persons.

Shortly before five o'clock, the signal was given for the great march past and review, which has been one of the most striking features of each year's anniversary at the Crystal Palace. Specially elaborate preparations had been made for this Jubilee occasion, and the mass of enthusiastic Salvationists, waving hats and handkerchiefs, with their red jerseys blazing in the hot sun, and their eager faces lighted up with joy and zeal, was in itself a magnificent spectacle. The varied colours of the costumes of the men and women of so many nationalities, with their silken banners, made the spectacle a most striking demonstration of affection.

A POINTED QUESTION.—David Abeel, speaking at a meeting in Exeter Hall in 1834, challenged the young men in the colleges to join the missionary ranks and asked, Who has given you a dispensation to remain at home while the whole world is calling so loud for assistance?

## EVANGELISATION OF ARABIA.

BY REV. S. M. ZWEMER, BAHREIN ISLAND.

Arabia, like ancient Gaul, is divided into three parts, Petrea, Deserta, and Felix. As is the land, so has been its history. The caravan trade, which brought all the wealth of Ormuz and Ind to the marts of the west, left large blessing on the desert, and made Arabia commercially *happy*. When commerce left the land and chose the sea, the entire peninsula suffered and became, in a sense, *deserta*. And when Islam triumphed it *petrified*.

Christianity in Arabia has had only two short chapters; the first is completed, the second has not yet been written full. The first tells of a superstitious, almost pagan, form of Christianity in Yemen, before the advent of Mohammed. The second is the story of Christian missions in Arabia. Physical Arabia is as wonderful in its diversity as is the opinion of modern critics on the ethnology of its peoples. In the far north and along the Mesopotamian valley there are vast fertile plains covered in winter with luxuriant grass, on which flocks of sheep pasture. Brilliant with flowers in spring, all dries dead when the rains cease; then, too, the nomads fold their tents and steal away.

Central Arabia is a tableland two to four thousand feet above sea level, rocky and barren for the most part, and again adapted to pasture and herds or the date palm. The western coast begins with lofty Sinai and extends to the volcanic rocks that give Aden strength. It is, however, low, hot, rainless, and, but for a few oases, nearly barren. The interior rises to become mountainous and desolate, as near Jiddah and Yenbo, or mountainous, well-watered, fertile, and densely populated, as in Asir and Yemen. At Jiddah the highest inland peaks are only two days' journey; from Hodeida it takes six days' climb for mules and ten for camels to reach Sanaà, the capital.

The southern coast line resembles the western, but is altogether more fertile; from Aden to Makallah the country inland produces tobacco, coffee, and gums; from Shehr to Muscat the interior is least known; but Arabs from Sur tell me it is fertile and populous. North of Muscat the coast stretches in rocky heights past Ras Mussendom, Katar, and the pearl islands of Bahrein. El Hassa has low, moist ground where rice grows, hot springs, ancient ruins, and is altogether a remarkable province. From the mouth of the Tigris-Euphrates to the city of Bagdad the land is blessed with wealth of palms, barley, and wheat. Arabia is not wholly a desert, nor is it deserted. The exact population is unknown. Albrecht Jehm, the best authority I know, excluding the Euphrates valley, estimates it at 10,752,000.

Arabia political is a problem on a chess-board waiting solution. The Wahabee game has been left unfinished, and others have tried their hand.

Sinai is Egyptian, and also the two hundred miles south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hassa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution.* El Hassa frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the power behind the throne in Constantinople. The tribes near Aden and the entire South coast, including Muscat, are in one way or other under subsidy or "protection" of the English, who rule the gulf and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of that greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommar. For the rest, nomads roam the free desert, acknowledging no sultan save their sword; they hold the parliament of war or peace in the black tents of Kedar.

Thus within the last fifty years have the schisms of Islam, the turmoil of nomad rebellion, and the diplomacy of English commerce burst the barriers of the land of Ishmael for the all-conquering Son of Isaac; the very cradle of Islam is almost unveiled for the herald of the Cross. The strategic points for mission effort in Arabia must, from the nature of the case, be first on the coast, and they are six cities—Jeddah, Aden, Makallah, Muscat, Bahrein, and Busrah. Each of these has special claims as being the trade centre of a province, and each has peculiar advantages, and therefore special plea, for mission effort.

Says Doughty, than whom there is no better authority on Arabia Deserta: "*All Nejd Arabia east of Teyma appertains to the Persian Gulf traffic, and not to Syria; and therefore the foreign colour of Nejd is Mesopotamian.*" This statement leaves no question as to the importance of Busrah as a mission headquarters, aside from the demonstration of its claim by the possibility and progress of work recently inaugurated there. Bahrein is under English protection, has a large population peculiarly friendly to foreigners, and has the largest import trade in the gulf. Muscat is the key to Oman and Makallah to Hadramant. Aden is English, and has long since taken commercial prestige away from dead Mocha and bed-ridden Hodeida. If anywhere, then here there should be a strong evangelical mission for Europeans and natives lest the moral corruption of a Port Said be paralleled. Jiddah is the port of Mecca, and (listen again to Doughty), "*Jiddah is the staple town of African slavery for the Turkish Empire—Jiddah where are Frankish consuls*—OR ALL THE MOSLEMIN ARE LIARS."* The italics are his own, and the statement is true.

Such is Arabia, and such are its natural gateways for good or ill. Where have missionaries been? Where has the Gospel entered? Where has it found foothold? Too brief is the answer, yet not without interest.

Long had the Holy Spirit of missions brooded over the face of this deep before God said: "Let there be light." Long did neglected Arabia wait, but the hour of her redemption is drawing nigh. Space forbids to give data and facts at length.

The British and Foreign Bible Society had sent colporteurs to Jiddah and opened a depot at Aden; the Church Missionary Society proposed a mission to the latter place, and the Baptists (English) to Jiddah about 1884.† But before these proposals were carried out Ion Keith Falconer began his pioneer mission at Sheikh Othman (1885). Why the Scotch nobleman chose this centre for the work, what he did and suffered, and how he entered into glory, every student of missions has read in the memorials of Ion Keith Falconer, by Robert Sinker. [Cambridge, 6th edition, 1890.] It is true that a Roman Catholic mission was founded at Aden in 1840, but the Keith Falconer Mission of the Free Church of Scotland was the pioneer of Protestant effort. Dr. and Mrs. Harpur came to Aden for the Church Missionary Society in 1886, afterwards moved to Dhala, and again to Hodeida, but were obliged to withdraw some time later. In 1856 Rev. A. Stern had made a missionary journey to Sanaà in behalf of the Jews; an American sea captain is said to have carried Scriptures to Muscat annually on his voyages, and there may have been scattered effort before that time. We speak of *organised* work.

The appeal of Mackay from Uganda for a mission to the Arabs of Muscat (1889), and General Haig's report of his journeys in Southern and Eastern Arabia (1887) were two trumpet-calls to duty. Thomas Valpy French responded to the first, and that broken box of exceeding precious ointment was fragrant from Muscat to the whole missionary world. It was not what he accomplished, but what he purposed, that made the late Bishop of Lahore the Henry Martyn of Arabia. From America, though the paper of General Haig was unknown there, came the reply to the other call for the evangelisation of Arabia. And it was a providential coincidence that one of the missionaries from America to Arabia journeyed with Bishop French to Aden and met General Haig with him at Suakin. The Arabian Mission was organised in 1889. At present it has its headquarters at Busrah, with out-stations at Bahrein and Muscat; in both places there is a Bible and book depôt; work is openly carried on for Moslems, and we number three ordained missionaries, a medical missionary, and seven native helpers. At Sheikh Othman are Rev. and Mrs. Gardner and Dr. Young, of the Keith Falconer Mission, with one native helper; the mission has a dispensary, and a school has been opened. At Aden is the depository of the Bible Society, and Rev. Friedrich Grote, of the German Lutheran Church, is at present, I believe, working independently among the Bedouin of Sinai. This makes a total of seven missionaries and eight native helpers for the whole of Arabia. What are these among so many? The most of the great doors of entrance yet unentered; the vast interior unoccupied; *and ten millions of people*, WHO ARE NOT INACCESSIBLE, *utterly neglected by the vast majority of Christians who believe in missions—neglected in the concert of prayer and in the consecration of men and means.* If to the seed of Isaac, "to the Jew first," then surely to that other son of Abraham not last and least.

Arabia pleads for itself. The leadings of God's providence are the promptings of his Spirit. Must we plead with the Church not to resist the Holy Ghost? Darkness needs not to be further demonstrated, *it must be dispelled*. Misery is its own plea. The Arab is of noble race—Anglo-Saxon of the Orient and unconquered lord of the desert. It is not hard to love him for his own sake; it is the highest happiness to love and labour and live with him for Christ's sake.

Further information regarding the Arabian Mission may be had from General Haig, Redhill, Surrey.

*See an article by W. B. Harris in *Blackwood's* for February, 1893.

"Arabia Deserta," Vol. II., pp. 167.

†See General Haig's Report in *Church Missionary Intelligencer*, 1884.

## ST. GILES'S CHRISTIAN MISSION.

FINANCIAL CRISIS.

Sir,—I am anxious to bring under the kind notice of your readers the really serious condition of the finances of this Mission.

A sum of at least £1000 is needed immediately to meet the liabilities which it has incurred in carrying on its important work, for—(1) The saving of juvenile offenders from a life of crime. (2) The assistance of wives and children of prisoners undergoing sentence. (3) The reclamation of the criminal and fallen classes generally.

The cost of maintaining four Boys' Homes for Juvenile Offenders, a Men's Home for the better class of Discharged Prisoners, a Home for Fallen Women, and of assisting the wretched wives and children of those undergoing sentence, is necessarily great, and I most heartily trust that this Mission, which has assisted 60,676 discharged prisoners to make a fresh start in life, and which is admitting annually more than 500 juvenile offenders into the protection of its homes, will meet with such sympathy and support from your readers as will prevent the necessity of its operations being materially curtailed.

The work itself is naturally a trying one, and when anxiety regarding funds is added, the strain is very considerable indeed.

Either Mr. William Wheatley (superintendent), 4, Ampton-street, Regent-square, London, W.C., or myself will gladly communicate with friends.—I am Sir, yours faithfully, F. A. Bevan, Treasurer.

54, *Lombard-street, E.C., July* 10, 1894.

[This institution is a national benefit, and its close would be a national disaster. We trust this appeal on behalf of Mr. Wheatley's self-sacrificing and capable work will not be in vain.—Ed.]

## THE STRANGERS' REST.

At the monthly workers' meeting on Friday last, Mr. J. Theo. Isaac made an earnest appeal for more practical help and interest in the work of "the Rest." The cost of maintaining this work only amounts to about £300 per annum, and yet there is now a deficiency of £100. More workers are also needed to help in the singing and open-air work on Sundays and throughout the week; also to assist in making and filling the bags. A great deal of unsuitable literature is sent to "the Rest" for this purpose, which takes considerable time to examine and sort.

Mr. Charles Inglis followed with a stirring and helpful address on the seven-fold blessing in Deut. xxxiii., pointing out that the people of God are—A saved people (v. 29), a seated people (v. 3), a secured people (v. 3), a separated people (v. 16), a satisfied people (v. 23), a supported people (v. 27), a sacrificing people (v. 19). Some Christian sailors and others also gave bright hearty testimonies.

At the close of the meeting two ladies promised their help in the singing and filling the bags. More workers are still needed for this happy service, and it is hoped that the deficiency in funds for so valuable a work may soon be covered. M. R.

MR. OSCAR OWERS has commenced open-air services in Hyde Park, making it his special business to observe the words and arguments of the Secularist lecturers in order to supply his hearers with satisfactory answers.

EMSCOTE, WARWICK.—A good Gospel work amongst railway people and the inhabitants generally is being done here in the Railway Mission Hall. Mr. John M. McAuliffe has just closed three days' mission services here, which were well attended and profitable to many.

# Letters to the Editor.

## EVANGELISATION FOR CONVERSION.

Dear Sir,—At the close of the paper on this subject in your issue of June 28, reference was made to the two objections most frequently met with against the conversion of the world by means of evangelisation—or, in Saxon English, by the preaching of the Gospel, being the will of God, and, therefore, to be kept in view by his servants. One of these, and that the most frequently adduced, is that the Gospel is to be preached among all nations, "only for a witness." The "only" is an addition to Scripture. Thousands and tens of thousands, for whom Christ gave Himself a ransom, are daily "perishing," perishing "without excuse," "without hope," "without Christ," "without God." Surely it is to save them from that abyss that the messengers of good tidings are sent forth.

"The correct view of the case we believe to be this: that there is no real antithesis between the preaching of the Gospel for the conversion of the world, and preaching it for a witness unto all nations. The former indicates the grand *end* of preaching. The latter, so far from being a contrast, is not properly an end at all, but merely the *means* by which the designed end was to be effected, and the form in which the preaching was to be conducted, viz., by witness bearing."—[*Deus Vult*, p. 19.]

The other objection we introduce by a further quotation from the paragraph in your issue of April 12:—"It would be impossible to avoid a feeling of despair if it were the Church's work to convert the world. After a century of missionary work it is estimated that there are ninety-seven millions more heathen to-day than when the era of modern missions commenced." This is an objection very frequently to be met. I ask, has there really been "a century of missionary work" on a scale anything like commensurate with the conversion of the world, whether as regards the fields embraced or the number of labourers sent? To ask the question is to answer it. A strong fortress has to be assaulted and taken. The commander orders the assault. A mere handful of his troops respond; and the body of his army argue that because they have remained in their tents the enterprise must be held a failure; or, that the commander must surely never have *intended* that the fortress was to be taken by them! After forty years of journeying the Israelites were scarcely any nearer Canaan than when they set out. "We be not able," they said, "to go up against the people, for they are stronger than we." There was failure indeed. Whose? and wherefore? The apostle answers: "So we see they could not enter in because of unbelief." And where is the failure now? In the Gospel of the grace of God, or in the Church which has been put in trust with it? Most gladly do we acknowledge that many of the honoured servants of God, who most strongly hold that evangelisation, not conversion, is what they should keep in view, are far better than their profession. They do aim at conversion, whether at home or abroad.

In view of the supreme importance of the subject, we make bold again to suggest for serious consideration whether there may not have been of late years a forgetfulness of our Lord's teaching regarding the dispensation of the Spirit. "To wait for his Son from heaven" must be the attitude of every one of God's children "till He come." Whenever that is forgotten by them, whenever they cease "to look for Him," the work of the Lord cannot prosper in their hands. But if ever that earnest longing should lead to forgetfulness of the continued presence of the Spirit, can we wonder there should be failure?

There are two sayings of our Lord which seem specially seasonable at this time, and which ought always to be remembered together: "It is not for you to know the times and the seasons, which the Father hath put in his own power." The other: "Can ye not discern the signs of the times?" On the former Archbishop Trench well remarks: "The times (*chronoi*) are, in Augustine's words, 'ipsa spatia temporum,' and these contemplated merely under the aspect of their duration over which the Church's history should extend; but 'the seasons' (*kairoi*) are the joints or articulations in these times, the critical epoch-making periods foreordained of God, when all that has been slowly, and often without observation, ripening through long ages, is mature and comes to the birth in grand decisive events, which constitute at once the close of one period and the commencement of another. Such, for example, was the passing away with a great noise of the old Jewish dispensation; . . . such, by still better right [than some others he mentions besides], the Reformation; such, above all others, the second coming of the Lord in glory (Dan. vii. 22)."

In the other passage (Matt. xvi. 3) the word there translated "times" is that translated "seasons" in the passage in the Acts, so clearly discriminated in the words of Trench. How are these to be reconciled? Is it that in the latter our Lord points to certain *signs* to be discerned—signs which the Pharisees and Sadducees might have read had they not been wilfully blind? And are not such discernible now? That we are fast approaching one of those "critical epoch-making periods foreordained of God, the close of one period and the commencement of another," every thoughtful observer will surely recognise.

Alas, there are not wanting signs of another kind. Far from it. Iniquity abounding, the love of many waxing cold. In the churches, grievous error tolerated and spreading; "among the nations distress, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth," the precursors of a great and notable day of the Lord; the presages of the close of one period and the commencement of another. That that period shall be one of the universal diffusion of the Gospel throughout all nations, there seems every reason to hope. One of the most noticeable signs is the general expectation that largely prevails in important heathen lands. So, also, there is the persuasion among those who have been long workers in the field. Notably is this the case in China. We trust the day is breaking. "All the ends of the world shall remember, and turn unto the Lord." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—I am, yours sincerely, D. McL.

*June* 30.

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Dear Sir,—A correspondent in The Christian of June 28 criticises a remark of yours which appeared in your issue of April 12. He has started a discussion which may be of much service after his second letter has seen the light. There is one thing, however, in his first which it may be advantageous to notice at once. Your correspondent refers to Mr. Spurgeon, that eminently able and holy man, as though his view of the future would almost suffice to sustain his own. He writes as if Mr. Spurgeon's words deserve to settle the point.

This led me to consult Mr. Douglas's admirable volume on "The Prince of Preachers," and on the last page but one I find the following significant statement:—

"In the latter half of his ministry, Mr. Spurgeon became pre-millennial in his convictions; and as time went on, more and more pronounced in his declaration of Second Advent truths." But he did not enter into the details of prophetic truth. He had (the writer goes on to say) no theory with respect to the Book of Revelation.

Like many other able and holy men, he taught that "the Lord would descend from heaven," while having a dim view of what the state of the world would be when the Lord cometh. Your correspondent's quotation makes this clear. It involves the post-millennial advent in spite of Mr. Spurgeon's having become *in some sense* pre-millennial in his convictions. His admitted failure to study prophecy accounts for this contradiction. I regret to say this of so able and admirable a man—a man so blest of God. But it seems wrong to allow his authority to guide us on this deeply important subject.—Believe me, yours truly, W. Sandford.

*Edlaston Rectory, Ashbourn, Derbyshire.*

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## THE NAME OF THE LORD JESUS.

My dear Sir,—In your editorial reference to my new book, "For His Name's Sake: A Plea for Reverence," you unintentionally do me a wrong. Your words clearly imply that I am responsible for the line, "Lord Jesus Christ, the thought of Thee," in lieu of the first line of hymn No. 657, in "Sacred Songs and Solos." I never heard of this. The original line, though not poetry, is at least poetical, but the words you quote are prose of the most prosaic kind. It is not often that the exigencies of rhythm and the rules of verse are so entirely in accord as they are here with what I deem to be the claims of reverence. The line in question is intended to be a "four-foot iambic," and it ought to run (like that magnificent hymn No. 44),

O Christ! the very thought of Thee.

And so also the last verse, where the rhythm is again sacrificed to the desire to bring in the personal name.

I will not presume to criticise your criticisms upon my book, but I cannot help regretting, knowing as I do your sympathy with its aim and object, that you should dismiss it by dealing only with the hymn question, which is but a side issue, discussed in an appendix note. And I will only add that if I could accept your very remarkable suggestion, that the name "Jesus" is equivalent to *Jehovah*, I could no longer content myself with words of gracious appeal to those who seem to me to be guilty of unintentional irreverence. The too-familiar use of the sacred name would then demand nothing less than stern denunciation, on the ground of open and flagrant profanity.—I am, yours faithfully,

39, *Linden-gardens, W., June* 30. R. Anderson.

[We had no idea of attributing to Dr. Anderson the above alteration. We do not think, however, the hymn could appropriately have begun with "O Christ!" instead of "Jesus." Christ is the official name, Jesus is the personal name. And because the hymn is so personal the writer necessarily, as we think, addresses the Lord as Jesus rather than as Christ.

We are not quite accurately quoted as having said that "the name 'Jesus' is equivalent to *Jehovah*." We said: "Jesus . . signifies Jehovah—Saviour." Dr. Wm. Smith's Bible Dictionary has, "Jesus—the Greek form of the name Joshua or Jeshua, a contraction of Jehoshua, that is 'help of Jehovah' or 'Saviour.'" In the same work "Joshua" is interpreted "whose help is Jehovah," or rather "God the Saviour," with a reference to Pearson on the Creed, art. ii. Elsewhere Jehoshua is translated "Salvation of Jehovah," or "the Lord saveth," which is remarkably like our own suggestion.—Ed.]

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## CHRISTIAN UNION BUILDINGS, DUBLIN.

Dear Sir,—You very kindly inserted in your issue for June 28, a notice of the work carried on for the poor in the Christian Union Buildings, Dublin. The free breakfasts referred to are continued winter and summer, and at present are attended by unusually large numbers. The great majority of these are Roman Catholics, to many of whom this is the only opportunity afforded for proclaiming the glad news of a full and free salvation through Jesus Christ.

Mr. R. Cotter has retired from the secretaryship, and has been succeeded by Mr. H. B. Dawson, who has for many years been engaged in similar work among the poor of Dublin.—I am, yours faithfully,

John R. Fowler, Hon. Treasurer.

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## *FISHERMEN'S CHRISTIAN ASSOCIATION.*

A Christian Association for the fishermen of the world sounds rather a bold venture; but who can tell what great and good purposes such an Association may serve, when founded and carried on in simple faith and earnest prayer? The necessity for such a bond of union amongst Christian fishermen was the subject of some considerable thought and discussion at our M.D.S.F. Workers' Conference at Lower Exeter Hall last autumn. Those who know the fishermen best will, I think, admit the correctness of the following three propositions:—(1) Union amongst the Christian men *in the fleets* means strength to the weak, courage to the repentant backslider, and increased Christian and moral influence over the whole mass of men. (2) Union *on shore* ought to mean a strong hand stretched out to protect the young convert when he lands, to cheer the one who has passed through many a storm, to welcome home the Christian brother; and we believe it will mean joy in the home, and escape from the awful temptations of the week or eight days in port, so full of peril to many a noble fellow. (3) Union of all Christian fishermen, *both on sea and land*, means a great moral force to prevent oppression, to help those who are so often made to suffer materially for Christ's sake, and thus to assist our fellow-Christians to come out boldly on the Lord's side.

Like the Y.M.C.A., the Christian Police Association, and other similar organisations, our desire is carefully to avoid interfering with the work of other Christian societies, and to help, as occasion may arise, the work of all the Protestant Christian Churches. When a central committee has been formed, the Association will be governed by its own members, and will become entirely independent of the M.D.S.F. The movement has already been warmly taken up in Gorleston, whilst friends of the Mission are visiting the fleets, and explaining the scheme to the men afloat in the North Sea.

W. F. A. Archibald.

*Mission to Deep Sea Fishermen,*
181, *Queen Victoria-street, E.C.*

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**BAPTIST MISSIONARY SOCIETY.**—On Saturday the Young Men's Branch of this Association held a garden party in the grounds of the Stockwell Orphanage. During the afternoon the children of the Orphanage entertained the visitors with chorus singing, handbell ringing, musical drill, etc., and later on the Upton Chapel choir sang selections of sacred music. In the evening a public meeting was held in the new Memorial Hall. Rev. V. J. Charlesworth presided. Rev. W. A. Wills spoke of work in China. Rev. A. T. Teichmann gave an interesting account of schools in India, Rev. G. T. Dann spoke of the Fanning Institution in Delhi, and Rev. Frank Harmon, of Shantung. Rev. J. J. Fuller and others also addressed the meeting.

## UNION HALL MISSION.

During the past thirty-four years God has graciously owned and blessed our labours in a very wonderful manner, so that thousands of precious souls have been won to Christ. Many of these are now gathered home to Him, whilst a great number are still happily serving the Lord in this and other lands.

In our Sunday-schools we have 1200 poor children who are regularly taught the great and precious truths of God's Holy Word, and a large number of poor people attend our Gospel services Sundays and week-days. The open-air preaching three or four days in the week is a most cheering feature in our work, and the Lord has given much blessing upon it. The house-to-house visitation, the mothers' meetings, the Bible readings and prayer-meetings, and various other services regularly held, are the means adopted for the spiritual help and instruction of those attending our mission halls. A Special Gospel Mission, continuing for eight days, has just recently been held at Union Hall.

During the present summer we are anxious to use our two Gospel tents in spiritually-destitute localities, where the Gospel is not preached, and we ask help in this very important matter. We are also very desirous that our two Bible carriages should be brought into use, so that the Word of God and good Scriptural literature may be freely distributed among the masses of perishing around us. In former years God has used these means to the salvation of many.

Robert Bilke.

*5, Greenhill-road, Harlesden, N.W.*

## NORTH CENTRAL MEDICAL MISSION.

On behalf of this Medical Mission an important meeting was held at the Shoreditch Town Hall on Friday; Lady Jeune in the chair.

Mr. Arthur Wood gave a pathetic account of the poverty and distress in the poor district of Hoxton, and followed it by telling of the help which the Medical Mission had been to many poverty-stricken homes. But he wanted a house for the sisters of the Mission; and having found one, the rent and taxes of which amounted to £40, he appealed for money wherewith to furnish it, and keep it going for a while. Mr. Wood asked £300 in all, so that he might be spared the necessity of turning from evangelistic work to beg for money. Already £200 had been raised, and he wanted £300 that afternoon.

Archdeacon Sinclair made an earnest and sympathetic speech. He felt that there is ample scope for each Church in this great city. He rejoiced in the good work that Mr. Wood was doing, and thought that he was the right man for the neighbourhood.

Rev. C. H. Kelly followed with a bright, stirring address, warmly defending Medical Missions, which, he said, were the outcome of Christianity. Lady Jeune as firmly upheld the excellence of medical work, believing that it tended to attract the people to spiritual things; people in suffering and sorrow could not be expected to grasp that which was spiritual. But, she urged, turning to the special object of the meeting, while we desired to alleviate the sufferings of the people, we must not lose sight of those who worked amongst them. She strongly sympathised with Mr. Wood's work, and, knowing the neighbourhood well, she believed that he was the right man for his position. Dr. Davis (head of the medical department) next addressed the meeting, after which Mr. Wallis, Rev. W. Puttick, and the Hon. Claude Haye took part.

MISS E. SPICER-JAY writes from Willow Dene, Clapham Park, S.W.:—After two years of acute suffering and prostration, it has been laid on my heart to resume, in addition to my present classes for men, women, and girls, the work for Christ among lads of thirteen to sixteen. With the inevitable needs of an invalid taxing a diminished income, I am no longer able to meet the necessary expenses unaided.

REQUESTS FOR PRAYER.—For the Tent mission on Larkin's Estate, High-road, Lee; also for an awakening to spiritual life.—For services by Mr. Opie Rodway at Cinderford, on 15th and 16th July.—For a mission now being held by Mr. Henry Thorne at the Albert Hall, Nottingham.—For blessing during the first mission the village of Milton Lilbourne, Wilts, has ever had, to be conducted by Mr. Rochfort, July 15 to 29.—That great blessing may rest upon open-air work in North London, and especially on five evening meetings in Marquess-road from July 11 to 15. Also on Gospel temperance meetings.—For special meetings by Mr. Henry Varley, at the reopening of City Hall, Salisbury, for religious services, commencing July 15.—For special meetings in Retford.

## Y.M.C.A. NOTES.

A new Association has been formed for the district of Eversley and Finchampstead.

Mr. J. J. Colman has given £1000 as a jubilee contribution in aid of an effort which is being made to free the Norwich building from debt.

New Associations are likely to be formed at Oswestry, Halesowen, and Lichfield. A small Association has been formed recently at Listowel, in co. Kerry.

The East Grinstead Association, which is doing well, is proposing to erect premises of its own. A house has been taken for the recently-formed Association at Hanley.

Mr. W. A. Sunday, so well known in Christian Association work, has resigned his position in the Chicago Y.M.C.A., and will assist Dr. Chapman in his evangelistic work.

The unique photograph of the 2500 Y.M.C.A. delegates and friends who attended the Jubilee meeting in the precincts of Windsor Castle, has been issued, and is pronounced a remarkable success.

The monthly meeting of the National Executive was held on Friday afternoon, under the presidency of Sir Geo. Williams. Encouraging reports of work were presented by the travelling secretaries.

The Croydon Y.M.C.A. Cycling Club and Cycle Mission Band have arranged a tour from Croydon to Sunderland, starting at 8 p.m. on Bank Holiday Monday, August 6, and returning on Tuesday, August 21.

Mr. R. W. Middleton, a former worker in the Adelaide Association, and one who was led to Christ through its agency, has, after spending some time in preparatory study, left for China to join the China Inland Mission.

A series of special meetings for young men have been held at Ipswich by Messrs. A. C. Furse and Evan Hopkins. Definite blessing has resulted. In the early part of October a series of special meetings will be held. Addresses will be given by University men from Oxford and Cambridge. Much blessing resulted from a similar mission last year.

The report of the Brighton Association shows good and fruitful work. Interesting details are given of evangelistic open-air and other services. "Probably the class for Bible study, so many years conducted by Mr. Marriage Wallis, and now carried on by Mr. J. E. Davis, has been the centre of some of the most resultful Christian effort in the Association. Throughout the year, much spiritual power has rested upon the class."

On Monday week an inaugural meeting was held in Bristol to welcome Mr. Frank W. White as secretary of the youths' department. Mr. S. T. Gay (chairman) referred to the growth of the work, and the present satisfactory position. Whilst thankful for the good work accomplished, they all looked for greater results in the future. Mr. White, who was most cordially received, Mr. E. R. Short, and other friends spoke, and several youths took part in the meeting.

## THE Y.W.C.A.

A new hall was lately opened for the Y.W.C.A. in Newport, N.B.

The members of the Belfast Institute met on June 28 to say good-bye to one who has been for over six years an earnest worker in their midst. Miss Entrican, who has been the assistant secretary, and who has been specially zealous in the missionary department, has now been appointed by Mrs. Menzies as travelling missionary secretary for some of the northern counties in England.

Our working girls may soon hope to be released from their daily toil for one, two, or three weeks, and we are very anxious that this little break in their monotonous lives should be as happy and restful as possible. Whilst some of these girls are able, by careful hoarding up of the odd pence, to pay the greater part of their expenses, many can only manage the railway fare, and many, many others are so poor that they can only look to us for help with wistful eyes and longing hearts. After a year's imprisonment in close workrooms and noisy factories, they long intensely for a glimpse of the sparkling sea or shady woods, and earnestly do we plead their cause. Contributions may be sent to the hon. sec., Mrs. Smurthwaite, 107, Eaton-terrace, S.W. S.

MR. J. J. BROWNE, L.C. Missionary to public-houses, has just returned from the Burslem Wakes, in the Potteries, where he has been holding services with the vicar, Rev. M. Graham, of St. Paul's. God has greatly blessed the work, and many souls have been won to Christ. We also ask prayer for Mr. Browne's visit to Ireland during July, and that his meetings may be much blessed.

## IRISH NOTES.

The Watford Protestant Orphan Society is doing a good work and has had a prosperous year. It has now twenty orphans on its books.

Much sympathy is felt in Ireland for Rev. F. W. Ainley, of the Free Church, Cork, whose wife has just died after a brief illness, brought on, it is believed, by a blow from a stone received during one of the recent open-air services in that city.

The Eastern Reformed Presbyterian Synod, which has just held its annual meeting in Belfast, has had a successful year, and has aided in the support of the Missions to the Jews, and also in North India, the New Hebrides, and the islands of the South Pacific.

A special meeting in support of the Spanish and Portugese Reformation Movement was held at Bray on the 2nd inst. The Archbishop of Dublin presided, and addresses were delivered by the Bishops of North Dakota and Iowa, both of whom bore emphatic testimony to the value and extent of the religious awakening now going on in the Spanish Peninsula.

## SCOTTISH NOTES.

A suite of rooms has been opened in Paisley for the accommodation of the Y.M.C.A.

Rev. Dr. Parker is to conduct a week's mission in Aberdeen, at the earnest request of ministers of all denominations.

The belief is pretty general that Rev. Dr. Stalker, of Free St. Matthew's, Glasgow, will accept the call given him by the High Church, Edinburgh. He is, meanwhile, staying at Crieff.

A District Nursing Association has been formed in Pollokshaws, through the earnest exertions of a few Christian ladies, who have got subscriptions promised amounting to upwards of £100.

The first church built in connection with the secession from the Free Church, because of the Declaratory Act, is to be opened on Sabbath, at Kames, on the Clyde. It is an iron church, and has cost £400.

A number of volunteers have sent in their names with offers of service to the Foreign Missions committee of the Free Church, but the committee is without sufficient means to employ them. It is sad to think that there are men willing to go, and that they cannot be sent simply for lack of money.

More than a hundred have been brought to Christ during the recent revival at Cockenzie, near Edinburgh, and although the attendance has now slackened at the meetings, because the fishermen have gone off to their distant fishing-grounds, the fruits remain in larger gatherings at church and prayer-meeting and Bible-class.

A new Free Church is being erected for the village and district of New Blyth, Aberdeenshire. Ever since the disruption, the worshippers have had as a church simply a house, in the upper story of which the mission preacher has lived, the lower being the church proper, little more than the size of an ordinary room, containing a pulpit and a couple of dozen seats.

The Hamilton U.P. Presbytery recently presented an address of congratulation to the Rev. John Inglis, the senior and much-respected minister of Saffronhill U.P. Church, in which they stated that Mr. Inglis had completed a ministry which no member of Presbytery ever completed before, and had attained an age in life which no member ever reached. A few days afterwards he died at the age of ninety-five.

Dr. Archibald Graham, whose recent death is much mourned over in Edinburgh, was a remarkable Christian worker. He decided for Christ when he was eight years of age, so that he has spent eighty-seven years in the service of his Master. In India he devoted himself very specially to the evangelisation of the Santals, and it is to him we owe the labourer there who has been described as an ideal missionary—Mr. Andrew Campbell. He was for thirty-two years an elder of the Barclay Church, Edinburgh, and a right-hand man to its minister, Dr. Hood Wilson.

MANCHESTER.—At a very interesting meeting of the Manchester Women's Christian Temperance Association and Police-court Mission, held last week, some facts were given that are worthy of notice. At the City Police Court 324 women and girls have been sent to homes, situations, or restored to friends. At the Salford Borough Court over 300 have been similarly dealt with since January last. Over 600 women rescued from a downward course! What noble self-denying labour these figures indicate! At the Retreat for Inebriate Women (under the Act) fifteen cases have been admitted since January last, seventeen have left, and of these latter ten are doing remarkably well; 100 girls in the various city restaurants are now pledged abstainers, twenty having joined since April last.

## EVANGELISTIC NOTES.

**Ireland.**—A very successful five weeks' series of Gospel meetings has been held at Kilmore, co. Down, by Mr. Jas. Miller, who is conducting at present a similar series of meetings at Ballynahinch.

**Rev. John Hall, D.D.,** of New York, is at present paying his annual visit to this country. He is staying at his native place, Mountnorris, co. Armagh. He preached on Sunday to a great congregation.

**Mr. J. Wooldridge** has entered on his season's tent work. He is now at Sutton, where already indications have been granted of rich result. Last year he worked his tent for twenty weeks with great blessing.

**Mr. Opie Rodway** has been ill for some time, but is now able to do a little work, though nearly seventy-three years of age. He has been preaching at Raglan, Mon., and at Maindee, Newport, Mon. Next Saturday he goes to Cinderford, where some few years ago over 120 were baptized in less than six months after the meetings.

**Rev. Thos. Cook's** mission in Pirie-street Wesleyan Church, Adelaide, "was eminently successful, and exemplified the fact that earnestness and power can be manifested without excitement or noise. Mr. Cook appeals both to the understanding and the heart." So says *Our Herald*, and from other exchanges it is evident that the testimony holds good of the various places visited.

**Mr. R. G. Pearson,**—Yorkville, S.C., has passed through a great religious awakening. Mr. Pearson has been there nearly two weeks, preaching the Gospel twice a day. The services were held in the large Presbyterian church. It is said that there were over 1500 people in the church on Sabbaths. Scores reconsecrated themselves to God's service, while many unconverted were reached by the Gospel.

**Mr. Stephen J. Alexander** will visit Allen's Green, near Harlow, and preach special sermons on Sunday. Praise is desired for cases of conversion in connection with meetings addressed by Mrs. Alexander at Bishop's Stortford. Sawbridgeworth, Harlow, Hallingbury, and Hatfield Heath.

**Mr. W. R. Lane** has during the past week been holding special mission services in Chatsworth-road Baptist Church, Clapton Park, N.E. The results have far exceeded our anticipations. Many lost and erring ones are now rejoicing in the Saviour, and Christians have been especially blessed and strengthened through the services and the preparatory prayer meetings. We are thankful to God for what He has done, and for sending his servant amongst us. Most heartily do we wish him God speed in all his future labour of love for the Master.—W. Moxham, Pastor.

**Mr. Henry Thorne** has been actively engaged in evangelistic work during the past month at Barnet, Margate, Hastings, and Brighton. At Barnet he formed a committee for the purpose of raising funds to build a hall for evangelistic and philanthropic purposes. At Margate he opened the Hall by the Sea for the usual series of summer services held in connection with Shaftesbury House. At Hastings he preached to a large audience in the Pier Pavilion, and conducted services in the Cambridge Wesleyan Chapel. On the 7th inst. he commenced a mission at the Albert Hall, Nottingham, whence he hopes to go on to Tenbury.

**Faversham.**—Mr. D. Perry has concluded an eight days' Mission in the Gospel Hall, Faversham. The afternoon Bible readings were much blessed to believers. The Gospel in the evening meetings was a power to salvation. The meetings were well attended. Mr. D. Perry has now gone on a Bible carriage tour through the villages, a work which calls for the prayers and sympathy of all believers, for whilst the towns are privileged by great advantages, the villages are dark, and need the Gospel. The only way to reach these benighted places is by house-to-house visitation and personal conversation, and open-air services on the green.

**Dr. Munhall at Mobile, Ala.**—For three weeks the Rink has been filled every day with a multitude of people, representing every sect, creed, denomination, and condition in life. The pastors and workers of the various Methodist, Baptist, and Presbyterian churches were for weeks and months making preparation for his coming. Each church and each committee took hold of the matter with zeal. At the mid-day services there was hardly standing room in the Rink. But it was the last meeting that proved to be the grand and magnificent culmination of his three weeks' work. Dr. Munhall later closed a three weeks' work at Carthage, Mo. At the concluding service about 400 converts were present.

**Mr. Henry Varley in Plymouth.**—The meetings which have been held at St. Andrew's Hall, Plymouth, will be long remembered. The interest has increased day by day, despite the heat of the weather. The Bible studies have been exceedingly helpful. To many fresh light and knowledge have come, and the result has been to establish these in their most holy faith. The evening meetings have shown numbers brought to decision for Christ. Sunday was a memorable day, the building proving inadequate to hold the people. In the after-meeting between sixty and seventy confessed Christ, hundreds of others telling of the blessing received. As a fitting close to these deeply interesting services, the assembled company united in singing most enthusiastically, "All hail the power of Jesu's name." Mr. Varley goes to Tiverton for three days, and will begin a special mission at City Hall, Salisbury, on Sunday next.

## PERSONALIA.

**Mr. Charles Forder,** late of Soho Bazaar, is now removed to Mayfield, Sussex, where communications should be addressed.

**Misses Peddie,** whose late mother was so well known in connection with work in Spain, have removed to 16, Viewforth-terrace, Edinburgh.

**Mrs. Amanda Smith** greatly delighted her warm friends by appearing at the Central noon meeting, Aldersgate-street, on Tuesday, and singing and speaking with her old fire and fervour.

**Pastor Rohrbach,** of Berlin, is free during July and August to speak on behalf of the Lord's work in Germany. Address, care of Dr. Guinness, Harley House, Bow, E.

**Rev. Peter Thompson** is still in such a feeble state of health as to excite some apprehension. He is at present unable to discharge his duties at the East London Mission.

**Rev. Dr. Stephenson,** having returned from America greatly improved in health, preached on Sunday week. The general committee of the Children's Home has a most encouraging report to present to the ensuing conference.

**Rev. D. B. Hooke** has been elected secretary of the Colonial Missionary Society; consequently, he retires from the editorship of the *Independent*, as well as from the secretaryship of the Congregational Total Abstinence Association.

**Miss Willard** writes to the hon. sec. of the B.W.T.A. from the *Teutonic*:—"We had a hard voyage; head winds and fog, but pleasant weather comes to meet us down the bay, and land winds blow at last. So may it be when we all make the voyage home to God."

**Rev. J. C. Harrison,** for forty-seven years the beloved pastor of Park Chapel, Camden Town, is far from well, and his health is giving great anxiety to his friends. Special references were made to him at the services at Park Chapel on Sunday. He is upwards of eighty years old.

## OBITUARY.

SIR HENRY LAYARD.

The death of Sir Henry Layard, at the age of seventy-seven, has revived memories distinct from those of a political and diplomatic nature. Sir Henry's explorations in the East led to a substantial increase of our knowledge regarding ancient Nineveh and Assyria. His discoveries are among the best-known objects in the British Museum; and Bible students read with great profit his fascinating account of his work.

REV. ROBT. ROSS, D.D., LONDONDERRY.

Much regret is felt in the North of Ireland at the sudden death of Rev. Robt. Ross, D.D., minister of Carlisle-road Presbyterian Church, Derry, and ex-Moderator of the General Assembly, who passed away on Sunday week, aged 69 years. He preached twice in his own church on the preceding Sabbath, but an affection of the heart setting in he passed away. He was an able, logical, Evangelical preacher, and was a kind and sympathising friend and pastor. He took an active part in bringing Mr. Moody to Derry the first time, now nearly twenty years ago, and also took an earnest interest in every movement which had for its object the welfare of the people. He spent his whole ministerial life of forty-six years in the one congregation, which, under his pastoral care, grew from one of the smallest and most obscure to be one of the largest in the city.

THE SHIPWRECKED MARINERS' SOCIETY held a meeting on Friday at 28, Great George-street, Westminster. Including the immediate aiding of 497 cases of shipwreck, distress, and bereavement sanctioned for the past month, the special relief operations recorded at the meeting for the half-year just ended comprised a total of 2478 mariners and fishermen, with 2291 widows and orphans, the number of vessels concerned being 557, and the direct relief issues amounting to the sum of £9091. It was announced that the annual meeting would take place at the Sailors' Home on July 20.

## TEMPERANCE NOTES.

The Bishop of London has presented to the House of Lords a Bill to amend the licensing laws.

It is stated that of the 11,000 members of the Blue Cross total abstinence movement in Switzerland, 4000 are reclaimed inebriates.

No fewer than twelve Bills dealing with the sale of intoxicating liquors have been introduced into the House of Commons during the present Session.

When the Queen of Madagascar closed the drink-shops in her kingdom, and the ex-publicans asked for compensation, she replied, "Compensate those you have wronged, and I will pay the balance."

A London committee of the United Kingdom Alliance has been appointed to confer with kindred temperance societies in any combined movements that may from time to time be deemed expedient.

An Albany jury (U.S.A.) awarded 2000 dollars damages to a widow whose husband drank to intoxication in a saloon, and was then run over by a train. The saloon-keeper was held responsible, and had to pay the fine.

Some law students of Gray's Inn who are total abstainers, and have to either eat or pay for so many dinners during each term, are asking to be allowed to take unfermented wine as a substitute for the intoxicating article which is provided, and has to be paid for whether taken or not.

The fourteen special lecturers provided by the Band of Hope Union during the past five years have addressed 13,153 schools, at which 50,000 teachers and 1,390,956 scholars were present, and 571,443 certificates were awarded to children who had written satisfactory reports of the lectures.

Mr. John Morley, replying to a question in the House of Commons, said the conclusion to which the Commissioners on Lunacy in Ireland had arrived was that the consumption of decocted or over-infused tea might, when taken in excess, produce dyspepsia, restlessness, and sleeplessness, and might possibly, in certain subjects, favour the development of insanity.

Lord Wolseley, replying to an invitation to attend a temperance meeting in Belfast, said there are yet some great battles to be fought, some great enemies to be encountered in the United Kingdom, but the most pressing enemy at present was drink. It killed more than all our newest weapons of warfare, and not only destroyed the body, but the mind and soul also.

"Alcohol as a Medicine."—In a calmly reasoned paper (issued by the National Temperance League, price 1d.), Dr. F. C. Coley deals firmly with the popular notions on the use of spirits, shows the danger of prescribing these, and concludes:—"If alcohol is thought to be desirable or necessary for the patient, I would earnestly recommend Dr. Richardson's suggestion—viz., that it should be prescribed in the form of rectified spirit, *in a medicine bottle.*"

Mr. F. C. Selous, the African traveller and hunter, during his twenty years' wandering in Africa, has never taken with him even a medicine bottle of brandy or spirit. From his youth up he never tasted beer or wine or any other intoxicant. The anti-tobacconists will also be delighted to hear that he is proof against the insidious weed. The natives with whom he spent most of his life in Africa never smoke tobacco.—*Irish Temperance League Journal.*

In a series of addresses on Daniel, Rev. J. Morley Wright dwelt on Belshazzar as a warning against intemperance and profanity. National sins bring national shame and ruin. One of the worst of modern sins is intemperance. As patriots it is the duty of every citizen, and as Christians it is the duty of every follower of Christ, to do their utmost to arrest the mighty evil. While intemperance was a terrible sin and danger in itself, it did not stand alone. In Belshazzar's case it was accompanied by profanity and blasphemy. This also was a terrible evil of to-day. Who had not been pained by it in the office, the workshop, and the street? Let young men frown it down, and let older men rebuke it and stamp it out.

An influential deputation, promoted by the Metropolitan Women's Total Abstinence Union, with representatives from the National W.T.A.U. and the North Kensington W.T.A.U., waited upon Mr. Frye, M.P. (North Kensington), who has recently blocked the bill introduced by Mr. D. A. Thomas, M.P., for "the abolition of the grocer's licence." Lady Elizabeth Biddulph introduced the deputation and laid before Mr. Frye some of the grounds of opposition which women temperance reformers have to grocers selling intoxicating drinks. She was followed by Mrs. Finlay, Miss Docwra, Mrs. Servanté, and Mr. Atherton. Mr. Frye, who had the assistance of his solicitor during the interview, gave his reasons for opposing the bill, and pointed out the ruin to these licensed traders should it become law. To this the deputation replied, showing the greater ruin to souls and bodies through the trade in strong drink.

# Among the Churches.

## CHURCH OF ENGLAND.

Dr. Paget, Dean of Christ Church, Oxford, is spoken of as likely to succeed to the See of Bath and Wells.

The Bishop of Chester preached the Annual Sermon at the Foundling Hospital Chapel on Sunday morning.

Canon Ainger, the author of the "Life of Charles Lamb," has been appointed Master of the Temple, in succession to Dean Vaughan.

Mr. T. S. Blofield has been chosen as Organising Secretary of the London Lay Helpers' Association. The members now number 6272.

Revs. E. N. Thwaites and J. Martin Hall gave, last week, before the C.M.S. Committee, an account of their experience during their recent tour in India.

Rev. H. G. Hopkins, of Clifton, York, has exchanged charges with Rev. H. E. Bishop, of Hampreston. Mr. Hopkins will be a great loss to the Evangelicals in the North.

Rev. C. B. R. Hunter, the new vicar of Seaton Carew, is the son of the late Archdeacon Hunter, of Bayswater. He has been for ten years curate to Rev. N. F. McNeile. Great satisfaction is felt at the prospect of the continuity of Evangelical teaching at Seaton Carew.

At the midsummer gathering of the London Clerical and Lay Union, a large number of members, tempted by the delightful weather that prevailed, availed themselves of the kind invitation of Dr. Campbell to pay a visit to the Royal Normal College for the Blind at Upper Norwood, where a most enjoyable afternoon was spent.

Every Sunday, at St. Mary-at-Hill, Monument, after the evening service, conducted by Rev. W. Carlile on evangelistic lines, there is a short meeting at 8.30, specially for the purpose of seeking power from on high. Short addresses are given, and the crying needs of our great metropolis are laid before the people, with the view of stimulating a true consecration of heart for home and foreign mission work.

The annual meeting of the Birmingham Auxiliary of the C.M.S. was held last week in the Town Hall. Rev. E. A. Knox presided. The report showed that £2337 9s. 3d. had been remitted to the parent society. Bishop Hodges gave particulars of the work in his diocese of Travancore and Cochin, in India. Rev. J. G. Watson, who has recently returned from an extensive tour in India, China, and Japan, spoke of China.

A gathering of the Ladies' Home Mission Union, in connection with the Church Pastoral Aid Society, was held in the grounds of Armitage Bridge House, the seat of Mr. Thos. Brooke, J.P., on Thursday, June 28. Mr. Thomas Brooke spoke of the great work which the C.P.A.S. had done in the large and populous parishes around Huddersfield. Miss Lang, of Wakefield, gave an interesting address on the work done by the women workers of the society. Afterwards Rev. W. Odom gave an account of the Society's operations in Sheffield and the neighbourhood.

## CONGREGATIONAL.

Boulevard Chapel, Nottingham, has been reopened after renovation.

The Watchers' Band of the L.M.S. has now 453 branches and nearly 14,000 members.

Rev. T. H. Steward Perfect has been welcomed to his new pastorate at Christ Church, Teddington.

At Lozells Chapel, Birmingham, a memorial has been erected to the late Rev. J. T. Feaston, for some years the devoted pastor.

The congregation at Cambridge Heath are looking hopefully for blessing in connection with the coming of the new pastor, Rev. J. R. Richards.

In the Wigan district a Congregational Association, on the lines of that recently established at Manchester, will probably be formed, and a united mission held early in the winter.

Rev. Arthur Hall, who was prevented by an attack of pneumonia from preaching at Mount Pleasant Church, Hastings, on Sunday week, is going on fairly well. The medical report is on the whole satisfactory.

The ordination of Mr. Cullen Reed, son of Rev. Andrew Reed, as an agent of the London Missionary Society to Matabeleland will take place at New College Chapel, Avenue-road, N.W., on Thursday, 12th inst., at 7.30 p.m. Dr. Joseph Parker, Dr. Monro Gibson, Rev. R. Wardlaw Thompson, and others will take part.

*Calls.*—Rev. C. F. Bryer, of Falmouth, to Nottingham; Rev. F. Sloper, of Greville-place, Kilburn, to Boscombe; Mr. F. W. Pascoe to Dawlish; Rev. J. Irving to Old Gravel Pit, Hackney.

*Resignations.*—Rev. C. J. Lidstone, of Orange-street; Rev. M. T. Eastwood, of Union-street, Brighton; Rev. S. Harber, of Barkway.

## BAPTIST.

Dr. Maclaren intends visiting Chicago University in the autumn of this year.

Rev. W. A. Wicks has received a warm welcome at Christ Church, Six Ways, Birmingham.

New chapels are building at North End, Portsmouth, Far Cotton (Northampton), Teddington.

Rev. J. Lawson Forfeitt and Mrs. Forfeitt left last week by the steamship *Coomassie*, to resume work at Underhill Station, Congo.

The summaries of the American Year Book for 1894 show the largest gain in membership of the Congregational churches of any year in the denominational history.

Mr. Wm. L. Tweedie, of the Pastors' College, has accepted the call of the church at Cork, and hopes to begin his ministry there on Sunday, 22nd inst.

As the result of services commenced in Malvern Assembly Rooms eight years ago by the Worcestershire Association, a new church has been erected in Abbey-road, Malvern.

At Shortwood Chapel, Nailsworth, after the evening service, in accordance with a custom that has prevailed for ninety years, Bibles were given to twenty senior scholars.

Queen-street, Peterborough, Sunday-school reports 453 scholars and forty-eight teachers. More than fifty scholars are church members; the International Bible-reading Association numbers 316.

Rev. H. H. Pullen, having accepted an invitation from Rev. Edward Clarke to join him in the work of the Spezia Mission, has intimated his intention of resigning his pastorate at Crouch Hill at the end of September.

Rev. J. E. Bennett, late of Lincoln, opened his ministry at Mare-street Chapel, Hackney, by preaching from 1 Sam. iii. 9, "Speak, Lord, for thy servant heareth," and in the evening from 1 Pet. iii. 15. There was a large congregation at both services.

At the annual meeting of Manchester College it was reported that of the £12,000 which it is hoped to raise, £7000 had already been promised. The ministrations of the students at Openshaw have been so successful that the church is now in a position to appoint a pastor, and Mr. Lewis M. Thomas, one of the students, has been selected.

At the annual meeting of Rawdon College it was reported that the income of last year amounted to £1600, and the expenditure to £1900, the balance on the wrong side being increased to £1400, towards which, however, there were promises amounting to £457 and a legacy of £84. The annual address to the students was delivered by Rev. R. H. Roberts, president of Regent's Park College.

*Calls.*—Rev. C. Hull, of Sussex-street, Brighton, to Hitchin; Rev. F. C. Fuchs, to Selly Park, Birmingham.

*Resignations.*—Rev. J. Field, of East-street, Walworth; Rev. W. Burnett, of Brasted.

## METHODIST.

New chapels have been opened at Woodville, Ashton-on-Ribble, and Colaton Raleigh.

New chapels are being erected at Newton-lane, Wakefield; Linton, Wetherby; Wombourn Common, Stourbridge; and Carlton, Barnsley.

Bishop Andrews, who is to represent the M.E.C. of America at the Wesleyan Conference, preached on Sunday evening at Wesley's Chapel.

The Southport Holiness Convention has, it is stated, exceeded in interest all previous years. At one service there were quite 2000 persons in the tent, and 500 outside.

Rev. J. Howard preached on Sunday week to 1000 people in the dining-hall of the London and North-Western Railway Company's carriage works at Wolverton on the occasion of the Sunday-school anniversary, the church being too small.

## PRESBYTERIAN.

Rev. J. Thompson, of Westmoreland-road Church, Newcastle, is very ill.

A mission has been opened at Gipsy Hill by workers from Mr. Train's church at Upper Norwood.

There has been a large accession of members at Regent-square Church since Rev. A. Connell became minister.

Rev. Hector Mackinnon, of Ince, was the preacher at the Gaelic service in Crown-court Church, Covent-garden, on Sunday afternoon.

The anniversary of Aston Tyrrold Church has been held. As usual, visitors were attracted from long distances, the anniversary of this venerable Berkshire church—the congregation having a history of over two centuries—being regarded as an event of considerable interest.

Rev. Robert Duff, who for the last seventeen years has ministered at St. George's, Myrtle-street, Liverpool, made known to the Presbytery of Liverpool on Monday that he would accept a call of the congregation of Belgrave Presbyterian Church, London.

*Calls.*—Rev. J. B. Cantley, to St. George's, Newcastle; Rev. Alexander Whyte, of Duntocher, to Kelvinside, Glasgow; Rev. W. Porter, to Hallside, Cambuslang; Rev. A. Tully, of Hamilton, to Rattray; Rev. W. H. B. Douglas, to Newton Stewart.

## SOCIETY OF FRIENDS.

Friends in England will be interested to hear that Rufus P. King, of North Carolina, has received the sanction of his monthly meeting for service in the Gospel in London and Dublin yearly meetings. He visited these islands acceptably years ago.

Dr. Scott F. Hershey, of Boston, U.S.A., says, regarding the new meeting-house in course of erection there:—"It is going to be a modest but beautiful structure, with full equipment. In all this great city no more delightful spot could be had to locate a Quaker meeting-house."

New England and New York yearly meetings have just been held. The efflux of population westwards and the natural conservatism of old meetings tell against Quakerism in the Eastern States. Yet these two meetings are struggling to hold their own and make progress. The means increasingly adopted are evangelisation and pastoral care, which are both Scriptural, and, rightly maintained, are calculated to promote truth everywhere.

The imprisonment of Alfred S. Dyer is likely to arouse a strong public feeling in England in behalf of him and his fellow-prisoners. English Friends are moving in the matter, and no cause they have heretofore espoused has been known to fail. The opium and impurity systems, so pregnant with evil to India and China, are doomed. Deep sympathy is felt for our suffering friends, whose nobleness is winning a moral, and preparing the way for a great legal, triumph.

Among the agencies that have rendered incalculable blessing to the Society of Friends their schools hold a conspicuous place; and the general meetings of Ackworth, Sidcot, Sibford, Lisburn, Penketh, Wigton, etc., just held, show that there is no falling off in interest or spirit in these institutions. In a body of Christians "that has no layman," but where all are priests unto God, a sound general and Scriptural education is essential for the maintenance of truth, and this the Friends aim at more and more. With, it is hoped, increasing success in keeping abreast of the times in a true and sound education.

## THE SALVATION ARMY.

The miners of Holkonui mine, New Zealand, have given two trucks of coal, valued at £6, to the Salvation Army Winton Festival.

Mr. Ballington Booth has decided upon the opening up of the Hawaiian Islands, situated in the Pacific Ocean. They will be worked by the American Salvationists.

At the opening of the new food and shelter depot at Halifax, Nova Scotia, ex-Lieut.-Governor Ritchie, Rev. D. M. Gordon, and Mr. John Burgoyne spoke at the meeting.

On the night of the assassination of President Carnot a well-known and daring Anarchist gave in his name at Lyons as one desirous of being identified with the Salvationist cause.

## FALLEN ASLEEP.

At Richmond-road, Dalston, on 3rd inst., Mr. James Miall, aged seventy-two, for forty years a worker at Queen's-road Chapel.—At Moss Side, Manchester, on 28th ult., Mrs. Charles Bateman, aged eighty-five, widow of a well-known Congregational minister.—At Wotton-under-Edge, on 2nd inst, Mr. John Lawrence, aged eighty-five, well known in Christian circles in Bristol.—In York-street, Marylebone, on 30th ult., Mrs. James Spink, aged sixty, a quiet, earnest worker.—At Harleston, Mrs. Pratt, a devoted leader in Sunday-school work.—At Lewisham, Mr. Henry Hood, aged ninety-eight, actively associated with the Congregational Church from its opening.—At Market Harborough, aged eighty, Mr. W. Gilbert.—At Yeovil, on 1st inst., suddenly, in the Baptist Chapel, Mrs. Hawkes.—At Worthing, Rev. J. S. Sargent, a Wesleyan minister, who formerly did good work at Great Queen-street and elsewhere.—At Lincoln, on 3rd inst., Rev. Isaac Hadfield, Primitive Methodist Superintendent.—At Cardiff, Rev. A. E. Coupe, a Methodist minister.


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## Notes and Comments.

IN consequence of the publication last autumn of Miss Sutter's remarkable book, "A Colony of Mercy," describing Baron von Bodelschwingh's mastery of the problems of destitution and vagabondage in Germany, a "Christian Union for Social Service" was formed, representative of all denominations, to recommend, and, if permitted, to direct the application of the great object-lesson to the needs of social life in Great Britain. In our next issue we hope to give some particulars of the organisation.

A letter has been published by ten members of the School Board for London, in which it is said:—

The religious instruction under the compromise of 1871 has been received with the almost entire unanimity of the parents in London, and is of a thoroughly Christian character. On the testimony of many teachers, clergy, and others, it is as good as, or better than, that in denominational schools. But, unless vigorous means are at once taken for its defence, it may go to the wall.

We would refer you to the resolutions in favour of its maintenance by the Sunday School Union, the British and Foreign School Society, the Protestant Alliance, the Dissenting Deputies, the Nonconformist Council, the Congregational, Baptist, Wesleyan, and other religious bodies, the representative managers of the Board Schools, and the important meeting of Churchmen and Nonconformists recently held at Sion College, under the presidency of the Archdeacon of London, besides the declarations of the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester.

As a rule, we avoid political and semi-political controversies; but this discussion touches questions fundamental to sound Christian doctrine. While it is not right that the Board should disseminate sectarian teaching, it is highly desirable that it should promote Scripture knowledge. This is emphatically out of the range of denominationalism; it is above it, being of supreme importance; it is greater, because given by inspiration of God. The compromise of 1871 was favourable to this desirable end, and we trust it will be maintained, and prove of lasting good to the rising generation.

When Mr. A. S. Dyer entered the cell in which he was to undergo one month's imprisonment for speaking out boldly in regard to the illegal sale of opium, his first thought was "to kneel down and pray God to use these imprisonments to break up the opium traffic." This is the spirit which has won victories for righteousness in times past.

Mr. T. M. Hudson, who, with Mr. Dyer and Man Sukh Lal, has been sent to prison, made a strong and cogent defence, which is published in *The Bombay Guardian* for June 23. Therein he vindicates his right as an Englishman and as a missionary to protest against and expose evasion of the law to the injury of the people. He reviews the history of the case, the action of the Government, and the means whereby this action is rendered nugatory in India. He shows the need existing for fearless exposure, and claims that he has established the truth of the article for which he is prosecuted. Those who read the full report of the trial will be likely to agree with Mr. Hudson.

A grave "impeachment" of the action of the Bombay Government has been published in *The Methodist Times*, which hopes, however, that the writer of the indictment is partially mistaken. Certainly the facts of the case point imperatively to the need for vigilant watchfulness, earnest prayer, and fearless protest on the part of all who love righteousness, and regard the cry of the victims of the opium vice.

In a caustic article which appears in *Word and Work*, by Mr. A. H. Forbes, who writes as a member of the Church of England, showing the immense Romeward advance in the decade 1882—92, he gives the following figures:—

| | In 1882. | In 1892. |
|---|---|---|
| Clerical supporters of the Romeward movement ... ... ... | (?) | 7000 |
| Ritualistic churches ... ... ... | 2581 | 5043 |
| Churches adopting eucharistic vestments... ... ... ... ... | 336 | 1029 |
| Churches illegally using incense | 9 | 177 |
| Churches using altar lights ... | 581 | 2048 |

These are speaking tables. Mr. Forbes goes on to say:—

If further figures could be ascertained, they would doubtless reveal a similar advance in banners, crucifixes, processions, adoration of the elements, confessions, &c. Now all this can foreshadow but one conclusion, namely, that before many years are over Evangelical teaching will have been crushed out of the Church of England, and that Church will have become a department of the Church of Rome. No rational man can avoid that conclusion. Where, then, does the remedy or the consolation lie, or have we any? Yes, verily, much every way. I am convinced that the people of England will *never* tolerate a return of this country to Romanism. Of that all Protestants may rest certain.

We wish we could believe this. But we should like to know on what foundation of historical fact such an assurance rests. Only those who are true to Christ have ever stood stedfast against advancing error. At the bidding of the priests the people cried, "Crucify Him!" and the natural heart, Jewish or English, is, like pagan popery, *semper eadem*.

It has been insisted that the numerical increase of professed Romanists does not keep pace with the increase of population. That may be true, and yet the nation may become familiarised with Romanism, honeycombed with sacerdotalism, ready for an utter collapse of Protestantism when the time has come for Rome to take the ultimate step in her Forward Movement.

The Board of Trade has just issued a book which casts an interesting light upon the habits of the Jews in London. When there is no work doing, or when work is done, the Jew reads the Talmud, or listens to the exposition of it from a raised desk in the middle of the workshop.

This double life of the Jew, the concentration of half his thoughts on material gain, and the other half on his race, its history, and its literature, must be understood, in order to grasp the position he takes in the industrial world. He is thus enabled to survive and find an interest in life under conditions which, to an English workman, would be intolerable, while the continual study, through many generations, of the casuistry of the rabbinical law, in the opinion of those who are entitled to speak with the greatest authority on such a subject, has been no mean instrument in sharpening those faculties which make him so formidable a competitor in industry.

We have heard the shrewdness of the Scotch attributed to their practice of committing to memory large portions of the Book of Proverbs. We have not yet heard of any strong sinew being made in any body of men by the modern newspaper or modern novel.

The Jew, it seems, has a happy way of taking things as they come. "He passes from low wages to high, or from high back again to low, without any risk of demoralisation or loss of heart." Which may be explained by the long period of great vicissitudes through which his people have passed. Hardly any Jews are paupers. Little crime can be laid at their door, less than the average. Few get into trouble through drink or idleness; it is gambling that works among them the most harm. They remain "a peculiar people."

We do not look for the enumeration of lofty principles in most political speeches; all the more gratifying, therefore, are the following words which fell last week from the lips of one of the leaders. We only wish they may always be acted up to by both parties. He said:—

They should attach themselves to public principles, and cast aside personal advantage; they should be careless of whether they remained in office or went out of office; and they should determine to do the right because it was right, without any care as to whether it would be to the advantage of their party or not. Great objects could only be gained by great sacrifices, and the last thing he would say to them was—let them above all things be true to themselves and to each other.

No greater service can be rendered to the State than for a man to work for it from disinterested motives, and although he is sure to be falsely judged by some, he must, in spite of everything, be a purifying and uplifting influence.

Why "liberal"? If a man's theological views are loose, or dim, or directly opposed in some vital points to the truth of the Gospel, why are they to be called "liberal"? Surely some other adjective would be more appropriate. Why not call them loose or uncertain? "Unorthodox" is an adjective which has fallen into disrepute; all the same we want an equivalent for it. Further, why is it "liberal" for anyone to hold lax views on the Lord's day and on such practices as theatre-going? He may be liberal to that self-will which chooses its own way, but ought not such conduct to have another name? Liberality, in loosing Divine claims, and in making the way of God as easy to human nature as that nature may desire, is easy enough and cheap enough from the human side, but is it not indulged in at a serious cost? Those who are liberal with other people's property are not, in the affairs of this world, called by such smooth names. Besides, the converse of "liberal" is always implied in regard to those who do not hold lax views as to doctrine and practice. Is that quite fair? We are reminded of Isaiah's prophecy (xxxii. 5): "The vile person shall be no more called liberal, nor the churl said to be bountiful."

Dr. Amory H. Bradford writes to *The Christian World* giving "the other side" of the race-prejudice question, the instances which can be adduced in evidence of a change passing over the feeling and thought of America with regard to Negroes. He relates at some length the honours paid to a young lady in the High School which his own daughters attend. Her face is almost black, she is

typical of her race. Her father obtains his living by selling papers and doing the work of a painter, her mother assists in the business. Yet this humble Negro girl, who, like every other girl in the school, is educated at the cost of the State, received the first prize for an essay, and had as much respect paid her as if her skin had been as white as an English girl's. Other instances are given. But the Negroes mostly prefer to keep to themselves, as do the Jews, the Germans, the Scandinavians, and the Italians.

"The Art of Dying," the title of an article in *The Nineteenth Century*, by Miss J. A. Taylor, is not a happy title. There is no art of dying well; anything of art takes away at once from reality and satisfaction. Had our blessed Lord and Saviour an art? The very question shocks us. All was real; there was no arranging of scenes and sayings. We are tested by facts, and in every pain and anguish of it the crucifixion was a terrible fact. All the love and tenderness and self-sacrifice displayed on Calvary was purely natural, came from the Sufferer because nothing else could come from Him; and similarly, every true Christian who has died has died as He was, without art. "Art is to conceal art"—so elaborate an effort has nothing of the simplicity of faith which just follows the Good Shepherd as He moves forward. Be it through cloud or through sunshine, faith follows to the end, and knows nothing but his faithfulness and love.

Jeremy Taylor did not write a book on the *Art of Holy Dying*, but on *Holy Dying*, and whilst we cannot but take exception to a sacramentarian tendency in his teaching, there is eminent wisdom and Scripturalness in much of the way by which he seeks to drive unreasonable fears away from the dying. He says:—

> If the dying man wants some degree of comfort, or a greater degree of hope, let him be refreshed by considering that Christ came into the world to save sinners; that God delights not in the confusion and death of sinners; that in heaven there is great joy at the conversion of a sinner; that Christ is a perpetual Advocate, daily interceding with his Father for our pardon.

And many more such comforting thoughts he suggests. We have to run life's race looking unto Jesus; we shall die best looking unto Him.

> He who dies believing,
> Dies safely in thy love.

*The British Medical Journal* is shedding light upon a grave social scandal in the use that is made of some houses where massage is practised as a cure. They are traps for the young women who have spent their last penny in learning the art, and who, engaged ostensibly for honest and useful work, are really compelled to submit to a life of sin. If they have conscientious scruples they are discharged. Their pay is nominal, but they are at liberty to accept presents. Our contemporary is of opinion that nothing could be done in the way of registering massage establishments "unless the ground had been previously cleared of what is undoubtedly a great social scandal." Besides the danger to these young women, one cannot overlook the danger to good people who might ignorantly go to one of these houses for treatment. To us it is a new pitfall among innocent things.

Dr. Norman Kerr's book on "Inebriety," almost a re-written edition, gives painful evidence of the infatuation of men for intoxicants. Cocaine is one of the newest kinds. Dr. Kerr says that all cases known to him of inebriety from its use began from the medical prescription of the poison to alleviate severe pain. He describes it as perhaps the most terrible and seductive form of inebriety, from the rapidity with which it breaks down the mental power. Lavender, ginger, antipyrin, eau-de-Cologne, anything that can produce intoxication, comes handy to some persons. Something surely might be done to discourage the weak desire to avoid all pain; our fathers rather boasted of how they could endure it—we of how we can evade it. But in the evasion we are caught with a far worse thing. Sin is worse than pain; yet we do not deny the right use of anæsthetics.

How some men will seek to evade conscience was painfully illustrated in Ireland in the days of the famous Father Mathew, when some pledged themselves not to get drunk on the beverages then in use, but got drunk on ether. A doctor taught them the effects of the new intoxicant. The habit grew apace. The Irishman takes it "neat," and can get drunk on it three times a day for sixpence. It is said that shopkeepers treat customers' children to small doses, and schoolmasters can detect its odour from pupils ten years old. Even a mixture of ether and methylated spirit is not nauseous enough to deter some drinkers. Such instances of degradation, while filling one with shame and almost despair, emphasise the need for the one sure remedy for all sin—faith in the Lord Jesus Christ. The doctor may do something for the diseased body, but the thing we should most like him to do is to refrain from recommending the use of intoxicants as medicines or useful beverages.

## Evangelisation for Conversion.

We are perfectly in agreement with the writer of the letters on "Evangelisation for Conversion," that the Gospel is preached for the purpose of conversion. We agree with him in denouncing the reading of "only" into Matt. xxiv. 14. We believe with him that the Gospel is to be preached unto all nations for a witness of God's love to the world, and of Christ's propitiation for the whole world, and that God willeth that all may believe and be saved by it. We are persuaded that this is the belief of the great majority of missionaries, whatever their eschatological views may be.

But we are assured by definite Scripture statement that neither in this nor in the coming age will all the world be converted, for this sufficient though dreadful reason, "Ye will not come unto Me that ye might have life." "Ye judge yourselves unworthy of everlasting life." "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of life unto life; and to the other the savour of death unto death." Such was the twofold effect of the preaching of the Gospel by the Lord Jesus when on earth, and by his apostles who, after his ascension, preached the Gospel with the Holy Ghost sent down from heaven. And from then till now the mightiest revivals have been marked by the rejection of the Gospel by some as well as its reception by others.

It will be the same even when Satan is shut up in the abyss, for during the Millennium, when the wolf and the lamb feed together, and the lion eats straw like the ox, there will be sinners of a hundred years old who die accursed (Isa. lxv. 20). And although then the knowledge of the Lord shall cover the earth as the waters cover the sea, multitudes will yield feigned obedience unto God and to his King (Ps. xviii. 44, lxvi. 3). And at the close, when Satan is loosed for a little season, he will go out to deceive the nations in the four quarters of the earth, whose number is as the sand of the sea, and they will compass the camp of the saints about, and the beloved city, and fire from God out of heaven will devour them. In this age, and in the coming age, so long as man is in the flesh, there will still be some to whom He who wept over Jerusalem will have to say, "Ye will not come unto Me that ye might have life."

*The Truth*, an able American orthodox monthly, publishes 120 texts showing that "not a converted world but the antichrist will usher in the last time." The writer thus speaks of America:—

> It is strange that good and sensible men can look upon the state of things existing in our own country without alarm. Here is a land hid from the nations of Europe until the Art of Printing and the Reformation. God sent to it the Puritans and the Huguenots, the best seed of earth. He gave to them statesmen with wisdom to lay the foundations of the most beneficent Government the world had ever seen. In climate, soil, extent of territory, wealth, increase of population, and all the elements of prosperity, it has never been equalled. Yet where are we to-day? Anarchy, lawlessness, crime, and violence threaten our national existence. . . . The utter weakness of Congress to cope with the financial difficulties that oppress the people; the rapid increase of murders, suicides, and divorces; the wide separation between the Church and those known as labourers; the condition of the Church itself, honeycombed with infidelity and decaying with worldliness: all betoken that we are on the eve of a disastrous and destructive change, and that the conversion of this part of the world at least is the wildest dream.

This may seem pessimistic, but hear also the lamentation of *The Daily Chronicle* of last Friday, a Radical organ of political progress and social reform:—

> This is a sorry close of the century for the great Republic which started with such bright hopes, such boundless energy; but it is a close which must have been foreseen by all competent observers of American politics. When money is king and God, when everything is permitted to drift, when the worst elements rule, when hand-to-mouth legislation is devised for the satisfaction of vested interests, when party machines supplant serious political convictions—a terrible *dénouement* is inevitable. The best we can hope is that stern repression of crime and anti-social teachings will be accompanied by some genuine attempts at reform and national amendment. But we are not too sanguine of this, for the fierce riots of 1877 apparently taught no lessons to the American people. Indeed, since that time things have gone from bad to worse. Apathy and despair seem to have taken hold of the better classes of Americans; and the country is so vast, and the population so heterogeneous, that the social reforms which we find it comparatively easy to carry here, are there for the most part still insoluble problems. We must believe, however, that good will come out of this evil, and that a more serious tone will be imparted to the political life of the American people, who will now perceive that they have precisely the same trouble to deal with that afflict the "effete" nations of Europe, and in an even more complicated form. Meanwhile, we may look for a reign of Conservatism, strong government and reaction, and the disintegration of the forces which make for social reform.

Yes: God will overcome evil with good, but the good will not be settled on a universal and permanent basis until the establishment in resurrection glory of the Everlasting Kingdom of Christ and of God.

THE GROVE MISSION.—The anniversary of this Mission has been held. The report showed that during the last few months there had been sixty-seven conversions. The congregations have increased. The Sisters have a mothers' meeting numbering 300 members. The Sunday-school has an averag. attendance of 150 and 300 morning and afternoone The newest development is a midday prayer union, which numbers seventy-eight members, and many requests for prayer have been answered week by week. The brotherhood is growing, and the young men conduct five meetings in the lodging-houses each Sunday.

## Visions of God.—2.

A LIVING creature, fourfold and yet one, a partaker of the divine nature of the living God, with the forces and qualities of the lower creation—the lion's majesty and power, the ox's patient strength and labour, the eagle's keen perception and aspiring flight,—added to the intelligence of man: such was Ezekiel shown that redeemed humanity should be.

Desire and power to rise heavenward, for they four had their faces and their wings;—righteousness of walk and conduct, for "their feet were a straight foot";—loving unity of motion, for "their wings joined and kissed (iii. 16) one another";—oneness and fixity of purpose, for "they went every one straight forward";—life in the Spirit, fulness of the Spirit, obedience to the Spirit, for "whithersoever the Spirit was to go they went, thither was their spirit to go";—burning with love and shining as lights in the world, for "their appearance was like burning coals of fire and like the appearance of lamps";—undeviating directness of aim, for "they turned not" to the right hand nor to the left hand "when they went";—instantaneous and irresistible execution, for "they ran and returned like the appearance of a flash of lightning";—denial of self and reverence toward God, for "when they stood they let down their wings";—doing all in the name of the Lord Jesus, for "whither the Head looked they followed it" (x. 11, 12), guided by his eye;—loved of the Lord Jesus, and having fellowship with the Father and his Son Jesus Christ, hearkening to the voice of his word, for "there was a voice from the firmament that was over their heads, when they stood and had let down their wings";—identified with and carrying into execution the high and dreadful purposes of the high and lofty One who inhabiteth eternity, whose name is Holy, for "Behold, one wheel upon the earth by the living creatures . . . as it were a wheel in the midst of a wheel. . . As for their rings, they were high and dreadful . . . and when the living creatures went, the wheels went by them . . . and when the living creatures were lifted up from the earth, the wheels were lifted up . . . for the spirit of the living creature was in the wheels"; *—their whole body full of light, for "their whole body, and their backs, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had" (x. 12);—such were some of the qualifications of the New Humanity, the new creature in Christ Jesus, which shone out on the ecstatic vision of Ezekiel, in uttermost contrast with the rebellion, idolatry, selfishness, stubbornness, and pride of the house of Israel.

Such, in some measure, shall Israel be in that day when they look on Him whom they pierced, and mourn for Him as one mourneth for an only son; when there shall be upon the bells of the horses "Holiness unto the Lord," and the pots in the Lord's house shall be holy like the bowls before the altar; in that day, when He shall create Jerusalem a rejoicing and her people a joy, when strangers shall stand and feed their flocks, and the sons of the alien shall be their plowmen and their vine-dressers; but they shall be named the priests of the Lord, the ministers of our God, to Tarshish and Pul and Lud, to Tubal and Javan, and the isles afar off, that have not heard his fame nor seen his glory; and they shall declare his glory among the Gentiles.

Such, in some real and actual measure, was the Church at and after Pentecost, when they were all with one accord in one place; when they were filled with the Holy Ghost, and spake the wonderful works of God as the Spirit gave them utterance; when great grace was upon them all, and they had all things common; when Stephen turned not to the right hand or the left on his stony road to heaven; when Philip opened Africa, and Paul Europe, to the Gospel of God, because "whither the Spirit was to go they went, thither was their spirit to go."

Such, without measure, shall be the glorified Church of the living God, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; when He shall appear, and we shall be like Him, for we shall see Him as He is. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall transfigure the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby He is able even to subdue all things unto Himself."

But we walk by faith, and faith is the substance of things hoped for, the evidence of things not seen. What doth hinder the Church of Christ from realising now, so far as it can be realised in the body, the glorious ideal which Ezekiel saw in the visions of God? Did not He love the Church and give Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing? Are not hor members members of his body, the fulness of Him that filleth all in all? Is she not invited, and therefore commanded, to be filled unto all the fulness of God? When the day of Pentecost was fully come, were they not all with one accord in one place? Filled with the Holy Ghost, did they not speak the word of the Kingdom, the word of God, with boldness? Did they not with great power bear witness of the resurrection of the Lord Jesus? Did they not go to prison and to death for his sake? Did not God also bear witness with them, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost?

Where are the witnesses? Where is the power? Where is the fulness? Where is the Holy Ghost?

The vision of the living creatures never can be realised except by a people who have left all and followed Jesus; who have hated father and mother, brother and sister, husband and wife, yea, and their own life also, in comparison with the Christ whose love constrains them to live no more unto themselves, but unto Him who died and rose again for them.

This glorious vision can never be fulfilled in a church like that of Corinth, where the saints are carnal and walk as men; where there are envying and strife, contentions, factions, divisions, schisms, sects, heresies; where they say, "I am of Paul, and I of Apollos, and I of Cephas, and" (worst of all in its arrogant assumption) "I of Christ." Where there must be divisions in order that those who are approved among them may be made manifest; where each popular teacher has his following; where the men who are the gifts of the ascended Christ (Eph. iv. 11), and the truths they teach, are turned into idols and worshipped; and communities are called after the names of men, or after special doctrines, which, however true, or forms of church government, which, however important, are not God, nor the Son of God, nor the Spirit of God, who, by the mouth of the holy men of old time, declared that his glory He would not give to another, and that no flesh should glory in his presence.

"Ye are my *witnesses*," said Jehovah to his Israel of old. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be *witnesses* unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," was Jesus' last word to his disciples before He returned to the Father. His promise was fulfilled in the outpoured Spirit, but his disciples have not taken seriously his command to preach the Gospel to every creature. Consequently the Church is like a machine thrown out of gear. The power is still here in the seven Spirits of God before his throne, sent forth into all the earth; but only so far as we are his *witnesses*, adequately at home and adequately to the uttermost part of the earth, have we any Scriptural expectation of being united to the power. M.

* The wheel appears to be the symbol of God's wonderful and mighty work. James speaks of "the wheel of nature" (iii. 6). Everything works in circles; everything revolves. The sun hasteth to his place where he arose; the wind returneth again according to his circuits; unto the place from whence the rivers came, thither they return again (Eccl. i. 5-7). The earth turns upon its own axis; the moon revolves round the earth, the earth round the sun; the stars in their courses round some greater sun. The wheel also is the symbol of speed and power. There may be some connection between Ezek. x. 13 (see margin) and Luke iv. 15—"As for the wheels, it was cried unto them in my hearing, O Galgal." "Galilee of the Gentiles—the people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up." In Galilee the mighty wheel of God's high and dreadful work of salvation first began to roll.

## "THOU REMAINEST."

(Heb. i.)

"THOU remainest!" Words of comfort
When earth's happiness is flown,
When, bereft of love and loved ones,
We are left to weep alone.

"Thou *remainest!*" Precious Jesus,
*Thou* hast felt the sting and pain;
Thou hast lavished love, and only
Had indiff'rence back again.

"Thou remainest!" Oh, my Saviour,
What true rest those words impart!
Thou alone canst read the anguish,
Know the pain that wrings my heart.

"Thou remainest!" Loving, changeless,
Never failing, *ever* true.
Jesus, let thy tender pity
Draw my heart to Thee anew.

"Thou remainest!" Let me rest me
In thy love so strangely deep;
Slighted, destitute, forsaken,
Bid me come to Thee to weep.

"Thou remainest!" Say it always,
Till it sets my heart aflame,
*Thou* wilt never, never leave me,
Thou canst ease this bitter pain.

"Thou remainest!" All have left me,
Dreams of love and happiness;
All have faded, flown, and vanished.
Wilt Thou bless my loneliness?

"Thou remainest!" Thou who lov'st me!
I who longed for love so sore;
Let me know thy love, Lord Jesus,
I have THEE, I ask no more.

*Haulfre.* F. W.

TIBETAN PIONEER MISSION.—The Government of Bengal refuse, under present circumstances, to permit Miss Taylor and her party to enter Tibet. Inasmuch as the missionaries are not yet ready to enter, this refusal will not seriously affect them. They are confident that when they are prepared to go the way will be made clear.

A CONFERENCE FOR STUDENTS will be held, August 10 to 13, at Frankfort-on-the-Main. English students and other servants of God would meet with a warm welcome. Application should be made to Pastor Lohmann, Falkenhaf, Bockenheim, Frankfort-on-the-Main. These conferences for students are now held annually, as they supply a need in Germany, but they are as yet small beginnings, and prayer and sympathy from English brethren would be greatly valued.

# Living in the Sunlight.

By Mrs. MERRILL E. GATES.

The human spirit hungers for supreme approbation. God alone is supreme. He alone can satisfy the intense desire of approbation within us. The estimate we place upon the approval granted us is measured by the estimate we place upon the person according it to us, and by the entirety of his knowledge of our character. God is the one whom we, consciously or unconsciously, esteem most highly. He it is who possesses the fullest and most entire knowledge of our characters.

That approbation from some source and in some degree is a primal fount of happiness seems very clear to us when we recall those evanescent moments of perfect serenity and unbounded satisfaction which enveloped us like a charmed atmosphere at times in childhood. No such feeling of perfect adjustment to our environment, no such peace and buoyancy, ever visited our childish mind when we were under the ban either of our own or another's condemnation. But such rare felicity of rapture in existence and of high-heartedness in living came only when a sense of approbation lifted the weight of life, making us for the time daring, soaring spirits of the air, expanded, blessed, joyous! These passing sunbursts of exuberant delight amid dark clouds were prophetic of what the clear-shining heaven of God's approbation continually raying down upon us might be to the soul happy enough to live under it.

Beside these early experiences, we find a proof of this fundamental necessity of our nature in the every-day sight of a man who lowers his moral standard to catch the good-will of those beneath him in moral tone. Lower and lower he will go. He must obtain somebody's approval, and if he has forfeited that of the good, he must degrade himself that he may win the base approval of sinners by going beyond them in audacities of evil. It seems to be a law of our being that we must be approved of, loved, praised, in some way, or we are unhappy.

But how can we ever hope, even although the eternities were before us in which to effect it, to attain to the state of being approved by God? He knows our character in its entirety, and knows that it is not worthy of approbation. Is it possible that He can take that complacent pleasure in us which will give us utter and endless satisfaction? Can we expect that approval from Him which expands and amplifies the soul, and enables it to put forth its highest and best activities? Can we expect that glad uplift for the head and that intense delight for the spirit which are the result of approval by our Creator? To be the conscious object of his approbation would be happiness enough for an eternity. God knows this. He made the nature which can rest for its sustenance, support, and highest joy, in nothing less than his approval. He proposes to satisfy the insistent need of our nature. He longs to approve us thoroughly, constantly, and for ever. We long that He should do so. Something stands between these two desires: the desire on his part, and the desire on our part. Something seems ever to prevent our living on the elevation and under the glory and the fine illumination of life which would come from knowing ourselves to be the objects of his supreme approbation. This that stands so forbiddingly between us and that which we desire is sin, and to speak of God's supreme approbation of us, acknowledged sinners, seems almost paradoxical when we remember the holiness which is the essence of God's being.

St. Bernard asked of God no other vision than that of his own sins. But such a vision alone and unrelieved would be to look into the depths of the blackest midnight sky. And we want the vision of a golden, glowing sky, full of the lights of morning and evening tenderness and the noonday thrill of glory and heat. We want the full sunlight of God's supreme approbation, and the vision not of our sins alone, but the revelation of an utter, everlasting, beneficent complacency in us, shown by God Himself, which shall satisfy and empower our whole being, and overflow it with perfect beatitude. Is such a condition possible to us now?

It is. But in order to have it we must take God's view of ourselves, not our own. We must see the mysterious and unsearchable work of Christ for us on the cross in the light in which God regards it. We must believe more profoundly in the ocean-fulness of God's love to us in his Son, which sweeps away our sin until there is absolutely nothing left of it in his sight. We must be so identified with Christ that, in the mighty transfers of values that took place by reason of his death, we see ourselves to be as beloved by the Father as He. In this case as in all others of the Divine ordering, God does the work and we believe in it. This belief is the simple (yet how profound) belief that according to the word of Jesus (John xvii. 23) the Father loves us as He loved the Son. Somehow, somewhere in the depths of a soul-travail that is to fill eternity with its blessed results, God's love to his believing ones was manifested through his Son, and now identification with our Lord brings upon us, dark and deformed as we may be spiritually, a glory as of the seventh heaven, the same glory that God sees in the face of Jesus Himself. Surely if God looks at us as He does at Christ, it must be with supreme approbation.

> When Arthur spake and cheered his Table Round
> With large, divine, and comfortable words,
> Beyond my tongue to tell thee—I beheld
> From eye to eye, through all their order flash
> A momentary likeness of the king.

God beholds on the faces of the followers of his Son, flashing from eye to eye, not a momentary likeness of their King, but the constant, unchanging, eternal likeness of Him into whose image they are changed from glory to glory. A likeness illuminating them now by virtue of Divine transfer from Him who loves us, and to be theirs hereafter not alone by reflected glory, but in an immortal inward and outward realisation of holiness.

If God says that He sees us only in the transcendent likeness of his Son, shall we not simply believe Him and live in unclouded joy that we are so regarded by God? Let us look more steadily at that resplendent righteousness of Christ which attracts the eternal gaze of God, and counting it our own as does He, live in the smile of his supreme approbation.

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## N. MIDLAND EVANGELISTIC MISSION.

The annual report states that tent missions were held through the summer, and during the winter the evangelist (Mr. Neech) was fully engaged with missions in the various churches. At every mission the presence of the Lord was manifest, and much blessing vouchsafed. Mr. Neech is open to take missions. Applications can be made to him direct, or to Mr. Alfred Haley, Grove Hall, Wakefield. The missions held have been channels of blessing. Believers have been awakened to fresh devotion, sinners have been aroused, convicted, and saved. When Mr. Neech was at Wisbech, a woman spoke to him, thanking God that during the tent mission in the Y.M.C.A. Grounds, Wakefield, she was led to Christ.

## BERLIN EVANGELICAL MISSION.

Mr. Julius Rohrbach, speaking last week at the Central noon prayer-meeting, Aldersgate-street, gave interesting details of the work God has put in his hands in the German capital. In the course of his remarks he said:—

For nearly fourteen years it has been my privilege to preach the Gospel in Berlin among a population of about two millions. We had at first great difficulty in winning a hearing, but there has lately been decided progress in this respect. We commenced in Moabit, a suburb first settled by Huguenot refugees, who, driven out by persecutors from their own land, found a refuge in Berlin. Among the hosts of working men now inhabiting this suburb we began work in 1880. The Sunday-school attracted the children, while my wife soon won the attention of women, becoming among the young workgirls a great power for good. Our Gospel services began to be fairly well attended and were blessed of God.

Then we were led to open a second branch in Charlottenburg, the centre of a dense working class population, who live for the most part in utter ignorance of God, giving their whole attention to music-halls, clubs, concerts, and similar amusements, caring nothing for their eternal welfare. In 1885 we began tent-services, and these being much blessed, a little company of believers were soon gathered; hence four years ago we opened a hall seating 600 people. This has now become a centre of active mission-work in many directions. The Gospel is regularly preached to large audiences, while Bible-classes, prayer-meetings, Sunday-school, and temperance meetings are also held.

Besides the work at Moabit and Charlottenburg, we have been led of the Lord to open a branch in the royal city of Potsdam. A dancing saloon was converted into a mission hall, and a good work is now going on, and souls have been saved.

A special feature in the development of the last year has been that of a Training Home for young evangelists. There is a total lack of any such means of training workers. Men are needed to go out and evangelise, but we know not where to obtain them. The seminaries and universities cannot supply them; they have no provision for evangelistic preparation. We want to raise up a Gospel band, and hence this home for training. We have now twenty-five young men, and we yet hope to see them going out with the Gospel of Jesus Christ. We need help in various ways, for as yet the value of such mission work is not realised widely in Germany. During my stay in this land I shall be glad to address meetings on this work. Letters will reach me if sent to care of Dr. Guinness, Harley House, Bow-road, E.

## THE PILOT ON BOARD.

*Two in a boat* are bending
With one will to the oar;
Two in a boat are sending
Thoughts to the homeward shore.
Pulling for aye together;
Watching one beacon light;
In fair or stormy weather,
By morning, noon, and night.

*One in the boat* is steering;
And when He guides the helm,
With certain course, unveering,
No danger can o'erwhelm.
He knows the way He taketh;
They know his way is best:
Their Pilot's presence maketh
The hardest labour rest.

Lydia Lynn.

## KINGSWOOD CONVENTION.

A very helpful convention has been held here, Christian workers attending not only from Leamington and Birmingham, but from Stratford-on-Avon, and also many of the surrounding villages. It was a pleasing feature of the gatherings to see the people coming in from the country side and the surrounding districts from several miles round. The ministering brethren, whose teaching of Divine things was much enjoyed, were the Revs. J. J. Luce, J. Houghton, F. Dodds, and C. G. Moore, Messrs. William Lees and John M. McAuliffe. The doctrines of the Atonement of Christ for the sinner, the work of the Spirit for believers for life and service, and the near return of the Lord Jesus for the Church were fully dwelt upon, and very real and definite blessing to many has been given.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## "ON THE POTTER'S WHEEL."

(Jeremiah xviii. 4.)

*He* fixed thee mid this dance
Of plastic circumstance,
This present thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent,
Try thee, and turn thee forth, sufficiently impressed.
R. Browning.

One day, beneath the impulse of the Divine Spirit, Jeremiah went beyond the city precincts to the Valley of Hinnom, on the outskirts of Jerusalem, where, in a little hut, he found a potter, busily engaged at his handicraft. "Behold, he wrought his work on the wheels." Amid the many improvements of the present day, the art of pottery remains almost as it was as many centuries before Christ as we live after.

As the prophet stood quietly beside the potter, he saw him take a piece of clay from the mass that lay beside his hand, and having kneaded it to rid it of the bubbles, place it on the wheel, rapidly revolving horizontally beneath the motion of his foot driving the treadle. From that moment his hands were at work, within and without, shaping the vessel with his deft touch, here widening, there leading it up into a more slender form; and, again, opening out the lip. So that from the shapeless clay there emerged a fair and beautiful vessel, fit for the Temple court or the royal palace. When it was nearly complete, and the next step would have been to remove it, to await the kiln, through some flaw in the material it fell a shapeless ruin, some broken pieces upon the wheel, and others upon the floor of the house.

The prophet naturally expected that the potter would immediately take another piece of clay, and produce in its yielding substance the ideal which had been so hopelessly marred under his hand. Instead of this, however, to his astonishment and keenly excited interest, the potter with scrupulous care gathered up the broken pieces of the clay and pressed them together as at the first, and placed the clay again where it had lain before, and *made it again* into another vessel, as seemed good to the potter to make it. Perhaps this second vessel was not quite so fair as the first might have been, still it was beautiful and useful. It was a memorial of the potter's patience and long-suffering, of his careful use of material, and of his power of repairing loss and making something out of failure and disappointment.

O vision of the long-suffering patience of God! O bright anticipation of God's redemptive work! O parable of re-made characters and lives and hopes! To us, as to Jeremiah, the Divine thought is flashed, "Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

The purport of this vision seems to have been to give his people hope that even though they had marred God's fair ideal, yet a glorious and blessed future was within reach; and that if only they would yield themselves to the touch of the Great Potter, He would undo the results of years of disobedience which had marred and spoilt his fair purpose, and would make the chosen people a vessel unto honour, sanctified and meet for the Master's use.

The same thought may apply to us all. Who is there that is not conscious of having marred and resisted the touch of God's moulding hands? Who is there that does not lament opportunities of saintliness which were lost through the obdurateness of the will and the hardness of the heart? Who is there that would not like to be made again as seems good to the Potter? "But, now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever."

### I.—THE DIVINE MAKING OF MEN.

(1) *The Potter has an Ideal.*—Floating through his fancy there is the vessel that is to be. He already sees it hidden in the shapeless clay, waiting for his call to evoke. His hands only achieve so far as they may the embodiment of the fair conception of his thought. Before the woman applies scissors to her silk she has conceived the pattern of her dress; before the spade cleaves the sod the architect has conceived the plan of the building to be erected there.

So of God with nature. The pattern of this round world and of her sister spheres lay in his creative thought before the first beam of light streamed across the abyss. All that exists embodies with more or less exactness the Divine ideal—sin alone excepted. So of the mystical body of Christ, the Church, his Bride. In his Book all his members were written, which in continuance were fashioned when as yet there was none of them. So, also, of the possibilities of each human life. I know not if we shall ever be permitted, amid the archives of heaven, to see the transcript of God's original thought of what our life might have been had we only yielded ourselves to the hands that reached down from heaven moulding men; but sure it is that God foreruled, foreordained, and predestinated us, each in his own measure and degree, to be conformed to the image of his Son.

See that mother bending over the cradle where her firstborn baby son lies sleeping! How a smile goes and comes over her face, like a breath of wind on a calm summer's day! Why does she smile? Ah! she is dreaming; and in her dreams is building castles of the future eminence of this child—in the pulpit, or the House; in war, or art. If only she might have her way, he should be foremost in happiness, renowned in the service of men. But no mother ever wished so much for her child as God for us, when first cradled at the foot of the Cross.

To be like Christ, the type of perfect manhood; to be as much to Christ as He was to his Father; to reflect the face of Christ on men, as He the face of God; to fulfil the commission of Redemption; to take up the Cross; to be crucified with Christ; to rise and reign with Him—all this is God's ideal.

(2) *The Potter achieves his purpose by means of the Wheel.*—In the discipline of human life this surely represents the revolution of daily circumstance; often monotonous, common-place, trivial enough, and yet effecting, if it may, the ends on which God has set his heart.

Many, on entering the life of full consecration and devotion, are eager to change the circumstances of their lives for those in which they suppose that they will more readily attain a fully-developed character. Hence, much of the restlessness and fever, the disappointment and wilfulness of the early days of Christian experience. Such have yet to learn that out of myriads of circumstances God has chosen the lot of each as being specially adapted to develop the hidden qualities and idiosyncrasies of each soul whom He loves. Anything else than the life which you are called to live would fail in giving scope for the evolution of properties of your heart and soul, which are known only to God, as are the colours and fragrance which lie enfolded in some tropic sea. Believe that all has been ordered or permitted, because of that which lay entombed within you waiting for his call, "Come forth!"

Do not, therefore, seek to change, by some rash and wilful act, the setting and environment of your life. Stay where you are till God as evidently call you elsewhere as He has put you where you are. Abide for the present in the calling wherein you were called. Throw upon Him the responsibility of indicating to you the change when it is necessary for your further development. In the meanwhile, look deep into the heart of every circumstance, for its special message, lesson, or discipline. Upon the way in which you accept or reject these will depend the achievement or marring of the Divine purpose.

You complain of the monotony of your life. Day in day out, the same round. Year after year, the same path trodden to and fro; no horizon; no space or width; only the same lane of sky between the high houses on either side. What scope is there here for the evolution of noble character! There is no opportunity to meditate and achieve great deeds. Yet remember that the passive virtues are even dearer to God than the active ones. They take the longest learning and are the last learnt. They consist in patience, submission, endurance, long-suffering, persistence in well-doing. They need more courage and evince greater heroism than those qualities which the world admires most. But they can only be acquired in just that monotonous and narrow round of which many complain as offering so scant a chance of acquiring saintliness.

(3) *The Bulk of the Work is done by the Potter's fingers.* How delicate their touch! How fine their sensibility! It would almost seem as though they were endued with intellect, instead of being the instruments by which the brain is executing its purpose. And in the nurture of the soul, these represent the touch of the Spirit of God working in us to will and to do of his good pleasure. He is in us all, his one purpose being to infill us with Himself, and to fulfil through us "all the good pleasure of his goodness, and every work of faith with power; that the name of our Lord Jesus may be glorified in us, and we in Him."

But we are too busy, too absorbed in many things to heed the gentle touch. Sometimes, when we are aware of it, we resent it, or stubbornly refuse to yield to it. Hence the necessity of setting apart a portion of every day, or a season in the course of the week, when we seclude ourselves from every other influence, and expose the entire range of our being to Divine influences only.

The wheel and the hand worked together; often their motion is in opposite directions, but their object is one. So all things work together for good to them that love God. God's touch and voice give the meaning of his providences; and his providences enforce the lesson that his tender monitions might not be strong enough to teach. Whenever, therefore, you are in doubt as to the meaning of certain circumstances through which you are called to pass, and which are strange and inexplicable, be still; refrain from murmuring or repining; hush the many voices that would speak within, and listen until there is borne in on your soul a persuasion of God's purpose; and let his Spirit within co-operate with the circumstance without. It is in the equal working of these two—the circumstance supplying the occasion for manifesting a certain grace, and the Holy Ghost supplying the grace to be manifested—that the spirit soars, as the bird by the even motion of each of its wings.

### II.—GOD'S RE-MAKING OF MEN.

"He made it again." The potter could not make what he might have chosen; but he did his best with his materials. So God is ever trying to do his best for us. If we refuse the best, He gives the next best. If we will not be gold, we may be silver; and if not silver, there are still the earthen and the wood. How often He has to make us again!

He made Jacob again, when He met him at the Jabbok ford; finding him a supplanter and a cheat, but after a long wrestle, leaving him a prince with God. He made Simon again, on the resurrection morning, when He found him somewhere near the open grave, the son of a dove—for so his old name Bar-jonas signifies—and left him Peter, the man of the rock, the Apostle of Pentecost. He made Mark again, between his impulsive leaving of Paul and Barnabas, as though frightened by the first touch of sea-sickness, and the times when Peter spake of him as his son, and Paul from the Mamertine prison described him as being profitable.

I have been told of a gifted son, who, when night has fallen, and his aged father has gone to the early couch of age, comes into the studio where the old man's hands had been busily engaged all day modelling clay, not without some fear that they are losing their skill, and removes all trace of senility or decay. So does God come to our work, when we have done our best and failed; and when men have turned from us with disappointment. He perfects that which concerns us, because his mercy endures for ever, and He cannot forsake the work of his own hands.

Are you conscious of having marred God's early plan for yourself? His ideal of a life of earnest devotion to his cause has been so miserably lost sight of! Your career, as parent or child, as friend or Christian worker, has been such a failure! The grand chord struck in your early vows, at the marriage altar, or on the day of ordination, has been lost beyond recall; and the whole music has been so halting and feeble! For such, science and the competition of modern life have little encouragement. There seems no alternative but to go off into the rear, and let others carry away the prizes that come so easily to them. And into the soul this conviction is burnt: "I had my chance, and missed it; it will never come to me again. The survival of the fittest leaves no place for the unfit. They must be flung amid the waste which is ever accumulating around the furnaces of human life." It is here that the Gospel comes in with its gentle words for the outcast and lost. The bruised reed is made again into a pillar for the temple of God. The feebly-smoking flax is kindled to a flame. The waste products are shown to be of extraordinary value, and yield the fairest colours, or provide the elementary principles of life.

III. OUR ATTITUDE TOWARDS THE GREAT POTTER.

Yield to Him! Each particle in the clay seems to say "Yes" to wheel and hand. And in proportion as this is the case the work goes merrily on. If there be rebellion and resistance, the work of the potter is marred. Let God have his way with you. Let his will be done in you as in heaven. Bear it, even when you cannot do it. Be sure and say "Yes." There are times when we are not conscious that He is doing right. Life is often like the grey aspect of nature in February, when Spring waits just outside the portal, longing to touch all things with her magic wand. It seems as if no one is concerned about "all the miles of unsprung wheat," or responsible for leaf or bud. Yet in myriads upon myriads of graves where seeds lie buried, God's angels are busily at work, rolling away stones, and ushering in the new heaven and the new earth of Spring. So when we have once committed ourselves to God, we must believe that He does not lose a single moment, but is ever hurrying forward the consummation of his ideal.

We cannot always understand his dealings, because we do not know what his purpose is. We fail to recognise the design; the position which we are being trained to fill; the ministry we are to exercise. What wonder, then, that we get puzzled and perplexed! Yet surely it is enough to know our Guide, if we do not know which point He is aiming for in the long chain of hills. He knows all the mountainspasses, and will take the easiest.

There is special comfort in these thoughts for the middle-aged and old. Do not look regretfully back on the wasted springtide and summer, gone beyond recall; though it be autumn, there is yet chance for thee to bear some fruit, under the care of the great Husbandman. In all, He inspires hope. He can turn the battle from the gate; and make the lost iron swim; and replenish the empty pitchers with new good wine; and restore the years the cankerworm has eaten; and make failures into victories. He who was able to transform the Cross from a badge of shame into the sign of victory and glory must surely be able to take the most hopeless, disreputable, and abandoned lives, and make them bloom with flowers heavy with fragrance and full of blessed promise. Only let Him have a free hand. Whatsoever He says, do it, or let it be done. Seek forgiveness for the past, then restoration, and re-making at his hand. Reckon on God, and according to your faith, it shall be done unto you.

## HYDE PARK MISSION.

On the evening of Tuesday week the twenty-fifth anniversary of Mr. Charles Cook's Hyde Park Mission was held at Stafford Rooms. Mr. Frank A. Bevan presided. The report said that every meeting held was distinctly spiritual. Mr. Cook had personally dealt with 1050 persons about their souls during the past year, to each of whom, with his wife's help, he had written once, to many more often. During his last visit to America and Canada, with one exception, he met in every village, town, or city, one or more who had been saved through their meetings in Hyde Park, or in the Hall. They had laboured in the neighbourhood for twenty-five years, in the park for twenty-three years, in Hyde Park Hall twenty years, and in the Metropolitan Music-hall in the winter for eighteen years. During that time they have seen persons of fourteen nationalities, besides Jewish brethren, brought to Christ; have an indoor congregation of 2000 people, and at present are preaching Christ every night, five evenings of which are in Hyde Park, and it was an exception for them to leave without seeing men and women definitely brought to Christ.

Some deeply interesting testimonies were given, by a young Jew, two Germans, and a man of forty who had spent twenty years in penal servitude.

The writer of this spent last Sunday afternoon and evening in Hyde Park, and can bear witness to the experience, organisation, excellent singing, and general ability and power, manifest at the stand which Mr. Cook and his helpers have occupied for so many years.

After the Chairman, Mr. T. A. Denny, and other friends had congratulated Mr. Cook on his silver anniversary, £150 was contributed towards £250 necessary for the repair of Hyde Park Hall and other expenses; friends will no doubt supply the rest. The mission otherwise is out of debt.

A visit to the Park is an education: you hear what the people, good, bad, and indifferent, talk about or listen to, on time and eternity, life and death, heaven and hell; on anarchy, socialism, temperance, amusement; and those who want to speak to their profit may profitably listen first to what these numerous orators are saying. M.

## EVANGELISTIC TOUR IN CHINA.

By Rev. E. S. LITTLE.

Accompanied by Rev. R. O. Irish, I have recently made an evangelistic tour, making for Hu-k'eo. We called our native preachers and colporteurs together, and spent half-an-hour in earnest prayer that God would open our way for us, and bless our visit, to the good of the city. Having packed up our books as conveniently as possible, we made our way to the streets. Here we remained on the tramp backwards and forwards, selling our books and preaching, for six hours. I have visited this city several times before, and always had a more or less rough reception; but God had answered our prayers, and we had a splendid time. We were not crowded, stoned, or struck, and only moderately (if this word can be used in this connection) cursed. I was politely received into many of the shops and stores, and read portions of the Gospels and tracts, and explained their meaning.

At length, thoroughly tired out, and with voice hoarse and weary with all these hours' sustained talk in Chinese, which, according to the testimony of almost everybody, is more wearying to the vocal chords than our Western speech, we retraced our way to the boat to dinner. We had visited every shop and house along the street, offered or sold the Word to every countryman passing by, and stood selling and preaching in the stream of people passing to and from the native theatre, which was in full swing. We sold about six hundred books and tracts. Surely God will acknowledge and bless all these efforts put forth in his name.

After dinner we met again and spent a period in prayer that God would bless all the people who had bought our books or heard any of our preaching. I have long been anxious to obtain a chapel in this place, but cannot get the funds; £120 would give us a splendid site and buildings. To whom will the Lord send a message to pay this money to me for this heathen city without a single Christian place of worship, or, as far as we know, a single believer in Christ? I should think the population of this walled city would be about 25,000 or 30,000.

Continuing our journey up the Lake, we had a very swift current against us, and no wind. The united strength of all of us aiding the boatman, rowing and poling, scarcely moved the boat, so that in half-an-hour we had not travelled a hundred feet. However, we got at last into a little bay a mile or so above and out of sight of the city, and as it was almost impossible to make headway, we decided to anchor for the night. We strolled ashore over the hills; there were but two houses to be seen anywhere in this wilderness. One of these was an opium den for the use of travellers. The other may have been also, for aught I know; I did not inquire. While here a well-dressed literary man, whose name we found to be Cheo, came along, and entered into conversation with us. Of course, we gradually led the talk to the one great theme. Mr. Cheo went with us to the boat, and we sat on some rocks on the shore. Here we read through one of our tracts. I gave him an account of the plan of salvation, and urged him to accept Christ as his Saviour there and then. He asked many questions, of course; these I answered fully, and then, under God's spreading heavens, I led him in prayer that God would bring him to the light. As the sun had set behind the hills, and he had some distance to go, he could not stay longer. I made him a present of several books, and he went on his way. May he find peace in believing in Jesus!

Next morning at daylight we were off again with a little help from a slight breeze, but our progress was very slow. In the middle of the lake was a sampan carrying a Buddhist priest and another man. This we hailed, and entered into an arrangement for him to take us over to a celebrated island, Ta Hai San, while our boat went on to Ta Ku T'ang. Getting into the sampan, we rowed for over an hour the three miles to the island, but in the meantime found an opportunity for preaching Christ to the priest. I asked him questions about his life, and he seemed to be one of a very few honest priests one meets. He said that about twenty-four or twenty-five years ago, when he was over thirty years of age, he left his former home, wife, relatives and all, because he wanted to lead a better life. Now, he said, he took no stimulants, opium, or tobacco, and abstained from meat, leading a celibate life in a temple, and was without any sin of any kind. We told him the story of the Saviour of the world, and very gently and respectfully led him to consider the present and future life, urging him as a true seeker after truth to look to Him who said, "I am the truth." We urged him to come out of the temple and abandon idolatrous worship and return to his own family. Then, in the middle of the lake, I prayed with and for him, and commended him to our Heavenly Father. The native teacher also talked with him, and when I had finished praying he also interceded for the priest. Thus do we sow seed by all waters, knowing that God's Word will not return to Him void.

By this time we were at the base of the rocky island. The name Ta Hai San means the Great Boot Hill, from its resemblance to a Chinese shoe. The island is a great resort for those who have favours to seek from the idols, for it is a renowned Taoist stronghold. Steps have been cut in the solid rock, at considerable labour and expense, to the very summit from the water's edge, and all the way up are shrines containing more or less formidable idols. We saw several in process of making; the ingredients were a few bamboos, half a dozen loads of clay, two baskets of sand, a few pounds of straw, and a little water; these were fashioned together and would then command the reverence of all. The old priest and a few others who followed us up were, I thought, a little ashamed when they saw their idol in all its naked absurdity. I tried to emphasise this. Boats come over from the mainland at all times when the weather permits. We saw men going through the noisy methods of calling the god's attention. Some young women also came to beseech the gift of sons. The aged priest of the place set tea and native sweetmeats before us, to which we did ample justice, for we were hungry and thirsty. We then left him with some tracts and cash.

After an hour's sail and row, we came to our boat, and anchored in the afternoon in the inner harbour of Ta Ku T'ang. Here a crowd collected around us and enjoyed themselves by bullying us. They snatched our books, knocked our hats off, struck, and stoned us. We were considerably jeered at and cursed, but kept on at our work till after dark, when we had sold all our tracts, and only had a few books left. The next morning we went ashore again, and went to all the houses and streets we had not visited the previous evening. We also went to all the brothels and opium dens, and sold our books and preached.

The China Inland Mission have a very prettily-situated house on the top of the hill, commanding a very pleasing view. We called and spent a season of prayer with them. We returned to Kiukiang for our Sunday work. So we sow the seed year after year, and pray the Lord of the Harvest to allow us to gather some sheaves of golden grain.

## ROSS BIBLE CARRIAGE MISSION.

We have just returned from a ten days' mission at Malvern Wells, where we have had encouraging meetings in the tent, which we found insufficient to hold the numbers which came together to hear the message of life. We took the two carriages with us, the one standing at Malvern Wells, while with the other, the smaller, we traversed the highways and bye ways day after day.

By this means we reached the villages of Poolbrook, Welland, Hook Common, Upton-on-Severn, Guildford, Hanley, Rhyd, Castlemorton, and Broadwas. We covered 147 miles during the ten days, visited upwards of 100 houses, at each of which we left a Gospel book. In the course of one week we sold, at a reduced rate, 139 bound volumes, such as "Grace and Truth," "Shadow and Substance," "Traveller's Guide"; we cannot estimate what a rich blessing these books may yet become. Let us seek to water, with our prayers, the seed thus sown.

We are anxious to visit several other needy villages during the coming months. It may be that some of the Lord's people would like to defray the cost of a similar mission. We should be glad to give a detailed report to such a one at the close of a mission.

John Coates,

*Landseer House, Ross, Herefordshire.*

## THE STATE REGULATION OF VICE.

### ANNUAL CONFERENCE.

The conversazione of the Federation against the State Regulation of Vice, which was held last Wednesday, afforded a pleasant opportunity for friends from almost all European countries to meet and exchange greetings. The work of a small handful of devoted men and women against one of the most arrogant and most deadly of modern evils has extended throughout Europe, India, America, and our colonies, and now enrols a wide constituency. The disadvantage of speaking in a language which is known only by a section of the audience was a restraint upon enthusiasm; nevertheless, almost every good point got its due prominence.

The prayer meeting on Thursday morning was full of gracious influence and help. Mrs. Josephine Butler presided, and after reading the account of the passage of the Red Sea, spoke with much insight on the spirit which, resting in God, at the same time goes forward in active service. Very touching was one autobiographical reference to her girlhood. When she was but still in her teens her eyes were opened to see what a dreadful degradation of the idea of marriage and of the home had been perpetrated in the ruin of women. This thought so possessed her that in her north country home she used to wander alone in the woods and fields, pondering it, and would return with her dress bathed in the dews of the night. The atmosphere of her life's work was evidently created, and thrown around her then, although the idea of the work itself was in the future. She had been brought into the state of one who wrestles with God, but not of one who rests in Him. Following her address, earnest prayer was offered for workers, for the poor women victims of vice, and for the men who had fallen into unchastity; our friends, Alfred Dyer and his fellow-sufferers, were commended to the faithful care of God.

The conference itself had to spend a long time in preliminary arrangements, but, once in motion, some direct and concise deliverances were given on the condition of India. Mr. H. J. Wilson, M.P., stated lucidly the work done and the work needing to be done. The delays and the evasions of the Indian Government to carry out the will of Parliament, and its quiet determination to continue the regulation of vice as long as possible, were forcibly set forth. It has repealed small measures and upheld great and far-reaching ones, thus misleading the popular mind.

Mr. Naoroji, M.P., pointed out that the power of England in India rests on a moral, and not on a military, foundation, and that by the system of regulation we are destroying the very basis of our rule. He exposed the way in which the just demands of his fellow countrymen are set aside, and the ideas of Government officials carried out, too often in defiance of righteousness and truth. The political consequences of this policy were dwelt upon, and a solemn warning given to our country to amend its practices before it is too late. Rev. J. Dymock, delegate with Rev. Dr. Scott from the Free Church of Scotland, reported how the Free Church had decided to oppose State regulation in every place where it (the Free Church) has influence; and instanced how, owing to its representations, regulation had been abolished in Fiji and also in Singapore and the Straits Settlement. Rev. J. P. Gledstone spoke of the readiness and emphasis with which many are now throwing their influence into the scale against regulation, and how promptly they had condemned our Indian cantonments system. It was, he said, a painful, though perhaps profitable and useful, thing for them as English people to see themselves as they appeared to the eyes of Indians, and as Mr. Naoroji had described them. The difficulty was the official class, and a prayer meeting for their conversion might be of great use. There were good officials, no doubt, but it was an astounding thing to reflect that Alfred Dyer is in prison, and other good men with him, because he had dared to uphold righteousness. If officialism had done that to him, would it spare even Mrs. Butler if she were in India, and it could get hold of her? These remarks were warmly applauded.

Reports were read from various countries, giving an account of the progress of reform, and before the morning session ended, Mrs. Butler, whose rising was greeted with ringing cheers, suggested that a resolution of sympathy with Mr. Dyer should be passed. The president asked her not only to move such a resolution, but also to put it to the conference. This she did, with the observations that although Mr. Dyer was actually in prison for his action in regard to the opium trade, he was one of the most earnest and self-sacrificing opponents of regulation, and well deserved the sympathy of the Conference.

At the afternoon session, M. H. Pierson, of Holland, presided, and gave an interesting account of how the work had advanced in his own country, several cities, some of them important, having abolished regulation, and the Young Men's Midnight Mission, which seeks the deliverance of young men from immoral habits, having achieved a great amount of direct good, and having also created a deep impression on society generally. At one place a brothel had been turned into an evangelistic station, and its keeper had been turned from sinful practices. The police were here, as everywhere, one great difficulty. One main point of the conference was the announcement that the Roman Catholics of Belgium had decided, as well as the Protestants, to oppose the regulation. An address had been sent from the whole of the Roman Catholic Episcopate of Belgium, praying the Pope to use his influence against regulation. A few sentences may be quoted: "The fact of the attempt to regulate vice implies a sanction given to the monstrous theory of a necessary evil, it incites young men to immorality, and strikes a fatal blow to the dignity of humanity by compelling a multitude to endure the deepest of all insults. It is a slave-trade, it is a slavery more revolting than that of the negroes. The woman who is inscribed in the register of the Police des Mœurs is enslaved and enchained to an impure and hateful trade, fatal alike to the soul and body. The system imperils the public health under the pretence of guarantees which are a deceit, but also to obscure most elementary principles of right and wrong by sacrificing those principles to the gross gratifications of selfishness. To make an end of patented prostitution would be to attack immorality in its beginnings."

Mr. A. M. Powell, of New York, had a story of vigilance to tell which was full of warning. Various cities, acting on their municipal rights, are giving a quasi recognition to regulation. In Omaha as much as 24,000 dollars per year had been paid by keepers of bad houses and by fallen women to the town, and it had been applied to purposes of public education. The children paid for out of the market of vice! The lumber camps of Michigan, which Dr. Kate Bushnell had exposed, were again the home of shameful practices. Everywhere there was danger from the police; in some cases they actually were the "regulators," and held and exercised the power, and the spoils of the system corrupted city life. Nevertheless, vigilance committees were in operation almost everywhere.

On Friday, Mrs. Butler, who was to have presided, felt herself unequal to the task, and only spoke a few words on the greater ability of women to understand the proposals for the treatment of disease which would come before the Conference. She mentioned one lady in Norway who had already won all the women to the right side, and gave promise, if she continued steadfast, of also winning the men. Professor Stuart, M.P., pointed out that the principles of the Federation were against all compulsory examination of women, because, in any form, it amounted to legalisation of vice, and was unjust to women. All attempts in England to carry any such method had been opposed and defeated. He could easily understand how in countries which did not quite grasp Federation principles, and which had not advanced so far as England in the contention against all regulation, it might still seem possible to form some feasible plan of dealing with the disease. No such plan, however, had ever been discovered, or, he believed, could be framed. Mr. Stansfeld, M.P., analysed the proposals of Dr. Getz, of Norway, for the checking of debauchery and the disease that springs from it, and condemned them as certain only to amount to regulation in its worst and most objectionable form. This analysis was marked by all the knowledge of the latent "frauds," which are in every form of regulation, and all the firmness of grasp of truth which guided Mr. Stansfeld so successfully through his long parliamentary struggle. Nothing could have been more impressive than his assertion of the unity of the moral and hygienic law. But all his work was only slaying the dead.

Dr. Getz's proposals found not a particle of sympathy among the English delegates, who only out of courtesy to their Continental friends endured the discussion. For the education of the Continental mind it was felt that the Federation might need to spend some time in this way; but the English would not accept such views as M. Larsen, of Copenhagen, expressed when he said that what would do for one country might not do for another, and that it was a mistake to look upon the subject from the point of view of the woman, who made money from her manner of life, whereas the man did not. He was in favour of all the principles of the Bill. Pastor Stoylen, of Bergen, opposed the Bill. M. Westerberg, of Sweden, condemned it as containing all the bad points of the old "regulation," though he thought the intention was good, in some points at least. Pastor Hoffet, of Alsace, opposed the Bill, so did also M. H. Pierson, of Holland, who protested against calling the immorality of women "a trade"; there can be no trade of such a kind; immorality is immorality. A resolution was then passed in the sense of most of the speaking of the morning, leaving it to the committee of the Federation to draw up a memorandum which should carefully express the views of the Federation, and state what had been the experience in England.

At the last sitting Mr. H. J. Wilson, M.P., pointed out evidences of a persistent attempt to reintroduce regulation into England. Mr. Gledstone and Dr. Nevins pointed out the only right plan by which the State could deal with diseases arising from immorality.

On Friday night, at a meeting of the Ladies' National Association, an address was presented to Dr. Kate Bushnell and Mrs. Andrew in acknowledgment of their services in India.

## THE "ARETHUSA" BOYS.

An interesting afternoon was spent on Tuesday week by a numerous company on board the "Arethusa" training ship, off Greenhithe, the occasion being the distribution of prizes by the Countess of Jersey to the lads. The ship is conducted by the National Refuges for Homeless and Destitute Children, and the lads there trained have for the most part been rescued from the very depths of degradation. That the course the youngsters go through is at once a practical and thorough one is shown by the excellent reports the committee receive from time to time regarding those who have left and are now earning their livelihood on the sea.

At Tuesday's ceremony, after a few preliminary exercises, Mr. Scott addressed the company. At the outset he took exception to a statement made at the United Service Institution that training ships did not produce the best class of boys for the mercantile marine. Few who had seen the boys that day would, he thought, fall in with that opinion. His opinion was that some of the best sailors had been produced by training ships. In the course of the year just ended, 147 boys had been passed from the "Arethusa" into merchant ships, twenty-one into the Royal Navy, and six into the Marines. Since the boat had been opened more than 5000 lads had been started in life, and most of them were doing well, and some even brilliantly. Concluding, he urged that any institution which was the means of giving 5000 boys a livelihood and sending them out to serve their Queen was well worthy of assistance.

The Countess of Jersey addressed the lads, remarking that the interest of herself and of Lord Jersey in them and in the "Arethusa" was in no way abated through their visit to Australia. No one, she thought, could go round the world and see everywhere English men, women, and children, working with all their might and main to build up and increase our great empire, without being deeply impressed with the absolute necessity of bringing up boys to take a noble and true part in that mighty work. Nobody could see, as she saw, our great men-of-war lying in our harbours in distant lands, and our merchant ships carrying the flag of England across every ocean and along every river and canal throughout the world, without feeling that the career of a sailor was one of the very best that could be adopted by the boys being thus trained by those who took an interest in their welfare. Lady Jersey concluded with a few words of advice to the lads. The prizes were next distributed, and then the proceedings closed with a hearty vote of thanks being accorded to her ladyship for her presence.

MR. H. COLLINS, of the Evangelisation Society, has just concluded a three weeks' mission at Great Tey. On Sundays there were crowded attendances, and much blessing rested on the word spoken. Former missions in this place have been greatly blessed.

# NOTES ON DAILY READINGS.

SUNDAY, JULY 22.—EZEKIEL XXII.

*The Sins of Jerusalem* (1-12).—The prophet acts as judge of the guilty city, described as full of blood, because of her crimes and sins. Various allegations and charges are made against her. (3) Prov. viii. 36. (4) The years of God's long-suffering run out at last. Jerusalem has reached the allotted term of mercy. (5) "Thou infamous one and full of tumult." (6) Each, according to his power, shed blood. And now as they stand before the Divine tribunal, the prophet charges the chosen people with their crimes, closing in the last verse with the root of all, in forgetfulness of God.

*The Sentence* (13-22).—Jehovah smites with his hand in token of the fixedness of his purpose, and the indignant vengeance which He would execute. (14) How searching is this inquiry. Woe to him that striveth with his Maker, there can be but one issue! (15) Note the Divine object in the punishment of the Jews! Bless Him for the remedial purpose that runs through trial. (16) "And thou shalt be profaned in thyself in the sight of the nations" (R.V.). (20) They had been as silver and gold, but had degenerated terribly; and would be left as worthless metal to the mercy of the cruel flames. Yet there might be a remnant from the furnace. He who would refine with fire is sometimes driven to destroy by fire.

*The General Corruption* (23-31).—The land needs cleansing from weeds, and rain for the refreshing and growth of its products. But Israel was a moral wilderness. Prophets, priests, and princes had alike dishonoured God, and disgraced their position as the leaders of the people. They would be involved in a common doom. (28) A man may strive with mortar to conceal the cracks that yawn all through his house, but he will not be able thus to save it from destruction. With all their assurances of peace, the false prophets would not be able to save their land from impending judgment. You cannot empty hell of its prisoners by saying that there is no such place. (30) One man would have availed to avert their doom, but he was not to be found. There was one in Sodom, not in Israel. Blessed be God for our Advocate who stood in the gap for us.

MONDAY, JULY 23.—EZEKIEL XXIII.

In this awful chapter we have a description of two women, of infamous character, and sisters. Aholah, which means "her own tabernacle," is Israel; Aholibah, "my tabernacle is in her," is Judah. We shrink from these comparisons, but we do not realise how exceedingly loathsome and abominable sin is in the sight of God.

*The Taint of Egypt* (1-4).—There are several indications that the children of Israel contracted evil manners in Egypt, which constantly broke out in after days (ver. 19, v. 8; Josh. xxiv. 14). The Red Sea ought to have been an impassable barrier, across which these germs of evil should not follow. Let us remember that the Red Sea of the blood of Jesus lies between us and our former conversation received by tradition from our fathers.

*The Sins of the Ten Tribes* (5-10).—The northern kingdom sought after the idols of Assyria, and entered into alliance with them (2 Kings xv. 19). These were the cause of her downfall. If we yield to the lust of the flesh, the lust of the eyes, or the pride of life, we sow the seeds of a bitter harvest. (10) "Famous," rather, notorious, infamous.

*The Sins of Judah* (11-21).—Judah saw the awful result of Israel's sin, yet she was not warned, but followed in the same track. Nay, she exceeded, for she was fascinated by the accounts given of Babylon, its idols, its temples, its sins, and entered into an alliance. (19) Beware how memory plays around the sins of the past. Beware also of the eyes through which impressions are received, that become the seeds of impurity. The Chaldeans prided themselves on their richly-ornamented tunics, scarves, and girdles. Vermilion seems to have been a favourite colour.

*The Penalty* (22-35).—Evil love turns at last to bitter hate. Israel's downfall came from those whose alliance she had relied on. Our sins make our scourge. (25) The punishment of adulterers. (27) Their captivity in Babylon effectually cured the Jews of idolatry, which they learnt first in Egypt. (34) They would have to drain every drop of vengeance and punishment, and even scrape the sherds of the vessel.

*A Vindication of God's Dealings with His People* (36-49).—The day the people sinned thus they still frequented God's holy temple. This greatly aggravated their crimes. They also courted evil from afar. Therefore they would be judged by "righteous men," the prophets, and would suffer without remedy. Beware lest, having been married to another, to Jesus, raised from the dead, you wander from Him, and fall under the inevitable judgment.

TUESDAY, JULY 24.—EZEKIEL XXIV.

*The Symbol of the Caldron* (1-14).—Ezekiel was three hundred miles away, but was nevertheless able to announce the exact day when the siege of Jerusalem began, in the ninth year of Jehoiachin's captivity. Referring again to the people's boast about the caldron (xi. 3), he predicts that instead of it being a protection to them, it would add greatly to their anguish. They would so to speak boil in it. (6) The same fate would involve rich and poor, high and low. The scum rises to the surface to be skimmed off, but in this case it remained. They were to fall "piece by piece," and none would be able to escape by the casting of the lot, which frequently determined who should escape, and who should be slain. (7) Blood on the surface of a rock would not be absorbed, as it would be when shed on the ground. As she had sinned shamelessly, so should she suffer.

*The Death of Ezekiel's Wife* (15-24).—What his wife was to Ezekiel, the temple was to the Jews, the excellence of their strength, the joy of their glory, and the desire of their eyes. As he might not mourn for the one, so in their anguish they would not have time to think about their loss of the other. The Orientals are profuse in their outbursts of sorrow, but in the fall of Jerusalem they would have no opportunity to express their sorrow for their dead. (27) During the infliction of the last awful strokes, Ezekiel's mouth was closed from prophesying, to be opened when the fate of Jerusalem was accomplished. Let us so act that those who look on may be constrained to seek the secret springs of our behaviour.

WEDNESDAY, JULY 25.—EZEKIEL XXV.

In this chapter Ezekiel turns from the Jews to utter his prophecies against the surrounding peoples. These are continued for the next seven chapters.

*The Doom of Ammon* (1-7).—The Jews never forgot the insolent exultation of Ammon described in Psa. lxxxiii. Ammon was descended from Lot, and helped Babylon in the destruction of Jerusalem (2 Kings xxiv. 2). (5) Rabbah was the metropolis of Ammon. (6) As they had treated Israel with derision, so would their foes rejoice in turn over their fall.

*The Doom of Moab and Seir* (8-11).—They had said deridingly that the worship of God was no more effective in securing deliverance than that of their own idols. This taunt touched God's honour, and could not pass unnoticed. The whole frontier of Moab was therefore laid open to the incursion of her foes. The cities mentioned here mean respectively "the city of desolations," "the city of the worship of Baal," and "the double city."

*The Doom of Edom* (12-14).—Edom's hatred against Judah was implacable (Psa. cxxxvii.). (14) This prophecy was fulfilled through the Jews under Judas Maccabeus.

*The Doom of the Philistines* (15-17).—The Philistines had constant war with Israel. Their enmity had been perpetual, but God would pour great vengeance upon them. So do they perish who set themselves against the Lord, and against his Christ, and who say, Let us cast their bands from off us. God becomes the personal enemy of those who set themselves against his people.

THURSDAY, JULY 26.—EZEKIEL XXVI.

*The Exultation of Tyre against Jerusalem* (1-6).—This prophecy was uttered immediately after the fall of Jerusalem. Tyre had scarcely uttered her proud taunts against Zion when Jehovah announced its own doom. We should remember that the word Tyre means Rock-city. Tyre was jealous because Jerusalem was a great centre of commerce, and rejoiced in her fall as promising the hope of increased gain. (5) For thirteen years Nebuchadnezzar besieged it. Then Alexander, by connecting it with the land, made it easily accessible. Now, a miserable village stands upon her site. (6) Her daughters were probably her tributary cities.

*Nebuchadnezzar's Assault* (7-14).—He was king of kings, because so many subject monarchs owned his sway. We are reminded of the title given to our Lord in the Apocalypse.

*The Alarm and Lamentation of the Nations* (15-21).—Utica, Carthage, Tarshish, these widely scattered colonies would be deeply agitated. (20) There is an intimation here that God would set his people again in the land of the living, whilst the inhabitants of Tyre would descend into the pit. The imagery of the fall of this renowned city is very sublime. We may well think of the port of London, Liverpool, or Glasgow, and ask ourselves whether our sins as a people may not incur a fate as terrible.

FRIDAY, JULY 27.—EZEKIEL XXVII.

In this noble ode, Tyre is described in the imagery of her own splendid vessels.

*The Building of the Ship* (1-25).—(5) Senir was the native name for Hermon, part of the Lebanon range. (6) "They have made thy benches of ivory inlaid in boxwood from the isles of Chittim." (7) The sail was made from Egyptian linen. Elishah probably means the islands of Greece. (9) Gebal, a Phœnician city near Beysout. (10) Lud, Lydians, Phut, Libyans. (13) In these words we find a hint of Tobolsk and Moscow. (14) Togarmah, Armenia. (15) Dedan, near the Persian Sea. This enumeration of the nations with which Tyre traded is introduced to show how far-reaching was her influence, how deeply she had struck her roots. "Horns" would probably be tusks. (17) Pannag, says the R.V., was perhaps a kind of confection. (18) Elbon, or Chalybon, now Aleppo, was famed for its wines. (23) These places were in Mesopotamia. (25) "Ships of Tarshish were thy caravans," that is, they did on the oceans what caravans did over the deserts. England occupies to-day the place that Tyre did of old. She is endowed for special opportunities, let her see that she does not misuse them.

*The Wreck of the Ship* (26-36).—The great vessel, manned and filled with all that would make for her successful voyage, is caught by the east wind, the Levanter, and founders in the great waters. Of how many may it be said, Thy rowers have brought thee into deep waters. Our passions often do this, and then there is no help for us unless the Master walk upon the tempestuous waves, and hush the winds. (30) Compare Rev. xviii. 17, etc.

SATURDAY, JULY 28.—EZEKIEL XXVIII.

In this concluding chapter on the fall of Tyre, we surely meet one greater than its king, and students of prophecy have thought that it must be referred to the prince of the power of the air. The King of Tyre was the culmination and embodiment of carnal pride.

*The Assumption of Divine Attributes* (1-10).—What boastful arrogance! (3) All but omniscience. (4) Infinite wealth. (5) The uplifted heart. And yet the inevitable destruction. The proud boasts of the King of Tyre were fostered by the fact of the city standing on the holy island sacred to Hercules, and by a long course of golden victory. It is not always a matter for congratulation when our life is a succession of triumphs. By these, pride is increased.

*Penalty Proportioned to Misused Responsibility* (11-19).—The great king of Tyre is represented as the type of humanity in its most beautiful form, and here especially are the words that seem applicable to Satan himself. "The sum," that is, the full measure of beauty. Satan has been compared to Michael and Gabriel, the archangels. (13) He, too, was in Eden. (15) Then iniquity was found in him. (17) By pride the angels fell. (18) And the fire of God, which was meant for worship and offering, was turned to destruction.

*The Doom of Zidon* (20-26).—It was famous for its fishery, afterwards for its commerce. Its idolatry deeply infected Israel through Jezebel, the daughter of one of its kings. It had been a pricking briar to Israel (Numbers xxxiii. 55) (25-26). This was partly fulfilled under the restoration of Ezra and Nehemiah, but its full completion is yet future. God longs to restore the backslider to the place he has forfeited, to make him again a plant in his temple. When God forgives, He does not send the prodigal into the kitchen, but gives him the robe, the familiar seat, the child's portion.

## WORKING BOYS AND WOMEN.

The leader in the Red, White, and Blue Christian Institute for Lads, Cumming-street and Collier-street, Pentonville, N., writes:—At the end of May two of us went down to the neighbourhood of Bournemouth to get a house for the holiday trip of our boys, and came upon the very thing we needed—a boys' school at Southbourne—vacant for August, quite close to the sea, and with charming country all round. The house is large and airy, with plenty of beds. Our work has grown very greatly this past season, and we now have numbers of women and girls who seem to belong to the 'Red, White, and Blue' almost as much as the boys. Many of these need change and rest more than words can describe. We want to utilise this beautiful place at Southbourne for some of these women, but they are mostly so poor that they can hardly pay anything towards their outing. If anyone, on reading this, should feel able to send a few shillings towards giving these poor mothers a few days' release from their ceaseless drudgery, and the enjoyment of God's lovely world, they would indeed be grateful; for many wish to go, and we can meet the expenses of but a few.

(Mrs.) E. W. Dresser,
(Miss) M. A. Jay,
Hon. Secs.

**OPEN-AIR WORK IN MINNEAPOLIS.**—Dr. William Ashmore writes an interesting account of a new departure in Minneapolis, in the way of "kerbstone preaching for Sunday afternoon." The workers are organised into bands of from a dozen to twenty or more, with bands of singers. Where a band of these workers take their stand, they have a dozen chairs or so placed around in a semicircle in the street on the shady side, just off the sidewalk. At one of these services lately, standing on an empty box, Dr. Wayland Hoyt delivered a short and forcible sermon on the passage, "I am the way, and the truth, and the life."

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JULY 29.

THE YOUTH OF JESUS.—Luke ii. 40-52.

GOLDEN TEXT.—Verse 52.

THE growth of Jesus from infancy up to the age of twelve is in verse 40; while the Golden Text summarises the whole of his life from twelve to thirty. His development was that of a real human life. His mind grew as well as his body. He learned at his mother's knee, in Joseph's workshop, from the beauty of the surrounding hills, and especially from his perfectly sinless communion with his Father. He was made like unto us in his childhood, yet without sin. Childhood's difficulties and temptations are not unknown to Him.

THE VISIT TO JERUSALEM (41, 42).—To Joseph and Mary this was an annual event (41). The law required the men to be present at the three great feasts of Passover, Pentecost, and Tabernacles (Deut. xvi. 16). At the age of twelve a Jewish boy became "a son of the law," and could take part in the celebration. The meaning of the Passover feast was well known to Jesus. Possibly He had already learned something of what it foreshadowed. The sight of the innocent victim, offered in sacrifice, and afterwards forming the feast for the household, must have suggested strange thoughts to Him. Was He able even then to see in it all a type of what He should suffer? From this visit to the temple parents may learn the duty of making their children familiar with the house of God. A mother took her daughter to the theatre, hoping to give her a pleasure. The child wept so bitterly that she had to be taken out. When asked the cause of her grief, she said, "O mother, Jesus was not there." The taste of a child can be cultivated in the right direction as well as in the wrong.

THE PAINFUL DISCOVERY (43-45).—While the caravan pursued its journey towards home Jesus tarried in the temple, attracted by all He saw and heard there. There was no intentional disobedience on his part, nor any culpable neglect on Mary's part. That she did not think of seeking Him until the day's journey ended proves how fully she trusted Him. It is well when the *absence of Jesus* causes pain. There are many who are without Him, but do not grieve over it. They have not known Him as Mary had, therefore they do not miss Him. No child could be to a mother what Jesus was to Mary. And as she remembered what danger had surrounded his infancy, it is likely that her mind was now filled with greatest alarm. See how *possible it is to mistake.* They "supposed" Jesus was with them when He was not. Don't too readily take things for granted. Examine before you conclude that you have really got Jesus with you. Some may accomplish the whole of their life's journey before they discover their mistake. Don't be content with "thinking," and "hoping," but be *sure* that you have Jesus.

THE SUCCESSFUL SEARCH (46-51).—"Every one that seeketh findeth," if he be a sincere seeker after Jesus. You may seek for other things which you deem to be valuable, and may never find. You are sure of success in this. They sought *sorrowing* (48). It was the best relief for their sorrow to occupy themselves in such a search. They who sorrow because of their sin, and of their want of Him, are truest seekers. They found Him *in the temple* (46). *Where they left Him*, there they found Him. If you have lost the presence of Jesus follow the same rule. Where did you part from Him? What was the sin for which you forsook Him? Go back to that, and in making confession of it you will find Him again. "What did you do with your first sin?" was the question which arrested a hopeless backslider, and showed him the way of return.

They found Him, not teaching, but *learning*. It is a mistake to attribute to Him any unseemly forwardness. He listened and questioned—the two things which we should encourage all our scholars to do. The one showed Him willing to learn; the other indicated that He thought about what was taught Him, and desired to know more.

Special interest attaches to his first recorded utterance (49). Mary spoke of Joseph as his father (48). Jesus referred to "My Father," in whose house and among whose affairs He ought to be employed. This word is the text of his whole life. See Jno. iv. 34; ix. 4. And yet just after uttering it He went down to be subject to his parents! This was as much a part of the Father's business as his learning in the temple and his after work. You can find his business for you in very ordinary things.

Learn (1) that in Jesus you have a Saviour who understands all the difficulties and temptations of boy life. (2) Make the example of Jesus to be yours. Subjection to earthly parents and devotion to the house and service of God were combined in Him. (3) Make his first recorded utterances (49) to be your life motto. Other things you *may* do, this you *must* do.

# For the Young.

## FLOWER MORALS.*

THE word morals means manners, ways. You all know what we mean by the saying: "That is John's way," or "That is mother's way." Because morals means ways it has come to mean "teachings," or "lessons," because most of the teaching in this world is not done by books or in words, but by the manners or ways of people with each other.

So flower morals are the ways or the teachings of flowers.

Deep down in everything that grows is found God's thought in making it. Some people never get at this. Of such people a poet once said:—

A primrose by a river brim
A yellow primrose was to him,
And it was nothing more.

I mean to speak of three flower morals this time, just to set you to watching for others. First, the way of

### THE GRASS.

Nothing does so much toward making God's great garden beautiful as the green grass. It is a silent yet always victorious army, and its aim is to hide all ugliness, and make every place rich and sweet.

Last winter, as I went about in the country, I saw a good many little dwelling-places that made me sad, they looked so lonesome and barren and poor. The houses were unpainted, the steps rickety, the roofs looked as if they leaked, and I pitied the people who had no cosier shelter from winter storms. But a day or two ago I drove by again, and they looked like dear little nests for happy souls. The grass army had taken possession and worked the change.

Take one grass blade up in your hand and look at it, how very small, how very frail it is! What is the secret of the power of the grass army? It is *togetherness*. Keeping together, working together, "having the same mind," the Bible calls it. Oh, if children and everybody else could learn the Divine way of the grass!

To live and work together, in school, in the family, in the church—what glorious victories of peace there would be! Homes are not happy unless all the family mind (care for) the same things. If the father loves quiet evenings at home, and the mother hates them and cares only for parties and excitement, there cannot be any true togetherness there. If one cares only to make money and hoard it up, and another cares only to make people happy with money, there is no harmony in that home. If ten boys in a school wish to make the best possible use of books, and teacher, and time in building up manhood in themselves, and ten other boys care only to have what they call fun, you can see how much of time and strength are wasted in that school just pulling different ways.

"Let him that is taught communicate unto him that teacheth in all good things," the Bible says. Communicate means "to have fellowship," to seek the same things, to pull together. Remember this when you look at the grass. In its *togetherness* is its power. When the storm comes all the little blades bow before it together; when the sun shines they all lift up their heads together.

When they are going to attack some new bare spot, one blade never goes out alone: they march together. Then ask yourself whether you are working with or against the powers that are making for rightness in this world. See if you can say, "We are labourers together with God."

### NOW FOR A ROSE MORAL.

"Queen of the flowers" we call the rose. Did you ever notice the soil in which roses grow best? It is not clean and light, but dark and heavy with dead and decayed vegetable life. Out of the ugliest surroundings and the most unlikely materials, by some subtle power in herself, she distils the glory of rosehood.

Do you sometimes feel like complaining of your place in God's garden? You haven't room enough—you have nothing to help you to be good or beautiful? If you only had a good disposition, or a pretty face, or talent! If your father had plenty of money so that you could go to a fine school and learn to paint and draw and play on the piano; if only you had a chance to do brave deeds like the heroes of old, to lead a children's crusade like that which tried to rescue the Holy Sepulchre from the Turks in the Middle Ages! If only you were something or somewhere that you are not, how good and great you could be!

Consider the way of the rose. Out of ugliness and death, it makes life and beauty. To be the creature of circumstances, however beautiful, is no credit to you; but to be a beautiful creature in spite of circumstances, that is the true glory of a soul.

Then there is the persistent teaching of

### THE PANSY.

One day I saw a little girl working in her garden. She offered me a great bunch of pansies. "Oh," I said, "don't give me so many; you are robbing yourself."

"No, indeed," she replied. "I have to keep gathering them; that's the way to make them grow and bloom more. If I left the flowers on the plant to wither and die, it would soon stop blooming, or else the flowers would grow small and poor." Then I understood what it is the pansy is saying that gives it such a knowing look! "Give, if you would live. If you deny, you'll die!" It is hoarding up your treasures that makes you poor.

"Give and it shall be given unto you," the Bible says, and I know it is true; the more you give of time, talent, labour, money, love, the more you will have. Think of the great people whose names you know so well, whose birthdays are thanksgiving days for the whole world. They lived for the good they could do, and not for the good they could get.

And is it not the pansy lesson, writ large, in the life of Jesus, who "came not to be ministered unto, but to minister"? And did He not say: "He that saveth his life shall lose it"? Because He *gave* Himself, "God hath given Him a name that is above every name."

Now go out into the old garden and see what the vine says, and the daisy, and finally what a weed can teach—the weed your father calls quitch grass.

An old man told me that if you pulled up quitch grass, hung it by the roots on the fence to dry, and then burned it and put the ashes out on the land, it would sprout up as lively as ever. If that is true, the quitch grass must have something very important to say. Can you understand what it is?

* By Rev. A. F. EASTMAN, in New York *Independent*.

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CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, Aug. 7 to 31; *Blackpool*, S. J. Hewlett; *Brighton (West)*, H. Hankinson, from August 12; *Bognor*, Rev. J. Barnes, LL.D.; *Birchington Bay*, J. S. Tyler, July 15 to 25; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13; *Colwyn Bay*, Rev. Martin J. Hall, Aug. 7 to 31; *Dunoon, N.B.*, Josiah Spiers, during July; *Eastbourne*, A. G. Dodderidge, from Aug. 7; *Exmouth*, P. Welch; *Felixstowe*, C. F. H. Battersby, M.D., from Aug. 8; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, Dr. McAfee and others; *Ilfracombe*, W. R. Moore; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, J. Russell Hill, July 21 to 28; H. C. Jenner, from August 1; *Lowestoft*, E. Arrowsmith; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, Aug. 4 to 26; *St. Leonards*, T. W. Graham; *Scarboro'*, J. Reginald Naylor, from Aug. 7; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Ramsey (Isle of Man)*, H. B. Claxton, Aug 5 to 15; *Worthing*, H. Falkner: *Rhyl, near Colwyn Bay*, J. S. Wright, July 28 to Aug. 11; *Margate*, Rev. W. B. Sealy.

CHILDREN'S SCRIPTURE UNION.—Sun., July 22, Psalm lxxx. 1-19; Mon., 23, lxxxi. 1-16; Tues., 24, Ezekiel xxxiii. 1-11; Wed., 25, xxxiii. 12-20; Thurs., 26, xxxiv. 1-10; Fri., 27, xxxiv. 11-19; 28, Sat., xxxiv. 23-31.

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## THE MALAGASY SLAVE.

OUR young readers who so willingly helped to ransom the Christian lad in Madagascar will be pleased to read the following:—

About a year and a-half ago, the wife of one of our Malagasy missionaries (Rev. J. Peill) made an appeal through THE CHRISTIAN for the redemption of a slave (Rajamaria by name), who had already proved his worthiness by his work as a teacher here in Madagascar. Twenty pounds was generously raised, and Rajamaria was redeemed, and became at once a candidate for the ministry. He entered our college as a student, and has now completed his first year. I enclose you the result of the examination just held, from which you will see that out of a total of 1170 marks, he has actually got 969, or more than 82 per cent., in all subjects. We who are his tutors are extremely pleased with him. As I have taken him into my house to live under my roof, I can speak very highly indeed of his gentle character and earnest Christian spirit. Very frequently he will walk to villages twenty to thirty miles away, to preach to those who still grope in the darkness of heathenism and superstition. I should say that never was £20 ever better invested than in the redemption of our Malagasy friend-student, Rajamaria.

JAMES SHARMAN, B.D.

*L.M.S. College, Antananarivo.*

## THE MADRAS Y.M.C.A.

An interesting meeting was held the other day in Kent House, Knightsbridge, in connection with a forward movement in Madras. The Y.M.C.A., in such a land as India, carries on its work under circumstances differing considerably from those prevailing at home. The membership is European and native, and the natives include many heathen and Mohammedans. The aim is definitely to bring these to decision for Christ, but in pursuing this aim varied means are employed for the intellectual, social, and physical welfare of the young men who are thus brought within range of the spiritual activities. The Madras Y.M.C.A. is admirably typical of a vigorous and thorough-going Association in India. The nationality of the members is as follows :—

| | | |
|---|---|---|
| European | | 38 |
| Eurasian | | 90 |
| Indian—Hindu | 202 | |
| Christian | 85 | |
| Mohammedan | 12 | |
| Parsee | 3 | 302 |
| | | 430 |

The committee in their latest report say :—"The best work done by an Association such as ours must necessarily be unseen until that day when the secrets of men's hearts shall be made manifest. A great deal of real work is done—in health improved, mental activity stimulated, manners refined, business capacity increased, character moulded, lives made brighter and more useful, souls saved from the power of sin here and from its penalty hereafter. Such is the enduring work which the Young Men's Christian Association is doing daily in Madras."

During the year at least ten of the associate members have confessed Christ and entered actively into his service. The Gospel meetings, the training class for workers, and the devotional meetings appear to be especially encouraging. We have been greatly interested in perusing various letters from young men blessed by the work of this Association. Young Englishmen tell how they were saved from temptation and led to a new life; a Eurasian (type of many such) says: "My change of life from a careless and impenitent existence has been effected through the meetings and classes held at the Association rooms." A Hindu writes :—

> The Association helped me to perceive the real truths of Christianity. After repeated requests, I attended some of the religious meetings with great reluctance, but in the long run I became an ardent and earnest seeker after Christ, and I found Him in the Association rooms. In fact, it was in the Association that the seeds of Christian truth were sown in my heart, it was there that the seed sprung up, it was there that the tender plant of Christian faith was nourished, and it was there that I beheld the power of the mighty Saviour of mankind in converting me, who entered the Association doors as a heathen and a detested sinner, with no real happiness of mind.

The whole work has for some years been carried on with some difficulty, owing to the lack of suitable headquarters. Now, however, a site has been secured, plans have been prepared, as our illustration shows, for a fine building, the local friends have risen to the occasion and given according to their means, but large and liberal help is needed from friends at home, many of whom have, or may yet have, sons serving in India to whom such a place may be a true home and a means of blessing. In planning this building, the directors have considered not alone the needs of Madras, but also the fact that the work in Madras, in a building of its own, will be an object lesson, showing the adaptability of the Association to reach young men in India; and what is even more important, it will be a school for training men to become secretaries of the Associations that are now springing up everywhere. With a building, the Madras Association may become a model; without it, even the vantage ground already won cannot be held permanently.

Mr. T. A. Denny was in the chair at the meeting, and the speakers were Dr. Pentecost, Mr. David McConaughy, Y.M.C.A. secretary in Madras, and Mr. Arbuthnot; while Lady Ashburton, Lady Hope, Mrs. Locker Lampson, and Sir George Williams each said a few words.

The result is that about £1200 have now been subscribed towards the "purchase of site and building fund." Of this sum, Lady Ashburton gives £400, a gentleman who wishes to be anonymous £140, the Hon. John Wanamaker (late Postmaster-General, U.S.A.), 500 dols., say 100 guineas; Sir George Williams £100, Mr. T. A. Denny £100, Mr. John Cory £100, and the rest was contributed in smaller amounts.

THE PRESENT POSITION.

Mr. W. R. Arbuthnot writes :—"We have a most suitable piece of land available for purchase, right in the middle of the student population of Madras (there are over 5000 students and nearly 90,000 young men altogether in Madras), and it has been offered to us by the Hindu owners for 30,000rs., which we might be able to reduce to 25,000rs. (say £1600), were we in a position to put down the money, while we should require a further sum of from £4000 to £5000 for the building—say £4000, if exchange should remain at its present level. We have already seen fruit in the conversion of Hindu and other young men to Christ, and we have much to be thankful for, but we long to be in a position to do more. Our present rented rooms are far too small; they consist of two long narrow rooms, one above the other, measuring 70ft. by 13ft., and are ill-adapted to our requirements."

Communications may be sent to Messrs. Arbuthnot, Latham, and Co., 33, Great St. Helens, London, E.C.

MADRAS Y.M.C.A. PROPOSED NEW BUILDING.

## INEBRIATES IN SYDNEY.

The Echo Farm Home for Male Inebriates at Middle Harbour, Sydney, is a sanatorium having two distinct advantages: The isolation of its members from all worries, noises, and distractions of the outside world, and their inability to procure the smallest supply of alcohol. The Home is kept afoot by the charity of a few persons interested in temperance reform. Its proceedings are regulated by a committee of thirty energetic and enthusiastic ladies, who are unsparing in zealous labour.

The farm covers an area of twenty acres of land, the products of which will, it is expected, make it self-supporting in the course of time. The tending of fruit trees, preparation and tilling of the vegetable and grain gardens, and care of the live-stock, constitute the principal labours of the members, who are expected to devote eight hours a day to the systematic and continuous fulfilment of their respective industrial or manual duties. The *rationale* of the curative system is in the following sequence of ideas :—First, Godliness; second, cleanliness; third, habits of industry; and fourth, inoculation with an atmosphere of purity. The hours of labour are judiciously regulated.

As regards material comforts, there is, within reason, no stint. The place is not a place of restraint, but a Home. The patient enters the Home voluntarily, and is at liberty to leave whensoever he chooses. Gentle manners are insisted upon, and harsh words between fellow-members are absolutely unknown. There have been in all about a hundred inmates; eighty have left, of whom a considerable number are now leading steady and useful lives. The Home was founded, and is directed, by Mr. Courtenay Smith, Seamen's Missionary, Trafalgar House, 9, Princes-street, Sydney.

## ROMANISM AND IGNORANCE.

Rev. J. Bourgoin, principal of the Pointe aux Trembles Schools, Quebec, in his new report, says that a strong desire for a higher popular education is everywhere expressed by the Roman Catholics of the Province. He says :—

We are convinced that the opposition of the clergy towards our schools has never been greater than to-day. Of course, they know very well that that it is not exactly the education we give to a few young people that will endanger their powerful system, but they fight against us because they are compelled in self-defence to improve their schools in many localities. It is not the few who become Protestants in our schools that will empty their churches, but the danger lies in their contact, their influence, their intercourse with others to whom they shall communicate their ideas, and give the Gospel. Their wrath is not excited only by the few who come to us in spite of their warnings, but by the hundreds who every year ask their permission.

Our great need at present is not only a larger number of missionaries, but

AN ARMY OF YOUNG PEOPLE

full of the Spirit of God, who, in the carpenter's shop, the blacksmith's shop, in the fields, in the woods, and on the waters, shall be the brave heralds of the truth, the promoters of a spirit of inquiry, and the pioneers of a peaceful reformation.

Never before have our schools had so large a number of pupils as this year, one hundred and twelve boys and seventy-two girls—in all one hundred and eighty-four have been received. One hundred and four were children of parents who still adhere to the Church of Rome. The religious and moral progress of our pupils is always kept paramount, and though we endeavour to hasten their intellectual development by all means within our reach, we continue to devote the best part of our time in bringing them to a clear knowledge of the Gospel truth. It is only after having established the supreme authority of the Holy Scriptures that we bring the errors of Rome under their judgment. Every superstition or error is examined under the light of the Gospel.

But that is not all, it remains to rectify the conscience and judgment of our young people which have been distorted by

JESUITICAL TEACHINGS,

and to eradicate the effects of long cherished prejudices. It is only with the help of the Holy Spirit that this difficult work can be accomplished. Towards the end of the session we have heard frequently some of the pupils say: "I am no longer a Roman Catholic!" and immediately scapularies and beads went to the fire. Twenty-five of our young men and young women have been converted to the Saviour during the session, and they are full of the desire of spreading the good tidings of the Gospel.

Probably very few of our supporters can imagine what an amount of humiliation, suffering, and vexation is the unavoidable consequence of the conversion of our young people from Romanism to our faith. To endure these persecutions, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, require from our young converts more faith and courage than many would imagine.

THE SICILIAN CONVERT.—This convert, of whom a letter (from Signor Mauro), was published in The Christian of May 17th, has been removed from the scene of his persecution, through the kindness of those whose hearts the Lord had touched, and is now under the care of a missionary, to be trained and fitted for future work. He is said to give exceptional promise of usefulness, is resolute for the truth, and yet most humble and obedient. His gratitude for the kindness shown him he says he cannot find words to express, and he longs to be prepared for such a future as shall bring the richest blessings to man, and the fullest glory to his Lord and Saviour.

## BARBICAN MISSION TO THE JEWS.

In his new report Herr C. T. Lipshytz gives much information about the Jews, and describes a large amount of effort for their spiritual enlightenment. The Mission House, 33, Finsbury-square, E.C., is the centre of a round of work among young and old. The daily Bible-class has afforded help to many inquirers; the mothers' meeting, conducted by Mrs. Lipshytz, has brightened and lightened some very cheerless lives; and the Sunday-school has shown what may be done among the Hebrew children. The Gospel meetings in the hall on Saturdays and Sundays have led to direct dealing of the kind which the true evangelist always seeks. The Home for converts and inquirers, persecuted by their "friends" to the point of destitution, has proved of real service. Inmates receive instruction in English as well as spiritual help; and when there they invariably arrive at a better understanding of Christian doctrine and acquire an improved sense of life among Christian people.

The report contains very readable accounts of colportage and itinerant work; and there is interesting corroboration of the experience of others as to the remarkable readiness of Jews to read the New Testament Scriptures. On board a steamer crossing from Dover to Ostend the director met an aged Jew, to whom he gave a New Testament. Writing to express thankfulness for the gift, the man says he could never have believed the New Testament to be so full of Divine teaching; he is now delighted with it, and reads it every day, and hopes soon to confess publicly that Jesus is the Christ. Another case is connected with the home work. A Jew who visited the reading-room found some New Testaments on the table; he asked for a copy, which was gladly given him. "After eighteen months he came again, with a face beaming with joy: he told me that through reading the Book he was led to pray for light from above to make him understand it. God had answered his petition, and he was now praising Him for having received eternal salvation."

The Mission employs a colporteur in Paris, and assists work among Jews in Marseilles and in the province of Brandenburg, Germany. Mr. Lipshytz describes tours by himself in the latter country, and also in America, preaching in churches and visiting Jews in their homes. At Mayence he went to the synagogue on the Day of Atonement, and at the close spoke to some Jews of the great and permanent atonement wrought on Calvary. He says:—"I pointed out to them that unless they believed in Jesus, who died for their sins, they could not have true forgiveness. Some sought to oppose me, but not a few listened most attentively to all I had to say, and I trust the Lord will cause them to think about their souls' need. At Darmstadt I visited some Jews, who willingly listened to my words, when I declared unto them Jesus, who had atoned for our sins once for all, and had made peace between God and man. I found a Jew putting up his tent, for in a few days the Feast of Tabernacles was to take place. In speaking to him, he told me he was sure the Messiah had yet to come. I replied, 'Quite true. I also believe He will come; but let me tell you that you will never understand the Messiah's coming in glory, unless you see that He came first to suffer and die for the sins of his people, as Isaiah liii. tells us.' We had a long and deeply interesting conversation, and he left me with many expressions of gratitude for the explanations of Scripture I had given him." These incidents are typical of others given in the report.

The case is mentioned of a young man whose heart was touched by the Gospel story after attending the meetings at the Mission House. At length he confessed faith in Christ, and in a letter to the missionary said: "I feel constrained to thank you for what you have done for me, in bringing me to the knowledge of the Lord Jesus. I am happy to say He is now my Redeemer, who has delivered me from everlasting death and condemnation, and I know I have eternal life in Him. When all else fail, and all forsake me, I know Jesus will not leave me. I have in Him an everlasting Friend, and my daily prayer is that I may serve Him faithfully through life, and confess before men what He has done for my sin-stricken soul."

## BISHOP TUGWELL.

### OF WESTERN EQUATORIAL AFRICA.

The story of mission work in West Africa has often been outlined in our pages, and all that we propose at the present time is to refer to a detail in its development. The death of the venerable Bishop Crowther was a keenly-felt loss to the Niger Mission, and when his widely-known and devoted successor, Bishop Hill, was carried off by fever, on the very threshold of his career of responsible duty, a feeling of real discouragement came over the hearts of those to whom the work had become endeared by many past sacrifices and great present opportunities.

During his last moments, Bishop Hill was tended by Rev. Herbert Tugwell, who had for several years laboured in Western Africa under the auspices of the Church Missionary Society. There is a sad element of poetry in the circumstance that, having already done useful pioneer and administrative work on the spot, Mr. Tugwell should at length succeed in office the Bishop whose lamented death he had to report to the world.

Bishop Tugwell is the son of a clergyman, and a graduate of Corpus Christi College, Cambridge. He was for a time curate of Petworth, in Sussex, and afterwards joined the Yoruba Mission, of which he became secretary. He sailed for Africa in 1890, with Bishop Crowther, after that good man's last visit to this country. He also enjoyed the friendship of Rev. J. A. Robinson and Mr. Graham Wilmot Brooke, whose mission to the Soudan is still well in mind. A man of considerable mental activity and physical vigour, he was wisely chosen to exercise an oversight of other workers. He came to this country after the death of Bishop Hill, and is now toiling in the sphere in which God's wonderful providence has placed him.

BISHOP TUGWELL.

*(From Photograph by Mr. W. H. Salmon, 77, High Street, Winchester.)*

The native assistant Bishops, Drs. Phillips and Oluwole, who had learned to love and trust Bishop Hill, have, it is gratifying to observe, declared their full confidence in his young and energetic successor. In a letter published in the initial number (July) of *Niger and Yoruba Notes*, edited by Dr. Harford Battersby, published by Mr. Elliot Stock, Dr. Oluwole says, "Those of us who know Bishop Tugwell have been very thankful for his appointment. May his life be spared, and may he be endued with power from on high."

We conclude our brief notice of this witness for Christ in the appropriate words of Miss Sarah Geraldina Stock in her very attractive "Story of the Year," 1893-4, of the C.M.S.:—"If, as Dr. Krapf said, 'the victories of the Church are gained by stepping over the graves of her members,' there is a bright future before this now sorely-tried Mission. Not with downcast spirits, but with more hope and expectation, may the soldiers of Christ step forward and occupy the vacant places, knowing that the battle is the Lord's, and that He will indeed give the victory."

## THE GREAT LONE LAND.

Bishop Newnham of Moosonee, writing from Moose Fort, James Bay, to *The Record* says:—"We have just passed through an experience that I have no desire to have again, but to which we are more or less exposed every spring, from the combined attack of ice and flood when the river breaks its winter's chains. I will do my best to describe this shortly, but it is almost impossible for any to realise the scene, the anxiety, and fear and helplessness but those who have been through it. But could you stand with me at my front window and see the ruin of fences and strong posts up to my very door, and the stranded masses of ice which did the mischief, and look round my fields and see the litter of fences, stove-wood, and rubbish, and view my drowned-out cellars, and mud-covered stores, and ground-rooms, and the spoiled goods exposed to dry, you would know that some mighty force had been at work."

After a description of the first night of flood, the Bishop proceeds to describe the grand catastrophe. "The flood soon came in double force, and again the warning bell rang out, and the bridge which connects our group of houses with the part where are the church and the rest of the houses was washed away. Now we were indeed prisoners. Baby slept peacefully, but my poor wife, whose greatest need was sleep, of course was far too anxious to sleep, though she tried. I sent the servants to bed, while I sat up to read, write, and, above all, to watch for danger from the ice. We now knew that even the things on shelves five or six feet high were doomed; our weighted piles of tables had been overturned; filter, heavy pots, and bags of beans, oatmeal, etc., etc., had gone to the bottom; while tables and beds floated about, and smaller articles threatened to float out of the open windows. Our great danger was not from water, but lest when the ice gave way the huge mass should descend upon us and break up the house. When you have seen huge trees snapped like pipe-stems, you know that a log-house cannot withstand the pressure. But I hoped that the edge of the bank would catch the submerged parts of the ice, and form a barrier for us. By 3 a.m. Sunday morning, April 29, I could see dimly the threatening aspect. The water was up to the top of our garden fence, a great part of which was broken down by heavy ice, which now floated in our garden; but immediately in front of the house the dangerous ice was stranded à few feet from the fence. As the morning grew, it turned out a lovely day, bright and hot. My next winter's fuel, some hundred cords of wood, and my sawn lumber and fence rails and posts, wanted for repairs, were scattered over the island, many houses were deserted, and the Indians in my barge and two canoes were floating on the edge of the bush. At noon things looked very serious, and two old residents, one an experienced Indian, came again and told me all the others had left, and that should we be suddenly threatened with ice it would come in such a way as to shut us off from the 'Factory' and their help. So at length my wife and I agreed to move. They carried word to the chief factor, and he at once sent a large boat and men to carry us off.

"There is not much to tell after this. The water rose again later on, and the ice in front of the house was hurled against the fence, breaking it into atoms, and depositing tons of ice at our very doors; but the house itself was unhurt, though some masses of ice passed close to it, and now lie in our field. It was not till the evening of Tuesday, May 1, that the ice in the river gave way, and went crashing and roaring towards the Bay, and the water fell rapidly. That night I was able to walk or wade home to sleep there, but I did not fetch my wife home until Ascension day (May 3). But oh! what a sight met my eyes when the water fell! The water had been seven feet high in the kitchen, etc., and took a day to pump out, everything upset and covered with a thick deposit of mud—except those wonderful vegetable dishes—many pounds' worth of groceries and provisions either destroyed or much injured. Outside only a few feet of fence left standing out of some hundreds of feet, the rest utterly broken up, my garden and fields covered with ice, and a large part of my year's fuel gone. A new house on higher ground must be built."

## THE WESLEYAN CONFERENCE.

BY A MINISTERIAL MEMBER.

The 151st yearly Conference of the people called Methodists opened on Tuesday last in the Islington Wesleyan Chapel, Birmingham. It is fifteen years since the Wesleyan Conference was last held in the great Midland centre, and during the interval the Methodists have made more rapid progress in the city and suburbs than during any former period of like length. During that time the membership has increased by nearly forty per cent.; on an average one chapel has been built every year; and never was local Methodism more vigorous or hopeful than to-day. Miserably inadequate is the provision made for religious worship for the 670,000 inhabitants of Birmingham, and the existing churches and chapels are far from being filled. It will be well if the visit of many hundred ministers and laymen, and the numerous public services held in connection with the Conference, have the result of intensifying the religious zeal and quickening the aggressive spirit of the churches of Birmingham.

The delegates from all parts of Great Britain and the representatives of Conferences in other lands will have the opportunity of seeing in active operation the agencies of one of the great missions which are a characteristic feature of the present-day activity. The story of

THE BIRMINGHAM MISSION

is one of remarkable success. The Central Hall, in Corporation-street, built by means of funds realised by the sale of the Old Cherry-street Chapel, which was required by the Corporation for a scheme of city improvement, has been the scene of many Gospel triumphs. Rev. F. Luke Wiseman, M.A., who made the somewhat unusual exchange of a college tutorship for an evangelistic sphere of labour, commenced the work in 1887. The congregation belonging to the old chapel which the Central Hall superseded had dwindled to about 100 adults, but within five weeks of the opening of the Mission the hall was crowded every Sunday evening, and overflow services had to be instituted. The character of the service differs from the plainest Methodist order only in the substitution of hymn-sheets for hymn-books. The workers rightly attribute their success to the continued presence of the Holy Ghost, and for this prayer is continually offered by a band of self-sacrificing men and women.

A paragraph in the last report is worth remembering. "A Methodist preacher, once speaking on the miracle of Christ raising Lazarus, dwelt on the fact that many of the Jews believed after the miracle had been wrought, and remarked that if any Church would draw the people, and have a following, it must first have its Lazarus raised. This we believe to be true, and to this miracle being constantly repeated we owe whatever success has followed our efforts in these services." Several old chapels are now worked under the direction of the mission committee, and the results achieved may be estimated by the light of the statement that within an area in which seven years ago there were but 400 persons in attendance on Sunday evening Wesleyan services, to-day there are at least 4000. Within that time 3000 inquirers have been pointed to Christ, and over 8000 have signed the temperance pledge, while to-day there are more than 1000 church members.

That there is need for much more work of this kind in Birmingham is evident from the fact that, with a population of nearly 670,000 persons, all the religious bodies only provide accommodation for 180,000. The recent adoption of a system of parochial visitation, and the formation of a Nonconformist Council, with that Christian philanthropist, Mr. Geo. Cadbury, as the first president, are signs that the Christian conscience of this great city is being aroused to a deeper sense of the spiritual needs of its vast population.

The numerical returns presented to Conference show that during the last year there has been an increase in membership greater than any in recent years. An increase of nearly 6000 is a matter for devout thankfulness to the great Head of the Church. And the labourers in other denominations may well rejoice with their brethren in their success.

The retiring President, Rev. H. J. Pope, can look back with gladness upon a year of office thus marked by the Divine blessing. No man has more intense sympathy with the distinctively aggressive work of the denomination. When he was raised to the chair, he told his brethren, "I do not exaggerate when I say that I went forth in a white heat of enthusiasm, and I am glad to say after thirty-five years of service, one half spent in official life, that the old fire is burning still." The ex-President's enthusiasm has found appropriate expression in the able discharge of the important duties of his office, and it is the prayer of many that the fire may burn for years to come.

On Tuesday morning, the chief business was the election of President for the coming year. The choice of the brethren fell upon

REV. WALFORD GREEN,

according to general expectation. The new President is chairman of the third London district, and for many years has acted as treasurer of the Worn-out Ministers' Fund. He is an able preacher; a man of kindly heart, and of great business capacity. It is not too much to say that his action in raising a sum of £25,000, to be paid during four years, for the Worn-out Ministers' Fund, in addition to the ordinary income, has saved that fund from a serious crisis. Mr. Green is therefore pre-eminently the friend of the widows and the aged ministers worn out by toil in the Master's service. Mr. Green's ministerial career has been spent chiefly in the neighbourhood of the Metropolis, with the exception of three years in Bradford and six years in Manchester. His private means have enabled him generously to help the work of God in his district, and Mr. Peter Thompson's East-end Mission owes much to the interest of Mrs. Green and a band of ladies inspired by her example.

Amongst the important questions that will come up for consideration during the Conference are Dr. Rigg's scheme for the re-organisation of the district and the separation from circuit work of their chairmen, which under the name of the "Methodist Bishop" scheme has attracted wide attention in the Press, the increase of efficiency in the work of local preachers, and the modification of the itinerant system. The election of a lady as lay-representative will raise the interesting question of the eligibility of ladies to sit in the representative session of the Conference. Opinion seems divided as to the innovation.

## WHITE TO HARVEST.

(John iv. 35, 36.)

In the golden sunlight, beaming
Over valley, hill, and plain,
Lo, behold, as silver gleaming,
Smile the fields of waving grain.

Vintage lands with joy are ringing,
And from orchard, garden, field,
Sons of toil with joy are bringing
Fruits the teeming earth doth yield.

God our Father, kind and tender,
Hath for us his table spread.
Glad thanksgivings would we render
Unto Him for daily bread.

Lo, behold, of every nation,
In the Love Sun's glory light,
Firstfruits of his blest creation,
Wave unto the Harvest white.

Lift your eyes, for ripe to reaping,
Brave and fair the corn doth stand,
Reapers true his mandate keeping,
Go and reap in every land.

Bring your sickles, fields once vernal
Now are in the silver ear;
Gather in the sheaves eternal,
For the Harvest Home draws near.

When the Master's face beholding,
Shall each labourer find reward,
And receive the guerdon golden,
At the hands of Christ the Lord.

HARRIET JULIA EVANS.

## The Evangelist.

### "THAT EVERLASTING QUESTION!"

"Oh!" says some poor, sin-sick soul, "how can I bear it! I am tired of life—tired of self, tired of sin; weary of the perpetual struggle to do right; of the failure, of the regret—of everything! After all, is life worth living? One seems to be so heavily handicapped at the start that it is all wrong somewhere!"

That everlasting question—Is life worth living? Why not face the fact that, as long as there is life it *must* be lived? The real question is—How? There are many ways of living life. Ask yourself—How shall I live mine? and you have half the answer. The weariness, the defeat, the regret will be impossible if you decide to make it *worth your while* to live.

"How can I do that?" you ask.

I do not know who you are; what you have been; how you have used the years of your past; but I do know that you are someone whom Jesus came to save—whom He loves; for whom He ever lives to intercede; and to whom He looks for some reflection of his earthly life.

You do not deny or disclaim this, you say. No; you simply ignore it, to your own loss and hurt.

Oh, you, for whom my Lord lived and died; draw near, that *He* may speak to you, for I cannot!

"My child," He says to you, "are you tired, weary of sin and self? Come unto Me, and I will give you rest—rest from sin; from fear; from regret; from self-reproach; from everything that drags you down, and away from my heart of love for you.

"O my son, my daughter, 'you have grievously sinned,' you say? I did not come to call the righteous—I did not come to tend the whole—I was not sent to any but the lost—I cannot heal where there is no sickness; and you say you have sinned, and are weary; you are sick, and need healing; you are lost, and would be found! Child, child, you are mine! Come to Me, and I will guide your feet in the hard and narrow way. Come to Me, and my arms will enfold you and strengthen you as you go out into the fight and fray, and together we will conquer. Come to Me to be taught to understand what is the perfect love of God; what the joy of forgiven sin; what the power and the beauty of life when you yield yourself entirely to Me!

"I came—it was for *you*—will you not receive Me? I lived—I suffered—I died for *you*—Will you believe it? I am here to save, to help, to comfort *you*—Is it in vain? You tell me, my child, that you are handicapped—that you feel your life to be a mistake? Well, shall we say perhaps it may be so? And yet I can change all that. You are hampered by *sin*, dear child; I can and will give you a new heart; I will wash away your sin. Come, my child, let there be a fresh start—let Me help you to lay aside every weight; that clamorous sin which so easily besets you; that useless regret which spoils and mars all you do; you shall run and not be weary; you shall walk and not faint; and that which you see not now, you shall be taught, and you shall rejoice and live for Me. Come, my child; together we will go over the rough roads; together we will journey to God."

O you to whom He speaks, shall it be said of you—

So near the door—and the door stood wide
Close to the port—but *not inside!*
Near to the fold—yet *not within!*
Almost resolved to give up sin!
Almost persuaded to count the cost!
Almost a Christian—and yet *lost!*

Ah, no, you cannot resist his pleading, his power, his love, and his mercy; the whole, one cry of your soul must be:—

Saviour, I come, I cry to Thee—
Oh, let not those words be true of me:
I do want to come to a point to-day;
Lord, suffer me not to be turned away.
Give me no rest till my soul shall be
Within the Refuge—yes, safe in Thee!

M. G.

MELKSHAM.—On Tuesday week special meetings were held in a tent at Giffords, Melksham, when two addresses were given by Rev. F. B. Meyer, of Christ Church, Westminster. The afternoon subject was "Christian Living," and the evening, "The Gift of the Holy Spirit." A large number of people gathered, including nearly twenty ministers from the neighbouring towns. It was a time of great heart-searching and blessing.

# The Might of the Spirit.

BIBLE-READING AT MILDMAY CONFERENCE.

By REV. HUBERT BROOKE.

WHEN he asked Elijah for a double portion of his spirit (2 Kings ii. 1-14), Elisha was no doubt alluding to the law given under Moses, by which the firstborn son of a family had a right to twice as much of his father's property as any of the other children. Turn to Deut. xxi., and you will see in verse 17, that when a man had more sons than one, he should acknowledge the right of the son who had the advantage to be the firstborn by giving him a double portion of all that he had. So, if you turn again to Gen. xlviii., you read that, because Joseph was reckoned the firstborn of Jacob's sons (in verse 22), "Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." This is a very important point, and proves that Elisha, in his answer to Elijah's request, claimed from his master the place, as it were, of the firstborn in his family, "Give me a double portion of thy spirit." Elisha was Elijah's spiritual child, his spiritual descendant; and he asked for the equipment of the life in which he was to live, that he might have the firstborn's portion, namely, twice as much as any other of the sons of the prophets whom God was blessing in those days. So, then, we should understand that, in things natural, an Israelitish father, if he had five sons, would divide his property into six portions, of which the elder son would have two and all the rest one apiece. You see, too, that Elisha was claiming from his master the firstborn's position in his household, "Let a double portion of thy spirit be upon me."

I think it is that point of it which brings it home as something personal to us to-day. You know that your position and mine, as believers in the Lord Jesus Christ, is the very same position which Elisha asked he might have at the hands of Elijah. Look at Hebrews xii., a book so full of allusions to Old Testament prophets and subjects under the Mosaic dispensation. You read there, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn." And as members of the church of the firstborn, we, too, have a right to ask of our Father

A DOUBLE PORTION

of the Holy Spirit, a two-fold presence, a two-fold gift, a two-fold working of the Holy Spirit in our lives.

We have the Spirit of Sonship first of all. That we must have, of course, or there can be no question of anything else. But we who have received the spirit of sonship are told of a further gift to us, "Ye shall receive the gift of the Holy Ghost not many days hence." They who had the spirit of sonship received also the power of the Spirit for service. They who were already born of the Holy Ghost were now to know what it was to be filled with the Holy Ghost. And the right and privilege, the heritage and lawful possession of every member of the church of the firstborn to-day, is a double portion of God's Holy Spirit. The Holy Spirit comes to give us life, first of all. "If any man hath not the Spirit of Christ, he is none of his." We must be born of water and of the Spirit before we can enter the Kingdom of God. But after those who have been born do see and have entered the Kingdom of God, there is a further gift. Those who have already the spirit of sonship have a right to go to their Father, and say to Him, "Give me thy Holy Spirit." "How much more shall your heavenly Father"—He to whom you are already sons and daughters—"give the Holy Spirit to them that ask Him?"

But this story tells us something more. There is not only the right and privilege—we need to understand that clearly—but we also need to come to God with definite prayers. It does not please Him nor does it profit us to come and ask vaguely such things that we do not know when we have received them, or whether we have received them or not. God is very definite in his promises, let us be at least as definite in our prayers and expectations. If we have known what it was to ask Him to give us life in Christ, let us not be afraid to ask as simply, and expect to receive as definite an answer and blessing, when we ask for life abundantly and the fulness of the Spirit.

This story tells us something more. It pictures to you a little journey, lasting perhaps not more than a few days at the outside. This journey gives you the significant steps by which the one who asked for a double portion of his Master's spirit was prepared to receive this wondrous gift. I see meaning in God's Word when we find a short space of time with a long description given to us, and a long space of time with a short description thereof. After the story of Elijah, in chapters xvii. to xix. of the First Book of Kings, comes seven years' interval before the next chapter, and yet as these years go by not a word is recorded about them. But when there is something of importance to be narrated, some crisis in the Kingdom of Heaven, some great principle to be established for our use as well as for use by the saints of old, then the Spirit of God can give us full details, magnifying, as He does here, the little walk for a few days of two among his own faithful servants.

Now, if any of us were walking this afternoon over the site of some famous battle with which our history is bound up, such as the plains of Waterloo, or some of the famous sites in the Crimea of which our history has so much to tell, we, as members of Britain's race, would be certain to be talking of the past scenes with which those sites are associated, we could not avoid talking of such events and places first and foremost. And when these two men of God walked as they did that day, from one place to another, to four of the most important places in all Israel's history—two of them, Gilgal and Bethel, receiving their names from events of God's dealings with his people; and two others, Jericho and Jordan, bound up with God's judgments in the past—we cannot doubt that they were talking, as they went to those places, of what God had done in days gone by. We, too, can start from Gilgal, and ask, if they were talking of God's dealings, what kind of a starting place it was for such as wish to possess the double portion of God's Spirit.

If you turn back to the Book of Joshua, three out of the four places dealt with in this chapter of the Kings are found mentioned in the close of chapter iv., from verse 19, "The people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones which they took out of Jordan did Joshua pitch in Gilgal." So it was the first place their foot rested on when they left their wilderness life behind, and

COMMENCED A NEW LIFE

in the land of Canaan. They had been God's redeemed people for forty years. It was forty years before that they had come out of Egypt. They knew the lesson of the Passover and of the blood sprinkled upon their doors, and the feast upon the flesh of the lamb. Forty years had they known the lesson of baptism when they passed through the Red Sea; and for forty years they had known much of God's dealings with them and provision for them. But here they came into a new experience; and the first place in which they rested was Gilgal. What did that mean? They not only set up the pillar there which told that they had done with all their wilderness life, with its murmurings, its looking back into Egypt and longing for the old things which they had left behind there. In Gilgal they set up a pillar to show that the old things were done with for ever, buried at the bottom of the river Jordan; and they started out upon a new life of victory with the Lord from that day. Then, in Josh. v. 2, we read, "At that time"—not till then—"the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time." Yes, that was God's most significant emblem, the sign of his covenant and the seal of his promises, to make them know that God's people are those who have no confidence in the flesh; that reliance upon the flesh, confidence in the power of the flesh, never brought a man to Christ, and will never carry him on in Christ. From beginning to end the flesh can never be used in God's service.

Is there anyone here so foolish as to think that, having begun in the Spirit, he is going to be made perfect in the flesh? In Josh. v. 9, we are told, "The Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." The reproach of Egypt, what was it? Glance for a moment at Isa. xxxi., and there you hear the Lord say, in the first verse, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Verse 3, "The Egyptians are men, and not God; and their horses flesh, and not spirit." When Israel that day took up their resting place at Gilgal (rolling), and God so named it because of the rolling away of the reproach of Egypt, it meant that, from that time forth, they were not going to reckon their earthly powers and forces, but were going forth in the name of the Lord alone to cast down those who were mightier than themselves. When they had looked at the land, thirty-eight and a-half years before, they had said they were not able to go up and take possession; but now, when the forty years are done, such an idea has no place in their thoughts. In the Lord's name they went up and conquered.

You can see, then, what Gilgal was, the place of starting out, the place of new food. As the verses which follow tell you (Joshua v.), Israel ceased to feed on the manna, and took to the food of the land wherein they now dwelt. They learned the powers of the resurrection of the Lord Jesus Christ, the gift which comes to God's people when they know the risen and glorified Saviour, who, not until He so rose and was glorified, poured out the Holy Ghost upon his people. Therefore Gilgal tells us of the starting point or pathway of power in the walk of blessing—

NO CONFIDENCE IN THE FLESH.

Oh, friends! come in here to communion with God, and ask of Him that whatever is meant by the might of the Spirit—none can define it or exhaust its definition—at least something of it may be ours; that whatever is meant by "the love of Christ" in all its boundless fulness, at least more of it may be ours; and that whatever is comprised in all "the fulness of God," at least something more of that fulness than we have ever known before may fill us ere we leave this place. Are you ready to take your start from this place of Gilgal, to lay aside the confidence hitherto placed at least in something of your own, in your gifts of mind, in your gifts of body, in your gifts of grace, in your power of speech, in your past experience, in your bygone blessings? Is it those upon which you have been relying in some measure for the life in which you may glorify God and overcome his foes? If you wish to come and live in knowing the fulness of the Holy Ghost, it is the humble and contrite heart, it is the poor and lowly soul in which He dwells, the heart which has made its foundation rest to be this Gilgal, no confidence in the flesh, that the Lord and the Lord alone may be relied upon every moment that we live.

As Elijah and Elisha went on and talked together of how Israel in those days of their weakness found the power of God to be so wonderful, and, perhaps, contrasted it with their own days wherein Israel and Judah, strong in self-reliance and confidence, were so weak for God and for his glory, how they must have longed to see something of God's old-time work in glory back again in the midst of his people. The Lord sent them away to Bethel, where they learned their second lesson. Bethel takes us back to Gen. xxviii., the story, so familiar to us, of Jacob's first journey from his home, when he was on his way to Laban. There he went out, lighted on a certain place, tarried all night, taking of the stones of that place, putting them for his pillow, and lying down in that place to sleep. When he lay down to sleep that night, I think he had, for the first time in his life, learned the lesson of Gilgal, no confidence in the flesh. Up to that time he had been working in all the power of the flesh to gain spiritual blessings.

Do not be surprised at that; it is always happening again. Almost the first thought of a truly converted soul is, "How shall I go and serve Christ? Let me see what I can do, in order to follow the Master," instead of seeing that I am not to have a voice in the matter at all. If we are redeemed and belong to the Lord, it is "What wilt Thou have me to do?" Here was Jacob, with the grand central blessing in his heart. He wished to get all he could of blessing, and it is right to have such a wish; but it was the wrong way in which he went about it. He joined deceit and lying with all his skill, power, and confidence in the flesh, until he got his "blessing," and much good it did him. Look at his condition as he lay down at Bethel; he who was to have vast possessions, and through whom was to come blessing to the whole world, now with nothing but a staff in his hand, and without more than a stone for a pillow.

OUTCAST, PENNILESS, A WANDERER,

not knowing what lay before him, all these things come upon him through confidence in the flesh.

As he lay there he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." So he called that place Bethel, the house of God, the place where God was, because God said to him, "I am with thee, and I will not leave thee." Why, then, from that day on, wherever Jacob was, there was Bethel, the perpetual presence of God. That is the blessing of Bethel, the perpetual presence of God, "I am with thee, I will not leave thee," a blessing carried down to us to-day. "Lo, I am with you alway, even unto the end of the world," so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Oh! what a filling is this, when one's heart is empty. What a wonderful exchange it is when we give up confidence in the flesh, receive in return this promise, take in return this step with God. "Lo, I am with you alway, even unto the end of the world." You see it is a promise, which belongs to us as it belonged to them, of God's presence. The great thing for us to ascertain is what they went on to ascertain when they took the next step together; that is

WHAT IS THE POWER OF GOD'S PRESENCE?

Intellectually and doctrinally, every one of us here to-day says we believe in God's perpetual presence. If any of us were asked, "Do you believe God is here in the midst?" we should reply, "Of course; He said He would be here." "Do you believe He is everywhere with you in your life?" "Yes; He says so." But what is the power of that presence? What does that presence do when it is known and proved? As the two men spake together at Bethel, remembering God's promise to Jacob there, they realised, nine hundred and seventy years after the event with which that place was associated, that God had never removed from his people the promise of his presence then given. A promise of God is not broken; enjoyment of it often is, through man's fault. If in our lives there has either never been a knowledge of what God's presence and power are, or if there have been interruptions to that knowledge, if we must say that we once did know it, but now we do not, let us remember that his promise has not ceased.

God's promise has the same power to-day as of old. What the power is, is called to the servant's mind as the Lord tells him and his master to go on to Jericho—the third step which the two took together. That was the place, you remember (Joshua v., closing verses), before which Joshua once walked alone, looking at those high walls built up to heaven which stood before him, as the first of all the mighty cities which he and his people were to overthrow and win. Doubtless, he was, in his heart, crying to God, saying, How can those great walls go down before feeble Israel? And there before him, behold, there stood a man with a drawn sword in his hand, who answered for Joshua the very question which, in various forms, has ever come before God's people through all the years of this Conference. There was the Angel of God's presence, manifest to his servant. Then you know what we read in the next chapter. Israel, in silence, marches round those walls. What a sight it must have been to the inhabitants of Jericho, as they looked down upon Israel from the walls of the city. The invaders raised no battering-rams, used no engines of war, but marched, in perfect silence, round those walls day after day. When the seventh day had come, and the seventh circuit was accomplished, Israel lifted their voices in one shout; and then men saw what they may still see if they will—what the power of the presence of God is. The walls went down flat, and every man went straight up before him. That was how it was in the days of old.

Then contrast it with what the prophet and his servant saw. Those walls on which the curse of Joshua had been laid, and those foundations, they had been built again in the lifetime of these two men. Men had openly defied God's curse, and had built up Jericho. In Ahab's, Elijah's, and Elisha's day did Hiel the Beth-elite lay the foundation in his firstborn, and set up the gates in his youngest son. Though nigh five or six hundred years had passed between the two events, God's curse was as fresh as on the day it was spoken for those who defied Him. Would not Elijah and Elisha say then, that God's blessing must be as fresh as on the day it was spoken for them that trust Him? Did it not tell them of an all-present God, to see before their eyes this city which had just been built again? Would they not say, "God's promise of blessing must be still true. God's presence is

NOT TIED TO THE OLD DAYS,

nor to the ark before which those waters once opened, and those walls went down. God's presence must be fresh as ever. Why not prove it to-day?"

God sent them on to Jordan. There they learned the last lesson. Not only did they find what is the power of God's presence. That we can search out for ourselves in God's Word, finding that we can heap up wonderful stories of what his presence did in days gone by, getting our hearts warmed and our appetites whetted until we long for the same kind of things in our own lives. Then God will take us, as He took them, to a place where they not only knew the power of his presence, but the presence of his power. At Jordan that day they proved the presence of his power. They stood by Jordan, probably at the very spot where Israel once passed over, and they talked together of how the ark of God, carried by the hands of the priests, had come down to the water's edge, and then how the waters were parted asunder right and left, just as the mountains trembled before God's presence. But was that presence confined to God's ark? No, because God's ark had been led captive between that and this. Was it confined to the city of Jerusalem, wherein He said He would dwell? No, because there was idolatry in the city of Jerusalem, and God's presence was going out of it. It was to be found then, and is to be found now, in every heart which has as its foundation Gilgal, no confidence in the flesh. In every lowly heart which turns to Bethel as a home is the perpetual presence of God, in every heart which looks back and knows what God has done in the past, and in every heart which trusts God to do the same in the present.

As Elijah took his mantle and smote the waters, they divided asunder, and they two went over on dry ground—the very phrase, word for word, which is used in Israel's history five or six hundred years before. It means that God was the same in the year 960 B.C. as he was in the year 1450 B.C. He was the same then, and is the same to-day, as in the former days when He answered his people's cry. We must not think such things are for Elijah and Elisha alone. Only this we can say, and, when we put God to the test like that, we are told to offer and to accept things we perhaps could not have had the courage to ask before. What a wonderful request that from the elder prophet seemed,

"ASK WHAT I SHALL GIVE THEE."

The whole wide world is before thee. What had he best take? He took the highest and the best good, the double portion, the firstborn's place, to tread in his father's steps and to follow in his faithful work. A hard thing? Yes, a hard thing for hearts not opened to see the ascending glory, and hearts not opened to believe in a present Christ; but quite easy for him who did it then to do it now.

As Elijah was taken up, Elisha saw him, we are told; and the latter wanted no more his old garments of servitude. He took them, rent them in pieces, and cast them away. He took the new garment which had fallen from above, stood by the waters, smote them, and said, "Where is the Lord God of Elijah?" Elijah had perhaps said, "Where is the Lord God of Joshua?" and, before him, Jacob had asked, "Where is the Lord God of Isaac and the Lord God of Abraham?" and now the inquiry is for us to-day. That God bids us come along the same path, take the same way for us, too, claim that same blessing, and put Him to the same proof as they did. We, too, have the call to go forward and to prove the presence of God. We must not look outside at the Church of Christ. If they had looked at the chosen people, what would the prophets have found? In Gilgal and Bethel, altars to false gods springing up in heaps in the fields; Jericho put up, with its lesson almost forgotten. You may look to professing Christians, and they will tell you you are talking of fables if you speak of these things. "Pentecost?" they will say, "that was fourteen hundred years ago; we have nothing to do with it now. The Holy Ghost? no man can know what it means." It is not from the language of the professing Church that you will be taught in any branch of it. No, the language of the Word of God is the place to which we want the professing Church to come back, but some poor souls think they know better. It is not always by argument that we can convince them they are wrong; in that way we mostly fail, for the

CONFIDENCE OF FLESHLY WISDOM

is very strong. But there is one proof which I do not think the whole arguments of the world can stand against—the lives of men and women filled with the Holy Ghost. That is the answer which we want to go out from our conference into the world, proofs which should make men know there is something in God which they never dreamed of before.

There was one who told me this story of his father, long years ago. His father and another able scholar were two of the most brilliant men of the year at Cambridge, I suppose now something like seventy years ago. They finished their college course together, coming out two senior scholars of Trinity College. The father's associate said to him: "I do not believe now that there is any power in the world which can convince me that there is a God, or that it can be known." That was a fine height for walls to be raised against God. In such a spirit as that, he finished that portion of his life's training, thinking himself to be in an impregnable fortress, which no power of God could break down. A little while after taking his degree he was spending some time in a country house. Amongst the guests came a lady who, within a few weeks, had lost her husband and three children, the only three she had, at a single blow. She was there in that house, in the presence and company of this atheist, just after the blow had fallen upon her. All knew the story, and pitied her for it; but about that woman there was such an unearthly peace, such an unanswerable calm and presence of God, that the proud man was bowed to the dust, and said to himself: "There *is* a God whom I do not know." For weeks he fought against the conviction, and during weeks the Spirit of God strove with him, breaking down one by one the turrets, fortresses, and walls which he had built up, until it brought him—thanks be to God—a humble child at the foot of the Cross. It was the power of a life filled with the Holy Ghost that broke down the atheism of the most cultured man of his day. It does not take wisdom and earthly power, human gifts and natural forces to do that; but a humble, lowly, contrite heart, which casts out its own fears, and,

LEANING UPON THE PRESENCE OF GOD,

goes out to put Him to the test, saying: "What Thou wast, Thou art to-day; what Thou didst then, Thou canst do now; and what men trusted Thee to do of old, I, thy child, am going to trust Thee to do for me to-day."

Will you say that to Him? You are here for conference with God, and you will severally be going back to hundreds of different homes. You may go back as different as Elisha did, back to his old home and haunts. You know he went back to some of the places to which he had been before. He goes back again, and comes to the very sons of the prophets who had seen him just before. He tarried at Jericho, and found that God can bring life and blessing even into the very city of the curse. He can go out to rebuke in the name of the Lord, to win victories in the name of the Lord, to bless and humble and abase the proud, because he has the double portion of the Holy Ghost upon him. Why talk the old life to such a new man? Oh! friends, the old lives we have been living! Are they not like death for new men and new women to live in? Is it not what the poor world is asking for? unanswerable proof from the lives of those who live, that the presence of God is a reality to-day, and that the might of the Spirit can be proved in the lives of those who trust God. We may go back to our daily lives with some of the blessed possession in our hearts that Elisha had in his. You must start out in emptiness every morning, and, when the day's service is done, come back to Gilgal and tell God you have been an unprofitable servant, and that it is in his fulness you want to be kept.

Man's weakness, leaning upon God,
Its end can never miss,
For man on earth no work can do
More angel-like than this.

Shall we take to Him his own Word, and ask Him, in our own hearts, each one of his own children, to pour out the gift which belongs to us of right as members of the Church of the Firstborn, that from our lives, glory may be brought Him, through Jesus Christ our Lord?

## NORTHFIELD SUMMER SCHOOL.—I.

The eighth annual Students' Conference, at Mr. Moody's home, commenced on July 1 with about 400 representative students present from colleges such as Princeton, Amherst, Pennsylvania, Harvard, Yale, Lafayette, Oberlin, Washington, and Syracuse, besides the Indian Training Schools.

Mr. D. L. Moody, in his welcome address, took as his theme Nehemiah—bringing many valuable and pointed lessons from the life of that ancient servant of God.

On the following morning the services were held in the Congregational Church with an audience of about 1200 people. The first half-hour was devoted to a song service.

### THE LESSON OF MOSES.

Mr. Moody delivered an address on "The Call of Moses." Moses was a university man, and had been in the best society of those days. He started out with a big head and a little heart. Many people to-day start out with a big idea of themselves, and think other people are small. God never uses a person of that kind. When Moses heard the call he had grown smaller, and he said, "Who am I?" God had had his eye on him, and he was the man of all others whom God wanted. When a man to-day learns that he is nothing and God is everything, then God will use him.

Moses then went on making excuses and asked who he should say had sent him. He had failed once and he did not have confidence in himself. God, however, had taken him into partnership, and all he had to do was to look to God for aid. Make sure of your call; make sure that God has sent you and you will be mighty. It sometimes looks as if your mission had failed, but you may be sure that it has not. All the apparent failures recorded in the acts are victories. Forget yourself and let your message and not self, be the most important. It is not eloquence the Lord wants. Did you ever think what Moses would have lost had God taken him at his word, and not sent him into Egypt? Anything God asks—do it, and He will be with you. I believe that God has a call for every one, and it is our place to listen for his voice.

Rev. Dr. H. Mabie, of Boston, then spoke on "Contrasted Patterns of Life," taking as the subject of his remarks two passages in Genesis, the first being "Go to—let us build...let us make," and the second, "Get thee out and I will make of thee."

On Monday the Bible-classes were organised. In the principal meeting an important address was given by Professor Winchester on "The Bible as Literature." The Round Top meeting (held in the open-air) attracted one of the largest audiences ever gathered in that famous spot. Rev. H. P. Beach presided, and opened by explaining that the Round Top meetings were for the purpose of aiding young men in choosing their life's work. Dr. McBride's subject was, "What Constitutes a Call?" He believed that God calls a man to secular as well as spiritual work. God's call is not always to the Christian ministry. There is need of Christian lawyers, physicians, engineers, mechanics, and tradesmen. Men, however, should seek to know what occupation or profession they should take up. How are we to know to what we are called, and how are we to know God's will? We should first consider our fitness and our adaptation. That goes a long way towards deciding our call. Go where there is the greatest need, where you can best glorify God. If you ask the guidance of God, you will be surprised how the way will open to you. The call comes also as an inward conviction.

Dr. H. C. Mabie followed on "Principles which may assist us in deciding upon our life work." Young men should cherish a belief in the reality of their call. God has a plan for every man, and no man has a right to lead a selfish life. Consultation with spiritual-minded friends often aids in helping you to decide your life's work. You should also cherish providential tokens in your life. Mr. E. Lawrence Hunt had as his subject, "Helps for a student who wants to decide."

There was a large audience at the platform meeting, which followed in the Stone Hall. Professor W. W. Moore delivered an address on Rom. xiv. 17: "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Meat and drink, the speaker explained, meant external forms of religion, while righteousness and peace and joy are inward spiritual graces. Baptism and church membership are not essential to Christianity. By this he did not mean that they are not important. Yet a man may have been baptized and be a church member, and not be a member of the kingdom of God. The speaker dwelt on several means of grace, and added, "It may be that some out of these 300 or 400 students feel conscience-stricken because of something left undone. If you do not go away from here with a firmer trust and a more definite determination to use what God has given you, then this conference has been a failure as far as you are concerned. God's religion is not only one of righteousness and peace, but it is a joyful religion, although many people do not recognise it as such.

The principal speakers on the Tuesday were Revs. A. McKenzie, D.D., and A. T. Pierson, D.D. The morning was given to the Conference on Missions, from which, it is held, not a few were called out, and will yet be found in the foreign field.

Wednesday, being "Independence Day," was observed by the students in the manner customary amongst young Americans. In the evening a new auditorium was opened on the highest point of the seminary grounds. The building, although not yet completed, is nevertheless so near done that one gets a very good idea of its outer and inner beauty. For several years past the attendance at the July and August conferences has been so large, that Stone Hall has been inadequate to hold all who attend, and the need of a larger building has been greatly felt. Last August, on the day following the close of the conference, an informal meeting was held of those interested in putting up a new building, and in half an hour 25,000 dols. were pledged. The building is built of brick, with terra-cotta and brownstone trimmings, while the foundation, which extends several feet above the ground, is of granite. The interior of the auditorium is no less grand. The floor surfaces are arranged with curved inclines, so that the platform can be easily seen from any quarter of the large room. The seats are placed about the platform in a semi-circle, and will accommodate 1400 people, while above is a gallery in the horse-shoe form extending on three sides, and this will seat 900. In addition to this there are 300 seats in the choir gallery, at the rear of the platform.

## ZAMBESI INDUSTRIAL MISSION.

Mr. W. Graham writes:—"Praise God, amidst all the sickness and deaths, He has always kept some of us strong enough to go out to the villages bearing the glad tidings of salvation. On Sunday last, David Livingstone and I had a most interesting meeting at Chief Binda's village. The old chief and about twenty of his village people all gathered under the verandah of one of the huts, while David and I sat outside in a pouring rain. For about an hour we spoke to them about Jesus. This old white-haired chief and two of his sons, with many others, have given themselves to Christ.

"As I was telling them about how God wished us to live in order to please Him, I spoke of the sin of drinking and about smoking, adding how nice it would be if the chief and those in his village, instead of gathering to drink *pombe* and smoke pipes as they used to do, and as some of them perhaps still did, should gather and speak and sing of Jesus, telling each other how Jesus loved them and how they loved Him. You should have seen the old chief looking from one to the other, and then he began to speak to them, telling them that what the white man had said was good, and that he was going to stop smoking. Some of the others said they would do the same, not merely to please the white men, but to please God. It is wonderful how God can work by his Spirit on these dark-hearted as well as dark-skinned people." Our readers will note with pain the tidings in our obituary column of the recent deaths in the Mission.

SAILORS' ORPHAN GIRLS' HOME.—The annual report states that the work has been carried on successfully, and that the health of the children under their care is very good. At the last election twelve girls were admitted to the school. Four girls having arrived at the age for leaving school, situations were found for them. Seven girls have been withdrawn by friends who are now in a position to support them. To fill vacancies seven girls who received the highest number of votes were admitted. The office is 50, Bishopsgate-street Within, E.C.

## A WOMAN'S QUIET WORK.

What God can do even by the weakest instruments when they are yielded to Him, and fully prepared to do his will, in reliance on his strength, has again and again been witnessed in Christian history. A fresh illustration is supplied in the following story.

Miss S. A. Sewell was in 1869 a poor invalid, who sought only to sit in the corner or behind the door brooding over her physical afflictions. In that year, however, she believed that God called her to personal service. She heard people talking of the prisons, and made up her mind to visit the State prison of Ohio. This she did, and came away broken-hearted over the fallen and desperate men she had seen inside the prison walls. "Lord," she said, "if you want me to visit the prisons, send me; I am willing."

On the journey home she noticed in the train a poor suffering girl in great distress. Those with her did not seem to understand her, and could not quiet her. Said Miss Sewell, "Let me take charge of her for a little. I've been an invalid myself, and I have One who will help me to deal with her." They were surprised that a stranger should thus come forward, but consented to let the volunteer try. "I just asked the Lord to help me. I did what I could to make the girl comfortable; and in ten minutes she was quietly sleeping in the car. They looked at me as if I was a magician. Then the superintendent of the line came and said, 'Do you know that is my daughter? How did you do it?' 'Oh,' was my reply, 'God did it: I asked Him.' 'Well,' said the superintendent, 'what can I do for you, for your kindness?' 'Just give me a pass to travel on your line to talk to your men, and to visit the prisons.'" He was amazed at this answer, but gave her a note to the president, "Give this lady a pass." The president was astonished at the request; his lips said "No," but his pen said "Yes," and he wrote out the pass, allowing her to travel as she chose on a line extending 2,000 miles. She told him she would never cease praying for him, and she did pray until he is now one of the Christian workers in his city.

This opening incident is typical of Miss Sewell's whole experience. She carries now a series of passes entitling her to travel on the chief lines in the United States, and every one of these permits is a token of prayer answered. She started in Ohio, her own State, and went on to Pennsylvania, Illinois, Indiana, and Kansas, gradually pushing further, as she believed herself led, until now she has visited the principal prisons, gaols, insane asylums, and other public institutions from New York to San Francisco, and from Chicago to Washington.

In all her journeying the one aim has been to set forth Christ, and many have been won to Him; In one prison, for example, the Governor said, "There's so-and-so, we can do nothing with him; if you convert him, we will let you visit freely." She went to this man, found him a hardened sceptic, talked gently to him again and again, but never mentioned religion. At last he said, "You talk religion, I know, to the other men; why don't you to me?" "Because you don't believe in it at all," you say." This opened the way; she talked to him in her own quiet manner, and to-day he is a truly changed man, and is as a brother to her who came as a messenger of mercy to him in his cell. In some such way she has been made a blessing to very many poor prisoners.

But in going to and fro she was always dealing similarly with the brakesmen on the cars and at the depôts, and amongst these she has been marvellously used of God, as evidenced in changed lives and happy homes.

Then Miss Sewell found much to do for poor girls—many of them rosy-cheeked, fresh English and European girls, coming over without means, failing to find work, and led astray. Many of these has she been the means of rescuing. Often, too, has she been led to some innocent girl, betrayed into entering unwittingly an evil house, whence, humanly speaking, she could not escape. Numbers of these have been saved in time by Miss Sewell.

Among the emigrants, crowded together in the depôts, and in the cheap lodging-houses among the poor and friendless, much personal work has also been done—always by simply following the leading of God.

A short time ago Miss Sewell visited London. While here we interviewed her. Now, however, she has gone in her own characteristic fashion, going where she believes God has sent her, and for the present we cannot give her address.

## SIN.

By Pastor LEVI PALMER.

Sin is not "an upward step in the world's history," nor merely "the sour stage through which humanity is passing into ripeness." We know too much of ourselves, and have seen too much of others, to regard the doctrine of total depravity as only a theological tenet. The Bible uses at least twenty different words to denote sin, and each emphasises the fact that "sin is the transgression of the law." But the law is the index of God's character; sin therefore is a revolt from God. In this sense we believe that the depravity of man is *total*. We do not mean that any soul has reached the climax of sinfulness. "Even Satan himself has not sinned his last sin." Neither do we deny that excellent traits of, what men call, virtue, may be found in unregenerate hearts. But these are deeds between man and man, and do not arise out of the soul's allegiance to God. It is possible for man to appear morally good in the eyes of men and be totally bad in the eyes of God. This possibility arises out of man's two-fold relationship—he is related to God, and he is related to his fellow-men. His allegiance to God has been destroyed by sin, but his relationship to man may still survive. Though no longer a son of God he is still a member of society. He loves life, and is interested in the welfare of the commonwealth. He therefore cultivates morality, seeks to improve commerce, and by politics seeks to safeguard society. In this way arts, poetries, philosophies, and sciences arise to adorn and elevate life. But all these may arise out of man's relationship to man, and not out of true loyalty and passionate love to God.

Now, the chief end and the first duty of man is to glorify God and enjoy *Him* for ever. To fail here is to fail *totally*. It reduces virtue to vice and turns obedience into disobedience. So-called noble traits of character become but splendid sins. The refusal of the young ruler to surrender all to Christ turned his righteousness into unrighteousness. Those whom Christ describes as "the whole who need not a physician" are not the sinless and the perfect. When in the parable he speaks of the "ninety-and-nine," these are not the unfallen sons of Adam. Even in the parable of the Prodigal Son the elder brother is not a perfectly obedient son, nor a very estimable character, "but an unbelieving brother whose self-righteousness is yet more repulsive than the poor Prodigal's unrighteousness."

In this light we have to view most of the advances in civilisation and most of the refinements in society. National prestige, social grandeur, moral elevation, and even religious display, may all exist apart from the power of true godliness. In the past Greece and Rome rose high in the scale of human greatness; to-day France and Germany, England and America, stand higher still. But no nation has ever risen so high as the Jewish nation; they were exalted to heaven by privileges, and distinguished from the whole world by their religion. Yet their pedestal of honour and garb of religiousness only served to exhibit the depravity of their nature. Human sin culminated in a *form* of godliness that denied the power, so that when God Himself became incarnate his only crown was a thorn crown, his sceptre a reed, and the shout of his subjects was, "Crucify Him! Crucify Him!"

If depravity in our nature were not total, our truest wisdom would be to discover the guilty faculties, and seek to suppress them, and develop those that are unfallen. Men will have a diseased limb amputated because a maimed body is better than a diseased body. In like manner a maimed soul is preferable to a depraved soul. If sin is limited to some faculty or power, it would serve our highest purpose to find out what principles are depraved and what are perfect. Is it the heart apart from the mind that sins? Or is it the mind apart from the heart? The one would take away the *moral* and the other the *rational* element of sin. Is it the memory or is it the will? The one would limit sin to the past, the other would fix it in the present. Is it only our material nature that would deprive sin of its spiritual element? No! The soul as an indivisible unit sins. All the principles that constitute manhood are implicated in sin. Scripture emphatically states this. The guilt of the soul is ascribed to the will, the imagination, the mind, the heart, the understanding, the tongue, the throat, the lips, the eyes, the mouth, the feet, the hands. "From the sole of the foot even to the head there is no soundness in him."

If we think of the period when sin often reveals itself it does not improve matters. It is not an after-development in man's life. The blight is in the opening bud. Not only does sin stay late, but it comes early. No man can remember his first sinful act, much less his first sinful thought. It not only sprung upon our first parents in a paradise of blessings, but it has stained our souls amid life's fairest prospects and in the most blessed moments of our experience. As Doeg was found by the side of David in God's temple so sin often accompanies us. "Old Adam," as Bunyan calls it, grips us whilst we preach and torments us even when we pray. Probably if we could penetrate the depths of our souls we should find that there is no sin which Satan has ever yet sinned of which the germ and possibility is not within us.

We feel also that the stain of sin is as deep as the grip of sin is strong. Conscience will reveal it, but it cannot remove it. It will condemn and torture, but it cannot cleanse and purify. The penal fires that it kindles in the soul consume the sinner, but the sin remains. We may loath it, but we cannot remove it. Tears will not wipe it out: suffering will not atone for it: even the imperial will cannot stem it. Misfortune hardens and success inflames it. "It flourishes amid the glare of worldly prosperity, and thrives beneath clouds of human sorrow." If we look back it peoples the past and sets the revolving sword at the gate of Eden. If we look up it surrounds the throne of the everlasting Father with the terrors and lightnings of Sinai. If we look around we find that it is the disease of which the whole world is sick and ready to die.



## CELESTIAL FIRE.

How promptly fell the Heaven-sent fire,
What time Elijah prayed,
God's glory his supreme desire
In all that he essayed!

And thus the fire from Heaven shall fall
In answer to *our* prayer,
As we, too, consecrate our all,
And for that fire prepare.

Success shall then our efforts crown,
The Church on earth shall grow,
While streams of grace come richly down
And o'er our spirits flow.

Nor need we long the promise wait;
Let faith but trust the Word,
And lo! before the open gate
There stands our risen Lord!

He knocks, but we had closed the door!
He speaks, we failed to hear!
And yet He loves us evermore,
And longs to draw more near.

Did faith with understanding grow,
And consecration too,
What mighty power the Church would know,
What wonders might she do!

God's Spirit should these temples fill
With his consuming flame;
And bid our inmost bosom thrill
Responsive to his claim!

Thou Spirit of Eternal Grace,
Come, we entreat Thee, come!
Make every heart thy dwelling-place,
Thy temple and thy home!

*Walton-by-Clevedon.* Wm. Kitching.

THE POLAR REGIONS.—The brig Alert left Peterhead on Friday for Noble's Station, at Black Lead Islands, Cumberland Gulf. This vessel goes out annually with stores for the station, and brings home the stores which the manager and the natives have been able to collect. The Alert also takes out Rev. E. J. Peck, of the C.M.S., and Mr. Parker, a young man with medical knowledge, who is to assist in the work of the mission. It is intended to give the new mission a two years' trial, at the end of which time Mr. Peck will return, but if experience shows that the work is hopeful, Mr. Parker will remain and carry it on. Mr. Peck has prepared three books in the Eskimo language, printed in syllabic character. The alphabet contains forty-eight characters, each of which represents a whole syllable. The system was invented by a missionary to the Cree Indians in Rupert's Land, and is easy to acquire. The Eskimos can learn it in a comparatively short time.

## FREE SPEECH IN BOSTON.

The city of Boston, Mass., has now for some years had the distinction, with some other cities, of imposing upon the freedom of speech restrictions which many good citizens consider both needless and unjust. Ordinances and rules forbid public meetings on public grounds, such as parks, unless certain public officials see fit in their discretion to authorise them by granting a permit. Prior to their enactment, for over 200 years Boston seems to have done well without them. Of late, however, they have been in part enforced.

For several years numerous requests, by the Young Men's Christian Association and others, for permission to preach the Gospel on Boston Common were refused, until in 1884 the city journals announced that the authorities had voted to refuse all such requests thereafter. For preaching without a permit to quiet and peaceable assemblies on the Common several reputable evangelists of Boston were arrested, brought into court and fined, two were thrown into jail until their fines were paid, and one, Mr. Wm. F. Davis, receiving the maximum penalty for several violations of the ordinance, suffered imprisonment for a year. It was only after much public indignation was expressed by various mass meetings and numerous published documents, and after vigorous legal measures had been instituted, that any permission to use the public grounds for public address was granted, and then only to a limited extent.

Under these rules the Y.M.C.A., the Evangelistic Association, the Central Labour Union, and other respectable bodies have been denied for years, and still are denied, all permits to preach the Gospel or to hold public meetings in Franklin Park, Roxbury, and Marine Park, South Boston, where it is claimed no injury to the parks, and no intrusion upon the quiet of those not desirous of attending such meetings, would result. Various organisations have from time to time taken formal action, by way of protest against this condition of things, or by petitioning the authorities for "the abolition of such rules or ordinances as prohibit public speaking on the public grounds without a permit."

The effort to secure the repeal of the ordinance failed, and frequent public expression was given to the importance of securing a decision in the Supreme Court of the United States upon the validity of the ordinance. The opportunity to prosecute such an appeal has just now arisen. While in the quiet prosecution of his work as a preacher of the Gospel, Mr. Davis was arrested on Boston Common on Sunday, June 10, and on the 13th was arraigned before the Municipal Court for preaching without a permit. The case was postponed. In view of the great importance of the matter, many prominent citizens have expressed their earnest desire that the present opportunity to determine the rights of free speech on public grounds should be embraced; and as the contemplated appeal to the courts involves the rights of the American people at large, it is taking the shape of a popular movement, and receiving encouragement and support from sympathisers throughout the country. Mr. A. N. Cook, 337, Washington-street, Boston, has consented to act as treasurer.

THE STUNDISTS.—Measures of repression continue to be enforced in Russia against the Stundists. In the province of Kieff, where they are most numerous, all members of the sect convicted of having attended a prayer meeting are liable to a fine of fifty roubles, or a fortnight's imprisonment. The Stundists have several times petitioned the Government for greater liberty to practise their religion, asking that they may be permitted to worship under similar rules to those applied to foreign anarchists. Their request has been refused on the ground that the granting of it would be prejudicial to the Orthodox religion.

THE VICTORIA INSTITUTE.—Sir G. Gabriel Stokes, Bart., F.R.S., took the chair at the annual meeting, held on Monday at the house of the Society of Arts. The hon. sec., Captain F. Petrie, in reading the report of the Institute—whose object is to investigate all philosophical and scientific questions, including any alleged to militate against the truths of Revelation—referred to the value of the work recently done. Reference was made to the Institute's increasing membership abroad and in the Colonies. The annual address was given by Professor Duns, F.R.S.E., the subject being Archæology and Anthropology, especially as connected with Folk-lore, and more particularly Stone Folk-lore.

## EVANGELIST OR SPY?

A FEW weeks ago, while at Tlemçen evangelising amongst the French, a letter reached me, written in German, and signed by seven soldiers of the "Légion Etrangère," who were placed in the convict post of "Ain El-Ouessek," in the south of Algeria. "Since we have left our country," said they, "several years since, we have never once been visited by a Protestant minister, nor have we been able to attend any evangelistic service."

To go to this far-off Ouessek, from which came this Macedonian cry, necessitated a long journey of one day and half by railway, and another day by coach, and, of course, the same time to return, a journey which, besides being costly, was exceedingly fatiguing. I felt impelled to go. The sixty-nine kilomètres to be traversed between Tiaret (the railway terminus) and Ouessek were accomplished in an old coach, which during the ten hours of the journey rolled on over the almost trackless desert. Not a house, hardly a tree, was to be seen; here and there one met a solitary rider on a mule, donkey, or horse.

Ouessek is one of the farthest military posts of French Algeria; it comprises the convict settlement, a public-house, and a second house. The adjutant was informed of the object of my visit, but the soldiers who had written me, being convicts, were under strict discipline, and as the lieutenant, who alone could give them permission to see me, was absent, I feared that my journey might prove in vain.

It was evening, and my arrival caused a little sensation, for strangers are exceedingly rare personages at Ouessek, and ministers are never seen; but I put all in the hands of the Master and waited his directions. On the morrow, whilst strolling around the little public-house, in which I was forced to lodge, I saw two soldiers directing their steps towards me, so I immediately turned to meet them. One was a Wurtembourgeois, a Protestant, son of a pious mother; and the other a Westphalian, Roman Catholic, but son of a Protestant father. They apparently did not know that others had written me to come; but they declared that God must have brought me, for, said they, we long to hear the Gospel of Christ once again.

Close by was a little brook, on the borders of which grew a weeping willow, so, withdrawing under its friendly shade, and taking my Bible from my pocket, I read and explained several passages of Scripture. There they sat, those two worn soldiers, drinking in the sweet draughts of living waters so long desired. One left for a minute to seek a comrade, a Bavarian, who was trying hard to stifle the voice of his conscience. When he returned in company with his comrade, I continued, and whilst telling them of God's pardon and grace, the power of God laid hold on us all.

THE ONE CRIED FOR JOY,

and the other could hardly speak for very gladness of heart! These new brethren went off as true Andrews, and brought back others, and there we sat in conversation the whole of that hot June day, from 9 a.m. till 7 p.m, without even a moment to eat. They continued coming in groups of two to five soldiers, so great was the desire to hear the precious Word! Two in particular, one a Fribourgeois and the other a Balois, were found of the Saviour. Besides these, eleven others, of whom one was a Spaniard and the other an Italian, besought us to send them New Testaments.

The next day, from 7 a.m. to the moment of departure, a little while later, the same scene was re-enacted. With the exception of one, who wished me to try and reconcile his sisters with him, but one idea seemed in the minds of all—their supreme need of salvation. They remembered the Lord's death far away there in the Great Sahara, and we were seen and rejoiced over by the angels, and comforted by the Saviour Himself; it was, indeed, a precious moment!

As the old coach rumbled by the military post, there they were, those dear fellows who had passed some little time with me the day before, drawn up in a line, giving me a real military salute as I passed. The evening before, one of their number, who plays the zither admirably, came to my room, and regaled me with his sweetest melodies.

A Waldensian sought a private interview with me, but did not succeed until the evening. "I want a new Testament, sir!" "Very well," said I, "all in good time, you shall have a Bible." Then, putting my finger on his heart, I said, "Isn't there some worm which gnaws you here? I can see you are far from happy!" Trembling, he tried to answer, and then the rumbling of the drum announced the entrance of the soldiers, and we were obliged to separate for the time being. The next morning very early I found him, and in the presence of several officers I handed him my own Bible. "I will be sure to read it," said he, decidedly.

That same evening, on arriving at Tiaret, having retraversed the sixty-nine kilomètres, I invited all the soldiers of the "Légion Etrangère"—the Swiss and other Protestants—to come and see me in the little hotel where I was lodging, and during two evenings many came and heard of the Way of Life. The third day, at three o'clock in the afternoon, I was seated under my open window reading in the book of the Acts the account of Peter and Cornelius, when suddenly I realised such a fulness of joy and gladness in my soul as to overwhelm me; the heavens seemed open, and a voice said, "*Fear not!*"

At nine o'clock the same evening, whilst walking outside in the cool air, I saw a light in my room, and hastened in to see what was the matter, and was confronted by the inspector and brigadier of the police! "We are come to see your passport or other papers," said the inspector.

"I have none," I replied. "I live in Algeria, and have travelled from one end to the other, and have never yet needed papers; so, of course, I came here never expecting to be asked for any."

"IN THAT CASE WE ARREST YOU, THEN!"

"Very well, sir, I am at your service!" "Where is your valise?" "Here it is, sir."

Turning it over hastily, he seized an Italian-English dictionary, of which he understood nothing; two guides on Algeria, one of which appeared to him particularly suspicious, as it contained a plan of the city of Algiers, a packet of illustrated text cards—also very suspicious—and some Sankey's hymn-books in French!

"Ah! here we have something," said he, pulling out of a cupboard, where it appeared concealed, a long thin packet. "Geographical charts, without doubt," said he, in an undertone. Unrolling the packet with obvious satisfaction, and with dignity worthy his high office, what was his disgust and surprise to find nothing but a stick and an umbrella!

Wild with himself, and baulked in his desire, there he stood, twisting the handle of that poor umbrella as if he fain would produce in some fashion or another some maps of the country. "Have you any money with you?" said he, to hide his confusion. "Yes, I have my purse." "Have you no papers whatever?" "No." "Then, I arrest you."

In a few minutes we arrived at the police-station. The officer wrote my name, address, etc., and then requested me to leave my money and pocket-book with him; because, said he, there were already a Frenchman and an Arab in the gaol. I obeyed, and followed the gaoler into my prison cell, the door of which soon shut upon me. It was a low vault, foul and damp; nor was there any other person therein.

At midnight I again appeared before the inspector and several other policemen, who interrogated me for some minutes. The inspector insisted that I was a German; because, said he, you are from Berne, in Switzerland. The canton of Berne belongs to Swiss-Germany, and Swiss-Germany belongs to the Germans, therefore without doubt you are a German! He could not make out how I could be a pastor and yet a traveller at the same time. Therefore I must be a German spy!

Evidence of imposture, according to him, was afforded by the fact that I had gone to Ouessek to preach the Gospel to a lot of *convicts!* Had I made so long a voyage for some good person it might be probable, but for such a set of ruffians—*never!* I must have had another end in view, and that end for him was to help to enable some of the German convicts to escape! "I have the proof," said he. "Here in your pocket-book are letters from them to you, with a list of their names!"

I repeated that in going to Ouessek I had no such intention. The reply was:—"In spite of your grey beard, I declare you are a liar! Now, come, declare to us, on your oath, what did you go to do at Ouessek, and why are you here?"

"I went," replied I, "in answer to the desire expressed by those men whose names and letters you have found in my pocket-book, and I am here to do as much good as I can to any other soldiers I may meet!"

"And who pays you for that?" "No one. I pay my own expenses!" "What! You have but £4 in your purse, and you make these journeys at your own cost!" "£4 are sufficient for my present needs, and when I wish more I can get it," replied I. "We shall see," said he fiercely. "I'd rather leave you to die in that hole there! Shut him up," said he, to a subaltern!

And again I was led back to my old, dirty dungeon. I stretched myself on the hard, bare board, and turned over in my weary brain all the strange adventures through which I had just passed. My heart rejoiced to be thus allowed to suffer for my Saviour, and the revelation which He had so graciously given me that afternoon had just fortified me for the trial which was to follow. Towards morning, heavy with fatigue, in spite of the hard bed, I fell asleep, rejoicing in my Saviour.

On the morrow, in the morning, I appeared before the judge, who understood my simple explanations, and set me at liberty immediately. On leaving the tribunal I telegraphed to the nearest pastor, who replied that I was well known, and had lived for years in Algeria. I also passed to the judge a letter, which I had received but a few days previously from the Prefecture of Oran. On seeing it he asked why I had not shown this before, as it was quite sufficient to set me free. I replied that the inspector had seen it in my pocket-book, but in his infallible judgment my hymn-books were more suspicious of my guilt than the letter was evidence of my innocence.

Two days have elapsed, and my papers and books have not yet been returned to me, but it is clear that my imprisonment was but a matter of officialism. Such are our difficulties of evangelisation in dark, dark Algeria. Nevertheless, the Lord was working, and had, during my stay at Tiaret,

TOUCHED THE HEARTS OF FIVE SOLDIERS,

who yielded themselves to the Saviour.

The evening before my departure, they came for the last time to see me. We read together several passages of Scripture, after which we celebrated his death together, and remained in silence for some time in communion with our risen Lord. Then followed the touching adieu of these dear brothers in Christ, who immediately left me to enter on their duties.

A short while afterwards I descended to the street for a little stroll, and there I found the soldiers in company with the inspector of police. When asked why they had come to see me, they were immediately sent off to the barracks. In my turn I was again questioned, and at length arrested for the second time. A second hunt took place in my room, my books and papers all taken off to the police-station, and again I had to make acquaintance with my dungeon.

The next afternoon I was again set at liberty, the inspector of police finding, as did the judge three days ago, that I was guilty of nothing, except having told those weary soldiers of the place of rest. May the Saviour keep these solitary brethren from the attacks of their enemies!

*Tiaret, June 25.* E. BOREL.

## ALBANY INSTITUTE, CAMBERWELL.

THE annual report of this vigorous and self-helping institution shows a large circle of earnest work. Gospel services have been held each Sunday evening. The Christian Workers' Association, numbering fifty members, hold open-air and other services, beside Sunday-school and tract work. Out of the Young Men's Bible Classes nearly all the work of the Institute has grown, and notwithstanding the fact that many of the members have become Sunday-school teachers, this root continues strong and vigorous. One very encouraging feature is the steadily growing attendance. The Women's and Young Women's Bible Classes, meeting at 3 p.m. on Sunday afternoons, have more than maintained their numbers. These three classes have united to provide a Mission Band to conduct open-air services on the banks of the Surrey Canal on Sunday afternoons. The Sunday-school and other branches of work are maintained with vigour and success. The secretary is Mr. W. J. G. Ramsay, 157, Camberwell-road, S.E.

THE W.W.C.T.U. will meet in London next year at the Crystal Palace. Miss Willard is to preside, and an effort will be made to make it the greatest temperance demonstration ever held.

## THE PHILOSOPHY OF FOREIGN MISSIONS.

THE ETHICAL AND SPIRITUAL VALUE OF VARIOUS RELIGIONS.

It has been shown in a previous article, that Christianity has a power to civilise and elevate communities, possessed by no other religion. It has a power to do so beyond what is seen, if men would submit to be guided by its principles and spirit, for it could easily be shown that the noblest, strongest, and happiest features of personal, domestic and national life spring from Christianity, as from no other source; whilst the great evils which undoubtedly exist in many Christian lands, spring, not from our religion, but exist in spite of it.

On the other hand, heathenism nowhere purifies and elevates social or national life. Some, indeed, of the most festering, fatal sores which afflict men, can be traced to false religion, which seldom has been known to protest against vice or wrong, or the cruel usages of society. What great reforms anywhere attest its power for good, or where does it change evil men into good ones, and produce men and women, in any number, of a pure, noble, benevolent, saintly type? It is not the highest aim of our Divine faith to do this, but it is important to notice that it does it, and that more or less invariably. And for this reason, it is what we might expect from a religion given by God, when contrasted with the religions produced by men.

It is important to notice in these times of false liberality—when the inclination is to depreciate or disbelieve Christianity, and to speak apologetically, if not well, of the veriest superstitions—the superiority of our sublime faith to every other religion where they can be compared.

And thus, too, we vindicate the Gospel from depreciation and misrepresentation. Unbelieving men affirm that Christianity is but a little superior to the great systems of the East, and that our remarkable place in the world is more owing to our race qualities and geographical position than to our religion. We have undoubtedly great gifts, but the greatest is our religion, and we sin against God and tempt our own humiliation when we fail to acknowledge His Word as the main element in our greatness.

Then, also, in the superiority of the most Christian countries, there is a strong though subordinate argument in favour of foreign missions. We value the fruits of civilisation, secure as large a share of them for ourselves and families as we possibly can, and seek after them with undue eagerness. If they are desirable for us, they are so for others. Therefore, even benevolence and philanthropy should induce us to desire that others may share in those blessings, and the surest, safest method of securing their diffusion is to bring as many of the heathen as possible into the Kingdom of God.

But for reasons yet higher and more important, we should desire the universal spread of the Gospel. It is from God. It has a Divine authorisation. It is needed by all, and to all it can bring the greatest of blessings. It saves. It prepares all who truly accept it for a future life, and all the possible eventualities of the awful future. This cannot be said of any other religion. They are of human origin. They have no certitude or authority. They bring no message from God. They lack even moral and spiritual force and efficiency. They do not save.

Men always and everywhere need four things, and the deeper and truer their insight into their own state and that of others, the more conscious are they of the need.

1. They need, in some true and adequate sense, to know God.
2. To know how sins may be forgiven.
3. How a sinful nature may be changed.
4. If there is a future life, and how to prepare for it.

Men have been searching after light on these awful mysteries, which concern all, for thousands of years, and none more profoundly or persistently than the races of Asia, who have come to accept Mohammedanism, Buddhism, and Hinduism as their solution of the great enigma—that is, variously, a belief in the stern, unlovable Allah of the Koran; or of a god who neither sees, nor hears, nor cares for the wants or woes of any creatures; or Pantheism; or hundreds of millions of gods! Whose ideas of the future are a heaven of sensuality, or metempsychosis, or a state hardly to be distinguished from annihilation, and which offers nothing to the sinful but fatalism, or dreadful sufferings, or expiation by physical torture, or deliverance wrought out by self through countless transmigrations!

There is no doubt a most pathetic interest attaching to those "religions of the East." On their philosophical, speculative side they display wonderful subtlety and intellectual power, in dealing with the most solemn and mysterious questions which can engage human thought. They reveal an ardent desire "to find out God" and sacred truth. They contain many wise, beautiful, elevated, and pure sentiments. This is their best side. But many of those who study comparative religion overestimate its value, because they look too much at its philosophical, and not sufficiently at its practical, aspects. They pass by too leniently the triviality, grossness, and filthiness with which it is so often associated, and its inherent inability to meet the deepest needs, sorrows, and cravings of ordinary humanity; that is, of the great masses of mankind.

The practical influence of religion is most worthy of consideration, and it is here that every non-Christian system fails. Yet it is the side our "philosophers" least notice, and sometimes entirely ignore. No heathen religion has a rational theology, an all-round system of ethics, or a power above and beyond man to raise him toward what he should be; and in many instances, instead of curbing the downward tendencies of our humanity, they pander to human weaknesses and passions. Therefore it is that all through the East the people are gloomy, hopeless fatalists; ignorant, poor, suspicious, and morally weak; and oppression, wrong, falsehood, fraud, and vice are so prevalent. And all this in spite of great intellectual and physical qualities! Truly "the world by wisdom knows not God"! *

The great questions, then, which all the ages have been seeking to answer, and which it concerns all to have answered, receive their only true and satisfactory reply from the Bible, and especially from the life and lips of Jesus Christ. The revelation there given of God, of the forgiveness of sins, of the life everlasting, and the renewing power of the Holy Spirit, is not only transcendently superior to what is anywhere else taught, but it commends itself to the judgment and experience as rational and philosophical; as in agreement with our consciousness of what men are, what they require, and what they should be. It meets, as nothing else does, our wants, our hopes, and our aspirations, and it is associated with a divine, practical power, able to change the moral nature, and to make men victorious over sin.

Thus, as a system of belief relating to the sublimest and most important of all subjects, as a most definite and authoritative system of morals and the principles on which they are based, as a force enabling men to rise toward God, and always making for righteousness and goodness, and as the means of imparting a Divine life to the soul—the highest of all blessings—it stands immeasurably above and beyond all other religions. It is the substance, they are shadows only. It does what they pretend only to do.

And here arises a practical aspect of our subject of the utmost importance—our relations and our duty toward those vast multitudes who "know not God," nor "Jesus Christ, whom He hath sent." Some think only of what their future may be. We should rather consider what we are able to do for their salvation.

The future of the heathen we must leave with God, sure only of this, which indeed is sufficient: the infinitely wise and good *One*, "the Judge of all the earth," will "do right." Butno one who thinks of what God must be, and of what men naturally are, can be unconcerned about the future of living men. The masses around us, and the yet greater masses of heathendom, give no evidence of preparedness for a future life. "But they are saveable; and the vital question for us to ponder is, not whether the heathen will be saved without the Gospel, but can they be saved by it? The former question is too mysterious, too speculative, for us to decide; the latter is clear, practicable, and hopeful. It is enough for us to have settled this salvability, as over against the immensely preponderating danger of their perishing in their sin without it." * Therefore, all Christians should feel bound to do their utmost to make known to all heathen people the New Testament revelation of God and redemption.

To do this is surely the will of God; the command of Christ; the duty and the privilege of the Christian, and should be the impulse even of benevolence and philanthropy. Edward Storrow.

* More than thirty volumes of "the Sacred Books of the East" have been made accessible to the English reader. They have an important value to a few scholars. But to the great mass of even intelligent readers they are intolerably dull, and, as a help toward God and goodness, any single Gospel outweighs them all. But how many other "Sacred Books of the East" are there which no virtuous men would dream of translating, and for publishing which any one would be prosecuted for circulating immoral literature?

## PROGRESS IN CORSICA.

Rev. J. G. Cunningham, of Great Queen-street Free Church, Edinburgh, writing from Corte, in the Island of Corsica, says:—"On Sabbath we had two meetings. On both occasions the hall was full. All young people were excluded so as to leave room for their seniors, and only four women appeared. The audience numbered at least 140 men, of whom, perhaps, the half were students. I was introduced at the first meeting by M. Laboyrie, a devoted evangelist, a native of Corte, who, along with an earlier evangelist, M. de Matra, labours under the direction of Miss Grant Brown, the friend at whose request I came to Corsica both last year and on this occasion.

"It would be impossible to give details of the remarkable work of God which I have been permitted to see and to share in this place. From 1 to 3 daily I am at home in my quiet lodgings, up one stair in Rue de la Sainte-Croix, to meet any who ask specially for a long talk. To-day two young men of talents and piety have asked permission to come for an hour or two, bringing their Bibles and proposing to discuss (the word used by them is *approfondir*) the passages which they have marked as "hard to be understood." From 4 to 6.15 I remain in the hall near Miss Grant Brown's lodging to meet any who wish to converse with me individually about spiritual things, and hitherto every minute of these hours has been fully occupied. Looking over my memorandum of yesterday's conversations, I find that the first who came was a retired officer in the gendarmerie, and after him ten students, six of whom are looking forward to taking the degree of B.A. At the evening public meetings the large hall is always filled, every seat occupied, and usually sixty or seventy men standing patient and attentive; not more than five or six women take courage to come, and for the children we have no room; it vexes me greatly to see them turned away.

## DUBLIN VISITING MEDICAL MISSION.

Just now, when so many have their thoughts directed towards work amongst Irish Roman Catholics, perhaps a few facts concerning the above Mission may not be out of place. This work opens its doors to all sects and denominations, yet it is located in a district mainly consisting of R.C.'s, and they are in a large majority as patients at the dispensary.

During the spring months the attendance increased very rapidly, reaching eighty-six at the dispensary, and about fifty or sixty at our short, bright Gospel services, held three mornings weekly before the patients are treated by Dr. Lang; but the priests in the district found the Mission was getting too hot for them. The Lord in his love for these poor sick people was truly working in the hearts of not a few so their spiritual advisers interfered, and warned them, under penalty of eternal punishment, not to enter the doors of the Medical Mission. The home all round were visited, and the same note of warning sounded. Letters were put in one or more Roman Catholic newspapers, and for a time this took some effect. Thank God, even in the face of this opposition, the poor hungry souls have come back, and they sit with deepest interest and rapt attention listening to the message of a Saviour's love, told forth in simple language by the Lord's children, who willingly come and tell them that they can obtain full and free salvation through a crucified and risen Saviour.

Will not those who take an interest in Ireland join us in heartfelt thanks to God for this work? Truly his hand alone has protected us in the midst of many dangers, and He continues day by day to supply our need. At present we have only about £3 in hand, but we are sure the Lord will not fail us, but will send the needed funds for maintaining this great work. We are hoping to do something for the mothers and children during the coming winter if sufficient money is sent us to do so.

(Mrs.) E. Edith Figgis, Hon. Sec.

*Simmons Court Villas, Donnybrook, Dublin.*

* "Foreign Missions after a Century." By Rev. J. Dennis, D.D. (*Fleming H. Revell Company, New York.*)

# Letters to the Editor.

## WITHOUT SIN.

Dear Sir,—The communication from our esteemed brethren in Madras, contained in your issue of last week, I heartily welcome. I am persuaded that we mutually desire to exalt the truth of God and by interchange of thought we may enrich one another on the important subject of holiness. I greatly long after increasing light and knowledge. Is it not written, "Follow peace with all men and holiness, without which no man shall see the Lord"? In the light of these words the deepest interest becomes the children of God.

What I fail to see in the letter of our beloved brethren is any Scriptural reply to the propositions and arguments contained in my letter, entitled "Without Sin." Let me at once assure our brethren that I was not, neither am I, afraid that my letter would be "liable to be a stumbling-block and an injury" to any. Had that been the case it would not have been written or sent to you for publication. I believe important issues belong to this whole question. I am already in the midst of much service in this city, and have not time to write as fully as I could wish. In your next issue I shall be grateful if you will spare me space for reference to this vital theme. Henry Varley.

*Salisbury.*

## OUGHT.

Dear Sir,—May I add a few words to your very suggestive remarks upon the word "ought"? May we all feel "the Divine necessity laid upon us," as did our Master? But the Greek word *dei* signifies a little more than this. It suggests that God is pleased, and that the act is seemly and grateful to Him. May we all learn "how to walk and to please God." The same Greek word is used in 1 Thess. iv. 1.—Yours in Christ, John Hawker.

*Cotleigh Rectory, Honiton, Devon.*

## OPEN-AIR WORK IN IRELAND.

Dear Sir,—Let not the letter of "One Who Knows," which recently appeared in your paper, discourage any who wish to testify for Christ in the open air in the towns of this country.

To be a loving, gentle, and skilful controversialist in dealing with any who reject, or add to, the sacred Scriptures, is most important; but, at the same time, men who wish to avoid controversy, and who desire only to speak of what they have found in the Lord Christ, can do a vast amount of good amongst my fellow-countrymen.

As to the proposed holiday visit to Ireland of some of the Harley House students, "One Who Knows" will be glad to learn that, if possible, all the students will be Irishmen. They will be formed into small companies, each company will be in charge of a skilled Irish open-air worker, and all controversy will be declined.—Yours faithfully,

George Williams,
Organising Secretary, Open-air Mission for Ireland.

## THE GOSPEL IN ASYLUMS.

Dear Sir,—Regarding the letters on the subject of Asylums, I should like to mention that a women's Bible-reading is held every week with the patients in an asylum in Canada, at which twenty-four are generally present; one of them plays the organ, another leads in the singing, and several engage in prayer. It is in connection with a young women's guild of a Presbyterian church, and is, at least, a break in the monotony of their lives.

When I go, I often read Dr. Whyte's lectures in *The British Weekly*, and the prayer and poetry therein contained; we are now taking up the Psalms as a study, and find nothing more suitable for those afflicted "in mind, body, and estate." With fear and trembling regarding my fitness, I joined the others, and find it one of my pleasantest recreations. The inmates seem so pleased, and like something to read. In fact, I begin to think that in such a condition as some of the more refined of them are, the Lord reveals Himself in another way, and they see more than we know or imagine. Nurses in hospitals and asylums should be earnest Christians, like missionaries. Why? Because they need a double portion of the Spirit of love, and patience, and experience, and hope. A. C. M.

*Kingston, Ontario.*

## HORSES AT KESWICK.

Sir,—May I again remind those of your readers who hope to be at the Keswick Convention that the last week of July and the first in August are the hardest in the year for the horses in the Lake District. Their generous toil can be considerably lessened and their services rewarded, by a little consideration on the part of the visitors, whom I earnestly beg, therefore:—(1) To refuse to employ lame or tired horses. (2) To go on foot up steep hills. (3) To insist on humane treatment by the drivers. (4) To help the funds of the local branch of the R.S.P.C.A., were it but to the extent of one penny.

The services of our Inspector are in special demand at Keswick during the Convention, and his utmost vigilance is necessary to prevent cruel over-loading and over-driving. I would urge visitors to remember that the Lord, in whose name they are assembled, notes even a sparrow's fall, and that "his tender mercies are over all his works."—I am, Sir, faithfully yours, P. H. Johnston,

Co-Hon. Sec. for Cumberland and Westmoreland.
*The Beeches, Carlisle.*

# JEWISH NOTES.

Miss Stuart and Miss Seth-Smith, of the Mildmay Mission to the Jews, hope to leave for Morocco in October to work among Jews and Arabs. The former worker has a good knowledge of Arabic and some experience of North Africa, while the latter has a large amount of nursing experience and medical knowledge which will ensure access to the people.

From some interesting journals of Rev. J. E. Hanauer, published in the *Jewish Intelligencer*, we learn that he has found many open doors for work amongst the Jews at Jaffa (the ancient Joppa), which is rapidly increasing in size and importance. At the New Book Depôt of the London Jews Society, Jews of all classes congregate in large numbers, and here Mr. Hanauer meets them and finds "numberless opportunities to set before them, not merely the claims of Jesus of Nazareth to be the Messiah, but their own personal need of a new heart, of an atonement and a Saviour." A model of Herod's Temple has proved of great value in explaining the spiritual significance of the old dispensation and its fulfilment in Christ.

Owing to the movement to revive the use of Hebrew as a living language, numbers of Jews are desiring to obtain copies of the Hebrew Old Testament. To those too poor to buy, Mr. Hanauer has promised copies on condition that they accept the gift of a New Testament, and study St. Matthew's Gospel, so as to be able to answer questions in it, and several have accepted these conditions. During a visit to the flourishing Jewish colony of "Rishon le-Zion" an opportunity was afforded of speaking to a class of boys and girls who were being taught the geography of the Holy Land from a fine map, based on the surveys of the Palestine Exploration Fund. Mr. Hanauer, having once travelled with the explorers and witnessed the exactness with which prophecy has been fulfilled in regard to Heshbon, Elealeh, Rabbath, and other towns, was able to point out that the same word of prophecy concerning the first coming of Messiah had also been fulfilled in the coming of that Just One whom the nation rejected.

The experiment recently carried out by the Mildmay Mission to the Jews of sending forth a band of young converted Jews to preach the Gospel in various towns and cities of England, has proved successful, and much blessing has already been vouchsafed to their labours. The band, which consists of the following five Jewish brethren:—Messrs. Levy, Valenski, Samuel, Redwood, and Goldstein, commenced work at Grimsby on June 18 at the invitation of Rev. T. R. Mackay, a Presbyterian minister, who had been stirred up on behalf of Israel by a previous visit of Messrs. Goldstein and Goodman to that town. The Jews at Grimsby manifested a kindly spirit, and there is every reason to believe that stumbling-blocks have been removed out of the hearts of some earnest seekers after truth. One Jew said that his religion was hanging over his head like a black cloud, and that he was anxious to be shown the way to heaven. What has been most remarkable in the work of the band at Grimsby is the fact that numbers of *Gentiles* have yielded to the Lord Jesus through their preaching, backsliders have been reclaimed, and Christians brought to a sense of their responsibility; while those who have been taking part in the Mission have been filled with joy and the Holy Ghost.

From Grimsby the brethren proceeded to Sheffield, where they began work on July 9. Here they have found the Jews more indifferent than at Grimsby, but manifest blessing still follows their labours among the Gentiles, and Christians have been aroused in regard to the Jews living in unbelief around them. Any friends desiring to invite the Jewish Mission Fund to their town should communicate with Mr. Samuel Wilkinson, Central Hall, Philpot-street, London, E. No financial guarantee is asked for, and no collections are made on behalf of the work, though the members of the band are glad to receive Christian hospitality where it can be offered.

A. S. D.

# EVANGELISTIC NOTES.

**Mr. Henry Varley** is now evangelising at Salisbury, where he has in the past been greatly used of God. Will many friends pray for rich blessing?

**Mr. William Forbes** held open-air services at the Crystal Palace temperance fête on the 10th. He began these meetings about twenty-three years ago, and only on one occasion has he met with opposition. One of his helpers last week, who spoke with great animation, was in his eighty-first year.

**St. Albans.**—Cathedral cities are said to be dull and lifeless; whether that be true or not, St. Albans has undoubtedly been far from the front in spiritual matters. No evangelistic mission of a united character has been attempted since 1887, and there are many earnest Christians who are longing for a renewed blessing. Open-air services are held on Sunday evening, and large crowds assemble. A "Saturday Evening Mission" has also been launched by mission workers of various denominations. Will all pray that success may follow these efforts?

**Forest Gate, E.**—A series of tent services are being held in this populous suburb by Mr. J. J. Sims. Great interest has been manifested, and some of the cases of conversion present features of much encouragement. A young Roman Catholic came repeatedly to the door but refused to enter, adding that the priest had forbidden her to do so, but at length she ventured to take a seat, was completely broken down under deep conviction, and ere the evening closed found pardon and peace in believing on the Lord Jesus Christ. Another young woman strolled in listless and heedless, but was soon arrested by the Spirit of God, and with breathless attention listened to the good news that Christ came into the world to save sinners, and that to neglect the offer of salvation was a terrible sin. She left deeply convicted, but hearing the announcement of a morning prayer meeting at 7 a.m., she came to it and laid her burden down at the feet of the Man who receiveth sinners, and left rejoicing. Prayer is desired that a great work may yet be done.

# PERSONALIA.

**Rev. James Stalker, D.D.**, of Free St. Matthew's, Glasgow, has definitely declined the call to Edinburgh.

**Rev. James Baillie**, of Bloomsbury, having suffered from a severe attack of quinsy, has been ordered away for a brief rest at Folkestone.

**Rev. F. B. Meyer** gives his last Thursday evening address at Christ Church before his trip to America this evening (19th). He hopes to resume on September 13. Meanwhile he will be glad of prayer for much blessing on his Northfield visit.

**Rev. G. C. Lorimer, D.D.**, of Tremont Temple, Boston, and one of the most eloquent pulpit orators of America, is in England attending the School of Theology Session at Mansfield College. He is to preach on July 15 and Aug. 5, at Westminster Chapel; July 22, at New-road, Oxford; July 20, in the City Temple, Glasgow; Aug. 12 and 19, in Marylebone Presbyterian Church; and Aug. 26, in Bloomsbury Chapel.

# GATHERED GOLD.

There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it.—*Mary Lyon.*

Go where you will your soul will find no rest but in Christ's bosom. Inquire for Him; come to Him, and rest you on Christ, the Son of God. I sought Him, and found Him all I could wish or want.—*Rutherford.*

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?—*Augustus Hare.*

### NOT NEGLIGENTLY.

"Cursed be he who doeth the work of the Lord negligently" (Jer. xlviii. 10 R.V.). How many temptations we have to do the work of the Lord negligently, even when we do not neglect it altogether! We are weary; the weather is hot; we have pleasant engagements. A thousand things come in the way, and tempt us to do God's work hurriedly, yea, negligently. And how much we lose! That letter which we wrote so hastily might have been so different, and might have done so much good, if we had been prayerful and thoughtful over it! That visit which was so unsatisfactory might have been so fruitful of good if we had only been careful. May God help us to be watchful lest this curse come upon our heads.—*Anon.*

## Y.M.C.A. NOTES.

The Association at Greensill, Kilwinning, has lately been resuscitated.

The annual meeting of the Scottish Conference of Young Men's Christian Associations is to be held this year at Galashiels, from 11th to 13th September next.

Rev. J. Burton Rudduck, Superintendent of the City Mission, Melbourne, on his way to India, to inspect the missions there, paid a visit to the Y.M.C.A. at Adelaide.

The membership of the Johannesburg Y.M.C.A. now numbers over one hundred, and the Association is doing a very vigorous work. Mr. Hastings, of the Standard Bank, has been elected president.

The Camden-road Association held this year a midsummer breakfast. Mr. James Robertson presided, and Messrs. R. McBurney (New York) and Thane Miller (Cincinnati) were among the speakers.

A resolution has been arrived at to amalgamate under one committee the two Central London Associations, Exeter Hall and Aldersgate-street. This is part of a scheme which is contemplated for the reorganisation of the work of the metropolis.

In Cape Town, the local clergy were most ready and hearty in their response to preach for the Y.M.C.A. on the occasion of the jubilee celebration. The Dean of Cape Town made warm references to the Association from the Cathedral pulpit.

The Govan branch of the Glasgow United Young Men's Christian Association have decided to build more commodious premises. A site has been secured at the Cross, and plans for the building have been made out. It is to cost between £8000 and £10,000, and about half of this sum has been already subscribed.

An advice from Chefoo, North China, says:—"Native Y.M.C.A. work opened lately. Dr. Corbett, of the American Presbyterian Mission, presided. Four or five Christian natives spoke. We have opened a second place (off the great street), and at present it is hoped to work the two, three nights a week each. Please gird us with prayer. We mean to uplift Christ. Satan will rage, but we fear not."

The fourth party of young men sailing together this year—the 130th party since the commencement, in Manchester, of the Emigration Advice Branch in 1882—sailed last week for Canada, under the leadership of Mr. Walker, an old member of the Y.M.C.A. They met at the rooms of the Manchester Association the day before, to be introduced to each other, and to receive advice about passage, rail-journey, farm-life, and letters of introduction.

We are glad to hear that the marks of success which have manifested themselves at Clapham Y.M.C.A. during the last few weeks are phenomenal. There is evidently a spiritual revival. Scarcely a Sunday passes without some young men being anxious about their souls, either at the afternoon class or the open-air meeting. One Sunday night no less than six young men were among the inquirers. The attendance at the meetings is good, the workers full of zeal and energy, and a general spirit of brightness and hope pervades the Y.M.C.A. atmosphere.

As an outcome of the conferences on Village Missions, held at Aldersgate-street, the Hackney Y.M.C.A. has started a Village Missionary Society, the object of which is to hold meetings and house-to-house visitations in needy villages within a radius of fifty miles. The society was inaugurated April 29, and in co-operation with friends in the country we have sent workers to North Bucks, South Bucks, Northampton, Oxon, and Hertford, who have visited from house to house in fifty-three villages and hamlets, besides holding open-air services in several small towns and villages. There has throughout the work been manifest blessing, and we have to thank God for many evidences of decided conversions. We should be glad to hear from any who would engage in this work at their own expense or who would help those who do go.

Robert Nash.

*48, Navarino-road, Graham-road, Hackney, N.E.*

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SYDNEY.—The Y.W.C.A. and the W.C.T.U. have co-operated in a special evangelistic meeting in the Y.W.C.A. rooms. These services are made as bright and attractive as possible in order to reach many girls and young women, and bring them under a Christian influence.

CAMP AT ALDERSHOT.—Inspector Poate, North Camp Station, S.E.R., writes: "In addition to the 15,000 troops (regular) in the camp, other regiments are coming. On July 21 we shall have Welsh, Somerset, Gloucester, and other volunteers, in all 10,000 are expected in the camp this summer for drill. I shall be very grateful for Gospel books and leaflets for free distribution in the highways and in the camp." We trust many will be prompt to seize the opportunities presented by these Militia assemblies for evangelistic service.



## CHRISTIAN ENDEAVOUR NOTES.

The report of the Shrewsbury Society (Claremont-street Chapel) is encouraging.

A gathering of the Chester and District Union was held in the Northgate Congregational Schoolroom, to bid farewell to the president, Rev. W. Bainbridge, who is removing to Hull.

The first anniversary of the Pudsey Baptist society was presided over by Rev. F. W. Turner, who, along with Revs. H. Webb, L. Lawry, and D. A. Henderson, and Mr. R. C. H. Drabble, gave addresses.

A very successful district conference has been held in Great Missenden. The societies represented were Chesham (2), Missenden, Risborough, Speen, Wendover, and High Wycombe (3). Rev. W. Dorey occupied the chair, and gave a very warm testimony to the good work accomplished by the Christian Endeavour movement. He regarded it as a movement instinct with the life of God. It was not so much a new power as it was the young life of the Church being filled and energised with the power of God the Holy Ghost.

## IRISH NOTES.

During the last decade there has been an increase in the membership of the Episcopal Church in the united diocese of Down, Connor, and Dromore, of 8456 persons.

A largely-attended and successful Sunday-school conference for the Ards district has been held in Glastry, co. Down, under the presidency of Rev. R. Workman, when papers were read and discussed on various topics connected with Sabbath-schools.

Much regret is felt in the North of Ireland at the death of Mr. Samuel McKinstry, who for over a quarter of a century was an active ruling elder in connection with High-street Presbyterian Church, Lurgan. Deceased took a deep interest in Mission work and in the evangelisation of Ireland, and had a remarkable knowledge of the Bible.

The late Mr. Wm. McComus, J.P., of Monkstown, Dublin, has left £1000 each to the Meath Hospital, the Royal Incurable Hospital, and the City of Dublin Hospital; and £500 each to the Convalescent Home, Stillorgan; Macgeough Home, and Cripples' Home, Bray; besides £5000 to the Kingston Christian Men's Institute, in addition to £5000 given to the same object during deceased's lifetime.

## SCOTTISH NOTES.

Up to last Saturday the total number of children sent this year for a fortnight's fresh air to coast or country by the Glasgow Evangelistic Association was 3670.

The directors of the Night Asylum for the Houseless have decided to carry out extensive alterations and improvements on the home in North Frederick-street, Glasgow.

The Sabbath School, which is held in a hall belonging to Thread A.U.P. Church, Paisley, has been so successful that the hall is to be greatly enlarged by Mr. Stewart Clark, of Kilnside.

The death is announced at Annandale of the Rev. Brice Johnstone Bell, who from 1846 to 1884 laboured in the very heart of the Lanarkshire mining district as minister of Gartsherrie.

Lord Provost Russell, of Edinburgh, on whom the honour of knighthood is about to be conferred, is an elder of the Free Church, and an active Christian worker in many spheres of usefulness.

Rev. Ebenezer Ritchie, who recently resigned his connection with the original Secession Church, has made a very successful commencement of his ministry in St. George's Presbyterian Church, Blackburn.

The new parish church of St. Cuthbert's, Edinburgh, was formally opened last week. Upwards of 2000 persons were present. The building, which stands at the west end of Princes-street, has cost considerably over £20,000.

Dr. Stalker, of Free St. Matthew's Church, Glasgow, feels "the claims of his present congregation to be paramount," and has, therefore, declined the invitation to succeed Dr. Walter Smith in the pastorate of the High Church, Edinburgh.

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FARM TRAINING FOR EMIGRATION.—The Church Army have concluded the arrangements for taking possession of the whole of the Thelnetham estate, near Thetford, Suffolk, which will now, under the direction of their manager, Mr. T. R. Johnson, be fitted up in every way as a preparation for young men without means for colonial life. The training will include a slight knowledge of carpentering, tailoring, boot-making, blacksmith work, etc. The farm will work in close touch with the Emigration Agency of the Society in Montreal, and also with the Labour homes of the Society.

## OBITUARY.

REV. J. DIXON.

This faithful worker, who passed away lately at his residence, Claremont, Willows-lane, Accrington, at the age of sixty-seven, was for forty years a Congregational minister. About six years ago he came into Lancashire to take charge of Holy Trinity Free Church, Oswaldtwistle, remaining there about two years. He then removed to Accrington, since which he has not had a settled pastorate. He preached his last sermon on June 10 at Whalley-road Congregational Church.

PROFESSOR DILLMANN.

The death is announced of the well-known Orientalist, Dr. C. F. A. Dillmann, Professor of Theology at Berlin, aged seventy-one. A native of Wurtemberg, he occupied professorial posts successively at Tübingen, Kiel, and Giessen, finally, in 1869, taking up residence at Berlin. He was the author of valuable works on the Old Testament, although his specialty lay in investigations regarding the Ethiopic language, of which he published a grammar and dictionary that are held in high esteem.

TWO LADY MISSIONARIES.

The Zambesi Industrial Mission has lost by death from fever two of its members—Mrs. Miller and Mrs. Graham. There are brief letters from the bereaved husbands, as well as Dr. Fallon, deputy superintendent of the Mission, in an Occasional Letter just issued. "Weep with those that weep" has been the order, and the sympathy shown was by no means confined to the members of the Mission. The natives sorrowed, and kind attention was received from Dr. Scott, of the Church of Scotland Mission, and Mr. Fotheringham, of the African Lakes Company.

Mr. Miller writes of his wife:—"She prayed for friends individually; also for me, that I might get strength even to be glad in God's will through this trial. Then she prayed for the baby, and afterwards for herself, asking that she might be led by the Lord through the valley of the shadow of death. Shortly before the end came, she suddenly, in a firm but quavering voice, sang:—

Away over Jordan, with my blessèd Saviour;
Away over Jordan, to wear a starry crown.

"After a little she asked that baby might be lifted to her. She silently kissed the child and laid her down, and then bade me good-bye, telling me not to be sorrowful, as we should soon meet again. She then said, 'Good-bye, all'; and immediately adding 'Lord Jesus, receive my spirit,' she sank into unconsciousness about 5 a.m. on Thursday, March 30."

In his letter Mr. Graham says: "My dear wife dearly loved these black people, and they were most attached to her, especially the 'boys' about the house. I have more than ever proved that his grace is sufficient, and that Jesus is not only mighty to save, but also mighty to keep in all times of trial, of difficulty, or sorrow. I have of late so wonderfully proved the promise which I have so often proved before, but never in such a deep, true sense as during the past days (Isaiah xli. 10).

"I am glad that God has counted me worthy to come here, and to lay my dear wife here for Christ's sake, on behalf of the poor heathen; and my one prayer is that I and all of us, whether at home or in the field, may be kept very true and faithful to God under all or any circumstances."

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AS THE SNOW GATHERS TOGETHER, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

BISHOP RYLE, speaking at Bootle on Saturday, said some people wanted to present him with a pastoral staff—a silver poker to be carried before him. He declined, saying, "If you send me a pastoral staff, I will lock it up in a cupboard and never see it again." A bishop wanted a Bible, and not a pastoral staff. He did not find fault with bishops who were happy with their pastoral staves or crosiers. He was happier without them.

REV. JOHN WILKINSON, of the Mildmay Mission to the Jews, recently received from Mr. Abraham Hornstein, who claims to be "resident missionary and secretary of the West Central Provincial and Continental Mission for Promoting Christianity among the Jews," an abusive letter, because he has, as we hold, very properly declined to answer an appeal for money. He replied on a postcard, "You must not think that your threatening letters will frighten me into giving you money. Your letter this morning renders you liable to severe punishment." Mr. Hornstein followed up his threat by summoning Mr. Wilkinson to answer the charge of libel at the North London Police Court last week. The summons was dismissed.

## TEMPERANCE NOTES.

The Secretary of State for Scotland has appointed a committee to inquire into the subject of dealing with habitual offenders and inebriates.

The Wesleyan Bands of Hope now number 4,222, an increase of 187 during the past year, with a membership 435,141. The adult temperance societies in the Connexion number 1153.

Sir Wilfrid Lawson again denies that temperance reformers are opposed to the Gothenberg system. He is content that a trial should be made of it in some district, leaving other localities free to say whether or not they desire liquor shops in their midst.

The Society for the Study of Inebriety met to take a farewell of the new Dean of Hereford on his departure from London to take up his new appointment. He urged that if clergy and medical men acted in union the curse of intemperance would be greatly diminished.

The Congregational Total Abstinence Association has accepted the resignation of Rev. Burford Hooke as secretary, in view of his appointment to the secretariat of the Colonial Missionary Society. The autumnal meetings of the Association will be held in Liverpool in October, when the new secretary will probably be elected.

The National Temperance League has just received a donation of 200 guineas from an old temperance worker—a convert of the late Samuel Bowly's—whose convictions are so strong that in a large business, from which he has now retired, he persistently refused for many years to execute any contract for those engaged in the liquor traffic.

The British Temperance League held last week its sixtieth annual conference in Southport. The conference has sat for three days, the evenings being devoted to public meetings, addressed by leaders on the Temperance platform. Miss Conybeare read a paper on "Scientific Instruction in Schools," and Dr. Wood (Mayor) one on "The National Aspects of the Drink Question." The Mayor, who is a pronounced teetotaller, is son-in-law of Rev. Charles Garrett.

The Middlesex magistrates recently called the attention of the Home Secretary to the large and increasing amount of drunkenness, and requested him to press upon the police the desirability of keeping a watch upon the publicans. Mr. Asquith, in reply, said most stringent orders had been given to the police to proceed against publicans found guilty of serving drunken people, and also to deal with instances in which inducements are held out by publicans for the purchase of intoxicants by children.

The Bishop of London's Licensing Bill, promoted by the Church Temperance Society, was defeated in the House of Lords by forty-nine votes to twenty. It proposed that the granting of licences should rest with the magistrates; that there should be only one public-house to every 1000 inhabitants in London, and one to every 600 elsewhere; compensation for a period of five years to be paid by the remaining publicans to those whose licences were not renewed. It was also proposed that all clubs should be registered, and that special inspectors should be employed instead of the police to see that the law was enforced in licensed premises.

## CHRISTIAN BLIND RELIEF SOCIETY.

A meeting was held on Friday week, at the house of Lord Egerton of Tatton, in St. James-square, W., in support of this society. The report, presented by the secretary, Rev. J. Pullein Thompson, states that the number of pensioners has gradually increased, until there are now 472 pensioners on the books, forty-eight having been elected during the past year, whilst fourteen have had their pension raised either from ten shillings to a £1 per month, or from five shillings to ten shillings per month, the amount paid in pensions during the year being £1856 7s. 4d., as compared with £1612 the year before. There are, however, still a number of deserving candidates waiting for help. There are no expenses, no paid secretary, no waste of income, everything being done on the most economical scale possible. The society is unsectarian, and if a man be blind, poor, and moral, he is considered a worthy recipient for a pension. There are no weary years of waiting before help is granted.

The Bishop of London gave the society his hearty commendation, not only on account of its excellent work, but also because of its small cost and admirable management. We could never make up to the blind for the darkness in which they were moving, we could not make them as happy as our Lord could have done by restoring their sight, but we could do something to alleviate suffering, and to take away the feeling that they were a burden to their friends. It was the work the society was doing, and his lordship made a very telling appeal in its behalf.

# The Book World.

## SOUTH AMERICA: A MISSION FIELD.

South America: The Neglected Continent. Being an Account of the Mission Tour of Rev. G. C. Grubb, M.A., and Party in 1893, with a Historical Sketch and Summary of Missionary Enterprise in these Vast Regions. By E. C. Millard and Lucy E. Guinness. (1s. and 2s. 6d. *Marl orough.*) In the preface to this admirably illustrated book, Mr. Grubb says: "Our chief object in publishing this volume is to cause a stream of prayer to flow forth from the hearts of Christians. For nearly four hundred years Romanism of the most corrupt type has spread its blighting influence over this vast continent. The true and unfailing harvest of Romanism—namely, indifference, sensuality, infidelity, and anarchy—is being plentifully reaped. Praise be to God, there are sure signs that the Spirit of God is moving over this dark waste of waters, and soon 'Let there be light' will sound from north to south, from east to west." The mission tour, in the course of which English communities were visited in Argentina, Uruguay, and Brazil, is described with succinctness and animation. Miss Guinness's sketch and summary occupies about two-thirds of the book, and the goodly body of information on the dark region is a strong and urgent constructive appeal for its evangelisation.

## THE LATE DR. DOUGLAS, OF MONTREAL.

The volume of Discourses and Addresses by the lamented George Douglas, D.D., LL.D., Principal of the Wesleyan Theological College, Montreal, will be welcomed by those who knew that gifted preacher of the Gospel. (*William Briggs, Wesley Buildings, Toronto.*) The discourses are on great subjects and remarkably eloquent; the addresses were delivered at œcumenical congresses, and on other important occasions. There are three introductions—one British, by Rev. William Arthur, M.A.; one American, by Rev. Dr. Foster, of Boston; and one Canadian, by Rev. Dr. Potts, of the Educational Society of the Methodist Church of Canada. An excellent portrait of Dr. Douglas is prefixed to the book, and a biographical sketch is also given. We welcome this latter, as affording definite information on points that were either left doubtful or misrepresented in earlier sketches. It seems that Dr. Douglas's father was a miller in his native Scotland, and found worthy employment in Canada as clerk in the Customs. George was the youngest of three brothers, and studied under an able and conscientious tutor, thus laying a good foundation for future culture and usefulness. Combining a strong mechanical taste with an absorbing passion for the sea, he conceived the idea of becoming a marine engineer, and in order thoroughly to qualify for this, he entered the establishment of a firm of ironworkers, his evenings being in the meantime spent in attending classes for designing and other studies. He was the most delicate of the family, and this severe work told heavily upon him. His conversion at the age of eighteen turned the course of his life, and secured for the Christian pulpit his extraordinary gift of language and ever-enlarging mind. While engaged in ministerial work in the West Indies, he came under the power of the dread malaria, and, returning to Canada, decided to study medicine. When his health improved he resumed his much-loved pastoral calling. Henceforward, battling against physical infirmities, even to blindness, he laboured with characteristic vigour, serving the Church of his choice in a variety of ways, with honour to himself and to the greater glory of God.

No Heroes. By Blanche W. Howard. (2s. 6d. *Gay & Bird.*) A capital, high-toned, thorough boys' book, which will be read with delight, telling as it does of lads who were true heroes without knowing it.

Birdie's Benefits. By Ethel R. Boddy. (1s. *Partridge.*) The blessing a dear little one often proves in a home is once more illustrated in these simple chapters, written obviously from the point of view of the workers in the Letter Mission of the Factory Helpers' Union.

Christ's Prophetic Teaching in Relation to the Divine Order of His Words and Works (6d.) is a thoughtful pamphlet by Rev. Dr. Bullinger, calculated to assist all earnest students of Scripture. Another careful and suggestive piece of work by the same author is entitled The Structure of the Two Epistles to the Thessalonians. (6d. *The Author, 7, St. Paul's Churchyard.*)

William Pearce, of Poplar, by Rev. Cæsar Caine, is a very readable chapter in the history of Methodism in East London. While the pages will have special attractions for those who knew Mr. Pearce, the book is interesting as an outline, admirably written and illustrated, of a man of high Christian character and eminent usefulness. Rev. Dr. Moulton writes an appreciative introduction. (*C. H. Kelly.*)

Echoes from the Choir of Norwich Cathedral is a compact little volume, containing sermons recently preached, on the sacred edifice being reopened after reparation. The preachers were the Archbishop of Canterbury; the Bishops of Liverpool, Ripon, and Sodor and Man; and Archdeacons Farrar and Sinclair. Some of the discourses are of peculiar intrinsic excellence. But beyond this the work has a distinct historical interest, which is enhanced by a descriptive introduction from the pen of Dr. Lefroy, Dean of Norwich. (2s. 6d. *Jarrold & Sons.*)

Five Minute Object Sermons to Children: Through Eye-Gate and Ear-Gate into the City of Child-Soul. By Sylvanus Stall, D.D. (4s. *Funk and Wagnalls.*) Here are upwards of forty addresses, not only terse and pointed, but directed to the enlightenment and instruction of young people in the Gospel of Christ. In order to reach children, Dr. Stall preaches within their understanding; and whether he starts by describing a piece of money, a camera, a measuring tape, a handful of corn, or a bunch of flowers, he arrives in due course at an appeal to duty, and urges the highest interests of his hearers, in the light of the claims of God and the redeeming work of Christ.

The Bible: Is it the Word of God or of Man? By H. D. Brown. (*A. Holness.* 1s.) The author has cast his useful papers in the form of a dialogue between John Plainman and his son, showing how an unlearned man may determine whether or no the Bible is what it professes to be. The book is one likely to be of great service to many perplexed by the conflicting voices of present-day speculation. Such questions as the relation of Revelation to science, the origin, claims, and sanction of the Bible itself, and verbal inspiration, are dealt with in a popular style; while the paper on "The Two Genealogies of the Lord Jesus Christ," which appeared in our own pages, is added by way of appendix.

Inebriety, or Narcomania. By Norman Kerr, M.D., F.L.S. (21s. *H. K. Lewis.*) Here we have the third edition, greatly enlarged, of Dr. Kerr's well-known work, wherein he treats of "inebriety as a disease, as curable as most other diseases calling for medical, mental, and moral treatment." The book seems to form a complete encyclopædia of the subject from a scientific point of view. The new matter includes: (1) A study of the origin, rise, and fall in Ireland, of the modern variety of narcomania known as etheromania: (2) A dissertation on the medical administration of alcohol, being an attempt to define the true place of alcohol in therapeutics; (3) The results of an inquiry into the relations of insurance to inebriety; (4) An extended consideration of the relation of inebriety to civil law.

The Higher Criticism is the title of a series of the "Anti-Infidel Library," by H. L. Hastings, of Boston, U.S.A. It is needless to say that the author of "Will the Old Book Stand?" writes with cogency and power. In order to test the work of the critics, Mr. Hastings suggests that a dozen of the more eminent should be shut up with Hebrew Bibles, Greek Testaments, paper, pens, ink, scissors, paste-pots and brushes, but deprived of the writings of German theologians and French infidels, each to remain in confinement until he has settled the authority, authenticity, inspiration, and inerrancy of each part of the Scriptures for himself! When they have all finished their work, the results should be compared. The author predicts that the comparison would show "a theological crazy-quilt beside which Joseph's coat of many colours would be as plain as a Quaker dress pattern." In this impression we thoroughly agree. Mr. Hastings' popular and racy exposure of learned fancies and follies should have a large circulation. (3*d. Marshall Brothers.*)

Begotten of God, is a series of nine Bible Readings from the Gospel of St. John, by Rev. J. Gelson Gregson. (6d. *Marshall Brothers.*) The pages are searching and stimulating in a high degree.

Preaching the Cross, an address by Rev. J. H. French, of Forest Gate, President of the Essex Baptist Union, is a thoughtful and faithful deliverance, and deserves many readers. (*W. S. Caines, The Broadway, Plaistow.*)

MR. SPURGEON'S SERMONS.—A society has been formed for the wider circulation of the discourses of late C. H. Spurgeon. The main object of the organisation is to make free grants to pastors of poor churches, and other Christian workers, for use as loan tracts to be exchanged from week to week. Further particulars may be obtained from Pastor J. M. Steven, Arnsby Villa, Romford, Essex.

SUNDAY WORK AFLOAT.—Sir John Burns, of the Cunard Company, has given directions that no ships of that company shall work cargo on Sundays in ports abroad any more than they would do at home. Sunday cargo work in foreign or Crown Colony ports puts an effective stoppage to Sunday worship on board British ships, and it is a fruitful source of discontent amongst officers and crews.

# Among the Churches.

## CHURCH OF ENGLAND.

A new church has been opened in Bourne Valley, Bournemouth.

Canon Basil Wilberforce has been installed as Canon of Westminster in the presence of a large congregation.

Rev. Jonathan Seaver, B.D., Vicar of St. John's, Upper Holloway, preached at the Foundling Hospital Chapel on Sunday morning.

Rev. E. A. Knox, who has done devoted work as vicar of Aston-juxta-Birmingham, has been appointed an honorary canon of Worcester.

Rev. J. E. Browne, B.D., Senior Curate of Banbridge, co. Down, has been appointed Association Secretary for the C.M.S. for South of Ireland.

The Archbishop of York, in the course of his recent visitation of his diocese, visited the Spurn Lighthouse, near Hull, and gave an address to the men on duty.

Rev. C. H. Wainwright, of Blackpool, who has been offered the Vicarage of St. Cuthbert, North Meols, Southport, is widely known and esteemed as a staunch Protestant.

Rev. R. Welchman, brother of Rev. W. Welchman, C.M.S., Ceylon, has just been accepted by the C.M.S., and after six months' training at one of the hospitals will be probably sent to North-West India.

Rev. A. W. Gough, who did excellent work at Wakefield, is now concentrating his energies upon a scheme of church extension in the parish of St. John, Highbury, to which he was appointed last September.

Mr. H. R. Allenson is about to publish a life of the late Bishop Hill, of the C.M.S. West African Mission, whose death and that of his wife occurred so sadly at Lagos, just as they had entered on their work.

Rev. C. G. Baskerville, vicar of St. Stephen's, Walthamstow, has been appointed to Tonbridge in succession to the late Rev. T. Howard Gill. The appointment is an excellent one. Mr. Baskerville is a spiritually-minded and faithful preacher.

The eighth half-year conference of Missionary Bands and Unions was held on Saturday last at the C.M. College, Islington. Twenty-eight out of a total of forty bands were represented, and four district unions. The total number of members who attended was 146. The afternoon and evening were spent in prayer and the consideration of missionary themes.

## CONGREGATIONAL.

A new mission hall is being built in connection with Clifton Church, Peckham.

Rev. A. E. and Mrs. Claxton, late of Samoa, have been appointed to Chung King, China.

A congregation, which for some years has worshipped in an iron building at Belvedere, is about to build a new church.

Mr. Andrew Hamilton, senior student of Mansfield College, has been appointed assistant to Dr. R. F. Horton, at Lyndhurst-road Church, Hampstead.

Kirkby Stephen Church, where there was for many years a flourishing cause, but which has been closed for some months, has been reopened by the Yorkshire Union.

Rev. Robert Mackintosh, of Dumfries, has accepted the chair of Christian Ethics, Apologetics, and Sociology at Lancashire College, in succession to Rev. Dr. Hodgson.

"As the result of a week's mission services in connection with Mill Hill Church, Blackburn, conducted by the pastor," writes a correspondent, "200 persons have professed conversion. Open-air meetings have been a special feature of the services."

Rev. Jas. Jefferis, LL.D., for seventeen years the friend, counsellor, and guide of young men in Adelaide, has, after an interval of seventeen years, resumed the pastorate of the North Adelaide Congregational Church, and has been accorded, as he himself said, "a right royal welcome."

A large number of American ministers have already reached this country for their summer vacation, while others are expected to arrive in time for the Summer School of Theology at Oxford. Quite a number of them will occupy leading pulpits in London and the provinces during the next few months.

"After Twenty-one Years." Under this title a pamphlet has been issued on the work of the London Congregational Union, which has "collected and expended above £114,500 in helping weak churches that deserved to be helped, in assisting the erection of new church buildings, and in ameliorating the condition of the outcast, and taking to them the words of life."

*Calls.*—Rev. W. D. Edmondson, of Silverdale, to New Mills; Mr. G. Saunders, to Emmanuel Church, Leicester; Rev. S. Jones, of Widnes, to Prescot; Rev. W. F. Pascoe, to Dawlish; Rev. J. T. Leslie, to Salem, Hull; Rev. D. Lloyd, of Newhaven, to Fishersgate, Brighton.

*Resignations.*—Rev. M. T. Eastwood, of Union-street, Brighton; Rev. James Bell, of Wycliffe Church, Hull.

## BAPTIST.

A new church has been formed at Northallerton.

New chapels are being built at Wandsworth-road, Stoke Newington, and Hillsborough.

A girls' "At Home" in connection with Regent's Park Chapel has obtained a large measure of support. By means of a sale £292 was realised.

Rev. D. P. McPherson, B.D., formerly of Liverpool, in which city he succeeded the late Rev. Hugh Stowell Brown, has accepted the pastorate of the church at South-street, Exeter.

Rev. James Hughes, the well-known president of the South African Baptist Union, is expected to reach this country next week. He purposes a six-months' stay in England.

Ninety-six churches are now aided by the Baptist Union Home Mission. There is an aggregate communion in the mission churches of 5125, and 352 were baptized during the past year.

The German Baptist Union, which in 1851 had 3,220 members, has now 23,887 members in Germany, and 29,422 in the whole Union. The baptisms last year amounted to 3025. The 149 churches have 959 preaching stations. The sixteenth triennial conference is to be held at Berlin from August 20 to 24.

In an address on "Progress," delivered before the Cornwall Association, Rev. T. Gardiner said that their true progress as a denomination depended on their taking their rightful place. The Baptists were no odd accident of the ages—no Church with a distinct but unimportant peculiarity; they were *the* Church. Had they but one Baptist in this country, he might proudly stand as king in the realm of spiritual truth—a living example to unbelievers.

*Calls.*—Rev. Rees Pryce, of Cardiff, to Middlesbrough; Mr. J. O. Ogilvey to Malton, Yorks; Rev. F. E. Miller, of Redruth, to Earlestown; Rev. T. Philpot, of Histon, to Ilfracombe.

## METHODIST.

Rev. Thomas Greer, who has done good work at Limerick, is very ill.

In Shantung district there have been 173 baptisms as the result of the year's work.

New chapels have been opened at Cove, Helston; Charltonbrooke, Sheffield; Lyminge, Folkestone.

New chapels are being built at Bloxwich, Walsall; Sholbrooke, Exeter; Burley, Leeds; Norwich.

In the Tientsin Theological Institution fourteen men have been studying for the native ministry during the year.

The Spanish Government has paid an indemnity of 15,000dols. to the missionaries expelled from the Caroline Islands, but has given no undertaking to readmit them.

In Kai Ping Circuit new ground is being broken, a new station has been opened by the gift of a chapel rent free for ten years by a native member; baptisms thirty-one, and an increase of thirty-five members.

At Tientsin, China, special attention is being given by the Methodists to school work, a large number of youths thus coming under Christian influence. Fourteen baptisms and an increase of members are reported.

A united camp meeting of the Methodists of Sheffield, including the Wesleyan, Primitive Methodist, Free Church, New Connexion, and Reform bodies, was held on Thursday in a field in the Intake-road. Besides addresses, a number of testimonies were given.

The medical work at Lao Ling is steadily making headway against the prejudices of the Chinese against Christianity; 10,059 attendances of patients have been registered during the year. A new women's ward has been built through the generous labours of Mrs. Innocent.

Rev. F. W. Macdonald, who has charge of the European missions (Wesleyan), has recently returned from Italy, and speaks most hopefully of the progress of the work there. Signor Capellini continues his successful work among the soldiers with most remarkable and beneficial influence. Signor Filippini, a well-known professor in the Lyceum of Rome, is about to be received into the ministry without pastoral charge. He is a most earnest evangelical preacher.

A considerable addition to the Children's Orphanage Home Estate on Edgeworth Moors, Bolton, has recently been made. A farm of ten acres, the gift of the family of the late Mr. James Barlow, has been supplemented by the purchase of about fourteen acres of moorland. This has been well drained, and it is proposed to erect forthwith a holiday home where poor children will be received for some weeks. There will be accommodation for about thirty children at a time.

## PRESBYTERIAN.

Principal Dykes preached last week in Liverpool in connection with the anniversary at Catherine-street.

Open-air services, Dr. Dykes states, are carried on by Presbyterian bands each Sunday in five London parks.

Madame Antoinette Sterling sang unexpectedly the other Sunday at the close of the evening service in Marylebone Church.

Marylebone Church has been provided with the electric light. The building will be closed for alterations during August and half of September.

The Church Aid Committee of the North London Presbytery, in addition to assisting needy churches, are now entrusted with the oversight of evangelistic work.

The congregational contributions to the synodical schemes for the half-year amount to £5091, as compared with £4838 in the same period of the preceding year.

Four members of the North Wales Association, together with the same number from the South Wales Association, have been appointed to visit the eighteen centres in connection with the Forward Movement.

Members of the Union of Young Men's Fellowship Associations are offering their services for evangelistic work, and it is hoped by the winter to secure the services of an evangelist, if sufficient applications for such work are received from the churches to warrant the step.

The Forward Movement at Cardiff contemplates establishing a training home for nurses. Several young ladies in the denomination have expressed a desire to engage in the work. It is also intended to establish a Home for friendless girls, and to arrange for some of the trained nurses to assist the churches in different parts of the country to reach those who neglect public worship.

*Calls.*—Rev. John More, of Cheltenham, to New-road, Woolwich; Rev. D. Ness, of Bothwell, to Whiteinch; Rev. James Hall to Banchory; Rev. H. Morrison to Thurso.

## SOCIETY OF FRIENDS.

At the last quarterly meeting for London and Middlesex it was decided to discontinue the meeting for worship which, for many years has been held at Devonshire House on fourth day evening at 6.30.

The "Meeting for Sufferings," held on the 6th inst., was one of unusual interest. The spread of Friends' literature, introduced by Walter Morris, took hold of the meeting. Early Friends were exceedingly active with the pen as well as the voice, and must have spent great sums in their publications. Religious, benevolent, and political organisations of to-day are very careful to use the Press in the promotion of their work, and all the great bodies of Christians have their book-rooms.

As the result of a very interesting discussion at the recent quarterly meeting of London and Middlesex, it has been decided to hold a meeting for worship every Wednesday in Devonshire House, Bishopsgate Without—opposite Liverpool-street—from 12.45 to 1.25 o'clock, as punctually as possible. It is hoped that business men and others will take advantage of this quiet time set apart for rest and worship, and "that none will feel themselves deterred from attending because they are unable to observe the time appointed very exactly, but that there may be perfect freedom to go into the meeting or retire from it as may be most convenient to each individual." Such a meeting, if rightly held, ought to be a means of blessing to many, and we trust the experiment will be eminently successful.

## THE SALVATION ARMY.

The Ballarat ex-Prisoners' Farm Home is crowded out.

During the past week the salvage collections have noted an increase of ten tons.

The number of men employed by the Labour Bureau during the month of June was 379.

Six hundred men were present at the Crystal Palace Festival from the different S.A. elevators and workshops.

The Social Wing has again been asked to tender for the wood supply for the London School Board for the ensuing year.

The opening of Mrs. Ballington Booth's New Rescue Home in New York City was attended by a large number of ladies. The offering amounted to about 400 dols.

The Salvation Army has already contributed 250,000 signatures to the great polyglot petition to be presented to the Governments of the world by the heads of the British Women's Christian Temperance Union.

(*For Fallen Asleep, see page 30.*)


# The Grindelwald Conference, 1894.

**President: Rev. Dr. Henry S. Lunn.**

*Section III. July 29th—August 10th.*
**REUNION AND CHURCH PROBLEMS.**
**Papers and Sermons** by Deans of Armagh, Bristol, and Norwich, Prebendaries Grier and Webb-Peploe, Canon Hammond, Professors Shuttleworth and Lindsay, Dr. J. Monro Gibson, Dr. Glover, and others.

*Section IV. August 11th—September 7th.*
**EDUCATIONAL, SCIENTIFIC AND LITERARY.**
**Lectures** by Sir Benjamin W. Richardson, Sir Robert Ball, Rev Hugh Price Hughes, M.A., Rev. Charles Berry, and Rev. W. J. Dawson Messrs. Edmund Gosse, Harry How, Carus Wilson, and Edward Whymper, Miss Friederichs and Mrs. Fenwick Miller; and **Concerts** in which Mrs. Mary Davies and others will sing.

*Section V. Sept. 9th—Sept 17th.*
**HISTORICAL AND POLITICAL.**
**Lectures** on Switzerland by Leaders of Swiss thought, and a pilgrimage to the Historic Scenes of Switzerland, with representations by Swiss Peasants of great scenes in Swiss history.

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(5). The combination of highly educational advantages with an unsurpassed tour.

Parties leave every Tuesday and Friday during the Summer. The following dates are already filled: July 13, 27, and 31; August 7. The following dates are open for bookings: July 17, 20, 24, and 26; August 3, 8, 9, 10, 14, 17, 21, 24, 28, and 31; September 4, 7, 11, and 14.

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## Notes and Comments.

Mr. William Quarrier has had again to defend, as Dr. Barnardo has so often done, his right to keep children committed to his charge by lawful relatives, though afterwards claimed by the Roman Catholics. The case was tried last week in the Court of Session, Edinburgh, and decided in his favour. The Glasgow *Daily Mail* has an article, deploring that the society which instigates these vexatious lawsuits, should devote its energies to harassing earnest workers, instead of seeking to save other destitute children.

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A Welsh correspondent, writing on the work of evangelisation, says:—

The Gospel in its entirety has four parts, like the Cherubim. God's order is: Repentance, the Cross, the gift of the Holy Ghost, and looking for the Lord's Return. Howell Harris, of Trevecca, and Daniel Rowlands, of Llangeithio, whom God very mightily owned in Wales, preached the law to the people until they were so convicted of sin, that many hundreds cried aloud for mercy. Then they were pointed to the Lamb of God which taketh away the sin of the world. Their conviction of sin was deep, and their subsequent joy very great.

There is profit in all such examples; but on points of detail there must, of necessity, be variety in the methods of preachers under different circumstances. Yet it is manifest that in proportion as men see "the exceeding sinfulness of sin," will they desire the mercy of God unto salvation.

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Among the papers in the reviews for July, probably none is of greater interest and importance than Lord Meath's article in *The Nineteenth Century*, entitled, "A Land of Incredible Barbarity." After recounting the shocking barbarities perpetrated upon the hapless inhabitants of Morocco, a country but four days distant from London, the Earl of Meath says:—

The united influence of Europe and America could hardly be employed in a better cause than in compassing the delivery of six million inhabitants of Morocco from the intellectual darkness, physical torture, and cruel robbery and oppression which for centuries they and their ancestors have suffered at the hands of their barbarous rulers. The Moorish people have some right to look to Christian nations for relief, as the continuance of their sufferings to the end of the nineteenth century is partly due to the criminal apathy and jealousy of the leading Christian nations.

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Reports of jobbery follow in the wake of the cries of tyrannical unfairness, which have been raised in India regarding the trial of Mr. Dyer and his friends. The magistrate who sent Mr. Dyer to prison in default of paying a heavy fine for denouncing opium iniquities, and assured him that he would be committed repeatedly until he paid the fine, was Mr. John Sanders Slater, of whose recent appointment as acting chief magistrate, the newspaper *India* says, "It has aroused a chorus of disapproval." A correspondent informs us that Mr. Slater is forty-fifth on the list of the Bombay lawyers, and his sudden transference over the heads of others to one of the highest magisterial positions in the Bombay Presidency has excited profound indignation. Favouritism is as prejudicial to executive government as injustice is fatal to popular respect for the law; so such an incident as this is not only regrettable in the extreme, but calls for prompt explanation.

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More than once we have heard it said on the platform at public meetings that men do not reject Christ, but that what they reject is only the imperfect representation, or even the caricature, of Christ that is presented to them. This is usually a loudly applauded point. That men should applaud it is not remarkable, but that preachers should make it is a matter of surprise to us. Should we not need a new version of the Acts of the Apostles if this theory were true? The treatment accorded to Christ Himself is a still greater difficulty in the way of this theory. Was He not is his own person the embodiment of every excellency? If men have a natural love for what is morally beautiful, why did they give Him a cross of shame? We commend to the notice of these strange preachers such statements as the following:—"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (1 Cor. ii. 14; Rom. viii. 7). Men who make this statement do but condemn themselves, and excuse the guilty.

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Under the title of "Our Predominant Iniquity," Mrs. Lynn Linton recently wrote in the *St. James's Gazette* a paper, the substance of which is worth remembering:—

For liberty to worship God in the way which seemed to him the sole and only truth—for liberty to live the self-respecting life of a free citizen in a free land, a man would go to the stake in the days of the long ago; and the coward who would have faltered, the renegade who would have turned back, would have been of all men then the most miserable and accursed.

Times are changed, and these supreme tests of faith and valour no longer exist. We have loosened the bonds of personal and social obligation to their widest extent; and beyond obedience to the common law of the land, where disobedience would render us amenable to the policeman and the magistrate, we have no great principles to maintain. We have waxed fat, and we do what is right in our own eyes. Nothing is quite right, and nothing is very wrong; and things do not matter a hair's breadth one way or the other.

The age has lost its perception of lines and colours. In place of the old broad black unmistakeable lines of the archaic wood-block, we have come to the confused vagueness of the new process. Instead of the distinct dye, which left nothing uncertain, we have come to complex tints which are neither pink nor yellow, neither blue nor green. And in like manner, instead of things being absolutely right and absolutely wrong, we cherish an emasculate kind of *via media*, where the old distinct and separate spheres overlap and intermingle, and where we are not quite sure of anything. This is our predominant iniquity—this indifference to the choice made between good and evil—the doubt, indeed, as to what is good and what is evil—and the shrinking born of this cowardly indifference, when the criminal comes to his deserts and the sinner has to suffer for his sin. Then we find our voice and cry aloud, "What does it matter? Every one does it; and who is commissioned to condemn?"

A singular illustration of "this predominant iniquity" of an age which "has lost its perception of lines and colours" occurred in an editorial note of the same issue:—

Reluctance to discuss a particular question affecting the health of the army is overcome by the alarming and deplorable nature of the statistics quoted during the discussion in the House of Commons last night. General Sir George Chesney explained that the number of men who suffer from certain diseases amounts during a twelvemonth to one-third of the total strength of the British forces in India; and that of those who are returned as cured the great majority are quite unfit to endure the exposure of a campaign. And in Sir George Chesney's opinion the growth and development of this evil is the direct consequence of action taken at the instance of a few hysterical purists. Mr. Campbell-Bannerman says that it is "impossible" to go back. Why? It is clear that the only remedy that will avail is a return to the old system, and, if necessary, an extension of it.

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Thus speak those whom Mrs. Lynn Linton describes as

"Of that pseudo-philosophic turn of mind which plays with physiology, and makes a scheme of the universe consonant with its own desire; they dribble unsound platitudes about heredity and the irresistible force of a man's natural tendencies, so that criminals are not responsible and punishment is therefore injustice."

Yes: this is our predominant iniquity—this indifference to the choice made between good and evil—the doubt, indeed, as to what is good, and what is evil—and the shrinking born of this cowardly indifference, when the criminal comes to his deserts, and the sinner has to suffer for his sin. Then we find our voice and cry aloud: "What does it matter? Everyone does it, and who is commissioned to condemn?" Only "a few hysterical purists," who fear God and keep his commandments.

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*The Review of Reviews* has an article on "The Novel of the Modern Woman." "The Modern Woman Novel" it defines "as not merely a novel written by a woman, or a novel written about women, but it is a novel written by a woman about women from the standpoint of Woman." In the main the article, though wisely written and dealing with a phase of life which it would be wrong to ignore, is painful reading. We have often wondered what strange spirit had got into some of the women writers of to-day, and now the evil is so open and threatening that it will have to be written and spoken about. The quiet protest of parents against the novel-plague will become the vigorous protest of society so far as society is in harmony with purity. We are only sorry that in this, the earliest handling of the question, Olive Schreiner should not have been included. We think the conduct of Lyndall in her "Story of an African Farm" is as bad as can be, and the influence of such a character eminently calculated to corrupt all right thought and feeling.

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Years ago we said that the root of George Eliot's bad life was in her novels. There is an evil taint and suggestion in them which is like the smell of a vault. But we did not expect to find that George Eliot's example would work such deadly harm to men and women as *The Review of Reviews* shows it is doing. People who live bad lives can neither write good healthful books nor exert a good influence. After this terrible exposure of what the famous woman novelist is doing, perhaps we shall hear a good deal less praise from Christian people of her marvellous genius.

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How much truth is there in the words put into the mouth of a poor wandering girl—"I know them Homes. They kill you with their pious ways. Good people ain't good, like bad 'uns. I won't go. I don't want to

be a good woman—not that sort, leastways." There is truth about good people not being good like bad ones; they are not and cannot be so easy, so accommodating, so complaisant. Moral distinctions count for something with them, and life has to them a serious and earnest aspect which it does not wear to giddy girls and depraved women. This must be said, while, at the same time, it must be allowed that many good people are lacking in sunshine, in geniality, in kindliness of manner, in affability, in sympathy. And the "pious ways" of *some* "Homes" would be all the better if they were made more human and less "pious." We never can think of the Son of Man living in one of them. But then we know also of other "Homes" where genial humour, patient gentleness, wise management, deep insight into character, are as manifest as religious ways.

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It is computed that there are "more professional bookmakers who dedicate the whole of their lives to their profession than there are incumbents in the Church of England," and if their assistants are included, the number of men on the turf considerably outnumbers the ministers of all denominations. It is further said that in London alone there are fifty papers devoted to the turf, and in the country nearly every paper is compelled to dedicate some of its space to chronicle racing and similar news. The exceptions in the Press are few and far between, but we are hoping for more. The blame of the modern increase of gambling is laid, and, we believe, rightly laid, by *The Review of Reviews* on the Press and the Post-office. "Ninety-nine out of the hundred bets made to-day are directly due to the newspaper press and the telegraph department of the Post-office. They have not created the gambling instinct, but they have pandered to it, and done everything that the wit of man could devise in order to facilitate its exercise. The newspapers have become the effective medium by which the whole system is carried on." If this be so, the country should stop the use of the Post-office for such a purpose, and public opinion should be brought to bear on the Press. It lies with the Christian Church to create a sound and active public opinion.

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As the hot work of harvest comes on, it would be worth while for farmers and others to supply their men with non-intoxicating drinks. We know that this is done very effectively in one part of a home county. Mr. Frederick Dolman also tells us how it is done by the Gas Committee of the Birmingham Town Council. At one time the stokers and others at the gasworks, who need a good deal of drink, went to the public-houses in the intervals between the twenty minutes' shifts in which they work. Some time ago the Gas Committee, after inquiring into the best kind of beverages for the purpose, "decided to provide at their works an unlimited supply of oatmeal water for the free use of the men, and this has been so well appreciated that the formerly crowded public houses have lost the greater part of their custom." That the oatmeal water is free may have something to do with its abundant use, and we expect the committee find that the men work better and more regularly, and that the cost is met. Besides, a man who keeps from intoxicants whilst he is working will be likely to keep from them when he is not working.

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A correspondent writes to one of our contemporaries asking what will be the position of ministers now that the "Ascent of Man" has been published. "We cannot," he says, "shut our eyes to the fact that this new light will compel us to abandon or remodel our ancient theories concerning the Fall of Man, the Vicarious Sacrifice of Christ, and the Future State. The issues now raised are no less momentous than these." He has, however, to admit that multitudes of hearers never read a solid book, and yet he calls upon ministers to keep themselves in touch with the questions that are agitating thoughtful people, so that they may worthily educate their charges! His thinking is evidently confused. Do the "thoughtful" need this kind of preaching? Can the unread multitudes do with it? What so hopeless as to deal with such questions as he names in their relation to present-day *theories*, in the presence of an ignorant crowd? Let ministers make themselves acquainted with all that is written, but let them be wise in meddling with new books in the pulpit. As for the "Ascent of Man," the criticism of it seems settling down to this—that it has no status either as science or theology.

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There was always a breezy candour about General Gordon which swept away conventional rubbish, and gave a sight of the truth, whatever the truth might be. In the new book "More About Gordon," he expresses himself very frankly as to his work, and gives his view of the easy goodness which, with a good wish, fancies it will convert the world.

I daresay, in spite of this long rigmarole, you do not care whether in the provinces of the equator there are blacks, or greens, or blues, and will most probably skip all this; and I am sure I do not, if—oh if!—I can get out of it. I do not care if there is one lake or a million lakes, and I do not care if the Nile has a source or not. Some philanthropic people write to me about "noble work, poor blacks," etc. I have, I think, stopped them writing by acknowledging ourselves to be a pillaging horde of brigands, and propose to them to leave their comfortable home and come out to their favourite "poor blacks," or to give up their wine and devote pounds to send out real missions.

This is the point to which the great possibilities of the mission field will compel real Christians to come—"give up their wine and devote pounds to send out real missions." And not wine only, but every luxury, every unnecessary thing. When the offerings of our luxuries shall have been brought into the Lord's house, then indeed there will be enough for all work.

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The Governments of Europe will evidently have to reckon with their subjects in future wars. The peoples are learning that with them rests the power to decide whether wars shall be waged. At the Dijon Labour Congress, held last week, the representatives of 150,000 workmen had a discussion on standing armies. One said that the camp and barrack life to which the manhood of the most civilised States is now condemned is a persistent cause of physical, moral, and mental degeneration. As against the unwillingness of statesmen to listen to the appeals of reason, "there was one practical course open to the Labour Party. It was to make sure that on the day on which war might be declared between any two great nations, a general strike would be declared in both countries." The method may be open to discussion, but the thoughts leading up to its suggestion are the important things to note. This, too, was striking: "Immediately a French tramp changed his rags for a military uniform, he became wishful to fire on the people."

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Nothing but satisfaction can be felt by everyone that the Miners' Conciliation Board has succeeded in arranging terms between men and masters which will give peace in the great mining industry for two years at least. The advantage to all kinds of trade will be great; but we are especially thankful for the triumph of good sense and good feeling, and for another illustration of the value of a court of appeal to which causes of dispute can be referred before a dispute has arisen. Nations are only larger combinations of men, and what has been done in the coal trade can be done by Governments. We are learning to behave like human beings.

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Dr. Albert Shaw gives some alarming statistics in *The Century* of the death-rate in Berlin. "In a total population of 1,315,000, the 73,000 people who lived in one-room tenement quarters supplied nearly half the entire number of deaths. Their death-rate per thousand for the year was 163·5, or about one-sixth their entire number," whereas the well-to-do people, who had four or more rooms for their household, suffered by death only at the rate of 5·4 per thousand of population. "Half the mortality of the Berlin one-room dwellers occurred in households where five or more persons occupied the one apartment." Any one who visits the homes of the poor knows how impure is the atmosphere of the small rooms which are occupied day and night; and vitiated air means death. The narrow accommodation means also manifold temptations and disadvantages during the brief life of the poor. If a man in a four-roomed house has a thirty times greater chance of life, he has also a hundred times greater chance of at least a fairly moral life.

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Dr. Fairbairn called the attention of the Oxford Summer School of Theology to a subject of great importance and suggestiveness when he enlarged on "The Oxford influence on English religious history." Evangelicals are chiefly interested in remembering that at Oxford Wycliffe lived and taught, and that in its colleges the Methodist revival began. Both periods are full of instruction. The "poor preachers" of Wycliffe are always needed. There is no way of spreading the Gospel in any land but by means of poor, humble, Christ-loving men, who feel that necessity is laid upon them to preach it. These "poor preachers" are always prominent in times of revival. Early Methodism showed the necessity for unconventional ways—living ways of living preachers for reaching dead souls. Street preaching, open-air preaching, informal gatherings—these were the ways by which the Oxford Methodists prevailed. If the increasing millions of our large towns are to be saved, the same elasticity of method must be observed.

---

But what are we to say of the reactions which have come from Oxford? The infidelity in one form and another with which we have had to contend since the beginning of the last century had its rise in the Rationalism of Locke, which again led to Deism, and this again to wider and harder forms of denial. The High Church movement had its rise in the same place as Methodism, and many of its leaders had been trained in the Evangelical school. Are we now to see another "movement"? If so, what? Is it to be an intelligent Evangelicalism which follows the Word of God rather than any human forms or human teachers, or the disintegration of the Scripture of Truth? Are we to see men coming from this ancient home of learning and religion pledged only in their hearts to loyalty to Christ Jesus? We are firmly of opinion that the conquering society of the future will be that which makes Him "Lord of all"—the sum of its beliefs, the example of its methods, the inspiration of its activities.

## The School of Suffering.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. . . . And He said unto them, cast the net on the right side of the ship and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes.—*John* xxi. 3-6.

To the pessimist this world is a howling wilderness and life itself a series of disappointments and vexations.

Certainly we err when we call this world of sunshine and flowers, of laughter and song, a howling wilderness; and life itself must have been passing drear if its whole history can be gathered up into a tissue of disappointments.

And yet it is true nevertheless that to many life is a constant struggle and uphill fight; a continual beginning and a continual failure to accomplish what we have begun; until the heart is weary and the energies flag, and the question comes, "Is life worth living?" Tennyson sang to us that

> "Men may rise on stepping-stones
> Of their dead selves to higher things."

And so it must needs be that we put a cheerful courage on, and make of our disappointments a ladder by which to reach our successes. Life is not all disappointment, whatever the pessimist may say, and we shall do well to remember that "our disappointments are God's appointments," and that the disappointments of life, as well as other trials through which we have to pass in the school of suffering, are every one planned beforehand by the infinite wisdom and infinite love of our Heavenly Father.

He who knows us best knows best when we can bear success; and when, in real mercy and love to us, to shatter cherished dreams and break down schemes of future greatness or bliss. And then, too, as we go on through life, can we not see for ourselves the wisdom of this? How many of us are grieved, or think God dealt hardly with us, because He disappointed us in many of our early expectations? Do we not smile nowadays at the thought of some of our early petitions; and thank God that He overruled them, and acknowledge that the best and kindest answer that God could have made to those early prayers was to answer them exactly the reverse of the way in which we wished and expected He would? Whenever God answers a prayer like that, we may always be quite sure that the reason He does not give us what we ask for is because He has something better in store for us.

Simon Peter got his nets together to go and get a few dozen fishes, as he and his brethren had done many times before. He was sorely grieved and disappointed because they had toiled all night and caught nothing; but the net was allowed to remain empty of all that it might be filled as it had never been filled before. The lesser blessing was denied that there might be room for the fuller one. Just when their hearts were ready to sink with hope deferred, the call of the Master comes to them, and when they had cast down the net at his command they were not able to draw it in for the number of fishes it enclosed. It is ever so! always the darkest before the dawn! And whenever we are the most discouraged and cast down, the time of deliverance may be the nearest.

But Jesus has some lessons to teach us by these trials; even disappointments have their definite purpose and place in the formation of character, which is, after all, the great end of our being called to pass through "the school of suffering." We ought to be richer in patience and perseverance for each disappointment, as we learn

> "The heights by great men reached and kept
> Were not attained by sudden flight,
> But they while their companions slept
> Were toiling upward in the night.
> Standing on what too long we bore
> With shoulders bent and downcast eyes,
> We may discern unseen before
> A path to higher destinies."

To many a one the road to success has begun, and perhaps continued for a considerable part of the way, too, along the pathway of disappointment. Disappointments, bravely overcome, drill and discipline and train the mind; and give solidity and strength of purpose to work; which, if too easily accomplished, might be liable to be done in a very perfunctory and superficial manner.

We need continually to remind ourselves that we are not sent here to make our own happiness and well-being the first object in life, and we have no right to be angry when we are thwarted in our pursuit of these ends.

If God sees that He can make us both good and happy, most assuredly He will; but if He sees that our head is not steady enough to walk the more perilous paths of prosperity, then He will, in tender love and far-seeing wisdom, choose for us those things that will help to make us good and strong Christians, rather than mere self-indulgent idlers in his vineyard.

Sometimes, again, our disappointments come to us in our spheres of Christian labour. We seem to have toiled all night and caught nothing; our best endeavours, so far as we are able to judge, have fallen to the ground; but then let us consider that we are at best but poor judges of our own work, and always apt to define its worth by its results. Christ has a different standard; and this thought should go a long way towards consoling us when our moments of discouragement come in connection with any work we are trying to do for Him.

The reward is promised not to the successful servant, but to those who are faithful, in the smallest as well as in the greatest things; and the praise that we as Christians should covet most of all should be our Master's "She hath done what she could." If our work will honestly bear that test, then, in spite of many disappointments and discouragements, our reward is sure, and we shall doubtless come with joy bringing our sheaves with us.

Let us always remember that amid all our disappointments, of whatsoever nature, Jesus Christ is as near to us as He was to his disciples, though, like them, our eyes may be holden that it may seem to us as though He had hidden Himself from our ken; yet He is there, ready just at the right moment to turn our sorrow into joy; and when the cross currents have done their work, to bring us out into the smooth waters and green pastures, and to give us the oil of joy for mourning. Let us learn, then, to trust and be still; in his strength, to be more than conquerors over all these things, for we know that "no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

MARY E. KENDREW.

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THE LATE "A.L.O.E."—We are informed that the preparation of a biography of "A.L.O.E." (Miss C. M. Tucker), the well-known authoress and missionary, has been entrusted to Miss Agnes Giberne; and the family ask for the assistance of any who are able to contribute reminiscences, or to lend letters of interest. The greatest care will be taken of such if sent to Rev. W. F. Tucker Hamilton, Vicar of Christ Church, Woking.

## Our Greatest Want.

"Seasons of refreshing from the presence of the Lord."—Acts iii. 19.

DOES not every Christian need them? and every Church? Are they not the supreme necessity of the remarkable times through which we are passing? Is there not depression, more or less, everywhere, exhaustion, spiritual stagnation, a sort of death-life? What is the tale which religious, philanthropic, and missionary societies are telling? Is it not a tale of few results, of miserably inadequate funds, of pressing and increasing anxieties and burdens? And yet there never was so much wealth in the Christian world. Nor were the opportunities of the Church ever before so great and glorious; doors stand open in every direction; a work of preparation has been accomplished both at home and abroad, in which it is easy to see the hand of God, and the gracious meaning and purpose of which no one can fail to discern. God has designs of love and mercy for the human race, and *providentially* they are being rapidly brought to fulfilment; and their fulfilment providentially implies and guarantees their fulfilment *spiritually*—is the sure augury and prophecy indeed of their fulfilment spiritually. And one thing only is wanted in order to their fulfilment spiritually—genuine revival within the Church: "Seasons of refreshing from the presence of the Lord."

Attempts are frequently made "to get up" revivals; artificial stimulus is applied; certain human instrumentalities are employed; a kind of spiritual galvanism is resorted to; faith is divided in its objects; and the consequence is, more harm than good is done; the religious level is not raised, but lowered ultimately as a result of the temporary excitement, and otherwise matters do not turn out at all satisfactory. The special need of the times, and of all times, and the only efficacious remedy for the things so much deplored, is *God's revival*, not man's—"more life, and fuller," "showers of blessing," "seasons of refreshing from the presence of the Lord."

But a condition-precedent has to be fulfilled, and for its fulfilment the Church is responsible. In all the ages and under all the dispensations repentance—the confession and putting away of sin—has invariably gone before and prepared for the blessing. To that law there is no exception, nor can there be. And just here to-day is the difficulty, the hindrance, and the only hindrance; manward it is wholly, not Godward at all. There is no deep penitence in the Church because of the evils that abound in Church and nation and in the world, no earnest heart-searching, and humiliation, and confession. And until there is, until the conscience of the Church is aroused, and there is acknowledgment, and purgation, and a return to righteousness, and united, believing, persistent waiting upon God, "the seasons of refreshing from the presence of the Lord" will not come. "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear." . . . "I will go and return to My place *till they acknowledge their offence* and seek My face; in their affliction they will seek Me earnestly." . . . "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, *and made my confession.*". . . . "*Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.*"

*Nottingham.* WILLIAM CROSBIE.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE FIRE OF HOLY IMPULSE.

(Jeremiah xx. 9.)

There is a stay, and we are strong!
Our Master is at hand
To cheer our solitary song
And guide us to the strand! . .
Or if, for our unworthiness,
Toil, prayer, and watching fail,
In disappointment Thou canst bless,
So love at heart prevail!

Keble.

Jeremiah's nature reminds us of the Æolian harp, which is so sensitive to the passing breeze; now wailing with sorrow, now jubilant with song: so delicately strung, so sympathetic, so easily affected by every passing circumstance, was the soul of the prophet. The whole book mirrors the changefulness of his mood, as the ocean the perpetual heavens outspread above it—now blue as the azure sky, and again dark with the brooding storm.

There are many indications of this in the chapters before us. For instance, there is the exclamation: "Cursed be the day wherein I was born; cursed be the man who brought tidings to my father, saying, A man child is born unto thee. . . . Wherefore was I born to see labour and sorrow?" (xx. 14-18). But in the same breath there is the heroic outburst, "The Lord is with me as a mighty One and terrible; therefore my persecutors shall stumble, and shall not prevail" (xx. 11). How great the contrast between these moods! In the first, he is traversing the valley of the shadow, where the dark trees shut out the sky, and the swollen torrent rushes turbidly through the gorge; in the second, he stands upon the heights where the sun shines, and to the far horizon the landscape lies outspread, its cornfields goldening in the summer sun.

The same contrast appears in this verse. There we find the half-formed resolution to make no further mention of God, and to speak no more in his name. Then he is instantly aware of his inability to control the passionate outburst of the Spirit within. "There is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (R.V.). Oh, wonderful heart of man! Who can understand thee, who can estimate the heights to which thou canst rise, or the depths to which thou canst sink? What an infinitude of bliss and of sorrow is within thy compass! How radiant thy heavens, how dark thine abyss! It is well for us when we learn to distinguish between the life of our emotions and that of our will; and resolve to live no more in mood or emotion, but to build the edifice of our life upon the granite of the obedient will.

### I.—THE CIRCUMSTANCES OUT OF WHICH THESE WORDS SPRANG.

*Jeremiah's Half-formed Resolution.*—"I will not make mention of Him, nor speak any more in his name." Not improbably by this time Nineveh had fallen. For six hundred years she had ruled surrounding nations with a rod of iron tyranny, exerting an imperial sway with merciless cruelty. At last her time had come. A vast host gathered from Asia Minor as far as the shores of the Black Sea, from the entire valley of the Tigris, from Armenia, Assyria, and the wandering tribes of the desert, and had settled down on her as swarms of hornets on a putrid carcase. For two years the siege had lasted under the direction of the trusted general of the last King of Nineveh, Nabopolassar, whose son, Nebuchadnezzar, was destined to be the "hammer of God." Rumours of this catastrophe were spreading through the world, carrying everywhere sense of relief and foreboding—relief that the tyrant was down, foreboding as to who should take his place.

At this time, Egypt was in the zenith of her power. Amid the decrepitude of Nineveh, Pharaoh had seized the opportunity of extending his empire to the banks of the Tigris. The kingdom of Judah, like all neighbouring nations, owned, at least nominally, the King of Egypt as suzerain. Confidence in the proximity and prowess of his great ally encouraged Jehoiakim in his career of shameless idolatry and sin. The whole land, as we have seen, was corrupt.

Jeremiah, the foremost of the little band that remained true to the best traditions of the past, never lost an opportunity of lodging his complaint or striving to resist the downward progress of his people. In doing this, he aroused an ever-growing weight of opposition. The plot of his native town of Anathoth was the first volcanic outburst, to be followed by a long series of plots, and snares, and manifestations of hatred on the part of those for whom he would have gladly given his life as he daily gave his prayers. He sat alone, cast out by prophet and priest, by court and people.

"Come," they said on one occasion, "and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." He was a laughing-stock all the day. Everyone mocked him. The word of the Lord was made a reproach to him and a derision all the day. His associates and those whom he encountered watched for his halting, and whispered that peradventure he would be enticed so that they should prevail against him, and take their revenge on him.

Matters culminated finally in the episode of chapters xix. and xx. Beneath a Divine impulse he procured a common earthen bottle, and gathering a number of the elders, led them forth into the valley of Hinnom, beside the gate of the potsherds. In this neighbourhood the refuse of the city was perpetually exposed to the foul birds and the wild dogs. It was a place of abhorring and loathsomeness. Then he uttered a long and terrible enumeration of the sins of his people, accompanying it with predictions of the certain and irrevocable doom to which his people were hurrying. The men of Jerusalem would there fall by the sword before their enemies; in the straitness of the siege they would eat the flesh of their sons and their daughters and their friends. The city itself would fall in ruins of blackened stones, and the surrounding valley would be filled with the carcases of the slain making banquet for the fowls of the heaven and the beasts of the earth. To emphasize his words he broke the potter's vessel, pouring forth its contents as the blood of his countrymen, that would bedew and saturate the soil.

Not satisfied with this, he returned from Tophet and stood in the court of the Temple, perhaps on the steps that led up to the court of the priests. Crowds of people were probably at the time engaged in some sacred rite, it may have been the time of one of the great feasts. When his voice was heard there would be a running together of a vast concourse, whose angry faces and vehement gestures indicated the intensity of their dislike to the man who cast the shadow of impending destruction over their gayest hours. The endurance of one of them at least had at last reached its limit. Pashur, the chief governor of the Temple, to whose jurisdiction its order was relegated, gathering a band of Levites or Temple servants, seized the prophet, threw him on the pavement, and smote him after the Eastern fashion, which we call the bastinado, and then thrust him in the stocks, leaving him there the whole night, to the ridicule and hatred of the populace, and finally the cold night and the prowling dogs.

In the morning Pashur appears to have repented of his harsh treatment, and to have released the prophet; but his strong spirit was not for a moment cowed by the indignity and torture to which he had been exposed. Turning on his persecutor, he told him that he would live to be a terror to himself and all his foes; that all Judah would be given into the hand of the King of Babylon, now mentioned for the first time; that the people would be carried captives to Babylon, and slain there with the sword; and that all the riches and gains of the city, and all the precious things thereof, and all the treasures of the King of Judah should be given into the hand of their enemies to carry to Babylon. It is this fourfold mention of Babylon that gives colour to the suggestion that Nineveh had fallen; and that the strong hand of Nabopolassar and his son was beginning to show itself, and to wield the sceptre which was falling from the faltering grasp of the king of one of the oldest and greatest empires of antiquity.

Set free, Jeremiah went to his home, and there poured forth that marvellous combination of heroic faith and wailing grief which is recorded for us that we may know the weakness of his nature, and learn how earthen was the vessel in which God had placed his heavenly treasure. No brazen wall was he, but a reed shaken by the wind; no wise strong hero, but a child. All that he did and said when face to face with his age was due to no native strength or heroism; as he says himself, his was "the soul of the needy" (ver. 13, R.V.).

What a tale could be told by the walls of the secret chambers of God's greatest saints! What litanies of tears and sighs and broken sentences have beaten against them in successive billows of heartrending sorrow! Take, for instance, that outburst of Luther on the eve of his appearance before the Diet of Worms. Those who have seemed strongest and most rock-like in the presence of their fellows have sunk the most helplessly on the ground, confessing that none were so weak and helpless as they.

Our prophet seems to have gone even further. Then came a suggestion to his heart that he should relinquish his labours, and renounce public for private life. Why struggle any more against the inevitable? Why set himself to convince those who would not be convinced, and who repaid his love with hate? Why surrender any longer name, and comfort, and human love for the thankless task of seeking to stem his people's career? He came to the very point of saying, "Send whom Thou wilt send; entrust thy commission to some stronger soul, cast in a more heroic mould; let me go back to the seclusion and humble toils of my village home."

Not dissimilar have been the appeals of God's servants in every age, when they have measured their weakness against the strength of the evils they have combated, and have marked their limited success, the handfuls of seed wasted upon barren soil; the word spoken in the ear of the wind; the futility of opposing an Ahab or a Jezebel; the ingratitude of those whom they would gladly save. They have been disposed to cry, with the greatest of the prophets, "It is enough, let me die!"

### II.—THE IRRESISTIBLE IMPULSE.

"There is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and cannot contain." "O Lord, Thou art stronger than I, and hast prevailed." Three things arrest us here.

(1) *The Prophet's Habit of Turning from Man to God.* Throughout the book there are so many indications of the close fellowship in which he lived with Jehovah. God always seemed nigh at hand. His ear always bent down to the least whisper of his servant's need. Compelled to live much alone, this much-suffering man acquired the habit of counting on the companionship of God as one of the undoubted facts of his life. He poured into the ear of God every thought as it passed through his soul. He spread forth his roots by the river of God, which is full of water. There was no fear that his leaf would become sere in the summer heat, or that he would cease from yielding fruit in the year of drought. The Lord was his strength, his stronghold, and his refuge in the day of affliction, and to Him he opened his cause. "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise, let me not be dismayed or ashamed" (xvii. 14-18).

Let us seek this attitude of soul, which easily turns from man to God, not foregoing the hours of prolonged fellowship, but, in addition, acquiring the habit of talking over our life with One who does not need to be informed of what transpires, but awaits with infinite desire to receive the confidence of his children. Talk over each detail of your life with God, telling Him all things, and finding the myriad needs of the soul satisfied in Him.

(2) *The Burning Fire.*—We have sometimes seen a little steamer, like *The Maid of the Mist* at the foot of the Falls of Niagara, resisting and gaining upon a stormy torrent, madly rushing seaward. Slowly she has worked her way through the mad rush of waters, defying their attempt to bear her back; calmly and serenely she has pursued her onward course, without being turned aside, or driven back, or dismayed. And why? Because a burning fire has been shut up in her heart, and her engines could not stay, but were impelled in their strong and regular motion. Similarly, within Jeremiah's heart a fire had been lit from the heart of God, and was kept aflame by the continual fuel heaped on it. The difficulty, therefore, with him was, not in speaking, but in keeping silent—not in acting, but in refraining.

This sheds some light upon the prophetic impulse, and helps us to understand what the Apostle Peter meant when he said, "Holy men of God spake as they were borne along by the Holy Ghost." As if the current of thought and feeling came so evidently from without, and, passing through them, swept them forward irresistibly. Thus it was possible for the prophets not to understand words which were put into their hearts by the Spirit of God, and into the meaning of which they had to search.

But, after all, our main desire is to know how we may have this heart on fire. We are tired of a cold heart toward God. We complain because of the effort in Christian life and duty; we would fain learn the secret of being so possessed by the Spirit and thought of God that we might be daunted by no opposition, abashed by no fear. The source of the inward fire is in the love of God, shed abroad by the Holy Ghost; not primarily our love to God, but the sense of his love to us. The coals of juniper that gave so fierce a heat in the heart of a Rutherford were brought from the altar of the heart of God. If we set ourselves with open face towards the Cross, which, like a burning lens, focusses the love of God, and if, at the same time, we reckon upon the Holy Spirit—well called the Spirit of Burning—to do his wonted office, we shall find the ice that cakes the surface of our heart dissolving in tears of penitence; and presently the sacred fire will begin to glow. Then the love of Christ will constrain us; whether we be beside ourselves, or be sober, will not be the subject of our consideration, because his Spirit, the thought of what He desires, the passion of fulfilling his will, will destroy the fire of self-esteem, and replace it with the sacred fire of passionate devotion.

And where that love once begins to burn within the soul, when once the baptism of fire has set us aglow, the sins and sorrows of men—their impieties and blasphemies, their disregard of God, of his service and of his day, their blind courting of danger, their dalliance with evil, will only incite in us a more ardent spirit. To see the multitudes rushing to destruction, to hear the boast of the blasphemer, the taunt of the infidel, the cry of the oppressed, the ribald mirth of the profane, the desecration of all that is holiest and best in man; to think of the grief caused to the Spirit of God, the dishonour done to Him; to anticipate the outer darkness, the undying worm, the bottomless pit—surely, these are enough to fan the smouldering embers until they break out in the least emotional; as when Jeremiah said that he was conscious of an impulse within him to restrain which was a weariness, to stay from obeying which was a sin.

(3) *The Prophet's Safety.*—"The Lord is with me as a mighty one and terrible; therefore my persecutors shall stumble, and they shall not prevail." The presence of God is salvation. When Ezekiel describes the plot of Edom to possess herself of the land of the chosen people, he in a single stroke indicates the futility of the attempt, as he says significantly, "Whereas the Lord was there" (Ezek. xxxv. 10). It was enough, though Israel was in exile, that God's Spirit was brooding over their desolate land. He guarded its frontiers and filled its vacant spaces, and could not be dispossessed. For God to be there made every attempt abortive.

So Jeremiah felt. He might be the weakest of the weak, having neither might, nor wisdom, nor power of speech, apparently the easy prey of Pashur and Jehoiakim; but since God was with him, casting the mantle of his protection around his servant, and pledging Himself to be his stronghold and house of defence, he was invulnerable.

O weak and trembling soul, if thou art true to God, God is with thee, besetting thee behind and before, and covering thee with the hollow of his hand. Thou shalt be like the city of the great King—the kings may assemble, but so soon as they see thee, they shall be stricken with terror and pass away; whilst thou shalt be a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked, neither shall any of the cords thereof be broken. "This God is our God for ever and ever; He will be our Guide even for evermore" (Psa. xlviii. 14, R.V. marg.).

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CRIPPLE CHILDREN AT PLAY.—On Thursday last about 250 of Mr. C. L. Boyer's little cripples spent some hours in Bushwood, Leytonstone, on the confines of Epping Forest. They were collected in the East-end, and conveyed in three tram cars. After a substantial meal in the Aylmer-road Mission Hall, they were conducted to Bushwood, some going in a van, others in perambulators and vehicles of lower degree. The weather was fine, and drives, donkey rides, and other pleasures kept the children in a transport of delight. About five o'clock they returned to the Aylmer-road Hall, where tea was provided. After this repast recitations and songs were rendered by the children. The friends who provided the treat, and those who organised and administered it, should all feel joy in the brightness thus infused into some of the most cheerless of young lives.

## THE OPIUM AGAIN.

The opium iniquity seems now to have attained to its *ne plus ultra* position, by the wicked persecution by Government officials of men, good and true, who have done their best to expose the fraud of opium traffic in Bombay. To show your readers how this matter stands it is necessary to state—

First—That though the vile habit of opium-smoking has been going on increasing year by year in India, to the social, moral, and physical ruin of tens of thousands of people, and though the degrading scenes of disgusting opium dens have been exposed again and again, and more especially so by the graphic series of letters sent home to the English Press by Mr. Caine, when he was out here some time ago, yet, as these cesspools of pollution were authorised to carry on their traffic by the licences they held from the Government, and as our Indian Government is despotic, nothing could be done here to abolish the iniquity which brought in a quantity of grist to the fiscal mill of the State.

I believe that it was Mr. Caine's letters home on the opium dens of India which led the Imperial Government, from very shame, to send out an order to the Indian Government to do away with such degrading places as soon as possible. On the 25th September, 1891, the Viceroy issued an order (No. 4033) to the Provincial Governors to abolish the opium dens as soon as that could conveniently be done. No date was fixed, and this gave the Excise officials a loop-hole for delay. The Viceroy in his resolution said that "the smoking or the consumption of opium, and its preparations in any other form, on the premises," was to be prohibited, and in Clause 6 of the resolution we read:—

> The adoption of this measure involves the risk of unlicensed places being established, so that local governments will adopt the preventive measures best calculated to minimise this risk. And he adds that "the orders should be brought into force everywhere on the first opportunity."

Such was the order of the Viceroy, and I have reason to know that the Province of the Punjaub was the first to attend to it.

In Bengal, the N.W., as well as in other provinces, the officials were very tardy in putting the order into practice, which no doubt was done simply to save the revenue. I found, in the course of my journeys, opium dens still in full flow in many places last winter, both in India and in Assam. In Bombay they hung on to the opium-smoking revenue as long as possible, and it was only on the 31st of July, 1893, that the order of September, 1891, was put into force in Bombay.

No more licences were issued to men engaged in opium-smoking dens, and for a short period there was a check to the vile traffic. But it has proved too profitable to the opium contractors to give it up without a special effort, and they pretty soon invented a scheme by which the commerce could be continued, without, as they thought, being liable to a breach of the new law. A number of places called "Smoking-Clubs" were opened for the consumption of opium without any licence for the same. One radical omission in the Viceroy's order was that while the dens for smoking opium were abolished, the sale of the opium preparation called *chandoo* was not prohibited. Raw opium is never smoked in India, and the *chandoo* is opium clarified by boiling it down on a slow fire for two or three hours. So that men could still purchase the smoking material and use it in their own houses, but could not congregate for that purpose. That was really all that the prohibition amounted to, so that it was a very imperfect order at best.

This, however, would have abolished the lucrative business of the opium-den contractors, as now each man could buy his *chandoo*, and smoke it at home. Hence the starting of the "clubs," and the smokers preferred the company of other victims in the vice to a lonely indulgence at home.

In a short time, a number (150) of these so-called "clubs" were at work in Bombay. The missionaries found them out and called the attention of the police and of the Excise officials to them, but to no effect. The illegal traffic was no doubt quietly winked at by the officials, as it helped to keep up the opium revenue.

At last on the 20th of January an article appeared in *The Bombay Guardian* exposing the whole concern, and giving the name of the chief agent of the opium contractor of Bombay, who pushed on these so-called "Smoking Clubs," and also respectfully soliciting the attention of the Governor of Bombay to his breach of the recently issued opium law. The article also, in pretty plain words, charged the officials of the opium department of wilfully winking at the whole thing for revenue purposes.

One would have expected that this exposure of illicit traffic, with abundance of evidence to back it up in a court of law, would have resulted in the prosecution of the men who were engaged in it, and with thanks to the missionaries who had exposed the fraud. But, strange to say, the person chiefly concerned in the work, and who was named in the article above-mentioned, was allowed to bring a charge of defamation in court against the three missionaries who wrote the said article, and instead of his being punished for his illegal work the missionaries were punished for exposing it on the paltry plea that there was not enough evidence to prove the culprit guilty, though to others the evidence was abundant and reliable. Mr. Prautch was fined Rs.150, out of which Rs.100 was to be paid to the prosecutor, or a month's imprisonment. He refused to pay the fine and went to jail. Then another of the party—Man Sukh Lal—was condemned to a fine of Rs.250, Rs.200 of which was to go to the prosecutor. He also refused to pay, and is now in the common jail as a criminal, and now Mr. A. S. Dyer has been incarcerated for a month.

In Mussoorie last evening, June 25, we held a public meeting to protest against these high-handed proceedings of Bombay officials, and to express our sympathy with these persecuted brethren. Resolutions strongly denouncing the official action in Bombay and calling for a strict inquiry were unanimously passed at this meeting. One result has been the appointment of a committee to draw up a memorial to the Secretary of State for India on this subject. We shall call special attention to the fact that our Indian executive officials are guilty of evading Imperial orders when it happens that those orders do not accord with their own notions and comport with their wishes.

We have now three special instances of this official disloyalty:—(1) In the case of the order to abolish the outstills in Bengal; (2) in the case of the Cantonment C.D. Acts; (3) in the case of the opium dens.

The educated natives of India are close observers, they see all this evasion of orders on the part of the Government officials, and will such an example not embolden them to do the same when any order is issued that they do not approve of? In short, this disloyal evasion of resolutions issued from headquarters by subordinate Government officials is subversive to all authority and most destructive to order and respect of Government, and it is full time that the British Parliament should put it down with a strong hand.

I know that there are personal considerations at the back of all such shirking of orders, but as this letter is already long I must not just now enter on that aspect of the question.

I do hope that the loyal people of England will be fully aroused by the present crisis which this opium question has assumed, and that the indiscreet and unjust action of the officials in Bombay will tend to flash such a lurid light upon the abominable traffic as to hasten on the total abolition of the glaring iniquity. When God raises up brave men to be willing to suffer for righteousness' sake in protesting against a national crime, there is strong hope of such martyrdom ushering in the day of redemption. Witness the case (among others) of the noble martyr John Brown, in America, before the awful Civil War which issued in the emancipation of four million slaves in the United States.

Yes, the day of deliverance is drawing nigh in India, too, and happy those whose noble testimony and undeserved sufferings hasten it on.

*Mussoorie, India.* THOMAS EVANS.

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MR. GEORGE GROVE writes from Kew, Victoria, that he has been visiting Queensland, New South Wales, South Australia, and Tasmania. There have been many open doors for service, and blessing has been given with the Word.

CLIFF COLLEGE SUMMER SCHOOL.—Evidences of much spiritual blessing have attended the initial gathering, organised by Dr. H. Grattan Guinness, in this Derbyshire college. The reunion proved refreshing to mind, to body, and to soul. The addresses of Rev. Chas. Inwood on the Spirit's power were especially helpful, and those who shared in the rich things provided hope that another year may afford them a similar treat. About forty-five "students" enjoyed the fellowship. Rev. David Baron has been rendering good service with Bible readings and lectures.

## STUDENTS AND MISSIONS.*

I am speaking to students, and I want, in a brief historical survey, to show you in the life of students that wherever there has been a little company of young men, or one young man, I might say, whose supreme purpose and end it was to get the enduement of the Holy Ghost, a great missionary movement had been started. Let us go back to the beginning of Carey's century; go back to 1792. There was in a German University one professor, I do not say that he was alone; but he is the name that stands for the movement, a man who, in the midst of universal formalism, sought to cultivate the life of the Spirit; who waited much before God that he might know the fulness of the Holy Ghost. Because he did this he was much spoken against by his generation. He had the name of "pietist" attached to him; not in the beautiful and attractive meaning which that word has to us, but in a sense of the utmost contempt. Yet that man simply prayed and waited for the Holy Ghost, and he received the marvellous blessing, as he has described in his journal.

He never proposed to have anything to do with the work of foreign missions; it is said that the thought never entered his mind. He simply wanted to re-live the life of Jesus Christ, and have a practical experience of the enduement of the Spirit, that he might set up a second Pentecost in the midst of universal death and dissolution. But what happened? Three men came under his influence. The first was Bartholomew Ziegenbalg. He caught the fire, and was moved as a mere youth to go to India, and thus the first Protestant missionary to India was given to India through the prayers of this earnest man, Francke, of Halle. A little after this Schwartz went, one of the first of the company of India's noble missionaries. Then came the third, that lad who at four years of age made a covenant with Jesus Christ, "Lord Jesus, be mine, and I will be thine;" that lad who while a mere youth made his motto, "Lord Jesus, I have but one ambition, 'It is Thou, Thou';" and a little later renounced his estates and his reputation and his family, and said, "Henceforth that country shall be my home where I shall have the greatest opportunity of preaching Christ to the perishing."

Just pause a moment on the last one. Zinzendorf, of whom I have last been speaking, was led by God to inaugurate that great missionary Church, the Moravian Brotherhood. Think of that great work; how it has lived on through that century and into this century without any apparent cessation of force; not like a spent ball, but with ever-increasing force, because it had in it a living vital force that swept it on; a Church that stands unique, one out of every sixty of the members becoming a foreign missionary; with three times as many communicants on the foreign field as at home; and a Church that has shamed us by its giving. I made a careful calculation, and I believe that Church gives per head 8.50dols. annually for foreign missions, while the per head among us is less than fifty cents. I beg you to think over how it all started in that little circle of prayer, where a few men determined to bring Pentecost back and get a new enduement of the Holy Ghost. I have stood, as some of you possibly have, in the City of Geneva, and have seen that wonder of the two rivers that flow together, the Rhone and the Arve, and how they keep perfectly separate far out into the lake. I did not know, when I gazed on the scene, the philosophy of it; but now they tell us that the Rhone has such a high source, that it gains such tremendous momentum in its current, that it has not time to mingle with the surrounding waters, but sweeps on without blending with the tides which it passes through. This Church, it seems to me, is just like that. It came from that high source of two or three consecrated men filled with the Holy Ghost, and it has swept on through the centuries. I rejoice and praise God for such a splendid example as that noble missionary Church.

That is one source of the movement of missionary effort. Let me take you to another. About a year ago, in the month of February, I was in the old town of Northampton, Mass., the home of Jonathan Edwards. I stopped over a train in order that I might visit what to me is a most sacred grave. I sought out the old churchyard and brushed away the snow and read the simple inscription, "David Brainerd, Missionary to the American Indians." As I stood there I said to myself, "I do not hesitate to declare that now I am standing at the fountain head of nineteenth-century missions." Why did I say it? He was a young man that had such religious enthusiasm while in Yale College that he was expelled from the college. And you remember how Jonathan Edwards tried afterwards to get his degree and it was not granted him. If I were on the corporation of Yale College to-day the first thing I would do would be to give the degree of A.M. to David Brainerd, because David Brainerd is the most illustrious man Yale College has ever had. That young man went into the heart of our American forests. Have you read his journal? I have read it twenty times if once. If I ever want to get preparation for an earnest spiritual campaign, I do two things: I re-read many parts of the Bible, and I re-read David Brainerd's journal. How he prayed!

And what was the burden of his prayer? That he might be filled with the Holy Ghost, and that God would be pleased to spread abroad the Holy Ghost among all the nations. He did not pray by snatches, as some of us pray, but all day, and again and again, from sunrise to sunset. He never intended that any human eye should read the record of his prayers, but we have them. In one place we read, "To-day my agonising was such that, though it was cool in the forest, my clothes were wet through with the sweat of my intercession." That is a man praying, and that is a man receiving the mighty power of the Spirit. What comes of it? He died at thirty-one, a young man yet. And after he had died, see what happened. Jonathan Edwards stood at his deathbed, and thanked God that he had heard the words of such a man. And the very year that Edwards died he sent out that appeal for universal prayer throughout the Church of God for the effusion of the Spirit upon all flesh. He had been so moved by the prayers of Brainerd that he sounded the trumpet-call of modern nineteenth-century missions. The philosopher and saint, Edwards, himself became a missionary, and he sounded the call that rallied the Church of God to begin that work abroad. Then what else happened?

That "Journal of Brainerd" went across the sea; it determined William Carey to be a missionary. And thus we trace back to that young man that great missionary movement beginning in 1792, whose anniversary we have been celebrating. And you see the second trophy which this man won by his prayers. Henry Martyn read "The Journal of Brainerd" in Cambridge University. It made Henry Martyn a missionary, though Henry Martyn, you know, was cut off very early in his career. But his work lives on, and in Cambridge University to-day there is a Henry Martyn Memorial Hall. You can see the names of a long company of illustrious missionaries that have followed this young man since he went out to the heathen, and the list is being constantly swelled; and among them you will see splendid men who recently went forth to China, and whose going forth so stirred the hearts of the young men of our generation. And that comes again from David Brainerd praying in the dark and dismal forest. Then Murray McCheyne in Scotland read it. Murray McCheyne was a leader in the movement for evangelising the Jews, and that movement has so increased in power that we have fifty missionary societies for taking Christ to the Hebrews. All this you can trace back to the influence of one man, who was out-and-out for God, and was filled with the Holy Ghost as few have been in any generation.

Let me now trace another stream of influence. Just the very year that David Brainerd passed through this profound experience of the fulness of the Spirit, in 1738, the same year precisely, the Spirit fell upon John Wesley. I need not describe that marvellous life. John Newton fell into the current of the great movement. John Newton saw a young man in his congregation who attracted attention. That young man was Claudius Buchanan, who wrote a little tract that fell into the hands of Adoniram Judson, and moved him to give himself to the work of foreign missions. And through Adoniram Judson the great Baptist missionary movement came into existence.

Then let me take you up to that most sacred spot in William College, where those young men, Rice and Newell, prayed into being that which we now know as the American Board of Commissioners for Foreign Missions. And its magnificent work for the century can be traced back to that little spot where the few students prayed and waited on God.

I close this historical sketch with another scene. In that Connecticut valley, where lies the body of David Brainerd, some young men met in the year 1886. I had the grateful honour to be there. And what was the theme in those very memorable days? We all remember what it was. I, for one, am sure I did not think particularly about foreign missions, but the great theme was the enduement of the Holy Ghost. There was deep and earnest searching of the Word. There were solemn addresses. I remember how little groups of students went off into the woods, and came back telling how God had visited them. It was a wonderfully spiritual occasion. I do not think many of us had special thought as to what would come of it. But it was to prove another memorable epoch in the missionary history. Look about and see. This great student volunteer movement sprung from just another such scene and such an epoch in the history of the Church as those which I have been discussing. I believe, as Dr. Pierson has said, "We have not so much to be anxious about foreign missions; if we have the Holy Spirit, and if we are in the power of the Spirit, missions will come inevitably. Bring back Pentecost, and after Pentecost there will be a mighty movement for preaching the Gospel from Jerusalem even 'unto the uttermost part of the earth.' The two things go together; get the power, and then will come the movement."

* This deliverance is from an address by Dr. A. J. Gordon, of Boston, at the Student Volunteer Conference, held in Detroit, in March last. The whole address is given in the report of that Convention, entitled "The Student Missionary Enterprise." See *The Book World*, p. 29.



## DR. JOHN G. PATON.

This veteran missionary has now closed his active campaign on behalf of his beloved field of service in the New Hebrides. In the July issue of the deeply interesting *Quarterly Jottings*, sent out by Mr. A. K. Langridge, of Southend, particulars are given of the Doctor's closing meetings in different parts of the country. Week after week, sometimes at several meetings on the same day, Dr. Paton has addressed assemblages of his fellow Christians, thrilling them with his vivid and realistic descriptions of missionary life and triumphs in the South Seas. The account of the London meetings in May is specially delightful.

His ceaseless labours, extending over such a lengthened period, have produced much physical exhaustion, and the doctor is now having a compulsory season of rest in Scotland previous to his departure for the Antipodes. He purposes to sail for Australia in the Orient steamer *Oruba* on August 10. London friends will be glad to know that they can have one more opportunity of hearing the doctor's voice before his departure. A farewell meeting is arranged at Mildmay Conference for Thursday evening, August 9. Tickets of admission can be had from the hon. organising secretary of the J. G. Paton Mission fund, Mr. A. K. Langridge, "Anewa," Southend-on-Sea. We doubt not there will be a great muster of friends to wish God-speed to our aged brother as he again sets his face Southward.

It is gratifying to know that Dr. Paton's effort has met with large success. Best of all, he has secured the help of four young men who have given themselves to the work in the New Hebrides. Two of these will leave for the far south in September, and the other two will follow in due course. It is probable also that Dr. Paton's third son, Frank, who has now concluded his medical studies at Melbourne, may give himself to mission work in the same needy field as that to which his father has devoted his life. Under these favouring and happy circumstances, the venerable and veteran missionary returns to the scene of his life-work, whither he will be followed by hosts of prayers, and good wishes. He returns to his work in the hope not only that the extra sum needed to sustain the hoped-for vessel will be forthcoming year by year, but that he will be able also to maintain the extension of the mission which the means placed in his hands will admit of his organising at once.

We regret to report that his endeavours on behalf of the victims of the Kanaka traffic to Queensland have not been so fruitful as they deserved to be. There are strong vested interests at stake, and they do not give way in such cases without a severe struggle. We commend to the attention of our readers a pamphlet giving the latest phases of this question, which is on the eve of being published by Mr. Langridge.

# NORTHFIELD CONVENTIONS.

## THE YOUNG WOMEN'S CONFERENCE.

A CORRESPONDENT of the Boston *Congregationalist* writes the following sketch of the first three Northfield gatherings of the year:—

"The Woman's Conference at Northfield has finished its second session, the meetings surpassing those of last year in numbers and interest. The delegates, 250 in number, came from every part of the country, from forty educational institutions, and from many city Y.W.C.A.'s. Vassar led the number with twenty-two delegates, part of whom were members of the glee club and guests of the Conference. Smith, Mount Holyoke, Wellesley, and Bryn Mawr had large delegations. The Conference was managed by the International Committee of the Y.W.C.A., and Miss Effie Price, its general secretary, was the central force and inspiration of the meetings. The other secretaries present were women of rich spiritual and practical experience, and their interesting accounts and discussions of the work inspired many of the college girls with thoughts of entering the same profession. Miss Price's two talks on The Secretaryship as a Profession and The Responsibility of College Women were as earnest and impressive as any of the words spoken. The speakers were men and women of varied character and attainments, but 'the same spirit' possessed all. Dr. McKenzie (of Cambridge), Dr. Faunce (of New York City), Professor Moore (of Hampden-Sidney, Va.), gave addresses of high intellectual thought and spiritual power.

"The emphasis laid on Bible study as absolutely necessary for Christian life and work was, perhaps, the most helpful part of the Conference. Professor Moore's class for inductive study was very suggestive, scholarly, and sensible. Miss Emma Silver's class for personal workers was largely attended. Miss Bertha Wright, of Ottawa, Can., gave a short study one morning on 'The Elements of Strength' (1 Chron. xii.), which illustrated in a remarkable way what God's Spirit can reveal in what is ordinarily considered a dry Old Testament chapter. Another speaker of power and great magnetism was Mrs. Wesley Fiske-Smith, of New York, who says some very plain truths, but one gains courage from her to take a more decided stand for Christ.

"The missionary spirit permeated the meetings, and some of the best speakers pleaded that cause—Bishop Thoburn and Dr. Root, from India, and Miss Ben Oliel, from Jerusalem, among them.

"It was true of all the speakers at this Conference that their spirit and personalities even more than their words were influential. Around the halls and corridors, before and after the meetings, they were always ready with interest and sympathy. The informal meetings and discussions, the little groups on piazzas, even the talk at meals, will perhaps count more in the end than the formal meetings. The spirit of good-fellowship and cordiality was remarkable, and friendships were formed on deep bases in those five days. The college prayer meetings, which were held the last night, where the girls told what the Conference had meant to them, showed plainly that not emotion, but strong, quiet purposes were the result—purposes to live more Christ-like lives themselves, and to find and develop the Christlike in other people. College spirit also ran high, and the realisation of all it meant to be a college woman was fully enjoyed. Of the part that the beautiful country, the quiet river, and the sunsets play in the fuller revelation of God which Northfield brings, much has been said in accounts of other conferences. It was fully appreciated at this one."

## THE SUMMER SCHOOL.

Writing near the close of the sessions of the Students' Conference, the representative of *The Springfield Union* said: "Never before have so many students attended a conference at Northfield, the number having increased to over 450, while fully 100 colleges and schools are represented. There has not been such a variety of speakers at this conference as in the past, but with such speakers as Mr. Moody, Dr. McKenzie, Professor Moore, Dr. Pierson, Dr. Torrey, Dr. Tuttle, and many others, the students have fared well, and have had many useful truths expounded to them."

Following on the report given last week, we note that Dr. A. T. Pierson gave, on July 5, an address designed to convince doubters of the truth of the Scriptures. Basing his remarks on Rev. v. 1, he thus stated his thesis:—

"I suppose these seals indicate the sanction of Divine authority on the word of God. The sevenfold seal indicates seven-fold completeness. Now let me put the seven seals before you.

1. Prophecy or prediction. 2. History, including biography. 3. Miracle, or the endorsement of the word of God by the works of God, including originality. 4. Morality, religious, or ethical and spiritual teaching of the word of God. 5. Unity, or the oneness of the entire book, though composed of sixty-six books of forty-four authors. 6. General accuracy. 7. Practical power, effecting transformation.

"Prophecy puts the seal of Divine omniscience on the book. History, Divine omnipresence, the present God working in all history. Miracles, omnipotence. Morality, Divine righteousness. Unity, Divine eternity; it is evident that a book composed through fifteen hundred years, and yet presenting unity must belong to the eternal God, for no man's life reaches over a long enough period to secure such unity. Accuracy, Divine truthfulness. Power, Divine benevolence or goodness."

The first point, as to inspired prediction, was amplified, and a strong case shown for the acceptance of revealed truth on the ground of fulfilled prophecy.

A larger share than usual of the speaking was taken by Mr. Moody himself, who gave at various times his weighty addresses on the Bible and on the power of the Holy Spirit. His words were so winged with power that many of the students were deeply impressed and broken down; so much so that on the Sabbath, which came at mid-conference, a large delegation of these young men met the evangelist at a retired spot on the mountain side for prayer and personal converse. An address on the baptism of the Spirit was given at one of the sessions by Mr. R. A. Torrey, of Chicago.

Y.M.C.A. work came on for a good deal of attention, and the claims of the Association on college men were ably advocated by such speakers as Mr. R. C. Morse, Mr. L. D. Wishard, and others. On one occasion Mr. S. M. Sayford, of Detroit, spoke, saying that all should rejoice at the wonderful growth of the Association, and speaking especially of the needs of the South and West. He closed by making a strong appeal for money, and after he had spoken Mr. Moody seconded the appeal. Cards were passed around, and 2500 dols. was raised by subscription. This is the largest amount ever raised by subscription at a conference of students, and it means a great advance in the work for the future.

Foreign missions were by no means forgotten; such a thing would have been quite contrary to the traditions of this Summer School, from which the Student Volunteer Movement has received such a powerful impetus in the past.

### BISHOP THOBURN ON INDIAN MISSIONS.

The voice of this renowned Indian missionary has been heard before with great effect at Northfield. This year he gave an address on missions, which carried with it much weight of interest. We quote some extracts from *The Springfield Union* report:—

"I have been asked to speak about my work in India. One young man asked me to-night how large my field was. I replied that it was just about as large as he might see proper to consider it. He asked how many inhabitants there were in that part of the country. Mr. Wishard, who was with me, said there were about 284,000,000, and the young man seemed perfectly satisfied with the extent of the work.

"If you take a map you will find a little town on the western side of the River Indus in what used to be called Beloochistan, a little military town. We have a mission station at that place. If you can get on the train there, you can travel four days and four nights until you come to my home in the city of Calcutta, and you will not change cars all the way. When you get to Calcutta after four days and four nights, you step on board a steamer and go down the eastern coast of the Bay of Bengal until you come within ninety miles of the equator, to Singapore, about 1900 miles down, and you have thus a base line more than 4000 miles in length, longer than from New York to San Francisco. You can strike out on the right or on the left about 4000 miles, just as you choose. There is the field. There is in India and Malasia, the Malay peninsula, and the islands inhabited by the Malay people 325,000,000 of people. There are 284,000,000 in India proper, and that makes the field, which is a good deal more than twice as much as the Roman empire was when Barnabas and Saul went out from Antioch and began the missionary work of all ages." You ask me how we spread out so widely. We went here and there and yonder and worked our way. What has been the result? We have work of a great many kinds. We have men preaching to-day in sixteen different languages, more languages than you have the Gospel preached in the whole United States. We have been winning converts in every one of the sixteen languages. In some of them we have a great many preachers, and in others very few. We have work among the Arabs and Uranians; we have two colleges, eleven high schools and many primary schools. Among these different languages there are none of them which represent less than a million people—most of them would represent at least something like four millions—and the principal language in India, the Hindoostani, is spoken by one hundred and three millions.

"We have the caste system in India. The Brahmin is the highest, and then as it now exists the ramifications are endless. You go down until you reach a certain line, beneath which there is no social respectability. There are between forty and fifty millions below that line in India. Our work began among those six or seven years ago, to gain a headway that attracted attention. The Baptist missions in the Telegu country of the south have been conducted very much among a people of the same class. The Baptist missions in Burmah have been extremely successful because they were among an aboriginal people differing from the Hindoos entirely.

"In 1890 I had to come to this country. At that time we received during the year about 4900 converts of all ages, counting the children. That was a wonderful event in North India; nothing like it had ever occurred before. But we were standing there utterly helpless in the face of these people turning to God in increasing numbers, when I came to this country to collect money for the work. A good many of you will remember the time Mr. Moody sprang a collection on you, and when the young men and their friends collected 3000 dols., and that night I wrote to them to put a hundred new men in the field, and the result was that the work received a stimulus it has never lost. People heard about this, and all over the United States they began to send special aid, and that continues to the present day. From that time the work went on with constantly increasing strides.

"Someone asked me to what extent our people support themselves. They are so poor that in their currency a copper which is the basis of their counting is equal to three-quarters of a cent, and that is divided into sixty-four equal parts, and when we have a collection there will gather in what is thrown in, and a great many of them will throw in one of these pieces, which is equal to one-sixty-fourth of three-quarters of a cent. You ask me if these people are doing much in the way of self-support. When one of those fellows throws in thirty-two of these small pieces of money, he is putting a great deal more than George Gould does when he gives 500 dols. Among them are many who never have two full meals a day. There are millions of people in China and India and other non-Christian countries who are not familiar with the luxury of having two full meals a day. The average working man of India would be perfectly happy on an income of 2 dols. a month. I could hire a thousand men, common day labourers, to work for me by the year at 25 dols. a year.

"Now among those people, we have begun to introduce what we call the religion of Jesus Christ. We have taken Christ to them. Christ has said, 'Lo, I am with you always, even unto the ends of the world,' so we carry Him with us. When we go among these very poor people, you ask what we are going to do for them? My reply is, I don't see the step. Let Jesus Christ become enthroned in the human breast, and that human being will begin to rise. How those villages are going to get out of their extreme poverty, I do not know: but I know that the Son of God was incarnate here, and He was a poorer man in this world than any Hindoo to-day; the poorest man that ever trod this earth was the Man who made it. Jesus said, 'The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head.' If He were on earth again in his poverty, He would live and rise, and when we put Christ in the bosom of those people they rise, and God will say how it is to be done."

# NOTES ON DAILY READINGS.

SUNDAY, JULY 29.—EZEKIEL XXIX.

*The Desolation of Egypt* (1-12).—This is the last of Ezekiel's prophecies against the neighbouring kingdoms, and occupies the next four chapters. Hophrah was on the throne at this time. He began by recovering what had been lost by the victories of Nebuchadnezzar in the reign of Jehoiakim. This will account for the boasts in these earlier verses. He was in the height of his prosperity at the time, and nothing but prophetic insight could have predicted his fall. (3) Dragon, *i.e.*, crocodile. (4) The crocodile was caught with a hook. As the fish that clung to the horny scales of the crocodile shared his fate when caught, so the adherents of Pharaoh would suffer. (6) Israel's dependence on Egypt had been as a man resting on a slender reed. (7) "Madest all their loins to be at a stand," indicating the shock of sudden failure. (8) This was fulfilled when Nebuchadnezzar invaded Egypt. (10) The northern and southern boundaries of Egypt. (11) Forty is probably a symbolic number for its time of chastisement.

*Prospect of Relief* (13-16).—Pathros was Upper Egypt. After the defeat of Hophrah, Amasis became king in dependence on Babylon. Egypt has never regained its supremacy; to the present day it is the basest of kingdoms.

*A Later Prophecy* (17-21).—This should stand at the end of the series, but is inserted here to secure unity of subject. The bald head and peeled shoulder indicate the excessive labour of the Chaldean soldiers during the siege of Tyre. Very little result accrued to Nebuchadnezzar when the city was taken. The prophet intimates that the spoils of Egypt would more than compensate him. (21) The downfall of Egypt would be simultaneous with the rise of Israel (see Psa. cxxxii. 17). When the prophecy was fulfilled, Ezekiel would be able to speak with unabashed confidence, winning the attention of the people.

MONDAY, JULY 30.—EZEKIEL XXX.

*Fear and Desolation of Egypt* (1-19).—In these graphic words the prophet describes the anguish of Egypt, when Nebuchadnezzar and his army passed through it. (3) The Lord is in the desolations that befall the countries of the world. (4) Her pain would be like that of child-birth. (5) Her armies were largely made up of mercenary troops and various races, who were in league or covenant with Egypt. The term may include the Jews who had migrated to Egypt (Jer. xvii.). (9) The Ethiopians far up the Nile were careless of danger because they thought themselves too far removed from the scene of action, but messengers would go up the cataracts in skiffs to announce the advent of the conqueror. (13) Noph is Memphis, the capital of middle Egypt, the stronghold of idols. "No more a prince," *i.e.* an independent king. (14) Pathros (Upper Egypt) was famous for its capital, Thebes, in antithesis to Zoan, a chief city in Lower Egypt, in the Delta. (15) Sin was a fortress on the frontier, in antithesis to Thebes or No on the opposite side. The meaning is that from one end to the other Egypt would be filled with fire and sword, confusion and anguish. (17) Aven is On, where stood the Temple of the Sun; the Beth-shemesh of Jer. xxxiii. 14. The granite stones of a great temple at Pi-beseth attest its ancient greatness.

Tehaphnehes was the summer residence of the Pharaohs. Egypt's power to impose yoke upon other nations would be broken.

*The Beginning of the End* (20-26).—This prophecy preceded the one we have just considered. The reverses which the Egyptians had suffered immediately before it was uttered, and perhaps in their unsuccessful attempt to relieve, were only the beginning of the destruction of their power by the Chaldeans. How remarkable the recurring phrase, "They shall know that I am the Lord"! Does it not show that the vast political changes of the world are under God's control, and are intended to make him known? In this light every morning's newspaper is invested with fresh interest.

TUESDAY, JULY 31.—EZEKIEL XXXI.

*The Destruction of Assyria: a Warning to Egypt* (1-18).—Two months after the last prophecy Ezekiel uttered the present. The world had just been shaken with the tidings of the overthrow of Nineveh. That mighty city had fallen before the assault of the Chaldeans. It was not likely that Egypt would escape. Nineveh is described as "the glorious cedar." (3) "The shadowing shroud" refers to the thickness of the shadow it cast. (4) These rivers were the Tigris and confluent streams, which made Nineveh the centre of commerce. (6) Many tributary nations are represented as birds sheltering in a tree. (8, 9) There was no kingdom to vie with Nineveh, and her greatness was due to God; He made it so. (11) The mighty one is the King of Babylon. (12) Nineveh is likened to a tree that has crashed to the earth, and lies with broken branches. (13) Those that had sought shelter freely insult fallen greatness. (14) The fall of Nineveh was a warning to all other nations. They are compared to the tree of the forest. (15) The very Tigris is represented as covered with mourning for grief for Nineveh's fall, and Lebanon joins in the lamentation. (16) Hell means chaos or oblivion. The smaller kingdoms would rejoice because the great oppressor had become as weak as they. (17) The close confederates of Nineveh would certainly share her fate. (18) Egypt was in many points comparable to Nineveh in glory and power, and there would be great similarity in its downfall. It was as though men would pass by and point the finger of derision upon Pharaoh and his host lying unburied. Thus will all the enemies of God and his people ultimately perish, while they shall shine forth as the sun. There is a judgment of nations, as well as of individuals, and the sentences are constantly being executed.

WEDNESDAY, AUGUST 1.—EZEKIEL XXXII.

*The First Ode of Lamentation over Pharaoh* (1-16).—The King of Egypt, representing the country, is compared to a lion or crocodile, snared by a net. This was uttered about a year after the fall of Jerusalem. (3) The image is borrowed from the snaring of the wild beast in hunting. (4) The image is of a huge sea-monster drawn from the water and devoured by birds and beasts. (6) The blood as it streamed from the gaping wounds would become an inundation reaching to the mountains. (7) Its fall would be like the extinguishing of a constellation that covers the earth with eclipse. (9) The news of the fall of Egypt, carried afar, would make the smaller kingdoms tremble for themselves. (13) At the same time they would be delivered from further fear of Egypt, which would never trouble them again. (14) These words should be rendered, "their waters shall subside, and their rivers will run smoothly and gently," indicating that there would be no longer the inundation of Egyptian invasion, which might be compared to the overflowing of the Nile laden with silt.

*The Second Ode of Lamentation* (17-32).—In this elegy Pharaoh is taken in vision to the mouth of a great pit, where the mighty nations, overcome by Nebuchadnezzar, are represented as laid in niches formed on either side. The vision is formed on the model of Isaiah xiii. 14. The prophet assures him that his fate will be similar. (20) This is addressed by God to her executioners. (21) A voice out of the deep is heard addressing the fallen monarch as he descends into Sheol, taunting him with his impotence. And now follows the enumeration of the kingdoms which shared in the common overthrow. (22) Assyria. (24) Persia. (25) Notice the alliteration and repetition, giving a dirge-like monotony. (26) Northern peoples from which Moscow and Tobolsk get their names. (29) Edom. (30) Sidon and Tyre. (31) The comfort consists that Pharaoh is not alone in his fate. (32) "*His* terror" (R.V.). As Egypt had caused terror, so now he would be laid in the depths of Sheol. Thus, on the shores of heaven the ransomed hosts shall see the foes of the Church of God as Israel those of Canaan whom Joshua defeated.

THURSDAY, AUGUST 2.—EZEKIEL XXXIII.

*Ezekiel is made Watchman for his Countrymen* (1-9).—It is solemn work when people choose any of us to act as their watchman. We must carefully observe any peril that threatens them, and at all costs we must warn them. Do we watch over one another sufficiently, and when we see some fellow Christian taking the first step in the path of disobedience, do we lovingly and humbly seek to stay him? How many might have been stayed from evil courses if we had been more faithful! Our responsibility ceases only when we have done our best to warn them.

*Turn ye! Turn ye!* (10-20).—It seemed to some who recalled Ezekiel's previous prophecies as though it were in vain to turn. Surely they must give way under punishments so awful. (11) To such, Ezekiel gives the assurance that God does not desire that they should perish. We must speak to men in tones of tender compassion, mingling our warning with incessant assurances that whatever penalty may have been incurred, sin may be forgiven and its penalty averted by a penitent trust in the Sin-bearer. (12) There must be a definite forsaking of sin if the transgressor would pass, through faith, into the kingdom of life. (20) Each man stands for himself, and bears his own burden.

*The Prophet's Ministry to the Exiles* (21-23).—Tidings came a year and a-half after the capture of the city (Jer. xxxix. 2; lii. 5, 6). (22) The capture of Jerusalem was, however, known to Ezekiel before they arrived. (24) The exiles argued that if Abraham, a lonely man, became the parent of a nation, much more would they, being many, repopulate their desolate country. (25) They forgot that he had faith, whilst they were unbelieving and disobedient. Their fate, therefore, could not fail to be to the last extreme disastrous. (30) The people appear to have criticised the prophet behind his back, whilst they professed to admire him to his face. They were hearers of the Word, but not doers. The secret cause of this hypocrisy was a covetousness by which they transferred their affections from God to material things. Oh that we may be doers of the work, and not simply hearers of the Word. Above all, let us guard against the idolatry of mammon.

FRIDAY, AUGUST 3.—EZEKIEL XXXIV.

*The False Shepherds* (1-10).—The shepherds are not priests or prophets, but rulers, who were set up by God to judge his people, but who used their power for selfish ends. But what is true of them has a bearing also on those who are called to the ministry of God's Word in our day. It becomes such to consider whether in any way they have neglected their duty. (6) We have not only to preach to those that gather, but to search and seek for them that have been scattered and are in danger of becoming a prey. (10) If we are unfaithful to our trust, we are deposed. God will find someone else to do his work.

*The Scattered Flock* (11-16).—This exquisite picture of a flock of sheep harried by wolves, and scattered in the mists and clouds that brood over the landscape, serves to bring out the figure of the Good Shepherd, as He tracks the wanderers into all the places whither they have gone, and brings them again into the fold. (14) The high mountain probably refers to Mount Sion, and indirectly to the high advantage of Israel's position as the chosen people. (15) God alone can cause us to lie down. "He maketh me lie down." Ask Him to do this for thee in thy restlessness and fever. (16) The Bible is full of hope for the lost, broken, and sick.

*The True Shepherd* (17-31).—(18) We must take care not to make religion distasteful to others. This is like fouling pure streams. (20) God sets Himself against oppression and avarice. If we trace their history we should find that in a few years they pass away. (23) David, the prince after God's own heart, is a true type of the Messiah, He is the Chief and Good Shepherd. (25, etc.) There are spiritual counterparts to these. Those who abide in Christ dwell safely in this wilderness world; and sleep in the woods, the lair of wild beasts. None can hurt them who are God-enclosed. Theirs are the showers. For them the goodness of the Land of Promise; for them deliverance from the oppressor. (29) This is Jesus, the Righteous Branch (Jer. xxiii. 5). (31) We are the sheep of God's pasture. He is responsible for us. The sheep do not keep the shepherd, but the shepherd the sheep. Be at rest, He will deliver thee from the paw of the lion and the bear.

SATURDAY, AUGUST 4.—EZEKIEL XXXV.

*The Destruction of Edom* (1-15).—Edom had always opposed Israel. In the reigns of Saul, David, and Solomon, Jehoshaphat and Amaziah, there was constant enmity and wars. Edom rejoiced over Israel's fall (Psa. cxxxvii. 7), but Isaiah and Obadiah clearly anticipated her fate; their prophecies are repeated here. (3) There is not much hope for the soul that has God for its antagonist. (6) There is a Nemesis in life; they that use the sword perish by the sword. (6) "Sith" is old English for "seeing that." (7) The highways by which men go to and fro should be disused. (9) Israel's desolation was temporary, Edom's perpetual. (10) Edom expected to possess the two nations and territories of Israel and Judah, but reckoned without remembering that God was there, and that his presence would bar the execution of their design. Often Satan plots against the children of God, and counts that they will be easily his prey, but his calculations will miscarry, seeing that he has forgotten the presence of the living God with his people. He that touches them touches the apple of his eye. (12) God overhears men's blasphemies, and their unkind speeches against his people, and He will avenge and vindicate his great and holy name in their destruction.

"A BIT O' READIN'" is always very acceptable to fishermen, who are by no means particular as to its date—old magazines (bound or unbound), books—especially those having a religious tone—and illustrated papers are sure of a welcome on the North Sea. Old linen for bandaging the ugly wounds so frequently received by the men in their toilsome work, is also in constant demand.—Francis H. Wood, Mission to Deep Sea Fishermen, 181, Queen Victoria-street, London, E.C.

THE COUNTESS OF HUNTINGDON'S CONNEXION, which has become largely identified with the Congregationalists, has decided to petition the Court of Chancery to widen their fourteenth article, which deals with Baptism. Should that court permit the change, the revised article will read as follows:—"Baptism may be rightly administered to infants or believers by sprinkling, pouring or immersion." So that if a Baptist minister can sign this article, it will be open to him as well as to Pædo-baptist ministers to become pastors of churches in the Countess of Huntingdon's Connexion. It has also been decided to petition the court in favour of the unification of the various trusts of the Connexion.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, AUGUST 5.

THE BAPTISM OF JESUS.—Mark i. 1-11.

GOLDEN TEXT.—Verse 11.

THERE is much that is suggestive in the opening verse of this lesson. *Gospel, i.e.* good tidings, as announced by the angel (Luke ii. 10). *Jesus*, the name given by the angel (Matt. i. 21) in view of his birth; therefore suggestive of his humanity. *Christ*, the anointed, presenting Jesus as the Messiah, to whose coming the people of God had looked. "*Son of God*," his Divinity. The Gospel is called his, because it is from Him, and He is Himself the very substance of it.

THE FORERUNNER (2-8).—For a full account of him it is needful to read the other Gospels. See him (1) *as foretold by prophets*. The first quotation is from Mal. iii. 1, the second from Isa. xl. 3. The New Testament is not a contradiction to the Old, but grows out of it, and fulfils it.

See him (2) in *his character and work*. Everything about him was remarkable. He was a Nazarite from his birth (Luke i. 15); his locks and beard were uncut; his dress recalled that of the old prophets, especially Elijah, whom he so greatly resembled. "Camel's hair" was not the elegant cloth made from the fine hair of the camel, but a coarse stuff from the camel's long shaggy hair. This garment was fastened by "a girdle of skin," untanned leather. "Honey" stored by wild bees in the holes of the rock, and "locusts," a creature like our grasshopper in shape, but about three inches in length, were his food. "The wilderness" where he preached lay to the west of the Dead Sea and the Jordan. He baptized in the river, at Bethabara (Jno. i. 28), one of the fords of the Jordan, about five miles north-east of Jericho.

His *work* was to prepare the way for the Messiah. "I remember, when in Cairo, seeing some finely-formed Nubian boys running before the carriages of the nobles and rich men. They held a long silver wand in their hands as they cleared the way in the crowded streets. John likens himself to such a runner."—*Macduff*. His preaching anticipated that of the Gospel. In view of the Messiah's coming he called to repentance, in order to remission of sins, and the baptism of the Holy Ghost (4, 7, 8). Such was the Gospel Jesus committed to his disciples (Luke xxiv. 47-49); and Peter includes every part of it in one verse (Acts. ii. 38). The baptism in Jordan was a significant sign of the inward cleansing, and was a public avowal of discipleship. To Jesus it had a deeper significance (Luke xii. 50), which still attaches to it (Rom. vi. 1-4).

His *popularity* was remarkable (5). The crowds who went to hear him included all classes and conditions of men; and yet he spared them not. His denunciations of sin were not vague and indefinite, but personal. For 400 years the voice of prophecy had been silent; the expectation of Messiah's coming was general; John's earnestness and fearlessness—these all combined to explain his influence over the people.

THE BAPTISM OF JESUS (9-11).—The accounts given in Matt. and Luke need to be read with this. From Matt. we learn that He took the long journey from Galilee in order to be baptized; and that He regarded his baptism as a part of the "all righteousness" He had come to fulfil. Luke tells us that at the time of his baptism Jesus was "about thirty years of age," and that He was baptized "praying." The ordinance was one of deep and solemn significance to Him.

Why should He be baptized? Personally He had no sins to confess, therefore no forgiveness to seek. He sought thus to honour an ordinance of Divine appointment, that we may learn not to slight anything God has ordained. He identified Himself with his people, and passed through the waters of baptism Himself before He called them to do the same. But there was a greater reason still. He was the representative of his people. In going down into the waters in which (symbolically) their sins had been confessed, He identified Himself with their sin; that by the death and resurrection which his baptism foreshadowed He might put them away. His baptism expressed his identification with us in our sin, as our baptism expresses our identification with him in his perfected atonement.

All four Gospels describe the three marvellous occurrences as He came out of the water (10). The *opened heaven* was a vision of the glory which would result from his suffering, and in which his people would have a share. The *descent of the Spirit* marked Him as the Messiah (John i. 33, 34), and was his anointing for the work of ministry (Isa. lxi. 1-3). The *Father's voice* was a public acknowledgment of his obedience, a declaration of special love for Him (John v. 17), and an announcement of his good pleasure not only in his Son, but in those who are made "the righteousness of God in Him" (Isa. xlii. 21). See the *Trinity* concerned in the work of our salvation: the Son obeys, the Spirit descends, the Father speaks.

# For the Young.

## "BARMY" WILLIE.

THE following short but touching chapter from the annals of the London poor is from the pen of one of the women workers in connection with the St. Giles' Christian Mission. The superintendent is Mr. Wheatley, Brooke-street, Holborn, E.C.

"Barmy" Willie is a little boy who attends one of the Sunday-schools connected with St. Giles' Christian Mission. To be "barmy" is to be weak in one's intellect, but Willie is anything but that. He has earned this unenviable distinction by repeating to those who care for none of these things the lessons he hears at the Sunday-school. About twelve months ago poor Willie received a shock. One of the boys in the neighbourhood came running up to him with the news that his mother had got the brokers in. Although only a child, the message came with such a shock to him that he was delirious for some days after. When he recovered he learned it was all too true; the home had been sold up to pay the arrears of rent, and the family had to remove to Drury-lane, where we first became acquainted with the family of "Barmy" Willie.

A few weeks ago he said to his mother, "I wish we lived near the river Jordan." "Why?" asked his mother. "Well, I hayen't got the leprosy, but perhaps if I were to go down in the river Jordan seven times I might get better." Poor child, he was greatly disturbed when his mother laughed at what she termed his quaint saying.

We are anxious to send Willie and his little sister away for a fortnight to one of our holiday homes. Neither of these two children has ever been in the country before, and Willie is very anxious to know something about it. He asked his mother what the country was like. "Would there be any big ships?" His mother pacified him by saying "it was like the park, only larger." Now he is for ever wanting to know when the lady is coming to take them away to the country. That is just what the lady herself is most anxious to know.

The mission covers a wide area, and the funds required for all parts of the work are very low. There are so many little pale faces one would like to send away, but we are afraid to promise. I wonder how many mothers will read this short account of "Barmy" Willie who are about to send their own little ones to see ships, both big and little, who can rejoice in seeing the bright, rosy cheeks and sturdy limbs of their own little ones. Who among these happy mothers will help, so that the writer, in visiting the slums of Drury-lane, may select some of the little shrunken forms she is constantly meeting with to send into the "country that is like the park, only larger"?

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, Aug. 7 to 31; *Blackpool*, S. J. Hewlett; *Brighton (West)*, H. Hankinson, from August 12; *Bognor*, Rev. J. Barnes, LL.D. *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13; *Colwyn Bay*, Rev. Martin J. Hall, Aug. 7 to 31; *Dunoon, N.B.*, Josiah Spiers, during July; *Eastbourne*, A. G. Dodderidge, from Aug. 7; *Exmouth*, P. Welch (12-26); *Felixstowe*, C. F. H. Battersby, M.D., from Aug. 8; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, F. C. Lasbrey and others; *Ilfracombe*, W. R. Moore; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, H. C. Jenner, from August 4; *Lowestoft*, E. Arrowsmith; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, Aug. 4 to 25; *St. Leonards*, T. W. Graham; *Scarboro'*, J. Reginald Naylor, from Aug. 7; *Southend*, J. Waters Coldicott; *Southsea*, E. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Ramsey (Isle of Man)*, H. B. Clarton, Aug 5 to 15; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; Rev. M. C. Brownlow and R. H. Keeble, *Kemp Town, Brighton*, Aug. 5 to 25.

CHILDREN'S SCRIPTURE UNION.—Sun., July 29, Ezekiel xxxvi. 22-32; Mon., 30, xxxvii. 1-14; Tues., 31, xxxvii. 21-28; Wed., Aug. 1, John i., 1-14; Thurs., 2, i. 15-28; Fri., 3, i. 29-39; Sat., 4, i. 40-51.

## HOME OF INDUSTRY WORKERS.

A FEW friends gathered at the Home of Industry at the monthly meeting for Christian workers, on Wednesday week. A profitable time was spent in listening to an address by Mr. J. G. VICKER, who gave a line of teaching from the first eight chapters of Paul's Epistle to the Romans, showing, first, the utter lost condition of man, and then the all-sufficient remedy provided. Seven links in this chain—First, condemnation; second, justification; third, salvation; fourth, liberation from the law; fifth, union with Christ; sixth, sanctification; seventh, sonship.

Mr. JAMES MACPHERSON MERRY spoke of the work on the other side of the Atlantic. Miss Macpherson, with the 68th band of children, sailed per ss. *Mongolian*, June 14, and arrived at the Canadian home in safety on June 26. Letters, dated June 28 and 30, spoke of the happy time the children were spending together at the Home, and more recent letters told of the children having been placed in good farmhouse homes, where it is hoped the blessing of the Lord will rest upon each one. The applications for the children received at the home far exceeded the number taken out; good openings are still waiting for those Miss Macpherson hopes to send in the future. With our ever-increasing population, Miss Macpherson is convinced more and more that emigration to the broad acres of Canada is the finest thing for the orphan, and often neglected, little ones of our own land, provided suitable children are sent physically and morally healthy, so as to give satisfaction, and favourably dispose the Canadians to the reception of our children.

The following is from a letter to Mrs. W. H. Merry, referring to a little girl of the 68th band. . . . . "We reached home safely. Edith is as happy as she can be, and is greatly pleased with her new home, and many pet animals. She says she has been wanting to have a big dog so long, and now has one of her own at last. Judging from our short acquaintance, I think she is a very intelligent and good-natured child." . . . . This child is one of four fatherless little ones, three of whom we have taken to Canada this year.

Miss Macpherson is visiting as many of the children as possible during her stay in Canada. It is expected she will return to England in September.

## CONNEMARA ORPHANS' NURSERY.

THE Connemara Orphans' Nursery has been in existence for nearly forty-five years, during which time hundreds of destitute orphans have been housed, clothed, and fed. They have been trained in principles of truth, honesty, and loyalty, and, above all, every effort has been made by the prayerful sowing of the seed of the Word of God in their hearts to bring them up as citizens of the heavenly Jerusalem. Many of them are filled and are still filling positions of respectability in different parts of the world.

There are two institutions, one for boys, the other for girls, in one of the most picturesque parts of the West of Ireland. The report of last year states that unless an increase is made to the annual income the committee will be compelled to reduce the number of inmates, thus narrowing down the benefits hitherto extended to the poor orphans of Connemara.

Communications may be addressed to Miss Butcher, Glenowen, Clifden, co. Galway.

SABBATH OBSERVANCE.—Holland now has its Lord's Day Society. Newspapers are not issued on Sunday in the kingdom. In Russia, the post-offices are only opened for two hours at mid-day on Sundays. The Government is pressing upon the public the great advantage of Sunday rest to miners, artisans, and tradesmen. Progress in a like direction is also reported from Greece, while in Norway warehouses and factories are closed on Sundays, and the traffic in intoxicating drinks forbidden from Saturday evening till Monday morning.

HOMES FOR ORPHANS, SWANLEY, KENT.—In view of the great need of funds, the committee have decided to extend their work in these Homes, which has hitherto been confined to fatherless boys, by accepting a limited number of motherless boys whose fathers are able to pay a moderate fee to cover their education and maintenance. The boys will live in separate houses, and the full educational and technical training for which these Homes are justly famed will be given, with clothing, medical attendance, etc. For terms, application should be made to the secretaries, 25, Holborn Viaduct, E.C.

## CHRISTIAN UNION FOR SOCIAL SERVICE.

In consequence of the publication last autumn of Miss Sutter's remarkable book, "A Colony of Mercy" (*Hodder & Stoughton*, 6s.), describing the mastery of the problems of destitution and vagabondage in Germany, by Freiherr von Bodelschwingh, a "Christian Union for Social Service" was formed, representing all denominations, to recommend, and, if permitted, to direct the application of the great object-lesson to the needs of our social life.

The chief features of this successful redemptive work are (1) *labour colonies* for the destitute, on which the will to work can be tested, and the willing helped and trained; (2) *relief stations* providing necessaries in return for half a day's work for those seeking employment; and (3) *workmen's inns*, combining independence with extreme economy.

The sympathy, oversight, and instruction needed must be sought in the churches, to which we should appeal to send us men fit to become "brothers" and "house-fathers" as in Germany. At the same time various boards of guardians have intimated their readiness to co-operate financially in any such well-arranged movement.

Obviously the initial step is to secure suitable land for the first labour colony. After examining several properties without meeting with the conditions of a successful experiment, we are satisfied, under the advice of an experienced agriculturist, that we have found an estate uniting these conditions with favourable terms of purchase. It is situated in Essex, and consists of 250 acres of good land adjoining hard roads, supplied with good water, and having suitable accommodation for the first overseers and labourers. £5000 would enable us to secure the greater part of this property, to stock the farm, and to conduct the operations of the first year. Our professional adviser, Mr. William Bell, of Gillingham, Dorset, who will reply to any applicant for fuller information, is satisfied that the land, being in exceptionally good condition, will return a fair percentage upon the outlay. The council would therefore lay the facts before God's stewards, believing that there are among them, even in this time of commercial depression, those who are at once able and willing to provide the means, by gifts or loans, to commence this national Christian work, so urgently needed here and so successfully accomplished elsewhere. Failing donations which would enable us to secure the freehold, we should thankfully hear from any capitalist who would secure the property for himself, and would grant the council a lease for the purposes of their experiment.

Signed on behalf of the Council:—

W. R. Galbraith,
20, Victoria-street, S.W. (private address, 91, Finchley-road, N.W.);

J. Monro Gibson, D.D.,
Presbyterian Church, St. John's Wood, N.W.;

J. Scott Lidgett, M.A.,
Warden of Wesleyan University Settlement, Bermondsey;

Hugh Price Hughes, M.A.,
Wesleyan West Central Mission;

F. B. Meyer, B.A. (Chairman),
Christ Church, Westminster, S.W.;

J. B. Paton, D.D.,
Principal of Congregational Institute, Nottingham;

J. F. B. Tinling, B.A.,
City-road Congregational Church;

Robert Whyte,
51, King Henry's-road, N.W.

SERMON-LANE MISSION.—It is forty-four years since the inauguration of the Ragged School, which has developed into the more manifold operations at Sermon-lane, Islington, N. The report for last year tells of much work, attended by anxieties as well as encouragements. In Mr. W. H. Dawe the committee have a helper full of zeal and remarkable adaptability for mission work. Sick visitation is an important feature of the mission. The amount distributed in relief is very small, but administered tenderly and lovingly it works an infinity of good, and very rarely is it discovered to be misapplied.



## REV. CANON LORD FORESTER.

The roll-call has just summoned from the Church on earth to that in heaven one whose long life and ministry has been a blessing from its earliest years. Orlando Watkin Wild Forester was born in 1813, the fourth son of Lord Cecil Forester. He graduated at Cambridge, and in 1836 entered the ministry of the Church of England, in the spirit of one who desired to make known to others the truth which had enlightened his own soul.

His first curacy was at Dunton, in Buckinghamshire, where he laboured successfully for five years, and then was appointed to the rectory of Broseley, where he rebuilt the parish church, and left, not only the visible tokens of labours, but many who this day testify to the power of his ministry in its clear and Scriptural tone. Thence, in 1859, he became vicar of Doveridge, and, after eight years, was appointed to the rectory of Gedling, where for twenty years, with unwearied zeal, he did a most useful work, and had great scope for the exercise of his organising gifts. Two new churches were built, and the endowments provided by a policy of far-sighted liberality; an institution and reading-room were built at a cost of £2500, and new schools, both at Gedling and Carlton, were built; and he erected, at his own cost, a temperance hall at Carlton. In many other ways Lord Forester threw himself into movements which, though common enough now, were in advance of the time in which he served.

LORD FORESTER.

*(From Portrait published by Messrs. Morris & Co., 392, Strand, London, W.C.)*

He was a Prebend of Hereford for many years, before his appointment in 1874 as a Canon Residentiary of York, a preferment which gave him to the end of life (for he had gone to York for his usual residence when he was called to his rest) what he greatly valued, the opportunity of preaching the simple Gospel of Jesus Christ in the grand old Minster. In his seventy-third year, by the death of his brother, he was placed at the head of his family, and inherited the Willey estates; but it was not to ease and retirement, for he at once made Willey Park the centre of efforts for the extension of spiritual and evangelical religion throughout the whole neighbourhood, and the old hall was the place of meeting, where prayer and praise often rose to God at gatherings of the tenantry and neighbours, brought together for hospitality and to hear of God's doings in heathen lands. Lord Forester cherished the gift of preaching, and to the end would help the neighbouring clergy, and few things called out his warmth of heart more than pleading for the Church Missionary Society, the British and Foreign Bible Society, the Church Pastoral Aid Society, the London Jews' Society, and other organisations whose distinct aim was to win souls, had his generous sympathy. The churches and schools on the estate had his ready help, and almost the last act of his life was to sign the contract for the restoration of the ancient church of Barrow, the last of the churches on his property which had not been restored.

Of his personal character, it may be said that it had these distinguishing marks—humility, self-denial, and unceasing activity in doing good. No more touching evidence of his real greatness and the appreciation of his character could be given than was afforded by the crowds of tenantry, neighbours, and friends, many of whom came from a great distance, who followed to his last resting place in Willey churchyard the one who, as a clergyman, had been an example of devotion to the study and preaching of God's Word; as a nobleman, an example of true greatness; and as a friend and neighbour, an example of a humble man of God. But, we may ask, what would birth, education, or station have done for him, to make his life an influence for good, had it not been for the grace of God which called and sustained him in his long life?

Lord Forester's circle of acquaintances was very large. In early life he had intimate relations with the late Cardinal Manning, and solemnly and faithfully admonished him against entering the Papal communion. He was also on friendly terms with Mr. R. W. Sibthorp, who, it may be remembered, left the Church of England for the Romish system, then retraced his steps, and afterwards re-entered the Church of Rome, although not to remain there. As the story was told in last week's *Record*, Mr. Sibthorp, who came out of Rome a second time, was visited on his death-bed by Lord Forester, to whom he said: "I don't believe in churches, but in my Lord Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." He said too, smiling as he spoke, "I am no Papist." Lord Forester replied, "I don't imagine you are." He then said: "I am a Catholic—an Old Catholic." On Lord Forester making a remark about the Word of God, Mr. Sibthorp said, "I am always finding fresh treasures in God's Word."

These incidents exhibit Protestant and Evangelical sympathies in consistent operation. Such lords of the soil and dignitaries of the Church are a blessing in every way; and may God give us more of them! Lord Forester was twice married, first in 1840 to a daughter of Mr. Richard Norman, and again in 1875 to Emma Maria, daughter of Mr. W. Tollemache, who survives her husband, and who has done much to promote all his Christian efforts.

## MILAN EXHIBITION.

The meetings here have been crowded by attentive audiences. Unfortunately our hall can only contain 200, but many listened standing in the street, and the workers stood outside and spoke to those who could not hear. Tracts were distributed to the passers-by as well as those in the room.

On account of the great heat we have been obliged to suspend the meetings for a few weeks, but the mission-room is open for the sale of Bibles and religious books, for personal dealing, for distribution of tracts, crowds passing the door going to and from the Exhibition, as we are just opposite one of the entrances. I believe there will be a great blessing upon the reading of the open Bible, a page of which is turned daily, as well as other open books and pamphlets. There are generally several people reading them, often priests. One of the ministers who preached in the hall owed his conversion to this means.

All denominations have joined in this work in such a kind Christian spirit. We have had printed the addresses of the different Protestant churches, that that those attending the mission may go to the church nearest to them. Will Christian friends pray that there may be a revival among the church members, and that sinners may be saved?

I am unfortunately unable to leave Italy to hold drawing-room meetings in England, but should be very glad if friends who would have given at meetings will send to The Christian their donations. I can also send collecting cards. Jane Cox.

*Viale Monforte 24, Milan.*

THE SOLDIERS' FRIEND WORK SOCIETY, started last year by Col. Sandwith as a "helping hand" to the Army Scripture Readers' Society, has, by the blessing of God, grown to considerable dimensions. The object is to raise funds for an additional Army Scripture Reader. Communications may be addressed to Mrs. Pope, Westfield, Bonchurch, Isle of Wight.

# TIBETAN PIONEER MISSION.

SHORTLY after the arrival of Miss Taylor's party in Darjeeling, the Deputy Commissioner of the district called, and informed her that the Government could not permit the party to enter Tibet. Miss Taylor requested him to put his communication into writing, but this he declined to do. She then wrote to the Governor-General of India, to ask the meaning of the order, as there was nothing in the Sikkim-Tibet treaty, recently concluded, that appeared to warrant the Government in excluding one class of British subjects more than another, and drew the Governor-General's attention to the case with China, when, in 1842, the treaty ports were opened, and missionaries had the same liberty of residing in them as had any other British subject.

Before any reply was received to this, the Lieut.-Governor of Bengal (Sir Charles Elliott), whilst taking the chair at the annual meeting of the Union Church in Darjeeling—at which meeting Miss Taylor and her party were present—took occasion to refer pointedly to the subject, saying that the time had not yet come for undertaking missionary operations in Tibet, and that he was sorry for the disappointment that this must be to Miss Taylor and her party, but that they must accept the opinion of the Government in the matter.

Miss Taylor thereupon addressed a second letter to the Governor-General of India, asking whether she was to regard Sir Charles Elliott's speech as the answer of the Government to her first letter, and if so, why missionaries were to be denied the rights granted to British subjects in general, when it was a well-known fact that missionaries had ever been to the front in entering new countries with the Gospel, and by their peaceful operations had made the way for trade and civilisation to follow. At length, an answer was received from the secretary to the Governor-General, saying that the Government had issued no orders in the matter, and that Miss Taylor's letters would be passed on to the Lieut.-Governor of Bengal, as being a matter coming within his particular province.

From letters and paragraphs in some of the Calcutta papers, it would appear that the Government are afraid that any movement of missionaries towards Tibet will embarrass their political officer in certain negotiations with the Chinese authorities which are said to be still going on; and one of the papers in question, under a paragraph headed "Meddling Missionaries," says:—

> As it is not likely that missionary fanaticism will be influenced by considerations of this nature, it will be all the more necessary for the Government to take a firm stand and absolutely prevent any members of the so-called Tibetan Mission at Darjeeling from crossing the frontier.

It is possible that the publication of sentiments like these has encouraged the adverse action of the Bengal authorities, as they do not appear to be under any orders on the subject from the central Government.

However, the difficulties thus apparently thrown in the way of our pioneer party do not daunt them, as they (and we also) are fully convinced that, when they are themselves prepared, both with the language and otherwise, for making an advance into the country, God will assuredly open them a way, in spite of all the barriers that may oppose themselves to the progress of the Gospel. In some respects the opposition has been a blessing, as it has undoubtedly had its measure of influence towards drawing all our brethren closer together in the one aim of their lives.

It must not be thought that the Lieut.-Governor of Bengal is naturally averse to missionary enterprise. On the contrary, he is believed to have much sympathy with it, but, like other good men who occupy high political and official posts, he probably looks at matters from an exclusively official point of view.

The discussion of the subject, however, has now been transferred to this country by a lengthy communication to *The Times* of July 2, headed "Indian Affairs," where the same aspect of the matter is presented, and in the course of which not a few inaccuracies are to be found. One of these it may be as well to refer to and to correct. The writer, after drawing unwarrantable inferences and conclusions from the omission in the Sikkim-

TIBETAN PIONEER MISSION PARTY.

Tibet treaty of any mention of missionaries, proceeds to state that two ladies of the "Tibetan Pioneer Mission" had made an attempt to penetrate into Tibet, but had been brought back under custody by the border police. As many of your readers will know, our pioneer band is composed exclusively of *men*, except as regards Miss Taylor herself and Mrs. Mackenzie and child. The two ladies referred to belonged to the "Scandinavian Alliance Mission," U.S.A., which has been located in or near Darjeeling for some considerable time. As references to this matter and another similar case may have been observed by many in the daily press, it may be mentioned that the missionaries thus turned back did not, in either case, belong to our Mission, and that it was not the Tibetans that hindered their attempt, but Chinese and British authorities acting in concert. There is good reason for believing that the Tibetans themselves would have welcomed the new teachers.

Turning to more personal matters, we regret to have to mention that one of the party, Mr. Tom Craig, met with an accident to his knee, which, after having been carefully treated for some time, but without success, at the hospital at Darjeeling, has (by the advice of the doctor there) necessitated his return to England, and he will probably arrive about the first week in August. This, needless to say, is a great blow to our brother's hopes and expectations, and we beg for him a sympathetic interest in the prayers of our friends, in the hope that he may soon be restored and rendered effective again for service in the foreign field.

Another item of interest is that the Mission has received an addition to its number by the birth to Mrs. Mackenzie of a little boy. This little one and his baby sister (who was shown from the platform at the farewell Exeter Hall meeting) take their share in creating and sustaining that family interest which does so much towards happily cementing the whole party together.

Later news just to hand tells of an interesting missionary "at home" given by Sir Chas. and Lady Elliott, at which Miss Taylor and her band were present, and were very cordially received, and where Miss Taylor had the advantage of conversing with some of the Government officials present about Tibet and Tibetan feeling towards foreigners.

They also give accounts of interesting work amongst the soldiers of the garrison there, of their open-air meetings, and of medical work amongst Tibetans.

They further tell us that *Noga*, Miss Taylor's treacherous Chinese guide, who robbed and nearly murdered her during her perilous journey through Tibet, has recently appeared in Darjeeling, and called upon Miss Taylor, bringing with him some fine cloth and some beans as a peace-offering. His appearance has created much interest amongst our band, who believe that God has brought him there for some special purpose; and they hope and pray that this purpose may be his conversion, and subsequent service in the carrying of the Gospel into Tibet. Shall we not join them in this prayer and expectation?

Will all our friends further remember Miss Taylor and the whole party in frequent prayer, and keep believing for the breaking down of all barriers that oppose themselves to the opening of Tibet to the Gospel? We have, so far, much to thank God for, and wish to continue the recipients of his blessing.

William Sharp, Treasurer
(For Miss Annie R. Taylor).

*Roswyn, Beulah Hill, Upper Norwood, S.E.*

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## The Keswick Convention.

(By our Special Correspondent.)

Once more the circling months have brought us to Convention time in this charming valley, garrisoned by its towering mountain ramparts. For popularity Keswick continues to hold the field, and is likely to do so. Conventions multiply throughout the land year by year, but the number of those who make annual pilgrimage to this northern retreat shows little sign as yet of a falling-off. No spot is likely to be found within our sea-girt isle where so many favouring circumstances combine to attract those who would commune with God at once through his works in nature and his manifestations of power in grace. This year the summer beauties of hill and dale, of wood and water, are unusually satisfying to the sense of vision. Plentiful rains have clothed the landscape in a garb of living green, which in its varied but harmonious shades of colouring makes a fitting framework for the glassy depths of Derwentwater. To those who dwell in the dusty town, and pass their working hours in the busy haunts of men, no change could be more welcome than a temporary transportation to these sublime solitudes, which are yet so eloquent of the Divine goodness and love to mankind. As these lines are written on the Sabbath afternoon, the eye wanders over an ineffably lovely panorama of mountains—peak behind peak piercing the blue vault of heaven with a purple haze clinging to their sides, while the bright sunlight is bathing the earth in unstinted measure, unhindered save by a few white fleecy clouds that slowly sail across the upper ether.

Though the Conference proper does not begin till to-morrow (Monday) evening, the little town (which is getting bigger and bigger every year) has been astir during the past few days. The prophetic conference, noticed on another page, brought its contingent of interested visitors, and Saturday's trains from north and south largely swelled the population. A month or two ago it was whispered to us that the purveyors of lodgings were banding themselves together to raise considerably the price of rooms during Convention week. This will probably account for the fact that some apartments are still unlet, but the inrush of other visitors for the next two days will doubtless tax the accommodation of the town, as well as the places round about.

A second tent this year, conveniently pitched, will be utilised for overflow and other meetings, the Drill Hall being turned into a refreshment room. The two tents being in simultaneous regular use for the week, a large band of speakers will be needed. Of these there will be no lack; the programme gives the names of two dozen gentlemen save one, while the four ladies who have in past years exhorted their sisters will do a like service again. A few fresh names are found in the list of speakers, and almost all the familiar voices in the Keswick tent will this year help to swell the chorus of testimony and teaching. We miss the name, as we shall surely miss the gracious voice, of Principal Handley Moule. Mr. Grubb, it appears, will not be here to stir us with his moving recitals of answers to prayer, but the Keswick Mission will find an able and experienced advocate in the person of Rev. Barclay F. Buxton, from Japan. We learn with much regret that Rev. Hubert Brooke has met with a cycling accident, which will prevent his attendance.

### SATURDAY'S PRAYER MEETING

was very largely attended; very few vacant seats were seen in the great tent by the hour of assembly, at half-past seven. The ever-welcome burly form of Mr. Robert Wilson was in the presidential chair, and his introductory words and prayers were grave and earnest as ever. Was it a happy key-note to the proceedings of the week, we wonder, which he struck in one of his terse remarks? Referring to the farewell saying of our Lord to his disciples that He sent them out into the world as sheep among wolves, Mr. Wilson observed that surely the sheep under these circumstances ought to be very kind to one another. Plenty of coldness and criticism and ostracism will greet them from the outside world; within the fold there ought to remain not a single root of bitterness one toward another. Very earnest, too, were the pleadings in prayer uttered by Rev. F. W. Ainley, Rev. J. J. Luce, and General Hatt Noble. The single address of the evening was given by Rev. W. S. Standen. It was a plea for the cherishing of a clear and constant hope of our Lord's second advent as a stimulus to holy living.

### SUNDAY'S MEETINGS

were numerous, as the custom is, numbering seven, besides the church and chapel services. The early prayer meeting in the tent was well attended. It was mainly a time of prayer, freely offered from platform and pew. One of those in the audience who prayed was Mrs. Amanda Smith, whose fervid and direct manner of utterance made her petitions all the more impressive and uplifting. A short exhortation was given by Rev. J. Gelson Gregson.

The morning sermon in St. John's Church was preached to a crowded congregation by Rev. W. S. Standen. At the tent overflow Rev. J. J. Luce spoke very practically on some things that need to be righted. A full audience in the Congregational Church listened to weighty words from Rev. John Sloan, of Glasgow. The morning speaker at the Wesleyan Chapel was to have been Dr. White, of Winchester, but indisposition prevented. The youthful Professor Lloyd-Snape, of Aberystwith, had a somewhat meagre audience in the Primitive Methodist Chapel. With Methodist fervour of spirit, and not a little freshness and breadth of treatment, he expatiated on the power which Christ alone has to satisfy the thirstings and aspirations of the human spirit. Those who attended the Friends' meeting in the Lecture Hall, had an unexpected treat in listening to a characteristic testimony from Mrs. Amanda Smith, who told something of her experiences in bygone days, which she has related so graphically in the pages of her autobiography.

In the afternoon a young ladies' prayer meeting was held. Almost at the same hour there was an evangelistic meeting in the tent; which was followed by a children's service.

The preacher at the evangelistic service in the tent was Mr. W. R. Lane. From the words in Ezekiel xxxvii. 8, "But there was no breath in them," he gave a very direct and cutting message, both to saint and sinner. We may reproduce a few of the terse, pregnant sentences that were plentifully interspersed through the address: There is a great deal of so-called religion, about which you must say, there is no breath. There is a great difference between one who is just a Christian and one who is all alive. The fires of Smithfield used to separate between and distinguish the wheat from the chaff; but there is no such test now. We have got only as much religion as we have in our hearts. The face may mirror, but it may also mask, the heart. Men may carry heaven in their face, but hell in their heart. You may not be able to lay your hand upon the day of your second birth, but make no mistake about the fact. However magnificent the structure of a man's religious life may be, the crash will only be the more terrific if it is not on the sure foundation.

In the evening, at St. John's Church, Rev. E. W. Moore, of Wimbledon, was the preacher. The discourse was one that will dwell long in the memory of those who heard it. The text was John xvii. 17, "Sanctify them through thy truth; thy Word is truth." Our Lord Jesus Christ (said the preacher) did not share the difficulties of the higher criticism. He had no doubt as to the authenticity, the genuineness, and the absolute trustworthiness of the Word. "Thy Word *is* truth." "*Thy* Word"—not Moses' word, or David's word, or Isaiah's word. These men were writers; they were not authors; this Book has but one Author.

After some further introductory paragraphs as to the sacred circumstances in which the words of the text were spoken, the preacher proceeded: There are four petitions in this prayer of our Lord: *Preservation*—"Holy Father, keep through thine own name those whom thou has given Me"; *Sanctification*—"Sanctify them through thy truth; thy Word is truth;" *Union*—"That they all may be one, as Thou, Father, art in Me and I in Thee;" and *Glorification*—"I will that they whom Thou hast given Me may be with Me where I am, that they may behold My glory."

What is Sanctification? The word primarily means *Separation*. In this sense in the old dispensation the priests were separated to God's service. But now the world fraternises with the Church and the Church mingles with the world,

so that it is impossible to distinguish the one from the other. The confusion and bewilderment that ensue are well nigh endless and hopeless.

While this is the fundamental and primary idea of sanctification, the secondary meaning naturally arises out of the first. As Archbishop Trench, in his "Synonyms" says:—"Since person or thing devoted to a holy use should necessarily itself be separated from defilement, this word in the original speedily acquires a moral significance." While the primary idea is separation, the secondary and subordinary thought is purification or renovation. There is also a third aspect which we may mention—that of transformation. For there is a purification which is immediate and a transformation which is gradual.

Why is this great character so necessary for the Church of God? *It is necessary for our happiness.* Happiness and holiness are the obverse and reverse sides of the medal. What God hath joined together let no man put asunder. There is no link between gloom and Godliness. The Man of Sorrows, acquainted with grief, was yet anointed with the oil of gladness above his fellows. Sorrowful? Yes; but always rejoicing. A fount of joy within, springing up like the geysers of New Zealand; independent of surroundings and circumstances. How sad to see Christians going to God for salvation and somewhere else for pleasure. What will they do when they enter heaven? If you are not happy as a Christian to-day, it is not because you are a Christian; it is because you are not enough of a Christian.

Sanctification is also *necessary for our usefulness.* Not until Isaiah, convicted by the vision of ineffable purity, had received the touch of the purging fire, did he hear and respond to the Divine utterance, "Whom shall we send, and who will go for us?" If the Church had but recognised the Divine order—saved, sanctified, sent—what a mighty missionary Church she would have been! Have you never in the path of service for Christ had your lips closed? An opportunity came, but you did not use it. You were not in the mood just then. Inconsistency in the life, sin allowed in the heart, closed your lips for testimony and service. We are going to a holy heaven; to be a companion of holy angels. We are going to the presence of a holy God, and to follow holy pursuits. Is there anything so reasonable as that the Church of Christ should be holy?

Mr. Moore went on to show that while the work of sanctification is in different passages ascribed to each Person of the blessed Trinity, there are different instrumentalities employed. Sometimes affliction is spoken of. Here the Word of God is said to be the instrument. And this, rightly understood, embraces all other instrumentalities. It enlightens, searches, cleanses, edifies, and conquers. Above all, the Word sanctifies because it has *a Christ-revealing and Christ-communicating power.* There is an indissoluble link between the Living Word and the Written Word. You remember the journey to Emmaus, when the two disciples walked and were sad. Jesus drew near. He took them from their sorrows to the Scriptures. Do you go to the Scriptures for your remedy when you are downcast? Then the Master led them from the Scriptures to Himself. Their eyes were opened; their hearts burned. Christ came in and gloom and darkness fled. Yes, the written Word revealed the Eternal Word. Do you use your Bible merely to get information from it, or as a medium of communication with Christ? The secret of sanctification is an indwelling Christ. Let the Word of God dwell in you, and Christ will dwell in you too. Ere you are aware, as you open wide the door of your heart, He will come in and settle down there, and you will understand what He meant when He said: "Sanctify them through thy truth; thy Word is truth."

THE GOSPEL MEETING

in the tent after the church services were over, was a most memorable season. Mr. Wilson, jun., presided over the large company, and the preacher was again Mr. W. R. Lane, though suffering from weakness of voice. His earnestness of spirit enabled him to surmount this obstacle, and the service was carried through without any vocal breakdown. He gave a most telling Gospel address from three texts—Gen. iii. 18, "Thorns and thistles shall the earth bring forth"; Matt. xxvii. 29, "When they had platted a crown of thorns they put it upon his head"; and Isa. lv. 13, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." These three texts, he said, might stand for the old-fashioned Gospel doctrines of Ruin, Redemption, Regeneration. The first gives a picture of a sin-cursed earth, telling of man's ruin. The second shows to us a thorn-crowned Saviour—God's remedy for man's ruin. The third is a beautifully-poetic description of the change that comes over human life and character when renovated and regenerated by the Holy Spirit. The great part of the address was a powerful expansion of the first of the three texts, with briefer but yet sufficient application of the blessed truths embodied in the other two. Very deep and general impressions were evidently created in the congregation by the earnest words and touching illustrations of the evangelist. In the after-meeting quite a number responded to Mr. Lane's loving, brotherly invitation to confess soul concern, and many of those who stood up were afterwards conversed with personally by the workers present. It was a joyful and a fitting termination to the services of the pre-Convention Sunday.

## GOSPEL WORK IN IRELAND.

By the prescriptive right of established custom the early prayer-meeting of Monday is now devoted to the needs of Ireland and to notes of the progress in the work of its evangelisation. This theme always attracts a large gathering at the early hour, and the present year was no exception. In the course of the opening devotions Mr. Wilson, the chairman, referred to a request that had been sent up to him for presentation in prayer, desiring the removal of some differences that had arisen between certain Christian workers in Ireland. The chairman said he knew nothing as to the persons implicated, so he was free to deplore the existence of such divisions and disagreements. Whoever they were they had better shut the doors of their mission halls or houses till they had become reconciled, for God could bestow no blessing on the labours of brethren at variance with one another. Very earnest and heartfelt were Mr. Wilson's petitions to God that a spirit of brotherly love and of mutual esteem might prevail among all God's children and servants throughout Ireland. Other friends also engaged in prayer for increased Gospel blessing throughout the distressful sister isle.

THE CORK OPEN-AIR SERVICES.

The first brother to speak was Mr. George Williams, of the Open-air Mission, who has been in the front of the recent movement for establishing out-door Gospel meetings in the city of Cork. Mr. Williams, judging from his demeanour and speech, is a man not to be easily daunted by opposition, and his account of the Cork Sunday meetings wore a much more rosy complexion than that which has been provided for the public by the daily newspapers during recent months. The regular and stated open-air preaching of the Gospel, he said, has now been established in Cork. It is intended soon to extend such work to Limerick, Galway, Athlone, and other large towns in Ireland. There has been a good fight in Cork, but every Sunday there are now two or three, and sometimes four, large open-air services held in the city. These are attended by from 1000 to 3000 persons, not more than 200 of whom are Protestants. The people listen with interest and attention to the preaching of the Gospel. There are, of course, disorderly persons in every large town, and unfortunately in Cork they are allowed an extraordinary amount of liberty by the police. Some meetings are carried on without the presence of any policemen, and even where they are present, if the people chose they could in five minutes stop the whole business. All through the eight months during which this effort has lasted no person has been hurt, not a pane of glass has been cracked, and no damage has been done; nobody has been boycotted, and in fact nothing serious has happened. It was said that blood and murder would result, but all these gloomy prognostications have come to nought. Mr. Williams said there were doubtless at Keswick young men of independent means who are thinking where they shall spend their holiday. To all such he gave a cordial invitation to visit Ireland for a month or two in the autumn, and help in the work in the open air in the south and west of Ireland. They had been greatly cheered by interesting cases of conversion in Cork, amongst men and women, Roman Catholics and Protestants. A vast amount of religious education had been also pushed along through this open-air work, so that multitudes have learned the Gospel hymns, and may be heard singing them in the streets. The people have, moreover, been trained in toleration, which is no small thing in Ireland. A prayer union has been established in connection with the work.

Mr. Giles, from Dublin, gave a highly encouraging account of the great progress witnessed in Christian effort in that city since the Keswick Convention set apart a morning of prayer for Ireland. Homes for destitute children have sprung up, and now at least 500 children are being cared for. A medical mission has been started at which many Roman Catholics attend three days in the week, and are present at a religious service before the doctor sees them. Within the past two years not less than a hundred Roman Catholics have come publicly forward renouncing the Romish faith, and declaring that they belong to Jesus Christ alone. Some very interesting cases were related by Mr. Giles of those who had experienced this change, though at the cost of no small persecution from the priests.

Mr. Mumford, whose lively recitals have awakened much interest at former conventions, again had a deeply gratifying story to tell of the growth of itinerating Gospel work in Irish fairs and markets. He described the *modus operandi* of himself and his companion, telling how the attention of the people was secured, how the Word of God was read out to the crowds attending the fairs, and how the Douay Testaments and Gospel portions are purchased in large numbers. The priests do all they can, of course, to hinder the work, but in spite of this it goes on and spreads. It would really seem from the reports of these brethren that a new era of liberty and of increasing knowledge of the way of life has dawned in old Ireland.

THE STUDENTS' CAMP

presents this year indications of a larger attendance than ever. There are considerable delegations from the universities of Oxford, Cambridge, Edinburgh, and Glasgow. The Student Volunteer Conference comes off next week, following this year, instead of preceding, the larger Convention. The presence of the two American brethren, Messrs. Mott and Speer, will be a tower of strength in the line of able, helpful speech, and a profitable time is anticipated. Doubtless many of the young people of both sexes, who are attending the Convention in large numbers, will stay on for the Students' Conference, so as to catch a portion of the zeal for foreign service that will be generated.

Mr. W. G. Carr, an American brother who took part in the Prophetic Conference, gave on Sunday afternoon, in Victoria Hall, an exposition of "The Holy Place," which is favourably spoken of by those who heard it. On Monday afternoon, in the presence of a goodly company gathered on Friars' Crag, he gave a Bible reading on "Water," taking up passages throughout Scripture where water is mentioned, and unfolding his conceptions of their spiritual meaning, typical or otherwise. He gave utterance to many good and pregnant sayings, though the general effect was of a somewhat miscellaneous character.

## MONDAY EVENING'S MEETING.

The afternoon and evening trains of Monday brought large accessions from north and south, and by the time of the opening meeting at 7.45 the large tent was crowded, and the second tent was requisitioned for the overflow. Mr. Robert Wilson was in his wonted place, and the platform well filled. After a song of praise, prayer was offered by Dr. Elder Cumming, largely mingled with deep confession. Prebendary Webb-Peploe also besought the Divine blessing on the Convention from commencement to close, and much resulting fruit in all the ends of the earth.

Rev. Evan Hopkins gave the first address, based on 1 Samuel vii. 3. His message was the need of reality. He gave three pivot words—

RETURN, PUT AWAY, PREPARE.

Our bodies have returned to Keswick, but we must return to the Lord with all our hearts, in contrition and humiliation, resting on the atoning blood. Let there be re-dedication to God's service. But God wants more than profession—all strange gods must be put away for ever. The separation must be thorough and complete. Then come heart preparation and direction, and heart establishment. What unveilings, self-revelations we need! Before fulness of joy there must be abasement in the dust, and honest dealing with sin. Beware of a critical spirit of controversy with brethren, and seek a restful attitude of soul and receptivity of mind. Guard vigilantly against temptations to distraction.

The second address was by Rev. C. A. Fox. "We are here," he said, "to emphasise some truths connected with the parable of the ten virgins. The bridal procession is rapidly, secretly being formed. The bride must take the oil with her. Calvary cannot be separated from Pentecost. Many in the churches and everywhere are crying out for this oil of the Spirit. We do not come here merely to pray, praise, and hear addresses, but to deal with God Himself. What we hear must become a living experience. Our garments must be white if we would meet the coming Lord with joy.

TRIMMING LAMPS

is dirty work, perhaps, but most necessary. Many are burning charred wicks, old truths which have become dead letters. We need fresh wick to make our lamp burn brightly. There are half-trimmed lamps, partial views of Christ and truth. Others are overtrimmed, self-centred, introspective Christians, not looking enough at Christ. God send a fresh anointing of the Spirit! We have to shine for Jesus on life's highway, as we go to meet the Master. A fresh vision of Him in his Majesty is needed. What will it not do for us?

Expounding Isaiah lxiv., the preacher said there must be combined confession. Even as believers the holiest men in Scripture were most ready to confess sinfulness. There must be also the holy daring of individual action to take hold on God, and an unreserved surrender, that Christ may do what He will with his own. "Lie still, and let Him mould thee," said Luther. Let reputation go, and join those who are wholesale for truth and for Jesus. Then will come rending of the heavens, and Jesus only will be seen. The fire of separation will be followed by the fire of fusion of all souls at the feet of Jesus. Then cometh the feast of the holy communion of meeting the Lord—it may be in some lonely place. A deep impression was created by Mr. Fox's solemn words.

General Noble presided in the second tent, with an audience of over seven hundred. After a brief exhortation from the Chairman, applying the lessons of Jonah's flight from the post of duty, Rev. J. J. Luce spoke on the blessedness of the Master's touch. As a preparation for this, we must be ready to confess failure, whether to man or to God, whatever be the cost. We must also get rid of

FEVERED UNREST,

which is but the energy of self. What do we want fresh blessing for? Are we willing to have it anywhere, through any channel? Let us not seek great things for ourselves. Be not afraid of the Divine hand; it will humble only to exalt us.

Rev. Chas. Inwood prayed that all might be saved from mere sentimental desire to have a good time. He then spoke powerfully and practically on the appearing of the adversary among the sons of God in the story of Job. The most active personality in the Convention next to God will be the devil. If we have come merely to enjoy a delightful religious picnic, or to get brushed up after the wear and tear of a year of work, or for any other purpose than to meet God, we have come with a wrong purpose. Many of us have failed through our self-inspired methods of doing God's work. We must mean business; do not play in the presence of God. If we are in earnest, so will be the devil, to hinder blessing. Christ did not die that we might live a trembling, halting life. Satan will present varied temptations to different souls. Some he will tempt to criticise and compare teaching with theological preconceptions; others will be tempted to self-satisfaction. But every past experience only means larger need and larger capacity for further attainment. Some will be tempted to rebel if God touches a weak spot, but we must not flinch or kick. To some the temptation will be to delay till the end of the Convention; others will be fain to adopt some compromise, or to keep back a part of the life from God's possession. Some will incline to yield to despair when the blinding light reveals failure; others will try to gain blessing by struggle. God is able to make us resist and overcome all these temptations. At the speaker's invitation, nearly the whole audience stood, indicating an earnest desire to be strengthened not to yield.

HOLLAND.—In a "letter from over the sea" to *The N.Y. Evangelist*, Dr. T. L. Cuyler, of Brooklyn, describes his visit to the land of his paternal Dutch ancestors. He says that "Holland, like Germany, needs another reformation, and another uprising of Evangelical faith most sadly. The good leaven of Gospel orthodoxy is too small for the lump."



## PROPHETIC MEETINGS, KESWICK.

As a fitting prelude to the meetings of this week, a series of gatherings was held at Keswick on Thursday and Friday to consider the teachings of the Word as to the coming of our Lord. For this the Convention Committee had granted the use of the smaller tent, employed last year for refreshments. Here some three or four hundred gathered on Wednesday evening for preliminary prayer, and as visitors arrived, the numbers rose to seven hundred next evening, and to over a thousand on Friday.

The teaching of the speakers was that Christ's second coming will be personal and pre-millennial, and throughout a literal interpretation of the prophetic Scriptures was insisted on. Coming out of a previous meeting of this series in Aberdeen, one old lady was overheard remarking to the other "Weel, they canna be far wrang, fur they stick to the auld buik." That explains the position.

The meetings were presided over by Mr. J. E. Mathieson, and were addressed by speakers from various religious bodies. Most impressive addresses were given by Dr. Neatby on the relation of the coming of the Lord to the Church, on sanctification, and upon the judgment-seat of Christ. In the second of these great power was felt. It was on the call to the Church to-day as to the Israelites of old to "sanctify yourselves, for to-morrow the Lord will do wonders among you." "We want weakness, my friends," said the speaker, "because our weakness is our Master's strength. We want to be as clay in his hands. But do we really and loyally desire this sanctification? Are we ready for anything He sends us? Do not let us pray that Christ may have the first place only. Christ as a guest with others is a very uncomfortable guest. He must occupy the whole."

The aspect of the question dealt with by Rev. John Sloan was the relation of the coming of the Lord to the nation, and that of Rev. John Wilkinson its relation to the Jews. In this Mr. Wilkinson was quite at home, making wondrously clear the front place all through of the chosen people, and the duties of the Church that owes so much to them to-day. His first theme was Israel Past and Present, in which he traced in an exhaustive and able way the hand of the Creator in his dealings with them, showing that in them we can still find the clue to very much that without them would be altogether unintelligible in our Bibles. With regard to their future restoration, in answer to a question sent up, Mr. Wilkinson pointed out that the prophecies of Ezekiel could not have exclusively referred to a return from their temporary exile, for the distribution of the promised land which that prophet foreshadowed was a different one from any that has yet been made. They therefore still remain to be accomplished; elsewhere it was foretold that Israel should be gathered from the four corners of the earth, into which they had never been driven till long after the old captivities were over, and it had been possible for centuries for all to have returned.

With regard to the judgment of Matt. xxv. he held that it would turn upon the Church's treatment of Israel. There were, he said, four judgments taught in the Bible—of sin at the cross; of rewards for the work of the Church of Christ, in which first quality then quantity would be considered; of living nations at the opening of the Millennium, and the final judgment of the great white throne.

In replying to a question as to the meaning of the prophecy in Gen. xlix. 10, rendered in our version that the sceptre should not depart from Judah till Shiloh came, he explained that the word translated "sceptre" really meant tribal adhesion, not necessarily kingship, and that Judah, which was to give birth to the Messiah, was called home to its original centre for this purpose, but was subsequently dispersed, when its "sceptre" did depart from it. Shiloh, he added, had always been recognised as the Messiah in Jewish pre-Christian literature, and without suppressing this it was impossible for the Jews to avoid the inevitable conclusion.

Among the other speakers were Pastor F. E. Marsh of Sunderland, who dealt with Israel's future and the Resurrection; and Mr. W. R. Lane, who eloquently called attention at the final meeting to the purifying hope. The remaining speaker, Mr. W. G. Carr, of Rochester, N.Y., was specially appreciated, for his refreshing unconventionality; his dry but pointed way of forcefully putting old truths in new lights was extremely happy. Seated on account of the infirmity of what he on that ground described as his "vile" body, he was at his best in answering queries, which fell to his lot at the question meeting, one of the most interesting of all. Dwelling on the value of Holy Scripture, he urged his readers to leave off reading theological books till they knew enough of their Bibles whereby to try them. "I never read a new book," he said, "but I ask God to read it with me. . . Study your Bibles, each part in the light of the rest. You cannot understand Leviticus excepting in the light of Hebrews, or Hebrews otherwise than through Leviticus."

Speaking of the philanthropic agencies of the present day, and all the efforts that are being made to stem the tide of iniquity, Mr. Carr called on Christians to cease trying to put out a fire which God, in his almighty wisdom, had permitted, and, instead, *to pull men out of it*. "Only make sure you're out of it yourself. If there is any doubt, you're in danger yet. Get out of it now; the Lord is waiting to save you at once. . . . Moreover, when you are saved, your place is not to stay at the foot of the cross, but to rise to the foot of the throne. Brother, when God has prepared high places for you, get there, and stay there."

In concluding the conference, Mr. Carr remarked on the wonderful unanimity which had prevailed during this and others of the series on such complex subjects, between speakers of different schools, without any previous concert as to what should be said. This alone he held to be a proof that the teachings they had held forth were God's truth, and nothing else.

J. E. B. M.

## "HID WITH CHRIST."

(Col. iii. 3.)

Hid with Christ, oh wondrous word!
Can it be I've rightly heard?
Can I be with God's own Son
Hid? Oh wondrous love, 'tis done!
"Hid with Christ in God."

This, indeed, is glorious rest!
Hid with Christ I'm fully blest;
Yet, e'en more, the Word doth say,
Your frail life is through each day
"Hid with Christ in God."

When our Lord upon the height
Was transformed with wondrous light,
Moses and Elijah came,
And with heart and face aflame
Looked on Christ their God.

While the favoured three did gaze,
Filled with wonder and amaze,
God's own glory shut them in:
Thus were they, the cloud within,
Hid with Christ in God.

Jesus, Lord, transform e'en me,
Let my life transfigured be,
Make thy light through me to shine,
Let my life be ever thine—
Hid with Thee in God.

Ernest Spring.

## THE SHIPWRECKED MARINERS' SOCIETY.

The fifty-fifth annual meeting of this Society took place on Friday at the Sailors' Home, Dock-street, E.; the chair was occupied by Admiral E. S. Adeane, C.M.G. Amongst the speakers were Admiral Sir Houston Stewart, G.C.B., Admiral Halliday Cave, C.B., Admiral Hamilton Beamish, C.B., Mr. F. D. Mocatta, Captain C. W. Dickinson, R.N., Captain David Mainland, and Mr. Costall May.

The annual report referred to the wreck statistics for 1893, and the disastrous results of the memorable great storm of November. The sufferers directly aided by the Society, in connection with the November storm alone, numbered 724 mariners and fishermen and 450 widows and orphans, or 1174 persons in all; while for the whole year the numbers reached a total of 10,514 persons, as compared with 9742 in 1892; making a grand total of 458,350 persons relieved since the Society was instituted in 1839. The income of the Society for the year was £22,451, and the expenditure £23,396. The report concluded by earnestly urging that the Society's national cause is that of humanity and of charity alike, and that its national claims are those of our mariners and fishermen themselves, their widows and their orphans.

## THROUGH INDIAN VILLAGES.

MR. W. G. SCOTT, of the Baptist Mission, Palmoor, Janumpet, Deccan, describing a tour among the Telugus, says:—

"We set out the beginning of January, and did not return to our station until April 5. Besides myself and Mrs. Scott, our party included eight preachers and a Biblewoman. We had a most enjoyable time, preaching the glad news of salvation to multitudes of the perishing from day to day for over three months. We visited 230 different villages, and thousands of people heard and confessed that all we preached was true.

"In many places the people became so stirred up that the Brahmins were moved to jealousy, and did their utmost to hinder the crowds from listening.

"We remained twenty days at Gudwal, one of the largest towns we called at. A feast was being celebrated, and about 12,000 people were gathered. It was an excellent opportunity to preach the Gospel, and we tried to improve it. For six days, while the feast lasted, we were busy from morning till night, preaching and selling books. We kept a table filled with Scripture portions and tracts, which we exposed in a public place. Our little organ was a great help to gather the crowds together.

"One evening, while preaching to a large crowd at a corner where four roads met, a Brahman, who used to live in Madras, filled with indignation and prejudice, came rushing into the crowd, and began pushing the people in all directions from us, elbowing some and striking others with his cane. When he could not succeed much in scattering the crowd he began to preach himself, yelling with all his might just opposite us, saying to the people that all we said seemed very good outwardly, but we had some evil intention or plans at the bottom of it all, or why should we take such trouble to come and preach to them? As we had told the people before of the deceit and witchcraft of the Brahmans, in order that they by them might get their living, this opposition was well understood.

"The next day, after we had gathered a large crowd, and had begun preaching, this same Brahman, with several others to help him, came and troubled us again, calling together some dancing women, with their stringed instruments. We told them we had power to punish them severely for such conduct, and that we had a written paper from Government giving us authority to preach where we wished. We made a complaint to the king, telling him that as we had come to preach the Gospel of Peace we wished to be at peace with the people if possible, and not to put any trouble on them if they would cease to oppose us. The king, wishing to take the part of his subjects, said if we would forgive them this time we might punish them if they ever troubled us again. The next day we left the place.

"In many of the villages in which we preached during the remaining part of our tour, as soon as the people saw us coming, they would say, 'These are the people who had such combats with the Gudwal Brahmans. Come, let us see what they have to say.' Wherever we went the people thronged to hear us, both day and night. Sometimes we would play the organ, sing, and preach to them until past midnight, and they would listen with rapt attention, and at length declare that they would worship idols no more."

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MISS WESTON is about to enlarge the Royal Sailors' Rest at Portsmouth by the addition of a new story, which will contain forty-two cabins and beds. 3,000 more sleepers have been accommodated at the Portsmouth Sailors' Rest this year than during any previous year, and hundreds of men have had to lie on the floors. Enlargements are contemplated at the Royal Sailors' Rest, Devonport, which is all too small for its present requirements.

## THE LATE REV. J. C. HARRISON.

THIS venerable and beloved servant of Christ, whose illness we announced a week or two since, passed to his rest on Thursday at his residence, 12, Carlingford-road, Hampstead, at the ripe age of eighty-one. For the past few years he has been living in quiet retirement, but for well-nigh half a century previously his life had been singularly active and useful. Born in 1813, he was trained in the Lewisham School for the Sons of Congregational Ministers. He began business life in 1831 in the house of Messrs. I. and R. Morley. When so employed he broke a blood-vessel, and during the ensuing illness was led to resolve on giving himself to the work of the ministry. After a short pastorate at Tottenham he was called as the first pastor of Park Chapel, Camden Town, then newly formed. This was in 1846, and for about forty-five years he ministered in this chapel with marked blessing, building up a strong and useful church, and being used of God in the conversion of many. In 1870 he was chairman of the Congregational Union.

As we mentioned in a sketch of his career, given in these pages in 1888, one of his humble hearers said, when asked why she loved his ministry, "Sir, his face is a sermon." All who knew him will recognise the aptitude of the description. His personal spiritual influence was very marked. The power possessed by one in close communion with God made itself felt on all around.

THE LATE REV. J. C. HARRISON.

*(From Photograph by Mr. W. Goodfellow, 179, Regent-street, London, W.)*

While he was careful in the preparation of his sermons, he did not read in the pulpit, preferring an easy extemporaneous style, which often seemed like a personal narrative, as, wrapt in his message, he told out the love of the Lord Jesus Christ as Saviour and Friend, as well as Lord and Master. "No uncertain sound was heard in his proclamation of Christ crucified as the basis of atonement and regeneration; while the Holy Spirit was set forth as the inspirer of faith and the medium of all spiritual life and power. His ministry to the young was eminently successful." Indeed, he is said to have been one of the earliest to adopt the plan of speaking specially to the children on Sunday mornings, apart from the regular sermon to the adults.

The funeral took place on Monday afternoon at Abney Park Cemetery, preceded by a service at Park Chapel, where he so long ministered, and where he had many warm and loving friends. Both in the chapel and at the cemetery there were large and representative gatherings of those who knew and valued his long and faithful service.

## BEARING TESTIMONY IN MEXICO.

I HAVE returned from a visit to two families in Jojutla, who were compelled to leave their home in the state of Guerero by the fierce persecution. Their brother and uncle were murdered, and many threats made by their own relatives, so that they abandoned their home. They "take joyfully the spoiling of their goods." I found them working for the salvation of souls in their new home.

My predecessor was from London. His father moved to this country when he was a small boy. He was most cruelly murdered in 1880. I came to Mexico in a private conveyance. There were no railroads at that time between the United States and Mexico. I had to pass through the country where the wild Indians were daily committing depredations. I met some of those who had been converted through the labours of John O. Westrup, who had just sealed his faith with his blood. They impressed me most deeply with their childlike trust and faith. I told them that I could not leave my work to come to them, but that I would get someone else to come. I prayed for "the other brother" to come, until the Lord called me, and I came.

Thomas M. Westrup, a brother of the martyr, is one of our best workers. He has composed and translated most of the Evangelical hymns used by the Christians in this country. My native helper in this city is the son of an English gentleman who lived for thirty years in Guanajuato. His name was Stephenson. The son was educated in Glasgow, and later in Germany and France. He speaks equally well four languages. The first Gospel work done in this country was by Elder James Hickey, an Englishman. He died in 1864, after having organised four churches in the State of Nuevo Leon. At first he had to smuggle his Bibles into the country. He was hunted like a wild animal, and for two years could not hold services twice in the same place consecutively.

Now we can preach in every part of the Republic. The Government is anti-Catholic; the convents have been closed, and the inmates banished as pernicious characters. It behoves us to work while there is an open door. I believe that this is the finest field for Christian work in the world.

I thank those who have so kindly sent me parcels of tracts for distribution. Others speak of sending larger quantities. They can be shipped to me *viâ* Vera Cruz, but in that event it will be necessary to pay duties. Large packages weighing four pounds or less can be sent by post. To-day I leave home to go some 1500 miles on an evangelistic tour, and have less than four hundred tracts to take, when I should have five or six thousand. I can use all the tracts, text cards, pictorial leaflets, and Gospels that the friends can send me. I am sure I shall not plead in vain. We will be grateful, and the Lord will reward those who help us to evangelise this land. We also crave the prayers and sympathies of all God's people.

W. D. POWELL.

*Toluca, Mexico, July 2.*

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THE U.M.F.C. TEMPERANCE LEAGUE reports fifty-five adult Temperance societies, with 2830 members 647 Bands of Hope with 71,766 members, and seventy-five joint societies with 6823 members; total 777 societies with 41,422 members.

THE SLAVE TRADE is finding a door of exit on the West Coast of Africa, and a brisk traffic has been discovered, carried on with the Islands of San Thome and Principe. The passage is made on Portuguese steamers. A large proportion of the exports are children, and their destined field of labour is the coffee plantations.

# The Evangelist.

## A BELIEVER AND HIS SOUL.

(*From Hart's Hymns.*)

*Believer.* Come, my soul, and let us try,
For a little season,
Every burden to lay by:
Come, and let us reason!
What is this that casts thee down?
Who are those that grieve thee?
Speak, and let the worst be known,
Speaking may relieve thee.

*Soul.* Oh! I sink beneath the load
Of my nature's evil;
Full of enmity to God,
Captived by the devil:
Restless as the troubled seas,
Feeble, faint, and fearful,
Plagued with every sore disease,
How can I be cheerful?

*Bel.* Think on what thy Saviour bore
In the gloomy garden,
Sweating blood at every pore
To procure thy pardon.
See Him stretched upon the wood,
Bleeding, grieving, crying;
Suffering all the wrath of God,
Groaning, gasping, dying!

*Soul.* This by faith I sometimes view,
And those views relieve me;
But my sins return anew—
These are they that grieve me.
Oh! I'm leprous, stinking, foul,
Quite throughout infected;
Have not I, if any soul,
Cause to be dejected?

*Bel.* Think how loud thy dying Lord
Cried out, "It is finished!"
Treasure up that sacred word,
Whole and undiminished.
Doubt not; He will carry on,
To its full perfection,
That good work He has begun—
Why, then, this dejection?

*Soul.* Faith, when void of works, is dead,
This the Scriptures witness;
And what works have I to plead
Who am all unfitness?
All my powers are depraved,
Blind, perverse, and filthy;
If from death I'm fully saved,
Why am I not healthy?

*Bel.* Pore not on thyself too long,
Lest it sink thee lower;
Look to Jesus, kind as strong,
Mercy joined with power.
Every work that thou must do
Will thy gracious Saviour
*For* thee work, and *in* thee, too,
Of his special favour.

*Soul.* Jesu's precious blood, once spilt,
I rely on solely,
To release and clear my guilt;
But I would be holy.

*Bel.* He that bought thee on the cross
Can control thy nature,
Fully purge away thy dross,
Make thee a new creature.

*Soul.* That He *can* I nothing doubt,
Be it but his pleasure.

*Bel.* Though it be not done throughout,
May it not in measure?

*Soul.* When that measure, far from great,
Still shall seem decreasing?

*Bel.* Faint not then; but pray, and wait,
Never, never ceasing.

*Soul.* What—when prayer meets no regard?
*Bel.* Still repeat it often.
*Soul.* But I feel myself so hard.
*Bel.* Jesus will thee soften.
*Soul.* But my enemies make head.
*Bel.* Let them closer drive thee.
*Soul.* But I'm cold, I'm dark, I'm dead.
*Bel.* Jesus will revive thee!

AMERICAN INDIANS.—*The Faithful Witness* states that there are 50,000 Indians in the United States who have no real missionaries, but simply educational agencies among them.



## THE BRIDGE OF HOPE.

The annual exodus is beginning. All whose means will allow of such choice have already decided whither they will seek change and relaxation—in bonny Scotland, amid the mountains of Switzerland, the breezy moorlands of England, by the sweet lakes after Keswick, or perhaps a trip to the western continent in one of our great ocean steamers, seems to some the only way to avoid the letters and telegrams which have made life for these past months such a rush, and exhausted the nervous forces. I think in these months the East-end looks at its worst. If in winter there is extra suffering, at least those who help are not so scattered, and cold and hunger more often bring food and coal.

I find my people are hungry in summer too, and perhaps the longing, so often unsatisfied, to get away for a little time from the rows of houses and the hot dusty streets, is as great as it is with their richer neighbours. We hear a great deal about "self-denial weeks," and how much joyous life may be given out to other less happy lives than ours by the lopping off of *one* little luxury. I wish, before our friends go away, they would spare one short self-denial *day* to visit those who must be left behind, to inquire into their needs, and to see what help or what sympathy they can render.

To many the year has been an anxious one; to us a time of unusual strain. The miracle of the loaves and fishes is a fact of to-day, or the doors of the "Bridge of Hope" could not have kept open all these months.

I will state the matter simply. There are sixty-eight inmates in the Refuge and London Homes—nearly all very young girls in their teens—all being taught a useful trade by which to earn their living by-and-bye. We have 130 little girls in our Children's Cottage Homes, all cases of *real rescue*. We have room for twenty in our Night Shelter, and daily, and even hourly, there are fresh comers, who want, not only food and clothes, but to be set on their way to an honest life.

Where the means are to come from to pay next week's bills, I do not know. There are times when we dare not look around us; it is only safe to look up. Only a few days have passed since little Maggie (eight years old) was brought to us. Her mother died when she was a baby; her father was taken to a lunatic asylum some weeks ago; the elder sister was working at a factory, supporting entirely her young brothers and sisters, and she dared not sign the permission for her emigration, required by so many societies, lest her father should come out again and blame her.

One of our little Cottage Homes is for such cases as Maggie. None, except those with such an experience as ours, could yearn so lovingly to keep a pure girl pure, and we felt, if only to ease the heavy burden on those young shoulders of nineteen years, we must do our best for the little ones.

Here is an instance of how the influence spreads—a type of true mission work. Nellie, one cold winter's day, some time ago, came to the shelter door. The wind blew through her miserably thin skirts, and the poor feet were bare. She pleaded that she had been sleeping for many weeks in the free shelters, getting food as she could, and now her clothes were so ragged and she herself so dirty, hope had almost died within her.

She was the black sheep of her family, and had gone as barmaid into a public-house, and her father refused to have her home again. "Every door is shut against me," she said, but she found the door of mercy open, and grasped the truth, "Him that cometh unto Me I will in no wise cast out."

After a while a place of service was found for Nellie. She struggled on, paid for her clothes, and at length her friends became reconciled. Her married sister took her to her own home, and found work for her at 12s. a week. Nellie had the missionary spirit. First she got her sister to come with her to the mission hall, and at length to become a communicant; and then the sister's husband, who at first had only jeered and hindered them, was drawn into the happy circle, and goes with them on Sunday. Now Nellie's face beams with delight as she brings others to us to be helped, "as you helped me," she says.

When will the circle of influence end? And yet it has been a serious question lately, must this sort of work cease? for if we are to go on with the work of God here, it must be honestly done, and we must pay our way as we go along. Our beloved helpers have the will, and the experience, and the love—and if the doors are closed, I do not think it will be to them our Lord will say, "Ye did it not unto Me." Perhaps the responsibility lies farther back.

In the name of the wearied "Christ, who sat thus on the well," and did none of his work by proxy, but who in the midst of a greater life-work than our busiest workers could dare to compare their own, yet found time to talk with one poor woman, we ask our friends, before they leave for their needed holidays, to cast one more look back, to hold out again the helping hand—perhaps even to spend a few hours among East-end workers. They would find the time thus spent not altogether unhappy, and by no means unprofitable.

Mary H. Steer.

*Bridge of Hope, St. George's, London, E.*

## RAILWAYS AND THE SABBATH.

Dear Sir,—The following memorial has been signed by over one hundred prominent shareholders of the Midland Railway Company, and will be presented in August. If there should be any other shareholder of that railroad who would be willing to authorise the addition of his or her name, a communication to that effect will be gladly received by the secretary at the address below. Any shareholder who would consent to second a resolution in the half-yearly meeting at Derby in opposition to the Sunday traffic complained of should also write to

Your obedient servant,
Jas. Fox Wilson.

22, *Western-road, St. Leonards-on-Sea.*

Gentlemen,—The undersigned shareholders of the company, in view of the very large and increasing Sunday business traffic involved in the carriage of goods and minerals on the lines of the Midland system, urge that, in their opinion, this traffic is indefensible, and that the company's employés have, in common with all mankind, a natural right to the enjoyment of their weekly rest from toil. They therefore respectfully beg that steps may be taken without delay for its gradual diminution and extinction.

THE AMERICAN MISSION IN EGYPT is opening a station at Daron, a point forty miles south of Assouan, and of some importance since certain rich Moslem refugees from the Soudan came there to live. Only five or six Coptic families are found in the place.

LEEDS RAILWAY AND LETTER MISSIONS.—A meeting of these missions was held on Friday in the Railway Hall, New Wortley, Mr. S. Southall presiding. Information regarding the Christian work carried on amongst railway-men was given, and addresses were delivered by Mr. R. Nixon, secretary; Mr. William Vicary, railway missionary; and Mr. F. Lingard, Lancashire and Yorkshire Railway guard. The work of the Letter and Packet Mission, chiefly carried on by ladies, was described by Miss Dyson. A second meeting was held in the evening, presided over by Mr. John Hepper. Mr. Nixon, Mr. Vicary, and Mr. G. A. Balance (Great Northern Railway engine-driver) gave addresses.

ST. THOMAS'S, LAMBETH.—The new vicar of this parish, Rev. J. B. Barraclough, is getting around him a band of devoted workers. In the report for last year, just issued, he addresses his parishioners in words of tender solicitude. He says:—"You know my object in coming amongst you—God's glory in the salvation of man; you know my great desire for you, individually and collectively, that as consistent and zealous believers in Christ Jesus, you should always abound in the work of the Lord; and you know my earnest longing for the prayers of those of you who frequent the throne of grace, that I may be enabled zealously, faithfully, and lovingly to reprove the sinner, comfort the penitent, and teach and edify my brethren in Christ."

## THE WESLEYAN CONFERENCE.

BY ONE OF THE MINISTERS.

The public inauguration of the new President was an impressive service. The Conference Chapel, capable of seating some 1400 persons, was filled, the visitors overflowing from the gallery into the body of the chapel. The ex-President in a few well-chosen words introduced his successor, and handed over to him as the insignia of his office certain seals and keys, and the pocket-Bible which John Wesley himself used in his field preaching.

Any formal address on an announced subject is impossible for the Wesleyan President, since he is called upon to enter upon his duties within a few hours of his election, but Rev. Walford Green addressed some weighty words to his brethren. An interesting reference was made to Thomas à Kempis's "Imitation of Christ," which the President remarked had been his constant companion during his ministry. He had that day sought a quiet interval in his room, and opening the book had come across a sentence that specially appealed to him: "If I am left to myself behold I am nothing, but if Thou shouldest suddenly look upon me, I presently become strong, and am filled with a new joy." He prayed for that strength and joy. The President rejoiced in the social developments of Methodist work, and considered that they had contributed something to the solution of pressing social problems. He went on to utter words of earnest warning as to the tone and character of present-day preaching. I know, said he, that in the present day there is a great cry for short sermons, bright, brief, interesting addresses. We are told that our preaching must be up to date, adapted to the times. All that is true. The currents of everyday life should flow through the pulpit, and the preacher on the Lord's day should touch the thoughts and feelings in the hearts of the people, and yet that must be done without our neglecting or overlooking in the slightest degree the great central truths of the Gospel of Jesus Christ. Preaching the central truths of the Gospel made the Methodism of the past, and the Methodism of today can only live as we are faithful to the truth. Amid the approval of the Conference, Mr. Green declared that brief, bright, beautiful moral essays, addresses on scientific semi-political questions, will never meet the deep moral need of humanity, will never regenerate the soul.

The President then urged the need of increased effort to retain the cultured young people of Methodism. There was no need for anything like a panic on the subject, but he coveted with an intensity of desire that words could not express, the fresh, young, bright life represented by those who had passed through the higher schools, the colleges, and the universities, first for Christ, and then for Methodism. He urged his brethren to take the initiative in seeking to inspire their young people with enthusiastic devotion to Christ.

Referring to the Conference Prayer-meeting, which was immediately to follow, Mr. Green thought himself happy that his first duty was to conduct a meeting for prayer and intercession. "We Methodists believe in prayer," declared the President. The history of their Church emphatically testified to the power of prayer. Their fathers were men of mighty, continuous prayer. The power of persuasive and convincing speech must be gained by obtaining power with God. The President then mentioned the honoured names of successful soul-winners in the past. John Fletcher, William Bramwell, David Stoner, and many others, gained by wrestling faith and long-continued seasons of prayer their wondrous power in the exposition of the truth and in grappling with the consciences of their hearers. They grasped with mighty faith the horns of the altar, and so pleaded that a fulness of power was given that thrilled the hearts of all who heard them. The President prayed for an outpouring from on high.

The Conference Prayer-meeting followed. God came very near while the fathers and brethren led the great assembly in prayer. Rev. Charles Garrett's words touched every heart. After pleading earnestly for the brethren absent through bereavement and sickness, he prayed specially for the young men who were entering on their ministry, and then for the brethren in the front of the battle, pathetically adding for the fathers, "We are entering the dawn of an endless day." It was good to be there.

During the week many questions of great importance to the Connexion itself were discussed, but a report of them would not be of general interest. There were several cases of resignation, the most prominent minister thus withdrawing being Rev. T. Charke, who has stated his reasons in the public press. There was a large number of candidates for the ministry, and long consideration was given to the question of their acceptance or rejection. Committees examine each man personally, and present a report, but the final decision rests with the Conference itself. Some seventy candidates were accepted, two or three being married men.

### A RE-UNION CONFERENCE.

On Friday a most interesting gathering took place in the grounds of the Princess Alice Orphanage at New Oscott, a few miles out of Birmingham. Dr. Bowman Stephenson's work amongst the waifs and strays of our great cities is well known. Its headquarters are the Children's Home in Bonner-lane, London, and there are branches at Edgeworth, near Bolton, Gravesend, Alverstoke, and in the Isle of Man. The Orphanage at New Oscott was founded by Mr. Solomon Jevons, of Birmingham, who gave £10,000, to which £10,000 was added from the Thanksgiving Fund. Ten years ago the main block of the buildings was opened, and the sanction of the Queen given to the naming of the Orphanage after the lamented and universally-loved Princess Alice. Dr. Stephenson adopts the plan of separate houses for twenty-five children each, so that home-life may be brought as near to the children as possible. When the scheme is complete there will be twelve cottages, six for boys and six for girls, with twenty-five children in each. There is also a school and workshop in which some twelve industries are taught. The fifth home is now in course of erection, and on Friday last the Bishop of Worcester unveiled the memorial stone of this building.

In the afternoon a large gathering filled to overflowing a marquee erected on the grounds. A special musical programme was gone through by the children, who charmed all listeners by their sweet singing. The platform was that of an Evangelical Alliance in miniature. The Mayor of Birmingham occupied the chair. The Church of England was represented by Dr. Perowne, the Bishop of the diocese, and Archdeacon Colley, of Leamington. Rev. Dr. Berry, of Wolverhampton, spoke for the Nonconformists. America had a representative in Bishop Andrews, of the Methodist Episcopal Church, and Ireland in Dr. McMullen; while home Methodism was represented by the president of the Conference (Rev. Walford Green), Dr. Stephenson, Rev. Charles Garrett, and a host of others.

Dr. Stephenson explained the work and position of the Institution. Their annual income from subscriptions and donations amounted to £16,000, but they were in a serious financial position. Dr. Berry, in a sympathetic address, reminded the audience how Christ once set a little child in the midst of his disciples and silenced their bickerings and strife. So that day the little children in their midst harmonised their differences, and brought them to a common ground of faith, and a common sphere of work. The Christlike care for the helpless and the oppressed, Dr. Berry declared to be the best modern apologetic for Christianity.

After the ceremony of unveiling the memorial stone, the Bishop of Worcester said he was quite aware that in responding to Dr. Stephenson's invitation he was laying himself open to a certain amount of not very friendly criticism. He had already been solemnly forewarned that he was laying himself open to the charge of disloyalty to his Church. "Well," added the Bishop significantly, "if there is no worse disloyalty, no worse treachery to the Church of England, I, for one, have no fear for the Church or for her sons." He should be very sorry to think that the Church of England was so narrow, so bigoted, so intolerant, so exclusive, that she should forbid any of her sons to show hearty sympathy with any work of charity and mercy. He then referred to those ugly words "schism" and "sectarianism." He always liked to think of St. Paul's definition of schism, "not holding the Head," and he also liked to remember St. Paul's words, "Peace be with all them that love the Lord Jesus Christ with sincerity." And he believed that to be the spirit of the Church of England when rightly understood and rightly interpreted. He did not believe that extraordinarily uncatholic idea of the Catholic Church that it was to be the narrowest and most exclusive body in the world. He rejoiced to think that the Church of England had given them in her canons the largest, most generous, and most true definition of Christ's Holy Catholic Church, that is, "the whole congregation of Christian people dispersed throughout the world." The Bishop then went on to speak with warm sympathy of Dr. Stephenson's work.

## MEDICAL MISSIONARY BREAKFAST.

A very interesting gathering took place at the Cannon-street Hotel on Thursday morning, when over one hundred guests sat down to a breakfast at the invitation of the Medical Prayer Union, and the leading missionary societies. The subject of medical missions had been brought before the Union by Dr. Herbert Lankester at the annual conference in June. A great desire was then expressed that there might be more co-operation between the medical schools of London and the various missionary societies, and that there might be made a more definite attempt to maintain interest among medical students of the metropolis in missionary work. With these objects in view it was proposed among other schemes to hold an annual missionary breakfast for medical practitioners and students.

Dr. Lees, of St. Mary's Hospital, the retiring president of the Medical Prayer Union, occupied the chair, and explained the origin of the breakfast, and intimated its objects. Two fifteen minutes addresses were then given, the first by

Dr. E. F. Neve, of Kashmir, spoke on "Surgical Aspects of Medical Missionary Work." He showed forcibly the value of surgical work as the means of securing an entrance into the homes and hearts of even the highest in the land, and said that medical mission efforts were in themselves a demonstration of Christ and Christianity. The statistics of the Mission Hospital in Kashmir were most encouraging.

Dr. C. Wenyon, of Fatshan, China, followed with an address, "Thirteen Years' Experience in Southern China," in a rapid glance at which he gave some of the most interesting details of the start and continued work in the self-supporting Mission Hospital. At first he was termed a "foreign devil," now he is known as the "angelic healer from beyond the seas." All classes of society come under the influence of the medical missionary in a very marked manner.

## ST. GILES' CHRISTIAN MISSION.

This excellent mission continues to maintain its valued work of helping those who have fallen into evil ways back to honesty and happiness. Its helpful efforts are not confined to the criminals themselves, but extends to the relatives of criminals—a class more to be pitied even than the actual wrongdoers. A quite recent case in which Mr. Wheatley's aid has been invoked is that of a man who is now undergoing a term of imprisonment for an offence against good morals. He wrote, from his place of confinement, to his daughter, expressing great contrition for the shame and disgrace he had brought on her, and asking her to seek the help of Mr. Wheatley in procuring some employment during his incarceration, so that the little home might not be broken up. This service Mr. Wheatley has been able to render, and now the penitent old transgressor will have the assurance that after his period of punishment is exhausted he will be afforded another chance to set a better example before those who are in a measure dependent on him. This is but one of the innumerable instances in which the St. Giles' Christian Mission is proving itself a very bright spot in the centre of London's crime and consequent misery.

The work in the other departments of the mission is well and perseveringly kept up. In our column for the Young will be found a little story that will be sure to interest all readers.

REV. A. BEN-OLIEL and Mrs. Ben-Oliel, after having spent last winter and spring in the United States, are now in London on their way to Jerusalem, where they hope to return, D.V., in October to their work. Mrs. Ben-Oliel will be glad to take out gifts of unbleached calico, prints and flannelette for the women to sew for their children while she teaches them the Gospel, and would be especially thankful for materials for warm garments for the poor mothers themselves, who frequently have only rags to cover them from the bleak winds of winter. Mrs. Ben-Oliel intends opening a day nursery and kindergarten, where the poor Jewesses may leave their little ones to be cared for. Parcels may be sent to her, care of Mr. Alfred Sesley, The Ferns, Onslow-road, Richmond Hill, Surrey.

# Letters to the Editor.

## "WITHOUT SIN."

Dear Sir,—The letter which appeared in your columns from our esteemed brethren in Madras I now endeavour to answer. Their testimony, "that within the limits of consciousness we may be so fully saved as to be free from sin," and "that Jesus is a perfect Saviour, and that in proportion as we abide in Him in full trust and unreserved surrender He does save us all the time, which is a very different thing from saying that we have attained to sinless perfection," is a statement to which I offer no serious objection. The ability of our beloved Lord "to save unto the uttermost all that come unto God by Him" is indeed a sheet anchor to the whole Church of God. This we joyfully recognise, and heartily believe.

The difficulty is not with the Lord, but it is with the natural sinfulness of the believer—that which the Holy Spirit led Paul to describe as "sin that dwelleth in me" (Rom. vii. 17). This is not a question of liability to evil action only, but of evil condition arising from, and a consequence of, the sinful nature which we have inherited, and which is common to all men. Our faith in Christ does not deliver us from that condition so far as experience is concerned, or so long as we dwell in the body.

From this humiliating condition the coming of the Lord, in order to "the manifestation of the sons of God," and the change of the "body of humiliation into the likeness of the body of his glory," alone can deliver. Then, but not before, shall we know freedom from the presence of sin. Until that day arrives, righteousness and true holiness are prospective possessions. Hence it is written, "For we through the Spirit wait for the hope of righteousness through faith" (Gal. v. 5). Meanwhile, our "life of faith upon the Son of God," which must be distinguished from, and not confounded with, our personal experience, truthfully guides and instructs us.

What is the testimony of the Word of God to the believer? Does that Word anywhere teach that the believer is personally righteous, or that in his experience he is free from sin? If so, where? Evidently, it is of the whole company of redeemed and accepted believers that it is written, "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8, 9). Unrighteousness comprehends unlikeness to God, the coming short of righteousness and true holiness. In the light of these searching words, who can affirm, "I am free from sin so far as either personal experience or present condition is concerned"?

Further, what is the teaching of the Word of God concerning the life of faith? Here is the testimony "Ye have died, and your life is hid with Christ in God. When Christ our life shall appear, then shall ye also appear with Him in glory." (Col. iii. 3, 4.) Now mark the solemn and startling words which follow. "Mortify, therefore, your members which are upon the earth." (See verses 5 and 6.) Why is this exhortation given to the children of God? The reason is obvious. The "old man, corrupt according to the deceitful lusts," though judged, condemned, and altogether "put off," so far as Christ our life is concerned, is not altogether "put off" so far as the believer's experience is concerned. The command to every child of God is to "put off the old man." The failure to do this completely is the believer's sin, and, let me add, his great sorrow.

Inherently sinful and incapable of righteousness, the motions, activities, and passions of the "old man," though broken in power, have place in the believer. Liability to the sinful energies of "the carnal mind" and the corrupted body, is the Divine reason for watchfulness, prayer, and the mortification of the lusts both of the mind and of the flesh. The exercise of faith in Christ does not mean that we are at liberty to deny the humbling fact of present personal sinfulness. From this humiliating condition, God, in the exercise of his infinite grace, has delivered us. The method of that deliverance is thus stated: "God hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). From the state and condition which Christ Himself describes as "being evil" (Luke xi. 13) there could be no cleansing. Deliverance is what is absolutely necessary. Where sin is, purity and cleanness cannot abide.

Here is the reason for the unutterable joy of the believer. We know that "our old man has been crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6). Sins may be, and are, forgiven. Sin, the evil virus which produces the awful variety of sins, must be "put away." In that wonderful submission on the part of our blessed Lord, when He was made sin for us, sin was judged and condemned in the flesh (Rom. viii. 3). Precious, and beyond language to describe, is the result indicated by the words that "once in the end of the world He appeared to PUT AWAY SIN by the sacrifice of Himself" (Heb. ix. 26).

What cause for intelligent gratitude is found in the testimony: "In that He died He died unto sin once. In that He liveth He liveth unto God," and what ground for confidence in the words which follow: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 10, 11). Thus does faith reckon; but faith in Christ is not the believer's experience, however exalted, neither his attainments, however advanced. Are we not in danger of confounding faith with experience?

Our beloved brethren, *e.g.*, refer to what they express as "*the realm of consciousness.*" Probably Paul's words, "I know nothing against myself," led to the use of this phrase. These words, however, do not countenance their thought, for he immediately repudiates consciousness as a court of appeal. He adds, "Yet am I not hereby justified, but he that judgeth (examineth) me is the Lord" (1 Cor. iv. 34). The *realm of consciousness* can only be found in the experience of the believer. This surely is not the abode of adequate knowledge, neither of undimmed light. The phrase is perplexing.

It is as though we had left the majestic courts of Divine definition as to what sin is, and were asked to accept interpretations fashioned in the looms of personal Christian experience. To speak of freedom from sin within "the limits of consciousness" is not desirable. The Word of God gives no countenance to the expression. I know of no ground for the supposition that any believer is personally righteous, or that in his walk and experience he is free from sin.

It is because of the believer's sinfulness and personal destitution of righteousness that "Christ is made of God unto us wisdom, righteousness, sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30, 31).

In order that the position taken may be clearly understood, I suggest the application of the following test—it is one of many that might be used:—The great command stands thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbour as thyself" (Mark xii. 30, 31). This command is as Paul expresses it, "holy, just, and good." My earnest and loving contention is that in the experience of every believer, he has repeatedly come short of the fulfilment of God's just and reasonable demands. Obedience to this holy law requires that every motive, volition, thought, desire, and action of our whole being should be in perfect agreement with the perfect will of the living God. In the light of this divine requirement, surely all believers have sinned and come short of the glory of God.

I am not now speaking of the sinner but of the believer. Neither am I dealing with the law in its power to condemn the sinner, but with the inability of the law in regard to the production of righteousness in the believer. The law is "weak through the flesh," which is in the regenerate, *i.e.*, it is powerless to produce righteousness in the daily experience of the children of God. The law discovers the believer's sin also.

The Lord Jesus only in the competency of his sinless nature kept that law. He alone magnified and fulfilled its "exceeding broad" requirements. The nature of the believer, which is sinful, must not be confounded with the holy nature of Christ, nor the possibilities and attainments toward which we press, with the holiness and righteousness which are inherent in Christ Jesus, and which are ours by virtue of our personal union with Him.

I remember some years since reminding an estimable brother in Christ that, despite his teaching as to "taking sin out root and branch," he himself had never fulfilled the requirements of the great command for twelve consecutive hours in his life. With greater earnestness than wisdom he replied, "Then why was the command given if we are unable to fulfil it?" "To show us," I replied, "not only that we have fallen and cannot be justified before God by the law as sinners, but to reveal to us as believers also our sinfulness and destitution of personal righteousness."

In conclusion, may I not venture to ask our beloved brethren whether they go far enough in their testimony? Looking for freedom from sin in a sphere where it is not, and where it cannot be found, are we not in danger of unwittingly closing our eyes to the fact that *freedom from sin is ours only* by virtue of our position with Christ Jesus in resurrection? Here we are in Him that is true, pure, wise, sinless, and absolutely holy. Let us not forget that he that abideth in Him sinneth not, that "whosoever is born of God doth not commit sin! for his seed remaineth in him! He cannot sin, because he is born of God" (1 John iii. 9).

Here, as the very words "born of God" imply, we are on resurrection ground. Let us not vacate our high position and back down to the mistaken vocation of attempting to regard as free from sin a state and condition which God has solemnly judged, and in Christ delivered us from. With deeper emphasis than ever let the words be sounded out, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me" (John xv. 4). The "life of faith upon the Son of God" in resurrection, will produce more fruit unto God in one month than seven years' pursuit after freedom from sin within the lines of "the limits of consciousness." Such is my deep conviction.

How timely for these last days also are the words which the Holy Ghost gave to the believers at Colosse! Warning them against being turned aside, moved away, or spoiled through philosophy or vain deceit, from the high position of their union with Christ in resurrection, the Apostle writes, "And not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Hallowed warning, blessed testimony. Oh, for this resurrection nourishment! this increase of God!!

Henry Varley.

## "LIFE AMONG FACTORY GIRLS."

Sir,—I am very glad to find someone has taken up, in your esteemed paper, the subject of life among factory girls. About eighteen years ago I was a forewoman in a wholesale manufactory for skirts and costumes, and there, although one of the most respectable of its class, the club and lottery system was in full sway; it has been growing ever since, until there are few girls now untainted with the vice of gambling in one form or other. Then there is the drink question. How many take intoxicating drinks as a stimulant to help them on! How little is really known of how these girls are fed! Some years ago the question was asked in one of our papers, "Where do women eat?" that is, the large majority of working women. I then tried to show where and what they eat. Where? Often sitting on the floor of the workroom with some penny dreadful in their hand, the contents of which they devour with more evident relish than the *stale* food which forms their repast. What they eat? Well, it would be hard at times to say; but certainly very rarely any nourishing food. So they take stimulants to keep up the "go" that is needed for their work. And these are the future mothers of our race!

Another of the evils of the workroom is the married woman who, while she neglects home and its duties, corrupts and demoralises the younger girls around her. I could say much on this subject, and of the baneful influence of some married workwomen over the girls. If I could, I would for ever banish married women who have no real need to work from all our workrooms and factories. There are, and always will be, some poor married women who must work, either to support themselves or sick and unemployed husbands, or to help an aged mother or father. For these one must have the keenest sympathy, and help them so far as we can; but for the women who take all the pleasure which married life affords, but none of its responsibilities, I have not a grain of respect or sympathy. Hundreds of girls who cannot get work to-day would, if these married women were where they should be, that is, at home, have the work for which they now seek in vain.

In face of temptations such as have been pointed out by your contributor, Miss Clementina Black recently wrote in the *Nineteenth Century*, in a plea for outdoor servants: "If I were a mother of girls, and had to choose between the factory and domestic service, I would unhesitatingly choose the factory for them." How little Miss Black must know of their life and temptations!—I am, Sir, yours faithfully,

L. Lewis.

[But Miss Black was doubtless thinking of the temptations to which, in many households, domestic servants are exposed. And there is this difference; that if a servant loses her character she is unable to get another place; while it is otherwise with a factory girl.—Ed.]

THE HOME TEACHING SOCIETY FOR THE BLIND has completed the thirty-eighth year of its work. It reports continued progress in teaching the blind poor throughout the country to read the Scriptures and other suitable books in Moon's embossed type. The Society's teachers find out every blind person in their various circuits, and the total number visited by them during the last year amounted to 2264, most of whom are too old for admission to any institution for the blind. During the year 57,107 loans of books were made. In many cases the teachers have cheered and taught the blind, and by these means helped to ameliorate their sad condition. The secretary of the Society is Mr. Ralph Tait, 31, New Bridge-street, Blackfriars, E.C.

## A DEFINITION OF FAITH.

AN intensely interesting incident was related lately by Dr. J. G. Paton of the discovery of a term in the language of Aniwa for "Faith."

It seems that for a long time no equivalent could be found, and the work of Bible translation was paralysed for the want of so fundamental and oft-recurring a term. The natives apparently regarded the verb "to hear" as equivalent to belief. For instance, suppose a native were asked whether he heard a certain statement. Should he credit the statement he would reply, "Yes, I heard it," but should he disbelieve it he would answer, "No, I did not hear it," meaning not that his ears had failed to catch the words, but that he did not regard them as true. This definition of faith was obviously insufficient—many passages, such as "faith cometh by hearing," would be impossible of translation through so meagre a channel; and prayer was made continually that God would supply the missing link. No effort had been spared in interrogating the most intelligent native pundits, but all in vain; none caught the hidden meaning of the word sought by the missionary.

One day Dr. Paton was sitting in his room anxiously pondering. He sat on an ordinary chair, his feet resting on the floor; just then an intelligent native entered the room and the thought flashed to the missionary to ask the all-absorbing question yet once again in a new light. Was he not resting on that chair? Would that attitude lend itself to the discovery? "Taea," said Dr. Paton, "what am I doing now?" "Koikae ana, Misi," "You're sitting down, Misi," the native replied. Then the missionary drew up his feet and placed them upon the bar of the chair just above the floor, and leaning back upon the chair in an attitude of repose, asked, "What am I doing now?" "Fakarongrongo, Misi," "You are leaning wholly," or "You have lifted yourself from every other support." "That's it," shouted the missionary, with an exultant cry; and a sense of holy joy awed him as he realised that his prayer had been so fully answered. To lean on Jesus wholly and only is surely the true meaning of appropriating or saving faith. And now "Fakarongrongo Iesu ea anea moure," "Leaning on Jesus unto eternal life," or "for all the things of eternal life," is the happy experience of those Christian islanders, as it is of all who thus cast themselves unreservedly on the Saviour of the world for salvation.—*Quarterly Jottings.*

### CHRIST CHURCH P.S.A. BROTHERHOOD.

THE half-yearly meeting of Christ Church, Westminster Bridge-road, P.S.A. Brotherhood was held on Thursday. The reports were of a highly satisfactory character. The average attendance for the session had been 637. £21 had been raised for general purposes, £23 for benevolent, and £40 paid in for books, whilst the benefit society and slate clubs were in a satisfactory condition; the educational classes have earned a splendid report from H.M. Inspector, and a grant of nearly £14. There were 150 certificates and 410 prizes for distribution. The general secretary, Mr. H. G. Turner, was presented with a purse of £10 in appreciation of his services, subscribed for by over 200 working men. Mr. Meyer said this was almost his last meeting for awhile, as this week he sails for America, but with very different feelings from that which he started with last time. Then, in fear and trembling as to what his work should be here; now, strong in the consciousness of an army of brothers whose hearts would beat with his, and keep in touch and sympathy though the Atlantic rolled between them. He had never known a movement that had won so many men and transformed so many lives in such a short time as this P.S.A. Brotherhood.

HACKNEY-ROAD MISSION.—The semi-jubilee meeting of this mission was held last week in the Hall, Union-crescent. Lord Monkswell presided, and there was a crowded attendance. Mr. Girling stated that upwards of 5000 addresses had been delivered in the hall and on the Triangle, and he estimated that half-a-million had heard the truth. The average receipts during the twenty-five years have been about £110 per annum. There are 181 names on the books in the Sunday-school, with ten teachers, also Band of Hope and a sewing school. Lord Monkswell distributed the prizes to the Sunday-school scholars. He hoped Mr. Girling might long continue the work. This effort was to reach those who did not attend churches or chapels. He felt strongly that if they wanted to get hold of people and do them permanent good, they must get hold of them young. Lord Monkswell then presented Mr. Girling with a purse of money subscribed by members of the congregation and others, as an evidence of their appreciation of his efforts for twenty-five years.

## Y.M.C.A. NOTES.

THE Association at Niagara Falls has started a scheme for a new building.

The Scottish Y.M.C.A. Conference will be held in Galashiels, from 11th to 13th September.

Mr. Neason Jones, West Albany, has accepted the secretaryship of the Long Island work.

Mr. W. L. Pettingill, an active worker in Rochester, has accepted a call to the secretaryship of the Warren, Pa., Association.

As a Jubilee thank-offering Mr. Alfred Haley, of Wakefield, has contributed the sum of £230 to free from debt the purchase and building fund of the local Association.

The plans for extension of the Sunderland Y.M.C.A. building have been passed by the Corporation, and the work will soon be commenced. The sum already given and promised amounts to £3262, and £1800 is still required.

The Geneva (N.Y.) Association opened its beautiful building on Sunday, June 10th. The hall was filled and the interest very marked. The report of the building committee showed that the building was practically free from debt.

Papers to hand show that the Jubilee was commemorated by the Sydney association with great success. There was a large public gathering in the Y.M.C.A. Hall on June 6 (Jubilee day), in which the Dean of Sydney and many other persons of influence took part.

Mr. Miron A. Clarke, secretary of the International Y.M.C.A. Committee for Brazil, writes that he is now about recovered of the yellow fever, while Mrs. Clarke is also recovering from an attack of the disease. They do not fear a second attack, and therefore begin anew their work with courage.

At the seventh Railroad Conference in New York, 270 delegates were present from all parts of the United States and Canada. Dr. Theodore L. Cuyler and Bishop Potter took part. The conference emphasised the importance of aggressive effort in the religious work throughout the State, and demonstrated the high estimate placed by officials on the work of the Association.

## THE Y.W.C.A.

UNDER the name of the West Side Settlement, the New York City Y.W.C.A. has just established a new branch of Christian and philanthropic work among factory girls. The settlement is located in 243 West Forty-seventh-street. The neighbourhood is well chosen, for great factories and crowded tenements are numerous in these quarters.

The Y.W.C.A. workers of Melbourne have been holding special thanksgiving days, in celebration of the blessing God has granted on the work. Amongst many other speakers Miss Kate Macartney gave a very interesting account of her recent visit to Europe, and of the Christian work she had had the opportunity of witnessing, as well as the Christian workers she had had the pleasure of meeting.

## CHRISTIAN ENDEAVOUR NOTES.

AT the first anniversary of the Congregational Society, Pudsey, a report of the year's work showed an increase from forty to sixty-four members.

The members of the Swaffham Society have started a "Pleasant Thursday Evening" meeting in the village of Sporle, in order to help the work in connection with the Baptist chapel.

In connection with the annual meetings of the Exeter Congregational Society, the president, Rev. W. Justin Evans, preached a special C.E. sermon. At the public meeting, the secretary reported a membership of 112.

The Victoria-road Congregational Society (Northampton) held their annual meeting on Monday week. Rev. H. J. L. Matson presided. The report states that the society numbers thirty-four active members, thirty-five associate members, and twelve honorary members.

The International C.E. Convention has been held at Cleveland, Ohio. Dr. F. E. Clark thinks it will be remembered as "the Workers' Convention." "It will prove," he says, "that the spiritual electricity generated in our prayer-meetings and our consecration services has been harnessed to the dynamos to drive the wheels of good citizenship, missionary zeal, municipal reform, relief of the poor, and all those glorious objects."

The summer convention of the Liverpool district societies at Southport proved a pleasant out-door gathering. The Mayor of Southport—Alderman James Wood, LL.D.—had secured for the afternoon meeting a corner of the Recreation Ground in the marine park. In the evening a public meeting was held. The Mayor presided, and gave a stirring address on the efforts and objects of the Society.

## SCOTTISH NOTES.

DURING last week Dr. Culross has been lecturing to the students of the Gospel Training College, Dunoon, and his words were greatly valued.

Dr. A. K. H. Boyd, of St. Andrews, is meanwhile preaching at Strathpeffer, a favourite health resort in the Highlands, where he is attracting large audiences.

Mr. Alex. D. Milne, a devoted Christian worker, and for many years an office-bearer in Queen's Cross Free Church, Aberdeen, has died from the effects of an attack of paralysis, at the age of sixty-five.

At the semi-jubilee service of the Dunoon Convalescent Homes it was stated that since the opening of the Homes 58,593 persons have enjoyed its advantages, and that a sum of £130,609 has been contributed for its support.

The announcement of the death of Mr. Edmund Boyd, one of the lecturers in the Glasgow Free Church Training College, has been received with deep regret. He was for long a leading elder of the Free College Church, and superintendent of the Congregational Sabbath school.

Earnest efforts have been put forth by many Christian workers to teach the show folks during the fair week in Glasgow. They were invited to tea and afterwards addressed by various speakers. The impression left upon them by all this kindness was good, as they are not always accustomed to be thus treated.

A large company assembled last Thursday on board the Clyde training-ship *Empress*, at the annual distribution of prizes, to show their interest in the institution, which is doing a good work in the way of reclaiming young lads and fitting them for useful service in the navy or mercantile marine. Mr. James Campbell of Tilliechewan addressed the lads.

## IRISH NOTES.

THE Armagh Protestant Orphan Society has at present 130 children under its care, and is doing an excellent work.

The open-air services in Cork appear to have turned the corner. Now a crowd of about 1000 persons listen, with few interruptions, every Sunday to the preaching of the Gospel in the public streets.

A series of missionary addresses were delivered in Belfast last week by Dr. H. Grattan Guinness and Messrs. W. J. Sinclair and Ed. James, a coloured man, both of whom are going out as missionaries to Africa.

No less than thirty adult converts from the Church of Rome have just been received into fellowship with the Episcopal Church in Dublin. This brings up the number received in the Dublin centre alone since the spring of 1893, through the instrumentality of Irish Church Missions, to eighty-six.

The number of boarders in the Belfast Sailors' Home reached a total last year of 605, an increase of ninety-six over the preceding year, and included thirty-seven shipwrecked and destitute sailors, who were hospitably entertained and carefully looked after. The Home has been thirty-nine years in existence, and in various ways is proving a blessing.

Rev. S. E. Cotton, of the Carogh Orphanage, who some time ago was convicted at Belfast of neglecting and illtreating some orphan children placed under his care, has again at the Kildare Assizes been found guilty of a similar offence, and has been sentenced to twelve months' imprisonment. The Lord Chief Justice, who tried the case, said that during the course of many years' experience of criminal law, he never felt himself so profoundly moved.

CANTON.—Of the twenty-five additions to the Second Presbyterian Church in Canton, recently reported, eleven had previously been treated as patients in the mission hospital. The missionaries regard the hospital as distinctly medical, and also distinctly evangelistic.

SOUTH LONDON POLICE-COURT MISSION.—Seven missionaries are now employed in the following courts south of the Thames: Southwark, Lambeth and Battersea, Greenwich and Deptford, Wandsworth, Woolwich, Rochester and Chatham, Kingston and the Richmond districts. As an auxiliary of the police-court organisation, the missionaries' efforts cannot be overrated. After a few hours' detention in the cells, most offenders, unless old and hardened, are in a subdued frame of mind, and only too glad to listen to any counsel that may be offered them. Each court has its individuality; Thames and Southwark dealing, perhaps, with the roughest types of character in London. At Southwark a large proportion of runaway boys are brought before the magistrate. The mission is a branch of the Church of England Temperance Society, and help should be addressed to the secretary, Mr. Evan Griffiths, 12, Gubyon-avenue, Herne Hill, S.E.

## EVANGELISTIC NOTES.

**Gipsy Smith** arrived in Adelaide during the last week in May, and was reported in *The Christian Weekly* of June 1 to be conducting a successful mission in the Franklin-street Church of that city.

**Mr. Ernest Bailey,** of the Evangelisation Society, has been holding a tent mission at Barley, Herts, during the past month. The meetings have been well attended, and the Lord has graciously blessed his servant's labours to the stirring up of believers to re-consecration and in leading sinners to the Saviour.

**Mrs. Baeyertz** has been having crowded meetings during the past week in Cowcaddens Free Church, where this earnest and able evangelist has been delivering most impressive addresses. Many inquirers remained at the close of the services, and a great work of grace is being carried forward. No deeper or wider movement has been experienced in the history of the congregation.

**Millwall.**—Open-air meetings are being held during the summer months, under the direction of Rev. F. Waudby, assisted by members of several of the Young Men's Fellowship Associations connected with the Presbyterian churches in London. This is the sequel to the very interesting series of special services held at Millwall in the month of May last, in which upwards of sixty young men took part.

**Mr. Rowland Sturt** has concluded a fourteen days' mission at Hales, Norfolk. Great interest was manifested throughout the whole of the services, the people coming out nightly in large numbers. On the last evening of the mission Mr. Sturt was assisted by three of the neighbouring clergy. On August 5 he commences work at Bungay, and God's children are earnestly desired to pray that his visit to that town may be abundantly blessed.

**Tent Mission, Old Ford.**—A fortnight's mission has been held in a large tent near the Park gates by Mr. McCracken. Night after night during the mission the Gospel message was sounded out with clearness and power, and real work for eternity has been done. Many a heart has been cheered on the heavenly way, and many another brought into the kingdom of light during these "times of refreshing from the Presence of the Lord." The mission was held under the auspices of the Adult School, Old Ford.

**New York.**—An important movement of a missionary character among the masses of New York is being arranged by prominent leaders in the Protestant Episcopal Church. A society, of which Bishop Potter is president, has been organised to push a campaign of spiritual evangelistic work. A carefully prepared plan of operations has been arranged, according to which an aggressive "mission" will be carried on in New York during next Lent. The active labours of this campaign for the salvation of souls will be placed in the care of "missioners." Some of these may be invited from England. Not the least interesting feature of the proposed mission is the intention of its promoters to invite the co-operation of "all forms of organised Christianity," in a "synchronous movement for the salvation of souls."

**Rev. Thomas Cook.**—At latest accounts this evangelist was holding a successful mission in Kooringa, South Australia. Previous missions in Kent Town and Kadina appear to have been greatly blessed, souls being saved nightly, and much enthusiasm manifested. One minister writes:—"Looking over the list of converts, it is seen that all classes are represented. From the halls of the wealthy and the cottages of the poor have they come; many young, some old and grey-headed; fathers and mothers who have allowed their children to enter the kingdom of heaven before them, and some who now for the first time see how the most solemn parental responsibilities have been undischarged and unnoticed; children, in whose salvation the prayers of years have found their answer. Husbands and wives that were parted have been made one in the Lord. Many families are now as a whole joined in Christ, and are walking together in heaven."

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Mr. George Back has removed from Dunton Green, Sevenoaks, to 11, Culmore-road, Peckham.

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CHURCH MISSIONARY SOCIETY.—The enthusiasm of the supporters of this influential Society must be due in a large degree to the measures, exceptionally vigorous and wise, that are taken to inform and interest them in missionary work. While the monthly periodicals of the Society are beyond praise, the annual reports are all that they should be in point of contents and get-up. Miss Stock's "Story of the Year," with its many illustrations, is for the "popular" reader; the volume of "Proceedings" is for the more serious student of missions. In the latter there are excellent maps, copious extracts from missionaries' reports, and lists of associations and the money raised by them.



## PERSONALIA.

**Captain F. D. Lugard,** the author of the great book on Uganda, leaves England almost immediately for important work in the Niger territories.

**Mr. W. R. Lane,** we regret to say, is obliged to take several weeks' rest, on account of his voice having failed through overwork. He is one of our most useful evangelists. A sea voyage would be the best thing for him.

**Dr. Murray Cairns,** the young medical missionary in Formosa, has been laid hold of by malarial fever. He had to go across to the mainland for a change, and it is hoped that he has been able ere this to return to Tai-wan-foo.

**Rev. Henry Montgomery,** of Belfast, has refused a call from Trinity Church, Glasgow, to become its pastor. This is the second call of the sort from Glasgow Mr. Montgomery has refused during the last couple of months.

**Prebendary Webb Peploe** has (*The Record* says) been invited by Mr. Deacon to succeed the late Canon Hoare at Holy Trinity, Tunbridge Wells, but he does not see his way to leave London, and has definitely declined the proposal.

**Rev. Wm. McNeill,** brother of our own John McNeill, is supplying the Presbyterian church at Corning, N.Y., where his preaching is attracting great audiences. He is described as "almost boyish, and with a countenance aglow and a pleasant voice, earnest and dramatic, with fine descriptive powers, and good at telling a story."

**Rev. Charles Garrett** found on his return from the Continent last week that his box was broken open, and among other things his pocket book was stolen. As this contained certain provisional engagements for this year and next, he fears others will be inconvenienced as well as himself. He therefore wishes to inform friends of his loss, and to ask those who will be affected by it to communicate with him.

**Alderman James Duckworth,** of Rochdale, elected last week to the presidential chair of the Methodist Free Churches, has long been a leader in that body. He has rendered splendid service in seeking to establish a Theological Institute, and previously he started the Car Mission for home evangelistic work, whilst his interest in foreign missions has been often practically shown. There is some hope that shortly he may make a foreign tour of inspection and visit the stations in all parts of the world.

**Mr. Ira D. Sankey** has been visiting Charlottetown, Prince Edwards Island, giving services of Gospel song in the First Methodist and Zion Churches. Great interest was aroused, and the places were densely crowded. As an intermission, Rev. D. Sutherland narrated some reminiscences of Moody and Sankey's tour through Scotland in 1873. So potent had been the influences of that revival through the length and breadth of Scotland that he had known boys (he had been one of them) who on their way home from school knelt together on the roadside to pray as devoutly and earnestly as any congregation in church had ever prayed.

**Mr. H. L. Hastings,** of Boston, U.S.A., writing to friends in Great Britain, says:—"On Saturday, May 12, Mrs. Hastings, accompanied by our eldest son, John K. Hastings, sailed for Liverpool en route for London. Our son has for several months been suffering from his eyes, from a cinder caught on a train in Chicago last fall, which has so inflamed them that they cannot bear the intense light of the American summer. The milder light of London on a former occasion gave his eyes the rest they needed, and restored him to health again. Mrs. Hastings goes with him, partly to care for him, partly to take some rest, which she much needs, and also to do such labour in the Gospel as her hand may find to do."

**Pastor Archibald Brown's** friends rallied round him very heartily on Wednesday week at the celebration of his fiftieth birthday. There must have been near 2000 people at the garden party held in the afternoon in the grounds of Harley House. Pastor Thomas Spurgeon and others spoke words of encouragement. Dr. Lorimer, of Boston, U.S.A., and others delivered hearty addresses at the evening meeting in the East London Tabernacle. The "old paths," which so many have found to be "paths of pleasantness," were preferred before all modern improvements. Tender allusion was made to Mrs. Brown's protracted illness, and on the other hand the pastor was congratulated on the fact that with two daughters already in the mission field, he is shortly expecting to bid farewell to another, who is also going to "the regions beyond."

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THE MAYOR OF TORONTO, Mr. Waring Kennedy not long since declined to welcome, as Mayor, a convention of liquor dealers which had convened in the city.

## OBITUARY.

LIEUT. JOHN DAWSON, R.N.

This faithful servant of the Lord was, in his boyhood, the playfellow of the late revered Mr. F. C. Bland, and was through life a welcome guest at Derriquin Castle. Converted during the great revival in Ireland, he was associated with the most honoured and eminent leaders in that great movement. He was a reverent student of God's Word, a faithful preacher of the Gospel, a warm advocate of the temperance cause, and was largely used in bringing many souls to a saving knowledge of the truth in Dublin, Dovercourt, Glasgow, and latterly in Colchester, where he resided. On July 18, at Ellingham, Norfolk, where he had gone to deliver a temperance address, he was suddenly taken to be "for ever with the Lord."

MISS ELLEN WEBB.

This devoted worker passed away on Saturday week (14th) at her residence, 40, Ventnor-villas, Hove. She was apparently in her usual health on Friday morning, but was seized with apoplexy about mid-day, and soon after sank into unconsciousness, from which she did not again rally. A travelled and well-read woman, an authoress of no mean repute, an artist whose brush has earned, at least, £700 for charities; yet it was in her public work as a speaker upon temperance platforms that Miss Webb was best known. An earnest Evangelical Christian, a firm advocate of Protestant principles, an enthusiastic admirer of the policy of the Salvation Army and its leader, as well as one of its associates, though herself a Churchwoman, generous in her charities, rich and poor alike will genuinely regret the loss of Miss Ellen Webb.

## TEMPERANCE NOTES.

The B.W.T.A. are arranging to hold special conferences in August, in South Wales and Yorkshire.

The newly-formed Royal Courts of Justice Temperance Society already has a membership of 203, including barristers and solicitors connected with the courts.

The second triennial conference of the Australian Women's Christian Temperance Union has been held in Sydney with an enthusiasm and a swing that augurs well for the cause of moral reform.

The executive of the U.K.A. have passed a resolution, urging that in no case in future should the support of temperance reformers be given to a Parliamentary candidate who is in the liquor trade.

Mr. Asquith stated in the House of Commons, that a bill embodying the recommendations of the Departmental Committee on the treatment of habitual drunkards has been drafted, and will be introduced in one of the two Houses before the end of the Session.

Rev. G. A. Bennetts, the secretary of the Wesleyan Methodist Temperance Committee, presented an encouraging report to the Conference last week of recent successes. The increase in membership for the year will be reported as over 21,000, of whom a third are adults.

In connection with *The Woman's Signal* the B.W.T.A. has started a new monthly, the *Woman's Signal Budget*. It is largely devoted to compressed news of the movement, but gives also interesting sketches of Mrs. Eva McLaren and other workers in the Temperance cause.

The new Lord Chief Justice, addressing a meeting in Bermondsey, said he thought the cause of temperance could never be more efficiently served than by providing in clubs, under safe management, some counter-attractions to the garish and often fatal allurements of the public-house.

Mr. W. Tallack, describing in the course of an article in *The Friend* a visit to prisons in Glasgow, says:—"There, as elsewhere, 'it is the drink, the drink, the drink,' to use the threefold emphasis of a prison officer, which brings seven or eight out of every ten men and women to jail. It is of little or no use to send habitual drunkards to jail with repeated short sentences."

The Band of Hope Union has for the past five years been carrying on a school scheme, giving lectures and holding examinations on temperance themes in all parts of the land. Last year 2515 schools were visited in this way, and 117,769 reports of these lectures were written by the children. "The past year's work brings to a close the series of five years over which a fund of £10,000 was specially subscribed, and the committee are happy to state that the results secured during this first quinquennium have been so satisfactory as to render it possible to raise a second fund of £10,000 for another five years' work, this sum being subscribed, for the most part, by those who contributed to the first effort."

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## Notes and Comments.

The statements made in an appeal recently issued by Dr. Barnardo, on behalf of an institution threatened by the Romanists, having been challenged, the trustees and committee have investigated the matter, and have come to the satisfactory conclusion that the facts justify Dr. Barnardo's statements. This resolution (given on page 17) will be received with thankfulness by all.

Many of our readers will be glad to possess themselves of a copy of "The Bells of Is: or, Voices of Human Need and Sorrow," by Rev. F. B. Meyer. (*Morgan & Scott.* 2s. 6d. and 3s. 6d.) The volume consists of an autobiographical sketch of the author's earlier years, to which is added a deeply interesting account of the successful work carried on by him and his coadjutors among discharged prisoners, during his pastorate at Leicester.

Were there as many promising openings for trade as the Church of Christ has for spreading the Gospel, how quickly and effectually would they be entered. Rev. C. Jukes, who is just returning with his wife to Madagascar, says that the mind of the heathen on that island is turned in the most remarkable manner from idolatry to Christianity; they only want teachers to lead them forward. In some parts of heathendom the people have burnt their idol temples ready for the Christian teacher who has never come. Large districts of India are waiting to be evangelised. Rev. J. Goffin, of Kadiri, speaking of seven tours which he had made in that district, testifies that the people everywhere were most willing to listen, and in some places urged him to appoint a teacher to live amongst them and instruct them, and conduct schools for their children. He says, "There seems hardly any limit to the openings in this direction; we are only limited by our own lack of men and money."

Still more important even than these providential openings is the evidence of the fact that God's Spirit is going before human instrumentality, as if impatient of our delay, and rebuking us for it, and urging us forward. Mr. Goffin says there is evidence that the gracious Spirit of God is at work, and here and there, in out-of-the-way places, we meet with individuals who are turning in thought and desire towards the living God, and asking, in different ways, what they must do to be saved. Even the aged, who are usually too dull or too wedded to customs to want any change, are sometimes as eager as the young for the truth.

One old man was most eager in asking how he could be delivered from the bondage of Kama, Krodha, and Lobha, the evil passions of the soul, and listened to us with delight as we told him of the deliverance which Jesus can give.

To these facts add yet another, that the London Missionary Society, to which both Mr. Jukes and Mr. Goffin belong, has more offers of service than it can accept on account of want of funds. The fields are white unto harvest, labourers are ready, but means are not forthcoming, and yet Christian men are leaving behind them fortunes of hundreds of thousands of pounds. Something wants readjusting.

The labour war in America has called from Mr. Stead an expression of his views as to its cause; he believes it touches those eternal principles on which society rests. Men may go on for years with their buying and selling, forgetting God and his laws, but at last the consequences find them out. Mr. Stead says, while Mr. Pullman's refusal to allow the matter in dispute with his men to be referred to arbitration was the immediate cause of the labour war, the real root lies deeper. It is to be found in

the distrust which is the canker of American civilisation. In business men have forgotten God, they have lost faith in man, and they are paying the penalty. In place of the co-operation of confidence, there is everywhere the fiercest rivalry of cut-throat competition, eating confidence out of the heart of man.

We are being taught everywhere by the unrest and distresses of the times that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We hope that Mr. Shaw-Lefevre sounded the death-knell of the barrack schools for pauper children when he promised the other day an inquiry into the system. If, as we believe they can, the opponents of the system make out their case, the country will insist on these poor children having a better start in life than they now get. To feed and clothe and educate them in a sort of way is not enough. At present we are, by the system adopted, "training them to be indifferent to vice and virtue, to praise and blame, to be sulky and passionate in temper"; they are declared to be ignorant of the ways of the world and of the uses of common things. So says Mrs. Barnett, a lady who has had 135 of them through her own hands; while Dr. Warner declares that they are lowered both physically and morally. The system is declared to be "flagrantly expensive." The cottage homes are as cheap as the cheapest of the barrack schools, and much cheaper than the most costly. Another evidence this, that the right way morally is also the right way financially and hygienically.

Fifteen hundred years have passed away since Chrysostom preached and suffered, but how startlingly like some parts of English society to-day is the picture which he gives of society as he knew it in Constantinople. He says:—

Gentlemen are acquainted with the characters, families, and native cities of charioteers and dancers, and can tell the breeding, training, sires, and dams of the horses that run in the races; but not one probably knows the titles of Paul's Epistles.

Some of the main pillars of the turf, no doubt, could give the names of Paul's Epistles, and could very likely add a few quotations from them, but the passion for sport and gambling shows that the spirit of his words has yet to enter into their hearts.

The very heart of ministerial work is always beautiful and attractive, bringing souls into direct contact with God and his truth. Thus it is related of Jacob Vernet, of Geneva, that his determination to embrace the pastorate was occasioned by his accompanying, when he was only a boy, Benedict Pictet, his pastor, to the bedside of an aged and dying woman. He remained in the adjoining room while his pastor conversed and prayed with her. He says:—

His words, and especially his prayer, overpowered my soul; the distressed countenance of the invalid, which became calm little by little, and assumed a celestial expression, impressed me indescribably, and I resolved to devote myself to that ministry, the blessings of which are so visible upon those who are suffering.

It is to this kind of work, the very work which Jesus Himself delighted to do, to which more and more attention should be given; its saving effects would appear on every hand.

The following sentences from Andrew Murray's "The Spirit of Christ" appear to us to be eminently true and suggestive:—

Men always expect the Kingdom of God to come with observation; they know not that it is a hidden mystery, to be received only as, in his own self-revealing power, God makes Himself known in hearts surrendered and prepared for Him. Christians are always ready, when the promise of the Spirit occupies them, to form some conception as to how his leading can be known in their thoughts; how his quickening will affect their feelings; how his sanctifying can be recognised in their will and conduct.

Very deep is the word, "He worketh in you of his good pleasure to will and to do."

Dr. Dale expressed, in his letter to the President of the Wesleyan Methodist Conference, the opinion that Methodism in Birmingham is more vigorous than it was twenty-five years ago. The spirit and vigour with which work is carried on is, to him, more striking than the increase in the number of places of worship, though that is considerable. The improvement he ascribes mainly to a change in the spirit of the people generally, and also to the zeal and power of the ministers, to the earnestness of some of the laymen, and to the College at Handsworth. It is gratifying to read this testimony to the evangelistic value of the College; it is as it should be. The old "academies" of such men as Dr. Doddridge and Timothy Jollie (a name only remembered now in Sheffield) used to be fountains of blessing in all the neighbourhoods round about. We trust that every improvement in Methodistic work in Birmingham will be more than maintained in the future.

In a criticism of Dr. G. Adam Smith's "Historical Geography of the Holy Land," in *The Critical Review*, Major Conder makes a remark on the various critical schools which, although familiar, cannot be too constantly kept before the mind, especially when new theories are advanced with the utmost assurance:—

The views of the present critical school differ, not only in detail but in principle, from those that prevailed when Colenso wrote a quarter of a century ago, and these again are already discounted by more moderate writers. The latest authorities on monumental study have, on the other hand, only repeated and confirmed the opinions and conclusions of Sir Henry Rawlinson, published forty years ago. Monumental study is no by-path, but rather the highway to the discovery of truth.

The ever-changing theories of men, and the steadily increasing mass of monuments and facts in support of the historic accuracy of Scripture, present a very impressive mental picture.

There is an important moral principle involved in the question which one of the

labour leaders raised at the recent Miners' Conference, when he spoke of the early age at which boys are sent to work, and the early age, comparatively, at which men are dismissed. He put it thus:—

The boys of the working classes went to work at least four or five years before their proper time. The master liked boys to do his work. They did it more cheaply and enabled him to undersell his contemporaries. But this had a very hurtful effect upon labour generally. It glutted the labour market, prejudiced the chances of middle-aged men getting or keeping work, and completely swept out of the labour field men past fifty-five and up to sixty years of age.

Now this, wherever practised, involves harshness to boys, encourages a spirit of oppression, and treats experienced men with injustice. It is absurd to think of a man being practically useless at fifty-five or sixty years of age. If boys obtain a longer boyhood and a better training they will prove stronger men and more capable workers. Greed will defeat itself again unless it gives them this.

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*The Chronicle* of the L.M.S. for August contains an article on the stoppage of the promising "Forward Movement," which we cannot but hope may lead to serious thought and prayer among all supporters and friends of the Society. It appears that out of a large number of additional missionaries recently sent out more than one-third have not yet been furnished with houses to live in. Five of them are medical missionaries who have not a dispensary or hospital for their special work. Nor can the directors, in the present state of the funds, vote money for them. Further, there are at present no fewer than twenty-three men and three women who will very shortly complete lengthened courses of study, and who have actually been accepted by the Society for service in the mission field; but if the Society is not to increase its staff of missionaries, it will not need more than nine or ten, at most, to fill up vacancies which occur in the ordinary course of events. What is to become of these young volunteers? What effect on other possible volunteers will the present delay have?

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It is well that the tactics and principles of so influential an order as the Jesuits should never be lost sight of. Take the following incident:

The French Parliament on various occasions condemned the teaching of Jesuit theologians; and after the condemnation of Santarelli's book it summoned the Provincial Coton, the Superior of the three Jesuit houses in Paris, and three of the oldest Jesuit fathers, to appear before it, March 14th, 1626. On being asked whether they agreed with the contents of Santarelli's book, they replied that they disagreed, and were prepared to write against it. "Are you not aware that this vile doctrine has been approved by your general in Rome?" "Yes, but we who are here are not responsible for his unwisdom, and we censure it as strongly as we can." "Well, then, answer these two points, Do you not believe that the King is omnipotent in his dominions? And do you think that a foreign power can interfere therein or ought to do so, or that the peace of the Gallican Church may be disturbed in the person of the King?" The end of it was that they said, "He who is at Rome cannot do otherwise than approve what the Roman Curia approves." "And your conviction?" "Is exactly the opposite." And if you were in Rome, what would you do?" "We should act as those who are there."

No wonder that one or two members of Parliament exclaimed, "Heaven save us from such father confessors!" Jesuitism is the same to-day.

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We have frequently spoken of the importance of extreme care on the part of parents in placing their children in schools or *pensions* on the Continent. Christians should not only concern themselves for the general safety of their children, but provide against their minds being poisoned. We recently heard of a school in Germany into which the children of Protestant parents are gathered with the distinct object of introduction into the Church of Rome. A correspondent in the town of G—— writes:—

It grieves me to the heart to see how the children of Evangelical parents are brought up in Roman Catholic establishments. To a living, joyous Christianity, through repentance and faith, such children can never attain under the guidance of Jesuits. Indeed, it may be that such a child will be lost to parents as well as to the Protestant faith. All the time, there are a number of pensions in G——, recommended by the Protestant pastor and others, where parents may send their children, and depend upon their being well brought up, both as to body and soul.

Whence it is evident that it is not safe to be guided by prospectuses or agents' statements regarding school and boarding-houses. Parental care and watchfulness should save inexperienced young people from the temptations of Rome as well as the blandishments of worldliness and sin.

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A correspondent in Germany sends us a published account of a scene enacted in Russia some months ago, when a Roman Catholic church was forcibly closed at Kroze. The heartlessness of the attack that was made upon the helpless peasants defies description. The traveller, Kurd Hurtell, after seeing acts of rapine and murder, poor people chased into the river, and a man flogged to death with a knout, concludes:—

I see them yet—the drowning peasants, the blood-stained corpses, the drenched-red earth, the gaunt forms of those deported to Siberia, to the lead mines, the children fatherless, motherless, abandoned.

These atrocities were at the time reported in these unimpressive words: "Some peasants resisted the closing of the churches in Kroze, but order was speedily restored"! The millions of Russia call for our compassion, and need our prayers. All tell the same tale of tyranny and oppression, whether Stundists or peasants, Jews or other exiles.

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An esteemed correspondent, writing on the extent to which Christian and philanthropic agencies over-spend their incomes, says:—

God does not require us to do this for his cause. If the money is not forthcoming, is it not a sign that in that direction we have gone far enough? The command to each one of us is, "Whatsoever *thy hand* findeth to do," etc. *Individual* effort is what we need (Prov. iii. 27, 28). If, instead of giving to an orphanage, Christian people would board out one orphan, which can be done for five shillings a week; or, if that is too much for one, let two friends join and personally care for one child, more good would be done, and more in God's way, than by shifting the obligation to monster institutions, which are always in debt, and quite unable, on account of their size, to take personal interest in the little ones. In Christian families debt is rightly considered a disgrace. Why should it be otherwise with charity? Our Lord clearly expresses his approval of *individual effort* (Luke vii. 37, John xii. 2, 3). Tabitha was an individual worker (Acts ix. 39).

While it is not possible for all to do personally what they may desire, and, indeed, be well able to promote, it is unquestionable that many require stimulating to do their duty in the direction of individual effort. The joy of direct service must be greater than the satisfaction which comes from merely rendering outside help.

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The Sermon on the Mount, commonly looked upon as a code of precepts, also conveys some of the loftiest teaching concerning God. The light of his love shines through every verse. He is "our Father which art in Heaven." His care extends to the flowers and the birds, much more to the children of men, whose burdens He carries. He seeks to brighten our earthly life, to free it from care and worry. He lifts our thoughts up to spiritual things, to the treasure which fades not away, to the satisfaction which is in fellowship with Himself. He is the patter of every grace which we are commanded t possess and manifest. There is somethin peculiarly refreshing and strengthening i every thought of God which the sermo presents to us. An aged Christian worke used to turn in every difficulty and trial t the words, "Your Father knoweth."

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"He that is *bathed* (R.V.) needeth not sav to wash his feet, but is clean every whit. Why "bathed"? Because it refers to tha thorough renewing of the nature which i given when Christ is received as Lord an Saviour, whereas the "washing" resemble that daily cleansing from the defilements life which are contracted by the feet as w move about. Both the "bathing" of the whol man and the washing of the fresh impurity are needed if we are to be clean as ou Saviour would have us be.

## Keswick.

There are two ways of looking at every thing; there is a silver lining to the darkes cloud. We may take a cheering as well as gloomy view of the features of our time. it is depressing to observe the widespread declension from the faith of our fathers, it i invigorating to see an increasing love of th old truths, in the increasing numbers wh throng together at Convention time in thi lovely valley among the northern hills. An they represent thousands more who canno come here. The teaching grows in conformit to the soundest Evangelical doctrine, presse home to a practical result in heart experience

It is true that once and again "Keswic teaching" and "the Keswick blessing" wer mentioned, but "Keswick" is learning mor and more to say, with John the Baptist, "H must increase, but I must decrease." "H that hath the bride is the Bridegroom; bu the friend of the Bridegroom rejoiceth greatl because of the Bridegroom's voice. This m joy, therefore, is fulfilled."

The great tent never was more crowded though the second tent was also thronged and there was less than ever of anythin peculiar in teaching, less of anything lik friction, and more than ever of general genial, unconstrained fellowship.

One great cause of this is the growin development of the missionary spirit. Th morning missionary half-hour prayer meetin was (so some thought and said) the cream o the day's engagements. "The deepening o spiritual life" comes to be regarded not as a end but as a means to an end; and Heathen dom's bitter cry, "Come over and help us!" draws the soul from dwelling upon itself t consider and pity and help the larger half o the world's population, who have never hear the Name which is above every name.

Oh, wonderful cleansing,
Oh, wonderful filling,
That Jesus gives to me!

—not for my own enjoyment here or here after, but to qualify me for the work whic is the chief reason of my continuance on earth to be one of his witnesses wherever He ma need me. Such is the growing conviction an desire at this gathering of Christians, "al one in Christ Jesus."

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THE ADORATION OF GOD.—There is no exercis in the whole compass of spiritual performances tha is more acceptable to God, more elevates the mind and possesses it with more generous notions than th duty of adoring God; either with wonder contem plating his attributes and great works, or with joy recounting the many mercies He hath bestowed on mankind, chiefly those through Jesus Christ.

*Scougal.*

## World-wide Evangelisation.

In *The Missionary Review* for August, at page 636, will be found the following important question:

Query:—Are we still dwelling in the gloom of the dark ages? Seldom has anything more touching been seen in these hurrying money-making times, than the departure of a hundred Russian Baptists, Stundists, from one of the Baltic ports for America. A *Daily Chronicle* telegram says: "As the ship steamed away from the quay, they raised a well-known psalm tune, a great favourite among the Russian Baptists; it is stated that the tones of the sacred melody were heard for a long time after the vessel had left the harbour, and greatly affected the crowd remaining on the quay."

So ends the short paragraph in the magazine. How briefly we have read of another persecution, "They stoned Stephen...Lord Jesus, receive my spirit! And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge...And Saul was consenting unto his death...there was a great persecution...and they were all scattered abroad...except the Apostles...Therefore they that were scattered abroad went everywhere preaching the word [or declaring the glad tidings.]"

Now should not this fearful persecution in Russia call the whole body of believers throughout America and throughout the whole world to special prayer alone in our closets, and forthwith to gatherings for united prayer—not for these dear beloved Stundists merely, but that throughout the whole world every true Christian, every woman and every man, who has really been born again, should, wherever their lot be cast, whether in their native land or abroad, be imitators of the early Christians and of these Stundists? For surely it is folly to expect the heathen or the Mohammedans or the Jews to be converted by missionaries merely, any more than it is folly to expect the lapsed masses in London or Paris or new York to be reclaimed by missionaries merely.

In this futile attempt we have made, and are still making, a vain effort—vain because so opposed to the very spirit of Christianity, and so flagrantly opposed to the plainest teaching of the Saviour, who lovingly invited and demanded that every Christian, male or female, young or old, who has been really saved, should forthwith gladly share his joy with his fellows and with all around.

My own strength for public work is little. But I do not know that ever the Lord gave me such expectation and faith in prayer for a world-wide blessing. Poor, fainting Stephen! Which of us will venture to limit the benevolence of God when He meted out, or poured, or avalanched out an answer to dear brother Stephen's short cry or groan as he gasped out, "Lord, . . . lay not . . . this . . . sin to their charge"?

I have had the privilege, accompanied by my wife and daughter, of dwelling for a while in Russia, and each of us had there the joy of telling of the great love of God in giving his only Son to die for us. And I can say from my heart, God bless Russia, from the Tzar to the most helpless serf in the land! And what Christian that loves the Bible should not rejoice that the Russian Church commends, as so many of us in England and America do, the free circulation of the Bible?

Now, if these Stundists settle in America or in Britain, will they not bring to our homes and to our hearts the great Bible truth that the evangelisation of the heathen and the Mohammedans will never be accomplished even by all the faithful missionaries merely, but must be done by the whole body of true believers, both women and men, stamping into the heart of every English Christian that signal of Nelson to every man in every ship of his fleet, "England expects that every man this day will do his duty." And what will not our great Captain require of every believer? Let the telegram go forth to every church, and to every member of every church. The Lord expects each one this day to do his duty, and may watching angels be able to shout, "Behold, these modern Christians of 1894 have now returned to the good old practice of the Apostolic times!"

Reginald Radcliffe.

*Waterloo, Liverpool.*

## A Call for Intercessors.—I.

"The Lord wondered that there was no intercessor" (Isa. lix. 16). I ask myself, if I were to die to-night, what should I the most regret having left undone? My answer is, Intercession. This shows clearly its supreme importance. As "priests unto God," the practical work of our high calling is to offer up "spiritual sacrifices." We have the living Holy Spirit to inspire our thoughts. Thus our Lord continues to invigorate his people, having consecrated them as temples for his worship in spirit and in truth.

Intercession for just a few minutes—so forcible that the spirit seems to ascend to the Throne—will yield results which we and many others shall see extending through the various activities of millions upon millions of ages. Now we see only the tiny seed; afterwards we shall wonder at the giant tree. The value of those golden moments cannot be counted up by us. We only know that they will colour all eternity for those for whom we intercede. Out of the death of self and the culture of the spiritual life come forth fruit and foliage for the healing of the nations. This is the work denied to angels but given to human beings, who, suffering with Christ, shall also reign with Him.

"Strong in the power of his might," the Holy Spirit removes mountains of apparent impossibility, "because I go to the Father," said our Divine Intercessor. "All things are possible to him that believeth." "Greater things than these shall ye do." "Ask Me of things to come, concerning my sons, and concerning the work of my hands command ye Me," says the Almighty Sovereign of the Universe, to "things of no account, and things that are not." Dead to the world, they desire Christ's glory. "Ask of Me, and I shall give thee the heathen for thine inheritance." "I will yet for this be inquired of by the house of Israel, to do it for them." Let us daily remember this command, and pray that God will baptize with the Holy Ghost people from among all nations.

The practical business of an intercessor is a noble destiny, leading through cycles of glory even during the earthly probation, as He in whom our life is hid was transfigured while He prayed. The mind may become one deep desire for the triumph and glory of the Saviour, and enter even here into his joy. Having his mind, nothing will satisfy us but perfect truthfulness in feeling as well as in word, for Christ Himself is the Truth. He answers more the desire of the heart than the words.

There is only one thing that travels more rapidly than light or electricity. It is prayer in the Spirit. "Before they call I will answer, and while they are yet speaking I will hear." It is through the power of the Holy Spirit. Let us thank the Almighty before we see the answers. "We know that we have the petitions that we desired of Him." Real spiritual success comes alone from God.

"The Spirit maketh intercession for us"; and "Christ ever liveth to make intercession." As "fellow-workers with God," let us be conscious of our consecration to this very practical calling. When writing busily some weeks ago, God called me apart. Stopping in the middle of a sentence, I went out upon the balcony. Beneath the stars that Egyptian night I listened intently; and silently I was taught that in Cairo I should be consecrated by God Himself an intercessor. I delayed my departure from Egypt. I felt certain that the call was not intended for me alone, but that it must be passed on to others, who will also listen to its voiceless prompting. May all intercessors enjoy the full privileges of their high calling in Christ Jesus! Four evenings before the Master had shown me that He wished to find "much fruit," and now He placed before me the means for producing the largest measure. "Be filled with the Spirit" is also his clear command. "Tell them how great things the Lord hath done for thee."

One Easter morning, more than six years ago, I dedicated myself to God's service in a little chapel in Grasse, in the Maritime Alps, and now God has called me to more definite service. I earnestly ask the prayers of the readers of The Christian for "F. O. E." and all intercessors.

We learn much through failure. One plan after another drops out of the life, until only the things of God seem worth keeping. May the life be crowned, like the palm-tree, with fruitful intercession!

Nothing redeems the time so marvellously as prayer. An intercessor is able to "live a century within a year," the Lord working miracles of spiritual healing. "Pray for one another, that ye may be healed," says St. James. "She besought him . . . And Jesus said unto her, 'For this saying, go thy way; the devil is gone out of thy daughter.'"

Our great Example "went about doing good"; and He continually prayed to the Father. He showed us that active work and intercession should be combined. St. James tells us that "the effectual fervent prayer of a righteous man availeth much." How much? "According to your faith be it unto you," said our Lord. St. James also teaches us that pure religion consists of active sympathy and unworldliness. An equal balance and just measure are what the Lord delights in. Not prayer without work, or work without intercession.

"I will go before you into Galilee." I believe in God's calls, and in acting upon them. One of these took me from Scotland to Japan five years ago. There I learnt that it is best to wait in each place until the Lord wishes one to remove somewhere else. The Lamb of God leads us among those for whom He wishes our intercessions. How easily He can work without our help, and what a privilege it is to be made just a willing slave of Jesus! I learnt in Japan that our visible works are very small things indeed compared with the spiritual miracles God will do through intercession, if we really love to follow Him.

The Apostles came "to Jesus, and told Him all things, both what *they* had done, and what *they* had taught." And He said unto them, "Come ye yourselves apart into a desert place, and rest awhile." He was followed by a great multitude. He healed their diseases, and then encouraged the Apostles to give away the five loaves and two small fishes—all that

could be obtained there. It seemed very little to do, yet the result was the miracle which is recorded in the four Gospels. The very poor may have their mites increased, like the loaves and fishes, by the value of their intercessions. God looks not at the amount of the offering, but at the self-denial.

Then by a word from the mouth of God—which is always the bread of life—He answered the Apostles' wish that the people might have bread, by miraculously feeding five thousand men. So his spiritual miracles are worked when He sees that we really have the desire to do good, and, like his Apostles, are willing to distribute because He commands it. If we take care of our motives, God will take care of the results. Let us pray for five thousand or ten thousand parishioners, that God may nourish them with the bread of life, besides doing any little work in our power to help them in other ways. These efforts are the seeds of God's glorious miracles. When the boy handed to the disciples five barley loaves and two fishes, he no more imagined how celebrated they would become in sacred history, or how the Master would multiply them, than we imagine how much the Lord will make of true-hearted intercessions. We must believe that they will be answered, yet God gives far more than we ask or think. Infinite results are in the hands of the infinite God. He looks at the heart, and reads it like a book. "Give me thy heart," He says, with touching kindness. Then He puts all things into our hands. May He deepen our sympathies with our fellow-creatures! "Pray without ceasing," desire always the good of others and the glory of God. "I will give thee the desire of thine heart," is a promise that true intercessors may claim from the Father. He is always more willing to hear than we are to pray, yet He waits for our intercessions. These talks with Christ give us so much happiness, that we long to be no more a "foreigner on earth," but a citizen in heaven. F. O. E.

## GEMS FROM DR. PARKER.

From Vol. XXIII. of "The People's Bible."

Christianity is crucifixion, self-dethronement, self-hatred, trust in Christ, death with Christ, resurrection with Christ; it is not a notion, but a sacrifice.

Christianity despises no one; Christianity is the shepherd that will not rest until the hundredth sheep be found. "Ninety-and-nine"—there is no music in these chiming syllables, because one of the flock has gone astray.

O preacher! every man is a congregation; the meanest, poorest creature that crouches within hearing distance is a nation—the world; know thy duty, and in Christ's great strength win the fight. Earnestness can always speak to the individual.

There is no affront that can be offered to the spirit of the Gospel more deadly than to withhold because the numbers are not overwhelming. If one soul is within earshot, he constitutes the supreme occasion of any ministry. The Gospel has thunder for the crowd, and whispers for the one listener.

He preaches to the times who says, "Come unto Me, all ye that labour and are heavy-laden, and I, the Son of God, will give you rest." These are the eternal times, the other so-called times are flickering moments, changing their colour, changing their throb and pulse by an incalculable process; but the eternal need is forgiveness, the everlasting want is rest for the soul.

If any man want to follow Christ, he must first have his eyes opened. That was Christ's way in the days of his flesh. He did not say to blind men by the wayside, "Grope your way after Me, and we may see about your vision by-and-by." No; He stopped, gave eyes to the blind, and then passed on. Christians are not blind men, but men whose eyes have been divinely opened.



# Keswick Addresses.

## WITH JESUS IN THE MOUNT.

BY REV. DR. ELDER CUMMING.

Having read the account of the Transfiguration as given in Luke ix. 28-38, Dr. Cumming said: There are two scenes described for us in Holy Scripture, one in the Old Testament and one in the New Testament, which always seem to me to bear a great resemblance to each other. One was a dream and the other was a fact. The dream of Jacob at Bethel represented the heaven opened to the sight of man: a way by which heaven might be entered; the fact of Christ's Transfiguration given in the New Testament represents heaven brought down to earth. We have a picture first of Christ's return, and a picture of heaven behind it, represented in the words I have read.

This story of the Transfiguration is not entirely a thing of history; it is still a thing that is realised in the experience of many of God's people. There is very much the same difference between Jesus of Nazareth as He was seen from day to day by his disciples in his ordinary life and ministry, and the glory they saw on the mountain top at midnight, that there is between the ordinary sight of Jesus Christ by Christian people day by day in the Church of Christ now, and what those who love Jesus may see when they have a sight of his glory shown them here by the Holy Ghost. And because I believe we have already seen gleams of the vision set before us in this tent during the week, and because there is a fuller vision of it to be seen before the week is done, I ask you to go with me to-night, in so far as God may call us, to look upon this wondrous vision of the Transfiguration of Jesus Christ in the sight of his disciples.

It was night. The mountain rose close to the people. The disciples stood looking, and Jesus called those whom He would have to go up with Him to the mountain. The top of the hill of Skiddaw stands there at the side of this tent. Night is falling about us even now. Were the Lord Jesus to take three out of this multitude to go up with Him to behold his glory, who would these three be of all those who are gathered here to-night? I believe no surprise would be greater than the selection which the Lord would make from amongst us all. Perhaps the poorest, perhaps the most ignorant, perhaps the youngest, perhaps the one who feels the most useless, certainly I think the humblest, would be among them. Think of it. There is a sight of Christ here—there shall be to-night a sight of the glory of Christ within this place. There cannot but be; I rejoice to believe and forecast it. It may be that very few of us may see it. I cannot tell who they shall be; may it be you, may it be I, as God shall please. Oh, to be one of those that shall behold the glory of Jesus this night!

First of all, notice that in this story we have a record of a week of the ministry of Christ, over which absolute silence has fallen. Luke says "About an eight days after these sayings." Matthew and Mark say it was "after six days." There is the specification of a week—six free, entire days, not counting the seventh day which began and the eighth day which followed. Of all the proceedings of that week we have absolutely no record; but they must have been days of preparation for the wonderful sight and experience through which the Lord was to pass.

We have next a marvellous selection made. Let me refer to it again. There was a threefold selection made by our Lord. First, out of the multitude that heard the Lord speak, there were some selected as believers, as accepted of God for Christ's sake, who put their trust in Christ, and from that moment were saved souls. Then from the multitude who believed, Christ chose out twelve to be his apostles, followers, messengers, witnesses. But from the twelve apostles He selected three—Peter, James, John. Why? Not because they were naturally better than other men, or because there did not belong to them a fallen heart, or because they were unlike the others, or because his love is greater for some than for others. I believe if there was one reason on which we can lay our hand, and say, "That seems to be the principle of the selection," it is this—they were more fully yielded to Christ than any of the others. They had put themselves into the Lord's hand, to be, to go, to do exactly as He should please; that there was less resistance, less of the prominent self, less of the will that said, "Let me choose; let me go where I will." When He is about to show a marvellous sight, it is only the prepared ones that can go with Him to behold it. So He led these out from the crowd, out from the number of the disciples, and they approached the foot of the hill. There was not one who said, "Master, where goest Thou? What dost Thou want with me?" In absolute ignorance of what He was going to do with them, and the use He was going to make of them, they were as blindfolded to follow the footsteps of the Master, because He had said, "Come with Me." Has He been saying that to you at the Convention? Perhaps you begin to fear, "What will the Lord make of me? Dare I go with Jesus?" That is a question for every one of us to-night. Durst thou follow the Master, even if thou art the only one left? Dare you take his word for it, and go up the steep incline of the hill Difficulty, the hill of night, where the clouds fall, where the darkness is, where the awful solitude is made more awful by the presence of the Lord Himself? It is like Moses going up Sinai, and being alone there with God.

What next do we see? A watch in which these apostles have no part. No sooner had He taken them up than the claims of this poor miserable body—the weakness of the body which so many feel and lament, and which we feel keeps us back from the service of God so often—came upon the three. "They were heavy with sleep." And during the time they were heavy, something took place of which I suppose we have almost no record, and of which they saw nothing at all. I often hope and try to persuade myself that they did not actually fall asleep. They did so in Gethsemane undoubtedly, but possibly here they were only heavy and stupid with sleep. But during that time there was something they did not see; something they lost. Oh, how much we lose when we allow the weakness of the body to stand between us and Christ; when we fail to overcome it, and to say, "That too is in Christ's hand. Please God, the veil shall be rent, and through the opening of the veil I shall see the glory of the Master." They lost something because they had not faith to understand and see.

What happened next with them? "When they were fully awake"—so the word is rendered in the Revised Version—"they beheld his glory." Have you noticed the double description of the effect of the glory upon the Lord? There is, first, the appearance of his face: "his countenance shone as the light." That was the light from within. Nothing could make a man's face shine except something within the man's heart. Many of us here can remember how in years gone past there used to be on this platform, and to sit in the chairman's seat, one whose face veritably shone,* as we sat in wonder and looked at it in its beauty. It was the only face I think I ever saw that reminded me of what is said of Stephen, that his face was like that of an angel as he approached within the shadow of death. But my Lord's face on the Mount of Transfiguration was not like an angel. Matthew tells us that his face shone as the sun; and that was the word of a man accustomed to the sun in the East, and not the poor sun as we see him here. It reminds me only of one thing recorded in the Word—of the sight that Saul of Tarsus saw on the way to Damascus when he beheld a light greater than the light of the sun at noonday. What Saul saw on the Damascus road the three disciples saw on Mount Tabor. It was the glory of God within, bursting through the veil, the thin tabernacle of flesh, the hidden Deity of the Saviour (the glory of it renounced for a time when He had emptied Himself) that shone on this one occasion, through his face, as He was in colloquy with his Father Himself.

But there was another light that shone. His outer garments shone with a light so exceeding white as no fuller on earth could white them. That was a light from without, not from within. Light does not shine through garments; it shines upon garments, and is reflected. I suppose if a light is sufficiently brilliant, all other colours go in it to intensity, and it is only white. This was the glory of the Father's face shining upon the Son.†

When they were awake then they beheld his glory. There appeared unto Him Moses and Elias talking with Him. Talking of what? This is the third thing I ask you to notice—that there was communion with God in which the disciples could

* The late Canon Harford Battersby.

† Was it not rather the inherent glory of the Son of Man shining through his garments? It could scarcely be said that He was transfigured before them, if the light of God only shone upon his garments. The transfiguration was an anticipation of the Son of Man coming in his kingdom, in *his own* glory, and his Father's that of the holy angels.—Ed.

ve no part. The communion was between Moses, ias, and Christ. I believe there was another and re sacred and holy communion—that between us and the Father. But Moses and Elias were sent, and they communed with Jesus about his case which He should accomplish. The word dered decease literally is "exodus." We speak it as decease, but it seems to me it must have ered Calvary, resurrection, and ascension—exodus m earth and entrance into heaven. The positions h of Moses and Joshua were realised here—Moses o led out, Joshua who led in. They communed h the Lord Jesus, but, sad to say, Peter, James, l John were not admitted to it. It was too deep l high for them at that time. Blessed be God, position is better than that of these three dis- les. However few may be selected out of this ltitude to have to-night a sight of the glory of rist, they shall not be mere onlookers. When holy ransomed ones in glory talk with Jesus ut Calvary and about Ascension, they shall have t in the communion. We may talk to the rified Lord about this exodus. We may hear at He has to say about his way through and out leath.

What next do we find? Peter saw the vision en it was beginning to go. As the visitors were arting he interposed with a request, "Master, s good for us to be here." I should think it was. e whole Church of Christ joins Peter in that part t at least. Yes, the half-sleeping disciple is awake ast, and only when it is about to go he begins to derstand how good it is. "Master, let us make e three tabernacles"—three tents to abide in— ne for Thee, one for Moses, and one for Elias." at can he possibly have meant? It is the word d in the New Testament and in the Septuagint ignify the very Tabernacle or Tent of Testimony lf. But I cannot bring myself to think that er meant that there were to be three Tabernacles which Jesus was to be worshipped and Moses and as were to be worshipped. I believe it was the ught of abiding. Let us always see Jesus as the rified One; always know that I am so near to rist, and to the great lawgiver himself, and beside great prophet Elijah. All that was in the Law the Prophets was here represented, and they are company with Jesus.

Three tabernacles—that was Peter's request. prayers are often very poor and mistaken. I metimes think our prayers are just about as poor rt of our Christian life as I know of. I will tell why. I think the most selfish thing that we as a rule, is seen in our prayers. They almost ays begin with "me, me, me," and almost ays finish with "me, me, me." Then with our ily, our children, our dear ones; then with our k and our concerns; then we bring in those at stance; then perhaps the heathen world; and we may bring in at the very last, if we do not et it altogether, the cause of Israel. I say again I do not know anything in which the selfish- s of the Christian Church appears more than in r prayers. God forgive us all that it should o.

oor Peter is full of mistakes in his prayer. But tice one remarkable thing—that this mistake of r is the opportunity that God the Father takes ive a further vision of the glory of Christ, ch would not have been seen at all but for this ake. There would have been no testimony from heavenly cloud, no voice of God the Father, for that mistake. It was in connection with it the Father spake from the cloud, "This is My ved Son, in whom I am well pleased; hear ye ." There are three things here. First, "My ." See the difference between the Son and the servants. Do you know that difference in your t and life? Here we have a present indwelling iour. Moses and Elias can never be that for "My Son, in whom I am well pleased," said heavenly voice. Never in the whole range of since Adam fell has God said that about any . He said it twice about Jesus Christ: once at baptism, and here on the Mount of Transfigura- . And I observe that Peter, in his Second tle, looks back on the past, and, though he seems ave forgotten the day he heard this word at st's baptism, he says, "This voice which came heaven we heard, when we were with Him in holy mount."

he third part of the testimony was "Hear ye ." That is to say, the Lord Jesus Christ is the reme Teacher, the only Revealer of God the ner. Yes, let us realise and understand it. But for Jesus Christ and his revelation in the Old Testament and in the New, we should have known absolutely nothing of God. Apparently, to our finite faculties God is not to be apprehended except through the revelation in his Son. For the truth of this I appeal to the fact that all heathen religions are a perfect caricature of the name and nature and character of God. It is in Jesus Christ alone that we can know God.

It was so in the past; it is so now; it shall be so throughout eternity. "I am the Way." "No man cometh unto the Father but by Me." We cannot understand God except through Jesus Christ. How intelligible He is to mortal men, and how close we find ourselves to Him! Oh to realise that He is in our midst this night. If our mortal eyes could but be touched with his eye-salve, we should see in the midst of us the most wondrous sight that creation has ever witnessed—the glorified, crucified and ascended Christ. Even without the physical mortal vision we may see Him, may behold his glory. Do we not behold his glory, the glory as of the Only Begotten of the Father, full of grace and truth? Is not the whole object of this Convention that we may see the glory of Jesus? His glory as God, as man, as the God-man, as mediator; his glory in the manger, on the mount, on the cross, even in the grave, and his glory at the right hand of the Father? Come with me that we may look upon his glory. Hear his voice, ye yielded ones. Only an absolute yielding surrender and subjection to Him will enable us to receive that blessing, as He says to us: "Come with Me up yonder hill where the shadows are falling, and ye shall behold my glory."

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## PROFANING THE LORD'S NAME.

BY REV. G. H. C. MACGREGOR.

We are gathered here in the pursuit of holiness. The object of all such conventions is profoundly practical. It is well that we should keep this in mind, and should remember the steps by which God leads his people into fuller blessing. I believe one of the first things God calls for on our part is thorough, honest, deep examination of our own lives. There must be the most absolute honesty with God about our present condition before there can be any hope of improving it. It is only when we are willing to take this position that God will meet us and lead us on to more glorious experiences and more fruitful service. The process may be painful, but let us welcome it. If God takes us in hand, the deeper the work of searching the more abiding will be the blessing that will follow. If there is one thing that I fear for myself, and for those who are dear to me, when at such a Convention, it is that they slur over the work of the opening meetings, and do not give God the chance to break them all to pieces, and humble them in the dust; and lest they should snatch at a peace and joy which, if it is sought before God has prepared us for receiving it, can only prove

SHALLOW AND UNABIDING.

Turn with me to the very solemn verse in Ezek. xxxvi. 20, "When they entered unto the heathen, whither they went, they profaned my holy name, when they said to them: These are the people of the Lord, and are gone forth out of his land." This text is taken from one of the most pathetic passages in one of the most pathetic books of the whole Bible. It contains God's lament over the faithlessness of his people; his sigh of sorrow for their refusal to fulfil the purpose for which they were chosen, and to walk worthy of their calling. To read this chapter aright implies a knowledge of the whole history of Israel. You will find that in this chapter the history is summed up, and it contains God's vindication of Himself for his treatment of a rebellious nation.

You remember what the history was up to this point. God had come to them in Egypt when they were no nation, downtrodden slaves of Pharaoh; with a mighty hand and outstretched arm He had delivered them. They had seen the wonders of God in the land of Egypt. He had welded their scattered tribes into a nation, and had led them forth towards the promised land. Then He entered into covenant with them, and chose them for a very definite purpose. He meant that their life as a whole, and that of each individual Israelite, should be a revelation of the truth of God; as Jeremiah beautifully puts it: God chose Israel "that they might be unto Me for a people, and for a name, and for a praise, and for a glory" (xiii. 11). What is more important, God desired that this peculiarity of character should be of such a kind that whenever a Gentile saw a Jew he should say, "What a wonderful God He must be to have such a people as this; happy art thou, O Israel, whose God is the Lord." They were to be God's representatives in the world, so that men were to judge what Jehovah was from what they were What a glorious calling: to have the honour and name of God entrusted to them.

How did they fulfil their calling? What a sad story it is. They were meant to be the religious leaders of the world; to be the apostles of monotheism in an idolatrous age. Yet they became so enamoured of idols, that they outdid the very heathen in their idolatrous devotion. The prophet asks with scorn, "Whose graven images did excel those of Jerusalem and Samaria?" They were meant to be the leaders of the world in civil and social matters. God gave them a law fitted to produce

A HEALTHY AND VIGOROUS NATIONAL LIFE.

And if Israel had only kept up to it, they might have been the model on which all the states in the world would have been founded. But they forgot the law, and trampled it under foot. There is nothing more instructive to the reader of the Old Testament than the terrible indictments which the prophets bring against Israel. "They sell the righteous for silver, and the poor for a pair of shoes; they pant after the dust of the earth on the head of the poor" (Amos ii. 6, 7). This went on until we are told in this chapter that God could stand it no longer. There burst upon them the fury and wrath of the very God who had called them to be his, and they were swept out of his land.

Is not the application very evident, very searching and solemn? What Israel was to Jehovah, that Christians are to Christ. The very words used about us are used about Israel. We are chosen to be Christ's, and to show forth his praise. "Ye are a chosen generation, a peculiar people." Why? That we may be to Christ for a people, and for a name, and for a praise, and for a glory. As it has often been said, we are to be the world's Bible, when the world will read no other. Christ has told us that men will judge of what He is by what we are; that He has committed to us the keeping of his holy Name. Surely, therefore, it is our duty to live as like Christ as possible. We are so to live that men will say of us Christians, "These are the people of the Lord." They will take knowledge of us that we have been with Jesus. That is what the world expects of us. Even unsaved men are splendid teachers of Christians. Without being great readers of the Bible, in a country like this men have come to know a great deal about Jesus Christ. Many who utterly ignore his claims to be Divine, admire and reverence Him for the beauty and goodness of his life. They know that we who are Christians claim to stand in a very peculiar relation to Him, and therefore

THEY EXPECT CERTAIN THINGS OF US.

Because we profess to be the followers of Him who knew not where to lay his head, they expect that we shall care little for money, and shall be less covetous than other men. Because the world knows that Christ was truthful it expects that we shall be truthful; because He was kind, gentle, loving, patient, it expects that these graces shall appear in our lives. The quarrelsomeness, ill-temper, and selfishness which it condones in others, it sternly condemns as inconsistencies in the Christian. The world is very stern in its judgments of those who profess to belong to Christ. Look at its judgments of the way Christian men and women take their pleasure. The world has its own way of enjoying itself. There are certain things in which it finds pleasure, and which it counts right—horse-racing, gambling, dancing, theatre-going, and such-like. It is angry if you find fault with it for doing so; but it despises the minister of religion who goes to the theatre; it laughs at the clergyman who is seen in the ballroom, or is found at the card-table. As with ministers, so with professing Christians generally. The world will accept your company, but when your back is turned it will laugh at you. It feels that if we believe what we say we believe, and if Christ has satisfied us, we would not have to seek our joy in the world, but would get it elsewhere.

But there is something far more solemn even than this. What I feel so sorely is this—that the world judges of Christ by our life. And it has a right to do it. Do not misunderstand me. We say that Christ is not only a Teacher, but a Saviour. We

preach not a dead Christ, but a living Christ. We offer Him to the world as One who is not only able to blot out the past, but able to deliver from the dominion of sin in the present. We preach Christ—and we *can* do it, thank God—as a complete Saviour to the uttermost of those who come to God by Him. But the world judges the worth of these statements by the extent to which we ourselves have experienced that deliverance. It is no use preaching to men that Christ can save unless they see that He has saved us. It is no use our telling them that He can satisfy them if they see by our faces that He has not satisfied us. They judge Christ, therefore, by what He is to us, and

WE HAVE NO RIGHT TO COMPLAIN.

This is what the world has been doing, and what has been the result? What opinion has the world of Christ to-day as the outcome of our lives? The world sees men who profess to be the followers of Him who had not where to lay his head, going into business for the sake of a few hundred pounds; and doing things that an honest unbeliever would shrink from. The world sees those who profess to be the followers of Him who came to seek and save the lost, making their money by a traffic that is sending thousands down to a drunkard's hell. The world sees ministers of religion, who profess to stand in intimate relation to Him whose heart was full of love, quarrelling with one another, and hardly on speaking terms. The world has seen professing Christians guilty of slander, back-biting, evil speaking, gossip, malice, pride, envy, touchiness, jealousy, and self-seeking of all kinds; and because the world has seen all these it is asking what kind of a Saviour Christ is.

It has seen men and women who profess that there is no name given among men whereby men can be saved, grudging a few shillings for the conversion of the heathen. They sing,

> Were the whole realm of nature mine.
> That were a present far too small;

and then give the inevitable threepenny bit in the collection. And what does the world say? Oh, it is unspeakably sad. They say Christ cannot be the Saviour He professes to be; else God's followers could not be what they are. Because our lives have been so weak and powerless and so full of sin, the world is thinking meanly of Jesus Christ. The Son of the God who loved us and gave Himself for us, and put his precious name on us that we might bring Him glory, is being sneered at and scoffed at because of our life. Surely we might have spared Him that. Surely He suffered enough when on earth, and we should have spared Him the pain of being crucified afresh and put to an open shame. Oh that God would break us down as we think of the mean thoughts that men and women have of Christianity and of Christ because of the lives we have been living. There is ground for deep abasement and contrition in this solemn searching thought.

But all true repentance is practical; so let us see the way out of this mess in which we have landed ourselves.

GOD NEVER LEAVES MAN IN THE DITCH.

How is the thing to be cured? In the same way as the condition of Israel was cured, and which is outlined briefly in this chapter. The first way out of this position is by a new *consecration*. A great deal of Israel's sin sprang from the fact that they forgot whose they were. They were the people of Jehovah, and they were living as though they were the people of Moloch. The first step in restoration was when they began to remember that they belonged to God. So it will be with us. The recollection of God's infinite goodness and love will make us ashamed of the past.

Then there comes the new *call*, "I will sanctify my great name which was profaned among the heathen. . . And the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes. For I will take you from among the heathen and gather you out of all countries and will bring you into your own land" (ver. 23, 24). The moment you reconsecrate yourselves to the Lord He will give you a new and deeper fellowship, and a more fruitful service. Then also there will come new *cleansing*. God will unveil at the same time the power of the Lord Jesus to cleanse. When God reveals the sin of our life, do not let us try to put it away ourselves; let us ask God to put it out. That is one of the lessons we have to learn. We cannot cleanse ourselves. But what a magnificent promise we have here: "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." After cleansing there comes what I would call *confirmation*—to preserve the alliteration. He stablishes the soul: "Ye shall be my people, and I will be your God."

Last of all there is *contrition*. It is only when the soul has been restored from backsliding, and when the life of God, like a mighty deep full river, is flowing over the soul; when the vision of Jesus Christ in his glory has anew broken in upon us, that we see and feel the full horror of our sin. "Then shall ye loathe yourselves in your own sight because of your iniquities and your abominations." So if we are to be blessed with all the blessings God has in his hands for us we must get down before Him and confess our unworthiness, our sinfulness, and our shortcomings. Then upon us from the presence of the Lord showers of blessing shall fall.

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# A SPIRIT-FILLED MAN.

BY REV. CHARLES INWOOD.

"Barnabas was a good man, and full of the Holy Ghost and of faith" (Acts ii. 24).

The filling of the Holy Ghost is the question of questions for all the Lord's saved people to-day. For this reason: Jesus Christ never gets his rightful place in the heart and life and service of God's people until they know what it is to be filled with the Holy Ghost. The more the Lord has turned my own thought to this question the more have I felt the awful sacredness of it. It seems to grow on one as we look prayerfully into God's Word for guidance and teaching. And as God commits a message to me for you to-day, in the quiet of my own soul (for thank God there is quiet there) I hear his voice saying, and I trust you will hear it, "The place whereon thou standest is holy ground." I pray that we may realise the great sacredness of this truth as in the Spirit's own presence we think a little while about Him.

We will look at one aspect of the great wide question—an aspect of it all the more simple and easy to be understood because we see it in the person, character, and life of one man. It would be very interesting and helpful to us to think of this subject in a general sense; but possibly the message this morning may be more helpful to some, because we shall see how the filling of the Holy Spirit affected the thought and purpose and life and service of one real, fallible, human soul like ourselves. As we look into it we shall see that in his case at all events the results of the filling of the Spirit were very practical, very unconventional, very revolutionising, very far-reaching, and very bewildering to the unspiritual man.

For the first recorded result of the filling of the Spirit in the case of Barnabas we will turn to Acts iv. 31-37. Here we have the first reference to Barnabas and his conduct, of whom we read that "having land he sold it, and brought the money and laid it at the Apostles' feet." So the first recorded result, in his case, of the filling of the Spirit was this, that the man

DELIBERATELY GAVE AWAY ALL HIS PROPERTY.

It was not a momentary act of enthusiasm. Sometimes in a missionary meeting, when our hearts are powerfully stirred by some voice from a distant land, we get so moved that we take our purses, and whatever may be in them we empty out into the collection plate. That I say may be merely a momentary enthusiasm. But this man had land, and there were certain legal forms to go through in the sale and transfer of it. If it had been momentary enthusiasm, I imagine all that enthusiasm would have cooled down before he got through what is sometimes the very cooling process of selling and transferring property in land.

It was a new departure in the matter of giving, and one which I am bound to say has not become very popular since. No doubt, then, as now, the action would be sure to be criticised. A great many people could not possibly understand it. Some people probably hearing about it would talk to another in this way: "Have you heard about Barnabas?" "No, what is it?" "Why, he went to a meeting the other day, and whatever came over him I don't know, but the man has gone and deliberately parted with all his property, so that he has no money in the world. You may depend on it the man's reason is giving way; no sane man would part with all his property like that." Then probably some others would say, and we know how the world echoes this to-day, "Well now, Barnabas, I think you have gone to an extreme. I believe in liberality, in devoting a portion of your wealth the Lord, but I do not believe in going to suc great extreme." Very likely someone said to h "Oh yes, it is all very well while you are yo and strong, but what about when you get old, w you cannot do anything, and all your property gone and you are without a penny in the wor As surely as I am talking to you to-day you will gret this by and by."

And yet, as we will see, this act, all unknown Barnabas I believe, was the first of a series of t put to him in his training for

THE GRANDEST WORK

to which God can call a saved and sanctified —the work of preaching the Gospel to the heat who have never heard of Jesus. First of a proved the real sincerity of the man. People mi question his wisdom, but nobody in the presenc that fact could doubt that, at all events, he sincere in the matter. Then it proved his fit for missionary work in one very important part lar. A man of wealth who cannot keep back an his money from God is in splendid training for larger sacrifices that God's will may demand. course, too, it set him free to obey the call, when in his providence uttered that call in the man's s Otherwise, when the call came to him later on might have said, "Oh yes, I should like to en in this work; I should like to go with Paul preach the Gospel; but you know I have my l my property; who is to look after that? I ca leave it to take care of itself." I daresay there troubles with property and land then. And if nabas had taken that position, in all probability Christian world would never have heard his na and no soul would ever have been impelled by example to lay all at God's feet, to be used in power of the Spirit only for the glory of God.

But the practical truth for us here (and I be it is one reason why God has moved me to sa is this—we have a larger number of wealthy well-to-do Christian people at this Convention perhaps in any other Christian gathering in United Kingdom. This becomes an opportun ay, it places upon us who are God's messenge tremendous responsibility, and one that al makes us tremble as we look at it. The truth us is this, that the real filling of the Spirit tou a man's purse just as definitely as it touches other part of a man's spirit and life. It pu changed aspect on life. The man who is r filled with God the Holy Ghost learns as r before to write across his stocks, his bank-book, all his possessions, "Not my own." He no lo uses that wealth to pamper self; he no longer it to gratify his own desires, or to live a life o travagance. He says now, as never before: " only a steward. All this wealth is God's wealth mine. And as I would not keep a steward tw four hours who would use half of my possession himself, so as God's steward I dare not claim right to use for myself, apart from the Lord, a s penny of what I possess."

As soon as the Lord's people waken up to th I know it is very practical, and it may seem r prosy—but as soon as Christians are awake to fact, so soon

WE SHALL SEE A REVOLUTION

in two directions. First, we shall not as ser of God have our hearts wrung as we listen t pitiful appeals for money to carry on the L work. What is more important, the Chri churches of our land will be less likely to hav course to questionable—ay, to positively sin methods of raising money to carry on what call the Lord's work. (General murmurs o proval.) The wealth of the world belongs to and if God cannot get control of that portion in the possession of his own saved people, God and save those who are keeping it back from H

This is practical. Some of you have come t Convention to claim the filling of the Holy Gh perhaps you may have claimed it. But if, h as you think claimed that filling, you go back keep as tight and close and selfish a grip of money as before; if while you may be a little earnest in your praying, a little louder in you lelujahs, more regular in attending your chur there is no real giving back of your wealth to the world that has a keen eye for consistenc not believe that you have received any real ble at the Convention at all. I do not mean to say every man who possesses wealth is to go and with it all in this particular fashion. But I do

to say that you are to be willing to do even that if God makes it clear for you. I do also say that you are henceforth to use it, and all of it, as a sacred trust from God for his glory and in the extension of his kingdom in the world.

Now let us turn to another point. "When Saul was come to Jerusalem, he essayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the way" (Acts ix. 26, 27). One does not wonder that these disciples were afraid of Saul of Tarsus. Probably the very mention of his name in their little gatherings sent a kind of uneasy tremor into their hearts. He had been the most systematic, the most able, and the most successful persecutor of his day. So when they heard that Saul, or Paul, professed to be converted, they evidently thought he was doing what is done sometimes to-day. If there be some secret society, the Government, in view of the interests of the people, will send a spy, supported from the secret service money, to worm out the inner secrets of the particular organisation. I imagine that these Christians thought Saul was doing something like that. He had tried his ordinary method, and now, as with a master stroke, he was going to pose as a Christian, to get into the inner circle, and so sweep off to prison and to death the men and women who had hitherto escaped.

But there was one man not afraid of Saul, if all the rest were. Barnabas took him, brought him to the Apostles, and told how the Lord had met him in the way. The one truth which I want to leave with you before I pass on is this—

THE ABSENCE OF SUSPICION

towards young converts is one of the most delicate proofs of the indwelling of the Spirit in fulness in the believer's soul. There are many Christian people who do not know what it is to have suspicions swept out of them. I hear people say sometimes, when a great work of God has been wrought amongst the children in our Sunday-schools and families—most hopeful work as it seems to me—but I hear them say, "Oh yes, but you know they are only children; I would like to leave them for a year or so, and watch them, and if they turn out well I will believe that their conversion is genuine." Poor lambs! they are to get all the blasts and storms of the world without a shelter in any fold, and if they survive it all then you will believe that a real work of grace has been wrought in their hearts. Another will say "I believe in conversion, but do you know somehow I have great doubts about drunkards being truly converted." In our country of Ireland I am sorry to say we hear people say, "I am a bit dubious about Roman Catholics who profess conversion." Sometimes we hear them say the same thing about work among the Jews.

Sometimes this suspicion takes an ecclesiastical form. We are suspicious of anybody who professes to be converted in another section of the Christian Church, or, for that matter, outside all the sections of the Church. Now, this suspicion blunts and dulls the spiritual insight. It renders a man incapable of interpreting—ay, even of recognising—the need of those dear souls who have just been translated out of darkness into God's marvellous light. You need not wonder if these young converts do not go to you when temptations smite them right and left. It is a kind of spiritual instinct, I think, that prevents them; you have not said you are suspicious of them, but they know it. The dear child who has just been brought to God is no more going to you for sympathy than a man shivering with cold will rush to an icicle, and put his arms round it. It is a blessed thing when the Spirit of God comes and sweeps out of a man every breath of suspicion towards the newly-saved soul.

Let us go on to Acts xi. 20-24. There we have another aspect of almost the same truth, and yet not quite the same. There had been in Antioch a glorious revival of religion. Souls had been saved in large numbers. Tidings of the revival reached the Church at Jerusalem, and the elders very wisely said, "We will send someone down to look into the matter and, as far as possible, to guide and help in this important work." So they sent Barnabas. I wonder if they remembered that in the case of Saul Barnabas was right and they were wrong? Possibly they did. They said Barnabas is exactly the man to go to Antioch to look into the state of things and people there. We read, "When he had come to Antioch and had seen the grace of God." "Seen the grace of God!" Why, what is the grace of God like? Can you see it with your physical eyes? No! Can you see it with your intellectual eyes? No!

THE PROFOUNDEST INTELLECT IS BLIND

in presence of spiritual phenomena, when the eyes of the soul are closed. It is spiritual vision that is needed. Barnabas knew what the grace of God is like. He knew where to find it, and he knew it when he saw it. It was not a revival under the great Mr. So-and-so that he saw. We hear of Mr. So-and-so's work. What Barnabas saw was the grace of God. He had spiritual discernment. There are men who have come to Keswick this week who will go away and say, "Oh, it is nothing but just a kind of nice religious picnic." They do not see that God is here, and if you do not see that you do not see much. You may see the speakers and the mass of people, and you may go home and be not a bit the better, if you do not see God Himself in the glory of his grace.

What else do we find about Barnabas? Being a Spirit-filled man, he was glad when he saw the grace of God. Every saved soul is not glad over a work of grace. It makes some in our congregations terribly cross and uneasy when a revival breaks out even in their own church. I will tell you what is more common—not to rejoice before God over a revival if it happens to be in the neighbouring church, while ours is being left seemingly high and dry. It is easy enough to praise God for a revival under your own ministry, and in your own church. But when there is a great work up there in the parish church, and souls are being saved, it is not so easy to say: "O God, I praise Thee, I rejoice in Thee that Thou art saving souls every day there." It is only the Spirit of God filling the soul that will enable a man really to do it.

Being a Spirit-filled man, Barnabas had the very best counsel to give to the young converts. Those of us who have had much experience of evangelistic work know what it is to leave a church in which souls have been saved; and to leave it with fear and trembling because there were so few ready to give the needful advice to those who had just accepted the Saviour. How people blunder when they go and talk to young converts as to how they are to keep themselves! Sometimes this advice takes a sectarian form. If they belong to one church, you will hear people say: "The first thing you must do is to be confirmed and go to Holy Communion." That is all right in its place, as I shall show you presently. Another says: "Now you must get the Shorter Catechism and make yourself master of that." That is a helpful thing too—oh yes it is. I say that because I do not belong exactly to the church that would give that advice. Another says to the convert: "The first thing you must do is to be baptized—immersed." All right, I say again, in its way. Another says: "Well, now you must put on the coal-scuttle bonnet and take *The War Cry*." And some dear souls when they get hold of a new convert, say, "Now you must come out from all the churches." Oh, they are very "exclusive." I am so sorry for them. I believe I shall have a glorious time with them in heaven; but sometimes I do long to have a bit of real fellowship with them on the way. I do indeed. Every child of God ought to be able to enjoy

FELLOWSHIP WITH EVERY OTHER CHILD OF GOD.

Others again will say when one is converted: "The first thing you must do is to get to class meeting; to pay your penny a week and your shilling a quarter." Yes, I have heard it; but I am thankful to say I have never said it to a convert yet.

Don't you see what Barnabas did? He put Jesus Christ first. The supreme thing for a saved soul all along the way is Jesus, Jesus, Jesus. The secret of happy continuance, and of growth, and of power, and of Godliness, is day by day cleaving to Him with the whole heart. If you do not put Him in his true place, all these other things are dry channels. But if Jesus Christ has his right place they become real channels of blessing to the soul. So Barnabas exhorted them, whatever else they did, or whatever else they neglected, to cleave to Jesus Christ.

So "much people was added to the Lord." God sealed the testimony of his servant by a still greater ingathering of souls immediately after. And the Spirit-filled man sent for Saul to come and preach the Gospel at Antioch, where he himself was being used. There was no jealousy of another Christian brother. Saul could do a work that Barnabas could not do, and Barnabas was glad to bring Saul to do his own work, and was not at all jealous of him in the doing of it.

Look now at Acts xiii. 2, "As they ministered to the Lord and fasted, the Holy Ghost said: 'Separate Me Barnabas and Saul for the work whereunto I have called them.'" When God finds a church or congregation similarly exercised, then God's call comes to the church as well as to the member of it whom He desires to use. But there are many congregations that are not alive; and God would never dream of saying to a dead church, "Separate Me So-and-so and So-and-so to preach the Gospel among the heathen." Though God does not care to go into dead churches He may call a living member out of it for work, but the church knows nothing of it. I know a devoted Christian missionary to-day who was years ago a member of a church. God called him to mission work, but God never mentioned it to the church. I venture to believe that there are not two people in that church who know that the man was ever a member of their church.

When God finds a church all alive, humble, reverent, waiting before God, then He says, "Separate; separate." You will see partly the reason of it. If God were to say to some of these churches, "Separate So-and-so and So-and-so," the churches would reply in a moment, "We cannot spare them." I know one sainted girl toiling for God in Africa to-day. God had used her wonderfully in a blessed sphere of service in Ireland. God spoke to her and said, "Go out and serve Me yonder;" but some of the best Christians I know said she ought not to go, as she was one of the most useful workers they had, and they could not spare her. That is God's order. He does not come to the drones and say, "I want you to go to China or Africa." What use would they be? God singles out

MEN AND WOMEN WHO ARE THE MOST FAITHFUL,

loyal and devoted in serving Him at home. Then He gives the church at home a chance of joining in the sacrifice involved in all true missionary work. It becomes not merely the sacrifice of the member who is to go, but a real sacrifice on the part of those who gladly say, "Go in the name of the Lord."

"Separate Me Barnabas and Saul." Notice that God named his men. He is very particular about his men. Nothing is left to haphazard in God's choice or call for work, either at home or abroad. God called them because He knew they would obey, and would obey in the power of the Spirit for the glory of God. That teaches this truth, which I desire to emphasise: God's choice of men is determined not by intellectual, but by spiritual equipment. Scholarship, culture, great intellectual power are being largely set aside by God to-day in the most spiritual conquests that are being won in the world. Why? Not because He is averse to these things. No, no. Not because He cannot use them. God can use the ripest scholarship, the largest natural gifts, the greatest brain power He ever endowed a rational being with. But He cannot use the man who, having these things, has nothing else. So He sets them aside. A man may have the wisdom of Solon and the eloquence of Demosthenes, but if the Spirit is not in him, God cannot use him for spiritual work. If he be a man of no intellectual gifts, and as ignorant as dear old Billy Bray was, if he is full of the Holy Ghost, God can use him to do glorious work for Him.

I am almost tired of hearing people, when we ask them to do a bit of aggressive work, reply, "Well, but, you know, I am only a hewer of wood." That is a poor life-calling, I admit—only a hewer of wood. It seems to me as if the supply is very much larger than the demand. We cannot get enough work to do to fill up the time, and so we go striking at one another. Oh, it is nothing to smile at, friends. Think of saved men and women spending half their time hitting one another. Oh, that we may have a truce of God here to-day! Hewers of wood! Yes, because most of our Christian people are so poorly equipped spiritually that that is the only bit of work God can entrust to them. But it does not follow, because you are a hewer of wood, that that is

WHAT GOD DESIRES YOU TO BE.

There are people here we can hardly coax to do more than take the chair at a meeting once a year or so. They do almost nothing, when they ought to be out in China, or Africa, or India. When I listen to the awful moan of 800 millions who never heard of the Saviour who saves me, I feel it is something awful to see hundreds and thousands and tens

of thousands of saved men and women content with doing the smallest bit of work at home, while these 800 million heathen are rushing to eternity, having never heard of Jesus Christ. If you have felt the power of the Holy Ghost at this convention, God will call you and qualify you to do work, either at home or abroad, which till now you have never dreamed would be possible to you.

Just one other scene. In Acts xiv. 11-15 we have a record of

THAT STRANGE SCENE AT LYSTRA,

where the cripple had been healed. We read that the priest of Jupiter brought oxen and garlands into the gates, and would have done sacrifice with the people. A sudden and extraordinary rush of heathen popularity, the greatest man in the city, and great crowds along with him, bringing garlands and sacrifices, ready and eager to treat Paul and Barnabas as gods. How did they meet it? Being filled with the Spirit, these men were able to take at its true value—which was nothing—the sudden popularity which greeted them in that heathen town.

One of the perils which beset our churches today is this: the craving after a series of sensations. We think if we can only draw a bigger crowd by a sensation than somebody else did by another, that that indicates growth, and we are all right. There are many Christian people who, if they get a crowd once in a while, their first thought would be: "We must turn this to practical account; we must take up a collection," or something of that sort. They are drawing on the passing popularity of a Christ-rejecting world. We are in far graver danger when the world calls us gods, than when it pelts us with stones, and calls us fanatics, devils, or fools. The most subtle peril that besets us now is

THE PERIL OF POPULARITY.

I am afraid lest even this Keswick movement which God is using so gloriously should become popular with the people who do not want a full Saviour. Only men and women filled with the Spirit will be absolutely dead to the popularity and praise of men and women who do not believe in our risen glorified Lord.

Perhaps you say, "Oh, all this is in the Bible; these men were different from us." I am so glad that the last reference to Barnabas presents him to us in a light that shows a touch of kinship between him and me. He and Paul, you know, had a sharp contention and they separated. That is the last sight we get of him. The comfort is here. I do not intend to excuse what Barnabas did, but it does show me that Barnabas was fallible. The man who knows what it is to be filled with the Spirit does not become infallible from the filling. I know that I am fallible enough, and this shows me that if Barnabas was really and truly a frail, erring mortal, a sinful man liable to fall, like me, then thank God I may be as full of the Holy Ghost as he was.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, Aug. 7 to 31; *Blackpool*, S. J. Hewlett; *Brighton (West)*, H. Hankinson, from August 12; *Bognor*, Rev. J. Barnes, LL.D.; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13; *Colwyn Bay*, Rev. Martin J. Hall, Aug. 7 to 31; *Dunoon, N.B.*, Josiah Spiers, during July; *Eastbourne*, A. G. Dodderidge, from Aug. 7; *Exmouth*, P. Welch (12-26); *Felixstowe*, C. F. H. Battersby, M.D., from Aug. 8; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, F. O. Lasbrey and others; *Ilfracombe*, W. R. Moore; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, H. C. Jenner, from August 4; *Lowestoft*, E. Arrowsmith; *Mablethorpe*, C. J. Small, Aug. 9 to 31; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, Aug. 4 to 26; *St. Leonards*, T. W. Graham; *Scarboro'*, J. Reginald Naylor, from Aug. 7; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Ramsey (Isle of Man)*, H. B. Claxton, Aug 5 to 15; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; Rev. M. C. Brownlow and R. H. Keable, *Kemp Town, Brighton*, Aug. 5 to 26.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 11:—Sun., 5, St. John ii. 1-12; Mon., 6, ii. 13-25; Tues., 7, iii. 1-13; Wed., 8, iii. 14-24; Thurs., 9, iii. 25-36; Fri., 10, iv. 1-14; Sat., 11, iv. 15-30.

THE CHRISTIAN HELPFUL UNION has been formed to promote a knowledge of the Word of God. Members learn daily a text from a stated book in the Old or New Testaments. A list of the selected book is sent to members half-yearly. A small donation yearly meets the expenses incurred. Further particulars and a card of membership may be had (two stamps) from Miss Maxwell, 28, Eccleston-square, S.W.



# For the Young.

A SUMMER SUGGESTION.

I suppose there is not one of us who revels in the fresh bright green and glorious flowers on the outskirts of our cities, and especially of London, who would not enjoy them all the more could we but share them with some less fortunate, who live and toil amid the grime and suitriness close by, without a thought of them. How many thousands of children have no idea of what a meadow means, have never rolled on the grass, have never plucked a blossom from a hedgerow! It is only when we see their behaviour when they have an opportunity of tasting what we find so sweet that we can in any way realise what this deprivation means to them. Yes, we would all like to give and receive such a treat, but the question is how to manage it.

It is very well if we can subscribe to help somebody else to take a party of children out, but it is infinitely better if we can take them out ourselves. So for the benefit of others I will tell of an experiment which has been tried successfully in Hampstead. The plan is very simple, and gives as much pleasure to hosts as to guests. Some of those who have helped have been domestic servants, others clerks, and some have been still at school.

The first step is to enlist the assistance of a number of volunteers, each of whom undertakes to collect or subscribe the sum of ten special rail or tram fares, to provide tea for ten children, and to take charge of that number on a given afternoon, probably a Saturday. Each volunteer takes charge of his or her guests at the station, entertains them where or how it may be most convenient, and brings them to the appointed rendezvous at a time agreed. Other friends are asked to entertain the adults who bring the children. Volunteers can very well be gathered from the local Christian Endeavour, Time and Talent, Young People's Guild, and other societies, whose members can again secure the help of outside friends.

The second step is to select some conveniently-situated mission or other agency, and to invite it to send the desired number of children by a given train or tram, in charge of sufficient adults to bring them and take them home safely—say, two to every fifty—mentioning that during the afternoon they will be as free to enjoy themselves as the children, and will be entertained by local friends. The mission superintendent will be asked to make out lists of the children by their every-day names, such as "Sally Tomkins" for "Sarah T."; each ten to be on a separate sheet of paper, on which is to be pinned a bit of braid of a colour pinned likewise on each child named thereon. Some of the volunteers will have wished for all girls or all boys, or mixed sets, or specially clean sets, and the superintendent will be asked to arrange accordingly.

This is all that is needed. The children and their respective lists are handed over to their several hosts on arrival, so that no one has to be responsible for more than ten, unless some volunteer is prevented from coming, and the ten so left unprovided for are distributed among the others. Indeed, so simply does the whole thing work that some, *after trying it once*, prefer to entertain twenty together. Special terms can be made with the rail and tram or omnibus companies to convey the children at a nominal charge in special carriages. One is, of course, needed to take general charge and act as secretary, but after things fall into line the labour involved is reduced to a minimum. The first time this scheme was tried a hundred and fifty children were entertained without a hitch, and no hitch has yet occurred in the entertainment of over five hundred.

It is thus proved to be a suggestion worth following, and I should be glad to hear of any who take it up, or to give them any further details they require. Is not anything done for these little ones done for Christ?

J. E. Budgett Meakin.

*5, Nassington-road, Hampstead, N.W.*

MACCLESFIELD STREET MISSION, E.C.—The report of this work, carried on under the care of Messrs. W. J. Collens and H. Erter, shows earnest work, decided progress, and many tokens of blessing. The service among the young in the Sunday-school and Band of Hope has also been very successful. These faithful workers will be glad of help and sympathy of the Lord's people. The address is, Macclesfield-street, City-road, E.C.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, AUGUST 12.

Temptation of Jesus.—Matt. iv. 1-11.

Golden Text, Heb. iv. 15.

"Then."—Just after the Baptism and the rapturous experience of the Saviour (iii. 16, 17), the time of painful testing occurs. Special favour does not exempt from special trial, but is a preparation for it. "Led," Mark says "driven" (i. 12). Jesus did not go needlessly into temptation. Imitate Him in this. Self-chosen paths are full of danger. God must direct those whom He will save. *Temptation* was necessary to Him as our Saviour (Golden text). Before the opening of a bridge over which heavily loaded trains must pass, it is put to a severe test, that its strength may be proved. This conflict proves the second Adam able to stand where the first Adam had fallen. "The wilderness" is, according to tradition, the region around Quarantania, a sharp limestone peak, which rises in the midst of the wild mountainous region not far from Jericho. Caves abound in the rocks, and Mark i. 13, tells us that wild beasts were his companions. Did they not recognise in Him their rightful Lord (Psa. viii.)? The region was desolate, wild, uninhabited, fit region for such a conflict as this. Contrast it with the favourable conditions of the first conflict. In Eden, Adam had every advantage; here every advantage is given to Satan, that his defeat may be more ignominious.

The Attack.—Satan made it in person. If he actually appeared to our Lord, as the narrative seems to suggest, it would be under some disguise. Yet Jesus knew him, as afterwards when he spake through Peter, or through Judas. The attack was threefold, for Satan is an unwearied antagonist. He knows how to repeat and to vary his attacks; so that if repulsed in one he may be more successful in another. The first (3) appealed to bodily appetite, and suggested a miracle by which He could at once satisfy his hunger and remove every shadow of doubt as to his Divine sonship. The power of the temptation lay in its subtilty. Where was the harm in working such a miracle to meet his need? No temptations are more dangerous than those in which we have to ask such a question. In yielding to this temptation there would have been a double sin, first, that of allowing a doubt as to the testimony recently borne at his baptism. Can that word require this miracle to confirm it? And, secondly, in taking the care of Himself into his own hands. In both these senses the temptation comes very near to us. We are prone to want signs to confirm God's Word, and to be impatient when called to wait upon Him.

The second attack was made on "a pinnacle of the Temple" (5), probably "either Solomon's porch, on the eastern side of the Temple platform, and commanding the gorge of the Kedron; or the Royal Porch, from which, as Josephus says, the eye looked down into an abyss," *Godet*. Don't forget that high and holy places are not exempt from temptation. Again the power of this suggestion lay in its subtilty. Does it not appear like an encouragement to further faith in his Father? If He can trust Him for food for his body, why not perform this miracle? It will afford another instance of his Father's care for Him; will win from the Jews more ready acceptance of Him as the Messiah, and is enforced by a Scriptural quotation. "The devil can cite Scripture for his purpose." Misquoted and misapplied texts have often led to sin.

The third attack was upon a mountain (8). Godet suggests that the statement—"he showed Him, etc.," signifies "that he made them to appear before the view of Jesus, in instantaneous succession, by a diabolical phantasmagoria." It was the purpose of God that Jesus should yet have the Kingdoms of this world for his own. They are now offered to Him upon terms that render the agony and death unnecessary. It was a tempting offer. All that Satan asked was a recognition of him as present possessor of this world's kingdoms, by an act of prostration, such as in the East is practised towards every lawful superior. To pay his terms for any favour or advantage is to commit the sin to which he tempts the Saviour. Did not Judas do this? and Demas? And does not everyone who consents to lie, or cheat, or deceive in any form for the sake of gain? Compare these three attacks with what is said to be in the world (1 John ii. 16), and with the description of the tree in Gen. iii. 6. The allurements that proved successful in Eden are tried in the wilderness too.

The Repulse.—Jesus gained a complete victory on lines that we must adopt. (1) He did not parley with Satan as Eve did. The tempter is not to be reasoned with, but to be resisted. (2) He overcame as a man, by means of the sword of the Spirit (see Rev. xii. 2). Yet the Word of God was not only in his memory for quotation, but in his heart for life and obedience. Subjection to the authority of the Word enables us to meet the assaults of the adversary. (3) Yet his victory cost Him something, hence the angelic ministry (11). "He suffered, being tempted,"

# NOTES ON DAILY READINGS.

SUNDAY, AUGUST 5.—EZEKIEL XXXVI.

*Israel's Restoration* (1-15).—This chapter continues the prophecy of the preceding one. The contrast between the fate of Edom and Israel, the former of which was not in covenant relation with Jehovah, whilst the latter was, is very significant. Israel may be chastened, but it will be restored, whilst Edom must be always desolate.

The mountains are in contrast with Mount Seir. (3) Israel's foes spoke as though they had a right to her territory, and they freely discussed its partition; but her God would have to be reckoned with. It was not his will that the land of promise should be shared, as the carcase of prey among wild beasts. (7) Israel's shame was only for a time, that of her foes would be lasting. (9) When God is for us who can be against us? When He determines that cities shall be inhabited and wastes tilled, so it shall be. (11) The best wine is kept till last. We always are seeing better things (Job. xlii. 12). (13) The land of Israel was naturally the battle ground of Egypt and Assyria.

*It was Undeserved* (16-21).—As a woman, legal uncleanness caused her to be separated from the congregation (Lev. xv. 19): so the sins of Israel caused their expulsion from Canaan. (20) Wherever they went they brought contempt on the whole name of God, as not being able to defend them from their foes. 21. Many of God's actions can only be accounted for by his zeal for truth and righteousness.

*The Restoration would be Accompanied by Spiritual Renewal* (22-32).—Let us be very careful of the honour of God. (25) Clean water, in reference to Num. xiv. 9-18; type of the cleansing grace of Christ (Heb. ix. 13, 14; x. 22). Yield yourselves to God, that He may cleanse you not only from the dominion, but from the love of sin. (26) He bids us make these things (xviii. 31); but He here gives what He enjoins. God's commands are enablings. God's grace changes the choices and feelings of the soul. (27) It is a great blessing when God causes us to walk in his ways. The obedience He demands is not outward but inward. We walk aright, because we are filled by the Spirit. (29) The cleansed soul is hungry for the bread of God. (31) There is no such sorrow as that of the forgiven and restored.

*The Restored Land* (33-38).—Cities and land are to be reoccupied. The return under Nehemiah and Ezra cannot have exhausted these words. The land awaits the people, and the people the land. (37) But though all this is certain, yet its realisation must be sought in prayer. This is one of the regulations of our Father's Kingdom. His Word is full of promises, but they must be presented and claimed.

MONDAY, AUGUST 6.—EZEKIEL XXXVII.

*The First Vision as of Resurrection* (1-14).—There seemed no hope of the people ever resuming their political life, or of becoming spiritual and devoted. The men are dead in trespasses and sins. (2) We must be brought face to face with the impossibility of doing anything by our own might or wisdom. (4) It was a strange command, to mount some rocky eminence and address this medley of silent bones. Thus by the foolishness of preaching God saves those who believe. (7) There may be a stir of interest, and a spirit of hearing, but unless the Spirit of God breathe life, it is of no avail (John iii. 8; 1 Cor. iii. 6). Let us eagerly utter this prayer for the Spirit of God, who is the breath of life, blowing where it listeth. (12) Those that are in the graves of lust and sin shall hear the voice of the Son of God and live. He will cause them to come out and live. Evidently the idea of the Resurrection was not unfamiliar.

*The Second Vision as of Reunion* (15-28).—When God gives life, it always leads to unity, as in this case. The two sticks, representing respectively Israel and Judah, separated from the days of Jeroboam, would be one. (21) Restoration. (22) Unity under the headship of Christ. (23) Deliverance from detestable things. (24) Assured obedience. (25) The land of promise. (26) The covenant of peace. (27) Fellowship with God. (28) The conversion of the heathen. Such were the promises for their new resurrection life. There is a counterpart of each in that new and blessed life which is opened to us when we participate through faith in the risen life of our Lord Jesus. Unity with God; people, peace, joy, power are then freely ours.

TUESDAY, AUGUST 7.—EZEKIEL XXXVIII.

*The Invasion of Israel* (1-6).—Into the restored land, as described in the preceding chapter, a tide of invasion is seen to pour. The prophet describes a gigantic conspiracy, led by God, the Prince of Rosh (R.V.), threatening Israel in the latter days, after the miracles wrought by God in behalf of his people, as already narrated. (3) These were all northern nations, living by the Euxine and the Caspian Seas. Their names reappear on modern maps as Russia, Moscow, and Tobolsk. (4) It is probable that a great many details are to be taken generally, as when we are told that the wood of the invaders' weapons would serve Israel for fuel for seven years; and that it would take *all* Israel seven months to bury the dead. But it is also certain from other Scriptures that the nations of the world will come in battle-array against restored Israel (Dan. xi. 21-45; Zech. xiii. 9; xiv. 2, 3). And at the end of the millennium there is to be one last assault on the beloved city (Rev. xx. 7-9). Some think that the horrors of Antiochus' invasion are referred to. (5, 6) Persia and Armenia would join the army of invasion.

*The Attack* (7-16).—There is much irony in this address. The enemy is challenged to do his worst, but in spite of all, the Divine Guardian of his chosen people insists that, as they had been brought out from among many peoples, so they should still be suffered to dwell securely. (11) The people of Israel are depicted as dwelling securely in towns without walls, and therefore being more at the mercy of the invader. (13) But the unwalled villages were specially cared for by God (Lev. xxv. 31). The plot is foiled by the attitude of the great maritime peoples of the west. The young lions and merchants of Tarshish have been identified by some with Great Britain. (15) In the same strain, God addressed Pharaoh (Ex. ix. 16).

*Jehovah's Interposition* (17-23).—In great anger, God averts the blow from his people. (19) Amid vast convulsions of the social and political world. Thus Christ saw it would be at the end of the age (Matt. xxiv. 29-31). (21) Compare 2 Ch. xx. 23. (23) God must vindicate his character. How with an infinite patience He waits, bearing the sneers and taunts of ungodly men; but then He will come out from his hiding-place, and make his power and righteousness known. Do we know Him as Jehovah, the ever-living Redeemer?

WEDNESDAY, AUGUST 8.—EZEKIEL XXXIX.

*Threats of Destruction* (1-8).—This chapter continues and concludes the prophecy of the previous one. It should be added to the explanation given in the preceding notes, which refer this prophecy to the end of the present age, that it is held by some that these predictions are concerned with an invasion of Scythians that swept over the known world, before the siege of Jerusalem, and whilst Nineveh was yet standing, though in her death throes. But this seems very insufficient, as these words have so evidently to do with a restored people, and their final defeat is clearly described as taking place on the mountains of Israel. (8) When God speaks, the thing is as good as done.

*The Magnitude of the Carnage* (9-21).—Seven is the number for perfection. The land would be completely rid of all trace of the invader. These arms would not be required by the chosen people, because God was their defence and armoury. (11) Probably the Dead Sea is referred to here. The number of the dead would be so great that nothing less than a valley there would avail to receive them. And the stench would stop the way. (14) First, all the people of the land would be engaged in burying; their regular men would be set apart, passing through the land, bringing the stragglers who are left upon the face of the land, to purify it. And passers-by would assist these in their work by setting up any bones they met with as a mark to attract their attention. Thus the land would be cleansed. (17) So great would the multitudes of the slain be that the birds and beasts of all creation are invited to the banquet of human flesh. Compare Rev. xix. 17.

*The Effect on Israel* (22-29).—The judgment thus inflicted on the Antichristian hosts would lead God's people from that day and onward to know their God. The heathen, too, would see that if Israel had been allowed to go into captivity, it was not due to any want of will or power on God's part, but because of their sins. Our trespasses are always the cause of our captivity. (26) When the people of God review their wanderings and backslidings from the standpoint of his delivering mercy, they are filled with shame. (29) A vast effusion of the Holy Spirit, especially in Israel, like that at Pentecost, will introduce the millennium and times of refreshing for the whole earth.

THURSDAY, AUGUST 9.—EZEKIEL XL.

*The Vision of the Temple and Altar* (1-4).—Ezekiel's visions began with one of Jehovah, withdrawing from his Temple. And shortly after that Temple was in ruins, and the city burnt with fire. In the latter chapters we have been witnessing the restoration of the chosen people, and here we have a vision of the restored Temple. With the Epistle to the Hebrews in our hand, it seems impossible to expect the literal re-establishment of sacrifices. We cannot understand these wonderful and glowing descriptions, but when the time comes, what now baffles us will be seen to be harmonious with the facts. The prophet in vision returns to the ruined city of his fathers, and amid the ruins sees that ideal state which shall be. (3) The flax would be for longer, the reed for shorter measurements. (4) What we see and learn we must tell.

*The Wall and Gates* (5-16).—The vision begins with the boundary walls. The breadth and height of the wall were to be identical. The lodges of the gates were the guard-chambers for the door-keepers. Especial attention is devoted to the east gate, through which the exiled glory was to return (xi. 23; xxiii. 1, 2; xliv. 2, 3). (16) The narrow latticed windows, the colonnades of arches, the pilasters resembling palm trees, trunks forming the shafts, the branches the capitals—all attest the definiteness and beauty of the vision.

*The Outer Court and its Chambers* (17-19).—Probably tessellated pavement (Est. i. 6). The little chambers were for the use of the priests. We are reminded of John xiv. 1, 2.

*The Northern and Southern Outer Gates* (20-27).—For these two gates there was no such building as we have for the eastern gate. They were probably more specially intended for common use, whilst that was for the use of the priests.

*The Inner Court and its Gates* (28-37).

*The Arrangements for the Sacrifices, Singers, and Priests* (38-48).—These details were probably suggested by the Temple as Ezekiel had known it when a youth, only amplified and glorified. Let us not forget to realise each of these: we must be living sacrifices: we must give thanks for all things, and when the sacrifice begins, the song of the Lord must begin: and we must be priests on the earth.

FRIDAY, AUGUST 10.—EZEKIEL XLI.

*The Porch, Chambers, Corridors* (1-14).—The plan is on a much larger scale, perhaps to foreshadow the magnificence of the Bride, the Lamb's wife; or to denote the glory of the Jews in the coming time, when Jerusalem shall have become the metropolis of the world. (4) "Before" means *in front of*. These measurements of the most holy place are the same as in Solomon's temple, perhaps to show that, whatever else might alter, fellowship between God and holy souls in all ages is much the same. (5) These chambers were attached to the outside of the temple. But they had an inner wall of their own, so that they did not rest immediately on the wall of the temple. (6) The area of the floor of the house was larger than of the ceiling. (9, 10) See R.V. margin.

*The Adornments of the Temple Buildings* (15-26).—These galleries were terraces. God loves the beautiful. We should give Him the fine-carved work, and the costly alabaster boxes. (21) The only difference between the most holy place and the rest of the sanctuary was in magnitude—not in ornamentation or beauty. (22) There was no ark, only the table of showbread, of which the priests ate, in type of the spiritual fellowship of Jehovah with his people.

SATURDAY, AUGUST 11.—EZEKIEL XLII.

*The External Chambers and Corridors for the Priests* (1-12).—We have before heard of the chambers for buyers and the officiating priests, on the north and south gates of the inner court; these are now more particularly described (xl. 44-46). The rooms in the third storey were narrower, because the galleries which ran from one to another were taken out of their space.

*Their Use* (13, 14).—They were holy chambers; surely this word should be true of all the rooms of our houses. All our life should be priestly service, and we should be known as priests "near unto God." What designation could be more delightful if it were only true? Those that serve the altar must live by the altar. We must eat of the flesh of the Paschal Lamb, if we would minister to the world. These chambers were vestries, where the priests might array themselves for service, and where they should keep their portions of the sacrifices. Does not all this precise preparation go to show the extreme care with which we should enter the presence of God? There must always be the momentary hesitation, the reverently bowed heart, before we enter into the manifested presence of God.

*The Wall of Separation* (15-20).—This immense square of 500 rods, or 3000 cubits, would amount to one mile and a seventh—a mere indication that we are to interpret it symbolically. Ancient Jerusalem did not cover so much territory. The boundary wall was intended to keep off the Gentiles. But it has for ever been abolished in Christ (Eph. ii. 14).

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THE BRITISH AND FOREIGN SAILORS' SOCIETY has added a valuable Sailors' Bethel and Rest to its Falmouth branch. The opening services were most encouraging. The Hon. Granville Waldegrave and others went down from London to represent the parent society and cheer those who have successfully laboured for many years. Better provision will now be made for seamen, including coasters, fishermen, pilots, watermen. A cottage on the quay is conditionally offered for the port missionary's quarters as a thank-offering for recovery to health. To complete this harbour mission, which has laboured for some *fifty years*, a steam launch is much needed. The secretary is Rev. Edward W. Matthews, Sailors' Institute, Mercer-street, Shadwell, London, E.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## AFFLICTIONS, DISTRESSES, TUMULTS.

Jeremiah xxvi.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.
Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings—
I know that God is good.

Jehoiakim was, perhaps, the most despicable of the kings of Judah. Josephus says that he was unjust in disposition; an evil-doer; neither pious towards God, nor just towards men. Something of this may have been due to the influence of his wife Nehushta, whose father, Elnathan, was an accomplice in the royal murder of Urijah. "Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the Lord his God." Such is the inspired epitaph by the chronicler.

Jeremiah appears to have been constantly in conflict with this king; and probably the earliest manifestation of the necessary conflict that must subsist between two such men occurred in connection with the building of Jehoiakim's palace. Though his kingdom was greatly impoverished with the heavy fine of between forty and fifty thousand pounds imposed by Pharaoh-Necho, after the defeat and death of Josiah, and though the times were dark with portents of approaching disaster, yet he began to rear a splendid palace for himself, with spacious chambers and large windows, floors of cedar and decorations of vermilion. Like Elijah to Ahab, so did Jeremiah accost the young king with his terrible woes: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire; . . . thine eyes and thine heart are not but for thy dishonest gain, and for oppression, and for violence." He further reminded him that the stability of Josiah's throne depended not on the splendour of his palace, but upon the justice with which he judged the cause of the poor and needy (Jer. xxii. 13, etc.).

Clearly the king was not deficient in the power of hating well the man who dared to raise his voice in denunciation of his crimes; and, like Herod with John the Baptist, he would not scruple when he might quench in blood the light that cast its condemnation upon his oppressive and cruel actions. An example of this had been recently afforded in the death of Urijah, who had uttered solemn words against Jerusalem and its inhabitants in the same way that Jeremiah had done. Such fury had been excited by his words that he had been obliged to flee to Egypt, from whence the king had secured his extradition, that he might avenge his bold denunciation by the sword, and fling his body into the graves of the common people. Small shrift, then, could be expected by Jeremiah, if the king dared to take measures against him. But it would appear that this time at least his safety was secured by the interposition of influential friends amongst the aristocracy, one of whom was Ahikam the son of Shaphan (Jer. xxvi. 20-24).

### I.—THE DIVINE COMMISSION.

Beneath the Divine impulse, Jeremiah went up to the court of the Lord's house, and took his place on some great occasion when all the cities of Judah had poured their populations to worship there. Not one word was to be kept back. We also are conscious of these inward impulses; and it often becomes a matter of considerable difficulty to distinguish whether they originate in the energy of our own nature, or are the genuine outcome of the Spirit of Christ. It is only in the latter case that such service can be fruitful. And here for a moment we will turn aside to see how the heart of man may become the medium through which God can pour his thoughts on men, and the way by which men may recognise his inward prompting.

There is no greater enemy of the highest usefulness than the presence of the *flesh* in our activities. There is no department of life or service into which its subtle, deadly influence does not penetrate. We have to encounter it in our unregenerate life, when its passions reveal themselves, brooking no restraint. We meet it after we have entered upon the new life, striving against the Spirit, and restraining his gracious energy. We are most baffled when we find it prompting us to holy resolutions, and efforts after a consecrated life, which the Apostle Paul calls the unequal marriage of the flesh, or self-life, with the holy law of God, a union which brings forth fruit unto death. And, lastly, it confronts us in Christian work, because there is so much of it that in our quiet moments we are bound to trace to a desire for notoriety, to a passion to excel, and to the restlessness of a nature which evades questions in the deeper life, by flinging itself into every avenue through which it may exert its activities.

There is only one solution to these difficulties. By the way of the cross and the grave we can alone become disentangled and discharged from the insidious domination of this evil principle, which is accursed by God, and hurtful as blight to the tender fruit of holy living. In the cross of Jesus, when He died in the likeness of sinful flesh, God wrote his curse upon every manifestation of selfish and fleshly energy; and now it remains for each of us to appropriate that cross, to accept the Divine sentence, to lie in the grave where the voices of human ambition and adulation cannot follow us, to oppose the silence of death to the workings of our evil self. Not, however, to stay there; but to pass up by the grace of the Holy Ghost into the pure resurrection air and light, where no face is visible but that of the risen Saviour, where no voice is audible save his, full of the sound of many waters, and where in the hush of perfect fellowship the spirit becomes able to discern the wish of its Redeemer.

### II.—THE MESSAGE AND ITS RECEPTION.

There was a twofold appeal in the words Jeremiah was commissioned to deliver on this great occasion, when the whole land stood intent to hear. On the one side, by his lips, God entreated his people to repent, and turn from their evil ways; on the other, He bade them know that their obduracy would compel Him to make that great national shrine as complete a desolation as the site of Shiloh, which for five hundred years had been in ruins. It is impossible to realise the intensity of passion which such words evoked. It seemed an insinuation that Jehovah could not defend his own, or that their religion had become so heartless that He would not. Prophets and priests had assured the people that the very presence amongst them of Jehovah's Temple was a guarantee of their safety; and to suggest that a fate might overtake them like that which in the days of Samuel made the ears of every listener to tingle seemed the height of impertinence. "So it came to pass, when Jeremiah had made an end of speaking all that the Lord commanded him to speak unto all the people," that he found himself suddenly in the vortex of a whirlpool of popular excitement. So it befel Paul in after days, when the presumption that he had defiled the holy place produced so intense a paroxysm of popular feeling that all the city was moved; and the people ran together, and they laid hold on him, and dragged him out of the Temple, and he was with difficulty rescued by a regiment of Roman soldiers, who bore him by main force from the violence of the crowd, the multitude following and crying out, "Away with him!" (Acts xxi. 27-36). There is little doubt that Jeremiah would then have met his death, had it not been for the prompt interposition of the princes.

Such must always be the reception by man of the words of God. We may gravely question how far our words are God's, when the people accept them quietly and as a matter of course. The Word of God to those that hug their sin can only be as fire, and hammer, and a sharp two-edged sword. And here again is a certain test whether our message is the product of our own fancy or the burden of the Lord. That which men approve and applaud may lack the King's seal, and be the substitution on the part of the messenger of tidings which he deems more palatable, and therefore more likely to secure for himself a larger welcome.



**THE GLORY OF CHRIST.**—Some men can think of the world, of their relations, and the manifold occasions of life; but as for the things that are above, and within the vail, they are not concerned in them. With some it is otherwise. They profess their desire to "behold the glory of Christ" by faith, but they find it, as they complain, too high and difficult for them. They are at a loss in their minds, and even overwhelmed, when they begin to view his glory. They are like the disciples who saw him in his transfiguration; they were filled with amazement, and knew not what to say, or said they knew not what.

*John Owen.*

# CHRISTIAN EFFORT IN COLLEGES.

At the Student Volunteer Conference last year in Keswick, a proposal was tabled and approved of for the formation of an Inter-University Christian Union, which should be a medium for the interchange of Christian fellowship among students, and also for the maintenance of aggressive Gospel work in the British Universities. In the students' camp at Keswick a meeting was held last week, for the purpose of publicly inaugurating the Union. Mr. T. A. Denny presided, and the proceedings were altogether very encouraging.

Mr. Anderson, of Oxford University, the new secretary of the Students' Volunteer Missionary Union, described the growing spiritual work in English universities. He urged the importance of more aggressive effort in this direction, and advised the appointment of a secretary to the Christian Union who should give himself wholly to the work. Canon Taylor Smith also dwelt on the importance of the work to be done by the Union and the vast significance of cultured University men becoming missionaries of the Cross. Dr. Maxwell said he was deeply impressed with the possibilities of this effort in connection with the future of the Christian churches, and referred especially to the value of the Union in influencing medical students.

Mr. J. R. Mott told of the remarkable development of similar effort among the students in American colleges and universities, the organisation there being mainly in connection with the Y.M.C.A. There are now 500 colleges in the States and Canada within the scope of the movement. Mr. Donald Fraser presented the practical aspects of the work to be done by the newly-formed Union. Some £500 a year will be needed for the present necessities of the work contemplated. The friends present responded liberally, and £130 was promised for the first year's expenses, with about £100 for each of the succeeding two years. This is a hopeful beginning, but of course further help will be needed. It is confidently anticipated that this will be an epoch-marking event in the religious history of our British Universities, and that the Union will add one more to the blessed influences radiating from the Vale of Keswick. Certainly no nobler scheme could be propounded than that of bringing to Christ those who will soon be our leaders in the State, the Church, and Society.

# SUMMER.

Welcome summer, sea of glory,
Flooding land and wave with light,
Clothing earth in emerald raiment,
Fragrant blossoms, fair and bright.

All the air is thrilled with music,
Singing birds and humming bees,
Murmuring streams and balmy zephyrs,
Gently rustling midst the trees.

Gurgling cascades dash and sparkle
Down the mountains wild and steep,
Azure wavelets, softly sighing,
O'er the sand and shingle sweep.

Crystal lakes fair landscapes mirror,
Sapphire arches smile above,
Tenderly sweet nature whispers,
God is beauty, light, and love.

Beauteous summer, breath of Eden,
Type of peace and joy serene,
Smile of God, and ray of Heaven,
Wrapt in folds of golden sheen,

Waft us upward, homeward, sunward,
On thy pinions of delight,
Till we pass the pearly portals,
Entering the Lamb's pure light.

Harriet Julia Evans

**TOWER-STREET, SEVEN DIALS.**—This Mission School, started in March, 1875, as a Sunday Evening School, has grown, and now includes the following agencies:—Sunday schools, with an attendance of 12,627, Band of Hope and Boys' Club. The Girls' Club, the latest addition to the work, is doing a good work for the elder girls, the average attendance being twenty-five, most of whom are engaged in factories and workrooms during the day. The secretary is Mr. P. Keed, 191, Oxford-street, W.

# THE LATE PASTOR A. MABILLE.

WE recently noticed the departure of this well-known and highly-esteemed South African missionary—for many years connected with the Basutoland work of the Paris Society of Evangelical Missions. His death is thus reported by Rev. R. Henry Dyke, in a letter from Morija, dated June 18:—

"Nothing could have been more edifying than his death-bed. Notwithstanding the pain and oppression caused by the illness, his strong intellect was not in the least obscured. Messages of affection and counsel were sent to personal friends throughout the world, and in rapid succession he reviewed various departments of the work confided to his charge—the Printing Press, the Book Depot, the Bible School; but nearest and dearest to his heart was his church with 2200 members (1600 communicants and 600 inquirers), and its twenty-six out-stations. He mentioned in order the names of the evangelists, schoolmasters, and elders, in all about 150, committing them to the care of the Great Shepherd of the sheep. To the very last it was his privilege to preach the Gospel to lost sinners, for when it became known that his state was critical, chiefs and others pressed to see him. To these he spoke most faithfully, and only an hour before he lost consciousness a European young man begged to be allowed to see him.

"Having shut out by that time all outward considerations, he hesitated before receiving him, and then said, 'Well, let him come in, I have a sweet message from Jesus for him.' With wonderful faithfulness and power he pressed that message home, and ended with words characteristic of the man and prophet-like, when he rose in his bed, and with clenched fist he said, 'Oh! if I could strike a blow with this hand of mine, and send Jesus into your heart, I would do it even now.'

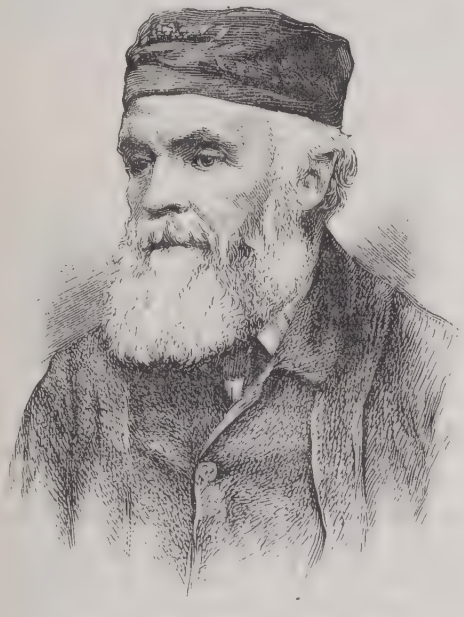
"One of the last words I heard him utter was, 'Jesus *died*, and that is enough for me.'

"Thus ended the career of one of the greatest missionaries of the present day. Well does the editor of the Lovedale *Christian Express* estimate his worth, when he says, 'As a spiritual force there was no superior soul to M. Mabille south of the Zambesi.'

"Born of godly parents at Yverdon, Switzerland, in 1836, he received his instruction in the school founded by the great educationalist, Pestalozzi. Having imbibed the spirit of that institution, that of original thought and independence of action, which enabled those great minds to strike out into new methods of teaching and to adapt themselves in a common-sense way to the people they wished to raise and advance, he offered himself for foreign work, willing to go wherever the Lord should send him.

"Mabille showed in a wonderful degree that spirit of determination which made him so successful in his mission work. When once he had decided that a thing was right and useful, and that it would be for the glory of his Master, he went through with it, no matter what adverse criticism was passed on him, or what opposition was offered to his undertaking. Thus it was that we find him starting a printing office at Morija, although he had never learned printing. That Press has grown to considerable dimensions now, with a bookbinding department attached to it, all worked by natives instructed by their self-taught teacher. From it have gone forth many portions of the Word of God, commentaries on portions of the Bible, works of edification and instruction, and thousands of school books used by many missionaries belonging to other societies south of the Zambesi. Besides this, there is a fortnightly Sesuto paper of fair dimensions printed at this Press.

"Then again, it was Mabille who first appointed native evangelists to the charge of out-stations, a system which has now covered the country with a network of 140 centres of light directed by natives. He it was, again, who during the Boer War of 1865-8 commenced the Normal or Training Institution, which has prepared so many worthy teachers for all parts of South Africa. Later on, when this department had passed into other hands, and he felt the need of special training for evangelists, he procured the funds and founded the Bible School, which he has directed during many years, devoting regularly two hours a day to lectures on Scripture subjects.



THE LATE PASTOR A. MABILLE.

"His wonderful musical gifts have made him a blessing to all the Basuto-speaking people of South Africa. In no other African language are there so many hymns, songs, and pieces arranged and set to music, and this entirely owing to the untiring energy of this whole-hearted servant of the Lord.

"In conference his influence was very great. Quiet and determined in his manner, he generally carried any measure he brought forward, and even when the younger members differed in opinion with him, it was beautiful to see how they generally yielded when they saw that he was decided in his purpose. That influence for good has gone from our midst. May his spirit and his teaching remain with those who have to carry on the work amongst the Basutos!

"Next to his great faith and his spirit of prayer and waiting upon the Lord, his success may be attributed to his untiring activity and his common-sense methods. His days were so mapped out that eighteen of the twenty-four hours had their occupations fixed almost to the minute. In the execution of his self-imposed tasks he was so rapid that three qualified men could hardly have got through more work than he did in the day. Well might his medical attendant say that 'he had succumbed to thirty-four years of work *at high pressure*.'

"A rare quality observed by all who knew him was that, although methodical, he did not let his method appear, nor was he a slave to method. With the greatest ease he could turn from one method to another, proving all and holding fast to that which was best. This peculiarity often made it difficult for his fellow-workers to keep pace with him, but it had its advantages which the Lord used for the furtherance of his cause.

"Whole-hearted in his devotion to missions, all personal or family considerations had to give way in favour of the great work ever before his eyes. And yet his great and loving heart made of him the most affectionate of husbands and fathers. Matthew vi. 33 has been wonderfully fulfilled in his case. For his six sons and daughters are all servants of the Lord working for Him. His elder son is in charge of the church at Leribe, and his younger son for the present succeeds his father in the direction of the Morija church. His wife's brother will take charge of the printing office, book department, and Bible school.

"He has entered into rest, but his works do follow him. We shall miss him, but the Lord will in his own way supply his place. Pray for us, that the Lord may send other Mabilles to work for the salvation of Africa."

Further deeply interesting details of the work in Basutoland are given in Mr. Dyke's admirably written and illustrated booklet, THE SWITZERLAND OF SOUTH AFRICA: AN ACCOUNT OF GOSPEL WORK IN THE LAND OF THE BASUTO. (1s. *Morgan & Scott.*)

## DR. BARNARDO'S VILLAGE HOME.

### THE RECENT APPEAL.

DEAR SIR,—As the attention of some of your readers may possibly have been attracted to statements recently made in some organs of the Press, contradicting and condemning the terms of Dr. Barnardo's appeal on this subject made in April last, I am desired to send you a copy of the resolution below, and to request that you will kindly give it insertion in your columns.

Your obedient servant,
JOHN ODLING, Secretary.

18 *to* 26, *Stepney-causeway, London, E.*

At a meeting of the trustees and committee of Dr. Barnardo's Institutions, held on July 25, 1894, it was resolved:—"That, after considering the evidence submitted to us, we are satisfied that Dr. Barnardo's statements, as to the attempt of certain Roman Catholics to purchase Mossford Lodge and adjoining lands, were WELL FOUNDED, and that he was justified in the course which he took for acquiring the property."

MY PRINCIPAL METHOD for defeating error and heresy is by establishing the truth.—*Newton.*

# The Keswick Convention.

[From our Special Correspondent.]

By common consent, the Convention of last week, the twentieth held in Keswick, was one of the best within the recollection of those present. There were some fears at first that the attendance would show indications of falling off, but the course of the week's meetings did not support that view. Never, so far as I can call to mind, have the meetings in the tent been more crowded, and at every general meeting there was a large overflow in the Second Tent. The experiment of the two tents has worked admirably, and doubtless it will be continued.

Truly, a feast of fat things was provided from the platform day by day. Where all the addresses, speaking generally, were so good, it would be somewhat invidious to select any for special commendation. So far as our space will permit, we purpose giving in succeeding issues the representative utterances given in the First Tent, with some notes also of the addresses in the Second Tent. One of the charms of the Keswick platform is the wonderful variety of gifts seen among the chief speakers. No two are alike, and while there are some teachers who naturally command wider acceptance than others, by reason of special endowment and experience, there were large numbers who found each speaker a channel of God's messages to their souls. The custom prevails of not announcing beforehand the names of those who are to speak, and the idea is thus encouraged that friends should attend rather to hear the voice of the Master Himself than any particular human voice.

There was a happy absence this year of the introduction of topics likely to cause discussion or divergence of view from the doctrinal standpoint. The Keswick teaching seems to be becoming consolidated, so that its main lines are well understood, and attention is directed away from investigation as to its meaning, to the practical reception and outcome of that which is commonly believed and accepted as the mind of God in his revelation on the subject of holiness of life.

The service of praise is most helpful in furthering the general objects of the Convention. The teachings and exhortations of the week are always of a graduated and progressive kind, from the searching humbling messages of the early days on to the restful, peaceful, and finally the triumphant aspects of the Christ-life at the close. The hymns chosen always closely bear on the current line of address, and the vehicle of song is ever most appropriate to the sentiment. In creating the impressions desired, and in bringing the hearers to the specific and definite point of resolve, whatever it may be, the reverent and intelligent rendering of the hymns is of immense value.

A chairman can generally give a tone to a meeting, and certainly the right tone is strongly fostered at these Keswick assemblies day after day, by the dignified bearing, the earnest simplicity in prayer, and the occasional brief words of pointed comment that come from Mr. Robert Wilson, who, we trust, will be long spared to occupy the post he fills with such acceptance and profit to all.

A brief summary of the meetings held in the two tents throughout the week will enable the distant reader in some degree to follow the course of the Convention proceedings as a whole. As already stated, notes of the leading addresses will appear in following issues as space may allow.

Withholding for the present any reference to the large and most interesting early meetings for prayer, and also the missionary prayer meetings held at 9 a.m., we come to the Bible Readings, which commence at 10.15 and continue till 11.30. In bygone years these were so frequently allocated to Rev. Hubert Brooke that he came to be looked on as a fixture for this part of the Convention. Last year he was not able to undertake the whole of the burden, and this year, unhappily, an accident prevented his being present at all. In his absence Prebendary Webb-Peploe took two of the readings, Messrs. Fox and Inwood taking the intermediate two. Mr. Webb-Peploe's theme on

TUESDAY

morning was chosen from Eph. i., and was a powerful presentation of the privileges and responsibilities of the real believer, in view of the superabounding grace at his disposal. At the same hour Dr. Elder Cumming conducted the Bible Reading in the Second Tent; he showed that sanctification does not come by human struggle, but by yielding to the Divine operation. At noon, in the First Tent, addresses were given by Rev. G. H. C. Macgregor and Rev. E. W. Moore. The former address is reported on another page. Mr. Moore's subject was, "Doing the Will of God," based on Hebrews xiii. 20, 21. It was a strong and searching utterance. Simultaneously there was held in the Second Tent a ministers' meeting, when brief words of exhortation and testimony came from some eight of the Keswick speakers. At a meeting for first attenders, in the Second Tent, in the afternoon, Rev. J. Sloan, Rev. W. S. Standen, and others explained the more elementary teachings on the subject of holiness. The general meeting in the evening in the large tent was made memorable by a striking and powerful address from Rev. C. Inwood on Ezekiel's second vision as recorded in chapters 8 to 11. From a consideration of the profanation of the Temple, described by the prophet, Mr. Inwood dealt some terrific blows at certain forms of evil seen even among professed Christians. A scathing condemnation of the habit of smoking by ministers and Christians generally was the topic of much subsequent comment, and also produced some patent results in the consecration or testimony meetings. Rev. F. B. Meyer followed with a very graphic and telling address from Isa. lxiii. 1—6. The after-meeting, conducted by Mr. Hopkins, revealed the fact that the utterances of the first full day had been indeed in the power and demonstration of the Holy Ghost, and that many had been brought to the point of conviction in removing out of the way hindrances to the filling of the Spirit. The evening meeting in the Second Tent with addresses by Revs. J. G. Gregson and S. A. Selwyn, was also a solemn time.

WEDNESDAY.

The Bible Reading in the large tent this morning was by Rev. C. A. Fox, from Deut. xi. 21. He drew a picture in his own characteristic style of "the days of heaven in heaven," and showed how the Christian might translate these into "days of heaven upon the earth." Rev. G. H. C. Macgregor gave a Bible reading at the same hour in the other tent. At noon in the First Tent Rev. S. A. Selwyn drew some exceedingly practical lessons from the life of Job, and the way in which he found the multiplied blessings of his last days. Rev. E. H. Hopkins then spoke from Matt. xvi. 24 on the conditions of discipleship; he was most clear and concise in his statement of these conditions. A young men's meeting in the smaller tent, also at noon, was briefly addressed by some half-dozen brethren, and there was also some helpful testimony by the young men themselves. The afternoon was taken up solely by the meeting of the Keswick Mission, which is noticed in some detail in a subsequent column. The evening hour brought together a crowded attendance in the First Tent, where Mr. Walter Sloan spoke forcibly on Hannah's consecration of her only son. Dr. Cumming next delivered the address, which is fully reported on a preceding page. The treatment of his subject, as will be seen, was marked by considerable freshness. Between the two addresses Mrs. Amanda Smith led in prayer, and sang an experimental song in true camp-meeting style. The refrain was:—

> The Cross of Christ I cherish,
> His crucifixion bear,
> And share reproach and sorrow
> If Jesus leads me there.

Rev. E. H. Hopkins again led the after-meeting, and his earnest words of appeal and guidance were seen as many stood to indicate a desire that the heart should be emptied of self and filled with the presence of Jesus Himself. The speakers in the Second Tent were Revs. J. J. Luce and F. B. Meyer. The latter conducted the after-meeting, and there, too, not a few were led into the valley of decision. Mr. Meyer, it may be noted, left Keswick at the close of this meeting, and took the long drive of several hours to Penrith in order to catch the midnight train for London. His departure was hastened by the fact that he had to sail from Southampton on Friday morning for New York, *en route* for Mr. Moody's Convention at Northfield.

THURSDAY.

The great congregation that crowded the large tent this morning for the Bible Reading had an unexpected treat in store for them in the address of Rev. C. Inwood, which appears *in extenso* on preceding pages. For vigour of statement and practical application of Christianity to daily life and service, this was perhaps the outstanding utterance of the whole Convention. It caused no small stir when delivered, and will well repay careful perusal. In the Second Tent at the same hour the Bible-reading was given by Rev. E. H. Hopkins. At noon the general meeting was exhorted with much fidelity and impressiveness by Dr. J. H. White and Dr. Elder Cumming. A second meeting for first attenders in the Second Tent in the afternoon was an interesting occasion. The evening speakers in the First Tent were Rev. G. H. C. Macgregor, who discoursed on "Newness of Life," and Rev. E. W. Moore, whose topic, ably handled, was "Fellowship." In the after meeting there were abundant signs that the truths taught during the preceding days had gone home to many a soul. Mr. Hopkins first asked those who had renounced every known hindrance, and were willing to be fully possessed by Jesus Christ, to stand; the response was very general, those who rose embracing all ages, and some clergymen. Those who had not progressed so far in their experience, but were desirous of declaring their willingness to be out and out for Christ, were next asked to manifest it, and the response was again considerable. It was a very solemn hour. In the Second Tent the speakers were Dr. Elder Cumming and Prebendary Webb-Peploe. The address of the latter is spoken of by those who heard it as one of the most heart-moving they ever listened to. It was an exposition of the familiar text, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The evidence of its pathos and strong simplicity was found in the after-meeting, when the whole congregation nearly was found standing in grateful acknowledgment of God's comforting message to them through his gifted servant.

FRIDAY.

This morning, at the last Bible Reading, the audience were privileged to have from the lips of Prebendary Webb-Peploe a memorable deliverance on the Scriptural doctrine concerning the Holy Spirit's work and his relations to the other persons in the Godhead. It was almost staggering to the mind in the magnificence and sweep of its conception; probably to a good many of those present, not well versed in the study of such transcendent themes, it was too comprehensive in scope for ready assimilation. Based on James iv. 5, the object of the address was to magnify the yearnings of the Holy Spirit for complete satisfaction—a consummation which will not be accomplished until all the ransomed Church of Christ are glorified. Rev. E. W. Moore gave the concurrent Bible reading in the Second Tent. The midday meeting in the First Tent was exhorted impressively by Rev. W. Burroughs, of Kingstown, and Mr. Walter Sloan, while in the neighbouring pavilion a combined meeting for ministers and young men was held. The last meetings of the Convention for teaching purposes were held in the evening. At the assembly in the larger tent the chairman desired that our absent speakers should be borne before God in prayer—Principal Handley Moule, who was detained in Cambridge by his work among young students; Rev. George C. Grubb, who was sojourning on the Continent owing to weak health; and Rev. Hubert Brooke, whom accident detained at home. Mr. Lee Wilson, of Nottingham, was the vehicle of the intercessions of the Convention on behalf of these brethren. Then Rev. Chas. Inwood gave another of his trenchant expository appeals, from Ezekiel iii. 24. He pleaded for a complete and continuous abandonment of every soul to God, and outlined some of the necessary results. After him came Rev. C. A. Fox, who expounded from Acts ix. 15, 16, the threefold outcome of the Convention that all should covet—the hand of the Lord on them for service, for vision, and for victory. As a closing word it was well fitted to impress the hearts and guide the lives of all. The after-meeting was again a season of solemn and sacred confession, dedication, and thanksgiving, in which almost everyone throughout the great company seemed to join.

A very profitable and fruitful time was also experienced in the Second Tent when the set speakers were Revs. W. S. Standen and John Sloan.

Each evening, after the general meetings were ended, the hour from nine to ten was given up to meetings for prayer and for testimony in the Second Tent. The attendances were large, and the time always passed too swiftly away for the sacred engagements of the hour. Many had an opportunity of declaring in few words what God had wrought in them, and how the Lord had indeed met them in the way at Keswick.

The meetings of Saturday morning and forenoon are reported in some detail in succeeding paragraphs. Some account of the ladies' meetings will be given in a subsequent issue.

## THE KESWICK MISSION.

A splendid audience gathered in the First Tent for the annual meeting of the Keswick Mission, which is now the standing engagement for the Wednesday afternoon of the Convention week. Mr. R. Wilson presided, and the proceedings began by the singing of Miss S. G. Stock's missionary hymn—

Lord, thy ransomed Church is waking
Out of slumber, far and near;
Knowing that the morn is breaking
When the Bridegroom shall appear.

The Chairman read a portion of the Master's interview with his disciples after his resurrection, when He breathed peace on them and bestowed the gift of the Holy Ghost. After prayer, Mr. Wilson read the Committee's report of the Mission for the past year. The financial statement of receipts and expenditure showed that the latter had exceeded the former during the year by some £400. There is a balance in the treasurer's hand of over £1400, but it was stated that the whole of this would probably be exhausted before another Convention. The mission party for South America have embodied the results in the book called "The Neglected Continent." Many calls have come from India, China, South Africa, Canada, and elsewhere, for visits from Keswick speakers. Rev. J. G. Gregson has accepted an invitation to visit South Africa to attend the South African Keswick at Wellington, and will subsequently visit Ceylon and India for work. Rev. S. A. Selwyn will proceed at once to Canada, and will hold meetings for the deepening of the spiritual life as arrangements may be made. A cordial invitation has also come from China and Japan for a deputation. There are now lady representatives of the Keswick Mission in Japan, China, Nazareth, and South Africa. Several ladies are in training for foreign fields. A lady worker has been in Dublin during the past year. An increased expenditure is anticipated. If China and Japan are visited, there will necessarily be large outgoings. An appeal was therefore made for continued support.

JAPAN

was represented by Rev. Barclay F. Buxton. After a short survey of gratifying missionary progress in different fields, Mr. Buxton said that in Japan they had also seen much to encourage; God is raising up evangelists and teachers there of marked spiritua power. He made special mention of Mr. Ishii, of Yokohama, and his 300 orphans being trained and educated for God; of Mr. Nagasaki, who had lately returned from this country, and is pursuing open-air work among outcasts and others; of Dr. Saiki, of Kyoto, and his maternity hospital; he is giving means and talents to the Lord's work. Referring to his work at Matsea, a field embracing a region as large as several English counties, Mr. Buxton said there was scarcely any other Gospel agency among these thousands except the C.M.S. Mission, to which he belongs. The workers feel the great strain and the tremendous responsibility resting on them. The population is large—1,200,000 or 1,300,000—comprising large numbers of fishermen in the coast, towns, and villages. The spiritual necessities of the people are great. A summer school for Christian young men was held at Kobe last year; a few of those who attended felt that they did not get all they needed at the school, so that they gathered at a little village not far off and waited on God for the power of the Holy Ghost. These dispersed to different parts of the country, having received a great blessing to their souls. Miss Amy Wilson Carmichael's parish, Herosi, is a little town of 5000 inhabitants, some miles distant from Matsea. At first the town was practically shut out from the workers, but it is very different now. The place is one of the brightest spots in their Japanese work. The native Christians are going out to the surrounding villages, and inviting the people to Christ. Mr. Buxton gave a lengthy and interesting account of definite answers to prayer given in the conversion of some of the dwellers of that region. There are about 1200 large villages and towns within the limits of the mission. The people are very accessible to Gospel effort, and one can anywhere secure a little audience for evangelising. Seven little churches have been organised, each with a Japanese evangelist, and each seeking to win their neighbours to Christ. Opposition has only served to deepen and extend the work. Mr. Buxton's statement was a very long and a very detailed one, referring rather to the work of the C.M.S. than distinctively to that of the Keswick Mission.

Rev. C. A. Fox having led in prayer for a great blessing on the work in Japan and elsewhere, a short address followed by Rev. J. G. Gregson, containing some very touching personal references, and detailing what he believed to be God's leadings for his proposed visit to the Cape and India during the coming winter.

## PRAISE MEETING.

On Saturday morning, at seven o'clock, with the brilliant sunshine suffusing the landscape, a great company gathered in the tent to give praise to God for the many blessings received during the wonderful week. The opening exercise was Fanny Crosby's well-known *jubilate*:—

Praise Him, praise Him, Jesus, our blessed Redeemer,
Sing, O earth, his wonderful love proclaim;
Hail Him, hail Him, highest archangels in glory,
Strength and honour give to his holy name.

A short season of silent communion was followed by audible praise and thanksgiving by Rev. J. J. Luce. Another song of praise was sung:—

We praise Thee, O God, for the Son of thy love.

Mr. R. Wilson read Rev. xix. 5-9. We can have a little foretaste here this morning, he said, of the glorious song there recorded. A large number of requests for praise that had been sent in were read by Mr. Richardson. They were mostly for individual or family mercies experienced and accessions of spiritual blessing received during the Convention. One request was for praise for the beautiful weather throughout the week.

Parting texts or brief admonitory words then came from those on the platform. Some of the speakers had already left. These texts were largely in the way of cheering watchwords for future work, suffering or warfare; attention was directed away from human resolves, promises, and acts of consecration, to the abiding faithfulness and keeping power of God. Afterwards there came a perfect chorus of texts from those sitting in the body of the tent. The stream of Scripture would have flowed on for an indefinite period, but time had passed, and the chairman called on all to join in the hymn:—

Let us sing of his love once again,
Of the love that can never decay.

Then Psalm cxvii., containing in two verses a comprehensive ascription of praise, was read by the chairman, and afterwards by the whole audience. The chairman said a telegram had just been received from Foochow, China, dated 8.40 a.m. that morning. Seeing that it was about a quarter past 8 when he spoke, the message was nearly half an hour ahead of time. The message was from a conference at Foochow, and was Nehemiah viii. 10, a passage which had a few minutes before been given by Miss Nugent as her parting text, "Go your way, eat the fat, and drink the sweet, and send portions to those for whom nothing is prepared, for this day is holy unto the Lord; neither be ye sorry, for the joy of the Lord is your strength."

The chairman himself gave his text, and then Mr. Webb Peploe (having mentioned that he and the chairman were the only representatives left on the platform of the first Keswick Convention) led in earnest prayer with confession of shortcoming, and asking for a continued and abiding sense and assurance of the Divine presence and power, according to the need of each soul. All joined in the Lord's Prayer in subdued tones, and the Convention was formally closed with the Benediction. As a parting shot Mr. Peploe said that the Convention would come of age next year. Let them remember that and give it a good welcome. The Doxology was sung by the audience, which thereafter dispersed.

## THE MISSIONARY MEETING.

One of the most crowded congregations of the week came together for the closing missionary meeting on Saturday forenoon. Half of the platform and a large space besides was filled with actual or intending missionaries, a good proportion of them being young ladies. The proceedings, which extended over three solid hours, began with the singing of Miss Stock's hymn—

Lord, thy ransomed Church is waking
Out of slumber, far and ne[illegible]

Psalm 96 was read by the platform and the congregation in alternate verses, and Rev. C. A. Fox led in prayer. Mr. Wilson said he had received several articles of jewellery and a cheque for £100 towards the Keswick Mission. A lady had sent £8 towards a mission from Keswick to the Punjaub.

Rev. E. H. Hopkins, having taken charge of the missionary meeting, called on Rev. J. Wilkinson to speak first on behalf of the Jews. His ten minutes were equally divided between the consideration of God's word about the Jews, and God's work among the Jews. Speaking of the Divine order, "to the Jew first and also to the Gentile," Mr. Wilkinson told how Mr. Hudson Taylor had called on him on the last day of 1893, and left a New Year's gift for work among the Jews on that principle. Mr. Wilkinson said he wrote a note in reply to Mr. Taylor's note, enclosing a gift of similar amount for work among the Gentiles. As to the work, he had very gratifying news to give as to copies of the New Testament scattered among the sons of Israel. They were now arranging to cover the whole world of Jews with the New Testament. He said he would give a detailed account of his recent visit to America at a meeting at Friar's Crag on Sabbath afternoon.

Canon Taylor Smith, of the C.M.S. Mission in West Africa, quoted Luke x. 37, "Go and do thou." He made a general appeal for consecration to work wherever God should send. He said he wanted three men to go back with him to Sierra Leone next October. It was called the white man's grave, but it was the black man's resurrection. He had the places and the money, but he wanted the men. He could not describe the joy of work in the foreign field. He had looked in vain for unhappy missionaries; but had found many saints at home with sad faces and unhappy hearts. The Canon held up a human bone picked up by him last January in West Africa, a bit of one of eighty bodies slain there. Will not the cruelties and miseries of heathendom draw some to those dark places of the earth to tell them of the Saviour? He recalled some memories of Bishop Hill, whom he had greeted on the shores of Africa after he had been at the Convention of last year. The references to Africa stirred the spirit of Mrs. Amanda Smith, sitting near by, and she audibly responded to the heartfelt utterances of the speaker.

South Africa was represented by Mr. Spencer Walton, who said the work there was marvellously progressing. Matabeleland is now open, since the death of Lobengula, who, said Mr. Walton, really got his deserts. There is also a great field in Gazaland. Some interesting facts were given as to the progress of the work. The South African General Mission is now working in Zululand, Amatongaland, and is stretching on into the Transvaal. Five years ago that very day the first six outgoing missionaries of the Cape Mission had a farewell in the tent at Keswick; now there are seventy missionaries and workers in the field, and ten others going out.

South America, "the neglected continent," found an earnest advocate in the person of Miss Lucy Guinness. She said the Romish power has now been broken in all the great States of that continent, with its thirty-seven millions of people, but for a long time no one went to carry the Gospel to them. Venezuela, with three millions, has but one missionary; Columbia has three points of light; Ecuador, with two millions, has no missionary, and never has had one; Peru, with three millions, has only two stations; Bolivia is also without a missionary. The total number of missionaries of every sort in South America is 400. Think of this, compared with the thousands on thousands of workers crowded into this little land. Miss Guinness appealed to her sisters to hear the call of Jesus as it came to Mary of old to go and tell others of his death and resurrection.

Rev. W. Cassels, of the China Inland Mission, quoted the saying of an old man in China he had met, "It's all dark in front," as a representation of the state of the many millions of Chinese. He spoke of a district in inland China as large as England, with its millions of souls and one little band of workers. Last year their little company of native Christians, in gracious answer to prayer, was more than doubled. The very first man who came to the

opening of a new church building was one who brought a basket of idols that he might burn them publicly. Mr. Cassels believed that the Lord was about to do a new thing in China in still larger measure if his people would but have a new spirit of faith and prayer.

The Chairman said a telegram had come from Rev. Hubert Brooke, of Reading, giving 2 Chron. xii. 38 as a message to the Convention. Telegrams of greeting had also come from Miss Hester Campbell, Gaza, and from a conference at Penang. These messages and other claims of the heathen world were laid before God in earnest prayer by Dr. Harry Guinness. He prayed for Mr. Hudson Taylor, now on a long and arduous journey to North China. It was intended that he should have been at Keswick, but the Lord's business in China prevented, and the eloquence of his absence should speak to all of the needs of vast China.

Rev. F. Burt, speaking of the C.M.S. work in East Africa, said he had preached the Gospel in many parts of East Africa, but what had been done was but a drop in the bucket. He asked a blessing on the work of Mr. Douglas Hooper at Chilori, whose wife, who had left one of the happiest of English homes, is now in the ranks of the church glorified.

North Africa next had its five minutes' turn, as Dr. Churcher told something of what the Lord had done in that seat of Satan, where the false prophet Mohammed has almost absolute rule. Will not many come and help in the task there, which seems impossible to human power but not to God? In Morocco the idea of a Christian is an idolater, an unclean person, and a drunkard. Who is responsible for such a strange notion existing in the minds of the people? The needs of Morocco are very great; will not many more go out to carry the message of salvation to these deluded, dying millions?

A very earnest plea for China's millions came from the lips of Rev. Yung King-Yen. There is among the Chinese much piety and devotion towards an unknown God. Who will carry to them the knowledge of the living and true God if the Christians of England do not do it? The Chinese are as susceptible to Christian truth as those of another nation; examples of this were given.

Japan had five minutes' advocacy from Rev. W. P. Buncombe, who spoke of the great paucity of workers in the land of the rising sun. From there we were carried to Palestine by Miss Gage Brown, who told of prayer offered in the Keswick tent having been answered in the sending out of a Keswick missionary to the Holy Land.

The ancient land of Persia was represented by Bishop Stuart, who besought continual prayer on behalf of Persia. There is now an open door, but there are many adversaries, especially amongst the religious leaders of the people. At present any Mohammedan becoming Christian is liable to a sentence of death; may that obstacle soon be removed. The Bishop depicted a scene in a Mohammedan home in the suburb of Ispahan. A lady missionary was having a Bible reading when a disturbance arose. An angry surging crowd demanded that the "feringhee" should be brought out. She calmly went out to meet the mob, and God protected her in the hour of danger. The Bishop said he had been led to go out to that land where he had formerly laboured, though he had to leave his flock in New Zealand.

Rev. Martin J. Hall, of the Children's Special Service Mission, spoke of the needs of the children of the East, especially of Ceylon. How many, he asked, are going to be carried from this place of privilege to take the messages of salvation to the children of the East? Some very striking examples were given by Mr. Hall of the power of the Gospel over young people in Ceylon, in enabling them to renounce idolatry and witness boldly for Christ.

Two hours had almost gone now, and the strain was somewhat relaxed by singing two verses of

Anywhere with Jesus,
Says the Christian heart,
Let Him take me where He will,
So we do not part.

Rev. J. P. Haythornethwaite said he had found that the best way to enjoy the Keswick blessing was not to go there every year and be repeatedly bathed in its privileges. Let people go out to some part of the mission-field for a few years and labour and testify for the Master, then they will come back to a fuller and more real enjoyment of Keswick. The speaker's chief object in rising was to put in a strong plea for the use of higher education as a means of reaching the superior castes in India. These have the brains of India, and if they are reached the other castes will soon be reached. Young India has a passion to-day for education, and there is a great opportunity while giving this of also communicating to them the truths of the Christian faith. He had charge of 600 students at Agra, 500 of these are Hindoos and Mohammedans, and the Lord is giving great encouragement in the work. Miss Swainson, of the Church of England Zenana Mission, next spoke of blessing received in connection with work among young girls in South India who are being trained as native missionaries to their own sisters. There is also effort among Hindoo and Mohammedan schools, where the girls display a wonderful knowledge of the Scriptures, and many, though nominally heathen, are really Christians.

Mr. Sydney Donne, of the C.M.S., as an evangelistic labourer in the district of Bengal, described the vastness of the field. He and the others of his band had 150,000 people in their allotted district, and they could only cover it once in two years! Where the work "catches on" out stations are planted, and more extended work is carried on. The women are not being touched to any extent, and a hearty invitation was extended to any lady helpers who could go out and help.

Mr. Wellesley Bailey, of the Lepers' Mission, said there are over 119,000 lepers in India according to the official record; and many thousands of them in China and Japan. Outcasts from society, they are in a very grievous condition. The Mission to Lepers has a number of centres of work in the East, and there have been many cases of spiritual blessing result. Last year 150 joined the church on profession of faith. Some of the leper asylums have become wholly Christian.

Mr. R. E. Speer, of the Students' Volunteer Movement in America, spoke of progress made in the work in recent years. He told of the initiation of the movement at the Summer School at Mount Hermon in 1886. Since then some 4000 or 5000 young men and women had joined in a resolve to go to the foreign field if God should open the way, and seven hundred had actually gone. Probably 24-25ths of all the young people who had gone out of late years through the chief missionary societies had come from these college students. Any personal holiness which falls short of real consecration of life is not the personal holiness which Christ exhibited. A most pathetic appeal to heed the despairing cry of the perishing heathen took up the closing moments of the brief but eloquent address of this young American brother.

Rev. W. Hunt, as an ambassador on behalf of the 900 millions of heathen, made another appeal, almost agonising in its earnestness and urgency, for a large exodus of Christians into the dark and needy places of the field. Then the claim and call of Christ for the service of his consecrated children were pressed home well nigh with tears. If this good brother should again attend a Keswick Conference we trust his gifts of moving address will find outlet from the regular platform.

At this point Rev. H. W. Webb-Peploe led in prayer for tangible proofs of consecration, and gave some closing words of exhortation from Acts xx. 22—24.

If this Convention has carried any weight, this, he said, would be the measure of our consecration. Paul was ever obedient to the monitions of the Holy Ghost, even though bonds and afflictions should await him. So it may be with those who are to go to the mission-field; but we are to let none of these things move us. Sometimes we are urged not to go into danger. Paul said he did not count his life dear to him. So we must not count even life ours. Christ waits for an answer to the appeals made to us, and the inquiry must go up, "Lord, what wilt Thou have me to do?" God will send the answer if we lay ourselves at the feet of the Master. There is no true consecration until there is out-and-out obedience to the Master's command. Life eternal is joyous acquiescence in and obedience to his behests. He who is prepared to consecrate all to God may look forward with confidence and pleasure past the light affliction of the moment to the eternal weight of glory. What will twenty years of added life be from the vista of eternity? Why should we, then, hug our lives instead of pouring them out for our Lord and his redeemed ones? Let us so live as to be able to lay down souls at the Master's feet, and then we shall at last hear his "Well done." How many souls have we ever won for our Lord? Does the sad echo come back, "How many? How many?" Let us now fall into the hands of our Lord, and we shall take up the words of Paul: "None of these things move me." The Prebendary led in prayer and invoked the benediction of the Triune Jehovah; then the Keswick Convention proper of 1894 had passed into the region of history.

## EPILEPTICS IN SWEDEN.

Mdme. E. de Ramsay, founder of the first Cripples and Epileptics' Homes in Sweden, writes from Wilhelmsro:—"Twenty-two years after the starting of our Homes the Lord has answered the intercessions of faithful hearts by making it, as far as one can judge, a permanent institution. It has long been a cause of anxiety lest all the sacrifices of willing hearts, hands, and purses should be comparatively of small avail—lest at the founder's death the whole establishment should be broken up.

"I was enabled to go on with the work without appeals to the public till I secured the help of a few valuable friends. God has supported, helped, and encouraged the work in many ways. Several members of our Royal family became interested in the progress of the work, and at length Parliament resolved to give grants for the keeping of epileptic children in suitable Homes, and institutions sprang up as seedlings from the plantation at Wilhelmsro.

"This summer a greater joy has been afforded me. A committee has been formed in Gothenburg of friends who, recognising the necessity of such Homes, and appreciating the excellent arrangements and the self-sacrificing management of the Wilhelmsro Homes, wished to show their respect in this matter by purchasing 'The Hope,' the largest of the Homes, fitted up for thirty children. The committee, moreover, is henceforth answerable for the funds. During the past winter, when lying at the point of death, it was my constant cry, 'Oh Lord, let not these unhappy children be scattered in a world that does not care for them.' The prayer was heard, life was prolonged, and true friends came forward, which greatly hastened the recovery.

"But for that timely relief it would not have been possible to open a very much-needed new home at Wilhelmsro, 'The Refuge,' for the worst cases among epileptic children, those who, in addition to their great affliction of epilepsy, are deaf, dumb, idiotic, paralytic, and sometimes blind! The sufferings of these unhappy beings are greater than can be described, and I have longed for years to provide for them a 'refuge.' It will be a great satisfaction to spend the last years of a long life in providing for those unfortunates, and I hope that in due course the same committee will also be responsible for 'The Refuge.' But the future is left to God; the present object is to work for the neglected beings, and, in the cases of cripples and epileptics, to press upon the public the duty of making humane provision for their needs."

## BRITISH SEAMEN IN DUNKERQUE.

The following letter, received from the captain of a large vessel trading with Dunkerque, needs no comment:—"My attention has been drawn to a system which is practically becoming a curse amongst the shipping visiting Dunkerque. I refer to the practice of so-called 'washerwomen' boarding foreign vessels immediately they come alongside any quay wall, rushing uninvited into saloons, private rooms, and officers' berths alike, and naturally inviting the attention of all. It does not end here, for whilst the vessel is in port they board her daily under the plea of business, and present cards giving their addresses and the names of low saloons where they may be found. I find this evil more glaring on each visit."

In the face of this gigantic evil, we are doing what we can for the benefit and safety of our sailors. The reading-rooms are well provided with newspapers and magazines, and Bethel services, a Bible-class, and other meetings are held, which have proved a blessing to many a young man. We are anxious to add a coffee-bar, where refreshments can be supplied to sailors without the temptations of strong drink and its attendant evils, which must be encountered in every café. We have already received several small sums towards this object, but we still need £150 before we can go forward.

D. Stewart Mackenzie, Resident Secretary.
*Sailors' Rest, Freycinet Dock, Dunkerque, France.*

## REV. O. MICHELSEN AT TONGOA.

The many friends whom Rev. Oscar Michelsen made during his recent stay in Europe will learn with joy that he has resumed his work on the island of Tongoa, New Hebrides. In a letter, dated May 17, Mr. Michelsen thus describes the landing:—

It was on the 9th inst. that I had the unspeakable joy of seeing Tongoa again. It was with a feeling of sincere gratitude that I saw my pretty isle growing larger and larger, and each hill getting more and more distinct, until at last I could see the white iron roof of "Bon Accord Lodge," on my own hill, glittering in the early morning sun among the trees. We soon also saw the mission flag flying outside the printing office; my faithful teacher, Billie, who had charge of the station, had hoisted it to let me see that he was still "holding the fort." About 10 o'clock the anchor was dropped, the boat lowered, and being, as you may suppose, impatient, I was the first to spring into it. My wife and the other missionaries followed.

A few minutes' pull brought us to the shore. As he boat was nearing the beach, a score or so of natives came down from under the trees to meet us. There was a general shaking of hands, but not a word was uttered on either side. The natives, like myself, were too much affected by a strange mixture of joy and sorrow to venture to speak, lest we should betray our want of "manliness." However, after the handshaking, I asked about their state of health, and got some very sad accounts of death and sickness. I had previously heard of the death of Matarisogo, a man of the rare quality of silently *living* Christ. Now I was told of the death of his wife, a dear Christian woman, who was a person of just the same stamp. I was told that the reason that so few came down to meet us was that all the others were ill. As I had learned, influenza was at work among them. The day was spent getting our luggage, stores for the next three months, mission boxes, and some 4000 feet of building materials ashore. It was very gratifying to see that, weak as they were, the natives worked hard to get our things safe through the heavy surf. During the afternoon Mrs. Michelsen and myself took a walk up the hill, and were very gratified to find the house and grounds in good order.

The next day we started for a general round of the village, with a basket full of medicine bottles. I visited some seventy patients, who all seemed very miserable. In many cases the trouble had gone to the liver, in others to the lungs, and in yet others to the brain. All seemed to look for nothing but death. On my visit yesterday I was delighted to find a great improvement. Most of my patients seemed bright, and many told me they were already well.

The day after our landing, crowds of natives from all parts of the island came to wish us welcome, and to help us to carry our things up the hill (430 feet high) to our house. Our friend Manambalea* was as hearty as ever. It is premature to report on the state of the mission. Taviroto told me that he was sure of four who had been born again at his village since I left. Others had reports of the same kind. It is quite clear to me that whilst formalists have grown rather careless, there are also indications of the good work having gone on during my absence. Last Sunday I had a service here at the head station in the morning, and in the afternoon I started with a basket of medicines for the other side of the island. As soon as we rang the bell for service, a very good congregation assembled. I noticed that nearly all were leaning forward to catch every word that I said. Evidently they had kept up a habit of attentive hearing during my absence. After the service I had to attend to the sick, of whom there were not a few, some suffering from dysentery and very many from influenza. There is much sickness throughout my district, but most at the two principal villages.

A greater trouble than the sickness, however, has come upon us. Shortly before I went home the chiefs of my island begged of the "Chief" of Queensland to forbid "recruiting" on the island. I suppose the "powers that be" in Queensland just had enough of English blood in them to respect such a request, as a mere matter of fair-play. Before reaching Tongoa I heard that the little remaining drop of English blood had all leaked out, and on looking over some letters that were waiting for me on my study table, I found one from the Colonial Secretary's Office, Brisbane, informing me that the recruiting of labourers at Tongoa, by duly authorised Queensland labour vessels, would be resumed! Accordingly, there is a vessel anchored here at this moment with twenty of the most hopeful young men of the island already on board. How many more will go, it is hard to say. It is a practice with our natives not to allow a relative to go alone; so one or another would go with those already on board. Many of these men leave their wives behind them. Perhaps five or six *may* see their own island again; the others will leave their bones in Queensland. That this traffic, in the course of the next twenty years, will reduce the Kanaka population by perhaps 50,000, is doubtless as much the opinion of the keenest "blackbird" hunter as it is mine. In other words, 50,000 of these poor natives are to be sacrificed for the benefit of a few sugar-planters in Queensland. Can you not help us to get the friends of China, who pray and work for the suppression of the opium trade, also to pray and work for the downtrodden natives of these islands, whose protest is as much disregarded as is that of China?

Our own health is good, and our confidence in our faithful Lord and Master is not weakened.

* The story of this worthy chief, and particulars of other characters mentioned in this letter, are given in Mr. Michelsen's book, Cannibals Won for Christ. (*Morgan & Scott.*)

## FROM THE UPPER CONGO.

Mr. A. J. Bowen, of the Congo-Balolo Mission, writes from Lulanga Station, Upper Congo River: "We are situate about 800 miles from the West Coast, and at the confluence of the Lulanga and Congo rivers, and in the centre of some very extensive and populous villages. The people speak the 'Eleku' language, which has yet to be reduced to writing, though, thank God, we are able to preach the Gospel already. Brother Gilchrist, who is in charge of this station, has been spared to labour here for eighteen months, he having taken up the work when left by our late brother Todd, and I have had the joy of working with him for nearly twelve months.

"Our experience has been more of rooting out false professors than of seeing souls accepting the Gospel. People in the homeland have little idea of the deceitfulness of the natives here in Central Africa. Faithful missionaries are sometimes deceived into baptizing and receiving into church-membership those who have never been converted by the Holy Ghost. What sorrow of heart some of us have experienced over those who were professing Christians, but when the restraint of life upon a mission station was removed, have gone back to their vile heathen life! It is very difficult to deal with a people so easily affected by their feelings. Here at Lulanga, where there were twelve professed converts, we now have but four remaining. In our anxiety for souls we feel the temptation to pass over faults, but pray that even our longing to have converts may not make us in any way careless as to the reality of the conversion. We are now waiting upon God for the showers of blessing, and trust they are not far distant."

## MR. VARLEY AT SALISBURY.

The meetings held by Mr. Henry Varley in this city have been greatly appreciated. Identified specially with the opening of the City Hall for the preaching of the Gospel, the interest spread rapidly amongst the Christians, and took hold of large numbers of the people. It is difficult to deal with the ecclesiasticism which is so pronounced in this cathedral city; but the exaltation of Christ, and the teaching of the Word of God at the Bible readings, added to the stirring addresses given, brought together upon the ground of the unity of the Church of God large numbers of God's people.

The meetings on the Lord's Day will not be readily forgotten. The evening saw the fine building crowded, despite the heavy rain. Mr. Varley gave an address upon the Lord's Second Coming, which was listened to with deep interest.

ST. PETER'S CHURCH, STAINES, which was opened on Saturday, has been erected at the sole expense of Sir Edward Clarke. It is capable of accommodating 700 worshippers. The cost of the church exceed £10,000, and the endowment was £6000.

## COUNT CAMPELLO'S WORK.

The work associated with the name of Count Campello is steadily growing. Recent news from Papigno, a village of 2000 inhabitants, half-way between Terni and Arrone, encourages great expectations from the Province of Umbria. The population is of an artisan character, and it has risen *en masse* against Ultramontanism, and given adhesion to the Reformed Church. The reason assigned by the people is that, having watched the work, they have realised that to become good Christians the one thing needful is to trust in Christ and his Gospel, and not in the Pope and his satellites.

A new chapel was recently opened at Papigno. In describing the proceedings, Signor Luzzi, curate of Arrone, says:—"Some little way from Papigno we were met by the village band which was awaiting us, and which struck up the national hymn when we came in sight. A large crowd had assembled to welcome us, which increased as we approached the little town—clapping their hands and shouting enthusiastically, 'Viva la Riforma! Viva l'Italia! Viva il nostro Rè!' Our entry was truly triumphal. The whole country had turned out into the Piazza, and from the windows flags and banners were flying—and crowds of children had climbed up into the trees, and their voices joined in the welcome.

"The chapel was much too small to accommodate all who wished to enter it, but, in spite of the crowd, no disturbance occurred, for the Sub-Prefect of Terni had sent six royal 'Carabinieri' in full uniform to maintain order. In the afternoon Count Campello explained the true nature of the Reform, his eloquent words being listened to with the deepest attention. When he descended the pulpit, the people crowded around to offer their congratulations.

"It is noteworthy that the Roman Catholic Bishop of Terni had come to Papigno on the same day to hold a confirmation. He was very coldly received, indeed, no notice was taken of his presence, as the whole population was absorbed in giving a welcome to Count Campello."

Communications regarding the work may be addressed to Miss Mayor, Rockhills, St. Stephen's-road, Bournemouth.

## A MISSIONARY PLEA.

"You have never stood in the darkness."—Words used by a Red Indian chief as he pleaded that to him and his people might be sent the "white man's Book."

"You have never stood in the darkness,
And reached out a trembling hand,
If, haply, someone might find it
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heart-beat is stirred,
If only the leaf be rustled
By the wing of a passing bird.

"You have never stood in the darkness,
And said good-bye to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going,
As birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

"You have never stood in the darkness,
When soul after soul went by
In the mighty rush of a battle,
Where kinsman and comrade die;
And something says they are living,
Although we behold them prone,
With eyes that stare out blindly,
As yet shall do our own.

"You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the light of the world we ask you,
We plead for the Book which shows
The way to win to his footstool,
Which only the white man knows."

Oh, voice from out of the darkness!
Oh, cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's hosts in vain!
By the pierced Hand which saved us
Let *ours* do their work to-day,
Till from those who tremble in darkness
The shadows are swept away.

Mary Gorges.

## THE WESLEYAN CONFERENCE.

(By our Special Correspondent.)

Much public interest has been aroused in the proposals to separate chairmen of districts from circuit work, and the debate on the subject will be long remembered as one of the ablest of recent years. The whole scheme has been denounced as the establishment of a new order of the ministry in the Methodist Church, and the introduction of Episcopacy into Methodism. It is fair to say that the supporters of the proposals altogether deny that there are any subtle ecclesiastical designs beneath the surface, and declare that the whole question is simply one of administrative efficiency.

Rev. H. J. Pope, the ex-president, introduced the report of the committee recommending the separation of chairmen from circuit work, so that they might give the whole of their time to the oversight and organisation of the work of God within their districts. He denied that ecclesiastical tendencies were their motives. "You may rely upon it, brethren," urged the ex-president, "we are not going to erect a formidable barrier against Anglican tendencies by neglecting our own institutions. Imperfect church institutions amongst us will not help us in the great conflict that is impending. The great battle that is to be fought will not be successfully waged by desultory and unassociated societies. It will need a great Evangelical church with the organisations and appliances that belong to a church." He urged that they were following New Testament lines in separating men for work of a pastoral and spiritual order. The Primitive Church had done so in obedience to the Holy Spirit's behest. "Separate me Barnabas and Saul for the work whereunto I have called them." They were already evangelists, but they were now separated for special spiritual work. A lengthened debate followed.

Mr. R. W. Perks, M.P., led the opposition to the proposals. He urged that the men who were pushing forward this scheme were urging the development of Methodism on Anglican lines. He quoted with approval Dr. Rigg's description of the ecclesiastical position of Methodism. It was neither Episcopal, Congregational, nor Presbyterian, but blended some of the characteristics of all three. Its superintendents, chairmen of districts, and presidents gave it some of the spirit and the characteristics of primitive Episcopacy. The Episcopacy of the Anglican Establishment, like that of Popery, ignored the people in the conduct of the Church affairs. Independency ignored the minister, as such. In Wesleyan Methodism the Scriptural prerogatives of the ministry and the legitimate influence of the people were made beautifully to limit and direct each other. It was because Mr. Perks desired to retain this balance of power that he resisted the present proposals.

Dr. Rigg, Dr. Stephenson, and Rev. H. Price Hughes followed on the side of the committee's report, and Dr. Jenkins, and Revs. Charles Garrett, Albert Clayton, and Mr. T. G. Osborne, M.A., supported the views of Mr. Perks. It was evident that the strong feeling of the Conference was for "No Bishops," and Mr. Perks's amendment in favour of the *status quo* was accepted by a large majority.

### NONCONFORMIST DEPUTATION.

It has become the established custom for a deputation from the Nonconformist ministers of any town in which the Conference meets to attend and bring greetings of brotherliness. Birmingham Nonconformity was largely represented on Tuesday afternoon. One distinguished form was missing—that of Dr. Dale, who sent a deeply sympathetic letter. He congratulated the conference on the progress Methodism had made in Birmingham in the last twenty-five years. But the increase in the number of chapels in the city did not seem to him so important as the increase of spirit and vigour with which the work was carried on. He expressed his love and admiration for the great Methodist society, of which the Wesleyans were the parent stock. One address was read by Rev. F. Stephens (Congregational), and another was presented by Mr. Geo. Cadbury, from the Free Church Congress of Birmingham. The Temperance Federation and the Anti-Slavery Society were also represented. On behalf of the latter Mr. Arthur Pease addressed the conference. He said that they felt that there was a doubt whether the Christian public realised the present position of

### THE QUESTION OF SLAVERY.

As far as Africa was concerned, a great deal remained to be done. It was difficult to obtain statistics, but on high authority it was stated that 500,000 lives were sacrificed yearly in the slave trade in Africa, and at least two millions were reduced to slavery. During the last ten years an area had been depopulated equal to four or five times the area of Great Britain. They did not want military interference, but they believed that if the watchful eye of the Christian public of England were not directed to the question, the state of things would be grievously worse. They wished to stimulate Christian interest, and suggested that the members of the conference in their respective districts should direct attention to the question, and bring moral pressure upon the Government.

### METHODISM BEYOND THE SEAS.

A remarkable address was given at the open session for the reception of representatives from other Conferences by Bishop Andrews, of the Methodist Episcopal Church of America. He referred to the circumstances attending the founding of the Methodist Church in America. One hundred and twenty-five years ago, when England was just waking from a hideous century of irreligion and vice, and the mutterings of the revolutionary storm filled the air, Richard Boardman and Joseph Pilmoor went forth to help their struggling brethren in the American colonies. To-day the membership of the Methodist Episcopal Church numbered two-and-a-half millions, with 16,000 ministers and 14,000 local preachers. In eloquent terms he described the conditions and progress of their work.

Rev. Lorimer Fison, M.A., brought greetings from the churches of Australasia. Irish representatives followed. Rev. Dr. Cornforth, of the French Conference, made a strong appeal to Protestant parents in regard to the education of their daughters in France. He described the insidious nature of the attempt made in Roman Catholic schools on the Continent to induce scholars from England to become perverts to Romanism. "Of course," said he, "the principal of the school gives every assurance that the religion of the pupil will not be meddled with; but after a while some priest of fascinating manners invites the girls to attend some musical service at the church. Their hearts are moved by the wailings of the *Miserere* in some dimly-lighted church, and in some cases it becomes an easy task to lead them to the confessional, and they seek admission into the Romish Church." They ought to send their children to their own schools in France."

### FOREIGN MISSIONS.

Missionary affairs have received a large share of attention. Additional interest was given to the Missionary session by the address of a native prince, by name Ademuyiwa Haastrup, from Lagos, in West Africa. This swarthy potentate, the elected successor of the king of one of the native states, is a Methodist local preacher and class-leader. He gave an account of his Christian work, and in stirring language denounced lynching in America, and the drink traffic among native races. It was a pathetic thing to see this noble specimen of a native race pleading with Christian Englishmen in such a cause. He urged the need of a training institution in Western Africa, and paid a high tribute to the work of Methodist missionaries on the West Coast.

An important decision was arrived at in the representative session, on the motion of Rev. F. W. Macdonald, one of the missionary secretaries. It was that

### A DAY OF INTERCESSION

should be set apart for Foreign Missions throughout the Wesleyan Methodist Church. Mr. Macdonald urged that they needed to go to the great springs of moral and spiritual inspiration. A day set apart for intercessory prayer might well be combined with a large and beneficent outflow of liberality. Mr. Solomon Jevons had offered to give £1000 if a combined effort was made during the year to wipe out the debt of £28,000. It was suggested that on the day of intercession freewill offerings might be given for the work of God, and a new era of missionary finance introduced.

**OPENING FOR SERVICE.**—An opportunity occurs for an earnest worker to reside in a beautiful locality, where one with some means and spiritual gifts and a genuine longing for souls, would find an open door. Inquiries should be addressed J. G., c.o. the Editor of The Christian, 12, Paternoster-buildings, E.C.

## ROME IN CENTRAL AMERICA.

Some idea of Romish domination and corruption in Costa Rica may be formed by a perusal of the following translation of an article entitled "Usurious Traffic," in *El Pabellon Liberal* ("The Liberal Standard"), which has been sent to us by a correspondent at San José.

The Lord Bishop of Costa Rica, Don Augustus Thiel (*who, of course, is all meekness and Christian charity*), has sent in a bill for 1350 francs to the French residents of this locality for performing the funeral ceremonies in memory of the late President Carnot, an incident which, to us, is full of suggestion, and leads us to inquire, is it a Church of Christ or a usurer's counter which we have in our midst? The scandals connected with it have reached their highest. The black gown is made to justify, to cover all—even the putrid sore of moral leprosy. A man may become a priest, and he has obtained a licence for anything he wants.

Christ preached humility, virtue, charity, self-sacrifice. He was born in a manger and was fed with the bread of charity. His ministers, alas! his ministers set themselves to imitate Him by doing the opposite of what He commanded!

The Church is being converted into a disreputable market-place. Do you want to be christened? You must pay so much. Do you wish for sacramental marriage? Out with your cash. Do you desire to eat meat on those days when the Church forbids it? Ditto. Do you propose to wed your cousin? Ditto. Do you ask to be divorced? Ditto. Do you wish to spare yourself a scandalous admonition from the pulpit? Ditto. Do you require a certificate of your being christened? Ditto. Do you expect to be buried with Catholic rites? Ditto. And thus the list would be interminable.

This, however, is the only trade which has not a tax imposed upon it, or any duty of any kind. Yea, the black gown has come to be a coin of forced currency. Ah, religion of Christ! The leaves of thy grand Book are turned into bills of a roaring trade, and thy ministers into heartless usurers. The cross has been supplemented by the golden *sovereign*, and the inscription which appeared on that of Golgotha has given place to a disgraceful placard that says No Credit.

Even the most fervent Catholics are realising this, and blushing. Yet Christendom cannot but yield to this scandalous auctioneer's hammering, this disreputable clergy! Christ had no other treasure than his exemplary virtues; He lived on alms and preached peace and concord among Christian princes. Bishop Thiel, on the contrary, lives in a palatial residence, and drinks wines brought from the Rhine; while Father Mayorga, his satellite, puts the dagger of the revolution in the hands of his devotees.

*And these men handle every day the consecrated elements!* And they are supposed to receive in their ears the secret confessions of the maiden coming to kneel before them at the confessional! And are known to have felt the appetites of the flesh which hides under that black gown, just as they have more than once given cause for the judge having to deal with the virtue of a female or the honour of the family.

Bishop Thiel came to Costa Rica poor enough, very poor in fact. To-day, he is one of the principal shareholders of the Costa Rica Bank, can make frequent trips to Europe, and lives in princely style.

President Carnot was an honest and energetic man, generous towards the poor, an exemplary father, and a sincere Catholic. The whole world acknowledges this by bowing before his grave, and yet if he desires to enter heaven he must needs pay 1350 francs, so at least we are told by Monsignor Thiel, *who, of course, is all meekness and good nature!*

But, no, no, and a thousand times no! This cannot be the religion of Christ: The Church *(as we have it)* should be taxed as a first-class usurer's office.

**PROPHETIC CONFERENCE AT FOREST GATE.**—In connection with the evangelistic services conducted by Mr. J. J. Sims, of Canada, in the marquee in Forest Gate, a prophetic conference was held on Thursday, July 26. There was a large attendance. Stirring and profitable addresses were given by Rev. David Baron, Mr. Charles Inglis, Mr. C. Russell Hurditch, Mr. George Hucklesby, and Mr. Sims. The chair was occupied by Mr. Abraham Wallis in the afternoon, and by Mr. Clement Boardman in the evening. At the close of the day a number of persons confessed Christ.

## MEMORIES OF AN OLD WORKER.

The notes sounded in a recent number, recording the names of some dear early workers, have awakened echoes that had almost died away. I was glad to see that Reginald Radcliffe is still to the front; also Richard Weaver, and others.

If we glance backward, we see some remarkable Bible readings going on in a southern county of England. Men of all denominations met frequently to study the Word of God, and the love of God's Word burned in many, and these readings wonderfully roused the hearts of saints; but Satan eventually marred the work, perhaps because external effort was not carried on at the same time, and Grace fell under the feet of mere knowledge.

Another powerful instrument appeared in 1852. The work of our aged brother, George Müller, was invigorating the faith of other saints: God as a living personal God moving in our houses and our homes, and not merely in churches and assemblies, was appealing to the hearts of believers. His work was thought at first to be almost miraculous: that work stimulated faith, living faith.

The Bible readings held in many hearts of England, pressed home

DOCTRINE AND APOSTOLIC FAITH;

but it certainly was of God to raise up at the same time a practical evidence of apostolic faith working amongst us in England. George Müller's work extended far beyond his own sphere; it made the Christian life appear real, apostolic, practical, and powerful. If George Müller's two knees were collectors sufficient when much money was required for God's work—may not two knees be sufficiently powerful to win souls for Christ without even the use of any church machinery? So, at least, thought the writer, and many others.

Rev. Capel Molyneux was just at that time rousing the educated classes in the West End. He was an English Church clergyman, but he did not cut his wings to suit a denominational cage. He held the Bible high up over the heads of all denominations and all sections of God's Church. Close Bible exposition, not mere sermonising, was the call given to him, and he was very true to the Word of God. Ere he died he was preaching with power outside of his own cage. Christians of all denominations called him a "Bible Teacher," and in even the "free seats" of the Lock Chapel men of rank were frequently seen in the crowd. The chapel is a very large one, but even the aisles were filled with educated persons, standing during the whole service. Sometimes one old dowager lady would give out of her pew a hassock to sit upon ere the service closed. He preached for an hour, or an hour and a-half sometimes; and conversions took place, we believe, every Sunday. His great object was, evidently, to exalt God's Word. The Glory of God and Christ, and the marvellous power of God the Spirit, were the themes that he burned into the souls of his hearers. Men, as they walked away, solemnly talked about the Bible and Bible wonders rather than about the preacher. The writer of this paper, like many others in London, changed his residence in order to gain Bible teaching there, and he had to wait for some years before he could, for either love or money, obtain sittings. At last he obtained two, but one was in the body of the building, the other in the gallery.

BIBLE-READINGS SPRANG UP RAPIDLY.

His preaching produced it, and it was a proof that the preaching was Scriptural and in subjection to the Word. Many large mansions were opened for Bible-readings, and leading men of all the denominations were found there. Of course, his congregation was not local; many families from Belgravia drove to the Lock Hospital regularly, and a dear Godly saint, who has gone home long ago, Mrs. General Campbell, of Halkin-street, Belgravia, opened her large drawing-room for Bible-readings. There you met Molyneux and one or two brave Presbyterian ministers, also the Hon. Baptist Noel, who soon saw baptism, and did good work as a Baptist minister, or good work in country districts (he loved to visit agricultural districts); present also two or three English clergymen, and the brave Moravian preacher Dickinson, also Lord Congleton, and not a few "Brethren." The rooms were crowded with ladies also, and although conversation over the Word of God, all having their Bibles, was keenly carried on, I never heard even one denominational controversy.

Sometimes verses were quoted that cut perhaps deep into some of our prejudices, but the love of God's Word and subjection to God's Word crushed meaner thoughts down. We appeared to be drawn by the Spirit of God to learn and receive, not to dispute and cling to denominations. He who loved Bible readings could at that time find a "Bible reading" in some large house in either the west or south-west of London every night of the week, but the East-end had few. The Howards of Tottenham held some, but I remember members of that family coming in the evening all the way from Tottenham to the West-end to be present at "Bible readings," and return again late. No underground railways in those days. At that time God sent

CHARLES HADDON SPURGEON,

to Exeter Hall, and the centre of London and the East-end fought about admission. The doors of Exeter Hall were every Sunday night crowded long before the time of opening, and so it was in Molyneux's place of preaching. Spurgeon met the need of all classes: he was no Bible scholar at that time, but he wielded the Word of God with power; he spoke with apostolic zeal and energy, and feared not the face of man. He rose high above all newspaper criticism. Editors sharpened their pens, and dipped them in scorn, contempt, and mockery; it availed nothing, the "boy preacher" flew above it all. His theme was like Molyneux's—the Bible only, and the "Bible hammer" broke up all the editors' pens. On he went, week after week, and gradually the higher classes, who scorned him at first, dropped in, and ere he left Exeter Hall the editorial current had changed, and new weapons—flattery and laudation—assailed the young bold witness. Thank God, he did not fall under the waves of popular applause, although the writer expected he would at that time. Earls and dukes, even, were seen upon his platform; and when Lord John Russell ceased to be a Cabinet Minister he was on the following Sabbath sitting close beside the boy preacher.

THE BISHOP OF LONDON,

when Spurgeon vacated Exeter Hall, took, I may say, Spurgeon's place. He sent every Sunday some Evangelical Churchman to preach boldly to the people as Spurgeon had done, although the clergyman of the parish protested against the Bishop doing so. The English Church took legal opinion upon the matter, and the Bishop was informed that if the English Prayer-book was not used any English clergyman could conduct preaching services, although he could not conduct a regular Church service. Dr. Spencer stated these facts publicly at the time, and I have copies of some of the letters.

The English Church got a great blessing in this ministry, and Evangelical men were quite in the ascendant; but some clergymen who had very different views, including Mackonochie, of St. Alban's, whom I was personally acquainted with, sought refuge in Sacramentarian forms, and many other causes pointed in the same direction. I will not enter upon these, as they would draw us from the causes of Revival, which is the subject before us.

I hoped to sketch the early days in Scotland—not in 1859, when the tide was running strong all over the centre of Scotland, but in 1855, 1857, and 1858, when the waves of blessing first broke there. I may do so at some future time. It is very profitable to observe how spiritual work commences; the Spirit guides all. GORDON FORLONG.

*Wanganui, N.Z.*

## HOLDING ON IN MOAB.

Mr. FORDER writes from Kerak: "It may be of interest to many to know that the work here is not altogether given up, and, as is generally supposed, the workers turned out by the Turkish Government. The C.M.S. have taken over the work, and hope shortly to put a qualified medical man here, and also to re-open the schools; so that we hope soon to see the work firmly established once again.

"Meanwhile, the new buildings are slowly going up; two houses are finished, and we are in them, enjoying the many improvements which have been made. Before the rainy season comes again, I hope all will be finished. Some of your readers used to send us a paper occasionally, but for several months we have had none. No doubt they thought we had left Kerak. On seeing this, they may be led to send to us again."

AN AMERICAN PAPER says that the labour question will remain open as long as the drinking saloons do.

## ILLNESS OF PASTOR REINMUTH.

In reply to some inquiries, I am grieved to have to reply that at the present moment my beloved husband is very ill in the Tyrol, whither we have come in the hope of his deriving some benefit from saline baths. His health has been failing for more than a year, which will explain to our friends why our usual little report did not appear in the spring, my husband's strength being often insufficient to the daily exigencies of the increasing work devolving upon him. In March he quite broke down, and the medical adviser forbade his writing, reading, or in any way exerting himself.

The strain of nearly eight years' labour in so difficult a field, with much opposition from various quarters, and little help from local sources, has told upon his not over-robust organisation, and although we have tried change and entire rest, his condition has in no way improved, but during the last six weeks has rapidly become more serious. Severe hæmorrhage from internal ulcers has reduced him to a state of great exhaustion and weakness. He earnestly desires the prayers of the Lord's children who know him, and feel an interest in his work, that if it be the will of the Master, he may yet be raised up again to labour in the great harvest-fields. Should it be, however, not in accordance with the council of the Lord to restore him again to his family, and his work on earth, pray that he may be kept trusting in the Saviour he loves, and that in the midst of great suffering and weakness he may be kept in peace and his mind free from care, as regards the various agencies for the spreading of the Gospel which the Lord has enabled him to commence and which have hitherto been so signally blessed and prospered.

The work in Gratz is being superintended in our absence by our evangelist; the nursing and convalescent home is under the care of our faithful and earnest Bible-nurse. Of the patients at present there, one is rapidly passing away to her heavenly home, after being nursed there for over two years. Homeless and almost friendless, she is deeply grateful for a peaceful home and Christian, loving care in her great weakness and need. Others are waiting for admission, Protestants, whose lot in the public hospitals would be very hard, but who in our little home thankfully appreciate the Gospel privileges they enjoy. Servants' home, Gospel literature distribution (especially in the provinces), itinerating work, the Gospel services in the hall, work among young men and young women—all these branches we commend earnestly to the prayers and sympathy of God's children everywhere. Ask especially for much spiritual blessing, and that God's converting power may be specially manifested in the saving of souls. We are thankful for a spirit of believing prayer manifested in the converts at this trying season.—Yours in much affliction,

MARY A. REINMUTH.

P.S.—Letters addressed to 28, Leechgasse, Gratz, Styria, Austria, will be forwarded to us.

## EARTHQUAKE IN CONSTANTINOPLE.

The sad news of a ruinous earthquake in Constantinople will have reached you. There was an awful shock lasting about twelve seconds, on Tuesday, July 10, at noon, when the people were busy in their offices and working places. The perplexity and the hopeless screamings of thousands who barely escaped with their lives, the rush from every side, every house, and office to open places, was dreadful indeed. In some districts every house, old or new, is injured, many being now uninhabitable. Some poor houses are reduced to ruins. Thousands of the people are thronged in the open gardens or grounds, keeping to the open air, the best shelter. The loss of life is estimated by some to be about 1500, but the real number is not known yet. Our house has been injured too, so that we don't think it safe to live in; we are living in a tent, and fear to go home for the things we need, because now and then more or less heavy movements are felt. The Lord is speaking to our countrymen, who are mostly careless and indifferent. He had spoken by many other means, but the people did not mind. This time He speaks in his anger, which we hope will move many hearts to Him. This heavy blow may be used for his Kingdom and glory.

This time of disaster and disappointment will naturally put a greater burden upon our mission, as the faint, the weak, and the helpless run straight to us for help. N. ALEXANDRIAN.

*Scutari Medical Mission,*
*Care of British Post Office, Constantinople.*

## INTERNATIONAL MISSIONARY UNION.

The recent meeting of returned missionaries at Clifton Springs, New York, was perhaps one of the largest and most memorable gatherings of the kind ever held. About 150 missionaries from nearly all of the great mission fields of the world, and representing a large number of the Evangelical Missionary Churches, were there assembled in loving fellowship, magnifying the grace of God, as seen in triumphs achieved and deliverances wrought out in many a trying hour.

This great gathering of missionaries is now to meet annually at the beautiful Sanitarium of Clifton Springs. This is the outcome of the generosity and kindly spirit of Dr. Henry Foster and his noble wife, who cordially welcome and gratuitously entertain as their guests all returned missionaries during the sessions of the Convention. Not only are the workers thus entertained at the annual gathering, but returned missionaries, irrespective of creed or name, when broken down in health or spirits, find at this Sanitarium, at the lowest rates, and some at no charge at all, the most cordial welcome and the highest medical skill. Hundreds of missionaries now again in the field look back with gratitude to the restfulness and recuperation received in this eminently Christian Sanitarium.

The union was memorable in many ways—first as to the fields represented. Here are some of them, with the numbers of missionaries from them present at the beginning (others arrived later on). From Africa, 5; Assam, 3; Bulgaria, 5; Burma, 5; China, 23; Guatemala, Hawaii, 2; India, 33; Italy, 1; Japan, 20; Corea, 2; Mexico, 4; Micronesia, 6; North American Indians, 3; Palestine, 4; Persia, 2; Siam, 6; South America, 3; Spain, 2; Syria, 3; Straits Settlements, 1; Turkey, 13. From the Isles of the Sea; from Jerusalem; and even from attempting to enter Tibet, they come, and all were welcomed, and all had something good to tell of the power of the glorious Gospel of the Son of God.

Second, as to the churches represented. There were about forty Congregationalists, and about as many Methodists, with the Presbyterians and Baptists not far behind. Then there were Moravians and Dutch Reformed, and Protestant Episcopal, and Reformed Episcopal, and numbers of the China Inland Missionaries, and of kindred independent societies. After the first session, so blended were these devoted men and women in the Spirit of Christ, that there was nothing manifested but the spirit of the most delightful unity. As children of one loving Father, they dwelt in loving harmony.

Each day three sessions were held. The first hour of the morning session was devoted to earnest prayer. The beloved Dr. A. T. Pierson led the opening devotional service, and it was one most blessed and memorable. During the devotional hours many requests for prayer came in from distant mission fields, in addition to the multitudinous home ones. To give anything like a full report of all the topics discussed, or thrilling incidents narrated of Gospel triumphs, is simply impossible. Each missionary seemed to think, and rightly, too, that his own field was the most important, that there the needs were the greatest, and that there the work was most blessed. Great, stirring, world-wide questions were ably discussed, such as the liquor and opium traffic, and their baneful effects on the natives, by men and women who, coming from those lands affected, knew whereof they spoke. The persecutions endured in Turkey, Corea, and other places, were described by missionaries who, in their own persons and property, had been "in perils oft." Able papers, and discussions not a few, on such live questions as native agency, the native press, medical work in missions, evangelistic and the educational work, and many other topics, from acute and successful workers, presented a fund of information that was exceedingly valuable.

One of the most interesting discussions, held towards the close of the Convention, was on the subject of how to awaken or increase the interest of the home churches in the great work of the world's evangelisation. On this subject the principal address, by request, was given by Rev. Dr. Pierson, who is so well known and beloved on both sides of the Atlantic. Another very eloquent and fascinating speaker at the Convention was Bishop C. C. Penick, of the Protestant Episcopal Church, whose diocese extends along the west coast of Africa. Dr. Cyrus Hamlin, eighty-eight years of age, the founder of Robert College at Constantinople, was present, still active and interested, the beloved of all.

The evening session of the last day was a farewell service to outgoing missionaries. Many of them, after a year or more of rest, were returning, with renewed health, to the fields they loved so well. Others, for the first time, were starting out to the high places, to begin the glorious work. They occupied the platform of the beautiful auditorium, and thrilling and hopeful were their farewell words.

The following is the list of those who left us, and their destinations. Would that we all could have gone. Rev. and Mrs. Ohlinger, Corea; Miss Preston, Japan; Rev. G. Reynolds, M.D., Turkey; Rev. Gilbert Reed, China; Miss Rood, Assam; Rev. and Mrs. Thackwell, India; Miss Van Dusee, Persia; Rev. and Mrs. Velte, India; Miss Wilson, Japan; Rev. and Mrs. Pettibone, Turkey; Miss Darmstadt, India; Rev. G. A. Ford, Syria; Rev. A. T. Graybill, Mexico; Rev. J. H. House, Bulgaria; Rev. W. J. Leverett, China; Mrs. S. E. Newton, India; Miss C. H. Brown, Sidon; Mr. and Mrs. H. O. Cady, China; Rev. and Mrs. W. M. Haynes, China; Rev. A. and Mrs. Ben-Oliel, Jerusalem; Mrs. Gertrude Biglow, Japan; Miss Elizabeth Babbitt, India; Mr. and Mrs. Dodd, Siam; Dr. J. B. Thompson, Siam; Dr. McGilvary, Laos. What an illustrious company, and how worldwide their destinations!

Why cannot such an annual gathering be held in Great Britain? When we think of the number of returned missionaries of the various Evangelical Churches at home, with all their rich gifts and varied experiences, how important in tangible results should be their gatherings?

Who will take up the matter? Would not Mildmay Park be honoured in beginning this movement? I hope that your powerful advocacy will be given in this direction. Egerton R. Young.

*Toronto, June*, 1894.

## Letters to the Editor.

### THE HEALTH OF MISSIONARIES.

My Dear Sir,—I have been acting more or less as a doctor for the last twenty-six years. Some years ago I discovered that currents of magneto electricity will cut short in a few minutes ordinary fever; and to avoid any sort of fever one has only to use the machine every morning and evening for, say, ten minutes. The machines are very cheap; you can get a good one for 30s. Use it the first thing in the morning, and the last thing before going to bed; it is a thing that can harm no one, *and will do good to the weakest*. Just take hold of the handles (first wet the hands), and get some one to turn the handle of the machine. The faster you turn the handle the stronger the current, so that one can suit himself.

This is how people who live in places where there is fever should live: Use the machine morning and evening, and exercise the lungs thus—*directly after using the machine*: Draw in the breath, hold it as long as possible (*of course no straining*), expel the air and repeat this for five minutes the first week. Increase the time to seven minutes during the second week and keep it up as long as you live. This is a simple thing, and I want every one to know it. Many lives would be saved if people would only do what I say; every mission and every missionary should have a machine.—Your servant in Christ,

E. Glover.

*Indo-European Telegraph Station, Abadeh, Persia.*

### RITUALISM IN THE CHURCH OF ENGLAND.

Sir,—Perusing your criticism of Mr. Forbes's article in *Word and Work*, I feel I must, from a most intimate knowledge of twenty years' life in the Church of England of one who formerly worshipped with the Brethren, point out that his doleful forecast is entirely a mistake.

It is true that there is an increase of "externalism" within the last decade. I thank God, however, that there is a great increase of "internalism." Twelve years ago, when I commenced the Church Army, there were scarcely any parishes in England in the Church which would allow me to preach instantaneous conversion, and a baptism of the Holy Spirit. Now all is changed. Two hundred and twenty evangelists, supported by nearly 12,000 humble speakers in the cause of Christ, and nearly a hundred mission-nurses, find unlimited scope within the ranks of the Church of England. Some are parishes that are called "High" and "Broad," yet they heartily welcome the simple evangelistic preaching of these humble working men and women.

There are many clergy who simply adopt "externalism," because they think they best draw a crowd, and who have never changed their simple love of Gospel truth. The real secret of their success is not in "externalism," but that they have adopted the message of such men as Spurgeon and Moody, whose books continually lie upon their study desks.

Having been trained with the Brethren, and with the Evangelisation Society; having always keenly held to evangelistic preaching, and having in the two churches to which I have been appointed in both places given up the High Church eastward position, I cannot be accused of being disloyal to Evangelical truth. I am thoroughly convinced that with all the increase of "externalism" the large mass of English Churchmen have a greater and more intelligent horror of the superstitions of Rome to-day than they had twenty years ago.—Yours faithfully,

W. Carlile, Founder and Hon. Chief Sec. of the Church Army.

130, *Edgware-road, London, W., 28th July.*

### POLICE TERRORISM IN CALCUTTA.

Sir,—The Calcutta Missionary Conference, which, under careful and prayerful guidance, has in past years rendered valuable services to the cause of Social Purity, has been tempted of late to turn right-about-face from its past efforts to protect helpless women, and to ask Government to legislate for the punishment of "solicitation." Everyone familiar with the rudiments of the subject understands why any mere legislation would involve fatal blunders. Some male scoundrel first tempts a girl to her own undoing. His "solicitation" is not punished, but his victim is outlawed by society. In the second place, gangs of scoundrels, male and female, get hold of the ruined woman, and by terrorism and fraud compel her to a wicked way of life.

The police are slow enough to interfere with the real evildoers. But a body of missionaries, forsooth, under the misleading of mere politicians, and with the co-operation of heathens, ask a Christian Government to punish solicitation. Do these dabblers in Social Purity not know that for one woman who may be punished for solicitation twenty will have to bribe the police to be let off? Any mere law such as they demand will be used to maintain a system of terrorism and blackmail. Not to know this, is to ignore the whole history of the police regulation of vice in India, no less than on the Continent of Europe and in Great Britain in past years.

The Calcutta police seem to have jumped at the offer of the Missionary Conference, in order to establish a police control of fallen women. Will "Christian" England permit this gross abuse? The Calcutta Presbytery of the Free Church of Scotland, which has separately memoralised the Government, has made it quite clear that they are not warring against helpless women, but against the abandoned men who trade on their wrongs.

*Calcutta.* M. Mody.

WEST LONDON MISSION.—Dear Sir,—We want to send as many as possible of our poor people this year into the country for a day or longer, as best suits the hard conditions of their lives. The following story is not sensational, but quite common-place, and typical of thousands. A young girl of 17 has dependent on her love and care an old grandmother and a little sister aged seven. She left a good situation that she might spend her evenings with them, and because she is learning a trade she will only earn 2s. a week for some months. For a year or so every penny she earns must go into the common housekeeping fund. And so through the long hot days of this summer she must work, with no change and no recreation. We ask your readers to help us with our holiday fund, which will be used for men and women, girls and boys, to give them the rest and change they need.—Yours truly, Katherine Price Hughes.

*Cleveland Hall, Cleveland-street, W.*

EVIAN-LES-BAINS, HAUTE-SAVOIE.—In this gay and fashionable "Ville-des-Bains," on the Lake of Geneva, there has been carried on for some years, by ladies, a quiet work of evangelisation and temperance among the Roman Catholic population. The workers do not belong to any society; they are entirely self-supporting, but they wait on God that He will send all the funds necessary for the general expenses of the mission. During the past winter there was an open door for a great extension to meet a long-felt need. Two small halls were secured; one was opened for Gospel and temperance meetings, the other as a "Café de Tempérance" and reading room for working men. This new departure necessitated the aid of a paid evangelist. God sent, in a most special and direct manner, a very suitable man, whose life and teachings have been blessed to many. Communications may be addressed to Misses Wellington, Evian-les-Bains, Haute-Savoie, France.

## Y.M.C.A. NOTES.

Mr. Henderson Smith, travelling secretary, has been visiting the Glasgow district, and reports good work being accomplished in various parts.

The Adelaide Association has issued an encouraging report showing very decided progress, notwithstanding the severe depression of the past year.

Mr. W. Hind Smith, who has held office as general secretary *pro tem.* at Exeter Hall, will shortly be set free, to resume his work as visiting secretary for the National Council.

The National Council are about to reorganise the work of the Brixton Y.M.C.A., for the purpose of extending its usefulness among the large numbers of young men residing in that portion of the Metropolis.

Mr. Henderson, assistant travelling secretary, has resumed work after his illness, and has recently been visiting the Dumfries district. In several places he had most successful meetings and much encouragement, but in others disappointment.

A work of grace at the Hamilton collieries, under the Lancashire Christian Union, has led to the formation of a Y.W.C.A. and a Y.M.C.A. It is a notable fact that a revival in a place almost invariably leads either to the formation of an Association or to an increase of the membership, if one previously existed.

The Cape Town Association directs the attention of the British Associations to the overstocked condition of the "unskilled labour" market in Cape Colony, and urges upon committees and secretaries the duty of dissuading young men from going there except under circumstances ensuring the finding of employment on arrival.

At Thornhill the Association has been restarted under auspicious circumstances. One of the ministers present at the meeting said: "The Y.M.C.A. has been to me a sort of training home for the ministry. It was there I first learned to speak in public, and it was there that the aspiration to enter the work altogether first arose in my heart."

At Brighton the spiritual meetings have continued throughout the past month with much freshness and spirit in spite of the high temperature. The tract work, Bible class, Sunday evening meeting, the "Young Men's Own" on Tuesday, and the Friday evening Bible studies are all reported to have been well maintained, both in numbers and interest.

A fourteen days' holiday in the Lake District, August 18 to September 1, has been arranged in connection with the Hackney Association. A week will be spent at each of the two centres, Ambleside and Keswick, from which many places of interest may be visited conveniently. Apply to Frederic L. Porter, Secretary, 275, Mare-street, London, N.E.

The Associations at Exeter Hall and Aldersgate-street having been amalgamated under one committee, Mr. J. H. Putterill, who was formerly financial secretary at the last-named centre, and who, as secretary of the Jubilee Council, proved himself an efficient and capable organiser in connection with the recent Jubilee celebrations, has been appointed general secretary of the United Association.

Mr. A. H. Wheeler sends an account of a Sunday with the Guernsey Y.M.C.A. After the morning prayer meeting a few workers started to visit vessels in the harbour and hold brief services on board. In the afternoon a delightful meeting was held on Hearn, an isle with some forty Protestant residents and no Gospel service. The evening was spent in outdoor and indoor evangelistic work in Guernsey.

At the Antipodes work among the lads is taken up thoroughly by the Associations. For instance, one report says:—"The work of Our Boys' Institute for the year has been of a solid character. O.B.I. has aimed at helping boys under all circumstances, and every difficulty and temptation common to lads has been carefully studied and dealt with. We have found that parents, as a rule, do not explain to their sons the temptations to which they are sure to be exposed at a certain period of their youth. Medical men and others have assisted us in dealing with the matter of personal purity amongst boys, and we have asked the ministers of the various churches throughout the colony to try and show parents that it is their duty to help their boys at the right time. The presence of juvenile cigarette-smoking, too, has had our earnest consideration, and steps to combat this growing evil are being taken. Very many boys have been assisted in obtaining situations."

"In some quarters," says the *Young Men's Era*, the organ of Y.M.C.A.'s in America, "there is a lingering tradition that the Young Men's Christian Association ought to be converted into a matrimonial agency, and that decided advantages would result from an amalgamation with the Young Women's Christian Association. The advocates of this proposition claim recognition on the alleged social advantages which would flow to the young man from the recognition of their pet scheme. These persons have not hesitated to present the matrimonial possibilities of such an amalgamation as strong recommendations for its favourable consideration, and they have recently taken advantage of the opportunity offered by the Jubilee conference to give the matter additional publicity. Among the Associations in this country the idea has never been seriously entertained, and its futility is apparent. The majority of the young men who frequent the Associations, and for whose special benefit the work is carried on, prefer to go elsewhere for their lady friendships. In the second place, the idea of a public institution for the express purpose of bringing young men and young women together would be repugnant to any person of refined sensibilities, and would contribute largely to depleting the Associations of their best membership. Lastly, and most important of all, such a plan would be subversive of the real object of the Young Men's Christian Association."

## THE Y.W.C.A.

Special services recently held by the Melbourne Y.W.C.A. have been well attended, and have awakened much interest.

The Sydney Y.W.C.A. is pushing very special and useful efforts among the working girls; very much on the lines of the Factory Helpers' Union at home here.

The Y.W.C.A. of Brisbane conduct work among sailors which has proved in every way a success. The sailors are most grateful for the efforts to help them.

Capital united meetings have been held in Lillieshall under the auspices of the Y.W.C.A. and the Temperance Society. Amongst those who took part were the Duchess of Sutherland, Mrs. Kennelly, Miss Brunton, Revs. B. Blaxland, J. A. Panter, T. Rogerson, A. Burn, and Mr. T. Radcliffe.

## CHRISTIAN ENDEAVOUR NOTES.

The third anniversary of the Westgate Society (Bradford) has been held. Rev. Henry Webb preached, and on Tuesday a score of neighbouring societies were invited to tea.

In Bristol, the New-street Society lately held its first anniversary service. Addresses were delivered by Mr. Joseph Storrs Fry, chairman, and Mr. Thomas Thomas, president of the society.

It has been suggested in *The Golden Rule* that an excellent method of utilising the Good Literature Committee in connection with C.E. socials is to have an evening entertainment that shall consist of sketches given by those present, describing some book each has read recently.

An Australian Wesleyan C. E. Society has originated a novel and helpful idea. Each of its committees has chosen for itself a motto, and these mottoes are hung up about the room in which the society meets. The motto of the Look-out committee is, "Trim your lamps and be ready"; of the Prayer-meeting committee, "Watch and pray"; of the Visiting committee, "Jesus invites you"; of the Music committee, "Our song shall be for Jesus."

Rev. J. J. Muir, pastor of the St. Andrew's Presbyterian Church, Waterloo, Liverpool, is an ardent Endeavourer. The Y.P.S.C.E., which he organised in 1890 in his church, is naturally animated with the same missionary fervour which marks its pastor and president. There are now sixty-four active members, twenty-three associates, and thirteen honorary. From the very first, great attention has been paid to the claims of foreign missionary enterprise. In 1891 a missionary fund was started.

Says the editor of *The Evangelical*: "We have scarcely tapped, much less drained, the possibilities of the C.E. movement in our church." He is moved to this expression by the experience of a pastor who called upon his Endeavour society for workers in a series of revival meetings. He expected about a dozen volunteers, but at his first call a troop of nearly 200 Endeavourers came forward, and these proved faithful during the services, and did such valuable work that at the very first meeting thirty or more came over to the side of Christ.

*The Endeavour Herald* gives an instance which could be multiplied many times over, could the secret history of the Flower Committee be written. One of the societies in Toronto for a long time had been faithfully distributing flowers to the sick. Among those who received them was a young man stricken with consumption. He was not a Christian, and no member of the society had seen him personally, but a clergyman talking with him before he died learned that he had been brought to Christ through reading the texts that came with the Endeavour flowers.

CHRIST is the meat, the bread, the food of our souls. Nothing is in Him of a higher spiritual nourishment than his love.—*John Owen.*

## SCOTTISH NOTES.

In Lanark there is one public-house for every twenty-five families in the town.

The U.P. Presbytery of Greenock met in Trinity Church, Greenock, last week, when there were ordained Mr. Andrew R. Low, as missionary to India, and Dr. George D. Robertson, as medical missionary to Manchuria.

Mrs. Baeyertz continued last week her mission in Cowcaddens Free Church, Glasgow, with increasing audiences and power. She has undoubtedly gained the ear of Glasgow, and her influence is felt through all circles of society. Many have been awakened, and have professed decision for Christ.

## IRISH NOTES.

An interesting and largely attended meeting was held on Monday evening week, in the Y.M.C.A. Hall, Belfast, to hear addresses from Mrs. Bill and Mr. John Kirk, who are going out as missionaries in connection with the Qua Iboe Mission.

Open-air preaching is now carried on largely in Dublin without much opposition. In the Phœnix Park scarcely an evening passes without an open-air service being held, and usually an attentive hearing is given. Every Saturday evening a temperance meeting is held in the Park, at the base of the Wellington Monument; and in the graveyard of St. Mark's Church the rector has erected a pulpit, from which on Sunday evenings, and occasionally on week evenings, the Gospel is preached in the open-air.

## A YOUNG MEN'S SETTLEMENT.

We propose to establish at once a Young Men's Settlement in the West of London, where about a dozen young men, fully surrendered to God and willing to spend their leisure in definite Christian work, shall live together. It is not our intention to call these brethren from their businesses, but in every way possible to strengthen their Christian life, while they develop each other's usefulness in bringing men to Christ. The Settlement will be in every sense a Home, but at the same time it will be conducted so that our helpers shall not pay more than the usual price for their rooms.

The proposed Settlement is not an experiment; such a plan has been tried and graciously used of God. The arrangements of the Home will be simple and healthful, and of such a nature that the residents will be able to make it a centre of social intercourse and spiritual advancement, as well as a basis for determined constant effort. All kinds of service will be entertained and carried forward, so that an opportunity will be open for the use of all gifts and graces.

The headquarters will be situated in the neighbourhood of Hinde-street Church, and within walking distance of the City. Young men who are desirous of joining the Settlement can obtain all needed information from Mr. Pooley, 83, Newman-street, Oxford-street, London, W.—Yours truly,

W. Darlow Sargeant.

*88, Oseney Crescent, Camden-road, N.W.*

HOSPITAL SUNDAY FUND.—A meeting of the council of this fund was held on Monday at the Mansion House, when the report of the Committee of Distribution was received. Sir Sydney H. Waterlow, Bart., said that 182 institutions were to receive sums of money, being one more than last year. The total amount available for distribution was £41,800, of which total £39,908 was recommended to 128 hospitals and fifty-five dispensaries. One hospital had been marked "nil," consequent on the very unsatisfactory condition of its wards, and the public complaints made against the professional staff and general management.

THE BASEL MISSIONARY SOCIETY.—The student of missions should by no means overlook the publications of the Basel Society of Evangelical Missions. *Der Evangelische Heidenbote* gives copious reports of work in connection with the Society. A more elaborate monthly is *Evangelisches Missions-Magazin*, the August issue of which contains, among other useful matter, articles on the earliest Christian missions in China, and the planting of Christianity in Uganda. The companion monthly for French readers, *Revue des Missions Contemporaines*, is equally bright and instructive. It is conducted independently, but the last issue has contents covering ground very similar to that of its German contemporary. The opening article is on the early Nestorian Mission in China, and there is an illustration of the famous tablet discovered in the seventeenth century. Christianity and Islamism in Africa is the subject of another article of sterling value. With such monthlies as these, the intelligent interest and ardour of friends of the Basel Mission are easy of explanation.

## EVANGELISTIC NOTES.

**Mr. W. Grove** is returning from Dundee, where he has had a season of refreshing and blessing, and many precious souls saved.

**Tunbridge Wells.**—Rev. Walter Bradbury holds children's services in the open air on the Common on Sunday afternoon, also giving voluntary help in Christ Church parish.

**Mr. and Mrs. H. Powers** are holding evangelistic services on the shore at New Brighton. In connection with their meetings children's services are being held, and great numbers of young folk attend.

**Ireland.**—For the last two or three weeks tent services have been held at Springfield, co. Fermanagh, by Rev. Henry Ball, Methodist Conference evangelist, assisted by Messrs. Coulter and Youell. Several have professed to have decided for Christ.

**Whyteleafe, Surrey.**—Mr. Ned Wright recently paid a third visit to the mission hall here. The weather was unfavourable, but the people came in good numbers. The Gospel was faithfully preached and effectively illustrated with incidents from the preacher's life-story.

**Mr. G. Bennett,** of York, commenced, on July 18, his season's sand services at St. Anne's-on-the-Sea, He has had fair attendances of young and older people. Though very early in the season, many have professed to rest on the Lord Jesus Christ as their Saviour. He will be glad of prayer for blessing on the remaining few weeks' work.

**Mr. W. R. Bradlaugh** has completed a successful twenty-two days' mission in the Albert Hall, Nelson, Lancashire. The services have been much owned and blessed among the young men of the place. Sunday-school teachers have sought help in solving difficulties presented by lads in their classes who have been corrupted by infidels.

**Messrs. B. and F. Weaver** are holding this week a mission in the iron room, Henry-road, New Barnet. Prayer is desired for much blessing. Next Sunday these brethren begin with Dr. Barnardo a month's service at Edinbrò' Castle. Afterwards they go to Edinburgh for a three months' mission in connection with Moray Gate Free Church.

**Mr. Carr,** of Carlisle, is generously supporting an evangelist who is going with his tent and harmonium into remote country villages in Northumberland to hold evangelistic services. While working on undenominational lines the evangelist always seeks to avoid clashing with regular services. From some of the clergy he has had great sympathy.—*The Record.*

**Abertillery.**—Probably few of your readers have heard of the noble work being carried on in this important and growing little town by Mr. Barker. Some of the worst characters have been truly converted since he commenced to visit and preach there nine months ago. Our brother's one aim is the salvation of sinners. God has used him in bringing hundreds to Christ in different places. A. M. W.

**Appledore, Devon.**—The recent visit of the mission yacht *Good News* has been greatly blessed to many souls in this place. At the last service on board last Sunday evening several decided for Christ. Since then, Miss Gooch, one of the lady workers, who was prevailed upon to remain behind, has been nightly blessed and cheered at her services in the Sailors' Rest, in the salvation of souls. We ask prayer for continued blessing. W. J. Cairns.

**Torquay.**—Mr. Couch, of the Irish Church Mission, who is labouring in Dublin, has been on a visit to Torquay, and conducting Gospel services in the Chelston Mission Hall; there were large attendances, and the Word was much blessed. The Sharon Home of Rest, which was established by the Dowager Countess of Castlestuart, is attached to the Mission, and both are in a prosperous condition. Mr. Levi Powell, the missioner, and his wife, are in charge of the Home, and conduct it on Protestant lines and on Christian principles.

**Tenbury, Worcestershire.**—A time of much spiritual blessing and ingathering of souls has been experienced during the mission held by Mr. Henry Thorne in the Baptist Chapel, Tenbury. Many anxious came out at the Gospel meetings, and the daily Bible-readings were most profitable to believers. The services concluded with a thanksgiving meeting, at which Mr. Hanson presided, and addresses were delivered by Rev. J. Lampard and Mr. Butt, concluding with an appeal to the converts by the missioner. Much prayer was offered on behalf of the pastor, James Evans, who is laid aside with severe indisposition.

HOP-PICKERS' MISSION, ALTON.—Thousands of people will be in this district shortly. We anticipate a very rough class this season. Six large tents were erected last year, but we fear, from the loss of many old subscribers, we shall be unable to erect so many. All were well attended, with evident proofs of blessing. Will our friends pray for us that our faith and practise fail not? S. Chinn.

*Alton, Hants.*

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## PERSONALIA.

**Rev. Dr. Lorimer,** of Boston, U.S.A., will conduct a service at Clarendon Chapel, Camberwell New-road, next Wednesday, August 8, at 8 p.m.

**Dr. T. L. Cuyler,** of Brooklyn, is on the eve of returning to his native land after a somewhat lengthened sojourn on this side of the Atlantic. Many friends in and around Liverpool will be glad to learn that the Doctor will give a farewell address at the Y.M.C.A. of that city to-morrow (Friday) evening, when a number of Christian friends have been invited to meet him. He hopes to sail for America on the following day.

**Mrs. Helen Mason,** of Brighton, formerly of Copt Hewick Hall, near Ripon, has left the following legacies to charities:—St. George's Hospital, £1000; Sussex County Hospital, £100; British Home for Incurables, £500; North London Consumption Hospital, £500; National Sanatorium for Consumption, £500; London Fever Hospital, £500; Miss Mary Wardell's Convalescent Home, £500; Brighton and Hove Dispensary, £500; Miss Freeman's Children's Home, Brighton, £500; St. John's Foundation School for the Sons of Clergy, Leatherhead, £500; North Riding of Yorkshire Clergy Benevolent Society, £500; West Riding Charitable Society, £500; Brighton Society for the Relief of Distressed Widows, £300; London Society for Distressed Widows, £200; Brighton Orphan Boys' Home, £200; Brighton Invalid Home, £200; Brighton Blind Asylum, £100; Brighton Deaf and Dumb Asylum, £100; Brighton Female Orphanage, £100.

## "REJOICE IN THE LORD ALWAYS."

We cannot rejoice with perfect satisfaction in ourselves, or in creatures; but the Lord is perfect, and we can always rejoice in Him. I have just been led to add a joyous word to six of the names of the Lord that we continually employ; each word beginning with the same letter that the name begins with; and I pass on these words with the desire to help others to obey the command quoted above from Phil. iv. 4, that whenever either of the names may be mentioned or thought of there may be delight produced thereby.

*Jesus:* This name should cause *Joy*, because He saves us from our sins.

*Christ, Cheerfulness*, for we have all good given to us in Him.

*Father, Felicity*, for He has made all believers in Christ one with Himself.

*Holy Spirit, Happy Song*, for He makes real to us all that gives perfect satisfaction.

*God, Gladness*, for He is the True One in whom we have every blessing for ever.

*Lord, Laughter*, for He does what is best for us, and in us, and by us, which we enjoy in believing, and want no more.

Let each letter of this last name help to show what the Lord is to his believing people:—

*L*—Life, Light, Love, and their Liberty.

*O*—Omnipotent, Omniscient, Omnipresent, and the Opener of their way.

*R*—Righteousness, Reigning One, their Redeemer.

*D*—Delight of Delights.

To have this perfect delight, there must always be perfect submission; yes, "perfect submission, perfect delight." G. K.

WORKERS WANTED.—The secretary of the Strangers' Rest for Sailors, 163, St. George's-street, Ratcliff Highway, London, writes urging the present need for additional workers (either ladies or gentlemen) to go out at once to the Zanzibar Strangers' Rest. He will be glad to hear from any who may feel led to offer themselves for this foreign service.—J. Theo. Isaac.

CHRISTIAN CO-OPERATION.—Two members of the council of the Evangelical Alliance, one a vicar, the other a Presbyterian minister, being neighbours, and both interested in a local school of an industrial character, have together compiled a short catechism in which it is sought to set forth the fundamental truths of Christianity in an undenominational manner. It was the want of definite religious instruction in such schools that suggested to them the need of such a compilation in which, as might be expected, many of the thoughts and even of the words of both the Church of England catechism and of that of the Presbyterian Church of Scotland are reproduced, harmoniously, side by side. As some of our readers might like to see these "Lessons on Bible Truths for Young People," we give the title of the book, and the name of the publisher (A. Bachhoffner, High-street, Clapham). It will increase the interest in it to know that its compilers are Rev. David MacEwan, D.D., and Rev. F. A. C. Lillingston, M.A.—*Evangelical Christendom.*

## OBITUARY.

### MRS. W. RUSSELL, NING-HAI.

The friends at Pyrland-road China Inland Mission have just heard with deep sorrow of the death at Shanghai, on May 28, of Mrs. William Russell, of Ning-hai, caused by her accidentally taking an overdose of sulphonal. Mrs. Russell went out to China, as Miss Seed, in 1883. For her relatives and many friends in their bereavement we would ask our readers' sympathies and earnest prayers.

### REV. DR. W. M. WHITTEMORE.

We regret to hear of the death, on July 27, at the age of seventy-four, of Rev. William Meynell Whittemore, D.D., who from 1851 to 1873 was rector of St. James's, Aldgate, and since the latter date has been rector of the united parish of St. Katharine Cree with St. James's, Aldgate. Dr. Whittemore was for many years the editor of *Sunshine*, a religious magazine for children; and the annual "Flower Sermon" and "Lion Sermon" were notable features of his ministry at St. Katharine Cree Church.

### REV. H. F. WRIGHT, PUNJAB.

Friends of the C.M.S. will feel that the Society has lost an able and promising young missionary in Rev. Henry F. Wright, second son of the late Rev. H. Wright, hon. sec. of the C.M.S. This young servant of Christ passed away on July 14, at Gurdaspur, Punjab, having been taken ill with fever only a few days previously. Mr. Wright joined the Society's staff in 1890, and had already made his mark in the Punjab. He possessed many of the remarkable gifts of his father, and, alike by the beauty of his character and the thoroughness of his work, had impressed all observers. The Bishop of Lahore has sent to the C.M.S. authorities a letter expressing his deep sympathy with the Society and with Mr. Wright's family.

### REV. FRANCIS HANNEN.

Much regret is felt in Armagh and North the of Ireland at the death of Rev. Francis Hannen, rector of Tullyallen, co. Louth, who has just passed away, aged eighty-one years. He was strictly Evangelical in his views, and was stoutly opposed to the symbolism which has of late become so popular in the Anglican Church. He firmly stood by the old Scriptural paths. On this account he had to endure some obloquy and persecution, and latterly finding his strength unequal to a controversy with some who were in favour of Ritualistic innovations he resigned his parish and went to reside in Armagh, but only survived the change three weeks, when he was called to his reward. His end was peace.

### REV. H. JOY BROWNE.

With deep regret we record the death, on the 26th ult., of Rev. H. Joy Browne, vicar of Christ Church, Barnet. The deceased gentleman had been in delicate health for some time, and passed away at his brother's rectory at Fawley, near Southampton. Mr. Browne was one of the best known and highly-esteemed Evangelical clergymen in the northern suburbs. He had been seventeen years vicar of Christ Church, Barnet, a parish the very centre of Evangelical work in the district, and known far and wide as the place where Mildmay Conference had its birth.

He had rare powers as a preacher, and attracted large congregations by his faithful Gospel ministry. He was also specially gifted as an organiser, and his Bible readings will long be remembered. His schools are the largest in the neighbourhood, and bear the very highest character for efficiency.

The Church of Christ on earth is the poorer for Mr. Browne's death, but the memory he leaves behind of devoted love to his Saviour, simplicity and consistency of life, and earnestness in the great work of winning souls will long bo felt by all who knew him. Alfred Freeman.

## CLIFF COLLEGE SUMMER SCHOOL.

As one who saw the announcement in your paper, and who attended the summer school at Cliff College, I can speak of it most highly from every standpoint, physical, mental, and spiritual. Several ministers who were present were delighted, and are looking forward to a similar gathering next year, feeling sure that much good will result from the continuation, and, if the Lord will, the extension of the movement. A holy missionary enthusiasm seems in the very air at Cliff; the study of Scripture is easy and delightful; the mutual quickening full of hope.

The lectures of Dr. Guinness were much appreciated. They were full of Scriptural exposition and spiritual force. Surrounded by the students in the College chapel, he was naturally at his best, and we all rejoiced. H. J. Preece.

*Maidenhead.*

## LICHFIELD SOLDIERS' HOME.

The fourth report of this Home shows an encouraging year. There have been times of anxiety, but God has provided every need. "While providing healthy recreations for young soldiers, the trustees have always been guided by the earnest desire to meet the spiritual wants of those with whom they come in contact. The work has its special difficulties, owing to the constant changes taking place, as most of the men are only attached to the depôt for a short time; but God has abundantly fulfilled his own promise, 'My Word shall not return unto Me void.' Extracts from letters which have been received during 1893 show that the work has not been in vain. One who has left for civilian life during the past year writes:—

"'I would also tell you that I have good reason to thank God that He put it into your mind to open the Grand Stand as a Soldiers' Home, for the blessed truths that I have heard there night after night I shall never forget.'

"Another says: 'I pray that God will still continue to bless the Home, also those who labour there. I know from my own experience there is every home comfort; the greatest treasure I found was love, the first love was the love of Christ to me, the second was that of his servants who are now doing God's service.' Again: 'I must now conclude, hoping that God will bless our Lichfield Soldiers' Home abundantly with his richest blessing, and that others may be blest too, as that spot is very dear to me, my birthplace, where I found Christ, and He took me in, and I can truly say, 'I sat down under his shadow with great delight, and his fruit was sweet to my taste.'"

Communications should be made to Miss Churchill, Heath Cottage, Lichfield.

## CURRAGH SOLDIERS' HOME.

The tenth annual report gives the following from the pen of a friend: "It has been my privilege to spend the last few months in Mrs. Perry's Soldiers' Home, and to see something of its work, with its truly happy home influence, and the spirit of love pervading everything, with the one desire to let Christ be head in all things. Many speak of how 'homely' and 'homelike' it all is, and though, thank God, the evangelistic work steadily progresses, and many have to praise the Lord that within these walls they have been turned from darkness to light, and have met for the first time their Saviour and Everlasting friend, yet, perhaps, it is very especially a Home for the building up of God's own children. Perhaps some friends may not be aware that it is English soldiers chiefly who are thus receiving blessing in an Irish Home, so that if more of the Lord's stewards on the other side of the water had it laid on their hearts to help on the work it would be gladly welcomed. Of late a special effort has been made to reach many of the soldiers' wives in Newbridge, as well as in the Camp, by visiting them in their homes, and inviting them to a little social gathering and short meeting on Friday afternoons."

We observe that a friend has come forward to pay £200 off the debt, providing the remaining £113 14s. 6d. be cleared off this year. We trust Mrs. Perry will be sympathetically supported in her effort to raise this amount. Her address is, The Curragh, co. Kildare.

BILLINGSHURST, SUSSEX.—Mr. James Sprunt has been giving a series of addresses on "The Coming of the Lord Jesus Christ." There has been a great spirit of inquiry into this blessed hope by the Lord's people, and many souls have been aroused and converted to God. The interest increased from the first, and last Sunday witnessed a crowded hall and anxious souls asking, "What must I do to be saved?" H. C.

HAITI.—The committee of the Jamaica Baptist Mission, in their new report, appeal earnestly for Haiti. They say:—"The darkness is dense, but there are streaks of light here and there. What is wanted at the present time is an increase of missionaries—men whose hearts are on fire for the salvation of the people, for the missionary is allowed everywhere." Rev. L. Ton Evans, who has for some time been labouring in Haiti, writes:—"The prison at Jacmel, I do not hesitate to say, is the dirtiest place that I have ever put foot in. After our first visit, to preach to the inmates, nothing could have induced me to go again, but the fact that midst all the filth some 80 or 100 souls were found in a most miserable condition, without God and without hope. We are courteously received by the officers in charge, also by the prisoners. At first there is a tendency on the part of a few to be noisy, but after a little palaver we soon secure a hearing to the message which we take them, and tracts are given away to those who can read."

# The Book World.

Life and Service is a booklet containing five timely and wholesome addresses by T. Lewes Sayer. The pages appeal specially to young people. *(Partridge.)*

The Practical Value of Religious Belief, an argument addressed to an Agnostic, by Henry Smith. (*Elliot Stock.*) A forcible booklet, which will, we trust, be put in the way of such as it is intended to influence.

The Morning Star continues its testimony as "A Herald of the Coming of the Lord Jesus Christ." The July issue contains several instructive addresses on prophetic subjects, and useful gleanings on significant events. (1d. monthly. *Holness.*)

Talks with my Bible Class, by G. E. F. M. (1s. *Nisbet.*) This booklet aims at proving that the Bible is an interesting study. The facts brought forward are as eloquent as the arguments founded upon them, and the pages, which are printed in beautiful large type, deserve many readers.

Things to Come.—The second issue of this excellent monthly has several articles which Bible students will welcome. Dr. Bullinger's address on "The Purpose of the Ages," and Rev. James C. Smith's on "Three Prophetic Parallelisms concerning Israel," are of special interest and value. (1d. *J. E. Hawkins & Co.*)

Bible Talks and Bible Readings, by Alfred Lambert, Gen. Sec. of the Ipswich Y.M.C.A., is a pamphlet deserving to be described as "voluminous." Its large pages are full of valuable teaching, which is set forth in a manner that will help workers as well as instruct all who read. (6d. *From the Author, Y.M.C.A., Tavern-street, Ipswich.*)

Our Bubble, Dr. Barnardo's Magazine for Boys and Girls, is bright and useful. The first monthly part (6d.) has sixteen illustrations printed in chromo-lithography, and has a literary supplement containing, with much besides of an instructive and interesting nature, the opening chapters of a story by the Editor, based upon his personal experience among orphan and waif children. The new weekly part (1d.) is fully up to the mark. (*Office:* 279, *Strand, W.C.*)

In the Apostolic Age; The Churches and the Doctrine. By R. A. Watson, M.A., D.D. (2s. 6d. *C. H. Kelly.*) This is a new volume of the series of "Books for Bible Students," edited by Rev. A. E. Gregory. As an introduction to a great subject, the book will prove of real service. The treatment is thoughtful, and the style easy and flowing. Many keenly debated questions are referred to, but the general usefulness of the book has not been sacrificed to partisan advocacy on controverted subjects.

Discipleship: the Scheme of Christianity. By the Author of "The King and the Kingdom." (*Williams & Norgate.*) In maintaining that discipleship—in which a man is prepared to go to the extreme of self-sacrifice and self-renunciation—is a call to a selection only of the followers of Christ, the author of this work examines many doctrines of Scripture in a thoughtful and practical manner, although we cannot for a moment admit that he establishes the main proposition of his thesis.

The History of the English Bible. By T. Harwood Pattison, D.D. (4s. 6d. *Baptist Tract and Book Society.*) The charms of the subject are admirably reflected in the treatment. Dr. Pattison's outline condenses the literature of Bible translation and circulation into a handy volume that reads like a romance. Alongside the history of the Book we read of its marvellous influence upon English literature, the nation, and spiritual life. A number of artistic illustrations add to the interest of the volume, the pages of which are enlivened with many quaint and curious quotations from the earlier versions of Holy Scripture into the English language.

Popery: A Gigantic Swindle of the Devil, is a vigorous little work by Robert Brown. It is designed rather to arm Protestants than to persuade Romanists; for the author's style is uniformly *fortiter* as distinguished from *suaviter*. The same sledge-hammer method appears in a companion work, entitled A Reply to Dr. Bullinger's so-called "Witness of the Stars." The language is stronger than the arguments. The theory criticised is "utterly false and misleading," "unsound and baseless," "profane and God-dishonouring," "from the abyss"! We hold that reproof should be in love, and that even where wrong is obvious and manifest, which it certainly is not in this case, the ministry of correction should be performed with courtesy, and in a spirit of meekness. (1s. each. *William Wileman.*)

Boys of the Bible, by Lady Magnus, is a work of art, containing beautifully-coloured plates and many minor illustrations. The "boys" are Isaac, Jacob and Esau, Joseph, Moses, Samuel, David and Jonathan, Joash, Daniel, Samson. The author's aim, in her own words, has been to "set forth the boyhood of some of the child-heroes of the Bible, hoping that the simple stories here retold may lead the children of to-day to look into the Bible for themselves, and to find in that best and most beautiful of books the manhood to which these boys grew." By the Christian these characters are all held to foreshadow some phase of the work and life of Christ; but of this there is no mention in these pages, the author of which is a Jewess of literary ability as well as social distinction. (6s. *Raphael Tuck & Son.*)

Pioneering in Morocco: A Record of Seven Years' Medical Mission Work in the Palace and the Hut. By Dr. Robert Kerr, as Agent of the Presbyterian Church of England. (3s. 6d. *H. R. Allenson.*) These diary notes, accompanied by a number of excellent illustrations, give a good idea of Morocco and the conditions of Christian work among its people. Dr. Kerr is hoping to return to the country, to continue work in Rabat, Salee, and Mequinez, among Jews and Moslems, in connection with a new organisation, the "Central Morocco Mission." No direct mission work has been done in Mequinez, where Dr. Kerr hopes to open a medical mission. In an appendix he explains his scheme, which will in no way interfere with existing missions in Morocco; and he appeals for consecrated young men and women to enter the field, and for Christian interest in the new enterprise.

*Mr. Elliot Stock* has published as a booklet Unconscious Influence, by Dr. Horace Bushnell.

The Blasphemy against the Holy Ghost: What is it? By Rev. Robert Sewell. A thoughtful treatise, expository and practical. (1d. *H. R. Allenson*, 30, *Paternoster-row.*)

Is the Old Testament the Word of God? by Rev. G. Hauson, M.A., is a booklet that is likely to prove of great service at the present time. (1s. per dozen. *Drummond's Tract Depôt, Stirling.*)

Two choice booklets, by Annie E. Dawson, are: A Brother's Faith, and other narratives; and The Good-News Text Book, with a portion of Scripture and a stanza of a hymn for every day of the month. (*From the Author*, 8, *Grove-place, Weston-super-Mare.*)

The Authority of Christ over the Individual, the Church, and the Nation, is a lecture of sterling worth by Professor Dick, of the Theological Hall of the Reformed Presbyterian Church, Belfast. (2d. *William Strain & Sons, Great Victoria-street, Belfast.*)

Pithy Points on Missionary Subjects, being condensed notes of addresses at missionary meetings and other striking facts and figures, is a very useful booklet compiled by Charles Brewer. We trust it will have a large circulation, and stimulate many to take an interest in mission work at home and abroad. (1d. *Partridge.*)

Anti-Ritualism, by Rev. Dr. Preston, of Runcorn, is a useful catechism on the Church of England Communion Office, with a preface by the late Dr. Blakeney, of Bridlington. It is very instructive, and deserves a large circulation. It is already in its twelfth thousand. (2d. *Protestant Reformation Society*, 20, *Berners-street, W.*)

The First and Second Coming of Christ, by Veritas, is a post-millennial tract, one main contention of which is that "all the passages in Scripture that refer to the reign of Christ upon the earth, apply to his first coming, which is past, and to his reign in the hearts of men, which is now begun." (*Andrew Elliot*, 17, *Princes-street, Edinburgh.*)

*The Baptist Tract & Book Society*, 22a, *Furnival-street, Holborn*, publishes some very effective tracts and booklets. The Weapons of Warfare series (6d. packets) against Romanism, Ritualism, and indifferentism deserve a wide circulation. The Illustrated Leaflets (8d. per packet) are remarkably pointed and direct in teaching and appeal.

Faust; or, The Devil Dramatised, a booklet by Henry Varley, is in its thirty-fifth thousand. A subsidiary title is "A Fatal Representation;" as the pages were written after a tragic occurrence in Melbourne in 1888, when an actor who impersonated Mephistopheles fell down dead in the stage pit, to which, in the course of the play, he had hurried with Faust in his diabolical grip! The incident is made the "text" of a solemn appeal to those who are in the power of the devil. The booklet should be extensively circulated. (6d. per dozen. *A. Holness.*)

"We Have an Altar," a Bible study of Hebrews xiii. 9-17, by Rev. F. Dobbin, M.A., rector of Carrigrohane and Chancellor of the Cathedral, Cork, is a very thoughtful essay. The words which constitute the title of the pamphlet are interpreted as typical, not anti-typical, as referring to the golden altar of incense in the Jewish ritual, not to Christ's fulfilment of what that ritual implied. The reasoning is close and clear, and a view which several good expositors have of late put forward is admirably maintained. (6d. *Cork: Guy & Co.*, 70, *Patrick-street.*)

JERUSALEM.—The new hospital founded by the German Evangelical Church, and carried on by deaconesses from Kaiserswerth, was recently opened. The old hospital, which was inaugurated by Dr. Theo. Fliedner, in 1851, is no longer adequate; the new establishment, constructed according to the fullest requirements of modern hygiene, provides accommodation for sixty inmates. The Pasha of Jerusalem was among the distinguished personages who attended the opening of the new institution.

REQUESTS FOR PRAYER.—For services by Mr. Opie Rodway, at Congregational Church, Frampton-on-Severn, on August 4, 5, and 6.—For special services by Mr. Matthew Burnett, at Walthamstow, on August 5 and 6.—For blessing upon work for the Lord in a Bible carriage, amongst the towns and villages of Wilts and Berks.—For tent mission to be held in connection with the Wembley Forward Movement, conducted by the Rev. James Oatey, of Norwood, commencing Sunday next.—For services to be held by Mr. Burnett on Bank Holiday, at Blackhorse-lane Chapel, Walthamstow. PRAISE.—For blessing on services on Larkins' Estate, Lee, S.E.

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## NAPLES SAILORS' REST.

In his report of last year on the trade of Naples and District, Consul Hartwell refers to the Sailors' Rest, of which, among other things, he says:—"Its object is to provide for the wants of seamen of all nationalities, and otherwise for strangers, who, not being in a position to afford ordinary hotel or boarding house accommodation, can be provided with a comfortable home, conducted on Christian and temperance principles. Good sleeping accommodation and meals are provided for seamen at three lire per diem, whilst for other visitors (being British subjects) a lesser charge is made if the relief fund is not able to pay the whole amount. The comforts of the Rest are further promoted by a well-supplied reading and writing room, which contains a piano. The institution is under the charge of Mr. and Mrs. Burrowes, the former an old man-of-war's man, who thoroughly understands sailors, and who watches over the general condition of the port and surroundings in the interests of the morality and welfare of the sailors, whilst Mrs. Burrowes is singularly adapted to the work appointed her; a refinement of character and manner, together with her unfailing kindness and Christian love for all those coming under her matronly care, not failing to produce such results as are now fully apparent, and deemed by me worthy of report.

"From the Naples Rest ships are visited in the interests, moral and social, of the officers and seamen, for the distribution of Bibles and tracts, and in order to invite those who may desire to do so, to attend the religious services of the Rest. The different ports in the neighbourhood, such as Pozzuoli, Castellamare, Torre del Greco, Torre Annunziata, and Salerno, are visited by the superintendent and his helpers by means of the mission boat, 'Hope,' and the general work of the Rest is promoted according to the exigencies of each port, and the means at the disposal of the Mission.

"It is especially noticeable that the general behaviour of British seamen, both on board their ships and on shore, has greatly improved of late years, this being strikingly evidenced at this port, and this I attribute, in a great measure, to the good influences of this and other 'Sailors' Rests.' In this consular district, visited by so considerable a number of ships yearly, cases of misconduct of seamen have very rarely been brought to my notice, especially of late years, and consequently there have been but few fines, and very rare instances of imprisonment. The Sailors' Rest at Naples is of immense advantage to the working of this consulate, and I would especially point out, for the information of the Board of Trade, the great benefits which sailors derive from being sent to this institution, to be lodged and cared for, socially and morally, during their detention at this port."

## PERSECUTION IN IRELAND.

Intelligence has reached the office of the Irish Church Missions of another act of Romish persecution in the little isolated Mission Station of Moyrus, co. Galway. Shortly before dawn on July 23 the house and shop of one of the Protestants was maliciously burned to the ground, the family narrowly escaping with their lives. Some paraffin oil and matches were discovered near the ruins by the police.

The outrage was perpetrated only a few days after the failure of the society's claim for compensation for the sinking of the mission boat at Moyrus last October, the boatmen having been prevented by intimidation from attending the Assizes at Galway. Prayer is requested on behalf of the Protestants at Moyrus, that the efforts to drive them out of the district may not be successful.

OPEN-AIR PREACHERS.—I was invited to go and give an address on Sunday last at an open-air service. I found a good band of workers with a harmonium. All the workers were behind the leader or at his side, while there was not one in front of him, so that not one outsider came near the speaker. I asked a number of the workers to go in front and form a nucleus of a congregation. I have often seen the same mistake elsewhere. Outsiders as a rule will not come near unless there is some appearance of a congregation. William Forbes.

THE WEST LONDON MISSION maintain a Home of Rest for Tired Workers and Worn-out Missionaries in the charming village of Bisley, in Gloucestershire. The air is laden with sweetness, and is most bracing. The walks and drives are delightful. Two "Sisters of the People" live in the Home, and do all in their power to make visitors happy and comfortable. The terms are most moderate, from 8s. 6d. to 10s. per week. Rev. Hugh Price Hughes is the superintendent of Home. Particulars to be had from the Sister-in-Charge, Wesley House, Bisley, Stroud, Glos.



# Among the Churches.

### CHURCH OF ENGLAND.

The Bishop of Liverpool has gone to Lowestoft for two months' holiday.

Canon Wilberforce has entered on his duties as rector of St. John's, Westminster.

A new mission-hall is being built in connection with St. Catherine's, Edgehill, Liverpool.

The C.M.S. has resolved to ask the Bible Society for 10,000 New Testaments and 2000 New Testament portions for Uganda.

A special meeting in connection with the jubilee of the South American Missionary Society was held last week in the Memorial Hall, Islington.

The C.M.S. has accepted the following ladies as missionaries:—Misses Edith Mary Bernau, Eliza Louisa Pilgrim, Sarah Hickmot, and Bessie Isabel Clara Clarke.

Rev. W. W. Elwes, of Madras, who has been nominated to the vacant Tinnevelly bishopric, has been in India since 1870, and has warmly interested himself in C.M.S. work.

An offer of service has been accepted by the C.M.S. from Rev. William Francis Cobb (B.A. Emmanuel College and Ridley Hall, Cambridge), curate of St. George's, Sheffield. He will be located in the Punjab.

A vigorous Protestant campaign is being carried on just now in some parts of Durham, a county which has a large Irish Roman Catholic population and a full staff of priests. This campaign is evangelistic as well as anti-Romish, a thing sorely needed in the county.

The annual tent missionary meeting in connection with St. John's, Reading, has been held. Rev. F. T. Colson took the chair, and Bishop Moule gave an interesting address on the need of the Gospel in China. He also showed how real the work was from examples in his own diocese.

Special Sunday evening sermons on the Foundation Truths of Protestantism, in opposition to some prevailing fashions in religion, are being preached in Icomb Church, by Rev. H. J. R. Marston, Hon. Sec. to the National Protestant Church Union for Gloucester and Bristol.

The last C.M.S. Conference in Bombay resolved to ask the Society to send out a clergyman of high spiritual power to undertake mission work amongst the native churches. The C.M.S. Committee has accordingly authorised the secretaries to find a missioner who would go out in the autumn.

The first annual meeting of the Church Society for the Promotion of Kindness to Animals was held on Tuesday week in the Chapter House, St. Paul's, Archdeacon Sinclair presiding. The annual report showed that during the year sermons had been preached in London and elsewhere inculcating kindness to animals, and that the 4th Sunday after Trinity had been suggested for the simultaneous notice of the society's work.

Rev. R. B. Boyer, M.A., of the Missions to Seamen, has accepted the Chapel-of-Ease at Wisbech, after thirty-two years' service for the society, including eighteen years in mission vessels as Chaplain of the Missions to Seamen for the shipping in the outer anchorage of the Bristol Channel. He carried on an active warfare against crimps and crimping, was an enthusiastic promoter of sobriety amongst sailors, and took a prominent part in the founding of seamen's institutes all round our shores.

### CONGREGATIONAL.

Rev. G. Parry Brown has been welcomed to the pastorate of Birstall Church.

Rev. Dr. Brown, of Bedford, preached at Buntingford on Sunday, in connection with the East Herts anniversaries.

Rev. Robert M'Intosh, B.D., having accepted the Chair of Apologetics in Manchester College, has resigned his pastorate at Dumfries.

Rev. E. C. Chevis, formerly engaged in the American mission-field, has been recognised as evangelist pastor at Hurstbourne Tarrant.

The Manchester and Salford auxiliary of the L.M.S. has furnished a house in Raby-street, Moss-side, as a home for missionaries on furlough.

The three hundred and twenty-ninth anniversary of Horningsham Church has been celebrated, Rev. John Aldis, ex-president of the Baptist Union, who is eighty-six years of age, preaching.

It has been decided to remove to Ashley Down, Castle Green Church, the mother of Congregationalism in Bristol, dating back to 1633. It is believed a greater work may be done in this growing suburb than in the centre of the city.

At the annual meeting and prize distribution of the L.M.S. College at Antananarivo, Rev. James Sibree presided, and a large number of Europeans attended. A "new hymn" was sung—a translation of "Who is on the Lord's side?" The prize essay was read by Razafitrimo, a senior student, on "The Indirect Results of Christianity," who said that the Gospel is gradually raising and purifying native society. The total number of students was forty-five, of whom ten are leaving; two of these have been accepted as native missionaries, and three others have already been appointed to the central and eastern provinces.

Lyndhurst-road Church, Hampstead, has been the scene of a very interesting meeting, when Dr. Elliot Curwen was dedicated for medical missionary work in Pekin, under the auspices of the London Missionary Society. Dr. Horton said Dr. Curwen was the first missionary their church had sent out whom it had also trained. Others had gone who had been members there, but their residence had been an accident in connection with their preparation for their work; Dr. Curwen they had known from his boyhood. His father had been the founder, in the human sense, of the Congregational Church at Hampstead. Let him not forget Him by whom all cures were rendered possible. The secret of all success is personal communion with God; there is no failure while that is maintained, and there is no success when it is broken.

*Calls.*—Rev. J. C. Johnston, of Queen's-street, Leeds, to Belgrave, Torquay; Rev. R. R. Collet, of Brunswick Slad, to Berkeley; Rev. J. P. Murphy, of East Budleigh, to Ivybridge.

*Resignations.*—Rev. Noah Bevan, of Bishop's Castle, Shrops.; Rev. H. B. Jones, of Barbican Chapel, New North-road.

### BAPTIST.

A new church has been opened at Codrington.

Rev. J. S. Haggett has been recognised at Victoria-street, Gosport.

Rev. James Hodgson has been recognised as pastor of Millom Church.

Mr. Chapman has been conducting special services at Edwin-street Chapel, Nottingham.

Hall-street Mission-room, connected with Moss-side Church, Manchester, has been reopened after renovation.

The Baptist Missionary Society has voted £1000 from the Centenary Thanksgiving Fund to be expended in the outfit, passage, and expenses of new Zenana missionaries.

In consequence of Mrs. Long's health, which is in a very serious condition, she and her husband, Rev. Arthur Long, are compelled to return to England. They were stationed at Russell Khonda in Orissa.

At Zion Chapel, St. Mary Cray, the Sunday-school anniversary was held last week. On Sunday Rev. H. Sturge was the preacher. At the public meeting, on Monday, Mr. W. Jones presided, and after a short statement by Mr. M. Mervin, Revs. J. Ballard, Hugh Rodger, and Mr. W. J. Winter delivered addresses.

Rev. James Hughes, of Kimberley, is visiting England to obtain funds to equip two mission stations in Matabeleland. Mr. Hughes went to Kimberley four and a-half years ago to start a cause, and in the meantime he has built a church costing £3000, of which over £2000 has been raised. The church has a membership of 200. Mr. Hughes is chairman of the South African Union.

Rev. W. Holman Bentley reports a number of baptisms at Wathen Station, on the Congo river. "I have never before seen," he says, "such deep feeling, such sense of sin and sinfulness and anxiety. I came out in a very hopeful state of mind, but I must say that my hopes are more than realised." It is interesting to note that two of those who have been baptized were from Tungwa, near Makuta, the place where Mr. Comber was shot during his explorations in the early history of the Congo Mission.

*Calls.*—Mr. S. J. Thorpe, of the Pastors' College, to Teignmouth; Rev. J. L. Cooper, of Evesham, to Long Crendon.

*Resignation.*—Rev. J. F. Archer, of Church-street, Edgware-road.

### METHODIST.

A new chapel and schools are to be erected at Newton, near Wakefield.

Apse Heath Chapel, Ventnor, which was seriously damaged by the storms of last winter, has been repaired.

A mission hall capable of seating 300 persons has been erected on the East Moors, Cardiff. The opening services were conducted by Revs. Dr. Keene, R. Squires, and J. Honey.

The new cause at Fawcett-road, Portsmouth, has, during the four years since it was commenced, made very satisfactory progress. The chapel, which seats 600 people, is well filled every Sabbath evening.

Rev. Richard Roberts, who has been longer in the ministry than any of the ex-Presidents, and is as active and vigorous as the youngest, preached twice on Sunday week at Leicester, it being his thirty-fourth annual visit.

A recent balancing of *The Joyful News* Mission accounts showed a debt to the bank of £23 14s. 6d. The deficit has been covered for the time being, but, says Mr. Champness, "If we are not helped quickly we shall have to face a gloomy prospect."

Mr. J. R. Mackenzie preached in two Wesleyan chapels in Newark-on-Trent to large congregations. Both services were highly appreciated, and souls decided for Christ. Mr. Mackenzie gave an interesting account of the work of the Monthly Tract Society.

The Missionary Committee (Primitive) are greatly pleased to find that the Zambesi Mission party has at last made a beginning of their preaching to the heathen, for whose sake they have travelled so far and suffered so much. The first service was held two days before last Christmas Day.

The Training Institution (New Connexion) for native preachers at Tientsin, China, now in the charge of the veteran Rev. John Innocent as its principal, continues to do good work. Three of the four new preachers received this year are from this institution. All the students presented themselves for examination, with the exception of one who had been transferred to the Lao Ling Hospital for special medical training.

### PRESBYTERIAN.

The foundation-stone of a new church has been laid at Carlisle for the Fisher-street congregation. The church will be made to seat 760 people.

Intelligence has just reached this country of the death of Mr. W. J. McGaw, of New South Wales, a benefactor to the Presbyterian Church in that colony.

Rev. Dr. John Hall, of New York, has been in London for a few days while on his way to Buxton. On Sunday week he occupied Dr. Pentecost's pulpit at Marylebone.

The Jewish Mission Committee have agreed to remit the whole question of the future of the mission both in East London and Morocco to the Executive Committee.

The College Committee are endeavouring to raise £600 to complete the endowment fund of the College library, and to do this by what is termed an "Old Student's Purse."

The new "Book of Order," printed by order of the last Synod, has been issued. It extends to 173 pages. The work was compiled by a committee of which Rev. W. Ballantyne was convener. It has been before the Church for seven years, and was first issued in a reduced form in 1882.

*The Liverpool Daily Post*, commenting upon Rev. Robert Duff's early removal from that city to London, says, "Mr. Duff's advent is eagerly awaited by the congregation in the quaint little building in West Halkin-street. The importance of the church is not to be estimated by its size. Several men of 'light and leading' are included among the seat-holders, and Mr. Duff will find himself in the very centre of cultivated people."

*Calls.*—Rev. A. Farquhar, of Holy Island, to High-street, Whitehaven; Mr. G. K. Green, to Kendal; Rev. T. Tullay, of Hamilton, to Rattray; Rev. T. J. Whyte, of Lochgelly, to Shiels.

### THE SALVATION ARMY.

Mr. Herbert Booth has opened a men's shelter at Halifax, N.S., at a cost of 2000 dols.

A lady and gentleman interested in the Army have recently offered premises for a rescue home in Toulon.

Through the meetings held by Mrs. Booth Tucker in Bristol £140 has been raised for the work in foreign lands.

£1500 has been granted by the New Zealand Government for rescue work in that colony, £450 of which sum has been devoted to the six rescue homes.

### FALLEN ASLEEP.

Recently, of malarial fever, Rev. C. Wilbur, of the Central American Mission, Costa Rica, a talented and devoted young missionary.—At Northampton, aged 63, Mr. Thomas Pressland, a devoted worker and Sunday-school superintendent.—At Beauly, on 20th ult., Rev. M. Corbett, Free Church Minister, Tummel Bridge, N.B.—At Bort, Rev. E. W. James, well known as a minister of the Welsh Calvinists.—At Chester, Mrs. Williams, wife of Rev. John Williams, City-road Church, Chester, and mother of Rev. Oswald Williams, who is about starting for the mission-field on Khassia Hills.—At Bowes Park, N., on 21st ult., Mr. J. J. Churcher, aged seventy-nine, late of Shoreditch.—At Bournemouth, on 22nd ult., Rev. John Mould, aged seventy-eight, Vicar of Oakham.—At Eton, on 25th ult., Rev. E. Hale, aged sixty-six, an esteemed assistant master.—At Great Salkeld, on 23rd ult., Canon Butler, aged seventy-four.—At Bonchurch (I.W.), on 24th ult., Mrs. H. Geldart, wife of the rector of the parish.—At Armagh, Mr. Joseph Gibb, an earnest Presbyterian elder, aged eighty-nine years.—At Bellfield, co. Dublin, Sophia Mary, wife of Rev. Thomas Wallace.—At Armagh, Mr. John Gray, for many years a consistent and earnest Christian.

# The Christian.

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## Notes and Comments.

The lamentable boating accident which took place on the evening of Wednesday week in the Mawddach estuary, near Barmouth, has called forth widespread sympathy. The party was associated with the National Home Reading Union, and the ten who lost their lives were most of them engaged in Christian work, and had given promise of future usefulness. Mr. Paton we notice in our "Obituary" column, but all will be sorely missed in some centre of service — Christian Endeavour Society, Sunday-school, or Band of Hope.

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The yearly letter of the Society of Friends this year is a calm but decided pronouncement on behalf of the foundation truths of the Gospel. It emphasises the atoning death and the interceding life of the Lord Jesus, and the empowering life of his Holy Spirit outpoured at Pentecost and never withdrawn! "If the Lord's children have not had power for service it is because they have not appropriated the gift." It recognises the solemn duty to win souls and to build them up in the faith of Christ. It warns lest in our busy lives the devotional reading and study of the Holy Scriptures should be crowded out to our spiritual loss. It renews its testimony against war, and speaks cheerfully and thankfully of "the earnest endeavour among Friends in different parts of the country to carry out in practice the Christian life."

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We regret that the Wesleyan Methodist Conference, while able to report a growth in the membership at home, had to announce once again a serious decline in the gifts to foreign missions. There was much conversation as to ways and methods of altering this, but Rev. G. W. Olver came to the point when he said: "If they would cease from criticisms, and take to prayer, they would lift the funds without an organising secretary." Rev. F. W. Macdonald followed in the same strain, believing that if "they only agreed together to pray for the suffering, sinning, mourning nations of the world, there would be from many and many a quarter generously prompted gifts for the Lord's treasury, which would bring them within sight of a new era of missionary finance." True, the inflow of money depends on higher things, the fountain of liberality is in the heart of love. No amount of water piping can supply a city with water until the connection is made with the fountains in the hills.

The outbreak of war between China and Japan can only cause pain to all who wish well to both countries, and especially to those who desire the extension of the Saviour's kingdom within their borders. Whether hostilities will be carried on with any regard to mercy remains to be seen, but we fear that there will be, over and above the suffering that comes from war, the suffering also that comes from needless cruelty; it is two countries in conflict which have small regard for life, and, we fancy, know nothing of our ambulance service. The presence of Englishmen on either side will not materially alter the situation. That fanaticism will be stirred and let loose is already evident, for a letter from Hankow to Shanghai states that it is now reviving in Hunan, a place of evil reputation. "Foreigners have been openly insulted in Tchang. The friends and emissaries of Chow Han, the anti-missionary leader, are fanning a report that Japan is acting at the instigation of Europeans." These things, which appear to be against the Gospel, will, no doubt, ultimately fall out to its furtherance.

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It is a joy to see the harvest fields this year, and a joy to read what experts think of them. Everything, from the drought of last summer, has been leading up to an abundant crop. Farmers even write of some kinds of produce being four or five times as much as they were last year. All that is wanted is a favourable harvest season for us to gather what has been given, and for this we can pray —a very old-fashioned thing to do, but a thing in which we believe. "The earth is the Lord's, and the fulness thereof"—so are the means by which the fulness is given. Another thing that we ought always to be doing is, to keep God's ways and to walk in his statutes; obedience leads to plenty. "If ye be willing and obedient, ye shall eat the good of the land." Unpopular as these views may be, they are the very alphabet of a theistic faith, and to believe in God is to believe in One who can bless or curse.

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Voluntary Christian work has done great things for our sailors within the last quarter of a century in the spread of temperance; but the Germans and Scandinavians are more sober and orderly than English sailors. English masters, therefore, ship them at German ports in preference to their own countrymen. Mr. Consul Dundas, of Hamburg, says that while English masters do not deny the superiority of their fellow-countrymen, or the fact that when in difficulty or danger they would prefer to have a British crew at their backs, they declare that under ordinary circumstances they find the foreigners less troublesome. And, of course, ordinary circumstances are ordinary, and therefore the English sailors are generally dispensed with. What an evidence we have in this fact of the power of our race and of the injury which our drinking habits inflict. Freed from this curse, what might not Englishmen do for the world's salvation?

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Sir George White, Commander-in-Chief in India, has added to the testimony of Lord Roberts, his predecessor, an important statement of the value of temperance work in the army. Over 22,000 men, or one third of the entire number of troops in India, belong to the Army Temperance Society, an increase of nearly 9000 in four years. The temperance men contrast most favourably with the non-abstainers in conduct. Out of 1100 regimental courts-martial, only thirty-nine sat to try members of the Temperance Association, and at the 2680 courts-martial of all classes held during the year, only seventy-three members of the same association were charged with offences of a more or less serious character. To the 2680 trials, the temperance men thus contributed nearly 800 less prisoners than would have been their share had they contributed according to the ratio of the rest of the army.

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Sir George White says experience has taught him that "nearly all the crime in the British Army is directly or indirectly traceable to drinking to excess." Lord Roberts said the same thing years ago. Why, then, are canteens allowed in every barracks, and temptations put in the way of soldiers? Would it not be better to discontinue the sale of drink in the barracks, and also have some stringent regulations as to obtaining it outside? We should like to see some impartial statements as to the effects of the canteen system on the morals and discipline of the army, for although it was originated ostensibly for the purpose of checking intemperance by keeping the men away from low public houses, we have an idea that it is promotive of it.

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The Bible Christians, who, in the early days of their history, had women ministers, have again resorted to women's aid. For many years they have scarcely had one woman minister amongst them, but during their present conference three young women presented themselves as candidates, and it is believed that in a few years they will have several in the regular ministry. A movement is beginning among Independents for appointing women, as well as men, as deacons, and some churches have already taken the step. We have women missionaries, women directors of missionary societies, women in schools, women in zenanas, women workers among our most degraded populations, women who do the bulk of the general work of the churches, and women who have led some of the greatest and most difficult moral reforms of our day—at what point this is to stop, or if at any point, it is not easy to say. Our own experience of co-operation with women in Christian service is that they are beyond value.

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In the Church at Corinth, "when they came together, each one had a psalm, had a teaching, had a revelation, had a tongue, had an interpretation." Expositors may vary in opinion as to what each particular gift was, but the fact that each one brought something to the common spiritual treasury should have a meaning for the brethren of to-day. We ought to be able to have meetings—some no doubt have—to which each should be encouraged and expected to bring something for the edification of all. He would thus be stimulated to think and pray and live and work for all. Each according to his peculiar gift and grace would bring his contribution. The joyful soul would have his psalm; the enlightened soul would have his vision; the interpreter would have his interpretation; the burdened soul would have his difficulty, his question, his doubt; the consecrated soul would have his story of spiritual endeavour and success. And there would be no jealousy and no envy and no rivalry; each would rejoice in the gift of the other, and give God thanks for all.

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*The Guardian* contains an extremely interesting notice of "A Norwegian Wesley," founded on Dr. Bang's "Kirkehistorie and Life of H. N. Hauge: also Skipper Worse, by A. W. Kielland, translated by Lord Ducie." The article draws a parallel between the Nor-

wegian and the English evangelists and their work :—

His watchword was "Awakening." Alone, at first, he tramped from village to village and from farm to farm, assembling all who would come for reading of the Scriptures and exposition and preaching. These he gathered, on Wesley's method (though he knew nothing of him), into classes, with their leaders and elders. He established communication between these scattered congregations, and from their most earnest and capable members chose lay-preachers, whom he sent on wider circuits. He himself travelled five times to Kristiania, and once even to Copenhagen, often to Bergen in the west, and far beyond Throndhjem to Tromsö in the north. In seven years the movement covered the land, and Hauge himself was almost an object of worship to the poorer people. The clergy resented and opposed it bitterly, and the comfortable classes, especially the merchants in the towns, stood by them. Hauge had already been twice arrested when his ten years' imprisonment began in 1804. It was the result of an indictment sent to Copenhagen by Bishop Hansen, of Christiansand, an unworthy antagonist. It charged him and his "brethren" with invasion of the rights of pastors, with disloyal preaching against the State Church, and with general contempt for law and authority. Hauge came out of his long confinement in such broken health that he could never resume his journeys and visitations. But until his death in 1824 his house at Bretveldt was the centre of all the work of his societies.

Hauge never left the State Church, but remained and influenced it. As to his teaching, we read :—

It was certainly not sacramental—itwas profoundly individual and "subjective." It made much of conversion and of "experiences," but it insisted strongly on practical righteousness, that faith must show itself by its works, and that the Christian life was a struggle and not a rest in any easy assurance. It built all on the atonement, yet allowed no justification that was not a progressive sanctification. It preached *duty* sternly, and that every Christian must prove his religion by the diligence and honesty with which he followed his worldly calling. It aimed at simplicity of life, and was very hard on luxury and love of money. It had a sort of ideal of Communism, and started farms, after the Moravian model, which the "faithful" only were to work on co-operative principles with a daily practice of common religion. It was altogether a robust and very moral kind of Puritanism.

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*The Guardian* remarks that although there have not yet been any Norsk *Tracts for the Times*, there is "a High Church party among the clergy," who are dissatisfied with Lutheranism and Erastianism as they find them. One of their achievements has been that after 200 years they have brought back into the Apostles' Creed "the Holy Catholic Church"; in Norway the phrase ran "A Holy Christian Church, which is a communion of holy men." *The Guardian* hopes that the Tractarian may follow the Evangelical movement in Norway. We hope not. It is the spurious following the true.

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In two thoughtful pages Rev. Dr. Plummer gives us, in *The Expository Times*, a refreshing little homily on "The Inspiration of Waiting." His text is Luke xxiv. 49, Acts i. 4; and his application is to ourselves. "Wait" was the word of the Master—"wait" for an indefinite period! Wait, when there was not a day to be spared! Think of the work which had been committed to them, and which they had cheerfully undertaken—the evangelisation of the world. Their parish was the world. Think also of their strong conviction that Jesus Christ would soon return; so that the time allowed for this enormous task was very short. Think of the amazing events which had just happened, and to what intensity their enthusiasm had been kindled. Yet they were to wait until they were endued with power from on high.

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After our Lord had shown, in the Sermon on the Mount, what kind of man could be in the Kingdom of Heaven, He next pointed out how they who were of the Kingdom were to behave to each other, and to all men. From an inward aspect, an aspect treating of our dispositions and tempers, He turns to a manward aspect, an aspect which treats of human relationships. He gives all law a spiritual meaning and application. The blow that kills comes from the wrath that burns against a brother man, from the contempt that despises him. Adultery is the impure wish. And, inasmuch as the imperfections and wrong conduct of our brother man might be made a ground of self-justification when we returned him conduct like his own, an eye for an eye, our Lord enjoined the forgiveness of injuries, and the duty of doing good to him who has done evil to us. Not the evildoer have we to set before our mind, but our Father in Heaven, and then act as He would do. All the way through those parts of the Sermon which treat of our duty to men, He seems to be grappling with the difficulties which we find in each other's conduct, "Forgive," He says, "Be perfect as your Father."

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In an interesting and thoughtful paper on "Some Controverted Articles of the Apostles' Creed," Rev. Professor Swete expresses the opinion that the Ascension was certainly not uppermost in the thought of primitive Christianity. "That position was occupied by the death of the Lord, or rather by his resurrection from the dead. The resurrection had a double claim upon the enthusiastic acceptance of the first few generations of the Church, it vindicated the claim of Jesus Christ to be the Son of God, and it opened a new hope to mankind. The glory of the Ascension was obscured by the more obvious splendours of the Resurrection-victory on the one hand, and by the brighter hope of the Return on the other. . . . But the Ascension is there in the background of the thought, if not always mentioned by name. And whenever it comes into view it is seen to be a distinct act." The Church at the beginning, as now, believed that the Lord ascended as truly as He rose.

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Professor Swete insists that while critics point out the silence of the Synoptic Gospels, and of 1 Cor. xv., as to the Ascension of our Lord, they ought to call attention to the testimony borne by the opening verses of the Acts, 1 Peter, Ephesians, 1 Timothy, and especially Hebrews, "of which Epistle it is not too much to say that its argument largely turns upon the assumed passage through the heavens into the Divine Presence of the High Priest of mankind." He might also have quoted the words of Romans viii. 34, where the argument gathers force by passing from the death of our Lord to the resurrection, from the resurrection to the appearing in heaven, from the appearing in heaven to the act of interceding for us. And instead of saying that in the early writings the Ascension is always in the background of thought, if not openly expressed, would it not have been more correct to have said that it is everywhere present as a luminous atmosphere? If Christ be not ascended, the whole of the writing becomes dark and unintelligible.

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It may be noted here—and it is by no means unimportant—that the Lord Jesus is the High Priest of his people, not of all mankind. We have no part in Jesus the Son of God, as a High Priest, until we have been reconciled to God by Him as the one Mediator between God and men, the Man Christ Jesus.

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MR. WILLIAM FORBES has been giving addresses at Hampstead, Southwark, Hoxton, Highbury, and Margate.

## Tableaux Vivants, Etc.

Lady Henry Somerset, having heard that the much-talked-of *tableaux vivants* verged on indecency, visited a theatre in which these living pictures were exhibited, and found "many of them harmless and in a manner picturesque," but a few were "simply outrageous."

In them young girls are posed with no other clothes at all on them but tights from neck to foot. In some there is a wisp of drapery, and the little there is only serves to emphasise the absence of more...For the first time in a Christian country our brothers, husbands, sisters, sons, and wives are bidden to assist at an exhibition of unclothed women.

Lady Henry writes in pained and eloquent indignation of these shameless yet shameful exhibitions. She says, with a very natural sarcasm :—

At one time the Lord Chamberlain used to interfere when petticoats threatened to be immodestly short. Now that no clothes at all are worn, I suppose he feels there is nothing to interfere about. But we have to ask ourselves what is the County Council doing? A year or two ago they refused a licence to the Aquarium unless the very offensive posters of Zæo were withdrawn. That was a picture gross beyond words, it is true, but modesty itself beside these tableaux.

Her ladyship thus closes her eloquent "appeal to the English public as accomplices in the ruin and degradation of these girls":—

By the English law every spectator of a prize fight is an accomplice in the offence, and liable to punishment equally with the principals. Just so are we all accomplices in this. No prize fight could be one half so brutalising, so de-civilising, so degrading to the most sacred instincts of humanity, as this public pageantry of shame. I cannot believe that those responsible for the conduct of our great London journals personally know the nature of the exhibitions they have allowed their reporters to praise in their columns. I am sure that the clergy, Established, Nonconformist, and Catholic, must be ignorant of what is going on in their midst, that public leaders and speakers in and out of Parliament have not seen for themselves what really are these living pictures of which I write.

But the time for speaking out has come; such ignorance cannot long be excusable if it means acquiescence in a crime, and I earnestly call on everyone who has a voice that he or she can make articulate to join in a protest against this unholy thing.

So far we are in perfect accord with Lady Henry Somerset, and we trust her womanly appeal on behalf of the maiden modesty of her young sisters will echo and re-echo through all decent, not to say Christian circles, until all licence for this licentiousness is stayed.

But there is one aspect of the case which Lady Henry does not touch. So far from the advocacy and visitation of the theatre by Christians having a tendency to purify the stage, we believe it will have the contrary effect. If people who profess to fear God can take delight in theatrical performances of a milder type, those who have no fear of God before their eyes will demand stronger meat. And as the rampant theatre-going world will always outnumber the theatre-going professing Christians, who must study appearances, the key-note will be given not by the compromising Christian but by the uncompromising world.

We were surprised and pained a few months ago by reading in *The Christian World* the report of an interview in which Miss Willard, in the name of Puritanism, was represented as defending the theatre, of course within due limits. But if "the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but are of the world," have been pandered to anywhere, in all ages, ancient and modern, it has been, and is now, on the stage.

There is one allusion in Lady Henry

Somerset's paper which we cannot pass without regretful mention.

It will be said that the artistic merits of these presentations are their *raison d'etre*. I absolutely deny that they are artistic. They have nothing in common with the treatment of the nude in art. Go to the South Kensington Museum and look at Mr. Watts' Psyche, and then go to the "Palace" and wait for the "Moorish Bath." The one is a glorification of womanly form; genius and reverence are confessed in every touch. The mind would have to be diseased indeed to which that picture could suggest unruly thoughts. But the other——!

These "tableaux" violate every artistic canon. It is sham nudity, not spiritualised and made ideal by the hallowed creating hand of genius, but palpably gross and disgusting in its suggestive tights....

I do not say that everyone who looks on these pictures does so with a bad object, that as far as his or her purity is concerned it must suffer by the spectacle; although it is past all probability that any large majority will look on them with the reverence and seriousness of purpose that justifies the artist's study of the nude form.

Scripture tells us that the shamed sense of nakedness was the consequence of sin, "and the Lord God made for Adam and for his wife coats of skins and clothed them." Notwithstanding the cheap newspaper cant about the British matron, we believe that the painting and sculpture of the nude is offensive to God and to natural modesty and purity. It necessitates the living model, and it would be difficult to imagine that, under the gaze of artist or art-student, her nudity is to her "spiritualised and made ideal by the hallowed creating hand of genius," or could suggest to her "a glorification of the womanly form," or a consciousness of "reverence" for herself, though she might recognise "genius" in the artist.

Would any Christian woman desire for herself or for her daughter the *rôle* of an artist's model for the nude? No; it is as opposed to God as that of her sister who poses for the *tableau vivant*.

Lady Henry expresses on this subject the general sentiment of cultured people, Christian as well as others, but we believe that a deeper examination will lead to a view more consonant with "the simplicity that is in Christ."

## BANK HOLIDAY WORK.

Many hearts on Monday morning were sad at the sight of the rain; but as the day wore on the rain ceased, and soon after mid-day the sun burst through, to the joy of thousands. The parks, commons, and other public places were crowded. The London City Mission have long been trying to carry the Gospel to these throngs. This year there were three divisions—Parliament Hill (Hampstead), Chelsea, and Hampton Court Green in the afternoon, and the Square at Hampton in the evening.

Soon after two the workers, some twenty strong, took their station by the side of Hampton Court Green with its throngs of pleasure seekers. For nearly three hours there sounded out the voice of song and testimony, of warning, of pleading love, and of urgent entreaty. Crowds gathered round, and for the most part gave respectful attention. Of course, we were not without a little interruption; but, thank God, while some scoffed and others interrupted, many heard the Word gladly. At five we went to the mission hall for tea, and after prayer went to the square at Hampton, where, till nine o'clock, a quiet listening crowd stood around. The beautiful quiet calm of the evening and the listening of the people gave us an exceptional opportunity of proclaiming the Gospel—and right well did the brethren use it. With prayer and the Doxology we closed, wending our way to the station to return home; wearied, it is true, but glad and thankful for such glorious opportunity of service.

A. Williams.

DR. WALKER, a medical man at St. Leonards, addressing a meeting, said a doctor stood in a most ridiculous position in supporting a temperance movement. Intoxicating drink was so extensive a cause of disease, that a large part of a doctor's practice was due to indulgence in it.

## A Call for Intercessors.—II.

We should wish for heaven simply because Jesus is there; but God forbid that we should arrive there empty-handed! Let us bring in our sheaves with joy. When the Spirit ascends to the throne, his petitions are always granted. St. Paul declared that his salvation and his supply of the Holy Spirit depended upon the prayers of others (Phil. i. 19). He expected that a door would be opened for his missionary work, and that utterance would be given him, and his preaching be bold, as well as his personal safety secured, through their intercessions (Col. iv.; 2 Cor. i.; 2 Thess. iii.; Rom. xv.).

Let us pray for all ministers and missionaries, especially when they are preaching, that the Holy Spirit may direct their words, and that their bright faces may assure the people that there is indeed "sprung up a light for the righteous, and joyful gladness for such as are true hearted." That is a language that all can understand. I have read of a minister who gave up his church because he found that the congregation did not pray for him.

"Attempt great things for God; expect great things from God," preached William Carey, and the marvellous missionary century has been the result of the great expectations of many intercessors.

"What think ye of Christ?" How much is He worth to you? Is it worth while to wish for his Second Advent, and that many of you, even old people, may never go through death? Then let us pray the Lord of the Harvest to send more labourers into his vineyard. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not when the world is converted, but when it is sceptical, "as in the days of Noah." The Gospel has now been preached for a witness to all nations. That is the sign that we are very near the end of this dispensation. Those who love the Lord's appearing shall wear the crown of righteousness. Let the wish to see Jesus mingle with our prayers.

The special season for intercession is drawing to a close. "Ask ye of the Lord rain in the time of the latter rain. . . . So the Lord shall give them showers of rain." At the beginning of this century Christ could not have come in accordance with prophecy. Asia, Africa, Australia, New Zealand, North-West America were closed against the missionary. Now he has entered and claimed all lands for the Lord. The doors of all nations are standing open in answer to prayer. Let us both pray for and help materially those who enter, yet without forgetting our own neighbourhood, and the heathen cities in our own land. We shall have to be prompt in our intercessions, for there is little time to lose. The warning of the Lord's return is already resounding through the world.

"Pray for the peace of Jerusalem." Her true prosperity will only begin with Christ's millennial reign over the earth. War, sieges, down-treading, have been her history, and will be "until the times of the Gentiles be fulfilled." Let us pray that many Jews may be saved from worshipping the false Messiah.

From what is it that our town or village or county suffers the most? Is it from drinking, gambling, extravagance, gossip, or any other sin? Let us pray that it may be saved and led into the way of peace. May they that fear the Lord speak often one to another in many places in Great Britain, India, and the Colonies, and many more evangelists be raised up and have success in America and elsewhere. God's true people are being united in the unity of the Spirit, though belonging to different lands and denominations.

It is a good plan to look through an atlas, or a missionary map, and pray for each particular spot, that spiritually gifted workers may be sent there, taking one country, or part of it each day. This would be a capital way to impress geography upon the young, at the same time giving them an interest in missions. They should read the stories in magazines and papers, and find out the places on the map, praying for more teachers and more Christian literature to be sent there. Let us intercede for native Christians, finding out from missionaries and papers what they are praying for, and join them in spiritual worship, though separated by land and sea, while we send them encouraging messages. Some of them are suffering from bitter persecution.

May we do all things from the pure and holy motive of love and gratitude to the crucified Redeemer, and the wish to glorify his name. When you see Jesus, and his smile of recognition is thrilling through you, may you have the delight of learning from Him that many of the radiant faces around you owe their everlasting happiness to your intercession.

It is possible to have much closer intercourse with God than most people imagine.

When young children were brought to Jesus He took them up in his arms, put his hands upon them, and blessed them. When we meet his little ones in the streets or homes, though they be strangers to us, let us silently ask Him to lift them up in spirit and bless them. Thus God will raise up many spiritual children. Pray that "all may be one."

Think of Jesus, who had nowhere to lay his head, and whose dying pillow was a crown of Syrian thorns, longer than nails, beaten into his sacred head, while the nails pierced the hands that had soothed the sick and sorrowful. "Surely He hath borne our griefs, and carried our sorrows." He interceded for his torturers. And he said in agony "I thirst." Let us lead to Him in conversation and prayer many souls for which He is still thirsting with "the deep, longing thirst Divine."

May I ask all of you, my fellow readers, to offer up an "effectual fervent prayer," with thanksgiving for its sure answer, that many of God's chosen ones may come silently in church or room, field, mountain, or city, to be consecrated intercessors for ever more. So a world-wide supplication will rise to heaven from the pages of The Christian. May there be much "joy in the presence of the angels." None will rejoice so much as God, the Father, Saviour, and Holy Spirit, to whom be all thanksgiving, glory, and dominion for ever more. Amen.

F. O. E.

*Jerusalem.*

PERSIA.—Rev. H. Carless, accompanied by a medical student, left Julfa at the beginning of May on an itinerating tour. They visited Kashan, Sultanabad, Burujird, and Nejifâdâd. At the last-named place fifty-two Mohammedans and Babis attended the Sunday-morning service during Mr. Carless's visit. Altogether the tour lasted forty-two days, and they returned to Julfa on June 11. A telegram has been received announcing Dr. and Mrs. Donald Carr's safe arrival at Julfa.

ROME AND THE BIBLE.—We lately noticed the course pursued by Mgr. Hirth in connection with the distribution of the Holy Scripture in Uganda. This has now been followed by an urgent appeal from Mgr. Le Roy for the same method of procedure in the French Congo. The influence of the "Book," as a marvellous instrument of propaganda, is increasingly admitted by Romish workers. Mgr. Le Roy, in fact, advocates the immediate creation of a society, standing in the same relation to the Church of Rome as that assumed by the Bible and Religious Tract Societies towards the Protestant Communion.

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# Keswick Addresses.

## EXCEEDING RICHES.

BIBLE READING,

By Prebendary WEBB-PEPLOE.

Having read Eph. i. 19 to the end, the speaker said: The point I wish to call your special attention to is in verse 19, "What is the exceeding greatness of his power to us-ward who believe." You observe that we have in this chapter the prayer of the Apostle on behalf of the Ephesian converts whom he loved, and unquestionably it is a prayer that any minister or speaker would put forth before God on such an occasion as this, when he stands in the presence of so many children of God. We are gathered here, not to hear addresses on the first principles of the Gospel of Christ (though we may have to allude to them in order to do justice to other truths), or as those in darkness inquiring the way towards God's light. We are children of the light, and our one desire is to learn how to walk as such. We are met, therefore, not to consider those grand fundamental truths that concern our salvation from sin, but to consider the great truths that concern the progress of the believer, and how God would have him walk in the midst of the naughty world round about us. In order to bring home this truth to our souls, we may say that one special need of a congregation like this is

INTENSIFICATION.

I mean by that that we should take God at his word, and apply that word to our own souls and to the world around, so that when the world looks at us it should by necessity have to acknowledge that we are walking according to the revelation of God. There is not one person here who would deny that this Book contains the revelation of God; that it is the only Word we have whereby the world may live so that Christ may be glorified on the earth. If this be so, the question comes: Why do men who call themselves Christians live so little according to the Bible? By the word intensification, I mean the personal application of God's holy Word to our own life and our conduct to the people around us, till the world shall have to say, "These men live as if they believed God's truth."

The Apostle's prayer to God on behalf of the converts was that they might know what is "the exceeding riches and greatness of God's power to us-ward who believe." The question then is whether we believe God's Word. There is no need to-day of fresh miracles, according to our ordinary meaning of the word; no need that Christ should rise again from the dead, or should appear amongst us in bodily form and perform his great miracles of healing, the casting out of devils, and other such like works. The world would not believe in Him even if He did in tender compassion visit us once more, any more than they did when He was upon the earth. What they will believe, and what they wait to see, is the miracle of people being brought out of nature's darkness into God's marvellous light, and being conformed to the image of God's dear Son; so that as the world watches the believer it shall be compelled to say: "Why, the God whom these men profess to believe in has all power. He can change them and enable them, and use them for his own glory." There is no other miracle required, if it is a miracle. And indeed it is

A MARVELLOUS MIRACLE,

that God should take Satan's child and make him his own child; that He should translate us from the kingdom of darkness into the kingdom of his dear Son; that He should take a worm of the earth, corrupt in all the departments of his nature, and cause him to be transformed into the image of his Son. It is a mighty miracle, and we may dare to affirm that though the world would not believe if one should rise from the dead, yet they will believe when they see what Christ can do for his Church. In his last prayer to the Father, recorded in John xvii., Christ prayed that the power of the Holy Ghost might so work in his Church that the world might believe.

And now the world waits to believe. It is longing to believe, but it cannot until it sees Christians living up to their privileges. We live in a remarkably utilitarian age. The inquiry is going forth towards Christians, who are making a great stir, thank God: "What have you better for us than that which we have in the world?" We are asked for something practical and immediate and almost tangible. They turn to us and say: "It is all very well for you to talk about your hazy hopes of the future. These things do not touch us. We are practical men, and we want something that is immediate, something that will gratify our tastes and appetites, something that will affect our senses. What can you show us?" Can we answer them and say we have something immediate, something practical, something tangible? To the first two we Christians who believe can give an instantaneous "Yes," without one shadow of hesitation. As to the last, but not without qualification, we will claim to possess something that is tangible and touches the senses. We qualify the assertion by saying that it must be through the Spirit that our tastes and our senses are affected. I am not here to deal with that which merely gratifies the tastes and appetites and senses of the natural man; but I will say this, that God has endowed his Church, if we accept his word spiritually at the outset, so that by faith we can entirely apprehend in our spiritual department what He has done for us in Christ. Then our tastes and appetites and senses shall all be gratified, but it shall be

UPON A HIGHER LEVEL

than that of the world. I ask whether we are prepared to take such a position and say to the world that we have in Christ something that literally satisfies every true instinct, desire, taste, and sense, and that at the present moment, irrespective of the future. It is all very well to appear before the world and preach a final glory. They will not believe us unless we can show a present satisfaction. So I am proposing to deal this morning with that which the great God has given to us now, not hereafter, in Christ Jesus our Lord.

And you will notice in studying the Epistle to the Ephesians, that it is essentially the Gospel for to-day if it is rightly apprehended. It deals with what God can show to Christ in the Church to satisfy Him, as the Son who loved Him and died for his purposes. It is to show to the principalities and powers of the world what God can make of the worms of the earth, so that they see the workings of his marvellous power. The Epistle to the Colossians, written about the same time, is to show what the Church has in Christ; but the Ephesians is to show what Christ has in his body, the Church.

As this is a Bible reading, you will permit me to dwell much upon actual texts, and bring you face to face with God's Word. And notice, first, that there are three "exceedings" in this epistle, each of which shows something of our present position. The one in my text (Eph. i. 19) is "the exceeding greatness of his power to us-ward who believe"—what there is for us in Christ. In chap. ii. 7 you have "the exceeding riches of his grace, in his kindness towards us through Christ Jesus." In chap. iii. 19 you have, according to the word in the original, though not in our version, "the exceeding great love of Christ which passeth knowledge." Then in the last verses of chap. iii. we have the striking expression, "unto Him who is able to do exceeding abundantly"—the word used here being one of the strongest that could be compounded. He is able to do far above and beyond all that we ask or even think.

What, then, does the apostle want us to do and to know? There are three passages we may say that deal with the subject of fulness here. We are to know the fulness of God, the fulness of Christ, and the fulness of the Spirit. Chap. iii. 19: "That ye might be filled with all the fulness of God." Chap. iv. 13: "Till we all come into the measure of the stature of the fulness of Christ." Chap. v. 18 tells us that we are to experience the fulness of the Spirit. Nothing less will satisfy the cravings of the apostle for his converts. All this we are to receive, and then we are to go forth, so that by the grace of God we actually reflect the very Christ, the very Spirit, and in a sense even the Father Himself. What the world is waiting for, then, is

SOMETHING VERY REAL.

When we take them to Scripture teaching, they generally say, "Oh, that is hyperbole and exaggeration; something visionary. It may be very well to talk of it; it is not possible to realise it." But the apostle is speaking to men placed in the midst of an idolatrous nation. Yet he prays to God that their eyes may be enlightened, so that they may know, and apprehend, and enjoy all the exceeding greatness of the power which God had for them in Christ Jesus.

And here let me say that the world fails to see, on the part of Christians generally, a right apprehension of some aspects of God's revelation. For instance, do we solemnly as in God's sight this morning believe every word that God has said concerning the natural state from which we were redeemed? If we did we could not rest night or day, so long as God gives us strength and power, from going forth to preach the Gospel to those around us. Take our natural state as the Bible describes it, and I believe no man, decent minded towards his fellow man, could refrain from earnestly pressing the Gospel upon him, as long as he felt the man was not saved. There is the expression, "You hath He quickened who were dead in trespasses and sins." I confess I am surprised that a large number of commentators, who I humbly think ought to know better, think that this refers to the final issue of sin in the world to come in many cases. Paul is saying that they were now in a condition of spiritual death and separation from God; and that everyone finds himself in that condition by nature. There is actual separation from God so terrible that the soul is represented as being without hope because separated from Christ. I do say, if our souls were filled with the conviction that every man, woman, and child who has never heard of Christ as a Saviour and never accepted Him as their personal Redeemer, is without God and without hope in the world, how *could* we sit still and take our ease without seeking in every possible way to take the Gospel message to them?

But it is not only the state of natural death that is described here so strongly as attaching to every child of Adam. What of the consequence of that death that is so strongly put forward? Have we thought of these words: "Everlasting destruction from the presence of the Lord and from the glory of his power"? And of these words, "the blackness of darkness" to which men are reserved for ever; and of the smoke of their torment going up in the presence of the Lamb for ever and ever?—the Greek word here is as strong as it can be made even by inspiration. Have we pictured the meaning and the reality of the things which Christ must have thought when He said: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels"?

THESE ARE NO HYPERBOLE, OR EXAGGERATION;

they are the words of inspiration, and you must take God at his word with regard to sin as much as in regard to salvation. If God says that the lost are lost absolutely from his presence for ever, I dare not qualify the words by turning them into eternal prunings or purgatorial purgations.

And if I believe them I should turn most thankfully to the other side, to dwell upon the wondrous love that passeth knowledge; the love that cannot be defined even by the Spirit; for which the Holy Ghost and Christ Himself laboured as if to find language that could give expression to it, so that they were actually compelled to say at all times: "God *so* loved"; "Behold, what manner of love"; "Herein is Love." They cannot define it, and I defy you to give any real satisfactory definition of love. You are bound to get back at the last to Him from whom all spiritual mercies come, and say, "God is love"; that is love. And when we see that God gives punishment to the wicked, we know that punishment and love must somehow be consistent, though we cannot understand it, and we bow to the word of the Holy God.

But if there is everlasting punishment from the presence of the Lord, then how shall I value as I ought, the exceeding greatness of his power, the exceeding riches of his grace, and the exceeding beauty of his love? How shall I value them for myself and for my fellow-men? I do not wonder now that the Apostle Paul uses language in this Epistle to the Ephesians which any common person in the world, any man of mind, would say is absolutely exaggerated and beyond apprehension. It is beyond the comprehension of the mind, but it is not beyond the apprehension of the soul; and so we boldly take up the words of the apostle and say that there are for the believer infinitely glorious enjoyments to-day, as well as the prospect of still greater enjoyments hereafter; the difference being just this between Christ and us, that Christ has them in person, we have them by proxy. Christ has them in the presence of God; we have them by faith. But they are not the less ours now. And what we sin against God in is, that Christians soften down the beauties of his inheritance just as they think they must soften down the words of God concerning punishment. And I have invariably found that where men soften down God's word about punishment, they lose grip of the spiritual

enjoyments of the present and of the glorious prospects of the future. You cannot qualify one side of God's truth without qualifying the other. You cannot lose the reality of what is meant by separation from God without losing also a sense of what is meant by being joined to God. If I do not understand separation I shall never rightly understand conjunction.

See what the Apostle says here concerning Christ as the believer's inheritance at the present moment. You will observe that up to the close of the first chapter he is speaking entirely of what God has wrought in Christ for man. From the beginning of the second chapter he proceeds to show

WHAT GOD HAS WROUGHT IN MAN

by Christ, and continues to speak of that to the end of the twelfth verse in the third chapter. Then he turns to speak of what God is prepared to work in the believer by the Spirit.

In the first chapter there is that which transcends description and understanding. God is relating to us what He has done for us in Christ. And what has He done? He has taken Him who became the sinner's Substitute and exalted Him to his own right hand in the heavenly places, far above all principalities and powers and every name that is named. What does this mean? There is a very comfortable doctrine of representation which prevails largely among Evangelical Christians of to-day, as distinguished from those who would be called, perhaps, in some senses very High Church, and who do not like a Gospel of representation so much as a Gospel of comfort and support in the time of need. One school preaches this, "Work your best and Christ will help you." Another preaches, "Accept Christ and it is all right."

But, my brethren, I humbly think that neither one side nor the other is right yet, and that there is a Gospel beyond both of these. It is a grand thing to have Christ as a helper and as a pattern. It is a blessed thing to have Christ as a representative. But that is not enough for me. I want Christ as the One who includes me, the One who goes far beyond the substitute, or representative, or proxy; One who takes me (by faith, of course, on my part) into Himself; so that I am actually in Christ, in the deepest and most exact sense of the word, just as much indeed as my spirit is somewhere in me at this moment; I cannot tell how; I know not where. Man is a tripartite being who has spirit, soul, and body. The body is visible, the soul works, the spirit is within; I know not where. And so, in a deep, spiritual, mysterious, but real sense, the very moment that a man believes in Christ I believe he is taken into Christ, and therefore it is as impossible for Christ to have anything and for the believer not to have it, as it is for a man to walk about the world and not to carry his soul along with him. If, then, I am in Christ, as God declares, when He wrought in Christ and raised Him from the dead, He wrought in me and took me into glory. Everything that Christ has, and is, and enjoys is mine to-day, as much as it ever will be all through the ages of eternity beyond; with this distinction, that I am

HAMPERED BY A BODY OF CORRUPTION,

and Christ is in the spiritual body. The natural body cannot enjoy yet what the spiritual body will enjoy hereafter.

In the first chapter it is all doctrinal, all spiritual and judicial. In the second chapter it is all personal, experimental, and enjoyable. And when you come to the third chapter it is all practical, beneficial, and operative. Now, what is this second chapter when we speak of it as being personal, experimental, and enjoyable? It teaches that, as Christ went up to the throne of God, so every believer in God's mysterious power is one with Him up there, and I can start the spiritual battle and struggle and duty that faces me with this thought: I am far above all principalities and powers in the heavenly places, and above every name that is named in this world, or in that which is to come. No foe, no fear, no folly can touch me as long as I am spiritually in Christ Jesus, where I have been placed by God before his very throne. Men talk of hyperbole, and exaggeration, and visionary ideas. But these are realities, and my conviction is that why we lack spiritual enjoyment is because we are not among those who believe "the exceeding greatness of his power to us-ward who believe." If we could believe that we are there, that nothing can touch us, and that we shall never be hindered or hampered so long as we abide in Him, we can afford to be used down here. Linked to Christ we can never cease to enjoy the flow of the power which comes through Him. The Father willed to place the Son, and in the Son to place the Church, at his own right hand in the heavenly places. The Son wills that just as He represented God upon earth for a time, so the Church should represent Him for a time; and as the Father filled the Son with the Holy Ghost until He drew Him up through the gate of death and resurrection into the spiritual body, and took Him to his own right hand as a spiritual man, so Christ purposes that you and I should represent Him for a time upon earth while linked to Him as He was to the Father, receiving from Him as He received from the Father. We are to be the habitation of God by the Spirit, representing Christ to the world, but all the time being drawn upward, onward, heavenward, Godward, until every faculty, every power, every thought of our being is absorbed into Christ. And at last, when that is finished, and through the gate of death we have come to resurrection in reality, we, too, with a spiritual body, shall be lifted to the very throne of God, to enjoy the presence of God for ever.

IT IS A GREAT PROSPECT.

But it is also a great privilege that you and I are called to exercise even in this present life. We are meant to *know* these things, to show these things. The men who "sit," as it is in chapter ii. 6, are meant to be the men who "walk," as it is in chapter ii. 10. The fault is just this: we do not believe our God that we are sitting. The man who sits in the presence of the king is not very likely to offend consciously in his words. The man who sits in the presence of the king will have his eyes fixed on the monarch, to see what the monarch wishes from him; he is likely to be able to put trifles behind him, paying no heed to the little follies in the background. They are no matter of importance to him. Why should he trouble himself about a shilling's-worth of coppers when the king has placed before him goblets of gold? These are the practical outcomes of the grand doctrine of provision, position, and power offered to us in Christ Jesus our Lord.

Do you know how often the wonderful power of God is mentioned? In chapter i. 11 we read, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh." The Greek word meaning "to energise" is used here. God energises all things after the counsel of his will. In verse 19 it is written, "What is the exceeding greatness of his power to us-ward who believe, according to the working (or energising) of his mighty power." And again in the next verse, "Which He energised in Christ, when He raised Him from the dead." In chapter ii. 2 you have a bad energy working—"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now energiseth"—he did once energise in you, and you have to remember that he is energising in the world—"in the children of disobedience." Again, in chapter iii. 7, Paul says, "According to the gift of the grace of God given unto me by the effectual working"—or energy—"of His power." And, in verse 20, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that energiseth in us." Do you believe that the energy of God is energising in you for whatever He wants? Once more, and lastly, in chapter iv. 16, we read, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working"—or energising—"in the measure of every part."

Now, let no man say, "I am a poor dry tree; there is no power in me; I wish I could have it; what I came to Keswick to seek was power." What do you want the power for, and what do you think is meant by power? If I am to judge by the kindly-meant revelations of feeling which so many are good enough to give to ministers or speakers, I should say that most of those who come here for the first time are buoyed up through their long, weary journey, and through the first day or two of their experiences here, with the hope of feeling a little better. They squeeze their hearts and begin to feel a little better. They say, "I feel something come now. Go on, Mr. Peploe, I feel better now." They go to a meeting to pray, as one man actually told me, for physical manifestations of the Holy Ghost. I do not wish to go against doctrines or teachings of any brother more than I need to, but I say boldly and humbly that the man who teaches you to expect in any meeting what he calls Pentecostal manifestations, which are, as it were, to become physical revelations, is directly

CONTRADICTING THE WHOLE HIGH LEVEL

of the Gospel of God which is given us in Christ Jesus; for it is a spiritual, and not a physical or emotional Gospel. It is to be taken as a matter of knowledge, and belief, by the power of God the Holy Ghost.

Will you take it so? Because then we come to what I believe to be the possible and practical outcome of all this doctrine. I do not know whether I have yet made it quite clear that you are to take God's Word to-day, and say, "That is all true; I *am*"—not "I shall be"—"in Christ Jesus. I *am* possessed of all the power of God. I *am* what Christ is, and where Christ is, though it is yet only in the Spirit for me. But it ought to affect every department of my life and being."

What wonder the Apostle turns round, after giving three chapters on doctrine about the Father, the Son, and the Spirit, and commences his practical exhortation in the fourth chapter with these words, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." What is the vocation, and how does he apply it? It refers first, as you will observe, to the Church. We are to live as members of one body, as those who have one spirit, one aim; one life, one prospect for all eternity. We are one, and it is the unity of the body that is enforced by Paul as the first outcome of the acceptance of the doctrine that we are in the heavenly places. The second outcome is in our relation to the world, and in chapter iv. 17 he says we must never take offence, and that we must never hurt the world, but always be seeking to walk in love towards them and as children of the light, and circumspectly, as he goes on to tell us in the fifth chapter.

Then comes thirdly your relation to the family, v. 22. He puts every relation before you—wives, husbands, parents, children, masters, servants.

At last he comes to our relation to evil, and says in the 10th verse of the sixth chapter that we must take the whole armour of God, that we may be able to stand against the powers that are assaulting us. These adversaries assail us from beneath and not from above. Oh, blessed be God for these

HEAVENLY PLACES OF THE GOSPEL!

Five times, as you know, the heavenly places are mentioned in this Epistle and nowhere else. Remember, when you come to deal with evil you should never begin on the low, cringing ground of earth, and try to fight upwards, for you cannot do it. You are in the heavens by God's grace, and He says we are to stand against the powers of evil in the heavenly places, and they fight upward to take our land. We have the land, and it is a grand thing to be in the fortress rather than to have to take the fortress; to be right up above the foe on the citadel top, instead of trying to scale the walls and be shot down one by one.

And now we have got to occupy our relations towards all creation, because we are in Christ Jesus, and have the exceeding greatness of his power. I believe that I have here with me on the platform a Baptist, a Friend, and a Congregationalist. If I have got into the heavenly places in Christ Jesus, I can actually love these men, because they belong to my Lord. I can get hold of any brother, belonging to any denomination whatever, and love him. This is one of the grandest proofs that we belong to God at all—that we love the brethren, because all belong to Christ. That is going a long way, I can assure you, for I should hate you like fun if I did not know that you are in Christ. The fact is, you are part of me and I am part of you, and it is not very pleasant to hurt oneself. I next look at the world and walk in love towards them. I love the world itself because Christ is in me. So I go out to win them.

Then if you are in Christ Jesus, and this effectual power is working as it ought to be, husbands will really love their wives, and the wives will really love their husbands, and be gentle. Ah! it is not so common. If Christ were really working in you there would not be divided households. I do not know how many children there are here, but they would not say as so many do to-day, "I am going to that church, you may go to the other"; "I am going to the party to-night—where are *you* going?" That is the kind of life lived by very many in London to-day between parents and children. Father goes here, mother there, and child there. The family life will be touched practically when you learn what it is to have Christ in you, and to be in Christ.

And lastly, we need never fear devils or their angels in one sense at all. We are to stand strong

in the Lord and in the power of his might, and to be more than conquerors over all our foes. We are to fight this good fight of faith from above, and to quench all the fiery darts of the wicked one. Why? Because we have the shield of faith. To us-ward who believe the exceeding greatness of his power is meant to be shown. I challenge you humbly before God to say how much power you are willing to take, and then go out and let it be lived through you to the glory of God.

## WEAKNESS MADE STRENGTH.

By Rev. JOHN SLOAN.

(Eph. iii. 14 to end.)

Christians are sometimes afraid to step out lest they may not be able to "keep it up." My friend, you cannot keep it up one moment. It is folly to try. You have but to remember your weakness. It is possible for you to live the life of faith up to the measure in which you receive the strength of the Holy Ghost.

The prayer here is not for power alone, but for a definite purpose—it is that Christ may dwell in the inner man. Just imagine what it is to walk through a world that not only hated, but crucified the Son of God, and for Him to return to that world in you. In proportion as you have Christ in you, so the world will treat you as it treated Him. But here is power for each of you, to be strengthened with might, according to the riches of his glory.

Your weakness is ordained of God. He made you so; if anyone is to be blamed for it, it is God. Don't make it your excuse. The thing is that you are not weak enough. There is no strength that will avail but that which comes of your trusting God's holy Spirit to strengthen you.

It is not to follow the plans you have marked out for yourself; it is to let God carry out in you the plans which He has found for you.

Christ dwells not by feeling. I remember the day when I waited for the entry of the Holy Ghost, when I waited for the entry of the King, when I did not believe that He stood at the door and knocked. I lost years by this, years that are now forgiven, but which will never be recovered. May God save you from that. You may not hear the knocking, but you know He is there. Say: "Lord, I believe Thou art there. Oh! come in." Without that opening of the door He will not enter. He will not force a way in, but the devil will by any way he can secure.

The Lord does not wait for your heart to be ready. There never yet was a ready heart till He had cleansed it. The heart that is really belonging to the Lord, but is not given to his keeping, is even worse than the unregenerate heart. You cannot do anything but let Jesus in. He will cleanse it, He will keep it. Say to Him, "Lord, Thou hast promised to come in, do so now."

How bad you feel to-day! You know you have had more bad thoughts than ever you had. The devil will fill your mind with evil suggestions, but thoughts of evil are not always evil thoughts; only the devil's suggestions. When they come, just trust to Jesus to turn them away.

Suppose that you have received the Lord Jesus Christ. I trust that some of you have ventured in your weakness to throw yourselves on His almighty strength, now, while those beside you little thought it. What joy if you have! Then remember that though the Lord does not promise to save you from temptation, He promises to be with you in temptation. Every trial will be lighter, every sorrow less bitter, because you have His strength; and all things shall work together for your good.

Then, being grounded in love, your bodies become His temple, and the indwelling Christ will teach you of His love, of which with all saints you may learn the height, the depth, the length, and the breadth. This Convention is a foretaste of that which is to come. There is a great deal in the communion of saints.

We shall never get to the end of that love. It seems to me that we are to come into the very centre of it, for we are to know the height as well as the depth, though still it passeth knowledge.

What a delight flowed into my mind when I realised that the joy of heaven would not be only a growth in knowledge, but that it would be also an increase of love. Much study is a weariness to the flesh. Much love is not.

If anyone is troubled about their peculiar circumstances, their special need, here is the promise of God—all the fulness of the infinite God given to us who receive his Son. Of course, not all of us together could contain all his fulness, but as a tiny cup is dipped in the ocean, and completely filled by the water it cannot contain, so we may be filled with all his fulness. He is able to do exceedingly more abundantly than anything that we can ever hope for.



## CHRIST'S THREE COMINGS.

By Rev. C. A. FOX.

Notes of a Sermon in St. John's Church.

First, as a Son Christ came to his Temple, as recorded in Luke ii., when twelve years of age. Note the early decision and recognition of God's claims upon Him: "*I must* be about my Father's business." From this resulted an inward isolation, and He tarried behind. Outsiders understood not; they never will understand the things of God. We, too, must expect to be misunderstood.

Christ's first recorded utterance is in consequence of a mother's reproach. After this He was subject to those whom God had set over Him. The business of our Heavenly Father does not interfere with daily duties. Joseph and Mary had thought Christ was with them when He was not. Let us make his presence in the company sure.

Secondly, Christ came as a Priest to his Temple (John ii. 13). We, too, are priests, but there is a danger lest the responsibility and glory of the priesthood should dazzle our eyes. Christ must come in as Master, for, though priests, we are God's bond-servants. Christ must be recognised as Master at the beginning of the Christian life, to cleanse and to cast out. The things He cast out of his Temple were good enough, but were in the wrong place. Even the harmless dove had to go with the rest. Everything not consecrated must be cast out when Christ comes as priest. Coming in, casting out and consecration are all equally necessary. Real consecration means being consumed by the Holy Ghost, all dross burnt up, eaten up.

Thirdly, Christ came as King to his Temple (see Luke xix. 33, etc.). As King He claims the humblest and the smallest thing, even the colt of an ass. Christ demands everything: ourselves. Verse 38 of this chapter comes at last as the response to the song of the angels. The prophecy of verse 40 has been and is being fulfilled around us. Israel has been silent, and the stony hearts of the heathen are crying out instead. England was at that time heathen. Uganda is so still, but already that too is lifting up its voice. When Christ's triumph came it was a burst of tears (verse 41). Shall ours be otherwise? We say, "if Christ came," but Christ is here, though hid from the eyes of the multitude, Are we each of us ready to cry with full hearts, "Blessed be the King that cometh in the name of the Lord"? Be ye ready.

## RIPENING.

The heath-bells swinging in the breeze,
The laverock singing clear,
Salute the flower-born fruits of earth,
The children of the year.

Kissed by the warm lips of July,
The berries in their bed,
The apples in their bower of green
Are blushing ripe and red.

Earth's countless eyes delighted gaze
Across the sunny land,
Laden with gifts of earth and sky,
The harvest wealth at hand.

The reapers wait beside the field—
Yet nearer still may be
A harvester with sickle sharp
To gather you or me.

Life's chequered spring, its summer days,
With breath of life divine,
Have ripened many a soul for heaven·
But what of yours and mine?

That sun which makes the living bud
In blossoms soonest spread,
Will soonest turn the broken spray
To ashes of the dead.

What time, O Lord, the reaper comes
To sever earth and me,
May I be found, whate'er the fruit,
A living branch in Thee.

Hark! music, as from far-off seas,
Or heaven's distant dome,
From saints and angels as they bear
The fruits of Jesus home.

*Donegal.* J. K.

## VICE AND OPIUM IN THE EAST.

RETURN OF MRS. ANDREW AND DR. KATE BUSHNELL.

These two devoted and heroic Christian women are again in this country, after another trip round the world in the interests of individual, social, and national morality. Since last they were in England they have spent a considerable time in the Orient, having carried on their inquiries in Japan, China, Hong Kong, and the Straits Settlements, and having revisited India.

After such arduous labours it is necessary they should give some time to absolute rest, before recommencing public work. About the middle of October, however, they hope to begin a campaign of enlightenment, by addressing mass meetings in the large centres of population throughout Great Britain. There is much need that the public mind should be informed more fully as to the true state of affairs, socially and morally, in our Indian dependency, in the British Colonies of the far East, and in the great nations of China and Japan, with which we are in many respects closely allied. These two ladies are in the best possible position for throwing light on questions, dark and forbidding enough in themselves, but needing to be unveiled; for they can speak of what they have seen and heard; their evidence cannot be gainsaid.

During their sojourn in the East our sisters have been busy enough. They addressed meetings in the interests of the World Woman's Christian Temperance Union, and visited branches of the Union, seeking to arouse fresh zeal in the cause of purity and temperance, and to strengthen all efforts made for combating the evils of the liquor traffic. As closely allied with these objects they also made personal inquiries into the moral conditions prevailing in the East, with special reference to our Crown Colonies at Hong Kong and the Straits Settlements.

It may be not known to our readers that the authorities in these regions are showing anything but alacrity in carrying out the instructions of the Imperial Government as to the abolition of the C.D. ordinances in force. Anyone who doubts this should peruse the Parliamentary paper "C.D. Ordinances, Colonies," ordered by the House of Commons, on June 5, 1894, to be printed. (*Eyre & Spottiswoode.* 6d.)

We acknowledge with pleasure the earnestness and determination to do away with the vicious system of regulation exhibited in this official correspondence by the Secretary of State for the Colonies, the Marquis of Ripon, and could only wish that the Colonial authorities were equally in earnest. Lord Ripon in his latest despatches printed here, which are dated in April last, hints that the suppression and not the regulation of evil houses should be aimed at.

The opium question also received much attention from these two ladies during their Eastern tour of visitation, particularly in Singapore and Hong Kong. They likewise visited Canton, various places on the Yangtse river, and Northern China. They took steps to get at the real facts by visiting opium dens of all grades, and having personal communication with the unhappy victims of the vice. As Dr. Bushnell was at one time engaged in medical work in Kiu-Kiang, she was the better able to understand the bearings of the question, and to get into close touch with the people.

The conviction which she and her co-worker bring away from their quest is that the opium habit is an unmitigated curse; and admitted to be so by all sections of the people. Even the keepers of the dens allowed that it is a bad business, and would not say a word in its favour. As to our national responsibility for the state of matters in China, it is instructive to learn from these sisters that the Chinese everywhere regard the drug as an imported article; they describe it as "foreign smoke." In one place the visitors were requested to "go home and tell them to stop sending it." And clearly that is what we as a nation ought to do, if we have any respect whatever for the righteousness which alone can exalt us in the eyes of God or man.

IF THE STATE does not soon control the liquor-traffic, the liquor-traffic will soon control the State.—*Lord Rosebery.*

THE ORGANISATION DEPARTMENT of the B.W.T.A. reports 300 new branches formed during the past year. Within the last two months twenty-five new branches have been started.

## IN A GRINDELWALD FOREST.

(From a Correspondent.)

A footpath up a steep mountain slope above the village leads into an old pine forest. The glades are richly covered with Alpine flowers of varied forms and colours. As I wandered on, I heard distant voices blending in sacred song. Presently I came to a group of people within a natural circle of trees, some seated on benches, the most part reposing on the turf, beneath the pleasant shade of the pines. Dr. Lunn announced another hymn, which all rose to sing, when prayer was offered to the God of mountain and forest, the God and Father of our Lord Jesus Christ.

What a lovely and glorious scene! The stupendous mass of the Wetterhorn, the rugged precipices of the Eiger, the great snowfields above, and the glaciers streaming down to the valley, all in their way praising God; and we, a little group of men and women, minute atoms in apparent contrast, but each one greater than they all, lifting heart and voice to Him who made them all.

Rev. Professor Lindsay, of Glasgow, preached from the words, "He shall make the place of his feet glorious." In clear, quiet, thoughtful tones, without notes, he illustrated his theme by various incidents in our Saviour's life. In eastern lands, the place where the feet of rulers rest is considered glorious—the footstool of the throne, the decorated carpet of prayer. The place of Christ's feet at the well was the hot dusty pathway; but how glorious by the sympathy shown with the woman, and the winning of her heart to God. The place of his feet on the cross, within some eighteen inches only from the ground, while he was stared upon with insult, was glorious by the redemption there effected for the world. The earth itself, on which his feet trod, was made glorious thereby; but how glorious it will be made to the eyes of all when He comes again in majesty. The address was marvellously graphic and tender in its presentation of Christ in his human sympathy. We felt that the place of the Creator's feet on those great mountains was not so glorious as that pine-encircled sward by the proclamation of the Saviour, by praise and prayer in his name, and by the real presence of Himself.

The following Sunday afternoon, July 29, a similar service was held in the same "temple not made with hands." After singing, Dr. Glover, of Bristol, offered prayer. Dr. Newman Hall preached from, "God forbid that I should glory, save in the cross of the Lord Jesus Christ." He lamented that this chief theme of the Gospel should be questioned in some Christian pulpits, and be kept in the background in many others. Paul gloried in it because by it we are delivered from the condemnation and penalty of sin, and also from its ruling power. To the Romans he said, "I am not ashamed of the Gospel of Christ"; to the Corinthians, "We preach Christ crucified." He gloried in it, because by it we obtain remission of sins, and also victory over sin itself; because it reveals both God's righteousness and his love. The world, tempting Paul to self-glorification by concealing what gave offence, became to the Apostle by the Cross a crucified thing, dead, worthless; and he, Paul, was to the world but as one crucified; there was no affinity between them. Paul was delivered from the world; he cared nothing for its smiles or its frowns. So the world of money-getting, of self-indulgence, of frivolous and perilous pleasure, is the great foe to religion in the present day; but by faith in Christ, to those who are dead with Christ, new creatures, born from above, the world is but as a crucified thing; and so Christians glory in that whereby their chief foe is conquered.

Many who visit Switzerland glory in conquering great mountains. Let them still more glory in climbing the hill of the Lord. What grand views it commands, what spiritual health it gives! No avalanches, crevasses or tempests put in peril those who climb this mount of God. The hand of an unerring, unfailing Guide holds them safely. The Cross of Christ is their beacon from the mountain top—their encouragement all along the way. Let what the preacher saw on a Swiss tomb "Spes unica mea Crux" be theirs. Then all along the road, and at last in heaven, the Cross will be our glory, as it is to saints and angels. "Worthy is the Lamb that was slain, to receive honour and power and glory." After these services collections were taken, to be divided equally between the poor of the village and the parish pastor, who kindly allowed them the use of the church every evening, and whose salary is very small.

In the evening, after prayer by Dr. Newman Hall, and the reading of Scripture by the Dean of Armagh, Dr. Lunn delivered an admirable discourse on the union of Christendom. He said that difference of judgment on secondary topics, when held in charity to others, was not schism; difference held to the exclusion of others was. Each portion of the Church had conserved and proclaimed some special truth, and aided to construct the One Temple of God. Our object should be to manifest and utilise the true unity already existing.

## CHINA AND OPIUM.

Dear Sir,—My visit to China, after accompanying the Opium Commission round India, there to "watch the case," as the legal phrase goes, on behalf of the Anti-Opium party, was determined on for several reasons, which have been abundantly justified by the result. It was thought desirable that I should be in direct communication with the missionaries, native Christians, and others interested in the question in China, so far as a visit to some of the principal treaty ports and to the capital might enable me to do so.

This object has been accomplished, and I can say, after having met with scores of missionaries and with many hundreds of Chinese Christians, that they are absolutely at one in desiring the stoppage of the opium traffic as one of the greatest curses that afflict China. I have heard of one medical gentleman on the staff of the American Mission—though I understand that he himself rather disclaims the title of medical missionary—who, on the strength of a year's residence in the country, has sent home answers to the questions issued by the Opium Commission, of a character contrary to our views. So far as I know, he is the only man amongst a thousand or more Protestant missionaries in China who defends the opium habit. I have had the warm sympathy, and been assured of the constant prayers, of not a few American and German brethren, who heartily sympathise with the desire of British Christians to wipe out the national stain that rests upon a country which raises a revenue for a subject empire by trading on the degradation and misery of China; though the fact that they have no national share in the responsibility indisposes them to sign public declarations regarding it.

To the Chinese Christians it has come as good news indeed that they have brethren in the far-off land that is chiefly responsible for the spread of their national curse, who are struggling, praying, and believing that ere long the unrighteous traffic will be stopped, and their own rulers left free to stamp out the evil by putting down the poppy growth at home. It has been to these, as I was more than once assured, a fresh revelation of the oneness of Christian believers all the world over, to hear of the personal sacrifices made, the large sums of money raised, and the strenuous efforts put forth in order to rid China of her giant vice. And the spirit of prayer has been called forth in themselves. At a crowded meeting of native Christians held at Tientsin, when I was on my way up to Peking, a missionary asked those who would engage daily to remember my mission in prayer to hold up the hand, and almost every hand was immediately raised. When I returned, the missionary with whom I then stayed told me that the promise had been well kept; in the various prayer-meetings that he had attended the subject had been repeatedly mentioned at the Throne of Grace, and his own cook had not once omitted it at daily family prayers.

My chief object, however, in visiting China was to obtain interviews with the leading statesmen of China in order to ascertain direct from themselves whether there was any truth in the statements, continually made by the defenders of the opium revenue, that the Chinese Government is now quite content to let the traffic go on, since the last treaty arrangement between the two countries, that of 1885, has given to China a very substantial share of the profits derived from the import of Indian opium into China. When questioned on the subject by the Commission at Calcutta, I was unable to quote any recent authoritative declaration showing that the Government of China is still as hostile as formerly to the opium trade. I have for some years felt this to be a weak joint in our armour, and I felt it essential to get at the truth on this matter, even at the risk of finding that there might be some ground for the statements I have referred to. In answer to many prayers for guidance, my way was clearly opened to go, my wife willingly consenting to the needful prolongation of my absence from home and children—the whole journey has involved an absence of over nine months—that I might follow what we believed to be the Lord's call.

Thankfully do I acknowledge that I have afresh proved that He does not call his people to labour in vain, or to spend their strength for nought. You, dear sir, have lately taken the lead in inviting those who have seen the good hand of our God upon his churches since the revival of 1859, to join in rendering to Him the praise that to Him belongs. From far Cathay my heart responded to the appeal when first I read it, for I, too, have precious memories connected with those times.

In the same spirit I desire to testify that God has answered the prayers of those who have upheld me on this errand to the rulers of China. I have been received at Peking by one of the Ministers of the Tsung-li-Yamen, or Foreign Board, of China, the body which, under the constitution of the Chinese Government, has the charge of all foreign relations. Speaking as official representative of the Board, he assured me that the Government of China is just as much opposed to the opium trade as ever it was; that it considers itself bound to admit opium by its treaty engagements with Great Britain; that it dares not close its ports to Indian opium, lest it should bring on another opium war; and that we can best help China in the matter by persuading our Government to stop the export of opium from India to China.

Subsequently I saw at Tientsin the famous Li Hung-Chang, one of the Grand Secretaries of China, and Viceroy of the metropolitan province. This great statesman, the friend of General Gordon, who has not inaptly been termed the Chinese Bismarck, held precisely the same views as the Minister at Peking on the points dealt with by the latter. He further gave me an emphatic assurance that if England would cease sending poison to China from India, the Chinese Government would certainly proceed to prevent its own people from providing the poison for themselves.

Next, probably, to Li Hung-Chang in his hold on the Chinese people, though decidedly inferior to him in influence with the Government at Peking, is Chang Chih-Tung, Viceroy of Hu-peh and Hu-nan, who is generally looked upon as a bitter opponent of foreigners, though, like Li Hung-Chang, he is very ready to avail himself of their superior scientific acquirements. Before going to Peking I obtained an interview with the able mandarin, himself an accomplished linguist, who acts as the Viceroy's intermediary in communications with foreigners, and the result was a written communication stating the Viceroy's entire concurrence in our views, expressing the opinion that to stop the import of opium from India would be the first step towards enabling China to put down the evil, and promising to support our aims if his advice were sought by the Imperial Government.

Thus the authorised representative of the Chinese Government and the two most influential provincial Governors have all formulated the demand that the Indian opium import be stopped, without one word about the revenue they would thus lose being said by any of them. What better proof of sincerity could be asked for? When will British and Indian statesmen learn to treat the question of the legitimacy of the opium trade as a purely moral one, with which revenue considerations ought to have no concern whatever?

I cannot but hope that these declarations of the highest authorities in China, except the Emperor himself, will have a decisive effect on the settlement of this question, which has already remained unsettled far too long for our national reputation. The representatives of both the last and the present Governments—I treat Lord Rosebery's as but a continuation of Mr. Gladstone's—have explicitly declared in Parliament that they do not desire to put any compulsion on China to accept opium from India. Were these declarations sincere? If they were, the leaders of both political parties will concur in granting to China the freedom she now asks for. If they fail to take this course, the Christian people of the United Kingdom will surely make them understand, by an unmistakable and irresistible pronouncement of public opinion, that they will be held to their word.—Yours very truly,

J. G. Alexander,
Hon. Sec. Society for the Suppression
*London.* of the Opium Trade.

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# NOTES ON DAILY READINGS.

SUNDAY, AUGUST 12.—EZEKIEL XLIII.

*The Return of Jehovah* (1-5).—By the east gate the glory of God had departed, and by it, it returned (xi. 22, 23). Let us return to God, and put away that which had grieved Him, and He will come again to us. This comparison for the voice of God is used of Jesus Christ (Rev. i. 15). It is He of whom this vision speaks. When He comes to the soul, his voice fills it, and his glory illumines. (3) The prophet says he did what he predicted would be done. Sometimes our errands are for destruction and death, but on whatever errand we are sent, we may count on seeing the glory of God (2 Cor. ii. 14). (5) The Spirit of Christ must take us up before we can see Him as He is. Our prospect is always towards the past, where the morning star is shining.

*The Resolve of Jehovah* (6-11).—In these gracious words the Almighty Saviour declares his resolution to dwell amongst his people. His presence is determined by the putting away of uncleanness. The carcases of the kings may refer to the idols who were set up in close proximity of the temple, and ruled men's hearts thence (2 Kings xxi. 4, 5). (9) There is no limit to the dwelling of God with his people, it is for ever. (10) We should bear well in mind God's pattern; his ideal for our lives; his infinite love; his demands for the maintenance of worship; then shall we see and abhor our failures and shortcomings.

*The Reconstructed Altar* (12-27).—The opening words should be the law of every house. Its whole limit and contents being holy unto the Lord, that He might dwell in it, its protection by day, its glory by night. (13) "Bottom" might better be rendered "hollow," perhaps the place where the fire was inserted. (14) "Settle" should be "ledge." (15) Two words are used here of the altar. The first "harel," high; the second "ariel," lion. Probably it stood aloft, and lions were carved on it, near where the horns issued. (17) The back of the priests would be toward the east, making sun-worship impossible. (18) The ordinances here insisted upon are very minute, more so than in Exodus xxix. We cannot take them in the literal sense, and we must await the further unfolding of their meaning. (27) God does accept us in Jesus Christ, when our hearts are surrendered as sacrifices to Him (Rom. xii. 1; 1 Pet. ii. 5).

MONDAY, AUGUST 13.—EZEKIEL XLIV.

*The Gate for the Prince* (1-3).—These verses belong to the previous chapter. The gate was closed because the Almighty Inmate had entered, to go out no more. The door of our heart may be closed only when God is within. The reference to the "Prince" must surely be to our Lord. To Him alone belongs the right to enter by the path of Deity. He only of the children of men may enter by his own right into the presence of God.

*The Prohibition of Unsuitable Temple Service* (4-14).—The new Temple would be characterised by a new service. Not only were all foreigners and strangers to be carefully put away lest they might pollute the house, but those of priestly rank who had acted unworthily of their high office were to be equally prohibited. (9) In this verse we see the distinction, of which the Apostle Paul makes much, between the outward ceremonial and the inward disposition. Uncircumcision of heart is as fatal in these days as of body in those. (11) Though the Levites were degraded from the higher offices because of their unfaithfulness, there was still a sphere which they might occupy. Here is another instance of God's willingness to do the best He can for us; if not the best, through our folly, then the next best.

*The Consecration of the Priests* (15-31).—The line of Ithamar had forfeited the priesthood, partly because of the sins of Eli's sons, and partly because they sided with Adonijah, who attempted the throne, outside the line of royal descent (1 Sam. ii. 35, 1 Kings i. 7, ii. 26, 27). The line of Zadok was substituted. (16) O that we might realise this fair description! God's ideal for all his saints. (17) Wool was prohibited for the reason given in the following verse. (18) There should be as little of the energy of the flesh in our priestly service, nor should there be anything effeminate or artificial. (21) Neither should we seek stimulus of wine, since the Holy Spirit will kindle the flame in our hearts. (22) Our most intimate relationships should be emblematic of the inward purity. (23) All our life should set forth in its most pleasing forms the beauty of holiness. (28) God is our inheritance and our possession. If we give ourselves to Him, we may reckon on his supplying all our need.

TUESDAY, AUGUST 14.—EZEKIEL XLV.

*The Allotment of the Land* (1-8.)—The word translated oblation means to *heave*, because the offerings were heaved before the Lord. A certain portion of land, fifty-six miles square, was to be reserved for the sanctuary of the priests' dwellings. (5) A similar proportion for the Levites. (6) Half as much for the Holy City and its dependencies. (7) The prince's part on either side of the sacred territory would be to preserve and maintain it. And thus there would be no need for oppression or wrongdoing on his part. How much evil may be stayed by making proper provision.

*The Regulation as to Gifts to the Prince* (9-17).—Further to prevent extortion and oppression, regulations are here made as to the measures to be employed, and the tribute to be given for the maintenance of the prince. The precise reference of these injunctions is bidden from us. We may perhaps learn the lesson of proportionate giving. Nothing should be left to caprice or chance. Our gifts to the service of God should be regulated with as much care as our compulsory payments to the maintenance of our national institutions.

*The Prince's Duty in Respect to Sacrifice* (18-25).—"Thou" is addressed to him. He was enjoined to maintain the sacrifice for the sins of ignorance on the seventh day of each month, for those that erred and the sinful. It is a precious thought of the ministry of Christ, who perpetually pleads for us in like manner. Those who are first in position have most responsibility, and it was on Jesus our Prince that the provision of the sin-offering lay.

WEDNESDAY, AUGUST 15.—EZEKIEL XLVI.

*Regulations as to the Gate* (1-3).—Opened only once a week, and then used by the prince, it perhaps suggests the lesson of reserving special times for religious exercises.

*The Offering for the Sabbath* (4-7).—These offerings of the prince on the Sabbath were to be much larger than under the Mosaic law, and the significant phrase, "as he shall be able to give" is added, which anticipates the words of the Apostle, "Everyone shall give according to his several ability!" God does not ask for more, and will not be content with less.

*The Ingress and Egress* (8-10).—God's service must be maintained in perfect order and decorum. The stream of worshippers entering by the northern gate was to pass out by the south, and *vice versâ*. There would be no crowding or collision. It is very delightful to know that when we go out or in, our Prince and Shepherd goes beside us. We need Him when we rest, equally as when we work, and we never go forth to any duty without being able to count upon Him (John x. 9).

*Directions as to Offerings* (11-15).—We should sometimes prepare voluntary gifts for God, as especial evidence of love. (13) In the early morning worship, we should combine the meat offering and the burnt offering, the one for nourishment the other as an act of consecration.

*The Prince's Inheritance* (16-18).—At the year of jubilee whatever he had given away returned to him, thus his patrimony was not impoverished. The mention of sons appears contrary to the suggestion of Christ being the prince, but in the fullest sense, each priest and king in the Jewish state was intended to set forth some attribute of our Lord.

*The Priests' Food* (19-24).—Great care had to be exercised in the preparation of the priests' food. The apartments in the inner court were reserved for the flesh of the sin-offerings, and those in the outer ones for those of the peace-offerings in which the people joined with them. (24) The boiling was a sacred work undertaken by the ministers of the House, by which we are taught to do the meanest things for the glory of God.

THURSDAY, AUGUST 16.—EZEKIEL XLVII.

*The Life-giving Stream* (1-6).—The influence of the restored Israel in this beautiful parable is compared to a life-giving stream issuing from the dwelling-place of God. In its secondary meaning it may be applied to the work of the Church, or to the life of the individual. When the waters of life rise within the heart they flow out, as our Lord promised, in ever-deepening, widening rivers (John iv. 14; vii. 37, 39). The direction was eastward, because there lay the sea of death. It is necessary that our influence be shed where it is needed most. The *ankles*, taken spiritually, are steps, the *knees* are prayers, the *loins* our affections and passions. There should be a perpetual deepening of our influence, whether as individuals or as communities. In every life there should be the unfathomable depth of fellowship with God, "a river that cannot be passed."

*Its Effects* (7-12).—Life brings life. Note the contrast of this description. Not one tree of life, but many; no longer waters of death, the Dead Sea, but of life; no longer the monotony of death, but the plentifulness of living creatures; no longer the marsh and the miry place, but preserving and purifying salt; the shores of the Dead Sea no longer deserted, but thronged with fishermen. In this vision is meat for food, medicine for disease, fertility and beauty for the eye, satisfaction for the heart.

*The Division of the Land* (13-20).—The boundaries here given are precisely those of ancient Canaan. Here, as always, careful provision is made for the stranger, but in this case the provision is even larger than before, for they were to have inheritance among the tribes. In anticipation of the words of St. Paul, the Gentiles are welcomed as fellow-citizens with the saints (Eph. ii. 19).

FRIDAY, AUGUST 17.—EZEKIEL XLVIII.

*The Allotment of the Land amongst the Tribes Continued* (1-35).—This division is determined by the settlement of the large sacred territory for the service of God, the position of the tribes with respect to it being in proportion to their respective faithfulness, Judah being on the immediate north, Benjamin on the south, and the rest being divided by parallel lines running east and west. (2) Dan on the extreme north, because it had been unfaithful to the temple service, Asher not left out, though it had done little of note. Then in order, Naphtali, Manasseh, Ephraim, Reuben, Judah. How much may not our proximity to the throne hereafter be determined by our faithfulness here?

In this division, the holy oblation, that is, the consecrated land already described (xlv. 1-7), is again referred to (8-22), with a few further particulars; that for instance of the sons of Zadok, which "went not astray," indicating the reason of their selection (11); and that about their holding their land under restrictions because it was not their property but the Lord's; and that of the profane place for the city, that is for common use (15). We are also arrested by the significant provision about serving the city, the labour being divided amongst all the tribes of Israel, and indicating the duty of all doing what they can for the good of the city.

Benjamin to the south, Simeon, Issachar, Gad. Thus Gad's position is reversed from north to south.

The twelve gates of the city (30-35) remind us of the vision of the New Jerusalem, each gate bears the name of a tribe. No soul is omitted in God's enumeration of his people, however weak and unworthy. The name of the city is very suggestive. We have met it before (xxx. 10). God was present in the one case to defend, and in the other to fill with his own glory and beauty. Happy is the heart which is conscious of the presence of this Almighty occupant, equally so is the church in the midst of which He is, whose presence is salvation.

[Note.—A suggestive little book may be obtained from A. B., Northcote, Wallington, Surrey, entitled, "Meditations on the Cherubim and the Temple of Ezekiel." 1s. 6d. post free.]

SATURDAY, AUGUST 18.—DANIEL I.

*Carried to Babylon* (1-7).—The discrepancy between the statement of the first verse and that of Jeremiah xxv. is explained by the probability of Nabopolassar having taken his son into association with him before his death. This was the first captivity of Judah. It was the policy of the kings of Babylon to take the flower of the youth of subjugated nations as hostages, and with a view of training them for high office and service. (3) Daniel and his friends were of high rank, and, according to Josephus, related to Zedekiah. (4) They had already given signs of genius, such as to warrant further training. (7) As in Joseph's case, the names were more or less connected with heathen deities, as Bel, Rak, Shak, the gods of the sun, earth, and fire.

*A Noble Protest* (8-21).—The food was probably forbidden by the Mosaic law (Lev. iii. 17); or it may have been offered to idols (1 Cor. viii.). In any case, for them to eat it would have been sin. (10) Obviously, their custodian might well fear the charge of peculation if it should appear that he had appropriated for his own use provisions intended for his young charge. (15) This simple diet in itself would increase physical and intellectual vigour, but in the present case these natural results were supplemented by the interposition of God, who first gave the young men favour with Melzar, and then gave them unusual beauty and health. (17) And, in addition, endowed them with supernatural gifts, which were in great requisition at the court of Babylon. The blessing of God on a man's life does for him what no amount of abstinence or industry would accomplish. It makes rich, and adds no sorrow. It gives favour, health, grace. (19) The king probably examined the young men, and the Hebrew youths were selected to attend him personally. In their promotion we see the hand of God, who was thus raising up a tower of strength for his people. It is thus that He still provides helpers for us. (21) Oh, for the grace of continuance! It is not enough to begin life for God; many who have done so have yet failed in the race. Let us seek for grace to be steadfast, unmovable, always abounding in the work of the Lord. F. B. M.

BUCHAREST.—Rev. J. Mühlenbruch, writing from Bucharest, says:—"I had the privilege of receiving two young Israelites into the Church of Christ by the rite of holy baptism. I have known them for some time as earnest inquirers, one for about two years. They have always given great satisfaction, especially during the last few months, when they almost daily received Christian instruction. The Mission Church was crowded with Jews and Jewesses, who followed the service and listened very attentively."

# INTERNATIONAL S. S. LESSONS.

SUNDAY, AUGUST 19.

First Disciple of Jesus, Jno. i. 35-49.

Golden Text.—Verse 41.

Bethabara (28), or Bethany, as in R. V., cannot now be discovered. Since the Roman war its very name has been blotted out. It was probably a village on the east of Jordan, opposite Jericho, near to one of the fords. The name Bethany means boat-house; Bethabara, ferry-house or ford-house. See Judges vii. 24. Here Jesus came to John when He left the wilderness of temptation.

Andrew and John (35-39).—Andrew is named in ver. 40. John, according to his usual custom, does not mention his own name. Both were disciples of John the Baptist (35). In this way the prophetic word was fulfilled (23). *Preaching* was the first thing that led these two to follow Jesus (36). The sermon was very brief, yet it was all about Christ; it presented him as the atoning Lamb, and it turned the attention of the hearers from the preacher to Christ Himself. A similar sermon had been preached the previous day (29) without any such result. Tell the story again, if at first it has not been received. Preaching led to their *following Jesus* (37). John would count such preaching successful. Two more for Christ meant two less for him, but he gladly consented to self-effacement that Christ might be honoured (Jno. iii. 30). It is this spirit that all servants should manifest, and that God never fails to honour. They followed as *enquirers* (38). John writes for a Greek public, and therefore interprets the Hebrew word. The very name "Master" carried with it a suggestion of their readiness to learn of Him as disciples. Where He abode at the time we cannot know; but their conversation left no trace of doubt as to the Messiahship of Jesus (41). It was not the mere formation of an intellectual conviction, but the satisfaction of a deep-felt need of the heart. Hence the exuberant joy with which they went from his presence. "The tenth hour," according to Jewish reckoning, would be about four in the afternoon; according to Roman reckoning, about ten in the morning. The former is the more probable here. Do not overlook the deep significance of the two questions. First, that of Jesus, "What seek ye?" The answer to which determines what a man's life is. Second, that of the disciples, "Where dwellest Thou?" The answers to this are found in John xiv. 23; Rev. xxi.

Peter (40-42).—The story reminds us that when one knows Christ he should seek to make Him known to others; that our first duty is toward those of our own family; that the best way of winning them is by bearing personal testimony of what Christ is to us; and that we should follow our testimony by an effort to bring them to Jesus. What great result may follow from the faithful testimony of those who have but slender gift. The great preacher Peter was won by his obscure brother Andrew. Squire Brook, who did so good a work among the Methodists, was won from a life of worldliness by the faithfulness of a Primitive Methodist preacher, who said to him, "Master, you are seeking happiness where you will never find it." Mr. Spurgeon was led into the light he longed for by a local preacher's message. The change of name (42) proved our Lord's perfect knowledge of what Peter was, and what he would become (Matt. xvi. 18).

Philip and Nathanael (43-49).—The journey to Galilee (43) was about to commence when these two were added to the list of disciples. Of Philip nothing is known as to his after history. Tradition mentions that he laboured in Phrygia. We must distinguish between him and Philip the Evangelist in Acts viii. Bethsaida (44) was on the western shore of the Lake of Galilee. Nathanael belonged to Cana (xxi. 2), a neighbouring town, to which Jesus was journeying (ii. 1). He is supposed to be the same as Bartholomew in the list of the apostles. Nathanael was won by Philip (45) through an imperfect testimony. Jesus was not actually of Nazareth, but of Bethlehem, and was only the reputed son of Joseph. The defect in his message gave occasion to the prejudice of Nathanael (46). Be careful to tell the message truly. The objections of some men against Christianity are, in fact, against the mistake of those who profess to teach it. The words of Jesus (47, 48) reveal to us Nathanael's beautiful character. He was guileless—unlike Jacob, but like Israel; devout and prayerful—under the fig-tree was his place of prayer; not bigoted in his prejudices, but ready to receive evidence, and willing to recognise and confess both the Divinity and the Messiahship of Jesus.

Note (1) All these disciples were alike in their contact with Jesus. That is common to all. (2) But all came to Jesus in different ways. Some after hearing Christ begin to seek Him, as Andrew and John; others, like Peter, are brought to Christ by those who have already found Him: some are found by Christ Himself, and called by a peremptory command, like Philip; and others come with doubts, which contact with Him removes. W.

# For the Young.

## CHILDREN AND MISSIONS.

Kathleen Band (Lilies).

We, too, would wear unspotted
The garments of the King—
Would have the royal perfume
About our paths to cling.
And unto all beholders
A lilied beauty bring.—*M. E. Sangster.*

Miss A. R. Butler has issued once more her chatty little report of the Children's Auxiliary of the Medical Missionary Association, which tells of loving service, and of not a few led (when riper grown) to give themselves to mission work. The various branches, widely scattered over the land, have each a bright little notice in the following style:—

Our branch has flourished. I think the name is most suitable. I am sure I may say for one and all, their love is deeper at the close of the year. In watering my lilies I get watered myself.

Is not this a cheering verdict from the one who looks after the lilies? It is difficult even to summarise all the happy work carried on by these boys and girls. Yes, "boys," for the one "Tiger Lily" soon multiplied into a regular missionary club of "Tigers," aged from thirteen to nineteen. Each member abstains from smoke and drink, regularly attends Church and Bible class, belongs to the Scripture Union, takes in the Medical Mission magazine, collects for our Society, and tries to make at least one article monthly to send up to the Medical Mission House. These lads are regularly voted for and duly elected. The monthly social entertainments with which their effort began soon became a meeting for the study of mission work in different countries, and we look for yet further developments.

As to the girls, we can tell of work meetings, regularly sustained, of half an hour every day for Medical Mission sewing, of interest awakened at the seaside in their loved cause, and of two Bible Readings held or attended by them on Sunday afternoons. They, too, are total abstainers, members of the Scripture Union, holders of collecting cards and boxes, and subscribers to the magazine.

The Children's Secretary had a delightful double meeting with the lilies last winter—with the girls first, and then with the lads. They brought in their gifts, and looked at missionary curiosities. The time was all too short. They have sent up seven or eight parcels in the course of the year, and their generosity has in no wise affected other Mission work in which they were previously interested. Their leader writes:—

"I do ask your prayers that the young hearts may be wholly given to Jesus—He in the midst, exalted above every other—for, if done out of pure love to Jesus, there will be *no bounds* to their work."

If any of our young readers wish to write Miss Butler about this work her address is Medical Mission House, 49, Highbury-park, London, N.

## THE CHILDREN OF THE VILLAGES.

Mr. Newton Jones has during the past three months been working under the auspices of the Village Aid Committee of the Sunday School Union, and has visited thirty-two villages (holding two services each night) each with a population of less than 1000. The idea has been to strengthen existing causes, and stimulate workers, besides uplifting the truth of the Cross as the only means of salvation from sin. The effort has been accompanied with marked results and abundant blessing. The difficulties and discouragements surrounding friends in these isolated spots are many. Berkshire, Essex, and Oxon were the three counties chosen.

Apart from the blessing one can be made through Divine grace, the good one receives by sitting down in the cottage or chimney-corner talking to Hodge on the good old truths, inspires one to stand by the old paths. Some thirty minutes in one spot were spent in the forge with the village blacksmith, who during the past quarter had preached twice every Sunday, travelling 150 miles, only riding to two appointments. He himself is an acceptable preacher, has paid a tutor to teach him Greek and Hebrew, and has now pupils training. This is done besides his daily toil. Often he is up two-thirds of the night preparing on his knees, and when asked why he had thus applied himself to study, replied, "That I may know Him, and the power of his resurrection."

It was good to sit with an aged pilgrim on another occasion in the chimney corner—a shepherd who had followed his vocation for forty odd years, and hear of the Good Shepherd's leading. To see him in the service was an inspiration. Heart and eyes were full, and when parting he said he could only do like the boy, cry, and say "Come again soon." The shepherd's voice to Him at all times is sweet. In each place visited the Gospel is going forth with no uncertain sound. What the friends need is outside sympathy, an occasional lift up by the visit of ministers, workers, friends of neighbouring towns. They are too much left to themselves. New causes are not required, nor new truths, but the strengthening of what now exists. There are many faithful ministers, superintendents, teachers, and others, who plod on through all months, weather and discouragements, who require more than lip sympathy, or even prayers, but practical help. What a delightful spot some of these places would be for a fourteen days' holiday! and yet on the Sunday the cheer to local friends would be great: the expense of apartments would be nominal, and the enjoyment to body and soul would be immense.

## THE CHILDREN'S "CROWN HIM."

How good and pleasant are the sounds
When on the ear they fall,
"Bring forth the royal diadem,
And crown Him Lord of all."

Thus happy saints their tribute bring,
And thus their Lord extol—
"Bring forth the royal diadem,
And crown Him Lord of all."

And shall not children join the song,
The glad triumphal call—
"Bring forth the royal diadem,
And crown Him Lord of all"?

Yes, loving Him, they, too, can sing,
As ransom'd from the fall—
"Bring forth the royal diadem,
And crown Him Lord of all."

Albert Midlane.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, Aug. 7 to 31; *Blackpool*, S. J. Hewlett; *Brighton (West)*, H. Hankinson, from August 12; *Bognor*, Rev. J. Barnes, LL.D.; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13; *Colwyn Bay*, Rev. Martin J. Hall, Aug. 7 to 31; *Dunoon, N.B.*, Josiah Spiers, during July; *Eastbourne*, A. G. Dodderidge, from Aug. 7; *Exmouth*, P. Welch (12-26); *Felixstowe*, C. F. H. Battersby, M.D., from Aug. 8; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, F. O. Lasbrey and others; *Ilfracombe*, W. R. Moore; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, H. C. Jenner, from August 4; *Lowestoft*, E. Arrowsmith; *Mablethorpe*, C. J. Small, Aug. 9 to 31; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, Aug. 4 to 26; *St. Leonards*, T. W. Graham; *Scarboro'*, J. Reginald Naylor, from Aug. 7; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Lanrence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Ramsey (Isle of Man)*, H. B. Claxton, Aug 5 to 15; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; Rev. M. C. Brownlow and R. H. Keable, *Kemp Town, Brighton*, Aug. 5 to 26; *Towyn*, Mr. G. H. Chaplin; *Sandown*, J. E. Budgett Meakin.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 18:—Sun., 12, St. John iv. 31-42; Mon., 13, iv. 43-54; Tues., 14, v. 1-13; Wed., 15, v. 14-24; Thurs., 16, v. 25-35; Fri., 17, v. 36-47; Sat., 18, vi. 1-14.

SUNDAY CARGO WORK.—At the recent Gibraltar Diocesan Conference the chaplains of the Missions to Seamen in Italy and France strongly condemned the practice of cargo work on Sunday as putting an end to worship and to goodwill on board British ships in those harbours. Rev. Dr. Dixon, chaplain to British seamen at Palermo, stated that the greatest hindrance to spiritual work on board British ships in foreign ports was unquestionably this Sunday cargo labour, and seamen gave it constantly as a reason for staying away from service.

"A UNIQUE WORK."—Such was the description given by Rev. V. J. Charlesworth to the evangelistic labours of Mr. Lewis Wood, of Peckham Park, on the occasion of the laying of foundation-stones of a new mission hall on Thursday last. Mr. Wood commenced open-air and Gospel work some seventeen years since in a thickly-populated part of Peckham. The Spirit has sealed his efforts in the salvation of souls. A good work had also been done by Mrs. Mills amongst the children. The inconvenient room hitherto used is now to give place to a simple building. Mr. T. A. Denny, with Lady Hope, laid a foundation stone, both bearing testimony to the genuineness of the effort. Another stone was laid by the treasurer, Mr. Allen, and brief addresses were given by Mr. Henry Wood, chairman of committee, Mr. Mills, the hon. sec., and others. The buildings will cost £1100, of which nearly £300 has been raised.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## AFFLICTIONS, DISTRESSES, TUMULTS.

Jeremiah xxvi.

*(Continued from last week.)*

III.—WELCOME INTERPOSITION.

The princes were seated in the palace, and instantly on receiving tidings of the outbreak, came up to the Temple. Their presence stilled the excitement, and prevented the infuriated people from carrying out their designs upon the life of the defenceless prophet. They hastily constituted themselves into a court of appeal, before which prophet and people were summoned. The priests and prophets acted as the exponents of the people's wish, and demanded sentence of death, turning from the court to the people, asking their concurrence. Then Jeremiah stood on his defence. His plea was that he had had no alternative but to utter the words with which the Lord had sent him. Again he called upon the people to amend their ways. He acknowledged that he was in their hands, but he warned them that innocent blood would bring its own Nemesis upon them all; and at the close of his address he repeated his certain embassage from Jehovah.

This bold and ingenuous defence seems to have turned the scale in his favour. The princes gave their verdict: "This man is not worthy of death, for he hath spoken to us in the name of the Lord our God." And the fickle populace, swept hither and thither by the wind, appear to have passed over *en masse* to the same conclusion; so that princes and people stood confederate against the false prophets and priests. The conclusion thus gained was further confirmed by the voice of certain of the elders of the land, who had come from all the cities of Judah, and who reminded the people that the good King Hezekiah had acted very differently to the prophet Micah in listening to his remonstrances, entreating the favour of the Lord, and securing the reversal of the Divine sentence.

Thus does God hide his faithful servants in the hollow of his hand. No weapon that is formed against them prospers. They are hidden in the secret of his pavilion from the strife of tongues.

IV.—SUBSEQUENT EVENTS.

In our last chapter we saw that Egypt was mistress of all lands from the Nile to the Euphrates. But as soon as the Chaldeans had established their kingdom upon the ruins of Nineveh, they turned their attention to wrest from Pharaoh-Necho some portion of his vast empire. Jeremiah had long before seen that this would be the case, and had even depicted in graphic imagery the scene and issue of the awful battle at Carchemish, by the Euphrates, where the two mighty peoples wrestled for the supreme power of the world.

He heard the call to arms; he beheld the horses heavily armed; the horsemen with flashing spears and coats of mail; the Egyptian hosts, like the Nile at flood, pour themselves against the solid ranks of their foes; her tributaries from Cush and Put, together with the Ludim, famous at handling the bow, strive in vain to turn back the flight of Egypt's mighty men. They flee apace, and look not back; the sword devours and drinks its fill of blood; the cry of the fugitive hosts fill the earth with clamour; and the mighty men stumble never to rise (Jeremiah xlvi. 1-12). Egypt never rallied again, nor dared to do more than strive against the yoke that Nebuchadnezzar, with imperial might, fastened upon her.

Thereafter there was nothing to stay the onset of Nebuchadnezzar, who probably had been associated with his aged father, and the first year of whose reign would therefore coincide with the fourth year of Jehoiakim, as we are told Jer. xxv. 1. Like a leopard, to use the expression of Habakkuk, who at this time was beginning to exercise his ministry, the young king leapt upon the peoples that had been subject to Egypt, and had aided her in her expedition. And, as the tidings of his prowess spread through the world, Jeremiah foretold that he would be the scourge of God, to punish the abounding wickedness of the peoples. "I will send unto Nebuchadnezzar, the King of Babylon, my servant, and will bring him against this land, and against the inhabitants thereof, and against all these nations round about; and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations, and this whole land shall be a desolation and an astonishment; and these nations shall serve the King of Babylon seventy years."



In his first invasion of Judah, the King of Babylon contented himself with binding Jehoiakim in fetters to carry him to Babylon, though he seems afterwards to have changed his intention, and to have restored him to his throne as his vassal, taking his oath of allegiance (Ezek. xvii. 12, 13). He then stripped the Temple of its precious vessels to enrich the house of his god at Babylon, and carried into captivity several of the mighty of the land, amongst them Daniel and his three friends (Dan. i. 1, 2). He then hastened back to Babylon, summoned thither by the tidings of the death of his father, Nabopolassar.

For three years Jehoiakim remained faithful to his oath (2 Kings xxiv. 1); then he was deluded by the hope of independence, furnished by an uprising of neighbouring peoples at the instigation of Egypt. Messengers went to and fro between himself and Pharaoh, negotiating for horses and much people; but all the while Ezekiel and Jeremiah protested that Jehovah would certainly punish him for violating his pledge to the King of Babylon. This was a time of unusual activity for the prophets, who strove their utmost to avert a political mistake, founded upon a moral obliquity, that was sure to incur terrible vengeance (Ezek. xvii. 15-21).

It befel as they feared. Nebuchadnezzar, who was not prepared to brook such infidelity on the part of a subject king, soon put his forces in motion, and prepared to advance across the desert to punish the weak and faithless Jehoiakim. It was during his march on Jerusalem that the incidents narrated in the two following chapters took place, the one the proclamation of a fast, the other the gathering of the Rechabites, with other fugitives, into the shelter of the city.

We have no certain clue to the prophet's history during these three or four years. His heart must have been filled with the patriot's anguish as he saw the coils of invasion drawn closer around the devoted city. To him, indeed, it was the year of drought, and there was no hope save in God; and often upon his lips must have been words like those which the great Florentine addressed to the city which he loved with the passionate affection which the Jews always cherished towards Jerusalem, "Thy sins, oh Florence, are the cause of these stripes. And now repent, offer prayers, become united. I have wearied myself all the days of my life to make known to thee the truths of the faith, and of holy living; and I have had nothing but tribulations, derision, and reproach."

## A CHINESE SERMON.

Text: Rom. viii. 28.

Rev. J. Sadler, of Amoy, sends us the following outline translation of a sermon by a Chinese Christian:—

The so-called *evils* of life were glanced at as seen in Paul's life, and yet he could speak in such a decided strain. Then a series of earnest points, tellingly and clearly put to enforce the truth of the text.

(1) Trial brings us *near* God, well illustrated by a wandering child brought home, and the experiences of the Israelites, whose sorrows waked them up and turned them Godward.

(2) Trial makes us of service. Illustrated from the captivity, the refiner, the carver in wood. Moses, how drilled to be of service to myriads; and so Joseph.

(3) Trial is good because it makes us humble, so that we may not be "full and increased, etc."

(4) Trial makes us watchful—that we are not carried away by the follies and vanities of life. Illustration from stumbling in a road, and hence being careful.

(5) Trial makes us patient, so that our bad tempers are subdued, and our dispositions so unruly are thus chastened. Illustration of unruly horse tamed.

(6) Trial makes us sympathetic with our fellowmen. Illustration: A man who has had the toothache knows how to feel for others.

One brother added that trial meant enlargement of faith in God. And another said, it also means *trusting Him most fully, no matter how He tries us.*

SIERRA LEONE.—In March, Mr. T. E. Alvarez (C.M.S.) accompanied the Governor of Sierra Leone (Colonel Cardew), by the latter's invitation, on a tour to Falaba, a town some 200 miles in the interior. Five hundred out of the 600 miles which were covered on this journey were made on foot.

## THANKSGIVING IN INDIA.

We have from time to time observed that the Thanksgiving Meetings, held in London in April last, have influenced and stimulated labourers in distant lands. *News and Notes*, published at Darjeeling, says:—

"'WHOSO OFFERETH PRAISE GLORIFIETH ME.'

"Many of our fellow-believers have been meeting recently, in London, to thank God for what He has done during the past thirty years.

"Now that so many missionaries are in Darjeeling, it has been felt that it will be a good and pleasant thing for us to meet and thank God for what He has done for India during a like period.

"A meeting for thanksgiving to God will accordingly be held, D.V., in the Union Church, on Wednesday, June 6, at five o'clock.

"In response to the above invitation, widely circulated by means of post-cards, a very large number of missionaries and others assembled, quite filling the body of the church. The hour was given up to praise and thanksgiving, many taking part.

"Thanks were given that we were in India; and that during the last thirty years the number of missionaries had been so largely increased; that we had such freedom in this heathen land in preaching Christ and working for Him; that the large number of Mohammedans in India could be more freely reached with the Gospel than those in other lands; for the wide extension of women's work for women; for the increase of medical mission work; for the translation and free distribution of the Scriptures in the different tongues of India; for schools and the good work among the children, and for great blessing in special districts."

## THE FIGUERAS MISSION.

Dear Sir,—Kindly allow us, through your columns, to thank very gratefully those who have so warmly sympathised with our brother, Don Alexander, on account of the persecution he has suffered for Christ's sake, and with us during our natural anxiety on his account. We may mention that his house in Valencia (old family property), which was confiscated on his imprisonment over a year ago, has not yet been restored, and we have no idea when it will be. Not a word have we heard from him on the subject, for "most gladly" would he suffer pecuniary loss for the Master's cause.

The majority of friends who have read the able defence made by our distinguished advocate at the trial, have written in terms of highest appreciation of his "noble speech," and we feel that after acknowledging "the good hand of our God upon us," our gratitude for a signal deliverance is due to him. The fact that the sentence should have been revoked when two of Rome's favourite dogmas were involved can only be regarded as a striking answer to the many prayers offered in England, and in this country. The Romanists have never suffered a more serious defeat in Spain; thus good has been brought out of evil, and the cause of the Gospel and religious liberty advanced.

Finding that the intense heat of the town was telling on our health, we came a week ago for much needed change and rest to a little fishing village on the Mediterranean, an hour distant by train from Figueras. We received a most cheerful welcome from the dear converts, of whom there are a goodly number. It was quite touching to see very old men at the meeting, leaning on their walking-sticks, weary after a long day's work from 4 a.m. to 8 p.m., singing the hymns by heart, none being able to read. "Light in the darkness, sailor," with its chorus of "Pull for the shore," is a special favourite. There is something particularly attractive in the character of these simple toiling fishermen. The other day a visitor from Figueras offered to purchase a lobster of one of the poorest who had been unlucky, and had but that one fish for sale. "It is sold, sir," was the reply. "Never mind, I want it, and will give you double price." "Not if you gave me fifty dollars would I break my engagement."

We have brought a number of tracts to distribute, and wish very much that we had large type Gospels to give to the aged. We ask your prayers that we may indeed be "fishers of men," and that many souls may be drawn into the Gospel net during our stay in this lovely spot on the shores of "the Great Sea."—Yours, in the Master's service,

Emily Lopez Rodriguez.

*Figueras, Prov. Gerona, Spain.*

## REV. F. B. MEYER'S NEW BOOK.

The books that have come during recent years in quick succession straight from Mr. Meyer's heart through his picturesque pen, have been expository unfoldings of the lessons of Scripture teaching and history. These have found very wide acceptance among earnest Christians, and have proved channels of spiritual refreshment to very many. We are sure that the numberless friends our brother has made all the world over, through his writings, will give a ready welcome to the new work he has prepared,* and which has a special interest both of a personal and a practical kind. Broadly speaking, the book is a record of the work undertaken by Mr. Meyer during his pastorate at Leicester among the lapsed masses of that Midland town. The basis of it was a casual endeavour to help a man coming out of gaol, whose daughter attended the pastor's services. From this tiny seed there developed a truly wonderful work of rescue and restoration among the criminal classes; with cognate branches of effort of various kinds. The story is told in a most fascinating way, and is one more proof that the worst and the most seemingly hopeless can be reached and lifted up by prayer, patience, and kindly help. The closing chapter describes a very remarkable experience on a Leicester racecourse.

The reader will turn with unusual interest to the opening chapter, in which Mr. Meyer gives in brief outline some recollections of his early life. It is altogether such a delightful bit of autobiography that we transfer a portion of it to this page, strongly recommending a perusal of the whole book. The portrait, which we reproduce, forms a frontispiece, and is the most recent likeness of the author:—

"Happy indeed was the setting of my early life; one of the freshest memories of which seems to be long summer days spent on Clapham Common, when the gorse covered it from side to side, and the bracken grew high enough to hide the slight childish figure that delighted to throw itself with wild abandonment into its midst. What would not one give to have days of the same length as those used to be, spent in sailing boats across those mimic seas, or in absorbing games of cricket, as exciting as any that ever drew crowds to "Lord's." The deep shade of those spreading chestnuts through the sultry hours of noon; the long drives through Streatham and Dulwich, when those suburbs were uninvaded by the modern terrace or the intersecting railways; my father's home, with its long garden and paddocks; and, perhaps more to me than anything else, the house at the end of the long walk, where Macaulay wrote his history, and where my maternal grandparents lived.

REV. F. B. MEYER.

*(From Photograph by Mr. P. S. Lankester, Great Hall Studio, Tunbridge Wells.)*

"It is pleasant, in looking back over the years, to be unable to recall one moment's misunderstanding with those beloved parents, who are now, together with some sweet younger children, in the presence of the King. One long pathway of unclouded sunshine stretches away from the shore of the present over the ocean expanse of the past. It is impossible to be thankful enough to my gentle, lovely mother for the careful drilling in Scripture which was her habit with us all. To this is owing a familiarity with the Bible which has been of inestimable value as the basis of after study. It was her regular practice to gather us around her on each Lord's Day morning for the searching of Bible references, and for reading books bearing directly on Scripture. And how can we who shared in them ever forget the happy hours each Sunday afternoon, when we gathered around the piano, and sang hymn after hymn; our childish voices gathering strength as they were led and supported by that noble bass voice of my father, which was like an organ in the richness of its tones! It was not what they said, for they spoke very little directly to us; but what they were, and what they expected us to be, that seemed insensibly to form and mould our characters.

"My grandfather was a successful City merchant, full of sound common sense; a strong man who had made for himself a position of influence and honour in the business world. But the light of that home was the saintly lady whose daily walk has been described by one who knew her well as one of close intercourse with God in Christ during nearly fourscore years. Her early life was spent among the Friends, a society which is remarkable for the high and noble character of its women. This early training was never lost on her; it gave a quiet dignity and charm to her character, an independence of outward formularies, a certain strength and spirituality of tone which made her unlike most others. And in her closing years it came back to her with renewed power, when, no longer able to attend the outward ordinances of God's house, she would retire into the temple of the inner life, ever open to all devout souls, and there hold fellowship with God beneath the direct teaching and enlightenment of the Holy Spirit . . .

"Then came school-life. First, the daily trudge along the interminable Acre Lane to the school kept by my excellent relative, Mr. Samuel Wilkins. Then a year or two of tuition by Mr. Peto and his son, in the house which, with its observatory, is so prominent an object on entering Brighton station; but pre-eminently the Brighton College.

"We were living at Brighton then, having removed for the benefit of my sister's health; my father making the daily journey to London. It was therefore possible for me to sleep at home, and so combine the holy influences of the home with the public spirit, the *esprit de corps*, the inspiration and stimulus of a great public school. At first the tenderly nurtured lad shrank from association with so many strong and boisterous spirits. But, ah, how can we over-estimate the influence of our public schools in enlarging the mind, in rubbing off ugly corners, in giving a sense of independence and self-reliance to the youth of England? Even now, as I write, I recall the excitement of the great cricket matches; the frays with roughs and other schoolboys, with whom we had perpetual feud, culminating in the uproarious proceedings of November 5; the paper-chases over the downs; the athletic sports, and the prodigious training that preceded them; the postage-stamp fever; the fossil furore; the expeditions with choice spirits over the rocks and along the cliffs when the tide was down; the opening of the chapel and the daily service. Oh, happy, happy days, whose traces will linger ever, as the ripple marks of ocean wave upon the soft marl, which is now stamped with them for ever!

"But, amid all this boyish life, there was rising up within the heart, like a fountain from unknown depths, the steady resolve, as yet hardly realised, and never breathed, that the life was to be inspired by the one absorbing purpose of the ministry of Jesus Christ. Amongst my mother's papers I found recently some early attempts at sermons, and each Sunday night my proclivities found expression in the little service at which the servants attended. The hands that reach down out of heaven, moulding men, had already commenced to form a vessel which in after days He was going in marvellous condescension to use."

* The Bells of Is; or, Voices of Human Need and Sorrow. (2s. 6d. and 3s. 6d. *Morgan & Scott.*)

## DR. BARNARDO'S BOYS AT SEA.

A correspondent, writing from Montreal on July 16 to a friend in Ireland, says:—

On my journey to Canada I found on board the *Sardinian* some 230 boys, from Dr. Barnardo's Homes in London, on their way to the great North-West. I had daily, almost hourly, opportunity of seeing them, and a better behaved lot of lads, I believe, could not be found. Although full of fun and up to all kinds of larks, they were not guilty of any misconduct throughout the whole voyage of ten days.

It would do you good to see the big boys hauling in a log-line. They go direct to the farm, whence they are drafted out to any farmer who will enter into an agreement to treat them well, for varying periods according to age, from one to five years; to feed and clothe them; and on the expiration of that time he has to give them 100 dollars with which to start life. Then they can hire themselves out at the highest wage they can obtain. The majority, however, were small boys, from seven upwards; and very dear little chaps they were, some that a fond mother might delight in. They were fine manly little lads, with honest English faces; no hang-dog look as you see in workhouse children in Ireland, but open, frank countenances. These are kept in the Home learning farming till they get older.

During the voyage, in the morning they sing a hymn before breakfast; and don't they sing! not the conventional droning, but a good hearty ringing song, coming from two hundred and thirty young hearts, with lusty lungs; some had very fine voices. Mr. Owen read a portion of Scripture; there was a short prayer, and then the knives and forks begin to rattle, and the youngsters tuck in like young lions. The chief steward told me they ate more than men. A good sign, I say; for no man or horse can work well unless he eats well. Then they salute and march out on deck in single file. The same routine three times a day.

The berths are made up each voyage in midships, and even the contents of the mattresses I saw thrown overboard, so that they should not be used again. The boys were well kept, dressed in blue jerseys and corduroy trousers, and bathed every morning. If I were to become a settler I should be delighted to get such boys.

Dr. Barnardo's work is a benefit to both countries—rescuing from destruction the little ones, teaching them the Gospel, giving them habits of cleanliness, truthfulness, order, and discipline, and starting them in life in a new country, where a man's future depends (under God) upon his own conduct. I hope to see the Farm Settlement when I get to Winnipeg, and will let you know what I think of it.

CHINA'S WOMEN.—Mrs. Van Someren Taylor, who has charge of the women's hospital at Fuh-ning, in the Fuh-kien province, writes:—"Medical missionary work just meets the needs of the women of China—it raises them spiritually, physically, and morally. How many hearts have been reached through caring for the bodies, how many souls have been won through medical missions, no one will ever know; but the Saviour knew how far-reaching, how great would be the ingathering when He said: 'Heal the sick, and say unto them, The Kingdom of God is come nigh unto you.'"

# STUDENT VOLUNTEERS AT KESWICK

(BY OUR OWN CORRESPONDENTS.)

This year the week which follows the Convention at Keswick has been a remarkably busy one, and an unusual number of visitors have remained for it. Though the streets of the little town have seemed strangely empty after the melting away of the Bible-carrying throngs of a few days before, the musters at the swiftly succeeding meetings have been well kept up. This is the more noteworthy in view of the glorious weather, which prevailed till Thursday morning, and the consequent attractions of the country round.

Till the great tent was taken down after the Wednesday evening missionary meeting it remained in constant use, as well as the smaller tent, which was kept up to the end for the use of the Students' Conference. It was a happy thought that this should follow the Convention instead of preceding it, as last year, since most of those who attended this conference did so with the renewed inspiration and vigour derived from its predecessor. This was felt by speakers and hearers alike, and the outcome of this special gathering cannot fail to be widely felt. The movement itself is one of very great importance, hardly to be over-estimated, for no kindred work is more full of future promise, apart from its splendid present work.

The objects of the Conference were *inter alia* to give the members of Students' Christian Associations throughout the British Isles an opportunity of meeting for the interchange of experiences and projects connected with Christian work in colleges and universities, and for the deepening of spiritual life. A primary object, the special care of the Students' Volunteer Missionary Union, was the dissemination of information on mission work, the discussion of missionary problems, and the enrolment of fresh volunteers.

The Conference was inaugurated on Sunday evening by an address in the Lecture Hall from Prebendary Webb-Peploe, on "What we are, we were, and we will be," subjects drawn from the 116th Psalm. From Monday to Thursday inclusive six or seven successive meetings were held daily. 7 a.m. to 7.45, prayer meeting; 9 to 10.15, Students' Volunteer Band meeting; 10.15 to 11.15, Bible study on the character of Christ, by Mr. Speer, of Princeton University; 11.15 to 12.30, Conference on College Christian work; 6-7 p.m., missionary meeting; 7-9, evening session.

### MISSIONARY VOLUNTEERS IN COLLEGE.

The subject of the first gathering on Monday morning, dealt with by Mr. Donald Fraser, the travelling secretary, was the duties of student volunteers in college: (1) in relation to themselves, to be intelligent as to mission work, to be full of prayer, and to cultivate a deeper spirituality; (2) in relation to his fellow-students the duty of the missionary volunteer is very great. His influence in college is greater than ever after. (3) To his Band of the Union, whose meetings he must make interesting, and keep frequent and punctual. The officers must be good, for they create the atmosphere of the band. Fields should be studied systematically, and at least a quarter of the meeting should be devoted to prayer. (4) In relation to the Union, which is the first bond between the British colleges, the volunteer owes it loyalty, keeping in touch with the centre (186, Aldersgate-street, London, E.C.), supporting it financially, and becoming individually part of the brains of the Union.

### CHRISTIAN STUDENTS IN GERMANY.

Messrs. Mockert and Simsen and Count Puckler, of Germany, followed, pointing out the serious lack of religious as distinguished from theological teaching there, where men are educated to be critical and pessimistic, and where the doubts of the students often exceed their belief. In spite of this there are thirty-two Bible circles in Berlin, and fifteen to twenty weekly meetings among 10,000 students. There is a German Christian Students' Union, and a conference has been arranged at Frankfort. Many are reached by teas and conversaziones, most of the work being carried on in connection with the Y.M.C.A., and being linked with the White Cross Purity Movement.

### THE INTER-UNIVERSITY UNION.

The noon meeting on Monday was for the presentation of reports of the work of the Inter-University Christian Union, that of the executive committee being read by Mr. Anderson. Fourteen local secretaries followed, many giving details of great interest. This is especially the case with Belfast, though the Union there is only four months old. Many of the unions have taken up outside work, such as, in Oxford, the visitation of lodging houses; in Cambridge, the systematic evangelisation of the surrounding villages; in Aberystwyth, a workhouse, tramp, and lodging mission; in St. Andrews, a fisher-lad mission and an inter-denominational missionary union; in Glasgow, a Christian settlement; in Edinburgh, with 294 members, ward services, and book circulation among the 2,300 medicals, among others. The affiliated Medical Prayer Union has branches in nine London hospitals, maintains a missionary meeting at St. Bartholomew's, an inter-hospital meeting, fortnightly social gatherings, and a missionary breakfast.

In conclusion, Mr. Fraser spoke of attempts to found unions in other quarters, and appealed for deputations, urging also the need for some one man to take the lead in each division of Great Britain.

The first evening meeting was missionary in character. The first speaker, Mr. D. McConaughy, of Madras, said that the history recorded in 1 Kings xx. was repeating itself among the students of India to-day. In the crisis which has been brought about by Western education, it is "the young men of the princes of the provinces" who are called upon to lead the conflict with the "principalities and powers"—not only with heathenism, but also with rationalism and theosophy and atheism. As in that earlier, they must be "numbered" (v. 15), although there were only 232, yet every man of them counted; they must go out "first" (v. 17) and "at noon" (v. 16), in the prime of their young manhood, to bear the brunt of the battle; they must so acquit themselves as to win and deserve the tribute, "there be *men* come out" (v. 17); they must adopt personal work as their method—"they slew every man his man" (v. 20). The Young Men's Christian Association had been raised up for such a time as this. Its most hopeful field in India at present was among the English-educated students. Four years and more of work among this class in Madras had proven conclusively that such an agency was not only urgently needed, but also that the Association had been wondrously adapted, enthusiastically received, and encouragingly fruitful even already among the student class. Of 430 members enrolled in the Madras Association on May 1, no less than 210 were undergraduate students from all the colleges, and of the other members a very considerable percentage—probably not less than fifty per cent.—had passed through the colleges. He believed strongly that educational missions had made possible the work which the Madras Association is doing.

Mrs. Stewart, of Lovedale, South Africa, spoke of the work carried on by her husband, Rev. Dr. James Stewart, in which she herself is a happy participator, and of the very encouraging progress that has been made at that institution during the last twenty years. In the early days of missionary effort in that vicinity the people actually demanded payment for allowing their children to be educated! But in 1870 Dr. Stewart determined to try a new experiment, and found that by this time they had seen the value of education sufficiently to be willing to contribute to it themselves. Accordingly, in the first quarter they raised £200, gradually increasing the amount until they have altogether paid some £28,000, of which £2180 was the income of last year alone, paid by the natives for the training of their children.

From Lovedale have gone out missionaries to many parts, while the Livingstonia Mission and other agencies are themselves the children of this parent institution. In the few minutes at her disposal, Mrs. Stewart sketched what was being done there in the training of young men, and showed how they were instrumental in passing on to others what they had learned to value so much themselves.

The Institute has now no fewer than twenty-seven separate buildings connected with it. When it began, there were in the school eleven natives and nine sons of European missionaries; and when Dr. Stewart arrived, there were forty or fifty residents in the place, and about as many day-scholars. At present there are 530 boarders and 270 day-scholars: in all 800. The chief aim is not to educate or to civilise, but to Christianise. The conversion of individual souls to Christ is the success which is most desired. On the roll of the church are 151 communicants, besides which there are 129 catechumens. One of the agencies is the Native Missionary Association, the members of which go out on Sundays to the villages lying from two to ten miles around Lovedale, making known the tidings of grace and salvation.

No sooner was this session concluded than it was quickly succeeded by another gathering, whose object was to illustrate forms of practical Christian work to aid the choice of those who were seeking a home sphere, preparatory, possibly, to subsequent labour in a wider field. First came Canon Taylor Smith in a racy and most interesting sketch of work among boys of the public schools. The heart of a schoolboy he has found to be the most promising soil in the field of the world, free as it is from the prejudices, doubts, and difficulties which beset more mature minds. Certain it is that the work of sowing will be done by the devil if not by the Christian worker. He bore grateful testimony to the valuable work of the Children's Special Service Mission, to which the Church of Christ owes a great debt for its preparing of workers for the home ministry and the foreign field. Some of the brightest helpers he had met with in West Africa were members of the Mission, and the same might be said of East Africa, India, and China. In fact, most of the workers had had some touch, and many a firm grip, of the hand of the C.S.S.M.

Directing attention then to the Universities' Camps for Public School Boys, founded two years ago, he described it as a small beginning of a mighty future work, the object being to teach the lads what true Christianity is—not the giving up of all that is pleasant, but the receiving of a joyful religion which covers the trinity of a boy's being—the spiritual, the intellectual, and the physical. These must be treated always in their right order, the spiritual ever being to the fore. "Christ for the living rather than for the dying" might be taken as their motto, to show how much was lost by deferring the choice of Jesus as Master and Lord.

The first camp was held in 1892 at Littlehampton, the boys numbering seventy. Canon Taylor had converse on spiritual things with each one, yet in no case was he the first to introduce the subject. He strongly deprecated the selection of favourites, and urged that even the most unattractive lad should be "seen with the eyes of Christ, and loved with the heart of Christ." Other practical suggestions were, "Do not 'go for' a boy in a roundabout way; do not preach *at* him; say *we*, not *you*, and *come*, not *go*. Wisdom is needed when *not* to speak, as well as when to speak. Take texts from the book of nature as well as from the Bible, for God's love is shown in picture as well as in print." The Canon drew from his experience some very interesting incidents, which illustrated his talk as he went along, and earnestly commended work among boys as a most fruitful and important sphere.

Rev. F. S. Webster, of Birmingham, pleaded for the Home Ministry—Church of England and otherwise—as a fitting preparation for after-work in the foreign field. Probably many of his hearers were not quite at one with him as he contended that preaching was necessarily best done by ordained ministers rather than by laymen. But there was force in his argument that only when in a fixed pastorate could a man know the joy of watching the growth in years and spirituality of his people, and see the fruit of his labours in the volunteers who went forth with the Gospel message to other spheres. There is, he urged, a great need of godly consecrated men to fight in the ministry the battle against sacerdotalism in the Church of England, Socinianism in Nonconformist Churches, and worldliness in each. Let the colleges crowd the ministry with men who know God, study their Bible, and understand the needs of the soul; for the churches throughout the land sadly need an inflow of such consecrated men. "Learn to know your Bible, learn to know your own heart, learn to know God. Preach the Word, preach to yourself, preach in the power of the Spirit. No matter how clever your sermon may be, it is a failure if it is not *blessed* to someone. Be men of the One Book; and in matters of difficulty, an hour's prayer will often bring a better solution than three hours' study of the works of men."

Then came a telling address from Rev. G. H. Macgregor upon work among young men. Founding his remarks on Rom. i. 7, "Called to be saints," he feared that the word "saint" had become a term of reproach, whereas it should bear the highest significance. It indicates one who has made up his mind, come to a decision, to be set apart as the Lord's. Therefore, in dealing with young men, it is needful to show the true manliness of deciding for Christ and stepping out boldly for Him. Again, the word "saint" implies one who is "holy," another word that young men do not like! But this indicates wholeness, *health*—health of the soul, which should be as much an object of care as a healthy physical frame. Young men are generally more concerned about deliverance than about pardon, but both are to be found in Christ. We must commend the Gospel by living it; the condition of the worker will affect his work. If you would commend Christianity you must *be* it. Let there be a recognised position for literature, for athletics, for State affairs, but all subservient to Christ and loyalty to his name. Thus the speaker summarised his text as a call to decision, to deliverance, and to duty.

THE S.V.M.U.

On Tuesday morning Mr. Donald Fraser read the report of the executive committee of the Student Volunteer Missionary Union, which has so far touched eighty colleges and universities, and has enrolled over 700 members.

Miss Fraser, one of the lady travelling secretaries, reported on seventy meetings held in thirty-one colleges, and dwelt upon the need of closer union among Christians in college, and the extension of the work so as to include schools.

Mr. D. A. Hunter spoke of his tour in South Africa; he described the Lovedale Institution as Oxford and Cambridge combined. Among the black students he had enrolled five volunteers for mission work, but among the whites the anti-missionary prejudice is very strong. This made it all the more important to make every effort to reach the young colonials, who deserve a special campaign, and, being on the spot, and accustomed to the people, would make ideal missionaries for Africa.

M. Vernier, of Paris, told how the Union had been established there eight years ago, since which time twelve volunteers had gone into the foreign field, one of whom has just died.

At the session which followed, Mr. J. R. Mott, Secretary of the Inter-Collegiate Y.M.C.A. of the United States, gave encouraging testimony as to the work proceeding across the Atlantic, where this Union is already a considerable force. Its three-fold object is to unite, to win and to guard, to promote deeper spiritual life, and to set to work in every possible way. The necessity of general secretaries who could give their whole time to the work, where elected for from one to three years, was dwelt upon. The importance of securing quality, not quantity, at the religious meetings was ably urged, and as for finance, the gatherers were once reminded that there was One to supply every need. Members were recommended to get and give all they could, and to work by correspondence, by visitation, and by conference. The permanence given to the work by securing special halls, apart from their convenience, makes them a great desideratum, adding also dignity and popularity to the effort, broadening its scope, and securing a rendezvous for men not in residence. The cardinal principle of the Union is primarily to cultivate the college field, for the students' first responsibility is to students. The leaders need special training for this special work, and the work requires peculiar agencies and methods for peculiar fields. Each administration should have a definite and progressive policy, and adhere to it if it means results, but the prevailing purpose must be the winning of students for Christ. Bible-study should constitute its pivotal department; its motive power should be the Spirit of God; its range of sympathies should include the needs of the world. Among its perils are isolation, pride, dependence on machinery, failure to recognise and sieze points of strategic importance; divisions, factions, and jealousies; inconsistency in the lives of its leaders, and compromising any vital principle of Christianity. Its spirit must be loyalty to Jesus as Lord, and it must be natural, not forced, from within, not outward cant. Its spirit must be united, aggressive, missionary, humble, and intense, culminating in a passion for Christ.

In the afternoon an informal gathering of Cambridge men was held on an island in the lake, presided over by Dr. H. Battersby, who discussed the policy, basis, and scope of the Christian Union of their university, and arranged for sub-committees.

Sectional missionary meetings were held on Tuesday evening. Dr. Bruce brought forward the claims of India, dwelling on the terrible cruelties inflicted under the reign of darkness, and then turned to Persia, his special field, where famine relief had opened a door for them, and where workers were available in the Eastern Churches so soon as won for Christ. Weak workers can do great works. The evil effects of polygamy on the men and their race were pointed out, and the grand opportunities for women's work were brought to mind.

Rev. C. Bateman described the work in the Punjaub, preaching, educational, medicinal, and translation. The spread of the Gospel unites them all, though the application may be different. The Christian community needs defining before you can rejoice in numbers, but a great work is being done. The difficulties and opportunities of caste were then referred to, but the greatest difficulty is the absence of a true idea of sin.

At the missionary meeting on Tuesday evening Mr. Montague Beauchamp, China, gave a description of the work of the "Cambridge Seven," and was followed by Dr. Maxwell, who dealt with the needs of that vast empire. The African meeting was less formal; addresses were given and miscellaneous questions answered by Canon Taylor Smith, who ably presided, Mrs. Stewart, of Lovedale, Mr. Spencer Walton, Dr. Battersby, and Mr. D. A. Hunter. The gathering was found so interesting that it was prolonged for some time after the hour fixed for closing.

When at last the gathering was dismissed, the audience immediately rallied to hear an address from Mr. J. R. Mott upon "Personal Dealing among College Men." The purpose of a Christian Association is to lead others to become followers of Christ, and the crowning work is to lead them one by one. This is at once a high privilege and a deep joy, and imposes a special responsibility upon students to lead their classmates to Christ. Mr. Mott propounded and amplified the following propositions:—1. College men are especially susceptible to religious impressions, so statistics show. Whereas among young men generally, from one in twelve to one in twenty, profess Christianity, in American colleges one in two among the students, and seven in eight among the professors, do so. The purpose of a student's life is to train the mind, and to use it in weighing evidence at the critical point of his life. Hence (2) the man with a trained mind will do more for or against Christ in this world than other men. Therefore, it is highly important to win him for Christ while at the college, the centre of his influence, even as Elisha cast the salt into the spring to purify the stream.

3. If students are not reached during their college days, very few ever receive Christ in later life. The facts and figures adduced to enforce this were really startling, and placed the importance of the aggressive college work beyond all question.

4. The conditions of college life are such as to make men more get-at-able than in later life. A proportionate responsibility, therefore, rests upon the Christian student to bring the Gospel to bear on them.

From the New Testament the speaker drew further arguments for this aggressive personal work:—

(*a*) From our Lord's implied teachings and his direct commands. (*b*) The life He lived, the interviews He had with men of all sorts and shades of belief; his work on lake or road, in field or mart, honouring his Father by improving every opportunity. (*c*) The example of those who lived nearest to Him, *e.g.*, Andrew brought Peter, Philip led Nathanael, Peter and John at the Beautiful Gate, Philip and the eunuch, Peter and Cornelius, Ananias and Saul, Paul and Silas and the jailer, Aquila and Priscilla and Apollos, Paul at Ephesus, where for "three years" he "ceased not to warn" those who came within sound of his voice. We, like them, must come to regard

ONE MAN A BIG AUDIENCE.

Next were considered common hindrances in the way of this work:—(*a*) Consciousness of inconsistency in life and walk—a fatal barrier. (*b*) The idea that a good example will suffice as a substitute for personal work. Life and speech are both needed. It is not sufficient for a man to see the good life of his fellows. He needs to know *what made them* what they are. "Faith cometh by hearing and hearing by the word of God." (*c*) False courtesy—often more truly named Fear. No hesitation is felt in speaking to one about the ailments of his body, or his opinions on any other subject; then why when a man's eternal welfare is at stake? (*d*) Unbelief, in the face of an opportunity, that the Holy Spirit will give the needed grace to use it. Thus is many a precious moment lost; and the cry goes up from many a waiting heart—"I have no one when the water is troubled to put me into the pool." (*e*) Ignorance of the Bible. From study of the Bible alone can the desire, the skill, and the power for this work come. (*f*) Natural diffidence, or nervousness. Dr. Clay Trumbull, of America, was quoted as having had no less than ten thousand interviews with men and women on spiritual things, with the following experience:—(1) In each case he heard a voice within him dissuading him. (2) In each case he conquered it, and was never once rebuffed. (3) In the last case the struggle was as hard as in the first.

Mr. Mott thus concluded a powerful address: "The greatest incentive must be the constraining love of Christ and a desire for the glory of God. 'Herein is my Father glorified that ye bear much fruit.' Do not wait till next term. The man who will accomplish most next term will be the one who works the most during this vacation. Begin now, work well, and thus multiply your life in others."

On Wednesday forenoon Mr. Frank Anderson, Oxford, the travelling secretary for the Students' Volunteer Missionary Union for next year, dwelt on the fitness of students by education and training for special spheres in life as leaders of men. He announced the determination of the S.V.M. to extend its operations to all colleges, of which there are 150 unreached, medical, veterinary, military, technical, as well as educational. A very important element in this extension would be the reaching of hundreds of men who will be going out in various capacities to our colonies and other foreign lands and wielding an influence for good or ill that can hardly be computed. To accomplish this will be required a further development of college organisation, delegations, correspondence, central offices, publication department, and a travelling secretary—a man of faith, power, and ability—to visit among the colleges indicated. Rev. L. Byrde summarised the present extent of the Union. Two years and a few months old, it has 690 members in various colleges, and eighty-five in missionary institutes, seventy-five already in the field, and seventy-five per cent. of its in-college members are preparing to follow suit. Its travelling secretary has visited eighty colleges, held 143 meetings for students, of whom he has been brought into touch with 17,800, his journeys totalling to 14,700 miles. Miss Hodges, the travelling secretary to the ladies' colleges, had also done good work, visiting thirty-one colleges, twenty schools, holding twenty meetings, and reaching 2000 students.

Mr. Mott then sketched the rapid progress of the Christian Association work in American colleges since 1877—truly a wonderful study! The inter-collegiate movement has advanced by leaps and bounds until there are now 30,000 men bound together in one fellowship, pledged to use their influence among

their classmates. Statistics are actually to hand showing that 20,000 men have given definite proof of change of heart during this period, while literally many hundreds have reached the foreign field, with as many more hoping to follow them.

Dr. Maxwell then made a definite and earnest appeal for funds for the maintenance and development of the work, viz,—£500 for the Students' Christian Union, and £600 for the Students' Volunteer Missionary Union. Promises and gifts were sent up at the close of the meeting.

On Wednesday evening reasons were given by several why they had *become* missionary volunteers —a truly thrilling time, after which came a capital missionary meeting, first addressed by Bishop Stuart, of Waiapu, now on his way as a missionary to Persia. Missions, he contended, were as branches, which, so far from sapping the parent stem, nourish it. There is a spiritual force behind this crusade, not a crusade to recover an empty sepulchre, but to bring a living Saviour to empty hearts. After some encouraging statements about work among young men in Auckland, Rev. R. Bateman delivered a telling speech, in which he urged his hearers to speak when the Spirit leads. "What is an examination compared with a soul?" The story was told of a man who had a Bible given to him containing a slip with the addresses of missionaries in his locality—an excellent idea. Work among the boys was specially recommended, and that meeting was described as very poor which included no young people. Mr. Bateman's humour afforded great relief in an overstrained gathering, after which the hearers settled down refreshed for a most moving and powerful address from Mr. Speer.

### OUR MISSIONARY OBLIGATIONS.

These, Mr. Speer pointed out, begin at home, where our position as members of families imposes special obligations on us. Then comes our obligation to our neighbours, our country. Our obligations are manifold and various, and change from time to time, but the supreme and lasting obligation of the Church is to evangelise. We know only our own generation, so it is our duty to evangelise the world in it, and this is possible. Evangelised does not necessarily mean converted, but we must have faith that conversions will follow evangelisation. Evangelisation does not mean civilisation, though it cannot fail to civilise. We work on no absurd plan, but intelligibly and intelligently, carrying our message to all the world. Though there is great need at home, the larger claim upon us is from abroad. If we don't see the possibility of success, we cannot fail to hear the billion-voiced wail of the heathen, calling on us at least to do our duty. But it is impossible for some to do their duty because they slight it.

The whole world lies open before us now, and its needs are known to us all. This earth is now like a bundle of nerves, from end to end of which each great calamity is felt. We are in touch with the remotest parts. The doors of Christendom are open to let the Gospel out, and those of heathendom are open to let it in. The heathen faiths have confessed that they cannot cope with the Life of Christ. At the Parliament of religions all the representatives of heathendom falsified their position and stole from Christianity. Nothing could stop us in this campaign if we did but trust God.

There are to-day 300 missionary societies, and many methods. There are thirty Gospel vessels. Of the 130,000 ordained men the right proportion to send abroad would be one-half. Jesus gave all. Three hundred and thirty-three times more men and 900 times more money are spent on the armies of to-day than on missions for Christ. If this were a human undertaking the question of its possibility would not be raised. The Christians alone hold so much wealth in their hands that not a tithe of a tithe of it would be needed to evangelise the world.

"Students of England, we appeal to you from the students of another land. If you'll lead we'll follow, or if you choose, we'll go side by side. But let us go!"

### SENSIBLE SUGGESTIONS.

Next morning the practical ways in which missionary volunteers might push forward the cause were again gone into in detail. Efforts must be individual, but individuals united in missionary bands can do great things in the churches, beginning with the young, and as it were breeding missionaries. Indifference is largely the outcome of ignorance. Spread light and information. Get the churches to combine in missionary effort. In speaking on the subject let the burden of the heathen be your strain. Do not attempt to be funny when the world is crying, but be interesting in a manly strain, not omitting the romance of missions. Let it not be thought a sacrifice to go forth; the sacrifice is to hold back. Don't be too long. Form the opinion of the church; God's opinion is already formed. Beware of missionary prigs. Make use of maps and diagrams, of magic lanterns, and of the illustrations, especially for the young.

### HOW TO WORK IN COLLEGES.

The last noon meeting was of more than usual interest, as an attempt was made to gather up the threads, and summarise the suggestions which had been made for the development of the various student Christian unions represented. Mr. O. O. Williams presided, and urged those present not to go back to their studies and reflect on this Conference, but to look forward. "We depend on local efforts, on each one of you. Lay your plans for the new students, so often left in ignorance of the work. Bring them in. The work must be done out of love to the Son of God, and carried out by the Holy Spirit. What have you made up your minds to do next term?"

In reply, Miss Montgomery, of Edinburgh University, told how there the various associations were going to unite and accept the responsibility of the new members. Praying bands of three girls each are to be started for definite objects. Finance is going to be committed to God; Bible study is going to be encouraged; missionary volunteers are to be recruited. The religious libraries are to be well looked after and the meeting rooms kept tidy and dusted.

### A PLEA FOR OXFORD.

Mr. Gairdner, President of the Oxford Union, told how the five men in the Oxford tent at the camp felt the enormous responsibility upon them. They are going to send letters to every individual they can interest in the work, and they are going to pray for great things. It is their intention to return earlier than usual to pick up the freshmen, and on the Saturday evening to invite them to hear Mr. Webster's University sermon next day. The football and boating secretaries "collar" their men within the first twenty-four hours. Shall the Christian Union secretaries do less? "Evangelical people have treated Oxford shamefully; they have tabooed it, and sent their children to Cambridge. Pray for the Hannington Memorial Hall, for which we are trusting. We need it awfully."

### A FRESHMEN'S CAMPAIGN.

Mr. Learmouth, of Edinburgh, declared that the students of Auld Reekie are not going to be dissatisfied with the past, for their faces are set to the front. They are going to circulate Mr. Mott's address, and to call a meeting on reassembling, to put before those who have not been to Keswick what has been seen and heard here. "We want thirty to forty volunteers to visit and gather in the freshmen, helping them to choose their classes and their churches, for we mean to have a good week's campaign for freshmen, and we mean to ask for freshmen's sermons in the churches on the opening Sunday of the term. We hope to catch them coming out of the examination rooms, and we hope to get the local Christian doctors to invite them up in groups to meet us at tea. We'll have conversaziones and circulate pamphlets. Edinburgh students, come up early, and pray for the work all the time till then."

### CAMBRIDGE TO THE FORE.

Mr. Thornton, of "Trin. Coll. Cam.," drew attention to the fact that quite unexpectedly several of the officers-elect of the Christian Unions represented belonged to his college, and had been brought together in Keswick under one tent, and they were going to make a grand united start next term. Special attention is to be paid to the daily prayer meetings, to the Missionary Union, and to the Christian Union, of which in future the last-named is to be the central thread. They felt that in the matter of the prayer meeting Oxford was ahead of them, but they had appointed a sub-committee to look after this.

### WALES NOT NEGLECTED.

Mr. Roberts, of Aberystwth, said he had come to Keswick for a message, and was going back with that message. "We have everything to do when we get back. Prayer, early return, circulation of information, the institution of a new college missionary society, the establishment of the morning watch of a good hour, securing a building, developing the Volunteer Union, and arranging for a long visit from the travelling secretary. But don't forget to pray for Bangor, and Cardiff also, and the theological colleges."

To this Mr. Burgess, late of Trevecca, now of Cardiff, general secretary for Wales, added that for his part he was going to set the work going in the University, and to become himself a fanatic on missions. "I am going to confine myself to that one subject, to aim at turning all the converts in the branches of Christian work with which I am connected, whatever they are, into missionaries. I am going to be a terror on the missionary question. I shall accompany the travelling secretary wherever I can, and I trust the Lord to bring fifty volunteers to Keswick next year."

Miss Hodges, one of the lady travelling secretaries, recounted her visit to Aberystwith, where among the lady students the enthusiasm had been greater than anywhere else. Twenty expressed their wish to volunteer, though up to the present only one had obtained her parents' consent. They had capital meetings, a condition of membership being willingness to take part in them when called upon, though non-members were always welcomed.

### A RECREATION CAMPAIGN.

Mr. McLean, of Glasgow, told how their small Bible reading circles had proved a training ground for further work. He urged the students to confine their efforts to the colleges, till, like the Christian students of some American colleges, they had captured the debating societies and athletic clubs, and the whole tone of University life was purified, not being content with working in the town and Sunday-schools, but taking up this work around them for Christ's sake.

After Mr. Williams had summed up the suggestions made, counting over a dozen, and had called to mind the humble spirit needed to undertake then, adding that carelessness and prayerlessness mean failure, Mr. Mott gave a closing address.

### REVIVALS IN STORE.

"The Students' Conference of last year has been shown by its results to have been a success. What about this year? Everything depends on how we set to work when we return to college. The first week of term is worth far more than the next two or three months. Put in a field week for God. Athletic and glee clubs do so.

"One of your editors has written a book on 'If Christ came to Chicago,' a book in which with shame we say that there is more truth than anything else. Now what if Christ came to our Universities? How would He regard the need, and what would we do to meet it? That is the question for us.

"Now I want you to read three books. First, the Acts of the Apostles, with your college in view; secondly, 'With Christ in the School of Prayer,' by the Rev. Andrew Murray; and thirdly, Finney's first eight revival lectures, for you will find there more things with which you will agree than otherwise.

"When we return we want revivals, but they must begin with ourselves. Two men began to pray for a revival in an American college, and in a month or so they were joined by twenty; soon their prayer-meetings rose to 90 or 100. The revival had begun. If you pray for three months without being answered, that's all the more reason for going on praying. I have noticed more prayer in this Conference than in any other summer camp I have known, and that is extremely promising. At Holyoke seminary there was wont to be a revival every year, but the cause was not discovered till Mary Lyon died, and it was found from her papers that every year at a certain time she had begun to pray for this revival. There are some college walls represented here that are going to be wonderfully shaken this year.

"Let your work be personal, tactful, intelligent (this by making it a special study), and sincere (by being filled with the Spirit of Christ). Let definite men work for definite men in the football team, in the literary society, in the debating club. One year at Yale there were twenty-two such secret personal definite workers in communication with a central head, but all working unknown to one another, and soon forty men accepted Christ. That was how one revival started."

### STUDENT DIFFICULTIES,

On Thursday evening Professor Lloyd Snape, of Aberystwith, dwelt on the difficulties besetting the newly-arrived student, the lengthy separation from

home influences, the constant contact with adverse companions, the temptation to engage in pursuits which had formerly no attraction; selfishness, undue elevation of reason and philosophy, and lessened opportunities for Christian work. "Our fellow students compare our practice with our precepts."

BIBLE STUDY FOR PRESENT GROWTH.

Mr. Mott followed, showing how essential to the Christian life is a diligent study of the Word of God, which reveals our needs and possibilities. De Quincey divides literature into literature of knowledge and literature of power. To get either from the Bible we must ask its author. Prayer is not a monologue: it is a dialogue. There is great danger of Christian work becoming mechanical without constant Bible study. The Christian makes his environment, and not it him. "Greater is He that is in you than he that is in the world." Lack of time for Christian study and work is only a supposititious hindrance. There must be time to be spiritual, to learn the will of God by the study of his Word. Bible study for intellectual purposes, and to prepare for Bible classes, is insufficient. Other devotional works are inadequate by themselves. Study must be methodical, if devotional. Acts, Colossians, Hebrews, Psalms, Isaiah, or Deuteronomy are especially suitable subjects. The messages of the Epistles may be searched for, classified, and prayed over. The life of Christ may be studied in its human and divine relationships. The teachings as to the inward and outward Christian life may be gone into, or study may be biographical, spending a month each on Moses, Jeremiah, Daniel, etc. Or, topical courses may be undertaken, such as the Holy Spirit, prayer, the kingdom, God, the Church. "Define your course clearly, and don't side-track. Count that day lost on which you do not glean one thought anew of Jesus Christ."

Study alone, if possible, with resolute detachment of mind. Be thorough; meditate, record results. Give yourself up to an "intense" spirit, depending on the Holy Spirit of God. Be childlike and prayerful. The organ of spiritual knowledge is spiritual obedience. Let your Bible study be regular, daily, unhurried, uninterrupted, and at the choicest time, the first thing in the morning.

WE BELONG TO JESUS.

On Friday morning at 7 a.m. the lecture hall was crowded for the final meeting, in spite of the rain. The address by Mr. R. A. Speer on the nature of our being owned by the Christ, whose character his Bible studies had enabled us to appreciate so much more fully than ever before, was felt by many to be most helpful and practical, a fitting climax, in the spirit of which to return to our homes and our duties. As we are Christ's, He is responsible for us, both as to place and conduct, which are of greater consequence to Him than to us. It is a heavy thought that bows us down at times, that the world reads into Christ what it reads out of us, but what a thought it is that He is able and willing to share all with us, and to bear all our sins unstained. Our feeling in temptation should be, "Master, thy property is in danger." As we belong to Christ, He is waiting to dwell in us that we may dwell in Him, that there may be perfect community of lives which shall transform our characters. It cannot but help us to linger in that presence. What a new hope it brings into our own striving after a holier life and character to know that Jesus expects us to attain it! What new help it brings into Bible study and prayer to remember that we belong to Jesus! How it makes us "all one in Him!"

The matter of Mr. Speer's previous addresses is far too important and helpful for condensation to meet the requirements of space this week, and must be for the moment reserved. They will well repay a careful study with the Bible.

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**THE THEATRICAL MISSION.**—On the invitation of Mr. and Mrs. Alfred B. Harding, between seventy and eighty members and friends of the Mission met at Macready House on Wednesday, August 1. After tea, Mr. Harding made a short statement as to the work and proposed extension of the Mission, and invited the co-operation of all members in extending its usefulness. Colonel Griffin followed with a very earnest and appropriate address on the value of Bible reading, illustrated by striking anecdotes. Mrs. Power afterwards expressed in earnest and sympathetic words the loving interest which she takes in the work of the Institute.

## THE WESLEYAN CONFERENCE.

(By a Special Correspondent.)

The ordination service is always one of the most popular of the public services held in connection with the Conference. The beautiful and spacious Moseley-road Chapel was filled with a deeply-interested audience. The young ministers to be ordained, numbering fifty-three, occupied the front pews in the body of the chapel, and behind them were many of their senior brethren. The service was conducted by the President. Bishop Andrews offered a beautiful and comprehensive prayer. After certain questions had been answered satisfactorily by the candidates for ordination, the young men proceeded to the communion rail in batches of five, and were ordained by the laying on of hands. The President and Secretary of the Conference were assisted in the ceremony by Dr. Rigg, Bishop Andrews, Dr. Young, and other senior ministers. At the laying on of hands in the case of each young minister the President said, "May you receive the Holy Ghost," and handed to each a Bible.

THE EX-PRESIDENT'S CHARGE.

The ex-President, Rev. H. J. Pope, delivered the charge, which occupied nearly an hour. He took as his text the words of St. Paul in Acts xx. 24, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the Gospel of the grace of God." He addressed words of wisdom to the young men before him, expatiating upon the authority, theme, service, and consummation of the Gospel ministry. The Gospel ministry was a divinely-instituted order, not a human invention. Christianity was not a crude system, to be improved in the course of the ages, but a Divine message. Paul was able to say at the end, "I have *kept* the faith," not "I have *manufactured* it." A man that had no creed ought to have no pulpit. A preacher who aired his own theories and proclaimed his own doubts presented in the pulpit an example of mental vivisection which would interest few and profit none.

It was the business of the Gospel ministry to testify as well as to proclaim. It was theirs to redeem Evangelical preaching from the discredit into which it has fallen in some quarters. If he thought that Evangelical preaching was declining amongst them, he should despair of their future. Any Church that failed to uplift Christ would be a declining Church. The ex-President deplored the unwholesome tendency to divide teaching from Evangelism. One of the perils of well-to-do Methodism was that of resting content with beautiful services for the comfort of regular churchgoers. They must restore the evening service to its old position as the recognised opportunity for evangelistic effort. They were in the midst of a great uprising of the working classes, but just as the Evangelical revival of the last century saved England from revolution, so a faithful Gospel ministry would save the people from the evils that now threaten them. The multitudes, though not given over to atheism, were, to a large extent, alienated from the Church. It was theirs to bridge over the chasm. He warned his young brethren of the foolishness of being afraid of, or standing aloof from, the working classes, and characterised these errors as the besetting sins of clericalism.

In dealing with the service of the Gospel ministry, he emphasised the importance of pastoral work, and warned his hearers against sheltering themselves under their office. Some men stood upon their office who had nothing else to stand upon. Every part of their ministerial duty, even to the filling in of schedules, should be the occasion of faithful service—"Their meanest task was all Divine."

The ex-President contrasted the glad anticipation of the finished course on the part of the apostle, and the high hopes of the young men before him, entering upon their ministry. There lay before them a history of triumph or defeat. With great power and earnestness Mr. Pope pleaded with them to beware of the things that might mar their usefulness, and blight their anticipation at last of the glorious recompense.

Afterwards, in conference, Bishop Andrews characterised the ex-President's charge as faithful, practical, and inspiring. St. Paul's "week-time" attempts to lead men to Christ should be copied by ministers, who, not only in the pulpit, but in the markets and homes, should be executing their work.

THE FERNLEY LECTURE.

Rev. Professor Findlay, of Headingley College, the author of several commentaries on St. Paul's Epistles, was this year the Fernley lecturer. He chose as his subject: "Christian Morals and Christian Doctrines Viewed in their Connections," and for an hour and a-half addressed a large audience in that historic stronghold of Nonconformity, Carr's-lane Chapel. He took up the position that Christianity was the foundation of all that was good in ethics and morality. The best men of all ages had been men who observed the laws of Christ. Taking the doctrines of the Fatherhood of God, and the atonement for sin, he showed their influence on conduct. The revelation of the Divine character evoked the answering love to God of all that believed in his Son, and to love God was to be and to do everything for his glory. Professor Findlay's discussion of this great subject is issued in book form, and will repay careful reading.

THE WORK OF GOD.

Conversations on the work of God hold an honoured place both in the representative and pastoral sessions of Conference. The numerical returns for the past year, showing an increase of nearly 6000 members, are cause for gratitude and thanksgiving. In the pastoral session, the ex-President said that the brethren everywhere were beginning to ask, "Why cannot we have visible fruit to our ministry, not only in special services, but from week to week?" If they had a passion for the salvation of souls they would have visible results. Rev. Wm. Bradfield told a cheering story of spiritual success in Leicester. The people had been led to "expect great things from God, and to attempt great things for God." Rev. G. King Pryor told of God's blessing upon a Bristol circuit, where there was an unhappy disruption a few years ago. They had beautiful illustrations of how God blessed plain, unostentatious work.

THE SAINTED DEAD.

The secretary of the Conference read the roll of the dead amid solemn silence. Forty ministers in the home and foreign work had rested from their labours during the year. Rev. P. Neville Andrews, who was last Conference elected a member of the Legal Hundred, passed away with almost the suddenness of a translation. Rev. John Baker, M.A., also a member of the Legal Hundred, after serving Methodism in many important circuits, died after a distressing illness. Rev. J. Wakefield Greeves, who rendered distinguished service to the Home Mission cause as financial secretary, passed away on the morning of the annual meeting of his committee. The aged warrior and the young soldier were both among the fallen. Henry M. Haward had died in the eightieth year of his age, after an active ministry of forty-five years. Such was his tender sympathy in pastoral work, that the loving testimony was borne, "He goes in and out amongst us as an angel of God."

J. Lionel Walton, after a brief ministry of fifteen years, wore himself out by hard and ceaseless toil. From his deathbed he sent a pathetic appeal to the congregation gathered in the Southwark Park Chapel, beseeching the unconverted to turn to God. John Hay, converted under the preaching of that apostle of Ireland, Gideon Ouseley, fell asleep in Jesus in the seventy-seventh year of his age, and the fifty-fourth of his ministry. His last years were shadowed by the sad death of his daughter, Mrs. Burgess, who went down in the *Roumania*. One young man, born in Honduras, and trained in England, had died on the threshold of his work; and a German convert sent as a missionary to West Africa was stricken down after a year and a-half's service in that dangerous field. By such warning God teaches us that we must work while it is day, for the night cometh, when no man can work.

Rev. James Crabtree read the pastoral address to the Methodist societies, which he had been appointed to prepare. The address called attention in choice language to the dangers and needs of religious life to-day. There was in it a ring of earnest warning and wholesome advice that will make it of great value, especially to the young people of Methodism. The present danger of an excessive love of amusement was emphasised, and the sanctity of the Sabbath enforced.

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**SOUTHSEA.**—A ten days' convention on the enduement of power for service will terminate the Gospel services now being held by Mr. Denning in the tent on Southsea Common, from Sept. 1 to 10. Workers are earnestly invited to come together, and with one accord wait for "the Promise of the Father" for their winter's work. T. M.

## MR. MÜLLER'S ORPHAN HOMES.

The well-known "Brief Narrative of Facts," which issues annually from Ashley Down, Bristol, has again appeared, now for the fifty-fifth time, presenting new testimony to the power of faith on the one hand and the faithfulness of God on the other. It is gratifying to observe that, while faith has been tried in regard to funds, the directors have been relieved of the severe pressure which about two years ago rested upon them and the work. The "Orphan" account closed on May 26 with a balance in hand of £4871 12s. 9½d.; and the School and Missionary account with a balance of £1012 2s. 3¾d. in hand. During the past year 1950 orphans were under care in the institution, and the directors announce that they will be glad to receive applications on behalf of destitute orphans to fill existing vacancies. During the past year 349 orphans were admitted. The number of deaths was only twenty-one; this, considering the unhealthy parentage in most cases, testifies to the excellence of the *régime* at Ashley Down. The venerable founder (who in September next, if spared, will enter upon his ninetieth year) still transacts the affairs of the institution, assisted by his valued co-director, Mr. James Wright.

Conservative in the highest degree, Mr. Müller adheres closely, amid all vicissitudes, to the principle with which he started sixty years ago, and writes with that quiet confidence in the faithfulness of God which can only come of a long-tried experience. Here is a specimen:—"Trials of faith and patience continue up to the present time. On the anniversary of the founding of the Institution, sixty years ago, the income by the first two deliveries of letters has been £4 6s. 6d. only, and half-a-sovereign was given irrespective of the post, making altogether £4 16s. 6d., instead of £180 for two days' average expenses, for this is Monday, and yesterday being Sunday, we did not take in letters. Thus it often goes on for many days together that we receive very little, yet God has upheld this institution for sixty years, and we not only owe nothing, but have money in hand."

Among many remarkable answers to prayer, we quote the following:—"Our balance in hand at the beginning of the financial year being so reduced that not the fifth part was left of what we began the year with, though only three months had elapsed, under these circumstances, I fell again on my knees, asking for various blessings, and among others, that even to-day, the Lord's Day, when we take in no letters, He would be pleased to give me means for the institution. And now, see what followed. After the meeting at Stokes Croft Chapel, a gentleman, *an entire stranger*, came to me, with whom I conversed for a few minutes, and then he put a letter into my hands, saying it was for the orphans. The letter contained these words—'Dear Sir, will you please apply the enclosed for the maintenance of the orphans in your homes.—Yours respectfully, A Pilgrim.' The letter contained a £100 Bank of England note."

Some very pleasing incidents are recorded in this "narrative." Intelligence was received from a former matron respecting one of the old inmates of the institution. The person referred to was the first girl sent out from the House No. 2 (thirty-four years ago) and who has only lived in two places since she was sent out. In her last place she nursed her mistress through a painful illness before she died, and her master followed his wife some months after, leaving her £40 a year. The daughter of her master wished this faithful servant to live near her, and furnished comfortable rooms for her. From Mr. Müller's comments on this case it appears that he had had considerable hesitation in receiving the girl, anticipating much difficulty. "May this instance," he adds, "greatly encourage labourers for the Lord, and make them trust in Him, instead of looking at things after the outward appearance, for, had *I* done so, E. H. would never have been received by me."

On September 27, 10s. were received from an orphan, formerly in the Homes, accompanied with many expressions of affection, and Mr. Müller adds the information that the writer with her fellow-servant (also a former inmate), had been twenty-seven years in the situation. They left the Orphan House as believers, and have continued in the ways of God. On the same page is noted the interesting fact that on a certain day a girl had been sent out to service after being seventeen years two months and two days in the orphan homes, having been received when seven months old. The specimens of donations given in the report show the usual interesting variety of circumstances, and are accompanied in many cases with Mr. Müller's characteristic comments. Indeed, as readers of these reports already know, they are not simply annual records of work, they are treatises of a practical kind on the life of faith. Devoid of all embellishment, the simple facts are here presented, to the honour of God and the encouragement of his people. Copies of "Brief Narratives" may be had from *Nisbet and Co.*, Berners-street, London, price 3d.

## BIBLE WORK IN JAPAN.

BY REV. H. LOOMIS.

I left Yokohama by rail on April 24, and spent the first night at Shizuoka. This is a city of some 30,000 inhabitants, and is the home of the Shogun who was deprived of his rank and power by the revolution of 1868. He now lives in seclusion, and takes no part whatever in public affairs.

The workers in this field consist of the Canadian Methodists, Protestant Methodists, and Reformed (or Presbyterian) Missions. There is reported to be a hopeful condition of things in all the Churches. While there is no unusual interest, there is growth and encouragement in all departments of Christian work.

I learned that an effort is being made to establish in this city and elsewhere in Japan a new religion. It is proposed to combine whatever is thought to be good in Buddhism, Shintoism, and all other religions into one eclectic system of faith and worship, and in this way to secure a large following and influence.

As a basis to this form of doctrine, there is to be the teaching of the Old Japanese cult, which holds to the divine origin of the Mikado and the superiority of the Japanese people. On this account the movement has a considerable popularity and support among the officials and upper classes, who always wish to show their loyalty to the Emperor.

The whole scheme has not been fully elaborated, and is still in a somewhat undefined and chaotic state. Among many the impression is that it is a mere scheme on the part of a few energetic and ambitious individuals to raise money and get into popular favour, and that it will soon come to an end. But it illustrates how the Japanese are unsettled in their religious views, and are ambitious to get something that will be superior to anything the world has yet known.

On the following day I reached Okazaki. The only Christian work in this town is in connection with the American Southern Presbyterian Mission, and Rev. Mr. Fulton is the resident missionary. He reports that there is a general and determined opposition to Christianity on the part of the Buddhists. Parents have been induced to take their children from the Sunday-school, and if a person is seen to go to a Christian service he is stigmatised by the term "Yasu"—employed as a contemptuous epithet for Christ. So universal and bitter is this spirit that the people are very generally deterred from holding any intercourse with the Christian workers or missionaries.

The Bible-seller in that city reports that if people buy the Scriptures they are urged not to read them, and the purchase of such books is strongly condemned. Many copies of the Bible have been sold to the priests, who read them to find something that they can use as an argument against Christianity. Christ's words on the cross, "My God, My God, why hast Thou forsaken Me?" and the declaration that He came not to bring peace, but a sword, are two favourite passages, which they use as a basis of their assaults upon Christianity.

At Nagoya there is also the same state of determined opposition. It is less violent now than some time ago, but is still very general and decided. Rev. Mr. Morgan has been trying for some time to rent a place for religious service, but finds it almost impossible to do so. One man said he was willing to rent his house, but must first get the consent of his neighbours. He subsequently reported that they were unanimous in their opposition, and were even willing to pay the rent themselves rather than have the place used for such purposes.

After much inquiry another house was found, and the rent paid for two months in advance. But when the friends and neighbours heard of it, they tried by persuasion and threats to make the man give up the contract and return the money. When they found that all such efforts were of no avail, a public meeting was called and the man denounced in the most bitter terms. One speaker said he ought to be put into a kettle of oil and the oil set on fire. Another said he ought to be banished; or at least driven out of the city. Then another objected that it would be wrong to inflict on some other community such a very bad man. No decision was reached; but a band of some thirty rude fellows, called "Soshi," went to the house, and tried to find the owner, who had concealed himself where he could not be found, and thus escaped. He is still afraid to go out; and it is undecided how the matter will end. A short time before, one of the lady missionaries was hit on her head with a stone, and quite severely injured, while coming out of the service on a Sunday evening.

Two of the missionaries recently went to a town at some distance in the interior, on the invitation of some young men who wanted to hear about the Christian religion; but when they reached there, the inhabitants refused to allow any house to be used for Christian service. Even the landlord of the hotel objected to the gathering of any considerable number of persons at his place for religious purposes; and so the four young men who had invited them met at the room in the hotel, and were instructed privately.

But when the presence and character of the foreigners became more fully known, a large number expressed their desire to hear about this new doctrine. They were so urgent that after a while a room was secured, and more than two hundred people assembled and listened gladly for more than two hours to the old but ever new story of God's great love to men in giving his own Son to save them from their sins. One thing is peculiar, that while the priests and lower classes are so active and bitter in their opposition, the officials are unusually kind and friendly, and seem disposed to help the missionaries. This is a matter of special importance, and source of great satisfaction.

A revival in Nagoya, at the close of the new year's week of prayer, has been a great blessing to the labourers, and resulted in important accessions to all the churches. What is especially to be noted is that while five denominations are now represented in that city the unity of spirit is perfect. In the face of such strong opposition it is a matter of special importance, and a source of the greatest satisfaction, that, while the forces of God's army may have different names and methods of administration, they present a united front to the foe.

One thing that is encouraging and hopeful is, that the native pastors and workers, as well as missionaries, are neither frightened nor disheartened by the opposition, but confident that the issue will be success. They have supreme faith in God and the triumph of his truth.

*American Bible Society's Depôt,*
*Yokohama.*

MISS HUBBARD, of Tetuan, gives a cheering account of the professed conversion of some Spanish children attending their meetings, and in several other parts of the mission-field there are tokens of the work of the Spirit of God.

KABYLIA.—Mr. Cuendet has made an interesting tour in Kabylia, and was able to preach the Gospel to small assemblies of men in various places. The way in which the Word is listened to encourages us. We wish we had five or six brethren with a knowledge of Kabyle, who could go amongst these villages to preach Christ. Our brother has finished the translation of Matthew into Kabyle, and the Bible Society has kindly consented to print a small edition of it; this completes all the four Gospels. Our brother's health is far from strong, he has, therefore, gone for a few months to Switzerland.—*North Africa.*

EAST END JEWS.—Mrs. Sales, who visits much amongst the Jews in the East End of London, meets with chequered experiences. Sometimes she is well received and able to deliver her Gospel message; at other times the reverse is the case. She writes:—"In one family, that of a tailor, I found I should be very welcome as a Jewess, but not otherwise. I began to tell them something about our Saviour, when the husband, suddenly rising from his seat, asked me to leave his house at once, and added, 'Never you darken my door again, or I will throw a hot iron in your face.' Visiting another family, consisting of husband, wife, and five children, for the first time, I introduced the subject of the Messiah, when I was seized by the arm, and before I could think where I was, I found myself in the road and the door of the house closed against me."

## ROMANISM IN CANADA.

In my last letter, about four months ago, I told you my hope was that, in the good providence of God, the conversion of Mr. Papineau had shaken the Church of Rome to her foundations here, and I was not mistaken. It would require a volume instead of a short letter to tell you the interesting details of the numerous conversions which have occurred since.

In Springfield, not long ago, after a few addresses to the numerous Roman Catholics who, in spite of prohibition of their priests came to hear the Message of Life, an old man mounted the platform, and, with a voice trembling with emotion, and a face beaming with joy, said: "I feel in my heart that what you have just said of the love and mercy of God for poor sinners is true. I accept the precious gift of an eternal life which the dear Saviour has bought for me on the Cross. Please take my name as one who gives up the heavy yoke of the Pope to accept the sweet one of Jesus." And there were tears of joy rolling on the cheeks of that aged man when he gave me his name that I might enrol it under the glorious banner of Christ.

But how can I tell the joy I felt when thirty-two other Roman Catholics, almost all heads of families, stopped behind to tell me: "We also want to accept Christ for our only Saviour, and his Gospel for the only guide on the way to heaven." Three days later, I was addressing my Roman Catholic countrymen in the thriving town of Skohegan. Though the priest had threatened with eternal damnation those of his people who would come and hear "the Apostate Priest," the hall was crammed by them. I spoke on "Eternal Life, the gift of God through Christ." When I had finished my address on the beauty, the greatness, the value of the gift, I said, 'Who among you will take the gift?" Forty-one signified that they accepted the gift, and gave their names as new followers of the Lamb, who had bought the gift for them with his blood on Calvary.

I would have to tell you the same story of the manifestations of the mercies of God were I to speak of what has occurred at Springfield, Lawrence, Boston, Cacouna, Waterville, and other places.

But I cannot refrain from speaking of what occurred at Newtown. I was just entering the beautiful church of that place, when a fine tall young man, who seemed very excited, presented himself. With trembling voice he said, "I am one of your would-be murderers. Do you remember the last terrible riot at the door of your church in Montreal? I was among those sent to murder you that day, and I do not really understand how you did not die from the stone I threw at you. When I saw you fall on the ground, thinking I had killed you, I fled from Canada, so as not to be hanged. The remembrance of my deed, when your only crime was to come to Montreal to preach the Gospel of Christ, has haunted me day and night. Little by little the thought crept into my mind that the religion which was telling me, through the priests, to kill you, could not be the religion of our Saviour Jesus Christ. I determined to get a copy of the Gospel to see what religion was in that book. I had not finished reading it when I saw that our Church of Rome was a fraud. By the great mercy of God, I have accepted Christ for my Saviour, and through Him I have made my peace with my merciful Heavenly Father. I married here a good Protestant girl, and God has blessed me in many ways, and to-day I am one of the active principal members of this congregation, and the superintendent of its large Sabbath school."

It was a great joy to hear how the Saviour had changed that would-be murderer into a vessel of usefulness.—Yours in Christ,

C. Chiniquy.

THE STARCH GREEN GOSPEL MISSION, which is carrying on a good work in a poor district, just beyond Shepherd's Bush, is greatly in need of a few additional workers to assist in the Sunday-school, open air, and choir. Address, Mr. W. T. Page, 96, Adolphin-road, Shepherd's Bush, W.

MADRAS TAMIL MISSION.—In conection with the first decennial anniversary day (July 1) of this mission the week of prayer (July 1-7) was observed at the various stations of the mission in Madras. A united thanksgiving service was held on July 8, at the Orphan Home, Rev. Joseph Gnanvolivn, of St. Paul's, Vepery, Madras, Rev. A. W. Ruddisill, of the Methodist Episcopal Church, Mr. Samuel Israel, and Mr. G. J. Rachel took part in the celebration.

## WORKING LADS IN WHITECHAPEL.

After eighteen years of most excellent work in the densely-peopled region of Whitechapel, the Working Lads' Institute is passing out of the hands of those who founded and have conducted it, into the control of the Drapers' Company. Its inception was due to the zeal of Mr. Henry Hill, a City business man, who wrote in our columns a letter which virtually enabled it to be started. It has had, from the practical standpoint, a highly successful career. Many thousands of lads and youths have received within its walls effective help in the battle of life and instruction in the way of salvation. It was the first, perhaps, of a long array of similar institutes, not only in London but in different parts of the country. Of late years, owing no doubt to the multiplication of good works demanding support, and also the prevailing commercial depression, the resources of the institution have not been adequate to its necessities; and Mr. Hill, with his committee, has encountered much difficulty in sustaining the work.

In these circumstances, which have not shown any signs of improvement, it has finally been resolved to hand over the Institute to the Drapers' Company, who have undertaken to carry it on upon the lines that have hitherto guided it. The Company will assume the liabilities of the Institute, amounting to £7000 (including a mortgage of over £5000), and will maintain the work on Christian and unsectarian principles. It will in all probability be affiliated with the People's Palace, from which will come the working staff.

At a meeting of friends in the lecture hall of the Institute on Friday evening the transfer to the Drapers' Company was formally accomplished. A report was read by Mr. Hill, explaining the condition of matters, and the reasons for this new departure. He said that during its history some 7000 lads had passed through the place, having been helped in many ways, and enabled to go out into the world with greater certainty of success. The membership of the Institute during the past winter was over 500, and nearly 1000 lads had been more or less under its good influence. Mr. Hill, we are glad to learn, will continue to take a practical interest in the welfare of the work, and those for whom it exists.

At the meeting on Friday evening (which was presided over by Mr. Reynolds, chairman of committee) brief words were spoken, regret being mingled with more hopeful feelings, in view of the changed aspect of affairs. Several members of committee expressed the pleasure they had had in taking part in the manifold operations of past years, and gave utterance to all good wishes for the years to come. Rev. L. B. White, in the course of his speech, referred gratefully to the practical interest taken by such friends as Rev. Wm. Tyler, Sir Robert Carden, and Sir Robert Fowler, who have all gone to their reward. He rejoiced strongly in the fact that the Institute would still be marked by a truly Christian spirit. Much gratitude was expressed by a subsequent speaker for the unwearied services rendered through all these years by Mr. Hill as founder and hon. secretary of the work. It is pleasing to know that the educational, recreative, and evangelistic branches of the work have been vigorously maintained. The Institute will be temporarily closed till the authorities of the People's Palace are able to take over the various operations, which, it is hoped, will be soon.

In the course of the evening some interesting tokens of esteem on the part of the members were presented to Mr. Aston, one of the active workers, and to Mr. Hill.

THE MAHOMMEDAN MISSION at Bombay, under Rev. J. G. Deimler, which was blessed with seven converts during 1893, continues to bear fruit. Mr. Deimler had some time ago the joy of baptizing four men and one woman in the Girgaum Church.

THE EVANGELICAL NATIONAL INSTITUTION in Stockholm, whose attention has long been directed towards the Galla people in East Africa, is now making another effort to reach the hitherto unattainable Gallaland. The road thither by way of Abyssinia being blocked on account of the opposition of that country, an entrance will, for the first time, be sought from the south. The expedition, says *The Calwer Missions Blatt*, has been carefully planned, and consists of four European agents, accompanied by several Christian Gallas, the latter representing the labours of the Swedish missionaries near the Red Sea.

## "TWO SIDES TO A SAINT."

The praises of St. Francis de Sales have been celebrated *ad nauseam* by biographers and essayists, and little disposition has been shown to scrutinise his career. In 1878 Dr. Lasnard Woolsey Bacon, an American scholar resident in Geneva, contributed an article on the subject to *Macmillan's Magazine*, with the title "Two Sides to a Saint." A contemporary critic pronounced the article to be one which the apologists of St. Francis would do well to answer, and added: "If they pass it by the world may well be excused for believing that it is unanswerable." Sixteen years having passed, and no reply having appeared, the essay has been reissued by George Bridel and Co., Lausanne.

The essay gives a graphic picture of the scheming ecclesiastic, and the reader awaits in vain the appearance of the features of the "Saint." The "conversion" of the Protestants in the Chablais was organised by the same calculating and heartless propagandist who undertook to reduce to submission to the Pope of Rome no less a personage than Theodore Beza, who had become to Calvin what Melanchthon was to Luther. The student of Reformation history reads with indignation of the temptation to which this aged servant of Christ was exposed.

Argument proving of no avail, Francis reported his ill-success to the Pope, and asked for further instructions. Dr. Bacon continues: "The instructions came; and this young gentleman was not ashamed to go back to the poor study in which the old man toiled at his daily work, with the offer, in the name of the Pope, of an annual pension of 4000 gold crowns, and a gift of twice the value of all his personal property, as the price of his apostasy. It is Francis himself that tells the shameful story, and adds that seeing that he was accomplishing nothing he withdrew and returned to Thonon. A contemporary manuscript, preserved at Geneva, adds that, at these insulting words, old Beza's gentle expression changed to sternness. He pointed to his empty bookshelves, whose precious contents had been sold to provide for the suffering refugees from France, and, opening the doors for his guest, let him go with a *Vade retro, Sathanas*."

In conclusion, Dr. Bacon wrote, and it seems that his words must stand as incontestably true:—"There were noble and beautiful things in Francis, but one tires of seeing this adroit and courtier-like fanatic, with his duplicity and cold-blooded cruelty, recommended in standing advertisements to the abused public as 'a model of Christian saintliness and religious virtue for all time,' as having lived 'a life as sweetly pure and noble as any man by divine help has been permitted to live upon earth,' and as having been 'admirable for his freedom from bigotry in an age of persecution.' Neither can we enter fully into sympathy with those to whom it is a matter of entire thankfulness to find a distinctively Anglican writer setting forward the ferocious and perfidious dragonnades by which he extinguished Christian light and liberty in the provinces south of Lake Leman, and smote that lovely region with a blight that lingers on it visibly until this day, 'as a true missionary task to reclaim souls from deadly error, and bring them back to the truth.'" (The quotations are from "Opinions of the Press," in Messrs. Rivington's catalogue.) That writer would render a good service, not only to history, but to practical religion, who should give the world a true picture of Francis de Sales, with all his singular graces and with his crying faults; and so supersede the myriads of impossible fancy portraits with nimbus and wings, with eyes rolling in mystical rapture, and with the everlasting smirk of "sweetness" and gentleness.

THE FREE EVENING CLASSES for Christian workers, held at the Pastors' College, are about to be resumed. All wishing to join are requested to write to Mr. G. Hall, Secretary of Evening Classes, Pastors' College, Temple-street, Nowington, S.E., enclosing stamped envelope for reply.

MARSEILLES.—We have good news to report of the work; souls have lately been saved, and several others are most promising. My landlord has recently improved and slightly enlarged the Rest, but we daily realise the need of suitable premises where the family life would bring its influences to bear on our boys. I have just £378 15s. towards our building fund, either given or promised, but need between £3000 and £4000.

Chas. E. Faithfull.

## BRITISH SAILORS IN HAVRE.

By the Hon. Lady BEAUCHAMP.

The much-needed, much-longed-for "New Home" has not yet been given to us. The landlord of the present Home will not make any repairs unless a long lease is taken. In consequence, our Home is getting into a most dilapidated state. Our surroundings, too, do not improve. The last out of the many respectable houses which existed when we first took the Home, has been bought, and turned into the nineteenth drink house in the very short street in which we are situated. Almost every sailor that comes into the Home asks why we have it in such a situation, and why we do not move into a better quarter. Our answer is that it is impossible for us to find a suitable house in a suitable quarter, and that our only way of escape from such awful surroundings is to build.

We require nearly £4000 for the purchase of land and erection of a plain building in a locality that we have had our eye on for some time past, where we could never have any building either opposite to us or immediately joining us. Towards this much-wished-for necessity we have at present only £1210 either paid or promised. We are glad to be able to announce that lately, in addition to a local committee (consisting of the Consul-General of Sweden and Norway, Mr. William Mason, and Mr. Jas. Winning, of the Cunard Company), we have now the co-operation of Mr. John Cory, of Cardiff, Mr. T. A. Denny, and Mr. William Seagram, who have consented to act as trustees of the new Home as soon as sufficient money is sent to commence the new building. Besides the boon that

A WHOLESOME SUNNY HOME

out of "sailor-town" would be to our sailors, we should greatly benefit in a financial point of view, as we propose to put our present Sailors' Rest and Coffee Bar under the same roof as our new Home, each having its own separate entrance. Hitherto the united rents of the Rest and Home have been £360 per annum, causing us during the ten years of the Home, and the five years of the Rest and Coffee Bar, an expenditure of £2000 for rent only. We shall also be able to reduce our household expenses, as one staff will suffice to work the Home, Rest, and Coffee Bar. These reductions, if carried out, would be an immense relief to our slender and uncertain resources, which, alas! during the past years have been curtailed, through the diminished income of those who were privileged to bear the greater part of the expenses. Commerce has been stagnant in France, as well as other countries. This has caused shipping to be very slack, and consequently the number of our boarders diminished much during the last six or seven months.

ANSWERED PRAYER.

Owing to this combination of circumstances, we found to our great sorrow that a few months ago we had a debt of £80. Such a thing had never happened to us during the ten years of our stewardship of this Home. For some weeks we asked daily that our Heavenly Father would send the help needed to remove the blot in the work. Every possible economy was exercised, and we asked whether we were to continue the Home, as the command is, "Owe no man anything." God in his infinite mercy heard our cry, and in his own way and in his own time sums came in from those who had no knowledge of the debt, and as we write to-day the debt is reduced to £13. We feel this will also be supplied before long, that we may take fresh courage and go on in this his work.

OUR SAILORS' REST AND COFFEE BAR

has also suffered in diminished receipts through the slackness of shipping, but we find much to encourage and interest us there. It is open from 7 a.m. till midnight. English, French, and Scandinavian landsmen, as well as sailors, are to be found there, and an evening seldom passes without finding opportunities of talking to some about either the joy or the need of having a personal living Saviour. *Songs and Solos* are sung all together in Swedish, French, English, and sometimes German—one song in many tongues praising the Saviour of all men. We receive letters and also hear privately from many parts of the world, of men who thank God for his message given in the Sailors' Home and Rest, as having been the means of bringing life and light to their dark and weary lives. Many also express much gratitude at finding such a Rest and Home in a foreign town, where among 3000 drink houses they find in the Rest and Coffee Bar the only temperance bar in the midst of its 22,000 inhabitants.

TRACTS AND SCRIPTURES.

We keep no record of tracts given away, but know that thousands are given away in all tongues, and scores of bags given to sailors in ten different languages. We have to thank the Religious Tract Society and the British and Foreign Bible Society for supplying us with tracts and Bibles at a reduced price. Through the liberality of Mr. Gurney Barclay, we have been able this year to arrange in the two large windows of the coffee bar open Bibles and texts in more than twelve languages. The prices are marked on them for sale, and during the last six months we have sold 80fr. worth of Scriptures; amongst others we have sold portions in Arabic, Armenian, Hebrew, and Japanese.

We find that this exhibition of God's Word attracts many to the window, who read in their own tongue John iii. 16, and like passages. In one case we know of a Frenchman who was distinctly blessed in passing along and his eye catching the message of love. In another case a young Frenchman came in to get his coffee in the Rest. Seeing the Word of God he thought it must be a good place. He came after that, always regularly. We found he had a feeble glimmer of light, which God increased through his daily visits to us (he could only come at mid-day). He is now in the fleet at Cherbourg, and we have delightful letters from him. The Protestant pastor at Cherbourg sends good accounts of his conduct ashore and afloat.

THE SPIRITUAL WORK,

both in the Home and Rest, is chiefly in personal dealing. Having no accommodation in the Rest or means sufficient to procure a mission room on the ground floor, we are unable to have popular evangelistic meetings, but we do thank God for the many who have been reached through quiet talks in the bar and tiny meetings upstairs. We are confident that God has heard our prayer for the salvation of many of our sailors' souls, and that He has their names written in the Lamb's Book of Life. We feel much the need of a mission room on the ground floor, especially when we have many sailors in port, and we have sought to obtain any vacant room in our neighbourhood, but such exorbitant rent has been asked that it was impossible to compete with the café-keepers who have succeeded in getting them for liquor-houses.

The £4000 which we are asking for our new building will include

A MISSION ROOM

in the Home, serving as a recreation room in the day (besides the bowling alley which we hope to have), and in the evening it will be used to announce the glad tidings to whosoever will come in. As our building will be placed in the midst of all sorts of ships and steamers, we hope we shall get many in. We could use it also for French and any language in which friends could come and tell the old old story to the many nationalities with which we shall be surrounded in the centre of the docks.

When friends have helped to build the new Home, then we shall want other friends to come and help us, in seeking to invite and to speak to these souls out of every tribe and nation, not forgetting our own British sailors, who are our first care in the Home. Any interested in God's work for sailors are invited, if they are coming abroad, to come *viâ* Southampton and Havre, and stop a few days at the Sailors' Rest, 23, Quai Casimir, Delavigne, where they can lodge and board for 6fr. a day. Fast steamers come now; the time at sea is four and a-half hours, and two hours in the Solent. A train leaving Waterloo at 9.30 p.m. will bring travellers to Havre at 6.30 a.m. the next morning. A through ticket to Paris, allowing a break at Havre, can be procured.

We wish to add that our friends of the Mission to Seamen have a reading room open in the evening, which is doing a good work in a part of the docks quite away from where we propose to build. Our building is for a Home and Rest, and coffee bar open from 7 a.m. till midnight. With 3000 drink houses we do not think that three places to save souls is a right proportion.

*Sailors' Rest, Havre.*

THE LONDON TEMPERANCE HOSPITAL has been awarded £622 from this year's Hospital Sunday Fund

## GOSPEL WORK IN BELGIUM.

Sir,—Having returned from a visit to the Christian Missionary Church of Belgium, as deputy from the Presbyterian Church of England, I am much impressed with the devotion of its ministers and people, and with the success which is attending their labours. With an income of £6000, they are carrying on evangelistic work in 100 different centres. That gives little margin for special calls.

One case in particular calls for assistance at this moment. On Sunday morning I was present at morning service at Jumet, in the centre of the coal district. The hall, holding 250, was quite full. About fifty persons took part in the Lord's Supper. With one or two exceptions, all present were direct converts from Roman Catholicism; with one or two exceptions, all belonged to the labouring classes. The building, once a *café*, is too small for the congregation; it is falling to pieces. A church has been built to hold eventually 500 people; it is to be opened on August 15. By brave efforts amongst themselves and their compatriots they have raised £1200: several hundreds are still required. The balance is a terrible burden on the heart and the work of the pastor. He is not permitted to represent congregational needs in England. I would plead for him, feeling sure that those who have the preaching of the Gospel at heart could not dispose of their gifts better than in establishing this cause.—Yours, etc.,

C. Anderson Scott.

*Woodbury, Acton-lane, Harlesden, N.W.*

## SUMMER WINDS.

They come, so buoyant and fresh and sweet—
These winds that sweep through the meadow grass,
Reviving a loveliness most complete
In the glades and the woodlands which they pass,
As, singing their music of mystic tone,
They glide to the valleys fair and lone.

Vast, as I listen the earth grows vast,
Oh, they have voices of wondrous sound;
What are the oceans their wings have passed?
And the regions whereunto they now are bound?
As ever and ever they upward bear
The song of praise and the wail of prayer.

They fill all the earth. Yet whence have they come?
And where are they going? Ah, who can tell?
Who knoweth the place of the wild winds' home,
Of all who may list to their glorious swell
Through mighty, mysterious, awful space
Surrounding our fragile dwelling-place?

They change with a sympathy large and true,
They are stern, tempestuous, soft, and kind,
As if the great heart of this world they knew,
And felt every turn of its restless mind,
And caught every sigh of each soul opprest,
As they murmur and sob and sink to rest.

Father, Creator, I hear their voice,
Calmly I hear in the wildest hour;
Thy hand restrains them, and I rejoice
And bless Thee for all thy mighty power;
And when they come as a soft caress,
I bless Thee for thy great gentleness.

Father, Creator, thy love unknown,
Is told by the winds of north or west,
The earth relies on thy power alone,
And what Thou sendest is right and best;
And wherever thy free winds blow abroad
Thy works shall declare, and praise Thee, Lord.

Caroline Tickner.

MRS. M. B. FULLER, of the Alliance Mission, Akola, now in America, expects to return to her work in India in the autumn, taking a party of new missionaries with her.

A STRANGE PROCESSION.—A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better gift of spiritual healing.

## AMONG SAILORS AT SHANGHAI.

It is hardly necessary to say that one great hindrance to the extension of Christ's Kingdom in the hearts of our seamen and to their temporal and social welfare is the demon of strong drink and its twin sister impurity. It is the testimony of nearly all the captains and officers visiting our port that these evils are more rampant here than in almost any other port in the world, one reason being the fact that nearly every sampan man, tailor, shoemaker, or washerman is ready to supply liquor (and that of the vilest), and another that a basin of samshoo can be bought for *five cash* and a bottle of so-called gin or whisky for *ten cents*. Then again, during the meal hours the men's quarters on board ship are visited by Chinese women, under a pretence of mending clothes.

Still there is a brighter side to our work. The fact that 163 dollars were given, principally by seamen, towards expenses at the offertories in the Church of our Saviour last year shows that all the sailors are not devoid of interest in the service and worship of God. To extend the usefulness of our Mission we greatly need a steam launch. It would enable us to get down to Woosung to visit the hold services, etc., on board the vessels at that anchorage. During last year the Customs returns show that 327 vessels (not including the Empress steamers) worked cargoes at Woosung. There generally the seed is sown which bears such evil fruit on arrival in Shanghai. With a launch at our disposal we would meet the ships at Woosung, forewarn, and by God's help forearm the men against the temptations awaiting them here. Of course the launch would also be of great service in conveying the men to and from the meetings held for them on shore.

Going on board a large sailing-ship, the *Drumeltan*, a few days ago, I received a hearty welcome from the chief officer, and found he had been enrolled at Cork Harbour as a volunteer mission helper some three years ago. He had held a little service nearly every Sunday evening on the voyage out, and as a result I found several of the men and all the apprentices and officers ready to attend our meetings, and look on us as friends. We at once arranged a short service on board to break the ice, and during the stay of the ship in this port there were always some of her people at every meeting. When she left, the captain, officers, and apprentices sent me 39 dollars as their contribution to the launch fund, and, better than all, three of the apprentices nailed signboards (texts) in their bunks as open evidence of the fact that they meant, by God's help, to fight manfully under the banner of Jesus Christ. Very frequently, on going among the men on board the home steamers and introducing myself, I am told, "Oh, yes, sir, some of us will come up to-night. Mr. Goldsmith, of Hong Kong, told us to look you up, and said you would give us some more reading," etc.

So the seed is sown, in much weakness, but in simple trust that the Lord of the harvest will graciously water it with the continual dew of his blessing. I feel that the visitation of the ships and steamers is the most important part of my work, as, of course, one gets an earnest word with many who would not come to any regular service or meeting. H. NEWCOMB.

*Missions to Seamen, Shanghai.*

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THE COST OF STIMULANTS in the workhouses of the United Kingdom has fallen from £82,554 in 1871 to £34,332 in 1891.

THREE CLUBS of the University of Leipzig have determined to give up meeting in the mornings for the purpose of drinking beer.

FOLKESTONE.—We commend to foreign visitors and residents in this favourite seaside resort two services in French, every Sunday, at 6 p.m., in the school room adjoining Rev. C. Bosanquet's church (Radnor Park), conducted by the Rev. E. Christen, pastor of the Crypt Church, Canterbury Cathedral. The effort has been successfully made for two years past, and is a laudable endeavour for the work of evangelisation.

GOODWOOD RACES.—These fashionable races were visited this year by Messrs. Wallis and Snow, in connection with the Open Air Mission. Eight thousand tracts were distributed, and interesting conversations were held with several men. One who had sunk in the social scale through drink said his father was a minister in the north of Scotland. He professed to have been impressed with the words he heard. Open air meetings were held in the streets of Chichester. The Y.M.C.A. lent the use of their hall for meetings.

## ANTI-LYNCHING COMMITTEE.

A large and representative committee has been formed in response to the appeal for help which has reached this country from the negro population of the United States of America. The objects of this committee are: "To obtain reliable information on the subject of lynching and mob outrages in America; to make the facts known; and to give expression to public opinion in condemnation of such outrages in whatever way may best seem calculated to assist the cause of humanity and civilisation."

Miss Ida B. Wells did much to bring the question home to the hearts and consciences of the public; but each day, through cablegrams and letters, through resolutions passed at negro conferences, manifestoes signed by citizens of repute, or evidence sworn to before public notary, confirmation arrived from the States which shows that the reports of the numbers of atrocities have been under-estimated rather than exaggerated, and that hundreds of coloured men and some women are annually shot, branded, hanged, burned to death, or even, it is feared, buried alive and otherwise tortured under the name of "Lynch Law."

In order to promote the objects stated, three white men, one an American and two Englishmen (bearing names well known on both sides of the Atlantic), are now making investigations in the States, but for obvious reasons no coloured man has been accredited to investigate or report for this committee. Realising the extreme delicacy of dealing with the internal affairs of other States in matters with which their Federal Government seems powerless to intervene, the executive committee have already sought the advice and co-operation of the Americans themselves in formulating plans, and they have faith to believe that it needs but this initiative, not only for the old Abolitionists, but for every lover of justice in the United States, to league themselves State by State for the protection by the law of the eight millions of negroes.

The treasurer of the committee is Mr. J. Passmore Edwards, 51, Bedford-square, W.C., and the hon. sec. is Miss Florence Balgarnie, 13, Tavistock-square, London, W.C.

## CHRISTIAN ENDEAVOUR NOTES.

In Singapore the Epworth League is doing effective work among the Chinese and Malays.

The Epworth League (Methodist Y.P.S.C.E.) is doing good work in many parts of India.

The first Junior C.E. Society was formed in March, 1884; there are now 6809 junior societies, with a membership of 365,000.

India has 72 societies, Japan 59, the West Indies 44, Turkey 38, China 23, and Madagascar 30. In missionary lands there are in all 2740 societies.

The C.E. Society at High-street, Boston, celebrated its fifth anniversary with great success last Sunday and Monday. Sermons and addresses were delivered by Rev. W. Knight Chaplin.

Despite the railroad strike the Christian Endeavourers mustered between twenty and thirty thousand strong at the Chicago Convention. The meetings were held in fifteen churches of the city. The constrained absence of President Francis E. Clark, D.D., was universally regretted. He is suffering from nervous prostration. For several weeks he has been under the care of a physician, hoping to gain sufficient strength to be present, but was forbidden to undertake the journey and risk the excitement.

In the United States the denominational C.E. representation is as follows: The Presbyterians still lead, with 6652 companies; the Congregationalists have 5488; the Baptists, 3203; the Disciples of Christ and Christians, 2895; Methodist Episcopal, 1287; Methodist Protestants, 963; Lutherans, 851; Cumberland Presbyterians, 744; and so on through a long list. In Canada the Presbyterians lead with 842; the Methodists are next, with 812; the Baptists have 159; the Congregationalists 128.

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STRANGERS' REST, RATCLIFF HIGHWAY.—On Monday, August 6, the usual Bank-holiday tea was given to a large number of sailors, presided over by Mr. and Mrs. J. Theo Isaac, who are ever so untiring in their efforts to bring joy to cheerless hearts and lives. Two open-air meetings were held outside the Rest, at which addresses and solos were listened to with marked attention. During the evening, meetings were held in the various rooms of the Rest, both for Scandinavian and English sailors. At the close of a bright testimony meeting, nine or ten stood up, to signify a desire to be prayed for.

## Y.M.C.A. NOTES.

Mr. W. J. Crossley has been elected president of the Manchester Y.M.C.A.

The assistant travelling secretary in Scotland has been visiting in the Dumfries and Ayr districts.

From June 3-15, special meetings were held in Sydney in connection with the jubilee of the Y.M.C.A. Many leading and influential men took part. The *Young Men's Magazine* is wholly devoted to a history of the Y.M.C.A., with portraits of its leaders.

The missionary meeting in connection with the Edinburgh Y.M.C.A. is deepening in interest and usefulness. The average attendance is about thirty-eight, and some time is spent in prayer at every meeting for the various missions with which the members are acquainted.

The Christian Institute, Glasgow, has been painted from top to bottom, and with the electric light in all the rooms, is a most attractive home for young men. The arrangements for the coming winter are now completed, and the pocket manual will be issued in the beginning of August.

The fifth annual report of the Ayr United Association records a great deal of good work by the members. Visitation of branches and interchange of essays form a feature of the work. United fellowship meetings, Sabbath evening meetings for young men, and courses of popular lectures have been held.

Mr. D. McConaughy, secretary of the Madras Association, sailed from England last Friday, returning to his Indian field of service. He is to have an assistant in the person of Mr. Raymond J. Davis, of Lehigh, Pa. Mr. Davis has had five years' experience in railroad work, and has lately been engaged in Association work in colleges.

The South London *Y.M.C.A. Magazine* says:—"It is with the greatest possible pleasure we record another successful and helpful month in the spiritual part of the work. Considering the holidays, the Sunday Bible Class is well sustained, and the open-air meetings keep up their tone and power, and are even better attended than a month ago."

The Montrose Association has lately moved into larger and better, but still hired, premises. They look forward hopefully, however, to the time when they will possess a building of their own. Evangelistic effort is an important branch of this Association's work, and during the past season the special efforts put forth resulted in a number of professed conversions.

The young men who preach at a farmhouse at Pantygelly, Abergavenny, held their annual meeting August 2. There was a good attendance, with capital speaking and lively singing. The enjoyable service in the large kitchen was thronged. For some years the Gospel has been proclaimed here, and for the past few by the Y.M.C.A., who care for the villages in the neighbourhood.

New rooms have recently been acquired for the Anglo-Hebrew Association at Jerusalem, situated within the City walls. The opening was the occasion of a very pleasant gathering. Among those present were Revs. A. H. Kelk, J. Jamil, A. H. Hanower, and W. Heathcote; also a number of young men of various nationalities. The future prospects of the Association are encouraging,

Capitally executed photographic groups of the recent jubilee gathering at Windsor are now on view at Exeter Hall. The largest group (embracing in one picture the three sectional groups) measures five feet six inches by two feet nine, and has for a background to the picture the whole eastern front of Windsor Castle. Probably it is one of the largest photographs ever produced. The price is five guineas. Her Majesty the Queen has graciously accepted a framed copy of this picture, which now hangs in St. George's Hall. A reduced *fac simile* can be had for 13s. 6d., while the three sectional groups are 3s. 6d. each. The photographer is Mr. Kissack, of Eton.

## THE Y.W.C.A.

The new Home and Institute recently opened in Berkeley Square, Clifton, is already doing good work.

The Cork Y.W.C.A. have now a small Holiday Home at Myrtleville, Crosshaven, where members will be welcomed.

The St. Albans Branch, not yet two years old, makes progress slowly. The interest of the members in spiritual things seems deepening.

Miss Hill, of Dayton, Ohio, has been appointed general secretary of the Y.W.C.A. in Madras. This branch has been formed since Mr. and Mrs. McConaughy went to that city. It has over three hundred members.

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THE UNIVERSITIES MISSION has opened its latest station in Unangu, one of the most important centres of population in Yaoland, yet hitherto untouched by missionary effort.

# Letters to the Editor.

## RITUALISM.

Sir,—I do not know if anyone will care to give a denial to Mr. Carlile's conclusions in his letter on the above subject, but I am greatly surprised to discern his inability to realise the advance of Ritualism in the Anglican or Protestant Church; not in "the externalism," as he terms it, but in "the doctrine" of that Church, of which the "externalism" is the outer garb; and to hide one's face under "a cloak" of Spurgeon or Moody, whose doctrine contained no Ritualism, seems strange theorising for unwary souls to digest.

How can "baptismal regeneration" and "faith" meet and shake hands? Are they all one? Is there no difference between God on the one hand and man on the other? If God saves his people, "baptismal regeneration" is not God; for this takes place, as Mr. Carlile must now know, "without priest" and "without any sacrament," and of the will and foreknowledge "of God" in his eternal decree; this is "the elect" church of his ordaining, of which the High Church party have no cognisance, yet they seek Him in their parishes! For why?—Believe me,

A Sincere Christian.

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Sir,—I have read Mr. Carlile's letter in last week's Christian with considerable interest. I am glad to hear that in his own church he has given up the eastward position, and that he encourages the preaching of conversion and the baptism of the Holy Spirit. I should like to ask him, as founder and hon. chief sec. of the Church Army:—

1. Has he ever known or permitted the teaching of baptismal regeneration to be carried on in the training homes?

2. Has he ever known or permitted the introduction of pictures, crosses, painted windows, in any of the chapels belonging to the labour homes or other buildings connected with the Army?

3. Has he himself ever joined the English Church Union?

I must confess that, as an Evangelical Christian, I have not the same confidence that I once had in the Protestant teachings and practices in the Church Army. There has been too much coquetting with Ritualism.

Is Mr. Carlile correct when he says that the large mass of English Churchmen have a greater and more intelligent horror of the superstitions of Rome to-day than they had twenty years ago? I am afraid that there does not exist much *horror*; otherwise Rome and Romanisers would not have advanced so rapidly within the last two decades.

Thank God, I believe that the masses (not the classes) are opposed to Romanism and sacerdotalism, for they are beginning to realise that priestcraft is dangerous to civil and religious liberty.—Yours truly,

W. T. McCormick.

*St. Matthew's Vicarage, Brighton.*

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Sir,—Permit me to thank Rev. W. Carlile for his reply (in your issue of the 2nd inst.) to my article on the above subject in *Word and Work* of July 13. It seems somewhat reassuring to have a favourable forecast from one of so large an experience in the Establishment as the founder of the Church Army. Perhaps, too, a layman, however observant, has not the same opportunities of judging in this matter as an ordained minister engaged in active work.

Mr. Carlile thinks that my "doleful forecast is entirely a mistake." Well, my real forecast, correctly put forward by you, Sir, was, that "the people of England will *never* tolerate a return of this country to Romanism." I presume that is not the forecast to which Mr. Carlile refers; but the other rather, which said that the Church of England was fast hastening to Rome. In this latter, however, I am only reproducing the forecast of many eminent ecclesiastics of the Establishment.

But leaving predictions (in which we shall never agree), let us come to facts. My figures about Ritualism (for which I presume "externalism" is a euphemism) were those given by Archdeacon Farrar. I wish Mr. Carlile had been at Prince's Hall, and heard the startling array of *facts* which Prebendary Webb-Peploe read from various sources. They quite accord with my own humble experience, which is that it is very easy, almost anywhere, to find a church where Ritualism is rampant, and very difficult to find one where Evangelical teaching prevails. In my own neighbourhood I have not to go a stone's throw from my house to find "priests" parading the church with banners and a crucifix, before which the congregation *bow down* as it passes them. There is another very similar church within six minutes' walk, and there are two more within fifteen minutes'. There is no Evangelical Church within a considerable distance of my house. As a matter of fact, I usually walk eight miles (two journeys) every Sunday to hear the true principles of Reformation-Protestantism upheld.

It is just the same when I go to the seaside in summer. Of course in the large towns, such as Brighton and Eastbourne, one can find Evangelical ministers, but in small towns and villages the chances are that there are none, except among Dissenters. The village I went to this very summer has two fine parish churches, both of them captured by the Ritualists; and I, together with several friends (members of the Church of England), had to attend a Methodist chapel to hear the Gospel preached in its simplicity.

After all, outsiders are often the best judges in these matters; and Cardinal Vaughan, speaking not long ago at Tottenham, called the present Romeward movement in the Church of England "a wondrous inspiration of grace from God!" and he reiterated the same sentiment over and over again with gratitude and delight. If, as Mr. Carlile says, "the large mass of English Churchmen have a greater and more intelligent horror of the superstitious of Rome to-day than they had twenty years ago," how does he account for the cardinal's ecstasy?—Yours truly,

Avary H. Forbes.

*Upper Tooting, S.W., August 6.*

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## "THE NOVEL OF THE MODERN WOMAN."

Dear Sir,—Referring to the article in the current number of *The Review of Reviews* on the above subject, and to your comments thereon in a recent issue, it appears to me that a satisfactory solution of the problem will never be arrived at on the lines indicated in the volumes which have been written with regard to it. I think that it is necessary to remember at the outset that it is the *teaching of the Bible* permeating society and the nation, and that alone, which has led to the elevation of woman from the position of degradation which she occupied in ancient times (and which indeed she still holds in non-Christian lands), and that as a natural consequence it follows that the further improvement of her condition, both morally and socially, can only by obtained by the same method.

The Bible has hitherto been as it were the ladder by which woman has climbed upward, and if it is now cast aside for some other means, of human invention, the result to all concerned can be nothing but disastrous.

The remedy for the injustice and degradation complained of is, after all, ready to hand. Let both men and women sincerely and honestly carry out the teaching of Christ as contained in the four Gospels and the Epistles, and the relationship of the sexes will be easily and harmoniously adjusted. As they seek each "in honour to prefer one another" they will find the questions which vex and harass the thinking mind are satisfactorily answered, and that in mutually striving to keep the law of love, they have discovered in the fullest and truest sense how to live in accordance with the perfect law of liberty.—Yours truly,

*Addiscombe.* H. R. B.

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## THOUGHT-GROWTH IN CONFERENCES.

Sir,—We all know that growth is a law of God in the spiritual as in the natural world. We are commanded to grow in grace as we are in knowledge, but it is in us individually an unconscious process; we can only trace growth in ourselves when we look back upon our former mental conditions.

The seed, the root, the branches, the graft, the leaf, the fruit, are all stages marked for us in the Scripture.

But growth, silent and gradual, unobserved by us in ourselves, becomes quite a different thing in large bodies such as Churches and Conferences, etc., these latter being a marked feature of our times and other missionary bodies. In them growth of thought is seen by all, and it marches by long strides, and one needs the line and plummet of the Word of God to test their utterances.

Thought on the second advent of our Lord and Saviour Jesus Christ has grown to a steady strong line for faith, and has become a bright flame since the Brethren started a small beacon light fifty years ago; before that time darkness had settled thickly on that glorious headland of truth. Now those who doubt his coming again in person, or who consider his reign to be a wholly spiritual one, are comparatively few in number, and prophetic conferences multiply, and are losing their asperities on matters of detail as to his appearing.

It was pleasant to note the happy arrangement at the Keswick Convention this year, having the hopeful and yet warning note of a three days' conference on "The Blessed Hope" of the Church sounded just before the usual week of consecration meetings. "Be ye therefore ready," was a suitable prelude to the "Be ye holy" message always then delivered. We are growing in unity of truth; to keep it in proportion is a matter of great importance to us all; and the growth is always slow in conventions. We have been hitherto people of one idea in the matter, and press home at each one, one side of truth only.

The subject of sanctification has suffered much from this undue pressure to the front, and such terms as the "second blessing," "the blessing," and other words have stolen into the place of an indwelling Christ, the Master of the house, and the Giver of all good things, who, in giving Himself, gives all the waiting soul needs. We are growing rapidly in truth and soberness in the consideration of "the deepening of spiritual life." We are finding Christ to be our only well spring of living water—"Himself," our deep sweet well of love.

The thought of the unity of all true believers in the body of Christ being manifested apart from denominationalism, which was inaugurated forty years ago in the conference at Barnet, was thought by many to be a Utopian project that must fail of accomplishment, but it became a grand success, and is a true illustration of the teaching of the Lord and the Apostles; and each year repeats itself at Mildmay and Keswick in the great confession of one Lord, one faith, one baptism.

Perhaps some day in the near future we may see such a united Conference as one on the Mildmay, Keswick, and Clapham lines, held annually, and forming a combination of truth, a testimony to our generation that truth is a great whole, one and indivisible, like Him who is a whole Christ and a coming King, Himself the Life, the Truth, the Way.

"The Church's one foundation" is evermore Jesus Christ the Lord. M. L.

# *PERSONALIA.*

**Mr. Montagu Waldegrave,** who has gone to Mashonaland, asks prayer for a blessing on efforts to witness for the Lord among those who are away from Christ.

**H.M. the Queen of Sweden and Norway** has just sent Mr. Josiah Spiers £10 towards his special appeal for £3000 for the work of the foreign branch of the Children's Special Service Mission.

**Rev. J. Gelson Gregson** hopes to leave England on September 8 for Cape Ceylon and India. Meantime letters should be addressed to the Grand Parade, Portsmouth, and not to the Soldiers' Institute.

**Bishop Tugwell** arrived at Lagos at the end of May. He was welcomed with unmistakable signs of affection. "The memories of January," he writes, "still linger in the hearts and minds of all, subduing and softening, and, I think, deepening the affections."

**Dr. Clark** is to be succeeded in the foreign secretaryship of the American Board by Dr. J. S. Barton, formerly a missionary under the Board in Turkey, who has proved his qualification for the post by his temporary service, necessitated by Dr. Clark's failing health.

**Miss Frances E. Willard** has recently had the degree of LL.D. conferred upon her by the Ohio Wesleyan University. This honour has been given to many distinguished persons, but to Miss Willard belongs the additional distinction of being the first woman to receive this degree from an institution of the high rank of the Ohio University.

**Mr. and Mrs. Oscar Michelsen** have been ill with fever in Tongoa. So our brother informs us in a brief letter; to which his wife appends a note:—"My poor husband had a great collapse after writing the above. It was quite too much for him, although I think he is gradually recovering. I hope he may soon be stronger. He looks very, very ill. I am better, thank God, though still weak and not able to do anything. The attacks of fever were very severe, and we were quite unconscious at times."

**Rev. Dr. Landels** completes, in October, the fiftieth year of his ministry, and it has been thought by many friends that the occasion should be celebrated by the presentation of a testimonial in some degree adequate to the distinguished services he has rendered in England and Scotland. The members of Dublin-street Church, Edinburgh, over which Dr. Landels has presided for the past twelve years, very cordially inaugurate this movement, and look with confidence to those who, for a still longer period, have shared the benefits of his ministrations, to carry out this proposal. An early response to this appeal is respectfully requested, and cheques may be made payable to the hon. treasurer, Mr. Andrew A. Rose, 26, Regent-terrace, Edinburgh.

**Bishop-designate of Tinnevelly.**—"We learn," says the C.M.S. *Intelligencer*, "with much thankfulness, that the Bishop of Madras has nominated Archdeacon William Weston Elwes for the Tinnevelly Bishopric. Archdeacon Elwes graduated at Cambridge (Trinity College) in 1866 and was ordained in 1867, receiving his title from Canon Hoare, with whom he laboured at Holy Trinity, Tunbridge Wells, until 1870. In this latter year he went out to India, and has since held several chaplaincies in the Madras Diocese. As a member of the Madras Corresponding Committee (C.M.S.) he possesses a full knowledge of mission work in Tinnevelly, in which he takes a very warm interest. May he be privileged to help and guide it and to see it grow and extend."

## EVANGELISTIC NOTES.

**Ireland.**—Gospel meetings have been held in the Presbyterian Church, Drumkeen, by Mr. S. Montgomery, and a similar series has been held in the Mission Tent, Springfield, co. Fermanagh.

**Messrs. B. and F. Weaver** have finished their week's mission at New Barnet. The Word was with great power; the result, souls saved, Christians revived, spiritual life deepened. The tent was crowded every evening, and the good hand of our God over us all the while. J. E. D.

**Kilkee, Ireland.**—Messrs. F. Greville Eland and A. Grant Gibb have concluded a fortnight's mission in this beautiful watering-place on the Clare coast. A sense of deep solemnity and holy joy pervaded all the gatherings. Not a few professed to accept the Saviour, while believers confessed to receiving refreshment and blessing.

**Bendigo, Victoria.**—I have had a tent here for some weeks. Those who confessed Christ when the tent was up last year are going on with the Lord Himself and with the Word of Truth. The meetings this time are not without fruit, but we want to see the Lord's hand in adding. There are many small townships around here in great need of the Gospel, and this leads us to inquire of the Lord as to making this our home for a time. Frank Brewster.

**Walthamstow.**—Mr. Matthew Burnett visited Blackhorse-road Chapel on August 5 and 6. He was much cheered to find recent converts standing steadfast, not one week passing since the mission, three months ago, but that the "Lord added day by day those that were being saved." In answer to his appeal, a large number of God's people promised that they would each fix upon one individual, and bend all their energies towards getting that soul converted.

**Dunoon.**—Mr. Josiah Spiers was to have left for North Wales last week, but owing to the great blessing being granted in this Clyde watering place, he arranged with Mr. Chaplin, of Chesham, to go to Towyn instead. Thus he is staying at Dunoon two weeks longer. He is having a truly blessed work, and many have found the Lord. On Sunday night about a thousand were present on the beach. On August 13, he expects to go to Weston-super-Mare for two weeks' sand services.

**Dublin.**—Mr. Edward Hurditch, of Brighton, has left us after fourteen days' work in our tent in South Circular-road. The Lord has set his seal upon this preacher's labours; and we are glad to find he is at times free from his own ministry at Brighton to take up such services. Pastor Robert Clark, of Ballinacarrick, Belfast, has been with us for one week; and Pastor Mateer, of London, continues until the middle of this month. At the close of these tent services a stone building, capable of seating some 600, is to be erected, where the students of Rockefeller College and others may preach the Gospel. The prayers and sympathy of all the Lord's children are asked for this work. T. L. D.

*Baptist Chapel, Harcourt-street, Dublin.*

## SCOTTISH NOTES.

A friend has promised £1000 to Mr. Wm. Quarrier to build a house at the Orphan Homes for the treatment of infectious diseases.

During July, the Society for the Prevention of Cruelty to Animals dealt with ninety-six cases in various parts of Scotland.

The Young Women's Christian Union, of Glasgow, is showing active signs of life. The monthly conferences are remarkably well attended.

Miss Lucy Booth gave a vigorous address on Tuesday, in the U.P. Synod Hall, Edinburgh, which was crowded, and was accompanied to the platform by fourteen converted natives in costume.

General satisfaction is expressed that the Wesleyan Conference has seen its way to continue Rev. T. Morrom Taylor in Raglan-street Church, Glasgow, where his services in connection with the North-West Mission have been greatly blessed.

The summer session of the Original Secession Synod Divinity Hall was brought to a close last week by a very able valedictory address on "The Principles of the Church in Relation to Current Thought," by Rev. R. Morton, Perth.

Many persons professed decision for Christ at the meetings recently held by Mrs. Baeyertz in Cowcaddens Free Church, Glasgow; and testimony on all hands is given that believers were specially blessed by her addresses. She returns to Glasgow in September, after a season of rest, to carry on a fortnight's mission in Trinity Free Church.

The Established Church General Assembly's Commissioners on the Religious Condition of the People, visited Stranraer last week, and held an interesting conference in the parish church with the office-bearers within the bounds of the Presbytery and the general public. Important statements were made especially on the condition of the agricultural population.

A conference under the auspices of the Lanarkshire Christian Union has been held in the Free Church, Fauldhouse, to the evident quickening of the spiritual life of the district. The addresses, which were earnest and deeply Evangelical, were delivered by Rev. Thos. Currie, Edinburgh; Mr. Thos. Nicol, Glasgow; Mr. G. S. Colin, Glasgow; and Mr. Drysdale, a missionary from China.

Touching reference to the present coal strike were made in many pulpits last Sabbath, and the hushed attention given showed that the people felt keenly for the thousands of women and children who are suffering great privations, which are being partially met by public and private subscriptions. Soup kitchens and other means of help have been started in many of the mining districts, and the Salvation Army is doing good service in this charitable work.

## IRISH NOTES.

During the past few weeks a series of public meetings have been held in the West of Ireland by Rev. David Mullan, under the auspices of the Evangelical Alliance; they have been well attended.

A meeting to bid farewell to Mrs. S. A. Bill and Mr. Kirk, about to sail as missionaries to Qua Iboe, West Africa, was held on Thursday evening in the hall of the Y.M.C.A., Mountpottinger, Belfast. A similar meeting was held the same evening in Beechpark Hall, Belfast, to bid farewell to Mr. David Officer, who is going out as a missionary to Cape Town. Mr. Officer has worked as a town missionary in Belfast for over seven years, with great earnestness and success, as through his efforts a large mission hall was opened a few months since at a cost of over £650.

## OBITUARY.

### MR. JAMES PATTEN DANIEL.

Many will hear with regret of the death, at the advanced age of ninety-one, at his residence, West-street, South Petherton, of Mr. J. P. Daniel, who was respected for his high moral character and Christian philanthropy. His generous help to the Congregational Church, of which he was a deacon for forty years, as well as in the work carried on by the L.M.S., the Religious Tract Society, and Bible Society, will be long remembered. "Our loss (writes a correspondent) is great. A great standard-bearer, a noble soldier, a generous giver, a staunch Nonconformist, a Christian comrade, has been taken from our midst."

### PROFESSOR DOBIE.

This promising young Orientalist, from whom much had been hoped, has been suddenly called away through an accident at Newtonmore, on the Highland Railway. After studying Arabic and other Oriental languages in India, he was selected in February, 1892, to deliver the Wilson lectures on the comparative philology of the Semitic languages at Bombay University. About two years ago the Chair of Hebrew at Edinburgh University became vacant by the death of Professor Adam, and Professor Dobie was unanimously appointed to the Chair. He was at that time at Secunderabad, but he came home and entered on his duties with the fairest prospects. These have now been suddenly cut short, and his death has left little more than a record of brilliant scholarship, and the promise of valuable work which destined not to be realised.

### REV. VERNER M. WHITE, LL.D.

Many will hear with much regret of the death of Dr. Verner Moore White, who had suffered for some time from a painful illness. He passed to his rest at his residence, Maybury Lodge, Woking, on Monday week, in the seventy-seventh year of his age. Born at the Manse, Corglass, Bailiborough, co. Cavan, in 1818, he belonged to a family of ministers on the sides of both parents. On December 24, 1839, he was licensed to preach the Gospel, having just then completed the twenty-first year of his age, and from that period, until four years ago, he was constantly so engaged.

Shortly after licence he was ordained to the charge of Donoughmore, a congregation of 700 members, in one of the most Presbyterian districts in the county Down, which charge he held for four years.

In 1844 he was called to a congregation in Liverpool organised by the Presbytery of Belfast, for the Irish in that city. The congregation was small, and belonged almost exclusively to the working classes. There was no church, discouragements and difficulties surrounded him, which were universally regarded as insurmountable. After eighteen months of anxious toil, he entered his church, known as Islington Presbyterian Church, with a debt of £5000, but by his energy and the blessing of God, before he left, after a ministry there of twenty-nine years, the debt was wiped off, and a further £2000 added to the property of the church. In the matter of Sunday closing of public-houses he was one of the earliest co-operators. He led the way in open-air work, and for four summers he preached in the thoroughfares to audiences from 500 to 3000. He was the first minister to preach in a Liverpool theatre on the Lord's day. In 1874 he received a call to the pastorate of South Kensington, London, where he laboured for sixteen years, retiring from the ministry in January, 1890, in the seventy-third year of his age, and the fiftieth year of his ministry. As a minister he was known as a staunch supporter of the pure Gospel, as an uncompromising upholder of Protestant truth, and an ardent advocate for a closer practical union amongst all Evangelical denominations.

### MR. W. P. PATON.

Many will sympathise with Dr. Paton, of Nottingham, in the loss of his son, drowned on Wednesday week in the sad boating accident at Barmouth. Mr. W. P. Paton, who was twenty-eight years of age, was an expert swimmer, and therefore he is believed to have lost his life in trying to save the lives of others. In Liverpool, where he was engaged in business, he was an active helper amongst poor children. Rev. W. Crosbie, speaking on Sunday, said:—"It was believed—and it is easy for those who knew him to entertain the belief—that he sacrificed his own life in trying to save others. His life, therefore, was fitly rounded off, and upon the memory of it will rest the glory of self-sacrifice. He lived for others, doing good in many beautiful ways, and he died for others. For him the law of life and death was the law that has its supreme and perfect illustration in the life and death of Christ. In Him he trusted; Him he tried to follow; and in the suddenness and brave struggles and endeavours of the mortal hour He was with him, rescuing him while he was rescuing others."

### MR. JOHN M. SCROGGIE.

My dear lamented brother, John M. Scroggie, was taken ill during a month's mission that he was conducting at Mr. Charrington's Hall. He rallied, however, in a measure, and was able to fulfil an engagement at Inverness. Then he went on to Cullen, where he had been so signally used on a previous visit. There he utterly broke down, and was taken to his home at Haddington, never more to go out again. Though the best medical advice that could be given was obtained, and though he seemed to revive again and again, yet it was evident some time before his death that he was gradually getting weaker. And some little time before his death he must have known himself that he was going. After expressing a wish to see me in a letter written by his son, a wish that I deeply regret to say I was unable to gratify, being myself confined to bed, he added, "But if you cannot come we shall all meet soon in the glory." He passed away at 11.30 a.m. on Wednesday last, the 1st of August. I need not try to speak of the blank that his removal has left in our hearts, and I am sure in the hearts of thousands who were won to Christ through his ministry.

J. J. Scroggie.

[We hope to give shortly a portrait of this honoured evangelist, with an account of his career.]

### LT.-COL. MICHAEL JOHN ROWLANDSON.

This faithful servant of God recently entered into rest in his eighty-ninth year. He retained his loving interest in all the Lord's people, and from those that he knew, if they were workers in any mission field, he never withheld advice, sympathy, or money, if he could help them. He often gave Gospel addresses of a very cheerful and pointed character, in his own quaint and winning style, which will never be forgotten. The numbers that were attracted to his meetings were the chief cause leading Mr. Westlake to build the Victoria Rooms at Fordingbridge, Salisbury. There was an awakening in connection with these meetings which made Mr. Westlake see the need of an unsectarian place, where Gospel addresses could be given. Col. Rowlandson's little books, too, "A Basket of Fragments and Crumbs" (Nisbet & Co.), "What if it be True?" and many leaflets, were most useful. The former is full of charming illustrations of truth, many of them taken from his experience of life in India, and written to cheer the faint-hearted, who might from one cause or another be "discouraged because of the way," and who in India had perhaps an isolated or difficult path as Christians. In the preface he says: "Because there are some who still persist in confounding and identifying all that belongs to vital religion with melancholy and gloom, I have sought sometimes to provoke an innocent smile or even a hearty laugh, for this is a faculty only given to man, and is often highly restorative in cases of depression and shattered nerves." As a specimen of one of the "crumbs," this is one, "'I say unto you that likewise joy shall be in heaven over one sinner that repenteth'" (Luke xv. 7). Whilst astronomers will run to the ends of the earth to observe the transit of Venus over the sun's disc, the translation of one sinner from darkness to light alone fixes the gaze, and fills all heaven with shouts of joy and plaudits of praise."

# Among the Churches.

## CHURCH OF ENGLAND.

Archdeacon Sinclair is spending the months of August and September in Scotland.

Rev. R. E. Taylor, Vicar of Cresswell, Northumberland, was drowned in the bay there on Monday week while bathing.

The Rev. Earl of Devon, who celebrated on July 13 his eighty-third birthday, is still able to take part in the services of his church at Powderham.

The Bishop of Ripon has instituted to the charge of Lightcliffe, Halifax, Rev. N. L. Parkyn, formerly minister of George-street Congregational Church, Croydon.

Rev. Trevor Fielder, Vicar of Great Clapton, Colchester, has accepted the Vicarage of St. Stephen's, Walthamstow, vacant by the removal of Mr. Baskerville to Tonbridge.

From the Niger we hear that Mr. T. Jays and Mr. J. McKay took up their residences at Ogbomosho in April. Rev. H. H. Dobinson visited Lokoja in March, and spent four weeks there.

An important paper read by Canon Christopher at the Annual Conference of the Western Clerical and Lay Association, on "The Evangelical Teaching of To-day," has been published in pamphlet form by Messrs. W. Hunt and Co.

The valedictory dismissal of the missionaries of the Church of England Zenana Missionary Society will take place on Wednesday, Oct. 10, in Queen's Hall, Langham-place, at 2.30 p.m. The valedictory address will be given by Prebendary Webb-Peploe.

At the twenty-ninth anniversary of the English Church Union (Salisbury branch), Rev. D. Ware, New Swindon, advocated cricket and football on Sundays as a means of keeping young people together. Strong protests are being made against such a dangerous innovation.

In the parish of St. Mark, Barrow-in-Furness, there has lately been started an effort which deserves special notice. At a meeting of young men it was proposed, and carried by acclamation, to institute a collection of weekly subscriptions in aid of the C.M.S., and thus to support their "own missionary." The first month's work produced 190 subscribers of one to five farthings per week, the total reaching £19 annually, being an average of two shillings per head. Might not this scheme—evidencing the vast power of littles—be widely imitated? That is a question which the C.M.S. *Gleaner* fairly asks.

Special sermons were preached in St. Dunstan-in-the-West on Sunday week, on behalf of Dr. Barnardo's Homes. Rev. W. Hugh Wood, M.A., preached from Acts xx. 35, "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." He asked his hearers to think of the little ones whom they were constantly meeting in the streets—those who had such pinched and hungry-looking faces, and whose rags scarcely covered them. It was for such that Dr. Barnardo lived and laboured.

Archdeacon Sinclair, presiding on Tuesday at the first annual meeting of the Church Society for the Promotion of Kindness to Animals, said that it was necessary for the Christian Church to bring forth the subject of kindness to animals and the reverse, because without moral and religious feeling there was no ground at all on which to appeal to the human conscience on behalf of dumb creatures. Cruelty came from two sources—ignorance and hardness of heart. The Scriptures had not left man in darkness as to his duty to the less perfect forms of creation; man was the head, but was not to use the gift of sovereignty as an animal. The duty of the Christian Church was to persuade men to recognise the greatness of their responsibilities, and to teach them to behave like an elder brother at the head of God's family of animals.

## CONGREGATIONAL.

Rev. W. J. Butler, of Peterborough, has been ordered two months' complete rest.

Mr. W. L. Lee, of Plymouth, has been ordained pastor of the new church, Kettering.

Rev. C. J. Clarke, late of Steeple Bumsted, has been recognised as pastor at Wolverton.

Crown-street Church, Ipswich, has resolved to enlarge the Sunday-schools and provide accommodation for auxiliary classes and societies.

Wanstead Church was entered during Friday evening and the collection boxes and cupboards were broken open, some tablecloths and towels being stolen.

The foundation-stones of a new church have been laid at Caerphilly. The building will stand on a site given by Mr. Anthony, and will accommodate 520 worshippers.

Memorial-stones of a mission-room at Drub, in connection with Providence-place Church, Cleckheaton, have been laid by Mrs. Arthur Anderton and Mr. Wm. Anderton.

Under the pastorate of Rev. H. F. Walker, High-street Church, Burton-on-Trent, has substituted voluntary offerings for pew rents, and has established a Christian Endeavour Society.

We are glad to hear that the London Missionary Society's new mission steamer *John Williams* arrived safely at Freemantle, Western Australia, on Sunday week. Captain Turpie has telegraphed that all on board are well. She left London on May 18.

Rev. D. Henry Rees, of Barry, presided on Sunday week at a communion service, at which the new church at Barry Dock was formally constituted, by the transfer of eighteen members from the parent church at Barry, and the reception of twenty-eight new members.

*Calls.*—Rev. D. G. Evans, of Treforest, to Cleveland, U.S.A.; Rev. A. T. Jenkins, of Ferndale, to Penclawdd; Rev. T. D. Jones, of Booke, to Conway; Rev. J. Evans to Colwyn Bay.

## BAPTIST.

A new church is being built at Far Cotton, Northampton.

Rev. G. J. Dann, of Delhi, has returned to India after furlough.

Barn services have been commenced at Wootton, Kent. Funds are being raised for the erection of a mission-hall.

Land has been purchased by North Curry and Stoke St. Gregory Churches for the purpose of erecting a new church.

The memorial-stone for new classrooms for Moss Side Sunday-school, Manchester, has been laid by Mr. E. Davis Pochin.

Rev. C. E. Wilson, of Regent's Park College, has been accepted for mission work for India, and designated for Jessore.

A mission-hall is to be erected at Farnham, where a branch church has been formed by workers from Bishop's Stortford.

Putton Chapel, blown down by a gale in December, has been restored with the assistance of Bank-buildings Church, Weymouth.

For the new tabernacle at Woolwich, to cost about £12,000, and to seat 2000 persons, a site has been obtained in Beresford-street.

Memorial stones have been laid at Saltley, near Birmingham, of a new chapel to accommodate the church which is the outcome of a mission started by Coventry-road in 1832.

Rev. T. J. Malyon, formerly of New-cross, King's Lynn, Stockton, Sunderland, and Vauxhall Chapel, London, has accepted a unanimous call to Albert-street Church, Melbourne, in succession to Rev. Edwin H. Ellis.

According to the annual report of the building and extension fund of the Yorkshire Association, very inadequate support is received from many of the affiliated churches, over 100 congregations contributing a total of only £200.

*Calls.*—Rev. D. Pryse, of Cardiff, to South Bank; Rev. H. Singleton to Smethwick; Rev. Idwal Jones to Bethel, Llanelly.

*Resignations.* — Rev. P. Morrison, of Unthanks-road, Norwich; Rev. H. Platten, of Madeley and Shifnal.

## METHODIST.

The foundation-stone of a new chapel has been laid at Carthorpe by Lady Milbank.

The John Wesley Mission Car has been travelling through the Peterborough Circuit, and successful services have been held.

Memorial-stones of additional buildings at Asbury Memorial Chapel, Handsworth, have been laid by Mrs. Walford Green.

A promising forward movement is being undertaken at Harwich. A new chapel being greatly needed, a capital site has been secured.

The old chapel at Barnard Castle has been renovated and transformed into a hall, designated Wycliffe Hall, and will be used for mission purposes.

A fine new chapel has been opened at Hull. Rev. A. T. Guttery, of South Shields, preached the dedicatory sermon, and addressed a crowded public meeting in the evening.

Rev. J. Flanagan, of Southwark, has almost recovered from the serious illness from which he suffered during his visit to Switzerland. He has resumed his work at the Trinity Mission in the south-east of London.

The latest statistics of the New Connexion mission in China give 86 chapels, 8 missionaries, 43 native ministers, 14 local preachers, 1542 members, and 562 probationers. The number baptized during the year is 218. There are 34 schools, 14 students, and 377 scholars.

Rev. J. Tolefree Parr's first anniversary at Surrey Chapel has been celebrated with large gatherings. A public meeting was held, under the presidency of Mr. J. Phillips, who, with others, expressed gratitude for the spiritual work done during the year. Mr. Parr reviewed the year's work. He had not come to London with the idea of setting the Thames on fire, but he had attempted to do as much as his strength and resources warranted. The Visiting Association, by means of which 2000 families had been visited every month, the mothers' meetings, and the open-air services, had combined to make the name of Surrey Chapel a household word amongst the poor of the neighbourhood.

## PRESBYTERIAN.

The foundation-stone has been laid of a new place of worship for the use of the Walton Breck-road congregation, Liverpool. The pastor is Rev. T. G. Owen.

Sir George Bruce and Dr. Gibson have been appointed by the Home Mission Committee to represent the Presbyterians at the Congress of Evangelical Churches on the question of overlapping in rural districts.

The Synod evangelists this year will be Revs. Dr. Monro Gibson, S. R. Macphail, James Christie, G. M. Smith, and W. F. Holt. In the early winter they will concentrate their efforts upon the Newcastle-on-Tyne district.

Rev. John More, of Cheltenham, has accepted the call to Woolwich New-road Church. His induction has been fixed for the last week in September. Mr. More commenced his ministerial life at Dudley, and settled in Cheltenham over twenty years ago.

Mrs. Lewis and Mrs. Gibson, the ladies who offer a site for the Presbyterian College at Cambridge, and £20,000 should the removal of that institution from London to Cambridge be agreed upon, have now decided to pay the sum charged for the keeping open of the offer of the site for another year.

*Calls.*—Rev. J. J. Kelly, of Fullerton, to Wishaw; Rev. G. Macleod, of Knock, to Kilmallie; Rev. R. L. Barr, of Dalry, to Bressay, Shetland; Rev. S. Dunlop to Southwick.

## SOCIETY OF FRIENDS.

James R. Jones, of North Carolina, has received credentials, and hopes to visit India and the British Isles in Gospel service.

*The American Friend* is a weekly journal that it would do English Friends good to read. It combines and supersedes *The Friends' Review* and *Christian Worker*, and will express the views of the large body of American Friends. Evangelical and liberal, we wish it much success.

At the quarterly meeting of Sussex, Surrey, and Hants report was made that most of the money needed for a new meeting-house at Bletchingly has been collected. Only about £80 remains to be gathered. Local Friends will be much cheered, and the work be helped where such work is much required.

The second Oregon yearly meeting is reported in *The American Friend* as held at Newberg, and evidently was a time of blessing. The same applies to the recent yearly meeting of Canada. In both cases the need of reaching out the hand of help, and preaching and teaching Jesus was proclaimed. No Church can be stationary, or live at all, unless carrying out the "marching orders" of the King, "Go ye into all the world." Both yearly meetings, besides home work, are sending Gospel messengers abroad—and both grow.

Last week two interesting gatherings were held in course at Devonshire House. The first, "The Morning Meeting," represents the "Meeting on Ministry and Oversight," and is therefore composed largely of officers in the society. At this meeting Hannah F. White, of Waterford, was encouraged in her prospective visit to Philppopolis and Constantinople to meet the Friends in those remote places, and maybe cheer and bless them in their work for God. The other, "The Meeting for Sufferings," represents the yearly meeting at large, and was extremely interesting also. The great anti-slavery question was before it, and the efforts Friends (of Birmingham especially) are making to bring it before churches, conferences, and ministers. The case of Alfred S. Dyer's imprisonment in Bombay claimed much sympathetic attention, and a statement is likely to be published giving full and definite particulars. The spirit of the meeting was in harmony with the traditions of the Society of Friends.

## THE SALVATION ARMY.

One hundred and eighteen men have during the week been found work through the Labour Exchange.

On Thursday last General Booth held a private meeting with his principal officers to bid farewell and God-speed to the parties leaving for Australia and South Africa.

Mrs. Bramwell Booth is still seeking for a suitable building and premises for the Women's Shelter in the West-end, and all information on the subject will be appreciated by her.

The Canadian Salvation "Navy" has just received an important addition, in the shape of a steamer of thirty-two tons, to be named the *William Booth*. She will take a tour of the towns and cities on Lake Ontario.

## FALLEN ASLEEP.

At Silverdale, on 29th ult., Mr. Andrew Edge, aged sixty-nine, while conducting a service in the chapel.—At Derby, Mr. W. Spalton, aged seventy-six, a useful and valued Bible-class leader and Christian worker.—At Titchmarsh, Mr. Abbott, aged eighty-two, a leader at Thrapstone Baptist Chapel.—At Sheffield, on 28th ult., Mr. Frank Burnby, aged forty-eight, superintendent of Sunday-school and earnest worker at Broompark.—At Newcastle-on-Tyne, Mr. C. Rosevear, a well-known Christian citizen.—At Steyning, Mr. H. Slaughter, a leading and active worker.—At Sewstern (Lincs), Mr. Wm. Standard, aged seventy-one, for many years a preacher of the Gospel.—At Bristol, Rev. Richard Morris, aged eighty-two, formerly a very prominent Baptist minister in Clifton.—At Chelsea, on 25th ult., Mrs. T. S. Barrett.—At The Edge, Sheffield, Mrs. Isaac Milner, aged fifty, a member of the Society of Friends. At Newcastle-Emlyn, Mr. Timothy Thomas, senior deacon and chief supporter of the Baptist Church, somewhat suddenly, aged seventy-seven.—At Great Salkfield, aged seventy-two, Rev. S. J. Butler, vicar of the parish.—At Larne, Mr. J. Thompson, a devoted member of the Society of Friends, and an earnest Christian worker.—Rev. A. E. Grieve, who succeeded Rev. Dr. Howat as minister of the Queen's-road Presbyterian Church, Liverpool, a little over four years ago, aged forty-seven years.

# THE CLAPTON MISSION.

A meeting was held last week in the Clapton Park Tabernacle to celebrate the tenth anniversary of the opening of the Clapton Primitive Methodist Mission, and of Rev. Thomas Jackson's ministry in connection with it. The annual report stated that the number of church-members was 362, an increase of fifty-seven on the previous year, and that the Sunday-schools and Bands of Hope were flourishing. A seaside Home of Rest had been established at Southend, where 140 visitors have been received. Children's free breakfasts and soup-kitchens were maintained during the winter, and a number both of adults and children have been given a day in the country.

The chair was taken by Mr. George Nokes, who said that the Clapton Mission had started ten years ago with ten people. Christianity held out a helping hand to the poor who could not help themselves. There was too much hair-splitting about sects at the present time; let them do as much good to others as they could. Jesus Christ was the greatest Socialist that ever lived, and if people did what He preached, London would be a very different place from what it was.

Rev. T. Jackson gave an account of the ten years' work of the Mission and its great growth. Unfortunately, through financial difficulties, several branches of the work had to be curtailed.

Mr. Fletcher Moulton, Q.C., M.P., said that he had come to show his deep sympathy with the work, his admiration for the man who did it, and his hearty good wishes for its future. He saw in London a great nation crowded into one spot, with all evils aggravated by being so crowded, but with all the possibilities for good increased by the fact of having so many at hand to influence. The Wesleyans and other Methodists had a firm hold of the hearts of the people. Their great principle was that no one was so poor as not to be able to help someone, and he was sure that one of the best ways of doing this was to give their material support, sympathy, and good wishes to their worthy and devoted pastor, Mr. Jackson. It was announced that £102 had been received towards paying the debt of £400 that had to be cleared off before November.

BAPTISMS AT KRISHNAGAR.—Four persons were recently baptized at Krishnagar, Bengal. One of them was a young Mohammedan named Upsar Sheikh, who had followed Rev. W. Wallace, a few weeks before, from a *mela* held near Nadiya. The other three were the two brothers and the sister of a convert, named Philip, of two years ago. Revs. E. T. Butler and Daniel Biswas baptized them in the large tank adjoining the church in the presence of a large number of Hindus, Mohammedans, and Christians.

REQUESTS FOR PRAYER.—For tent mission conducted by Henry Lakin, from August 12, in connection with Blackthorn-street Chapel, Bow Common, E.—For a case, sad beyond telling, of one dying in bodily anguish, and without Christ or hope. —For blessing on a ten days' mission at Assembly-rooms, Malvern, by Mr. Henry Varley, commencing Lord's day, 12th inst.—For special services for children and young people in Cage-lane Mission, Plumstead, by Mr. H. Murch, August 12 to 19.—For services by Mr. J. Albinson, at Wood Green and Lowestoft.—For the Holy Spirit's blessing in connection with Irish Evangelization Society's Tent Mission at St. Johnston and Convoy, Co. Donegal.—For awakening a deep interest in the salvation of the Jews among Christians in Canada and the United States, leading to the salvation in Israel of many souls. Prayer is desired that this work may advance and deepen. PRAISE.—For blessing on services at Wood Green, Homerton, Dalston, New Brompton.

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## Notes and Comments.

We have been pained to hear some young pastors, in speaking of their work and its methods, say, in a somewhat supercilious, and, to be candid, in what seemed a pharisaic tone, "We have not even a P.S.A." Let it be remembered that a church may degenerate into a club, as a P.S.A. may degenerate into a smoking concert. It all depends on the men who work them. The P.S.A. as originally conceived, and as carried on in many places, is an unobjectionable and invaluable method of influencing men whom it seems impossible to reach except by some such means.

The Lord Jesus so spake that the people "hung upon Him for to hear Him." There are Bible classes now, and other meetings, which attract men, young and middle-aged, by scores and hundreds. There are others where it is difficult to gather together twenty or even twelve, notwithstanding earnestness, zeal, Scriptural knowledge and spiritual understanding in the leaders. Whence the difference? We have our own idea, but shall be glad, for the sake of those who have not succeeded as to numbers, if those who have succeeded will state what they regard as the secret of their success.

There is good news from the East. Official India is suffering considerable anxiety regarding the prospects of the opium revenue. Forty-six thousand fewer opium cultivators in the year 1892-3 is one disquieting item. Forty-two thousand three hundred chests of opium to be placed this year for sale at Calcutta, instead of the normal 54,000 chests, is also significant. The usual reserve stock in the Government factories is 30,000 chests. It is thought there will not be a single chest in reserve at the close of the year.

To keep words from being degraded in use and meaning is not easy; nevertheless, it is desirable in the interests of right-thinking and pure feeling. The word "vocation," *e.g.*, is a noble word, has a suggestion of Divine impulse and motive, and an outlook towards a judgment to come. Yet how often is it misapplied. A few days ago a bookmaker spoke of his nefarious doings as his "vocation," and you may sometimes even hear of the life of a fallen woman spoken of as her "calling." Who "called" her? The old idea that a man's work in life, which he undertook according to his fitness and his sense of duty, was a calling of God, was sound and healthy. Let us not expel it by a loose use of words.

A prominent Presbyterian minister of New York has resigned his pastorate, and in doing so has made confessions which are painful reading, but perhaps a warning may be found in them by some. After admitting that he had at one time used stimulants, among others cocaine, though happily all this is a thing of the past, he says:—

I should never have gone into the ministry, the strain on me was too great. I am too much of a soldier for that sort of thing. The constant struggle for something new, which is as strong in churches as elsewhere, was what told upon me.

If the churches desire something new, ministers must withstand it as an unholy and profane thing in the house of God, but there are plenty of examples of useful and substantial pastorates built on simple fidelity to the Word of God. In fact, nothing can be useful and enduring which has not God's truth as its substance and adornment. Nothing is so fresh as the Bible.

The thought that often presses upon sensitive minds with almost overwhelming power, that evil appears to be universal, endless, unconquerable, was as common among the Jews as it is amongst Christians. We may be easily touched by the sight of injustice and rampant wickedness, but not more so than were the Psalmists. Quick moral consciousness, tenderness, sympathy, do not spring from fineness of nerves, but from pureness of heart. Three thousand years ago devout men were asking, as they looked upon the disorders and confusion of society, "How long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of iniquity boast themselves?" The time of the continuance of evil has been enormously extended, and the question will now come with increased force only for one thing, viz., that Christ has been here in the flesh, and is here in the Spirit, and that God will surely make all things new.

*The Outlook* has some very sensible remarks on the danger of exaggeration in promoting reforms. But we think *The Outlook* itself hardly keeps within the limits of accuracy when it says:—

It appears to be taken for granted by a great many people that reformers have a right to exaggerate, and that the only way to attract public attention to evils of various kinds is to throw them into very bold relief. This is always what is said in defence of the exaggerated statements sometimes put forth by zealous and earnest men in behalf of the causes for which they are pleading.

Our own experience has been that reformers are nervously anxious to keep rigidly within the limits of fact, because they are men of conscience, and hate anything having the appearance of exaggeration; and also because they know very well that their statements will be critically examined, and mercilessly exposed if untrue, and that such a result would be damaging to the cause they seek to promote.

When *The Outlook* observes that "wholesale condemnation has been the blunder of many temperance reformers, with the result of alienating, at times, great hosts of people who would naturally be in sympathy with a genuine and rational temperance movement," why should it confound "many temperance reformers" with a whole movement? And again, we should like to know who the men are who exaggerate. If they are men who have been intemperate, who have suffered from all the abuses and tricks of the trade, who have also, through intemperance, lost—if they ever had it—the power of careful discriminating speech, we contend that this should be allowed for. It should also be allowed for if they are men whose drunken fathers or drunken mothers made home resemble hell, and robbed their children of the ordinary necessaries of life, besides every advantage and aid to advancement. Some cool people might, if they had suffered in a similar way, use very strong language, and be justified in doing it. There would be no exaggeration. Let us be just all round.

Lord Salisbury put his finger upon a very weak place in current scientific thought when, in his address as President of the British Association, he said:—

It seems strange that a philosopher of Professor Weissmann's penetration should accept as established, a hypothetical process, the truth of which he admits that he cannot demonstrate in detail, and the operation of which he cannot even imagine. The reason that he gives seems to me instructive of the great danger scientific research is running at the present time—the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained. "We accept natural selection," he says, "because we must—because it is the only possible explanation that we can conceive." But such a line of reasoning is utterly out of place in science. We are under no obligation to find a theory, if the facts will not provide a sound one. To the riddles which nature propounds to us the confession of ignorance must constantly be our reasonable answer. The cloud of impenetrable mystery hangs over the development and still more over the origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination.

"The impartiality of the scientific mind," "the delight of science," and much more of the same kind of thing, is here seen to be as partial, as prejudiced, and as bigoted as any professor of religion ever was.

Lord Salisbury quoted with full approval "the judgment of the greatest living master of natural science among us, Lord Kelvin," who, in his address as President of the British Association twenty years ago, said:—

I have always felt that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.

There seems to be a tendency among some scientists to treat lightly any opinion which is not the opinion of one of their own number, but surely every intelligent person is entitled to say that a theory which rests on no proved foundation of facts is only a guess, and natural selection is only a guess. Such an intelligent person may also form a correct opinion as to the determination of such scientists as will not allow any place for the principle of design in the construction of the universe. He is entitled to think that they are not willing to follow the evidence.

Rev. Hamilton Kingsford writes to *The Guardian*, saying that a somewhat long and varied experience of country life has led him to the conclusion that the principal cause for the depletion of our villages is not to be sought so much in the depression of the agricultural interest and other things as in "a growing distaste for country life, a distaste not confined to our agricultural labourers, but extending to all classes, clerical and lay." This agrees with what we have heard of feeling in Germany, where, in spite of all that an enlightened employer did to make the country an enjoyable and intellectual home, his employés still gravitated to the town. The

worst of it is that "the squire now does not affect the country as he once did; and the country parson is regarded as a fossil, and the country cure, formerly the beau ideal to many, is often hard to fill." If men of means and intelligence turn townwards the case is indeed bad, but perhaps their children are at the bottom of the movement, and they may be made wiser by experience. Is not the root cause of all this change and excitement, however, a heart that wants the peace of God and the contentment of the Holy Spirit?

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Rev. T. Hodgson, Chaplain of Shoreditch Workhouse and Infirmary, says in a letter to *The Rock*, on "Church Attendance in London," that one of the principal reasons for the smallness of church attendance is the custom of reading fiction:—

Faith and fiction have very little in common, and statistics furnished by our public libraries show that the reading of this kind of literature is almost universal, and claims for itself about seventy-five per cent. of the readers and reading of this country. Now, the fiction reader is not required to believe what he reads; hence the faith faculty becomes atrophied, and the religious life, which demands faith, suffers in consequence thereof. The novel is merely pleasure-work. Church attendance requires effort, self-denial—and the religious life means self-control, the subjection of the flesh, lively faith, and stern self-mastery. The sympathy which fiction excites on behalf of the wronged and struggling chief character is nullified by the feeling of hatred and desire for revenge which is evoked against the characters of oppression and wrongful dealing. The novel, I believe, has done more to oust the Bible, and consequently to destroy religious life, than any other thing.

We are disposed to agree with Mr. Hodgson. Fiction absorbs the mind to an abnormal degree, and, eagerly followed, destroys the relish for fact, for life as it is, for truth by which life is to be ennobled and uplifted. To live on novels, as many do, is to live on froth. No moral involved in the tale, no "purpose," no philosophy of life, no religion, can save it from being hurtful, if it is chosen to the neglect of other things—and its tendency is always to oust other things. It is admissible only as a change and a recreation, but how few use it in that way.

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The following is from the pages of *The Church Times*:—

Much interest has been excited in the public press by the inclusion in the Wesleyan Conference proceedings of a memorial service for departed ministers. In the Catholic Church, the faithful departed are always held in remembrance, death creating no insuperable barrier between the living and the dead. . . . . Among ourselves the practice of holding memorial services is a sign that the modern Protestant idea of an absolute separation between those on earth and those in Paradise, is losing its hold upon men's minds. . . . . The memorial service having found its way into Methodism, we may hope that the more timid amongst us will take courage, and rise to the Catholic level of intercession for the dead.

The steps of thought here appear to be—memorial—no insuperable barrier—the Catholic idea of the invisible world—intercession for the dead. And what again would that involve? All the unreality and corruption of Church machinery set in motion to do what it never can do, and the intolerable spiritual despotism of priests who pretend that the fate of the dead is at their disposal.

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Has the Roman Church in Père Didon, the Dominican, a son who, having found some of the precious truths of the Gospel, will stay in her fold, or will he find it impossible to endure her bondage? Is he a new power, or only a promise of a power? Is he to go on and develop, or is he to be suppressed as so many have been, and will he endure the suppression? We look with hope and anxiety to this man of genius, who has given such touching and indubitable evidence of his love for Jesus Christ. His "Life of Christ," which had such an earnest reception in France, has already made him famous. Now he has dared to tell his scoffing countrymen from the pulpit of the Madeleine that "belief in the Divinity of Christ" is *the* thing that they want. He speaks of Jesus as One whom he has found, whom he knows in the experiences of his own heart, and for whose sake he would sacrifice anything.

I have called upon Him as one can call upon One who has long since passed away from earth, but who yet remains engraved ineffaceably on the pages where every candid mind can find Him, and I bear you witness that I saw arise before me a human being whom none can resist. He has inspired me with absolute confidence—a confidence which will lead me, following Him, through fire and water. His moral beauty is dazzling, and his whole teaching instinct with the highest truth. His holiness shines forth in the least of his actions, a virtue goes out from Him, He exercises a magic from which no sincere and simple heart can escape.

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In this search after Jesus, Père Didon does not ask his fellow-countrymen to attend to the Church or to fall back upon sacraments, or to do anything but go to the Gospels. He sends them to the history of Christ for Christ Himself. He says:—

Before all things take the eternal Gospel as a book for your bedside and as your travelling book. When you are tired of the business of the day, or the fatigues of life, read and re-read it, not as a poet, not as a critical scholar, nor as a learned professor, not as an interpreter or an historian; read it as a man. There is something grander than imagination, than science, than mind or genius—were it the mind of the whole world and the greatest genius—there is something which I put above all; and you will agree with me; this something, with which you must read the Gospel, is conscience.

There is no wonder that this eloquent preacher has only to appear in the greatest churches, and they are filled, not alone with "the faithful," but also with representatives of the wit and learning and genius of France. This may be a sensation for a time, but if, as we believe, the preacher has the root of the matter in him, it will go on to new developments. The sensation should become a conversion, a revival, a turning unto God; and then, what will follow? However, let the remote effects wait; we only hope and pray that he may have grace to press forward with his watchword—"Faith in the Son of God."

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There lies before us a copy of correspondence just published relative to the proposed introduction of C. D. Regulations in Perak or other protected Malay States, also of correspondence relating to similar measures in the Colonies. Our officials abroad seem to be strongly impressed with the plausible but fallacious arguments which are always advanced in every country in favour of this system. At the bottom there is everywhere moral confusion and a distrust of moral influences to keep men right. Thus in a memorandum by the Resident at Perak we find him saying:—

Morality is dependent on the influences of climate, religious belief, education, and the feeling of society. All these conditions differ in different parts of the world. . . . The members of the Perak State Council, who cannot be said to have any personal interest in the matter, and are wholly uninfluenced by any outside opinion, consider that it is their duty to protect the prostitutes irrespective of their religion, nationality, or the nature of their calling, which, indeed, supplies a public want.

With these views the Colonial Office did not agree, and in these places the demoralising system has been abolished. The quotations we have given will show that the authorities at home have their work frequently made more difficult by the representatives of our country abroad.

## TEN YEARS IN HEAVEN.

It is difficult to realise, in times of great sorrow and trial, that the hand so heavily laid upon us is bruising us in love, and that the scarring and maiming of our hearts, and sometimes of our bodies, are but steps or stages in the work of the great Master, who would have us to be perfect.

"As many as I love I rebuke and chasten," says the Father. What a picture of the Divine love! What insight it gives us into the ineffable pity of the Divine heart! For, among his creatures, are there many who, loving, crucify themselves by the chastening and purification by pain of their loved ones?

Not many, else should we know less in this age of unchastened, spoiled, neglected, unloved children.

"My children?" said a fashionable mother. "I know very little about them; their governess can tell you more than I. But I know they cost a great deal; one must spoil them in other ways if one cannot devote oneself to them."

How different the care and training of our great All-Father! Rebuke and chastening are for his "special treasure." He falters not, nor fails in a single blow, that He may thereby spare Himself—spare the heart of God one throb of the anguish and pity that rend it when he has to "chasten" his child.

Mourner, did you ever think of this when writhing under the lash of trial or the blow of bereavement? Did it ever come to you, that the one you so rebelliously mourn was not dearer to you than you—shrinking, suffering child—are to your Father? Did you never think, in your agony, that by casting yourself and your sorrow into "the Everlasting Arms," you took from them the power to smite?

"Do you run away when your father flogs you?" asked one child of another.

"No," was the reply, "I run into his arms—he can't flog then." All chastening is to draw us nearer to God; to make us liker to God; to fit and perfect us for the presence of God. That accomplished, the child of God has no need to dread either rebuke or chastening. The closer and harder he leans upon his Father's breast, the less he will feel the rod.

I heard a beautiful story lately—a story to stir the heart, and to stimulate the faith of the most tried of God's people. In a lonely part of Scotland lived a poor man and his wife and daughter. They were all he had, but death came and took them from him. Those who have suffered as he, will understand something of his loss. His health gave way, and soon he became totally blind. I do not know what his attitude in the spiritual life was at this time, but I know what his Father was doing. "I love, I rebuke and chasten." He was drawing him to Himself. In his loneliness and pain he bethought him of the poor, untaught shepherd boys in the mountain, and these he gathered together, and told them of the love of God, of the life of Jesus, of the power of the Gospel of that love and that life. And he did not tell them in vain.

The lonely, fruitful years went by, until one day a man of God visited the blind teacher, and, seeing everything as it was to outside eyes, he told him how he sympathised with him, and how God was touched with the feeling of his infirmities, and how there would one day be an end to it all, and at last he said:—

"You have the great consolation, you will soon be in heaven."

The sightless eyes lifted themselves, the worn hands were clasped, a beautiful smile illumined the scarred face:—

"Soon be in heaven, did you say, sir?" asked the old Christian, "I have been there ten years already!"

Ten years in heaven! And you, mourner, may have been carrying your burdens all that time alone, and you might have been there too!

Step out from among the embers of your grief, and they will soon be ashes. No matter how heavy your cross, how bitter your cup, how deep your chastening, the hand that bruises is the hand that blesses, and, in the house of your mourning, you may, even now, as you arise and seek the arms of your Father, begin the first year of many years in heaven.

M. B. Gerds.

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MISS KATE MARSDEN.—We are requested to state that the work projected by this lady on behalf of Liberian lepers is definitely terminated, her committee having disbanded.

## Spiritual Power and Testimony.

It is well for us whose lot is cast in these latter days, and who are permitted to see so many tokens and evidences of the fulfilment of our Lord's promises, to place ourselves in thought at the time when those promises were first made. It is well for us, especially when our hearts grow faint with doubt and weary with care, when the evil against which we have to contend seems too great for our strength, and the field which lies before us too vast for our enterprise, to go back to these first beginnings in Christian history, that we may encourage ourselves with the thought of that Divine power which, as it wrought at first for the establishment of the Christian Church, so works now for its perpetual growth and development. It is well for us to learn a lesson of faith and courage and hope from that upper room where a few helpless, unlettered, obscure men were gathered together: not knowing what should befall them in a cold, dark, hostile world, but knowing that the Master, whom they had loved and followed, had given them a promise and had bidden them wait for the fulfilment of that promise. The situation is as solemn as the scene is impressive. With a dim presentiment of what is coming, and with hearts that throb and swell with the excitement of expectation, and heaving with wondering thoughts of the grand things about to be revealed, they sit there for ten days, and wait for the promise of the Father. The day-star is about to rise in their hearts after the dreary night of mental perplexity and despairing sorrow through which they had recently passed. They wait for the Spirit of light and power, that would enable them to see things as they lie before the mind of God, and give them power of utterance and of character corresponding to their enlarged comprehension of the words and works of Christ. And we know that their waiting was not in vain, for the Holy Spirit did come upon them in power, and they were witnesses to Christ not only in Judea and Samaria, but beyond the bounds of civilised heathenism.

As it was in the beginning of the Christian society, so it is still. The power which fitted the Apostles for their work is the power which works now for the accomplishment of the same ends. The external phenomena of that day have changed; miracles are no more, because the Church has now become sufficiently visible and sufficiently well understood to need them no more. The gift of tongues is but once or twice alluded to in the second century; and then we hear no more of it. But the Holy Spirit, in the fulness of his power, abideth with us for ever. The works of wonder which Christ did on earth may no more be done, because miracles in themselves do not contain the final purpose for which they are wrought, but the "greater works than these" are still the sign of his presence without whom no spiritual life is possible. Prophecies may fail, tongues cease, and miracles be no more, but the more excellent gifts are poured out as richly as ever. The Giver of all power is with us, and if we are not strong in God and fitted for his work, it is because we are not having fellowship with Him.

This power is to be found in the knowledge and utterance of the truth, no less than in the virtue of a holy life. The Spirit of truth is the Holy Spirit. The fellowship of the Holy Spirit is a sharing in his activity and character. And in his gracious work we may believe that He who enlightens the understanding to know the truth, does also purify the heart and sanctify the whole man. When the Holy Spirit dwells in a man, and he is conscious of that power, there is vigour derived from the central fountain of life. There are men whose zeal for the evangelisation of the world is often very real and very fervent, but who give us no impression of spiritual power. There are others who are often inspired with a passion for Christian perfection, but in them, too, there appears no real vigour. There are others who give us the impression that they are wanting in those elements of life which constitute spiritual energy, though their vision of truth is often very keen and penetrating. But when the Holy Spirit pours life into the centre of a man's being, all his graces ripen. Just as the indwelling of the Holy Spirit is the grand means of educating and purifying the soul, so it is the vital and central power in man. When we feel that we are wanting in spiritual force, it becomes us to press the prayer that we "may be strengthened with might by his Spirit in the inner man." In every emergency, in every Christian work and effort, it is our privilege to pray for the abundant grace of the Spirit, without which we can do nothing, with which we can do all things. And it is not more certain that God gave the Son of his love to live among us and to die for us, than that He will give the Holy Spirit to those who sincerely ask it.

The Apostles received power, and they were witnesses to Christ. We can only witness to a person as far as we know that person; and we can only be witnesses to Christ as far as He is made real and precious to us by the Holy Spirit. In giving evidence in a court of law, we are only required to tell what we personally know, and are not allowed to give hearsay evidence. So, in bearing witness to Christ, our testimony is only valuable as far as it is a thing of personal experience. The Gospel is a message of grace given to us for transmission, but yet a message which we cannot transmit until it has entered into our own experience, and we can give our testimony of its spiritual power in our lives. To exert real power over men's minds and hearts, what we speak must not only be true, but true to us. The magnetic force must saturate our own spirit ere it flows out to others in contact with us.

For what is language but a counterpart of the gift of an immortal soul, an expression of its life, a medium of giving currency to its feelings and its thoughts? When a man speaks we read in his language, in its form, in its tone, in its very accent, the movement of an undying spirit. Language is the living expression of the soul's life; it flows from the soul as the spring of water from the fountain: "Out of the abundance of the heart the mouth speaketh." Language is a witness, which drags the human spirit forth from its hiding-place to be judged publicly before the bar of humanity; it is an artist, who traces, without much real exaggeration or disguise, the lines of beauty which grace the inmost features of an invisible spirit.

Language is, however, not the only medium through which moral convictions and impressions are transmitted from speaker to hearer. A man's actions and his countenance, as well as his words, speak to the soul of his brother man; and while the essence of the soul is still necessarily hidden, the outward effects of its action convey a living and accurate impression of its secret life. And if we are to be true witnesses of Christ, and real helpers of men, the life of God in our souls must not be less, but greater, than our expression of it.

If we indulge in talking about experiences that we have not experienced, we become singularly unreal in our life, and weak and ineffectual in our work. If we content ourselves with speaking of the preciousness of Christ in a degree that we have not experienced, there will be an unreality in the very tone and manner of our words. It is just as far as our words are true to our experience of the possession of the Spirit of all grace, that we can witness to Christ, or have any real and abiding influence over our fellows. It is only life that kindles life. It is only as far as our words are the expression of a personality that has been regenerated, and is possessed by the Holy Spirit, that we can witness to Christ. The Gospel must come genuinely through us, if men are to receive it impressed and winged with all the earnestness and reality that there may be in us.

What specially strikes us when we study the lives of great workers in the Kingdom of God is the spiritual power at the back of all their words and actions. It was that which made men take notice of them that they had been with Jesus. It was the power of God in them that made them so powerful with men. They brought their spirits to the fount of inspiration, lived in communion with the Spirit of all grace, and the words they spoke possessed a charm and a power to touch hearts and mould lives, which no words of eloquent conventionality can ever attain.

*Glasgow.* John R. Bruce, M.A.

## PRAYER FOR CHINA.

Dear Sir,—Can you kindly let me state a few facts showing the ever-growing need of sympathy with the National Prayer Union in this country, to pray that Chinese apostles may be raised up, and the fulness of the Holy Spirit received.

(1) As the kingdom of Christ is extending, often the solitary native worker cannot be visited frequently, and he must bear physical, mental, and spiritual strain before which even experienced Christians might faint.

(2) The brethren are keenly watched and tested by foes ever ready to take advantage of any mistake, and press it with fearful pertinacity.

(3) The Church in China is in a struggling state financially, and does not yet treat native ministers *well.*

(4) Many have broken down through overwork and insufficient support.

(5) Opportunities of service are daily increasing through confidence in Christians they are sometimes invited to act as peacemakers and prevent terrible clan fights. Sometimes public money is entrusted to them for public works. Sometimes they are sought as worthy to take positions of trust, and sometimes Christian industries may be attempted with excellent opportunities of doing good. But the need of reliable men, and men of character, thus to act as leaders is great.

(6) There are increasing openings for literature of all kinds. The Shanghai native daily newspapers are favourable to Christianity. Here is a field for the right men, and they might do work which would "tell for centuries."

(7) While foreign missionaries have responsibility and authority they cannot put off, yet the more the best natives are united with them in council, the greater the good. Chinese life is a great deep and full of contrasts. The Chinese are narrow-minded yet they desiderate all breadth in us. They lack personal interest in good work, yet expect us to be all devoted. A good native pastor will sometimes give hints of great value—*if* he is encouraged.

(8) As these native brethren are raised up and brought forward, suggestions are developed whereby existing agencies are rendered more serviceable and new ones started.

(9) Opportunities for the work of good women are increasing, and prayer for such workers should be equally earnest.

(10) A paper by Rev. C. G. Finney on *The Enduement of Power*, needs to be more and more weighed by all friends of foreign missions.

Yours sincerely,

*Amoy, June 24th.* J. Sadler.

[835]

## Missionary Agencies.

In previous papers we have shown the numerical strength of the great religious systems of the world, and the relative social influence and the vital superiority of Christianity, as a moral and spiritual force, over all non-Christian systems. Let us now survey the avowedly evangelistic efforts of Protestants to obey the Saviour's command, "Go into the world and preach the Gospel to the whole creation." Dean Vahl has published "A Statistical Review" of missions to the heathen, which gives, in the short space of twenty-four pages, a more complete list of the various Protestant Missionary Societies than has ever before been published. It is based on the reports of the various societies for 1890 and 1891; it bears every evidence of thorough and accurate investigation, and the compiler states his intention to prepare similar tables for 1891 and '92. It is to be hoped that he will carry out his most laborious and important design, and thus lay the friends of missions under a yet deeper debt of gratitude to him.

Since the tables are but little known in England, I here give an outline of their main features. According to Dean Vahl, the Missionary societies and agencies in 1892 numbered 304, whilst their resources and agencies were as follows:—

| | |
|---|---|
| Aggregate income ..... | £2,749,340 |
| Missionaries ..... | 5,094 |
| Unmarried Lady Missionaries | 2,445 |
| Native Ministers ..... | 3,730 |
| Other Native Helpers ..... | 40,438 |
| Communicants ..... | 1,168,560 |

A comparison of these returns with those for 1890, shows a decided advance all along the line. These various societies belong to the following countries:—

| | | | |
|---|---|---|---|
| England ..... | 73 | Scotland ..... | 16 |
| Ireland ..... | 2 | Netherlands..... | 17 |
| Germany..... | 18 | Switzerland..... | 3 |
| Denmark ..... | 3 | France ..... | 2 |
| Norway ..... | 6 | Sweden..... | 7 |
| Finland ..... | 2 | U. S. America... | 57 |
| Br. N. America | 16 | West India ..... | 13 |
| Asia ..... | 29 | Africa ..... | 14 |
| Australia ..... | 26 | | |

Of course the societies and agencies vary greatly in the extent of their resources and spheres, and their modes of operation, from eight whose annual incomes exceed £100,000, to the far larger number, which have less than £1000. Some are auxiliary only, or branches of older or stronger societies; others as Bible, Tract, and School Book Societies, aid, and that in a most important manner, rather than employ preaching missionaries; and some few are efforts originating in personal zeal.

It is a good sign of the growing expansiveness and strength of the missionary enterprise, that now every branch of the Church of Christ has one or more missionary organisations; that there is no Protestant country or important colony without them; and that wherever the Church of Christ takes root, either by conversions from the heathen, or colonisation, missionary effort becomes organised.

Whilst the increase of missionary societies and their resources is gratifying, a comparison between their resources and the work they exist to accomplish is less so.

For instance, if the aggregate income of all the societies be supposed to be contributed by Protestant Christendom, it is less than an annual contribution of fourpence per head. Or, supposing the communicants be the sole contributors, and to be one-sixth of the entire number, their contribution to this most divine purpose would be but two shillings each.

So with the workers: 7539 male and female missionaries; this means that scarcely one in twenty thousand of the Protestant world is a missionary; and it further means one witness-bearer to each 188,000 of the non-Christian world; a proportion greatly contrasting with our home supply of Christian workers, and altogether inadequate to meet the vast and varied requirements of the heathen world.

One of the most encouraging features of Dean Vahl's tables is the number of native helpers, and especially of native ministers. Missionaries have hesitated to ordain even their best and well-tried native evangelists; and until half our century had passed native ministers hardly existed as a class. It is an evidence, therefore, of growing Christian stability and intelligence on the part of native evangelists, and of a more wise and generous policy on the part of missionaries, that the number and efficiency of the native leaders has so increased. In the increase, self-support and more full and gracious recognition of native ministers to an equality of rank with other ministers, lie the hope and life of native Christian communities; and the societies at home as well as the missions abroad should press in this direction.

Another unexpected and most encouraging feature is the large number of communicants. The number reported for 1890 was 966,856, and for 1891, 1,168,560. These figures considerably exceed all previous estimates; but since they are based on the most full and accurate returns ever published, they may be accepted as essentially correct. There are few mission fields where the native Christians are not four times the number of the communicants, and therefore the total number of Christian adherents must considerably exceed the 3,000,000 at which they have usually been estimated.

Apparently inadequate as are these agencies to accomplish the immense work for which they have been called into existence, they present certain features of great encouragement. For instance, they show that the Church of Christ was never so alive to the wants of the world, or so generally conscious of its great trust to witness for God, as it is in our age; that it never had equal power or facilities for the discharge of this great duty; that there is a nearer approach to the fulfilment of the Saviour's command than there has ever been;—and that insignificant as the world may regard the resources of the Church, one tithe of them would be more than sufficient to overthrow the stupendous superstitions with which they have to contend, if they were directed by "power from on high."

For the numbers given in all missionary statistics represent far more than themselves. A Divine person and a Divine power surely go along with them. To preach and to teach the Gospel where heathenism has dominated, to make even a few converts, to gather a Christian society, to introduce the names of God and Christ, where hitherto they have been unknown, is a new and glorious thing, resembling the dawn of day, the advent of spring, the sinking of an artesian well. It is the Kingdom of Heaven drawing near to a people.

There are auxiliary agencies in our day, aiding the preaching of the Gospel, demanding recognition, however brief and imperfect. As God placed the Israelites in Palestine, in the centre of all the ancient civilisations, and subsequently scattered them among the nations, as witnesses for Monotheism and a Divine Revelation, so the Providence of God has brought, through conquest, colonisation, commerce and travel, Christian, and especially Protestant, people into connection with non-Christian people all over the world. Ill, alas! as we often bear ourselves in the midst of the heathen, our civilisation, power, wealth, and acknowledged influence, attract attention to the religion which underlies our greatness. This is so especially with the British race, the most influential of all. Great as are our sins, yet wherever we have power—and where is it not felt?—a new sense of truthfulness, justice, righteousness, humanity, and freedom begin to appear. God is surely using us, notwithstanding our many defects, as a missionary nation, and where we are, the avowed personal missionary, with the Bible in his hand, and the name of Christ on his lips, finds a wider sphere and a fairer treatment than anywhere else.

*Brighton.* Edward Storrow.

## Have Faith in God.

And Elisha said, "Take the arrows." And he took them. And he said unto the King of Israel, "Smite upon the ground." And he smote thrice, and stayed. And the man of God was wroth. (1 Kings xiii. 18-19.)

And the woman said unto her son, "Bring me yet a vessel." And he said unto her, "There is not a vessel more." And the oil stayed. (2 Kings iv. 6.)

Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. (John ii. 7.)

"According to your faith be it unto you" (Matt. ix. 29). But how am I to have a faith that will not only "obtain promises" (Heb. xi. 33), but wait, without wavering, the fulfilment of the promise? Certainly not by looking at my faith; but having the eye and heart fixed on the great God, who has promised, and who, "when He has promised, is able also to perform." "Mine eyes are ever toward the Lord" (Ps. xxv. 15). Then will our faith "grow exceedingly." Many of God's children seem to deal with their faith like the child who pulled up his plant again and again to see if it was growing, thereby hindering growth.

"For every single look at self give ten looks at Christ," someone has said; but might we not safely, profitably, give all the looks to Christ? Like the little flower, "with open faith beholding" the sun, and unconsciously developing, and becoming perfected in beauty.

We have a bright example of faith in that woman of Canaan who came to Jesus (Matt. xv. 22). Her faith was severely tried, but though everything was against her she kept her eye on Christ, and pressed on to his feet. And did she get a glimpse of his glorious fulness at that moment when she said she would be satisfied with "a crumb" from his table? "A crumb to Thee, Lord, in comparison with thine infinite riches; but it will be the supply of all my need; it will make my cup run over! A crumb from thy royal table! I ask no more!" Her faith was great, because she saw Christ to be a great Saviour! How pleasing, how honouring to Him is a faith like this!

In Egypt's land, when the famine was pressing, Pharaoh's command was, "Go unto Joseph." And Joseph opened *all* the storehouses! Will our heavenly Joseph do less? "*All* the promises of God in Him are yea, and in Him Amen" (2 Cor. i. 20). In God's unspeakable gift is bound up all we need for time or for eternity. "Let us go in and possess the land which the Lord God hath given us." "I am the Lord thy God; open thy mouth wide and I will fill it" (Ps. lxxxi. 10).

O faithless heart, He said that He would hear
And answer thy poor prayer; And He *hath* heard
And proved his promise: Wherefore didst thou fear?
Why marvel that thy Lord hath kept his word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success.

B. Campbell.

*Banchory.*

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE INDESTRUCTIBLE WORD.

(Jeremiah xxxvi. 23.)

Truth, crushed to earth, shall rise again:
The eternal years of God are hers;
But error, vanquished, writhes in pain,
And dies amid her worshippers.

We are admitted to the prophet's private chamber, where he was keeping close that he might not excite the acute animosity and hatred of the people. Baruch, his trusted friend, a man of rank and learning, sits writing with laborious care at the dictation of the prophet, whose soul is borne along by the impulse of the Divine Spirit. "Tell us," the princes said afterwards to Baruch, "how didst thou write all these words at his mouth?" Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

When the roll was filled, Jeremiah, not venturing to go into places of public concourse, entrusted it to Baruch, and bade him read it to the assembled crowds. Jerusalem just then was unusually full. From all parts of Judah people had come to observe the great fast which had been proclaimed in view of the approach of the Babylonish army. Adopting the cry which Jeremiah had so fervently deprecated, "The temple of the Lord, the temple of the Lord are these," and imagining that there was a special virtue in the temple precincts, the multitudes had crowded there in an agony of fear; their black vails, and covered lips, and heartrending cries being intended to propitiate the Almighty, and avert the fate that seemed imminent.

Choosing a position in the upper court at the entry of the new gate to the Lord's house, Baruch commenced to read, whilst the people stood densely massed around him. Amid the awestruck crowd was a young man, Micaiah, the grandson of Shaphan, who was so impressed and startled by what he heard that he hastened to acquaint the princes, then sitting in council in the chamber of the chief Secretary of State, in the royal palace. They in turn were so aroused by what he told them that they forthwith sent him back to the temple, and asked Baruch to come without delay and read the prophet's words to them. He came at their request, and sitting among them, commenced to read.

In the group of princes were several notable men: Elishama, the Secretary of State; Elnathan, the father-in-law of the king, who had brought the prophet Urijah back from Egypt to die; and others. A great fear fell upon them as they heard those ominous words, which were probably closely similar to those recorded in the 25th chapter of this book. Though they had joined in the general hatred of the prophet, they were deeply sensible that there was everything to justify him in his prognostications of coming trouble; and it seemed to them that it was a plain matter of duty to acquaint the king with the contents of the roll.

Before doing so, however, they counselled Baruch and Jeremiah to conceal themselves, for they well knew the despotic and passionate temper of Jehoiakim; and they left the roll in the chamber of Elishama. It would appear that in the first instance they thought that a verbal statement of the words they had heard would suffice. This, however, would not satisfy the king, who bade Jehudi fetch the roll itself. It was winter, the month of December; the king was occupying the winter quarters of his palace, and a fire was burning brightly in the brazier. It is a vivid picture—the king sitting before the fire; the princes standing around him; Jehudi reading the contents of the roll; consternation and panic reigning throughout the city and darkening the faces of the prostrate crowds in the temple courts. As Jehudi began to read, the royal brow knit, and the symptoms of a tempest of anger showed themselves. And when Jehudi had read three or four columns, Jehoiakim snatched the roll from his hand and began to cut it up into pieces, which he flung into the fire. The worst have some compunctions, and for the most passionate there are warning voices that remonstrate and plead. So was it with King Jehoiakim. Delaiah, Gemariah, and even Elnathan tried to dissuade him from his purpose; but in vain. Nothing could stop him until the whole roll was cut to pieces, and every fragment consumed. Not content with this flagrant act of defiance, he gave orders for the immediate arrest of Jeremiah and Baruch; an order which his emissaries attempted to execute, but were foiled.

But the destruction of the roll did not cancel the terrible doom to which the ship of State was hurrying, under the orders of its passionate and wicked captain. On another roll all the words of the book which he had burned were written again; and others were added foretelling the indignity and insult to which the dead body of the king would be exposed. "His dead body shall be cast out in the day to the heat, and in the night to the frost."

### I.—EYES OPENED TO SEE.

There was a vast difference between Baruch, whose heart was in perfect sympathy with Jeremiah, and Jehudi or the princes. But there was almost as much between the faithful scribe and the heaven-illumined prophet. The one could only write as the words streamed from those burning lips; he saw nothing, he realised nothing; to him the walls of the chamber were the utmost bound of vision: whilst the other beheld the whole landscape of truth outspread before him, the rocks and shoals on the margin of the ocean, the inrolling storm billows tipped with angry foam, the gathering clouds, the ship, straining in every timber, and driving sheer on the shore. For Jeremiah the walls of the chamber where they sat together were as though they were not; he looked through and beyond them, and read off his message from what he saw, as a man might read from a book.

This was the work of the Spirit that inspired him, whose special function it was to open the eye of the seers of the old time to the great facts of the unseen and eternal world, which were shortly to be reduplicated in the world of the temporal and visible. They beheld visions of God, the sapphire throne upborne by the strong cherubim; the terrible wheels of providence; the rise and fall of mighty empires; the subdual of sin and pain by the mighty sway of the coming One. To speak what he knew, and to testify what he had seen—such was the mission of the prophet.

In our case there is no likelihood of this. Yet men may be seers still. Two men may sit together side by side. The vail of sense may hang darkly before the one, whilst for the other it is rent in twain from the top to the bottom. *There* no thought, no ambition, no desire for aught beyond the temporal and seen; but *here* the vision of the presence and care of God, of the principalities and powers in the heavenlies, of the ministry of angels, and the opposition of fiends, of the chariots and horses of salvation, of the prize and the crown, of the awards of Christ's judgment-seat, and the home beyond the river. Flesh and blood do not reveal such things, but the Spirit of God. They are hidden from the wise and prudent, but revealed to babes who love God; the eyes of whose heart are opened, that they may know what is the hope of his calling, what the riches of his inheritance in the saints, and what the exceeding greatness of his power toward them that believe.

It is very important that all Christians should be alive to and possess this power of vision. It is deeper than the intellectual, since it is spiritual; it is not the result of reasoning or learning, but of intuition; it cannot be acquired in the school of earthly science, but is the gift of Him who alone can open the eyes of the blind, and remove the films of earthliness that shut out the eternal and unseen. If you lack it, reader, seek it at the hands of Jesus; be willing to do his will, and you shall know. It is a thousand pities to be blind, and not able to see afar off, when all around stand the mountains of God in solemn majesty; as the Alps around the Swiss hostelry, where the traveller arrives after nightfall, to eat and drink and sleep, unconscious of the proximity of so much loveliness. It is related of Ampère, the electrician, who was shortsighted, without being aware of it, that when he became conscious of his defective vision through the casual use of the eye-glasses of a friend, he burst into tears as he realised how much he had missed throughout his life of the wonderful beauty and interest of the world around him. With more reason will many of us have to lament our untold loss through that spiritual nearsightedness of which the Holy Ghost speaks (2 Pet. i. 9, R.V.).

If, on the other hand, you have the opened eye, you will not need books of evidences to establish to your satisfaction the truth of our holy religion; the glory of the risen Lord; the world of the unseen. With the woman of Samaria, you will say, "We have seen it for ourselves." No further proof will be needed than your own spiritual senses afford. And though a series of well-ordered arguments should be brought into array to assail your position as a believer, you would be bold to reply, "Whereas I was blind, now I see." The patriarchs of old who reached forth their hands to greet the vision of the City that hath foundations, the New Jerusalem—which all holy souls behold descending out of heaven from God—furnish the model for spiritual men of every age; and they who act thus are indifferent to the privations of the tent-life, or, as in Jeremiah's case, rise superior to the hatred of man and the privations of a siege.

### II.—THE USE OF THE PENKNIFE.

Men use the knife to the Bible in varied ways. Among these are *Systems of Priestcraft and Error*. They have done it. They will do it again. They are wise to do it—I mean, wise in their own interests. For when once the Bible is in the hands of the people, the false teacher, who has deluded them for selfish purposes, must pack. The long reign of the Roman Catholic Church was broken as soon as Tyndale, Erasmus, and Luther opened the Word of God, and the printing-press scattered it over the world. It is not to be wondered at therefore, that, as long as possible, fires were lit for Bible-burning in every chief city of Europe, and the knife was freely used to cut out whatever condemned the office of the Pope, or the system to which he belonged. The Vulgate, with its mutilations and excisions, is a standing evidence that Jehudi's penknife survived his age.

The next that follows Jehoiakim's practice is *the Infidel*, who uses the keen blade of bitter sarcasm and miscalled reason to destroy the Scriptures. The hostility that manifested itself in the winter-palace among the princes of this world, has wrought in the halls of earthly learning and science, instigating similar acts to theirs. The laboratory of the chemist, the hammer of the mineralogist, the pry of the geologist, the telescope of the astronomer, the calculations of the arithmetician, and the explorations of the discoverer, have all been used in turn as the penknife of destruction. The Bible is cut up regularly once in each generation by men like these.

The next are the *Higher Critics* of our time, who surely have gone beyond the necessities of the case in their ruthless use of the knife. Some of them seem to delight in making havoc of the sacred writings, hacking at the Old Testament specially, and whittling away from the reputed work of a Moses, an Isaiah, or a Daniel. There is room for the honest examination of the fabric of Sacred Scripture, its language, the evidence furnished in its texture of the successive hands which have re-edited its most ancient documents; but this is altogether different to the ruthless vandalism that wantonly assigns large portions of the Pentateuch to the age of Ezra, and the Book of Daniel to the times of the Maccabees.

*We are all tempted to use Jehudi's penknife.* It is probable that none of us is free from the almost unconscious habit of evading or toning down certain passages which conflict with the doctrinal or ecclesiastical position in which we are reared, or which we have assumed.

In our private reading of the Scripture, we must beware of using the penknife. Whole books and tracts of truth are practically cut out of the Bible of some earnest Christians—passages referring to the Second Advent, with their summons to awake and gird on the armour of light; those that deal with the undying worm, the unquenched fire, and the inevitable doom of the ungodly; those that describe the types and shadows of the ancient law; or those that build up massive systems of truth and doctrine, as in the epistles. But we can only eliminate these things at our peril. The Bible is like good wheaten bread, which contains all the properties necessary to support life. And we cannot eliminate its starch or sugar, its nitrates or phosphates, without becoming enfeebled and unhealthy. It is a golden rule to read the Bible as a whole. Of course each will have his favourite passages, dark with tears and use: Psalm xxiii.; Isaiah liii.; John xiv.; but, beside these, there should be the loving and devout study of all Scripture, which is given by inspiration of God, and is therefore profitable, that the man of God may be perfect, thoroughly furnished to every good work.

### III.—THE INDESTRUCTIBLE WORD.

Men may destroy the words and the fabric on which they are written, but not the Word itself. It is the incorruptible Word of God which liveth and abideth, though all flesh wither as grass and the glory of man as the flower of the field. It must be sometimes an uncomfortable reflection to those

who refuse the testimony of the Word of God, who to all intents and purposes destroy it and despise its remonstrances and warnings, that their attitude towards the message cannot affect the reality to which it bears witness.

Jeremiah wrote another roll. The money spent in buying up copies of the Bible to burn at St. Paul's enabled Tyndale to reissue the Scriptures in a cheaper form and a better type. And perhaps the most remarkable fact in this connexion is that, in spite of all that has been done to stamp out the Bible, it exists in millions of copies, and is circulated among all the nations of the world—not a chapter effaced, not a parable dropped out, not a miracle injured, not a promise scarred. It has been declared over and over again to be a careless, unauthenticated collection of works of different periods, having no unity save that given by the bookbinder; yet it is with us to-day in unimpaired authority.

And the facts to which Jeremiah bore witness all came to pass. Neither knife nor fire could arrest the inevitable doom of king, city, and people. The drunken captain may cut in pieces the chart that tells of the rocks in the vessel's course, and put in irons the sailor who calls his attention to it; but neither will avert the crash that must ensue unless the helm is turned. Let those beware who deny the testimony of Scripture to the retribution of sin and the wrath of God; these things are as true as the throne of God and the reward of the redeemed. You may tamper with and destroy the record, but the facts stubbornly remain.

## A MOSLEM CONVERT ARRESTED.

The storm which has been so gradually, but surely, brewing over Sid Ahmed has burst at last, and he was arrested yesterday morning by the Cadi, apparently by means of his father, who has accused him of having threatened his life under the influence of madness and witchcraft, besides having done other things which make him unsafe to be left at large. What probably has urged the father to these measures has been the issuing of an article in the weekly Arab newspaper, plainly exposing the apostasy of his son, whilst drawing the attention of the Government and the Bey's ministry to our work in Tunis, carried on so subtly with political motives, whilst spreading the knowledge of the Christian faith. This paper has greatly agitated the minds of the leaders of the Mohamedan religion in Tunis, who evidently fear others will also join the apostasy, and their faith be in danger of being subverted altogether.

Ahmed was warned by a friend the day previous that danger was impending, that false charges would be brought against him, and was begged to renounce his new faith. Yesterday morning he came early to tell us of the position of affairs. He left the house with Mr. Flad, apprehending no immediate danger to himself, promising to return later, to tell us how matters were; but we feared for him, knowing the feeling against him after the issuing of the paper. Mr. Flad and Dr. Leach went this morning to the Cadi, under whose arrest Ahmed is, to find out the cause of arrest. Mr. Flad and Dr. Leach then went to the Secrétaire-Genéral, who is the medium between the French tribunal and the Bey's ministry, and placed the matter before him. He has promised to investigate the matter at once, and assures us if he has been imprisoned only on religious grounds he can be released at once by his intervention; if on other charges, false or otherwise, there might be complications and delay.

Our hearts are filled with mingled joy and sorrow for Ahmed; that joy, he is standing so firm in Christ, and is counted worthy to suffer shame for "His Name's Sake." He has grown so surely in our Saviour's image, and has become a faithful and bold witness for Him. You will be much in prayer for him, that Christ may be glorified in our tribulation, and his kingdom furthered in Tunis.

A. A. Harding.

*Bab Djira, Tunis, August 8.*

REVS. S. M. FIELD AND H. T. STONELAKE have left Antwerp by the African mail steamer for the Congo; the former to take charge—in association with Rev. George Grenfell—of the Mission steamers on the Upper Congo River, and the latter to be associated with Mr. Roger, at Stanley Pool, taking the place of Mr. Gordon, now on his way to England on furlough.



## HEAVENLY CHARACTERISTICS.

A BIBLE READING AT KESWICK,

By Rev. C. A. FOX.

In Deuteronomy xi. 21 we have these words:—"That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth." That is the theme I would speak of this morning—"the days of heaven upon earth." Such a thing is possible. Such a thing is before God's very eyes, as the intention and purpose for his children even in the Old Testament Scripture—that the days of his people should be as "the days of heaven upon earth."

Let us, first of all, ascertain what are the days of heaven in heaven. I turn you at once to the closing chapter of Holy Scripture, where we read, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This is the first characteristic of the days of heaven in heaven—abundance of life, life everywhere, life visible, life audible, life to be felt, life to be tasted. "And he showed me"—it is a revelation. May God the Holy Ghost reveal unto us this day the days of heaven as they are in heaven, and as they should be upon earth. "A pure river of water of life, proceeding out of the throne of God and of the Lamb." What is it? It must be the Holy Ghost—the Pentecostal stream. It is out of the throne of God and of the Lamb.

Mark the intense *purity* of it—"He showed me a pure river of water of life, clear as crystal." Look at the cleansing power of it.

### IT PURIFIES EVERYTHING IT TOUCHES.

It touches with new life everything it reaches! "Wherever the stream came there was new life," we read in Ezekiel. And so does the blessed Pentecostal stream of God the Holy Ghost.

Mark also its *power*. All the attributes of the throne of God are worked into this blessed stream. All the power of the throne of God is in it. We are very weak. We have to lean often very hard upon the breast of our Beloved. We have to lean against the very throne, and fall prostrate there. But it is life, it is power, it is purity, it is the very indwelling of the Holy Ghost of which we take, and partake, and drink and live. We are born from above. We are breathed upon by the Holy Ghost; we are baptized with the Holy Ghost. God has not kept back from us anything.

Mark the *productiveness* of this wonderful stream: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month"—always fresh fruit; always fresh green leaf, where the blessed stream of the Holy Ghost flows; perpetual change, and yet perpetual refreshing and reviving; newness of life. Ye shall walk in "newness of life." Do you know what this marvellous newness of life is? Are we indeed dead with Christ and crucified with Him, with our own full consent? Are we raised from the dead by the Spirit of the living God? Do we now reckon ourselves alive unto God by the power of the Holy Ghost? Then we are indeed

### INSTRUMENTS OF LIFE.

We give the cup of cold water of life to dying souls, and we are able through God's grace to cause the dead to live, because of the life-giving stream that is flowing through us by the power of the Holy Ghost, in answer to the great atoning work of Christ on Calvary.

There is a second thing "in the days of heaven in heaven." "There shall be no more curse." The curse is gone at last, thank God! The Lord was made a curse for us, that we might become the righteousness of God in Him. He has Himself lifted the curse off the whole race. Have you observed how, in the Old Testament Scripture, the Book begins with the Fall and the consequences of the Fall—the curse? And in the very closing words of the Old Testament Scripture we read, "Lest I come and smite the earth with a curse." From beginning to end the Old Testament is full of the curse of God. Where was the curse in Eden? Adam and Eve were arrested and arraigned by God Himself in the garden, and God pronounced his curse. Did it fall on Adam and Eve? No; it fell on the serpent. "Cursed shalt thou be above all creatures." It fell on the ground. "Cursed shall the ground be for thy sake." But Adam and Eve were never cursed. The curse fell on Christ Jesus, who, before the foundation of the world, was the Lamb of God offered for us, and the substitute to bear the curse which belonged to man. It is this curse which Jesus has removed—the curse of sin. "Sin shall no more have dominion over you." In the crucified and yielded life, in the life where God is Himself permeating our being, the curse of sin is undone. "There shall be no more curse." You shall be triumphant over sin, by the grace of God, as you cling to the Crucified in the power of the Holy Ghost.

What is the curse? It is death. And

### CHRIST HATH ABOLISHED DEATH.

It is now, as we say, the gate of life to every believer, so entirely is it abolished. My own persuasion is this, that no believer knows when he passes into eternity; he has already passed through death because Christ has abolished death. What is the curse? It is toil. Yes, but the toil has been transfigured, and now the very curse of toil becomes one of the most glorious things that Christ has given us. He hath transformed it, and it becomes the happy, free service of the child of God.

Oh, blessèd curse, oh sweet but costly oil,
Crowning with consecration every toil.

What is the curse? It is sorrow. But the Lord hath shined through sorrow, and the rainbow of his mercy has been seen. As we read in the very first reference to the cloud in Holy Scripture, in the cloud there was seen a rainbow lodged in it.

"There shall be no more curse." Children of God, do you know what that means? Have you ever read Rom. viii.—"There is now therefore no condemnation to them which are in Christ Jesus"? And you have read the close of that marvellous chapter—No separation?

"NO CONDEMNATION." "NO SEPARATION."

And in between there is this marvellous truth expounded and unfolded by the Holy Ghost—no defeat to those that walk in the Spirit. "We are more than conquerors through Jesus Christ our Lord." Is that our experience? Do we know what God has prepared for them that love Him, that wait for Him, that ask of Him to fulfil all his purposes in them?

"The throne of God and of the Lamb shall be in it." This is the third characteristic of the days of heaven. There is now the enthroned God where all had been disobedience and rebellion and provocation before. Are you willing that the will of God shall be enthroned in your heart, your life, your affections, your faculties? Are you willing to lie down at his feet, and let Him do with you what He will with his own? Are you willing, when you have got some great undertaking to do, that, instead of his helping you, He should strip you and empty you and make you feel a crushed and broken thing; and then say to you, "Go forth in my name. Thou art a worm, but I am the living God, and with the worm I will thresh the mountains. My grace shall be seen and shall prevail." If the children of God would simply come to this great point in their own practical experience, they would save themselves a great deal of trouble and research; if they would see that the whole Christian life really means the will of God enthroned in the heart and life. Take the will of God now, whatever it is, and say, "This is the will of God for me, and by God's grace I will just accept it." "Not my will, but thine be done." This is Gethsemane.

### WE EACH HAVE OUR GETHSEMANE.

Christ Himself has passed through Gethsemane. This is the way to the cross and the crown. It is the only way to conquer. There must be an exchange, in the most perfect man, of our will for the will of the Divine Master. And Jesus knows what it costs sometimes to kneel in the garden while the disciples are asleep, and the bitter cup of suffering is pressed upon you, and you say, "Oh, my Father, if it be possible let this cup pass from me." Still, it is pressed by the Father's hand upon his shrinking child, and at last he humbly accepts it, and is able to say, in the triumph of faith, "The cup which my Father hath given me, shall I not drink it?" "Not my will, but thine be done."

Now, what is the fourth thing in these wonderful days of heaven in heaven? "His servants shall serve Him." Here we have service, where there had been refusal to serve; as in the case of Jonah, taking a ticket, indeed, to run away from God. Some people, I believe, actually take a ticket to come to Keswick that they may avoid God somehow. They say, "I will go to Keswick; there surely I shall be taught something"; but all the time they are trying to escape from the duty that God has laid upon them.

They paid their fare with all dutiful care, but obedience to God's command they have refused, flatly to his face; flying away from Him they still cry, "Lord, teach me what Thou wouldest have me to do."

We shall not hesitate about the blessed service, when we once realise that the throne of God is established in our hearts and lives; that it is the throne of God and of the Lamb; that the reins of government are in the hands of the Crucified, and that wounded Hand it is that holds the reins, and rules my poor life with all its thorny cares, anxieties, difficulties, and obstacles. Paul was pursuing the will of God with all faithfulness and diligence, yet the thorn in the flesh was permitted by God. He had a special revelation from God, a little Book of Scripture all to himself. Blessed Paul; grand, holy martyr! The Lord said unto him, after his thrice repeated prayer, "My grace is sufficient for thee; My strength is made perfect in weakness." It is the Scripture for all who go forth as ministers and messengers of the Gospel in the Spirit dispensation. "I will not withdraw the thorn," God seems to say, "but I will

OVERPOWER IT WITH GRACE,

so that you shall conquer in spite of your wounds." Do you know what it is thus to gain victories for Jesus, even with the thorn in the flesh at the moment piercing you, and debarring you from doing what you would do? And yet God prevails.

What is service for Jesus? There are two kinds of Christian service. There is veiled service, and there is active service. When you go forth on the Master's errands you must be veiled. "With twain wings they covered their face, and with twain they covered their feet, and with twain they did fly." The face must be covered and the feet must be covered, as we minister for the Master. We must be hidden in the cloud; shut into the cleft; covered by the hand of the Almighty God. We are held in the hollow of his hand, that we may be hidden, and only through the wounds of the Crucified can we be seen. Do you know anything of this veiled service? I fear there is great danger in the midst of the great publicity which attends all Christian work today, through everything being reported and printed immediately, lest the idea that we shall be in print, and that what we say or what we have done will be published, should be in any degree the motive or a part of the motive in working for Jesus. O, Lord, hide thy children. Cover thy servants at home; here on the platform, and throughout the tent. These are workers I believe, most of them, Lord. Cover them. Hide thou in the rock, my brother, sheltered in the wounded cleft, while the majesty of the Lord God is revealed. And my brethren from foreign lands, you have no such danger, perhaps, as we have at home. But you have your dangers, and they are many.

OH, TO BE A HIDDEN ONE,

doing the blessed Crucified's work. Oh, to be vessels meet for the Master's use. No servant is to use the vessel of the Master. It is the warm hand of Jesus that clasps every vessel. Shall we see to it that we recognise it is the Master's hand; that we are in the Master's service, and thus be satisfied to please the Master, and to go in when we have done and say, "Master, I have done by thy grace what I could. Cover me with the atoning blood of thy redeeming grace."

But there is unveiled service. It is an important point in these days. May I put special emphasis upon it. Unveiled service means that when we go unto God we must be unveiled. When the servant of God went unto Him he took off the veil. There must be nothing between us and God. The searchlight of God's gaze must be upon us, and we must bear it, covered with the blood of the Crucified. It is an awful thing when God searches us, in the worship of our own chamber, in our own place of retirement; it is a solemn thing when we are unveiled before God, and every motive, all the selfishness and reputation that we have been cherishing, the desire to be first and foremost, is laid bare before the eyes of the Eternal. Unveiled service! No wonder people fly from it. They would go to any meeting rather than go to a meeting with God where the service is unveiled.

"And they shall see his face." You cannot serve Him without seeing Him. This is the acme of all. The seeing of God's face, the beatific vision, cleanses, crushes, and abases a man. It is the pure in heart that see God, and they, having seen Him, can never again forget Him. "My eyes have seen the King, the Lord of hosts."

Then there is a further mark of these wonderful days, "His name shall be in their foreheads." There shall be a manifestation of God. Not *our* names! We have nothing to do with self any more. Do you remember always to keep it prominent in your service, that HIS name shall be in your foreheads? that God alone shall be seen and manifested?

BRIDE AND BRIDEGROOM ARE ONE,

and we bear one name. We have lost our name of shame, and we now carry his name of glory.

A further characteristic is, "There shall be no night there." The darkness is past and the true light shineth. This is the spirit-life; the resurrection from the dead to every child of God. Even the shadows themselves shall become the means of conveying a greater beauty and light; as you see in the beautiful landscape here. If there be no shadows to a brilliant day half the beauty is lost. The clouds enrich by reason of repression. And shall we not observe this in life? As the shadow falls on our home, and as the blinds are drawn down, and the soul becomes broken, the inner light of God shines out and the eternal is seen. "There shall be no night there." Though the blinds are drawn down as though the dead were there, at the back of the house the windows are open towards eternity, and the stream of the glory of God flows in on the poor bereft and desolate soul.

"And they need no candle, neither light of the sun; for the Lord God giveth them light." Do you know what is meant by God giving you light? I think we have all known it. In special times when there was no light, and we struck a promise against some hard piece of the cross, then there was a new light. It was the Lord God gave you light.

This is the final characteristic, "And they shall reign for ever and ever." When once God's throne is established and his will enthroned; when his servants begin to serve Him, seeing Him with open vision,

THEN MAN SHALL REIGN;

and the saints of God shall reign with Him gloriously. Then it shall be true what we read in Romans, that we shall reign in life now. There shall be victorious power; to the weakest saint of God triumphing grace shall be given. Paul can say, though a thorn in the flesh is worrying him, "I will glory in tribulation, that the power of Christ may tabernacle me and encamp around me." To reign where Christ reigns is sweet. Freedom is blessed victory, blessed dominion. And all this is for us. These are the days of heaven in heaven. They are the days of heaven for the redeemed ones, even upon earth.

But you will say: "That may be a beautiful picture. It may be, indeed, that it shall stimulate a holy imagination; but it is a dream of the poet." I say it is the dream of God. It is the ideal of God. It is what God Himself promises; what He has put his seal to, and says it shall be done. It is the dream and the imagination of the eternal Lord, who died on the cross that He might bring this blessed ideal into common daily life. Let me show you

AN EXAMPLE OF IT.

Look at the beginning of the Acts of the Apostles, and I think you will find there were days of heaven upon earth in the days of Pentecost: the breaking forth of the streams of God. "Suddenly there came from heaven the sound of a mighty, rushing wind which filled all the house." Supernatural! You are afraid of the supernatural? My brother, you live amongst it all your days; every hour you are in the presence of the supernatural. It is so, whether you know it or not. But the child of God has his eyes opened. It is a revelation; then he sees that there are open heavens, and the Spirit of God comes down, as it were in tongues of fire, and the fire of God consecrates every altar that is cleansed by the blood of Jesus Christ. And with opened heavens there are opened lips. "They were all filled with the Holy Ghost, and began to speak." You want to know how to speak! Be filled with the Holy Ghost, and you cannot help yourself. It is not a cramming with spiritual facts or information, or even doctrinal truths, but it is the laying the soul bare before the great Eternal One, and the Spirit of the Lord taking you up, filling you, and using you.

Not only were there open lips, there were also open conversions immediately when Peter began to speak. He took a very old verse out of the prophet Joel. But it was a new verse to him, because with opened heavens and opened lips the Scriptures are opened. I hear men say who have got a real blessing here that the Scripture becomes a new book. It is illuminated and transfigured. They can see God on every page where it used to be barren and infertile. It was rather a dry sermon that Peter preached them, but it was preached with the unction of the Holy Ghost. That makes the whole difference. Some people say, "I must not preach that because it is an old sermon." But what would God do if He did not preach the truth over and over again, line upon line? We must preach it again and again with the fresh unction of the Holy Ghost, and anointed with fresh oil.

Then there were open baptisms in the Holy Ghost. And there were open homes; happy meals together. "They continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread and in prayer."

OPEN SACRAMENTAL MEALS.

Not only so, there were open wonders too. "And fear came upon every soul; and many wonders and signs were done by the apostles." This is what the day of heaven upon earth is. "All that believed were together, and had all things in common." That is what God does. He makes universal brotherhood. He breaks down all barriers and separation walls, and we become one. But it must be done by the Holy Ghost. It is the incoming tide that unites the little broken pools on the beach. You cannot do this yourself, but the incoming tide does it, and instinctively the whole becomes one blessed unity. "And they sold their possessions"—purses converted by the Holy Ghost. People did not reckon how much they gave. If it was a question of half-a-crown or two shillings, they let God have the extra sixpence. They gave themselves to Him who had given them everything.

"They continued daily"—it is a thing that abides—"with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Were they not days of heaven upon earth? And there was a daily bringing-in to the Church of Christ. "The Lord added to the Church daily such as should be saved." There are days of heaven upon earth for every believing soul—for the one only recently converted, as well as for the one who has been fifty years a Christian. It is heaven upon earth if we are united one with the other in Christ; it is when the glory of God shines unbroken upon us; when we are covered with the shadow of the Almighty; when we feel we would give ourselves away to any or to all for the glory of the Lord;

WHEN IT IS A COMMON THING

that the will of the Lord is done in the soul, in the secret of the heart, with willing feet and yielded hands, and busy head; when the will of the Lord is enthroned and the child of God is in the dust. There are such days.

How can you believe unbelief? Believe those who have gone a little way into this blessed life, and yet can come back like Joshua and Caleb of old, and bring one Eschol bunch of wonderful clusters of grapes—a bunch of the Holy Ghost in his ripe richness. Then you can say:—This is the witness; we have seen it; it is the truth. God can conquer all your sins, and blot them out for ever. God can change your evil habits, and rid you of them for ever. God can renew you. Rest in his hands. Be as clay in the hands of the Potter. Yield to his touch. Return his embrace. Reproduce his image. This shall make your days as days of heaven upon earth, and you shall be obliged to say, "It is the Lord, and the half has not been told me."

## A PROPOSED CONFERENCE.

DEAR SIR,—It is proposed to hold a convention in London, God willing, on similar lines to those recently held in England and Scotland, concerning the Second Coming of our Lord and Saviour Jesus Christ, the future of Israel, and the plenary Inspiration of Holy Scripture.

The date of the convention will probably be at the close of February next; but fuller announcement will be made in due time as to the date, place of meeting, and speakers. Meanwhile the prayers of all "who love his appearing" are earnestly desired, for guidance from above.—Yours sincerely,

JAMES E. MATHIESON.

[839]

# NOTES ON DAILY READINGS.

SUNDAY, AUGUST 19.—DANIEL II.

*The Failure of the Magicians* (1-13).—This was the second year of Nebuchadnezzar's sole reign. At first he was joint governor with his father, Nabopolassar. As the foremost representative of the great world-kingdoms he was warned of their ultimate fall before the kingdom of the Messiah. (4) From this point to the end of chap. vii., the prophet writes in Syriac, the vernacular tongue of the king and his court. We may question whether this may not be an extract from the State documents, which would be open to Daniel. (5) The king's argument throughout this discussion, in which the magicians were pleading for life, was that if they could not recall a thing that was past, there was no guarantee that they could foretell the future. (10, 11) The failure of the wisdom of this world prepared the way for Daniel's greater triumph (1 Cor. i. 20-25).

*Daniel's Offer* (14-24).—Daniel requested time, that he might summon his friends for prayer. What faith he had in the united supplication of two or three! (19) When we have prayed, we can sleep in complete faith that God has undertaken our cause. (20) When prayer has been remarkably answered, let us not fail to return our grateful thanks. This psalm is very beautiful, and as true as beautiful. The destinies of men are absolutely in the hands of God. Knowledge of revelation is his gift. He opens the eyes of the heart, and reveals to babes things that are hidden from the wise and prudent. To dwell in light is to dwell with God (Jas. i. 17; 1 Jno. i. 5). (23) Mark how Daniel weaves his friends into his thanksgiving. The answer was given to them all, though the revelation was to him alone.

*Daniel's Address* (25-45).—The chief officer made as though he had but just come across Daniel, else he might have endangered his head, in not having executed immediately the king's behest. (28) The child of God always gives glory to his Father. (30) And carefully disowns any credit as attaching to himself. (32) In this dream of empires, the metal becomes ever commoner, to show that there would be a deterioration of autocratic power, and that rule would increasingly pass into the hands of the people. (44) There is no great world-power possible hereafter, until the Son of Man sets up his kingdom, which shall have no end.

*The Effect on the King* (46-49).—What a wonderful anticipation of the ultimate issue of the great Gentile monarchies, in the prostration of supreme human power at the feet of a Jew. (47) Daniel evidently refused the royal homage, because the king is said to have "answered" him. (49) It was magnanimous to seek the welfare of those whose prayers had contributed to this result. But how evidently God's hand was in it all.

MONDAY, AUGUST 20.—DANIEL III.

*Nebuchadnezzar's Image and the Prostration of the Multitudes* (1-7).—The king, at the close of the foregoing chapter, had acknowledged the supremacy of Jehovah, yet here he sets up an image to Bel, though in reality to himself. Nineteen years had elapsed, during which he had been engaged in successful wars. The spoils of these enabled him to erect this immense image. (6) This edict was probably enacted against the Jews, of whom many were jealous because of the favours shown them. The Jews alone acknowledged no Deity but Jehovah. (7) A further object served by this unanimous prostration was the securing of an outward unity for the empire, made up of such different nationalities. There is an anticipation here of the worship of the beast (Rev. xiii. 14).

*The Accusation of Daniel's Friends* (8-12).—Daniel himself was probably in some distant place on state business, and so escaped the ordeal. The honeyed words of flattery prepared the way for the attack. These men knew well how to play on the royal passion, by suggesting that the Jews had a personal antipathy to what the king wished and commanded. We are reminded how Satan accused the patriarch Job.

*The Ordeal of Fire* (13-25).—The king was willing to consider that their failure had been unintentional, and to give them another opportunity. But they did not parley with the suggestion, it was needless and useless to argue. (17) They knew that Jehovah was able to deliver; but even if He did not, it would make no difference in their determination to stand firm. Our service to God is altogether irrespective of any deliverance that He may or may not send. Our God whom we serve is able. What an assurance is here! Let us turn from man's furious impotence to God's omnipotence. (25) It is only when we reach the fire that we become aware of the presence of Jesus. And when He comes, we walk the embers as though they were the glade of Paradise. "Loose," *i.e.*, the fire had consumed their bonds and nothing else.

*The Royal Decree* (26-30).—The hair would soonest catch the flame, but not a hair had perished (Luke xii. 7; xxi. 18). (27) Their deliverance is attributed to their faith (Heb. xi. 34). (28) The yielded body reminds us of Rom. xii. Let us yield our bodies to God, though it involve the fire. (29) The world itself honours consistency, and there is no such way of winning the respect of men as by being steadfast and immovable in our allegiance to God (Prov. xvi. 7).

TUESDAY, AUGUST 21.—DANIEL IV.

*The Failure of the Chaldeans* (1-9).—Nebuchadnezzar was in the zenith of his fame and power. His wars were over. His prosperity was assured. And he attributed all to his own wisdom and might. There was no thought of God in it; and he had to learn that the Most High ruleth (30 and 32; v. 21). (8) How clearly do men detect the presence of holiness. The king dare not use this epithet of any god but Jehovah. (9) How men also reverence the untroubled heart, one that bears itself calmly and peacefully amid great commotion.

*The Royal Dream* (10-18).—The greatness of the king of Babylon is set forth under the image of a mighty tree, filling the world and sheltering the nations. (13) There were not two beings, but one, who was holy in character, and watchful to do the bidding of God or to minister to man. The eyes of these loving, watchful spirits are ever upon us. (15) The band of metal was to keep the stump from splitting. (17) The idea is that of a great council summoned under the presidency of the Almighty. It was a form of speech eminently suited to strike the royal mind.

*Daniel's Interpretation and Exhortation* (19-27).—Daniel was a true and faithful friend. He suffered keenly when the full meaning of the dream was disclosed to him, but he did not hesitate to divulge its significance to the king. (24) Nebuchadnezzar spoke of the decree of the watchers, Daniel shows that it emanated from the Most High Himself. (25, see R.V.) "Thou shalt be driven," etc. (26) Amid all the politics, passions, and unruly wills of men, the heavens do rule. (27) Righteousness and mercy were rare virtues in such quarters. God's servant dealt very faithfully with the great monarch. So the Duke of Argyll dealt with Charles II., but it cost him his head.

*The Terrible Fulfilment* (28-37).—The standard inscription, deciphered by Rawlinson, corroborates this Scripture narrative. (30) The name of Nebuchadnezzar is found on thousands of bricks, strewn over the site of Babylon. (34) The lifted eyes were the first symptom of returning sanity. (35) What a magnificent description of the omnipotence of our Heavenly Father. Let us rest in Him. (36) To be right with God is to be right with man. A humble heart is the secret of a healthy mind.

WEDNESDAY, AUGUST 22.—DANIEL V.

*The Feast and the Handwriting* (1-12).—Belshazzar was joint king with his father, at this time away from the city. Cyrus was at the gates, but in fancied security the king gave himself to revelry. (2) This gratuitous insult had not been possible, unless the banqueters had been mad with wine. (5) The walls of the palaces were covered by cuneiform descriptions of the triumphs of former kings. But these were blotted out by that inscription. (6) Conscience anticipated Daniel, and filled the king's heart with foreboding. (8) The words, though Chaldee, may have been written in Hebrew characters. (10) This may have been the great Nitocris, the wife of Nebuchadnezzar, the ancestor of the present king, and therefore called his "father." God has his own way of bringing his people to the front when He wants them.

*Daniel's Interpretation of the Handwriting* (13-31).—The deference of the haughty and terror-stricken monarch, and the independence of God's servant, are very marked. (22) Belshazzar had no year of probation (iv. 29), because the dread example of Nebuchadnezzar ought to have warned him. (23) His sin was brought home to the king with unerring precision. But of how many amongst ourselves might the like be said? We have not glorified God. (25) Numbered, weighed, divided. Another form of Upharsin is used in verse 28, which contains an allusion to the Persians. (29) *Third* ruler, because he and his father filled the first and second places. (31) This verse announces one of the greatest events in the history of the world; but how calmly and quietly.

THURSDAY, AUGUST 23.—DANIEL VI.

*An Audacious Plot* (1-9).—It is a wonderful testimony to the integrity of Daniel that, though his actions were scrutinised by these jealous eyes, eager to establish a charge against him, they could find none, except as concerned his religion. Such a verdict from men of the world is much to the glory of God. (6) Notice R.V. margin. The whole matter was done hurriedly, and the King had no time for reflection. Darius was uncle to Cyrus. He was a weak, vain man. (7) The monarch was regarded as the son of the gods, hence the proposal did not seem so impious as to us. And it was probably supported by the argument that it would tend greatly to the consolidation and unifying of the realm.

*Daniel's Steadfastness and Deliverance* (10-24).—Though he was weighted with the affairs of a great empire, he found time for stated prayer three times a day; (Ps. lv. 17). Luther used to say, "I have so much work to do to-day, that I cannot get through without three hours of prayer." He not only prayed, but praised. There was no ostentation in the open windows, it was his way of basing his prayer on the sacrifices once offered on the ruined altar (1 Kings viii. 44). (16) The heathen bear witness that God will deliver those who are true to Him. Let *us* not doubt it. (22) This deliverance was directly attributable to Daniel's faith (Heb. xi. 33). Doubt not, if thou wilt only trust in God, that He will likewise deliver thee from the mouth of the Lion of Hell (2 Tim. iv. 17; 1 Peter v. 8). Thus God vindicated the character of Daniel, and He will let none of those who entrust their character to Him be ashamed. (24) The eager devouring of these men proved that Daniel had escaped not because the lions were full, but because God interposed.

*The Royal Proclamation* (25-28).—It was remarkable that a heathen monarch should thus be used to publish the name of God. It reminds us of Voltaire's printing press, now used in publishing the Bible. Never forget, "He delivereth and rescueth."

FRIDAY, AUGUST 24.—DANIEL VII.

*The Vision of the Beasts* (1-8).—The same procession of empires given in the second chapter is here repeated. To the eye of the prophet, they seem like terrible monsters. Such is the life of the greatest conquerors and rulers, apart from the Spirit of God. They ascend from the sea, the type of restlessness and uncurbed turbulence. (4) Babylon, which soon lost its power of world-wide flight, and became timid and calculative. (5) Persia, with its conquest of Media, Lydia, and Babylon. (6) Greece, under the swift leadership of Alexander. (7) Rome.

*The Advent of the Son of Man* (9-14).—This is not the last judgment, but that judgment of nations which is always in process, and in virtue of which one great empire after another is set aside. This constant change must continue until the kingdom of Jesus Christ, which is now a spiritual and hidden one, shall be set up before the eyes of men. Our Lord is to receive the kingdom, and his saints shall reign with Him (Rev. i. 6; v. 10).

*The Antichrist* (15-28).—This persecuting power has been identified with Antiochus and others. But it is better to think of it as that spirit of evil, which is always at war with the people of God, assuming different phases in its manifestation. It may be that as God's people have suffered from Antichrist in the past, so they may expect some last manifestation of its hatred. But they shall overcome by the blood of Jesus, and the word of their testimony, and the Kingdom of Christ shall survive the wreck of all others.

SATURDAY, AUGUST 25.—DANIEL VIII.

*The Vision of the Ram and Goat* (1-14).—Here the prophet begins to write again in Hebrew, because he deals primarily with the history of the chosen people. This chapter foretells the fall of the Medo-Persian kingdom, set up by Cyrus, before Alexander and Greece. (2) Shushan was "the lily palace" in Persia. (3) This represented the Medo-Persian kingdom, whose king wore a jewelled ram's head as a crown. (5) The goat was the national emblem of Greece. Alexander died at thirty-three, but so rapid had been his progress that the whole known world was at his feet. (8) On his death his kingdom was divided among his four chief generals, in one of which, including Persia and Syria, Antiochus arose. (9) His power specially spread in the direction of Palestine. (11, 12) The explanation of these obscure verses is given in vv. 24, 25. He was specially mad against the spiritual worship of the Jews, and their refusal to admit his image into the Temple. (12) Antiochus stayed the sacrifices; then they were restored for a season, to be finally suspended for the present age. (14) The day for a year system refers this verse to the desolations of the Turkish or Ottoman empire, of which Antiochus was the representative.

*The Interpretation* (15-27).—Antiochus, in his fury and awful end by ulcers, has been taken by many to represent some great opponent of the kingdom of God, who is yet to arise (Rev. xiii. 2-25). But it is impossible to be sure. In any case, we are not to allow our speculations on such matters to interfere with our daily business. And often the best antidote to fear and anxiety is to take up the common tasks of every day.

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MR. MOODY'S NORTHFIELD CONFERENCE opened on August 1 in the new auditorium. The opening address was by Rev. David Gregg, of Brooklyn, on the claims of the Bible. He ably upheld the unique character of the Scriptures as shown alike by internal and external evidence. The confirmation of holy writ that have come from recent explorations and discoveries in the East were referred to. During the Convention some of the leading foundation truths will be expounded.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, AUGUST 26.
First Miracle of Jesus, John ii. 1-11.
Golden Text.—Verse 11.

Speaking of this first miracle as taking place in the *family circle*, Godet describes it as the "point of union between the obscurity of private life within which Jesus had kept till now, and the public activity which He is about to begin. . . . As He quits this domain He leaves on it the impress of Divinity. It is his royal adieu to the relations He bore as son, brother, kinsman." It suggests also that the highest ideal of Christian living does not require separation from the ordinary engagements of life. Christ sanctifies home life, and transmutes by his presence the water of common-place experience into the wine of heavenly joy.

I. The Occasion (1-4).—A wedding feast usually lasted for several days. Mary is described as the mother of Jesus. John never calls her by name. The omission of all mention of Joseph suggests that he was no longer living. "Jesus was called" (2), a fact which must have surprised his new disciples. Their old master—John the Baptist—would not have been likely to receive such an invitation. His austerity contrasts with the naturalness and humanness of the life of Jesus (see Matt. xi. 18, 19). The disciples may safely follow where Jesus leads. The only thing which the presence of Jesus banishes from a feast is sin. He sanctifies our joys as well as our trials. The wine ran short (3), probably because of the addition of Jesus and his disciples to the number of guests. "None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the uttermost is felt, can realise the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair."—*F. W. Farrar.* Mary's appeal to Jesus is the outcome of her thirty years' acquaintance with Him. She had learned the value of his sympathy and help in her times of difficulty. Did she expect a miracle? Probably, for she had not forgotten the incidents connected with his birth; she believed Him to be the Messiah; she saw in his disciples the beginning of his kingdom, and perhaps had heard from them John the Baptist's testimony concerning Him; and she knew what prophecy had foretold concerning the Messiah.

The reply of Jesus (4), though less severe than our version suggests, contained a gentle rebuke to Mary. He suggests that she is intruding into a domain into which even her relationship to Him does not admit her. "The period of subjection to her as his earthly mother had ceased."—*Schaff.* "Mine hour," in this Gospel, invariably refers to his death (xii. 25, 27; xiii. 1). In this story it seems to refer to the time for his manifestation (11); but in his view this involved the rejection of the cross to which it led. The exact time for every act that was to manifest Himself was made known to Him from the Father. His life was one continual waiting upon God.

II. The Miracle (5-10).—Mary does not take the rebuke as a denial. (5) The words are a beautiful testimony to Jesus from his own mother. She had already learned that it was always safe to do what He said. Her faith in his readiness and power to meet this distress is unaltered. The "waterpots" (6) were probably in the court or at the entrance to the house. "Firkin" is about nine gallons. The six would therefore contain about 120 gallons. There is nothing remarkable in this when we remember how necessary was the purification both of persons and vessels before and after meals (Matt. xv. 2; Mark vii. 3). The miracle was wrought in connection with the *obedience* of the servants (7, 8). Both commands required the obedience of faith. The term governor is applied to the chief of the servants, whose work it was "to taste the meats and drinks before ordering them to be placed on the table."—*Godet.* The change wrought was real (8, 9), unlike the Romish transubstantiation, which is a change only in pretence. The ruler refers to what was customary (10), without any suggestion that any had been drinking to excess in that feast. It is not wrong to see in his words a contrast between the world and Christ. The world gives the best first, and reserves the worst until last—pleasures of sin now, but bitter remorse at last. Christ calls to self-denial now, and joy hereafter.

III. The Purpose of it (11).—It was the *first* of his miracles, and was a "sign" intended to signify something. What does it reveal? His glory. (*a*) As sympathising with a common need, and able to meet it. (*b*) As contrasting the dispensation which He introduced with that of the Jews. Every detail of the narrative is important as bearing upon this sign. (*c*) As sanctifying home life—putting honour upon the marriage relationship. To the young this miracle says that Jesus can be with them not only in public worship, in Sunday-school, but at home, and in their festivities; and that wherever He comes He enhances our joys.

# For the Young.

## AIR AND WATER.—A PARABLE.

It was a very deep well, and as little Archie looked down over the barrier it made him feel quite giddy. "I wonder why father cannot have a pump," said he, as he gazed at the water in the bottom of the well; for little Archie had been looking forward very anxiously to the advent of a new pump; as, like many other little boys, he had quite a liking for pumps and pumping. And this morning all his hopes had been destroyed as he heard his father say at the breakfast-table that the well had to be dug much deeper than he expected, so it would be impossible to have a pump.

So Archie, in a rather disconsolate mood, wandered, after breakfast, to have a look at the well where we found him at the beginning of this tale. How long he would have continued looking down the well I cannot say, but as he examined sides and bottom, as if seeking to find a solution to his question, he was somewhat surprised to hear the water at the bottom of the well speaking to him.

"My little friend," said the water; "I can answer your question about the pump."

"Oh, I wish you would," said Archie, for he wanted very much to know all about it.

"You know," said the water, "that this well is thirty-five feet deep." Archie assented.

"Well, that makes it just five feet too deep for a pump."

"But couldn't the men get a long pipe that would reach all the way down," said Archie.

"Oh, yes, but that's not the difficulty; it would be no use when put down, because no one could pump the water through it."

"I don't see how that can be," said Archie, "but perhaps you can tell me."

"It is like this," said the water. "When a pump is put up, and used for the first time, the man who is pumping first pumps out the air that is in the pipe, and then the pressure of the air on the water in the well forces the water into the empty pipe, and up through the spout into the pail; but if a pump were put up here the water would not reach to the bottom valve of the pump by five feet or more, for the air-pressure can only force water to a height of thirty feet, and no amount of pumping would alter it."

"It sounds very funny," said Archie.

"And I can tell you it feels very funny to go through a pump. I have been a great traveller, and in my time have passed through several pumps, and the sensation is most remarkable; it makes one feel quite helpless to be pushed along by the air in such an unceremonious way up a small pipe, and then, before there is time to think, come splashing out of the pump spout."

"I should push the air; I wouldn't go up the pipe," said Archie.

"All very well to talk, Master Archie, but the air is much too strong. I am obliged to go, I can't help it."

"Please tell me, Water, if the air pushes anywhere else beside the bottom of wells."

"Oh, yes," said the water. "It is pressing everywhere and on everything, and it is just because it presses in every direction, up and down, top, bottom, and sideways too, that it is not noticed until, as in the case of the pump, it is taken away from one place, and then the outside air, in its struggle to get in, pushes the water as I have already told you."

"What's that you are talking about?" said the wind. "I thought I heard you speaking about the air."

"Quite right," said the water. "And now you are here, perhaps you would be good enough to explain some of the things that the air does."

"I shall be very pleased to do so," said the wind, as he kissed Archie's rosy cheek. "So you want to know what the air can do? Well, it works the barometer, regulates the boiling of water, besides managing all the pumps, and does many other things I shall not have time to tell you about."

"Work the barometer," said Archie; "why, that is indoors in the hall; I don't think you can have anything to do with that."

"But I *have*," said the wind; "the water has been telling you about the air pushing water up a pipe thirty feet high; but it can push something else, and that something else is mercury, which is the silver-looking metal in your barometer which goes up and down in the glass tube."

"Oh, Wind! I wish you would tell me how it is done."

"Yes, certainly; the barometer is constructed by filling a glass tube (closed at *one* end) with mercury, and then inserting the *open* end in a glass vessel, containing also mercury, in such a way that none of the mercury escapes from the tube while it is being done. It will then be found that the pressure of the air on the mercury in the glass vessel will sustain a column of mercury in the glass tube thirty inches high."

"This seems as strange as the water in the pump," said Archie.

"Yes," said the wind: "and it serves a very useful purpose, for when bad weather comes the mercury sinks lower in the tube, and people say, 'The glass is going back'; but if the mercury remains high we may, as a rule, expect fine weather."

"I didn't know the air did so much good," replied Archie.

"I dare say not; but the barometer is also useful in telling the height of mountains. You see, my young friend, you live at the bottom of an ocean of air, and, of course, as air, like water, has a height of its own, there is a greater pressure at the bottom of its bulk than at or nearer the top; so if you went with your friends up a very high mountain, and took your barometer, you would perhaps find it go down to 25 inches or less, because the pressure of the air would be less in consequence of your being so much higher up."

"But you haven't told me how the air regulates the boiling of water," said Archie, "and I want very much to hear about that."

"That is a very simple thing," said the wind; "water begins to boil as soon as the force of its vapour is equal to the air pressure, therefore water will boil at a much lower temperature on a high mountain than at the sea level, so that if a person tried to boil an egg on the top of Mont Blanc he would not be able to do it if he boiled it for a week, because the air pressure would be so much reduced that the water would boil at a temperature not high enough to harden the white of an egg."

"Well, you do some very strange things," said Archie.

"I do nothing of myself," replied the wind, "all my movements and powers are under the laws that God has appointed, and it is when these laws are searched out and obeyed that I become very helpful to man."

"But I like to do what I please," replied Archie.

"You see what confusion and disaster there would be if I did so," said the wind. "No one would know for certain what force I exerted on water and mercury, and people would not be able to make pumps or barometers, or if they did they would find that sometimes they would act and sometimes they would not. You see, it is only as all things yield to God's rule and government that the well-being of all can be secured."

"I never thought of this," said Archie.

"I daresay not," replied the wind; "but you will find that resistance to God means pain and sorrow, and that the truest happiness consists in yielding your will to his."

Here the conversation ended, as the wind sank to rest, and his voice was hushed.

T. Tusting Holttum.

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CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, to Aug. 31; *Blackpool*, S. J. Hewlett, to Aug. 31; *Brighton (West)*, H. Hankinson, to Sep. 7; *Bognor*, Rev. J. Barnes, LL.D.; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13 to 31; *Colwyn Bay*, Rev. Martin J. Hall, to Sep. 4; *Dunoon, N.B.*, Josiah Spiers; *Eastbourne*, A. G. Dodderidge, to Sep. 11; *Exmouth*, P. Welch (12-26); *Felixstowe*, C. F. H. Battersby, M.D.,; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, F. O. Lasbrey and others to Aug. 18; *Ilfracombe*, W. R. Moore, to Aug. 29; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, H. S. Lidstone, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, H. C. Jenner, to Aug. 17; *Lowestoft*, E. Arrowsmith, to Sep. 14; *Mablethorpe*, C. J. Small, Aug. 13 to 28; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney, from Aug. 16; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, to Aug. 26; *St. Leonards*, T. W. Graham, to Sep. 10; *Scarboro'*, J. Reginald Naylor; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence, to Aug. 31; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; Rev. M. C. Brownlow and R. H. Keable, *Kemp Town, Brighton*, to Aug. 26; *Towyn*, G. H. Chaplin to Aug. 28; *Sandown*, J. E. Budgett Meakin; *Paignton*, L. H. Miller.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 25:—Sun., 19, St. John vi. 15-27; Mon., 20, vi. 28-40; Tues., 21, vi. 41-58; Wed., 22, vi. 59-71; Thurs., 23, vii. 1-18; Fri., 24, vii. 19-36; Sat., 25, vii. 37-53.

## "The Ascent of Man."

Sir,—I should like, with your permission, to make some observations upon that remarkable book, Professor Drummond's "Ascent of Man." It is destined to make a strong impression upon public opinion, especially on the unformed mind of youth; and I much fear that its tendency will be to reinforce that stream of materialism which is flowing so strongly at present. Let me say at the outset that the argument for Evolution was never stated in a more fascinating manner; seldom has the gift of language been used with greater skill; and the danger is lest the reader, captivated by the charm of the style and the ingenuity of the argument, should fail to see how deep are the wounds inflicted on Revealed Religion.

I propose to criticise the book from the side of Biblical doctrine, and to ask how it stands to those truths which lie at the foundation of the Christian faith.

Professor Drummond professes to give a history of man from the side of science, and to answer the question, Whence and how came he to be here? He sees no evidence of direct creation by God, but holds that man, like everything else in the universe, is the product of gradual development through countless ages. Go far enough back to the rudimentary forms of animal life, and the progenitor of man is discovered among the "ascidians" or "molluscs." From this initial stage an ascending series of animal forms is evolved, ending in the "mammalia;" and out of this latest order

SOME APE-LIKE ANIMAL

is the ancestor of the savage; and, after countless years, the savage is developed into the civilised man. Every stage of this process is the work of a Power which is sometimes called "Nature" and sometimes "Evolution"; its tendency is to develop ever higher and higher forms of life. Man, according to this theory, must be always progressing towards a higher goal; though the book is silent as to whether another stage of life awaits him beyond the grave. This is a very brief abstract of a many-sided argument, which it is impossible to epitomise with absolute accuracy; but it represents, I hope with fairness, the general scope of the book.

Now, the first thing that strikes a Christian believer is the complete contradiction between the scheme of life here set forth and the teaching of Holy Scripture. According to it man is the direct creation of God: "God created man in his own image; in the image of God created He him: male and female created He them" (Gen. i. 27). He falls from his state of innocency, and Sin and Death enter the world, and the whole scheme of Christian doctrine is reared on this foundation. It is not, as some assume it to be, merely the primitive traditions of an unhistorical age, but it is the basis of the teaching of Christ and his Apostles: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. v. 12). Our blessed Lord himself, in expounding the marriage laws, said: "From the beginning of the creation God made them male and female; for this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh" (Mark ix. 6-8). The whole scheme of redemption is founded on the fact that man is a fallen and dying creature, but capable of being restored to that image of God from which he fell. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22-23). Nothing is more striking in Scripture than the absolute distinction drawn between man and the lower animals; man alone is under law to God; man alone is a sinner and needs a Saviour; man alone is worthy of being redeemed from death and hell, and of enjoying "everlasting life." The Bible has been well said "to breathe the atmosphere of eternity," and man alone is able to inhale that atmosphere; he is the only creature capable of "looking before and after." An impassable gulf separates him from the wisest elephant, or ape, or dog; none of these can be made to "know God"; none of them has a soul in the spiritual sense of the term; of no other creature can it be said, "What shall it profit a man if he gain the whole world and lose his own soul?"

We search Professor Drummond's book in vain to find this root principle; at no period in "man's ascent" do we reach the time when he was made in God's image and likeness. We catch sight of man in the transition state between the ape and the savage, and his first moral perceptions spring from the budding of

MATERIAL LOVE IN THE SAVAGE MOTHER.

It is not easy to see where responsibility to God comes in. Apparently, in the earlier stages of man, he murders his rival with as little guilt as a lion seizes his prey; he knows nothing of the primeval law, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" (Gen. ix. 6). We ask, Where was Sin then? We may ask further, Can there be any such thing as "Sin" in the Bible sense under this theory of man's origin?

Again we ask, Is such a theory consistent with the "living God" of the Bible? Is it consistent with the God "who is not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9)? Is it consistent with a God "who is angry with the wicked every day," but "who taketh pleasure in them that fear Him, in those that hope in his mercy"? Does not the teaching of this book, like the writings of Darwin, Huxley, and Tyndall, tend to expel the "supernatural" from the universe? Does it not conceive of God as a remote intelligence, unconcerned with individual man, or, as Matthew Arnold described Him, "a stream of tendency that makes for righteousness"? Can any vital religion be founded on such a basis? Will men love, honour, and obey such a dim, impersonal Being? Will they struggle to overcome the desperate temptations of "the world, the flesh, and the devil," so that they "may give a good account to Him who is ready to judge the quick and the dead"? I wot not. All human history shows that nothing but belief in "the living God" will powerfully affect the heart and conscience of man; it is those who believe that "God hath spoken" who will hearken to his voice. I assert that there never has been, and never will be, a religion which will grapple with man's conscience except one that is founded upon "Thus saith the Lord." Men will not go to the stake for Evolution; men will not "deny themselves, take up their cross and follow Christ," for an Intelligence scarcely separable from Nature. Stephen, when stoned to death, was sustained by the vision of "Jesus standing at the right hand of God." Would he have yielded his life for Evolution? Would the martyrs whom Nero smeared with pitch and lighted as torches in the streets of Rome, have faced death in the hope that a better era would dawn after millenniums had passed, and that some future generation of men would live higher lives on this earth? No; experience has abundantly proved that apostles and prophets, saints and martyrs, cannot be manufactured by fine phrases about the evolution of humanity; but they can be "evolved" through faith in the living God, and the sure and certain hope of

"A BETTER RESURRECTION."

This book is one of a class with which we are very familiar nowadays. It retains Christian phraseology to cover non-Christian thought; it objects to the supernatural on the ground that it reduces the Divine Being to the "God of gaps"; it confines his prerogative to the silent, noiseless evolution of law; everything has to be "evolved" out of the original "fire mist" up to the brain of Plato and Aristotle and the faith of Abraham and Paul. No room is left for the miraculous birth, resurrection, and ascension of the Lord Jesus Christ, or for the Gospel which is founded on those truths, or for the promise of everlasting life in "new heavens and a new earth wherein dwelleth righteousness."

According to this writer, Christianity and evolution are but two names for the same thing. "Up to this time no word has been spoken to reconcile Christianity with evolution, or evolution with Christianity. And why? Because the two are one. What is evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings? Through what does evolution work? Through love. Evolution and Christianity have the same author, the same end, the same spirit."

Now, I admit that there is a kind of evolution contained in Christianity, but is it the evolution of Professor Drummond? The Word of God plainly teaches that God has a plan and a purpose which take ages for their fulfilment. The plan is expressed in these words:—"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21), "for the preaching of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God" (1 Cor. i. 18). That is

GOD'S "PLAN OF SALVATION."

His purpose is expressed in the following words:—"That in the dispensation of the fulness of times He might gather together in one all things in Christ both which are in heaven and which are on earth, even in Him" (Eph. i. 10).

But this is a very different kind of evolution from that sketched in the "Ascent of Man;" if this Scriptural evolution is shadowed forth in the vague sentences at the end of the book it much needs further elucidation. The Christian world wishes to know whether the "Word of God" or the "wisdom of man" is to decide what God's method of evolution is: whether its final end is a higher animal to walk this earth or a great multitude of redeemed ones "who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Is man destined to be a citizen of earth or heaven? Shall "this corruptible put on incorruption, and this mortal put on immortality"? These are the questions that agitate the soul of man; compared with these it is a trifle by what steps he has been brought to this stage of his earthly journey. Professor Drummond's book is silent on this transcendent theme, unless the following enigmatical utterance, which closes the volume, be taken as an answer to it: "Evolution always attains, always rounds off its work. It spent an eternity over the earth, but finished it. It struggled for millenniums to bring the vegetable kingdom up to the flowering plants, and attained. In the animal kingdom it never paused until the possibilities of organisation were exhausted in the mammalia. Kindled by this past, man may surely say, 'I shall arrive.' The succession cannot break. The further evolution must go on, the higher kingdom come—first the blade, where we are to-day; then the ear, where we shall be to-morrow; then the full corn in the ear which awaits our children's children, and which we live to hasten."

Surely one may well ask with surprise, Is this all the light that Professor Drummond can cast on human destiny? Had Christ preached this doctrine, would multitudes of sinners have followed Him, listening to "the glad tidings of the kingdom of God"? Would "the poor, the maimed, the halt, and the blind" have crowded round the Great Physician? And could He have truly said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12)?

I reserve some further remarks for a following article.—Yours faithfully, Samuel Smith.

11, *Delahay-street, Westminster, S.W.*

## PERFECT REDEMPTION.

When Jesus therefore had received the vinegar, He said, "It is finished," and He bowed his head and yielded up his spirit.—John xix. 30.

Now the perfect life is ended,
Now Messiah's work is done;
And with his last breath expended,
Love's great victory is won.
It is finished!
Life eternal is begun.

Now the Christ for sin hath suffered,
And its awful debt is paid;
Now the Lamb of God is offered,
And a full atonement made.
It is finished!
Let redemption make us glad.

Righteousness now reigns in glory;
For the Saviour's death of shame
Crowns his perfect earthly story
With an everlasting fame:
It is finished!
Glory to Emmanuel's Name.

Opened is the gate of heaven,
For the veil is rent in twain,
Now eternal life is given
Through the Friend of sinners slain.
It is finished;
God and man are one again.

James Silvester, M.A.

## MRS. BAEYERTZ,

### THE JEWISH LADY EVANGELIST.

From time to time we have recorded the blessing attending the evangelistic labours of this lady, whose work among factory girls in Melbourne was first noticed in these pages in January, 1878. Then, her very name was unknown in this land; now, in many Christian centres it has become a household word. Wherever she has gone, alike in the Colonies, the States and Canada, and in this country, there are numbers who confess that under God she has been the means of their conversion or of leading them to fuller Christian experience. From the outset it has been noted that her testimony has been peculiarly owned of God among professing Christians to whom the Bible had been almost a sealed book.

Mrs. Baeyertz, as all who know her are aware, is a Jewess born and reared in an English town. Her parents brought her up "with all the loyal strictness of pious Jews, to fear the God of Abraham, Isaac, and Jacob, and to regard the Jewish religion, with all its rites and ceremonies, as the one and only religion for all time."

Emilia was a very delicate child, but on "coming out" she plunged into the gaieties of a fashionable life. Then came a bitter disappointment which entailed mental anguish and physical prostration. This led to her being sent out for a change to a married sister in Australia. Arrived there, she became the leader in a fashionable set: yet in a strange way (through which the overruling hand of God may be clearly seen), this giddy girl was ere long married to a true Christian. Cast off by her friends on account of this marriage, she became formally a Churchwoman, although ignorant of vital Christianity. After six happy years of wedded life, her beloved husband, who had prayed much for her, was cut off suddenly, leaving her with two children. The wail of her sorrowing heart was:—"I have no God! No Christ to comfort me!"

The one dominant idea in her mind became: "How shall I find God? How find my dear dead one's Christ? For unless I do this I can never go to him: I can never see him again." Thus she began to read, for the first time in her life, the New Testament; and God stood waiting to lead her.

"Many a day amid this time of awful sorrow," she writes, "have I lain in the damp upon the grave of my husband, and prayed that God would take me. Very bitter and hard, too, were my thoughts of God, whom I accused of dealing cruelly with me."

One day she was alone, reading the old old story in the Gospel of John, when the truth she searched for, the Person she sought, burst suddenly upon her astonished and delighted gaze. God's Holy Spirit showed her Jesus as the Saviour, as her Saviour. "Christ is God," she cried, "and He died for me.

#### I HAVE FOUND HIM,

and He is my Saviour." Never from the first moment of joy had she one shadow of doubt as to her acceptance with God.

Some time after she was led to leave her home in "sweet Colac," and go to live at Geelong, where she was constrained to visit the prisoners in the gaol, and the sick and suffering ones languishing in the hospital wards. This humble effort led to further service in various quiet ways, and "from the outset God crowned her labours with success."

About that time Mrs. Baeyertz received a letter from Rev. H. B. Macartney, asking her to come to Melbourne as a missionary to the Jews. She consented, though after-events proved that God had other purposes for her. She went to Melbourne, where she passed through deep waters in the critical illness of her little girl, who was spared, in direct answer, she believed, to prayer. Her own spiritual life was deepened by this experience. The work among the Jews—who looked on her as an "apostate"—proved very uphill; but among the girls in the factories she speedily found remarkable acceptance, and many of them were converted.

The news of God's glorious putting-forth of his power spread far and wide. Scores of ministers heard of the work, and invitations to their churches poured in upon the young evangelist. These she declined, feeling doubtful "as to her right to address mixed meetings." Eventually, after much inward conflict, "Our Coffee Room," by Miss Cotton (now Lady Hope), was the means of leading her to do what she believed to be God's will, regardless of how she might be misunderstood. Accordingly, she accepted an invitation to address a Sunday-school, but on going "found the church packed," and among the audience three ministers, who, as she quaintly says, "with their long black coats, their solemn faces, and their huge white starched ties, appeared like sons of Anak in my path." God, however, gave great power, and at the close two vestries were filled with seekers after salvation. So, as Mr. Sydney Watson remarks, "was she fairly launched on the world as an evangelist for God." Soon after came a call from Sandhurst, and in that city Mrs. Baeyertz held her

#### "FIRST BIG MISSION."

This led to a mission at Ballarat, described as

> Even more wonderful than at Sandhurst. Over a thousand persons gathered every afternoon at the Bible readings, and many Christians were quickened and refreshed by these meetings. The theatre was crowded night after night. . . . The municipal authorities prohibited vehicular traffic down the street in which the theatre was, as the crowds were so dense that the traffic became dangerous. Here more than ever did Mrs. Baeyertz realise what God could do. The anxious inquirers were so numerous that it was impossible for the workers to deal with all.

From Ballarat she went to Adelaide for three months' service, but "God kept her there, full of constant labour, for three years"—that is in the district; not all the time in the city itself. There

MRS. BAEYERTZ.

she felt herself compelled to begin those "meetings for men," which have ever since been a feature of her missions.

But further service awaited her. At a convention in Melbourne she seemed to hear a voice, "Will you go to New Zealand and America for Me?" She felt she dare not parley, and cried—"I'll go, Lord; I'll go, Lord; I'll go where you want me to go."

Soon she was led to Queensland, then to Tasmania, where Mrs. Henry Reed was of much help to her; and so on to New Zealand, where in many of the towns she had remarkable missions. After nine months' labour in New Zealand, she felt impressed that God would have her go to America, where, however, she knew no one. Landing at San Francisco, she wrote to Mr. McCoy, secretary of the Y.M.C.A. He came in person to see her, and kindly, but candidly, said that "there was no opening for a lady in connection with the Association." A letter from the secretary of the Melbourne Y.M.C.A. led him to reconsideration, and he asked Mrs. Baeyertz to speak to the young men. A week's mission was held, the result being fifty souls. This led to various missions in California, and brought an invitation from Canada. Blessing was granted in Toronto on the first visit, but the showers of refreshing came at a second visit. Meanwhile, Mrs. Baeyertz had been in Boston, and Dr. Gordon gave in *The Watchman*,

#### "A HEBREW PROPHETESS,"

a very remarkable account of her mission. The view taken by Dr. Gordon of the exceptional character of her work was confirmed by a letter from the Bishop of Nelson, N.Z., in which he confessed that "notwithstanding all that is said upon the opposite side, I could not, if I had the power, dissuade her from what cordially receives the Divine blessing."

On her return to Canada from Boston remarkable missions were held in Quebec, Ottawa, Toronto, London, Montreal, and other cities in the Dominion.

Still believing herself led by God, she sailed in April, 1892, for this land, knowing no one, but realising that the Lord would go before her. The way opened as she went forward, and in Queenstown, Cork, Belfast, and Dublin, great interest was stirred. Then came her mission in West London, which we noticed at the time, and subsequent labours having been reported from time to time in our pages need not now be recapitulated. Suffice it that God seems to be wonderfully owning this lady evangelist in leading souls to Christ—and yet more in reviving Christians.

Mrs. Baeyertz has no new doctrine to declare; she enunciates simply the familiar Gospel truths of redemption through the life, death, and resurrection of the Lord Jesus Christ. Speaking to believers, she insists on full surrender, the abandonment of all known sin, and practical obedience. "Consecrated hands," we have heard her say, "must not touch questionable things; after playing a game of cards once, I was in darkness six weeks." "We get to be like Christ by living with Him." The hope of the Church in the personal return of the Lord is made prominent in her teaching. In some of her addresses, as for example that on "The Passover," she makes very profitable use of her familiarity with Jewish ideas and customs. A sentence from the late Dr. Gordon's pen must close our sketch:—

> "Her presentation of the Gospel made a deep impression upon the unconverted; clear, uncompromising, and most tender in her setting forth of the way of life, she could not fail to rouse the careless and win the unsaved."

These details are largely gleaned from Mr. Sydney Watson's book, From Darkness to Light: The Life and Work of Mrs. Baeyertz, price 1s. 6d., to be had by writing to her to 26, Fore-street, London, E.C.

## NEGLECTED BLACKPOOL.

Arriving at Blackpool at noon on Bank Holiday, after a fortnight's stay at Keswick, we were almost bewildered by the teeming thousands of artisans and mill hands which crowded the beach, parade, and piers of this fine watering place. About 6.30 we started out hoping to find an open-air service where we could by our prayers and sympathy aid those who were seeking to proclaim the old, old story of Jesus and his love to these masses. We walked the entire stretch from Claremont Park to the South Shore, but, alas! only crowds gathered round the usual seaside "performances," were to be seen. At last we discovered a small group of Salvationists, who were with much simplicity and earnestness seeking to uplift Jesus.

Surely such a state of things should not be. To those who have leisure and the means we say, "Is Satan to have all his own way?" Will no one come and for Christ's sake seek to lead perishing souls to the Sinner's Friend? The need is all the more urgent as there are a large number of militiamen encamped near by.

Two Visitors.

PRISON MISSION.—Through the kindness of H.M. Commissioners of Prisons, two ladies have been granted permission to visit in H.M. convict prisons for women, in connection with Mrs. Meredith's Work for Discharged Female Prisoners.

HAYTI.—Rev. Lucius Hippolyte, pastor of the Baptist Church, Port-au-Prince, Hayti, sends an earnest plea that more attention should be paid by the Christian Churches to the evangelisation of that island with its million of a population. The language spoken is French. Mr. Hippolyte would be grateful if any one would send him a magic lantern for his missionary work in the mountains.

## "NORTHFIELD ECHOES."

The second issue of this most interesting serial (which we noticed some time ago) contains a report of the addresses given at the Young Women's Conference held in Northfield at the end of June. These addresses were expository, hortatory, historical, missionary, informing, and all were deeply earnest and thoroughly practical. Mr. Moody's share in the speaking, as reported here, consisted of two expository addresses on the Gospel of John, taking up and expounding the chief thought in each chapter, and an address on "Some Requisites for Service," such as assurance, faith, courage, hope, and enthusiasm. Excellent talks were given by Mrs. Gordon, of Boston, Miss Whittle, and others. We have only space for one extract.

### ISAIAH'S CALL.

An admirable address on this theme was given by Rev. W. H. P. Faunce, of New York City. We select the following portions:—The Bible has very little to say about the ending of its heroes and heroines, but very much about their beginning. The death-bed, the parting scene, the final rapture—these things find small space in the Scriptures; but the call to a Divine mission, the summons to service, is related in the Bible almost everywhere with most minute and definite detail. What was the end of the life of the Apostle Paul? The last sentence you will remember, reads: "Paul dwelt two whole years in his own hired house." But the conversion of that Apostle, his summons to the Apostolate, is related three times with wonderful and startling vividness. Do you remember the last sentence with regard to Peter? "And Peter departed and went into another place." But the call of Peter—can we ever forget how the Messiah, walking by the Sea of Galilee, summoned the young Apostles to follow Him? Peter could never forget it, and was never weary of telling it.

So of Moses it is said in the Old Testament, "No man knoweth his sepulchre"; but every man knows his call. Did Amos pass away in peace? What were the closing scenes in the life of Ezekiel? What was the end of Jeremiah? We are totally ignorant. But every one of these prophets has related with the utmost detail how at some time in his life a Divine hand was laid upon him, and a Divine voice was heard speaking in his soul. The Bible places tremendous emphasis on the question which I believe is agitating many hearts here:—Does God summon men and women to specific forms of Christian service? If so, how may I recognise that call, and where does He call me?

(1) Notice the time of Isaiah's call—"in the year that King Uzziah died." Some of you remember the story of the wondrous reign of King Uzziah, a sort of Victorian era in Jewish history. For fifty years he sat upon the throne of Solomon. He subdued nations. He undertook great public works, built fortifications, and extended the power and majesty of his kingdom everywhere, until finally he took it upon him to go into the temple of the Lord and assume the High Priest's place and offer incense. Immediately the white spot of leprosy was seen standing out on his angry, reddened forehead. He was banished from his country; he went to a lazar house where he stayed until his death. The young Isaiah, probably eighteen or nineteen years old at that time, never could forget the ending of that splendid reign. So he says that in the very year that this earthly king passed away, in disgrace and shame, he saw the Heavenly King sitting on his throne that shall never pass away.

I am sure it has been so with some of you in your individual life. In the very year that some earthly friend was struck down by your side, you found the Heavenly King nearer than ever before. Some hope, some fortune, some strong support failed you; then you were led in your disappointment to look upward and see that there is one throne which is never shaken, one splendour that never fails, and

### ONE KING THAT RULES FOR EVER.

(2) Notice the vision. He saw the Lord in his palace lifted up as the King of the whole earth; and around the throne a choir singing on the one side, "Holy, holy, holy," then answering responsively on the other side, "The whole earth is full of his glory," until the sound moved the very pillars of the palace, and the whole room was filled with the mist which symbolises the confusion of mind that often comes to us at the first revelation of a great truth.

Before any work of God there always comes the vision of God. To behold Him, lifted up above our troubled hearts, above our worries and discords, and to be absolutely sure that we have spoken with God and He has spoken to us—this is the preliminary to doing anything whatsoever in God's service. I have had men say to me, "Did not Paul's Christian life begin with the question, 'What wilt Thou have me to do?'" No; it did not; it began with the question, "Who art Thou, Lord?" When Paul had settled that it was the risen Christ who appeared to him, then came the much easier question, "What wilt Thou have me to do?" We cannot feed the multitude out of an empty basket; we cannot present the Lord till we have seen the Lord. If you and I have no doubt about having seen God, then our Divine service will grow sweeter and clearer and easier every year we live.

(3) Notice the call itself. It was not such a call as to suspend his personal judgment in deciding whether he would go or not. The Lord did not say, "Isaiah thou shalt go." He said, "Who will go?" And Isaiah deliberately and resolutely said, "I will go, send me." The highest call is when God treats us as rational beings, with minds of our own and judgments which we are to form. I believe that in the old idea of a call to the ministry or to missionary service there was a great deal of mental inertia and spiritual laziness. It was thought that if we simply sat still we should be dragged into our work. God will not take that responsibility. Isaiah knew that men were wanted, and he said, "I will offer myself; Lord, take me;" and that was the beginning of his ministry. You do not get missionaries by casting lots or advertising for them in the newspapers. You get them by spreading before the people the call of the Lord, and then saying, "Who will go?" The one who springs to his feet, and says, "I, in my calm judgment, offer myself," is the man whose decision will last the longest and go the deepest. There is a verse that was always very precious to me in my early Christian life, "The meek will He guide *in judgment;* and the meek will He teach his way." When a man or woman has reached the point of meekness, and absolute desire to know the will of God, then in his judgment

### HE WILL CHOOSE THE RIGHT.

This call did not come to the prophet with promises of great and brilliant success. The man who goes just for success is not working for God. Christ came when nobody wanted Him. There was no deputation went to the courts of heaven saying, "Send us such a Deliverer as this." Christ was content to take twelve men and for three years train them, while the nation turned its back on Him. Isaiah went into the work after the heart of the people was waxed gross, and their ears were dull of hearing. The very essence of Christian service is that it will not run away even though the prospect be dark.

I believe that a man to-day who has the spirit and character of Isaiah may be as truly directed to his work as ever was any prophet in the Old Testament. Can it be that we are further from knowing God's will than those who lived in the twilight of the old dispensation, and had no New Testament, and no risen Christ, and no Holy Spirit then given? It cannot be. When you come down to the innermost fact, you find that no miracle or portent can take the place of the inner conviction in a man's soul that a certain thing is the will of God—that is the real call. If the Church of to-day will only consent to relegate all Divine leading, and all providential care, and all Divine help into a little Syrian province in the first century, that is all that evil-minded people want. They are mightily afraid someone will appear with a present message from a present God; and if the Church will only be content to believe in past signs and ancient marvels, and say complacently that the age of miracles is past, wicked men want nothing more. Our God not only was, but is, and is to come. When any heart comes before Him and says, "Send me," there goes forth to-day out of the Divine heart of love a directing voice, and a guiding hand, to lead us in our work.

See how this call of Isaiah gave him a vision of the nation. It is remarkable how often maps have played a great part in the extension of the kingdom of God. Carey's cobbler's shop was not only a place for the making of shoes, and not only a place of prayer: it was a place for the study of the world's map. If your map has less than the world on it, then you cannot truly decide on your field of Christian endeavour. I believe that no one field is better than all other fields, and no one form of Christian service is more acceptable to God than all other forms. Could any of you say which is the highest kind of Christian service? We have got to be content with the song of little Pippa as she passed through the city singing,

> All service ranks the same with God;
> There is no last or first.

Remember that the field is the world, and not simply a little part of it. The field is not the Church. That was the old idea—that the only way for a man to serve God was to enter the ministry; and the only way for women to serve God was to become appointees of the Church. The Church is simply the reapers thrust out into the field, and not the field itself. Until we are willing to go anywhere

### WE ARE FIT TO GO NOWHERE.

One other thing about this call is the vanishing of self-consciousness at the touch of the coal from off the altar. Isaiah felt his unfitness to go, and then there came the angel with the live coal touching his lips, and saying, "Thine iniquity is taken away and thy sin purged"—the vanishing of self in the presence of the Divine mission. Is not that what we most need when deciding our life-work? When God comes into our hearts and cleanses them from self, then we begin to understand what He would have us do.

This is the one message I have for you. Be sure that you see God and talk with Him. Be sure you see his world, his field, in all its parts. Be sure you believe in the possibility of the redemption of those to whom you are sent. Be sure you put self out of sight, and only want God's will to be done in your soul as it is done in heaven. Then there shall come to you, if not the vision that came to the ancient prophet, as real an assurance, as holy a summons, and as Divine support.

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A general descriptive summary of the Convention thus concludes:—"This annual gathering of young women for the study of the Word of God and the consideration of the methods of Christian work is destined to exert no small influence on the future history of our schools and colleges. The essential feature of the Conference is its spiritual power; by coming in contact with this power the delegate is inspired with new zeal for the Master's work, and is fitted to carry this power into her college and to exert a greater influence for Christ than was before possible. The Conference is in truth a Mount of Transfiguration to many lives, where Christ leads them up to greater heights, and shows glimpses of his love and power never yet dreamed of; and from this mount of privilege young women go down into the paths of everyday life to carry brightness and blessing to all with whom they come in contact."

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## THE CHRISTIAN'S HOME-CALL.

It matters not—the manner of our going;
Sooner or later comes the Master's call.
In summer's sunshine, or in winter's blowing,
The message comes to all.

Perchance our last farewell we may be taking
In calm communion with a loving heart;
Or in fierce winds and sudden waves high breaking
Our spirits may depart.

It matters not, if only we are ready,
Doing his will, accepted by his grace,
Bearing the banner of our great hope steady,
And standing in our place.

It matters not—the way of life's conclusion,
If by redeeming love we are possessed.
In deepest hush or wildest storm's confusion—
The Father knoweth best.

*Lakewood, N.J.* L. C. Wood.

## A HEATHEN FESTIVAL.

By Mr. F. W. Gooch.*

The last time I wrote home, I spoke of the coming big feast of "Nookalama" to be held in Anakapelle. It duly came off. That feast was an "eye-opener" as to what heathenism really is. Standing on a raised ground, we looked at a sea of faces stretching away for a very long distance—but all tending one way, towards the white-washed temple where the goddess reposed in state, filth and paint daub. She boasts so close a relationship to "that old serpent" as to be his incarnation—though why he wanted to come as a woman into a country where that sex is so depreciated I have not yet been able to find out. Suffice it to say that she is the embodiment of all that is fiendish. Her devotees roam about sowing the seeds of cholera, smallpox, and other dreaded outcomes of filths, stinks, and bad living generally.

To propitiate her and keep her is the great end of the feast, and it lasts three days. She is patted on the back, fed with plantains, enough to choke a London sewer; and so vast a quantity of sugar-cane sticks are flung over her high outer wall for her to chaw at, that if it were not for those astute sons of Belial, the priests, who generally bring them out and sell them again in one of the hundreds of booths erected at or near the temple, the goddess would be hopelessly buried out of sight, temple and all; like the old Roman general who was smothered and buried in bouquets of flowers by his fellow citizens, in the days when popular feeling was allowed to demonstrate itself.

But we leave the main part of the town, and go to one of the outside quarters to find the temple. In many places in the world we need guides, but not there. A mile before reaching the spot we have to walk the gauntlet of beggars who line the road each side of you, and you are saluted with (Telegu translated): "O Rama, Rama, Rama, O my Lord, I'm a man without eyes, O tubu, tubu, do alms, etc., etc."

These fellows come long distances to the feast, and get each a nice little pile. Let us look at some! First a man without any face, a horrible sight: how he makes such a noise is a mystery. Then blind, halt, lame, withered, every species of deformation, all waiting for the moving of the waters of compassion on the part of that crowd of senseless devotees who believe Nookalama is present and placing to their credit every dub they give away. Here is a hermit; he is actually lying in a huge bed of thorns with two hands passively held out for dubs. The impostor has the thorns arranged by his pals to the least possible inconvenience, while none go into him as would appear; and yet those poor creatures are made to believe that he has so far renounced the flesh and all fleshly lusts (except possibly the lust of dubs) as to be able to say a good word for givers of alms to the gods with whom he has earned fellowship.

Now let us go to the temple, and make some inquiries. The first thing we learn is that the land and temple belong to some heathen dignitary, and that he leases it for all that can be got out of it to native contractors for so much per annum. Then these contractors keep it in repair, charge every man, woman, and child twopence to get inside and make gifts to the goddess, consisting of plantains, saffron, sugar-cane, coloured paint to put on her body, etc. All day long the stream of people is passing in and out, and the twopenny pieces clatter into the large boxes prepared for them. As a result, a few days later these poor benighted creatures go to their distant villages, get disease (sown in them at the feast), die, and say Nookalama has no favour on them, and so pay Brahmins for nostrums to be said over them, get witches to perform all sorts of tomfoolery, and fail to do any good. Yet they do not see through the fraud.

Who are the gainers? The Brahmins, who can hardly walk for fat; the contractors, who are merchants, the same class who erect the countless booths to sell fruit, &c.; and the beggars, who are probably also engaged by some enterprising caste man by contract. Where does all the money come from? Of course, the rich give liberally, and the merchants and others bear a share. But the masses of ignorant, naked working men are the fleeced ones. The workman takes up every farthing he has coming to him and tries to get "advances" on future work; then he borrows on various securities all he can in order to feed and honour that incarnate fiend called Nookalama. After it is over he has the rest of a year to make it up and feed all the other deities which may possibly have a demand on him.

In all this mass of rioting and demon-worship stand two white men and six black ones to try and throw a ray of light on the darkness. They declare that through the man Jesus Christ is preached the forgiveness of sins, and that salvation is held out as a free gift to all who will receive Christ as their Saviour. They face hundreds, and sing lustily, "What can wash away my sin? Nothing but the blood of Jesus." If the hubbub becomes too great, they strike off into another hymn; and so missionary work goes on. We long and pray that some of the crowd will believe it true.

* Extracted from a private letter.

## Who are Israel?—I.

By Mr. H. D. BROWN.

Israel! What a halo of glory surrounds that name, the name of the redeemed of the Lord, the people whom He hath chosen, whom He hath loved with an everlasting love, "to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises"! How the Old Testament Scriptures glow with the loved name! uttered by Jehovah in tones of infinite tenderness, whether in connection with words of blessing, of rebuke, of bitter complaint, or of terrible judgment. "God the God of Israel" is a name He loves to bear, and every blessing and every precious promise is given to this people, on whom He hath set his love, and in whom is all his delight. Take Israel out of the Old Testament and what remains?

It is a question, therefore, of supreme moment to ask, Who are this highly favoured people to whom such a glorious heritage belongs? Are they still upon the earth, and if so, where in the present day are they to be found?

On such a subject it is useless to theorise; the only way to obtain the true answer is by inquiring, What saith the Scripture? What is the interpretation which the Holy Spirit Himself gives of his own Holy Writings? And if we consult the New Testament we shall find that He has not left us in any uncertainty as to who are the Israel of God, the seed of Abraham, the inheritors of all the promises.

It has long been customary to speak of the Jewish nation—now in unbelief—as "God's ancient people Israel," as if God had two peoples, an ancient and a modern; and to speak of Christians who are not of the Hebrew race as "Gentiles," and belonging to the "Gentile Church," forgetting that it is much the same as if we spoke of converts in China, for instance, as "heathen Christians," and belonging to the "heathen Church." But is this according to the Scriptures?

Let us turn to Rom. ix., a chapter which has often been misunderstood through supposing it to refer to personal salvation, whereas it refers entirely to God's dispensational dealings. Here the inspired Apostle begins by expressing his great sorrow of heart for his "kinsmen according to the flesh: who are Israelites," but who as a nation, because of their rejection of the Messiah, were about to lose their high position; as the Lord Himself had said, "The Kingdom of God shall be *taken from you* and given to a nation bringing forth the fruits thereof." Then, in his well-known style, the Apostle imagines an objector, some Jewish scribe or lawyer, who angrily retorts, "Then the Word of God is of none effect, for did He not promise that Israel should be his people for ever?" "Nay," says Paul; "not as though the Word of God hath taken none effect, for they are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but *the children of the promise are counted for the seed.*" The Apostle thus vindicates the truth of God's Word by showing who are the *real seed*; not the children of the flesh, but the children of the promise.

Not lineal descent, but *faith*, was ever the qualification for being of the seed of Abraham, for from the first he was "the father of *all them that believe*, though they be not circumcised; . . . . and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" (Rom. iv. 11, 12).

John the Baptist, the last and greatest of the prophets, said to the Jews, "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." And our Lord told them when they claimed Abraham for their father, "If ye were Abraham's children ye would do the works of Abraham."

Thus prophet, apostle, and our Lord Himself distinctly declared that those who were only "the children of the flesh" were *not* "counted for the seed," but as Paul, by the Holy Ghost, declares, "unto the churches of Galatia" (Gentile churches as they would now be called), "*If ye be Christ's*, then are ye *Abraham's seed* and *heirs according to the promise*."

Returning to Rom. ix., the Apostle follows up the argument vindicating the sovereignty of God in giving to whomsoever He will the high position of the sons of God (Israel), with all their privileges and promises; and in verses 25, 26, he quotes from Hosea two passages which explicitly refer to the future of Israel. Let us turn to one of them (Hosea i. 10), "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." These and many similar prophecies are commonly supposed to refer to the nation during the millennium after their restoration—and undoubtedly it will be true of them then—but the Holy Ghost distinctly declares their *present* fulfilment, and applies them (verse 24) to "*us, whom He hath called not of the Jews only, but also of the Gentiles;*" and again in 1 Peter ii., the Holy Spirit applies to believers all that is spoken of the position of Israel in the Old Testament.

In Galatians iv. 22-31 (a passage which, in this connection, it is deeply instructive to read and ponder) it is still more emphatically stated that the unbelieving descendants of Abraham "born after the flesh" are regarded, not as Israelites, but as Ishmaelites, the children of Hagar, who "answereth to Jerusalem which now is, and is in bondage with her children," but of us who believe it is said "we brethren, as Isaac was, are the children of promise," and in verse 27, a passage from Isaiah concerning Israel is quoted as being spoken of "*Jerusalem which is above...she is our mother.*"

Again, in Rom. ii. 28-29, we are told, "He is not a Jew which is one outwardly, . . . but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter"; and in Phil. iii. 3, it is said, "*We are the circumcision*, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Many more passages might be quoted, showing that the lineal descendants of Abraham "after the flesh" only, were *never* "counted for the seed," but that *all believers*—whether of Hebrew or of Gentile origin—out of every kindred, and tongue, and people, and nation, are the true "Israel of God," and heirs of all the promises made to "Abraham and his seed"; not merely a kind of spiritual Israel with a separate position, different privileges and distinct promises, but belonging to the one "holy seed," the one "everlasting people," the people ever in the mind and purpose of God throughout all the Old Testament revelation.

REV. W. HOLMAN BENTLEY writes from Wathen Station, on the Congo:—"A few days after my arrival one young man was baptized, and yesterday six others were baptized, while two others are joining the church by transfer. Besides these, some twenty-five others have been coming to me for personal conversation, of whom we can but have the best hopes, although they are in various stages; some are trusting in Jesus, others earnestly seeking, while others are anxious or interested in spiritual things."

CHITTAGONG, INDIA.—Rev. A. J. McLean writes:—"We have had a fortnight of very trying experience during the cholera scourge here, when three of our chapel attendants were swiftly and suddenly called away to their long home. But it is a matter of great joy that not long after we have been able to see two more souls brought out of darkness into light. I have just returned from the district where two more Maghs openly confessed Christ by baptism, making since last February nine additions to the Church of Christ here."

## DR. J. G. PATON'S FAREWELL.

After eight months' incessant travelling and speaking on behalf of his beloved New Hebrideans, Dr. Paton has returned to Australia, sailing on Friday last per ss. *Oruba*. On the eve of his departure a farewell meeting was held in the Conference Hall, Mildmay Park, which was well filled by friends from all parts of the land, representatives of those who have been stirred and delighted by the fervour of his glowing words. His brother, Rev. James Paton, of Glasgow, opened the proceedings with prayer.

Mr. M. H. Hodder, who presided, very briefly stated the object of this meeting—to bid united farewell to one whom thousands had learned to love for his work and testimony's sake.

Dr. John G. Paton, who spoke with some emotion, recalled how he came here in October last, hoping to awaken interest in the New Hebrides; and now, on the eve of leaving for Australia, he had to acknowledge, with profound thankfulness, that God had been with him, and had opened wonderfully the hearts of his people.

I have tried, he said, to do some work for Jesus, but He has done it all, and to Him alone must be the glory. Since leaving the islands, some four years ago, I have gone through America, Canada, Nova Scotia, Prince Edward's Island, and Great Britain and Ireland, and everywhere I have had shown me the greatest kindness, while money has flowed into the Lord's treasury.

I came with a heavy burden on my heart—that of 40,000 heathen, perishing, no man caring for their souls. I knew these as you cannot know them. I have seen them in their nakedness, ignorance, and misery. I have heard them crying for the light. I know what it means to land for the first time

AMONG SUSPICIOUS CANNIBALS,

who mistake you for "blackbirders," come to steal their children. Under such circumstances the devoted missionary, who comes with his heart glowing with the love of Christ, is in danger of being murdered, as the noble Bishop Pattison was, not for his own deeds, but for the evil deeds of others. No wonder rude savages make mistakes, for the Kanaka traders have been known to put on white surplices and pose as missionaries in order to be permitted to land on some island in which they hoped to find victims. What is the result? Parents who have lost children, husbands who have lost wives, and wives who have lost husbands, vow vengeance against the missionaries, whom they suppose to have wronged them, and the first comer after such an expedition is in great danger of losing his life for the wickedness of others.

I well remember landing, under such circumstances as these, the first missionary on Ambrim; when as soon as our vessel appeared in the offing the natives hurried to the beach, and the strand was quickly lined by armed men ready to defend their shores against what to them must have seemed pirates. We did not venture at first to land, but at length two lads who had come off, in great fear and trembling, assured themselves as to our identity, and then we had a genuine welcome from the people, who, although savages themselves, understood that missionaries sought their welfare.

Some years after, Dr. Lamb went to that very island, and his first year's report showed four churches built, five being built, and half the island under Christian instruction. Some have called these islanders

"POOR BRUTES IN HUMAN SHAPE,"

but the Gospel of Jesus Christ has marvellously proved its power, has saved thousands, and intemperance, immorality, and hideous cruelty have been swept away. Remember we teach these people that the acceptance of the Gospel means that they must deny themselves. They give up dancing, strong drink, and the pipe. Would that God's children at home realised the joy of giving up such self-indulgences for his sake. The money spent in drink and tobacco, even by Christians, would send forth many missionaries to those who are dying without light.

Again, remember you can serve God without fear; but where my son is now labouring it is not so. There are a few young men learning to read the Bible and praying. One of these by a strange native custom, difficult for us to understand, was supposed to have been pledged at his birth to a certain man. This man was furious at his becoming a Christian, and vowed if he went to Sunday-school he would kill him. The lad, however, said "I must go; I love it;" and on his leaving school in the evening, the man shot him dead;

THE BOY'S LAST BREATH BEING A PRAYER.

My son was summoned to avert further bloodshed, and reaching the spot early next morning, found the murderer under arrest, and forty men ready to shoot him. My son spoke with these men of the love of Jesus, pleaded for the life of the murderer, that he too, might learn of Jesus; and thus saved the life of the man. The companions of the murdered lad undertook to teach him; and now he is a follower of Jesus in place of the boy he killed in his ignorance. There have been many such deaths, but God has caused them to work for the furtherance of the Gospel.

You may ask, How does the work stand? and what are your needs? We have now about 15,000 worshippers of God on Aniwa; we have the Holy Bible translated, printed, and read in eighteen languages, paid for largely by the islanders themselves. About 200 of these cannibals are now teachers and preachers. Remember, these have no salary, as we understand it; £6 per annum is allowed them, but this means that while teaching and preaching among the heathen, they have to support themselves on the labour of their own hands. But while we rejoice in all this, we cannot forget that there are 40,000 cannibals still unevangelised, and we want to send them missionaries. I hope to be spared to see these brought to Jesus.

I start to-morrow morning for Australia, and, after a short time there, mean to go back to Aniwa, which I left four years ago. I want a missionary for 6000 people on the west side of Tanna, and if I get none I mean to go myself with some native teachers. Remember—

> The heathen perish day by day,
> Thousands on thousands pass away.
> Oh, Christians, to the rescue fly;
> Preach Jesus to them ere they die.

Then as to money. God's people have sent me funds and gifts, and annual contributions, to the amount of £900, or only £100 per annum short of the £1000 a year I asked for the new vessel, which I trust will be constructed and, ere long, be at work. God has also sent me men. Two young Scotchmen sail on September 21 to join me, and go with me to the islands; two more—a medical and a divinity student—hope to come out next year, and another son of my own has given himself to the work. So there will be five additional labourers, but as two have died this year their places must be filled, and thus only three new stations can be occupied at present. In closing I thank you for all your kindness, and I ask constant and continued prayer and sympathy. I leave you sorrowful, yet rejoicing. If you knew the condition of these perishing heathen you could not stay at home. Will not some young men and young women consecrate themselves this day to this great work? It is a glorious work. Will you come? Let us seek to live to his glory, as we shall wish we had done when we stand in his presence. But whether you are able to come or not, let all your hearts be one with us in this work of winning souls for Jesus. May God bless you all. Farewell.

Mr. A. K. Langridge, hon. sec. for England, explained the objects of the John G. Paton Mission Fund, and reminded the friends that when Dr. Paton has gone these objects, being permanent, remain. All information may be had from Mr. Langridge, Aniwa, Southend, Essex.

The Chairman, in the name of the assembled friends, bade Dr. Paton farewell and God speed, the whole audience joining their voices in the parting greeting. Mr. Badenoch then commended him to God in earnest prayer.

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**MRS. MACALPINE'S HOMES, MANCHESTER.**—Another of the probationers in our Maternity Home (Miss A. Marsden) has been successful in obtaining the diploma of the London Obstetrical Society. Our work amongst the girls in this branch has been greatly blessed, and we have been filled with gratitude as evidences of change of heart and life have been forthcoming. Our chief concern being that our patients should be brought to the Saviour, it is indispensable that those ladies who come to us as probationers should be true servants of Him who "came not to be ministered unto, but to minister." We have now a vacancy for another probationer, and should be pleased to hear of such a fellow-worker, to whom the training which we offer would be useful in mission work, either at home or abroad. Annie Coller.

100, *Denmark-road, Greenhays, Manchester*,

## TRAINING WORKERS IN INDIA.

Dear Sirs,—In case it may help to open the eyes and encourage the faith of the Lord's people in Britain, I send you a few lines on the prospects of the work here. Bishop Thoborn is right when he says that it is not in the work of his society alone that the great success is coming. Travancore is well known as one of the earliest places to witness a mass movement among the lower castes. Here we could, had we the means both in suitable men and money, open hundreds of new centres. Groups of families forming small villages are clamouring for teachers, perhaps in the first place largely for secular and temporal reasons, but also because they feel that the missionaries are their best friends.

Whatever the reason, the way is open, and we are only deterred from opening these stations for lack of workers and means to support them. The need of competent workers is the first and most important. Our men are often almost wholly untrained, owing to the pressure compelling us to put men at work before they can be prepared. Then too there is a great lack of the proper means for training workers. If ever the work is to be self-supporting, we must have Bible institutes at work here and there, equipped with all the necessary means for training men. We do not want anything very grand, but still we do want good substantial buildings and a liberal support, for the people are as a whole quite unable to maintain such institutions themselves. We are intending to found one such institute here in conjunction with a hostel for the Christian students who are attending the classes of the Maharajah's College here. It is confidently expected that such an institute will be the means of very quickly making the work in this State independent of the home Churches, except the money needed for the support of such Europeans as are required to work it, and possibly some help now and again in cases of considerable expense, so that it will be the most economical way of doing the work in the long run. Had this been done years ago the Churches here would have been self-supporting long ere this, probably, but so long as the men at work are mostly untrained men they cannot but be reliant on the presence and help of the missionaries, nor can the latter give any large amount of time and work to the special ingathering of those outside the Churches.

There is a glorious future opening up rapidly all through India. But a short time and those who are now in the field will need to be strengthened ten or twelve fold. Will the home Churches be equal to the emergency? If it is not to be expected that the whole work should devolve on Europeans, and it stands to reason that Indians can best be reached by their own people, then let the Lord's people see to it that suitable arrangements are made to prepare men for carrying on the work amongst their own people, by establishing at suitable centres institutes for the training of such men in all that is needed for the work of building up the young Churches and carrying the Gospel to those as yet unreached by the present methods. I am convinced that by so doing we should be laying the foundation of self-supporting missions in this land; whereas, if we go on as we are it will be long before the missionaries can be spared from the work of superintending the Christians to take up the work of reaching the heathen. Some of our missionaries have from 12,000 to 15,000 adherents to look after. They can not, of course, devote any great portion of their time to the heathen. Whereas, let the energies of the Europeans be put into the work of training workers and the Christians may soon be left to the care of their own people.

Now is the time to do this. The later it is left the longer it will be before the missionaries can be freed. There are many wealthy men in our Churches at home who could easily provide the means for the establishment and maintenance of such an institute as I have described. From £1,500 to £2,000 would set it going and provide for, say, twenty students for some years to come. I shall be glad to give further information to any who are interested. My own conviction is that Mr. Moody's work at Chicago should form the basis of such institutions here as far as possible.—Yours very sincerely,

Harold T. Wills, L.M.S.

*Trevandrum, South India, July* 21.

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**THE CARNARVONSHIRE COUNTY COUNCIL** has resolved that no one should be eligible for any public county appointment who is not an abstainer.

## THE CHARACTER OF CHRIST.

OUTLINE STUDY.

By R. E. SPEER, M.A.

The study, of which an outline is here given, was ne of the features of the Students' Conference at Keswick, and the appreciation which it met with here leads us to afford other Bible students an opportunity of covering the ground for themselves. nly those points dealt with at the Conference are iven here, and for these we are indebted to the uthor. The works referred to are Bushnell's Character of Jesus," Ullmann's "Sinlessness of esus," Young's "Christ of History," Blaikie's Public Ministry of the Lord," Liddon's "Divinity Our Lord," Gore's "Incarnation of the Son of od," Brace's "Gesta Christi," Wendt's "Teaching Jesus," and Channing's Works.

CHRIST'S PLANS AND METHODS OF WORK.

I. He undertakes to organise on earth the King- m of God, or to make men conscious of its istence and character. His message (Mark i. , Luke ix. 10); his purpose indicated (Luke xvii. ). *Bushnell* ("Character of Jesus," pp. 34-36)

(*a*) It is the establishment of a new and spiritual lationship, centred in Himself; a brotherhood of vers, each loving as He had loved (John xiii. 34, ).

(*b*) This new relationship takes precedence over human ties, even the closest (Luke xi. 27, 28, ke ix. 57-62). His statements are unhumanly compromising in this. A human Christ would ve left loopholes for human weakness (Luke xiv. , 27); He Himself met this test (Mark iii. 31-35). declaring such a doctrine a human teacher uld have destroyed the family and all other inely sanctioned human ties. Plato has done so Republic" § 457). Not so Jesus. First miracle a wedding. Last words to John from the cross ated a new home for his mother.

(*c*) Included all ages and both sexes. His stles were men; women loved and ministered to m (Luke viii. 1-3). Simeon and the widow of rscore years, Anna, first took Him and recog- ed Him (Luke ii.). His followers were chiefly ng and middle-aged men, unless perhaps Peter. was drawn toward the young (Mark x. 13. *ndt*, "Teaching of Jesus," I., 151).

(*d*) His fondness for children suggests the pecu- test He chose. His standard of character tt. xviii. 1-6).

(*e*) Included all ages, classes, and conditions. If called rich men like Zaccheus, He also told his ciples when they made a feast to call the poor ke xiv. 13). The old system regarded the de- ned as under a curse (John ix. 2). His invitation ludes the maimed, the lame, the blind (Luke xiv. . Of the self-righteous only He spoke with erness (Matt. xxi. 31). So wide were his sym- hies, that the Pharisees, in the pride of intel- ual caste, were offended (John vii. 47, 48; Mark 16, 17). To this universal adaptiveness He ealed as an evidence of the prophecy fulfilling character of his coming (Luke vii. 22).

He held out no meretricious reward for entering service (Matt. v. 11, 12; Luke vi. 22; xxi. 17).

I. His plans were immense and revolutionary. reedom through the truth; his offer (John viii. 32); no impersonal truth however (John viii. 36). proposed to give men eternal life, and that more ndantly (John x. 10-28). There was no limit to purpose (John xii. 47; vi. 51). He himself the magnetic force in this work, and in accom- hing it earthly governments were as playthings tt. xvii. 24; Luke xiii. 32). He Himself de- ed that his plans were not natural or human n viii. 36).

II. His project covered ages of time. He counted temporary eclipse as the condition of an eternal ing (John xii. 24). He implied and declared his story would be told in strange lands and ues (Mark xiv. 9; Matt. xxiv. 14). In bold rtion he faces the centuries (Matt. xvi. 18). In t. 24 and 25 He looks forward over the ages to days of triumph at the end. He is a divine nist (Matt. xxviii. 18-20).

V. The audacity of his plan. An uneducated ger proposes to readjust the relations between and God. (*Bushnell*). He launched his whole at the outset with no fear or holding back *don*, pp. 116, 117). Shown in his choice of tants. Shown in its universal scope (John x. Matt. xviii. 19, 20).

V. He began from and worked with the poor. He was always respected by them, but never became a popular demagogue. Born among them (Luke ii. 7). Grew up among them as a tradesman, and tradesman's son (Matt. xiii. 35; Mark vi. 3). He took delight in the company of the poor (Mark ii. 15). His intimacy was cited as a reproach (Luke v. 30-32; vii. 34). The people drew to Him (Luke xv. 1, 2). In his public work He drew them irresistably (Matt. iv. 25; Matt. xix. 2; Luke v. 29; cf. also Luke iv. 42; v. 1-15; vi. 17, 18; viii. 40; ix. 37; xiv. 25). He had a message they wished to hear (Luke xix. 47, 48; xxi. 38); unto which they answered (Luke xi. 29) with fitful but vigorous outbursts of loyalty to Him and his assertions (Matt. xxi. 45, 46), which He might have used to annihilate the usurpers who sat in Moses' seat (John xii. 12-19; vi. 14, 15), but which, unlike other reformers, He never did so utilise. He cared lovingly for the people (Mark viii. 3). The people did not understand Him, but felt He was something to them, and although one day they joined the shout "Crucify Him," the next they smite their breasts (Luke xxiii. 48). He laid his foundations below all influence, so that now as in his own day, the common people hear Him gladly (Mark xii. 37).

He set for Himself, reached, and placed before others a perfect standard. He knew and touched men's personalities. He was never anxious for his success (Matt. xv. 12-14; John vi. 41-5; Matt. xvi. 18; John xvii. 20, 21; John xii. 32; Luke ix. 13-17; Mark ix. 19; John xix. 10, 12; John xviii. 36, 37; John iv. 34, v. 30, vi. 38; Heb. x. 7). Has no fear of the effect of his words (John vi. 60-66). His confidence enables Him to face his end (Luke ix. 22).

He was superior to human intercessions or judgments. He was never thrown or caught off his guard. The way He handled men. His little, personal ways. The generous freeness and selflessness of his deeds.

*(To be continued.)*

## AN APPEAL TO THE CHURCHES.

The response which greeted the "Appeal to the Churches" issued by the Grindelwald Conference of 1893 in September last has encouraged the undersigned to issue a second appeal this year:—

In the appeal of 1893 it was suggested that Whit-Sunday should be annually set apart for special services for the promotion of Christian unity, and that this practice should be accompanied by (a) an interchange of pulpits as far as it is practicable; (b) the united attendance of all believers within any given district at holy communion; (c) the delivery on the part of Christian ministers of at least one sermon in the year calling attention to the good works of some branch of the Church other than their own, especially those whose many excellencies are obscured from the observation of their fellow-Christians by the prejudice and suspicion engendered by centuries of strife.

It is with profound satisfaction that the undersigned recognise the fact that the Archbishop of Canterbury, the Archbishop of Dublin, and other prelates issued special encyclicals to the clergy urging them "to use in church with the collects on Whit-Sunday the prayer for unity from the Accession Service." The suggestion of the Conference was further supported by the Moderator of the Church of Scotland, as well as the president of the Baptist Union, the presidents of the five Methodist Conferences, and other influential Nonconformists.

The undersigned further record with gratitude the many indications on both sides of the Atlantic of the continued progress of the reunion movement. They would especially refer to the rapid growth of social unions and city councils for the purpose of taking concerted and collective action for the promotion of those social, philanthropic, and public objects of Christian endeavour which can be most effectively dealt with by the co-operation of all Christians within a given area.

Amongst other indications of the growing force of the movement represented in the Grindelwald conference they would refer to (a) the remarkable action of the leaders of Congregationalism in New England with reference to the acceptance of the Lambeth proposals. (b) The recent encyclical of Pope Leo XIII., which, whilst full of the haughty assumption of Rome, does nevertheless include Protestants within the great Christian brotherhood in a manner new to such encyclicals. (c) The decision by an overwhelming majority in favour of the organic union of the different bodies of Methodists in Australia at the General Australasian Wesleyan Methodist Conference held recently.

In conclusion, they would respectfully urge upon the Churches of Great Britain and Ireland:—(1) The importance of continued intercession for the outpouring of the spirit of love upon the troubled waters of our religious differences. (2) The further formation of social unions with the object of concerted action on the part of different Christian Churches for the solution of the great problems which confront earnest Christians everywhere, on principles common to the whole brotherhood of believers. (3) The adoption of periodical conferences between all Christian ministers in given districts for purposes of counsel and encouragement, with the special object of discouraging waste of effort by the overlapping of Christian agencies. (4) The earnest cultivation of the belief that by frank and brotherly conferences, differences may be overcome, mutual concession may be made, and such a desire for real unity cultivated among all Christians that we may see Our Lord's Prayer fulfilled that all his disciples shall be one even as He and the Father are one.

*Anglican.*

J. J. S. Worcester.
*Francis Pigou, D.D., Dean of Bristol.
William Lefroy, D.D., Dean of Norwich.
*George A. Chadwick, D.D., Dean of Armagh.
F. W. Farrar, D.D., Archdeacon of Westminster.
*H. W. Webb-Peploe, M.A., Prebendary of St. Paul's.
R. N. Grier, M.A., Prebendary of Lichfield.
S. A. Barnett, M.A., Canon of Bristol.
Maurice Neligan, D.D., Canon of Christ Church Dublin.
W. S. Swaine, M.A., Vicar of Walsall.
H. C. Shuttleworth, M.A., Rector of St. Nicholas Cole Abbey.
Frederic Relton, Curate of Chelsea.

*Presbyterian.*

J. Monro Gibson, D.D.
T. M. Lindsay, D.D.

*Congregational.*

W. Douglas Mackenzie, Chairman of Scottish Congregational Union.
Charles A. Berry, D.D.
Alexander Mackennal, D.D.
F. Herbert Stead, M.A.

*Baptist.*

John Clifford, D.D.
Richard Glover, D.D.
W. T. Moore, D.D.

*Methodist.*

Thomas Scowby, President of the New Connexion Conference, 1893.
John Stephenson, President, Primitive Methodist Conference, 1893.
James Woolcock, President of the Bible Christian Conference, 1833.
Samuel Wright, President of the Free Methodist Conference, 1893.
Percy W. Bunting, M.A.
Hugh Price Hughes, M.A.
Henry S. Lunn, M.D.
W. F. Moulton, D.D.
Mark Guy Pearse.

* In assenting to the "Appeal to the Churches" we understand the third recommendation in such a sense only that our responsibilities as clergymen of a national Church are not thereby compromised. Prebendary Grier and Mr. Swaine sign this "Appeal" with the exception of the third recommendation.

## EARLY MORNING EFFORTS.

Could not a great work be done for God by earnest Christians in the centres of industry holding open-air meetings during these summer mornings before our toilers commence work? As a rule we direct our efforts to late evening meetings, when the majority of the men we want to reach are in the public-houses or places of amusement. Why not do as our fathers did—rise early in the morning, and preach the Gospel of our salvation to the great masses of working men who in streams are to be found converging towards different centres of work?

Since the 1st of May last this plan has been tried by Mr. Hogben and his band of helpers connected with The Welcome Mission, Portsmouth. There the men commence work at the docks at 7 o'clock. Shortly after six on Friday mornings the Mission band gathers at the Unicorn Dock Gates, through which some 4000 men are passing, to proclaim a free, full, and present salvation for all who will yield to be saved by the grace of our Lord Jesus Christ. Many tokens of blessing are known of; Christian men have been helped and strengthened by testifying to their fellow-workmen of the great things which God has done for them. Some of the worst of sinners have stayed to listen, and felt the power of Divine truth. Each Friday morning the interest manifested by the men has increased, and Mr. Hogben's testimony is that this meeting is of greater value in reaching and helping men than any other he holds during the week.

## ST. GILES' CHRISTIAN MISSION.

The report of this Mission is full of the interest of living and fruitful service. Praise is rendered to God that the needs of the year have been fairly met, and that the hearts of many have been stirred on behalf of this work among the poor, the tempted and tried. The director says:—"With larger means more might have been done; but we rejoice in what has been accomplished, and look confidently forward to greater things in the year before us. The work of the St. Giles' Christian Mission divides itself into three great divisions:—The general mission work, touching the adult poor around us, helping them spiritually and physically as they have need, and including active relief work. The Sunday-school and Band of Hope work, for the poor untaught and neglected children, who are not only taught, but helped and cheered in many ways. The prison mission work, dealing with men, boys, and women who have been committed and who are really desirous of reformation and a return to honest industry."

Details follow of the work at the Mission Chapel, Little Wild-street, the Seven Dials Mission, and the various branches in Brewers' Court, Drury Lane, and Brooke-street. Many incidents are given, illustrating the need of the people and the results of the work. The four large Sunday-schools and the children's services are also shown to be full of encouragement.

The efforts among discharged prisoners, boys and women, are described, and Archdeacon Farrar's weighty testimony is given at some length. The cases cited show that this work among "men who have done wrong" has been greatly blessed. With regard to the whole work, the eloquent words of the late Lord Chief Justice Coleridge are quoted:—

> The heart of England is not callous to the sufferings of her children. Men upon these subjects are for the most part either indolent or ignorant. They do not think about them; they do not know about them, and they turn away from them as they turn away from other unpleasant subjects, not with a cynical, callous, determined dislike, but simply with unawakened sympathy, because they do not know, have not studied, and do not understand the matter. But once let the heart of England be really aroused, let the conscience of this country be really excited and convinced that it is its duty to do something for those whom its own wealth and prosperity, and the consequences of its own wealth and prosperity, have in many cases made what they are, and I do not believe for a moment that there will be any lack of workers in the cause, or any lack of enthusiasm for the great objects which that cause undertakes to follow. As far as I know history, there has been no time in which the general duty of the community towards the unhappy has been more widely recognised, nor in which it has been more seriously, honestly, and heartily performed.

Possibly no problem has been found more difficult of solution than that contained in the question—"What shall we do with our criminal classes?" Some years ago the query was answered by shipping the worst class of them to distant lands. But now this method of transportation has for some time past been abandoned; and, like the poor whom "we have always with us," the criminal class is very much in our midst; and society, for its own protection, must deal seriously with the matter.

Any organisation, therefore, which has recognised the difficulty and grappled with it, by close and constant personal dealing, is worthy of public sympathy and support. Such an organisation is the St. Giles' Christian Mission, which during the past eighteen years has aided about 60,670 discharged prisoners to make a fresh start in life; exercising an oversight and influence over those receiving its help, which cannot have been other than of great benefit to the community at large.

There is yet much remaining to be done. Thousands only need to know of such an agency to be willing to aid it. We trust this statement will reach many of these. The need is very great. The possibilities of rescue work are vast. Surely these workers will not be allowed to turn a deaf ear to any pleading for a way of escape. The director, Mr. William Wheatley, 29, Brooke-street, W.C., will gladly afford information as to the work of the Mission.

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**WOMEN OF ORISSA.**—Miss Gleazer, writing from Cuttack, says:—"The need all round Cuttack, even within comparatively short distances, is so great. It makes one's heart ache to think of the many, many women, within a circle of fifty miles of here, who have never heard the old sweet story of Jesus and his love, and this is acomparatively well-worked district. Oh, if the women of England could just for one short week be planted here right in the midst of heathenism as it is, not as it is written about in such books as the 'Light of Asia,' they would realise, as they have never done before, how *awful* is the need."



## THE "SCOTTISH SPURGEON."

Writing under this title in the Pietermaritzburg magazine, Rev. D. Russell reviews the results of the recent mission held in the town by Messrs. McNeill and Burke. He says:—

"Mr. McNeill is probably the hardest hitter that has ever preached in the city, and yet no one took offence; for, as he himself put it, 'he knew nobody, and it suited his purpose to know nobody.' Mr. Burke's singing of the Gospel fairly electrified his listeners. Wherein, then, lay the charm of his singing? Much, no doubt, may be put down to his well-trained and splendid voice, but especially to the fact that people felt they were listening to a sanctified man singing for God.

"One of the most striking things in connection with the visit of the evangelists is the fact that we hear so little about actual conversions. Mr. McNeill declares that he does not look for immediate results, and that he is rather opposed to 'ticketing' converts, as he terms it. Undoubtedly much harm has been done by such statements as are frequently made about the number of the saved; but, on the other hand, much good is done when it is known that some have *actually* been saved.

"The results of the Mission may be summed up as follows: (1) The union of the churches for an assault upon the strongholds of worldliness. (2) Bringing together of Christians for worship, praise, and prayer from all denominations. (3) Getting large numbers to listen to the Gospel who are outside the influence of the churches. (4) A striking presentation of the bright and manly side of Christianity by a Christian humorist and orator. (4) Comfort to ministers and Christian workers."

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## AN ALPINE VALLEY.

High o'er some Alpine mountain
We see at break of day
The herald of the morning
Arise in gold and grey;
Between us lies the valley
Deep in its purple night,
Above us lifts the glory
In floods of dawning light.

We cannot count the dangers
Which there may intervene,
The torrents, crags, and snowdrifts
The light alone is seen;
But though we long to reach it
And gain the other side,
We dread the sombre valley,
The swollen torrent's tide.

And thus, as on life's journey
We see the Eastern sky,
Bright with the golden dawning
Which tells that Christ is nigh—
We long to rise and meet Him
Far in the morning glow,
Where, flooded with the sunlight,
We leave the night below.

And still we hear beneath us
The deadly torrent's roar,
And think how chill the waters,
Ere we are safely o'er.
A little while of waiting,
Some dawning day will find
That we have crossed the valley,
And left the shades behind.

*Valais, Switzerland.* Chas. Butler-Stoney.

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**THE SABBATH IN VENICE.**—This week I have noticed with pleasure in the shop-windows of the tailors, haberdashers, drapers, and hatters of Venice, the following notice:—"The public are hereby advised that on *Domenica* (the Lord's Day) August 5, and on each Lord's Day and festa recognised by the State thereafter, this shop will be closed punctually at mid-day." Thus the example set first by King Humbert and the Emperor of Germany, and then followed by the grocers and sellers of the food-stuffs in Venice, has become contagious, and soon we may hope to find all classes in Venice keeping holy the Lord's Day. The clause in the notice above which says "and festas recognised by the State" is especially noteworthy, for it means that the thousand-and-one saints' days of the Church of Rome, which have been like all else belonging to that deceitful system, a source of mischief to Italy, are to be totally disregarded. The Church of Rome is the corrupter of Italy; the State is the purifier.

Alexander Robertson, D.D.

## HAPPY SUMMER-TIME,

AMONG OUR CANADIAN CHILDREN.

Our dear fellow-workers will be glad to hear tha the smile of our Heavenly Father continues to abid upon our humble efforts year by year. In ou Home Mission we seek to carry forth the Gosp message to thousands in the East of Londo by voluntary helpers assisted by converts in th mission, and by ladies who gather with us, to vis hospitals and infirmaries, where hundreds of th very poorest of our fellow-citizens lie sick or dyin Many a bright jewel is being added to the Saviour Kingdom, as well as earnest young workers becor ing fitted to labour in far-off fields or in Ea London.

CANADIAN DISTRIBUTING HOME.

A quarter of a century placing out among the brave, industrious farmers our young people, mak our summer visits now a great variety and pleasu Their own magazine, called *Home News*, keeps the posted up in our movements, so from day to day welcome a great many of both boys and girls. The visits give one more opportunity of close questio ing as to their soul's welfare. These interviews followed up by the gift of a little Testament, and prayer commending them once more to the Lo We long and pray that a still deeper work of gra may be seen amongst them all, and for this we your fellowship, kind reader, by prayer.

The harvest has commenced; every hand in t land is fully at work, ingathering the splen crops, which are seen everywhere as we visit homesteads. Far views are glorious to beho golden grain, showing the goodness of God to m and beast. These fields of fulness are broken the grand old woodlands attached to every fa stead. Near views, at the sun-setting as we retu show us the tired farmers after the long day of t and our boys here and there riding their ho homewards.

We had just taken the evening meal at the h of one of our boys. Who was he? One found the neighbouring narrow street to 29, Beth Green-road, by a converted Jew who labou among Jews. His parents were penniless, but with twelve obedient children. The father beco a Christian, and now the God of Abraham opened up a way for them all.

The farmer, a godly man, could not speak hi enough of our boy. He was treated as one of family. Our experience is that Jewish lads thorou enjoy Canadian outdoor life and the cultivatio the soil. With God-sent workers hundreds of the dren of the persecuted Jews could be trained t the fields of Palestine in due time. Ten of t are now doing well here.

Our two visitors, both young men, hoping in time to become missionaries, are out in different tricts, each with a good horse and buggy, ta counsel by letter or telephone over any difficult with the superintendent of the distributing h One visitor writes, after being on his tour se weeks, "As yet he has not found a case requiri be removed or sent back to the Home." The o "That he finds many of our growing-up chil hungering for the Word of Life. Also many, eighteen, planning their future; they especially prayer at these turning-points in their lives." faith is in God, whilst we cry to Him that they become wholly his, having Him for their Keeper Guide in every fresh step in their young lives.

Yours gratefully ever to serve and start in lif orphaned little ones, Annie Macphers

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**HOTEL MEETINGS.**—Many readers travelli Switzerland may be glad to know that Mrs. B Clibborn proposes to hold hotel meetings at Chamo Villars, Zermatt, and other places. Particulars be had from 3, Rue Auber, Paris.

**SOUTH AFRICAN "KESWICK."**—Rev. A Murray has issued his letter, calling the annual vention at Wellington, October 26; the subject "Christ our Life." He says:—"Three though suggested. We need first to know what that in itself, and how it can be seen and known of For this we will look to Christ's life upon ea the flesh. We then must see that we unde God's way of making us partakers of this life the conditions of our reception of it. We s know Christ living in our heart by the Holy And last we consider what the object is with that life takes possession of us—that Christ ma the instruments with which to carry out his re ing work. We see Christ living in heaven to work through us."

## THE KESWICK CONVENTION.

### LADIES' MEETINGS.

(From a Correspondent.)

There is generally something so personal about he Ladies' Meetings that they can only be described s a family gathering. This makes them difficult o report, for, however carefully those in charge of hem have been led to prepare before God for them, has often been that the atmosphere of the time as led to a different line being taken, so as to keep the current of the need of the week.

We have always found these meetings to be very al times of direct dealing with God, and the result om very simple speech has made us again and gain feel how wholly the work is for Him.

Mrs. Bannister and Miss Nugent were again in arge. Several helped in prayer—Lady Carbery, rs. Tottenham, and Mrs. Noble. Each day the quests for prayer were more numerous, which is rely of itself a sign that the Lord is felt to be ar. Each meeting was generally opened with ing over them, so that none might be left out.

On the first day, Mrs. Bannister began by saying w deep and real our need was, and yet how little knew of it! and we all required to be roused up see how deep it was. But how often had we con- ered the other side of it, and thought of the need the Lord Jesus with regard to us, his need of ing us cleansed and fitted for his service, his d of having in us those who would understand follow his mind, and sympathise with his pur- es?

She read Isaiah xiv. 2, which had been, she , very much in in her mind for these meet- s. It opened with the yearning now in many rts: "Oh, that Thou wouldst rend the heavens hat Thou wouldst come down." He *has* come n indeed, but yet to each, individually, there st be some marked coming forth. When He es forth, how will it be? To the sinner He es, with his wounded hands, empty, so to speak, ing his substitution; to the forgiven one He es, with a fan, that he may purify and nse. Then Mrs. Bannister unfolded all He ld do with his fan. Turning first to Isa. xli., showed how the Lord-breathing would wither n the goodliness of any service which was at all he flesh. Are we willing for this? for this ering even of goodliness?

he then turned to Isa. viii. 4, taking the words will regard my set dwelling place" (margin), showing how He must treat his dwelling place, what He would make of any soul which was his ple. First it was conspicuous as his chosen e (2 Chron. vi. 4-6). Is it evident to all, that st is dwelling in you? Second, it would be a e of prayer, and where the poor and needy ones ld gather to meet Him (Isa. lvi. 7). Do people e to you if they want Him? Third, it will be ace of sacrifice, as 2 Chron. vii. 12. Are you gs ready to give Him the best of your life and erty? Fourth, it would be a House of Rest, , for ever." Can Jesus find a rest in you? annot rest where there are self-will and self- ing.

e closed with the picture of a desecrated le, in 2 Chron. xxix., with untrimmed lights, closed doors, so that none could enter. Which re shall be our life? The temple occupied by bringing forgiveness and healing to all the or desecrated, without Him? It is a matter gent importance whether He is in possession t, whether we work at home or abroad, for it t *us* the heathen want, it is *Jesus*. Shall they im in us?

e next day the requests were again numerous, hen Mrs. Bannister read Gen. xxxii., with its austible teaching, pointing out briefly how the which broke Jacob is the deep yet open secret coming not only prince with God but with men. Nugent followed, and although nothing had planned as to the passages chosen, it was felt the Spirit's finding that her message so fitted he previous one. She said that underneath e yearning these meetings were witnesses of, was one great cry, "Oh, for a touch from my a conscious grasp of His exceeding near- " And therefore she took the subject of the of the Lord, showing how intensely *He* de- that contact, made it, and maintained it! were two classes of "Touch"—the Touch of ng and the Sovereign Touch. The first was ted by Matt. viii. 3, ix. 20, and Luke vii. 39; he second by the instances where eye, ear, tongue, feet, were touched by the Mighty Lord who empowers after He cleanses, and does both by the same means—living and unfettered contact with Himself. The last point was the instance of the woman made straight. She had no definite disease; she was only bent. Were any there in that condition—crooked, earth-borne, and bending? They, too, needed his touch to straighten as well as to cleanse. His sceptre is a sceptre of *straightness*. Nothing crooked can endure under it. Oh, that many might mark his words, "*Ought* not this woman to be loosed!" Might that ring on, and ring on until they had come to Him to be made straight by his hands Who had already cleansed and claimed them. May that "Ought not" of his ring on yet!

Each time the little room was fuller than it could easily hold; yet each time the message came like a personal message, so that each seemed there to receive *alone* the word from her Lord.

Thursday and Friday were also days in which the presence and power of the Lord made the Lecture Hall a very sacred place.

Thursday Mrs. Bannister undertook the requests, and Miss Nugent spoke on Isa. lxiv., saying how that passage had been impressed on the minds of several in view of this week. She took the words, "When the melting fire burneth" (v. 2), and traced the use of fire in the Scripture, showing how each person in the Godhead was in connection with it, and dividing it under the three headings of (1) fire *against* us—a subject we *dare* not leave out, for it was only by knowing God's view of sin, and seeing how He Himself treated it, that we could know its nature; (2) fire *for* us, and (3) fire *in* us. Fire was a sovereign power; none could kindle but God; but our part was to gather the fuel, so that the blessed Spirit might have material to work upon. If we need Him to consume and cleanse, provide the fuel by confession; if we need Him to empower, gather the fuel of his Word and a yielded life.

This was followed by a brisk word from Mrs. Amanda Smith, who first sang "Keep close to Jesus," and then addressed the young lives present, of whom there were very many, on letting go the past under the Blood, and gave a very telling exhortation on avoiding the books which doubt God.

The closing day, Mrs. Bannister spoke on Rom. xii., joined with Rom. xiii.: the consecration, followed by practice. She entered into many very plain, and, alas, needful, words about common failings. She was especially strong on the emphatic words, "Owe no man anything," speaking of our debts to God; our debt—spiritual—to all around us; and also the money debts which we should be deeply careful about. Her words on this will not soon be forgotten—strong, piercing, practical. This last meeting was closed by very many taking part in prayer, and the expressions used by many told how very really the message had gone home.

Now all has passed, and as we look back we see two things very strongly—how very deep our need is, and how very real his power to meet it. May He bring to each one's remembrance as He promised, "Whatsoever *I* have said unto you."

It may be mentioned here as a matter of interest to the many who have thankfully heard Mrs. Bannister, and who love her for his sake and his voice through her, that in obedience to her growing sense of the Master's own yearning for the heathen, she is about to open a small missionary training home, where about twelve will be received and fitted. May we ask the prayer of those who have received blessing through her that this effort, made in conjunction with her family, may be guided and maintained in the power of the Lord?

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THE LETTER GUILD.—"Your love has made the love of Jesus so real to me," wrote one day a young woman to her friend. If there is any one else who would be glad thus to be helped and befriended, will she write to Mrs. Cattermole, Eleigh Water, Chard, Somerset.

CHILDREN'S HOSPITAL, JERUSALEM.—In a recent letter to a friend Dr. Sandreczky writes: Our work is extending in the new home; many patients must be sent away. The people like our house, as they live in it like a family. Christians of all denominations and Mahommedans live together. We have now six operative cases. One boy is from Jaffa, one from Hebron, one from a far village. As they must be long in the Hospital, they come inside Christian influence without preaching or compulsion. One boy sings hymns and chants, the girl reads the Gospel, the nurse explains, and the amputated boy passes his time in reading the Gospel. Anna and Mary, my daughters, help. I thank God they sacrifice themselves to his work

## CONVENTION AT DUFFTOWN.

This annual event took place on Wednesday week. Though some showers fell during the day, the weather on the whole was favourable to the comfort of those attending.

There were, as on former occasions, three gatherings during the day. The forenoon meeting, devoted to Bible exposition, was addressed by the chairman, Rev. J. C. Smith, who referred to four leading conditions or preparations for victory in the Christian conflict, namely, Refreshment, as seen in Exodus xvii.; Surrender, as seen in Joshua v. and vi.; Prayer, as seen in 1 Chron. xvii. and xviii.; and Anointing, as seen in Matthew iii. and iv.

The leading address was given by Mr. J. Butland, who traced in a most comprehensive and edifying manner the purpose of God in liberating a people to serve him, based on such portions of the New Testament as Luke ii. 71-75 and Colossians i. 12, 13, and strikingly illustrated by the deliverance of Israel from the bondage of Egypt, as recorded in the Book of Exodus. God *would* carry through his purpose, and all the power of the Pharaohs could not hinder it. "Let my people go, that they may serve me," was finally fulfilled, not a hoof being left behind; and then, later, all they brought out with them was to be the willing-hearted offering to Him for his service.

The afternoon gathering was addressed by Mr. J. A. Smith, evangelist, who spoke some timely and telling words on the responsibility and privilege of all Christians to testify, live, and labour for the one Lord, and by Mr. Wellesley C. Bailey, superintendent of the Mission to Lepers in India. As an eye-witness of what the Gospel and the kindness of friends have done for the poor lepers, Mr. Bailey, in tender and touching words, told the story and work of the mission. It was truly pathetic and subduing to learn that there are about half a million lepers in the world; that a very large proportion of those gathered into the asylums and homes seem, by the grace of God, to become true Christians, and are received into Church fellowship, the elements in the Lord's Supper having to be put into their mouths, their hands, in many cases, being eaten away by the fell and incurable corrosion; and that the little acts of Christian devotion performed by them are touching proofs of the reality of their confession. The glimpse we got of the awful sin and suffering of the millions fairly broke our hearts.

The evening meeting was addressed by the chairman, Rev. J. B. Cumming, who read and gave some practical and pungent remarks on the 24th Psalm; and by Mr. Butland, who earnestly urged young and old to follow the example of Moses, who chose God and the tribulations of God's people rather than the pleasures of sin for a season. The leading address was given by Mr. W. Ferguson, of Kinmundy. Mr. Ferguson was a new voice at our Convention, and his earnest, clear, and persuasive address on "Soul-thirst, Soul-satisfaction, and Soul-cleaving," as taken from the 63rd Psalm, will abide with us as a precious, practical memory and power. Mr. Ferguson conducted an after-meeting, at which some stood up in token of blessing received. "The Lord hath done great things for us, whereof we are glad."

J. C. S.

## EVANGELISM IN GALWAY.

A fruitful fortnight's mission has been brought to a close in the Congregational Church, Galway. The meetings, conducted by Messrs. F. G. Eland and R. Miller, have proved a source of much blessing. One lady visitor stated she had never spent so pleasant a holiday in her life; moreover, two of her sons professed conversion during the mission. Another lady professed receiving blessing through the singing of a hymn. This special effort has shown that there is need of a Gospel mission conducted on undenominational lines. Friends are praying that an earnest evangelist may be sent here.

There is conducted in the vestry of the above church on two days in the week a sewing-class for the benefit of the poor women, who are taught sewing and knitting. Only a very small number can now be supplied with work owing to lack of funds. The work done, being imperfect, is sold for less than the cost. The object is to help the very poorest, to encourage industrious habits among them, and to tell them the "story of the cross." The ladies' committee contemplate organising a soup kitchen for them during the coming winter, and will require a small stove and some crockery, etc. Mrs. Burton, Zarifa Lodge, Galway, will receive contributions.

R. M.

## "THE HAVEN."

The Haven is a rescue home, situated in the densely populated region of the Borough. It is a branch of the wonderful Mildmay work, and is superintended by two ladies of large experience. The doors are ever open to those who seek shelter. Some who enter are little more than children—alas! that it should be so! Young women from almost every part of England have found refuge here; ay, and from Ireland and America.

The premises are in Trinity-street. Passing down a short passage, I climbed a flight of stairs and found myself on a small landing. To my left was a mission-room, capable of seating a hundred people, where bright, cheerful services are held on Sundays and during the week. Facing the staircase is a door, which opens into a large circular room, which is surrounded by kitchen, sitting-room for young women, private room for ladies in charge, and a storeroom.

Climbing another flight of stairs, I came to a large airy dormitory. In the centre was a stove, and down each side a row of cosy-looking beds. At the end was the matron's room, and what I called the "hospital ward," where invalids were nursed. It is often needed, for sometimes serious cases of sickness occur, when good medical attention and careful nursing are cheerfully given.

"Waste not, want not," is a maxim in daily practice here. The management is exceedingly economical. Though the expense per head is very small, there is nothing like stinginess, and the food is both wholesome and sufficient. Everything is made the most of, and sympathetic friends cannot do better than send parcels of old or new clothes, and other household necessaries to 60, Trinity-square, London, S.E.

Some people object to homes of this kind, on the ground that they are like prisons, and the rules are too stringent. This is a real *home*, the law of which is *love*. The workers display firmness without severity, tenderness without weakness, vigilance without suspicion. On the side of the inmates there is service without servility, liberty without license, friendliness without familiarity. The walls of the private room are adorned with simple presents given by the young women at different times, and I fancy their price to the possessors is above rubies.

A sweet spirit of Christian cheerfulness pervades the Haven. The religious life of the workers is bright, thorough, and hopeful; they labour heartily for the "glory of God," believing for the salvation of the worst, knowing from past experience that Christ is mighty both to save and keep. Consequently those who enter the Home find it a place of hope; they begin to realise that even for them there is a future of peace and service. The majority of those who pass through the Home realise a change of heart; as they nearly all remain faithful in after life, it is clearly the effectual working of the Holy Spirit.

Many of the girls pass out into service, giving great satisfaction to their employers, and intense joy to the Christian workers. They are followed by letters of advice and sympathy, which often prove "a word in season." They have brought courage and strength to many a fainting heart; frequently they have been blessed to the salvation of souls.

As I returned to the din and roar of the streets I thought with pain of the thousands of sisters who, having erred and strayed like lost sheep, were friendless and alone in the great metropolis. What awful loneliness theirs must be? Is it any wonder that they drown their misery for the time in drink? Forsaken as they are, is it any marvel that they forget the tender care of the "Good Shepherd" who came to seek and to save? Then I rejoiced that at the Haven loving hands were stretched out to rescue the perishing from sin and despair; that hearts yearned with Christlike compassion to give weary wanderers a "shelter from the storm."

J. J. F.

**THE LONDON TRAM CAR AND OMNIBUS MISSION** issue a brief statement showing the usefulness of the texts displayed in public conveyances, and urging the need for £20 to £30 more per annum. They add:—"We do most earnestly commend this work to God in prayer, and ask for the fellowship of your daily prayer on behalf of this work of faith and labour of love, and that soon we may see God's Word in all the tramcars and omnibuses in our great London." The hon. sec. is Mrs. E. S. Wood, 1, King Edward-street, E.C.

[850]

## EXTENSION IN NEW GUINEA.

Sir,—I wish to thank some of your readers for contributions kindly sent to me through the L.M.S. for my work here in New Guinea. I should like at the same time to enlist the sympathy and practical help of a much larger number in the new work which we are now undertaking. There is a very large native population in British New Guinea, variously estimated at half a million to a million and a quarter. How to reach these multitudes, who are quite willing, and in some cases anxious, to receive a missionary, has long been with us an anxious problem. South Sea Island Christians have nobly "come to the help of the Lord" in New Guinea, but the great distance from their homes, and the trying effect of the climate upon them, limit their power and usefulness very much. We have long felt that the innumerable villages of New Guinea, especially in the interior, will only be reached and evangelised by New Guineans. Already we have proved the practicability and usefulness of this agency. Thirty-five New Guinea teachers are at present working among their countrymen, and with many tokens of God's presence and favour.

To increase the number and enlarge the efficiency of our New Guinea helpers, we are now building a central college to which young men from every part of the Mission may be sent. At the request of the directors and my brethren in New Guinea, I am taking charge of this work. The responsibility of it is very largely my own. Will any of your readers help me and so have a share in carrying the knowledge of our Saviour Jesus Christ to the hearts and homes of New Guinea? The L.M.S. has made a grant for the initiatory work, but I am looking to my personal friends by their sympathy and their gifts to make our beginning more effective and complete.

In the meantime the forest has to be cleared, roads made, students', teachers' and missionaries' houses to be erected, and the church and schoolhouse built. We want to make the place attractive, so as to overcome the native love of tribal isolation, and make a Christian home under new conditions. The New Testament is already printed in the language that will be spoken at the college station, so that all who come will have that portion of the sacred Scriptures opened to them. We want them to be well trained for the work of Christ among their countrymen. Thirty-four years of missionary work has given me a strong faith in the power of the Gospel to raise and save the wildest and most savage men.—Yours in faith and hope,

W. G. Lawes.

*Point Moresby, British New Guinea, June 13.*

## AFRICAN NATIVES AND THE SABBATH.

One of the workers in the Zambesi Industrial Mission in Nyassaland writes:—

I find in the Z.I.M. the work I like and what suits me. There is one thing, however, that grieves me constantly, and it is this. Nearly 150 Angoni work for me six days of the week, and on the seventh day, they go to the neighbouring Yao villages and work there for their food. Being chiefly slaves they require to deliver up the greater part of their earnings while here to their headmen and chief in their own country, and are allowed nothing for food.

Instead of their coming here to hear God's word, they all require to go and work for their food. Their huts are but thirty yards from here, and if they were free, such a lot of work could be done among them. They get no rest for their bodies and have no opportunity on that day of hearing the Gospel, and they break one of God's commandments.

I cannot go and say "Do not work on Sunday," they must have food. Truly there is something wrong if we cannot give utterance to all the commandments. If these people work for me through the week, I think the Lord means me first to attend to their souls on Sunday, even before the villagers. If we take labour from them, surely they ought to have more in return from us than calico. Every evening as many as choose come up to the house for worship, when we sing a hymn or two and Mrs. Wilson or I gives a short address. They seem very interested and attentive, and it is to a large number the first time they have heard the Gospel.

I merely wish to state that £10 would set 100 Angoni free every Sabbath day for six months. We could buy maize, and store it, then after the morning meeting hand out every man his ration, and the same after the evening meeting. Thus the whole of every Sunday could be used in giving the Gospel to these people, and who can tell the influence it may have when they return to their far away homes.

## Y.M.C.A. NOTES.

Rev. Newman Hall, D.D., has promised to visit Sunderland and preach on behalf of the association on Tuesday, October 16.

The weekly meetings of the Brighton Young Men's Own Class, Workers' Preparation Class, at the Y.M.C.A. have been continued with much interest.

The Sunderland Y.M.C.A. has received encouraging tidings from Mr. David Callum, late a member of the association, now a missionary in Song Pan, China.

The annual report of the Glasgow Y.M.C.A. for the year ending 30th June last shows that the membership of the Association was 9954, an increase of 590 over the former year, and the income amounted to £4694, the balance in hand, after paying all accounts, being £1 13s. 7d.

One of the most effective agencies of the Devonport Association, is a class for the training of Christian workers, conducted by the general secretary. Examinations were recently held and certificates awarded to several students who satisfied the examiners as to efficient knowledge of the bases of the Christian faith. The Bible Reading Union also proves itself a veritable entrenchment against the inroads of spiritual apathy, much blessing having been given to the members.

The States and Canada are not slow to invent or to copy, but up to the present they have failed to follow the lead of the "old country" in the matter of providing pleasant Homes for Y.M.C.A. men in search of health and rest. A recent issue of an American Association journal calls attention to the fact, and urges the desirability of the establishment of such "Homes of Rest," and says that "Homes of this character would unquestionably be appreciated and would give added interest to the work of the associations in this country" (America).

The Tottenham Association has arranged a united open-air evangelistic demonstration in which the following organisations are to take part:—Y.M.C.A. P.S.A., Salvation Army, Gospel Union, Working Men's Mission, Baptist Bible Class, and Blue Ribbon Bible Class. The meeting is to be held in the Mount Pleasant Fields on Sunday afternoon (19th) at three o'clock. The prayers of all God's people are asked on behalf of this effort, that God may make it instrumental in bringing some of the strollers of our streets and fields to the Lord Jesus Christ. The work of the association as a whole has considerably improved, and great things are expected this autumn.

By invitation of Sir Douglas and Lady Fox, the secretaries and delegates of the South-Western District Union met in the charming grounds of Coombe Springs, Kingston-on-Thames, on Saturday week, for their quarterly conference. It was termed "a special jubilee meeting," and members were also invited to it, a hundred responding. Tea was served on the lawn, followed by the conference, over which Sir Douglas presided as chairman of the Kingston and Surbiton district. In the course of a few opening remarks he referred to the need of the district, surrounded as it was by so many things calculated to tempt young men into the paths of evil, such as the racecourse and the river. The honorary secretary, Mr. C. H. Lee, pointed out that in the South-West Suburban District Union, which comprised eight branch associations, great progress had been made. Mr. G. A. Barrett introduced the subject of "Jubilee Lessons," and the discussion which followed was taken part in by Messrs. Glass (Baltimore, U.S.), Lomer, Captain Cundy, Arthur Hills, and delegates from Egham and Epsom, Mr. Hind Smith summing up the observations and concluding the discussion.

## THE Y.W.C.A.

The annual Y.W.C.A. Conference in Ireland will be held on September 28.

Miss Daw has been accepted to go out and join Miss Orlebar for the work of the Y.W.C.A. in Calcutta.

The Y.W.C.A. has only at present ten branches in the Punjab—five for English-speaking and five for Hindustani-speaking members.

The Continental division reports a revival of the little work commenced in Wiesbaden four years ago. A prayer union amongst English young ladies has been formed, which meets regularly for prayer and Bible reading.

**MARSEILLES.**—Madame Lermet, the devoted worker of the east end of this town, has incorporated her work with the Baptist church lately established with Pasteur Colin for minister. Mrs. Frankland continues her arduous hospital and other work. "Christian union and brotherly love" being the grand aim of her life.

C. A. Br

# Letters to the Editor.

## THE SALVATION ARMY IN INDIA.

Dear Sir,—I have read with much interest the letter of Rev. Edward Storrow on "The Salvation Army in India" in your issue of May 31, and Mr. Booth Tucker's reply to it in your issue of the following week. Judicious readers will have formed their own opinions as to whether or not the reply was a fair treatment of the question.

As the work of the Salvation Army in Travancore has been carried on for the most part in that little portion of the field where my work lies, I beg to be allowed to make a few remarks on the question raised by Mr. Storrow. Travancore has a total area of 6730 square miles. That portion of it in which the Salvation Army has hitherto been at work has an area of less than 200 square miles. Within this small bit of territory, of about twenty miles in length and averaging about nine in breadth, the London Missionary Society has ninety congregations with 13,000 adherents on their registers, and 130 schools attended by 5700 scholars. It is, of all parts of Travancore and of India, by far the most thickly studded with Protestant Christian congregations. Nowhere in India in the rural parts is there within an equally small area such a numerous agency at work for the evangelisation of the heathen as is here employed by the L.M.S. Yet it is to this small field that the Salvation Army has come with such force.

It is difficult to get exact statistics of anything relating to the Salvation Army in India. We look in vain into the annual report; and the Army does not unite with other missionary societies in publishing statistics. How many officers the Army has at work in this small field at present it is difficult to say, but at the beginning of this year there were, according to *The War Cry*, not less than 112. Now Mr. Tucker, about the close of last year, in the November number of *The Review of the Churches*, told his readers that in India with its area of a million and a-half square miles, and a population of 280 millions, the Army had then "no less than 110 European officers," and "some 320" native officers. Thus at least a fourth of the entire force was concentrated on this district of less than 200 square miles, which, before the S.A. came to it, was more amply supplied with Christian workers than any other rural district of equal area in India.

The L.M.S. in the different departments of the work here—that is, in the congregations and schools in the outstations, in work in the Zenanas, and in the high school and college at Nagercoil head-station—employs four European missionaries, seven native ministers, and 242 unordained agents.

But not only has the S.A. come into this district, it has stationed officers in many villages where the L.M.S. has had congregations and schools for years. This has been and continues to be a source of much trouble. How can we expect anything but discord when one missionary society settles its agents in a village of some sixty or eighty houses where another society is already at work? This is what the S.A. has done in many cases in this district.

Mr. Tucker tells us that he has drawn up at some pains what seemed to him a reasonable set of regulations by which the S.A. was prepared to abide, on condition that they were accepted by the missionary societies; and he adds, "I regret to say, however, that the secretaries have not thought it possible to accept them, and we have been obliged to go on as best we could." We might look for a moment at what the nature of this has been. Some time ago, a member of one of our congregations who had had a quarrel with his wife, and had put her away, wished to marry another woman, and asked us to proclaim the banns. This, of course, we declined to do. Still the man persisted in carrying out his determination, and arranged, with the consent of the other party, a day on which the *tying of the tali* (in the opinion of the people the essential part of the marriage), should be performed. At the *tying of the tali* the two S.A. officers located in the place were present, and solemnised the occasion by reading the Scriptures and conducting prayer; and this man, whose sin they thus countenanced, was almost immediately afterwards employed as one of the paid agents of the S.A. At least other two of the officers at present in the employ of the S.A. are men who have been expelled from the membership of our churches because of irregularities of this kind. The case of one is similar to that narrated; while the other has taken to wife the wife of another man. Both cases are well-known to the responsible officers of the S.A. here.

Thus do our S.A. neighbours help us in the exercise of church discipline. There seems to be constant efforts made to take away our agents. Within the past few days two of our agents have assured me that they have quite recently been offered, by responsible officers of the S.A., exactly double the salary that they now receive from the L.M.S. I may say at this point that I have frequently been applied to for work by officers of the S.A., but to avoid all occasion of friction have never employed one.

On June 14, one of our people, who for several years has allowed us the free use of a piece of land for our school, agreed to sell me, for Rs.40, another piece as a site for a house for our agent in the place. A week later, when the native assistant missionary with a view to completing the purchase of the land was in the act of measuring it, the owner was called away by the officer in charge of S.A. affairs in that quarter, who, as he reported, offered him Rs.60 for the land. The result was that only after a delay of some days were we able to purchase the land at Rs.45, though Rs.40 was the price which the owner originally asked. I might give many similar instances of annoyance did your space permit.

In this way have the S.A. officers been going on "as best they could," sometimes succeeding and sometimes failing. If the "reasonable set of regulations" which Mr. Tucker drew up left room for this sort of thing, we need not wonder that "the secretaries have not thought it possible to accept them."

A. L. Allan.

*London Mission, Nagercoil, Travancore.*

## RITUALISM.

Sir,—In reply to your three correspondents, permit me to say:—

1. How is it possible to account for the devoted lives and peaceful deathbeds of many High Church folk except by the fact that Evangelical Truth, in which I include a living faith in a personal Saviour, is now the chief cause in the High Church revival?

2. Mr. Forbes says that he walks eight miles on Sundays to "hear the true principle of Reformation Protestantism," while possibly quite near at hand, accompanied by regrettable æsthetic excrescences, he would find to his utter amazement the preaching of "Jesus only," even without "Baptismal Regeneration."

3. From ten years' experience at Kensington, with both the Pro-Cathedral and the Carmelite Chapel in the parish, I find it generally acknowledged that since the "externalisms" of the parish church, under Mr. Glyn, with earnest evangelical preaching, have been brighter than in the days of the old church, "going over" to Rome has been of the rarest occurrence, which was not so formerly.

4. Mr. Sankey leads the way in all sorts of pleasant musical attractions. He even sets the Lord's Prayer to music. And our good brethren the Salvationists indulge in the most tremendous "externalisms," and yet none of their followers are denounced as placing "Ritual" in front of Christ.

5. I find the Romanists have a much greater fear of our services being bright and attractive to unconverted people than of those which are bald, dull, and repulsive, especially to young people, though evangelically orthodox to the last degree.

6. I maintain that if devoted evangelical people, instead of running away when they see a cross or a candle, would hold on to the church for a time, and by sympathetic gentle persuasiveness seek to get these things replaced by individual personal love for the "Light of the World," who died on the real cross, then souls would be won for Christ and the Church saved from that blank ceremonialism which may easily come over her.

7. Though I do not myself preach "Baptismal Regeneration" as some would understand it, and though in my early days, when worshipping with the Brethren, I was baptized as an adult at the Metropolitan Tabernacle, yet I now find that infant baptism is one of the greatest levers to press the need of real conversion and a baptism of the Holy Ghost.

8. By "Baptismal Regeneration" most churchmen that I know mean that blessing which a child receives inwardly in answer to prayer when the outward rite is performed in obedience to our Lord's command. What this blessing is I don't know, but I thank God for it and often find its effects are very lasting.

9. In reference to "pictures," I plead guilty to recommending their use for both inside and outside of church and mission hall as powerful evangelising agents. As to "painted windows," our means have never justified me making any suggestion.

10. Neither the executive of the Church Army nor I personally have ever "permitted the introduction" of crosses into our labour home chapels, but on several occasions, at the request of friends, we have removed them.

11. I have never been a member of the English Church Union, though I know many of them who are far more keen on simple evangelical preaching than they are on what is called the "Catholic movement."

In conclusion, I press that without conceding in any essential point of true evangelical doctrine, it is possible to work with devoted men who differ from us on "non vitals," and that in this way the unconverted will see how we "Christians love one another," and will wish to become our Lord's disciples.

W. Carlile,
Founder and Hon. Chief Sec.
of the Church Army.

130, *Edgware-road, W.*

## STUDENTS' CONFERENCE, KESWICK.

Dear Sir,—Will you allow me to point out to you a misunderstanding which has somehow found its way into the account given in last week's Christian of the Students' Conference at Keswick?

Your reporter inadvertently makes me state that it was "the determination of the *S.V.M.U.* to extend its operations to all colleges," etc. He should have written, *I.U.C.U.*

The primary object of Wednesday's meeting was to explain the nature of the Inter-University Christian Union (I.U.C.U.), and to rouse interest and secure funds in order to enable it to carry on its work. The I.U.C.U. was founded last year at Keswick, but hitherto, owing to lack of money, had done little or nothing. Its object is to extend *Christian* organisation (prayer meetings, Bible readings, etc.), not merely *missionary* organisation, to all colleges, and it needs funds in order to send a travelling secretary to open up these various centres. While it is true that Mr. Byrde, as representing the S.V.M.U., spoke in behalf of that organisation, and the money subscribed was divided equally between the I.U.C.U. and S.V.M.U., yet the meeting was called primarily for the purpose of setting before the students the object, scope, and needs of the I.U.C.U., and getting funds to enable it to become an aggressive institution. The meeting of Friday, July 27, which was held in the dining marquee at the camp, and which you reported in your issue of Thursday, August 2, was exclusively to set forward the claims of the I.U.C.U. Although I am travelling secretary of the S.V.M.U., I was on the Executive Committee of the I.U.C.U. I add this in order to make clear that the two organisations are really distinct.

To the minds of those who are engaged in the management of this new effort to widen the sphere of Christianity among students, the distinction, which your report loses sight of, is of sufficient importance to call for an express statement of what the I.U.C.U. really is, and what it hopes, under God, to effect. It is with this object that I write on behalf of the committee, with the hope that as you have so materially helped us already by the full report you have given of our meetings, so you will see your way by a notice of some kind to make clear to the public that while the S.V.M.U. aims at rousing missionary interest in our colleges, the I.U.C.U. endeavours to establish in these institutions definite Christian organisations.—

Yours truly, Frank Anderson.

*Lesness House, Erith, Kent, August* 13.

[Rev. Louis Byrde, a past member of the S.M.V.U. Executive, writes to us in somewhat similar terms.]

## *GIPSY SMITH IN SOUTH AUSTRALIA.*

Gipsy Smith, according to the *Christian Weekly* of Adelaide, has had a very remarkable mission in that city. "The mission began in the Archer-street Church on Sunday, June 10. It soon became evident that a mighty man of God was in our midst. Concern for the soul's welfare became general; the interest deepened; the good news spread. Very little advertisement was needed; those who received blessing told their friends; men and women besought their unsaved neighbours and acquaintances to come to the house of prayer. Towards the close the intensity of feeling was wonderful. On Saturday night, June 23, a fellowship meeting was held, and it was a sight never to be forgotten. The church was nearly full of Christians eager to speak for Jesus. In a little over an hour 100 testimonies were given, mostly from new converts, and such testimonies! The prayers of many years were answered then. The address of the evangelist was a trumpet-call to forward work, and it cannot remain unheeded. On Sunday, at the afternoon working men's service, there could not have been less than 800 men present. Such a gathering has never been seen in Adelaide before. In the evening the church was crowded. Every available bit of space was occupied. The vestries were packed; hundreds of people were standing in the aisles: and an overflow meeting had to be conducted in the adjoining lecture-hall. And the spiritual results were proportionate. On Monday afternoon, Gipsy Smith, accompanied by the Archer-street choir, visited the Stockade, and spoke to about 100 prisoners."

MARGATE.—A daily prayer-meeting is held at twelve o'clock for forty-five minutes, at 4, Cecil-square. It is under the auspices of the Free Churches in the town, and has been a means of blessing to many.

## SCOTTISH NOTES.

The congregation of Trinity Free Church, Glasgow, appear to be determined to prosecute the call to Rev. Henry Montgomery, of Belfast, notwithstanding his expressed intention to decline it.

By the will of the late Professor Sandeman, Perth has received a sum of £10,000 to institute a free library. The town will eventually receive an income of £900 per annum from the deceased's estate.

Mr. Alexander R. McGown, of Alexandria, has been appointed by the Foreign Missions Committee of the Church of Scotland as a missionary teacher at their flourishing station, Domasi, Blantyre, South Africa.

Considerable interest is felt in Aberdeen with respect to Dr. Joseph Parker's forthcoming visit to the city. Dr. Parker will address meetings on Sept. 3, 4, and 5, and he will be entertained to a public breakfast on Sept. 6.

The new Eye Infirmary at Greenock, which was the gift of Mr. Anderson Rodger, Glen Park, Port Glasgow, is proving a great blessing to the town and district; Dr. Cluchie, the resident oculist, passed no fewer than 100 patients through his hands on Saturday.

A well-known figure in social, municipal, and political circles in the North has been removed by the death of Mr. Peter Esslemont, ex-M.P. for Aberdeenshire. He had filled the posts of Sabbath school-teacher, manager, and elder in connection with the Belmont-street U.P. Church in Aberdeen.

Good evangelistic work has been done this year at Dunoon. The meetings are held at the shore, and have been largely attended. This was particularly the case when Rev. John Robertson, of the City Temple, Glasgow, preached. A deep impression was made, and fruit has been gathered among the visitors.

Both the Established and Free Church Presbyteries of Glasgow have unaminously passed motions, expressing the strong desire of the Churches generally for a speedy and peaceful settlement of the coal strike, which is causing ever-increasing privations to thousands of women and children in the mining districts.

It is stated to be the intention of the relatives of the late Mr. John Hope, W.S., to question in the Court of Session the deed by which Mr. Hope created a gigantic trust for the carrying on of temperance and anti-Popery work in Scotland. The reason which is given for the reduction is the mental condition of the deceased at the time he executed the deed. By the deed Mr. Hope devoted £84,000 and the lands of Broughton, Gayfield, and St. Leonards, whose value is estimated at £130,000, for the purposes of the trust.

A very interesting and successful evangelistic meeting was held in a large tent near the racecourse of Paisley on Sabbath. It was attended by the show people, many of whom are in the town just now at the Fair. They were very attentive to the earnest addresses which were given by well-known local Christian workers, and spoke feelingly of the interest that is now manifested in their spiritual welfare in the different towns they visit. Even in this unpromising field the Gospel is not without witnesses of its power.

The Lord Provost of Glasgow has interested himself in trying to bring about a settlement of the coal strike, and has induced the miners to offer to return to work at a reduction of 12½ per cent. on last year's rates of wages, on the understanding that this wage is to be the minimum one for the next eighteen months, and that a conciliation board on the English model is to be formed. The non-associated coal-owners are likely to accept these terms, so that about 10,000 out of the 90,000 miners now on strike may return to work, but the others will have to fight the matter out. The distress in many parts of Scotland is appalling.

The death of Mr. George Galloway, chemist, Inverness, which occurred early on Tuesday morning, has removed from our midst (says *The Inverness Courier*) one of the oldest, best known, and most respected of our citizens. Mr. Galloway was in his eighty-fifth year. Of quiet and retiring disposition, he never took an active part in public affairs, but his upright character, his intelligent interest in a wide range of subjects, and his courteous, unassuming, kindly nature earned universal respect. He was a citizen of the solid, unpretending, intelligent type, which makes its mark for good in a community. A member of the Wesleyan Methodist Church, he was much interested in religious work.

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A CIRCULAR, signed, amongst others, by the Bishop of Chester, the Duke of Westminster, and Mr. Chamberlain, has been issued, explaining the objects of the Association formed at Grosvenor House for the reform of public-houses. Considering that the public-house is a necessity, they are anxious to reform rather than abolish it. They wish to do away with private gains in the management of taverns—in short, to municipalise the drink traffic.



## IRISH NOTES.

Mr. J. J. Browne, of the London City Mission, has been addressing with good effect a series of meetings in Kilkeel, and also in Rathfriland, co. Down.

The Baptist church at Lisnagleer has done good evangelistic work in the district around. There are some seven or eight preaching stations where services are conducted.

Much regret is felt at the announcement that the Bishop of Ossory, owing to ill-health, has had to cancel all his engagements for some months to come, and again to leave his diocese.

The Belfast Christian Endeavour Union now numbers 900 members, showing an advance for the year of thirteen societies and 586 members. Rev. Henry Montgomery has been elected president of the Union for the ensuing year, and Rev. J. D. Lamont vice-president.

A Home has been opened at the popular seaside resort of Howth, since June last for members of the Y.M.C.A. It is hoped it may prove a great blessing, not alone to Irish Y.M.C.A. men, but to English and Scotch men who may visit the Green Isle. Full particulars on application to the proprietor, Y.M.C.A. Home, Howth, co. Dublin, Ireland.

The forthcoming convention which will be held under the auspices of the Dublin branch of the Evangelical Alliance will meet in the last week of September. Among those who will give addresses or otherwise take part in the proceedings are Rev. F. A. C. Lillingston, Rev. E. W. Moore, Viscount Bangor, Professor Laidlaw, the Archdeacon of Glendalough, Rev. John Bond, Rev. W. J. Dawson, the Archdeacon of Cashel, Rev. C. B. Sawday, Rev. Richard Hobson, Dr. R. McCheyne Edgar, etc. There will also be a special conference on Christian reunion in Ireland.

## CHRISTIAN ENDEAVOUR NOTES.

In Adelaide, during the recent depression, a Christian Endeavour free soup-house fed nearly 16,000 hungry men. It required 4000 gallons of soup, and more than 10,000 loaves of bread.

The South Wales Calvinistic Association has passed a resolution rejoicing in the work done by the Christian Endeavour Society, and recommending the establishment of a branch in connection with every church.

A united gathering of the C.E. Societies at Stansted and Bishops Stortford was held in the grounds of Stansted Hall, by permission of Mr. W. Fuller-Maitland, M.P. At the evening meeting, Rev. Eustace Long, of Stansted, presided, and addresses were given by Rev. J. C. Davies and Mr. Crisp.

In connection with the Three Counties C.E. Union, a convention was held at Lake-street, Leighton Buzzard, on Bank Holiday. At the afternoon conference, four papers were read—"My Salvation," by Mr. Loosley; "My Prayer," by Mr. H. Mander; "My Bible," by Miss Pratt; and "My Consecration," Mr. H. Horsler. A public meeting was held in the evening. Addresses were delivered by Miss Prior, Mr. Culley, Rev. C. M. Hardy. The different societies joined in a consecration service, conducted by Rev. F. J. Flatt, Dunstable, secretary of the Union, who gave an address on Consecration in its three-fold aspect—(1) Separation from sin and selfishness; (2) Dedication to Christ; (3) Appropriation of Christ.

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PUBLIC-HOUSE VISITATION.—The *L.C.M. Magazine* gives a report of the work of its special missionary in the public-houses of Westminster and St. Giles, who speaks of labouring in some 580 taverns, and 250 eating-houses which environ Trafalgar-square, pleading with souls in Christ's stead to be reconciled to God. "Many gainsay my message, or obtrude their own version of the Gospel, but very little personal opposition is met, save from bigoted Irishmen and Secularists; and many tokens of welcome are manifest, both by customers and those who serve them. The landlords, as a class, show much favour, for many of them admit the claims of Christianity."

ADVANCE IN SOUTH AFRICA.—A conference was held on Friday at the Memorial Hall, London, between the Colonial Missionary Society and a deputation from the Congregational Union of South Africa. Mr. C. Jukes Knight, of Burghersdorp, explained the position of the churches in South Africa and their desire to initiate a "forward movement" by establishing churches where the English-speaking population is increasing, but where adequate provision is not yet made by other evangelical bodies. Principal Cave, Messrs. W Russell, and others took part, and the proceedings proved of an interesting character. A resolution was adopted pledging the society to hearty co-operation with the South African Union. The need of young, earnest missionaries was strongly enforced.

## TEMPERANCE NOTES.

In connection with the Bible Christian Conference at Bristol, a great temperance meeting was held in the Y.M.C.A. Hall.

Encouraging success is attending the effort to establish a White Ribbon Publishing Company in connection with the B.W.T.A.

A demonstration in connection with the West London Band of Hope Union was held in the grounds of Fulham Palace on Bank Holiday. Most of the 8000 members attended.

The Organisation department of the B.W.T.A. reports 300 new branches formed during the past year, and within the last two months twenty-five new branches have been started.

At the forthcoming Church Congress, temperance will occupy a prominent place in the discussions. The expected speakers include the Bishop of London, Sir Benjamin Richardson, and Archdeacon Farrar.

Mr. D. A. Thomas, M.P., speaking of the Bill for the Abolition of Grocers' Licences, told an interviewer that he was receiving petitions urging him to go forward both from the temperance party and the publicans, probably from diverse motives.

Some temperance reformers may be congratulating themselves that no new licences are being granted in London. While, however, this is true, many of the present publicans are doubling their accommodation by a general enlargement of their premises.

The Irish Women's Temperance Union is carrying on its work vigorously. A most successful meeting was held last week, under the auspices of the Union, in the Guildhall, Londonderry, and was addressed by Miss Richardson, B.A., and Miss Hanna, the secretary of the Union.

The National Temperance League entertained the members of the British Medical Association at a breakfast during the annual gatherings at Bristol. Dr. Long Fox, who presided, said medical men might be great temperance reformers, and they should be abstainers if they had the true interests of their patients at heart.

"John Law" describes in *The Fortnightly* her experiences of "A Week on a Labour Settlement," the largest co-operative Labour settlement in New South Wales, a short way from Sydney. There are 450 people (100 families) on it, and they are controlled by ten gentlemen in Sydney, together with an hon. secretary, a Government official. One of the essential features of the scheme is the total prohibition of the sale of alcoholic liquor on the estate.

The annual meeting of the North London Gospel Temperance Council was held at St. John's Gymnasium, Holloway-road, N., on Monday week. There was a large gathering, presided over by Mr. T. Freeman, F.G.S., F.S.S. The report for the year spoke of great advances made in connection with Gospel temperance work. Two new societies have been started, 250 pledges taken, and forty conversions had taken place. Mr. Robert Sawyer spoke of his work in connection with railway servants in various parts of England.

Rev. A. C. Dixon, D.D., of Brooklyn, speaking on "Total Abstinence for Young Men: How to Make it General," says: "To make our young men total abstainers, we must convince them of four things: 1. Nature is against alcohol; it is not the natural fruit of the vine, but the product of decomposition. 2. The Bible is against alcohol. 3. The Church is against it, and must be; a tippling pastor is worse than any ten grog-shops. 4. The State is or ought to be, against alcohol, as alcohol is against the State; it is against law."

A clarion call to battle against the liquor traffic has gone forth from the Christian Endeavour Convention that has been in session in Cleveland (Ohio). The Friday was a red-letter day in the war against the saloon. On that morning, over 30,000 earnest, energetic, enthusiastic Endeavourers listened to, applauded, and with prolonged bursts of cheering endorsed, one of the most marvellous orations ever delivered by John G. Woolley. The scenes in the hall during his address will never be forgotten by those who witnessed them. Nearly every sentence he uttered was received with approval.

Lord Wolseley, in a recent letter to the grand secretary of the Good Templars, says: "There are yet some great enemies to be encountered, some great battles to be fought, by the United Kingdom, but the most pressing enemy at present is 'drink.' It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also. All movements therefore intended to meet this foe commend themselves to me, and no one can wish the 'Good Templars' success more sincerely than I do. I am glad to say that we have now but little drunkenness in the army—less of it in our ranks than in any other class of Her Majesty's subjects. To this fact I consider we owe much of the improvement in every respect that has been steadily going on for the last twenty years."

## PERSONALIA.

**The Archbishop of Dublin** is, we regret to hear, suffering from an attack of erysipelas, and is confined to bed.

**Mr. John Shrimpton** has been suffering from neuritis for several months, and is still confined to his chambers at 3, Victoria-street, S.W.

**Dr. Lunn** is going to America in November to attend the convention of the World's W.C.T.U. and to organise the temperance campaign round the world.

**Mr. and Mrs. Henry Varley** intend sailing for Australia in November. He is now in the midst of a mission in Malvern, in connection with the Free Church of England.

**Rev. John McNeil**, the Scoto-Australian evangelist, has written a treatise entitled "The Spirit Filled Life," of which Mr. Macartney, of Melbourne, speaks very highly in an introduction. It is being published by Mr. Hutchinson, of Melbourne.

**Dr. Talmage** has begun his lecturing tour in the Colonies. His first appearance in Auckland drew an immense crowd. Dr. Talmage is courageously evangelical, and he has the secret of saying familiar truths in a fashion which may offend units but which delights crowds.

**Dr. Muir Sandeman,** son of Rev. R. J. Sandeman, of Free St. Andrew's, Edinburgh, has been appointed medical missionary at Swatow, where he will find a great work giving room to all his gifts and energies. He will assist Dr. Lyall, in whose hands the hospital has quite outgrown the strength of a single man.

**Mr. T. B. Pandian,** having completed his mission here, has returned to India per s.s. *Peninsula*. He is thankful to God for his wonderful dealings during his stay in this country. He goes back to India to preach the Gospel to his heathen countrymen, and hopes to be supported by the prayers of many English friends.

**Archdeacon J. R. Wolfe**, who was needing a change and rest, went for a sea trip to Japan in April to meet Mrs. Wolfe, returning to Fuh-Chow after several months spent by doctor's orders in California. Mrs. Wolfe is much improved in health, though still very weak. The Archdeacon writes that the short trip set him up completely.

**Miss Ling**, of the C.E.Z.M.S., at Ooty, India, has achieved a triumph. She has almost completed a translation of one of the Gospels into the Toda language. This is the first attempt that has been made to give the Todas the Bible in their own language, and Miss Ling deserves great credit for this noble undertaking.—*The Record*.

**Mr. F. S. Arnot** will sail on Saturday for Africa. Various things have concurred to make him feel that his presence is required. Messrs. D. Crawford and Thompson must speedily be relieved. Besides he hopes to mark out a new and shorter line of route from the East Coast to Garenganze. His friends, on account of his health, sought to dissuade him from going back to Africa, but he seemed to feel that he was called to go and that prompt action was urgently called for. Many will pray that he may be led aright and his health sustained.

**Rev. Hugh Price Hughes** has been very strongly urged to take a long rest. He has suffered increasingly during the last two years from the incessant strain of overwork. He is very reluctant to yield to this kindly pressure, but it is probable, under all the circumstances of the case, that after a long stay in Switzerland he will go to Italy, and will not return until the end of this year or the beginning of next. Under these circumstances his numerous engagements for the autumn, to his great regret, must all be cancelled.

**Mr. Alfred S. Dyer** was liberated from Byculla Prison (otherwise known as the House of Correction), Bombay, on Friday morning, July 20. The time officially fixed beforehand was eight o'clock, but a few minutes after six the superintendent sent word to him that he must depart immediately. The object of this sudden order was presumably to prevent a reception being given to him on his exit by his friends. In this the change of hour was partially successful. Pandita Ramabai had come from Poona for the occasion, and a number of missionaries and others went to the prison. In order to obviate disappointment in some degree, Alfred S. Dyer returned with Man Sukh Lal to the prison precincts at a quarter to eight. The expedient to prevent any sort of demonstration on Alfred S. Dyer's release was in harmony with the determination to keep from him while in jail any news of the outside world. A telegram of sympathy from the standing representative committee of the Society of Friends in Great Britain, as also a telegram from the Monthly Meeting of Friends in London, with which he is particularly connected, were withheld from him till within a few moments of his release.—*Bombay Guardian*

## EVANGELISTIC NOTES.

**Rev. James Oatey** is working a tent in West London. After a stirring mission at Acton, he pitched his tent last week at Wembley, where, with the aid of a few earnest young helpers from Shepherd's Bush, good work has been done.

**Mr. Matthew Burnett** revisited the Great Assembly Hall last week, and delivered a Gospel temperance address to a large audience. At the close of the address a number of persons signed the pledge. Subsequently another large meeting was held in the vestibule.

**Messrs. McNeill and Burke** began their evangelistic work in the Antipodes by a short mission at Hobart Town, Tasmania. They were expected to reach Melbourne about July 20, and it was hoped they would remain there several weeks before passing on to South Australia.

**Messrs. Bewley and Frank Weaver** are the missioners at the Edinburgh Castle, Limehouse, during August. From the very first meeting it was plainly seen that God was with them, and at every service as yet there have been increasingly distinct evidences of Divine blessing.—W. R. Nicoll.

**Hyde Park.**—Mr. Oscar Owers writes that "the blessing on my labour in Hyde Park has been so very encouraging that I intend continuing even through this and most of the month of September. Will you, therefore, ask your readers to give me a constant place in their waiting before the Father? The services are on Tuesday, Thursday, and twice on Sundays."

**Devonshire.**—During the past fortnight Mr. R. H. Parsons, of the South London Mission, has been holding a series of Gospel meetings at the Baptist Chapels of Uffculme, Culmstock, and Prescot, in Devonshire. The gatherings have been largely attended and of deep interest. The addresses were full of Gospel truth and earnest entreaties, and it is believed that much good has been done.

**Howard-street Gospel Mission, S.W.**—Some twenty-eight workers of this Mission went to Epsom on Bank Holiday by van. An open-air meeting was held in the town, and a large crowd was soon gathered to listen to the Gospel. Several men who came out from the public-houses under the influence of drink and came and stood in the crowd were rather noisy at first, but they soon quieted down, and for an hour and a-half a capital service was held.

**Forest Gate.**—Mr. J. J. Sims has continued his mission with much interest. Four meetings were held on Sunday, and though the tent seats some 800, numbers were outside. Not a night passes without conversions. One aged man told a worker that he and his wife had both been saved. A minister also stated that his church had been set on fire through the work at the tent. Mr. Day, who has been helping, spoke to twelve persons one night who had previously found peace. With all this there is a marked absence of excitement.

**Rev. Thomas Cook** has had remarkable services in Wesley Church, Melbourne. The church, which holds from 1500 to 2000 persons, has been crowded, and even the mid-day services had audiences 1000 strong. Mr. Cook preaches the familiar evangelical doctrines. After his sermon he appeals to all who have resolved to accept Christ to signify that by rising. All who thus declare their willingness to accept Christ pass into the inquiry-rooms, where they are counselled by a band of Christian workers. Every night great numbers in this way commit themselves definitely to Christian life.

## CHRISTIAN LIFEBOAT CREW.

Whilst the neighbourhood of the Welcome Home, Ratcliff-highway, on Tuesday last, was in an excited state, and Satan seem to revel in it, a blessed time was realised in the crowded foc'sle, the occasion being the monthly muster of the crew. The text for the month, "Rise, He calleth thee," proved a practical keynote, and pointed addresses upon it were delivered by the Misses Child, Tuck, and others.

Amongst other items of deep interest was the story of a young Russian. After he was converted at one of the Christmas gatherings of the Home, and being led step by step by God, he is now on his way to New York, there, at their persistent call, to work among the Russians, who are defraying all expenses.

METHODISTS AND GAMBLING.—At the Conference of the Wesleyan Reform Union held last week at Barnsley, a resolution was passed—"That this meeting of delegates deeply regrets the spirit of betting and gambling which so extensively prevails, and especially deplores its hurtful effects upon young people, and would urge upon all ministers, Sunday-school teachers, and members of Christian churches to do their utmost in denouncing this great evil; and would also urge upon Parliament to adopt such measures as would tend to remove this reproach from our country, and that the supplying of betting news through the postal telegraph be discontinued."

## OBITUARY.

MR. BENJAMIN CAWOOD.

In the death of Mr. Cawood, which took place on Sunday, the 5th inst., at his residence, Clayton-road, Newcastle, Tyneside Methodism loses one of its best known and most successful workers. Few men have had greater spiritual success in the pit villages of Northumberland and Durham than Mr. Cawood has met with as evangelist. His simple style, earnest manner, and knowledge of song made him a great favourite with all classes. For some time past he had been in feeble health, and unable to take any active part in the work he had so much at heart.

REV. R. SELKIRK SCOTT, D.D.

This honoured leader in the work of the United Presbyterian Church died at his residence in Dowanhill, Glasgow, on Monday, 6th inst., at the advanced age of eighty-two. For twenty-one years the Secretary of the Home Mission Board, and a prominent figure in the Church, he did much to stimulate the Christian zeal and liberal activity of its members. By his efforts and kindly, genial manner, he was successful in a high degree in pushing forward the many schemes of the Church which had for their object the extension of the Gospel; and his death will be mourned by a very large circle throughout the whole Presbyterian Church. Some time ago he caught cold, and it developed into pleurisy, from which he never properly rallied. He leaves a widow and grown-up daughter.

PASTOR REINMUTH, OF GRATZ.

In our issue for August 2 we gave Mrs. Reinmuth's letter as to the illness of her husband. Many will hear with sorrow of his departure to be with Christ. To the last he bore calm, bright testimony to the faithfulness of God. He would fain have lived for the sake of his loved work, and his wife and six children, but realized to the end that God's will must be best and his way right. He longed much over his work in Styria, praying that suitable workers might be raised to carry it on. After a night of great distress and partial unconsciousness, he fell asleep on Thursday morning, August 2, just as the beams of the rising sun reddened the peaks of the mountains, he loved so much, opposite his window. He had expressed his wish to be laid to rest in the Tyrol, where he had done much evangelistic service, should he be called home there; and accordingly his body has been committed to the dust in the little Protestant cemetery of Innsbrück. Mrs. Reinmuth intends returning to Gratz on September 1 to continue the work as the Lord may lead. She will be thankful for the prayers and fellowship of the Lord's servants.

REV. JOHN MAY, SALTASH.

The venerated pastor of the Baptist Church in Saltash, Cornwall, has just passed away at the age of seventy-nine. In 1840, when the enthusiasm of the Churches for the West Indian Mission work was awakened by the fervent pleading of the emancipator William Knibb, Mr. May and his young wife went to the West Indies with Mr. Knibb and a band of newly-enrolled missionaries, and laboured for ten or twelve years in Jamaica. In the period which immediately succeeded the emancipation, when the planters used every endeavour to keep the negroes still in practical bondage, it was the privilege of the missionary to shield and guard the liberated slaves, and thereby to become himself the object of hatred and persecution. In the stupendous difficulties of fostering, educating, and Christianizing these slaves, Mr. May bore a large share. By his death there has passed away the last survivor of that noble band of men who laboured hard as fellow-workers with William Knibb, Thomas Burchell, Walter Dendy, and others. In 1854, having been forced by a serious illness to leave Jamaica, caused by his arduous labours during the cholera visitation, Mr. May on his return to England again took up the work at Saltash, and for twenty-five years continued the ministry of the Baptist church there, until he was compelled by infirmity to retire from active labour in 1879.

WESLEYAN MEDICAL MISSION, FATSHAN, SOUTH CHINA.—Dr. Wenyon is able to report that, as of old, the healing art is the key to innumerable doors of opportunity. The well-to-do young men who were his neighbours brought him all sorts of impossible cases to trouble him, hunchbacks and confirmed cripples. One day it was a blind beggar, and the doctor performed a successful operation for cataract. One day there was a powder explosion, and the Chinese doctors advised that the most merciful course to the survivors was to drop them into the river! They sent for Dr. Wenyon instead. He raised ten of them up to health, and he received a tablet upon which he was described as "the angelic healer from beyond the seas."

# Among the Churches.

## CHURCH OF ENGLAND.

November 18 has been fixed as "Temperance Sunday" for Manchester.

Rev. J. C. Krœnig has returned to Hull after his recent operation, and has resumed his ministerial duties.

The mid-day churchyard services in St. Botolph's, Aldersgate-street, continue to attract large audiences. Amongst the speakers last week was Sir Richard Temple.

Rev. E. Abbey Tindall, of St. James's, Didsbury, is doing excellent work in this suburban parish, and is a welcome addition to the younger Evangelical clergy in Manchester.

The sunset services being held on Sunday evenings at Emmanuel Church, Plymouth, have been so successful that the vicar contemplates continuing them through September.

The Worcester Diocesan Conference will be held on Wednesday and Thursday, October 24 and 25. Amongst the subjects set down for discussion are Welsh Disestablishment and the Church Patronage Bill.

The Bishop of Worcester, having been attacked for his friendly intercourse with Nonconformists, has, in a published letter, declared his intention to tell his critics what he thinks of their statements in his next visitation charge.

Rev. J. B. M'Govern, who has succeeded Canon West as vicar of St. Stephen's, Chorlton-on-Medlock, was formerly a Roman Catholic priest. He has done good work in Manchester, and is greatly respected by his brethren. He is a very decided Evangelical.

Two more of the devoted missionaries on the deadly West African coast have broken down through the unhealthiness of the climate. Rev. W. E. Godson, who went out to Lagos with Bishop Tugwell, has had a bad attack of fever. He is now somewhat better, while Rev. S. S. Farrow, of Ibadan, Yoruba, has had to be invalided home.

Archdeacon Denison, preaching at Wells Cathedral on Sunday, from Luke xv. 13, said there was a "parable within the parable." The inner meaning of the word "substance" he took to be "the fear and the love of God, the foundation of all our hope of better things to come. This we spoil and mar by conceits, vanities, and the inventions of man's earthly learning." The "riotous living" is within us, in the mind, in the heart. There are secret things of God about which there is no more room for controversy than about the being of God Himself. We must not meddle with the secret things of God, but hold fast to the Word of God.

## CONGREGATIONAL.

Dr. John Hall, of New York, preached last week at Buxton Church.

A mission church, capable of seating 250 persons, has been erected at Fyfield.

Rev. Hugh Elder, of Salem Church, Massachusetts, occupied the pulpit of Greenfield Chapel, Bradford, on Sunday week.

Rev. Frederick Hastings, who has accepted the pastorate at Markham-square, Chelsea, will commence his duties on Sunday next.

A new church has been formed at West Hanningfield, as a result of evangelistic services carried on for twenty months by Mr. W. McNaughton.

Rev. L. P. Jacks, of Renshaw-street, Liverpool, has preached his farewell sermons prior to entering upon a new sphere of labour in Birmingham.

Rev. W. S. Houghton has been appointed general secretary of the Warwickshire Union, and Rev. F. Moore, secretary of the Birmingham District.

Dr. Nehemiah Boynton, of Boston, U.S.A., preached at Grafton-square Church, Clapham, on Sunday, and will preach at Enfield on Sunday next.

A missionary conference will be held at the Town Hall and Pavilion, Brighton, from November 8 to 16, in celebration of the centenary of the London Missionary Society.

*Calls.*—Rev. J. C. Johnston to Belgrave, Torquay; Rev. D. G. Truss, of Dalston, to Cam, Glos.; Rev. J. A. Lees to Hood Memorial Church, Bridgeton, Glasgow; Rev. James Neil, of Forres, to Salford.

*Resignation.*—Rev. J. Charteris Johnston, of Queen-street, Leeds.

## BAPTIST.

A new Baptist chapel has been opened in one of the principal streets of Belper.

During the past year fifty-five candidates have been baptized and received into Grays Church, by Rev. T. Heywood.

A new place of worship has been erected at East Greenwich for the church formed two years since by Rev. W. E. Wells.

The work at Vicarage-road, Leyton, is growing and extending. New school buildings are being erected for 500 scholars.

Eleven persons were immersed by Rev. J. Huntley, on Sunday week in the river at North Bradley, in the presence of many spectators.

A chapel is in course of erection at Rothesay-road, near the Ouse Embankment, Bedford, for the church assembling at Providence Chapel.

Saltash Church has celebrated its centenary. Rev. G. Macfaydean stated during his fifteen years' pastorate ninety-one members had been received.

Interesting meetings have been held at the Tabernacle, Cargate, Aldershot, in connection with the laying of the foundation stone of new school buildings, by Messrs. W. Johnston, M.P., and W. Olney, and Rev. E. Poole-Connor.

On Sunday week twelve persons were baptized at Nettleton, near Marshfield, in a pond, by Mr. J. W. Seaman. Earnest addresses were delivered by Messrs. J. R. Huntley and J. Swann. Several hundred persons were present to witness the ceremony. Two were baptized on Sunday at Bathford.

Foundation and memorial-stones of a new chapel at Teddington were laid by Rev. Charles Spurgeon, Rev. V. J. Charlesworth, Mr. F. W. N. Lloyd, and Mrs. Chas. Deayton. Rev. R. J. Williamson is the pastor; during the past year fifty-one have been admitted to membership. There is a population of 5000 within a radius of half a mile, and the present places of worship within that radius only seat 1900.

At Clarence-road Chapel, Southend-on-Sea, the sixth anniversary of the pastor, Rev. F. A. Hogbin, was held on Sunday week. During the year twenty-four members were added, and the Sunday-school had increased from fifty-two to 102 scholars. On Wednesday there was a public tea and meeting. Mr. F. L. Edwards, who presided, promised £50 if the church raised two £70 in two years, thus wiping out the debt of £190.

Mr. S. B. Burton, of Newcastle, who has generously consented to visit Kingston, Jamaica, in order to ascertain the best course to be taken in relation to the repairs and sanitary improvements absolutely necessary in the Calabar College buildings, and generally to confer and advise with the staff and managing committee of the Calabar Institution thereupon, sailed by the Royal Mail steamer *Don*, from Southampton for Kingston.

*Calls.*—Rev. C. T. Allen to Cottenham, Cambs.; Rev. H. J. Wileman to St. Albans; Rev. F. E. Miller to Earlstown, Warrington; Rev. D. Matthias to Sirhowy, Tredegar.

*Resignations.*—Rev. George Wyard, of Stevenage; Rev. W. H. Ibbetson, of Lindley, Huddersfield.

## METHODIST.

A new chapel has been opened at Southport.

A new Wesleyan chapel is being erected at Arthington, Yorks.

Memorial-stones have been laid of a new chapel at Flixton.

Memorial-stones of a new chapel were laid last week at Gayton-le-Marsh.

The Free Methodist Chapel Relief Fund has received £580 from the Wesley Memorial Fund.

At the Wesleyan Reform Union conference, Barnsley, Mr. Thomas Johnson, of Fieldhouse, Stairfoot, was elected president for the ensuing year.

The Methodists of various names, in and around Darlington, have been holding united camp-meetings, and the presence and power of the Lord have been felt.

In the Bible Christian conference, held this year at Bristol, Rev. Samuel Allin, of Exeter, has been elected president, and Rev. Daniel Murley, of Chichester, secretary.

The Fernley Lecture of next year is to be delivered by Rev. James Chapman, of Harrogate, and twelve months later it is expected that Dr. Moulton will undertake the duty.

The London Primitive Methodist Council has resolved to appeal against the decision of the Marylebone stipendiary magistrate prohibiting open-air services at the corner of Solent-road and Mill-lane, West Hampstead. They contend that this ruling, if upheld, would practically put an end to all street-preaching in London.

Rev. George Patterson has issued a series of tables dealing with the income of the Wesleyan Missionary Society for the past eighteen years, more particularly with the income derived from all ordinary circuit and district sources. He shows that while the income in 1876 was £108,780, it had fallen in 1883 to £93,928, and in 1893 to £90,793.

Methodist reunion has been seriously discussed at Grindelwald by four ex-presidents—Primitive, New Connexion, Bible Christian, and Free Methodist. There was a consensus of opinion that reunion of Methodism in Great Britain would be a splendid object lesson, and that this opportunity was at hand. All were agreed that there were no vital grounds for longer separation, and a strong feeling was expressed for the immediate appointment of a representative committee to deal with the question. Later a private meeting of the presidents of the conferences was held to consider whether further steps could be taken, and it appears possible that a remarkable departure in favour of Methodist reunion may be one of the first practical results of the Grindelwald conference.

## PRESBYTERIAN.

Rev. J. B. Meharry is on holiday in Norway.

Rev. G. M. Smith, of Gloucester, is preaching at Hull during August for Rev. J. J. Mackay.

A scheme is under consideration for the amalgamation of the Myrtle-street and Mount Pleasant Presbyterian Churches, Liverpool.

During Dr. Pentecost's absence the Sunday services at Marylebone are being conducted by Revs. Dr. Lorimer (of Boston), W. Ewing (of Birmingham), W. Young (of Manchester), and Dr. McGaw.

Rev. G. H. C. Macgregor is having a month's holiday at Ballater. He resumes his ministry on Sept. 2. During his absence his pulpit is being filled by Rev. Mr. Ross, Bridge of Allan, Rev. Mr. Adamson, of Crook, and others.

The following Presbyterian churches in England are without a minister:—Haltwhistle, Newbiggin, Millwall, Newington (Hull), Ellison-street (Jarrow), High-street (Whitehaven), Millfield (Sunderland), Bow-road (London), Nottingham, Douglas, Kendal, Southwark, Etal, Tulse-hill, Moseley-road (Birmingham).

The amended Home Mission rules of the Presbyterian Church state that for the future the Church Building Fund will make a maximum grant of £1400, instead of £750. The Home Mission Committee is empowered, where there is a reasonable prospect of the congregation in a densely populated or working-class neighbourhood becoming self-supporting, to provide three-fourths of the cost of a new church.

*Calls.*—Rev. J. E. Adams, B.D., to Dreghorn; Rev. J. G. Kelly to Irvine; Rev. J. Webster to Alyth; Rev. W. McKeown to Cork; Rev. J. Bonnellie to Darvel; Rev. R. T. Barr, of Dalry, to Bressay.

*Resignation.*—Rev. R. J. Rees, of Pwllheli.

## THE SALVATION ARMY.

Mr. Bramwell Booth held meetings in the Town Hall, Eastbourne, on Bank Holiday. The visit was a success; the behaviour of the townspeople towards the Army being kindly.

The West-end Shelter in Burne-street, Edgware-road, although close to the scene of the small-pox outbreak, has not recorded a single case within its walls, although some hundreds of the poorest class resort there nightly.

A serious religious riot is reported from Quebec; the Salvation Army in company with the French Anglican and French Baptist Missions being attacked. The assistance of the police was required, and much damage done.

General Booth returns this week from his short tour in Holland, Copenhagen, etc., to start again for the principal Yorkshire towns. He is making arrangements to remain in the United States until the spring. He will visit all the principal centres, conduct meetings, and open newbuildings. Nine years have elapsed since his last tour in that country.

## FALLEN ASLEEP.

At Putney, Mr. George Lobjoit, aged 31, a devoted worker at Union Church and in the Putney Adult School.—Mr. M. H. Houghton, aged 25, only son of Rev. W. Houghton, of Guildford.—At Pontselly, on 4th inst., Mrs. Evans, the mother of Revs. Herbert Evans and Justin Evans.—At Rauds, Rev. W. Skelly, aged 48, who lately resigned the pastorate of the Baptist Church at Raunds owing to ill-health.—At Crail, on 6th inst., Rev. James Anderson, aged 53, minister of the old Parish Church, Edinburgh.—At Upton, Retford, aged 90, Mr. W. Small, a valued class-leader.—At Wardle, Mr. T. Bamford, aged 73, for nearly sixty years a preacher of the Gospel.—At Tavistock, on 3rd inst., Mr. J. D. Dingle, aged 71, a devoted class-leader.—At Hurst Green, Rev. R. J. Wallace, for thirty years vicar of the parish.—At Pembroke, on 10th inst., the oldest and best known minister among the Calvinistic Methodists, Rev. William Powell, who held the office of moderator of the assembly, celebrated his jubilee in 1887, and continued in the ministry for fifty-six years.—At the Manse, Urquhart, Elgin, on 6th inst., Rev. Gordon Ingram, aged 65, for thirty-five years minister of the parish.—At Wiesbaden, on 13th inst., Rev. J. R. Graham, aged seventy-four, vicar of St. Jude's, Bristol, where he was loved for his active service.

## EVANGELICAL ALLIANCE CONFERENCE.

The forty-eighth annual Conference of this Society to be held in Tunbridge Wells from September 2 to the 27th, promises to be a large and very interesting gathering. This is the first occasion on which the Alliance has met in Tunbridge Wells. A special committee has been formed for the purpose of making the local arrangements, and this committee includes representative men of all the churches. It is expected that the Alliance will receive a very hearty welcome, and that the proceedings of the Conference will be of wide interest and importance. Among the topics upon which addresses are to be given may be mentioned the following: Present-day unbelief and how to meet it; the Basis of the Evangelical Alliance as a bond of union; Faith's achievements; Sacerdotalism contrary to the Scripture doctrine of the Atonement; the Word of the Truth of the Gospel; the meaning of Pentecost; Evangelisation on the Continent; the World's Evangelisation; and Home Missions. It should be added that copies of the programme and full particulars regarding the arrangements may be obtained of the General Secretary of the Evangelical Alliance, 7, Adam-street, Strand, London; or of the Local Secretary, Mr. William Brackett, Tunbridge Wells.

## A KENTISH VILLAGE.

To the very real regret of many it seemed likely that the mission that has for some years been carried on at Meopham Green, Gravesend, by Dr. Baber would cease through his lamented death in May last. But we praise God that this has happily been averted by another servant of the Lord stepping into the breach. Dr. Baber ever sought the spiritual as well as temporal welfare of those with whom he came in contact. Gospel services were carried on in an unsectarian spirit. Help has also been given in surrounding villages. A Sunday-school, mothers' meeting, and reading-room for men in the winter were amongst the efforts put forth.

In the villages of our land is an opening for the investment of time, thought, care, and money that shall bear rich return, not only in the present but in the future, when young men and women who are constantly drifting off to the larger populated centres shall go prepared and strengthened for the battle of life.

Chas. J. Smith.

A TOURIST MENTIONS that the Duke of Argyll owns the island of Iona, and will not allow anyone there to keep a public-house. Consequently, no policeman is needed, although several hundred people live on the island.

FREE CHURCH CONGRESS.—Rev. Dr. Mackennal's invitation (on behalf of the Free Church Congress) to the Nonconforming communions to come into conference, with a view to secure co-operation rather than competition in the rural districts, is bearing fruit. The Wesleyan Conference and the United Methodist Free Church have appointed delegates, and now the Congregational Union of England and Wales has elected representatives as follows:—Revs. Dr. Barrett, president, and Urijah R. Thomas, president-elect; also Revs. Dr. Brown (Bedford), J. G. Rogers (London), J. D. Jones (Lincoln), F. Hall (Wimbledon), W. Spensley (Sunderland), W. J. Woods and W. F. Clarkson, and Messrs. Gerrard Ford (Manchester), Batty Langley, M.P. (Sheffield), and D. Ford Goddard (Ipswich). The conference is expected to be held in London during December.

THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN is just now in great need of financial help. Last year—the tenth year of its work—was one of serious disaster, the income falling short of the requirements by nearly £6000. Mr. Waugh, in the appeal he is sending out, says that there is every prospect of this year's income being satisfactory. The rapid growth of this society is one of the most remarkable facts in the annals of philanthropy. The support in the first instance came, not from those who usually aid in works of love and mercy, but from quite a different class. Now, however, the Society has no lack of friends amongst the churches. The new report will show several interesting features in the work. Prosecutions are only undertaken when it is "necessary to obtain sufficient power over the mind of the culprit to secure a reasonable life for his child." In the early days its warnings to its prosecutions were three to one; now they are six to one; but two notable cases tried last year show that warnings in the worst cases are of but little avail. The operations of the Society are, on the whole, very satisfactory, and there is but little need of second prosecutions. During the last ten years the Society has secured nearly 7000 convictions.—*Manchester Guardian.*

# The Christian.

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## Notes and Comments.

We have received from America a small consignment of copies of the Student Missionary Enterprise, being a report of the proceedings of the Conference held in Detroit last spring. We have already drawn attention to this most valuable book, which deals with world-wide missions and their claims on the Christian youth of our time. We would repeat our commendation of the volume, and trust that it may prove a messenger of strength and help to many young men and women in whose hearts the Spirit is now saying, "Whom shall I send, and who will go for us?" Nothing is more likely to stimulate missionary zeal than a perusal of its eloquent pages. The price is 4s. 6d.

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The imperfection of the divine life in many of God's people is very apparent from the way in which they associate their duties with fellow Christians. They lean on others and look to others to a surprising degree. They do things when they are asked, perhaps; if they are not asked they seem to be free from a sense of responsibility. When they are asked to give money they behave as if he who asked were the person to be complied with or refused, and not God. The relation is regarded as human, not divine. To give is to oblige a brother, but if that brother should not be a *persona grata* then he may be refused without a demur. Out of this low sense of privilege and duty come those worldly devices for coaxing money from Christians which are a reproach to them, and at the same time a deteriorating influence. Why should they have to be persuaded by others to buy something, the price of which or the profit on which they could as easily give? True, there are some who can give time and labour to Christ's cause who cannot give much money, and others will buy from them cheerfully; of them we say nothing. But the others should be lifted up to a higher sense of privilege.

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When our Saviour sent forth the seventy He commanded them to "salute no man by the way." As it takes men in the East from one to three hours to get through their formal salutations before they have answered the demands of an exacting etiquette, we can easily see that He meant to save his disciples' time. A passing salutation was permissible, not a prolonged ceremony. We must, like the seventy, save our time, which is the indispensable condition of all service. The ablest man is bankrupted if he is robbed of his hours for thought, for prayer, and for work. The solemn, lofty, and strenuous manner of our Lord's daily life warns us against wasting our time upon elaborate trifling. Business men will not allow their time to be wasted, neither will scholars, neither will anyone who feels he has a work to do, least of all should Christians who are called with a holy calling.

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Our Lord guarded the seventy also from the danger of insincerity. We can hardly spend a great deal of time upon "civilities" without sacrificing truth and candour. Unaffected interest and godly sincerity cannot flourish well when we are always calling upon ourselves to say something complimentary and pleasant. The prevalence of insincere but pleasant language is the subject of one of the most solemn and most searching of the Psalms—the twelfth. Plain language may not be popular, but if he who uses it does so for truth's sake, it is on him that people will lean in the day of trouble. As the seventy had to call sinners to repentance, it was absolutely necessary that they should be men of sincere speech.

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An eminent saint of God said in his old age: "The little circumstance of death will make no difference with me; I shall have the same friends in that other world that I have here, the same loves and aspirations and occupations. If it were not so I should not be myself, and surely I shall not lose my identity." It aids us much to a right apprehension of the invisible world to recall our Lord's incarnation, his life on earth, his delight in the fellowship of men, his ascension in our nature to the right hand of the Father, and the assurance that "this same Jesus shall so come in like manner as ye have seen Him go into heaven." The homeliness of Jesus among men enables us to believe that to be with Him will be homely.

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In the first ten years after the passing of the Divorce Act (1857), 1480 divorces *a vinculo* were granted; in the ten years ending 1890, the number was 3458. The average number of divorces per annum has risen from 148 to 345. The rate of increase of divorces in England between the years 1867 to 1886 is greater by eleven per cent. than that in the United States. The divorces obtained by wives are increasing at a far more rapid ratio than those obtained by husbands. In thirty-five years 9179 families have been broken up, and some 46,000 persons have been affected in their family relations. These do not take into account cases which have been dismissed, nor cases in which the decree *nisi* has been reversed on the intervention of the Queen's Proctor. The record is one of the saddest in our national life. A reform in the law itself is called for. We ought to make the law equal as between men and women, and divorce ought to be obtainable on either side for one and only one cause—adultery. The guilty person ought not to be allowed to marry again. No minister of any church ought to be obliged to marry even the innocent person if he has conscientious objections to doing so.

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The close connection there is between the researches of science and the daily life of poor toilers has seldom been more powerfully put before the public mind than by the discovery which Dr. J. S. Haldane professes to have made of a method by which miners can live for some time—from one to three hours—in the after-damps, which generally are more fatal at explosions than the explosions themselves. The brain of the thinker, we hope, has again done something to relieve the miseries and dangers of workers. If Dr. Haldane's steel bottle of compressed oxygen, to be released by turning a tap, whence it passes through a tube to be breathed through a kind of respirator, which can be used at a moment's notice, should prove to be as successful as he hopes, then many a miner will be able to find his way to the bottom of the shaft, and have his chances of escape increased. How much domestic woe may be prevented we can hardly tell.

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Mrs. Sparrow gives us food for sad reflection in her paper in *The New Review* upon the "Doss-House Girl." She points out that the very centre of home-life among the poor has received a shock from which it will never rally. The streets at night swarm with girls of fourteen or fifteen years of age, who either have no home to go to, or, if they have, won't enter it. The child of this age has her bed made for her, her floor scoured, her kitchen utensils provided: she never thinks of patching her clothes, but renews her raiment from the pop-shop, domestic duties are unknown, the little unselfishnesses of family life never come in her way, and she grows up thoughtless, improvident, defiant of authority, ignorant of the rights of property, bold, shameless, and unconcerned. Whereas the female doss-houses used to be the night refuge of the tramp and the vagrant, they are now the systematised homes of thousands of our working women, who have no other intention than to live in them, labour from them, and move out of them only when compelled to pay the last debt of Nature in workhouse or hospital. That this description is true so far as the streets are concerned, anyone with eyes may see for themselves.

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And if they know anything of our London poor they will also know how painfully true is Mrs. Sparrow's remark that "even sickness does not soften or bind closer Nature's ties, for the poor are learning to depend less and less on each other, and not at all on themselves. There's the hospital to go to if they are ill, where, without the cost of a penny, they can have their malady attended to, and they are shoved off thither at a moment's notice by landlady, husband, or father, eager but in one thing—to get rid of the invalid, and with her all responsibility and expense." Village life with all its drawbacks at least fosters care of the poor by the poor, but in London, so great is the crowd, so terrible the pressure, that poor souls die unnoticed on staircases which lodgers are passing up and down night and day. Indeed, we are not sure that the nearness of the hospital and the efficiency of its means are not proving a temptation to the well-to-do to send their sick away, and get rid of the trouble of nursing them. All that breaks up the home, be it a rich or a poor one, is a danger to religion and the State. By home we mean the house in which we sorrow and rejoice, toil and rest, nurse and are nursed, live and die together, as well as eat and sleep together.

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The Bishop of Sydney has well said to a representative of *The Religious Review of Reviews* that one hindrance of ministerial efficiency is the admission of worldly motives into plans of Church work and of worldly methods into Church procedure. He warns against encouraging the spirit of gambling,

and the excessive pleasure-seeking which characterise the ordinary secular view of life under the guise of asking for charitable aid. He thinks that we need to keep in check the tendency to substitute for direct giving and real self-denial in working for God, those indirect and attractive methods of appealing for aid which, "although the use of them may be, to a certain extent, a legitimate and necessary adaptation to human nature, are too apt to degenerate into an expensive-advertisement kind of charity, where there is 'much cry and little wool.'" Ought we not, however, instead of always adapting ourselves to human nature, to try and adapt human nature to the methods of Christ, which always work the best, and produce the most? None get so much money or get it so easily as those who imitate Him, and trust in God.

Rev. Compton Reade has a paper in *The Religious Review of Reviews* on "The Coagulate Theory of Cosmogony," which well deserves attention. We cannot give its main idea in a few words, but he has some sentences on the common geological hypothesis, which we may quote for consideration:

On the common geological hypothesis, the species man, plus the numerous species of animals, have flourished for circa two million years. Impossible! Making every allowance for wars, plagues, famines, and the struggle for existence, an arithmetical ratio would carry us back to a single pair of human beings in about 4,000 years. Moreover, immense tracts, until this century, were totally or almost uninhabited. The habitable globe, until the discovery of America, barely included, mile by mile, two continents, whereof a portion was mountain, desert, river, lake. To say that this confined area has supported the species for two million years, *ex hypothesi*, during the major part of that protracted period with no increase, the population being stationary, simply beggars commonsense. . . . . What we want is a rational explanation of an alleged stationary population. None has yet been offered. None seems likely to be.

One cannot ponder the various forms of attack made on the Bible without asking whether they are made because of a sincere love of truth, of vanity, of hatred of something ancient, or of a dislike of the moral and religious truth the Book contains.

According to *The Delta Pastorate Chronicle*, the Episcopalian Christians at Bonny, New Calabar, Okrika, Opobo, and Benin, and the interior market-places, with chapels voluntarily built, and services kept by their converts, adjacent to these coast towns, have formed themselves into a self-supporting community. This was the sphere of the late Bishop Crowther's labours, and these brethren have not separated from the Church of England, neither are they unmindful of the services rendered to them by the C.M.S. They say:—

No one who knew the character of the late Bishop Crowther would venture to believe that in his old age he could contemplate the adoption of so grave a step as seceding from the Church of England, nor do we, whose earnest desire is to follow in his steps, entertain any idea of separation from the Church of our baptism and deliberate choice; and we can boldly say that, as regards the Church Missionary Society, we had not the most distant intention of setting ourselves in opposition to it when we constituted ourselves into a native pastorate, our object, like the late Bishop's, being simply to carry out the Society's own oft-expressed wish that the churches founded by them should, as soon as possible, be self-supporting and self-governing.

Success in evangelisation and permanence in church organisation depend on the native churches becoming self-supporting and self-governing.

THREE BRIDGES.—A meeting has been held in the Worth Mission Hall to bid farewell to Mr. W. Wilkes, who is about to leave for the Congo. Before entering Harley College, Mr. Wilkes was a much-beloved worker at Three Bridges, and a portable harmonium was now presented to him.



## The Empowered Scholar.

By Mrs. MERRILL E. GATES.

Belief in God as Creator organises the soul. The conflicting sentiments, the confused emotions, and the vague unrest of our nature, fall into a certain calm upon hearing the ancient voice, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Such a belief then becomes a formative power, and order is introduced among the soul's forces, and by it they are made effective. Man needs this great underlying belief, not merely to steady him, but to unify and empower his mind.

The thought of God as Redeemer, and belief in this fact, is as much more powerful to produce the same effect, as it is in its nature more personal and intimate. It is in this relation which God holds to him, that the scholar finds his greatest hope.

Power to see things as they are, and to grasp their essential principles, is intellectual power. The scholar may hope to see first principles and their relations more clearly, if he may gain the point of view of Him who gives the principles and relates all their effects. He may hope to see most truly when he looks with God along that line of vision where all things fall into beautiful patterns and tremble to their destined place, as atoms obey musical vibrations. When he follows that glance of God, which is creative in its swift outlook, he will be more likely to feel something of the Divine harmony which is in God's mind. Is it too much to claim that the scholar who by means of his alliance with God holds this central position and looks along the rays of light as from a central sun, should have a certain clearness in his conceptions which is fundamental to scholarship? He, if any man, may expect the clear-sightedness which comes from being rightly placed. Beyond clearness, the scholar-Christian may gain a new force in his intellectual processes.

But beside clearness and strength of thought there may be a peculiar lustre of beauty added to the mental conceptions of a Christian scholar. His work as a student, all his intellectual expressions of himself may radiate a beauty far beyond merely human possibilities. His reception of knowledge and his impartation of knowledge may be made an easy, beautiful thing by reason of the anchorage of his soul on God, the ultimate source of all beauty. His knowledge is touched with glory from a realm where God's glory rests on all things. His own mind becomes a sanctuary for the eternal Shekinah. The scholar who brings all his literary, scientific, historical work into the presence of the Great Light Giver, will experience an ease, a delight, and a power in his work which will be most like the action originally intended for the mind.

Clearness, force, and beauty of thought are a noble triad of mental characteristics. The scholar who attains to them is empowered. The scholar-Christian is entitled to them as a consequence of his belief in Christ, always supposing that he is a devoted student, using and making the most of his natural powers. God does not work a miracle upon a slothful, unfaithful scholar. But the scholar who is a sincere believer is placed by that fact where the same effort will produce greater results than in the case of the unsanctified intellect. "To him that hath it shall be given."

While this is true there are also two conditions which, if unfulfilled, may prevent the religious student from getting the benefit of the new light which comes to us by being Christians. They are, the conditions of personal humility and actual faith. These two qualities underlie all real scholarship. But they are demanded in a new and spiritualised sense if one is to obtain the increase of power of which we have spoken. Perfect humility on the part of the scholar would prepare his mind for the reception of the highest truths in the fullest possible manner, since nothing would be for his own glory—all would be entirely for others. And we are sure if there is a mysterious withholding of this peculiar enlightenment, it must be from the unbelief one feels in regard to the possibility of such enlightenment. "All things are possible to him that believeth."

These increased abilities come not for the sake of the scholar, but for the good of man, and proceed only from a prevailing, soul-moving belief in Christ as God's manifestation of Himself to man, leading to acceptance of Him as a personal Redeemer. It is because the Son of God was also a man that these most glorious things of the intellect are at all possible. This heightened intellectual power is not produced magically, but in accordance with possibly unthought of but surely acting spiritual laws. This is a real union of Christ and the believer, so that power intellectual as well as moral and spiritual may be communicated from Him to those united to Him.

Since Jesus is the first-born of the creation of God, and in all things has the pre-eminence, He is the first in respect of his intellect. He shares his matchless gifts. He gives grace for grace. The scholar, not formally but vitally in union with Christ, is privileged to expect much of himself, though not for himself, since he shares by this union powers which never could be his by nature alone.

All light is constantly new. Fresh vibrations from instant to instant strike upon his soul who receives light from God. Man's being coming into contact with God, receives in every part a heightened impulse. Such impact means ennobled intellectual life, as well as wider, warmer heart-life. The Christian scholar has power to respond most unerringly to the touchstone of culture of heart and mind, for he draws without reserve upon the great stores of love and mind-power contained in Christ for him. Profounder, more beautiful thinking comes from God. The Christian obtains it by deeper union with Christ, "in whom are hid all the treasures of knowledge and wisdom."

Human knowledge is like the mountains. The men who attain it rise above their fellowmen. And it is worth while to labour strenuously for the advantage that comes even from a very slight degree of elevation, a degree which on the grand scale of sidereal measurement might even seem almost imperceptible. We set our great astronomical observatories upon the heights, that we may gain the slight advantage that comes from greater steadiness of foundation, and for the sake of the clearer vision to be obtained through rarer air. So the Christian scholar raised by study a little above the rude jarring of the world, and into the serener, finer air of philosophy and reflection secures a less obstructed vision. From this position, by the clarifying, enlarging power of the Spirit of God, he of all men sees most clearly the majesty and magnitude of the serene heaven of God's illimitable knowledge. On the knowledge acquired by the *Christian*-scholar the starry lights of God may rain down a more mellow influence than ever rests on the wilful ignorance of man, or even on learning acquired with no reference to the source of wisdom. The tuition of the Spirit of all knowledge is the crowning glory of scholarship.

## Heresy, Schism, and Reunion.

The exalted position and enormous influence of Mr. Gladstone have gained for his article, "On the Place of Heresy and Schism in the Modern Christian Church," the world-wide attention which the subject deserves. The essay was at once discussed by the secular and religious Press, and has given an immense impetus to the idea of reunion. That it has contributed a healing and mollifying influence to the several divisions of Christianity, so far as we can see at present, there seems to be no doubt.

Yet it affirms a position from which all Evangelicals dissent. It affirms that the catholic Church is a divine society founded by Jesus Christ, and committed by Him to the perpetual charge of the apostles and their successors. On the contrary, Evangelicals hold that the Church is evermore in the charge of Jesus Himself. The Apostles were responsible to Him for faithful service, and so are all who have been called to the work of the ministry. So, indeed, are all who have been called into the fellowship of the Gospel. The claim of an historic Episcopate is just as objectionable to many Evangelical Protestants as that of the Papacy is to all Protestants.

The usurpation, by the historic idea of Christianity, of the place that belongs to the spiritual idea is the root of most of the Church's troubles. The historic Church has been the organised Church; the organised Church too frequently has also been the formal, dead Church, in which spiritual men could find no home, and from which they were compelled to separate or be untrue to their Lord. It was not a question of self-pleasing, but of fidelity. Nay, in countless cases they would have been only too glad to remain in the historic Church, but it would not retain them so long as they would declare the truth of the Gospel, and so long as they protested against abuses and sins of false teaching. The whole difficulty of fellowship was created, not by the schismatics, but by those who sat in the apostles' seat. Not the Huguenots of France, not the Calvinists of Holland, not the Protestants of Germany, not the Nonconformists of England in 1662, not the Methodists, were the heretics, but those who, having no sympathy with the Gospel, drove them forth from the Church.

Surely no spiritual man would think that the Greek Church, with its deadness, worldliness, and cruelty, is *the* Church of Christ in Russia, and that the poor Stundists are wicked, wayward heretics and schismatics, who are threatening its unity. We must not confound the organised community, which may have turned the Church into a mart, into a banqueting house, into a den of thieves, with the company of faithful men who meet in the name of Christ and with Him in the midst.

We are far from affirming that there have not been men who hated the truth and all brotherly authority, who would have a communion of their own and went their own way. But they have not enjoyed that blessing which brings prosperity. In their selfish isolation they have withered and died. But those great divisions which have occurred through loyalty to Christ have grown and prospered, and have done so just in proportion as they have remained true to the principle which originally gave them birth. Every branch of Protestantism has flourished not alone according to the vigour with which it has resisted human interference and usurpation in the things of the Kingdom of God, but according to the love and zeal with which it has used its liberty for the diffusion of the knowledge of the Saviour. Freedom from the domination of a hierarchy or of an earthly prince or earthly government is of use only as it becomes a sphere in which the living spiritual Church may work the work of God. As soon as that work is neglected, the affirmation of liberty declines and the sphere of liberty narrows. Stundism will vanquish the Greek Church if it keeps on praying and preaching, but only if it does that.

Mr. Gladstone's article was careful to discriminate between those schismatics who originally broke loose from the "historic Church," or were expelled from it, and those who have been born "in schism." The latter have no such responsibility as rested on their fathers. It is pleasant to see that there is a fair-minded desire on the part of the members of "the historic Church" to think kindly of such as go not with them. Thus *The Guardian* says:—

> The sin of schism, like all other sins, requires knowledge and consent. Without these it is not really sin. It is schism, doubtless, to leave the catholic Church. But if a man leaves the catholic Church either because he no longer holds her to be catholic, or because he honestly believes that the conditions of catholic communion are unrighteous conditions, he is a schismatic in act, but he is not a schismatic in intention; and the guilt of schism, as of all other sins, lies in the intention. A man who takes another's money, believing it to be his own, is not a thief; a man who takes another's life, believing that he is doing it in self-defence, is not a murderer. We leave on one side all considerations as to the origin of the mistake in each case, and dwell only on the existence of the mistake, when the act was committed. And so with the act of schism. Whether he who commits it has taken proper care to inform and enlighten his conscience is one thing; whether he is obeying his conscience at the moment of action is another; and it is upon this last only that his fellows can form an opinion.

While granting this position, *The Guardian* is careful to say that it believes there *is* such a thing as schism, but that it is to be looked for in "other quarters than among professed schismatics." Now we do not know that there are any "*professed* schismatics"—but that apart, it lays the blame upon such as, from worldly motives, separate themselves from their brethren. This we think is right. Unruly, lawless, self-willed, self-willing Christians incur a grave responsibility.

The Grindelwald Conference has expressed its great satisfaction with the progress which the idea of Christian Unity among the churches has made. The Conference sees evidences of it in America, in Australia, in Great Britain, and even in the Pope's last encyclical, "which, whilst full of the haughty assumption of Rome, does, nevertheless, include Protestants within the great Christian Brotherhood in a manner new to such encyclicals." The genuine progress of the idea we believe to be mainly the effect of the spread of the truth in the world; for every church that spreads the truth becomes numerous and powerful, and has to be reckoned with by other churches. Rome cannot ignore Protestantism; Anglicanism cannot ignore Nonconformity; Methodism cannot ignore the Salvation Army. Unity is dependent on the diffusion of the spirit of Christ through the declaration and acceptance of the Gospel, so that every convert made from the world is an aid to unity.

That there should be practical unity of faith in the great cardinal truths of the Gospel is certainly a thing to be thankful for. Mr. Gladstone has laid his hand on the very centre of the situation here:—

> The tenets upon which these dissonant and conflicting bodies are agreed are the great central tenets of the Holy Trinity and of the incarnation of our Lord. But these constitute the very kernel of the whole Gospel. Everything besides, that clusters round them, including the doctrines respecting the Church, the ministry, the sacraments, the communion of saints, and the great facts of eschatology, are only developments which have been embodied in the historic Christianity of the past, as auxiliary to the great central purpose of redemption; that original promise which was vouchsafed to sinful man at the outset of his sad experience, and which was duly accomplished when the fulness of time had come.

Let but the faith in those great virtues become more real and operative, expressing itself in abounding labours and in true self-denial, and spiritual unity will strengthen and spread over every land. J. P. G.

## BABY HOME, ST. PETERSBURG.

Dear Sir,—Kindly allow me to express my gratitude to those of your readers who have contributed to the support of the "Baby Home" of Miss Grundberg and Miss Wennberg at St. Petersburg, and at the same time to commend these ladies and the forty-three children "mothered" by them to the continued sympathy of Christians in Britain.

When I first made the acquaintance of these ladies and their large family they were housed in a miserable lodging in the Pokroffskie-place. The children, who are of many nationalities, prayed, each in his own language, for a better house "and, please, a garden, Lord." About two years ago a house was rented for them for a year at 1000 roubles (about £100) by some friends, and when the children saw that there was a large garden as well, they knew that it was their prayer that had been heard.

Attached to the house was a byre, and it occurred to the children to pray for a cow. It did not occur to them to be afraid lest the cow should not be given. Every morning they toddled to the byre to look for the cow, and one dear child whose only knowledge about cows was that they were good things to have, asked Miss Grundberg: "When God sends the cow, may I take it to bed with me?" After many days those who one morning got first to the byre were soon crying exultingly to the rest, "It's come! It's come!" No one at the Home had bought or suggested the purchase of the cow. Some of the children looked up to heaven assured that it had come straight from there. I cannot suggest any better explanation than theirs.

Often there have been no bread and no money in the Home, and the children, on their own initiative, have gone to their rooms, and prayed for their daily portion, and then run to the door at every sound of the bell, each anxious to be the first to meet the messenger from the Lord coming in answer to their prayer. They have often waited long, but they have never been put to confusion, and their faith is now strong enough to remove mountains.

It has come to be known that the children's prayer "availeth much," and sometimes a gift is bestowed, with the request that they will pray for the donor by name. A lady lately left "a small sum" at the Home, and asked that these conditions might be considered as attached to the gift, viz., (1) that the donor should remain anonymous; (2) that her three children should be mentioned daily in prayer by the children of the Home; and (3) that the money should be kept in reserve for any special need which might afterwards arise. Now, it will be necessary very soon either to buy the house and garden and byre or to quit them. The children, when told of this, immediately agreed amongst themselves to pray to God to allow them to keep the house which He had found for them; and when they heard of the "small sum," which proved to be £150, given by the anonymous friend, they said, "His name is God, and now we can buy the house."

Of course, a great deal more than £150 is required, but it is very desirable that the house should be secured, and possibly some of your readers may be glad of an opportunity of being the bearers to these children of God's answer to their prayer. For the daily maintenance of the Home support is also urgently required, and Miss Grundberg has herself explained the claims which this institution has upon the sympathy of "free England."—I am, etc.,

Alex. Francis,
Pastor of the St. Petersburg British-American Church.

*Kingswood, Loat's-road, Clapham Park, S.W.*

# PROFANING GOD'S TEMPLE.

AN ADDRESS AT KESWICK,

By Rev. CHARLES INWOOD.

(Ezekiel viii.—xi.)

I do not intend to attempt to harmonise or to interpret all the details of this very sublime vision; I want, as God may help me, to point out and to press home some truths in this vision which seem to me to touch very vitally on practical, experimental holiness.

Notice, first of all, that this vision relates to the Temple. What was it that distinguished the Temple from all other buildings? Not a difference of material. There were two things which distinguished it. One was this: it was a building set apart for sacred uses only. The second was, that it was to be in a very special sense the dwelling-place of God. And the apostle had both these thoughts before his mind when he wrote to believers, to men who had known and experienced the regenerating power of God the Holy Ghost: "Ye are the temple of the living God." Your entire being, spirit, soul, and body, is to be devoted to sacred uses, and in that temple God is to rest and to dwell. So it is yours to yield yourselves, spirit, soul, and body, to God for sacred uses; that is consecration from the human side. And then it is God's to fill that surrendered temple with his own almighty presence and glory; that is consecration from the Divine side.

It seems to me that the realisation of this truth —my being God's temple—lies at the very foundation of all practical and experimental holiness. That thought revolutionises and ennobles everything. It supplies us with an unfailing test as we go along in life, not merely in relation to sinful things, but in relation to what we call doubtful and questionable things. If you want these questionable things tested, here is the test. Is this an act of worship? Does this harmonise with the sacred functions of a temple? Will this or that damage the structure of the temple, even the physical part of it? These are tests you can apply; and if you apply them in the strength and grace of the Spirit of God you will soon be delivered by God from this constant worry and teasing of yourself about whether this or that or the other is a safe and harmless thing for the child of God.

What I want particularly to speak of to-night is

THE PROFANATION OF THE TEMPLE.

The prophet here speaks of four ways by which the temple may be profaned, and it is significant that that which the natural man would consider the least abominable is called by God the crowning or greatest abomination of the four. They are recorded in the eighth chapter, and I will only briefly refer to them.

First of all, there is the image of jealousy. This seems to have represented, not so much the worship of any particular idol, as the spirit, the disposition toward idolatry. Then there is what is called the foul imagery on the inside of the walls of the temple. Then there is the licentious worship of Tammuz, the beloved of Venus. The rites connected with the worship of that particular god were as foul and gross as the evil heart of man could make them. And then, as the crowning abomination, there is the worship of the sun; the worshipping towards the east.

Now, mark, all were not equally gross and vile. No one would be prepared to say that the refined worship of the sun was as foul and gross and low as the worship of Tammuz. But they were all alike in this: they all ignored the sacred uses for which the Temple had been built. They all deliberately set aside God, who claimed the right to possess and control and fill the whole Temple. We have been singing in this Convention more than once or twice, and, thank God, we sing it as a keynote in all our Conventions, and I trust we always shall—our first hymn—

> Search me, O God! my actions try,
> And let my life appear,
> As seen by Thine all-searching eye;
> To mine my ways make clear.
>
> Throw light into the darkened cells,
> Where passion reigns within;
> Quicken my conscience till it feels
> The loathsomeness of sin.

I want to throw the search-light in, and to ask you whether that temple of your heart, as a child of God, is profaned by any one of these four abominations. Take the first. Not a particular form of idolatry, but rather a disposition towards it, and the prevalence of a general spirit of it. Let me ask you, as saved men and women, is there as God sees you —not in the Convention, but at home—a disposition to set God aside in any part or realm of your service and your life? You take God with you into your church; do you take Him as readily and really into your home? Or you say you take God into your home; do you take Him as really into your business? How many of you business men—and business women, too, for that matter—never come to a decision in your business, or write a business letter, without definitely asking God to guide you and bless you in your effort? How many of you know what it is, when you post your letters, to offer a prayer to God as you put them in the box, that He may go with them, and so use them that his glory will be promoted? If there is a realm of your life or service into which you do not take the trouble to consult God,

YOU ARE SETTING HIM ASIDE.

Let me come closer. Many of you are engaged, as Christian men and women, in what we call social and philanthropic work. Let me ask you what I asked a brother minister very recently. We were talking of the privilege of taking God into everything, and I was trying to show him what a revelation that truth had been to me. I said to that brother, "When you are going to give an evangelistic address, or hold a mission, do you take God into all your methods, plans, and messages?" "Yes, I do." I believe he did. Then I said, "If you give an address on the Deepening of Spiritual Life, would you take God into that?" "Yes, of course." "When you go to a Band of Hope meeting to give an address, do you go to God just as simply as if you were going to give an evangelistic address, or one on holiness?" He said, "No, I am free to confess that I have not done that." "Well, brother, if there is any department of your work into which you do not by faith and prayer bring God as a real definite presence, you are shutting Him out of that realm, and you are displeasing God, who has bought you with the precious blood of his Son."

One of the troubles of the Christian Church today in this land, if I am not mistaken, is this—the incoming of a great humanitarian tide that has not God in it from first to last. There are churches, and there are movements, and there are individual workers that are

IN DANGER OF BEING UTTERLY WRECKED

because God is not put first in these great movements. If there be a part of your work, or your life, or your service, into which you cannot take God, pitch that overboard at all costs, and never touch it again. If there is any disposition to shut God out of any part of his temple, we are profaning that temple.

Look at the second form of profanation, a much more solemn one; where the prophet is permitted to come and look into, or inside, the Temple, and inside the inner walls of that Temple. Hidden away from ordinary gaze, there were these foul pictures. I want to ask you whether the chambers of your imagery are unclean? Not what you say, or do; but as God looks into that heart of yours, what does He see there? What is the trend, the drift, the tone of your thought-life? What are the thoughts that you welcome and nourish and cherish in secret? What kind of books are some of you reading in secret? I have heard recently of young people—young ladies many of them—who profess to follow the Lord, but in secret they are reading books that are not merely unhelpful, but are a positive disgrace and shame. When you get away from your homes and churches, and run across to the Continent, where nobody knows you, what kind of books do you read in secret? What kind of thoughts do you cherish? If God were to come at this moment, and all unknown to you take

AN INSTANTANEOUS PHOTOGRAPH

of the inner walls of your spirit and thought-life, is there any picture there that you would be ashamed for your mother or your brother, or your pastor to look at?

What makes the thing so sad is, that all this went on while the incense was waving. You can go to church on Sunday, and you can pray and sing and join in Christian worship and service. There is a good deal that is religious in your life; yet all the time that incense is waving, unseen by any eye but the All-seeing Eye, there are those nasty dirty foul pictures hanging on the thought walls. And what makes it sadder is this: the Revised Version tells us it was the elders who were doing this. None of us are safe! The devil watches every one of us, and those who are leaders and have known God longest are exposed to the most subtle forms of temptation inside the spiritual life.

The third form of profanation deals not so much with what is wrong in the inner realm as in the outer life—foul, unclean habits and acts in our daily conduct. Further than this, let me here, in the name of my Master, lift up my voice against many questionable habits that at all events have this filthy mark on them. There is not a child of God here who would not endorse what I may say against gluttony, drunkenness, immorality, and sins of that sort. But how many saved men are there here to-night who at all events are victims of the filthy habit of smoking? I remember speaking in a Holiness Convention not long ago. During a Gospel address many "Glory Hallelujahs" and "Amens," etc., came from all parts of the tent; but the very moment I lifted my voice against the foul, worldly habit of smoking, there were just

ONE OR TWO LITTLE TIMID "AMENS"

from one corner, and all the rest were quiet. I thank God it is rare in the ministry in Ireland to find smokers. There are some churches there in which you could not find two smokers in the whole ministry. Let us lift our voices against these things. I do not say it is so bad for a man to smoke as to drink, but I do say that smoking is bad, worldly. My dear brethren, some of you do not know what joy and freedom will come into your life if you have the courage to trust God to deliver you from that filthy habit.

If we could get all the Christian pipes put out, and all the Lord's money that is wasted rescued for foreign missions, we should not have to talk, as some of us have had to talk, about the work in India, in China, and in Africa that needs to be done; about millions wanting the Gospel, men and women ready to go, but no money to send them. How can it be? You cannot spend the Lord's money on these worldly, filthy, luxurious habits, and have money enough left for the Lord's work.

Notice, for a moment, the fourth form of idolatry, that of those who were sinning by worshipping the sun. Let me point out to you that this refined idolatry begins always with the back turned upon the altar. If you are familiar with the map of the Temple, you will know that the position these men took up meant this: they had turned their backs on the altar, and were worshipping the sun in the very opposite direction. I believe this is

ONE OF THE GREATEST AND GRAVEST PERILS

that besets Christian life and thought in this civilised land to-day. Thousands and thousands of Christian men and women—ay, and very many ministers of the Gospel, too—are turning their backs upon the altar, turning their backs upon the atoning work of the Lord Jesus Christ. God sees it, and knows it; and few things pain Him like that. Whether we believe it or no, our attitude toward the atoning work of the Lord Jesus Christ is of the deepest significance in God's sight. Do not let anyone go away from this Convention saying we undervalue the atoning work of the Lord Jesus. If we undervalue that, if we set that aside, and push it out of its place, then, I say, the Lord prevent us from ever having another Keswick Convention! Oh, no! the one and only ground of all our hope for salvation and sanctification is, and must ever be, the blood and the righteousness of Jesus Christ, God's only and well-beloved Son. If we are to live a healthy, holy life, we must always live in full view of the cross; always face to face with it; always in full view of the altar; always in full view of the slain Victim; always in full view of that life laid down for us. Do not let the devil persuade you, through the semi-Unitarian teaching that is paralysing and emasculating the ministry of large sections in Great Britain, in any way to undervalue or think lightly of the atoning blood of Jesus Christ our Saviour.

Get the back turned on the altar, and the other comes as a matter of course: then there is the worshipping of the sun. What do you mean by that? I will tell you what it seems to me specially to imply and teach. The tendency in so many Christian hearts to-day is to bow before

THE RISING SUN OF FASHION,

And when I say "fashion" I do not mean the coarse and vulgar form of it that relates to dress. I mean something far more serious than that. I mean the tendency we see to-day to bow, for instance, before the latest fashion in science. Let

some great and able scientist declare some new-fangled notion, and no matter how it clashes with the old Book, there are thousands of professing Christians who will go down and worship in a moment the sun of science. I do not know what you think, but to me the sight of a poor ignorant Hindoo falling down to worship the sun is not half so sad a sight as to see a great capacious brain like that of Huxley falling down and worshipping the image of natural law.

Then there are many Christians worshipping the latest fashion in theology. They are being caught by this craze that is called the "Higher Criticism"—far more anxious to read a book that will tear the old Book to pieces than spend the same time on their knees in reading the Book itself, in asking God to speak through it and prove its inspiration. There is no apologetic like that. I do not undervalue apologetics or evidential lectures; they have their place, and God has work for them. But if you want to know whether that portion read to-night is true, whether it is the Word of God, quick and powerful, you are not going to find it out by reading Canon Driver's "Introduction." Get on your knees and say to God: "I want to hear thy voice; to know whether the Book is from Thee; speak through it to my heart and my conscience and will, and I will obey." You will soon get such overwhelming proof that you can no more doubt the divinity and inspiration of that Book than you doubt the certainty of your existence.

The same thing is true in the realm of literature. I do not know how you feel, but, as a Christian man, and, I may add, as a Christian patriot, let me say how my heart was wrung with tears and blood to see a great nation like this welcoming, hailing, treating as a sort of divinity, a man who visited us recently, and who, whatever his literary claims may be, stands before us as the apostle of French filth in this nineteenth century. I have gone into Christian homes, and have seen that man's portrait hung on the wall, and in ministers' studies, too. I had as soon put a portrait of the devil before me as that of a man who is doing more than any other man I know

TO POLLUTE AND DEFAME AND DRAG DOWN

into the gutter the young men and young women in the cultured ranks of British society. It is by things like these that we profane the temple.

I do plead with you that if God has been throwing the search-light into you; if you have seen this or that as never before, and your conscience says, "The temple has been profaned," then, as God's ambassador to you, not as a teacher talking to pupils, but as a brother in Jesus Christ, I plead with you, let Him come into the temple now! He can cleanse all the filth out. It may have been there twenty years, but He can have it all out in twenty minutes. He is almighty to save, to cleanse, and to deliver. If every temple here till now profaned, it may be, in some part, be yielded up to Him, and possessed by Him, then the glory will come and fill the temple so that it will indeed tremble under the exceeding weight of glory. When the cloud of God's presence came down to Sinai those bare, dull, passionless peaks trembled under the pressure of the glory that found even a temporary resting-place there. And when the greater glory comes and fills us, then, and not till then, do we know what it is to fall down before God and be filled with all his fulness.

## OPEN-AIR MISSION, JAPAN.

Dear Sir,—It is already eight months since I departed from your midst, and my old days are hanging in my memory. I thank God for the privilege of fighting in the United Kingdom, and that during that time He has enabled me to be true to Him. I mean by his grace to prove true to the end.

Since I got home I have tried a good deal of open-air preaching here in Yokohama. I wish we could do something to reach the coolie and fisherman class. Our tent is only a cloth roof on five bamboo poles, put up in the market-place every day. Our methods are wholly successful. We have a large number of friends, and the mission owns 350dols. worth of property at present. The special efforts were greatly blessed, and we are aiding the temperance cause here.

I am going up to the northern part of this country with a tent on salvation business.

Yours at Jesus' feet, S. L. Nagasaka.

1383, *Nakamura, Yokohama, Japan, July* 12.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE RECHABITES.

Jeremiah xxxv. 6—10.

Happy if full of days—but happier far
If, ere we yet discern life's evening star,
Sick of the service of a world that feeds
Its patient drudges with dry chaff and weeds,
We can escape from custom's idiot sway,
To serve the Sovereign we were born to obey.
Cowper.

The march of Nebuchadnezzar on Jerusalem was anticipated by incursions of Syrians, Moabites, and the children of Ammon. These may be compared to the squadrons of light cavalry used in modern warfare to harass the enemy and prepare the way for heavier armaments. They swept up the valleys, massacred the peasantry, devoured the crops, and spread terror on every hand. The inhabitants, therefore, of the neighbouring country, eager to save their lives and some relics of their property, left their houses and lands to the mercy of the invader, and fled for protection to the metropolis; accounting that within the massive walls of Zion they would find safeguard. What a stir there must have been as day by day the motley groups pressed in under the old gateways, grey with age, and sought accommodation and food in the already overcrowded tenements of the city!

Amongst the rest came a tribe that must have excited much curiosity by reason of its strange and antique manners. It came in full force—of men, at least. The sheikh's name was Jaazaniah—"he whom Jehovah hears"; and his brethren and sons and the heads of other households were with him. They refused to shelter in the houses or permanent buildings of the city; but pitched their dusky tents in some open space within the walls, and there awaited the turn of events.

Their record was an honourable one, and reached far back into the early days of Hebrew history. When Israel was passing through the wilderness of Sinai, the tribe of the Kenites showed them kindness, and this laid the foundation of perpetual friendliness between the two peoples. They seem to have adopted the religious convictions of Israel, and to have accompanied them into the Land of Promise. Retaining their integrity as a pastoral people, the Kenites had maintained these friendly relations with Israel during the intervening centuries; and it was of this tribe that the Rechabites, for such was the name of this strange tent-loving people, had sprung (Judges iv. 17, 24; 1 Sam. xv. 6; 1 Chron. ii. 55).

About the time of Elijah, and perhaps largely influenced by him, the sheikh or leader of one branch of the Kenites was Jonadab the son of Rechab. He was dismayed at the abounding corruption and iniquity of the time, and especially of the Northern Kingdom, then under the fatal spell of Jezebel and Ahab's influence, and resembled some rank jungle in whose steamy air, heavy with fever and poison, noisome creatures swarm, and foul pestilences breed. In his endeavour to save his people from such a fate this noble man, who afterwards became Jehu's confederate in extirpating idolatry, bound his people under a solemn pledge to drink no wine for ever; neither to build houses nor sow seed, nor plant vineyards, but to dwell in tents. Two hundred and fifty years had passed since then, but when they arrived in Jerusalem they were still true to the traditions of their race; and with sturdy strength stood out among the effeminate and idol-loving people of Jerusalem, living representatives of the noblest and purest days of Hebrew story.

I.—JEREMIAH'S TEST OF THE RECHABITES.

So soon as their arrival was noised abroad, and had come to the ears of Jeremiah, he was seized by a Divine impulse to derive from them a striking object-lesson for his own people. With an inventiveness of which only passionate love could have been capable, the prophet caught at every incident, and used every method to awaken his people to realise their true position in the sight of God. Taking the leaders of the Rechabites with him, he went into the Temple, to a room belonging to the sons of Hanan, known as a man of God, immediately adjacent to the room occupied by the princes, and above that occupied by the gatekeeper.

Probably a little group of Jews, arrested by the prophet's association with these strange-looking men, had followed them in to watch the proceedings. They were curious witnesses of the prophet's action, when he caused bowls of wine to be set before them, and cups to be offered them, that they might dip them in and drink; and of the blunt unqualified refusal of these quaint old-fashioned Puritans, "We will drink no wine," followed by an explanation of the solemn obligation laid on them centuries before.

The moral was obvious. Here were men loyal to the wish of their ancestor, though he was little more than a name to them, and refusing the offered sweets in which so many freely indulged themselves; whilst the people of Jerusalem persistently disregarded the words of the living God perpetually remonstrating against their sins. The prohibitions of Jonadab were largely arbitrary and external, whilst those of Jehovah were corroborated by the convictions of conscience, and touched the deepest foundations of religion and morality. The voice of Jonadab was a cry coming faintly from far down the ages; whilst Jehovah was ever speaking with each new dawn, and in the voice of each fresh messenger whom He rose early to send.

There could be but one result. Judah, eaten through with the crimes and corruption against which God had protested in vain, must reap the whirlwind, as she had sown the wind. There could be no escape from the judgment which was drawiug nearer with every daybreak. If the people could not heed words of expostulation, of entreaty, and warning, accounting them exaggerated and vain, they should at least be compelled to admit that not one of God's threats of vengeance fell impotent on the air or missed its aim.

Whilst on the other hand, such devotion to principle, such persistent culture of simplicity, frugality, and abstinence, such literal adherence to the will of the father of their house, not only carried within them the assurance of perpetuity to the people who practised them, but must receive the signature and countersign of the Almighty. "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before Me for ever."

This phrase has a very definite meaning. It suggests, of course, obviously, that the tribe should not cease to exist. And it is to be noted, first, that Dr. Wolff, the missionary traveller, met a tribe in Arabia who claimed to be Rechabites, and read to him these words of Jeremiah from an Arabic Bible; and, secondly, that Signor Pierotti, near the S.E. end of the Dead Sea, met a tribe who also called themselves Rechabites, and quoted these words. But there is a yet deeper thought. This phrase is often used of priestly service. And may we not infer that where there are that devotion to principle, and that detachment from the world, which characterised these men, there will always be a strong religious tone, a knowledge of God, a power in prayer and intercession, which are too sadly lacking in much of the religious life around us? This will lead us to thoughts which are alike suggestive and salutary.

*(To be concluded.)*

## ESTHER ABRAHAM.

This Nestorian lady, who has been visiting England for the last two years, is now about to return to Persia. She wishes to express her gratitude to the many friends who have received her. She says, "Everywhere I received the greatest kindness; the aged people opened their arms as if I were their own child, and the younger people received me as if I were their sister. The railway and train men, and policemen, have shown the kindest interest in guiding me, so that in my many journeys I have never missed my way; I wish I could shake hands with them all. The doctors, especially, have been good to me. God has been guiding us day by day and caring for me and my two little children in the most wonderful way."

Esther's mission to England has been a success; friends have promised the support of twenty children in Deacon Abraham's Orphanage; and Esther herself has gone through a valuable medical training in the Royal Maternity Hospital, Edinburgh, where she gained two certificates.

Our sister asks the prayers of English Christians for a safe journey for herself and her children; and for continued blessing on the orphanage in Oroomiah, and on the mission work which she and the Deacon carry on in the surrounding villages.

CANNOCK CHASE CAMP.—Gospel tent meetings were held every night last week, and were pretty well attended. The Congregational minister, and some of his members from Rugeley, came up to the camp to help; also Mr. Bowles from Stremall Camp, and Armourer-Sergeant B. Jones, 4th battalion Liverpool Regiment.

# NOTES ON DAILY READINGS.

SUNDAY, AUGUST 26.—DANIEL IX.

*Daniel's Intercession for his People* (1-19).—Darius was uncle to Cyrus, who ruled in his name. This was the year B.C. 537, the year before the Jews were permitted to return from exile. (2) This refers to Jer. xxv, 11, 12, xxix. 10. We should found our prayer upon Divine promise. God's promises must be claimed. (3) The set face as of one who knew the ground on which he stood, and was not to be dislodged by doubt or delay. (4) It becomes us to confess the sins of those who will not confess for themselves. As priests we offer confession vicariously. (7) Bitter as had all God's dealings been with Israel, Daniel could not but admit that all had been justified by their sins. Some day we shall understand how much better God dealt with us than we deserved. (15) Israel was still "thy" people. Sin cannot break the covenant relationship into which God enters with us, though it makes chastisement inevitable. (18) Notice how the prophet identifies God's glory and good name with the condition of the chosen people.

*The Divine Answer* (20-27).—How ready is God to answer prayer. Whilst we are yet speaking He hears. Indeed, the answer starts at the beginning of our supplication, which is, so to speak, a reflection of God's purpose. Oh the swiftness of God's angels! (21) How careful the prophet was to maintain in thought the service of God's house, so should we be careful to keep up the times of daily prayer, and of the service of God's house, though we be in a foreign land. (24) The people seem to have supposed that the Messiah, so long expected, would come to deliver them from Babylon. They were now taught that a certain period must elapse. And in this prediction the prophet sketches the course of events to the crucifixion, and to the fall of Jerusalem beneath the legions of Titus. The time is calculated on the principle of a year for a day. Seventy weeks would be, therefore, 490 years, and should date from Ezra's journey to Jerusalem in 457 B.C. (26) There would be a space, the prophet saw, between the death of the prince and the fall of the city. In the beginning of this and the following verse he deals with the Messiah's cutting off, in the latter parts of each verse with the fall of Jerusalem. (27) It is thought by some that this week is yet to be realised in a compact to be made between the Jews and Antichrist at the close of the present dispensation, which is counted as a parenthesis, and not noticed in this enumeration of what would primarily concern the Jewish people. Perhaps it will be more profitable for the majority of readers to take the general impression of the whole paragraph, and to derive spiritual help from considering the phrases which describe so wonderfully the scope of Messiah's work. The difficulty of computing the dates arises from the uncertainty as to the years from which to count them.

MONDAY, AUGUST 27.—DANIEL X.

*The Vision* (1-8).—In this chapter we are permitted to look into the eternal world, and behold the perpetual ministries of holy spirits on the heirs of salvation. (1) It came in the third year of Cyrus's reign, *i.e.*, two years after his decree for the restoration of the Jews. (2) The mourning here referred to may have arisen either from the unwillingness of the chosen people to bestir themselves, or to great difficulties that stood in the way of the realisation of their deliverance. (4) The Hiddekel was the Tigris. Being advanced in years, it is supposed that the prophet had retired from the burdens of office, and was now giving himself to intercession on the behalf of his people. (6) Linen of purity, gold of royalty, fire of purity. If this is the description of an angel, what must not the Lord of angels be. (7) All round us there are visions, but only those whose eyes are anointed behold them. It was so at the conversion of Saul of Tarsus (Acts xxii. 9).

*The Voice* (9-15).—Oh to hear God say of us, "greatly beloved." There is no reason why it should not be: first, abide in the Beloved; second, love Him; thirdly, obey Him. (12) Even for those who are greatly loved, there are delays in the divine answers. They are not denials. There are hindrances in the spiritual world, storms which delay the vessels in their course, of which we know nothing. (13) We may infer from this that each kingdom of men has its president evil spirit, set over it by the prince of this world—an influence which is borne out by the apostle's reference to the world—rulers of this present darkness. It is probably to these that we must refer many of the political hindrances to the spread of the Gospel. And this gives a new reason for intercessory prayer, for it is only so that we can throw our weight into the fray which is proceeding between light and darkness, between good and evil, in the heavenlies.

*The Touch* (16-21).—What a delightful repetition of the thought of *v.* 10. Why do we not seek more often this Divine touch, that would carry with it strength to bear the great of revelation, and ability to speak with heaven, face to face? It is to those that have no strength that this wonderful touch comes. (19) It is impossible to comment on these words. They should be pressed lovingly upon the soul, in all days of alarm and weakness.

TUESDAY, AUGUST 28.—DANIEL XI.

It is impossible in the brief limits of these notes to expound this confessedly difficult chapter. A few general suggestions are all that can be attempted. The purpose of the chapter is to describe the events which transpired between the days of Ezra and Nehemiah and those of Christ; and it must have been eagerly scanned by many earnest hearts during those dark centuries, as a traveller compares the signs indicated by his guide-book with the features of his route. (2) The three kings of Persia were Ahasuerus, Artaxerxes, and Darius, as in Ezra iv. 6, 7, 24; the fourth, Xerxes, who invaded Greece in B.C. 480, and was utterly overthrown. (3) Alexander the Great. (4) On his death his kingdom was divided between his four greatest generals. (5) The prophet henceforth concerns himself with the perpetual strife between Egypt, under the Ptolemies, and Syria, because it concerned so nearly the chosen people, and led to the dread personality of Antiochus, whose cruelty towards the chosen people are one of the main themes of this chapter. Many expositors suppose that, in harmony with a general principle of interpretation, there are references of the Spirit of prophecy to Mahomet, and to Antichrist, who alone can realise all the terrible things here set down in order. (6) The King of Egypt gave his daughter, Berenice, in marriage to Antiochus, but the arrangement did not secure the peace that was looked for, and a rival wife murdered her and her child. (8) Her death was revenged by the King of Egypt, her father, making a raid on Syria. (11-13) Wars between Antiochus and the King of Egypt. (15-19) Antiochus's victory over Sidon, leading to the subjugation of Palestine. (20-45) The reign of Antiochus, his wars against Ptolemy, successful through craft (21-27), and against the Jews (28-35), his iniquities and death (36-45).

We do well to notice *v.* 32. To know God is to be strong. (35) God can overrule our very failures to our advancement in the Divine life. We shall not be tried beyond a certain point, and till then we must be patient and submissive, seeking to acquire the Divine lessons.

WEDNESDAY, AUGUST 29.—DANIEL XII.

*The Wise shall Shine* (1-4).—This refers, primarily, to the end of the reign of Antiochus, but in its full meaning to the destruction of Antichrist. Michael is the guardian spirit of the Jewish people. He is distinct from our Lord (Jude 9). When the time of trouble has reached its climax, whether in national or individual life, help is near. The book is that of God's eternal purpose (Ps. lvi. 8; Luke x. 20; Rev. xx. 15). (2) It was the hope of Resurrection, of the life beyond the darkness of their times, that animated the hearts of the chosen people. In the same way the Apostle Paul refers to it (1 Cor. xv. 58). The national resurrection of Israel is without doubt included, but the resurrection at the last, when that of the just shall precede that of the unjust by the millennium, is clearly the topic of these wonderful words. These words were specially quoted in the dark days of the Maccabees as encouraging them to be faithful unto death. (3) The stars are sometimes hidden by the floating cloud-wrack, but this is temporary. After a while they shine out from their indestructible thrones. (4) Daniel's prophecies were to be sealed, because their entire fulfilment was not to take place for many days. Compare Rev. i. 1-3, which was to be immediately fulfilled. The closing words of this verse are probably being realised in the diffusion of truth throughout the world.

*How Long* (5-7)?—Three and a-half probably stands for three and a-half prophetic years, which, on the year-day system, gives 1260 days or years, and is therefore equivalent to the forty-two months of Rev. xi. 2, xiii. 5. This is the time of the world-power, half the perfect number *seven*. The supremacy of the Gentile kingdoms is 2500 years, of which this is the latter half, now surely nearly expired. If so, the holy people will not much longer be scattered.

*What shall be the End* (8-13)?—Even the prophets searched what the Spirit of God, who spake by them, intended (1 Peter i. 10-12; 2 Peter i. 21). (9) In all probability, we shall never understand these visions until they are fulfilled. (10) The purer we get the more shall we be allowed to understand God's purposes. (13) There are endless speculations as to the precise reference of these numbers. Generally it is enough to know that God has a plan, and that the limits of suffering and discipline are marked. It will be enough for us to stand at last in our lot, with those with whom we have been identified in justification, worship, and ministry.

THURSDAY, AUGUST 30.—HOSEA I.

*The Inscription* (1).—*Hosea* means salvation: Beeri, my well. Jeroboam II.'s reign was very prosperous to all outward appearance, and this made these prophecies the more startling (2 Kings xiv. 23).

*Israel's Unfaithfulness* (2-9)—It is matter of discussion, whether this was literally realised or was only symbolical. Nothing is gained, and much lost, by refusing the literal interpretation; and it is to be noticed that the prophet's wife became unfaithful after their union, as did Israel after her betrothal to God, on the shores of the Red Sea and at Sinai. They *departed* from the Lord. (4) Jezreel meant, God will scatter. There is an allusion to Israel, in the similarity of the sound of the words. Jehu was very merciless in dealing with the city of Jezreel (2 Kings ix. 9, 16, 25). He executed God's purpose, but did it vindictively, for which his race was to be punished. (6) Lo-ruhamah. Not an object of mercy (Rom. ix. 25, 1 Peter ii. 10). (7) This refers to Judah's deliverance from Sennacherib, and subsequent return from the captivity. (8-9) "Not my people." Though the third period of Israel's kingdom was strong and vigorous under Jeroboam II., as compared with the preceding and effeminate period, still they were not accounted by God as being his people, and were left to the hand of their foes.

*Promises of Restoration* (10-11).—These gracious words, which include Israel and Judah were partially fulfilled on the return from Babylon; but spiritually they are being fulfilled in all who turn to God through faith in Jesus, and become one people. There is yet a further fulfilment at hand when all Israel shall be restored as one (Rom. xi. 26; Isa. xi. 12, 13; Ezek. xxxvii. 16-24). Jezreel here means "God will sow," referring to the replanting of Israel in their own land, as when a husbandman scatters seed that it may strike root all over the ploughed field.

FRIDAY, AUGUST 31.—HOSEA II.

*Israel's Infidelity to God* (1-5).—The soul of man is capable of such oneness with God, that the closest ties are used to describe it; but the very possibility of this blessed union carries with it the awful peril of unfaithfulness. Israel had turned to idols, and how often does the soul turn to evil things, whether of ambition, or gold, or pleasure. It is impossible to act thus without Divine remonstrances as here, and God will often strip us bare of all that we have acquired, and leave us, like Job, naked and bereft, if He can only awake us to understand the enormity of our crime, and to return to Himself. Drought and thirst; the fever of unsatisfied desire. If you leave God you can expect nothing less.

*The Hedge of Thorns* (6-13).—How true! The right and narrow path is plain and unimpeded, but the wrong way is hedged up. It is not with a brick wall; we can pass it. But we tear and hurt ourselves as we do. This is God's love warning us off the wrong track. (8) We must attribute the gifts of life to God, or we may lose them. (11) Only they have a right to mirth whose hearts are right with God. (13) To forget God is a grievous crime. The nations that do so are turned into hell.

*God's Infinite Grace* (14-23).—This paragraph is full of *I wills*. It is in the wilderness, once a garden, that God speaks to us. (15) If we put away sin, as Achan from the camp, in the valley of despair and defeat, a door will open into hope, a Paradise full of blessing: as when the traveller bursts out of the Mont Cenis tunnel on the sunny plains of Italy. (19) The marriage relationship shall be renewed again, but this time "for ever." Notice the ascending scale, the people pleading with the earth for her gifts, earth calling to the heavens for rain, and the heavens calling to God for the precious showers, and God hearing and doing more than He was asked. For now the other meaning of the word Jezreel would be fulfilled. It had meant only scattering to destroy: now it should mean, scattering to sow.

SATURDAY, SEPTEMBER 1.—HOSEA III.

We must take this chapter literally. For long Hosea's wife, Gomer, had been living with another man, just as Israel had been devoted to idols. But Hosea loved her still, just as God loved his people; for our sin cannot shut us away from the infinite love of God. (2) The price paid was half the price of a female slave (Ex. xxi. 32). Hosea bought her for himself to separate her from her abominable sins, and that she might be tested in her desire to be delivered from them. But at first she was not received back into his home. (3) He was waiting for her, ready to take her to himself, when the time of probation was over. (4) So Israel has been redeemed, purchased by the incorruptible price of the blood of Jesus. She is also now living apart from idols, and abhors that which was once her crime and ruin. And God has not taken to himself another nation to usurp her place. It waits for her yet. But the time of probation, which has lasted for 1800 years, is not yet over. They are still without king or prince, and sacrifice; just as they are without the pillar of the grove, the ephod of the priest, and the seraphim, *i.e.* the bust of the idol. Some day they shall turn to God, and find peace in his love. Then will He come and reign over them; and they shall fear to sin, lest they grieve the true husband of their souls.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, SEPTEMBER 2.

Jesus Cleansing the Temple (John ii. 13-25).

Golden Text.—Verse 16.

(12) The journey to Jerusalem to attend the Passover feast rendered the visit to Capernaum (12) a very brief one. It was the first Passover Jesus had attended since his entrance upon his public work. No doubt the profanation He corrected now had been going on during all his previous visits to the Temple. But until He had been proclaimed and anointed as the Son of God and the Messiah, He did not attempt the work of purification.

*The Temple Profaned* (14).—The word Temple here describes the whole of the sacred enclosure, including the building itself, and the surrounding courts. This market was held in the outer court, that of the Gentiles. "It had an area of about fourteen acres, and was separated from the inner court by a wall breast high, and bearing intimations which forbade the encroachment of the Gentiles on pain of death. Round this outer court ran marble colonnades, richly ornamented, and supported by four rows of pillars, and roofed with cedar, affording ample shade to the traders."—*Dods.*

No doubt this arrangement was intended for the convenience of worshippers crowding into Jerusalem from all countries. They found it possible to purchase on the spot all they needed for sacrifice. The money changers were necessary; for the Temple tax, amounting to half a shekel (Exodus xxx. 13-15), must be paid into the treasury in Jewish money. The profanation consisted, not in having such a market, but in having it in the Temple area. It not only destroyed the worship of the Gentiles in the only place where they were allowed to enter, but it disturbed other worshippers also, and introduced into the house of God the spirit of bargain-making, and avarice, and greed. Are there no ways of profaning God's house now? Inattentive, irreverent, thoughtless worshippers are doing the same.

*The Cleansing* (15-17).—At first sight this story surprises us. Jesus acts in anger and indignation. Let us not mistake. Anger is not in itself sinful. All depends on what calls it forth, and how it is exercised, and with what motive. In Jesus it was but another side to his love, and his holiness. His love for his Father, and his reverence for his Father's house, and his love for men, who ought to find the Father's house their place of worship, prompted this indignant action. Be careful lest you make his holy anger an excuse for your anger when it is unholy. The measure of our true devotion to God will be the measure of our true wrath against that which insults Him.

The manner in which the cleansing was effected shows that Jesus had perfect control of Himself. He *drove* out the animals that their owners might follow them, poured out the changers' money, and commanded the owners of the doves to take them hence. He could discriminate even in his wrath. And He gave a reason for his conduct (16). What true son will not resent an insult offered to his father? Compare this expression with that in Luke ii. 49. The Scripture which this action explained to the disciples was from Psa. lxix. 9.

Learn (1) that Jesus can be wroth. See Rev. vi. 15-17, where it appears that men desire to hide themselves from the wrath of the Lamb! (2) That his wrath is always directed against sin. Because sin dishonours God, and ruins men. Be on his side in hating evil.

*The Sign Demanded and Given* (18-22).—Simeon's prophecy already begins to be fulfilled, The Jews who ask for a sign are those who "fall"; the disciples who reverently watch and believe are those who "rise again" (Luke ii. 34).

His reply (19) was given in words not easily understood, but the Apostle immediately explains them (21). They mean (1) *His death and resurrection.* There is a warning in his words for the Jews if they will take it. Their antagonism to Him will eventuate in their destroying Him. And yet that crime will only cover themselves with greater shame. It will proclaim their utter defeat and his complete triumph. This was the sign Jesus ever gave. (Matt. xvi. 4). (2) There is evidently some *connection between his body and the Temple.* The word used does not refer to the whole enclosure, as in verse 14, but to the sacred house itself. To reject and destroy him was to put an end to the Temple worship and to insure its destruction, while by his resurrection He should build that new Temple composed of his own people (Eph. ii. 22).

How differently this word was received. By the Jews it was remembered, only to be perverted and quoted against Him (Mark xiv. 57, 58), though they were not ignorant of its true meaning (Matt. xxvii. 63). By the disciples it was treasured, and served to explain the resurrection when it took place. Many words of Scripture need to be kept in the heart in the same way until the event makes their meaning clear.

Evidently Jesus performed miracles at the feast (23), which convinced men of his Messiahship (iii. 2). Such faith is good as far as it goes, but if it does not go farther than a mere conviction of the understanding it is useless. Jesus knew its value (24). He does not commit Himself to any save those who commit themselves to Him. Does your faith go as far as full trust in Him as your Saviour and Lord?

What other temple is there that needs cleansing? (See 1 Cor. iii. 16.)

# For the Young.

## SCARLET RAGS.*

I suppose you all have heard the cry of a certain man who goes through the streets calling out "rags, bones, and old iron." After this man has passed through the various streets, and his large sack is well filled with what he has gathered from street to street, he takes them all to his home, and eventually, when he has collected a large pile of rags, they are made up into great bales and sent off to the factories, where they are made into paper. But before the factory man can use them, the rags of different colours must all be separated. The white rags are placed on one pile, and the coloured rags upon another. The white rags are then taken and manufactured into white paper, oftentimes into writing paper, such as you and I use when we write letters to our friends. The coloured rags, which are made of cotton, are washed and bleached, and then, by the aid of salts and in various other ways, they take out the dark colours, until at last the rags are left white, when they also are manufactured into paper.

But when they are sorting and separating, they oftentimes come across some rags which are the colour of these which I now hold in my hand. This lighter colour is called scarlet, and this one of darker colour is called crimson. Now, the man who makes the paper can use the rags of various colours, but when he comes to these rags which are coloured with scarlet and crimson, he is not able to use them at all in manufacturing white paper. He cannot bleach them, for these colours cannot be removed in any manner. So, after the manufacturer has a large collection of these crimson and scarlet rags, they are all ground up, the same as the white rags, but instead of making them into writing paper, they are manufactured into this red blotting paper. And this is the only service which can be made of them.

When the Prophet Isaiah was upon earth, hundreds of years ago, and when the people of Israel were very wicked and God was greatly displeased with them, the prophet called upon them to repent of their sins and turn to God, and in order that they might not be too much discouraged because of their sins and guilt, the prophet said to them, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). The prophet sought to show them that their sins were so grievous that no hope could be expected from any human power, yet if they would turn to God in true repentance He would give them pardon and salvation.

There is not a boy or girl here this morning who has not often disobeyed God. Oftentimes we do not realise what great sinners we are in the sight of God, but at other times the Holy Spirit reveals to us our sins, and when we see our sins as they really are, we are apt to feel that God might not be willing to forgive such great sinners, and then it is that this passage of Scripture comes to us and gives us great comfort, by the assurance that "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

John, one of the disciples of Jesus, when he had grown old, was banished by a wicked ruler to the island of Patmos. When God would comfort him, He gave him a view of heaven, and when he looked into heaven he saw many wonderful and very beautiful things. Among the other things he saw a great many people who had on white robes, and he asked the angel who these were, and the angel replied and said, "These are they who have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). So you and I may come to the Lord Jesus Christ, and He will place upon us the robes of his own righteousness, take away our sins and our guilt, and make us pure, and holy and right, and then when you and I die we also may enter into heaven above, and be one of that throng who "have washed their robes and made them white in the blood of the Lamb." I pray that you all may desire to be clothed with the righteousness of the Lord Jesus Christ. Give your heart to Him, and give to Him your whole lives in humble service.

* From Five Minutes Object Sermons to Children, by Dr. Sylvanus Stall (4s. *Funk and Wagnalls Co.*). The objects used in this sermon were pieces of scarlet and crimson cotton cloth, and some red blotting paper.

## A YOUNG CONFESSOR.

Lord Bennet, writing recently of some meeting he and others had been engaged in, says:—There was one very touching incident. A little child of eight and a-half years came up after an open-air meeting, and said she wanted to give her heart to Jesus. Mrs. Davidson said, "Will you tell him so now," and without any prompting she knelt down before them all and prayed, "Lord Jesus, I want to give my heart to you and be your own little lamb for ever." It was a reproof to us all. For to whom has not "the fear of man" been a snare at times?

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, to Aug. 31; *Blackpool*, S. J. Hewlett, to Aug. 31; *Brighton (West)*, H. Hankinson, to Sep. 7; *Bognor*, Rev. J. Barnes, LL.D.; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth, from Aug. 13 to 31; *Colwyn Bay*, Rev. Martin J. Hall, to Sep. 4; *Largs, N.B.*, Josiah Spiers, till Sep. 11; *Eastbourne*, A. G. Dodderidge, to Sep. 11; *Exmouth*, P. Welch, to 26; *Felixstowe*, C. F. H. Battersby, M.D.; *Herne Bay*, Geo. Goodman; *Hoylake and West Kirby*, F. O. Lasbrey and others to Aug. 18; *Ilfracombe*, W. R. Moore, to Aug. 29; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, E. J. Kennedy, C. Edmunds, T. B. Bishop, Arthur Outram, L. B. Butcher, Evan J. Hopkins, and others; *Llanfairfechan*, H. C. Jenner, to Aug. 17; *Lowestoft*, E. Arrowsmith, to Sep. 14; *Mablethorpe*, C. J. Small, to 28; *Penmaenmawr*, E. E. Nickisson; *Pensarn*, E. Collier and F. W. Betteney; *Rhyl*, A. C. Jewell and Sydney S. Weatherley, to Aug. 26; *St. Leonards*, T. W. Graham, to Sep. 10; *Scarboro'*, J. Reginald Naylor; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence, to Aug. 31; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; Rev. M. O. Brownlow and R. H. Keable, *Kemp Town, Brighton*, to Aug. 26; *Towyn*, G. H. Chaplin to Aug. 28; *Sandown*, J. E. Budgett Meakin; *Paignton*, L. H. Miller; *Dunoon, N.B.*, E. Walbancke Jones; *Cleveleys, Poulton-le-Fylde*, Rev. F. J. Horsefield; *Cromer*, F. Aldous (Sunday afternoons); *New Quay*, Mr. Henry Lloyd.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 1:—Sun., Aug. 26, St. John viii 12-30; Mon., 27, viii. 31-47; Tues., 28, viii. 48-59; Wed., 29, ix. 1-14; Thurs., 30, ix. 15-29; Fri., 31, x. 30-41; Sat., Sept. 1, x. 1-18.

TEIGNMOUTH.—Pastor Owen Tidman has been conducting most interesting children's services on the sands here, which have been attended with much power and blessing. He has also preached the Gospel at Kingsteignton.—E. S.

BLACKPOOL.—The seaside services arranged by the Children's Special Service Mission during August are now in full operation around our coasts. The work is being carried on here by Rev. T. Longstaff, Messrs. S. J. Hewlett, C. H. Collier, A. Lyon, T. Whiteley, G. Matthews, and others. Last summer the work was greatly blessed to young and old, and already the workers have had much encouragement this year. After-meetings are held each evening in the school-room, Rawcliffe-street, close to the beach, where the workers get into close and personal contact with souls, and many go away rejoicing in the assurance of a present salvation. The weather, though unsettled, has not materially hindered the sand-services. The Lord's people are asked to pray for a great blessing on all the children and others who are reached thus during their holidays.

THE DEACONESS INSTITUTION, JAMAICA, reports earnest work for the past year, alike in training nurses for service among sick poor, and deaconesses for service in visitation, Bible-class, mission, and similar efforts. Nine nurses are now working in connection with the Home. The correspondent in London is Miss Florence Klein, 24, Belsize Park, N.W.

CONGO-BALOLO MISSION. — *Regions Beyond* announces that "The last mail brings us the eagerly-anticipated news of the safe arrival out of the little party who left us on April 4—Messrs. Ruskin and Hayes, Misses Elliott and Cook. They reached Boma May 1, but were delayed there discharging cargo until the morning of May 6, when they went on to Matadi, and arrived in the afternoon, all 'looking remarkably well.' Happily carriers were waiting, and so, after a day's rest, the two brethren were able to proceed up country at once, the sisters remaining behind until the dry season fully set in and more carriers came down, when Mr. Wooding hoped to accompany them as far as Lukunga."

## "The Ascent of Man."—2.

By Mr. SAMUEL SMITH, M.P.

I should like now to examine, in the light of history as well as of Scripture, the main thesis of Professor Drummond's book: that evolution is steadily carrying mankind and all things in the universe towards a higher goal. Its key-note he tells us is "perfectness"; and lest I should misrepresent him I quote two important passages, p. 435:—"For all things are rising, all worlds, all planets, all stars, all suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious." . . . "Evolution is less a doctrine than a light; it is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusions of the present, discovering through all the deviousness around us the paths of progress, and flashing its rays already upon a coming goal. Men begin to see an undeviating ethical purpose in this material world, a tide, that from eternity has never turned, making for perfectness."

This is a very lovely picture, how far is it true?

We have a tolerably accurate record of human history for about 3000 years. We know something of the rise and fall of the Assyrian and Chaldean Empires, of the Egypt of the Pharaohs, of ancient China and India; and, coming to later periods, we have accurate and reliable history of ancient Greece and Rome. Do we see in this long stretch of human history the constant ascending process? I think not. We see a succession of advances followed by reactions; we see successive civilisations swept away by waves of barbarism; we see nothing permanent and no solid basis for progress, except so far as real living faith in God has purified national life. Ancient Egypt, Assyria, Chaldea fell

BECAUSE THEY BECAME CORRUPT.

The ruins of Nineveh, Babylon, and Thebes tell of a higher civilisation 3000 years ago than now exists there. The China of Confucius, the Persia of Zoroaster, the India of Sakya-Muni, had a higher life than they possess to-day. No one doubts that the Greece of Æschylus and Sophocles, of Marathon and Platæa, was better than that corrupt and decayed nationality which fell an easy prey to the Romans. The Sophists who disputed with Paul on Mars Hill were pigmies compared with Plato and Socrates. In the same way the Rome of Cato and the Scipios was a purer and a nobler state than the Rome of Nero and Tiberius. Never did humanity sink lower than in the times of the twelve Cæsars when Rome was undisputed mistress of the world. The worst pessimists are Tacitus and Juvenal, who are but echoes of the first chapter of the Epistle to the Romans.

Is not the ethical history of ancient civilisation epitomised in these words "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient"? Rom. i. 28. Is the root-principle of modern civilisation in any wise different? I think not. It contains no principle of perpetuity apart from living faith in a holy God; when this declines all that is good declines as well. The Paris of Robespierre, the France of Zola, have the seeds of decay as surely implanted as the Rome of Caligula, or the Babylon of Nebuchadnezzar. If the wave of atheism and sensuality that is sweeping over France is not checked, it will as surely extinguish French civilisation as it did that of ancient Rome.

All over Europe we see the same conflict waged; the forces of evil were never stronger than at the close of this nineteenth century. All the great cities of Europe and America present the spectacle of vast numbers of people as dead to God and the higher life as ever the heathen were. Whence this outburst of Anarchism in modern times? Whence come the dynamiter and the assassin, such conspicuous figures of late years? Whence this desperate social bitterness which eventuated the other day in a kind of civil war in Chicago? They come from the decline of religious faith and

THE INEVITABLE CONSEQUENCE, LAWLESSNESS.

Does the present outlook of humanity justify the optimism of Professor Drummond? Might not just as good an argument be made in favour of the pessimistic theory? Are the British people, that most favoured race, getting better and better? Examine the literature they read to-day; is it purer or more elevating than in the times of the Puritans? Is it even as good as in the days of Sir Walter Scott, of Dickens, and Thackeray? Is not the special note of this time the immense increase of unclean books and periodicals, the steady drift towards the bestial literature of modern France? Nothing but the stricter enforcement of the law against obscene publications keeps this country from sinking to the same level. Just as the reading of a nation deteriorates, so do its morals, and the London of to-day presents too many traces of the same moral decay which undermined the nations of antiquity. The fearful convulsions in the United States have drawn attention to its moral condition. I quote a true description of American civilisation from one of their religious periodicals, which recently was reproduced in The Christian:—

> It is strange that good and sensible men can look upon the state of things existing in our own country without alarm. Here is a land hid from the nations of Europe until the Art of Printing and the Reformation. God sent to it the Puritans and the Huguenots, the best seed of earth. He gave to them statesmen with wisdom to lay the foundations of the most beneficent government the world had ever seen. In climate, soil, extent of territory, wealth, increase of population, and all the elements of prosperity, it has never been equalled. Yet where are we to-day? Anarchy, lawlessness, crime, and violence, threaten our national existence. . . . The utter weakness of Congress to cope with the financial difficulties that oppress the people; the rapid increase of murders, suicides, and divorces; the wide separation between the Church and those known as labourers; the condition of the Church itself, honeycombed with infidelity and decaying with worldliness: all betoken that we are on the eve of a disastrous and destructive change, and that the conversion of this part of the world at least is the wildest dream.

To this I will only add that 6,000 murders were committed in the United States last year, and lynch law reigns supreme in a large part of its territory. I ask, do the signs of the times justify the optimism of Professor Drummond, or the darker outlook of the New Testament?

What does the Inspired Volume teach about the history of this dispensation? Our blessed Lord says:—"As the days of Noah were so shall also the coming of the Son of Man be; for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." Matt. xxiv. 32-9. St. Paul says:—"Know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. iii. 1, 2. St. John says:—"All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." 1 John ii. 16-17. The Bible clearly teaches that this dispensation will end in failure like the previous ones; it points to a time of sore judgments, when "the vials of God's wrath" will be poured on the earth, and after this time of judgment will come a purified earth, and these words will be fulfilled:—"The kingdoms of this world are become the kingdom of our Lord and of his Christ, and He shall reign for ever and ever." Rev. ii. 15. So far from teaching continuous evolution from good to better, from high to higher, Scripture teaches a final catastrophe, in which all that is of the earth earthy shall perish, and in which only that which is "unseen and eternal" shall remain; "nevertheless, we, according to his promise, look for

NEW HEAVENS AND A NEW EARTH

wherein dwelleth righteousness."

Now, I am well aware that all is not black in the modern outlook. I do not forget the outburst of faith and zeal that has marked several branches of the Christian Church in the last half century; the great increase of missionary effort, the many pious and holy lives that are led. We have two opposing currents running side by side; just as the muddy waters of the Arve run side by side with the pure waters of the Rhone, the stream of evil gets darker, the stream of good purer. But there is this difference, that whereas formerly the irreligious part of the community outwardly admitted the obligations of Christianity, now they ostentatiously ignore them; their language is, "there is no God, no heaven, no hell, let us eat and drink, for to-morrow we die." There are far more avowed agnostics and atheists in Great Britain and America than there were fifty years ago. Universal human experience shows that this phenomenon coincides with national decay; it has become so striking a feature of these latter days that one is not surprised that many of the most devout souls presage the near approach of that catastrophe which Holy Scripture predicts is to end this stage of the world's history. Europe is one armed camp containing fourteen millions of trained soldiers liable to be called out at the outbreak of war; and what with the anarchism, infidelity, and class hatreds and national antipathies that prevail, it is easy to see that what men call an accident might cause the powder magazine to explode, and shatter modern civilisation to pieces.

*(To be concluded.)*



## MRS. BAEYERTZ IN GLASGOW.

It is a not uncommon experience that a second mission, by even our foremost evangelists, is not so successful as the first; the novelty, the peculiar method of handling the truth, and the methods of work, which attracted many, became familiar, and with the familiarity, there often appears to be more or less of loss of interest.

In the case of Mrs. Baeyertz at Cowcaddens Free Church it has been otherwise. The interest from the very beginning of her second mission was more intense than last year. Her subjects were almost entirely different, although they were not at first sight so striking. Glasgow as a whole takes holiday about the middle of July, and the people in thousands go to the coasts or to the Highlands, and on Glasgow Fair Sabbath a good many churches are closed. At Cowcaddens, however, a good congregation gathered in the afternoon, and at night there would be fully 900 present.

From the very first, impressions of a very definite kind were made. The Bible-readings of the first week were greatly blessed to a large number of believers, some of whom came all the way from Rothesay, Greenock, Kilmarnock, Coatbridge, Paisley, and other places. During the second week the numbers attending were trebled, the central area of Cowcaddens Free Church being almost quite filled. The exposition of Scripture day by day was remarkably fresh and powerful, and the teaching clear as daylight. The addresses on "The Holy Spirit" and on "The Clean Heart" were almost overwhelming, the latter being specially helpful to Christians who were previously fighting an almost hopeless battle. The last of these Bible-readings, on "The Baptism of the Holy Ghost," was the most largely attended of all the day services. Several ministers from a distance came into town in order to be present. The impression was both deep and real. These day services were verily a time of refreshing from the presence of the Lord.

The evangelistic meetings were well-attended during the first week, and many remarkable cases came under the notice of the workers in the inquiry-room. One who was arrested by the truth the first Sabbath night had a hard struggle for a whole week to break loose from gambling companions, with whom during the last four years he had spent a large sum of money; but on the second Sabbath night he came clean out for Christ saying with Ephraim, "What have I to do any more with idols?" Similar cases occurred during the following week. The second Sabbath witnessed the climax of the mission, when nearly forty souls in deep earnest entered the inquiry-room.

By the second Wednesday, the church became crowded, and so continued till the close of the mission on Tuesday evening, when the passages had to be filled with chairs and still numbers had to stand. It was a night ever to be remembered by many. After an address of remarkable strength, clearness, and spiritual power, from Romans vi., a second meeting was held, to which over 900 persons waited. In the consecration service that followed, Mr. W. A. Campbell, Mr. P. M. Bryde Stewart, Mrs. Baeyertz, and myself took part. During the mission about 240 persons were dealt with; a much larger number than last year being persons who previously had no church connection, although many connected with other churches, far and near, were partakers of the blessing.

Our office-bearers have been so impressed with the blessing connected with Mrs. Baeyertz's visit that they have adopted a resolution, in which they gratefully acknowledge the goodness of God at this time, their appreciation of the service rendered to the cause by the labours of his servant, and their desire for her return, at the first providential opening, for a third mission in their midst. She begins in Trinity Free Church (D.V.) on the first Sabbath of September.

William Ross.

## Dr. R. Saiki.

CHRISTIAN PHYSICIAN, JAPAN.

To those who dwell in western lands, where Christianity has long shed the blessed influences of individual freedom and social progress, the recent history of Japan has afforded many tokens of encouraging interest. Within the period of a generation's life, most remarkable strides have been made in the arts of civilisation and all that makes for the enlightenment and physical well-being of the people. In the moral region, too, there has been notable advance, although in some respects, particularly as to the position of woman, the prevailing sentiment of the nation is still on a very low plane. It is not yet forty years since the first glimmerings of Christian life began to penetrate the heathen gloom of these islands of the south. For a time little progress was manifest, but within the past decade of Japanese history, the spread of the Gospel and its evident fruits have been among the brightest triumphs of modern missions. The unhappy strife with China that has recently turned the sunrise kingdom into a theatre of war, must inevitably push back the tide of national progress and of Christian achievement; though in the end we cannot doubt that the way will be opened in both countries for still more rapid advances in the saving knowledge of God and of his Christ.

The young Japanese friend whose portrait we give in this issue, is a very striking illustration of the national forward movement, as well as of the transforming and ennobling power of the religion of Jesus Christ. Riichiro Saiki was born in March, 1862, a date almost contemporaneous with the opening up of Japan to the beginnings of progressive civilisation. He came of an old and highly-respectable family, though his parents were not of the wealthy class. It is recorded of him that in early youth he was daily taken to school by a grandmother, whose wise words of counsel and encouragement were not lost on the boy, and bore fruit in due time.

At the age of fourteen he concluded his ordinary school education, taking high rank among his fellows. He showed such proficiency that his parents fell in with his earnest wish that he should continue his studies, receiving the little help they could afford. In due season Mr. Saiki graduated in his preparatory course of study, being first in deportment and third in scholarship out of a hundred and twenty students. Choosing the profession of medicine, he entered college, and at the end of other six years received a degree equivalent to our English M.D.

At this point in his upward career the young man moved from his native island home to Tokio, the capital, as opening up a wider sphere of professional and intellectual advance. He had hitherto led "a stainless, studious, prudent life," but was as yet a nominal heathen. He applied himself ardently to the acquisition of further knowledge in surgery at Tokio University, and at the age of twenty-two, laden with honours, was ready for the practical work of active life. An appointment as assistant surgeon in the Imperial Navy of Japan being vacant, Dr. Saiki was a competitor; after a very rigorous examination, physically and mentally, he came out first from a roll of eighty-one applicants, and received the appointment in October, 1884.

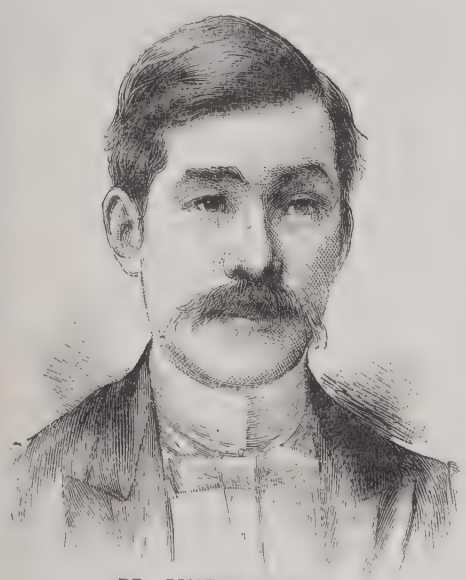
A few months previous to that, however, a great change in his spiritual experience had culminated in the open profession of Christianity. Before going to the Japanese capital he had been thrown into contact with some young men who had embraced the Christian faith, through the influence of an American teacher. Naturally opposed to this step on the part of his fellows, he was yet honest and sincere enough to enter on a prolonged and careful study of the Christian Scriptures, with the result that he calmly and definitely decided to forswear the Buddhist faith, and become an avowed disciple of Jesus Christ. This decision meant much to one in his position at that period, but he never faltered, and gladly consecrated all to the service of his new-found Saviour.

His faith and zeal were speedily put to the test in his naval post of service, where by the grace of God he not only witnessed a good confession, but was instrumental in influencing others to a decision for Christ, some being fellow-officers who had previously opposed and persecuted him. He was promoted to the full rank of surgeon, two years after joining the navy.

Desiring to obtain fuller professional qualification he purposed going to the United States for a time for the purpose. By special command of the Emperor of Japan he was granted leave of absence on partial pay, and left Japan with special marks of imperial favour. Further successes and honours awaited him during his course of study in America, which he followed up by a stay in Germany for the completion of his medical and other equipment. Meantime his family at home had all embraced the Christian faith, in answer to his earnest and continued prayer.

Having attained to the full standard of professional proficiency, Dr. Saiki resumed his place in the naval service of his native land. In 1891 we find him on the banks of the Clyde as surgeon on board a steel cruiser being built there for the Imperial service of Japan. The ship was delayed for some time before sailing for the East, and Dr. Saiki heartily aided in efforts made by Miss M'Lean and others to bring Gospel influence to bear on the crew of 160 men-of-wars men. Little meetings were daily held in a hut in the shipyard and were much appreciated. During the time of his sojourn on our shores Dr. Saiki became known to some leading Christian friends in Scotland, who have doubtless followed him since then with their prayerful concern.

Shortly after the arrival of the British-built war-ship in Japan, Dr. Saiki resigned his position and prospects in the Imperial navy and entered on the general exercise of his noble profession in Tokio. He



DR. RIICHIRO SAIKI.

opened a dispensary and carried on medical work among the poor. Almost simultaneous with this fresh start there came a terrible earthquake, which devastated some of the surrounding villages. In common with European and other native medical men, Dr. Saiki rendered at that painful juncture very efficient help.

More recently he has had his attention specially called to the condition and needs of many young mothers in Tokio, who lack medical help in the time of child-bearing. Social morality in Japan unhappily is not what it ought to be, and there are many who incur the responsibilities and trials of motherhood out of lawful wedlock. Dr. Saiki, out of compassion to this class, has established a maternity hospital, where the needful care can be bestowed on them, while they are also influenced for God and righteousness. In the furtherance of this scheme he has the sympathetic co-operation of the best Christian people of Tokio. Rev. Barclay J. Buxton, the young C.M.S. missionary, is one of his Japan committee. At the recent Keswick Convention Mr. Buxton referred to Dr. Saiki's work as one of the hopeful movements of that far eastern land. Miss M. M'Lean, of the Conference Hall, Eccleston-street, London, S.W., as a long-standing and true friend of all good work for Japan and the Japanese, is also much interested in Dr. Saiki's work, and will gladly give further information respecting it to any inquiring friends. It is a work which we can heartily commend to the sympathies of our readers, with the earnest prayer that this young Christian physician may be long spared to follow the footsteps of his Divine Master in seeking to care for the bodies and the souls of men.

## PAKEFIELD CONFERENCE.

The annual conference for the promotion of growth in grace was held on Wednesday and Thursday last in the Cunningham Schoolroom, Pakefield. For sixteen years the esteemed rector, Rev. Lewis Price, with the aid of devoted friends, has convened this meeting; and it is gratifying to know that many holiday-seekers in the locality, as well as the residents of the village and surrounding district, have been edified and stimulated by the teaching presented. This year was no exception to what has come to be regular; the occasion was one of real interest and profit to goodly gatherings of Christian people.

On the evening before the Conference there was a special service in the parish church, at which the preacher was Rev. Thomas Graham, vicar of Southborough, who also made several important contributions to the Conference itself. Those who heard his address on the Wednesday evening could not but be deeply impressed. In a study of 2 Peter i. 1-9, he invited Christian people to realise their resources. He advocated a disposition on the part of believers to help and cheer each other with their experiences; and as showing how those who are in spiritual darkness may thus be benefited, he described the conversion of Latimer, consequent upon Bilney's impassioned confession of what the Lord had done for him. Speaking of the preciousness of faith, Mr. Graham asked "Are we sufficiently thankful to God for giving us faith?" Faith never would have been ours but for the merit and righteousness of our God and Saviour.

A thoughtful address was delivered by Rev. Robert Conway, of Alconbury, who remarked that although we can never be perfect here, we can be a great deal less imperfect than we are. Where thirst for holiness is given to a soul, God has assuredly made provision for the quenching of that thirst. Opening up the Lord's figure of Himself being the vine and his disciples the branches, the speaker enlarged upon contact, connection, subjection, and reception. Some are content with the first and indifferent regarding the others; but if we would grow in grace we must live upon Christ, and receive of his gracious fulness. Why are Christians so fond of the world? Is it not because they do not get enough out of Christ? If we get more out of Christ we shall want less out of the world.

Among other speakers at the Conference was Bishop Ryle. At the concluding praise meeting, Mr. Price pressed the importance of holy living as a practical demonstration of the truths which had been enunciated, the most powerful sermon being a consistent Christian life before the world. Revs. T. Graham and J. E. Rogers (Great Yarmouth) followed with addresses in keeping with this thought.

The Conference is now quite a parochial institution; and the success which has attended the earnest efforts of Mr. Price should encourage others to follow his example. In villages and even narrower circles, where first things are put first, a periodical conference might bring waverers to decision, and give point and urgency to long-continued exhortation regarding Christian life and duty.

ABORIGINES IN QUEENSLAND.—In a letter from Mrs. Gribble as to the work of the Bellenden Ker Mission to Aborigines, she says: "We have sustained a serious loss; our mission boat was totally wrecked and the verandah blown down by a severe hurricane which passed this way. God mercifully spared the house. We have another helper, Miss Menia Maspero, from Sydney, who is a great help; but we need much more help, as my son is quite overworked, and needs rest; he is the only white man here. The climate is trying, and the work arduous and continuous. The children are getting on well in school. We have about twenty resident on the Mission, but we sadly need dormitories for both girls and boys."

A GOOD SUGGESTION.—In closing a letter to *The British Weekly* on the Keswick meetings, Rev. J. F. T. Hallowes says:—"Why should not the annual denominational gatherings of our different Churches devote at least one session to the deepening of the spiritual life with addresses and prayers? And though thereby they might pass fewer 'resolutions,' ministers and delegates might return to their respective spheres with the most potent resolution of all, passed by the acclamation of all their faculties and engraved on their souls by God's Spirit, that henceforth they will serve Christ with greater devotion than ever. Stimulating and educating as these annual meetings are, they would be more inspiring if we gave God more time to speak to us, and ourselves more time to

## THE NORTHFIELD CONFERENCE.

Mr. Moody must be a happy man to-day. It almost seems as though the Master whom he serves had filled his cup to overflowing, and put the crown on his work.

It has been an exquisite day. Away beyond the Connecticut river, into the blue distance, the landscape has lain in unrivalled beauty, beneath the smile of radiant sunshine; yet the atmosphere has been cool and pleasant. All the great buildings in which the students live and pursue their studies are turned into extemporised hotels, in which these same students act as cooks, servants, waiters, and waitresses. They are crowded with people from all parts of the States and of the world. There must be from 1200 to 1500 such. But this is not the special reason for our friend's gladness.

Last year he gathered the people who had come to the conference, and took them up to a bare site, and told them of his desire to erect there a large auditorium, to contain the vast gatherings that from year to year assemble at these conventions. It must have seemed to some an extravagant idea to build a place capable of seating comfortably 2500, and of holding 1000 more at a push. I confess that when, on my arrival yesterday, we went straight there together, and I saw its vast proportions, I was a little startled. But he said in his characteristic way, "God has so often exceeded my faith that I thought I would build a bit in advance, so as to be able to hold the blessing when it comes."

But to-day he has been amply vindicated. Even last night the area was comfortably filled. But at this morning's service every seat in every part was occupied; audiences have gathered through this afternoon and this evening which could by no means have been accommodated in the old Stone Hall.

It is not to be expected, of course, that these great congregations will be maintained during the week. Evidently to-day the whole country for miles around has been pouring in its contingents. From Mount Hermon, where large numbers of the visitors are housed, from lonely farmsteads, from villages and towns within an area of twenty miles, vehicles of every description have brought their loads. And as the director and host of it all is the man whom they had known from boyhood; who was not ashamed to point this morning to his old employer for whom he worked forty years ago; and who receives the same honour amongst his own people as he gets in every city he visits on either side of the Atlantic, surely it is a perpetual illustration of the words, "Them that honour Me I will honour."

The auditorium is one of the noblest and best proportioned buildings, and the most suited for its purpose, of any that I have seen. Mr. Moody has put into it the results of a wider experience of buildings than any man living. And the architect has been very successful in realising his ideal. Mr. Moody himself thinks that it will become a model of similar buildings in other places.

It stands on the highest knoll in Northfield, is of deep red brick, and is as nearly as possible square. There is a square tower on either side of the front, and inside the eye is at once arrested by the beautiful curve of the deep gallery, faced with unvarnished wood, which sweeps right round the building, and is reached from many entrances, and also by a broad flight of stairs leading up on either side from the platform or daïs on which stands the little reading-desk and Mr. Sankey's harmonium. Behind this is the singers' gallery, with room for 200. Spacious windows and glass doors give plenty of light and air; whilst the ceiling is so roofed as to carry the speaker's voice without the least difficulty. It might not be so suitable for our more changeable climate, but it is precisely adapted for the beautiful summer weather of this lovely region. The cost is about £12,000, but as this is not yet all raised, Mr. Moody refuses formally to dedicate the building; though how it can be better dedicated than by the services of to-day, and notably by his first sermon there on "Faith," I am at a loss to understand. Christ Himself was there to take the building for his own. It is to stand open day and night for any who wish to use it.

This morning, Mr. Moody was very interested in organising his choir, which he has picked up from the congregation, and they certainly sang beautifully under the lead of Mr. Jacobs and Mr. Stebbins. The male quartette gave a musical rendering of Eccl. xii. and Isa. liii. in a superb manner. Mr. Sankey sang "Rock of Ages" and "The Ninety and Nine." This afternoon Dr. Hastings, Professor Gray, and Major Whittle took the meetings for an hour each. In the evening I preached on Isa. xlv. 9.

Till now, Mr. Moody has been unable to invite his neighbours and friends, because there has been no house-room for them. Now, however, all this is altered, and it is probable that the neighbourhood generally will much benefit by the invitation he issues. Excursion trains are to bring people in at reduced rates every day this week.

In conclusion, let me earnestly ask prayer for all that lies before us. The Convention proper closes next Sunday. During the week we are to have the help of Drs. Gordon, Pierson, Hamlin, and several others. After it is closed, I am to carry on the meetings for a fortnight myself. I hope to report progress in subsequent letters. This evening the Spirit of God was very evidently at work.

To any personal friends who may look here for information as to myself, I have to say that God brought me safely across the ocean, giving us a good passage of six and a-half days in the *Fürst Bismarck*; though the weather was cloudy and foggy, it was fairly calm. F. B. Meyer.

*Northfield, Sunday evening, August 5.*

## Who are Israel?—2.

BY MR. H. D. BROWN.

It is deeply interesting to trace this "holy seed" from the beginning, running through the Bible like a line of living light. Founded typically in the blood of Abel and the living Seth (type of resurrection)—of whom Eve, "the mother of all living," said, "God hath appointed me another seed instead of Abel, whom Cain slew"—we trace it like a silvery thread through antediluvian times until Noah, when God gave the blessing first to Shem, but promised that Japheth should "*dwell in the tents of Shem.*" Then on to Abraham, the "father of all them that believe"; from him to Jacob, the first "Israel."

Henceforth the holy seed, like a river pent up between its banks, was confined within family, tribe, and nation; but all through the history we find two Israels, to whom God addressed his words. There was proud, stiff-necked, rebellious, idolatrous Israel, bearing the name indeed, and enjoying the national privileges, but "serving other gods," to whom Jehovah spoke in anger, in tender pleading, and in bitter complaint. These were the children "born after the flesh," the sons of Hagar, of whom it was said in due time, when they had filled up the measure of their iniquity, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

There was also the true Israel, the "remnant," the "holy seed," the "poor of the flock," the "seven thousand men who have not bowed the knee to Baal"; and, mingled with the thunder, the earthquake, and the whirlwind of the wrath of God against "a gainsaying people," there is ever heard the still small voice, comforting, strengthening, upholding his righteous ones, to whom were given "the exceeding great and precious promises."

At last Jehovah-Jesus, the "Shepherd of Israel," came, and in this connection the tenth chapter of John is deeply instructive. The true meaning of the chapter is often misapprehended through not observing its dispensational character. The Lord here speaks of those false Messiahs who were thieves and robbers, and led many astray (see Acts v. 36, 37), but "the sheep did not hear them," "for they know not the voice of strangers." But He, the "Shepherd of the sheep," entered in by the door of God's appointment—in fulfilment of type and prophecy—entered, that is, into the Jewish fold, and "calleth his own sheep by name, and leadeth them out," out of the Jewish fold within which they had hitherto been confined, out into the wilderness, outside the city, outside the camp, "and when He putteth forth his own sheep He goeth before them, and the sheep follow Him, for they know his voice," as we read in Zechariah xi. 11, "So the poor of the flock that waited upon me knew that it was the word of the Lord."

Then He said, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice; and there shall be one flock [not fold] and one Shepherd." There is no longer a fold on earth, the sheep are out in the wilderness with the Shepherd.

And how striking the parallel. As in old time there were two "Israels," an outer and an inner, even so in this dispensation there has always been an outer and an inner; and as in old time the "holy seed" were "the flock of slaughter," and their chief persecutors were those who falsely bore the name, so the "holy seed" in this dispensation have found their most bitter and cruel persecutors amongst those who falsely profess the name of Christ.

This does not in the least interfere with what is known as "dispensational truth." The nation is still "beloved for the fathers' sakes," though individually the Jews are only the objects of the compassionate love of God in common with the Gentiles. The nation will again have its place; the "natural branches" have been "broken off" that we might be "grafted in," but "they, also, if they abide not still in unbelief shall be grafted in, for God is able to graft them in again." For "blindness in part is happened to Israel* until the fulness of the Gentiles be come in, and

SO ALL ISRAEL SHALL BE SAVED."

Not all the Jewish race, nor all they of the twelve tribes, but all "the Israel of God." The ungodly ones shall be "like the chaff which the wind driveth away," but not one grain shall be lost of all "the holy seed" from the beginning to the end.

It is evident, then, according to New Testament teaching, that all we who believe in Christ are not Gentiles but Israelites. True, we were "in times past Gentiles in the flesh . . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise," but now we "are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God," and Paul declares to us "the mystery of Christ . . . . as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel." This entirely cuts away the ground from the thought that believers in this dispensation are in any sense a separate body from the Old Testament saints. It sets forth the unity of application of the whole of Scripture, and is a subject of deep importance to us, for it is one thing to be able to derive help and comfort from promises given to others, and quite another to be able to claim them as directly our own, our priceless heritage, our inalienable right in Christ Jesus. After all, He, not Abraham, is the real fountain and federal head of Israel, and when He is called "the glory of my people Israel" it is surely not of the apostate Jewish nation, but of the sons of the living God.

The study of prophecy is undoubtedly of great importance, especially in the present day, when the Times of the Gentiles are manifestly nearing their end, but we must be careful lest it become so absorbing as to cause us to lose sight of the present and personal application of Holy Scripture. Let us by all means pray and labour earnestly for the conversion of the Jews, and let us watch with intense interest the indications of their return as a nation to their own land, as one of the principal signs that herald the speedy return of our Lord: but let us not in so doing apply to them what belongs only to believers and to all believers; though we may rejoice in all that is spoken of their future restoration and glory.

Only one thing remains. Some may ask, Do the promises concerning the land belong to us? Certainly they do, in the same sense and degree as they belong to our father Abraham, to whom they were first given. They were given to him as the representative of the holy seed, and though we personally shall not possess the land, it will be possessed by our spiritual descendants, the same holy seed, which will then be found coterminous with the restored and converted nation after they have been again grafted into their own olive-tree.

* Obviously the name Israel is still usually applied to the nation, but the whole of the New Testament argument is to show that the real position belongs only to believers in Christ.

## PRAYER FOR TIBET.

Open, Lord, the two-leaved gates;
Loose the loins of hostile kings:
As our faith expectant waits,
Show us great and mighty things.

Make the crooked places straight;
Lead the way untrod before;
Let thy Word throughout Tibet
Find a wide, effectual door.

By the servants Thou hast sent,
Haste thy pleasure to perform:
Let the ancient veil be rent;
Thresh the mountains with the worm.

Thine the power, O Lord most high;
Earth and hell thy Word obey:
Say Thou to the deep, "Be dry":
Make the wilderness thy way.

Thou hast said, "Go up possess
Cities great and walled to heaven:"
Let thy foes before thy face
Be as smoke by tempest driven.

While around yon "hermit land"
Faith keeps marching day by day,
Cheer the brave beleaguering band,
Nor the conquest long delay.

Let the knell of Buddha's power
Sound through every falling shrine:
Let the deadly lotus flower
Fade before the living Vine.

Bid the hoary summits yield,
Echoing now the trumpet blast:
Let an empire's grave, unsealed,
Glow with Gospel light at last.

*Belfast.* W. Maxwell.

## SAILORS' WORK AT CONSTANTINOPLE.

In a few months the Constantinople Sailors' Rest will have been open ten years. A decade of Christian service in these last days is an important period. Miss H. L. Green-Armytage has often stood almost alone in this great work for God. She now greatly needs a lady helper who would be able to consecrate herself to this work without coming upon the small Rest fund. This is the more necessary as Miss Armytage has just been called to England by a sick relative, and though she hopes shortly to return, a suitable helper in this great field of service is much needed. Others might like to help our sister in this work of faith and labour of love.

Admiral Grant was recently there, and speaks highly of the spiritual work and of its tremendous need. Sailors have met their Saviour at this Rest. Communications might be sent to Mr. E. W. Matthews, Sailors' Institute, Shadwell, London, E.

## PROTESTANT SCHOOLS IN MADRID.

Some weeks ago you inserted in The Christian a note from Mr. Kingsmill, of Brighton, asking for someone to take up the work he has been doing in connection with these schools. I have consented to take up this work, and shall be thankful to correspond with any who may be interested in the movement.

These schools were supported by Mr. Müller, of Bristol, but in consequence of decrease in his funds he was unable to continue this support. Now the schools, which are under the care of Mr. Fenn, who has laboured for many years in Madrid, are dependent on the free gifts of the Lord's people.

C. Billett.

*The Limes, Shortlands, Kent.*

LORD KINNAIRD ON RAFFLING.—On Saturday afternoon Lord Kinnaird opened a sale of work in the grounds of Rossie Priory, Inchture, N.B. The sale was held for the purpose of raising £100, the sum required for paying off debt already incurred, and for completing the improvements on Kinnaird parish church. His Lordship said that in their sale there was to be no raffling. To bring a system of gambling—for raffling was practically that—into God's house, and thereby teach young people to gamble, was one of the most terrible signs of the time. They did not require to be taught to gamble by their spiritual pastors. Unhappily, they could learn that here without attending church bazaars. He was confident they could raise £500 if it was required without raffling, and were they to give less because they gave it in a way which they believed to be for God's glory, and for the good of his kingdom? Surely not.

## THE KESWICK CONVENTION.

YOUNG MEN'S MEETINGS.

Rev. C. A. Fox was the first speaker at the first of these meetings. He described the Book of Deuteronomy as the book of consecration. It is the book which our Lord made use of to refute the Evil One. Rev. Charles Inwood followed with some personal experiences. "I wish to answer by personal testimony the question which will frequently arise in this convention, 'How does full salvation work in the "tight corners" of life?' My own experience is that God is able to relieve us from every 'tight corner' when we are in it, not before. I have given up trying to explain God's leading. God will vindicate his own decrees." Rev. G. H. C. Macgregor added his testimony as to the all-sufficiency of Christ for every emergency. How many of us know what it is to have our backs broken by sorrow; to learn the lessons we can learn in no other way. It is not till we have had that experience that we can fully realise Christ's all-sufficiency.

Addresses by Rev. J. J. Luce, Prebendary Webb-Peploe, and Rev. Barclay Buxton brought to the close a most impressive and helpful meeting.

Next time the young men met the ministers present were asked to join them, and again God's Spirit was poured out on many. The first address on that occasion was from Prebendary Webb-Peploe, who dealt with the questions: Why and how we should glorify God the Father? It is a noticeable fact in the Bible records that no sooner was a blessing given to individuals than they began to glorify God. Note the case of the paralytic in Luke v. 25, 26, where even the bystanders glorified God. There was the dead young man (Luke vii. 16), where again they all glorified God. In Luke xiii. 13 we have the woman who had been bowed down doing so too. A little further on, Luke xvii. 15, we see an outcast leper doing so, and he a Samaritan. In Luke xviii. 43 it is a blind man whose sight is restored; and in Luke xxiii. 47 even a Roman centurion joins in the chorus! Which of these are you? Are you paralysed? Are you dead? Are you bowed down with sinful habits? Are you consumed with sin? Are you blind to all that is offered you? Or is it the offence of the Cross, such as would have kept that centurion back? Whatever it is, Christ is waiting to set you right, that you too may glorify God. Give yourself right over to the Christ that healed you, and He will keep you too.

The man who was healed of the devil possession wanted to follow close with Christ, but was sent to witness at home, which is far harder. You, young man, engaged to be married, go home and tell that girl that Christ is now to be all in all to you, and unless He is the same to her you must part! Minister, go back and tell your congregation that hitherto you have been but fooling with the ministry, but that in future you are going just to let God work through you. That man, once saved, went through Decapolis and testified, till when Christ came again that way, all were prepared for a mighty work. Go thou and do likewise.

Rev. C. A. Fox said it is a very solemn thought that even after we are in the Holy Land, and after a notable victory, there should still be exceeding danger of a fall (see Joshua vii.). The defeat at Ai was not caused by great things, but by a small thing. When Ai was viewed, the people thought it but a small thing, not requiring all their forces. We thus see often after victory that some small thing overcomes the conqueror, flushed with triumph. After victory we must be more careful, more humble than before. It may be that with us there is some accursed thing that blocks our way. It is fire that alone can burn up the accursed thing; it is not our putting it away. Let reputation or ecclesiasticism go; let everything go that stands between us and God.

THE LATE DR. WHITTEMORE, rector of St. Katherine Cree and St. James's, Aldgate, for many years preacher of the Lion sermon, who died recently, left to the Mount Hermon Orphanage the sum of £2000, and to the London City Mission, the Theatrical Mission, the British and Foreign Bible Society, the Church Missionary Society, and the Church Pastoral Aid Society, £500 each.

REQUESTS FOR PRAYER.—For special services in Theatre, Anderston, Glasgow, now being conducted by Mr. James Wharton.—For the Operative Jewish Converts' Institution, for Divine guidance and help in the crisis in its affairs arising from the sale of the lease of Palestine-place by the London Jews' Society.—That the downward career of a sister might be stopped, and her heart turned to the Saviour, and that an aged mother may have a clearer knowledge of the truth.—For a Christian man, that his faith fail not during a time of great anxiety.—That much blessing may attend a ten days' mission, commencing September 1, to be conducted by Mr. Henry Varley, in connection with the Sheffield Y.M.C.A.

## MISS KATE MARSDEN.

Last week we very briefly noted the fact that the projected mission by this lady on behalf of Siberian lepers had terminated. A correspondence has appeared in *The Times* on the subject. In the issue of August 16 Rev. Alex. Francis, of St. Petersburg, wrote stating that, as the result of an inquiry into serious charges made against her, the committee of investigation "recognised that Miss Marsden's leper work is necessarily at an end." He said also that she had in writing acknowledged the truth of the gravest of the charges against her.

In *The Times* of Saturday last Miss Marsden writes denying Mr. Francis' assertions, and declaring that the report of the St. Petersburg investigation committee was quite in her favour. She appends a copy of the report, which on the face of it seems very satisfactory, so far as Miss Marsden's reputation is concerned.

In the same issue, however, Mr. Francis replies to those statements. He admits that in the absence at the time of condemnatory proof, a draft report was drawn up exonerating Miss Marsden, and says that she got the report signed by three members of the committee and other friends. Subsequently, he says, "abundant and convincing evidence" came to hand of the truth of the charges, and the report was "suppressed" by those who had signed it under misapprehension. Miss Marsden was informed of this by letter last March, but she now produces the report as though it had not been disavowed.

Miss Marsden, in her letter to *The Times*, having threatened Mr. Francis with legal proceedings, he replies that he cannot withdraw what he has written, and if she proceeds with an action at law the whole of the facts will of course be divulged.

The two following letters appear in Monday's *Times*:—

Sir,—Our client, Miss Marsden, has to-day been with us, and has called to our attention her letter to you appearing in *The Times* of to-day, and the reply of Mr. Alexander Francis thereto.

Having regard to the position that Mr. Francis has taken up, we have, on our client's instructions, to-day issued a writ against him for damages for libel and slander, and as, no doubt, the matter will hereafter be fully inquired into in a court of law, we trust that your readers will refrain from coming to any judgment upon the matter until the action has been tried.—We have the honour to be, Sir, your obedient servants, Colyer and Colyer.

41, *Wych-street, Strand.*

Sir,—A number of contributors to this fund have written to ask me for information. Kindly allow me to state that legal proceedings may possibly be taken against me, and at the trial, if it comes to that, there will be information enough and to spare.—I am, etc., Alex. Francis.

SUNDAY NEWSPAPERS.—In reply to a deputation of newsagents, who waited on him to ask his aid and influence in support of their efforts to obtain one day's rest every week through the publication of the Sunday newspapers on Saturday night, the Archbishop of Canterbury has expressed his sympathy with the views of the deputation, and while he fears that the time has not arrived for taking legislative action or making a formal public appeal, thinks no opportunity should be lost of awakening public opinion on the subject. When that has once been effected, the remedy is not far off.

HAKODATE, JAPAN.—While acquiring fluency in the Japanese language, Miss Matilda Laurence, of the C.M.S., is devoting herself to work among sailors at Hakodate. She writes:—"Sometimes as many as two thousand men are ashore at one time, and there is not a single place to which they may go besides the grog shops. The sealing fleet is making this place its chief port of call. A room, entitled 'The North Sea Temperance Café,' has been opened under favourable auspices, but outside help is required if it is to continue." Communications may be addressed to Miss M. Laurence's sister—Miss L. Laurence, 27, Crouch Hall-road, Hornsey, N.

THE LONDON SCHOOL BOARD.—Writing in *The Review of the Churches*, on the coming School Board election and its bearing on the recent controversy as to religious education, Archdeacon Sinclair says:—"The fact is that the danger has been deliberately created, with the object of discrediting the School Board system, and of giving the so-called 'Church' party the opportunity of appearing as the ransomers of religion. Hence all these exaggerations, misrepresentations, and misapprehensions. The Committee of moderate Churchmen and Nonconformists who met at Sion College, and who have formed themselves into the 'Bible Education Council for the London School Board Election,' by urging on the one side the dropping of the circular, and on the other a hearty and sincere adherence to the word 'Christian,' may yet restore peace."

# Letters to the Editor.

## RITUALISM.

Sir,—Your correspondent, "A Sincere Christian," asks, "How can baptismal regeneration and faith meet and shake hands? Are they all one?" May I be allowed to answer that question? His letter is, I think, a little involved, but I gather that his argument is as follows:—

Assuming that God saves the soul by faith, baptism is thereby excluded from doing so. To this we Churchmen who accept the Prayer Book interpretation of the Scriptures reply:—We agree entirely. God, and God only, can save the soul; no priest, no sacrament can do so. But—and there is a large "but"—we believe, on the authority of Christ's doctrine and practice, that God saves (as a rule, not always) instrumentally, and baptism is the appointed instrument. Thus God, and God only, is the efficient cause, the sacrament of baptism is the instrumental cause, and faith is the necessary moral qualification.

The doctrine of baptismal regeneration and that of faith shake hands then by a recognition of the truth that the sacraments are not magical charms, but are ordinances based on moral principles, and by discerning clearly the difference between the efficient and the instrumental cause in any Divine operation.—Yours truly, Wyndham S. Heathcote.

*All Saints' Lodge, Penarth.*

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Dear Sir,—Rev. W. Carlile, in his letter which appeared in your issue of August 16, says: "By baptismal regeneration most Churchmen that I know mean that blessing which a child receives inwardly in answer to prayer when the outward rite is performed in obedience to our Lord's command."

Will Mr. Carlile kindly tell me which command of Christ he refers to, giving the chapter and verse in which it occurs; for the only command of Christ's which I know of on the subject is the one in Matt. xxviii. 19: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (I quote from the Revised Version, as that is the truer translation of the Greek). Now, this is evidently not "our Lord's command" referred to by Mr. Carlile, because it distinctly says the "disciples" are to be baptized, and not infants, who are too young to know anything about Jesus, and therefore cannot be "disciples."

As I only desire to know the truth of the matter, I shall be very glad to have the reference I have asked for.—Yours in Christ, Edward F. B. Colyer.

2, *Palace-street, Buckingham Gate, S.W.*

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Sir,—If by "externalism" Mr. Carlile means the "externalism" of what is popularly known as Ritualism, then I maintain he is wrong in saying that "many clergy simply adopt externalism because they think they best draw a crowd, and who have never changed their simple love of Gospel truth." On the contrary, it is an acknowledged principle with Ritualists that "externalism" is adopted as the exponent of so-called Catholic doctrine—in other words, to publicly represent by the outward and visible their deadly sacramentarian system and superstitions. For instance, the following question and answer appear in "The Ritual Reason Why": "Why is the priest to say it [the prayer of consecration] standing before the altar?—*Because this is the position of a sacrificing priest.*" Also the late notorious Ritualist, the Rev. W. J. E. Bennet, in claiming the use of distinctive vestments, told the Ritual Commission of the House of Lords that *the use of vestments involved the doctrine of sacrifice*, and that he considered he offered "propitiatory sacrifice in the Lord's Supper." Surely Mr. Carlile, who sends evangelists into "High" parishes, ought to be acquainted with the common teaching of Ritualistic catechisms, for what can be the future of the converts handed over to such training in parish churches?

But I feel it my painful duty to disclose the real attitude of Mr. Carlile towards Ritualism. I once attended (at the invitation of Miss Robinson) an inaugural meeting in connection with the Church Army in Portsea, and at the close I asked Mr. Carlile, publicly, whether he advised the converts to attend their parish church if such church were Ritualistic, to which Mr. Carlile, after some evasion of this pointed question, answered "Yes."

This is a serious matter, and as this is the policy of the Church Army it behoves the public to be aware of it. Where, then, is the consistency of Mr. Carlile, who claims to be so "loyal to Evangelical truth" that he "gave up the High Church eastward position" in two churches to which he was appointed, and yet he advises his converts to frequent the very churches where these and similar unscriptural practices are indulged in, which I have already shown to be indicative of false doctrine.

I remember once reading the advice of a certain Jesuit to Roman Catholic preachers. "Where Wesleyan doctrine will be acceptable, preach it; where Calvinism will be acceptable, preach it. Gain the hearts of the people, and their future is in your power." Let this advice be borne in mind in connection with Mr. Carlile's statement as to Ritualistic preaching of Gospel truth.

Mr. Forbes' statements as to the condition of the Church of England are correct, and I would advise those who doubt his accuracy to read the reports of the colporteurs in charge of the Church Association vans, who travel through so many counties, visiting villages and towns, and they fully confirm what Mr. Forbes has stated. What shall we say to the fact that 4500 clergy and 32 bishops are enrolled as members of the English Church Union?—Faithfully yours, H. Lindsay Young,

Vicar of St. John's, Portsea.

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## CONTINENTAL SERVICES.

Dear Sir,—I have just returned from Germany and Belgium (where I have had the privilege of giving my Gospel object lesson upon "The Scales" four times to most interested audiences). I have in most places been perplexed where to go on Sundays. I tried the English services twice, but was so utterly disgusted that I gave them up. If people desire Popery, there are plenty of Romish Churches to go to, but as I do not, I shall avoid the chaplains in future.

My object in writing is to let any of your readers who may be going to Antwerp know of an oasis in the wilderness, which I was delighted to discover. I allude to the Mariners' Church, 21, Avenue de Commerce, Antwerp, near the docks. The name is on the upper part of the building. There they will find a simple service, and the old Gospel faithfully preached by Mr. Adams. The services are held at eleven and seven. I am sure that many Christians will be glad to know this.—Yours in the Lord,

W. P. Partridge, Dep.-Surgeon-General.

*Beckenham, August* 17.

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## DEGRADED ART.

Dear Sir,—Thank you very much for your article in The Christian of August 9 on "Tableaux Vivants," etc. I am sure it will do a great deal of good. Please do speak out about these things continually. "And the Lord God made for Adam and for his wife coats of skins and clothed them," is a splendid argument against the nude in painting and sculpture that some of us will be very glad to use.

May I say, as a local president of the B.W.T.A., that a very large number of our association are very sorry for the articles that appear in *The Woman's Signal* in favour of theatre-going. In your article you exactly express our sentiments. We are loyal to Lady Henry Somerset, and love and admire both our president and Miss Willard; but in this matter we are utterly opposed. Although *The Woman's Signal* is the organ of the B.W.T.A., it does not in this matter represent the Association.—Yours truly,

*Liverpool.* J. E. Prowse.

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## ROMANISM IN INDIA.

Dear Sir,—Herewith is enclosed a paragraph copied verbatim from a report recently presented to the General Assembly of the Church of Scotland. It needs no comment. One cannot help asking, "Why this great disproportion?" For services to Government, ministering to soldiers, etc., Rome is paid on a scale three or four times more liberal than that adopted in making payments to Protestant Free Churches, on account of the same work. Surely it is time the existing ecclesiastical system should again receive "full consideration" and to more purpose than ten years ago. Let there be rigid fairness, so that all churches should be remunerated according to one scale. I am sure the people at home have no knowledge of the way in which our Government pampers this foreign superstition.—Yours faithfully,

Stephen H. Gregory.

*Rawal Pindi, Punjâb, July* 30.

Extract from the report on Indian Churches, presented at the General Assembly of the Church of Scotland this year.

About ten years ago full consideration was given by the Government of India and the Secretary of State to the subject of Ecclesiastical Establishments in India. In connection with these, salaries are given to chaplains of the Churches of England and Scotland on the regular establishment, and also grants to the amount of over Rs. 300,000 per annum to Roman Catholic bishops and priests—about thrice the expenditure on our Scottish establishments—and Rs. 56,120 to "other clergymen of different denominations," viz., Presbyterian, Wesleyan, American Episcopal Methodist, etc.

The decision then arrived at by Lord Kimberley, Secretary of State for India, was not to interfere with the working of the existing ecclesiastical system.

## SALVATION ARMY IN INDIA.

Dear Sir,—Mr. Booth-Tucker, in his letter in your issue of June 7, says, "*Re* Travancore, I may say that we for years held off opening our work in this country, in spite of reiterated appeals from the people. Finally, two years ago, we considered the time had come for responding to those appeals." It would appear from this that the S.A. came into Travancore with great reluctance, and only after having for long withstood the urgent entreaties of the people, presumably of the heathen people.

This sounds well, but what does it amount to? There is little doubt that the S.A. did receive reiterated appeals from a European gentleman in the neighbourhood, who was at one time a missionary of the L.M.S., and who doubtless had reasons of his own for calling in the Army. There may also have been received reiterated appeals from a few members in our L.M.S. Mission, but such appeals are not usually heeded where there is a due regard for missionary comity, and a desire to maintain the unity of the spirit in the bond of peace. It could not be truthfully asserted that anything like a general appeal was ever made either by Christians or non-Christians.

But the case is briefly thus: For a considerable time before the Army settled in Travancore its officers were accustomed to come here now and again to collect money for the funds of the Army. These we received as we would receive any other missionary brethren visiting our stations until we began to learn that they were acting the part, not only of money collectors, but of scouts. After rumours of the Army's coming began to get abroad, on one occasion one of these collectors, after he had stayed here for about two weeks and conducted several meetings, told me, in answer to my inquiries, that the S.A. had no intention of entering Travancore to work, and that his only object in coming here was to collect money. But two weeks later I read in the *Indian War Cry* an extract from the report which he gave to his superior officer on his return to Trichinopoly, the headquarters of his division, in which he said that Nagercoil was a most suitable place for beginning work *at once*.

The consequence was that within three weeks Major Musa Bhai and a number of other officers of the Army entered Nagercoil, and continued for three weeks to conduct meetings daily. Their torchlight processions in the night, their daily marches through our streets, and the beating of the big drum at all hours caused a good deal of commotion in this quiet little Christian town. We can hardly wonder if a few people, led away by the novelty of the thing, were prevailed on to join in a petition requesting the Army to settle here. But the leaders in the affair were men of unworthy character, and disaffected toward the L.M.S. The prime mover (and, as he himself informed me, the first to sign the petition) had just recently returned from a period of imprisonment. Another chief party had only a few weeks before been dismissed from the employment of the mission for immoral conduct. These things took place before the close of 1889; yet Mr. Tucker says that the S.A. first opened work in Travancore "*two years ago.*"

This is just an instance of the incautious and inexact way in which Mr. Tucker often deals with facts when writing about the work of the S.A. in India in your own and other English journals. As for example his statement that the Army gives its officers "no bungalow, no pony or carriage," etc. On the day I read this statement of Mr. Tucker's in his letter to *The Review of the Churches*, I met when returning from my work, five officers of the Army on horseback—two Europeans and three natives, and three riding in a dog-cart—one European and two natives. And this was no exceptional but an everyday occurrence, so far as the European officers are concerned such means of locomotion are needed. The S.A. Major at Nagercoil occupies a much larger and better bungalow than do at least of the L.M.S. missionaries at that station. Only the truth be known.

Mr. Tucker adds, when speaking of the results of the Army's work here, "In several cases entire village communities have been swept in, and we have now some enrolled soldiers. I have not the exact figures before me, but I am informed that at least 80 per cent. of these converts were raw heathen." If by this language it is meant that entire villages have been converted to Christ by the agency of the S.A., then all I can say is that such cases are not known here. That such reports have appeared in the *Indian War Cry* is well known, but I have no hesitation in saying that they are utterly unfounded. In December last the case of the conversion of an entire village was reported in *The Madras Mail*, but when I visited every house in the village, and talked with the people, not one individual would acknowledge having in any way avowed a change of faith. When I stated this in *The Madras Mail* Major Musa Bhai maintained his report was correct, and the following week, in *The Indian War Cry*, it was falsely alleged that some agents of the L.M.S. had visited the place and tried to reconvert the people to heathenism. The S.A. has not, and never had, a convert in the place.

In a village called Narikulam 200 people were reported to have been converted on the night of January 2 of this year. Then in April it was reported that the remainder of the village had been converted, and that the whole village was now Christian. I know the village well. We were at work in it a good while before the S.A. entered it. There are not many Christians in it, and certainly less than a dozen of them have been led to a change of faith by the S.A. I could mention other villages from which as many as 200 converts have been reported at the first meeting held by the officers of the S.A., and where there is even less real result than in the case just mentioned. Yet it is on the basis of such reports that such glowing statements have from time to time been made in your columns about the progress of the S.A. in India. Forties, sixties, and eighties, and similarly large numbers have often been reported when there is really no result whatever. In order to make this credible the method of the Army has to be known.

The large crowds of what are called prisoners are caught by what the Army call "booms." In these booms the practice has been for some forty or fifty officers to unexpectedly attack a village. The Army has, for the past two years been confining its efforts entirely to the class called Pariahs, to whose somewhat excitable nature the Army's methods are found to be more attractive. A large crowd of officers enter a village of usually from thirty to sixty houses. They come with their drums and other musical instruments, the latter of the sort of bow and bells which the heathen people employ to excite their devil-dancers. The female officers use the *Kuravai* cry which is used by women at these heathen dances. They perform also, in the presence of the poor villagers, what they call a "war dance," in which male and female officers dance separately. Some testimony is given to Christ's saving power, and the people are asked to receive Him as their Saviour. Finally, all who want salvation are asked to kneel while some officer offers prayer. Of course the poor ignorant people after having been entertained and amused in this way are ready in their turn to please their entertainers by kneeling at prayer, and the S.A. pro-

according to the statements of some of their own officers, is to report as converts all who thus kneel down. They are said to have been "out for salvation," and are reported as "prisoners" or as "souls in the Fountain." But this kneeling down in ninety cases out of a hundred means nothing on the part of the people.

The expression "raw heathen" is a favourite one with Mr. Tucker. But it should be borne in mind that the Gospel has been made known in all these villages for years before the advent of the S.A.—Yours truly,

A. L. Allan.

*London Mission, Nagercoil, Travancore, July 9.*

### A PLEA FOR "NURSERY GOVERNESSES."

Dear Sir,—Permit me to draw attention to the sad cases of many "nursery governesses." I am now not alluding to resident governesses in the families of noblemen, where they occupy and accept their position as the governess, or to the farmhouse or tradesmen's governesses, where they are treated as "one of the family," but to the poor "nursery governess" in the families of the upper middle classes. She is expected to be a lady by birth and education, to be competent to teach English, music, French, drawing, etc., in many cases to undertake the whole of the needlework connected with her charge, often including dressmaking. After taking sole charge of her pupils all day, she is often expected to remain in solitary confinement, and sew in the evening. Generally a small salary is offered, and very few holidays; week in, week out, with few changes.

Will not ladies having "Nursery Governesses" in their establishments, consider this matter and reflect if they would care for this monotonous existence? Surely a little social intercourse in the evening would greatly lighten and brighten the lonely life of many a gently born girl, who, through reverse of fortune or loss of parents, has to turn bread-winner for herself and possibly often help to support members of her own family. I think if a little kindly consideration for the poor governess were shown we should not hear so often of her breaking down in health, or even dying in consequence.—Yours truly,

M. S.

## UNIVERSITIES' CAMPS.

These camps for boys of our public schools are growing in number annually, in consequence of their increasing popularity. Camp "D" was pitched on a beautiful site at Highcliffe, near Christchurch, Hants, on August 2.

The cadets, with officers, numbering over 100, have been spending a healthy and happy time. They have not only indulged in manly sport, but have learnt that Christ's service is the secret of happiness. It is recorded with heartfelt gratitude that many tokens of definite blessing have been evident.

Residents in the neighbourhood of the camp evinced hearty sympathy with its object, and showed this by their kindness and goodwill on all possible occasions.

The weather, though unsettled, did not detract in anyway from the enjoyment of camp life, cricket, boating, swimming, and other sports being indulged in daily with much zest.

The camp was commanded by Major Liebenrood, assisted by Canon J. Taylor Smith, Rev. S. Power, and Mr. A. E. W. Gwyn, with several other officers.

Major Liebenrood also writes:—

From the first God's Spirit was manifestly at work, and at the close of the camp hardly one of the eighty or ninety boys remained untouched, and many definitely decided for Christ.

None who were present at our closing meeting will ever forget the solemn, and yet joyful sight, as boy after boy rose at the invitation of Canon Taylor Smith, and testified to blessing received, giving a text of Scripture in concluding. Many of the officers also testified to blessing received; indeed we all felt encouraged and strengthened by the simple faith and earnestness of these bright English schoolboys.

I am also glad to hear of good times from the other camps. Will you readers join with us in praise to God for his goodness in answer to much prayer on behalf of these camps?

May I add that each of these summer camps is under the command of a military officer, each tent in charge of an undergraduate or some other decided Christian young man, with a doctor and chaplain attached. Any further information desired by parents can be obtained by applying to Major Seton Churchill, Lichfield.

GIPSY W. SMITH, of Ashtead, Surrey, has lately been conducting a Gospel meeting in a tent specially erected on a brickyard at Ore, Hastings. All those who were known to the writer as taking an interest in the spiritual welfare of the people were invited to join. This invitation, started from our own Mission, was well responded to by the vicar and other workers, especially by Mrs. Holt, a lady who has meetings and schools every week in the Board School rooms close by. The addresses were accompanied with Holy Ghost power, and many came forward for prayer. It is proposed to start an adult school for men, many of whom cannot read intelligently, and have now no attraction but the public-houses. These have been increasing, with their attendant evils. There is great need of a good coffee-house as a counter attraction. Further particulars will be gladly supplied.

Samuel Beck,

72, *St. Helen's-road, Hastings.*

## THE ARBITRATION ALLIANCE.

The following memorial has been forwarded to the Earl of Rosebery and the Earl of Kimberley. It represents the views expressed by the Christian Churches in their assemblies recently held. The memorial is signed on behalf of the following churches:—

The Baptist Union of Great Britain and Ireland, the Baptist Union of Scotland, the Bible Christians, the Church of Scotland, the Congregational Union of England and Wales, the Congregational Union of Scotland, the Congregational Union of Ireland, the Countess of Huntingdon's Connexion, the Evangelical Union of Scotland, the Free Church of England, the Free Church of Scotland, the Society of Friends, the Irish Wesleyan Methodists, the Methodist New Connexion, the New Church, the Presbyterian Church of England, the Presbyterian Church in Ireland, the Presbyterian Church of Wales, the Primitive Methodist Connexion, the Reformed Presbyterian Church of Scotland, the Salvation Army, the Unitarians, the United Methodist Free Churches, the United Original Seceders (Presbyterian), the United Presbyterian Church, the Wesleyan Methodist Church, and the Wesleyan Reform Union; and also by the Bishop of Durham, the Archbishop of Dublin, the Bishop of Killaloe, the Dean of Winchester, the Dean of Hereford, the Dean of Canterbury, Rev. Canon W. Barker, Rev. Canon Benham, Rev. Canon W. Moore Ede, Rev. Canon James Fleming, Rev. the Hon. Canon W. H. Fremantle, Rev. Professor H. C. Shuttleworth, Rev. Canon Basil Wilberforce, Rev. Prebendary H. W. Webb-Peploe, Rev. J. Llewelyn Davies, Rev. the Hon. A. T. Lyttelton, Rev. J. Frome Wilkinson, and others on behalf of a large body of opinion in the Church of England and the Church of Ireland.

The following is the text of the memorial:—

"1. At a meeting of representative members of various Christian denominations, held at the central premises of the Society of Friends in London, on April 17th last, Mr. Joseph Storrs Fry, of Bristol, in the chair, serious consideration was given to the duty of Christian Churches in face of the armed peace which oppresses Europe, and menaces it with the horrors of war, and the following resolution was unanimously adopted:—

"'This conference, meeting by invitation of the religious Society of Friends, and composed of members of the various Christian denominations, being convinced of the urgent need, in the present state of Europe, for definite action being taken towards the international reduction of armaments, believes that the time is ripe for the Government of this country to propose to the other Powers the adoption of practical measures designed to promote that object, and urges upon Christian Churches the duty of unitedly approaching the Government for this purpose, and also for the promotion of some permanent system of international arbitration.'

"2. Resolutions adopting the foregoing have been passed by all the religious bodies named above at their annual representative meetings recently held, and it has further received a large measure of support from influential opinion in the Churches of the Anglican Communion in England and Ireland. We believe it may be taken to express a large preponderance of the Christian feeling of this country upon the subject.

"3. Her Majesty's Government is, we are sure, fully alive to the present condition of Europe. The Great Powers have of recent years enormously increased their armaments, vying with one another, until some are now brought to the verge of bankruptcy. Loans are raised which mortgage the earnings of future generations; the burden of taxation drains the resources of the people; and the 'blood-tax' of almost universal conscription seriously cripples their individual life. Christianity and civilisation are outraged; social discontent is engendered; and a powerful weapon is placed in the hands of those who are seeking to destroy society.

"4. War is futile as an arbiter. No question of right is resolved by its agency, and the conditions extorted from the vanquished too often become a seed-plot for future animosities. Brute force has gradually yielded to the reign of law throughout the domain of civil life, and the time seems now ripe for the creation of the tribunals which shall take hold of international disputes from their commencement, and resolve them by methods of conciliation in consonance with righteousness and justice. International arbitration is no longer a nostrum; it has been abundantly justified in practice, and the wounds which it has healed have left no festers behind. But it has yet to emerge from the stage of experiment into an organised and readily applicable international institution.

"5. There are abundant signs that throughout Europe the feeling of general unrest and almost of despair under the burdens of militarism is giving place to a growing hope in the possibility of a pacific issue from the present situation. The views of M. Jules Simon and others have awakened a wide response upon the Continent, alike from the highest and the humblest quarters. As professed followers of the Prince of Peace, we cannot be silent at this juncture. We believe that in urging upon Her Majesty's Government in the name of Christianity the duty of availing themselves of the present opportunity, we are asking for a course of action which is in harmony with all that is noblest in our country's history.

"6. There is a widespread belief that the initiative can be best taken by Her Majesty's Government. The neutral policy of this country, the smallness of our offensive armaments, our insular position, the commanding personal influence of Her Majesty, and the friendly relations in which she finds herself with all the European powers, appear to give Great Britain a unique opportunity, and to impose upon her in this matter a unique responsibility. While not presuming to suggest any special line of action, we desire earnestly to ask Her Majesty's Government to propose to the other Powers the adoption of some practical step designed to promote the international reduction of the armaments and the establishment of some permanent system of international arbitration.

"7. We are aware of the practical difficulties that may lie in the way of action. But we have every confidence that in considering this momentous question Her Majesty's Government will approach it in the spirit which is proper to the great purpose in view, and to the high influence which, under the blessing of God, England may exercise in the promotion of international peace."

## RELEASE OF THE MOSLEM CONVERT.

In a letter, dated Tunis, August 10, Miss Harding writes as follows respecting the convert from Moslemism who had been arrested:—

"We trusted in our God, and He has wrought for us a wonderful deliverance. Ahmed, after two days' imprisonment in the Arab divan, was released by prompt intervention of the Sécrétaire-Général. We applied to him, after receiving from the Cadi, by whose order he had been arrested, the charges against him. We found they were all false, the Cadi himself lying; it was only on religious grounds that Ahmed had been imprisoned. On his release we all met for a united praise meeting in Mr. Flad's house. Ahmed first gave us an account of his two days' experiences. He was tried to the utmost by every possible threat and menace, having interviews with different persons all day. However, he remained firm and immovable, wondrously kept, knowing that God was undertaking his cause.

"This trial has strengthened our faith, and made our position in Tunis more secure, as the people are now assured we have power behind us. There is religious liberty now, and Ahmed, having come unscathed out of Ramadham, his baptism, and now the much-dreaded power of the Cadi, the way will be opened for others who are convicted of the truth of the Christian faith, to follow."

THE GRANVILLE, BOURNEMOUTH, is a temperance hotel and boarding-house, situate at the corner of Yelverton-road and Richmond-hill. It is a palatial building, handsomely appointed, and lighted by electricity. It is the property of a company, the directorate of which includes the names of several influential residents of Bournemouth. The hotel occupies a central position, and announces moderate tariffs; therefore it should serve a useful purpose, and prove a profitable investment.

PREVENTIVE MEDICINE.—With the double object of opposing the erection of a Pasteur Institute or British Institute of Preventive Medicine and of agitating for the repeal of the Vivisection Act, there was an open-air mass meeting at King's-road, Chelsea, on Saturday afternoon. The speeches were delivered from a carriage, in which were seated Mrs. Fowle, Miss Jennie Craigen, and Mr. Trist, of the Victoria-street Society, and others. It was contended that the great advances made in surgery and the slow progress there had been in the use of medicine were traceable to the unsatisfactory management of our hospitals, which were open to abuses affecting the health and bodies of the suffering poor and the personal rights of individual patients. It was urged that all these institutions should be under the control of the State. The system of experimenting on hospital patients was the direct outcome of the system of experimenting on living animals; therefore the whole system of animal experimentation ought to be condemned and the law legalising vivisection repealed and abolished. While it was admitted that there was no legal power to prevent the erection of a British Institute of Preventive Medicine on the Thames Embankment at Chelsea, where the barbarities of the Pasteur Institute would be repeated, it was hoped that the protests that were being made would have the influence of preventing the project from being carried out.—*The Times.*

## IRISH NOTES.

From the report of the Dublin Association for the relief of distressed Protestants, just issued, it appears that during the past year 3500 persons were assisted, and a sum of over £1100 expended.

The Roman Catholics are now taking to the holding of open-air services in Ireland, provoked probably by the examples of their Protestant neighbours. A few Sundays ago they held one in Youghal, co. Cork, but there was no disturbance.

Twelve young men from Harley College, Bow, received a warm welcome a few days ago at Howth. They are working in connection with the Irish Open-air Mission, and after an enthusiastic meeting in the Metropolitan Hall, Dublin, left for Limerick, Galway, and Athlone.

During the recent military manœuvres in the Queen's County there was a large encampment at Blackford for eight days. Rev. T. Moran obtained leave from the officer commanding to open a soldiers' home, which proved to be a great success. Two marquees were used for the purpose, and these were crowded in the evenings by the troops belonging to the various regiments. Fifty-six men signed the pledge during the first four days.

In its Irish correspondence, *The Times* of Monday says:—"Mr. Williams and four other street preachers arrived in Limerick yesterday, with the object of conducting an open air-mission. As in Cork, the intention was, it seems, to commence preaching this (Sunday) afternoon, but in view of a threatened hostile demonstration if such were attempted, and acting on the representations made by the constabulary authorities and others, the preachers decided not to have an outdoor meeting to-day. Those who have invited the preachers to Limerick complain of the want of police protection, no extra force, it appears, having been drafted into the city in view of the visit paid by the missionaries. Special detectives were, however, on duty all day, and the constabulary, acting on instructions received, had made elaborate preparations to preserve the peace should any tumult arise."

A later report says: "The street preachers conducted their open-air mission in Limerick on Monday evening, but were subject to such interruption by a crowd of some 200 people that they had to desist after a very short time. There was a force of police present in charge of a district inspector, but they did not interfere in the proceedings, the mob not offering any violence to the preachers, but combining in a pretty-well sustained effort to howl them down. The singing of the preachers was drowned in a chorus of counter-demonstrations, individual members of the crowd singing music-hall ditties. Under the escort of the police the preachers returned to their hotel singing hymns and pursued by the crowd, who derisively cheered and threatened them alternately. No breach of the peace occurred.

## SCOTTISH NOTES.

Rev. Charles Spurgeon has promised to open the Spurgeon Memorial Temple, Leith, on September 18.

Meigle Free Presbytery is to be reinforced by two young ministers, Rev. Thos. Tully, who has been elected to Rattray Church, and Rev. James Webster, who has been elected to Alyth.

The death is announced of Mr. And. A. Ranken, of Skelmorlie, on the Clyde, a gentleman who devoted himself with unwearied zeal for the promotion of every good object in the district.

Mr. John Currie, evangelist, has closed a fortnight's mission in Cowcaddens Free Church, Glasgow. His meetings have been largely attended, and followed by much blessing. Several places are asking for his future services.

Hillhead Baptist Church congregation, Glasgow, are showing great zeal in aggressive work, and are going to erect a mission-hall in Douglas-street at a cost of £3500. The district in which it is to be set down is a very populous and needy one.

The aggressive work carried on in the Windsor Halls, Great Western-road, Glasgow, by Rev. Mr. Taylor, of Raglan-street Methodist Church, has proved a great success. The large hall is crowded every Sunday evening, and some always remain to the after-meeting to be dealt with. Through this mission 150 were brought into church fellowship during the past year.

The death is announced of Rev. A. B. Brown, minister of the East Free Church, Kilbirnie, Ayrshire. He has been in delicate health for several years, and had gone from home on leave of absence for three months. He has laboured in Kilbirnie with much zeal and acceptance for the past fourteen years, and was greatly beloved and highly respected in the district for his beautiful Christian character and fine gifts. He was clerk to the Free Presbytery of Irvine.

Rev. Dr. Donald Macleod, of Park Church, Glasgow, referring to the late Professor Dobie, who was recently accidentally killed on the Highland Railway, dwelt on the beauty of the Professor's character—its tenderness, reverence, and devoutness. The deep, passionate enthusiasm which prompted the earnest literary labours that brought him distinction and led him more than ever into bold and perilous adventures in their pursuit, was combined with an almost womanly gentleness. The learned orientalist acted for four years as assistant to Dr. Macleod.

A conference was lately held in the Y.W.C.A. Hall, Arbroath, in connection with the work of Messrs. Stewart and Bayne, who have been conducting evangelistic meetings in the country villages throughout the district during the summer months. There was a good attendance from the various places at which the meetings had been held. Addresses were given by Mr. D. M. Bayne, Mr. J. Stewart, Miss V. Hislop, and Miss Smith, the latter of whom is about to proceed to Ceylon as a missionary.

In the Upper Hall of the Christian Institute, Aberdeen, a special meeting of the members of the Aberdeen branch of the Young Men's Christian Association was held to welcome home Messrs. W. Thomson and C. Stewart, two old members of the branch, who have returned for a short furlough from work in the Livingstonia Mission. Mr. Sheriffs, secretary of the Association, said it was nineteen years since Dr. Laws, now the head of the Livingstonia Mission, stood in that hall telling them of the work that he had undertaken at the request of the committee of the Mission. Since then many had gone out from their midst, and though sorry to lose these members, they were glad to think that their Association had been so honoured.

## CHRISTIAN ENDEAVOUR NOTES.

A capital united C.E. Convention has been held at Ashburton, U.S.A.

In most of the States the Unions now observe special Christian Endeavour days.

The annual Convention of the Wellington Provincial C.E. Union was held in July with great interest. The Union includes eighteen societies, with 811 members. The attendance was large and enthusiasm great.

Endeavour Thanksgiving week, instituted in Victoria and New South Wales, has been very successful, inspiring and enthusiastic meetings being held, and generous contributions given to aid in extending and carrying on the Endeavour cause.

Dr. Clark is now enjoying absolute rest on the coast of Maine, and for the present is not allowed even to write letters. Very many have been the sympathetic messages by telegraph and by letter that have been sent to him since the great Cleveland Convention.

The members of a junior society in Fresno, Cal., make a point of earning the money that they give at their consecration meetings. At each of these meeting five minutes of the time are spent by the juniors in describing the way in which each earned the money that he gives.

In the United States nineteen hundred and thirty-two members have signed the Floating Christian Endeavour pledge. Seventy-six floating societies on shipboard have been organised; thirty are to-day in good condition. There are on land seventeen floating societies especially for seamen.

In Japan there are now fifty-seven fully equipped C.E. societies, and they have held their national convention in Tokio. In India the constitution has been translated into six languages already, and it is being rendered into Canarese, so that now the Christian Endeavour principles can be read in Tamil, Telugu, Hindi, Marathi, Bengali, and Hindustani.

Rev. W. J. L. Close writes: The advance of Endeavour in Australasia continues. We crossed the thousand line in the number of societies some time ago. The last returns gave 1118 societies, with 34,870 members. This in six years. Victoria still heads the list with 460 societies, and 15,000 members; South Australia has 270 societies, and 7000 members; New South Wales 197 societies, and 6000 members. It is stated that the percentage of growth has been twenty times greater than that of the movement in America during its first six years; and, while there can be no real comparison with that time when it was new and utterly unknown, it is gratifying to know that the vitality has not diminished by transplanting to the lands of the Southern Cross.

ACHILL.—For some years Mrs. Edward Nangle, of Dublin, has collected money in aid of the widows and other poor people in the Island of Achill. The subscriptions received last year amounted to £21, and this, as well as a number of articles of clothing, was distributed, under the care of Rev. R. L. Hayes, who writes from the Parsonage, Dugort, Achill:—"The aid you give the poor people here is, in more ways than one, almost invaluable; and I pray to God that you may long be spared to carry on your work of true charity for them."

## Y.M.C.A. NOTES.

The Auckland (N.Z.) Association held capital meet
ings in connection with the Jubilee.

On Sunday week the quarterly meeting of th
United Associations, Guilds, and Fellowship Unions i
Falkirk, N.B., was held in the Institute Hall. A
able and suggestive address on "Pentecost" wa
given by Rev. J. Adam, of Brooklyn.

The Theatre Royal services, conducted by th
Y.M.C.A. in Adelaide, maintain both their vigour an
attendance. This month completes seven years
work in connection with these services, so that the
have now become a distinct and important factor
the evangelistic effort of the city.

The Adelaide Association has lost a true friend,
wise counsellor, a reliable leader, and an apt teach
by the death of its esteemed Vice-president, Rev. W
Roby Fletcher, M.A. Towards young manhood th
warm sympathies of his large heart went forth, an
he never wearied in expending in its interests, and f
its welfare, the wealth of his intellectual ability, h
exceptional scholarship, his extensive knowledge,
his spiritual intuitiveness and prowess.

Mr. Henry Brown, formerly a member at Sunde
land, is at present on a visit home. Six years ago
left for India, and was invited, upon his arrival
Bombay, to join in mission work; for nearly fo
years he continued to give his spare time to Christi
work. After this he left his employment at the ra
way, and joined the American Baptist Telugu Missio
and laboured at Secunderabad, Deccan. Having
knowledge of four of the native languages and co
siderable experience he was recommended to take
course of study at the Crozer Seminary, U.S.A., a
to return to India to take charge of a mission statio
He is now on his way to America.

## THE Y.W.C.A.

A summer conference of the Y.W.C.A. has be
held at Lake Geneva (U.S.A.). Amongst those w
took a leading part were Rev. F. W. Bristol, D.
Professors Torrey, and White, Dr. Parkhurst, a
Miss Lucy Rider Meyer.

The Cork Association has opened a holiday ho
some distance from the city. Last month a m
enjoyable afternoon and evening was spent there
about thirty of the members. After tea seve
short addresses and testimonies were given.

The members of the Adelaide Y.W.C.A. hav
weekly Prayer Union, and the meetings are m
enjoyed by all who are present, and very blessed ti
are spent. On the third Monday in every month
a missionary meeting. The Girls' Institute also g
on well.

Miss Ethel Margaret Coombs, second daughter
Rev. J. Wilson Coombs, sails for South Africa
October 6, as an evangelist among the Kaffir wom
She has joined the Lovedale Mission, under
superintendence of Rev. James Stewart, M.D.,
Mrs. Stewart. Miss E. M. Coombs was from Nov
ber 1889 to June 1893 hon. assistant secretary to
Torquay branch of the Y.W.C.A., where she
greatly valued and is much loved.

A sale of work in aid of the funds of the Ri
House Y.W.C.A. Institute and Holiday Home
held in the Mowlem Institute, Swanage, on Au
15 and 16. The sale was opened by the Hon. L
Portman, in the presence of a goodly numbe
Swanage residents and visitors. The result amou
to £50 10s. 11d.—a very welcome help towards
work of the coming winter. There has been a co
derable increase in the number of visitors to
Home this year.

A CHRISTIAN CONVENTION was held in Adel
June 18 to 22, and many Christian workers
deeply interested in it, and much benefited b
The originator and director of the movement
Rev. John MacNeil, and its object was to de
spiritual life, the subjects dealt with being "
Abundantly" and "The Fulness of the Spirit
Birthright of every Believer." The teaching of
Allan Webb, formerly of Adelaide, proved a g
help and stimulus.

AUSTRIA.—Dr. J. Pindor, of Teschen, Sile
Austria, writes to us:—"In the city of Essek
the province of Slavonia, a Protestant churc
about to be built. The members being few
poor, much difficulty is experienced. As Slav
was a province of old Rome, the ground is st
with old coins, some of them bearing the ima
Alexander the Great. A Protestant of Essek
collected about 1100 of those old coins, and co
buted his collection to be sold on behalf of the ch
building fund. Would any Christian friend help
Protestants of Essek to build their church by bu
this collection of coins? Further information
be given, in German by Pastor Joseph Pindo
Essek, or in English by myself."

# The Christian.

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## Notes and Comments.

We have received several replies to the articles on "Who are Israel?" which we inserted at the request of various friends, in order that the subject might be ventilated. We will insert replies, so far as our space will allow, in our next issue and the following one.

---

The war between China and Japan is a striking example of the fallacy of the saying, "If you would have peace, prepare for war." These two countries have been emulating European nations in building fleets and arming soldiers, and now are unable to keep from employing them against each other. Like children with a new toy, they cannot refrain from using them to see how they work. Experience is showing them some dreadful results—civilisation delayed, debt incurred, bitterness and anger created, social confusion and poverty spread through the country, the mind and ambition of the people turned to unfruitful objects, in addition to the sacrifice of thousands of lives. In the presence of such a calamity as this war, which will retard Eastern development for many a year, we can only comfort ourselves with the thought that God's kingdom, like heaven, is working behind and in spite of all the mistakes and sins of men.

---

The servants of peace will suffer in this Eastern war; the first to do so has been Rev. James A. Wylie, Presbyterian Missionary at Liao Yang, second son of the Provost of Hamilton. He appears to have been maltreated by Chinese soldiers marching to Korea, and to have died of his injuries. The very closeness of intercourse between Japan and Western Christian nations, and the cordiality of feeling between them, have aroused Chinese jealousy, and made China attribute Japanese action to the instigation of Christians. Hence the attack on a missionary. Other like calamities may be expected to follow. Yet these things will probably be used of God to open some doors that are closed.

---

Rev. H. A. Bridgman, editor of *The Congregationalist*, Boston, U.S.A., said, very truly, in a sermon which he preached in Christ Church, Westminster Bridge-road:—

> Though in the Christian Church the Christ-life has had very inadequate expression, yet that Church holds in its hands the things the world wants. The world will never become so wise that it will not want the wisdom of Christ; the frontiers of science will never extend so far that we can dispense with the flood of light which Jesus, and Jesus alone, throws upon the problems of life and death and the hereafter. Not long ago a mixed company of Americans, including leading journalists and actors, who were travelling from the battlefield of Gettysburg, fell to discussing the social problems confronting society. The last man who would have been expected to express such an idea said, "I will tell you the remedy for all our social ills; it is the popularisation of Christianity"; and no one in the company dissented. That is coming to be the judgment of all men deeply interested in social reform to-day.

By "the popularisation of Christianity," Mr. Bridgman means the application of it to every condition of life, making it the inspiration and guide of all conduct. The sooner its simple but comprehensive injunctions are substituted for the wisdom of the world, the sooner will the world emerge from the confusion and misery into which its wisdom has led it.

---

In a letter to his paper, Mr. Bridgman is struck with the fact that Scotland is far in advance of England in her current contributions to theological thought, and, on the other hand, with the relatively small importance attached to sociological questions in the Scottish Churches.

> Theology and philosophy are the supreme concerns in Scotland, alike of ministers and people, and the social problems to which the English Churches are so thoroughly awake scarcely seemed to be realised in all their pressing importance.

We think this needs some qualifying. Able contributions have been made by Scottish ministers on social questions considered from the Christian standpoint; while the City of Glasgow, which is greatly indebted to Christian public men, has led the way in many a social improvement. In the main, perhaps, Mr. Bridgman is right; and as the difficulties of England and America are so similar in the great cities, he naturally was struck with the place which theology, rather than sociology, still, as for generations past, holds in Scotland. Will the Scotch ever cease to be a theology-loving people? We hope not.

---

The National Protestant Church Union has presented to the Archbishops and Bishops a memorial on popular Ritualistic teaching. It is signed by Lord Middleton, president of the Union; Prebendary Webb-Peploe, its chairman; Mr. Abel Smith, M.P., treasurer; and Rev. Alexander Roberts, M.A., secretary. While referring our readers to last week's *Record* for the full text, we may characterise the memorial as a timely and categorical exposure of the Romeward movement in the Established Church. High Church service books and manuals are shown to contain teaching utterly unscriptural and un-Protestant, the extracts being given at length, with convincing reference to page and section.

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Confession, penance, and absolution; the mass and priestly sacrifices; the adoration of the Virgin Mary and prayers to the saints: are among the doctrines and practices unequivocally inculcated. Here is an extract regarding the ordinance which Protestants usually style the Lord's Supper:—

> When the Priest begins the prayer, that which is on the Altar is Bread and Wine. When the Priest ends the prayer, That which is on the Altar is Christ's Body and Blood; it is Jesus; it is God.
>
> Who does this? The Priest acting for Jesus in the power of the Holy Ghost.
>
> How does he do it? I cannot tell you; he does not know himself how he does it; but it is done. It is a work of God, and no one knows *how* God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the Blessed Mary, she could not tell you. It is God's Own secret, a knowledge which belongs to Him and to no one else.
>
> We go to the Altar and kneel down, and the Priest comes to us with the Blessed Sacrament. We receive That which looks like bread, and which tastes like bread; we receive That which looks like wine and which tastes like wine; but That which we receive is the Body and Blood of Christ, IT IS JESUS HIMSELF, IT IS ALMIGHTY GOD.

This out-Romes Romanism; and that such teaching should not merely exist, but apparently flourish, in the Church of England is a fact which, whatever else it may involve, imposes upon those who remain Evangelical members of that Church the obligation of vigorous and persistent protestation against error and for truth.

---

The fact that a Roman Catholic college, on a large scale, for training female teachers, is about to be inaugurated in Glasgow, shows great activity on the part of the Papists, and should not be without its moral to earnest Protestants. It seems that the staff of the new college will belong to the well-known Notre Dame sisterhood, who will combine with their training work the conduct of schools for the higher education of young ladies. That there are already many excellent Protestant schools and teachers is beyond question; but the fact that Roman Catholic ladies of position find a "sphere" in practical educational pursuits, may indicate a career for Protestant ladies at once honourable and useful, and one affording opportunities for exercising a deep and widespread influence.

---

One of the unwelcome sights in London on Sundays is that of boys selling newspapers. Even in well-to-do suburbs these boys may be seen calling at houses, from some of which, a short time later, the respectable tenants will come forth on their way to church. How much needless work is implied by this custom! And what affords a tainted pleasure to Sunday newspaper readers imposes a painful burden upon newsagents, who are now very rightly striving to obtain one day's rest a week. The Archbishop of Canterbury, whose aid has been invoked, thinks that nothing can be done at present except to form a better public opinion. At least, such an opinion ought to exist among the church-going portion of the community.

---

Henry Bortsh, a baker, after working as usual for twenty-one hours at a stretch, fell back on the bakehouse floor dead. "As usual"; his life is that of numbers besides. The coroner said:—

> There was no doubt the severe hours hastened the man's death. It was a terrible thing to contemplate, that while men were agitating for eight hours a day in the open air, other men should be compelled to work such an outrageous number of hours under such circumstances without even a holiday on Sundays. It was a terrible existence for a fellow-creature to have to undergo for the sake of keeping his home and family.

Perhaps poor Bortsh's death may make our bread so sour in our mouths that something will be done to alter the conditions of life under which so many labour—and die!

---

Rev. Alfred Norris, writing to *The British Weekly* on "the increase of the Licentious Element in Public Amusements," expresses the opinion that this is seen in "the assumption by women of the clothes and characters properly belonging to men. The assumption by men of the clothes and characters properly belonging to women. The reduction of all dress to the vanishing point by both sexes, as they show themselves in act, song, or dance to a promiscuous public assembly." Mr. Norris gives impressive evidence of the dangers which are being incurred by the manifest increase of this immoral element, and then offers suggestions as to how it may be dealt with, the last of which is this, "We might refuse altogether to visit such places rather than allow them to profit by our cash or patronage." Might we not add, "Rather than

be partakers even in appearance with such things." It is the sense of personal responsibility for having aught to do with such abominations that needs quickening in too many professing Christians.

## Anarchists

The terror inspired by Anarchists is likely to lead rather to the curtailment of liberty in most countries than to the removal of the conditions of life out of which Anarchism springs. Even America seems likely to vie with Europe in passing hard measures. England remains calm in the conscious strength of her freedom. Let us also show the restless, troubled men who seek our shores, that life may be so ordered as to prevent occasions for violence, and that while they live in quietness among us their safety is as secure as anyone's. Certainly it seems somewhat discomposing to learn that as many as 400 Anarchists landed on our shores in a week, but England has often had flocks of strange immigrants before, and they have never done her any harm—some of them have done her much good—and she has not seldom been useful to them.

This characteristic is a good omen for the power of Christianity. Secret societies of desperate men exercise such a degrading and tyrannical power over their members that messengers of Christ can scarcely reach them, or, reaching them, are hindered by secret rules and resolutions. Hence we are not surprised now we learn that Anarchists are so loosely bound together, that in France several of them have been converted, and "are devoting their whole time and energies to bringing others to the God of love." The influence for good in every sense of one such convert cannot be measured. They are earnest men, however misguided; they are moved by the ills of our time, however mistaken their judgment about them; many of them will risk every earthly thing for their object. To make converts to Christ of such men is to make a body of the finest workers.

That there are phases of this movement of which we have in England next to no knowledge is proved by the following extract from a recent manifesto by Elisée Réclus :—

Supposing you have a quarrel with anyone, what do you do? You settle the difference between yourself and the individual as best you may. You do not make the innocent suffer for the grudge you bear. Anarchism is, above everything else, a humanitarian doctrine. It is the primary duty of whoever calls himself an Anarchist to be kind and forbearing. Genuine Anarchists regard outrages as crimes. If those who are responsible for these barbarous deeds imagine that by committing them they are doing a service to the Anarchist cause, they are terribly deceived. The only result of such outrages will be that the public will conceive such a horror of Anarchism that all possibility of the doctrine making further progress will be destroyed.

We should try to understand the various thoughts of these men, their principles and methods. For the methods are not always the knife, the pistol, and the bomb. The old trade-unionists of England used to be classed by ignorant persons with murderers, because some murders were undoubtedly committed by trade-unionists, but violence was no necessary part of the system, which has been purified just as righteousness has been done to the working classes. We seem now to have in the political world a similar condition of things. Could not some English Christian of known standing get into contact with some of the men who are now enjoying the protection of our country? It strikes us that God has put a great opportunity within our reach.

(880)

## The Open Air in Ireland.

The story of the attack on street preachers at Galway (p. 22) is painful reading. That the civil and religious liberty upon which England prides herself above all the peoples in the world should be non-existent in our lovely neighbour isle; that fellow subjects in Ireland should be more bitterly opposed to the preaching of the Gospel than the people of Spain or Italy, are intensely disappointing considerations. Preachers of Christ's Gospel pelted with stones and the filthiest refuse, and ignominiously driven off the field, "bandaged, bloody, and muddy," with garments damaged, if not destroyed, and having narrowly escaped being drowned, is a humiliating spectacle for this advanced period of British history.

When we turn to the secular side of the subject, the picture is no less disagreeable. That the representatives of Government, in protecting the preachers, should have their own lives seriously endangered; that they should be assaulted with bricks and stones, broken bottles, and every other available missile, and their garments besmeared with the worst description of nuisance, is an exhibition of lawlessness, violence, and bestiality which no Government, autocratic or democratic, can afford to suffer.

Nor is the case alleviated by the fact that this mob of would-be lynchers was not confined to the roughs of the city; for when some who were thought to be of the better-conducted class were allowed to follow the preachers on their return, they were found to be supplied with rotten eggs, apples, potatoes, and such like, and boldly (not bravely) advanced and struck the preachers full in the face with those missiles. The whole assault was an exhibition of unmitigated barbarism and heathenism; and proves that Paganism is as cruel and demoniac under the name of Romish Christianity as it was from Cain to Canaan, and from Nimrod to Nero.

But now we are asked to "do our best in a righteous cause," and by God's grace we will; though we fear that like many other advisers we may not be thanked for our opinion. We must candidly say, therefore, that we are unable to commend the line of action which has led to these deplorable results. The disgrace falls less heavily upon the deluded ignorant mob at Galway, than upon those whose dupes they were. And if there was any want of Scriptural wisdom and Christian tact in the action of the brave and devoted young men, who so severely suffered for their unflinching courage, the mistake was not theirs, but those who directed them.

What was the purpose of the attempt? Was it to test and to assert the right of open-air preaching? or was it to win souls? We have little doubt the reply would be the latter. Were these, then, the best means to this end? Has Christianity one stereotyped method of precedure, of which open-air preaching to a howling, raging mob is an integral part?

We have not all the facts before us, and therefore do not venture to speak dogmatically, but it appears to us that in such a locality and under such circumstances, the work of the Scripture-reader and the colporteur is more likely to succeed than that of the open-air preacher. We were told at Keswick most encouraging experiences of brethren selling Bibles and Testaments at markets and fairs, and of their having opportunities not only of speaking individually to those who looked at or bought their books, but frequently of addressing the group around their stall or Bible-carriage.

Joshua sometimes gained victories by fetching a compass or lying in ambush. When our Lord was rejected at Nazareth, He passed through the midst of them and went his way—went round about the villages teaching, and by-and-by the people ran out of all cities and came together unto Him. He never attempted to preach to a howling mob. He never wasted time and strength in futile attempts to speak; while on the other hand He never shrank from uttering the most caustic truth in due season, when opportunity offered and occasion required. But having effectively spoken, and enraged the Pharisees, He withdrew, hid Himself, passed by, and in passing by met with and embraced new opportunities of effecting his Father's business (Luke iv.; Mark vi.; John viii., ix.).

He wisely adapted means to ends. He was the true "Siloam," the Sent One, whose waters go softly. And in this as in everything else He left us an example that we should tread in his steps. This the Apostles did, and with the warmest appreciation of the desire of zealous evangelists to preach the Gospel, we cannot but urge them to do likewise.

## VISIT TO ACHILL ISLAND.

The Lord Mayor of Liverpool recently visited Achill Island, to distribute the funds raised in that city for the relatives of those who lost their lives by the Westport disaster. His lordship is a shrewd observer, and he has given his impressions to an interviewer, and they are depressing in the extreme.

The able-bodied inhabitants of the island migrate annually. In the spring the girls go to Scotland, chiefly about Glasgow and the fertile valley extending from Perth to Dundee, earning from £7 to £10 a season in digging and cleaning potatoes. After spending some 30s. in underclothing, they take back the remainder to their parents, in order both to help to pay the rent and provide for the winter. About 700 annually visit Scotland in this way; they are kindly treated by their Scotch employers. The men, to the number of from 1200 to 1300, go as harvesters to England. They take back all the savings they can. This is 2000 out of a total population of 6000.

The women of Achill are hardworking and industrious. They are clad in woollens of bright colours woven by themselves, though they wear neither headgear nor shoes. The dress is picturesque. Fuel is abundant. Turf is to be had for the labour of cutting and drying, but the difficulty of drying it for winter, owing to the wet season, is causing great anxiety. Another result of the bad season is that the potato crop, both in Achill and other parts of the West, is in a precarious state. The dreaded blight has appeared in many places, and unless a spell of fine weather sets in the consequences will be serious. Whilst the surrounding waters are known to abound in fish, the fisheries are neglected.

**SCRIPTURE READERS' SOCIETY FOR IRELAND.**—Canon Sayers, of Ballinderry, co. Antrim, in a letter on the work of this Society, says: "There are many adversaries, no doubt, but a 'great door and effectual' is open, and ready admittance is found for those who read the Scriptures in all parts of Ireland, even the most disturbed. When this is so, is it not sad to find that one of the best—if not the very best—of those agencies for spreading the Scriptures of Truth among the Irish peasantry—I mean the Scripture Readers' Society for Ireland—has begun this year with a serious deficiency, nearly £400, in the income required? The Society maintains Godly men of the same class as those among whom they go, and understanding their ways and modes of thought; and these Scripture readers go among the people with one object and one instrument, to make known Christ the Saviour of sinners by his revealed Word. They keep clear of controversy, though ready, if anyone asks 'a reason of the hope that is in them,' which they give 'with meekness' and in the fear of God." The secretary of the Society is Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

## The British Association.

A meeting of the British Association furnishes matter for speculation from more than one point of view. Apart from the purely scientific aspect, which naturally dwarfs all else at the time, to those who stand aside and watch the waves and currents of human thought, as they break in quick succession, now dashing to pieces some fragment of long-cherished belief, now tossing back the same again on to the shores of possibility, there is an absorbing interest and there are lessons of incalculable value. If this is true of all such gatherings where men meet to advance knowledge by scientific methods, of the recent meeting it is true in a peculiar sense, owing partly to the *genius loci*. To listen to discourses, the spirit of which was in direct antagonism to ideas which were the very essence of the philosophy that once found its home in the University of Oxford, was to be made forcibly conscious of the rapid whirligig of time—that evolution which none may escape. "They are exalted for a little while, but are gone and brought low."

It may not be wholly without interest or profit to indicate briefly some of those general tendencies of thought which the Oxford meetings furnish from the side of Christian ethics. We are met at the outset by a fact which, simple as it appears, cannot be overlooked. The large numbers who attend, and the spread of general interest, which becomes greater with every meeting, are more than mere statistics; they are facts which involve grave moral issues. A British Association meeting is not now a gathering confined to leading scientists and specialists; more and more every year it becomes one also of men and women taking a real though an outside interest in the researches made for their benefit. The demand for ladies' and associates' tickets; more than this (showing that the social attractions are not the sole feature), the large attendances at the sectional meetings, and the number of papers now read by women, point to an increasing dissemination of scientific knowledge throughout the country. This increase must become still more prominent, the more Board Schools and other educational agencies make the elements of science part of their curriculum.

While there is grandeur in the thought that multitudes are waking up to the search after truth, feeling with Lessing that the ever active desire to seek truth is better even than attainment, and saying with him, "Father give me this, pure truth is only from Thee," there is also, on the other hand, a very sad side to the question. In such a gathering there are necessarily many who have never deeply sifted truth for themselves. They are easily led to hasty conclusions from insufficient and perhaps inaccurate knowledge. Brought face to face with inquiries touching the awful problems of the origin and development of life, they are apt to take at once for gospel some daring hypothesis which is submitted to them. They are told how such speculation was for long arrested by the influence of conservative theology; and those who implicitly accepted the received faith strove to explain away all difficulties that Nature raised up; how they ruined their cause, and how in the face of discovery their arguments are only "excercitations of learned ignorance." "I am surprised to find how many share my opinions" were the words said to the writer by one present who revelled in a pure rationalism.

If this is the attitude of many of the rank and file, it is not so with the leaders of thought who have gone through the mill at terrible cost, painfully and laboriously climbing from one step to another. The President's address struck the keynote of the humility which was observable in much that followed. Throughout his speech, and in his mention of the various conclusions drawn from experimental research, there were decided notes of caution. Lord Salisbury insisted on the danger of accepting mere conjecture in the name and place of science (as Weissman does the theory of Natural Selection, the process of which he can neither demonstrate nor imagine). He laid stress on the difficulties which still surround us on every side, emphasising the fact that religious belief must ever be distinct from the issues of physical research. Geology must not be sought in the Bible. The mysteries of the vital force of life and of the origin of the infinite variety of life have never yet been touched. While such grave difficulties still surround Darwinism, while biologists and mathematicians are even yet at war as regards the period of organic life upon earth, the theory of a principle of design has been too much overlooked.

The devotional meeting which is always held on Sunday afternoon by a few of the professors was perhaps the most direct and the most splendid illustration of the same line of thought. Both in prayers and addresses there breathed the spirit of the little child, ignorant and helpless, yet able from those very conditions to enter the Kingdom of heaven, as well as the kingdom of nature.

Space forbids mention of more than one other broad tendency of thought which coloured every section, viz., the drift from pure to applied science. Few would not hail this with joy; few would follow the pure scientist who is said to have once given the toast, "Here's to the latest scientific discovery, may it never do any good to anybody." In such discoveries as that of signalling through space, of a new gaseous element in the air, of Dr. Haldane's bottle of compressed oxygen to enable miners to endure in fire-damp, and of many applications of science to acute diseases, the element of humanity comes largely to the front.

But it was in the economic section that this feature was perhaps most strongly to be observed. There the revolt becomes ever greater against the orthodox economists who dealt with wealth as if the factors of its distribution had been mere machines. The truth underlying Sismondi's question to Ricardo, "What, then, is wealth everything, is man nothing?" is recognised in the large number of papers on side issues which this section now admits. Regard of those moral forces that influence human action, and a belief that social and political questions touch economic ones, are facts that are increasingly prominent. The subject of Ideal Socialism, chosen as one of the evening discourses, points in the same direction; greater insistance is made on every hand that a wider mode of treatment of these questions, bringing in the jurist, the political philosopher, the sociologist, must be adopted. In this way will the danger of specialisation, which causes certain tendencies to predominate unduly, be avoided, the introspective man and the experimentalist will work side by side and correct each other.

Not only this, but by bringing scientific gatherings more and more closely into touch with humanity outside, with the wants and woes of those who suffer and they know not why, greater sympathy and larger charity will enter into every discussion. The personal bitterness and recrimination which still, alas! are not quite absent from some subjects, will be removed, and in the heat of controversy none will forget they are men and brothers before they are scientists.

I. M. M. Kenward.

## THE NILE DELTA.

"What is the simplest and most effective way of reaching this great mass of people?" is the question we are ever putting to ourselves. By following the ordinary methods of missionary enterprise it will evidently be a long time before such an immense and scattered population can be overtaken, probably not till the next or following generation. But what about the present generation? Are they to be left untended and uncared for? Is not our paramount duty toward them rather than their sons and their sons' sons?

These and similar thoughts led us about two months ago to undertake a preliminary missionary journey amongst these millions. As the bulk of them live along the numerous waterways of the land rather than the railways, we hired a boat, and itinerated for about six weeks. We found the population denser than we anticipated. Towns, villages, and hamlets were passed situated at from half a mile to three miles from each other, and ranging from fifty to fifty thousand souls. At some places where we stopped we reckoned there were fifty thousand people within a radius of seven miles, nearly all living in villages. Almost the whole of this vast population are without the knowledge which is eternal life!

As to their moral and spiritual condition, we found it saddening in the extreme. Although there are mosques and shrines in every village, only a few—very few—could read, and none of those I met made any pretence to a life of godliness. There was a great deal of ascetic "sanctity," but no purity of life. The ladies of our party found the women wild and uncouth to a degree, many of them like untamed animals. The men are superstitious and without any conception of a sound morality. They show a great reverence for Divine things, which at first deceives one as to their true spiritual condition, for on a deeper acquaintance with their religious life we find their souls languishing and hungry. All the spiritual food they have is the few elementary truths and the many incongruous errors taught by that most erratic of books—the Koran. They have not yet heard that Jesus Christ is their Saviour and Sanctifier.

Our reception amongst the people was encouraging. On a few occasions we got rebuffs, but generally we had freedom in pressing home eternal truths to their hearts. In some villages I had open-air meetings, and in a few instances met with those who wished to know more about these things.

At the close of our journey we felt this was *one* way in which we could reach the throngs of the Delta with Christian influence, and we were led to pray for a house-boat in order to undertake this work. To have a suitable boat is expensive. On making inquiries we find that a small vessel, suitable for accommodating two workers, can be got for £180. Towards this amount we have in hand £80 given by a friend who is interested in the evangelisation of Egypt, so that we still need £100 in order to make this plan of extensive itinerant work possible.

Communications may be sent to our honorary secretary, Mr. E. H. Glenny, 21, Linton-road, Barking, E. William Summers.

*North Africa Mission, Alexandria, Egypt.*

THE PRIMITIVE METHODIST MISSIONARY SOCIETY has two funds—one general, the other African. The fifty-first annual report states that the major support is given to the general or home fund, many circuits doing nothing at all for the African fund. The net income of the Society to the general fund for the past year is stated to have been £10,061 15s. 11d., which is £1140 18s. 1d. less than the previous year, whilst the income of the African fund has been £2900 4s. 11d., a diminution of £380 6s. 11d. The Society occupies 110 stations at home and abroad, and employs agents on these stations to the number of 139. Of the African missions, now in their twenty-fourth year of existence, the report states that there are six stations, with 969 members, nine European ministers, three native ministers, four native teachers, and forty-two native local preachers, with forty-six class leaders.

# Fellowship.

AN ADDRESS AT KESWICK

By Rev. E. W. MOORE.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.)

This verse is one of the most precious in Holy Scripture, and also one of the most profound. I suppose that hundreds of souls in their dying hour have pillowed their hopes on the last clause of this verse—"The blood of Jesus Christ his Son cleanseth us from all sin"—and have passed away in peace, resting upon the truth of it. Yet when we read Scripture in its context, as we ever should do, we see that the special force and emphasis of this most precious assurance has to do, not in the first instance with the sinner in his sins, but with the believer walking in his faithfulness. Let us glance at the three great truths which the verse presents. First, we have here *a great privilege* offered—"fellowship one with another"—fellowship with God and with man. Then we have *a godly character* described—"If we walk in the light." And then we have *a gracious provision* made—"The blood of Jesus Christ his Son cleanseth us from all sin."

First, let us think of the great privilege offered. That privilege is summed up by the apostle John in the one word "fellowship." It is not too much to say that

THE GREAT NEED OF THE CHURCH

and the world to-day is fellowship. Look abroad at the state of the world, and see the seething contention and strife, the wars and rumours of wars. See Europe a vast camp, and ask yourself if to-day the great need of the world without is not the concord that is implied in such a term as "fellowship." Look at the state of the Church, at what we are accustomed to call our "unhappy divisions"; look at the sectarianism, bitterness, strifes, misunderstandings, suspicions, harsh judgments, censoriousness, and unkindness among professing Christians, and say if the great need of the Church of Christ to-day is not "fellowship."

It used to be said, "See how these Christians love one another!" Can that be said to-day? Thank God, it can be said: and I believe that, in a deep measure, it can be said of Keswick. But look abroad and see if it can be truly affirmed that the great characteristic of Christian intercourse is loving fellowship. Look at the individual souls, at the needs of each human heart; think of the longings that come up from the deep hidden abyss within every man. There is something appalling in the strange, complicated constitution of man. He is so shallow, and yet so profound. There are such depths in him. He can swallow up all the pleasures and baits and gifts which the world offers, and still remain unsatisfied, like the yawning grave, echoing "Give, give." Oh! that depth in the human heart which refuses to be satisfied with the creature. What an argument it is that

WE WERE MADE FOR GOD.

If we cannot have fellowship with God, we are for ever undone. Happy they who have learned it, and turned from the vain delights of earth to seek soul rest in fellowship with Him who alone can bestow it. The world can never give the bliss for which we sigh. Lord, we were made for Thee, and we shall never rest till we have found rest in Thee. Does the Gospel meet this profound and universal need? There is no Gospel without fellowship. It is the very purpose of the Gospel to create fellowship. It is the very object and aim of God in the Gospel to restore man to fellowship with Himself, and to fellowship with his brother man.

But notice the nature of the fellowship. "Truly," says the apostle, "our fellowship is with the Father and with his Son Jesus Christ." There can be no Gospel without fellowship, and no lasting fellowship with man unless it is based on fellowship with God. As it has been often said, there is no brotherhood without Fatherhood. It is here that all the modern schemes of men go wrong—the attempt to set up fellowship with man and his brother man. They once attempted to form the brotherhood of man; in that attempt they deluged the city of Paris with blood, and upon the walls of the smoking ruins they wrote, "Brotherhood, equality, fraternity," and the like; as if writing it on the walls of the houses would be equivalent to writing its meaning upon the hearts of the people.

BROTHERHOOD MUST BEGIN DEEPER DOWN.

If you are to have fellowship with man you must first have fellowship with God. Even in Christian lives and circles you can have no lasting fellowship with your brother unless you are in fellowship first with your Father. There are times in your Christian life when your bonds of friendship will be strained and tested beyond endurance, and unless you have within you the nature of your Father; unless you have within you that nature that can love those that love not Him; that nature which can love those who do you wrong; that nature which can pray for those who despitefully use you and seek your injury; that nature which does not love an object because it is lovely, but loves it to make it lovely; unless you have got a love that is unselfish and Divine—there will be no lasting fellowship between Christian and brother Christian. It is here that contentions and strifes come in. Men get out of fellowship with God, and hence they are out of fellowship with their fellow-men. Adam got out of fellowship with God, and, the next moment, was out of fellowship with his wife; accusing her in the presence of God, and she accusing him.

And, mark, there is no true fellowship with God except there be fellowship with Christ. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

What is fellowship? Fellowship, we all know, is one of those words in our language which has a twofold meaning—a primary and a derived meaning. In its original form it means simply nothing more nor less than partnership, where two or three persons hold the same things in common. Thus James and John were partners with Simon. They had their nets in common, their boats in common, their haul of fish in common. Just as Fellows of a college to-day hold certain things—revenues and privileges—in common, and meet in a room called "the common room." How wondrous is this privilege that we are called into — fellowship, partnership with Jesus Christ, God's Son, our Lord!

FELLOWSHIP IS MORE THAN SONSHIP.

When we speak of having fellowship with Christians we are not thinking of the fundamental idea of partnership; we are thinking of the secondary idea, of mutual sympathy. So we say we have "union of heart." As we spoke together heart went out to heart. We had fellowship one with the other. But that fellowship, if we had analysed it, would have been found to rest upon the community of certain great truths or tastes which we had in common. It is in a twofold sense that God calls us into fellowship with Christ. We have certain great truths with Christ in common. We have his death in common: we have been crucified together with Him, and buried together with Him. We have life in common: we have been quickened together with Him, raised up together with Him. We are to have, as the consequence and result of these great fundamental truths which we hold in common, a second aspect of fellowship—tastes in common, sympathies in common, sufferings in common, joys in common, peace in common, glory hereafter in common.

So, you see, fellowship is more than sonship. I remember years ago hearing a brother say this—and I can adopt his words to-day:—"I have a little son at home. He is very dear to me. He can never be more my son than he is to-day. That is sonship. But he is still a little fellow. He is not yet able to have fellowship with his father. He is not yet able to understand his father's thoughts and purposes, and hopes and aims; though he can and does sympathise with his father in his childish way. But he must grow up before he can enter fully into fellowship with the father who loves him." And methinks there are many dear children of God who are verily his children; who will not be more his sons and daughters than they are to-day, but they have not yet understood that they are called not merely to sonship but into fellowship with God's Son, Jesus Christ our Lord. They have not understood that glorious life of union with Jesus Christ, which will transform their being and change their whole purpose in life; which will make them sorrow with Christ's sorrows, and joy with Christ's joys; which will make them feel that they can have no life or object in life apart from their Saviour and the interests of his Kingdom. That is the friendship and fellowship into which God is calling us. Are we understanding it, and responding to the call?

It is a great privilege. But it is a privilege that can be enjoyed

ONLY UPON CERTAIN CONDITIONS.

What are they? There are two set before us in this passage. I feel it is a very important thing to observe, that this passage does not refer to the backslider or to the sinner far away from God in his sins. See the character described here. "If we walk in the light." What is it to walk in the light? First of all, light is an emblem of sincerity. "Whatsoever maketh manifest is light." The man who is walking in the light has nothing to conceal. The man who is truly a child of light is through and through in his purposes Godward. He will not walk in craftiness. He will "renounce the hidden things of dishonesty." He will be open as the day. Do we all here answer to that description? A great deal must have taken place in the history of any soul before God can truthfully affirm of it that it is walking in the light.

Light is an emblem of purity. The light is undefiled and undefilable. To be walking in the light is to be walking holily. Can that be affirmed of you and me? "Blessed are the pure in heart, for they shall see God."

Light is an emblem of gladness. "Truly the light is sweet, and a pleasant thing it is to behold the Sun." Are we living lives of holy gladness? Is there joy in the Lord in our life and heart? Or are our knees hanging down? Are there gloom and sadness in our face and heart? I say a great deal must have taken place in the history of any man before he answers to the character of "walking in the light."

One great end of these meetings is to bring men into the light. I had almost said it is the greatest end, because if it is really achieved everything else will come right. Are we willing to come into the light? To submit to the search-light of God? If not, we may as well go away, for we shall get no good, but harm, in Keswick. We who are speakers—have we been willing to submit our hearts to God's search-light? Unless we have, we had better not be standing upon this platform. It is an awfully solemn thing to deal with God.

What is the next condition of fellowship with God? Though we walk in the light, we cannot venture into the presence of the most holy God. Unbroken fellowship "in the light" we may have; absolute sinlessness we cannot have.

A GRACIOUS PROVISION IS MADE.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I want to think for a moment of this provision. What is the key to it? It is all-important to have the key, and rightly to understand the thought of God in this passage. I believe the key is found in the Old Testament ritual—in the nineteenth chapter of Numbers, where you have given at length the ordinance of the red heifer. I cannot go into it to-night in detail. But I want to point out that for the Israelite, walking "in the light" in his day, there was a provision made whereby his communion with God, if it were interfered with, not only by conscious but by unconscious sin, might be restored through a remedy prepared and stored up, and ready for immediate use.

I would have you notice how the Gospel transcends the Law. Under the Law, although a man when he had contracted any defilement might be restored, and would be restored if he applied the remedy, yet a certain delay took place. He was excluded from the camp, and a certain time must elapse before he is brought again into full communion with God and his brother. But under the Gospel, if you are walking "in the light," though the searching eye of God may have discovered something you may not have seen, there need be no interruption of the communion even for an hour, for "the blood of Jesus Christ his Son cleanseth"—it is a perpetual presence, a perpetual efficacy; there is no interval; there need not be an instant's delay if you are walking in the light. Sins of wilful disobedience are not here in contemplation, but for every possible need— known and unknown—remedy is provided. "The blood of Jesus Christ his Son cleanseth us from all sin."

Now mark that this remedy has three things about it. First, it is costly.

IT IS A REMEDY THROUGH BLOOD.

It is atonement made through the laying down of life. Life is always costly. Oh, at what cost has this provision been made for you and me! "We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." Fur-

ther, this remedy is constant, it is a Fountain always open. It is our privilege not only to come to that Fountain, but to live in it. Lastly, it is complete. "It cleanseth us from all sin." It atones for every sin—sin original, mortal, or venial (though there is no such distinction), sins of omission and commission, sins against the light, sins of ignorance—whatever the sin is, the blood of Jesus Christ meets it at once, and can not only cleanse, but keep clean the soul that walks "in the light."

Grace there is my every debt to pay;
Blood to wash my every sin away;
Power to keep me spotless day by day;
In Christ for me.

## Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

### THE RECHABITES.

Jeremiah xxxv. 6—10.

*(Concluded from last week.)*

II. THE ELEMENTS OF A STRONGLY RELIGIOUS LIFE.

The phrase "to stand before God" designates a high-toned religious life, which includes the knowledge of God, the faculty of executing his commands, and the power of interceding for others. These conceptions must at least be present, because the phrase was a favourite one with Elijah, as expressing the spirit of his great career, and was chosen by the angel Gabriel as conveying the truest thought to the maiden of Nazareth, of his authority and veracity. Who is there who reads these words that does not long that the spirit and attitude of what remains of life might be designated thus? Oh to stand always before Him, on whose face the glory of God shines as the sun in his strength! But if this is to be something more than a vague wish, an idle dream, there are three things to be remembered, suggested by the words of the Rechabites.

(1) *There must be close adhesion to great principles.*—Many superficial reasons might have suggested to the Rechabites compliance with the prophet's tempting suggestion. The wine was before them; there was no sin against God in taking it; the people around had no scruples about it; and the prophet himself invited them. But against all, they stood on the principles which Jonadab had laid down to guide them; and they did not hesitate to avow them, let those ridicule who would.

In contrast to this, it is the general tendency amongst men to ask what is the practice of the majority; what is done by those in their rank and station; and what will be expected of them. We drift with the current. We allow our lives to be settled by our companions or our whims, our fancies or our tastes; and if ever we have a momentary qualm, in contrasting our lives with the standards of primitive simplicity, of which Scripture and old biographies are full, we excuse ourselves by saying that so long as the main purpose is right the details are unimportant. This reasoning is wrong. We make a grave mistake in supposing that the main purpose of our life is something different from that which reveals itself in details. What we are in the details of our life, that we are really and essentially. The truest photographs are taken when we are unprepared for the operation. The true man, therefore, is always settling his life in its details, as well as in its main direction, on some great principle. And before we go another step let me entreat my readers not to allow themselves to do or permit things simply because custom, or taste, or public opinion advocates them; but to bring their entire life to the touchstone of some great Christian principle, which shall do in the moral what the force of gravitation does in the physical sphere, ordaining the course of worlds and of molecules of dust.

And if it be asked, What principle is far-reaching enough in its scope, and powerful enough in its force, for so great a work? let me recall what William Law so perpetually insists upon in his *Serious Call*: "The first and most fundamental principle of Christianity is an intention to please God in all our actions. It is because the generality of Christians have no such intention that they so fall short of true devotion." And, indeed, when we consider the characters of the early disciples of Jesus, or those of saints, martyrs, and confessors, must we not admit that they were as scrupulous in seeking the will of God about the trifles of their life, as the Rechabites were in consulting the will and pleasure of the dead Jonadab? The thought of God was as present with the one, as of Jonadab with the other. And was not this the secret of their strong and noble lives?

What a revolution would come to us all if it became the one fixed aim and ambition of our lives to do always those things that are pleasing in his sight! It would not make us less tender in our friendships, or less active in our service. It would not take the sparkle from the eye; the nerve from the grasp; or the warm glow from the heart. But it would check many a vain word, arrest many a silly jest, stop much selfish and vainglorious expenditure, and bring us back to whatsoever things are true, honourable, just, pure, lovely, and of good report.

(2) *Abstinence from the spirit of the age.* It was an immense gain in every way for the Rechabites to abstain from wine. Wine was closely associated with the luxury, corruption, and abominable revelries of the time (Isa. xxviii. 1-8). Their abstinence would not only be a protest against the evils which were honeycombing their age, but was a sure safeguard against participation in them.

In these days, the same principles apply. Whatever may be said about the use of alcohol in certain forms of sickness and debilitated health, it is incontrovertible that it is, to say the least, unnecessary as an item of ordinary diet. It is very closely identified with the vilest practices of impure passion, with the obscenities of the music-hall, the licence of the stage, and the coarse revelry of the racecourse. Its fumes fill the card-room, the billiard-room, and the scene of abandoned vice. The votaries of sin confess that they could not do as they do, apart from its excitement. Add to all this the incontestable direct results of the drink traffic in crime, poverty, misery, suicide, and death; results which Mr. Gladstone once declared to be more deplorable than those that flow from famine, pestilence, and war combined. Surely, then, we shall do well to say with the Rechabites, whoever may ask us to drink, "We will drink no wine."

But wine may stand for the spirit of the age, its restlessness, its constant thirst for novelty, for amusement, for fascination; its feverish demand for the fresh play, the exciting novel, the rush of the season, the magnificent pageant. It is easier to abstain from alcohol than from this insidious spirit of our time, which is poured so freely into the air, as from the vial of some demon sorceress. We might well refer to this the wise words of the Apostle: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." You cannot exorcise Satan by a negation. You must be preoccupied, prepossessed. And it is only they that are filled by the Holy Spirit, in his blessed energy, who are proof against the intoxicating cup of this Circe World.

(3) *We must hold lightly to the things around.*—The Rechabites dwelt in tents. They drove their vast flocks from place to place, and were content with the simple life of the wandering shepherd. It was thus that the great patriarchs had lived before them (Heb. xi. 9, 13). And ever since their days the tent-life has been the chosen emblem of the life that is so strongly attracted to the other world as to be lightly attached to this.

It is difficult to say what worldliness consists in. What would be worldly to some people is an ordinary part of life's circumstances to others. But all of us know what it is that holds us to the earth; what we cling to; what we find it hard to let go, even into the hands of Christ; what we are always striving to augment; what we pride ourselves in. It may be name, fame, respect, notoriety, pride of fashion, rank, money. But whatever it is, it hinders us from living on the highest level; and it should be laid deliberately on his altar, that He may do with it as He will, and that we may be able, without let or hindrance, to be wholly for God.

CLAPTON MISSION.—This Mission has suffered considerably, owing to loss of contributions from friends who were pecuniarily affected by the Liberator frauds. The current year's work had to be commenced with a deficit of £400, and this recently led us to entertain the question of discontinuing several of our social agencies. I am thankful to state, however, that our position is assuming a more hopeful aspect. Mr. W. P. Hartley, of Liverpool, has made us a generous offer of £100, on condition that we raise the remainder of the £400 within three months. Will your readers help in this critical period of our work? Thomas Jackson.

8, *Rushmore-road, Clapton, N.E.*

## NORTHFIELD CONVENTION.—2.

It has been a very remarkable and blessed week. Mr. Moody said to me yesterday, "I feel just like sitting still and praising the Lord all the time for what He is doing." The tides have been rising higher and higher, till they have become rivers to swim in.

In the beginning of the week we had some very searching times. Men beheld the evil of their own hearts, and made some startling confessions and renunciations of hidden sins which were eating out their hearts. Then we learnt our standing in Jesus, our right to claim deliverance from known sin, the secret of victory, the blessed filling of the Holy Spirit. Side by side with these subjective and inner experiences, we have had addresses by Dr. Dixon, Dr. Chapman, Mr. George Needham, Dr. Mabie, Dr. Pierson, Dr. Gordon, and Mr. Moody, on several of the main doctrines of Christianity, such as regeneration, separation, prayer, the resurrection, etc.

The number of ministers attending the Convention could not have been much under 300, and, to judge by what they have said, very few will go away without very definite blessing. Many are saying that they feel to be standing on the threshold of an entirely new life.

Dr. Gordon has been in great force. His address on the Administrative Power of the Holy Ghost and his sermon on the Resurrection are among the finest things I have ever heard. Dr. Pierson presided at the great missionary day on Friday, and spoke with much freshness and power.

Mr. Moody has been his brightest noblest self. He has been thoroughly gratified and pleased with his new auditorium, and the way in which the Master has owned the first week of services. He spoke in his happiest vein to-day on the Grace of God, and said how glad he was to be able to welcome the vast concourse of people that filled every available corner of the spacious edifice, and sat on the steps right and left of the platform. He has received about £2000 towards its cost; and a lady has just promised him £5000 for the erection of a chapel, to hold 1000 persons, for the use of the students at Mount Hermon.

American Christians, so far as I have seen them here, appear to know comparatively little of the doctrines of the inner life, as they are increasingly taught in England; and it is delightful to witness the joy with which they welcome them, and the interest with which they turn to Scripture for the ground and basis of what they receive.

One of the most impressive scenes connected with this Convention was the baptism by Dr. Gordon of five persons in the lake. It was a unique spectacle, the thousands of spectators rising up from the margin of the lake, the placid water, the calm of nature, the hymn, the brief explanation and prayer, and the immersion. Mr. Moody always permits such an act where it is desired, and in cases where conscience has been deeply exercised on the matter there is no option but to pass through the rite. One of those baptized was a Methodist minister; but Mr. Moody told me it would not necessarily hinder his connection with that body, as there is greater liberty about this matter in this country.

Many are now leaving, but the hotels are still full of considerable numbers who are remaining for a course of Bible readings, which I trust will issue in a deeper work than any yet. F. B. Meyer.

WORK AMONG SOLDIERS.—An opportunity occurs for a Church of England lady to take up work in a Soldiers' Home, out of England, at her own charges.—Address, A. B., care of the Editor.

A BLUE MONDAY.—Dr. A. T. Pierson mentions in *The Homiletic Review* some of the causes of Mondayishness which are to be shunned. (1) Needless excitement in preaching. (2) Worldly ambition to excel: with consequent untrustful anxiety. (3) Overfeeding on the Lord's Day. (4) The use of stimulants—not merely intoxicants, but strong tea, and strong coffee, and tobacco. (5) The lack of physical exercise on the Lord's Day. (6) Preparation under needless pressure; the crowding into a few hours at the end of the week what should have been got ready earlier. (7) Needless drain on the nervous organism on Sundays, such as visiting the sick, receiving visitors. Aim at absolute quiet between the services. (8) There should be stated times of absolute rest. "Three hours of every twenty-four should somehow be employed in exercise in the open air." (9) Restfulness in God should be carefully cultivated. The reflective and passive habit of communion is too readily overlooked.

# NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 2.—HOSEA IV.

*The Sins of Israel* (1-4).—In these solemn words the prophet exposes and reproves the sins of the people. Where God is *out*, all manner of sin is *in*. Where you have no truth, or mercy, or knowledge of God, you may expect to find swearing, impurity, and all other sins. Let in the light, and the darkness is dissipated. (3) There is an intimate connection between national and personal sin, and the penalties that follow even in this life. Creation groans and travails because of human guilt. (4) It was useless to reprove Israel, indeed reproof only hardened them in their course of wrongdoing. They knew that they were doing wrong, as much so as when a man goes in the teeth of priestly warning, and therefore their hearts were becoming callous and their sins aggravated.

*The Sins of the Priesthood* (5-9).—The priest and prophet are here addressed; they would not be exempted from the fate which must inevitably overtake their mother country. (5) The day would ordinarily be safe for the traveller, but even then they would stumble, because judicially blinded. They rejected knowledge; and not having it themselves, because they had wilfully put it away, they would not be able to impart it to the people, and these in turn would perish for lack of it. (6) Oh awful Nemesis! Forget God, and He will forget thy children; reject Him, and thou wilt be rejected. (8) The priests had no reason to regret the sins of the people, because they brought so many sin-offerings, on which they fed (Lev. vi. 26; x. 17).

*The Common Doom* (10-19).—How wonderful it is that sin brings its own penalty. Inordinate indulgence arouses appetites that cannot be satisfied. Men and nations, steeped in sin, after a while cease to propagate, and the entail of sin is stopped. (11) There are spirits that have no bodies, and there are bodies which have no spirit; all the nobler part has been eaten out by sin. Beware! (12) Proof indeed that their heart and understanding were gone. Stocks are wooden idols. Staff refers to the mode of divining by marking on which side a rod fell. (13, 14) The worship of Astarte was the worst licentiousness, under the guise of religion. God said that He would not punish the women directly, but the men whose sins had set them so ill an example. (15) Israel's failure should warn Judah. Gilgal and Bethel (called Bethaven, the house of vanity, because of its many idols) had been sacred places, but they were now profaned with the evils of idolatry. (17) It is an awful thing, when God gives up all further effort to arrest the sinful soul. Let us keep away from such, except to save them. (18) "Her rulers dearly love shame" (R.V.) (19) Israel shall be swept away from her own land, as on the wings of the wind; and then idols will not be able to help them.

MONDAY, SEPTEMBER 3.—HOSEA V.

*God's Withdrawals* (1-7).—This prophecy was probably delivered in the days of Pekah, one of the last kings of Israel. Mizpah and Tabor, on the east and west, include the high places on which those who ought to have been watchers against evil had acted as hunters trapping game. (2, 3) Jeroboam's scheme was a deeply-laid one, but God saw to the bottom of it. Though the sacrifices were presumably offered to Jehovah, they were not accepted by Him, and were merely as the slaughter of beasts in the shambles (R.V.). (4) Sometimes a man's doings involve him in such a mesh of evil that he seems unable to turn to God; in other cases, the spirit of impurity and infidelity has so deeply rooted itself within, that he does not wish to repent. (5) Those who proudly assert their independence of God will ultimately stumble to an irretrievable fall; so it was with the chosen people; so it will be with all who similarly assert themselves against Him. (6) It is useless to offer religious sacrifices to God, so long as evil reigns rampant and unjudged in the heart. The sacrifice of Christ Himself cannot avail in such a case. (7) But a brief interval, a moon or month, would intervene, and they would be destroyed.

*The Descent of Assyria* (8-15)—The trumpet announces the approach of the foe. These three towns were in the territory of Benjamin, showing that the chastisement would reach the southern kingdom. (9) Israel, (10) Judah, were to suffer surely and terribly. Let us beware of trespassing on forbidden territory, and so of removing God's landmarks. Penalty is sure. (11) See marg. R.V.: "Because he was content to walk after vanity." (12) God's judgments are light in their beginnings, but they eat out strength and heart. (13) Supply the word *Judah* before *sent*: Ephraim did so (2 Kings xv. 19; xvii. 3), Judah (2 Kings xvi. 7, 8). But the result was disastrous (2 Chron. xxviii. 16-21). Jareb should be rendered their *avenger*. (15) When we lose the sense of the smile and the presence of God, we should carefully search our hearts to see whether there is anything in us to account for our awful loss. If so, it must be confessed and put away, then the light will shine again.

TUESDAY, SEPTEMBER 4.—HOSEA VI.

*Come, let us return.*—Delivered in Pekah's reign (1-3).—If you return, God will return. The beginning of a new and blessed life is in returning to God. We must retrace every inch of the path of rebellion, till we get to the point where we left the narrow way. There is always a sure promise awaiting our return. He *will* heal: He *will* bind up; He *will* revive. (2) The third day primarily meant that Israel need only suffer for a short period, but there is a deep sense in which it can only refer to Jesus Christ. In union with Him we rise and reign. (3) To know God is the chief end of man. "Yea, let us know, let us be zealous to know the Lord," is a better rendering. As sure as the dawn on the revolving earth, is God's advent to the seeking soul. The latter rain fell at the end of February, the former rain in October. God would be to his people all that rain was to the thirsty soil. So He will be to thee, soul, if thou wilt turn to Him with full purpose of heart.

*The Morning Cloud and Early Dew* (4-11).—What a contrast between the dawn, and the morning cloud which soon vanishes; between the rain, and the dew that is dissipated by the first sunbeams. (5) The prophet was God's axe and sword. Then addressing the stricken people, he says, *Thy* judgments, those which thou hast suffered, are as the lightning (compare Job. xxxvii. 3-15). (6) These words cut at the root of mere ritualism (Micah vi. 6—8; Matt. ix. 13; xii. 7). (7) Like Adam; how his first sin has reproduced itself. (8) Gilead, beyond the Jordan, was implicated in Pekah's conspiracy against Pekahiah. (9) Shechem was a refuge-city, and one of the priestly settlements. The priests had become so abandoned that they plundered those who fled thither for safety.

WEDNESDAY, SEPTEMBER 5.—HOSEA VII.

*The Sins of Ephraim and Judgments.*—Delivered after Pekah's death. (1) God always wants to heal, but man's iniquity seems at times to shut him out and preclude hope. There is no limit to God's forgiving mercy, but that placed by our rebellion and unbelief. (2) God never forgets sin till it is placed beneath the blood of Jesus. Our sins hem us in like prison walls, and stand as witnesses against us before the bar of God. (3) The king and princes ought to have discountenanced the sins which were so ripe. (4) The heat of their licentious passion was like that of an oven which the baker has no need to stir, because its heat is so intense. (5) The anniversary of the royal birth or coronation. (6) All night the fire smoulders, but in the morning bursts forth with fiery intolerable intensity, so mischief broods in the hearts of sinners till the time of action arrives. (7) Zachariah, Shallum, Menahem, Pekahiah, and Pekah had all fallen by murder. (8) Menahem had sought alliance with Assyria, Pekah with Syria (2 Kings xv. 19, 20; Isa. vii. 1). The unturned cake, baked only on one side, stands for the union of hypocrisy and ungodliness, overdone religiousness and underdone performance. (9) So it was with Samson. What a lesson of unconscious deterioration! Grey hairs are symptoms of decay. (10) See v. 5. (11) The frightened dove flies hither and thither for help, but in vain. She flies to the snare. So God's people sought one alliance after another to their ruin (2 Kings xvii. 3). (14) This is the cry of anguish, which would never have been uttered if only there had been the cry of penitence and confession. Instead of this, they assembled in idol temples, seeking good harvests and vintage from false gods. (15) Whether God chastened (marg.) or strengthened them, they were equally set against Him. (16) Their return was not to the Most High, but to false gods. Like a deceitful bow, whilst apparently aimed towards God, they really hit a mark beside Him.

THURSDAY, SEPTEMBER 6.—HOSEA VIII.

*The Assyrian Invasion.*—Probably delivered in the reign of Menahem. (1) The approach of the foe. (2) Compare Matt. vii. 22. God denies the claim. In effect, He says, "I know you not." (4) God's choice was David and his line; Israel had set up Jeroboam. (5) How often are we cast off by the very objects on which we have lavished affection and trust. So Henry VIII. cast off Wolsey. (6) The calf had emanated from Israel's own imaginings, not from God; therefore it must be broken up. (7) As we sow, we reap. It is terrible when we are set to reap stalks alone, no ears of grain, because strangers have swept the fields bare. (8) Psa. xli. 12; Jer. xxii. 28. (9) Menahem applied to Pul for assistance. For the wild ass we may turn to Jer. ii. 24. So headstrong, perverse, and untameable were the people whom God had redeemed. (10) The people whom Israel lured to help her would turn out to be the agents of her punishment (2 Kings xv. 19; Ezekiel xvi. 37). (11) They had multiplied altars, but they had been the scenes of fresh sin. Their religious acts had become abominable. (12) Israel's prerogative was her trusteeship of the holy oracles, yet these were accounted as worthless; this greatly aggravated her sin. (13) To return to Egypt is to be relegated to similar bondage to that from which Jehovah delivered them (Deut. xxviii. 68). (14) To forget our Maker is in itself a strange and awful anomaly. He has done everything to lay us under loving remembrance. Let us ask the Holy Spirit to make this impossible, even for an hour, that the evil days may never come.

FRIDAY, SEPTEMBER 7.—HOSEA IX.

*The Assyrian Captivity* (1-6).—There was joy when the league with Pul brought a temporary respite, but it would not last, since sin must meet with its just recompense. (2) As they had reckoned their crops the gifts of idols, so these crops would certainly fail. (3) They would go into captivity, like that from which God delivered them in Egypt, but they would eat the food of Assyria, which was not clean according to the Levitical law. (4) Our religious duties are displeasing to God when performed from a disobedient heart. The bread of mourners was unclean (Deut. xxvi. 14; Jer. xvi. 7). Their sacrifices might sustain their own physical life, but would be valueless to propitiate. (6) This was fulfilled (Jer. xlii.).

*Deeply corrupted* (7-10).—The false prophet who had predicted deliverance would be shown to be in error, and convicted of folly. In spite of all, the days of visitation would come, because of the multitude and greatness of their sins. (8) The prophets of Ephraim had watched with God, now they laid snares for the people, in which they found their ruin. His god surely refers to the worship of the calves. (9) Gibeah was the scene of terrible wickedness (Judges xix. 16-22). (10) God felt great joy in his people, but the sin of Baalpeor alienated them from Him, and followed them throughout their history (Num. xxv. 3-7).

*Cast away* (11-17).—Ephraim means *fruitfulness*, but its children should perish from the birth. (13) The people of Israel adjoined on Tyre, and it would appear as though there was no reason why they should not be as fruitful as their neighbours, but there was a worm at the bottom of the gourd. God had departed from his heritage, their children would be born only to be slain. (15) Gilgal was closely identified with the national sins (1 Sam. xi. 14); it was there that idol-worship was maintained (Amos iv. 4; v. 5). (17) A clear anticipation of Israel's dispersion. Let me remember, oh my soul, how inevitably and terribly God will avenge thy infidelity to his holy covenant. May the Holy Spirit help us in abiding fellowship with the Bridegroom of souls!

SATURDAY, SEPTEMBER 8.—HOSEA X.

*Israel's Sins* (1-11).—This prophecy was uttered between Shalmaneser's first and second invasion of Israel; see ver. 6, in which reference is made to Israel's appeal to So of Egypt for assistance. It is a terrible recital of charges against God's people. (1) Like a fruitless vine, Israel's strength was wasted in mere leaf-bearing. The greater their material prosperity, the more their idolatries. (2) As they had rejected the heavenly King they would be deprived of their earthly one; indeed their case would be too desperate to be helped by any earthly monarch. (4) They broke their covenant with Shalmaneser (2 Kings xvii. 4), and made a compact with So, king of Egypt, and judgment would spring up like weeds in a field. (5) Bethaven is Bethel, so called in derision. No doubt the presence of the calf there was a source of considerable gain, but it would be taken off into captivity, Jareb means *avenger*. He has been looked to as defender, he turns out to be a destroyer. (8) What a picture of desolate altars and terrified worshippers. (9) Israel had stood persistently in the sins first perpetrated at Gibeah (Judges xix. and xx.). The last clause should be read as a question, admitting only of one answer (see R.V. margin). (10) "Bound to their two transgressions" (see R.V.) seems to refer to the tenacity with which they clung to the two calves. (11) Ephraim is compared to a heifer, which enjoys the easy work of treading out corn, on which it feeds from time to time, becoming sleek and self-willed; but the Assyrians would soon impose a yoke, and, so to speak, ride upon the people, driving them into captivity.

*Call to Redemption* (12—15). How much fallow ground there is in us all. Tracts of talent and character which lie neglected and untilled. We need that God's deep-cutting plough share should pass through us, turning up the soil and breaking the clods. Then we may sow the seeds of God's precious truth, and look for the heavenly showers. (13) We are all apt to trust in the multitude of our mighty men, but we come to find that this is the way of false confidence and lies. (14) Arbel was in Naphtali, nearest Assyria, and Shalmaneser poured on it his rage. Its fate became proverbial. (15) The calf at Bethel would be the cause of a similar fate to all the land. Destruction would come inevitably as the dawn.

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THERE IS NO READIER WAY for a man to bring his own worth into question than by endeavouring to detract from the worth of other men.—*Tillotson.*

# INTERNATIONAL S. S. LESSONS.

SUNDAY, SEPTEMBER 9.
Jesus and Nicodemus.—John iii. 1-16.
Golden Text, verse 16.

The truths with which this lesson deals are the New Birth and the Atonement—the one describing the work of the Spirit *in* us, the other the work of Christ *for* us. Both these are connected—the one truth requires the other. It is in looking by faith to Christ our atonement that the work of regeneration is effected. The truths may be seen with greater interest if the lesson is treated as a narrative.

I. An Anxious Inquirer (1, 2).—Picture Nicodemus when night falls, and the streets are silent, making his way to the house where the new Prophet abides. He is a great man among the Jews, one of the members of the Sanhedrim. How have his class already treated Jesus and his forerunner (i. 19; ii. 18)? Here is an exception, who has seen in the miracles of Jesus proof that God sent Him, and though he is not yet prepared to commit himself to Him, he is willing to inquire. What does his coming teach?

(1) *That he was dissatisfied.* His strict religious observance as a Pharisee, his honourable position as a ruler, his extensive knowledge of the Scripture as a teacher (10 R.V.) were not enough. He needed, as all do, the inward change our Lord afterwards demanded. (2) *His candid and sincere spirit.*—He was not blindly led by the prejudices of his class. He was willing to learn, and, in order to learn, was willing to inquire even of One whom the rulers generally despised. Truth is worth a diligent search.

(3) *His courage.*—There may have been unworthy fear in his coming at night, but possibly he chose this season because it was most convenient both for Jesus and himself. But there was a manifestation of independence and courage in his coming at all, and especially in his addressing this Jewish peasant (as Jesus appeared) as Rabbi, and confessing Him as a teacher sent from God.

II. Our Lord's Demand (3-8).—He speaks at once with the authority of One who was sent of God. "Verily, etc." (3-5), marks the importance of that which He teaches, and calls special attention to it. He corrects two mistakes of Nicodemus, first as to the kingdom of God, and next as to the condition of entering it. The kingdom was no mere overthrow of the Romish authority and the substitution of an earthly kingdom over which the Messiah should reign. It was spiritual—consisting of the rule of God in the heart and life of the individual. And the condition for entering was the same for the Jew—and even the Jewish ruler and teacher—as for the Gentile. No man was in the kingdom because he was a Jew; no man was excluded because he was a Gentile. The same demand was made from all.

Detailed exposition is impossible. But note (1) *What the new birth is.* It is an inward change, such as was promised in Ezek. xxxvi. 25-27. Illustrate by a watch with broken mainspring. What does it need? A moving of the hands to the right time of day? No—but a new mainspring. Or by a corrupt tree—will the lopping off of some of the branches improve it? No, make the tree good, then the fruit will be good. Out of the heart are the issues of life. Man must be renewed there. Jesus says it: "Ye *must* be born again." If needful for Nicodemus equally so for us. (2) *Whence it comes* (4—6). Nicodemus would understand "water" to refer to the baptism of John. "Spirit" to the work of Him whom John announced (1-33 with 1 Cor. xv. 45). The two combined include the outward change preached by John, and the inward renewal to be effected by Jesus The new birth is being born of God (i. 13), and is known only by its effects (8).

III.—The Way Made Plain (9—16) Thus far Nicodemus has only been puzzled. Contrast his question now (9) with his confident "we know" (2). Before answering, our Lord reproves the unbelief with which his testimony has been received (11, 12), and claims authority to speak about heavenly things, as one who dwells in Heaven (13). Could He have asserted his own Divinity in stronger language? He was much more than a mere teacher come from God (2)! The *Old Testament Picture* which Jesus presented to Nicodemus (14, 15) was well known. Note how accurately it illustrated the truth (Numb. xxi. 9). This "must" should be put side by side with that in verse 7. "Lifted up" refers not only to our Lord's death, but to the exaltation and glory resulting from it. "Eternal life" is that which the new birth begins in us. It is eternal in its duration; but more than that, it is the very life of the Son of God Himself (1 Jno. i. 2, v. 11, 12), which is communicated to us. "Whosoever" opens the door for all who need this life and are willing to believe in Jesus. *The love of God*, as originating this Gospel, enforces its claims (16). It is not for the Jew only, but for "the world." Its measure can only be determined by its wondrous gift. This is the Gospel in a verse. We can repeat the verse from memory; but have we accepted the provision it announces?

Did Nicodemus? Note the three references to him. Here he is a cautious enquirer. In vii. 50 he is a timid defender. But in xix. 39 he is a bold confessor.

# For the Young.

## THE LIVING PICTURE.

As I move in and out amongst you, I notice that the beauty and the comfort of your homes, and the love by which you are surrounded, sometimes prevent your realising that other love which so guards—silently but surely—your lives, and so fills them with sweet content that you are unaware of its holy presence, and unconsciously careless of its claims upon you. Do not think I am going to "preach at you"—no, but let me tell you a little incident which may help you to bear in mind the love of God for you, and to raise in your hearts an altar "to the memory of God's great goodness."

A poor deaf and dumb lad, who had learned from an old sailor of God's love to him in Christ Jesus, of the sorrows and pains He endured through the Cross, and of the Crown He wears as King of Love, was so possessed with the desire to tell others of the joy he had found, that he got his old friend the sailor to tattoo upon the palm of one hand the figure of a cross, and upon the other the form of a crown. He then conceived the idea of going among the strange sailors in the harbour, and, showing the cross on his palm, he would point to the sky, and by various eloquent gestures convey the impression he wished to make, of sin, a Saviour, and happiness.

Then he would open the palm of his other hand, and display—with glad smiles—the representation of the Crown. He preached Christ in this way with such success that the sailors, with true respect for his efforts and their result, called him "The Dumb Preacher."

He was asked one day why he had had the cross and the crown imprinted upon his palms, and he wrote the answer; "I forget so soon; God never forgets. I saw in his book that I was graven on the palms of his hands (Isa. xlix. 16), and so I thought that, though I could not speak his name, it would help me to tell others of Him by bearing his mark on my palm." The thought was a beautiful one, because it was the free expression of a loving heart. But we have no need to bear the marks of our discipleship on our palms if we carry them into our daily lives. I have heard that the Arabs, after their day's work, gather in their tents and pass the hours by telling stories, reciting tales, or singing songs. But the Hebrews chose a more lasting amusement than this. Sending for a native artist, who brought with him an etching of some building or place of interest, they bared the arm, or palm of the hand, and the artist, rubbing his model in charcoal, stamped it swiftly and firmly upon the outstretched arm or palm. Then dipping two needles joined together into a solution, he carefully punctured all round the outline of the impression he had made. This done, he washed over the whole with henna, and an indelible picture remained. How easily could these people understand the words of their Father when He said to them, "Behold, I have graven thee on the palms of My hands"!

You do not wish to forget Him, and yet you know that you often do so—that He is not as real to you as you feel and know He ought to be. A young friend wrote to me, "I want God to be the background of every picture I make in my life, yet more often that background is self." It is true, we are all guilty in this way, but He can and will help us so that, day by day, we may be less so. With Him in our lives, forming "the background" or foundation of every thought or picture, how much we shall gain of added pleasure and joy, and help for others! and how much we shall lose of selfish desires, hopes, aims, and struggles!

Whoever you are, you need the loving Saviour, and, what is so wonderful and so true, He needs you. With the knowledge of this in your strong young heart, carrying its sweet remembrance with you into everything, and hiding in it in times of difficulty and pain (how little they know who think childhood and youth are free from sorrow), you will be free from the disappointments of a feeble hope in God, for you will know that you are "before" Him (Isa. xlix. 16), as He is with you for ever.

M. B. Gerds.

## MY FLOWERS.

"Oh! these lovely flowers, father!" said a little town-bred girl, as she walked in the garden of a country house at which she had come to stay with her parents. "How sweet they smell! What do you do with them, uncle?" she said, turning to a gentleman who was watching with pleasure her childish delight.

"Make them talk, dear, sometimes. Sometimes they carry Royal messages, or act as that finger-post you saw in the road that told you the way to my house; sometimes like that letter I sent to my dear little niece and told her I loved her and wanted her to come and see my flowers. Yes; my flowers can talk, though they do it without making a noise." "Oh! uncle, how funny! What do you mean?" "Well, dear, it is time for you to go to bed now. Come out here in the morning before breakfast and you shall hear what some of my flowers are going to say."

Very early next morning Gertie was in the garden. There was her uncle cutting lovely blossoms and tying them in bunches and fastening tiny cards to them. "See," he said, "this is how I make my flowers talk. This bunch is going to a poor old man who is very ill, and I think Jesus wants him to have a Royal love message. Here it is: 'The Father Himself loveth you.' This bunch must go like a finger-post to a poor fellow who has had an accident, but does not love God, so must say, 'Look unto Me and be ye saved,' 'I am the Way, the Truth, and the Life.' These others are going to the hospital to the poor sufferers there, and will carry all sorts of messages from the Lord Jesus and to some of the sick children. Now don't you think my flowers can talk?"

The child's face had been growing thoughtful, for she had never heard before of the Flower Mission. She looked at her uncle and said "Yes; I think they say to me 'Jesus loves you,' and makes me want to love Him, and be, like the flowers, his messenger." Are there not many children who can send their flowers to some poor sick ones who cannot get out in the sunshine?

Anna C. Minter.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES.

The following are the arrangements for the Children's August Seaside Services:—*Bridlington*, H. Hutchinson, to Aug. 31; *Blackpool*, S. J. Hewlett, to Aug. 31; *Brighton (West)*, H. Hankinson, to Sep. 7; *Bognor*, Rev. J. Barnes, LL.D.; *Carnoustie, N.B.*, B. L. Livingstone-Learmonth; *Colwyn Bay*, Rev. Martin J. Hall, to Sep. 4; *Largs, N.B.*, Josiah Spiers, till Sep. 11; *Eastbourne*, A. G. Dodderidge, to Sep. 11; *Felixstowe*, C. F. H. Battersby, M.D.; *Herne Bay*, Geo. Goodman, to Sep. 2; *Littlehampton*, J. S. Tyler and E. Hughes; *Llandudno*, C. Edmunds, T. B. Bishop, Arthur Outram, L. B. Butcher, and others, till Sep. 4; *Lowestoft*, E. Arrowsmith, to Sep. 14; *Penmaenmawr*, E. E. Nickisson, till Sep. 3; *Pensarn*, E. Collier and F. W. Betteney; *St. Leonards*, T. W. Graham, to Sep. 10; *Scarboro'*, J. Reginald Naylor, till Sep. 3; *Southend*, J. Waters Coldicott; *Southsea*, S. M. Warner; *Southwold*, F. Churchill, M.B.; *Swanage*, Rev. F. S. Laurence; *Whitby*, J. J. Summerhayes; *Saltburn*, W. H. Wilson; *Port Erin (Isle of Man)*, H. Steward; *Worthing*, H. Falkner; *Margate*, Rev. W. B. Sealy; G. R. Kirlew, *Lytham*; *Sandown*, J. E. Budgett Meakin; *Paignton*, L. H. Miller; *Dunoon, N.B.*, E. Walbancke Jones; *Cleveleys, Poulton-le-Fylde*, Rev. F. J. Horsefield; *New Quay*, H. Lloyd; *Bexhill*, Rev. D. Arnold Canney, till Sep. 4; *Bournemouth*, J. W. Hewett.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 8:—Sun., Sep. 2, St. John x. 19-30; Mon., 3, x. 31-42; Tues., 4, xi. 1-16; Wed., 5, xi. 17-31; Thurs., 6, xi. 32-46; Fri., 7 xi. 47-57; Sat., 8, xii. 1-19.

WESTON-SUPER-MARE.—The Children's Special Mission services have been conducted here by Mr. Leonard Newky, of St. John's Hall, Highbury, since August 7, and will be continued until September 7. The services are well attended and greatly appreciated. The Lord's blessing is resting upon our services. We hear that Mr. Spiers is not coming to Weston this year.

## *MISSION TO DEEP SEA FISHERMEN.*

The fine hospital ship Queen Victoria is about to start for an evangelistic tour round the English coast. Leaving Great Yarmouth on August 30, she will sail for Lowestoft, and on leaving there will call at as many ports as possible, making a special effort to visit Folkestone, Cowes, Falmouth, Penzance, Newquay, Ilfracombe, Weston-super-Mare, Bristol, and Torquay.

Aggressive Mission work will be earnestly carried out amongst the fishermen at each place. Mr. G. Andrew Hutchison, editor of "Toilers of the Deep," etc., has kindly taken charge of the vessel, and the assistance and cordial co-operation of all local clergymen and ministers, with other Christian friends, will be very heartily welcomed by him.

## "The Ascent of Man."—3.

By Mr. SAMUEL SMITH, M.P.

*(Concluded.)*

I conclude, therefore, that we have no warrant for the optimist views set forth in the "Ascent of Man," but we have ample reason to believe the threatenings of God's Word, and to fix our hopes not on this evil world, "which passeth away," but on the Kingdom of God which endureth for ever.

But Professor Drummond may say, what are 3000 years of human history to evolution? Its scale of measurement is millions of ages; let modern civilisation be blown to pieces, what matters it if millions of ages hence mankind "will arrive" at something better? This is not very cheering; but turn to a longer period of history, the story of the rocks. How far does it support his theories? I am no geologist, but I fancy that few geologists will deny that the fossil remains of man came last in the history of the globe, and they will also admit that the "missing link" has not yet been found between man and his ape-like progenitor; so far as I know no fossil remains have yet revealed the "Ascent of Man" from the lower animals; the fossil skeleton of the remotest savage is *toto cælo* removed from the highest ape: we cannot lay our hands upon any trustworthy evidence of human evolution.

Sir Chas. Lyell says:—

Man must be regarded by the geologist as a creature of yesterday.

Professor Huxley, in "American Addresses," says:—

I cannot at present find any intermediate forms which bridge over those gaps or intervals. . . . We know of no animal now living which in any sense is intermediate.

In his "Lay Sermons," 1880, pages 225-6, Huxley remarked:—

What, then, does an impartial survey of the positively ascertained truths of Palæontology testify in relation to the common doctrine of progressive modification? . . . It negatives those doctrines, for it either shows us no evidence of any such modification or demonstrates it to be very slight.

Professor Dana, eminent geologist ("Geology"):—

No remains of fossil man bear evidence to less perfect erectness of structure than in civilised man, or to any nearer approach to the man-apes in essential characteristics. Not the first link below the lowest level of existing man has yet been found. If the links ever existed, their annihilation, without trace, is so extremely improbable that it may be pronounced impossible until some are found. Science can never assert that they existed.

Professor Virchow:—

On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them on a parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among fossils known up to this time.

Lord Salisbury, in his recent address to the British Association, says:—

The cloud of impenetrable mystery hangs over the development and still more over the origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination.

He closes his address with these remarkable words:—

I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago: "I have always felt," he said, "that the hypothesis of Natural Selection does not contain the true theory of Evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

I think, therefore, I am justified in stating that the whole Evolution theory rests upon conjecture, and nothing but conjecture; the transmutation of species even in the animal and vegetable kingdoms is confined within narrow limits. As Professor Drummond stated in his first book, Natural Law in the Spiritual World, "impassable barriers mark off the provinces of Nature, as the organic and the inorganic are staked off from each other by a boundary which cannot be crossed," so, according to the Professor at that time, "the spiritual man" was separated by an impassable gulf from "the natural man." His language was then most emphatic. "The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut. No mineral can open it; so the door from the natural to the supernatural is shut, and no man can open it" (p. 71). "There is no spontaneous generation in religion any more than in nature. Christ is the source of life in the spiritual world, and he that hath the Son hath life, and he that hath not the Son, whatever else he may have, hath not life" (p. 74). "No exposition of the case could be more truly scientific than this, 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned.'"

But a marvellous development in his views has occurred since then. According to his later book Evolution has overleaped those barriers. All living things that now exist have been evolved out of original protoplasm, and I fear the distinction between the natural and the spiritual has disappeared with all other dividing lines.

I assert that all we know in the realms of fact is opposed to this theory of dreamland. Human history so far back as it exists knows nothing of this metamorphosis, neither does the geological record of the earth. It is a remarkable fact that after all these ages of evolution, since the first savage ancestor of man appeared on the earth we have to-day plenty of savage races scattered over the world as backward as in the earliest dawn of history. The pigmies whom Stanley discovered in the vast African forest are exactly the same as described by Herodotus 2500 years ago. How has their evolution stood still all this time? The Australian and Patagonian savage marks no advance since primeval times. One thing alone can raise him, that is the religion of Christ. Even Darwin allowed that Christianity had turned Patagonian savages into civilised beings, and he subscribed to the end of his life to the Patagonian Mission. When Dr. Paton landed on the New Hebrides he found a brutal race of cannibals living just as their ancestors had done for thousands of years; to all appearance if left to themselves "Nature" would have evolved nothing better for other thousands of years; but

A "SUPERNATURAL" ELEMENT WAS INTRODUCED.

The story of "Jesus Christ and Him crucified" was brought to them and preached, "with the Holy Ghost sent down from heaven," and thousands of these cannibals are now leading beautiful Christian lives. That Divine power which is now civilising the natives of Patagonia and the New Hebrides did the same for our savage forefathers; it tamed the Goths and Vandals who swept away the rotten edifice of ancient Rome, and whatever there is good in modern Europe is due to its healing power.

I assert that no natural development accounts for these things. It was the "God of gaps," to use Professor Drummond's not very reverent language, who suspended the natural order at the birth of Christ and introduced a supernatural order. All that is good in European history is due to the fact that "the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

If this vision fades from an unbelieving world the hopes of humanity will perish with it. They are not the friends of mankind who seek to belittle this glorious vision, who would remove it from the category of the supernatural to that of the natural. If Christ is not "God manifest in the flesh" He is no Saviour for men; if He is merely the latest stage of Evolution his religion will die out as surely as the faiths of Isis and Osiris, of Odin and Thor.

Thank God, we are left to no uncertainty on this question of questions: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter i. 16). Our faith stands "not in the wisdom of men, but in the power of God," and the time is drawing near when the whole world will proclaim the truth that "the Lord God omnipotent reigneth."

### SALVATION ARMY RESCUE WORK.

The annual thanksgiving of the rescue work of the Army will be held at 259, Mare-street, Hackney, on September 11 and 12. Applications for help are daily increasing, which means that the expenses are continually growing. Mrs. Bramwell Booth has taken a room in Warwick-street, off Regent-street, for the use of the midnight workers, as it is found necessary for them to be on the spot, in order to accomplish their work more successfully. The Piccadilly Home is full. Over fifty cases have been received since its opening, some four months ago.

Unless a considerable sum is raised by the end of September, the yearly accounts of the rescue department will be closed with a heavy balance on the wrong side.

## REVEALED MYSTERIES.

There are several passages in the New Testament where the word *mystery* occurs. Thus in Eph. v. the Mystery of Christ and the Church; 1 Cor. xv., the Mystery of the Resurrection in the likeness of Christ; Col. i., the Mystery of Christ in you, the hope of the glory, etc.

A mystery is a secret truth which cannot be discovered by our minds, but which needs revelation in order that it may be known. The unseen things of God, as regards his everlasting power and divinity, are not mysteries; for ever since the creation of the world they may be clearly seen, being perceived by the things which are made. On the other hand, that the first man was a figure of Another, who would be the Head of a new creation of God; and that Adam and Eve prefigured Christ and the Church—these truths were mysteries. No such ideas could have originated from within ourselves. They needed revelation. And indeed, as to revelation, it must be twofold; objectively, by means of the Word of God read by the eye or heard through the ear; and subjectively also, for we need a spirit of wisdom and revelation to be given unto us that we may know.

The following are some of the passages above referred to. May some who in these busy days of service seek time for quiet rumination for their own inner profit find them in their diversity promotive of comprehensive study and a balanced mind!

Col. ii. 2.—The Mystery of God and of Christ;
1 Tim. iii. 16.—The Mystery of Godliness;
Eph. vi. 19 and Rom. xvi. 25.—The Mystery of the Gospel;
Matt. xiii. 11.—The Mystery of the Kingdom;
Eph. i. 9.—The Mystery of Christ's Universal Headship;
Eph. iii. 3.—The Mystery of God's Purpose amongst the Gentile Nations;
Rom. xi. 25.—The Mystery of Israel's National Temporary Blindness;
Col. i. 27.—The Mystery of Christ in you, the Hope of the Glory;
1 Cor. xv. 51.—The Mystery of Resurrection in the likeness of the Heavenly;
Eph. v. 32.—The Mystery of Christ and the Church;
2 Thess. ii. 7 and Rev. xvii. 5.—The Mystery of Lawlessness and of Babylon the Great;
Rev. x. 7.—The Mystery of God will be finished.

[This list forms the groundwork of a neat pamphlet entitled, "Revealed Mysteries," by Mr. James Van Sommer (1s. *From the Author, Cuffnels, Wimbledon Common*). The expository notes on the various "Mysteries" are at once succinct and suggestive.]

## HARVEST.

Wearing the moonlit veil of night,
The sunlit crown of day,
Adorned with blossoms white and red,
The summer wends her way
To meet brown autumn as a bride,
And give herself away.

Harvest, the year's great festival,
When fields are white with grain,
And white with busy youths and maids,
And vocal with their strain,
Ringing amid the rustling corn
On mountain side and plain.

The stalwart farmer, ruby red,
Smiles by the granary door,
While gathering in his golden sheaves,
The coming winter's store,
Contented, thankful, and repaid
For labours gone before.

But what thy harvests, human life?
We mortals ever stand
Beside a grave invisible,
Upon "the dead man's land."
The fatal scythe is never still
In Death's relentless hand.

Yet, direst of all harvest days,
When those who die in sin
Awaken in eternal fire—
A hell without, within:
A passless gulf between and heaven,
Which once they might have won.

But blessed reaping time of grace,
When sorrowing souls are riven,
Pierced by the two-edged sword of truth—
Believe, and are forgiven.
Then songs of joy burst up from earth,
And echo down from heaven.

But, last and best, that dateless day,
This world's great harvest time,
When all the angels come with Christ
To reap each earthly clime—
To carry home his waiting bride
In ecstasy sublime.

*Donegal.* J. K.

## DR. G. D. DOWKONTT, NEW YORK.

If truth is not always stranger than fiction, it is, at any rate, more instructive and helpful to the serious-minded reader. The life history that we very briefly outline to-day has in it elements of strangeness and romance far exceeding many a successful work of fiction; but it is also full of the strongest encouragements to the tried believer to trust fully in God in the darkest hours.

George D. Dowkontt was born in Bayswater, London, in 1843, his father being a Polish refugee who was engaged in the revolution of 1830. His mother was Mary Oldfield, granddaughter of a Ludgate Hill lapidary and goldsmith. The father was a man of resource and energy, and at the time of the birth of George was in a very fair way of business in the West End.

When George was about twelve years of age the family met with severe reverses, and were reduced to extreme poverty and need. One day, when wearied, hungry, and footsore with tramping about trying to get something to do, a gentleman asked George to hold his horse for him, and gave him a shilling for so doing. Sixpence was spent for supper for the family of six, and the remainder laid by for a start in the "news business." The following morning, early, this sum was invested in papers, which were soon sold, and others purchased, until the young business man returned home with two shillings, and declared that "want should be no more."

A few months later he had the misfortune to lose his beloved mother, who had by precept and example sought to train him in the way he should go. A friendly physician in London took the poor boy to live with him, where he remained about a year. In 1859, he entered the Royal Navy as an ordinary seaman, and during the next ten years passed through some thrilling experiences, and had some marvellous escapes. His knowledge of medicine obtained for him the post of sick berth steward—a position similar to that of hospital sergeant in the army—after two years' service, which position he retained until 1870, when he was appointed to H.M. Dockyard, Portsmouth, as surgery attendant, where he remained until 1876.

During his early naval service the young man lived without God. There were times in his experience when his life, and those of all on board, hung as it were by a thread, and he was saved as by miracle; and yet none of these things led to a change of heart. One bright Sunday afternoon in June he was walking with some companions through a little country town, and heard some children singing one of the old Sunday-school hymns, the sound of which went to his heart. It was "the still small voice," and the turning point in his life's career. Being himself saved, his first thought was for others. Mr. T. B. Smithies, of *The British Workman*, and a few other friends aided him by supplying papers, etc., for distribution.

In 1867 he joined H.M.S. *Crocodile* on the Indian troop service. During his service in this ship he was subjected to considerable persecution by some of the officers because of his efforts to bring others to Christ. It was while in this vessel that he was instrumental in leading Miss Agnes Weston to devote her life to the cause of the Royal Navy. A Christian soldier when leaving the vessel at Alexandria spoke of his intention to write Miss Weston an account of the voyage. This led Mr. Dowkontt to remark, "I wish we had at least one lady for the Navy; the Army has several such." Miss Weston wrote to him offering to be the one lady for the Navy, if she were shown how, and what she could do. A list of all the Christian officers and men in the Navy known to Mr. Dowkontt was sent to her, and thus the foundation was laid.

In 1871 Mr. Dowkontt succeeded in founding the Royal Naval Temperance Society upon the paying off of H.M.S. *Reindeer* at Portsmouth. He held the position of secretary of the Society until, in 1873, the work had grown to such an extent that it was deemed best to hand it over to the National Temperance League and Miss Weston's care. In 1876 he was interested in "Uncle Tom," and arranged meetings at Portsmouth and elsewhere on his behalf. While so doing, his mind was turned to medical missions by Colonel F. W. Sandwith and Rev. C. J. Whitmore. After writing to Dr. W. Burns Thomson upon the subject, he assisted in the Liverpool Medical Mission for three years, and was much blessed in his labours there.

In August, 1879, he crossed the Atlantic, landing in Philadelphia, where he further studied medicine, and obtained his degree of M.D. In March, 1881, he went on to New York, and there founded what is now known as The International Medical Missionary Society, for the twofold purpose of fitting medical missionaries to labour abroad, and at the same time reach the sick poor and vicious classes with the Gospel. Opening a mission in the Fourth Ward, the worst part of New York City, many trophies were won from the slums and the paths of sin to Christ. In 1885 a large house was taken as an institute and home for male students. In 1887 a second house was rented for female students. The good work has gone on until nearly 100 of these students have gone to India, China, Africa, Russia, Burmah, Siam, Syria, Ceylon, and other lands.

In 1886 Dr. Dowkontt began to publish *The Medical Missionary Record*, which he still continues to edit. A few months since he issued a little book entitled "Murdered Millions," which was strongly endorsed by Rev. Dr. Cuyler in a warm introduction. It has caused considerable stir in the United States, *The New York Herald* devoting a whole column to it, and over a hundred other leading secular and religious journals calling attention to its contents. It is a wonderful and fearful revelation of things in heathen lands.

DR. G. D. DOWKONTT.

Dr. Dowkontt has lately prepared an autobiography, the manuscript of which we have had the opportunity to look over. It is full of marvellous experiences and providential interpositions and deliverances. We purpose giving some extracts from its pages in subsequent issues.

The Doctor has just been paying a visit to his native city and country, and sails from Glasgow for New York in the *Ethiopia* on August 30. At the present time he is particularly interested in the founding of a fully-equipped Medical Missionary College in America, where intending missionaries can as easily get medical knowledge and training as theology. It is indeed strange, in view of all the theological institutions in existence, that there should not be at least one fully organised medical missionary college in the world; yet such is the case. To meet the great demand for medical knowledge in heathen lands, and in view of its immense value in mission work, efforts are being made by several institutions to give limited medical training, or, as in Edinburgh and London, to house, and aid pecuniarily, those preparing for the mission field. If Dr. Dowkontt should be successful, as we trust he may, in carrying out the comprehensive scheme which he has formulated, the beneficent results in the future history of missions will be unspeakable.

'BUSMEN IN BRIGHTON.—Mr. J. Pratt, 8, Jubilee-street, Brighton, writing of work among omnibus men in that town, says Sunday evening meetings have lately been held for the men and their families. Helpers who can speak for the Master will be welcomed. Many cases of need are met with, which it is desired to relieve.

## REV. J. McNEILL AT MELBOURNE.

On July 20, Rev. John McNeill and Mr. J. H. Burke arrived in Melbourne, after cheering work in Tasmania. The Victoria newspapers at once introduced him to the community at large, telling the story of his life and labours, and describing his powers as an evangelist.

Mr. McNeill was met by Rev. Dr. Robinson, Moderator of the Presbyterian General Assembly, and a number of clergymen of various denominations. The same day he met the ministers (350 in number) of the principal churches in Melbourne, at the Assembly Hall, Collins-street. After an address of welcome by Dr. Bevan, Mr. M'Neill delivered a lecture, entitled "Hints on Preaching," after which several hymns were sung by Mr. Burke.

In the evening a crowded meeting was held in the hall of the Young Men's Christian Association, Bourke-street. Rev. Dr. Robinson, who presided, introduced the evangelists, and Rev. H. B. Macartney (Church of England), said that his father, the Dean of Melbourne, charged him to convey his sympathy with the Mission. Melbourne was sadly in need of evangelisation, for though the lamps of God were burning brightly in places, still there was much darkness, and intemperance, infidelity, passion, lust, and ignorance were rampant.

Rev. S. T. Withington, representing the different branches of the Methodist Church, welcomed the evangelists on behalf of that denomination, and Rev. W. H. Laurence, chairman of the Congregational Union, and Mr. G. P. Barbour, on behalf of the Baptists, delivered hearty addresses. Mr. McNeill followed with a powerful speech on 1 Chron. xii. 22, emphasizing co-operation in work for Christ.

The next day, the mission began in earnest. In the afternoon a crowded meeting for "men only" was held in Wesley Church, Lonsdale-street. In the evening, the Theatre Royal was filled with an audience that proved very attentive to the preacher's message. The singing of Mr. Burke was a valued feature of the meetings, the Gospel being forcibly presented in the well-known pieces which he rendered. Latest accounts state that the mission was expected to last six or seven weeks.

## DESTITUTE CHILDREN IN DUBLIN.

Those interested in the cause of suffering and neglected childhood will doubtless be glad to hear of the work carried on by Miss Carr in her Homes for Destitute Children, Dublin. She began, not quite seven years ago, with a small house, few children, and very little money. The numbers of needy little ones increased rapidly, pressing cases pleaded for admission, and now the work has reached important proportions.

Since last year's report of work in Eccles-street and Temple-street, Miss Carr has been presented with a home for elder girls in Northbrook-road, a very fine house, suitable in every way, having originally been built for a school. It was brought under her notice early in the spring of this year, but the purchase money, £1300, seemed an insuperable obstacle, the funds at the time being at a low ebb. However, the owner, a Christian friend, was anxious that Miss Carr should have the house, and waited a little while with this object in view. The matter was not in any way made public, merely being mentioned to a few persons deeply interested in the work. And the heart of one whom God had blessed with means was moved to buy the house, as already stated.

This has greatly cheered and encouraged all concerned in the welfare of these Homes; and, realising God's favour and blessing, some forty of the elder girls were drafted over to their new abode in May. Miss Carr has at present under her care 190 children, varying in age from two to fifteen years (girls are in the majority). Several other children have passed through her hands to different homes and institutions, their cases being brought before her by those interested, and through her influence and unceasing effort they have been suitably provided for. Her own homes are filled with those who, from one cause or another, cannot be received elsewhere, their one and only plea being utter destitution. Children from all parts of Ireland are in the homes. The funds just at present are very low, and £500 is urgently needed. Miss Carr's address is 6, Northbrook-road, Dublin.

## THE FOES OF YOUTH.

A remarkably powerful address on this subject was given at the recent Christian Endeavour Convention at Cleveland, Ohio, by Mr. Anthony Comstock, of New York. We give some extracts :—

"To-night we sit around the camp-fire. I, who have been more than twenty-two years at the front, on the skirmish line, am to speak of things which I know, and testify of things that I have seen.

"According to the last census there are more than 22,400,000 youths in the institutions of learning in the United States. These youths are character-building. Characters are being moulded, developed, and established. In each individual it is possible to build a character so grand and sublime as to help others toward heaven, and shine in glory for ever. But the odds are against them. To-night we are to hold a council of war in their behalf. You shall be generals in consultation, while the scout maps out in part the situation of the enemy. Deadly foes lie athwart the pathway of each child.

CHARACTER-WRECKERS ABOUND

all along the way from earth to heaven.

"The last census informs us that out of a population of about 66,000,000 inhabitants in the United States there are 1,000,000 habitual drunkards. This is a proportion of one to sixty-six of the entire population, and less than one to forty-four of the adult portion, who are habitual drunkards.

"The foes of society, church and state—intemperance, gambling, lust, and infidelity—have brought death into our homes and palaces; and the children and young men are cut off and slain by these terrible influences.

"The defiled imagination is the most deadly, insidious, and persistent foe we have to contend with. It plants its masked batteries and trains its guns against the spiritual development of each youth. It buries sunken mines in the heart, and a line connecting the brain with them has memory's button attached, which Satan presses at his pleasure. Ruts and grooves are formed in the brain by impure thoughts, and into these run the wheels of the motive power of passion, intemperance, and unhallowed living. The flash lights of sensual pleasures and self-indulgence are turned ofttimes full in the face of our youth, blinding their eyes, so that their feet turn aside from the straight and narrow way that leads to everlasting life.

"The sloughs of secret vice are loading many down with burdens, that continue to increase, as old age advances. A detachment of hell is everywhere present with fetters to bind the feet of the feeble and easily tempted—those who are brought into the world with

INHERITED APPETITES AND PASSIONS.

Worse than condors, vultures, and birds of prey by day, and lions, tigers, jackals, ghouls, and beasts of prey by night, are foes overshadowing and surrounding the young men and maidens of our day.

"In the heart of every child is a chamber of imagery—memory's storehouse. Behind the door in each heart, unless the Holy Spirit has possession, an imp of darkness is stationed by the spirit of evil, to keep the door closed, opening it only when some degrading influence is sought to be hung up as a decoration within. If the devil can, through eye and ear, gain access for a few years only in youth, and decorate those walls according to his will, the bars within will soon be so encrusted with vanity, self-conceit, and sinful pleasures, that nothing but the grace of God can pull them back or open the door for the entrance of the gentle messenger who stands pleading without the door.

"Satan, taking advantage of man's greed for gain, has led men to open many recruiting stations for hell. All that money can secure has been used to make their places attractive. A belt line of fire encircles our youth. Dram-shops, fitted up with polished mirrors, cut-glasses, carved and highly-finished woods, electric lights, and walls draped and decorated with works of art, all bid for our young men. Surrounding these

BROKERAGE SHOPS OF HELL

are dives, brothels, and low playhouses. Bill-boards, fences, and walls of buildings serve as finger-boards to point our youth to places where the atmosphere is fœtid, and where young women are employed to divest themselves of their modest womanly apparel and disport themselves in shameless attire and in shameless manner for the entertainment of patrons of opera, theatre, and low playhouses. Concert saloons and dives are but the grading downward of these pestilential exhibitions. All these are pest-holes in society—scourges worse than the plagues of flies or locusts of old. They are slimy serpents that seek to charm the senses until the victim falls an easy prey.

"Add to all these the great daily and weekly newspapers, teeming in many instances with highly sensational details of loathsome crimes and filthy details of divorce and abandonment cases in the courts; column after column of advertisements wherein the respectable editor bargains for a consideration to introduce the quack, abortionist, lottery thief, green goods swindlers, smut dealers, race-track gamblers, tricksters, and villains of all sorts to their readers—taking, as it were, these moral lepers by the hand, and leading them into the bank, store, manufactory, home and school, and introducing them with his endorsement. The more high toned the paper the higher price the fraud, thief, and quack are willing to pay for the privilege of advertising therein. Many and many an invalid has had his or her disease aggravated by the lies of the quack thus brought to their notice. Thousands of persons have been thus swindled and robbed each year.

THOUSANDS OF YOUTHS ARE CURSED

by the stories of crimes and criminals, and wreck and ruin follow.

"Then add to the above the illustrated weekly papers, devoted to stories of bloodshed, lust, and crime. Then take account of the dime novel, half dime story paper, and cheap books without a moral quality. These influences morally craze young people. A young man, from reading trashy books, ran away from home, entered upon a life of crime, got into a fight, was wounded, and upon his deathbed, when counselled to make a point for a new life, he replied, 'I can't. If I try and have better thoughts the scenes of vice come right back to me like a slap in the face. They're burned in. I can't get rid of them. When you read the Bible to me I see faces, and I hear the words which filled those terrible dens, and I can hear nothing else. They come, too, between me and the memory of my precious mother. How dare I think of her! Oh, I couldn't look in her dear face again. But warn all young people whom you know to let those foolish books alone. They're very silly, but they do harm to many, and they've ruined me. They take you one step on a bad road, and the rest comes quick and easy.' Towards the last he was penitent, but the memory of the past haunted him and intruded upon his sacred moments.

"How many Christians can testify to the same intrusion upon sacred hours of things put before the mind in youth, defilements hung up in the chamber of imagery. Many are overwhelmed and dismayed by these recurring visions. For their sake let me say, temptation is not sin. It's the devil's torture. He rings memory's bell, and as often as he does it the hated thing intrudes itself. These visions haunted this dying boy almost, if not quite, to the gates of heaven. Just before he died he said: 'If, through His infinite mercy, I am ever forgiven, don't you think I'll cease to remember? How could I enter heaven with those polluting memories clinging to me?

OH, IF I COULD ONLY FORGET.

"Last, and worse than all, add the contagion of photographic publications, forty-seven tons weight of which have been seized and destroyed by the New York Society for the Suppression of Vice. An equally baneful curse has arisen from the action of unscrupulous men who, for gain, have scoured the archives of ancient, oriental and pagan literature to find buried and forgotten indecencies to substitute for modern filth.

"Well for the community would it be if we could stop here. But no. We must add the allurements to dishonesty offered by race-track gambler, lottery, policy, banking game, pool-selling, and other kindred vices, to say nothing of concert saloon, dive, brothel, and other resorts where men, led on by defiled imaginations, rush to gratify passion thus aroused. Is there not a dire necessity, young soldiers of the cross, that each of you should put your Gospel armour on and drill for the fight? We must deny ourselves, take up our cross, and follow our leader, Jesus Christ. Professing Christians must withdraw their patronage from the brokerage shops of hell.

"With corruption in high places; statesmen turned into truckling politicians; judges and prosecuting attorneys administering laws in the interests of criminals, instead of for the protection of morals, peace, and good order; with sworn officials levying blackmail; with persons occupying positions of trust recreant to their charge and becoming defaulters, forgers, and thieves; with newspapers every day serving up 'tips' on gambling ventures; with professing Christians patronising these swindling and dishonest schemes, and all these evil examples set before the rising generation, can we hope to save the young and build up noble characters for the future unless these evil influences are removed? Surrounded by such environments, can our youth be saved from ruin?

"To-night, young soldiers, I ask you with all earnestness, what are you going to do about it? The outlook is not bright. These foes are ever active and aggressive. The seed-sowing must be stopped ere the harvest of crime and ruin can be lessened."

## PROGRESS IN BARCELONA.

Our school examination passed off satisfactorily, the children replying well, particularly to Scripture questions. At the close the sub-mayor of the town thanked us publicly. Our success, added to the praises of our school heard on every hand, has greatly incensed fanatical Romanists.

A few weeks ago we had the opportunity of distributing Scriptures to a good number of invalid soldiers stationed here. In spite of the hot weather, our Gospel meetings continue to be well attended, and the Lord is evidently working in the hearts of the people.

We are paying visits to neighbouring towns and villages, where the Gospel has not yet been preached. There are hundreds of small places in this country where the people would joyfully welcome the good news of salvation without money and without price.

We need the prayers of the Lord's people. While we have much reason to be encouraged, our difficulties are also many. Superstition, ignorance, and wickedness abound on every hand.—Yours truly in Christ, Elizabeth Lawrence.

*Calle Mayor* 42, *Caldas de Montbuy*,
*Barcelona*, *Spain*.

## BLACKDOWN HILLS MISSION.

In a recent letter, Mr. W. H. Brealey, of Blackdown, Clayhidon, Somerset, writes:

God has heard prayer, and supplied us with a new Gospel tent, so that we have been able to pitch two tents during the past two months. We believe in each place real help and blessing have resulted. The Lord's people have expressed themselves as having been greatly cheered and helped, and souls have been led "from death unto life." We have visited the villages of Henryock and Stapley in Devon, and Long Sutton and Halstock in Somerset. We purpose visiting others in Somerset and Dorset as the Lord directs and opens the way.

The Gospel work on these hills and districts is still being carried on with cause for encouragement in many places. The day school at Bishopswood, the infant school at Clayhidon (the one for elder children having closed), together with the various Sunday-schools, are giving us great reason for hope and cheer. For all these we would seek the prayers of the Lord's people. Being now myself entirely free for Gospel work, I would ask the prayers of the people of God for guidance in his service. My desire is to serve Him anywhere He may appoint, while still continuing to superintend the work of the Lord in our hands on these hills.

## P.S.A. SUCCESS.

The following communications have been sent in response to our special request:—

Dear Sir,—I have pleasure in replying to your inquiry that we are much encouraged in our P.S.A. for men. The large and regular attendance of many not accustomed to public worship, their evident interest and profit, and the altered lives of not a few of them, lead us to consider this the best known agency for bringing a certain class of the population under Gospel teaching.

The success is probably due to (1) the work being undoubtedly the child of prayer; (2) the earnestness, warmth, unconventionality, and brotherliness of the engagements; (3) the entirely devotional and Biblical character of the services; (4) the active, and, in several cases, the official co-operation of the members themselves; and (5) the suitability of the brethren who are responsible for what is done.

Many of the men now frequently attend the evening service in the church, and it is no small gain that the effort has called forth the devoted activity of several capable church members who had failed to find a place in previous forms of usefulness. I cannot be too thankful for the work, both for the men's sake and our own.—Faithfully yours,

Charles New.

*Robertson-street Church, Hastings, August* 28.

Dear Sir,—Under "Notes and Comments," in your issue of August 16, you say you will be glad, for the sake of those who have not succeeded as to numbers (in their P.S.A. services), if those who have succeeded will state what they regard as the secret of their success. As two months hence the Great George-street Chapel Brotherhood will have been in existence three years, my own experience may be of some assistance.

In our own cases the services have been well sustained from the beginning until now. In all states of the weather a noble congregation assembles every Sunday afternoon, and the interest and attention of the men continue unabated. Strangers are always struck with the reverence and devoutness of the men; with the reality stamped upon the service, and uniformly speak in terms of warmest commendation, however strong their objections to the movement may have previously been. The singing of the men is an inspiration, of itself a service, and it is a rare thing to see a wandering eye or a listless face during the addresses. The good done covers a very wide area, and, so far as I am able to judge, the results are more encouraging than those produced by all our other services and agencies combined.

*What is the explanation?* It is not easy to answer that question. Many unseen and unknown forces are at work in such cases that cannot be defined. So far as I can discover it, the following explanation may be given:—

1. Divine guidance was most earnestly sought and expected in the very earliest steps of the movement. Our motives were sifted, our aims scrutinised, and not until we felt God was leading us did we move.

2. The approval and co-operation of the deacons and the members of the church and congregation were enlisted.

3. Daily prayer-meetings were held for a week before holding our first service; the workers, a band of 110 men and women, were urged to set apart a portion of each evening for special prayer, and to remember that our aim was *to claim the men for Christ.*

4. House-to-house visitation was carried on for seven days, embracing all the streets within the radius of a mile from the chapel. Handbills of invitation were given at the doors of theatres and other places of amusement, in the public markets, shipyards, docks, public-houses, and wherever working men congregated, along with placards on the walls calling attention to the service.

5. From the first no other idea was entertained than that of having a distinctly religious service, and to that we have persistently adhered. Our service consists of four hymns, a Scripture lesson, a prayer and brief closing prayer, an address of five minutes and another of fifteen, two solos, one of them sometimes being a hymn selected from the book we use, and the other what is generally understood as a sacred song. Having neither choir nor band, no service could be more simple.

6. We secure the services of the very best speakers and singers we can. For the former we are indebted mainly to ministers of various denominations, laymen being the exception rather than the rule.

7. Those who are to take part meet for prayer before every service.

8. We have rigidly avoided all advertising of names, either of conductor, speaker, or soloist. The men never know who will take part until they enter the chapel. By this plan the men are taught to attend for the sake of the service itself, and at the same time we avoid a possible overflow at one time and a sensible diminution in the attendance at another.

9. We jealously watch the danger incident to the solo feature of the service, lest it should become a mere vocal display. If regarded and undertaken as a Christian ministry by the singer, it is difficult to say whether the speaker or the singer secures the best results.

10. The usefulness of the movement has been materially advanced.

(*a*) By our Book Scheme, 1200 vols. of a thoroughly good character being distributed in May last, 10,300 having been issued in connection with our Sunday and weekday services.

(*b*) By our Tontine Sick and Burial Society, an invaluable boon in time of sickness and bereavement, besides encouraging habits of thrift and self-denial.

(*c*) By our Benevolence Fund, which gives substantial aid to members who are in temporary distress.

(*d*) By our Ambulance classes.

I may add that direct conversions have resulted from the services; pronounced atheists and agnostics have returned to the Christian faith; some who were engaged in the public-house trade have left it for other callings; families scattered by quarrels and misunderstandings have been reunited; husbands and wives who were living apart have been brought together again; inveterate drunkards have signed and kept the pledge of total abstinence; improvidence has been supplanted by thrift; prejudices against churches and ministers have been modified or abandoned; a love of books and the fireside has been created; and the attendance at our Sunday evening service has been materially increased; whilst many others have become regular worshippers at churches and chapels in the vicinity of their homes.

To all who are open to conviction as to the value from all points of view of our men's service, we say "come and see" and judge for yourselves.—Very faithfully yours, J. K. Nuttall.

*Liverpool.*

## PLEASANT SUNDAY AFTERNOONS.

Wintoun-street Baptist Chapel, Leeds, was recently filled on the occasion of the half-yearly distribution of prizes of the Pleasant Sunday afternoons for women only. The president and pastor, Rev. R. Davies, delivered an address on Pleasant Sunday Afternoons, their purpose and scope, after which Mrs. R. Davies spoke on the consecration of women to the service of Christ, and presented several hundreds of excellent books as prizes to the members.

Rev. Dr. Boynton, of Boston, U.S.A., in an address to the P.S.A. at Christ Church, Enfield, said it was a gratification to him to know that Englishmen and Americans were of one blood; they not only had a history, but it was theirs to make history in the future. They must expect hard work, and there were some things in life which gave the soul a beauty or lustre which others knew nothing about. The life of a young man in all its relationships depended on keeping the character pure. They could not hold good principles with a bad character. Dr. Boynton expressed his belief that the nations would disarm within seventy-five years.

In connection with the Ashton Pleasant Sunday Afternoon Society, held at the Albion Independent Chapel, the sum of £3200 is about to be distributed among the members who have availed themselves of the Society's Saving Club.

GLORYING IN AFFLICTION.—Some of us think it is a wonderful experience to be patient and submissive under the weight of infirmities. Paul found Jesus so precious in his infirmities that he gloried in them! Billy Bray used to say, "The Lord gives me both honey and vinegar—a spoonful of vinegar but a ladleful of honey." The glory far outweighs the light afflictions of this life. There are more blessings than trials.

## AN APPEAL FROM INDIA.

Canon Christopher communicates to *The Record* an urgent appeal from Mr. James Monro, C.B., late Chief Commissioner of the Metropolitan Police, now engaged in the work of the Gospel in the villages of Lower Bengal, in a district where years ago he acted as a magistrate. Writing from Ranaghat, District Nuddea, Mr. Monro says:—I have with me my son and his wife, my elder daughter, and a young lady volunteer. We have been doing village work, chiefly among the women, up till now, and my daughter has already given the message to above 2,500 women in villages within a couple of miles of our house. Everywhere she has met with a most cordial reception, and the village women reproach her for not coming oftener, and letting them hear the "good words." How can she go oftener? She has more than thirty villages under regular visitation, and she cannot visit each of these more than once a month. We shall be able to do more when the other ladies know more of the language, but even then there are a thousand villages in our "parish," a tract of country with 250,000 inhabitants, and evangelisation must be slow, because we have so few workers.

We have just opened our dispensary and hospital, and it will be a most valuable aid to evangelistic work. Already the daily average of attendance is about fifty, and these all hear the Gospel before the medical part of the work begins. All listen most attentively, and I believe the attendance will largely increase. Here, again, we want more workers. Can you get us any medical recruits who can pay their own way, say with £120 a year? We should then be able to establish branches, and so diminish the strain on the staff at headquarters. I wish that the immense importance of a Medical Mission was more fully realised. It opens many a heart and many a home to us, and it surely is an imitation of the practice of our blessed Lord who preached and healed. Everywhere here there is a wide door wide open. Would that more English men and English women would believe this and come out! My younger son is coming out as soon as he takes his degree at Cambridge. He is a scholar of Trinity, and a most earnest young fellow. He will do good work out here, I have no doubt.

## BRITISH SYRIAN MISSION.

In a recent circular appeal on behalf of this Mission, the committee say:—

"Mrs. Mentor Mott passed away in 1891. The Lord has given her a worthy successor in Miss James, whose joy it is 'to spend and be spent' in his service among the people of Syria. Miss James is, however, hindered by lack of funds. On all sides she finds open doors for the entrance of the Gospel; a recent example being an application from the Maronite priest of a most bigoted village to 'open an English school' there. The influence of the Mission is deepening and widening in all departments. Schools are well attended, Bible-women welcomed in the houses, Scripture readers attentively listened to in hospitals, in shops, in the encampments of the Lebanon soldiers, and even among the wild Bedouins."

Three gifts of £10 are solicited to meet the promise of a friend to give £10, if nineteen others will do the same. The secretary of the Mission is Miss Mary P. Baily, 27, Homefield-road, Wimbledon, Surrey.

OUTRAGE ON MISSIONARIES IN CHINA.—Two lady missionaries, Miss H. M. Bigler and Miss S. L. Halverson, were recently severely maltreated by the Chinese in Canton. The outrages arose from the posting of the walls with placards of an inflammatory nature, stating, among other things, that "Out of revenge for having brought the plague down to Hong-Kong, the foreigners have decided to poison all the Chinese. The foreigners particularly resent the deaths that have occurred amongst their own people, and have decided to retaliate by distributing thousands of scented bags containing poison, which are being scattered broadcast by lower-class Chinese. Chinese female convicts and foreign-devil women pretend to be kind to the people, but are really intent on distributing death and disease among the Chinese. Cunning devices go with them, pretending to have power to expel evil spirits, and cure the plague. All this is deceitful, the bags containing poisonous powder, which, if smelled, must kill." The ladies were rescued from almost certain death by an English officer.

## THE KESWICK CONVENTION.

THE MINISTERS' MEETINGS.

In opening the first of these meetings, which were both well attended, Rev. Evan Hopkins reminded his hearers of the possibility of Christians failing to live up to their privileges, perhaps not even understanding them, though well instructed in doctrine. Lack of power might also result from wrong methods of work, or of getting money, even when the doctrine is right. How many ministers of the Gospel are unsuccessful because they are weighed down by care! The Word of God meets us there: "Be careful for nothing"; "Casting all your care upon Him." We lose power if we disobey one command.

It may be that some are living in the wilderness of worldly life, cheerless and barren. Or we may be habitually overcome by the same old forms of temptation over and over again. When we are overcome we know it; we lie in the dust; but something must be wrong if we fall. Shall we not look for something to raise our lives to the level of God's Word? "God has promised; He will fulfil."

The first step towards receiving definite blessing is to see what that blessing is. It is not restoration from a condition of backsliding, though to realise where we are and to pick up is a preliminary blessing. It means to be able to meet trials and temptations triumphantly and victoriously.

There is a danger of our coming short of God's rest, as in Hebrews iv. 1, and it is the same with deliverance. It is one thing to be delivered from the authority of darkness, and another to be delivered from its power. If we see in God's Word that there is a possibility of our being so delivered, we must not rest till we have experienced it. We know it exists from the experience of others, as well as from God's Word.

For a long time, I must confess I sought freedom as an attainment, but it is not. Some think it is to be obtained by engaging in Christian work or by struggle or by growth. But this deliverance is not an attainment, it is a gift to be accepted by believing, by trusting, just as much as you received pardon in the same way. I remember how it was with myself; I struggled in vain for pardon, and at last had to take it as a gift. So it was with freedom.

Leave the question whether it will come suddenly or gradually to God. You may take it in a moment, but you have to prove it progressively. You have to know it as a continuous acceptance.

You may feel you cannot believe. We have many of us felt this, for there was a hindrance between us and God. But the moment by heart-searching we have found this out, and it has been removed, we have known what it is to believe and receive. I like to look at this blessing not as giving mere joy, but as equipment for service.

After earnest prayer, the next address was by

DR. ELDER CUMMING.

The cry of the earnest part of the ministry, of the men who feel, after exhausting their own wisdom and doing their very best, that they cannot save souls, is that they may be filled with Christ. Then, whether they succeed or not, they will be doing the will of God.

Now, what do we know about the anointing of the Spirit? No one can read the New Testament and doubt that there is such a thing. Some have sought it for years in vain, and ask if there is hope.

It seems to me that we often make a mistake by asking for the great blessing before we are ready for it, before we have experienced cleansing. I believe that we must have our hearts and minds and spirits cleansed before we can know what it is to be filled with God's Spirit. It is one thing to be a Christian with a clean heart, and another thing to be cleansed from pollution, evil thoughts, to have a shrinking from evil. There is no such thing as sinlessness this side of the grave, but there is such a thing as holiness.

The whole thing turns at these Conventions on the question, Are we cleansed, or are we willing to be cleansed? A happy hour it is when we are enabled to see our fault most clearly, when we have spotted the hindrance. You will have a very bad half hour before God, because it is so real and so practical. The fight must be gone through before you can have those wonderful blessings that God has promised.

It can be done just at once. We have not perhaps realised that we are out of joint, and that we may have to suffer pain, but that when we make ourselves as beasts before God, we may be healed.

Prayer was offered, and an address given by

REV. F. B. MEYER.

There is only one word laid upon my heart to say, a word which has played a great part in my own inner life, and you will understand that it is only following up what has already been said. The beginning of my own experience of that blessing was just that "bad half hour" by my bedside, in which I gave up all that was between me and Christ. The word on my mind is "reckon." Reckon on God's faithfulness. It came to me first through Hudson Taylor, and I pass it on to you. This applies in two or three directions, first in that moment when you are led to see one habit or sin in your life like the worm at the root of the gourd; when you "reckon"—apart from any emotion—that from that moment God is responsible for dealing with it—not that you have anything to do, but that your antagonism is diverted, and you trust God to do what He has promised to do.

When a man is always giving himself to God, he has never given himself to God. Reckon that directly you yield yourself, however imperfectly, you may absolutely rely on his keeping that which you have committed to Him.

How I remember my own struggles on these hills, that I might *feel* something, when I was only attending this Convention as a seeker! But directly one came to see that if the heart was cleansed up to the limit of one's light—a light that is always growing—that if the one thought of one's life was to be used as a mere channel for the mighty torrent of his love, then one reckoned that God must have responded to the faith which he had inculcated in one. God can't disappoint the yearnings which He has implanted.

One must rely on God as a partner, a co-worker, who will do his work. I urge you to cultivate the habit of "reckoning" on God, of trusting God, without an emotion. When a man seeks feeling, he misses it. He that loveth his life loses it: He who is prepared to live all his life without feeling is the man who gets as much as he can do with.

CONTRIBUTIONS AT KESWICK.

Your readers may be interested in knowing the amounts received by me up to August 20, 1894, for Keswick Convention and other missions, since July 1. For Keswick Mission, £1,080 18s. 6d.; for other missions, £507 11s. 10d.; total, £1,588 10s. 4d. This does not include contributions sent in by letter towards the general expenses of the Convention.—Yours, etc., Robert Wilson.

*Broughton Grange, Cockermouth.*

## SHOP GIRLS' FOREST HOME.

During the past spring and summer so many almost penniless workers have been taken in, refreshed, comforted, and "set going" once more, that the funds have completely run out before more annual subscriptions are due. Miss Reynolds, the lady manager of the little home, is quite distressed at seeing herself compelled to close it, and disappoint so many longing for a sight of trees and the pure air around, unless some kind friends of this most-industrious class decide otherwise by sending a little help to put us over the difficulty.

The annual subscriptions will not keep the cottage open all the year without some help from the poor girls themselves, but naturally it is those who can never afford the luxury of a trip, even to Epping Forest, who plead to be taken in, and suffered to rest for a week or two. Indeed, many of these must sink, unless they can obtain this reprieve from London work.

Will the kind-hearted tourists, starting for weeks or months of pleasure in glorious scenery and beautiful air, alter the sad verdict, and keep the little Home open as usual? All donations received by Miss H. Reynolds, Buckhurst Hill, Epping New-road.

*Ipswich.* Sophia May.

REQUESTS FOR PRAYER.—For blessing on special services at the Evangelistic Hall, Llanelly, by Mr. Opie Rodway on September 1-4.—That young men and women who have professed conversion at open-air meetings of the Sheffield Y.M.C.A. may be kept steadfast.—For blessing on special Gospel missions at Doncaster, Paisley, and Leeds, by Revs. F. E. Heape, J. Flannagan, and H. Thomas, in September.—For blessing on a ten days' Protestant mission in connection with the Church Association at St. Thomas's, Blackburn, by Rev. T. H. Sparshott.—For blessing on a ten-days' mission at Sheffield in connection with the Y.M.C.A., by Mr. H. Varley.

## THE RUSSIAN STUNDISTS.

We are continually receiving information (says *Evangelical Christendom* for September) showing that the persecution of the Stundists is still carried on with vigour in some parts of the south of Russia. A few weeks ago, one who had been long identified with the movement, and an earnest worker among his fellow-Stundists, had his home visited by police officials, when his papers and letters were seized. These included some which revealed the fact of his having been in correspondence with friends of the Alliance, through whom money was supplied for the relief of many of the Stundist families.

This good brother, fearing that the seizure of his papers would ultimately mean his arrest and imprisonment, determined to leave the country, and, by the aid of friends, he was enabled to escape, though with considerable difficulty. He eventually found his way through St. Petersburg to Sweden, and thence to London, where he was able to confer with friends. He has since then returned to the Continent with the view of settling in Roumania, where he has arranged for his wife and family to join him. The Council of the Alliance has been very glad to be able, with other friends, to assist in the expense incurred in this case.

The special fund of the Evangelical Alliance has also been found useful in helping another earnest Christian who escaped from Russia only three weeks ago. This good brother was one of those who left Russia, after repeated warnings, in 1884, that he would be imprisoned if he carried on his evangelistic work. He eventually proceeded to America, where he laboured for some years in various parts of the United States, and among his fellow-countrymen. He has been very successful in his evangelistic work, and, having obtained his papers as a naturalised subject of the United States, he proceeded only a few months ago to Southern Russia, hoping that by remaining only a few days in each place, he would be able to travel through the country, seeking out the persecuted Christians, and speaking of Christ as opportunity occurred. For some time his progress was not hindered, but in May last he was arrested, put under chains, and sent to St. Petersburg, where, as he had formerly been in the Russian Navy, he was placed in the naval prison. From this he managed to escape with considerable difficulty, and at last found his way to London. He has now returned to America, where he hopes to rejoin his wife, who was with him when he was arrested in South Russia.

We feel sure that prayer will ascend to God on behalf of his suffering people in Russia; for there are many who are at this moment in grave peril, and for whom there seems to be little hope of any relief through earthly means. The two brethren above referred to will also be followed with the prayers of their fellow Christians in this country, that God may open the way for both of them to labour for Him again amongst their fellow-countrymen.

## FAMINE IN CENTRAL AFRICA.

I should like to bring before your readers the present condition of the natives of the Usagara country, Eastern Equatorial Africa. Nearly the whole population is suffering keenly from famine, caused by a severe plague of locusts. The early budding crops in nearly the whole of this portion of Africa have been devoured by these insects, and consequently there has been no harvest. Added to this is a drought in some districts.

The Church Missionary Society has stations at Mamboia, Mpwapwa, and Kisokwe, in the Usagara country. I purpose leaving England early in September, on my return to Mpwapwa, to take charge of a medical mission there. I should be grateful if your readers would help me buy some rice and other food in Zanzibar, which I can take up-country with me, to enable me to minister to the needs of some of our distressed African brothers and sisters. Contributions may be sent to me to 4, St. John's Terrace, The Green, Southall.—Yours faithfully,

Edward J. Baxter, L.R.C.P. and S.E.
Medical Missionary, C.M.S.

**IF CHRIST CAME to many a church in England and America to-day, would not his first act be what it was when He came to the Temple? Are there no people among us who "run a church" on Sundays much as they run a store on Mondays? Are there no hangers-on upon religious organisations, who work various convenient arrangements for worshippers for the sake of gain? What about people who get up societies that they may be made secretaries, who start religious newspapers for profit, not for religion, and the like parasites on Christian communities? What about those whose test of the prosperity of a church is its balance sheet? The Jews' market outside their little temple was a small affair. We do things on a larger scale.**
**—*Dr. Maclaren.***

## RAILWAYS AND THE SABBATH.

Dear Sir,—Our memorial from shareholders of the Midland Railway, against the continuance of its vast Sunday goods traffic, was presented by Mr. R. J. Horneck, of Wexford, and Rev. Edward Heath Brown, of Twickenham, at the half-yearly meeting of the company held at Derby on the 10th inst. For about five minutes Mr. Horneck secured a patient hearing, but a few dozen shareholders favourable to Sunday labour so disturbed the meeting after that time by their outcries and stamping, that except to the reporters, the rest of his speech was inaudible. A good impression was, however, made. A few spoke in favour, and the chairman replied with some amount of sympathy. The memorial had 174 signatures, representing a considerable amount of stock, twelve of the subscribed names being those of proprietors eligible as directors.

Our Union has no intention of retiring from the field, if Christians, and especially Christian shareholders, will support us. Our modes of operation are association and organisation, fostered by prayer and animated with faith and courage. We are in correspondence with about 200 shareholders, who represent twenty-seven public companies. Our recent effort has brought to light a large amount of conscience among holders of stock and shares. It has also brought us appeals from other parts of Britain to institute enterprises in other directions in favour of the liberation of men held in Sunday bondage. We hope to communicate, by circular, with every gentleman and lady who signed the recent memorial, and in the meantime shall be glad to receive communications addressed as under.—Faithfully yours,

Jas. Fox Wilson,
Secretary, Shareholders' Union for the Defence of the Sabbath.
22, *Western-road, St. Leonards.*

# Letters to the Editor.

## RITUALISM.

Sir,—Permit me to reply to some points in Rev. W. Carlile's letter in your issue of August 16.

"How is it possible to account for the peaceful death-beds of High Church folk?" The reply is no more satisfactory than if it applied to peaceful death-beds of Hindoos or Mohammedans. It must be remembered that the conscience is a part of our sinful nature, and replies in reproval or assent according to its education, until enlightened by the Holy Ghost.

My knowledge of the Pro-Cathedral (as once a Roman Catholic myself) does not assure me that the going over to Rome is of rare occurrence. The number of weak women prepared by the High Church party, who are pouring into the Church of Rome, is large.

"The Romanists are not afraid of your ritualistic services." If you were a reader of their periodicals, you would find them declaring such services to be an expression of a desire to be back in the "true Church," as she styles herself.—Yours truly,

George Rapkin.
3, *Vespan-road, Shepherd's Bush.*

Sir,—Your correspondent, Mr. Heathcote, seeks to unravel and explain my stand, when I ask, "How can baptismal regeneration and faith shake hands?" But he quite misuses the conditions. The "regeneration" I spoke of was that which is delegated to another without any "faith" at all. How can this stand save only in the secret counsel of God? Who is he that can testify through any "work," *i.e.*, baptism, that an infant is regenerate? Such would, indeed, be the gift of Simon "the Sorcerer," who desired such "magic," when the apostle answered, "Thy money perish with thee." We, too, might say, "Thy office perish with thee."

For it is impossible in adult baptism to know anything concerning the person's regeneration save at the word of "the individual," and not certainly at or through "the office" performed. The "instrument" is not used to make the person "regenerate," but only "to confirm" that which the regenerate person testifies. Without this testimony of the person, and not "the baptizer," there is no such knowledge known to any man. True regeneration is surely and certainly independent of priest.—Yours, etc.,

A Sincere Christian.

Sir,—In continuing this correspondence your readers will, I am sure, agree with me that the most important point of all is, What is the doctrine the Church Army is teaching? Some of us, whilst believing that the Army is doing good, have some grave doubts as to its teaching pure Gospel doctrine? But let Mr. Carlile speak for himself. At a meeting of the West London branch of the English Church Union in January, 1887, Mr. J. W. B. Riddell in the chair, Mr. Carlile made use of the following words: "In one parish the Church Army evangelists might be working under an Evangelical vicar, while in another he might be under a Ritualist of advanced type. . . . Even in Evangelical parishes the Church Army had no evening communion—[cheers]—and in the parish of the secretary of the Church Association at Liverpool there were so many converts that the vicar had to start an early celebration twice a month. Canon Body was one of the greatest friends of the Army." In answer to questions, Mr. Carlile further said: "We do not hold any Calvinistic doctrines. . . . If anyone could point out to him a Calvinistic doctrine in the Army's hymn-book, he would have it expunged at once." This looks like bidding for sacerdotal support, and in return conceding sacerdotal doctrine of a fundamental nature. May I also ask Mr. Carlile, Is it a fact that within a comparatively recent period Church Army "captains" have been forced to resign rather than teach Ritualistic tenets?

Chas. J. Thynne.
*Wycliff House, 6, Great Queen-street, London, W.C.*

Dear Sir,—My experience of High Church and ritualism is very different from that of Rev. W. Carlile. In the parish in which I live we had a much-beloved Evangelical clergyman for thirty years. On his appointment to another living, a gentleman was presented to this living who is an advanced High Churchman. He and his curates are very zealous for ritual; early celebrations (the evening ones have been discontinued), baptisms, and what they call reverence, *i.e.*, bowings, prostrations, turnings, kissing their stole, and crossing. I suppose Mr. Carlile can see edification in these things—I cannot.

The following sentences are extracted from their teaching:—"There is something in the bread and wine after the priest has consecrated it which was not there before." "We are not to look for conversions like that of St. Paul; that was exceptional. Our conversion generally takes place at our baptism, when the Holy Spirit is given to us." "It is a great mistake to say that the Bible, and the Bible alone, is the religion of Christians. There is another word of God besides the Bible which is called tradition."

This is the teaching of members of the English Church Union; is it what Mr. Carlile regards as "simple Evangelical teaching"? I have no sympathy with mere faction, and whether a clergyman should preach in a black gown or a white one, or whether this or that is to be said or sung is to me indifferent; but whether we are to have a Lord's Table or an altar, a sacrificing priest or a Christian minister—presbyter as Hooker says; whether we are to have the Word of God supreme in the Church, these are "vitals."—Yours sincerely,

A Grieved Churchman.

Sir,—I much fear that the letter of my friend, Mr. Heathcote, on Baptismal Regeneration, which appears in your last issue, will not carry conviction to any doubting mind. Indeed, it seems to me, and with all deference, that his reply to "A Sincere Christian" is no reply at all.

He states that, as a rule, God saves instrumentally, and, therefore—surely a big therefore!—baptism, or the sprinkling of water, is the Divine instrument whereby souls are saved and brought into the Kingdom of God on earth. I agree that we are saved instrumentally; but the one instrument, or method, or means, of Divine appointment, which illumines every page almost of the New Testament, is a living *conscious* faith in a crucified Saviour, and not the sprinkling of water upon the faces of unconscious babes; otherwise faith—saving faith, becomes unintelligible, and the whole basis of Evangelical Christianity is subverted, and a priestly act substituted for conscious repentance, and a plain reponsible recognition on the part of the believer of Divine grace as the sole ground of his entrance into newness of life. This is impossible in infancy.

I was baptized as an infant. I am not complaining; but I avow that I had reached years of maturity before I became a member, a living member, of the Body of Christ—which is his Church. Says St. Paul: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith, which worketh by love."

I hold very strongly that this doctrine of Baptismal Regeneration lies at the very root of Ritualism; and it seems to me that if it can be substantiated on clear and overwhelming Scriptural authority, sacerdotalism is justified. Mr. Heathcote's letter, however, does nothing to make the position of the sacerdotalist a bit more easy of comprehension.—Yours obediently,

*London.* Jas. A. McIntyre.

Sir,—I have read with something like amazement Mr. Carlile's extraordinary letter in your issue of August 16, headed as above. How our brother can reconcile "regrettable æsthetic excrescences" with the preaching of "Jesus only" passes comprehension.

The advice he tenders to "devoted Evangelical people" to exercise "sympathetic, gentle persuasiveness" when they find themselves in a professedly Protestant church, and see "crosses and candles" substituted for the light of Divine truth, scarcely becomes the leader of an army of Christian warriors. Anyway, it differs essentially from the Apostolic counsel, which bade the "sanctified in God the Father" "contend earnestly for the faith once for all delivered to the saints."

As an old Gospel preacher I should like to know (and so, I think, would many of your Evangelical readers) on what ground Mr. Carlile speaks of infant-baptism as "one of the greatest levers to press the need of real conversion and a baptism of the Holy Ghost." Not the smallest particle of proof can be found in their "Acts" or utterances that the Apostles of our Lord and their fellow-workers found it anything of the sort. The one and only means they employed to bring men to God was the preaching and teaching of a crucified and risen Saviour in the power of the Holy Ghost. The one main mighty lever they used in pressing his claims upon the faith and obedience of their hearers was the commanding, constraining, compassionating love of God and his Christ.

Infant-baptism they do not even once mention. True, we find believer-baptism and the baptism of the Holy Ghost in closest connection (Acts x. 47, 48). But in this case the fact that Cornelius and his kinsmen had received the latter is urged by the Apostle Peter as a plea for his submitting to the former.—Very truly yours,

Frank H. White.

## THE SALVATION ARMY IN INDIA.

Dear Sir,—In reply to Mr. Allan's letters regarding our work in Travancore, I would, in the first place, meet with a point-blank denial the implied charges of untruthfulness which Mr. Allan has seen fit to launch against me and my fellow-officers. Mr. Allan could hardly have written in stronger terms had he been warning the public against a set of charlatans and impostors. He scatters broadcast such misleading expressions as—"only let the truth be known," "utterly unfounded," "no result whatever." I can only reply that he is either wilfully, or with an ignorance which is tantamount to being wilful, stating what he knows, or ought to know, to be untrue. Our converts are there for any unbiassed witness to see and hear for themselves.

Fortunately for us the work in Cape Comorin, has recently been visited by an entirely impartial witness. Some few months ago Mrs. Keer, the wife of Major-General Keer (a retired Indian officer in Her Majesty's Army), offered at her own expense to visit our work in India. We gladly agreed, and she has just returned to England after spending some six months in that country, travelling from village to village, living in the native huts and prying behind the scenes into the everyday life of our officers and their converts.

I shall be glad to forward her pamphlet to any of your readers. Speaking of the Travancore work, where she spent three weeks, Mrs. Keer says:—"I have only one thing to say about the movement here, and that is that it is purely Pentecostal and beyond all human understanding...*The whole village is converted*...The barracks stands on the site of the late idol temple...Who after seeing and hearing all this could doubt the reality of the work?...How unutterably glad I am that I came!...When I reached the mud hut that night I positively loved it. By this time I utterly and for ever had decided that this was the way to do, if you wanted to get at the people.... I would advise anyone with any money, *at once* give largely to the Army, endorsing its native methods." Space forbids that I should multiply the quotations from these racy and interesting letters.

2. In regard to Mr. Allan's statement that "no cases are known there," of entire villages having been converted to Christ, besides the one above referred to, and personally visited by Mrs. Keer, I have a letter from S. C. Jackson who has been for two years in charge of a district in Travancore, in which he says:—"I had amongst my villages three in which with the exception of one person all were Salvationists....I do not think Mr. Allan has ever attended any of our meetings. I never knew him to do so. I had corps of 250, 200, 150, and 100 soldiers (members), and no corps had much less than 100."

Major (Miss) Case, a lady of culture, who has at much personal sacrifice spent seven years in our Indian field, sends us the following incident:—"In a village where only part of the people had been converted, a dispute arose regarding a piece of land which was given us for a barracks. It was stated by our opponents that there were no Salvationists in the village. A district magistrate was sent to inquire into the matter on the spot. No less than 100 persons came forward claiming to be Salvationists. Standing in a ringaround the

magistrate they gave one after another the most striking testimonies of the change wrought in their homes and lives through the Army. The magistrate was thoroughly convinced, and gave a verdict in our favour."

Brigadier Musa Bhai, himself a Tamil, now on a visit to this country, in speaking of the conversion of several entire villages, says that is *emphatically true*, and continues: "When visiting there three months ago I conducted an open-air meeting, commencing at 8.30 p.m., and lasting till after midnight, when some 3500 people were present, and of these at least 1500 were our soldiers. The earnest way they pleaded with God for the conversion of their heathen friends would have done credit to any European community of saved people.....I had the joy of praying personally and conversing with ex-devil-dancers and ex-heathen headmen, who are now our sergeants, and I presented one with a Bible."

Miss Lucy Booth writes:—"If no village has entirely changed its faith, why have *seventeen heathen temples* been handed over to the Salvation Army, and why were the idols and sacrificial weapons, etc., presented to me by a uniformed soldier on my recent visit to Cape Comorin (these articles are to be seen at our headquarters)."

Yours for the salvation of India,

F. de L. Booth-Tucker.

101, *Queen Victoria-street, August* 27.

*(To be concluded next week.)*

## Y.M.C.A. NOTES.

Sir George Williams, who is on a visit to Lynton, has been successful in establishing a branch there.

Mr. Wm. Henderson, jun., Scottish assistant travelling secretary, is at present visiting the associations in the Ayr district with much acceptance.

The Tokyo Association has a fine home, built with money collected in the United States by Mr. J. T. Swift. The building is large, and well adapted to its purpose.

Representatives of the Croydon Y.M.C.A. Cycling Mission Band, including the secretary, Mr. Morris, visited Ipswich on Saturday, August 18, and spent the following Sunday with the Association there. Earnest addresses were given at the Sunday afternoon Bible-class, which numbered sixty young fellows, and the Ladies' committee gave a "Sunday evening at home," at which nearly a hundred members and associates were present. Mr. Morris and Mr. Hammond gave addresses at this gathering.

The report of the Glasgow Association for the year ending June 30, is an encouraging document. It tells of patient, earnest work in every department of association activity, and of an increase of 590 in the membership. The members now reach the grand total of 9954. The income met the expenditure of £4694, and left a balance of £1 13s. 7d. Of this large sum only about £400 was "public" subscriptions, and even that sum was to a large extent received from members and ex-members, honorary and ordinary. The Glasgow Association is one of the largest evangelistic agencies carrying on work in any town.

At a recent meeting of the Berlin Association, the delegates to the Jubilee celebration in London reported on the event. Y.M.C.A. work in Germany is a comparatively new thing, the Berlin Association being only thirteen years old. It is doing a grand work, impressing upon young men the need of a living, active religion, in place of the formal relationship that answers for religion with so many. The association has a membership of about 1200 in the city, and within the last five years has had a fine association building presented to it. In Germany as a whole there are only about a dozen regularly organised associations.

The attendance at the Scottish National Union Conference, convened for Galashiels from September 11 to 13, promises to be very good. The Conference will deal with the representative association duties of the members in public and private life; also how the Fellowship Unions can be more extensively used in Gospel work among young men and women. Rev. Professor Lindsay (Glasgow), Dr. John Smith (Edinburgh), and Messrs. Hugh Macpherson (Falkirk), W. A. Campbell (Glasgow), Archd. Colvill (Dunfermline), Provost Brown, and Alexr. L. Brown, ex-M.P. (Galashiels), are expected to take part in the proceedings. The excursions will include a visit to Abbotsford.

Eleven association men have taken part in a caravan tour through the famous Peak of Derbyshire, organised by the Derby Y.M.C.A., and visiting, among other spots of interest, Bakewell, Lathkill Dale, Haddon Hall, Chatsworth, Eyam, Hathersage, Castleton, Edale, Millers Dale, Buxton, Hartington, Dovedale, and Ashbourne. Some of the celebrated mines and caverns of Castleton were descended, and one or two of the lofty mountains of the Peak climbed. Three tents were erected on each camping ground; one, a small marquee, being used as a living room, and the other two for sleeping in. The weather was most unfavourable, but notwithstanding this, the tour was, in every respect, most enjoyable. The greatest kindness was received at the hands of the inhabitants of the many towns and villages visited. The whole cost, including the purchase of two tents, hire of a third, hire of man, horse, and caravan, board and incidentals, only cost £2 10s. each. The experiment will probably be repeated on a larger scale next summer.

## THE Y.W.C.A.

The annual general meeting of the Rossie and Longforgan branches of the Y.W.C.A. was held last week at Rossie Priory. The company, to the number of over 100, assembled at two o'clock, and after spending a pleasant afternoon adjourned to a large marquee, where a sumptuous tea was provided by Lord Kinnaird. After outdoor amusements by the younger members, the company repaired to the picture gallery for the purpose of transacting business. The principal feature in the proceedings was the distribution of a large number of valuable prizes, generously given by Mrs. Armitstead, of Castle Huntly, and awarded for proficiency in knitting and needlework, and knowledge of the Epistle to the Hebrews, shown by an examination recently conducted.

## IRISH NOTES.

Rev. W. Wallace, who has been labouring under the auspices of the Church Missionary Society in North India for the past four years, is at present invalided home.

Colportage is being used at present much more extensively than formerly as a means of evangelising the people of Ireland. The Methodists in the Sligo and Enniskillen districts, following the example of those in Portadown, have resolved to employ an agent in that kind of work.

All the money required to defray the costs incurred lately by Rev. Thos. Connellan in defending his character when it was so grossly aspersed has been subscribed, and even a balance is left which will be devoted to carrying on the important mission work in which Mr. Connellan is engaged.

Rev. Samuel Patton, minister of the Reformed Presbyterian Church, Londonderry, has been appointed Presbyterian Chaplain of the Derry Prison in succession to the late Rev. Dr. Ross. This is the first time that a minister not belonging to the General Assembly has been appointed to this position.

As the Limerick contingent to the amnesty meeting in Cork, on Sunday last, was passing through South Mall, headed by four bands, they observed the street preachers at Sutton's Corner, and made a rush upon the Evangelists, whom they kicked in a most brutal fashion. Eventually the police came on the scene, and the amnesty demonstrators proceeded to their meeting, cheering loudly.

## SCOTTISH NOTES.

The friends of work among lepers are desired to note that the address of Mr. Wellesley Bailey, of the Mission to Lepers, is now 17, Greenhill-place, Edinburgh.

The Gorbals Tabernacle (Glasgow) congregation have agreed to give a call to Rev. David Mitchell, Kirkend, who is well-known as an active evangelistic worker.

Rev. John Anderson, D.D., Kinnoul, Perth, and Rev. Mr. Fraser, minister of the parish of Colvend and Southwick, have each attained their ministerial jubilee.

Mr. Wm. Burnside, evangelist in connection with *Pray and Trust* magazine, has had a time of much blessing, with many conversions, at Downfield, near Dundee, during the summer months.

Rev. Henry Montgomery, Belfast, will be one of the speakers at the Dundee Christian Convention the third week of September. He is also to conduct a series of meetings under the auspices of the Y.M.C.A.

The congregation at Trinity Free Church, Glasgow, have formulated a unanimous call to Rev. H. Montgomery, Belfast, and have appointed a strong deputation to plead their claims at the Belfast Presbytery.

The Glasgow Workmen's Dwellings Company has proved a success. A bonus of two weeks' rent at each of the holiday times, in January and July, is given to all tenants who keep the rules and pay promptly.

The Dundee Christian Conference will be held on September 18-20. The general subject is "Revival," and the various points dealt with will include the need of revival, hindrances, methods, and instances of remarkable awakenings at home and abroad. Such a programme ought to evoke deep and widespread interest.

The privations among the families of the miners who have now been nine weeks out on strike are getting to be very serious; in many towns on Saturday afternoon and evening the men were parading the streets with collecting boxes. Hundreds have contributed their pennies, but this is, after all, but a precarious means for obtaining a livelihood. Feeling is becoming intensified, and the references in the pulpit to the strike are becoming more frequent and pointed.

## EVANGELISTIC NOTES.

**Rev. Dennis Osborne** has recently conducted a special mission in Rangoon, where much blessing attended the presentation of the truth.

**Mr. J. Shawcross** has conducted a fortnight's mission in St. Paul's Mission-room, Darlington. Large numbers attended, and the results were cheering.

**Rev. Thomas Waugh** has visited Blackpool. Meetings in the Prince of Wales's Theatre and Adelaide-street Wesleyan Chapel were largely attended, and the Word spoken was accompanied by much heart-searching.

**Ireland.**—A successful series of Gospel meetings has been held in one of the Irish Evangelisation Society's tents at Mountnorris, co. Armagh, during the past few weeks by Mr. McKimmin. The attendance has been good, and the results very encouraging. The locality is spiritually a needy one.

**Rev. G. Soltau**, who has recently returned from a mission tour in Southern India, has been holding a Gospel mission in Maldon, Australia, which has been well attended. In all the meetings there have been manifestations of the presence and power of the living Lord. Mr. Soltau is devoting his time and labours to this kind of work.

**Mr. Charles Gellatly,** of the Evangelisation Society, has finished a tent mission at Dundee. There has been a deep and widespread interest throughout the district, and the meetings have been well attended. A goodly number have given in their names and addresses in testimony of having received saving blessing during the mission.

**Padstow.**—The *Good News* Gospel ship has again visited Padstow on her homeward journey. During the three days' mission six services were held, and the presence of God was manifest. Many were the regrets that a longer stay could not be made. The closing service was a very impressive one, various workers in the place uniting in appeals to the unsaved. Many hearty prayers follow the *Good News* that the efforts of those on board may result in a rich harvest of souls.

**Edinburgh Castle.**—During the month of August Messrs. Weaver Brothers have been holding services at the Edinburgh Castle, Dr. Barnardo's Mission Church, Limehouse, and a gracious outpouring of the Holy Spirit has attended their labours. It would seem as if the whole locality is being moved. Backsliders have been restored, scores of anxious souls have crowded the inquiry rooms and professed to find rest through faith in Christ, and God's people have been quickened and blessed. Messrs. Weaver have, at the urgent request of Dr. Barnardo, arranged to remain for September. S. E. B.

**A Successful Village Tent Mission** has been concluded in the village of Ratcliffe Culery, Leicestershire. The two evangelists were Mr. Robt. Ley Wood, of Cheltenham, and Mr. Colin Taylor, of Rickmansworth. The evangelists lived in the tent, doing their own cooking and making the platform their bedstead at night. House-to-house visiting was conducted methodically, and large quantities of illustrated tracts used. The villagers seated the tent themselves, each cottager and farmer contributing his or her quota of chairs, forms, or planks. The meetings were well attended each night, the Sunday evenings being crowded. There were many happy cases of conversion, and the whole village was evangelised. People walked for five miles to the services, all strangers being invited to stay to tea on Sunday afternoon. Where a tent can be procured this is a feasible and inexpensive method of combining rest and change with work for the Master.

**Rev. F. C. Spurr's Missions** in London are as follows:—Sept. 5-16, New Southgate; Sept. 19—Oct. 1, Catford; Oct. 6-15, Borough-road Chapel; Oct. 20-29, Forest Gate (men only); Nov. 3-13, West End Chapel, Hammersmith; Nov. 17-25, Denmark-place, Camberwell.

**JERUSALEM.**—A telegram from Constantinople states that the Ministry of Public Works has decided to reconstruct the aqueduct which supplied Jerusalem with water in the time of King Solomon. The work will entail an expenditure of about 2,000,000fr., and will necessitate the making of a tunnel 3870 yards long.

## PERSONALIA.

**Mr. Gipsy Smith** held large meetings in Sydney, while on a brief visit to that city *en route* for America.

**Mr. Gladstone** will contribute to the September number of *The Nineteenth Century* an article on "True and False Conceptions of the Atonement."

**Mr. William Lethaby,** formerly of Kerak, Moab, has accepted the charge of the Bible Society's depôt at the Camp, Aden, and will be joined there shortly by Mrs. Lethaby.

**Mrs. Mary Stuart,** an American lady, who died in December, 1891, left nearly four million dollars to various objects, including many educational and charitable institutions.

**Dr. Geo. F. Pentecost** is announced to preach in the Broadway church, Norwich, Conn., on the last two Sundays of August, and in Dr. John Hall's church, New York, for the first three Sundays in September.

**Mr. A. W. Prautch** will be accompanied to England by Mr. S. C. Kanaga Ratnam, B.A., of Belgaum. Mr. Kanaga Ratnam gave evidence before the Opium Commission. He is a teacher in the L.M.S. High School at Belgaum, and founded the Young Men's Christian Association in that city.

**Rev. Silas K. Hocking,** of Southport, drew very large congregations at the City Temple last Sunday, to hear him preach. In the morning he uttered a strong protest against the pessimistic literature of the time, and extolled the dignity and glory of human life in its Christian aspects and relations.

**Rev. H. J. Pope,** Ex-President of the Wesleyan Methodist Conference, sailed for New York by the s.s. *Lucania* on Saturday last. Mr. Pope goes as representative of the English Wesleyan Conference to the general Conference of the Canadian Methodist Church, which meets at London, Ontario, September 9.

**Mr. W. David Newton,** who has been carrying on the work of the Protestant Deaconesses' Institute, Tottenham, during the ill-health of the late Dr. Laseron, has been elected to succeed him. Prayer is asked that God's blessing may crown the efforts put forward, both at home and abroad, by this institution to extend his kingdom.

**Rev. T. B. Pandian,** who has for some time been pleading in this country the cause of Indian pariahs, was met at Victoria Station by a number of friends on his leaving for India last week, and was presented with an address. Through his visit a society has been formed, entitled "The British Society for the Elevation of Pariahs;" the secretary is Rev. P. Reynolds, Albury, Ardilaun-road, Highbury, N.

**Dr. L. W. Munhall,** the American evangelist, has been paying a visit to Europe with his family. In the early part of July they reached this side of the Atlantic, and, after a short stay in England, visited in succession parts of Germany, Switzerland, Italy, France, and Belgium. Dr. Munhall spoke at the Central Noon Prayer Meeting, Aldersgate-street, on Tuesday. He returns to the States from Liverpool on Wednesday next.

**Rev. B. Fay Mills,** it is reported, has agreed to serve as stated supply for one year for the Fourth Presbyterian Church of Albany, N.Y. He is, however, to have leave of absence for several weeks during the year to meet any engagements for evangelistic services which have been already made. The engagement does not continue longer than for one year, when it is probable that Mr. Mills will return to his work as an evangelist.—*N.Y. Independent.*

**Rev. W. Moore, D.D.,** who presided over the Missionary College at Puerto, Spain, attended the recent quarterly meeting of the Irish Assembly's Continental Mission Committee in Belfast. Dr. Moore, who is now in fairly good health, reported that their little college had equipped and sent forth ten men as evangelists; that at least twenty more could be put in the field at once did funds permit; and that in the ten schools under his superintendence there are from 800 to 1000 children who are taught in the Scriptures and the Shorter Catechism.

**Mr. Spencer Walton** and Mrs. Walton will say farewell to friends at a public meeting next Wednesday in Exeter Hall. On the following Saturday they sail for South Africa in the *Grantully Castle*. For a year they have been engaged in deputation work, visiting America, and not only stirring up interest in their work but enlisting fresh missionaries for the field. The South African General Mission has now sixty-eight at work, and during the next three months ten more, some from furlough and others as recruits, will be added to the number. Mr. Walton will be able at the public meeting to report signal blessing from God upon the work of the mission.

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**THE LIVERPOOL MAGISTRATES** have decided not to grant licences to any publicans who do not agree to close the backdoors of their houses leading into occupied courts.

## OBITUARY.

### DR. JAMES STRONG, MADISON, N.J.

The death is announced of Dr. James Strong, widely known as one of the most eminent scholars of the Methodist Episcopal Church, who died on Aug. 7 after a short illness. He was a member of the Anglo-American Commission for the revision of the English Version of the Bible, and was connected with Dr. McClintock in the editorship of the Encyclopedia known as McClintock and Strong's. He had also recently completed the Exhaustive Concordance to the Bible. For many years he was Professor of Exegetical Theology in Drew Seminary at Madison, New Jersey. He was in his seventy-second year; and was a man of large conceptions and extensive acquaintance with men and things.

### THE BISHOP OF COVENTRY.

Dr. Henry Bond Bowlby, Bishop Suffragan of Coventry, died on Monday night at Edinburgh. Dr. Bowlby, who was consecrated in St. Paul's Cathedral rather less than three years ago, had seen nearly fifty years of clerical work. His connection with the Diocese of Worcester has been a long one. It was in 1850 that he was appointed Vicar of Oldbury, which place he left in 1868 to become Vicar of Dartford, Kent. Here he laboured zealously for seven years, and in 1875 returned to Birmingham, as rector of St. Philip's. He became in succession surrogate and proctor of the diocese, holding the latter office until 1892. Formerly a Fellow of Wadham College, Oxford, he was the author of a series of lectures on "The Resurrection of the Flesh."

### REV. W. HOPE DAVISON.

The death took place on Saturday, at Plymouth, from paralysis, of Rev. W. Hope Davison, who at one time occupied a prominent position as a Congregational minister. He was ordained in 1852, after leaving Cheshunt College, and for more than twenty years was minister of St. George's-road Church, Bolton, being also district secretary for the Lancashire Congregational Union. In 1873 he came south, and first filled a pastorate at Chatham, and subsequently one at Pentonville. In 1885 he retired to Newport, Isle of Wight, and a few years ago, through failing health, relinquished the pastoral office. He published some theological volumes, compiled a church hymnal, and edited several religious periodicals, including the *Christian Age*. His son, Rev. W. Hope Davison, M.A, of Edinburgh, is secretary of the Congregational Union of Scotland.

### REV. DR. FLETT, PAISLEY.

This eminent minister died suddenly of apoplexy on Monday week, in Arran, where he was spending a few days with friends. He was in his sixty-fifth year, and apparently in good health, having recently returned from his holiday, which he always spent at his native place, Sanday, one of the Orkney Islands. In 1860, he received a call to the Storie-street Baptist Church, Paisley, to which congregation he ministered till his death. He was not what is called a popular preacher, but his pulpit prelections were practical, expository, and edifying. He gave up much of his time and strength to pastoral visitation and work among the young, his Bible class, which was attended by between two and three hundred young men and young women, getting much of his attention. He was a warm friend of evangelistic work, throwing himself with great energy into the special movements that were headed by Mr. Moody, and reaping much fruit. The church in Storie-street, where he laboured, was a small, unpretending building; but a few months ago his congregation removed to the magnificent Memorial Church in High-street, which was built by the family of the late Mr. Thomas Coats of Ferguslie.

### MRS. JAMES PATON, TILLICOULTRY, N.B.

This devoted lady has passed away at the advanced age of eighty years. She and her greatly-esteemed husband, the late Mr. James Paton, of Lethangie, who died about eight or nine years ago, had been closely associated with the evangelistic movement for well nigh forty years. At their own expense they held annually Gospel meetings at the towns of Tillicoultry, Kinross, and Milnathort, which were addressed by well-known ministers and others—some of them from a distance—and at which many were blessed. Those summer and autumn gatherings were delightful, blessed times, and can never be forgotten by those who took part in them. Mrs. Paton was in a sense the soul of these gatherings, from morning to night attending to the comfort of the guests or taking steps to secure the success of the public meetings. Her genial kindly influence was felt in all things. She conducted large Bible-classes of factory girls, and other kinds of women's meetings in Tillicoultry, with decided success. Nor did Mr. and Mrs. Paton confine themselves to work under their immediate care; they took a deep interest in Christ's cause all over the world, and contributed frequently and liberally towards its advancement.

After her husband's death Mrs. Paton carried on the work so far as she was able. Bright, strong, and happy in her Christian faith, there was an air of goodness all around her. Many will think of her as their spiritual mother, or as their benefactor in temporal things. She rather sought to be useful than to be known. She was the last of three well-known persons who were powers for good in central Scotland—herself, her husband, and his brother, Mr. David Paton, who also did splendid work, spending a large fortune in the interests of religion and philanthropy. W. F. G.

### REV. J. A. WYLIE, CHINA.

Deep regret has been felt in Scotland and elsewhere by the news of the death by violence of Rev. J. A. Wylie, labouring at Liao-Yang, China, in connection with the U.P. Missionary Society. The murder was committed in the main street of Liao-Yang in broad daylight. Mr. Wylie was walking towards his house when he saw a detachment of Chinese soldiers approaching. Seeing the men were in an excited condition he stood aside to let them pass. On catching sight of the missionary some of the soldiers began to jeer at him, while others abused him in filthy language. Mr. Wylie tried to move away, whereupon one of the soldiers struck him, and this was taken as a signal by the others, who threw themselves furiously upon the defenceless man. As he lay upon the ground Mr. Wylie was stabbed and hacked at with knives, beaten in a frightful manner with musket stocks and clubs, and kicked unmercifully about the head and body. The officers in charge of the soldiers did not attempt to restrain them, but simply marched them off when the missionary's life had been apparently battered out of him. Mr. Wylie was carried to his home, where he received tender and careful treatment. From the first little hope could be entertained of his recovery, and he died within a few hours of the attack.

Mr. Wylie was born at Hamilton, October 5, 1863. Early in life he expressed his determination to become a missionary, and from that resolution he never wavered. He offered his services to the United Presbyterian Church for mission work in China in February, 1887. To further qualify himself for missionary labours he attended medical classes. He sailed from Liverpool on January 21, 1888, and was first engaged at Shanghai along with the late Dr. Williamson; thence he proceeded to Newchwang, in Southern China, and subsequently to Liao-Yang, in the same district. His labours, which have been followed with interest by all who knew him, have been eminently successful, and his friends were looking forward to his return on furlough in the course of next year. The tidings of his untimely and tragical end have cast a gloom over the Hamilton district, and the profoundest sympathy is felt for his parents, Provost and Mrs. Wylie, in their great bereavement.

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## EMIGRATION FOR WOMEN.

Dear Sir,—The letter you were so good as to insert in the spring, telling of our need of outfits for young women, especially serge dresses for the voyage, brought forth some very useful parcels. As some of them were anonymous, may I thank the donors? The present deficiency in the stores I superintend is chiefly in young women's underclothing. I only hope some busy needles may be plied in our behalf, for our work increases greatly. Yesterday we saw off forty-nine young women, bound for Western Australia, from the South London Docks, all going of their own free will, several to join sisters already there. I never saw a more promising group of girls. They are so carefully selected that we may well hope that they will prove centres of Christian influence in the new world. We try to infuse into them the new missionary spirit.

At present the passage-money to Canada is unusually low (it will not last), only £2 including kit, and a party is being sent out September 15, under charge of a matron. Full information can be obtained at the office of the Women's Emigration Association, the Imperial Institute, Kensington. Parcels of clothing should be sent to me.—Yours faithfully, Adelaide Ross.

18, *Upper Westbourne Terrace, Paddington, W.*

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**JOYS AND SORROWS.**—As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

**"IF CHRIST CAME TO CHICAGO."**—A shilling edition of W. T. Stead's book has been issued. The book has now gone into the 120th thousand. The only way in which the cheaper edition differs from that at half-a-crown is that it is in paper covers and lacks the coloured plan frontispiece—an omission which by many is regarded as an improvement rather than otherwise.

## CHRISTIAN ENDEAVOUR NOTES.

The Belfast Union numbers 900 members, showing an advance for the year of thirteen societies and 586 members.

Rev. S. T. Nicholson, Methodist New Connexion, has commenced a Christian Endeavour Society at Bury, with between forty and fifty members.

An Australian society makes a practice of sending to absent friends every week letters made up of brief notes that are handed to the social committee.

The *Christian Pictorial* for last week gave an account of Endeavour work at Bath, with a portrait of Rev. T. R. Dann, president of the Bath and District Union.

The society in the First Church at Sioux City, Io., arranged what they named an "absent members' meeting." The exercises included the reading of letters from members scattered throughout the country.

Christian Endeavour is taking hold upon the United Methodist Free churches, and societies are being formed in all parts of the denomination. Rev. E. Abbott, of Birmingham, has taken charge of the movement, and is pushing it with energy.

The society in the Tabernacle Church in Chicago carries on a "children's outing society." The twenty members that constitute the outing society are divided into ten couples, each of whom take a number of poor children with them for an afternoon's outing.

A West Virginia society has a committee whose duty it is to keep a record of the birthday of each member of the society. At each meeting the names are given of those whose birthdays will come during the next week, so that those members may be especially remembered in prayer by the others.

## TEMPERANCE NOTES.

At the Bradford Brewster Sessions a considerable decrease of drunkenness in the borough was reported, also a reduction of 290 licences in the course of the past twelve years.

A Glasgow correspondent writes:—"No one has any idea of the enormous consumption of antipyrin. Fashionable ladies and gentlemen get knocked up through too much eating and drinking, and then they call upon a druggist for a 'reviver.' The day was when the fashionable narcotic was chloral, but now the drug sold under the æsthetic name of antipyrin has taken its place."

A new edition of the Temperance Bible Commentary, by Dr. F. R. Lees and Dr. Dawson Burns, will shortly be issued. The fifth edition has long been out of print. The new edition will contain the Revised Version renderings of many important texts. As a considerable portion of the forthcoming edition is already bespoken, orders should be at once forwarded to the National Temperance Publishing Depôt, 33, Paternoster-row, E.C.

Dr. Cuyler, writing in *The New York Evangelist* on his continental tour, says: "The French are a gay, cheerful people, fond of out-door life and easily amused. Their consumption of wine is enormous; and the use of ardent spirits and of absinthe is on the increase. I found also in Geneva that Scotch and Irish whisky was exposed for sale in large quantities. One compensation for the poverty of the lower classes is that they cannot afford to buy the costlier imported alcoholic drinks."

A correspondent of *The Manchester Guardian* says:—"No one has invented a cyclists' drink that is really palatable to the majority of riders. (I am excluding all alcoholic liquors for obvious reasons.) Cold tea is indubitably nasty, though it may be thirst-quenching. Oatmeal water is insipid and raw-tasting. Lemonade and its various gassy relations are delusions in every way; soda-and-milk is disagreeable to many; temperance beers and porters taste like the washings of old casks; and so on *ad infinitum*. The perfect cycling drink is yet to come, and when it does appear its inventor will make a fortune."

Dr. Norman Kerr, speaking a few days ago at a meeting of the Society for the Study of Inebriety, said there could be little doubt that a substantial number of drunkards had been incited to their excess by having been given an alcoholic intoxicant as a remedy in illness. But this alcoholic medication was often unjustly ascribed to the doctor. In not a few cases the prescription was maternal, as in the case of young girls suffering from natural pain. When the prescriber did not happen to be the mother, she was often a relative. In confinement cases, the nurse was frequently the offender. He had again and again discovered the administration of liquor by the nurse surreptitiously and against his distinct orders. In intelligent medical circles the routine prescription of alcoholic drinks was rapidly going out of fashion.



# Among the Churches.

### CHURCH OF ENGLAND.

A brewery at Hebburn, Durham, has been turned into a church for a new parish.

The Bishop of Adelaide, Bishop-designate of Bath and Wells, expects to reach England in five or six weeks' time.

Rev. Alfred Allen, head master of the Kentish Town High School for Boys, has accepted charge of the parish of St. Stephen's, Spitalfields.

Rev. F. Wallis, M.A., Fellow and Lecturer of Gonville and Caius College, Cambridge, has been nominated to the Bishopric of Wellington, New Zealand.

Rev. Dr. Wright has been the means of greatly increasing the attendance at St. John's, Liverpool, which, prior to his settlement, was pointed to as one of the empty Corporation churches.

St. Peter's Church, Eaton-square, is to be closed for some weeks, while an installation of the electric light takes place. Another improvement is also to be made during the autumn in the form of a side chapel for the daily service.

A new hymnal is being prepared by a committee of the four Welsh dioceses, under the direction of the Bishop of Bangor. It will contain not less than 600 hymns with tunes, a special section of about 150 being devoted to Sunday-schools, and a number of carols and metrical litanies.

The Vicar of Islington has appointed Rev. J. A. Faithful, vicar of Holy Trinity, Scarborough, to the vicarage of the new district of St. Mary Magdalene (formerly the Chapel of Ease), Islington. The appointment will, the *Record* says, give great satisfaction to Evangelical men, and will considerably strengthen the Church in North London.

At a Church Pastoral Aid Society meeting at Swansea, the Archdeacon of Llandaff spoke of whole districts in Wales, containing many thousands of the working classes, where, half a century ago, for fifteen or twenty miles at a stretch, there was not even a mission in connection with the Episcopal Church. "Was it strange," he asked, "that under such circumstances the working classes should have become alienated?"

### CONGREGATIONAL.

Rev. J. T. Forsyth, M.A., who is staying in Scotland, is improving in health. He will not be able to begin his ministry at Cambridge before September 16.

Mr. W. G. Morris, of Cheshunt College, received recognition as a missionary at a meeting held in Tabernacle Chapel, Llanelly. He is designated for work in China.

Two children's demonstrations on behalf of the missionary ship and the L.M.S. centenary have been held on Lowestoft beach, Revs. S. B. Driver and W. J. Cole presiding. Rev. A. E. Claxton delivered an address at each meeting. A local committee has been formed.

The "Hundredth Report" of the London Missionary Society has made its appearance. The staff is composed of 192 English missionaries, sixty-eight female missionaries and 1476 native ministers. There are 94,192 church members, and 125,984 children in the mission schools.

A promising career has been cut short by the death, at the age of thirty, of Miss Annie Wardlaw Jagannadham, L.R.C.P.E., house-surgeon at the Cama Hospital, Bombay, and daughter of a L.M.S. native pastor at Vizagapatam. Miss Jagannadham was the first native of India to enter the Women's Medical School at Edinburgh.

Rev. Andrew Mearns has issued a pamphlet showing what has been done and is being done in London in response to the "Bitter Cry" which he sent forth ten years ago. In Mr. E. Wilson Gates he has an admirable co-worker, in whom he has every confidence, and by whom most genuine work is being accomplished among the outcasts of London. This work knows nothing of denominationalism, while those associated with it exercise the greatest caution in dealing with the cases that come before them. Proof of this is seen at once from the fact that of all those who have been helped to emigrate—and they include some hundreds—not a single unsatisfactory case has so far been reported.

*Calls.*—Rev. David Aitken, of Glasgow Theological Hall, to the E. U. Church, at Muirkirk; Rev. James Neil, of Forres, to Salford.

### BAPTIST.

Rev. D. P. M'Pherson, B.D., will enter upon his new pastorate at Exeter next month.

Mr. Pinnock, a missionary in the Yoruba country, West Africa, in connection with the Southern Baptist Convention, U.S.A., has departed for Lagos, after several months' furlough in this country.

A *crèche* has been founded in connection with Portslade Church (Rev. H. J. Dyer), where children up to four years of age are taken care of on Sunday evenings, while their parents attend Divine service.

The church at Peebles, founded five years ago, has encountered not a few difficulties, but is steadily increasing in usefulness. The meetings have been held in the Lower Temperance Hall, and it is now proposed to erect a chapel which shall provide better accommodation.

Rev. F. Harmon, Mrs. Harmon, and family have sailed from Southampton by the s.s. *Darmstadt*, North German Lloyd line, for China. During his stay in this country, Mr. Harmon has visited a large number of churches, and many friends will follow his return to his work in Shantung with much interest. Miss Tetley, daughter of Rev. J. P. Tetley, of Taunton, going out to marry Rev. E. B. Burt, M.A., one of the China missionaries, was also of the party.

*Calls.*—Mr. Archibald Kerr, of Edinburgh, to Irvine; Rev. J. H. Brooksbank, of Bury, to Workington.

### PRESBYTERIAN.

Rev. Dr. MacEwan is taking a much-needed rest at Shanklin, and has already derived great benefit from the change. He will return to his pulpit on September 9.

"Christianity and Modern Thought" will be one of the subjects discussed at an autumn conference of the four Northern Presbyteries, to be held at Newcastle-on-Tyne.

Mr. George Kilgour Green, M.A., has been ordained to the ministry in Kendal. As it is thirty-five years since a Presbyterian ordination took place in the town, much interest was manifested in the proceedings.

Dr. Lorimer, who has been preaching at Marylebone, recently mentioned that Dr. Pentecost was baptized by him, with about forty others, in the River Ohio. The day was one of the very coldest, and the ice had to be broken for the ceremony.

At a meeting of the managing committee of the Forward Movement of the Welsh Calvinistic Methodists, held at Cardiff, a communication was received from the London Presbytery of the Presbyterian Church of England, asking for the services of Rev. John Pugh, to conduct evangelistic meetings in London, and to visit the English churches and speak upon the aggressive work carried on in Wales. It was decided that permission be given to Mr. Pugh to visit London in October for a fortnight. A similar request came from Colwyn Bay, which was granted.

### METHODIST.

The Fernley lecturer for 1896 will be Rev. T. G. Selby.

Mr. Thomas Protheroe, of the Central China Methodist Lay Mission, is at present in this country on vacation.

Ninety-nine per cent. of the Methodist ministers in Ireland are teetotallers, and not a man among them is a smoker.

Rev. Dr. Townsend, of Birmingham, has been invited to the superintendency of the Sunderland Circuit (Methodist New Connexion) for next year.

At Argyle-street, Hull, the foundations have been laid of a new Wesleyan chapel to seat 600. The building, which will be in the style of the Renaissance, is estimated to cost £3300.

Mr. William Beckworth, of Leeds, has offered to give £1000 to the funds of the Cardigan-road Primitive Methodist Chapel in that town, on condition that the whole of the debt is paid off.

A site has been acquired from the Duke of Portland for the erection of a new Primitive Methodist chapel at Hucknall Torkard. The present inadequate buildings, which were erected in 1850, are to be sold.

News has been received from China of the sudden death of Rev. John Walley. Mr. Walley went to China eleven years ago as a missionary of the Methodist New Connexion, and while there transferred his services to the American Episcopal Church.

On Sunday in several hundred chapels connected with the Wesleyan Methodist denomination farewell discourses were delivered by circuit ministers who, in accordance with the decisions of the recent conference at Birmingham, will this week remove to new spheres of labour. With the first week of September the new Connexional year of ministerial service begins.

### THE SALVATION ARMY.

Gigantic meetings are being held on the Kimberley Diamond Fields; great things are being done.

The General's farewell meeting before his departure for the United States is fixed for Monday, September 10.

The address of the new Piccadilly outpost in connection with Mrs. Bramwell Booth's Rescue Work is 57, Warwick-street, Regent-street, W.

A number of prisoners in the jail at Rockland, U.S.A., have professed conversion through the instrumentality of the Salvation Army, and the jailer testifies to the improvement in their lives.

A system of police-court visitation has been launched in connection with the City Colony institutions. All the officers in charge of these have attended the various courts in their districts for the past two weeks, and have been well received.

At the Mansion House and Guildhall the magistrates have sanctioned the Social Wing putting up a notice in court to the effect that it receives prisoners on discharge and provides them with board and lodging in return for work done, also that it renders them assistance in obtaining work, and helps them in every way to retrieve their characters and former positions. Except in special cases, the men so befriended pass through the ex-prisoners' Home at King's Cross.

### FALLEN ASLEEP.

At Preston, Mr. E. Dean, J.P., a prominent and valued member of the Wesleyan Methodist Church.—At Pickering, Mr. Joseph Tyas, for forty-six years a Wesleyan class leader, and for forty years Sunday-school superintendent.—At Fairlie, Rev. George Greig, of the E.U. Church, one of the oldest ministers in Scotland.—At Shincliffe, Durham, Mr. John George Russell, well known in commercial circles, and highly respected as an active Methodist.—At Colwyn Bay, Mrs. W. Hughes, the beloved wife of the director of the Congo Training Institute.—At East Mansfield, Mass., U.S.A., on July 27, Mrs. Betsey Davis, aged 101, for half a century member of the Mansfield Baptist Church, and even earlier connected with a church at Foxboro.—At Oxford, Rev. John Hill, pastor of Deddington Congregational Church.—At Elloughton, Mr. Alexander Meek, deacon of the Congregational Church, aged 52.—At Northwich, Mr. W. Alcock, for fifty years a member of the U.M.F.C.—At Tunbridge Wells, Mr. E. C. Nye, deacon of the Congregational Church, and superintendent of the Sunday-school.—At Tenbury, Pastor James Evans, of the Baptist Church, for many years pastor of Rock-lane Mission Chapel, Ludlow, and a faithful witness for the Lord.—At Workington, Rev. Henry Curwen, for fifty-seven years rector of the parish, aged 82.—At Moore Hall, Warrington, Rev. George Heron, Hon. Canon of Chester, and formerly Perpetual Curate of Carrington, Cheshire, probably the oldest clergyman in the county.

## THE LATE MR. J. M. SCROGGIE.

Sir,—Many of your readers have had the privilege of the co-operation in Christian work of Mr. John M. Scroggie. Many more have heard the Gospel preached by him, and have themselves received true help or rejoiced over dear ones won to the Lord through him.

That true and most devoted evangelist has gone to his rest and reward, literally worn out in the Master's service. After a time of specially trying yet blessed work in Chicago, followed by an attack of influenza, he persevered in his labours until health completely gave way, and he most truly gave his last drop of blood in his Master's service, dying of anæmia on August 1.

On the last visit I paid him I found the only anxiety on his mind was for his beloved wife and three youngest children. He had done what he could to provide for them, yet felt it was insufficient.

I now venture to lay before the readers of your widely-circulated paper this last desire of the servant of God. He cast this burden on the Lord, and it rests with us to have the privilege of helping her who gave up so much in sending forth her beloved husband while she bore the burden of home cares and the upbringing of the family. I am confident many will deem it a privilege to send thank-offerings in the shape of practical sympathy.—I am,

*Meriown House, N.B.* Polwarth.

Contributions will be received by Mr. C. Dodds, Commercial Bank, Haddington.

**THE BLACKBURN MAGISTRATES last year were hard on the licences, and this year they have followed the same policy. Four applications for new licences were refused, two beerhouses in low parts of the town were deprived of their licences, and five licences were voluntarily surrendered, so that the number of licensed houses has been reduced by thirty-three in two years.**

# The Christian.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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## Notes and Comments.

We have pleasure in announcing that small parcels of back numbers of The Christian can be obtained gratuitously, on application to our publishers, for careful and judicious distribution. Many Christian workers, in the towns and villages of our country, will, we feel sure, be glad to co-operate with us in making still wider our circle of readers.

Mrs. Annie Besant has published her autobiography, which has already passed into a second edition. (*Fisher Unwin.* 6s.) It is, in the words of Mr. Gladstone,

"a spiritual itinerary, and shows with how much at least of intellectual ease, and with what unquestioning assumptions of being right, vast spaces of mental travelling may be performed." "An ordinary mind would suppose that modesty was the one lesson which she could not have failed to learn from her extraordinary permutations"; of this, however, there is not a trace. "In all her different phases of thought, that place in the mind where the sense of sin should be, appears to have remained, all through the shifting scenes of her mental history, an absolute blank."

Nevertheless, we cannot read this autobiography without the prayer and hope that she may come out of the darkness of Theosophy, as she has come out of the darkness of Atheism (if, indeed, there is any substantial difference between these two regions of darkness), into "the light of the knowledge of the glory of God in the face of Jesus Christ." She is at least an intense and earnest thinker, and He who says that a living dog is better than a dead lion, and who would that we were cold or hot rather than lukewarm, may find something in such a soul which He does not find in those who, professing to be Christians, have never had an hour's agonising exercise of conscience concerning truths which they claim to hold.

Mr. Gladstone has an article in *The Nineteenth Century* on "True and False Conceptions of the Atonement," in reply to one special difficulty in Mrs. Besant's mind, which Mr. Gladstone meets exhaustively. It is a timely and valuable manifesto, the propositions of which, says the writer, "are meant to be, and I hope may be, conformable to the established doctrine of Scripture and the Church at large." We think that in the main they answer this description, and we hope they may convince Mrs. Besant that her objection "is naught."

We would draw the attention of our readers to two communications in this issue respecting the open-air disturbances in the south and west of Ireland. The writer of "The Outlook in Ireland" (p. 15), and the treasurer of the Open-air Mission for Ireland (p. 17), while at one as to the outrageous behaviour of the mob, differ as to the probable outcome of the street-preaching campaign. The former finds an ally in the editor of *The Christian Irishman*, who says in his current issue:—

Time will tell whether this is the best way of going about Christian work in a country like Ireland. That some individuals have been influenced for good by these services, we are quite prepared to believe; but for every one who has been influenced favourably, thousands or tens of thousands have been bitterly and perhaps permanently alienated.

Dr. Alex. Robertson, of Venice, says, in an article published in *Evangelical Christendom*, that the Church of Rome has now few friends in the land of Italy.

Twenty years of Italian unity and independence under a constitutional government, marked by a condition of material, intellectual, and moral progress unknown under the Papal sway, has brought home to the mind of the Italians the fact that the worst enemy of their bodies, of their minds, and of their spirit, with which they have to contend, is the Church of Rome.

Dr. Robertson thinks that the people have not ceased to be religious, but are now only beginning to be religious; they have not ceased to be Catholic, but only to be Papists. As a rule, all men of culture, and position, and intelligence, are outside the pale of Rome. Among the few who remain with her there is discontent on account of the tyranny of the Jesuits. Very few young Italians join the Roman clergy; and "of those who do enter their ranks, only a very few know more than how to say their offices." Now, as ever, Rome looks best at a distance.

The balance between teaching and worship in our Churches is not easy to maintain. The Roman Catholic system degenerated into nothing better than a pagan temple, by discouraging teaching on the one hand, and by fostering what she called worship on the other hand. The Reformation was the reinstatement of teaching from the Bible. That teaching may, in some cases, have been unduly exalted, we are willing to admit; it has sometimes become an arid dealing with words and terms, just as worship has sometimes declined to a superstition. This is a result on either hand which can be obviated by making teaching the ground and inspiration of worship, and worship the quickening spirit and elevating power of teaching. To go and hear such and such a preacher is not the object which should draw a congregation to the house of God, but neither should they come for an ornate service, mostly rendered by a paid choir and organist, and then as soon as the sermon is to be preached walk away. This is to turn service and worship into amusement.

The Bible Education Council for the London School Board Election has issued a manifesto signed by several influential members of all Evangelical Churches, which pleads for the retention of the compromise of 1871 on the subject of Bible instruction. The document appears to us to be fair in tone, well reasoned, and a safe guide for all electors to follow who wish our Board School children on the one hand to be saved from the influence of a High Church and Romanist clique, and on the other to be taught in a natural way the truths of Scripture. We quote a few sentences:—

The great peril is that if one section persist in their attempt to impose definitions on the teachers, this will lead to a political revulsion which would deprive the children of Bible teaching altogether. If only there be general agreement to act together on the common basis of the Bible, Christian teaching will be assured in the London Board Schools, and the Board cannot be captured for any denomination whatever... We hold that the words of our Divine Lord and his Prophets and Apostles contain all things necessary for a full belief. In our own churches and Sunday-schools we can add what definitions we please. But we maintain that under the guidance of the Holy Spirit the words of Scripture are able to make wise unto salvation. It is better to use the actual words and phrases of the Bible than definitions which from the circumstances and conditions of the London School Board must necessarily be imperfect and unsatisfactory.

Mrs. Frederic Harrison discusses in *The Nineteenth Century* the question of whether women should smoke, and, for the following reasons, decides that they should not:—

Smoking, as a mere self-indulgence, is opposed to the higher morality. Who can suppose nicotine to be a useful preparation for the young life to be launched into the world? And for the nursing mother with a cigarette, what can we say? The reserve force of the race must be stored up by women, and smoking uses up that force. Woman is bound to so many artificial wants already that she ought not to cultivate another.

We agree with every one of these reasons, but we hold that they apply to men quite as much as to women. There is no dual standard of morality, a lower for men and a higher for women. Fathers impart physical conditions and qualities to their offspring as well as mothers, and are so far responsible for their children's health and strength. Men have too many artificial wants, and would do well to curtail them.

Certain kinds of the modern novel come in for severe condemnation from very different quarters. Rev. Silas K. Hocking, himself a voluminous writer of fiction, spoke in strong terms against the pessimism of such books as Olive Schreiner's in a sermon he preached in the City Temple. Captain Jack Crawford, "the poet scout" from the far West, has given a piece of testimony as to the evils of some novels of adventure, which deserves careful attention from parents and guardians of youth. To a newspaper interviewer, who asked for "something exciting," he replied:—

I have never figured as a hero of fiction, and have refused to allow my name to be associated with that kind of literature which has ruined thousands of boys in the States, causing them to run away from home, sometimes robbing their parents, and becoming worthless outcasts or desperadoes on the frontier.

This statement from one who is evidently not over particular on some points on which many Christians feel deeply, but who feels deeply himself on this point, should have great weight.

Then, again, Mrs. L. T. Meade has, to a representative of *The Sunday Magazine*, expressed herself strongly against the realistic novel, which she does not think gives true pictures of life. Realistic novelists, she thinks, produce work that is as ill-balanced as it is harmful.

Those who write about the miseries of life as if life were a misery show their own weakness of character. They have not been strong enough to master circumstances. Happiness in this world is the prize of conquest; it is the crown of life, and such writers tell plainly that they at least have not won it. Unfortunately they give the idea that it is not to be won. In this result there is no difference between the illiterate grumblings of a pessimistic charwoman and the cultivated effusions of a pessimistic author.

*The Arbitrator* says that Mr. Cremer, M.P., has, by personal canvass, obtained the signatures of no less than three hundred and twenty-five members of the House of Commons, of all parties, to the memorial in favour of a Treaty of Arbitration with America. This appears to be the most numerously-signed memorial to which members of Parliament

have given their support. But *The Arbitrator* proceeds:—

If we were at liberty to divulge the information in our possession, and the source from which we have obtained it, every friend of peace on both sides of the Atlantic would have cause to "rejoice with exceeding great joy." But for the present secresy and silence are imposed upon us. We can, therefore, only say, "Courage, the day of victory is at hand."

We sincerely trust that this exultant hope may meet with no disappointment. There can be no doubt that firm, peaceful relations between the two countries cannot fail to have a steadying influence on the whole world.

Professor Jebb, in a thoughtful address delivered to the journalists who visited Cambridge, said that while a newspaper was a commercial concern, and must be conducted on principles commercially sound, which certainly included a regard for the tastes of its readers, it should be observed that experience showed that newspapers could improve the tastes of their readers by simply giving them better things. Judged by this standard, the daily press might surely begin by reducing the quantity of sporting news, and filling up the space with better material. It is painfully significant of present taste that papers which profess to be for "the people" make such conspicuous use of racing and sporting news of all kinds. We are as pained by the countenance the people give to these sheets as by the arrangements the contributors of the papers make to produce this sort of copy. These papers are educating the people in gambling.

The moral world moves much by reaction. In Germany, where militarism has thrown up an extreme Socialism, a miners' congress has been held for establishing a Christian miners' organisation for the Dortmund mining district. By a unanimous vote it was decided to establish a labour organisation of the Christian miners of the Lower Rhine and Westphalian coalfields. It was resolved that every member should sign a declaration condemning the aims of the Social Democrats, that no part should be taken in the polemics of religious or political bodies; and that it should be the object of the organisation to bring about the payment of a fair wage, corresponding to the value of the labour done and to the hardship inseparable from a miner's calling. This may seem a somewhat self-contradictory programme from an English point of view, but the significance of the affirmation of a Christian foundation for the union of these toilers can hardly be over estimated.

Mr. Otto E. Ehlers, a German traveller, who has recently spent a month in the Andaman Islands, gives an encouraging account of the condition of the convicts there. He admits that he had a very different idea of a criminal colony from the one he found realised among these convicts from India. "I thought of the rattle of chains, of poorly-fed prisoners carefully guarded by soldiers with bayonets, and warders with the cat-o'-nine tails; and, instead, I found these prisoners happy-looking, clean, enjoying perfect liberty, employed in the offices as clerks or store-keepers, or in the houses of the Europeans as cooks, gardeners, night watchmen, and, indeed, following all sorts of occupations." This high state of advantage has to be earned by good conduct. Escape from the islands is almost impossible. In 1891 there were 12,197 convicts, of whom 8075 were murderers, forty-four poison-mixers, 1841 robbers, 502 burglars, and the rest evil-doers of many varieties. Mr. Ehlers says that in this settlement something has been done with English money and energy which can allow itself to be seen.

The British and Foreign Bible Society says that Spain afforded one of its most promising and striking fields of labour last year. For more than twenty years the quiet and inconspicuous work of the colporteurs has been carried on, but now another kind of work is also required. Mr. Jameson says:—

The work of the colporteurs has been largely to prepare for yet higher work, and for a higher class of workers. But this class has now been furnished, and we already begin to see the results—meetings attended by hundreds of people, educated men being brought into contact with educated evangelical thought, and fresh interest in the Scriptures awakened in many places. To crown all, in Madrid—the very centre of the religious and political and literary life of the country—there has been opened a new Bible house which men of education and importance are able to visit, and where they admire the linguistic achievements of the Society and praise its generosity. The circumstances of the time favour greatly this new departure. There is a most manifest movement towards something better and higher; several popular writers have been emphasising the need of a purer morality and a more spiritual religion; they appear unconsciously to be stretching out their hands towards the Society, and asking to be led further on. A rising politician has given strong expression to the view that a most unmistakable reaction is manifesting itself in a religious sense. Twenty-five years ago the leaders of thought declared that the people could do without religion, but experience has shown that is an impossibility. The most advanced thinkers and eager politicians are pointing to the countries where the Divine Book has proved itself the power of God unto salvation.

The co-working of the Word of God, and of the sense of the ineffectiveness of human agencies to raise men, may soon produce, even in Spain, a mighty change for good. "The Anarchist Peril," a new book which has been translated into English, comes opportunely. The information it contains will surprise many. Thus the organisation of Anarchism is really no organisation at all:—

It is contrary to the rules to pass resolutions of any kind. To do so would be to interfere with that absolute liberty of action which is the corner-stone of the Anarchist creed. No one binds himself in any way, but is free under all circumstances to do what he thinks fit. This absence of any guiding, not to say commanding, influence, which characterises the constitution of the group, is an essential feature of the organisation of the party as a whole. The party is without leaders as it is without rank and file.

One of the correspondents who has taken part in a discussion in *The Daily News* on "Humanity in the Slaughter House," suggests that if the English system of slaughter is to be maintained, there ought to be some special qualification made necessary. He says:—

I understand that horse slaughterers are licensed. Why should not the same regulation apply to butchers? The Jewish method of slaughter I have myself seen performed. The internal and external carotids on both sides are cut simultaneously, and the total pain inflicted is the primary incision of the skin, insensibility follows in a few seconds, almost before one has had time to realise that the cut has been given. That Jewish or Kosher meat is superior in gastronomic virtues is a fact that only requires a trial to convince the most prejudiced person. I speak as one totally unconnected with the Jewish race and religion.

The humanitarianism of the Mosaic law, so remarkable when the date of its promulgation is remembered, and all the good effects which flow from the observance of it, have not yet received the recognition which they deserve. Here is a case in point.

Dr. Denney has some remarks in his commentary on the Second Epistle to the Corinthians on the eternal weight of glory, which are very appropriate to the times in which we live, and the influences which surround us. He says:—

Distrust of the supernatural, insistance on the present and the practical, and the pride of a self-styled common sense, have done much to rob modern Christianity of this vast horizon, to blind it to this heavenly vision. But wherever the life of Jesus is being manifested in mortal flesh—wherever in his service and for his sake men and women die daily, wearing out nature, but with spirit ceaselessly renewed—there the unseen becomes real again. Such people know that what they do is not for one dead but for One who lives; they know that the daily inspirations they receive, the hopes, the deliverances, are wrought in them, not by themselves, but by One who has all power in heaven and on earth....A worldly and selfish career does not work out an exceeding and eternal weight of glory, and therefore to the worldly and selfish man heaven is for ever an unpractical, incredible thing.

As by personal renewal, through offering our body, soul, and spirit as a sacrifice to God, we come to prove that his will is holy, and just and good, so by living the Divine life in the flesh we attain to a knowledge of the certainty of the heavenly life.

## PREACHING TO SWISS TOURISTS.

By DR. NEWMAN HALL.

Two thousand feet above Zermatt, just within the precincts of a grand old forest of rugged stone-pines, is a capacious hotel crowded with some two hundred visitors. Many of these come year by year, and some remain several weeks. In front, rising direct from the valley of Zermatt and the great glaciers of Mount Rosa, rises the majestic form of the Matterhorn. Other giants of the Alps lift up their stern precipices and glittering glaciers around. Close to the hotel is the picturesque little English church. It was built chiefly by the exertions of Dean Lefroy, of Norwich. He seems to know the ice-world around as well as any native guide, and he is most kind in rendering aid in conducting visitors across glacier seas and over mountain peaks. But especially is his guidance welcomed on Sunday. His reading of the lessons makes the Bible to many hearers a new book, so vividly are its pictures presented to the mind by appropriate emphasis and devout feeling. His preaching sustains the influence of his reading. Extemporaneous in delivery, the sermon is full of well-thought-out argument and illustration.

One of the discourses I heard was on the fundamental doctrine of Atonement, from the words, "O Thou that hearest prayer, unto Thee shall all flesh come." Prayer was natural, necessary, and reasonable, as addressed to an actually existing personal God. But then arises an obstacle in consciousness of sin. "Iniquities prevail against me." Guilt separates from God, makes us afraid to approach, and renders us unwilling and unfit. We say with Peter, "Depart from me, for I am a sinful man." How can the difficulty be removed? Not by ourselves—only by God. "As for our transgressions thou shalt purge them away." How? In the person of his Son He honours the law of righteousness, shows his condemnation of sin, reveals his love for the sinner, and pardons all who repent and trust in Jesus in such a way that justice and mercy are alike revealed. So that there is no hindrance to the return of his prodigal children, who are now invited to come with boldness to the throne of grace that they may obtain mercy.

The Dean was evidently distressed in administering a faithful rebuke in reference to the offertory. The congregation entirely consists of visitors at the one hotel, which is of high order, and frequented by people in good circumstances. The church was built and is maintained entirely for them. A special appeal had been made for the Colonial and Continental Society, which maintains this and other chaplaincies all over Europe and the Colonies. The Dean said with sorrowful emphasis, that the majority of the coins in the offertory the preceding Sunday were five-cent pieces, each worth two farthings. This is too much the case in places of holiday resort. Some who are daily spending many shillings in recreation consider pence a sufficient contribution to Christian ordinances.

The following Sunday I had the privilege of listening to two equally faithful Evangelical sermons at Zermatt, from Rev. Foster Pegg, of St. Leonards. The Gospel could not be preached with greater force and fidelity.

REV. HENRY MONTGOMERY, of Belfast, on the recommendation of his Presbytery, has declined the call to Trinity Free Church, Glasgow.

## An Old-World Story, With a Present-day Application.

By Rev. W. Crosbie, M.A., LL.B., Nottingham.

"Ye have compassed this mountain long enough; turn you northward" (Deuteronomy ii. 3).

At a very important juncture the summons came to Moses. For well-nigh forty years Israel had been in the wilderness, bearing the penalty of their unbelief, and learning lessons it was needful for them to know. The appointed period of their wanderings was now drawing to a close. The time was at hand for them to enter "*the land of promise.*" The Divine purpose of their long detention in the wilderness was at length fulfilled.

For many and many a day their encampments had been at the base of Mount Seir. When they moved their tents it was only to take up a position in some neighbourhood adjacent to the mountain. There was no real progress. There was no break, or very little, in the monotony. The mountain was always there. It was a weary life through its very sameness, yet having its meanings and its salutary uses for Israel.

But at last the march was "*Forward.*" The tents were struck, to be pitched no more under the shadow of Mount Seir. What seemed aimless wanderings had now direction and goal and end. The fiery cloudy pillar had risen, and was moving straight towards the land of Canaan. The Divine summons, addressed to Moses, passed as a glad and inspiring watchword through all the host: "*Ye have compassed this mountain long enough; turn you northward.*"

A similar summons God is addressing to his Church to-day: *Advance: go up, and claim, and conquer, and possess the land of promise—the splendid covenanted inheritance.*

There is striking analogy between the position of the Church and that of the people of Israel. The Church, it may with truth be said, is in the wilderness, and has been for long, going round and round, as the Israelites did, and coming back pretty much to the same point; learning important lessons, no doubt, and undergoing a process of humbling and discipline and preparation; but taking no marked and decided steps in advance; accomplishing the circuit of the mountain—never getting beyond the mountain really—making no clear and measurable approaches towards the grand conquests, and enfranchisements, and enlargements, and privileges, and life of Canaan.

But there are signs that the wilderness-phase of the Church's history is terminating. In the camp there are stirrings and girdings as if for some new journey, and there are whisperings of the words: "*Arise, and depart*"—"*Ye have compassed this mountain long enough; turn you northward.*" And there are tokens in the Heavens. The pillar of cloud and of fire has moved, and is set in a distinctly forward direction. Mount Seir, grown so familiar to the eyes of the Church, and all the surrounding wastes, will, in a little while, be left behind; and the hosts of God, in their march, will come to vine-clad hills, and fertile vales, and far-stretching verdant plains; and instead of the "*manna*" there will be the "*corn of the land,*" and instead of the "*tabernacle*" the "*temple*" of spiritual truth.

But the glorious advancement will be the result of new manifestations of God—new and mightier effusions of his Spirit. And there are those who are supplying the conditions; and the number will increase. It is increasing rapidly. There is a growing and deepening sense of the need of God's Holy Spirit, and the feeling will extend; and presently we shall have a comprehensive compact and covenant among God's people, irrespective altogether of ecclesiastical name and relationship, a vast catholic Prayer Union, whose one simple object will be to wait upon God until He equips and qualifies us for our world-mission and testimony, filling us with the fulness of his life and power.

The times that are passing over us are certainly very remarkable. They are in a special sense transitionary. We seem somehow on the eve of new births and new epochs. Other things are closing and coming to an end besides this nineteenth century. Is the dispensation nearing its fulfilment? Turn which way we will, we see changes, waxings old and vanishings-away, and strange prognostics, and wide and ever-widening opportunities; and we hear from every quarter voices uttering with significant emphasis the ancient charge: "*Ye have compassed this mountain long enough; turn you northward!*" Oh, that there were a deep and a general awakening in the churches, and a clearer discernment of "*the signs of the times,*" and a rising to the occasion in a united and urgent coming to God for the needed preparation for the last advance, and the universal evangelisation. Denominational gatherings and congresses spend time in all kinds of discussions—elaborate trifling, alas! a good deal of it, having little useful result—a sort of "*fiddling,*" if one may say so, "*while Rome is burning.*" The supreme duty is turning from everything to God, and waiting upon Him until there is renewal of Pentecost in the churches. The organised churches and denominations and missionary societies are on their trial, and unless spiritual revival comes to them they will be superseded, left high and dry, and God will accomplish his work of salvation by other and better agencies.

## DR. PARROTT IN CHINA.

In a letter dated Lao Ho Kow, June 8, Dr. A. G. Parrott writes:—

"It is now a matter of history that we have at last found and purchased a suitable house outside one of the east gates of the city. We pulled down part on the north side and have put up a small hall to seat 250 to 300 people. This we shall use as a waiting-room for the patients, where they will hear the Gospel. Next door to the hall is a room to be used as consulting room, etc.; there is also a smaller hall for women's work, with a large yard behind it. These buildings are for out-patients, or dispensary and preaching work.

"Another quarter of the compound is for in-patients, and the remainder is our own house and garden, with separate entrance. I do not see how we can take in women patients until we can build some rooms at one side of our present premises. If funds were forthcoming I would start the workmen upon this as soon as they finish their present work. Yesterday I was called to see a poor woman suffering with cancer of the breast; an operation might save her; a month's careful nursing would be necessary. Another case is that of a girl with knee-joint disease needing operation and daily attention. Cases are frequently turned away, simply because we have no accommodation."

Writing on June 12, Mrs. Parrott says:—"On Sunday last we opened our Women's Hall to the public, and in the afternoon had our first evangelistic service. About forty women and children and forty men and boys came. They had only half-an-hour's notice, and the men were busy in the harvest fields ploughing them up for the second crop. The doctor spoke, telling them we had come to try to do them good. One boy, Kiven-Shan, preached very nicely indeed. His life during the past few months has been a bright testimony, and we thank God for him."

## Degraded Literature.

Repeatedly during months past our attention has been drawn, by personal observation as well as by communications from others, to the corruption of our literature. A definite stage in its descent was reached when the Institute of Journalists fêted M. Zola, for the issue of translations of whose books a publisher had previously been imprisoned. Yet a prominent picture in the Summer Number of one of our "high-class" illustrated papers represents, over the title of "Forbidden Fruit," a bright young English girl discovered in the library surreptitiously reading "Zola."

The following is a communication we have recently received:—

Sir,—I do not write this in reference to Mr. Samuel Smith's criticism of Prof. Drummond's "Ascent of Man," but to call attention to his remark on page 12, August 23, on the immense increase of bestial and filthy literature, with obscene and lewd illustrations, which are flooding our country every week. Mr. Smith justly says, "As the reading of a nation deteriorates, so do its morals," etc. This being so, I think it is high time the Christian Press, the Church, and Christian men generally (especially those in Parliament), united to stop the issue of such pernicious publications. It is not necessary to name them; a glance at most of our bookstalls and newsvendors' counters will prove, without doubt or controversy, what ought to be suppressed. In addition to the decidedly lewd and immoral, must be mentioned the gambling and betting news, all of which are making for the moral destruction of our youth; and it is in their name, and for their sakes, that I plead for steps to be taken to suppress the issues of what is fraught with such frightful danger.

—Yours, etc., C. O. Unwin.

26, *St. Alban's-road, Bootle, Liverpool.*

The transference to the railway stall of a large proportion of the bookselling trade is an important feature of the new era which set in with travelling by steam. It was supposed that books requiring thought could not be read on a railway journey, and the tone of railway literature has steadily declined. The supply of light, then questionable, then defiling literature has created a demand, and by the law of reaction demand has created supply.

A correspondent deeply interested in the circulation of pure literature writes:—

The following are a few instances of my experiences. One day an elderly lady and two younger ones entered the same carriage as myself. One of the latter had a novelette in her hand, which she looked at for a few moments, then laid down. "What is that?" asked the other. "I don't know; I got it at the bookstall as I wanted something to read; but I don't like it." "Let me see it," said her companion, and she was soon absorbed in it, but her guilty look even while reading it showed her feelings, and when after awhile she raised her eyes and they met mine, a blush of shame overspread her face. Evidently she was just beginning to imbibe the poison.

While waiting for a train at a large station in the West, I sauntered up to the bookstall, where was displayed a most indecent picture, which I need not describe. I told the stall-keeper it was a downright shame to have such a picture exposed there. He said it was the supplement to one of the sixpenny weeklies, and was a copy of an Academy picture. Of course, those who think that "art" sanctions impurity would not agree with me, but some Academy pictures are very shameful. After a little talk the attendant acknowledged that these things did much harm, but said all the magazines did the same; it was business, and that week he had sold more than double the number of the paper in consequence of this picture.

At a northern railway-station the bookstall-keeper was telling me what magazines he principally sold, and said that the worse they were the better they sold, and he often saw ladies, when they purchased one, tear off the covers, so that people in the train might not know what they were reading.

H. D. Brown.

*Christian Colportage Association.*

But there is a deeper depth, of which we know not how to write. The removal of a neighbour's landmarks was prohibited of God. But the landmarks of earthly possessions are of slight importance compared with those of

virtue and purity. The art of photography is being prostituted in a way that curdles one's blood to think of, and an art and literature are being secretly introduced which out-pagans paganism in its corruptest form. Herod's massacre of the innocents was merciful, passing the children through the fire to Moloch was compassionate, in comparison with the murder of the *souls* of little children. An underground and atrocious trade is being carried on, an idea of which may be gathered from the following announcement from the Continent :—

To Our American Customers.

We beg to say that we can supply you with books, photographs, etc., which it is well-nigh impossible to obtain in the United States or in Canada. The reason that we alone can supply you is, that both the *sale* and *transmission in the mails of this class of matter is allowed in our country*, and being sealed its nature is not known among the enormous amount of mails going to the States.

It is to our interest to please our customers, as our business is intended to encourage largely renewed orders.

The merchandise thus surreptitiously promulgated in England and America is unnatural and criminal in the deepest degree. It would disgrace demons. It is cruel beyond words. But the degradation of our literature tends so to demoralise our people that this foul disease may come to be propagated without question. *Facilis descensus Averni.*

## MISS KRIKORIAN'S MISSION.

Miss Krikorian writes: "The evangelistic and temperance work is getting on very well indeed. It is stronger and more encouraging, and I am every day more deeply interested in it, so that it seems to me like life and death to think of leaving it and devoting myself entirely to the practice of midwifery. By making the change I should earn money enough for my support, and perhaps be pretty well off in a few years.

"No one working in England can imagine how difficult the work is for a young woman in Turkey, particularly in dealing with men. I will give you the latest example. B——, for whose conversion I have shed many tears, has been away from home for about eight years. He returned a week ago today. When I saw him I fell on his neck to kiss him, as any sister would do after such long separation, but he pushed me away from him, saying, 'Get away; don't touch me, don't kiss me,' etc., etc. He dealt so harshly with me that I asked my sister-in law, who was with him, if he had gone out of his mind. She smiled, and said, 'Of course not, the only reason is that you speak to *men* and try to convert them.' Of course, my heart was very broken, and I shed many tears, but the Great Comforter comforted me in his Word, Phil. i. 29. We are the children of the same father, who has, such a sweet Christian spirit, but, wonderful to say the greater the trials and the persecution the stronger my desire becomes for the work.

"I cannot go on as I am doing without someone to help me. I want, if possible, to find a helper, one willing to sacrifice life and comfort for Christ and Turkey. The means for our support is, however, still to be found. How we need a building in which to hold all sorts of meetings in connection with the extended work! Private houses can no longer accommodate us. We now meet in the largest of our Protestant schools, which is too small for such gatherings."

Miss Krikorian's work is carried out under the direction of a committee at Aintab, comprising Rev. Dr. Fuller, Dr. Shepard, and Professor Krikorian, her brother, all of the Central Turkey College, and also her father, Rev. K. Krikorian. Dr. and Mrs. Shepard were in London lately, and spoke in the highest terms of Miss Krikorian's labours. Communications may be addressed to Mr. J. M'Donald, Southville, Wimbledon, S.W.

ST. CRISCHONA.—Seventeen students, who have concluded their course at this excellent institution, near Bâle, were recently set apart for mission work. Four of the party will labour in Switzerland, seven in Germany, three in Texas, and one each in Hungary, Slavonia, and Africa.



# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## HIDDEN, BUT RADIANT!

Jeremiah xxxvi. 26.

Be still and strong,
O Man, my Brother! hold thy sobbing breath,
And keep thy soul's large window pure from wrong!
That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation-lights of death!
E. B. Browning.

After Jehoiakim had deliberately cut in pieces the prophet's roll, and so rejected his warnings and expostulations; and when in addition to this he had threatened the lives of God's faithful servants, it became clear that no further good could be gained by reiterating his messages: and the prophet's voice was hushed, apparently for the remainder of the reign of this bad and infatuated king. This is one of those principles of the Divine government, which is as certain in its operation to-day as ever, that after a certain time the Divine voice, being unheeded, ceases to speak; and those who will not retain God in their knowledge are given up to the workings of their corrupt minds, to work all uncleanness with greediness. We recall those ominous words, written as an epitaph on the grave of the first king of Israel: "Samuel came no more to see Saul until the day of his death," and the no less awful words of the Apostle of love: "There is a sin unto death; not concerning this do I say that he should make request" (1 John v. 16, R.V.).

Into that new and splendid palace of Jehoiakim, whose spacious halls were ceiled with cedar from Lebanon, lighted by wide windows, and painted with bright colours, the one presence never entered which at that time would have saved the ship of state—as the timely arrival of a pilot may save an ocean steamer from the fatal ignorance of an incompetent captain. The false prophets might beguile the ears of king and people with predictions, bred in the falsehood of their own nature. The strong Egyptian partisans might urge on the king reliance on Pharaoh as the certain cure for the difficulties of their position. But Jeremiah's voice, during the dark and troublous days that succeeded that scene in the palace, and until Jehoiakim's body was cast forth, unburied and unwept, was still. How did it fare with Jeremiah, and what engaged him during those eventful years?

### I.—THE LORD HID HIM.

What that precisely means it is impossible to say. Was there a John of Gaunt for this Wycliff, an Elector of Saxony for this Luther? Did Ahikam, who had before interposed on his behalf, or his sons—Gemariah, who lent Jeremiah his room in the Temple for the reading of his roll, and Gedaliah, who became Governor of Judah after Zedekiah's deportation—take the prophet under their care? Or was this hiding something more Divine and blessed still? In any case, whether through the intervention of second causes or directly, Jeremiah was hidden in the covert of the Divine presence from the plottings of man, and was kept secretly in a pavilion from the strife of tongues. In his first alarm he had said, "I am cut off from before thine eyes." Nevertheless, God had heard the voice of his supplication, and had preserved his faithful servant.

These Divine hidings are needed by us all. We must obey the voice that cries to us, as it did to Elijah, "Get thee hence, and turn thee eastward, and hide thyself." We are too prominent, too self-important, too conscious of ourselves. Our shadows fall too much in front of us, and we see them on the sand, clear-cut and defined. We need to keep our faces ever sunward, that our shadow may be well out of sight. And thus it is that God must sometimes hide us in the sick-chamber, the valley of shadow, the cleft of the rock. He calls us to Zarephath, or Carmel, the privacy of obscurity, or of solitude. It is only when self is hidden in the darkness of the grave that the true light shines upon our hearts, or the power of the true life emanates from our acts.

How often has some timid nature sheltered and hidden itself in a stronger personality to which it was devotedly attached, so that it could bear unmoved the stare of indifference, the affectation of superiority, the sarcastic taunt, the injurious act! So when the one passion of our nature is Godward, when his smile is our sufficient reward, when we have no aim than to be well-pleasing in his sight, we are hidden; and from our retreat in the burning glory of his light, we can look out with equanimity on the scenes of dreaded evils as they pass us by.

There is a literal sense also, O tried and tempted believer, in which God will hide you. It is stated that on one occasion when the dragoons of Claverhouse were scouring the mountains of Scotland in search of the Covenanters, a little party of these godly folk, gathered on the hillside for prayer, must have fallen into their hands, had not a cloud suddenly settled down, effectually concealing them from their pursuers. Thus the Son of God still interposes for his own. Live to Him alone. Be a polished shaft, hidden in the hollow of his hand. Abide in Him. Hark! He says to thee, as David to Abiathar, "Abide thou with Me; fear not! for he that seeketh my life seeketh thy life; for with Me thou shalt be in safeguard."

### II.—HE RE-EDITED HIS PROPHECIES.

To this period we may refer the Divine injunction: "Thus speaketh the Lord, the God of Israel, saying, 'Write thee all the words that I have spoken unto thee in a book'" (xxx. 1, 2). It may be that throughout this period Baruch continued to act as his faithful amanuensis and scribe. He, at least, was certainly included in the Divine hidings (xxxvi. 26-32). It was at great cost to his earthly prospects. He came of a good family, his brother being Seraiah, who held high office under King Zedekiah, and he cherished the ambition of distinguishing himself amongst his compeers. "He sought great things for himself." And he was only reconciled to the lot of suffering and sorrow to which his close identification with Jeremiah led him, by a special revelation assuring him of the speedy overthrow of the State; and that, in the general chaos, the most to be expected by any would be to escape with life (xlv.).

By the aid of this faithful friend, Jeremiah gathered together the prophecies which he had uttered on various occasions, and put them in order, specially elaborating the predictions given in the fourth year of Jehoiakim against the surrounding nations. The Word of the Lord came to him concerning the Philistines, and Moab, and the children of Ammon and Edom, Damascus and Kedar. And the devout student may well pause to read again the marvellous paragraphs, which foretell the fate of these nations, beneath the all-desolating incursions of Nebuchadnezzar and his ruthless soldiers. "Thou art my battle-axe and weapons of war," said the prophet, addressing the great king in Jehovah's name; "with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (See chapters xlvii. to xlix. 33).

This time of Jeremiah's seclusion was therefore not lost to the world. It was fruitful as Bunyan's in Bedford Gaol, Luther's in the Wartburg, Madame Guyon's in the Bastille. Unseen, the prophet busied himself, as the night settled down on his country, in kindling the sure light of prophecy, that should cast its radiant beams over the dark waters of time until the day dawn, and the day-star glimmer out in the Eastern sky. Yield your whole nature to God, and be sure that He will bring all of it, and every moment, under his productive cultivation; so that it shall become like one of the old-fashioned wall-enclosed country gardens, every square inch of which yields some produce to the skilful hand of its owner.

### III.—HE MADE A DOUBLE JOURNEY TO BABYLON.

To this period we must refer the incident of the Linen Girdle, because the discourse founded on it was delivered during the three months reign of Jehoiachin, which was altogether too brief to admit of so long a journey as was necessary for the purposes on which the prophet was set (xiii.; notably v. 18).

The Israelite was extremely particular as to cleanliness, and especially of linen. It was therefore significant that Jeremiah should, at a certain period, wear a newly-purchased linen girdle without washing it. When it was soiled and filthy, he was directed to take it to the river Euphrates, and there bury it in a hole of the rock. Some have thought that this is the description of a vision; or that some place nearer than the Euphrates, which was two hundred and fifty miles distant, is intended. But there seems no good reason for questioning the literal interpretation of the narrative, as given by the prophet. There was no special demand for his presence in Jerusalem, but the reverse. Time was no object in comparison with the vividness of the impression that would be produced. Besides, large purposes were served by his becoming familiarised with the condition of the exiles in Babylon, and with the drift of events there. In the prophecies which he

delivered afterwards, on the fall of Babylon, there are touches of description so minute and accurate that they could hardly have been given by any one who was not familiar with the city from personal observation.

After his return from Babylon, "many days" passed. Indeed, his second journey, to recover his marred girdle, may have been so timed by Almighty Providence as to secure his absence from the city during the last scene of Jehoiakim's sad and tragic history; and to bring him thither again as Jehoiachin began his brief reign. But that rotted piece of linen, held up before the eyes of his people, told its own sad story. Judah and Jerusalem might have been to Jehovah for a name, a praise, and a glory; and He would have caused them to cleave unto Him; but they would not hear; they went after other gods, to serve and worship them. Therefore they would be cast aside as worthless and unprofitable.

The lesson of this double journey, which must have meant about a thousand miles on foot, teaches us that no exertion on our part is to be considered excessive, if we can execute the commissions of our King. Long before, when a comparative child, Jeremiah had been summoned to perform God's errands for Him (i. 7): and it was not for him to complain if any special errand took him far afield, or involved journeying under scorching suns, and sleeping in the night dews. When Jesus bids us go into all the world, He means it; and we may not plead before Him the distance and hardships of the way. It is enough if He has said, "Go to Euphrates." When once we are sure of this, we must imitate the prophet, who says, with charming simplicity, "So I went to Euphrates."

IV.—HE HAD VISIONS OF THE NEW COVENANT.

There is much reason for supposing that it was in this time of seclusion that Jeremiah's eyes were opened to see a spiritual truth, which was far in advance of any contemporary revelation, and was destined to become the mould into which some of the richest ore of Gospel truth should be poured. It was not to be the last time when mortal eyes would have to be closed in order to see; shielded from the glare of this world that they might behold the light that never shone on sea or shore. The *blind* Milton sang of Paradise lost and regained.

The exquisite poem to which we must now turn is contained in chapters xxx. and xxxi., and consists of some seven stanzas. The prophet is no longer concerned with Judah alone; his thought embraces the ten tribes also—Israel he calls them, or Ephraim, which one hundred and seventy years before had been carried away captive to Nineveh. But his heart exults as he anticipates the return of the entire people from the land of the north, baptised through suffering into a purer, nobler life.

On many of the exquisite thoughts and phrases of this joyful outburst, we might long and profitably dwell. We can only cull a few flowerets, and leave them to tell the wealth of the garden from which they come:—

"Fear thou not, O Jacob my servant, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity."

"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

"Yea, I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee. Again will I build thee, and thou shall be built, O virgin of Israel; thou shalt be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."

"My people shall be satisfied with my goodness, saith the Lord."

Transported by words like these, as he lay in prophetic trance, it is not wonderful that Jeremiah experienced, after a spiritual sort, the ecstatic joy which visits the soul, when, between sleeping and waking, it realises that its dearest hopes have been fulfilled. "Upon this I awaked and beheld; and my sleep was sweet unto me" (xxxi. 26).

But the more stupendous revelation was to follow. There was no guarantee against the perpetual backsliding of the people. The dread commands of Moses, the forms of Temple-ritual, the pleadings of Deuteronomy, enforced as they were by the words of contemporary prophets, had all failed to withhold the people from backsliding. What hope was there that the distant future would not repeat the bitter story of the past? But God, who commanded the light to shine out of darkness, shined into his heart, and unveiled the glory of the new covenant, which was to be sealed by the Blood of the Cross—"the New Testament in My Blood," as Jesus called it. A covenant which would no longer depend on man's obedience to "Thou shalt," and "Thou shalt not"; but would glisten with the seven times repeated, I will of God (xxxi. 31-34; Luke xxii. 20; Heb. viii. 8-12).

That the law of God should not be *without* as a precept, but *within*, as though inwrought into the very structure of the heart and will; that religion should consist primarily in what God was to his child, rather in what the child said or did towards Him; that neither priest nor Levite should be needed any more, since each soul would possess the right of direct intercourse with its Lord; that sin should be so completely forgiven, as if it had never been. This was the vision that shone in on the prophet's heart, which has been realised in Christ and all who belong to Him by faith, and which is yet to gather Israel within its provisions.

It is a serious question how far that covenant has been fulfilled in our experience. We are disposed to be enamoured with the life that it foreshadows, and sometimes we think that our inward parts and hearts do bear its sacred inscriptions, as did the stone slabs of Sinai the writing of the decalogue. But then there is some overwhelming irruption of covetousness, envy, pride, and wrath; as though a sewer were to pour forth its filth over the mosaic work of some splendid pavement.

Such experiences stagger, but they should not discourage us. They probably show, not that God has not commenced his Divine work, but that we have momentarily turned aside from Him to make some effort of our own, or to pride ourselves on what has been accomplished. Let us turn back to Him. Let us open our hearts and inward parts to his finger. Let us in meek humility wait for Him to grave even more deeply and legibly his secret thoughts upon us. Let us believe that He is doing it. Let us reckon on Him to perfect the legend, and to keep it clear and clean.

Then we shall know God. The dead past will bury its dead. The sins and iniquities of former days will be strewn on the shore, like the corpses of the Egyptians from whom Israel had got free. Then shall our heart go out in the dance, for our mourning will be turned into joy; our soul shall be as a watered garden, and God will comfort us, making us rejoice from our sorrow (xxxi. 10-14).

## MEDICAL MISSIONS IN MEERUT.

In a letter from this missionary post in the N.W. Provinces of India, Rev. J. W. Hall, of the C.M.S., writes:—

"While thinking and praying over plans for future work, a Christian doctor, who had already suffered much for the name of Jesus Christ, was introduced to our notice. He was most anxious to use his talents for the glory of Christ, and the conversion of souls. A small house being available in the centre of the bazaar, he secured it as a preaching hall and dispensary. In a very few days we were crowded out, and now, morning by morning, about one hundred patients are treated and taught about the Great Physician; the Gospel is preached to constantly changing crowds outside, and books are sold or tracts distributed to those who are able to read.

"We now have our eyes upon a larger building, splendidly situated in the city. We can secure it now, but if we delay we shall most certainly lose it. But we are very short of means to pay for the house and supply sufficient medicine. We want at least £100 to pay for a sufficient quantity of medicines for a year, as well as for instruments and pay of the native doctor. Perhaps some Christian firm might make us a present of sufficient drugs to last us for a few months. We need them at once, for the stock I purchased at a heavy cost in India is slowly running out, and we shall be in absolute want not many days hence.

"Above all we need a medical missionary. I believe I am right in saying that the C.M.S has no medical mission in the N.W.P., and yet I know of no agency more Scriptural or more effectual than medical mission work. I earnestly plead for a medical missionary for this city, with its 100,000 souls in darkness, and ignorance, and sin."

AN EVIL COMPANION is like a heavy smoker; you cannot be long with him without carrying away the taint.—*Thain Davidson.*

## REV. J. McNEILL AT MELBOURNE.

The Melbourne newspapers report "enormous attendances" at the meetings which are being held in that city by Rev. John McNeill and Mr. J. A. Burke. Writing of a meeting in the Congregational Church on July 23, *The Argus* said:—"Even the scores of the people who had scaled the outer walls, and hung like so many limpets to the window-sills at no small risk of broken bones, felt rewarded for their inconvenience, the more so as they could look down on to the disappointed crowds who still thronged about all the doors in the despairing hope that by some unlooked-for stroke of fortune they might manage, if only for a minute, to catch a glimpse of the evangelist."

In an address on the restoration of sight to blind Bartimeus, Mr. McNeill presented his points thus: Firstly, be in earnest; secondly, be in earnest; thirdly, be in earnest; and fortiethly, if you like it, be in earnest. Continuing, he remarked: You say, "I don't like excitement, I don't like sensation." My friends, if the devil has palmed off on you a religion without sensation, throw it off, and start all over again. You must have excitement; you couldn't live without it. How excited you grow over politics! How you go off your little heads about a bazaar!

Many charged Bartimeus that he should hold his peace. The very people in the crowd leagued themselves against Bartimeus. Many people to-day are like that. They are satisfied with being in the crowd. Don't let anybody interfere with you. Be blind—be stone blind. Be deaf—stone deaf. Your own mother may gag your mouth if you get in earnest about personal salvation, although she'll let you go to church or sit in a choir. Bartimeus was a beggar; there was nothing æsthetic about his cry, but there was a fine earnestness that redeemed it from all vulgarity. There were many little pedants who called all earnestness vulgar. But it was worse than all vulgarity to have a dainty dapper little soul that did not believe in Jesus. Bartimeus' earnestness swung the crowd round, and the very same people who had told him to hold his peace called out "Cry out, Bartimeus." "Rise up, Bartimeus," "Be of good cheer, Bartimeus."

It was rather a wonder that Bartimeus rose to the occasion. If he had been a little better than he was, and had philosophy and science and other fashionable things, such as "doubts about the supernatural," he would have said, "Oh Lord, give me half an eye to begin with, and perhaps evolution will do the rest." But evolution wouldn't. There was no evolution out of a pit, although there was plenty of revolution along the bottom. It was a dead lift. Not the deserving poor, but the undeserving poor usually made the most successful beggars. When a man flung himself at your head, he usually didn't miss. And that was how we should beg from Jesus.

Meetings for business men have been largely attended. Our Melbourne correspondent reports an accident which recently befel Mr. McNeill:—"Since he left the old country, and while in South Africa, Mr. McNeill has learned to ride a horse, so he frequently takes exercise along with Mr. Burke and some friendly guide on horseback. On Tuesday, July 24, he found out how to fall off a horse, for, while cantering briskly along Burke-road, Kew, he turned his horse rather sharply, and made a rapid descent to the ground, falling on his head. He was somewhat stunned and confused for a moment, but soon got up, fortunately not very much the worse for the new experience. He was able to take the meetings that day as usual, though one eye was suspiciously dark, and had a curious little mark over it where his felt hat was crushed against his temple in the fall. He was soon all right again, and we are very thankful the result was not more serious." The evangelists have been the guests of Rev. D. S. McEachran, of St. Andrew's Presbyterian Church, Carlton. As the church and manse are just opposite one end of the Exhibition building, it has proved a most suitable home for them. The Melbourne press has been stirred, and excellent reports have appeared in most of the local newspapers.

HOMES FOR AGED CHRISTIAN BLIND, 69 to 77, Hanley-road, Crouch Hill, N.—Rev. Henry and Mrs. Bright, hon. superintendents of these Homes, write:—"With our eighty-two inmates, twenty-four of whom are between eighty and ninety-six years of age, we are confident that if the Christian public knew our absolute need they would come to our help."

# NOTES ON DAILY READINGS.

### SUNDAY SEPTEMBER 9.—HOSEA XI.

*God's unmerited Love* (1-4).—These words were true of Israel, the nation (Ex. iv. 22), then of our Lord (Matt. ii. 15), and there is a sense in which we have all been redeemed and called out of the Egypt-world. And this is due to the grace of God, whose reason we cannot discover. (2) "*They*" here must refer to the messengers sent with exhortations to repent. How often we too have persisted against the Divine remonstrances. (3) Yet! (R.V.) Ah, what tenderness! God did not deal with them after their sins. The mother gently bears with a fractious child, teaches it to walk, and carries it when weary. Let God teach you to walk in his ways. (4) God does not drive till He has tried to draw. How often He draws through a mother's love, a friend's influence. As the farmer takes the bit from his horse's mouth, and supplies it with food, so God relieved his people from Egyptian slavery, and He often relieves us from the pressure of life, that He may feed us.

*God's Patience* (5-9).—Israel had revolted from Assyria, and gone for help to Egypt (ch. vii. 11; 2 Kings xvii. 4). God here asserts that in spite of all, he shall yet serve Assyria. (6) "Bars" (R.V.) may refer to the bulwarks of human leaders or of strong fortresses. (7) Though the prophets called on Israel to return to the Holy God, none would exalt Him to the throne of their hearts. (8) Admah and Zeboim were overwhelmed with Sodom and Gomorrah; and God's heart prompted Him to withhold such a fate from his people. Backsliding children of God may be chastened sore, but not put utterly away. (9) God's love and patience are not easily exhausted like man's. We must not measure Him by human standards; his love and patience, like his wisdom and power, are as high above ours as heaven above earth. He says He will not enter the city in wrath (9 R.V., marg.), as when his angels entered Sodom.

*God's Success* (10-12).—Love conquers, and in these words we have a description of the issue of God's gracious dealings with his people. They return to Him, who roars as a lion against their foes. His people are said to come from the west. Is not this an anticipation of their future return from all parts of the civilised world, Europe and America? The *trembling* may refer to their eager haste. (11) The fluttering motion of the dove. (12) This verse should be joined to the following chapter; as in R.V.

### MONDAY, SEPTEMBER 10.—HOSEA XII.

*The Example of Jacob* (1-6).—There was a strong contrast between Ephraim, which worshipped Jehovah under the form of calves, and Judah, which maintained its supremacy among surrounding nations by its faithfulness. The east wind was the simoom, dry and thirst-giving. This prophecy was uttered when Israel was seeking the aid of Pharaoh, and breaking their covenant with Assyria. (2) Judah, under Ahaz, was yielding to idolatry, and God could not pass it without punishment; how much less the lapse of the ten tribes! (3) The example of Jacob is brought forward for imitation—his earnestness in taking hold of blessing, and prevailing with the angel. He prevailed in weakness and tears; his strength came when he clung; his success when he was vanquished. Most of us are too strong for God; He has to reduce us to confess our weakness and helplessness before He gives us the blessing which enriches us for ever. (6) We are to turn to God and lean on Him; this only will bring us rest and safety, and make us Israels indeed.

*Ephraim's Deceit* (7-14.)—Merchant or trafficker, using the latter word in the sense of cheating, are denoted by the same Hebrew word. This vein in their ancestor's character pervaded his children's, who were disposed to argue that their success in commerce indicated that they were guiltless in their dealings. On the other hand, God would show them that they had come grievously short of his high standard. Success is not a guarantee of character. (11) Gilead was in the far west, and Gilgal on the east of Jordan; indicating that the whole land was infected with sin. Idol altars were as numerous as heaps of stones cleared out of a field. (12) What a contrast between the poverty of their ancestor and the opulence of his descendants! (13) In the early stages of Jewish history, the prophet's voice (Moses') had been sufficient to check and keep them; no such influence, however, sufficed in those degenerate days. Let us be sure that God has no controversy with us, in the way either of business or idols. If there be aught, let us ask Him to bring us to the Jordan ford and deal with us there, till we cling to Him in humble faith, and win the Israel blessing.

### TUESDAY, SEPTEMBER 11.—HOSEA XIII.

*They sin more and more* (1-3).—In former days when Ephraim spoke, his enemies trembled; but as soon as Baal worship intruded in the national life, all its influence ceased. Ah, the weakness of sin! (2) Sin always grows more and more. Let us not lean to our own understanding. (3) The sinner lacks permanence; he passes quickly away, leaving no trace.

*Yet I am the Lord* (4-11).—In spite of Israel's sin Jehovah could not forget his covenant relationship from the days of the Red Sea and the wilderness. Note how He still speaks as their Saviour. He could not abandon them though they had forgotten Him. (6) The image is that of the heifer, wanton because overfed. (7) Before God's love can get its way with some of us, He must show the evil of sin and punish it. (8) The caul is the pericardium. (9) O sinner, to be in opposition to God is destruction from which nothing can deliver thee.

*I will ransom thee* (12-16).—Often our iniquity is not punished at once, it is bound up, laid in store. (13) It is always bad when the soul struggles against the new birth and refuses God's gift of eternal life. (14) These splendid words apply primarily to the deliverance of the people from Assyria, but ultimately, as St. Paul shows, to Christ's premillennial advent (1 Cor. xv. 55). (15) Though ultimately deliverance would come, yet the Assyrian would come down on Israel as the sirocco breath of the wilderness, and Samaria would have to bear her guilt. God's ultimate redemption of his people is consistent with allowing them to reap the natural consequences of their sin.

### WEDNESDAY, SEPTEMBER 12.—HOSEA XIV.

*A tender Appeal to Return* (1-9).—This chapter is inimitable for its tenderness and beauty. (1) We must always confess that our sin is our own, and that we have fallen by our own act. (2) The words of confession are prepared for sinners' lips. God wants no bullocks; the confession of contrite hearts is the best sacrifice. (3) We must abandon all creature confidence, and cast ourselves absolutely on God's help. (4) Let those that are fickle ask God to heal their backslidings, that the disease may no longer afflict them. God's love is free; thy sins are no barrier. Thou needest bring no price in thy hand. (5) God's reviving influences steal on men as dew on parched herbage; the results are the beauty of the lily without its frailty; the roots of Lebanon are its mountain spurs. (6, 7) See how nature is laid under contribution by its varied imagery to describe the beauty and blessedness of those who dwell under God's protection! (8) Hearken to this colloquy: Ephraim speaks twice, and God twice. God will never let us forget that our fruitfulness is derived from Him. (9) Let us ask for Divine wisdom and understanding, that we may perceive the goodness and the rightness of God's dealings.

### THURSDAY, SEPTEMBER 13.—JOEL I.

*The Plague of Locusts* (1-4).—These predictions were probably uttered in the reign of Joash. As R.V. suggests, the four names given here probably refer to the locust in different stages of its growth. They are the *gnawing*, the *swarming*, the *licking*, and the *consuming* locust. The Jews were accustomed to think that they referred to Assyria, Medo-Persia, Greece, and Rome. There was doubtless a primary reference to the literal locust; but the Holy Spirit had an ulterior design in giving this prophecy through Joel. They have been also taken to represent the lust that crawls, pride which leaps, gluttony, and anger.

*The Wail of the Drunkards* (5-10).—Palestine was famous for its vineyards, but the locusts would waste the vines and bark the fig-trees. The appearance of the trees, after a visitation of locusts, would be just as here described, *white and bare*. With every sacrifice there were drink-offerings; the priests were, therefore, unable to maintain the Temple rites.

*The Lament of the Husbandmen* (11, 12).—Throughout the harvest-fields and the orchards the same wasting would ensue, until the whole land would be filled with mourning and lamentation.

*The Mourning of the Priests* (13, 14).—It was not enough for the servants of God to lament the failure of the temple rites; it was necessary for them to lead a general repentance on the part of the people. These sufferings, which reach populations and individuals, should lead to searching self-examination, that we may know why the chastening hand of God lies heavily upon us.

*The Prayer of the Prophet* (15-20).—When the servant of God has done his best in appealing to his fellows, he turned with eagerness to God. On the one hand, he is sure that destruction is the inevitable result of sin; on the other he is heart-broken because of the desolations which leave their permanent mark. How sad it is to hear the groan of animate and dumb creation suffering for human sin! Beasts, cattle, even the sheep, which could content themselves with scantier and hardier fare, were suffering. (20) At such times, the beasts look to heaven and low plaintively, setting an example to sinful obstinate men.

### FRIDAY, SEPTEMBER 14.—JOEL II.

*Impending Judgment* (1-11).—In these terrific words the prophet announces, primarily, a locust plague, to which every item in his description corresponds; but, secondarily, the invasion of the Assyrians. Probably the prophecy has a yet further reference to that great combination against the Son of God which shall mark the close of the present dispensation. It is necessary to compare Rev. ix. with this prophecy. (2) The flight of the locusts often darkens the sun. (4) The locust's head closely resembles that of a horse. (5) Referring to the whirring sound of locusts in motion.

*An urgent Call to Repent* (12-17).—Even though judgment was on its way, it might be averted. In the eleventh hour the sinner may return. And God would secure that the fields should still yield meat and drink offerings; and if so, the usual produce of the fields. (16) The whole nation had sinned, and, therefore, the call to repent must go to all; no age, no rank could be excepted; no claim for exemption could be admitted. (17) In pleading with God, let us quote his holy name, and his credit, his character, and his covenant. All of these are summed up in the name of Jesus.

*Deliverance* (18-27).—What a glad vision of the reversal of judgment! The locusts would be swept away into the sea. The stench from their corrupting bodies has often bred a pestilence. In this instance it would witness to their entire destruction. It was thus that God dealt with Sennacherib (compare Ezekiel xxxix. 11, etc.) (23) The children of Zion are successively addressed and congratulated. *Rain* is used generically. The *former* came in the middle of October, the latter in March. The course of nature would be resumed. *Moderately*, *i.e.* in due measure. (25) The reverse order to ch. i. 4, indicates that God would completely undo all the evil the locusts had wrought. It is a very precious thought that God can restore the lost and wasted years, so that they shall be as though we had filled them with holy living.

*The Promise of the Spirit* (28-32).—Deliverance is only part of God's gracious work for his people. He proposes to work an inward change on their hearts. This gracious promise was fulfilled on the day of Pentecost, as Peter indicated in his sermon; but it awaits all whom the Lord our God shall call (Acts ii. 39). Prophecy, dreams, and visions, were the methods by which God revealed Himself in Old Testament days to the loftiest souls. They were now to be common to all. (30) These words predict great changes and revolutions in governments and empires (Matt. xxiv. 29; Luke xxi. 25). But for those who trust in God's promises, and call on Him, there is always blessed deliverance. The fulfilment of these words is probably not complete. When the Jews return to their own land at the completion of the present age, we shall probably witness a further mighty outpouring of the Holy Spirit.

### SATURDAY, SEPTEMBER 15.—JOEL III.

Nothing in the history of the world has fulfilled these words, which evidently await the consummation of the present age. It is parallel to Zech. xiv. 2, 3, 4.

*Divine Judgment of the Nations* (1-16).—This valley lies between Jerusalem and the Mount of Olives. There Jehoshaphat overthrew the great confederacy; so will God one day overthrow the heathen who have wasted his people. (3) Such had been the wanton cruelty, that the enemies of the Jews had sold them for the merest trifles. (4) The meaning is that if the heathen desired to show their hate to Jehovah by their maltreatment of his people, He would soon repay them in their own coin. (8) After the capture of Tyre, 30,000 Tyrians, and after the capture of Gaza, multitudes of Philistines, were sold as slaves. But the meaning is probably general, that the positions of victor and vanquished should be completely reversed. (10) A reversal of the days of the Messiah, indicating how eagerly every means would be employed to swell and equip the ranks against Jehovah. (13) Imagery borrowed from the harvest field and the wine-press. (14) The valley where the multitudes were to await their doom. (16) The destruction of the heathen, who are finally impenitent, and have refused all invitations to repent, will be very terrible. As we anticipate it, we can only feel that the Judge is the Lamb, and that He must do right. Happy they who know Him as their refuge!

*The Millennium* (17-21).—This is a vision of the New Jerusalem, the Holy City. A time of peace, and joy, and blessing shall yet visit our earth, and shall be associated with the restored Jews to their own land. From them holy influences shall proceed as streams of water. Shittim was on the border of Moab, from which we learn the far-extending and blessed influences of that new metropolis of salvation. (19) All opposition to godliness will be at an end. (21) And sins which had remained long uncleansed shall be forgiven. Oh, blessed age! The Lord hasten it!

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**POLITENESS IN CHINA.**—A Chinese Christian was asked what was needed in missionaries in order to greater success in work among the Celestials. He replied "More prayer." What besides? "More humility." Anything else? "More politeness."

# INTERNATIONAL S. S. LESSONS.

SUNDAY, SEPTEMBER 16.
Jesus at Jacob's Well.—John iv. 9-26.
Golden Text.—Verse 14.

This chapter records what may be described as one of the greatest miracles of grace. It tells how a woman passed in one day through all the stages of a thoughtless sinner, an interested listener, a rejoicing believer, and a successful witness.

*The scene* of the narrative is "Sychar" (5), a portion of the ancient Shechem, and now identified with the village Aschar. The well of Jacob, which exists still, is "situated thirty-five minutes to the east of Nablous, at the place where the road from south to north turns abruptly to the west to enter the valley of Shechem, between Ebal and Gerizim. It is hollowed out in the rock, and is 9 feet in diameter."—*Godet*.

How did *the meeting* come about? Jesus chose the way through Samaria, not only because it was most direct, but because it was needful (4) for his purpose of salvation. The hour of mid-day (6) was an unusual one. Evening was the time for drawing water; but if she had come at that time this interview could not have taken place. Why had she chosen such an unusual hour? If she did not know God did. How solemnly important little things become when we see God's hand in them.

The *conversation* is most suggestive. Note (1) the *zeal of the Saviour*. He was wearied (6), thirsty (7), and hungry (8). Yet when there was a soul to be saved He forgot his need in thinking of hers. He laboured thus patiently to win *one* soul. The best fitness for speaking to the multitude is the willingness and the ability to speak to the individual. He overcame formidable obstacles. No Jewish Rabbi would have wasted time in teaching a woman—especially a Samaritan woman—and one of such disreputable character. Even his disciples marvelled (27). Teachers could not have a better model.

(2) Note his *tact*. There was no better mode of commencing the conversation than by asking a favour of the woman (7). Then with the water as his text He began to deal with this woman's need. His first message (10) hinted at three things—his own dignity, the value of the gift He had to bestow, and the loss the woman suffered through not knowing Him. "Gift of God" is the cry of the Eastern water-carrier. Jesus suggested that He had another gift to bestow more worthy of the title. What is that gift? See iii. 16; Rom. vi. 23.

(3) *His message* (13, 14).—Comparisons between Himself and Jacob would only turn the woman's thought from the great theme. The first part of his message is obvious enough (13); but was it not intended to apply to other water than that of Jacob's well? The woman had been drinking of the waters of sinful pleasure, and she knew how terribly true the words were. Others have had to learn the same painful lesson. Byron had learned it, when on his thirty-fourth birthday he wrote:—

> My days are in the yellow leaf,
> The flower and fruit of love are gone;
> The worm, the canker, and the grief,
> Are mine alone.

Over every earthly pleasure this verse might be written. In contrast with this our Lord promises water that shall *ever* satisfy, and that shall abide *in* a man as an ever-springing well. The salvation He gives meets every part of man's nature; and, as it consists of a change within a man's heart, it places him above the need of sinful pleasures. The better joy displaces the worse. This is Christ's message to everyone. He does not ask us to leave sin without promising something better by far.

Then the woman becomes *a suppliant* (15). She does not know all her prayer means; but there was in it an expression of her heart's longing for something better than she has yet found. And the Lord takes the only way possible of answering her prayer. The reference to her husband (16) recalled her sin; and this was followed by a statement (17, 18) which showed her whole life to be laid bare before Him. To know our sin is the first condition of receiving the life Jesus gives. The prodigal cannot be restored until he comes to himself. The woman's response (19, 20) was not a mere attempt to evade a painful subject. Perhaps this prophet can set at rest a long controversy. How can she find God if she does not know where to worship Him? Two things are emphasised in our Lord's reply (21-24). First, concerning the object, and next concerning the character of true worship. It was a wondrous revelation to this sinful woman that God was to be approached as Father. This He is to all who are in Christ (Gal. iii. 26). And as *Spirit*, He cannot be confined either to Jerusalem or to Gerizim. To every one who worships in spirit and in truth, place is indifferent. It is strange that the fullest and clearest declaration of his Messiahship should be made to this one woman (25, 26).

See how her thought of Him has advanced, "Jew" (9), "sir" (11, 15), "prophet" (19), and "Messiah" (26).

The result of the interview to the woman was overflowing joy (28), and to the Lord rest and satisfaction (32-34).

# For the Young.

## THE LESSONS OF THE FLOWER.

Shall I tell you about a beautiful plant that sits in my window? It often speaks to me, and it may have a little word for you also. It was given me in the springtime by a friend. It promised fair even then, but now, as I look upon it, I think how it has more than fulfilled my highest expectations. Its leaves are fresh and green, and it is laden with most lovely blossoms. It is "a thing of beauty"; I wish you could see it.

What made my flower what it is? I will tell you.

First, I set it *in the sunshine*. Not away in some dark, dingy corner, but in the warm, beautiful sunshine, and it loved to be there. I often think as I look at it—how sweet it is to be early set in the sunshine of God's love, and to stay there. That will make your lives beautiful, and that alone. Jesus carries the lambs in his bosom, and I am certain, if, as a little child, you come to this Good Shepherd and get into his bosom, it will make all the difference to your life. You will never forget that early experience. Did not Jesus know this when He said, "Suffer little children to come unto Me."

Of course, Satan will tell you that is not true, but don't you believe him. "He is a liar from the beginning." Get into the sunshine of the love of God, and abide there, and what a lovely life you will have down here, and by-and-by up there in the sunshine of heaven!

The next thing I did for my plant was to *water it*. It wanted a great deal of water, and it got it. God says about his plants that He will water them "every moment." I think by this He means his word; and if you are a young Christian, I trust you desire and love the Word of God. You cannot have too much of it. He says "every moment:" "Let the Word of Christ dwell in you richly in all wisdom" (Col. iii. 16). Don't let the reading of other books take the place of the Bible. Always put it first, and you will get to love it very much, and you will "grow thereby." Ask God to make it very precious to you, and help you to understand it. He will teach you, though you are but a child, and make you very wise, like little Samuel, who knew more than all the great men in Israel—"He hath hid these things from the wise and prudent, and hath revealed them unto babes" (Luke x. 21). It is not so much having the head stored as having the heart stored with the precious words of God. This early rain will cover your whole life with blessings (Ps. lxxxiv. 6. R.V.).

What more did I do for my flower? *I kept it*. There were many enemies seeking its destruction, and they would have succeeded if I had not bestowed upon it a watchful care. God has promised, if we are his, that He will keep us "night and day, lest any hurt us" (Isa. xxvii. 3). He knows how many enemies we have—Satan, with a whole host of temptations ready to ensnare us. We cannot keep ourselves. We need to ask God both to take and keep our hearts for Himself. He will do it. He loves to be trusted.

> They that wholly trust Him
> Find Him wholly true.

I was told a story long years ago, when I was a child, which I have never forgotten. Perhaps you know it. A little Scotch boy, who was considered not very wise, was asked by a minister, "Have you a soul, Jamie?" "No," said the boy. "Poor Jamie," said the minister, pityingly; "you know very little." "I ance had ane," said Jamie, "but I was na' able to keep it, so I gave it to the Lord Jesus." Ah, don't you think he was a wise little boy, after all; wiser than many a man and woman, who think they can keep themselves, and find out their sad mistake when it is too late? Won't you be like Jamie? Give yourselves right away to the Lord Jesus, and He will never, never disappoint you. What a holy, happy, useful life you will have! You can't think how glad Jesus will make you.

I have read of a little girl who had come to Jesus, and He had so filled her heart with joy that she could not keep from singing all the day long. "What makes you sing?" asked a lady one day. "Oh," said the little girl, "I keep the Happy in my heart" (meaning Jesus, you know). "Alas!" thought the lady, "I have no Happy in my heart," and the child's song was the means of leading her to the Saviour.

Let Jesus have you now! Do not wait until you are big or old—you will miss so much. Remember, the sheep He puts on his shoulder, but the lambs in his bosom. And He will not carry you a bit and then put you down again. An earthly friend may do that, but not the Heavenly One! He will bear you all the way to his own bright home above.

> Who, who are these beside the chilly wave,
> Just on the borders of the silent grave,
> Shouting Jesus' power to save,
> Washed in the blood of the Lamb?
> These, these are they who in their youthful days,
> Found Jesus early, and in wisdom's ways
> Proved the fulness of his grace,
> Washed in the blood of the Lamb.

B. C.

CHILDREN'S S.S. MISSION.—SEASIDE SERVICES. The following are the arrangements for the extension of Children's Seaside Services:—*Brighton (West)*, H. Hankinson, to Sep. 7; *Largs, N.B.*, Josiah Spiers, till Sep. 11; *Eastbourne*, A. G. Dodderidge, to Sep. 11; *Lowestoft*, E. Arrowsmith, to Sep. 14; *St. Leonards*, T. W. Graham, to Sep. 10; *Worthing*, J. S. Tyler and H. Falkner, to Sep. 10; *Bournemouth*, A. C. Kestin and others, to Sep. 8.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 15:—Sun., Sep. 9, John xii. 20-36; Mon., 10, xii. 37-50; Tues., 11, xiii. 1-19; Wed. 12, xiii. 20-38; Thurs., 13, xiv. 1-15; Fri., 14, xiv. 16-31; Sat., 15, xv. 1-15.

# SOUTH ARCOT MISSION.

We have had two baptisms since my return. One is a man named Veeran, a relation of David's—our first adult convert—and from his village, sixteen miles from here. He has come from time to time here the past two years, but during my absence in England Mr. Samuel Subha Rao, who was in charge of the Mission, went out to the village with David and one or two others, and thus apparently clenched the matter, and he was baptized at his own earnest request by the name of Asirvatham, which means "blessing." His wife is a very nice woman, but quite ignorant, and both are from the non-castes. They have two children, and we are looking forward to her being baptized and the children dedicated very soon.

The second baptism was the fruit after many days of our Malapulium Poor Day School. The young man, whose name was Govindu, after one of the favourite gods of the land, attended it as a young boy; and as he showed signs of more than usual intelligence, I arranged for him to attend school in the morning and come over to learn some work at the Mission in the afternoon. When I was in England, Mr. Hoskings, an elderly missionary from Singapore and the hills, visited the Mission, and thought the boy showed evident signs of grace. He has had many ups and down in spiritual experience. However, at last he seemed to grow so thoughtful and earnest, and being able to give a reason of the hope that was in him, he was baptized at his own request by the name of Devasagayam (God's help), by Mr. Subha Rao. As this was the first baptism conducted by the latter since he was set apart for the Lord's work, it was, of course, of peculiar interest to me. Devasagayam, according to the custom of the country, was married in early youth. His wife is but a child, comparatively. Prayer is asked that she may be truly converted, and join him in becoming a Christian.

The young Brahmin student, to whose baptism I had looked forward when in England, is, I fear, not yet prepared to forsake all for Christ. People in England, I think, little realise what this "forsaking all" in India means to a Brahmin, and they therefore little realise how differently missionaries are circumstanced here as regards reaping to workers at home. It needs "long patience," and we dare not press decision as we are able to do in England. As to general results I cannot say much; the ground is very hard, especially since the ground-nut trade has become so flourishing. The people seem to have grown so sordid, their one idea being money-getting. Still, I cannot despair. I look for a harvest ingathering some day, but perhaps, as in the Telugu field, we may have to wait long for it.

F. M. Reade.

THE TRINITARIAN BIBLE SOCIETY.—The offices and depository of this society have been removed from St. Paul's Churchyard to 25, New Oxford-street, W.C.

## CHRIST'S YOKE AND REST.

CONDENSED NOTES OF AN ADDRESS AT KESWICK.

By Prebendary WEBB-PEPLOE.

Some years ago I was called to speak to a very large audience of clergy on the subduing power of Christ. At the close of the service a sainted chairman gave a verdict on my statement. I had said that though there was a perfect Christ, and no other man could be perfect, it was clearly God's will that we should be saved from the power of sin. He considered rather that sin must exist to show God's power. I challenge you now with these two questions:—Can it be for the glory of God that you should fall into sin in order that God should save you? Can there be any circumstances so peculiar that God shall be powerless to keep you from falling? Some think their circumstances very, very, very peculiar, but for them there is a very, very, very peculiar Saviour; only remember the perfectness must be in Christ, not in you. You can only take a part. I may have a very wealthy Father, but I can't spend all his income.

The message laid upon me, prepared, of course, as all ministers' messages should be, is the ease of Christ's yoke. You must have a yoke. You cannot have a jovial Christianity all at once. Why should we refuse our God's share of suffering: to enter into our Master's affliction for a moment? When you see it in its true light you will thank God for all that He has sent you. We look into your faces, and see a want of that calm, restful condition of soul that reflects itself in every action. We want no spiritual giggle; we want joy and peace.

You have acknowledged that Christ cannot lie. I suppose that none of you think you know any passage better than the last three verses of Matthew xi., but I do not think that many of us have even taken up the whole chapter as one, to see what really brought about these words. To me they seem to contain the lesson that so faithful a messenger as John, then in prison, could be in doubt of the wisdom of God's dealings. Then the Saviour was sad to see how the world would neither take John nor his Messiah.

He compares the world to grumbling and dissatisfied children. So the Church to-day is dissatisfied with this and that teacher, wrangling and disputing among themselves. They object to both the stern and gentle. Have you been doing this, and refusing the message? What would God say to-day in the midst of this land, were He to upbraid us as He upbraided those cities of Palestine: "Woe unto thee Keswick, woe unto thee Penrith,* woe unto thee Barrow, woe unto thee London, great London." Indeed, it will be more tolerable for what you and I call the damned cities of the old time, than for you.

But it is a beautiful fact that when Christ had uttered his hardest words, He suddenly broke out, meditating, methinks, of God's providence, with these wonderful words of love. Oh, come to Him and try his yoke, his burden. Christ was teaching, as He loved to do, Old Testament truths. Turn to Isaiah xxviii. 9-12. Why, Christ has got the Old Testament by heart, and goes on quoting Isaiah, the words inspired of God: "Come babes, and I will give you rest." The Master takes the stammering lips and the fools of the world, the poor helpless ones. "Come all ye that are weary." You had better be as babes, for ye are wanting milk. What shall it be? You must have a yoke; you must have a burden. But He will make it so easy, and so light, that you will thank Him for it.

Some of you are in prison, and are angry because you think you are kept there by God. You wise children wrangling in the market place! Won't you listen? It is the Master's voice that bids you cease disputing among yourselves, and come to Him. You cannot see such a weary lot of people anywhere as the people of "Society"—the tired worldlings. Few in this world are more really miserable than those who ride in the parks.

There is one thing we are all wanting: we want rest. We are tired—tired out. We have been working, and working, for what? God looks at your faces to-night and asks, "Are you never going to stop? You are very weary. Come to me. Take my yoke upon you." All the learning won't bless you, and give you rest, to-night or any other night; no, it won't.

Have you ever thought over Christ's "rests"? In this first verse we have the rest of salvation. You will never get rest by puzzling over the addresses, or by taking notes. You must take up Christ's yoke, for "I am meek." But this is the only time Christ praises Himself, and He had to do it, for men could not understand Him otherwise.

There is also the rest of service—"My yoke, which is easy." Some of us have learned to believe that the 4th of Hebrews is meant for this life: the rest of God's land of provision and satisfaction. God never leaves his servants without supplies. But you must not wait till you enter into Heaven. God's rest of plenty and conscious joy begins on earth. You may enter into it now. If not, when did Moses and Aaron enter into their rest? You may cross into Canaan to-day. God has provided milk and honey for us, with fruits. When city walls fall before us we shall have houses to dwell in—many mansions.

Do not continue eating manna; it is very good, if not dry. But there is something better. Eat the fat and drink the sweet that the Lord has prepared for you.

Then there is the rest of dying. Will it be dreadful? What a foolish thought! Live well and you will die well. Blessed be God, it is a long Sabbath. It is we human creatures who have broken the Sabbath of God, which began when Creation ended.

Those rests are God's offer in Christ, on three conditions: *Come, take, learn.* The Greek word for Come in this place means rather, Attention! That is all. Here is Christ before your very soul's door. Are you going to receive Him? He is waiting to bless you. Christ took up the babes and He took up the cross, and He will bear your daily life henceforth if you let Him, as He bore your past sins on Calvary.

The yoke is submission to the will of the Master; it does not hurt; it is only useful exercise when the creature submits and it fits. It is a great mistake to think of Christ's yoke as some trial, some hardship. It is our natural use. It is what we were intended for. It is not the burden and yoke laid upon us by Christ which can gall and weary, but the burden and yoke of sins from which He is waiting to deliver us, as He asks us in exchange to take his.

His yoke is easy because it is God's. It is ten times harder to kick against the pricks than to yield. We have come here because God has taught us a blessed truth which we want to share. Will you take it? Come, babes! Put off your wisdom and come unto Christ, to take his yoke and his rest together.

* This address was delivered when there was a large number of local excursionists in Keswick.



## HARVEST HYMN.

"I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth."—Gen. ix. 13.

O'er earth's scenes the bow, in beauty,
Shed its bright prismatic sheen,
And the Voice declared from heaven
What that radiant bow should mean:
"Never more should earth be deluged,
Covenant and lasting peace,
Seedtime, summer, harvest, winter,
Day and night, should never cease."

Ages pass; the bow continueth,
And Jehovah's word remains;
His the power and his the goodness
Which the universe sustains.
He it is who gives the seedtime,
And the sun's maturing rays;
He it is who gives the harvest,
Good and kind are all his ways.

Beauteous bow! we gaze upon it,
And remembrance thrills the soul!
Seen from earth, and seen from heaven
As the ages onward roll.
God is faithful to his promise,
Seasons come and seasons go,
He Himself unchanged remaining,
Wisely ordering all below.

Albert Midlane.

THE POPPY CROP in Benares and Behar, says *The Homeward Mail*, like the wheat crop in the Central Provinces, has turned out a miserable disappointment after promising splendidly. Early in the season the yield bid fair to be above the average, but the effects of a fatal visitation of the poppy blight, a mysterious disease almost identical with the potato blight, are now becoming manifest. The outturn of opium for this season will be one of the worst on record.

## NOTES FROM NORTHFIELD.

There is not much to narrate which would interest the general readers of The Christian: I only wish to record my thankfulness for the abundant way in which God has answered many prayers which have been ascending on our behalf. When the Convention closed, of course a large number left Northfield for their homes and churches, but a larger number stayed than on any previous occasion, so that the spacious hotel and some of the large boarding-houses have been kept full for ten days or a fortnight, as it will be at the end of the present week. This means, amongst other things, that the young people, who are striving to pay for their college course by their earnings during the season, will be able to do better for themselves than they had hoped.

We have had some very happy and memorable gatherings. Day after day ministers and people have come with their Bibles and note-books prepared to get all possible help from the Bible readings. God has met many of them. It was only yesterday that a minister knelt sobbing beside me at my bedside, as he confessed that he had been preaching one thing and living another; but there he gave himself to be the bond-slave of the Lord Jesus. Another told me that he went away with entirely new conceptions of the treasures of truth, contained in Scripture, from which he intended to draw in his future ministry. It had been his previous habit to attract the attention of people by sensational topics, and had actually preached a course of eight sermons on "Suicide." It seems almost ludicrous that a herald of eternal life should be so hard pressed for subjects! Another minister, about to enter on a new charge, had considered the advisability of making an impression by a course of sermons on "Fulfilled and Unfulfilled Prophecy," of which he confessed he knew next to nothing.

Of course I would not for a moment infer that these are fair specimens of the ministers of God in this country, but I am persuaded that numbers of well-meaning men have been led away by the thought that the people can only be interested by sensational and topical sermons, dealing with the questions of the hour, and vieing with the Sunday newspaper with its startling headings. They do not realise that the religious and moral nature of man is everywhere and always the same, needing that truth which our God has so richly stored in Scripture.

We are receiving from every quarter tidings of blessing which has resulted from the recent meeting, and surely a stream of influence will pass in ever-increasing volume through this land. Too often the pastors of churches who find their work declining send for the evangelist to assist them to pull things together, much as the extra horse is supplied to the tram car when it comes to the hill: instead of realising that the revival can only begin in a revived church, and the evangelist's vocation is not so much with the Church, as to lead her devoted and quickened life into fresh channels of influence and usefulness to the unsaved. This mistake, however, is common to us all.

Mr. Moody is enjoying a little much-needed rest. His daughter and her husband are staying with him. His eldest son is to be married to Miss May Whittle next week, and will then take up his residence near Mount Hermon, to superintend that branch of this great work. Each of the young couples is deservedly popular and will carry into their new life the earnest goodwill of all who know them.

This certainly is one of the most favoured spots in the world. There is enough salt here to keep a moderately-sized city pure. The houses of the saints are scattered in every direction, showing taste in the selection of position and architecture. The following have residences here, amongst others:—Mr. Sankey, Dr. Mabie, Dr. Pierson, Mr. Geo. Needham, Dr. Pentecost (who has just arrived), and others. Mr. Moody's home is, however, the centre around which all other luminaries revolve, and it is an attractive spectacle to see him in the evening after tea surrounded by children and friends in the porch of his home, reciting the thrilling and interesting episodes of his marvellous career.

This is my last letter from Northfield, as I hope to sail next week for home, after holding a few meetings in New York, so as to resume my ministry on the second Sunday in September. I have suffered from the heat wave, as most have; but I am better, and thankful that God has prospered my way.

*Northfield, August 22.* F. B. Meyer.

# MR. W. SPENCER WALTON,

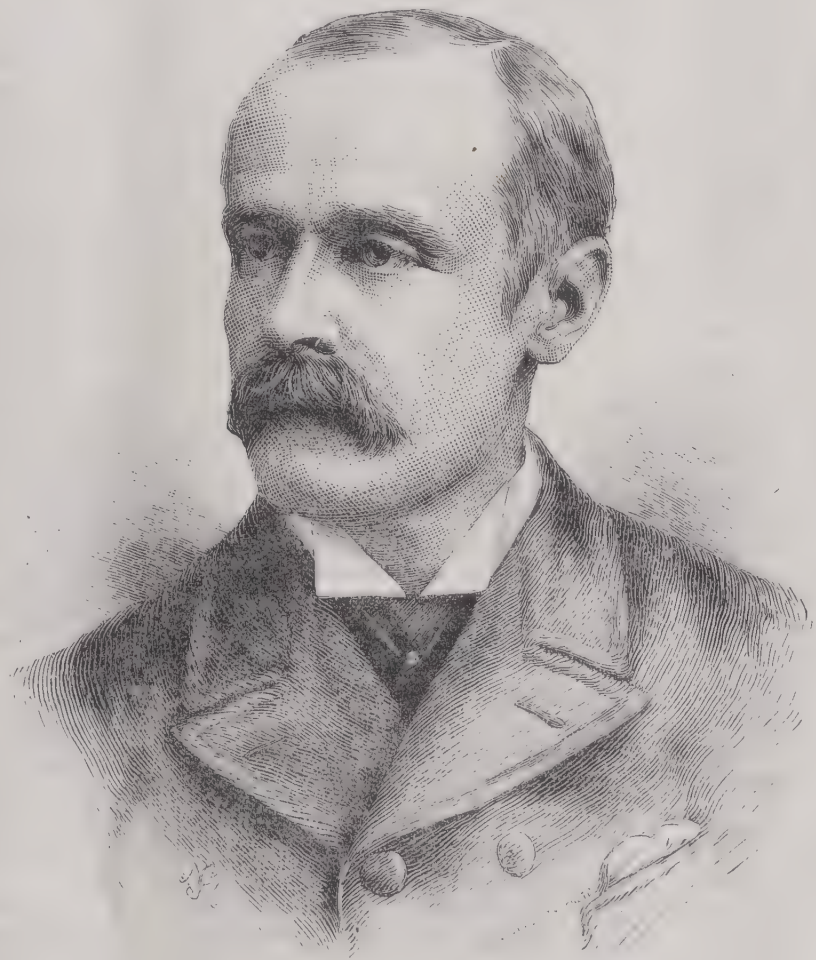
## DIRECTOR OF THE SOUTH AFRICA GENERAL MISSION.

WITHIN recent years vast fields have been opened up in Africa for the labours of the missionary and the evangelist; and we may surely trace the finger of God in providing for South Africa's increasing spiritual needs by calling into existence, among other agencies, an aggressive undenominational mission at the very time when such a mission was most urgently needed. The mission to which we refer is the "South Africa General Mission"—formerly known as the Cape General Mission—of which the subject of the present sketch is the Director. A brief reference to Mr. Spencer Walton's earlier life and work will not be without interest.

Born at Tulse Hill in 1850, Mr. Walton was converted to God at the age of twenty-two, through attending a revival service in a mission-hall at Brixton, to which he had been invited by his brother, Mr. Eliot Walton, the founder of the Railway Mission. In the year 1881, while staying with a well-known clergyman, whose teaching on the subject of Christian holiness has been blessed to many, Mr. Walton received what he describes as "a filling of the Spirit." This prepared him for the work of an evangelist, and in the following year he joined the Church Parochial Mission Society, under whose auspices he laboured for two years.

A sermon by the late Mr. C. H. Spurgeon on the text, "The Lord will provide," led him to leave the Society and to embark, in 1884, on undenominational and independent evangelistic work, in which he continued to labour, with signal blessing, till 1887. In this year he became acquainted with Mrs. Osborn (now Mrs. Osborn-Howe), who had been toiling at Cape Town since 1880. The blessing of God rested on her efforts. Overwork necessitated her return to England in 1887, in order to recruit her health and plead for South Africa, and then God met and answered the desires of her heart. Having met Mr. Walton when he was conducting a mission at Leamington, she earnestly entreated him to take up Gospel work in South Africa. He was led to accept her invitation, and nine months later, on June 5, 1888, sailed for South Africa, in order to undertake an evangelistic mission tour in Cape Colony. He was met on arrival by Rev. Andrew Murray, who had become acquainted with him at the Keswick Convention of 1882, and had then invited him to South Africa. The way, however, was not made plain at that time.

Much blessing followed Mr. Walton's labours in South Africa, and at the close of the tour Mrs. Osborn felt led to offer him her work there as a basis on which to start an unsectarian mission. Rev. Andrew Murray having agreed to become president of the new Mission, Mr. Walton returned to England and threw all his energies into the organisation of the Cape General Mission. Farewell meetings were held in Exeter Hall and at the Metropolitan Tabernacle. On August 15, 1889, a little band of six, consisting of Mr. Spencer Walton and his newly married wife, Mr. Dudley Kidd, Mr. Wilfred Malcomson, Mr. Michael Coates, and Mr. Walklett, set sail for the Cape, followed by the prayers of many who had been led to care for that corner of the field.



*(From Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.)*

Two of that little band, Mrs. Spencer Walton and Mr. Malcomson, were called up higher not many months after their arrival in South Africa. Though difficulties, sorrows and trials beset the Mission from its commencement, and have marked its progress throughout, the workers are able to exclaim, on looking back over the past five years, "What hath God wrought!" The Mission has enjoyed the sympathy and help of the Lord's people in all denominations, and has been privileged to send out workers whose praise has been in all churches, and who are now living "wholly for God" in the Mission field.

On June 20th, 1893, Mr. Spencer Walton was married to Miss Lena Gibson, an earnest Christian worker, and daughter of Mr. James Gibson, of Kelvinside, Glasgow; shortly afterwards he returned to England with his bride, and thence to America, where they were most kindly received by Christian friends in the States. In Canada many new friends were made; Toronto has become quite a centre of help, and will, it is hoped, be the means not only of extending the knowledge of South Africa's needs, but also of furnishing missionary candidates, three of whom have already offered and been accepted by the Council.

Since its amalgamation with the S. E. African Evangelistic Mission (formerly conducted by Mr. and Mrs. Howe), the South African General Mission has lengthened its cords and strengthened its stakes. It now consists of a band of about seventy missionaries, workers, and native evangelists, stationed in Cape Colony and the Transkei, Natal and Zululand, the Transvaal, Swazieland, Basutoland, Vryheid and Pondoland. Many and encouraging are the testimonies that God is blessing the work and workers in the conversion of souls, and in deepening the spiritual life of the churches.

Want of space prevents our giving any detailed account of the work now being carried on by the Mission, or of the many open doors which are still waiting to be entered; but this will be found in a booklet by Mr. Walton, entitled "The History of the South Africa General Mission," which has recently been published. Other works by Mr. Walton are, "Rest and Victory," "The Palace of the King," and "Consecration—What is it?" A series of Bible-readings on the book of Ruth, which first appeared in the pages of *The South African Pioneer* from the pen of Mr. Walton, are about to be published in book form.

Meetings to bid farewell to Mr. and Mrs. Walton, Mr. G. B. Howe, and a party of seven new workers, were to be held in the Lower Exeter Hall yesterday, September 5. The missionaries embark in the *Grantully Castle*, which leaves Southampton on September 8.

THE SABBATH IN WALES.—A correspondent writes: "The railways and steamboats plying on summer Sundays between places in England and the Welsh seaside resorts, together with cycling, have greatly marred the quietude and the sacredness of the Lord's Day enjoyed years ago in Wales. The Sunday closing of public-houses continues to be a great blessing in the Principality, but intoxicants can be obtained at the railway refreshment-rooms by persons showing tickets for their departure or arrival."

# Who Are Israel?—1.

A REPLY.

BY REV. DAVID BARON.

At great cost, after centuries of darkness, as a result of the great Reformation movement, which liberated the Word of God from the chains of tradition and scholasticism, the Church of Christ has at last, within this century, arrived at a certain amount of what is called "Dispensational" or "Prophetic Truth." But when the vague "spiritualising" or phantomising system of interpreting the prophetic Scriptures gave way to what is in truth a more spiritual and at the same time rational principle, by which the primary literal, or what may be called concrete basis of Scripture, is first ascertained before it is used for the manifold application of which it is capable, it followed as a natural consequence that the true position of the Jewish people in the revealed purpose of God should be recognised and acknowledged. I am, I think, within the limits of fact when I state that the revival of evangelical interest in, and love for the Jew within this century, has had its origin and has been chiefly sustained in what Dr. Chalmers approvingly called, "the literalities" of Scripture.

Within this century especially, continuous and persevering efforts, rich in results and also in reflex blessing to the Church herself, have been made for the evangelisation of Israel, but it is a notorious fact that those who have thus prayed and wept and toiled for the salvation of the Jew were, and are generally, those who not only believed thoroughly and without reservation that the Bible from Genesis to Revelation is the Word of God, but also that Israel is still God's nation, and that although set aside for a time, that nation has still a future before it, and that the Lord Jesus Christ was made "a minister of the circumcision for the truth of God," neither to annul nor to transfer, but "to confirm the promises given to the fathers."

In fact, it was the acceptance of this principle of "literalities" in interpreting Scripture which fitted Evangelical Christians of this century for the work of evangelising the Jews. Dr. Andrew Bonar and Robert Murray McCheyne, on their return from the famous "Mission of Inquiry to the Jews," stated in their report to the General Assembly, that "anyone undertaking work among the Jews ought to be well grounded in prophecy, and should be one who fully and thoroughly adopts the principles of literal interpretation, both in order to give him hope and perseverance, and to fit him for reasoning with Jews." The Jews feel their dispersion to be literal, and therefore if you explain unfulfilled prophecy by saying it is spiritual, they reckon you a kind of infidel. If you say a wolf does not mean a wolf but a bad man, that "Zion" means the Church, and "redeeming Israel," not redeeming Israel but something else, and yet try to convince them of the truth of Christianity from the Bible, they think that you yourself do not believe the Bible.

Apart from all other grounds and justification for the literal handling of Scripture, which recognises Israel as still the centre of God's purpose in relation to the nations of the earth, the blessing which has been graciously vouchsafed by God on the work of Jewish evangelisation, which, as I have said, is so bound up with this principle of interpretation, seems to me a mark of God's good pleasure upon it.

In certain circles, however, there has always existed an undercurrent of dissatisfaction at the position thus claimed for the Jews. Even brethren otherwise well instructed in the oracles of God, and using such expressions as "Dispensational Truth," etc., under the mistaken notion that to concede the position of the Jew in the economy of God claimed by this principle of interpretation, "is to rob the Christian of his heritage in the Old Testament," have from time to time tried to show that the name "Israel" does not belong to Israel at all, but to believers, and that practically the promises made to the nation are transferred to the Church. "The truth is," says Mr. H. D. Brown, "we are not Gentiles at all, but Israelites (*i.e.*, we believers in the Lord Jesus Christ all over the world); we are the real Israel of God, not merely a kind of spiritual Israel with a separate position, separate privileges," etc.

His grounds for this statement are briefly these—(*a*) Rom. ix. 6-8, "For they are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called—that is, they that are the children of the flesh, these are not the children of God, but the children of promise, these are counted for the seed"; (*b*) The Lord's words, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," and again, "If ye were Abraham's children ye would do the works of Abraham"; (*c*) The words of John the Baptist, "Think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." "Thus," Mr. Brown sums up triumphantly, "prophet, apostle, and our Lord Himself distinctly declare that those who were only 'the children of the flesh'—that is, the Jewish race—were not counted for the seed, but as Paul by the Holy Spirit declares "unto the churches of Galatia [Gentile churches they would now be called], 'If ye be Christ's then are ye Abraham's seed and heirs.'"

Instead of dealing specifically with these statements, which seem to carry with them a certain amount of plausibility on a mere superficial acquaintance with the subject, I want to elucidate one or two points which will be helpful to a proper understanding of the subject.

I. From the beginning of the history of the "apostate Jewish race," there has never lacked within it a faithful "Remnant," the inheritors of the unconditional covenants and promises made to the fathers. The line of faith in Israel was never broken. Sometimes it was very thin: "Except Jehovah of Hosts had left unto us a very small remnant," says Isaiah, "we should have been as Sodom, and we should have been like unto Gomorrah." At times out of the whole nation there may only be found, as in Elijah's time, 7000 men "reserved" by God for Himself, and kept by his grace from bowing their knees to Baal; but still that little handful was "the Israel of God," handers-on of the promises to those that should follow them, and themselves constituting a pledge of the fulfilment of the larger promise in a time yet to come, when "Thy people shall be all righteous, and inherit the land for ever," or, to use New Testament language, when "all Israel shall be saved." It was no new doctrine, or language likely to be misunderstood by Israelites, when Paul reminded them that "They are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called."

This truth is proclaimed with equal force by all the Old Testament prophets, who no more confound the Israel of God with the "apostate Jewish race" to which they belonged, than the Apostles confound the Church of God with the apostate Gentile nations to which her members may happen variously to belong. Here is a striking instance from Isaiah: "And I will bring forth a seed out of Jacob and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. But ye are they that forsake the Lord, that forget my holy mountains; therefore will I number you to the sword," etc.

*(To be continued.)*

BRIGHTON.—In connection with the Evangelistic Mission, General Sir Robert Phayre, G.C.B., has for the past month been delivering a series of lectures on "Modern Infidelity and Primitive Christianity" in the Athenæum Hall. Large audiences have attended the meetings, and great interest has been manifest throughout. Mr. Mallinson, of Windsor, takes the services during September. EDWARD HURDITCH.

# MR. TELFORD AT MILE END.

June, July, and August are the most trying months in the year for evangelistic work in the East of London. Yet Mr. and Mrs. Telford have just finished one of the most successful missions of three months ever held in Mr. Charrington's Great Assembly Hall, Mile End. It is the first time in the history of the mission that any evangelist has taken thirteen weeks consecutively. Mr. Telford has been wonderfully used of God in the conversion of hundreds; and, humanly speaking, his success is to be attributed to his earnest appeals for immediate decision for Christ after his preaching by asking those in his congregation to stand up and publicly declare their determination to follow the Master. No human power could persuade men and women thus to testify, but scores have done so during the past three months. Not only have sinners been saved, but a large number of backsliders have been restored, and God's people have been encouraged, refreshed, and blessed.

A new departure was made by Mr. Telford, which proved a great blessing. Meetings were held in the vestibule of the hall, a large octagon holding 600 persons, which forms the lobby to the great hall. These late hour meetings, as they were called, have been a decided feature of the work. These meetings were inaugurated on the first night of Mr. Telford's mission and continued throughout with very great interest and blessing.

Immediately after the first service, about 9.15 p.m., Mr. Telford would leave the large hall with those of the congregation that remained, and take up his position on a stand provided for speakers in the lobby, Mrs. Telford presiding at the harmonium, assisted by several ladies and gentlemen with violins. The sound of the music caught the ear of the multitude that can always be seen passing and repassing the Great Assembly Hall, and scores are attracted into the vestibule, till the crowd inside are standing closely packed, the audience stretching down the wide passage right out on to the pavement of the street.

Mr. Telford, from his stand, would call for men and women to give the story of their conversion and compress it if possible into three minutes. One after another came forward and from the stand told in a simple natural, and yet with power, the way in which it pleased God to call them to Himself.

Mr. Telford received help at these meetings from Lord Radstock, Hon. Mary Waldegrave, Hon. Elizabeth Waldegrave, Captain Mandeville, R.N., Captain Hamilton, and several American ministers and evangelists. Mr. Charrington, who returned from Australia in the midst of the meetings, has given some very powerful talks on several occasions. On the 6700th night of consecutive services in the Great Hall, Mr. Telford brought his three months' mission to a close. The area of the Great Hall was filled, and a number had to stand at the back. Many came at great inconvenience to bid farewell to the man who had been instrumental in leading them to Christ.

# IMPERIAL MISSION HALL, HANLEY.

DEAR SIR,—For twelve years this work has been carried on in the centre of the Potteries District. God has blessed and used it. Scores of saved souls have gone home to glory, attributing their conversion to its means. Hundreds, now attached to other communions, here and in many parts of the globe, were dealt with as inquirers in its meetings.

This present year has witnessed thousands of domiciliary visits for invitation and prayer, hundreds of open-air services, and dozens of cottage meetings, with many personal decisions. All this, in addition to the usual and incessant efforts in the way of Gospel services of all sorts, day by day, in both halls of the Mission. For the better part of the year, besides morning and afternoon Sabbath-school, a children's special service has been conducted in the smaller hall, simultaneously with the adult mission service in the large hall. Nor has social effort been neglected, and, to the full extent possible, rescue cases (all too prevalent hereabouts) have been dealt with.

A movement is on foot to organise the rescue work more thoroughly and to establish Rescue Homes, so that the blood of a crowd of lost girls may not lie at our door. Meanwhile, the immediately pressing need is the fund in connection with the twelfth anniversary of the Mission. A considerable sum is required.—Yours most faithfully,

LANCELOT MIDDLETON, Superintendent.

## THE OUTLOOK IN IRELAND.

(From a Correspondent.)

The brutal ferocity displayed towards the open-air evangelists must have puzzled many who are not familiar with Ireland's past and present history. Open-air preaching is attended with difficulty and danger in all Roman Catholic countries. Men trained from their earliest years to regard an ordained ministry as an essential to Christian work will regard the preaching of the Gospel by "laymen" as an impertinence and a profanation. Besides, Roman Catholics regard a consecrated place of worship as the only place in which the great question of religion may be reverentially discussed. Some of the daily papers have remarked the blank astonishment depicted on the faces of the crowd when they discovered that the preachers were a band of young laymen.

Then it must not be forgotten that the Pope has in Ireland a standing army of about five thousand priests. When the *mot d'ordre* has come from the Bishop that wolves meditate a descent upon the Papal fold, every priest goes to work in a systematic fashion. He has the Confessional at his command, and will not fail to use it. In each parish confraternities of men and women are carefully organised and maintained. One of their rules is the obligation of weekly or fortnightly confession. Each band of male and female devotees is marshalled by a leader or head. Records of confessions, communions, attendance at meetings, payment of subscriptions, and private addresses of the members are kept, so that the priest is able to see at a glance the weak or the strong points in the organisation. Hence, when a band of young evangelists set about open-air work, they, especially if Englishmen, have not the faintest conception of the strength and quality of the forces arrayed against them. There is usually a preliminary meeting in some central town, and as much publicity as possible is given to the project. It is to be war against Babylon, and she seems so quiet that victory is a foregone conclusion. But Babylon is watching with keenest vision all the time. It is like an invading army penetrating a hostile country. There is no enemy to be seen. Neither scout nor smoke of watch-fire is visible, and victory seems a certainty. But, suddenly, as at the whistle of Roderick Dhu, the whole land seems instinct with life. Enemies appear like a cloud of Eastern locusts. Raw recruits are struck with panic, and even trained veterans deem discretion the better part of valour.

But by far the most important factor in the opposition to open-air preaching in Ireland is the deep and bitter anti-English feeling almost universal among the native Irish. When the evangelists appeared on their usual preaching ground the other day in Cork, an excursion party from Limerick happened to pass by. With the cry, "Remember Limerick," they set upon the evangelists, hitting right and left, some hundreds of infuriated men sweeping before them half-a-dozen inoffensive young Christians.

Now this battle-cry, "Remember Limerick," affords a key to the Irish problem. In the wars between William of Orange and James II. Limerick was the last stronghold of the Jacobite army. It fell, and the Irish troops, who took service under Louis XIV., went into every battle with the war-cry, "Remember Limerick," on their lips. In the dark days since that time the Church of Rome in Ireland has cunningly confused religion and patriotism in the minds of her followers here. When her supremacy was attacked she fanned anew the dying embers of religious and racial hate. "England has robbed you of your nationality," she screamed. "Now she tries to rob you of your faith." She acts in the same way to-day. She conveniently ignores the very plain historical truth that it was Adrian IV., by the aid of Henry II., who robbed Ireland of the comparatively pure and evangelical religion preached to the Irish by St. Patrick, and introduced Roman supremacy.

Except as an assertion of a legal right, it is doubtful if any good result has followed the preaching of the Gospel in the Irish streets. There are some instances in which opposition has been warned off by orders from the Romish bishop, but every door of access had been previously barred. The preachers are permitted a free hand because outrages upon them were estranging English political sympathies, but, as far as visible results are concerned, they might as well be preaching in Tadmor in the wilderness. Then all the existing organisations are paralysed. Inquiring Roman Catholics are frightened back into Rome and compelled to cut all connection with Protestant friends. Doors hitherto open to the visitor and colporteur are shut, so that shrewd observers are constrained to admit that open-air preaching is a veritable blessing to the priests.

Nevertheless, there is ample room for energy and sanctified enthusiasm in the Irish mission field. Illiteracy and prejudice are formidable foes, but Irish Christian workers are not discouraged. The various agencies are perfecting their preparations for renewed and increased energy during the winter. Among other evidences of an advance movement we find that Rev. Thomas Connellan has engaged the large hall of the Christian Union Buildings for evangelistic meetings, specially intended for Roman Catholics, during the months of October, November, and December. Mr. Connellan will speak each Sunday at the four o'clock afternoon meeting in the large hall, and will again conduct a prayer and inquiry meeting in the same building at eight o'clock each evening. He is also arranging for meetings in the principal towns in the South and West, and earnestly begs for the prayers of all God's children upon the movement. Several converted Roman Catholic workers are ready and anxious to go among their late co-religionists and tell what marvellous things God has done for them. Let us pray that God may abundantly bless a movement for which much prayer is daily offered from Irish lips.

The Irish Church Missions, the Colportage Societies, the Scripture Readers' and Evangelisation Societies, the Dublin Medical Mission, and many kindred organisations are all preparing for fresh endeavour. Let the seed be sown broadcast, so that, even should one-fourth only ever ripen to harvest, the result will still be a mighty ingathering for the Master.

## TENT MISSION AT HARROGATE.

Mr. S. McCracken, assisted by three missionary students from Dr. Guinness's Institute, Harley House, has conducted a Tent Mission here with manifest blessing to visitors and residents alike. The Mission was organised by Christians of all denominations, who united with whole-hearted earnestness under the presidency of Sir Matthew Dodsworth, Bart., to make the necessary arrangements. By the kind permission of the Town Council, a splendid site was secured.

The tent, which would hold from 400 to 500 people, was filled the first day (Sunday, August 5), afternoon and evening, and this attendance continued night after night during the three weeks of the Mission. Mr. McCracken's addresses were characterised by unflinching faithfulness and tender, loving sympathy. There was no attempt to tabulate results, but the number of inquirers' cards asked for gave some idea of the extent of the blessing received.

In addition to the evening meetings, a united prayer-meeting was held each morning, and Bible-classes on most afternoons. One evening meeting was specially for men, and one for women (the latter addressed by Miss Bright, of Bristol). Children's meetings were conducted by the students, who also helped much by house-to-house visitation.

The Mission closed with an enthusiastic foreign missionary meeting, when Mr. McCracken gave interesting details of the lines on which the Harley Institute Training College for Foreign Missionaries is conducted, revealing to a crowded audience the universality of its work, embracing in the students received members of every Christian Church, and sending forth workers in the foreign field to every Protestant denomination. H. B.

INNS FOR WORKING MEN.—The provision of inns for working men has not entered largely into the schemes of English philanthropists. The practice in Germany is described by *The Sunday at Home*, in one of a series of papers on "Religious Life" in that country. One most useful branch of Christian work appears to be that by which it is sought to cover the empire with a network of inns for working men (*Herberge zur Heimath*), in which good but cheap accommodation is offered, and opportunity afforded for religious and intellectual instruction, although it is a rule that the lessons and duties of religion shall not be forced on the guests. Spirits and gambling are of course absolutely prohibited. At the present time there are 1100 or 1200 stations offering food to men who are willing to do some work —wood-chopping, stone-breaking, etc. Thus by means of Herbergen stations and colonies, it is hoped that gradually vagabondage will be stamped out, and working men properly cared for on their wanderings in search of work.

## AN OBJECT LESSON.

I feel entrusted with a plea from the Master himself, to-day, on behalf of the "Children's Country Holiday Fund," which I received through an object lesson I can never forget. A friend and I were recently sitting in a railway-carriage at a small country station in Sussex, waiting further progression on our journey, till the up-train to London should arrive, and thus clear the way for ours to proceed, as the line is a single one just there.

We had noticed, as our train stopped, that there was an unusual noise in some of the carriages near us, and very soon the reason manifested itself, by the general turn-out on to the platform of a number of small children, boys and girls, with their leader. Our first remark was, "a school treat," but no, for the children were all, more or less-laden with brown-paper parcels, bundles, etc., and some of them looked so pale and sickly (one even with her head tightly bandaged), that we felt we must be mistaken in our first surmise.

Just opposite our carriage was a rosebush covered with flowers, in various stages of perfection. Our interest deepened, as one of the boys, having discovered it, went and fetched the others to "come and look." It was pathetic to see that little wondering crowd, so curious, and so interested. One small hand was almost immediately stretched out to pick "a beauty," but others caught hold of the uplifted arm and drew it back. Some of the petals, however, had fallen upon the ground, and these were carefully gathered up, and appropriated. I saw one boy in the little group, touch very tenderly an opening bud and examine it minutely all round.

Now was our chance (as the children were so near us) to ask who they were and what they were going to do. One little fellow pointed to a pink ticket he was wearing, and said they had been sent down to stay in the country by "The Holiday Fund!" How glad we were that those poor little white faces would soon be rosy and sunburnt, and that their advent into the country had taken place on a lovely day!

But our interest increased still further as we suddenly discovered there was another band of little ones on the opposite platform, although we knew they could not belong to the same as on our side, for they were waiting for the London train. Besides, though they had bundles, they had flowers too; their brown hands and arms were full of them; and they had rosy cheeks instead of pale ones. One dear little man was triumphantly carrying a tiny sheaf of corn, and they all looked so happy with their treasures!

Soon the London train came up, and we saw the little company (under the watchful care of a kind-faced woman) making their way into it, anxious, no doubt, for the moment when they should put their trophies into "mother's" hands. So we were able to read plainly the meaning of this side of the picture too; namely, that these children were a return party of the same "Holiday Fund" going home, in order that the other little company might take its place.

Does not this object lesson speak more conclusively than many words of the untold good the various Country Holiday Funds are doing for many a City home, and shall we each not give something at least to one of the many branches of this same work? Charlotte Murray.

AN AFRICAN PRINCE ON AFRICAN MISSIONS.—A few evenings ago, a crowded public meeting was held in the Wesleyan Church, Plaistow, to hear an address from Prince Ademuyiwa, of Jebu Remo. The Prince, although heir to a kingdom, is a Gospel preacher, and has been for twenty years. He was the founder and supporter of the mission to the Krumen on the coast, and also of the mission in his own country. Rev. Bryan Roe, chairman of the Lagos district, West African Wesleyan Mission, having given some account of the work in Africa, Prince Ademuyiwa delivered a stirring address. The English, he said, had done well for Africa. They had sent the Bible to raise Africa to take her place among the nations of the earth; but they had brought the fire-water in the other hand. Fire-water was ruining his country. Let the people of England move Parliament to set a heavy duty on it. Let them make a demonstration, and he was perfectly sure Sir Wilfrid Lawson would lead the procession. He hoped they would be moved to cry down the liquor traffic, which was hindering Christianity in his land.

## NOTES FROM LOWESTOFT.

Sojourners at this popular seaside resort have found no lack of active Christian service to engage their interest during the past month. The presence in the town of the venerable Dr. Ryle, Bishop of Liverpool, has afforded opportunity to many hundreds of visitors to hear the powerful utterances of this staunch upholder of evangelical truth. He has preached in St. John's Church (Rev. H. S. Hume, vicar), also in the parish church of Pakefield—a village rather less than two miles distant, of which the rector is Rev. Lewis Price, a veritable father of his people.

The Children's Special Service Mission is in full swing, under the direction of Mr. E. Arrowsmith, aided by some University men. Not the children only, but the parents, too, find in the daily services food for reflection and for edification; and while the amphitheatre of banked-up sand is well filled with little hearers, the esplanade above, being within easy earshot, boasts a goodly crowd of adults, who listen to the very direct utterances of Mr. Arrowsmith and his fellow-helpers. Games in the afternoons, and occasional lantern processions in the evenings, add zest to the gatherings from the juvenile point of view. One afternoon Rev. H. S. Hume kindly gave the use of the vicarage garden for a meeting of parents and friends, to whom Bishop Ryle, who presided, Mr. Arrowsmith, and other speakers indicated the purpose of the Mission, and described some of the results which had encouraged the workers in many parts of the world. Attention was drawn to the important fact that some of the ablest workers now in the foreign field (under the C.M.S. and other societies) received much of their early training for Gospel work in connection with the C.S.S.M.

Another feature of interest here is the work among the fishermen, who in great numbers make Lowestoft their headquarters. In the Sailors' Bethel, Mr. Johnson has laboured for nearly forty years, during which period multitudes have arisen to call him blessed. The Sunday evening service is full of brightness and vigour, and the singing—well, converted fishermen *can* sing. Special services have recently been held by Mr. J. Albinson (late of the Theatrical Mission), a young evangelist, full of promise in the work of the Lord, who, with his devoted wife, had the joy of leading several to Christ. Last Sunday Mr. T. B. Miller, Director of the Mission to Deep Sea Fishermen, was here to conduct the meeting, at which glad testimony to the power of the Lord to heal was borne by some of the fishermen present. At 8 p.m. a similar service was held on board the *Queen Victoria*, the hospital ship of the Mission, which is in harbour just now on an evangelistic tour round the coast (as noted in last week's issue). On Tuesday and Wednesday a bazaar in aid of the work was held on board, opened by Bishop Ryle, in the absence through bereavement of the Mayor of Lowestoft. The fish market in the early forenoon is one of the sights of the town, and brings home to the beholder a sense of the obligation placed upon him by these brave fellows who go out with their lives in their hands to supply the material needs of the community. Very rough some of them are in their natural state, but they make grand Christians when their hearts are softened by the influence of the Holy Spirit. Mr. G. A. Hutchison, editor of *Toilers of the Deep*, is on board to show visitors over the ship, as she visits various ports on the south and west coasts; and local friends will do well to obtain an insight into the work of this important Mission.

The Salvation Army and the various places of worship appear to be well alive to the opportunities open to them in providing for the spiritual necessities of residents and visitors, and several out-door bands are busy on Sabbath and week nights declaring the unsearchable riches of Christ to all who pass by.

G. E. M.

**JEWS IN MILE END.**—Mr. Neugewirtz, of the London City Mission, whose centre of work is at Mr. Charrington's Great Assembly Hall, writes: "The most important branch is the house to house visitation. This was at first very difficult, for the Jews looked upon me more as a spy than a friend, but many of them now give one a hearty welcome. I find a great deal of distress, and many look for help, which occasionally, by the kindness of friends, I have been enabled to bestow." Communications to the missionary should be addressed, Great Assembly Hall, Mile End, E.



# The Book World.

The Royal Mail Picture Book (1s. *Sunday School Union*) will delight young folks. The pictures are bright, and the story of the postal service is admirably told in rhyme.

Truth: Daily Precepts for a Year. By G. M. Coxeter. (1s. *G. Stoneman.*) A compilation of terse sayings, setting forth various phases of truth and obedience thereto. As a daily companion it cannot but prove helpful and instructive.

A Christmas Tale and other Poems. By E. E. Gillett. (*E. Stock.*) Verses of varied merit, many of them pleasing and tuneful. The singer has gone to swell the choir above, and her sons have collected her pieces as a loving tribute to her memory.

Autumn Leaves from the Banks of the Severn. By A. L. Westcombe. (2s. 6d. *E. Hicks, jun.*) A collection of songs and poems on varied themes, many being inspired by the beauties of nature, and not a few of them very pleasing in tone and feeling.

The Christian Alliance Birthday Book. (4s. *Snow & Co.*) Miss Shephard has culled from the writings of Rev. A. B. Simpson pointed sentences and sayings for a year's meditations. Many doubtless will value these. The book is prettily bound.

Stories of Medical Missions. By G. Saunders, M.D., C.B. (6d. *Partridge.*) From the experience of a lifetime in such service, this veteran has gleaned a number of telling incidents likely to stir fresh interest in the work of medical missions. We trust they will be widely read.

Gilead Guards. By Mrs. O. W. Scott. (2s. 6d. *C. H. Kelly.*) A charming story, simple yet telling, of war-times in a New England town. Cecil Wilford (2s.), by E. M. Edwards, is a pleasant story of a soldier's son, a little fellow who goes the right way and leads others to follow.

The Discipline of the Soul: Some of its Aims and Methods. By R. Waddy Moss. (3s. 6d. *C. H. Kelly*) This addition to the "Life Indeed" series contains fourteen discourses on subjects of supreme practical importance. Mr. Moss is a teacher as well as a counsellor; he opens up God's Word, and winningly urges its application to life and experience.

Our Bubble.—The September part of this magazine, of which Dr. Barnardo is the editor, is bright and instructive. There are many articles of general interest and attractiveness, and the artistic merit of the illustrations, whether in colours or in black and white, is not the least of its striking features. (weekly 1d., monthly 6d. *Offices*, 279, *Strand, W.C.*)

Our Blue Jackets. By Sophia G. Wintz (*Hodder & Stoughton*). A new and enlarged edition of a book which has met with much acceptance, and has won many friends for Miss Weston's noble work among the men and boys of the Royal Navy. We wish it, as it deserves, continued usefulness and success. The story of the Mission is brought down to date.

The Credibility of the Christian Religion. By Samuel Smith, M.P. (*Marshall Brothers*). A new edition of a little work which long ago gained a footing as "a plain, practical, and popular answer to the rationalistic objections to Christianity now so common." It ought to be studied by all who have to meet such difficulties, while it may profitably be placed in the hands of young men tossed and tempted by doubts.

Recitations for Little People. By Mrs. L. Shorey. (1s. *George Stoneman.*) In nursery and home, as well as schools and bands of hope, these pieces, from a well-known pen, will be very welcome. Such verses carry instruction as well as brightness into the minds of the young. The fact that the book has been placed upon the requisition list of the London School Board, should certainly commend it to parents and educationalists in general.

Illustrations from the Sermons of Alexander Maclaren, D.D., edited and selected by James Henry Martyn. (3s. 6d. *Alexander & Shepheard.*). This is a volume of gems of thought, such as abound in Dr. Maclaren's discourses. While calculated to instruct all who read it, the book will prove of special service to preachers and teachers, in quest of illustrative points and incidental embellishments. Full indexes add to the value of this welcome selection.

Half-Hours with Bunyan's Pilgrim's Progress is a work of sterling value, by Canon Burbidge, of Liverpool. In form it is a series of lectures, thirty-one in number; in substance it is an outline and exposition of Bunyan's matchless allegory. Loyal to Evangelical religion, and full of earnest purpose, these "Half-Hours" will have charms for young and old alike; while for ministers and others who may wish to delineate Christian's pilgrimage the book will prove of real service. The work has our hearty commendation. (5s. *Nisbet & Co.*)

*Messrs. S. W. Partridge & Co.* are issuing a new series of Fourpenny stories for the young, bound in cloth and nicely illustrated. None need lack pleasing yet cheap gift books for scholars when these are to be had. The set before us includes: The Crab's Umbrella, Robert's Trust, The Woodman, Barrington Boys, Two Lillies, and Sunnyside Cottage. We have also a set of Sixpenny Toy books, in bright colours and attractive pictures, for the tiny folk. These are: Holiday A.B.C., Pet Animals A.B.C., Bible Pictures, and Book of Toys.

*Messrs. Partridge & Co.* issue, tastefully printed on a neat card, Sarah Doudney's well-known hymn, The Christian's "Good Night."

Three Lights; and "Alone . . . Yet Not Alone." (*Partridge.*) Two helpful booklets by Lady Beaujolois Dent, full of suggestive thoughts and comforting reminders for tried Christians.

God's Sheep, by C. Willson, is a booklet containing many thoughts of a comforting and encouraging character, reprinted from our columns. (1d. *From the Author, Ridley House Y.W.C.A., Swanage.*)

*Mr. H. R. Allenson* announces the second volume of the Myrtle-street Pulpit. (3s. 6d.) He has also just issued an address to business men by the late Bishop Phillips Brooks, entitled, "The Life with God." (6d.)

The latest monthly letter of the Protestant Alliance is entitled Popes not Successors of Peter, and its pages are an armoury of weapons for such as are engaged in the conflict with Romanism. (1d. *Protestant Alliance, 9, Strand, W.C.*)

*Mr. G. W. McKane, of Keswick*, publishes a sixpenny packet of twelve assorted Messages from the Tent, by Lady Hope. They are printed on tinted paper, envelope size; the titles are striking, and the contents pointed and of sterling interest.

Broad Norfolk, a companion to *Messrs. Jarrold's* sixpenny guide-books to East Anglia, contains a number of interesting articles and letters on the dialect of Norfolk, reprinted from *The Eastern Daily Press*. The little book is entertaining and instructive.

The new issue of Emily Headland's "Brief Sketches of C.M.S. Workers" is devoted to The Right Rev. Samuel Gobat, D.D., Anglican Bishop in Jerusalem, and C.M.S. missionary from 1825 to 1845. This little work is worthy of the excellent series to which it belongs. (2d. *Nisbet & Co.*)

A fourth edition is in the press of My Lord and I, a melody dedicated by permission to the Duchess of York, and sold for the benefit of the Dutch Church Orphanage in Cape Town. The words are by Mrs. Shorey; and they have been set to an old Huguenot melody. (1s. 3d. *Weekes & Co., Hanover-street, Regent-street.*)

## MESSRS. WEAVER AT THE EDINBURGH CASTLE.

Our souls are filled with praise at the continued favour and presence of God in these meetings. The last week has been one of happy reaping night by night, many souls confessing to have received salvation. Sunday was the commencement of the young evangelists' second month amongst us. The morning meeting was a most inspiring season spent in the Master's presence. A simple straight powerful address on soul-winning founded in Matthew iv. 19. At night over 3000 souls gathered together. Mr. Frank Weaver sang "Oh, what shall I do to be saved?" and "It was for me that Jesus died." The address by Mr. Bewley Weaver was founded on Galatians vi. 7. When the invitation was given the inquiry rooms were soon filled with men and women.

Samuel E. Burrow, Secretary.

**A HOME FOR AGED CHRISTIANS.**—Miss F Weatherley writes from Highfield House, near Royston, Cambs:—"My sister, Mrs. Roland, and myself have taken a farmhouse down here, with the view of making it a Home for aged saints, who may be in need of a quiet residence and care. The terms will be low, so as to meet the needs of the poor. While waiting for further guidance on points of detail, we are prepared to receive motherless girls or young children into the Home."

**SAILORS IN DUNKIRK.**—Friends of sailors have often pointed out in our columns the deadly traps set for British seamen in continental ports on their arrival after long voyages. It is most satisfactory to learn that the Board of Trade has sent an agent to Dunkirk to meet the new arrivals, and to send them home without delay, making their wages payable in London. *The Dunkirk Journal* describes the scene as dreadful when the crimps saw the crew of the first ship thus treated beyond their power. The confusion and excitement of the gang were worth seeing; they were howling in all sorts of jargons. The same journal warmly congratulates the British consul at Dunkirk, to whose pressing solicitations in official circles is due this much-needed reform.

**MRS. SPURGEON'S BOOK FUND.**—In September 1 issue of *The Sword and Trowel*, Mrs. Spurgeon says: "The Lord is still approving the service by making it a constant blessing to his servants, and the fruits of its gracious ministry are as real and abundant as ever. Only those who have suffered as 'bookless ministers' can understand the rapturous delight with which a parcel of precious volumes is received by them; or how rich a poor pastor feels when the helps to the study of God's Word, which he has coveted so long and so earnestly, at length lie ready to his hand. The books are rejoiced over as 'great spoil,' knees are bent in thankfulness, tears sometimes drop on the bindings, and many a grateful song of praise goes up to God that He, in his mercy, has enabled me to provide for them in just the way their deep necessity required."

# Letters to the Editor.

## RITUALISM.

SIR,—In reply, permit me to say—(1) It is quite possible that an unconverted "Ritualist" may use ritual to teach "deadly sacramentarian superstitions." All I maintained was that the chief cause of the revival among converted Ritualists was their adoption of Evangelical preaching.

(2) If the Church Army evangelist is working in a High Church parish, he is expected to lead his converts to attend the parish church, and surely these churches need the simple Gospel preaching and living quite as much as the Low churches. None but an earnest vicar would invite our devoted evangelists and mission nurses.

(3) I submit that the true "Evangelical" preaches Jesus, crucified and risen, as a present and full Saviour, rather than argues and defines with minute exactness the atonement, and justification by faith. The letter may kill, but the spirit, through a loving Christ, is bound to give life.

(4) I implore my Evangelical brethren to beware lest they hand over to the Ritualists the kernel, and retain but the shell.—Yours faithfully,

W. CARLILE,
Hon. Chief Sec., Church Army.

[We give space to Mr. Carlile's reply, which, as will be seen, does not at all meet various points raised in the correspondence. A number of other letters on this subject have reached us, but we have not space for further discussion.—ED.]

## SCHISM AND UNION.

DEAR SIR,—There is much in the article on "Heresy, Schism, and Reunion," by J. P. G., in your number of August 23rd, deserving careful consideration. There is a union to be earnestly cultivated, as being according to the revealed mind of God, and there is a union in which appears little of such spirituality.

One source of confusion of thought is the lack of definition of terms. The word Church is used in many senses, not all Scriptural, sometimes without warning, in the same paper, or by the same writer. One of these very common uses of the word should be avoided and even protested against; for it partakes, however unintentionally, of the assumption of those who boasted (1 Cor. i. 12), "I am of Christ," and it quite as much "divides the Christ." It seems to say, "I am a churchman and speak to churchmen; all you others are something else." May one ask, what else? Is it too much to ask some of your contributors, for the one Lord's sake, to avoid this confusion?

The very word "churchman" has no Scriptural warrant, and in these difficult times, when we have to walk so circumspectly, it is not enough to say that what one means is quite understood. Is there other churchmanship than union as a member in the body of Christ? Is there anyone thus united to his body who is not a churchman? J. G. HALLIDAY.

## MEDICAL MISSIONS.

DEAR SIR,—In the article on Dr. Dowkontt in your issue of August 30, the position and aims of medical missionary training institutions in Britain are referred to in a manner which I fear is likely to mislead some of your many readers as to the work which these institutions are nobly carrying on.

For many years the Edinburgh Medical Missionary Society, which was founded in 1841, has supplied the various missionary societies with fully-trained medical missionaries, both regarding their medical and their missionary training. Taking, first, their medical training, the Society provides its students with the entire five years' medical curriculum taken by the students at the Edinburgh University or the Royal College of Physicians, and enables them to gain the legal diplomas to practise medicine and surgery before leaving the Institution. As regards missionary training, we have a Home Medical Mission in the Cowgate of Edinburgh, where last year over 10,000 individual patients were seen, and where the students, working under the superintendent, are entirely responsible for the evangelistic work carried on in connection therewith. This includes daily Gospel addresses to the patients, a Children's Church, Arab Sunday School, Adult Bible Class, Evangelistic Meetings, Lodging House work, Young Men's Association, Christian Endeavour Society, District Medical visiting by the senior students resident in the Institution, etc.

Every session, also, various leading ministers of the city are in the habit of giving our students short courses of lectures on theological and Scriptural subjects, so that in every way they are fitted to become, not pastors of churches, but missionary evangelists, who can also skilfully deal with the bodily diseases and ailments of those to whom they are sent.

The Society is perfectly unsectarian, having on its directorate and amongst its students men from all the Protestant Churches. It has supplied the Church Missionary Society, the London Missionary Society, the various Presbyterian Missionary Societies, etc., with some of their very best medical missionaries.

I may add that my friend Dr. James L. Maxwell has a somewhat similar institution in London.—Yours sincerely, E. SARGOOD FRY, M.B.,
Secretary and Superintendent Edinburgh
Medical Missionary Society.

## NURSERY GOVERNESSES.

DEAR SIR,—As a former nursery governess of many years' experience, I would like most heartily to endorse the plea of "M. S." in a recent issue of THE CHRISTIAN. On one point especially I would earnestly solicit the consideration of those of your readers who have in their employ a "nursery governess" or "mother's help." To very many of these, Sunday is, in name only, the "day of rest."

I speak from sad experience in saying that in truly Christian households I have had occasion to dread the Sabbath Day, which brought a more wearisome task than any other day in the week. The requirements on that day were to prepare the children for morning service, and take them there and back, to keep them quiet and happy the afternoon long, and, very often, to stay in with them from evening service. The children, in the company of the governess the whole week long, are less easily interested and occupied by her than by the fresher hand of a mother or father, who seem strangely forgetful of the intense strain on the weary governess.

Will not our Christian parents bear this in mind next Sabbath Day, and let the weary employée rest an hour or two?—Yours truly, DORA RIDGEWAY.

## THE SALVATION ARMY IN INDIA.—II.

DEAR SIR,—In regard to our work in Travancore, I spoke advisedly, though inexactly, when I said it had been in existence two years. In was in May, 1892, that our first organised attack was made upon the country, some 2000 persons professing conversion in the course of three weeks. Three years previously to this we had established an isolated outpost at Olivers, an estate some seventeen miles from Nagercoil, belonging to Mr. John Cox, a Christian planter and ex-missionary of the L.M. Society. A number of the coolies had been converted, and the work had thus spread to some of the neighbouring villages, but until "two years ago" we had steadily refused invitations of the most pressing character. So far back as 1889 a number of native Christians from Nagercoil travelled forty miles by road to present to me personally a petition signed, so far as I can recollect, by at least fifty leading persons.

Versified and couched in the most touching terms it was recited in the presence of a large native audience. This was followed by further appeals and *telegrams*. But beyond sending Brigadier Musa Bhai on a flying visit of inquiry we did not see our way to making a combined attack till the time already referred to. Besides this petition from the native Christians of Mr. Allan's own station, we have received and are continually receiving *numerous petitions from heathen villages all round*. It will thus be seen how completely in the dark Mr. Allan has been regarding the true facts in saying that the only appeals received by us were from Mr. Cox and from "a few malcontents in our L.M. Mission."

With reference to Nagercoil itself, we have, in deference to the feelings of the Mission, abstained from erecting any barracks there up to the present, and have simply occupied it for our headqnarters, owing to its postal and other conveniences. Mrs. Keer in her pamphlet remarks, "the Army have no work proper in Nagercoil, because it is the seat of the London Mission." On the occasion of Miss Booth's visit a meeting was held there, but the pandal was specially constructed for the occasion by the native Christians, amongst whom we have many warm friends.

Regarding the Major's bungalow, Miss Booth writes: "I can't help smiling! I wonder if Mr. Allan has ever been inside it? Of all the old patched-up shanties, that headquarters is one! It has literally what you might call 'no inside'! When I last visited it there were a dozen people living there.'

Referring to the same Brigadier, Musa Bhai writes, "The reason why we engage such a large house (the rent is fifteen rupees—*i.e.*, less than £1 per month) is, first, because it is a divisional centre, where our now more than 100 officers can be gathered for meetings among themselves, and secondly because we have to accommodate visitors, or officers coming to and from other parts of India."

Staff Captain Jackson writes:—"The last house my wife and self and the officers with us had for district headquarters cost a rupee and a half per month (about 1s. 9d. English money). The largest houses in Nagarcoil are those of Mr. Allan and Mr. Duthie" (the L.M. missionaries).

But, of course, the underlying principle in the question of bungalows is not merely their size, nor even their furniture, but the use to which they are put. For headquarters, training homes, resting places for the sick, schools, and other similar purposes, we have no hesitation in engaging large buildings where these may seem necessary or advisable. Occasionally, for reasons of economy, these are used for residential purposes as well, but when we do so no distinction is made between our native and European officers. There is obviously a wide difference between a furnished bungalow inhabited by a single European family, while the natives, Christian or otherwise, are consigned to huts in the compound, and a building where a European Major occupies a bare unfurnished room and is surrounded by a houseful of natives and Europeans wearing the native clothes, eating the native food, and living on a footing of perfect equality.

Regarding the ponies, Staff Captain Jackson writes that the three of them together cost less than £5. As admitted by Mr. Allan himself, they were necessary, there being no railway in Travancore and each district being about fifteen miles in length. The most significant fact, however, is that which is mentioned by Mr. Allan himself that our *native* officers use them as frequently as the Europeans. We have, of course, no more objection to riding on a horse than we have to riding in a train, especially when it is in such a third-class fashion.

Mr. Allan's caricature of our "boom marches" is based as is apparently so much of his other "truth," on the purest hearsay, and reminds one strongly of the descriptions given by some clergymen of the excitement and so-called "objectionable features" of the revival services held by Mr. Moody and other Evangelists. Mr. Allan speaks with the authority of an eyewitness, but he is careful *not* to say that he was present at any of the meetings. It is evident that Mr. Allan knew nothing of the prayer and laborious preparation, extending usually over several months, by which such boom marches are invariably preceded, and almost deliberate appears his attempt to throw dust in the eyes of your readers by leading them to suppose that we regard as members those who seek salvation in such meetings. It is true that we believe in sudden conversion, and in the power of Christ to immediately transform the worst of sinners into saints. We have proved the cleansing efficacy of his blood in thousands of instances among these villagers, as well as the enlightening and sanctifying power of the Holy Ghost. But the "boom march" lasts only for some three weeks, and is followed invariably by organised and continuous effort in the villages where the break has occurred, the area attacked being limited according to the number of officers we are able to plant down among the converts in groups of two or more villages.

It is obviously impossible for me within the limits of this letter to deal with the more petty charges brought forward by Mr. Allan, but I would point out that they are evidently founded on the merest hearsay. The story about the illegal marriages is palpably of this character, the usual notice being always posted on our barracks doors. Still more incredible is the tale of the offer of sixty rupees for land, which was eventually sold to the Mission for forty-five. Mr. Allan was evidently the victim of a fraud with which we are not unfamiliar in countries nearer home than India.

As for the alleged offer of a larger salary from us to one of Mr. Allan's agents, it is difficult to credit this story. I have frequently heard of such offers being made to our people, there being at the present time at least twenty of our European officers in the employ of various Missions with salaries averaging at least ten times what they received from us.

Perhaps, however, the best answer I can give to the charge is in the fact that while the L.M.S. paid during the year to their sixty-three European missionaries in South India salaries and allowances to the amount of £12,462, we paid during the same period to our more than forty Travancore officers (European and native, married and single) less than the single salary of one of Mr. Allan's married missionaries. (Our present staff of officers is largely increased, but the proportionate cost is even less.)

In conclusion, I am constrained to say that I exceedingly regret the spirit manifested by Mr. Allan in his letters, and am convinced that the authorities of his Society cannot approve of his action in attacking a friendly and Christ-following organisation in so bitter and unscrupulous a manner,—Yours, for the salvation of India,

F. DE L. BOOTH-TUCKER.

## JUVENILE OFFENDERS.

DEAR SIR,—Doubtless there are difficulties in dealing with juvenile offenders, and I am convinced that no prison will be beneficial to them unless it is a place specially set apart for their reception. In bygone days a separate prison was set apart for City apprentices, where there was not the slightest fear of the juveniles becoming criminally contaminated. I refer to Bridewell; and I hope the day is not far distant when we shall have the first prison for first offenders, whether they be young or old in years, such prison being of sufficient size to allow of the internal separation of the young offenders from those of riper years.

My reason for referring again to this matter is its pressing public importance, and that there is need for reform will, I think, be admitted when the following case is considered:—

Alfred Cook is a boy who, if he lives until May next, will then have reached the advanced age of eleven years. He has lived (or I should say existed) in the neighbourhood of Kentish Town. This morning I found him in Pentonville Prison. He had been sentenced to seven days' imprisonment (or a fine of 12s.), by the magistrate sitting at Hampstead, who so dealt with him after he had twice remanded him for a week to the workhouse.

The boy's father is out of work, and is absent from home all day seeking re-employment. The mother has work and is absent at it all day so that she may pay rent (3s. 6d. per week), and provide some sort of home and food when possible for her family of five little boys.

Evidently the whole family understand well what it is to go short of food, and the child whom I found in prison, having had no breakfast on a certain morning, and feeling very hungry, went and stole eight apples, which were lying on the ground under an apple tree. He did not have time to eat even one of them, but was immediately caught with the property, which was restored to its owner.

Of course the child did wrong, and his conduct may seem especially reprehensible to those who have never known hunger, and who are continually surrounded by every comfort, but those of us who know by long experience how the poor live can understand the fearful force of the temptation to which he gave way. Common sense surely shows that the punishment was altogether out of proportion to the offence.

No one is more anxious than I am to prevent crime, and to save boys from wrongdoing, but I am positively convinced that crime is not prevented by sending children to prison, with all its dangers and contamination. Therefore I paid the fine of 12s., which the learned magistrate had thought proper to impose, and brought the child away from the prison, and have him here with a view of assisting him.—Yours faithfully,

WM. WHEATLEY, Superintendent,
St. Giles' Christian Mission.
*4, Ampton-street, London, W.C., Aug. 30.*

## OPEN-AIR MISSION FOR IRELAND.

SIR,—Referring to your article of to-day which throws doubt upon the wisdom of our proceedings, and cold water on our enthusiasm, I beg to make a few remarks.

Your article was certainly written without sufficient knowledge of Ireland and the Irish character. We, a committee of Irishmen, including the old and the young, clerical and lay, Irish Churchmen and Nonconformists, are unanimously of opinion that the time and opportunity have come when the Lord, by the power of a simple Gospel, will beat down Satan under our feet, and save many a soul of our beloved fellow-countrymen; hence the rage of the "old malicious foe." All the tumult comes from a small section like the Jews of old, who contradicted and blasphemed when St. Paul presumed to teach this same Gospel, as his

habit was, "in the markets publicly," "so that all who dwelt in Asia heard the Word of the Lord."

It is futile to say that our Lord's commands to the seventy disciples was intended for the guidance of his evangelists for all time, when we know that after the apostles had preached in the open air at Jerusalem, and upset the whole city, they continued there permanently. St. Paul was for years at Ephesus and Corinth, where he "had much people," and he (St. Paul) returned to each place where tumults were made, even where he had been stoned. It is quite absurd to say that Christ's religion ever could have spread, if men had turned back or shut themselves up in rooms; it must be well known that in Greece and Rome all such public teaching was carried on in porticoes, gardens, market-places, and open spaces. The town clerk at Ephesus was responsible for the peace of the city, just as the police are in Ireland. St. Paul did not ask the town clerk to interfere, it was simply his duty.

St. Patrick, when he first came to Ireland, was received in my county of Wicklow with a volley of stones. Nevertheless, he persisted in landing elsewhere, and penetrating this then savage country, and sowing the seed of the Gospel of Jesus; this seed is not yet dead, and we are the sowers.

Let your readers clearly understand we do not want to make men simply Protestants, many of whom are a sorry lot, who would and do boycott our preachers, and will not give them a lodging, or allow a foot of open space to be let to us. We want living Christians, especially those who will not be afraid or ashamed to tell others the glad tidings, men who will sing "Hold the fort," and hold it; and "Onward, Christian Soldiers," and will not go backward.

Our committee have with one voice determined to hold Cork, Limerick, Athlone, and Galway against all odds. The victory is half won; volunteers have offered, and with five men and many more who will hazard their lives the work is to go on now. If we yielded our place every town in Ireland (except in the north) would be shut against the Light.

You can help the cause, instead of discouraging it, by publishing this letter and opening a subscription list in your columns, and inviting men and women to join our Prayer Union. Every penny given will go straight to preaching the Gospel. Most of the office work is voluntary. Let us have your prayers, your money, and volunteers. If we had 300 men "who lapped," the Lord might do great things.

The Irish are too generous and brave to strike innocent high-minded men, who will not strike again. There are, of course, "rowdies" everywhere. Since the disturbances in Galway there is already a reaction there, and volunteers for the post of honour have offered themselves.—Yours faithfully,

James Price, M. Inst. C.E. of England,
Treasurer to Open-air Mission for Ireland.

44, *Harcourt-street, Dublin, Aug.* 31.

## SCOTTISH NOTES.

A branch of the Children's Band of Mercy has been established in Aberdeen.

Rev. John Millar, of Methven U.P. Church, has attained his ministerial jubilee.

Messrs. Jenner, the large Edinburgh drapers, and others, have placed moveable seats behind the counters so that their young female assistants may rest when not serving.

Rev. W. P. Paterson, of Crieff Parish Church, has been appointed Professor of Systematic Theology in Aberdeen University. The new professor is only thirty-four years of age.

The Sustentation Fund of the Free Church shows an increase of £676 for the first three months of the current ecclesiastical year as compared with the corresponding period of 1893.

Principal Brown, of the Free Church College, Aberdeen, has celebrated his ninety-first birthday. Dr. Brown is still hale and active; his sight is weak, but he can write very readily still.

A correspondent of *The Inverness Courier*, in describing a communion service in the Highlands, says: "There is no doubt that the Secession is a great blessing to many of the parishes in the West and in the North; for thereby a door of entrance has been opened for Evangelical and enlightened ministers to preach to the people the Gospel of peace and goodwill. The people themselves see that through the exclusive spirit which prevailed for years past, the best ministers were debarred from preaching to them. Now they want to judge for themselves. The pulpits are open, and we verily believe that in all this we see already the dawn of a better day for the Highlands."

**LONDON MISSIONARY SOCIETY.**—Missionary meetings, at least for Nonconforming communities, are not often held at the Mansion House. But the Lord Mayor has made an exception for the London Missionary Society, which was formed not far from the Mansion House on November 4, 1794. As the hundredth anniversary of that day falls on a Sunday, the centenary celebration will be held on the previous day, Saturday, November 3.

**THE JEWISH CHILDREN OF WHITECHAPEL** have sincere friends in Mr. and Mrs. Ehrlich, of the Hebrew Conference Hall, Montague-street, E., and they seem to know it. Some 300 of them recently spent a happy day at Chingford; the only pity being that arrangements could not be made to take hundreds more, who would gladly have left the cheerless side streets to see what the country is like, and enjoy some of the kindness of the missionary and his good wife. The Whitechapel Band of Hope is an institution of much promise, and as the outing was in connection therewith, temperance as well as Gospel songs were heartily rendered *en route* and at Chingford. Christian workers among Jews and Gentiles accompanied the party, and a very happy day was spent.

## IRISH NOTES.

A branch of the Women's Temperance Union has been formed in Newry under hopeful auspices.

A meeting to bid farewell to Mr. Thos. A. S. Robinson, who is going out as a missionary to China in connection with the China Inland Mission, was held last Friday night in Percy-street Hall, Belfast. Rev. H. Montgomery presided, and there was a large attendance.

During his holiday in Ireland, Dr. Job Ball, of New York, is in great request for special sermons and addresses. Last Sunday he preached to overflowing congregations in St. Enoch's, Belfast, and next Sunday he preaches in the First Presbyterian Church, Markethill, near to which he was born.

The attacks on the evangelists who are attempting to preach in the open air in Galway and Athlone continue as violent as ever. An English gentleman who witnessed one of the assaults in Athlone from the windows of the hotel where he was staying, says that even the waiters in the hotel joined in it, and that it was the most brutal and cowardly thing he ever witnessed. No description could give an idea of its ferocity.

## Y.M.C.A. NOTES.

The week of universal prayer for young men will be observed by Y.M.C.A.'s throughout the world from November 11 to 18.

Mr. Charles Fermaud, secretary of the International Committee, whose headquarters are at Geneva, will make a tour of the Scottish Association in October next.

Largely owing to the efforts of Mr. Robert McCann, and the general secretary, Mr. T. A. Bailey, the debt on the Cork buildings has been reduced from £1400 to £700.

Mr. Cephas Brainerd, member of a prominent firm of solicitors in New York, and who was for twenty-five years chairman of the American Y.M.C.A. Executive, is visiting Great Britain.

The Y.M.C.A. Bible Reading Union, which was adopted some months ago in Bombay, has now a branch in Madras. Lincoln branch of the Union has now eighty-five members, Burton-on-Trent over fifty, and branches are being formed in Germany and elsewhere on the Continent.

The work of the Bombay City Association, comprising agencies for European and native young men at some four or five centres, has so developed that the appointment of an efficient general secretary has become necessary. The English National Council is desirous of learning of a qualified agent for the post.

Considerable sanitary improvements are being effected at Exeter Hall. The appliances throughout the building have been reconstructed upon the newest principles; and it is hoped the work, which extends both to the ventilating and heating departments, will be completed before the end of this month.

The year 1893-4 was the best in the career of the Y.M.C.A. Training School at Chicago. The department for equipping secretaries is one of the most prominent, and Bible study occupies first position in the curriculum. Particulars may be had from the hon. sec., Mr. J. W. Hansel, 709, Association-buildings, Chicago.

At the general conference at Buffalo, N.Y., of the German branches of the Y.M.C.A., Mr. Carl Otto Schoenrich, of Baltimore, read a paper on gymnastic exercises, maintaining, however, that common welfare demands not merely muscles, athletes, and acrobats, but well-balanced, hardy, courageous men, *frisch, fromm, froh, frei* (fresh, pious, merry, free). Adapted to the English associations, the alliterative motto stands, "frank, fresh, frisk, free!" The conference was a great success, papers being read on many important subjects. Dr. John Oerter, of New York, speaking on the Bible as the book for young men, took occasion to remark that the socialistic and anarchistic spirit can never arise in the heart of a young man who is learning at the feet of Jesus, for He will refer every wrong and oppression to the vindication of the day of the Lord.

**THE Y.W.C.A.**—Articles of furniture, pictures, texts, needlework, etc., will be gratefully received by the hon. sec. of the Y.W.C.A., at Morley Halls, 316, Regent-street, W., towards the furnishing of two sitting-rooms in a Y.W.C.A. boarding house, to be opened in London. Particulars will be gladly forwarded on application.

**PEACE CONGRESS.**—At the second sitting of the International Peace Congress, held in Antwerp, a resolution was carried recommending the conclusion of a permanent arbitration treaty among European nations on the model of that subsisting between Switzerland and the United States. The International Bureau was charged to approach the various Governments of Europe with a view to the re-establishment of peace between China and Japan.

## CHRISTIAN ENDEAVOUR NOTES.

There are now 1658 branches in Great Britain.

Useful work and cheering progress is reported from Jaffna, Ceylon.

In India the constitution has been translated into six languages, and it is being rendered into Canarese.

Endeavourers in Texas have a missionary of their own, whose work it is to visit needy parts of the State with the Gospel.

The Liverpool and District Union now embraces thirty-nine societies, seventeen of which were affiliated during the past year.

The Society at Paignton held a flower and fruit service. After the meeting the gifts were taken to twenty poor sick persons.

A new feature in Christian Endeavour is the organisation of mothers' societies, to co-operate with the juniors, having the motto, "For Christ, the church, and the children."

A committee appointed by the local union of Massillon, O., to protest against Sunday baseball games there, secured from the authorities a promise that the law should be enforced.

I have been round the world with my husband promoting Christian Endeavour. I do not think we visited one country without finding at least one Society. We found that the young people of Christian Endeavour in some of the darkest lands are among the finest Christians I have ever seen.—*Fanny E. Clark.*

The Floating Society of Christian Endeavour is a branch adapted to use on shipboard; the pledge, constitution, covenant and introduction card varying slightly from model forms. It is not for one ocean, one grade of service, but for all who "go down to the sea in ships," whether in man-of-war, ocean steamship, merchantman, coaster, or fisherman.

The interest of Endeavourers in missionary enterprise having been called in question, the treasurer of the (American) Presbyterian Board of Foreign Missions writes:—"I am thankful to say that there is no exaggeration at all in the statement. The Christian Endeavour Societies have taken hold of the foreign work with great zeal, and they are actually supporting thirty foreign missionaries through this Board."

*The Golden Rule* for August 23 gave a picture of the delegates at the first convention of the United Society for China, held at Shanghai. Endeavour work in China began in 1885, and the first member, Mr. Ling, of Foochow, attended the convention. The movement has proved a great blessing, and the missionaries are helping it on heartily. There are in all thirty-eight societies, with a membership of more than a thousand.

Birkenhead has formed a union of its own. In the report the committee say they "rejoice that a considerable measure of success has attended their efforts to strengthen the various societies and extend the movement." During the year, deputations visited ten local churches in the interests of the Y.P.S.C.E. movement, nine of which formed societies of their own. These are reported to be doing good work for Christ and the Church. A new item of work undertaken by the Union has been the holding of a series of Gospel services.

## THE N.E.L. GOSPEL MISSION.

With gladness of heart the workers of this Mission report progress in their work for the Master. Our hearts have been cheered to witness fruit in conversion at both outdoor and indoor service. Many have been taken to the breezy hills or the sea-coast to enjoy a day of glad relief from weariness and toil. In our sea-side homes there are just now about ninety children and mothers, and others enjoying a more lengthened stay.

We thankfully record the interest awakened by the visit of our Bible van to towns and villages in the South and Home Counties. The meetings have been large, and a spirit of hearing has been present, while the seed has been sown with a diligent hand. We bespeak the prayerful interest of your readers.

W. Chorley.

6, *Clephane-road, Canonbury, N.*

**A "QUIET DAY"** for ministers and missionaries will be held at Christ Church, Westminster Bridge-road, on Tuesday next, September 11. The following is the programme:—11.30—12. Opportunity for assembling and exchange of greetings. 12—1.30. Devotional meeting. Addresses by Rev. G. H. C. Macgregor (Notting Hill Presbyterian Church), and Rev. E. R. Barrett (Norwood Congregational Church, Liverpool). 3—5. Devotion and conference. Addresses by Rev. C. W. Vick (of Brondesbury) and others. 6—7. Communion service, with address by Rev. Dr. J. A. Spurgeon. Rev. F. B. Meyer will preside throughout the meetings.

## OBITUARY.

MR. THOMAS WICKHAM.

THE Christian Church has sustained a great loss by the sudden death, on Friday last, of Mr. Thomas Wickham, of Leytonstone. His name has been a household one, both at Mile End and Leytonstone, where his deeds of kindness and Christian charity were best known. Although a Congregationalist, he was at all times ready and willing to help any cause that had the glory of Christ at heart. Perhaps the work that had the largest place in his heart, was the Royal Hospital for Incurables. With Dr. Andrew Reed he took a great part in its foundation, and has ever since looked after its interests. His loss will be greatly felt by a large circle of friends.

MRS. HENRY DYKE, BASUTOLAND.

When leaving England a few months ago, Rev. R. Henry Dyke and wife carried with them the prayerful wishes of many friends that God would long bless their labours in Basutoland. No sooner had they arrived at Morija, than Rev. A. Mabille died, to the sincere grief of all the workers and the keen sorrow of the natives generally. Now Mrs. Dyke has been called away; she died on August 2nd, aged 38. Death occurred a few days after confinement, and the end was all faith and perfect peace. The mourning husband writes: "Her messages to friends were most touching, and not a word of regret passed her lips. All was committed to the Lord, and left there."

MR. W. GIBSON, PARIS.

The death is announced of Rev. William Gibson, B.A., who for a number of years has superintended the Wesleyan Methodist Mission in Paris. Mr. Gibson attended the Birmingham Conference, and then visited Scotland collecting money for the French work. When he returned to the house of his brother-in-law (Mr. Alex. McArthur) at Hemel Hempsted he was suffering from overwork, but no serious fears were entertained. On Sunday morning last week, he became suddenly worse, and passed peacefully away. Mr. Gibson entered the ministry in 1852, and had charge of the work in Paris for eleven years. In 1891 he was elected a member of the Legal Hundred of the Wesleyan Church.

MR. JOHN ORR.

City missionaries do not occupy a prominent place in the Church, but they are often greatly respected and beloved for their work's sake. One of these has been recently taken to his rest, Mr. John Orr, who for over fifty years carried on mission work in the High-street of Edinburgh. A true friend of the poor, and an untiring visitor, his bright and happy face was a welcome sight in the homes of many a destitute and sorrowing family. The Penny Bank in South Gray's-close, the largest of the kind in the city, owes its existence to his strenuous exertions in cultivating habits of saving among the poor. He was in his eighty-first year when he died, and had long been an elder in Palmerston U.P. Church, of which Mr. Hastings is minister.

REV. R. M. GRIER, HEDNESFORD.

THE death of Prebendary Grier, vicar of Hednesford, Staffs., removes a clergyman whose influence was by no means confined to the county in which his work mainly lay. He was a High Churchman, but associated with many undertakings connected with reform. *The Record* remarks: "He was universally respected for the whole-hearted devotion with which he applied himself to the relief of sorrow and suffering. He was an enthusiast in the cause of temperance, and he rarely spoke in public without referring to one phase or other of the question. He was the originator of the clerical memorial to the Archbishops and Bishops urging them to make a strenuous effort to secure the support of both clergy and laity for the temperance movement. This memorial contained 13,584 signatures."

REV. J. F. BURDITT.

The Telugu Mission of the American Baptist Missionary Union has lost one of its most devoted workers by the death of Rev. J. F. Burditt, who succumbed to typhoid fever at Bangalore on August 4. Mr. Burditt was a son of the late Rev. T. Burditt, who, through a period of forty years filled various pastorates in this country, and was for some time a classical tutor of the Baptist College, Haverfordwest. He left England as a youth and settled in New Brunswick, where, after engaging in commercial pursuits, he entered Fredericton University, and, after graduation, took a course of theological training at Newton Centre, near Boston.

In 1880, he married one who ever after was a true helpmeet. After fulfilling with much acceptance the duties of Pastor to the church at Kingston, Mass., for about a year, Mr. Burditt offered himself in 1881 to the American Baptist Missionary Union, and the same autumn proceeded to India to take up work among the Telugus. Here he laboured faithfully and successfully for ten years. A year of furlough was spent in the States, with a short stay in England. Returning to India in the end of 1892, full of purpose for another lengthened period of service, he was stationed at Narsarabupetta, a large and important field of labour, where he found the work extremely difficult, and the discouragement great. Nevertheless he was in labours more abundant.

In June last, a fellow-missionary returning from the Hills to his own station called on Mr. and Mrs. Burditt. The former complained of being unwell, and it was soon discovered that he had contracted typhoid fever. He was moved to the hospital at Bangalore, and seemed for a time to rally, but a relapse quickly followed, and internal hæmorrhage set in, which proved too much for his exhausted strength, and in a few days he passed peacefully away. His devoted wife was with him to the last, and by her gentle and loving ministrations was able in a great measure to soothe his passage through the valley of the shadow.

## PERSONALIA.

**Mr. Champness** is slowly recovering from his illness, and has been able to fulfil some of his engagements.

**Dr. Barrett,** Chairman of the Congregational Union, has started for a holiday in Norway, and will not return to Norwich until the end of September.

**Mr. John Shrimpton,** we regret to say, is making very little improvement in his painful and wearisome illness, and his present state of health causes much anxiety.

**Mr. Alfred S. Dyer and Man Sukh Lal** are on their way to England, with Mr. Arthur W. Prautch and Mr. S. C. Kanaga Ratnam, to conduct a winter anti-opium campaign.

**Rev. Thomas Spurgeon** left Paddington on Monday morning, for Plymouth, en route for Cornwall. He will be absent from the Metropolitan Tabernacle for three or four weeks.

**Rev. J. Paterson Smyth,** of Kingstown, Ireland, the author of well-known works on the integrity and authenticity of Holy Scripture, has been seriously ill. Many will pray for his speedy recovery.

**Mr. and Mrs. Frank Morrison,** by a £1000 cheque for the Special Fund of the National Society for the Prevention of Cruelty to Children, have raised their total contributions to the Society to £8200.

**Rev. A. Ben-Oliel** and Mrs. Ben-Oliel hope to start for Jerusalem about September 21. Mr. Ben-Oliel hopes soon to have a native helper, and his wife desires to open a day nursery. Communications to them may be addressed to the care of Mr. A. Seeley, The Ferns, Onslow-road, Richmond Hill, Surrey.

**Pastor Chiniquy** has forwarded to us some copies for distribution of a pamphlet in which he addresses Senator Tassé, of Montreal, and the Archbishop of Toronto, repelling defamatory charges brought against him by Roman Catholics. We shall be glad to send a copy to any friend interested in the pastor's work, on receipt of a penny stamp for postage.

**Mr. T. S. Heley,** of Wing, Leighton Buzzard, whose village mission work is known in many counties, recently met with a serious accident. While driving quietly near his home, he was overtaken by another vehicle in charge of a drunken man, and was thrown with great force out of his trap. Though sustaining a serious injury to his head, Mr. Heley has made speedy recovery, and hopes soon to be at work in Worcestershire.

**Miss Larssen and Miss Rasmussen,** of the Scandinavian Alliance Mission, who were turned back by the police during their recent journey in Sikkim, and ordered to leave that country, have now, after some correspondence with the Government of Bengal, received passports which will enable them to resume their interrupted tour. They will return to the Lachen Valley to carry on medical missionary work among the Tibetan settlers there.

**Sir Richard Webster.**—To no man in either House of Parliament (says the National Society for the Prevention of Cruelty to Children) is the Society under such a deep obligation as to Sir Richard Webster. The triumph of the claims of justice to needy children is due wholly to his trouble, patience, and skill. No Government could have been served with more fidelity and ability by its Attorney-General than the suffering children of the land have been served by Sir Richard.

**Miss Blandford,** one of the missionaries of the C.E.Z.M.S., is coming to England on furlough. By the end of next April, says *India's Women*, Miss Blandford will have completed thirty-three years and seven months of missionary service; she has worked at Trevandrum for ten years and four months since her last taking leave of absence. It is her intention to spend three months in the Bombay Presidency, where Marathi is spoken, with a view to passing an examination in that language.

**Dr. James Spurgeon** completes, in October next, the twenty-fifth year of his pastorate at West Croydon. The deacons and members of the church propose to testify their loving appreciation of Dr. Spurgeon's ministry; and a fund has been started, which it is hoped may grow into a sum worthy of his acceptance, and of the event which it is desired to celebrate. The treasurer of the testimonial fund is Mr. R. V. Barrow, M.P., Engadine, Croydon. Dr. Spurgeon has consented to accept the proposed testimonial, on condition of being allowed to hand over the amount in its entirety to enterprises in connection with the church.

**Dr. G. D. Dowkontt,** of New York, whose portrait and brief biography we gave last week, writes to us from Moville, on board the s.s. *Ethiopia*, that he had an agreeable surprise in finding on the vessel Rev. Jacob Chamberlain, M.D., who has laboured in India since 1859, Rev. W. W. Scudder, D.D., who has been in India since 1850, and Rev. C. B. Ward, of Yellandu, India, where he and his wife have toiled for the last eighteen years. All these are returning to America. On Tuesday, last week, Dr. Dowkontt spoke a few stirring words at the Aldersgate-street prayer meeting. On the Wednesday he was at the Liverpool noon meeting, and on the Thursday at the Glasgow meeting, prior to sailing the same day.

**Mrs. Bishop** accomplished the first part of her Corean journey without serious illness or disaster. She spent five weeks in exploring both branches of the Han River, and succeeded in getting her boat up forty-six rapids to within forty miles of the Sea of Japan. Unfortunately, many of her notes and photographs were lost in an accident in the rapids. It was only on reaching Chemulpo that she learned the serious position of Corean affairs. The settlement, when she arrived on June 21, was occupied by 3200 Japanese troops, and the Chinese inhabitants had fled or were flying. The same evening Mrs. Bishop and two other English ladies were ordered on board a steamer sailing for Chinese ports in the Gulf of Pechili by the British Vice-Consul, and she arrived a week later at Newchwang in Manchuria, penniless, and with only a winter travelling dress. When last heard of, she was purposing to go to Moukden, the Manchurian capital, to wait the development of events in Corea.

## EVANGELISTIC NOTES.

**Mr. Henry Smith** has been delivering Gospel addresses in Hanley and district during the summer, in a tent belonging to the London Evangelisation Society, which has been crowded night after night. Many have professed to receive blessing.

**Mr. J. J. Sims,** of Canada, has just closed a seven weeks' mission at the tent in Upton-lane, Forest Gate, E. It has been full of blessing, not a single meeting being barren of good. Mr. Sims is now labouring at Mr. Charrington's Great Assembly Hall.

**Mr. Varley's** recent visit to Malvern is remembered with peculiar interest. A correspondent writes:—"The result is an increase of life in all the churches, and I believe this result will prove lasting. We have a larger, clearer, grander conception of the Lord Jesus Christ."

**Cleethorpes.**—Messrs. F. Saunders and H. A. Hall, from Chesterfield, have once more, for the sixth season, visited this seaside resort, carrying on throughout August, colportage and mission work on the sands. Bibles, text-books, and tracts have been sold to visitors; every opportunity, as the people were drawn together by the singing, was seized to present to them the Gospel of God's grace, and the claims of Jesus Christ.

**Mr. Herbert Veasey,** of Devonshire, will commence an eight days' special mission at Union Hall, Carlisle-street, Edgware-road, on Sunday, September 9; subject, "The Tabernacle in the Wilderness," illustrated by large diagrams.

REQUEST FOR PRAYER.—For blessing on a second visit to Coventry by Mr. H. Varley, on September 13 and 14.

CHILDHOOD has its last hour. Childhood is the great sowing time of life. Seed then should be sown in the tender soil, seeds that will grow up into beautiful things in the after years. This is the parents' opportunity.—*J. R. Miller, D.D.*

EMIGRANTS TO CANADA.—Last Thursday morning a party of 109 trained boys and lads from Dr. Barnardo's Homes, being the third similar party for the current year, left Euston for Liverpool *en route* to Canada, where they are to be placed out partly on the Industrial Farm of 10,000 acres in Manitoba in connection with the homes, and partly in situations with farmers throughout Ontario. Including these, the institutions have now sent out to Canada and the colonies 7029 boys and girls, all of them tested and trained and of approved character for honesty, decency, and industry. Of these, less than 2 per cent. have failed to conduct themselves satisfactorily beyond the seas. The lads in question sailed by the Allan liner *Laurentian*.

# Among the Churches.

## CHURCH OF ENGLAND.

Eighteen new lady missionaries are going out this autumn for the C.E.Z.M.S.

The foundation-stone has been laid of a new church at Felixstowe, to accommodate 688 worshippers. The cost is estimated at £4,500.

Rev. A. E. Barnes-Lawrence, M.A., of Blackheath, has accepted the living of Holy Trinity, Tunbridge Wells, in succession to the late Canon Hoare.

The curacy of St. Clement's, Greenheys, Manchester, has been accepted by Rev. R. Kidd, who has spent four years in the Yoruba country, West Africa, as colleague of Bishop Tugwell.

The Bishop of Liverpool recently preached to a crowded congregation at Lowestoft Parish Church, on behalf of the church schools. His lordship has also addressed a men's meeting in the Y.M.C.A. Hall.

A proposal to confer the title of Archbishop on the Bishop of Cape Town at the next Synod is causing considerable discussion. The Low Churchmen object strongly, but an influential clerical requisition has been signed in favour of the step.

A branch of the Protestant League is about to be formed in connection with St. Clement's, Windsor. The incumbent of this church is Rev. W. M. Barrow, and all the sittings are occupied. Regular services, conducted by the Scripture reader, are also held in the mission-hall, where about 400 of the poor parishioners are drawn together on Sunday evenings.

A Church Defence Union, with headquarters at Washington, U.S.A., has recently been formed. Its object (says *The Times*) is said to be "to maintain the distinctive character of the Churches of the Anglican Communion as represented in the finished work of the Reformation, and at the same time to vindicate the Apostolic character and historic continuity of the Church."

The Church Missionary Society asks that prayer may be constantly made in behalf of China and Japan at this time, that the horrors of war may be averted and cause the present complications to "fall out rather unto the furtherance of the Gospel." A similar appeal has been issued by the Society for the Propagation of the Gospel, which has several missionaries in Corea working under Bishop Corfe.

A life-size image of the Saviour, in the act of dying on the cross, with other attendant images, having been erected in the newly-built church of St. Peter, Staines, Capt. Cobham, chairman of the Church Association, wrote to the Bishop of London, appealing to him to refuse to consecrate the church unless the "idols" were removed. The church was, however, consecrated, and Capt. Cobham received a letter from the bishop stating that he had inquired into the law bearing on the offending sculptures, and found that as they represented an historical event they were on the same footing as the Exeter Cathedral reredos, sanctioned by the Privy Council in the case of Philpotts *v.* Boyd, and were not therefore, contrary to law.

## CONGREGATIONAL.

A Welsh hymn-book has been issued, the first ever brought out under the auspices of the denomination.

In September Rev. A. Turner will celebrate the fiftieth anniversary of his pastorate at Ashford, Kent.

Rev. William Roberts, B.A., of Notting Hill, has been appointed successor to the late Rev. Joshua C. Harrison on the "Coward Trust."

Arrangements are in progress to hold several district meetings in connection with the forthcoming Autumnal Assembly in Liverpool.

The Congregationalists of Cam, Glos., have decided upon extensive additions to their church premises by enlarging the main school building and erecting seven commodious class-rooms and a new minister's vestry.

The centenary movement of the L.M.S. is to be inaugurated by a great demonstration in Liverpool, in connection with the Autumnal Assembly of the Congregational Union. Mr. Horne is writing the history of the Society for young people, and Mr. Lovett is preparing the larger history.

Some French papers are denouncing the Queen of Madagascar, who, accompanied by her court and a large military staff, visited the London Missionary Society Church at Antsampanimahazo. *La Liberté* says: "The Queen has thus signified her esteem for the enemies of France, for in Madagascar whoever is Catholic is French."

The L.M.S. lugger *Mary* has been wrecked at Kerema, about 200 miles west from Port Moresby, New Guinea. She had on board Revs. A. Pearse, F. W. Walker, and Mr. C. Walker as passengers, intending to visit the society's stations in Torres Straits and at the mouth of the Fly River. The passengers, cargo, and stores were all landed with the willing assistance of the natives. The Administrator at once put the Government schooner *Lokohu* at the service of the mission, to bring away the shipwrecked party.

*Calls.*—Rev. J. T. Davis, of Wymondham, to Bethnal Green-road Church, E.; Rev. C. N. Barham, of Nottingham, to Chesham.

*Resignation.*—Rev. A. H. Sayers, of Aspatria Church, Carlisle; Rev. C. Waring, of the church at Clitheroe.

## BAPTIST.

The Russian Baptist Association has ninety ministers and missionaries, and 17,000 members. The work goes on in spite of oppression and persecution.

*The Baptist* states that Dr. Culross, Principal of Bristol College, has been invited to become Principal of the Gospel Training College, Dunoon. Mr. McGregor needs, it seems, a colleague in the college.

A site has been secured on which to build a Baptist-Congregational Chapel (pastor the Rev. G. H. Lemon), in Huntspill-road, Highbridge, and it is intended to commence the work of building without delay.

The Singhalese Church at Byamville is not only self-supporting, but making satisfactory progress. The pastor is enabled to take part in mission tours in districts where the Gospel is not regularly preached.

Rev. H. E. Crudgington being about to return with his wife and family to missionary labour in Delhi, India, after a lengthened sojourned in Abingdon, an interesting farewell meeting has been held in the Baptist Church there.

Dr. Philip Bickel, of Hamburg, who has recently visited the Hungarian churches, reports that in 1891 Baptists numbered about 1500; in 1892, 2088; last year 999 were baptized, and the reports for the present year show further progress.

There are 116 churches in connection with the German Baptist Union, having 25,000 members, 162 preachers and elders, and sixty-five missionaries and colporteurs. The stations at which work is carried on number 761, and there are 367 Sunday-schools with 1462 teachers, and 17,076 scholars.

A tablet has been placed in Bethesda Chapel, Swansea, "the mother church of all the Strict Baptist Churches in Wales," recording the organisation of the church at Ilsbon in 1649, its removal to Swansea in 1689, and the names of the pastors up to the present time. The church has only had twelve ministers in 245 years.

Rev. C. E. and Mrs. Shipley were last week at Gorselane Church, Swansea, welcomed home from their honeymoon. Mrs. Shipley is the daughter of Rev. E. G. Gange, of Regent's Park Chapel. Neighbouring ministers took part in a happy meeting, at which Christian love was shown by testimonial and presentation.

According to the most recent intelligence from the Congo, the missionaries are in good health. The printing office at Lukolelo is full of business. Some important medical treatises dealing with African fevers, written by Dr. Sims, of the American Society, are being printed. A translation of the Gospel of Mark in the Bobangi language will shortly be published. The safe arrival of Revs. G. Cameron and G. D. Brown, at Underhill, is reported.

To meet inquiries as to the expenditure of the funds of the Baptist Missionary Society, a statement has been published, showing that for every pound expended the proportion in support of the missionaries and their work is 17s. 9½d., and that applied to the collection of funds and administration 2s. 2½d. The foreign expenditure is therefore 88·86 per cent. and the home 11·14 per cent., 7s. 3d. of the pound going to India, 4s. 4d. to Africa, and 2s. 8d. to China.

*Calls.*—Rev. D. P. Parker, of Wigan, to Durham-road Church, Gateshead; Rev. F. J. Flatt, of Dunstable, to Boxmoor; Rev. B. Thomas, of Commercial-road Church, Newport, to Harlesden.

*Resignations.*—Rev. J. E. Cracknell, Arthur-street Chapel, King's Cross; Rev. G. W. Wilkinson, Wainsgate, Hebden Bridge.

## METHODIST.

A *Joyful News* Mission has been established at Distington, under the oversight of Miss Butler, of Oxford, and Miss Harrison.

Further news has been received from the Primitive Methodist Zambesi Mission party. Messrs. Buckenham and Baldwin are well, and are proceeding with the building of huts for their homes, whilst the health of Mrs. Buckenham is in a somewhat unsatisfactory state.

The Pirie-street Church, Adelaide, has passed a resolution expressing gratitude for the work done in the mission just concluded by Rev. T. Cook, which has resulted in the addition of 2000 to the church. Even since Mr. Cook's departure for Melbourne, the work has continued. Great success attends the work of Mr. Cook and Gipsy Smith, who have been working together at Melbourne.

During the ministry of Rev. Cæsar Caine at Munster Park Wesleyan Chapel, Fulham, a number of adherents of the Church of England have attended, with more or less regularity, the Sunday morning Liturgical service. A few days ago these friends forwarded to Mr. Caine an expression of their appreciation of his varied labours in the district, and of the helpful and instructive character of his preaching.

Mr. Hudson, *Joyful News* evangelist, has died at his home at Uttoxeter. He recently returned from China, where he worked successfully for five years, and was a companion of the late Mr. W. Argent. His death is a sad blow to the Mission, and the third which has occurred in trying to give light to China. Mr. Champness has other evangelists working in China, including his eldest son, and he is hoping to send more.

The Primitive Methodist Pastoral shows the membership of the connexion to stand at 195,639. There are 61,742 Sunday-school teachers, and 1300 catechumen classes. The churches number 4596, not to mention preaching-rooms and cottages. "We have," says the pastoral, "the workshops, the machinery; let us actively wait for 'the power of the Holy Ghost coming upon us.' Let us has ten to our closets, and shut the doors, and by private prayer gain power for public use."

The annual report of the Wesleyan Sunday-school Union states that the numerical returns are very satisfactory. The number of both teachers and scholars who are church members is steadily advancing year by year. The increase within the past decade of scholars in society classes, etc., is 52,330. The most gratifying increase, next to that of scholars in church fellowship, is that of scholars above fifteen years of age. The total number of schools is 7051; of officers and teachers, 129,457; of scholars, 948,508.

## PRESBYTERIAN.

A monument of grey granite is being erected over the grave of the late Dr. Donald Fraser in the old chapel-yard burying ground at Inverness.

The Maestog centre of the Calvinistic Methodist Forward Movement has been opened by Rev. John Pugh, Mrs. Ray, Rev. David Philips, and Evangelist Evans. The Town Hall was crowded on Monday evening, and meetings were held in the various Calvinistic Chapels. There are now nineteen centres in Wales under the supervision of Mr. Pugh.

Under the will of the late Mrs. Stuart, £44,000 each has been paid to the Board of Foreign Missions of the Presbyterian Church in the United States, to the Board of Home Missions, to the Presbyterian Hospital in New York, to the trustees of the Lenox Library, to the Board of Church Erection of the Presbyterian Church, and to the trustees of the Theological Seminary of the Presbyterian Church at Princeton. Smaller amounts have been distributed to other institutions.

## THE SALVATION ARMY.

The annual thanksgiving of the rescue work of the Army will be held at 259, Mare-street, Hackney, on Sept. 12 and 13, and not on the dates earlier arranged.

A special farewell meeting will be held on Monday evening next, 10th inst., at the Queen's Hall, Langham-place, W., to say farewell to General Booth, who is about to visit the United States and Canada. It is five years since the General made his last tour of inspection in the States, and some of the largest and best known buildings have this time been secured for his meetings. The General sails from Liverpool on the 11th inst., by the s.s. *Carthaginian*.

Commander Booth recently laid the corner-stone of the new national headquarters for America, on Fourteenth-street, between Sixth and Seventh Avenues, New York. While, seven years ago, on the first arrival of Commander Booth, there were 650 commissioned officers, now there are 1880, and the number of corps has increased from 387 to 604. A three-thousand dollar cheque, subscribed by members of the Army, was placed upon the stone; and Mrs. Booth stated that she had secured nine thousand dollars towards the enterprise. The new building is to be eight stories in height and fireproof. There will be castellated battlements, and the general architectural style will be that of the feudal times, the whole giving the appearance of a great fortress. The cost is expected to amount to about 350,000 dols.

## FALLEN ASLEEP.

At Oxford, Mrs. Kingerlee, wife of the Sheriff of the city, a warm friend of Congregationalist work.—At Sunderland, aged eighty-eight, Mr. R. Brown, one of the oldest solicitors in the kingdom, and an active member of the Wesleyan Methodist Church.—At Coventry, aged eighty-five, Mr. Thomas Berry, J.P., a useful member of St. Michael's Baptist Church.—At Liverpool, Rev. A. C. Grieve, pastor of Queen's-road Presbyterian Church, and formerly Free Church missionary in Bombay.—At Loggeshall, aged eighty-nine, the widow of the late Professor McAll, of Hackney College.—At Belfast, Mr. Hugh Archibald, Congregational minister, late of Longridge, Preston, aged sixty-nine years.—At Armagh, Mr. D. P. Martin, an earnest Christian worker in connection with the Presbyterian church.—At Frontstown, co. Kildare, Rev. R. Bagot, LL.D., rector of Frontstown and Canon of Christ Church, Dublin, an earnest advocate of industrial reform, who devoted his life to the good of the people, regardless of creed or class.—At Colne, Mr. John Pickles, manufacturer, well known on 'Change in Bradford and Manchester, and highly respected as a member of the Wesleyan Methodist Connexion.

## SUNDAY EXCURSIONS AND SUNDAY LABOUR.

A letter is being issued by the Working Men's Lord's Day Rest Association which states that one of the most alarming signs of the times is the growing tendency to make the Lord's Day a day for Sunday excursions and pleasure trips. Certain railway companies entice and tempt the people in every possible way to buy their tickets and spend their Sabbath Days in these trips. The writer had before him a list of twenty-five separate Sunday excursions in August and September, arranged on various railways and steamboats, to more than 100 different places.

The irreligious influence of these excursions is very great. They stimulate Sunday labour in many trades, they disturb the quiet rest of the Lord's Day wherever they go. Engine drivers, stokers, guards, porters, ticket clerks, collectors, signalmen, station-masters, tramway and 'bus men, boatmen, barmaids and barmen, waiters, and many other classes of toilers, who labour excessively long hours on weekdays, are by these Sunday excursions still required to toil on the Lord's Day.

## SCOTTISH CONFERENCES.

Several important conventions of Christians will be held in Scotland during the next few weeks. The Scottish National Annual Conference of Young Men's Christian Associations and Fellowship Unions will be held at Galashiels from September 11 to 13. A large number of delegates are advised from all parts of the country. Subjects bearing on the duties of members in the Associations, and as members of them in public and private life and in aggressive Christian work will be discussed. Among the names on the programme are those of Professor T. M. Lindsay, Glasgow, Dr. John Smith, Edinburgh, Mr. W. A. Campbell and Mr. David Dreghorn, Glasgow.

On the same dates the long-established Perth Conference will hold its sessions, being the thirty-second successive conference. The general subject of conference will be "The Glory of God," viewed in various practical aspects. Among the expected speakers are Professor Blaikie, Revs. Marcus Rainsford, J. B. Figgis, James Sumerville, Egerton R. Young, etc. The local hon. sec. is Rev. Dr. Bannerman, Free St. Leonards, Perth.

As intimated last week, the Dundee Conference is fixed for the succeeding week, September 18-20. The important topic of "Revival" will be the main theme, considered in the following aspects:—

The need of revival (*a*) in the individual and family, (*b*) in the church; Hindrances to Revival; methods to be used in the work of revival, (*a*) prevailing prayer, (*b*) aggressive effort; personal dealing with the careless; remarkable awakenings in Christian lands and among the heathen; the missionary revival of the century, etc.

Among the speakers expected are Rev, Dr. Black (Inverness), Rev. W. Ross (Glasgow), Rev. Henry Montgomery (Belfast), Rev. W. Fullerton (Leicester), etc.

## THE PERSECUTION AT ORDOU.

The sharp persecution of the Greek Evangelical congregation at Ordou (province of Trebizond) in Turkey, and the forcible suppression, during more than two years, of its religious services at the instance of Greek ecclesiastics, are known to all who follow the action of the Evangelical Alliance. The only means by which this congregation can recover the right of meeting for worship appears to be the erection of a church edifice, since, aside from the prohibited parsonage, it possesses and can obtain no building capable of seating the 350 or 400 persons composing this sorely-abused body. The congregation has therefore decided to attempt the execution of its long-cherished plan of building a church. It appears certain that the Ottoman Government will accord the necessary permission, since several of the Powers have called its attention to the necessity of allowing the community to meet for worship.

Meanwhile the prohibition of the Evangelical worship, and the indifference of the police authorities to the continual stoning and spitting upon Protestants, and the reviling of their faith in Ordou, are giving rise to the impression in a large region of country that the religious rights of Protestants are no longer admitted by the Government. If the Evangelical Greeks of Ordou are obliged to refrain from meeting for religious services until they have succeeded in building the church by their own unaided efforts, the effect on the religious liberty question will be grave. The humiliating spectacle of a congregation forbidden to hold religious services during so prolonged a period, has placed in jeopardy other Protestant congregations in all that region. Already the idea is diligently propagated among the common people that this prohibition of worship proves the Protestants to be classed as outlaws. Under these circumstances the vindication of the honour and the rights of Protestants in Turkey, demands the construction of the church at Ordou at the earliest possible moment.

Friends of religious liberty are therefore besought to come to the aid of the congregation which is in such desperate straits. The object can be secured by a contribution of £300. This sum is all that is needed to begin and render habitable at once a church building in Ordou. The essentials being thus provided, the people can resume their religious services, and can finish the building as they themselves are able to contribute.

Henry O. Dwight, Hon. Sec. Constantinople Branch of the Evangelical Alliance.

*Constantinople, Aug. 24.*

# The Christian.

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## Notes and Comments.

Referring to one of our "Notes" in a recent issue, Mr. Lindsay Robertson, a member of the Bombay bar, writes to us vindicating the action of Lord Harris in the appointment of Mr. Sanders Slater to the post of Acting Chief Magistrate to the Bombay Presidency.

A striking exposition of Rome's interpretation of current events is afforded by Cardinal Vaughan's address on Monday, at Preston, at the annual conference of the Roman Catholic Truth Society. He has evidently followed closely the various movements towards reunion, and so far as these appear to him to serve the aggrandisement of his system he is content, but the reunion he contemplates is really absorption into Rome. Any other union he repudiates as "dishonest and mechanical."

The Cardinal's closing words were pregnant with meaning to those who fail, as yet, to understand the goal of sacerdotalism. According to *The Daily News*:—

Cardinal Vaughan referred to many changes, particularly in Ritual, which had been made in the Church of England, as evidence of its remarkable movement towards the Church of Rome, and remarked that the change in this direction within half a century had been truly marvellous. In conclusion, he said their hope of reunion was partly based upon an evident conversion to many of the doctrines and practices of the Roman Catholic Church.

To be forewarned is to be forearmed. Once more the leading representative of Rome in this country frankly avows the hopefulness with which he regards the Ritualistic movement. The true line of defence against Romish aggression lies in the earnest inculcation of Evangelical principles and practice.

Nearly a century ago a remarkable vision was seen by an American Quaker minister, named Joseph Hoag, of which one great part was fulfilled when the Civil War ended. Hoag was an honest, hard-working farmer, the father of a large family, all of whom became ministers of the Gospel, and stood high in the esteem of his friends and neighbours. "The vision," says *The Herald of Peace*, "has for several generations been familiarly known to many of the Friends, and there is no doubt as to its promulgation long before the great Civil War of 1861-65, which it predicted." Hoag thus opens his narrative:—

In the autumn of the year 1803 I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence, the most solemn I ever remembered to have witnessed; for all my faculties were brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from heaven, saying: "This which thou seest is a sign of the coming times. I took the forefathers of this country from a land of oppression; I placed them here among the people of the forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten Me, who nourished them and protected them in the wilderness; and they are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and caused a dividing spirit to come among them; lift up thine eyes and behold."

Then he describes the angry divisions which he saw *begin* in the churches, and finally enter politics throughout the United States, and which did not stop until it produced a civil war. "An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders." All this, of course, we know, took place. Quite unlikely in 1803, but an accomplished fact sixty years later.

The remainder of this vision seems more unlikely still from one point of view, but not unlikely from another point of view. He says:—

Then a Monarchical Power sprang up, took the Government of the States, established a National Religion, and made all Societies tributary to support its expenses. I saw them take property from Friends.

I was amazed at beholding all this; and I heard a voice proclaiming: "This Power shall not always stand; but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native country, for their iniquities and the blood of Africa: the remembrance of which has come up before Me."

This Vision is yet for many days. I had no idea of writing it for many years, until it became such a burden that, for my own relief, I have written it.

The present tension in the States, which is largely caused by the constitution, to which all parties have to bend, cannot continue for an indefinite time. If the constitution cannot be quietly adapted to the needs of the times, the living forces of the times will rend it asunder. The love of monarchy is by no means dead in the States, and the Church of Rome is not inactive. What if a Roman Catholic prince, or a Roman Catholic President invested with arbitrary powers, should come to reign over the land of the Pilgrim Fathers? It is not impossible unless sin be repented of.

The *Church Times* is most anxious that the approaching harvest festivals should be used by clergymen for the introduction of incense into church services. It remarks that soon the provincial papers will teem with reports of "Harvest Decorations, in which our Low Church and Dissenting brethren will compete in carrot and turnip rivalry on the one holy day which they jointly observe." While there may be difference of views as to the taste of some of the decorations, we cannot see why there should be this jibe at the turnips and carrots for which the thanksgiving is being offered. But that is a small matter. The serious point is in these words:—

The British harvest festival-goer will think everything right on harvest festival day, and thus he can be taught not only at a solemn Eucharist, but at solemn Matins, as well as at solemn Evensong, what a beautiful, as well as what a Scriptural thing, the offering of incense is; and how much more general it ought to be, especially in our country churches.

Thus goes forward the process, covered over by the doings of a festival at which the average Englishman is too busy with his eyes and ears to do much thinking, of Romanising the most numerous and most powerful church in the land.

Rev. J. W. Horsley, who, as prison chaplain, once had much to do with cases of attempted suicide, has given, in *The Church Times*, the results of his experience. After giving his views of the guilt of self-murder, he deals with the main causes of it in England, which he thinks are eight in number: 1. The atmosphere of violent language in which thousands of the children of our slums are reared. 2. The light sentences which are generally passed upon offenders for the crime of attempted self-destruction. 3. The lack of definite instruction on the sinfulness of this deed. Too many preachers and teachers are in fault here. 4. The false sentiment, or rather sentimentality, that is talked about the question, and the spurious glamour thrown over it by some poets and novelists. 5. "The general neglect of the discipline of the Church whereby the use of the ordinary burial service is forbidden over the bodies of those who have laid violent hands upon themselves—albeit neither in this case nor in that of the unbaptized is there any prohibition of the use of some prayer or ceremony." 6. "The vagueness, if not entire absence, of definite teaching on the intermediate state and the permanence of character and the continuity of life therein." 7. The increase of infidelity.

Nearly all these causes may be touched by religious teachers, and so also may the eighth and greatest cause of all—intemperance. To this Mr. Horsley attributes one half of our suicides. Sweden, it seems, has for long been the classic ground of alcoholism, and, before the last restrictive laws, also for suicides, owing to that cause. The proportion was 65·5 per cent. in 1855; after the passing of the temperance law it fell to 18·2, and in the next quinquennial period to only 11·2. Out of 300 consecutive cases of attempted suicides that came under Mr. Horsley's own notice and care, he found 145 were directly, and twenty-seven more indirectly, attributable to intemperance. In one July, out of twenty-eight cases, he found only three which were not apparently in any way caused by drink. Surely Mr. Horsley in justified in drawing this moral, viz., "Those who are not in some way actively promoting temperance and combating intemperance have more blood-guiltiness than others in regard to the suicides of their locality and their land." A solemn reflection.

A correspondent of *The Daily News* gives his experience as a coachman out of work, in order that Christians may consider whether their treatment of such as himself is according to the Gospel. He puts his case thus:—

"Why," says a friend, "I saw ever so many places advertised in your line. I am surprised you have not got anything yet, more especially with your good character." "Yes, my friend, you see we are supposed to live in a Christian country, but what a different colour is put on Christianity when they advertise for their men servants; they require married men with 'no encumbrance.' We are to starve because we have a few children, or possibly we are too heavy or too tall. The excuses are dreadful to hear when you are in every want, and yet I believe that those who employ us know perfectly well that coachman and men servants endeavour to regulate their family in hopes of following up their calling as domestic servants. What I want to do is to draw those concerned to a better feeling, not only of Christianity towards their servants, but to ask of them not to despise them because they have a few children to keep. I ask of the clergy of all shades to help in this work, and not drive all working classes into the fold of Anarchy."

Mr. Airy, one of the inspectors of the schools in the East Central division of Birmingham, who has seen eighteen years of Birmingham school life, says that he finds it difficult to believe that the most unfortunate

children are of the same class as those whom he found eighteen years ago, so greatly are they changed for the better. He reports that the very poorest wastrel class, the children of thieves and of abandoned women, and the sleepers under carts and in coalyards, receive as much attention as their more fortunate comrades, until they are able to take their places with the latter; whilst existence is rendered more tolerable to them through the Cheap Dinner and Protection of Young Children Societies. No doubt there is enough room for work, but it is a great encouragement to find that past work has borne so good a harvest.

The trial of the Egyptian pashas for their slave-owning cannot fail to produce a good result. It will show that England looks with disfavour upon this wrong of slavery, by whomsoever committed, and that, so far as her authority reaches, she will deal out equal measure to rich and poor, to seller and buyer. It will begin to create a new and purer public opinion on the subject, which cannot fail to be some measure of protection for the poor Soudanese girls. To punish not only the trade in them, but owning them, will make it unprofitable, dishonourable, and unsafe, and hence it will die.

Some preachers and teachers hold that the experience of the Christian, gained possibly through the Gospels to begin with, is such as to have made him independent of them altogether, so that, even on the supposition of the records being lost, their experience could give us back our Christ. Rev. D. Purves refutes this view in *The United Presbyterian Magazine* in a very efficient manner. With great force he asks: "Where would that living Christianity be if you were suddenly to discover that the Gospels which you took to be historical were not so? I admit that it is by faith in Christ that men are saved, not by belief that Matthew wrote the first Gospel. . . . Let a doubt come into my mind, from whatever source, whether the Gospels are historical—that in Matthew, Mark, and Luke I am in the region of romance; or tell me that criticism has taken away my Lord, and has left me no means of knowing Him through the Gospels, and I am not prepared to believe that my faith in what is called the living Christ will survive that loss." We fancy that Mr. Purves has put the case of the majority of believers.

Rev. T. Cameron Wilson has a helpful article in *The Thinker* on "The two kinds of burden-bearing of Galatians vi. 2, 5." He would prefer to translate *v.* 2 by "loads," and *v.* 5 by "burden." "Burden" is something *obligatory*, something that belongs to a man *in the nature of things*, something he cannot escape from, just because he is what he is. What would a soldier be, marching to the front, without his kit? What would the Christian be without the blessed yoke of Christ's service? *Phortion*, "burden," regards man as an answerable being, and every man must bear his individual responsibility; he cannot shirk *that*, nor shift it on to other men's shoulders. *Baros*, "load" (*v.* 2), is what is burdensome in our sense of the word. It is something galling and grievous—something not inevitable in the nature of things.

The practical use of Paul's advice to the Galatians thus appears. He appeals to them to act as brethren. "They were not only to avoid vainglory, provocation, and envy, but also to show a tender and ungrudging spirit in dealing with the weaknesses and offences of others. These faults of others were a grief and sorrow to them, a galling and grievous *load*. Let them not add to that load by a hard, censorious spirit, but rather let them, in a forgiving and loving way, help them to correct and overcome these failings by restoring and reinstating them, remembering their own frailty, that they were not free from responsibilities themselves which they had to bear, and for which they would have to render account. Thus they would bear the galling *loads* of others, whilst they carried each his appointed *burdens*."

When walking with a friend he pointed out to us the vital connection there is between the practical exhortations in Philippians iv. and the declaration in chapter iii., that our citizenship is in heaven, "from whence, also, we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation." To be conscious and assured of our citizenship is the only power that can make us stand fast and rejoice and be gentle, without anxiety, and full of peace. Privilege before duty always; to be blessed is the way to have the power to bless. The most difficult services are dependent on the enjoyment of the richest mercies of God in Christ. Things which are utterly beyond the flesh become easy when we walk in the Spirit and abide in Christ.

## Our Industrial Army.

We can only comment with entire satisfaction on the moral aspects of the address given by the president of the Trade Union Congress. He was obviously right in saying that there is no longer any room to doubt whether there is a social question. Not only in this country and its colonies, but in America and in every country in Europe, "the social question is the vital issue upon the solution of which the future of nations and peoples seem to depend." While admitting that in different countries the conflict assumed different forms, and that "methods must be determined by political and other conditions, there was only one open and avowed method which they—the trade unionists—perhaps should be united in utterly repudiating, that was the cruel and vicious use of gunpowder, dagger, and dynamite. They relied on wise, independent political action and trade unionism for the redress of the wrongs under which they laboured." This emphatic disapproval of violence by the spokesman of the organised labour of our country cannot, one would think, but have a healthy effect upon the minds of the toilers in all lands.

The Trade Union President was as wise in his references to the worst dangers of his class. He had the courage to say that in his opinion they had more to fear from drinking and gambling than from all the capitalists put together. He added that there was also much to fear from a spirit of militarism, and that there was reason to redouble their labours in promoting international labour solidarity, which he regarded as the only safeguard against war. If the President means a sense of oneness based upon men's relations to God and to Christ we agree with him; but an economic solidarity is not a safe thing to trust to. Prudence and even self-interest are broken through like a piece of thread when once the spirit of pride and wrath has been aroused in a nation. The only restraining power in a nation, as in an individual, is the fear of God. We are thankful for every indication of the presence and power of it among our fellow-countrymen.

*The Westminster Gazette* is nobly pleading the cause of the platelayers on our railways. Scarcely a week passes but one of these men is killed while doing his work. It is contended that these accidents are not inevitable; the great majority of them might be prevented at a small cost to the railway companies. No doubt some are caused by the men's own carelessness, but this ought not to exonerate employers from the responsibility of taking every reasonable precaution to guard every life. It seems that most of these deaths take place either where a sharp curve or an intervening bridge has hidden the approaching train from sight, or where two trains come up from opposite directions at the same time, and the men, in trying to avoid one of them, run into the way of the other. "We do not," says our contemporary, "point out these facts for the information of railway companies. They are well enough aware of them. All these years this slaughter has been going on; and their own sense of responsibility and feeling of humanity have not been strong enough to overcome their reluctance to spend the necessary money to stop it." It is to be hoped that such indifference may soon cease.

If the owners of factories are compelled to fence in dangerous machinery, there ought to be a law to compel railway companies to safeguard the men who are working on their lines exposed to rushing trains. The plan suggested is that the companies should keep a supply of electric bells with connecting cords attached to small standards, which standards could be fixed upon the lines a few hundred yards above and below the spot at which a gang was working, and by means of the cord the bell could be placed alongside the men. In this way every train approaching from either side would give automatic warning of its approach. The small cost of such an arrangement is as nothing against the saving of of life and the prevention of poverty and misery.

## GENERAL BOOTH'S FAREWELL.

At a crowded gathering of members and friends of the Salvation Army in the Queen's Hall, Langham-place, on Monday evening, General Booth was bidden an enthusiastic farewell, previous to his departure on a six months' tour in Canada and the United States.

General Booth delivered a long address, first of all giving an outline of his proposed tour. He goes first to Newfoundland, thence to Halifax and New York, and across the States to San Francisco, and back through Canada to Toronto, holding meetings at the rate of two each day. He asked that everybody would join in fervent prayer that his mission might be of service in promoting the kingdom of God and the welfare of men. His tour is being undertaken with the distinct object of winning souls for Christ, and for taking counsel with the officers in America to improve their methods.

After referring to the difficulties which the Army has had to encounter in Canada and the United States, he mentioned that they have now in Canada 236 stations, with 650 officers and 10,000 soldiers, and in the States 532 stations, with 1800 officers, besides food and shelter depôts, rescue-homes, slum outposts, and two schooners and a yacht for work up and down the great rivers.

In closing, he spoke some rousing practical words of exhortation, giving as his parting message the watchword, "Fight." Speaking of the many evils that there are to be fought—intemperance, impurity, gambling, luxury, Phariseeism—he called upon all who had enrolled themselves under Christ's banner to go forward, and fight with more desperation, and greater determination, and stronger faith in God than ever before. "If you believe in Christ, you must believe that the people around you are perishing, or what did He die to save them from? And if you believe they are perishing, you cannot be comfortable and take your ease. You must fight, you must rescue them. Oh, keep on fighting, and God help you!"

The General sailed on Tuesday in the s.s. *Carthaginian*, and is expected to return to London about the middle of March next.

## The Lord's Supper.

BY A PRESBYTERIAN MINISTER.

IN his Bampton Lecture the late Canon Liddon asserts that "the body and blood of Christ are indeed taken and received by the faithful in the Lord's Supper"; also he adds: "The divinity of Christ warrants the realities of sacramental grace as truly as it warrants the cleansing virtue of the atoning blood." Canon Liddon further asserts that Evangelicals do not have true faith in Christ because they do not believe that He is personally present in the sacrament during its celebration in a multitude of places.

Now, it is an absolute mistake to say that the divinity of Christ alone "warrants the cleansing virtue of his blood." To us men the value of it depends entirely on the Word of God. It is owing to the teaching we receive in the prophecies of the Old Testament which went before, and the statements of the New Testament regarding its meaning and efficacy, that we receive with adoring gratitude the wondrous fact that "on Him was laid the iniquity of us all," and that "Christ died for our sins." Had it not been for the teaching of Scripture regarding his life and death and resurrection, Christ would have died in vain for us, even though we had been perfectly assured of his eternal Godhead.

Let it be supposed that Christ had come and that all men had been assured that He was both Son of Man and Son of God, but that no Scripture had gone before to herald his coming; that even as Prophet and Psalmist were silent, so neither Apostle nor Evangelist had recorded his sayings or explained his actions, yet that the awful death at Calvary had taken place; while the whole world knew that this sufferer was God equal with the Father, the fact of his divinity would not have saved or comforted a single soul. Nay, it would have added an untold gloom to the spiritual darkness. It would have increased the perplexity of every thoughtful mind, heaping up misery and despair. It is to the Scripture that we owe deliverance from this state of unspeakable horror; through it alone, and not merely through acquaintance with his divinity, we owe the knowledge of the value, joy, and triumph, of our Lord's atoning death.

So also is it with the sacraments. What they teach, or warrant, we do not learn from the fact of Christ's divinity, but from the statements of Scripture regarding them. They are of Divine institution and authority because of his appointment; but what they mean to us, what they do for us, we learn from the Scriptures alone. To the law and to the testimony; we seek not in human theories but in the words of the Divine Book how we are to use, and what we are to expect from, the sacraments which Christ has appointed.

If it were granted (which it is not) that at the Last Supper our Lord did Himself change the bread into his flesh, the Romanisers would not be any nearer proof of their claim. There is not a hint in Scripture that such power was to be given to his apostles. But there are strong statements pointing in an opposite direction. It is denied (Heb. x. 25) that "He should offer himself often." It is asserted that "after He had offered one sacrifice for sins for ever, He sat down on the right hand of God. "By one offering He hath perfected for ever them that are sanctified." In the Christian Church there has not been made any provision for such an offering. There were apostles, prophets, evangelists, pastors, and teachers (Eph. iv. 11) but no priests. The lower office of the priesthood was done away and the higher order of the Christian ministry established. The priest stood for the people to represent them to God, but the Christian minister stands on the higher position of an ambassador of God, the messenger of the Great King to represent Him to the people. He does not bear in his hands an offering from the people, but he proclaims the message of Jehovah.

The Apostles were witnesses for Christ, not sacramentarians. Paul evidently knew nothing of sacramental grace, or he would not have thanked God that he had baptized none of the Corinthians except Crispus and Gaius. He plainly teaches the same church (1 Cor. xi. 26) the bodily absence of Christ from the Lord's Supper: "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Not presence is taught, but remembrance of the absent Lord; when He returns the Supper will cease to be celebrated. When ministers cease from the vain theories of an apostate church, and as ambassadors proclaim the message of their King, then shall multitudes be added to the Lord of such as shall be saved.

The statement made by Canon Liddon that Evangelicals do not have faith in Christ because they do not believe He is personally present in the sacrament, is an amazing instance of verbal confusion. We do not for a moment doubt the power of Christ infinitely to distribute Himself. But we deny the truth of this heresy, which sprang up in the ninth century, that Christ is personally present in any sense or degree in the bread and wine of the Supper. Christ's power as Creator to extend a small piece of bread so that it can serve for multitudes of professing Christians at one and the same time, may not be questioned. I firmly believe much more than Canon Liddon puts as a difficulty. I believe that the Lord Christ can, if He wills, take a crumb of bread and so extend or multiply it that it could feed to satisfaction all the uncounted millions of men, women, and children in this world; but there is not the shadow of connection between belief in this power and belief in his personal presence as God-man in a piece of bread offered as an atoning sacrifice. He has Himself placed the barrier of a twofold impossibility on this presence.

There is a creation impossibility in the nature of man. He cannot remember that which is present. There is a redemption impossibility arising from the arrangements of the Godhead revealed to us.

Christ, the Creator of all worlds and of man, framed that marvellous instrument the human mind. He has arranged its functions, and He guards the laws which rule its action with jealous care. For example, in so great a matter as the offer of salvation, Christ does not break down the freedom of the human will. To those who reject Him He says sorrowfully, "Ye will not come unto Me," but He does not compel. Now, the Lord has so made man that he does not and cannot remember anything that is actually present. Man knows the present, but remembers the absent. If, then, our Lord intended to be personally present in the Supper, when He calls on his people to remember Him in it, He asks for that which by his own creative power was made impossible for them. To such a hideous conclusion are we brought by the Romanizers' theory.

There is a redemption impossibility arising from the arrangements of the Godhead. The reason of these arrangements is hidden from us, though the fact is revealed by our Lord Himself. The flaming sword still sweeps every way, preventing presumptuous approach to the Tree of Life. Yet there is given in Scripture a clear intimation of the mind of God, and of the privileges of believers. Our Saviour expressly and repeatedly warned the disciples that He was going from them—that He went before to prepare a place for them—that if He went not away the Holy Spirit, the Comforter, would not come. He lifted the veil from a part of the Divine arrangements in redemption, to show them and us that the presiding work in the Church and in the hearts of believers was to pass unto the great eternal Spirit, the third Person in the ever-glorious Trinity. He further condescended to explain that, while the Spirit was thus with them (see John xiv., xv., xvi.), He himself could not be personally present. Thus was there raised a second barrier to the personal presence of Christ in the sacrament.

I repeat, it is a twofold Divine impossibility.

## SANDWICH MEN.

ON a recent visit to a hospitable home in the North of Ireland, I had the pleasure of meeting Mr. Keates, manager of the Bessbrook Home for Sandwich Men, 39, Queen's-square, Bloomsbury, London. He had a thrilling tale to tell of work accomplished by God's grace among the fifty men living in this Home, most of whom have fallen far below their original position in life through the power of sin. By Christian love and through the hearty meetings held several nights in the week (at which the attendance is optional), the men's hearts have been touched, and over twenty during the ten months have professed conversion and shown evidence of it in their changed lives. Sad confessions have followed; some had deserted their wives; some had disgraced respectable families, and some had forfeited good positions.

One of these, formerly a lawyer's clerk in a town near my friend's house, had commissioned Mr. Keates to carry in person the tidings of his conversion to God to an aged mother whose tears fell fast as news of her lost son reached her ears. One of the first men to enter the home has taken his wife out of the workhouse infirmary to begin life anew, with their little children around them. Another has gone to the Cape to reoccupy, it is hoped, a good situation, while another has walked to Scotland to rejoin his friends; others are in Canada, Norfolk, Wales, etc., doing well.

Immediately one such converted man leaves the home, his place is eagerly sought for by another fallen brother. Scores have heard the sad words, "There is no room." Unlike an ordinary London lodging-house, they find help, love, and comfort in the home. Mrs. Keates is known as "mother," and the children are quite a feature of interest in the men's lives, some of these poor rough fellows showing to the little ones a tender care and regard.

The object of my writing is to ask, on behalf of these men, the co-operation of all agencies that are engaged in advertising through sandwich boards, letter-copying, envelope-addressing, or circular folding and delivering. This is a dull season of the year, and some even of the converts are a little downhearted from want of employment. As it may be supposed, left-off clothing is most welcome. Mr. George Maynard, 1, Palace Gardens-terrace, Kensington, has started and is directing the work.

TRAVELLER.

STRANGERS' REST, RATCLIFF HIGHWAY.—The monthly meeting of workers was held last Friday evening. An interesting address was given by Mr. H. D. Brown on "Who are Israel?" Mr. Isaac, the secretary, made an earnest appeal for helpers in the work at the Rest, especially for the German and Scandinavian sailors.

EMPRESS-DOWAGER OF CHINA.—An interesting volume is in course of preparation at the Shanghai Presbyterian Mission Press: the copy of the New Testament which it is intended to present to the Empress-Dowager on her sixtieth birthday. It is to be printed from the largest size of movable type on foreign paper, with border of gold. The page will be 9½ by 13½ inches, and every care is being taken to make the work attractive and suitable.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE MINISTRY OF DESTRUCTION.

(Chapters xxvii.—xxix.)

Ours the shame to understand
That the world prefers the lie;
That, with medicine in her hand,
She *will* sink and choose to die!
Ours the agonising sense,
Of the heaven this earth might be,
If, from their blank indifference,
Men woke one hour and felt as we!

Houghton.

When Jeremiah was first summoned to the work of prophet, it was summarised under six distinct divisions. He was set over nations and kingdoms to pluck up, and to break down, and to destroy, and to overthrow; to build and to plant (i. 10). Two-thirds of his work was therefore in the direction of destruction. It is not pleasant or easy work. No one would choose to stand amid the choking dust of the crumbling brickwork, which is being destroyed to make way for some palatial structure to be erected on the site. Vested interests, long-established abuses, lucrative wrongs, cry out loudly against any attempt to interfere with their existence. But Elijah must precede Elisha; and John the Baptist must prepare the way for Christ. Before the seed-sowing, the plough; before the outburst of the spring, the stern disintegration of winter, rubbing the soil to powder in its mighty hands. Such was the work that fell to the lot of Jeremiah.

### I.—THE WORK OF DEMOLITION.

(1) *Jehoiakim.*—When Josiah died the whole land mourned. Each citizen felt personally bereaved, and appropriated the plaintive cries of professional mourners, saying, "Ah, my brother!" and "Ah, sister!" The air was full of the words, "Ah, Lord!" "Ah, the glory of Israel!" But Jeremiah foretold that at the death of Jehoiakim there should be no such expression. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." And again, somewhat later, when the king in impious defiance had burnt the roll, the prophet said, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, in the night to the frost" (ch. xxii. 13-19; xxxvi. 29-31).

The words of the prophet carried with them the imprimatur of Jehovah. They pronounced the inevitable sentence which He executed. And therefore, though we have no certain record of the manner of it, it is more than probable that on his return from his second journey to Babylon, Jeremiah received the tidings of the death of his inveterate foe. There are several traditions as to his death—one that he was assassinated in the streets of Jerusalem; another that he fell in a skirmish with raiders, who had been incited by Nebuchadnezzar to desolate the neighbourhood of Jerusalem; another that he was enticed to the camp of the King of Babylon, and there treacherously murdered; but he died as he lived, dishonourably and miserably.

(2) *Jeconiah.*—His was a reign, like Napoleon's after his return from Elba, of 100 days. He was eighteen when he was called to the throne, and he occupied it for three months and ten days (2 Chron. xxxvi. 9); but in that brief time he was able to show the drift of his character. "He did evil in the sight of the Lord." His mother, Nehushta, daughter of Elnathan, whose hands had been imbrued in the murder of Urijah, and the strong heathen party who dominated the policy of the Court, between them moulded the young monarch to their will.

Jeremiah uttered words of awful significance. Passing through the streets, he showed the marred linen girdle, and foretold the doom of the king and queen-mother. "Sit down," he cried, "in the dust; for the crown of royalty shall be rolled from your brow to the ground. The cities in the south country, the beautiful flock of towns and villages, are already in the hands of the invader; and the whole land shall shortly be carried into captivity, because of the abominations, the pollution, the idolatries that have been perpetrated on the hills of the field." Then, coming to closer dealings with the royal pair, he said that Coniah should be given into the hands of them that sought his life, and of those of whom he was afraid; that Jehovah would cast his mother and himself, like a despised broken vessel, into another country, where they were not born; that there they should die; and that there should be no return to the land they loved (xiii. 18-21; xxii. 28-30).

Thus, too, it befel. Such was the bitter fierceness of the Chaldeans, that nothing would appease them but the surrender of the persons of the king and his mother. There was no alternative; and so, Josephus tells us, a sad procession was formed, and through a gateway which afterwards bore the king's name, but was bricked up so that none might pass by a path which had been the scene of such a disaster, the king, his mother, the nobles and officials, went forth to the Chaldean camp, and sat down on the ground, their persons robed in black, and their faces veiled. By this time Nebuchadnezzar had returned from fighting against Pharaoh-necho, who had marched to the relief of his ally, but had been finally quelled; and he received in person the submission of the royal fugitives (2 Kings xxiv. 7).

The spoliation of the city followed. The Temple was stripped of its gold and treasures. All the princes, and the mighty men of valour, the craftsmen and the smiths, the king's harem and Court officials, were manacled in long lines, and torn from their beloved country, which the majority of them were never again to behold. Ezekiel was one of that sad procession; and it seemed as though a pitiful wail arose from the whole country—from Lebanon, and Bashan, and Abarim—as the exiles wended their way to their distant destination. And the prophet wept sore, his eye ran down with tears, because the Lord's flock was taken captive.

(3) *The Prophets.*—The prophets were a large and influential class. Dating from the days of Samuel, their schools had poured forth a succession of men, who occupied a unique position in the land, as the representatives of God. But in the degenerate days of which we are now writing, when the kingdom of Judah was rapidly tottering to its fall, they seem to have been deeply infected by the prevailing vices of their time. They were, as Isaiah says, "dumb dogs which could not bark." Greedy and drunken, lazy and dissolute, dreaming, lying down, and loving to slumber, they denied the Lord, and said, when Jeremiah spoke, "It is not He." They had become wind, and the word of God was not in them (Isa. lvi. 9-12; Jer. v. 12, 13).

It must have been very painful for Jeremiah to oppose them, and counteract their influence on the people; but he had no alternative. His heart was broken, and his bones shook; he was in a stupor like a drunken man, and like a man whom wine had overcome, for both prophet and priest were profane; and in God's own house wickedness was rife. Listen to these terrible words, spoken in the name of Jehovah, "In the prophets of Jerusalem I have seen a horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants itself as Gomorrah" (ch. xxiii. 9-14).

Jeremiah entreated his people not to hearken to these men, who spoke the vision of their own heart, and not out of the mouth of the Lord. Their fatal crime was to encourage even those who walked in the stubbornness of their hearts, by assuring them that no evil should come on them. They deliberately set themselves to lessen the power of Jeremiah's appeals and protestations by the promulgation of their own lying dreams; as though they, and not he, were in Jehovah's secrets.

Matters came to a pass shortly after the deportation of Jeconiah; Hananiah, of Gibeon, which was one of the priestly settlements, rose up and publicly contradicted Jeremiah when he was speaking in the temple, in the presence of the priests and of all the people. Using the holy name of Jehovah, he declared it had been divinely revealed to him that in two years Jeconiah, and all the captives, and all the sacred vessels, which Nebuchadnezzar had taken away, would come again. Instantly Jeremiah spoke up from amid the crowd. "Amen," he cried, "would that it might be so; would that Jehovah might bring again the captivity: but it shall not be; nay, it could not be, without cancelling words that have been uttered by Him through the prophets before me, and of old."

Not content, however, with his words, the false prophet snatched from Jeremiah's shoulders the wooden yoke which he carried for the purpose of perpetually reminding his people and the neighbouring nations that they must serve the king of Babylon until the appointed time had gone. He broke it in twain, saying, that similarly God within two years would break Nebuchadnezzar's yoke. Jeremiah did not prolong the altercation, but privately told Hananiah that the yoke of wood would be replaced by one of iron, and that he was causing the people to trust a lie. "This year thou shalt die," he said, as he turned away; and two months after the false prophet was a corpse.

(4) *The Surrounding Nations.*—On two occasions Jeremiah protested against a combination of the surrounding nations to resist the growing power of Babylon; and this without doubt was fostered by the neighbouring power of Egypt. On the first occasion he said that they would have to drink the cup of the Lord's fury; and on the second, that they must bear the yoke of Babylon. "Now have I given all these lands into the hand of Nebuchadnezzar, the King of Babylon, my servant; and all the nations shall serve him, and his son, and his son's son, until the time of his own land come" (Jer. xxv. and xxvii.).

It must have laid the prophet open to the charge of the want of patriotism; his words weakened the people of the land; his influence withheld them from joining a great league of emancipation. But he had no alternative. It seemed as though he must be spokesman of that great word of Jehovah, "I will overturn, overturn, overturn."

(5) *The Exiles.*—The false prophets had suffered the fate of their nation, and were with the rest in captivity; they at once set to work to raise the hopes of the exiles by prophesying a speedy return. "It is of no use," they said in effect, "to build houses, or plant gardens, or enter into marriage relations. In a short time we shall be back again in Jerusalem." The ringleaders were Zedekiah and Ahab, men of grossly immoral life, who were made an example of by being roasted alive (xxix. 21-23). Still the ferment continued, and the people refused to settle down into contentment with the conditions of their captivity.

Jeremiah therefore wrote a letter, which was entrusted to two men of high rank, who were friendly to him, and whom Zedekiah, the successor of Jeconiah, his nephew, sent to Babylon to give assurance of his fidelity. "Yield to the will of God" was the burden of the letter. "Build, plant, settle." "Seek the peace of the city whither God has caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." When Shemaiah, one of these false prophets, heard this letter, he wrote off in hot haste to Zephaniah, who was now high priest, and demanded that the prophet should be put into the stocks, and his head into the collar, as a madman. The high priest, however, contented himself with simply reading the letter to Jeremiah, who replied by sending a second letter to the exiles, assuring them that God would punish Shemaiah and his seed, so that he should not have a son to perpetuate his name, and should not see the good which could come at the end of the predestined time (ch. xxix.).

These denunciations were terrible indeed, and also the fate which befel these men. It might be said, "Surely they were patriots, eager for the deliverance of their people. They were fanatical enthusiasts, not intentional criminals. They mistook their hopes for revelations." But it should be remembered that they were also convicted of immoral and evil lives. Their sins had blunted their perceptions of the Divine voice, whilst their words pandered to their people's sins, and encouraged them in their lewd idolatries. It was as vicious and fallen men, as well as false prophets, that they incurred the awful woes which befel them, both from the lip of the prophet and the hand of the Almighty.

### II.—HIS COADJUTOR.

Whilst Jeremiah was pursuing this awful course, in utter loneliness and isolation, his heart must have often misgiven him. Remember that he loved his country with all the passionate patriotism of which the Jewish nature was capable, and which expresses itself so plaintively in the Book of Lamentations. Matthew Henry says, "It is not easy to preach Christ crucified in a crucified spirit, but Jeremiah did a harder thing." Though for forty years he was constantly in antagonism with the sins and vices of the people, the fountain of tears within his soul seems never to have frozen over; and he preached the terrors of Sinai with the pathos of Calvary.

It was just because he loved so much, that he suffered so keenly. And this may comfort others in their dark sorrow and despair for their fellows. They say that their natures are too tender and affectionate, and they feel everything too keenly; as though to infer that they would wish to have been clothed in tougher skin, and cast in a rougher

mould. But surely it would be a fatal mistake to barter a tender heart with its faculty of suffering for a callous one without that liability. "Our sorrow," says Carlyle, "is the inverted image of our nobleness. The depth of our despair measures what capability and height of claim we have to hope. Black smoke, as of Tophet, filling all your universe, it can yet by true heart energy become flame and brilliancy of Heaven. Courage!"

You fear to love, lest you may have to suffer; but, ah, how infinitely you lose! You may have an immunity from one sort of pain; but you certainly incur the pain of a selfish, mean, and miserly soul. You miss the valleys of shadow but you also miss the heights of transfiguration. You save your life; but you lose it. Suppose that Jeremiah had put away the Heavenly summons, and had lived in the sequestered ease of Anathoth: he might have secured a respectable and peaceable life, but Jehovah would never have spoken to him; the Unseen and Eternal would never have unfolded to his vision; he had never felt the supreme satisfaction of knowing that he had done his best; he would never have shone like a star amid the darkening clouds of Jerusalem's fall; he would have missed the hero's crown, the Master's "well done," and the exceeding great reward.

In mercy God sent him an ally and comrade. In the heart of the exiles, Ezekiel arose, uttering the same messages, though clothed in the superb imagery of his gorgeous imagination. He too denounced his people's sins; advised them to settle in the land of exile; and spoke of the certain doom of the people and city. In the mouth of these two witnesses every word was established. Like well-attuned instruments, they symphonised, as our Lord said kindred souls must, when they ask concerning some heavenly gift. They were like the two olive trees, and the two candlesticks, standing before the Lord of the earth. They had power with God and man; shutting the heaven, turning the waters into blood, and smiting the earth with a curse. So the beast made war with them, as he always will. Theirs was no easy task; for they were hated by those whom their words tormented. But God has called them to his throne, and they stand in the foremost rank of those who, having fulfilled the will of God, have received his welcome and reward.

III.—THE NEED OF THIS MINISTRY.

*It must be fulfilled with the unconverted.* For lack of it much Gospel effort fails. Of what use are appeals to come to Jesus until the sinner has been led to see the awful peril which he has incurred? Of what avail to extol the balm of Gilead until the soul has heard and accepted the diagnosis of its fatal condition? Of what advantage to offer a seat in the lifeboat, so long as the sailor is full of confidence in his ship, and is unaware of its crazy and unseaworthy condition? One of the most important ministries of the servant of God is to destroy false confidence, to pull down refuges of lies, and to show the utter futility of venturing on the sea of eternity in any other craft than that which Christ launched from the cross of Calvary.

It is a great mistake to heal the wound of the heart too lightly. The consolations of the Gospel are very well; but they must be withheld until men have seen their state before God, and have been held over the mouth of the bottomless pit of their own sin. The greatest revivals always begin in a thorough preaching of the Law, holding it right up before the eyes of sinners. Nor is it enough to dwell in general denunciation; we must particularise, till conscience cries, "Thou art the man!"

*It must be fulfilled with those who lack assurance.* When men say that they cannot believe, it is probably because they are harbouring some evil thing in their hearts, or are conscious of some unrepaired wrong in their lives. This must be dealt with. There must be the righting, so far as possible, of ancient injuries; the restitution of ill-gotten gains; the seeking of forgiveness; the adjustment of wrong. The fixed purpose to do this, when an opportunity presents itself, will be sufficient to remove the stumbling-block to faith, which will gush out with the sparkle and song of an imprisoned brook. The inability to realise acceptance with God very often points to something that is grieving the Spirit, and at such times the searching ministry of probing and testing and demolition is invaluable.

*It must be fulfilled in the higher attainments of the Divine life.* As our obedience grows, our light will grow. And in the growing dawn, we shall become aware of evils that had passed without our notice. The Holy Spirit will lead us to discriminate between the wrong and the right, and reveal what may be hindering us. Then as He destroys one subterfuge after another, ploughs up the fallow ground, disinters the buried secrets, reveals us to ourselves, we may gratefully accept his ministry, which destroys to build, which overthrows to plant, which leads us through the grave, that He may minister eternal life. Nor must we overlook the responsibility of exhorting one another, nor the value of such exhortation.

## FRONTIER EVANGELISTS.

"The minute man on the frontier"—the missionary to the pioneers in the Far West—forms the subject of a series of graphic sketches in *The Chautauquan*, by Rev. W. G. Puddefoot. A few incidents may be cited:—

A minute man in another part of the country finds a town given up to wickedness. He gets his frugal lunch in a saloon, the only place for him.

"Are you a preacher?"

"Yes."

"Thought so. You want to preach?"

"I don't know where I can get a hall."

"Oh, stranger, I'll give ye my dance hall, jest the thing, and I tell you we need preaching here bad."

"Good, I will preach."

The saloon man stretches a large piece of cotton across his bar and writes—

"Divine service in this place from 10 a.m. to 12 to-morrow. No drinks served during service."

It is a strange crowd: there are University men and men who never saw a school. With some little trembling the minute man begins, and as he speaks he feels more freedom and courage. At the conclusion the host seizes his big hat, and with a revolver commences to take up a collection, remarking that they had had some pretty straight slugging.

Sometimes the minute man has a harder time. A scholarly man, who now holds a high position in New England, was a short time since in a mountain town, where he preached in the morning to a few people in an empty saloon, and announced that there would be service in the same place in the evening. But he had reckoned without his host. By evening it was a saloon again in full blast. Nothing daunted, he began outside.

The men lighted a tar barrel, and began to raffle off a mule. Just then a noted bravo of the camps came down, and quick as a flash his shooting irons were out, and with a voice like a lion he said:

"Boys, I drop the first one that interferes with this service." Thus under guard from unexpected quarters, the preacher spoke.

Strapping a bundle of books on his shoulders, this minute man starts out on a mule trail. If he meets the train he must step off and climb back. He reaches the distant camp, and finds the boys by the dozen gambling in an immense saloon. He steps up to the bar and requests the liberty of singing a few hymns. The man answers surlily:

"Ye ken if ye like, but the boys won't stand it."

The next minute a rich baritone begins, "What a friend we have in Jesus," and twenty heads are lifted. He then says:

"Boys, take a hand, here are some books," and in less than ten minutes he has a male choir of many voices. One says, "Pard, sing number so-and-so"—and another, "Sing number so-and-so." By this time the saloon keeper is growling; but it is no use, the minister has the boys, and starts his work.

In some camps a very different reception awaits him, as, for instance, the following. At his appearance a wild-looking Buffalo Bill type of man greeted him with an oath and a pistol levelled at him.

"Don't yer know thar's no luck in camp with a preacher? We are going to kill ye."

"Don't you know," said the minute man, "a minister can draw a bead as quick as any man?" The boys gave a loud laugh, for they love grit; and the rough slunk away. But a harder trial followed.

"Glad to see ye, pard, but ye'll have to set 'em up 'fore ye commence—rule of the camp, ye know"—but before our man could frame an answer the hardest drinker in the crowd said, "Boys, he is the fust minister as has had the sand to come up here, and I'll stand treat for him." It is a great pleasure to add that the man who did this is to-day a Christian.

## SAILORS AT HOME.

By WILLIAM LUFF.

Springfield, Miss Child's Forest Home for sailors, is just the place to get a seafarer to whom the surroundings of London are a temptation. It gives them a peep at country life, which is not too familiar to sea-going men. One such declared that he had not seen trees in leaf for nine years. But perhaps the sick appreciate this leafy bower more than any. One who has long been suffering, writing to the monthly meeting of the "Christian Lifeboat Crew," said:—"My health has greatly improved. Please remember me in your prayers to-morrow. It is only suffering ones that can fully realise what a blessing this quiet and peaceful Home really is. It has been, by the mercy of God, the means of restoring me to a measure of health and buoyancy of spirit that, humanly speaking, I could not have attained if this door had not been opened to me."

At the "Welcome Home," Ratcliff Highway, in the shadows of the dark prison-suggesting docks, closer work is done. The following incident of the free suppers to poor sailors is copied from the "log" at the Home:—Christmas was approaching, but to the out-of-luck seamen it offered little attraction, save in the prospect of a free meal, etc., given by the followers of Jesus. After a supper of this kind, two men were listening most attentively to the story of Christ, the Lover and Saviour of the lost. They sat next to each other, but were almost as great a contrast as Epping's grassy slopes and a Whitechapel alley.

One was respectably dressed, with clean collar and gentlemanly bearing; the other showed a weather-beaten face, much cut about, and had a careless, uncivilised appearance—a picture of sin and misery. The one had been paid off only the day before, after a long voyage, and, intent upon going home to Scotland for the holidays, had provided himself with a good suit of clothes, and all the addenda that make a man look respectable. He had only intended staying in London a day or two, but such a fine gentleman did not long escape the eager eyes of watchful landsharks, and short as the hours had been, he had lost all the rest of his hard-earned cash, and the hope of spending Christmas with the loved ones who were doubtless expecting him with joy. In this shipwrecked condition he had been picked up by Miss Child's helpers, and they had the joy of helping him safe into the "lifeboat" of salvation.

The other man had been ashore some time, and had led a rough life ever since he first went to sea. In every port he had entered, if money could be got, he spent it in drink, with the result that he never had any tidy clothes. Consequently, he had lost all self-respect, and had become a perfectly pitiable object. "Praise God," wrote a worker who spoke with this man, "he was not too bad to be saved, and he, too, accepted Jesus, after he found that true friends and, above all, the Friend of friends, even Jesus, longed to see him saved." Both these men were helped until they went to sea together in the same ship. Such cases often occur at the free suppers given as funds during winter permit.

A minister, preaching about the good ship "Zion," once said that she would at last carry all her passengers safely to the heavenly port. Another, who heard the words, said to him, "Brother, the ship Zion does not carry passengers, she only carries a crew." Miss Child believes in this assertion, and has formed the Christian sailors into a "Lifeboat Crew," the first of the kind, to take meetings, give their experiences, etc., at any halls to which they are invited. In this blessed work rich and poor unite—the Queen of Sweden and many Swedish sailors having joined. That the hearts of the men are in this work may be gathered from the fact that after a voyage, and perhaps forty-eight hours without rest, they will hurry off to a meeting, sometimes not staying for tea or a change.

Christmas is coming! who will help to swell the cargo of woollens for the "Christmas Boat"? Your prayers are needed for all departments of the work, and any help you can give will be greatly valued. If you can, pay a visit to Miss Child at her "Welcome Home," 173, Ratcliff Highway, E.

THE CHRISTIAN HARBOUR LIGHTS, a temperance auxiliary of the Seamen's Christian Friend Society, held its monthly meeting on Thursday at the Chapel, St. George's-street, E., when a good audience assembled. Amongst the speakers were Messrs. Schlenker, Beckett, and Wells.

## SACRIFICE.

By Pastor LEVI PALMER.

The cross of Christ is God's answer to the sin of man. There proceeds from it something more than a moral influence. It is not a tragedy got up for the purpose of affecting man's feelings; it is an atonement which God makes for human guilt. Even amongst heathen nations, where sin has abounded, sacrifices have always abounded. Tribes have been discovered whose language has had no word for forgiveness, but none have yet been found with no word for sacrifice. Vengeance has been found when mercy has been absent, but mercy has never been found in the absence of vengeance. Since the days of Abel the cry of the universal conscience has been, "without the shedding of blood is no remission."

The doctrine of *expediency*, also, as advocated by Caiaphas, falls far short of the Divine meaning of the Cross. Many things are expedient which are not lawful. It may have been expedient for Christ to die for the people—but unless guilt could be imputed to Him, so that he could die as a substitute, it would not have been lawful. A *guilty* person may be executed as a warning to the guilty, but to hang an innocent man for the good of the community would be an atrocity, but not a sacrifice. If Christ, who knew no sin, had not been made sin for us—the dagger of the assassin might have stabbed him, but the sword of *justice* would never have awaked against him. It was because He clothed his soul with our sin, that "it pleased the Lord to bruise him." His holiness qualified him for assuming sin; his righteousness remained after the sin was slain. It was not the innocence of Christ that heaven frowned at; it was the dark mantle of human guilt that drew the thunderbolt of Divine wrath.

In the death of Christ some have seen only the operation of a law that pervades every realm of nature. Vicarious sacrifice is everywhere, we are told. In the bloom of the flower and the fruit of the tree, we see life through death. In the frolic of the lamb and the leap of the stag, we see the buoyancy of a life that has been derived from the death of clover and grass. Even in the case of man, the viands that constitute his feast and sustain his life, remind of the shambles and slaughter-house. When the vegetable dies that the animal may live, the lower dies for the higher. In the cross we see the death of the highest for the lowest. Moreover, in creation there is nothing voluntary. The higher captures and exacts the life of the lower. The vegetable draws from the soil its virtue, the animal destroys the vegetable, and man captures the animal, and exacts its life to feed his own.

Not so in the sacrifice of Jesus. His life was spontaneously laid upon the altar. "Lo! I come," He said, "I delight to do thy will." Of his life He said, "I have power to lay it down, and I have power to take it again." It was not man who sought Him, it was He who sought man. No cords of a mere man could have bound Him to the cross, but the cords of his own love bound Him there. If we scan every realm of nature, we shall find no record of a death analogous to the death of Christ. The universe has but one such cross. It will never see another. "Once in the end of the world hath He appeared to put away sin by the death of Himself."

Jesus did not die as an *example*. A hospital needs a physician, and not a mere specimen of what health should be. Jesus did not come to reveal the law, but so to live and die that he might be the end of the law for righteousness to all that believe. Socrates died as an example, and his death is barren of all great results. Christ died as a substitute, and the ransomed of the Lord are now returning to Zion.

Now, in the cross of Christ we see *a moral satisfaction* for sin. We have there that full-orbed obedience to the law described as perfect love to God, and perfect love to man. It is the obedience blended with the suffering that makes it a propitiation to God and a ransom for man. The obedience gives virtue to the suffering—and the suffering gives efficacy to the obedience. Thus through all his suffering—even in its culmination upon the Cross—the deep pulse of an infinite love to God and to man kept beating. It is because in this sacrifice we have the loving obedience of heart, soul, mind, and might, that it fulfils all righteousness. Thus Paul calls it the *one* righteousness for many offences. In the Fall, righteousness was shattered into countless fragments. In the life and death of Christ, we have all gathered into one perfect whole and gloriously presented to God. Thus his satisfaction is infinite. Truth is infinite. One truth is greater than a thousand lies. Love is infinite. One moment of pure, perfect, passionate love is more mighty than centuries of revenge. Justice is infinite. For justice to triumph for one second as it did in Calvary surpasses a universe of human woe. We have all this infinitude of righteousness in the sacrifice of Christ. Justice and mercy meet together—righteousness and peace kiss each other. We can dispense with the ledger theory which balances one virtue with one sin, and one groan of Christ with one pang his elect must have endured. In man's stead he has brought in everlasting righteousness. His work is one perfect whole. He has established truth, equity, love, mercy, and justice. He has magnified the law and restored it to its full-orbed splendour. This must have been done if only *one* soul was to be saved. Now that it is done, there is atonement for the sin of the world.

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## MY START IN BUSINESS.

An Extract from the Autobiography of Dr. G. D. DOWKONTT.

After some months our family removed to another part of London. The struggle up hill went on for some time; now things would brighten, and again the clouds would gather. One day, breakfast being finished, with it ended all supplies, actual and probable, giving rise to the oft-repeated question, "Where is the next to come from?" A mother's prayers again ascended for *help* to Him who never turned a deaf ear to any earnest seeker for aid, and again the cry, "Lord, help me," was answered. True, the answer seemed long in coming, but it came at last.

The boy of twelve years left home that morning, fully determined to bring back *something* before night. All that day he wandered up and down the streets of that great city, his clothes being too shabby, as he felt, to make it worth his while to apply for a place in some of the large and stylish shops.

It was nearly dark, when hungry and footsore, and ready to despair of securing anything, his ears caught the sound of a horse's hoofs close to him, causing him to turn around, at the same time the voice of the rider accosted him with "Here, boy, will you hold my horse?" "Yes, sir," was the ready response, as the bridle was grasped. As the writer stood there on Regent Street, holding that horse, he believes the first real prayer for help arose to God from his heart, and it was answered.

Among the many things projected in his boyish mind was that of starting in the news business, not in any large way, of course, at first. He had often noticed the boys at Charing Cross and elsewhere selling the daily papers, and after thinking the matter over, had concluded that, although it would be very hard for him to become a "newsboy," and humbling as it might be to run the risk of meeting some of the friends of "better days," still it was better to do that than nothing to earn an honest living, and his prayer took shape accordingly. If he could but get *sixpence*, he could and would start business next day, and this was what he needed and sought.

An hour passed before the owner of the horse came out of the house he had entered. As he sprang into the saddle, he dropped something into the hand of the writer, saying, "Here you are, boy; sorry to have kept you so long," and off he galloped. It had become too dark to see what kind of coin he had given, which, by its size seemed too large for a sixpence and too small for a halfpenny. Taking it to a shop window, the light revealed *a shilling*, of which I was the *sole possessor*. How much larger a coin appears when set in the frame of poverty and need!

The question now arose as to how to dispose of this important sum, but this was quickly settled and acted upon. Entering a shop near by, the shilling was exchanged for two sixpences, one of which was invested in a loaf of bread, a small amount of tea and sugar, and a candle, the other was carefully placed aside to commence business with next day. What joy that shilling caused! A supper for six, with light to eat it by, and enough left to start in business. Truly if necessity is the mother of invention, poverty must be the father.

On the following morning the writer crept out of his bed on the floor, from the side of the other children, and stole out of the house unobserved just after the church clock struck four.

He had spent a considerable portion of the night practising, at least mentally, and at times half aloud, the various titles of the papers he hoped to sell. Arriving near Temple Bar, in the Strand, the sixpence was quickly exchanged for eight penny papers, which were soon sold and others bought. At this time there was a great demand for news, as the Crimean war was raging.

By ten o'clock home was reached, and the consternation, anxiety, and hunger of the family relieved by the production of two shillings, into which sum the sixpence had grown in six hours. General rejoicing followed the announcement made by the business man of twelve summers to the effect that, "*Want shall be no more.*"

The following morning the writer was standing near Charing Cross trying to sell his papers, when a gentleman accosted him, asking how long he had been in that business, and accompanied his question by what perhaps seemed to be a reflection upon his manner of conducting it, viz., the statement that he did not think he had been at it long.

After asking several questions regarding my home and parents, he handed me his card, on which was inscribed "Captain J. A. Sykes, H.M. 94th Regt.," and below which he wrote his address, saying, "Call there at nine o'clock to-morrow morning, my boy, and I think I can give you some clothing, which your mother may alter for you."

When the recipient of the card called there the following morning, he was astounded at the heap of things the captain gave him. It was almost impossible for him to carry them away, but he succeeded, and, after several rests by the way, he finally reached home very tired, and had to obtain the help of his father to carry the bundle upstairs.

When it was opened there appeared all sorts of clothing, the value of which was not less than £10. A mother's fears led to close but kindly questioning, mingled with expressions of astonishment as to what could make an entire stranger so act towards a poor boy. The only explanation was in one word—God

## WORLD-WIDE REVIVAL.

Dear Sir,—Some time ago one of your friends (I think Mr. Radcliffe) spoke of the hope that the next great Revival would be world-wide. How many of God's children throughout the world may be moved with similar desires? It is refreshing to find recently in a young Chinese Christian the same spirit of aspiration, especially for *this* country, which is a world in itself.

The friend I refer to last year was deeply stirred by the news from India of the ingathering of many thousand of souls in different localities. He seemed to regard such news as an incentive to us to expect and attempt great things. Again, his desire took the form of concern that all native Christians should have it laid on their heart to win those nearest to them, and he reckoned the great numbers to be gained if every one brought a few to the Saviour.

He is strong in the greatness of the Divine promises, and feels that they are for present fulfilment. The need of times of refreshing seems to impress him very much, as Mr. Finney was impressed when he gave his lectures on revivals. I pointed out to our friend that here and there great success was granted, but he replied to the effect that he found no success to be more than partial.

I invited him to pray. His heart was greatly opened. Over and over again in his pleading he referred to the wonderful ease with which God could work. This joyous assurance was truly inspiring. There is much in China that is depressing. Some whom we know when travailing in soul for greater things are quietly told to expect disappointment. Yet nothing is impossible with God; and to find a Chinese brother deeply moved in soul with a great God-honouring faith is one of the choicest tokens of loving kindness granted by our Heavenly Father. May the many take up the same evangel, and may overpowering strength be given to cope with and overcome all hindrances.

If any of your readers are led to bless God and encourage greater expectations from the above facts, then my having troubled you will not be in vain.—Yours faithfully, J. Sadler.

*Amoy, July 9.*

## "ETERNITY! WHERE?"

By Mrs. HARVEY-JELLIE.

The brilliant boarding-house was full of life and stir, as the visitors turned in from diverse wanderings and pleasure seeking, to recruit themselves and prepare for the amusements offered by various institutions for the early darkening evenings. Strains of music came from the drawing-rooms, and laughter and merriment told how the pleasure of "the common round" had been lifted by the exhilarating air and freedom from daily cares.

Imagining herself unheard, as she glided swiftly down the broad stairs, Doreen Wilston was delighting herself in giving utterance to the refrain that had lingered about her since she heard a gentle-looking invalid on the beach singing, and the two words, with their solemn interrogative, came with force over and over again, and thus impelled, she, at that moment, sang out in clear and resonant notes, "Eternity! Where? Eternity! Where?" Soft and low, yet rich and penetrating, were the notes, and once having escaped her lips, she had not sight so "keen and strong that it could follow the flight of song," and wafted by the Spirit's power and guided by the unerring hand, the cadences formed a lodgement in the heart of one who was, in the full meaning of the term, a man of the world.

Eric Trelman, craving supremely the gains of this life, with all its flattering favours, had gone there with his fashionable wife to enjoy the whirl of pleasures, and was passing at that moment along the upper corridor, prepared to enter the carriage that was to convey them to "the play." Strong man in combating men of business, bold in asserting his rights in fierce competition—yet arrested suddenly by the sound of a voice that carried a pointed arrow on its wings, and directed it to a vulnerable place in his world-encased heart. Drawing back, he paused, seeing not the singer, and wishing not to be seen, but listening, as in softer solemnity the last echo floated by, "Eternity! Where?" and no more the voice was heard; the one who could not restrain her song had gone to her company—and he was about to go to his.

The bright hall light displayed the flash of evening dress as he escorted his friends to the door, and lively chatter occupied his attention. The excitement was intense, at one time weird and harrowing, at another enchanting into wild delirium, checked and relieved by the falling of the curtain. "But why," asked Eric Trelman of himself, "should that interval give pause for him to hear a faint sound, as of a warning or a call, and why on the blank stage did his eyes, and *his* alone, read out those simple words, 'Eternity! Where?'?"

Yet it was a fact, too stubborn to gainsay; he heard it, saw it, every time, and it seemed to say, "Eric Trelman, some day the play of life will end, and the curtain fall over the dazzling falsity of earth, and the question must be answered then, if not before—'Eternity! Where?'"

Glad in heart, Doreen Wilston could sing that question and answer it with unfaltering voice. The very words sent a throb of glorious expectation through her soul, though she was content to wait, work, and enjoy with gratitude all the brightest and innocent joys of life, such as the worldling never knows, and had she guessed the rankling her song had caused she could not have left that place without a prayer for the one to whom she had not been introduced; but God can use our actions and our influence, while we are hidden by the shadow of his hand.

She had gone to that place for reinvigoration, in her heart determining to conquer her natural reserve, and say and do something for the souls of those she would mingle with, but the last day had come, and in every attempt she seemed to have been baffled. "Eugenie," she said to the young French girl who had accompanied her, "I am dispirited to-night; I came here with bright thoughts and plans, and I have done nothing worthy of a Christian, and now we leave to-morrow, and no one will be the better for my presence here."

"Doreen, you do contradict yourself. Once you said to me, 'Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass'; and you said this meant 'in everything,' and now you are saying your plans were best, and you are sad because you have not just carried them out."

"You are right to remind me, but I think I did leave it with God, and yet——"

"Ah, see, you do leave it with Him, and yet want to hold the reins in your own hands. He does not promise to show you all the way He works to answer prayer; and the words do come fresh to me, 'that they may *see* your good works, glorify your Father which is in heaven.' A life that shines does more than words. Come, cheer your heart, and trust the Lord you taught me to love."

The words thus uttered gave new force to the passage Doreen read that night, "Follow Me, and I will make you fishers of men." And again she said, "Oh! use me Lord; use even me, just as thou wilt, and when, and where. Only, Lord, increase my faith."

The summer days gave way to winter's frosts. The visitors had returned to their homes, but Eric Trelman had never lost the sound of those two words he heard sung on the stairs during his summer holiday, and although they seemed but as a pleasant sound, at times he halted to listen to the words, quickly dismissing them as not compatible with his course of life, yet unable to obliterate their memory. No one knew of it; it was not worth a mention in his estimation. And thus lightly he could treat that on which the God whose ways are not our ways would make to hang his soul's salvation.

There was consternation one evening in the large house where he dwelt, and after the carriage of a noted physician had driven away, servants and friends alike were anxious to hear the result of the consultation. That morning when preparing to go out, he had been seized with a violent fit, and until evening lay unconscious. "Very doubtful; critical case," such were the rumours passing from one to another. His inconsolable wife sat beside him, waiting, hoping, longing for some sign of recognition, and minutes seemed hours, and hours as days. But when he spoke, she thought he knew her, "Where?" he asked, and quickly answering "Here, Eric," she listened for his reply.

For ten minutes there was silence, then he said suddenly, "Eternity, Where? Where? Where?"

To so strange a question, she could give him no answer, but when full power of thought returned, he did not cease to allude to it, nor would he rest till some effort had been made to find out who sang those words, and sent them so effectually aimed at his heart.

"It must be, his mind is weakening," said his wife, "for he has not spoken of this before, and now it looks absurd to ask who sang just two words, and so long ago."

Enquiries were made through an acquaintance living at the watering place, to the effect that only one person *could* have been likely to sing that kind of song at the boarding-house—"for she *was* a Christian anyone could tell," said the attendant—and so a name and address were obtained as a surmise; and Eric Trelman (held for a time between life and death) was not easily to put aside his wish to see the one who had given him such unaccountable distress.

Hence it happened one morning Doreen Wilston stood by her window reading, a second time, a short note in strange handwriting, as follows:—

"Dear Madam,—How I have obtained your address shall be explained, but I beseech you, if you possibly can, to call and see my husband. He is dying, and words of yours, he believes, are causing him untold anguish of mind," etc.

"Words of mine!" she said to the friend who lived with her and her aged father, "words of mine! Eugenie."

"See! the letter says it was when we were at that boarding-house," said Eugenie. "Ah! I do remember you committed yourself and your way unto the Lord then, and had great fear He could not manage such a trust; you shall see my friend—you go."

The distance was short to the other part of London, and Doreen felt herself being led in a way she had not known; she could not recall any words she had spoken likely to trouble or hurt anyone, and the whole thing was shrouded in mystery.

Too much in earnest, with approaching death almost in sight, Eric Trelman received the announcement of her arrival without any cowardly fear of telling the whole truth, and begged his wife to take her to his room.

It was a solemn responsibility, a peculiar ordeal, but when Doreen saw the distinguished face of the man bolstered up on the couch, she recognised it, but she was sure of never having spoken to him, and began to think it was some mistake. He was weak, and Mrs. Trelman repeated what he had told her of the incident.

"I might have spoken of it to some, who could tell me all I want to know, but I felt I must go to one who so sang that I could never lose the song—never rest after hearing it. Will you tell me *why* you sang those words then, and there; had you a reason?"

"I did not know anyone heard," said Doreen. "I was full of joy at the glorious thought of eternity, and I sang those words almost unconsciously, but God, 'in whose hand my breath is, and whose are all my ways,' knew why I was to sing them then, and I see now."

"Where can such a worldling such as I have been speed Eternity. O God, this is awful!" he exclaimed.

But guided by the indwelling Spirit, she became a messenger of God to the convicted soul, and brought him face to face with his Saviour. When leaving him, he pleaded she would go again, but before that was possible another messenger entered his room and would not leave without him, and Eric Trelman, though late, knew where, as he stepped into Eternity. The day after Doreen called and received his dying message. It was, "Tell her to sing, speak, act, and be everything in the spirit in which she acted when she sang on those stairs, 'Eternity! Where?'"

He liveth long who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

## REV. J. McNEILL AT MELBOURNE.

[From a Correspondent.]

The mission which Rev. John McNeill and Mr. Burke are conducting in Melbourne, is now in full swing. The business men's meeting, from 1 to 2 o'clock daily in the Town Hall, has simply been splendid. The hall seats about the same number as the Mildmay Conference Hall, London, 2,500. At first the floor of the building only was reserved for men. But daily the crowds increased, and the past few days only the gallery and one side balcony have been open to ladies; and probably next week, as Mr. McNeill intimated, "the ladies will have to go—somewhere else."

"Daniel in the lions' den," "David in the dumps," "Three men who came to Jesus," and "The Pharisee and the Publican," have been topics from which Mr. McNeill has discoursed. Many a one in the toils and worries of city life, or down in the dumps owing to "the depression," which Mr. McNeill thinks is about the main thing Melbourne has at present, has had a word of cheer and encouragement. The scathing denunciations against pride, the drink curse, and everything standing in the way of true humility and godliness, have caused many a one to wince. He has spared none; ministers, preachers, and teachers, all have their turn, as well as ordinary church members and outsiders.

The Mayor of Melbourne has shown his appreciation of the work by granting the use of the Town Hall for another week—this time without charge. All ranks and classes are attending these gatherings. The evening meetings in the Exhibition Building have been crowded with audiences, evidently largely composed of Christians; still, very many, in the second meetings, have "stood up" for Jesus for the first time; and, although we are considered hard to move, we have been moved, and the results are cheering. Sunday was the great day. Monday, about 3,000 attended; nightly the crowd increased, till Thursday and Friday saw well on 5,000 packed in each night.

Mr. Burke has sung to great advantage in the Town Hall. Already there is talk of the future movements of the evangelists. Probably Geelong will have a turn of them for a week, after which they will return to Melbourne, then go to Ballarat and Bendigo. In due course South Australia, Queensland, New South Wales, and New Zealand will be favoured by a visit from them before they wend their homeward way.

*Melbourne, Aug.* 4.

THEATRICAL EMPLOYEES.—On Friday afternoon a number of ladies of the ballet, chorus ladies and dressers employed in different West-end music-halls, assembled for tea at the Buckingham Temperance Hotel. About seventy were present. Mr. Wm. Forbes said a few words of welcome, and a short address was given by Mrs. Maynard.

# NOTES ON DAILY READINGS.

SUNDAY, SEPTEMBER 16.—AMOS I.

*The Introduction* (1-2).—The earthquake took place in Uzziah's reign; it is mentioned by Zechariah (xiv. 5). God uses the weak things of the world to confound the mighty. The imagery of this book is suggested by the surroundings of a peasant's life. Tekoa lay six miles S.E. from Bethlehem, and twelve miles from Jerusalem.

*The Judgment of Damascus* (3-5).—Amos begins with predictions against neighbouring peoples, that Israel may be led to appreciate her guilt, and fear the approach of God's judgments (Luke xii. 47). The formula, *for three transgressions and for four*, means that their iniquities had reached their full measure; seven being the perfect number. Gilead was east of Jordan, and her inhabitants had been cast beneath the threshing-sledges, which had torn their bodies (2 Kings x. 32, 33; xiii. 7; 2 Sam. xii. 31). (5) The "bar" is gate. Aven, a pleasant valley near Damascus. Kir was near the Caspian. This was fulfilled when Tiglath-pileser carried the Syrians captive (2 Kings xvi. 9).

*The Judgment of Philistia* (6-8).—Reference is probably made to the desolating raids of the Philistines on Judah (2 Chron. xxvi. 6; xxviii. 18). Edom was the inveterate foe of Judah. (7) This fire was lit by Hezekiah (2 Kings xviii. 8). (8) The destruction of Philistia was executed by Nebuchadnezzar, then by Alexander.

*The Judgment of Tyre* (9-10).—The covenant was between Hiram and David. Tyre suffered grievously under Nebuchadnezzar, and was destroyed by Alexander the Great.

*The Judgment of Edom* (11-12).—Edom was akin to Israel, but was its inveterate foe, from the days of the Exodus to the siege of Jerusalem by Nebuchadnezzar (Psa. cxxxvii. 7, 8). (12) Teman was a city of Edom, named after Esau's grandson (Gen. xxxvi. 11), Bozrah (Is. lxiii. 1).

*The Judgment of Ammon* (13-15). Rabbah was their capital city. There was enmity between the two peoples in the days of Saul, which flamed out throughout their history (Jer. xlix. 1, and Hos. xiii. 16). Each of these terrible indictments reminds us that there is a judgment of nations, wherein each stands before the bar of God. Nebuchadnezzar carried Ammon into captivity.

MONDAY, SEPTEMBER 17.—AMOS II.

*The Judgment of Moab* (1-3).—It is supposed that the King of Moab took vengeance on the King of Edom for his alliance with Jehoram and Jehoshaphat (2 Kings iii. 27) by burning him alive after his allies had retired.

*The Judgment of Judah* (4-5).—There is a change here. The prophet does not so much deal with sins against man as with those against God. We are judged according to the greater light or higher standard we possess. When we put away God's truth we are misled by lies, and God surrenders us to them. (5) This fire was Nebuchadnezzar and his Chaldeans.

*The Judgment of Israel* (6-16).—We have first an enumeration of their sins (6-8). Injustice to the poor was the first charge. They could not rest till they had reduced the poor to such abject need as to make them lie on the ground or put dust on their heads. Then unchastity. Lastly, feasts in idol temples, amid the pledges of the poor unjustly detained and confiscated. Then an enumeration of God's benefits (9-16). The Amorite was the most powerful of the Canaanites, and is therefore put for all. (11) It was more likely that Israel would be reached by men raised from her own people; therefore the Nazarites were their own young men. (12) But Israel had refused and choked their voices. (13) Ah! the pressure of sin on God. As the cart groans beneath its heavy load, so He. (15) When God is against us there is no hope of being able to withstand or escape Him. The old Latin motto says, "If thou wouldst fly from God, fly to Him."

TUESDAY, SEPTEMBER 18.—AMOS III.

*The Warrant for the Prophet's Warning* (1-8).—The closer our relationship and identification with God, the more certain our chastisement if we turn aside from Him. The sins in us, which might in others pass without notice, are rigorously dealt with by Him who loves us too well to permit our life to be permanently injured by sinful indulgences. It is because a child stands in such near proximity to its father that the father takes so much care to remedy any malformation in its person. (3) We can only have fellowship with God so long as we are agreed with Him. (4) The roarings of God's voice through the prophets indicated that there was serious injury at work in Israel's heart. There would not be such warnings without due cause. (5) The Assyrian invasion was not a chance occurrence, but was a snare deliberately laid and permitted to be laid; and God would not remove them till they had performed his purpose. Similarly, our trials have all a specific lesson, purpose, and meaning. (6) The people of a city would be alarmed by a trumpet, but Israel was not moved by the warnings of the prophets. We should seriously consider the messages which sorrow brings in its hand. (7) Those who love God are entrusted with his secrets. (John xv. 15; xvii. 25, 26.) (8) As the roar of the lion necessarily produces fear, so the movements of God in the souls of his children necessarily lead to utterance in speech. Amos and his brethren had no alternative but to speak out. (Acts v. 29).

*Impending Disasters* (9-15).—The nobles of Philistia and Egypt are summoned to view the sins of Israel, and to adjudge that their sufferings and punishments have been deserved. (11) From all sides the invader would descend on the sinful land (2 Kings xvii. 5). (12) The shepherd rescues but a small piece from the savage beast, and only a fragment of Israel would escape. The couch and bed, here mentioned, probably refer to the luxury which characterised both Israel and Syria about this time. (14) Bethel's golden calf was the beginning of Israel's apostasy, and would be the first to be demolished (1 Kings xii. 32; xiii. 2; 2 Kings xxiii. 15). (15) Winter-houses were situated to get all the warmth, summer-houses to escape the heat. Their multiplication, together with the excessive adornments of the buildings, were indicative of the growing luxury and self-indulgence of the people.

WEDNESDAY, SEPTEMBER 19.—AMOS IV.

*The Nobles of Israel* (1-3).—Bashan was famous for its rich pasture lands. Its cattle are here used as a metaphor for the princes of Israel. Lords or masters must refer to the king and the royal family, who were solicited to drink with them. (2) But there is a higher Lord than any earthly sovereign who had sworn their destruction. It was the awful custom of the Assyrians and Babylonians to lead off their subject races with hooks in their noses. (3) There would be no need to go out by the gates, because the walls would be broken down. They would cast themselves into the palace. This clause is not clear; the R.V. says that the text is corrupt.

*Successive Judgments* (4-13).—This section opens ironically. The people are bidden betake themselves to their idols, since God has given them up. They will find how futile idolatry is! It is a terrible thing when God abandons us to our heart's lusts, and says, practically, Do as you like. (6) Jehovah details the various chastisements which had been inflicted with the view of changing their evil courses, but all had been in vain. At the close of each item he adds the sad refrain, Yet have ye not returned to Me. There had been famine (2 Kings viii. 1). When there is nothing to eat, the teeth are clean indeed. (7) No rain (1 Kings xvii. 1). The partialness of the drought proved that there was a Divine intention and meaning in it. (9) Locusts and the blasting of the east wind had been permitted. (10) And pestilence, like that formerly sent on Egypt (Ex. ix. 3; Deut. xxviii. 27). (11) Some terrible volcanic convulsion is here alluded to. (12) God would proceed to still worse judgments. In the meanwhile Israel is summoned to stand before Him. At his bar the nation must render an account. So must each soul. Whether we choose or not, everyone must face the Judge, either as Christians to have the award of our life-work, or as sinners to hear our sentence. Prepare, my soul, to meet him. (13) How sublime this description. How great God must be who made the mountains! How penetrating and mysterious, who made the wind! How omniscient, who knows our thoughts! How sublime, who calls up the thunderstorm! How mighty, who subjects all high things beneath his tread! Who will dare to stand before such a God, apart from the righteousness of Jesus?

THURSDAY, SEPTEMBER 20.—AMOS V.

*Invitations to seek God* (1-9).—The prophet breaks out into lamentation, as he anticipates the fulfilment of his predictions. (2) Hitherto Jerusalem had been unconquered, hence the *virgin* daughter. She *lieth forsaken* on her land. How well it is for those who are called to announce the Divine judgments to do so with lamentation and tears. (4) There was still hope if Israel would turn to Jehovah. Gilgal (Hosea iv. 15; ix. 19), Beersheba, in the south of Judah, was also the scene of idolatrous abominations. (6) None of Bethel's idols would be able to arrest God's judgments when they befel. (7) Even the worst sinners are invited to repent. They who had made judgment as wormwood bitterness to the poor. (8) Another magnificent description of Jehovah! These stars would be familiar to a shepherd, Pleiades presaging the spring, Orion the storm. This is alternative to iv. 13. The waters answer God's call, though man is obdurate. (9) Note R.V.: "sudden destruction upon the strong, so that destruction cometh upon the fortress." Oh, soul, what a God is thine! Thy springs and storms await his word; He can turn thy darkest shadows into morning dawn; all nature awaits his bidding. Salvation for thee, destruction to thy foes.

*Offers of Grace* (10-15).—Men always hate those that rebuke their sins. (11) God takes as sin against Himself all trampling on the poor, and exactions of any kind. (13) The times were so bad, that it seemed an act of prudence to keep from meddling with public affairs. (14) It had been their boast, that God cared for them as his people, and they should indeed find it so. (15) The proud tribes of Joseph were much diminished from what they had been, but God would be gracious to them, and restore them to their former glory.

*Wailings* (16-27).—It seemed as if the prophet foresaw that the people would not need, and he goes on to foretell their inevitable anguish. So great would be the sorrow that the inexperienced peasant would be called in to perform the functions of the professional mourner. (18) In mockery of the prophets, the people often said, Let the day of the Lord come; but when it came, it would be heavy with retribution. (19) Bad as their present condition was, it would be infinitely worse when the day of the Lord really did arrive, as though a man fled from a lion and met a bear, which is crueller; or fleeing from danger without, was stung by a scorpion concealed in a hole of the house-wall. (21) Mere rites, apart from heart-obedience, are obnoxious to God (Isa. i. 15). (25) This is a question involving the answer, yes. But all the time there had been an undercurrent of idolatry. They had secretly worshipped and carried about the tabernacle of Moloch their king. (26) These idols were connected with the ancient worship of heavenly bodies; Moloch, for instance, was Saturn.

FRIDAY, SEPTEMBER 21.—AMOS VI.

*The Luxury of the two Nations* (1-7).—Zion is included with Samaria in this prophecy. The nobles are specially designated, to whom the people were accustomed to go for the decision of controversies. Let us see to it that we are not at ease in Zion, without the rest of God on the one hand or love for man on the other. (2) Calneh on the Tigris had been recently subdued by Assyria. Hamath had suffered the same fate. Gath had been conquered by Uzziah. If they had not been able to stand, how much less the weaker peoples of Canaan! (3) Men always postpone the date of judgment. (4-6) The interior of a Jewish nobleman's palace; the sumptuous couch, the dainty appetite, the frivolous song, the large bowls of wine, and contrasted with these, indifference to the national affliction. So Joseph's brethren ate their food whilst their brother was in the pit. It is the sign of a decadent state when the palaces are full of festive riot, and the poor rot in neglect.

*Judgment* (8-14).—God had loved Zion, but now his favour is turned into abhorrence. (9) The plague would sweep away the people. It would be so virulent that all the men of a house, though they were ten in number, would die. (10) A man's uncle would have to bury him, because all the nearer relatives would have died. This distant relative calls to the survivor within the house, asking if he alone is left of his family, and on hearing that there is none other, he bids the sickly man refrain from acknowledging his thanks to God, because he too will soon follow the fate of the rest. (11) The great house was probably Israel, the small one Judah; the one shall be irretrievably destroyed, the other, though injured, would still survive. (12) The people acted as perversely with respect to judgment and righteousness, as though a man tried to plough a rock with horses or oxen. (13) The horn is the symbol of strength, and the people vaunted their own. (14) Hamath was in the north, the gate of Palestine by which the Assyrian would enter the land. The river of the wilderness may refer to the Nile, and if so, all Israel was included in the scope of this prediction.

SATURDAY, SEPTEMBER 22.—AMOS VII.

*Three Visions* (1-9).—There is great similarity in these. (1) Grasshoppers, rather, locusts in the caterpillar state. The king's mowings were those exacted as royal tribute. The intercession of the righteous man avails much. In the mention of Jacob, God is reminded of his covenant. The overthrow of Israel was postponed to give further opportunity to repent. (4) The fire may refer to drought or war; and perhaps anticipates the invasions of Assyria in the reigns of Menahem and Pekah. They did not complete the downfall of Israel, owing to this intercessory prayer. (7) The plumbline was used for purposes of destruction, as well as of edification. God pulls down only according to rigorous justice. Israel had exhausted its day of grace, and Amos was withheld from intercession. Pray for the ungodly as long as you can.

*The Interference of Amaziah* (10-17).—He was chief priest at the idolatrous shrine. The people were profoundly moved by the words of the prophet, and it may be were ceasing to frequent the idol temple. (11) This was an exaggeration, as the prophet had said nothing about Jeroboam. (14) There was great simplicity and dignity in this reply. Amos had no choice in the matter than to utter the sacred oracles with which he had been entrusted.

# INTERNATIONAL S. S. LESSONS.

SEPTEMBER 23.

DANIEL'S ABSTINENCE (Dan. i. 8-20).

GOLDEN TEXT, verse 8.

THE scene of this story is Babylon, the greatest city in the world of that day, and the metropolis of the Babylonian empire. Picture it as a city four-square, with walls 300 feet high and 80 feet wide, mounted by numerous towers, and each side of the square having twenty-five gates of solid brass. Within the city the magnificence baffles description, with its bridge connecting the palaces on either side of the river, its gorgeous temples, its hanging gardens, and the royal palace of Nebuchadnezzar, which was one of the wonders of the world.

What can interest us in this idolatrous city? It is now the scene of the captivity of Judah (verses 1, 2). Among the captives are Daniel and his three companions. Of their previous history we know nothing, but their names and their conduct in Babylon suggest that they had been well and carefully trained. The name of God is compounded with each of these four names (6). Daniel means God is my judge; Hananiah, God is gracious; Mishael, This is as God; and Azariah, God is a helper. From the fact that Daniel lived through the whole of the seventy years' captivity, we conclude that he was at this time only about fourteen years of age.

Their first temptation, and the manner in which it was overcome, is the story of this lesson. Their captivity opened to all of them the way to distinction (3, 4). It was no mean honour to be in close attendance upon a monarch to whom God had committed government in its most absolute form. But their very privilege brings with it a danger. There were several reasons why they could not, as Jews, partake of the king's dainties. (1) They might contain meat such as the law of God forbade (Lev. xi.); (2) the flesh may not have been cleansed from blood as the law required (Deut. xii. 23-25); and (3) according to heathen custom, a portion of the meat and wine had been first offered in honour of their idol.

Daniel's victory over such a temptation is most suggestive and helpful as an example to young people to-day.

(1) It occurred at *the beginning of his career in Babylon*. This is more important than at first appears. What his future will be depends in great measure upon this. The different parts of our life are related to one another. The second action not only follows the first, but its character is determined by it. Apply this to the youth who enters a new situation, who comes under new influences, who forms new acquaintances. Meet the first temptation with bold resistance, and your stand is taken. Many a lad has fallen because he did not give an unhesitating "No" to the first suggestion of evil.

(2) It occurred while *he was yet only a boy*. Might he not excuse himself on the ground of his youth? How should such a child set himself against his seniors? But though a child in years he showed himself a man in principle and conduct. For true manliness does not consist in the foolish imitation of the vices of men, but in a firm resolute heart purpose (8) to resist evil. Daniel's splendid old age was the result of his character as a boy. Dare to imitate him.

(3) It was about *a matter of eating and drinking*. Do not conclude therefore that it was a mere trifle. It is by an appeal to natural appetite that Satan gains his first victory over many. He succeeded thus with our first parents, and he tried it again with our Lord. Has not the intoxicating cup proved the ruin of many? Daniel stood the temptation (12). "Pulse," probably meaning peas or lentils, was a poor substitute for the king's dainties. But Daniel did not ask "what do I like?" but "what is right?" When a man's appetite becomes his master his ruin is sure.

(4) *His circumstances made resistance difficult.*—First, he was in an idolatrous country. The too popular proverb says, "When one is in Rome he must do as Rome does." There are no persons so contemptible as those who can be devout or worldly, according to the company they are in. Though the king had changed Daniel's name into Belteshazzar (7) (meaning favoured by Bel, the Babylonian deity), in hope that the youth would forget his own country and his God, yet Daniel is as true to God in Babylon as in Judah. Next, there were the possible consequences of his conduct to himself and to the prince of the eunuchs (10). He might be willing to stand in his own light, but can he bring the life of another into peril? Daniel did right and left consequences with God. Did he suffer? See the result of the test (13-20). The four youths were better physically, intellectually, morally, for their abstinence. They acted because they had confidence in God. Does not God always honour those who honour Him (9-17)? Let every youth trust Him as revealed in Christ, and the result will be the same.

# For the Young.

## "IT'S CATCHING!"

THOUGH many of you are now by the sea and in the country, many are also at home in London and the cities of our kingdom. At home! The two little words, linked so together, are beautiful. And how glad one is to return home after a visit, however kind one's friends have been! Each familiar face seems to have grown dearer; each well-remembered nook and thing has surely increased in value to our fond eyes. Truly is it said:—

Be it never so humble,
There is no place like *home!*

And yet I am going to take you this holiday-time away to a little village in Cornwall, not far from the beautiful town of Penzance, and where I will keep you so short a time that you will not regret having travelled so far, knowing all the time that you are safely housed between the walls of your own dear home.

Two women met in the village street, the one was young and the other was old, very old. The old one—she was called "Old Mary"—banteringly accosted the younger woman.

"Why, Jenny, it's three days since I set eyes upon 'ee! and I declare I don't know thee, lass, now. What's a done wi' thyself? Has thy Robert found a gold mine?"

"Guess again," said the one called Jenny. "It's better than that—a sight better than that, and it's like the fever, it's catching!"

"Catching, is it?" soliloquised Mary, "then 'tisn't a gold mine. Now, I'm as poor as poor, and I declare I can't think o' nothing that 'ud be so good as being a bit richer. I give it up!"

"I can't tell 'ee just what 'tis," said Jen; "but do thou just come home with me, and I tell 'ee thee'll see it."

The two women passed up the street—at the top was Jen's cottage, it had been the untidiest, dirtiest cottage in the place; and at the door stood Robert, holding in his arms his second baby. Robert had been the idlest man in the village—he was a fisherman, but had always preferred the beery bar of the "Fisher's Haven" to employment in the fisheries. But now the whole aspect of Jen's cottage and Jen's husband was changed; the cottage was beautifully clean, inside and out—there were two or three pots of geranium flourishing in the window; all the broken panes were mended, and a white curtain added the finishing touch to the whole. But the greatest change was in Robert. He was sober, to begin with, and he wore a fisherman's working dress, without either rent or patch. He laughed loudly—

"Eh, you're a bit startled, aren't you, Mary, to see such a change? It's none of our doing, I tell 'ee; if 'twas I should not much believe in it—I been so fair disappointed in myself such a many times!"

"What's it all mean?" asked Old Mary, bewildered.

"Robert and me's got our hearts changed," said Jen, quietly. "The little Miss that stays at home in the big house at Penzance, she's the one that's done it."

"Done what?" asked Old Mary. "You 'maze me, talking so."

"I been working at the big house," said Jen, "and little Miss told me she had been praying for me and Robert ever so long. She says her back keeps her lying down all day, and she's not allowed to do anything, so she prays for her friends, she says. I say she's too good for this earth," continued Jen. "She got me to go to her pa's mission hall the first night I was there; and I can't tell 'ee how it all happened, Mary, but I came out of that hall a new creature. The minister did show us Jesus so clear that I saw Him as my Saviour, and I knew the first thing I had to do was to make things different at home, and to let Robert *see* as I was changed."

"Ay, Mary," Robert joined in with, "goodness is catching, it's like a fever, ye can't be with them as has got it without catching it! I've caught it from Jen."

"Yes," said Jen. "Robert came over with the fish, and he saw the difference, and I got him to go with me that evening, and he saw it all as plain as I did."

"Well, little Miss 'at stays at home did speak to me so sweet. 'Oh, Robert,' she says, 'I can't do anything but lie here and pray; but if I could pray you to God,' she says, 'how his heart would rejoice, and what a different man you'd be!' So I went to meeting with Jen that night, and we made up our minds together as we'd take young Miss's advice, and I wouldn't drink myself silly, and I would work, and Jen, she's got so heartened up, I don't know her, and I don't know this place, and I hardly know myself. And it's God Himself we've got to praise for it all," said Robert, with feeling.

"Well, well, it's good news, anyhow," said Old Mary, "and you say it's catching. Well, so 'tis, for I'm beginning to need it."

And she was not the only one who felt this need. As time went on, Jen and Robert's example stirred up so many that Alice Barlow, the "little Miss that stayed at home," was praying for, and thus helping to lead, very many of the humble fisher-folk to Christ.

Robert's saying, "It's catching," was certainly true—nearly all his neighbours are now earnest Christians, and he and Jenny are living examples of the power of God's love to change the heart of the most idle and careless.

You may be a "young Miss that stays at home" these holidays. Is there anybody you know who especially needs your prayers? Or do you need to pray more earnestly than you have done for yourself? Think, and perhaps my question may stir your prayers into fervour and action. And do not forget your influence, for "Goodness is catching."

M. B. GERDS.

## CHILDREN'S SPECIAL SERVICE MISSION.

A MISSION was conducted at Carnoustie, N.B., from August 14 to 31, by Mr. Livingstone-Learmonth, and three others. From the beginning the Lord showed his power, and before the meetings were over many children had professed to give themselves to Jesus. The attendance on the beach on several occasions exceeded 400. In the Chinese Lantern Service there was a muster of 145 lanterns. The athletic sports, cricket, and object meeting were very successful. We praise the Lord for having brought so many to Himself, and for having encouraged and refreshed many who were already serving Him. T. G. B.

Mr. H. Hutchinson, *Salisbury*, Sept. 17-22; *Walthamstow*, Sept. 24; *Lansdowne-place, Tabard-street, Borough*, Sept 30—Oct. 5; Mr. George Goodman, *Presbyterian Church, Lordship-road, Stoke Newington*, Sept. 23—Oct. 1.

The meeting for reports of Seaside Services will be held at *Devonshire House, Bishopsgate Without*, on Oct. 11, 3 and 6.30; *Manchester*, Oct. 15; *Liverpool*, Oct. 16.

CHILDREN'S SCRIPTURE UNION.—Sun., Sep. 16, John xv. 16-27; Mon., 17, xvi. 1-15; Tues., 18, xvi. 16-33; Wed. 19, xvii. 1-13; Thurs., 20, xvii. 14-26; Fri., 21, xviii. 1-14; Sat., 22, xviii. 15-27.

## *A SONG IN PRISON.*

BY ALFRED S. DYER.

THE sweet deep calm within my breast,
No outer storm of life can reach;
A sheltered, placid bay of rest,
With scarce a ripple on its beach.

Oh, peace of God, serenely pure,
A heaven amid the raging blast!
By promise of my Lord secure,
Till every storm be overpast.

'Tis rapture only stirs the calm,
A bliss of Holy Presence wrought—
The Master of my soul is here,
The Sacred Teacher with the taught.

Be brave, my soul! the path Divine
The spotless Saviour trod for me,
Bespeaks my consecrated whole—
Through dark'ning tempests true to be!

Not outward calm, but inward peace,
Dear Lord, my every lot attend,
Till earthly foes and conflicts cease
In cloudless calm to never end!

—*Bombay Guardian.*

CRUELTY TO CHILDREN.—The latest chronicle of the doings of the Society for the Prevention of Cruelty to Children says:—"The new Bill the Society introduced into Parliament to amend the Children's Charter is now the law of the land. The new powers of the Act being difficult of interpretation through its being necessary to read them in connection with the old Act, on the suggestion of Lord Salisbury, accepted by the Lord Chancellor, it was agreed that they should not come into force until there had been time to consolidate the old Act and the amending Act in one. It is now done, and the two Acts are one, and that one is now the law of the land."

# God The Holy Ghost.

A BIBLE READING AT KESWICK.

By Prebendary WEBB-PEPLOE.

Will you turn to James iv. 5: "Do ye think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy?" There are other renderings of these words, and it is perhaps essential to notice what are brought before us as alternative readings in the Revised Version and its margin. There is no doubt that it is a very difficult passage to render. The Revised Version gives no fewer than three renderings, of which I only propose to mention two. It is very difficult to give the exact force of the language, which is certainly not clearly expressed in our Authorised Version. Let us take the Revised Version: "Think ye that the Scripture speaketh in vain? Doth the spirit which He made to dwell in us long unto envying?" In the margin of the Revised Version there is another rendering which, to my own mind, expresses more clearly the exact force of the passage. The first part is the same: "Think ye that the Scripture speaketh in vain? The Spirit which He made to dwell in us yearneth" [the Revisers introduce the words "for us," but they are better left out] "even unto jealous envy."

It is quite essential, as you will at once understand, that we should seek for some better rendering than that in the Authorised Version, because there is no passage of Scripture that gives these exact words; and yet our Authorised Version says: "Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy?" There is no passage in God's Word in these exact terms, whether we take the reading of the Authorised or the alternative readings of the Revised Version. Where, then, are we to look for the utterance of Scripture in this particular form? Everywhere.

THE WHOLE BIBLE RINGS WITH THESE WORDS,

whether we take them in one form or the other; but understanding them concerning God the Holy Ghost, and not concerning the evil spirit that may be working in any particular man. "The Spirit which He made to dwell in us yearneth for us unto envious jealousy and longing."

It is a remarkable statement, and one that needs explanation, which I dare this morning to offer you in the form of what is called a Bible Reading, to show how God the Holy Ghost is longing for all that He has a right to claim for Himself; and which, when He can claim it, He passes on to the Son, that the Son may pass it to the Father. God the Holy Ghost can never be satisfied until He receives what is his own right and belongings in this world, and then glorifies the Son by giving them to Him, who in turn will glorify the Father by passing them to Him. In the Trinity in unity that we worship there is a marvellous abnegation in each particular Person; and it is to bring out the abnegation of God the Holy Ghost that I desire to speak to you this morning. I am not aware that in any Christian work, theological or experimental, or in any address, I ever heard any commentator bring out the thought I desire to expound this morning, which is

THE CONSECUTIVE TEACHING OF THE BIBLE

upon the subject of God the Holy Ghost. I am not daring to call it a comprehensive view which I wish to give, because it is impossible for any man to give this, at any rate in the short space of time at our command this morning. I would call it a consecutive survey of the workings of the Spirit as revealed to us in the Word of God, and throughout the whole, in every department of his working. In every page of the Scriptures, I myself humbly find the yearnings of God the Holy Ghost; jealously yearning over the works of creation, that He may pass them back through Christ to God the Father, for the glory of the Godhead.

As we begin at the very outset of Scripture, it is very striking to find that creation was never called into existence without the operation of God the Holy Ghost. There is no work accomplished in the creation since the time that God called it into existence that is not to be definitely traced to the Holy Spirit Himself. This is very remarkable. And yet it is not sufficiently pondered, I think.

The purpose of my remarks will, of course, come at the close. We shall find then, if God enables me to speak as I desire, that our subject is practical enough, and that no man can well evade the grand responsibility laid on him of fulfilling the desires of God the Holy Spirit, who yearneth jealously and enviously over every one of us. Remember, as we consider these words, that the jealous longing spoken of is a yearning which can never have been satisfied yet with regard to the whole of creation, however much it may have been satisfied with regard to any one particular part of creation; else it would not have been said in the Scripture that He is still jealously longing in the definite way in which it is.

THERE ARE THREE DISPENSATIONS

of which we have to speak in regard to the workings of God the Holy Ghost. There is what is known as the Old Testament Dispensation, and there is what I would call, for the sake of euphony, the Mid Dispensation, during the lifetime of Christ; then there is the New Testament Dispensation, dating from the advent of God the Holy Ghost at Pentecost. In each of these I see not only a continuity of operation by God the Holy Ghost, but an exact conformity of his working on one particular line. And while there is a very marked and remarkable progress in each of the three dispensations, with one purpose, one intent, one operation, they are yet diverse in their manner of manifestation to bring about the same one great end.

If we commence at the very outset of God's history in this Book, as I have said, it is remarkable to find that creation owes its existence to God the Holy Ghost. In Job xxvi. 13 we read, "By his Spirit He hath garnished the heavens"; in chapter xxvii. 3, Job says of himself, "The Spirit of God is in my nostrils"; in chap. xxxiii. 4, "The Spirit of God," saith Elihu, "hath made me, and the breath of the Almighty hath given me life." In Psalm civ. 30, "Thou sendest forth thy Spirit, they are created"—speaking of the whole of the material works of creation. I know we are accustomed to speak of creation as an outcome of the fiat or utterance of God. But God speaks through the Spirit always. Every word uttered by Him in this world owes its existence to God the Holy Ghost.

The creation having been called into existence by the operation of God the Holy Ghost, we may term it, without any irreverence toward God the Father, the creation of the Spirit. The moment we open the Scriptures we read that "In the beginning God created the heaven and the earth. And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Wheresoever there is chaos in any sense—an absence of beauty, and order, and glory, and life-power—there God the Holy Ghost will be found brooding like a bird: always as a dove over the chaos, that He may bring order out of chaos, light out of darkness, life out of death, and blessing out of ruin. It is the essential ideal of the Holy Spirit's work to produce these results. And as He brooded we find that God speaks; and the word calls into existence all that we now term the things of creation in this world.

Again the Spirit is seen at work, for we find in Genesis vi. that man has provoked God, and God said, "My Spirit shall not always strive with man." And immediately destruction results wherever the Spirit ceases to strive with man. But the Holy Ghost continues to work; and it is remarkable how, through the whole of the Old Testament dispensation, you have this one great idea: the Spirit of God is the originator of every power, blessing, and benefit that ever comes to man, and of every work that man is ever able to accomplish. In the Old Testament Scriptures you have the expression, "The Spirit of the Lord" twenty-five times, and the phrase, "The Spirit of God" four times; whereas in the New Testament you have, strange to say, "The Spirit of the Lord" only thirteen times, and "The Spirit of God" fifteen times. I wonder if we have any comprehension of the meaning of that. I humbly think it is for this reason: "The Spirit of God" expresses always the idea of creative, legislative, and perfecting action or faculty, whereas "The Spirit of the Lord" expresses always the covenant relationship of God towards his creatures, when He has voluntarily and perfectly entered into covenant with them. As the Old Testament Scriptures are almost entirely confined to the one covenant people that sprang from Abraham, you have "The Spirit of the Lord" occurring twenty-five times, and only thirteen times in the New Testament. But in the Old Testament you have "The Spirit of God" four times, and in the New Testament fifteen times, because the covenant of the Old Testament was limited to Israel, while the covenant of the New Testament is for the world at large. The covenant of the Old Testament was through one man towards his descendants, and he was limited as a poor sinner must be; but the covenant of the New Testament is through the one perfect Man Christ Jesus towards all the world.

As we watch the workings of the Old Testament dispensation, we are struck with this: that the Holy Ghost comes upon certain men, selecting them out of the world at large, and out of the covenant people for special purposes; and that the Holy Ghost, working upon them rather than in them, enables them for service, for victory, for the glorifying of God; at the expense of their fellow-men in one sense, until the times of the prophets, when we are told the Spirit of the Lord spake in them: as Peter says, "Searching what, or what manner of time, the Spirit of Christ which was in them did signify" (1 Peter i. 12). He seems to say that the Spirit of the Lord is the Spirit of Christ speaking in the prophets, who did not understand the things which He enabled them to utter.

At last there comes this sad conclusion, that through the Old Testament the Spirit is working, but working almost in vain, apparently; so that at the close of the Old Testament revelation what is the last word we read concerning the Spirit? In Malachi ii. 15, it is written, "And did not He make one? Yet had He the residue of the Spirit. And wherefore one? That He might seek a godly seed." I do not know if I may dare to apply it to the whole working of the Spirit in that dispensation of 4000 years; but we have not a more sad and plaintive utterance than this. God the Holy Ghost had been coming to one man after another who would accept Him, and striving with sinners through the prophets and through the great judges and deliverers; yet all is apparently in vain, for God could not get a godly seed. It was the one thing that God was longing for, and that the Spirit worked for to give through man glory to God; but he could not get it.

I begin at this point to enforce what I want to enforce throughout the whole Reading—

THE MAGNIFICENT PATIENCE AND LONG-SUFFERING

of God the Holy Ghost. We have oftentimes spoken about God the Father, in his tender patience and love, sending Jesus Christ to die. We have oftentimes spoken of the marvellous love of the Son in giving Himself; in having lived thirty-three years among sinners on earth, to be crucified by them at last; and we have said, "Oh, the depth of the riches both of the love and the goodness of God!" But I do not know that I ever heard anyone yet—I may be mistaken—say how marvellous the tenderness, the patience, and the long-suffering of God the Holy Ghost have been in his yearnings over men; first, for 4000 years of disappointment under the Old Testament dispensation; and amid the hardness of men's hearts under the New Testament dispensation. We speak of Christ "seeing of the travail of his soul, and being satisfied." Have you ever thought what it will be for God the Holy Ghost to see of the travail of his Spirit-life and be satisfied? I do not think we sufficiently remember how He is said, in this very text, and all through the Scriptures, to be yearning enviously, jealously—longing to see of the travail of his Spirit and be satisfied.

Yet watch his working for a moment, and see the marvellous beauty of the scheme which He constructed as the revelation of his purpose. We begin with the oldest books known, Job and Genesis. We read there always of the work of the Holy Ghost as creative, constructive, legislative, and executive. We pass on to the times of Israel, and we find the Holy Spirit to be working, in the historical books concerning Israel, as an ennobling and conquering power, and as the Keeper of those that walk godly before Him. We come to the Psalms, and there we find the Holy Spirit working in individual souls, uplifting them into direct fellowship with God the Father, so that the Spirit always works in the Psalm writer as One that draws him up to God for personal enjoyment. We pass to the prophets, and we find the Spirit reveals, first, the grand evangelical scheme of God's mercy in Isaiah. Then the marvellous purposes of God are unfolded in Ezekiel, Daniel, Zechariah, etc.—the grand revelation of the dispensation that has not yet arrived. It is progressive all through the Old Testament; yet ending after 4000 years of mercy, goodness, and love, in absolute disappointment.

*(To be continued.)*

SWEDEN.—Workers among sailors at Helsingborg, Stockholm, and Sundsvsall, report great interest, and many indications of genuine conversion in connection with the work among seamen.

## THE LATE MR. JOHN M. SCROGGIE, EVANGELIST.

This well-known and much-loved evangelist entered the rest of God on the morning of August 1, 1894. Born in a small rural village in the North of Scotland on November 15, 1838, he had, when he fell asleep, entered upon his fifty-sixth year, the greater part of his life having been spent in most earnest, devoted, soul-winning work.

He was well taught in the Word of God from his childhood, as in those days most Scotch children were; the consequence of which was that he never could recall a time when he was not more or less exercised about the salvation of his soul. The crisis of his life, however, which soon after led to his conversion and devoted service, was reached when he was a very young man, serving his apprenticeship as a blacksmith in a small Aberdeenshire town. At that time, though not what would now be called a "wild youth," he was very careless, and, as he often said, "most thoroughly godless," full of high spirit and greatly given to frolic and all sorts of foolish pranks. It was while leading this life that a young servant-maid in the house of the master-blacksmith rebuked him for his careless ways, and spoke earnestly to him about salvation. The effect of her faithful words was the deepest conviction of sin. This continued for some time, during which, he used often, when telling this, to say he would have been so glad to meet with anyone who, Philip like, could have explained to him the way of peace through the Blood of the Lamb.

Though suffering sometimes a very agony in his awakened conscience, the reserve about all such things common to him with all Scotchmen—a sort of quasi-reverence which keeps them from speaking on such topics to their most intimate friends even—led to the fighting out of this great battle in the secret of his own heart in the presence of God alone. Thus it came to pass that the light broke upon him direct from heaven, while prayerfully reading the Word of God; and he could ever say that, like Paul and many others who have become bright and bold witnesses for Christ, the "Gospel came to me not by man, but by the revelation of Jesus Christ" (Gal. i. 12).

We know not where that young servant-maid who so faithfully did her part in this great work is to-day; but what a precious crown waits for her in the hand of her Lord, to be given on that glorious "Crowning Day." And what an encouragement is this to the weakest and humblest instrument, whose word, like hers, may, spoken to some careless youth, be linked on with a work where, by the grace of God, thousands upon thousands of men and women have been saved from perdition and brought to Christ!

From the moment of his conversion, Mr. Scroggie began not merely to read but earnestly to study his Bible. From the first he could say, "Thy Word was found and I did eat it, and it was to me the joy and rejoicing of my heart." He did not, like many, rush into work without a God-given message. From the first the Bible was the Divine message to him; and in this confidence he greedily fed upon it till he became indeed a man of God and of the Word of God. Thus it was, too, that he became broad enough for his place in the Church, a man given of God to the whole Church of Christ. It was in these early days of prayerful study that he was brought into contact with Lord Polwarth—to whose courteous kindness we owe much help in the gathering up of information needed for this short sketch. An acquaintance which ripened into a friendship of more than thirty years was formed. In the course of his evangelistic labours, and in the very wide sphere of usefulness given to him, the Lord gave Mr. Scroggie many such friends among the rich and noble. But for the grace of God this might well have been a snare. He was at home with all classes and conditions of men. Mr. Moody, with whom he often had the privilege of working, used to say, "Thousands here among the working classes go to hear him, for he knows them and their ways, but all the same the rich merchants of Glasgow delight in listening to his words." Indeed, it has seldom been our lot to meet with a more thorough "all-round" evangelist.

From Aberdeenshire he went in 1864 as journeyman blacksmith to large ironworks at Birkenhead, where for some time he witnessed for Christ among his fellow-workers in a difficult field, "enduring hardness as a good soldier of Jesus Christ," and "adding to his faith courage" which served him well in the broad sphere of evangelistic life in after days. Here also he constantly, after many a long, hard day's toil, spent his evenings in open-air work, and won by the preaching of the Gospel many souls.

For a short time he then laboured as missionary among the poor, appointed to this work by the Hamilton Free Church congregation at Birkenhead. It was at this time that during a severe epidemic of smallpox he visited and ministered to large numbers of the sick and dying fearlessly and gladly in the service of his Lord. In 1872, at Lord Polwarth's solicitation, he went to reside at Haddington, the home of his family, and his own headquarters ever since. Soon after settling there he began to evangelise neighbouring towns, and in the course of his work was brought into contact with Mr. W. D. Dunn. The friendship thus begun led to united work for nearly ten years in the towns and villages of the South of Scotland and North of England. So great was the blessing that God made to follow this united work that the names of "Scroggie and Dunn" are a household word in hundreds of places and thousands of homes till this day.

When Mr. Moody first came to this country, with the Spirit-given discernment which is one of that great evangelist's special gifts, he very soon picked out Mr. Scroggie as a preacher and worker of no ordinary calibre, and made use of him accordingly. In Scotland he conducted many of Mr. Moody's overflow meetings, working under Mr. Moody's superintendence in Glasgow and neighbourhood for five months, along with Mr. Dunn and Mr. R. Hill, at the instance of the Glasgow Evangelistic Association. He had special charge of what was known as "The Circus Work" during this movement, and his wonderful success in this work was much spoken of. On the occasion of Mr. Moody's long London campaign he sent for Mr. Scroggie to help in his overflow work, which he did with great patience and much blessing. This led to frequent visits to London and other very large towns in England and Ireland, and now the long-continued strain began to tell upon him. Though his frame was naturally one of iron, and his constitution splendid, even these could not stand such a strain of continuous labour. A real idle holiday he never knew. He began to suffer from dyspepsia of a severe character, and subsequently an anæmic condition of the system, with a distressing sense of weakness, appeared.

*(From Photograph by Mr. D. T. Nettleton, 16, Cookridge Street, Leeds.)*

At this time Mr. Moody was engaged in organising a great work in connection with the World's Fair at Chicago, and Mr. Scroggie thought that if he had the opportunity of going, the voyage across the Atlantic would benefit him. This was soon after given him in an invitation from Mr. Moody, and he wrote at once to Mr. Richard Hill, with whom he had frequently shared a mission, asking him to accompany. But even during the voyage he could not rest from his hard work. In Chicago he held many meetings during a most distressing time of heat. After his engagement had been fulfilled he went to the North-west to visit some relations, and there, too, he held a series of meetings. Can it be wondered at that he did not seem so well on the homeward voyage? He ought to have had a complete and prolonged rest, but he had promised to conduct a month's services in East London, and he would not break his promise. In this work, however, he so far broke down that he consented to put himself under medical care, and rest for a week at Blackheath, where his cheerful ways and happy face, notwithstanding great weakness and suffering, will long be remembered. He was so far restored that he insisted, though against the wishes of all his friends, upon completing his engagement at the Great Assembly Hall.

From London he went to Inverness and Cullen; at the latter place he was obliged to cease his labours, and went home to die. "During the last two months of his illness," writes Lord Polwarth, "I saw him often, and felt how good it was to be with him, and to behold how the same grace which made him able to work like a lion, made him in suffering gentle and submissive as a lamb. Lying patiently for seven months, he was a spectacle to men and angels, accepting the will of the Lord in suffering and helplessness, as truly as in toil and labour."

Mr. Scroggie has left a widow and seven, of a family, three of whom are very young and still at home. It was his great joy to know that all had been led to give themselves to Christ, and to see his eldest son engaged heartily in the work of soul-winning, and longing earnestly to follow in his beloved father's footsteps.

## LETTER TO A STRUGGLING SINNER.

Extract of a letter from an eminent minister of Christ (Rev. W. Hay M. H. Aitken) to one who, sinking under the weight of a besetting sin, had applied to him for advice. This person carried the letter about for years until it had almost become illegible, and now thinks that it should be published, hoping that it will be a blessing to others as it has been to him.

"Is He, or is He not, able to fulfil his own name, Jesus? Will He, or will He not, save his people from their sins? You have prayed and struggled, but failed. Then give it up. Tell our Lord that you are lost, sinking into hell, and cannot save yourself; but just because you have reached despair point throw yourself on Him to save you. See your sins crucified in his death—your lack of reality and sincerity in your religious life, and all else that you have to charge yourself with. Believe that because He died representing your sin, God is content to leave your sin there, and account it dead in his death, if you will consent unto its death. Consent unto its death, and then trust Him to be your new life, committing yourself, without fear or reserve, altogether into his hands.

"To be definite in this matter of life and death, for such indeed it is:—

"1. Don't make a resolution against, but renounce, forsake, turn your back on your besetting sin, whatever it is. 'Great God, I do give it up altogether, along with all that leads up to it; if Thou wilt save me from it, I am willing to be saved.'

"2. Cast yourself on Christ by faith. 'Son of God, Thou art able and willing to save me, and hast the right to do so. I trust Thee to do it; with all my heart I trust Thee.'

"3. Having put yourself into Christ's hands, leave yourself there, and don't entertain a fear but that He can and will save you and keep you safe.

"4. Watch against the beginning of evil, and take it to Christ at once if it arises. Fling from you a degrading thought, trusting to Christ to keep you. Now trust Christ to save you and He will. Reckon yourself dead to sin, and live out and out for God, in close communion with Him."

REV. EDWIN HALL, of Burnley, preached the annual sermons of the Gospel Teetotal Mission. He stated that four-fifths of the expulsions from the ministry were caused by drink.

# Who Are Israel?—2.

A REPLY.

By Rev. DAVID BARON.

Certain brethren are so much absorbed with the terrible fact of the present *national* apostasy of the Jews that they forget that the line of the Israel of God within the nation continues, for what is the aim and scope of the whole grand parenthesis in the epistle to the Romans (ix.-xi.) but to prove that, "Even so at this present time" (as in the time of the prophets whom he quotes to show the analogy) "*there is a remnant according to the election of grace*," and that while Israel as a whole hath not obtained that which he seeketh for, "the election hath obtained it, while the rest were hardened" (Rom. xi. 7)? And this remnant, as was the case in Old Testament times, still constitutes the pledge of God's faithfulness to the nation as a whole. Therein lies the force in the Apostle's words, "I say then, 'hath God cast away his people?' God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." "It is true, the nation, as such, has rejected Christ, but there is still, as in olden times, 'the Remnant' of whom I, Paul, a true Israelite, of the tribe of Benjamin, am a representative."

Thus the teaching of the ix., x., and xi. of Romans is not that because "all Israel" has not as yet entered into the possession of the wonderful promises made to the nation, they have therefore been transferred to the Church. This would be a contradiction of the whole argument of the Apostle, the aim of which is to show that "the gifts and calling of God are without repentance," and that at all hazard "the purpose of God according to election might stand," but rather that, even now, throughout this dispensation, the line of "the Israel of God" is continued in "the Remnant according to the election of grace," and that they are in possession of the promises from which the nation, as such, has debarred itself for a time owing to its rejection of Christ in whom they are now safely vested.

But even the national hardness is not final, for when the fulness of the Gentiles shall have come in and the Redeemer shall return to Zion, "all Israel shall be saved, *as it is written*" *in Old Testament prophecy which Paul by Divine inspiration still interprets of the Jewish nation as such.* Hitherto not all the natural descendants of Israel have been the true "Israel of God" or inheritors of the promises made to the fathers, but that is quite a different thing from the assertion that Gentile believers are Israel. There would be almost as much logic in the statement that because there are Englishmen who are not worthy of the name of Englishmen, that therefore Frenchmen are Englishmen.

Before I pass on to the next point, I must note one statement which illustrates the method of handling Scripture to which these brethren are obliged to resort in justification of their theory that "the promises" no longer belong to the Jewish nation but to the Church. Mr. Brown says, "In Romans ix. the inspired Apostle begins by expressing his great sorrow of heart for his 'kinsmen according to the flesh,' the Jewish nation, who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises; *but who, because of their rejection of the Messiah and Saviour, were about to lose their high position as the Lord Himself had said, 'The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.'*" Surely the most superficial acquaintance with Romans ix., x., and xi. is sufficient to convince anyone that the Apostle uses the title Israel of, and ascribes the wonderful privileges enumerated to, the Jewish people as such, *after its* rejection of Christ, else why his continual sorrow and heaviness of heart so that he could wish himself "accursed" for their sakes? Else how could it be in keeping with, and what force would there be in, the Apostle's argument in the whole three chapters, which, as I have shown, are aimed to prove that "the gifts and calling of God are without repentance," and that the purpose of God in the election of the nation (ix. 10, 11) still stands, although "at this present time" it is only realised in the "Remnant," and that in spite of the present apostasy of the Jews, Jehovah, because He is God and not man, abideth faithful?

Mr. Brown bases his assertion upon the words of the Lord, "Therefore I say unto you the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." True, when Israel rejected their lawful king, "the kingdom" departed from them, and during this present time "the fruits of the kingdom," *the characteristics of true subjects of that heavenly kingdom*, are found in "the chosen generation and royal priesthood," *i.e., all believers* who, in the sight of God, constitute a true brotherhood, "a holy nation," whose kingdom is not of this world, because their King is in heaven; but when the Lord thus departed from Israel saying, "Behold your house is left unto you desolate," did He leave no glimmer of hope that He, the King, would return to his own nation? Did He not add, "For I say unto you ye shall not see Me henceforth until *ye shall say, Blessed be He that cometh in the name of the Lord*"? And the fact that Israel as a nation will yet welcome their King back with shouts of "Hosannah! Blessed be He that cometh in the name of Jehovah," is a proof that there are promises still to be fulfilled in the nation, and that with their King, the kingdom, too, in its visible form shall return to Israel. When the Apostle Paul wrote the Epistle to the Romans, "the kingdom" was already taken from the Jewish people, but the Apostles knew that it would return, and therefore immediately before their Master's ascension they asked, "Lord wilt thou *at this time* restore again the kingdom to Israel?"

The Lord's answer was that it was not for them to speculate about times or seasons "which the Father hath put in his own power," but to receive the power of the Holy Spirit coming upon them so as to be efficient witnesses unto Him "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," for this Gospel of the kingdom must first be preached as a witness to all nations before the end of this dispensation can come, and the kingdom return to Israel, according to the word of the prophet Micah, in a prophecy concerning the "last days" (Mic. iv. 1-8), which is admittedly future: "And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come even the first dominion, the kingdom shall come to the daughter of Zion!"

Another point which I think it important to be borne in mind in connection with this subject, is that there is a great difference between the scriptural use of the term "Israel," and the expression "Abraham's seed." The use of the former is restricted, even in the New Testament, to the Jewish people as a whole, or to "the Remnant." The latter term includes all who have the same faith as Father Abraham, or "the seed of Abraham by faith." Mr. Brown confounds Rom. iv., which shows the inclusion, or share, of all those "who are of faith," in the original, unconditional Abrahamic covenant, with Rom. ix., which, as I have shown, accounts for the fact that, as yet, only "a remnant" of Israel has entered into the spiritual privileges and promises given to the nation, by reminding us that, so far, *all along their history they were not all Israel which have been of Israel*, nor have all the children of Abraham after the flesh necessarily been his children "by faith."

But why does the Apostle, in Rom. iv., lay such stress upon the fact that the unconditional, or what I may call evangelical, covenant, into the blessedness of which all believers, including those of the uncircumcision, are admitted, *was made with Abraham while yet uncircumcised?* The whole passage (Rom. iv. 1-16) is deserving of careful study. Paul shows the consistency with God's plan and purpose that Gentiles should be justified by faith only, apart from circumcision and law; and the provision God had made for this from the beginning. "This blessedness" (*i.e.*, "righteousness which is reckoned apart from law"), asks the Apostle, "cometh it upon the circumcision only, or upon the uncircumcision also? For we say that *faith* was reckoned to Abraham for righteousness. How then was it reckoned, when in circumcision or in uncircumcision? *Not in circumcision, but in uncircumcision.*" Why? "That he might be the father of all that have faith, though they be not circumcised [Gentiles], that righteousness might be reckoned to them also; and the father of circumcision to them who are not only of circumcision [*i.e., Jews* "only outwardly," chap. ii. 28], but who also walk in the steps of that faith of our father Abraham which he had while yet in uncircumcision [*i.e.*, Jews also "inwardly"].

We see, then, that those who are of faith among the Gentiles are Abraham's seed, and fellow-heirs with him of an unconditional covenant and promise made to him while he was yet *uncircumcised*. That is to say, "the uncircumcision in the flesh" (Gentiles) are by faith linked to the covenant and promises given to Abraham *while as yet he himself was in uncircumcision*. But Abraham himself was not an Israelite, this name having been first given long *after* his circumcision to Jacob *as the father of the twelve tribes, with whom the national history of the Jews only in reality begins*, and the promises in reference to the land and that nation of his natural descendants through Isaac and Jacob, and the twelve tribes, which Abraham already received as a distinct part of the unconditional covenant (see Gen. xii. 7; xiii. 14-17; xv. 7-18), but which were finally confirmed to Jacob (Gen. xxviii. 13, 14) as father of all his descendants, henceforth collectively to be called "Israel," are the inalienable possession of the Jewish people, whose miraculous preservation is in itself a proof that the purpose of God in them as a separate nation is not yet fully accomplished.

*(To be concluded.)*

## IN THE YORUBA COUNTRY.

Bishop Oluwole has been visiting the churches of the Yoruba Mission, and copious extracts from his journal are given in the September issue of *The Church Missionary Intelligencer*. Some of the incidents are very interesting, and it is pleasing to note that in one village the Wesleyan missionary and his wife, though themselves only lodgers in a heathen compound, extended a hearty welcome and hospitality to the Bishop and his wife. We make a brief extract from the Bishop's diary:—

On Sunday, February 4th, I preached at Iporo in the morning, and attended Igbore Church in the afternoon. The preacher that afternoon was one Jacob Fadipe, a member of the Ake Church. He is a very earnest Christian, doing a very good work as a voluntary evangelist in his farm. As a result of his efforts, a small chapel is being put up in that farm for the use of those who gather there for worship. His text was Matt. xxviii. 19, 20. I sat in amazement under the sermon of this heaven-taught man. Take the Yoruba Scriptures without notes or comments, the Yoruba Prayer-book, the Yoruba Hymn-book, some Yoruba translations of Sankey's hymns, and perhaps some simple Yoruba catechisms, and you have, I believe, a complete list of the volumes in his library. There was no doubt that he constantly fed on God's Word, and that the Spirit opened his understanding that he might understand the Scriptures. He certainly spoke as one mighty in the Scriptures and as conscious of a special message.

"Another native Christian of similiar stamp, but a much older man, did a simple but beautiful thing on the Monday in the week of prayer. He was called upon to lead the great meeting in praise. He knelt down most reverently, closed his eyes, put his hands together, and poured forth praise in the words of the whole of the 103rd Psalm, adding afterwards suitable expressions of his own. These men were both at one time or another of their lives blind worshippers of dumb idols, but are now, by the grace of God, bulwarks of Christianity in Abeokuta."

CLOSED CHURCHES.—Various reasons are given for the shutting of Protestant churches during the week. Some say it is in order to prevent thieves from plying their trade in the edifices. Others assign as a reason the fact that Protestants, not believing in the corporal presence of Christ in the churches, do not go there to pray, as God will hear them just as readily in their homes. Personally we think it would be better to have the churches open, so that all who so desired might go there and worship God. Keeping them closed looks like keeping our religion for Sunday use only.—*The Catholic.*

# The Evangelist.

## DEBORAH'S MESSAGE.*

Deborah stood up again at the desk, and turned over the pages of her Bible with her slender fingers. Then, as if by a sudden thought, she closed it, and laying her hands one over the other on the edge of the desk, she said quietly, but with an intense undercurrent of feeling:—

"What have you been doing all day, I wonder? I suppose you have been here, and there, and everywhere, upstairs and downstairs—at the washtub, getting the children's meals, thinking, planning; ah, and suffering, too; yes, and fearing, too, haven't you? those of you that are poor. Some are better off. What have you been doing? Engaging yourselves this way or that; doing the little duties that you love to do, and enjoying all the sweet loved things that are close about your heart.

"And sinning, too. But I'm not speaking of that now. Well, you have been busy over the life of your body, perhaps the life of your mind, and the life of your heart, even. But, dear ones, isn't there something left? How about the life of your soul?

"You know your children have been with you and about you all day, and your husband there at meals, and your neighbours; the children noisy, perhaps naughty, but you love them all the same, you spend your life for them; or your husband, perhaps he was worried, perhaps a little short with you, but he's part of your life, isn't he? You couldn't do without these—any of them.

"But is there Anyone else, there with you all the time, whom you are trying to do without?

"This One—what is He like? He is a man like us. He wept once as your little babies weep; He knew the little troubles, the little pains that your children know; He grew up, too, as we have grown up; He knew for Himself the worries and the troubles, the hopes and the fears, the sicknesses and the anxieties, that we know as grown men and women. And He knew more. He knew a bitter death that we have not known. He, too, knew what it was to be evilly spoken of, looked down upon; and, dear friends, He never deserved it. That is what He is like—like us. Remember, you can never think that He is far off, and doesn't understand and can't know. The best of your friends—your own husband, if he is the best in the world, can't enter into all your troubles. But this One always understands; He always knows. Can it be that you are trying to do without Him?

"And what is He like to us? Don't imagine when you come to think of this again at night, to-morrow, any time: don't say, 'Ah, yes; it was all very beautiful talk of hers.' I am saying nothing of my own. I stand here to point Him out to you. Let me put it as clearly as I can: What is He like to us?

"Well; He understands, He loves, He never can forget us. Better still than that, His love is never tired out. The most patient mother's patience is exhausted now and then. But He is patient still.

"We are wilful; we are ungrateful. Yet He loves us. We are taken up with little pleasures. Yet He loves us. We scorn Him; we neglect to listen; we forget Him. But He loves us, He does not forget. Can we do without Him?

"And what has He done for us? Dear souls, what has He not done? What could He have suffered more? What more could He have done? A hard working life, a life of pain, a life full of sorrow, of contempt—and death. Then they crucified Him. And it was all for us. God help me to speak straight to your souls! Do you think that you can do without Him?

"Dear sisters, when we look back on those past years—some of us on eighty years, some on fifty, some on a good deal less than that—ah, when we look back, haven't we to say, with bitter tears, 'I have lived so much of this without Him; I have been trying so often to do without Him'? For you can keep Him away. He knocks at the door, but remember, He never forces it open. There He stands and knocks—the Man like us—the loving, suffering, tender, patient One. But it is we who must open the door, or He will not come in.

Oh, what those years would have been if we had kept our hand in his all the time, and had never tried to do without Him! Is it trouble you look back upon? That sharpest trouble of all, you know and God knows what it is; that trouble you knelt down and prayed God to take away from you perhaps this very night when you came into this room here; that trouble? Why, as you sit there, you would be thanking Him for it this very moment as you think of it. To pray to have it taken away would be to pray to have one of the sweetest memories of your life taken away. It would have been to you part of the loving will of your loving Saviour.

"Or, better even than that, you would have forgotten the trouble. You would only have remembered how He was with you, loving, helping, close to you all the days. Was it sickness? Why, that was only the touch of his hand. Or the sickness of those you love? That is harder, isn't it? But do we know better than He knows? He loves them best.

"Dear ones, I am not talking to-night of the troubles caused by your sin. Those would never have happened if He had been with you. I am speaking of the troubles in your life, of all the things in your life that you can't help.

"Is it, perhaps, a happy, smooth life that you look back upon? Peaceful, happy years, and a great deal of love all round you, and a great deal of good, pure pleasure? We have all had some of that. You mothers, you know what it is to have the little life that has cost you so much anxiety and pain. The little child lying in your arms, and to be too happy for the time to think of sorrow or anxiety. Then when the children did well at school, when you were proud of them. When you saw how respected your husband was. When he was so good to you, and so thoughtful of you. What good times those were! But did you make the mistake of trying to do without Him then? Ah, what a mistake that was!" As she said this, she leant forward with almost a smile on her face, and said:—

"Ah, you have been trying to do without Him, then, have you? In enjoying the love of the little children, of the friends, to do without Him who took the little ones on his knee, who was the best of friends. That joy was very sweet, but what would it have been if He had shared it with you? Why, all pure, all good things would have been a very heaven. In his presence, and there *only*, is the *fulness* of joy. Do you remember those two sisters, Mary and Martha, the words they met our Lord with when they had lost Lazarus, or so they thought: 'Lord, if thou hadst been here my brother had not died'? Looking back over the years, how must we say that, 'Lord, if Thou hadst been here the trouble that worried me, weighed me down, made me sick and tired of life, would only have made me purer, closer to Thee, understanding, yes, and enjoying more of Thee. Lord, if Thou hadst been here my joys would have been doubled, and in the brightness of thy presence every little gleam of light and happiness would have been a steady sunshine. But I was trying to do without Thee'?

"And, again, haven't you felt, mothers, how much more you might have been to your children and your husband than you have been? I am not talking now of the neglects and the fits of temper, and the ill-nature, and the loud words. You know all that was wrong; you always were sorry for that. But at the best of times, most of all when the children were very good and quiet, and liked to talk to you about all their little thoughts and plans. Or, again, when they got into a naughty fit, and when you were keeping your temper, trying to do your very best with them, yet you didn't feel you had real influence with them. Ah, what good mother has not felt powerless then? How you have longed, then, to be able to be more to them!

"Lord, if Thou hadst been there! How the little ones would have been taught and comforted; how they would have learned to love to be good! Best of all, how they would have learned to love Thee!

"I have no more to say. There He stands, ready, longing, yearning to be with you always. He knows every part of your being, every nerve, every fibre, every pain, every fear, every pleasure; and in spite of all the sins, all the failure, all the littleness, all the carelessness, He loves. There He stands at the door and knocks. Will you not open to Him? Can you do without Him? There are his arms stretched out to you, poor tried ones; and will you not rest upon them? Look at his kind eyes, loving the little children, the dear ones whom you love, glad in every pleasure of yours, loving you.

"He came down from heaven to suffer and to die for you. Why? Why, just for this, that He could not do without you.

"And can you do without Him?"

* From "At Sundry Times and in Divers Manners." By Mary Eleanor Benson. (2 vols, 10s. 6d. *Kegan Paul, Trench, Trubner & Co., Ltd.*)

## HOMES OF HOPE.

The Homes of Hope, 4, 5, 6, Regent-square, Gray's Inn-road, W.C., have now been established thirty-two years, during which time 3240 young women and girls of tender years, in every variety of circumstance, entailing suffering and sorrow experienced only by womanhood, have been relieved in ways most suitable to each individual case. While efforts are in many directions made to rescue the most openly abandoned from a life of shame, sufficient aid has not been afforded to the more respectable class of the fallen in their first act of declension, who are, without a doubt, the most anxious to adopt means for their own recovery.

The Homes of Hope admit just such cases as these; the young women are employed in suitable occupation, and their friends are encouraged to contribute towards the expenses attending their stay in the Home. The inmates are under good Christian influence, and the sin and shame of their condition is discreetly and beneficially brought before them. Skilful medical attendance and nursing is provided, until, by God's merciful help, they are brought through their trouble. In due time suitable situations are found for them, and aid given for the support of the children. The purely reformatory side of the work is not neglected; but wherever a sincere repentance and willingness to forsake a career of sin are shown, applicants are received into the branch known as the "Home for the Fallen."

No penitent young woman is denied admittance to the Homes while funds will admit because she has not the means to make any contribution, though perhaps the most painful duty the committee are called upon to perform is to reject an importunate application because the treasury is exhausted. The secretary, Mr. W. Hornibrook, informs us that the Homes are at present involved in debt, and the work sadly hampered. The office is 17, Bloomsbury-street, Oxford-street, W.C.

## "FAITH IN THE POWER OF JESUS."

In one district of Chüchow, not far from the city of Hang-chow, in the province of Chekiang, there lived a girl who was possessed at times with what some would call fits of madness, but which were more like possessions of the devil. During these fits she would smash up everything she could lay her hands on, and even try to do harm to her relatives. Her friends tried all in their power to heal the poor girl: called in doctors and exorcists, prayed to idols, burnt incense, etc., but all without effect.

One of the girl's relatives went to Hang-chow on business, and while there heard of Jesus, and that while on earth He had cast out devils and healed all kinds of diseases. On his return home he called his friends together, and told them of this, and suggested that they might try a prayer to Jesus. At this time the girl was in one of her fits, and bound by a chain to prevent her doing harm. The friends and relatives assembled, and the man who had been to Hang-chow prayed in his own way to Jesus. When he had finished his prayer he rose, and at once struck off the chain from the girl. Some of the others protested, but the man said, "I am sure Jesus will cast out the evil spirit."

It is now nearly two years since that time, and the girl has had no repetition of the fits. She has been for some time in the Church of England Mission School in Hang-chow under teaching. Quite a work of grace has begun in Chüchow through this case, as the neighbours soon heard of the wonderful power of Jesus to save.

HAKKA-LAND.—Rev. Murdo Mackenzie writes:—"In the village of Thai-yong there are signs of a decided move amongst the people towards the acceptance of Christianity. Eleven young men, between the ages of twenty-five and forty, have just informed me that they desire to join the Christian Church. Several of the women too, wives of these men, desire to become Christians. A few days ago we had messengers from a populous region not far off, begging for missionaries."

## AMONG THE ESKIMO.

The Bishop of Mackenzie River (Dr. Reeve), in a letter to Canon Hurst, the secretary of the Colonial and Continental Church Society, describes visits of Rev. T. O. Stringer to Eskimo settlements. The first visit was to the Eskimo village near the mouth of the Mackenzie. He stayed there three weeks, and taught the people daily as opportunity offered. A hearty welcome was given him, and he derived much encouragement at the outset by hearing them singing a hymn which they had learnt the previous summer, their voices rising above the noise of the stormy wind, and reaching his ears as he approached the village. Mr. Stringer says he has learned to like fresh whale, of which he ate a good deal. He saw a "medicine-making" dance, and says that several of those who took part must have been possessed, or they could not have gone through the performance as they did.

The second visit was to Herschel Island, and was undertaken at the beginning of winter. Taking a train of dogs, sled, provisions, and everything necessary for a journey over the snow, and accompanied by an Indian, he left the Mission on October 27, and reached the Island after fourteen days' travelling. It was a trying journey. A dense fog compelled them to hug the shore, and thus increase the distance. The sudden breaking off from the shore of a large sheet of ice nearly caused their being carried out to sea, and endangered their lives. They also narrowly escaped a visit during the night from a large polar bear which was looking out for winter quarters, and perhaps for a supper too. They fell in with a party of Eskimos, and stayed with them a day. They seemed to be

UTTERLY IGNORANT OF THE GOSPEL.

He had there his first experience of living in a snow house. About fifteen miles from the Island they came across another party, whom they were glad to meet, as their provisions had run out. They were all strangers to Mr. Stringer, and many of them had never before seen a missionary. He says, "I had seen some of their relations last summer, and they plied me with questions about them, for they had not heard of them since last winter. In most cases I was able to tell them some news of their distant friends, and I could scarcely get away from them. I made two trips to the village on the mainland, staying over night each time, and was much pleased with their eagerness to learn. They used to gather in the largest house, and were very attentive as I read them what I had translated, and tried to explain to them the Gospel. Their houses were the half-underground ones, built partly of poles, and covered with sods and snow. They were as kind as could be, and wanted me to stay all winter. Then they wanted me to come back and stay all next winter, and said they would hunt for me and get me a supply of meat."

The return journey occupied fourteen days, and was very trying. Provisions failed, the wolverines having destroyed two out of the four *caches* which they had made on the outward journey, and for a time they had to live on "tea and sweeties" (sweet biscuits?). They slept sometimes in snow houses, sometimes in snowdrifts, or wherever they could find shelter from the biting wind. Along the coast they found driftwood under the snow wherewith to make fires, but sometimes they had only ice-coated willows, and once they had no fire at all, and had to boil their kettle over a candle! And this in intensely cold weather! "For days at a time the thermometer stood at 50 deg. to 55 deg. below zero (Fahr.)." No wonder that

THEY MADE "ROARING FIRES"

when they reached the pine woods. No wonder that Mr. Stringer froze his heels. It seems almost a wonder that they should ever care to leave the house again when once they reached home safely, which they did on December 6.

Mr. Stringer says:—"The spring and summer are the best times for visiting the Eskimos on the coast, in fact about the only times that satisfactory work can be done. There are three or more places hundreds of miles apart that should be visited at the same time of the year, and how can one man do it unless he have wings? Influences are bearing in from different quarters that will make the work far more difficult in years to come. If a foothold is not gained now, many opportunities of good will be lost for ever. I am persuaded that it is now or never. What is to be done? Where is the man? Where are the means? The harvest is ripe, and I have faith that another labourer will be sent forth in God's good time—and surely that time is now. An unordained man would do just as well for the present if he be the right sort of stuff, and possess patience and tact. I fully believe that a few years will see the salvation or the ruin of the Eskimos."

## MISSIONARY DISTRIBUTION.

The sphere of missions includes "all the world" and "every creature." The claims of God and the necessities of humanity admit of no limitation, and true Christian zeal and love can wish for none. The conception of a purpose so vast and sublime as the preaching of the Gospel all the world over, irrespective of race, language, or religion, should fire the zeal and elevate the aims of all "who profess and call themselves Christians." This design is worthy of the highest respect and admiration, for the world can show no enterprise as unselfish, benevolent, and important.

Let us see how far and in what manner it is being attempted. If the 7539 missionaries of Protestant Christendom were distributed equally over the non-Christian world, there would be one to each 140,000 of those they are sent to evangelise; or one to a population equal to that of Brighton or Cardiff. But they are placed neither according to population or area. Yet the disproportion admits of explanation, and in most cases can be justified, as we shall see.

Dealing now only with the supply of missionaries to population, the following is the relative proportion in all the important spheres of non-Christian action.

The countries and races relatively best supplied are, the non-Christian portions of North America, the West Indies, West Africa south of the Senegal, South Africa, Madagascar, New Zealand, Polynesia, Syria, Palestine, and some portions of South India, as Tinnevelly and Travancore.

Less adequately supplied are, North India, Burmah, China proper, Japan, Ceylon, Egypt, and Turkey. Yet more inadequately supplied are, Central India, Central Africa, Morocco, Algiers, Persia, Siam, Korea, Manchuria, the Indian Archipelago, New Guinea, New Britain, New Ireland, and South America.

The fields wholly unoccupied, or having only two or three missionaries, require some more detailed notice.*

*Mongolia* is as extensive as many Englands, but has only 2,000,000 people. Here one missionary only laboured for several years, and now there are two.

*Sungaria and Chinese Turkestan*, with perhaps six million people, has no missionary.

*Thibet*, six times the area of Great Britain and Ireland, has an estimated population of only five millions, and no mission station, but four or five on its Chinese and Indian frontiers. It remains to be seen if Miss Taylor and her companions will be able to live and labour in a land curiously closed hitherto to European settlers.

*Nepal*, as large as England, with perhaps three million population, has no missionary.

*Afghanistan* and the countries to the north and east have none, though the freedom with which Nepalese and Afghans are permitted to enter British India gives them the opportunity to gain much Christian knowledge.

In *Arabia* are two small missions, one on the south-west, the other in the north.

The populous states of *Annam*, *Tonquin*, and *Cambodia* have Roman Catholic, but no Protestant missions.

Stretching almost across Northern Africa, from Senegambia to the borders of Western Egypt and Abyssinia, lies the *Sahara* to the North, and the *Soudan* to the south, an immense region, more than 4000 miles in length, and from 300 to 500 in breadth. The population of the latter is estimated at from sixty to eighty millions, but this is a mere guess. All that we do know is, that nowhere in any of its considerable states or numerous tribes is there any Christian agency, and that the attempts recently made to supply the want, have ended disastrously, though they will be renewed.

These inequalities of agencies throughout the mission fields admit of explanation. At the close of last century and during the early years of this, when so many of the larger Societies were formed, their resources were very limited, and the heathen world was little known and far less open than it is now. Their small bands of missionaries, therefore, were sent where the people were supposed to be willing to receive them, where they would be free to labour and protected from violence, or where some features of the country attracted Christian sympathy.

One or other of these causes led to the first missions in North America, the West Indies, West and South Africa, Polynesia, Madagascar, and some parts of India, and the evidence is as clear as it is interesting, that the hand of God providentially guided these tentative movements. Nearly all the missions then founded became permanent centres of influence, and bases for the extension of missions in the regions beyond as they became known, and presented some features of promise. These, naturally, have absorbed most of the growing resources of the older societies, or of new ones requiring for suitable spheres. In this manner the Gospel has passed from island to island in Polynesia, from tribe to tribe in South Africa, and from district to district and province to province in India. And new fields have been occupied, as it has been clear that they were open, though the difficulty and danger of doing so has, in some cases, been great. China, Japan, Central Africa, New Guinea, and Madagascar, after the expulsion of the missionaries in 1835, were all once closed, or seemed to be so.

And as there have been reasons why the present fields have been occupied, though for the most part imperfectly, so there have been reasons why the last-named group of spheres have been passed by. I do not affirm that they justify oversight, but they explain it. They are, for instance, less important than they appear to be, for though in the aggregate of enormous extent, their entire population is probably less than half that of India. Most of them are so sparsely populated that missionaries would nowhere find any considerable population among whom to settle. In some the people are so nomadic and gregarious that steady, persistent work among them would be impracticable. In some the conditions of life are so wild and precarious, the governments so exclusive and intolerant, or the people so suspicious or fanatical, that no missionary would be allowed to settle there, and if he did his life would never be safe, nor would the life of any convert. The fact is too little considered that in all purely Mahomedan countries—and most of the countries unoccupied are intensely Mahomedan—both the convert and the missionary who has preached to him, are by law liable to death; and if, for instance, in Central Arabia, Khiva, or the Soudan, the Government did not execute the law, private fanaticism would be eager to do so. Beside religious intolerance, it should be considered that the dislike and distrust of foreigners, and especially of Christians, is extreme in all the lands under review. Even the temporary visits of merchants and travellers are hardly tolerated. Permanent residence is out of the question in several of them. How many Europeans have ever resided, for any purpose whatever, in Thibet proper, in Afghanistan, Turkestan, Central Arabia, or the Soudan, or would be permitted to reside there? Not a few of those who have made the experiment of travelling in these inhospitable regions, have met with a violent death, or cruel treatment, or been forced to retire, by the subtle arts of worry and "boycotting" Orientals know so well how to practise.

WHAT THEN IS TO BE DONE?

Let attempts be made, by all means, to carry the Gospel into those regions whenever there seems an opening, and the suitable persons offer for the attempt. When these fail, let missionaries be placed on their frontiers, to witness for God and as pioneers to advance whenever practicable, as was done before China was open, and is now being done on the borders of Thibet. And let prayer be offered continually to God, that He would be pleased to remove all obstacles out of the way, give to the people who sit in darkness a desire for light and life: and to his servants wisdom to discern the signs of the times, and zeal and grace to act according to them. In the meantime, as three-fourths of the non-Christian world are open to our efforts, and not half of those to whom we have freedom of access have even once heard the Gospel preached in any true, adequate manner, is there not much to be said for the policy of occupying in great strength these open fields, leaving to the very few the duty of watching and waiting near the doors that are yet closed?

Edward Storrow.

*Brighton.*

* See the *Missionary Review* (U.S.A.) for 1889, p. 262, and or 1894, p.p. 464, 502, and 589.

## AGGRESSIVE WORK.

Whilst staying lately at a large watering-place hydro, where late dinner hours interfered with attending Sunday-evening services, I sauntered into the smoke room, wondering whether an opportunity would present itself for speaking a word for the Master. Only a few smokers were there, but soon I was enabled to direct the conversation aright by telling of a minister I had that morning heard who was once an infidel, but was converted by an accident which broke his leg.

We were at once in the midst of the subject, and I took care not to allow it to change. One man rather quickly took exception to the subject, and quoted Paul's "In season and out of season"; but I informed him he had misquoted the passage, for it was "In season out of season," the "and" being omitted, and it really meant the Gospel was always in season, etc., etc. Another remarked that if salvation were by believing he supposed he might believe and live as he liked. I replied, Yes, but how would he like to live. "If any man be in Christ he is a new creature," etc.; that faith in Christ revolutionised the man, making him a new man and consequently he lived a new life.

My opposing friend again interrupted, and I again had to answer him. And now another man looked into the room, and hearing what was going on, entered and sat down. I invited questions upon this very interesting subject, and promised to answer all I could.

One man asked what was to become of the heathen? Of course I referred him to the 2nd of of Romans and then dwelt upon what Paul said. A tall man then entered the room, evidently having been informed what was going on, and loudly announced that music was about to begin in the recreation room, and invited all to join them. My opposing friend readily agreed to this and called upon all to follow them, but singularly enough none moved.

Somebody now asked if I believed in heaven and hell. I answered "Yes"; and explained that heaven was to be with God, and hell to be separated from Him; that heaven was prepared for man, but hell was prepared for the devil and his angels; that our element was to walk with God, but that Adam sinned and separated himself from God by putting himself out of his element; that the qualification for heaven now was "Ye must be born again" (John iii. 7), and the qualification for hell the absence of this (John iii. 3); that we formed our own characters, and character fixed our destiny. God did not send men to hell, but men sent themselves there, and took their own brimstone with them—the fire of remorse and brimstone of memory, &c.

An elderly man asked if I believed in instantaneous salvation at the penitent form, as practised by the Salvation Army? I said there were none but instantaneous conversions in Scripture—the thief on the cross, Saul, Zacchæus, the woman of Samaria, the Phillippian jailer; that salvation was not the improvement of the old nature, but the reception of a new nature and life. It was the reception of the Holy Spirit and Divine life by faith in Christ Jesus. God did not believe in reformation, but in recreation and regeneration, and this was instantaneous when we surrendered to God by faith in Christ. Knowing the moment of conversion was not necessary, yet there must be a moment when we surrender and pass from death unto life, &c.

The musical man now burst into the room again, and loudly urged the people to join them at once in the recreation-room. At the same time he angrily denounced my using the smoke-room for preaching purposes. I replied that all were at liberty to leave if they desired, but that we were having something better than music. Only one left with him, but he quickly returned and remained firmly until the end. Others came dropping in and took seats, until there was a cry for more chairs, and the room became packed.

A white-headed man then quoted 1 Cor. ix. 27, and remarked that evidently Paul himself was not safe and felt he might be eventually lost. I answered that Paul was not in that text speaking of his salvation, but of running for his crown, as the context shows. He had left his salvation with the Saviour long ago, 2 Cor. v. 1, also Romans viii. 1. That salvation was a gift, Romans vi. 23. "The gift of God is eternal life through Jesus Christ our Lord." That justification was the work of an instant, "Being justified by faith," &c., Romans v. 1, but that sanctification was the growth of a life, &c., &c.

I was then charged with stopping people in the street and asking if they were saved. I owned it was true—that I had been doing it for nearly thirty years, and proposed doing it unto the end, as much blessing had resulted, several instances of which I mentioned. Drink was referred to, and I denounced it as the curse of our land, and said the next greatest blessing to conversion was to be a total abstainer; that I rejoiced in having been one for twenty-four years, purely as example.

Other questions were asked and answered, but throughout there was not a man who spoke a word on the Lord's side. After the gathering had continued about an hour and a-half, all questions ceased, and it quietly broke up. But I was satisfied the evening had not been wasted, for I had witnessed for the Master, and He would not allow the words spoken to return void. D. M. Drysdale.

*Liverpool.*

## "BOOKS FOR HOLIDAY READING."

This legend is to be met with in almost every magazine and newspaper that comes to hand at this season, and a perusal of the bill of fare provided under this head reveals a capacity on the part of the reading (!) public to digest aliment of a generally unwholesome description. The penny poisoner, the sixpenny startler, the shilling shocker, the three-volume villain-washer, are all parts of the same unsavoury stew, save in price.

I have often wondered why some people rush away from London in August, just to go to London-by-the-Sea, where they support existence by devouring the contents of the circulating library of the place, which they themselves call "vile."

"I'm obliged to read this rubbish," they say, when detected in the act by some surprised acquaintance, "or go without. One must read something at the seaside, you know; one gets so insufferably dull!"

"Why, then, do you leave home?" is the natural question. And so "The Scarlet Sunflower," and "Bebe," and "More Sensations without a Moral," and so forth, get read by those who would never think of besmearing their moral and spiritual outlook with such slime at home.

"Why yield to the impulse when away from home?"

"Well, there's Mrs. Janus; she's a member of our church, and when I called one day I found her flushed and excited, and she said it was no use being narrow and puritanic. She felt we did more good by going about the world with our eyes open, and if we were to be any use at all we must be able to meet the enemy with his own weapons."

"How was she preparing herself for this noble work?"

"Oh, she was reading 'Mess of the Turbidills.'"

"I suppose she has met the enemy, and conquered?"

"Have you not heard? She sees things so differently from what she did; she has grown larger-minded, and enjoys great freedom of soul. She says the old beliefs are fast crumbling away, and that she belongs to the Church of the future. I don't exactly know where it is, but I know she sometimes goes to hear Professor Neingott at the Secular Hall."

"Oh, and what does her husband say to it all?"

"I don't think he likes it, quite. But his wife says there are better things than pleasing one's husband. You see, she is quite advanced—she reads everything—and she holds that affinity and selection are controlling forces, stronger than the ordinary marriage-tie, which she says she no longer recognises; it is too arbitrary."

And so on, and so on, *ad nauseam*. It is not because there are no good books to read that our mothers and daughters are, so many of them, reading treacherous rubbish. No; it is because the rubbish is the rage—the fashion; the first question one hears among leisured women is—

"What are you reading now? They say, 'Yum-Yum' is the book of the year; it is more startling than 'The Celestial Gemini,' and I am just dying to read it."

I know many people who read the Bible—on Sunday—who, when starting on a journey, throw down a shilling to the bookstall clerk, asking at the same time, "Give me something to read on the journey," and receiving either some one volume of trash which is the "catch" of the hour, or a sheaf of papers whose illustrations and letterpress are devoted to subtle railleries at marriage, blasphemous handling of religious subjects, and the deceits practised upon each other by engaged couples.

Why will sensible and Christian people read what will surely leave its stain upon them? It is idle to say that when one gets to a certain age one may read anything. As well say that when arrived at years of discretion one may take poison with impunity. I was asked by a Christian mother some time ago, "Do you think I might allow my girls to read So-and-so?" naming a book which is responsible for the unbelief of many who once found all their hope in Scriptural inspiration. "They will hear of it, and may think me narrow if I do not give them the opportunity of hearing both sides."

"Would you give them laudanum to drink because, if you did not do so, they might think you prejudiced in favour of water? The cases are somewhat parallel."

It may be argued that a faith, or a purity that can be obscured, destroyed, or besmirched by reading cannot be a very strong one. The answer is that nothing is known until it is tested. But we do not test the purity of milk with offal; nor the strength of the body with a runaway steam-engine. Why, then, should the soul and the spirit be subjected to the foul atmosphere of impure and blasphemous reading?

If parents read, and allow their families to read all that is published under the name of "advanced"—whether it be that most hateful of novels, described as "theological," or that most harmful of theologies, described as "new"—they must be prepared for eccentric, vicious, and criminal results. No one ever yet touched pitch who was not defiled thereby. Read an evil book and the stain will remain with you, and upon your soul, for ever. Just for one hour give your mind to the writing of some sceptic, and by-and-by, when the fire of temptation is hottest, and your need of faith in God is sorest, all you get in the dark hour may be a resurrection of that sceptic's words, tormenting you with agonies of doubts you had otherwise never known.

Many a man would give all he owns to rid his mind of the false or filthy thoughts which abide in his memory as the result of unwise early reading. Shun all reading that has nothing to offer you but a record of evil experiences, or a creed of empty negations. If you are told that the study of special literature involves these, then avoid the study of special literature; for your Master, Christ, never intended you to attain a culture which would mean the loss of your moral or spiritual colours. Leave that *cause célèbre* unread; have the courage to refuse to read Blank's last unclean novel; do not wreck your soul's hygiene by studying the latest contribution to modern theological thought. Such things are not for you, if you are for Christ. Let them laugh at your dulness and your "orthodoxy" (such an opprobrious term in some circles!); you can afford that they should do so, for, thank God, there are quite as many good, pure, strong, holy books in the world as ever you will need to supply your intellectual life. "We talk of food for the mind, as of food for the body; now a good book contains such food inexhaustively; it is a provision for life and for the best part of us. Bread of flour is good; but there is bread sweet as honey, if we would eat it, in a good book."

> The place that doth contain
> My books, the best companions, is to me
> A glorious court.

Let no catchy newspaper advertisement, with its offer of holiday reading, mar the time of rest and refreshment you and your family intend to enjoy away from home. Books you and they must have, but let them be good books. Send for the catalogue of some reliable publisher, and with the good hand of your God upon you, you shall not fail of finding books for holiday reading. G.

MR. T. V. POWDERLY, being asked how far the nearest saloon should be from a schoolhouse, replied, "About five hundred miles would be a reasonable distance, according to my way of thinking." Very good, but in what direction? Either in the air or towards the centre of the earth, we should say.—*Morning Star* (U.S.A.).

TRY, FOR YOUR CHILDREN'S SAKES, to interest them in Christ's service, and to work for humanity, before the world occupies and sears their hearts.—*Dr. Barnardo.*

## THE OPIUM QUESTION.

We have received for publication the following correspondence:—

"Dear Mr. Osborn,—I enclose a letter which I have received from Mr. Broomhall, and shall be glad if you will take the necessary steps to carry out the proposed campaign. A direct appeal must surely now be made to Christian friends in order to enable the two women who have sacrificed time and health to this investigation to lay before the people the needs of those distant lands, and to make an impression on the conscience of this country that shall bear lasting fruit.

"The women have taken upon themselves the great responsibility of organising such a campaign, and we look to those friends whom God has endowed with the riches of this world to lift from us the burden of making these meetings what they ought to be. The urgency of the case must be the plea for asking you to put the matter very strongly, for, as is clear from Mr. Broomhall's letter, this is our moment. I am willing to take my share in this work if I am assisted by others.—Yours very sincerely, "Isabel Somerset."

"Mr. H. J. Osborn, 112, Fleet-street,
London, E.C."

"2, Pyrland-road, London, N., August, 1894.

"Dear Lady Henry Somerset,—I write on behalf of the 'Anti-Opium Urgency Committee,' and of the Committee of 'The Christian Union for the Severance of the Connection of the British Empire with the Opium Trade,' in reference to your kind offer to make arrangements for a series of great mass-meetings in the largest towns of the kingdom, at which Mrs. Andrew and Dr. Kate Bushnell could give an account of their recent observations concerning the use of opium in India, China, the Straits Settlements, and elsewhere. I am glad to be able to state that your generous offer is thankfully accepted by the committees above-mentioned, under whose auspices Mrs. Andrew and Dr. Kate Bushnell had already arranged to speak.

"That these ladies were willing to render this great service, and that the 'World's Women's Christian Temperance Union' had kindly sanctioned their proposal to give themselves for a series of months expressly to this work, we considered cause for deep thankfulness, as the need of such help just now is very urgent. A wave of falsehood concerning the comparative harmlessness of the non-medicinal use of opium has been passing over the land, and strange and deplorable ignorance of the terrible injurious results of opium-smoking seems to be very common. It is therefore of the utmost importance that these, who have the requisite knowledge, and to whom the nation will listen with confidence and respect, should have the widest possible opportunity afforded them to make known the true state of things.

"As a nation we are responsible for a trade, the creation, development, and maintenance of which, considering the irreparable physical, moral, and social injury it has caused to millions of men, women, and children in China, has constituted, I solemnly believe, the most stupendous crime against humanity ever committed by any nation.

"Sir Thomas Wade long since most truly said: 'It is to me vain to think otherwise of the use of the drug in China than as a habit many times more pernicious, naturally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full more tenaciously. I know no case of radical cure. It has insured in every case within my knowledge, the steady descent, moral and physical, of the smoker.' Concerning this dreadful trade, and long before it had attained its present dimensions, the late Dr. Medhurst said: 'Slavery was not productive of more misery and death than was the opium traffic, nor were Britons more complicated in the former than in the latter. Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction.'

"And yet, in the face of numberless and unimpeachable testimonies such as the above, a desperate attempt has been made before the Royal Commission on Opium, and is being made in this country, to defend and uphold this discreditable source of revenue. Unless the nation is aroused, and led to see the true character of this evil trade, the trade will go on carrying moral ruin to the homes of millions, not only in China, but in various other lands, and the Opium Commission, the appointment of which was a disastrous blunder, may be made the means of misleading the public mind.

"We therefore welcome most gratefully the help of ladies who can speak from personal observation, and who, in connection with another great iniquity, have rendered very signal service to the nation, and to the truthfulness of whose statements Lord Roberts has borne honourable testimony. They have in a very remarkable manner won the right to be listened to, and at this crisis of a great question their help will be of unspeakable importance.

"Earnestly desiring that they may be enabled to greatly strengthen the growing desire on the part of the people of this country to bring to an end our connection with a trade which the House of Commons has declared to be 'morally indefensible,' and warmly appreciating the help which at this juncture you kindly offer, I am yours very truly,

"B. Broomhall."

## MEDICAL MISSIONS.

In connection with the Edinburgh Medical Missionary Society, Mr. G. A. Barclay, organising secretary, has been conducting a series of very successful meetings in the summer resorts of Wales, and in the West of England. Among other places visited, have been Llandudno, Penmaenmawr, Colwyn Bay, Rhyl, Chester, Southport, Blackpool, etc. In all places large audiences were gathered together, and the lectures delivered, with the beautiful pictures exhibited by the oxydydrogen lantern, created widespread interest in the work of the society, which supplies all the great missionary societies with many of their best medical missionaries. Mrs. Barclay accompanied her husband, and her rendering of sacred solos proved a great attraction, while two of the students, Messrs. Fletcher Jones and Scott Taylor, also took part in the meetings.

As an instance of the interest created, it may be mentioned that Mr. Barclay has received from visitors at these resorts invitations to conduct similar services in many of the largest and most influential centres in England. This society has trained so many English students for English societies, that it is sure to have a hearty welcome wherever genuine missionary zeal exists.

## YOUNG MEN IN COLOMBO.

Dear Sir,—May I be allowed to appeal to pastors, parents, and others on behalf of young men who come out from the homeland to fill situations in Colombo, Ceylon? I would plead with all who are interested in young men to do what they can to prevent those who are morally weak from coming to Colombo at all. No young man should come here who is not a firm total abstainer, if not a decided Christian. The temptations to drink and to degrading vice are so dreadful that few young men who come to reside here can overcome them.

The other word I wish to say is that those who are interested in young men who may be coming to Colombo should communicate direct with some minister or other true friend of young men, and not through the young men themselves. When a young man comes out, bringing with him letters of introduction to ministers or churches, he often finds himself placed at a considerable distance from those to whom the letters are addressed. Perhaps he is a little shy about such matters, and so the letters remain in the young man's portmanteau, until he finds other associations, which, too often, alas! take away any wish to see either the ministers or the churches. May I entreat that in every case of a young man coming to Colombo a letter be sent to some earnest Christian or pastor here, giving the young man's name, the house of business to which he is coming, the ship in which he is sailing, the expected date of arrival, etc.? This letter should reach Colombo at least a week before the young man arrives, so that the moment he steps upon our shores there may be someone to grasp his hand, and help him through those first forty-eight hours, which are so deadly to many.

I need scarcely add that any letters which may be sent to me concerning young men shall receive all possible attention.—Yours faithfully,

T. J. Stockley.

*The Manse, Cinnamon Gardens, Colombo, Ceylon.*

## SOUTH AFRICA GENERAL MISSION.

Very hearty meetings were held on Wednesday last week, in Exeter Hall, to bid God-speed to Mr. and Mrs. Spencer Walton, Mr. G. B. Howe, and a party of missionaries about to proceed to South Africa. Friends of the workers and supporters of the work assembled in the afternoon and evening in such numbers as to crowd the Lower Hall, and the proceedings were enthusiastic in a cheering degree. The chair in the evening was occupied by Mr. T. B. Miller, who was surrounded by the new and returning members of the Mission.

In the course of an instructive address, the Chairman called attention to the two-sided character of the teaching of Acts xiii. 3, 4. First, it is said, "they sent them away"; then, that they were "sent forth by the Holy Ghost." He specially urged the lesson of the former statement, as involving those present in a partnership in the work of the outgoing missionaries. This brings responsibility; those who send are under obligation of fellowship to sympathise with and support those sent forth.

Brief addresses were given by the missionaries, the first to speak being Mr. G. B. Howe, who goes to superintend work in the eastern part of South Africa. Effort among native girls in Durban is very urgent; they sadly require Christian protection and instruction. Mr. Howe told of loving fidelity and loyal consistency on the part of native converts. Miss Sheasby, who is returning after a period of rest, spoke of work among the Malays of Cape Town. These people are Mohammedans, but ignorant and neglected. Mr. Palmer Jones, of Leeds, who has given up business at home to enter for the foreign mission field, rejoiced that the Lord had opened his way very plainly. Miss Doddrell, of London, said she was going to Africa, not so much out of love to the heathen, but at the command of God, who would, she was sure, give her that love for the natives which would stimulate her to joyous service.

An interesting break in the series of speeches was afforded by the introduction to the meeting of a number of young men about to leave for China in connection with the C.I.M. They were commended to the Lord in prayer by Mr. Spencer Walton, and doubtless many who saw their bright faces will remember them often at the Throne of Grace. A few words on the work of the S. A. G. Mission were then spoken by Mr. A. Mercer the hearty secretary of the work. He appealed for sympathy with the Mission in its various enterprises, asking friends not to forget the need for a continual replenishment of the general as well as the more special funds. Miss McCarthy, who has worked among girls in London, praised the Lord for revealing Himself to her in such a way as to give her great encouragement in her purpose for his glory. Mr. F. K. Panzera, of Ontario, Canada, had come to the point of willingness and the door of opportunity through strange and sometimes severe providences. He had prayed the Lord to delay his coming until his parents should be brought to Gospel light and liberty; and now that they had been brought in, he looked around and found that the heathen were still without. So he was going to do his utmost to testify for Christ among them. Miss F. Day, of St. John's Wood, who has been a worker among the young women at the Welcome, gave the following texts: Hos. vi. 3; 2 Sam. xxiii. 4. Mr. Harold Green, of Buxton, praised God for guidance, and gave Isaiah xxxii. 18, and Ps. xxiii. 2 (marg.).

Mrs. Spencer Walton asked whether we have understood what Christ saved us for. Was it not that we should tell others of the one great remedy for sin? Mr. Walton followed with a stirring appeal to individual effort. He directed attention to Mark iii. 14, as setting forth missionary equipment and duty:—"that they should be with Him, and that He might send them forth to preach." That day five years ago the first party of six landed in South Africa. To-day there are sixty-eight workers there, and with the reinforcements and returning workers the Mission will have nearly eighty members. The Chairman announced that South Africa presents a sphere of much usefulness for trained nurses, wholly consecrated to the Lord.

Rev. E. W. Moore closed the meeting with a stimulating address, based on 2 Kings ii. 9. He derived many valuable lessons from the story of Elisha's request at the hands of his master Elijah. A hard thing was asked and secured; and Elisha's act should be an example and an encouragement to all who desire power for the service of God.

## FISHERMEN AT YMUIDEN.

By a LADY WORKER.

Last summer, when on my annual visit—in connection with the M.D.S.F.—to the fishing fleets with my friend Miss Woodman, on board the Mission smack *Euston*, we had occasion to put into Ymuiden two or three times with fish, and, to our surprise and satisfaction, were most warmly welcomed by some of the inhabitants of the town. They showed us with pride a large Sailors' Home in course of erection. Some of these Dutch people take the deepest interest in the Englishmen, and they have long been grieved at the success of a certain class who, by their depredations on the English fishermen, have made the little port notorious for its evil influences. Hitherto the publicans and crimps have had the field to themselves, and a very paying trade they have carried on. It must be remembered that there are thirteen public-houses, so close to each other that they can all be passed in a walk of less than ten minutes. Their gain is a dead loss to many a home on this side of the water; there is not money enough made in the fishing trade now to allow of more than a very limited expenditure. Opposition to this flourishing liquor trade has now arisen in the form of the Sailors' Home opened this year.

The Home, though managed entirely by the Dutch, is intended as much for the English as for the natives, and excellent refreshments and lodgings can be obtained there at a cheap rate. These facts were not well known to the Englishmen on our arrival, so, working on the lines of the publicans, we constituted ourselves "runners" for the house. This means no more than visiting the smacks every morning—besides at other times when they first arrived—having a chat with the men, and during the conversation mentioning that we were staying at the Home, and enlarging on its various advantages. The fishermen were very pleased to be met with an English welcome, and many a long talk we had on the fish stages, or on the decks, or in the cabins of the smacks.

We can understand that to these men the temptations of a port come with full force. Of strong natures, capable of much good or evil, easily persuaded to right or wrong, they fall an easy prey to the allurements of the land sharks. "A few hours' conviviality," they may reason, if they reason about it at all, "will pass away the evening; we must have a change once in a while, it's precious little pleasure or change we do have. If we do get a glass too much—well, it will help us to forget this dog's life. We must enjoy ourselves sometimes." And so they must; it is a necessity of human nature. We are no better able to live without enjoyment than without sunshine. If they cannot get healthy enjoyment, they take what they can get, and it *is* enjoyment of a certain kind for the time being.

The public-house is bright, music is going on, and a good deal of laughing and talking; now there is a chance of seeing fresh faces and of having a good old yarn. So they go in and take a glass, but they don't reckon on the strength of the Dutch spirits, and in a short time they are no longer master of word or action; the demon has possession of them.

Many a man goes on shore firmly resolved not to take even a glass, for he knows the danger of it only too well. He will just stroll round and have a look at Ymuiden, he thinks to himself, and then go back to the smack. What does he see? Not much besides public-houses; they look cheerful enough, nothing else does; but he won't go in, though he can hear they are having a jolly time there. So he strolls on, passing one temptation after the other. But his good resolutions are gradually growing weaker; it is dull work strolling about alone, and the smack will be duller still.

Then he falls in with an old chum, who asks him to come in and have a glass. In an evil moment he succumbs, the battle is over, he is vanquished; well, it is easier to give in than to hold out against such odds, and he is not obliged to make a fool of himself, he mentally argues.

Since it requires so little, then, to help our fishermen to steer clear of the shoals and quicksands on shore, shall we refuse that little? We *are* our brothers' keepers, and their sins will lie at our door if we turn aside from helping them when God has put it in our power to do so. We cannot all help in person, but many of us are able to do something towards enabling the Mission to Deep Sea Fishermen to extend its sphere of beneficent labours in this direction. The Mission's assistance is nowhere more needed than in Ymuiden, which stands at the entrance of the North Sea Canal, connecting Amsterdam with the North Sea.—*Toilers of the Deep.*

THE MIZPAH Congregational Church, Chicago, has in its constitution this clause: "But no person shall be received into the fellowship of this chapel who is not a total abstainer from intoxicating beverages and in favour of the annihilation of the liquor traffic."

## JOHN WESLEY AND PRE-MILLENNIALISM.

That John Wesley was a millenarian is a statement which, although likely to surprise many to-day, is yet capable of very easy proof. Methodists in America hold the hope of the Lord's return, to "rule the world in righteousness," more prominently than seems to be the case among their brethren in the old world. Hence a tractate by Dr. Nathaniel West, of Syracuse, N.Y., the well-known writer on prophetic subjects, and entitled John Wesley and Premillennialism (*Hunt and Eaton*, 150, *Fifth Avenue, New York*), has entered upon its instructive and useful career with the earnest recommendation of several influential members of the great Methodist body.

Dr. West says: "Wesley taught specifically: (1) The spread of the Gospel as a testimony to all nations; (2) an apostasy yet more to be developed, and already at work, in Christendom; (3) the literal conversion and restoration of Israel to their own land; (4) that the full revelation of the Antichrist precedes the Advent; (5) that it is the duty of the Church to observe the signs of the times; (6) the literal, visible, personal, and glorious Second Coming of the Lord; (7) that the third Beatitude, 'The weak shall inherit the earth,' refers to the Millennial Age; (8) that the curse shall be removed from the earth, and the animal creation restored to pristine innocence; (9) that there shall be a transfiguration of the planet into a new earth, with a new heaven, and a new climate; (10) that it is the duty of the Church always to pray and look for the Coming of the Lord."

This comprehensive statement of teaching is supported by references to Wesley's sermons and annotations; and then it is shown that the many great men who influenced and consorted with Wesley were professed and hearty pre-millennialists. After quoting Wesley's acknowledgment of the great help he received from Bengel's *Gnomon*, Dr. West says: "The foundations of the Methodist Church were laid deep in the pre-millennial faith of the pure apostolic and primitive martyr Church; and would God but revive once more in the hearts of her bishops, elders, pastors, and itinerating ministry the ancient faith that overturned the Roman empire, and kindled the souls of the two Wesleys, Fletcher, Coke, and the 'Oxford Methodists,' and gave to Bengel his undying fame, and yet dwells in the souls of thousands of God's dear children of different denominations to-day, what a conflagration of holy fervour and vital Christianity would sweep over our secularised churches, and over our land so enslaved to material interests and to mammon!"

## CENTRAL INDIAN HILL MISSION.

In The Christian for December 28, 1893, there was a description of an old woman, with snow-white hair, reputed to be over 100, who, with the energy of despair, cast from her the offer of eternal life, as Mrs. Müller told the Gospel message in her village. A few weeks after, when repeating her visit, Mrs. M. found that the old lady had crept into a dark corner to listen while she was speaking to a dying man in his home, and her former defiant attitude suddenly gave way to warm affection, when the visitor described how she had taken farewell of her own aged mother to come to India, but looked forward to meeting her again in heaven. Many prayers were offered that the Lord would reveal Himself to the old centenarian, and the following extract from a letter received gives the answer:—

"Yesterday morning I visited my old 'grandmother'; she was somewhat poorly, but I believe more from want of clothing than from anything else; for the poor black shrivelled old body was wet all over with the rain. I shall take her a new soiri this afternoon. I had a happy time with her, and she is so pleased to pray with me and to tell me that she has had her sins forgiven, which I fully believe is true.

"But there are many hindrances to openly declaring herself a Christian. Death is very present to her, and as she says, 'Who will bury me, if I become a Christian openly? No one will touch me; they will let my body lie about.' This is no mere fancy, for the other day an old woman, who I fear was only a nominal Christian, died here, and there was no one but ourselves to help them. No one would touch the coffin, and the Roman Catholic Sisters, to whom someone had gone without our knowledge to ask their permission for their pew-opener to help in carrying the body, answered that this old woman had gone to hell, and those carrying her would go to hell too. One of our teachers, out of kindness to us, helped my husband and her son when it was dark; for our young men were away at the time.

Will friends pray for her and for three or four young men (who have lately been eagerly seeking instruction in the Gospel), that they may have courage to confess Christ by baptism, and may themselves become heralds to their own countrymen? Eighteen workers—one a native evangelist—are now seeking to spread the truth in and around the different stations. Lately a sixth station at Duni, near the junction of the rivers Sipna and Tapti, has been opened, and the natives there seem much interested. A copy of the report for 1893 will be sent on application.

F. W. Howard Piper, Hon. Sec.

10, *Drayton Park, N.*

# The Book World.

The Story of Elijah, by H. K. Wood (*G. Stoneman*), is a review, practically considered, of the chequered and dramatic recorded career of the ancient Hebrew prophet. The lessons of Elijah's life are well applied.

The Young Woman. The second annual volume of this monthly forms a singularly varied, fresh, and readable budget. Many of the best popular writers of the day contribute to its contents, which are all of a high order. (*Partridge & Co.*)

Walks in Palestine. By Henry A. Harper. (10s. 6d. *Religious Tract Society.*) This is a cheaper edition of a charming work, illustrated by fifteen artistic photogravures. These are from photographs taken by the late Cecil V. Shadbolt, of whom a brief memoir, with portrait, is prefixed.

Under the title of A Brave Saxon (*Simpkin*) Mr. J. S. Beamish has gathered from various authentic sources, recasting them in his own language, some of the most striking incidents in the life of Martin Luther. Some "Addenda" are devoted to a consideration of current or recent episodes in the Papal propaganda in this country.

Hidden yet Possessed. Rev. Evan Hopkins contributes this third volume to the pocket series of "The Keswick Library." The dominant notes in Mr. Hopkins's teaching are clearness and caution; these are well exemplified in the little book before us. He is at once uncompromising and safe in his unfolding of the privileges and possibilities of the spiritual life. (1s. net. *Marshall Bros.*)

The Sanitary Code of the Pentateuch, by Rev. C. G. K. Gillespie, is the new volume of the "By-paths of Bible Knowledge" series. It is succinct and clear, and written for the "ordinary reader." It shows in an effective manner the excellence of the Mosaic system of sanitary law. This book will be welcomed by Jews and Christians alike, and will have attractions for sanitarians and antiquarians as well as theologians. (2s. *Religious Tract Society.*)

A new and greatly enlarged edition of Brewer's Dictionary of Phrase and Fable is in process of publication by *Messrs. Cassell and Co.* (7d. per part). It purports to give "the derivation, source, or origin of common phrases, allusions, and words that have a tale to tell." It well fulfils this programme, and shows colossal industry and research. To journalists and students of literature it is invaluable. With the opening part is given an excellent portrait of the able author and compiler.

Pictures from Bohemia. By James Baker. (8s. *Religious Tract Society.*) A new volume of the "Pen and Pencil series." The land of Huss, though not very remote in these days of speedy travel, is virtually a *terra incognita* to most Britons. This charming account of the land and its peoples will help to popularise the picturesque qualities of both. We would have welcomed a somewhat fuller account of Huss himself and his place in the Reformation movement, but probably that was not within the scope of such a work. The numerous illustrations, by Walter Crane and other artists, complete the attractions of a beautiful and fascinating volume.

Present Day Primers.—This useful series (1s. each. *Religious Tract Society*) has been enriched by the addition of the following manuals:—How to Study the English Bible, by Canon R. B. Girdlestone, a work which has already performed an important educational service in a more expensive form; A Brief Introduction to New Testament Greek, with vocabularies and exercises, by Dr. S. G. Green, whose high reputation in this line of scholarship is a guarantee of sound method and minute accuracy; and A Primer of Assyriology (illustrated), by Professor A. H. Sayce, who has admirably succeeded in the difficult task of summarising what is known of Assyria and its wonderful monuments.

A Living Letter, a booklet by A. T. B., presents some very helpful thoughts for Christian workers, based on 2 Cor. iii. 1-3. (9d. per dozen. *James Magill, Corn Market, Belfast.*)

BOOKS RECEIVED.

From the *Religious Tract Society.*—From Darkness to Light in Polynesia. By Rev. W. Wyatt Gill, LL.D. 6s.—Among the Tibetans. By Isabella Bird Bishop. 2s. 6d.—The Meeting-place of Geology and History. By Sir J. W. Dawson. 5s.—Ponds and Rock Pools. By Henry Scherren. 2s. 6d.—Heredity and Personal Responsibility. By Rev. M. Kaufmann (Present Day Series). 4d.

# Letters to the Editor.

## THE OPEN AIR IN IRELAND.

Dear Sir,—I read with interest the article from your correspondent, and the letter from Mr. Price, respecting open-air preaching in Ireland. I have considerable experience of the country, and I must express my surprise at the statement of your correspondent that "open-air preaching is a veritable blessing to the priests." I am perfectly sure that they do not so regard it, and I know from those most competent to judge that so far from it causing doors hitherto open to be closed, and frightening inquiring Roman Catholics, it has had precisely the opposite effect both in Arklow and Cork.

I was present to-day at an open-air service held in this town in the market-square, and it may not be uninteresting to your readers if I describe what I heard and saw, and the impressions produced on me and others.

The preachers were, I believe, all Irishmen; they were evidently young men of gifts and grace, they spoke simply, clearly, and with power, the Gospel message. They exhibited no ordinary courage and meekness, and many who did not sympathise with their work were indignant that the authorities permitted them to be so disgracefully assaulted. There was a large audience composed of the middle and lower classes. The former gave a respectful hearing, the latter indulged in shouting, jeering, etc., and the street arabs were permitted openly and unrebuked to throw sods, rotten eggs, and refuse at the preachers, and continued the pastime until their resources were exhausted.

I stood convenient to a county magistrate and a military officer, and heard them both say that the conduct of the authorities was disgraceful. No attempt was made to warn or to arrest the assailants, and the slightest effort of the police would have put an end to the wanton and unprovoked assaults. I do not blame the constabulary, as I am aware that they are acting under orders, but one could not but feel indignant that men who were committing no offence should not receive the just protection of law to which they were legally entitled.

I know there are many with whom it is a moot point whether open-air preaching is the best means of reaching our Roman Catholic countrymen; but, whether it be wise or unwise, it is of the utmost importance that the authorities be required to secure liberty and protection to the subject in the exercise of his legal rights.

It must be remembered that open-air preaching has never got a fair trial in Ireland, that undoubtedly there are now greater opportunities than at any previous time; that John Wesley, Gideon Ousely, and others, who, in darker times, proclaimed in the open air the Gospel, had some remarkable fruits as the result of their work; and it appears to me that instead of discouraging those who are engaged in so Christ-like and apostolic a work, we should sustain them by our prayers and by our means, and have more faith, that not only the people but the priests shall become obedient to the faith.—Yours faithfully,

A Christian Irishman.

*Athlone, Sept.* 9.

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Dear Sir,—Your article on "Open-air Work in Ireland" (August 30) to my mind hits the nail on the head. I have recently returned after five weeks' colportage work among the Roman Catholics. A quiet but effective work is being carried on in this way by Irish Church Missions, Methodists, and Presbyterians. Some of the people are very pious, and extremely jealous of their "one true Church," and great caution and tact are required in approaching them.

On the whole I have been well treated, and occasionally refreshed by draughts of milk from Roman Catholics who knew my business perfectly well. One gets many an opportunity for a quiet spiritual chat, and can often press home the necessity of studying the Bible. Many (thanks to this work) possess copies of the Douay Testament, and they read it. I met one waiting to return it, and another who had burned it, because, finding that it did not agree, as they thought, with Catholic doctrine, they considered they must be Protestant books.

I might add that after taking part in a good open-air meeting on the Custom-house steps in Dublin, I had a pleasant chat with an experienced worker, and he questioned very much the wisdom of sending inexperienced Englishmen to such a district. He was fully expecting such results, which will hinder the work in that part for a long time to come.—Faithfully yours,

Arthur Smith.

*Holsworthy, Devon.*

P.S.—Already a colporteur friend, working in Galway, who was doing up to that time a good work, has had his bicycle smashed.

[936]

Sir,—I thank you much for inserting my letter of the 3rd inst., which has already elicited hearty approval of our work; and you will confer a further favour by allowing me this opportunity of replying to your "Correspondent," who seems to have quite missed the mark, for he looks upon the Open-air Mission as an attack upon the religion of the Roman Catholics of Ireland. I emphatically say that this is not so, either by the constitution or practice of our Society. Our attack is directed, not against any religion, but against *irreligion* of all sorts and classes, foremost of Protestants, then of all others. Satan is our foe. Not long ago a Roman Catholic Mission Father stated in the City of Cork that out of their population of 76,000 there were 74,000 who did not care for their souls. We do not say this. But after such a statement we ask, "Is there not a cause?" The bulk of the crowds soon find out that our preaching is not anti-Roman, nor anti-Irish, nor of Orange hue; and therefore they gladly listen so soon as this discovery is made. The great Athenian general said, "Strike me, but hear me." So our preachers in effect say to tumultuous crowds, "If you will strike us, at least hear." In these very crowds there are God's children, who must be found out. And why desist from open-air preaching because multitudes are not converted? As well close all the churches for the same reason.

We do not think that the earnest prayer of God's children for Ireland offered up during the last half century will for ever be unanswered. And perhaps the time is very short. The people (God's people) say "The time is not come," but God says "Consider your ways."

The Gospel dispensation began with open-air preaching; may it not close with it? This is God's method in his works, his Word, and his times; a system of "*introversion*" seems to pervade all these. —Yours faithfully,

James Price.

Treasurer, Open-air Mission for Ireland.

44, *Harcourt-street, Dublin, Sept.* 8, 1894.

[It is very important in every discussion not to confuse the issue. Neither we nor any of our correspondents desire to "desist from open-air preaching," but that the Gospel should be preached in ways most wisely adapted to circumstances. If there is one way which is always possible, always effective, and more neglected than any other, is it not that apostolic method, not only "publicly," but "from house to house, warning every one, night and day, with tears"?—Ed.]

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## GIFT, SERVICE, AND HEADSHIP.

Dear Sir,—In an article that appeared in your issue of August 9, I notice that you call attention to the Church at Corinth and to the readiness its members showed to contribute to the general well-being out of the diversities of gift existing among them. And you remark, "We ought to be able to have meetings—some no doubt have—to which each should be encouraged and expected to bring something for the edification of all."

This ought undoubtedly to be the case with Christian churches. In a previous chapter of this same epistle (the 12th) we find the church likened to a body composed of many members possessing different functions, members, moreover, that neither usurped the functions of one another, nor sought to do without the joint co-operation of all. Further, in Eph. iv. 11, 12, we read that Christ gave some very especial gifts to the church (apostles, prophets, evangelists, etc.) for an especial end, not to absorb every office within their own single gift, but, as the 12th verse should read, "for the perfecting of the saints unto a work of service, unto building up the body of the Christ." That is to say, all the members in the body of Christ were to be perfected toward the joint fulfilment of their several offices. And no single church is a living, healthy organism, that does not corporately exhibit an effectual working in the measure of every part, a working that results in the building up of itself in love.

But there is a momentous fact that it is needful to call attention to. This body of Christ has a head; and the gathering together of various Christians in a place could no more ensure the successful and harmonious working of each and all than a body could perform its functions without a head. The church is not independent of Christ, but wholly dependent on Him; and in Eph. v. 24, it is assumed as a fact that the church is subject to Christ.

What then is needful for the carrying out of the wholesome proposition of your article? This: that believers gather together in dependence on Him who is their corporate head; that they look unto Him from whom alone all spiritual gift descends, and that they wait on Him to control their operations and direct their service.

It surely was not in vain that He also gave this promise: "Where two or three are gathered together in my name, there am I in the midst of them." For, when his members gather in his Name alone, there is to be realised a presence and a power that overawe the workings of the flesh, subject each individual heart to control, and guide service wisely to an edifying end.

A. W.

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## "INTERCESSION."

Sir,—The contributions by "F. O. E." in The Christian for August 2 and 9, entitled "A Call for Intercessors," are very seasonable. In Isaiah lxii. 6, we read, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Though all believers are commanded to "Watch and pray," yet the faithful "watchmen" is God's gift to the Church. The verse quoted goes on to say (margin), "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." These words are our encouragement to earnest, persevering prayer, for the fulfilment of the many glorious predictions and promises in the Word, and that "the Kingdoms of the world may become the Kingdoms of our God and his Christ." Then shall Ps. ii. 8 be fulfilled.

Isaiah lxii. 10 is the command to the servants of God to "go through the gates, prepare the way of the people; . . . . gather out the stones; lift up a standard for the people." This corresponds with Isaiah xl. 3, and the command of our Lord, "Go ye into all the world and preach the Gospel to every creature."

On July 19 I was present at the yearly meeting of the Society of Friends in a country place in Sussex. An earnest and able address was given by a leading brother, through whom the Lord was sending the faithful message. After he had spoken, a sister present engaged in prayer very earnestly, in the true spirit of intercession. Her petitions included prayer for one who was suffering imprisonment for the truth in a far-off land. When the prayer was ended, another brother rose and spoke from Heb. i. 2, on watching and hearkening for God's voice, and obeying. He went on to speak of prayer and intercession in the largest and widest sense and scope, not only for ourselves, but for others—for our nation and rulers, for other nations in darkness, that the light may shine in; for all missionaries gone forth, and that the Lord of the harvest would thrust forth more labourers; also that darkness, error, superstition, and all obstacles to the Gospel might be dispelled and dispersed.

When I read the articles by "F. O. E.," I felt the Lord was stirring up "his remembrancers," that they may "give Him no rest" till their prayers are all answered in fulness of blessing.

W. C.

*West Brighton.*

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## CONTINENTAL SERVICES.

Dear Sir,—I have only just returned from the Continent, and find my Christians waiting for me. In the issue of August 23 I notice that Surgeon-General Partridge has been writing a letter saying how disgusted he was with the Romish surroundings of the English Church services he attended while on the Continent.

I am quite certain the services he complains of were not held by chaplains appointed by the Colonial and Continental Church Society. The aims and teaching of this Society are decidedly Evangelical; and it is its earnest endeavour to send men out to the various chaplaincies with like-minded views. It is a pity for Surgeon-General Partridge to tar *all* the chaplains of the Continental chaplaincies with the same brush. He should at least make inquiries before making such statements as he does; then I am sure he would acknowledge his mistake.—Yours faithfully,

A. C. and C. C. S. Chaplain.

*Sept.* 5.

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## DAILY GOVERNESSES.

Dear Sir,—I am glad to see Dora Ridgeway's appeal for "Nursery Governesses" in your paper. May I be allowed to draw your readers' attention to another class of toilers, whose struggles and privations are often little guessed at? I refer to the great army of daily governesses. Some of these are exposed to needless hardships through the thoughtlessness or stinginess of their employers, as, for instance, when they are obliged to come home for their midday meal, after a long morning's work before resuming their duties in the afternoon, unequal, perhaps, to the task of helping to prepare it, and in some cases unable to afford it, other members of the family being dependent on their efforts.

As one of them remarked lately, "What is ample for one is starvation for three." Surely the anxiety occasioned by miserably low salaries is enough without this additional burden.

One Who Knows and Feels.

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**IN JAPAN,** Miss Bacon says, **it is held to be the religious duty of every mother, from the Empress downwards, to perform the most menial duties for her children.**

**HAND-PICKED FRUIT** is the best, and hand picking is the best way to get the fruit. It is personal work that tells. It is so in religion, it is so in everything. Five minutes' private personal entreaty will often accomplish more in winning a soul to Christ than five months' public preaching—though we would not disparage public preaching in the least. Close work is effective. When you talk to me you mean me, and I know it. Try personal work. Be a committee of one. The Church is to be multiplied by addition; and this not by wholesale but by the addition of ones, led to Christ by the personal work of believers.—*American Messenger.*

## Y.M.C.A. NOTES.

A NEW Association has been formed at Spondon.

The Wolverhampton Association has appointed Mr. J. A. Roxburgh as general secretary.

The new Association at Hanley has acquired good premises, and bids fair to do excellent work.

On a recent Sunday, 104 young men attended the Plymouth Y.M.C.A. Bible Class, and 142 were present at the class at Devonport.

Mr. S. Y. Ormerod, of Plymouth, has been appointed to the secretaryship of Southport, vacant by the resignation of Mr. T. W. Gladstone.

The Manchester Y.M.C.A. reports good work at the Gospel temperance meetings and Gospel song services. The 131st emigration party has left for Canada.

The Finsbury Park Association has started a bright little *Bulletin*. The first secretarial miniature is Mr. W. H. Mills. The programme for the coming winter is full of promise.

The journal of the Newcastle (N.S.W.) Association, the *Lighthouse*, has changed its form, and now comes out as the *Young Men's Echo*. It tells of excellent work done by the Association, which hopes in a very short time to be occupying a building of its own.

In Leeds the Sunday afternoon workers' prayer meeting is being attended by large numbers, and the young men's conversational Bible-reading class is quietly and steadily adding to its roll. The cyclists' mission corps is doing good work in villages near Leeds.

During the year ending March 31 last, 761 new members and associates joined the Manchester Association as compared with 775 in 1893. This makes a total of 19,936 in the last twenty-two years; and the active associate and honorary membership stands at 2452.

In a recent issue of the *Cape Times* appears an interview with Mr. Sprigg, secretary of the local Y.M.C.A., in which that gentleman, on account of the stagnation in trade prevailing in the Colony, earnestly warns young men from this country against going thither in search of employment.

The Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, asks young men coming to the French capital to apply, personally or by letter, to the secretary for information required. To those intending residence in Paris, the advantages of the Association, religiously and socially, are invaluable.

The committee of the City of Dublin Association are now making their arrangements for the winter session, which gives promise to be one of unusual interest. Mr. Henry Varley will conduct a mission for men only in the Metropolitan Hall, commencing Saturday, October 13. Amongst those secured for popular lectures are the Rev. Egerton R. Young and Capt. Reade, Royal Navy.

Mr. D. A. Black, secretary of the Belfast Y.M.C.A., reported to the monthly meeting of the National Executive, held at Exeter Hall on Friday afternoon, that a revival had commenced among the young men of his city. Seven young men, of whom five had been accepted, had offered themselves for missionary service; while the summer meetings of the Association had been larger than those of the winter.

The syllabus of the International Y.M.C.A. Training School at Springfield, Mass., has been issued. This school is devoted to the training of young men as general secretaries and educational directors of associations, and for physical directors both in associations and colleges. Sixty-one regular students were received during the past year, while the number of graduates was twice as large. The course in Christian sociology, which proved so successful last year, is to be repeated, and James McConaughy will give special courses in Bible instruction. Any desired information can be obtained by addressing Oliver C. Morse, Springfield, Mass., U.S.A.

The Steine House, Brighton, Magazine writes:—"It is quite inspiriting to once again see a well-filled room on Sunday nights. The holiday season has thinned our ranks somewhat, but the growth of the attendance at the service promises for the winter session. Our Lecture Hall on Friday nights is beginning to wear an aspect of interest and appreciation. Sunday School teachers and Christian workers are rallying again, greatly to the encouragement of our tried friend, Rev. David Davies. The studies for the month have been of a very interesting character. The sacred song services, which became very popular last winter, will re-commence on the last Wednesday evening in September.

REQUESTS FOR PRAYER.—For much blessing on a special mission to be conducted by Mr. W. Monro Collings from September 23 to 30 in the Mechanics' Institute, Stratford, E.—For a mission by Captain Rochfort in connection with Cage-lane Mission, Plumstead, September 16 to 23.—For five seamen who, on Sunday evening, professed to find blessing at the Christian Mission, Salmon-lane, E., and who have now started on their voyage.

## CHRISTIAN ENDEAVOUR NOTES.

AN earnest, enthusiastic meeting of the societies in Erie County, Penn., was lately held. The Missionary Extension idea met with hearty sympathy.

Rev. John Stevens, president of the Chinese United Society, writes:—"Christian Endeavour has already proved to be an efficient agency in the China field."

In our last issue we described certain work as done by the Birkenhead Union; this work was done by the Liverpool Union, and not the Birkenhead Union, which is but lately formed.

A bright writer in *The Evangelist* (N.Y.) wisely says that "good citizenship," now such a popular watchword among Endeavourers, is only another phrase for "home missions."

The first Endeavour Society ever organised in a regiment of the U.S.A. National Guards has been formed in connection with the Eighth Regiment National Guards of Pennsylvania.

There was a pleasant celebration of an Endeavour Day at Chautauqua, with addresses by Mrs. French-Sheldon, Mrs. Grace Livingston Hill, and Rev. Dr. Wayland Hoyt. A reception was given to Dr. Hoyt after the prayer meeting in the evening.

Some of the Montreal Endeavour Societies are engaging in temperance work after a very vigorous fashion. They are securing pledges against the patronage of licensed grocers, and in favour of the patronage of those that do not sell liquors.

A successful united meeting was held at Langholm on August 28. Papers were read on "Our Pledge," "Our Motto," "Our Prayer-meeting," "Our Relationship to the Sabbath School." Rev. John Graham, Boston, U.S.A., gave a helpful address on "Christian Endeavour in America." A Free Parliament was also held.

The Sunday Breakfast Association in Wilmington, Del., carried on by members of the Union, has been holding open-air services in different parts of the city each Sabbath afternoon and evening this summer. A Gospel waggon has aided the work, and the efforts seem to have been richly blessed, both to the workers and to those who listened.

A Canadian Endeavourer suggests the organisation of rambling clubs among Endeavourers during the summer and fall. The spiritual aims of the society need not at all be lost sight of, and it might with profit imitate the example of English Endeavourers who not seldom make an open-air service in some distant village the goal of these pleasant outings.

Mississippi held its first State convention this month. A State organisation was formed and great interest was awakened in considering the topics of Bible study, tithing, the improvement of the mid-week meeting, and the relation of Christian Endeavour to weak churches in the country and in small towns. Good reports were given as to the progress of the movement among the coloured people.

The first convert of the first Endeavour Society ever established in the U.S. Navy writes from on board the U.S.S. *Monongahela*: "We have a chaplain on board, and I have made arrangements with him to start a Bible class among the crew at night, and he is very glad to help me to carry on the good work for the Master, as I am alone at present, but I will fight the good fight myself among the men, and I know God will be with us to bless and save."

VERY LITTLE CHILDREN can readily distinguish between deserved and just punishment, and that which is undeserved and unjust. No child should ever feel that guilt is measured, not by wilful and known disregard of duty and right, but by the loss or annoyance its conduct may unwittingly inflict.

HOW INEXPRESSIBLY TIRESOME is the everlasting "Don't!" in some households. Don't get in the fire! Don't play in the water! Don't tease the kitten! Don't trouble the dog! Don't bother the lady! Don't interrupt! Don't contradict! and Don't worry me now! while not a word has been said of something to do.

DORKING CONVENTION (October 1-5).—The letter of invitation says:—"We have no set subjects, because we desire to be led by the Holy Ghost. He knows best the message we shall need from day to day. Our expectation is from Him. How much we need to turn aside, in these last days, from the din of earth's Babel voices, that in the secret of his presence we may learn how to gain the victory over indwelling sin; how to find full and complete deliverance from all iniquity; how to be filled with the Holy Ghost; how to live lives such as the primitive Christians lived—lives of power and influence, because lives of holiness and righteousness, which were the outcome of an indwelling Christ. I need hardly say that our convention is on 'Keswick lines,' that the speakers represent various sections of the Church of Christ, and that we meet only in the Name of our Lord, and shall heartily welcome all who love our Lord Jesus Christ irrespective of denominations."

## SCOTTISH NOTES.

DR. CATHERINE HOWIE, daughter of Rev. Robert Howie, goes out shortly to hospital work in Madras, under the Free Church of Scotland.

The Bible Training Institute, Glasgow, began a new session on September 4, when the opening lecture was delivered by Mr. John Anderson. Morning and evening classes for the study of the Bible will be held daily.

Dr. Parker's able addresses in Aberdeen last week were heard by immense gatherings, and were greatly appreciated. The Doctor was entertained at a public breakfast, and a warm resolution of thanks was passed for the spiritual stimulus he had afforded the community.

In connection with Dr. J. G. Paton's New Hebrides Mission, Rev. James Mackenzie and his wife and Rev. Mr. Boyd leave Glasgow on September 19, proceeding first to Australia. Mrs. Mackenzie has been a district nurse for some years, and her experience should prove of much value.

Through the Scottish branch of the Evangelisation Society, James Wharton held a series of meetings in connection with the Mizpah Band, which has had in use the Wooden Theatre in Cranstonhill for the last three months. From the first, souls have been led to Christ every night, and the workers have great reason to thank God for sending such showers of blessing.

Mr. Quarrier had a bright autumn day for his "Thanksgiving" celebrations at Bridge-of-Weir. Between 3000 and 4000 visitors were driven from the railway station, and entertained at the Homes, and every meeting was overflowing. The number of children at present in the Orphan Homes is 900, and the memorial stone of a new Hospital for the care and cure of consumptive children was laid by Sir William Arrol. £20,000 has been sent in for the work in the last two years, and the buildings at the Bridge-of-Weir village represent property to the value of £150,000. These Orphan Homes of Scotland are well worth a visit, and have abiding tokens of the blessing of the Lord on the work.

## GORDON MEMORIAL HALL, EAST PLUMSTEAD.

THE fifth annual report of the work of the Gordon Memorial Hall and Mission, Glenside-road, High-street, East Plumstead, says:—

"The hall is situated in the midst of a rapidly-increasing population, which numbers at the present time about 38,000 persons, chiefly composed of the poor working classes who earn their livelihood in the Royal Arsenal and Dockyard." The work is greatly needed in the district, and we are glad to learn that much blessing has attended the efforts put forth.

A correspondent writes:—"The missionaries, Mr. and Mrs. George Richardson, have devoted their declining years to this work, and of late their faith has been sorely tried. Then, there is a sum of £25 due on the mortgage. It is impossible for this to be raised in the district, which is essentially one in which outside Christians should show an interest. The work is unsectarian, and those in charge are highly esteemed by the people."

Communications to Mr. Richardson should be addressed, 99, Brewery-road, Plumstead.

BELFAST PRISON GATE MISSION FOR MEN.—The new report of this interesting work says:—"In the past year 390 men have come to breakfast on their discharge from prison. The greater number of these do not want honest employment; many are just habitual drinkers and loafers, for whom jail has no shame. The agent can only speak a kind and faithful word, and let them go. But here and there among this sorry company we find one of a different stamp—some young fellow who has fallen through strong drink, but now that he has had some weeks to think, is ashamed of the past, and longing to turn away from old companions, and begin afresh; such a one always gets an opportunity of honest work in the Bridge House, as our Home in Fairview Street is called. There have been eighty-eight living in the Home for longer or shorter periods during the year. Of these seventeen got into work, four went to sea, three to America, seven were sent home to their parents, two elder men helped home to their families, four were kept in the Home till their parents sent money for either the whole or part fare for their return, ten were turned out for misconduct, and a large number left of their own accord. Of the ones sent to America we have very cheering accounts. In two cases friends provided the passage money, without taxing the Mission funds. Many grateful letters have been received from the parents of young lads helped home." The hon. secretary of the Mission is Mr. W. H. H. Lyons, Tudor House, Holywood, co. Down.

## TEMPERANCE NOTES.

A temperance breakfast, largely attended, was held last week in Havelock Hall, Gray's Inn-road.

Rev. Wesley Guard says that of every hundred Methodist ministers in Ireland ninety-nine are teetotallers.

Drink (says the *Irish Temperance League Journal*) fills nine-tenths of the prisons, if not nineteen-twentieths. In one gaol containing 600 criminals, it was found that 595 owed their imprisonment to drink.

The report for 1893-4 of the International League against the drinking customs (Alkoholgegnerbund) contains the important notice of a change in the constitution, limiting the full membership of the League to total abstainers.

The last Sunday in November (the 25th) has been again adopted by the Nonconforming Churches as "Temperance Sunday," and an appeal will be made to all the officiating ministers to arrange for sermons being preached on the sin of intemperance.

At the adjourned licensing sessions for the city of Manchester, objections were raised by the police to the renewal of the licences of six fully-licensed houses and twenty-seven beer-houses. Nine cases were dealt with, and in four of them the magistrates refused to renew the licences.

The report of Commissioners of Customs for the last financial year says the year's figures indicate the consumption of coffee and cocoa is decreasing, and the taste for rum diminishing, but there has been a substantial advance in the amount of tea consumed. The tobacco duties have decreased a little, while the receipt from wine continues its downward tendency.

Last week an enthusiastic meeting was held in the Temperance Hall, Preston, to consider a suggestion recently thrown out by the British Workmen's Temperance Association, that a National Temperance Memorial Hall should be erected; in honour of the "seven men of Preston," who, in September, 1835, signed the first teetotal pledge, as drawn up by the late Mr. Joseph Livesey.

The question, "Should Barmaids be Abolished?" is being warmly discussed in some papers. Meanwhile, in Scandinavia it has been made penal to employ girls in drink-selling; in the Transvaal, and in some of the Australian colonies, it is proposed to abolish barmaids. The main points urged are the degrading environments of the bar for the barmaid, and the allurement she herself is to many to drink.

Dr. Norman Walker, in giving an account of a visit to the Highlands, says:—"A distinct change has come over the country with regard to temperance. Time was when whisky was constantly in evidence. I remember the late Mr. Hugh Handyside telling of a meeting he had had somewhere with a deacon's court, when a glass went round before the commencement of business. Now most of the ministers are teetotallers, the number of public-houses is exceedingly small—far fewer in proportion to the population than in the south—and such a sight as that of a drunkard is very seldom indeed to be witnessed, at least in the north. The only place which holds an exceptional position is Stornoway. During the fishing season the drinking there is deplorable."

The *Medical Record*, an American organ of the profession, has an article in a recent issue on "The Power of the Dipsomaniac," which is worth reading and thinking over. The condition called dipsomania is described as "morbid," manifesting itself "by the irresistible impulse to drink," and during an attack the victim "abandons himself entirely to the craving for liquor." And the effect on the victim of these attacks, and which in turn may be regarded as the cause of their recurrence, is some peculiarity in their character "which puts them out of the ordinary and among a class which we cannot trust. . . . . A person who has dipsomania is essentially one whose judgment is weak and whose actions may be erratic, perhaps picturesque, or, on the other hand, foolish, cruel, or criminal."

There is scarcely a single denomination in the country which has not in recent years taken definite action in regard to the national curse of intemperance. The Church of England and the Wesleyan Conference admit to membership in their adult temperance organisations, non-abstainers as well as habitual teetotalers, but their juvenile branches are composed exclusively of young people who have signed a pledge of abstinence. The other denominational societies—Congregational, Baptist, Primitive Methodist, Free Methodist, Methodist New Connexion, Bible Christian, Calvinistic Methodist, Presbyterian, Friends, etc.—are all organised and wrought upon an abstinence basis; and it is believed that not less than from fifty to eighty per cent. of the pulpits in English Nonconformist churches are occupied by total abstainers. It is impossible to give an accurate estimate of the proportion of teetotal clergymen in the Church of England, but it is well known that many of its ablest and most devoted men take a foremost part in the ranks of earnest temperance reformers.—*Helping Words.*

## OBITUARY.

### REV. S. B. S. BISSELL.

The death is reported of Rev. Samuel Bissell, a veteran Christian worker in the United States. He studied at Yale and Princeton, and laboured as a Presbyterian minister in Virginia over fifty years ago. Settling in the State of Connecticut, he became district secretary of the American Sunday-school Union and also of the Seamen's Friend Society. He died at the advanced age of eighty-two, leaving a bright and blessed memory.

### MR. ROBERT CLOUGH, ROCHDALE.

This earnest temperance worker died on Sunday, September 2, at Dublin, where he had gone to fulfil a week's speaking engagements under the auspices of the Dublin Total Abstinence Society. He had never been in Ireland before, and enjoyed very greatly his reception by the gatherings which assembled on Monday, Tuesday, and Wednesday evenings, and to which he spoke with exceeding vigour and earnestness, evoking great sympathy for the cause of which he had been a lifelong advocate. Mr. Clough was sixty-four years of age, and died from syncope of the heart.

### REV. JOHN DAVIES.

There has quietly passed away, at Brighton, almost unnoticed, one of the oldest Nonconforming ministers, who in his earlier days wielded a far-reaching influence—Rev. John Davies. For five years he was the colleague of Rev. Dr. Pye-Smith, at the Old Gravel Pits Chapel, Hackney, and his successor for forty years. Loving quiet ways, he could rarely be induced to preach away from Hackney. But, like the late Sir Charles Reed, Mr. Thomas Curwen, and others, he trained a band of men who became well known in the Church of Christ. He had almost attained his ninetieth birthday. His father was a friend of the renowned Christmas Evans. Mr. Davies was one of the oldest surviving students of Cheshunt College.

### REV. E. A. FITCH, C.M.S.

Another missionary has fallen a victim to African fever. Rev. E. A. Fitch, who had recently come home on furlough, was seized with this sickness, and died at Weston Rectory, after a short illness, under circumstances similar to those which caused the death of Sir Gerald Portal. Mr. Fitch went to East Africa in 1884 as chaplain to the late Bishop Hannington. He has since worked in connection with the C.M.S. at Mochi, Freretown, and Rabai. He did much excellent work in these places. The people amongst whom he laboured were mostly free slaves, and he sent home some touching accounts of their devotion and earnestness. He was the son of the Vicar of Cromer. His sister, who joined the East African Mission in 1887, died at Rabai in 1891.

### PROFESSOR BRUGSCH.

All students of the Old Testament will learn with regret that Brugsch Pasha, the eminent Egyptologist, died on Sunday last at Charlottenburg, Germany. As a result of his first visit to Egypt in 1853, the Professor published "Reports on a Visit to Egypt," followed by the magnificent work entitled "Monuments de l'Egypte." Researches made on his second visit to the countries of the Nile in 1857 and 1858 were described in his "Recueil de Monuments Egyptiens." At the beginning of 1860 Professor Brugsch accompanied the Prussian Embassy to Persia in an official capacity, and made a tour through that country with Baron von Minutoli, on whose death he assumed the direction of the Embassy. After returning home he published an account of the journey. In 1864 Brugsch was appointed Prussian Consul at Cairo. Having for a short period occupied the post of Professor of Egyptology at Goettingen, he returned to Egypt in 1870, and became director of the Ecole d'Egyptologie at Cairo. In 1873 he acted as Egyptian Commissioner-General at the International Exhibition at Vienna. Shortly afterwards he received the title of Bey, and organised the Egyptian section of the Philadelphia Exhibition in 1876. After the fall of the Khedive Ismail Pasha he left Egypt. He was created a Pasha by Ismail's successor.

### BISHOP HAWKINS.

The death is reported of Bishop Walter Hawkins, General Superintendent of the British Methodist Episcopal Church of Canada. The Bishop was a well-known character. Born in slavery in the Southern States, he fled for dear liberty to Canada, where he became a member of the Church of which for the last eight years of his life he was the presiding bishop. In 1891 he visited Great Britain, and told in many towns and cities the story of his remarkable life. His style was emotional, after the type of an address he delivered to the General Conference of the Methodist Church of Canada, when he said: "I feel so lifted up that I almost forget that I am black—'pears like as if I dunno w'ether I'm black or not. I don't think my colour makes any difference to God. I come to you as a child of God, having got the blessing of salvation sixty-eight years ago, 'way down thar in the South. Ah, it was dark then! No privileges then. It was ten o'clock at night. It was over the fence, away to the woods, one mile, two mile, five mile, ten mile, to hear about Jesus. I became his child. And it has been better all the time since. The way has often been rough and dark. I have had a circuit of one hundred miles to travel, with my legs for a horse, getting one hundred dollars a year, with a large family to keep, often without food for a whole day at a time, but I loved my dark brethren, and I went amongst them, and unlocked the door of their hearts, and sowed the seed there. It was hard work but I had the marching orders from the Master."

In our issue of June 11, 1891, we gave a portrait and sketch of the Bishop, whose death was rather sudden. His wife writes: "He said the night he was stricken in the pulpit that he never was so happy in all his life, and called on the people to meet him in heaven; he asked all those who meant to do so to rise to their feet, and then called on the sinner to repent, and told them his skirts were clear. He came out of the church, and in half-an-hour he was blind and speechless; he never spoke after he was laid in his bed. This was on Sunday night, and Monday night at half-past eight he was dead. The spirit took its flight to God who gave. Pray for me, that I may so live that I shall meet him in a better land, where we will never part." These words were addressed to our contemporary *Lux*, founded by the late Mr. S. J. Celestine Edwards, who was the author of a Life of the bishop, entitled "From Slavery to a Bishopric" (2s. 6d., *John Kensit*).

## A PLEA FROM BISHOP THOBURN.

Writing in an American contemporary with respect to the needs of his mission work in India, Bishop Thoburn says:—

More than 100 persons who have undertaken to support native preachers for us in India have been obliged this year to withdraw their subscriptions. I cannot dismiss one of the preachers from the work, and have not for a moment considered the possibility of such a thing; but, on the other hand, they must be provided for. Meanwhile, our converts continue to come as steadily and in as large numbers as ever before. By the time I return to India I shall probably find from 10,000 to 15,000 new converts, all of whom were worshipping idols when I left for this country. What am I to do for them? What am I to do for those we took up last year and the year before? What plan am I to devise in view of the fact that it is practically certain that at least 100 new preachers will be added to the ranks every year until the close of the century?

In God's name, I do beg all our friends to rally to our help in this great emergency. Our preachers are of various grades, and some who live in remote villages, in most simple style, cost very little for their support. Others, who live in larger towns and cities, require much more. Hence the donors can assume the support of a preacher on any scale of salary from 30dols. to 100dols. a year.

NORTH PACIFIC COAST.—Rev. J. B. McCullagh writes from Aiyansh, North Pacific, that in looking over the past year's work he finds much to be thankful for. Evangelistic work among the heathen in the interior has been energetically carried on by open-air village meetings, special services, and house-to-house visitation with marked success. At Nass Harbour regular services were held in the church during the summer; while at the Cove, where there is no church, we erected a platform between two long rows of houses, in which the Indian employés and Chinese were accommodated, and there we had an open-air service every Sunday morning. Pastoral work at Aiyansh has also been encouraging.

THE JEWISH EVANGELICAL MISSION, superintended by Rev. Aaron Matthews, continues its work in the North of England and Scotland. The Hebrew Christian House at Newcastle, at 8, Swinburne-place, is the centre of varied effort, and Jews in neighbouring towns are visited occasionally. The latest report describes the opening of a Hebrew Christian House at Glasgow, where work has been organised with an influential committee. Mr. Matthews says: "Not by any means the least part of our work is visitation from house to house. In the case of Jews, large numbers of whom are strangers in the land, unable to speak or understand a word of the language, every feature of ordinary distress is grievously aggravated. The missionary is required very often to act as intermediary, and even to transact business for them, whether it be with landlords, or other importunate creditors, with the police, or with any conceivable party where their vital interests are concerned." The address of the Superintendent of the Mission is 68, Ferr-avenue, Newcastle-on-Tyne.

## PERSONALIA.

**Lady Henry Somerset,** according to report, intends passing the winter in Boston, as her son is to enter Harvard this fall.

**Miss Macpherson and Mr. Merry** sailed by the s.s. *Parisian* from Quebec on September 1, and are expected in England this week.

**Mr. J. J. Scroggie,** through the goodness of God, is sufficiently recovered to be able to resume evangelistic work, and hopes to commence a mission at Plymouth on Sunday next.

**Rev. Alex. Thomson, D.D.,** who has for thirty-four years been the agent in Constantinople of the British and Foreign Bible Society, has, on account of failing health, felt it necessary to tender his resignation, to take effect at an early date.

**Dr. F. E. Clark,** founder of the Christian Endeavour Movement, who has been laid aside for some weeks through overwork, having somewhat recovered, sailed from New York for Bremen on Sept. 1, in order to enjoy a season of complete rest in Switzerland.

**Rev. Dr. Griffith John,** of Hankow, who recently declined the chair of the Congregational Union of England and Wales, has definitely decided to yield to the call of the directors of the London Missionary Society, and to return to England for the approaching centenary celebration.

**Rev. Frederic Greeves, D.D.,** is seriously ill, and is now lying in a most precarious state. Medical men say he may live for a few weeks, but hold out no hope of his recovery. In Wesleyan circles the news is causing much sorrow—a feeling which will be widely shared when it becomes generally known.

**Rev. Thomas Connellan,** of Dublin, replying in his paper *The Catholic* to a correspondent, says that in his case the Romanists have tried murder more than once already. "The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Surely additional safeguards are not needed.

**Australian Items.**—Dr. Talmage has been drawing crowded houses at Sydney. Rev. John McNeil, evangelist in connection with the Presbyterian Church of Victoria, has gone to Western Australia to start religious services among the gold diggers. Rev. Thomas Cook, who had a most successful evangelistic mission in Melbourne, has been engaged in like work in some of the larger towns of Victoria.

**Rev. Peter Stanford,** coloured pastor, Birmingham, is to proceed to the Southern States to investigate and report upon the Lynch Law Question, and to do all in his power to allay the terrible enmity existing between the two races. It is proposed to form branches in all parts of the United Kingdom of an organisation established in America to assist the coloured people in the vindication of their rights.

**Mrs. Osborn Howe** writes from 14a, Lingfield-road, Wimbledon :—"My husband sailed on Sept. 8 for the Cape with other members of the South Africa General Mission. I hope to join him next spring. In the meantime, I shall be glad of opportunities to speak about the work of the mission, especially that of the eastern branch, including Natal and Zululand. This division of the mission is being worked under our personal supervision."

**Mr. Walter Hazell,** the newly-elected Member of Parliament for Leicester, has long been honourably known for his practical interest in social and philanthropic progress. He has for many years been an active member of the Executive Committee of the Peace Society. He is a model employer to the very large number of persons engaged in his printing establishments in London and Aylesbury, to whom he has given privileges and advantages too seldom accorded by masters to their servants.

**Bishop Stuart,** late of Waiapu, New Zealand, recently attended a meeting of the committee of the Bible Society, and expressed his joy at holding in his hands a copy of the Maori New Testament with marginal references. He was presented with the book, and was offered by the committee their hearty wishes for the Divine blessing on the work which he goes to undertake in Persia. The Bishop and his daughter started for Persia on Wednesday. They were accompanied by Miss H. L. Conner, who has done evangelistic work in Dublin, and has had experience in nursing and dispensing.

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**A THOUSAND POUNDS** has been promised by an anonymous friend of sailors in aid of the general fund of the Missions to Seamen on condition that £3000 in addition be raised before the end of September. These amounts are specially needed to meet the deficiency and the increased liabilities arising from various urgent extensions, during the last two years, of religious operations amongst sailors of numerous nationalities, afloat and ashore, in many seaports, including the Port of London, the Manchester Ship Canal, and San Francisco Harbour.

## EVANGELISTIC NOTES.

**Rev. R. Balgarnie** has been conducting a special mission at Royton, near Oldham (Rev. A. J. Bamford pastor). His next mission begins on the 15th inst. at Gallow Gate Chapel, Leicester.

**Galway.**—Street preaching was continued here on Friday last, when the mob, notwithstanding the presence of a number of constables, shamefully maltreated the speakers, one of them receiving a bruise in the forehead from a stone.

**Rev. James Oatey,** who has of late been much used of God in evangelistic service, has resigned his pastorate at Upper Norwood in order to devote himself more fully to evangelisation. His address is 28, Rockmount-road, Upper Norwood, S.E. He is this week holding a most interesting mission at Acton.

**Fleet.**—A three weeks' mission in a tent at Fleet, Hants, conducted by Mr. Geo. Loudon, of the Evangelisation Society, was recently brought to a close. Throughout it was felt to be a very blessed time for Christians; some who are seldom seen at places of worship admitted deep conviction, and a few confessed Christ.

**Ireland.**—Evangelistic services are being held in the Methodist Mission Tent, Portadown, by Revs. A. Ball and Jno. Good. Similar services have been held at Derryheen by Rev. H. Kyle-Atkinson, incumbent of Templeshambo; in Donegall-square Methodist Church, Belfast, by Rev. Jas. Harpur; and in Ormeau-road Methodist Church, Belfast, by Mrs. Amanda Smith.

**Mr. W. Grove** has returned home from a three weeks' mission in Glasgow, where God has greatly blessed his labours. It may be noted that the first two converts of the mission were a man and his wife, and the last two converts were another man and his wife. Last week Mr. Grove was in the tent at Upton-lane, Forest Gate, in much power of the Holy Spirit. There were several conversions.

**"The Gospel Cyclists"** made their final run for this season, when they visited Waltham Abbey, and held an open-air meeting. During the past summer meetings have been held in the principal towns and villages in south-west Essex, and the sympathy and co-operation of the local Christians in most of the places visited have greatly helped to the success and usefulness of the work. A. F. Borton, Hon. Sec.

*Hermon Hill, Wanstead.*

**Mr. John Waite,** who has returned from a five years' tour in Canada and the United States, has concluded three weeks' special services at Rye, which, under God, have been much blessed. During the last week Mr. Waite delivered lectures on the Second Coming of Christ, which have been listened to with great interest; and new light has been thrown on the Scriptures. The mission has proved to be a source of spiritual blessing, and sinners have been converted.

**Rev. E. P. Hammond** says in a recent letter from Hartford, Conn.: "In many respects I never had better meetings than I have had the past year. On Sunday I preached three times in New Haven, twice from the Gospel wagon, in which were forty singers and workers. It was by the seashore and about 1000 were present. I was at Northfield for a while at the recent Convention, and held meetings for a few days in a town near there called Shutesbury. A blessed work began in that place and is still going on."

**Sheffield.**—Mr. Henry Varley's mission in connection with the Y.M.C.A. was brought to a close on Tuesday evening. The meetings have been almost exclusively for men, and have drawn together hundreds in this busy centre. So rapid was the growth of interest that the meetings had to be removed to the Music Hall, Surrey-street. Bible studies have been given daily in the afternoons to crowded audiences. The closing days have been marked with deep cause for gratitude. The members of the Y.M.C.A. have received a fresh impetus.

**Lytham.**—Services in connection with the Children's Special Service Mission were again held at Lytham from August 8 to 26, under the leadership of Mr. Gilbert R. Kirlew. Special meetings were held on the Friday of each week for the deepening of spiritual life, and were abundantly blessed to the workers and friends. The Bible-object competition was full of interest. Much help was given by the Christian workers in the town, and also by a small choir of boys from the Refuge, Manchester. Praise is ascribed to God for much fruit which it pleased Him to manifest to the workers before the close of the mission. F. H.

**Petticoat-lane, Whitechapel.**—Last Sunday Rev. W. Carlile, with Captain Loker and Lieutenant Downs, of the St. Mary-at-Hill Corps of the Church Army, commenced aggressive evangelistic work in this immense market, where it is stated by the police over 15,000 persons, mostly men, spend a couple of hours on Sunday morning buying and selling almost every description of every article. To secure a "stand" a barrow was put in position with the consent of the police, at half-past five in the morning. In the midst of all this Vanity Fair, after a little prayer and a few words from Rev. W. Carlile, Captain Loker spoke, receiving marked attention for nearly half an hour. Prayer is earnestly asked that this may be the beginning of a great work in this most Sabbath-breaking human swarm.

**Ross Bible Carriage.**—We have had most encouraging times this summer. This is now the thirteenth week that our tent has worked in needy villages in the neighbourhood of Herefordshire, Worcestershire, and Gloucestershire. During the past fortnight we have been holding services every night in Shurdington, near Cheltenham. The whole village has been reached, and a deep interest manifested. Several nights the tent has been crowded, with fifty or sixty outside listening attentively. We have proved in this village that the Gospel is still God's power unto salvation. Besides, we have, by the aid of our Bible Carriage, visited in the daytime some score of villages and towns, distributing freely upwards of 4000 Gospel books during the fortnight, and selling 115 books, such as "Grace and Truth" and "Travellers' Guide." John Coates.

*Landseer House, Ross, Hereford.*

**Mrs. Baeyertz** continues her fruitful mission in Glasgow. *The Daily Mail* of Monday says:—"A wonderful work of grace is going on in Trinity Free Church in connection with a special mission being conducted by Mrs. E. L. Baeyertz. In Cowcaddens Free Church God wonderfully used her some few weeks ago, and now Trinity Church has become the centre of blessing. Commencing on Sabbath, the 2nd inst., the services were marked by deep solemnity. Night after night immense audiences filled the large building to hear the simple story of the Gospel. On Wednesday the meeting was composed entirely of women, on Thursday of men, and on Friday, when the audience was mixed, the crowd was so immense that many had to be turned away. On Sunday afternoon and in the evening the church was again packed to its utmost capacity. There is good reason to believe that real work for God is being done."

## TO PARENTS AND TEACHERS.

Kind hearts are the garden,
Kind thoughts are the root,
Kind words are the flowers,
Kind deeds are the fruit.

Greatest of all crimes is the hurting of a child's soul.

A teacher asked a pupil, "What is the future of 'he drinks'?" The boy replied, "He is drunk."

A daughter has no right to be full of animation when visiting a friend, and have nothing but monosyllables for home use.

Education begins at the mother's knee. Every word spoken within the hearing of the little children tends to the formation of character.

How important in family life is the tone of a mother's voice. It is the sound the youngest child is most quick to estimate. It is the barometer of the family peace.

Children catch cross tones quicker than parrots. Where mother sets the example, you will scarcely hear a pleasant word among the children in their play with each other.

What sight more beautiful can we find in early childhood, than a child at play, a child wholly absorbed in its play, a child fallen asleep over its play, because so thoroughly absorbed?

This feeling of community which unites the child at first with mother, father and family, is the germ of all genuine religiousness, of all genuine endeavour after union with the eternal, with God.

It is a great event in a boy's life when he sees that work is one of the most beautiful laws of life; that work means health of body and mind, joy of heart: that the diligent life is the only true and honourable life.

One night there was a storm of wind and rain, and a little girl woke up and began to think of the sailors at sea. "Mamma," she said, "if you will pray to God for the great ships, I will speak to Him for the little boats."

Do not think that anything is good enough for the boys, and that they don't care for nice things; have their room in as nice order as possible; let them understand it is to be kept in order, and the result will justify your pains.

Do we not often use an arbitrary and a threatening manner in our commands to our children, when a calm, gentle request, in a tone of expectant confidence, would gain obedience far more quickly and pleasantly.—*Kate D. Wiggin.*

Many a promising boy has been led on to deceit and theft from no other cause than that his mother was wanting in order and management, and unable to teach him either by example or guidance; or, because she was too weak to resist the wishes of her child.

# Among the Churches.

## CHURCH OF ENGLAND

Rev. O. A. Moore, of Kidderminster, has accepted the charge of Stourport.

An anonymous donor has given £300 to St. James's Church, Toxteth, Liverpool.

A new church is to be built for the rapidly-increasing population in the Maybury district of Woking.

A new Anglican diocese of Ottawa is to be created in Ontario. A Synod is to be held in Ottawa during the autumn to elect the first bishop.

The Simeon Trustees have appointed Rev. R. Whitehead, curate of St. Augustine's, Liverpool, to Ince, Wigan, in succession to Canon Fergie.

The Bishop of Salisbury proposes to leave England for New Zealand early in November. He will return, *vid* Canada, about the end of March.

Rev. Handley Moule is spending a part of the present month at Ainmouth, in Northumberland, one of the prettiest watering-places on the East coast.

The "Rowland Taylor" Van has been visiting some watering places in Norfolk, and Mr. Brooks, the colporteur evangelist in charge, has been much encouraged.

The Truro diocese has sustained a heavy loss by the sudden death of the Mayor of Truro, Mr. Alderman Chirgwin, who contributed largely to the Cathedral Fund, and was foremost in many good works.

Rev. C. D. Francis, for thirty-eight years vicar of Tysoe, Warwick, and who is now at an advanced age, and suffering from partial blindness, has announced his intention to resign his charge at the end of a few months.

A somewhat novel experiment has been made on Sunday afternoons at Ilfracombe. The vicar of St. James's arranged that the four o'clock service should be held in the ground adjoining the church. The preacher, Rev. W. S. Carter, of the Young Men's Friendly Society, addressed a large congregation.

## CONGREGATIONAL.

Side galleries, to seat 400, are being erected in Highbury Quadrant Church.

Rev. D. S. Hollies, late of Gloucester, has been recognised as pastor at Bower Hinton.

The new church, Mount View-road, Stroud Green, will be opened on Sunday, 30th inst.

The Knight Memorial Hall at Littlehampton, in memory of a former pastor, has been opened.

The foundation-stone of the new Welholme Mission Chapel and Schools, Grimsby, was laid last week.

Rev. Thomas Clarke occupied the pulpit at East Finchley on Sunday week, and at Highbury Quadrant on Sunday.

The American Year-book reports 5236 churches, a net gain of ninety-six, with 561,631 members, a net gain of 18,906. In the Sunday-schools there are 710,682 scholars, an increase of 16,629.

Rev. Arthur Hall, of Mount Pleasant, Hastings, has recovered from his dangerous illness. Thanksgiving services were conducted by Rev. W. Bolton, a former pastor.

Revs. Dr. Horton, Charles Garrett, and Hugh Pedley will speak at the great temperance meeting to be held in Liverpool on the occasion of the visit of the Congregational Union to that city.

Dr. Dale, after an absence of several weeks, preached at Carr's-lane Chapel, Birmingham, on Sunday week from John xiii. 7: "What I do thou knowest not now, but thou shalt understand hereafter."

Rev. A. N. Johnson, speaking at last week's L.M.S. convention at Harrogate, said that one Christian missionary's home did more to humanise, to elevate, and to evangelise a race than twenty celibate missionaries could do.

Mr. Percy W. Jones and Mr. Alfred Bonser have held a mission in Mathon, a village near Malvern, in a tent lent by Lady Henry Somerset. Rev. W. Lee and Mr. Creighton gave addresses. Children's services also were held.

At Harrogate last week the London Missionary Society began the celebration of its centenary. On Tuesday, Wednesday, and Thursday meetings were held twice a day, with the object of stimulating interest in the special centenary fund. More of these conventions, it is hoped, will be held throughout the country between now and September, 1895, when the actual "centenary week" occurs. So far about £24,000 has been received towards the £100,000 expected in promotion of the society's special fund.

*Calls.*—Rev. Hopper Joplin, to Jarrow-on-Tyne; Rev. James Thomas, to Maesteg; Rev. D. W. Vaughan, to Ossett; Rev. W. Gooby, of Hayward's Heath, to Union-street, Brighton; Rev. D. S. Carlyle, to Graaf Reinet, South Africa.

*Resignations.*—Rev. W. H. McKenny, of Lapford, North Devon.

## BAPTIST.

The Great Whyte Church, Ramsey, Isle of Man, is undergoing renovation at a cost of £397.

New buildings are found requisite for the Sunday-school at St. Michael's Chapel, Coventry.

Old King-street Chapel and school-rooms, Bristol, are to be renovated and improved at a outlay of £2500.

Warwick-street Chapel, Leamington, has been reopened after alterations and the erection of new school buildings at a cost of £1500.

Rev. T. Stephens, of Wellingborough, preached on Thursday in the Bowling-green pleasure grounds, Kettering, to a very large congregation.

Miss Angus, who has, at the request of the committee of the Zenana Missionary Society, consented to visit India, with a view to acquire a personal knowledge of the various stations, will leave early next month, and will remain in India during the cold season.

Tyndale Chapel, Bristol, has been reopened after extensive alterations. Dr. Glover, who conducted the opening service, discoursing on 1 Cor. i. 21, said the weakness of the Church to-day was due to the want of preaching the Gospel. What it wanted was preachers of Christ.

Rev. Giles Hester, of Sheffield, has met with an accident resulting in the fracture of the bone of one arm, close to the shoulder joint. After preaching at Cemetery road Chapel on Sunday evening, mistaking a path, he fell from the stage wall adjoining the class-room running along the side of the chapel.

Rev. Joseph Lush and a few earnest friends are holding services in the Coffee Palace, Western-road, Bexhill-on-Sea. A site for a Baptist chapel has been obtained, and earnest efforts are being made to erect an iron building, as the present room is much too small. The pastor's address is 11, Devonshire-road, Bexhill-on-Sea, Sussex.

The friends at West Cliff Tabernacle, Bournemouth, celebrated the opening of the seventh year of their pastor's ministry in a unique manner. The commodious building in which the work is now carried on was erected three years ago, and a debt of £2,800 remains upon it. Friends were invited to make an effort to reduce this burden by sending in thank-offerings for blessings received during the previous years. A large number of persons responded, and at the meeting on Thursday, Sept. 6, the pastor was able to announce that about £770 had been given and promised. The thanksgiving fund is not yet closed, and friends who have been helped by the ministry are invited to send in their offerings to Pastor Geo. Wainwright, West Cliff Manse, Bournemouth West.

*Calls.*—Rev. Watkin Jones, of Pastors' College, to Aberavon; Rev. F. G. Burgess, of Chelmsford, to Wellingborough; Rev. J. A. Thomas to Bethesda, Narberth; Rev. T. B. Field, of Bacup, to Cheddar; Rev. J. Young, of Waterfoot, Oldham, to Rugby.

*Resignations.*—Rev. J. L. Meeres, of Spa-road, Bermondsey; Rev. A. C. Hodgson, of Sharon Hall, Kirkdale, Liverpool.

## METHODIST.

The chapel at Paulton, near Bristol, has been reopened after enlargement.

Foundation-stones of a new church have been laid at Milton-sub-Kewstoke, near Bristol.

Sir Tatton Sykes has given a site for a chapel at Garton-on-the-Wolds, in the Driffield Circuit.

Rev. H. J. Pope has sailed for America to represent the British Conference at the Canadian General Conference.

A new chapel, to seat 270 persons, has been opened at Bocas-del-Toro, a mission-station under the charge of Rev. J. Proudfoot.

A new church has been opened at Wath. The old chapel will be converted into a Sunday-school. Rev. C. H. Kelly was the preacher at the opening service.

Rev. W. Hindes has reached this country from South Africa. He has been labouring amongst the natives as well as the Europeans at Smithfield, Aliwal North.

Revs. F. J. Blake, of Dalton-in-Furness, T. H. Kidd, of Birkenhead, and G. C. Walker, Lead master of Epworth College, Rhyl, have been ordained as Wesleyan missionaries. Mr. Walker goes to Bombay, Mr. Blake has been appointed to Nassau, and Mr. Kidd is designated for British Honduras.

Rev. W. G. Taylor, leader of the Methodist Forward movement in Australia, conducted last week special meetings at the Central Hall, Manchester. On Sunday there were crowded gatherings in the Central Hall and Free Trade Hall, and the meetings during the week were very successful. Mr. Taylor's work in Sydney is very similar to that of the Manchester Mission.

The address to the United Methodist Churches, given in the new volume of "Minutes of Assembly," is from the pen of Rev. E. J. Travis. After passing in rapid review the various Connexional institutions, and specially emphasising the president's scheme in relation to the Theological Institute, and the proposals for the training of young people, it expresses the conviction that "the experience of recent years has given rise to a fear that experimental religion is not in so healthy a condition as is desirable. To Christian Churches spiritual issues are the supreme ones, and when this is not manifested to the world, church membership is likely to be undervalued, and serious loss sustained."

## PRESBYTERIAN.

Rev. Z. B. Woffendale is conducting a series of revival services in King's Cross Theatre, Liverpool-street.

Dr. Thain Davidson, who has preached during August in the church at Colwyn Bay, resumed his duty on Sunday in St. Andrew's, Ealing.

Holybourne Church has been burglariously entered. The missionary boxes were broken open and rifled, and a bowl and cassock were stolen.

The proposal to amalgamate the Presbyterian Churches of Mount Pleasant and St. George's, Liverpool, has been rejected at a meeting of St. George's congregation.

St. James's Church, Alnwick, which has been used for 205 years as a place of worship, is to be rebuilt at a cost of £3500. Meanwhile the congregation will worship in the Corn Exchange.

Rev. J. A. B. Cook, of Singapore, who is at present in this country on furlough, is about to return to the Straits Settlements, to labour amongst the Chinese, in connection with the English Presbyterian Mission.

From the Khassia missions information has been received that Rev. John Roberts has now thirteen churches under his oversight; at the Theological College there are thirty young natives qualifying for home work there.

Lord Tredegar has laid the memorial-stones of a new hall in connection with the Forward Movement at Clive-road, Cardiff. Three years ago Mr. Pugh commenced evangelistic operations in that district, with the result that already a church of 100 members has been formed, and the Sunday-school numbers 400 members.

Mr. William Dulles, treasurer of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., certifies the correctness of the statement that "seven hundred and twenty-five Presbyterian Christian Endeavour societies are now supporting thirty foreign missionaries through the Presbyterian Board of Foreign Missions."

*Calls.*—Rev. W. Johnston, of Laggan, to Shieldag; Rev. H. H. Murray, to St. Andrew's, Dundee; Rev. B. Macfarlane, of Cathcart, to St. Clements, Glasgow; Rev. D. Bisset, Glasgow, to St. Mark's-road Presbyterian Church, Sunderland.

## THE SALVATION ARMY.

The Salvation Army is planning to enter the Hawaiian Islands.

Mr. Bramwell Booth will open the new citadel at Stockport on the 23rd inst.

A training home is to be opened in Belgium, to be started with seven male cadets.

To help to allay the distress in Coatbridge, 2500 free breakfasts have been provided for the children at the Salvation Army barracks. The band attached thereto collected £17 for this worthy object.

General Booth is expected to arrive in St. John's on the 18th inst., from whence he will proceed to Truro, New Glasgow, Montreal, etc. After visiting a number of small places on the St. Lawrence River, he will travel to New York, where he is advertised to hold his first meeting in the Carnegie Hall on October 22.

A South European Congress is about to be held in Neuchatel by Commissioner and Mrs. Booth-Tucker. Venice and Florence are under inspection with a view to making an opening. The Memel authorities have granted permission to the S.A. officers to resume their evening meetings, which for some time have been suspended.

The fifth special open-air demonstration has just taken place on Mile End Waste. These meetings have been lately organised by the directors of the Social Wing, which has its headquarters close by. Commissioner Cadman gave a powerful address, supplemented by testimonies, life-experiences from ex-jail birds, "ex-out-of-works," etc. Hundreds were attracted, and, with few exceptions, stood listening attentively through the meeting, which lasted over two hours.

## FALLEN ASLEEP.

At Lancaster, Ontario, Mrs. Hall, wife of the Congregational pastor, and well known in earlier years in Sheffield.—At Redcliffe, Sandown, on 2nd inst., Miss Jessie Clarkson, aged thirty-seven, daughter of an honoured missionary.—At Dorchester, Rev. W. B. L. Hawkins, aged ninety-two.—At Lye, Stourbridge, on 3rd inst., Rev. A. Wright, aged fifty-two, Vicar of St. Mark's, Stambermill.—At Seaforth, Liverpool, Elizabeth, widow of the late Bishop Ryan.—At Ashburne, on the 4th inst., Rev. G. E. Festing, aged sixty, vicar of Clifton parish.—At Cowlinge, Rev. W. Peters, aged forty-nine, for nine years Congregational minister in the place.—At Sheffield, Mr. S. Smith, a faithful worker at Queen-street.—At Bedford, Mr. George Church, aged fifty-six, a member and worker at Bunyan meeting.—At St. Ives, Mrs. Waits, aged sixty-eight, a devoted helper in the Lord's work.—At Crowland, Higham Ferrers, Rev. W. S. Snow, aged sixty-three, the superintendent of the Wesleyan circuit.—At Colne, on 1st inst., Mr. John Pickles, aged seventy-one, a valued Christian worker.—At Appledore, Isles of Shoals, U.S.A., Mrs. L. L. Thaxter, widely known as the author of poems likely to hold a permanent place in American literature.—At Greenmount, Richhill, co. Armagh, Mr. Thomas Sinton, a member of the Methodist Church, aged seventy-seven years.—At Newry, Rev. Isaac Thompson, LL.D., pastor of the Reformed Presbyterian Church, Drumbolg, co. Antrim.—At Lock Haven, U.S.A., Rev. Jos. Nesbitt, D.D., a native of co. Monaghan, and formerly an Irish Presbyterian minister, but for over forty years a successful minister in America.

# Notices.

Applicants for Tracts.—Mrs. J. Hill, 2, Lucknow-cottages, Holly-road, Hounslow, S.W.; E. T. Reed, 17, Museum-street, Warrington; H. Willis, 33, Whitethorn-street, Bow, E.; Miss J. D. Spooner, St. John's School, Lichfield; J. J. Jordan, Stogursey, Bridgwater; E. C. Howard, 17, Hale-street, Langton-street, Islington.

Young French gentleman, son of a pastor of the Société Evangélique de Paris, is anxious to secure an engagement in England between this month and November 15. Could act as tutor, giving lessons in Latin as well as French. Address, M. Léinard, Annonay, Ardèche, France. Referee, Mr. Foltz, Directeur de l'Ecole Préparatoire de Théologie, Tournon, Ardèche. M. Léinard is known to Mrs. Grattan Guinness, Cliff House, Curbar, viâ Sheffield.

Communications Received with Thanks.—S.D. H.S.A. E.H.W. L.F. S.A.H. D.S. E.L. A.D. M.E.H. A.S. W.K. A.B.C. J.F.C. J.H. E.P.H.K. F.L. W.H.L. E.T. J.A. T.B.M. A.C.D. J.E.B.M. S.C. T.G.B. W.B.G. J.E.L. E.C. D.H.B. L.A.B. A.B. A.H.W. L.E.G. R.McK. M.H.K. J.B. J.T. E.J.B. J.M. D.C.J. T.M.W. M.M.D. J.S.S. D.M.D. J.J.S. R.S. C.W.H. A.F.T. M.B.G. C.B. J.V. D.M. E.A.J. E.J.P. K.B. W.H. F.H. J.P. J.S.C. M.E.B. G.M.C. R.K. J.W.W. W.G. H.R. H.J. J.R. H.T.P. J.H.

# Appeals.

Miss Charles appeals for help for the little patients in the Santa Claus Home, 34, South-grove, Highgate, N. Most of the children suffer from hip and spinal diseases, and often need months of nursing and care before they are fit to return to their own homes.

Homes for the Aged Poor.—Five hundred pounds are needed, in addition to £500 in hand, to wipe out the mortgage debt on the Paddington Home (65, Walterton-road, St. Peter's Park, W.). Eleven homes are now full with 134 inmates. The honorary secretaries are Miss Harrison and Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

Tracts Needed.—In response to an appeal which you inserted when we were working in Ceylon, many friends sent me papers, tracts, etc., for which we were very grateful. Through ill-health we have had to leave Ceylon, and the Lord has led us here, and is giving much blessing. We are constantly needing little books, tracts, etc.

*The Manse, Bideford.* Mary Mottram Durbin.

## HARVEST HYMN.

Once again the year's fair glory
Changeth to its mellow prime;
Tinted woods and crimson berries
Whisper of the Autumn time.

Once again, with voice of singing,
We, O Lord, approach Thy throne;
And, our glad thank-offerings bringing,
Would Thy tender mercies own.

Lord, we praise Thee for the sunshine,
And we praise Thee for the rain,
For the golden sheaves of harvest,
Verdant hills and fruitful plain.

Praise for every flower that springeth,
Shedding fragrance on our way,
And for every bird that wingeth,
Chanting still its heaven-taught lay.

'Tis Thy gracious hand reneweth
Year by year the needed store;
'Tis Thy loving-kindness addeth
Joy and beauty evermore.

'Tis Thy changeless love endureth
While the changeful seasons wane;
'Tis the precious blood secureth
Peace and pardon—priceless gain.

Thanks we give and adoration,
For the gifts Thy hands bestow;
For Thy full and free salvation
Most of all our praises flow.

Unto God, the blessèd Father,
Glory in the highest be;
To the Son, and to the Spirit,
Now and through Eternity.

Lucy A. Bennett.

**The Nestorians.**—A correspondent writes:—"Many your readers are deeply interested in the noble work carried on in Persia by Deacon Abraham and his wife Esther, who has been for some time in England. I wish, therefore, to draw attention to certain men, Nestorians from Persia who are taking advantage of the interest created, to visit the friends Esther has made, and get money from them for their own purposes. Deacon Abraham has no one of his fellow-countrymen authorised to collect for him."

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CONTENTS OF THE NEW SHEETS.

**No. 25.**

Work, for the night is coming.
To God be the glory!
Down in the valley.
Who, who are these?
Art thou weary?
To the work! To the work!
Redemption ground.
I've found a Friend.

**No. 26.**

Oh, come to the Saviour.
Showers of blessing.
Shall you? shall I?
Have you any room for Jesus?
Once again the Gospel message.
Tell me the Old, Old Story.
Sun of my Soul.
"Come unto Me, ye weary."

**No. 27.**

Dare to be a Daniel.
Jesus my Saviour to Bethlehem came.
Who is on the Lord's side?
Whosoever heareth.
He leadeth me!
Knocking—Knocking!
I will guide thee.
Wonderful words of life.
Take me as I am!

**No. 28.**

Almost persuaded.
Stand up, stand up for Jesus!
Calling to-day!
Only trust Him.
I need Thee every hour.
More holiness give me.
Behold Me standing at the door.
Come to the Saviour; make no delay.
Yield not to temptation.
Rescue the perishing.

**No. 29.**

I am Thine, O Lord!
Oh to be nothing!
The Light of the world is Jesus.
Look and live.
Safe in the arms of Jesus.
Jesus loves me; this I know.
Have you been to Jesus?
Jesus, Gracious One, calleth.
Simply trusting!

**No. 30.**

What can wash away my stain?
The hem of His garment.
Oh, what a Saviour!
Whiter than the snow.
Only an armour-bearer.
Just as I am!
Firmly stand for God!
With harps and with viols.
Light in the darkness, sailor.
Free from the law!

**No. 31.**

What can wash away my stain?
Redemption, oh wonderful story.
What shall the answer be?
Behold Me standing at the door.
Oh what a Saviour!
Call them in.
Take me as I am.
Glory to God on high!
Ye must be born again.
Whiter than the snow.

**No. 32.**

Come to the Saviour, hear His loving voice!
Man of sorrows.
Gospel bells.
I've found a Friend in Jesus.
None but Christ can satisfy.
Out of bondage.
We have heard the joyful sound.
Washed in the blood of the Lamb.
Oh come, sinner, come.
Have you been to Jesus?

**No. 33.**

Hark! there comes a whisper.
The Spirit and the Bride say "Come!"
Sinner, how thy heart is troubled.
Have you any room for Jesus?
So near to the Kingdom!
Calling yet!
Come, sinner, come.
Come unto Me!
Awake, awake, O heart of mine!
Come with thy sins.

**No. 34.**

Rock of Ages!
I heard the voice of Jesus say.
Jesus, Thy blood and righteousness.
How sweet the name of Jesus sounds.
Just as I am!
All ye that pass by.
When I survey the wondrous Cross.
Tell me the Old, Old Story.
There is a fountain.
Jesus, Lover of my Soul.

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Changed by Love's alchemy from Cross to Crown.
M. B. G.

Some plants require frost to bring out their savour, and men need sorrow to test and produce their highest qualities.

"The world passeth away, and the lust thereof." Let us lay that handful of snow on our fevered foreheads and cool our desires.—*Dr. Maclaren.*

None ever have been so good and so great, or have raised themselves so high, as to be above the reach of troubles. Our Lord was "a man of sorrows."—*Sibbs.*

I'm apt to think the man
That could surround the sum of things, and spy
The heart of God and secrets of his empire,
Would speak but love. With him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.
*Gambold (a Moravian poet).*

FIVE TEACHERS.

Confucius, truth; Aristotle, magnanimity; Buddha, self-abnegation; Plato, justice; Jesus Christ, love. The last, being the greatest, includes them all.

It is not the will of God to give us more troubles than will bring us to live by faith simply on Him; He loves too well to give us a moment of uneasiness.—*Romaine.*

O, cling to faith, beyond the forms of Faith;
She rests not in the storm of warring words;
She brightens at the clash of "Yes" and "No";
She sees the best that glimmers thro' the worst;
She feels the sun is hid but for the night;
She spies the Summer thro' the Winter bud;
She tastes the fruit before the blossom falls.

LOVE AND COMMANDS.

There are two motives for keeping commandments, one because they are commanded, and one because we love Him that commands. The one is slavery, the other is liberty. The one is like the Arctic regions, cold and barren; the other is like tropical lands, full of warmth and sunshine, glorious and glad fertility.—*Dr. Maclaren.*

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A RULE OF LIFE.

The sense and remembrance of the Divine presence is the most ready and effectual means, both to discover what is unlawful, and to restrain us from it. There are some things a person could make shift to palliate or defend, and yet he dares not look Almighty God in the face and adventure upon them. If we look unto Him, we shall be lightened; if we "set Him always before us, He will guide us with his eye, and instruct us in the way wherein we ought to walk."—*Scougal.*

AFTERWARDS.

The tangled threads are in God's hand;
I know He holds them fast,
A perfect pattern, fitly planned,
'Twill all come right at last.

Then let me calmly trust and wait,
Till I that shore shall gain,
Where "crooked things shall all be straight,
And the rough places plain." M. E. S.

THE BREWSTER SESSIONS have called forth the utmost activity of temperance workers in many parts of the land. These efforts have met with varying success, but in the long run are bound to tell.

CHRISTIAN LIFEBOAT CREW.—The fo'c's'le was crowded at the last meeting with captains, officers, and seamen, as well as representatives from the Boro', Manorway, Strood, and other branches of the above crew. Miss Child gave as a text for the month "Went and told Jesus." Incidents in connection with the work were subsequently mentioned, especially of two Norwegian brethren, who left some time ago to work among the Zulus, and of Charlie, the Russian, who has arrived in New York to work among his own countrymen. The testimonies and exhortations of several captains and seamen, and the addresses by William Luff and Miss Watts, were most helpful.



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Hoxton Hall Workers paid a visit to Brighton on Monday, Sept. 3, where they were received and entertained by Mr. and Mrs. R. H. Penney at Highcroft. After tea a meeting was held, presided over by Mr. Penney. Addresses were delivered by Isaac Sharp, now in his 88th year; and friends who were associated with the Blue Ribbon Army from its inauguration. Isaac Sharp, who has recently returned from a tour of the world in Christian service, gave an interesting account of his visit to the Esquimaux. Mr. William Noble chaperoned the party.


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## Notes and Comments.

The fortune of war seems at present, at any rate, to run somewhat strongly against the Chinese power. Latest advices tell of a decided victory in Corea on the side of the Japanese. There are fears that as a result of this defeat the mind of the Chinese populace may become inflamed against the foreigner, and that this may show itself in unthinking cruelty towards isolated European and American missionaries. We earnestly trust that such may not be the outcome of the present unhappy strife. But these friends need to be continually borne up at the throne of the heavenly grace, that God may shield them in the day of peril and tumult.

We commend the remarks of Rev. J. McNeill on after-meetings and other evangelistic methods, to the attention of evangelists and Christians generally. Every man after his own order. There are some preachers whose utterances remain with the hearers and bear fruit afterwards, though it should not spring up immediately. There are others whose gift it is to lead up to decision on the spot. The former are sowers, the latter reapers; and both will rejoice together in the harvest.

It is possible to do harm as well as good in the inquiry room. It is a very delicate operation to bring a soul into life and light. Sometimes when the Gospel has been very clearly preached, the effect is removed by unwise or inconsiderate or unenlightened counsel. Often young converts on the war path of early love are useful to young inquirers. Yet experience and spiritual skill are as a rule essential; with adequate knowledge of the Word, and a present living communion with God.

Paris is reported to have "morphine institutions," the patrons of which submit to sub-cutaneous injections of morphine, just as other slaves of vice yield themselves to the intoxicating fumes of opium. A correspondent of a Continental paper, having inspected some of these places, says: "I was painfully impressed by what I saw, and am convinced that the evil is making rapid progress, and will by degrees kill its unfortunate votaries." It is sad in the extreme to think that men and women should subject themselves to such fearful exploitation. We trust that the exposure of this new abomination will check its ruinous advance.

Which is right? The London Missionary Society has a deficit of £28,000. Concerning this Dr. Horton contends that they were not in want of money. The deficit does not lie there, but in the love of God, in the absolute faith in God, in the supreme disregard of consequences, which is the first condition of our absolute following of Christ. Mr. Guinness Rogers would rather say that the want of money is an outward and visible sign of the inward and spiritual deficiency. We remember that the "Forward Movement" of this Society was initiated four years ago for the purpose of sending not less than a hundred additional missionaries into the field by the time of the Society's centenary in 1895, and that at that time there was a debt of several thousands of pounds. Yet God so honoured the faith that began the movement as to give the first year funds sufficient to wipe out the debt and a large balance in hand for the next year's operations. Sixty-seven additional missionaries are now in the field, and the annual income has been increased £20,000. Are there not two faults—first, in fixing any definite number of missionaries to be sent within a specified time? What know we of the labourers' hearts and of the times? Second, having begun in faith, why has the Board fallen back upon the method of counting sovereigns? The men are coming forward; will God withhold the money? "No," we hear someone say, "God does not withhold the money; but men do." It seems to need more grace, and more Divine power, to lead men to give their money, than to lead others to give themselves.

We hear of a proposal to induce men of sufficient means to become responsible for the support of a missionary. There are hundreds of men and women professing godliness who could do this with the greatest ease, and it would be to them an unspeakable means of grace. Many have saved a large proportion of their income by becoming Christians. Expensive amusements and parties, extravagant bills for wines and dress, have been given up with their worldly lives; but in many cases only to increase their investments in stocks often questionable. What a difference it will make at the great reckoning-day, before the judgment seat of Christ!

But it is not the "much" of the rich more than the mites of the poor which must be relied upon for keeping the Lord's treasury supplied. The mites of those who give all their living have a quality which is lacking in the gifts of rich men, though these exceed in quantity. We believe it would be easier, because more in accordance with the mind of God, to secure the support of missionaries by churches than by individuals, though the support of a missionary is the least contribution which many Christians could properly cast into the offerings of God.

For once "the silly season" of the Press promises to give us something sensible and useful. *The Daily News* has this year opened its columns to a correspondence on "How to Save," with the result that a proposal is seriously made to establish "A Guild of Simple Living." The bondage and costliness of modern life keep many on the verge of penury who, alone, have not the moral courage to break loose from conventional standards of living, and do what they feel to be right. One correspondent remarks that "people who retrench do so with a sense of humiliation, almost degradation, which is wholly uncalled for, and would be wholly wanting if everyone who ought to follow their example did so." The graces which ought to adorn Christian living are always in demand when evils become intolerable; temperance, when drunkenness rolls down our streets like a river; honesty, when gambling threatens to wreck our commercial stability; peace, when the costliness of armaments becomes intolerable; simple living, when luxuriousness swallows up all our means. Every true Church of Christ is a temperance society, an anti-gambling league, a peace society, and a guild of simple living, all in one. If professedly Christian churches had been true to the Gospel all the world would have seen and said so.

It is becoming increasingly urgent that something was done to correct the gambling spirit which is abroad. There are few places of business where a youth can be free from the temptation to bet. His companions are in many cases far too familiar with affairs of the turf, and it requires an amount of principle greater than many possess to make a stand against so popular an evil. The rapid growth of this vice is owing, no doubt, to the publication of betting news in the daily papers. And even our Free Libraries may help to injure many. A correspondent who recently visited one of the Birmingham Free Libraries, observed a man with pencil and paper copying some of the sporting tips and news; and near him a boy, hardly more than fifteen years old, similarly employed. The same correspondent visited Leicester a few days before, and noticed that the betting columns of the daily papers were entirely expunged, so that the gambling fraternity might consult them in vain. This example is worthy of being imitated elsewhere.

The executive of the National Union of Teachers have issued an able manifesto on religion in London Board Schools, in which they assert that the scholars have, under the compromise of 1871, been carefully and reverently taught the essentials of the Christian faith as drawn from Holy Scripture. They feel that the teachers in London Board schools "may fairly claim to have taught the faith with knowledge, in unity of spirit and the bond of love." They say that the teachers fear that religious teaching will become impracticable if varying interpretations of the Word, by varying Boards, are to take the place of the system that has worked so well hitherto. The authority of one theological circular would be destroyed by the issue of another, and orthodoxy would become heterodox at every change of government in the Board. They say, with great force, that to fluctuate from one set of tenets to another must lead to contemptuous unbelief, confusion, and revolt, and thus to the secularisation of Board schools. This again would induce the secularisation of State-aided schools and colleges.

In an article in the current issue of *The Homiletic Review*, entitled "The Importance of Declaring all the Counsel of God," Dr. C. B. Hulbert, of Adams Mills, Ohio, well says:—

> Symmetry of Biblical doctrine in preaching is easily preserved by one who is controlled by St. Paul's unity of aim, "I am determined not to know anything among you save Jesus Christ and Him crucified." He who studies and preaches the truths of the Bible as they are headed toward, and centre in, and cluster upon, and radiate from, the Cross of the Son of God, is as far removed from the disproportionate presentation of truth, as the East is from the West. "Whom we preach?" We preach truth, but "truth as it is in Jesus"; we preach doctrine, but doctrine as inspired oracle; and these truths

and doctrines in abstract forms only as they lose themselves in their concrete relationship to Christ and Him crucified.

That is to say, Bible doctrine is not a mechanical system, but an organism, vitalised by Him who is emphatically the Word of God. Therefore, preaching Jesus Christ as the Son of God, Prophet, Priest, and King, affords ample opportunity for continually declaring "all the counsel of God."

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From the pages of *The Philanthropist* (New York), we see that the work of social purity is being urged forward in America in many ways. One of the private ways adopted by one of the members of the faculty of a certain college appears to us of priceless value. At Christmas he wrote a note to each of the young men expressing his interest in his welfare, and enclosing a White Cross card, with the suggestion that, if he felt inclined, he might sign it and take it home to his mother. One of the young men at least did sign his card, and take it home to his mother, who told him that she should lay it away to keep as a sacred treasure. The plan was as modest as it was wise. "Cast thy bread upon the waters."

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The Bible has charms which do not strike all its readers alike, and it has an educational power which is by no means sufficiently recognised. In his new book, "From Darkness to Light in Polynesia" (*Religious Tract Society*), Dr. W. Wyatt Gill says:—

> Portions of the sacred volume that to us are of little interest, may be most attractive to savages, listening perhaps for the first time to Bible story. I never cared much for the genealogical portions until my own converts put me to shame by evincing an intimate acquaintance with them. In Polynesia, other things being equal, the chief with the longest pedigree is most respected.
>
> The stories contained in such books as Joshua and Judges exercise a marvellous influence over the minds of brave savages, who are astonished above measure to find that their most famous war-stratagems were long ago anticipated in far-off lands. The histories of Elijah, Elisha, Daniel, and Jonah are of undying interest. The lesson of my missionary life is this—I would give to every race, if practicable, the entire Bible.

Dr. Gill goes on to show that the mind of the Polynesian has not stopped at wonders; but, with a deepening spiritual life, there has been a concentration of interest upon Christ and his work and teaching. Thus, the Book has affected, and is steadily moulding, the lives and characters of the entire race.

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A peculiar beauty resides in some of the expressions which have been employed in the setting forth of Divine truth in the Rarotongan language. For "conscience," the missionary speaks of the "heart-judge," or "heart," which answers to a frequent reference to conscience in the Old Testament.

"Faith" is "*to listen* to God speaking," the native preacher being always careful to add, "with the ear of the heart." "Trust in God" is "*leaning* on God." The pious are those "who dwell in the shadow of God." Heaven is "the day, or light of God." "For ever and ever" is "time on, on, still on." The Rarotongan of Heb. xiii. 5, has four negatives: "I will never leave thee, nor forsake thee; no, never—on, on, on!" How many dying Hervey Islanders have been comforted by these beautiful words, the final clause showing that the negation goes on for ever!

No book is so universal as the Bible in its appeal to the human soul. An alphabet of thirteen letters suffices to render it into the language of men who, but a short time ago, were savages. It speaks to their hearts; and at length they rejoice as we have rejoiced since the Gospel enlightened us. Man's need is to know God, and the Word of God tells him how this knowledge may be gained.



## Who Are Israel?—3.

By Rev. DAVID BARON.

We may idealise the name "Israel," or think of its significance and show that what is meant by it ought to characterise all Christians now. We may treat the whole history of the Jewish people past, present, and future as typical, as it indeed is; "written for our admonition upon whom the end of the ages have come." We may even apply to ourselves or the Church as a whole promises which primarily concern Israel as a nation, if only we do not give people the mistaken idea that the application is the interpretation. We may point out the fact that in the infinite grace of God, we are now in the enjoyment of those spiritual blessings and privileges from which Israel, as a nation, has for a time been excluded owing to his unbelief, for spiritual blessings are the same, and there is but one God, one Saviour, one Gospel, and one Holy Ghost for Jew and Gentile. But to say that Gentile believers in the Lord Jesus Christ, because they are the seed of Abraham by faith, are, therefore, also Israelites, is to confound things which the Word of God emphatically and designedly differentiates; and to say that the specific promises to Israel have been transferred to the Church, is to assert that God is mutable, and that He has cast off the people which He has foreknown, at the very suggestion of which the Apostle exclaims, "God forbid!" as being inconsistent with his character as the unchangeable Jehovah.

But, you say, what about Galatians vi. 16? Is not the term "Israel" in this passage at least applied to Gentile believers? I do not think that any one who candidly examines the whole passage, and who bears in mind the Apostle's words in Rom. ix. 1-4, will say that it does. In concluding his Epistle, Paul again warns the Galatians against certain Jewish teachers who, although they were themselves circumcised, did not keep the law, and yet would constrain the Galatians to be circumcised, in order that they may "glory in their flesh." "But," says the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For neither is circumcision anything nor uncircumcision" (circumcision in the flesh being a strictly national rite and in relation to Palestine, availing nothing in relation to spiritual and eternal matters, to which, as he had already shown, we are linked only by faith "in Christ Jesus"). Then he ends, "And as many as shall walk by this rule" (who were they but believers to whom he was writing?) "peace be upon them and mercy"; then, having had the Jewish people brought to his mind by his reference to law and circumcision, he remembers that not all were like these false teachers, Jews only "outwardly" glorying in the flesh, but that there always were, and are, the ideal Israel, the people in whom God's purpose in relation to the earth is bound up, he adds, "and (*kai*) upon the Israel of God!" Does it appear strange to some that he who was in great heaviness and continual sorrow of heart and could wish himself "accursed" from God if only his own nation, his kinsmen according to the flesh, might be saved, should, when praying for mercy and peace for the church in Galatia put in a petition also for the people still beloved of God and of him "for the fathers' sakes"? Even Bengel, who does not apply the expression "the Israel of God" to the whole Jewish nation, far from confounding it with Gentile believers, says, "The Israel of God are believers of the circumcision or Jewish nation."

We conclude, then, on the authority of the New Testament, that while all that be in Christ, whether they be believers from among Jews or Gentiles, are "the seed of Abraham by faith," only a natural descendant of Jacob, but who is not only "a Jew outwardly," but who also walks "in the steps of that faith of our father Abraham which he had while yet in uncircumcision," can scripturally be called "a spiritual Israelite."

But does not this limit the scope and extent of the blessing to which believers among Gentiles are fellow heirs? By no means, for the original promise and unconditional covenant made with Abraham while yet in uncircumcision, and to which Gentile believers are linked as his spiritual seed, includes in it all that is included in the Gospel. "The Scripture," says Paul, "foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." And does it not suffice you, O Gentile brother in Christ, that you are blessed with all spiritual blessing in heavenly places in Christ: that God will cause all grace to abound towards you here, and bestow upon you eternal glory hereafter, that you must needs seek to appropriate also the specific promises of blessing in the latter days, made to Israel, which, after all, so far as they are specific, apply only to this world? For remember that these spiritual blessings to which, if you are Christ's, you are a fellow heir, and in which even a Jew has no share except he be also a Christian, are greater than the promises which relate to the land, and the special blessings promised to the nation as such, during the millennium; just in proportion as eternity is greater than time, and the things which are heavenly and spiritual, and therefore *eternal*, are incomparably of greater importance than the things which relate to the earth, and are therefore merely temporal in their nature. But in the great plan of God *earth and time* have their place as well as heaven and eternity, and the first must receive its due importance, not only because as far as man's destiny is concerned it is the inevitable prelude to the second, but also because here on earth and during this short cycle of time there is being something enacted which, in the ages to come, and throughout eternity, shall show forth to principalities and powers in the heavenly places the righteousness as well as the manifold wisdom of God.

Now, in the sphere of time, and in relation to the earth, God has chosen one land to bless all lands, and one people that through it He may bless all peoples; and that the full accomplishment of this grand mission of Israel is yet in the future the New Testament, testifies as clearly as the Old Testament. "Now if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness? For if the casting away of them is the reconciling of the world what shall the receiving of them be but life from the dead?"

"After this I will return, and I will build up again the tabernacle of David, which is fallen down; and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things" (Acts xv. 16, 17).

Mr. Brown says that his contention that the name and whole position of "Israel" no longer belongs to the Jewish nation, but to the Church, "does not in the least interfere with what is known as 'dispensational truth,' the nation is still beloved for the fathers' sakes." Again, "The study of prophecy is undoubtedly of great importance, especially in the present day when the times of the Gentiles are manifestly nearing their end." And again, "Let us by all means pray and labour earnestly for the conversion of the Jews, and let us watch with intense interest the indications of their return as a nation to their own land as one of the principal signs that herald the speedy return of our Lord," etc. But on what ground? And what are all these but mere phrases, if Israel be not Israel, if there be no distinction between the Jews, and the Gentiles, and the Church of God; and if the specific promises and prophecies in reference to Israel and the times of the Gentiles be transferred to the Church because all believers are the seed of Abraham by faith? If Mr. Brown's assertions in his paper be true, then it is, logically, absolutely impossible to make out a Scriptural warrant for any of these other statements of his which I have just quoted.

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## MR. VARLEY IN COVENTRY.

Mr. Henry Varley paid last week a three days' return visit to Coventry. The meetings were again held in the Corn Exchange, the largest building in the town. On Wednesday and Thursday afternoon Bible readings were given, and truth of a most blessed and precious character was taught to the spiritual edification of about 500 believers. In the evenings of both days there were present about 3000 people, and God gave his servant great liberty and power in unfolding his Word. We had the unspeakable joy of seeing over thirty rise to their feet to confess their trust in the Lord Jesus; and when an appeal was made to believers for fuller consecration hundreds arose. On Friday night the building was again filled to hear Mr. Varley's quaint lecture on "Billy Bray, the King's Son." The whole of the proceeds from this lecture go towards helping the Consumptive Home in Australia, of which Mr. Varley is one of the first founders, and is still hon. secretary. The work here has been most glorious.

E. M.

## "If it were not so"

John xiv: 2.

"Yea, thro' life, death, thro' sorrow, and thro' sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning;
Christ the beginning, for the end is Christ."

F. W. H. Myers.

"The secret of the Lord is with them that fear Him." To the disciple whose head reclines upon his bosom, the Master can reveal things which will not be understood by those who follow Him "afar off."

"The servant knoweth not what his lord doeth." And if we refuse or disregard the closer intimacies of friendship, we may not expect to share the sacred confidences of friendship. Blessed indeed to be servants, even if we were only servants of such a Master! "But I have called you friends," indicates another attitude which our gracious Lord assumes, and with regard to one who was pre-eminently "the friend of God" we are permitted to listen, with hushed awe, to the wondrous soliloquy, "Shall I hide from Abraham the thing which I do?" Once again, "Surely the Lord God will do nothing but He revealeth his secret unto his servants."

Taking these words one with another, we get a clear and concise statement of the Lord's will for us—one which no human comments can strengthen. Has our very familiarity with the Divine utterances lost to us in any degree their stupendous significance? Pondering the extent of our privileges and our dignities, can we restrain the cry, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord!"?

Of the future state, however, it has not pleased the Lord to tell us very much. Of the glory to be revealed we have little definite information. *Enough* He has told us—enough to satisfy every legitimate longing. "Blessed are the dead that die in the Lord;" and we have to remember that the blessedness is according to *his* estimate of blessing, not ours merely. "They shall see his face," meets the supreme craving of a renewed heart. "We shall be like Him," is faith's one triumphant answer to every questioning as to ourselves, and our share in the coming glory. "His servants shall serve Him," comes with untold sweetness both to those who loyally confess now, "Thy service is one vast delight;" and to others who, with patient hearts and quiescent wills, wait, as yet, for opportunities denied erewhile to powerless limbs or silenced tongues.

But though there is enough for faith—enough for joyous anticipation—yet we feel that it is little that we know of heaven after all. "Eye hath not seen, nor ear heard," nor have we any adequate conception of that "far more exceeding and eternal weight of glory" which will so soon outweigh our momentary "light affliction."

No more tears, no more death, neither sorrow nor crying, no more pain, no more sin—these are the negative expressions of that rest that remaineth for the people of God. The glory itself is an "unspeakable" glory, feebly set forth by such hints as human language can convey when it breathes of "fulness of joy" and "pleasures for evermore." "In my Father's House are many mansions. I go to prepare a place for you. I will come again and receive you unto Myself. Let not your heart be troubled, neither let it be afraid." Such is the connection in which we find the pathetic words, which should surely silence every fear, "If it were not so, I would have told you."

It is such an appeal as friendship—any friendship worth the name—would hold to be irresistible, final. Let it be absolutely final, dear believer in Jesus, as an answer to every doubt of our unchanging Friend. Be content to trust Him—"blindly," as some will have it; but, anyway, to trust the all-trustworthy One who has never failed us, and who deigns to use the love-language of infinite grace, "If it were not so, I would have told you."

O, our peerless Lord, we do, indeed, accept this as an argument—an unanswerable argument—for unfaltering confidence in Thee. Thou hast never kept back the truth from us. "In the world ye shall have tribulation." Thou didst forewarn us, though knowing well that Thou wouldst never lead us into rooms as dark as those through which Thou Thyself hast passed. The shadow of the cross—Thy cross—Thou didst never hide from us, nor spare to tell us of our own cross-bearing. "Are ye able?" is a question Thou wilt very plainly ask of those who would impulsively hasten on to taste of thy cup, and to know thy baptism, eager to aspire to high honours in thy kingdom. And, because of all this, we acknowledge, with adoring love, the full force of this appeal of thine: "If it were not so, I would have told you."

We will not ask to know more of what lies behind the curtain of these frail tabernacles; nor, with our eyes fixed upon the sunset glories, are we anxious to inquire too particularly of the sun-rising of that day for which all other days were made. Through the eternal gates the King of Glory has gone in, and we fear not to follow. His track has been the one safe guide through time for our pilgrim feet, and even at the city gates we will look for it, till we are lost in contemplation of Thyself, "For ever with the Lord."

The King is all the glory
Of Immanuel's land!"

As Lady Powerscourt suggestively says, "The beauty and accommodation of that house (my Father's house) shall be according to *his* means, *his* taste, *our* necessities. When we are about to visit a person's house our expectations correspond with our knowledge of the proprietor; when we receive friends to our house it is customary to give ourselves to please them; our aim is their profit and pleasure, all the pleasure our house affords is brought forth for that end. So, in our Father's house, we shall have intercourse with the Owner, may I say? He will give Himself to our happiness. Oh, what powers are in Him when He sets about blessing; when his aim is to bless He blesses like a God; all that his house affords shall be brought forth, while the mind of the Great Original, as an unfathomable mine of wealth, shall be an ever-constant, ever-new delight." "If it were not so I would have told you."

Not exclusively for the future, but for the present also, this is a word of unspeakable cheer. There can be no denying that we are brought, at times, into circumstances which—to our shortsightedness—seem at variance with his will; at variance even, perhaps, with his promise. Temptations arise which we should speak of as unique and unprecedented, if it were not for the remembrance of that restraining word, "There hath no temptation taken you but such as is common to man" (1 Cor. x. 13).

At crises like these (and, oh, they are testing times indeed), let the blessed assurance have its full weight. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And under such peculiar trials as are obviously contemplated by such words as these, let us listen for that whisper which would seem to anticipate the cry of the rent heart, "If it were not so I would have told you." Let it nerve us to holy courage, and to high endeavour, as we patiently wait for Him. Let it help us to hold on to his naked Word, even though there were but one word in the whole canon of Scripture which seemed to reach to our sore extremity. One word from Him, one telegram from the Divine Man, is enough. "If it were not so, I would have told you."

"Thou hast promised no stormless course,
Yet singing and glad we go;
Faithful and true, Thou wilt bring us through,
If not, Thou hadst told us so."

Lucy A. Bennett.

## THE NEGLECTED RICH.

In our temperance campaigns we rarely hear of our workers seeking the homes of the wealthy, or the so-called "upper classes" of society. We spend our time and energy in visiting saloons in the lower parts of a city, and in striving to rescue "the masses," not including in that word those who live in "brown stone fronts" and occupy high stations in the world.

An incident comes to us from one of our well-known noble Christian workers. A great effort had been made in one of our towns to rescue the intemperate and to enlist the sympathy of Christians in their behalf. Meetings were held and earnest personal effort made to reach those who were in the lowest strata of humanity. To this class their efforts were specially directed. One of the most devoted workers, walking past a prominent business house, said to herself, "Here is one who everybody knows is rapidly going the downward way through strong drink. Why should I not seek to save him? I will go in and personally plead the case." Her courage failed. She passed and repassed the great establishment, and finally went home to think over the best way of approaching this influential and prominent merchant. She feared that he would be angry by being personally approached on the subject of his intemperance.

The next day she went again, and again walked back and fro, her heart failing her. At last, with an uplifted prayer for help, she quietly opened the door, half wishing that she would not find him in. Walking into his private office, she found him at his desk. She was greeted with a pleasant good morning, which only made it the harder for her to speak to him upon the subject. Forgetting the little speech that she had prepared, with which to approach him, she burst out with, "Oh, Mr. ——, I was so troubled about you, so anxious in your behalf." All fear and trepidation fled on the instant, and with all the earnestness of her soul she pleaded with him to turn from the dangerous channel which he had entered. Then, apologising for what might seem to him an unwarranted intrusion, she started for the door. To her surprise he rose, and in a kind and gentlemanly manner, thanked her for her interest in him, and said, "I have been surprised, and wondered, through all these meetings, that no one has come to me before this, as my habits are well known to the community. You have gone down to the gutter to plead with the lowest, the most ignorant and depressed, and have made desperate efforts to save them. I have often said to myself, of what use to the world will they ever be, even if reclaimed, and why do they not come to me and many others like me, who, if once saved for this great aim, might be an honour to God and a benefit to humanity? Are we not worth saving?" With a choking voice, he thanked her for her interest and her prayers, and added, "By the grace of God I will try to overcome this terrible habit, which I know is leading me to the loss of body and soul."

We need in this work to have no respect of persons; to be faithful in personal service with all classes Sow beside all waters. S. E. B.

*Northampton, Mass, U.S.A.*

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## JEREMIAH'S GRANDEST ODE.

(Jeremiah li.)

God spake, and gave us the word to keep;
Bade never fold the hands, nor sleep
'Mid a faithless world—at watch and ward,
Till Christ at the end relieve our guard.
By his servant Moses the watch was set:
Though near upon cock-crow, we keep it yet.
*Browning.*

It was a very deserted Jerusalem in which Jeremiah dwelt, after king Jehoiachin, his household and court, princes and mighty men of valour, had been carried off to Babylon. It was impossible to take ten thousand of those that constituted the bone and muscle of the State, without leaving an attenuated and weakened residuum. Still, the fertility and natural resources of the land were so considerable as to give hope of its comparative prosperity, as a trailing vine dependent on Babylon (Ezek. xvii).

Mattaniah, the third son of Josiah—who was a boy of ten years of age when tidings came of the awful catastrophe at Megiddo, but who was now in his twenty-first year—was called to the throne by the conqueror, and required to hold it under a solemn oath of allegiance, which was asseverated and sanctioned by an appeal to Jehovah himself. It was as though the heathen monarch thought to make insubordination impossible on the part of the young monarch, since his word of honour was ratified under such solemn and august conditions—conditions which under similar circumstances the heathen king would probably have felt binding and final. Alas! how often heathen men have attached an importance to religious appeals which has shamed religious professors! And how often they must have marvelled that we could so lightly disregard them! (2 Chron. xxxvi. 13; Ezek. xvii. 13).

At the instance of his conqueror, the young king took the name Zedekiah, "the righteousness of Jehovah." It was an auspicious sign; every encouragement was given him to follow in the footsteps of his illustrious father. And throughout his reign he gave evident tokens of desiring better things; but he was weak and irresolute, lacking the strength of purpose necessary to assert himself for good amid the confused counsels that agitated his court. He respected Jeremiah, but did not dare publicly to espouse his cause, showing him his royal favour by stealth.

Meanwhile the kingdom was violently agitated by rumours from every side, which encouraged the hope that ere long the power of Babylon would be broken, and the exiles return. These thoughts were rife among the exiles themselves, as we have seen; they were diligently fostered by the false prophets, who gladly fell in with the current of the popular wish; and there seem to have been various political considerations which favoured the expectation of a speedy reversal of conditions that chafed the proud Jewish heart beyond endurance.

About this time there was a revolt in Elam against Babylon. What if this should spread until the empire itself should become disintegrated! But Jeremiah, by the voice of God, said: "It shall not be; the bow of Elam shall be broken; her king and princes destroyed, her people scattered toward the four winds of heaven" (xlix. 34-39).

Then there was the seething discontent of the neighbouring peoples, who, though they had accompanied the invader as allies, were eager to regain their independence, and desired to draw Judah into one vast confederacy, with Egypt as its base. "No," said Jeremiah, "it must not be; Nebuchadnezzar is doing the behest of Jehovah; all the nations are to serve him, and his son, and his son's son" (xxvii. 6, 7). Perhaps it was at Jeremiah's suggestion that Zedekiah at this time made a journey to Babylon, to pay homage to his suzerain, and assure him of his fidelity.

All through the troubles that followed, Jeremiah pursued the same policy. He asserted that the state of the captives in Babylon, as compared with that of the remnant at Jerusalem, was as good figs to bad (xxiv.); when Pharaoh's army produced a temporary diversion, and compelled the Chaldeans to draw off, he said that they would certainly return, set fire to palace and temple, and burn the city (xxxvii.); and his policy was so well known among the Chaldeans that in the final overthrow they gave him his life, and allowed him to choose where he would dwell (xl.)

Often it must have seemed to his choicest friends as though his advice were pusillanimous and wanting in the courage of faith. Did he really favour Babylon above Jerusalem? Was he traitorous to the best interests of his people? But if they ever entertained such questionings, they must have been suddenly and completely disillusionised, when he summoned them to hear the tremendous indictment he had composed against Babylon in the early months of Zedekiah's reign, together with the graphic description of its fall. A copy of this prophecy was entrusted to Seraiah, the chief chamberlain, who went in the train of Zedekiah to Babylon, with instructions that he should read it privately to the exiles; and then, weighting it with a stone, cast it into the midst of the Euphrates, with the solemn words, that must have thrilled the bystanders, "Thus shall Babylon sink, and shall not rise again, because of the evil which God will bring upon her, and her might shall wax faint" (li. 59-64).

### I.—THE PROPHECY OF THE FALL OF BABYLON.

*The Glory of Babylon.*—In glowing imagery Jeremiah depicts her glory and beauty. She had been a golden cup in the hand of Jehovah; his battle-axe and weapons of war. Her influence was carried far and wide. She dwelt by many waters, rich in treasure, and the wonder of the earth. Like a mighty tree, she stretched her branches over the surrounding lands. Queen of the nations, she was at ease, and thought to see trouble no more. "Is not this great Babylon," her greatest monarch cried, "which I have built, for the royal dwelling-place by the might of my power, and for the glory of my majesty?"

*The Divine Controversy.*—The Almighty had used her for great purposes of disintegration, doing among the nations much the same sort of work that the icebergs did among the rocks of the primitive world, or that the frosts do each winter in pulverising the dust of the earth. But she had abused for unrighteous and selfish ends the power which God had entrusted to her. Her execution of the Divine purpose, her administration of the Divine decrees, had been cruel in the extreme. The track of her armies had been marked with ruthless and wanton bloodshed. She had floated to the eminence of another Ararat, on the waters of another flood, an ocean of human suffering. And therefore Jehovah set nets for her, and caught her as a wild beast. He opened his armoury and brought out the weapons of his wrath.

But God was especially against Babylon for her treatment of his people. The inhabitants of Zion are introduced, crying, "The king of Babylon has devoured us, he hath crushed us, and hath filled himself with our delicacies. The violence done to me and mine be upon Babylon." Therefore the Most High would take up their cause, and take vengeance on their behalf. "As Babylon caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth; for the Lord is a God of recompenses, He shall surely requite."

*The Summons to her Foes.*—The standard is reared, and around it, at the sounding of the trumpet, the nations gather. The wild tribes of Ararat and Armenia are there, the kings of the Medes, the governors thereof, and all the lands of her empire. The sure-footed shaggy horses of the mountaineers are like the rough locusts, that fill the land with their countless multitudes. Sacrifices are offered to propitiate the gods of battle; and the tide of invasion begins to flow against and around the massive walls of the city. The very earth trembles beneath the weight of the armaments, and the tread of the troops. "Behold!" the prophet cries, "a people cometh from the north; and a great nation, and many kings shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Babylon" (ii. 41, 42, R.V.).

*The Attack.*—The archers invest the city on every side, so that none may escape. They are bidden to shoot at her, and not spare their arrows. Now the battle-shout is raised, and an assault is made against her walls. See! she submits; she gives her hand in token; her bulwarks are fallen; the bars of her gates are broken through; her walls are thrown down; the mighty men of Babylon are forborne to fight; their might has failed; they have become as women. Lo, the fire breaks out amid her dwelling-places. The messengers, running with similar tidings from different quarters of the city, come to show the king of Babylon that the fords are in the hand of the foe, and that the city is taken.

*The Overthrow of the City.*—Then the captured city is given up to the savage soldiery. Nameless wrongs are inflicted on the defenceless and weak. There is plunder enough to satisfy the most rapacious. Her granaries are despoiled; her treasuries ransacked; her stores winnowed. All the captive peoples who had been held by her in cruel bondage go free, and especially the Jews. "Let us forsake her," they cry, "and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies."

And now her cities become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass through; but the jackals dwell there, and it lies waste from generation to generation, as when God overthrew Sodom and Gomorrah and the neighbour cities thereof.

Such were the predictions of Jeremiah concerning the greatest city which perhaps the world has ever seen, and which was then rising to the zenith of her power and glory. Seventy years were to pass before these words would be fulfilled; but history itself could hardly be more definite and precise. Those who can compare this prophecy with the story of the fall of Babylon, and with the researches of Layard, will find how exactly every detail was repeated, even to the burning of the reeds in the river-bed, the meeting of post with post on the night of its fall, the deep stupor with which the fumes of wine had dazed the brave men of Babylon, and the utter desolation which for centuries has reigned over the site of Babylon.

"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace. In that night Belshazzar the Chaldean was slain. And Darius the Mede took the kingdom."

### II.—BABYLON THE GREAT.

In every age of the world, Babylon has had its counterpart. Over against the line of Seth, with its reverence for God, was that of Cain, where arts and science were cradled and nurtured. Babel's tower cast its shadow over the primitive races of mankind. Over against Shem was Ham; over against Abraham, Chedorlaomer; over against Israel, Nineveh; over against Jerusalem, Babylon; over against the Church, Rome; over against the New Jerusalem, Babylon the Great; over against the Bride of the Lamb, the scarlet woman, riding upon the beast. Where God has built up his kingdom, the devil has always counterfeited it by some travesty of his own.

Jeremiah comforted his heart amid the desolations which fell thick and heavily on his beloved fatherland, by anticipating the inevitable doom of the oppressor. And his words, read amid the exiles of Babylon, as they sat beside the rivers, and wept, and hanged their harps upon the willows, may have inspired that marvellous outburst of faith, and patriotism, and undying hatred—

O daughter of Babylon, thou art to be destroyed;
Happy shall he be that rewardeth thee as thou hast served us.
Happy shall he be that taketh and dasheth thy little ones
Against the rock.

In the same way, throughout the persecutions of the empire, when paganism made her awful attempts to stamp out Christianity; and afterwards amid the horrors of Inquisition, when the Roman Catholic Church sought to extinguish the true light of the Gospel, which in no age has been without witnesses, the suffering children of God have turned to the Book of Revelation to read the doom of that anti-Christian power which, under the guise of paganism or of papalism, always sets itself against God, and is set on by the undying hatred of the devil. Her fate is described in words that strongly recall those of Jeremiah. She too had the golden cup, and was drunk with blood, and reigned over the kings of the earth. She too is destroyed by a combination of those that had owned her sway. A voice is heard bidding God's people come out from her, lest they be involved in her overthrow. It is rendered unto her as she rendered, and double is mingled into her cup. As Seraiah cast a stone into the Euphrates, so a strong angel casts a great millstone into the sea, saying, "Thus with a mighty fall is Babylon, the great city, cast down, and shall be found no more." And her site becomes the haunt of demons, and a hold of every unclean and hateful bird; the voice of harpers and minstrels for ever silenced; the light of the household lamp for ever quenched; the voice of the millstone for ever still.

Prophetic students have always identified this great persecuting power with Rome, the city of the seven hills; and if this interpretation be correct, without doubt, in the millennial age, her site will be as desolate as that of Babylon has been for more than two thousand years. But one is disposed to enlarge the scope of the prophecy, and to believe that every form of anti-Christian power, whether systems of false philosophy, or structures of ancient superstition, or gigantic wrongs, like the drink traffic and the opium trade, shall wither and die before the all-conquering might of Emmanuel, who was manifested to destroy the works of the devil. He must reign till all enemies are put beneath his feet. Then shall be heard in heaven the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah! for the Lord our God, the Almighty, reigneth."

Let us strengthen our confidence in the certain prevalence of good over evil, of the Church over the world, and of Christ over Satan, as we consider the precise fulfilment of Jeremiah's predictions concerning the fall of Babylon. "So let all thine enemies perish, O Lord: but let them that love Thee be as the sun when he goeth forth in his might."

III.—OUR OWN BABYLON.

Each heart has its special form of sin, to which it is liable, and by yielding to which it has been perpetually overthrown. How bitter have been your tears and self-reproach! How you have chafed and foamed beneath the strong iron bit of your tyrant! How hopeless your struggles to escape from the tormenting net, whose meshes refused to break, whilst every plunge only entangled you more tightly in its folds!

But there is a deliverance for you, as for those weak and misguided but suffering Jews. How exactly your life history is delineated in theirs! They were the children of God; so are you. They might have lived in an impregnable fortress of God's covenant protection; so might you. They forfeited this by their disobedience and unbelief; so have you. They tried to compensate for the loss of God's keeping power by heroic resolutions and efforts, and by alliance with neighbouring peoples; so have you. They utterly failed, and were crushed as a moth in a child's hand; so has it been with you. They almost renounced hope; this, too, is your case—you hardly dare hope for deliverance. But as God saved them by his own right hand, so will He save you. And as Babylon was so utterly quelled that it ceased to be an object of alarm, so God is able so entirely to deliver you that you shall no more fear or be afraid; you shall see the bodies of your task-masters dead upon the sea-shore.

Accept these rules, if you would have this blessed deliverance.

1. Put out of your life all known sin. Are there vows that ought never to have been made? Recall them! Are there wrongs that lie back in the past, which can be righted? Right them! Are there secret habits and practices which eat out your heart? Be willing to be set free, and deliberately tell God so. So far as you are concerned, put away the idols that have provoked God to jealousy.

2. Entrust the keeping of your soul to God. You cannot control it, but He can. He made you, and must be able to keep you. One of his angels has power enough to bind the devil; surely then the Lord of all angels can deliver you from the accursed demons that make sport of you. If Christ in his human weakness cleared the temple, He must be able to drive the foul things from your heart; and when once they are out, it will be easy for Him to keep them out. In his Ascension, He was raised above all the principalities and powers of darkness, and you were raised with Him, too, if you only knew it; certainly the living Christ can tread your lion and dragon beneath his feet. You cannot, but He can. Put the case deliberately, thoughtfully, calmly into his hand. Do not say, "I will try"; but, "I will trust." Do not look at your faith, but at Him. Do not cry, "Help me!" for that implies that you are going to do some and He some, and your part will inevitably vitiate all; but cry, "Keep me!" thus throwing the entire responsibility on Him.

3. Reckon that the Almighty Saviour accepts your deposit at the moment of your making it. As it saves your hand, it passes into his. Be sure that He has undertaken it all for you. Do not try to *feel* that He has, but *reckon* that He has. Do not go over and over the act of committal, to see whether it was rightly done. Make it as well as you can, or ask Him to take what you but ineffectively transfer. Never doubt that He reads your motive and desire, even though you fail to do as you would; and that He accepts the eager willing for the perfect doing. Then stedfastly resist every suggestion to doubt Him. Dare to say a hundred times a day, "Jesus is able to keep that which I have committed to Him: I am a worm, weak, witless, worthless; but the Son of God has me in his safe keeping; He hath delivered, He doth deliver, and I am persuaded that He will yet deliver." You may have no glad emotion, no fear of victory, no share of ecstasy; never mind, lie still, and trust Him. The lion may roar all around, but the weary tired sheep will lie within the fold, absolutely safe, because the Shepherd interposes his mighty keeping between it and every dreaded ill.

## THE GOSPEL IN SAXONY.

It is a grief to English Christians that Germany is not, except in rare and favoured spots, a land of simple faith and evangelic fervour. But when we come to know more of the conditions under which the Gospel is often held and preached, our wonder at the state of vital religion ceases. Briefly stated, on the one hand, there is in some parts legal protection and material support for men who are Lutheran ministers, whether they are worthy of their office or not; and, on the other hand, there is persecution and every disability for men who are devoted followers of Christ, but who cannot conscientiously enter the Lutheran Church. Religious liberty is one of those things which are decided by the individual States of the German Empire, not by the central authority, and in the Kingdom of Saxony, the land of Luther, there is no religious liberty at all. The Spirit of Christ cannot act and speak through the servants of Jesus without causing them to be subject to pains and penalties. Were Martin Luther living now, we are sure he would be the first man to protest in his own land against the power which the State wields against conscience; he would assail the position of the Church that bears his own name.

Sixty years ago Mr. Johann Gerhard Oncken went from England to Hamburg, and began to preach the Gospel. One of his converts was Moritz Geiszler, a young Saxon mechanic, who subsequently came to Glasgow to follow his craft, but was sent to college, trained for the ministry, and ordained at Little Alie-street Chapel, London, in 1857. The Baptist Evangelical Society sent him as a missionary to the land of his birth, because he had made such powerful representations of its needs. When, however, he attempted to preach the Gospel he was forbidden to do so under a penalty of three years' imprisonment. He could only *visit* Dresden as a private individual. He took up his residence outside Saxony, and then visited humble Christians inside it just as he was able. Oederan was a place very bitter against the few Baptists, and treated Geiszler with great harshness and injustice. Families were placed under police supervision like the worst of convicts. If a man became a Baptist his own children and friends were forbidden his house. On one occasion five policemen and a midwife (in Saxony the midwife is a State servant) forcibly carried away an infant from its parents, and had it baptized at the Lutheran Church. Such absurd persecution would be laughed out of existence in England.

In 1864 an edict was passed by which the Baptists were permitted to hold meetings, but they might not read the Bible audibly; neither might they sing nor pray; no one was allowed to speak or act as a leader, for that would have been taking the part of a religious instructor. The Baptists would not stultify themselves by acknowledging the edict as having any value.

During the last decade the struggling cause has enjoyed more prosperity than formerly, though the laws are the same as they were thirty years ago, and persecutions have not ceased.

In 1882 Mr. Schunke, a preacher, accepted the invitation of a young Christian couple living in Planitz, a mining village in Saxony, to come and speak to a few friends, who would be there to meet him in the evening. In spite of persecution good was done, and in 1884, the private room being too small for the members, a small hall was rented for the meetings. Five policemen were set to watch the opening service. Every meeting had to be reported to the police twenty-four hours in advance, and the subject of the address stated, in accordance with the law for Socialists, etc. Then after the permission for each address was given, a number of policemen were sent to watch the meeting, and see that nothing was said which had not received police sanction. Above all things, there was to be no singing or praying. Children were not permitted to be present, even though they were members. A mother with an infant in her arms, who was present on one occasion, was ordered by the police to leave, as children were not to be present! The thing seems too ridiculous to be believed. One of Spurgeon's sermons—"The Priest Not Needed"—was not allowed to be read. It is still a common thing to see constables carrying firearms stationed outside and inside the hall. "When, on one occasion, in 1887, the members were observing the Lord's Supper in an attic—for this had also been strictly prohibited—a police-officer stole into a neighbouring house and, looking through a skylight, watched the proceedings. The brother who had administered the Lord's Supper was subsequently fined £1." Yet, notwithstanding this terrorising and persecution, there is now in Planitz a chapel with 400 sittings, with 176 members, and a Sunday-school with 525 scholars. The members contributed £303 3s. to mission work in 1893.

At the end of his college course, three years ago, Pastor Karl Mascher went to Dresden to take charge of a small church that was under the care of another church at Halle, a hundred miles distant. He found only sixteen members there, and ten others scattered over a wide tract of country, some as far as fifty miles away. From a copy of the statutes of this church which we have seen we learn that the objects for which it has been formed are the spiritual edification of its members, and the extension of the Kingdom of God, and that its creed is this:—"It acknowledges only one authority in religious matters, which is the Bible, and its members pledge themselves to live and teach in accordance with its dictates." Among its rights it claims to appoint its own pastor, to observe its own religious practices in places specially appointed, as well as in the private dwellings of its members, "on which occasion everyone is permitted to enter freely." In a word, it exactly resembles the Evangelical Nonconformist Churches of Great Britain, and seeks to do precisely the same work which they have done and are doing.

The police, acting on the dictum that "the Baptists have no right of public worship in Dresden or its neighbourhood," would not allow some glass tablets giving notice of the various services to be displayed, forbade the members making their meetings known through the Press, and prohibited newspapers from accepting their advertisements. They may not even print the name of their chapel and times of services on the backs of the tracts which they distribute. Above all, we regret to record that the Lutheran pastors are intensely hostile. The Sunday-school has been denounced in the district day-school, and the children warned not to attend it. This antagonism of the Lutheran pastors, perhaps, is in some measure accounted for by the fact that the name of every person who has an income from any source, every working-man and working-woman, every servant, however small the wage may be, if only five pounds a year, is kept on a list, with a record of the religion he professes, and pays a church tax if he be a Lutheran. To leave the Lutheran Church he must give notice of his wish for a certificate of separation to the Lutheran pastor of his parish. The opposition of the Lutheran clergy has, to say the least, a mercenary appearance, and they would consult their Christian honour by withdrawing it.

One curious feature of the law brought out in an action against Pastor Mascher is that only persons who are above twenty-one years of age can claim a certificate of separation from the Lutheran Church; hence persons under that age have the right to join the Baptists, or any other Church, irrespective altogether of the authorities in the Lutheran Church. This legal decision is regarded as a charter of freedom.

The little church at Dresden has grown in three years from twenty-six members to ninety, and is carrying on active Christian work to the utmost of its ability. Its pastor spares himself no trouble to win men for his Saviour. He and his friends only claim "the right to worship God according to the teaching of his Word." The whole struggle is for freedom to extend the Gospel. So far as we can see, there has been an absence of any lower aim. If our brethren keep true to that, we cannot but believe in their ultimate triumph.

## JOHN OFFORD'S MEMORIES OF 1859.

The sainted John Offord, in letters to friends, described in much detail some of the revival meetings of 1859, both in Ireland and Scotland. The following extracts from two such communications afford a profitable and joyous glimpse of the movements of God's Spirit in those stirring times.

I have spent a day at a country place three miles from Armagh, where a great work has been done. My inquiries were aided by a small farmer, forty years a follower of Christ, and a man very sound in the faith. The clergyman of the Church of England (an aged Christian) had requested this poor man (a Presbyterian) to hold prayer meetings and to talk with the people.

Six of his own family have been converted in seven weeks, and all are rejoicing in the Lord; ages from ten to twenty-two. I inquired closely of all about the foundation of their hope, the ground of their peace, or the cause of their joy, and (blessed be God) I could get nothing from them but testimony to the preciousness of the blood and righteousness and person of Christ. Every one of them seemed to be brought to peace through the application of some portion of Scripture to their conscience. The father and mother sat by with tearful and joyful countenances. They told me they had prayed for their children from their birth, and had waited patiently for the Lord, and that He had inclined his ear unto them and heard their cry. The children seemed to be very bright and happy; they rejoiced to tell of each other's awakenings and cries and deliverances.

LITTLE JOHNNY,

a boy of fourteen, seemed a general favourite. He told me that God had shown him by the preaching that he was going down to the lowest hell; that He had caused him to call upon Him out of the depth, and that He had delivered him; and that now he loved the Lord Jesus, and knew Him to be his Saviour. The mother told me that seven persons had received blessing through this child. The neighbours had come to see him while in trouble, and they had rejoiced in his joy; and while he had told them of the blessedness of the love of Jesus, they had become convinced of sin, and had begun to cry for mercy. Two of these cases were very interesting. The one was a blind girl of sixteen years, to whom the boy had told how happy a thing it was to love Jesus, and to know his love. She became very much affected, and her convictions became so strong that she uttered wild cries for mercy. I saw this child, and found her resting in peaceful joy in Jesus, and on his blood of atonement.

The other case was that of the boy's Aunt Matty. This woman had come into the house after the boy had begun to rejoice in the Lord. Amongst other things he said to her, "I love you very much, Aunt Matty, but I should love you more if you loved Jesus! Oh, do love Jesus," and so on. The boy's mother told me that she burst into tears and exclaimed, "Oh! what a hardened sinner I am. My own daughter has been persuading me to come to Christ, and now this dear child is exhorting me to love Him," and she wept, and was much agonised in spirit till she found the Lord.

The work seems to have penetrated into every homestead and hovel around this family. I saw many of the cottagers, and found similar results; mental agony, deep conviction, and earnest crying and tears, and some bodily quaking and prostration, seemed to have been the process through which they had passed, but all seemed to regard the blood of Christ as their only ground of peace. The poorest woman, and as low as low could be as to intelligence, in answer to my question, "Why, think you, can the blood of Jesus cleanse from all sin, rather than the blood of any other man?" replied, "*Because He is the Son of God.*" The mother of this woman is not converted, and in pitiable ignorance; the poor old creature told me that she wished it would come to her. The husband has been (as his wife termed it)

ROARING AND CRYING

for three weeks, but has no peace. I found some in this district not happy, but anxious and prayerful, the common mode of expression being, "I pray for Christ to come to me to wash me in his blood, to pardon me and give me his Holy Spirit." As we crossed the fields to the road on my return, the dear old man poured forth strains of gratitude to God for sending such blessed times in his day, adoring his sovereign grace and holy name. The spirit seems truly catholic, *i e.*, *unsectarian*.

I am more and more convinced that this work is a most genuine work of the Lord. I have, in the course of fifty years' preaching of the Gospel, conversed with many more than a thousand souls on the subject of their conversion, and never heard more clear, full, and direct acknowledgment of the great truth of the soul's entire rest in Christ, and I never knew that testimony given with deeper feeling of affection, humility, and joy. These feelings are universally characteristic experiences of the newly converted, and many who have been aroused from a state of deadness in the Christian profession. And why shall there not be joy? But it is not joy alone, but an all-absorbing love. I have walked with clusters of young converts, and of converts in more advanced years, and am struck with the warmth of their love to the Lord, and to one another, and indeed to all Christians. This love constrains them to seek the souls of others, it overflows and pours its vivifying streams into the dead souls around. Never did I see so sweet and precious a fulfilment of the words of our Lord, John vii. 38, "He that believeth on Me," etc.

It is somewhat remarkable that the first instance of prostration in Glasgow occurred in the Church of England. While a godly young clergyman (Mr. Flindt, from Somersetshire) was preaching, a female fell from her seat, and was borne in the porch. After the service he had her conveyed into the vestry and sent for a Christian M.D. He stated that the case was not hysteria, but the result of

DEEP MENTAL FEELING.

Mr. F. then said, "Shall we pray?" This was done, and the sufferer seemed able to murmur and cry for mercy. She was conveyed home, and the minister stayed with her till two o'clock, when the Lord raised her up, and gave her calm and blessed peace. This valuable brother has been of great service and greatly blessed in this work. Several of the higher classes have been awakened and brought into living union with Christ through his labours. Blessed be the Lord!

One thing that has forcibly struck me, and very deeply interested me also, is that the Christians pray with a simplicity, and directness, and faith which is marvellous, because rare until this movement took place. Answers to prayer are constantly stated, and thanksgiving offered a few days after the prayer has been made. There is indeed watching thereunto with all perseverance.

I felt this to-night in my own spirit at the Free Church, which I have been attending. One out of twenty cases for special prayer was as follows:—"A sister recently saved earnestly seeks the prayers of the people of God for a sister who has gone astray from her twelfth year" (fourteen years ago). She had been found, and consented to come to the meetings twice. She was to have come at eight this evening for the second time, when suddenly, as if by the impulse of the enemy, she darted away and returned to the streets. The sister in vain sought for her, and the above desire was sent in by her. The minister handed it to me. I had through grace the spirit of prayer, and was able to ask that the Lord would lay his hand upon her and bring her back. This was at eight. Every heart seemed to feel this case; there were 600 people present, and a most hearty response was given to the prayer that the Lord would yet bring her to the meeting. At nine o'clock a message was sent up to the platform that she had come to the meeting and found her sister's seat. The answer seemed to thrill the hearts of many, and yet they seemed to expect it. Have we not something to learn from such facts? May not our God desire indeed that we should be able and willing to deal more directly with Him about our own matters, and about the souls of others? The hour (twelve midnight) will show that the meeting did not close early. There were three successive conclusions—the second meeting 400, the third 100 anxious ones remaining.

I spoke a second time at the latter, and while so doing a strong man rose from the seat, reached the aisle, staggered, fell, and uttered a deep wail of agony, and was carried out of the church. He seemed overwhelmed with a sense of guilt, and earnestly desiring mercy.

BLACKBURN.—A ten days' Protestant mission was held in St. Barnabas Church, from September 1 to 10, under the auspices of the Church Association. The attendances were very good, especially on the two Sundays, when the church was crowded.

## NEGLECTED IRISH CHILDREN.

Dear Friends,—I want to enlist your kind sympathy for the poor neglected children of Ireland, and for the valuable home for such children in Aughrim, co. Galway. This home was opened twenty-three years ago by Miss Persse, and carried on by her with much blessing to many a poor little waif. I can speak from experience, as many a time its kindly doors have been opened to receive little ones from us, when we could not care for them elsewhere. A young woman who had married a soldier in India, was left a widow with two little girls; she made her way back to Ireland hoping to find some means for earning a living for herself and her little ones. The poor widow was quite ignorant of God's Word and of the way of salvation. In her distress, she got her children placed in a Roman Catholic school, and she took a situation. When, after some time, she was allowed to see her little girls, she found them so unhappy, and they so clung to her, that she took them away with her. A friend in the house where she was servant, seeing her distress, told her of our mission homes; in due time we admitted the children, and their mother took them herself to this home for which I plead. There they were lovingly and kindly treated, poor little neglected, frightened creatures.

The mother was warned not to tell anyone what she was about to do, as she would find great opposition; and no sooner did it become known, than she was visited by an aunt from the country, a brother was brought over from England to insist upon having the children that they might be put in a convent; every effort was made to get possession of the poor girls, promises and threats in turn, but the Lord kept the mother stedfast, she would not give her children back to be brought up in ignorance of the truth. So persecuted and threatened was she, that she had to hide and make her escape at night; a kind Christian friend took interest in her, pitying her sufferings; she was well taught the precious Word of God, and she gave her heart to Him. Subsequently, a lady engaged her to go with her as nurse to India; she settled there, and regularly sent payment for her children till they were old enough to join her, and now they are a happy family in India. But for this home, what might have been the fate of mother and daughters!

This is one little tale of God's loving guiding hand rescuing his own from the ignorance and darkness of sin and Satan. As a poor, weary-looking working-man said to a teacher, after an earnest Gospel address, "Ah, we should have heard these things forty years ago, and then it would be different with us." How dreadfully sad to think that these poor fellows might have had the truth when they were children. Ought not we Christians to be more than ever earnest in seeking out the young, and instilling into their hearts those blessed words of life which are never forgotten though they may lie dormant for many a day? Oh, so many precious reminiscences come to my mind as I write—seed sown under most discouraging circumstances springing up and bearing fruit after long waiting.

I often think what a joy it will be when we meet in the Heavenly Home a number of these little ones gathered into the Good Shepherd's fold and saved, notwithstanding bitter opposition and trial; for, dear friends, don't imagine this to be an easy work: we have to make up our minds to fight the good fight of faith, to work cheerfully through good and evil report, ever keeping in mind it is the Master's work, and we have his promise, "He will provide"; and even at this moment, when we have the Home full and £145 due, we are not alarmed, for we know in whom we trust, and He who has hitherto helped will not forsake us now. Many whose eyes may rest upon this letter may have seen our appeal in The Christian lately; we would like them to know that it is a similar institution to our "Birds' Nest" at Kingstown, the same management, teaching, and care. Two kind friends, who for years gave £50 each, died lately, and as yet the Lord has not supplied their places.—Yours in the Master's service, (Mrs.) Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

Miss Persse's address is St. Helen's, Galway.

"FEED MY LAMBS."—This is the highest office which the risen Lord gives to the restored Peter; the power of love. You will never succeed in the highest and truest sense unless you love your pupils, and you will never fail if you do.—*Archdeacon Watkins.*

## SECOND MEETING METHODS.

An interesting interview with Rev. John McNeill is reported in *The Southern Cross* of Melbourne; we extract some parts of it:—

"You do not use the ordinary evangelistic methods—the inquiry room, etc.,—very freely?

"Oh, yes; only sometimes when I ask people to wait, the whole audience waits. What are you to do? The other night I asked the people to wait, and there were not 300 people out of 3000 who left the building. Anxious people declared themselves publicly all over the meeting, and you could not get at them for solid rows of Christian people who waited to see this thing out to the last second.

"I would like to say a word about second meeting methods. I purposefully play fast and loose about second meetings. That is to say, some night after an address which, so far as one can tell, has been deeply impressive, I pronounce the benediction and let the people go. The night before I had a second meeting; the night after I will have a second meeting again, but I just deliberately play fast and loose with them in that way because they are being overdone. Of that I have not the slightest doubt.

First meeting or second meeting, it is 'the entrance of God's Word' that gives light. What I work for, first meeting or second meeting, is to get God's Word entered. Why should it not enter while the people are sitting there listening? Stereotyped evangelistic methods have created a subtle feeling in the minds of some people that works this way. The process of conversion is: 'Go to one of those special services, listen to the Gospel earnestly and eagerly. But *that is not it!* Wait to the second meeting! Hold the Gospel that you've heard from that man preaching to you in the first meeting; hold its appeal, and its very light and clearness, in suspense. Postpone your surrender to Jesus. Although you feel the truth warming quick in your heart, postpone it to the second meeting.' That is the feeling.

"We had a man in one of our meetings who said to me, 'I was very much impressed the first night; in fact, I think I saw it that night. But I just said to myself, "I won't go *into the converting room* to-night"'—this was the second meeting. You see what that man called the inquiry room! I sometimes say, after an earnest address, 'Now, friends, listen. There is to be no second meeting to-night. What would I have a second meeting for? I dare you to postpone your surrender to Jesus another five minutes! Even in breaking up to go to the second meeting the fowls of the air may pick up the seed that was sown in your heart. Some man sitting next you may say something that deflects you. I dare you to postpone your surrender another minute! It is now that the Holy Ghost is demanding your surrender to Christ; now the truth is beating round about your heart and head. Do you receive it?' And God gives me what I want. Mine is not the case of a man who is against second meetings. It is the case of a man who sees that 'one good custom may corrupt the world.' Then I will have the second meeting, with that explanation, and readjustment of the focus. If there is any man wants a word, and still is in the dark, we should meet his case. We have men and women in our churches trained in spiritual diagnosis, able to handle a sick soul and bind up its wounds and understand its view-point, and bring it right, namely, to trust in Christ. But of these there are far too few.

"Another point. I refuse to work second meetings in fixed machine-like fashion as if they were a new patent for converting souls. The second meeting is not an ordinance of the Holy Ghost. There is nothing against it, of course, in the New Testament, but there is nothing for it. But my point is this: I do this in the interests of the regular ministers. I am a regular minister, only I preach six days a week instead of one; why that should be called 'irregular' and 'spasmodic' is one of the things 'no fellow can understand.' I am simply a regular ordained minister, preaching the very same thing I preached in a settled pastorate of highly intelligent Christian people, preaching the same kind of thing six days a week instead of one. Now what I want to do is to encourage my brother in the regular pastorate, and he needs encouragement on this point. There is many a regular minister who greatly longs to see men and women manifestly converted; for manifestly, with all their outward decency, conversion is the one thing they lack. He is a little saddened by this. He is beginning to think, 'Ah well, I do not seem to have the gift for that kind of work. I cannot get people in my regular pastorate to wait to the second meetings, to declare themselves openly and publicly as to their religious condition, and let me or other good Christian people deal with them, and bring them to the light. That is a peculiar magnetic power God has given in some marvellous degree to some of his servants. I have not got it.' Now I would like to encourage that brother to believe this: God will give you conversions if you preach the Gospel faithfully to the people when they assemble next Sunday morning and evening. Preach the Gospel for conversion. Preach it for conversion on the spot, and God will give you what you work for. There is no patent process in a second meeting."

"But is it not well to get men to commit themselves by some overt act for Christ?"

"Yes, and no. It is a good thing to get some men committed; but, first of all, I want to get him committed to himself. I do not want to get him committed to other people before he is committed to his own judgment. You may get people to commit themselves by some outward sign as though they were making a declaration before a sheriff, and 600, 800, or, perhaps, 2000 cards are 'handed in' as the result of the inquiry room. A year after, you find a lot of people denouncing the evangelist's work right and left. There are ministers who will have nothing to do with it. 'Why,' they say, 'look at that last time. We had 2000 cards handed in. I got twenty for my share, and could not get three out of the twenty to confess conversion to me.'

"It is God's work, and you cannot hurry Him. On the whole, I would rather not push too far in the way of visible numerical results. Have faith in God. Whenever I see a crowd gathered to hear the Gospel, I begin to thank God there and then. I don't postpone my thanks until I see what are called results. He will get his own. And I would rather have my work to bulk bigger after I am gone, by 'results' steadily coming to the light in the way of applications to ministers for admission to church membership on the part of people who were neither ticketed nor counted, and in the way of changed lives exhibited by others, than to have a grand numerical 'result' that begins to change and shrink before the evangelist has gone a week. But I would like also to say that the disparaging comments of *some* ministers on the results of evangelistic work are worth nothing. They let the results slip through their fingers."

## THE BOUNDLESS SEA.

I sat and watched where the countless waves
In a long procession burst:
Poured on, poured in to the shore's deep graves,
Absorbed in its awful thirst.
And as full and free are God's gifts to me
As the countless waves of the boundless sea.

They came! they came! on each others' heels,
With a fulness broad and high:
And the breath they breathed was a breath one feels,
Like a breath from God's pure sky.
And as full and free are God's gifts to me
As the countless waves of the boundless sea.

They spread their treasures of silver wealth,
Though it all seemed spread in vain:
The greedy sand, with a thankless stealth,
Seemed robbing the rich old main.
But the sea gave more from his treasured store,
And kissed with new blessing the thirsty shore.

They came unasked, and it seemed to me
They came where the rocks repulsed,
And threw them back on the dear old sea,
With a sudden shock convulsed.
But the sea gave more from his treasured store,
And kissed with new bounty the hard, rough shore.

I sat and counted the countless waves,
That no ebbing tide could stay,
And they seemed to rise from the opened graves
Of the lost of yesterday.
And as full and free are God's gifts to me
As the countless waves of the constant sea.

William Luff.

BEFORE EVIL HABITS have forged chains of iron around his limbs, a young lad has the grand capacity to say "No" to the temptations of a pleasure-seeking world.

## THE SALVATION ARMY.

WORK ON THE CONTINENT.

Sir,—As announced in a recent number of The Christian my wife held a series of meetings at Chamonix, where the schoolhouse had been very kindly placed at her disposal by the mayor. The object was a double one. First, to seek to reach with the light and life of a better world some of those who travel, seeking to get rid of the *ennui* of a listless, aimless existence. The second was to interest visitors to the Alps of France and Switzerland in the work we are carrying on among the working-classes of these nations. The meetings were held nightly and were fully as successful as we had expected.

The Maréchale held an open-air meeting on the town lands of Beaulieu at Lausanne, by permission of the mayor. It was a very remarkable gathering of 2000 people. The greatest order prevailed. The wife of Ex-President Ruchonnet was present and expressed afterwards her great delight. Pointing to the scene, men and women kneeling on the grass, seeking salvation, she said, "That is the best of all." Who had more right to rejoice over such a work than this noble Christian lady, the wife of the President who did so much, both by his publicly-expressed sympathy and his official defence of our liberty, to re-establish our right to preach the Gospel to the poor?

The Maréchale met in council at Lausanne and Zurich the 200 officers who are so devotedly labouring in the towns and villages of Switzerland.

Lovers of the Alps may be interested to know that we have many converts among the wood-carvers of Lake Brienz and the watchmakers of the Jura, and that one of the painters on pottery and cowbells of the Aigle valley is as remarkable a case of salvation from infidelity and morphine and suicidal meditations as one could almost conceive of.

We have also been rejoiced lately by the conversion of an anarchist at C— in the Jura, who was designated not long ago for a bloody deed, but who was converted in time to prevent its accomplishment. We continue to have access to the people all over France and Switzerland in a remarkable manner. Vast opportunities are before us if we only had more workers. Here is a splendid field near home for those who aspire to toil in a missionary soil of special rockiness. In France they can grapple with the giant demons of superstition, infidelity, and indifference, and find a moral soil as hard as any on earth.

The Maréchale has spent eight out of the nine last months in travelling from place to place in these countries holding series of meetings, and has had everywhere crowded audiences. The work at Havre is going on powerfully, and we hear of conversions every week. We are just now opening a rescue home in the Parisian suburb of Neuilly, and another in Zurich under the leadership of a Russian Princess, who is an officer with us. These efforts will naturally need help.

Let me mention, in closing, a scheme I have had much in mind for some time for the spreading of the Scriptures and sound Salvation literature throughout France. *Petroleuse!* is a word recalling lurid memories of the *Commune* and its awful Amazons. The word is now applied to the new horseless road conveyances with petroleum or gasoline motors. We want to start a Bible and Salvation carriage of this sort and have already received a few subscriptions for this purpose. We have suitable officers ready for the work. This novel kind of carriage would excite much interest and curiosity all over France. We would be glad to hear from any friends who would be interested in such work, and could help us either to acquire a "Petroleuse," or to obtain the Scriptures on terms sufficiently low to enable us to offer them at the reduced colporteur prices.

Arthur Booth-Clibborn.

3, *Rue Auber, Paris.*

MR. C. B. BARNETT left Adelaide about the middle of August, for China, where he hopes to labour in connection with the China Inland Mission. Mr. Barnett has been for the past seventeen months at the Belair Training Home. The training the students undergo at Belair is evidently beneficial to to them. Mr. Middleton, writing from China, says Mr. Clinton and he find that they have a great advantage over some others, from the practical experience gained at Belair.

# NOTES ON DAILY READINGS.

SUNDAY SEPTEMBER 23.—AMOS VIII.

*Basket of Summer Fruit* (1-3).—This suggests the nearness of judgment. Fruit is picked when it is ripe, and the fruit-gathering closed the Jewish harvests: so the end had come for Israel. The husbandman's work on her behalf had closed; judgment was imminent. In another sense our lives should be as baskets full of the fruit of the Spirit, ripened in the summer light of God's perpetual presence. Joyous hymns would be transformed into cries of terror, and the temple, probably of Bethel, filled with the slaughtered bodies of its votaries.

*The Crimes of the Nobles* (4-6).—The oppression of the needy was a chief form of their sin. Eager for gain, they wearied of time spent in their idolatrous festivals. They grudged that a day should pass without opening their stores of wheat, and in their traffic they made their weights less,and took from the purchasers a greater weight of money than was due.

*The Land shall mourn* (7-14).—God cannot forget until He forgives the penitent. He is the excellency of Jacob, and He swears by Himself because there is no greater. There is an inevitable Nemesis in the world. Sooner or later judgment always comes back on transgression. Oh, sinful man, seek the blood of cleansing that "I will never forget," may be changed for, "their sins and iniquities will I remember no more!" (8) This river is the Nile. The tide of an invasion should sweep over the land, as when Egypt is submerged by the annual inundations of its river. (9) The terrors of judgment are greatly increased when they are sudden and unexpected. The people would not hear God's prophets, so the days would come when there would be a famine of them. God takes away from us what we do not value. Some centuries of church-history have been specially marked by a dearth of godly preachers (Jno. vii. 34). (13) Oh that our young men and maidens were smitten with this hunger and thirst after the true word of God! Not because it has been withdrawn as in the case of Israel, but because they have come to see that they cannot live by bread alone. Those that trust in things of time and sense lack permanence, those only that do the will of God abide for ever.

MONDAY, SEPTEMBER 24.—AMOS XI.

*Divine Siftings* (1-10).—Fugitives from the Assyrian invader, the people of Israel would shelter in the temples of Dan or Beersheba; but Jehovah, standing by the false altars, with one blow would level the whole structure to the ground, crushing all within. Men may dive as deeply as the abyss of sin permits, and climb as high as their own efforts can carry, but they can never elude the judgment of God. (3) The forests and caves of Carmel, and the depths of the Mediterranean, that lay all around its base, would resemble so many cells in the prison-house. The universe itself lies open to the sight of God, how then can a sinful man escape Him? (4) Flight, concealment, yielding to the inevitable invader, cannot cut the chain that links sin and penalty. (5, 6) In this magnificent sentence, Amos shows that the calamities of the land were due to the direct agency of the omnipotent God. Remember, child of God, that if He be swift to avenge, He is also quick to help, and that all his resources are at the disposal of faith! (7) Israel had forfeited its peculiar relationship to God, and reduced itself to the level of Ethiopians. The prophet even minimises the marvels of the Exodus, showing that God had done great things for other peoples. Sin may cancel the effect of all the advantages of our early nurture. (8) There is always a remnant. In wrath God remembers mercy. (9, 10) In winnowing, the chaff is destroyed, but not one grain. Thou art the "least grain," Christian, and thou shalt not be cast away!

*Restoring Mercy* (11-15).—A burst of the noblest inspired poetry. The apostle James quoted it (Acts xv. 14-17). A people is now being taken out from among the Gentiles, but ere long all Israel shall be saved. (12) The derision and triumph of Edom was the bitterest ingredient in Israel's cup of judgment. Some day we shall possess our foes. (13, 14) Material prosperity follows in the wake of righteousness. The literal restoration of Israel in their own land is certain, and Canaan shall again clothe herself with the fertility of the earliest days. Whenever God turns captivity, wealth and joy follow fast on each other's steps.

TUESDAY, SEPTEMBER 25.—OBADIAH.

*This shortest book of the Old Testament is wholly engrossed with the destiny of Edom.* To understand it we must remember the inveterate hate that severed the two peoples, though they sprang from a common ancestry. It began with the refusal of Edom to grant his wearied brother a passage through his country at the Exodus. It continued throughout Israel's history. We constantly meet references to it in the wars of the kings, and Israel never forgot Edom's joy in her disasters (Psa. cxxxvii. 7; Lam. iv. 21, 22; Ezek. xxv. 12-14). Typically, Edom represents the flesh which clings to us all through our life, and can only be dealt with by Him that came from Edom, with dyed garments from Bozrah, Who is mighty to save, and Who interposes Himself between us and our direst foe (Isa. lxiii.). Child of God, this prophecy is thus in its deepest sense true of thee!

Obadiah wrote these words immediately after the fall of Jerusalem before Nebuchadnezzar. Jeremiah, who was living at the time, incorporated many of them with his own, thus stamping them with a double sanction. Five years after Edom was overrun and subdued by the Chaldeans. (3) Pride and self-sufficiency are peculiarly sins of the flesh. (4) God is able to abase; humble thyself therefore. (5) When God deals with us it is not with the superficial work of the thief, but with the destruction of the invader. (7) Edom's ambassadors failed to obtain help of confederate nations, and were brought back to their frontiers from a fruitless errand. Strength, craft, might, alike are futile. (10-16) There is nothing that God so quickly avenges as faithlessness to those holy ties by which man is knit with man. (17-18) In the end God's people inherit the earth. The Esaus flourish and prosper like green bay trees, but they are inevitably cut off. Be patient, and wait for the interposition of God. Fret not thyself. (19-21) The redivision of the enemies' territories. They of the south, and of the lowland, are of course the Jew in the coming time. The lands of their foes will pass into their possession. Benjamin will extend across the Jordan to Gilead. The hosts of Israel that were taken into captivity will possess Phœnicia to the north, and the captives of Jerusalem, scattered to the very borders of the Bosphorus, will return to possess the cities of the south, and Jehovah shall be King of all the world.

WEDNESDAY, SEPTEMBER 26.—JONAH I.

*Go to Nineveh* (1-3).—Nineveh, on the banks of the Tigris, capital of the Assyrian Empire, was founded by Nimrod. It contained probably a million people. This mission was intended, not for its sake alone, but to lead Israel to repentance by its example. (3) How often men resemble Jonah by acting as though the presence of God were confined to their father's home, their native land, to leave which seems to offer them license! How often an evil purpose is fitted by favouring opportunities. Every step is a going down, and at Joppa we find the ship going down to Tarshish. When we go with God He pays the fare; when against Him, we pay our own.

*The Tempest* (4-7).—God has many messengers to send after his runaways. Winds and tempests fulfil his word. The storms encountered by the disobedient are worse than the perils in the path of duty; the indifference of Jonah is in strong contrast to the eagerness of the heathen. (6) Thus the world appeals to the people of God, demanding the reason of their strange indifference. The lot is cast into the lap, but God disposes it. The discovery of sin is certain.

*The Fear and Effort of the Sailors* (8-14).—These eager questions, this awful fear of Jehovah, this hard rowing to save, if they might, the prophet's life; this prayer that they might not be involved in punishment for slaying an innocent man; this ultimate turning to God on the part of the ship's crew, are very beautiful traits, and show something of the work of the law, written in human hearts. But how ineffectual is every effort on the part of the sinner to evade the pursuit or judgment of the Most High. Love is here in the guise of the storm, the Father in the form of the avenger.

*The Great Fish* (16-17).—This was possibly a shark, God, who sent the storm, prepared the fish. Life is full of his contrivances. To plunge beneath the wave is to fall into his arms. More than once the body of a man has been found in the bellies of the sharks of the Mediterranean. The huge sea monsters and the minnows of the pond do God's will.

THURSDAY, SEPTEMBER 27.—JONAH II.

*Prayer from the Depths* (1-3).—It was a strange oratory, but it matters little where we pray, if only the heart seeks God in sincerity and truth. Prodigal, outcast, imprisoned in darkness, we may yet cry, and our request will enter the ear of God. We have need to be afflicted, else we might not learn the blessed practice of prayer. Let not sin hinder you from appealing to God as yours (1-6). Not unseldom we are so sure of deliverance that we can thank God for it before it has arrived. Jonah's prayer is full of quotations from the Psalms. It is well to commit them to memory; they will furnish material for thought and utterance when we have not our books beside us.

*Look Again* (4-8).—The bitterest ingredient in Jonah's lot was to think that he was cast out of God's sight, as though he feared that he would never again stand before Him, either for fellowship or for service. But he dared to look again. Oh! soul, learn from this that there is no place so dark or deep whence thou canst not look again to God. Whenever thy soul faints, remember the Lord, his grace, and pity, and infinite resource, and let thy prayer come in unto Him. God can bring thee up from the lowest pit. What comfort there is for backsliders in these words. Get right with God, and all your life will adjust itself. To forsake God is to forsake your own mercy. To return to Him is to find it again.

*Paying Vows* (8-10).—Salvation is entirely of the Lord. From the beginning to the end of Christian experience, we must learn this. It depends on nothing we can do, but wholly on his unmerited grace. But let us be sure to pay what we vowed, and to sacrifice with the voice of joy. It is so easy to make profuse promises beneath the rolling billows, and to forget them when we emerge on dry ground.

FRIDAY, SEPTEMBER 28.—JONAH III.

*The Second Mission to Nineveh* (1-4).—Peter was not only forgiven, but restored to his office, and preached the memorable Pentecostal sermon, so Jonah was sent again to Nineveh. When a backslider is really restored there is no reason why he should not resume Christian service. Thank God that his Word comes the second time. There was no hesitancy this time on the part of the prophet. The story of his deliverance seems to have reached Nineveh, and prepared the people to receive his word (Luke xi. 30). We must preach only as God bids us. He will tell us what to say. Nineveh is said to have been sixty miles in circuit, therefore three days' journey. It was full of violence and cruelty.

*Its Repentance* (5-9).—What a marvellous spectacle, the whole city on its knees. The king and his court, as well as the very brute creation, involved in one common humiliation. The repentance was universal in its scope (5), practical (8), and directed toward God (9). What a contrast to Israel! There was a novelty and freshness in Jonah's message, accompanied by the power of the Spirit, which arrested attention. How often familiarity with the truth blunts our perception of it!

*The Forgiveness* (10).—There was no change in God. He is always the same, but the effect of his glorious nature on human hearts is altogether determined by their aspect towards Him. To the froward He shows Himself froward, to the merciful, merciful. What we are to God we shall find Him to be to us. Men's backs are turned towards God, but as soon as they turn to Him they are conscious of the ineffable love that had never ceased to beam from his face.

SATURDAY, SEPTEMBER 29.—JONAH IV.

*The Prophet's Displeasure* (1-3).—It may be that Jonah was anxious about his own country. He had told Jeroboam II. to beware of invasion from Nineveh, and when it seemed likely that the proud city would perish, he began to hope that all fear of hostility was at an end, and that Israel had now no ground for alarm. These hopes were, however, dashed to the ground so soon as God turned from his purpose of destroying Nineveh. Moreover, he might have feared that his people would be encouraged to disregard his warnings, since in the present instance they had not taken effect. Thus, an encouragement would be given to their courses of evil. Rather than witness further a continued apostasy, Jonah would prefer to die (1 Kings xix. 4).

*The Divine Remonstrance and Pity* (4-6).—How gentle the Divine voice that pleads against passion and anger! How tender the Divine care of the petulant and disappointed prophet! He who had prepared the fish now prepares a gourd. How full life is of God's preparations! What mitigations there are in all our lots! Look out for your compensations!

*The Discipline and Education of Circumstances* (7-11).—God is in all. He permits or appoints. Previously He prepared the gourd; now the worm and the east wind. Each fulfils his purpose; and bears a deep lesson in its heart. Jonah mourned for the gourd, though it had cost him nothing; but he did not realise that Nineveh was more to God than that gourd to him. God had laboured for it; God had made it to grow; God was mindful of the little children that filled its streets, and the dumb cattle that browsed on its pastures. It would be an exquisite pain, therefore, to have destroyed it, if He had been compelled thereto by its sins. And He desired his servant to enter into fellowship with Himself in his love and pity for the great nations that lay outside Israel, and that were the subjects of his providence and solicitude. What a rebuke to Jewish narrowness of vision! What a conception of the Divine pity that broods over the great heathen cities of our world!

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THE FOREIGN AID SOCIETY, for the diffusion of the Gospel on the Continent, has completed its fifty-fourth year of usefulness. It aims at assisting Continental Churches in the fight against Romanism; and the new report abundantly shows that the present is a time of great opportunity in France and Belgium alike. Those who feel for the struggling Continental Churches should read this report, and respond to its appeal. Copies may be had from Miss Burgess, Redleaf, Greyhound Lane, Streatham, S.W.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, SEPTEMBER 30.
REVIEW OF QUARTER'S LESSONS.
GOLDEN TEXT.—Mark i. 15.

THE period covered by this series of lessons extends from the birth of Jesus to the first year of his public ministry. Lesson i. tells the story of *his birth*. Describe the scene upon the hills of Bethlehem, and that in the courtyard of the inn. How different! Yet the glory that appeared to the shepherds was all on account of the event which took place near the inn. Show how the event fulfilled God's prophecy, proved his power in controlling the actions of men who knew Him not, and revealed the matchless condescension of the Son of God.

Lessons ii., iii. and iv. tell of his childhood. Picture Him first as carried in the Temple for presentation. Who prophesied concerning Him there, and what was the nature of his prophecy? The next picture sees Him in the humble home at Bethlehem. What visitors came to see Him? Whence came they? How did they find Him? And how did they pay Him homage? Let not their devotion condemn our neglect. The third scene is a stirring one, resulting from a dream, and leading to a hurried journey into Egypt. What danger threatened Him? Show how the Golden Text for lesson iv. was illustrated. Is not the text true for every life which is truly committed to God's care?

The one incident known of his boyhood is told in lesson v. Where, and on what occasion, did it take place? How does it illustrate on the one hand Jesus' devotion to his Father, and on the other hand, his obedience to his reputed parents?

The Baptism and the temptation (vi., vii.) are preparatory to his public work. In the first He is consecrated to God by his own act of surrender, and by the anointing of the Holy Spirit. In the second He is tested, as Adam was, but with a very different result. Enforce the lessons of his obedience to God's ordinance, and of his resistance of the devil's temptations.

The remaining lessons describe the prominent events of the first year's ministry. Who were the first disciples? Tell their names, and where and how they became followers (lesson viii.). What was his first miracle? Where was it performed? What lessons does it teach? (lesson ix). What was his first work of reform? Describe how the temple was defiled, and tell the significance of his cleansing (lesson x.). The first discourse is the theme of lesson xi. When and to whom was it delivered? What was its subject? Can you repeat any of its memorable words? Lesson xii. gives one of the incidents of his first tour. Describe the place, the occasion, the person He met, the conversation, and the remarkable result.

All this enforces upon us the message of the golden text. The object of the Gospel narrative is not to interest us, but to lead us to repentance. Is it not wise to trust such a Saviour? And is it not supremely guilty to reject Him?

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**CHARTERHOUSE SCIENCE AND ART SCHOOLS AND LITERARY INSTITUTE.**—The winter session of this, one of the largest science and art schools of the United Kingdom, will commence on Saturday, Sept. 29, under the presidency of Rev. Henry Swann, M.A. During the late session upwards of 1,100 students, mostly elementary teachers, availed themselves of the privileges afforded. Instruction of a practical character is given in most of the sciences at a very nominal fee; whilst in art, at an equally low rate, students can be advanced in their studies under the direction of competent instructors. Classes will be held to prepare candidates for matriculation (Lond.), the clerical, medical (including mental), legal, and other exams. Full particulars of the classes may be obtained from Mr. C. Smith, organising secretary, St. Thomas's Charterhouse Schools, Goswell-road, E.C.

**CHINA.**—A correspondent sends the following:—"At a meeting of Christian workers held the other night in the Y.M.C.A. Hall, Newcastle-on-Tyne, Miss Underwood and Miss Roberts spoke of their work in China. Miss Underwood said if one went to China expecting to find the people eager for the Gospel they would be disappointed. There were many things opposing the spread of the Gospel. Among other things she named ancestral worship, the opium curse, the ungodly lives of many Europeans, and the lack of agents to teach the native Christians. Many agents gave themselves up to evangelistic work, and there was special need for teachers of the converts. Miss Roberts said that when she went to China in 1887 she was stationed in a large province in which there were only two preaching stations and one European missionary; now there are sixteen stations, though these are far from meeting the needs of the people, for the province is about the size of England."

# For the Young.

## BLACK AND WHITE: A PARABLE.

"OH dear! What have you been doing, Ethel?" There was no reply to this exclamation of the nursemaid, who lay down the book she was reading and in utter astonishment stared at the little tot of two years. Ethel, all unobserved by the maid, who was deeply interested in her book, had been playing with the coal to her heart's content; and when detected had altered the appearance of her clean pinafore considerably.

"What nasty stuff coal is," said a voice, as the door closed on the surprised maid taking her young charge to the bathroom. "I really wonder that it is allowed in this room." It was one of the white paraffin candles on the piano that spoke, and as he did so he looked across to his brother in the opposite sconce with a very dignified air, as though they belonged to the peerage of candledom.

"Don't talk so disrespectfully of your relative," replied the coal from the scuttle. "You needn't give yourselves such airs, for you are very closely related to me."

"Related to you, indeed, you dirty creature!" cried the pair of candles in unison. "Pray don't claim kindred with us." "Whether I claim it, or not," responded the coal; "it is the truth; so don't be proud."

"Proud! We are concerned about our self-respect; really, how rude you are, but, then, it's to be expected, for you belong to the lower orders." And as the candles uttered these words they assumed such a haughty attitude that they were in danger of toppling over on to the keyboard beneath.

"Well, that is good," said the coal. "Here are you both scorning your lowly origin, and calling your ancestor ugly names, because he speaks too plainly for your educated ears." This was said with a great deal of warmth, and it was quite evident that both sides were losing their temper.

At this juncture a third voice was heard (from the grate) trying to soothe the ruffled talkers. "If you will allow me," said the flame, "to give a little information on the matter you are discussing, I think I can clear up the difficulty, and make you good friends." And so they readily welcomed the proposal, the coal knowing how the matter would end, and the candles believing that they would be cleared of any relationship with such a disreputable connection.

"You see, my friends," said the fire, in a friendly tone, "you are very young, and like all young people, you have a lot to learn, and so if you are willing to listen to me, you shall have the benefit of my experience, which is a very lengthy one." The candles were quite won over by this conciliatory speech, and said they would be glad to listen to anything the fire had to say.

"My friend the coal," began the flame, "is the father of a very large family, and I may as well run through the names; there is Coke, Tar, Benzine, Naphtha, Carbolic Acid, Aniline Dyes, Almond Flavouring, Lubricating Oils, Paraffin Oil, and Solid Paraffin from which you are made; so you see he is quite right in claiming you as relatives."

"Well, we are fairly puzzled," cried the candles, "and can't understand it one bit, for there is no family likeness; he is black and we are white."

"Let me tell you how it is done," replied the fire, "and then you will understand it. The coal is put into a long iron vessel, and I do my best to make it very hot, and then you and your brothers are born, while he, poor fellow, dies and is not seen again." There was a slight pause, and then the candles said, in a very subdued voice, "Then after all we are only coal." "Not exactly," answered the fire. "Coal changed by a wonderful process, through which the blackness is lost and you become white. But do not be puffed up; remember always 'the hole of the pit whence ye were digged.' It is not your work, therefore no credit is due to you for the great change; but the credit is due to Him who devised such a wonderful plan for getting white candles out of black coal."

That night the candles on the piano were lighted, and the strains of music gladdened those who formed the family group. It was a happy evening, and one of the pieces sung was this, "But who may abide the day of his coming? and who shall stand when He appeareth? for He is like a refiner's fire."

*Linton, Cambs.* T. TUSTING HOLTTUM.

## CHILDREN IN ZULULAND.

There are thousands of children in Zululand who have never heard the story of Jesus. One of our missionaries in the South Africa General Mission travels over Zululand with his wife in a donkey-cart. It has a hood and four donkeys to draw it. He writes:—

"The other day a poor man came to us saying, 'My little girl has broken her leg; do come and see her.' The sun was setting, and his kraal was on the other side of the river—we had passed it on our journey—but we took some bandages and went with him. We found a nice little girl, four years of age. An old rag was tied round her leg with some reeds to form a sort of splint. But the whole did not support the broken bone at all. I took it all off, and then found they had cut into the flesh all round, and put medicine into the little wounds. I washed it away, and set the bone and bandaged it with splints. The next morning, I found that the poor little creature, by tossing about on her hard bed—only a mat on the ground—had displaced the splints. We gave them a sack, telling them to fill it with soft grass, and to make a little bed for her.

"Afterwards we called all the people together, and told them the old old story of Jesus and his love. As we were finishing the meeting, a little boy walked towards us, feeling his way with a reed. We saw he was blind, and his father said he was born so. Only three years old, and blind! His name is Ufindi."

Will you pray for the Zulu children, and for the missionaries, and will you ask Him to send you some day as his messengers to the heathen, whose lives are dark and sad without his love.

M. S. OSBORN-HOWE.

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**CHILDREN'S SPECIAL SERVICE MISSION.**

Mr. H. Hutchinson, *Salisbury*, to Sept. 22; *Walthamstow*, Sept. 24; *Lansdowne-place, Tabard-street, Borough*, Sept. 30—Oct. 5; Mr. George Goodman, *Presbyterian Church, Lordship-road, Stoke Newington*, Sept. 23—Oct. 1.

The meeting for reports of Seaside Services will be held at *Devonshire House, Bishopsgate Without*, 3 and 6.30, on Oct. 11; *Manchester, Strangeways Hall*, 3 and 6.30, Oct. 15; *Liverpool, Gordon Hall*, 3.30 and 6.45, Oct. 16.

**CHILDREN'S SCRIPTURE UNION.**—Sun., Sep. 23, John xviii. 28-40; Mon., 24, xix. 1-15; Tues., 25, xix. 16-30; Wed. 26, xix. 31-42; Thurs., 27, xx. 1-18; Fri., 28, xx. 19-31; Sat., 29, xxi. 1-14.

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## WORK.

LAID it down in silence,
This work of mine,
And took what had been sent me—
A resting time.

The Master's voice had called me
To rest apart—
"Apart, with Jesus only,"
Echoed my heart.

I took the rest and stillness
From his own hand,
And felt this present illness
Was what He planned.

How often we choose labour
When He says "Rest."
Our ways are blind and crooked,
His way is best.

There is a blessed resting
In lying still:
In letting his hand mould us
Just as He will.

His work must be completed,
His lessons set;
He is the higher Workman:
Do not forget.

It is not only working,
We must be trained;
And Jesus learned obedience,
Through suffering gained.

For as his yoke is easy,
His burden light,
His discipline most needful,
And all is right.

We are but under-workmen;
They never choose
If this tool or if that one
Their hands shall use.

In working or in resting,
May we fulfil,
Not what we would, but only
The Master's will.

S. K.

# God The Holy Ghost.—2.

A BIBLE READING.

By Prebendary WEBB-PEPLOE.

I pass to the Mid-Dispensation, when the Lord Jesus Christ is to be born into the world after 4,000 years of silence on the part of the Holy Ghost. He had been seeking a godly seed, and He has sought in vain, until at last (exactly as at the time of the Flood) the whole race seems at the time of Christ's birth to be given over to idolatry and licentiousness and degradation. The Spirit has nothing to brood over but a dark moral and spiritual chaos. Yet He still seeks a godly seed.

There were two things that man had never, up to that time, seen upon earth. The one was a perfect man, and the other was the magnificence of the love of God. Adam and Eve started as man—male and female in one perfect man. They lost their perfection before a child was born, and therefore the first child that ever saw the light in this world saw no perfection in any part of God's creation. And they had never seen the whole creation of God in its perfection and beauty. These three things—a perfect man, the magnificence of the love of God, and the glory of creation—had been unknown to the whole human race.

But when God's fulness of time was come, suddenly the Spirit of God was seen brooding over this world. He said, "Let there be light." And what came? First, the Holy Ghost took possession of two aged persons, Zacharias and Elizabeth, filling them with Himself. They had a child by miraculous agency, who was to be "full of the Holy Ghost from his mother's womb." The Spirit of the Lord enabled them to make prophetical utterances, and they glorified God as to the coming of the Perfect Man. Then comes the Spirit upon an old man, Simeon, and a prophetess named Anna, so that they speak of the coming salvation about to be seen—a "Light to lighten the Gentiles, and the glory of his people Israel."

Then the Child Jesus is born into the world. God is seeking a godly seed, and the residue of the Spirit is working to get a godly seed. Christ comes into the world, and as He comes we know that He has not only been conceived of the Holy Ghost, but filled with the Spirit from the hour of his conception onward. He waxes

STRONG IN SPIRIT, EVEN AS A CHILD.

Then comes that mysterious Mid-Dispensation of Christ's life. I ask you to see now the Holy Ghost's operations confined, as it were, exclusively for a time to Him. God must have a perfect man, and through that perfect man a perfect creation. So Christ is brought from God the Father's throne to enter into human nature, that the Holy Ghost, who has been for four thousand years, apparently, working in vain, may begin to see of the travail of his Spirit, and be satisfied.

What see we now? Then comes the time when Christ is taken to the water to be buried for sin, as an embodiment thereof; mysteriously enacting in his own person the law of death which had been carried out in the time of Noah's Flood upon the whole human race. When the Flood had drowned all the guilty except that little remnant in the ark, there came a dove, which brooded over the face of the waters in the days of Noah, and brought an olive leaf, as if to say, "Peace, perfect peace," to those who would take it. Christ goes into the water, and is drowned as it were for man, that death may be carried out on Him typically or prophetically, as the representative or embodiment of the whole of human sin. As He comes out of the water, alive unto God, the Holy Ghost comes down as He was never seen before, and only on that one occasion—in the living form of a dove. He settles on the Christ, and God takes possession of Him, and abides.

And now Christ comes out of the water, filled with the Holy Ghost as never before, always full, but now filled with power for service. He passes into the wilderness as

THE REPRESENTATIVE OR INCLUSIVE MAN.

He has died as an inclusive man prophetically, as it were, but He now passes forth as a representative or inclusive man to fight, filled with the Spirit. He fights in the wilderness the devil and his angels, and gains absolute victory for man, and returns, as we read in Luke iv. 14, "in the power of the Spirit."

Then He begins to preach, and He says: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor." You read in after days (Acts x. 38) one great sign of Christ's ministry, as Peter describes it; "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." There is the whole of his ministry—the Holy Spirit of God works in Him, and enables Him all through the three years.

At last we come to the closing scene of his life. Is the Holy Ghost acting in the death of Christ? Yes. We read in Hebrews ix. 14, "Who through the Eternal Spirit offered Himself without spot to God." Christ passes to his death by the Holy Ghost's enabling. The Spirit of the Lord is upon Him and in Him, and Christ died literally by the Spirit's action, that there might be the perfected Man. And how perfected? Through suffering. The Holy Ghost has called Him to it, and the Holy Ghost has suffered with Him. The Holy Ghost has felt for the Christ, and He has borne all that He could for Him, in all the agony of our redemption, as the Spirit of the living God. Does Christ rise by the Spirit? Yes. "Declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 4).

THE MID-DISPENSATION IS NEARLY OVER.

The perfected Man has risen from the dead by the operation of God the Holy Ghost; men may now see in Christ what could never be seen before, the perfect Man and the only one; and it is all by the operation of God the Holy Ghost. Watch how there was the law of progress in Him. First the Spirit of God has brooded over the darkness; then He has entered into the womb of nature and caused a new man to rise—progress of light and birth-power, of life and dominion; exactly as after the six days of the creation, when the perfect man stood forth in the image and likeness of God, and it was said by the voice of the Holy Ghost again, "Have dominion, be fruitful, and multiply." Let God get the glory through the perfected man. Now the Holy Ghost speaks to the Christ at the close of the Mid-Dispensation, when Christ is perfected by resurrection from the dead, and He says, "Have dominion, be fruitful, and multiply." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Christ has done this, and the moment He rises from the dead, even before He ascends into heaven, He has one new power He never had before (I speak reverently of Him as man, not as God) all through his career upon earth.

Watch one beautiful trait in the working of Christ. Whatever He got as a man He gave. He never received from God what He did not pass on. The moment He rises from the dead He has one thing He never had before—the Spirit of life from the dead. He had never been dead before, and therefore He could not have it. But He has the Spirit of life from the dead now, and so, from the day of his resurrection, He enters mysteriously into the midst of the little band of disciples who had no real spiritual life yet, and He says, "Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

You remember how, when God had created the first man, before sin came, and the perfected man lay in his material form, the Lord breathed into his nostrils, and man became a living soul. Now, Christ has received the Spirit of God as life from the dead, and the moment He gets it, He breathes upon his disciples and says, "Receive ye the Holy Ghost."

WHAT IS THIS GIFT?

There has been much inquiry as to the distinction between this gift and the gift of Pentecost. It was just all that Christ had to give that day—the "Spirit of life from the dead." That moment He constituted the Church by that breathing, when they received from Him the Spirit of life from the dead. As He breathed upon them, chaos passed, order came, life began, and the Church existed.

But it is not yet empowered. "The Holy Ghost was not yet given; because that Jesus was not yet glorified" (John vii. 39). He gave all He had. Now the Mid-Dispensation ends, Christ passes behind the cloud and enters into the glory of God the Father. But the moment He enters there, what does He attain to? When He rose from the dead He attained to certain privileges. He was no longer subject to the material laws of creation, no longer in the natural body. He passed from the natural into the spiritual body by the resurrection from the dead; and so He could pass where He would. All He could then give was the "Spirit of life." But now he rises to the glory of God, and He has got the Spirit of glory and power. And directly that little interval is over, and the fulness of time has come, we enter upon the third dispensation, the dispensation of magnificent spiritual advantages to men and to the whole of creation. Then God the Holy Spirit will see of the fulness of the travail of his Spirit, and be satisfied absolutely, as Christ will also be.

*(To be concluded.)*

# DR. BAEDEKER'S TRAVELS.

In a recent communication from Dr. Baedeker, he says:—

I arrived at Salzburg yesterday, Sept. 10, and hope to go to Gratz to-morrow, thence to Vienna, Buda-Pesth, Bucharest, Odessa. The Lord has given many opportunities for testimony on my way. The Students' Conference at Frankfort was a time of much blessing, of which the fruit will be found in days to come. Then there were large Evangelistic meetings at Frankfort, Heidelberg, and Ludwigshafen, which were owned of God. From August 27 till Sept. 1, the Blankenburg Conference took place, which proved to be a time of real and, I trust, ever-deepening blessing to many, especially to pastors and ministers of the Gospel. Miss von Weling has now very superior accommodation for her guests, and the forest air of Blankenburg, in Thüringia, has a wonderful soothing and invigorating effect on overwrought brains and nerves.

From Blankenburg my journey took me to Stuttgart, where I had the joy of meeting with many Würtemberg brethren, being gathered at their annual conference at Karnthal; also in Stuttgart and Cannstadt many opportunities for testimony and fellowship presented themselves.

Surely everywhere in Germany the fields are white unto the harvest, but the labourers are few. Mr. Schrenk is not yet quite restored from the effects of his accident, and his strength is greatly taxed, and his time more than fully filled up. Mr. Reinmuth having died, there is a vacancy at Gratz to carry on the important work in that place which our brother and his wife have very efficiently carried on now for many years. May the Lord give the man of his own choice to fill up that vacancy.

The further to the East the less there is of light. This place, the most beautiful on the face of the earth with regard to scenery, is under the deadening power of Romanism, and every effort to bring in Gospel light is by Church and State suppressed. O for daring witnesses to carry the Gospel banner into the very enemy's strongholds, to be the bearers of light for the dark places of the earth. Bavaria, Austria, Hungary, Roumania offer great opportunities for men of courage, with hearts full of love to their fellow-men. How many lights are put under a bushel, or under a bed, which ought to be put on a candlestick! Even in many of the Roman Catholic countries of Germany there are ways to preach the Gospel by way of public addresses on some stated subject, without infringing on the law of these lands, which forbids such addresses to be given in the form of worship, *i.e.*, with singing and prayer.

It is my great joy, and I count it a high privilege, to be allowed fellowship in the Gospel with some solitary labourers in the vast fields, but my time is running out, and Russia has claims on my time more urgent than even Germany. I shall be grateful to the Lord's remembrancers for their prayers on my behalf, and on behalf of the brethren in bonds.

THE PORTSMOUTH RESCUE SOCIETY and Protestant Home for Fallen Women continues its merciful ministry. During last year ninety-nine inmates were received, making, with those in the Home at the beginning of the year, 121 cases of rescue and protection. The report says: "The Home is situated in the middle of the chief naval town in the world, with its thousands of sailors, soldiers, and dockyardmen. It is a well-known fact, though a sad one, that troops of fallen women frequent the places where the men of the public services are stationed. Our Home is always open to receive these fallen ones when they express a well-grounded wish for reclamation. The Home requires about £3 daily for its present expenses." The hon. secretary of the work is Commander B. H. Key, Downham, St. Edward's-road, Southsea.

## NEWS FROM MEXICO.

ROMISH PERSECUTION.

THE other day the wires were kept busy ascertaining my whereabouts. I was wanted in Saltillo, six hundred miles from here, where Rev. H. R. Moseley had been thrown into prison for publishing a tract in Baltimore, Md., U.S.A., on "Three Centuries of Romanism in Mexico," in which it was claimed that there were statements reflecting on the Mexican nation. The tract was in English, for circulation among English-speaking people. It was a blood-curdling story Mr. Moseley undertook to tell. He was unguarded in some of his statements, and they were liable to be construed unfavourably to the present condition of the Government and people, though it was evident that this was not his intention.

An American youth was spending the summer at Mr. Moseley's. He thoughtlessly said to an intelligent Mexican boy that before coming to Mexico he had read a tract by Mr. Moseley, from which he formed the idea that all the Mexicans were Indians. "I did not expect to find such clever fellows as you," said the American boy. The Mexican understands English well, so he said, "Can you show me the tract?" "Oh, yes," said the other. He read the tract, and became very angry, for, while he is a sceptic, his mother is a fanatical Catholic. He told a friend of his who had a grudge against Mr. Moseley. This young man wrote Mr. Moseley a sharp note, telling him that if he did not retract the statements reflecting on Mexico that he would publish them in Spanish. Mr. Moseley declined, not thinking that the boy would carry out his threat, but he did. There were published garbled extracts, half sentences, and many things that Mr. Moseley never thought of saying. The populace were worked into a perfect frenzy. Mobs rushed through the streets, hunting Mr. Moseley, and would have killed him if they could have found him. He was arrested for defamation of the Mexican nation.

When I arrived, I found the American Consul-General present, who was going to demand the unconditional surrender of Mr. Moseley. I begged him to leave the matter in my hands for a little while, which he did. I saw the governor, who is my warm personal friend, and also wired the particulars to President Diaz, who immediately wired for Mr. Moseley to be released, and also informed the prosecuting attorney that it was not the province of the Government to fight the battles of the clergy. Mr. Moseley left immediately for the United States, and no doubt his usefulness in this country is ended, as everybody believes that the Romanists would have him assassinated for exposing their corruptions in the past. Rome cannot stand the light of history.

Many friends are sending me by post packages of cards, tracts, and literature in Spanish. These have been distributed by myself and my native helpers. All classes of people receive them gladly. Let the supply be abundant and continuous. Remember that we have 11,000,000 people to be reached. I wish that we could sow down Mexico in Gospel literature while the doors stand wide open.

I am always glad to hear from those who help, and will gladly give any information that may be desired. The Holy Spirit seems to be moving some hearts to support native colporteurs in this country. I wish that these good intentions may materialise. Foreign nations must be evangelised through native workers in the main. They are so much cheaper, and there is less prejudice against them. At the present rate of exchange efficient colporteurs and native helpers, who could visit from house to house, and from town to town telling the old story, distributing Bibles and tracts, and preaching the word, can be sustained at a cost of from two to four pounds each per month. I will cheerfully select and take the oversight of these workers, and see that their reports are promptly forwarded to the one supporting them. My work is that of an organiser and general missionary. We have twenty-seven States, and two Territories. How it would cheer my heart to see one or more native workers in each of these, This has been a long cherished desire of mine. A brother in Christ was supporting twelve workers, and was about to appoint as many more when he died a year ago. He left a large sum by will to carry forward this work, but the family contested the will, and but little or nothing will ever go to this work in which he took so much delight.

W. D. POWELL.

*Toluca, Mexico. August 27.*

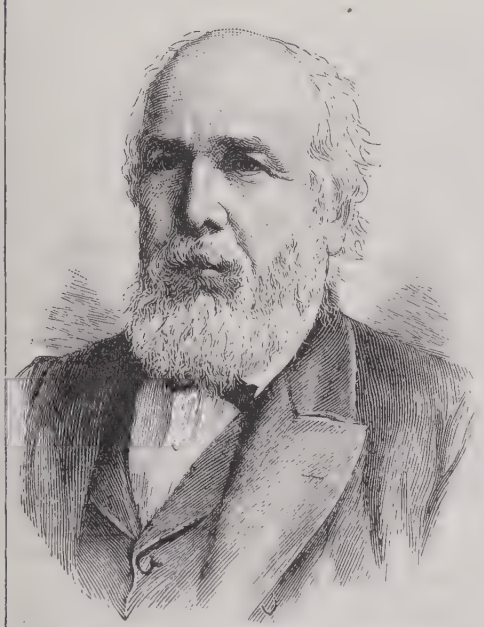
OUR work among the Romanists of Mexico City is attended by much encouragement. We have now four preaching stations, and hold services every night in the year. The two new stations are on important thoroughfares, and are filled at every service with people who never before heard the simple Gospel.

We have been compelled to put up a board screen in front of each street door, in order to shield audiences while we tell them of the love of the Lord Jesus; and the boards are pretty well pelted and spread with filth during each gathering. One soon becomes accustomed to such things, and while eager mothers with babes are listening, and hardened sinners stand hat in hand, pondering the words spoken, and children press forward for the tracts and cards kindly sent by English friends, we are unmindful of the noise and jeers made by the children of Rome outside.

In one of our new mission stations, the "Santa Maria" we call it, from the name of the street on which it is located, a bright young man has made a good confession before many witnesses. He left his idols, and humbly knelt to the Lord Jesus and accepted him as a sufficient Saviour. The next day his family turned him out of home, but he has remained steadfast, and wishes to be baptized.

Spanish Christian literature will at all times be acceptable. WILLIAM H. SLOAN.

*Third Humboldt Ave., No. 515, Mexico City.*



*From Photograph by Messrs. Brown, Barnes, & Bell, 31, Bold Street, Liverpool.)*

## "HONEST JOHN."

THE LATE MR. J. STEVENSON, J.P., LIVERPOOL.

ON Friday, August 10, there was removed from our midst, by death, in his sixty-sixth year, one who will be remembered as the kindliest of men. Mr. J. STEVENSON, J.P., rose from a humble position, by thrift and sterling worth of character, to be the head of a flourishing firm. His fellow-citizens elected him to the City Council, in which position he earned for himself the appellation of "Honest John," so straightforward were all his dealings with others. In 1886 he was made a magistrate for the City. While he was a terror to evil-doers, he was ever merciful to the young, making full allowance for youth, ignorance, and the surroundings of the unfortunate.

As a magistrate, no one took a deeper interest in the temperance movement, in the supervision of disorderly houses, and in the closing of public-house back-doors. He freely sacrificed time and self to everything which tended to purify city life. At the Licensing Sessions he would sit on the bench day after day, never missing a moment, no matter how pressing his own business might be, in the hope that he might be able to remove temptation out of the way of his weaker brother. To him and his like-minded magisterial brethren we owe much of the better state of the Liverpool of to-day.

But the writer knew him best as a Christian worker. It was here he shone brightest.

There had overflowed a considerable population outside the city boundary, and in the neighbourhood of Wavertree. At the time we write of it was a sort of no-man's land, as far as the means of grace were concerned. Mr. Stevenson had to pass and repass this daily in going to and returning from business. His kindly heart was moved again and again to do something to gather these people in to hear the Gospel. His first venture was not a success, but when another began to conduct services in a cottage, whom he did not then know, he readily joined in, and these two remained life-long friends, and continued to be co-workers. Soon the room in which the meetings were held became too small. A hall was built, chiefly by his liberality, and enlarged a few years after at his sole expense, current expenses being also met. Many in his position will give money to carry on Christian work, but Mr. Stevenson did not stop there. From the first he took his full share of the work. For the past eighteen years he was seldom absent from the Sunday-school, ready to take any class; but would never become superintendent, preferring a fellow-worker to have the place of honour. In his turn he conducted the evening service.

So dear to his heart did this work among the poor become that he resigned his office of deacon at the church, that all his time might be devoted to it. He was to be found night after night, now among the children, now among the social work, ever spending himself in the people's good. For young lads he manifested a special care; and all through the season he sent some twenty to the baths every Monday. To the poor he was particularly kind, always ready to hear and help. Many a sick one was comforted by his timely aid; often entering the home of sorrow, and leaving sunshine. For not only did he give material help, but his deep sympathy with the suffering was so real that they knew in him they had a true friend. These will miss him much. In all his giving the Master's rule was followed, "Let not thy left hand know what thy right hand doeth."

As the district grew, he felt the need of more "house-to-house" visitation than he could personally undertake. He sought and obtained the help of the Town Mission. A missionary was appointed whose duty was to visit every home in the district. Under this new arrangement the work at the Hall continued to increase. Between him and the missionary there was the closest fellowship. Those who knew him most loved him best.

When the end came he was ready. For three weeks he had been confined to the house, but no one looked for death. In a moment the call was, "Come up higher," and "he was not, for the Lord took him." While he did so much work for Christ's sake, it would be difficult to find another with less self-confidence, or of a more retiring disposition.

J. B. B.

## THE HELPLESSNESS OF HEATHENISM.

DURING a recent visit to the island of Tsung-Ming, an old gentleman named Tsun, having heard us preaching in an adjoining street, invited us into his house to tell him more of the Gospel. Upon entering, a large number of his friends and neighbours surrounded us, when the old man, standing up in the midst, and with despair depicted upon his countenance, said:—"I am seventy-six years of age; my eyes are dim, my hands are paralysed, my whole system is breaking up, and soon, I know, I must die. I have worshipped all the idols and performed all kinds of meritorious deeds, and yet my heart is not ready; I am not prepared to die."

Such is the confession of a conscientious idolater; nor can idolatry offer any other testimony, being absolutely "without God and without hope in the world." Contrast this hopeless cry of the heathen with the triumphant song of the aged Christian:—"O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Having therefore this glorious hope,

Shall we whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?

Salvation! oh salvation!
The joyful sound proclaim,
Till each remotest nation,
Has learnt Messiah's name.

JAMES WARE.

*Shanghai, China.*

## SCOTTISH NATIONAL Y.M.C.A.

ANNUAL CONFERENCE.

The delegation at this Conference, held at Galashiels from September 11 to 13, numbered 204 (including twenty visitors), from eighty-five associations. Among the visitors was Mr. J. Breckenridge, Newcastle, N.S.W. Very complete arrangements had been made for the comfort of the delegates, more than three-fourths of whom were welcomed, with true Border hospitality, into Galashiels homes. The proceedings of the Conference were characterised by a warm and prayerful spirit, and in every other respect crowned with success.

Prayer-meetings for definite blessing had been held for several weeks previous; also meetings of the Union on Sunday morning, two of the latter being addressed respectively by R. Henderson Smith, the Scottish travelling secretary, and Prof. Lindsay, D.D., Glasgow. The Sunday morning preceding the Conference saw at least 500 young men and women assembled in the Town Hall to hear Dr. Lindsay, who delivered a touching and impressive address on Paul's words, "Be ye followers of me even as I also am of Christ" (1 Cor. ii. 1).

Rev. Mr. Matheson, president of the local Fellowship Union, preached in the Free Church a stirring sermon to young men, during the day, from the 110th Psa. 3 v., and Dr. Lindsay preached to a large congregation from the pulpit of St. Paul's Established Church in the evening, his text being the somewhat singular one, "But if not," occurring in Daniel iii. 18.

The vestibule of the Town Hall and the Lower Hall presented an animated scene on the Tuesday evening when the delegates arrived. The large attendance of ladies and townsfolk, who had come to welcome their guests, betokened the hearty interest the occasion had created. A few informal words of greeting from Mr. Matheson, responded to by Mr. A. Kennedy, chairman of the National Executive, while tea was being served, preceded a reception by Provost Brown in his robes of office. The large hall was crowded to excess at the public meeting, the Provost presiding. The chairman welcomed the delegates in the name of the community. While expressing his sympathy with the work, he stated that in 1868, when the first conference was held in Perth, there were forty-six associations and 4225 members, while to-day there are 246 and 24,499 respectively. Rev. Mr. Spence spoke in the name of the churches. Mr. Kennedy replied for the delegates.

The features of the evening's programme, however, were a powerful address delivered by Dr. John Smith, Edinburgh, and the singing of Mrs. Oatts and a choir from Glasgow. Dr. Smith had for his subject "The Social Potencies of the Christian Religion," which he discussed in relation to the pursuit of truth, matters of public and social import, matters of purity and the pursuit of the moral ideal. The speaker contrasted various schemes for raising and saving society with the Christian faith, and sought to show that only the principle of sacrifice manifested and magnified in the cross of Jesus would prove of abiding efficacy. His eloquent address evoked much enthusiasm.

The prayer-meeting on Wednesday morning, presided over by Jas. H. Smith, Dundee, proved a time of sacred privilege, many attending and taking part. (We wish all late-comers to prayer-meetings could have heard the "pawky" but firm rebuke administered by the chairman this morning.) The subject of the first sitting of the conference, "The Responsibilities of Members of Associations," was introduced by Mr. R. Fleck, Saltcoats, in a practical paper, bristling with points. He divided members' responsibilities thus: (1) to God, (2) to ourselves as individuals, (3) to our fellow-members, (4) to our fellow-creatures all the world over. He proceeded to apply these divisions to public and private life, etc.; among his important points being the necessity for the daily maintaining of our spiritual vitality, setting our affections on things above. "This may be a platitude; God help us to make it a great reality." Bible study, attention to the development of our mental powers, the acquiring of ability to use our social instincts and opportunities in Christ's work were dwelt on. For public life he knew no better rule for Y.M.C.A. members than the golden rule, and strongly urged the duty of Christian men undertaking municipal duties. He thought the aims of the Association sufficiently defined in the Paris basis, and quoted, while deploring the lack of interest in Association finances, a proverb "made in Germany," "When amiability ceases, financial matters begin."

An interesting conversation followed.

At 11.30 a function called the Question Drawer began, with Mr. Hugh Macpherson, Falkirk, in the chair. Questions relating to the work and organisation were put into a drawer by the members and then pulled out by the chairman, who invited answers. Smoking, sport and pastimes, methods of financing, cards, and bazaars were among the subjects discussed. Smoking, some members thought, should not be tolerated, and others thought the matter should be left an open question. Sport and pastimes were dismissed as a subject too wide for a few minutes' discussion. Cards, the Conference would have nothing to do with; and bazaars of any sort found little favour. A short praise, prayer, and Bible-reading meeting followed, Mr. George Kydd, Montrose, presiding.

The business meeting was held in the afternoon, at which Mr. Young, honorary treasurer, submitted the annual report. It set forth that amongst manifold difficulties the work had been prosecuted with vigour. The speaker claimed that in a ratio to the population of the country, the Scottish Y.M.C.A. was not equalled by that of any country in the world. The number of associations is 240, and the number of members, associates, and juniors is 24,479; while honorary members numbered 902. The travelling secretary (Mr. Henderson Smith) and the treasurer also submitted reports. It was agreed that a week of special prayer be observed from November 11 to 17. Mention was made of Mr. Fermaud's intended visit in October.

The members and many friends accepted the invitation of Mrs. Brown, Galahill, mother of Mr. A. L. Brown, to a garden party. The weather was charming, and the outing was greatly enjoyed.

The Conference resumed at 6.30, with Mr. A. L. Brown in the chair. Councillor Fairgrieve read a paper on aggressive work. It gave rise to an interesting talk, which, however, got rather deflected from the subject by a chance allusion to the religious novels of the day. That part which did bear on the subject took more the form of testimony than a contribution of fresh methods.

A public meeting was held in the Public Hall, which was crowded to excess. The first part of the meeting was occupied with short addresses by Messrs. Breckenridge (Newcastle, N.S.W.), J. H. Smith (Dundee), and W. Henderson, assistant travelling secretary. Mr. W. A. Campbell (Glasgow), delivered a stirring closing address, on "The world for Christ.

A thanksgiving service was held on Thursday morning. The magnificent weather continued, and together with the national and classic interest of the Scott country, made the excursion to Abbotsford exceedingly enjoyable.

An evangelistic meeting, held in the Town Hall, on the return of the delegates, and attended by a very large audience, was addressed by Mr. W. Henderson, jun., and blessed with great spiritual power. Grateful recognition must be made of the splendid hospitality of Provost Brown and Mr. Gibson (Nintmailing) in providing luncheon for the Conference on the Wednesday and Thursday, the latter at the Waverley Hydropathic. Unmistakeable blessing attended the entire proceedings, and constituted the Conference one of the most successful ever held in Scotland.

## WORK IN SOUTH-WEST LONDON.

Dear Sir,—I think I ought not to keep silence any longer as to the Lord's most gracious work in the Conference Hall in Eccleston-street. During the past ten years the blessing has gone on without interruption. Hundreds have been brought to the Lord through the ministry of scores of his servants. The little meeting of believers on Friday at eight, who come to meet the Lord only, and trusting that He is really there, and, therefore, not waiting for someone—a Saul, perhaps—to "conduct the meeting," has never once failed to realise He is there as the head of his body, the Church, and continually to answer the prayers of his people.

There are also weekly meetings for soldiers, policemen, cabmen, young people in houses of business, German governesses, children, Bible classes, and mother's meeting, which all seem to have God's blessing.

There is one special feature which I think important, and which I would desire to impress on young workers for the Lord. The meetings are all small, with the exception of one meeting of the young people in a house of business, where sixty to seventy gather weekly. We have not thought it for the Lord's glory to use any expedients to "get up a large meeting." We have had no choir generally, not even a harmonium, but believing, "If I be lifted up I will draw all men unto Me," we have desired to "wait only on the Lord." Where there is a decay of spiritual power it is a temptation to go down to Egypt for help.

The growing passion for musical services, and the decay of a spirit of prayer, may, I fear, be the outcome of so constantly trying to "attract people" by that which feeds the flesh, rather than by the Cross of Christ, which is the power of God unto salvation. The upper room and the 120 gathered together of one accord prepared the way for the power from on high; and then the unlearned and ignorant Peter broke the power of an ecclesiastical and temporal domination of ten centuries, and by one short message from God was used to found the Church. This soon was the instrument of saving thousands, who in their turn were the messengers of God for the whole world. But catchpenny attractions, or even Sauls, head and shoulders taller than any of the children of Israel, will prove broken reeds against the great powers of darkness and the "wicked spirits in the heavenlies." For these the whole armour of God alone will avail.—Yours faithfully, Radstock.

*Mayfield, Woolston, Hants.*

## THE NEW PASTOR AT WESTMINSTER.

Rev. W. Evans Hurndall, M.A., entered on Sunday on his new pastorate at Westminster Chapel, which has been without a regular minister for seven years. Both services were well attended.

In the morning, preaching from the words, "Make this valley full of ditches" (2 Kings iii. 16), the new pastor said the Church of God to-day has a great need. Its need is one, not many. Christ's coming to this world was of immeasurable importance, but his going was not of less importance, for it was needful for Christ to go, or the Spirit would not come. We now live, he continued, in the era of the Holy Ghost, and our need, the need of the Church, the need of the Churches, the need of godly men, and the need of ungodly men if they would but know it, is just that which God has provided for the era in which we live—the grandest of all eras. The early disciples had no such advantages as we have, but they had the Holy Spirit, and they have shamed every century that succeeded them, including our own vaunted trumpet-blowing century.

I could almost wish that at the forthcoming assembly of the Congregational Union, with which this church is connected, no words should be spoken from man's mouth to man's ear, but that every hour of that great convention might be given to crying to God for what we supremely need, the presence and the working of the Holy Spirit. In God's mysterious providence one of the humblest of his servants has been called to stand in this famous pulpit, for ever associated with the saintly Samuel Martin, and I would like to say at my very first service here as the pastor that I could not have come to stand here or to be your minister unless I had solemnly engaged with myself to depend upon one thing, and one thing only, and to recognise one need, and only one great need, and that the Holy Spirit. If my work here prospers it will be through the Holy Ghost.

# The Evangelist.

## DAN.

Tramps both were; outcasts stamped.

Gloomy, dejected, destitute. Friendless, homeless, hopeless. Not craving sympathy. Not seeking work. Thinking it no shame to confess that they came in because the hall was warmer than the street. Meat and drink they wanted, but liquor rather than food. Yes, they knew the drink was poison hurrying them on to the grave. "What would you have us live for?" growled Dan. "Any change we'd welcome. Could we be worse?"

Then their life story came—such a common-place one too. They had hugged sin; now they were having its wages. They were living advertisements of how it pays to serve the devil.

About the sowing and reaping both knew. They had had their seed-time; now they were harvesting—foretasting the joys of hell. The cup of reward was at their lips, and in bitterness, yet resignedly, they were sampling its fiery contents.

By their own folly outcasts for ten years! All that weary time miserable forsaken tramps. Save when in prison, rarely sleeping more than a couple of nights under the same shelter. As a rule hungry; at rare intervals "happy" when pouring spirits down to keep the spirits up.

Boycotted by the moral, shunned by the fashionable, "advised" by the one-day-in-seven Christians. Sick they were of hearing in nearly every town they visited, well-dressed, well-fed men and women sing,

Down in the human heart,
Crushed by the tempter,
Feelings lie buried which grace can restore;
Touched by a loving hand,
Wakened by kindness,
Chords that were broken will vibrate once more.

"If I went into one of their churches, would I get the touch of a loving hand?" asked Tom, with a meaning glance at his scanty and foul-smelling clothing.

He and his mate had hugged their sin close, and in return the old serpent had crushed all joy and was surely sucking the life out of them too.

"Choose ye this day whom ye will serve," and in early manhood they had chosen the dread Hell-hound for master. He had coursed them hard, enjoying doubtless the sufferings of his wretched hunted victims. They had eaten of the fruits of his garden. Choice fruit of its kind—"bitter, aye bitter," hummed Dan.

They came to the City together as lads. Lodgings were insufferably lonesome. The Young Men's Christian Association gave both a hearty welcome when they first called. After that nobody knew them, and the stranger lads were shy. The church was as cold as their furnished room; there was no cheery greeting in Christ's house for them, no warm friendly hand grip for the young voyagers as they entered and left the place where all had been counselled to be kindly affectioned one to another, to do unto others as ye would they should do unto you. It was all so different from the old home-life that they home-sickened. And then they lapsed, as so many do.

Their fellow-clerks invited them to the music-hall, to the theatre, to the public-house. They declined resolutely for a time. Around them everyone "put something on" horses, and the foolish lads listened to the fairy tales, and soon were reckless enough to become the easy prey of the tipster, who knows so well how to dupe those who trust his prophecies.

And soon their master knew. He could not afford to have betting men in his service, and with a month's salary he shook hands with the two friends and sent them adrift. Thus, not quite three years from home, they were fairly started on the down grade. For a time they "sponged" from acquaintances, but the strands of the thin rope of the worldling's friendship soon parted, and the pair were adrift hellward, floating with the flotsam and jetsam of the world's castaways.

Twice had Dan's mother sought her boy. Twice her strayed one had been gently drawn home. In the great family Bible his name stood under a pledge to abstain from drink. But the sin was in his heart, he was not "kept by the power of God" and when the tempter came down he went lower than ever. "She's gone now," he added, with a motion of the ragged sleeve of the many-coloured old waterproof that did duty for shirt, vest, and coat, "and I'm glad she never knew how deep I sank."

The chums were steeped in sin. Oh how repulsive it seemed, how terrible the penalty of choosing it! Ragged, hungered, abandoned. No money, nor hope of it; no work nor wish for it. Broken in health. Hearts turned to ice. Such comfort as they looked for that to be found inside a jail, or in that worse haunt known as "lodgings for workmen and travellers."

. . . . .

Changed for the worse. Cleaner, compulsorily; more grizzled, certainly. In the great hospital Dan lay a-dying.

I bent low to say I remembered him, and was startled by his abrupt question, "Do you mind that hymn, 'We shall all meet again on that great judgment morning; The books will be opened, the roll will be called'? Will I meet mother there?"

Ah! he had remembered!

A week later I sat with Dan's hand in mine. Suddenly he spoke. "If I asked Him, would He forgive all the past?"

Slowly I repeated, "Behold a man full of leprosy, who, seeing Jesus, besought Him, saying, 'Lord, if Thou wilt, Thou canst make me clean.' And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, 'I will; be thou clean.' And immediately the leprosy departed from him."

Neither spoke for a time.

Soon his lips formed the words "moved with compassion."

Then I resumed, repeating slowly, "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool. Before they call I will answer, and while they are yet speaking I will hear. Thou wilt cast all their sins into the depths of the sea. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh unto Me I will in no wise cast out. I, even I, am He that blotteth out thy transgressions and will not remember thy sins."

"Be kind to the laddie when he comes home to die. Leave his room as it is. He'll like things as they used to be," the mother had said before her death, and Dan did go home to die in the cosy room of that many-gabled curiously-built old farmhouse. Sitting with him, each sister in turn had heard of the wondrous way in which the dear Lord had brought the poor waif to Himself, and ere the autumn leaves had all fallen, the three sisters had one by one yielded to the dying brother's passionate yet tender pleading to accept the Saviour's priceless gift.

"If only I might live my life over again," said Dan, a day or two before he swept in triumph through the pearly gates, "that I might plead with these dear fellows in the lodging-houses and jails." But the past was beyond recall.

The exile is at home;
O, nights and days of tears!
O, longings not to roam!
O, sins and doubts and fears.
What matters now? O, joyful day,
The King has wiped all tears away!

Gone to be with Christ, which is far better. No more cold. No more prison bars. No more weary trampings.

In his mother's grave we laid the poor worn-out body. On the old moss-covered stone in the lovely, quiet churchyard, beneath his mother's name, are cut the words:

Dan, aged 34.
Until we meet again before his throne,
Clothed in the spotless robe He gives his own,—
Good night.

What a grand reunion, the praying, believing mother welcoming the redeemed waif, rescued from the very jaws of hell!

. . . .

With fear and trembling the three sisters had come into the great city to tell their brother's story in the little hall where first I had met Dan.

Near the platform a fire threw out a ruddy glow, and gave an air of comfort to the otherwise gloomy-looking place, but surroundings were speedily forgotten as, in broken sentences, Dan's story was told by the eldest sister. Many in the audience had known the self-made outcast. Again and again the speaker stopped to sob. Rough men and, if possible, coarser women were constantly picking their hymnals from the floor to hide the great scalding tears they vainly tried to check.

As she wound up the sad story of the mis-spent life, as she told of the nights of prayer of the never-doubting mother on behalf of her son, wonderful utterance was given to her, and she rang out in burning words the good news of her brother's glorious and triumphant death, and of the Saviour's wondrous love.

His sister Mary next spoke. "My brother said, 'If ever you sing in the slums for Jesus, sing *it*,'" and a solemn hush fell on the meeting as she repeated softly, almost whispered, the refrain—

"We shall all meet again
On that great judgment morning."

Surely a live coal from off the altar touched her lips as she went on to plead with those who were making shipwreck of their lives, and who were treating God with indifference!

Then the youngest girl prayed, and as she pleaded with God on bended knee, a wondrous presence seemed to fill the room. One could not exactly say how it happened, but here and there men and women rose, as she told Jesus of their sins and their temptations, and their difficulties and their woes, and soon there was a little group of kneeling men and women round the sisters, clasping their hands and vowing, with tears streaming unchecked, their desire to have Christ as their all-in-all.

It was a girlish voice started it, but we all repeated it over and over again:—

Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God I come.

And somehow when the hallkeeper brought me the keys and said he wouldn't wait after eleven o'clock, I feared to lock those joyous newborn souls out to their misery. G. A.

## THE PARIAHS OF INDIA.

The South India District Committee of the L.M.S. appointed a sub-committee some time ago to report on "the best method of elevating the depressed classes." It has done its work, and the results are published in *Forward*. A very full and careful account is given of the disabilities from which the pariah suffers—exclusion from wells, from Government hospitals and courts, and from village schools; his ignorance and degradation are powerfully set forth. "The custom of forging false documents in the names of pariahs, or of obtaining their consent to deeds, the purport of which they do not understand, is so common as to be regarded as a matter of course." These people generally are in a condition of practical slavery. In some cases ryots own whole families of pariahs in actual slavery.

The effect of the ignorance and degradation of the pariah is an abundant harvest of crime. Petty theft is too common to be noticed among a people whose normal condition is one of semi-starvation. The more serious crimes against property and person are directly attributable to the ignorance of the low-caste people, and their utter dependence for livelihood upon their more powerful neighbours.

In faction quarrels, which are most bitter and frequently lead to bloodshed and murder, the pariahs are useful as cats-paws of the opposing factions; and house-breaking, cattle-poisoning, grievous assaults, and murders, are frequently perpetrated through their instrumentality. If the crime is detected the poor pariah is the sufferer, whilst the instigator and real offender gets off scot free. Not infrequently the pariah suffers for crimes of which he is entirely innocent. The real culprits buy off the police and village officials, who, in their turn, screen themselves by concocting a case against a pariah, in which they have no difficulty in securing a conviction.

The pariahs have a desire for improvement, especially where they have come under Christian influences. As they begin to grow more and more discontented with their lot, and to hope for better things, they are being irresistibly attracted towards Christianity, and are looking to the missionaries for guidance and assistance. Says the report from which we have quoted:—

It is well for the higher castes that the work of emancipation is being thus peaceably undertaken, and it is the imperative duty of the missionary societies to give themselves whole-heartedly to the work. It is not too much to say that they are mainly responsible for the discontent and expectation that have been produced among the pariah population, and they are the best qualified to guide and control the forces at work to a peaceful and successful issue.

The sub-committee, however, do not mean that they wish to take in hand the social cause of the pariahs, for they say very wisely: "The struggle is and must be their own. Government and missionary societies can only render indirect assistance, to enable them to work out their own deliverance."

## THE PERTH CONFERENCE.

The thirty-second annual Christian Conference was held in the civic Hall of the "Fair City" from September 11 to 13. This conference is, we believe, the second oldest in Britain, that of Barnet (now Mildmay) being the oldest. Local parties may lament the absence of distinguished Christian workers from a distance, and the loss of the joy of looking upon and holding face-to-face fellowship with brethren and sisters in the faith whom they could only meet in Perth once a year; but all must rejoice in the manifold multiplication of such gatherings throughout Great Britain and Ireland, although necessarily that happy fact deprives some local conferences of the position they formerly held.

During the lapse of years most of the original promoters of the Perth Conference have entered into rest, and now of all the company of gracious men who thirty-two years ago appeared upon the platform only two survivors—Mr. James Balfour-Melville, W.S., Edinburgh, and Mr. W. E. Malcolm, of Burnfoot—were present. A younger generation, however, has come to the front, among whom are Lord Kinnaird, Sir Archibald Campbell, Bart., and Mr. F. A. Brown-Douglas.

On the evening of September 10, a reception meeting took place, when many strangers were welcomed by the committee. Thereafter a prayer-meeting was held in the Free Middle Church for blessing upon the Conference, and an evangelistic meeting for women was held in the Boys' and Girls' Hall.

Next morning the usual hour was spent in prayer and the hearing of reports as to the work of grace at home and abroad. Similar meetings were held on the following three mornings. An opportunity, gladly seized, was given at these morning meetings to humble as well as more assertive workers to testify of the progress of the Lord's work, and many very interesting details were given. A marvellous ingathering by baptism at Rohilkund, N.W. Provinces, India, was vividly and pathetically told by missionaries—wife and husband.

The Conference proper began at 11 a.m., when there was a good attendance, Lord Kinnaird in the chair. The subject of Conference was

THE GLORY OF GOD

in Himself, in Creation, Providence, and Grace. After praise, and prayer led by Rev. H. W. Webb-Peploe, Rev Professor W. G. Blaikie, Edinburgh, in an exceedingly rich and Scriptural discourse, opened up the subject, dealing with each part in a manner which deeply interested and instructed the audience. Try to think as they might of the attributes of God, who can by searching find out God, who can find out the Almighty to perfection? Speaking of the discoveries of the telescope and microscope in the last two centuries as revealing to us somewhat of the glory of God in creation, there was need, he said, of prayer for a sanctified telescope and microscope, and for scientific men, that they might not be satisfied with the contemplations of God's wonderful works in themselves, but might behold his glory in them all. He told the story of a young man who had called upon the late Mr. Fairbairn, of Newhaven, to inquire as to the truth of the innumerable stars and systems revealed by astronomy. When the youth was informed that it was all true, that there were about 500,000,000 stars within the range of the telescope, and that we cannot see anything like the limit of creation, he exclaimed, "What an awful thing to have the great God for an enemy." Might not they rather say, "What a glorious thing to have the great God for a Father and a Friend."

Providence often appears as a very tangled and ravelled skein, so much misery, sickness, wickedness, injustice, carnage, etc. Can it be that this system is used for the promotion of the glory of a holy and good Being? We should remember we see but a little part of God's plan; we do not see the relation of all the parts to each other. Nevertheless, we do get glimpses from time to time, and sometimes we see the whole scheme in a small scale, as in the Book of Job. There is a very beautiful verse in the epistle of James (v. ii.), "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." When the whole scheme has been wound up, the end is seen to be wholly gracious. Again we may see a chapter of Providence come to a close, *e.g.*, the Reformation. Then in Rev. vii. we have a very fruitful and gladdening help to acquiescence in the mysterious providence of God. In the vision of the beloved disciple there is nothing but praise and thanksgiving. Those which came out of great tribulation had no fault to find with the discipline. It was the right way, the Lamb was leading them, and God wiped away all tears from their eyes.

Proceeding to speak of the glory of God the Father in grace, the learned professor said: The scheme of grace is the crown and climax of all his his ways of revealing Himself to men. The glory of God's righteousness, love, holiness, is seen in the grace. But another attribute seems to have impressed Paul—the glory of his wisdom. "O, the depth of the riches both of the wisdom and knowledge of God!" "The manifold wisdom of God" (Rom. ii. 33; Eph. iii. 10). Wisdom is skill in the selection of suitable means to accomplish suitable ends. In the Word of God is the scheme of grace. In that scheme God brings back an alienated race, because He brings a mighty motive to bear upon the hearts of men, and draw out the affections to overcome the sinfulness of the heart. No other scheme—no human religion has such a propitiation—a bridge over the gulf of sin—a high priest over the house of God. He grieved over so many able men leaving out the propitiation for sin. As it was the eye of John the beloved disciple who discovered that it was the Lord who appeared on the shore, so it was the eye of Paul, the most learned of all the Apostles, who discovered the depth and riches of the wisdom of God in the Gospel scheme.

Rev. J. E. Houston, Cambuslang, and Rev. D. M. McIntyre, Glasgow, followed; the latter tracing the experience of Moses, and counselling his hearers to keep the sacramental rubric, This do as a memorial of Me, over all their life and conduct.

The afternoon conference continued the last sentence, and applied 1 Cor. x. 31, to daily life; and thereafter short addresses were given by Continental ministers and foreign missionaries. "The salvation of our children" were the subject of a prayer-meeting during the afternoon, and a meeting for ministers was also held at which Rev. H. Webb-Peploe, Rev. Marcus Rainsford, Rev. Dr. Peloubet, Boston, and Rev. J. B. Figgis spoke.

In the evening the large hall was crowded, Sir Archibald Campbell, Bart., in the chair, and evangelistic addresses were given.

On the second day Lord Kinnaird was again in the chair, and the subject of conference was, "The Glory of Christ in his Person and Work and in his People."

Rev. J. E. Houston illustrated the subject by a detailed review of the Gospel story. Rev. J. B. Figgis treated mainly of the glory of Christ in his people. Every miracle, every word of his, was, indeed, a scintillation of his glory. The name of our Lord Jesus Christ was glorified when a church was called Christ Church, and when a college was called Jesus College, but ten thousand times more when a cup of cold water was given to a disciple in the name of a disciple.

Rev. Dr. Peloubet referred to the design on the boards of a book written by the great American infidel. There was there a cross, "for the glory of God," and telegraph poles, "for the good of man," But there was a great truth in the emblazonment of the scoffer which he did not see—the cross was above, the poles were below. Had there been no cross, there had been no telegraph poles. Some men were saying Christ was behind the age. He would say, so He is, as the wind is behind the ship—it makes it go. There had been no progress in the world without Christ.

In the afternoon, mission-work again held a large place. Short addresses were delivered by Miss De Broen (Paris), Rev. Francis Ashcroft (Rajpootana), Rev. Dr. Watson (Cairo), Rev. A. B. Wann (Calcutta), Rev. A. Tornory (Calcutta), Rev. Walter Joss (Madras), Rev. Egerton Young (missionary to the Red Indians), and Mr. D. A. Hunter (volunteer missionary to South Africa.

The evening meeting was entirely given to the missionaries, Mr. William Ferguson, of Kinmundy, being in the chair. Dr. Anderson, Formosa, speaking of the opium question, declared that notwithstanding adverse testimony in recent days, all missionaries would have to disbelieve the evidence of their senses were they to say that opium was not hurtful and a great hindrance to their work. He gave a very interesting account of the characteristics of the Chinese, and showed how often even the natural curiosity of the Chinaman provided the missionary with an audience.

Rev. Francis Ashcroft, Rajpootana, gave an account of Indian work. Rev. Egerton Young, missionary among the red Indians in Hudson's Bay Territory, described the lives of the people among whom he labours, and had much interesting and heart-cheering news to tell of their wonderful advance in civilisation and religion through the influence of the Gospel.

On the third day the attendance was large. The subject for the day was "The Glory of the Holy Spirit in Himself and his work, in the Church of Christ here and hereafter." Rev. Marcus Rainsford and Rev. J. B. Figgis were the speakers. In the afternoon the Communion of the Lord's Supper was celebrated, and in the evening an evangelistic meeting was held. A. K. McM.

*Scone.*

## PARIS WESLEYAN MISSION.

The Evangelistic Mission in Paris and other French towns, conducted under the direction of the Wesleyan Missionary Committee, has sustained a serious loss by the death of its superintendent, Rev. Wm. Gibson. At the time when the report of last year's work was issued, such an occurrence was among the least probable of events; and it is not difficult to read in the events recorded the designs and movements of the leader of the work.

Speaking in general terms the report says:—"France is ripe for the Gospel—riper than many other lands, and unless the Protestant nations around do much more than they have done hitherto to give it the light of life, its blood will be on their skirts at the day of reckoning. If ever the Forward Movement was needed, it is here and now. We do what we can towards it by cheerful meetings, lively singing, and, most of all, by going in and out among the people, and receiving them in our families as if they were our own brothers and sisters; but we long to launch out boldly on a much larger scale, and we would do it if so much of our time and strength were not taken up with the financial part of the Mission."

The missions at Rue Roquépine and other Paris centres, as well as at Rouen, Elbœuf, Havre, and St. Servan, are then described. The work of the Bible woman at St. Cloud is said to be of special value: "Many are the sick whom she has cheered with her sympathy, and not a few have been saved at the eleventh hour through her ministry of love. Only lately there was a very interesting case of a pronounced Freethinker, a woman who had always mocked at religion. Her sister had once belonged to us, but forsook us for reasons of self-interest, not daring to forfeit the custom of the well-to-do Catholics. At the same time she felt anxious about her irreligious sister, and implored Mdlle. R—— to try and awaken her conscience. It seemed impossible at first; the woman would not hear a word. 'Show me your God, and I'll believe in Him,' she said scornfully, and then turned her face to the wall and kept a stubborn silence. The visitor went quietly out, but returned to the attack the week after. This time the sick woman was a little less surly, but told Mdlle. R—— that she was being removed to the neighbouring village, and should be too far to be visited. However, nothing daunted, Mdlle. R—— found her out in her new home, and this unexpected devotion quite broke down the poor woman's opposition. Well, 'I will *try* to believe in your God,' she said with tears, 'since you have been so good as to come all this way after me.' She did not try in vain. The Lord is very near to all who call upon Him, and He soon revealed Himself most blessedly to her. She died, some weeks after, in perfect peace, and was buried by the Catholics, as we had not cared to trouble her last hours by pressing her to sign a paper wishing us to perform the funeral service."

The report continues: "It is the same thing here as everywhere, the masses are first reached, and through them we get to the upper ten. Our congregations gradually become more respectable, the 'ouvriers' bring their 'patrons,' the servants their mistresses, there being more familiar intercourse between the classes in France than in England. In one of our meetings, a poor woman, through her constant and impassioned testimony, was the means of bringing to the hall the lady at whose house she worked as charwoman. This lady, the daughter of a famous painter, showed interest in the preaching, and evinced her sympathy in a practical manner by helping with the Christmas tree. Another young servant's fidelity was made a blessing to a worldly woman who happened to be visiting her mistress."

## A SLAVE RESCUE EXPEDITION.

In May last one of our boys, "Gordon," came to Dr. Fallon and me, in great distress. He had just heard that his sister, who had been stolen when a little girl, was now living in slavery at Matope, forty-five miles farther up the Shiré River. He asked leave to go and see if he could get her home. In a few days he came back to say he had seen and spoken to his sister, but her cruel owners beat her for asking to get away. Gordon offered to pay £2, or even to stay himself as their slave, if they would set her free.

It was decided that I should go with Gordon and get the girl away; and being specially commended to God both for the journey and the success of the mission, we started on Thursday, May 17, Gordon and three carriers accompanying me. I got such a hold on Isaiah xli. 10 that I felt sure of success. Mr. F. Millar gave me his repeating rifle in case of need, as we had to pass through rough country, infested with wild beasts.

The party having been joined by two others, one of them Gordon's brother Hugh, at Blantyre, and night having been passed in the forest, the station of the African Lakes Trading Co., at Matope, was reached. After resting for nearly two hours, I started for the rest of my journey. I had 3½ miles to go up the river to get where the girl was. My friends at the station kindly provided me with a boat and crew. Leaving our carriers, Gordon, Hugh, and I set off in the boat, our crew all excitement. Arrived at a landing-place, we walked for about a quarter of a mile, till we came to a village of three or four huts—the huts of the chief and his wives.

Into the enclosure we entered without the slightest ceremony, and

ASKED FOR THE CHIEF.

He was not at home. Then we asked for the lady, the chief's head wife. She was in one of the maize gardens. Gordon and Hugh went to the place, and found her and the girl at work. Gordon told his sister that we had come for her. The old lady at first refused to see me, but afterwards came alone, complaining that the girl had run away! The noise thus made gathered quite a crowd of men, women, children, and dogs. Some of the men had spears, others skullcrackers.

I asked the old lady where the girl was, Gordon interpreting for me. She denied all knowledge of her. I then told all the crowd that slaves were no longer allowed in this part of Africa, and that I had come to take the girl home to her own people. When the men heard this they began to mutter. Gordon told me they were saying, "If what this white man says is true, we must not keep any more slaves." But the old lady kept protesting her innocence, and ignorance of the girl's whereabouts.

I saw I should have to press my case; so, laying the rifle on my knee, I drew out my watch, and said to Gordon, "It is now four o'clock; tell the old lady that she must produce the girl by five, or else she will have to go to the 'Boma' (the native word for the Consulate)." She rose from the place where she had been squatting, muttering and grumbling that she had no girl but her own. I said, "Well, bring her, that we may see her." She set off, and I sent Hugh after her. While they were gone, I got a fine chance to talk to the crowd, and from slaves to men I, through Gordon, spoke to them about the slavery of sin and Satan, but of all the crowd (some sixty in number) only one had ever heard about Jesus or God.

As we were speaking, Hugh and the old lady returned, the latter saying that some man had stolen the girl, and she did not know where she was. She was beginning a long palaver, but I cut it short by telling her to go and

BRING THE GIRL AT ONCE,

as it was getting late, and I wanted to get down the river before sunset. Off she went, in a different direction. I told both Gordon and Hugh to go, and bring the girl this time. It was not long before I heard loud voices, and in a short time Gordon appeared, and with him a stout young woman, whom he, with tears of joy, introduced to me as "his sister, truly! truly!" Behind them came Hugh and a whole crowd of men and women.

The girl dropped at my feet, and the crowd gathered quite close round us. Pointing to Gordon and Hugh, I said to the girl, "Are these your brothers?" In good English, for she had been at school at Blantyre, she said, "Yes."

"Do you wish to be taken home?" "Yes."

"Will you come with me to-night?" "Yes."

I said to the people, "You hear what she says; and now I am going to take her."

I told Hugh to lead the way. I put the girl next, and followed her, with the rifle in hand. Gordon came behind, and after him our boat's crew, the whole crowd shouting at the top of their voice. I saw no more of the old lady. I think she was afraid I was going to take her also!

Thus we marched to our boat. I had the girl put in first, and before we rowed away I got Gordon to tell the crowd that what I had just done should be done to all slaves; that they were the slaves of Satan, but that Jesus had come to set them free, if they would let Him. We pushed out into the current of the river. By 6 p.m. we had arrived at the African Lakes Company's station again. The sail down the river was very beautiful, with the setting sun shining on the range of mountains behind. The banks of the river in some parts were covered with flowers hanging down to the edge of the water, and here and there a group of natives standing in amazement looking at us, while several canoes crossed from one side to the other. Our friends at the station were quite surprised that I had got the girl with me, and more so when I told them I did not so much as pay one penny for her release. I had thus a grand opening for giving them my testimony, and I told them it was not I, but God who

HAD GIVEN US THE VICTORY.

After dinner we started for home. About eleven o'clock, as we were going through a thick wood, my ear caught a sound I had not often heard. Calling a halt, I heard plainly the roar of lions not far off. Now was the time to trust, and again I felt perfect confidence in God. I knew my boys well, and told Gordon to tell them what the white man's God had said to him. Every now and then the sound could be heard, for a time more and more distinct, and then gradually it became fainter and fainter, till before we rested at one o'clock it had died away.

We slept until five o'clock. An hour later we were on our way again. We had not gone more than a quarter of a mile when we saw a party of men sitting on the road, with the remains of a huge fire by them. They told us they had had no sleep, as lions had been "plenty," and all around them. Within a few yards of where they were sitting, we could distinctly trace the marks of their feet in the sand. Going on some further distance we met about sixty men and women, who told us that lions were many, and that they had had to sleep in the trees, as they were afraid to sit by their fires. All along the road in the sand for three or four miles we saw the footprints of the lions. We heard a sound in the distance just before seven o'clock, and we stood still to listen. Once more in the far distance we heard the roar of the lion. My boys said there was no more to fear, for the lion was now going to his lair. That was how he roared before lying down. So God made good his precious promise.

Gordon, with his sister and Hugh, having parted from us to go to their home, Blantyre Church was reached, and at 5.45 p.m. on Saturday we arrived at Masidi, truly thankful that God had honoured me to set at liberty at least one slave, and that I had in such a wonderful way proved Him to be faithful to his promises (Isa. xli. 10; Luke x. 19). Truly

They who trust him wholly
Find Him wholly true.

WM. GRAHAM.

*Zambesi Industrial Mission,*
*British Central Africa.*

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BRITISH AND FOREIGN SAILORS' SOCIETY.—The 76th annual report says: "For the benefit of seamen this Society unites in various ways, 97 ports, and in these ports there are 100 stations, eighty-five Institutes, Rests, Bethels, reading-rooms, and homes, while for work afloat there are three floating bethels, three steam launches, twenty-eight sail and row boats, 150 workers, including missionaries, colporteurs, matrons, Christian boatmen, and helpers." Although its income last year, including balance brought forward, large special sums and amounts locally raised and expended, amounted to £22,318 6s., yet such has been the extension and response to urgent appeals for help from ports, near and distant, that to retain and complete work additional help will be needed. Three new Sailors' Institutes, at Falmouth, St. Petersburg, and Dover, are now in progress. The headquarters of the British and Foreign Sailors' Society is at Sailors' Institute, Shadwell, E.

## HANG-CHOW MEDICAL MISSION.

In the annual report of the C.M.S. Hang-chow Medical Mission, Dr. D. Duncan Main gives a deeply interesting account of the progress of the work. During the year 12,074 new patients passed through the dispensary. Out-patient work alone is not wholly satisfactory, but as a "feeder" to the hospital, where patients can be more carefully looked after, it plays a very important part. Proceeding to speak of the hospital work, Dr. Main says:—

"Many of the diseases are so chronic, and so aggravated by native quacks, that even with the best hospital treatment we can do little to relieve them. As a rule they come to us after all other plans have failed. Idols, astrologers, fortune-tellers have been consulted; the wonderful virtues of tigers' bones, snakes' skins, and dragons' teeth have been tried; charms have been used to expel the evil spirit and pacify the offended gods, and when they have spent all and are nothing better they come to us, hoping to be cured, many of them 'right off.' Not a few are brought to us in the last stage of fatal sickness, and when we tell them that they cannot be cured their friends are most unwilling to carry them away, and often remain for hours on the Compound, pleading with us most earnestly on their knees, and knocking their foreheads on the ground, to save them. It is hard to convince them that there is a limit to our power.

"The patients while in the hospital are expected to contribute towards their board. Many of them, however, are too poor to give anything towards their support, but through the kindness of friends who maintain cots we are able to receive them free. Still there are many of the Chinese who are both able and willing to pay for treatment, and are not the proper objects of charity, and ought not to be treated on charitable lines."

Of the medical class, Dr. Main says:—"The success that has already followed the work of those that have been trained by some of us, abundantly justifies the time and money spent in educating them. Our students are all Christians, and we daily try to keep before them that their knowledge of medicine is only a means to an end."

During the year ninety-seven opium smokers were treated in the Refuge, and 580 passed through the dispensary. Dr. Main says:—"The fact of so many applying for treatment is some proof of the prevalence of the vice. With regard to the actual extent of opium-smoking here, there are no data from which to make a reliable statement; however, there are over 1,000 registered opium dens in the city, and it would seem that opium-smoking is steadily increasing. In former reports I have freely given my opinion as to the degrading and demoralising effect the vice has upon its victims, and another year of daily contact with them only confirms my convictions of its ruinous effects."

The Leper Hospital admitted fifty-four patients, and two of the inmates became Christians. Under the head of "Evangelisation," the report says:—

"During the year the three hospital evangelists did faithful and patient work in the wards, dealing personally at the bedside with the patients, teaching them to read and instructing them in the Way of Life. About 2000 services were held in the hospital during the year. They also visited the homes of all the patients who, while undergoing treatment, showed an interest in the Gospel. We look upon this part of our work as most essential. Impressions made in the hospital, if not deepened in the home, very soon pass away."

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## MR. INGLIS AT THE POLYTECHNIC.

The special services conducted by Mr. Charles Inglis, at the Polytechnic, Regent-street, W., during August and September have been signally owned and blessed of God. Not only has the large hall been crowded to its utmost capacity, but, better still, numbers have stepped over the line. The work has been specially interesting and fruitful among men. The afternoon gatherings have been largely attended, and God's people have been greatly stirred and helped. The Bible lectures proved times of much spiritual profit and refreshment from the presence of the Lord. The Thursday evening meetings have also been well attended and encouraging.

Mr. Inglis holds his farewell meetings on Sunday, at the Polytechnic, prior to his departure for America. He sails in the s.s. *New York* on Sept. 29, hoping to evangelise in the various cities of the Western States. His standing address while in America will be, care of Col. Janeway, New Brunswick, New Jersey, U.S.A.

## MR. McNEILL IN MELBOURNE.

In *The Presbyterian Monthly* for August, published in Melbourne, there appears a leading article on the mission lately conducted by Messrs. McNeill and Burke. The writer says of Mr. McNeill:—

"His appearance in Melbourne has been nothing short of a phenomenon. The city has been moved, certainly as no other preacher has yet moved it. He came quietly, without beat of drum or any other sensational preliminaries, stepped on to the platform, opened his lips, and at once thousands hung upon them in breathless suspense and admiration. His meetings have been described in a daily paper as worship reduced to its simplest elements. His message is nothing new. It is just the Gospel; the Gospel simply, fully, wholly, only—nothing but the Gospel. He is a preacher of Christ announcing God's own message to the weary heart of humanity. As to his manner, there is no pretence, no straining after effect, no conventional parade. He is plain, unaffected, pointed, homely, and burningly earnest. His freshness, quaintness, and naïve and exuberant humour constitute an element of no small attractiveness. He is a man of clear, strong faith, and never doubts his message or his Master. Hence he speaks from the heart, straight to the heart, and quickly touches the deep and indestructible instinct of religion that lives in all humanity. This to some extent accounts for the wondrous spell which he exercises over vast crowds of people. But, indeed, in order to be understood he must be heard. About the only thing that we can confidently say of him is that he is an instrument in the great Master's hand, specially raised up, and specially equipped, for a special and greatly needed work. He puts forth no claim to be anything more. Like one of old, to whom probably he bears no small resemblance, 'he was in the deserts till the day of his shewing unto Israel.'

"What as to results? These are two-fold—visible and invisible. The visible are patent enough, and striking enough withal. They are thus described in a leader in the *Argus*, whose reporters have been eagerly scanning and recording them:—'The largest buildings in the city are too small for the crowds which are attracted. The church where Mr. McNeill is about to conduct a service, even at the busiest hour of a week-day, resembles nothing so much as a besieged city. Excited crowds gather round the doors, which have to be locked long before the time fixed for the service, to prevent a rush dangerous to life and limb. Disappointed groups rush distractedly round the building seeking for some unguarded means of access. Grave divines turn burglars and climb laboriously in at the windows, while well-dressed ladies contend with each other at the doors, not so much for priority of entrance as for the privilege of standing next to the doors which are hopelessly barred to their entrance.'

"And what as to those results which the eye cannot take in? These are with God. We have no doubt that numerous conversions are already recorded. Of these, as in all cases of revival, we are ready to speak with bated breath. But this we do know, that thousands have been profoundly impressed with the presence and power of eternal realities. Mr. McNeill's words have fallen like a bombshell on the hearts of multitudes in our pleasure-loving city. And our strong hope and expectation is that through the outpouring of the Spirit from on high, while many cold lethargic hearts will feel the warm throbbings of fresh life, a great harvest of souls have been gathered for God."

[From our own Correspondent.]

Another memorable week has passed. The greatest event in Melbourne has been the daily meeting in the Town Hall, when business men have packed the hall in every available space, the ladies' portion being gradually reduced, till the announcement was made on Friday by Mr. McNeill that the meetings would be continued next week, commencing on Tuesday, but the only accommodation for ladies would be in the clock gallery and the organ gallery behind the platform. Mr. McNeill's manly utterances draw out the men to his meetings, and one of the most striking features of the "Exhibition" gatherings has been the large proportion of the male element.

The past week's services at the Exhibition have been larger than the previous week, and the impression made has been even deeper than before. Mr. McNeill has not held after meetings regularly, but has adopted various methods of driving home the truth, and urging decision for Christ.

If there is any special feature of Mr. McNeill's preaching that must strike the faithful Christian with admiration, it is the magnificent manner in which he exalts the Lord Jesus Christ as Saviour. Some of his perorations, from an oratorical point of view, were simply grand; but their grandeur consisted more than all in the way in which he gave glory to Jesus, the Son of God, the Saviour of the world. His oratory seems the natural passion of his fervent soul, and as he puts all his force into his preaching it tells with striking effect.

Mr. Burke has day by day and night by night sung the Gospel to the crowds, and led the great choir which has helped him in the presentation of the truth by song. He has also kept his companionship with Mr. McNeill in having a bit of a slip off his horse, which came down with him on a muddy bit of ground. He was none the worse for it. Colonials say a man is not a rider till he gets three falls, so they are both on the highway to becoming expert horsemen.

This week the evangelists go to Geelong to hold evening meetings in the exhibition building there. This involves a hundred miles' railway travelling per day, as they continue the mid-day business men's meeting in the Melbourne Town Hall.

NOTES.

Mr. Soltau, from Tasmania, is now holding an eight days' mission in one of the Melbourne suburbs.

The twenty-first annual Christian Conference, in connection with the Melbourne Y.M.C.A., begins to-day, Monday, August 13. The subject for the Conference is "The unsearchable riches of Christ" (Eph. iii. 8). The sittings of the Conference will continue from Tuesday till Friday. The chairman is the Ven. Archdeacon Langley, who is now returning to reside in Melbourne after several years' ministry in Gippsland.

Dr. Talmage is expected in Melbourne this week, when, doubtless, crowds will attend his lectures.

Already preparations are being made for the fifth annual Convention of the Victorian Christian Endeavour Union, which is to be held on September 13 and 14.

*Melbourne, Aug.* 13.

## A CONVERTED JESUIT.

It was my privilege on Sept. 9 to witness, in a village in Western France, a very touching ceremony—the admission into membership of the Reformed Church of France of the youthful ex-Jesuit priest Victor Aubert, whose conversion was recorded in The Christian of May 10 last. The new convert expressed his thankfulness to God for having rescued him from a system of formalities and ritualism quite unsatisfying to the cravings of his soul. He spoke very quietly, almost timidly, and the effort was evidently painful to him; but his humility and simplicity touched all hearts.

In the evening we had an evangelistic service in the church, followed by a social entertainment, at which we were the guests of the Y.M.C.A. An earnest address to believers was given by Mr. Hathaway, of Cherbourg, and Mrs. Hathaway also spoke with loving fervour and power. M. Lacune, the earnest evangelist of the district, also addressed us. It is hoped that M. Aubert will be enabled to pursue his theological studies, and become qualified for pastoral work. This case should extend and deepen interest in the work among converted priests, of which Professor Bertrand, 86, Boulevard Bineau, Neuilly, Paris, is the director.

S. L. Burgess, Foreign Aid Society.

*Chasseneuil, Charente, France.*

NATIONAL PROTESTANT CONGRESS, EDINBURGH.—Mr. C. J. Thynne, Wycliffe House, 6, Great Queen-street, W.C., is endeavouring to arrange a visit to Scotland on co-operative principles. The inclusive cost, for journey from St. Pancras to Edinburgh, two days' excursions, and other charges, will be five guineas, while the railway fare alone will be only £1 10s. Arrangements can be made for parties to join the train at Birmingham, Leicester, Derby, Manchester, Liverpool, and other places. The trip gives a good opportunity for Southerners to cross the border, and it is hoped that 200 will communicate to Mr. Thynne their intention to join the train on Saturday morning, October 13, returning on the following Saturday.

## S.A. RESCUE WORK.

Some idea of the extent and importance of the rescue and women's social work of the Salvation Army could be gathered at the headquarters of that branch, 259, Mare-street, Hackney, last week, when Mrs. Bramwell Booth and her coadjutors celebrated the tenth anniversary. A sale of fancy and useful needlework was held in a marquee erected in the garden, the stalls being furnished by the different homes, supplemented by a display of fruit, vegetables, and Salvation Army matches. There was also an exhibition of various Salvation Army industries, with girls at work. Close by is the Salvation Army Maternity Hospital, and many of the visitors availed themselves of the opportunity of inspecting the wards of this useful and well-appointed home.

The first day's proceedings commenced with a luncheon in the hall of the Y.M.C.A., Hackney, presided over by Mrs. Bramwell Booth. After luncheon Mrs. Booth thanked the company for their sympathy with the great work in which she was engaged. They had at first only hoped to raise £500 at this festival, but that sum had almost been subscribed, and now they aimed at getting £1000, which would free them from the burden of debt till the end of the year. They now had fifteen rescue homes at work, one hospital, three women's shelters, four separate industries, and five homes for working women of good character, some of whom had passed through the rescue homes. Since they began this work 10,600 women had passed through their rescue homes. They were pressing forward with the midnight work, and they had also been very successful in getting hold of prison cases. Wonderful opportunities presented themselves, and only recently they had been requested to take over several rescue homes in different parts of the kingdom, but they had decided that they could not undertake any fresh burdens and responsibilites at present.

Mr. Richard Cory addressed a few words of encouragement to the gathering, and finished by offering £20 to the funds of the work, which he described as most necessary and blessed.

Thanksgiving services were continued on Thursday.

## MRS. AMANDA SMITH.

Mrs. Amanda Smith has been in Ireland for some time, and her visit has been made a great blessing to many. She concluded a brief mission in Ormeau-road Church, Belfast, which attracted great attention. Very large congregations assembled, and deep and solemn impressions were made on those present. Many of the Lord's people were led into a richer and deeper experience, and others were brought to decision for Christ. The after-meetings and meetings for testimony were such as can never be forgotten.

She left for Liverpool on Thursday, September 6, accompanied by the prayers and good wishes of those who heard her. She will long be gratefully remembered. It is earnestly hoped she may be induced to visit us soon again. James Kirkwood.

*The Manse, Ormeau-road.*

### DR. SAIKI.

Sir,—This noble young Japanese doctor is not at Tokio, as stated in your recent sketch, but at Kyoto, 329 miles away from the modern capital. Kyoto is the ancient sacred capital of Japan.

He has not yet "established a Maternity Hospital," but is very anxious to do so, as explained in a long letter from himself to Dr. Barbour, of Edinburgh, within the last month, whose intimate friend he has been for some years.—Yours faithfully,

E. A. Gordon, Author of "Clear Round."

ANDREW BLOODWORTH, a well-known local temperance advocate, whilst addressing a public meeting in the village hall at Charlton Kings, Cheltenham, last week fell back, and before medical assistance was at hand expired. Deceased was just terminating an address. He leaves a widow and six children.

SANITATION IN CHURCHES AND CHAPELS.—The difficulty so often felt in securing the intelligent working of warming and ventilating apparatus will make many welcome some clear and explicit rules, drawn up by a sanitary engineer, and printed on a card suitable for hanging up in a vestry or class-room. (6d. *R. W. Boyd*, 105, *New Bond-street, W.*)

## CIVIC REFORM.

In the current issue of *The Review of Reviews* Mr. Stead formulates a programme for civic and social reformers. We give the twelve points of his scheme. They are all good and most desirable things to aim at; but at best they are only half-way houses to the true goal. Let people's hearts be savingly changed, and these points, individually considered, will virtually settle themselves:—

I. Apathy.—Whereas in a democratic state the only safeguard of the interests of the commonweal is to be found in the general, intelligent and continuous interest which the citizens take in the good governance and pure and efficient administration of public affairs—whether national, municipal, or parochial—it is of the first necessity to dispel the natural apathy and indifference with which large masses of people regard all public questions, and to arouse and maintain among all citizens a sense of their civic responsibilities, and the religious duty of public service.

II. Peace.—Whereas the maintenance and cementing of peace, private, social, industrial and national, is the condition of all orderly progress, it is the duty of all good citizens associated in this union to promote peace and ensure it, (*a*) by promoting friendly arbitration in the place of hostile lawsuits; (*b*) by seeking to establish conciliation in industrial disputes; (*c*) by encouraging the growth of feelings of fraternal unity between the nations, especially those of the English speech.

III. The Unemployed.—Although the pitiful condition of the workless workers is a reproach to civilisation and a menace to social peace, no general agreement exists at present as to the true solution of this problem. There is, however, no difference of opinion as to the first step that must be taken, viz., that as a condition precedent to any intelligent handling of this question, the unemployed should be correctly, periodically and systematically enumerated on a uniform plan, so that it may be known how many there are, where they are to be found, what they can do, and what are their present means of subsistence.

IV. Drunkenness.—Agreement as to legislative remedies has not yet been arrived at, but no difference of opinion exists as to the evils of drunkenness and the duty of all good citizens individually and collectively to enforce the laws which exist for the prevention of intemperance, and to resist any and every attempt to place the administrative, judicial, or legislative authority under the control of the purveyors of intoxicants.

V. Temperance.—That ample opportunity should be afforded for supplying the needs of the community for recreation and refreshment, apart from premises licensed for the sale of alcoholic drink.

VI. Associations.—The promotion of voluntary associations among the people for the purposes of providence, co-operation and mutual help is an object on which there is no difference of opinion, for the average individual in modern society without association is practically helpless.

VII. Civilisation and Education.—All good citizens can unite in the effort to make elementary education more efficient and universally accessible, to extend university teaching, to promote technical education, to establish libraries, reading rooms, residential settlements and polytechnics, and other means of education and civilisation.

VIII. Charity.—The co-ordination and co-operation of all existing modes of charitable relief is indispensable to secure adequate assistance for the deserving, and the repression of incorrigible idleness and professional mendicancy.

IX. The Afflicted.—The effective supervision and the progressive improvement of all existing arrangements for the collective treatment of the orphan, the sick, the aged, and the afflicted is an object recognised as a duty by all sections, sects, and parties.

X. Vice and Crime.—The discouragement of all public incentives to immorality and gambling, the enforcement of the laws against crime, and the making of due provision for the rescue and restoration of the criminal and vicious, are duties which no church or party disputes.

XI. Health.—The promotion of sanitation, the provision of adequate and healthy house accommodation, and the preservation of open spaces form a common ground for common action.

XII. The Home.—The duty of securing sufficient leisure for the father to make the acquaintance of his children, and for the mother to discharge her maternal and domestic duties, the promotion of all that fosters, and of opposing all that impairs, the sanctity and happiness of the family, form part of the universal creed of all good citizens.

REMEMBER THIS, my son, yielding to temptation to-day is inviting the tempter to come back and see us again to-morrow.—*A Mother's Letter.*

## CONFERENCE IN THURINGIA.

We look back with feelings of deep gratitude to our past Conference, which took place August 27 to September 1. The subject brought before us was a rich one, "Christ all in all," and stress was laid on the complete Saviour, as revealed to us in his Word, and the complete salvation prepared for those who are willing to accept it.

A true Alliance spirit prevailed throughout the assembly, which was composed of ten different denominations. Our dear friend Dr. Baedeker worthily represented the British Committee of the Evangelical Alliance, and brought us a brotherly and sympathising letter from its secretary, Mr. Arnold. Rev. Graves Walker also was among us, to our great joy, and his addresses at the Conference as well as his daily Bible readings were greatly blessed to many. Other English and Irish friends, too, were present, so that our gathering was quite international, and much sweet fellowship was enjoyed, not alone in the meetings, but also during the walks and drives in our lovely woods and dales, in glorious summer sunshine.

Among German speakers who were present, and whose names may be known in England, we mention Pastor Jellinghaus, of the State Church of Prussia; Pastor Ernst Gebhardt, of the Episcopal Methodist; Pastor Meyer, of the Baptist Church at Budapest; Pastor Frank, missionary to the Jews at Hamburg, and Colonel von Knobelsdorff, the leader of the temperance movement in Germany.

We feel much cheered by the fact that at this our ninth conference, as at its predecessors, several were won for Christ. Now that our winter work is soon beginning, we ask for the prayers and sympathy of our English friends. The present dimensions of the mission carried out from this house are so increasing that the load of work laid upon some shoulders has become almost too heavy, and we often wish that some English Christians, with time and a little private means, might feel inclined to give us their help.

*Blankenburg.* Anna von Weling.

## FLORENCE MEDICAL DISPENSARY.

The third annual report tells of good work. During last year forty-one different towns and villages sent patients; and while bodily ailments have been attended to, the Gospel has been lovingly presented to the people. The report says: "As an adjunct to the dispensary, we have engaged a room in the house of our district nurse, and have used this for patients coming from the country and requiring two or three days close attention, or for operation cases after the operation. Three patients have availed themselves of this nucleus of a hospital.

By the Soup Kitchen relief has been given to the poor. As affording some idea of the superstition and error which prevail in the rural districts, from which many patients have come, it is related that a priest, lately, in one of the village churches—having to preach a special sermon on the Madonna,—gave out his text: "By one woman sin entered into the world, and by one woman came the forgiveness of sin." With the exception of one of the dispensary patients, the audience were quite innocent of the fact that the text existed only in the priest's imagination.

The report is signed by Signor Luzzi, pastor of the Waldensian Church, and Dr. Thomas Henderson. Communications in England may be addressed to Capt. Keith Wisely, R.E., 12, Palace Court, Bayswater, W.

## DONCASTER RACES.

Messrs. Heath and Carter, of the Open-air Mission, visited Doncaster to assist the local workers at the races. For many years the Christians in Doncaster have taken the greatest interest in such work, and a daily prayer meeting is held during the race week to seek God's blessing. Friends also meet to fold the tracts and papers for distribution. About 24,000 books, tracts, and Scriptures (portions) were distributed on and around the course, and at the open-air gatherings. The services were continued till 10 p.m., and even later, as many were anxious to listen, and tears were visible in some eyes.

Drunkards and harlots gathering around the meetings heard the news of free salvation, and many were touched to the heart. The language on the racecourse was most repulsive. Mr. Heath testifies that he has never heard worse, although engaged in the work for many years. It is this poor, degraded people that the open-air mission is seeking to reach, and God has wonderfully owned the labours put forward by its agents and preachers. The tracts were well received, many expressing thanks. May God grant that the written and spoken Word shall prove of power to many a soul's salvation.

## CORNISH COAST MISSION.

The annual meeting of this branch of the Seamen's Christian Friend Society was held last week, under the presidency of Lord Roberts, at the Town Hall, Fowey, which was filled to overflowing. The chairman said all who were acquainted with the life of seamen, the dangers to which they were exposed when afloat, and the temptations which met them on shore, would feel that societies of this kind should be earnestly supported.

Rev. G. J. Hill presented a most encouraging report, showing that the Sailors' Home at Fowey had been well frequented by seamen during the past year, that many letters had been received from old boarders referring, in grateful terms, to the kindness received from the manager, Mr. Lloyd, and his excellent wife. The reading and recreation-rooms had been largely attended, and the mission services and temperance meetings had resulted in the conversion and reclamation of very many seamen. The shipping, not only in the harbour of Fowey, but also at Par, Charlestown, and adjacent ports, had been visited by the missionary, and much good had resulted. Mr. James, the sailors' missionary, gave a cheering account of his work.

Miss Weston, who was warmly welcomed, said she had journeyed from Portsmouth, chiefly, if not entirely, in order to attend this meeting of a society in which she had felt interested for the past twenty years or more. This was only one of its branches, but she was glad to find it in so flourishing a condition and so influentially supported. Hers was not a limited experience of Sailors' homes and rests, but she had never found a brighter, cleaner, or more comfortable looking place than this at Fowey. The fact that the work was carried on at such a small cost spoke volumes for the care, prudence, and foresight of those entrusted with its management. She hoped all the help needed would soon be forthcoming for the support of this useful and important work.

The annual meeting was immediately followed by special mission services, conducted by Rev. G. J. and Mrs. Hill.

## ANTI-LYNCHING COMMITTEE.

Sir,—The news which reaches this committee from our coloured friends in the United States of America is now of a more hopeful character. Encouraged by British sympathy, they have already organised Anti-lynching Committees in New York, Brooklyn, Philadelphia, Chicago, and other important cities, and in Boston several of the leading white citizens have pledged themselves in support. Amongst the speakers at the Boston meeting was Mr. William Lloyd Garrison, whose statements are more condemnatory than any hitherto made by coloured or white persons in this country.

The conspiracy which resulted in the recent awful massacre of six negroes suspected of barn-burning near Memphis, Tennessee, has at length roused the Governor's attention, and the civilised world is waiting to see if a jury can be found which shall mete out the same degree of punishment to these white murderers as would be meted out were they coloured men.

Permit me to contradict a statement which has appeared in certain papers. It was not Governor Northern, but another Governor (whose name, for the sake of the honour of his State, I suppress) who said he would gladly lead a lynching party. Governor Northern, as well as Chief Justice Bleckley, of Georgia, some time ago set a worthy example by proclaiming against lynching.

Florence Balgarnie, Hon. Sec.

13, *Tavistock-square, W.C., September* 15.

REQUESTS FOR PRAYER.—On behalf of a special series of Sunday evening addresses by Rev. David Baron to Jews and Christians, at Talbot Tabernacle, Bayswater, commencing on the 23rd inst.—Special prayer is asked for two meetings to be conducted at the Hertford Y.M.C.A., on September 21, by Mr. W. Monro Collings.—For a fortnight's special evangelistic services, to be held in the Baptist Chapel, Sourton, Devon, by Rev. G. Parker, of Mursley, Bucks.—For a united two weeks' mission in the Public Hall, Reigate, to be conducted by Mr. E. P. Telford, commencing Sunday, September 23.—For a blessing on a week of special services (preceded by a week of meetings for prayer and consecration), from September 23 to October 5, to be conducted by Mr. Henry Hutchinson, of the Children's Special Service Mission, in Lansdowne-place Ragged School, Tabard-street, Borough.—For blessing on a mission to men by Mr. Henry Varley, in the New Cross Hall, Sept. 23-27.—For a convention for the promotion of Scriptural holiness, in Assembly Rooms, Junction-road, Highgate, N., Sept. 24 to 30.

# Letters to the Editor.

## SOCIAL PURITY IN CALCUTTA.

Sir,—In your issue of August 2 there appeared a letter, signed "M. Mody," which animadverts somewhat severely upon the action of the Calcutta Missionary Conference. There has been no right-about-face movement by the Conference, who are pursuing the same ends as have been before them all along, and, as far as I am aware, they are in perfect accord with the Presbytery of the Free Church, to which your correspondent alludes. In common with all reformers in England who are seeking for social purity, they see the need of checking the shameful solicitation which prevails, and they consider that it can be done in Calcutta, as in Liverpool and Manchester, without in any way dealing harshly with the women.

As to the disgraceful traffic between Europe and India, carried on by certain foreigners, they have recently made it clear, on more than one occasion, to the authorities that it is the men who should be punished and not the poor women, who, as can be shown, are frequently the victims of what may not inappropriately be called, "Calcutta's Slave Trade."

—Yours truly, John P. Ashton.

*Bhowanipore, Calcutta, August* 25.

## DEGRADED LITERATURE.

Sir,—Following up the remarks in Mr. Comstock's address and your editorial on unwholesome reading, I would direct attention to another phase of the evil. The daily papers have lately published the fact of "the disappearance of a school teacher." They subsequently recorded that the girl had been found, owing to the publicity given to the case, and to the action of the police. The high-flown, unhealthy pages of the penny novelette had filled the poor girl's mind with morbid fancies and led her to wander away from her home. This story is one of thousands, in that the cause unhinging the minds of young girls and boys, robbing them of their innocence and veracity, creating in them a morbid craving for excitement, and rendering them unfit to meet the serious duties of life, is foolish, false, and sometimes vile literature. One cannot estimate the depths of evil to which these wretches creations point their victims, for that is how one must class the devourers of trashy stories, just as one speaks of the victims of alcohol, or vice, or disease.

There is little use in writing columns of invective against the writers or readers of this rubbish, nor in lamenting its increase. The only thing to be done is to multiply gentle and loving individual agency among parents, teachers, friends, and [relatives, who may avoid preaching, and show by practice that life is full of good things, and that it holds for them no interest higher than their young friends. Christians everywhere ought to unite, that this mental poison shall not continue to be read by our youth so long as prayer is possible and God is the Father of his children. G.

## PROTESTANT EDUCATIONAL CLASSES.

Sir,—The season has again come round when arrangements are being made for the winter's work in connection with Protestant Societies, Y.M.C.A.'s, and Mutual Improvement Societies. I venture to suggest the importance of distinctively Protestant instruction being given to the young at the present time. There is much need to guard and fortify the young against the subtle, deadly influence of Romish error and superstition, and establish them in the knowledge and love of Bible truth, as one of the best means of counteracting Romanising encroachments throughout the land.

Where Protestant educational classes have already been established, complete satisfaction has been given. They have been the means of keeping together our young people, profitably occupied: educating them in a most useful branch of knowledge; inspiring them with greater appreciation of invaluable privileges we now enjoy, so dearly bought by our martyred forefathers; and training them to take an intelligent and firm stand in defence of Bible truth, and of our religious and civil liberties. As subjects I would suggest:—

The History of the Reformation and of Protestantism;

The History of the Holy Scriptures;

The Romish Controversy—embracing: (1) The Roman Catholic Creed; (2) a review of Popery in its social aspect.

And Ritualism.

I shall be pleased to give your readers any further information in my power, and may be permitted to state that I have had practical experience in the work.—Your obedient servant,

Leopold D. E. Smith,
Hon. Sec. N.W. London Branch, Calvinistic Protestant Union.

30, *Rochester-road, Camden-road, N.W.*

[962]

## THE CHURCHES AND THE HEATHEN.

Dear Sir,—I have been much interested in some papers which have appeared in recent numbers of The Christian, one of which was written by Mr. Reginald Radcliffe, another was an account of an address by Dr. A. J. Gordon, of America, and two others were written by Mr. Crosbie, of Nottingham. The subjects brought before your readers in these papers are the need for Christians generally to engage in making known the Gospel, and the need there is for an enduement with the power which comes from the Holy Spirit. The evangelisation of the world seems in the Divine plan dependent upon these two conditions.

I wish to add a little to what has already been said in respect to them. I have laboured in India for many years, and am well acquainted with the leading facts in the history of the mission enterprise in that great land, and I greatly rejoice in what God has wrought through the efforts of the many devoted men who have gone forth and laboured there under the auspices of the great missionary societies. But the work in India and in other heathen countries is so vast that I am persuaded we should seek to enlist in the great undertaking the zealous co-operation of all Christian men and women who have gone, or may hereafter go, to sojourn among the heathen. I do not see that there is any likelihood of the work to be done being accomplished unless there shall be such

### A PENTECOSTAL OUTPOURING

of the Spirit upon the true Church at large as will lead to this result.

It is very sad to see the want of interest in the spiritual welfare of the natives which characterises tens of thousands of Europeans and East Indians who are to be found there. There is, God be praised, a goodly number of pious men in civil employ and in the Army, and among the mercantile and trading classes, but the sentiment that the evangelisation of the heathen is not their work, but the work of missionaries and native preachers, and the difficulty which their ignorance of the vernaculars presents, lead them to live among the perishing millions without doing more than give a little money for the promotion of their spiritual welfare.

There are many exceptions, and the American Episcopal Methodist Mission in their spheres of labour have worked hard and with a measure of success to bring this class into hearty accord and practical sympathy with the evangelisation of the heathen, but, speaking generally, there has been great apathy on the part of the European Christian community in reference to this great duty. This apathy has reacted upon the community itself, and irreligion which would, we may well suppose, have been checked by the operation of an active evangelistic spirit, has consequently flourished in all parts of the country among the English and their descendants.

The great need in India and other lands now is that the Spirit which led the first disciples to go everywhere preaching the Word should constrain all true believers to make known by word of mouth to those around them the glorious Gospel of the grace of God, and that it should constrain many of our fellow countrymen now at home and the pious youth of America and the continent of Europe to go forth as independent evangelists. To some this may seem very impracticable, but if one in sixty of the members of the Moravian Church can consecrate themselves to such service, why could not a vast augmentation of the members of those representing other communities take place if the faith and zeal which have animated them were to be granted to us? Surely many of these Moravian brethren find the means of support for themselves and their families in their spheres of labour. Has not the Apostle Paul himself set us an example in this particular? When there was the need then he laboured with his own hands for his own support and the support of his associates.

But the languages. How is the difficulty of acquiring the languages spoken by the heathen to be met? I reply, an earnest desire for the salvation of men such as moved the scattered disciples, of whom we read in the Acts xi., who had been filled with Pentecostal life and power, would in many cases soon find a way to surmount this difficulty. Let a thousand lucrative appointments under Government be offered to Europeans and their children resident in India, and to East Indians, who, during the space of two years, would qualify themselves to pass in one or other of the vernaculars, and I believe that everyone of these appointments might thus be secured. Then the wives of settlers and residents in India, very many of whom have a great amount of leisure, might, if there were the ardent desire to do so, acquire the knowledge of an Indian language.

I may here remark that

### WHAT IS NEEDED IN INDIA

in this connection is the establishment in important centres of a Christian Institute for the study of the vernacular languages (and a similar provision might be made in other countries), to foster and aid the effort of those who would seek to qualify themselves for Christian work among the heathen. There is another project which strikes me as practicable. Why should not the truly Christian merchants and tradesmen, and the railway companies, who send out young men to conduct their business, secure devoted Christian young men who would seek the welfare of the people of the lands from which their employers derive their wealth? Or is it to be understood that earnestness in religion disqualifies a man for mercantile pursuits abroad? Oh, that Christian men of influence in the business world at home would do their utmost to secure the sending forth of servants of Christ to help in our mission fields! And if Christian capitalists would invest abroad the capital they could spare for the purpose, not chiefly for personal aggrandisement, but in the interests of the kingdom of the Lord who bought them with his blood, and whose redeemed servants they profess to be, then great results in relation to the conversion of the world might be expected to follow.

For instance, there might be a well-organised agency for the disposal of

### CHRISTIAN LITERATURE.

In India we have a reading population of fifteen millions, and the number is rapidly increasing. Two millions are glad to have English books. Infidel works from England, and other pernicious English and native publications, are being largely sold, and these need to be superseded as far as possible by books permeated with Christian principles. We have our Christian book and tract societies in India, but there is, I believe, great scope for private undertakings in the literary world there. Let capitalists, then, be urged to combine and use a part of their capital in the interests of Christ's kingdom abroad, and let the pious youth of the churches be encouraged to seek employment in foreign lands that they may be used for God in the vast regions of heathenism.

I would meet another objection. It may be thought that the different heathen countries must be evangelised by natives of these countries, and this remark is unquestionably true, but hitherto in India the work has remained in the hands of the missionary societies, and the Europeans and Americans sent out are still the men most prominent in the prosecution of this work. God can and will, we trust, raise up in India such men as were San Quala and Kothabyu among the Karens in Burmah, but at present we are under obligation to seek from God that more labourers—many more—shall go forth to evangelise the teeming millions of India and the heathen in other lands—more missionaries, and a multitude of men who, while pursuing a secular calling, will devote their spare time and all their influence to the furtherance of the Gospel. Was not the Roman world to a large extent prepared for the diffusion of the Gospel by the diffusion in so many portions of it of devout men of the Jewish race, and of the Divine religion they taught? And did not these foreign Jews, when converted to Christ, become, while they followed their ordinary avocations, the most useful propagators of the Gospel?

### NEED OF SPIRITUAL POWER.

And now, in reference to what Dr. Gordon and Mr. Crosbie have advanced. We do indeed need, and we have come to an epoch in the world's history when plainly we are called, to seek the mighty power of the Holy Spirit for all believers, that they may be qualified for preaching the Gospel as it should be preached at home, and to the uttermost part of the earth. This conviction wrought, we believe, by the Holy Spirit in the minds of many of God's people, should lead to their coming together for consultation and prayer. Deeply have we to deplore our manifold sins and shortcomings, and we may well weep together before the Lord as we think of the apathy which still characterises the great majority of Christians in respect to the salvation of a lost world. And we may well renew together our surrender and consecration of ourselves to Christ to be his faithful servants, with the one all-absorbing aim to live Christ—to live his life of toil and self-renunciation and suffering that we may bring sinners to Him, and to wait together that Pentecostal grace and power may fill our spirits. And with the Lord's blessing the movement will become germinant, and in many a new centre will the blessing be sought and given, and the great desire of the Christian heart—that the Kingdom of God may come universally, will be realised in an unprecedented manner.

With a view to the great end contemplated in Mr. Crosbie's last paper, I would suggest that a Conference be held in London, if the managers of some Christian institution who are in accord with these views shall grant the use of their rooms for the gatherings, and that the advisability of establishing a "Prayer Union" be then considered.

J. H. Anderson.

*Belmont, Loughton, Essex, Sept.* 12.

## THE Y.M.C.A.

### ELI PERKINS' ADVICE.

The following story is interesting. Whether it is absolutely true we do not know, but it is not at all strange that the Young Men's Christian Association should have such influence on a man's life as Superintendent Swift says it had on his. Such incidents are occurring frequently in the experience of association members.

"I owe my first start in life," said Superintendent Swift, of the Union Pacific Railroad, "to a little circumstance. I had been an operator on the New York Central. I was not a vicious boy, but bad company led me to drinking and gambling, and I lost my place. But I had obtained a new situation on the Union Pacific at Omaha. On the train going there I happened to get into a coach with a very pleasant gentleman who amused me with several interesting stories. At Burlington, Ia., the stranger looked me in the eye and said gently:

"'You are a young man, just starting in life. Where are you going?'

"'To Omaha,' I said. 'Do you know anyone there?' 'No, not a living soul.' 'Now, that's good,' said the gentleman, whom I afterwards found was Eli Perkins; 'you will now have the best chance in the world to start life right, and make a success in your new field. I advise you, my dear boy, as soon as you get to Omaha, to go right to the Young Men's Christian Association, and join it.'

"'But I am not a good Christian,' I said.

"'Never mind that. They will, perhaps, make you one. There you will meet clean young men, and bright fellows, too. You will find baths and a splendid library, and companions who will help you socially.'

"Well," continued the superintendent, "I followed Perkins' advice. As soon as I joined the Young Men's Christian Association and got away from old companions I felt like a different man. I felt a new dignity and felt that I had as much manhood as any one. The operators knew that I belonged to the Young Men's Christian Association, and I felt that I had an example to set. The boys began paying a deference to me. There was no swearing in the office. This made me feel proud, for I felt that I, too, was doing good.

"Well, I grew in the office, and grew in the Young Men's Christian Association. I lived in a new social world. When I wrote home to my mother, who is a praying Christian, that I had joined the Young Men's Christian Association, she wrote me a letter stained with tears of joy. Then I was happy. Finally I became a Church member.

"You ask me if I am still an operator? Oh, no. My belonging to the Young Men's Christian Association made the officials have confidence in me. I was promoted to assistant to the president, and now I am superintendent of the Valley branch, and a little good business advice from Eli Perkins caused it all. The advice gave me first start, and the Young Men's Christian Association drew me up and held me there."
—*Young Men's Era.*

### BRIEF NOTES.

Monsieur Fermaud secretary of the Central International Committee, expects to visit England and Scotland during the month of October.

From Auckland Mr. Brackenrigg reports that the work of the Association is going on well, and that there is much encouragement in many ways.

The new Association at Winchester has kept up its work remarkably well during the summer; the Bible class has had an exceptionally high average.

At the Birkenhead Y.M.C.A., Christian Evidence lectures will be given during the winter by Mr. George Wise, of Liverpool, and Rev. Macdonald Munro, M.A., Everton, Liverpool.

The twelfth annual report of the Worthing Association is a most encouraging document. Improvements have been made in every department, and the finance statement shows a balance in hand of £24. The hon. sec. is Mr. F. A. Watts.

The Newcastle-on-Tyne Y.M.C.A., in presenting its annual report, expresses thankfulness that, in spite of many difficulties, the work has been well sustained. The total weekly attendance has been about 2500, of whom 2000 are men. The membership now stands at 825.

The Theatre Royal Services, held by the Adelaide Association, continue to attract splendid attendances each Sunday evening, the proportion of men present being very gratifying. For seven years these meetings have been held without intermission, and the spiritual good effected by means of them is quite incalculable. Song services have also proved very successful.

The North-West Metropolitan Association (Stafford Rooms) reports a year of steady progress with a gratifying increase in membership. The Bible Studies have been most interesting and resultful. Open-air work during the summer months in Hyde Park, and in the winter nearer the rooms, has proved a valuable adjunct to the Association. We regret to observe that the adverse balance amounts to £150.

A special mission to young men begins on Sunday at Aldersgate-street, the evangelist being Mr. W. R. Lane. Meetings are being held this week at 8 p.m. for united prayer for this mission. The presence of members and friends at these meetings is earnestly invited. This is the first occasion on which the members of the United Association at Exeter Hall and Aldersgate-street have had an opportunity of co-operating in prayer and service. It is believed that much blessing will result from their hearty fellowship.

A young man giving the name of George Martin has been visiting some of the Associations in the South Midland District, and has obtained pecuniary assistance in more than one instance. His story is that he is a coach-painter out of employment, that he needs money to obtain tools, and sometimes he states that he has secured employment at a distant part of the town which he is visiting. His story on being tested is found to be untrue. His description is: Age about thirty-three, low forehead, light hair, frank expression, smooth tongue, rather shabbily dressed, height about 5ft 8in.

An illustrated report of the proceedings of the Jubilee Conference is now in course of preparation, and will be issued shortly. It will contain verbatim reports of sermons, addresses, papers, and discussions; also descriptive accounts of the reception by the Lord Mayor and Corporation, the great jubilee demonstration at the Royal Albert Hall, the visit to Windsor, etc. Fully illustrated by pictures of speakers and places of interest associated with the Conference, the book will form a handsome souvenir of the Jubilee of the Y.M.C.A. Price 2s. 6d. Orders should be sent to the secretary, Jubilee Council Office, Exeter Hall.

## THE Y.W.C.A.

The Worcester Y.W.C.A. has opened new premises in Foregate-street.

In connection with the Putney Branch, it is proposed to hold an eight days' mission at the Institute from September 30 till October 7. Miss Bazett will give afternoon Bible readings, and conduct evening evangelistic services. A special effort is being made by the committee to enlist the sympathy and co-operation of the heads of the houses of business in the neighbourhood, so that the work among shop assistants may be extended.

Evening educational classes are again being arranged at several London centres. The prospectus announces such subjects as dressmaking, hygiene, nursing, cookery, book-keeping, French, etc. Civil Service classes also will be held at the Finsbury Institute. Connected with the Central and the Finsbury Institutes there are two well-fitted gymnasia, where those who are desirous of physical recreation can have instruction in gymnastics and drill at moderate fees. At some centres, instruction will be given by L.C.C. teachers. A prospectus will be sent free by the secretary, 16A, Old Cavendish-street, W.

The United Central Council of Great Britain and the International Committee of America have formulated a constitution for the "World's Young Women's Christian Association." A provisional committee has been formed, consisting of Hon. Mrs. Ion Keith-Falconer, Hon. E. Kinnaird, and Mrs. Herbert Tritton (representing the United Central Council), and of Mrs. Boyd, Mrs. J. F. Farwell, Jr., and Miss Morse (representing the International Committee). The object of this development as stated in the Y.W.C.A. Directory, recently published, is the "Consolidation of Young Women's Christian Associations in all lands, the formation of national organisations, and the extension of the missionary and evangelistic work of the Y.W.C.A. throughout the world." Miss Reynolds, the recently-appointed world's secretary for the Y.W.C.A., has arrived in this country from America. Landing at Glasgow per s.s. *Furnessia*, she spent a day in going over the Y.W.C.A. Institutes there, and in seeing the parks, public buildings, etc. She then proceeded to Edinburgh, *en route* for London, in order to acquaint herself with work carried on in the Metropolis. She has the intention of going abroad to attend the Neuchatel Conference in furtherance of the work.

WOE UNTO THE HOME whose king is a child. The true mother is a queen, whose subjects should be most loyal and most loving. Parents never reach the best results of training by self-effacement. Authority in its place is as important as self-sacrifice.

## CHRISTIAN ENDEAVOUR NOTES.

A C.E. Society has been formed at South-street, Sheffield, with about thirty members.

In one Massachusetts county union, each Congregational society is to give two dollars toward the support of a pupil in Straight University.

The members of the Lowestoft Christian Endeavour Societies held a seaside convention at Lowestoft last week. In the afternoon an open-air service was held on the beach.

Two of the members of the Society of the Clinton Avenue Reformed Church of Newark, N.J., are engaged in their Master's service this summer, and are helping to spread the news of his Kingdom.

The Christian Endeavour Movement is nowhere making such rapid strides as in the churches of Madagascar connected with the London Missionary Society. There are now ninety-one societies, with a membership of 3,377 in the island.

The Cleveland C.E. Union devoted its quarterly meeting, August 27, chiefly to temperance and good citizenship, and passed resolutions condemning the police authorities of Cleveland for refusing to enforce the Sunday laws. The Union also endorsed a new movement, in which Protestant and Roman Catholic societies, Endeavour societies, Good Templars, Women's Christian Temperance Unions, and kindred organisations have recently united for practical temperance work.

The society at San Sebastian, Spain, has been accomplishing much good through the work of a diligent Sunday-school committee. This committee has tried especially to collect books and tracts suitable for children to read on Sunday, which has been no easy task, as this class of literature in Spanish is scarce. The library that has been gathered is lent for the most part in Roman Catholic families, where the books are much read by the older persons, who would not go to a Protestant service.

An extraordinary prayer-meeting was held by the New Jersey delegates on the train in returning from the recent Cleveland Convention. It was the intention to make the service very brief, but it ran on, impossible to be stopped, for an hour and a-half. The Pullman conductor and the train conductor were both greatly interested in the meeting, and took part acceptably, though they were not professing Christians. The engineer and fireman could not take part in the meeting, but an earnest letter was written and sent forward to them.—*The Golden Rule.*

Now that local and district C.E. Unions are so rapidly multiplying in all the large centres of population, many will be interested in a plan for aggressive work which one city union has recently adopted. Every two months they hold a mass meeting, at which an address will be delivered by an Endeavourer concerning some practical point of committee work. This address will be followed by a discussion on the work of that committee. At each of these regular meetings the president of each society is to read a written report, not over five minutes in length, which is afterwards to be filed with the secretary of the union. The society which during the year adds the largest number of active members in proportion to its membership at the beginning of the year, and which at the same time shows an average attendance and participation of its members in the consecration meeting, becomes the banner evangelistic society, and holds the city union banner for the next year. The society which contributes the largest amount of money to Christian enterprises in proportion to its membership, at the same time contributing an average amount to foreign missions, becomes the banner missionary society, and holds for the year a missionary banner.

CHINESE IN LONDON.—The work of Rev. George Piercy among the Chinese of London is well known, but it is not so generally known that Mr. Piercy labours without the support or encouragement of any society. His mission appeals to Christians without distinction of denomination; and Mrs. Piercy, who bears a good share of the responsibility, is glad of opportunities to make it known by addressing parlour or public meetings. Mr. Piercy's address is 50, Leyspring-road, Leytonstone, E.

CHANDOS-ROAD MISSION, STRATFORD.—For many years a humble tenement in Chandos-road, Stratford, E., has been the centre of encouraging mission work among young and old. The ramshackle character of the building has involved the workers in much inconvenience, and for some time plans have been maturing for better accommodation. The mission has lately become associated with Cann Hall Baptist Church, Leytonstone, the pastor of which (Rev. G. T. Ennals) has prepared an excellent scheme, which is now being carried into effect. An iron building is about to be erected on a site which has been bought in the Edith-road, near to the old mission centre. It is emphatically a needy locality. The leader of the mission is Mr. J. Johnston, 92, Janson-road, Stratford, E.

## SCOTTISH NOTES.

Rev. Dr. Stalker's weekly prayer meeting in Glasgow is being largely attended, and is found by all to be stimulating and refreshing. It is announced that this winter the doctor's subject is to be, "Jeremiah: the Man and his Message."

The Assembly of the Established Church has within recent years shown commendable diligence in inquiring into the religious condition of the people of Scotland. The committee who have charge of this matter are meanwhile visiting in the synod of Moray, and their interviews with the office-bearers and addresses to the congregations are having a quickening influence.

The news of the death of ex-Bailie Mitchell, of Falkirk, at Lamlash, Arran, whither he had gone for a change, has been received with sadness by the community in whose interest he had laboured so long and faithfully. He was proprietor of Grahamstown Ironworks, one of the largest and most important foundries in the district. He was a strong and ardent upholder of all movements for the improvement of the masses.

Mr. Thompson, evangelist, Glasgow, is becoming a great favourite with his addresses on the Passover and "The Pilgrim's Progress," which are illustrated by beautiful limelight views. He has lately conducted a three weeks' mission in the West U.P. Church, Johnstone, which has been crowded every evening, a number of inquirers generally remaining to the after-meeting. Mr. Thompson begins a similar series of meetings in Hope Hall, Paisley.

## IRISH NOTES.

St. Peter's Church, Dublin, is about to lose one of its best workers in the person of Miss Wharton, whom her sister is about to engage in missionary service among the Eurasians in Madras.

The open-air preaching was continued on Friday and Sunday last in Galway and Athlone. In both places the crowd was extremely hostile, and the preachers received very rough treatment.

A Baptist new church has recently been opened in Cork, and of this Mr. W. J. Tweedie, of the Pastor's College, was last week installed as the pastor, Revs. H. D. Brown (of Dublin) and James Stephens (of Highgate) taking part in the service.

A Conference for the promotion of spiritual life has been held in the Hackett Memorial Hall, Bray, at which addresses were delivered by Revs. J. J. Luce, of Gloucester; W. E. Burroughs, of Kingstown; John Dowse, of Belfast; Canon Robinson, and Professor Mackintosh.

The Church Conference at Cork last week passed off very successfully and was largely attended. The opening address was by the Bishop of Cork, and was on "Modern Theories as to the Origin and Authority of the Old Testament." Amongst those who attended and took part in the proceedings were the Bishops of Glasgow, Salisbury, and Ontario.

## GOSPEL TEMPERANCE AT WORTHING.

Mr. William Noble has conducted a week's mission in connection with Christ Church, Worthing, in the Parochial Schools. The occasion was availed of to promote the principle of union among the different religious bodies; the chair being taken each night by an office bearer of a different Church. In this way the Church of England, Congregationalists, Baptists, and Primitive Methodists were represented, while the presence of the Rev. Dr. Dawson on Tuesday spoke for the Wesleyan body. A united choir of about sixty singers, under the kind conduct of Alderman Linfield, further emphasised this satisfactory feature of the mission. On Sunday evening Mr. Noble delivered an address at the Assembly Rooms to a large and deeply interested audience gathered at 8 p.m., after the services in the different places of worship, and on Monday night closed his mission in the schoolrooms with his lecture on J. B. Gough.

The mission has been a success, and we believe a blessing will follow, founding our belief less on the numbers, though these were satisfactory, than on the spiritual influence, under the blessing of God, produced by the tone and matter of Mr. Noble's addresses, characterised as they were by great boldness and faithfulness, with a persuasive charity that deeply impressed his hearers. Already there is a proposal to follow up his work by a united mission.

Charles Hole, LL.D.,
Vicar of Christ Church, Worthing.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.—*F. W. Farrar.*

## TEMPERANCE NOTES.

The first Sunday in the New Year will be set apart by the British temperance women for prayer.

The Good Templar Order has been planted in Mashonaland, where, unfortunately, intoxicating liquor had previously been introduced.

Mr. Malins, Grand Chief Templar, has received a petition from Malaysia for the formation of a Good Templar Lodge to work in the Tamil language.

New headquarters will soon be opened by the Brixton branch of the B.W.T.A. Two bright rooms have been secured on one of the main streets, and will be fitted up, where the regular meetings and social business of the branch will be conducted.

Preaching to a crowded congregation at York Minster on Sunday week, Canon Fleming spoke of the need of temperance in its highest and broadest sense, temperance in judgment, temperance with tongue, temperance in all things—in short, government of self.

The temperance returns of the Methodist Free Church for 1894 show a serious decrease. The number of societies has fallen from 777 to 721, and the number of members has decreased by 4133. The societies affiliated to the League are fewer by thirty-six, with a decrease of 6161 members.

Rev. J. C. May, native secretary of the Evangelical Reform Association of Sierra Leone, and the head of Good Templary there, writes to Mr. Mullins, giving an encouraging account of recent native temperance celebrations in the churches and chapels. Temperance principles appear to be taking root in the city of Freetown.

The Manchester Women's Christian Temperance Association and Police-court Mission held its quarterly meeting last week. The amount of work done during the summer months has been both varied and good. Lectures on the scientific aspect of the question, cottage meetings, and personal visitation have all been continued with earnestness and zeal.

The Manchester Diocesan C.E.T.S. is carrying on a vigorous police-court mission work. The following are the statistics of the labours of the four missionaries in the two months (July and August):—Total cases dealt with, 1035; persons visited at their own homes, 277; persons placed in homes or restored to friends, 15; visits of "cases" to missionaries, 39; pledges signed, 167; loss of employment averted through missionaries, 6.

At Hornsey, on Saturday week, a large open-air meeting was held, under the auspices of the North London United Gospel Temperance Council. Mr. T. Freeman, F.G.S., F.S.S., conducted the meeting, and addresses were delivered by Mr. W. Heal, of Camden Town, Mr. G. D. Barns, of Hampstead, and Mr. W. Wray, to a highly-appreciative audience of several hundreds. At a little before eight o'clock the band led the way to the Lecture Hall, Middle-lane, where another meeting was held.

The eighth annual report of the Temperance Home for Women at Sydenham states that last year the home was self-supporting. The number of fresh patients during the year has been twenty-nine—twelve ladies and seventeen working women. The number in the home on March 31 was twenty-two—eleven ladies and eleven working women. Any help in the way of gifts for the home, or applications for servants, companions, and other situations for patients leaving the home, should be sent to the matron, The Tor, 20, Silverdale, Sydenham, S.E.

Colonel F. Cardew, her Majesty's administrator of Sierra Leone, who has been a total abstainer for the last sixteen years, has lately accomplished a journey of 600 miles into the interior and back. It was said by some that he would not return alive, because he was a total abstainer, but he has returned sound and well. Moreover he did not carry any ardent spirits as presents to the native chiefs—as his predecessors were accustomed to do. When a list of articles for gifts to native chiefs was presented to him for his approval, he struck out from the list the cases of gin and demijohns of spirits entered thereon.

THE LAUNDRY AND HOMES OF INDUSTRY, Arrowfield Top, Alvechurch, Worcestershire, have for their primary object the provision of safe shelter for women and girls who, through weak intellect, have no power of self-protection; and for these they find remunerative employment in laundry work and other suitable industries. The second annual report states that seventeen inmates have been received into the Homes, and successive visitors uniformly remark upon their bright and happy manner. Difficulty has been experienced in finding remunerative occupations within the capacities of the girls; and on this point the secretary will be glad of practical hints. The report should be of considerable interest to such as aim at helping the weak and neglected. Communications may be addressed to the Hon. Secretary, Miss Stacey, 30, Calthorpe-road, Edgbaston, Birmingham.

## GATHERED GOLD.

Look at temporals with a spiritual eye.

Rarely promise; but, if lawful, constantly perform.

Moderation is commonly firm; and firmness is commonly successful.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—*Penn.*

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.

Life is but a short day, but it is a working day. Activity may lead to evil, but inactivity cannot lead to good.—*Hannah More.*

Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered.—*Philips.*

SERVICE.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

*J. Dickie, of Irvine.*

POVERTY.

Be not ashamed to be, or to be esteemed poor in this world; for he that hears God teaching him will find that it is the best wisdom to withdraw all our affections from secular honour and troublesome riches, and to place them upon eternal treasures, and by patience, by humility, by suffering scorn and contempt, and the will of God, to get the true riches. *Jeremy Taylor.*

CONTENTMENT.

I knew a man that had wealth and riches, and several houses, all beautifully and ready furnished, and who would often trouble himself and family by removing from one house to another. Being asked by a friend why he removed so often, he replied it was to find content in some one of them. "Content," said his friend, "ever dwells in a meek and quiet soul."—*Walton.*

THE WISDOM OF GOD.

When we were children, there were things in the conduct of our parents the reason of which we could not comprehend. And shall the little child *man* imagine that he can understand every dispensation of the great Father of all? We have since seen the wisdom of our parents in that which we condemned, and should not man form the same judgment in respect to the government of God?—*Bogue.*

RELIGIOUS PRACTICE.

Nothing, indeed, can be more futile than even the most correct system of religious opinions, if our faith has no influence on the heart, and fails, therefore, to produce its legitimate consequence—a godly life and conversation. Everything in Christianity is directed to practical purposes; and in the day of righteous retribution it will only aggravate our condemnation to have heard, understood, and approved the Word of the Lord, if we shall have persisted in refusing to follow its dictates.—*J. J. Gurney.*

THE INVALID'S LOWLY SERVICE.

I am not sent a pilgrim here,
My heart with earth to fill;
But I am here God's grace to learn,
And serve God's sovereign will.

He leads me on through smiles and tears,
Grief follows gladness still,
But let me welcome both alike,
Since both work out his will.

*J. Dickie, of Irvine.*

ARMENIAN CHRISTIANS.—Lord Kimberley, replying to representations made by the Armenian communities in England, India, and America, with reference to the condemned Armenians at Yuzgat, says a telegraphic report from the British Consul at Angora says that in accordance with instructions from the Porte all the Armenians, about 170, sentenced to imprisonment by the Yuzgat Court have been released, and orders have been given for a reinvestigation of the cases of seventeen prisoners under sentence of death.

THE UNIVERSAL BENEFICENT SOCIETY was founded a long time ago to assist in various ways necessitous persons of good character; and it still has on its list nearly fifty annuitants receiving £15 each. In the report for last year, the Council record with regret the death of Mr. G. Stormont Murphy, who, as secretary, for twenty-three years devoted his best energies to promoting the welfare of the Institution, and, by unvarying kindness to applicants for relief, earned the gratitude of the poor and the confidence and regard of the Council. The present secretary is Mr. S. Sutherland Safford, 15, Soho-square, W.

## EVANGELISTIC NOTES.

**Mr. T. L. Johnson** is holding a special nine days' mission in Kensington Baptist Chapel, Bristol, for which he will be glad of the prayers of many friends.

**Rev. James Oatey** continues his deeply interesting mission in the Baptist Chapel, Acton, and there is much joy over sinners repenting and compelled to flee to Christ. There is a spirit of great expectancy that the closing days will see yet richer blessing.

**Mr. Henry Collins** has concluded a fortnight's mission at the Wesleyan Chapel, Castle Cary. His earnest preaching was listened to with great attention. Many who had heard him on former occasions gratefully acknowledged the deep impression made.

**Ireland.**—A successful series of evangelistic services has just been held by Mr. W. J. Soney, of the Irish Evangelisation Society, in Tralee. Mr. Soney has also held very interesting Gospel meetings in Ballybunion, co. Kerry, and it is felt by many that the need for such services in the villages and rural hamlets of the south and west was never greater than at the present time.

**A Month's Tent Mission** has been concluded in connection with Blackthorn-street Chapel, Bow Common, E., on the site of the proposed hall. Mr. Henry Lakin has been helped mightily night after night, and eternity alone will reveal all the blessing attending the services. A notable feature of the mission has been the attendance of a large number of men. Several friends helped during the last week of the mission, the interest continuing throughout.

**Doncaster Races.**—Mr. Corbridge, of Sheffield, sent two agents of the Rescue and Evangelisation Mission, Mrs. Ashton and Mr. R. Greenwood, to preach the Gospel on the racecourse and in the streets at Doncaster. Nearly 500 copies of *Tips and Hints* from the life of Fred Archer were sold. Much good resulted from the effort. The book refers to Archer's life, and starts with the text: "So run that ye may obtain" (1 Cor. ix. 24). Tracts and Gospel books for distribution are much needed.

**Blackburn.**—Mr. Thomas Payne has concluded a ten days' special mission here. There has been much definite blessing. In forcible yet homely words he sought to bring before the people the claims and power of God. Sinners were awakened, backsliders healed, and believers brought to seek the fulness of the blessed Spirit. Mr. Payne intends paying a short visit to America in October. He desires the prayers of Christians for much blessing during his visit. His address is 34, Grosvenor-street, Chorton-on-Medlock, Manchester.—L. S. Hodgson.

**Mr. John H. Cooke,** of the Evangelisation Society, has completed his summer's mission in Mid-Kent. He commenced with the tent at Frittenden, continuing at Sutton Valence, Langley, Lenham, and Lenham Heath. God's blessing has again been with his servant, and many have found and accepted Christ as their Saviour. The greatest success has attended at Frittenden, Sutton Valence, and Lenham Heath, the tent at the latter place not being large enough to accommodate the congregation on several occasions. We pray that God's blessing may still attend the efforts of his servant.—W. C. B.

**Mr. W. R. Lane** has concluded an evangelistic mission at Airdrie with much acceptance. The mission was a united one, under the auspices of a committee of eleven of the ministers of the town and representatives from each of the churches. Prior to the commencement of the meetings, a Christian Convention was held, when addresses were delivered by Rev. C. G. Moore and various ministers from Glasgow and neighbouring towns, as well as several missionaries from the foreign field. Despite the unsettled state of affairs in the district (which is the centre of the great coal strike), the meetings have been largely attended, and lasting blessing is expected.

**Margate.**—During the past season many Christian friends have been seeking to bring some of the pleasure-seeking throng at this seaside resort into the liberty of the Gospel. Rev. W. Hay Aitken has been preaching to crowded congregations at Holy Trinity Church, and not without signs following. A noonday prayer-meeting has been held under the auspices of the neighbouring Free Churches. Children's services were conducted daily at both ends of the town. The Cliftonville meeting was under the leadership of Rev. W. Seely, curate of Trinity Church; the Shaftesbury House services, at the other end, were conducted by Mr. W. Monro Collings. Mr. Owens Mell, of Shaftesbury House, has held open-air services nightly on the bathing stage opposite the South-Eastern Railway Station; and occasional services have been arranged by Mr. Brigg, pastor of the Baptist Chapel, the Open Brethren, the Wesleyan Mission Band, and the Salvation Army. Special services were held each Lord's Day evening in Mr. Sanger's Music Hall. The attendance has been even larger than on former occasions, and more than justifies this aggressive effort to reach the unsaved multitude.

## PERSONALIA.

**Rev. Frederick Greeves, D.D.,** is reported as considerably better than he was a week ago.

**Mr. Josiah Spiers** is now resting at the Bridge of Allan, after being ill with severe cold at Largs. He reports himself as feeling much better already.

**Rev. G. Whelpton, M.A.,** of Havre, has been appointed to succeed the late Rev. W. Gibson as superintendent of the Wesleyan Methodist Mission at Paris.

**Rev. W. Carey Sage, B.D.,** who recently attended the Triennial Conference of Continental Baptists, held in Berlin, has undertaken for a few months to act as deputation in England of the German Baptist Mission.

**Rev. T. K. Beecher,** after a pastorate of forty years, retired on August 26 from the active ministry and the pastorate of Park Church, Elmira, though he hopes to continue with the congregation as long as he lives. He was a brother of the late Henry Ward Beecher.

**Mr. A. S. Dyer,** of Bombay, has arrived in England, accompanied by Man Sukh Lal and his wife, Phul Bai, Rev. A. W. Prautch, and Mr. Kanaga Ratnam, B.A., of Belgaum. These friends expect to take part during the winter months in a vigorous anti-opium campaign.

**Mr. James Wharton,** whose name is familiar to many through his evangelistic labours and his service among the freed slaves of the Southern States of America, needs at present the sympathy and prayers of many. He and his family are plunged into deep grief through a shocking fatal accident to their dear boy, aged sixteen, who got his head jammed in a hydraulic lift at the shop where he was serving his apprenticeship. It is a great comfort to know that the dear lad had confessed the Lord Jesus.

**Rev. O. Michelsen,** writing from Tongoa, New Hebrides, on July 24, refers to the recent illness of himself and wife. He says:—"Mrs. Michelsen is now much better. Sometimes she has been the worse of the two, suffering from fever and influenza; at other times both of us have been laid aside—myself with influenza only. For the last three or four weeks I have had very little hope of further service on Tongoa. The Lord knows. Pray that I may have grace to say, 'Thy will be done.'"

**Rev. G. A. Wilson,** of Sowerby Bridge, Yorkshire (United Methodist Free Church), has been appointed organising secretary of the Society for the Suppression of the Opium Trade, in succession to Mr. Norton P. Betts, now Secretary of the Church of England Young Men's Society. Mr. J. G. Alexander, on his return from the East, has resumed his post as hon. secretary of the Anti-Opium Society. The society's offices are about to be removed from Broadway-chambers, Westminster, to Finsbury House, Blomfield-street, opposite the London Missionary Society.

## GOSPORT SEAMEN'S MISSION.

Mr. W. Monro Collings, of Gosport, sends some particulars with respect to the labours of Mrs. Cook and her helper, Miss Gooch, on board the *Good News* mission steamer, in the many ports visited during the past four months. At a praise meeting at Plymouth the workers were much cheered and encouraged in hearing the hearty testimony of a young fisherman, who had walked nine miles to attend the meeting. He said that four years ago his brother and he gave themselves to the Lord on board the *Herald of Mercy*. He is still rejoicing in the Saviour and trying to win others from the paths of sin. His brother is now preaching the Gospel in Canada with much acceptance. Amongst the places visited for the first time were Newlyn, Mousehole, Porthleven, St. Ives, Padstow, Bideford, Appledore, Barnstaple, and Ilfracombe. Missions of several days' duration were conducted in each of these ports, and were much appreciated by the seamen and townspeople, who crowded the little cabin night after night. For a visit paid to the Godrevy lighthouse the lonely watchers were most grateful; as also for a good supply of books, comforters, cuffs, etc. This was the first visit they had had from Christian workers for ten years.

Mrs. Cook has now returned home for the winter's work at Gosport. She desires that much blessing may be granted to this branch of the Mission. At the Seamen's Bethel the Gospel is faithfully preached by a resident missionary and a band of voluntary workers. Lower down the street and in close proximity to the harbour is another building where there is a bright attractive reading-room for fishermen, watermen, and lads of the seafaring class. Unfortunately, many in winter time are out of work and in sore distress, and Mrs. Cook will be glad if friends will assist her to provide occasional free teas and coffee suppers for them.

## OBITUARY.

REV. DR. EDGAR, NEWBURGH.

The death is announced, at the age of 58, of Rev. R. Edgar, D.D., for over thirty years minister of Newburgh, N.B. He was the author of a series of text-books, entitled "Sunday Lessons for the Use of Sabbath Schools," and obtained the degree of D.D. from the Glasgow University about ten years ago, in recognition of a thesis on the synoptical Gospels.

MR. EDWARD BRODRIBB-RANDALL.

By the death of Mr. Edward Brodribb-Randall, the Home for Female Orphans in Grove-road has lost its devoted hon. secretary—a post he held for a great many years. The deceased, who was well known in local circles, was greatly esteemed for his high character and philanthropic work, and his death is sincerely regretted. Much sympathy is felt for the widow in her bereavement. The deceased was a lawyer of considerable eminence, and resided at 4, Northwick-terrace, St. John's Wood.—*Marylebone Times.*

MRS. WALTER ASHTON.

This beloved lady, the youngest daughter of the late Rev. Dr. Halley, died on Friday week at her residence, Hesketh Park, Southport. For over twenty years she was an invalid. Her days were spent in gentle, quiet ministries that were helpful to many. Some of the Christmas greetings in verse which she composed and sent forth to her friends have the flavour of true poesy. The photograph of her Sunday-school scholars she kept hanging over her bed as a memento of a ministry that was very dear to her; and in Warrington, where she spent the active years of her married life, the poor and suffering ones had in her a true sister of mercy.

REV. W. SCARBOROUGH, DARLINGTON.

Rev. W. Scarborough, superintendent of the Darlington Wesleyan Methodist Circuit, died very suddenly on Monday. He was nearly sixty years of age, but was apparently in his usual health when he preached on Sunday evening at Melsonby, a few miles from Darlington. He reached home about ten o'clock, and retired about an hour and a-half later. Soon afterwards he was seized with violent internal pains, and died almost immediately. For twenty years Mr. Scarborough was a missionary in China, returning about nine years ago. He has since held appointments on the Leamington, Hartlepool, and Darlington Circuits. He leaves a widow and two daughters,

THE HON. P. CARTERET-HILL, D.C.L.

We regret to announce the death, at the age of seventy, of the Hon. P. Carteret-Hill, widely known as a staunch Evangelical Protestant. Formerly an active and conscientious Government official in Canada and Nova Scotia, Mr. Hill resided, during recent years, at Tunbridge Wells, where, with the late Canon Hoare, he did much to advance the cause of the Low Church party. It was mainly through his influence that Tunbridge Wells was selected for the ensuing Conference of the Evangelical Alliance. Mr. Hill was a well-known figure at Exeter Hall, where he was frequently chairman at the meetings of the Protestant Alliance and kindred societies. The Societies for Prevention of Cruelty to Children and Animals had no warmer or more consistent supporter.

REV. A. MCKENZIE, D.D., NAIRN.

This highly-esteemed labourer, the minister-emeritus of Queen-street Free Church, Edinburgh, died suddenly on Tuesday, 11th inst., at his residence, Westerlea, Nairn. He was a probationer of the Church of Scotland when the Disruption took place, and came out with the Free Church. He was ordained as first minister of the Free Church of Nairn in 1843, and remained there till 1863, when he accepted a call to the Free Tolbooth Church, Edinburgh. His ministry at Nairn, as in Edinburgh, was singularly successful, and he was beloved by his people. In March, 1891, the Tolbooth congregation was amalgamated with Free St. Luke's, and thenceforward the united congregation became known as that of Queen-street Church. There, along with Rev. J. G. Cunningham, Mr. McKenzie ministered for rather more than a year, retiring in 1892 from active service. In November, 1893, Mr. McKenzie's ministerial jubilee was observed in Edinburgh.

MARGATE.—Friends proposing to winter on the South Coast may be glad to know that Shaftesbury House, Margate, the well-known seaside home for young men, is available for general visitors of both sexes during the winter season. Margate, while it has an exceptionally bracing air, registers a mean temperature in winter several degrees higher than London, and is specially suited to those subject to rheumatic or chest complaints. Particulars may be had from Mr. W. Owens Mell, Shaftesbury House, Margate.

# Among the Churches.

## CHURCH OF ENGLAND.

Rev. F. J. Chavasse will conduct a quiet day for the clergy in the Parish Church, Macclesfield, early in October.

A Jewish Exhibition was held at Douglas, Isle of Man, last week, under the auspices of the London Jews' Society.

The Bishop of Exeter has presented the charge of Horrabridge, South Devon, to Rev. Henry Startin, lately of Stodenham, who was trained at Wycliffe Hall.

Rev. E. A. Stuart, vicar of St. Matthew's, Bayswater, preached in Belfast on Sunday last, in the morning at St. Thomas's, and in the evening at Christ Church.

Rev. J. J. Lindeman, vicar of Penn-street, Amersham, is appealing for funds towards the building and fitting of a new mission church shortly to be opened in his parish.

Rev. A. E. Barnes-Lawrence announced on Sunday to his congregation at Blackheath Park that he had definitely declined the offer of Holy Trinity Church, Tunbridge Wells.

The Bishop of Algoma, who has been compelled by failing health to resign his see in the Far West, sails for England on September 26. He has accepted the Chaplaincy of Mentone.

Canon Durst is about to resign his canonry in Winchester Cathedral in order to devote himself entirely to the duties of his new position of Rector of St. Mary's, Southampton.

*The New Zealand Herald* of July 11 chronicles the arrival at Auckland of the new Bishop of Melanesia, and publishes an interesting interview which one of its representatives had with the Bishop.

The report of the Indian Missions carried on in the diocese of Calgary, N.W. America, has been issued for the year 1893-94. The Bishop contributes a short introduction, in which he asks for the sympathy and support of all who have the welfare of the Indians at heart.

More than £1200 has been received towards the fund for establishing a memorial of the late Lord A. C. Hervey, Bishop of Bath and Wells. There will be a recumbent statue in Wells Cathedral, and the balance of the fund will be applied in augmentation of the endowment of poor livings in the diocese.

On Tuesday week a meeting of the Church Pastoral Aid Society was held in the Cutlers' Hall, Sheffield, under the presidency of Archdeacon Blakeney. An address, with special reference to the ways in which the Society's interests and usefulness might be advanced, was given by Rev. John Barton, the secretary of the Society. He explained the object and needs of the "Forward Movement," and answered several questions.

The "Mpwapwas," of St. James's, Holloway, an organisation for "intensifying interest in missions," are arranging to open their winter's work, under the new vicar, Rev. E. Grose Hodge, with a week's missionary exhibition and conversazione. The following are the speakers:—Monday, Sept. 17—Rev. H. E. Perkins, of the Punjaub, C.M.S.; Captain E. Poulden, Secretary of the S.A.M.S.; and Miss Kate Sachs, late of Jerusalem, C.M.S. Tuesday, 18—Miss E. M. Sandys, of the C.E.Z.M.S.; Rev. A. Elwin, of China; Rev. H. J. Schaffter, of Tinnevelly; Mr. Eugene Stock, of the C.M.S.; and Rev. E. H. Pearce, of the British and Foreign Bible Society. Wednesday, 19—Miss Kate Sachs, Rev. S. W. Chorlton, Rev. G. Ensor, and Mr. Livesey Carrott. Thursday, 20—Mr. Sidney W. Donne, C.M.S., Bengal; and Rev. W. T. Hollins. Friday, 21—Mrs. Knox, of China, of the C.E.Z.M.S.; and Rev. E. A. Stuart. Saturday, 22—Special prayer meeting.

## CONGREGATIONAL.

Pleasant Sunday evening services, conducted on the lines of P.S.A. meetings, have been commenced at Brampton.

Rev. J. K. Nuttall has resumed his ministry at Great George-street Chapel, Liverpool, after an absence of six weeks.

Rev. W. J. Butler has recovered from his recent illness, and preached in Westgate Church, Peterborough, on Sunday.

Rev. T. Rhondda Williams has sufficiently recovered from illness to resume his work at Greenfield Church, Bradford.

Rev. W. J. Cole has sufficiently recovered from his recent illness to resume his ministry at London-road Church, Braintree.

The weekly prayer-meeting at the London Mission House will in future be held on Monday from 12 to 1 o'clock, instead of 12.30 to 1.30.

Pleasant Tuesday evenings have been started in connection with Sutton-in-Ashfield Chapel. About 450 persons were present at the opening meeting.

A farewell meeting was held last week in Broughton Park, Manchester, in connection with the departure of Rev. Jonathan and Mrs. Lees, Mr. and Mrs. Kingman, and Miss Pearson, for work in China.

The Colonial Missionary Society has made a special grant of £150 to the Congregational churches of Queensland towards meeting the enforced reductions in ministerial stipends caused by the floods of last year and subsequent bank failures.

At the Women's Pleasant Monday Evening Meeting at Queen-street Church, Leeds, Mrs. Dodgshun presided, and the address was delivered by Mrs. Wainwright, of Birstall. "These meetings," writes a correspondent, "are proving to be a very great help to many women in Leeds."

The meeting of the directors of the London Missionary Society held last week at the Mission House was made special and thrown open to friends so as to receive a number of missionaries returning from foreign service, as well as to bid farewell to a still larger number leaving for China. The former included Miss Mary Roberts, of Manchester, who for the last six years has been labouring in North China. She had hoped to have returned with her brother, Dr. F. C. Roberts, the medical missionary, but his unlooked-for death had made the homeward journey a lonely one, and gave peculiar pathos to the words of welcome. The war in the East added special emphasis to the words spoken to the outgoing band, which includes Rev. Jonathan Lees, Miss Pearson, and Dr. Eliot Curwen. The directors have given their missionaries a free hand to do whatever they think best, should an emergency arise, for the safety of themselves and of those associated with them.

*Calls.*—Rev. A. Seys Howell, of Southampton, to Soho Hill, Birmingham; Rev. A. H. Cullen, of Gloucester, to Heaton Mersey; Rev. E. Allen, to Shepton Mallet.

*Resignations.*—Rev. G. Walker, of Long Melford; Rev. A. Turner, of Ashford; Rev. J. Cliffe, of Lane Chapel, Holmfirth.

## BAPTIST.

Lewisham-road Church, Greenwich, has celebrated its jubilee.

The foundation-stone of a new chapel has been laid in Taplin-road, Hillsbro'.

Rev. Philip Davies, who has laboured on the Congo five years, has come home on furlough.

Rev. Giles Hester is progressing satisfactorily towards recovery, and is now able to leave his bed.

The church at Tottlebank has celebrated its 225th anniversary. Rev. A. Riddel has been recognised as pastor.

Rev. E. E. Walters, of Jubilee-drive Church, Liverpool, has returned from Switzerland, after an absence of three months, greatly improved in health.

The Tract and Book Society are about to migrate from their present depôt in Furnival-street, having secured larger premises in Gray's-inn-road, where they propose to open a book-room.

The annual meetings of the Welsh Baptist Union have been held at Morriston. The new chairman is Mr. D. Davies, of Merthyr. The reports presented show good work in many parts.

Tabernacle Church, Nottingham, reports that the membership has risen from 635 to 770, a net gain of 135. There are 180 church members in the Sunday-school, seventy of whom have joined during the past year.

Rev. Russell H. Conwell, of Philadelphia, according to one of our American contemporaries, addresses 8000 people every Sunday. He has established a college where 120 students are taking a regular course, and 3500 others are attending classes in various subjects.

Rev. T. Bentley has resumed his ministry at Chipping Norton after six months' illness. At a service to welcome him back, Revs. R. B. Wallace, C. Hobbs, and G. W. Davidson took part in congratulating him upon having completed twenty-five years' ministry in that place.

A site has been secured in the northern part of Brighton for the erection of new Sunday-schools, at an estimated cost of £1300, land being reserved for the future erection of a church, for which plans have been prepared. This is the result of evangelistic work on the part of the three Baptist churches in the town.

A magnificent gift has been recently made to the Baptist denomination in South Croydon by a Church of England lady, comprising a large plot of freehold land and church buildings thereupon, valued at upwards of £2,000. In connection a church has been formed by Dr. Jas. A. Spurgeon. The new church numbers 105 members, and Rev. R. E. Chettleborough has been unanimously elected pastor.

*Call.*—Mr. Gledhill to Haslingden.

*Resignation.*—Rev. W. H. Payne, of Ormsby.

## METHODIST.

It is proposed to build a new chapel in Cambridge-street, Wellingborough.

New chapels are being erected in Keighley, Mottram St. Andrew, Finechambers (Hexham).

A "Pleasant Wednesday Evening" service has been inaugurated at Bethel Chapel, Hull, with a large audience.

The Primitive Methodist Mission Van has been so successful that a new van has been offered by an earnest friend.

Rev. G. P. Clarke states that the Central Mission, Bradford, has doubled its membership since the new hall was opened.

New chapels have been opened by the Wesleyans at Banks Hill, Morley, Summerbridge, Nidderdale, and Loddon (Norfolk).

It is interesting to note that a few days ago Mrs. Roberts, wife of a Free Methodist evangelist, conducted, by invitation of the vicar, an evangelistic service in the vicarage library at Stainfield.

The latest advices from Corea to the Methodist Episcopal Missionary Office state that the missionaries in that country are safe, and that the mission property has suffered no damage. Bishop Ninde was compelled to abandon all hope of getting to Corea for the annual meeting, the regular steamers having all stopped running.

In connection with the Wesleyan Mission, High-street, Deptford, a miscellaneous sale of second-hand clothing and other articles will be held in the Lower Hall of the Mission Chapel on Thursday, October 18. Mr. and Mrs. Atkinson, of 90, High-street, Deptford, and Mr. G. Stone, of 36, Payne-street, Deptford, will be pleased to receive, on behalf of the sale, clothing and articles of any kind, or they will be sent for on the receipt of a postcard.

A Deaconess Home in connection with the Gravel-lane Church, Manchester, was opened on Thursday. It has eight bedrooms and two sitting-rooms, and will be occupied immediately by three deaconesses, who have already done good work in different parts of England. The condition of the district is most deplorable, and the field is a wide one for the social work that the deaconesses lay themselves out to do. It is hoped that, besides the deaconesses, the new house will accommodate Christian women of leisure and refinement from the suburbs who may be induced to give up a portion of their time to work in the neighbourhood.

## PRESBYTERIAN

Rev. John More will be inducted on Sept. 27 to his new church at Woolwich.

Rev. Hugh McIntosh has resumed his work at Brockley, after a visit to the North.

It was reported at the last week's meeting of Presbytery that a site has been secured for a church at Fulham.

Alterations of a very extensive character have been made in Stephen's Church, Leicester, with the result that the building, which will accommodate 450 worshippers, is now one of the handsomest in the town.

The fourth annual conference of the English Presbyterian Church of Wales was held last week at Chester, when about 200 delegates, in addition to 75 students from the Bala and Trevecca Theological Colleges, assembled from various parts of the country. The conference extended over three days. The whole tone was encouraging.

*Calls.*—Rev. R. S. Anderson, of Ferry-Port-on-Craeg, to Free St. Enoch'c, Glasgow; Rev. J. Ritchie, of Callender, to Dunfermline; Rev. D. Munro, to Lochgilphead; Rev. J. Jones, to Cynfal, East Merioneth; Rev. C. Davies, of Cayo, to Blaina, Mon.

## SOCIETY OF FRIENDS.

A new meeting-house has just been opened at Tunbridge Wells.

Out of the twenty delegates from America to the recent Peace Congress at Antwerp, sixteen were Friends. These and English Friends and others held a "meeting for worship," in a room kindly lent, on the Sabbath succeeding the Congress.

The Friends of Middlesbrough, assisted by Theodore, Herbert, and Howard Nicholson, are having a mission in the circus there with the hope of reaching the masses. Much is hoped for from this bold effort for Christ by the three brothers.

Friends' Foreign Mission Association seems very active in pursuit of its work. Only recently five missionaries left for Madagascar, and soon one is going to China, three more to Madagascar, and six to India, some of these are new, others are returning after furlough, but all are impelled by love to Christ and the heathen. Blessing must rest on the Church thus carrying out the "marching orders" of the Captain of our Salvation. The citadel needs to be strong when the outposts are so numerous.

On Thursday evening, the 13th inst., John J. Dorland and wife were liberated by Westminster Monthly Meeting to join some Friends of Sunderland in a visit to Palestine, Syria, and Egypt, and such other places, going and returning, as might promote the cause of truth. They hope to visit the missions of Friends and those of other Churches as way opens fall on their journey. At the same meeting Samuel Baker, of London, was liberated to visit the south of Ireland, chiefly in connection with foreign mission work. There was much expression of sympathy and unity with our friends in their prospective work.

## THE SALVATION ARMY.

General Booth will visit Salt Lake City before he returns to England.

The dates for Self-denial Week are fixed from Saturday, October 20, to Sunday, October 28.

The new barracks recently opened at Norwich is situated in the Bull Close. It has seating accommodation for 600. An adjoining building is being fitted up for the juniors, which, when finished, will hold 200 children.

General Booth announced at his farewell meeting that the profits arising from his book, "In Darkest England and the Way Out," would be between £6000 and £7000, the whole of which sum would be devoted to the Social Wing.

The Inquiry Department of the Army has only been in existence for the past five years. During that time 10,000 inquiries have been made for lost friends, and of these 3104, or a proportion of one in three, have been successful.

The Free Methodist chapel in Redruth is partly the result of a visit paid by General Booth twenty-eight years ago, the number of conversions at the time being very great, and so many being added to the membership the present magnificent chapel was built.

La Maréchale has had remarkable meetings in Switzerland. "Her rapid campaign through French and German Switzerland has been greatly blessed. The Sunday afternoon open-air meeting at Lausanne was the largest we have ever had in Switzerland; there were 2000 present. The attention was remarkable."

## FALLEN ASLEEP.

At Wyke, on 8th inst., Mr. Joseph Clarke, aged 86, for many years an earnest worker.—At Morriston, Mr. D. Davies, J.P., a willing helper of Christian work.—At Upper Norwood, Mr. E. Pritchard, a faithful steward of the Lord's money.—At Cheltenham, on 10th inst., suddenly, Mr. A. Bloodworth, an earnest temperance leader.—At Bradford, Mr. George Taylor, a devoted worker at Kirkgate Chapel.—At Norton (Doncaster), Mr. William Gooderidge, a valued class leader and local preacher.—At Woodford Hall, Winsford, Mr. G. Slater, a prominent Free Methodist leader.—At Blaenau, Festiniog, Mr. David Jones, loved and honoured for his faithful work.—At Londonderry Rev. Wm. Miller Major, Senior Canon of Derry Cathedral.

# Notices.

Applicants for Tracts.—J. Smith, colporteur, 58, Kingsbury, Aylesbury; Thomas Price, Amblecote-road, near Brierley-hill; A. A. Resker, 68, Bryantwood-road, Holloway, N.; Owen R. Williams, 29, Water-street, Rhyl, N. Wales; A. Tustin, 69, Bolsover-street, Portland-place, W.; A. Stephenson, 50, Great Russell-street, Birmingham; Miss M. E. Harris, 197, High-street, Deritend, Birmingham; E. J. Snow, 14, Packington-street, Islington, N.; Lance-Corporal Holder, Regt. Sec. S.C.A., 2nd Royal Lancaster Reg., Kaiserabad, India; J. Jackson, 23, North King-street, North Shields; E. Mayo, Regent-street, Coventry; T. Wilson, Post Office, Caersws, Montgomeryshire; F. Major, Little Britain, near Stroud, Gloucestershire.

Communications Received with Thanks.—C.B. J.K. C.J.S. F.A.D. T.A.Y. H.V. S.B. L.D.E.S. J.W.D. H.K. M.S.O.H. W.H.S. F.L.P. W.D.P. M.E.McC. Miss C. W.B. S.E.B. E.H.K. J.H.A. M.C. L.S. W.M.C. A.W. J.W.W.G. J.T. J.S. J.S.B. A.P.D. G.E.P. J.B. E.S. A.C. D.C.M.T. W.D.B. H.S.A. W.C.J. E.S. W.C. J.O. R.W.B. A.M.S. T.R. T.P. J.G.W. D.M.L. A.E.McA. A.K.McM. J.B.S. W.W.E.E. G.H. F.B. T.R. E.A.G. J.P.A. E.P.T. G.J.H. C.A. W.C.B. T.L.J. G.J.I. H.B.N. R.T.S. E.M. Lord R. G.S. M.J.G. E.S. A.M.W. W.C. T.J.H. J.E.W. R.B. G.M.C. E.T. W.J. O.M.L. S.K. A. von W. J.S. J.A.W. W.F. J.N.R. C.H. A.C.M. E.V.K. L.L.H. S.S.M. F.R.A.H. D.B. C.E.M. G.S. J.G.A. W.H.R. R.M. E.S. J.O.

**Jews in Germany.**—A lady without private means is desirous to devote her time and energies to Christian work among educated Jews in a large town in Germany, sharing the burden of one who has laboured there alone for six years. Friends able and willing to assist are requested to write for information to J. C. D., 6, Clementina-villas, Halton-road, Spilsby, Lincolnshire.

**Jubbulpore, C.P., India.**—In a recent letter, Mrs. Nelson, wife of Rev. J. Nelson, Presbyterian chaplain 2nd Scottish Rifles, says:—"A branch of the W.C.T.U. has been formed here. We have now more than twenty members. We decided to start a 'Band of Hope'; nearly thirty children have signed the pledge. We are greatly in need of suitable literature for this branch of our work. We hope to start a branch of the Y.W.C.A. The Y.M.C.A. have over eighty members. The work of the S.C.A. goes steadily along." Packets of temperance and Gospel literature will be received and forwarded by Miss E. Self, 56, Carlton-road, Mile End, London, E.

**THE SOLDIERS' CHRISTIAN ASSOCIATION** is an auxiliary of the Y.M.C.A. In the report of last year's operations, we read: "The secretary, Mr. A. H. Wheeler, has visited a great many garrison towns and organised seventy-one branch societies in various centres; and very important service has been rendered by the secretary in attending the conferences of the Y.M.C.A., and bringing it to the notice of local secretaries. During the trooping season he has co-operated with the workers of the Soldiers' Institute in visiting all the Indian troopers, both outward and homeward bound, and by this means Christian men have been welcomed home, and the names of the outgoing men have been sent to Mr. Harrington, in India." The headquarters of the Association are at the Soldiers' Institute, Portsmouth.

# The Christian.

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## Notes and Comments.

"Who are Israel?" A letter on this subject, by Mr. H. D. Brown, will appear in our next.

A grotesque error occurred in our last. In the third paragraph under Notes and Comments, our words "in the warmth of early love," were transmuted into "on the warpath of early love."

When reading frequently of late the pacific sentiments and intentions of the great ruling powers, and the assurance that nothing was likely to disturb the peace of Christendom, we have been reminded that they say "Peace! peace!" when there is no peace; and that when they say, "Peace and safety!" sudden destruction cometh.

And now there bursts upon the world this cruel and destroying war between Japan and China. Scarcely a word of regret or remonstrance from Pulpit or Press; indeed, the newspapers speak of the new Power which has to be taken into account, without a word of sorrow for the writhing mass of human agony, the seething refuse of every battle.

It seems almost impossible that this great slaughter can be confined to these two Eastern nations. Already Russia is on the scene. Who knows how soon the European Powers may find themselves drawn into the deadly fray? Are we not within measurable, almost visible, distance of Armageddon?

If Japan is making a bid by her military and naval prowess for a place among the great powers of the world, she is apparently on the way to success. But it is a pitiable comment on our life and standards of judgment, if nations are to be appraised according to their ability and skill to destroy life and property. It is like deciding that the best fighting boys in a school shall be at the top. According to this rule, the Jews were far below the Egyptians and Assyrians, but we know now that, they were of far more use to the world than their overshadowing neighbours. Japan will find that she is paying a heavy price to rank with Germany and the United Kingdom.

The intention of France to interfere more directly in the affairs of Madagascar is causing anxiety as to the fate of missionary work in that island. Great things have been done, but alas! the Government is very corrupt, and may possibly fall before a foreign power. Prosperity has also had its baneful influence on the native churches; it is not easy, we believe, to keep them pure and true. They have, no doubt, large numbers of faithful men and women, but what are they against the huge mass of heathenism all around? It is one thing to found a church or churches, another to save a nation. Should the French assume an active protectorate over the island, it is feared by those who have the best means of judging that the work of Protestant missions would be seriously impeded.

America wants a Lord Shaftesbury to take up the cause of the factory children. In textile factories children walk twenty miles a day. Two-thirds of the yarn manufactured in America is spun by children under sixteen years of age. In the thread mills, some of which we believe are owned by Englishmen, children walk nearly as many miles. In button factories children eyelet twenty gross of buttons a day. In the great feather factories, all through the hot weather, children stand ten hours daily steaming feathers over pipes from which volumes of hot vapour are constantly escaping. "Stock girls" are all day long bearing heavy burdens up and down long flights of stairs, their average wage being little more than seven shillings a week (and they are fined for absence, tardiness, and all mistakes), which, for a day of from ten to sixteen hours, the time some work, is about a penny an hour! How much is left when the fines are paid? Surely the pitiful cry of the children is entering into the ears of the Lord. Money got out of such exactions is cursed.

In view of several elections which will presently take place, we think that Christian citizens should seriously consider what is their civic duty. They may decline to have anything to do with them, either to work for the return of a candidate whose character they know to be good, and whose services they believe would be useful to society, or to be candidates for office themselves. Before doing this, we think that they should seriously reflect upon the condition of things which such abstention from public duty on the part of Christian citizens will inevitably bring upon us. Our municipal government will become like that of the City of New York, of which a picture is given in the pages of *The Forum*:—

> If the testimony of the witnesses is to be believed, there exists a Police Protective Tariff, the revenues from which equal the legitimate income of the city. These revenues are divided between various politicians in and out of office. The probabilities are that there is a regular ratio of division, a percentage, as is usual among brigands.
>
> For example, a disorderly house, if its owner wishes to carry on his wickedness without molestation, pays an "initiation fee" of five hundred dollars, and a monthly sum of from fifty to one hundred dollars. A policeman pays for his appointment and for his promotion.

We hold that it is in every way an advantage to have true Christians, really carrying out the law of Christ, in every position where salaries are paid for work done. Then it cannot be a bad thing to have them in situations where no salaries are paid—in Parliament, in County Councils, on Boards of Guardians, and Parish Councils. It is better thus to be serving only the bodies and minds of men than to be absorbed all along in making money, or in doing that and enjoying the leisure of a comfortable home. *The Forum* says that the inquiry into the state of New York city "has disclosed the terrible fact that the quality of our American citizenship is being destroyed in the race for wealth. Personal convenience outweighs civic duty." A Christian of true faith and courage proves a check on any dishonest body of men.

We are the more earnest on this point of laymen doing their share of public duty, because, in some cases, ministers are in danger of being tempted away from their own proper work. A country pastor, asked by a correspondent of *The Independent* whether he should stand for the Parish Council, replied:—

> I feel I should like to, but the work of visiting must not be neglected, and the pulpit must be put first of all. It is easy for others to criticise, but let a man do as I have done since the end of last September—pay six hundred visits, covering an area of nearly thirteen miles, four in each direction, give regularly his best in the pulpit every Sunday without a change, conduct a Bible reading in the week, attend forty meetings in different parts, spend thirty-five hours in Board School and technical work, and I cannot tell how much time in receiving callers—and what has he left for reading and for himself? I speak as one who knows. If the attempt to make us ministers men of affairs is carried to a much greater extent, our own real work must suffer, and it will become true that we *do not* read, simply because we cannot.

Yes, and when the real work suffers all the rest will suffer with it. Let Christians do their civic duties, and, at the same time not neglect the prayer meeting, the hearing of the Word, the fellowship of the saints, the worship of God.

"A Catholic Layman" writes to *The Westminster Gazette* to say that he, in common with many Roman Catholics, thinks that the decision to build a sumptuous cathedral at Westminster is a mistake, and that Cardinal Manning's course "to extend and increase schools and build small churches was more favourable to the growth of Catholicity." It appears that in the last twenty years six large churches have been built at the cost of £300,000; the proposed cathedral—building and site—will cost £750,000. He states that whereas there were seven million Catholics in the United Kingdom in 1841, there are now five million and a half—a decline of two millions and a half in Ireland, and an increase of a million in Great Britain. Romanists may find, like other systems, that their decay will come with increase of show.

It is exactly 354 years to-day (September 27) since the Jesuit Society was formed by Ignatius Loyola. While bearing the name of Jesus, how little has it done that has been in harmony with it! Its history has been largely a history of craftiness, of duplicity, and of persecution. The name Jesuit has become a synonym for deceit. That the Society has largely counteracted the work of the Reformation is a lamentable fact; that it is now working in sinuous ways to bring back England to the feet of Rome there is every reason to believe. In churches, in places of business, in Parliament, in the Press, it is constantly labouring to influence opinion, and to turn the habits of the people Romewards.

That it should ever have acquired power seems strange; but we must remember the depravity of human nature, which always leans to a corrupt form of religion, rather than to the truth; also that the Reformation itself was an imperfect work—only a beginning—and retained many of the deadly seeds of Romanism; and, further, that where the Reformation was victorious it sometimes caused reaction by pressing its successes too far. In too many cases its alliance with princes and rulers was its weakness and downfall. The truth is safest in the keeping of loving hearts, however humble. And it is

a fact as strange as it is suggestive, that amid all the revolutions of thought which take place, the pure, simple form of truth in the Scriptures remains untouched and unspoiled. Until men come to that there will be no rest for the sole of their foot.

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The "run" of books is a curious study. Mr. W. J. Gordon, writing in *The Leisure Hour*, says that book-buying declines enormously between Christmas, when books for presentation are bought, and Lent, "when the women betake themselves to the *Imitatio* and its crowd of imitators, by way of amend for their excursions into the doubtful and suggestive. The coincidence is too striking to be overlooked; whenever there is a boom of an 'advanced' novel in November, there is a greater run than ordinary on 'devotionals' in the following Lent. During Holy Week the sale of Lenten literature thins out, and by the Thursday is utterly lost amid a crowd of guides and holiday hand-books." A plain evidence this that impure novels are corrupting too many of the women of our country, and that religionis with large numbers an observance of days and seasons.

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On Sunday last many of the ministers of the Free Churches in South London exchanged pulpits, as an expression of fraternal unity and regard. The movement, which is one of the highest promise, was inaugurated at Christ Church (Rev. F. B. Meyer's) some months ago. It is intended to summon at an early date a meeting of the pastors and officers of the various Nonconformist churches in the district, to confer respecting the formation of a federation of Christian men to take concerted action against the intemperance and vice of this portion of the great Metropolis, and to act together for the spiritual interests of the people. In the first week of the year united special services are proposed to be held in four centres in South London.

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When the priests failed God raised up prophets. They should have learned the law at the mouth of Eli, but because of his unfaithfulness the Word of the Lord was precious (rare) in those days; there was no open vision. Then God gave Samuel, and the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord. In like manner, at the present time, when many accredited and gifted men have proved indifferent, unfaithful, and senile, God has raised up a new order of testimony in Conferences and Conventions held in our own and other lands where the foundation truths of the faith of God's elect are maintained in their integrity.

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The Ark of the Testimony was lost to Israel under Hophni and Phinehas, and the glory departed, but Samuel taught them the good and the right way, and ceased not to pray for them. The testimony of the modern Church has been largely lost in so-called modern thought, but the Conventions have done much to recover it. Our ruin in Adam, our redemption by Christ, our reconciliation through his blood, our resurrection in Him, our regeneration by the Holy Spirit, our transfiguration into the image of our Lord from glory to glory, our being like Him when we see Him as He is, our citizenship in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall fashion our humiliated body into the likeness of the body of his glory—all these great truths are taught at these united gatherings.



## World-wide Evangelisation.

I HAVE been deeply interested in the most important letter in THE CHRISTIAN, of September 13, from China, by Mr. J. Sadler, who says of a young convert that in his pleading he "referred over and over again to the wonderful ease with which God could work." Rightly prayed, beloved brother of China; for our brother Paul in his Epistle to the Hebrews fairly revels in detailing the ease with which our Almighty Father worked one miracle after another, and these wonders Paul piles one upon another in his letter to the Hebrews, not to be placed by us as relics in some museum, to be wondered at, but for our own practical edification and example. For, verily, our own Heavenly Father LOVES to respond to our prayers by night and by day. Even more ungrudgingly than the immense waters I have gazed upon of the mighty Niagara, ever pouring over their great rocky bed down into the flowing waters below. Many of your readers will surely rejoice in Mr. Sadler's letter.

The sisters of the corpsed Lazarus remonstrated with the Saviour, "If Thou hadst been here our brother had not died," and again when He ordered the gravestone to be removed, Martha remonstrated, "Lord, by this time he stinketh." But Jesus replied, "Said I not unto thee if thou wouldest believe thou shouldest see the glory of God," and then He cried with a loud voice, "Lazarus, come forth," followed by the command, "Loose him and let him go."

Let then *our* united prayer go up to God for the natives of China, of India, and of Africa, and the world, that they may speedily be raised from their spiritual death, and even the most ignorant of them loosed and let go in their thousands and tens of thousands, as holy livers and unpaid messengers amongst their fellow-countrymen.

Oh, that with China, and India, and Tibet, and Africa, and the whole world, laid before us, instead of praying the limited prayer for "foreign missionaries," we should be lifted up to the higher prayer used by the persecuted Jews at Pentecost (Acts iv. 29). "Grant unto thy *servants* that with all boldness they may speak thy Word. . . . *And when they had prayed.*"

No wonder the Gospel then and thus thereby should spread by leaps and bounds in Europe and Asia and Africa. They had no steamboats to run across the seas, and America was then unknown to the old world, and the printed Gospels and Epistles were unknown. But in the known world for a while the Gospel continued to spread by leaps and bounds. Christ had ordained that every single male and female Christian should be a burning, brilliant, reflecting lamp. The superstition that NONE but clergymen or ministers or missionaries should be the reflecting lamps of Jesus Christ was from Satan, and crept stealthily in according to the Saviour's own warning, "After my departure shall grievous wolves enter in, not sparing the flock." What need we then to cry to God for most? For funds, O no! no! For more missionaries, or more money? O no! no!

When Christ was prayed to stop the simple folk from testifying aloud, He rebuked the interruption, and said, "If these should hold their peace the very stones would cry out." Is it not a time then for us of Europe and America, and of all Christendom, with one accord to get on our faces and beseech Him to thrust out his own children, and to forgive us our miserable lukewarmness and blind mistake in not praying for the WHOLE army of God, *i.e.*, for every truly converted man and woman, boy and girl, even if they be what the Bible styles but babes and sucklings, that with one accord throughout Christendom and heathenism, and Mohammedanism, and amongst the beloved sons of Israel, we, that is, the whole body of believers, may be bold and active but humble witnesses that Christ has saved ourselves, and does delight to throw his arms of love round and save and transform the most sinful human creature?

REGINALD RADCLIFFE.

P.S.—Since commencing to write this letter, I have read with deep interest the most important letter of Mr. J. H. Anderson on this subject in THE CHRISTIAN of September 20, which surely deserves being disseminated by the thousand.

## MR. TOYE AND THE ORPHANS.

ONCE a year Mr. Toye asks his friends and neighbours to join with him in praise and thanksgiving for the way that he and his large family of little folk have had their wants supplied. Last Friday many responded to his invitation, so that his upper chamber was filled to overflowing.

It is now twenty-five years since he pitched his tent in Lewisham-road and opened his Home for the fatherless there, with the children he had rescued from want in Millwall during a very trying period.

There he is still in his seventy-fifth year maintaining the principle with which he began, that to whatsoever straits he might be brought, to no human ear would he tell his need. And how has his method answered? Mr. Toye is able to say that his table has always been spread, and that his faith in God for his future is stronger than ever. Seeing he shelters, educates, clothes and keeps over one hundred and fifty friendless little girls, good mothers with smaller families may know what responsibilities he bears, and admire, if they may not imitate, his unfailing trust in his heavenly Father.

But Mr. Toye does not hide that a life of faith is not always a life of sunshine. There would be no need for faith if it were, and he strongly emphasises that to exercise faith for the due payment of food, firing, rent, taxes, and reorganising drains to suit the surveyor, and to sit and talk about faith, are two very different things. For instance, only a fortnight ago the storeroom, was a storeroom only in name; now it was pressed in, running over, and everything paid for.

It has happened ere now that half an hour before tea all there was in the house for that meal was the table-cloth; but before the hour struck horse and van came to the door with all the needed bread, cut and buttered!

The story of last year's work has been one of considerable trial, and Mr. Toye's health has not been so good as usual.

The following is from one month's experience:—

16th.—From Blackheath, ten quarterns of bread; from Lewisham, a basket of fruit.

17th.—A friend in Greenwich, 13s.; box at the gate, 8s. 8d.

20th.—Very little has come in for several days. We were now greatly tried, but the Lord remembered us in our need, and sent us £10 through a reader of THE CHRISTIAN. Will this kind friend please accept my thanks for this timely help, for which may the Lord God reward him or her?

21st.—From Blackheath Hill, £1; box at the gate, 1s. 1d.

23rd and 24th.—A friend, 20s.; from an orphan box, 1s. 8½d.; box at the gate, 9s. 7d.

27th.—From Swanley Junction, £2 2s.; by carrier, a parcel of paper, etc.; Lewisham-road, a piece of meat; from Kensington, 20s.; from a lady in France, 5 francs; from Maidstone, £20. This was a most blessed answer to prayer. For some time past we have been very poor, living day by day, and almost meal by meal, upon what was sent in. For some days I had been speaking to the Lord about our storeroom, which was nearly empty, and reminding Him, according to his word, "Put Me in remembrance."

Thus it has been during a quarter of a century, light and shade, the trial of faith, and prayer answered, so that this servant of God might not be confounded. Old and tried friends have been removed by death, and new ones have taken their place, and to-day Mr. Toye's song is of mercy and of thanksgiving for all the ways in which he has been led.

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NO MISSIONARY WORK seems so meritorious as that of rearing to worthy citizenship a homeless waif of our race that has been rescued from the drift of the world. What a crown of compensation awaits such a missionary!

## Missionary Principles.

Foreign Missions have their foundation in the authority and claims of God. He has the most absolute right to the obedience and worship of all. He claimed these from the Israelites, and prohibited every approach to idolatry—(Ex. xx. 3-6)—not only on the ground of their special national relations to Himself, but as the universal Creator, Lord and King of all. Idolatry, all through the Bible, whatever its name and form, is condemned and denounced as vain and useless, and as rebellion and robbery of God. Against nothing are the Israelites so warned all through their history, and for nothing did they so suffer as for their lapses into it. The idolatry of surrounding nations was invariably denounced and condemned by the servants of God, and to its pernicious influence were ascribed most of the evils existing among them and the troubles they endured.

These facts should have more consideration from those inclined to look favourably on non-Christian religions than they usually receive. God being what He is, the sole and universal origin of all things, infinitely worthy of the love and service of all, has indefeasible claims to the worship and service of every human being, so that it cannot but be a great loss, or calamity, or sin, not to know of and serve Him.

False religion fails to reveal the highest and most necessary truths; it exerts no adequate check on the selfish, evil propensities of our nature; it ministers in many ways to evil instead of checking it; and nowhere does it give adequate power to resist evil and to rise above it. If it does, where is it to be seen? What deliverances for humanity has heathenism ever wrought? This aspect of the subject has been dealt with in a previous paper, but, in an age disposed to depreciate Christianity, and to think too favourably of false religions, it needs to be repeated.

It was to vindicate the claims of God as the eternal Lawgiver and King, in pity for the sins and sorrows of humanity, and because there was no other eye to pity or arm to save, that the Son of God became incarnate; and after his atoning death gave the command: "Go ye into all the world and preach the Gospel to every creature." No theory will explain this Divine and unique interposition, but that which declares that there is in Christianity a power to save and bless men, both in this life and the life to come, which no other religion possesses. Thus zeal for the glory of God, pity for the sins and sorrows of men, and sympathy with the purposes for which our Saviour lived and died, urge to the prosecution of missionary enterprises; and it is difficult to understand how the temper and spirit of Christianity can exist in any strength without sympathy with their operations and aims. They have a Divine authorisation; they exist to carry into effect the purposes of the Almighty; they are in sympathy with the mind and will and command of Christ, and can claim therefore the aid and sympathy of all his disciples.

There are other principles which should be kept in view in the conduct of missions, because, though they cannot claim Divine authorisation, they are right in themselves, efficient in their action, win public sympathy and support, and may be expected to meet with the Divine blessing. Far more depends on the adoption of these than at first may appear. The Divine truths on which all missions are based, should bring them the warm sympathy and aid of all Christians. The missionary spirit should be as a matter of course, the outflow of the Christian mind. But it is not so in all cases; we see large numbers, more or less professing godliness, who seem to be indifferent to missions and untouched by any ardour in their behalf. There are others whose interest can only be described as languid and feeble. All these may be interested or repelled by the policy and methods of missionary societies. The fact that their interest is affected often by very secondary influences, makes it the more important that missions should be conducted as wisely and efficiently as possible; on such principles as will bear the closest investigation, and win the steady enthusiastic support of the largest number of devout and thoughtful people. For failure in this, Societies, their officers, and agents, are mainly responsible. Too frequently they fail in the presentation of the Divine and authoritative claims of missions—perhaps because the acceptance of these is assumed, whilst the presentation of their own or their Society's claims, ministers to passing rather than permanent interest, or to a weak sentimentalism. Whatever the cause, there is not as large a number of warm, steady friends of missions as reasonably might be looked for, nor that enthusiasm which they are well fitted ideally to produce.

Missionary methods greatly tell in this direction, and may hereafter be considered; but two principles may here be stated of the utmost importance, as any one widely acquainted with the thoughts and opinions of the great mass of practical persons interested in such subjects well know.

First, missions should be conducted both at home and abroad *as economically as is consistent with efficiency*. This will be admitted; and yet it requires strong conscientiousness and resolute purpose to give it practical effect. Free expenditure saves trouble and pleases many, and the machinery of operations is apt to extend into details of management which are alike elaborate and expensive. The most effective check on this tendency is to remember that money contributed to missions is sacred, and should as far as possible be reserved for direct work done; that it is given mainly by those who are not rich, and often is the product of great self-denial, and that of all the causes which check enthusiasm and liberality, the impression in question is the most frequently heard of, and the most deterrent in its effects.

Akin to this is a second principle, that *missions abroad should work from the beginning toward independence and self-support*. This, too, will be acknowledged as reasonable, and yet, practically, it is seldom steadily kept in view. The poverty of most heathen people, their selfishness, their readiness to receive rather than to give, and the reluctance of missionaries to lay any burden on new converts, with the hope that the power of the Gospel will cause in due time a rich growth of unselfishness, zeal, and liberality, leads them to postpone pressing or even mentioning such questions. The longer such a course is deferred, the more difficult initiation becomes. Instances have not been rare when, after ten and even twenty years, no steps have been taken at a Christian station toward self-support; and when even the successful mission has become a far heavier burden on the resources of a home Society, than when it was commenced. To help themselves from the beginning is a principle needing to be pressed. It is right in itself. It is wholesome for all native Christian communities. It is one of the methods by which the strain on the finances of some societies would most effectively be relieved; and it would quicken and stimulate home liberality in many ways and for many reasons.

*Brighton.* Edward Storrow.

## New England Unitarianism.

*The Independent* has published a review, as important as it is interesting, from the pen of Dr. Brown, of Bedford, of Dr. Albert E. Dunning's new book, "Congregationalists in America" (*Memorial Hall, E.C.*). The point which has especially interested us is that of the rise and decline of Unitarianism. After the great revival of religion, evoked mainly by the labours of Jonathan Edwards and George Whitefield, a reaction set in, and slowly and stealthily Unitarianism crept like a blight over many of the churches. Especially was Boston affected through so-called "liberal" ministers.

When the controversy opened between the orthodox party and the Unitarians, the latter were confident that before fifty years should be passed "orthodoxy would have become a thing of the past, while Unitarianism would be the prevailing type of religion." When twenty-five years of the fifty had passed, Dr. Channing, who had been forty years in Boston, had to say, "I would that I could look to Unitarianism with more hope. But this system was at its recent revival a protest of the understanding against absurd dogmas, rather than the work of deep religious principle; it was early paralysed by the mixture of material philosophy, and fell too much into the hands of scholars and political reformers, and the consequence is a want of vitality and force, which gives us little hope of its accomplishing much under its present auspices, or in its present form."

But it never gets under any better auspices, nor takes any diviner form than that of a philosophy. It is not religion, but a set of notions. What it came to in Boston is thus stated by Dr. Dunning:—"Twenty-five years after the controversy broke out in 1815 there were in Massachusetts about 130 Unitarian churches, of which the parishes of ninety-six had been originally orthodox, while about thirty had been organised by parishes from which orthodox churches had removed. There were at that time 414 Trinitarian Congregational churches in the State, 197 of which had been organised since 1815. According to the United States census for 1890, there were in the whole of the States 421 Unitarian churches, with 67,749 members, more than half of whom are in Massachusetts. The number of Congregational churches in 1890 was 4868, with 512,771 members."

That some at least of the Unitarians of America are conscious of their feebleness appears from the following fact:—Dr. Palfrey, one of the founders of the Unitarian Association, once remarked to Dr. Hale, also a Unitarian, that "between 1810 and 1830 we governed Boston and we governed Massachusetts; and they let us do it because we did it so well." In a lecture which Dr. Hale himself recently gave, he recalled that observation, and asked why they did not do it now? He answered himself. "Because the aristocracy of Massachusetts tried to preach the Gospel to the people of America; but for the lack of a miracle of Pentecost they could not speak the language." We entirely agree with Dr. Brown when he says "that a Christianity without a dying, atoning Christ is a dying Christianity." And, further, we say that the Holy Spirit will only be present to give spiritual quickening and life when the Son of Man is evidently set forth crucified, risen, and glorified.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## INTO THE GROUND, TO DIE.

(Jeremiah xxxii.)

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power,
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour;
The light that proved too high, the heroic for earth too hard,
The passion that left the ground to love itself in the sky,
The music sent up to God by the lover and the bard;
Enough that He heard it once; we shall hear it by and by.

Browning.

Whilst shut up in the court of the prison, perhaps fastened by a chain that restrained his liberty, Jeremiah received a Divine intimation that his uncle would shortly come to him with a request for him to purchase the family property at Anathoth. This greatly startled him, because he had so clear a conviction, which he cherished as divinely given, of the approaching overthrow of the kingdom, and the consequent desolation of the land. It had been his one incessant message to his people for nearly forty years that the land must keep her Sabbaths as a judgment for the sins of the people; and now it seemed conflicting and inconsistent to be told to purchase the field at Anathoth, as though it were needed for cultivation. The Divine command quite staggered him, and may have made him for a moment question whether there had not been some mistake in the message he had so constantly reiterated in the ears of his people.

He gave, however, no outward sign of his perplexities; but when his uncle's son entered the courtyard with his request, the prophet at once assented to the proposal, and purchased the property for seventeen shekels (about £2). A similar incident is recorded in Roman history. When Rome was being besieged by Hannibal, the very ground on which he was encamped was put up for auction, and purchased; a proof of the calm confidence that the Romans possessed of the ultimate issue of the conflict.

In addition to this, Jeremiah took care to have the purchase recorded and witnessed with the same elaborate pains as if he were at once to be entering on occupation. Not a single form was omitted or slurred over; and ultimately the two deeds of contract, the one sealed with the more private details of price, the other open and bearing the signatures of witnesses, were deposited in the charge of Baruch, with the injunction to put them in an earthen vessel, and preserve them. They were probably not opened again until the return from the captivity; but we can well imagine how strong a rush of emotion and confidence must have been inspired, as the men of that day perused the documents.

But Jeremiah was not a sharer in that glad scene. He did as God bade him, though the shadow of a great darkness lay upon his soul, from which he could only find relief, as the Lord on the cross, in recourse to the Father. Indeed, at this point of his life, he resembles the hidden vessel, which contained within it the charter of the nation's deliverance. He was an earthen vessel indeed, but he contained heavenly treasure. He fell into the ground to die, as the seed does, which holds at its heart a principle of life, that can only express itself through death, and can only bless men when its sowing, amid the depression and decay of autumn, has been complete.

### I.—HOURS OF MIDNIGHT DARKNESS.

It is only in service that anything reaches its fullest life. A bit of iron is condemned to solitude and uselessness till it becomes part of a great machine. A seed of corn, hidden for three thousand years in a mummy case, abides alone, and only learns the motive and glory of existence when, through death, it learns to weave the chemical juices of the earth, and dews, sunbeams, and air, into the fabric of the golden corn. A man who lives a self-contained life, of which the gratification of his own ambition and selfhood is the supreme aim, never drinks the sweets of existence, or attains his full development. It is only when we live for God—and, in doing so, for man, that we are able to appropriate the rarest blessedness of which our nature is capable, or to unfold into all the proportions of full growth in Christ. In the deepest sense, therefore, Jeremiah could never regret that he had given the strength and measure of his days to the service of others. If he had not done so, but had shrunk back from the high calling of his early life, his misery would have been in proportion to the royal quality of his nature, and his power to enrich the life of man.

But none can give themselves to the service of others, except at bitter cost of much that this world holds dear. In the words of Christ, the corn of wheat must fall into the ground and die, if it is to bear much fruit. In the case of the wheat-corn, death is necessary to break up the case in which the principle of life lies imprisoned. It has fed on the choice farina, the fine flour, stored in its sac or shell, and having consumed it all, it must be let forth; and there is no way of emancipation except through the death that tears down the prison-walls of its cell, and allows it to strike its radicle downward, and its blade upward to the air. And in the case of every true life, there must be death to the attractions and indulgences of the self-life, that the soul, being at leisure from itself, may go forth to seek its supplies from God, and to weave them into nourishing food for the lives of those around. This will explain the privations and sorrows to which Jeremiah was subjected. Death wrought in him, that life might work in Israel, and in all who should read the book of his prophecy.

*He died to the dear ties of human love.* "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place," was early said to him. The men of Anathoth, of the house of his father, conspired against him. The friends with whom he took sweet counsel, and in whose company he walked to the house of God, betrayed him. What he held in his heart belonged to the race, and might not be poured forth within the narrower circle of the home, of priestly temple-duty, or of the little village of Anathoth.

*He died to the goodwill of his fellows.* None can be indifferent to this. It is easy to do or suffer, when the bark of life is wafted on its way by favouring breezes, or the air thrills with expressions of love and adulation. Then a man is nerved to dare to do his best. And a nature as sensitive as Jeremiah's, is peculiarly susceptible to such impressions. But it was his bitter lot to encounter from the first an incessant stream of vituperation and dislike. We have no record of one voice being raised to thank or encourage him. "Woe is me, my mother," he cried sadly, "that thou hast borne me a man of strife and contention to the whole earth. I have not lent on usury, neither have men lent to me on usury; yet every one of them doth curse me."

*He died to the pride of national patriotism.* No patriot allows himself to despair of his country. However dark the louring storm clouds, and strong the adverse current, he believes that the ship of state will weather the storm. He chokes back words of despondency and depression, lest they should breed dismay. He does not allow his heart to harbour the thoughts of despair that flit across it, and knock for entrance; he drives them away, and treats them as traitors, guilty of high treason. But Jeremiah was driven along an opposite course. A truer heart than his never beat in human breast. A loftier patriotism than his never hazarded itself in the last breach. His belief in Israel was part of his belief in God. But he found himself compelled to speak in such a fashion that the princes proposed, not without show of reason, to put him to death, because he weakened the hands of the men of war.

*He died to the sweets of personal liberty.* A large portion of his ministry was exerted from the precincts of a prison. Repeatedly we read of his being shut up, and not able to go forth. His friend, Baruch, had constantly to act as his intermediary and interpreter. This, too, must have been bitter to him. His writings abound with references to nature, and to natural processes; and the iron fetters of restraint must have eaten deeply into the tender flesh of his gentle heart.

*He died, also, to the meaning he had been wont to place on his own prophecies.* Up to the moment when Jehovah bade him purchase the property of Hanameel, he had never questioned the impending fate of Jerusalem. It was certainly and inevitably to be destroyed by sword, famine, pestilence, and fire. All that he had ever said in private or public was but the fresh assertion of this bitter fate, with some new touch of pathos, or turn of emphasis. But now, the word of God, demanding an act of obedience, seemed to indicate that the land was to remain under the cultivation of the families that owned it.

### II.—JEREMIAH'S BEHAVIOUR.

To very few men has it been given so closely to walk along the path which the Redeemer trod during his earthly life. He was stripped of almost everything that men prize most. But amid it all, he derived solace and support in three main directions.

(1) *He prayed.* Take this extract from his own diary: "Now, after I had delivered the deed of the purchase unto Baruch, the son of Neriah, I prayed unto the Lord, saying, Ah, Lord God!" Yea, and he was encouraged in this holy exercise; for shortly after this incident, when tidings came to him that the houses of the kings of Judah were being broken down to provide materials for the building of an inner line of defence, behind the shell of wall which was nearly demolished by the terrible battering-rams, and when his heart was more than ever dismayed, the word of the Lord came to him, saying: "Call unto Me, and I will answer thee, and will show thee great and secret [or inaccessible] things, which thou knowest not" (xxxiii. 1-5).

There is no help to the troubled soul like that which comes through prayer. You may have no clear vision of God. You may be only able to grope your way in the direction where He sits, enshrouded from your view in the thick darkness. You may be able to do little more than recite things which God and you know perfectly well; ending your prayer, as Jeremiah did, with the words, "and behold Thou seest it" (24). Nevertheless, pray; pray on your knees; "in everything, by prayer and supplication, let your requests be made known unto God"; and the peace of God will settle down on, and enwrap, your weary, troubled soul.

*He rested on the Word of God.* The soul of the prophet was nourished and fed by the Divine word. "Thy words were found," he cries, "and I did eat them: and thy words were unto me the joy and the rejoicing of my heart." It sounds but hard and cold advice to bid a man in sorrow to read his Bible; but it were impossible to give better. Because, behind the words is the Word; in this garden the Son of Man walks; in this tabernacle the Sun shines in whose beams are health and comfort. How often have God's people turned to the Bible, as the Saviour did in the darkest hours that swept over his soul, and found in a Psalm or a chapter the balm of Gilead, the tree of life with healing leaves!

*He faithfully kept to the path of duty.* "And I bought the field." It does not always happen that our service to men will be met by rebuff, ill-will, and hard treatment; but when it does, there should be no swerving, or flinching, or drawing back. God's sun shines on the evil as well as the good, and his rain descends on the fields of the thankless churl equally as on those of his children. The fierce snow-laden blast, driving straight in your teeth, is not so pleasant as the breath of summer, laden with the scent of the heather; but if you can see the track, you must follow it. To be anywhere off it, either right or left, would be dangerous in the extreme. And often when the lonely soul has reaped nothing but obloquy and opposition, has been borne to a cross, and crucified as a malefactor, it has comforted itself with the prospect of the harvests of blessing which were to accrue to those who had rejected its appeals; just as Pentecost came to those who had been the murderers of Christ.

Such are the resorts of the soul in its seasons of anguish. It casts itself on the ground crying, "Father, Abba, Father"; it stays itself on the word of promise that comes to it in angel-garb: it goes forth to yield itself to death, assured that life awaits it and the objects of its choice.

### III.—COMPENSATIONS.

To all valleys there are mountains, to all depths heights; for all midnight hours there are hours of sunrise; for Gethsemane, an Olivet. We can can never give up aught for God or man, without discovering that at the moment of surrender He begins to repay as He foretold to the prophet: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." We do not make the surrender with any thought of profiting by it; but when we make it, with a single purpose and aim, we learn that when Christ lays a requisition on boat or sailor's time, He returns the boat laden with fish to the water's edge.

Nor does God keep these compensations for that new world, "where light and darkness fuse." It were long to wait, if that were so. But here and now we learn that there are compensations. It may seem a hardship to the man to leave his cell, where he has been immured so long that he dreads the light, the stare of strange eyes, the call for exertion; but when the first stiffness of the joints, and novelty of his surroundings have passed off, will he not be

compensated? The first movement from the selfish life may strain and try us, the indifference of our fellows be hard to bear; but God has such things to reveal and give, as pass the wildest imaginings of the self-centred soul.

So Jeremiah found it. His compensations came. God became his Comforter, and wiped away his tears; and opened to him the vista of the future, down whose long aisles he beheld his people planted again in their own land. He saw men buying fields for money, and subscribing deeds and sealing them, as he had done; he heard the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that bring the sacrifices of joy into the Lord's house; he was assured of the advent of the Man, the branch from the root of David, who should sit upon his throne (xxxii., xxxiii.). There was compensation also in the confidence with which Nebuchadnezzar treated him, and in the evident reliance which his decimated people placed in his intercessions, as we shall see. And if he could only know of the myriads who had been comforted by the story of his griefs, and by the assurances of his prophecies—ruddy juice pressed into the golden chalice of Scripture by the sorrows that crushed his heart—surely he would feel that his affliction was light and not worthy to be compared with the far more exceeding and eternal weight of glory which it was working out.

So will it be with all who fall into the ground to die. God will not forget or forsake them. The grave may be dark and deep, the winter long, the frost keen and penetrating; but spring will come, and the stone be rolled away, and the golden stalk shall wave in the sunshine bearing its crown of fruit, and men shall live on the bread of our experience, the product of our tears, and sufferings, and prayers.

## LEPER HOME AT JERUSALEM.

This Moravian institution continues its pathetic and deeply interesting ministry. The present year commenced with twenty-eight patients—an increase of four. Sixteen of these were men, and twelve women. Two of the inmates have been in the Home twenty years.

In the new report Mr. Schubert, the director, says of his afflicted family: "I get on with them pretty well. Sometimes a decided word is required, but I could also give many an instance of childlike affection and gratitude. They cannot do heavy work, but are willing for light tasks when I call upon them. Now and then they set to without being asked; *e.g.*, lately at the beginning of the rainy season, they all helped to carry in wood. The blind and the fingerless filled the baskets, and the others carried them in. Such tasks are good to divert their thoughts from their sad estate."

During last year death removed six of the poor lepers. One of these, a woman, who had been an inmate for nearly three years, was named Fatme. She gave little trouble, and was always cheerful and contented. In her last illness she suffered a good deal, until a stroke deprived her of consciousness. A few weeks before she died she begged to be carried into the chapel to the Christmas festival service, in order that she might repeat her portion of Scripture in presence of the assembled guests. It was touching to hear from her lips Mary's song of praise, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Several of the inmates are fanatical Mohammedans, who make all kinds of excuses to avoid the brief and simple daily worship. One woman, if she attends the service, always asks God to pardon her for having listened to the Bible! A man requested that he might wash his own clothes, as he held it to be sinful to pray in linen which had been washed by Christians. He was ultimately satisfied to some extent with Mr. Schubert's explanation that God looks on the heart, and not at the clothes in which we approach Him; but yet he persists in sprinkling his linen with water before putting it on, and praying that no harm may come to him through the contact of Christian hands!

Hence it is evident that the workers in this Home have not only hazarded health and life for Christ, but are called upon to endure much gainsaying, and to exercise great patience in the discharge of their arduous duties. Communications regarding the work may be addressed to Mr. H. O. Essex, The Square, Fairfield, near Manchester.

## EXPOSITORY NOTES.

### LITERAL AND SPIRITUAL:

There is a difference to be observed between literal prophecy and apocalyptic prophecy or prophetic visions. For example: "They pierced my hands and my feet," "My God, my God, why hast Thou forsaken Me?" "I thirst," the casting lots for his garments, etc., necessarily derived their significance from a rigidly literal fulfilment, because they were intended to identify Jesus of Nazareth as the Christ of God. But the prophetic dreams of Pharaoh and of Nebuchadnezzar, and the visions of Daniel and Ezekiel and John, are not literal but symbolic prophecies. In earlier days everything was spiritualised, now the pendulum has swung to the other extreme, so that everything is literalised. And we of this spiritual dispensation are liable to lose more ourselves by an extreme literalism, than our fathers are said to have defrauded the Jews of by an extreme spiritualisation.

The literal interpretation contains the spiritual as the cup contains the water. Without the spiritual, the literal is an empty cup, which cannot satisfy our thirst. Without the literal, the spiritual is like water spilt upon the ground, which cannot be gathered up. Read in the letter only, Exodus is the mere record of a temporal judgment and an earthly deliverance; but read in the spirit these are seen to signify eternal judgment and eternal redemption; the lamb is transfigured into the Lamb of God; Moses and Aaron into the Apostle and High Priest of our confession—Jesus; and the promised land into the rest of faith and the everlasting habitations.

### JEW, GENTILE, AND CHURCH OF GOD.

There are three classes of people in the world—the Jews, the Gentiles, and the Church of God. The two former are in unbelief. The latter are God's believing people. When a Jew or a Gentile believes in the Lord Jesus the Jew (as I heard it said many years ago) is un-Jewed, and the Gentile is un-Gentiled; for they are baptized by the one Spirit into the Church which is his body, the fulness of Him that filleth all in all. There is neither Jew nor Greek, barbarian nor Scythian, male nor female, bond nor free, circumcision nor uncircumcision: for all are children of God by faith in Christ Jesus, and all are one in Him.

### THE APOCALYPSE.

The key to the Apocalypse, "The Book of the Unveiling" (as Mrs. Charles, Author of "The Schönberg Cotta Family," has well rendered it), lies in its first verse, "He sent and signified" (sign-ified, expressed by signs, symbolised) "it by his angel unto his servant John." The symbolisation is founded upon the Old Testament (Jewish) history and worship. The prophecy of things future, and the allusion to things past and present, are conveyed in symbolic visions, such as we find in Daniel and Ezekiel, and more or less in all the prophets.

The candlesticks and the stars, the hidden manna and the white stone, Balaam, Balak, and Jezebel, are not to be literally understood any more than the winged and horned wild beasts of Daniel or the cherubim and seraphim of Ezekiel and Isaiah. The book has of necessity a past, a present, and a future fulfilment. Also an inward one, which is the spring and essence of all.

It is always true. For it is the symbolic exhibition of the actings of God and his Christ, of Satan and man, during the period since the Word was made flesh to the time when Satan is cast into the lake of fire. It is always true, for it is the unveiling of the forces which pull the wires of human action. "From whence come wars and fightings among you? Come they not hence, even of your lusts, which war in your members?" And because this is so, Satan will let us be occupied with outward fulfilments, if only we be kept from considering the Armageddon within.

One will take one view, another will take another, but each will be blessed in reading, according to the promise at the beginning of the book. Let not him that eateth of either interpretation despise him that eateth not; neither let him that eateth not judge him that eateth. For each can say, "Thy words were found, and I did eat them, and thy words were unto me the joy and rejoicing of my heart." All Scripture is given by inspiration of God: there is no other Scripture; and Scripture, because it is inspired of God, is larger than all our powers of reception put together. Therefore I have learned not to deny the view of another because it differs from my own. Ask fifty Christians, of varied age and experience, to write their views on even the most familiar portion of God's Word. None would produce the counterpart of another, yet not one would necessarily be incompatible with the rest. Just as the air has many functions, but none is inconsistent with any other.

The most important is the sense which is most personal, inward, and experimental. Wise expositors turn the two-edged sword upon themselves, that it may divide between soul and spirit, and joint and marrow, and discern the thoughts and intents of the heart. Thus Wesley prayed: "With power control the beast and devil in my soul," and with profound insight William Law declared that "Self is hell; it is the devil; it is darkness, pain, and disquiet. It is the one only enemy of Christ; the great antichrist. It is the scarlet whore, the fiery dragon, the old serpent, the devouring beast, that is mentioned in the Revelation of St. John." The Bible is much larger than all our conceptions and imaginings, and it has abundance of realistic and literal fulfilment for realistic and literalistic minds; as well as poetry and similitude for imaginative minds. Let us not be eager to oppose or contradict what others see, or think they see, so long as it does not contravene the manifest and self-evident truth of God. M.

## BIBLE CLASSES.

I see that you are anxious to hear from any who are interested in work connected with men's Bible classes. I am glad to say that my class numbers over 250, and our usual afternoon attendance is either just over or just under 200.

If you ask, where lies the secret of its success? I should say:—

(1) In a little prayer meeting held every Thursday night; we meet at 8.15, so as to make it a service for those who cannot get to the ordinary week-night meetings. Here we get our members who have decided for Christ, and if you heard the many earnest prayers that go up every week for homes, workmates, and the Sunday work, you would not wonder that God has heard and answered.

(2) We all row in the same boat. No member is allowed to feel that he is more poor or ignorant than others. I have often noticed that if one comes in and looks a little puzzled over finding hymn or lesson, an open book is placed in his hand almost before he has realised he is in trouble. A new member is invariably introduced to the president either before or after the service by the member who has persuaded him to come among us. Our sick members are well visited, and, if necessary, helped by one another to a holiday by the sea; not as an act of charity, but with the feeling that at a future time they may have the pleasure of helping someone else.

I think self and selfishness have been largely laid aside by many of our members; the work is so dear to their hearts that "What is best for our members?" is the question that is being constantly asked among us, and the prayer "The whole class for Christ" is constantly going up in our midst.

We keep our services short and bright, and try and teach a commonsense every-day Gospel. If anyone doubts the power of "The Old, Old Story," or thinks that the men of to-day require different teaching to the men that listened to and learned from the Saviour, I would like them to drop in any afternoon, and see for themselves the reverent, earnest, intelligent attention that is given to the simple Bible lesson.

Our members vary in age principally from eighteen to forty; we have a few as young as seventeen, and some who are far on in life's journey, but the large majority are as fine a set of fellows as you could wish to see, and all their helpful, thoughtful sympathy makes the work of the president comparatively easy, and the many who are glad to testify what Christ has done for them helps us all to press forward. M. M.

*Herts.*

THE WEST LONDON MISSION has more than justified the expectations of success indulged when they took over Craven Chapel and its lecture-hall, a few months ago. The Friday night service, hitherto held in the lecture-hall, has never been sufficiently well attended to fill the room, but now it is so crowded that it is held in the chapel. It is conducted by Rev. Mark Guy Pearse, and thus affords a good opportunity for those friends to hear Mr. Pearse who cannot get to St. James's Hall on a Sunday morning, when he usually preaches.

# REVIVAL CONFERENCE AT DUNDEE.

"WILT thou not revive us again?" was the cry of some hundreds of Christians last week in this Scottish town during the three days of the annual Christian Conference, held in the Kinnaird Hall. The subject was Revival, in its varied relations to the individual, the family, the Church, and the nation, the central points around which the thoughts of the speakers gathered being its needs, its hindrances, suitable methods, and its successes at home, and in the foreign field.

## THE FIRST DAY.

Reference was made by Lord KINNAIRD, as chairman, on the first day, and by subsequent speakers, to the thanksgiving meetings held in London last spring. Indeed, it may be said that this Conference was in a measure the outcome of those meetings, so far as the selected subject was concerned; and there is no doubt that, as in Dundee, so in many other places, believers are earnestly looking for a gracious visitation of the Spirit in awakening the careless, and the revival of his people. As some of the speakers urged, "Let us not be content to live in the past, whether it be the revival of 1859 or any blessing which we have had since. The experience of the past is apt to become the prejudice of the present. Rather let us seek fresh grace and a continuous revival in our lives day by day."

The presence on the platform of Rev. W. Y. FULLERTON had an especial interest in that he was the third pastor of Melbourne Hall, Leicester, who had addressed this Conference, his predecessors, Revs. F. B. Meyer and C. B. Sawday, having occupied his place in previous years, and each telling of almost continuous revival in that large and prosperous church. "I dwell in the high and holy place . . . to revive the spirit of the humble . . and the heart of the contrite ones," was his theme, and no more comprehensive verse could he have chosen, as setting forth the conditions of blessing. Revival comes not *from* (though it may come *through*) a conference, but from God. It is mentioned in Scripture as emanating from each of the three persons of the Trinity, and it is to those that are "humble" and of "contrite heart" that revival comes. Ten times in Psalms (of which nine are in Ps. cxix.) occurs the phrase, "Quicken me"—a right recognition that it can only come from "the high and holy place." It is possible to become immersed in the Lord's work till the

### WORK TAKES THE PLACE OF GOD.

When this is so, a change of work may be beneficial. Get God in the right place and yourself in the right relation to Him. If there be any cloud intervening, *yield*. He "will not contend for ever"; to him who yields revival comes. "I knew Jesus," wrote George Fox in relating his experience, "and He was very precious to my soul; but I found something within me which would not keep sweet and patient or kind. I did what I could to keep it down, but it *was there*. I besought Jesus to do something for me, and when I gave Him my will He came to my heart, and took out all that would not be sweet and kind and patient; and *then He shut the door!*" And He will do the same to-day to those that thus seek Him fervently.

"The drama of the Christian life with the part of Christ omitted will not be a comedy but a tragedy, be the actors ever so talented and the production ever so brilliant." This remarkable utterance came from Rev. Dr. BLACK, of Inverness, in a powerful address upon the Church of Laodicea. Viewed historically, the Laodiceans, as a people, were enterprising, independent, and well-to-do; and it matters little whether the description addressed by the Spirit to the Church referred more especially to their commercial or ecclesiastical prosperity; they were satisfied with what they had, but, alas! ignorant of what they were. The appeal is alike appropriate to the individual, the family, and the Church. "How hardly shall they that have riches enter into the Kingdom of God." Yet this is qualified by the explanation, "they that *trust in* riches." The golden calf is a curse even though Aaron be the goldsmith; yet gold became a blessing when the people brought it as a freewill offering to Moses for the building of the Tabernacle.

This is equally true, be the prosperity in the business or in the Church. To-day, as then, the *curse of the Church is leaving out Christ* where He ought to be the Alpha and the Omega, the first and the last. I know not which is the greater plague,

### RICH FLESH OR RELIGIOUS FLESH.

The one with the hand full of gold, the other with the hand full of self-righteousness. Yet in reality they were "wretched" (R.V. "to be pitied"), as Dives in all his splendour was "to be pitied" by Lazarus at his gate, or Simon the Pharisee, by the woman of the city at the feast. It may or may not be important—

To see ourselves as others see us,

but it is all essential to see ourselves as God sees us. What if He shall pierce through the royal robes of wealth or self-righteousness, and write me down as one "to be pitied"? What if He sees my religion, but finds no heart therein? Well I remember as a lad seeing the funeral in Dublin of O'Connell, and being told that his heart had been left at Genoa. In childish simplicity I asked, "Is it not a great fuss to make over a body without a heart in it?" but many a time in later years have I seen it in the Church of God. There may be a certain warmth born of activity, but the only warmth that God desires is that of a pulsating heart.

In commerce, the Laodiceans were celebrated for the glossy appearance and blackness of the wool they sold. It will matter but little with what admiration men may regard your life if it will not bear the scrutiny of the Great Merchantman. What is your market, this world or the next? How will He value the life you offer to Him? Rouse you! Listen! Though He reprove, He will "counsel"; though He "rebuke," He will "love"; though He "chasten," He will "stand at the door and knock"; to any who will hear his voice and open the door, He will enter in and sup. That will be revival indeed!

"The Duty of seeking Revival" was next urged by Rev. W. H. RANKINE, of St. Boswell's, in an address from Ps. lxxxv. 6. The inevitable result of "reviving" must be "rejoicing." Many Christians are, as it were, in a state of suspended animation, as a half-drowned man. They have walked by the river of worldliness and sinful pleasures until they have fallen in, and their spiritual life is well-nigh extinct. How often a minister has to say of one or another, "Would to God he had never professed to be a Christian!" The real enemies of the cross are those who, having made profession, have identified themselves with the vices and sins of "society." The Church is sick of them, and the world despises them with honest scorn.

We are right to seek revival, though it may not come in crowded meetings, or in a great breaking down of sinners, but in a new and fresh beauty of the power of the Lord, as the gentle dew on a thirsty earth. There are certain conditions and blessings which we have no right to shun, without which, indeed, blessing will not come. One of these is Prayer. This was more fully dealt with at a subsequent meeting by Mr. Quarrier, but the present speaker cited, in illustration, a remarkable awakening in a rural district well known to himself, where there was not a house in which one or more persons had not been brought to Christ; and it transpired incidentally that for years the owner of the property had prayed individually for every man, woman, and child upon his estate, which resulted in a spontaneous awakening to consciousness of sin and longing for salvation.

It may here be mentioned also that in the Dundee Y.M.C.A. very great blessing had followed the gathering of a few young men for prayer at an early hour on the Lord's Day for some weeks past.

## THE SECOND DAY.

When the session came for the consideration of "Methods to be used in the Work of Revival," Mr. WM. QUARRIER, whose Orphan Homes have made his name of world-wide recognition, gave a rousing address from the incident of the Syrophœnician woman, upon "Prevailing Prayer," and surely none was better able than he to present this truth, since prayer has been the one instrument that he has used for the support of his institution, and never yet has he been disappointed. When the Glasgow Bank failed, and not only the Homes and himself, but also most of his subscribers suffered heavy loss, he proved the Lord to be independent of any human limitations, and there was no want. Said he, "I had hardly anything in the world but the clothes I stood up in (and, thank God, they were paid for!), but God never failed in his promise to be the "Father of the fatherless." In his earlier Christian life he had known what it was to pray earnestly for ten years for something he never got, but that was because he "asked amiss"; and he learned that, although differently, the Lord answered his prayer in a better way. A felt need, perseverance, faith in God, faith in methods used, and fulfilment of all necessary conditions, were the headings of his discourse, and each was driven home with intense earnestness and a good deal of hard-hitting. As to methods, he took occasion to "let go" on the subject of bazaars, which he deemed to be outside the pale of Divine blessing, "ay, even though Her Majesty should be there to honour it!" Dancing in connection with church "socials" was condemned with equal force; and so far did the speaker carry his audience with him that the hundreds present broke forth into spontaneous applause as he claimed that no revival could come in a Church until the worldly element was expunged from it.

Rev. WM. ROSS, of Cowcaddens, Glasgow, followed with "Aggressive Work" as the second great factor in a revival. After presenting a solemn petition that God would "visit the waste places of our beloved land, and break up the fallow ground of our great cities," he turned to the vision of dry bones which Ezekiel saw, as recorded in Ezekiel xxxvii. 1-10, in association with Jer. iv. 3, 4, Isa. xxxii. 13-20, and Ezek. xxxvi. 33-38. God made the prophet to

### SEE THE CONDITION OF THINGS,

until his soul was stirred to its depths, for he was appalled. He obeyed the command to speak the Word of the Lord to the bones, with the result that they "came together," "but there was no breath in them." Then he waited on the Lord again, the breath of God entered in, until they "stood up upon their feet, an exceeding great army."

The great problem of to-day is our city populations and their spiritual needs, with which the Church of God is not keeping pace. Hundreds of Christians live comfortable suburban lives, and have no conception of the real state of things. True, they respond with money when appealed to; they can say, "Lord, when saw we Thee an hungred, or athirst, or naked, or sick, and did not minister unto Thee?" and they help in good work *so far as their knowledge goes*. But more, far more, is wanted—to *give themselves*, and to establish a real, living contact of Christians with unbelievers. There are 300,000 souls in Glasgow who have no visible connection with any known religious organisation. But, oh! to think of their souls, and that Jesus Christ is interested in every one of them. What is needed is aggressive work.

Look at Palestine, Greece, Italy, Asia Minor. Think of how the Gospel flourished there in the early days of Christianity. Why are they spiritually desolate now? Because the Church abandoned aggressive work. In certain parts of Scotland pasture land is very scarce; there has been no ploughing—no aggressive work—and the heather has forced its way over it.

Mr. Ross then referred back to the day when he summoned his people to face the needs of the district surrounding their church, which was practically the beginning of a stream of blessing, which has been flowing ever since. Unhappily, lack of time cut his narrative short; but enough had been said to demonstrate the possibility, yea, the necessity, of a church receiving blessing itself in being a channel of blessing to others.

In the evening the same speaker delivered a telling address on "The Happy Results of a Revival," which we hope to reproduce more fully in an early issue.

## THE THIRD DAY.

The subject was "Remarkable Awakenings" (*a*) in Christian Lands; (*b*) among the Heathen. The first fell to Rev. HENRY MONTGOMERY, of Belfast, who had crossed the Channel to be present at the Conference prior to a week's mission to be held at the Y.M.C.A. He sketched the course of revival movements in America under Jonathan Edwards, David Brainerd, Chas. Finney, and Nct-

tleton—men strong in prayer—whose preaching of the sovereignty of God was followed by deep conviction of sin in the hearers; in Scotland, under Robert Bruce (Edinburgh), McCulloch (Cambuslang), McCheyne (Dundee), and Burns (Kilsyth); in Ireland, where the Irish Presbyterian Church is itself the child of revival times. Very telling were the incidents related—how strong men gripped the pillars of the Church, as Edwards declared of the wicked that "their feet shall slip in due time"; how Brainerd agonised for hours in prayer out in the woods until he was able to "regard the things of the world as nothing more than pebbles at his feet"; of Finney, "a torch lit by God, who blazed and flared, and cared for no one," who in a certain place took as his text (he knew not why), "Up, get you out of this place, for the Lord will destroy this city" (Gen. xix. 14). First anger, then fear, then contrition seized his hearers, and not until afterwards did he learn that the place had earned for itself the name of Sodom, and the man who had invited him to preach had been nicknamed Lot!

The great revival in Derry the speaker described in the words of the late Professor Smith:—

"On the occurrence of the first outwardly manifested conviction in Derry, the sensation of awe produced upon an audience of 2000 was deep in the extreme. No pen could describe and probably no finite mind estimate the depth of feeling that produced that awful hush which seemed as though the auditory had been turned to stone. In the annals of our city, celebrated as it is for scenes and times that have thrilled down the lines of ages, perhaps no such panting hearts ever beat upon sleepless beds as on that eventful night. It is not to be forgotten and it never shall be. The whole population of the city felt themselves under the hand of omnipotence. The scorner's chair was empty, and an awful silence reigned even in the circles of profligacy and sin. The transient pursuits of time were for the hour swallowed up by the great question, borne down upon every heart, 'Who may abide the day of his coming, and who shall stand when He appeareth?' The whole population was moved as the trees of the forest shaken by a mighty wind."

> Then at God's presence shook the earth,
> Then drops from heaven fell,
> This Sinai shook before the Lord
> The God of Israel.

From these awakenings in Christian lands Dr. George Smith bore his hearers further afield to consider the spiritual outlook among the heathen. He pourtrayed the two distinct lines of work employed by missionary societies—(1) the "collective," or "mass," system, by which whole families, tribes, or islands are recognised as Christian on evidence of an awakened interest and agreed conformity to certain rules of life; (2) the "individual" system, which requires a personal confession of Christ and evident change of heart before a convert is admitted to Christian fellowship. The first, adopted (speaking generally) by American and German missionaries, involves nominal adhesion; the second, practised by British societies, demands actual conversion.

But while we may deem the second to be the right ideal, we must not close our eyes to the importance of the wider movements of communities towards Christianity, which have been apparent in India, Africa, and (a little) in China.

First, in India, among the Pariahs or serfs, there has been an awakening, as also among the Chooras and Musbees, the Kols and Santhals, in the Zenanas and Hindu villages. Indeed, fruit has sprung up where it might have been least expected. After the siege of Delhi some Bibles were found by a band of Sepoys, who studied them diligently. But the Government decreed that if any Sepoy became a Christian he should forfeit his position. Seeking the advice of Christian officers from whom they had learned of the things of God, they had no alternative but to leave the army. But they declared to their own people what the Lord had done for them, which resulted in a gathering of many into the Christian fold. In addition to these "mass" movements, important progress has been made among individuals, including 120 Mohammedan gentlemen of good position, of whom sixty-two are now missionaries and fifty-eight high officials. Dr. Smith related the conversion and public baptism of a high-caste Hindu barrister, concerning whose conversion an active discussion has taken place in the Indian papers. The confession of faith of this man is so remarkable that it is given entire in another column (p. 23). He also reported that in and around Calcutta there was such an ingathering of women that it was proposed to set apart a lady missionary for the especial work of baptizing female converts, not secretly, but upon the open confession of their faith.

In Africa, too, blessing is following upon years of faithful toil, where

AMONG THE ZULUS A "BOOK FEVER"

has taken hold of the people, as it was in Uganda.

Only this past week a young Mohammedan arrived in Edinburgh to seek advice as to the disposal of his father, who, having written books in the Arabic tongue against the religion of Mohammed, is being sorely persecuted. The Sultan, if he can find his hiding-place, will "spirit him away" to some distant prison, where he will have to end his days.

Turning to Japan, Dr. Smith called attention to the fact that that country had of recent years been putting on the garb of civilisation. And what did they see at the present moment? Japan attacking Corea. Time after time they had defeated the Chinese, and there was every probability, in the opinion of military men who knew the facts, and of those who studied these countries, that Japan might yet come into possession of Pekin. What would be the effect of the war on Japan and China? Would the present dynasty in China be upset, and would they have the same confusion, trouble, and revolution that General Gordon put down? Anything was possible in the way of change and revolution as the result of the war.

In the afternoon several missionary addresses were delivered. Rev. J. Colville Peattie spoke of his work at the mission station at Madras. The people with whom they had to deal were principally Hindus, who, he said, were an amiable race and easily got at, but they were ruled by certain ideas of caste which held them in an iron grip. Some people thought that Hinduism was in its decay, but as a matter of fact it was still a great power. Mr. Peattie was a strong believer in missions undertaking educational work. Dr. P. T. Wilson, of Lucknow, connected with Bishop Thoburn's work, had a singularly interesting story to tell of God's mighty doings in Northern India. Alluding to the forenoon subject, he said that he himself had been born in a revival. He remembered well the time—forty years ago—when he knelt at the mourners' bench and gave himself to God. The Holy Spirit came upon him, and he was filled with joy. He was only a youth then, and an enthusiastic Christian present was so glad that he took him in his arms and carried him round the schoolroom, singing for joy as he went. God had greatly blessed them in Northern India. He had himself on one tour, when there was a great movement towards God, baptized 1300 persons.

Mr. Peter Whytock spoke of the dying multitudes of Africa, and told of blessed work going on in dark Balolo land. He made touching reference to converts being baptized over the grave of that consecrated young missionary, Mr. John McKittrick. He also stated that one great evil they had to contend with was the importation of rum by the white man. Later on a missionary tea meeting was held in the Y.M.C.A. hall. Ex-Provost Moncur occupied the chair. After referring to the evident interest that Dundee was taking in mission work by the large gatherings that assembled to hear the stories of the missionaries, the Chairman said this interest that had been created by revival in their hearts should make them seek to send the glad tidings to all ends of the earth. This was a missionary age, but what was lacking was not men but money. Rev. J. Colville Peattie said they would never have much hope of mission work till they knew what the people really were. One of the characteristics of the Hindus was their love for their own books, and anything with the ring of wisdom in it was sure to be listened to. He showed how from the native poets they had access to the people's minds, and so through these broken lights could lead them to the Light of the World. The whole outlook of mission work in India was most hopeful. Individuals were seeking baptism and church fellowship. But even a more hopeful movement was the shaking of old ideas. There was nothing sentimental about mission work. It was hard work and intelligent sympathy and earnest prayer. Dr. George Grieve, from North Africa, said his sphere was Morocco. The North Africa Mission began nine years ago. Before that it was strange that missionaries passed and repassed that part of the world without ever thinking of entering it. Mrs. Wilson, from North India, spoke of the awakenings and revival she had seen there, and Mr. Peter Whytock gave a short account of how the great awakening began in the Congo.

THE MISSIONARY REVIVAL OF THE CENTURY.

This was the subject of an able address delivered by Dr. George Smith at the evening meeting. He said the century had been remarkable for many triumphs, material, intellectual, and social, but the most wonderful of all the triumphs of the century had been the missionary revival. The motive power within all had been spiritual, and the object had been the establishment, extension, and advancement of his Kingdom. He traced the mission work of the century to 1843. In that year, he remarked, a singular event happened in God's Providence. No doubt many views were held of that event; but, for himself, he thanked God for the Disruption, because he looked upon it with the evolution of the century as a great home missionary movement, and he knew it to have been the greatest foreign missionary movement that had ever been seen in Scotland. It was a home missionary movement because it did what even Chalmers with his wonderful eloquence and begging power had failed to do: it had doubled the churches in Scotland, and it developed foreign missionary work to a wonderful extent, having far more than doubled the missions. Dr. Smith referred to the mission work in India before and after the Mutiny, and passed on to speak of Livingstone's labours in Africa. He concluded by appealing to all who were not engaged in mission work at present to begin at once, and so help to advance Christ's Kingdom in all ends of the earth.

Many points of interest must perforce be omitted in a condensed report such as this. Other gatherings were held, such as conversational meetings in the afternoons to consider "Hindrances to Revival," and "Personal Dealing with the Careless and Anxious." Mr. Quarrier occupied an interesting hour in describing the rise and progress of the work to which he has been called; and not the least important feature were the evangelistic addresses by Mr. Fullerton, Dr. Black, and Mr. Montgomery, which formed the second half of the evening sessions, these being also followed by a meeting for enquirers. As chairmen, Lord Kinnaird, Revs. David Clark, John Bisset, and Alex. Osborne, and Wm. Ferguson, of Kinmandy, spoke wise and pointed words to the subject of the day, and it was gratifying to note the presence of a very large proportion of the ministers of the town, representing the various denominations.

The two outstanding thoughts were, perhaps, the power of prayer, and the necessity of separation from the world—the futility of trying to dovetail worldliness with true godliness. And what shall be the practical outcome of the Conference? It is said that when a well-known evangelist had conducted a mission in Dundee a year or two ago the shopkeepers felt the effect in the payment of outstanding accounts. Such an argument the world can understand; and if a tenth part of the teaching inculcated at these meetings is carried out, not Dundee alone, but all Scotland will feel its reality.

G. E. M.

## ITALIANS IN TUNIS.

There are some twenty thousand Italians and Italian-speaking people in the city of Tunis. They are wonderfully accessible, and their own priests having been expelled from the country, these people are free to receive the teaching of the Gospel. The majority of the women are unable to read, but would, we believe, welcome a visitor, who, with the love of God in her heart, sought to lead them to Him. There is a wide open door for mothers' meetings, Sunday-school, night-school for men, and so on. The ground is almost untouched as yet by any Christian workers. One brother in Tunis has a little Gospel meeting weekly, but what is this among such a population!

An Italian evangelist, who has been working for some years in North Italy (while still carrying on his trade of shoemaking), has responded to this call for help, and is willing to go to Tunis, with his wife and two sons—one able to help him—if partial support is guaranteed by Christian friends. About £60 a year would be sufficient. This brother is very highly recommended by earnest workers in North Italy. Particulars will be gladly furnished by

G. B. Michell,
*North Africa Mission, 21, Linton-road, Barking.*

# NOTES ON DAILY READINGS.

### SUNDAY, SEPTEMBER 30.—MICAH I.

*The Nations Summoned* (1-4).—The prophet repeats the words used by his namesake and predecessor, the son of Imlah. When God comes near man to judgment nature trembles, as Sinai did at the presence of the Lord. But how much more should the hearts of sinners! It would appear that God will do nothing against his disobedient children that cannot be justified by an appeal to the conscience of the world; therefore He summons the earth to witness.

*The Transgressions of the Chosen People* (5).—In each case the national sins are traced to the capitals, Samaria and Jerusalem, which, instead of being sources of holy influence, were centres of corruption and moral disease. We may well concentrate our thought and work on our great cities, for what they are the land becomes.

*The Punishment of Samaria* (6-9).—Heaps of rubbish and stone are gathered from the fields to clear them before the vines can be cultivated, but all this would soon be undone, and Samaria would return to her former condition. She would be so utterly destroyed, in punishment of her sins, that her foundations would be laid bare. (7) The hires were the wealth and possession Israel boasted of having received from false deities, but all that she had accumulated should return to those from whom it had been obtained. (8) The prophet profoundly lamented the destruction he announced, and in his unkempt person, divested of outer garment or sandals, he represented what was about to befall his people. Jackals and ostriches (see R.V.) made a plaintive wailing and crying in the Eastern night; all this was fulfilled when Shalmaneser destroyed Samaria.

*The Punishment of Judah* (10-16).—The enemy enters Judah from the north, destroying villages and towns till he reaches Jerusalem, which falls before him; he then passes on to destroy the cities of the south. (10) Aphrah or Ophrah was in the tribe of Benjamin, one of the first towns an invading army would attack (1 Sam. xiii. 17). (11) Saphir was a village on the hills of Judah; its people were to go into captivity. Zanaan was in the sea-coast plain (Josh. xv. 37), her inhabitants would be too occupied with their own grief to be able to succour or sympathise. Bethezel was near Jerusalem, her people would be too sorrowful to be able to arrest or stay the progress of the conquerors. (12) Maroth may be Maarath (Josh. xv. 59). (13) Lachish was one of the first cities to introduce idolatry, now her people must prepare for flight. (14) The alliance between these neighbouring towns would be broken, and all hope of help from one to the other would be at an end.

### MONDAY, OCTOBER 1.—MICAH II.

*An Enumeration of Sins* (1-11).—That the rich oppress the poor, and do it with deliberate design, is a grevious offence in the sight of God. Mark the gradation here, to devise, to work, to practise. If there is power in your hand you must use it, not to oppress, but to help. (3) As they devised evil against their fellows, God would devise it against them. The head should no longer be haughtily uplifted, because the yoke of the foe would lie so heavily upon it. (4) These were the words the people used; they would be derisively appropriated and thrown back on them by their oppressors.

(6) The Israelites bade the true prophets cease from announcing unwelcome truths, and, as a punishment, these prophets should cease to speak to them. (7) The people prided themselves on bearing the name of Jacob, but they had none of his spirit. The disasters that came on them were not due to any drying-up of God's pity and love. To hose who walked uprightly He was still good and merciful. (8-9) The proud aristocracy took from their peaceful neighbours the inner ornamental robe as well as the garment, and deprived widows of their homes. (10) The children of God are exhorted to depart from the ungodly world, where they can find no home. (11) Refusing the true prophet, the people are surrendered to those who walk in falsehood and love strong drink.

*Promises of Restoration* (12-13).—Bozrah was famed for its pastures. Israel shall be gathered as a flock under the true Shepherd. The Breaker is Jehovah, who demolishes every obstacle and opens the closed gates through which his people pass from the land of the foe. These words refer also to the resurrection and ascension of Jesus Christ, for our Lord broke open the gates of death, and we follow Him into resurrection life. Let us break forth from the graves of lust and sin, and seek the things that are above. Follow Jesus closely, and He will break open every barred door.

### TUESDAY, OCTOBER 2.—MICAH III.

*Condemnation of the Princes* (1-4).—The image is that of the caldron from which food is prepared. The princes sit around casting in the very flesh and skin of the people they were set to rule. As the oppressed cried in vain, so will their oppressors cry in vain. It greatly sears the conscience to know and not to do. After a time men who sin against their better knowledge cease to know, and those who sin against their better feelings cease to feel.

*Condemnation of the False Prophets* (5-8).—They wittingly misled the people. Their own desire was to have food to bite. For those who provided it they uttered peace; for those who opposed them, war; therefore the darkness would overcome them, they would be involved in the bitterest grief, and God Himself would cease to speak. (8) How great the contrast between them and Micah himself, who spoke with so evident a consciousness of spiritual power! There is nothing that he says of Israel which ought not to be appropriated by each of us. Let us ask that the power of the Holy Ghost may rest on us (Acts i. 8).

*Condemnation of the Priests* (9-12).—The splendid buildings in Zion, and the fortifications of Jerusalem were founded on plunder and bloodshed. All society was rotten with luxury and crime. The leading citizens boasted the presence of the Temple in their midst as a sufficient safeguard against calamity. They substituted ritualism for religion. But nothing could avert the fate of the city. (12) Jer. xxvi. 18 quotes this verse. These words were literally fulfilled after the fall of Jerusalem, when the Roman general left in charge drove a ploughshare over the site of the Temple. The threatenings and promises of the Word of God mean just what they say.

### WEDNESDAY, OCTOBER 3.—MICAH IV.

*An Ancient Prophecy* (1-4) See Isa. ii. 1-4.—It is not improbable that Isaiah and Micah alike quoted from some older prophecy, which, in its fulness, is yet to be fulfilled. Israel, in her restored beauty, shall, throughout the millennial age, be the centre of a renovated world. The restoration of Israel will bring greater glory to God and blessing to the world than their scattering (Rom. xi. 15). (2) Note the attractiveness of true religion, that men will seek after that which offers them peace or blessedness. To be taught God's ways and to walk in his paths is the ideal of a holy life, and we may well ask for the sacred talisman to open it for ourselves. (3) The Lord Jesus by his Gospel is to rule amongst men, and peace shall be triumphant, so that the very implements of war shall be used in the industries of the farm.

*The Resolution of the Jewish People* (5-8).—One result of their sufferings will be to bind them to Jehovah. (6-9) Fulfilled in part in the return under Ezra, but destined to be realised in fuller measure when they are gathered out from all nations to their own land. (8) Following out the idea of sheep, Jerusalem is described as the tower from which the shepherd observes his flock. The glorious days of her first dominion shall return to her.

*The Babylonish Exile* (9-10).—Zion is in consternation at the approach of the Chaldeans. These questions are asked derisively. There was both king and counsellor, but they could not stay the invader. Anticipating the fall of the city, Micah says the people must go into captivity, from which God would deliver them. The Assyrian Empire was in her pride when these words were written. Nothing but inspiration could have suggested the thought of Babylon as Israel's future oppressor.

*Various Oppressions* (11-13).—Edom, Ammon, and others rejoiced at the fall of Jerusalem. They exulted in her overthrow, not knowing that God would so overrule her disasters that they would become the very ground of her future power. (13) Zion is compared to an ox treading corn, and is bidden to destroy her foes and take their spoil, which would be brought into the Temple, and dedicated to Jehovah. It is thought by some that this refers to the days of the Maccabees. The first verse of the next chapter properly belongs to this.

### THURSDAY, OCTOBER 4.—MICAH V.

*The Advent of the Messiah* (1-5).—The name given to Bethlehem recalls Gen. xlviii. 7. It was almost too insignificant to be reckoned among the thousands of Judah, but though this was true of its numerical importance, it was far from being the least in spiritual rank, because Christ was born there. There is, therefore, no contradiction between this and Matt. ii. 6. God always chooses the weak things. Each tribe was divided into *thousands* of families; hence the thousands of Judah. Mark the sublime antithesis. As man our Lord comes from Bethlehem; as God his goings forth were from everlasting. (3) God would give Israel up to their foes until the travail pangs of generations yearning for the advent of the Messiah, should result in his incarnation. When Jesus is lifted up the residue return to Him. (4) The attitude of standing is assumed by the shepherd to guard his flock at every point. O, timid sheep, learn the might of your Saviour, and nestle secure under his mighty protection. Thou canst not perish, and the lion of hell shall be foiled. Nothing shall dim the majesty and glory of thy Lord. (5) Christ is our peace, in the conscience, with one another, and in respect to the righteous claims of God's holy law (Eph. ii. 14).

*The Increase and Victories of Israel* (6-9).—The Assyrian is probably named as representing the enemies of Israel, but in those days of restoration, on which the prophet debates with so much rapture, there would be no lack of rulers and defenders. These figures are used symbolically of a full and sufficient number (Eccl. xi. 2). The Messiah would deliver his people from the Assyrian, and surely we may trust Him, who is also our Saviour, to deliver us from the power of our spiritual adversaries. (7) The myriad dewdrops sprinkled lavishly over the pasture-lands, baptizing them with fertilising moisture, and doing their work noiselessly and independently of the sons of men, are a beautiful symbol of the influence of the people of God on this parched world. (8) This is a contrast to the former verse; there we have the benignant, here the aggressive and victorious side of true religion. Literally true of the Jews: spiritually true of the conquests of the Spirit of God.

*The Spirituality and Purity of Israel* (10-15).—The days of the Millennium are alluded to, when there will be no longer any need for the implements and battalions of war, and no desire to employ them; and when before the prevalence of true religion all forms of idolatry will be swept away. Let us see to it that we do not rest on creature-trusts, or harbour idols.

### FRIDAY, OCTOBER 5.—MICAH VI.

*The Divine Summons* (1-2).—The earth is called to witness between God and his people. How wonderful that the Almighty should condescend to come down to justify his ways with man.

*The Divine Claims* (3-5).—How pathetic to think of God fearing lest He had wearied his people. He had done nothing but show his unchanging and infinite mercy throughout their entire history, and more especially in the matter of Balaam. Shittim was the place where Balaam gave the wicked counsel which nearly led to Israel's overthrow (Num. xxv.). Gilgal, the scene of Israel's first camp in Canaan. God turned the curse into a blessing, and shielded his people. But how much more He has done for us in Jesus.

*The Impotence of Ritualism* (6-8).—The people, impressed by the previous appeal, are represented as asking how to appear before God. Various sacrifices and rites are suggested. The proposal to offer the first-born was in harmony with the customs of the heathen peoples around (2 Kings iii. 2). What a sublime conception of true religion is here! Not outward rites, but a lofty morality! Not forgiveness as an end, but as a means towards that integrity of the soul, which in God's sight is priceless (Matt. xxiii. 23; Luke xi. 42). The grace of the Holy Spirit waits to work all these things in us. What more desirable than the daily humble walking with God? Such companionship necessitates humility.

*The Sins of the People and their Penalty* (9-11).—God's voice speaks in national calamities; blessed are the wise who hear it. (10) "Are there yet?" That is, after all God's remonstrances. (21) This "I" refers to Jehovah. He could not have fellowship with those who were so deceitful. (14) This humiliating casting down, resulting from the Divine chastisement, would be in the midst of the land, *i.e.*, would penetrate to its metropolis and temple.

### SATURDAY, OCTOBER 6.—MICAH VII.

*The Universal Corruption of the People* (1-6).—The prophet looked in vain for a good man. Oppression, bribery, bloodshed were everywhere in the ascendant. (3) Both hands were stretched out in the service of evil. Would that all the servants of God were as eager to serve Him, as the votaries of the devil their Master. (4) The day foretold by the true prophets had arrived. (5-6) When man is faithless to God, the bonds of society are relaxed.

*The Good Man's Refuge in God* (7-13).—Let us not only look to the Lord, but wait for Him. In these words the prophet not only speaks for himself, but personifies his people. God loves his children to trust Him absolutely and in the dark. (9) When calamities are the result of sin, it becomes us meekly to bow before them, God is still our Father, waiting to gather us to Himself, so soon as his discipline has done its work.

*The Prophet's Prayer and Ascription* (14-20).—The prophet pleads that the great Shepherd would guide his people with his rod and staff; and asks that they may be led into rich pasture lands. (15) Thus God answers his servant's prayer. (16, 17) The prophet anticipates the effect produced on the peoples when they see the Divine interposition for Israel. Struck dumb and deaf! In abject prostration! Filled with reverent fear! (18) God passes by the sins of his people because of the blood of the Atonement shed on Calvary (Rom. iii. 25). But He does more; He subdues our iniquities. And as Israel saw the forms of their foes strewn on the seashore, we shall look back on our tyrant sins, slain by the right hand of our Redeemer. So will God keep his mercy and truth (Luke i. 72, 73). What a God is ours

# INTERNATIONAL S. S. LESSONS.

OCTOBER 7.

Jesus at Nazareth.—Luke iv. 16-30.

Golden Text, Heb. xii. 25.

This incident took place soon after the commencement of the second year of our Lord's ministry. The miracle of John iv. 43-54 closed the first year. The next recorded event is the miracle at the Pool of Bethesda during his visit to the Passover Feast (John v. 1-9). Then hearing of the imprisonment of John the Baptist (Mark i. 14), He returned to Galilee, and after preaching in other places, so that his fame went before Him, He visited Nazareth.

(16) He preached in the synagogue, a building something like a modern church, nearly square in shape. At one end was a pulpit, and behind this an ark in which the sacred books were kept. In the centre was a reading-desk upon a platform. Anyone wishing to read or speak intimated his desire to do so by standing up (compare Acts xiii. 16). It was our Lord's "custom" to attend the synagogue. Not that the worshippers and the teachers were perfect; far from this; yet Jesus did not neglect a customary means of grace because it was abused by many. Enforce his example. There is no better way of keeping God's day than by spending it in God's house.

(18, 19) This was the text of our Lord's sermon. It is a quotation from Isa. lxi. 1, 2, and was most appropriate as an announcement of the work upon which He had entered, and of his authority and qualification for it. The anointing looks back to his baptism (iii. 22), since which time his life had been in an especial manner led and controlled by the Spirit (iv. 1, 14). The text declares Him as Preacher, Physician, and Redeemer. Note the kind of persons to whom He should minister—the poor, the captives, the blind, the broken-hearted, the bruised. Only such need Him, and are likely to receive Him. In truth all men *are* such, but many do not know it. The first condition of being helped and saved is the acknowledgment of our distress and need. The Gospel introduces "the acceptable year of the Lord" (19), which every Jew would understand as referring to the Jubilee year (Lev. xxv.). The blessings which that day brought to the Israelite were a type of the blessings secured to us in the Gospel—liberty for the slave, restoration to a lost inheritance, and the staying of actions against debtors.

(20-22) The sermon is not given (21). Note, it is possible to hear the best of preachers with attention and with admiration, and remain unblessed. If popularity were our Lord's aim He immediately wins that; but He wants their submission to the truth. Let every teacher have the same aim, and every hearer be content with nothing less. Of what avail will it be to admire the messenger if we do not receive his message? Note, next, that persons who reject Christ will always find some excuse for their conduct. There was no *reason* in their objection to Jesus because they knew Him as Joseph's son. After so many years, during which they had been observing Him, they ought to have known that He could not be a deceiver. And if they did not know all the facts connected with his birth, they might easily have discovered them. Objections that the smallest amount of inquiry would suffice to explain are keeping many away from the blessings of the Gospel.

(23-27) The purpose of these verses is twofold:—First, to convince the people that they had no good reason for rejecting Him. The reference to the miracles of which they had heard reminds them that God has borne witness to Him. They cannot reject Him without rejecting God. He could work no miracles among them because the spirit in which they desired them would have made the miracles mere ostentatious displays, and would only have increased their guilt. Next, to show them that if they rejected Him, others far less likely would receive Him. The widow of Sarepta, and Naaman the leper, were both Gentiles, who obtained blessing while widows and lepers in Israel were passed by (see 1 Kings xvii. 1-24; 2 Kings v. 1-14). Mere privilege confers no blessing if it be not valued and used. Compare the two cases of faith which our Lord specially commended (Matt. viii. 10; xv. 28). No lesson needs to be more solemnly applied than this.

(28-30) This is what mere admiring hearers could do to the Prince of Preachers. When He touched their conscience, humbled their pride, revealed their danger, they grew angry. "Nazareth spreads itself out upon the eastern face of a mountain, where there is a perpendicular wall of rock from forty to fifty feet high."—*Godet*. It was probably from this height they sought to hurl the Saviour. The *folly* of their act was equal to its wickedness. Truth remains even if its preachers be all slain. Our Lord's escape from them seems to have been one of those instances in which his true dignity appeared. He awed them by the majesty of his bearing, and passed through them unhurt.

# For the Young.

## CROWN JEWELS.

There is a great deal in the Bible about "jewels"; "precious stones," "treasure," and pearls, rubies, emeralds, and amethysts, with many other stones of value, are there frequently referred to.

But it is when we read of any of these in connection with God and ourselves, that they become of the deepest interest to us. If you turn to Malachi iii. 16, 17, you will find God speaking of his faithful children, as "My jewels," and in the margin the reading for this is "special treasure." I daresay you have often joined in singing this verse of a hymn—

> Like the stars of the morning,
> His bright crown adorning,
> They shall shine in their beauty,
> Rich gems for his crown.

What did you think as you sang? Did you ask yourself whose was the crown? Whose the shining? The words of Isaiah, "Thou shalt be a crown in the hand of the Lord, and a royal diadem in the hand of thy God," explain this to you; the servants of God are his crown, and He holds them in his hand as the joy with which He will crown his Son, Christ. I am afraid "shine" is a wrong word to apply to jewels, as the hymn puts it. Jewels sparkle when the light shines upon them; they do not emit any light of themselves, as you may see by holding a diamond in a dark corner; but carry it into the sunlight or the gaslight, and you will see it flash and sparkle in a hundred ways.

So with you. Do you want to sparkle as one of God's jewels? "The light shall shine upon thy ways," and "Christ shall give thee light." In his light you will not only see light, you will show it, and He will make all the darkness light in you, and you shall gleam and glow for Jesus. Where will you do this?

"Oh," you say, "I am not very obedient or patient; I am rather idle, and not always painstaking, and these things grieve my friends—yes, I think I should like best to shine for God in my home."

You are quite right, home is the place in which to shine. Let Jesus shine upon and in your heart, and the light will fall upon all its dark places, so that disobedience will become obedience, impatience will become patience, and idleness and carelessness will become diligence and carefulness.

Remember that you cannot sparkle and shine of yourself; you must, like the moon, shine with a borrowed light. Put yourself in the light of God—Christ—and you will shine with the Light of life; as our Lord said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of life" (John viii. 12). Read also John xii. 35, 36, where you will see that those who believe and walk in this light are called "children of light," a beautiful title.

"But," you say, "what about the jewels? You were going to tell me about God's special treasure."

To do this, shall we consider some things about jewels? First of all, a pure gem is very valuable. I held in my hand the other day a tiny well of light, a diamond weighing twenty-four carats, and I was told that its value was seven hundred pounds! And what if I tell you that the lapidary told me that when its cutting and polishing were completed it would be worth as much again as that!

If the diamond or the ruby is a valuable jewel, how much more precious is God's child! Think of the cost: "You are a purchased possession"; "Redeemed," not "with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Pet. i. 18, 19). God "spared not his own Son, but delivered Him up for us all." At what a cost, then, has our Father purchased the "gems for his crown"! He gave "his only begotten Son" for you and for me that we might become his "special treasure."

Do you say that you find it hard to shine for Him? See that diamond in the crown of an Emperor; it took two years to polish it. It was found at first in a bed of quartz. This had to be carefully removed, and the dull, rough-looking stone had to be polished; then it had to be carefully cut, so that its facets might catch the light, and reflect it from a hundred points. Then, perhaps, it was full of flaws; these the skilful lapidary has to remove or hide. Do you see yourself in all this? A time of preparation, a time in which God will remove the flaws from your character, chip off the corners, cut out the evils, polish all the rough places, and finally "present you faultless before the presence of his glory with exceeding joy." Can you believe it? Does it seem almost too good to be true? Put yourself into his keeping, and "let Him do what seemeth Him good," and you will become one of his jewels. Heaven has been described as "A prepared place for a prepared people." To be one of his "living stones," you will have first to be prepared by his Divine hand. Let Him root out all flaws, or sins, whatever they be. Whom He loves He chastens, or cuts, or polishes.

But the finest stones can be imitated. I have just been reading of a piece of glass covered with garnet, which was sold as a fine ruby at thirty pounds a carat, and neither buyer nor seller knew that it was a false or worthless stone.

"There are no imitation Christians!" you say. I am sorry to say there are; but we have nothing to do with them—let us look to ourselves; let us avoid what we know will make us like them—hypocrisy, deceit, treachery, cowardice, malice, and all uncharitableness, pretence, and unbelief. Be true; be honest; "Be thou strong and very courageous"; be real, whatever else you may not be, and God will confirm you in his way, so that you may walk before Him and be, in his eyes and by his grace, perfect.

Sham jewels! I looked in the windows of a jeweller in Paris, and found both alike—one the exact counterpart of the other in the articles displayed. I wondered at this, but on looking up I saw across one window, in large letters, the word, "Imitation." So that every diamond, every ruby, every pearl in that window was a sham, so like the real that I, knowing nothing of gems, mistook them for the real.

We may pass in the world, for a time, as God's jewels, but He, the great Lapidary and Refiner, who knows our hearts, sees, if we are merely imitation jewels, all the worthlessness, all the sham, and his heart is grieved because we are not among his "special treasure." Let us be real. In "the light of his countenance," and as his child, you shall sparkle as never the finest ruby or diamond sparkled; yea, you shall gleam and glow in the Saviour's diadem, one of his brightest Crown Jewels.

> Help me, my God, to speak
> True words to Thee each day;
> True let my voice be when I praise,
> And trustful when I pray.
> Thy words are true to me,
> Let mine to Thee be true;
> The speech of my whole heart and soul,
> However low and few.

G.

## CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Lansdown-place, Tabard-street, Borough*, Sept. 30—Oct. 5; *Ashton-under-Lyne*, Oct. 21—29; Mr. H. Hankinson, *Newport (Mon.)*, Oct. 3—4; Mr. J. S. Tyler, *Douglas, near Cork*, Oct. 4—5; *St. Peter's School, Cork*, Oct. 6—12; *St. Multose, Parochial Hall, Kinsale*, Oct. 14—19; *Ballacolla, Queen's Co.*, Oct. 21—22; Mr. H. Faulkner, *St. Albans*, Oct. 12; *Cheshunt*, Oct. 21; Mr. H. W. Pewtress, *Matthias-road Mission-room, Stoke Newington*, Oct. 21—27; Mr. George Goodman, *Stoke Newington Presbyterian Church*, to Oct. 1; *Chingford*, Oct. 7—14; *Gresham Hall, Brixton*, Oct. 21—26.

The meeting for reports of Seaside Services will be held at *Devonshire House, Bishopsgate Without*, 3 and 6.30, on Oct. 11; *Manchester, Strangeways Hall*, 3 and 6.30, Oct. 15; *Liverpool, Gordon Hall*, 3.30 and 6.45, Oct. 16.

CHILDREN'S SCRIPTURE UNION.—Sun., Sep. 30, John xxi. 15-25; Mon., Oct. 1, 2 Chronicles i. 1-12; Tues., 2, ii. 1-12; Wed., 3, iii. 1-17; Thurs., 4, v. 1-14; Fri., 5, vi. 1-11; Sat., 6, vi. 12-25.

THE NATIONAL HOME-READING UNION begins its sixth season on October 1. The object of the Union is to stimulate and direct home-reading in such a way as to make it truly educational—this is done by the organisation of local associations—and to sustain interest in systematic and mutually helpful reading. The Union is calculated to render special assistance to that large class whose education at school has been somewhat advanced, but who have not been able to continue it at college. A course of home-reading wisely arranged and aided by tutorial direction in monthly magazines gives an outlook upon the domains of knowledge that are traversed at the University, and should help to form mental habits similar to those which are there acquired. Some of the most eminent head masters and mistresses have urged upon the committee of the N.H.R.U. the importance of this branch of the work, and have assured the committee that many of their ablest pupils, when leaving school, express the desire for such guidance and help in their future readings. Further information may be obtained from the secretary of the Union, Mr. M. C. Mondy, Surrey House, Victoria Embankment, W.C.

# God the Holy Ghost.—3.

A BIBLE READING.

By Prebendary WEBB-PEPLOE.

*(Concluded.)*

When Christ is about to pass to the glory of God, He says to his disciples, "Tarry ye in Jerusalem, until ye be endued with power from on high." What was to be given to them? Peter tells us (1 Peter iv. 14) that they had received "the Spirit of glory and of God." There is a new gift at Pentecost never heard of before. Christ received the Spirit of glory, and so the Psalmist says, "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psalm lxviii. 18). "Blessed be the Lord," says the Psalmist, "which daily loadeth us with benefits, even the God of our salvation." In Eph. iv. 8, we read that Christ "ascended up on high to give gifts unto men." In the Old Testament prophecy we are told that He was to *receive* gifts; now Paul says He was to *give* gifts unto men.

What are these gifts? Gifts of the Spirit always. At the beginning of the Third Dispensation, once more the Spirit is seen brooding over the chaotic darkness of the world, which is waiting for this blessing. And there is one possible receptacle; one spot, only one, where the Spirit of God can settle—the little upper room. Once more He is seen coming down with a mighty rushing wind, moving over the face of the waters. With the wind there comes, not the dove, as in old time, but the Spirit of God in the form of "cloven tongues like as of fire." Formerly it was the dove; it was the water; but now it is the fire of God. And as the Spirit of God descends He comes into the human receptacle that man makes for Him. The Holy Ghost descends to be the Spirit of glory and of God, and to take possession of man, for God's own glory through Christ Jesus.

Now what see we? Chaos giving place to light and order; then the separation, as in the first creation, of the upper from the lower, of the heavenly from the earthly; then the introduction of a principle of life and power. Embodied in the human

THAT PRINCIPLE BEGINS TO WORK;

then there comes out the living Man, and with that living Man there come the Church and the whole world in time. He takes possession, and says, "Live, have dominion, be fruitful and multiply, and God shall look upon the work of his creation, and be satisfied, and say it is all very good."

This is the dispensation that we live in, and whether we speak of the individual soul or the Church as a whole, remember that it is always a unit in the sight of God. Exactly as the Godhead is one, while there are three Persons, so in regard to the spiritual creation now, there is but one Man, Christ Jesus the Lord — He the Head, we the members, to make a "perfect man," so to speak. And when Christ's Bride is complete, then God the Holy Ghost shall say the perfect man is ready. God will reverse the order of his former creation for the perfected man. He will then make all things new, and creation shall sing to the glory of God through eternity, and the Holy Ghost shall be satisfied.

But what saith the Holy Ghost in this dispensation? In former days, as we have said, He came to reveal law. In the Mid-Dispensation He came to reveal love; and in the Third Dispensation He comes to reveal life. It is life in its magnificence that is offered to every one of us this morning—life from the dead. And how? You must get it as Christ the perfected Man got it. You must go into the water and be drowned; I say it solemnly. Then you are dead and done with as the old man. Now the Spirit of God enters into the cold clay corpse, as it were, and He gives new life. The man rises, alive unto God, by the resurrection power of the Holy Ghost; and the first thing he receives is "the Spirit of life from the dead," that he may give life. He is meant to live as Christ did. The spiritual man, so far as his spirit is concerned, is called to give what God has given to him. Having received "the Spirit of life from the dead," he is to pass it on to others; and each man becomes the representative of Christ, as the true wife is of the loving husband.

But are you ready to undergo the process? In the first place there was water and drowning, and then the Spirit of life from the dead. Now the Spirit comes as fire. Remember that a man is not constituted for service who has not been through this. I am not here to argue with those who differ from me about theological expressions, but to speak of the grand realities of this dispensation. The Spirit of the Lord brings fire with Him, and you must be baptized into the Holy Ghost and into fire. And what men shrink from now is this great refining power to which we must be yielded. Think you that the disciples shrank at Pentecost when the Holy Ghost suddenly descended upon them, and claimed them for God with that awful elementary action of fire? It purges, destroys, enthrals, enkindles, enables, empowers. And we can only know the blessings of our dispensation, which is the Spirit of glory and of God upon us, when we have submitted to the action of fire which burns up that filthy thing which you so hug and cherish within. Then shall the Spirit of glory, as well as the Spirit of life, work out through you upon the world around.

But the Spirit of glory can only take your spirit department yet, because you are left in a body of corruption, and a body of corruption cannot receive the Spirit of glory. If the Spirit of glory, which means "fire" everywhere in the Bible, came to the body we should be at once burnt to nothing. So God keeps back the Spirit of glory from the body, but He gives it to the spirit, and men are meant to be spiritual men

UP TO THE EXTENT OF THEIR POSSIBILITIES.

As the Spirit of glory takes possession of the spirit department, He works out to the heart and affections; then He claims the will, and the mind; then He claims the body as a servant. Through the operation of the mind, and the will, the man is made willing in the day of the Lord's power by the Holy Ghost, and the body must always obey wherever it is dictated to by the spirit and will and mind of the man.

That is all we can have as yet. I wonder how long it will be before my Lord Jesus comes to see the travail of his soul and be satisfied, and before the Spirit of God shall be completely satisfied! Then in the twinkling of an eye, when the last trump shall sound and the dead in Christ shall rise first, we which are alive shall be changed into a spiritual body. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." We have only the spirit, but Christ has got his spiritual body. We wait for the spiritual body, that shall be like his, for "we shall see Him as He is," and we shall be "changed into the same image from glory to glory, as by the Spirit of the Lord."

"Who is willing to consecrate himself this day unto the Lord?" The one thing that hurt God all through the Old Testament dispensation was that his people rebelled and vexed his Holy Spirit. That was what Stephen had to say with agony, and it cost him his bodily life to say it. When the New Testament dispensation had been opened, he saw into the glory, and he said to those poor miserable men in Jerusalem, "Ye stiff-necked and uncircumcised in heart and in ears, ye do alway resist the Holy Ghost; as your fathers did, so do ye." They came at him with stones; and if a man preaches God the Holy Ghost fully to-day, I believe there are many Church people and rival ecclesiastical systems that are

READY TO STONE HIM TO DEATH

if they can. I never provoke hostility from Christian men, until I speak of God the Holy Ghost; then people are ready to anathematise one if one makes mistakes. But if there is truth in what I have tried to show, that there have been three dispensations at work for the seeking of a godly seed, so that there may be a perfected creation, how far are you willing to submit yourself to the working of the Holy Ghost, who is the creative, the teaching, and the enabling faculty of the Godhead? How far are you ready to submit yourselves to Him, and ask to be "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God"? Brethren, "be filled with the Spirit," and do not let Him yearn over you in vain, but give Him all you have to give this day with thankful hearts, for the glory of God.

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IT IS A TERRIBLE INSIGHT into the discipline of a home, when a child, on receiving a simple order, says, "Mother, *need* I do it?"

# PERTH CHRISTIAN CONFERENCE.

LADIES' MEETINGS.

Mrs. Blaikie presided on Tuesday, and opened the meeting with a few remarks on Jude 20, 21. The addresses from Miss Ferguson, Miss Thompson, and Miss Hislop, which followed, were peculiarly solemn and impressive. They told of young girls and rough men being brought to the knowledge of Christ. They spoke of the awful possibilities of faces once illuminated with the Divine light growing dim through giving way to some known sin, and of the yearning of converted parents over their children, in whom the fruits of their own evil lives were painfully manifest. Young workers were told not to be easily discouraged, but to wait the Lord's time; the ground must be prepared and the stones removed before the seed can be sown and spring up. Those who are unable for foreign work were invited to volunteer as helpers at home, and thus set free experienced workers to go abroad; others who feel they have no gift for work were urged to go to some of the neglected parts of the country and live consistent Christian lives.

Mrs. Oatts presided on Wednesday afternoon. She read John iv. 35-38, and urged all to show a more prayerful sympathy in the many discomforts of missionaries to which women are peculiarly susceptible. Mrs. Watson, from Cairo, dwelt on the ignorance and superstition of the women there. It is forty years since the mission with which she is connected was begun. There are now two boarding schools and twenty-one day-schools. Mrs. Wilson, from India, said she had been there fifteen years. She was eight years in the Medical Mission at Agra; now her chief work is among native Christians.

Miss Ricketts dwelt on the power of Christian love, and gave a graphic description of the way in which Chinese women would quarrel over some trifle, and become reconciled through reading 1 Cor. xiii. Miss Mann, who was for some time associated with Miss Ricketts in China, told of a visit to a heathen house. On the bed, under which were potatoes, cocks, and hens, lay a weird-looking old woman. She was a hundred years old, quite deaf, and almost blind. The Gospel had been preached for forty years in her neighbourhood, but she had never heard it, and it was now too late. Had she been able to say where she expected to go when she died she would have said, "To the land of darkness." Are those who are not able to go out as missionaries doing all they can at home? Is each congregation organised with monthly meetings for missionary news and prayer? And what about the children? Our hope in Foreign Missions at home and abroad depends on the children.

Mrs. Blaikie gave a message from Mr. D. A. Hunter, who is going out to Lovedale, South Africa, that a trained nurse is required for that district. The mission would give board and lodging, but are not in a position to offer a salary.

Miss de Broen, who has laboured in Paris for twenty-three years, is anxious to open a home for her workers, and requires a lady superintendent. She spoke with sorrow of the power of infidelity in France even upon Christians. More enthusiasm is needed. One visitor who had been given a little money to spend on herself gave it to the Mission, because she wanted Paris to be a little better for her visit.

Mrs. Brown Douglas presided at the praise meeting on Friday morning, and gave some helpful thoughts from Mrs. Gordon, who originated this meeting some years ago, but is now unable to attend. The meeting was brought to a close with several prayers, special remembrance being made of Mrs. Gordon in her weakness.

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## SEAMEN IN CONSTANTINOPLE.

For many years a thoroughly Christian work has been going on among seamen in the port of Constantinople. Many sailors have through it been brought to Christ, and many led to inquire about salvation.

Miss Green-Armytage, who is now in England, but hopes very shortly to return to Constantinople, is in great need of a lady helper, being now quite alone in the work. The lack of means, or of sufficient means, seems the great difficulty in the way of those whose hearts are willing. £75 per annum is required for the maintenance of a helper. Subscriptions towards this object may be sent to Miss Green-Armytage, c.o. Major Robert H. Long, Conference Hall, Mildmay, N.

## "THE LORD'S TREASURY."

"What we would like to know is what he does with the money, and what has become of the eighty children who have gone to him from our city." So said a north-country paper, pretending to review the twenty-seventh report. . . . . I seemed to be watching a treasury with an inscription over it, "For Dr. Barnardo's Homes." The Master Himself was sitting by it, noting carefully the gifts as they were poured in; ever and anon his face lighted up with love and joy, and no wonder, for amongst the crowd there came some who, like the widow of old, gave their all. A poor cripple came up and threw in only a few pictures for a scrapbook, but, he said, "I have only seven shillings a week and a wife and four children to keep, but I did want to do something." By and by followed an aged woman, who put in ten bright sovereigns and a number of small garments. "I, too, have only seven shillings a week," said she; "but I heard the story of the poor little children, and grieved that I could do nothing, when I thought I can get a little bit of calico and make it up; then friends gave me more material and money too, so I can bring this." Close following was a little child. Putting in two shillings, he said, "Mother said I might give sixpence, but I do want to give you all I have got." As I turned away I thought, "Truly this is sacred money, and it will pay for not merely temporal necessities, but such things as shall save souls and be for the honour and glory of God."

"Would you like to see some of the results?" said a voice beside me, "then follow me." It was an angel who spoke, and in a moment we were in a children's hospital. "Her Majesty's Hospital," he said. We went to where a boy lay dying. Rough indeed had been his lot, and his rescue came too late to save him for this life, though not for the other. Listen to his very last words: "Nurse, do you love Jesus? Don't say I hope, say I know"; and with that his happy spirit fled. Then we passed to the bedside of a little girl; she too was just departing after long suffering patiently borne. We just heard her last words: "Oh, Sister, I am going to Jesus. Don't you envy me? Don't you wish you were going too?" Now we were at the Girls' Village Home; we glanced rapidly at the peaceful cottage homes, and entered one where a baby girl, a little more than five years old, was suffering bitter pain. "Oh, mother darling, don't cry," we heard her say; "Jesus could make the pain better, but He does not because He knows it is best for me to have it."

And now away over the water to one of the mighty cities of the United States. There in a brilliant club-room stands a young man, to whose words others are attentively listening, for they recognise in him one who shall be among their senators ere long. "But a few years ago," said my companion, "this man was among the ragged destitute children of a great city in the mother country, but Dr. Barnardo rescued him; come and see another." We went northward, and were in a large church; the congregation of 1,500 were drinking in the faithful Gospel message from the lips of their beloved minister, little guessing how well he had known what it was to be destitute and without a friend. Now we speed away to another city, a newly-founded one, and the citizens speak respectfully of the man who lighted it for them, and who is to represent them in Parliament. Away once again we are in a theological college; among the students is a young Zulu. "He," said the angel, "was rescued by Dr. Barnardo, and now he is studying to carry the Gospel back to his own people as an ordained missionary."

But we may only glance at one more; it shall be typical of many hundreds of others. And we were in a cottage home, such an air of comfort over the living room, the baby sleeping near the fire, the husband and wife at the table. "I don't know how it is," he said, "but my heart is full to-night of the memory of that terrible night when Dr. Barnardo found me sleeping out on London Bridge without hope or help, and brought me into happiness and a good chance in life." "Yes, and shall I ever forget," she replied, "how he saved me from a cruel, drunken mother, and gave me a loving, happy home, where, best of all, I was taught to love Jesus? God bless dear Dr. Barnardo."—*The Rock.*

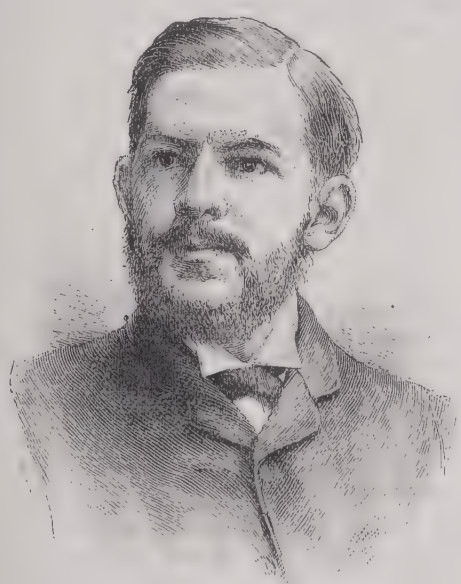
THE CREWE MAGISTRATES have taken a definite stand as to "tied houses," refusing to renew the licences except to *bond fide* tenants.

## THE LATE DR. F. C. ROBERTS.

When, in June last, the death was reported of Dr. F. C. Roberts, of Tientsin, it was not only felt that the London Missionary Society had sustained a serious loss, but that the mission field had been deprived of a Christian worker of truly noble parts and qualities. The friend and for a time helper of James Gilmour, and the devoted successor of Kenneth Mackenzie, Dr. Frederick Charles Roberts was one of the mighty men of the North China Mission; all were strong in faith, in prayer, and in labour, and all now sleep in Jesus in the land where they served the one blessed Master.

The son of Alderman Roberts, of Manchester, the subject of this brief sketch was born in Wales, but brought up in the great northern city. He was cradled in piety, and from his earliest years was responsive to the spiritual influences by which he was surrounded. At the age of sixteen he united publicly with the Christian Church, and even then a missionary career was becoming the settled purpose of his life. At his father's suggestion, he resolved to study medicine as an equipment for service abroad.

His education had been well attended to, and he applied himself with praiseworthy diligence. After a preparatory course at the Manchester Grammar School, he spent three years at the University College of Wales, at Aberystwith, under Principal Edwards, of Bala. Thence he went to Edinburgh



*(From Photograph by Mr. Warwick Brookes, 350, Oxford Road, Manchester.)*

for medical study, and at the end of four years took the degrees of M.B. and C.M. Meantime, he threw himself with a zeal full of promise for the future into various kinds of Christian effort. After another year spent in special studies, he offered himself to the L.M.S., in 1887, for foreign service.

He was accepted, and appointed to be the colleague of James Gilmour at Chao-yang, a Chinese city in the extreme north of the metropolitan province of Chih-li, and about ten days' journey alike from Peking and Tientsin. After passing the winter of 1887-8 at the latter city, he proceeded to his appointed sphere in Mongolia. There his health suffered considerably, but before the time came to face contingencies arising from that fact, he was transferred to Tientsin to labour as successor to the lamented Dr. Mackenzie. What followed may be given in the words of Mr. Jonathan Lees, in the July issue of the *Chronicle of the London Missionary Society*:—"The removal re-established his health, and at once opened before him an almost boundless field for work. In every way worthy to follow even one so distinguished, it is saying little to assert that the Medical Mission in Tientsin did not suffer in his hands. Coming to it at a time of difficulty and anxiety, owing to the unfriendly action of the high Chinese officials, and handicapped by the severe strain necessitated by the study of the language conjointly with the daily needs of a crowd of sick poor, his quiet strength and singleness of purpose enabled him, under God, to achieve a great success.

"He won the confidence of the Chinese as fully as the affectionate admiration of his colleagues. His charming gentleness and unassuming manner, linked with singular firmness and common sense, enabled him to be of great service to the Church. Many of his patients bless God for the 'double cure' given to them through his care. Latterly he had on several occasions visited distant out-stations of the Mission, and with the most happy results."

Dr. Roberts's settlement in Tientsin was thus described by Mrs. Bryson, of that city, in a recent issue of *The Sunday School Chronicle*:—"Few of his fellow-workers in that great city can forget the day when the quiet figure in travel-stained Chinese clothes suddenly appeared in the midst of their mid-day prayer meeting. Especially do they remember the same meeting on the next day, when the newly-appointed young doctor led our devotions. Upon each one of us he left the impression of a man who had heard God's call and obeyed it, sure that the needed strength and wisdom would be given by the Master from whom it came. Dr. Roberts had been barely six months in the country, but the Sunday before the day on which he took up the charge of the hospital was memorable for an address which he delivered in Chinese asking the prayers and help of the native Christians and his fellow-misssonaries in the work to which he had been called."

Just after Dr. Roberts's death (at the early age of thirty-two), Mr. J. G. Alexander, who was staying in Tientsin, wrote to us: "The medical man who attended Dr. Roberts during his last illness says that he had done in seven years the work of twenty-five years, and so an attack of fever, not in itself serious, left him without rallying power. He has gone to his reward; and we can but repeat, as he himself said in his last conscious interval: 'Shall not the Judge of all the earth do right?'

"Dr. Roberts was not one who rashly and knowingly overworked himself, or who refused to take reasonable rest and recreation when opportunities were afforded. He did not give one the impression of a man who was wearing himself out; and I am disposed to think that his whole-souled love for his work prevented him from having any idea that he was doing too much. So far as his death is to be attributed to any preventible cause, it is to the undermanning of the missions, due itself to the want of sufficient consecration to God's service in the foreign field on the part of the churches. His home-call is a loud cry for fresh reinforcements that shall fill up the gaps made by death, and shall render unnecessary the overstrain now put on too many of those who are pressing on to victory in the name of Christ out here.

"His influence among the Chinese was very great, his sympathy with them was so true, his patience and care so unbounded. He hated unrighteousness in every form, and no one more heartily sympathised with efforts for putting down the iniquitous opium traffic. His example, his word, his influence were always for his Master, and his seven years in China will doubtless yet be fruitful in many hearts where he has sown the Word of Life. 'That life is long which answers life's great end.'"

## LIVERPOOL SHELTERING HOMES.

Dear Sir,—It was a great joy through the generosity of kind friends to be enabled to receive and comfort last winter 250 fatherless or orphan children, and keep them till the spring, in warmth and health, training them in useful ways and cleanly habits; 140 of these have now been successfully placed out in Canada. Five times the number, between the ages of twelve and sixteen, could have been settled, provided they were industrious and well behaved.

We have been back in Liverpool a month, and are daily receiving children who are eager to be taught and then emigrated, under good care and supervision, to a land where work is constant and wages progressive, as they themselves increase in strength and ability. We could give many instances where our young people, prospering in Canada, have paid the passage money for their friends to join them. One of our girls quite recently deposited with us five dollars for her brother, who is in need in Liverpool, towards the expenses of going to Canada.

Help is needed for fresh work now entered upon this winter. Our hon. treasurer is Mr. J. J. Kenna, 18, Mellor's-buildings, Exchange-street, Liverpool. Clothing, new or old, most thankfully received.—Yours faithfully, (Mrs.) Louisa Birt.

*Sheltering Home, Myrtle-street.*

## Union or Confusion.

To what extent and how should Christian union be cultivated and followed? Evidently a strong and increasing desire for comprehension exists. This is found amongst the great denominational institutions of Christendom. The union of the Greek Church with the Roman Catholic is being openly advocated. The comprehension, also, of the Episcopal and the leading denominational institutions of England and the world into one vast Christian organisation is regarded by many as the *ne plus ultra*, religiously considered, of the times in which we live.

Happily, such associations are not likely to be brought about. I say "happily," because, in common with many who greatly value the unity of the Church of God, I believe the suggested unity is neither practicable nor desirable. Most certainly it is not of God. Zeal that is not in harmony with the will of God, and directed by intelligent perception of the issues aimed at, cannot be trusted. The words of the Apostle concerning the Jews, "I bear them record that they have a zeal of God, but not according to knowledge," find a fresh application in the course taken by these mistaken and misguided friends of union. The Church of Christ must have revealed truth as its basis in all questions which belong to unity. Where truth is not received and obeyed, in the nature of things there can be no enduring unity.

UNHALLOWED COMPROMISE.

Let us suppose a conference gathered of all the great leaders of the existing ecclesiastical institutions. They meet to consider how to bring the different parties into one great organisation. What would be the first requirement regarded as absolutely essential to the proposed comprehension? Just this, a basis of unhallowed compromise, which could only mean the practical rejection of the Supreme authority of the Lord Jesus Christ as the Head of the Church. In like manner, the Word of God would be expected to yield its claims as the High Court of Appeal in questions of doctrine and practice. The Scriptures would have to give place to the authority of the Church, to tradition, and the so-called "higher criticism."

To give the Lord Jesus his place as Head of the Church would necessarily involve the overthrow of the false centres and headships which exist. These lords over God's heritage would not be likely to vote for their own effacement. This they would have to do if Christ had his place as Lord. The results of such a conference could only lead to the wildest ecclesiastical confusion. It is not Church comprehensiveness that is needed in these days, but the return in absolute loyalty to the Lord Jesus Christ Himself of all in every place that recognise Him as Lord and King. God's centre of rallying to all his people is Christ Jesus as distinguished from their comprehension in the manifold ecclesiastical institutions which are known as "branches of the visible and professing Church." *Back to Christ Jesus the Lord.*

THE VINE AND THE BRANCHES.

The term "branches of the visible Church" is altogether unscriptural. When the Lord Jesus said, "I am the vine, ye are the branches," He was referring to the individual disciples, and not to divided conditions which are mistakenly spoken of as "branches of the Church." This grave misuse of our Lord's words concerning Himself as the Vine and his individual disciples as the branches, has wrought incalculable mischief. To apply these words to the different denominational institutions practically denies the truth of the unity of "the Church of God, which is in Christ Jesus our Lord."

"Back to the Christ" is the word of God at this time specially to all the living members of his "Ecclesia." The "Church of the Firstborn," maintained in invisible unity by the wisdom and power of the Holy Ghost, must not be confounded with or mistaken for the Churches of the Earthborn. It was not the reformation and enlargement of the Church which Christ so solemnly and prophetically showed to Laodicea, but that He would reject *and spue out of his mouth* the corrupt and lukewarm institution. This we believe He has done. That belief is based upon his own testimony, and the facts of experience as seen to-day. Observe his words: "So then,

BECAUSE THOU ART LUKEWARM,

and neither cold nor hot, I will spue thee out of my mouth." The context is conclusive as to the fact that He is no longer inside the professed Church, for He adds, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

Clearly the Lord in these words shows that He has eschewed and rejected the corrupt Church, and describes Himself as standing without and knocking. Nor this only; his words have reference to individual believers, and not to the Church. "If any man hear my voice, and open the door, I will come in to him and sup with him, and he with Me." Nothing could be more conclusive as to his rejection of the professed Church, whose false estimate of herself was that she was "rich and increased with goods, and had need of nothing," and did not even know that in the Lord's judgment she was "poor, and wretched, and naked, and blind, and miserable." Such was Christ's estimate of her condition! No more appalling contrast was ever given by the Faithful and True Witness concerning the actual condition of the professing Church.

The very thought of the Churches of Christendom becoming one at the close of the nineteenth century! Imagine her worldwide and earthborn complacency in the light of Our Lord's words: "Thou sayest, I am rich and increased with goods, and have need of nothing." What a splendid caricature of the Church of Christ. Hear our Lord's verdict concerning her, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

THE MADNESS OF THIS ATTEMPT

at the fusion of Christendom in the light of the testimony of "the Faithful and True Witness"!

The Papacy, it is suggested, should lead the way to this stupendous union, and even Protestants are to be forgiven, accepted as Christians, and embraced by the Pope, provided they enter the sheltering fold of Holy Mother Church.

Many of us believe, and hold fast, that loyalty to Christ demands that we maintain separation from what is commonly described as "the Christian Church." The professed Church has, to a large extent, usurped the place and functions which alone pertain to Christ. Christ is God's centre. The Church is not, and cannot be. Baptism, *e.g.*, which in the Word of God always sets forth union with and entrance into Christ, the Church, in order to her own glory, has made merchandise of, as entrance into her membership, salvation, and honour. The Lord's Supper also, which the Word of God teaches is never more or other than a memorial feast of grateful love at the invitation of Christ to all believers, the corrupt Church has exalted into the sacrifice of the mass, and declared to be a scene of priestly function. This is a Church invention fashioned in direct opposition to the Word of Christ, who by "one offering of Himself" hath "perfected for ever them that are sanctified."

Let those believers who value the doctrine of Christ and the supreme authority of Christ Jesus as the Saviour and Lord of his "*Ecclesia*," give heed to the following

PAINFUL AND BLASPHEMOUS EXTRACTS

which have been taken from "The Roman Catholic Breviary," and from "The Glories of Mary," a volume highly commended by the late Cardinal Manning (published by Burns, Oates and Co., London, and Duffy, of Dublin): "*Mary the only hope of sinners.* Thou [Mary] art the only hope of sinners" ("Breviary" Office for September 9). "Thou art my only hope, thou alone canst help me" ("Glories of Mary," page 20). "Oh! Lady in heaven, we have but one Advocate, and that is thyself" (page 168).

Again, observe these awful words: "If my Redeemer rejects me on account of my sins, and drives me from his sacred feet, I will cast myself at those of his beloved Mother till she has obtained my forgiveness" (90). "My Queen, be my Advocate with thy Son, whom I dare not approach" (115). "O, Immaculate Virgin, prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil." "Through thee we have been reconciled to God." "Thou art the salvation of the whole world" (248, 249). "Both the Son and the Mother effected human redemption, and obtained salvation for man" (366).

What blasphemy to insert the following words as though spoken by Christ Jesus: "Jesus Himself said, Were it not for the prayers of my Mother, there would be no hope of mercy" (479). And again: "We often obtain more promptly what we ask for by calling on the name of Mary than by invoking that of Jesus" (112). "I adore thee, O great Queen" (241). "Mary commands in heaven" (569). "Thou, O Mother of God, art omnipotent to save sinners" (623). "O most pure Virgin Mary, I worship thy most holy heart" (104). Think of these awful words: "If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him" (98); or the blasphemy, "Mary so loved the world as to give her only begotten Son" (478). And again: "Behold the power of the Virgin Mother; she wounded and took captive the heart of God" (98).

It would be easy to add to these terrible quotations. Let them be pondered by those who value loyalty to the Lord Jesus, and who recognise the supreme authority of the Holy Scriptures on all questions of doctrine and practice. The unwisdom and wickedness of helping forward to comprehension in, or union with, ecclesiastical systems which tolerate such unscriptural teaching must be apparent, and should be utterly repudiated by every true Christian.

In a future paper I may show something of the horrible power once possessed by the Church of Rome. Remember, millions of the members of the Church of the Firstborn were persecuted, tortured, and slain by this anti-Christian system, which is described by the Spirit of God as "Babylon the Great, the mother of harlots." Well may the Lord say of her, "She was drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

THE DEATH OF LIBERTY.

There is nothing that the Christian men and women of England and America should more resolutely set their faces against than this latter-day delusion as to the fashioning of a great Universal Church. It could only mean the death knell of personal liberty and the rights of conscience. Wherever ecclesiastical power is, it is hateful, and always ready to oppress and destroy. The persecution of the heroic Christian Stundists in Russia by the Greek Church in the year 1894 should awake all believers who are loyal to Christ, to stand fast in the liberty wherewith He has made us free, and resolutely refuse to be in any way entangled in earthborn Church bonds.

The great Head of his Church said, "One is your Master (Lord), even Christ, and all ye are brethren." Nothing could be simpler in constitution, whether for worship, service, or fellowship, than the Lord's welcome and precious words, "Where two or three are gathered together in my name, there am I in the midst." There, and wherever such conditions exist, is found the Church of Christ, whether in Galatia, on shipboard, in the city, the cathedral, chapel, mission hall, or room. Beware lest the simplicity of the Church of the Firstborn be misrepresented and supplanted by the world's splendid ecclesiastical travesty of "the Church which is his body, the fulness of Him that filleth all in all" (Eph. i. 23).

HENRY VARLEY.

## PATIENCE.

O fettered soul, true love waits calmly on,
No matter that the day be sad and long;
Why dost thou pant and fret so 'gainst thy bars,
Would'st thou soar upward to yon distant stars?
Cut through the air, on gleaming wings unfurl'd,
To seek his face who made each shining world?
Nay, wait, 'tis best to wait, 'tis right, 'tis meet
Meekly to walk along with patient feet;
He did so through long trial and poverty,
Would'st thou not toil for Him who wrought for thee?
He walked from hour to hour, from day to day,
Nor ever longed for wings to "fly away."
And would'st thou find a quicker, easier way?

CAROLINE TICKNER.

THE BABE OF BETHLEHEM brought a blessing to every baby blossom.

## A LEAF FROM MY LIFE.

By Dr. G. D. DOWKONTT.*

I had read down to the words, "Almost thou persuadest me to be a Christian," and was commenting upon them, when the master-at-arms came to the edge of the crowd, and, calling me to him, told me that the captain had sent him to stop the meeting at once.

A few minutes before this the regimental brass band had come on deck, and stationing themselves near to the group who were listening to me, they struck up some secular airs, a most unusual thing to do on a Sunday evening. As they did so the men crowded in closer, and, as the speaker stopped, they said with one voice, "Go on, sir, we can hear you; never mind the band." When the captain's message was delivered, I returned back to the centre of my astonished congregation, and said, "Men, I have received orders from the captain to desist at once; as we are in the Service, of course we must obey; I can only, therefore, wish you good night, thanking you for your kind attention."

There was a very distinct murmur of disapproval among the men, many of whom were Irishmen, the regiment (33rd) being a Catholic regiment. One said, "Well, that's a strange business; a fellow might swear and curse and tell lies all he liked, and they wouldn't stop him, and shure the steward was only giving us the Word o' God and they stop him."

I had scarcely reached the sick berth when the master-at-arms made his appearance, and stated that the captain desired to see me on the quarter-deck at once. I had not yet recovered from the shock of indignation caused by the order to desist, but was, so to speak, "boiling over," yet struggling to keep it down.

As I walked along the deck, I lifted my heart to the God I was trying to serve, and prayed, "O Lord, keep the door of my lips, that I offend not with my tongue." For fully fifteen minutes did the captain try to get me to do so, but failed. I explained that I had only sought to do good, and that I was not aware of having broken any rule of the service, and if I had done so, I was sorry for it. The captain finally concluded with the threat that he would dismiss me from the service when the ship arrived home.

It was hard to bear, but as I reached the sick berth again and sat down, taking my Bible in hand, it opened at the 51st chapter of Isaiah, and I read as follows:—"Hearken unto me, ye that follow righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a garment. I, even I, am He that comforteth you. Who art thou that thou shouldst be afraid of a man that shall die?"

It was as if the Lord stood by his poor servant on the *Crocodile*, even as He stood by his great servant Paul on board ship, and I was indeed comforted. During the remaining days of the voyage the soldiers often expressed their disapprobation of the captain's conduct, and after the ship arrived in Portsmouth, where the regiment was for some time stationed, the men, upon meeting me in the street, would accost me thus:—"Did the captain do anything to you, sir?" "Shure it was a shame the way he treated you, and although I'm not of your persuasion I never heard you say anything but what was good."

After the vessel had been home some days, a candidate for another position came on board, and the captain, noting that this man had held a similar office to myself, saw in it, as he thought, a good opportunity to get rid of me. I was accordingly sent for, and told that I had his permission to leave the ship for another vessel, but when asked, in accordance with the rules of the service, to state my reasons for wanting to exchange, I simply said that "I did *not want* to exchange, and therefore had no reason to give for desiring to do so." This settled the matter so far; for, although my friends advised my leaving, I did not do so, deciding that I would not go at man's bidding, nor for fear of man, but simply when God wanted me to do so.

God has said, "Them that honour Me I will honour," and it seemed as if He had arranged, so to speak, to honour his unworthy servant in the following manner.

On the next voyage out from England I went, as was my wont, among the troops with papers and tracts, giving several to a group of men, and bidding each in turn to read his paper for the good of all. In this way I was soon able to find out who were Christian men, as they would generally thank me, and tell of their desire to serve God. In the evenings I would gather these men together in my store-room for reading, conversation, and prayer.

When the troops were leaving the vessel at Alexandria, a young Christian soldier told me of his intention to send an account of the voyage to a lady friend in England, who had made him promise to do so.

"And," said he, "I shall tell her of the pleasant times we have had."

"Well," said I, "I am not at all jealous of the Army, but while I know of several ladies who write to and work for soldiers, I do not know of *one* who so works for the Navy, and I think we ought to have at least *one*." We parted, never since to meet; but when the ship arrived home, a letter addressed to me came on board from the lady in question,

MISS AGNES E. WESTON.

In this letter she told of her soldier friend having related the foregoing conversation, and she further expressed her willingness to become the "one lady" for the Navy if only she could be told what to do, and how to do it. After thinking and praying over the matter, I made out a list of all the Christian officers and men I knew in the Navy, giving the names of their ships, and where they were stationed. Enclosing this in a letter full of rejoicing, I advised Miss Weston to write to all of these, telling them of her offer, and bidding each to send a similar list to the one I had forwarded. I also advised her to use a book alphabetically arranged, into which she could enter the names, and avoid duplication. In less than six months Miss Weston "held the reins," which she has held ever since, of all the Christian officers and men in the Navy.

To-day there are four or five large buildings in English seaports where thousands of British and other men o' war's men are welcomed and housed. Hundreds, if not thousands, have been converted as the result of this noble woman's efforts, and those working with her, and her name and fame are world-wide. A few years since this work was extended to the United States Navy, and is becoming very successful.

I remained in the *Crocodile* for two years longer, until August, 1870, when I was most unexpectedly recommended for appointment to H.M. Dockyard, Portsmouth, by the chief surgeon of the ship, with whom I had served for three years. The doctor was a Roman Catholic, and yet expressed his sense of the captain's action in June, 1868, by saying to me the next day, "I consider his treatment of you a piece of gross injustice."

Meantime, the captain and two other officers who had made up their minds to "get that religious fellow out of the ship," left the vessel, while I remained on board, and had the satisfaction of seeing three other officers take their places, who all became my fast friends, and encouraged me to do all the Christian work I pleased. One of these poor fellows who opposed me killed himself with drink, and another committed suicide at sea after leaving the *Crocodile*. In June, 1889, just twenty-one years after the occurrence previously narrated, I stood on the deck of my old ship, looked at the old and memorable places, looked back to June, 1868, and looked up to thank God for all his goodness and care then and since.

* Extracted from Dr. Dowkontt's Autobiography; the incident first related occurred when he was holding a service on board H.M.S. *Crocodile*.

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**WOMEN WORKERS.**—A conference of workers in various departments and service is called for October 23 to 26, in the Queen's-rooms, Glasgow. Amongst the readers and speakers will be Miss Chedham, Mrs. Sheldon Amos, Misses Don, and T. D. Townsend, Lady Laura Ridding, Misses Lidgett, Maitland and Richardson, Dr. Sophia Jex Blake, and others known in connection with busy and useful service. The secretary of the conference is Miss Macgregor, 26, Lyndoch-street, Glasgow.

**HOP-PICKERS.**—The work in the five tents erected for the hop-pickers in the Alton district is being blessed. The poor pickers much value the tea provided for them night by night. Great attention is being paid to Gospel addresses, and a spirit of inquiry is manifested. At one of the tents much deep thought seems to have been awakened, and several young men we hope have decided for Christ. One little gipsy girl, with her brown eyes sparkling with delight, said, "I would rather be a preacher than anything else." Pray for us. The work is great. S. Chinn.

*Alton, Hants.*

## GIN OR THE GOSPEL?

A very notable example of a large chapel having outlived its day has just occurred in Clerkenwell. As the place is in close proximity to the head-quarters of the Watercress and Flower Girls' Mission, Mr. John A. Groom, secretary and superintendent, is intensely anxious to save the premises from falling into the hands of a firm of distillers, who are after the property, and to utilise the building in extending the evangelistic operations of a comprehensive and far-reaching Christian mission. As two applicants are in the field, the matter will have to be quickly decided in favour of one or the other. The question resolves itself into "Gin or the Gospel?"

The commodious chapel referred to has been used for sixty years by a congregation of strict Calvinists, but deaths and removals have so reduced the membership that the doors have had to be closed, and the lease will have to be at once disposed of in order to pay off a debt and other liabilities. Notwithstanding that they have the application of the firm of distillers referred to, the trustees and remaining members offer the chapel to the Flower Girls' Mission on condition that what is owing is paid off. To effect this transfer, and thus to guarantee that the Lord's work shall still be carried on in the building, a sum of £500 will need to be immediately forthcoming.

As the case is not only urgent, but of exceptional interest and importance, Mr. Groom and his committee make a strong appeal to the Lord's stewards throughout the country to enable them to carry through this new enterprise. The chapel has accommodation for six hundred persons; it stands in the midst of a very poor and populous district; the securing of the chapel will afford an opportunity for extending the mission in a way that is much needed at the present time, and in the poor and densely-crowded district referred to. As there will be only a small ground-rent to be paid annually, the cost will be trifling after the preliminary payments are made. Probably in the entire history of evangelistic and rescue work in London, the question, "Gin or the Gospel?" never carried with it greater significance.

The appeal is strongly supported by such well-known friends as Messrs. W. J. Orsman, L.C.C., George Hatton, John Kirk, Wm. Wheatley, and Rev. Philip Gast.

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**On Wednesday last week, in company with Mr. Groom, I visited the chapel above referred to, and found it admirably adapted for use as a mission centre. The lecture-hall affords facilities for varied work, classes, and meetings of diverse kinds. Passing through the neighbourhood, and observing the character of the population, I was much impressed with the evident necessity for active evangelistic mission service, such as I have known carried on by Mr. Groom for over twenty years. I trust the above statement will evoke a hearty and prompt response.**

**Robert Scott.**

## FRIENDLESS AND FALLEN.

The work of the Homes and Open-all-Night Refuge has been sustained in full vigour thus far during this year. Up to the present time there has been an increased number of applications for help, and every suitable case has received prompt succour to the utmost capacity of the mission.

There have been several interesting incidents arising out of the work of former years. Very recently a piece of wedding-cake was received from a young woman who was an inmate of the Training Home, Parson's Green, Fulham, some twelve or fourteen years ago. She is now married, and she and her husband are members of a Christian Church. Another instance of good resulting "after many days" has occurred within the past week. A young woman for whom much had been done with apparently no good resulting was lost sight of for over seven years. She called on Saturday last in company with her husband and one of their four children, being in London for the day on a visit.

This work of mercy is in need of means to meet the daily expenses of the Homes. Mr. Taylor, the secretary, 200, Euston-road, London, N.W., will be happy to send to friends the various publications of the Society.

## AMONGST THE POOR.

"But for you, my other little ones must have starved," was the cry of a deserted wife and mother, who had just buried her baby. The baby had been slowly done to death under the combined forces of insufficient food, clothing, and want of the nourishment its feeble life required.

"I shall never forget it, not to my dying day," the mother sobbed, as she detailed the miseries of the lonely night watch, during which the little life flickered out. But help has come to this stricken one, and though she does not "forget," she has taken heart again. The faith of early days which had been almost extinguished has revived, and the poor bruised heart has not only responded to the touch of human sympathy, but has opened to receive Divine comfort and healing. The habits of past years, learned in the godly refined home of her girlhood, have re-asserted themselves; squalor and confusion have given place to cleanliness and order, and now it is a joy we scarcely dared to anticipate, in those dark days that are past, to visit this home.

"My troubles have brought me nearer to God," says another of our poor friends, who in the darkness of widowhood, hampered with the care of many little ones, and not knowing how the next meal will be provided, finds that the barrel of meal and the cruse of oil have not yet been exhausted. Visit with us the one room where the widow lives, and be sure that you render yourself invisible, or her lips will be sealed as to her need, and the simple contrivances of honest poverty. She is weak from recent illness; one baby in her arms and another crawling round her feet. Three others stand at the table devouring parish bread with the vigorous appetite of healthy childhood. "Bless them, they do eat," says the mother. It only comes out by the way that she has little appetite for the rough food.

"I suffer so much from cold, and this lovely bodice will be such a comfort to me through the winter." Truly, the wash-leather jacket, so little worn, and so neatly repaired, is "just the thing" for the lonely seamstress, whose hacking cough and emaciated frame betray the nature of the slow disease that is preying upon her. That valuable article of clothing, one of many useful gifts from the same kind friends, was a real puzzle to us when it first arrived. There was no difficulty in disposing of it. Oh, no; but we had to decide which of the many poorly-clad, wheezy, rheumatic, bronchial, or consumptive women of our acquaintance should rejoice in the possession of so rare a gift. We hope we have decided aright, but it was a real problem, and needed very careful consideration on our part.

One meets with stories of unsurpassed heroism in the "simple annals of the poor." There is in this upper room a man paralysed past movement. Fifteen years ago he was the hard-working, industrious father of a little family. The nature of his arduous calling induced disease, and then his wife, healthy and energetic, came to the front and worked by night and day to keep her husband and children about her. But the man refused to be a helpless burden in the home, and insisted upon being removed to the workhouse infirmary. The mother worked on, never stopping for sickness and death, which visited the home again and again, until only one child remained.

Finally, through wrong surgical treatment for some supposed throat affection, she became almost stone deaf; but through all the long years of work and suffering she never missed the weekly visit to her husband. He will talk now and tell out some of the terrible experiences of workhouse life and treatment, which he endured at the time in absolute silence, bearing without a murmur his heavy cross, that he might not add one straw to that of the faithful wife. The only child grew old enough to take a situation, and then kind friends at the chapel with which the woman was connected arranged to pay the rent of two rooms in order that the man might once more know the luxury of a home of his own.

On the days when she is so fortunate as to have work, his wife rises at half-past four, goes through the slow operation of washing and dressing the invalid, and then carries him to the chair, where he remains till she returns at night. The devotion of this couple is a most pathetic sight.

Many and many a lesson of trust and patience we learn in the homes of such. "The poor ye have always with you," said the Master, and we often think that He specially blesses any ministry of help and comfort to them. May God consecrate to this ministry thousands of hearts filled with his own yearning sympathy for the souls and bodies of his poor suffering ones.

Annie F. Perram.

38, *Westbank, Stamford Hill, London, N.*

## MISS MACPHERSON AT HOME.

Warm and loving greetings were extended to Miss Macpherson at the Workers' monthly meeting held last week at the Home of Industry. A large company of friends assembled, and great thankfulness was expressed for journeying mercies, safe return, reinvigorated health, and the good tidings brought from the other side. Mr. Maude opened the meeting with praise and prayer, and acted as chairman, though, as a matter of fact, the proceedings were of a very informal character, resembling a family thanksgiving rather than a public meeting.

Mr. W. F. Archibald briefly, but with much practical power, dwelt on the injunction, "Cast thy burden upon the Lord, and He shall sustain thee" (Psa. lv. 22), bringing out the sweet helpfulness of such a promise for God's people, and peculiarly for his workers when pressed by reason of the responsibilities of service.

Miss Macpherson followed with a bright and happy talk, recalling the goodness of the Lord since years ago she commenced emigration work. Coming to the present time, she said that two parties of destitute orphans (the sixty-seventh and sixty-eighth) have this year been rescued, trained, and placed in Canadian homes. It was her privilege for the fifty-third time to cross the Atlantic and mingle with many who are now growing into manhood and womanhood. Amongst these, blessings and answers to prayer have been numerous. Nearly six thousand of them have during the past twenty-five years started in life on the other side of the sea.

THE HAPPY SUMMER TIME IN CANADA

passed very quickly among her fellow-workers, aiding them, as they watch over the development of a great variety of character, age, and ever-shifting circumstances. She commended the workers in Canada for special prayer, that heavenly wisdom may be given them as they visit and correspond with the large growing-up family; also that the good seed, God's holy Word, sown in young hearts, both at the Hackney and Stratford Homes, may spring up and bring forth fruit to his praise and glory. The applications for well-trained boys and girls, from ten years of age, are as numerous as ever, while for the little adoptions the Lord has opened the hearts of many to receive them in his name and care for them for Him.

Little Edith, one of a recent party, aged six years, whose father died last winter, leaving a widow and five little ones, has been chosen by a farmer's wife. Two months after, a kind letter arrived for the widowed mother in England, in which the writer said:—"Edith (or Mollie, as we call her) is well and happy in her new home with us. The summer vacation is over, and to-morrow morning school begins. She writes very well on her slate now, and will, no doubt, in a short time be able to write you some nice letters. We have a little pony, and I often put Mollie on her back and let her ride. She is saving her money towards buying herself a side-saddle, so that she can ride in style. I wish you would tell us how much it cost Miss Macpherson to bring her from London; because if we adopt her, which we will if you are agreeable, we should at least repay her for the money spent in bringing her over."

During the three months' stay in Canada, scarcely a day passed without receiving a visit from one and another, finding to one's joy that the wanderer had been brought back to the fold, and that careless ones, whose only thought had been to get on in this world, were now desiring to serve the Lord and live for his glory. The two last seen had been quite unconcerned about their souls' welfare in England, but one had just offered himself to the North American China Inland Mission, and the other, a simple whole-hearted young fellow, told out his desire that he, with many others like-minded, should with their own earnings support a representative missionary. These two young men had, in former years, both been left orphans in this great city.

She found on arriving at Stratford, Canada, that two devoted young students were actively engaged in visiting the hundreds of children placed out in the various districts, and reporting on them to England. Both of them had the spiritual needs of the children much at heart as well as their temporal advantages, and they are being used to bring many of the boys and girls to decision for Christ. It was good, for instance, to hear of Annie (once a motherless little girl from the neighbourhood of Ratcliff Highway), when asked if she was a child of God, bursting into tears, saying, "I am not, but

OH! I WISH I WAS.

I pray every night and morning. I read my Bible, but I am not a Christian." And then when shown the way of life clearly and simply, she accepted it with all her heart, her tears dried, and a song of praise filled her lips.

While mentioning these, Miss Macpherson was thankful to say that not all needed to be shown the way to be saved. The visitor rejoices in finding many who are living for Christ in all godliness and humility. One day Mr. T., hearing of one of the young men, in the neighbourhood where he was seeing some of the little ones—past the visiting age, being twenty-four—walked across the fields to see him, and asked if he was on the Lord's side. The young man's face lighted up as the question was put to him, and he replied, "I am thankful to say that I am." Then the visitor learned from others that this young fellow was a leader in Christian effort, and his one aim in life seemed to be to serve God faithfully.

We thankfully notice that the recently-issued report from Ottawa shows a most friendly disposition to juvenile immigration, when individually trained and watched over.

Mr. Joseph Merry told, in concluding the meeting, how the Lord had been with them on the way, and how he had been enabled to testify on board ship in steerage and saloon. Beyond the sea he had been profoundly thankful to find evidence of a deepening spiritual work. For the home service in Bird Fair, among the widows, factory girls, and young men, as also among the children, he asked earnest and continued prayer.

These faithful workers, in setting themselves to a fresh winter's toil, earnestly trust they may be sustained by the loving prayers of the Lord's people. The need among the poor of the East End seems greater than ever. For the sake of those wishing to co-operate, it may be noted that £10 defrays the cost of rescuing one child, while £5 pays for a winter's training in the Home—a training which proves of inestimable service beyond the sea.

## MEDICAL MISSIONS IN E. LONDON.

A year has passed since Livingstone College was first opened for the reception of those who might wish to gain some medical experience before proceeding to lonely posts in the mission field. The number of students who entered at that time and went through the nine months' course has been to us a great encouragement. We propose to give to the friends of missions an opportunity of hearing of the scope of the College work, and the plan which has been adopted. A meeting has been arranged, with this in view, to be held in the Council Chamber, Exeter Hall, on Tuesday, Oct. 2, at 4.30 p.m. As the room will be limited, admission will be by invitation, but I shall be glad to send one to any who will write to me as below.

One special subject which will be spoken of will be the Home Mission work which is carried on in the East End, in connection with the College. An arrangement has been made by which the Shadwell Medical Mission, which is connected with Dr. Barnardo's work, should be managed by me. Whilst Dr. Barnardo provides a part of the money required, the responsibility lies with me to raise the rest of the money. It is my earnest desire to put this matter before those who believe in the great work of medical missions, and ask their support for this old-established work in the heart of the poorest part of East London. The development of the work depends largely upon the support which Christian friends may feel led to offer.

At present the work consists merely of an out-patient dispensary, and it is not possible to visit the patients in their homes. If sufficient means are forthcoming, it might be arranged to have a resident medical officer, who could reach the homes of many of the poor in Shadwell in a way which an ordinary evangelist could not hope to do. Friends interested in this Mission will be cordially welcomed at the meeting on October 2.

Charles F. Harford-Battersby, M.D.

*Livingstone College, Mornington-road, Bow, E.*

## THE SALISBURY CONFERENCE.

This Conference, held last week, was characterised by all its usual energy, earnestness, and "go." With Rev. E. N. Thwaites at the head, the meetings could not be dull. The whole arrangements for the Conference introduce a happy mingling of the doctrinal and the practical.

The subject for consideration at the morning meetings was: "The Blessing of the Lord." (1) Provided for us; (2) appropriated by us; (3) communicated to others. The evening sessions were devoted to: "The Threefold Position of the Believer." (1) Turning to God from idols; (2) serving the living and true God; and (3) waiting for his Son from heaven.

These were very timely subjects, and were judiciously and ably treated. We hope to give some of the addresses, or the substance of them, in future numbers.

The after-dinner talks upon Christian work, and the brief Bible expositions after tea, are a most interesting feature.

Mr. Hermann Harris, founder of the Central Soudan Mission, in a closely-packed address of five minutes, told of one trying occasion, when the missionaries were assailed, a young Arab observed that they were kept in perfect peace, their mind stayed on God. He inquired the cause, and found the same peace in Christ, who is our Peace. Mr. Harris urged proportionate giving, the standard of measure being not our income, but the need of the Lord's work.

Mr. Harington narrated the story of his early experiences in obtaining a prayer-room for soldiers in Indian barracks, and how the Government in Sir John Lawrence's time agreed to build one in every cantonment. This excellent movement is evidently due, in large measure, to Mr. Harington's faithful and unwearied effort, both in its inception and continuance. He has also been busy in endeavouring to maintain in every barracks a branch of the Soldiers' Y.M.C.A.

Mr. Gostelow told of his work in the villages round Windsor, carried on by a band of young men with the aid of bicycles. Many souls have been won. His last word was "O, young men, get bicycles"; then his time was up.

Mr. Hutchinson, of the C.S.S.M., told of the Children's Scripture Union, with 600,000 members all over the world. The seaside and other work wonderfully acts on missionary work. Children are brought to Christ, and in many cases have become missionaries. By various agencies the whole reading of the children influenced by the C.S.S.M. is being revolutionised, and the novels are being replaced by the Bible and good books.

Mr. Leng spoke of the Scripture Readers' Society of Ireland, whose work is carried on by about forty single-eyed and simple-hearted men, the number of whom it is important to increase.

Mr. Evans advocated the Aged Pilgrims' Society, established 100 years ago, which now gives pensions to 1250 aged Christians, besides the Homes, which provide accommodation for nearly 180.

Mrs. Thwaites told how God had led her, through Lord Radstock, in "full and glad surrender," to be one of Christ's fisherfolk, and thrilled the party with her touching incidents of souls won during the past summer on the outskirt of seaside meetings.

This type of post-prandial oratory should be sedulously cultivated. These brief speeches of experts in Christian work are a specific against religious indifference and evangelical pessimism.

But all were especially delighted with the account which Mr. Thwaites gave of his recent visit to India. Among the facts crowded into a brief address the following were noteworthy: He had been away only four months, during which time he had travelled about 16,000 miles, preached 167 times, and though he had some work every night was kept in good health the whole while. He had found a great readiness to hear the Word. After preaching for an hour he would hold two after-meetings, then see people in the vestry, and find the crowd waiting outside. He had preached in the square in Calcutta to educated native gentlemen, who could understand English. They listened until his voice failed, and still cried, "Go on, sir." He led the way to a Mission Hall which was offered for his use, and as many as 130 or 140 of them followed, and crowded the room "inside and out" for another service. He attributed this success to three things:—(1) He was an Englishman, representing the ruling race; (2) the educated natives are ready to hear one who speaks English plainly; and (3) they had lost faith in their idols, and were wanting to hear the Gospel that is "worthy of all acceptation." "I will believe in bands and banners," said Mr. Thwaites, "when the Gospel is worn out." On one occasion when preaching to a crowd of idolaters, he ventured to say concerning their idol Vishnu, "How unreasonable it is to worship that! If I knock it down with my stick, it cannot help itself or get up again. How then can it defend you?" They all laughed at the folly of their own idolatry.

Mr. Thwaites is deeply impressed with the importance of such visits as he paid to India, as calculated greatly to increase the value of the missionary work. A fund for sending out men for this work was already started, and some encouraging subscriptions had been promised.

Among the speakers on Conference topics were Rev. J. G. Mantle, Rev. Graves Walker, Rev. G. Wainwright, Rev. R. Middleton, Rev. J. Wilkinson, Lord Radstock, and Mr. R. C. Morgan.

## JEWISH NOTES.

THE JEWISH NEW YEAR.

The month of Tishri, which is the first month of the Jewish civil year, commences at sunset on Sunday, September 30. The synagogues will be thronged during the first two days of October by Jewish worshippers, keeping the feast of the New Year. At sunset on October 9 the Great Day of Atonement commences, and for the following twenty-four hours no devout Jew will touch a morsel of food. The Feast of Tabernacles follows five days later, *i.e.*, at sunset on October 14, and is kept up for nine days. Many a Jew at this solemn season must feel utterly dissatisfied with the empty forms of Judaism. Let every Christian plead with God that the blind eyes may be opened to behold in Christ the Lamb of God, who beareth away the sin of the world.

PERSIA.

It is encouraging to learn that the C.M.S. missionaries in Persia have been requested by the Jews of Ispahan to open a school there. One has already been started consisting of twenty boys, and will be enlarged as soon as the needed funds for the purpose are received. During a visit to a town about five days' journey from Ispahan, one of the missionaries called on the Chief Rabbi, and asked him if the Jewish community would welcome or hinder missionaries if, in the near future, they should commence work for Christ in that city. His reply was couched in the most emphatic words of welcome. There is an evident hunger for the Word of God among the Jews all over Persia, and a fine field is open there for Christ's messengers to Israel.

ARABIA.

Rev. S. M. Zwemer, of the American Arabian Mission, who, it will be remembered, was to leave Aden about July 1 on a visit to Sanaa, the capital of Yemen, on behalf of the Mildmay Mission to the Jews, duly arrived at his destination on August 1. He was much delayed on the road by the difficulty of passing the cases of Hebrew Testaments through the Turkish Customs. The Jews at Sanaa were delighted to see him, and on one of their Sabbaths he visited four of their fourteen synagogues. Mr. Zwemer writes:—"I have found much comfort in the assurance of your prayers. May God cause his own Word to triumph. So far, 122 of the books sent have reached Jewish hands safely, and even this is not a small matter if God will bless their perusal."

INDIA.

A work among Jews has just been started at Calcutta. Two rooms have been secured, and it is hoped that a sewing-class may be opened for the Jewesses, who are very poor; also a Sunday-school, day-school, and lending library. Mr. Kalberer writes: "I do hope Mr. Wilkinson will be able to send an agent to India. Oh, how grand it would be if we had some Jewish missionaries labouring in India among the natives! I do pray that God will be with us in our new work among his ancient people, and that He will direct us in every step of our way."

DO NOT KEEP YOUR BOYS in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

## BETHESDA MISSION, DALSTON.

In the dense district lying on the west side of London Fields a good work has been carried on for about six years by Mr. and Mrs. Alexander, whose labours have been used of God to the conversion of souls. By persevering effort they have gathered around them in the Bethesda Mission a little company of earnest workers, but these are for the most part poor. The hall is leased from the G.P.O., and the lease expires this week.

Under these circumstances a meeting was held on Thursday evening; the crucial question being, "Shall we take another lease of the hall, and go on with the work? or shall we close up?" The difficulty is financial; but on a very modest scale, as some £25 additional help is all that is required to keep this really useful little Mission going. The hall seats 160 persons, and in it Gospel services are held, also children's service, Sunday-school, and various weekly meetings, as well as open-air and temperance effort.

Rev. W. Miall, who presided at the meeting, spoke of his own many years' experience of the district, and urged the great value of the work done by this Mission. Mr. Hawley insisted on the usefulness of the Mission.

Mr. S. J. Alexander, the hon. director, briefly outlined the story of the Mission, showing how God had blessed it, how many souls had been saved, how not a few are now serving God in other parts who were won to Him in this hall. As to the future, he and his wife were simply ready to do God's will: whether to continue the Mission, or to give themselves to evangelistic service in various parts.

Mrs. Alexander came next with a glowing and animated talk on the goodness of the Lord in this place, and her own firm faith He would lead aright. She detailed various cases in which God had saved sinners in the Mission services.

Several friends followed with ringing and persuasive pleas on behalf of the work. The testimony borne to the usefulness of the Mission was of such an explicit character that finally the decision was come to that it must go on. Small amounts were promised by the friends present (over and above what they had been giving) making in all £2 per quarter additional, so that now the leaders are looking to the Lord to incline the hearts of his people to provide, say, £12 per annum. The director is Mr. S. J. Alexander, 45, Gayhurst-road, Dalston, N.E.

## A DUTCH DEPUTATION.

A very interesting meeting was held last Friday evening at the Baptist Mission House to welcome some Dutch Baptists who had come as delegates from that country. Pastor Horn spoke at some length of the work carried on there. He reminded us that 300 years ago, when the Duke of Alva was sent by Philip II. to exterminate the Protestants in Holland, many came over to England for protection, but Queen Elizabeth had not treated them as we were treating those of to-day. Pastor Horn's daughter and two other ladies were dressed in Freisland, South Holland, and Zeeland costumes.

The delegates will be pleased to visit any churches who will welcome them during the remaining days of their stay here. Their singing of sacred songs and the eloquent words of their leader are sure to give pleasure and profit. On Wednesday, September 26, they are to be at Lordship-lane Chapel (Rev. E. T. Mateer); on Thursday, the 27th, at Bloomsbury Chapel (Rev. J. Baillie); on Monday, October 1, in the Foreign Y.M.C.A., 28, Finsbury-square, and on Tuesday, October 2, at Rye-lane Chapel, Peckham (Rev. J. T. Briscoe).—Address Pastor Horn, 28, Finsbury-square.

MOTHERS, maintain your self-respect, whilst you exercise your self-devotion. Motherhood need not be martyrdom.

PROTESTANT REFORMATION SOCIETY.—The monthly prayer meetings were resumed on Thursday last, when the committee room, 20, Berners-street, was crowded by friends and supporters of the society. Rev. W. R. Mowll, M.A., vicar of Christ Church, North Brixton, presided. A large number of special requests for prayer from the various mission stations were read out, and earnest petitions were offered for these cases as well as for the Protestant Educational Classes and Bible Clases, and the general work of the society. In bringing the meeting to a conclusion, Mr. Mowll gave a helpful address on the two prayers in Psalm xxvii. 11, "Teach me—lead me."

## TIDINGS FROM ABROAD.

The Central Noon Prayer Meeting at Aldersgate-street is a gathering place for Christian workers from all parts of the world. Last week this was specially the case. On Monday Major Mackinlay, who has been working for many years in Spain, gave some interesting personal testimony of his experiences. As a sample he told of a fisherman and his wife, who had heard and believed the Gospel. According to the custom of fishermen he had with his boat's crew followed the fish down the coast. His wife, wearying for his society, after an interval, followed him by rail. At the close of the fishing season they were returning in a large third-class carriage with a number of other fishermen, when a Roman Catholic priest entered and took his seat. The rough fishermen, thinking to set by the ears their godly companions and the priest, began asking the man and his wife all sorts of questions about sin and salvation. The wife, who was the better speaker, answered the inquiries by reading passages from her Bible. When the questions began to flag, thinking it a good opportunity, she preached the Gospel to the little company. Presently the priest rose to leave the train at an intermediate station. Before alighting he lifted his hat, and, turning to the astonished fishermen, said: "What the senora has said is the truth." Subsequent inquiries failed to bring the workers into touch with this priest; but He who led him to give this simple testimony is able and willing to lead him into all truth.

Rev. J. G. Morris, of Kimberley, spoke on Tuesday about the mission work in which he had been engaged in the diamond miners' compounds which abound in that vicinity. As a worker in connection with the Wesleyan Missionary Society, he had been located in many different centres, but he esteemed none more important than his present sphere. It is a little miniature world. All nationalities are represented in the streets of the town, and all the uncivilised races of mighty Africa are seen in the compounds.

Mr. Morris narrated one very interesting case amongst many. A young negro from Matabeleland —one of Lobengula's subjects — listened very attentively to the Gospel message. Presently he came to the night-school to learn English. Meanwhile he brought his weekly money to Mr. Morris to take charge of for him. This went on for many long months. At length the young scholar, now an intelligent and devoted Christian, claimed his savings, which amounted to £50, and bade his faithful teacher farewell. He was going to Cape Colony to train for Gospel work amongst his own people, at his own charges. What an object lesson for young people of our own privileged country. A savage lad, valuing the Gospel so highly as for its sake to endure this self-denial and hardness in order to become a teacher of his own people!

On the same day there were also in the meeting Mr. James, of the China Inland Mission, who has just returned on furlough, and also Mr. Gilree, of Alexandria, Egypt. This latter gentleman was seeking a brief change at Constantinople—after many years of labour amongst the Mohammedans of Egypt. He was in that city when, a few months since, it was overtaken by the terrible earthquake, which was duly reported in the English press. During the deep impression created by that terrible experience, he found ready acceptors of his Scripture portions, both amongst Jews and Mussulmans.

On Wednesday, Mr. Griffith, a retired agent of the Baptist Missionary Society, gave a thrilling account of his labours amongst the lepers in Jamaica. They are very numerous in that settlement. Many of these afflicted sufferers have not only come to know the Gospel, and to love the Saviour; they are also active disseminators of its saving knowledge. Amongst many stories of negro girls and women he narrated an instance of a young man who, with nine others, determined to enjoy a life of sin. All went well with them until this one was suddenly attacked by leprosy. Then they no longer wanted his company, and he no longer sought their society. He turned for comfort and salvation to the Saviour whom in the days of health and prosperity he despised. Blessed be his holy name! The sufferer was not cast out. He became an earnest evangelist. Disease prevented his walking from place to place, so he bought a donkey and a large-print Bible. He rode round from village to village and cottage to cottage reading aloud the Scriptures. He was often repelled, but never daunted. By-and-by the disease affected his sight, and he became blind. Happily, he had a retentive memory, so he could repeat long passages without mistake; and, although he had lost his eyes, the donkey still possessed his. So Jamie used to clamber on the donkey, who faithfully and safely carried him to the house of God and back whenever there was service. Many touching stories of these devoted, suffering Christians were rapidly told by Mr. Griffith in the course of his brief address.

On Thursday, Mr. McCarthy, a self-supporting missionary from South America, told his experiences. He went out to Buenos Ayres, and held meetings in English and Spanish, and assisted in the formation of the Y.M.C.A. in that city. A Sabbath-school was also started, and proved remarkably successful in gathering in many dear children, and leading them to a definite acceptance of the Saviour. Some time since Mr. McCarthy moved across to Monte Video, where the need is greater and the workers few. Here he was put in charge of the Sailors' Rest and Home. Whenever Her Majesty's ships put into Monte Video the seamen are allowed ashore. They gladly patronise the Rest, and the living and sleeping accommodation. The merchant seamen, on the other hand, are never allowed ashore, so Mr. McCarthy has to visit them in the vast harbour; some of the ships lie as much as four miles from shore. The harbour is much exposed to sudden squalls and gales. He greatly needs a specially constructed local boat for this service; this involves an outlay of £60. Mr. McCarthy has seen many trophies of the grace of God amongst seamen during his eight years' residence in these cities.

## NOTES FROM CHINA.

Dear Sir,—A few items of news from this provincial capital, where I am temporarily, may move the hearts of your readers to intercession for China.

1. The war with Japan creates unusual interest in this great official centre. It is thought that Japan may be of service to teach China many important lessons, which should, by any and all means, be learned.

2. Interest in Christian newspapers is considerable. There is one here, one in Central China, one in Pekin, I am told. For a time the most widely-known one, usually issued from Shanghai, was suspended; it is to be recommenced. Yesterday I found a new proof of the value of such papers. A Dr. Ling was led into the love of truth by this means. He became a devoted reader, and his influence spread considerably.

3. Prayer and effort are being made concerning the preparation and publishing of "Lives of Eminent Christian Chinamen." This is a powerful means of good, proving the best form of evidence of the real power of Christ to save from the evil passions of human nature, and help men to be helpful to their fellows, whereas otherwise they would have been torpid and indifferent, if not positively injurious.

4. Ladies' work is in great force in these regions. Ladies take turn with men in conducting religious services in the "Keswick" held here.

5. An old friend of Mr. William Burns relates that Mr. Burns said his greatest spiritual successes were when he did not wear the native dress. It seems that in one place where he wore the native dress a Chinaman exclaimed, "Here's a foreigner who would make believe he's a Chinaman; he can't do it, his nose betrays him!"

6. Mr. Millard, fellow-missioner with Mr. Grubb, has been here doing good work. Mr. Grubb may come out and be met by Mr. Millard at Singapore, and visits be paid by these men of God in various places up coast.

7. I have found new proof of the desirability for watching unto prayer, concerning missionaries who are working in China while wife and family are all at home. The work needs family influence. Separation has its tests. Cares multiply through separation of forces. But God is all-sufficient.

Yours faithfully,

*Foochow, Aug.* 19. J. Sadler.

MR. MATTHEW BURNETT has been working at Southampton and Netley. He will be glad of prayer for the autumnal campaign on which he is now entering. His address is Wraysbury, Frances-road, Bournemouth.

## MELBOURNE MEMS.

MCNEILL MISSION.

The closing week of business meetings in the Town Hall has ended. Both preacher and people seem to have enjoyed them most thoroughly, and yesterday, when a collection was made at the last of them, on behalf of the Melbourne hospitals and benevolent institutions, the offering amounted to £109 6s. In these depressed times this shows the business men's appreciation of the time specially devoted to them by the evangelists. Evening by evening meetings were held in the Geelong Exhibition building.

A thanksgiving and testimony meeting is to be held in the Melbourne Y.M.C.A. Hall on Monday evening, to which those who have received blessing during the Mission are invited, as also the members of the choir, executive committee, and workers. The meeting is to be conducted by the Rev. S. Chapman (Baptist) and Rev. H. B. Macartney (Episcopalian). Messrs. McNeill and Burke begin work in Bendigo to-morrow.

DR. TALMAGE.

On Thursday of this week, Dr. Talmage arrived in Victoria. Travelling in the adjoining compartment of the boudoir car, I was on the spot to welcome him to the colony as the train reached the Victorian side of the river Murray, but thought it more considerate to let the Doctor have a rest, as it was a cold frosty morning. He was duly met at Melbourne by the moderator and ministers of the Presbyterian Church of Victoria, who gave him a cordial reception. Great numbers have attended the lectures, and given the American preacher a grand reception. D. M. L.

*August* 18.

## IN THE NIGER COUNTRY.

Mr. Thomas Holt, of the Niger Branch of the Central Soudan Mission, left Lagos on July 20, and journeyed to Ejerin by canoe. He writes:—

"Three missionaries of the American Baptists had arranged to accompany us as far as Ogbomoso; but as they were visited by sickness and death, their arrangements were completely knocked on the head. All their carriers and ours made a total of over sixty men to deal with. I have, however, learned somewhat how to deal with them, so that they were not able to give us the trouble they do many people.

"The first three days' journey lay through a thickly-wooded country, very hilly, the path being merely a footway through the forest wide enough for only one person to pass. The remaining portion of the journey was easier. The country is often quite open, then again the land gets higher, so that there is a delightful breeze.

"My companions landed here in good health; I had dysentery, brought on through over-exertion and drinking bad water. I travelled for two days in awful agony on this account, and suffered intensely the three days after arriving at Ogbomoso. I am now, however, quite well, and shall (D.V.) be strong enough to go to Illorin in a day or two to engage fresh carriers and buy horses. We have somewhat changed the plan of our route. Rabba, through which we intended to strike, is of course, in ruins. I propose to go right on to Yakoba, twenty days further than Bida, east by north-east. It is the only place, so far as I know, in the Soudan that is yet pagan. The population runs on towards 200,000, untouched by Mohammedanism. It is the highest point in the Soudan, and on that account I should say the healthiest, and is within easy communication of the northern caravan routes.

"Any other parties being sent out *viâ* Lagos will not have the difficulty there that we had; the suite of rooms over the Baptist schoolroom will always be at the disposal of the Soudan missionaries. We shall enter the Soudan, of this I am confident. Let the people at home bear us up in prayer, and I fear nothing."

WHENEVER YOU SEE A DRUNKEN MAN it ought to remind you that every boy in the world is in danger.

MOTHERS have a valid ground of complaint against that philosophy of education which would sacrifice them wholly to their children. Service never ought to be one-sided. The children must learn to deny themselves for the mother's sake as well as the mother for the children's.

## PASTOR YEN'S FAREWELL.

At the Mildmay Conference Hall, last week, a meeting was held to bid farewell to Rev. Yung King Yen, on the eve of his departure from our shores. For the past seven months this Chinese brother has been addressing audiences throughout the country, on the bearings of the opium question, especially as these affect the people of China. His utterances have always been marked by earnestness and intelligence, with a due appreciation of the responsibilities of Great Britain for the part it has played in past years in introducing this curse among the millions of China.

At the farewell gathering on Wednesday week, which was well attended, Mr. John Hilton presided. In a brief but weighty address he referred to some outstanding points in the past history of this agitation, and dwelt on the services which our Chinese friend has rendered to the cause during his sojourn amongst us.

In moving a resolution of thanks to the friends in China who had deputed Mr. Yen to visit England, Dr. Maxwell made some caustic comments on the medical evidence put forward in connection with the recent Royal Commission. It was a curious thing, he said, that medical men, while urging that alcohol is more hurtful than opium, take good care to prevent their own children from indulging in the latter, though they will not object to their using alcohol. The action of Dr. Ernest Hart, of *The British Medical Journal*, in publishing in his paper the one-sided contributions of medical men on this subject was strongly condemned by Dr. Maxwell as unscientific, and an abuse of his position as editor of such a powerful journal.

Mr. M. P. Betts having briefly spoken, the resolution of thanks was supported by Mr. Joseph G. Alexander, who rehearsed some of his already published experiences in India and China in connection with the Royal Commission. He also alluded to the protest made by Mr. H. J. Wilson, M.P., a member of the Commission, as to the way in which the Indian Government had presented the Indian medical evidence to the Commissioners. That protest, which appears in the latest volume of evidence published, virtually accuses the Indian authorities of selecting such evidence as was favourable to opium, and rejecting that which was unfavourable. This accusation of partiality is one which will have to be met, otherwise the report of the Commission will carry little weight with the people of this country. Mr. Langman, of the China Inland Mission, gave some of his experiences of the opium curse during a residence of eight years in China. These were entirely in support of what other Chinese missionaries have said as to the fearful nature of the scourge in Chinese social and family life.

In responding to the warm resolution of thanks, Rev. Yung King Yen gave an interesting survey of his labours and experiences while in England. He has publicly spoken on the subject over a hundred times. He thankfully acknowledged the kindness he had received during his stay, and said he left our shores with feelings of regret. He hopes, however, to continue his testimony after returning to China, and also during a visit he is making to the United States *en route*. He earnestly appealed to British Christians to maintain the warfare against this great evil, which is devastating his country; and said that if the curse be not stayed China is doomed.

An afternoon meeting for prayer and conference was presided over by Dr. Maxwell, secretary of the Medical Missionary Association, and hon. sec. of the Christian Union against the Opium Traffic. Dr. F. Harford Battersby, who is the representative of the Church Missionary Society on the Committee of the Society for the Suppression of the Opium Trade, discussed the medical testimony given before the Opium Commission in India. He showed that it was unscientific in character, that it betrayed manifest bias, and that much of it dealt with points not properly medical at all. Rev. A. W. Prautch and Mr. Man Sukh Lal, two of the missionaries recently imprisoned at Bombay, were introduced to the meeting by Mr. J. G. Alexander, who expressed his conviction, from personal acquaintance with these gentlemen, that the statements made by them were true, and pointed out that they had not been convicted of having made false statements, but of having made statements which they were not able to prove by positive evidence to the satisfaction of the magistrate—a very different matter. Mr. Prautch lucidly explained how he and his colleagues had proved, as the judgment delivered showed, all the substantial facts alleged by them as to the sale of opium contrary to the law, but had failed to prove that the prosecutor, Damji, had authorised his subordinates to commit these unlawful acts on his behalf, and it was on this point alone that they had been convicted. Mr. Yen spoke briefly, and several friends engaged in earnest prayer for guidance and blessing in the anti-opium crusade during the coming season.

## A HINDU'S CONFESSION.

Mr. S. Ramanujam Chetty is a Master of Arts and a Bachelor of Law, of the Madras University, and a pleader of the Madras High Court. He is the honoured son of an honoured father, who has been for many years a professor in the Madras Christian College, and is also Telugu translator to the Government. He came to the Calcutta Mission not as a stranger, but bearing letters of recommendation from most respected members of the Madras Mission, and with testimonials of high value from his professors in the Madras Christian College. Mr. Chetty sought baptism here rather than in Madras, because he was most desirous to spare his most revered father and other much-loved relatives unnecessary pain and trouble; and because he was desirous that not any harm should come to his beloved alma mater, the Madras Christian College, in the eyes of the non-Christian community, by his baptism.

On being called upon to do so, Mr. Chetty read the following statement to the congregation:—

Brethren in Christ,—I come from the Komati community, which is even more orthodox than the Brahmin. My father holds a most respectable position in that community. I was born in a family of affluent circumstances, and was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabharat. Encouraged by my grandmother, I was worshipping stones and pillars as representatives of the Supreme Being, but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year I joined the Madras Christian College, and, among other things, received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power the first thing he would do would be to hang all the converts. I tried to convince him of his folly, but I failed to do so, because he would not be convinced.

While I was a student in the junior F.A. class, a number of young friends joined together to study the subject of religion, especially Hinduism, but the society soon dissolved into nothingness. In those days my mind fluttered considerably between theosophy, agnosticism, and theism. The famous exposure of the Mahatmas in the pages of *The Christian College Magazine* shook at once and for ever my confidence in the Theosophical Society. I then began to read largely books directed against religion in general, and Christianity in particular. For a long time my mind was in a wavering condition. When I was studying in the B.A. classes it was that my faith in Christ gradually began to be formed and strengthened. There were leetures delivered on Sunday evenings on Christian subjects, and very often the appeals would go right down into my heart. The addresses delivered by our beloved Babu Kali Cham Banerji while he was at Madras touched a sympathetic chord in my heart. It was also at this period that I had the privilege of hearing a few lectures on the subject of the Resurrection, delivered by one of our most esteemed professors, Rev. W. Skinner. I was then convinced of the truth of the Resurrection, and my faith in the occurrence of the event was firmly established. It was also at about this time that

THE COMMOTION IN THE CHRISTIAN COLLEGE

took place. My strong sympathies were on the side of the College, and I was one of the very few Hindu students who stood staunch and loyal to the College in spite of pressure brought on them from outside to join the "rebellion."

After I left the college, for some years religious considerations were laid aside. Social reform and the cause of woman occupied my mind more than the subject of religion. During my college days I used to read very largely the works of the renowned reformer Rai Bahadur K. Virasalingam Pantulu Garu—works of a highly moral nature. When I became a husband I requested my wife to read his works, which she did, and her mind was also being prepared to receive the Gospel truth. Before we proceeded far, it pleased the Almighty Father to take away that precious jewel, that noble type of a woman, from me. Till recently, although I had the highest reverence for Christ, yet I was not a believer in his Divinity. I thought of facing the question seriously when I survived my father, for I had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young.

The visit of Annie Besant, and the speeches of Swami Vivekananda, and the papers read at the Parliament of Religions set me again on religious inquiries, and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives led by our principal and the other professors of the college, and my faith in the religion they taught me was gradually confirmed and my convictions strengthened. While I was travelling to this city, I was studying the "Papers on the Bible," edited by our esteemed Dr. Macdonald, and when I came nearly to the end of the book, on Tuesday, the 31st of July, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call because, and only because, I feel it to be my duty to do so. I am now happy; happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in me, and in whom I trust I shall ever live and move, and have my being.

## THE SOLDIERS' INSTITUTE, PORTSMOUTH.

A fresh start has been made at the Institute, and a meeting was held last week in connection with the recognition of Mr. Sidney Smith, the new superintendent.

Miss Robinson, who was most heartily welcomed, reviewed the history of the work, touched on the years she had devoted to it, and the blessing God had given. Of late difficulties had arisen, and the trustees were most thankful that Mr. Smith was taking the matter in hand, and they would all see what a happy place would be made of it. Mr. and Mrs. Smith had very kindly undertaken it for love; they drew no salary and lived at their own expense. They could not find such people as these like blackberries on every bush. This was really the time of her retirement; it was time, for she was such a perfect cripple, and when people had reached the age of sixty it was time for them to have a kind of Sabbath. Some said the Institute was played out, but if it was they were perfectly free to close it when they chose, or turn it into a Sanitorium or Home for old soldiers. They were actually going to do something of this kind now, for the trustees had allowed rooms to be used for the reception of invalid soldiers or worn out commissionaires. There were two other institutes in connection with this one. That at Alexandria was out of debt, and was going on first rate under the care of Mr. and Mrs. Lawrence and two of their ladies, who had gone out from Portsmouth. The Sailors' Welcome at Portsea was going on all right, under the care of Mr. Pither, from whom she heard that 21,748 beds were let during the past year, or 2599 more than in the previous year. She was thankful they were able to report so well of the three places, for she believed the Institute was going to look up again.

Mr. Sidney Smith followed with an address, in the course of which he said his connection with soldiers dated from 1858, when he, as a midshipman, accompanied them to the Indian Mutiny, and he had since spent thirty-four years in India. He wanted the Institute to be the soldiers' home, but while making them comfortable, they also wanted to look after their spiritual welfare. Quartermaster-Sergeant Cooper, Colonel Sandwith, and other speakers gave Gospel addresses.

THE LONDON TEMPERANCE HOSPITAL will complete, on October 6, twenty-one years of consecutive and successful work. This "coming of age," the Board of Management think, should not pass without some mark of special recognition, and they have, therefore, arranged to hold a reception at the hospital on Monday, October 8, when the visitors, arriving at 2 o'clock or later, will be conducted through the hospital by members of the Board, or of the medical and nursing staffs. Friends of the Institution who, in the meantime, have not received cards of invitation, can obtain them by postal application to the secretary, Mr. E. Wilson Taylor, at the hospital, Hampstead-road, N.W.

# Letters to the Editor.

## GIFT, SERVICE, AND HEADSHIP.

Dear Sir,—Referring to the letter of "A. W." under the heading of "Gift, Service, and Headship," in your issue of September 13, permit me to make a few remarks.

In the first place I cannot allow that the words "Everyone of you hath a psalm, hath a doctrine, hath a tongue," etc. (1 Cor. xiv. 26), were spoken as a matter of praise or congratulation by the apostle; the whole paragraph tends in quite an opposite direction. It is evident from the contest that indiscriminate action of this kind had raised disorder, and was not too edifying. Else, why the words "Let all things be done unto edifying"; "Let it be by two or at the most by three, and that by course" (verse 27)" "Let the prophets speak two or three"? The words "for ye may all prophesy" clearly refer not to the whole congregation but to the prophets. The late Mr. Spurgeon well said, "The whole body is not mouth."

The principle of "open" qualified ministry is a very blessed one! Let it be as "open" as possible where the teachers are agreed as to truth, but the practice of "any man" ministry as indulged in certain Christian meetings is dishonouring to God, a cultivation of the democratic spirit in Church relations, and a denial of that word in Eph. iv ii. "He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers." As to meetings gathered upon the principle advocated, realising "a presence and power, that overawe the workings of the flesh," I speak from many years' acquaintance with such meetings, and without hesitation declare that lamentable exhibitions of the flesh are constantly occurring. This could not be prevented at Corinth, and we are weaker ten thousand times than they.—Yours very truly,

Chas. A. Seaman.

94, *Wimpole-street, W., Sept.* 19.

## OPEN-AIR MISSION IN IRELAND.

Dear Sir,—Recent interesting correspondence in The Christian suggests some aspects of the question which I believe have not been referred to.

All students of Scripture must occasionally feel what large portions of the Word are occupied with a state of things to which nothing in their present experience corresponds. I mean the violent hostility of "the ungodly" to the saints of God. Take the Psalms for example. A great number of these contain direct allusion to physical assaults. There is personal violence with blows, missiles, cruelty, vituperation, and slander. The hostility comes from kings and rulers, and from mobs. It is always traced to enmity against God and his Word and servants. Under it and in consequence of it, the most precious promises are given, the deepest experiences of the soul are uttered, and faith, love, hope, and praise are generated and strengthened.

We all suffer unspeakable loss by having nothing in our own lives, and nothing present to our experience in the lives of others, to which these Scriptures can be literally applied.

The Book so far becomes to us unreal. To reap its fruits in these gardens we must "spiritualise" the language, that is, strip it of its matter of fact and dress it up in some ghostly garment suitable to our own experience. The Open-air Mission in Ireland restores to the Church of God the atmosphere of reality in the reading of these Scriptures.

Turn to the New Testament and the same remarks apply. Take for examples 2 Cor. i. 3-10, iv. 6-12, vi. 4-11, x. 16, xi. 23-28, xii. 10, and v. 14. Let these passages be read over devotionally, with this inquiry present in the mind, What do I, what does the Church of the end of the nineteenth century, know of such experiences? To Christendom at large all this is but dead letter, faint echoes wafted through ages to our ears from a buried past.

Let me reverently point to Calvary. Surely had our blessed Lord retired before physical assault and violence there would be no such scene to point to. He could, nevertheless, have laid down his life as an atoning sacrifice when it pleased God. But for *our* instruction, as the example of his witnesses all down the ages, He suffered violence and died the death of martyrdom.

Stephen shrank not from the same; nor have thousands since.

I venture to suggest that if the Christianity of to-day leads to no such experiences, one of two things must have happened. Either the enmity of man to God and his Christ has been greatly modified, or the methods of our Gospellers must have been adapted to their "environment." To me it seems that the latter alternative must be adopted. That man, even in Christendom, loves not God more than of old, it is, I apprehend, unnecessary to contend with the readers of this journal.

It is, then, by the modern system of compromise, of retiring before opposition, that troubles, the troubles of godly souls in all the ages, have been avoided. The compromise takes the form of confining our ministry to buildings provided for the purpose, limiting our testimony to those who come to receive it.

But if some in Ireland have resolved to take up the cross, ought we not to be grateful that by their means whole strata of the Biblical mine are flashing and sparkling with golden gems, that had been in comparison dull and barren rock before?

With reference to work from house to house, I only point out that in towns like Cork, Galway, Athlone, and Dublin, such methods would certainly be considered more aggressive and intolerable than to stand and speak in the open-air to such as might desire to listen.

(2) As to the police, I hope nobody believes that the evangelists want to offer the Gospel to Ireland under the patronage and protection of the State. This would be a sure way to defeat their purpose. It was the association of Protestantism with the State that shut up the country against Christ for centuries.

But they ask that they be not assaulted by the police, "chucked," driven from pillar to post, as if they were malefactors, when only engaged in what the police circulars themselves describe as a "legal" (meaning, no doubt, lawful) act. And they ask that assaults which in any fair or market would be the occasion of arrests and prosecutions, when committed between peasants, be not overlooked and condoned in their case, when done under the eyes of the police.

The instructions from Dublin Castle, however, are to the contrary. Arrests and prosecutions are to be avoided. And, instead, the preachers are to be forced into their lodgings and kept there—imprisoned, so to speak.

Be it so. Paul was a prisoner in his own hired house, and called himself an "ambassador in bonds." The 2nd Psalm leaps to the memory, and we know that our ruler at Dublin Castle acts in this thing "against the Lord and against his Christ." In these days of carpet and arm-chair Christianity, if I may so say, is it not well that there are to be found, as of old, men willing and glad to suffer shame for their Master's name? What a rebuke to infidelity! What encouragement to feeble faith and lukewarm love!

(3) All workers among the masses in Ireland know that there are numbers who are convinced of the truth of the Gospel, and yet who have not courage to separate from the error, and come out boldly for Christ. It is reasonable to expect that the public example of men not ashamed to "endure hardness" will nerve these timorous spirits to confess before men the faith that is in them.

The most remarkable fact of the whole movement, patent to all, is this, that although for many months exposed to all manner of violence, short of the use of firearms, and owing partly to the presence of the police, not one of these dear men has suffered any permanent damage. God is their guardian. Again, He who has kept them back from anger, bitterness, and words of reproach, from retaliating blows, and legal prosecution of their enemies, will surely cause that their words, commended by such supernatural grace and patience, shall take effect, when once the people hear enough amid the tumults to know that no hard word is spoken against their prejudices, but that pardon and peace is preached, and the great love of God to all.—Yours truly,

*Ardfert, co. Kerry.* Geo. F. Trench.

P.S.—Since writing the above we have had proof in places where no open-air work has taken place that the movement in Cork is stirring up interest elsewhere, and attracting numbers of Roman Catholics to indoor Gospel meetings. So may it be all over the land.

## "REMEMBER LIMERICK."

Dear Sir,—The hostile feeling between Roman Catholics and Protestants, on the subject of religion, is deeply to be deplored. It appears to be one result of the unkind treatment the Roman Catholics received in years gone by.

It is a question whether the writer of "The Outlook in Ireland" (Sept. 6) is historically correct in his interpretation of the cry "Remember, Limerick!"

Instead of referring to the quashing there of the Jacobite insurrection it is more likely to refer to the treaty there made between the contending forces. This treaty was broken by England, and Limerick is sometimes called "the City of the Violated Treaty." It was signed on a large stone still known there as the Treaty Stone.

According to Collier's Hist. Ireland, page 165, "It contained fifty-two articles. In these it was provided that the Roman Catholics should enjoy religious liberty as in the reign of Charles II., etc., etc. * * * These promises, however, were never ratified by the Parliament of 1697, consisting, as it did, entirely of the recent English Protestant interest. An Act, professing to confirm it was passed, from which every stipulation of importance was omitted."

The conditions of the treaty appear to have been adhered to by the Irish leader in his refusal of foreign aid; but the same treaty was broken by England in her zeal against Roman Catholicism.

About this time the penal laws were enacted, these for more than a century still further oppressed the Roman Catholic population (Coll. Hist. Ir., pp. 168, 9).

Treatment like this produced in many minds a feeling of having been cruelly wronged; a feeling so deep that it appears to have been handed down for the last 200 years through successive generations of those on whom these disabilities pressed. This glimpse into history may account for the feeling with which many Roman Catholics still regard Protestants, especially in religious matters, so that aggressive work for the Master becomes one of difficulty and delicacy, requiring much tact and heavenly wisdom.—Yours very sincerely,

E. M. W.

## METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.

The twenty-seventh annual report of this excellent agency shows that ninety-one districts were last year worked by the colporteurs. Many copies of the Word of God were distributed, also small books and tracts.

The total value of sales was £9,581 1s. 4d., being less by £1041 17s. 2d. than the previous year, but yet showing a grand total of not less than 1,068,604 various publications. When nearly every week youths appear in our police-courts, admittedly as a consequence of reading trashy literature, this feature of the Association should commend it to the sympathy and support of all lovers of pure literature and good morals.

The report continues:—"The aim of the Society is distinctly evangelistic, and its efforts are put forth among all denominations to spread the Gospel of Jesus Christ, both by books and the living voice. 579,605 visits were made from house to house with numerous good results. The open knapsack interests the dear children, and entices many parents to spare a few coppers for a magazine or pretty text-card. The colporteur, meanwhile, seeks the opportunity to turn the attention to eternal realities, and is frequently at the bedside of the afflicted and dying. Many instances have occurred of a word spoken casually arousing attention and leading to Christ. In addition to these more personal appeals, 10,28[illegible] Gospel services have been conducted by the colporteurs. That their 'labour has not been in vain in the Lord' is evident, and numerous instances of blessing are reported."

It is to be regretted that the balance-sheet shows a serious deficit. The secretary, Rev. W. Corde[illegible] Jones, writes: "There is need for prompt help, as we depend entirely upon free-will gifts." Communications to him may be addressed, Pastors' College, Temple-street, Southwark, S.E.

## GIPSY SMITH IN SYDNEY.

*The Central Mission Gazette* (N.S.W.) says—"The mission commenced with an address to the workers on the need of the Holy Spirit. Very forcibly and clearly was the need brought home, and not a few were convinced that greater success would attend the labours of God's servants everywhere if they had the power from on high. On Sunday evenings the hall was crowded, but when the speaker predicted that on Tuesday—the day of the general election—there would be a crowd, very many thought that he was just a little too optimistic. However, Tuesday afternoon came, and with it came the people. There could not have been less than 1000 people present at the afternoon service. The evening came, and such was the crush that the gates had to be closed to prevent overcrowding; and so it continued throughout the mission. People came at four o'clock, others at six, determined not to miss a seat. Two ladies came to the mid-day meeting, and being determined not to be outdone, they brought their tea and knitting, purposing to remain in the hall for the evening service. For the results of this brief mission we devoutly thank God. About 200 entered the inquiry-rooms. The names of these were taken, and many have since joined class. Not a few Christians have received lasting good, for which they themselves and others will be the better."

MR. GLADSTONE has consented to write a general introduction to a great work to be issued next spring by the Henry O. Shepard Company, Chicago. The book is entitled "The People's Pictorial Bible History," and among other European contributors are Archdeacon Farrar, Professor A. H. Sayce, and Professor Agar Beet. The work will embrace a new and complete treatment of Bible history in the light of recent investigations, and will be copiously illustrated from the masterpieces of the most famous artists. The general editor is the Rev. G. C. Lorimer, D.D., of Boston.

## THE Y.M.C.A.

The South of Ireland District Conference will be held in Tralee on October 10 and 11.

Rev. Professor Martin, of Lincoln University, has been addressing the Association at Philadelphia.

Rev. Morgan Morgans has closed a capital mission in Marshall, Tex., in connection with the Y.M.C.A.

A site has been secured by the Butler, Pa., Association at a cost of 5200 dols., and a suitable building will be erected forthwith.

The Association at Johnstone, Pa., held its ninth annual meeting on August 14. The work is in a flourishing condition and all departments are active.

The annual meeting of the Durham Association took place on Wednesday, the president, Rev. H. E. Fox, occupying the chair. The Mayor was amongst those present, and a report of good and useful work was presented by the secretary, Mr. W. Smith.

The Cork Association has prepared a very exhaustive plan of arrangements for the winter's work, which augurs well to prove interesting and successful. The business meeting of the members and associates was held on Friday, when the officers for the ensuing year were elected.

In consequence of the necessity for reducing expenses, the committee of the Cornhill, E.C., Association has felt obliged to dispense with the services of Mr. N. R. Hughman, who has acted as secretary for the last eleven years. We trust Mr. Hughman will soon find another sphere for his earnest Christian activities.

On Friday evening, Sir George and Lady Williams entertained, at their residence in Russell-square, a number of prominent friends of the Y.M.C.A. to meet Mr. Cephas Brainerd, ex-chairman of the American Executive Committee, who, for a quarter of a century, has been at the head of the work in the United States, its remarkable progress being due to his statesmanlike administration.

A work of grace amongst young men is reported from the Belfast Association. The various meetings are crowded to the doors. Last week between twenty and thirty decisions for Jesus Christ were reported. The open-air department of the Association's operations has been meeting with remarkable success. The Association has commenced a special mission to the postal telegraph boys.

At Stratford, E., the arrangements for the winter session have now almost been completed, and have resulted in an attractive prospectus, which is now before the public. The opening reception to be given by Mr. Arthur Boake is fixed for the 4th prox., and Mr. W. R. Lane is expected to conduct a week's mission later on in the month. The committee are inviting the services of a gentleman desirous of experience, previous to entering the ministry or mission-field, as assistant secretary. Another of our members has this week entered Harley College to train for the foreign mission-field.

Mr. J. E. Budgett Meakin is about to enter upon another tour, which he expects will occupy two years. He sails for New York on October 27, and after a sojourn in the States, during which he will revisit the associations in Quebec, Montreal, and Ottawa, will push on by Christmas Day to Yokohama, Shanghai, Hong Kong, Siam, Singapore, Rangoon, and Calcutta, spending the summer in Northern India. His homeward route will be Persia or Arabia, Syria, Palestine, Egypt, Greece, Turkey, Russia, Sweden, Norway, and Denmark. He will endeavour in this long tour to further association work wherever possible.

Several special meetings, under the auspices of the Y.M.C.A., were held in Wolverhampton on Thursday. In the afternoon Alderman Saunders presided over a large attendance of delegates from the Midland Counties Associations, when a paper was read by Mr. Thomas Jameson, gen. sec., Liverpool. Alderman S. T. Mander presided over a later meeting, convened for the reception of Sir George Williams upon his first visit to the town. It was mentioned that the association had only been in active operation in the town for twelve months, and the number of members had already reached 250. In the evening, Dr. W. Millington presided over a public meeting, at which addresses were given by Rev. Dr. Berry and Sir Geo. Williams.

**NATIONAL TEMPERANCE MEMORIAL HALL.**—An effort is being made to erect a National Temperance Monument in the town of Preston, which gave birth to the total abstinence movement, from which all our Christian Churches and Sunday schools, along with all philanthropic institutions, have derived much help, and many valuable workers. The appeal for funds made by the local branch of the British Women's Temperance Association, to do honour to such a noble cause, should meet with the sympathy and support of all lovers of moral progress. Contributions may be made through any branch of the B.W.T.A., or to Mrs. Bowen, Treasurer, B.W.T.A., 16, Ribblesdale-place, Preston.

## THE Y.W.C.A.

The Lowestoft branch are pushing on with the fund for the new building.

Kent House, 89 and 91, Great Portland-street, is being reorganised, and will be carried on chiefly as a home for students.

The Clapham Institute reports a united missionary meeting, held on the third Wednesday in each month at the hall of the Carter Home.

The work at the Norwood centre, 3, Gipsy Hill, under Miss Ellis and Miss Bamber, is reviving. There has been a large increase in the attendance at the Sunday afternoon Bible-class.

At the Cloudesley Institute, 34, Barnsbury-street, Islington, two Bible-classes held every Sunday afternoon are largely attended. Mrs. and Miss Paton are the teachers. A real spiritual work is in progress.

A cheering work is going forward at the rooms, 61, Beckenham-road, Penge. Some very poor girls of the neighbourhood are being reached in connection with the junior branch. Miss R. Moon is hon. secretary.

At the Sydenham Institute, Eastbourne House, Sydenham Hill-road, the work prospers and there is much cause for encouragement. The attendance at the Sunday afternoon Bible-class averages fifty, and two Bible-classes are held during the week. Once a month a missionary social is held. Miss Boxer is hon. secretary; Miss Choat, resident superintendent.

A strongly aggressive mission work is carried on at the Brixton Institute, 6, Tunstall-road. There is an earnest band of workers, public-houses in the neighbourhood are visited with results that fully justify the effort, and on Sunday evenings after church hours a meeting is held. Young women found taking a walk are invited in by the workers, who go out with tracts and invitations, and almost every Sunday there are evident cases of conversion. The other work of the Institute is correspondingly active. Miss Garrett is hon. secretary.

The Y.W.C.A. of Chicago has asked its friends to help it put up a new building. A seven-story building is to take the place of the present structure. It will be completely equipped with all modern conveniences, and will still preserve the characteristics of a well-ordered home. The Association now has four boarding houses in different sections of the city, and besides its "home" work it maintains an employment bureau, and performs other service in behalf of young women. "Its Travellers' Aid Department" does a very noble work by having an agent at each of the large railroad depôts to give information to women and girls who are strangers in the city, and to protect them from those who seek to ensnare them.

## CHRISTIAN ENDEAVOUR NOTES.

A branch of the Y.P.S.C.E. has been formed in connection with the church at Earl Shilton.

A formal request that the International Convention of 1898 may be held in Boston has been presented to the officers of the United Society.

The first meeting in connection with the newly-formed Y.P.S.C.E. at Belgrave-street, Brighton, was held on 4th September, when Rev. J. J. Brooker presided over an attendance of forty or fifty sympathisers with the movement.

A Philadelphia C.E. Society has bought a rolling stone chair for the use of invalids belonging to their church or living near it. The chair has been the means of giving many sick ones a pleasant visit to a park, or of enabling them to attend the church services.

The Staten Island Union of New York has been carrying on a fresh air work of its own. At one time a single society invites a number of children from New York and Brooklyn; on another occasion several societies join in hiring a steamer and taking several hundred children on an excursion.

The C.E. movement is making considerable progress in Ireland. On Tuesday week Donegall-street Church, Belfast, was filled with young Endeavourers, who met to hear an address on Christian life and work from Rev. Henry Montgomery. The chair was occupied by Rev. James Wylie. The meeting was most profitable and enthusiastic.

Leicester Endeavourers were greatly encouraged by the success of their first great rally last Thursday. The large Temperance Hall, Leicester, was filled by crowds of bright-faced Endeavourers and interested friends who met to welcome to the town the members of the National Christian Endeavour Council. The chair was filled by Rev. W. Y. Fullerton, of Melbourne Hall, who gave his reasons for supporting most earnestly the C.E. movement. Rev. H. Webb, of Bradford, Alderman Belsey, J.P., and Rev. W. Knight Chaplin spoke, while Rev. J. B. Morgan conducted a consecration meeting.

## IRISH NOTES.

A series of united meetings for the deepening of spiritual life has been held in Queenstown, at which lasting impressions for good were made.

Miss Ramsey, of Cookstown, who has been labouring as a missionary in China for the last four years, is at present at home, and delivered last week an impressive address on "Mission Work in China" in the Third Presbyterian Church, Cookstown, to a large audience.

During the past three weeks, open-air evangelistic work has been sustained in Lisburn by Mr. John Anderson, of Dundee. Night after night, in different districts of the town, from 500 to 1000 persons heard the story of the Cross. Adjoining churches of various denominations were thrown open for the after-meetings, and it is believed much good has been done.

A well-attended conference of the International Bible Reading Association was held last week in Belfast, at which addresses were delivered by Mr. Charles Waters, of London, hon. sec. of the Association, and others. Several leading local ministers took part in the proceedings. There are now in the city over sixty branches, and more than 5000 members.

For ten days impressive and unique harvest festival services have been conducted at Burnside, Cogry, in a large pavilion capable of accommodating about 1200 persons. Among the preachers were Rev. James Cregan, Charles Davy, and others, and it is estimated that during the period the meetings continued at least 10,000 people heard the Word of Life.

## SCOTTISH NOTES.

Rev. Dr. Williamson, of Ascog Free Church, has held his ministerial jubilee.

A unanimous call is to be addressed from the Free East Church congregation, Aberdeen, to Rev. James Davidson, North Berwick.

The Sabbath School Convention has been held at Alloa. Among the speakers were Lord Balfour of Burleigh and Alderman Belsey, of London.

Rev. James Adair, Baptist pastor, New Cumnock, Ayrshire, is seeking to relieve some of the distress in his neighbourhood, caused by the Scotch strike of coal miners. He asks for help.

Rev. Charles Spurgeon, of Greenwich, took part in the opening of the new Spurgeon Memorial Baptist Church, Leith, last week. The building will seat 500 people, and has cost about £2,500.

The Edinburgh Christian Police Association have received permission to use the City Police Court-room on the afternoon of the third Wednesday in each month, from October to June, for fellowship meetings.

The Secession congregation worshipping in the Victoria Hall, Inverness, since they left the Free Church, have arranged to purchase the hall. Rev. Allan Mackenzie, pastor, will take it over as from January 1 next.

A conference on "Consecration" was held in the Free High Mission Hall, Paisley, which was remarkably well attended; the principal speakers being Rev. Sholto Douglas (Coatbridge), Rev. M. Taylor (Methodist Church, Glasgow), and Mr. Gellatly (evangelist). Christian workers from most of the congregations in town were present, and all felt the addresses helpful at the opening of another winter's campaign.

## TEMPERANCE WORK IN DUNKERQUE.

It is now six months since we began a work which had for intention to promote the cause of temperance, which is much needed in our town. For this purpose we rented the hall of the Seamen's Institute, and have reason to praise God that so far we have had a good measure of success, although not what we desired or yet hope to see. Several of the young men have become members of the Y.M.C.A. of our church. We have suffered much opposition and annoyance, and have sometimes required the aid of the police.

Now, through the removal of the Sailors' Institute to a more distant locality, and through want of funds to hire the new hall, we are unable to carry on our work there for the present. We are fitting up our own coach-house, for which we have no use, and which will hold 100 quite easily. As this will entail considerable expense, we shall be grateful to interested readers of The Christian if they will aid us to raise the necessary funds by purchasing or ordering from us articles in needlework, crewel and cross-stitch, crochet, etc., which are made at our work party. Particulars can be sent.

(Mdme.) A. Vesson.
*6, Rue Tancrède, Malo les Bains, Nord, France.*
[989]

# The Book World.

## ANNUAL VOLUMES.

Chums is a wonderful collection of stories and sketches—entertaining and instructive, and fully illustrated. The hobbies, pastimes, and dreams of "our boys" are kept well to the front in this second annual volume. (8s. *Cassell & Co.*)

The Church Monthly. Contents wholesome and bright, and while specially attractive to members of the Church of England, not without interest for others. There is a great variety of reading matter, and the illustrations are numerous. (*Office:* 30 *and* 31, *New Bridge-street, E.C.*)

The Boy's Own Annual contains six serial and many short stories, as well as articles on adventure and boys' amusements and occupations. The staff of writers is large, and readers cannot but learn much from such lively and interesting pages. The Girl's Own Annual has similar characteristics—tales by good authors, and papers in great variety. As is the case with the companion "Paper," it is profusely illustrated; there are hundreds of excellent woodcuts, as well as numerous chromographs. These volumes should not be overlooked by those who are in search of presentation volumes for young people. (8s. each. *Religious Tract Society.*)

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Evangel Tracts. Under this title a series of illustrated tracts has been commenced. The first, "Three Lost Children," by Rev. D. Smith, sets forth the Gospel clearly and faithfully. (*T. F. Downie.* 6d. per dozen.)

*Messrs. Partridge & Co.* have added to their books for the young Brightness and Beauty, by C. D. M., and Mirth and Joy, by J. D. (1s. each). The little folks will be delighted with these pages of large type and grand pictures. Only Milly, by M. E. Ropes; and Shad's Christmas Gift, by Jennie Chappell (6d.); Geddie Garland, by Jennie Chappell; Master Leonie, by E. M. Waterworth, and Foolish Chussy, by Meta (9d. each). A prettily bound series of cheap story-books for the young people, admirably adapted for gifts and Sunday-school rewards.

The Christian Pictorial. (*Alexander & Shepheard.* 4s. 6d.) The half-yearly volume of an illustrated weekly, which has already won many friends, and secured a footing as a bright and readable chronicle of religious movements.

Life of a Christian Soldier in a Barrack Room. By J. G. Gregson. (6d. *Marshall.*) Only a "private," but, from the moment God saved him, a true follower of the Lord Jesus Christ, whose fearless testimony appears to have been much used of God among his comrades.

Elijah, the Man of God. A series of sermons by Mark Guy Pearse. (1s. *C. H. Kelly.*) Thoughtful exposition and forceful application of one of the most striking Old Testament stories. "The God that answereth by fire" is the subject of two of the discourses, which will, we trust, have many readers.

Memoir of Robert Channon, late Scripture Reader, Tiverton, Devon. By E. Elphick. This is a readable little biography, with portraits, of a faithful Christian worker. There are also copies of letters and extracts from diaries, as well as a funeral sermon preached by Rev. Wm. Carpenter, M.A. vicar of Guyhirn with Ring's End, Cambridgeshire. (*Mr. Masland, Fore-street, Tiverton.*)

A Soldier's Daughter. (6d. *J. Nisbet & Co.*) A brief, but stirring, memorial of Miss Daniell, whose devoted and fruitful work among soldiers endeared her to thousands. The daughter of a soldier, her life was spent among and for soldiers. This simple story of her consecrated life ought to be widely circulated. It is, indeed, well fitted both to bring men to decision for Christ, and to stir young hearts to give themselves to his service.

Ponds and Rock-Pools, by Henry Scherren. (2s. 6d. *Religious Tract Society.*) We read these chapters with great interest as they appeared in *The Leisure Hour*, and now welcome them in book form. All who know anything of the delight of studying God's marvellous works in the tiny things of creation will understand the interest of such a book as this, simply and clearly written, and well calculated to inspire inquiring youths with new ideas of the wonders of God in nature.

The Pilgrim's Progress as John Bunyan wrote it. This curious little volume is a facsimile reprint of the rare first edition published in 1678. It presents the reader with the text of the allegory in the quaint language in which it was written. After its first issue Bunyan made many alterations, and since then editors and reprinters have taken further liberties with the text. Dr. John Brown, of Bedford, supplies an instructive introduction to this reproduction. (2s. 6d. *Elliot Stock.*)

Step by Step Through the Bible. Part III. of this work, by Edith Ralph, is in reality a life of Christ for children. (2s. 6d. *Nisbet.*) The aim has been to give the story correctly as to details, and with adequate local colouring; and the result is a volume as good as its excellent predecessors. The author has had the assistance of Dr. Cunningham Geikie throughout. There are several engravings, and the work should prove of great service in Christian families.

Counsels of Faith and Practice, a volume of sermons preached on various occasions, by Canon Newbolt, has been issued in a new and enlarged edition. (5s. *Longmans.*) The discourses are thirty-one in number—three of them based on texts from the books called Apocrypha! In other ways the author's High Church proclivities show themselves; but, nevertheless, the sermons as a whole are uncommonly instructive and stimulating. The first three, dealing with the temptation of our Lord, were preached in Worcester Cathedral in 1881, the last three in St. Paul's Cathedral during recent years.

The Bible Hymnal, compiled by Rev. W. Lancelot Holland, M.A., Edinburgh, is a book of well-defined purpose and varied attractions. Care has been exercised to exclude false teaching or hurtful sentiment, and, says Mr. Holland, "I have not knowingly admitted any hymn that was composed by one who held doctrines that were repugnant to Holy Scripture and contrary to the Reformed faith founded upon Scripture." Prefixed to this out-and-out Protestant and Evangelical selection, is a very readable outline of the lives of the principal hymn-writers, with remarks on their works. Dedicated to "all that call upon the name of our Lord Jesus Christ in every place," this hymnal, which is published in several sizes, is likely to prove helpful to many in the worship of the home and the sanctuary. (3d., 1s., and 2s. 6d. *R. W. Hunter*, 19, *George IV. Bridge, Edinburgh.*)

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Mr. Gladstone on the Atonement is the title of a booklet, by Rev. Wm. Crosbie, M.A., giving a sermon preached in Park Hill Congregational Church, Nottingham. Based on John xvii. 19, the discourse was suggested by Mr. Gladstone's recent magazine article. (*Nottingham: Derry & Sons.*)

Harvest Anthems. *Messrs. Patey & Willis* send us a selection of various numbers of The Lute (3d.) suitable for Harvest Festivals. The music is by M. Watson, F. C. Maker, H. E. Button, Sir J. Barnby, and other well-known composers, and they are well worthy of attention. The same firm send six *Benediction Hymns*, by H. E. Button.

## OPENINGS AROUND BOULOGNE.

Boulogne has been full of English visitors this summer, who have much enjoyed its fine air, beautiful sea, and the lovely walks in which the neighbourhood abounds. There are large villages within a few miles of Boulogne, in which there is a great opening for evangelistic work, as the people are, with few exceptions, Roman Catholics. These people, chiefly peasantry, are busy in the fields all the summer and autumn from early dawn till dark, but during the winter months there is nothing to take them out, and in the evenings several families will assemble in one room to economise firing.

These poor people would gladly attend a simple Gospel service in a comfortable room, and listen to the old story, quite new, alas! to many of them. To accomplish this, a wooden movable room is required, capable of holding about a hundred people. Such a room is easily taken down, and could be moved from village to village, remaining in each a month or two as occasion might require. The cost of such a room would be about £18. M. Mabboux, the agent of the McAll Mission at Boulogne, a very earnest worker, would gladly go twice a week to conduct such services if the room can be provided before the winter. M. Mabboux, 53, Rue Thiers, Boulogne, would be happy to give any further information if required.

A. P. Daniell.

61, *Lexden-road, Colchester.*

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EVEN A LITTLE CHILD who is wilful, capricious, and stormy in mood, can overshadow a family, and lessen the sum of the daily light of every member of it.

PRAYER is the divinely-ordered means of linking the teacher's work to God's omnipotence, and the teachers who spend a special time each day in prayer for their scholars will obtain greater blessings than those who give that time to other preparation alone.

MR. A. R. BURDETTE, of Georgia, says: "Georgia is practically a prohibition State. Outside of the large cities, the law forbids the retailing of intoxicating liquors within three miles of a church or school-house. Now there are very few communities in the State that are not within that distance of a school or place of worship, and the result is that the saloon is almost a defunct institution in Georgia. Liquor can still be had in the small towns and villages, but only by the quart, and a heavy penalty attaches to drinking it on the premises where it is purchased. Though far from being a fanatic on the subject, I am satisfied that any community is better off where the retailing of alcoholic drinks is interdicted."

## OBITUARY.

### REV. W. J. MAXWELL, WIMBLEDON.

Many will regret to hear that Rev. W. J. Maxwell, M.A., minister of the Wimbledon Presbyterian Church, died very suddenly on Sunday at Rothsay, N.B., where he had been spending a holiday with his wife and children. The cause of death was cerebral hæmorrhage. The deceased, who was a comparatively young man, was a distinguished classical scholar, and an earnest preacher of the Gospel, whose ministry seemed full of promise.

### REV. DR. HIND, HONINGTON.

The death is announced of Rev. William Marsden Hind, LL.D., rector of Honington, near Bury St. Edmunds. While attending a meeting of the Blackbourn Clerical Society at Langham, he became unconscious and expired. *The Record* says of him:—"The deceased was a staunch Evangelical. Ordained in 1839, he had completed the fifty-fifth year of his ministry, nineteen years of which were spent in the parish of Honington. He was a very warm supporter of the C.M.S., C.P.A.S., London Jews Society, Irish Church Missions, and other kindred societies."

### MR. JAMES ROSE, ABERDEEN.

We regret to announce the death, which occurred at his residence, Rubislaw-terrace, Aberdeen, last week, after a short illness, of Mr. James Rose, surviving partner of the long-established and well-known shipowning firm of Donaldson, Rose and Co. In private life Mr. Rose was exceedingly genial and kindly. To those who had the privilege of his personal friendship his death will excite the deepest feelings of loss, while the community in general will regret the decease of Mr. Rose, the sole survivor of a firm long honourably connected with the city, and which had done not a little for its commercial progress and prosperity. Mr. Rose, who was seventy-four years of age, is survived by a family of five. A daughter is married to Rev. G. H. C. Macgregor, formerly of the Free East Church (in which the deceased was an elder), and now minister of Trinity Presbyterian Church, Notting Hill.

### REV. JAMES SMITH, CRAMOND.

The death took place on Saturday of Rev. James Smith, senior minister of the Free Church at Cramond, near Edinburgh, at his residence, at 3, Carlton-terrace, Glasgow. Mr. Smith had been in failing health for about eighteen months, and died in his seventy-fourth year, leaving a widow, two sons, and two daughters. He was born in Glasgow, where he was also educated for the ministry. On finishing his divinity training he acted as assistant to Dr. Brown, of St. John's, Glasgow, and subsequently entered on the work of a full pastoral charge at the Free Church of Cramond. He remained wedded to his Cramond flock for thirty-five years, and on reaching the allotted span, a colleague was appointed, and he retired from active ministerial work. He never sought to take a prominent part in Presbyterial or other life outside his own sphere of labour. He belonged to the Evangelical school of preachers, and was a devoted and greatly respected pastor.

## PARIS CITY MISSION.

This agency, otherwise called the Comité Auxiliaire d'Evangélisation de Paris, has for its object the providing of lay missionaries to aid Evangelical pastors, churches, and societies, especially by way of house-to-house visitation. The entry of earnest evangelists into their homes, "book in hand," is a new thing to the poor of Paris. As a rule these visitors are welcome, as the people like to hear readings from the real Bible.

Ten missionaries now pursue their labours, bringing many thousands of the French people under the power of the Gospel. One is entirely employed among the poor English, who are spiritually destitute in a strange city; he is under the superintendence of Rev. H. E. Noyes, D.D., English chaplain, Rue d'Agueseau; another devotes his life to the interest of the hundreds of English trainers and jockeys at Chantilly. Towards the support of their eight evangelists, the French Christians, who are few in number, contribute about half the cost.

So effective is the work that French pasteurs, whose means are very limited, are pressing for more helpers. The fourteenth annual report gives very interesting details of the work. The hon. sec., Mr. J. M. Weylland, 14, Nicoll-road, Harlesden, N.W., will gladly send printed information, and acknowledge communications.

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IF YOU WOULD HAVE YOUR BOY make you his confidant, take an active interest in all he does, don't be too critical, but ask for his views and opinions at all times.

## EVANGELISTIC NOTES.

**Swindon.**—Gipsy C. Smith and his wife have held a ten days' mission at the Central Hall. The meetings have been full. Best of all, a number of backsliders have been restored, and others won for Christ.

**Chesham, Bucks.**—Sister Catherine has been visiting here for a short time, and during her stay has held meetings in various places for the deepening of spiritual life. Many of the young people have been aroused to greater earnestness, and a weekly Bible reading has been started in Higham-road.

**Leicester.**—Rev. R. Balgarnie's mission at Gallowtree Gate Chapel closed on September 21. On the following Sunday reference was made by the pastor of the church to the spiritual harvest of the previous week, which had cheered the hearts of many. Mr. Balgarnie proceeds to Woodbridge, Suffolk, on the 29th inst., where a mission begins.

**"Welcome" Mission, Portsmouth.**—During the past six weeks a tent has been pitched in the Fratton-road, where a very blessed work of grace has been carried on. Meetings have been held daily, and the saving power of Jesus Christ has been made manifest at almost every service. At the closing meeting many testified to having found the Saviour.

**Ireland.**—Evangelistic meetings have been held for the past three weeks in the Methodist Mission tent in Portadown by Rev. Henry Ball and Mr. Michael O'Toole, of Dublin. The tent was crowded night after night, sometimes as many as 1400 persons being present. Similar services have been held in Cloughmills by Mr. B. Jackson, one of the General Assembly's evangelists.

**Ilkley.**—Mr. McCracken, deputation and evangelist, of Harley House, has conducted a two weeks' mission here. The missioner was accompanied by some of the Harley House missionary students. The work was under the united auspices of the Congregational Y.P.S.C.E., and the local Y.W.C.A. Through the simple preaching of the Gospel, many, by God's grace, were led to decision for Christ.

**Mr. W. R. Bradlaugh**, of the Evangelisation Society, has concluded a twenty-two days' mission at Walbottle, near Newcastle-on-Tyne, among the Northumberland miners. The interest has been fully sustained and of a widespread character, many attending from the colliery villages of Lemington, Newburn, Ryton, and Throckley. Much good has been accomplished. Mr. Bradlaugh commences a fifteen days' mission at Birmingham on Sunday.

**Rev. H. Montgomery** had a most hopeful start on Sunday night in a week's mission at the Dundee Y.M.C.A. There was a fine crowd of men and women, and several, it is believed, were led to decision. It is customary when sinners are brought to the Saviour in the Y.M.C.A., Dundee, for the workers to gather in a little side room of the building and sing, "Ring the bells of heaven," and with its stirring strains the evening came to a close.

**Northampton.**—A ten days' mission has been conducted by Mr. Henry Thorne in Mount Pleasant Church, Northampton. The meetings were well attended, and the results of the work most encouraging. Mr. Thorne's daily Bible readings were a special feature of the mission, and brought together each afternoon Christians of all denominations. Many came to the evening meetings who were not in the habit of attending any place of worship.

**Cape Colony.**—Mr. Alexander Welsh has been conducting evangelistic meetings at different villages around Emgwali and Döhne, Cape Colony, for the past six weeks. The attendance has been large, and the interest shown very cheering. The members of the churches have been stirred up to take a more lively interest in Divine things. Several persons have professed to give themselves to the Lord, and others who had fallen into sin have expressed a desire to be readmitted to the candidates' class.

**Madagascar.**—A series of revival services were held during the month of August at the Ambohibèloma Station of the London Missionary Society. Seventeen services were held, at which the missionary, Rev. E. H. Stribling, of the London Missionary Society, Messrs. H. E. Clark and J. F. Radley, of the Friends' Mission, assisted by a native pastor and three evangelists, took part. The attendances were very encouraging, and increased daily. Twenty of the Malagasy sent letters to the missionary professing their faith in Christ. Several of them are now under instruction with a view to baptism.

**Mr. James McComb** held, during the military training camp at Evanston, Va., U.S.A., a Gospel mission for the soldiers. A local paper says: "Not the least interesting feature of the regulars' sojourn at Evanston has been the revival conducted by James McComb, the evangelist, who held a series of meetings in Union Hall, extending an invitation to the soldiers to attend. The hall was not sufficient to accommodate the crowds, and the meetings had to be held in a large church. The soldiers were quick to respond to the invitation, and numbers of them asked for prayer at each meeting. About forty conversions resulted. Soon after the meetings began the curses and ribaldry of camp life appeared to give place to the singing of Mr. Sankey's hymns."

**Mr. Henry Varley** conducted last week six days' special services in Bethesda Chapel, Bristol. His addresses were listened to by large audiences, and the power of the Spirit of God was realised in the meetings, and manifested by the number who professed to receive blessing. It is believed much lasting good will result from the labours of this devoted servant of the Lord Jesus Christ. Mr. Varley also conducted three Bible readings, which were times of refreshing to many Christians. Mr. Varley left Bristol followed by earnest prayer for abundant blessing in connection with the Mission to Men he is holding this week at New Cross. On Sunday Mr. Varley hopes to begin a mission in the City Hall, Glasgow. He will be glad of prayer on his behalf.

**Mr. W. R. Lane.**—Earnest preparation was made all last week for the mission to young men which Mr. Lane is holding this week at Aldersgate-street. Prayer-meetings were held night by night. Sir George Williams, Mr. Cephas Brainerd, of New York, Mr. John White, and other workers were present. The members and the staff at Exeter Hall and Aldersgate-street are working unitedly. The result of this hearty co-operation and prayer is already being manifested by the well-attended meetings and the deep spirit of earnestness which characterises them. Many young men on Sunday and Monday definitely resolved to serve the Lord. We trust that this mission will prove a good start to the winter's Gospel work in both centres of the now united association.

**Middlesbrough Circus.**—A series of meetings in connection with the Friends was held here from September 9 to 21, conducted by Theodore Nicholson, of Carlisle, Herbert Nicholson, of Sunderland, and Howard Nicholson, of London. On Saturday, September 8, a goodly company of workers met Theodore and Howard Nicholson at a prayer meeting in the Friends' meeting-house, when the needs of the district and the prospective meetings were earnestly put before the Lord. Other preliminary gatherings had been held so as to awaken interest. The attendance in the circus has been most satisfactory, the average number present being between five and seven hundred. The hearty manner in which members of other Christian bodies entered into the work, and the way in which night after night they brought with them those whom they had on their hearts, proved that the Mission had been well timed and had met a felt need. It is not possible to speak of individual or special addresses; night after night the Gospel message was forcibly and faithfully put before the assembled people. Conviction has been carried into many hearts, very many have expressed a desire "for a closer walk with God," and professed acceptance of Christ. Friends feel satisfied that not only their own schools and meetings, but the Christian life of Middlesbrough has been deeply stirred, and seed sown, the fruit whereof shall be gathered in eternity.

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**Rev. J. F. T. Hallowes** desires prayer in connection with following mission engagements:—Royston, Cambs., Sept. 23—Oct. 1; Birmingham (Graham-street), Oct. 7 Bournemouth (Richmond Hill), Oct. 14; Winton (near Bournemouth), Oct. 15—24; Southampton, Oct. 25, 26; King's Heath, Birmingham, Oct. 28—31; Alton, Hants, Nov. 4—13; Cambridge (United Mission), Nov. 19—27.

**Rev. J. Manton Smith's** forthcoming evangelistic engagements are as follows:—Shipley, Oct. 1—3; Hendon, Oct. 6—14; Norwich, Oct. 20—28; Birmingham, Nov. 3—8; Llandudno, Nov. 10—18; Taunton, Nov. 24—Dec. 2; Isle of Wight; Dec. 8—16. 1895—Nottingham, Jan. 5—20; Leeds, Jan. 21—24; Bromley, Jan. 27; Bournemouth, Feb. 2—10; Upton Chapel, South Lambeth, Feb. 16—24; Brighton, March 2—10; Folkestone, March 16—24; Southampton, March 30—April 7; Great Grimsby, April 13—21; Southport, May 4—12; Great Malvern, May 18—26.

## CAUTIONS.

MISS M. M. CRAWFORD, of Bethany, Jerusalem, asks us to state that Miss Cox (alias Carleton-Arsdale) is unauthorised to receive money for Miss Crawford's work in Bethany, and requests that donors will kindly remit through Messrs. Morgan and Scott, publishers of THE CHRISTIAN.

We are asked, from another source, to warn our readers against all strangers who go about collecting money for abroad, without having a trustworthy committee to see that it is properly used. A Polish Jew is mentioned as collecting professedly for the Stundists.

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LIEUT. BLACKMORE.—A lady desires that it should be known that the work of the Friendless and Fallen Institutions grew out of "The London by Moonlight Mission," founded by Lieutenant Blackmore in 1859. A Rescue Home, also opened by him, is still carried on by Mrs. Rees Williams at 1, Maygrove-road, Broudesbury, N.W.

## PERSONALIA.

**Rev. Hugh Price Hughes** is reported as reaping benefit from his change to the Swiss valleys. He is not, however, expected to resume work till after Christmas.

**Rev. Handley C. G. Moule** (says *The Record*) feels himself obliged to decline all public work while staying in Northumberland. The need of complete rest he feels to be imperative.

**Pastor Karl Mascher**, of Dresden, whose work was described in our columns last week, is about to be married to Rachel, daughter of Pastor W. Fuller Gooch, of West Norwood.

**Senor Cabrera** was, on Sunday last, consecrated first Protestant Bishop of Madrid. The ceremony was performed by the Archbishop of Dublin, assisted by the Bishops of Clogher and Down.

**Mr. D. E. Hoste and Miss Gertrude Broomhall**, both of the China Inland Mission, were married at Tien-tsin on Sept. 6. Their numerous friends in this country will join in wishing them happy fellowship in their life work.

**The announcement** is made that Commissioner Lucy Booth, the youngest daughter of General Booth, and chief officer of the Salvation Army in Asia, is to be married in London early next month to Colonel Hellberg, a Swede, now assistant secretary for foreign affairs at the headquarters in London.

**Mr. Hermann Harris**, director of the Central Soudan Mission, accompanied by Mr. and Mrs. Cooksey, have been addressing meetings at the Saltley Baptist Chapel (Pastor G. H. Soper). Mr. J. Buttriss, a member of the Saltley Church, has joined the mission, and is about to leave for Tripoli.

**Rev. P. T. Forsyth, M.A.**, formerly of Manchester, has entered on the charge of Emmanuel Church, Cambridge. The event excited considerable interest not only among the Free Churches of that town, but among all denominations. Though Term time has not begun, and therefore undergraduates were conspicuous by their absence, yet a large congregation gathered to listen to the first sermon of the new pastor, whose discourse was on the essential conditions of spiritual leadership, the *sine quâ non* of the true pastorate.

**Mr. J. W. C. Fegan.**—The latest accounts of Mr. Fegan's health show that his stay in Switzerland has not so far resulted in the improvement expected. There is a recurrence at intervals of distracting head-pains, and much depression from sleeplessness. The slightest mental effort entails suffering. He writes, however, of "songs in the night," and of much comfort in hearing that the work at home is being sustained in full vigour during his long absence. Continued rest and freedom from all care seem absolutely necessary for recovery from a very serious breakdown of the nervous system after many years of arduous labour.

**Miss Seton Adamson**, daughter of the vicar of Old Ford, E., leaves England on October 12, for work under the C.M.S. at Shechem. At this interesting place there are schools and an hospital, the work being known as the Denis Crofton Mission. Miss Adamson has been trained for medical work at the Zenana Medical College; and has laboured diligently in her father's parish, and elsewhere in the metropolis. In a booklet entitled "Shechem or Nablûs," Mr. Adamson says that in God's providence he was forbidden to labour in distant lands, although in the days of spiritual youth he gave himself to the Lord for foreign service. The parents dedicated the daughter to the Lord, and at length He has claimed the sacrifice.

**Mr. Saml. Golding**, well known to a large circle as a devoted preacher of the Gospel, has left his widow and children totally unprovided for, while his widow is in very delicate health. Constant absorption in Christian work diverted his energies from the business in which he was engaged, and prevented him leaving any provision for his family. A few friends are making an effort on behalf of his helpless widow, in the hope the response will be such as to enable them to place her in a position so as to prevent the family feeling the loss of money, which the father's devotion to the Gospel compelled him to lose. It is proposed to secure an annuity for Mrs. Golding. The secretary is Mr. E. H. Kerwin, Great Assembly Hall, Mile End, E.

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A VERY SUCCESSFUL GOSPEL TEMPERANCE MISSION, arranged by Mrs. Down, of the W.T.A.U., was held at Dartmouth Park Hill, N., from September 17 to 24. The meetings were addressed by Mrs. Down, Miss Coles, and others. Pledges were taken, and many donned anew the blue ribbon. During the summer months members of the W.T.A.U. Executive Committee have taken an active part in open-air Gospel Temperance meetings, arranged by the North London Temperance Council on Parliament Hill, Hampstead Heath, etc.

# Among the Churches.

## CHURCH OF ENGLAND.

The Bishop of Chichester, who is in his ninety-second year, is taking his annual holiday at Cadenabbia, in North Italy.

Rev. H. Russell Wakefield has taken farewell of his people at Sandgate, on his appointment as Vicar of St. Mary's, Bryanstone-square.

The Bishop of Caledonia and Rev. J. Macartney, of the West Indies, were among the speakers at the C.M.S. Anniversary at Exeter Hall last week.

Canon E. B. Trotter, late of Alnwick, now of Trinidad, is making a tour in Northumberland, seeking to arouse interest among his old friends in the work in the West Indies.

Churchmen and Nonconformists at Tunbridge Wells have decided to unite in erecting a clock tower in the centre of the town to the memory of the late vicar, Canon Hoare.

The Bishop of Sierra Leone, Dr. Ingham, preaching at Leeds on Sunday, said he believed he should have been a better bishop if he had had a manual trade in his hands.

The C.P.A.S. is arranging for a great meeting in support of the Forward Movement at Exeter Hall, Thursday evening, October 18. The annual meeting of the Ladies' Union will be held on the afternoon of the same day.

The C.M.S. will this year have two October dismissals at Exeter Hall. The parties for India, Persia, and Mauritius will be taken leave of on Tuesday, October 2; the parties for Africa, Palestine, Ceylon, China, and Japan on the following day.

Arrangements have been made for a course of special monthly Sunday evening sermons in the Albert Memorial Church, Queen's-road, Manchester, in defence of Protestant truth, by Revs. F. J. Horsefield, C. H. Wainwright, C. H. Waller, Archdeacon Sinclair, the Bishop of Sodor and Man, Handley C. G. Moule, and T. J. Madden.

The South-Eastern College met on Thursday. The friends of the School have reason to be satisfied with its growth, and the proposed testimonial to Canon Hoare in a new wing will serve the twofold purpose of commemorating a good man and advancing a good work. Last term a flourishing Missionary Association sprang up among the boys themselves, and a very successful bazaar was held by them in the school-room.

The first monthly prayer-meeting of the Church Association will be held on Monday afternoon next at the offices, 14, Buckingham-street, at 3 p.m., when it is hoped that the friends will assemble to ask God's blessing upon the work during the coming winter. The address will be given by Mr. F. W. Maynard, and for the succeeding months Rev. Dr. Hamilton, of Ram's Chapel, has consented to give a series of addresses.

The addresses delivered by Rev. J. Stephen Barrass at the open-air services in St. Botolph Churchyard, Aldersgate, have drawn large crowds of people daily to the pretty garden of Aldersgate. Mr. Barrass, who will continue daily during this week, has taken as his topic for the week the words of Peter, "To whom shall we go? Thou hast the words of eternal life"; and great interest is being shown in the course.

Rev. J. W. Willink, Vicar of St. Helen's, Lancashire, seems to have the power of getting the "pennies" out of the working men of his parish, The parish church has been reopened after being closed for eight weeks for cleaning, painting, and repairs. The working-men have largely contributed to the expense incurred, and especially the 600 to 700 men connected with the Bible-class, which itself is the outcome of a mission held some years ago by Rev. W. H. M. H. Aitken.

## CONGREGATIONAL.

A new church is being built at Grange-over-Sands.

Foundation-stones of new Sunday-school buildings have been laid at Halstead.

The autumnal assembly of the Congregational Union commences at Liverpool on Monday, October 8.

The Macfadyen Memorial Church, Chorlton-cum-Hardy, will be opened on Oct. 25 by Rev. Alfred Rowland.

The fifth anniversary of Rev. H. Elwyn Thomas's pastorate has been celebrated at Tolmers-square Church.

Rev. G. J. Adeney, father of Professor Adeney, has commenced the fortieth year of his pastorate at Reigate.

Rev. Robert Mackay has been appointed secretary of the Christian Instruction Society, and will begin his duties on October 11.

Mr. T. W. Bach has been ordained at Worcester for missionary work in Travancore, South India, in connection with the London Missionary Society.

Several Brighton congregations united last week in a meeting bidding farewell to Rev. J. Stonehouse on the eve of his departure for mission service in China.

Mr. A. Willifer Young, son of the pastor, has been ordained at Soham Chapel for missionary work in Calcutta, under the London Missionary Society. He sails for Calcutta on October 17 by the *City of Venice* from Liverpool.

The October number of the *Evangelical Magazine* contains a facsimile of the report of the formation, a century ago, of the London Missionary Society, and gives most interesting glimpses of Evangelical Church life at that period.

At a meeting of Zion Chapel, Sheffield, to commemorate the 37th anniversary of the settlement of the senior pastor, Rev. John Calvert, a letter was read from him stating that he had improved and was improving in health, but that he was not yet able to resume preaching.

Rev. T. Bryson, at the annual meeting of the Birmingham auxiliary of the L.M.S., stated that the whole of the boys' schools in the villages of his district in North China would have to be closed, as the directors in London were unable to help them in response to the appeal for help. The medical mission staff was altogether undermanned. Dr. Smith was now doing the work single-handed in the same station where Dr. Kenneth Mackenzie and Dr. Roberts had succumbed.

Dr. J. Monro Gibson inaugurated the winter session of Hackney Congregational College, South Hampstead, last week. Thirty-seven students will be in residence, including twelve who have entered this term. Dr. Cave, the principal, presided at the inaugural meeting held in the library, there being a very good attendance. He stated that the number of students has never been larger, and the number of applications has never been so large. The session they were entering on was the 92nd in the history of the college, the eighth in their present building, and the fifteenth since his conection with the college.

*Calls.*—Rev. W. I. Thomas to Quaker's-yard, Glam.; Rev. A. T. Jenkins, to Pen Clawdd, Swansea; Rev. John Miller, late of Melbourne, to Arbroath; Rev. W. Russell, to Hawick; Rev. Wm. McIntosh, of Yarmouth, N.S., to Ottawa.

*Resignations.*—Rev. F. A. Warmington, of Lyme Regis; Rev. R. Jackson, of Petworth, Sussex; Rev. A. Turner, of Ashford, Kent (after a pastorate of forty years).

## BAPTIST.

New Sunday-schools are being erected for the South London Tabernacle.

Rev. J. Manton Smith has conducted an evangelistic mission at St. Albans Tabernacle.

Rev. Hugh Singleton has been recognised as pastor of Regent-street Church, Smethwick.

Rev. Walter Hackney, of Graham-street, Birmingham, is confined to his bed by serious illness.

Rev. J. E. Archer, late of Marylebone, has entered upon the pastorate at Shore, near Todmorden.

Rev. W. H. Doggett, late of Bloemfontein, South Africa, has been recognised as pastor at Abingdon.

Rev. C. D. Gooding, of Burnham, has recovered from the effects of a brake accident, by which his foot was severely injured.

It has been decided to erect a new church at Kendal, in commemoration of the jubilee at Zion Church, and to use the present building for a Sunday-school.

The late Mr. Spurgeon's publishers state that, so far from a falling off, there is an actual increase in the demand for his sermons. This is the fortieth year of publication.

Rev. Evan Morgan has left for China, joining at Naples the ss. *Bayern*, North German Lloyd line. He formerly laboured in the province of Shansi, but is now proceeding to Shensi to join Messrs. Shorrock and Moir Duncan in the pioneer work they began nearly three years ago, and which has proved so prosperous.

Rev. John Spence, of Chelsea Chapel, S.W., recently baptized four adults, among them being a man seventy-six years of age, who, before going into the water, gave an earnest address to the congregation. During the past six months fifty-two persons have been added to the church, of whom thirty-three were baptized.

The tidings from the Cameroon churches, formerly connected with the Baptist Missionary Society, continue to be very favourable. A communication just received tells of forty-five further baptisms. The membership now approaches 1200. The native Christians are manifesting a spirit of aggressive evangelisation.

At the Woolwich and Plumstead Tabernacle special meetings have been held to inaugurate the collecting scheme. In the afternoon Rev. F. B. Meyer preached at Parson's Hill Chapel to a good congregation, and in the evening a tea and public meeting was held in the Drill Hall. Mr. S. Barrow presided. Over £800 was given or promised during the meetings. The new building, when erected, will seat 2000, with schools to accommodate 1200, and will cost £11,000. The membership of the church is now 1200.

*Calls.*—Rev. J. W. Varley, of Latchford, to St. Anne's-on-the-Sea; Rev. J. S. Poulton, of Coate, to Child's Hill.

## METHODIST.

A new chapel has been opened in Victoria-street, Desborough; also in the Roundhay-road, Leeds.

New chapels are being built at Cheetham Hill (Manchester), Wolstanton, Widnes, Rawcliffe Bridge, Bossington.

The Wilts Village Mission has been inaugurated by a meeting in Calne Chapel, at which the surrounding district was described as very dark indeed.

The Ohio Wesleyan University has received a donation of £10,000 from Dr. C. E. Slocum, a physician. It is expected that steps will be taken forthwith for the erection of the library.

At last week's meeting of the first London District Synod, Rev. Dr. Jenkins, whilst deploring the war between China and Japan, felt sure that it would lead to a great opening for the preaching of the Gospel and the extension of the kingdom of Christ.

Rev. W. G. Taylor, who has come over here from Australia to raise funds for a Methodist Mission in Sydney, has been in England or more than a year. He has held 500 services, but, instead of obtaining the £10,000 he sought, he carries back only £2000. He intends, however, to take America on his way, and may be more successful there.

The Evangelistic Union associated with the New Connexion have held their annual meetings at Burslem. Reports were rendered of good work, and the desirability was discussed of organising a united Methodist Convention on evangelistic lines, to include all the Methodist churches, it being urged that reunion would come quicker along this route than by way of Grindelwald.

The Wesleyan missionary secretaries call attention to the conference appointment of a day of intercession on behalf of foreign missions, to be observed throughout all the churches at home and abroad on the first Friday in October. They refer to the prospect of spiritual blessing afforded by such a union of prayer, and express the hope that ministers will do all in their power to make it general.

A Deaconess Home has been opened in connection with the Gravel-lane Wesleyan Church, Manchester. The house, which adjoins the chapel, has eight bedrooms and two sitting-rooms, and it is immediately to be occupied by three "Wesley deaconesses." These deaconesses have done splendid work in different parts of England, and in a district like that surrounding Gravel-lane they will certainly have a great sphere for their efforts. The Home will not only accommodate the three sisters, but also, it is hoped, Christian women of leisure and refinement from the suburbs who may be induced to give a portion of their time to work in the slums, and to occupy rooms in the house for a few days each week whilst so engaged. In this way it is desired to link the suburbs and the slums.

## PRESBYTERIAN.

The foundation-stone of the proposed Finchley Church will be laid on Saturday afternoon.

At the next meeting of the London Presbytery, North, a conference will be held on evangelisation. Rev. W. Ross, of Glasgow, is expected to speak.

Principal Dykes will preach in Regent-square Church on the afternoon of Thursday, Nov. 22, on the occasion of the celebration of the College Jubilee.

After a discussion on the work of the Instruction of Youth Committee, the London Presbytery, North, agreed to enjoin its ministers to direct the special attention of office-bearers and people to the subject, with a view to securing increased sympathy and help.

The repairs, decorations, and refurnishing of the Marylebone Church having been completed, it will be re-opened for public worship on Sept. 30. Dr. Pentecost, who has been supplying the pulpit of Dr. John Hall, in New York, during the last four weeks, sailed on the *Havel* on Sept. 18, and is expected to be in his own pulpit for the re-opening services.

At the recent Conference of the Calvinistic Churches of Wales, held in Chester, Rev. D. C. Edwards read a paper on "Conversion as One of the Aims of Preaching." He said they were invited by certain superficial critics to discard the old-fashioned idea of converting men, and to discuss social questions. If they converted men's souls they would soon convert their circumstances for themselves. Give a man a new heart, and he would speedily get a new coat. In the discussion which followed, Professor Adam Smith said he had seen a great number of revival movements in Scotland, and was struck with the fact that the classes from whom these revivalists drew most were the families of the ordinary churchgoers, rather than the outcast classes.

*Calls.*—Rev. D. Munro, to Ferintosh; Rev. J. McK. Campbell, to Lochgoilhead; Rev. J. H. Dicker to Ceres; Rev. W. Caldwell, of Hollymount, to Corbay; Rev. W. T. Jones, to Whitchurch, near Cardiff.

*Resignations.*—Rev. P. Wilson, of Greenlaw; Rev. A. Stuart, of Wallington; Rev. W. J. Rae, of Kirkbean, Dumfries.

## SOCIETY OF FRIENDS.

*The American Friend* maintains its interest, and is at once Evangelical and Liberal. Its issue of the 13th inst. gives a good account of Iowa yearly meeting, urges the need of a History of Friends, and is strong on peace and international arbitration.

Leonard Wigham and wife, of Chung-King, are just now paying a visit to the Friends' Mission, at Tokio, Japan. Thus China and Japan, England and America are uniting in the one Saviour of all. Such an interchange of missionary visiting must do good all round.

The great anti-slavery question is forcing itself again to the front. At the Essex and Suffolk quarterly meeting, on the 13th inst., Alderman White, J.P., gave an earnest address thereon. The moral force of England is needed to stay the plague of African slavery.

A Christian Convention has just been held in the meeting-house, Brumana, Syria. Great success attended, and love prevailed. "It was beautiful that throughout the week not a single discordant word was spoken," though Episcopal and non-Episcopal were in closest fellowship and service.

Joseph Storrs Fry (of Bristol) and George Grubb (of Cork) have both been attending Ulster quarterly meeting, held at Lurgan, the town where the first Friends' meeting in Ireland was established. The former intends to visit the families of Friends in Belfast. Such "family visits" have done much good in the past, and their revival would be welcome.

## THE SALVATION ARMY.

The Salvation Army has now property in South Africa to the value of £25,000.

Mr. and Mrs. Ballington Booth have been holding great meetings in Philadelphia.

Last year 240 men are reported to have passed through the Salvation Army Prison Gate Home at Ludwyche, Brisbane, of whom 185 were admitted direct from gaol.

Special services were held all day in the City Hall, Glasgow, on the 17th inst., in connection with the introduction of new leaders for the Salvation Army in Scotland.

There are now 195 officers in the South African division (130 of whom are colonial raised), fifty-eight independent stations, five mission stations, and four social institutions.

General Booth arrived in Halifax, Nova Scotia, on Saturday. At an immense open-air meeting organised in honour of his visit, the Hon. W. S. Fielding, the Premier, formally welcomed the General on behalf of the province, describing him as one of the master-minds of the world, and entitled to the highest esteem of mankind.

Mrs. Bramwell Booth, on the occasion of the Rescue Harvest Festival, signified her intention of doing something for the girls brought up in police-courts, and suggests that, if instead of being sent to gaol they were handed over into safe Christian keeping, the disheartening effects of prison life—ending in many cases with the streets—would be avoided, and the girl, instead of becoming hardened, would, under good influence and supervision, be willing to earn an honest livelihood.

## FALLEN ASLEEP.

At Stonehaven, on 17th inst., Rev. Thomas Scott, who has been a minister since 1857.—At Stanrose House, Egerton, on Sept. 17, Mrs. Morgan Jones, wife of the Congregational minister of the town.—At Birkenhead, Mr. James Taylor, aged seventy-seven, a well-known engineer, and for sixty years a Sunday-school worker.—At Balsall Heath, Birmingham, Mrs. Aikenhead, wife of the Baptist pastor.—At Brighton, Mr. J. E. F. Clapp, who for fifty years had been associated with the work at Abney Park (Congregational) Church.—At Brentwood, Mr. S. J. Nash, aged eighty-five, a preacher of the Gospel for many years.—At Moyness, Rev. John Whyte, aged seventy-one, for forty years minister in the town.—At Hammersmith, Rev. E. Rawling, aged seventy-six, for many years a faithful Primitive Methodist minister.—At Carlton Mansion, Clapham-rise, on 15th inst., Mr. W. H. Hale, aged sixty-one, well known as an elder and worker at the Metropolitan Tabernacle.—At Chailey, Rev. F. R. Hepburn, aged sixty-nine, rector of the parish.——At Auckland, New Zealand, Rev. Dr. Kidd, Registrar of the Auckland University College, and son of the late Rev. Wm. Kidd, Irish Methodist minister.—At Melody Road, Wandsworth, on 20th inst., Mr. Thomas Boorman, aged 84, for many years a devoted and successful labourer in Wandsworth.

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THE STRANGERS' REST.—The workers here feel much the need for increased help. The work is full of opportunity, and is being greatly blessed of God among sailors of various nationalities. The financial year closes on Saturday, and at present the books show an adverse balance of £80. A strong effort is being made to clear this off. We trust many will lend effectual aid. The Secretary is Mr. J. Theo. Isaac, 163, St. George's-street, E.

REQUESTS FOR PRAYER.—For the work of the Gordon Memorial Mission at Plumstead.—For a sorely afflicted little one, that she may be restored (if it be his will), and that her parents may realise the goodness of God.—For a week's special services from October 8 at the Soldiers' Homes, Spital Tongues, Newcastle-on-Tyne.—For the work of the South Africa General Mission, that the spiritual tone may be deepened and many souls won.—For a tent mission at Steyning, Sussex, continued till September 30, by Mr. Hart.—For a Gospel temperance mission, September 24 to October 3, at Hurstpierpoint, that Christians of all denominations may become more united and work together.—For Mr. George King, who has had a second attack of paralysis, and is lying ill at Bethany House, Dorking.—For a beloved and only daughter, that a threatened fatal illness may be averted and that the loving Saviour may be revealed to this sick one.

# The Christian.

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## Notes and Comments.

With much satisfaction we have received the letter entitled, "Churches to the Front." We believe that only thus can the missionary enterprise be carried out to its highest possibilities, or the churches themselves maintain their spiritual health. The present needs of missionary societies prove the insufficiency of the method of paying money into a fund to be officially distributed. When a church is quickened into spiritual life it becomes livingly and personally interested in missions, and as this interest deepens and extends it is quickened into a more abundant life. We think there are indications of a coming revolution in missionary methods on the lines indicated by "Churches to the Front," and that as missionaries are recognised as "messengers of the churches" a prospect of exceedingly increased usefulness and influence will be opened to our missionary societies.

In the course of a recently published interview, the Dean of Ely, quoted with much satisfaction some words of his friend, Sir Harry Verney, then an old man of ninety, words which, although containing nothing new, contain something which is always worth remembering and repeating:—

> Far, far more important is it than all these good schemes for technical training and material comfort, that our farmers and labourers should be taught to be pious, God-fearing men. Piety! piety! that is the secret of national happiness.

The words are all the more weighty when it is remembered that they were spoken by one who believed in technical training and in every other good thing that could be given to the working classes, and that they were quoted by a clergyman who is a zealous social reformer.

Dr. Parkhurst, of New York, continues to gain important victories against the corrupt police of that city. He has always held that it was useless to prosecute the keepers of disorderly houses while the police favoured corruption and law-breaking. He has therefore persistently and boldly attacked the worst offenders, and his policy is being justified by results. Public opinion is veering round to his side. Now that a Committee has admitted the justice of his charges, he will feel strengthened in his work, and not rest until the police is made an instrument of righteousness.

Dr. Dale has some weighty and searching words in a monthly magazine on the parable of the sower. He very powerfully sets forth the reason why some Christians are unwilling to endure hardness in the Christian life. Not having seen how appalling a thing sin is, they have received the gospel of forgiveness easily, but not deeply, not so thoroughly as to influence the strongest feelings of their nature; hence their comfortable and easy views of life.

If they find a house with pleasant gardens about it, and in a pleasant country, they take it without hesitation, though it is too far from church to allow them to attend worship with any regularity. They have never been filled with awe and dread by the possibility of missing eternal glory, and therefore they take no trouble to make their "calling and election sure."

It is surely most timely to hear in these days of easy-going religion among so many professors that "apart from fear the Christian life is likely to be wanting in depth and strength."

If anyone suggests that perfect love casts out fear, I venture to ask him whether he is sure that in his own case fear has vanished under the power of perfect love. Has it vanished through religious indifference? Was there ever any fear for the love to cast out? The austere elements of the Christian revelation are necessary if its more gracious elements are to take deep root in life.

To wipe out from the Gospel its solemn and terrible aspects is, indeed, to make it untrue to life, untrue to the experiences of the Man of sorrows, and unfit to guide and strengthen us in a death struggle with sin and the devil.

*The Guardian* seems to us to have fallen into a common fallacy in supposing that the number of convictions for a given offence is a safe index to the number of the actual commissions of the offence. In contending that there is no connection between the number of public-houses and the amount of drunkenness, it asks:—

> Why, for example, should Newcastle-on-Tyne which has only three public-houses per 1000 of population, show twenty-five per 1000 convictions for drunkenness, while Manchester, which has nearly six public-houses per 1000, shows only ten per 1000 convictions? Or why should Tiverton, which has three public-houses per 1000, have about the same number of convictions as Winchester, which has eight public-houses per 1000?

We reply, *perhaps* because the police of Newcastle and Tiverton are more alert in doing their work than the police of Manchester or Winchester; other circumstances may also affect the result. Anyhow, *The Guardian* is not justified in concluding from these figures that if the number of public-houses were diminished we should not have a diminution of drunkenness. And further, we ought to diminish the temptations to evil, even should men still continue to work as much evil as if the temptations remained.

Mr. J. Martin Skinner gives an account, in a letter to *The Westminster Gazette*, of the demoralising effects of keeping a public-house, even on the principle of selling as little intoxicating drink as possible, and of pushing the sale of other things. The public-house in question is owned by a clergyman, who has always sought men of good character as managers. One after another they have fallen victims to the thing they had to regulate:—

> About a year ago a Good Templar was appointed manager, but was obliged, in taking the post, to sever his connection with an order where he had taken an obligation "not to make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any intoxicating liquors." But the man, who was the president of his lodge, was unable to stand the seductions of the "devilish and destructive traffic," and has been discharged recently for drunkenness. Strange to say, the minister blames the Good Templar Order and the United Kingdom Alliance for the man's fall, instead of attributing it to the dangerous character of the business which he is endeavouring to conduct without harm to anybody. It seems to take some men, even in very high positions in clerical and political circles, a long time to learn that given causes produce like effects, and if we wish to get rid of the effects the causes must be removed.

One case is not, of course, ground enough for a large generalisation, but then we also remember how great the temptation is for publicans, barmen, and brewers, to drink too much.

Mr. Gladstone cannot be said to be very happy in his influence on the Temperance question. It was a disastrous day when he gave liquor licences to grocers. He turned an honourable into a doubtful trade, and the evil he introduced has come to abide for many a day. Now he has thrown the weight of his great name on to the side of the municipalisation of the liquor traffic. The evil will never be destroyed by such means, but citizenship will be odious to England's most devoted sons and daughters if they are to be made partners publicly in a trade which they would never touch privately or individually.

"Sunday Observance as Affected by the Conditions of Modern Life" is a subject of vital importance, and was well handled by Rev. J. Llewelyn Davies in a paper which he read before the Carlisle Diocesan Conference. He pointed out that one principal cause affecting the observance of the Sabbath amongst us seems to him to be the partial displacement of Puritan opinion by High Church opinion. The relaxation of religious strictness of Sunday observance in favour of pleasure and secular occupations he traces in great part to the High Church movement. He remembers a High Churchman at the first Diocesan Conference in London declaring, almost jauntily, that it was right and good for London young men after an "early celebration," to devote Sunday to physical exercise and pleasure on the river or elsewhere.

Mr. Davies has no desire to wipe out our English Sunday, while, on the other hand, he rightly insists upon Christian liberty in the use of the day:—

> We are told that both in London and the country some of those who have already more pleasure than is good for them in the week are rebelling against the dulness of a religious Sunday, and insisting that they must amuse themselves on Sunday also. We can have no satisfaction in giving way to these idle persons; though perhaps we should do them more good, and fulfil the Commandment better, if we could make them work on the six days, than by hindering them from amusing themselves on the seventh. There are also the many on whom the Christian faith has no hold, and to whom our Sunday has no sacredness. We might be ready for a fight against these and the pleasure-lovers; but we must remember what dishonour and injury we do to our religion if we present it as a system of restraint. The Christian warfare is for justice against oppression, for humanity against inhumanity, for purity against licence, for the worship of the God of righteousness and love against the worship of self and of the world; not for forms, against disregard of forms.

The Bishop of Carlisle, who presided, concluded the discussion by saying that he thought the remembrance of the rigid observance of forty or fifty years ago still did mischief. He pleaded for the Lord's day to be a blessing to be enjoyed. That position reached, there would be things which they would permit themselves to do, if they could do them without offending a weak brother, or increasing the amount of Sunday labo . Quite so; be free, but use freedom as a responsibility, not for doing our own will.

Little do the passengers in the racing steamships which have gained the name of "ocean greyhounds" know of the risks they run. The captains and officers know, but

the increasing competition drives them to it, and the public require it. A captain of one of these record-breaking vessels said the other day, "I know the danger, but I must keep up speed; and to relieve the pressure on brain and nerve I go down and take a hand at whist, or do something else, trusting to Providence or accident to bring us safely into port."

A nautical friend, of long and varied experience as a commander, assures us that though Paul was a tentmaker and Luke a physician, and neither of them a sailor, the account of the voyage given in Acts xxvii. is in accordance with the most accurate science of seamanship, and many of the hairbreadth escapes and of the hideous catastrophes at sea would never occur if our skippers were as careful as those Alexandrian sailors, who sounded and sounded again, and cast anchor in time to prevent a wreck.

## THE BAPTIST UNION.

The annual assembly at Newcastle was inaugurated on Monday evening by a Home Missionary meeting in Rye-hill Chapel, the spacious building being quite filled. Mr. William Angus presided.

In his opening address, the Chairman said he had an oft-told tale to repeat—that to carry on their work among their mission churches they must have money; they had also to tell of such success as justified their appeal to their friends for ways and means. He welcomed the delegates to Newcastle, and said it was especially fitting that the first meeting of the Baptist Union should be a missionary meeting. The state of their churches at home, and of the world outside their churches, was such as to require the most earnest counsel of their wisest men. Agricultural districts were being denuded of their populations, leaving stranded little village churches which for generations had held forth the light in their district; and, on the other hand, their big towns were growing rapidly in population, and they were moving with scarcely accelerated pace. Thus the question became an exceedingly serious one—How were they to hold their own, much less how they were to advance with the increasing population of the country.

Rev. A. W. H. Streuli (Manchester) addressed the meeting on "Heroism in Home Mission Work." He said that while the work was going on in the villages, they had not far to look in their great cities to find that the Gospel was by no means making the headway it should in the great centres of population. He took it that the work of the Baptist Home Mission was not confined simply to the villages or the smaller towns, but that, at all events, it was in the thought of their leaders to extend their good work to the greater centres of population, and amongst the "submerged tenth," as they were called—great crowds of men seething in drunkenness, and men, women, and children living in the midst of degradation and sin. What they wanted was more heroism in the Church members and congregations generally. He suggested that ministers should preach only once on Sunday, and that the members should go and see the people in their homes and in the streets. Rev. W. Townsend (Canterbury) delivered an address, in which he advocated increased evangelistic energy. Rev. A. Connell (Regent-square Presbyterian Church, London) dealt with "The Influences which cause Young People to Drift to Indifference," and said the Nonconformist conscience would rise and sweep these evil influences away.

CANADIAN HIGH SOCIAL LIFE.—A NEW ERA.—From a Canadian contemporary we are glad to learn that, "The Countess of Aberdeen, during her recent visit to Halifax, endeared herself to the White Ribbon women and all friends of Prohibition. She gave an 'At Home' and garden party on the magnificent grounds of the official residence of the admiral commanding the British squadron in North American waters. The feature of the function was the entire absence of wines and liquors. This is the first time in Canadian history that the wife of the Govenor-General has held a reception without dispensing liquors, and marks a new era in Canadian high social life."



## Communion.

By Dr. J. R. MACDUFF.*

The two disciples on the way to Emmaus treated lightly at first their intercourse with the Divine Stranger at eventide. But as they proceeded along the way, how "their hearts burned within them." They could not suffer Him to depart. "Abide with us," said they; "and they constrained Him."

It does not require the Saviour's personal visible presence in order that we may enjoy the same exalted communion. We are apt at some times and in some moods to think that it does. We are inclined to look with envy on those who were privileged to be by his side on the slopes of Olivet or among the mountain glens of Galilee, or seated with Him in the vessel on Lake Tiberias, or at the hallowed supper table on Mount Zion. But faith in a very real sense can keep company with the invisible Christ.

St. John tells us so. None more honoured than he in holding nearest, closest, most confidential intercourse with his Lord. He had sat with Him at the feast of Communion. He had leaned on his bosom. He had gazed on his agony. He had received his last look of suffering love on the Cross, and there and then had entrusted to him the most sacred of bequests. Jesus had now left the earth. The loving eye and loving voice are seen and heard no more. But has John forfeited former exalted fellowship? Does he sigh in vain for hours of bliss irrevocably gone, and which have left no substitute or equivalent behind them? Listen to the lonely Apostle as he afterwards pens his habitual experience: "Truly our fellowship is with the Father, and with his Son Jesus Christ." As he dwelt an exile in Patmos, or trod the streets of heathen Ephesus, he felt that though the roads of Judea, the pathways round Jerusalem, were far away, the Divine being who gave them all their brightness and blessedness was not. As the shadows of life's evening were gathering round him, he could take up in another sense the old request of the Eastern wayfarers, and feel the certainty of a gracious answer.

How it would, with us, hallow every season of prosperity; how it would take the sting from every season of sorrow, and the bitterness from every trial, to have at all times the sublime consciousness that an Infinite Friend is with us, who joys in all our joys, and metes out for us all our woes! Life may be an Emmaus journey, consecrated and transfigured by the presence and loving converse of the Risen Redeemer.

CHESHUNT COLLEGE.—At the opening of the new session on Thursday last an interesting address was delivered by Rev. E. P. Price, of Chikka, Ballapura, an old Cheshunt student, on Missionary work in India. The needs and claim of the land upon the Christian were well put before the audience. Prayer was offered by Rev. R. C. Sandison, of West Dulwich, after which the communion service was conducted by Rev. Professor Whitehouse, who delivered an impressive address on consecration.

"GIN OR THE GOSPEL?"—With reference to the notice published last week with this heading, we are glad to learn that one friend has given £100 and another £50 for the purchase of a chapel in Clerkenwell for use in connection with the Watercress and Flower Girls' Mission. As the transaction must be concluded at an early date, it is greatly to be hoped that the entire sum needed will speedily be forthcoming. The address of Mr. J. A. Groom, superintendent of the Mission, is 8, Sekforde-street, Clerkenwell, E.C.

* From Thoughts for the Quiet Hour (3s. 6d. *Hodder & Stoughton*), a collection of stray meditations on a great variety of high and sacred themes; all breathing a devout spirit: marked by rich spiritual insight and beauty of expression; a delightful companion in the resting intervals of a busy life.

## WESLEYAN MISSIONS.

The third annual meeting of the Young Men's Auxiliary of the Wesleyan Missionary Society was held on Monday night at the Mission House, Bishopsgate-street Within, E.C. Rev. Walford Green, president of the Conference, occupied the chair.

Mr. John J. Seager read the report, which stated that great advance had been made, and the society had extended its operations. They had sixty-nine agents in the missionary field, and 549 members.

Rev. H. J. Piggot (Rome) gave an account of the condition of Italy and the work of the mission in that country. Formerly, he said, there was a filtration of infidelity running through the whole fabric of society, but the propagation of it was not possible from the restraint in which society was held. Now these restraints had been removed, and the youth were growing up in scepticism, lawlessness, and immorality of the worst description. He described the people as being merged in unbelief, and the moral fibre as being deteriorated to a very great degree. The youth were growing up worse than their forefathers, the deep cause of which was want of faith. The priests were making capital out of it, and saying the remedy was to come back to the Pope. The answer to this was, that they had had the monopoly of Italy for centuries, and the present state of things was the result. Italy, however, would never retrace its steps back to the Pope. The only remedy for Italy was the pure Gospel, an open Bible, Christianity as wrought out by the Redeemer and taught by the great Apostle.

Rev. J. A. Vanes (Southern India) and Rev. H. Ellis (West Africa) also addressed the meeting.

## NORTH AFRICA MISSION.

Meetings were held at Exeter Hall on Tuesday for the purpose of saying farewell to twenty-two missionaries, four of whom are going out for the first time, while eighteen are returning to work in Morocca, Algeria, Tunis, Tripoli, and the Delta of Egypt. General Haig, who presided in the afternoon, gave an outline of the history and character of the Mission, and a description of the fields occupied along the North African coast line.

Mr. N. H. Patrick, who has been labouring among Spanish colonists in Tangier, opened his brief address by telling how God had provided a suitable missionary for the Jews of Tangier. His own work, however, lies among the colonists. At first there was much persecution, but God has wonderfully opened the way. Many have been won to the simplicity of the Gospel, and have proved themselves ready to endure the loss of all things for the sake of Christ.

Miss Jay spoke earnestly and vividly of her experiences among the women of Morocco—a land so near and yet so far in respect to liberty and privilege. The life of the women is peculiarly hard and dreary; hence they often welcome the messengers of the Gospel even while they refuse the message itself. A hearing has now been gained, and Miss Jay believed that the most potent agency in winning an entrance has been medical missions, without which it would scarce have been possible to reach the Moors. She wished it to be understood also that only women can reach the women of Morocco; hence the need for more lady helpers. Moreover, a school has been started for girls, who are not taught at all in Mohammedan lands. It is true, as some urge, that progress is slow, but there is progress, and souls have been saved among the Moors. There are rays of light, but the country is terribly dark. Will not many pray for that land of slavery and fanaticism?

Mr. G. B. Michell, who has been labouring in Tunis, maintained that work among Mohammedans calls peculiarly for the power of the Holy Ghost. In support of this statement he enlarged on the intense hatred of Mohammedans to the Gospel of the Son of God; showing that there is no saving health in Mohammedanism, and describing their miserable social and family life. On these facts the speaker based a strong plea for sending the Gospel to these people. More workers are needed. Who will go? In particular one is very urgently wanted at the present moment in Tunis.

Pastor James Stephens spoke impressively on the words, "Them also must I bring," as setting forth the yearning of the Lord Jesus over peoples who sit in darkness, such as Arabs, Moors, Berbers, and other followers of the false prophet.

## The Lord's Supper.

By a PRESBYTERIAN MINISTER.

Let us consider the Person of the Lord Jesus Christ. There is none like Him. There are myriads in angel nature, millions in human nature, Three Persons in Divine nature, but there is only One God-Man. He alone has "two distinct natures in One Person for ever." No distinction can be drawn between the Body of Christ and the Person of Christ. It is the work of the Spirit in the believer's heart to make him realise this Personality of Christ by elevating his affections and understanding. This Person of the God-Man in his atoning sacrifice is the highest exhibition of Divine wisdom and power. It is that secret of the Lord which was hidden from angels, and principalities, and powers, during the countless ages of the past until the day of revelation at Calvary. It is the very glory of the Godhead concerning which Jesus spoke when He lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son, that thy Son also may glorify Thee." The assumption of sinful men to repeat at their will this transcendent work of Godhead is an appalling exhibition of human error.

It is asserted that the power to perform this stupendous miracle of changing the bread and wine of the Lord's Supper into the Divine Person of the Lord Jesus Christ is given unto priests in virtue of their ordination. But this ordination of Rome is a mere figment. It does not exist. There is not a priest of Rome, from the Pope down to the last in office, who knows certainly himself, or can prove to others, that he is ordained at all. For the Council of Trent decrees, "If anyone shall say that in ministers, while they form and give the sacraments, *intention* is not required, at least of doing what the Church does, let him be anathema." Now, no man knows the intention of another, hence no priest can know that he is ordained. This result was clearly seen by Cardinal Bellarmine, perhaps the greatest of Romish controversialists, who thus expresses the difficulty: "No one can be certain with the certainty of faith that he has a true sacrament, since the sacrament is not formed without the intention of the minister, and *no one can see the intention of another*." Can the force of impudent fraud go farther than this—that men should pretend to perform a sham miracle by means of a sham ordination!

The celebrated preacher, Canon Liddon, in his Bampton lecture, as mentioned in my last article, states that "the Divinity of Christ warrants the cleansing virtue of his blood." Now, this is not the fact. It is the blood of Jesus Christ that cleanseth from all sin. It is the God-Man who is the Redeemer. The blood shed on the cross was the blood of God, but it was also that of a Man. By his mysterious union with the manhood, the mystery of Godliness is God manifest in the flesh, "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8). The two natures of Christ are distinct, but they are in one Person, and it is the blood of that one Person which alone cleanseth from sin. This is the specially designed and appointed way. No creature's intelligence could devise or imagine this "plan of salvation." The highest angel had no more insight into it before revelation than the weakest man. It is only from the Scriptures that men can know this, the greatest fact in the universe, or its value to them. The Apostle John (1 John v.) distinguishes between the fact and the record, which is the witness of the Father unto Christ. Not to believe this witness is to insult God, to call Him a liar, because it is not to believe the witness God gave of his Son. Believers are heirs of the promise, and rest on God's promises, regarding Christ as alone their hope of salvation (Heb. vi. 17-19). After they have been enlightened by the Holy Spirit, believers have also a witness of Christ in their inmost consciousness, so that they can say, "Rabbi, Thou are the Son of God, Thou art the King of Israel." But this consciousness is not the ground of salvation; that rests solely on those promises of God revealed in the Word, which are Yea and Amen in Christ Jesus. It is the witness of the Father to Jesus Christ that warrants our belief in the cleansing virtue of his blood.

In my last article it was shown that our Saviour has Himself placed the barrier of a twofold impossibility on his Personal Presence as God-man in the bread and wine of the Lord's Supper. These impossibilities are great realities, and not mere verbal difficulties. At first sight it may appear to many devout minds that our Lord being Head over all things to the Church, and having promised to be with his people alway, there cannot be any obstacle to his Personal Presence. Let it, however, be remembered what other Scriptures tell of the position occupied by our risen and exalted Lord. The heavens must receive Him until the restitution of all things. He is to sit on the right hand of God, until his enemies are made his footstool. The whole book of Revelation is a wonderful picture of the way in which the Lord Christ reigns in glory, directing all the affairs of his Church on earth.

The explanation of these seeming contradictions is found in the mystery of the existence of the Godhead as three Divine Persons distinguished from each other by their Personal properties, but one in their essential perfections. Without a knowledge of this revealed doctrine it is impossible to have a clear apprehension of the work of redemption. In it we learn the love of the Father, the grace of the Son, the fellowship of the Holy Spirit. The redemption of man is not accomplished by One Person, but so great is it that all the adorable Three unite in the wondrous work. While there is distinction of Persons, so marvellous is the unity that the same operations are ascribed to different Persons. Creation is ascribed to the Spirit and also to the Son. The resurrection of Christ is ascribed to the power of the Father and also to the power of Christ himself. In virtue of this unity the Person of the Redeemer dwells in heaven, yet He is present by the Spirit with his people on earth. Believers are too much in the habit of speaking of the Spirit as an influence, so that the great fact of his Personality has often been obscured. If it were remembered that the Holy Spirit is a Person as much as the Father and the Son are Persons, and that He, the Divine Personal Spirit, has come to reign in the Church, to dwell in the hearts of believers, to take of the things of Christ and show them unto us, there would be no difficulty in understanding that thus the Lord Christ is with his people here, and yet his Person—the Lamb as it had been slain—is on the right hand of the Majesty in heaven.

The Spiritual Presence of Christ apart from his Person, as Hooker teaches, is in the heart of the believer, not in the sacramental elements. The work of the Holy Spirit is to produce this Presence in the soul (John xvi. 13, 14). "He shall not speak of Himself, He shall glorify Me." In this manner believers, beholding the glory of the Lord, are changed into the same image (2 Cor. iii. 18). A wonderful transformation takes place, not by degrading the Person of Christ, but by elevating the nature of believers. They are called unto the adoption of sons. As the Lord took our nature into union with his own, so also are his brethren to be made like Him, "that they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us" (John xvii. 21). This is indeed a glory far transcending the heretical dream of eating the body of the Son of God, and truly does our Lord in this process of manifesting Himself, keep his promise, "Lo, I am with you alway," in a far higher sense than if in bodily form He stood in our midst and permitted us to handle his glorified Person. Yet more by means of this marvellous honour bestowed on the redeemed from among men, Jesus will remove the loneliness of his twofold nature. He will surround Himself with a multitude that no man can number, who are made like unto Himself; "when He shall appear, we shall be like Him." The redeemed will be one with Him in a sanctified humanity, and, in a finite degree, one with Him in a participation of the divine nature. For this cause He, the Great King, will not be ashamed to call them brethren.

## N. INDIA SCHOOL OF MEDICINE.

In October next, at Ludhiana, the North India School of Medicine for Christian Women will be opened. Its object is to provide a thorough training for women and girls desirous of preparing for medical mission work. The course for midwives and nurses will be two years; that for medical assistance four years; the assistant surgeon's degree, or L.M.S., will entail a five years' curriculum.

Dr. Edith Brown, the principal of the school, has issued an appeal in which, after showing the importance of reaching the women of India, and the many and superior facilities afforded by medical work, she sketches her scheme. She says: "Many workers are needed, and many of us feel that we are not making the most of our women and girls belonging to the Native Christian Church in India. A very great deal of care, time, and money is spent in educating the girls in our native Christian schools, but it is a sad fact that very many of those who are the brightest and cleverest and most fitted to become doctors, dispensers, etc., pass over to the Government Medical Schools, accept Dufferin scholarships, and enter upon Government medical work, in which they are not allowed to speak of Christ.

"The absence of all Christian teaching and influence, the impossibility of proper and constant protection and supervision while among the men students, and the low moral tone which many of these girls inherit, and which exists in many of their homes, all join to make the schools places to which most missionaries now refuse to send their Christian girls; and those who have sent them, have done so with fear, and have often had sadly disappointing results.

"I do not see how we can expect these young girls, at the age of seventeen, to stand the test of living and working entirely among those who, though nominally neutral, are often practically non-Christian, for four or five years without any Christian teaching and help. We do so long that these bright Christian girls may become true, earnest workers for Christ, and care as much for the souls as for the bodies of those they are able to help; otherwise they will be no real help to us in our medical missionary work. And many of us feel convinced, that in order to obtain this, we must not only keep our Christian girls under proper protection, but we must give them regular Christian teaching, and do all we can to influence and help them in their spiritual lives during their years of study, so that they may become spiritually strong and ready to work for Christ."

The treasurer of the undertaking in England is Mrs. Percy Fleming, M.D., 93, Gower-street, W.

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## THE FALL OF JERUSALEM.

(Jer. xxxviii. xxxix.)

Among the faithless faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superior, nor of violence fear'd aught;
And with retorted scorn his back he turn'd
On those proud tow'rs to swift destruction doom'd.
—*Milton.*

During those long dark months of siege, probably the only soul in all that crowded city which was in perfect peace, and free in its unrestrained liberty, was Jeremiah's. Tethered as he was by an iron chain to the wall of the court of the guard, he passed beyond the narrow confines of the enclosure to the great ago that was to be, when Judah should be saved and Jerusalem should dwell safely, known by the name The Lord our Righteousness. And amid the cries of assailants and defenders, unbroken by the thud of the battering rams, deep as the blue Syrian sky that looked down upon him was the peace of God that passed the understanding of those that thronged in and out, to and fro, between the city and the royal palace.

### I.—THE HORRORS OF THE SIEGE.

It lasted in all for about eighteen months, with the one brief respite caused by the approach of Pharaoh's army; and it is impossible for us to estimate the amount of human anguish which was crowded into that fateful space. Some conception of it may be gathered from the words with which Ezekiel anticipated it. As in a mirror coming events were forecast. The caldron, full of the choicest flesh, hanging over the swift fire until it was consumed; the vision of the iron pan encircling the sun-burnt brick, as the iron legions of Chaldea would engirdle the beleaguered city; the meagre measure of wheat, and barley, and beans, and lentils, and millet, and spelt, dealt out by measure day by day, but barely sufficient for the prophet's sustenance; the barley cakes mingled with cow's dung, abhorrent to the taste, yet greedily devoured; the stealthy preparation of his household stuff for removal; and the stealing out at night from his house by a hole in the wall, with covered face and laden shoulder—all these spoke with a vividness which no words could equal of the horrors of that siege (Ezekiel iv.).

Think for a moment of the overcrowded city, into which had gathered from all the country round the peasantry and villagers, who, with such of their valuables as they had been able hastily to collect and transport, had sought refuge within the grey old walls of Zion from the violence and outrage of the merciless troops. If wandering tribes, like the sons of Rechab, were induced for once to break the tradition of their nomad life, to shelter themselves within the city enclosure, how much more would the terrified populations, scattered in slight habitations over the hill country, count it politic to do the same? This mass of fugitives would greatly add to the difficulties of the defence by the demands upon the provisions which were laid up in anticipation of the siege, by overcrowding the thoroughfares, and impeding the movements of the soldiery.

The incident referred to in our last chapter, of the demolition of a portion of the royal palace to provide materials for an inner line of defence, is a specimen of many another episode in that intense effort of Zedekiah and his people to hurl back the tide of merciless hate and thirst for blood that broke day after day around the battlements; much as the long ocean wave sends its surges up against a reef of rock, and flings its splintered forces high in air. Here there was a scaling party which must be flung back on their ladders; there, an attempt to run a mine which must be intercepted; and now tidings come that a portion of the wall, which had been long exposed to the battering rams, showed signs of weakness, and must be built up from within; and yet again precautions must be taken against fire flung in missiles, or flights of arrows, or stones cast by catapults. For no single hour could the defenders relax their vigilance. A council of princes must have been in perpetual session, fertile in resource, swift to meet the craft or the courage of the foe. And all the time the stock of provisions becoming less, the store of water drying, as in the case of Malchiah's dungeon, into wet mud.

So much for the earlier months of the siege; but, as the days passed on darker shadows gathered, as if the very pit of hell added in human passion the last dread horrors of the scene. The precious sons of Zion, comparable to fine gold, lay by scores in the recesses of the houses, broken like earthen pitchers, the work of the hand of the potter! The women became cruel, and refused to spare from their breast, for their young the nutriment, they needed for themselves. The tongues of sucking children became dry and parched, that they could no longer cry. Young children, whose weakness constituted a first claim, asked for bread, and asked in vain. Highly nurtured maidens searched over the dung-heaps, in hope of finding something to stay the craving of hunger. The nobles lost their portly mien, and walked the streets like animated mummies. The sword of the invader without had fewer victims than that which hunger wielded within; and, as the climax of all, pitiful women murdered their own little babes, and soddened them to make a meal. Now pestilence began its ravages; and the foul stench of bodies that men had no time to bury, and that fell thick and fast each day in the streets of the city, like autumn leaves, caused death, before which those that had escaped the foe and privation fell. Ah, Jerusalem! who stonedst the prophets, and sheddest the blood of the just, this was the day of the overflowing wrath and fury of Jehovah! No human hand lit this fire; no mere human hate was accountable for sufferings so complex and so terrible. "Thou, O God, hast slain priest and prophet in thy sanctuary; youth and age in the streets. Thou hast slain them in the day of thine anger; Thou hast slaughtered and not pitied."

And as Jeremiah waited day after day, unable to do other than listen to tidings of woe that converged to him from every side, he resembled the physician, who, unable to stay the slow progress of some terrible form of paralysis in one he loves better than life, is compelled to listen to the tidings of its conquests; and knows surely that these are only stages in an assault which ultimately must capture the citadel of life—an assault which he can do nothing to stay.

### II.—THE PROPHET'S ADDED SORROWS.

In addition to the discomfort which he shared in common with the rest of the crowded populace, Jeremiah was exposed to aggravated sorrows. It would appear that he was constantly reiterating in the ears of all who passed through the court-house the message which he had previously delivered to the king, that to stay in the city was to incur death by sword, famine, or pestilence; whilst to go forth to the lines of the Chaldeans was the one condition of life. He lost no opportunity of asserting that Jerusalem should surely be given into the hands of the king of Babylon, and that he would take it. As these words passed from lip to lip, they carried dismay throughout the city. Men repeated them as they did duty on the walls, or met around the bivouac fires, or discussed the probable issues of the siege; and the fact that Jeremiah had so often spoken as the mouthpiece of Jehovah gave an added weight to his words.

It was quite natural, therefore, that the princes, who knew well enough the importance of keeping up the courage of the people, should demand the death of one who was not only weakening the hands of the people generally, but especially of the men of war. In some such way the drowsy sleeper, unwilling to be aroused by the barking of the watch dog, catches up his revolver to shoot him; or the crew, eager for carouse, murders the watchman, who warns them of the white surf breaking along a ragged rock-bound shore. The young king was weak rather than wicked, a puppet and toy in the hands of his princes and Court. He therefore yielded to their demand, saying, "Behold, he is in your hand; for the king is not he that can do anything against you."

Without delay Jeremiah was flung into one of those rock-hewn cisterns that abound in Jerusalem, and the bottom of which, the water having been exhausted during the extremities of the siege, consisted of a deep sediment of mud, into which he sank. There was not a moment to be lost. The life of the faithful servant of God was not to end amid the damp darkness of that hideous sepulchre, from which no cry could reach the upper air; and help was sent through a very unexpected channel. An Ethiopian eunuch—who is probably anonymous, since the name Ebed-melech simply means "the king's servant"—with a love to God's cause which was sweetly prophetic of the way in which Gentile hearts would be opened to welcome and forward it throughout the world, hastened to the king, then sitting to administer justice at one of the gates of the city, remonstrated with him, and urged him to take immediate steps to save the prophet from imminent death.

Always swayed by the last strong influence brought to bear on him, the king yielded as easily to his faithful servant, who was probably the custodian of his harem, as he had done to his lords; and bade him take a sufficient number of men to secure him from interference, and at once extricate the prophet. There was great gentleness in the way this noble Ethiopian executed his purpose. He was not content with merely dragging him from the pit's bottom, but lined the ropes with old cast clouts and rotten rags, fetched hurriedly from the house of the king; so the tender flesh of the prophet was not cut or chafed. It was an act of womanly tenderness, which makes it as fragrant as the breaking of the box over the person of the Lord. It is not enough to serve and help those who need assistance; we should do it with the sweetness and gentleness of Christ. It is not only what we do, but the way in which we do it, which most quickly indicates our real selves. Many a man might have hurried to the pit's mouth with ropes; only one of God's own gentlemen would have thought of the rags and clouts. It is very quaint and beautiful, when so much is left untold, that a dozen lines in the Word of God should be given to this simple incident, and the hurried advice thrown into the darkness of the lonely prophet by his kind-hearted deliverer. "Then they drew up Jeremiah with the cords, and took him up out of the dungeon; and Jeremiah remained in the court of the guard."

From that moment till the city fell, the prophet remained in safe custody; and on one memorable occasion the king sought his counsel, though in strict secrecy. Once more and for the last time those two men stood face to face—king and prophet—weakness and strength—representatives, the one of the fading glories of David's race, and the other of the imperishable splendour of truth and righteousness. Once more Zedekiah asked what the issue would be: and once more received the alternatives that appeared so foolish to the eye of sense—Defeat and Death by remaining in the city; Liberty and Life by going forth.

"Go forth?" said Zedekiah, in effect, "never! It would be unworthy of one in whose veins flows the blood of kings. I shall expose myself to the ridicule of all that have fled across the Chaldean lines; and the Chaldeans themselves would deliver me into their hands."

"They shall not deliver thee," said Jeremiah; and then began to plead with him, as a man might plead for himself. "Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee; so it shall be well with thee, and thy soul shall live." Then in graphic words he painted the picture of the certain doom the king would incur if he tarried until the city fell into the captor's hands. For the derision of the few Jews that had fallen away, he would then be exposed to the taunts of his wives and children, who would by that time have become allotted to their captors, and would seek to win the smiles of their new lords by taunting the fallen monarch in whose smiles they had been wont to bask.

In this advice of Jeremiah we are reminded of words repeated by our Lord on five different occasions, in which He tells us that those who keep their lives lose them, and that those who lose their lives find and keep them. Not in husbanding our strength, but in yielding it in service; not burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy but in surrendering ourselves to the will of God—do we find the safe and blessed path. The man of faith judges not after the sight of his eyes, or the judgment of sense; he strikes currents flowing unseen by the world, and acts on suggestions received by direct communication from the Spirit of God, though always through the Word of God, and consistent with the loftiest dictates of sanctified common-sense.

The weakness which was the ruin of Zedekiah came out in his request that Jeremiah would not inform the princes of the nature of their communications, and would hide the truth beneath the semblance of truth. It is difficult to pronounce a judgment on the way in which the prophet veiled the purport of his conversation with Zedekiah from the inquisitive questions of the princes. There is an appearance of evasion in his reply, which seems a little inconsistent with the character of the

prophet of Jehovah. At the same time, the princes had no right to catechise him; and he was not obliged by his duty to them to tell the entire truth. We are under no obligation to gratify an impertinent curiosity; but we must be very careful to be transparent in speech and in act, and to be utterly true when we profess to be telling the whole truth to those that have a right to know. In the present case, the prophet shielded the king with a touch of chivalrous devotion and loyalty which was probably the last act of devotion to the royal house, to save which he had poured out his heart's blood in tears and entreaties and sacrifices for nearly forty years.

III.—THE FATE OF THE CITY.

At last a breach was made in the old fortifications, and the troops began to pour in, like an angry sea which, after long chafing, has made for itself an entrance in the sea wall, and pours in turbulent fury to carry desolation in its course. The kings of the earth, and all the inhabitants of the world, could never have believed that the adversary and the enemy should enter into the gates of Jerusalem; yet so it befel. Then the terrified people fled from the lower into the upper city; and as they did so, their homes were filled with the desolating terror of the merciless soldiery.

A hundred different forms of anguish gathered in that devoted city, like vultures to the dead camel of the desert. Woe then to the men who had fought for their very life! but woe more utter and agonising to the women and maidens, to the children and little babes! War is always terrible; but no hand of historian dare lift the veil, and tell in unvarnished words all the horror of the sack of a city by such soldiery as Nebuchadnezzar and his generals led to war. The wolves of the Siberian forest are more merciful than they. "All the princes of the King of Babylon came in, and sat in the middle gate," from which they gave directions for the immediate prosecution of their success upon the terrified people, who now crowded the upper city, prepared to make the last desperate stand.

Late that afternoon the old palace of David was filled with eager consultation. Everything must be done to preserve the royal house, "the breath of our nostrils, the anointed of the Lord." It was, therefore, arranged that as soon as night fell, Zedekiah and his harem should go forth under the protection of all the men of war, through a breach to be made in the walls of the city to the south; and exactly as Ezekiel had foretold, so it came to pass. "The prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby, he shall cover his face" (Ezek. xii. 12).

A long line of fugitives, each carrying property or necessaries, stole silently through the king's private garden, and so towards the breach; and like shadows of the night, passed forth into the darkness between long lines of armed men, who held their breath. If only by the dawn they could gain the plains of Jericho, they might hope to elude the fury of their pursuers. But all night Zedekiah must have remembered those last words of Jeremiah, "Thou shalt not escape; but shalt be taken by the hand of the king of Babylon."

Somehow the tidings of the flight reached the Chaldeans. The whole army arose to pursue. "Our pursuers were swifter than the eagles of the heaven: they chased us upon the mountains, they laid wait for us in the wilderness, the anointed of the Lord was taken in their pits." That is the lament of Jeremiah; but Ezekiel gives an even deeper insight into the events of that memorable and terrible night. "My net also will I spread upon him, and he shall be taken in my snare; and I will scatter toward every wind all that are round about him to help him, and all his bands" (Lam. iv. 19, 20; Ezekiel xii. 13, 14).

What happened the next morning in Jerusalem, and what befel her in after months, is told in the book of Lamentations. Her streets and houses were filled with the bodies of the slain, after having been outraged with nameless atrocities; but happier these perchance than the thousands who were led off into exile, or sold into slavery, to suffer the horrors of death in life. Then the wild fury of fire engulfed temple and palace, public building and dwelling-house, and blackened ruins covered the site of the holy and beautiful city which had been the joy of the whole earth; and the ear of the prophet heard the spirit of the fallen city crying,

Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow which is done unto me,
Wherewith the Lord hath afflicted me in the day of his fierce anger!

"All that passed by clapped their hands at her; they hissed and wagged their heads at the daughter of Jerusalem, saying, Is this the city that men called the perfection of beauty, the joy of the whole earth? All her enemies opened their mouths wide against her; they hissed and gnashed their teeth; they said, We have swallowed her up. Certainly, this is the day that we looked for, we have found it, we have seen it. The Lord did that which He devised, He fulfilled his word, He threw down and did not pity, He caused the enemy to rejoice. Foxes walked upon the desolate mountain of Zion" (Lam. ii. v.).

As for Zedekiah, he was taken to Riblah, where Nebuchadnezzar was at this time, perhaps not expecting so speedy a downfall of the city. With barbarous cruelty he slew the sons of Zedekiah before his eyes, that the last sight he beheld might be of their dying agony. He was also compelled to witness the slaughter of all his nobles. Then as a *coup de grâce*, with his own hand probably, Nebuchadnezzar struck out Zedekiah's two eyes with his spear.

Thus God brought upon his people the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or ancient, but gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, and they were servants to him and his sons.

## THE LATE COL. M. J. ROWLANDSON.

At Bournemouth there lately passed away a venerable and beloved servant of the Lord, and many lament his death as deeply as the writer of these few lines.

Lieut.-Colonel M. J. Rowlandson, Madras Army (retired), was born in 1804, and spent no less than thirty-one years in India. For seventeen years he acted as Persian Interpreter to the Commander-in-Chief; five years he was Government Agent at the Court of the Nawâb of the Carnatic; and many years secretary to the Board of the College at Fort St. George. On returning to England he was appointed Professor of Hindustani at the Military College, Addiscombe.

These various appointments indicate linguistic and educational capacities of no mean order. But while devoted to his official duties, and loving the young cadets he instructed, his chief delight was to use every talent and opportunity in extending his Master's kingdom. While a close friend of such eminent Christians as Canon Carus, Dr. Marsh, and others, he had a charm peculiar to himself, and the affectionate simplicity of his appeals won many a soul that would have resisted eloquence and forcible logic. Needless to say he was a warm supporter of the C.M.S., the Bible Society, and the Evangelical Alliance. His little book, "What if it be True?" has, I believe, been blessed to many who were tempted to doubt the inspiration of Holy Scripture.

All who knew him could not fail to be impressed by his close and real fellowship with God. When any difficulty or trouble was named to him, his frequent response, "Well, dear brother, let us tell the Master," half dispelled the cloud even before prayer was offered. The evening of his life was spent at Bournemouth, where his visits to invalids and others were much valued. Next to the dying love of Jesus, his favourite theme was "the glorious appearing of our Lord and Saviour Jesus Christ." For the last year of his long and eventful life he was completely laid aside, and on June 1, having "finished his course, kept the faith, and fought the good fight," he "fell asleep." To the words suggested by a very near relation, describing his as

An honoured life
A peaceful end,
And heaven to crown it all.

I will only add,

Soldier of Christ, well done
Cease from thy loved employ;
The battle o'er, the victory won,
Enter thy Master's joy.

A. J. B.

## JEWISH NOTES.

SOUTH AMERICA:

Dr. and Mrs. Rocha, of the Mildmay Mission to the Jews, send home interesting tidings of their work among Jews at Buenos Ayres. In some respects they find the soil almost as hard as at Rio, owing to the religious indifference of the majority of Jews and their utter disregard even of their own Sabbaths. Nevertheless, the Lord has greatly encouraged them by bringing them into contact with individual Jews, or families who have been willing to hear the truth, and have accepted Bibles, Testaments, or tracts in their own language. Most of the Jewish shops have been visited, and in some of them lively conversations have ensued, while in others they have met with incivility or disdain.

On one occasion, when Mrs. Rocha was speaking of Christ to some poor Russian emigrants on their way to the Jewish colonies, the women of the party were visibly impressed, and, with tears in their eyes, kissed her hands, saying, "God bless you for the words spoken to us." Before leaving they accepted some Testaments and tracts. On another occasion Dr. and Mrs. Rocha had a long and interesting conversation with a Jewish family of the better class. The wife asked how the missionaries could expect them to believe in a piece of wood or a picture such as she had seen the Christians worship and adorn with jewels and trinkets in Russian churches. When it was explained that this was a false form of Christianity, she seemed astonished.

RUSSIA.

The venerable Dr. Althausen, of Wilna, reports the dawning of the light over our Jewish brethren in Russia, and that the knowledge of Christ is finding its way to the Jewish houses, even through the columns of the Russian official papers.

Meetings have recently been held by a converted Jew, named Joseph Levin, who is now a monk of the Greek Church, but whose heart longs for the salvation of his brethren. The bills to announce these meetings created a great stir among the Jews, who arrived at the meeting in such large numbers, that it had to be adjourned to the garden, and was held in the open-air. The Archimandrite and several other clergy of high position in the Greek Church were present. At the close of Mr. Levin's earnest address, the Jews were allowed to ask questions, and these were answered by Dr. Althausen and his fellow-worker, Mr. Friedmann.

One significant feature of this meeting was a friendly reference to Christianity by an eminent Jewish lawyer of Wilna, who, instead of being denounced by his co-religionists, was loudly applauded. Dr. Althausen concludes his account "O friends of Israel in England and elsewhere, be glad that the Lord is granting you the joy of seeing the walls of Zion being raised again, and that He is answering your prayers and ours." Mr. Nelam, the agent of the Mildmay mission to the Jews at Berditschew, has obtained a concession from the police to distribute New Testaments at the railway station of that town.

The intended visit of Rev. John Wilkinson and Mr. Samuel Wilkinson to Russia has been postponed till next year.

ALL DAY OF PRAYER FOR ISRAEL.

The annual day of prayer for Israel at Mildmay was held on Friday last. Colonel Morton presided at the first meeting, at 9 a.m., and spoke profitably from the parable of the wicked husbandmen. The burden of the prayers was confession of shortcomings. At the second meeting, at 11 a.m., Pastor Fuller Gooch led, and the atmosphere throughout was one of praise. The subject was "Praise for increased interest in Israel among Christians, and for movements Christwards among the Jews." Rev. John Wilkinson led the third meeting, in the afternoon, when there was earnest prayer for all missionary work amongst Israel, of all societies and in all lands. Ten minutes of this meeting were devoted to the quotation of promises of blessing to Israel by friends all over the room. The final meeting in the evening was conducted by Mr. Walter Campbell, who dwelt on the necessity of the Baptism of the Holy Ghost, not only on the Jewish Mission field in general, but on those present at that meeting in particular. The Lord's presence was realised at all the meetings, and blessing must follow.

HE WHO GRASPS THE KEY of childhood may enter every home. Every time you lay your hand on a child's head, you touch his mother's heart.

## "TO GOD FROM IDOLS."

AT SALISBURY CONFERENCE. BY R. C. MORGAN.

This letter to the Thessalonians was the first epistle written by the Apostle Paul—written when he was still at liberty, and when his evangelistic work was at its zenith. It might, therefore, be expected, and it certainly is significant, that this epistle describes at its commencement the preacher, the converts, and the Gospel by which they were converted; or, to state it alliteratively, the evangel, the evangelist, and the evangelised. The Gospel is three times in chapter ii. termed "the Gospel of God." The preacher could appeal to them: "Ye know what manner of men we were among you for your sake." The converts were "followers of us and of the Lord," and the word of the Lord sounded out from them through the whole of Greece.

The Thessalonians' "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of our God and Father," which the Apostle remembered without ceasing in his prayers, was the natural outcome of their having "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the coming wrath" (1 Thess. i. 2, 3, 9, 10).

This view of the new life, which is the only true and Scriptural one, it is most needful to emphasise and enforce.

It makes a great difference by whose instrumentality we are converted. In spiritual, as in natural life, we can only beget in our own likeness, "like father, like son." These Thessalonians became followers of the Apostle and of the Lord, having received the word in much affliction with joy of the Holy Ghost. They were well born, well nursed, well fed, well trained. The Apostle's description of himself as an evangelist demands the study of every servant of the Lord Jesus. With such preachers and teachers we should expect such results.

BEFORE AND AFTER.

It is characteristic of all Apostolic teaching to take a comprehensive view of the whole situation. Every address in the Acts looked back upon the history of Israel or of mankind, and connected the present with the past as its outcome and consequence. When we read the Lord's commission to Paul "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God," we are naturally led to think of the Fall, when man was turned from light to darkness, and, turning from God, was enslaved under the power of Satan. The Lord's Supper, in the Apostle's view, looks back to Calvary and on to Olivet.

Therefore the Apostle preached "the Gospel of God." He does not say, they came to Jesus, but they "turned to God." And this, his first epistle, regards the Church as in God the Father and the Lord Jesus Christ. For faith in God who raised up Jesus our Lord from the dead is the faith which justifies, and by which we have peace with God, and are reconciled to God, from whom we revolted in Adam, and with whom by nature we are at enmity.

Peter describes some teachings of his beloved brother Paul as hard to be understood, but repeats the exact idea, if not the precise words, of Paul, when he says of the redeemed, "Who by Him do believe in God, who raised Him up from the dead and gave Him glory, that your faith and hope might be in God.....For Christ once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter i. 18-21; iii. 18).

Man's ruin was caused by turning away from God; our salvation is the result of our turning to God. When the angel said, "He shall be called Jesus, for He shall save his people from their sins," the primary subject is not our salvation but sin against God; and the first consequence of the death and resurrection of Jesus was

TO VINDICATE GOD

from the slander of the Old Serpent, the Devil, and Satan, who persuaded our first parents that He was unkind, untrue, unjust.

When Jesus, Son of Man and Son of God, in the likeness of the flesh of sin, endured the damnatory sentence against sin in the flesh, and cried, "My God, my God, why hast Thou forsaken Me?" and when He rolled Himself upon Jehovah, and when He cried, "Father, into thy hands I commend my spirit," He rolled away the reproach from God. Man in Adam, in Paradise, had rejected God; man in Christ, upon the cross, in the dust of death, rolled Himself upon the covenant-keeping God, and breathed his departing spirit into his Father's care. He had glorified God upon the earth, where God had been dishonoured; He had finished the work the Father had given Him to do.

THE ORIGIN OF EVIL.

In that they turned to God they took their stand with God, who is, and was, and is to come, the Maker of heaven and earth, against the strong delusion and the primeval lie, that the creature can rival and out-rival God. This, so far as it is revealed, is the origin of evil, this is the essence of sin. Lucifer, the Star of the Morning, perhaps the chief of the morning stars who sang together, the firstborn of the sons of God who shouted aloud for joy, when God laid the foundations of the earth, said in his heart, "I will exalt my throne above the stars of God....I will be like the Most High" (Isa. xiv. 12); therefore, God cast him as profane out of the mountain of God (Ezek. xxviii. 1-19).

Sinners tempt others to their own special form of sin; therefore, when man was created and the star who had fallen from his first estate tempted him to sin, it was to the same sin by which he himself had fallen: "Ye shall be as God." And when man's iniquity has come to the full, the Man of Sin will show himself that he is God; the Lawless One, whose coming is after the working of Satan, with all power and signs and lying wonders, will come with all deceit of unrighteousness, and cause that as many as will not worship the image of the Beast should be killed. And God shall send them strong delusion that they should believe THE LIE—

THE PRIMEVAL AND ALL-PERVADING LIE,

the essence of revolt, rebellion, and disobedience—the lie that the creature, whether angelic or human, has successfully usurped the Creator's throne.

To turn to God from idols, to turn from Satan to God, is to enter protest against THE LIE; to take our place as his redeemed and willing people, to present our body a living sacrifice, to be transfigured by the renewing of our mind, and to prove what that holy, acceptable, and perfect will of the Lord is. It is, like Enoch, to walk with God, and to have this testimony that we please God. Like Abraham, to walk before Him and be perfect—entirely yielded to God, calculating that God is able to raise up even from the dead, looking for the city which hath the foundations, whose Builder and Maker is God. Like Sarah, to judge Him faithful who hath promised. Like Moses, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Looking away unto Jesus, the Author and Finisher of faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Walking in the light as He is in the light, and having fellowship with God, and consequently with his saints, the blood of Jesus his Son continuously cleansing us from all sin.

THE GOSPEL OF THE GRACE OF GOD.

This is the Gospel of God, the Kingdom of God which is righteousness and peace and joy in the Holy Ghost. All the possibilities of saintly life on earth are contained in turning to God from idols, to serve the living and true God, and to wait for his Son from Heaven, whom He raised from the dead, even Jesus, who delivers us from the coming wrath.

Paul and his fellows preached the Gospel with the Holy Ghost sent down from heaven, spoke as men approved of God to be put in trust with the Gospel, not as pleasing men, but God, who trieth the hearts. Like a nurse, he delighted to impart to them not the Gospel of God only, but his own soul also, because they were dear unto him. And as a father his children, he exhorted, and comforted, and conjured every one of them, that they should walk worthy of God, who called them unto his Kingdom and glory.

He does not say that they turned from idols to God, but that they turned unto God from idols. When we turn to God to serve the living and true God, we necessarily turn from idols, attracted to Him who was lifted up (John xii. 32).

It is not only the dark-skinned races who worship four-footed beasts and creeping things. We are all idolaters and all pantheists except so far as we are worshippers of God. For idolatry does not consist in the idol, but in ourselves. Self is the great all-inclusive idol. When Eve saw that the tree was good for *her* food, and pleasant to *her* eyes, and a tree to be desired to make *her* wise, she was making her own self her god, and then everything in heaven or earth became to her and her seed an idol to be worshipped and served so far as it ministers to

OUR OWN GREAT IDOL, SELF.

Satan is the primeval self-worshipper: he wanted himself to be like the Most High.

There is nothing which cannot become an idol. Our food, our home, our business, our recreation, is all worshipped idolatrously, if not used in the name of the Lord Jesus. Our views, opinions, doctrines, experiences, are all idols so far as they are not held or uttered for God's glory. We may be zealous Protestants, and yet be offering incense to our own drag. Justification by Faith, the test of a standing or a falling Church, may nevertheless be advocated in a spirit of self-idolatry. Holiness, the Deepening of the Spiritual Life, Dispensational Truth, and every other creed or truth, may each be taught and urged, this by one, that by another, because they are our own opinions or the doctrines of our sect or set. And there is no more subtle or influential idol than our own opinion, none more tyrannous or exacting than that of party or denomination. The word *loyalty* is idolatrously prostituted when in its name we are required in the interest of our country, our denomination, our mission, or our church, to say ditto to anything which we do not believe to be said or done in the name and for the glory of the living and true God.

We may even make God Himself an idol. Idol gods are only men's conceptions deified. The invisible God has been made manifest in Jesus of Nazareth, in whom the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Whatever in the invisible God is communicable to the creature has been revealed in and by his only-begotten Son. In so far, therefore, as we add to or take from the Divinely-inspired Scripture record of the Christ of God, we modify or pervert its revelation, and to that extent we substitute for the living and true God a deity of our own imagination or conception.

"Little children (for of such is the Kingdom of the Heavens), keep yourselves from idols."

## A REMINISCENCE OF WHITEFIELD.

On Sunday, September 30, 1770, at six o'clock in the morning, George Whitefield entered into his heavenly rest. September 30 fell on a Sunday this year. We may profitably recall the circumstances of this devoted servant's end. On Saturday, after having ridden fifteen miles in the morning, he yielded to the entreaties of the people of Exeter, and preached in the fields to a large congregation for nearly two hours. Before going out to do this, one of his friends had said, "Sir, you are more fit to go to bed than to preach." Whitefield answered, "True, sir." Then, turning aside, he clasped his hands together, and, looking up, said, "Lord Jesus, I am weary in thy work, but not of thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal thy truth, and come home and die."

He rode forward to Newbury Port, the little town in which Lloyd Garrison was born and near which Whittier spent most of his life. In the house of the Presbyterian minister he preached his last sermon, from the staircase, as he was going up to bed. The candle which he held in his hand burnt away, and went out in its socket; the people who filled the pavement in front of the house and crowded the hall, then dispersed. It had long been his habit to rise in the night and pray, and this night, weary and panting, he sat up in bed, and prayed God to bless his preaching on the past day, and his forthcoming services on the Sunday; to bring more souls to Christ; to guide his way; to remember his orphan home; to smile on his congregations and friends in England. Two hours later the end had come. He was only fifty-six years old, but he had been a preacher thirty-four years of that time.

DERBY.—Mr. W. T. Lee, of Plymouth, has concluded a course of lectures on Christian Evidences, in the Temperance Hall, Derby. Night after night large crowds of people—the majority men—have listened with intense interest to the lecturer. A deep spiritual power has pervaded all the meetings. A local branch of the Christian Evidence Society has been formed, and upwards of seventy persons have already joined. A. K. Y.

## DUBLIN CONVENTION.

The twenty-first annual Convention was held during the past week in the Christian Union Buildings, Lower Abbey-street. Chief amongst the speakers were Revs. E. W. Moore, Professor Laidlaw, F. A. C. Lillingston, W. J. Dawson, Pastor Sawday, Richard Hobson, H. Grattan Guinness, D.D., J. A. Brown, Rajputana, and W. F. A. Barber, Central China.

Two addresses were given by Mr. Moore on "The Person and Work of the Holy Spirit," and "The Blessings of Jubilee." In the former his remarks centred round the text, "Know ye not that your bodies are the temple of God and that the Spirit of God dwelleth in you?" In his address on "The Blessings of Jubilee," Mr. Moore enumerated these under five heads, "Redemption, Release, Reunion, Restoration, and Rest."

Rev. Professor Laidlaw prefixed his address on the "Measure of Christian Holiness" by conveying a message from the Perth Convention, which had been held in the second week of September. At the Thursday morning meeting Professor Laidlaw again spoke, this time on the text, "Ye are not your own." He impressed it strongly that believers were purchased and possessed ones—purchased by Christ, and possessed by the Holy Ghost.

Rev. F. A. C. Lillingston addressed the meeting on Tuesday morning on "Growing in love to Christ." He said that this was not a love for any abstract principles. It was a personal love for the person of the Lord Jesus Christ. The great want of to-day is for more secret intercourse with Christ in personal prayer. Suffering, too, is a school in which we would grow in love to Christ. What would cause the believer to grow in love to Christ was close intercourse in prayer, in the study of the Word, in solemn thought, in greater approximation to his character, in greater co-operation with Him in the work which He has given us to perform.

On two occasions during the Convention addresses were delivered by Dr. Guinness. The first was at the Wednesday night meeting, which was exclusively given to Foreign Missions. The claims of the heathen upon the Church at home were forcibly impressed upon all present. The work of the North Africa Mission and of the China Inland Mission was especially dwelt upon, and Dr. Guinness enjoined all to help these missions, which depended for their income upon the voluntary gifts of the Lord's people. On the last day of the meetings Dr. Guinness delivered a stirring address on aggressive Christianity.

Special interest attached to the account which Rev. W. F. A. Barber gave of the work in which he is engaged in China, owing to the fierce war at present absorbing the attention of the Chinese people. He gave realistic sketches of the people in the province where he laboured, and of the encouraging advance of the Gospel amongst them.

Rev. Richard Hobson spoke on the subject of "The Royal Priesthood." Taking as his text 1 Peter ii. 9, he referred to the important question as to whether the ministry was sacerdotal or not. The royal priesthood was, he believed, the priesthood of believers, and included as much the laity as the clergy, and referred to women as well as men. The principal intention of the priesthood was to do the service of God. It was never intended that the clergy should have the sole part in the ministration of the service of God. That belonged to the royal priesthood, and here there was opportunity enough for work, for love, and for consecration. What God wanted was not more books, more sermons, more conventions, but the lives of men and women, that they might be such as to bring glory to Him. What was wanted was the exhibition amongst the people of such a priesthood as was described in the text. If they succeeded in convincing the people that they were the Lord's it was half the battle. "Study to show thyself approved," and then God is praised.

Rev. W. J. Dawson had a special word for young men. He hoped that the young men of the present day would recognise the Divineness of the Divinest Young Man that ever lived. They should have (1) right thinking, (2) right emotion, and (3) right conduct. Their life would never be right unless their thoughts were right.

The afternoon meeting upon Wednesday was devoted to a Conference on Christian Reunion in Ireland, and papers dealing with the question were read by Rev. R. D. Bluett (Episcopalian), Rev. S. Prenter (Presbyterian), Rev. Wallace McMullan (Methodist). A discussion followed in which Dr. Fletcher, Rev. D. Osborne, Rev. J. Crookshank, and Mr. J. R. Fowler took part.

Pastor Sawday, of Leeds, delivered an able address upon "The Breadth and Depth of our Faith." There was no subject more worthy of their consideration than that of their trust in God. Christ manifested a great interest in the faith of man. He looked for it, and searched for it, and was delighted when He found it, and praised it, as He did in the case of the centurion, when He said, "I have not found so great faith, no not in Israel." Christ often blamed the Apostles because they had so little faith. In these days doubt is at a premium, and faith is not esteemed so highly as it ought to be. They had all heard a great deal about "honest doubt," but it was by faith that they were really able to understand the things that pertain unto God. By faith they received without hesitation the teaching of the Holy Scriptures, as regards the creation and the fall, the redemption and the restoration of man. There was great power in prayer and all should be able to say, "Lord, I believe; help Thou my unbelief."

## THE MISSIONARY CRISIS.

The present crisis of the Baptist Missionary Society formed the subject of an interesting discussion at Milford-on-Sea on Tuesday, Sept. 25, where the Lymington District of the Southern Baptist Association held its meetings. The subject was introduced by Rev. John Collins, of Lymington, who spoke of the need of larger contributions from the churches if the society is to maintain the work at its present strength. He made reference to the Prayer Union Scheme for daily praying and daily giving, which Mr. Wainwright (of Bournemouth) had instituted with such success, and recommended the adoption of some similar scheme by all the churches. A resolution to this effect was passed.

The same subject in connection with the London Missionary Society came before the Dorset Union of Congregational churches, which met at Poole on Tuesday and Wednesday, September 25 and 26. In connection with the centenary celebration, it is hoped that £100,000 will be raised. "The Forward Movement" of the Society has led into financial difficulties, which can only be met by much larger funds being contributed by the churches.

Other societies are feeling the same strain. Surely the time has come for considering whether the best methods of interesting the churches [in missionary work have been adopted. Our contention has long been that the churches and the missionaries need to be brought more closely together. There are very many churches that could easily support one or more missionaries of their own, and by continual communication with, and prayer for, these missionaries the interest of the churches would be deepened and their gifts greatly increased. The adoption of this scheme in the church at the West Cliff Tabernacle, Bournemouth, has enabled the church, even though burdened with a heavy debt, to send over £200 to the Missionary Society for the financial year which closed last March. The quarterly meetings, at which there is always a letter read from the missionary whom the Prayer Union supports, are most interesting and helpful. We earnestly commend the adoption of such a scheme to the churches throughout the country.

We hear with pleasure that something of this kind is being established at Melbourne Hall, Leicester, where Mr. Wainwright expounded his scheme about a month ago. And a small church in Stockton, which is struggling with difficulty of its own, has formed a Prayer Union.

The interest and practical help of the ministers would result in an entire removal of the burden of difficulty of which our societies complain. The work of evangelising the whole world does not belong to missionary committees, but to the churches of Jesus Christ everywhere. The missionaries are not the messengers and servants of the committees, but "the messengers of the Churches, and the glory of Christ." To leave everything in the hands of our committees is a mistake. They ought not to be burdened with the task of creating interest in the churches, and securing funds for the work. This the churches should do alone. And they are not unwilling to do it if some practicable scheme is presented to them. Churches that pay their ministers £500 a year, and do not give more than £50 to the work of foreign missions, have never been brought face to face with their own privilege and responsibility.

## MESSRS. McNEILL AND BURKE.

In its issue of August 24, *The Southern Cross*, of Melbourne, has the following editorial notes on the recent mission by these brethren in Melbourne:—

"There is no doubt Mr. M'Neill's ministry has profoundly affected multitudes. Melbourne just now has in it hosts of men whose fortunes are temporarily wrecked, who have been smitten and scourged by 'unmerciful disaster,' who have half lost their faith both in God and man, and who feel very much as the survivors from some great shipwreck, who have just crept ashore through the breakers and lie battered and broken on the sands, might feel. To such as these Mr. M'Neill has a special message. He stands before them overrunning with vitality, the very figure of exultant strength; and the secret of his own strength he is able to teach to others. His courage flows from a Divine spring. His strength has its root in God. Multitudes, we are sure, have found in Mr. M'Neill's teaching and influence a new inspiration for life. The 'testimony' meeting held on Monday evening was very striking. For more than an hour men and women, singly or in groups, rose without an instant's interval to bear eager testimony to the benefit which they had received from Mr. M'Neill's mission, But there are thousands who could not attend that meeting who yet in their hearts bless God every day for the message which has reached them through his servant's lips.

"A noteworthy feature of the services in the Town Hall was the manner in which they served as a meeting point for men of all creeds and churches. Churchmen, Calvinists and Arminians, Jews and Catholics, Salvation Army recruits and curates from fashionable suburbs, all crowded to them, and were melted by their fire, or swept away in the torrent of feeling they generated. When the great common truths of Christianity are declared with spiritual power and directness, and the conscience is stirred, and the affections which yearn after God, and the hopes and fears which look towards eternity, awaken, all outside distinctions melt and vanish."

BENDIGO.

"The arrival of the evangelists here was not marked by any demonstration, as they had intimated their desire that no public reception should take place. The members of the committee and a number of ministers, however, assembled on the railway platform, and Rev. C. Tregear, president of the Christian Endeavour Union, extended a welcome to Bendigo on behalf of the various congregations. The party adjourned to the Coffee Palace, where a conference was held as to the working of the mission. The first meeting was held at the Royal Princess Theatre on Sunday afternoon, and long before the time announced for commencing the building was crowded in all parts, and numbers had to be turned away."

## IS IT DEATH TO DIE?

THE CHRISTIAN'S ANSWER.

'Tis not death, 'tis softly sleeping,
Sorrowing never more, nor weeping,
Safe beneath the Saviour's keeping.

'Tis not death; 'tis only waiting,
Soul and body's reinstating—
Thence joy's fullest portion dating.

'Tis not death, 'tis spirit-soaring,
Loosed from earth's uncertain mooring.
Love—immortal love—adoring.

'Tis not death; 'tis peaceful slumbering,
Care no more the soul encumbering,
Heaven another ransom'd numbering.

'Tis not death; 'tis but dividing
Tenants 'neath one roof residing,
All the precious still abiding.

Death? One enters life in dying,
Nobler life the change supplying,
Death, decay, and want defying!

Shout for Christ, o'er death victorious,
Waves the victor's banner o'er us!
Life is won! eternal, glorious!

Albert Midlane.

CHINA INLAND MISSION.—In connection with this Society thirteen missionaries (twelve ladies and one gentleman) sailed last week per Peninsula and Oriental steamship *Oceana* for China. Nine of the missionaries are going out for the first time.

# NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 7.—NAHUM I.

*The Character of God* (1-8).—The word *burden* indicates that the message of the book weighed down the soul of the speaker, and was full of sorrow. After repenting beneath the preaching of Jonah, Nineveh relapsed into her former sins, and under Sennacherib set herself to uproot the chosen people. (2) The love of God makes Him quick to avenge the wrongs of his own. (3) In these sublime words we have his attitude to his foes. He waits until their sin is full. (4-6) If the oaks of Bashan, and the strength of Carmel, and the beauty of Lebanon languish beneath his breath; if the mountains quake, and the earth is upheaved; who can stand before his indignation? All nature witnesses to the greatness of God. How impossible it is for the soul of man to resist Him and prosper! Pharaoh, Herod, Pilate, and many others attest the impossibility of persisting in sin, and prospering. (7) But how tender is God to those who make Him their stronghold, and shelter in Him. He recognises them as his own, and sets a mark on them. Amid the crash of nature, and the wreck of empires, He brings his Lots out of Sodom, and shelters the Hebrew children in the furnace. He forgets sins, but never his children.

*An Address to the Assyrians* (9-11).—The prophet suggests how mad the Assyrians were to enter into conflict with such a God! This "full end" was exactly realised in the overthrow of Sennacherib's host. There was no need for Jehovah to inflict a second blow. (10) Matted thorns are flung promiscuously into the fire, so complete would be the destruction of Assyria. (11) This probably refers to Sennacherib himself plotting against Jewish liberty.

*Jehovah's Address to Judah* (12-15).—God repeats with his own words the assurances of the prophets. (12, 13) What a contrast between the *thee* and *they* of these verses! For his people no more affliction, and liberty from the oppressor's yoke; but for the oppressor, cutting down and passing away. (14) The dynasty of the kings of Nineveh would become extinct, and their idols cut to pieces. We are reminded that Sennacherib's idol temple became literally his grave, for he was slain there (Isa. xxxvii. 38). (15) When the anguish has passed let us not forget to perform the vows we made. God grant that the dominion of sin and Satan may be broken in our experience!

MONDAY, OCTOBER 8.—NAHUM II.

*The Attack of Nineveh* (1—6).—The people of Nineveh are bidden to prepare themselves against the Medo-Babylonian army, which is on its march for its destruction. The advice is ironical—as much as to say, "Watch as you will, fortify as you may, it will be in vain." (2) God had used Nineveh for the chastisement of the ten tribes; now, in turn, she must be cast aside for her sins. (3) This refers to the army attacking Nineveh; the soldiers wore crimson tunics, and the chariot wheels were furnished with scythes, that flashed as they revolved. The fir-tree lances or spears were brandished to strike terror. (4) The chariots filled the streets of Nineveh, as the king mustered them for defence. He reviewed his nobles, selecting the bravest to repel the attack; but in vain; the machines used for the siege are already against the wall, and the invaders are already entering by the river gates, and passing along the dried-up bed of the stream.

*The Captivity of Nineveh* (7-13).—Huzzab was the name of Nineveh's queen, and stands for the whole city, which is compared to a female slave with bare face and legs, going into captivity. The women beat on their breasts as on a tambourine. (8) Though Nineveh was defended by her river, her citizens would flee. No remonstrances would stay their flight. (9) The conquerors are bidden to sack the city. (11) She is compared to a den of lions filled with bones, which was to be demolished. Fire and sword completed the ruin of Nineveh.

TUESDAY, OCTOBER 9.—NAHUM III.

*The Crimes of Nineveh* (1-7).—The cities of the world are all founded in blood. The oppressed, the weak, women, children, in their agony, have been trodden down into the very foundations on which they stand. What a contrast to the New Jerusalem, which is based on the blood of the Son of God, freely shed. (2) We are plunged into the midst of the fight—the horsemen mounting, the wheels of the chariots flashing, sword and spear glittering, corpses of men littering the ground so that the soldiers stumble over them. As Nineveh had given herself to blood, her sun sets in blood. (4) And as she had wallowed in impurity, so would she be exposed to the public disgrace and shame with which infamous women were treated.

*The Certainty of Her Fall* (8-13).—It seemed incredible that so great a city should become desolate, but she is reminded of the populous Thebes, specially devoted to Ammon, the Egyptian Jupiter. As this great city had been overwhelmed by Assyria, so Nineveh should be by the Chaldeans. The Nile, like a small sea, defended Thebes. She numbered amongst her auxiliaries Ethiopia and other nations (Put, *i.e.*, Lower Egypt; Lubim, *i.e.*, the Libyans), but in spite of all she fell, and her people went into captivity. (11) Similarly Nineveh would drink of the same cup, would be covered with the same sands of oblivion, and would be compelled to seek for defence and assistance from the foe. (12) Her fall would be as easy as an over-ripe fig. (13) The guarded passes of the hills and the gates of the cities would be roadways for the advance of the destroyer.

*An Ironical Exhortation* (14-19).—She might provision herself, and repair the breaches in her walls with new bricks, but in vain. (15) The traces of fire are still remaining on the walls of her excavated palaces. (16) Recent excavations have remarkably verified these references to the immense trade of Nineveh. (17) The locust has a kind of crown on its head, and the military leaders had been numerous as locusts, but they would flee away, as utterly as a swarm of locusts rising from a field at sunrise, and of which no trace is left. (18) The silence of death settles upon nobles and princes, the people are scattered, and the world is glad because the tyrant city has passed, never to return. So the saints and martyrs rejoice at the fall of Babylon the great.

WEDNESDAY, OCTOBER 10.—HABAKKUK I.

*The Sins of Judah* (1-4).—Habakkuk means "strong embrace," as though the prophet clung close to God amid the perplexities of his time. Like all the prophets, he is burdened with the sins of the people. He pleads that the rampant evils may be stayed, but it seems as though his prayers were unheard.

*Jehovah's Answer* (5-11).—The first verse of this paragraph is quoted by the Apostle (Acts xiii. 41). God answers the cry of his servant by telling him that He is about to punish the sins of his people, in bringing upon them the Chaldeans, who shall invade the country. (7) Terrible in their appearance, dreadful in the treatment of the people, self-reliant and tyrannical. (8) The swiftness of the leopard, the fierceness of the wolf, the rapacity of the eagle, would be combined in the horsemen, spreading themselves, like the Uhlans of modern warfare, over the country for plunder. (9) They would parch and destroy everything, like the east wind. (10) The heaping up of the mound foreshadows the approaching siege of Jerusalem. (11) After unbroken successes, the Chaldeans would become elated and self-confident, and their pride would become their ruin. The ascription of success to their idols which was really due to God, would seal their doom.

*The Prophet's Intercession* (12-17).—After witnessing the devastation of the Chaldeans, Habakkuk turns to Jehovah, whom he addresses by many devout appellations, and asks Him, for the sake of his unchangeable justice, to punish the rapacious foes of his people. Surely God could not allow oppressors to go unpunished, who dealt treacherously, and devoured the righteous, and caught men, as fishers the fish which have no ruler, *i.e.*, none to defend or care for them. (16) In proud self-sufficiency the Chaldeans described their victory to their own prowess. They emptied their nets as fishermen do before they seek a fresh draught, and the prophet argued that God could not stand by without avenging his people's wrong. Always remember that you are but an instrument in God's hand, and never boast in your strength or success; never sacrifice to your own net.

THURSDAY, OCTOBER 11.—HABAKKUK II.

*Waiting for the Answer* (1-4).—Having uttered his prayer, the prophet looks for an answer as the watchman who scans the horizon. Note R.V., "What He will speak with me, and what I shall answer concerning my complaint." Having prayed, expect an answer, and wait for it. The answer was to be written legibly, so that the hasty passer-by might read it, and on enduring materials, because some time must elapse before it could be fulfilled. (3) But it was sure to be realised. And then occurs that wonderful sentence so often referred to in the Word of God (Rom. i. 17; Gal. ii. 16, iii. 11), which tells how life may be obtained and maintained by faith in the ever-living God. Through the long waiting times, the only source of continued life is the faith which draws it from God.

*The Sins of Babylon* (5-20).—Mark the successive woes before her sins. (5, 6) Proud, treacherous, drink-loving, insatiable of conquest, and laden with the spoils of the nations. (7, 8) But those who had been trodden down should presently arise. As Babylon had treated the world, so would the nations treat her, and the violence, cruelty, rapine with which she had devastated the lands would be her lot. (9-11) Evil covetousness was one of Babylon's sins. She built high towers with the thought of becoming impregnable to all calamity, but the very materials of her palaces would cry for vengeance against her kings. (12-14) The violence of Babylon. It could not be God's will that the mighty city should flourish on the anguish of the world, and therefore all for which the captive nations had been compelled to contribute would be consumed by the fire, and yielded to vanity, that there might be no barrier to the full manifestation of God's glory throughout the world. (15-17) An insatiable thirst for blood and violence would be recompensed by violence and blood. (18-20) The idolatry of Babylon was in frightful contrast to the holiness and glory of Jehovah whose temple was in Jerusalem, but the dumb gods that had no breath could not avail their votaries, whilst Jehovah demanded, and must receive, the reverent submission and subjection of all mankind. When God is in the temple of the heart, it is still.

FRIDAY, OCTOBER 12.—HABAKKUK III.

*God's Interposition for his People* (1-15).—Habakkuk prepared this prayer for his people to use in their exile, and in the fabric of the prayer are mingled expressions of trust and praise. It was set to *Shigioneth*, a musical phrase indicative of plaintive melodies. (2) Having heard God's revelation of his judgments on his people, and the ultimate destruction of their foes, the prophet was smitten with godly fear; and prays that withal God would revive his work in the midst of the years of captivity, and make his gracious power known. (3) In the following verses, the deliverances and interpositions of the past are used as symbols of the future. Teman and Paran lay to the south of Judah, and lead our thoughts to Sinai, and the giving of the Law. Selah, a musical phrase for a pause, for reflection or to change the modulation. (4) The horns were rays of light, see R.V.; but though there were manifestations of the Divine power, the power itself was hidden. (5) As against the enemies of Israel (1 Sam. v. 9-11; Psa. xci. 6). (6) The glance of God measuring or surveying the earth conveys terror to his foes everywhere: so it was at Sinai, and as it was then, it must ever be. (7) The dwellers around the Arabian Gulf and the Red Sea are described as having been panic-stricken at the tidings of God's interposition for his people. (8) No, it was not in wrath, but to make way for the Divine chariots of salvation. (9) As He had promised, so He performed, drawing his bow completely out of its cover. And if He did that in old time because of the oath He made to Abraham, surely He would be equally true to all that He had promised through the lips of the prophets. (11) To the imagery borrowed from the Exodus, the prophet here adds that of the wonderful interposition at Gibeon, when Joshua called to sun and moon to stand still (Josh. x. 12, 13). (13) The princes of the confederate nations suffered in the day of Gibeon, and they would again. Heads though they might be, they would not escape. Like an inundation the Divine wrath would submerge the land even to the neck. (14, 15) Neither winds nor storms avail to stay the Divine march for the salvation of the children of Israel.

*The Emotions of the Prophet* (16-19).—We may tremble, and get rest. In the day of trouble we may ever hide in God. The troops of the foe may gather for the attack, but they cannot penetrate to the secret place of the Most High. (17) When the outward world is smitten with famine or drought, the worldling loses heart, but the believer, amid it all, stedfastly and lovingly waits on God. We can always rejoice in the Lord, though our circumstances may be adverse. (19) Ps. xviii. 33, 34. Oh for grace to walk and sit in the heavenlies, and to keep our footing amid the temptations to slide and fall.

SATURDAY, OCTOBER 13.—ZEPHANIAH I.

*The Destruction of the Idolatrous Jews* (1-6).—The prophet plunges into awful threatenings of the universal destruction which was to fall on Judah. The fowls and fish are mentioned to show how searching and far-spread it would be. The Chemarims were the black-robed priests of Baal, and Melcham is the same as Moloch and Milcom.

*The Successive Objects of Destruction* (7-13).—Punishment was near. God had consecrated his guests, that is, the Chaldean invaders, who, so to speak, were to banquet in the doomed land. (8-9) The princes, who ought to have given better examples, the royal family, the courtiers attired in imported garments, the votaries of idol gods that leapt across the threshold of their temples (1 Sam. v. 5), and the menials who filled their masters' houses with violence and fraud would be the first to suffer. (10-13) In these words the prophets describe the sack of Jerusalem by Nebuchadnezzar, who entered by the Fish Gate. Maktesh was probably the Valley of Siloam, where the merchant people of Jerusalem greedily pursued their gains, of which the invader would despoil them. As God searched Jerusalem with candles, so He searches hearts. When men are most secure, they are nearest destruction.

*Fearful and Inevitable Punishment* (14-18).—There is a great similarity in the Hebrew of these words, expressing the monotony of desolation which was to overtake the Jews. Words terribly fulfilled in the successive invasion of Judah, in the fall of Jerusalem under Nebuchadnezzar and Titus, and emblematic of the destruction of sinful men in the second death.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, OCTOBER 14.

The Draught of Fishes.—Luke v. 1-11.

Golden Text.—Mark i. 17.

The *scene* of this incident is the Sea of Galilee, sometimes called Tiberias, from the city of that name on its western shore; and here called Gennesaret, a name suggested by a plain between the cities of Capernaum and Magdala. It is about fourteen miles long and nine wide, and is over 600ft. below the level of the Mediterranean Sea. It is fed by the river Jordan. "Seen from the surrounding heights, it is a fine sheet of water, a burnished mirror set in a framework of hills and rugged mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vault of heaven." The neighbourhood of this lake was the most thickly populated part of Palestine. As the centre of much of our Lord's ministry it is a place of special interest to us.

The *occasion* was the calling into closer fellowship with Himself of four of his disciples. Hitherto they had been with Him as disciples and followers, but from this time they were to be entirely given up to his service (11). Godet calls it the founding of the Christian ministry. (See also Matt. iv. 18-22; Mark i. 16-20.)

*Jesus Preaching to the Multitude* (1-3). — He had no difficulty in drawing a congregation. The eagerness of the large crowd caused them to "press upon Him" (1). Simon's fishing boat becomes his pulpit (3), in which, at some little distance from the shore, He teaches the people. "At the north end of the Lake there are small creeks, or inlets, where the ship could ride in safety only a few feet from the shore, and where the multitudes, seated on both sides and before the boat, could listen without distraction or fatigue. As if on purpose to furnish seats, the shores on both sides of these narrow inlets are piled up with smooth bundles of basalt."—*Thomson.*

Lessons:—(1) Our Lord speaks to men in their ordinary occupation—to the shepherds at Bethlehem while they tended their flocks; to the Magi while they watched the stars; to Matthew at the receipt of custom; and to these men at their fishing. (2) The commonest things may be sanctified to his use. What could be more ordinary than a fishing boat? yet how it is immediately transfigured when Jesus enters it! Keep back nothing from Him. (3) Any place can be a pulpit for Jesus. He is willing to use every man's business or home for this highest of purposes. Be imitators of Him in using every means for spreading the Gospel. A heap of stones by the wayside makes a good pulpit for a preacher.

*The Miraculous Draught of Fishes* (4-9).—Note (1) Peter's obedience to a strange command. (4) After a fruitless night of toil what use was it to cast the net in the daytime? Peter may have thought the command a strange one; but he knew enough of Jesus already not to question his wisdom. He obeyed in faith. It is always wise to obey our Lord, however strange his commands may be. (2) How great the miracle was. Whether our Lord brought the fish to the boat by his power, or saw them gathering, is immaterial. In either case the miracle is just as great (Psa. viii. 8). And such a multitude! Tristram says: "The thickness of the shoals of fish in the Lake of Gennesaret is almost incredible. . . . They often cover an area of more than an acre." (3) The effect upon Peter (8). What caused it? If he had been like the Gadarenes (viii. 37), we might have concluded that it was the rending of his net and the danger to his boat that prompted his strange exclamation. But it was prompted rather by a sense of his own sinfulness, deepened by means of the display of Divine power he had just witnessed. It corresponds to the cry of Isaiah when he beheld the glory of the Lord (vi. 1-7). A deep sense of unworthiness and unfitness is the first qualification for being used of God. (4) It was a significant miracle. Did not Peter recall the emblem here given when he saw the three thousand gathered on the Day of Pentecost? (5) It was also our Lord's return to Peter for the use of his boat. No man loses by giving to Jesus.

*The Call* (10, 11).—The sons of Zebedee are mentioned as partners with Peter. They were probably in the other ship, and had come when the great draught had been taken (7). The call, though addressed to Peter, is intended for all, and is obeyed by all (11). His earthly calling furnishes a picture of what his future work was to be. The sea is the world; the net is the Gospel; the servants of God are the fishers, without whom the net would catch none; and this incident teaches that truest success is found in the path of obedience to the word of Christ.

# For the Young.

## FLOWERS AMONG JEWISH CHILDREN.

One sultry morning in the month of August last, I alighted at the grimy Bishopsgate station, on the Great Eastern Railway. Outside the gate I turned sharply to the left, past those tall and ancient houses with long rows of windows, once occupied by the old Spitalfields weavers, descendants of the French refugee Huguenots. Further on I came to a still taller block of buildings, known as "models," and mostly occupied by another class of refugees, Jews fleeing from persecution in Russia and Poland. There, to my great joy, I saw a real little "sister of mercy" carrying a rustic basket which had been full, but was now emptied, of flowers.

"What brings you here?" I asked. But ere the question was answered we were joined by another lady.

"What are you two up to in this sunless and murky spot?" I asked again.

The secret was soon disclosed, for by this time we were surrounded by a motley group of swarthy and olive-complexioned girls and boys, who were evidently of the Hebrew race. They were clamouring, not for backsheesh, but for flowers—crying, "Do, please, give us some." But all were gone, save that at the bottom of the basket the visitors found a few scattered grasses and hedgerow weeds. These they gathered, and shared them round to the eager children, who hailed them as something that told of the country which God made, and of which they seemed to know very little.

"What is the secret of all this?" I asked.

"Oh," said the young Flower Mission worker, "this is how my sister, who is in the 'Joyful News' Mission, but is at present home for a rest, spends part of her holiday with me, helping to distribute flowers to these dear little Jewish girls and boys."

I do not think my young readers know how acceptable even the simplest flowers and ferns are to such as live in these closely-packed neighbourhoods, where the prevailing smell seems to be the odour arising from the steam of the neighbouring brewery. Why have I told you this little street scene? What is the outcome of it to be? Why, what can it be, but to ask, what are you doing for God, who has done so much for you? You may have a mind to help, and may not know how. Then ask that you may be guided as to what Jesus wants you to do. If you really wish to do something, He may honour you to help these dear little ones, of whom our Saviour said, "Let the little ones come unto Me." Some day you may know more of the good work done by means of sweet flowers among those young descendants of Abraham, Isaac, and Jacob, whom many of us are desirous to bring to the feet of Jesus. Remember that there are already many who are fully trusting in Jesus as their own Messiah, reading the New Testament as well as the Old, praying to Him, and singing those precious hymns about Him just as you do. Perhaps—I do not know, but perhaps—I may tell you more about these. For the present, adieu! Uncle Felix.

## C.S.S.M. EXMOUTH.

The sands this summer were again used for the preaching of the Gospel to the young folks, and we rejoice to offer up our thanksgiving to God for his blessing on our labours. We would draw attention to how one afternoon was most pleasantly, and we believe profitably, spent. At 2.30 our young friends gathered at the usual place, and nineteen entered for the following competition. Each received a paper with a text on it, and a plot of sand, and with the seaweed and shells already gathered, they were then set to work to form the words on the sand. After toiling for nearly two hours labour ceased, and the work was judged, prizes being awarded for the best workmanship. Great was the interest shown, many visitors gathering round to view and pass remarks on the works of arts. Our hearts were lifted up in prayer that God's Word might be indelibly written on hearts and memories. The following were amongst the texts chosen:—"All have sinned," "Justified by faith," "Thou art the Christ," "Follow thou Me," "One thing I know," "Watch and pray," etc., etc.

Phillips Welch.

39, *Wandsworth Bridge-road, Fulham, S.W.*

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 7, 2 Chronicles vii. 1-11; Mon., Oct. 8, vii. 12-22; Tues., 9, ix. 1-12; Wed., 10, ix. 20-31; Thurs., 11, x. 1-16; Fri., 12, xii. 1-14; Sat., 13, xiii. 1-18.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Lansdown-place, Tabard-street, Borough*, to Oct. 5; *Ashton-under-Lyne*, Oct. 21—29; Mr. H. Hankinson, *Newport (Mon.)*, Oct. 4—5; Mr. J. S. Tyler, *Douglas, near Cork*, Oct. 4—5; *St. Peter's School, Cork*, Oct. 6—12; *St. Multose, Parochial Hall, Kinsale*, Oct. 14—19; *Ballacolla, Queen's Co.*, Oct. 21—22: Mr. H. Falkner, *St. Albans*, Oct. 12; *Finchley Church*, Oct. 5; *Watford*, Oct. 9; *St. Paul's Church, Finchley*, Oct. 14; *Hatfield*, Oct. 15; *Cheshunt*, Oct. 21; Mr. H. W. Pewtress, *Matthias-road Mission-room, Stoke Newington*, Oct. 21—27; Mr. George Goodman, *Chingford*, Oct. 7—14; *Gresham Hall, Brixton*, Oct. 21—26; Mr. Edward Hughes, *Christ Church Schools, Old Kent Road*, Oct. 15—19.

The meeting for reports of Seaside Services will be held at *Devonshire House, Bishopsgate Without*, 3 and 6.30, on Oct. 11; *Manchester, Strangeways Hall*, 3 and 6.30, Oct. 15; *Liverpool, Gordon Hall*, 3.30 and 6.45, Oct. 16.

## LETTER FROM A LEPER.

Mr. Wellesley C. Bailey, of the Mission to Lepers in India, sends us the following translation of a letter, just received from Dayamony (A Pearl of Grace) by the lady friend in England who is responsible for her support. Mr. Bailey's address is: 17, Greenhill-place, Edinburgh:—

Purulia, August 21, 1894.

My Dear Mother,—I have not written to you for a long time. I am a sick and helpless woman and full of pains in my body. This makes me unfit to do any work, but you must not be sorry about that. So far as can be expected of such sick people, I am doing well. The house in which I live is full of sufferers, but we are happy in one way, and that is that we have come to know this suffering is not for ever, but for a short time only in comparison with the long eternity.

I am happy to inform you that we are kept well here, and Mr. Uffman cares for us. He sent me recently four pairs of old shoes, which are so useful for my wounded feet. I cannot see my mother in this world; in the world to come I do not know whether I shall see her, or in what condition I may see her. Instead of her I look at your photo, and that makes me happy. I rejoice that I have got another mother here in this world, and I am sure to see you in the glory of heaven. Now I have one desire, and that is to ask you to be kind enough to let me have one warm cloth for the cold season. It is not necessary that it should be new, but warm, and I hope to get it in October next, together with a letter from you.

From my childhood I have had to fight with much distress. When I came of age, according to the Hindu laws, I was married. Soon after my marriage I was overtaken with this disease, and what an acquaintance! I tried some medicine to cure it, but in vain; and the result was that my husband turned me out of home. I went to the house of my father, and after some time someone advised me to go to the Sivdwala (house of the god Siva) and worship there. I went, and was lying on the ground for twenty-six days, spending day and night in fasting and prayers, crying, so far as I understood, to the gods for mercy. Every twenty-four hours (at sunset) I took a mouthful of dry corn; that was all I had during these twenty-six days, but I got no answer, nor did the god Siva appear before me to console me. I left that place much disappointed, and went home; but when my family found that my pilgrimage had been useless, I was told that for such people as I was Homes had been built at Purulia, and that I had better go there.

With great sorrow I received this news, but took my only child in my lap, and sheltered for four days under a tree; then, with a broken heart and sorrowful face, I started alone for Purulia, to see what people would do for me there. When I arrived at Purulia, I was very kindly received, like others here are. Here it was that I first heard the name of Jesus our Saviour, and where I learned the great difference between heathenism and Christianity. And then I began to thank God for all the loving kindness He had shown me, and to realise that the disease was but a token of love towards me. I know I cannot thank the great God in this world as I should do, but I hope to do so with my whole heart when I arrive in heaven, where also I shall see you just as you are. Please pray for me, as I do for you, that I may be able to bear my pains with patience.—Your daughter in Christ,

(Signed) Dayamony.

EASTBOURNE.—Miss Mason's seaside House of Rest has had its full share of visitors during the summer, and many home and foreign missions workers are still finding bodily and spiritual recuperation at Eastbourne, while almost daily fresh applications for admission are being received.—*Rest and Reaping.*

## Who Are Israel?

MR. H. D. BROWN'S REPLY TO MR. BARON.

DEAR SIR,—Will you allow me to say a few words with reference to my friend Mr. Baron's reply to my articles on the above subject, which appeared in your issues of August 16 and 23? With very much of his reply I am in the fullest accordance, but evidently he has in some measure misunderstood the purport of what I wrote, and it may be helpful if I briefly refer, first, to the chief points of agreement, and then to those of divergence. But first let me explain—for some have mistaken the question—that the view I put forth has not the remotest connection with what is known as "Anglo-Israelism," or any attempt to discover the whereabouts of the lost ten tribes. All that I say about Israel refers only to true believers in Christ.

First.—With regard to the literal interpretation of prophecy. This I fully accept. I believe that all Scripture which is not obviously symbolic or figurative is to be understood literally. But I think I go even further than Mr. Baron in this, for I believe that *the same rule holds good for the New Testament as for the Old.* For instance, with respect to a passage in Isaiah, to which Mr. Baron evidently refers, I believe that "a wolf" means *a wolf*, and not "a bad man," but at the same time when I read in Ephesians that we who "*were* in time past Gentiles in the flesh," are no longer such, but belong now to "*the commonwealth of Israel*," I understand this to be literal also.

Second.—We are evidently in the fullest agreement concerning the high and central position which God has given to the *nation* of Israel among the nations of the earth, the place they still occupy in the purposes of God, and the prophecies relating to their future return to the land, their conversion and their millennial glory. That God in his "unsearchable wisdom and knowledge" chose out a people—"the fewest of all peoples"—to whom He revealed Himself as to no other people on the earth, whom He guarded, governed, and taught, to whom "were committed the oracles of God," and of whom, above all things, "as concerning the flesh, Christ came," is the most patent fact in the history of the world. That that people still exists, scattered throughout the world, yet kept separate from the other nations, is a standing witness to the truth of God; and that the time is drawing near for their return to their own land, preparatory to their being restored again to their place of honour among the nations, when "they shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth," there are abundant signs in the present day.

In all this we are perfectly agreed; but my contention is that *while they remain in unbelief* they are in the same position spiritually as unbelieving Gentiles, and *have no claim to the promises*, which they never can *inherit* except upon the same ground as we now do, namely, a living union with the Lord Jesus Christ through faith in His name.

Third.—Mr. Baron substantially repeats what I myself said concerning "the holy seed," when he says, "The line of faith in Israel was never broken. . . . . At times out of the whole nation there may only be found, as in Elijah's time, 7000 men 'reserved' by God for Himself, and kept by His grace from bowing their knees to Baal; but still that little handful were 'the Israel of God,' handers-on of the promises to those that should follow them." And again: "This truth is proclaimed with equal force by all the Old Testament prophets, who no more confound the Israel of God with 'the apostate Jewish race' than the Apostles confound the Church of God with the apostate Gentile nations to which her members may happen variously to belong."

This is exactly in the line of my argument; but where we differ is in this—that Mr. Baron believes that in the present dispensation the Israel of God consists solely of converted Jews, and that they are in this sense a separate body from converted Gentiles. But where is this taught in the New Testament? or how does it coincide with our Lord's statement regarding "the sheep" He led out of the Jewish fold and the "other sheep" which He must bring, that they should be ONE FLOCK? or with the words of the Holy Ghost by the apostle Paul to the Ephesians, that believing Jews and Gentiles should not only be "fellow-citizens" and "fellow-heirs," but ONE TEMPLE, and "OF THE SAME BODY"? Again, in Rom. xi., Paul, addressing Gentile converts, said, "If some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among [*marg.* for] them, and *with them partakest of the root and fatness of the olive tree*"; not that we became a new plant, but were graffed into, and so became part of, the old stock, into which "they also, if they abide not in unbelief, shall be graffed in, for God is able to graff them in again." Could anything set forth more plainly our ONENESS, not only with our Jewish brethren in the present dispensation, but also with all the *true* Israel, both of the past and the future? Peter also said (Acts xv. 9), "God put *no difference* between us and them," and, if so, why should we put a difference?

The importance of the subject is, I think, well illustrated by Mr. Baron's statement that Gentile believers as "the seed of Abraham" are only heirs of the promises made to Abraham *before he was circumcised.* This seems to me a very strange interpretation of Rom. iv., and if it were true, from how large a portion of the "exceeding great and precious promises" would we be cut off! for nearly the whole of these were given to Israel, and if we belong not to Israel what inheritance have we in them? True, he allows that the promises given to Abraham in uncircumcision "include all that is in the Gospel," but does not the Gospel begin in Genesis and end in Revelation?

Mr. Baron says:—

> We may even apply to ourselves or the Church as a whole promises which primarily concern Israel as a nation, if only we do not give people the mistaken idea that the application is the interpretation. We may point out the fact that in the infinite grace of God, we are now in the enjoyment of those spiritual blessings and privileges from which Israel, as a nation, has for a time been excluded owing to his unbelief.

But it is one thing to be a guest—even a welcome and honoured guest—in a rich man's house, partaking of all his dainties and enjoying the best that his estate affords, and quite another to know that you are yourself the rightful inheritor of the whole estate; so it is one thing to be *permitted* to feed in the rich pastures of the Old Testament Scriptures, and another to be able to claim them as all our own; to know when we read of God, the God of Israel, that He is *our* God, Jehovah the Shepherd of Israel, that He is *our* Shepherd, and when He speaks in tones of tender love and blessing to "His people Israel," to know that it is the people to whom we belong. I am aware that the promises concerning the land and the millennial glory cannot be fulfilled until the *nation* of Israel is restored, but even these are closely interjoined with the spiritual blessings; and believers in every age are "the handers-on of the promises to them which follow."

Mr. Baron says, "To say that the specific promises to Israel have been transferred to the Church, is to assert that God is mutable"; but this is the very conclusion which Paul disclaims when he says, "Not as though the word of God hath taken none effect, for they are not all Israel which are of Israel. . . . but in Isaac shall thy seed be called." And to the Galatians he writes, "Now we, brethren, as Isaac was, are the children of promise."

Mr. Baron makes a distinction between the Church of God and the Israel of God, but the New Testament throughout declares their identity. I have already referred to several passages showing this, and will now mention only two others. In Numb. vi. 27 we read, "They shall put MY NAME upon the children of Israel." Compare Amos ix. 12, quoted in Acts xv. 17, "That the residue of men might seek after the Lord, and all the Gentiles, *upon whom* MY NAME *is called.*" As different names are given to Christ to signify his different relationships to His people, so different names are given to His people to signify their different relationships to Him; but much mystification arises from the attempt in modern times to apply the different names to different peoples. In Rev. xxi. we read that "the Bride, the Lamb's Wife," is called "the holy Jerusalem," which "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." True, this is symbol, but is not the meaning of the symbol that none but they who bear the name of Israel have a right to enter the holy city, and that Israel and the Bride are one?

Mr. Baron's strongest point, and one on which he lays much stress, is his reference to Gal. vi. 16, "And upon the Israel of God." But here, as in many other cases, the conjunction is by some rendered "even," and this passage thus shown to be in line with the emphatic teaching of the New Testament to which I have referred, that the people of God are one people from beginning to end, but with different environments in different dispensations.

[Mr. Baron has read this paper, and makes the following remark:—"I by no means conveyed the idea that *within the Church* there is a difference between believing Jews and believing Gentiles. What I stated was that the believing section of the Jewish people now constitutes "the Israel of God" in relation to the nation; that in it is kept up the line of faith, and that it supplies the link between the past and future of the nation in relation to the purpose of God."—ED.]

## WHY ARE YOU DEAF?

Some years ago a dark speck gleamed over my horizon,
The land of silence, cold and new,
Yawned open! and my soul foreknew
Her desolation there.

IT was very hard to say "Yes" to God.

Why does my Heavenly Father withdraw from me that very precious gift his own hand has given?

A dear little child, barely three years old, with wondering eyes peering up into my face, and lifting her rosy lips up to my trumpet, said repeatedly:

"Why are 'ou deaf?"

"My darling, God knows, and that is quite enough for you and for me."

Again the sweet child drew near, and said quaintly, "Are 'ou going to heaven?" Little did she know she had touched a rainbow to light up the cloud with the bright hope beyond.

Then another little ministering child brought me comfort. He was the son of a policeman in my district; he worked a marker for my Bible, and sent it me. The words were, "Speak, Lord, for thy servant heareth."

"What strange words to choose for one who is deaf," I exclaimed.

The heaven-taught child sweetly said to his mother, "She can hear God's voice when all other voices are silent." A bright Sabbath day, God showed me that his fulness can abundantly fill earth's emptiness.

I was in church; an oppressive silence reigned around. Rev. W. Carlile, of the Church Army, entered the pulpit, and as he knelt in prayer, I prayed, "My Heavenly Father, whilst others are being fed, I beseech thee, do Thou feed me, even me."

Then I looked into God's Word for comfort, and to my unspeakable delight and amazement, it opened just on the text, "*Verily thou shalt be fed.*"

God gave me a grand feast that morning. "Who teacheth like Him?"

The Lord shall satisfy thy soul in drought.
Thou shalt drink of the river of my pleasures.
Yes! I have proved thy faithful word is true,
Just as a mother will I comfort you.
O bruisèd Saviour! Thou wilt never break
The bruisèd reed, and never wilt thou take
Thine arm from underneath thy leaning child,
Who trusts and clings throughout the desert wild.

A deaf person asked a friend, "Can I expect, at a forthcoming convention for deepening spiritual life, to get a blessing, without perhaps hearing one word?"

Her friend gently placed in her hand a lovely card, on it a female figure depicted, bending over an open Bible, and on the open page, Deut. xxx. 11-15. What precious words of comfort are therein contained for those shut out from outward means of grace, but not from Him whose voice does penetrate into the heart and says, "Draw nigh to Me, and I will draw nigh to you?"

A lady said to me, "Why don't you go to Bethshan and get healed?"

"You need not be deaf," said another.

Whilst a third suggested, "Perhaps you have not sufficient faith to be healed."

Kind, well-meaning people, but alas! unintentionally, "they talk to the grief of those whom Thou hast wounded." They forget that present healing might entail heavenly loss.

We need to pass through the refining furnace of affliction that we may be made like unto gold purified in the fire. One whose faith was sorely tried in vain struggles to solve the mysteries of sufferings that time conceals had a precious revelation, accompanied by joy unspeakable to his soul, that God's perfect love and perfect justice will in the end be fully vindicated before the whole universe in all his dealings with every creature by Him created, and we shall then be satisfied, and acknowledge, "Just and true are thy ways, Thou King of Saints."

A DEAF LADY

## REV. JOHN SMITH, D.D.

BROUGHTON-PLACE U.P. CHURCH, EDINBURGH.

In the Aberdeenshire fishing town of Fraserburgh, some amusement was created one day four-and-twenty years ago by the report that "a new Smith" had come to "the auld smiddy." The "auld smiddy" was a little red-tiled erection in a back street. It was originally a blacksmith's shop, but by simple changes it had been transformed into a humble place of worship, the nursery of an infant congregation of United Presbyterians.

As the worshippers were too few to support a pastor, they had to be content with the ministrations of senior students; and it was the arrival of one of these—the subject of this sketch—that gave occasion for the humorous remark. Possibly the rather unpromising appearance of the preacher encouraged the liberty taken with his name, for he was short of stature, and had a very quiet manner. But many weeks had not passed before it became apparent that "the new Smith" was a man of might; and soon the low-roofed meeting-place was crowded to the door on Sabbath evenings by the best people in the town. The attraction was the rich spiritual fare provided for attendants at "the auld smiddy."

The student-preacher was then somewhere about his twenty-fifth year, and his life up to that point had been passed in studious retirement. He was a native of Forres, a little Morayshire town, where his father was a merchant, and an elder in the Secession Church. A strong religious life had been built up in that congregation by a man whose ministry was then approaching its close—the Rev. Thomas Stark. In such a home and congregation John Smith had a training after the best Scottish pattern. He was an only son; giving evidence of a love of books as he grew up, and a strong bent towards the ministry, when school days in Forres were completed he was sent to Aberdeen University. For several winters following he wore the student's red gown, and diligently applied himself to the literary curriculum, which he honourably concluded by taking the degree of M.A.

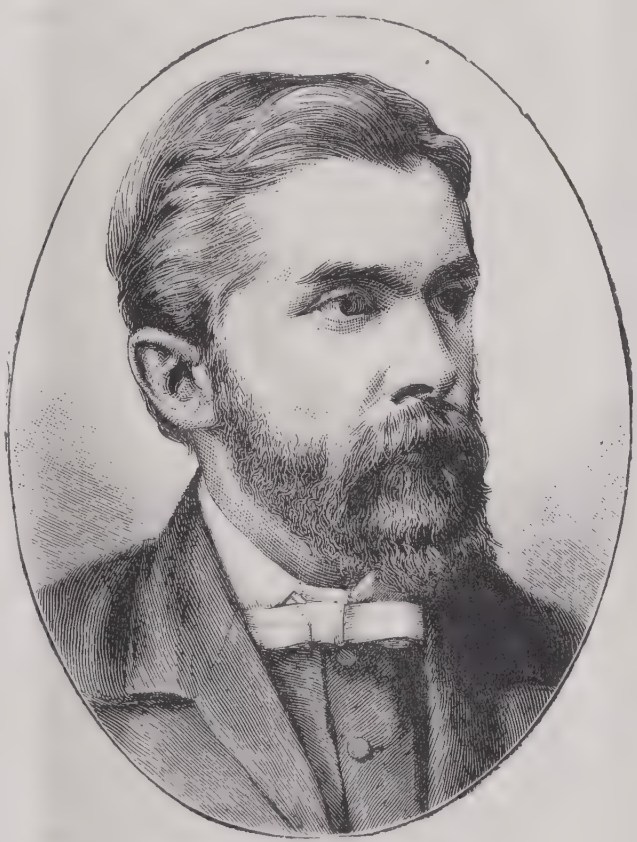
For his theological course he had to repair to Edinburgh, where the Divinity Hall of the United Presbyterian Church was conducted in short summer sessions. It is noteworthy that he was a member of the first class of students taught by the distinguished man whom he was afterwards to succeed at Berwick, the late Principal Cairns. The long recesses between the Hall sessions were spent by Mr. Smith partly in teaching, but principally in study; it was during the last of them that he undertook the charge of the mission station at Fraserburgh. This was the beginning of his public life. As a student he had been somewhat retiring in his ways; but that winter in the Aberdeenshire town revealed his powers to himself, and gave him confidence to take the place to which they entitled him.

He remained in Fraserburgh till his student course was completed, and then set out on his travels as a probationer. These were not of long duration. He accepted the first call addressed to him, though it was to a humble enough sphere. Burghead is another fishing town, near his native Forres. There he was ordained on March 5, 1873, and contentedly settled down to work among Morayshire fishers and quarrymen, with his widowed mother as housekeeper in the little manse. But his light was too bright to be hid in that corner. The second year of his ministry brought him a call to a church in the neighbourhood of Glasgow, where, amid congenial surroundings, his income would be doubled. To the general surprise, it was refused, and the wonder grew when shortly afterwards he left Burghead for a position less rather than more favourable, where the only attraction was a larger field of labour.

That move was back to Fraserburgh. Thanks to his early work, the little congregation there was now in a position to have a minister of its own, and had flitted from the "auld smiddy" to a handsome church. So in September, 1875, his old friends had the joy of welcoming back their student-preacher as their first minister. They were well aware that they could not hope to keep him long, for already he began to be talked of as a great preacher. But his three years' ministry with them sufficed to tide the congregation over early difficulties, and to launch it on a career of usefulness and prosperity which still continues.

For Mr. Smith himself these were years of growing power and activity. Through them all he was diligently mastering the great books in theology, and absorbing the spirit of the best literature. He had an intense love for poetry, and drank deep of Wordsworth and Browning. His services as a lecturer on literary and religious subjects came into great demand. All the while he was diligently doing the work of an evangelist in Fraserburgh and the villages around. In the summer months, especially when the herring fishing brought thousands of strangers to the little town, he did his utmost to improve the opportunity for the highest ends; and he could often be found, after conducting three crowded services in his church, on the Sabbath evening addressing a large open-air gathering of fishermen.

From this busy and happy if somewhat obscure



field of toil he was called in 1878 to succeed Principal Cairns in the pastorate of Wallace Green Church, Berwick. It required courage to follow so great a man; and it was only in the assurance of that Divine guidance which he has all along made the chief consideration, that Mr. Smith accepted the call. God honoured his faith; his ministry in Berwick was conspicuously successful. The congregation grew in numbers and in life. Its new minister led it into new activities. The border situation of Berwick opened up a wide sphere of influence. Being now a minister of the Presbyterian Church of England, he threw himself with great energy into the enterprises of that denomination. He became a welcome occupant of its pulpits, took a prominent place in its Synod, and lent effective help in its public and evangelistic gatherings. Strong efforts were made to move him to a London charge; from Canada, too, overtures were made to him; but he held to Berwick for seven years, and then the guiding hand seemed to point him northward again.

In response to a second call from Broughton-place Church, Edinburgh, he was settled there in March, 1885, as colleague to the venerable Dr. Andrew Thomson. His ministry in Edinburgh has been one of great power and fruitfulness. Broughton-place congregation is now the largest in the United Presbyterian Church, numbering over 1400 members; and its contributions last year exceeded £4000. The following programme of a recent winter's work will illustrate the methods and vigour of Dr. Smith's ministry. For Sabbath forenoons he announces lectures on the life of Abraham; for the afternoons, sermons on general subjects, with a monthly lecture to young men; for the week-night service, addresses on Scripture emblems of the work of the Holy Spirit; for the young men's Bible class on Sabbath evenings, "The Doctrine of Christ, with its Message to the Modern World"; for the Young Women's Bible class on Wednesday evenings, "Studies in the Gospel of Matthew."

Dr. Smith's ministry has been remarkably helpful to young men, who have been attracted in large numbers by its blended intellectual strength and spiritual enthusiasm. Three years ago the Synod appointed him to deliver a short course of lectures to its Divinity students; and in 1891, at Mr. Moody's invitation, he crossed the Atlantic to lecture to the students at Northfield.

In Presbytery and Synod, Dr. Smith takes his place as a leader, loved and trusted by the whole church. He shows there, however, not so much the managing man of business as the eloquent exponent of principles and the zealous advocate of every movement of advance. In the city where his ministry is exercised he has heartily identified himself with evangelistic effort, represented by such institutions as the Railway Mission and Carrubber's Close Mission. The Temperance cause has also found in him a steady and thoroughgoing advocate. With movements for the deepening of spiritual life Dr. Smith is in warm sympathy, and he often appears on their platform. One of the few things he has found time to publish is a little work on practical holiness, entitled "Fellowship: the Fulness of Life in Christ." He has been an active promoter of a ministerial gathering for fellowship and prayer which has had happy influence on the ministry of the United Presbyterian Church.

Dr. Smith has a charm of manner which makes him welcome in all circles; while his brotherliness, humility, and readiness to serve have specially endeared him to his ministerial brethren. It is from his own University of Aberdeen that he holds the degree of Doctor of Divinity, conferred two years ago in recognition of his eminent abilities and services. His successes are matter of unmingled satisfaction to his fellow-workers in the United Presbyterian Church, who, while admiring his gifts, rejoice in the knowledge that they are the gifts of a consecrated man, who loyally directs them all to the honour of the Redeemer.

## VAN WORK.

THE beautiful new van presented to the British and Foreign Bible Society by Rev. J. A. Howarth, of Manchester, has been located at Morecambe this season. Mr. C. Clements has been in charge. He has been a colporteur for eleven years. During this season of sixteen weeks by the sea shore at Morecambe he has sold over 12,000 Bibles and Testaments. The custom of the colporteur has been to hold a short service before selling. Not only has the Bible been dispersed and carried away by the visitors, but the Word spoken has been good seed sown which will bear fruit.

Of the crowds who had gathered around, some have been sceptical, and have raised objections. Particularly was this the case one day when a sceptic objected. He was "cornered," but a young intelligent lady stood forth to champion the cause of infidelity. She was publicly answered from the van, and afterwards privately conversed with. As a result she was convinced of the verity of Christianity, and embraced Christ as her Saviour. She cried out, "Oh! what can I do? I have drawn twelve ladies into unbelief and scepticism during the last twelve months."

# The Evangelical Alliance.

## CONFERENCE AT TUNBRIDGE WELLS.

The customary autumn conference of the Alliance came off last week at this favourite Kentish watering place. For a long time past Tunbridge Wells, ecclesiastically considered, has been in itself an excellent example of the leading principles of the Alliance. Its pulpits are said to be almost universally of the Evangelical type, and fraternal co-operation is of course the natural outcome of community of belief. The local committee entered very warmly into the arrangements for the conference, and the earnest Christians of the town gave the Alliance platform a very cordial hearing. The deeply-lamented death of Canon Hoare deprived the gathering of a presence that would have added weight and lustre to its proceedings; while the still more recent decease of Hon. P. Carteret Hill has been very keenly felt as depriving the local branch of its chairman, and the town of a most active and catholic-minded citizen. The loss sustained by this double bereavement gave a tinge of sadness to the opening proceedings on Tuesday evening, but regrets were mingled with thankfulness for the devoted example and the happy memories left by these brethren, who, as one remarked, have been summoned to join the greater alliance of the spirits of just men made perfect.

The meeting in the Great Hall for social converse and public welcome on Tuesday evening was well attended. Local friends were fully represented, and a number of visitors from a distance swelled the company. The venerable Dean of Canterbury, one of the vice-presidents of the parent society, presided over the public meeting. He struck a firm keynote, in his brief presidential address, on one of the foundation principles of the Alliance: that which declares the sufficiency of Holy Scripture, and the right of private judgment in its interpretation. The chairman's references to the critical excursions of the time were by no means couched in a pessimistic vein. With the recollection in his mind of the way in which former criticisms of the New Testament have really contributed to the stability of the record, he felt sure that the same result would accrue in the case of the current critical examinations of the Old Testament. Whatever is weak and trivial, he said, will certainly be cast aside, and the substratum of solid well-settled truth that will remain must root more firmly than ever the ancient oracles of God. Let us not forget that the spiritual meaning of the Scriptures is the most important and essential one for us Christians, and this can only be understood and received by spiritual minds, under the guiding influence of the good Spirit. We must search the Scripture for ourselves, proving all things, and holding fast that which is good.

The function of formally expressing a welcome to the Alliance by the local branch had been entrusted to Mr. Carteret Hill, but his voice being now stilled in death, this office fell to Mr. Walter Langton, a member of the committee. That gentleman, while paying a pathetic tribute to the character and memory of those who had been taken away, was most warm and hearty in welcoming the Conference, and in wishing all success to its deliberations.

The responsive utterances of Lord Kinnaird and Mr. John Paton, on behalf of the visitors and the parent organisation, were equally cordial. The latter gentleman, as specially representing the American portion of the Alliance, gave an interesting review of its work across the Atlantic, dwelling pointedly on the large and peculiar problems that have to be dealt with in that great land, with a population of sixty-five millions made up of such heterogeneous elements. Mr. Paton is very fluent in graceful speech, and his cosmopolitan experiences have enlarged his heart as well as his knowledge. He found a striking illustration of fraternal good will and mutual helpfulness in seasons of common stress, in the well-known story of the *Calliope's* escape from the cyclone at Samoa. The lesson of the tale, dramatically told, was that America and England must ever stand shoulder to shoulder in advancing the cause of Christ throughout the world.

The welcome fact was made known by Mr. Brackett, one of the local secretaries, that the new vicar of Tunbridge Wells, Rev. C. G. Baskerville, is in the most hearty sympathy with the Alliance, and was only prevented from attending the Conference by pressing official duties. Admiral Grant and Rev. H. E. Brooke, both of whom were expected to take part, were unhappily detained by illness. Mr. Brackett said that the local membership of the Alliance was now about 150; they hoped that the interest generated by the Conference would result in large accessions to their fraternal ranks.

THE WORK OF THE ALLIANCE,

broadly considered, was then sketched by the general secretary, Mr. A. J. Arnold. That work is tolerably well known to our readers; at any rate, it ought to be. The fact that many of its most important and far-reaching operations have to be carried on by private and delicate negotiation, tends perhaps to obscure the magnitude of its services as bearing on the furtherance of religious liberty. Hastily sketching the different aspects of Alliance work, Mr. Arnold alluded in turn to the conservation of orthodox doctrine, the encouragement of united prayer, and the defence and relief of persecuted Christians in many lands, as among the chief aims of the organisation. On the last-mentioned point he recited briefly the most recent facts as to measures taken for the oppressed Christians in Turkey and Russia. It was specially gratifying to hear that in the efforts of the Alliance to secure full religious freedom for small and struggling communities, the Council have the hearty and active sympathy of our own Foreign Office. The most disheartening fact of all those mentioned by Mr. Arnold was that three thousand Russian Stundists are at present in prison or in exile, because the Greek Church refuses to accord freedom of religious conviction to those outside its pale. In the course of his interesting statement the Secretary referred to the approaching jubilee of the Alliance two years hence, when a great international conference is proposed to be convened in London. Next year the Alliance will probably accept the invitation of the Belfast branch to hold its British autumnal conference in that city.

### WEDNESDAY, SEPTEMBER 26.

The first public engagement of to-day was a devotional meeting at 10.15, with Dr. J. H. Townsend, vicar of St. Mark's, Tunbridge Wells, presiding. The attendance was comparatively large, the main attraction doubtless being an address by Rev. F. B. Meyer. The Chairman gave, by way of preliminary, an excellent outline Bible-reading based on 1 Chron. xii., where we have the muster-roll of those who were of one mind, though acting in various ways, to make David king. Verses 8-15, said the speaker, tell us of one class who are specially pictured as *daring* ones; in verse 31 we have the *decided* men, who enrolled themselves by name; verse 32 reveals another type, the *discerning* ones; verse 33, the *disciplined* men; verse 38, the *devoted* men; the secret of all is to be found in verse 18, which tells us they were *dedicated:* "Thine are we, David, and on thy side; for thy God helpeth thee." The application to modern times of the Old Testament narrative is, of course, obvious. Whatever our place or our characteristic, we ought all to be allies in the great Christian host, determined to make Jesus Christ King.

THE FUNCTIONS OF THE SPIRIT

was the subject taken up by Rev. F. B. Meyer, and more succinctly describes his highly stimulating and suggestive address than that given in the printed programme, which was: "The Meaning of Pentecost, or the Indwelling of the Holy Ghost." After some prefatory words, in the course of which he said the Holy Spirit was as truly incarnated in the believer as Jesus Christ was incarnated in the body born of the Virgin Mary, Mr. Meyer proceeded to note and comment on the five-fold function of the Spirit, as recorded in the Acts, which ought really to be called the book of "the Acts of the Living Christ, by the Holy Ghost."

The first function is denoted by the word Filled (Acts ii. 4). At his ascension Jesus Christ, so to speak, became the reservoir out of which all believers were to be filled with the Spirit that had possessed Him from all eternity. This "filling" may be repeated again and again in the experience of the believer; we read that Peter was among those filled, as recorded in chap. ii., and again in chap. iv. It is the Divine purpose that those who are in living union with the risen and exalted Christ should be filled with the Spirit again and again—that there may be that perpetual inflowing which is required by reason of the leakage to which we are all subject in this time of our earthly life and warfare. We need to be continually filled with the Spirit for character and for ministry.

The second function is what may be called the Co-operating work of the Holy Ghost. "We are witnesses of these things, and so is also the Holy Ghost" (Acts v. 32). As the servant of God is elaborating to others the truth which God has disclosed to him in the Bible, all through the audience at the moment he is speaking the Holy Spirit is co-operating by flashing the truth with demonstration into the heart. Our part is not to argue about or to defend the truth, but to bear witness to it, while the Spirit bears witness to Him of whom it tells. This is our only hope. In mere argument, eloquence, and ratiocination, the world may outstrip the Gospel preacher; but when he is content to testify to the truth of God, he may rely upon the perpetual co-operation and demonstration of the Holy Ghost. We do not lay sufficient stress on this. How calm and restful and peaceful the assurance ought to make us in our proclamation of God's salvation. We feel we have not to carry our point by the force of eloquence or oratory. We have but to let down the net in our class, our pulpit, or wherever it is, and all the time the attitude of our soul must be towards the effective co-operation of the Divine Spirit.

Another function of the blessed Spirit is in Building up the Body of Christ. We read in Acts v. 14, of believers being "added to the Lord." They were added to the Church, of course, but primarily they were added to the Lord, and, therefore, to one another. All through the present age the Holy Ghost is at work. The medium through whom Jesus Christ works is the Spirit; the medium through which the Spirit works is the Church; the medium through which the Church works is the Truth. The Spirit is busy attracting souls to the Head, and thus the Body of Jesus Christ is being formed. Each one of us may be the means in God's hand by which some other soul is attracted to the Head. Oh, men and women here to-day who are as yet outside of Christ, you are missing the greatest honour that could be conferred on a human soul—that of being added to the Second Adam and being associated with Him in redemption of mankind. This truth is the basis of our unity. We have made the mistake in our time of endeavouring to *make* a unity in the Church; what we have to do is to *keep* the unity which God has made. The hand may refuse to acknowledge the foot, but it cannot help being one with the foot. Our part is to manifest this God-made unity to the world.

A fourth function of the Spirit is the Administration of his Church. This is a profound subject, and can only be touched upon here. What is true of the Church as a whole is true of each separate and individual church. We do well to let the Holy Ghost be the executor and administrator in his Church. The book of Acts gives us many hints about it. There is the Spirit's administration for purgation (v. 9); his work on individual men (viii. 29, and other passages). When studying this subject I found in nearly every chapter of the Acts some reference to the distinct administration of the Holy Ghost in his Church.

The fifth function of the Spirit is the Revelation of Christ. We must never think of the Holy Ghost apart from the Lord Jesus Christ. The more a man lives in the power of the Holy Ghost, like the water-wheel in the stream, the more he is absorbed with Jesus Christ, and the clearer his apprehension becomes of the death, the resurrection, and the glory of Christ. A man's appreciation of Christ is the gauge of his filling with the Holy Ghost.

The key to this whole subject, so far as individual enjoyment of these five functions of the Spirit goes, is to be found in Gal. iii. 14, "That we might receive the promise of the Spirit through faith." Just as we receive eternal life from the hands of the

crucified and risen Christ, without emotion, calmly and quietly, and by faith, so we reckon in the same way that we have got the Holy Ghost, not because we feel Him, but because we open our heart to God, and we reckon that according to his promise he fills the man who trusts Him.

After Mr. Meyer's address, the customary "annual address" was given by Archdeacon Richardson. The bond of this basis, he said, is threefold, the bond of faith, which is God's Word, the bond of peace, which is Christ's death, and the bond of love, which is the power of the Holy Ghost. On the first point the speaker said:—

"The plan of salvation—the Gospel of God's grace—is a Divine provision and not a human discovery. The great purpose and plan of redemption comes out of divine sovereignty, and not out of man's purchase or procurement. 'What saith the Scripture?' is the real inquiry as before the one great court of last appeal; and so long as that is disowned, the rough hand of might or the cunning hand of craft will make quarrels, and not content, not harmony and peace. The title deeds of the inheritance are not antiquated, because they are old; and they are not to be hidden in any such way as shall not allow them to be produced, when questions arise about the tenure under which we hold the spiritual privileges which are precious to our souls and so essential to our peace. Learning may be encouraged to decipher. Light must be thrown upon the sacred record, that the truth may be made clear as the Holy Ghost interprets and the human mind applies itself to understand; but the documents must be left untouched, and no word of man must be permitted to contradict the Word of God. And alliance comes out of this reverential acknowledgment of the Father's wisdom. And the evangelical character of this most necessary combination will be very effectually guaranteed by this plain, positive, and prominent declaration, that the Bible holds its own fundamental position as a divine authority on all matters affecting things that are to be believed, accepted, obeyed, and proclaimed by God's believing people."

In closing a thoughtful address, the Archdeacon said: "Sitting alone, in the atmosphere of self, and in the study of personal preferences, good men may become heated, and perhaps somnolent, in their own ideals. But let honest men congregate, breathe the purer atmosphere of wider wisdom, hear each other's explanations, grow under the warmth of a common rectitude of purpose and convictions that have the rosy colour of the truth as it in Jesus, and the world will no longer stand apart to criticise our differences, but will draw nearer to hear, and learn soon enough to understand that at bottom we are brethren, in purpose we are ready to give the right hand of fellowship to all who love the Lord in sincerity and truth. What is required is confederation, discipline, concentration, continuity in the labours of love. The times demand these things; the Church of God must find these things; and so the truth will hold the field, the armies of heaven will surround the camp, and the faithful, whether there may be many or few, will be more than conquerors 'through Him that loved them.'"

The "Practical Resolutions," framed by the Alliance in 1846 are invariably read and enforced on these occasions. The resolutions, seven in number, embody a great deal of admirable counsel as to the Christian behaviour that ought to prevail among believers of every name, especially in dealing with matters of controversy. In the regretted absence of Rev. H. E. Brooke, the resolutions were read and enforced by Mr. M. H. Hodder in an earnest and sympathetic spirit. He dwelt particularly on the benefits arising from united prayer, and a quickened zeal on behalf of foreign missions.

### CHRISTIANITY AND EDUCATION

was the important subject confided to Professor Radford Thomson, whose solid and conservative treatment of it met with much approval. The first indispensable thing, he observed, with respect to education, is to have a true conception of the being to be educated. Man being a spiritual being, redeemed by Christ and an heir of immortality, ought to have an education co-ordinate with his nature. The mere cultivation of his physical and intellectual powers therefore is altogether inadequate. Religious education must not be subordinated to the other; it must be made to inspire and colour the whole range of life. This holds good for all sections of the community, the wealthy as well as the poor. Dr. Thomson was very severe on the shallow and purely worldly character of much of the education given in the higher circles of society, and laid great stress on the necessity of teachers being filled with a due sense of the high vocation entrusted to them. The influence of the teacher, he contended, was stronger than any regulations or text-books, however excellent. Christian men and women in search of a life work would do well to think of the claims of an educational career, in view of the opportunities it affords for bringing to bear on the youth of their time the sanctions and truths of the Christian faith.

### CONTINENTAL EVANGELISATION.

The afternoon session was devoted to this important subject. Sir Wm. Willis presided, and briefly introduced the topic of the hour. He spoke of the endeavours of the Alliance to strengthen weak churches and bind together the different sections of the Church holding Evangelical doctrines. A number of cognate efforts are at work in different parts of the Continent, on behalf both of young and old.

The first address was by Rev. Horace Noel. Europe, he said, is a needy field; it is an open field, and British Christians might do much more than they do. The need is too often underrated. A civilised atheist is as far from God as a savage heathen. As showing the state of things in Continental Roman Catholicism, Mr. Noel read extracts from the preface of M. Lasserre's translation of the Gospels, setting forth the deplorable ignorance of the Scriptures on the part of the French people generally. We cannot surely be content to leave our Romish fellow-men to such superstitions as are taught in the books of devotion that take the place of the Bible. The wonderful opportunities and openings in most parts of Europe for Gospel effort were referred to as encouragements to greater devotion. Mr. Noel said that he would rather give away tracts in the streets of Paris than in London; he would meet with fewer refusals. There are many evangelical missions at work, but the supply is very far short of the need. A number of indigenous missions are doing good and active service in France, Italy, Germany, Spain, and elsewhere. But there is special scope in many places for helpers from this land. The earnest labours of Robert Haldane in the days of the Bourbons, notwithstanding the difficulties he had to encounter, were mentioned as a stimulating example of what can be done. Among the students in Geneva who came under Mr. Haldane's blessed influence were Frederick Monod, father of Pastor Theodore Monod, Gaussen, the author of the book on inspiration, and Merle-d'Aubigné. Pastor Malan was also greatly indebted to Haldane. If the indefatigable spirit of Haldane were to animate British Christians in these days of fuller opportunity, what great things might be done for Europe.

The work of the McAll Mission was represented by Mr. J. F. W. Deacon, who sketched the rise and progress of that wonderful organisation. From the smallest beginnings it has spread, so that now there are 119 mission-halls connected with it throughout France, twenty-two of these being in Paris. Last year 21,659 meetings were held among adults in France. This work was a true Evangelical Alliance, as all sections of Christians are among its agents. The past year has been a critical time in the history of the Mission, and it claims the deepest sympathy of Christians in this land. Mrs. McAll, the widow of the late Dr. McAll, has taken a deep interest in the service of praise, and has issued a new hymn-book, containing over 400 hymns. Mr. Deacon referred to some of the more striking examples of conversion as the fruit of the work. One of the best workers to-day in Paris, he said, was a Freethinking journalist who strolled into one of the *salles* out of curiosity, and was led to an acceptance of salvation. The latest development is the Mission boat, which floats on the Seine, the Ouse, and other rivers. Through it many remote country villages are reached. It is in such places that one sees how largely the peasantry of France have renounced Romanism—*la comédie* they call it, so great is their contempt of the system. Many branches of the Mission were mentioned, all of them doing splendid work, and very fruitful in leading men and women to a saving knowledge of the Gospel. Both workers and means are greatly needed.

Mrs. Arbuthnot, as representing the Women's Protestant Union, desired to bear testimony against the fashionable sacerdotalism of to-day. She deplored the apathy that abounds as to the advances of Romanism in our own land, and which she felt sure was the outcome of ignorance as to the real nature of the Romish system.

Mr. E. C. Newbery spoke of Scripture distribution in Italy, more recently in the Riviera. Four mission halls have been opened, the latest at Monte Carlo, and many are learning the way of life. The villages are opening up, and there are many calls for testimony.

Work among the Corsicans, by Miss Grant Brown and her helpers, was briefly described by Mr. Donald Matheson. Cortes, a chief town in the centre of the island, has become a sort of headquarters, and some young converts have been actively at work there. The work shows great possibilities of advance, and needs support; Miss Grant Brown has expended much on it out of her private resources.

### THE EVENING MEETING

was a very full one, with Sir Robert Phayre as chairman. A hearty cheer of greeting met Rev. Charles Spurgeon, of Greenwich, as he rose to expound "Faith's Achievements; or, Old Weapons for New Warriors." He said that the carpet knight was no use in the army of the Lord. The way to heaven now is no easier than it was in bygone days. We must be well armed. Sin is sin to-day, and the world is as much an enemy to God and to the Christian as ever. There are some who would go outside of God's armoury for their weapons; but they are useless for real fighting. There is nothing like the Bible of our fathers. Our Master, foot to foot and face to face with the devil, used and triumphed with the blessed Scripture; Moses and the Israelites were victorious with the rod of the covenant—a good old-fashioned thing. We long nowadays to hear men preaching about the eternal decrees of an immutable God, as well as about the sure mercies of David. Another mighty weapon is the ark of God's presence. Most powerful of all is the cross of Christ. There we find omnipotence, for God has chosen it.

The simple, clear, pungent preaching of the redeeming blood is as potent as ever. Some say it is old fashioned and worn out, it was good enough for the dark ages. If so it is better for the darker ages. Let us return to Pentecostal times; that will be the true progress. Another ancient weapon is all-prayer—a trusty shield. An instruction to volunteers is to "fire from a rest" if they can. As volunteer workers for Christ let us get to our knees before we fight. These were weapons used in the days of the Reformation with such mighty effect. A closing appeal to those who were fighting on the wrong side, to surrender and to take up arms for Christ, concluded a very effective address.

### THE WORLD'S EVANGELISATION

was the far-reaching theme entrusted to Mr. Eugene Stock. What do we mean by it? Not the mere planting of a visible Church. Not the advancement of civilisation or the promulgation of a moral code. The non-Christian systems may have that, but they have neither the power to enable men to keep it nor the remedy if they fail. Christianity has both. Neither do we mean the "conversion" of the world; in the sense that every soul should be personally united by faith to Christ; because He returns to a still unconverted world. This evangelisation is a two-fold thing: First, a world-wide testimony, and next, the calling out of an elect church. This is a most encouraging view of the subject; if we take the other view we must postpone the coming of our Lord perhaps for centuries. Our work, says Dr. Gordon, of Boston, is not to bring all the world to Christ, but to bring Christ to all the world.

We enter on this work because the Master commanded it; that is reason and sanction enough. We have the command in a fourfold form through the lips of the four Evangelists. We are not really saved unless we are sent with this salvation to others. An additional record of the command is found in the early part of the Acts. Do we need further inducement? Surely not. Let us go and do it.

Who are to do it? Not angels, but human witnesses who have themselves been saved from the guilt of sin, who are being saved from the power of sin, and who are by and by to be saved from the presence of sin. Have we ever thought of this solemn fact that by our lack of consecration we are postponing the return of our Lord? We cannot fulfil our responsibility by giving a guinea subscription. Will not parents give their sons and daughters to this grand work?

As to the "how," Mr. Stock rapidly ran over the various methods with which we are being made

familiar in these days. All missionary work is evangelistic and pastoral. There are diversities of gifts and methods, but the same Spirit. Let not one worker condemn another who works by a different method. Remember, the field is the world—the whole world; its unhealthy as well as its healthy parts. Last of all, the time is *now*. Let the motto of every heart be, "At thy command we will let down the net into the deep."

An evangelistic address from Rev. James Constердine, the deputation secretary of the Alliance, was followed by some remarks from the Chairman, descriptive of personal experiences in India.

### THURSDAY, SEPTEMBER 27.

This morning dawned bright and beautiful, making a very welcome change to the dull and depressing weather of the preceding days. A good company gathered in the hall at 10.15, when Rev. G. W. Cowper Smith presided over the devotional meeting, and an address was given by Rev. J. G. Gregory on union with Christ as the power for service. Close on the devotional meeting there came the forenoon session of the Alliance. The Hon. and Rev. E. V. Bligh, who presided, referred to the growth of sacerdotalism, which was one of the topics set down for consideration. This sacerdotalism, confined mostly to one section of the Church, he said, has been largely the result of irregularities and deviations from the strict letter of its rubrics, which, however, had been condoned by the supreme ecclesiastical courts. Perhaps one good way to meet this state of things would be for those of us who deplore sacerdotalism to practise corresponding irregularities in another and better direction. As an example of this Mr. Bligh gave an interesting experience of his own. Some years ago he preached in the church belonging to the Countess of Huntingdon's Connexion in Tunbridge Wells. The then Archbishop of Canterbury, Dr. Tait, wrote to him asking why he had preached in another man's pulpit. He replied to his Grace that he understood there were flagrant irregularities taking place in another part of his diocese which demanded serious attention. If the Archbishop in view of this insisted on his ceasing to preach the Gospel in a neighbour's church, he would obey, but the responsibility must lie with the Archbishop. He heard no more of the matter.

Dr. Jenkins's paper on "Present Day Unbelief and How to Meet It," was so excellent and timely that we propose giving it *in extenso* in a succeeding issue. As a mature and well-considered study of a pressing problem of the day, this paper was perhaps the weightiest utterance of the Conference.

#### SACERDOTALISM V. ATONEMENT.

In considering this burning question, Rev. Talbot Greaves said that a personal acceptance of Jesus Christ as the Saviour solves many theological difficulties. He proceeded to expound the orthodox aspects of the atonement as set forth in Paul's epistles; viewing Christ as the representative Man expiating man's offences by his one offering, as the Lamb slain from the foundation of the world. It would seem as if the mere proclamation of this truth should annihilate sacerdotalism. Its essential characteristic is the intervention of a human priest between the soul and God. The strongly expressed declaration of Bishop Lightfoot as to the utterly unscriptural nature of this claim was quoted. There is no priest between the sinner and the Saviour—such is the fundamental doctrine of Protestantism; and we must strenuously maintain it. Coming to the teaching of transubstantiation now openly avowed in the Church of England, Mr. Greaves indignantly condemned it, and deplored its acceptance in the Established Church. Quotations were read from Ritualistic writers, showing their belief in the "Real Presence" in the communion elements, and in the necessary repetition of Christ's atoning sacrifice. The totally false and unbiblical character of such teaching was shown. Mr. Greaves also combatted the view entertained by some men who are called Evangelical that Christ is now repeating in heaven, as an oblation to God the Father, the sacrifice offered on the cross. His *sacrificial* priesthood ceased when He passed into the heavens; but even if we were otherwise convinced that Christ does as it is asserted, that would be no ground for an earthly priest arrogating the same function. For any Roman or Anglican "official" to pretend to perform any priestly function whatever to-day is as daring a departure from the truth as it would have been for any of the sons of Aaron to usurp the office of their father. Mr. Greaves maintained that the Prayer Book of the Church of England is soundly Protestant on this point, and quoted one of the Articles to show this.

A second address on the same subject was given by Rev. Dr. Clemance. Time would not permit his full reading of the paper he had prepared, and he contented himself with an outline of his argument. Sacerdotalism he declared to be based on a false theory of the Church. It creates an office for which the atonement affords no place whatever. It sets up a mediation for which, by reason of Christ's perfect atonement, there is no need. It claims to continue the one and once-offered sacrifice of the cross. It attributes saving virtue to the sacraments. It is the greatest schism-maker in the world. It throws down a wall which Christ has set up; it substitutes a priestly absolution for personal repentance and faith. It lays stress on the historic continuity of the "apostolic succession," which is of no account in view of the spiritual character of the Christian dispensation. Instead of "Continuity or Collapse" we put the "Collapse of Continuity." From all complicity in these pretences good Lord deliver us.

#### VISIT TO MABLEDON.

This afternoon, as a very pleasant relief to the successive meetings in the Great Hall, some 500 friends accepted the invitation of Mr. and Mrs. Deacon to visit their beautiful residence, Mabledon, near Tunbridge. The day was beautiful, and the drive of four miles through picturesque scenery was much enjoyed. A hospitable reception awaited the guests, who, after partaking of refreshments, spent some time in viewing the extensive and lovely grounds attached to the mansion. The company was successfully photographed on the lawn by Mr. Percy Lankester, of Tunbridge Wells, and a meeting was thereafter held in the library, where a very impressive address was given by Dr. Wardlaw Thompson on the needs of the great mission fields. Brief words were also spoken by Mr. Deacon, the host, General Hatt Noble, and others.

#### THE CLOSING MEETING

was held on Thursday evening, with General Hatt Noble in the chair. Before the address he tendered some warm acknowledgments of thanks to the hospitable friends in the town and to the local committee for making such excellent arrangements in connection with the Conference. The one set address of the evening was by Rev. J. G. Train, of Upper Norwood, on "The Word of the Truth of the Gospel." It was a simple restatement of the Gospel message as we are familiar with it in the Pauline epistles. The Apostle had to define and defend that Gospel against the false teachings of some in his day. We have to do the same still, and probably will have to do so till our Lord returns. The Gospel may be proclaimed in name so that the essence and the truth of it is left out. That essence is contained in the great doctrine of justification by the faith of Christ and not by the works of the law. We have to contend for this in the face both of the rationalism and the ritualism of to-day, as Paul did in his time at Colosse and Galatia.

Last of all came a characteristically direct and vigorous Gospel appeal from Rev. W. R. Mowll. Incidentally he urged all his hearers on every such occasion to bring with them their Bibles, so as to refer to them, and verify any statements made from pulpit and platform. The single word that Mr. Mowll chose for a text was "Remember" (Eph. ii. 11). The forgetting of God is so subtle a sin that we are apt to regard it as no sin at all. The Israelites were exhorted by Moses to remember the day of the Passover in Egypt; how can we forget the blood of the cross where the judgment of sin was seen in the passion and death of Him who is "our Passover slain for us"? The writer of Ecclesiastes counselled those of his day to remember their Creator in the days of their youth. How deeply is this advice needed by the young men and young women of our own day, when there is so much that tends to make them forget and set aside the claims of God. "Remember the Sabbath day to keep it holy" was quoted by Mr. Mowll, in order to press home an earnest protest against the prevalent looseness in Sabbath observance of modern social life. His remarks on this point were cordially endorsed by the cheers of the audience. Several recurring uses of the word "remember" in the Gospel of Luke were most practically applied to such questions as unequal marriages, worldliness, and the peril of postponing an acceptance of Christ. Finally, Mr. Mowll formulated an acrostic on the word "Remember," each word representing a thought found, with one exception, in Ephesians ii. These were the *R*uin caused by sin (v. 1); the *E*ternity of God's love (v. 4); the *M*anifestation of his power (vv. 5, 6); the *E*xceeding riches of his grace (v. 7); the being *M*ade nigh by the blood of Christ (v. 13); the *B*lessing of peace (vv. 14-17); the *E*xcellence of the building (vv. 20, 21); the *R*eturn Jesus has promised. On this last point was hung a fervid and moving appeal to decide for Christ, and thus be ready for the Master's return, whenever it may be.

Prayer by Mr. Mowll, and a few fitting exhortations from the Chairman as to a fruitful application of the Conference teaching in daily life, brought to a close a happy and profitable time.



## "THE NEGLECTED RICH."

The short article on this subject in a recent number of The Christian suggests to me that a few more words on the subject may not be unwelcome. It was strikingly illustrated lately by a worldly but discontented lady who met an earnest worker on her round of parochial visiting by the fretful appeal from a hungry soul, "You are always going about among the poor people, why don't you ever visit *me*?" Needless to say the invitation was gladly accepted.

"I never pay calls; indeed, my neighbours of the higher classes rarely see me," was the avowal of one who laboured indefatigably for the peasantry; yet the social life around her was barren enough of spiritual life, and sorely needed some witness for Christ, some awakened soul to prove that Christianity was not a mere name, only "it is so hard to speak of heavenly things in society, one cannot meet the well-bred scorn, or simple cold surprise of the hearers, who politely change the subject, or make an excuse to walk away." Yet I know more than one occasion on which a few hints thrown out in trembling were the means of drawing two Christians together, who would have remained strangers if the usual trifling conversation had gone on unchecked.

If we turn to another point, we must deeply regret the idea of hospitality which causes so many ladies and gentlemen to offer alcoholic drinks to their visitors, even though they are themselves advocates of total abstinence. The custom of providing spirits at afternoon parties is terribly common, and in many places the hosts at "At Homes" where tennis and other games go on, are not content with claret cup, tea, coffee, and mineral waters, but place materials for "brandy and sodas," wine, etc., before their guests. Even clergymen lead away the gentlemen of the party, hot and tired with violent exercise, to partake of whiskey and strong spirits in their dining-room. A young lady recently, when preparing for a few friends coming to play tennis, placed a bottle of brandy and various liqueurs and wines ready for their delectation. "We must give them what they like best," she said carelessly, and one could but answer, "Would you then provide ether, chlorodyne, or other poisons, if dram drinkers were to be of your party?"

A lady who never touches spirits herself, noticing that an afternoon caller did not care for tea, ordered various alcoholic drinks to be brought in, and pressed them on him, though knowing he was already far too fond of such beverages. Yet she would exclaim with horror at the idea of giving a poor labourer a drink of porter, while providing some three bottles daily of the same drink for a relation who happened to be staying with her! Surely this is "having respect to persons," and thus committing grievous sin. We should not have one law for the rich and another for the poor in these matters.

And in our daily lives we need to remember that God's greatest prophets and apostles were not ashamed to testify for their Lord before kings and great ones of the earth. The influence of riches and high birth is very powerful, so let us not forget, while evangelising the masses, to do our utmost to influence those who are vulgarly called "the upper ten."

C. Maud Battersby.

*Cromlyn, co. West Meath.*

**TEMPERANCE AT YORK.**—Remarkably successful Gospel Temperance meetings have been held here. Many of the streets have been visited house-by-house, and much interest has been stirred.

# The Evangelist.

## THE SINCERITY OF FAITH.*

By Rev. ANDREW MURRAY.

"I believe; help Thou mine unbelief."—Mark ix. 24.

The Word of God attaches great value to sincerity. It is on this account that the desire of many to be sincere in their faith is justifiable. And for the fear and disquietude which arises from this desire they have also well-founded reasons, in the consistent testimony of the Word of God as well as in experience. "The heart is deceitful above all things, and it is desperately sick; who can know it?" (Jer. xvii. 9).

Frequently, however, there are great mistakes made, alike with respect to what true sincerity is, and the means by which it is obtained and increased. As to the first of these points—what true sincerity is—many think that sincerity consists in a distinct feeling that they have surrendered themselves to the Lord with a strong faith and a fervent love. This is by no means what the Word of God intends by sincerity.

Sincerity is that attitude of the soul in virtue of which we *present ourselves to the Lord just as we are*, neither better nor worse. A man is insincere who makes himself out other than he really is or feels. It is on this account that the words of the father of the possessed child, quoted above, are such a glorious example of sincerity. He wished to believe, but felt unbelief still too strong with him. What, then, shall be done? He presents himself to the Lord just as he is. He knows that his desire is to trust in Jesus; but he does not know whether there be more unbelief than faith in his heart. What shall he do? Shall he mourn over the unbelief that is still in him? Or shall he just wait on till he feels that he has believed well and fully? No; not one of these things, for they will afford him no help. Just as he is, he goes to Jesus, and with childlike sincerity and simplicity he pours out his heart before Him: "Lord, I believe; but, alas! there is still too much unbelief; come to the help of my distrustfulness."

And this teaches us further what is the only means of being delivered from insincerity. The father felt that there was still in him an element that was waiting to believe, but *he goes with it to Jesus*. He makes it known to Him in the expectation that, in spite of his distrust, He will have mercy upon him and rescue him from it. How utterly different is this conduct from that of so many seeking souls. How often they continue, year after year, mourning over insincerity, longing for sincerity, and yet they make no progress. Ask them if it be not true that they make no advance, but rather go on in their misery. And they know not, and they hearken not, when it is said to them that this is genuine sincerity—to present ourselves just as we are, with all our unbelief. They ought to know that this is the only way to healing; to give ourselves to the Saviour, with the little beginnings of good,—although they are but a desire to believe,—and that, too, in spite of a great preponderance of double-heartedness, and worldly-mindedness, and unbelief. Yes; to mourn our unbelief, in dealing actually with Jesus—that is true sincerity.

Poor soul, who hast so long remained apart from the Lord from dread of being insincere, and hast hereby grieved both the Lord and thyself, even although thou shouldest feel that of the hundred elements in you there are ninety and nine of unbelief, and only one of feeble desire to believe, *go with it to Jesus: that is sincerity*. Continue every day also to pour out your heart before the Lord: fight the good fight against remaining insincerity and distrust at Jesus' feet. That is the only place where you can overcome. "Lord, I believe; I will believe as well as I can; I do so. I believe at last that Thou art Jesus, the Helper of the wretched; come to the help of my distrustfulness." As you thus pray and strive every day, you will soon obtain the victory and the blessing. As for him who does not thus pray, he may be sure at least of this, that, so long as he remains apart from Jesus, no more sincerity shall come. No; sincerity is the outpouring of the heart before the Lord, and is nowhere obtained but in intercourse with Him and through His friendly grace.

* Extracted from a little book of sterling worth, entitled Why do You not Believe? Words of Instruction and Encouragement for All who are Seeking the Lord. (Is. Nisbet & Co.)

## WORK OF GRACE IN GLASGOW.

Trinity Free Church is now recognised as one of the great centres in Glasgow for furthering home mission enterprise. Her existence is traceable altogether to aggressive effort, and her prosperity is due to the way in which she has prosecuted purely territorial work. The work to which we are about to refer is not, therefore, new to the congregation. A continuous ingathering from the lapsed has marked the history of this people, but there have been special seasons of blessing, when souls came flocking to Christ as doves to their windows.

Mrs. Baeyertz commenced a special Mission on Sabbath, the 2nd September, and closed it on Monday, 17th. The interest from the commencement was very deep and widespread, and this is the more remarkable from the fact that Mrs. Baeyertz is a practical stranger in Glasgow. The meetings on the opening day of the Mission taxed the large church to its utmost capacity. During the week a Bible-reading was arranged each day at 3 o'clock in the afternoon. At these meetings the numbers increased till they reached 800. The crowds of people who came out each evening were such as to literally pack the edifice, which holds about 1500. Many, indeed, had to be turned away, so great was the interest manifested. The closing day of the Mission was the most remarkable of all the course. Meetings were held at 12 noon, 3 afternoon, and at 8 evening. The two meetings in the earlier part of the day were well attended; the evening one, however, was the most wonderful ever witnessed in this church. Admission to the evening meeting was by ticket *only*, and though another church on the opposite side of the street—nearly as large as Trinity—had been secured, both places were again packed about an hour before the time for commencing, and hundreds left outside unable to gain admission.

Some aspects of this special Mission are worthy of note. Mrs. Baeyertz is a highly-cultured lady of exceptional gifts in expounding Scripture, and draws largely, as might be expected, from the Old Testament. Her messages are pregnant with Gospel truth, and altogether void of sensationalism.

A very encouraging feature of the work has been the voluntary way in which many persons left the large gatherings to meet in an adjoining hall to inquire the way of salvation and life. As many as fifty anxious persons in one night have met along with Christians in order to be helped. Hundreds, we believe, have been savingly blessed during the Mission.

The closing meeting of the Mission was undoubtedly the most impressive of all. The meeting was principally for Christians, and nearly 3000 persons must have been present in the two churches.

A "holiness" meeting was held at nine o'clock, which lasted about an hour. About a thousand persons waited for the ostensible purpose of surrendering all to the Lord Jesus. It was a time of wonderful power and of spiritual nearness to the Master Himself.

All the workers in the congregation are in good heart, and are praying God that soon a man may be sent as pastor over the flock. The church was rendered vacant a few months ago by the translation of Rev. J. J. Mackay to Hull.

## SAILORS IN MONTE VIDEO.

Mr. Thomas McCarthy, the missionary, has come home on a short visit, and desires to return with sufficient means to enable him to procure a good strong mission boat for work among seamen afloat. A great work is to be done in this far-away port, where so much shipping business is transacted, and where ships of all nationalities gather. But as yet there is no mission-boat to carry the glad tidings of peace on board.

The home ashore is barely kept going, notwithstanding the labours of Mr. McCarthy, who works at his own trade, trying hard to make ends meet. It is the first port where shipwrecked crews from all parts of the southern seas land, awaiting transmission to England. The home is greatly used by the men of H.M. ships of war.

About £50 are needed for the boat, of which £10 have been contributed in loving memory of Lieut. Fieldes, H.M.S. *Bramble*, who died out there. Books for library, copies of Christian periodicals, tracts, wall texts, etc., will be gladly received by Mr. E. W. Matthews, Sailors' Institute, Mercers-street, Shadwell, E.

## "CHURCHES TO THE FRONT."

Dear Sir and Brother,—In The Christian of March 29, 1894, was an editorial entitled "Missionary Methods," and in the following issue of April 5 was another, called "The Messengers of the Churches." These have interested me because of the clear statement given to some important principles. I have taken the liberty to send them to one of the home papers in America.

A few years ago Dr. T. P. Crawford, of the Southern American Baptists, an aged missionary in North China, wrote and published a small tract, entitled "Churches to the Front." In the spring of 1892 Rev. D. H. Herring, for six years a missionary of the Southern Baptists in Shanghai, returned to America with the object of enlisting Churches more directly in mission work, and to establish a close relation between the missionary on the field and some local church at home. Mr. Herring found some opposition to his plans, but succeeded in enlisting many churches in this direct work. I send you a copy of the prospectus which he circulated freely among the churches. This will give you a good explanation of the principles underlying the movement. Last fall he returned to China with the writer and two other new men for China.

We are all being supported here by local churches. I find thus far, as you stated, that the sympathy and constant interest manifested by my churches help me in the work here, and I believe from their expressions that they are more interested than ever—that a real living spiritual interest in the salvation of the world has taken deep hold upon them, and also has taken a practical shape. In every case, out of near a hundred, the contributions have been increased from three to five times, and even more, over what they have ever been in those same churches.

Besides the three new missionaries who came with Mr. Herring last fall, there are eight on the field who have joined the movement, who were before connected with the Foreign Mission Board of the Interior Baptist Conference. The movement was first termed the Baptist Interior Mission, but has come to be called the "Gospel Mission." I send you a copy of an appeal recently issued by the missionaries here. We have already heard of several who expect to join us next fall, and are praying for one hundred. We are hopeful that God will give them to us.

Meantime, two men in the western part of the United States have decided to begin a Mission in the Argentine Republic of South America on these same lines. As you will see, the prominence of the local church, with its direct participation in mission work, small salaries, and a simple preaching of the Gospel by the missionaries on the field, making no use of "subsidy" as a possible inducement to unite with the Church, are the main features of this Mission. We feel that our work is hopeful. All the twelve missionaries of the Gospel Mission are now in Shantung Province, North China, and are trying to move westward into the interior as fast as possible. I only send you these as information about our work, which seemed to me to be so much akin to the principles which were set forth in the editorials.—I am, yours very truly.

W. E. Crocker.

*Lai-Au-Fu* (*Chefoo, P.O.*), *China*.

## A HOME FOR MISSIONARIES.

Sympathising with the difficulties felt by missionaries with families, while at home on furlough, in obtaining a suitable house, a lady opened last year a house in Maida Vale, in which such missionaries may, on arriving, find a welcome, and all ready for them; a nursery and garden for the children, where the little ones can be left in happiness and safety while the parents rest, or attend to business.

This lady's health having given way, she has been ordered to winter in the South of France, and thus has had to place the home on a business footing. Two ladies will be in charge, one as lady superintendent; the other, who will assist her, has had hospital training, which will be valuable in cases of sickness as so many arrive in shattered health. The house is for missionaries of any Protestant society, and for their use at other times than on arriving, if desired, but not to reside in for any length of time, as that would prevent it being of use to fresh arrivals. Single lady missionaries are also welcome. Terms will be sent to missionaries desiring particulars, on application to the lady superintendent, 16, Upper Hamilton-terrace, N.W.

## EDINBURGH CASTLE, LIMEHOUSE.

During the past two months Messrs. Bewley and Frank Weaver, sons of the veteran evangelist, Richard Weaver, have conducted a mission at Dr. Barnardo's "People's Church," the Edinburgh Castle, Limehouse. In many respects it has been a most memorable one. From the commencement it was evident that the "good hand of the Lord" was with the young evangelists. Doubtless the regard for their aged father was an element in their favour, but it was soon manifest that the people flocked to hear the young men for their own sakes. As the weeks passed by, the congregations, always large, so grew that the spacious gallery, which has not been used, except on special occasions, for years, was opened; the last two Sundays saw every seat in the immense building occupied, and many standing. Indeed, on Sunday last it was impossible to seat all who came, and an overflow meeting was held in the smaller hall, where about 250 persons were addressed by Mr. Buckle (of Nottingham), Mr. F. Weaver, and the secretary of the mission.

It is impossible to tabulate the results of such a mission, but it may be stated that nearly 300 names were taken in the inquiry-rooms, not including those of the many boys and girls in the Homes who professed to trust Christ. Many backsliders have been restored, and the church as a whole has been quickened and strengthened.

The mission of these two young brethren was brought to a fitting termination by a praise and thanksgiving meeting held on Monday evening. The large hall at the "Castle" was filled with an eager congregation, and there was manifest a hearty spirit of gratitude to God for the prosperity and blessing which has been vouchsafed during the past weeks.

Dr. Barnardo expressed his great pleasure at the many manifest evidences of the good which has been wrought among all classes of people who have been attending the services. A few days ago, for instance, he came across a group of boys from one of his Homes eagerly talking together, and on going up to them was greeted by several with exclamations of joy at having found Christ at the meetings. A good many young men and young women, too, had accepted the Gospel message, and one family of seven, aged from sixteen to thirty, had all received the Word of God, and were now rejoicing in salvation.

Going on to ask how it was that the labours of these young brethren had borne such good results, Dr. Barnardo said that first of all he was impressed with the fact that they were intensely in earnest, and they spoke and sung of what they had themselves experienced and believed to the bottom of their hearts. Then also he felt they were men of one idea, that idea being to glorify God by persuading the people to follow Him. Another thing which had been very evident was that they were men of prayer—that was the inner secret of their power over the people. He felt more and more how necessary it was for Christian workers to spend much time alone with God in private. They were to be workers, not only for God, but had to work together *with* Him.

After a solo by Mr. Frank Weaver, a short address was given to the young converts by Mr. Geo. Morgan, who urged that if they were going to be "steadfast and unmovable" it must be by "always abounding in the *work* of the Lord." Richard Weaver, who spoke with much of his old-time force and vigour, followed with some helpful words of exhortation on the text "Watch and pray." Speaking specially to new converts, he told them that they would have tremendous forces to contend against—the world, the flesh, and the devil—and he counselled them earnestly to keep close to Christ and to strive hard against all temptation.

At the close Mr. Bewley Weaver, in speaking a few farewell words, pleaded with those who had been halting between two opinions, to come to a decision to follow Christ; and in response to his invitation some thirty—mostly young people—rose in their seats to indicate their desire for prayer. An after-meeting was held, when many more were personally spoken to, and the workers were cheered by a number resolving to enter upon the new life of faith in Christ and service to God.

**TO SEND CHILDREN TO JAIL** is to destroy their self-respect, in itself an evil of the gravest kind. It tends to ruin their chances in the labour market for life.—*Lord Norton.*

[1012]

## Y.W.C.A. IN IRELAND.

The eleventh annual conference of the Irish Y.W.C.A. opened on Thursday evening, September 27, with a conversazione at the Central Institute, 76, Harcourt-street, Dublin. About eighty secretaries and workers assembled. Mrs. S. H. Smith, president, welcomed all present. Hon. G. Kinnaird spoke on the three special branches of women's work in India—(1) Educational. (2) Evangelistic. (3) Medical. She showed that the things God purposes for us, joy and peace (John xv. 11; xvi. 1-33), are to be shared and given forth to others.

Mrs. E. W. Moore pointed out the attitude in which we should stand to work for God, with hearts opened as Lydia's, lips opened, eyes opened, face opened, so as to shine for Christ. Then doors of usefulness will be opened, either at home or in foreign lands.

The devotional meeting on Friday morning was held in the Friends' Meeting House, Eustace-street. Mrs. Smith presided, and gave the motto words, "Onward, upward, looking like children to a Father; heavenward to the Home prepared by Him for true faithful servants."

Miss St. George Nugent addressed the meeting on Christ as Intercessor, hearing and praying for us always; knowing us each by name; bearing our needs on his heart, unchangeable in love.

At the noon meeting Mrs. E. W. Moore spoke on "Conditions of Growth of Y.W.C.A." Text, Is. xlviii. 14. Spirituality, necessity to put Christ first; sympathy with both souls and bodies; practical business habits, organisation, method; adaptability, suiting lines of work to locality; consideration, not to clash with labour of others; missionary spirit, prayer, loving aid for the needy.

Mrs. J. R. Fowler gave information on the department for technical education, in connection with the Y.W.C.A., which Mrs. Howlett hopes shortly to set on foot. Many women and girls are now unemployed because unemployable.

Hon. G. Kinnaird spoke on London methods of work—classes in institutes, educational organisation; and the definite claim of God for special service of Prayer Union members. She also brought forward the aims and uses of the home study department.

Miss Hayes reported on the Rutland-square Institute and Home, needing £50 to meet necessary expenses. A sale of work is contemplated for this object in December. Miss Wilson gave testimony to the blessing of God on the Central Institute, 76, Harcourt-street. Miss Gage-Brown told of the Deaconess Training Home, 31, Mount Pleasant-square, which has already sent several ladies to the mission field, and bids farewell to three more this autumn. Miss Connor goes with Bishop Stuart to Persia, Miss Tredennick to China, Miss Chambers to India. Miss Reynolds spoke of holiday home work at Portrush, Kilkee, Greystones, etc. Mrs. Barcroft, co. Tyrone, represented district referees and their various spheres of labour among factory girls, country girls, and scattered rural districts. Miss Laura Barter related some beautiful instances of blessing received through junior branches, and noticed the importance of winning children for Christ.

At the afternoon meeting, Hon. G. Kinnaird pointed out the various needs of Y.W.C.A. work in India, and pleaded for more consecrated ladies to devote themselves to Europeans, Eurasians, Christian Indians, children, and young people, specially at Bombay, Lahore, Lucknow, and Benares.

Miss Barter spoke on "The Power of an Endless Life" needed to touch dead souls and awaken dead places. God wills his servants to scatter, from Babel to Jerusalem, bearing his Gospel to those without; not to take in only, as an Irish bog, but to give forth, as tilled fields; claiming Christ's power as sufficient for every need.

Hon. Mrs. Waller gave her experience of the wants of India, gained by twelve years' residence in that empire. Mrs. Moore addressed the meeting on the needs of workers—training, upholding, willingness to take trouble for others, and have sympathy with them. God wants "cunning workmen," not careless triflers. Every builder of the Temple had his own appointed task. God's work is perfect, and He wants us to be satisfied with nothing less than the best we can give Him. Look to Jesus for daily help.

At 8 p.m. a helpful address to workers was given by Rev. E. W. Moore, of Wimbledon, on Luke xv., the lost piece of silver.

A missionary meeting was held on Saturday. An account of the results of the missionary meeting last year was given, and letters from China, pleading for more workers, read. Miss Wilson told of the mission work done by the members of Harcourt-street branch; Miss Townsend, from Benares, gave a most touching address on India's needs, and striking accounts of conversions effected, and openings found everywhere; Miss Hessie Newcomb pleaded for China, where thousands of heathen may be counted for one Christian, and hearts are sick with hope deferred; Miss Hamilton, from Drogheda, now for eight years a worker in Japan, told of work among women there; Miss Porter, from Cork, just returned from the same country, spoke of young men led from infidelity to serve the living God, and referred to the great difficulty of meeting the agnostic spirit abroad among educated Japanese; Miss Brandon, nineteen years in Massulipitam, gave a most interesting account of work there; Miss Chambers, soon starting for India, spoke briefly, and Miss Laura Barter pleaded for South America, the "neglected continent."

C. M. B.

## Y.P.S.C.E. CONVENTION.

On Saturday last, in connection with the Manchester and District Union of the C.E. Society, a Convention was held in the Oldham-road Independent Chapel, Manchester. The proceedings began at 3.30. After some remarks by the president, Rev. J. E. Roberts, Union Chapel, Manchester, Mr. W. H. Clement Pugsley, of Bolton, read a paper on "Denominational Loyalty." He pointed out that the "Endeavour" did not strive to break down denominational barriers, but rather so to train the young that they would regard members of other denominations more sympathetically. Rev. D. W. Roberts, of Warrington, gave a paper on "Faithfulness in Little Things." He said he counted nothing little; everything was necessary, and therefore important and great. In Christian Endeavour and all Christian life, the things which seemed smallest were as necessary as the great ones. We live but one day at a time, we perform but one act at a time, we take one step only at a time. Let each be done faithfully, and counted great for Christ's sake.

Rev. J. K. Kirby, of Glossop, read a paper on "Systematic Giving to God." He urged all to lay by a portion—what portion must be settled between God and the individual—for direct Christian work. The workpeople in some of our Lancashire towns could raise a great holiday fund—in one case as much as £80,000—by contributing weekly for that purpose. If Christians would follow this example, and put by regularly some amount for the extension of Christ's kingdom, there would always be sufficient means forthcoming.

The evening meeting began at six o'clock, when Mr. S. Massey, of Openshaw, presided. Reports were rendered by the secretaries of the various local associations, after which Mr. Massey gave an address, in the course of which he said he had recently parted from one starting on his journey to a distant land, there to labour for the sake of those who were living in darkness. There were many such workers, and their need for support was great. Endeavourers should be strong in sympathy and prayer, selecting some district or worker, and thus having fellowship directly with those in the mission field.

Rev. H. W. Turner, of Bolton, gave an address on "Our Field of Work." It was as wide as Christian life. There were two elements in Christian growth—(1) Regular, systematic, prayerful study of the Bible; (2) Prayer. In the rush of life to-day there was a danger of prayer being omitted. But there was a negative side also. There must be resistance of those evils which tend to pull down Christian character.

Then followed an address by Rev. George Hack on "Our Sources of Power." Mr. Hack included in his list "holiness of life," "prayer," and "being endued with the Holy Ghost." He dealt mainly with the indwelling of the Holy Spirit, and gave examples from Scripture.

**IF TEACHERS PERSIST** in trying to force pupils into some form of character and work, which the parents prefer, instead of helping them to grow into what God made them for, the aim of true education is absolutely defeated.—*Froebel.*

## MR. LANE IN AIRDRIE.

The history of the mission recently held in Airdrie by Mr. Lane may help Christian brethren in the safe use of after-meetings. The mission was arranged for by the Airdrie United Evangelistic Committee, which is composed of ten of the thirteen ministers of the town and two representatives from each of their congregations. We have had visits from the most eminent evangelists in the field, who held after-meetings according to their own methods. We found, however, that, after each mission, the ministers had many names given them as those of professed converts who had been but slightly moved and gave no evidence of a real saving change. This was hurtful to evangelism, as well as to the people who had been dealt with, who, in many cases, become worse, morally and spiritually, after the injudicious treatment. We resolved, therefore, when we asked the services of Mr. Lane, to get him to be very strict in his dealings with the anxious. We were graciously led in requesting him to be our missioner, under the circumstances. He is a strong man in every way, in body, intellect, Bible knowledge, patience, faith, will, and Christian courtesy. He has a splendid grip of Puritan theology, and is clear of fads or petty expositions of the passing hour. Ministers and people listened to his Bible-readings with pleasure.

The after-meetings were made mainly prayer-meetings, at which all who wished prayer on their behalf were asked to signify it, while others stood up, and in their own words declared that they took Christ as their Saviour. Again, inquirers were requested to meet Mr. Lane in side rooms, to which some always went. The result has been that there is now a large number of what appear to be genuine conversions, many of which have been discovered by Christian workers after Mr. Lane had left us. We have pledged Mr. Lane to try to return to us when opportunity favours. Wm. Gillespie.

*Free West Manse, Airdrie.*

## CITY YOUNG MEN.

Mr. W. R. Lane concluded on Monday evening a most successful nine days' mission at Aldersgate-street Y.M.C.A. Hundreds of City young men have heard the Gospel; very many have yielded to its claims, and have accepted the Lord Jesus Christ as Saviour and King. The meetings were confined to young men, and were well attended. About three hundred were present at the closing meeting, when Mr. Lane narrated the story of his conversion while in the Coldstream Guards.

The themes chosen by the evangelist were well varied: the exceeding sinfulness of sin; the dilemma of Pilate—"What shall I do with Jesus?"; the fatal fascination of Herod; the awful realities of the judgment, thus reaching the susceptibilities of many different minds and experiences. The result was manifest, night by night; when an opportunity was given to those desiring to come to a definite conclusion, or to make further inquiry, to adjourn to another room for conversation, very many availed themselves of the opportunity.

One of the most gratifying features of the Mission has been that a band of young men desiring to serve God has been gathered together in more than one of the large City houses, who will, we have no doubt, prove mutually helpful in their resolve henceforth to serve the Lord. There has been throughout the Mission a very hearty union and co-operation on the part of the members and the officers of Exeter Hall and Aldersgate-street, now happily united into one Association under one committee. Under the impulse and blessing derived from this Mission, it is proposed to carry forward the winter's work with earnest and united prayer and effort.

THE FOX-AND-KNOT AND HATFIELD-STREET MISSIONS report that the Sunday-schools, with an increased number of children, have been sustained by an earnest band of voluntary workers. The mission services for adults have been well attended. The usefulness of such an institution as this is made more and more manifest; its modest and unostentatious work has proved a boon to the poor. The young and old have been instructed in the gospel of the grace of God, and the aged and infirm comforted. The committee, assured of the blessings resulting from such an important work, invite an increased measure of support. The secretary is Mr. G. B. Poole, 42, Charterhouse-street, E.C.

## A CONGREGATIONAL LANDMARK.

At the opening services held last week in connection with the new Congregational Church at Stroud Green, N., some important points were emphasised, which are of more than local interest. Dr. Parker, preaching in the afternoon, declared that the pulpit could never lose its power so long as it was faithful to its vocation, to deliver the great message of reconciliation and atonement, and to preach the Gospel of love and liberty.

Mr. Albert Spicer, who presided at the evening meeting, urged that "church meetings" should be made of wider usefulness by being held at an hour most suited to the majority of members, even (if necessary) upon Sunday; and be occupied, not exclusively, with internal church matters, most of which could with safety be left for the deacons to transact, but with questions relating to the real spiritual life of the whole church; and to hear accounts of what is being done for God in the missionary, evangelistic, and social world.

Rev. Hardy Harwood, of Union Chapel, Islington, commended the young people who, when married, move out from City churches to the suburbs, to the care of suburban Christians, who would thus reap from the sowing of their brethren nearer town.

Rev. Alfred Rowland, as pastor of Park Chapel, Crouch End, which had given up several of its members to form the nucleus of the one now being opened, deprecated the criticism at home of the services of the Lord's Day. He thought it inspired in the younger members of the family a lack of reverence and confidence, as well as diminishing the good effects of the day's ministry.

Rev. E. Griffith-Jones, the minister of the new church, referred with satisfaction to his four years' work in the locality, and rejoiced in the prevailing unity and harmony which had made of many families one spiritual home. He pointed to the living interest taken in his church in home and foreign missionary work as a hopeful sign, and warmly endorsed the chairman's warning against the "new temptation which beset a new and larger church" of the social and friendly element being diminished.

Rev. Chas. Brown spoke of the cordiality which had always existed between his neighbouring Baptist church and "Mount View," as manifested in the interchange of pulpits, and in many other ways. He felt strongly that a church can only be spiritually powerful in proportion as it exalts the atoning work of Christ as the only source of salvation.

The friends of the Mount View church have raised over £5000 of the £9000 required. It is interesting to note that the nett proceeds of the sale of Finsbury-square Chapel, amounting to £500, have been contributed by the trustees to this undertaking, which thus becomes a memorial of that old Congregational landmark.

## POLICE CHRISTIAN CONFERENCE.

The workers and delegates of the International Christian Police Association gathered last week at Bath for the autumnal conference. On Wednesday evening a well-attended gathering, open to the public, was held in the Banqueting Room of the Guildhall. The chairman, Mr. Albert Head, explained the object of the Association, which is to unite all Christian policemen in the effort to win their unconverted comrades for Christ, and to bring a knowledge of his full salvation to members of the force throughout the world. Branches are now flourishing in America, China, Japan, Ceylon, Africa, and the Australian colonies, so that they were justly termed "International." Mr. Head also spoke of the Police Institute in London, the Seaside Home at Brighton, and the Southern Provincial Orphanage connected with the C.P.A. as institutions needing and meriting hearty public support.

Other speakers at the conference were Rev. J. G. Mantle (of Bristol), Mrs. Amanda Smith, Mr. Hamilton (of Bath), and Mr. Jackson (of Mildmay). Their messages were owned of God to the salvation of some, while many Christians were refreshed in spirit.

THE OPIUM CRISIS.—A reception meeting, to welcome to England the Indian anti-opium deputation, will be held in the Lower Exeter Hall on Thursday evening next week. Friends desiring tickets of admission can obtain them on application to Mr. Maurice Gregory, 31, Paternoster-square, London.

## FOREIGN MISSIONS CLUB.

A company has been formed to carry on the Foreign Missions Club, 149 and 151, Highbury Newpark, N., which exists for the benefit of intending, present, and retired foreign missionaries, home friends of both sexes and all denominations being also eligible for membership. The club provides an intelligence department through which outgoing missionaries may obtain information about the necessary outfit; a commission agency; and a residential club at which missionaries and their families and other friends may be accommodated at cheap rates. The purpose of including home workers among the members is that missionaries may not suffer that separation from Christian intercourse which is often their lot abroad, and is not always removed when they return home. The experiment has been a great success. The Club has near five hundred members, of whom 206 are or have been foreign missionaries.

The *Church Missionary Intelligencer*, calling attention to this useful institution, says:—"For C.M.S. missionaries the Missionary Leaves Association fulfils part of the functions of this club, and ought to be better supported than it is. But the provision of a cheap and good home and depôt supplies a gap in missionary economy. The young missionary coming up to London and detained until the time of sailing, and the veteran on furlough who has no friends in London, would both be helped by such an establishment as this. In C.M.S. circles much is done through the generosity of private friends, but there is room for such an organisation."

## MR. HENRY VARLEY AT NEW CROSS.

Under the auspices of the New Cross and Brockley Y.M.C.A., Mr. Varley has held a most successful five days' Mission for men in New Cross. The largest hall in the district was secured for the meetings. Fully one thousand men were present at the opening meeting on Sunday week, and listened most attentively to a powerful address on Social Purity. From the rapt attention given and remarks made by many, it was evident that a very deep impression had been made upon the hearts and consciences of not a few. The meetings were continued during the week, the Gospel being faithfully and powerfully preached. They were attended each evening by hundreds of men, culminating on Thursday evening in a large gathering at which fully one thousand people were present.

The ministers of the neighbourhood, both Church and Nonconformist, have most willingly assisted as far as possible, and have shown their hearty appreciation of this effort to reach the young men of New Cross. During the after meetings many rose to their feet as a testimony to their having accepted the Lord Jesus Christ. It is felt by all that a deep and lasting impression has been made upon the hearts of hundreds of the men who crowded night after night to hear the truth declared with no uncertain sound. On Wednesday the subject was "The Atonement an Absolute Necessity." Fully 600 men were present, and, at the close of the address, the great majority of these rose up to testify their personal faith in this important truth. We render all praise to Him alone, whose presence we believe was with us throughout the mission. G. H.

SOUTHAMPTON.—Many servants of God in Southampton and the neighbourhood, seeing the powers of evil around, and feeling their need of fresh power from on high for the conflict, have agreed to meet together for two days' prayer and communion with God, in Shaftesbury Hall. Wednesday, Oct. 17, Communion with God; Thursday, Oct. 18, Fitness for Service. Meetings at 11, 3.30, and 7.

CHINAMEN, as is well known, condemn the opium habit, even although they may themselves fall victims to the indulgence. In an article on "The Evils of Opium in China" in *The Missionary Herald* for October, Rev. G. B. Farthing says: "The man that has been long sought for in inland China has been found at last! He was discovered by Dr. Edwards, and I am sure he will not mind my telling you about it. The man is a native who can tell of advantages to be derived from the opium habit! Said he: 'There are distinct advantages from the use of opium, for *when a user of it comes to be carried out to burial he will be an easy burden for the bearers, since opium shrivels a man up so;* and more than that, *an opium smoker never need fear that he will lose his sight or hearing.*' When asked how that could be, he replied, '*Because he will not live long enough.* Loss of sight and hearing are defects of age, but an opium user dies early, and therefore escapes those evils.' It is such a novel experience to have found a Chinaman give evidence in favour of opium that I cannot withhold it from you, as I have so constantly asserted that such an individual did not exist."

## CONFERENCE AT OXFORD.

OCT. 29 to NOV. 1.

A conference for the promotion of practical Christianity will be held, God willing, in the University Examination Schools in Oxford, October 30, 31, and November 1, 1894, preceded by a preparatory meeting, on Monday, October 29, at 8 p.m.

Mr. Robert Wilson, Broughton Grange, Cockermouth, who will preside, says in the letter of invitation:—"All who love our Lord Jesus Christ in sincerity are invited to attend, that we may together humble ourselves before God, conscious of our need as his children of a deepening of spiritual life, and more conformity to our Lord and Master, and obedience to the requirements of his holy Word in our daily walk. That Word declares that 'His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him;'—then let us, as his dependent and loving children, come to Him in simple trust, and together ask this promised fulness of blessing; and that our hearts, afresh cleansed in the atoning blood of Jesus, may be meet temples for the Great Cleanser Himself to abide in and keep clean, conforming us in all things to his will and image, by the power of the Holy Spirit. It is no new teaching: 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.' We need not go far to find a reason for lack of power for service, individually and as Churches. Let us in humiliation before God for the past, seek the fulness of his Spirit, that we may glorify Him. May the dear brethren who are sent to break the bread of life to us, be themselves taught of God, and upheld by our prayers."

PROGRAMME OF CONFERENCE.

Opening meeting in the Examination Schools, Monday, October 29, 8 to 9.30 p.m.; address by Prebendary Webb-Peploe. Daily prayer meeting, 7 to 8 a.m., in the Hall of the Y.M.C.A., George-street, October 29 to November 2. Bible Reading by Rev. Hubert Brooke, Reading, 3 p.m., Tuesday, Wednesday, and Thursday. General meeting, Tuesday, 8 to 9.30 p.m., addresses by Rev. Handley C. G. Moule, Cambridge, and Dr. E. E. Jenkins, honorary secretary of the Wesleyan Missionary Society. Wednesday, addresses by Rev. E. W. Moore, Wimbledon, and Rev. Charles Inwood, Belfast. Thursday, addresses by Rev. Charles Inwood and Rev. G. H. C. McGregor, London. After-meetings each day, conducted by Rev. Evan H. Hopkins.

## NORTH AFRICA MISSION.

A very interesting series of meetings, arranged by the West London Auxiliary, was brought to a conclusion on Monday week by a gathering at the Langham Hotel. The large drawing-room of the hotel was quite filled by missionaries and their friends, and several who came late were unable to find room. The chair was taken by Rev. A. Connell, B.D., minister of Regent-square Presbyterian Church, and addresses were delivered by Miss Jennings and Miss Jay, both from Tangier.

Miss Jennings's work lay principally at the hospital and in itineration among the villages, while Miss Jay's efforts have been directed to a most interesting effort to bring the children to the Saviour, and to teach them thus early the way of life. So far the visible results have been few, and the adversaries many; but the missionaries expressed themselves as full of hope and trust in God. The Chairman addressed to them words of encouragement that will long be remembered, and earnestly commended them and their work to the Lord in prayer.

**THE ST. NATHANIEL'S RAGGED SCHOOLS.** Windsor, Liverpool, have been, under the care of Rev. R. Hobson, made the means of rescuing, educating, and comforting hundreds of little children who, through no fault of their own, have experienced in the keenest manner the bodily suffering proceeding from cold and hunger. That such schools should have liberal support there is no questioning. All who labour in connection with them are voluntary workers who, for their dear Lord's sake, love the little ones whom He loveth, and who would have them brought unto Him that He might bless them.

**THE MISSION TO FRENCH PRIESTS.**—Professor Bertrand, head of the work among French priests (86, Boulevard Bineau, Neuilly), writes that he is trying to help an ex-priest, who is spiritual and sincere, and who says: "I cannot remain a priest, because in the Romish Church all seems to me fanaticism, despotism, and hypocrisy. I cannot be a Protestant evangelist, because I am not sufficiently instructed; and I should be unduly aggressive against Romanism—my hatred and disgust are so great. Pity me!" This man is supporting himself by wood-chopping, till something can be found for him.



## YOUNG WOMEN AND DRINK.

Dear Sir,—Every well-wisher of our country must feel his heart saddened at the manifest increase of drinking amongst women. A few years back no respectable woman would let herself be seen entering a public-house, but now well-dressed women of all ages may be seen every day and at all hours going in and out of public-houses. It is a matter of common observation in the streets of London. Another great evil is the licence granted to confectioners and refreshment houses, as well as the comparative privacy afforded by the saloon bars of the gin palaces.

But the other day a phase of this question which I had scarcely thought of or realised was brought under my notice, viz. the increase of drinking amongst our *young women*. A worker of considerable experience assured me that the habit of drinking is alarmingly on the increase amongst our girls, and that at some business houses it is a common experience for the young women to return at night in a state of intoxication. Two business houses were named to me where to her knowledge this takes place. The refreshment house was mentioned which the employees of one of the shops in question frequent to obtain the drink, and I was assured that every confectioner's shop of any size for miles round has a licence for supplying intoxicants.

The way in which many employers care for the young men and women in their establishments would seem to justify the conclusion that the evil practices referred to are exceptional; but it may be that they are more general, and that they take place without the employers' knowledge. Little good will be done by minimising or closing our eyes to the evil.

It is surely necessary that the attention of our legislators, temperance reformers, and Christian workers should be more directed to this aspect of the drink curse. Drink has debased our men; it is now debasing our womanhood. Trusting that the insertion of this letter may help to stem the evil, I enclose my card and beg to remain, yours truly, Veritas.

## TRAINING COLLEGE, DUNOON, N.B.

The students of this college have had a very busy summer, chiefly in open-air work. As the funds have been provided, the building is now well furnished, and is full of students. The present session has begun with twenty-four, and others are soon to enter. Steps have been taken to place the whole property into the hands of trustees, who will have full power to appoint a new principal in the event of death. The college is thus made into a public concern, and will now be recognised as one of our public institutions. The principal, Rev. Duncan Macgregor, has gathered around him not only a large band of students, but also effective teachers.

A ladies' department is to be added, and ladies who wish training for medical mission or other form of Christian work can now apply. In addition to medicine, ladies will have the same curriculum as the male students. As a new building has been taken in addition to the regular college, accommodation is being provided for an additional number of students.

The course of study includes Hebrew, Greek, German, French, systematic theology, exegesis, homiletics, English literature, church history, moral philosophy, and practical training.

The standard of admission is consecration to Christ's service and recognised ability, and the length of the curriculum depends on the student. The college seeks to turn out preachers of the Gospel, and devotes its chief strength to giving mastery of the Bible and spiritual power. If students wish university degrees, facilities are given to secure such at Glasgow University, but the bulk of the students are not aiming at any such distinction.

As the college is supplying a felt need, the number of applications is very great. A strong desire is felt to secure Dr. Culross in connection with the college, and it is earnestly hoped he may yet see his way to accept a post in it. Ministers who have likely young men of the various Evangelical denominations are urged to bring the college before their attention.

A full report of the college work from the beginning is about to be issued, which will show how wonderfully God has provided for the needs of the college.

**THE NORTH LONDON EVANGELICAL PREACHERS' ASSOCIATION** aims at uniting lay preachers belonging to Baptist and Congregational Churches, and organises means for their education and help. The lectures for the present term are held in New Court Chapel, Tollington Park, and deal with homiletics, sermon material, and theology. The list of lecturers includes Professor Gould, Revs. W. Pierce, W. Stevenson, L. H. Parsons, and A. Rowlands. Particulars of the Association and its work may be had from Mr. H. Worrall, 51, Landrock-road, Ferme Park, Hornsey, N.

## Letters to the Editor.

### INQUIRIES.

Dear Sir,—Can your readers inform me of the best book, not expensive, to place in the hands of those who are dealt with in our inquiry meetings, adapted to the mental capacity of working people, servants, and those not possessing much education? —Yours truly, Ransome Wallis.

*Berthons, Walthamstow.*

Dear Sir,—I should be greatly obliged if some of your readers who are distributors of Gospel books and tracts, would give me the titles of those which they have found to be the means of the conversion of souls.

I am desirous of procuring some attractive booklets which people in a good social position would be willing to accept and read.

Any hints, gained by experience, respecting the distribution of Gospel literature would be greatly valued.—Yours faithfully, S.

*Eastbourne.*

Sir,—Can any of your readers furnish me with a copy, or tell me where I can obtain a copy, of "The Pastor of Kilsyth," referred to in "The Memoirs of the Rev. W. C. Burns"? The book referred to contains information respecting a marvellous outpouring of the Holy Spirit in and around Kilsyth during the favoured days of R. M. McCheyne, Burns, the Bonars, Haldane, and others.

Would that a like manifestation of God's saving power might be vouchsafed to many of our country parishes, of which it may be truly said, "Is God a stranger in the land?" Could not some wealthy Christian take in hand the reprinting of this and other like books which the Lord has blessed, and send them as presents to some of the clergy, who are constantly asking, "What shall we do with the masses?"—I am, your obliged servant,

F. R. A. Hoare.

*The Vicarage, Castle Gresley, Burton-on-Trent.*

### "THE ASCENT OF MAN."

Dear Sir,—In the last of the papers (August 30) by your correspondent, Mr. Samuel Smith, M.P., on the "Ascent of Man," the following occurs:—"It was the 'God of Gaps,' to use Professor Drummond's not very reverent language." On page 426 of "The Ascent of Man," the sentence runs thus:—"There are reverent minds who ceaselessly scan the fields of nature and the books of science, in search of gaps—gaps which they will fill up with God. As if God lived in gaps." I think this cannot mean irreverence.—Yours sincerely, S. R.

### OUTDOOR PREACHING IN CORK.

Sir,—As one who is deeply interested in the evangelising of my Catholic fellow countrymen and women, I have attended many of these outdoor services, and can with a grateful heart testify to the good they are doing, not only in saving souls, but in breaking down prejudices born of ignorance of what Protestants believe in and wish others to become the happy possessors of.

Often and often while the address was being given, I have watched the effects it was having upon male and female alike. It is true that now and again I saw features that portrayed an amount of enmity that was very distressful, but on the other hand it is equally true that one and another was drinking in the words with a thirst that was delightful and encouraging to see.

I have stood myself as a pillar for a young Roman Catholic woman to shield herself behind, and hear the address from. I have seen men of the same persuasion listening with rapt attention to every word that was falling from the lips of the preacher. I have seen scenes in connection with outdoor preaching that can never be erased from the mind. Groups of children standing around the organ, singing as loudly as they could some of the hymns that we are all so well acquainted with, such as—

"Are you coming home to-night?"

"At the Cross, at the Cross, where I first saw the light," and others.

Even some of those who at first seem to be the most opposed to the Gospel are often the very first to enquire "the way of salvation." B. W.

*Dublin.*

**THE MISSIONARY BUREAU.**—On Tuesday the missionary hour at the noon prayer meeting, Aldersgate-street, was led by three young men going to India under the auspices of the Missionary Bureau. These were Messrs. Cullen, of Glasgow, and Cherritt, of Dorset, who, with Mr. T. Smith, are going to the far North-eastern frontier for work among the Manipuris. Mr. F. V. Crawford, who is going to work among the Gonds of Central India, also spoke enthusiastically and with power.

**HANKOW.**—In the October issue of *China's Millions*, Mrs. Howard Taylor (née Geraldine Guinness), writing on her return to inland China, says:—"During the few days of our sojourn in Hankow, it was deeply interesting to see something of the work carried on in that great and important centre. Mr. David Hill, of the Wesleyan Mission, was away visiting out-stations, but we lunched with Dr. Griffith John, of the London Missionary Society, who seemed brighter and occupied in labours more abundant than ever. He almost made us feel as though Hankow were the most delighting and important sphere in the whole Empire. Thank God for such men and for their noble work!"

## THE Y.M.C.A.

The Saratoga, Cal., Association holds an open-air service every Sunday afternoon.

Mr. Wm. L. Thacher, secretary of the Students' Branch, New York City, has resigned on account of ill health.

Mr. H. Stewart, who has been assisting Mr. Jameson at Liverpool, has just been appointed gen. sec. at Warrington.

Mr. William Boyd, formerly general secretary of the Kansas City., Mo., Association, has taken up his residence at Evanston, Ill.

An interesting address was recently delivered before the young men's meeting at Rochester, N.Y., by Adjutant Smith, of the Salvation Army.

The memorial stone of the new building of the Croydon Association will be laid on November 17, when Lord Kinnaird and Mr. F. J. Horniman will take part.

Thus far this year 150 new members have been received into the Covington, Ky., Association. An effort is being made to secure a paid-up membership of six hundred by December 31.

The Association in Honolulu, in the Hawaiian Islands, has just celebrated its twenty-fifth anniversary. The membership is 274, and last year the average attendance at the rooms was 150 daily.

The Scottish National Council has issued the usual circular anent the annual universal week of prayer from November 11 to 18. They see special opportunity and occasion for giving prominence to the subject this year.

The Hackney Association held an important meeting at the Morley Hall on September 26. Sir George Williams was in the chair, and addresses were delivered by Mr. J. E. Vanner, Dr. H. Guinness, and Dr. Barnardo. A series of lantern slides illustrating the work of the Y.M.C.A. was shown by Dr. Gerard Smith.

Mr. Frank How has resigned the position of honorary financier secretary of the Finsbury Park Association. In that capacity he has ably served the association for nearly two years, and has succeeded in reducing the debt from £168 to £85. Mr. T. Fenwick Greves now joins Mr. Yeoman as joint hon. sec., and they are looking forward hopefully to a successful winter session.

The Association in the City of Mexico is paying paying particular attention to stimulating the use and study of the Bible in the southern republic. A regular Sunday afternoon Bible meeting is held under the direction of Mr. R. B. Keys, auditor of the Mexican National Railroad, and General Secretary Gaston is taking an active interest in extending the work of the Scriptural Union in Mexico.

The open-air meetings of the Y.M.C.A. in the Grunewald, the great park near Berlin (started in 1889), have been held this summer every Sunday since May 20. In this rainy summer the attendance has sometimes suffered a little from the weather, but never has any disturbance taken place. Generally, a good number of people remained to listen to the short Gospel addresses, and the blessing was visible.—*Evangelical Christendom.*

The members of the Stratford Y.M.C.A. mission band and open-air workers met to take tea together on Tuesday week to inaugurate the winter's work of the mission band, and the closing of the summer's campaign of the open-air work. After tea, the workers adjourned to the sitting-room, which was well filled, and were addressed by the Rev. J. H. Monti on "The Second Coming of Christ," Mr. C. Boardman, and others.

The Western and South Midland District Unions held their annual conference at Trowbridge on September 25. Mr. J. Ponyton-Haden presided over the morning session, and Mr. J. E. Wakefield, of Taunton, over the afternoon session, when a debt of £30 existing on the local Association was liquidated. Sir George Williams presided over a large public meeting in the evening, in which part was taken by Mr. Robinson Souttar, Messrs. W. H. Seagram, E. E. Evans, and others.

## THE Y.W.C.A.

A new branch is being started at Dalston.

A vigorous work is carried on at the St. John's Wood Institute by Miss Price and her band of workers.

The Y.M.C.A. and Y.W.C.A. unite in conducting an evangelistic service every Sunday evening at Princess House, 106 and 108, Brompton-road.

At the Percy Institute, 18, Percy Circus, extensive renovations have been carried out, and the classroom has been altered to give more accommodation. The Wednesday evening services have been removed at the Central Institute, 316, Regent-street. Mr. H. Maynard, Rev. E. A. Stuart, Dr. Harry Guinness, and Rev. F. Trevelyan Snow are announced to give addresses during October.

## CHRISTIAN ENDEAVOUR NOTES.

At Bristol, the C.E.S. Ebenezer Primitive Methodist Chapel has celebrated its first anniversary.

At Lincoln, the Monk's-road Baptist Y.P.S.C.E. third anniversary proved a time of spiritual blessing.

The Myrtle-street, Liverpool, Baptist Society's Sunshine Committee held lately another "Ragamuffin" tea. About fifty ragged children were gathered from the streets and taken to Sefton Park, where an enjoyable evening was spent.

The Wellhouse Moravian Society celebrated lately its third anniversary. Addresses were given by Revs. J. E. Zippel, Galbraith of Brighouse, W. Titterington of Wyke, J. Barlow of Baildon, J. Connor of Heckmondwike, and Mr. George Aspinall.

The monthly consecration meeting of the Albert-street Church C.E. Society, Belfast, was held on Monday week. On the roll being called there was a touching incident as the name of an earnest and beloved member was called for the last time, Miss Collins having gone to her reward. References were made to her life and character.

The *Golden Rule* suggests that all county C.E. conventions conclude with an evangelistic effort. The convention programme should be so formed as to lead up to this climax. The recent convention of the San Diego County Christian Endeavour Union resulted in nine conversions, besides the number that no man can tell of indirect conversions. As a result of the convention, moreover, two new societies were formed.

At a recent prayer-meeting of the Society at South Parade Chapel, Leeds, Mrs. Thompson, the oldest member of the Church, was present. The leader's address was on "True growth, what it is, and how to get it." Subsequently, Mrs. Thompson stated that she was in her eightieth year, and that the following day would be the sixtieth anniversary of the day on which she publicly professed herself, in baptism, one of Christ's followers.

At Bath, the Countess of Huntingdon's Y.P.S.C.E. lately celebrated its second anniversary; the pastor preached special sermons to the active members, and to the associates. In the afternoon, those members who were not engaged in other Christian work rallied round a banner bearing the name of the Society, and conducted an open-air service in the park. After the evening services the Endeavourers conducted an evangelistic service, when several decided for Christ. On Monday, a united meeting was held, and addresses were given by Rev. T. R. Dan, Messrs. S. E. Morris and Shephard.

An interesting letter has been received telling how Christian Endeavour is penetrating into the heart of the Dark Continent. Dr. W. H. Leslie, a medical missionary at Banza Manteke, is starting a promising society in the church which was the scene of the labours of Henry Richards, the Congo hero. A successful series of monthly open-air meetings in connection with the four local societies in Langholm, Dumfriesshire, have just been brought to a close. The principal address was generally given by a local minister or leading Christian, the Endeavourers helping by testimony in word and song.

## IRISH NOTES.

Miss Annie Wills, daughter of the rector of Rathkeale, co. Limerick, has sailed for Burmah, to act as a missionary in the country under the Bishop of Rangoon.

An appeal has been issued by Rev. Dr. Nicholas, vice-president of the Methodist Conference, to observe the first Friday in October as a day of special intercession on behalf of foreign missions.

Successful meetings, under the auspices of the Women's Total Abstinence Union, have been held in Waterford, when earnest addresses were delivered by Miss Hanna, of Belfast, and Miss McLean.

The street preachers are still receiving scandalous treatment in Galway and Athlone. Whenever they appear on the streets of these towns they are beset with a howling mob, who apparently thirst for their blood.

During the past month Rev. Henry Mahony, deputation secretary of the South American Missionary Society, preached in several churches, and addressed a large number of public meetings throughout Ireland in aid of the society mentioned.

THE ALDENHAM INSTITUTE, Goldington-crescent, St. Pancras, was reopened on Saturday evening for the winter session. Sir George Williams, who presided, said that the Institute was conferring benefits upon its members. Whilst congratulating the prize-winners, he could not help pointing out that it was not the gaining of the prize, but the struggle for the prize, that brought out their faculties. Professor Barrett spoke of the educational work being done in the classes. Lady Williams distributed the prizes and certificates to the successful students.

## SCOTTISH NOTES.

A meeting for the deepening of spiritual life is to be held next month among ministers in the north of Scotland. Much blessing has resulted from similar gatherings in past years.

The three weeks' mission of Mr. Thompson, evangelist, in Paisley, is proving a great success. So crowded have the meetings in Hope Hall been during the first week that the Free High Church has been secured for the next fortnight.

There has been some movement in the Anderston district of Glasgow, and a number of conversions have cheered the hearts of workers in mission-halls and churches. Open-air services have been largely attended, and have been much blessed.

At the annual meeting of the Dundee Y.M.C.A. last week a membership of 549 was reported. The Bible-class was reported as being in a hopeful condition, with a rising attendance. The lodging-house band has been active in visitation and Gospel work, while general evangelistic work has been vigorously prosecuted.

At the last Free Assembly Rev. Alex. Lee, of Nairn, was appointed for special work in connection with the Highlands and islands. He has now relinquished his Nairn charge, and was entertained at a public breakfast last week, when many friends expressed appreciation of his sixteen years' fruitful service in the community.

A meeting was held in Perth last week to consider what could be done in improving the condition of the children of tramps and tinkers throughout the country. It was stated that a lady had offered her services as a missionary among this nomadic class, and a sub-committee was appointed to devise the best manner of reaching them.

Many Sunday-school teachers learned a memorable practical lesson in how to teach, from a blackboard lecture given by Mr. J. W. Arthur, at the S.S. Convention at Alloa, to a large audience. Some of Mr. Arthur's ingenious methods of presenting truth pictorially were quite new to most of those present, and were very suggestive.

The United Presbyterian Church Presbytery of Edinburgh have inaugurated a series of missionary services in the churches of the city. They are being largely attended, and will continue for three successive Sabbaths. It is hoped that in this way the interest of the people in spreading the Gospel throughout the world will be greatly stimulated.

As the fruit of the labours of Mrs. Baeyertz, Mr. John Currie, and Mr. Lazenby, in Cowcaddens Church, Glasgow, during two months, 300 professedly anxious souls have been conversed with. In addition to those joining other churches, fifty-three are being received into the fellowship of Cowcaddens Church, after giving an intelligent account of their conversion to God.

The annual Christian Convention on Keswick lines was held in Glasgow from 24th to 27th September, and was largely attended, especially on the closing day, which was a public holiday in the city. The speakers included Rev. C. G. Moore, Rev. G. C. Grubb, Capt. Baring, and others, and the teaching throughout was in every way helpful and stimulating. Much thankfulness was expressed for the fine weather and bright sunshine of the week.

The death of the widow of the late Principal Candlish, of the New College, Edinburgh, is much regretted all over the Free Church. She was a true helpmeet to her noble husband, who for long led the Free Church, and did so much for Evangelical religion by his ministry in Free St. George's, Edinburgh. Her funeral was attended by many of the leading men of the Free Church, and the principal mourner was her son, Professor Candlish, of the Free Church College, Glasgow.

At Douglas Support, the residence of Rev. Sholto Douglas, there was held a most interesting conference on the Second Advent. Addresses were given in the forenoon by Dr. Bullinger and Dr. R. Anderson, of London. After luncheon an animated conversation was kept up by the ministers who were invited to the meeting, most of whom came from the surrounding districts, where Mr. Douglas has several missionaries employed at his own expense. His labours on behalf of the mining population are attended with most gratifying results.

One result of the prolonged coal strike is seen in the large proportion of men—labourers and tradesmen—coming to the Sabbath morning breakfasts in Glasgow. Out of an audience of nearly 2000 adults, which is the usual attendance, three-fourths at present are men. The opportunity of preaching the glad tidings of salvation to so many souls is heartily embraced week by week by the workers of the United Evangelistic Association, one of the city ministers, a director of the Association, or an evangelist coming to address the assemblage each Sunday, after the tea and bread have been partaken of.

## PERSONALIA.

**Dr. Arthur T. Pierson** has been preaching in September in the Fourth Avenue Presbyterian Church, New York.

**Rev. James Stalker, D.D.**—Our American brethren are anticipating that Dr. Stalker will pay a second visit to the States next summer.

**Mr. T. Lewes Sayer** is not for the present resuming evangelistic work, being compelled to take every precaution during the winter months.

**Pastor Stockmayer** is now on his way to Shanghai for special work. He is accompanied by his wife as well as Mrs. Baxter and Miss Charlotte Murray.

**The Bishop of Ripon** had a severe attack of indisposition last week; though somewhat better, he is improving only slowly, and has been recommended by his medical adviser not to undertake public duties for the present.

**Dr. F. E. Clark**, after spending a few weeks in Germany and Scandinavia, hopes to reach England about Dec. 1. He will probably spend about a fortnight in this country, and address a number of Christian Endeavour meetings in various centres.

**Rev. Hugh Price Hughes.**—Many warm friends will doubtless read with much interest the account of Mr. Hughes's Italian journey, which has begun to appear in the *Methodist Times*. Mr. Hughes expresses the hope that he will be once more at his post in London at the beginning of next year.

**Dr. Parker,** after an absence of seven weeks, resumed his ministry at the City Temple, Holborn Viaduct, on Sunday, preaching morning and evening to crowded congregations. He maintained that churches and ministers ought to see more of one another. Scotland and England should intervisit, and both should intervisit with China and Japan and Madagascar.

**Mr. J. G. Govan,** director of the Faith Mission, was married to Miss A. Martin at Thornton, Fife, on September 28. The ceremony was performed by Rev. Geo. Grubb, and was witnessed by a large concourse of friends from the various parts of Scotland worked by the mission. Miss Martin was a worker in the mission in its earlier days, and for some years has been engaged in Christian work in England.

**The late Canon Hoare.**—Enlargement of the South-Eastern College, Ramsgate, a Protestant and Evangelical institution in which the late Canon was warmly interested, having become necessary, it is proposed that the new building be called "The Canon Hoare Memorial Wing." Many who valued the Canon's teaching will be glad to aid in raising this memorial of his work. Rev. E. D. Stead, Falmer Rectory, Lewes, is one of the hon. secretaries.

**President H. R. Reynolds,** of Cheshunt College, has been confined to his room for some days, and has been attended by his brother (Dr. Russell Reynolds, President of the Royal College of Physicians), on whose advice all his engagements have been cancelled. This includes the paper on "The Reciprocal Bearings of Christian Doctrine and Christian Missions," which he was to have read next month at an assembly of the Hertfordshire Congregational Union, to be held at North Finchley.

**Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell** will address a series of meetings throughout the country, on their recent observations concerning the use of opium in India, China, Straits Settlements and elsewhere. The meetings will begin at Manchester Free Trade Hall on Monday, October 29. Mrs. Andrew and Dr. Bushnell are expected to speak in the same hall on the preceding night (Sunday), in connection with the Manchester Wesleyan Missions. Meetings are also to be held at Birmingham, Liverpool, Sheffield, Leeds, Hull, Middlesbrough, Newcastle, Edinburgh, Glasgow, Dublin, Belfast, Cardiff, Swansea, Bristol, Plymouth, Portsmouth, and possibly in some other towns, the concluding meeting taking the form of a great demonstration in London.

PRAYERS BY PURCHASE.—In the latest issue of *Le Christianisme*, Pasteur E. Borel-Brun, of the Evangelical Society of France, describes a visit recently paid to Arpajon, a village near Aurillac, Cantal, on the occasion of the festival of the patron saint. According to custom there was at each celebration of the mass a "*renage*," or sale of prayers, at fifty centimes per pound! An abbé went through the pews of the crowded church, carrying a plate, and as money was placed upon it, he cried, "M. —— one pound. Mdme. —— two pounds; money paid." The priest seated in the pulpit repeated the words aloud, and from time to time announced the ever-growing total of the pounds of prayers, and the money paid in purchasing them. Another priest, seated at the foot of the pulpit, duly made a note of the names and the orders. M. Borel-Brun concludes his article:—"In the third century of our era, Arpajon was Roman; afterwards it became Pagan. What progress have we made since?"



## EVANGELISTIC NOTES.

**Mr. W. Grove** has been labouring at Landport, Portsmouth, with encouraging results.

**Mr. James Wharton** has concluded a successful eight days' mission at the Gospel Hall, Oldham. Souls have been saved and believers blessed.

**Mr. A. A. Harmer** has conducted an eighteen days' mission at Enon Chapel, Monkwearmouth, Sunderland, during the past month. The mission was helpful to Christians, and many came out as inquirers. He is now holding a good mission at Southwell, Notts.

**Royston.**—A mission was conducted by Rev. J. F. T. Hallowes from Sept. 23 to 30 in connection with the Congregational churches, Royston. There were about twenty well-attended services; many were greatly helped in the Christian life, and some confessed Christ.

**Rev. T. L. Johnson** has concluded, with many tokens of blessing, a mission in Kensington Hall, Bristol. The farewell meeting on Tuesday week was largely attended, and over thirty professed to have received blessing. Mr. Johnson has now commenced an eight days' mission at the Y.M.C.A., Saffron Walden, for which he desires prayer.

**Rev. John Pugh, of Cardiff,** begins on Sunday a fortnight's evangelistic work in Kentish Town. He will be one of the speakers at an Evangelistic Conference to be held in Regent-square Church on Tuesday, the 9th. It may not be generally known that Mr. Pugh is doing a remarkable evangelistic work in South Wales. It is but three years since he first broke ground, and already there are about twenty centres of evangelistic work in the South Wales district.

**Camberwell.**—Mr. Meade, of the Evangelisation Society, conducted a four nights' mission from Sunday, 23rd, to Wednesday, 26th, at the Albany Institute and mission, 345, Albany-road, S.E. Previous to the mission most of the houses in the neighbourhood were visited, and invitations given, and during the mission a number of open-air invitation services were held. Time will make known how much blessing has resulted from these services. The workers have been greatly built up and strengthened, and a number of strangers were brought within sound of the Gospel.

**Rev. W. Hay Aitken** has concluded a revisit to the village of Great Glenn, near Leicester. The services were largely attended, and were accompanied by the Divine power of the Holy Ghost. It was especially felt that He was present as the Sanctifier, and it is believed that many who were brought to the knowledge of Christ as their Saviour during the successful mission held by Mr. Aitken eighteen months ago have opened their hearts to receive the fulness of the Spirit. Prayer is requested that the Christians may be led forth in aggressive work for their Divine Master.

THE LORD'S DAY IN SWITZERLAND.—At the annual meeting, at Lausanne, of the Swiss Society for the Sanctification of Sunday, it was shown that well-directed efforts are incessantly being made to rescue the Sabbath day from the working week. Operatives are claiming the right of periodical rest, and in many cases the concession has been made. M. Duluz, of Geneva, who made report on the subject, rejoiced in the progress of the cause, but stated with sadness that to many the day of rest is simply made an occasion of dissipation. Sunday fêtes of all kinds are multiplying, and in many cases they begin at the same hour as divine worship. Christians were urged by example and influence to stem the tide of Sabbath desecration, to sanctify the day for the sake of their spiritual health, and for the welfare of their families and the community in general. Pasteur J. A. Porret, of Geneva, preached a stimulating sermon from Isaiah lviii. 13-14.

ORPHAN HOME FOR LITTLE GIRLS, Burgos House, Sydenham-road North, Croydon.—The superintendent, Mrs. Smith, writes in the ninth year's report: "The number of children in residence has averaged forty, fourteen have been admitted, and twelve have left; five of these we have placed in situations as domestic servants. The Home purse has frequently been quite empty, and we have depended upon daily supplies for daily needs. Sometimes we are advised to reduce expenses by sending away some of the children, but which should it be? The tiny child who has been snatched from all the horrors of life on the streets; the motherless little ones, whose neglected condition when brought to us showed only too plainly that in losing mother they had lost all that makes home to a child; the children of widows struggling to gain a livelihood for their other children; the deserted children for whom no one ever makes an inquiry, who appear not to have a friend in the world but ourselves? Can we turn these helpless little ones away from the safe and happy home they now enjoy, into the hard, cold world?"

## OBITUARY.

MR. JOHN WRIGHT.

The founder of the well-known printing and publishing firm at Bristol, who has just passed away at the age of ninety, was originally a member of the Society of Friends of Tewkesbury. A publisher and author, he was brought into intimacy with Southey, Coleridge, Cottle, and John Foster. He started the first penny newspaper in Bristol, and he was the author of a Protestant pamphlet which attained a large circulation. He joined the Church of England and was an ardent Protestant.

REV. W. F. NEWTON, M.A.

We regret to announce the death of Rev. William Fretwell Newton, Rector of Wambrook, Dorset, which took place at his Rectory on Wednesday, September 19, on his sixty-eighth birthday. Mr. Newton had held the living of Wambrook since July, 1888, previous to which he was full of earnest and fruitful labours as Vicar of St. Mark's, Preston. He was a warm supporter of all evangelical effort, and his loss will be much felt. Mr. Newton was in failing health for more than two years. He is survived by a widow, three sons, and one daughter.

PROFESSOR F. R. CHESHIRE.

This devoted temperance worker and writer passed away on the 17th ult., aged sixty. As an educationalist he did good service, also as a Christian worker in Camden Town and Acton. In 1880 he commenced his career as lecturer of the National Temperance League, a work that he entered upon with his whole heart, and continued with untiring assiduity and remarkable success for fourteen and a-half years. During that time he delivered upwards of 2100 illustrated lectures in metropolitan schools, which were highly valued by the teachers as well as by the young people to whom they were specifically addressed.

MRS. P. T. FORSYTH.

Many will hear with deep regret of the death of Mrs. Forsyth, wife of Rev. P. T. Forsyth, who has just entered on the pastorate of Emmanuel Church, Cambridge, which occurred on Saturday week, after a few hours' illness, from an attack of paralysis. On the morning of the previous day she enjoyed a drive with a friend, and was very bright and cheerful—in the very best of spirits. A correspondent says:—"She had only been with us (at Cambridge) a few days, and but few of our people had seen her. She seemed so bright, and had struck an affectionate chord in our people's hearts. We can scarcely realise it, and our sympathy goes out in full measure to Mr. Forsyth."

REV. JAMES MARTIN, BELFAST.

Much regret is felt by a wide circle of friends in Belfast and the North of Ireland at the death of Rev. Jas. Martin, minister of Eglinton-street Presbyterian Church, Belfast, who passed away last Friday, after an illness of only three days. Deceased, who was the brother of Rev. Professor Todd Martin, D.D., Moderator of the General Assembly, was a native of Rathfriland, co. Down, and spent the whole of his ministerial life in Belfast. When his church was built, Eglinton-street, where it stands, was then in the suburbs, but it is now almost in the very centre of the city. Here Mr. Martin collected a large and devoted congregation, and went about his work with zeal and ability. He was a very unassuming, modest man, and always manifested a most friendly disposition towards ministers and members of other denominations. He was an earnest Evangelical preacher, but he specially excelled as a pastor. Some few months ago the present Lord Mayor of Belfast stated in a public meeting in Belfast that he owed almost everything he possessed to Mr. Martin, inasmuch as owing to the interest he took in him when many years before he came as a poor lad into the city, he was saved from moral shipwreck. His widow, Mrs. Martin, is the author of several interesting books. Death resulted from an affection of the lungs, and his end was very peaceful.

REQUESTS FOR PRAYER.—For blessing on a month's mission in the Tolbooth Hall, Glasgow, from October 1, by Mr. W. Monro Collings.—For Gospel services at Twyford (Berks) next month, in connection with the "Country Towns Mission."—For a three days' spiritual life conference to be held in Rotterdam, October 22, 24, and 25.—For a week's services at Congregational Chapel, Frampton-on-Severn, to commence (D.V.) October 6, to be conducted by Messrs. Jas. Fielding and Oper Rodway.—For our only son just commencing business life, that God's blessing may rest upon him.—That God may bless the visit of Lord Radstock to Birmingham (October 6 to 15), to the conversion of many souls to Christ and blessing to his people.—For special Gospel work among sailors in Glasgow this week.

# The Book World.

## ANNUAL VOLUMES.

Bo-Peep, Vol. 1894 (2s. 6d. *Cassell & Co.*) For the little ones this is simply a delightful treasury of picture, story, and rhyme. It will be a welcome present in many homes.

The publications of *Messrs. Partridge & Co.* are among the most attractive, andappeal to young and old alike. The Mother's Companion is one of the best magazines for the home, and the bound volume has complete stories, bright sketches, and articles of practical utility for womankind. The Family Friend is an old acquaintance, and as good as ever in all its departments. The Friendly Visitor, with its large type, should be remembered by those who would present a good book to aged people. All these volumes are admirably produced, the illustrations being many and of high artistic merit. They cost 1s. 6d., 2s., or 2s. 6d. each, according to the style of binding. For the little folks The Children's Friend is all that could be desired. Boys and girls alike should be the better for reading it. For children of younger years, The Infant's Magazine is the very thing—covers and contents being cheery and gay. (1s. 6d., 2s., and 2s. 6d., according to binding.) Finally, The Band of Hope Review (1s. and 2s.) deserves a good word; while The British Workman (1s. 6d. and 2s. 6d.) is both useful and attractive.

## GEOLOGY AND HISTORY.

The Meeting Place of Geology and History. By Sir J. William Dawson, LL.D., F.R.S. (5s. *Religious Tract Society.*) This very useful little work gives a clear statement of the many interesting facts bearing on the debatable ground intervening between the later part of the geological record and the beginnings of history, sacred and secular. As a geologist, the author speaks with authority, and as a scholar and theologian he shows wide knowledge. In the concluding paragraph, he writes: "Enough has been said to indicate the remarkable manner in which the history in Genesis has anticipated modern discovery, and to show that this ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism, while it shows the historical origin of beliefs which in more or less corrupted forms lie at the foundations of the oldest religions of the Gentiles, and find their true significance in that of the Hebrews. To the Christian the record in Genesis has a still higher value, as constituting those historical groundworks of the plan of salvation to which our Lord Himself so often referred, and on which He founded so much of his teaching." We trust this very instructive volume will have many readers.

The Book of Judges, by Charles Lett Feltoe, M.A., has been added to the "Scripture Hand-books" series. (1s. 6d. *Nisbet.*) It is evidently the result of careful study.

Both Worlds Barred, by Sidney Kean. (3s. 6d. *Fisher Unwin.*) A slight story, in the course of which several discussions on religious matters are introduced. The writer shows promise of able work, but having apparently no definite conviction, he leads his readers nowhere.

Guide to Employment in the Civil Service.—A new edition has been published of this useful little book. It seems quite "up to date," giving information about subjects to be studied, and fees to be paid, as well as presenting specimen examination papers. (1s. 6d. *Cassell & Co.*).

The Wesleyan Methodist Magazine is a very attractive monthly. The most important contribution to the October issue is Dr. Dallinger's "Popular Notes on Science," in which Professor Drummond's "Ascent of Man" is criticised, some highly artistic engravings accompanying the article. (6d. *C. H. Kelly.*)

Experience is an excellent quarterly. The new issue contains stimulating and instructive papers by Professor G. G. Findlay, and Revs. G. A. Bennetts and C. Inwood, consecration and assurance being the subject-matter of the contents. The selections from writers of the past and present on experimental religion are chosen with care and judgment. (4d. *C. H. Kelly.*)

The Vision and the Call is a volume of sermons by Rev. J. M. Gibbon. (*Elliot Stock.*) The discourse which furnishes the title is founded on Acts xvi. 8-10, and was preached last year in aid of the Baptist Missionary Society. A remarkable freshness pervades the book; two of the most striking sermons dealing with "The Christian at Play" and "Conferring the Collection."

Memoir of Rev. Dr. Verner M. White. By Rev. V. M. White. (4d. *G. Philip & Son.*) In brief compass, and in a pleasing style, the son sketches with many a tender touch the career and testimony of the departed father. There is a capital portrait. Some account is given of the resolute stand he took, and the sacrifices he made for what he deemed to be Bible truth and principles.

Things to Come for October contains addresses on prophetic subjects by Mr. Geo. F. Trench, of Ireland, Pastor Stearns, of Philadelphia, and Pastor Fuller Gooch, of London; and contributions on Scripture and its exposition by Mr. Alex. Stewart (Glasgow), and Dr. Robert Anderson. The notes on Jewish movements and spiritualistic developments are an interesting feature. (1d. *Hawkins*).

Cassell's New Popular Educator.—The publication of this very excellent work in monthly parts, is an event on which young people of limited means may well be congratulated. The first part introduces to the study of several sciences and languages, the whole being fully illustrated. This issue is a great improvement upon the old Educator, which so many thousands of thoughtful people have found of service. (6d. each part. *Cassells.*)

The Work of the Holy Spirit. Thirteen sermons by Rev. S. C. Lowry, M.A., vicar of North Holmwood, Dorking. The importance of the subject is duly appreciated, and the treatment is simple. Though not an extreme Churchman, the author assigns to baptism and confirmation a place and virtue more easy of accommodation to ecclesiastical systems than of being deduced and proved from New Testament teaching. (*Skeffington.*)

Health and Condition in the Active and Sedentary. By N. E. Yorke-Davies, L.R.C.P., M.R.C.S. (*Sampson Low*). A plain, practical book on the secret of the enjoyment of good health. The author does not profess to write as a total abstainer, but the whole drift of his teaching inculcates the careful avoidance of strong drink as an insidious foe to good health. Beyond this, the open secret is found in proper food, good air, and sufficient exercise.

Temperance Publications. *The Church of England Temperance Society*, 4, *Sanctuary, S.W.*, has issued some excellent handbooks, including Alcohol: Its Effects on Body and Mind, by W. Taylor (2s. 6d.), being three courses of lessons suitable for the instruction of Bands of Hope; The Rescue of Helena Hadley, a temperance story, by Mrs. Stevenson (1s.); and a number of tracts and manuals which will prove of real service to leaders and helpers in Band of Hope work.

When the Sun Riseth. By Harriet E. Colvile. (5s. *Nisbet.*) These chapters are addressed to those who are seeking the light, as well as to young believers. In an earnest faithful spirit the writer deals with souls in whom anxiety has been awakened, points to the sure refuge in Christ, and leads on to the primary lessons of the Christian life. The left hand pages throughout the volume are filled with Scripture passages bearing on the theme in hand. We believe the book will be of real service to many.

China's Millions (*Morgan and Scott*) for October, opens with an article by Rev. J. Hudson Taylor, entitled "The Secret of Fruitfulness," being lessons from John xv. Here are counsels of great importance, expressed in words which the Holy Spirit teacheth. Among the other contents are "Seven Years in a Northern City," by C. H. Judd; "Wang: a Chinese Christian," by Rev. W. W. Cassels; "A Visit to a Mongol Village," by Miss G. M. Muir; and "Through the Heart of China," by Mrs. Howard Taylor (*née* Geraldine Guinness).

The Family Prayer-Book. Edited by Canon Garbett and Rev. Samuel Martin (7s. 6d. *Cassell & Co.*). Those who use such helps in prayer will welcome this re-issue of a work of tried value, and containing the choice thoughts of devoted and well-taught men of God. The Dean of Canterbury contributes an introduction on prayer and family devotion. Morning and evening portions of Scripture are suggested for each day of the year, together with prayers, Evangelical and spiritual in tone. The volume is well illustrated, clearly printed, and strongly bound.

Bagster's New Comprehensive Teachers' Bibles. Bagster's Bibles are known and valued far and wide, and require neither commendation nor detailed description. Suffice it that the firm is bringing out a new series at easy prices. The nonpareil edition, now on our table—French seal, yapped, and round corners, with valuable notes, concordance and atlas, and illustrated by a set of coloured plates depicting ancient customs and dress, the tabernacle and temple, types of character and so on—is published at 9s. It is a good opportunity for the teacher or student to secure a useful edition of the Bible. (*S. Bagster & Sons.*)

Christmas Booklets are already making their appearance. *Mr. W. G. Wheeler, Paternoster Row*, has issued a number, very attractive both in style and contents. Here and Hereafter, a poem by Caroline Tickner; and An Hour with Thee, by Lucy Larcom (6d. each), will be favourites with contemplative Christians. Smaller illuminated booklets, also beautifully produced, are entitled: I Shall be Satisfied, God Knoweth, The Song of Faith (by Paul Gerhardt), and The Father's Love (4d. each). The collection includes several other poetical leaflets, in tasteful chromo-lithographed covers.

The Evolution of Spiritual Man, by William M. Lisle, professes to show that "the law of evolution is not only not opposed to Evangelical Christianity, but a strong confirmation of it." We do not admit the basal assumption, so we cannot sympathise with the argument constructed upon it. By way of showing that the same methods are followed in the spiritual world as in the natural world, thus putting Christianity on a natural basis, the author adduces many striking analogies and correspondences, and powerfully sets forth many evangelical truths. The theme has attractions, and the writing is characterised by terseness and force. But we regret to say that strict correctness of statement is sometimes sacrificed to the terseness of style; while the theory propounded is a qualification of spiritual existence rather than an adequate explanation of it. (*Silver, Burdett & Co., Boston, Mass.*)

The Protestant Churchman.—The October issue contains accounts of good work in various parts. (*Protestant Reformation Society, Berners-street.*)

Very attractive wall calendars for 1895 are The Fireside and the Home Words, both of them printed in colours. They will be especially useful to Christians worshipping according to the forms of the Church of England.

Brotherly Communion with the Foreign Protestant Churches, desired and cultivated by the highest and best of the divines of the Church of England. This address by the late Dean Goode has been re-issued, with a preface by Rev. Dr. Bullinger. It is a publication which deserves attention now that reunion is being so widely discussed. (6d. *Nisbet.*)

## BOOKS RECEIVED

From *Longmans, Green, & Co.*—Spiritual Law in the Natural World, by J. W. Thomas, F.I.C., F.C.S.

From *Nisbet & Co.*—The New Acts of the Apostles: or the Marvels of Modern Missions (Duff Missionary Lectures for 1893), by A. T. Pierson, D.D. (6s.).

From *Nelson & Sons.*—The Secret Chamber at Chad, by E. Everett Green. Mark Marksen's Secret, by Jessie Armstrong. The Young Woodsman; or, Life in the Forests of Canada, by J. Macdonald Oxley. The Favourite Book of Beasts, Birds, and Fishes. Come Ye Apart, Daily Readings in the Life of Christ by Rev. J. R. Miller, D.D.

## WORK IN CAPE TOWN.

Mr. P. Whitwell, who has for nearly three years been engaged in Gospel work in Cape Town and suburbs, writes to us: "I am about to begin Bible carriage work in Cape Colony—a work in which I spent two seasons before leaving England. I propose visiting from house to house, and accepting all open doors for preaching and teaching. I am not connected with any society, but the fellowship of believers has supplied the wants of myself and family. I hope to spread the light by selling Bibles, in English, Dutch, German, and Kaffir, and other books of a sound character.

"I have a young converts' meeting every Wednesday evening, with an encouraging attendance. One thing we are praying for is a revival from above over the whole of South Africa, and we have faith to believe that it is on the way."

Mr. Whitwell's address is: "Care of Mr. Southall, 60, Plein-street, Cape Town."

## RESCUE WORK AT POPLAR.

In the multiplication of new agencies some of the older missions, which have been working quietly for many years, are apt to be overlooked. One of these is the Rescue Home at Poplar, E., conducted with Christian tenderness and untiring devotion by Mrs. Wilkes, who says in a recent letter:—"I have lost many friends by death, and new ones are (for an old lady who seldom goes anywhere) hard to make. A very quiet work goes on, and I see the fruit of my labours often in mended lives and grateful hearts. I praise God for health and courage to hold on."

THE VICTORIA INSTITUTE is a very useful organisation, forming a bond of sympathy and union between Christian scientists and philosophers, and those who would profit by their thought and researches. It has been instrumental in producing a long series of volumes of *Transactions*. The latest (second) quarterly part of vol. xxvii. contains several important discussions, including, "How the Waters of the Ocean became Salt," by Professor Hull; and "The List of Sheshonq at Karnak," which names the towns which Sheshonq I. took, or professed to take, during his campaign against Rehoboam. This important sculpture, which is accompanied by a map, is described in detail by Professor G. Maspero, and an English translation is given by Rev. H. G. Tomkins. There is also a valuable article by Dr. A. J. Schofield, entitled, "An Inquiry into the Formation of Habit in Man." In each case remarks by well-known scholars are appended. The address of the Institute is, 8, Adelphi-terrace, W.C.

# Among the Churches.

## CHURCH OF ENGLAND.

The resignation is announced of Rev. C. H. V. Gollmer, C.M.S. missionary at Nazareth.

A new church was opened on Thursday for the growing district of Kirkham, Wesham.

Archdeacon Bardsley has declined the important charge of Spofforth offered him, as he feels his work lies in Bradford.

Rev. A. T. Warne, B.A., curate-in-charge of the mission church of St. Barnabas, Poulton-le-Sands, has accepted the rectory of Quernmore.

The Dean of Canterbury, who has returned to his work in excellent health, is taking his full part in the services, and preaching in the village churches.

The work in the populous parish of Aston, Birmingham, is being carried on with great vigour. A new mission hall (the third in the parish) was opened last week.

Canon Edmonds, the well-known authority on Bible translational work, is giving a course of lectures at Kingsbridge on "The Spread of the Bible in the World."

The Duke and Duchess of Devonshire have laid the foundation-stone of a new church at Barrow Hill, Staveley, near the extensive works of the Staveley Coal and Iron Company.

The Dean of Durham having announced his intention to resign the deanery early in November, Dr. G. W. Kitchin, now Dean of Winchester, has been appointed to succeed him.

The Bishop of Sierra Leone, on Thursday, gave an address on missionary work amongst the heathen and native Christians in that part of the country, at the residence of Sir Matthew Dodsworth, The Cedars, Harrogate.

Not long ago a missionary meeting was held of deaf and dumb people at South Shields, when Rev. H. E. Fox, of Durham, gave a lecture on Uganda. The lecture was "interpreted" to the audience, who appreciated it keenly.

The short weekly mid-day services on Wednesdays in St. Swithin's Church have been resumed. Addresses during October will be given by the Bishop of Honduras, Prebendary Eardley-Wilmot, Revs. Henry Sharpe, B.D., and C. H. Banning.

The C.M.S. has accepted an offer of service from Mr. Arthur C. Clarke, B.A., Emmanuel College, Cambridge. Mr. Richard Maynard and Miss M. Searle, of the Victoria (New South Wales) Association, have also been accepted as missionaries of the Society.

All Evangelical ministers are asked to observe November 4 as Protestant Sunday. The Protestant Defence Brigade are putting forth great efforts to secure as many sermons as possible. Mr. John Kensit, 18, Paternoster-row, will be glad to hear from clergy and ministers of other denominations who decide to join the movement.

*The Record* states that many of the farmers in Kent, being solicitous about the religious interests of the grotesque colonies which hop-picking brings into their midst, arrange for open-air services to be held near the huts, tents, or barns, as the case may be, which either the vicar, a missionary, or sometimes the farmer himself will conduct. Very frequently there is a large attendance at these gatherings.

Thanks to the untiring energy and unique personality of the new vicar, Rev. Ernest N. Sharpe, things are moving forward most encouragingly in Emmanuel Parish, West Hampstead, the Evangelical traditions of the church being fully maintained. Should the congregations increase at the present rate, and the influence of the church thus extend, Mr. Sharpe (who is at present without a colleague) will very soon be confronted with that always trying problem of enlarging the building.

## CONGREGATIONAL.

Rev. James Andrews has celebrated the fiftieth anniversary of his pastorate at Woburn.

Rev. Henry Harries, of Clapton-park, having recovered from the injury to his leg, has resumed his duties.

Rev. James T. Davies, who has entered on the pastorate at Bethnal Green, is preaching to large congregations.

The Highbury Church, Bristol, has, at its annual collection for the London Missionary Society, raised £969.

An old Baptist chapel at Chesterton, near Newcastle-under-Lyme, has been acquired by the Congregationalists.

The two East-end churches, Mile-end-road and Sion, united in February, are now known as the Brunswick Congregational Church, Whitechapel-road. Rev. T. P. Lansdown (late of Cricklewood) has accepted the pastorate.

At the autumnal meeting of the Liverpool district of the Lancashire Congregational Union, held at Ashton-in-Makerfield on Tuesday, an address was delivered by Rev. E. R. Barrett, B.A., Liverpool, on "The Reunion of the Churches, but not via Grindelwald."

Canon Fremantle preached at Crossbrook-street, Cheshunt, on Sunday week, speaking to a crowded congregation on "The Duties of Christians to Public and Social Life." The pastor, Rev. David Thomas, said one such example of catholicity was worth a hundred sermons on Christian Union.

Miss Evans, of Bristol, gave a lecture on Vivisection, on Wednesday week, in the Congregational church, Keswick. Miss Evans showed how, from a scientific point of view the good results claimed by supporters of vivisection were fruitless and misleading. She also defended the rights of dumb animals.

At the recognition of Rev. W. G. Greig at Thames Ditton, the vicar (Rev. E. H. Rogers) delivered an address, in which he expressed his gratification at the advances which had, in past years, been made towards complete religious equality. He hoped to see the day when all would be allowed to meet at the same communion table.

Miss Ellen Sadler, a member of Park Church, Crouch End (Rev. A. Rowland), being about to leave for China, to join her father, Rev. James Sadler, at Amoy in the work of the London Missionary Society, a largely-attended valedictory meeting was held on Monday evening in the Corbin Hall of Park Chapel, when she was publicly set apart for foreign mission work.

The Northern Division of the Devonshire Union held its meetings last week, when Mr. G. A. Billson, M.P., delivered an address on "The Mission of the Free Churches to Maintain the Principles of Protestantism in the Face of the Widespread Sacerdotalism which Prevails To-day." Rev. C. Deeble read a paper on "The Inner Life of the Churches: Is it What it Ought to Be?" Rev. Urijah R. Thomas gave an address on "The Reserve of Force which Lies Unutilised in Our Churches."

The London Missionary Society held its anniversary services in Leeds last week. The Sunday services were well attended. Revs. W. R. Le Quesne (Calcutta); Jas. Chalmers (New Guinea); and W. Owen (Wuchang) preached. Last Sunday evening Mr. Chalmers, who occupied Queen-street pulpit, instead of taking a text, gave an account of his experiences as a missionary in New Guinea, and thrilled his congregation as he told of the narrow escapes he had had from being killed and eaten by cannibals.

Dr. Herber Evans, preaching at the jubilee of Albion Church, Southampton, on "Who is to Possess the Future?" urged that power always moves in the direction of hope. A kind of educated paganism cannot win the future, for it has no hope. Would the so-called "advanced thinkers" possess the future? If so, it is time to write another book, "Is Life Worth Living?" Look at the increase of suicides—eighteen recorded the other day in one London newspaper, nine in a single day in Vienna. Life is becoming burdensome. Poets are singing, "It is better not to be." Philosophers are saying the best thing that could happen would be cessation of life. That is what it comes to without Christ, who alone has hope for all, and who will possess the future without a rival.

*Calls.*—Rev. Thomas Charke, to Horbury, Notting Hill; Rev. W. H. Muncaster, of Beccles, to Mayers Green, West Bromwich; Rev. W. Johnstone, of Kirkstall, to Holywell Green, Halifax.

*Resignations.*—Rev. Frank Lansdown, of Chard; Rev. R. Jackson, of Petworth; Rev. G. Walker, of Long Melford.

## BAPTIST.

Rev. J. J. Knight, of Cardiff, has entered on the pastorate at Broad-street, Ross.

A ten days' mission has been concluded by Mr. Henry Thorne in Mount Pleasant Church, Northampton.

Rev. Walter Hackney, the well-known pastor of Graham-street Church, Birmingham, whose serious illness we noticed last week, is now out of danger.

Rev. F. J. Flatt has completed a six years' pastorate at West-street Chapel, Dunstable. He begins his labours at Boxmoor, Herts, on Sunday next.

Northcote-road Church, Wandsworth-common, reports the addition of 107 members during the year, making a total of 278 received during the present pastorate, and a present membership of 438.

A sad affair is reported from Colwyn Bay, on the North Wales coast. Rev. E. C. Evans, Welsh Baptist minister, was walking by the seashore, when he was seized with a fit of coughing, and fell down and expired immediately.

At a committee meeting of the Missionary Society, the question of the removal of the Delhi Training Institution for native preachers to a more healthy position came up for consideration, and steps were taken for immediate action.

On Sunday afternoons, Pastor H. E. Stone, of Abbey-road, St. John's Wood, has commenced a series of services at the Eyre Arms Hall, Finchley-road. The hall was filled at the opening service, and several well-known local workers were present.

With a view to reach those not regularly attending a place of worship, the members of Immanuel Church, Southsea, closed their chapel on Sunday week, and held the service in Victoria Hall, a spacious building in the centre of the town, where the pastor, Rev. John Kemp, preached to a large audience.

Rev. R. H. Carson Graham reports his safe arrival at San Salvador, and the fairly good health of Rev. T. and Mrs. Lewis, the missionaries in charge. According to most recent intelligence, over 250 children are being daily taught in the schools, and the people in several towns are begging for teachers.

The annual meeting of the Birmingham auxiliary of the Baptist Missionary Society was held last week at Carr's-lane Chapel. Rev. J. Jenkyn Brown presided. Rev. R. D. Darby said the expense of missions could cause no wonder when it was remembered that it took £3 or £4 to get half-a-crown's worth of goods to some of the inland mission stations.

*Calls.*—Rev. Robert Frame to Ebenezer, Birkenhead; Mr. John Andrews to Malden, Ampthill; Rev. D. Chinnery to Melbourne, Derbyshire.

*Resignation.*—Rev. W. Woods, of George-street, Nottingham.

## METHODIST.

A united mission is to be held in the Huddersfield Wesleyan chapels in February next.

The New Connexion Methodists are making extensive preparations for the celebration of their centenary.

Great preparations are being made in Manchester for the United Wesleyans' Mission, to be held from November 2.

Rev. W. H. Tindall recommenced for the season, on Sunday evening, 7 p.m., his lantern services in Craven Chapel.

A revival is watering the Free Methodist Churches around, Swindon. Souls are being converted at the different places, and the societies are being quickened.

There are now eight sisters connected with Bowron House who are devoting their time to special evangelistic work, and another is about to be called to the work.

Rev. W. E. Soothill and Mrs. Soothill, accompanied by Mr. Woolfenden, sailed for China on Saturday. Valedictory services were held at Rochdale and Liverpool.

A successful twelve days' mission has just been conducted by Rev. George Hooper, Connexional evangelist, at Swainegreen Chapel, Bradford. The chapel has been filled on week evenings.

The leading missionary of the Zambezi Missionary party, Rev. R. Buckenham, has met with an accident. He was better when the news was sent, and the committee hope to receive more reassuring news by an early mail.

The third annual meeting of the Young Men's Auxiliary of the Wesleyan Missionary Society was held on Monday evening in the Saloon Room of the Mission House. The President of the Conference took the chair, and Revs. C. H. Kelly, H. J. Piggott, and J. A. Vanes were the speakers.

Rev. R. Culley has written his Annual Letter to Sunday scholars and young people for Children's Day. The letter, entitled "The Right Step," is published by the Wesleyan Sunday-school Union. From 70,000 to 100,000 of Mr. Culley's letters have been annually sold during the last five years. He has a special gift in writing for young people, a most difficult kind of work.

The anniversary of the Irwell-street Mission, Manchester, was a triumphant success last week, in spite of the surrounding hot-bed of Roman Catholicism and the terrible effects of drink and sin. The Sunday services were well attended; it was a most encouraging sight to those who knew Irwell-street in the good old times to see the grand old chapel so well filled again. The meeting on Monday was equally successful.

During recent years Llanrwst has sustained severe losses in the deaths of many of its gifted and consecrated men. The record of Llanrwst for preachers of originality and power, of mighty men of prayer, is probably unequalled in Wales. "Dr. Owen," as he was affectionately called, ranked for years among the first of Welsh preachers. His sermons were original, and characterised by extensive reading, accurate knowledge of human knowledge, and ardent loyalty to Evangelical truth. After a long and honoured career this good worker has passed away, and the church has sustained another serious loss.

## PRESBYTERIAN.

There is a proposal to commence Presbyterian services at Folkestone and Ramsgate.

The Marquis of Zetland has promised to contribute the sum necessary to free the Presbyterian Church at Redcar from debt.

Rev. J. Boone Cantley, a probationer of the Irish Presbyterian Church, has been ordained as colleague and successor to Rev. J. G. Potter.

The anniversary services in connection with the Finchley Church were held last Sunday in the morning by Rev. Henry Crombie, and in the evening by Rev. Dr. J. Monro Gibson.

The College Jubilee in November will likewise mark the close of the first half-century of the Church's revived existence. It is proposed in connection to have an exhibition of portraits, MSS., and other objects of personal or historical interest connected with Presbyterianism in England.

Rev. Alexander Connell has resumed his ministry at Regent-square Church after his vacation. It is now a year since he settled at Regent-square, and he testifies to having been greatly encouraged in his work there, many young people especially having identified themselves with the congregation.

*Calls.*—Rev. J. Victor Logan, of Sunderland, to Jarrow; Rev. J. Todd, of Duns, to Moffat; Rev. J. A. Anderson, of Ballywater, to West Calder; Rev. A. S. Martin to Scone parish church.

## SOCIETY OF FRIENDS.

Charles D. Terrell and wife, of India, have been giving a description of their work at Sehore, C.P., to a meeting of Friends in Bristol. The meeting-house was crowded, and there was a warm interest taken in the proceedings.

John T. Dorland has been addressing the Friends of Darlington on "Some Present-day Needs of the Society of Friends," and in doing so has spoken some searching truths for all. The need for greater liberality was spoken of, and we were reminded that we *owed*, not OWNED, our wealth.

A remarkable opening for the Gospel is reported from Tung Chwan Fu, China, a district that it has seemed impossible to reach before; but way has been opened through the attendance of R. J. Davidson to give medical relief to a sick old man, who lived at Yang Tao Chi. Friends, it is hoped, will "enter the open door" in the name of Christ.

## THE SALVATION ARMY.

Only the Indians now remain in England out of the great force present at the Jubilee gatherings.

Special S.A. devotional meetings are now being held every Wednesday afternoon at Steine House, Brighton.

There are now connected with the social wing thirty different industries carried on in London and provincial workshops and factories of the S.A.

In the United States, which General Booth is now visiting, there are 532 corps, 1000 officers, five rescue homes, four food shelters, and fourteen slum posts.

The Hon. Cecil Rhodes, Prime Minister for Cape Colony, has undertaken through Sir Gordon and Lady Sprigg, to furnish the new Salvation Army Home in Cape Town for discharged prisoners. The cost will be over £100.

During the past week six men have been fixed up in permanent situations through the agency of the S.A. Labour Exchange, and forty-eight with temporary work. The number of applications from employers for men continues to increase.

Headquarters is making an appeal for foreign coins to be sent to them in Self-Denial Week. In past years at this particular time large sums have been received in this way, and money practically useless here in England thus put to good account.

## FALLEN ASLEEP.

At Finsbury Park, on 23rd ult., Mr. J. MASHAM, aged eighty-three, for many years a useful worker in Hoxton.—At Manchester, on 19th ult., Mr. G. R. MAISH, aged seventy-five, a helper of many.—At Nympsfield, Gloucestershire, aged sixty-two, Rev. A. R. D'ARCY, rector of the parish.—At Youlgreave, on 24th ult., Rev. R. C. ROY, aged sixty-three, who had been vicar of the parish for twenty-one years.—At Maidstone, Mr. EBENEZER STANGER, a faithful worker for many years at Union-street Church.—At Castletown, Isle of Man, on 19th ult., Mr. J. F. KERMODE, aged sixty-four, a devoted servant of Jesus.—At Rawtenstall, on 23rd ult., Mr. W. G. WILKINSON, aged forty-four, a true-hearted Methodist worker.—At Whitchurch, on 24th ult., Mrs. R. THURSFIELD SMITH, a helper in the Lord's cause.—At Newtown, Mount Kennedy, Rev. HENRY IRWIN, rector of Newcastle Upper, aged fifty-eight years.

# Appeals.

ORPHAN GIRLS AT CROYDON.—Contributions towards furnishing a bookstall at a sale for the Orphan Home for Little Girls (books, booklets, texts, leaflets for letters, etc., etc.) will be very gratefully received by the hon. sec., Miss Smith, Dalkeith Cottage, Wellesley-road, Croydon. Forty little girls are now being fed, clothed, educated, and trained for domestic service.

# Notices.

STUDENTS' VOLUNTEER MOVEMENT.—The London office has been removed from 186 to 93, Aldersgate Street.

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# The Christian.

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## Notes and Comments.

In this issue we give the closing instalment of Rev. F. B. Meyer's exposition of the life of Jeremiah. The chapters, collected in book form and carefully revised, will be published in the course of next month. Mr. Meyer will now resume his exposition of the Gospel by John, from chapter xiii. onwards. The first twelve chapters have already been dealt with.

The disturbed condition of the East may well lead Christians to pray for missionaries' lives to be spared, for native Christians to be kept true to the faith, and for all things to be so ordered and governed as to further the spread of the Gospel of peace. Great changes are sure to follow on this tremendous upheaval.

We hope the address on "Present-Day Unbelief," given before the recent Evangelical Alliance Conference by Dr. E. E. Jenkins, and which appears at length on pp. 12 and 13 of our present issue, will receive a careful perusal by all our working readers. The judicious spirit in which Dr. Jenkins deals with the subject is eminently worthy of consideration.

The possibility of living a Christian life separate from this "present evil age" is not increased by the tendency there is to municipalise and nationalise certain forms of trade and sources of income. We cannot believe that the municipalisation of trams which are used on Sundays will be a comfortable arrangement for the consciences of some Christian ratepayers. The nationalisation of railways, if ever effected, will trouble some who object both to be the owners of refreshment bars for the sale of intoxicating drinks, and of trains which run on Sundays. The adoption of the Gothenburg system would bring every Christian ratepayer into the position of part owner and manager of public-houses. It is in these big concerns that conscience is swamped.

At the meetings of the Baptist Union, Rev. A. W. H. Streuli, of Manchester, is reported to have said that "a great deal too much was made of the need of money, while the harvest was ready to be reaped without it. They should go to Christ's methods, and speak to men and women by the wayside and in the public street, in the market-place and in their hovels." Now we believe that a good deal of this kind of work is being done, though none too much, but we think Mr. Streuli is altogether right as to the money. We know some who would not think of voting a penny unless it were actually in the exchequer of a missionary society or in a probable estimate of moneys likely to be received; yet the work is there to be done and the workers to do it. Faith seems to have no place in their system of life. Fancy Mr. Müller refusing an orphan on the ground that he did not think his probable income would justify him in receiving him!

The following paragraph from the American correspondent of *The Rock* ought to have some meaning for those who will presently be voting for the London School Board election:—

> On Sunday, September 2, many of the Roman Catholic priests in New York City warned their congregations from their pulpits against the public schools, and some went so far as in the Confessional to threaten excommunication where parents continue to send their children to them. One lady was turned out of the Roman Catholic Church very recently in New York because she chose to retain her independence on this question.

Whatever course Romanists may take, it is ultimately for the purpose of obtaining the use of public money for teaching Romanist doctrine.

Archdeacon Farrar said in a recent lecture at Rome, that the first epoch of literature covered six centuries of patristic literature, wherein the supremacy of goodness was conspicuous as opposed to genius and learning. It boasted no historian, no satirist, and no philosopher; it was never so weak, but never so irresistible in its weakness. The Gospel only satisfied the spiritual needs of man; purity and hope were the keynotes of the writings of that age, intellectually at a low level; "ebullient gladness was their unique original secret." This gladness was also the note of the Reformation and of the Evangelical Revival of the last century. The hymns of Germany and of our own country are evidence. A great revival is always attended with an outburst of song from the souls which have been made glad in God.

The puerilities of the High Church party in the matter of dress and ceremonial are amusing or sad, just as you choose to look at them. Dr. Sinker says in *The Thinker* that he found himself in a church where he heard from the pulpit that "the sequence of liturgical colours was almost, and the leading ecclesiastical vestments quite, of apostolic date." For proof, it was instanced that St. Paul had left his "chasuble" behind him at Troas, and wished for the return of so necessary an article! The *general* view of antiquity was that the apostle meant his cloak. He was an old man, and the year was waning. "Do thy diligence to come before winter," he urges Timothy. An old man in prison, exposed to the keenness of a Roman winter, might well desire this protection.

We know an old lady who was visited by her High Church vicar, when she first went to reside in his parish, and was threatened with the doom of exclusion from heaven if she did not abandon her Nonconformist church. She met his threat with some wise Christian words. Her daughter, driven one day into his church by stress of weather, heard a sermon from a young curate, on the subject of vestments! It is well to keep in mind what Dr. Sinker says, that no man coming to the subject with unbiassed mind can, he thinks, for a moment doubt that the dress of the early clergy has been gradually and slowly evolved out of the dress of ordinary life, until it became at first merely old-fashioned, and at length purely official; after which, mainly after the age of Charlemagne, and the great development in the power of the Church, the system of increasing elaboration and pomp went steadily on. As an illustration of the truth of Dr. Sinker's contention, readers may see what the Imperial Dictionary says under the word "chasuble."

The following paragraph from *The Westminster Gazette* is not pleasant reading:—

> Another instance of the union between Church and Stage. Since the country-cousin season set in more than fifty church choirs have had their annual treat at the Royal Aquarium, and in some cases advantage has been taken of the proximity of Westminster Abbey to combine a visit to both edifices. These parties, personally conducted by the clergy, have come from many parts.

Surely the clergy might find some better entertainment for their choirs than taking them to such exhibitions as the Aquarium affords. If the reality is like the pictures on the walls, the outside of the place would appear to be the right side for such as wish to keep themselves "unspotted from the world."

We should imagine that Congregationalists will feel some amazement as they read in last week's *Independent* the account of the opening services of Christ Church, Wimbledon:—

> Before the service commenced the pastor, Rev. D Blomfield James, Dr. Hunter, of Glasgow, and other ministers, walked in procession from the vestry wearing their black robes and academical hoods, the former two occupying seats in the chairs at the Lord's Table. The offertory having been taken, the "sidesmen" proceeded to the chancel step two by two, where the pastor received the money in the alms dish, afterwards depositing it on the "holy table." Dr. Hunter standing before the table, then pronounced the benediction, afterwards spending a few moments in prayer with his back to the congregation.

Let our Nonconformist friends remember what the Ritualists say: "It is the ritual that teaches; we attach no importance to the sermon."

Why sermons are uninteresting, and why some hearers leave churches before the sermon begins, is the subject on which Canon Diggle writes in *The Churchman*. He thinks that one of the causes why ordinary sermons are uninteresting is the self-sufficiency of the preacher, not to say his vanity, especially if he has the gift of ready speech, and has in consequence taken no pains to prepare for his solemn work. He says, very truly, that "vanity is destructive of persuasiveness...Humility is the best advocate of every high and sacred cause. The pulpit is the platform of God. A vain man, full of himself, never appears such a monstrous spectacle as when standing upon and speaking from the platform of God." Now this is all very true so far as it goes, but is not the root need of every preacher a hearty enjoyment of the truth he is preaching, and a deep conviction that God has sent him to preach it? Vanity and idleness and self cannot thrive in that atmosphere.

When Canon Diggle goes on to magnify the office of the preacher we are entirely with him, though we cannot agree altogether with the manner of magnifying it which he commends. He says that the teachings of all ages of Christian history conspire with the teachings of the Bible and the Church to magnify the office of preaching as a powerful

instrument in controlling the destinies of mankind.

It is one of the first duties of every true preacher to endue himself, by an earnest study of these teachings, with high conceptions both of the nature of his office and of the responsibilities belonging to it...Abasing himself, he will magnify his office. He will summon to his aid every art which can make his preaching tell. Beauty and force of diction, etc., etc.

Now we maintain that this is just the point where so many make a fatal mistake. There is a natural purity and beauty of style which accompanies thought much as the beauty and fragrance of a rose come from a rose tree, but that is a very different thing from labour intended to make preaching tell. Paul, if we rightly understand him, distinctly avoided these rhetorical devices, this preaching with enticing words of man's wisdom, lest the faith of the hearers should stand in the wisdom of man rather than in the power of God.

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Cardinal Vaughan has provoked a discussion in *The Times* on Anglican "orders." He claims for Romish priests, and for them alone, (1) the power "to change bread and wine, so that in their place Jesus Christ becomes truly and substantially present on the altar," to be offered up by said priest as a eucharistic sacrifice to God; and (2) the power "to forgive the sins of men with a Divine efficacy." He proceeds to deny these powers to ministers of the Church of England, and his contention in this respect is corroborated by the fact that a large number (we hope the large majority) of the ministers of that Church do not claim any such faculty or power. For once we are in agreement with the Cardinal: Anglican "orders" confer no supernatural powers. We go further, and challenge the production of any evidence that Roman Catholic "orders" confer "supernatural powers."

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The ascended Lord gave to his Church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints unto the work of ministering; He appointed no priests, instituted no empowering or qualifying "orders." About man-made institutions it is well that there should be dispute; but concerning New Testament teaching on the Gospel ministry there can be but little discussion. The claims of Rome and those who pretend to do her mock miracles are manifestly absurd and misleading; and not only contrary to Scripture and reason, but blasphemous in the highest degree, as they exploit the attributes of the Eternal God, diminish the grandeur of the atoning work of Christ, and arrogate the crown-rights of the alone Saviour of men. And for what? That "the Church," as carnal men view it, may have somewhat wherein to boast, and with which to hold in bondage the bodies and souls of men.

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Dr. Döllinger's addresses on historical and literary subjects contain passages full of instruction for present times. Knowing well, as he did, the spirit of a dominant church, he could say with great force:—

Genuine, complete equality, as a sentiment prevailing over and penetrating the whole of society, is impossible so long as one church is continually threatening another and ceaselessly proclaiming, as the heathen did to the Christians of old: "Non licet esse vos; your very existence is an evil; whenever the time comes we shall again use all our endeavours for your extermination." So long as such sentiments are entertained by one church, others will not lay aside their arms, and instead of true peace there can never be more than a truce. Thus the question still confronts us which for 1800 years has remained unsolved; the great dispute is still far from being at an end. In America, it is true, scarcely anyone would think seriously of the possibility of a retrograde movement; but it is otherwise in Europe. The tenacity of purpose in those master spirits who set before them the endeavour to bring practice once more into conformity with their theory must not be underrated. The final result cannot be doubtful to anyone capable of understanding the unchanging laws of history.

History has been written in vain, if we do not read the purpose of Rome to be the same as ever. Dr. Döllinger's words have also a wider application.

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## Public Worship and Prophesying.

By Sir CHARLES KING, Bart.

Since the so-called "Catholic Revival" in the Anglican Church, preaching is too often regarded as of secondary importance, and those who urge that it must ever occupy an honoured place in public worship are so frequently reminded that "preaching is not everything," that it is well to search our Bibles, and see, if not "everything," what it is, and what its place should be in our public services. "To the law and to the testimony," and not to the vain traditions of men, our appeal must ever lie, and if religious teachers "speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

Although the order of Christian public worship has not been prescribed in the New Testament, yet the great object that Christians should have in view in all their public assemblies for worship is very clearly shown by Paul (1 Cor. xiv.) to be *mutual edification.* "Seek that ye may excel to the edifying of the Church" (v. 12). All through the chapter the Apostle insists on this as the grand *desideratum.* His last injunction in the chapter (v. 40), "Let all things be done decently and in order," is often quoted to defend some bit of man-invented ritual, while the "Let all things be done unto edifying" (v. 26) is ignored.

The means of edification are declared by the divinely-inspired apostle to be "prophesying." "He that prophesieth edifieth the church" (v. 4); "Greater is he that prophesieth . . . . that the Church may receive edifying" (v. 5). "Utter by the tongue words easy to be understood" (v. 9); "in the church I had rather speak five words with my understanding that I might teach others" (v. 19).

"Prophesying," in the sense of teaching or preaching was a spiritual gift in the Jewish Church as well as in the Christian, and to this part of the prophetic office the Apostle here alludes, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (v. 3). Faithful Gospel preaching edifies, or builds up, believers on their most holy faith, exhorts unbelievers to flee from the wrath to come, and comforts the feeble and sorrowful. The effect of such prophesying on one who entered the meeting an unbeliever, or unlearned (*i.e.*, in the faith), would be conviction of sin, and confession with the mouth (v. 24, 25).

No marvel if such blessed effects flow from this spiritual gift, that the Apostle, who exclaimed, "Woe is unto me if I preach not the Gospel" (1 Cor. ix. 16), should exhort his converts to "desire spiritual gifts, but rather that ye may prophesy" (1 Cor. xiv. 1), "covet to prophesy" (v. 39), and to Timothy his most solemn charge is, "Preach the Word" (2 Tim. iv. 1, 2).

From the foregoing and many other passages, it is evident that "the ministry of the Word" (Acts vi. 4) is an indispensable part of public worship, and no one who is not "apt to teach" (1 Tim. iii. 2), no matter what his other gifts and Christian graces may be, is qualified for the ministry. If "by the foolishness of preaching it pleased God to save them that believe" (1 Cor. i. 21), what a solemn responsibility rests on all not to undervalue this the most important branch of ministry.

The Lord is glorified where souls are saved, and his people edified and comforted, and it matters not how splendid the church building, how large the congregation, how "hearty" the services, how beautiful the singing and music, how frequent "the celebrations," and how large the roll of communicants, where these results do not attend the services; and of how many such houses throughout Christendom may it not be sadly but too truly said, "It seemeth to me there is, as it were, a plague in the house" (Lev. xiv. 35).

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## COLPORTAGE AT THE SEA-SIDE.

Several of the agents of the Christian Colportage Association have been labouring at various sea-side resorts, both amongst visitors and residents. Some of them have sent very cheering reports. Mr. Evans, who visited Bridlington, writes:—

"I sold during August 1433 copies and portions of the Scriptures, and more Gospel books than in past years. I was greatly cheered this year when a man came to my stall to tell me that he bought '*Heavenly Love*,' from me in 1891, and had been so wishing to see me to tell me it had been the means of his conversion; that he had sent it to his family, and God used the book to the conversion of six of them.

"One day, a young man was speaking on the sands against the Children's Special Service Mission, trying to set others against the work. I overheard him talking, got hold of him and spoke to him about his soul, and gave him the little book, '*No Doubts*.' The next day he came to me pointing out some passages in it, and said 'That's me! That's me!' and so on. I had a further earnest talk with him, and sold him '*Duncan Matheson*,' and God used that book to his conversion. I have received a very nice letter from him since, telling me he has joined a Church and is now a Sunday-school teacher."

Another colporteur writes from Herne Bay:—"I am glad to be able to report much blessing on the work. One lady came up to my stall, and, seeing '*Grace and Truth*,' spoke of the blessing she and two or three of her lady friends had received by the reading of it. Another lady spoke of '*The Saint and his Saviour*.' She said it was a continual feast to her soul. I have heard a good many speak of the good done by the penny books. One lady, yesterday, spoke of '*Promoted*,' and bought some to give away. I am glad to say that over 300 Bibles and Testaments have been sold this month."

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## HEBREW-CHRISTIAN TESTIMONY TO ISRAEL.

In the new issue of *The Scattered Nation* (2d. *Morgan & Scott*), the Occasional Record of Hebrew-Christian Testimony to Israel, conducted by Revs. C. A. Schönberger and D. Baron, we read:—"We have of late used the post for reaching the more independent class of Jews all over London. In an 'Open Letter' we bring before them the claims of Christ, and reasons why we, *as Jews*, not only believe on Him, but devote our life in the service of his Gospel." The letter is a model of what such communications should be. The writers say:—"With your shibboleth, 'God is One,' a Unity, you think to be true Israelites; but a true Israelite seeks, above everything, to be *One with God!* To this end is Jesus come—that we should be one with God." Mr. Baron gives further extracts from his journal during his last continental tour, some of the incidents related being deeply interesting. Another booklet by Mr. Baron is The Present Attitude of the Jews in Relation to Christianity. (1d.) It gives a bird's-eye view of the Jewish people. Every page will interest helpers of the mission to Israel. Mr. Baron's address is 23, Grove-road, Highgate-road, N.W.

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THE GREAT TROUBLER.—The only disturber of men, of families, cities, kingdoms, worlds, is sin. There is no such troubler, no such traitor to any State, as the wilfully wicked man; no such enemy to the public as the enemy of God.—*Wogan.*

# Jeremiah, Priest and Prophet.

By Rev. F. B. MEYER, B.A.

## A CLOUDED SUNSET.

(Jeremiah xl.—xliv.)

"Therefore to whom turn I but to Thee, the ineffable Name?
Builder and Maker Thou of houses not made with hands!
What! have fear of change from Thee who art ever the same!
Doubt that thy power can fill the heart that thy power expands?
There never shall be one lost Good! What was, shall live as before;
The Evil is null, is nought, is silence implying sound;
What was good, shall be good, with for evil so much good more;
On the earth the broken arcs—in the heaven a perfect round!" Browning.

If the closing verses of the Book of Jeremiah were written by his own hand, he must have lived for twenty years after the fall of Jerusalem; but they partook of the same infinite sadness as the forty years of his public ministry. It would appear that so far as his outward lot was concerned, the prophet Jeremiah spent a life of more unrelieved sadness than has perhaps fallen to the lot of any other, with the exception of the Divine Lord. This was so apparent to the Jewish commentators on the prophecies of Isaiah, that they applied to him the words of the fifty-third chapter, which tell the story of the Man of Sorrows, who was acquainted with grief, and stood as a sheep dumb before her shearers. Of course, in the light of Calvary, we see the depths of substitutionary suffering in those inimitable words which no mortal could ever realise; but it is nevertheless significant that in any sense they were deemed applicable to Jeremiah.

His sufferings may be classed under three divisions—those recited in the Book of Lamentations, and connected with the Fall of Jerusalem; those connected with the murder of Gedaliah, and the flight into Egypt; and those of the exile there. But amid the salt brine of these bitter experiences, there was always welling up a spring of hope and peace. Oppressed on every side, but not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always delivered unto death, yet passing through death into the true life, sure that the Lord would not cast off for ever, but though He caused grief, He would have compassion, according to the multitude of his mercies.

### I.—THE DESOLATE CITY.

It is only latterly that any question has been raised as to the authorship of the Book of Lamentations. In the text no author is named, and these exquisite elegiacs have descended to us anonymously. But a very old tradition ascribes them to our prophet. In the Septuagint translation, made in the year 280 B.C., the following introduction is prefixed to the book: "It came to pass, after Israel was taken captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lamentation over Jerusalem." To this the Vulgate adds, "in bitterness of heart-sighing and crying." The cave in which Jeremiah is said to have written them is still shown on the western side of the city; and every Friday the Jews assemble to recite as his these plaintive words, at their wailing-place in Jerusalem, where a few of the old stones still remain. There is no good reason, therefore, for dissociating the Book of Lamentations from the authorship of Jeremiah.

This being so, what a flood of light is cast upon the desolate scene when Nebuzar-adan had completed his work of destruction, and the long lines of captives were already far on their way to Babylon! How many went into exile we have no means of knowing; the number would probably amount to several thousands, principally of the wealthier classes. Only the poor of the people were left to cultivate the land, that it might not revert to an absolute desert. But the population would probably be very sparse, a few peasants scattered over the sites which had teemed with crowds.

The city sat solitary which had been full of people. She had become as a widow. Night and day it seemed to the eye of her patriot lovers as though she were weeping sore, and her tears were upon her cheeks; the holy fire was extinct upon her altars; pilgrims no longer traversed the ways of Zion to attend the appointed feasts; her gates had sunk into the ground; and her habitations were pitilessly destroyed by fire. How often would Jeremiah pass mournfully amid the blackened ruins! Here was the site of the altar; there of the most holy place. That was the palace of David; this the new palace that Jehoiakim had made for himself, with its wide windows and heavy coatings of vermillion; yonder was the court of the guard, where he had suffered so many months of confinement; and there, again, was the place where he had so often stood to warn his people of their sins.

Above and around, nature preserved the unbroken round of her seasons and months, of day and night. The old mountains which had stood around the city in the days of David and Hezekiah glowed with the morning light, and softened in the darkening shadows of the night. The sun arose over Olivet and set in the western sea. The panorama of hill and valley which lay around like the undulations of a sea of rock, spread itself in its accustomed strength and beauty; for Zion had always been beautiful in her situation. But upon the site of the virgin daughter of Zion the stillness of death had fallen, broken only by the cry of jackal and wild dog.

What all this meant to Jeremiah words fail to say. No truer heart ever beat in patriot's bosom. What Phocion felt for Athens, what Savonarola for Florence, what the elder Pitt for England, amid the catastrophes that darkened his latter days—that in a concentrated form must Jeremiah, whose love for country was so intimately bound up with his religious life, have felt and suffered. Anticipating the words of One who in after days was to sit on the same mountain and look across the valley, he might have said, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!"

### II.—GEDALIAH'S MURDER.

Nebuchadnezzar and his chiefs had evidently been kept closely informed of the state of parties during the siege of Jerusalem; and the king gave definite instructions to his chief officers to take special precautions for the safety of Jeremiah. When the upper city fell into their hands, they sent and took him out of the court of the guard; and he was brought in chains among the other captives to Ramah, about five miles north of Jerusalem.

In a remarkable address which the captain of the guard made to Jeremiah, he acknowledged the retributive justice of Jehovah—one of the many traces of the real religiousness that gave a tone and bearing to these men by which they are altogether removed from the category of ordinary heathen. "The Lord thy God pronounced this evil upon this place, and the Lord hath brought it, and done according as He spake; because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you."

The chains were then struck from off his fettered hands, and liberty was given him either to accompany the rest of the people to Babylon, or to go where he chose throughout the land. Ultimately, as he seemed to hesitate as to which direction to take, the Chaldean general urged him to make his home with Gedaliah, to strengthen his hands, and give him the benefit of his counsel in the difficult task to which he had been appointed. Thus again he turned from rest and ease to take the rough path of duty.

Gedaliah was the grandson of Shaphan, king Josiah's secretary, and son of Ahikam, who had been sent to inquire of the prophetess Huldah concerning the newly found book of the law. On a former occasion the hand of Ahikam had rescued Jeremiah from the nobles. Evidently the whole family was bound by the strongest, tenderest ties to the servant of God, imbued with the spirit, and governed by the policy which he enunciated. These principles Gedaliah had consistently followed; and they marked him out, in the judgment of Nebuchadnezzar, as the fittest to be entrusted with the reins of government, and to exert some kind of authority over the scattered remnant. To him, therefore, Jeremiah came, with an allowance of victuals and other marks of the esteem in which the conquerors regarded him.

For a brief interval all went well. The new governor took up his residence at Mizpah, an old fort which Asa had erected three hundred years before, to check the invasion of Baasha. The town stood on a rocky eminence; but the castle was supplied with water from a deep well. Chaldean soldiers gave the show of authority and stability to Gedaliah's rule. To Mizpah the scattered remnant of the Jews began to look with hope. The captains of the forces which were in the fields still holding out, as roving bands, against the conqueror, hastened to swear allegiance to the representative of the Jewish state, and the Jews who had fled to Moab, Edom, and other surrounding peoples, returned out of all places whither they had been driven, and they came to the land of Judah to Gedaliah unto Mizpah.

How glad must Jeremiah have been to see this nucleus of order spreading its influence through the surrounding chaos and confusion; and with what eagerness he must have used all the influence he possessed to aid in the establishment of Gedaliah's authority! The fair dream, however, was rudely dissipated by the treacherous murder of Gedaliah, who seems to have been eminently fitted for his post, by Ishmael, the son of Nethaniah. In the midst of a feast given by the unsuspecting governor, he was slain with the sword, together with all the Jews that were with him and the Chaldean garrison. On the second day after, the red-handed murderers, still thirsting for blood, slew seventy pilgrims who were on their way to weep amid the ruins of Jerusalem, and lay offerings on the site of the ruined altar. The deep well of the keep was choked with bodies, and shortly afterwards Ishmael carried off the king's daughters and all the people that had gathered around Gedaliah, and started with them for the Court of Baalis, the king of the children of Ammon, who was an accomplice in the plot.

It was a bitter disappointment; and to none would the grief of it have been more poignant than to Jeremiah, who in the demolition of this last attempt to effect the peaceable settlement of his country, saw the irreconcileable antagonism of his people against the reign of the King of Babylon. This he knew must last for at least seventy years.

The people themselves appear to have lost heart: for though Johanan and other of the captains of roving bands pursued Ishmael and delivered from his hand all the captives he had taken, and recovered the women and the children, yet none of them dared to return to Mizpah; but like shepherdless sheep, harried by dogs, driven, draggled, panting, and terrified, they resolved to quit their land, and retire southwards, with the intention of fleeing into the land of Egypt, with which during the later days of their national history they had maintained close relations.

They carried Jeremiah with them. They had confidence in his prayers and in his veracity, since his predictions had been verified so often by the event. They knew he stood high in the favour of the Court of Babylon. They believed that his prayers prevailed with God. And, therefore, they regarded him as a shield and defence; a noble representative of the highest hopes and traditions of their people; one in whom the statesman, sage, and prophet mingled in equal proportion.

Halting at the caravanserai of Chimham, whose name recalls David's flight from and return to Jerusalem, the spot where travellers left the frontiers of Palestine for Egypt, the people earnestly debated whether they should go forward or return. They came also to Jeremiah, and asked him to give himself to prayer, that the Lord his God should show them the way wherein they should walk, and the thing they should do. They professed their willingness to be guided entirely by the voice of God, though in this they were probably not sincere. They dealt deceitfully against their own souls by appearing to desire only God's ways; whilst, in point of fact, they were determined to enter into Egypt.

For ten days Jeremiah gave himself to prayer. Then the word of the Lord came unto him, and he summoned the people around him to declare it. Speaking in the name of the Most High, he said: "If ye will still abide in this land, there will He build you, and not pull you down; He will plant you, and not pluck you up. Be not afraid of the king of Babylon, for He is with you to save you, and to deliver you out of his hand." If, on the other hand, they persisted in going into the land of Egypt, in the hope that they would see no more war, nor hear the sound of the trumpet, nor have hunger of bread, then they would be overtaken there by the sword, the famine, and the pestilence; they would be an execration, an astonishment, a curse, and a reproach; and they should never again see their native land. As he spoke he seems to have been sadly aware that during the ten days devoted to intercession on their behalf the prepossession in favour of Egypt had been growing, and that his words would not avail to stay the strong current which was bearing them thither.

So it befel. When he had made an end of

peaking all the words wherewith the Lord had sent him to them, the chiefs accused him of speaking falsely, and of misrepresenting the Divine word. Not willing to accuse him flatly of treachery, they suggested that Baruch, who was still accompanying him as his faithful friend, had incited him to urge the return to Canaan with the view of betraying them into the hand of the Chaldeans for death or exile. So the terrified people persued their way to Egypt, and settled at Tahpanhes, which was ten miles across the frontier.

Almost the last ingredient of bitterness in Jeremiah's cup must have been furnished by this pertinacious obstinacy, which would not be controlled by his word, which resisted his entreaties, and suggested that his advice was tinctured by treachery to their best interests. How terrible that they should malign and misunderstand the man who had spent forty years of consistent public ministry in efforts to save them from the effects of evil counsel, and to recall them to a simple and absolute faith in the God of their fathers!

III.—EGYPT.

His life of protest was not yet complete. No sooner had the people settled in their new home than he was led to take great stones in his hand and lay them beneath the mortar in some brickwork which was being laid down at the entry of Pharaoh's palace in Tahpanhes. "On these stones," he said, "the King of Babylon shall set his throne, and spread out his royal pavilion upon them. He shall smite the land of Egypt, and kindle a fire in the houses of its gods, and array himself in her spoils, as easily as a shepherd throws his outer garment around his shoulders. The obelisks of Heliopolis will be also burnt with fire. To have come here, therefore, is not to escape the dreaded foe, but to throw yourselves into his arms."

Some years must have followed of which we have no record, and during which the great king was engaged in the siege of Tyre, and therefore unable to pursue his plans against Pharaoh. During this time the Jews scattered over a wide extent of territory, so that colonies were formed in Upper as well as Lower Egypt, all of which became deeply infected with the prevailing idolatries and customs around them. Notwithstanding all the bitter experiences which had befallen them in consequence of their idolatries, they burnt incense unto the gods of Egypt, and repeated the abominations which had brought such disaster and suffering upon their nation.

Taking advantage, therefore, of a great convocation at some idolatrous festival, Jeremiah warned them of the inevitable fate which must overtake them in Egypt, as it had befallen them in Jerusalem. "Behold," said the faithful prophet, "God will punish you who dwell in the land of Egypt as He punished Jerusalem, by sword, by famine, and by pestilence; so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape, or remain, or return to the land of Judah to dwell there."

A severe altercation then ensued. The men indignantly protested that they would still burn incense unto the queen of heaven as they had done in the streets of Jerusalem; and they even ascribed the evils that had befallen them to their discontinuance of this custom. Jeremiah, on the other hand, grey with age, his face marred with suffering, an old man now, did not hesitate to insist, in the name of the God he served so faithfully, that the sufferings of the people were due, not to their discontinuance of idolatry, but to their persistence in its unholy rites. "Because ye have burned incense and sinned against the Lord, and have not walked in his law, his statutes or his testimonies, therefore is this evil happened unto you, as it is this day." He went on to predict the invasion of Egypt by Nebuchadnezzar, which took place in the year B.C. 568, and which resulted, as Josephus tells us, in the carrying off to Babylon of the remnant of Jews who had, against Jeremiah's advice, fled there for refuge. So it was proved whose word should stand, God's or theirs.

Through all these dark and painful experiences, the soul of Jeremiah quieted itself as a weaned babe. When he said his strength was perished, still his expectation was from the Lord. When his soul remembered its wormwood and gall, he recalled to mind the covenant, ordered in all things, and sure; therefore he had hope. The Lord was his portion, and he hoped and quietly waited for the salvation of God. He knew that God would not cast off for ever; but though He caused grief, yet He would have compassion according to the multitude of his mercies. He knew that his Redeemer lived, who would arise for his cause, and render a recompense to his foes. He looked far away beyond the mist of years, and saw the expiry of the sentence of captivity; the return of his people; the rebuilding of the city; the holy and blessed condition of its inhabitants; the glorious reign of the Branch, the scion of David's stock; the new covenant, before which the old should vanish away. Probably, therefore, his days were not all dark; but aglow with the first rays of the Sun of Righteousness, smiting the Alpine peaks of his holy and loyal spirit. The Comforter must have come to him. God, who comforteth those that are cast down, must have spoken words of balm and tender peace. Never yet in the history of the world has He permitted his servants to sink in unrelieved and hopeless midnight. Unto the upright there always arises light in the darkness. The gloomiest hours that ever brooded over the Son of Man broke up with the cry, "Father, into thy hands I commend my spirit."

If these words should be read by some whose life, like Jeremiah's, has been draped with curtains of sombre hue, shutting out the glad light of day, who have trodden the path of sorrow and the valley of shadow, let them know that nothing brings men into such intimate relationship with the Spirit of God, and that to none does the Infinite One stoop so closely, as to those that are sore broken on the wheel of affliction. It is only when we fall into the ground and die, that we cease to abide alone, and begin to bear much fruit. Do not try to *feel* resigned. *Will* resignation. Submit yourself under the mighty hand of God. If you can say nothing else, fill your nights and days with the cry or sob of "Father, not my will, but thine be done." Never doubt the love of God. Never suppose for a moment that He has forgotten or forsaken. Never yield to the suggestion of the adversary that the harvests which you are to garner could have been procured at any less cost. As for God, his way is perfect, and He makes our way perfect.

Scripture says nothing about the death of Jeremiah. Whether it took place, as Christian tradition affirms, by stoning in Egypt, or whether he breathed out his soul beneath the faithful tendance of Baruch, in some quiet chamber of death, we cannot tell. The Bible makes comparatively little of death-scenes, that it may throw into greater prominence the prolonged narrative of the One Death, which has abolished death. God's chief interest is focussed on the life and work of his servants. What they did, said, and suffered, is more to Him than how they surrendered their lives at his bidding. Indeed, to know how a man has lived is to make us largely indifferent of information regarding his last hours. The sculptured column projects its shaft in perfect symmetry upward from the earth, though we may not be able to follow it because the mass of waving verdure veils it from our gaze. But we know it is beautiful, and in perfect harmony with all we behold.

But how gladly did the prophet close his eyes upon the wreck that sin had wrought on the chosen people, and open them on the land where neither sin, nor death, nor the sight and sound of war break the perfect rest! What a look of surprise and rapture must have settled upon the worn face, the expression of the last glad vision of the soul, as it passed out from the body of corruption, worn and weary with the long conflict, to hear the "Well done" and welcome of God.

PLATELAYERS.—Miss Ballard, Walton-on-Thames, Surrey, hon. sec. of the Mission to Platelayers, writes, asking the sympathy and interest of our readers in the work. She hopes that some will undertake to supply these men with monthly packets of Gospel literature, and be a friend to them. The effort is connected with the Railway Mission. There are the names of hundreds of men in the book, with no one to supply them with packets.

THE NEGLECTED RICH.—With reference to the recent communications on this subject, Mr. J. R. Mackenzie, secretary of the Monthly Tract Society, 181, Queen Victoria-street, E.C., writes drawing attention to the operations of the Society, which are directed to the spiritual welfare of the well-to-do classes of the community. A new tract is sent each month through the post to many persons in that station of life, and numerous instances of blessing have resulted.

## "TO SERVE THE LIVING...GOD."

AT SALISBURY CONFERENCE.—BY COL. MORTON.

My first attempt is to remind you that He to whom we have turned from idols to serve is alive. "He was dead, but alive again." He says: "Fear not, I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades" (Rev. i. 18, R.V.). (Mark the transposition in the revised rendering.)

Many of us—I certainly—have often forgotten this obvious truth, that *God is living*, at least the practice of many comes very far short of their belief, if judged by their every-day lives. Moses (Deut. v. 26), David (1 Sam. xvii. 26-36, Ps. xlii. 2, Ps. lxxxiv. 2), Hezekiah (Isa. xxxvii. 4), Jeremiah (x. 1-11) were fully persuaded of this all-important fact. Even the heathen kings, Nebuchadnezzar and Darius, were effectually taught it. Blessed be God, we as believers in his dear Son, in spite of living below our privileges, not only may know the living God, but, far better still, have our dwelling place in God (Ps. xc. 1, and xci. 1); yea! are indeed the temple of the living God, and know ourselves to be the children of the living God (Hos. 1-10; Rom. ix. 25, 26), by faith in our Lord Jesus Christ, our Melchizedek, who is made, not after the law of a carnal commandment, but after the power of an endless life! What privileges are ours!

To serve this living God is our delight as well as our privilege. Because we are sons, we are servants. In 2 Tim. ii. the gradation is from son to servant, *v.* 1, son; *v.* 2, trustee; *v.* 3, good soldier; *v.* 5, athlete; *v.* 6, husbandman; *v.* 15, workman; *v.* 21, vessel; v. 24, the culminating point, servant. This service is perfect freedom because it proceeds from love, and from a right conception of Him we serve.

In Matt. xxv. 24, we read of a life wrecked from the beginning, only because of a wrong conception of the character of the Master. Here are the four steps:—(1) I knew Thee, Lord! (2) I was afraid and went and buried my talent. (3) The obvious sequence. (4) Take therefore the talent from him. Cast him out.

Notice the four grades of the good and faithful servants:—(1) I knew Thee as manifested in thy dear Son. (2) I lovingly laid out my talents for Thee. (3) Give him more. (4) Lead him into the joy of his Lord. In this parable of the entrusted Talents we see the bondage of the slave, in contrast with the joyous service of the free man. I like the crest of the Moravian Church, an ox, between an altar and a plough, "Sacrifice or Service—ready, Lord, for either!"

But, it may be asked—With what shall I serve? Rom. xii. 12 informs us. As priests in God's Temple it is meet that we present a sacrifice. The sacrifice—our bodies, and that our rational service. Mr. Wilkinson says he never asks anyone now—Is your soul saved? He asks—Are you saved? Body, soul, and spirit, everything about you! But where am I to get an example of such service? Isa. xlii. is the only reply, BEHOLD MY SERVANT. His service was perfect, and He is our only model and example.

One last thought I should like to pass on to you, which I got from Rev. D. B. Hankin at the reopening of the Mildmay Cottage Hospital lately. He said to this effect, "And are you willing to work for the Lord alone, unknown, unthanked, and unpraised by men? God's true servants have always been ready to take this place. We read of the twelve apostles, and we know about some of them, but I really cannot conceive who James, the son of Alphæus, and Lebbæus, whose surname was Thaddæus, were, or what they did! But then I read in Rev. xxi. 14 that "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb!"

The Master praises—what are men?

PUTNEY.—A meeting in support of the Lord's Day Rest Association, was held last week in the Werter-road Chapel. Mr. Thos. Wheatley said that "It is computed that 100,000 sermons are delivered in England and Wales on the Lord's day, and 7,000,000 scholars are instructed by 700,000 teachers in addition. Is England prepared to sacrifice this vast agency in the inculcation of morality?" Before closing, he related an experiment made by continental physicians on the effect of continuous labour, and maintained that the rest of the one day in seven was necessary for the physical frame.

## ON THE LORD'S SUPPER.

By Dr. ALEXANDER MACLAREN.*

". . . . Ye do show the Lord's death till He come."
1 Cor. xi. 26.

These words occur in the course of the oldest narrative of the institution of the Lord's Supper. The Apostle declares that he received his information directly from Jesus Christ. So that we have here an independent witness to the facts. The testimony carries us back beyond the date of the earliest of our existing Gospels, and brings us within five-and-twenty years of the Crucifixion. By that early period, then, the Lord's Supper was universally observed; and not only so, but it had been in existence long enough to have been corrupted. The corruptions are instructive, as is also the apostolic method of dealing with them.

The abuses to which the Apostle refers, and which are his sole reason for mentioning the Lord's Supper at all, are mainly two, both of which cast great light on the earliest forms of the ordinance. Some Corinthians were accustomed to make it an occasion for gluttony and intoxication, and some were accustomed to eat, as the Apostle says, "their own supper," so breaking the unity which the rite was in part intended to express.

How would it have been possible for abuses of that sort to arise, unless the first form of the observance of the Lord's Supper had been associated with a common meal, and the domestic aspect been prominent in it? And how would individual hurry in partaking each one of his own supper have been possible, if there had been present an officiating priest to do his magic ere the rite could be observed? It is a strange picture, to our eyes, which necessarily arises from the consideration of these two abuses. And it is a long road from the upper room where the Corinthian Church met, to the "tremendous sacrifice of the Mass."

The Apostle's way of dealing with the abuses is quite as remarkable as they are, and quite as illuminative, as I think, as to the true significance and sacredness of this ordinance. I simply take the words before us as they lie, noting the three points which he emphasises in order to enforce his doctrine of the sanctity of the Lord's Supper. It is a proclamation. It is a proclamation of the death of Christ. It is a proclamation perpetually "till He come." That is all, and he thinks it is enough.

Throughout this whole context there is not a single word that goes beyond such a conception of the Lord's Supper. It is a memorial, and, as the Apostle says in the text, the reason why it is a memorial is because it is a proclamation. Or, to put it in other words, by the rite we declare to ourselves and to others the Christian facts, and the declaration helps us to bring them to mind, and to feed upon Him whom they reveal to us.

Nothing beyond that lies in this context. And the omission of any reference to anything unique, mystical—still more, supernatural—in the rite, is all the more remarkable if you remember the purpose that induced the Apostle to speak about it at all—viz., to rebuke irreverence, and to elevate the notions of the Corinthian Christians as to the sanctity of the ordinance. If he had shared the ideas of the people who call themselves his "successors," how could he have refrained from using that conclusive argument, when his purpose was to enforce the sacredness of the rite? The only reason why he did not use it was because he never dreamt of it, nor had it ever entered into the horizon of the Christian consciousness of his day. The sacredness lies in the proclamation which it makes, and that is sacredness enough. . . . .

"Ye do show the Lord's death." Now I need not remind you, I suppose, that there is perhaps no better evidence of an historical fact than the almost contemporaneous origin, and continuous duration, of some commemorative symbolical act, as the history of all nations may tell us. And it should be taken fairly into account, in estimating the historical evidence for the veracity of the Gospel narratives, that almost simultaneously with the events which they profess to record there sprang up, and there has continued to exist ever since, this rite. So I claim this long-practised rite, which can be traced up almost to the open grave of the Master, as a very strong attestation of the historical veracity of the Gospel narratives. Thus, in the lowest sense, we do proclaim the Lord's death.

But the force of the words goes far beyond that. Note, then, and give to it due importance in your conception of what the Gospel truth and Christ's teachings are, the fact that He Himself chose out from all his history his death as the thing which day by day loving hearts were to remember, and hungry souls were to feed on. Why was that? Why was it that He passed by all the rest and fixed on that? It seems to me that the ordinance of the Lord's Supper ought to exercise the influence of a barrier against all attempts to minimise or to diminish the significance and the importance of Christ's death. What do churches which have ceased to proclaim the full doctrine that the death of Christ is the life of the world, do with that rite? They neglect it, or let it drop into desuetude, or explain it away by all sorts of obviously insufficient explanations. But there it stands. Not his words of gentleness; not his deeds of power; not his teachings of wisdom and of truth; not his revelation of God by the beauty of a perfected humanity and the patience of inexhaustible tenderness, are what He desires to be remembered by; but that death upon the cross. Surely, that indicates a unique influence and power as residing there.

And that same conviction is enforced if we remember that the showing of the Lord's death, which is accomplished in this rite, shows it under very distinct conditions, explanatory of its meaning and power. For the duplication of the memorials into the bread and the wine taken separately indidates a death by violence; and the language of the institution

POINTS US TO DEEP MYSTERIES

—the body "broken for you"—and the "blood shed for the remission of sins." The same idea is conveyed by the associations which our Lord was careful to establish between this feast of the Christian Church and the Passover feast of the Jewish. He swept aside the sacrifice that was made for the redemption of Israel from the captivity of Egypt, and He said "Forget the shadow and remember the substance; forget the sacrifice that was made of the Lamb, unbroken in bone, and remember the other of Him whose body was given for you, the Lamb of God, the Passover for the sins of the world."

"Till He come." All symbolical worship carries in itself the witness of its own cessation, and points onward to the time when it shall not be needed. It is, so to speak, a concession to sense; it is a confession of weakness. It is, if not inconsistent with, at least in some measure incongruous with, the highest genius of the Christian dispensation. That is no reason for precipitate dispensing with external form. No man can judge another in regard of that matter. There is need for a great deal more charity, both on the side of those who incline to the Quaker freedom from all ritual, and of those who incline by natural disposition to the other side, than is usually practised. It is no proof of spiritual immaturity to try to do without the help of external rites. It is no proof of spiritual immaturity to cleave to them, if only it be distinctly understood that the whole value of them lies, not in what they are, but in what they signify. But still the existence of symbolical worship is a prophecy of its own cessation. It digs its own grave, as it were; and just because here we need the bread and wine to help us to remember the death, the taking of these, in compliance with that temporary necessity, itself carries our thoughts, or ought to carry them, onward to the time when, Christ Himself being present with his Church, and we sitting at his table in his kingdom, the symbols shall be no more needed. "I saw no temple therein." "Ye do show . . . till He come."

The one question for us all is, "Do I feed upon Jesus Christ? Do I discern that body as broken for and given to me? Do I know that my sins are remitted by the shedding of his blood?" No participation in outward rites will bring or sustain the spiritual life. Partaking of Jesus Christ alone can do that, and rites help us to partake of Him in the measure in which they bring his death to heart and mind, and so help faith to grasp it as the means of our salvation. His solemn words, "Whoso eateth my flesh and drinketh my blood hath eternal life," are degraded when they are understood as referring to the external ordinance. In the same conversation He Himself interpreted them when he said, "He that believeth on Me hath everlasting life." "Believe and thou hast eaten," said Augustine. "Eat, and ye shall live for ever," says Jesus Christ.

* Extracted from a new volume of discourses, Christ's Musts and other Sermons (5s. *Alexander and Shepheard*). They show all the clearness of exposition and freshness of diction that mark Dr. Maclaren's utterances.

## A PROTESTANT SICILIAN CHURCH.

A Protestant place of worship has been built and opened in the intensely Romish town of Girgenti, in the Sicilian province of that name. Pastor O. Golia-Mauro, whose "Sketches from Sicily" have interested our readers, sends an account of the many hindrances that were interposed by the priests and their abettors; nevertheless, the church was duly opened. In speaking of the opening, the pastor says:—

It was only after surmounting a good many obstacles that the opening of our place of worship really took place. Large printed bills announced the event throughout the town, but what difficulty they caused! The printers generally refused to print them: the only one who could be induced to undertake the order (and that solely for the little sum it would bring him), said, "I will print them because it is my trade, but I shall be one of the first to tear them down from the walls after." We were obliged to have them posted up at three o'clock in the morning.

That day it poured in torrents, whilst a terrible wind was blowing; nevertheless, our hall was nearly filled. Amongst those present, spies, sent by the priests, were not wanting. They came to hear—so they thought—the insults which the pastor would utter against them. But they were vastly mistaken in their supposition, for these were not even alluded to. The sermon was simply an evangelical explanation of the words of Paul, "For I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii. 2), chosen as a programme of the teaching that was to ensue.

A demonstration was organised against us under the direction of a certain fanatical employé, one really famed for his drunkenness and immorality. They commenced by placing opposite our door a madonna, before which on nine consecutive evenings—to the sound of music and the light of large bonfires—all the lowest of the low of the population of Girgenti met together to sing to the Virgin and to invoke curses on the Protestants. On the evening of our services several hundreds of people assembled outside, and vying in their screams and shouts with the tambourines, trumpets, and fiddles which some were playing, cried to the top of their voices, "Long live the Spotless Mary." As I approached to enter the church, the crowd, with hands up, shouted as one man, "Long live Mary, down with the Protestant Pastor." Our entrance was obstructed, and even stones began to fly around our heads.

I thought it then best to call the Carabinier (military police), three of whom immediately came upon the scene. Noise and disorder still continued as before, but we were enabled by their assistance to proceed with our service as usual, and with the doors wider open than ever. The following day I went to see the Prefect, who received me with cordiality, and finding my demands perfectly just, and according to the laws of the land, promised to give his attention to the affair. I also paid a similar visit to the captain of the Carabinieri, with the result that each evening for more than a week after (during which time the demonstrations went on in very much the same outrageous manner), the entrance to the church was guarded by four or six policemen, and the Sunday evening there were even some inside. Nevertheless one night the accomplices of the priests—more clever than the police—succeeded in breaking four of our windows, and during one service they set fire to a great quantity of straw, and threw it inside the entrance, with the hope of igniting the building.

It is easy then to understand that after such popular uproars the Nicodemuses began to hold back, nevertheless the cause of Christ, through the means of a public place of worship—has made a great step in advance in Girgenti.

HOUSE OF REST.—The monthly gatherings at the House of Rest, St. John's Wood, were resumed on Friday. Throughout the day the meetings were earnest and helpful. Rev. Sydenham L. Dixon, fresh from mountain scenes, took as a foundation text Exodus xxiv. 11, and gave an address, in which his recent experiences were spiritualised, and practically applied. After the prayer-meeting Dr. Kate Bushnell delivered a remarkable address, in which the attainments of the Christian, and their full consecration and devotion to God's service, were described in burning words, which went straight to the hearts of all present.

# Present Day Unbelief,

## AND HOW TO MEET IT.

By REV. DR. EBENEZER JENKINS.

I do not think that the disciples of the faith have any reason to be alarmed either at the character or the prevalency of modern unbelief. There has been a scepticism distinguishing every age of the Christian Church. Sometimes it has been sullen and inert. Where the spirit of the times has been revolutionary, and the minds of men have been in conflict with political change, the dogmas of the Church have generally slept in peace, and unbelief has simply existed as the passive condition of iniquity and ungodliness. At other times it has assumed the active form of inquiry and discussion, especially at the close of a great national struggle or a great war, when the boundaries of empires have been re-adjusted, and perhaps a nation has been liberated from bondage, and new forms of government have been introduced and established. When the old has been compelled to give place to the new, when the ancient landmarks of political doctrine and privilege have been removed, it was inevitable that the Church would not be allowed to escape.

Although Christianity is the mother of freedom, the restraints of her laws, and, it must be confessed, certain ecclesiastical errors of her leaders, have favoured the impression that religion has discouraged intellectual freedom and frowned upon the impulses of advancement. To this it must be added that there is in the human heart a natural dislike to any law that professes to be Divine. St. Paul's account of this enmity satisfies us: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. ii. 14). Those who decline to accept Paul's teaching may explain, if they can, how it comes to pass that every mind which thinks at all is conscious of a rebel sentiment against the authority of God and the inner standard of conscience. This in-born repugnance has not only inspired the scepticism which has always assailed the Biblical doctrines of the Church, but has made an honest and impartial examination of those doctrines well-nigh impossible.

At any rate the opposition to Christianity has been conducted in a spirit so combative and remorseless, that nothing has escaped the rigour of every available test. In the attempts to overthrow the faith there have been

### TWO FORCES AT WORK.

There is the scholarship and speculation of the learned examining the teaching of revelation, and there is the persecution of rulers testing the fidelity of its witnesses. These two forces, with little variation, have consistently attacked the Church from the beginning. They resisted the testimony and embittered the ministry of our Lord: they assumed incredible activity and fierceness during the career of the Apostles. How remarkable that this first age was the dispensation of miracles; of those very evidences the absence of which in after times was the alleged ground and justification of unbelief. Even the resurrection of our Lord, the most carefully and luminously attested of all the miracles, was disputed by contemporaries, not to mention the fact that where unbelief was inspired and supported by the jealousy of the reigning power, or the pride of the prevailing school of thought, no miracle, however strikingly manifest, was able to shake it; it was simply invincible.

In the discussion of our subject this fact must always be present to our mind. The revelation of Christ belongs not to the ordinary sphere of thought, where propositions are considered upon their merits, and the understanding yields or refuses its assent, according to the proofs by which they are supported. Christian truth is admitted to the mind by another law than mere intellectual apprehension. There are certain dispositions of the heart which

### INTRODUCE A NEW ELEMENT

into the processes of intellectual acquisition. There is sympathy with the doctrine presented; there is a willingness to conform to the results of conviction, if conviction should follow; there is that kind of humility and frankness which are the steps of a child's way to knowledge: all these must animate the study of Christian evidence. Our Lord's teaching on this subject is equally precise and profound: "He that willeth to do the will of Him that sent Me, he shall know of the doctrine, whether it be of God or whether I speak from Myself" (John vii. 17). Of similar import is another passage: "Except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of Heaven" (Matt. xviii. 3).

Unbelief is very much the same in every age. There is popular infidelity, which is not so much an intellectual temper as an aspect of enmity to Christ, for there is in it neither sincerity nor learning; and there is serious scepticism, the unbelief of honest minds, which in many cases is a mere halt on the road to faith, but in some few instances is a despairing inability to arbitrate between the contending claims of a certain class of propositions, an infirmity which, very curiously, exists in minds carefully trained and of eminent endowments. These defeated inquiries merit our earnest sympathy, and may be left to *his* care who is touched with the feeling of every infirmity, be it intellectual or constitutional, that impedes an honest effort to attain a knowledge of the truth. They are not so far from the Kingdom of God as we are apt to imagine.

But while unbelief, as thus classified, is, in principle, the same in all generations, its particular aspect is determined by the character of the age in which it prevails. The unbelief of the masses is tinctured by the doctrines and spirit of contemporary leaders of thought; those doctrines are travestied by the popular drama or novel. The atheism which is gravely proclaimed and defended in the treatise is parodied by the wits of the tavern, and finds its way to the jests and laughter of the comic theatre. We may select an example from the reign of Queen Anne, when literature commanded the same eminence as that which science has achieved in our own time.

### THE FLIPPANT, SCOFFING SPIRIT

which infected the unbelief of the people in the beginning of the 18th century descended to them from the speculations of a deistic philosophy and the writings of literary men. It came at last to be considered that the Christian religion was so palpably a human fabrication that its pretensions hardly merited a serious research. The apology of Bishop Butler for writing his Analogy reminds one of the irony of Swift. These are his words, and the attitude of present-day unbelief gives them peculiar significance:—

> It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if in the present age this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world.

Those who take a gloomy view of the strength of modern infidelity, and see in the great names that support it, and in the popular forms in which it is made intelligible and attractive to the public, the prospect of another reign of atheism, may remember that following the date of the Analogy there swept over the Churches of England and Scotland that wonderful revival of spiritual life which was awakened by the ministry of Wesley, Whitefield, and others. Christianity rose up like a giant refreshed, and became suddenly triumphant, scattering the prejudices, the arguments, and the resentments of infidelity like chaff, not through the learned defence of apologists such as Butler, Bentley, and Barrow, to whose labours all honour be ascribed, but through the unadorned proclamation of the tidings of grace, accompanied by the ancient power that gave irresistible effect to the simple preaching of the first witnesses of the Cross. New churches sprang up in a night, like Jonah's gourd, but, not like that ephemeron, did they perish in a night, for they are flourishing still.

And yet the unbelief of this day is supposed to present a more formidable front than the scepticism of the last century, or, indeed, of any preceding age. This is partly due to the advance of science; not that there is, or can be, any antagonism between science and Christian truth: for truth is one. Science is the knowledge of facts respecting nature. The methods and resources of inquiry into natural phenomena have enabled scientific men to attain results so new, unexpected, and far-reaching, that the public mind is bewildered by their brilliancy. The students of nature, in seeking for exact knowledge, live themselves in a world of speculation, in certain regions of which only their imagination can attend them, and this pioneer faculty is the inspiration and sometimes the guide of their researches. It is only natural, therefore, that the authority of science, unimpeachable in its own proper domain, should be made to extend to questions that lie outside the rigid walks of scientific analysis.

### CHRISTIANITY DOES NOT TEACH SCIENCE,

but the books upon which her revelations are based affirm the history of supernatural events. Science denies the miracle: there is nothing new in this repudiation: the miracle has been denied from the beginning. But if it be maintained that science has adduced any stronger reason for its rejection than that which was debated in the old controversy, we absolutely deny it. It was always insisted that a miracle was impossible. But what was meant by the impossibility of its occurrence? Only this, that what are called the laws of nature must have an unbroken and undeviating ordinance—that nature knows nothing of any suspension of law. Science by illustrating this fact has given it completeness and impressiveness, but she can add nothing to it. Science cannot say that there is no mind above nature; some of her disciples have said it in her name; but in doing it they abuse her authority, and descend from the high province of exact knowledge to the level of speculation.

But while we have nothing to fear from the progress of science, while we rejoice in that progress, and applaud the labours of those whose genius, diligence, and patience have so marvellously extended the boundaries of discovery, it is no less true that popular unbelief has been fortified by what has appeared to be a new authority. People who do not think and cannot reason have an impression that at last science has disposed of revelation; that the hard facts which recent researches have brought to light have dissipated the halo of Divinity with which the imagination of its followers have encircled the Bible, and left the inspired writings bare of any merit other than that of a merely human composition.

This impression has been strengthened by the agnosticism to which certain men of science have imagined themselves driven. Names of scientific renown are caught up and quoted in vindication of an infidel rejection of the Word of God. Literature is pressed into this unhallowed service. Journals are devoted to the propagation of anti-Christian doubt, and novels of considerable artistic merit bring sceptical doctrines into our families, and diffuse them through our circulating libraries.

To those of us who are contending in the great fight of faith the unbelief of working-men is a subject of absorbing solicitude. This Alliance from its foundation has conceived a deep practical interest in the religious welfare of the working classes. I am satisfied that infidelity has no serious hold of the artisans of England. Theirs is for the most part

### A NEGATIVE INFIDELITY.

It is not the infidelity of conviction, but of apathy. Their intelligence is just now concerned with politics and with trade combinations. That brutal insensibility and selfish narrowness that used to be marked features in their life are beginning to disappear; and we may often detect in their conduct the presence of large and generous sentiments.

In their clubs the democratic spirit will sometimes prompt them to assume an attitude towards the Christian faith, and emphatically the Christian ministry, which they are ready to disavow if you meet them alone, or visit them in their homes, especially if there happen to rest upon their family the shadow of sickness or bereavement. Their relation to the Church has been rendered more hopeful through the Temperance movement. It is not merely that great numbers of them have been delivered from the debasing tyranny of the public-house; but new habits of sobriety and thrift have awakened self-respect and personal responsibility, and this change has been strengthened and confirmed by themselves engaging in temperance work. This is not only a social renovation, it is a great moral triumph, and is spreading through the crowded city populations of the land. We may, I think, gratefully accept it as advancing the solution of a deep and intricate problem, How to get the artisans of the country and their families into the Church.

We have spoken of present-day unbelief as fortified by what is supposed to be a new authority, the discoveries of science and the countenance of scientific men: we have indicated the measure and the importance of that authority. But the Church itself, the guardian and the exponent of the faith, is in danger of becoming, unwittingly, a minister of unbelief. I am not going to discuss the principles

what is known as the Higher Criticism. I do not ink I am called to enter within the precincts of at controversy. I admire the earnest and con-ientious learning that presides over the sacred erature of the Church. There has always been, ere will always continue to be, schools of thought presenting departments of theological research, d different fashions of ecclesiastical taste, not cessarily opposed to each other, but all aiming to press the mind of God, or to improve the edifica-n of public worship. We cannot forget, however, at sometimes these divisions, instead of building the faith of the Church,

HAVE IMPERILLED ITS SAFETY,

d but for the ever-following guardianship of the ngel of the Covenant, the strife of those who bear e Ark of the Lord would long since have de-royed it.

The conflicting views now current among theo-gical leaders on the historical books of the Bible, d on the character of the inspiration pervading it, ve given a kind of poignancy to popular unbelief. hose who have always doubted the supernatural thority of the Word of God, on the common ound of their hostility to everything divine, will fect to see in the disputes of the Church a con-mation of their suspicions. People of this class rely acquaint themselves with the merits of these estions. They are content to imagine that their sistance of the claims of the Bible acquires some ality and importance when men who are the ap-inted interpreters of the Bible cannot agree as to e nature of these claims.

In meeting present-day unbelief the pulpit occu-es our front rank of defence. I am convinced that

THE MORE EXCELLENT WAY

attacking unbelief from the pulpit is to PREACH RIST. I doubt the wisdom of making the pulpit a ofessor's chair for the purpose, for instance, of fending the Biblical account of the creation from e Darwinian theory of Evolution, or maintaining e accuracy of the sacred writers against the iticism of those who impugn their inspiration. If minister attempt this method of controversy he ould be a great master in it. An imperfect ndling of a sceptical position in the presence of a ngregation will probably add to the number of believers, and even when the treatment of the bject is able and conclusive the tendency of such eaching is to disturb rather than settle the faith the hearers.

At the same time a minister's studies should in-ude, if possible, the whole literature of polemics: r there are many young men and women, the hope the Church, who apply to him for help as they ould consult an oracle. Moreover, the pastor who eps abreast of the learning of the day, and is miliar with the currents of popular doubt, will derstand the intellectual and spiritual needs of s hearers, will anticipate their difficulties by sym-thy, and meet them rather by informal teaching an by logical and technical treatment. I am eaking only of the functions of the pulpit where e limits of a discourse will not admit of an aborate refutation of infidelity, and if the preacher ave his work half done, with the chance of never tempting the other half—perhaps the most impor-nt division of the argument—his congregation will left in a far worse plight than he found them. he simple and direct preaching of the Cross, the tting forth of Jesus, present in every mind, to ring the evidence of that presence to the doubter, sufficient to meet the ordinary unbelief of an sembly, which is probably little more than that adness to faith which no argument can quicken. he assurance of the understanding must come ter all from the demonstration of the Spirit.

But the preacher is linked to his people and to e community by another bond than that of the lpit. He is intimately related to the family, and ere are

SUBTLE FORMS OF UNBELIEF

the children of the Christian home, which almost variably escape the sermon. The most perni-ous impressions will secretly thrive even in our lect families, awakened or fed by the current terature of fiction and journalism. The pastor ust study the children of his flock, or much of his ublic labour will be thrown away. He must cquire their confidence, guide their reading, invite e disclosure of their sceptical misgivings, and escue them from the insidious drift of popular nfidelity.

We have described the unbelief of working-men as something which vanishes when you touch it, but you cannot touch it without first knowing where it lies; and here again private intercourse will do more than preaching. It is everything at first, for, as a rule, working-men do not attend public worship. The attraction that conquers their reluctance is not an ornate service, or a musical entertainment, or a festive tea-meeting, or a Sunday afternoon talk on politics and socialism. Methods like these are just now widely adopted, and not altogether without result.

But they fail for the most part to win the genuine artisan. He is proud and shy, and carries within his heart an ancient prejudice against the parson, the Bible, and the Church—a prejudice inherited and made almost impregnable by the habits and surroundings of his life. And yet, strong and firm as it is, it rests neither upon conviction nor experience. He does not know the parson, he does not read the Bible, he does not enter a church. But a prejudice in which there is no intelligence is not impregnable. Approach the working man with sympathetic respect, show him the friend and not the patron, visit his family, let him see the practical side of Christianity, which is the beautiful gate of the temple, and he will enter in. Let him see the love, the tenderness, and the majesty of Jesus, and, falling down, he will worship God, and acknowledge that God is with you of a truth.

THE LITERATURE OF CHRISTIAN EVIDENCE,

whether in the form of elaborate treatises, sermons, or pamphlets, has done good service in defence of the faith; but unless some new position is assumed by our adversaries demanding an immediate reply, I do not think that very much is to be gained just now by learned apologies. The best way of dealing with those who attack the Word of God is to get them to read it. As the Bible increases the number of its students, it diminishes the number of its enemies. Whether the Revised Versions of the Old and New Testament will take the place in the churches of the land which they were designed to fill may be a matter of doubt; but there can be no question that the labours of the revisers have already borne precious fruit in giving a new stimulus to Bible-reading, resulting in a vast increase in the circulation of the Scriptures.

## SAILORS' WELCOME HOME.

THE capacity of the Fo'c's'le was taxed to its utmost at the last muster of the C.L.B.C., and several had to be refused admittance on account of its crowded state. A blessed time was experienced throughout the meeting. Miss Child gave out the text for the month, "Jesus Himself drew near and went with them." She followed with a few facts about the progress of the work, amongst other items of interest mentioning the presence of one who had within a few hours narrowly escaped death, through his ship colliding with another off Dover, and of one who had lately been at death's door through severe illness.

Rev. John Jameson, of Arundel-square Congregational Church, gave a most practical address on "What it is to be a Christian," which roused the enthusiasm of the seafaring crowd. A deeply moving sight was the presence of a number of people who had been brought to a consistent Christian life through the preaching of Mr. Jameson some years ago when a co-worker with Rev. Peter Thompson. It was indeed heartstirring to hear the testimonies from one and other in rapid succession after Mr. Jameson's address. Amongst them was Captain Blackburne, who lately sacrificed a good position on account of the opium trade.

Much prayer was offered for forthcoming special meetings in connection with the Christian Lifeboat Crew; for many members now laid aside through illness, and for the work of the Lord in the various ports.

"STOPPED BY THE FROST!"—Preaching at Bournemouth upon the subject of "Christian Enthusiasm," Rev. J. Ossian Davies drew a practical lesson from the temporary cessation of work caused by the frost when his church was in course of enlargement. Even so does aggressive work in many a church and the zeal of many a young Christian suddenly or gradually come to a standstill, not for lack of material, workers, or means, but because a spiritual frost has set in.

## MISS STEER'S MISSION.

A MOST interesting and sympathetic sketch of the work done in connection with Miss Mary H. Steer's Home for Girls appears in *The Sunday Magazine* for October. The writer, Miss Mary P. Bolton, after describing different branches of the work, says:—

The success of Miss Steer's work has been due to the fact that, though she is dealing with masses of children, they have each been felt by her to be living, sentient human beings, each with the possibility within her for a good and useful future—each with a soul to cultivate, a heart to develop, a mind to train. To illustrate the wonderful result that training has produced, take as an instance the forty-three children which Miss Steer has received from the National Society for the Prevention of Cruelty to Children alone. I am able to say that in no solitary instance has her training failed in its development of the good in a child, however degraded it had become both in mind and in body, owing to the conditions in which it lived.

And it must be understood that Miss Steer does not pick and choose just which cases and what children she will take—the same Society is able to tell that not once in the ten years of its existence has Miss Steer ever refused to take a child from its care, whatever difficulties have encompassed that case, however loathsome has been that child's history. It is a *child*; it is a girl child in danger—this suffices with Miss Steer, troubled though she is with the sadly mundane yet absolutely needful question to continually confront, that of ways and means.

Never has the taking a child into her heart and into her Home been a matter dependent on how much or how little will be paid with it. That it should need guarding and caring for and protecting, if only from itself, this suffices as an all-powerful claim on Miss Steer's devotion, and gives that child a free entrance into her ever-open door.

It is sad, when the great good done by Miss Steer in this her labour of love is considered, to know how terribly the difficulties of this most difficult of work are increased by the endeavour to make ends meet, the constant living by a faith which, great even though it be, has frequently been tested to the utmost by the lack of the wherewithal to carry on this big undertaking for another week. Yet faith like Miss Steer's has brought its reward, and help has come in the hour of need.

. . . . .

In the simple daily services in the little chapel of the Home is to be found the root of much of the good work that is being done. It is here the girls gradually and well-nigh imperceptibly come to understand what is the groundwork of the love, with patience, the bright, hopeful faith with which they are surrounded. No girl in these Homes says what we have so often heard young folks say, and say drearily and wearily, "We don't like good people because they are not kind." Somehow or other one quite understands and even sympathises with the plaint of such children. Without *kindness* "goodness" is worth little—the words mean the same thing—but far too often in the upbringing of children this fact seems to be lost sight of.

Miss Steer's girls, however, love the good people about them because they are kind, and by realising, slowly enough it may be, this goodness in the kindness it prompts, they are led to try and serve their Father up in heaven, because Miss Steer serves Him and because He makes her so kind.

THE "LIBERATOR" RELIEF FUND.—Rev. J. Stockwell Watts writes from 16, Farringdon-street, E.C.:—"Some 500 of the most aged and destitute 'Liberator' victims, who are over 70 years of age, have, by the liberality of the donors to this fund, been placed beyond the reach of want, and relieved of anxiety as to their future subsistence. Sufficient money has been invested for their benefit in Consols, which will be wholly expended in providing half-yearly grants for them, as a substitute for their lost dividends as long as they live. But we are compelled to be very apprehensive, owing to the serious falling off in the contributions, as to the ultimate fate of many hundreds of others between sixty and seventy years of age, most of whom are widows and lone women, all destitute, or nearly so, and often invalids. For the past two years the fund has supplied the wherewithal for their existence, but unless many further and substantial donations are forthcoming, these folk must inevitably spend their last days in the workhouse; a fate against which they have striven hard all their lives."

# NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 14.—ZEPHANIAH II.

*The Way of Escape* (1-3).—The prophet addresses the nation as having no feeling, no desire, and bids the people gather in religious assemblies to seek God, that so they may escape the day of doom which would scatter them as the wind does the chaff. They had not sought the Lord (chap. i. 6), but if they were to do so, meekly seeking his mercy, they would be hid in the day of his anger (1 Peter iv. 17, 18).

*The Fate of the Philistines* (4-7).—The prophet adduces the fate of neighbouring peoples as an argument why the ungodly should repent. Noonday is the hour of Oriental sleep, the attack, therefore, would be unexpected. Gath had been already destroyed, now Ekron should be obliterated. (5) Another name for the Philistines, because they had sprung from Crete. (6) Instead of large cities and a dense population, the region should be given up to wandering shepherds. (7) The captivity of Israel would be turned again, and they would inherit the land of their ancient foes, but which by covenant was theirs.

*The Fate of Moab, Ammon, and Ethiopia* (8-12).—God listens to the reproaches of those that hate his people. He may have long patience, but ultimately He will avenge their cause. As these nations had occupied the land of Judah, so they would be given up to nettles and salt. (11) What a striking phrase, "famished idols," as though God would deprive them of their sacrifices and they would die of hunger. (12) Ethiopia stands for Egypt, and represents the southern oppressors of Israel.

*The Fate of Assyria* (13-15).—Nineveh was destroyed by Babylonians, and ever since the once mighty city has been an utter desolation. The pelican and the porcupine, which are better renderings than cormorant and bittern, cry amid the ruins, and the highly-carved ornamental cedar work is open to the winds of heaven. Nothing seemed so unlikely as that this mighty city, sixty miles in circumference, should thus utterly perish. Let London and New York, and cities like them, beware.

MONDAY, OCTOBER 15.—ZEPHANIAH III.

*The Sins of Jerusalem* (1-7).—Uninfluenced by the punishment of other nations, Jerusalem pursues her course of sin, morally impure, oppressive, refusing instruction, estranged from God, with princes and judges that devoured all they could, with light and treacherous prophets, with priests whose pollutions did violence to the law they professed to maintain. What a picture is this! (5) Yet in the midst of all God was indwelling his beloved city. Morning by morning He dispensed justice. He was constantly, by his prophets, shedding the light of holiness through the city, but the people refused conviction. Is it not thus He lives in our hearts, remonstrating against the evil and trying to win us to a better life? The just Lord was in the midst, but the unjust knew no shame. (6, 7) The judgments on other nations ought to have warned Jerusalem, and thus she would have escaped her fate.

*The Day of Vengeance followed by Reformation* (8-13).—Awful judgments were on their way, like fire to purge the chosen people, and they would not fail of their destined aim. Their speech would be rid of all mention of idols. They would serve God with one consent. Though dispersed to Egypt, thence they would bring an offering. (11) True contrition follows restoration. (12) It is when we are afflicted and poor that faith is most buoyant. (13) Purged from iniquity, loving truth, those who have passed through the cleansing fires would have at length a time of respite; like a flock they would lie in pastures, fearless of harm.

*Golden Days* (14-20).—If you are passing through times of fiery trial, learn the lesson carefully, and solace yourself by anticipating the golden sunlight that shall lie upon your path in coming days. Song and shouting, gladness and joy; judgments taken away and enemies cast out; the King come, and evil gone, the mighty God so glad, so near. In his love not mentioning the past; in his joy, singing; in his might, bringing back the captivity, so that those who halt are saved, and He gets Himself a name in all the earth.

TUESDAY, OCTOBER 16.—HAGGAI I.

Zerubbabel is the Sheshbazzar of Ezra i. 8. He was of the royal line, and appointed governor by Cyrus. Josedech was son of Seraiah, high priest when Jerusalem was taken (2 Kings xxv. 18-21). Haggai means *festive*.

*The Neglected Temple* (1-4).—On their return from Babylon, the Jews set themselves to rebuild their homes, leaving the temple of God in ruins. They pretended that they were so interrupted by their enemies that the time had not come; therefore Haggai, and a few months after him Zechariah, were sent to stir them up. Cieled, *i.e.*, wainscotted, indicates the luxury of their homes in dire contrast to the Temple yet level with the ground.

*Encouragements to Build* (5-11).—The depressed condition of Israel was due, the prophet said, to their neglect of God's house. Reflect, consider, ponder, whether you have not lost rather than gained by making your own interests first. However hard we work, it is to no profit apart from God's blessing. Men who think they cannot afford time or money for God's work, and who concentrate all their energy on self-aggrandisement, will sooner or later rue it. Their savings will leak away, their money-bags have holes, their harvests fail, whereas those that live for God lose nothing. Their boats are given back filled with fish.

*The Resumption of Temple-building* (12-15).—How much one earnest voice can do! Assured of God's presence and favour, in three weeks the whole land awoke. But note the co-operation of God's Spirit with the words of his servant, "the Lord stirred up." Let us ever seek and rely on the Divine co-operation.

WEDNESDAY, OCTOBER 17.—HAGGAI II.

*The Glory of the Second House* (1-9).—People were disposed to mourn over the inferiority of the new temple to the first. (4) Such mourning weakened them; hence the summons to be strong. When God is beside us, and his presence is realised, we touch the source of strength. If Christ is really within, there is nothing we are not strong enough to do or bear. (5) How wonderful that in spite of all their rebellion and exile, God's spirit was still among them. God cannot break his covenant promise. (6, 7) Quoted Heb. xii. 26-28. This *little while* was about 517 years—but short in the estimation of the Eternal. This shaking may refer to political revolution, or the overthrow of the Jewish Levitical system. The earth may refer to the former, the heaven to the latter. As great commotions ushered in the first, similar ones shall the second advent. Though men do not realise it, the one cry of the human heart is for Christ. The anguish around us to-day, the wars and rumours of wars, revolution and tumult, are but the birth-throes of his advent. (8) God had something better than metal for the adorning of the second temple. (9) Where God's glory comes, there is peace. Apply this to your heart and life, and ask that through conviction and renunciation the desire of the soul should come to you, bringing glory, wealth, and peace.

*The Rewards of Obedience* (10-23).—Two months after the foregoing, the prophet again remonstrated with the people for still neglecting the temple, though they appear to have maintained religious rites. (12) As the holy flesh did not sanctify what it touched, so religious observance did not compensate for neglecting the Temple, but their neglect of the Temple would make their religious service unclean. (14, &c.) The earnest toils of the people had met with perpetual unsuccess because God was against them. Bad harvests should drive us, as a nation, to consider our ways. (19) There was no seed in the barn because it had just been sown; the fruit trees also had as yet not flowered or fruited; all, therefore awaited God's word to turn out well or ill; and if the people repented, from the moment of their doing so He would bless them. (20-23) Amid all the convulsion described (ii. 7), the Jews would be preserved, and their safety guaranteed, as the seal is guarded by the Oriental with jealous care.

THURSDAY, OCTOBER 18.—ZECHARIAH I.

*Calls to Repentance* (1-7).—Two months after Haggai began to prophesy, and one month after the recommencement of the Temple (Hag. i. 1), Zechariah opened his ministry. His name means, *One whom Jehovah remembers*. We need to preach the same message to successive generations. If it has failed with the fathers we must reiterate it to the children; if it has succeeded in bringing the fathers to repentance, the work has to be recommenced when they have passed away. Amid the death of the great and good, God's Word stands for ever. Oh that it might take hold of us! No man ever turned to God, but he found God's face towards him. "When he was yet a great way off," etc.

*The Warrior-Angel* (8-11).—The "deep bottom" is the valley; the "red horse" is the type of war; "piebald," of times of unsettlement; "white," of peace. God's angels, after patrolling the world, bring news that all is at peace. This was realised after the fall of Babylon. How good to know that angels counterwork Satan (Job i. 7).

*The Angel Pleadings* (12-17).—The angels plead out of love for men. The argument was that, if all the earth was quiet there was no reason why Jerusalem should not be restored. Comforting words were spoken in reply. The heathen whom God had used against his people, had overstepped the limit. He was now about to stretch out his measuring line for rebuilding the chosen city.

*The Erasing of the hostile Horns* (18-21).—The four horns represent the enemies of Judah from the four corners of the earth, or, perhaps, the four great kingdoms of Babylon, Medo-Persia, Greece, and Rome. Their work was done, and they were to be sawn off; so shall all the enemies of God's people perish, whilst they that trust Him shall be comforted.

FRIDAY, OCTOBER 19.—ZECHARIAH II.

*The Measuring of the City* (1-3).—The measurer was probably an angel, and his action indicates God's care of and interest in the ruins of his beloved city. One angel bade another address Zechariah with words of cheer.

*The Protection of Jehovah* (4-5).—Jerusalem would need no walls, because God would be around her as well as within her temple and shrine. So it is with each believer. The Holy One is within you, filling and possessing you, but He is also around you like a wall of flame. Reckon on this, and believe that evil is powerless to reach you so long as you abide in God.

*An Invitation to Return* (6-9).—Israel was still largely in exile in the lands north of Palestine. (7) We must appropriate and act on the Divine announcement. (8) God is not content with restoring the glory of Jerusalem, He commissions the prophet to proclaim the punishment of the nations that had led his people captive. How carefully is the eye guarded by brows and lashes and lid; so God cares for his own.

*The Effect on the Nations* (10-13).—When God is in the midst of his people, He exercises a strong attractive force. (11) These are probably the words of the Messiah, the great reward of God; one fulfilment was in his incarnation. (13) The reverent hush that pervades mankind is a fit tribute to the majesty and beauty of our God. So may our hearts hush their strivings and cryings in his presence!

SATURDAY, OCTOBER 20.—ZECHARIAH III.

*The Restored Priesthood* (1-7).—In Joshua the whole people, rescued from destruction as a brand from the fire, stands before God's Angel, which is probably the second person in the Holy Trinity. Satan is the accuser of the brethren. How glad we should be to learn that he is cast out (Rev. xii. 10). Satan probably urged the uselessness of rebuilding the temple, since the people, and especially the priesthood, were too sinful to be able to offer acceptable sacrifice or service. (4) But by the grace of God these impediments are removed, the stains are blotted from Joshua's robes, and the mitre is replaced on his head. (5) With many authorities it is better to read *he* for *I*. So in Christ, the Church, and each member of it, stands accepted before God. Whatever may be our conscious condition, in Him we are without spot.

*The Branch* (8-10).—Joshua and his fellows were welcomed to have free access into the palace of the Great King, and to stand among his attendants. (8) They were men for a sign (see R.V.). The Branch is Jesus (Isa. iv. 2, Luke i. 78). (9) This stone may have been in the first instance the foundation of the New Temple, zealously watched by Divine Providence, but how surely it refers to Jesus Christ (Psa. cxviii. 22; Isa. xxviii. 16; Dan. ii. 45; Matt. xxi. 42). "That day" was that on which Jesus died. Many as your sins may have been, in the twinkling of an eye, if you turn to Christ, they will be put away. And then the blessed peace comes, and the desire to win others.

## PROTESTANT WORK IN SHOREDITCH.

May I bring before your readers the work which our new branch of the Protestant Alliance is doing in Shoreditch and neighbourhood? Your readers should know that ours is a very hotbed of clerical sacerdotalism, assumptive and presumptive, but that, though this clericalism has had some twenty-five or thirty years' start of us, our new Protestant branch is arranging efforts which shall open the eyes of the people to the true character of the Ritualistic movement which has, all around us, developed so insidiously.

The Roman Catholic lectures in our Shoreditch Town Hall were followed up with reply lectures, and we have been keeping up various activities indoors and outdoors since, while enrolling members in our branch. We have put the subscription as low as 1s. in order to secure the hearty earnestness of working men, and we are obtaining the result at which we aimed. But for effective work we must apply outside our membership for help.

Our committee is arranging for an important conference of ministers and Protestant workers, and we have other plans for action during the coming months. Our hon. treasurer is Mr. Thomas W. Cook, 205, Kingsland-road, N.E., who will thankfully acknowledge any contributions. Among our vice-presidents are Rev. W. Cuff, Rev. Archibald G. Brown, Rev. Philip Reynolds, Lord Robert Montague, General Sir Robert Phayre, Surgeon-General Partridge, and others.

We shall be glad, also, to receive parcels of Protestant literature for distribution by our "Tract Band" through this district, so heavily mined by insidious Romanists, or special contributions for the purchase of such literature.

I am, sir, yours very truly,

James Wallis Rouse, Hon. Sec.

*73, Woodland-street, Pollton, N.E.*

# INTERNATIONAL S. S. LESSONS.

OCTOBER 21.

A Sabbath in Capernaum (Mark i. 21-34).

Golden Text, verse 22.

(21) See *where* and *how* Jesus spent the Sabbath day. In the synagogue, the place where God was worshipped, and his word was read and expounded. The ruins of a synagogue have lately been discovered at Capernaum, probably the very one in which Christ taught. The walls were 10ft. thick, and nearly 75ft. long, and 57ft. wide. Four rows of columns divided it into five aisles. It is almost certain that this is the synagogue built by the Roman Centurion (Luke vii. 4, 5), and in which our Lord uttered some of his most memorable words. "Straightway" is a word which Mark frequently uses, for he describes Jesus as the active servant of God. The corruptions associated with the worship of the synagogue did not cause Him to hesitate. The faults of others should never be urged as an excuse for our own disobedience and neglect.

(32) Both the substance and the manner of his teaching surprised the people. The Scribes, on whom devolved largely the work of writing the Scriptures, were also their expounders and interpreters. But their teaching was a cold and lifeless repetition of what others had taught. Jesus was the embodiment of his teaching. He neither stated opinions nor asked the opinions of others. There was no appeal from that which He said. How do we treat his teaching? To ignore it is impossible. But we may, like the people at Capernaum, admire and wonder, yet not accept and obey.

(23-28) The words of Jesus are enforced by his works. (1) *A distressing case* (23). Apparently, the man was quiet enough until brought into contact with Jesus. It was the demon within that prompted the cry (24). There are beings who have become so confirmed in their wickedness that the very presence of Jesus is a torment to them. That is the awful end to which sin leads if unrepented of. By frequent yielding to sin man may bring himself into that condition. Beware of the beginnings of evil. (2) *A glorious victory* (25-28). It was obtained by the Word of Christ. As He taught with authority, so He healed with authority.

Note, the salvation was for the man, not for the demon. Christ has still power to deal with the sins that may possess us. Yet the demon does not willingly relinquish his hold upon the man (26). Satan never loses his prey without a struggle. Sins never seem to bind us so securely as when we try to escape from them. Are you finding this to be true? Still trust your Great Deliverer. The people connected the miracle with the doctrine (27). Christ muzzled the unclean spirit when it testified of Him; but He constrained the people to bear their witness. Their exclamation leaves them without excuse if they do not accept Him.

(29-31) From the synagogue Jesus went with his four disciples into the house of Peter. It has been pointed out that Peter, unlike his boasted successors, had a wife. The most faithful followers of Jesus have no promise of exemption from sickness. Yet they have in Jesus the very best possible sick visitor. The fever was as much under the control of Jesus as was the demon He had just cast out. The cure was immediate and complete. A helpless invalid was changed by the word and touch of Christ into an active servant. Is there not a parable in this miracle? There are in his house still many who are useless, because spiritually diseased. Jesus has the same power to-day. He not only gives life, but gives "life more abundantly."

(32-34) The works of the day have helped to spread abroad the fame of Jesus. But his fame only brings Him more work. The needy press to Him, and are carried to Him by their friends. How true a picture of what takes place still! The rich, the self-satisfied, the proud, pass Him by; but the poor, the distressed, the consciously sinful and helpless, need Him. Their number, and the variety of their diseases caused Him no difficulty. No needy soul ever came to Him in vain. As He could heal "all manner of disease," so He can save from all sorts of sin. Do you know your need? Have you brought it to Jesus? If not, will you do so now?

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JAPAN.—A correspondent of the *Boston Congregationalist* says that all forms of educational and evangelistic work temporarily suffer because of the war. If the regular lines of missionary activity are to be continued, supplies from abroad must be more than usually generous during the next few months. Summer schools are half deserted, summer vacations shortened, many forms of business are at a standstill, churches find it well-nigh impossible to collect money for their running expenses, and all schools are counting on reduced numbers in the autumn.

# For the Young.

## NELLIE'S PRAYER.

I had noticed Nellie for some time. She sat two pews in front of me, and I had often felt I ought to speak to her, but was afraid she might not like it. One Sunday evening Nellie sat in the pew alone. She was a bright-looking girl about seventeen years of age. All through the service I felt that God wished me to speak to her that night.

At the close of the service I went and asked if she would join my Bible-class, if she did not already belong to one. She looked surprised but pleased, and said she would like to if her mother would allow her; she promised to give me an answer the following Sunday. Her mother consented, and Nellie became a very regular attendant at my week night Bible-class. The intense interest she seemed to take in all that was said attracted me, and made me wish to know more of her than was possible during the hour spent in class. So I asked her to come and have tea with me on a certain afternoon. I did not understand why her face brightened, as she eagerly answered, "Thank you, I shall be so pleased."

She came, and after we had spent some time together I began speaking of the class and of certain girls who were whole-hearted in Christ's service. By-and-by I ventured to ask, "Are you trusting in the Lord Jesus, Nellie?" Her eyes filled with tears as she replied, "No; but I long to. Before I came here I asked God to let you speak to me of Him, and tell me how I might become his believing child; and I do thank Him for hearing my prayer." How I enjoyed telling that dear girl of Christ's willingness to save, of his finished work, of his love for sinners, etc., only those who have experienced the joy of such blessed work can understand. She was soon able to trust his word and rejoice in the fact that God for Christ's sake had forgiven her.

She afterwards told me the following story, which seems to me a wonderful instance of God's hearing and answering prayer. "Two years ago I read 'The Wide, Wide World.' It made a deep impression upon me, and every day since I have prayed that God would send me a 'Miss Alice' to speak to me of Jesus. When you came to me that Sunday night a few weeks ago, I wondered if you were the 'Miss Alice' I was praying might come. The night you invited me to come here I had been praying all day that you might ask me; and when I knew I was coming I prayed that you might speak to me of Jesus, and tell me how I could find Him. He has answered every prayer, and now that I am his I mean to work for Him, and be a 'Miss Alice' myself."

Nellie is now one of the brightest Christians I know, and has had the joy of leading many to the Saviour she found as we knelt together in my room four years ago. M. W.

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CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Bradford, Yorks.*, Oct. 13; *Manchester*, Oct. 15; *Liverpool*, Oct. 16—17; *Macclesfield*, Oct. 18; *Worsley*, Oct. 20; *Ashton-under-Lyne*, Oct. 21—29; *Stowmarket*, Oct. 30; Mr. J. S. Tyler, *St. Multose, Parochial Hall, Kinsale*, Oct. 14—19; *Ballacolla, Queen's Co.*, Oct. 21—22; Mr. H. Falkner, *St. Albans*, Oct. 12; *St. Paul's Church, Finchley*, Oct. 14; *Hatfield*, Oct. 15; *Cheshunt*, Oct. 21; Mr. H. W. Pewtress, *Matthias-road Mission-room, Stoke Newington*, Oct. 21—27; Mr. George Goodman, *Chingford*, to Oct. 14; *Gresham Hall, Brixton*, Oct. 21—26; Mr. Edward Hughes, *Christ Church Schools, Old Kent Road*, Oct. 15—19; Mr. S. J. Hewlett, *Christ Church, Dover*, Oct. 20—30; *Birkdale*, Nov. 2; *Tottington Bury*, Nov. 3—12.

The meeting for reports of Seaside Services will be held at *Devonshire House, Bishopsgate Without*, 3 and 6.30, on Oct. 11; *Manchester, Strangeways Hall*, 3 and 6.30, Oct. 15; *Liverpool, Gordon Hall*, 3.30 and 6.45, Oct. 16.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 14, 2 Chronicles xiv. 1-15; Mon., Oct. 15, xv. 1-15; Tues., 16, xvi. 1-14; Wed., 17, xvii. 1-13; Thurs., 18, xviii. 1-17; Fri., 19, xviii. 18-34; Sat., 20, xix. 1-11.

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ASYLUM FOR IDIOTS, COLCHESTER.—We understand (says *The Daily Chronicle*) that Sir Savile Crossley, Bart., has purchased from the Salvation Army, at a cost of £3000, and most generously presented to the above institution, the house known as Oceanville, Clacton-on-Sea, for use as a seaside home for their patients. It is admirably suited for this purpose, has a commanding view of the sea, and stands in its own grounds of nearly an acre. As it is the house in which Mrs. Booth died, the Salvation Army were only induced to part with it in consideration of the good object for which it was intended to be used. For some time the need of a seaside home has been greatly felt by the board of directors, and it will prove a most valuable acquisition to the resources of the asylum.

# WORK AMONG FRENCH CHILDREN.

Pantin is a manufacturing town, north-east of Paris, with about 20,000 inhabitants. There are distilleries, perfumeries, and a large tobacco factory. In this last alone 900 women are employed, almost all of them mothers of families. The children are left to themselves, and as the men are often out of work the woman maintains the whole family. They earn from four to five francs a day, and might live well if they would only try. But alas! alcohol, disorder, and bad management make paupers of many.

I had been at Pantin some weeks, asking the Lord what He would have me do, when my duty was shown to me. On February 6 I saw crowds of children in the streets, and they behaved so wildly that I felt great pity for them. I hired a room, and on March 18 opened Sunday and Thursday schools. Many came, and I have now about 200 names in my book. There is an average attendance of fifty on Thursdays; on Sundays but few come. I soon found out that I could not keep them on Thursdays unless I interested them, so I bought some dolls for the girls to dress, and for the boys I provided drawing-books, slates, painting, books, etc., and playthings for the little ones. The elder boys and girls have charge of their little brothers and sisters, so we must take them all together. I pay some women to help me to teach the girls to sew, and they remain for the instruction.

Many Alsatians live in this place, and, being a German myself, I invited them to German meetings. I also, with the help of a friend, began a French meeting on Thursday evening. Now I can say there is a door open and I look and ask for help. I want speakers, witnesses for Jesus Christ.

I have been living in France for over twenty years, and I love the people. The Government schools are over full. I have been told they have not seats enough for the children. The Roman Catholic schools have also many children, but many parents would not send them if they knew where to put them. There is room for a Protestant school. A kindergarten for the little ones is very urgent.

Further information may be obtained from

(Mdlle.) K. R. Zweigle.

11, *Rue de Montreuil, Pantin, Seine, France.*

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# WRECKS.

As the avalanche on an Alpine plain,
The hurricane bursts on the placid main;
The raven pinions of night and cloud
Envelope the deep in an ebon shroud;
Sea upon sea sweep over the deck
Of a helpless, rudderless, shattered wreck,
Fighting for life with the storm and tide,
Like a Christless soul at the Jordan's side.

Next morning the hull is yet in view,
One lonely speck on a sea of blue;
Around and afar as the eye can sweep
Is a shoreless, waveless, silent deep.
Must she sink at last in the calm and light?
Will no succouring sail appear in sight?
Must she perish, steadily, surely, soon,
Like a thoughtless soul in the Gospel noon?

At eve, a shout in the rising gale
Rings over the sea, "A sail! a sail!"
With mariner spirit, in danger true,
The passing vessel has saved the crew—
Saved from a tomb in the yawning tide;
Saved to return to the old fireside!
Saved like sinners escaped the flood
Of eternal death in the Ark of God.

*Donegal.* J. K.

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FRANCIS-STREET MISSION, MARYLAND POINT, E.—The annual report says:—"House-to-house visitation is not the least important and hopeful part of the missionary's labours. It is only by means of this branch of the work that he can come into close contact with the people in the district, and acquaint himself with those who are living in open neglect of God and his salvation. Good work has been carried on at the Mission Hall. The Gospel meetings held on Sunday and Thursday evenings have been largely attended, and the missionary's heart has been made glad in witnessing the manifestation of God's grace in the salvation of souls. Open-air meetings have been held in the back streets during fine weather, and these have often been well attended. Visits to the lodging houses are regularly made and meetings held in most of them." The hon. sec. of the mission is Mr. John Easson, 122, Windsor-road, Forest Gate, E.

## Who are Israel?

Dear Sir,—I might reply to Mr. H. D. Brown's very surprising paper on the above subject, by repeating what the late Dr. Adolph Saphir said in his last published work, "The Divine Unity of Holy Scripture":—

> You Gentile believers think you make a great concession when you speak of the Jews as God's ancient people. They are not his ancient people: they are his present people; they are his future people; they are his everlasting people; they are his only people.

This witness is true. Nationally God has not taken up any other people that ever lived upon the face of the earth, and He never will. It is true He is taking out a people for the name of Christ in this era out of all the nations, thus forming the Body, the Church of the living God; but that is a procedure not analogous to, but in the strongest contrast with, his past dealings and future purposes in Israel.

When Abraham had manifested complete obedience to the will of God in the offering up of Isaac, God gave him a double promise (Gen. xxii. 17): "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." This is not the same thought repeated, but is a promise of a spiritual seed and of a natural seed, both numberless. All who "are of faith are blessed with faithful Abraham" (Gal. iii. 9); but to the earthly people, the Jews, are plenty of promises (including the promise of the Land), which are for this people alone. I may call myself a child of the father of the faithful, but that never will make me nationally a Jew.

May I venture upon a homely illustration? Most Scotchmen believe in the efficacy of oatmeal porridge and the Shorter Catechism; disbelief in the advantages of these wholesome things will not turn a Scotchman into an Englishman, nor will their acceptance by an Englishman thereby convert him into a Scotchman. A Jew who remains in unbelief respecting Jesus of Nazareth does not cease to be a Jew, nor forfeit his share in unfulfilled promises of earthly blessing to the chosen people; nor does a Gentile, on becoming a believer, thereby serve himself heir to a piece of land in Palestine, or to a share in the special glories that await Israel when Christ comes to reign over his kinsmen according to the flesh. Nor need a Gentile believer crave any such blessing, for he is to reign with Christ not upon the earth but over the earth; and, as a portion of the blood-bought Church, has a far higher destiny than even restored and prosperous Israel. Let us keep in mind the clear distinction made in 1 Cor. x. 32 between "the Jew, the Gentile, and the Church of God."

It may help to clear up the question of Israel's peculiar greatness as an earthly people if I simply quote a few texts of Scripture:—

> Thus saith the Lord, Israel is my son, my firstborn.—Exo. iv. 22.
>
> O Israel, who is like unto thee, O people saved by the Lord!—Deut. xxxiii. 29.
>
> You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.—Amos iii. 2.
>
> Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?—Deut. iv. 33.
>
> He showed his Word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation.—Psa. cxlvii. 19, 20.
>
> What advantage, then, hath the Jew? . . . first of all that they were entrusted with the oracles of God.—Rom. iii. 1, 2.
>
> Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.—Rom. ix. 4, 5.
>
> Did God cast off his people? God forbid . . . God did not cast off his people which He foreknew.—Rom. xi. 1, 2.
>
> And so all Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.—Rom. xi. 26.
>
> In those days ten men shall lay hold, out of all languages of the nations, even shall lay hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.—Zech. viii. 23.
>
> Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.—Zeph. iii. 14, 15.

Everyone who is even moderately acquainted with "dispensational truth" (which Mr. Brown so strangely invokes to establish his position) will concur with me in claiming each of the above texts as referring distinctly to the Jewish people, and not to Christians of this or any other age. An age is certainly coming—it may be very nigh at hand—when assuredly "all Israel will be saved." So soon as they have looked upon Him whom their forefathers pierced, and see in Him the King of Glory, then and not till then, when God has "set his King upon his holy hill of Zion," will He "give Him the heathen for his inheritance" (Psa. ii. 6, 8); then, and not till then, when He has "built again the tabernacle of David which is fallen down," will "the residue of men seek after the Lord and all the Gentiles upon whom my name is called" (Acts xv. 16, 17). It is a vain dream to expect the conversion of the world until Christ's return; no promise can be produced to encourage such a hope; as one has well and briefly put it, God's order in the conversion of men to Christ is—in this age some Jews, some Gentiles, in the age to come all the Jews, all the Gentiles; and let us remember it is "to the Jew first."

Mr. Wilkinson aptly puts the case in some such words as these: "Just now the Jewish train is shunted to a siding, whilst the Gospel express goes along, picking up passengers here and there. But by-and-by the Jewish train will get again upon the main line, and take up passengers at every station." "The Lord hasten it in his time."

Yours sincerely, James E. Mathieson.

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Dear Sir,—It is not my intention or desire to reopen the above question. I can only refer your readers to what I have already written, but your insertion of the note which I scribbled in pencil on the margin of the proof of Mr. Brown's letter, which was shown to me when I was in a hurry at a meeting in the City, and which had reference only to one paragraph in that letter, and was not intended for insertion, will, I fear, mislead some into the belief that I otherwise accept Mr. Brown's analysis of what I had said as a fair one, or that I am any nearer regarding his position in reference to this subject as Scripturally or logically tenable.

Mr. Brown utterly ignores the fact that there are *specific promises* to the nation of Israel *as a nation*, which hold true to them in spite of their present condition of temporary banishment from the land and the presence of God, and that some of these promises—for instance, those which guarantee their preservation as a nation for ever, etc., which are given to no other people—are being fulfilled now, even "while they remain in unbelief," because Jehovah ever abideth faithful, and because "the purpose of God, according to election, might stand, not of works, but of Him that calleth."

Mr. Brown seems to me to raise an alarm quite unnecessarily. No sober-minded Christian denies an equal share to Gentile believers in every blessing in the Old Testament, which is of a spiritual nature. I think I made this sufficiently plain in my reply which has already appeared. The question is whether believers can claim these blessings by the name of Israel or only in the name of Christ, and in virtue of an unconditional covenant made with Abraham before circumcision, when he was no more a Jew than he was a Gentile; and whether an enlarged scope of application of spiritual promises in the Old Testament excludes, or in the least affects the position of Israel in relation to the purpose of God. Even those of us who, by God's grace, are now believers from among the Jews, feel that our access to spiritual blessing is not in the name of Israel, but in the alone name of Our Saviour, and I submit that the loose use and interpretation of the name "Israel" by Gentile believers, except in the ideal sense, is unwarranted by anything in the Word of God, and can only tend to confusion in the interpretation of Scripture.—I remain, dear Sir, yours sincerely in the service of Christ,

David Baron.

23, *Grove-road, Highgate-road, N.W.*

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EACH-END-HILL VILLAGE, situated between Folkestone and Lyminge, has long been without a church, chapel, or mission hall, but lately mission work has been carried on by the Folkestone Y.M.C.A. (two of whom walk the distance, six miles, each Sunday) during the last two and a-half years, at the request of some of the residents. The meetings have been held in one of the cottages, with the kind co-operation of the occupants, but the space is now quite inadequate. Frequent testimonies have been given of blessing received. During this season efforts have been made to have a hall erected large enough for the requirements, and for that purpose about £100 has been collected. The site has been presented to the association by Mr. H. Rigden, Lyminge. Should the balance, about £45, yet needed, be obtained, the opening gathering will take place within three weeks.—A. Reid, secretary, Church-street, Folkestone, Kent, will gladly give particulars.

## WITH THE HOP-PICKERS.

For the twelfth season the hop yards of Hereford and Worcester have been visited through the agency of Mr. T. S. Heley, of Wing, Leighton Buzzard. Starting with pony and trap from his home, he and his party visited between forty and fifty villages, missioning the entire way. Owing to a recent accident, Mr. Heley had to turn back, leaving the more arduous work of walking in the hop district to Mr. John Jones, of Shepherd's Bush, the writer, and others. Tracts were distributed from crib to crib, and the Gospel preached in 145 hop yards, some 12,450 persons being thus reached.

We found Christians from Malvern, Hereford, and Bromyard were holding Sunday services in a few farms near these centres, but the general complaint was, "Nobody has been to us." At our appearance, the cry was frequently, "We've been talking about you," or "We thought no one was going to bring us a bit of reading." "Somebody thinks of us if we are poor hop-pickers," said another.

That these tracts are valued we had ample testimony, many telling us they still had last year's. "My mother had a tract given her in the hop yard, and she kept it in her prayer-book for years, and when she died somebody else had the prayer-book, tract and all." So said one poor woman.

Another woman came after us, saying, "Give us a little book, only a little 'un to put in a letter."

Meetings were held in the yards as frequently as possible, sometimes in the dinner-hour, or while the people worked. One such would have made a picture for an artist. We stood among the wires and strings, now superseding the poles, beautiful hops swayed overhead, a row of pickers stretched as far as the eye could penetrate; other rows were on our right and left. The men who cut the hops stood close around, leaning on their long hooks, as the words were proclaimed, "All we like sheep," etc. So attentive were the listeners, especially the men, that there seemed danger of the work being hindered. After a similar meeting we heard a voice say, "I'd far rather hear that than cursing and swearing."

A wet Sunday provided us with grand meetings at the buildings. Flour, fruit, dough, and tins of meat stood upon the table, but at our coming the company put themselves in church shape without a word. Bare-footed and dripping gipsy children were called in, and as the rain fell outside and on the roof, we spoke of Christ, the Ark, an open door, safety and shelter for all who would enter. At closing we sang:—

> Oh think of the home over there!

A solemn feeling pervaded us all as we read the last verse and mentioned that a dear young man, who had been with us twelve months before on that spot, was now "over there."

Another meeting by the light of a huge fire on the evening of that day was also a blessed time, as we sang in the glow and flicker,

> There is a fountain filled with blood.

At the close of the meeting one of the pickers came to us and volunteered to speak a word for Jesus, accompanying us through the rain and darkness to another farm, where he told of his mother, who, though poor, left him a blessed legacy in her dying words, "Follow me." William Luff.

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### CAMPANA, SOUTH AMERICA.

We still have to report progress. There are only a few of us here who own Christ as Lord, yet we have reason to praise God that our work has not been in vain. Our Sunday evening services are well attended, and the word is preached with power by earnest brethren. We often get the sailors of the boats which put in here with coal for the Rosario Railway to attend these meetings, and when convenient we hold services on board the boats. Quite a number have been induced to lead sober lives.

Our Sunday-school is very flourishing, and more than 75 per cent. of the English children attend. The lessons learnt are taken to the homes, and often to the hearts of those who otherwise keep aloof from religious influences. Our Band of Hope is also well attended. Our Bible-class on Wednesdays is the best meeting of the week. We should be glad to receive any books of an interesting character for the little ones, as such books are very hard to get here.

C. J. Cooke, Sec., Campana Christian Mission.

*Casa Blanca, Campana, Provincia de Buenos Ayres, Argentine Republic.*

## NORTH AFRICA MISSIONARIES.

Taking advantage of the presence in England of a rather larger number than usual of missionaries on furlough, the Council of the North Africa Missions arranged for a two-day conference, to be held between themselves and their fellow-workers, at which important questions bearing upon the practical work of the labourers could be fully discussed. The meetings were private, and, through the kindness of Col. Morton, were held on Wednesday and Thursday of last week in one of the rooms of the Mildmay Conference Hall. Workers were present from each of the countries embraced within the sphere of the Mission, viz., Morocco, Algeria, Tunis, Tripoli, and Egypt.

On Wednesday morning, after a season of prayer, Mr. E. H. Glenny, hon. sec., who presided throughout, drew their attention to Matt. ix. 35-38. The pressing need of workers, and how to obtain them, viz., by prayer. The fact having been mentioned that no new workers had applied to be sent out to Algeria during the years '93 and '94, General Haig suggested that in view of the action of the French Government at that time, the Lord may have been answering prayer by holding back workers from that field. The subject of languages occupied the remainder of the morning session. The recent decision of the Council to give all accepted candidates twelve months' study of Arabic, under a competent master, before going out, was generally considered to be a step in the right direction.

In the afternoon, the Conference considered the question of the need of suitable hymns in Arabic, also colloquial readings, and annotated portions of Scripture. Several of the workers stated that they could use but a small proportion of the hymns at present published, for while beautiful in sentiment, they contained no saving truth. Some few hymns had been translated by Mr. M. H. Marshall, which were considered most valuable, and it was resolved to proceed with the translation of others as quickly as possible.

Reports were received from various missionaries present as to the progress made in the work, irrespective of actual cases of conversion; also how best to follow up inquirers. The subject of the desirability of sending out more suitable labourers, in view of the limited supplies of funds ,brought out from many of the missionaries present their satisfaction with the principles of the Mission, and their wish that in the future, as in the past, no candidate whom the Council judged suitable to go forth should be kept back by shortness of supplies. During the conference much prayer was called forth for an increased number of workers.

On Thursday morning some time was spent in considering the condition of the Moslem mind in relation to spiritual things, the truths most needed to be presented to them, and the best methods of presentation of truth. Mr. Michell, who has had much experience both in Tripoli and Tunis, and who has held many long discussions with their educated men, dwelt on the difficulty of finding suitable words in Arabic to convey to the native mind an adequate conception of sin. The consideration of this subject brought out many helpful suggestions in dealing with Moslems. The use of the term Sidna Aisa, as representing the Lord Jesus, was considered unsatisfactory without some further explanation, as conveying to the mind of a Mohammedan a wrong idea of Christ, presenting Him rather as a wonder-worker without in any sense conveying the idea either of his Divinity or Sonship. Mr. Michell suggested the use of another word which, used in connection with Sidna Aisa, would make it clear who was meant.

The afternoon of the second day was occupied with the consideration of the following subjects: Methods for getting into contact with the people, including systematic itinerating work; the further instruction of native converts, their occupation and support; observance of the Lord's day; the use of lantern slides in teaching. In connection with this subject it came out that in consequence of the use of pictures of Christ by the Romanists, and the great aversion of the native mind to what they consider idolatry, the workers who have lanterns do not show pictures representing the Lord. A daily public meeting for prayer and reading of the Word of God, at which natives could attend, similar to that carried on among the Spaniards of Tangier, was strongly recommended to be commenced at each of the stations. The frequency and duration of furlough, and the need of ways and means for making known the work of the Mission, brought the conference to an end.

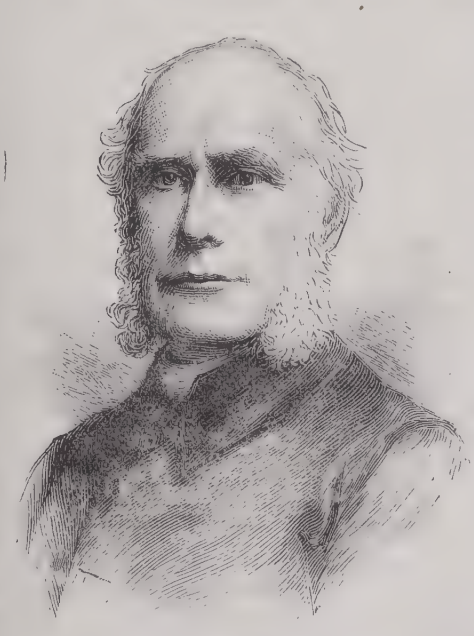
All the workers confess that the meetings have been most helpful and refreshing, and the desire was expressed that they might prove to be but the beginning of similar gatherings in the future. Apart from the benefit derived by mutual conference with each other on these important points, the union and communion has been most delightful, and cannot but be fraught with blessing to the Moslems of North Africa. W. T. F.

## THE LATE REV. W. GIBSON,

OF THE PARIS WESLEYAN MISSION.

The recent death of Rev. William Gibson removed a devoted worker from the evangelical forces of France. For thirty years he gave himself, body and soul, to Gospel work across the Channel. He was a warm-hearted Methodist, and several tributes to his memory have appeared in the periodicals of the denomination.

In the current issue of *Work and Workers*, Rev. Dr. Rigg says:—"A holy passion, an unquenchable enthusiasm burned with a clear and unremitting light on the altar of his heart. His working days were longer by hours than those of most men, even busy and active men; his cares and anxieties were



*(From Photograph by Messrs. Window & Grove, 63a, Baker Street, London, W.)*

urgent and excessive. Fervour and faith had sustained him, and would have sustained him still, but that the overwrought and exhausted body yielded at length, and gave way.

"William Gibson was the son of a Methodist minister. He was converted at Woodhouse Grove School in a 'revival.' From that school he passed forward to Wesley College, where he took an active part in religious work, maintaining the warmth and fervour of his zeal throughout his period at the school. He entered the ministry in 1852, and in 1854 was assistant to Rev. John Farrar, the President of the Conference. He was appointed to Paris for his first term of residence in 1862, having previously spent five years in London circuits. After ten years' work in Paris, he returned to the English work, and spent six more years in London in the Southwark and Brixton Hill circuits. In 1878 he returned to Paris, and there he spent the remainder of his life with an ever-increasing devotion to the work, to which he had given himself with an absolute surrender. The paramount importance of France as a centre of world-wide influence was perhaps his deepest intellectual conviction; the need of the Gospel for France in order to heal its national troubles and maladies, and to make it the most powerful and central influence in the world for the leavening of humanity with the Christian truth and Christian faith, were ideas which had taken possession of his whole soul, and the force of which only increased with the increase of his knowledge and experience.

"It was his happiness to be powerfully aided by the labours and influence of his accomplished and devoted wife, the daughter of the late Rev. William B. Boyce, whose name is bound up with the history of Methodist missions throughout the world, and of his daughters. The work accomplished by himself and his family in the preparation and publication of hymns suitable for French Methodist worship, and tunebooks, and tracts, and evangelistic periodicals, has formed no mean part of what has been done in the pioneer services of Methodism in France. It may be safely affirmed that those who enter into the labours of Mr. Gibson and his circle of associates, will discover more and more, as their experience expands, how great a work of preparation has been accomplished."

Rev. F. W. Macdonald, secretary of the Wesleyan Missionary Society, in some hearty reminiscences, says:—"The way in which his thoughts and aspirations, his endeavours and his prayers, converged upon 'the Gospel for France' was wonderful, at times pathetic. With him all roads led—to Paris. In a far truer and deeper sense than that in which the English queen said, 'You will find Calais written upon my heart,' might it be said that France was graven upon the heart of William Gibson. Along with a gentleness that nothing could ruffle, a patience that nothing could exhaust, he had courage, perseverance, and tenacity of purpose that I have seldom, if ever, known equalled. They carried him through innumerable difficulties, they secured for him again and again the ends upon which his mind was set, and turned the seemingly impossible into accomplished fact. The sudden, the unlooked-for failure of his vital powers would seem to show that he had been spending them all along in a way he little suspected, so unaccustomed was he to consider himself, or take account of days spent in toil and nights in travel."

So speak colleagues in France as well as his friends in Great Britain. His death has been widely mourned; and on all hands prayer has been offered that God will raise up more men of a like stamp, to carry on the work of which Mr. Gibson laid the foundations.

## THE OPEN-AIR IN IRELAND.

In the short space of less than two months, street preaching appears to be now fairly established in the town of Galway. The failure of the recent prosecution of Mr. R. C. Hallowes, Rector of Arklow, and of Mr. George Williams, together with the admirable conduct of the police, has doubtless been instrumental by God's blessing in putting an end to the violence of the intolerant section of the populace. Occasional hostility may from time to time manifest itself in the future, but nothing so violent as in the past need now be apprehended.

On Friday last Mr. Williams, accompanied by Messrs. Coghlan and Knapman, preached without molestation to a considerable crowd in the Market Place, and, excepting some noise from a few women and children, they had a most attentive hearing. No hand was raised to strike them; neither stones, mud, nor filth were thrown. The preachers closed with the Doxology, and returned to their home full of wonder and praise. A large force of police was present, but their services were not at any time required.

In Athlone also the hostility of the mob has greatly lessened, and it is expected that the open-air meetings in this town will be as orderly as those carried on every Sunday in the streets of Dublin, Kingstown, Arklow, and Cork. W. H. M.

## REAL SELF-DENIAL.

Many will be interested in the following letter lately sent to the Secretary of a well-known South London Mission:—

"Dear Sir,—I herewith enclose postal order for five shillings towards Richmond-street new buildings, and am sorry that I am not able to send you a much larger sum. Having met with an accident, I was obliged to give up my situation last June, since which time I have only been able to earn about thirty shillings; but after hearing the plea from Mr. Olney for funds, myself and wife resolved to deny ourselves of our dinner for one week to enable us to send you the before-said amount.

"Praying that the Lord may open the hearts of some who are more blessed with this world's goods to send you all that you now require to pay for the much-needed schools.—Yours faithfully,

"D. C——r and Wife."

## TWO PICTURES.

THE FIRST.

The following prose idyll recently appeared in the columns of a London daily:—

A poor widow, whose husband died some time ago from consumption, has cause to look back with gratitude to the day when a certain missionary attached to one of the metropolitan police-courts paid her a visit of consolation and assistance. The future was black with the prospect of penury and distress for herself and family, until her visitor got the children cared for by benevolent friends, and sent the mother to be trained as a nurse. Then her heart was once more buoyed up with hope. In due time she obtained her diploma, and abundant qualifications commended her readily to the medical profession. Among her patients was a lady who was stricken with fever, and whom nothing but good nursing and careful watching could possibly restore to health. These the widow gave without stint, never sparing herself so long as her charge required her help. The lady recovered, the doctors telling her candidly that it was to the nurse rather than to them that she owed her restoration. One day this week the patient wrote to the missionary and asked for an appointment, stating that she wished to make her will in favour of the nurse. The missionary advised a pause for consideration. Was she dealing justly with her relatives? "Oh, yes; the relatives were only cousins, and were all richer than she." And then the lady made her will, leaving £5000 to the poor widow and her three children, and appointing the missionary executor and trustee, with a small legacy for his trouble.

This simple little paragraph will be copied into many papers, and will be quoted in many circles, receiving from, and producing in each, just the criticism and effect to be expected, according to the moral and spiritual bias of each.

It is beautiful to think that such a living poem as this is the product of the most commercial city in the world, and of the close of the so-called weary, faithless nineteenth century! I want to know the missionary, with his voluntary and unnoticed ministry of consolation, without thought of reward other than that which all true servants of God know they have in Him, and in the comfort of his love. I want to imagine the woman who, out of the depths of poverty, "black with the prospect of penury and distress," was lifted into the heaven of hope, and into the joy of work well done, by the practical sympathy of this man of God, and showed her fitness and her gratitude by giving herself "without stint, never sparing herself," to the saving of another's life. And I want to remember the patient—the lady for whom the nurse did this—whose thanksgiving for restoration did not take the form merely of a five-pound note sent to some charity, but of permanent benefit to her who had saved her life, reaching to her children, and rewarding the humble missionary—the original channel of God's blessing to those concerned—so that, maybe, his declining years shall not be without a gleaning from the harvest he sowed for others.

I want all this, because I am told so often that there are no miracles now; there is no use in trying to educate and to teach the poor, who are so dull and so ungrateful now; and the world is very hard, the rich do not care, there is no link between them and those who serve them; everyone is for self now! I dare not forget this little story, for it is to me another proof of the power of God, even now!

THE SECOND.

My story—the story that was told me the other day—is not beautiful; it is a contrast to the other. A man was very ill, dying, they said; but he did not die, for a poor woman did her best, and nursed him back to life. The man was not poor, but he was without God. His heart was very small, and perhaps it may have been hard. He gave nothing to the one who had nursed him, and she, being very poor—it was winter—took an old coat she found in a cupboard, and being fearful of discovery, hid herself from the man whose life she had saved, and from whom she had stolen the coat.

One night—it was still winter—it came to her that she was dying. She put a little candle in her window, and then lay down in a corner on the old coat. She said to herself, "Perhaps one going by the window will notice me through that light, and I shall not die quite alone."

One did notice her. He entered, and found her very near death, so near that she was deaf to his words of hope; but not so near that she was past feeling. He stayed with her through the night, and as the grey morning dawned the black shadows gathered about the dying woman. She touched the coat, and put the watcher's hand upon it. "Yours!" she said, and died.

She was buried, and the coat came into the hands of the man who had comforted her last hours with his presence. He worked among the poor, and he gave the coat to his wife to clean and to repair. "For," said he; "it will take the place of the coat I gave to poor Peter last week. I miss it these cold nights." The woman ripped it to pieces, and as she did so there fell from out the breast-padding six pieces of thin, soiled paper. She looked at them; then showed them to her husband. "These are bank-notes," he said; "for fifty pounds apiece. There are three hundred pounds here. I must find the owner." They were very poor, and there was no clue; but all that winter the man hunted everywhere to find the owner of the notes. He told the story of the coat to everyone he met, until one day he came home and told his wife he felt ill. He had caught cold through loss of his coat, and he felt full of pain and fever. As he grew worse, he said to his wife, "If this is good-bye, dear, you must put all your trust in God. He has been very good to us. And I wish I could have found the owner of the bank-notes; but he will turn up."

He did. The next day he said he had called for a coat, and the money which he had placed in its lining; and having satisfied the poor woman and her dying husband that he was really the rightful owner, he went to the door and called a man in. "Take this person into custody," said he, "for unlawful possession. This kind of thing must be stopped."

"I think it is stopped, already," said the policeman. And it was. A beautiful smile was on the face of the rich poor man, the dying City missionary, who "was not, for God took him."

M. B. GERDS.

## CHURCH MISSIONARY SOCIETY.

On Tuesday and Wednesday evenings last week friends of the Church Missionary Society quite held Exeter Hall, and in great meetings said farewell to workers about to leave for the foreign field. The autumn "dismissals" are usually invested with enthusiastic interest, and this year the proceedings were characterised by much fervour and solemnity. The meetings were admirably described in the *Record*.

On Tuesday evening Sir JOHN KENNAWAY, who presided, delivered an address at once felicitous and sympathetic. He spoke of the missionaries as "our representatives" going forth to the foreign field; and, in reference to the usefulness of such a meeting, he said, "It does us good to see them face to face and to hear their voices."

Rev. F. E. WIGRAM, hon. sec. of the Society, gave some details concerning the outgoing missionaries. Of the entire party, sixty-five—twenty-eight clergymen, two doctors, two ladies, twelve laymen, and twenty-one wives of missionaries—were returning to the field; while sixty-four—fifteen clergymen, two doctors, ten ladies, twenty-six laymen, and eight wives of missionaries, and three ladies going to be married to missionaries—were new recruits.

Several of the missionaries delivered addresses, each one being timed to five minutes. Rev. A. W. BAUMANN, returning to the North-west Provinces, spoke of the open doors in India. Were we going to enter in? Rev. F. T. COLE, who is returning with his wife for the fourth time to the Santal Mission, contrasted its present prosperous state with its condition when he first knew it twenty-three years ago. Dr. EUSTACE, who, with Mrs. Eustace, is returning to the Punjab, dwelt on the privileges of mission work, and wound up with an appeal for free hospitals. Rev. H. J. SCHAFFTER, returning with Mrs. Schaffter to important educational work in South India, recalled the advice given him by Henry Wright, not to allow the secular part of educational work to overshadow the spiritual side of the Mission. Their Mission was not to civilise nor to Anglicise, but to Christianise the natives of India. Rev. R. BATEMAN spoke of the Punjab, to which he is once more returning.

The old workers having made way for the recruits, some words were spoken by Lieut.-Col. T. A. FREEMAN, who, with Mrs. Freeman, is proceeding to Western India. His theme was an appropriate one, "The Army and the University of Oxford regarded as fields from which to draw recruits." Rev. F. W. ASKWITH, who is proceeding to an educational Mission in Travancore, gave those left behind three thoughts, viz.: Pray for us;

SEND MORE AFTER US;

and work hard in the home parishes, so that when the natives come here they cannot point the finger of scorn at Christianity. Mr. A. C. KESTIN represented the business men, and addressed his remarks to those present who were engaged in commerce. He had himself received the call, he said, while engaged in the daily routine of official work, and although he was some time before he responded to that call, yet, thank God, he was able in the end to overcome all his difficulties. Rev. H. MOULD represented the C.M.S. College at Islington, and spoke in warm terms of the excellent training he had received there. The last outgoing missionary to address the meeting was Rev. R. S. HAYWOOD, and he appealed to Cambridge men to ponder over what had been said, and if they felt the call to offer themselves as soldiers under Christ's banner.

Rev. T. HOUGHTON, Vicar of St. John's, Sheffield, gave the farewell address. First of all, we should not forget that when the missionaries had started for their different spheres of labour we owed them a thoughtful remembrance. At the same time we owed them sympathy: they were breaking many ties in leaving their old homes, and they expected us to sympathise with them in their troubles and trials. But there was still a third responsibility, and that was, he thought, more important than the rest, and that was that we owed them a prayerful remembrance. We should be always praying that God in his mercy would watch over our brothers and sisters in the mission-field, that He would forward their work and give them his guidance. Speaking to the missionaries themselves, Mr. Houghton urged upon them the necessity of courage.

On Wednesday evening the hall was again crowded. The outgoing workers this time were proceeding to Palestine, Africa, China, and Japan. In the course of an opening address Sir JOHN KENNAWAY said:—Just now Englishmen are thinking of the great development of energy and activity manifested by China and Japan; and though we do not know what these may portend, or how far they may affect us, we do know that the need is great for high civilising influences in those countries. When God permitted these wars and rumours of war, it behoved all his people to be more active in seizing their opportunities, amid the clash of kingdoms and the din of arms, so that the Kingdom of Christ might be advanced.

MR. EUGENE STOCK

gave particulars regarding the missionaries, and as he read the roll-call each stood up. Addresses, limited to five minutes each, were then delivered by several. Canon TAYLOR SMITH, who is returning to Sierra Leone, represented West Africa. He pleaded for more helpers, and appealed especially to young people to come forward and give themselves up for Christ. Rev. J. D. THOMAS came next, representing a missionary family. The work was, he said, one of the most glorious in which any human being could be engaged. Rev. F. BURT was the only one representing East Africa. Rev. H, MORRIS, who followed, was not on the list of departures: he is kept at home by illness, and he spoke for himself and for others in a like position. Rev. J. B. WOOD represented the veterans, he having gone out first to the Yoruba Mission thirty-seven years ago. Yet it was less strongly manned now with European workers than it was then. The appeal was to the heart—"Ought not I to go?" Rev. G. C. NEVIN, bound for Japan, represented the Universities. Dr. L. G. HILL, proceeding to South China, spoke for the medical missionaries. Rev. E. HUGHELSON, going to Mid-China, represented the Islington men, and gave a somewhat humorous sketch of everyday life in the C.M. College. A stirring speech from the Rev. J. G. GARRETT, who, with Mrs. Garrett, is returning to Ceylon, brought this section of the meeting to a close.

Rev. C. H. BANNING then gave the closing address. "Whose I am, and whom I serve" was his text; sonship and service, his theme. There could be no service without sonship, and in this connection he introduced a telling reference to "the greatest and grandest" Lord Shaftesbury, whose motto, "Love—serve," was a popularising of the text. "My first resolution," said Lord Shaftesbury, at the outset of his life, "must be God's honour; my second, man's happiness; and the means, prayer and pains."

## THE BLIND OF INDIA.

At the Bangalore Missionary Conference in August, Rev. J. Knowles, of Pareychaley, Travancore, introduced the subject of "Hope and Help for the Blind," and the paper which he read was given in the September issue of *The Harvest Field* of Madras. After describing the educational destitution of the blind, and the efforts that had been made to meet it by printing books in embossed letters, specially mentioning the work of Dr. Moon, Mr. Knowles spoke of the Braille method, which is now used in all the large blind institutions in England, France, America, Germany, Switzerland, and elsewhere, having also been adapted to Chinese. This system had at length been applied by Mr. Garthwaite and himself to the Indian languages, and the result was a scheme called the "All-India Blind Alphabet." Among other advantages possessed by this system, is the fact that it can be easily written (as well as read) by the blind. Mr. Knowles said:—

"This All-Indian alphabet furnishes a very simple method of representing any and all of the Indian vernaculars. The various letters are represented by a very simple system of raised dots upon paper. The raised dots are arranged in groups. These groups differ in the number or position of the dots, and are separated by spaces one from another. The raised dots are felt by the tips of the fingers, as the blind man passes them along the line, and he quickly learns to distinguish the dot or dots which represent the various letters, and thus reads his books.

"The Braille writing frame consists of two pieces of brass. The writing pen is simply a blunt awl. The writing frame is attached to a light wooden frame to hold the paper. The process of writing is simplicity itself. The problem to be solved in applying the sixty-three combinations of dots to the letters (or sounds, for both have to be considered) of the Indian languages was to find out which combination should be assigned to represent each letter so as to render reading and writing as easy as possible.

"There is a blind type-writer, called the Hall-Braille type-writer, by means of which a blind man can easily emboss his letters, as fast as an ordinary writer; with practice, probably a good deal faster. Similarly there is a machine for stereotyping. But there is no machine invented yet to supersede the tips of the fingers in reading. According to the census of 1891, out of a population of some 274 millions there were 458,868 blind. Including Burmah and Ceylon there will probably be about half a million, who, according to the census, are reported blind. But this number, large as it is, must be far below the real number of the blind who need to be provided for. The census takes no note whatever of the people whose sight is so seriously defective as to render them for educational purposes practically blind, and these form a very large number.

"Hitherto very little has been done for the blind in India. Miss Askwith has done good work at Palamcottah with Moon's system adapted to Tamil. There are about a score of blind of whom she takes loving care. Miss Bernard, at Poona, has, I believe, a small school for girls. So far as I know, this is all that has been attempted in India. But thanks to the timely help of the Madras Government, Mr. Garthwaite has printed first books for the blind in Telugu, Hindustani, and Tamil. Kanarese is partly printed, and the MSS. of the other principal languages of India are ready, and other works are to follow.

"There is urgent need of the establishment of a Home and School for the Blind, where suitable boys and girls may be gathered in for a few years, and given such an amount of education as they may prove themselves capable of receiving. The next step to be taken, arising immediately out of the initial work that has already been done, is the institution of such a home. Self-support is out of the question. A proportion of the expenses of site, buildings, teachers, books, is very kindly offered by the Madras Government, but food and clothing must be defrayed by relatives and voluntary contributions. There must be someone at the head of the institution in sympathy with the work, and capable of fostering it for the next five years. Such a manager would need to circulate the books, secure pupils, and provide for the teaching and for satisfactory arrangements for food, etc., so that all classes of scholars may be provided for."

In conclusion, Mr. Knowles commended the undertaking to Christian sympathy, and the conference passed a resolution recognising the value of the scheme, and supporting the establishment of an institution on a Christian basis, in which to teach the blind. The conference also declared: "That in view of Mr. Knowles' connection with the scheme, and his enthusiasm in the cause of the blind, we are of opinion no one else is so well fitted to take charge of the institution, and we earnestly hope the directors of the L.M.S. will be able to spare him for the work for the term of five years." A committee representative of the various Missionary Societies was appointed to receive and administer funds.

At a meeting of the Madras Missionary Conference the subject was further considered, and a similar resolution was passed, in which Mr. Knowles was indicated as the proper principal of the desiderated Institution for the Blind, and the directors of the L.M.S. urged to set him free to undertake this special work. Specimen books and further information regarding the enterprise may be obtained from Rev. S. M. Organe, Memorial Hall, Madras.

Rev. J. Knowles writes to us from 6, Curzon-park, Chester:—"Kindly let me make an earnest appeal for someone to come forward to help in this work. "My fellow missionaries are kind enough to think I should undertake the work, and most gladly would I do so, *but* I have had fourteen years' loving labour in connection with the London Missionary Society. The financial condition of the L.M.S. renders it impossible for them to take up new work, much as they sympathise with the effort. Surely the cry of these 600,000 blind will be heard by the followers of Him who came to open the blind eyes.

"It seems to me that what is really needed is a Mission to the Blind of India and the East, on the lines of the Mission to Lepers, and such a society could work with all the Evangelical societies, one missionary, acquainted with the teaching of the blind, only being needed to have charge of a small central institution for training blind teachers for the blind.

"I shall be glad to give what further help I can, but I regret to say I am ordered by the doctor complete rest, and when I am rested the directors of the L.M.S. are anxious that I should return and devote myself to the district work.

## WESLEYAN EAST-END MISSION.

This anniversary, which took place on Wednesday last, was rendered even more than usually interesting by the fact that it marked the reappearance of the superintendent, Rev. Peter Thompson, after an absence through illness of nearly five months. Mr. Thompson preached at the week-night service in Stepney Temple on the second Tuesday in May, though feeling very unwell. During many weeks thereafter he had a fierce battle with disease, and for some time his life was despaired of. Happily, however, for East London, by the blessing of God and the care of his medical attendant and his beloved wife, his useful life was preserved, and after a long rest by the Northern Sea he has returned to his work looking perfectly well.

The anniversary meetings were held in the Stepney Temple, formerly known as the Seamen's Chapel, Commercial-road. They commenced with a devotional meeting at noon, over which Rev. W. H. Tindall, of the West London Mission, the founder of the Southport Convention, presided. Revs. J. Martyn Lobb (Leytonstone) and W. D. Walters (Secretary of the London Mission), with Mr. Mellor, led in prayer, and the principal address was given by Dr. F. Montague Miller, of Stoke Newington. Dr. Miller's subject, from which he drew many practical lessons for the Christian life, was the deliverance of the Israelites at the Red Sea.

A luncheon followed in the saloon behind the adjoining Book-store, Rev. Walford Green, President of the Wesleyan Conference, presiding. Mr. Thompson gave a hearty welcome to the President, whose election to the chair had, he suggested, reflected some honour upon the mission, of which he has been for many years the treasurer and a warm friend. The President, in response, referred sympathetically to Mr. Thompson's illness. He trusted that the meetings of the day would be in every way satisfactory. He would be very glad if they could get the £700 for which Mr. Thompson asked, but it would be still better if they received that baptism of the Holy Ghost for which Mr. Walters had asked in his concluding prayer that morning. Having that, they would have everything. Brief addresses followed from Revs. J. H. Hopkins (of the South London branch of the Mission), Joseph Jackson (one of Mr. Thompson's colleagues), Joseph Nettleton (of Hackney, formerly of Fiji), Mr. J. Williams Benn, M.P. for the St. George's division and a warm friend of the Mission, and Mr. Hibbard (of Stoke Newington).

The afternoon gathering in the chapel was, as usual, "the ladies' meeting." A gentleman, however, presided, in the person of Mr. W. W. Berry, of Gushmere Court, Selling. He told a touching story of a Kentish farmer, once well-to-do, the son of a magistrate, who, by reason of bad times, became bankrupt, took a situation in London at £2 a week, lost that through no fault of his own, and was at last found among the crowd clamouring for work at the dock gates. When men in such circumstances found a helping hand stretched out to relieve their temporal necessities, they were rendered willing to listen to the Gospel message.

Three of the Sisters also spoke, who devote their lives to the assistance of the poor who swarm in the district occupied by the mission. Miss Patrick had some interesting things to tell about work among the mothers at the Lycett Memorial Chapel, Mile End-road, which was only taken over by the Mission a year ago, but where the labours of Rev. John Howard and his helpers have already produced a great improvement, both in the attendance at public worship and in other respects. Miss Seddon, of St. George's, the oldest centre of the Mission, sketched an outline of the multifarious methods pursued in the whole of the Mission. These included sewing meetings, Bands of Hope, mothers' meetings (with over 800 members), six children's meetings weekly, ten open-air meetings, clothing-clubs, boys' brigades, young men's guilds, society classes, etc., etc. She had some good stories as to visible good effects produced by the Temperance and children's meetings. Miss Wilson, a Dublin lady, who has only been about a year in the Mission, gave some of her first impressions of the work. She also was able to tell of fruit reaped among the seafaring men who abound in the neighbourhood of the Old Mahogany Bar, the Mission's converted music hall. Rev. John Howard added a few words on the progress of the year at the Lycett Memorial Chapel. When he took over the work there, he found only 120 members, with none on trial for membership. Now there are 181 full members, and thirty-three on trial. He also had something to say about the work of opposing public-house and music-hall licences, in which the agents of the Mission have been very successful.

After tea Stepney Temple was crowded for the evening meeting. The gallery was occupied largely by members of the Riverside and General Labourers' Union, who had marched up with their great banners, on one of which appears full-length portraits of Rev. Peter Thompson and Rev. John Jameson, who were among their earliest friends. Many members of the Sons of the Phœnix order were also present in their regalia, and the end gallery was occupied by the Boys' Brigade. The chair was taken by Mr. Edward Hutchinson, J.P., of Liverpool, who described the life-struggles of some agricultural labourers he had come across in Devonshire, and of the way in which godliness and thrift had blessed their homes. Then came a series of short addresses of welcome home to Rev. Peter Thompson. The first speaker was Mr. Frank Brien, secretary of the Dockers' Union (St. George's and Wapping branch), who spoke with gratitude of Mr. Thompson as one who had helped those who were trying to help themselves. It was followed by two representatives of each of the four principal centres of the Mission, and the rough eloquence of these good men, several of them converted under Mr. Thompson's preaching, was most affecting. Then Rev. Joseph Jackson, the missioner at St. George's, revealed a secret. The poor members of the Mission had been making a subscription among themselves to present Mr. Thompson on his return with a thankoffering, not for himself, but for the work of the Mission, as an expression of gratitude for his restoration to health. Not a little of the amount, Mr. Jackson said, had been gathered in farthings, but the total was £80, which he handed over to the superintendent in gold. When Mr. Thompson rose to express his acknowledgments, the whole meeting cheered. His address was full of thankfulness to God for the past, and consecration for future service. Mr. J. Williams Benn, M.P., followed with a brief but effective speech.

## BAPTIST UNION MEETINGS.

The meetings of the Baptist Union at Newcastle last week were characterised by a strength of purpose, which should mean much in the immediate future of the churches. The address of the president, Rev. George Short, of Salisbury, on Wednesday, had for its burden the religious instruction of the young. He made some excellent suggestions as to Sunday-school management. He said: "The Sunday-school ought to be the great medium of religious instruction for the young, irrespective of all class distinctions. If our better-to-do classes debar their young people from attendance in Sunday-schools, the Sunday-school will always be looked down upon as an institution for the less respectable and poor, and will never become the Church institution for which we plead. Further, we urge the absolute and indispensable necessity of the pastor's sympathy.

"The true pastor must not, cannot, never will, stand aloof from, much less view with indifference, a work which is so dear to the Redeemer's heart, and which enjoys such signal proofs of Divine acceptance. Everything that can be done ought to be done to raise the character of the teacher mentally, morally, spiritually. We do not need people of great intellect; but, other things being equal, the more intelligent a teacher is the better. It is a mistake to think that anyone will do for a Sunday-school teacher. He ought to be selected from the saintliest and best and wisest of the church." Speaking of the Society of Christian Endeavour, Mr. Short said:—It has hit the mean between the unquestioning receptiveness of the child and the budding intelligence of the adult. It meets the self-consciousness of youth, and yet under wise direction may guide to self-surrender to the Saviour and to identification with the church.

On Wednesday afternoon, in Westgate-road chapel, there was a conference concerning Young People's Societies of Christian Endeavour. Rev. James Stuart (Watford) read a paper, in which he stated that the growth of the movement had been phenomenal. There were in all parts of the world now 33,000 branches or companies, 1400 of which were in Great Britain and Ireland. Though there were many objections urged against the movement, yet it was undoubtedly making much headway, as he considered it well deserved to do.

Rev. J. B. Morgan (Chester) opened a discussion. Those who took part in the conference included Revs. T. M. Morris (Ipswich), T. Phillips, (Kettering), and W. Stott (Battersea). All spoke in high terms of the movement, and a resolution cordially approving of it was carried unanimously.

On Thursday morning Church Extension was discussed by Rev. J. H. Shakespeare, M.A., of Norwich. "Indifference to Religion" was the subject of a paper by Rev. J. R. Wood, of Holloway, who held that the programme of the Church in meeting indifference must be as broad as the programme of her Master; and the holy freemasonry of primitive Christian fellowship must be revived. Rev. J. Thew, of Leicester, gave a devotional address on "Our Fathers' God." Resolutions against slavery and the drink traffic were also passed. In the evening the closing service was held, when Dr. Maclaren, of Manchester, delivered a powerful discourse based on Rom. vi. 16.

The missionary meetings excited deep interest. The sermon for young people on Tuesday morning was preached by Rev. W. J. Henderson, of Bristol, from Rom. xvi. 22. The designation and valedictory service, in Rye Hill Chapel was presided over by Mr. W. R. Rickett, treasurer of the Society, who urged every church member to have a share in giving effect to the Lord's command to "preach the Gospel to every creature." Brief addresses were delivered by each of the following missionaries going out for the first time:—Revs. C. E. Wilson, B.A., Jessore, Bengal; Thomas Watson, Barisal, Bengal; Julius MacCallum, M.A., B.D., Ceylon. The following missionaries, returning after furlough, also spoke:—Revs. Thomas Bailey, of Cuttack, Orissa; W. Carey, of Barisal; H. E. Crudgington, of Delhi, Punjaub; R. Wright Hay, of Dacca, East Bengal; W. K. Landels, of Turin, North Italy; R. M. McIntosh, of Muttra, North-West Provinces; A. E. Scrivener, of Lukolela, Upper Congo River; and A. T. Teichmann, of Perizpore, East Bengal.

In the course of a valedictory address, Dr. Glover said: "The Saviour summed up his mission, the story of his life and death, in one word, 'I have declared thy Name, and will declare it.' That is to be your business. God's habit, which you are to copy, is to be learned from Calvary. He gave up all, so to speak, to come and save us. You have learned some of his wisdom. There are no crowns truly regal that are not thorny, and no thrones, really thrones, that are not crosses. And you have learned a little of that. You go forward in a work which will bless others, but it will also bless yourselves. 'I am with you alway,' said Christ, and He reveals Himself as a kindred spirit." The valedictory prayer was offered by Rev. Dr. Angus. In the afternoon the missionary sermon was preached by Rev. John Watson, M.A., of Sefton Park Presbyterian Church, Liverpool.

In the evening Sir Benjamin C. Browne presided over a large public meeting, at which addresses were delivered by Revs. W. A. Wills, of Shantung, North China; F. W. Macdonald, secretary of the Wesleyan Missionary Society; W. K. Landels, of Turin, North Italy; and R. Wright Hay, of Dacca, Bengal. Of the Papal church in Italy Mr. Landels said:—"It is neither more nor less than a new form of the paganism of old. Many of the images of the saints, which to-day are so devoutly worshipped in the churches, are the self-same images which two thousand years ago adorned the heathen temples; and, were one of those ancient worshippers to rise from his grave and to enter one of the modern churches in Italy, he would find the worship almost exactly as he left it, the principal difference being that the gods have changed their names. Have foreign missionary societies been formed for sending the Gospel to heathen lands? Then, in the name of all that is true and just, I claim that Italy has a right to a place among the fields of labour."

## A MEMORIAL CHURCH.

Dear Sir,—On this day last year Mrs. Douglas Hooper (daughter of Rev. F. Baldey, Southsea) entered into rest at Jelore, in East Africa, having laid down her young life in her endeavour to teach the poor Africans about the Lord Jesus who gave his life to save the lost. I had known her from her childhood, I had seen her great growth in spiritual life, I had noticed her desire in all things to obey her Lord's command, and it was no surprise to me when she offered herself for foreign mission work and went forth to that work in 1889. It was an intense joy to learn from time to time how God was owning her testimony to his truth at Jelore; how her consecrated life was leaving its deep impression upon the heathen around: how her beloved husband was cheered by her bright and beautiful Christian life, but it was a heavy blow when the news came that the Church militant had lost one who seemed so eminently fitted for the work to which her Lord had called her. He saw the labourer at his work and took her to his rest. He knew what was most for his glory, and so He translated her, and all we can say is "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

As I was starting for India last December I wrote to your paper stating that some of us wished to carry out her last expressed desire in regard to Jelore—viz., to erect a permanent church where the ever-increasing band of converts might meet to worship the true God. On account of the heavy expenses of the carriage of the necessary stone, etc., the cost of the church will be £600. In response to the appeal issued last December, the Lord has disposed some of his servants to send £500 towards the £600 required. I mentioned the need of a church for the converts at Jelore when I was in South India in March last, at Palamcottah and Mengnanapuram, and one dear missionary gave £5, and the native converts, etc., gave about £10. I also mentioned the need of this Church when I was in Ceylon in March, and the Christians there gave £28 13s. 5d.

I now appeal to the Christians at home to supply the needed £100, and I shall be glad if those who give will do so as a thank-offering to God for his loan of the late dear Edith Hooper to the mission work of the Church of Christ. This proposed church has the warm and loving sympathy of Bishop Tucker, Rev. Handley C. G. Moule, and others.

Edgar N. Thwaites.

*Fisherton Rectory, Salisbury, Oct. 9.*

**CROYDON CONVENTION.**—Owing to unforeseen circumstances, the proposed convention at Croydon, November 19-23, will not be held.

## LONDON MISSIONARY SOCIETY.

MISSIONARY FAREWELLS.

A meeting was held in the City Temple on Wednesday evening of last week, under the auspices of the L.M.S., to bid farewell to twenty missionaries, some of whom are going out for the first time, others returning to the scenes of their former labours. There was a large and sympathetic audience, presided over by Dr. Parker, the devotional part of the service being conducted by Rev. H. Coley, of Camden Town.

Rev. R. Wardlaw Thompson, foreign secretary, in introducing the missionaries, said they were about to depart to the most important mission fields in the world, India and China, countries which of all other countries would yet prove to be the great battlefields of Christianity. He deeply regretted that they were unable at this time to make a single addition to the staff. Instead of adding thirty-three as they had hoped before their centenary, they had found it impossible to provide adequately for the accommodation of the sixty-seven already sent out. The present company, eight of whom were ladies, were merely going out to fill vacancies in the ranks.

Short speeches were delivered by a number of the missionaries, after which Dr. Parker delivered the valedictory address. He impressed upon them the necessity of making themselves thoroughly familiar with the Bible, both Old and New Testaments, without which they would be useless; no amount of infidelity could displace it. They would be wise to abstain from attaching too much importance to the mere "preaching" of the Word to those who knew nothing of the way of salvation; they should endeavour rather, by conversation and example, to convert or turn them back from the error of their ways. He reminded missionaries that they were not going out for personal ambition or a life of ease; all their powers of being, will, imagination, and desire, were to be consecrated and devoted to one end—the salvation of souls. No man could live a pure, beneficent, and holy life without winning souls; the two went together as cause and effect. They had a grand theology; let them illustrate it by a sublime morality.

Dr. Parker then announced that he would start the collection with £18 as an expression of his love and sympathy, enjoining upon all Christians who remain at home their duty of supplying sufficient pecuniary aid to those who are labouring in foreign parts. The valedictory prayer was offered by Rev. H. Harries, M.A., of Clapton Park, and the proceedings concluded with the singing of "God be with you till we meet again."

## BIBLE COLPORTAGE IN IRELAND.

The annual meeting of the Irish branch of the Bible and Colportage Society was held in the Christian Union buildings on Friday last week. Mr. D. Drummond, J.P., presided, and testified to the success of the Society during past years. Mr. Boyd, the hon. sec., read the annual report, from which it appeared that through the liberality of an anonymous donor, an additional colporteur had been employed in the Dublin district; through similar generosity on the part of Mr. J. Murphy, of Dundalk, a seventh colporteur was engaged, who was now working in that district. New fields had been opened during the year with considerable success, and, on the whole, the agents had been well received everywhere.

The hon. treasurer (Mr. J. R. Fowler) appealed for more money to enable them to carry on their operations. Several colporteurs gave encouraging reports of their year's work, and testified to the encouraging demand for Bibles, and the abundant opportunities they had for reading the Scriptures to the illiterate classes of the population.

**MR. S. PYALL DIPROSE** has secured an ex-public house which he hopes to open as a temperance hotel in Narberth, South Wales—a small town of 1200 to 1400 inhabitants with some thirty drinking places. He feels strongly the need of Gospel temperance work in the town, and among the crowds who assemble at the hiring fairs, thirteen or fourteen of which are held in the year, attracting many from the country. Numbers of these will doubtless rejoice to find such a safe place of resort. Mr. and Mrs. Diprose are willing to undertake the rent and the cost of a manager, but need help in the initial expenses. The furnishing and fitting will cost about £200, and they trust many will be led to show fellowship in this. The address is Station Temperance Hotel, Narberth, South Wales.

## TOTTENHAM DEACONESSES.

For God and his glory, for man and his good," the inspiring motive that animated the revered der, Dr. Laseron, when he started, nearly ty-eight years ago, the work which is carried on e Evangelical Protestant Deaconesses' Institu- and Hospital at Tottenham.' The death of Dr. ron six months ago involved changes in the agement of affairs, but it was gratifying to hear the new director, Mr. W. David Newton, at annual meeting on Saturday afternoon, that will be no change in the principles and ods of the Institution; first things will be first, and the primary spiritual character of ork will be maintained.

his report of the past year's work Mr. Newton ioned that the number of Sisters at present ected with the Institution, whose whole lives iven up to nursing the sick poor and the patients e hospital, is seventy-four. Forty-eight of are attached to the hospital at Tottenham, seven are in Ireland, seven in Sunderland, others working singly in Harrogate, Scar- gh, Barnsley, Farnley, Newcastle, Rochdale, alem, Sierra Leone, and the East of London. g to the enormous increase in the population ttenham and neighbourhood, the hospital work coming more essential to meet the deep need e sick and suffering poor, and no better evi- can be adduced of this need than the fact during the past year 12,350 have attended as atients, as compared with 7823 in the previous —an increase of over fifty per cent. Besides , 943 were received as in-patients, and 685 ded as dental out-patients.

e evangelistic work carried on in direct connec- with the Institution continues to grow. The ay evening Gospel service is always well ded, but want of room prevents many from g. Amongst the other agencies carried on, es the regular services in the various wards of ospital, are a Sunday-school, Y.W.C.A. Bible- s, lodging-house visitation, mothers' meetings, of Hope meetings, penny bank, &c. The g-room also affords frequent opportunities for g short services with the out-patients, whilst lying in the wards have time to ponder over ortions of God's Word read to them, and it is ng to know that many entering the Institution ently careless and indifferent have left it ng in the living Christ.

y hearty testimony was given by several s to the value and blessedness of the work of relief and spiritual ministration which is carried on by the deaconesses. Mr. J. E. eson, who presided, said that although neither or anybody else could be the successors of the es, they could in a very real way be imitators sus Christ. These devoted sisters were truly g in the footsteps of Christ, carrying, as they e gift of healing in one hand and the message l's salvation in the other.

Theodore Howard drew some practical les- rom the devoted life of Dr. Laseron, and urged ristians to strive more and more to show by daily lives, as he did, what a Christian life to be. Rev. W. Winston Haines commended the tion because of the catholicity of spirit which terises its whole management. Those of all elical denominations are lovingly welcomed s fellowship and service. Rev. T. Bagley, a er in the district for fifteen years, spoke of cases that he had personally known of homes earts being changed, as a result of the tender mpathetic ministrations of the deaconesses in visitation of the people in their own , and in tending them as patients at spital. Rev. Josiah Mee also, as a local er, spoke of the good which is being done l around the hospital, and of the plea- gave to the ministers of all denomina- assist in its work and in making known its on the sympathy of Christian people.

rring to the cost of maintenance of the l, Mr. Newton stated that, according to a cal table recently published, the cost of stration is the lowest but one of all the larger ls, and, moreover, is only a quarter the cost majority of them. He also mentioned that ires £7000 per annum for the necessary out- of the institution, and having neither capital or endowment, it is dependent entirely upon eceipts. The work is still seriously hampered burden of an outstanding debt of nearly £1800, and he earnestly appealed to friends to remove this serious obstacle. Towards this object a cheque for £100 had been received from Mr. Howard Morley, who promised to increase it to £250 if the remainder were made up before the end of the year, and Mr. John Cory had also offered £100 on the same conditions.

## DR. BAEDEKER IN HUNGARY.

Dear Sir,—The time I was able to spend in that large and rapidly-rising city Buda Pesth was fully occupied. On my way from Vienna I spent a night at the ancient city of Pressburg, and had the joy of cheering fellowship with a very little flock of the Lord's own, the living fish swimming against a general stream of dead worldliness cloaked with Roman Catholic religiousness.

On Friday, Sept. 21, I arrived at Buda Pesth, the same evening Pastor Andrew Moody had announced me for a Gospel address in one of his halls. Every seat was occupied, and many had to stand, such is the spirit of hearing in that populous city, which may well be called the Chicago of the East. Pastor Moody has opened two halls for the Gospel, and twice a week these are open for "whosoever will." On Saturday morning the same enterprising servant of God took me to see the Bible carriage, which on that day was placed in one of the weekly market-places. This also is a move in the forward direction; the people from the country are thus enabled to possess themselves of the Word of God and of other religious literature.

On Saturday evening I attended a prayer-meeting in the Baptist church. Mr. Meyer, the pastor, had gone to visit other places in this vast empire, and he had requested me to occupy till he should return.

On Lord's Day morning, September 23, I had the privilege of addressing a large assembly in the Baptist church. At 11.30 Mr. Moody had announced me to hold a meeting in English in the Reformed German church; at 2 p.m., a large Sunday-school in the Baptist church; and at 5 p.m. a full congregation in the same place listened to the messages which the Lord was pleased to give. At 8 p.m. Pastor Moody's hall was again filled with a very attentive audience till about 9.30 p.m. Thus the Lord's Day was indeed a day of rest in his service.

On Monday I visited the German Hospital and Deaconesses' Home, and the large and ever-increasing school for Jewish and other children in connection with the Free Church Mission among the Jews. Scarcely anywhere have I addressed an assembly of children so closely attentive as these children of various nationalities. There were Jews, Hungarians, Slavs, Germans, but they are all being taught German; they are instructed in the Word of God pure and simple. Their attention throughout my speaking to them was very marked; and of the answers elicited about Scripture, Old and New Testament, those given by the Jewish children were the most ready and intelligent. Surely this is seed sown for the reaping by-and-by.

On Monday evening another gathering in the Baptist church filled up the day. On Tuesday I had a Bible reading in the Deaconess' Home, attented by many sick ones and also by visitors. In the evening another crowded meeting in Pastor Moody's Hall, and afterwards a meeting with the German Y.M.C.A. Wednesday was my last day, and the Hungarian Y.M.C.A. amongst students sent in an urgent request which I could not refuse. Professor Sabot, who was in London as one of the delegates to the Y.M.C.A. Congress, was my interpreter. He and some other professors present laid on me an urgent claim for the Theological University at Debreczin. They would accept no refusal, and I believe the Lord had need of me for this service also.

Instead of leaving Buda Pesth by a direct train on Thursday afternoon, I left by an early morning train for Debreczin. My arrival had been announced by telegram, and, although no preparation had been made, some of the professors did what was in their power to call an assembly of students for the evening. There were great difficulties in the way, and I was not expecting a large meeting, but to my joyful surprise some 400 young men, the cream of Hungary, and most of them the future pastors of the Reformed Church, had responded to the call. Never have I had a more appreciative audience than they were; one of the professors of divinity was my glad and ready interpreter. The grateful attention of the young men, and the address of thanks on the part of their senior was most cheering and gratifying. May the blessing of God rest upon this seed sown in the name of the Lord, and may it be multiplied for blessing throughout this needy land.

I hear the next Y.M.C.A. Congress is to take place in Buda Pesth. This will be a decided forward movement, and I trust it will gather many of the young men who are fast drifting into utter carelessness and ungodliness. Buda Pesth is a very whirlpool of sin and misery. It is only the Lord that, in the midst of such a turbulent sea, is able to keep his own in perfect peace and walking in the narrow path of righteousness and truth.

I must not omit to mention a very interesting

Interview with Rabbi Lichtenstein,

whom I found busy at his desk writing a pamphlet on "The Light of the World." Our conversation had its centre in the Lord, and we had very many points of harmony. It is evident that the dear man has taken his stand upon the Rock, from whence he calls forth living water. A Jew, and, moreover, a Rabbi well versed in the Old Testament and in the Talmud, he has a very rich supply of truth flowing out from him. May God still sustain his servant, and use him as his witness to the many Jews in Hungary!

There are possibilities of Gospel labour in Hungary, which I yet hope may rouse the ambition of men who are full of love to the Lord and of zeal for his service, to yield themselves to be sent as light-bearers into the dark places of the earth.

I am now at Bucharest for a few days, seeking opportunities for sowing the seed. But the sands of my time are sinking, and will probably soon have run through my hour-glass. Pastor Meyer, of the Baptist Church, and Pastor A. Moody, of the Free Church of Scotland, also Pastor Gladischefski, of the German Reformed Church, are zealous labourers each in his sphere, but they long for helpers to join them in the vast field of the city of Buda Pesth, where sin and iniquity make rapid strides in dragging young men and women into ruin. The accounts of continued sore persecution in Russia which have reached me here are most distressing. I shall soon find out whether I shall yet once more be permitted to visit the dear tried brethren, the Stundists. Grateful of every remembrance in prayer, I am, yours sincerely,

*Bucharest, Oct.* 1, 1894. F. W. Baedeker.

## MR. SIMS IN MILE-END.

Mr. J. J. Sims, from Toronto, Canada, has concluded a five weeks' mission in Mr. Charrington's Great Assembly Hall, Mile End-road. Mr. Sims' addresses were principally on the second coming of our Lord, and therefore rather of a different character to those generally delivered in the Great Assembly Hall. Although not wholly directed to the unsaved, yet Mr. Sims saw many brought to the Lord under his preaching, and backsliders were restored. Both his Sunday and week-night meetings were well attended, the latter more than usual. On Sunday, the 23rd ult., the harvest festival was held. So large were the numbers seeking admission that the upper galleries had to be opened in the morning, and in the evening thousands were turned away half an hour before the commencement. The huge building, holding 5000 persons, was packed from floor to ceiling. It was a most impressive sight.

Among other cases that came under Mr. Sims' notice was that of a man about forty-five years of age, who stated that he had been at one time a professed Christian. He joined a Freemason lodge, and at their suppers had contracted the taste for champagne, which led him into drunkenness. His wife has been compelled to leave him, and for fourteen years he had never been to a religious meeting of any kind. He came in on a Tuesday night, became interested, was brought under conviction of sin on Sunday evening, and on the following Wednesday the Lord spoke the word of power to his soul. He went away rejoicing, and delivered from the power of drink. The result of this has been that the family are now reunited, and they are all seeking to live for God.

Another man, long troubled by infidel teaching, was brought to Christ, and has since confessed Him. A middle-aged woman who had become a doubter through trouble broke down during one evening and willingly confessed Christ. Mr. Sims has received quite a number of letters from those blessed under his preaching. K.

## HIGHWAY AND HEDGEROW MISSION.

Captain H. A. Bruce-Moorhouse writes to us from Wedmore, Somerset:—

"I have just come from a scene that makes me sick at heart. I am in the midst of the moor peat industry—twenty-seven hamlets around, half on the peat moor, cut off in winter, surrounded by impassable dykes. To-day, on entering a cottage, I found a dead body in an open box by a peat fire. Scarlet fever was in the house; a boy was dying, and the mother and girl sickening of the same; all were in one room. The father is now sick. Dyke water, extremely foul, was their ordinary drink—no visitor, no nurse, no Bible. Last year the black plague raged here.

"There are hundreds of people on these moors who cannot read or write; they live in two-roomed houses, and cider-drinking is their curse. In winter they are cut off from the outer world. There are about 200 cripples in the district.

"In another hamlet a child of nine years old keeps house for two younger ones, the drunken father and mother having run away. In yet another, not far off, we found a dying young woman with two children; the man is nearly always drunk. And so on, the whole place for miles is sunk in degradation. I hold twenty-one services a week in these hamlets. The vicar is very kind, and gives me his room. I have two railway carriages to use, also chapels, and there are three cottage meetings. I have an earnest young evangelist, but I want a Bible nurse (whom the vicar will gladly welcome), and a second evangelist, also Bibles, hymn-books, and means if I am to teach these poor cast-off sunless heathen, and to keep up the work in Somerset."

## "CRYING FOR THE LIGHT."

Dear Sir,—You are interested in truth and must have the privilege of knowing a band of faithful Gospel preachers. This town is in a very sad condition, and if not for the sparing mercy of God must be burnt to ashes by the fiery ordeal of Divine wrath.....Is there no Abraham to intercede or Jonah to walk the streets and proclaim the sad end of these things? Are there no God-loving people to visit such localities with the bright and loving story of redeeming love? The Gospel, which is the power of God unto salvation, might in this beautiful weather be preached at the corner of every street, or some public room be obtained. The people are in many cases groaning under the lash of ecclesiastical arrogance. The Real Presence and many of the other absurdities of apostate Rome occupy a prominent place in the clerical teaching.

My heart is sad and sorrowful for the serious condition of things, knowing nothing can meet the necessity of the people, but the bright and beautiful Gospel of Divine Grace, as was proclaimed from the lips of the large-hearted and faithful Apostle of the Gentiles. Cardinal Vaughan has just given us to understand how this depraved Ritualism is rapidly tending to Rome.—Yours faithfully,

One who Loves the Truth.

[We withhold the name of the town lest we should give offence. Doubtless the description would be true of many others.—Ed.]

## ST. GILES' CHRISTIAN MISSION.

Dear Sir,—I am compelled by the very critical state of our finances to bring our urgent need of prompt and liberal support under the notice of your readers. Considerably over a quarter of a million free breakfasts have been provided by us for discharged prisoners during the past eighteen years. Some 6500 men and women are helped by us annually. Each year we receive 500 juvenile offenders into our four Boys' Homes, thus saving them from a career of crime by caring and providing for them in every way at a most important period of their lives.

The rents of our Homes and breakfast rooms are now due, and we are most anxious to discharge our liabilities, but our funds are absolutely exhausted. Besides all this, winter is quickly approaching, and the deserving poor and sick of our district are already needing from us that help which for more than thirty years past it has been our privilege to afford. I hope and believe it is only necessary for these facts to be generally known to lead those who are able to help us to do so immediately.

Our treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.—Yours faithfully,

Wm. Wheatley, Superintendent,
*St. Giles' Christian Mission,*
*4, Ampton-street, Regent's-square, W.C.*

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## THE TEMPERANCE HOSPITAL.

This hospital, designed for the treatment of disease without alcohol, has been at the service of the public for twenty-one years. The event was marked by a reception at the institution, Hampstead-road, on Monday, when a large number of friends attended. A short meeting was held, at which Dr. Benjamin Richardson, physician to the hospital, said:—

"During his connection with the hospital he had come to the conclusion, without any difficulty or hesitation, that alcohol was as little required for the treatment of disease and restoration of the body from sickness to health, as it was required for maintaining the strength of the body and its soundness of action in periods of health. During his official connection with the hospital he had had yearly 1000 cases under his care, and he could honestly say that he never, in his professional life, had seen more satisfactory results than in the non-alcoholic treatment. Acute symptoms were, in his opinion, more easily allayed; recoveries seemed to him to be shortened, and he had never detected that prostration or feebleness had been produced because alcohol was omitted."

This is weighty testimony, and it is completely supported by the statistics of the institution carefully recorded during the past twenty-one years. Such facts ought to deal a heavy blow at the custom of freely using alcohol as a curative agent. Happily this custom is becoming more and more discredited in connection with our public hospitals. A writer in *The Daily News* states that "the alcohol bills of all London hospitals, save one, have been reduced to a remarkable extent in recent years. Since 1862 the cost for alcohol administered to patients in Guy's Hospital has been steadily reduced from £3 9s. per bed to about nine shillings; while at University College there has been a decrease of more than 66 per cent. in the expenditure under this head."

## MR. OATEY IN ACTON.

During the past few weeks a stirring mission has been in progress at Acton—a district which many have already found hard to move. On the invitation of Rev. W. A. Davis, of the Baptist Chapel, Rev. James Oatey commenced, five weeks ago, a series of services which speedily aroused great interest and called forth the sympathies of many Christians. The open-air work has doubtless contributed in no small degree to the success. This evangelist seems to have a peculiar gift for open-air preaching. On Saturday night, for example, we found hundreds of working people listening to the Gospel message, told forth in no uncertain sound. True, one or two being "in drink" tried to raise objections, but the majority listened quietly, and not a few followed Mr. Oatey and his helpers into the chapel, where a capital service was subsequently held.

The work of the Sunday opened betimes, for as early as 6 a.m. quite a large congregation mustered to hear the Word; a hearty prayer-meeting followed from seven to eight, and a lecture in the Acton Hall (the Friends'). Then came the ordinary morning service, a lecture to men (in the Congregational Hall) in the afternoon; and the evening service, when the Baptist Chapel was packed. The Word was with great power, and it is believed that many decided for Christ—certainly the spirit of conviction was very manifest. Amongst those who profess conversion are some who have been known as rough characters; while, on the other hand, about fifty children have made an open confession. So marked has been the blessing that the mission is to be continued two weeks longer. Will many pray that the last may be the best? T. P.

## MR. LETHABY AT ADEN.

Writing from the Camp, Aden, Mr. William Lethaby says:—"The first month here has been a terribly trying one, physically, for myself, but I hope for Mrs. Lethaby's arrival shortly, and a little cooler weather. There is in this place a conflux of Asiatic and African natives, numbering scores of thousands; behind northwards to Kerak, and eastwards to Bahrein (where I was last year) and all the land between; and the one Free Church of Scotland Mission, founded by Keith Falconer, ten miles from here, is all that witnesses for Christ, except our Bible Society's silent missionaries. And yet the Church of God says, 'Thy Kingdom come!' How long we, nearing sixty years of age, may be able to stand this clime I know not, but our past has been a preparation for the present, and that is a great comfort."

A CHILD MUST LEARN TO OBEY, for this lies beneath all other lessons. This does not mean that the child must have hard and harsh rules.

## NATIONAL RIGHTEOUSNESS.

On Sunday afternoon a series of pleasant Sunday afternoons was inaugurated in the Victoria Hall, Waterloo-road, under the auspices of the members of the Borough Polytechnic. The address was given by Mr. W. S. Caine, M.P., who took for his subject "National Righteousness." He said the United Kingdom was the heart of a mighty Empire, and it was afflicted with foul diseases, which, if allowed to live, would destroy the body politic. The first duty of the politician was to find out some method by which the terrible difference between poverty and luxury could be rubbed out. If without impoverishing the rich well and good, but if the rich got richer and the poor poorer, some method of amalgamation would have to be discovered. It was computed that there were 200,000 families having a smaller income among them than was possessed by an English duke. The unemployed numbered 1,000,000, and in London alone there were half a million of people who were members of families which had not a weekly income of twenty shillings. It was the duty of the individual citizen to look into this matter.

Then there was vice. We sent the Gospel to the heathen, but we had 350,000 fallen women trampling our streets, and did not lift a little finger to prevent or cure this frightful evil. As to drunkenness, it was at the root of nearly every other vice; and it was said that about 1,000,000 of our population went to bed drunk every night. The whole financial system of the Empire was reared on drunkenness, since the main revenue was derived from sources which promoted the vice and degradation of the people. Of the evil of covetousness, he would only say that gambling was one of its manifestations. As regarded irreligion, some might ask Could not a man be moral without being religious? He might, but as a matter of fact he seldom was. The Church of Christ was herself apathetic in this matter, spending much of the money given for the spreading of the Gospel on personal extravagance, gorgeous edifices, tall steeples, stained glass windows, &c., whereas what was wanted was more vital religion, more men induced to come to Christ, so that the whole national life might be sweetened from top to bottom.

But we must not forget that the nation was only an aggregation of individuals. Only through the action of the individual could the national life be purified. The religion of Christ must be brought to bear first of all on the individual life and then on the life of the nation; for in that way, and in no other could they attain to national righteousness.

## "SNOWBALL" PRAYERS—A PROTEST.

Strong objection has from time to time been taken to the collecting of money by the "Snowball" method of asking each recipient of the appeal to write two copies and send them to friends, with the request that they in turn should do the same. An attempt made to adapt the principle to prayer on behalf of a certain branch of Christian work has met, unreasonably, as we think, called forth the following protest from one to whom such a request was addressed:—

Dear Madam,—For the sake of the originator of the "Snowball" prayer, I am sorry to refuse the request contained in the letter I return. I do so upon principle, and wish to do so courteously and in love. For years I have been an active member of the Y.W.C.A. local committee, and deeply interested in home and foreign missions and all reformation work promoting God's kingdom on *earth*. I also believe in "provoking," or rather in *stimulating*, one another to love and good works, but not in *whipping up* by the method of letters. Rather let the originator ask for a large outpouring of the Spirit of prayer; but letters, limited to a certain number, and taxing the strength of heavily-pressed workers, involving a large outlay of postage—this mode presents itself as *forcing* in character. In the common pathways of life, the usual correspondence, with its many opportunities, by all means redeem them. "Snowball" collections have been exposed as a great danger and even a means of leading to *fraud*. Letters on the same line are too material for the holy work of intercessory prayer.

I hear that many workers have been worried over these letters, and were in doubt how to act for the best.

Believe me, with sincere regard for the motive though entire disapproval of the method,

Yours truly,

J. C. P.

MR. GEORGE GARLICK, the Chelsea ex-coalheaver, has been labouring with the C.E.T.S. Van in South Wales, where he has had a successful tour, and has done good work.

# Letters to the Editor.

## "GIFT, SERVICE, AND HEADSHIP."

Dear Sir,—"As many as are led by the Spirit of d, these are sons of God." Yet there are "exhibi- ns of the flesh" in Christians, and in some ristians "lamentable" ones. Must we argue, ause of such exhibitions, that those thus failing ow not the leading of the Spirit of God, or are never by Him? I should say not.

So, in assemblies of believers, gathered (professedly) the name of the Lord Jesus, there may be "lament- e exhibitions of the flesh" (and, during twenty- r years of habitual attendance at such assemblies indicated in my previous letter, I, like Mr. man, have seen them). Am I just, therefore, in uing that they never know the guidance of God's rit, or that to gather together in the dependence aith upon the unseen Head of the Body is a thing naught and capable *only* of failure? I should in say not.

No Christian has yet attained unto perfection: ther, by a long way, has any Church. Yet will it found that such gatherings of believers are the ef means counselled and authorised in Holy ipture for the benefit of the entire body—and sonally, I have realised far more of blessing from h meetings than from any others I have ever ended.

May I again call attention to the Scripture but tially quoted by Mr. Seaman (Eph. iv. 11-12, vised)? "He gave some to be apostles; and ie, prophets; and some, evangelists; and some, tors and teachers; *for the perfecting of the nts unto the work of ministering* (or service) *unto the lding up of the body of Christ.*" The latter part the passage shows that the object of the special s from "Apostle" to "Teacher" was to perfect *individual members* unto their work of service in building up of the Body. There are many that e not utterance, whose office (it may be) would under the head of "helps," "governments," owing mercy," or "using hospitality," and there he more excellent way within reach of all, that Apostle finally incites unto—that of "love." The rcise of gift in assemblies should aim at stirring f each member to the fulfilling of his place in the y of Christ.

he Corinthians had excess of gift, being blessed all utterance and all knowledge"; and hence ough the lack of love), doubtless arose their ire to maintain decency and order. But the very ures prove (what is also true in the individual e), that the flesh profiteth nothing, and that only he Spirit of God can we fulfil the will of God.

o argue contrariwise is as much as saying that, ause I stumble sometimes, therefore I will walk nore at all.—Yours faithfully, A. Willcock.

*he Terrace, Epsom.*

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ear Sir,—You were good enough to insert, in r issue of September 28, a letter of mine in answer ne of the previous week on this subject. I have communications from several persons as the lt thereof, and I fear the general impression is I intended to depreciate the exercise of what is wn as "open" ministry, and to favour what is d the "one man" principle. Some have thought "qualified" ministry meant qualification by ge training, or ordination at the hands of men. e of these thoughts were present to my mind. I many honoured friends among the section of stians to whom my remarks principally referred, should be sorry to think that they misunderstood etter or its import.

does not seem to be generally known that when ttempt was first made at Plymouth, now sixty s ago, to carry out the principles of "open" stry, no person was allowed to speak, save those e gift had been proved to be unto edifying. The t of such godly order was that believers were ted by the exercise in their midst of qualified and d ministry. Moreover, the teachers were agreed very point of doctrine taught, and consequently had the only true basis of unity, viz., unity in ruth. Indiscriminate ministry was excluded by discipline, and submission was readily accorded storal authority in accordance with the Scripture xiii. 17).

hen, later on, other meetings were established where, on professedly the same basis, discipline d to be exercised, and the result was that the ciple of "any man" ministry was introduced, and natural end was confusion. I have, myself, been nt at such meetings, where men, speaking pro- dly under the leading of the Spirit of God, have utterance to most unscriptural teaching, or, on ther hand, have wasted their hearers' time and nce by the most vapid wordiness, leaving little t that they certainly had not a gift to edification. no one interfered, perhaps because they were hy brethren, or it may be because it would be to the standing principle that each one who speaks does so in direct response to the promptings of the Holy Spirit, who, say they, is the alone President, Guide, and Controller of all their meetings.

Can we wonder that Satan should interpose to corrupt the holy practice of open ministry, seeing how profitable such varied experience would be to the Church of God to-day?

There are many who, in common with myself, would gladly welcome a return to the doctrines and practices of the Apostolic Church, both as to worship and service, but who see nothing in Christendom approaching thereto, nor, indeed, any general desire to alter the present condition of things in the professing Church. Surely it is no time for self-congratulation, or cries of Eureka! but an hour when we should seek grace of God, that we may say with those of old time, "Let us search and try our ways, and turn again to the Lord." With many thanks for your courtesy in publishing my former reply.—Very truly yours. Charles A. Seaman.

94, *Wimpole-street, Cavendish-square, W.*

[This correspondence, we think, may now terminate. —Ed.]

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## AGGRESSIVE WORK.

Dear Sir,—I read with great interest the letter in a recent issue of your paper entitled "Aggressive Work," and also the incident by Mrs. Harvey-Jellie, which forms so eloquent a comment upon it, and of the usefulness of such quiet work. It has been my growing conviction from some years' experience while spending a brief holiday at these large boarding establishments, of the great opportunity they afford of giving a Christian testimony among those whom one may meet in this way, who have perhaps little or no care for these things.

Many of us are not able, do not feel led to address a number, as some of our brethren can; but all can speak a word, which may be followed up by asking the acceptance of a booklet, which would probably be read at such a season when perhaps at no other. I have known this course encourage some other Christians in the house to do likewise, so that a centre of influence for good for the time has resulted; and He who has said "Cast thy bread upon the waters, for thou shalt find it after many days," has doubtless blessed the simple efforts of his servants, the result of which eternity will alone reveal.

I feel that in addition to the privilege that may be ours in winning souls for Christ, there is a solemn responsibility resting upon us as Christians when brought in the company of others in this way, if we forbear to speak of those things which belong to the hereafter, or point them to Him at whose right hand there are pleasures for evermore. A gifted Christian writer has put this very forcibly when he says: "As ships meet at sea, a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; I think we should cross no man's path without hailing him, and, if he needs, giving him supplies." C. M.

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## THE NEEDS OF CHINA.

Dear Sir,—I want to enforce Rev. E. N. Thwaites' appeal in your issue of March 22, on behalf of those who are still wrapped in the darkest of heathen gloom. We find them here in China as thick as he found them in India, and the missionary forces are as inadequately represented. We cannot help contrasting our old spheres of labour with our new. Then we were speaking our mother tongue fluently and easily, and we had numerous friends to stand by us. Nor were we the only workers by a long, long way. Now we are among a people of strange language, liable to make mistakes and be misunderstood. We have no friends to stand by us and no rivals in the field. Cities, towns, and villages, of 10,000, 20,000, 30,000, and 40,000 inhabitants lie around us with no churches and no workers. We speak to a people to whom our messages seem veiled. They listen to our statements, and, were they really awake, they would either go home and burn their idols and turn to the living God, or we should meet with great opposition. Our startling tidings startle them not. Surely their souls are deaf.

Were they awake, and if they knew the condition of religious life at home, how strangely they might look at us. Suppose they understood the purport of our message, that these tens of thousands of Confucianists, Buddhists, and Taoists are living at variance with the holy God, and in the nature of things can never have peace in his presence; and suppose they knew, as we know, that the disciples of Jesus, to whom has been entrusted the privilege of proclaiming salvation in his Name, have only sent out these ones and twos to teach these multitudes the way of life; and that there are hundreds more who might come, but won't or don't; and that the contributions to this work are miserably small to what is spent on self-gratification, might not they well be sceptical as to the sincerity of English Christianity?

Is there not too much false economy abroad? But know, that which is spent on self is the real waste. Why this waste on tobacco? Why that waste on drink? Why the other waste on wearisome pleasure? Waste on gay clothing; waste on luxury; waste of labour, health, talents, and time. Brethren, these things ought not so to be. Will you help to put them right?—Your fellow servant,

William Knipe.

*Mien-Chuh-Hsien, Sz-ch'uan, China*, July 26.

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## BOOKLETS FOR ENQUIRERS.

Dear Sir,—I would advise your correspondent "S." to look over the book-tracts issued by the Religious Tract Society, under the name of the "Save the Banner" Series. I presume that he is acquainted with Newman Hall's "Come to Jesus." I have given away a great many copies of the second edition, and scarcely know anything to equal it, when the receiver is a person seriously concerned as to his salvation. Some of the Bishop of Liverpool's tracts are also admirable for their combined vigour and simplicity, which make them suitable for persons of all classes. I need not say that these are but a few out of many excellent tracts.—Yours truly, Discipulus.

[We would direct the attention of "S." to the publications of the Monthly Tract Society, 181, Queen Victoria-street, E.C., and also to the "Golden Series" of tracts issued by the Religious Tract Society.—Ed.]

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Dear Sir,—In answer to the letter of inquiry in your last issue, by Mr. Ransome Wallis, I should like to say that the books, etc., that I have found most blessed of God to inquirers and young converts have been the following:—"Grace and Truth," by W. P. Mackay (this book was used by God to the conversion of the late Bishop Hannington; see His Life, pp. 90 to 100); "All of Grace," by C. H. Spurgeon; "Safety, Certainty, and Enjoyment"; "Touchstones," by the late Bishop Oxenden; "God's Way of Peace," by Horatius Bonar.

I have also found some of Mr. C. H. Spurgeon's sermons to be very largely blessed to all classes of people. The following are the numbers of some I have given away largely:—Nos. 2122, 2264, 2312, 2327, 2260, 1876, 1505, 2374. For many years I have read all the books I have named at least once every six months.—I remain, yours truly,

*The Elms, Hanwell, W.* B. J. Willats.

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## *LAMBETH WALK MISSION.*

Mr. Goodman carries on an excellent work in the needy district known as Lambeth Walk. In his new report some striking instances are given of lives being changed through the Gospel of Christ.

We read:—Mr. and Mrs. P., who at one time were fairly well off, but, alas! were brought low through the blighting curse of strong drink, went out for a stroll one Sunday night. After patrolling for some time up one street and down another, the husband said: "I've had enough of this. Let's go to Goodman's Mission Hall." In they came, looking dejected and unhappy. Whilst the Gospel address was being delivered they felt convinced they were sinners, on the "downgrade," and that the Spirit of God was striving mightily with them. Before they left, the missionary spoke to them about Jesus and his love. They left the hall condemned, and went straight home; and when he called on them he was heartily welcomed. "Come up, Mr. G., I want to see you," said the wife; and then she told him how that, after their return home from the Mission, she could not rest. Pointing to a corner in her room, she said: "There, I poured out my soul to Jesus, asked his forgiveness, and He *saved* me. Oh, I was so happy; my husband was looking at me all the time, and I said, when I rose from my knees, 'My dear husband, go and do as I have done, and Jesus will make you happy too.' And, blessed be his Holy Name, he went and threw himself in the same corner and cried to God for mercy. I prayed for him too, and not long afterwards he rose, rejoicing from sins forgiven."

The work is of a thorough, all-round character. Communications to the missionary should be addressed: 29, Princes-square, Kennington, S.E.

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## *SEAMEN'S CHRISTIAN FRIEND SOCIETY.*

The "Christian Harbour Lights" held a meeting on Thursday evening at the headquarters of the Society, St. George-street, London Docks, and a goodly number of sailors and others were present. Rev. G. J. Hill presided, and gave an interesting account, gleaned by a personal inspection recently made, of the Society's work amongst seamen at the various ports missioned by the Institution. There he met large numbers of sailors who were once drunkards and blasphemers, but who now were living to the praise and glory of God. Mrs. Maynard, of Wimbledon, addressed a few remarks to weary souls. Mr. Walter Radcliffe, the Society's missionary at the Isle of Man, gave a cheering report of the work carried on at the Bethel at Ramsey. Mrs. Hill spoke, and several seamen gave personal testimony to the blessing they experienced since relinquishing a life of sin they had walked in the path of sobriety and godliness. The proceedings, interest in which had been well sustained throughout, were shortly after brought to a conclusion.

## THE SALISBURY CONFERENCE.

The missionary meetings held in connection with the Salisbury Conference have in past years been marked by exceptional interest, and many from these gatherings have been thrust out into service among the heathen. The Thursday afternoon at this annual gathering is usually devoted to missionary matters. At the recent conference this missionary meeting proved a season of much power. Probably many recalled the fact that last year Bishop Hill was present and moved all hearts by his burning words. Now he and his beloved wife have been called home, leaving a bright testimony and an inspiring example. While faithful voices have thus been stilled, others have been raised to continue the work, and those who spoke a few days ago at Salisbury manifested a like enthusiasm and devotion. Amongst those were Rev. Ll. Lloyd, of Foochow, China, Mr. Frank Anderson, of the Students' Volunteer Missionary Movement, Mrs. Chowdhry, an Indian lady, and Dr. Harry Guinness. The hall was crowded, great attention was manifested, and at the close several offered themselves for service as the Lord may lead.

The Praise Meeting on Friday morning was a season of great joy, as one after another testified to the blessing received during the week. Many expressed their thankfulness in a word from Scripture, or a sentence praising God for definite blessing.

Rev. E. N. Thwaites gave an address on "Steps that lead up to real praise" (1 Chron. xii. 18), "Thine are we, David, and on thy side" (ver. 21), "They helped David" (ver. 38), "They came with a perfect (sincere) heart to make David King" (ver. 39), "They were with David three days" (ver. 40), the bringing of gifts, the consecration of our all, and (ver. 40) "There was joy in Israel."

We understand that £237 13s. 3d. was given during the Conference, while £160 was promised for different objects. Many were also led to give up articles of jewellery, amongst these a gold chain, a gold pencil case, and a number of bracelets, brooches, rings, and similar ornaments.

## MISS CUSACK AT CLIFTON.

At a drawing-room meeting, held in Colonel Savile's house, Clifton, on September 25, Miss Cusack gave an eloquent reply to Cardinal Vaughan's invitation to the people of England to join the Church of Rome. The large drawing-rooms were crowded. Before introducing Miss Cusack, Colonel Savile drew attention to the statement of Cardinal Vaughan that Romanists were indebted to the Ritualists for the advance of Romanism in England.

Miss Cusack, who has somewhat recovered her health during her residence abroad, spoke with a vigour and plainness which left nothing to be desired. She insisted that the control which Rome exercises over the Press to-day in England, is, after ritualistic teaching, the danger of the day, and she gave startling proofs, from documents in her possession, how this control is exercised. We regret that we cannot give a full report of a closely-reasoned address, which was listened to with the deepest attention. We understand that Miss Cusack may publish her reply to Cardinal Vaughan in pamphlet form for distribution, if Christian friends will help the expense. Her remarks on the Roman Catholic doctrine of Intention were specially appreciated, as she showed from Roman Catholic authority that it is extremely doubtful whether Rome has herself any orders. This Roman Catholic doctrine of Intention, as applied to the Sacraments, is quite different from the doctrine of Intention which teaches that you may do a bad action in order to obtain a supposed good end. It is to this doubtful system that the poor Romanist is clinging, instead of to Christ, who alone can save us. In this address of the Roman Cardinal there is not one word of Christ. Miss Cusack alluded with touching earnestness to the reports which have been extensively circulated that she intended to return to the Church of Rome. She was well aware who were the originators of these reports, and their motive, but she thought Christian friends should have written to herself, and asked if they were true, before they believed them. It was surely enough that she should have to bear the loss of all her old friends, the loss of all her property, and the sufferings, which are little known, of a convert's life, without having to bear calumnious reports, circulated by those who should have been the first to support and console her in her loneliness. She confessed that all this had the effect which Rome intended, and had discouraged her from attempting further Protestant work.

Miss Cusack has been giving addresses in Folkestone, in the Baptist Church, and in the Y.W.C.A. rooms. On Friday night she spoke in Emmanuel Church on, "Shall the Pope Rule England?" Her address, till the first week in November, will be 59, Davies-street, Berkeley-square, W.

## SCOTTISH NOTES.

It is proposed to found a Baptist Theological College in Scotland.

Deputations are to be received this week by Sir George Trevelyan in favour of ten o'clock closing for public-houses all over Scotland.

During last week Mrs. Baeyertz was labouring in Alexandria, Dumbartonshire, where her preaching has been with remarkable power.

The sum of £2000 has been given to the Glasgow Evangelistic Association for the equipment of a fresh-air home for scrofulous children.

The Dundee Home Mission Union, comprising numbers of the various churches, is planning to reach the artisan non-church-going class in the city.

A good work has been done among farm servants in the districts of Dalkeith and Gorebridge during the summer vacation, by the students of the U.P. College, Edinburgh.

Revs. J. M. McCallum (Larkhall), Thomas Millar (Leith), and J. Sloan (Glasgow), are conducting a three weeks' evangelistic mission in Greenock, under the auspices of the Young Men's Guild.

Rev. James Hughes, of Kimberley, president of the Baptist Union of South Africa, is in Glasgow at present in the interests of an industrial mission he is trying to start in Mashonaland or Matabeleland.

The annual meeting of the Scottish Coast Mission was held this year in the West Free Church, Grangemouth. It was gratifying to hear that the mission station at Grangemouth has for many years been self-supporting.

The Dundee Office-bearers' Union are to take active steps to promote union between the Free and United Presbyterian churches. A letter is to be sent to all the sessions and deacons' courts of the two churches, pointing out the propriety of immediate action.

The Scottish Association for improving the condition of the people have a farm colony scheme in hand, a spot in Ayrshire having been chosen for the experiment. It is hoped in conjunction with the Social Service Union, London, to secure a visit from pastor Von Bodelschwingh, of Germany.

Some opposition to the union of the Evangelical Union Church and the Congregationalists is beginning to manifest itself. The Mid-Lanarkshire district association of the E.U. Church, by a vote of thirteen to twelve, has decided against the union. This was not anticipated, as in the annual meetings of both churches the prospects of a speedy union were considered hopeful.

The annual conference of the Evangelical Union of Scotland was held in Glasgow last week, when for the fourth time Dr. Fergus Ferguson, of that city, was elected president, to mark the fact that this year the jubilee of his ministry occurs. On the motion of Rev. George Gladstone, secretary of the Union, it was decided, by an overwhelming majority, to continue the work of arranging for a union between the Evangelical Unionists and the Congregationalists of Scotland.

On Thursday last a conversazione in connection with the Falkirk United Christian Fellowship Association, was held in the Town Hall. It appears that in Falkirk there are twelve associations attached to various congregations in the town, and every quarter these hold a united meeting. The social gathering last Thursday was marked by much unity of spirit and warmth of feeling. The chairman, Mr. James Wilson, of Bantaskin, said the united association should endeavour to secure a paid secretary, who should organise and foster the work throughout the district.

Dr. W. Landels, minister of Dublin-street Baptist Church, Edinburgh, has tendered his resignation of the pastorate. He is over seventy years of age, and although still in good vigour, he feels that he now requires comparative rest. It is nearly twelve years since he went to Edinburgh, having previously been minister of Regent Park Baptist Church, London, and his present congregation intend celebrating his ministerial jubilee at the close of this month. Two of his sons are in the ministry. His eldest, W. K. Landels, has charge of the mission work in Turin, Northern Italy, and his youngest, T. D. Landels, is settled in Newcastle-on-Tyne.

THE ARTILLERY-LANE MISSION has been labouring for twenty-two years in Spitalfields, in the heart of a dense population. The operations are thoroughly evangelistic. The services attract some of the very poorest; the Gospel is carried into the lodging-houses around, and not a few have been rescued. The Sunday-school, sewing-classes, and mothers' meeting, go on well. During the winter a Sunday morning free breakfast has been given in past years to the destitute, and much blessing has been the result. Help is much needed in view of the winter's work. The superintendent is Mrs. Finn, 29, St. Ann's-road, South Tottenham, N.

## CHRISTIAN ENDEAVOUR.

### CENTRAL SOUTH LONDON.

An enthusiastic meeting was held in Christ Church, Westminster Bridge-road, on Monday evening, to inaugurate the Central South London C.E. Union, linking together societies in Lambeth, Kennington, and the Borough. Rev. F. B. Meyer, who has been chosen as first president of this Union, welcomed the Endeavourers to Christ Church, and expressed emphatically his sense of the valuable work the Endeavour movement is doing. When the enemy is coming in like a flood, the Spirit of the Lord is raising battalions of fresh young witnesses to confront the foe. In his own tour throughout the country he had found that wherever a C.E. Society had been started it had quickened the church into fresh life and vigour.

Rev. J. Fleming followed with a rousing address on "Praise." The C.E. movement is rejuvenating the churches, and proving once more the power of Christian song and Christian joy. God is well pleased with praise—praise which is not manufactured, but born, the outburst of grateful hearts; and praise is characteristic of the C.E. movement.

Alderman Belsey, president of the British Y.P.S.C.E., dwelt on the service the Endeavour movement is rendering in holding and retaining the elder scholars, who are so apt to lapse from the Sunday-school and lose touch with the Church.

After other brief addresses, the roll of the new Union was called and heartily responded to, all present promising solemnly to devote their lives anew to the service and glory of God. The secretary of this Union is Mr. Parsons, 82, Great Bland-street, S.E.

### BRIEF NOTES.

A C.E. Society is being formed at Norwood Congregational Church.

A Christian Endeavour Society has been formed at Ripon Congregational Church, and is steadily growing in numbers and interest.

A new committee adopted by the local union of Cleveland, O., is a "brotherhood committee" for work in co-operation with the Y.M.C.A.

An undenominational branch of the Y.P.S.C.E. was formed on Friday last (5th), at Caergwrle, near Wrexham. Fifteen active members joined that evening, and it is hoped that a great work will be done among the young people of the village in the winter.

The Australian colonies have been holding their Conventions, and, while distances in the island continent have thus far prevented a general Convention of all the colonies, it is hoped that one may be held next year. The growth has been especially rapid in Victoria, and the increasing interest shown by the denominations is producing its effect on the missionary activities and treasuries.

The Denominational rallies at the Convention of the Maritime Provinces, U.S.A., gave evidence of a strong determination to extend the society as widely as possible. The Disciples and Congregationalists propose to send letters urging the movement upon the attention of all of their churches not now having societies. The Presbyterians also took action toward promoting systematic giving.

It is proposed to have a rally of all the mission bands, juvenile missionary associations, and Christian Endeavour societies having regular missionary meetings in connection with Presbyterian congregations in London in St. John's Wood Church on Sunday, November 10, at 3 o'clock. Any band, C.E. Society or juvenile missionary association wishing to send delegates to this rally are asked to communicate with Miss C. Mann, 67, Fordwych-road, West Hampstead.

## IRISH NOTES.

That the Dublin Soldiers' Home and Institute is highly valued is evident from the fact that last year nearly 10,000 persons availed themselves of its sleeping accommodation.

As an attempt at counteracting the baneful influence of the public-house, Rev. R. C. Phillips, Methodist minister, Tandragee, has commenced a series of Gospel Temperance meetings on Saturday nights, which are being well attended.

The chief feature of religious life in the North of Ireland last week was the Presbyterian Church Conference, which was held in Belfast, and at which addresses were delivered or papers read by such men as Professor Macalister, of Cambridge, and Rev. Dr. Marcus Dods, of Edinburgh. The conference was the first of the sort ever held in this country.

The first Irish Convention of the Young People's Society of Christian Endeavour was held in Belfast last week. Delegates were present from all parts of the United Kingdom, and it is believed that the convention has given a useful stimulus to the movement in Ireland. At a meeting of the Belfast Methodist Council, held the preceding week, a resolution was adopted approving of the principles of this society

## THE Y.M.C.A.

### EXETER HALL.

The internal alterations at Exeter Hall are now npleted, and the building is ready for the winter's rk. The principal item in the reconstruction has n a thorough overhauling of the sanitary arrange- nts, and it is stated by the authorities that it is one of the most perfectly drained buildings in ndon. This has been accomplished, however, at a t of about £2000. The kitchen appointments have n brought up to date, so that the resources of the active restaurant are on an ample basis.

Another change, important in its bearing on the gress of Association work, is the fitting up and nishing of what was formerly the newspaper m as a reading-room and social parlour combined. hioned chairs and settees have been provided in ndance, and with the electric light at call, the m is certainly as spacious, cosy, comfortable, and venient of access as could be imagined. If lonely ng men in this part of London do not avail them- es of such a delightful resort, we can only pity n. We are glad to know that the social rooms at ter Hall are in future to be open for young men Sunday evenings, so that this class will have a sant and happy rallying-point for friendly inter- se, at the time in all the week when such a place ost needed. We trust all London friends, who acquainted with young men to whom such a re would be a boon, will acquaint them of its ntages.

The Long Acre Gymnasium having been relin- hed for good reasons, the back basement of ter Hall has again been utilised for this purpose. he work of the winter session, under the vigorous etariat of Mr. J. H. Putterill, is now being hope- entered on. Dr. Pentecost will give on Wed- evenings a series of talks on "The Reasonable- of Christianity"; these are sure to attract h attention. Meetings for men on Saturday eve- s are being organised on a popular basis. The s will be varied. Canon Wilberforce, it is cted, will speak one evening on temperance. Meyer at another time will give an address on al Purity, and other well-known friends will w. Gospel addresses will be given at frequent vals, and at every meeting good music will be ren- d. Sunday evening evangelistic meetings for men also be held. Dr. Harry Guinness was the speaker Sunday evening. Of course, the usual educa- l classes will be fully sustained throughout the er.

The Exeter Hall friends have recently received a handsome and useful gift in the shape of an n of a peculiar make and quality. We under- d that at present only four replicas of this instru- t are in existence; one being in the possession of Majesty the Queen, and another at Westmin- Abbey. Each pipe produces a *vox humana* note, hat the general effect is that of a choir of voices. The inventor is Mr. J. Baillie Hamilton. instrument is the gift to the institution of a lady desires to remain unknown.

### BRIEF NOTES.

The inaugural meeting of a new Y.M.C.A. for ningley, Leeds, was held on Tuesday evening, J. H. Slater, the president, occupying the chair.

The Brighton Association reports a very satisfactory h in the evangelistic services during the past h. The open-air workers and tract distributors eeping well to their work.

The new and elegant rooms of the Y.M.C.A. in San cisco have been formally opened. The Asso- n is forty years old, has in all its branches 1500 bers, and is growing rapidly, a goodly number g on the opening day.

Mr. George Williams has chosen, for the 1895 of the Young Men's Christian Association, the ing most appropriate text:—"Sing unto the bless his name; show forth his salvation from day." (Ps. xcvi. 2).

The autumn work of the Y.M.C.A., Stafford Rooms, are-road, was commenced on Wednesday, the st., by a reception given by Dr. Gladstone, the ent. A goodly number of friends were present, rief addresses were given by Revs. P. Smith and Carlile. The members have been much encour- ately by the blessing attending their work, but sociation is suffering from want of the necessary

The South-Western District Conference was held gnton on Wednesday, October 3. Dr. Hings- elivered an excellent presidental address, and V. H. Mills opened a discussion on "The n of our members to their respective churches, the Y.M.C.A.," advocating the fullest co- ion of the members in the work of their respec- hurches, and the maintenance of Association on lines and within limits that would enable rvice to be rendered.

Rev. F. B. Meyer resumes his weekly Bible readings for young men in the City of London Y.M.C.A., 186, Aldersgate-street, on Saturday afternoon next, 13th inst., from three to four o'clock sharp. The subjects are those chosen for the international series of Sunday-school Union lessons (afternoon series). While this serves as an admirable preparation class for teachers, the subjects are broadly treated and form excellent and interesting Bible studies for all young men. In previous winters the attendance has run up to 250 and 300 week by week.

The second summer's work in connection with the Woodchurch (Kent) Association was brought to a close on Sunday, September 30. Open-air services have been held every Sunday in Woodchurch, and also at the adjoining village of Bethersden by the secretary and members. These have been well attended and the deepest interest shown. The Association was the outcome of a tent mission held for the Evangelisation Society by Mr. John H. Cooke, when several young men were won for Christ, and with others have continued to witness to the saving power of Christ. William Trowell.

The German Baptist Young Men's Mission is a union of about 130 Associations, with about 2300 members, spread over the whole German Empire. These Associations endeavour to train all their members to activity for the Lord, each according to his ability in filling various offices, in distributing Christian literature, in inviting to the meetings, in the cultivation of singing, in Sunday-school work, and especially in the richly-blessed missions amongst sailors and soldiers. The mission amongst the soldiers has grown into a special mission of the Young Men's Associations, followed by great blessing. Visits are paid to the barracks and hospitals, Christian literature (especially the "*Friedensbote*," or *Messenger of Peace*) is distributed. Soldiers are invited, and their spiritual and temporal interests personally cared for.

The past week has been a memorable one in the history of the Hackney Association. Dr. Harry Guinness has been conducting a series of mission services, which have been blessed to the conversion of scores of young men and women. Largely-attended open-air meetings were held each night in the main street, and at the after-meeting in the Y.M.C.A. Hall many were unable to obtain admission. We believe that to a large number of Christian young men also this mission will be followed by far-reaching results. On the Wednesday afternoon Pastor Archibald G. Brown, of the East London Tabernacle, preached a special sermon on behalf of the Y.M.C.A. Here again crowds were unable to obtain admission. In the evening of the same day a great Y.M.C.A. demonstration was held in the Morley Hall, Hackney.

The Belfast Y.M.C.A. has, through its secretary, organised a special effort on behalf of the postal telegraph boys of that city. There is a very considerable number of boys so employed, and they received an invitation to tea at the Y.M.C.A. The meeting was largely attended, between seventy and eighty boys being present. After tea the secretary explained his proposal to have a weekly meeting for the boys alone. The proposal met with the heartiest reception at the hands of the boys, and during the past month these weekly meetings have been held, with an average attendance of between seventy and eighty. The work has been distinctly spiritual, and the results have been of a remarkable character, a large number of the boys having made an intelligent decision for Christ. The work of grace is spreading to the other employees of the post-office, and an earnest spirit of inquiry is evident amongst them.

## STRANGERS' REST, RATCLIFF HIGHWAY.

The monthly workers' meeting was held in the "Rest" on Friday last; it was well attended by workers and friends, as well as a good number of sailors. Mr. Isaac, the hon. sec., appealed for workers both at home and in the important branch of the mission at Zanzibar. Rev. J. G. Train, of Upper Norwood, addressed the meeting on "Buying the Opportunity" (Eph. v. 16, R.V.); we trust that many realised the solemnity of the message. Dr. Gritton spoke on "The Ministry of Bringing Together," and told some very touching incidents, showing how a sinner's heart may be drawn into touch with the Saviour's.

COLPORTAGE.—Mr. James Rennie, colporteur, Hitchin, agent of the Religious Tract and Book Society, Edinburgh, continues his important work of scattering pure literature far and wide among the villages and at fairs and markets. His statement of sales is interesting as indicating the taste for pure literature in country districts. During the past year he has sold £820 19s. worth of books and pamphlets, numbering 42,000.

## THE Y.W.C.A.

An earnest spiritual work is going on at the Highbury Institute; the Sunday Bible-class is well-attended, and accommodation has been made for more boarders.

Miss Hayward and Miss Baumann, of Guildford Y.W.C.A., are proceeding to India on behalf of the Zenana Society, and on Thursday a valedictory service was held in the town.

The autumn session at the Central Institute was commenced with a social gathering, when Miss Wingate presided, and addresses were given by Miss A. R. Habershon and Mrs. Hatt Noble.

The autumn work of the Stoke Newington and Clapton branch has been inaugurated by an afternoon meeting, addressed by Miss Minchin, and a largely-attended social meeting in the evening. Mrs. Rennison presided. Mrs. Southall, Miss Miller, and Miss Heber gave addresses.

The Arbroath Association held its annual gathering on Thursday last. The annual report showed that the Association had during the past year grown both in numbers and in influence. The membership was now as follows:—Associates, 109; hon. members, 32; junior members, 99—total, 240.

The Dundee branch held last week a series of special afternoon Bible readings and evening meetings. The services were conducted by Miss Bryce-Smith, from Southport, who on Sunday had two crowded meetings, and during the week visited the Association's branch meetings with encouraging results.

At the Hampstead centre an effort is about to be made to reach the poorer girls who are to be found frequenting the neighbourhood of Hampstead Heath on Sunday evenings. Mrs. Bickersteth Cook has felt strongly the need of such an effort, and is organising a band of workers for the purpose. Invitations headed, "Happy Sunday Evenings for Working Girls," will be distributed, a cup of cocoa and slice of cake given to each girl, and a short bright meeting conducted.

The "Quiet Days" at the Morley Halls, 316, Regent-street, have been largely attended and the meetings have been full of interest and spiritual power. Miss Wingate has had the organising of the gatherings. Workers have attended both from London and country Y.W.C.A. centres. Among those who have presided have been Mrs. Hatt Noble, Hon. E. Kinnaird, the Countess of Chichester, and Mrs. E. W. Moore. Miss A. R. Habershon's Bible readings each morning were full of help and suggestion to Bible students. Among the speakers were Mrs. Bannister, Mrs. Percy Brown, Revs. J. A. Bevan and Darlow Serjeant. The days thus spent in waiting upon God have been felt by all present to be a time of refreshment and of equipment for service.

The rooms of the West Norwood Institute, at 299, Norwood-road, are most comfortable and inviting. A good work is being done under Mrs. Campbell, president, and Mrs. Booker, hon. secretary. In addition to the usual Sunday Bible-class, with an average attendance of thirty, a class is carried on for middle-class children, who do not attend the Sunday schools. A sewing meeting, Bible-class, social evening, reading, band meeting, etc., occupy the week evenings. Book-keeping and singing classes are to be started. A Sunday evening meeting is about to be commenced, and an effort made to bring in young women who do not attend any place of worship. Many who have been converted at the Institute are now in membership and in active work at the neighbouring churches.

## A QUIET HOME.

Fifty years ago a young naval officer, Lieutenant Blackmore, was led to consider the deplorable condition of the unhappy sisters who frequent by night the London streets. His labours (as told in his book, "London by Moonlight," now out of print) led in 1844 to the opening of rooms where repentant girls might be received, and this again led in 1850 to the opening of a small family home in Camden Town.

Captain Blackmore was called to his rest in December, 1890, since which period the work has been carried on, at his special request, by his third daughter, Mrs. Blackmore-Lear, and one of his co-workers, at 1, Maygrove-road, Brondesbury, N.W., all work being done voluntarily.

On visiting this Home one day last week, we were greatly pleased with the quiet, home-like, loving spirit pervading the place. Mrs. Blackmore-Lear resides there, and superintends personally. More than 10,000 cases have passed through the Home since the work began, and about eighty since 1891.

The late Mr. A. A. Rees, of Sunderland, and his wife were helpers, and deeply interested in the work for many years, and their daughter, Mrs. Rees Williams, 58, Sutherland-avenue, is trying to carry on the help her mother began in getting subscribers, so that it may not suffer for lack of funds. P. F.

## OBITUARY.

MISS LIGHT, POONA.

In the sudden call of this earnest worker the Women's Association for Foreign Missions has sustained a great loss. Miss Light was for four years at Poona, devoting herself to work among the girls of the orphanage and the schools. She was much loved by her sister missionaries, and no less so by the young teachers and girls of the Orphanage, among whom her gentle, loving influence was a great power for good. Miss Light died on July 28 of cholera, having, it is thought, contracted the disease in the city the previous day, on the morning of which she had gone out bright and well to her work. All was done that medical skill and tender nursing could do, but after less than twenty-four hours of great suffering, borne with beautiful calmness and fortitude, she sank and entered into rest. Her death has cast a gloom over the Mission at Poona, where she will be deeply missed and lovingly remembered.

THE DEAN OF MELBOURNE.

The death is announced of Rev. H. B. Macartney, Dean of Melbourne, who has passed away at the ripe age of ninety-five, and whose son is so well known for his good work in Melbourne, and during his recent visit to this land. The aged Dean was the son of Sir John Macartney, the last Speaker of the Irish House of Commons. He was educated in Trinity College, and in 1822 was ordained to the curacy of Banagher. He sailed with Dr. Perry, the first Bishop of Melbourne, for Australia. The Bishop at once put him in charge of Heidelberg, the only place then in existence in the colony besides the capital. In 1849 he was appointed to the Archdeaconry of Geelong, the first town that was built after Melbourne. In 1851—the year of the discovery of the gold-fields—the Bishop brought him to Melbourne, and made him Dean and Vicar of St. James's Church, the cathedral of Melbourne. Having been subsequently appointed Archdeacon of Melbourne, he resigned the charge of the parish, to which, however, he returned in 1894. He had the superintendence of all the clergy and readers at the goldfields. Whilst he was a devout and loyal Churchman, he was large-hearted enough to welcome all true servants of Christ; indeed, one of his last letters was one regretting his inability through extreme age to stand by Rev. John McNeill in his mission.

REV. A. R. D'ARCY, NYMPHSFIELD.

This devoted mission preacher, whose labours have been blessed to hundreds all over the land, has been called home. Rev. W. H. M. H. Aitken writes to the *Record*:—"The son of an Irish squire, Mr. D'Arcy was originally designed for the Army, but he found himself called to a nobler warfare, and, while still quite a young man, he decided to give his life to the ministry of the Church. Passing through St. Aidan's, he commenced work in a Derbyshire curacy, and subsequently did excellent work in the parish of Inchbrook, where his ministry brought about the erection of a mission church. It was while he was Incumbent of Nailsworth that he first began to take an interest in the work of parochial missions. It was about the time when the Church Parochial Mission Society was taking form, and all through its history he has been one of its most earnest workers, and has conducted many scores of parochial missions with much acceptance and success in connection with it. He preached the Gospel with much simplicity and directness, and with a fatherly tenderness of persuasion that won many hearts. He possessed in no ordinary degree those gifts of manly tenderness and sympathy which more than any other natural gifts seem to open the way to the human heart, and hundreds of letters that have come pouring in since his death from those to whom his ministry has been blessed bear witness to the affection felt for him by those to whom his own loving manner and words have commended the Gospel of his Master."

REV. J. W. MILLS, HULL.

Only a few weeks ago this devoted servant of Christ entered on the important charge of the Vicarage at Hull, as successor to Canon McCormick, and now he has been called to rest just as he was taking up his new work. It was only during the last few days of his life that the nature of his illness was made known. Since his induction, and before entering upon his ministerial duties, he took a short and much-needed holiday in Switzerland. He returned to Hull about three weeks ago, but it was evident that he was far from well, and at times he suffered very considerable pain. This gave rise to much anxiety on the part of the family, but no immediate danger was then apprehended, and both Mr. and Mrs. Mills were looking forward to a season of successful work at Hull during the coming winter. The Vicar was, however, compelled to take to his bed, and it was then ascertained that he was suffering from internal cancer, and on Sunday it was determined to perform an operation. This was done the same afternoon, and he passed safely through it, but the shock was very great, and at night his condition was desperate. On Monday morning it was seen that he could not recover, and his relatives were summoned. At ten o'clock he was rapidly sinking, and he passed away about two o'clock in the afternoon, after suffering greatly. He began his work at Bury St. Edmunds, then he went to Newland. In 1889 he undertook the charge of St. George's, Birmingham, where for five years he did a valuable and fruitful work. By many he will be sincerely mourned as a serious loss to the faithful Evangelical workers of the day.

## EVANGELISTIC NOTES.

**Mr. Henry Smith** has completed a mission in the P.M. Chapel, Buckwall, Staffs., which has been much blessed of God in the salvation of souls and edification of believers.

**Mr. W. R. Lane** is holding a mission at Newport, Mon., and had on Sunday a capital beginning. In the evening the large Temperance Hall filled, and good work followed.

**Mr. Newton Jones** has concluded a week's mission at the Baptist church, Sevenoaks. The congregations were good, a blessed influence pervaded every meeting, and many professed decision for Christ.

**Mr. W. Monro Collings** has concluded a mission at the Mechanics' Institute, Stratford, E. The addresses were helpful to saints and sinners alike. At the praise meeting over fifty persons stood up and testified to having received definite blessing.

**Chiswick.**—An eight-days' mission has been held in the Mission Hall, Fraser-street, by Mr. A. W. Smart. Sinners were faithfully warned, backsliders were entreated to return, and the Lord's people received great help from attending these meetings.

**Ireland.**—Rev. John Good has held a series of Gospel services in the Methodist Church, Waterford. Rev. Henry Ball has held a similar series in the Methodist Mission tent, Derryall, Portadown; and Mr. John Currie has been doing the same in Albert-street Presbyterian Church, Belfast.

**Lowell, Mass.**—Sixty delegates and pastors, representing twenty-eight of the Evangelical churches, have resolved to unite in a series of Gospel revival meetings. It was stated that there had not been a united effort of the churches for this purpose in the last forty years. It was also voted unanimously to request Mr. Moody to take charge of the mission.

**Mr. Gerald Coultas** has been having special meetings in various parts of London, and has had much encouragement in his recent labours for Christ. He has been visiting in Kent during the last few days, towns and villages where spiritual darkness seems to reign and Ritualism is doing deadly work. Mr. Coultas has been invited to visit America for some missions. He asks prayer for guidance in this step.

**Manchester, New Hampshire.**—The Evangelical churches and Sunday-schools have completed a house-to-house visitation of all the families in the city, and have unanimously extended an invitation to Rev. B. Fay Mills to hold a series of revival meetings in the city in November. Great unanimity of feeling prevails, large congregations attend public worship, and accessions to the Sunday-school have resulted from the visitation.

**Mr. Varley in Glasgow.**—This evangelist is in the midst of a manifest work of grace in the capital city of Western Scotland. Many Christians flock to the Waterloo Rooms for the afternoon Bible readings, and listen eagerly to Mr. Varley's vigorous expositions. The evening meetings are also very large, especially on the Sunday evenings, when the City Hall has been used. The Word has been with power, and still greater things are looked for.

**Peckham Rye.**—During the summer months open-air Gospel services have been regularly held on Sunday afternoons on Peckham. They have been well-attended. Addresses have been given by local pastors and other friends, while much Gospel literature has been distributed. The meetings are now transferred for the winter season to Peckham Public Hall. Mr. C. Ward, 36, Tresco-road, Nunhead-crescent, Peckham, S.E., the hon. treasurer of the mission, will be glad to receive contributions of tracts.

**Horsell.**—A series of Gospel meetings has been concluded in this village. The interest from the commencement to the close of the gatherings grew and deepened nightly, so much so that it was decided to continue the services a week longer than the period originally fixed. Mr. Brown, of the Evangelisation Society, conducted the meetings for the first ten days, when he was followed by Mr. Rowland Sturt, who remained for a further period of sixteen days. Many have professed faith in Christ, and believers have been stimulated.

**Surrey Tent Work.**—During the past summer, Mr. Stanger, of the Evangelisation Society, has been working at tent in villages around Guildford and in many outlying parts, such as Kirdford, Dunsfold, Caston Cate, Shalford, Meade Row, Chiddingfold. Great interest has been awakened, and many who neve went to church or chapel have heard the Gospe Throughout, the mission has been characterised by desire to hear the truth, and some have "with jo accepted it." The closing meeting, though in ver unfavourable weather, was largely attended, repr sentatives from twelve miles round being present.

**Luton.**—A very successful ten-days' mission wa concluded at the Union Chapel, Luton, on Oct. 1, Mr. Henry Thorne. The evening meetings we remarkably well attended, and there was an utt absence of sensationalism in the methods of co ducting them. The afternoon Bible readings we much enjoyed by Christians of all denominations. large meeting for men only, and another for wome only, was each marked by great solemnity and powe A considerable number of men, women, and you people went into the inquiry rooms, many of who accepted Christ as their Saviour.

**West Sussex** has been visited by Mr. Alexand Clark with one of the Evangelisation Society's ten At Cowfold the people seemed at first afraid, but befo the close the meetings were well attended, and mu real blessing has been the result. Henfield was ne visited, and from the outset of the services God ga real tokens of blessing. Some of the worst of ch racters were brought out on the Lord's side. P tridge Green was the last place, and to see t numbers gathered to hear the old, old story was real joy. Night by night the tent (a large one) w nearly filled, and some will bless God to all etern for the visit of the tent.

**Wallingford Hiring Fair** is attended by lar numbers of people. For some years Mr. and Mrs. Morgan have visited the fair, opening a Bible a book stall, and thus affording passers-by a chance obtaining cheap copies of the Scriptures as well wholesome literature. Mr. Morgan and his w have taken the opportunity of speaking to the sh people. On Sunday afternoon I accompanied th into the midst of the caravans, where a short serv was held, the platform of a menagerie serving pulpit. These waifs and strays sorely need su effort to tell them about the love of Jesus, as wandering life they lead shuts them away from ordinary means of grace.

*Wallingford.* H. R. Salt, Baptist Minister

**Gipsies in Blackpool.**—The new Gipsy Gos Mission Tent, Blackpool, is doing a good work. children are taught of a Saviour's love as well as read and sing. On Sunday week there was a ve large congregation at the evening service. Moulton, of Manchester, gave an address on "Bu ing," urging his hearers to build, not upon sand, on the Rock. Towards the close Miss Eva Rob son, who by the grace of God has been conver during the Mission, spoke for the first time, urgi her kith and kin to yield themselves to their Lo This incident shows the power of the Word amon class of people so long neglected, and it is an exam of the work being carried on by the Gipsy Gos Mission. Mr. J. W. Baker would be pleased to h of any large encampment of gipsies, as the Miss is constantly travelling about. His address is Bolton-street, South Shore, Blackpool.

**Islington.**—An eight days' special mission young men has been held at the Islington and Hi bury Y.M.C.A., by Mr. John Thomas. For m weeks before the date fixed for the mission, earn and believing prayers had been going up for abund blessing, and prayer has been answered. From first great interest was manifested in the meeti and each evening a band of young men scot the neighbourhood, inviting young men to mission. The power of the Holy Ghost was increasingly as the meetings went on, and inqui were dealt with daily. One young man who nounced himself as being very sceptical, burne book on Theosophy which he had in his posses and had been reading—thus following the exan of the Ephesian converts (Acts xix. 19). Sev young men have been converted, whilst many of members have been led to a more unreserved co cration of themselves to the service of Christ.

**The Clapham Common Gospel Mission,** having c for the season, are prepared to take indoor services du the winter months.—Address, A. W. Lewin, 26, Lambou road, Wandsworth-road, S.W.

**Whitechapel.**—From October 20 to 30 a Gospel mi will be held in the parish of Whitechapel, at St. M Church. The missioners will be well-known Evange men, under the leadership of Rev. E. L. Roxby, of Hill.

CHRONOLOGY AND PROPHECY.—*The En Churchman* has published several letters on chronological publications of Mr. J. B. Dimbleb trustworthy correspondent writes to us:—" Dimbleby, who, boasts that his writings are havi wide circulation, is asking for considerable su money to publish a Bible with amended dates, w dates I know from his writings to be absolutely leading and worthless. I hear from various q tions of good people being deceived by his pr sions and lofty self-assumed titles."

# The Christian.

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## Notes and Comments.

THE public spirit shown last week by Mr. Coote, of the Vigilance Society, Mrs. Ormiston Chant, and other friends, in connection with the licensing of West End music halls, is to be highly commended. A certain amount of odium always attaches to those who run counter to popular tastes, especially when these tastes are degraded and degrading. Mrs. Chant, Mrs. Amos, and others, did not shrink from passing through what must have been to them a trying and humiliating ordeal, for the sake of the public good, and they deserve the heartiest thanks of all friends of common morality.

We are glad also that the Licensing Committee of the London County Council had the courage to act on the facts placed before them, and to impose most necessary and wholesome conditions of tenure on the licensees of some of the places of amusement in question. We sincerely trust that the Council as a whole will sustain the action of its committee. We have no doubt they will, if they are backed up by a strong and earnest expression of public opinion.

The supreme aim of the Y.M.C.A. is, and has been throughout its honoured history, to become a real "home to young men away from home." This being so, we hailed with much satisfaction the action of the Exeter Hall authorities in making their rooms available for lonely young men on Sunday evenings. If Exeter Hall and our Associations generally can revive or implant in the minds of young men the happy, helpful influences of Sunday evening in a Christian home, they will be fulfilling an important part of the work for which the institution was founded.

We regret, however, that the "Sunday Society," through its Hon. Sec., has been endeavouring to make capital for itself and its peculiar aims out of the forward step at Exeter Hall. Mr. Putterill, the general secretary, was prompt in refuting, through the daily Press, the idea conveyed by Mr. Judge's letter, that the Y.M.C.A. had any sympathy with the endeavour to "secularise" the Lord's Day. We feel certain that the Christian community generally will applaud and uphold our friends at Exeter Hall and elsewhere in the effort to furnish homeless young men in our great cities with safe and attractive places of resort on the Sabbath evenings. The object is not to "entertain and amuse" young men, as the secretary of the Sunday Society says, but to afford them such opportunities and to bring them under such influences as would prevail in a well-ordered Christian home.

"The great work of missions"—said the late Rev. W. Roby Fletcher, of Adelaide—"tends to bind all who love the Lord Jesus into one common brotherhood. It is forced upon us that those things which we hold in common are far more important than those things about which we differ. In labouring for our Master we may find a practical bond of union, which we may never be able to hammer out on the anvil of theoretical logic or theology." These words we believe to be true, but how are we, in this old country, where divisions are so sharply marked, to get Christians into a common service? Ragged schools, open-air missions, theatre missions, temperance work, and other similar agencies have some unifying influence, but the great commanding enterprise which shall enlist the sympathy and claim the energies of all, will be found in the Lord's last words before He returned to the Father, as recorded in Acts i. 8: "Ye shall receive the power of the Holy Ghost coming upon you: and ye shall be witnesses unto Me...unto the uttermost part of the earth."

In connection with this supremely important subject of Missions, we ask special attention to the urgency of Rev. Edgar N. Thwaites' appeal for Winter Missions in India, p. 13.

An esteemed correspondent, who signs himself "An Old Independent," writes deploring the freedom with which unscriptural teaching is disseminated in some periodicals:—

> At the present time the mischief and danger seem to come from within the professing Church, rather than from without. If the friends of vital truth were as alive, earnest, and bold in their tactics, as the enemies of the truth are in theirs, we should not have to mourn with shame the admission into a paper circulating in Christian families of a letter calling in question the Scripture doctrine of the fall of man.

Mr. Stead, whose outlook is generally marked by an assured optimism, writes in a very minor key in "The Progress of the World" in the current issue of *The Review of Reviews*. He says:—

> It is a weary prospect that opens before our eyes this autumn. Heaven grant that the dismal forecast may not be fulfilled! But it is impossible not to feel a horrible foreboding that the war which is raging between Japan and China may mark the beginning of the long-dreaded war which has been staved off for more than twenty years.....England, Russia, France, and the United States, are all deeply interested in the issue of the contest, and it will take wary walking on the part of the rulers of the world if they are not to stumble into the yawning gulf of war.

"Ridicule it as we please," says Mr. Stead, only too truly, "the war fever is latent in the blood of nations."

Dr. Barrett's deliverances on the secularisation of the Church cannot fail to do good, if only in the way of warning. We submit, however, that when our Lord's methods of dealing with the evils of society are referred to as a model for our imitation, it must be remembered that the very foundations of English and of Roman society are different. Jesus did not deal directly with abuses, because to have done so would only have led to violence and useless bloodshed; but in a free country like ours, where Cæsar is the people, and where wrongs can be righted by fashioning public opinion, it becomes at least an open question whether the pulpit is not bound to speak and the Church to act upon some public moral questions. Was the Church in America justified in being silent on slavery? Ought the churches at home to be silent on the drink question, on the opium question, and on the legalisation of immorality? That great wisdom is necessary in handling such things, if they are to be handled at all, none will deny; and the limits of such action are very difficult to fix.

Dr. Barrett has, we believe, laid his finger upon the exact spot from which our dangers spring, in saying that if you trace its hidden roots far enough, you would always, or nearly always, find the secularisation of the Church was the result of the prior secularisation of the Christian home. It is easy enough, he thinks, to blame the ministers for this decay of the spiritual life of a Church, and he did not desire to minimise the solemn responsibilities of ministers, but he was not sure that the parent was not even more responsible than the minister for the spiritual tone of the Church. "In the home the first foundations of the Church are laid, and it is at the family altar the fires of devotion first begin to die out." Yes; and one huge difficulty parents have in maintaining family religion is the hurry of business life, which takes fathers so early from home, and keeps them so late. Fathers are being made little better than bread-winners, glad, sometimes, if there is bread to win.

The emphasis laid upon social duties is leading, as it was sure to do, to the laying of a firmer emphasis upon Evangelical doctrine. The inadequacy of the "Social Gospel," when taken alone, appears with every new social and political advantage enjoyed by the people. Dr. Rowland, when preaching before the Congregational Union, expressed the truth we are always putting forward, that "the abolition of the House of Lords, the establishment of a new Republic, the efforts of coming District and Parish Councils, the triumph of collectivism, and all like movements, will neither singly nor together produce Utopia. Anarchy raises its hideous head as savagely in republican France as in despotic Russia, and no outward change will satisfy the awakening intelligence of the peoples. Nothing will do it but the reign of that other King, one Jesus, outcast still, even in Christendom, but coming to reign for ever."

The plea for auricular confession, put forth at the Church Congress by Prebendary Crowfoot, was ominous. Nothing less than this unscriptural practice can satisfy some clergymen in the demand for "wholesome discipline." Dr. Jessopp and Dean Lefroy were equal to the occasion, and a large body who espied the figure of Rome in the confessional box cheered their repudiation of the practice, and their disavowal of any need for it. The advocates of auricular confession are ever ready to declare that it is recognised in the formularies of the Church of England. Dr. Lefroy pointed out that the recognition only applies to exceptional cases, and that to make it general would be the same as to confuse daily food with the medicine necessitated by imperfect conditions of health.

The Bishop of Exeter gave an encouraging word to the modern movement for enlisting the aid of women in Church activities; whether he did it wisely will, no doubt, be questioned by two schools to whom he gives

a passing blow, as he marches through these sentences :—

For the ministry of saintly women, whether married or unmarried, women of thought and culture, who have been duly taught and trained, is unobtrusively making itself felt more and more, year by year, and if kept clear and free on the one hand from sacerdotal thraldoms, and on the other from Salvation Army violations of that meek and quiet spirit which is woman's glory and strength, it will reproduce in these last days that service of holy and godly matrons and virgins which beautified and enriched the Apostolic age. The revival of the Scriptural order of deaconesses, if it stood alone, would be a strong tie between the first messengers of the glad tidings of peace and us upon whom the ends of the world have come.

Whether as nurses or deaconesses, as visitors or missionaries, as labourers among poor children or rich folk, it matters not, the aid of woman has come to the church, no more to be forfeited and lost.

How to keep the Sabbath is a question which has various answers. Professor Alfred R. Wallace has volunteered one which, though he seems to think it is new, has practically been the view of members of Christian families who have some regard for those in their employ. He suggests that the various classes of hired servants, who, as a rule, are fully employed for six days every week, and who also have not much less to do on the seventh, should be allowed full and complete rest that day. "All that portion of their weekly duties which is necessary for the well-being of their employers, and for the rational enjoyment of their lives, must be done by other members of the household who have spent the week largely in idleness or in pleasure, or, if in work, in work of a quite different character from that of their servants." In doing this work each member of the family will be doing deeds of self-sacrifice and of charity (in however small a degree), and such deeds do not constitute the "work" which is strictly forbidden on the Sabbath-day.

Now, we believe that this principle is largely acted upon in many Christian homes. Work is reduced to a minimum; arrangements are made for servants to attend worship or to visit their friends; and everything possible is done to make life bright and wholesome. Not only so, there are arrangements by which servants may have some leisure time during the week. The fact is that in some cases the hardworked person is the mother of the house, on whose hands idle and careless servants throw their work without pity or mercy. This matter has, like all other subjects, two sides to it. We agree with Professor Wallace's principle, and wish it were more widely adopted, but, at the same time, we cannot refrain from saying that the hardest of the work does not always fall on the shoulders of domestics, and that theirs is not always the busiest Sabbath.

A kind of hush has come over the nations at the announcement of the critical condition of the Czar's health. What the exact truth may be no one knows, but it is evident that things are very serious. The Great Powers cannot but contemplate the possible issue with grave concern, and the people, who are ignorant of state secrets, cannot but have their fears. The Czar has always been regarded as a friend of peace, and there is no telling what course events might take were he removed. In all such times, it is comforting and strengthening to remember that God reigns.

However far behind the people of other countries the Russians may in some respects be, they retain one fine quality which must have a good influence upon national life; they honour labour. Even their great people are not above working with their hands at the humblest toil. A writer in *The Leisure Hour* says that "if need be, they will adopt with ease, and without *mauvaise honte*, any offices, any public charges. There is at St. Petersburg a prince who serves in the custom house, and many nobles and titled men become professors, schoolmasters, even actors. In a pastry-cook's shop at Moscow some princesses of high blood serve behind the counter, others will become governesses, companions, housekeepers, telegraph clerks—in fact, will adopt any employment that may turn up." In his choice of books the Russian who can read has a good trait; he does not care for the dreadful, for blood-and-thunder tales, but shows a marked preference for books of a religious character, such as lives of the saints. There is a society called the "Intermediary," whose aim is to propagate good books among the uncultured.

The miseries and folly of war have seldom been so strongly set forth as they are in the letters of Marshal Bosquet to his mother from Algeria. He says :—

I write with a heavy heart about an infant that a soldier has brought me tied up in his pocket-handkerchief. It was a beauty. Poor little thing! You never saw such eyes. But it was a skeleton, and literally too weak to cry. It had evidently been lost in a stampede. I at once set about looking among the female prisoners here for a nurse, and had the luck to find one. The poor infant will be saved from death by falling naked into my hands. I hate my profession. Its monotony is horrible. We have to kill to-day, and will have to-morrow to attend to the wounded, and caress the children whom we have made orphans. This alternation goes on as regularly as the pendulum of my clock swings. I try to persuade myself that in devastating the people here I only do my duty.

This idea of duty which conflicts with humanity is delusive, as the kind-hearted Marshal found it to be. After all, we must act upon our own sense of right and wrong.

We note with intense satisfaction that Mr. Breckenridge, of Kentucky, who was seeking re-election to Congress, has been rejected on account of his unworthy character. His immorality, which was a national scandal, so aroused the indignation of the women of America, especially those of his own State, that they determined to put forth their utmost power for his defeat, and they have done so to some purpose. This is a warning to all such men as he of what will be dealt out to them if they do not amend their ways. The same thing would, we believe, be done here under similar inspiration.

In apostolic days, "All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." A like spirit possesses the world to-day. Things are all new, with capital initials. A New Humanity has created a New Journalism, and the New Woman is the prominent figure in the New Era. But all this newness is change of form, not newness of life, as the changes in the kaleidoscope are all produced from the same bits of glass. Newness of life can only come through death. "If any man be in Christ, who died and rose again for us, he is a new creation. Old things are passed away; behold all things are become new." We are buried with Him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. He that sitteth on the throne has said, "Behold, I make all things new." But first, "The earth and all the works that are therein shall be burnt up."

In a very delightful paper entitled "Near Damascus," Dr. Hugh Macmillan, who has travelled the road from Jerusalem to Damascus, tells us he thinks he sees many things in the natural features of the way, which were used by the Holy Spirit to impress the mind of Saul the persecutor. This may have been so, but considering Paul's absorption of mind in whatever he undertook to do, and that nowhere in his epistles does he show one trace of ever noticing the external features of the lands through which he passed, it cannot be positively affirmed. This, however, is a suggestive reflection :—

It was what it claims to be—an absolutely true and new revelation of the Lord Jesus, and in no other place would it have been so suitable as near Damascus, where Abraham rested for the last time before entering the Holy Land. To that storied spot came the patriarch, in fulfilment of the Divine command which summoned him to go *into* the Land of Promise, that he might be there the father of the chosen people, educated under God's own eye to become the missionaries of mankind. To that storied spot came the Apostle, in fulfilment of the Divine command which summoned him to go *out of* the Land of Promise, and preach the results of the special training of the chosen race to all nations. Here the universal mission of the father of the faithful and of the apostle of the Gentiles coincided, and received its seal in the heavenly revelation.

We believe that it is only when a patient is recovering from an illness he knows how ill he has been; only as the light of health shines in upon him does he perceive how dense has been the cloud over him. And similarly, we are persuaded that it is only as believers in Christ are growing in spiritual mindedness that they perceive how much they have been under the power of the spirit of the world. As we follow the Spirit we see first one thing and then another which is not pleasing to Him. They may not be condemned by the express words of Scripture, but they are felt to be incongruous with our calling as saints. Mr. Andrew Murray has only too much ground for saying, "The extent to which many Christians yield themselves to the influence of the literature of the age, without fear or caution, is one of the great reasons that the Holy Spirit *cannot* guide them or reveal Christ in them: the Spirit, 'whom the world *cannot* receive, because it knoweth Him not.'"

A. N. Jannaris thinks that as a Greek well acquainted with English he has some light to throw upon the English version of the Lord's Prayer. He discusses it clause by clause in the pages of *The Contemporary Review*, with the following result, which seems to us to be eminently on the orthodox side of things :—"Our Father which art in heaven, hallowed be thy name—thy dominion come—thy (fixed) purpose be done; as in heaven, so too on earth. Give us this day our mere (or simple) bread; and forgive us our debts, as we forgive our debtors theirs; and let us not fall into a tempter's snare, but deliver us from the evil one."

## HOP-PICKERS IN KENT.

The season now drawing to a close has been one of the longest we have ever had, but the Lord has greatly blessed our efforts. I was accompanied on the Lord's Day by twelve or fourteen workers, and on an average about ten meetings were held every Sunday; they were all well attended.

A gentleman, a large hop grower, lent us a barn, and here on a Sunday evening crowds were gathered together to hear the old Gospel told out in language within their comprehension. On Thursday we gave 400 of the children a free tea in the barn.

A deep gloom was cast over the hop grounds by the sad accident which happened on Tuesday last week when seven of the hop-pickers were killed by a train running into a wagon which was carrying them to their daily work. A fund has been opened in Canterbury for the bereaved. Should any of your readers be led to assist, I should be happy to receive any amount to be added to this fund.

*Norman-road, Canterbury.* Geo. Heath.

## The Communion of Saints.

There is in these times a manifest longing for a renewal of the communion of saints. We say renewal, for in darker times, where there was risk and difficulty in being faithful to God, fellowship was more earnestly desired and more resolutely sought than now. Times of worldly prosperity and of keen competition have absorbed too much thought and energy in worldly things to allow of much interchange of soul on the most sacred themes. Hence Christian brethren have unconsciously drifted wider and wider apart. Rev. I. Morley Wright declared at Liverpool that "to a very painful extent, especially in our towns and cities, our church members are strangers to each other, strangers, at least, to each other's deepest joys and bitterest sorrows; strangers to each other's experiences of temptation, struggle, victory, and defeat." He went on to deplore the fact that so much is centred in one man.

Interchange of thought about the deep things of God, mutual edification, testimony to God's faithfulness, confession of personal experience—these are left to the pastor of the church; certainly the Church itself provides little or no opportunity for their exercise, and from the beginning of the year to the end of the year none say a word in the hearing of their brethren of what the Lord has done and is doing for their souls.

That such a confession should be made before such a body as the Congregational Union is itself a healthy sign. How to remedy the defect is not so easy to say. Each body of Christians has its own peculiarities of life and circumstance; but once the need is expressed and an effort made to meet it, the way will become plain. In most provincial towns there seems no reason why the old form of Church meeting should not be revived and improved upon—*i.e.*, where it may have fallen into abeyance. How well we remember it! A prayer-meeting on the Monday evening before the first Sunday in the month; then the church meeting, well attended, solemn, and devout. Grey-headed fathers were close to the pastor, and some of them offered prayer; testimony as to the suitability of candidates for church-fellowship was borne by men of experience; the newly-received members were welcomed by the pastor in the name of all, and then addressed on their new duties, and encouraged to holiness and consistency of life.

This was real, as far as it went. But it was too exclusive, too limited in range, and too formal. No sister's voice was ever heard either in prayer or in testimony. There was no spontaneity. There was no room for the giving of any experience of God's faithfulness. "Each one hath a psalm, hath a hymn, hath a prophecy"—there was none of that. But the time for it seems to have come.

On what day, in London, say, these gatherings of the Church should be held, is not an easy question to answer. A prominent layman suggests Sunday evening; but ought not that time to be very sacred to the ingathering of souls, the reaping of past labours? We attach immense importance to the last half-hour of the day, when the pastor gets face to face with inquirers and others who are seeking personal help. To curtail opportunities for winning souls seems an unwise policy, even though it be only once a month, and though it have as compensation the advantages of fellowship. If Christians can give time, several hours, for social fellowship, they may well afford an evening once a month to meet and speak of the things of God.

In manifold ways the world strives to meet and satisfy the social longings of our nature; the sanctified social longing can be met only by Christian means; and the Churches must make themselves indeed the homes of the saints. J. P. G.

## Our Indian Government.

"The powers that be are ordained of God." "Fear God. Honour the king." We are anxious to observe and to obey the spirit of these words in relation to our Indian Government. For India confessedly owes very much to English rule. No conquered people ever prospered under a victorious nation as India has under British supremacy. This Government therefore has a character to lose, and it is incumbent upon the Christian part of the nation, as its light to make manifest that which is evil, and as its salt to preserve it from corruption.

It is true that some of our noblest men have been our Governors-General in India, and many of the officials under them have been and are high-minded men of unblemished character. But even these need to be supported and sustained by the voice of public opinion, and righteous public opinion is the result of Christian testimony and the echo of Christian judgment.

The millions of India are governed by a comparative handful of Englishmen, and it would be a wicked thing wantonly to denounce their conduct, discredit their character, weaken their influence, endanger their lives, and imperil the hold of Great Britain on her great dependency. British and Anglo-Indian Christians feel the force of these considerations as intensely as any of their fellow-countrymen there or here. But these grave and disastrous consequences may flow from Christians' silence as effectually as from Christians' speech. There is far less danger in raising the standard too conspicuously, than in not raising it at all—in crying "Danger!" too loudly, than in being dumb dogs that cannot bark. The King of men is overhead, and no Government on earth was ever paralysed because when it was doing right some noisy and mistaken fanatics charged it with doing wrong. Against the Indian Cantonment Acts and the Indian growth, manufacture, and forced sale of the opium poison, earnest protest has been raised by Christian men and women in India and at home. If this counsel and this work be of men it will come to nought; but if it be of God it cannot be overthrown.

Those who protest have nothing to gain and everything to lose if they cry "Wolf! wolf!" when there is no wolf. But they, on the other hand, court disaster who cry "Peace! peace!" when there is no peace. For peace can only come by righteousness. "There is no peace, saith my God, to the wicked."

To our perception the highest eloquence of the Welcome meeting in Exeter Hall was not in the burning words that were spoken, but in the pathetic silence of Alfred Dyer, and the touch of his fever-enfeebled hand. We are not prepared to endorse all that he and others have said or done in India, any more than we should expect or wish anyone to endorse all that anyone has said or done at home. No one would endorse John Brown in everything, but the fact abides that they who hanged him murdered him, and that his spirit is marching on—the spirit which vindicates right against might, which defends innocent weakness against lawless power, and inexperienced helplessness against violence and fraud.

The title of the article on account of which these Christian men were prosecuted and imprisoned was "Further Fraud by the Bombay Opium Department." It is objected that thus publicly to charge a Government department with fraud (and we do not defend it) is calculated to degrade our Government in the eyes of the people of India, and to imperil the continuance of British rule. It may be replied, however, that the fact of such a protest being made by Englishmen against the representatives of their own Government is an assurance to the people of India, that against any form of oppression a similar protest would be made.

The Government in India will do well to take the counsel of one whose own life was wrecked by opium, but who wrote when his mind was clear:—

> If a foe have kenn'd
> Or worse than foe, an alienated friend,
> Some rib of dry rot in thy ship's stout side,
> Think it God's message, and with humble pride,
> With heart of oak replace it: thine the gains,
> Give him the rotten timber for his pains.

This would be more dignified on the part of the Indian Government, and more worthy of a great and professedly Christian nation, than the pusillanimous spite of the prosecution, the unfairness of its procedure, the unrighteousness of its sentence, and the petty cruelty with which it was carried out.

No bench of judges at home would have dared to imprison these righteous men, whose only offence lay in the desire and the endeavour that darkness should be brought to light and what is wrong made right. Disaster came to the monarch of Babylon, not because the prophet warned him but because he forgot his warning; upon Herod, not because John denounced his sin but because he persisted in it. Great Britain is not great enough to change the nature of things, nor to defeat the counsel of Him that sitteth on the throne.

## THE MESSAGE OF THE PULPIT.

In his sermon at the opening of the new Congregational Church at Mount View, Stroud Green, Dr. Joseph Parker said:—

"The messages delivered here will deal with great subjects, with God, and blood, and sin, and pardon, and holiness, and destiny—themes that cannot be discussed anywhere else. They would be out of place in the lyceum, in the political hall, in the House of Parliament. I speak of this house not in its locality, but in its typical relations. This house must be unique in its messages. Men must hasten to God's house to hear God's word, which they can hear nowhere else in the same sense, degree, and quality. It is when we make the pulpit a little lecturing platform, and thus advertise the nonsense and windy frivolity of the day, that the pulpit loses its power. The pulpit can never lose its power if it be faithful to its vocation, which is to deliver great messages of reconciliation and atonement, and deliver great gospels of love and liberty. Oh, it hurts me, as one would hurt me who bruised me with a heavy boot, when my preacher talks to me about a little whitewashing and drain enlargement and parish council business. I came not to my Father's house to hear about these things, which are important in their own place; but I came to my Father's house because I was told that there was bread enough and to spare; and the people that come for your little socialisms and new rearrangements and recastings of the social programme are the men who will make use of you, and as long as they can make use of you they will make you as popular as they can, but when you begin to be spiritual, and offer them the flesh and the blood of Christ as the wine and water by which alone life can be guided and sustained, they will turn away.

"My brother ministers, you are not hardly driven for subjects; the Cross still stands. You need not look up a paper to see what is the question of the day. The question of the day is, How can a man be forgiven, how can a broken heart be healed, how can the lost be brought home?—that is the question of the day"

## THE SECRET OF A STRONG LIFE.

By Rev. T. L. CUYLER, D.D., Brooklyn.

I crossed the ocean lately on a powerful steamship, which weighed over twenty thousand tons, and pushed her way against wind and waves at the rate of over twenty knots an hour! I could not see the propelling force; that was hidden deep down in the glowing furnaces, heaped constantly with fresh coal. As long as the coal lasted the steamer could hold on her victorious way.

That illustrates the spiritual life of every strong, healthy, growing Christian. His strength is measured by his inward supply of Divine grace. He has the power to overcome temptations and to make headway—often against great obstacles—in the path of duty. No Christian is self-propelling; this grace is furnished him, and this power belongs to him simply because his "life is hid with Christ." It is none the less a real life because its source is invisible; the reality is evidenced by outward results visible to all men. As the swift-moving steamer attested the power of the coal hidden down in her bunkers, so the spiritual force and progress of a growing Christian prove that his life is hid with Christ Jesus. Yonder running brook is an evidence of a fountain-head up among those rocks; the moving hands on the face of my watch are the evidence of a main-spring. Happy are you, my good reader, if your neighbours who see you every day can detect in your outward conduct that your inner life is fed by an unseen Christ.

The great Apostle describes this inner life of the true believer as "with Christ *in God*." Our Saviour has ascended to his celestial throne. As an eloquent preacher of our day puts it, "Paul points his finger upward to where Christ is, sitting at the right hand of God, and says, We are down here in outward seeming, but our true life is up there if we are Christ's." The source of this spiritual life is divine; it begins with the new birth by the Holy Spirit. Up to the time that it was implanted we who call ourselves Christians were utterly dead in trespasses and sins. When the Holy Spirit regenerated us He made in us a new heart. By a mysterious but very real process our heart's life is so united to Christ, so dependent on Christ, and so supplied from Christ, that the Apostle describes it as "hid with Christ in God."

Is not the root of an apple tree concealed from the eye, and does it not go away silently down into the soil, feeling its way after earth-food and water, and drawing up nourishment for every limb and leaf? So a truly converted soul learns to go down into Christ for his spiritual nourishment. As our bodies are kept strong by our daily bread, so his soul feeds on Jesus as the "bread of life." He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master: and so close is his intimacy with Christ that in times of trouble or perplexity he has only to put the question, "Lord, what wilt *Thou* have me to do?" A brave, resolute Christian life is not always smooth sailing; but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away. A genuine and joyous Christian life is such an inner partnership with Jesus that the believer can say, "I live—yet not I, but Christ liveth in me, and the life which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave Himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and his grip on us. Saving faith means the *junction of our souls to Jesus Christ*. The mightiest of all spiritual forces is the Christ-faith, because it puts the omnipotent Lord Jesus into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed, "I can do all things through Christ, which strengtheneth me."

Paul knew whom he believed. In the days of my boyhood it used to be said of a person who was converted that he had "experienced religion." A good phrase that; for a religion that is not a genuine heart experience is not worth the having. The poor weaklings in our churches have had but little or nothing of this experience. They joined the Church more than they joined Christ. If they had ever experienced the incoming of Jesus into their hearts, and had experienced a new birth by the Holy Spirit, they would not so easily topple over into worldlings and money-worshippers and moral cowards—too often into disgraceful defalcations of character. A steamer without coal is a helpless waif on the ocean billows. Empty bags cannot stand upright. It is the terrible experiment of joining a Church without any heart-union with the Saviour, of trying to live without honest prayer and daily Bible-food, of fighting Satan with spears of soft pine instead of the sword of the Spirit—in short, the experiment of trying to pass for a Christian without Jesus Christ—this it is that accounts for so many pitiable weaklings on our church rolls. To stand up against all the social currents that set away from God and holiness, to resist the craze for wealth at all hazards, to conquer fleshly appetites, to hold an unruly temper in check, to keep down selfishness, to direct all our plans, all our talents, all our purposes and influence toward the good of others and the honour of our Master, requires more power than any unaided man possesses. It *requires Jesus Christ in the soul*. Christ's mastery of us alone can give us self-mastery—yes, and mastery over the powers of darkness and of hell. This is the secret of a strong and a joyous life.

Such a life is self-evidencing. Although the interior union of a believer to his Redeemer is invisible, yet the results of it are potent to the world. They are seen and read of all men. Just as we know the supply of coal and the power of the unseen engine by the steamer's speed, so we can estimate the fulness and strength of a man's piety by his daily life. Our outward lives can never rise above the inward; he who has not Christ in his conscience will not have Christ in his conduct. The church member who does not draw from Christ in his closet will have but little of Christ to expend in the community. The hidden life of an apple tree comes out in bright leaves and full baskets of golden pippins. In a thousand ways does the hidden life with our Master come out before the world. It is manifest in the man of business who measures his goods with a Bible yardstick; in the statesman who would rather lose his election than lose God's smile; in the citizen who votes with the eye of his Master on the ballot; in the pastor who cares more for souls than for salary. The mother displays it when she seeks first the Kingdom of Heaven for her children, and the daughter exhibits it when she would rather watch by a sick mother's bed than enjoy an evening's gay festivities. No life is so humble or so obscure but it can shine when Christ shines through it. My friend, if Christ is hidden within you, let Him not be hidden by you from a closely observing world. You are to be his witness. The mightiest sermon—that no sceptic can answer—is the daily sermon of a clean, sweet, vigorous, happy, and fruitful life.

## THE ANTI-GAMBLING CRUSADE.

Sir,—It is due to the readers of The Christian, many of whom are so kindly helping us, that they should have early and authoritative information of the good news of what great progress is being made all over the country in our arduous crusade.

The correspondence reaching us and other means of intelligence enable us to affirm, in addition to many other signs, that not only is the welcome recognition of the magnitude of the evil we contend against now heard from hundreds of pulpits instead of a few solitary ones, but the magisterial and police authorities are showing a determination, which was sadly wanting a year or two back, to protect the community against those who trade on the follies of others by encouraging the demoralising vice of gambling.

The terrible catalogue, however, of suicides, imprisonments, bankruptcies and ruined homes cries aloud for our unremitting exertions, and if we are supported by the public, in a battle comparable only to the campaign against slavery ninety years ago, the twentieth century will not dawn until the vile traffic of the betting trade has received a mortal blow. We are spending our strength without stint. We want the prayers of all, for we feel our own weakness in the presence of powerful foes, and we confidently believe that no social reform movement in England can more fairly claim the help of those Christian people who cannot personally take part in it.—Yours faithfully, John Hawke, Hon. Sec.

National Anti-Gambling League.

*St. Mildred's-court, Poultry, E.C.*

## "THE DAY OF SMALL THINGS."

By REV. DR. STALKER.

In *The Expository Times* for October, continuing a series of papers on "The Parables of Zechariah," Dr. Stalker explains the parable of the Golden Candlestick (chap. iv.). Remarking upon the prophet's inference regarding the smallness of the beginnings of God's work, "For who hath despised the day of small things?" (v. 10), he says:—

The first efforts of the little community of returned exiles, whom Zerubbabel led, were feeble in the extreme. For long there were only the beginnings of a temple; the walls could not be got to rise far above the ground. It was a day of small things; and there were plenty of contemptuous enemies around, and perhaps some lukewarm friends within, who despised these small beginnings, and predicted that they would never come to anything. In like manner, two generations afterwards, when Nehemiah was building the walls of the city, there were scorners who said that if a fox should climb up on his wall the weight would bring it down.

Now, small things are sometimes contemptible. The frog is contemptible when it is puffing itself out to look like an ox. So is the gossip of society or the cant of coterie, when it gives itself out as the verdict of the world. But, on the whole, it is not safe to sneer at small beginnings. The critic, secure in his omniscience, tears to shreds the first tentative efforts of a new genius, but with the result that he is himself pilloried as a Philistine in literary history. The statesman, hidebound in the traditions of his office, uses all the resources of Government to obstruct and harry the struggling cause of liberty; but the day comes when the friends of freedom, their cause having triumphed, are able to make use of the same machinery for placing him in the traitor's dock. In a single seed there may be the potency of whole harvests in the future.

Nearly every movement must be small at the beginning; but the onlookers, before criticising, ought to consider how much virtue is in its motive, and how much power is at its back. The tide, flowing in long fingers, which are thrust forth and withdrawn, up the channels of the estuary, is a small thing; some have even attempted to sweep it out with the besoms of conventionality; but of what avail can such efforts be when behind it is the mighty swell of the Atlantic? The beginnings of the work of God's Spirit in the soul are often so small that they may easily furnish a theme for the laughter of fools.

A dream perhaps, or a hymn sung by a child, or the exhortation of a simple Christian, or a meeting not very wisely conducted may be all that can be pointed to; yet in it may be the germ of a changed life here and a blessed eternity hereafter. So is it with his work on the larger scale of the world. Christianity itself consisted at one time of a few humble people, at whom the principalities and powers of the earth could scoff as unlearned and ignorant men; but the Spirit of God was in it, and Christianity is now the acknowledged teacher of the race. Still, however, Christian efforts and movements in their initial stages are open to scorn on account of their small dimensions; but let those who are concerned in them only trust in the Spirit of God, and they may leave their critics to the disillusionment which is their fate.

### WANTED, BOOKS FOR SEA.

Will you allow me through you to inform your readers that we are organising a lending library for the benefit of the smacksmen at sea? The books will be placed in library boxes as watertight as possible, and the crew of any smack will be able to borrow from six to a dozen books at a time.

For the purpose of starting this library, the Pure Literature Society have made a free grant of books to the value of £10, and this gift has been supplemented by a grant of twenty-five guineas which the Company of Fishmongers has generously made. We shall be most glad to receive presents of books to add to the library, especially illustrated books of a simple, interesting, and instructive character. Might I at the same time appeal for a little more literature for distribution on the North Sea, and for the help of several more ladies who would be willing to devote an afternoon once a month to tying it up?

W. F. A. Archibald,
Chairman of Spiritual Work Committee.

*Mission to Deep Sea Fishermen,*
181, *Queen Victoria-street, E.C.*

## DIVINE DELIVERANCES.*

By Dr. G. F. DOWKONTT, NEW YORK.

In the summer of 1879, some friends connected with the Medical Mission in Liverpool visited America, and learned of the proposal to open a Medical Mission in Philadelphia. They were pleased to advise with the friends having this project in hand, and upon returning home they informed me of the circumstances, and made some suggestions about my going over to aid in the work. After prayerfully considering the matter, my wife and I decided that we would go, if the Lord seemed so to direct.

An offer of rooms at the Mission free of rent was made by the friends in Philadelphia, but this was all they were able to do to provide for us in any way. Further consideration was given to the subject, and certain events transpiring, seemed to indicate that it was the right thing to go. It was still open to question, however, until the morning of August 13, when our going had to be finally decided upon, as we would need to sail a week later. That morning I knelt in prayer with my wife and four children earnestly praying for guidance, and rising from my knees sat down with my Bible in my hand. It fell open, and my eye went as an arrow to the mark, seeing only *one* verse—Isaiah xlii. 16: "And *I will* bring the blind by a way that they know not. I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them, saith the Lord." It was enough; I turned to my wife and said, "*We will go*, for this is evidently the Lord's message to us."

It was not a small thing to take this step. To give up home and friends was something, but to give up a certainty in the shape of a position, with definite salary, for a seeming uncertainty, with six in family, was a matter that needed very careful and prayerful consideration, and clear assurance that God was leading, even as He led Abraham to leave his home and country. In less than two hours after the experience just related, we had tangible evidence of the care of our Heavenly Father, by two friends giving, the one £20 and the other £5 towards meeting the expense of voyage, etc., without being asked or spoken to by me.

The work of breaking up home soon began; selling some things and packing others, and bidding good-bye to friends, were things gone through not without a pang. The fund was increased by other friends until it reached one hundred guineas, including ten pounds raised by the poor people at the Mission, and presented by them at the farewell meeting.

It was a trying ordeal for all, and a large number of friends gathered on the pier at Liverpool to see the ss. *Indiana* sail on August 20, 1879.

. . . . . .

During the first two years of our American life many difficulties were met with and overcome, deliverance being sent in such a manner as to leave no doubt who was the actual Deliverer. Many times during these two years, and some of the succeeding ones, have the five or ten-cent thankofferings of the patients been all the money taken home at the close of the day. How little did these poor people think or know of these things. The day on which President Garfield was buried, in September, 1881, was a general holiday, and the weather was very hot. The whole of the way to the ferry had to be walked in the burning rays of the sun, and as the perspiration poured off my face, I began to complain, when as a flash there was brought to my remembrance these words, "Rejoice, in that ye are made partakers of Christ's sufferings." The effect was magical, and of such a character that I actually laughed outright at the thought of such a comparison. It had, however, the desired effect, for all the murmuring spirit fled, and I went on my way in a different mood.

There was a question as to my going to the mission at all on that day, it being a holiday; but, inasmuch as people do not all at once get well, or not get sick because of a holiday, I decided to go. Strangely enough, the patients gave more than twice as much on that day as on the largest amount contributed on any previous occasion, in all nearly four dollars. Oftentimes a day would pass without a cent being given, while on others only a very few cents would be received.

In December, 1882, funds were very low indeed, and in Christmas week scarcely anything was obtained beyond bare subsistence. Each day of the week my children were anxiously waiting to be taken to see the stores or shops, all filled with Christmas goods; but to take them only to see that which they could not possess would be very trying to all. Day after day they were made to hope for better things, until Saturday arrived, and I wended my way home, having only enough to pay the ferry over the river, and then walk. A dear friend brought a toy sleigh for the children, which I carried home, and we made the most of it. Then gathering all together we had a good time of singing before retiring for the night. Next day, the one before Christmas, although we had something to eat, I had not even enough money to pay the ferry to get to New York. However, shortly before the time for leaving, a friend called and furnished the needed means.

Arriving home about eleven o'clock that night, my wife, Mr. Summers, my first student, and myself, sat together talking over the condition of affairs.

Suddenly, a few minutes before midnight, we were startled by a sharp ring at the door-bell, which at the same time awoke four of the five children out of their sleep. They had gone to bed with visions of Santa Claus, and his descent with wonderful things, and hearing our exclamations of surprise, rushed downstairs.

Going to the door as quickly as possible, supposing some one was sick and needed aid, I was astonished not to see anyone there. In vain I looked around; no one could be seen upon the street, although the moon was shining very brightly. My wife and Mr. Summers, not hearing me address anyone, came to the door; turning to them, I remarked how peculiar it was. There was no mistake as to the bell being rung, but how anyone could ring it and get away so quickly seemed a mstery.

"Why, George, what is this?" said my wife, as she directed my attention to the doorstep, on which lay something glittering in the moonlight, forming the initial letter of our name D. Closer inspection revealed ten bright new silver dollars all bearing the date of the year 1882. After another fruitless search for the messenger, there was nothing to do but close the door, and thank the *sender*, though unable to thank the bringer. To this day we know not who brought those silver dollars, but we have no doubt as to who sent them.

Gathering the children around, we all knelt down and thanked our Heavenly Father. Upon rising from our knees, our eldest boy asked, "Mother, is it all real, or are we dreaming?" No, it was no dream, indeed, for all those dollars were readily cashed when presented, with one exception, which is thus explained. After assuring our children that it was all *real*, my wife remarked, "George, dear, I think we ought to keep one of those dollars in remembrance of this occurrence." We did, and have it to this day. Often since then we should have been glad of a dollar or part of one, but we could not spend that one, as it had not only been consecrated, but redeemed. For a lady, hearing of this deliverance, sent my wife two dollars, that she should not be at any loss for saving that one.

Later on, thinking over this event, I could not but feel thankful that my children had received such a life-long lesson. Do they not forget it? No, not to this day, and they never will. Better to them by far than the Christmas presents they might have had, had we possessed the means earlier, was this practical illustration of our Father's care. Yet we had to be brought low to obtain the help. How often our hardest trials are made to become our greatest mercies and blessings!

* From the MS. of Dr. Dowkontt's Autobiography.

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**DR. COMANDI'S ORPHANAGE.**—I learn that Dr. Comandi's orphanage and industrial home for boys is at the present moment in a position of great financial need. Ever since last autumn Florence has been passing through a severe financial crisis, several prominent banks having failed, and this circumstance has necessarily involved many people in difficulties. I do not know how far this may have tended to lessen the receipts at the Boys' Industrial Home. What I do know is that during the summer funds needed have *not* come in, and at this time the lack of means is making itself sorely felt. Various cases have occurred of lads being placed in the institution by friends who engaged to pay for their support, and who, after a short time, simply have discontinued the payment, leaving our boys in Dr. Comandi's care—at the expense of the general fund. —Yours truly, TH. A. ROBERTS.

*21, Lungo il Mugnone, Florence, Italy.*

## POLICE-COURT WORK.

The Church of England Temperance Society has a branch called "the Police-Court Mission," which is doing excellent work. It employs a band of devoted men. They send a representative to every police-court; he attends daily, watches boys and young men, as well as women, who are brought before the magistrates, sometimes for trifling offences, sometimes for graver charges, but who ought not to go to prison. The magistrate is only too glad to hand over anyone to a home that will care for the case, and bring him or her under helpful influence.

At first a girl greatly dreads the shortest sentence; the second time she minds less a longer one; still less the third time, until at length, in many cases, she becomes a "gaol-bird." We had in our shelter a woman of 27 years of age who had been nineteen times in prison! It is to help these girls, who are themselves willing to go to homes, and to save them from such a life, that the Police Court Mission is at work.

About five years ago, the first case of this kind was brought to my Home by one of the missionaries of this society. She was brought before the magistrate for attempting to destroy herself. She had been in a situation, and while out on an errand, had met with companions who tempted her to drink. Wretched in mind at having thus given way, and ashamed to return to her fellow-servants, she was about to put an end to her life. While in the Shaftesbury Institute Training Home, the grace of God reached her heart, and she became a new creature in Christ Jesus. She has been in a situation for several years, and has been much valued, and her consistent life is a right example of what the grace of God can do.

Many cases of this kind have been brought to our Home from time to time, from ten different police-courts, as Marylebone, Bow, Westminster, Ealing, etc., so that work among first-offence girls has become an important and successful branch of our Training Home work.

One of the most important branches of the Shaftesbury Institute Mission is the women's night shelter, which has been at work for some years. We hold a certificate from the medical officer of health as to its sanitary condition, and women sometimes walk long distances to benefit by it. Since we extended it we have not often occasion to send women away.

In addition to the night shelter we have a day shelter or women's labour home, which provides employment for a certain number of women who are out of employment.

(Miss) Meredith Brown.

*Shaftesbury Institute, Lisson Grove, N.W.*

## SWEET HUSH OF SOUL.

"But I would have you without carefulness."—1 Cor. vii. 32.

Keep me, Lord, from worrying,
Keep me calm and quiet;
Let not care, with ruthless tread,
O'er my soul run riot.
Bring thy word, and to my soul
By thy power apply it.

Let the burden of each day
Be for me sufficient,
Rolling it upon Thyself,
Saviour, Lord omniscient,
Knowing well thy precious love,
In thy ways proficient.

Far too short the time is here
To be anxious ever;
Let not restlessness my soul
From thy comforts sever;
Vain—if Thou dost guard the heart—
Is the foe's endeavour.

Thus each day in patience spent,
May my steps be lighter;
May my loins, as pacing on,
E'er be girded tighter;
And my soul, as nearing home,
Shine in grace the brighter.

Finding quiet 'mid the storm,
Thou the tempest stilling,
Ever listening to thy voice,
In obedience willing,
May I live beneath thine eye,
All thy mind fulfilling.

Albert Midlane.

## "SURELY I COME QUICKLY."

At Salisbury Conference. By Dr. Harry Guinness.

Our subject is the "Coming of the Lord." Whereas a great many people are uncertain about details, and are considerably muddled on the whole subject, feeling that one man says this and another man says that, thank God there are certain clear main outlines of which everyone of us may take a grip. All of these are embodied in the text, "Surely I come quickly."

The advent of Christ is to be a personal one. "Surely *I* come quickly." It does not refer to the imminence of death as many think, on account of the emphatic declaration of the first chapter of Acts: "This same Jesus who is taken from you into heaven, shall so come in like manner as ye have seen Him go into Heaven." In fact, the coming of Christ is positively antagonistic to death, as indicated in 1 Thess. iv., where we find that when He comes even those who sleep are to be raised from the dead. It is exceedingly important to be clear on the *personality* of Christ's advent. Many people are trying to spiritualise it away and make us believe that Christ only comes back to the world in as far as through his Spirit He inspires each believer. How impossible from such a standpoint as this to explain the passages already referred to.

Not only is Christ's coming personal, but it is *pre-millennial*. We are not to look for the millennium, but for the Master: "The King, ere the kingdom, shall appear." This is a matter on which we may all be perfectly clear, and in which there is practically no room for controversy. There are many people who think that legislation, education, and modern improvements are likely to bring about the millennial era apart from the advent of Christ. If only universal arbitration could be introduced, and local option or prohibition given; if only educational advantages are universal, and slums are abolished—according to some, the millennium might be brought about entirely apart from the advent of Jesus!

If we look at those very places where these conditions already obtain—such, for instance, as the charming little village of Edensor, in the Chatsworth estate of the Duke of Devonshire, where every house is an architectural gem and the place a little paradise, where there is no public-house, and where educational advantages are free to all—one still finds that the millennium has not arrived, even within the precincts of that little community. So with Bessbrook, in the north of Ireland, in spite of the splendid efforts that have been made for the exclusion of drink and all the spiritual advantages with which it has been blessed. I was told the other day by an active missionary engaged there in Christian work that the apathy and coldness of many are most striking, and that even infidelity rears its head in this remarkable little town.

We are called pessimists for disbelieving that, with the present agencies at work, the world can be converted, but it seems to us that we are the optimists, and that those who are anticipating the introduction of the golden age by the present agencies ought themselves legitimately to be the pessimists. How can they be hopeful when they view the present condition of things in spite of all that has been done to evangelise our dear old country? Those who have experience that reaches below the surface fail entirely to understand the optimism that conceives it possible to regenerate the world apart from the advent of the Son of God. No; we look not for a millennium introduced by human agency, even controlled by the Holy Spirit, but we look for the Lord from Heaven, who Himself shall put to right the wrongs of time, and reign both with a rod of righteousness and of iron.

Let us dwell for a moment on the *certainty* of the Advent of Christ. "*Surely* I come quickly." In spite of all the unbelief of men, in spite of the "Peace, peace," that is uttered by the world, in spite of the universal cry, "Do not all things continue as they were from the foundation of the world?" yet his Advent is certain; and, still more, it is at the very threshold. If the word "quickly" could be employed eighteen centuries ago how much more applicable is it to-day. Evangelical Christians throughout the world are awaking to the sense of the nearness of Christ's advent. Political events foreshadow it. Fulfilled prophecy indicates it. Earnest students of Scripture, who have devoted their lives to the study of the more sure word of prophecy, believe it, and apart altogether from any rash guesses at the day or the hour of the Advent of the Son of Man—guesses that seem to some of us as impious as they are impossible—we may yet hold with absolute confidence the conviction that we are living in the time of the end, and pray for the speedy advent of the day when the last shadows shall flee away, and Jesus Himself fulfil the eager expectations of his waiting people.

Some say that this theme is not a practical one; on the contrary, it is one of the most practical we can possibly conceive. It affects each one of us whatever our station in life or work for God. Do we sorrow? Let us not sorrow as those who have no hope. Jesus is soon coming, and will bring our dear ones with Him. Are we labouring? Let us not weary in our toil, for Jesus will soon be here. Are we cast down and oppressed by the burden and heat of the day, by the disappointments of life, and by the sense of his long delay? Let us lift up our heads with holy expectation, for the Master is at the door. Are we unable to explain the many questions that the world asks us on every hand? Let us be still and strong in the deep-rooted conviction that He Himself will soon appear and solve for ever the problems which we are unable to answer. What a strength and encouragement! What an inspiration! Let us harbour no uncertainty with regard to these central principles of the personality of Christ's coming, the pre-millennial character of his advent, the certainty and nearness of this supreme event, and let us endeavour to live in the light that it casts on the pathway which He calls us to tread. "Every man that hath this hope in him purifieth himself even as He is pure."

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By Rev. R. Middleton, of Norwich.

The second coming of Christ is the great central truth of Christianity at the present time, and should be the prominent thought in every consecrated heart. The prophet Daniel was told to seal up the words of his prophecy until the time of the end. The time of the end had now come, and the Holy Ghost had unsealed the prophecies of Daniel and Revelation so that God's children might understand them clearly. But the great fact to bear in mind now is that Christ is coming soon, and may be expected at any moment. St. John xiv. 1-3, Christ said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." The bodies of the apostles to whom the promise was given had already been in the grave about 1900 years, therefore both they and we wait for the fulfilment of that promise. We believe that when Jesus comes the spirits of our departed and loved ones in Christ will be brought back to this earth by the Lord Jesus to receive their bodies again, which will be changed and made like unto Christ's own glorious body (1 Thess. iv., Phil. iii. 20, 21). We believe that the living saints who are upon the earth when Christ comes will be "caught up together with them to meet the Lord in the air," and so shall we even be with the Lord.

This, as well as many other passages, shows that the Lord's coming will be a secret coming, *i.e.*, to say not that open manifestation such as is mentioned in Rev. i. 7, where "every eye shall see Him ...and all kindreds of the earth shall wail because of Him." The coming in 1 Cor. xv. and 1 Thess. iv. is to cause joy of heart to those who look for Him and his appearing "wherefore comfort (or exhort) one another with these words." Christ's coming is to be in the same manner in which He went away (Acts i. 9-11). He went away only in the presence of believers, and He will "so come in like manner as ye have seen Him go into heaven." He is coming for his own children whom He calleth by name (St. John x.), to call together the family and remove them before the trying time, the woes and throes of "the great tribulation" are ushered into this world. Christ has never been seen by any unconverted persons since his burial, and unconverted eyes shall not see the rejected Saviour until He comes with power and great glory to "execute vengeance upon those that knew not God and that obey not the Gospel." When Christ comes, He will remove his waiting Church; take away the restraints now exercised over Satan, the great tribulation will soon after that be brought upon the world, at the end of which Christ will come to the earth. His feet shall stand upon the Mount of Olives, Satan will be chained, Christ's enemies overthrown, and the glorious millennial kingdom set up.

If we believe Christ may appear to take us away at any moment, what manner of persons ought we to be? Should we not yield our bodies and spirits to Christ who has bought them, that He may have the full possession of them and use them by the power of his Holy Spirit for his own glory? Ought we to live the half-hearted, apathetic, low level life which seems to satisfy so many who profess to follow Jesus? Ought we not rather to say—

> Take my life, and let it be
> Consecrated, Lord, to Thee;
> Take my moments and my days,
> Let them flow in ceaseless praise.

So shall we find real pleasure in living and working with Jesus, and we shall by God's grace not be ashamed before Him at his coming.

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## A MINISTER'S VACATION.

Going to the place appointed by the superintendent of home missions, he found a goodly New England community—industrious, thriving, and well-to-do in everything but the Gospel. In that respect they were entirely destitute, having to send several miles when the services of a minister were required. He reached his destination on Saturday, and, having secured the use of the school building, went from house to house making himself and his purpose known, and inviting people to the meeting the next forenoon. He was treated politely, but received such discouraging words that he anticipated bare benches for an audience; nor was he far from the mark, for only a few persons more than a baker's dozen appeared when the hour came. The evening found a large number, and the remaining Sundays saw the little schoolroom well filled with an eager, attentive congregation. A Sunday-school was organised from the start, and later an Endeavour Society. A funeral was attended, and many calls made. This is an outline of the work. Now what are the results?

The change afforded the minister all he needed in the way of air, diet, and scenery. There was plenty of time for rest and meditation. A variety of sports were at his command, all without price, and made the more enjoyable by the companionship and open hospitality of those to whom he ministered. Recreation and the cool invigorating atmosphere added several pounds to his avoirdupois. A most picturesque portion of coast scenery, made up of bold bluffs, rock-bound shores, islands, villages, fields, forest, and mountain, formed a landscape of surpassing beauty. To him who combined work with play the spiritual results were refreshing. Some wanderers were reclaimed, some led to let their light shine, and some moved for the first time to take their stand publicly for Christ. The Sunday-school and the Endeavour Society give promise of continued services amongst themselves.

If others profited by the meetings, the minister is sure he, too, is a gainer, for he returns to his parish not only with a deeper colour on his cheek, but with more hopefulness, stronger courage, and a cherished spiritual experience born of his missionary labours on fallow ground. He and his people will have this field to pray and work for.—*(Boston) Congregationalist.*

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### THE EVANGELISTIC MISSION.

As we enter upon another winter campaign amongst adults and the young, we earnestly entreat the prayers and practical co-operation of all who can possibly help, as there are many "open doors and effectual" before us in theatres, halls, and other places in London and country towns and villages. The expenses of this mission are necessarily heavy, though by far the larger part of its workers are voluntary agents; whilst a considerable amount will be required to clear the cost of the past summer's operations and arrears; and we are much needing the new hall at Brondesbury in order that the work there may be extended. C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood, N.W.*

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**HOP-PICKERS IN HANTS.**—We have closed one of the most interesting and, we hope, profitable missions ever held. A very pleasing feature manifested in the work is that many of the gipsies who learnt hymns in their childhood by means of the magic lantern, now come and take part in the service. At one of the tents a service of song was given wholly by the hop-pickers themselves. The tent was crowded and many outside. Will friends remember the work in prayer, that the Master's blessing may follow it.

*Alton, Hants.* S. Chinn.

## WINTER MISSIONS FOR INDIA.

My dear Sir,—In the loving providence of God I was permitted last December to start from England as a "winter missioner" on a visit to many of the missionary stations of India and Ceylon. I was absent from my parish just four months. During those four months I travelled 16,000 miles of sea and land; I visited the missionary stations of Bombay, Agra, Lucknow, Benares, Calcutta, Krishnagar, Chupra, Allahabad, Jubbulpore, Madras, Palamcottah, Meugnanapuram, Colombo, and Kandy.

I had three objects in view: (1) To preach the Gospel of the grace of God to the heathen; (2) to encourage the missionaries in their depressing yet glorious work; (3) to hold conferences and Bible readings amongst the Christians. In the great goodness of God I was not ill a single day. I met with no accident. I was welcomed at every missionary station with great kindness. I was able to fulfil every appointment I was led to make. I was able to give 167 addresses. I found the heat, especially in the south of India, to be very great, but not by any means as relaxing as the damper heat of an English hot summer like 1893.

(1) I had great opportunities as a "winter missioner" for preaching the Gospel to the heathen; I preached chiefly by interpretation to those speaking Ordu, Bengali, Tamil, and Singhalese languages; the interpreters I had were mostly men of singular ability and deep spirituality, who interpreted without any loss to the Gospel truths I tried to impress. The great strides that have been made of late years in education in India have paved the way for preaching the Gospel in English, and I found the Baboos, I mean the educated Indian gentlemen, were most ready to listen to the Gospel from the lips of an educated Englishman. (*a*) They delight to hear plain English spoken. (*b*) They pay considerable deference to an English gentleman fresh from England, as he belongs to the country that governs India. (*c*) Many are anxiously inquiring more about the God that has made England so great. I preached to upwards of 200 Baboos in an open square in Calcutta. I spoke to a churchful of Baboos at Krishnughar, who came to listen to a lecture on "A door that no man could open." These Baboos were worshippers of idols, or followers of the false prophet Mahomet; all these gentlemen paid the greatest attention to the Gospel message and interrupted me in no way.

(2) I had the joy of meeting missionaries belonging to different societies, but who are all working for the same Divine Master. The presence of an Evangelical English clergyman amongst them was hailed with great delight, and many a warm grip of the hand and a hearty expression of welcome testified to the joy of seeing a "winter missioner."

(3) Conferences and Bible readings amongst the Christians, and specially amongst the native converts, were much valued. A "winter missioner" has a very obvious advantage over any local missionary. At Calcutta we had a four days' conference for the deepening of spiritual life. At Chupra eighty workers met for a couple of days. In South India the gatherings of workers were over 200 in number, and many testified to very clear help in their spiritual life.

The object of my letter is to try to impress upon your readers the

EXTREME IMPORTANCE OF SENDING OUT

"winter missioners" to India. India belongs to England, and has a first claim upon our attention; out of its huge population of 286 millions not one million are professing Protestant Christians, and the population of India is increasing at the rate of 3,000,000 a year.

The deadening influences of heathenism upon missionaries in India is very powerful, but by the grace of God a visit from a godly man from England may give a great impetus to their spiritual life.

The plan I wish to suggest is that a special "Winter Mission Fund" for India should be started, not on any account to interfere with the most important of all missionary work, the steady support of our missionaries' societies, but to supplement their work.

My idea is that two men, full of the Holy Ghost's power, should be selected, and should be sent ("How shall they preach except they be sent?") to one of the huge districts of India where, say, the Ordu language is spoken. An interpreter should be selected, a spiritually-minded, intelligent and earnest man, and should go with these "winter missioners" where they are sent in the district; he would thus become accustomed to their mode of expression and address. I suggest that services should be held for adults, children, educated Indian gentlemen, heathen, Mohammedans, and Christians.

These missions should not be held too frequently in one place, but as India is eighteen times larger than England, there is little fear of these missions being too frequent in one district. The cost to each missioner, including necessary outfit, would not exceed £150. I have mentioned this subject to a few friends, with this result, that I have in hand or in promises the sum of £166. I shall be very glad if any of your readers would communicate with me on this subject.

Your obedient servant,

Edgar N. Thwaites.

*Fisherton Rectory, Salisbury.*

## JEWISH NOTES.

LONDON.

The Mildmay Mission to the Jews has engaged Mr. Tenz to give special exhibitions of his models of the Temples of Solomon and Herod, the City of Jerusalem, etc., to congregations of Jews in East London. On Saturday, October 6, although it was the first Saturday after the Jewish New Year, a goodly company, chiefly of Jews, gathered at the Central Hall, Philpot-street, to see the model of Solomon's Temple. All were intensely interested as Mr. Tenz gave his explanation, and Rev. James Adler and Mr. Samuel Wilkinson delivered short Gospel addresses. On Tuesday evening, October 9—the eve of the Day of Atonement—the annual prayer-meeting was held, presided over by Rev. John Wilkinson, who gave an exposition of Leviticus xvi. The next evening, the large magic lantern was called into requisition, and Dr. Roberts, with its aid, conducted a Gospel meeting for Jews. The monthly workers' meeting of the Mildmay Mission to the Jews was held in the same place on the Thursday; and in future this workers' meeting will be thrown open every alternate month to all Christian workers, whether among Jew or Gentile. Rev. T. R. H. Sturges, of Wycliffe Chapel, gave a solemn and searching address upon absolute consecration to the Lord Jesus and his service. On Saturday, October 13, Mr. Tenz's model of Herod's Temple was exhibited to a congregation of about 150, most of whom were Jews. The children and girls from the Ashburton Home in Globe-road, under the charge of Miss Okell, formed part of the audience.

IRELAND.

A good work among the Jews of Dublin has been established under the auspices of the British Jews Society, assisted by a local committee. During the summer months open-air meetings have been held, and have been well sustained in numbers and in interest. A mission-house has been opened, with a reading-room, a class-room, and a study for the resident missionary, where he can meet inquirers. This house has proved a great boon in every way. "One evening a young man came in, and taking out a Hebrew New Testament from his pocket, put some questions with reference to the genealogies of our Lord, and this led to a most interesting conversation." The report states that there has never been such an active year among the Jews in Dublin as the present, and that next year, if the Lord will, it is proposed to visit the Jews throughout the provinces, and also start a Gospel letter department, in order to reach Jewish families who otherwise are inaccessible.

NEW YORK.

The first annual report of the *Hope of Israel Mission* to the Jews at New York, which is conducted by Rev. A. C. Gaebelein, contains some encouraging items. The average attendance at the Saturday afternoon meetings during winter months was between four and five hundred, while on one occasion, in February, fully 800 men and women listened to a Gospel sermon. Gospel services have been held every night except Saturday, and a weekly prayer and experience meeting; also a Bible-reading, in Hebrew, from the New Testament. Mr. Gaebelein is a Gentile, but his method of work is not to antagonise the Jewish laws and customs, but to induce the converts to continue "to observe the requirements of the Mosaic law as far as they do not conflict with the essentials of the Christian faith." Several Jews appear to have been convinced that Jesus is the Messiah, but Mr. Gaebelein rightly adds: "This is not conversion. From the beginning of our work we have felt that we must reach the heart as well as the head. By God's grace we are succeeding."

SMYRNA.

The Church of Scotland *Home and Foreign Mission Record* describes a religious movement of extraordinary interest in Smyrna. For two years past there has been, especially among the Russian Jews there, an unusual eagerness to know the Gospel of Jesus Christ, and willingness to consider his claims to be their Messiah. A large number of baptisms were reported to last general assembly. A great step in advance has been taken by them within the past few months. A Karaite Jew from Sebastopol, a man of considerable culture and intelligence, having himself found the Messiah, recently organised Gospel meetings, and formed a Hebrew-Christian Society. This community was at once joined by sixty-four heads of families, numbering from 300 to 400 persons. As persecution became more intense, consequent on their meeting for worship on the Lord's Day, a sifting has taken place; those who had joined in the glow of enthusiasm, but with imperfectly-rooted conviction, backed out, leaving thirty-two families and seventeen single men; in all, 185 persons at the time of writing. The number was almost daily being added to.

THE DAY OF ATONEMENT.

Very strange and saddening was the spectacle witnessed at the Great Assembly Hall, Mile End-road, on Wednesday, October 10, when the great building, which had been lent by Mr. Charrington, was filled from floor to ceiling with a large concourse of Jews, keeping the solemn fast of the Day of Atonement. The body of the hall and the upper gallery were filled with men who, with their hats on their heads and their praying scarves upon their shoulders, were eagerly scanning the pages of their prayer-books. The lower gallery was occupied exclusively by Jewesses, attired in their best robes. To the Christian observer the most painful effect was produced when, at intervals in the service, the voice of the precentor rose in loud lamentations, and his gesticulations became quite vehement, till at length, in apparent exhaustion, he fell on his knees and buried his face in his hands. Conversations with some who were present confirmed the well-known fact that the great majority of Jews do not understand the meaning of the Hebrew prayers they recite so devoutly, for Rabbinism, like Romanism, has kept the people in ignorance, by using a dead language in the worship of God.

A tract, entitled "*Atonement*," which has been published by Rev. John Wilkinson, is suitable for distribution at this season.

A booklet entitled "Jews and the Gospel," issued by Mr. C. T. Lipshytz, of the Barbican Mission to the Jews (33, *Finsbury-square, E.C.*), presents facts which appeal strongly for interest in the evangelisation of Israel.

## MR. MEEK AND THE ZULUS.

Writing to a friend at home, this devoted evangelist mentions that his wife is recovering after a long illness. He describes a ten days' visit to her cousin M'Tonga, in Zululand. This chief professes to have accepted Christ, but his wives have not. The writer adds: "Since that I have had meetings at Grey Town, where the Europeans were brought together by a Wesleyan minister from Durban, and some forty stood up for the King. The Dutch and Wesleyan ministers gave out that it was my wish that every Dutch or English resident of Grey Town would give their Zulu servants a chance to come and hear the Gospel. They not only did as requested, but came themselves. Some twenty years back, if anyone had said that such a thing would take place, as the Dutch to come to the same place as the natives to hear the Gospel, he would have been looked upon as mad. At 3 p.m. I took my stand in the Dutch Church grounds close to the building. The elders had their chairs brought out, some 150 to 200 Dutch and English came to the meeting, and the Zulus sat in front. Before the meeting ended about thirteen Zulus stood up for Jesus. I held three meetings in Grey Town. There are now five of us (including my youngest son) who go out on Sundays preaching the Gospel. Thus, the work is going on, but without the help of any but the Lord Himself. I have about twenty children at the school, and I have to pay all out of my own pocket,"

# NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 21.—ZECHARIAH IV.

*The Vision of the Golden Candlestick* (1-3).—The prophet was aroused from his musings by the angel's touch. To all of us there come moments of awakening. There were seven lamps, and seven pipes to each lamp. (See R.V.) The candlestick therefore differed somewhat from that in the temple. The two olive trees poured their oil into a central bowl from which the pipes fed the burners. 7. Seven is the number of perfection, and indicates the fulness of the grace of God given, first to Israel, and then to the Church, for the enlightening of the world. Probably the olive trees represent Zerubbabel and Joshua, and typify the royal and priestly attributes of our Lord, by which souls are nourished.

*The Explanation of the Vision* (4-14).—When we do not understand, let us ask. God will stoop to explain his mysteries to the humble and believing heart. The explanation met the fears of the Jews that they would never be able to complete the Temple they had commenced. It could not be done *by might*, *i.e.*, by the strength of many, or by the *power* of one man, but God would pour his daily help through their leaders, furnishing all needed grace, so that mountains of difficulty would be removed. (Matt. xxi. 21.) How true this is of Christian work. Results are accomplished not by us, but by the daily grace of God through us; and let us bind this promise to our heart. When God has sent us to begin a work we may trust Him with its completeness. The workman is vindicated as God's servant when the structure stands complete. There is no unfinished work in God's workshop. (10) The day of small things is always the point from which God's greatest works begin. They, *i.e.*, the seven eyes of the Lord, are glad when they see the plummet in the hand of a capable man. For *with* in A.V. substitute *even*, and the sense is clear. What a bright conception of God's interest in our work, specially when coupled with 2 Chron. xvi. 9. Be sure when the work is done, to cry "Grace, grace!"

MONDAY, OCTOBER 22.—ZECHARIAH V.

*The Flying Roll* (1-4).—A roll inscribed with the words of the curse, Deut. xxvii. 15-26, must betoken impending judgment. Its flight shows that the curse was ready to fall; its size, ten yards by five, which was exactly that of the tabernacle, indicated that judgment would begin at the House of God. In proportion to our knowledge is our guilt. (3) "Over the whole earth" should rather be *land* (R.V.) On one side of the roll were crimes against the second table of the law, represented by theft; and on the other, those against the first table, represented by swearing. (4) The punishment would fall not only on the individual criminals, but would also enter their homes, destroying these. The sinner brings punishment on his household as well as himself.

*The Vision of the Ephah* (5-11).—This ephah, which was one of the largest measures of the Hebrews, containing about a bushel, was the emblem of the wicked Jews in the midst of the land. The woman within personified wickedness, and represented the secret sins of the people. (9) The bearing away of this vessel with its contents to the land of Babylon by the two women, foreshadows the casting out of evil from the heart of the chosen people, and typically, the purification of the Church of Christ, by putting out of it all things that work iniquity. So may God cleanse our hearts by the elimination of all that offends Him.

TUESDAY, OCTOBER 23.—ZECHARIAH VI.

*The Vision of the Four Chariots* (1-8).—These represent the dispensations of God's providence towards the world. The brazen mountains are God's decrees, strong as the everlasting hills. (2) The colours have already been dealt with (chap. i. 8). (7) The north is Babylon, the south Egypt. Evidently we have a conception given us of the mighty spirits that stand before God, the Lord of all the earth, and that go forth at his bidding to execute his purposes amongst men, and to counterwork Satan as he goes about to devour. They go with lightning speed, or they walk to and fro as his patrols, waiting for their work to be designated. (8) The spirit of justice had been satisfied by the punitive work of the celestial messengers, and was therefore at rest. We rejoice to know that the death of our Saviour has for ever stilled the just requirements of a broken law.

*The High Priest Crowned* (9-15).—Heldai (or Helem, 14), Tobijah, and Jedaiah were a deputation from Jews in Babylon with gifts for the Temple. The gold and silver were to be made into crowns and placed on the head of Joshua in anticipation of the future coronation of our Lord as the true Priest and King. (12) The Branch is evidently He who sprang of David's line, and who is building the true Temple of God. Since Zerubbabel was to finish the material structure then building (chap. iv. 9), it is clear that the spiritual edifice of the Church is referred to. (13) The offices of priest and king were jealously kept apart in the Jewish state, as was illustrated in the case of Uzziah (2 Chron. xxvi. 18), but in Jesus Christ they blend. The counsel of peace is between them both. He is a king because He died (Rev. v. 9). He is a priest who exerts royal power over those whom He has redeemed. (14) God remembers our gifts. (15) The temple of God shall contain trophies gathered from all lands. Jew and Gentile, bond and free, contribute to its glory and beauty. Oh to be permitted to build some part of that holy fabric, whose stones are broken hearts!

WEDNESDAY, OCTOBER 24.—ZECHARIAH VII.

*The Inquiry about the Fast* (1-7).—Messengers came from Babylon to inquire of the priests and prophets whether the national fast commemorating the anniversary of the destruction of Jerusalem should be continued. (4) In his reply the prophet was directed to go to the intention that prompted the inquiry, and was largely a self-righteous one. The petitioners thought to make outward rites avail for obedience and love; but they are reminded that the fast of the fifth month, commemorating the fall of Jerusalem, and that of the seventh month, the murder of Gedaliah, had not been times of real humiliation. They were not for God, but for self-congratulation. (7) The people are referred to the words so often spoken by Isaiah and other prophets (Isa. i. 11, lvii. 8).

*The True Fast* (8-14).—Abstinence from food is a comparatively small part of the fast that God loves. To fast from sin, to abstain from oppression and evil thoughts, to be humble and loving—this God seeks. For want of these things the Jews were scattered as with a whirlwind, and their land was left desolate. The only hope of our dwelling always in the pleasant land of God's favour, secure and happy, is in cultivating that spirit of perfect love toward God and man which was the requirement of the old and is the fruit of the new covenant.

THURSDAY, OCTOBER 25.—ZECHARIAH VIII.

*God's Love for Jerusalem* (1-8).—God is jealous against our foes and sins. He yearns for all our love. If we will let Him, He will surely deliver us from all evil. (3) Though the city was but slowly recovering itself, He had returned to it, and wherever God indwells, truth and holiness enter. He also would restore the populations that formerly filled its streets. In the true city of God, age and youth mingle. The joyous life of children is consistent with the glorious manifestation of his presence. Boys and girls need not cease to play when He is there. (6) What is impossible to man is possible to God. Let not the slenderness of our faith limit his gifts. (8) Sin cannot break the covenant relationships between God and his people.

*Future Blessings* (9-17).—A contrast is made between what they were before the prophets began their work, and the blessings which had already commenced to accrue; but even these were small compared to what would come, such as—(12) Prosperity. (13) They should be a blessing. (15) The absence of fear. (16, 17) Note the earnest pleadings of Jehovah that his people would act worthily of the great blessings He was about to bestow upon them.

*The Effect on the World* (18-23).—The Jewish fasts commemorating the worst disaster of their city, would become feasts (Jer. xxxix. 2; lii. 4, 6, 7). (20) These words were remarkably fulfilled about the advent of our Lord. Men were dissatisfied with their philosophies, and sought after something better. "We would see Jesus." There is probably a further reference to the close of the present age, when the world shall be evangelised by Christian Jews, and will stream towards the Saviour whom their fathers crucified. May God hasten the day.

FRIDAY, OCTOBER 26.—ZECHARIAH IX.

*Denunciation of Surrounding Nations* (1-8).—These prophetic words probably refer to the victories of Alexander the Great, who made the circuit of the Holy Land, but without attempting to invade it. Damascus fell first before his arms. There the judgment found its resting-place (R.V.). The eyes of all spectators would be compelled to acknowledge the hand of the Lord. (2) Hamath lay north of Damascus. (3) Old Tyre was destroyed by Nebuchadnezzar, but New Tyre fell before Alexander, though she was defended by double walls and girded by the sea. (5) These cities were in Philistia, on the extreme south-west of Palestine. (6) Probably a bastard (mongrel) race (R.V. marg.). (7) After the devastating arm of the conqueror had passed, there would be in these lands a time of true turning to God, blood and abomination put away, and the remnant acknowledging Jehovah. There seems a further hint of its princes becoming incorporated in the ruling class of the chieftains of Judah. (8) When Alexander was marching on Jerusalem he was arrested by a dream, so that neither in going to Egypt nor in returning did he menace the chosen people. So does the Lord encamp around his children.

*The Reign and Victories of Messiah* (9-12).—What a contrast is here between the world-conqueror and the King of loyal and faithful souls. *Just* in his character and laws; the justifier of the ungodly; the vindicator of his Father's government. *Having* salvation from the guilt and penalty of sin; his salvation being the foundation of his reign. Not the war-horse, nor even the royal mule, his palfrey, but the lowly ass. When He entered Jerusalem, the welkin rang (Matt. xxi. 4, 5); when He enters the heart, songs break out. (10) Beneath his rule, Ephraim and Judah are reunited. He weans them from confidence in weapons of war. His speech is peace. His empire universal. (11) Because of his ancient covenant, Jehovah brought his people forth from the dungeon of despair and captivity. However dark our lot, we may always reckon on God's deliverances. (12) Zion is primarily the stronghold referred to, then Christ. When we are imprisoned, we may, like Paul and Silas, sing praises. God's prisoners have a sure hope of release. His mercy is double the measure of our sins.

*The Days of the Maccabees* (13-17).—God fitted Judah and Ephraim to his bow that He might launch them forth on his missions. Greece, *i.e.* Syria, which was part of the Greek empire of Alexander. (15) This perhaps refers to the wrath of God, with which, as with wine, his foes should be intoxicated. (16) God will save his people; they are like precious jewels in his sight; He is as good as He is great.

SATURDAY, OCTOBER 27.—ZECHARIAH X.

*The Visitings of Jehovah* (1-4).—God had returned to dwell among his people, and was waiting to give them his choicest gifts; only they had to *ask* for those with an appropriating faith. Is not this the time of the latter rain as the present age draws near its term, and should it not be the cry of the Church that as God gave the former rain on the day of Pentecost, so He should now cause the latter rain to descend abundantly? (2, 3) It will go hard with those who have assumed to lead God's people, but have belied and falsified their trust. But God will interpose on the behalf of his redeemed. (4) From God come princes, rulers, leaders.

*The Restoration of Israel* (5-12).—Who cannot fight and tread down strength when God is beside him? (6) Joseph, *i.e.*, the ten tribes, shall share in the blessings of the millennial age. (7, 8) The hiss is the signal of convocation. But God does more than summon, He gathers the outcasts. (9) The wide scattering of the chosen people is for the blessing of mankind. (10) Surely this prediction is to be taken literally of the approaching restoration of Israel. (11) God ever goes in front of his people, smiting the waves. (12) Only as we abide in the Lord do we participate in his blessed strength, but when once we have received it let us use it by walking with persistent continuance in his ways.

## PROGRESS IN BRITTANY.

A writer in Pasteur Lecoat's paper, *Le Trémelois*, says:—

It is now about four months since I left the town of B—— to return to the friends of my youth, to announce to them the truth as it is in Jesus Christ. God has abundantly blessed me during my stay; nevertheless, He gave me many difficulties to overcome. At P—— and C—— it looks as if God is preparing a great revival. In spite of fatigue after a long day's work, our brave friends at the former place do not hesitate to sacrifice an hour from sleep on Mondays in order to come to hear us talk about the Saviour. Our chapel at C—— has every Sunday a daily increase of numbers, and we cannot sufficiently thank God for the encouragement He gives us.

An old clog-maker lately said that he was going to give up smoking in order to pay for a Breton Bible. On the following Sunday I could not refrain from tears in handing him the long-wished-for book, which he kissed with joy, and exclaimed with tears, "This is my great treasure, and the only gift I can leave to my family. But this heritage, if they will receive it, will procure for them eternal life, after having been the secret of my own happiness here below. And only think that they command us to burn this book! I would rather die than permit such a thing to be done in my presence." Another clog-maker, eighty-four years of age, loves his Bible so much that he sometimes remains up till midnight perusing it with his friends.

Recently a lady teacher has come to hear us pretty regularly. One Sunday she was called a fool by some fanatics, who said to her, "How is it that you, who know so much, are fool enough to go and listen to those folks?" She replied, "Greater fools are they who do not go, and greater still those who want to hinder my going." A lovely answer, which encourages us not a little, for we see in it the manifestation of the working of the Divine Spirit on the souls of this awakening people. At the village of T——, a family that used to be our greatest enemies [illegible]

# INTERNATIONAL S. S. LESSONS.

OCTOBER 28.

A Paralytic Healed (Mark ii. 1-12).

Golden Text, verse 10.

This incident took place at Capernaum. Note the word "again" (1). Here Jesus had his home, either a house He occupied with his mother and his brethren, or the house of Simon Peter. It was a high privilege, but also a great responsibility, to have Jesus residing in the city (Matt. xi. 23, 24). The *occasion* was an important one. The mere report that He was at home brought crowds together (1, 2), eager to hear, if not to receive his teaching. Among the crowd were Pharisees and doctors from distant places (Luke v. 17).

A Strange Interruption (3, 4).—The house would have only one storey, with a flat roof, which would be reached by a pair of outside stairs. The room where Jesus preached opened into the court, and from this a gate led into the narrow street. The crowd thronged the room, and the court, and extended even to the street. (1) *The palsied man.* A fearful form of this disease exists in the East. It renders a man perfectly helpless, and, in its worst forms, is incurable. It is an appropriate type of sin. Would that every one afflicted with the palsy of sin would imitate this man in acknowledging his disease, in longing for deliverance, in his confidence in the power and willingness of Jesus, and in his energetic use of such means as were possible to him. (2) *His four friends* were friends indeed. They shared his faith (5); they put themselves to trouble and inconvenience to help him; when they saw the crowd they did not put down their burden in despair. Difficulties only brought out the ingenuity and the energy of faith. Picture them climbing the outside stairs with their burden, removing the roof of the building, and holding the bed—or mattress—by the four corners, letting it down into the very presence of Jesus. In Eastern houses the roof is sometimes of earth and lime, pressed down by a roller; and Thompson speaks of some which have a roof of coarse matting, or boards, or stone slabs that could be easily removed. The work of the four men is done. They could not heal the man, but they have done their part in bringing him into contact with Jesus.

The Blessing of Forgiveness (5-7).—Jesus is continually doing what we do not expect. The bodily need had touched the sympathy of the four friends; but Jesus saw deeper than they. Fearful as was the condition of the body, it is still worse to have sin unforgiven. This was his first need, and it is ours. Even the healing of his palsy could wait for this. Put first things first. Let nothing be more important to you than this. Concerning this blessing, observe: (1) *It is only God who can bestow it.* The Scribes were right in describing as blasphemy (6, 7) any attempt on the part of mere man to speak such a word. (2) *God only bestows forgiveness through Jesus.* Because by his death Jesus has put sin away (Jno. i. 29). Our pardon has, therefore, a righteous basis. (3) *It is given only to those who believe.* "Their faith" (5) includes the faith of the palsied man as well as that of his friends. Faith is everywhere made the condition of receiving this blessing (Acts x. 43). (4) *The assurance as to pardon must rest on the word of Jesus.* He says it—faith accepts his statement, and rejoices in the truth of his declaration. Have you received pardon in the same simple way?

The Authority of Jesus Proved (8-12).—Jesus gave two evidences of his Divine power. First, He read what was in the hearts of his objectors (8). They must have felt at once that they were in the presence of One who was more than man when they heard his words. Secondly, He performed the miracle (9-12). The mere *saying* of either sentence (9) is possible to any man; but no one can say the first with authority who cannot with equal authority say the second. The result is convincing. He who had come in utterly helpless, rises at the word of Jesus, rolls up his mattress, and passes out through the astonished company a saved soul in a sound body.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Macclesfield*, Oct. 18; *Worsley*, Oct. 20; *Ashton-under-Lyne*, Oct. 21—29; *Stowmarket*, Oct. 30; Mr. J. S. Tyler, *St. Multose Parochial Hall, Kinsale*, Oct. 14—19; *Ballacolla, Queen's Co.*, Oct. 21—22; Mr. H. Falkner, *Bishops Stortford*, Oct. 21; *Lemsford*, Oct. 23, Mr. H. W. Pewtress, *Matthias-road Mission-room, Stoke Newington*, Oct. 21—27; Mr. George Goodman, *Gresham Hall, Brixton*, Oct. 21—26; Mr. Edward Hughes, *Christ Church Schools, Old Kent Road*, Oct. 15—19; Mr. S. J. Hewlett, *Christ Church, Dover*, Oct. 20—30; *Birkdale*, Nov. 2; *Tottington Bury*, Nov. 3—12; Mr. W. L. Seyler, *Upper Holloway*, Oct. 23—31; Mr. E. Arrowsmith, *Lancaster*, Oct. 21; *Clapham*, Oct. 22; *Wirksworth*, Oct. 23; *Stourbridge*, Oct. 24; *Handsworth*, Oct. 25; *Leamington*, Oct. 26; *Sydenham*, Oct. 27—8.

CHILDREN'S SCRIPTURE UNION.—Sun., Oct. 21, 2 Chronicles xx. 1-13; Mon., Oct. 22, xx. 14-30; Tues., 23, xxi. 1-12; Wed., 24, xxiii. 1-11; Thurs., 25, xxiii. 12-21; Fri., 26, xxiv. 1-14; Sat., 27, xxiv. 15-25.

# For the Young.

THE SCRIPTURE UNION IN S. INDIA.

Our hearts are full of praise and thankfulness to the Lord for what He has done amongst the Kodaikanal little ones. Kodaikanal is a very small place, there being only about 400 people here all told, and the children are mostly very young, as nearly all over eight or nine go home to England on account of the heat. But we thank God that He has enabled us to gather these little ones together two and three times a week to hear his Word, and to teach them about their loving Saviour Jesus.

We are also thankful that the Kodaikanal Scripture Union Branch has enjoyed a weekly meeting during this year, owing to the loving earnestness of Mrs. Gates, the wife of a missionary at Sholapur. This, too, has been a great blessing to the members. Curiously enough, there are plenty of children's parties and picnics, and various other ways of making little child-life happy, but very few seem ever to think of gathering the little ones together to tell them of "Jesus and his love"—the brightest, happiest, and most blessed work of all.

A remarkable feature about the Kodaikanal Scripture Union members is their keenness for the text and reference for the day. From afar they espy you, and you are greeted with the words, "Text, and the reference, please?" often before you are aware of the presence of the owner of the voice. In fact, no Kodaikanal Scripture Union member is safe unless he knows his text and reference.

We praise God for manifest and wonderful blessing in the lives of these little ones. After one of our meetings some of the children went home and burnt some papers, on which they had written things which they now saw were unkind, reminding one forcibly of the burning of the magical books at Ephesus. "So mightily grew the Word of God, and prevailed."

We had different kinds of services familiar to seaside workers at home, such as "object," "promise," "thorn," "portfolio," "rag," and "flag" services. We found these means a great help in enlisting the interest of the children in the services. We also had a missionary service, at which Rev. E. Ballerby kindly spoke. As a present result, we have been able to start a little Kodaikanal "Sowers' Band," and as a result in the future, we have the joy of knowing that several of the children with the knowledge of their parents have dedicated themselves to the service of the Lord in the mission field.

Very touching were the little letters of the children, brought in with their thankofferings; and many testified to definite blessing received. But these little testimonies are too sacred to meet the printer's eye. Suffice it to say, as a practical test of their reality and earnestness, that in many cases the thankofferings were out of the children's own pocket-money, one boy subscribing the whole of his pocket-money for the month as his thankoffering.

At our last meeting, as we knelt in prayer with quiet and subdued voices, one and another thanked God for special blessings received. It was a blessed experience to hear some thanking God for a changed heart, others for power over their temper, others for the presence of Jesus in their hearts, and some for new light and joy in the reading of his holy Word. Some have found out the truth that Jesus does satisfy, and are seeking those pleasures which are at "his right hand," and which are for ever more. Kodaikanal is built around a beautiful lake, formed by the wooded hills around and a dam at one end which keeps the water in the valleys. Often might be seen the largest boat on the lake with its Scripture Union flag flying gaily, crowded with merry children, and to every part of the lake was wafted the voices of these little ones singing their favourite hymns. God grant that many hearts may have been reached by the sound of these happy voices.

Ll. G. Scott Price.

*Kodaikanal, S. India.*

AGRICULTURAL DEPRESSION.—A correspondent suggests, in view of the widespread depression in agriculture, that a day should be annually set apart, say the first Sunday in February, for united prayer to God for a blessing on the land and its cultivation, coupled with humiliation for the misappropriation of the fruits of the earth. Christian farmers might on that day gather together all their labourers for this object.

## THE GOSSNER MISSION.

Probably few of our readers know of the Gossner Mission in British India. A Mr. Frans Boy, of Berlin, who last December joined the Mission, sends the following particulars with regard to the people among whom the work is carried on. The letter was in the first instance addressed in the Dutch language to the "Utrecht Students' Missionary Association."

The Gossner Mission comprises the Ganges Mission and the work among the Kohls. The former has five stations and four missionaries. At present there are little, if any, results; the natives, being Hindoos, are bound by caste, as by iron fetters, to heathenism. For this reason the committee in Berlin have seriously considered the advisability of giving up the Mission, and concentrating their efforts in the direction of the more promising work among the Kohls.

This Mission has ten stations and twenty-two missionaries. By the Kohls are understood the hill tribes, principally in the province of Chota Nagpur, who, belonging originally to the inhabitants of the plain, were by the invading Hindoos driven back to the hills. They are not rightly named Kohls, for the people who bear this name consist of various tribes, very dissimilar in language and customs. The Uzads and Mandaris are the principal tribes. To them the system of caste is unknown. As the so-called Kohls are much oppressed by the Hindoos, they naturally welcomed the missionaries, whom they regarded as their deliverers, although it was impossible for them to do much for them, the system of oppression having extended through centuries.

The centre of the mission is Ranchi, capital of Chota Nagpur, containing 20,000 inhabitants, There are three missionaries stationed here, and four at the school. Besides the school there is the seminary, which provides native pastors and teachers. In 1893 the number of baptized converts was 2809, of which 1239 were children of Christians. About 1570 have been rescued from heathenism. The number of native pastors was 18; young men preparing for the ministry, 16; catechists, 199; teachers 100. Itinerating work is carried on in 1149 villages. There are at the present time 3610 candidates for baptism, and 175 places of worship. Besides the German missionaries, there are also Jesuits and missionaries of the English Church labouring among the Kohls.

## ST. GEORGE'S CROSS TABERNACLE, GLASGOW.

Twenty years ago, on a vacant piece of ground near St. George's Cross, Glasgow, a tent was pitched for the preaching of the Gospel, and on the same spot every summer since then, with a few exceptions, the old story of redeeming love has been told out from loving hearts. During these years the Lord has blessed the work in a wonderful manner. Many have been born anew, and have gone forth to spread the glad tidings of salvation in home and foreign lands.

Finding the premises at Garscube Hall inadequate for the increasing interest in the work, a desire began to form itself many years ago in the hearts of Mr. D. J. Findlay and some of his helpers that on the place where the tent was pitched, a place which had become dear to their hearts by the many transactions they had witnessed between heaven and earth, the Lord would give them a permanent building for the carrying on of his work. The matter was spread before the Lord, who, in his own time and way, answered their prayer. The building was recently opened with the annual tent conference. Mr. Findlay and his workers were cheered exceedingly by the immense crowds which flocked to the opening of the building to sound their note of praise for the Lord's goodness to them. Better still, the Lord has set his seal upon the place from the beginning, and although the opening services were principally for Christians, some very definite cases of conversion have occurred and from every service word has reached them of blessing received.

G. G.

PROTESTANT REFORMATION SOCIETY. — On Friday last at Gravesend, after a lecture by Captain Williams, secretary, a local branch of the Society was formed.

## Who are Israel?

It appears to me that in this discussion our brethren are (speaking generally) right in what they affirm rather than in what they deny.

No doubt earlier commentators had lost sight of the dispensational lines so clearly marked in the New Testament, and, to use an almost hackneyed phrase, they claimed all the blessings for the Church, and handed over all the curses to the Jews. Though this is, I think, an extreme and exaggerated way of stating it, let it pass. But those men of old were surely not wrong who poured out their souls in hymns which warm our hearts now, and will be sung perhaps, though retrospectively, on the banks of the river in the world to come! Such hymns as these:—

From Egypt lately come,
Where death and darkness reign,
We seek our new, our better home,
Where we our rest shall gain.

Jerusalem, my happy home,
Name ever dear to me.

O Zion, afflicted with wave upon wave,
Whom no man doth pity, whom no man doth save.

Glorious things of thee are spoken,
Zion, city of our God;
He, whose Word cannot be broken,
Formed thee for his own abode.

No exposition could be true which would uproot words which are so intertwined with our dearest affections, our earliest associations, and our holiest memories.

Yet Egypt is a country in Africa. Jerusalem is a city in Syria, and Zion a site within its walls. Israel is the name of a nation descended from Abraham through his grandson Jacob, and the Jews are a people so called from Judah, Jacob's fourth son by Leah, who praised the Lord for him and called him Judah—praise. How can we, who have never been slaves in Egypt nor freemen in Jerusalem, who were never in the loins of Abraham, and whose physiognomy declares that we are not children of Jacob-Israel, express the deepest experiences of our souls in language taken from Africa and Syria, and which means infinitely more to us than it could possibly mean to the seed of Abraham, Isaac, and Jacob, after the flesh?

Those last words, "after the flesh," explain it all. They imply and suggest the contrasted words "after the Spirit." In the letter, all that history and all those promises, belong to the literal Israel, and to them alone. But in the spirit they are raised to a higher plane, and Egypt means the place of servitude to the tyrant prince of this world. Jerusalem above is the free and heavenly city, the mother of all who are born from above, the city which hath the foundations, whose Builder and Maker is God. The true substantial Israel, the Prince of God, who has power with God and men, and has prevailed, is Jesus the Christ, and we are Israel because we are members of his body, of his flesh and of his bones.

If the literal and typical lamb has its anti-typical and spiritual counterpart in the Lamb of God; if Christ our Passover, who was sacrificed for us, is the anti-typical and spiritual complement of the literal and typical paschal lamb whose blood was sprinkled upon the lintel and the sideposts of the houses in which the children of Israel dwelt in Egypt: then we are the anti-typical and spiritual Israel, and we have Divine authority for singing

Now the sprinkled blood hath freed us,
On we go toward our Rest.

We are Israel, not in any sense which trenches upon the sole and exclusive right of the earthly Israel to their promised earthly blessings, which the nation will enjoy when the veil is taken from their heart, when they shall look upon Him whom they pierced, and mourn for Him as one mourns for an only son—not with lascivious tears and licentious rites, as when the women wept for Tammuz; but every family apart, and their wives apart.

We are not the literal-Israel vine which God brought out of literal Egypt, and planted in the very fruitful hill of Palestine, and looked that it should bring forth grapes, and it brought forth wild grapes. But we are the spiritual-Israel vine, branches of the True Vine, of which the Husbandman is his Father and our Father, his God and our God. We are neither Jews nor Gentiles, though taken from both; we are the Church of God—the Church which is the body of the Christ, the fulness of Him who filleth all in all.

This spiritual house, a chosen generation, a royal priesthood, a holy nation, a peculiar people, is not limited, I think, by time, or nationality, or dispensation. It includes Abel and Seth and Enoch, and all the antediluvian patriarchs; Noah and Melchizedek and Job, and all the holy ones who preceded the call of Abram. Its every member was foreknown from eternity and chosen in Christ before the foundation of the world. And just as they are not all the true Israel who are of the patriarch Israel, or of the nation of Israel, so neither is the true Israel confined to the natural seed of Abraham, Isaac, and Jacob. It included Rahab of Jericho, and Ruth of Moab, Jethro the Midianite, Ittai the Gittite, Uriah the Hittite, Naaman the Syrian, and all the men and women (named and unnamed) who gained a good report through faith, of whom the world was not worthy, and who, without us, shall not be perfected, which surely implies that they with us, and we with them, shall be perfected together.

For as the middle wall of partition between Jew and Gentile is taken away, and both are reconciled to God in one body by the cross of our adorable Redeemer, who slew the enmity in Himself; so it would seem that when we are all perfected together, a holy temple in the Lord, the dispensational scaffolding will have served its purpose, and be done away. Then will be made manifest the Eternal City, which lieth foursquare, whose height and length and breadth are equal; which *has* no temple, because it *is* a holy temple in the Lord, for the Lord God Almighty and the Lamb are the Temple of it. That mystic City is the Bride, the Lamb's wife, called by her Husband's name, "The Lord our Righteousness," and it consists of all the living stones who have their life in Him, from the first to the last of his believing people—the Israel of God.

The literal and typical, the spiritual and antitypical senses of Scripture, are as real, as distinct, as separate, as earth and heaven. If we mingle them we introduce inextricable confusion. Upon the principles here laid down, I do not think there is much difficulty in discriminating between the literal and the spiritual Israel in the New Testament.

R. C. Morgan.

## Scatter Sunshine.

Lanta W. Smith.
E. O. Excell.
1. In a world where sor-row Ev-er will be known, Where are found the
2. Slight-est ac-tions oft-en Meet the sor-est needs; For the world wants
3. When the days are gloom-y, Sing some hap-py song; Meet the world's re-
1. need-y, And the sad and lone; How much joy and com-fort You can
2. dai-ly Lit-tle kind-ly deeds. Oh, what care and sor-row You may
3. pi-ning With a cour-age strong; Go with faith un-daunt-ed Thro' the
1. all be-stow, If you scat-ter sun-shine Ev-'ry-where you go!
2. help re-move, With your songs and cour-age, Sym-pa-thy and love!
3. ills of life; Scat-ter smiles and sun-shine O'er its toil and strife.
Chorus.
Scat-ter sun-shine All a-long your way,..... Cheer and bless and
Scat-ter the smiles and All a-long your way,
1st time.
2nd time.
bright en Ev-'ry pass-ing day,..... Ev-'ry pass-ing day.

[copyright.]

From "Christian Endeavour Hymns." By I. D. Sankey. (London: Morgan & Scott, 12, Paternoster Buildings. 1s. 6d.)

## A South London Federation.

Last Saturday, on the invitation of Rev. F. B. Meyer, an interesting meeting was held at Christ Church, Westminster Bridge-road, at which a large number of the ministers and officers of the Free Churches in Lambeth, Vauxhall, and Bermondsey were present. After tea and social converse, resolutions to the following effect were discussed and heartily passed: It was agreed that a federation be formed, to be called "The Evangelical Free Church Federation for South London," comprising ministers and office bearers in the districts named, for the purpose of concerted action against the vice, intemperance, and irreligion so rampant in the neighbourhood. Several committees were appointed to take up the different branches of the programme, to collect facts, and suggest lines on which united action shall be taken.

Some startling facts were detailed as to the great increase of public-houses in South London within the last ten years, and as to the alarming amount of immorality and betting associated with many well-known drink shops, not to mention coffee-houses. The betting mania seems to be fast becoming a fearful curse among our working men and women.

DULWICH INFIRMARY.—Some friends carry on a work of regular Sunday afternoon visitation among the patients at this infirmary, and the effort is greatly appreciated. Desires are frequently expressed by the sufferers for copies of the Scriptures. Miss Whittingham, 21, Atwell-road, Rye-lane, Peckham, S.E., would be glad to receive for distribution any copies.

# The Opium Crusade.

## WELCOME TO BOMBAY PRISONERS.

The Lower Exeter Hall was the scene of a very significant meeting on Thursday evening last. A number of friends were gathered to welcome to this country three of the four Christian brethren who lately underwent a period of imprisonment in Bombay Prison, for having charged the authorities with conniving at the existence of illegal opium dens or clubs. These three brethren were Mr. A. S. Dyer, editor of *The Bombay Guardian*, Rev. A. W. Prautch, an American missionary in Bombay, and Mr. Man Sukh Lal, editor of *The Banner of Asia*. The meeting was not so large as the importance of the questions at issue would have warranted, but the proceedings were marked by much earnestness and depth of feeling, which frequently found audible and forcible expression. In one sense the occasion was rather like the play of *Hamlet* without Hamlet, as Mr. Dyer, the chief actor, as he might be called, was unable to address the friends assembled. He was present, but his health has suffered very considerably through the strain of recent occurrences, and he is unequal just now to the ordeal of public speech. In token of sympathy with him and his fellow-witnesses in the cause of righteousness and morality, there was a goodly show of "editorial" brethren on the platform, and others sent letters of warm approval.

MR. ALFRED S. DYER.

*(From a Photograph by Messrs. Lambert, Weston & Son, Folkestone.)*

Earnest prayer having been offered by Mr. Braithwaite, Dr. J. L. Maxwell, the chairman of the evening, noted the three main points that would be dealt with in succeeding speeches. First, there was the prosecution and imprisonment of three Indian missionaries for having exposed the way in which the Bombay Government contradicted in practice the profession it made in public as to the closing of the opium dens. Then there was the condemnation of Mr. Dyer for having inserted in a paper an article, written in good faith by three responsible men, and accepted as fact in good faith by Mr. Dyer. Besides that, there is the general question of the opium traffic itself, a question which admits of no real solution except the absolute surrender of its polluted and polluting gains. Dr. Maxwell asserted his conviction that the prosecution was involved a rank injustice, against which we must strenuously protest. The opium question hinges on the great export trade to China, with the fearful and unnumbered evils that flow from it to the Chinese people. The people of this country must see to see that a revenue which is only got by debauching another nation is one that cannot be maintained.

A vigorous little speech followed by Man Sukh Lal, an Englishman who had adopted this Indian name. The imposition by Great Britain of an indemnity on the Chinese in consequence of the opium wars, placed

A STAIN OF ASIATIC BLOOD

on our national escutcheon which can never be

REV. A. W. PRAUTCH.

effaced. Coming to the question of the prosecutions at Bombay, the speaker described how Mr. Prautch and himself had at great pains ascertained the facts stated in the letter published by Mr. Dyer. They found there were bogus "clubs" all over Bombay, each retailing Government manufactured opium. He roundly accused the Bombay Opium Department of setting up a merely nominal prosecutor, while they in reality carried on the prosecution, with a determination to secure conviction. Because he had presumed, in his defence, to cross-examine the official witnesses, the magistrate explicitly imposed on him fifty rupees more by way of fine than his fellow prisoners got. Several incidents of the trial were recounted, showing the absence of impartiality on the part of the bench. One notable injustice done to Mr. Dyer was the sudden changing of the section of the Act under which all were arraigned, at the very moment of trial, so that his prepared defence was useless, and he had to defend himself without any preparation at all.

The next speaker was Mr. Robert Scott, who said the country sorely needed arousing on this question; he hoped that the three Bombay friends, with Mrs. Andrew and Dr. Kate Bushnell, would in large measure accomplish this. The Royal Commission was not desired by the anti-opium party, who regarded it as a device of statesmen so as to shelve the settlement of the question for a season. In commenting on the character of the official medical evidence submitted to the Commission, Mr. Scott was able to adduce an

EXTRAORDINARY SPECIMEN OF INCONSISTENCY

on the part of a medical official. Three years before the Commission, Surgeon Capt. Patrick

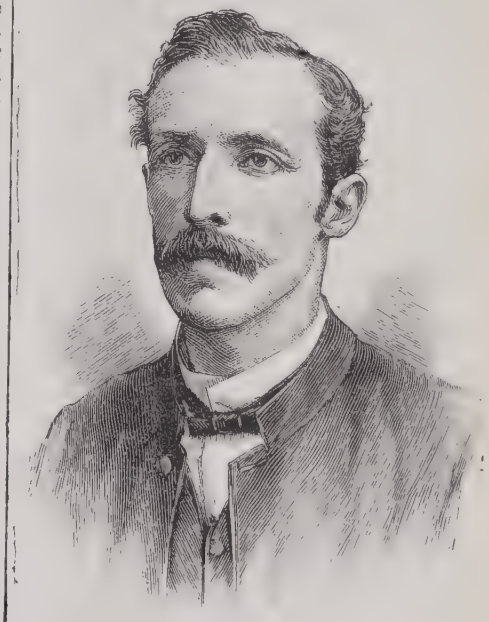
MR. MAN SUKH LAL.

Hehir, of the Bengal Army, wrote in a standard educational work, in the strongest terms setting forth the baneful effects of opium eating, and urging all never to begin the habit. In an article contributed to *The Indian Medical Gazette* last May, he wrote in a precisely opposite sense, asserting that the opium-eater in a competition, physical or mental, would defeat the non-opium eater!! These mutually destructive utterances were received by the audience with expressions of contempt.

The first part of the speech of Mr. A. W. Prautch was devoted to a vindication of Mr. Dyer's action in publishing the article which had been submitted to him. He had every reason to believe that the statements made in it were true, and to prosecute him for it was a most unjustifiable interference with the liberty of the press in discussing a moral question of great public importance. Mr. Prautch made some very damaging comments on the evidence taken before the Commission and published in the Blue Books.

ESPECIALLY REMARKABLE WERE THE FACTS

he cited as proving that the Indian Government had withheld such medical evidence as would be detrimental to the traffic. Another set of facts noticed went to show that the native cultivators of the opium produce the drug at a loss, in consequence of the low price paid them by the Government. Yet great pressure is brought to bear on them, amounting to



REV. T. M. HUDSON.

compulsion, to make them continue the sowing of the poppy when they would gladly grow other and more necessary crops. The simple fact, therefore, seems to be, on Mr. Prautch's showing, that the Indian Government, for the sake of a paltry revenue, impoverish the native growers, spread ruin among their own people who eat the drug, and export to China that which debauches and sends to a dishonoured grave multitudes of a sister nation. Here, surely, we have reached the very acme of national iniquity.

An earnest protest against the whole traffic came from an Indian gentleman, Kanaga Ratnam, in the name of his native fellow-Christians and fellow-subjects of the Queen. He said the Indians were a loyal people, but the action of the governing powers is putting a severe strain on their loyalty. They have been accustomed to think that Englishmen naturally told the truth; since the giving of official evidence before the Commission, they are beginning to doubt it. England ought to be ashamed of itself in securing this revenue at such a cost to the people of India and China.

The lengthiest and most powerful speech of the evening was that of

DR. KATE BUSHNELL.

She said she was in no way alarmed at the official medical evidence given to the Commission. The medical profession has, she sarcastically remarked, a few representatives left in Europe, Africa, America, Australia, and even in Asia, who are not Indian officials, and who have long been

the use and the character of opium. Some of these are of opinion that the Commission would have been better employed in submitting the official Indian doctors to certain opium experiments in their own persons. Dr. Bushnell held up to ridicule some of the so-called medical evidence that appears in the Blue Books. She was also extremely severe on official action in India in the way of ignoring and even condoning lawlessness. Referring to Lord Roberts, and his remark that she and Mrs. Andrew should have carried their complaints respecting the cantonment ordinances to headquarters, Dr. Bushnell expressed the calm conviction that if they had done so in all probability they would have shared the same fate as Mr. Dyer and his friends. If we are not to be at liberty to expose official connivance at the breaking of well-known laws, why, then, it comes to this, that we are

GOVERNED ENTIRELY BY THE POLICE!

Are the British people prepared to submit to that? She maintained the inalienable right—nay, the Christian duty—of every citizen to call attention to flagrant breaking of the law. She would infinitely prefer to take her stand with Mr. Dyer and the others, and suffer the consequences, rather than be on the side of those who have nothing but excuse to offer with regard to such evils. Are we not calling down on ourselves the sentence of God on those of the Laodicean Church, of whom He said that because they were neither cold nor hot He would spew them out of his mouth? Dr. Bushnell related some appalling facts which she and her companion Mrs. Andrew had discovered as to the prevalence and immorality of the opium evil in Singapore and other parts of the East. In view of what they had seen with their own eyes and heard with their own ears, she regarded it as a reflection on human intelligence to tell them that the opium was a harmless thing. She avowed her belief that the officials in those parts deliberately calculated on the reluctance which they believed the people in this country have to speak out plainly on questions relating to social impurity. But we must deprive them of this plea; and for her part she affirmed without hesitation that the opium habit is often entered on in the East that it may increase the satisfaction of the user in his resorts to the brothel. In one of the places she and Mrs. Andrew visited in Singapore they found a list of forty Chinese girls, from the age of sixteen down to as low as seven years old,

VIRTUALLY BOUGHT AS SLAVES,

at the call of the smokers; and that under the direct recognition and sanction of the British Government. (At this point and at other periods of the meeting there were indignant cries of "Shame!") The time is coming, said the speaker, as she drew to a close, when the great danger to the British public is, not that they cannot get at the truth, but that they will close their ears to it, and will prefer a lie to the truth! It was supposed, years ago, when the Chinese had paid the indemnity money, unrighteously extracted from them after the opium wars, that the end of the matter had come. Probably the Bombay authorities thought, also, when they put Mr. Dyer and the others in prison, that that would be the end of the opium crusade in Bombay. No; let them understand that

THE OPIUM CRUSADE IS ONLY BEGINNING.

No question is ever settled till it is settled to the satisfaction of God. In this struggle things have now come to such a pass that our action as Christians must not depend upon any outward circumstances, on any rule of logic, or of information and investigation that can be made in any part of the world. We have but one thing to do—to rely upon our God, and to carry the war forward to victory.

The second Psalm was sung in Gujerati by Mrs' Man Sukh Lal while the collection was taken up.

Thereafter Rev. R. Wright Hay, of Dacca, moved the following resolution:—

That this meeting, having heard the statements of Mr. A. W. Prautch and Mr. Man Sukh Lal, in reference to the imprisonment of Mr. Alfred S. Dyer and themselves in Bombay, declares its conviction that in the course taken to call the attention of the Government of Bombay to the evasion of the law requiring the suppression of the opium dens, Mr. Dyer, Mr. Prautch, and Mr. Man Sukh Lal acted in perfect good faith, and purely for the public good, and instead of prosecution they deserved public commendation.

That this meeting desires to put on record its confidence in Mr. Dyer, Mr. Prautch, and Mr. Man Sukh Lal, and to assure them of its deep sympathy with them in their having had to undergo an imprisonment which was undeserved and unrighteous.

That this meeting warmly welcomes them to England, and earnestly desires that in their endeavours to place before the people of the United Kingdom the true character of our iniquitous opium trade, they may have the blessing of Almighty God, and be instrumental in promoting and greatly strengthening the determination on the part of the people of this country that, without adding to the taxation of the people of India, the manufacture and sale of opium by the Indian Government, except for medicinal use, shall be abolished.

That this resolution be sent to the Secretary of State for India, to the Viceroy of India, and to the Governor of Bombay.

In pressing home the resolution, Mr. Hay related some experiences of his own in the city of Dacca, when he made personal investigation as to the professed closing of opium dens. He found, just as in Bombay, that they were virtually open in another guise. In close proximity to places where the opium was sold he discovered sly resorts where numbers of men were found consuming the opium, and under its degrading and destroying influences. He wrote a memorandum of his discoveries at the time, and sent it to the India Office, but he had never heard that any official notice was taken of the matter. The resolution was vigorously and effectively seconded by Rev. J. G. Stuart, and was passed with acclamation.

In the course of a few earnest closing words, Mr. Broomhall expressed his utmost confidence in and affection for Mr. Dyer in the stand he has taken on this question in India. Mr. Broomhall also read part of a letter he had just received from Dr. Howard Taylor in China, describing the fearful havoc wrought by the opium habit in that part of China where he was sojourning at the time. Mr. Broomhall concluded with earnest prayer for the success of this effort on behalf of the nations of India and China, and for a blessing on all engaged in the work.

We give, in connection with this report of the welcome meeting, portraits of Mr. Dyer, Mr. Prautch, Man Sukh Lal, and Mr. Thos. Hudson, who was a co-signatory of the article in *The Bombay Guardian*, but who remains in India. Friends desiring to have fuller details of the Bombay prosecution, and what led up to it, should procure a penny pamphlet, "Suffering for the Truth," issued by Dyer Brothers, Paternoster-square, E.C.

THE RAILWAY MISSION.—A conference of delegates from about thirty branches of the Railway Mission was held in the Railway Mission Hall, Cambridge, on October 6, 7, and 8. The hall, which has recently been enlarged owing to the development of the work, now seats about 500 people, and was crowded out on several occasions during the conference. A striking and helpful address was given to men only on Sunday afternoon by Rev. Handley Moule. The delegates' report of work done at the various branches was full of encouragement.

## COLOMBO OPIUM DENS.

Mr. George W. Tebbs, of the Ceylon and Indian General Mission, writing from Shiloh, Colpetty, Colombo, sends an account of a visit paid to Colombo opium dens, in company with a co-worker, his Singalese pundit, and Rev. T. Stockley, the new minister of the Cinnamon Gardens Baptist Church. They took with them a number of tracts and gospels for distribution; they were kindly received by the smokers, obtaining free access to the dens, although information by the men in charge was absolutely denied. Mr. Tebbs says:—

"We visited one of the 'Pettah' dens. This part of Colombo is solely composed of native bazaars. It is a sad fact that opium dens in Colombo can easily be distinguished by the unusually large crowd of natives assembled in the front—particularly so in the evening at the close of the day's work. At this place three men, who were Sivites, were sitting at the counter, and apparently were very busy dispensing the poison.

"The den was a fearful place. It would have made an excellent illustration for Dante's 'Inferno.' As soon as we passed from the street we entered a dark passage. At the far end there was a ladder, by which we had to cautiously climb to the den above. Making our way above, we were soon greeted by the insipid fumes from the pipes. We found that there was no ventilation, and no light save that given by the opium lamps. The room was so low that we had to stoop as we made our way to the groups of smokers. All told, there were about thirty men. In the midst of one group there was an old Singalese man, apparently about eighty years of age. As far as he could tell, he had been a smoker for about fifty years. His body was terribly emaciated. He seemed to be nothing more than a living skeleton. He was on the verge of the grave, and knew nothing whatever of the 'Beyond.' Here there was the same cry as in other places we visited. 'We would do without it if we could, but we cannot.' 'There is no hope for us now, we must have it until we die.' 'We thank you for visiting us, and for your sympathy with us, but it is too late to help us now. Please help the coming generation by destroying this bad thing right out of the land.' There was the same unbelieving and wondering expression upon their faces as we told them of One who could 'save to the uttermost.'

"I never thought there could be such hells upon earth until I saw them with my own eyes. I shudder to think of what must be eventually the fate of the nation who has brought to pass all this misery and woe unless she repent. We were glad to leave the place, but grieved to leave the souls as we emerged once more into daylight. There is a continual stream all day long entering and leaving the dens. Some go once, others twice, and even thrice, daily.

"We returned home sick at heart for these poor 'slaves,' and fully determined by the grace of God we would seek to hasten his kingdom by seeking the lost with Jesus in these dens of sin. Brethren, pray for us."

MR. McNEILL AND MELBOURNE JEWS.—Perhaps the most remarkable feature I witnessed in connection with the mission (says a resident in Melbourne) was the great interest manifested therein by the Jews. Even the Rabbi himself came and asked me if I would accompany him to one of the meetings, and he took his seat on the platform alongside our own ministers, desiring after the address to be introduced to Mr. McNeill, whom he thanked very cordially. Other Jews of high standing amongst us also attended the meetings, and I was informed that two Jewesses were converted one evening during the singing of a hymn by Mr. Burke.

## THE CHURCH CONGRESS.

Last week two or three thousand clergymen isited Exeter to attend the Church Congress. The rincipal meetings were held in the Victoria Hall, hich had been fitted up so as to accommodate out 2500 persons. The Bishop of the diocese as president, and his opening address on Tuesday ternoon struck a very useful note for the guidance the subsequent gatherings. In some remarks on odern questionings, he declared that the Church ands, where she has ever stood, on "the Impregble Rock of Holy Scripture." The canonical oks, from Genesis to Revelation, are God's Word itten.

On the subject of reunion the Bishop said: It ems impossible that our Lord's intercession for s people "that they all may be one" should have en wholly unanswered during these more than hteen hundred years. Him the Father heareth ways. Perhaps, however, many have expected an swer here on earth diverse from that which was r Advocate's immediate will, and which has been lly vouchsafed. The unity of the Jewish Church symbolised by the seven-branched golden candleck, seven branches on one stem. The unity of e Christian Church is symbolised by the Son of an walking amid seven golden candlesticks. The carnation binds in one all who love our Lord sus Christ in sincerity;

AS WE DRAW NEARER HIM,

draw nearer each other. And secondly, we renid ourselves that our Lord's intercession for the ion of his saints is being progressively day by y fulfilled in those who pass within the veil. They gathered from all Christian communions under aven, but in the paradise of the holy dead no rtisanships divide them. They are one in the sence of the one Lord, theirs and ours. They ect one image. They sing one song. We see m not, and yet they are knit to us by countless es of spiritual kinship. Do we realise as we ght the centripetal unifying power of this fact? are, perhaps, too prone to look only on the urch Militant; an angel's ken would always include Church Triumphant. Still, we hail every apach to closer union here which is founded on th, and we thank God for those yearnings of rt after brotherly fellowship between Churchmen Nonconformists, which found such touching ression and recognition in the Lambeth Conence of 1888.

Speaking of the Church of England as Protestant Evangelical, the Bishop advocated the consecra of deans as suffragan bishops, the compulsory rement of disabled clergymen, religious educa, and temperance. He proceeded: How can we ect to evangelise the world unless we are at the e time doing our utmost to perfect that Church rm which, thank God, has been so faithfully hopefully commenced? I do not see how we expect that the Christ, the Saviour of the world, fully bless us at home, while we leave

HUNDREDS OF MILLIONS OF SOULS

outer darkness abroad, and carry on with forces gether incommensurate with its stupendous imance that missionary work which lies so near heart, and which demands the noblest offerings nen and means that our Church, as a Church, lay at his feet. If we were making disciples of ations, it would be our strongest Church defence, ghty magnet for home reunion, a signal to the of the earth, "The Lord is at hand."

fter discussion on Cathedral work and influence, great subject of Congress interest was "Biblical cism," on which addresses were delivered in Royal Public Rooms. The Bishop of Gibraltar ng read a paper which was not very decisive, Driver introduced "The Growth of the Old ament" in the language of the critical school, without any very startling statements. Dr. ley Leathes followed, maintaining the unity of oture, and in other ways championing the odox position. It is, he said, an obvious fact in the Old Testament, prophet, psalmist, and rian alike bear witness to a common national ry and a common national faith, to a common ion to God, to common hopes and aspirations, the uniform consciousness of failure and in- to realise them. Let the books of Moses be en when they may, it is undeniable that all the rs of the Old Testament are, so to say, per- with the consciousness of the Law of God. possession and knowledge of this law has made them what they are, and has differentiated them from all other writers. In the course of a debate, Rev. George Eusor warned against hasty conclusions. He urged consideration of the claims of the Lord Jesus, even as a man, for He lived about two thousand years than the critics nearer the times in dispute, and He was wholly without bias.

After papers on apologetics and doctrine, Rev. A. Armstrong Hall, in choice terms, maintained that if the alienated and indifferent are to be attracted and awakened it can only be by a Church that is herself awakened; and that

THOSE WHO WISH TO AROUSE OTHERS

must not merely tell them about Christian doctrine, but must be able to tell of a Christ whom their eyes have seen and their hands have handled, and at whose feet they have thrown themselves in obedience and submission.

On Wednesday questions of education and the care of the poor were discussed before deeply interested audiences; and other subjects were politics and commerce, the ethics of amusements. Mrs. Creighton, wife of the Bishop of Peterborough, spoke on the position of women and girls. In the course of her address she said: It seems to be true that the tone of society is given by women. If so, the question what they expect from men is of vital importance. Will they be content with conduct which in their presence alone leaves nothing to be desired? Let them speak out clearly on this point. To the truly repentant sinner we shall never shut our doors, though we have a right to demand that the repentance be true and lasting. But the man who does not honour all women is not fit to be a companion for our daughters, nor for our sons either. We must be very careful that we do not add to the temptations of men. The flirting ways, the

INDELICATE DRESS OF MANY GIRLS

at balls, what are they but appeals to the lowest part of men's nature? The free and easy conduct, the jokes of a slightly questionable kind, the laughing assumption that a man must do many naughty things—these are only attempts to gain his attention by descending to his supposed lower level. We talk as if the vulgar hunt for husbands were a thing of the past, but a very little observation will convince us that it is not so. There are still girls who will do anything to attract men, mothers who are willing to ignore an unsatisfactory past in order to secure husbands for their daughters. We shall not be right on these points unless girls are allowed to have a sphere of their own, some other object in their life than doing the flowers and writing notes for their mother until they can find a husband. Marriage is a sphere, not an occupation. Our daughters must enter upon married life not because there is nothing else for them to do, but because they feel that married life offers to them the fullest opportunities for usefulness as well as for happiness. The attitude of society towards marriage, towards all questions of the relations of the sexes, is mainly determined by women. We women—young, middle-aged, and old alike—need a stronger conviction of the seriousness of our own individual lives. The influence which our sex gives us is already great. The

INFLUENCE WHICH WOMEN HAVE HAD

through their purity, their innocence, their refinement, has been great. But the influence which we may have if we will add to these the consciousness of a serious purpose in our lives will be far greater. We do not wish to be sofa-cushions or even props to men; but we wish to work by their side, bringing each our own particular gifts to aid in that great work of the redemption of the world in which our Master suffers us to be his fellow-labourers.

On Thursday, Prebendary J. H. Crowfoot advocated auricular confession, and suggested the subject as a fitting one for the next great gathering of the Anglican Episcopate. The suggestion was hailed with applause, which Dr. Jessopp said was very ominous. He solemnly warned his younger brethren, before advocating sacramental confession, to study history. He further cautioned young women, as well as young clergymen, that it was a subject that they would deal with at their peril. Dean Lefroy admitted that the Church of England (as had been said) allowed the confessional, but he contended that it treated it as a medicine, and not as a food. To treat it as food would be to destroy its use. The manly, robust, vigorous character which prevailed in England was universally absent wherever sacramental confession was an order.

## THE CONGREGATIONAL UNION.

The Autumnal Assembly of the Congregational Union was held last week at Liverpool, and attended by about twelve hundred delegates from all parts of England and Wales. Great George-street Chapel, with which the name of Dr. Raffles is so intimately associated, was the central place of meeting. The opening sermon was preached by Rev. Alfred Rowland, of Crouch End, the subject being "Things shaken, and things unshakeable in our faith and service" (Heb. xii. 27).

The address of the president, Rev. Dr. Barrett, of Norwich, delivered on Tuesday morning, was entitled "The Secularisation of the Church." It was a very useful and timely deliverance. The Doctor said: The Church of God is created by the life of God; it is a spiritual organisation existing for spiritual ends, and whenever from any cause its spiritual life and power are impaired, or subordinate aims and secular work are allowed to take the place of its spiritual mission among men, the Church is becoming, if it has not already become, secularised.

Justifying Nonconformity on spiritual rather than political grounds, the President enforced the true mission of the Church of Christ. Referring to the decay of Puritan tradition in family life, he observed: I know it is easy to say there was much that was unlovely and narrow in the Puritan home, that they went to a foolish extreme in their revolt from the world. It is easy to smile at some of the innocent things they denounced, and to say such a view of life as theirs was a partial and mutilated view; but at least this is certain, with all their narrowness these Puritans saved England from ruin. They were the source and strength of its most enduring greatness, of its deepest spiritual life; and to-day all that is best and purest in our national life, our national seriousness, our national righteousness, our Protestant faith, and above all, our English homes—fairest and sweetest of all the homes of the world—we owe to the influence of Puritanism in England, and to the Puritan interpretation of the command, "Love not the world, neither the things which are in the world."

Having spoken of reunion, Dr. Barrett said: There is a deeper and even more blessed work possible for us than the external consolidation of the Churches, and this is the revelation of the deeper inward and spiritual

ONENESS OF ALL REDEEMED SOULS

in God. "The unity of the Spirit" is the one hope, as it is the one foundation, of the future unity of the Church. The Life of God is the only force mightier than all our divisions, and as we draw nearer to Christ we shall find ourselves nearer to all our brethren in Christ. It is the faith, the charity, the holiness, the meekness, the goodness of the Church which will form the golden links of the new union of the future, and the humblest disciple may fashion some fragment of this living chain of love.

On the evening of the first day of the assembly there was a large public meeting, at which addresses were delivered on the Bible in the life of Free Churches. Dr. R. F. Horton spoke of the place of the Bible in personal life; Principal Cave dealt with its place in our national life; while Rev. J. Guinness Rogers spoke of its place in the Church. The last-named said his objection to the higher critics of the Bible arose chiefly because they did not take sufficiently into account what the Bible had been in the world, what it was—in the world, to individuals, and to Church-life. They could not take the Book as some question of language or literature; it was a history, and unless that was taken into account the critics could not claim to follow a scientific method. If believers could not explain all difficulties, they could afford to say, "Let us wait; the great fact is here, and it must be dealt with, that the Divinest thing in the world is the Bible, the Word of God."

On Wednesday morning Dr. Mackennal, of Bowdon, spoke on the nourishment of the spiritual life. He desiderated frankness as of supreme importance. Considered as a discipline, frankness is the way to truth; considered as an appeal to God, frankness is faith. Sincerity is the way to self-knowledge, and self-knowledge leads to repentance. If we are not afraid to know our defects, God's Spirit will transform our wants into desires. The doctrine which has been so much enforced of late, that absolute consecration is perfect sanctification, is true in the germ if only the consecration is sincere. Years ago, revolting from a doctrine of the inter

cessorship of Jesus, which was too hard in its outlines, like an over-exposed photograph, he discontinued the formula in prayer "for Christ's sake." Now there were no words more dear to him. Spiritual life is the choicest gift God has to bestow on men.

Rev. W. Hardy Harwood having spoken on prayer and duty, Rev. J. Morley Wright called for more intense church meetings, and a greater use of the latent power which at present is untrained and unused in the churches. Dr. Fairbairn, in an address on the ministry, maintained that pastors should hand over to members of their congregation secretarial, financial, and other secular work, and become earnest students of God's message themselves. If the minister is to give his sermon straight out of the eternal he must live in the eternal; if church members make him a factotum, who has everything to do and is allowed to do nothing, how can he dwell with God till his soul be possessed of God, and his face radiant with God as he spoke to them of Him? If there is to be worship, there must be sermons straight from the Eternal.

"Prayer and Providence" was the subject of papers by Principals Scott (Lancashire Independent College) and Simon (United College, Bradford). There were meetings of the Church Aid, Colonial Missionary, and Total Abstinence Societies; also conferences on Church Extension, Irish Missions, Education, and subjects of social and semi-political interest.

## MESSRS. McNEILL AND BURKE.

The visit of Rev. J. McNeill and his singing companion, Mr. J. H. Burke, to Victoria has come to an end. The results are yet to be manifested to their full extent; but enough is visible to make God's children give Him thanks for this time of refreshing and revival. The ministers of the various denominations were hearty in their welcome to the evangelists, and unwearying in their efforts to make the mission a success.

It is not needful to give a description of the evangelists or their methods, as they are well known to all your readers; but it will be of interest to give the impressions formed of them by those so far away from you. Perhaps this could not be better done than by giving a notice of the farewell meeting, and a copy of the address presented by the two Presbyteries of Melbourne; this is the opinion of able and competent critics, and ably sums up the work attempted and done.

Messrs. McNeill and Burke are now at work in Ballarat; then they will go for a week to Adelaide; then away to the northern colony of Queensland; then to Sydney, New South Wales; and finally to New Zealand, which will complete their Australian mission.

The writer can only add his personal testimony to the good that has been accomplished, and the greater things he yet hopes to see. "God bless John McNeill," is a prayer which will follow him from thousands of Australian hearts as long as God spares him to work.

FAREWELL MEETING.

On Friday afternoon, August 31, the ministers and elders of the Presbyteries of Melbourne North and South met for the purpose of saying farewell to Mr. McNeill and Mr. Burke. Afternoon tea having been partaken of, the chair was taken by Rev. Dr. Robinson, Moderator of the General Assembly, who briefly stated the object of the meeting. Short addresses were given by the Mayor and the Hon. R. Richardson, Minister of Railways, expressing their personal appreciation of the Mission that had been held, and their feeling that it had proved a blessing to all sections of the community. Rev. H. B. Macartney spoke on behalf of the executive committee, Rev. D. S. McEachran as representing the Presbytery of Melbourne North, and Rev. J. Meiklejohn as representing the Presbytery of Melbourne South. The following address was read by Mr. Meiklejohn:—

To Rev. John McNeill.

Dear Sir,—We, the members of the Presbyteries of Melbourne North and South, wish to convey to you, on the eve of your departure from the Colony of Victoria, an expression of brotherly feeling and devout thankfulness for your visit. Your labours during the four weeks you have been with us have been very abundant, and we are grateful to God, the fountain of all blessing, for the manifest tokens of success that have accompanied them. We have marked with admiration your special gifts as an evangelist, and the evidence you have given of their entire consecration to the Master's service.

Your work in Melbourne has not only been helpful to many individuals, but its effect, we believe, has been deep enough and wide enough to influence for good the corporate life of the community. Coming, as you did, at a time when, through a prolonged period of commercial depression, the hearts of many were weighted with disappointment and care, your clear and earnest declaration of the truth of the Gospel has helped to awaken new hope, and to beget that spirit of good cheer which is itself a source of strength.

The meetings held for business men in Melbourne Town Hall have been a marked feature of the work, and the large and attentive audiences that have assembled day after day betoken a deepening conviction of the reality of the things that are unseen and a renewed interest in them. Not only the enormous crowds that have attended the meetings, but the unusually long and frequent notices of the addresses in the daily papers, have afforded to many an additional evidence of the Gospel being still a living force, and capable, as of old, of moulding the character and shaping the destiny of men and nations. Your brethren in the ministry have shared in the blessing, and found a stimulus through your labours.

That God may safely keep you and continue to make you more abundantly useful; that your bow may abide in strength, and your arms be made strong by the hands of the mighty God of Jacob—is our hope and prayer.

The address was signed by Rev. A. C. Smith, Moderator of the Presbytery of Melbourne South, and by Rev. James Ballantyne, its clerk; by Rev. A. Yule, Moderator of the Presbytery of Melbourne North, and by Rev. T. W. McGregor, M.A., its clerk; and by Rev. J. Meiklejohn, convener of the presentation committee. It was beautifully illuminated, bound in album form, and contained views of the Scots' Church, Dr. Bevan's church, the Town Hall, and the Exhibition building.

At the same time Mr. Meiklejohn handed to Mr. Burke a handsome album, containing several large views of Melbourne and the scenery of Victoria, and in doing so testified to the splendid help rendered to the Mission by Mr. Burke's singing, and to the way in which he had won the affection and esteem of the large representative choir that had assisted him.

Mr. McNeill made a characteristic and stirring speech in reply, gratefully acknowledging the abundant help he had received from the ministers of the different churches in Melbourne and suburbs. Mr. Burke also made a feeling reply. The proceedings were marked by much enthusiasm; the hearty appreciation of Mr. McNeill's and Mr. Burke's services shown by the ministers present was quite equalled by the warm testimony of such men of business as the Minister of Railways and the Mayor of the city as to the effect of the Mission in the domains of commerce, trade, and politics.

## LONDON WESLEYAN MISSION.

The annual report of the London Wesleyan Methodist Mission is a very readable pamphlet, containing as frontispiece a portrait of Rev. Walford Green, treasurer of the Mission and President of Conference. It thankfully records continuous progress throughout the entire Mission. Statistics are given showing the membership at each branch, in each case there being a gratifying increase. The total membership is 4390 (increase 312), with 1161 on trial, and in addition 960 meeting in junior society classes.

Of the East-end Branch Rev. Peter Thompson writes:—"The spirit in which all our workers have laboured is beyond praise. Their noble zeal and transparent unselfishness—the most powerful solvent of the selfishness of other people—have left a very deep impression on the minds of the people of the neighbourhood. We encourage all our members to take up some definite Christian work, and the response we get—even from those who can ill afford time and strength—in house-to-house visitation, sick visiting, etc., is most gratifying. Our open-air campaign has been enthusiastically maintained. St. George's holds a late Sunday evening service in the Commercial-road, and a Monday evening service in the East-end Market, Watney-street. Crowds of earnest listeners come round us. Stepney Temple has excellent meetings in front of its capital premises. The "Lycett" gathers splendid audiences round its steps in the Mile-end Road; whilst Old Mahogany Bar, in Leman-street and the Sailors' Home, and Wapping, among its artisans' dwellings, always find appreciative congregations. Earnest seekers after God very frequently follow our mission workers into the chapels and find salvation."

Rev. J. E. Wakerley, superintendent of the Central Branch, says of the work at Clerkenwell:—"Conversions have been constant, and, in not a few cases, notorious. Men and women who were most abandoned and dissolute have been greatly changed, for they have become 'a new creation in Christ.' The very remembrance of wonderful rescue brings tears of gratitude and triumph to our eyes. Secularists, drunkards, gamblers, and Sabbath-breakers have become most devoted and attached members of the body of Christ. It has been our aim at once to enlist all new converts in the service of Christ and their fellows. Our people have *sought* the lost in order to their salvation. Into the highways and hedges—the lanes and alleys—they have gone with Christian zeal, and have brought under the influence of the Mission pulpit many who for years previously had no acquaintance but that of the outside with places of worship. The social side of our Mission has been vigorously prosecuted. Dire poverty has been relieved, the sick and friendless have been nursed and comforted, wayward wandering boys sought out and sent home to parents who were almost heartbroken. Whole families have been returned from London, to which they came expecting pleasure and fame, but found despair, stifled cries, and vanishing dreams, to the country homes to begin life anew."

The West Branch is in charge of Rev. Hugh Price Hughes, who says:—"The work of the sisterhood, under the direction of my wife, has gone on steadily. Many of the sisters are the leaders of large classes, all help in the inquiry room, and in dealing with special cases. The mothers' meetings, the girls' clubs, the registry office, the workhouse teas, the work among the police and the soldiers, the social relief department, and the numerous branches of the medical department, including district visiting, the Crèche, the convalescent home, and the home for the dying are all in full vigour. Two of the sisters have lately tried an interesting experiment. They have gone to reside in a small flat in an immense block of artisans' dwellings in the midst of the Soho district. They are living literally right among the people. If the scheme fulfils our expectations, we hope from time to time to place some of our older and more experienced sisters in the midst of the dense masses of population in the poorest districts. I cannot help expressing a deep regret that I am compelled to spend so much of my time in collecting money for the work. God, in his infinite mercy and condescension, has given me great opportunities of preaching the Gospel to thousands of persons in West London. Oh, how I long that it were possible for me to give the whole of my time, energy, and thought to that highest and most urgent work!"

Rev. J. H. Hopkins, of the South Branch, writes:—"Our work amongst the young is a most hopeful feature of every branch of the Mission. We have three Sunday-schools, with nearly 1500 scholars. All the schools are most efficiently conducted by a devoted staff of voluntary workers, and we find them, indeed, the nurseries of the Church. In such a poverty-stricken neighbourhood as ours there are crowds of children outside any Sunday-schools about whose welfare we have been solicitous. On Sunday nights we have provided separate services for them on our school premises, and with the aid of the magic lantern and bright and hearty singing we have succeeded in reaching some hundreds of them. Those who conduct these services have been greatly cheered with the evidences they have had of the influence of the simple story of the Cross upon the lives of these outcast children. In every branch of the Mission we have great cause for thankfulness, and brighter prospects of greater success. We often sow in tears, but we are permitted also to reap in joy."

Then there are the Leysian Hall and Grove (Southwark) Missions, both of them doing excellent work. The various branches have scores of adjunct operations, promoting spiritual growth and education, thrift and bodily health. Devoted nurses and volunteer helpers make up a little army of workers whose labours, it is gratifying to know, have by no means been in vain in the Lord. Copies of the report may be had from the secretary of the Mission, Rev. W. D. Walters, Centenary Hall, Bishopsgate-street Within, E.C.

THE ANTI-LYNCHING COMMITTEE.—A meeting of the Executive of the Anti-Lynching Committee was held last week at the house of Mrs. Clayden, 1 Tavistock-square. The hon. secretary stated that since the letter and proclamation of the Governor of Alabama had appeared in the papers, money in support of the movement and letters of adhesion to the committee had been received. The following resolution was passed: "That this committee has received with great satisfaction from the Governor of Alabama a copy of a proclamation issued by him denouncing in the strongest terms the lynching of two negroes which took place in his State in August last, and offering rewards for the conviction of the offenders."

## POLYTECHNIC SERVICES.

A new departure has been made by this popular nstitution in the way of extending its spiritual use-ulness to a degree proportionate to its influence as social and educational centre, and Mr. Josiah Nix, ate of the West London Mission, has been en aged as evangelistic secretary. The Princess's Theatre has been secured for Sunday evenings uring the winter months, when Gospel services of bright and attractive order will be held, combin-ng hearty singing with the aid of lantern views lustrating the preacher's subject.

The first of these occasions was held on Sunday vening last, when the capacious building was filled overflowing, so that long before the hour ap-ointed for the meeting to begin, the outer gates ad to be closed to a seething crowd pressing for dmission.

Mr. Quinton Hogg, as president of the Polytech-ic, briefly explained the object of the meeting. dmitting the importance of educational and phy-cal training such as the institute provides, he never-heless claimed "far and away the first place" for piritual instruction, to meet the highest needs of the uman heart. He hoped, too, that this movement ight prove a training ground in Gospel effort for a rge number of young men, so that they might be le to hold similar services in other parts of London.

It was with eager faces that the crowd looked down pon the darkened stage, and when the idea was lly grasped that it was distinctly a religious service e utmost decorum prevailed, as Mr. Nix unfolded e old-time yet present-day history of the Prodigal n. The subject was especially well chosen, for very large proportion of the audience were en of all ages, and his straight hits anent e temptations and snares which beset the e of a great city were very telling—whether dressed to the all-knowing youth of twenty-one, e more cautious man of forty, or the matured agenarian. That "the far country is easily ached, because the way is all downhill" was an iom easily proved; various means of "spending "—money, strength, respectability—were depicted th realistic fidelity, but only to point to that eat love of God to man in the gift of his only gotten Son, by whom alone a pardon and a lcome could be secured.

That the lantern is becoming increasingly a power-ally in Gospel work cannot be denied, and we ieve in impressing the eye as well as the ear with le truth. But we cannot help questioning the priety of thus depicting the sufferings of our rd. Thankful as we are to learn of a definite aversion here and there apparently traceable to s representation, we believe that the agony of rit which our Saviour endured so far exceeded physical suffering as to render any attempt even llustrate the latter pictorially to be very far from irable. In every other respect the service was culated, by the aid of the Holy Spirit, to bring ne to the audience the subtle power of the pter vanquished by the almighty saving and ping power of God.

Solos—"The Ninety and Nine" and "When I vey the wondrous cross"—were impressively dered by Madame Reichelmann, and an inquiry eting followed the lantern service. We commend se services to the prayerful and personal interest ur readers.

## LORD RADSTOCK IN BIRMINGHAM.

Prayer was asked in The Christian for blessing he visit of this devoted servant of Christ to our . Grateful praise is returned for blessing defi-ly given. On the Sundays Lord Radstock ad-ssed the men gathered in the church and mission ices in the schools at night. There was decided sing in both. Amongst the men—some of them agged apparel, who knew what suffering physi-y and spiritually meant—on the second Sunday power of the Lord was graciously manifest as after man rose up to confess his need of Christ willingness to accept Him.

he drawing-room meetings for the upper classes also been attended with good. We are grate-or such men as Mr. R. Cadbury, who threw open all for the proclamation of the truth and Lord s, showing most hearty sympathy. To believers s message has come with power, illustrated has been by the grace displayed in and through ervant. G. O. West.

*. Matthew's, Birmingham, Oct. 15.*

## ZENANA MISSION FAREWELLS.

### FEMALE EDUCATION IN THE EAST.

The Society for Promoting Female Education in the East held its farewell meeting on Tuesday week at Exeter Hall, in connection with the departure for India and China of a number of lady-workers. These were Misses Johnstone and Eyre, who are returning to Hong Kong, Miss Bland to the Agra Zenana Mission, and Miss Eger, M.D., to the Mooltan Medical Mission. Miss Baker, a new worker, is also going to Hong Kong for the first time.

Rev. A. Brooke-Webb, who presided, spoke of the excellent work already accomplished by the ladies about to return to the East. Miss Johnstone had laboured for twenty years in Hong Kong with great success. Miss Baker was now going out as Miss Johnstone's assistant. Miss Eyre, he regretted to say, was ill, and it was not certain that she would be able to leave with the party for Hong Kong. Miss Bland, who had worked in the missionary field for sixteen years, was also in weak health, and her departure would consequently be delayed. He congratulated Miss Eger on having taken her degree, and mentioned that during the last year the number of attendances at her dispensary at Mooltan exceeded eleven thousand.

Miss Bland gave a touching account of her work in Agra. In spite of physical weakness, she expressed the hope that she would be able to go forth again in a few months. The unusual heavy rains experienced recently in India had damaged their schools and hindered their work. She invited fresh workers to come forward and take the places of those who were compelled to give up the work.

Rev. Ll. Lloyd, Foochow, said that he had seen this Society's work at two or three centres, and the C.M.S. owed a great debt to it for sending ladies to take charge of schools in Foochow. The benefits which they reaped from those schools were very great. Referring to Hong Kong, he mentioned that one of the first persons he met there was Miss Johnstone, of whose work he spoke most highly. He had seen the school of which she was in charge, and the value of it in such a place as Hong Kong was enormous. Addressing the missionaries, Mr. Lloyd referred to Christ sending forth the seventy disciples, and said that they might have Christ even more fully with them than those disciples had. The disciples went away from Christ, but they, the missionaries, had an ever-present Christ. When the seventy disciples came back, there was only one thought in their minds, and that was of success. If missionaries were inclined to dwell too much upon the success of their work, they should remember what Christ said: "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

### CHURCH ZENANA MISSIONS.

On Wednesday the Church of England Zenana Missionary Society held its dismissal in the Queen's Hall. The following ladies are, for the most part, returning to their fields where they have already laboured, although some are new labourers:—Misses Hensley, Kent, C. Dickson, Scott, Brown, F. Leslie, M. Leslie, Hall, E. Chambers, Gore, M. Hall, Davies-Colley, and G. Davies-Colley, who are for the North India Mission; Misses Bartlett, Dixie, Mason, Catchpool, Hobbs, Richardson, Dickson, Barthorp, Mitcheson, Werthmüller, Houghton, Brook, White, and E. Brenton-Carey, for the Punjab and Sindh Mission; Misses Oxley, Ashwin, Ewart, Amy Lillingston, and Potter, for the South India Mission; and Misses H. Newcombe and Wedderspoon, for the China Mission.

Sir Charles U. Aitchison, who presided, observed that the war in China was presenting obstacles to their work, and the committee would have to consider their instructions to the lady they were about to send out to Foochow. Although the missionaries of to-day had not the miraculous gifts of the Apostles, they had other advantages. The ends of the world were now open to them, and the means they had in hand were sufficient if used in faith. The best doctors, the best linguists, in fact the best of every gift, should be yielded to this service.

Prebendary Webb-Peploe then addressed the missionaries from Gen. xxiv. The missionaries were going forth as the slaves of God, and it would be helpful for them to remember that. They were also going forth as stewards entrusted with all their Master's riches and power. It was an awful and yet a grand responsibility to be thus endowed to represent their Lord. If they were to be successful they must remember that it was for their Master they went. They should remember, too, that if prayer was the right hand of their work, praise was the left hand. And when God brings a heathen woman to his feet they should never forget to thank Him in the presence of the saved soul.

### ZENANA AND BIBLE MEDICAL MISSION.

On Tuesday afternoon (16th), farewell was said, at a large gathering of the friends of this Society, to twelve ladies going out for the first time as missionaries to India, and one who is returning after furlough at home. Mr. T. A. Denny presided, and, after a few opening words, called upon the Bishop of Honduras, who addressed the young labourers in earnest and inspiring terms from the motto, "Christ for all, all for Christ."

Miss Baumann, one of the most successful and experienced Zenana missionaries, gave an account of the women of India, and of the joy of working among them. Difficulties there certainly are, but one forgets these in the joy of seeing precious souls won to Christ. If young Christian girls only knew the privilege of such service, surely many would come forward to offer themselves. Workers are sorely needed. Who will come to the help of the women of India?

Miss Cornall, L.R.C.P. and S. Edin., who is going to the Lucknow Hospital, urged the medical necessities of her sisters in India, and reminded her hearers that only women can reach these secluded women.

Other sisters of the party bore brief, bright testimony to their joy in going forth to this service. There were, in addition to the two just mentioned:—Misses Catt, Hayward, and Kenward for Gorakhpur; Miss Crawfurd Hill for Lahore; Miss Harris for Bombay; Miss M. Smith for Benares; Misses M. Hill and Price for Jaunpur; and Misses Sims, Thompson, and Willison for Malegaon (Western India). Rev. A. R. Cavalier introduced these workers, indicating the field they are to occupy.

Prebendary Webb-Peploe, in giving the valedictory address, sought to press specially the importance of being "ready" at any time for anything or any service the Lord may appoint. There is a readiness demanded in view of the return of our Lord, but the readiness for service is something different. God is ready to pardon, that is, He is longing and waiting to pardon; so our readiness, being, as it were, the reflex action of his readiness, implies a waiting willingness to hear and do whatsoever He saith to us.

This the speaker illustrated by the example of Paul (see Rom. i. 15; 2 Cor. xii. 14; 2 Tim. iv. 6), avowing himself ready to preach, ready to suffer, and ready to die. So must the believer be ready for whatever the Lord may please to send. Be it ours under every circumstance and in response to every call to be able by grace to say, "Ready, sir; aye ready." Our Master is ready; shall not his servants for his name's sake be ready to witness, to endure, and, if need be, to die that He may be glorified?

## NATIONAL VIGILANCE ASSOCIATION.

Whilst, as an association, we have to consider the wider and more national questions affecting our social life, we have also to consider the narrower, but not less important, domestic claims of our Preventive and Medical Homes. If the character of the work done in these homes were more fully understood, everyone interested in the rescue of the fallen would do their utmost towards their support. Ladies living within easy distance might visit the Preventive Home at Hackney, or the Medical Home at Camden Town, and thus learn to know the inmates and their needs. On Tuesday, December 4, we are hoping to hold a meeting for ladies only, at the Medical Home, and we shall gladly welcome all visitors. We are constantly entreated to do something to alter the state of the streets, and these preventive measures are certainly the most effective remedies. We not only take from the streets those who have fallen, but we endeavour to save those who would otherwise very soon swell the ranks. Notwithstanding the interesting and almost unique character of our Medical Home we shall have seriously to consider whether the work must not be discontinued unless funds are forthcoming. We trust that, constrained by the love of Him who said "I was sick and in prison and ye visited Me," the readers of The Christian will respond to this plea and "minister unto Him." Communications to be addressed to the Secretary, 267, Strand, London, W.C. S. L.

## BLACKGANG MISSION, I.W.

Since the lamented death of Mr. Christopher W. Smith, which occurred nearly two years ago, this Mission has been nobly and successfully maintained by his widow, whose devotion and singleness of heart have won the esteem of all who know her. This was evident at the Harvest Festival recently held, when the hall was well filled with an enthusiastic audience, nearly all of whom have been gathered to Christ through the Mission.

The meeting was presided over by Rev. H. J. Crouch, of Hersham, Surrey. Mr. Newman and Captain Mitchell gave addresses full of spiritual stimulus. Many of the members also gave brief testimonies, which were interspersed with prayer and praise.

The work is still carried forward with much vigour, and during the year precious spiritual fruits have been gathered in. A well-attended Band of Hope and Sunday-school indicate the interest shown in the young, while believers' meetings and Bible-classes, in addition to the regular Sunday services, point to the provision made for the adults. Mrs. Smith's hands and heart are full of the work, to which she has given her life, her all. She earnestly desires to go out into the villages around, as formerly, to tell out the message of God's grace, but neither time nor strength will admit of this. If some zealous Christian, with both means and leisure, could assist our sister, the good work might be greatly extended.

## MEN-OF-WAR'S-MEN.

The Royal Naval Scripture Readers' Society is doing good work. As Miss Weston said lately: "It is not flashy work, but it is a very much more important work than if it were flashy. It is solid, deep, and lasting, and many marines, and seamen too, have told me it has been through these quiet and earnest talks on board their ships, with some of the readers of this Society, that they have been led to decide to live the Christian life. Afterwards the results have been shown by these men becoming bright lights among their shipmates, and leading many of them to the cross of the Saviour. The work of this Society ought to be helped forward very much more than it ever yet has been."

The organising secretary is Mr. W. A. Mount, 17, Stonor-road, West Kensington, W., who, in a little paper now before us, says:—

"The majority of Her Majesty's ships are too small to carry chaplains; hence *thousands* of men have but scant opportunities of receiving religious instruction, whilst exposed for years together to exceptional temptations in heathen lands; and, further, a vast amount of 'infidel literature' gets circulated among the men, and demands strenuous efforts to counteract it.

"For nearly *thirty years* this Society was maintained principally by officers and their friends, and increased the number of its readers from *one* to *fourteen*, but this is still far short of the requirement.

"Through its agency, among others, great improvement has taken place, and numerous expressions of gratitude for the work done by them have been received; but the necessity of considerably increasing the present number of readers is strongly impressed on the committee."

## PALESTINE EXPLORATION FUND.

The new Quarterly Report contains several items of exceptional interest. Herr Baurath von Schick, writing from Jerusalem, reports that the so-called "Gordon's Tomb" at the Skull Hill, has been sold to an English association, and is about to be enclosed with a wall. The "Tombs of the Judges" and neighbouring ground are to be sold, and the hope is expressed that the site may be saved from the operations of the speculative builder. In consequence of the increase of population, and of the railway traffic, some streets in the city have become so overcrowded with pedestrians that the passage of camels with burdens has become almost impossible. Hence, it has been decided to exclude camels from such streets. The Jewish community of Jerusalem steadily increases; about forty families from Bokhara have recently settled on the north-west of the city, and are about to build a village.

A description is given of a beautiful mosaic pavement with Armenian inscription recently discovered near the Damascus Gate. Dr. F. J. Bliss reports on continued excavations on the Rock Scarp of Zion; and Mr. E. Davis begins a thoughtful study of the development of the Hebrew alphabet in the light of the Siloam and later Palestinian inscriptions. (*A. P. Watt & Son, Hastings House, Norfolk-street, W.C.*)

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## HOME VISITING WORK.

Mr. James Sharpless, in his new report of visitation work in East London, says:—"I have several godly widows on my list, whom I regularly leave a small weekly allowance, kindly sent by lady friends for the purpose. I know of no better way to invest money. It will return with good interest by way of the widow's intercession to God on your behalf. I only wish it was in my power to add to the list, as there are many such cases needing assistance. A beloved brother in Christ, who is now with the Lord, used to help several widows, to whom he sent a weekly allowance for years. When he died all was given up. I shall never forget their grateful expressions for his kindness to them, and their grief at his departure.

"What numbers there are shut out from the world, existing in back rooms and out-of-the-way places in a state of misery and want. Some have a little self-respect left, which forbids them making their condition known, hence the need of home visitation. Coals and bread have been supplied to many families during the most trying part of the year. In some cases of sickness a little money, and meat for nourishment, is given. There is one person these poor people dread more than anyone else, that is the rent collector. It is the chief struggle of their lives to keep up the rent, and to do that they have constantly to take some paltry article to the pawnshop. Of course, some suffer through their own fault, not being careful when in work to put by a few shillings. Others never have the chance to save, because their earnings are so small.

"I am visiting a dear godly woman, who for years has been totally blind. In her younger days she had been very active in the Lord's work, and was used of God in leading souls to the Lord Jesus, but now her active work is done, she being thoroughly prostrate with a complication of bodily ailments. She delights her soul in the good things of the Gospel. I often think how much is lost by those who never pay a visit to the Lord's afflicted ones, whom God often makes a channel of blessing to others. I have frequent calls to address meetings and to give Bible readings in connection with other places, both among the young people and adults. It is a pleasure to be able to render assistance to brethren who are pressed with a multitude of engagements. I might enumerate many other ways, whereby the Lord makes use of feeble instrumentality. I should be thankful for any left-off clothing (male or female), as many are not able to replace their garments when worn-out. Money sent shall be specially applied as the donors may wish—to the work generally, or for relief; if left optional the needs of each will be consulted."

The address of Mr. Sharpless is 14, Sidney-square, Commercial-road, E.

## SEARCH THE SCRIPTURES.

Read the Bible—in the spirit of continual prayer. Prayer in the Name of Jesus, for the Teaching of the Holy Ghost.

**PRAY—before you begin.**
**PRAY—while you are reading.**
**PRAY—when you have done.**

☞ Turn passages of Scripture into Prayer and Self-examination—as:

**"The Blood of Jesus Christ cleanseth us from all sin."** (1 John i. 7.)

Am I cleansed?

**"If I wash thee not—thou hast no part with Me."** (John xiii. 8.)

Wash me, cleanse me—that I may be whiter than snow. (Ps. li. 2 and 7.)

**"The heart is deceitful above all things and desperately wicked—who can know it?"** (Jer. xvii. 9.)

Do I know this? "Create in me a clean heart, O God." (Ps. li. 10.)

**"A new heart will I give you."** (Ezek. xxxvi. 26.)

Is this new heart mine? Am I a new creature? Created anew in Christ Jesus? "If any man be in Christ, he is a new creature." (2 Cor. v. 17.)

Make me such, O Lord—for Jesus' sake.

**See "Scripture Help," by the late Rev. E. Bickersteth.**

[Printed at the Operative Jewish Converts' Institution, Palestine place, Cambridge Heath, London, E.; also by Penman, 33, Furnival-street, London, E.C., from which places copies of this leaflet will be sent free on receipt of a stamped envelope.]

MANNER INFLUENCES CHILDREN more than advice. They may laugh at logic and forget precepts; they cannot long resist personal power. Earnestness shows that the teacher, at any rate, thinks the lesson worthy of attention. Earnestness may be communicated.—*Sunday School Teacher.*

## AMERICAN NOTES.

Arkansas has voted no licence. The majorities in favour of licence were confined to the larger towns and cities, but in much the larger part of the State no liquor can be lawfully sold.

A monastic order has been instituted in the Episcopal Church at New York by Bishop Potter. It is the second institution of the sort in that denomination, the first having been formed eight years ago.

Mr. Merton Smith has been labouring at Belvidere, Ill. The great interest taken in the meetings was evidenced by the immense crowd in attendance at the opening services in Union Hall. Great good is bound to result from his efforts.

The pastors of the Reformed, Presbyterian, Methodist and Baptist churches of Hackensack, New Jersey, are preparing for vigorous evangelistic work during the coming winter. They have invited Dr. L. W. Munhall, of Philadelphia, to hold a series of services in Hackensack.

The thirty-seventh anniversary of the Fulton-street Noon Prayer Meeting was recently held in New York. The venerable founder, Mr. Jeremiah C. Lanphier, expected to be present; but he found himself too feeble to attend. Mr. Lanphier's successor, Mr. Charles F. Cutter, gave an interesting account of the work the prayer-meeting is now doing.

Major Cole has closed some successful Gospel meetings in Clinton, Mo. The five pastors of the Presbyterian, Cumberland Presbyterian, Methodist Episcopal, Methodist Episcopal South and Baptist churches co-operated very heartily in the work, which has resulted in many conversions, besides the general quickening of Christian life among church members.

Rev. D. M. Stearns, pastor of the Reformed Episcopal Church, Germantown, Pa., conducts fifteen weekly Union Bible-classes, which are variously located in some principal cities and towns, viz., New York, Brooklyn, Harrisburg, Wilmington, Easton, Philadelphia, West Philadelphia, Allentown, Bethlehem, Stroudsburg, Belvidere, York, Baltimore, and Germantown. Mr. Stearns follows the topics of the International Sunday-school Lessons.

In the American *Independent* of October 4 there is a symposium on "The Drink Evil," which seems to be as burning a question in the States as it is in this country. There is a strong consensus of opinion as to the demoralising power of the saloon, and various remedies are advocated. General Neal Dow, of course, extols prohibition pure and simple. A resident in Massachusetts tells of the large success of the local-option law in force in that State.

A great anti-gambling crusade has been launched in Chicago. As a result of this several raids have been made upon certain notorious places, and in spite of the interference of justices of the peace and the indifference of the police, the gamblers have had such a hold in Chicago that it has been almost impossible to shake it. But the Civic Federation has made an attempt at the deliverance of the city from the grip of the gambler. The City Hall gave no aid, but the courts of record did, and the result is that gambling has ceased. The ire of the law-abiding and respectable citizens is fully aroused, and if gambling is not speedily suppressed by the powers an appeal will be made to the people and the legislature.

The city of Scranton, Pa. (says a correspondent of the *New York Observer*), has been blessed for ten days with the presence and the preaching of that highly-honoured servant of Christ, D. L. Moody. He came to Scranton almost unannounced, and by many he was unexpected. But when he left us multitudes were grieving over his departure. While among us he preached twice every day, and occasionally thrice. He is the same earnest, zealous, uplifting, inspiring man of God that he was when I first met him twenty-five years ago. One grand feature in connection with the campaign was the services conducted by four or five co-labourers in tents. These tents were erected in well-selected localities, where the masses could easily reach them, and they have been crowded at almost every service. Messrs. Whittle, Bliss, and Schiverea, as preachers, and Messrs. Stebbins and Weedin, as singers, carried on this work for several weeks, and the tent services were continued for a month longer. All classes and conditions of people have flocked to the meetings, and many have expressed a desire to live henceforth a Christian life.

WOMEN AND OPIUM.—Miss Dwarkabai G. Lalaj of Bombay, and Miss Marian E. Dyer, recently on the staff of *The Bombay Guardian*, spoke at a meeting of women at the Friends' Meeting House, St. John's-street, London, on Monday afternoon, on "India's women, and how they are wronged by the opium traffic." A resolution condemning that traffic was unanimously adopted.

## Letter to the Editor.

### CHILDREN AND SERVANTS.

My Dear Sir,—I have noticed with satisfaction
e prominence lately given in The Christian to
veral points bearing on family life and the deal-
gs of Christians with employés, etc. Very, very
uch evil is constantly being wrought, more from
ant of thought than want of heart.

Like every other question, this has its two sides,
d if the powers that be should consider their
pendents and juniors, so also should the two latter
nsider their employers, parents, influential friends,
whatever name stands in their own particular
se for the individual person or persons they feel
emselves to be junior to. This latter side, how-
er, is one to which personal advantage is a power-
l stimulant, and therefore is more often kept in
nd than the former.

The question of recreation in Christian homes is
e which can hardly be over-estimated, and which
ems to be more thoroughly neglected by Christian
rents than almost any other point. Parents can-
t be expected to know all about every subject
ich children may inquire into, but a careful and
ayerful study of one's children and their tastes will
on show the direction of each one; and if one takes
such awful things as electric batteries and chemi-
s, and begins to talk about voltaic and frictional
ctricity, Leyden jars, and induction coils, and to
ghten you by nearly blowing himself up with
phur and chlorate of potash, there is no choice
you, if you would enjoy his fullest confidence,
to make a study of, at any rate the elements of
se sciences. Do not check the first enthusiasm
the delights of science by telling your son that
h things are "too dangerous," or "smell too
ty," or are too expensive for mere child's play.

Surely it is not out of place to call attention to the
ge number of advertisements for married people
hout encumbrance, which is really inhuman.
cumbrance is not the word used in God's Book for
arrows of a man's quiver, the olive-branches, and
"of such is the kingdom of heaven." If chil-
n are publicly spoken of as encumbrances, how
one be surprised that many feel themselves to be

Our servants and employés do not want a
idlin and high-flown sentimental kind of hobby-
ring of themselves and their feelings; they want
ting as human beings; and we, in the mode-
ly well-off and higher circles, to whom God has
usted some small portion of wealth, very often
in a grasping and miserly fashion to our unders-
gs, and in a very un-Christlike way. What will
money be in another century? It may be many
py and saved souls, among which our "children
up and call us blessed," and our servants have
oed the "Well done" of *our* Master to his ser-
t; and it *may* be mischief found for unemployed
ds by Satan.—Yours very truly,

Fleur de Lys.

## THE CARE OF OUTCAST JEWS.

he Wanderers' Home, the well-known Metro-
an asylum for inquiry and relieving Jews while
istress or difficulty, is now located at Bristol. In
fortieth annual report, Rev. J. M. Eppstein, the
ctor, reports the baptism of a number of believing
. He says:—

We could have baptized twice as many as we
ad we not been particular in watching our candi-
s and probing their motives. Thus, a Mr. B. E.
e to me and wished to be baptized. When asked
eason, he said that he had experienced so much
sition from nominal Christians, anti-Semites,
he wished to become a Christian so as not to be
sed to persecution on account of his being a
I could not help smiling, and said, 'My
d, you look so Jewish that these enemies would
find you out, and one of their sayings is, "A Jew
ins a Jew even if baptized with sulphuric acid." I
ot like your motive, and could certainly not baptize
I can only accept those who come as lost sinners
rist as the only Saviour.' 'I a sinner!' said the
; 'do you wish to insult me? I am one of the
men in the world; I am upright, moral, always
to do a good turn to anyone, and I have never
ed anybody.' 'Then,' said I, 'you have no need
rist, and you cannot become a Christian.' How-
he persevered in coming to me, and by God's
I succeeded in convincing him of sin. God's
t worked in his heart, and he applied to be
into the Home, where he received regular in-
tion, and was afterwards joined by his wife
hildren, who were also instructed."

is man and his wife, having been baptized in
course, are now leading consistent Christian
Mr. Eppstein's address is 3, Brandon Villas,
otte-street, Bristol.

## THE GOSPEL IN MEXICO.

Mr. Eglon Harris, of Orizaba, continues to send interesting and encouraging accounts of his work in Mexico. His printing press is already at work. He writes:—"There is some stir in opposition, but our hearts are gladdened to find that on all sides the monthly papers are being read, instead of burned as the priests demand. Three priests met Brother Almaillo one day as he was distributing tracts, and among other words used in their rage were, 'Where's this going to end?' 'We must put a stop to this.' Our brother replied, 'Senores, the work is God's. To stop the spread of the Gospel, you will have to fight against God. If we die, God will raise up others to fill our place in his service.' The priests then showed their increased rage by tearing up the tracts, which in the conversation they had received with a request to read.

"Our greater responsibility to work among the Indians has been urged. As far as I am able, I try to fulfil my debt to them, but at present I think we can best reach individuals by working in such a town as this, where they come daily in hundreds from scores of villages. No one who has not lifted up Christ's banner in a fanatical Roman-Catholic-Pagan village can imagine what it is. I would be glad to do more, but I think the Lord will send other labourers before we ought to attempt more."

The English correspondent of the work is Mr. John Mercer, 143, Dickenson-road, Rusholme, Manchester.

## THE FLOODS AT MOOSONEE.

Some time ago you kindly inserted a portion of Bishop Newnham's letter, describing the sad disaster which in April befel the Mission house at Moose Fort, James Bay, Moosonee. May I summarise the damages caused by the extraordinary flood, and appeal to readers of your paper for generous help? The greater part of winter provisions, meat and kerosene, was destroyed; out of several hundred feet of fence only a few feet were left standing. Boxes of clothes, Indian Prayer-books and Testaments, were soaked and practically useless.

Such heavy losses in a spot 700 miles from Montreal are sad enough. But in addition to much extra labour and expense, is to be deplored the postponement of many visits which the Bishop had hoped to pay during the summer. Yet out of seeming evil good may come. The present five-roomed log-house, which has lasted fifty years, has long been considered unsuitable and dangerously near the river. The late Bishop Horbin, ever ready to endure hardness for Christ's sake, often wished for a larger and safer mission house. "I do not want," says the present Bishop, "a Palace or even a Bishop's court—only a house free from the annual peril to life and property—a house where the Bishop may be given to hospitality, and entertain his missionaries on their infrequent visits, without having to put them on sofas in rooms they must vacate in the day." I sincerely hope that some will respond to this appeal from "the Great Lone Land." Help will be gratefully received by Mr. Malaher, 20, Compton-terrace, Islington, or by myself. Alfred J. Begbie.

*Horton Rectory, Chipping Sodbury.*

## THE LIFE EXPERIENCE OF A BELIEVER.

BY HERBERT R. FRANCIS.

Song of Sol., chap. iii.

I sought Him. Why?
- (*a*) Because I needed one who could put away my sins (Luke vii. 48).
- (*b*) I sought Him where He was to be found—in his Word (1 Pet. i. 23).
- (*c*) I sought Him because He tells me to seek Him now (Isa. lv. 6; 2 Cor. vi. 2).

I found Him. The reward of faith. What did I find in Him?
- (*a*) Eternal life (Pro. viii. 35).
- (*b*) A perfect righteousness (2 Cor. vi. 21).
- (*c*) Settled peace (Eph. ii. 14).

I held Him. For my present joy.
- (*a*) In order that I may know the rest of abiding in Him (John xv. 4).
- (*b*) In order that I might know *his* abiding in me (John xv. 4).
- (*c*) In order that I may work in obedience to Him (Acts xiii. 2).

I brought Him. This is a testing of faithfulness. Where do I bring Him?
- (*a*) Into my plans.
- (*b*) Into my pains.
- (*c*) Into my pleasures.
- (*d*) Into my perils.
- (*e*) Into my possessions.

## IRISH NOTES.

The Cork Methodist Association, whose membership now stands at 369, added forty-six new members to its roll last year, and is carrying on an active work.

The Dublin Methodist City Mission has just added two new agencies to its undertakings, namely a girls' parlour and a boys' club, which promise well.

A reading-room and library have been opened in Portadown, in connection with the Christian Endeavour Society, whose membership in the town now numbers 379.

The jubilee of Rev. John Davis, Presbyterian minister, who has spent fifty years as pastor of the one congregation in Ballynahinch, co. Down, was observed last week with great enthusiasm. Mr Davis received on the occasion congratulatory addresses from both the members of his presbytery and his congregation.

A meeting, to bid farewell to Miss Mary Spence, B.A., who is going out under the London Missionary Society as a missionary to Benares, was held on Thursday evening week in Donegall-street Independent Church, Belfast, Rev. Wm. Wylie presiding. Miss Spence stated that she received her call to mission work just fourteen years before, while listening to a sermon from a returned missionary. Mrs. Byers said that Miss Spence was the fifteenth student of Victoria College, Belfast, who had gone forth as a missionary, in addition to several others who had become missionaries' wives.

## SCOTTISH NOTES.

A new school has been opened in connection with the Highland Orphanage, Inverness.

Rev. John Riddell, of Glasgow, has been holding Gospel services in Bank-street Hall, Inverness.

The Dumfries Christian Conference was held last week. Rev. Sir Emilius Laurie, as usual, took a leading part.

Rev. John Urquhart has been delivering, in various parts of Scotland, lectures on modern literary criticisms of the Old Testament.

A successful series of meetings, extending over three weeks, has been conducted by Mr. Meneely, of Ballymena, in the Baptist Church, Dumbarton. The word was with power, and decisions for Christ were made every night.

St. Andrew's Hall, Glasgow, was very crowded one evening last week for the annual meeting of the Glasgow Sabbath School Union. Effective addresses dealing with various phases of Sabbath school work were delivered by Professors G. Adam Smith, Fergus Ferguson, and James Orr.

A second conference on the Revival of 1859 was held in the Christian Institute, Glasgow, on Monday, and was remarkably well attended. Rev. Mr. Howie, of Govan, presided. Dr. Wells, of Pollokshields; Rev. Mr. Laurie, of Fairbairn Free Church, Glasgow; Dr Andrew, of Stirling; Rev. Mr. Clark, of Barrhead; and others recalled stirring memories of the past.

The Bristo Gospel Temperance Union, Edinburgh, during the past year has been energetically carried on, the main object being to reclaim individuals from intemperate habits by the presentation of the Gospel as the only real hope of ultimate success in the struggle against the allurements of strong drink. The Union is based on unsectarian and Evangelical lines, and whilst its workers seek to induce the adoption of the pledge in Christian faith, they also strongly recommend its members to become connected with some branch of the Church.

One of the oldest members of the legal profession in Edinburgh has passed away in the death of Mr. Donald Beith, W.S. He was an elder in Free St. George's Church, and no member or office-bearer in that communion was more thorough and devoted. Charitable to a degree, he was ever ready to lend a helping hand in the furtherance of philanthropic schemes. In public as well as in private life he was distinguished by the geniality of his nature.

The annual meeting of the Grove-street Institute, Glasgow, took place last week. Mr. Robert Boyd, who presided, referred to the work that had been done during the past years. The medical mission had been a complete success, thanks mainly to the labours of Dr. J. Anderson Robertson. They were at present building a new wing to the institute, and when it was completed they would be in a position to cope with a larger amount of work. The secretary's report stated that the dispensary in connection with the medical mission was now open five days a week. There had been 6000 consultations during the past year. The lady students from the Training Home, Burnbank Gardens, had rendered valuable assistance in visiting the sick. In addition to free advice and medicine, food and clothing had been given to necessitous cases. All the other branches in connection with the institute were in a flourishing condition.

## THE Y.M.C.A.

We regret to hear that the Forest Gate Y.M.C.A. has been closed for want of funds.

The educational classes at the Glasgow Christian Institute have made a good start. During the first fortnight over 700 pupils were enrolled.

The Girvan Association continues to carry on a quiet work. The Sabbath morning fellowship meeting has an average attendance of fifteen. The evangelistic meetings have been well attended.

Another member of Ardrossan Association has joined the Bible Training Institute this session. There are now two members in the foreign mission field, one in the home mission field, and two in the Training Institute.

The Camden Association call attention to the Bible Studies on Sunday morning and afternoon. Also to the Bible Studies on Tuesday evenings at 8.30. Rev. D. M. Connan, Mr. White, and Dr. C. Y. Biss have promised to take part.

Members of the Clapham Association have been participating in open-air meetings on Clapham Common, on Sunday evenings. The meetings have not been devoid of incident and opposition, but the Gospel was preached, and souls have been saved.

The Walsall Association has started an excellent monthly organ of its own, entitled "*The Walsall Young Men's Record.*" There are between thirty-five and forty local Y.M.C.A. magazines now being issued in this country, many of them excellent in regard both to appearance and contents.

The New York Bowery branch has done a splendid relief work. In the past five years the number of meals given was 416,639, total lodgings given, 108,709, number of situations secured, 7083, number of garments given, 4196. There were 1890 religious meetings held, the average attendance of which was 109. There were 8528 enquirers.

A delightful reception was recently tendered by the Brooklyn Association to Rev. Dr. and Mrs. Theodore L. Cuyler. Addresses were made by Messrs. C. Morse, secretary of the International Committee, R. McBurney, of New York, and Hall, to which a hearty response was made, detailing the prominent features of the World's Jubilee Conference.

The friends at the Cornhill, E.C., Association last week presented Mr. N. R. Hughman, the late secretary, with a parting token of esteem in the shape of a cheque for sixty guineas. We trust that Mr. Hughman may soon find, in connection with the Y.M.C.A. or elsewhere, a fitting sphere for his energies. His address is 57, Wharton-road, London, W.

Much blessing has followed a mission by Rev. Lewis Johnson, at the Saffron Walden Association; the Colchester Association reports an excellent programme for the winter; the Cambridge Y.M.C. Union is carrying on an excellent spiritual and missionary work, and there are signs of much progress in many other associations in the Eastern Counties District.

On Thursday the annual conference of delegates from Y.M.C.A.'s affiliated with the Eastern Counties District Union, was held at Carrow Abbey. The secretary, Mr. W. Price, stated that there are seventeen associations in the Eastern Counties, with about 2500 members. Six of these own buildings valued at £18,460, with a debt of £4300. The income is £1860, and the expenditure about the same. Various kinds of religious work are carried on, and conversions are reported from the majority of the associations.

The annual conversazione in connection with the Edinburgh Association was held last week in the Queen-street Hall. Mr. John Carment, LL.D., the chairman, laid great stress on the value for good of the influence of young men upon young men; and in the Association they required not only the sympathy but the practical help of friends. The meeting was addressed by Mr. Charles Fermaud, Geneva, secretary to the International Committee of the Young Men's Christian Association, and Rev. Lewis Davidson, Edinburgh.

The Finsbury *Bulletin*, a bright little local, says: "A comparatively new feature in some Y.M.C.A. programmes is the Social Hour for Young Men on Sunday Evenings. What is a young man to do after service time? Go home, says someone. But in London and other cities, large and small, there are thousands of young men who are away from home, and on Sunday nights they feel their loneliness, perhaps more than at any other time. Then let our Association parlours be open and filled with homeliness; let music, and literature, and conversation, and family worship be made instrumental in filling a young man's mind with loving thoughts of the dear ones at home, and holy desires after the better home on high."

Sir Peter Eade, Mayor of Norwich, presided over the annual meeting of the Y.M.C.A. on Thursday evening. The large St. Andrew's Hall was filled, and amongst those present were Sir Geo. Williams, Dr. H. Grattan Guinness, Mr. J. J. Colman, M.P., Mrs. Colman, Mr. Alderman White, and many of the clergy and ministers of the town. It was reported that Mr. J. J. Colman had given £1000 towards the reduction of the debt on the building, and that further gifts and promises amounted to £907. The Norwich Y.M.C.A. was established thirty-eight years ago. The past year has been one of conspicuous activity. The roll of membership stands as follows:—Honorary members fifty-six, members 310, associates 161, juniors seventy-eight; total 605.

The German Y.M.C.A. in London opened some time ago a home for young artisans coming to London for work. Difficulties, however, arose, and in September last the home was closed. The committee still hold the lease of the premises, and have expressed their willingness to transfer this, with furniture and fittings, to a board of trustees. The general secretary, Mr. W. Müller, believes himself called upon to take charge personally of the home, and trusts the Lord will move the hearts of his stewards to enable him to re-open the place as a Christian Home for Artisans. He calculates that not more than £500 will be required for re-opening this home and placing it on a self-supporting basis. His address is Mr. H. Müller, 28, Finsbury-square, E.C.

## THE Y.W.C.A.

### Y.W.C.A. PROGRESS IN INDIA.

During the past months three ladies have left our shores for Y.W.C.A. work in India; and under each one who goes the work seems to assume such large dimensions, that the call comes for more to follow. Two are preparing to go shortly, but any one who reads the following letter from Calcutta will understand the urgency of the cry for workers and money. Bombay also wants someone at once:—

"Our Y.W.C.A. Home is getting now a very busy place; it is full of workmen, and the compound is all upset, as we are making a tennis court. But I cannot open the Home until I have a lady to superintend it. The work is getting far more than I can do, even with Miss Daw to help me. I very much also want to be set free to go sometimes to other places. I have been troubled about Jubbulpore; it is likely to be quite an important centre for Y.W.C.A. work. Whoever undertakes this work must feel satisfied to belong only to God, for until the work has immensely increased, it can be nothing else than very isolated, as the field enlarges, and the responsibilities increase. You ask me what income is required; the more the better. As there was no Y.W.C.A. institution, or room, or anything, I was obliged at once to take a house for meetings, classes, etc. It was quite impossible to work without one. Then, again, I have had to pay the whole expenses of the work. Also I have had to keep open house to all girls who came to me. I am obliged to have a Bengali assistant, and I pay her fifteen rupees a month, besides paying for her board about twenty-five. If a lady lived with others, and if she had a committee who paid her working expenses, then she could live upon £100 or £150 a year; but so much depends on her surroundings. God is greatly blessing his own work; in fact, He is working wonders almost every week; but I am nearly weighed down, for the need of more workers is so great. I am very thankful for the blessing in Madras and Bombay. We must try to cover the whole of India, and be all linked together, knitted together in Christ. The Hon. Mrs. Waller, correspondent for India, 316, Regent-street, W., will be happy to answer inquiries."

### BRIEF NOTES.

A new branch has been commenced at Rotherhithe.

The work carried on under Miss Turner in the Y.W.C.A. room at the Great Assembly Hall, Mile End-road, has been recommenced.

Miss Amy Greenwood, well known as a successful and devoted worker, has been appointed to the secretariat of the Y.W.C.A. in Adelaide.

The branch recently started in connection with Holy Trinity Church, Dalston, has had an encouraging beginning. Already a number of members have been enrolled.

An active interest is taken in temperance work by the members of the Central London Institute. Much help is rendered by Mr. J. Keeble, who took the chair at a recent meeting, when Mr. H. W. Maynard, of Wimbledon, gave an address.

A large number of girls have been gathered into the Bible-class under Miss Hay Chapman, in connection with the Park Mission branch, at 16a, Old Cavendish-street. As it has become difficult to find room for them an endeavour is being made to find more accommodation. The Park Mission Lodge continues to be most useful in temporarily housing girls found by the workers in the parks.

A branch which was started about twelve months ago at Crouch End was discontinued during the summer. With a view to restart the work, a meeting has been held in the Lecture Hall of the Congregational Chapel, Stroud Green. Mrs. H. Kidner presided, and addresses were given by Miss Paton and others. A room has been taken at 67, Ferme Park-road, and it is proposed to call it the Stroud Green and Crouch Hill branch.

The Brentwood Branch began its winter session with a most successful mission week, conducted by Mrs. Keith. The daily services were of a thoroughly evangelical character, and that they were thoroughly enjoyed was manifest by the crowded attendances, from the early prayer-meeting of Sunday morning till the concluding testimony and praise meeting on Thursday evening, when over thirty took part in the service. Crowded attendances was the order throughout, and at the united meetings held in the Y.M. Assembly Rooms, many were turned away. This mission week has now become a regular feature of the session and has resulted in numerous conversions and a deepening of the spiritual life of the entire membership which is drawn from every Church in the locality, and has considerably increased during the past year.

## CHRISTIAN ENDEAVOUR.

### NORTH LONDON C.E. UNION.

A deeply interesting meeting was recently held at the Upper Holloway Baptist Chapel, with Rev. J. R. Wood in the chair, in order to inaugurate a Union of the C.E. Societies in North London. The gathering was of an enthusiastic character, and largely attended. Among the speakers were Revs. Alf. Rowland, W. W. Haines, and H. H. Pullen, and Messrs. W. H. Groser, C. Churchill, and F. H. King. Fifteen societies, practically representing the whole of the north of London, gave in their adhesion to the Union. The audience represented societies whose total membership numbered, on June 30 last, 741, and was drawn from the following denominations:—Baptist, Congregational, Presbyterian, and Wesleyan, as well as undenominational.

### BRIEF NOTES.

A united C.E. Convention was held last week in New Brunswick (N.J.).

The Bridge End, Brighouse, C.E.S. has had an encouraging anniversary. The preachers were Revs. A. Galbraith and E. A. Lawrence.

The Chesterfield Ragged School C.E. Society has held its first anniversary with considerable interest. There are now ninety-two members actively engaged in good work.

In connection with a mission conducted at the Farsley Baptist Chapel by Rev. J. Manton Smith, a C.E. Convention was held, when representatives from various societies in Bradford, Pudsey, and surrounding district were present.

The first quarterly meeting of the members of the Exeter and District Y.P.S.C.E. Union, held at Thorverton, proved most successful. Preceding the public meeting in the chapel, an open-air service was held in the village. In the evening a large gathering took place in the chapel.

The first anniversary of the Centenary Memorial Society has been held at the Sunday-school, Mansion House-street, Kennington. Alderman F. F. Bels occupied the chair, and gave a most encouraging address. Rev. Walter Horne, the vicar of St. Philip's, Kennington, also spoke.

The C.E. annual Convention was to be held at Adelaide last week. An Australian paper says: "This movement, more than anything else that we know of, has brought our young people to take an interest in Christian service. There are so many young people out serving the devil, we should rejoice over those who are endeavouring to do right. Let us give them a chance to do their best, a word of prayer, and a helping hand. Our hope is in the young, and the Endeavour Society, it appears to us, has done much to nurture this hope."

### CARDIFF SAILORS' REST.

Mr. John Cory presided over the annual meeting on Wednesday last at the Lesser Park Hall. He eulogised the work of Miss Tilly, who, until her recent departure from Cardiff to live in France, worked with such magnificent self-sacrifice among the sailors visiting the port. He spoke words of hearty encouragement for the present missionary and honorary officials.

Stirring addresses were also delivered by several of the workers. The only thing that cast a gloom over the gathering was the announcement by the secretary that the institution was £250 in debt. It is very necessary that this debt should be liquidated at once. Communications regarding the work may be addressed to the honorary secretary, Miss Mackay, 49, The Parade, Cardiff.

## EVANGELISTIC NOTES.

**Mr. G. R. Cairns** has been having a good mission Salt Lake City, Utah, U.S.A., with many tokens blessing. He is now evangelising in Minneolis.

**The Brothers Weaver** have started well with eir mission in Edinburgh. Last week they had rge congregations, and many were found in the quiry-room seeking salvation.

**Messrs. McNeill and Burke** commenced their ssion in Adelaide on September 2, the meetings ing held in the Jubilee Exhibition Building. The ening services were largely attended, and marked much interest.

**Mr. W. R. Lane** commenced well at Newport, Mon., Sunday. In the afternoon upwards of a thousand n assembled, and in the evening the large hall was wded. Many anxious souls were found seeking ace. The mission closes this evening.

**Mr. W. Monro Collings** is now in the midst of a od work at the Tolbooth Hall, Glasgow. The vices, which are to be continued throughout the nth, are well attended, and night by night both ng and old are professing faith in Christ.

**reland.**—An encouraging series of Gospel ser- s has just been held in Parsonstown by Messrs. leton and Robertson, of the Irish Evangelisation iety; similar services have been held in the thodist Chapel, Gilford, by Revs. J. Nixon and R. Phillips.

**Irs. Amanda Smith.**—Cork has been favoured h a visit from this well-known evangelist. She d three very successful meetings—two in Wesley apel and one in the Central Hall—and spoke with at power and freshness. Some remarkable inces of blessing have come to our knowledge e. We trust she may be long spared to continue good work. M. P.

**lawick.**—The committee and workers in the vick Home Mission have been much gratified h the results from Gospel services conducted by J. A. Smith, evangelist. A good attendance was ntained all through the fortnight's services, and ious inquirers were dealt with every evening. istians have also been greatly revived and kened into increased zeal in the Lord's work. J. T.

**Ir. William Sampson,** the Cornish evangelist, olding services in the Brixton-hill Circuit. At Lyham-road Mission Hall, on Sunday week, there many striking conversions, among them being lliard-marker from a neighbouring large public- e, and his wife, and also a blind man. The e was crowded out. On Sunday Mr. Sampson at Brixton-hill Chapel in the afternoon and ing, while he lectured on Monday on his tour in West Indies.

**ieut. J. G. Downes** conducted last week four special services in the Soldiers' Home, Spital gues, Newcastle-on-Tyne. His addresses were ned to by good audiences from the barracks, and power of the Spirit of God was realised in the ings, and manifested by some who professed to ved blessing. It is believed much lasting good result from the labours of this devoted servant of Lord Jesus Christ. Special evangelistic services still going on. Pray for us. A. Draper.

**r. A. A. Harmer** has had very successful missions outhwell, Notts.; many have been brought to t, and the Lord's people refreshed. The meet- h the public hall for men only brought together ge number of men to hear plain truth, and the ts were most encouraging. The evangelist then on to Newark, and the like blessing has followed reaching of the Word. Meetings for men have arranged in connection with the P.S.A. Mr. ner goes up to Yarmouth, and then for a month rnley.

**ratford Mizpah Band.**—Looking back on the season in the open air, the members feel that has greatly blessed the work. We can put ands on a number of men and women who, as man can say, have been born again in the air. One testifies that he was on his way ank Holiday to drown himself in Wanstead when he heard us singing, and came and ed to the Word spoken, believed it, and went to his wife and children rejoicing in the ur. Pray for blessing on Mr. W. R. Lane, who ences an eight days' mission in the Stratford rence Hall on October 21. J. C. Crawley.

**John Currie** has had a most encouraging n Belfast, where he is at work in connection with -street Church, of which Rev. Henry Monty is pastor. During the first week he spoke in shmore-street Hall to crowded audiences, and e Sunday he addressed two very large congre- s in the church. Goodly numbers of hopeful rs have been dealt with each night, and arts of the workers have been made glad aping from the very beginning of the Mis- A special feature of the effort has been the dinner-hour services. Large crowds of artizans, factory and mill toilers gathered in the street and listened intently to the Gospel. They were, of course, warmly invited to the evening meeting. Miss Lucy Montgomery sang the Gospel with good effect. During the present week Mr. Currie continues the work in a large building called the Percy-street Hall, Bands of workers hold short open-air services, then sing their way to the meeting place. The outlook just now in the Belfast neighbourhood is most hopeful. There are signs of abundance of rain. The workers ask for much prayer.

## PERSONALIA.

**Miss Frances Willard** is, we regret to hear, seriously ill at Cincinnati, U.S.A., from the effects of a cold.

**Canon Knox,** the honoured Vicar of Aston, has been appointed Bishop of Coventry, an appointment which will be hailed by all who know his work with the fullest satisfaction.

**Mr. Robert Caldwell,** secretary of the Zambesi Industrial Mission, sailed by the *Scot* on Saturday last for Chinde and the Shire Highlands, at the request of the trustees, to visit the stations of this Mission, which has now entered upon its third year.

**Mr. Henry Varley** has concluded his visit to Glasgow, where his labours were abundantly blessed to all classes. He hopes to have another season of labour in Glasgow before returning to Australia. He is now conducting a mission in connection with the Dublin Y.M.C.A.

**Rev. J. Scott,** Queen's Park, Brighton, Congregational minister, is open to conduct evangelistic meetings, or those for the deepening of spiritual life. He has been used in both Gospel and temperance work, and is known to Rev. J. B. Figgis and other Brighton ministers.

**Rev. W. Bradbury,** of Weston-super-Mare, was recently married at Eastbourne to Margaret Appleton, of Bridlington. The newly-wedded pair are about to take a mission tour round the world, Mr. Bradbury acting as chaplain on board the s.s. *Kaikoura*, sailing from Plymouth this week.

**Mr. and Mrs. Cyril W. Bird,** at Kavungu, in the Lovale country, between Bihé and Garenganze, have had the sorrow of losing their infant—the "white baby"—in whom the natives took so much delight. Dr. and Mrs. Fisher have joined them at Kavungu, where a good opening has been found for the Gospel.

**Dr. Lunn,** in consequence of his duties as hon. secretary of the Bible Education Council, finds himself compelled to postpone his visit to America until after the London School Board election. During his tour it is understood that he will lecture before several of the American Universities on the "Immorality of Hindooism: A Reply to Annie Besant."

**Rev. Geo. C. Needham.**—Since the Northfield Conference Mr. Needham has been holding like gatherings for Bible study and the promotion of spiritual life in Massachusetts and Vermont towns. Mr. and Mrs. Needham have been teaching on the doctrines of the Word and lecturing on prophecy at these conferences to large numbers of earnest people.

**The will of Mr. E. H. Penfold,** of Winchester, has been proved. Amongst other bequests are £600 to the vicar and churchwardens of the parish of Loose, Kent, to invest and distribute the income among poor, well-conducted inhabitants of the parish; 200 guineas each to the West Kent General Hospital (Maidstone), Royal School for Officers' Daughters (Bath), Hospital for Incurables (Putney Heath), National Lifeboat Institution, Royal Asylum of St. Anne's Society, National Hospital for the Paralysed and Epileptic; 100 guineas each to the Ophthalmic Hospital (Maidstone), Hants County Hospital, Bonchurch Convalescent Home, Sussex County Hospital, Hospital for Consumption, Cancer Hospital, Society for Promoting Christian Knowledge, Society for the Propagation of the Gospel, Royal Military Benevolent Fund, Royal Agricultural Benevolent Institution, St. John's School for Sons of Clergymen, Cambridge Asylum for Soldiers' Widows, and the Soldiers' Daughters Home; and 50 guineas each to the Brighton and Hove Dispensary and the Sussex and Brighton Infirmary for Diseases of the Eye, all free of legacy duty.

BUENOS AYRES.—Mr. and Mrs. Torre's work is more interesting than ever. There is now a good meeting in Quilmes. We watched some men who came most regularly every week. Most of them had never been to a meeting in their lives before; they did not know what to do or what was to be done with them. There are more than two hundred children attending the day-school. The Sunday-school classes had to be broken up for lack of teachers. The hall is sometimes full on week-days as well as on Sundays. Lately there has been great blessing.

May Westbrook.

## OBITUARY.

MRS. A. DIXON.

Mrs. Adelaide Dixon, the widow of the late Rev. Jabez Dixon, of Accrington, died on Sunday morning, October 14, in London, after an operation for cancer. From early life she had been an earnest Christian worker, and throughout most unselfish, constantly being a succourer of many.

MRS. FERRIMAN, NEW SOUTHGATE.

The wife of Thos. F. Ferriman, of New Southgate, was, on October 1, called to her rest, after a very short illness. For a number of years, in a quiet and unostentatious way, both at Holloway and Highgate, she conducted mothers' meetings and a police class. In Southgate, amongst young women, in connection with the Y.W.C.A., she was a most indefatigable worker. Having been brought to the Lord when quite young, she spent about forty years in the service of her Master, whom she so much loved.

REV. R. SHEPHERD, BEVERLEY.

This Congregational minister, who has done a good work in the North, died suddenly last week, as the result, it is believed, of a fall in his garden. Twenty-five years ago he met the late Mr. Bradlaugh in debate at Grimsby, and for two nights maintained the truths of Christianity. Mr. Shepherd published, many years ago, when Ritualistic practices were attracting considerable attention, a book entitled "Miss Nelly's Sins," in which he dealt with the confessional as practised in Protestant churches.

DR. W. MOON, BRIGHTON.

Dr. William Moon, the inventor of Moon's system of embossed type for the blind, died suddenly on Wednesday week at his residence, 104, Queen's-road, Brighton, at the age of seventy-five. Dr. Moon became blind when twenty-one years of age, and devoted the whole of his subsequent life to his fellow-sufferers. His system has been adapted to 476 languages and dialects. He was closely associated with a society for the visitation and relief of the blind in Brighton. We hope in an early issue to give a portrait and brief sketch of the work accomplished by Dr. Moon.

DR. LUNN, HULL.

Many will mourn the loss of this devoted servant of Christ, who has just been called home. His beauty of character, deep spirituality, and activity in every good work endeared him to all. He belonged to the school of Yorkshire Evangelicals of which the Dean of Ripon, the late Canon Jackson, of Leeds, and the late Dr. Shann, of York, will always stand as leaders. Dr. Lunn was a trustee of Holy Trinity and Christ Church, Hull, and of Holy Trinity, Scarborough; an active member of the Yorkshire Evangelical Union; and a consistent friend of many Evangelical societies. His loss will be deeply felt amongst Christian workers and Evangelical Churchmen.

ALDERMAN R. C. BARROW, BIRMINGHAM.

Few men in the Midlands were better known than Alderman Barrow, as a Christian, a philanthropist, and a social reformer. As a leading member of the Society of Friends, his loss will be keenly felt. Mr. William White writes:—"Very suddenly the beloved superintendent of the adult division of the Severn-street School, Richard C. Barrow, has been taken from our midst. On Seventh-day evening, the 29th ult., he took part in a conference of the newly-formed Midland District of Friends' First-day schools. The conference concluded on Second-day morning with a breakfast, at which our dear friend presided. His address on the occasion was lively, instructive, and well timed; and during the latter part of the day he took his active and useful part in the public business of the city. On the following day, very suddenly and unexpectedly, he was called from earth to heaven, to our great loss and to that of the whole city, which in such varied capacities he had faithfully served for so many years. Of him it may truly be said, 'Not slothful in business, fervent in spirit, serving the Lord.'" The wide respect and esteem in which he was held was evidenced by the large attendance at the funeral, at Witton Cemetery, on the 6th, of which the *Birmingham Daily Post* says:—"A larger or more representative company than that which assembled in the cemetery has not been seen for many years." It was estimated that about 2,000 people were present, including a large number of the Severn-street scholars, and it was touching to see the wives of many of these throwing small nosegays into the grave after the company had left.

DR. ALEXANDER, medical superintendent of Hanwell Asylum, writes to *The Medical Pioneer* as to the improvement in docility and character as a result of the discontinuance of the beer ration. His testimony is amply confirmed by the experience of many workhouses.

## CAPITAL AND LABOUR.

Twelve months ago the Congregational Church at Summerdale, Chicago, had a debt of 1700 dollars on the lots which it had purchased for the erection of a building. The people had become much discouraged. At this juncture, the pastor, Rev. Edgar B. Wylie, called on Mr. Evans, a carpenter, who suggested that, as he was out of work, he would be glad to contribute two weeks' labour for a new church. Encouraged by this suggestion the pastor secured subscriptions in labour amounting to 960 dollars.

Mr. R. J. Bennett, a director of the Chicago City Missionary Society, promised to match every dollar of labour with a dollar of money. The work was undertaken by labourers out of employment with great enthusiasm. The walls rose as if by magic with the aid of fifteen or twenty-five men. No intoxicants were allowed the workmen, but the ladies of the community furnished them hot coffee three times a day. Mr. Bennett did far more than he had promised, and a beautiful church now adorns the site. On Sunday, September 2, the basement was dedicated. The entire property is worth 8040 dollars, and is free from debt. The Summerdale Church is thus possessed of valuable property through this friendly combination of capital and labour, and, what is best of all, these workmen have become largely identified with the church. This history, as well as that of the majority of the enterprises under the care of the Chicago City Missionary Society, shows how false is the impression that working-men cannot be reached by the Gospel.

## EVANGELICAL PROTESTANT UNION.

The annual conference of the Evangelical Protestant Union was held last week in the Religious Institute, Manchester. Rev. A. A. Isaacs, who presided over the morning sitting, said the standard of revolt against the integrity and inspiration of God's Word had been raised in these latter times with greater violence and greater boldness than ever. Romanism, both inside and outside the Church, was almost caustic in the hope and expectation of eventual triumph. There could be no doubt that in the town and country parishes of England men false to their ordination vows, false to their trust, false to Protestant principles, had obtained a footing through which they were employing every effort to carry out what he could not help calling their nefarious and dishonest ends. Let them look how Romanism had raised its head, how step by step the great enemy of liberty and truth had been pushing onward. A paper on "Justification (not Sacramental)" was read by Rev. Isaac Hawker, and a discussion followed, in which Archdeacon Taylor, of Liverpool, took part. The afternoon sitting was presided over by Rev. A. Haworth. Rev. E. H. F. Cosens read a paper on "Old Heresies in New Forms—*e.g.*, Pelagianism," which was followed by an address on the same subject by Rev. W. E. Waddington, Theological Lecturer, Cambridge. A second paper, entitled "Practical Disestablishment of Protestantism: The Loyal Layman's Practical Remedy," which had been prepared by the late Hon. P. Carteret Hill, of Tunbridge Wells, was read by Rev. A. A. Isaacs.

**CAMBERWELL MISSION.**—A reunion of past and present workers in this mission was held on Monday evening in the hall, Toulon-street. Mr. John Kirk spoke of the work of the Ragged School Union, and showed that the Camberwell Mission had been a centre of Christian activity since 1810. God had greatly blessed the mission. At present there is very great need of workers. Addresses followed by Alderman Treloar, Rev. J. Reid Howatt, Mr. Collins, and other friends.

**REQUESTS FOR PRAYER.**—For services to be held by Mr. J. C. Rainey at the Y.M.C.A., Wallingford, from Oct. 21 to Nov. 5, for work at Kingswinford, that many may be saved and that opposition may cease.—For blessing on work in and around Windsor and on the Soldiers' Home.—For much blessing to be given at Mr. Matthew Burnett's Gospel Temperance Mission at Newhaven, from October 21 to 26 inclusive.—For the power of the Holy Spirit on a mission at Bishop's Teignton, South Devon, commencing Sunday, Oct. 14, by Miss Grace Abbott.—For blessing on services to be held at Gilford Hall, near Dublin, that souls may be saved, and for Gospel meetings at Williamstown.—For a three weeks' mission in Liverpool, commencing Oct. 21, to be conducted by Mr. James Wharton, of Barrow-in-Furness.—For an eight days' mission for young women, at South Acton, by Miss Minchin, October 21 to 29.—For a mission for railway men, October 21 to November 4, by Mr. C. Lazenby. **PRAISE.**—For much blessing given during the past week at Langford, Somerset.

# The Book World.

### ANNUAL VOLUMES.

Home Words for Heart and Hearth, conducted by Rev. Charles Bullock, B.D., will be especially welcome in cottage homes. (*Home Words* Office. 2s.)

The Zenana; or, Woman's Work in India. Vol. 1. (2s. *Partridge & Co.*) This is the annual volume of the monthly issued by the Zenana Bible and Medical Mission, which, in its new form, is bright, readable, well illustrated, and full of information as to India's women and those who work so patiently among them.

The smaller periodicals of the *Religious Tract Society* make very attractive annual volumes. Light in the Home (1s. 6d.), the new series of the venerable "Tract Magazine," should still be welcome in Christian circles. The Cottager and Artisan (1s. 6d. and 2s. 6d., according to binding) is profusely illustrated, and never was more likely to prove useful with old and young alike. For the little folks' "real own" use there are: The Child's Companion, which has many engravings and monotint plates; and Our Little Dots (both 1s. 6d., 2s., or 2s. 6d.), with pretty pictures and stories at every opening. All are bright and useful books.

The Favourite Book of Beasts, Birds, and Fishes (*T. Nelson & Sons*) is a book in which over 300 animals are pictured and briefly described. It will please young people, and should instruct them at the same time.

The Soul's Wardrobe. By Rev. W. A. Challacombe. (1s. 6d. *Religious Tract Society.*) In parabolic form the author of this little book conveys a great body of sound and practical spiritual teaching as to man's ruin, regeneration, and restoration.

The World Postage Stamp Album, with illustrations of rare, obsolete, and current postage stamps, is in characteristic exterior and helpful contents, "the very thing" for young collectors. There are spaces for three thousand stamps. (1s. 6d. and 2s. 6d. *Nister.*)

Leena's Tales for Children, by Mrs. Quincey Lane. (*Simpkin, Marshall.*) Simple and sweet stories of child-life, with some fairy tales, charmingly illustrated by C. L. Pott. The book is prettily bound, and will greatly delight the little ones, and help to pass many a long winter evening.

Are Foreign Missions Doing any Good? (1s. *Elliot Stock*). We have here a new and enlarged edition of a pamphlet setting forth many weighty facts as to the beneficent results of foreign missions. The fresh matter deals with the spiritual aspects of the subject, and the whole is a powerful plea for missionary work in heathen lands.

Regions Beyond. The September-October double number opens with an admirable charge to a missionary band by Rev. Archibald G. Brown. The other contents are of exceptional interest. Dr. Grattan Guinness writes on "Poor Ireland," and there are pleas for many parts of the great harvest field. (6d. *Partridge.*)

A Night in the Woods, and other tales and sketches by James Weston (*Sampson Low & Co.*), is a very attractive miscellany of quaint, homely, and adventurous stories for young people. There are many fine illustrations by skilled artists, and the handsomely got-up book would make a capital Christmas present or school prize.

Our Protestant Martyrs: What they Did for Us, and How their Work is now Threatened with Destruction, is the full title of a pamphlet containing the substance of lectures by Captain Charles Orde Browne. (4d. post free. *Tract Depôt*, 100, *Wellington-street, Woolwich.*) A diagram shows at a glance the date of commencement and duration of each Roman innovation, and indicates the attendant martyrdoms. This is a very instructive and useful publication.

A Plea for Text Missions, by F. W. Cory. (1s. *Partridge & Co.*) The author, who has had much experience in the Bournemouth Text Mission, is fully persuaded of the usefulness of displaying simple texts from the Word of God. In order to stir others to a similar line of service he has brought together testimony and facts of great interest, adding practical hints as to the working of Text Missions, and giving a list of the most suitable passages for the purpose. The book ought to stimulate many to effort in this direction.

Why do you not Believe? By Rev. Andrew Murray. (1s. *Nisbet.*) Both in South Africa and in Holland this little work has had already a wide circulation; hence we welcome its translation into English. As the title indicates, it is addressed to the unsaved, and particularly to those who have been roused to a sense of the necessity for salvation. In the hands of such it is likely to do grand service. As the extract we gave in a recent issue shows, it is singularly direct in its appeals to the conscience, simple in style and earnest in tone. The very quaintness of some of its phrases will commend it to many.

*S. W. Partridge & Co.* send three pleasing story books (1s. 6d.) Raymond and Bertha, by L. Phillips; Violet Maitland, by L. M. Lane; and Prue's Father, by E. F. Heddle, well written, in a style likely to attract young people, wholesome in tendency, while thoroughly interesting in incident. The Coat of Many Colours, by Rev. J. W. W. Moeran (1s. 6d.), contains fifteen typical talks with the children, by one in full sympathy with young folk. These will be found very useful by all who have adopted the admirable plan of addressing a few words specially to the children at the Sunday morning service.

*The Religious Tract Society* has issued some excellent "Shilling Reward Books." Christie's Old Organ, by Mrs. O. F. Walton is an old friend in an attractive form. Prisoners of Hope, by I. Alcock, is a story of steadfastness under persecution in the sixteenth century, in the Church of the Bohemian Brethren. The purpose of the book is definite, as is the case with all the works of the author of "The Spanish Brothers." Donald and His Friend, by Sarah Gibson, and Tom Larkins, by C. A. Burnaby, will delight the boys. Effie's Temptation, as told by herself, is the story of one who found help in the day of sore besetment. Sunshine at Last, by H. Keary, is a capital temperance tale.

The Story of the South Seas. By Rev. George Cousins. (2s. 6d. *J. Snow & Co.*) The effort to build the mission steamer *John Williams* has revived in many hearts an interest in the South Seas, and this volume, from the pen of the Editorial Secretary of the London Missionary Society, should deepen that interest. The writings of Ellis, Williams, Murray, Gill, and others have been drawn upon for facts as to the people and their evangelisation. There are scores of illustrations and maps, and while describing in detail the work of L.M.S. agents, the story does not overlook the labours of missionaries representing other societies. These pages magnify the grace of God as shown in the elevation of some of the most degraded tribes of our race; and they should minister strong encouragement to all friends of the foreign mission cause.

A Man's Gift, and other Sermons, by the late Alexander Macleod, D.D. (6s. *Nisbet & Co.*) A memorial sketch by Rev. A. G. Fleming, and a few personal reminiscences by Principal Fairbairn, give the reader passing glimpses of the man himself, but even apart from these the discourses have a peculiar interest and value as illustrations of a type of preaching many would do well to study. As defined by the departed preacher himself, it is "forthtelling" setting forth the treasures of the Word. Its expository preaching by one who knew his Bible and who by reason of natural and spiritual gifts was enabled to set his expositions in glowing diction. As his "Christus Consolator" showed, he could deal trenchantly with men and passing events, while his inimitable sermonettes for the young, such as "Talking to the Children," revealed him as a prince of preachers to children. Now this memorial volume discloses the secret of his power. He preached Christ as One whom he knew, and loved and gloried in. There are rich veins of hidden treasure in these sermons which must commend them to many.

The People's Almanac (1d. *Religious Tract Society*) for 1895 is well illustrated; it has daily texts, and contains, in addition, many useful hints and recipes.

A poem on "Christian Unity," breathing an excellent spirit, has been composed by Rev. J. Shone, of Belfast, and is published by Messrs. J. Shone and Co., Lombard-street, Belfast. Price 2d.

Good Tidings for You is the title of a new booklet by Mrs. W. E. Legg. Its message will be timely at Christmas or the New Year. (One halfpenny. *The Author*, 43, *Nevill Gardens, N.W.*)

One with God is a precious little book of sixteen pages on the subject of the last Mildmay Conference. While valuable for Christians, it is so worded as to be suitable for circulation among the unconverted. (6d. per dozen. *Hawkins & Co.*)

The Secret of Success, by H. Risborough Sharp (1s. *E. Stock.*) An exposition of the nature and power of the will, its due cultivation and conquest, and its dangerous tendencies. The book contains many useful hints on success in business and social life.

Christmas and New Year Cards.—*The Religious Tract Society* has issued some very attractive cards with mottoes and Scripture texts. There are packets of twelve for sixpence, suitable for distribution amongst the young, at higher prices cards of embossed design, jewelled, deckelled, tied with silk and tassel. The mottoes bear true Christian sentiment, and the cards are choicely finished.—Some excellent motto cards of various sizes, designs, and other seasonable publications have been issued by *Ernest Nister*, 28, *Paternoster-row*. The reward tickets for Sunday scholars, in sheets (2d. each) of from twenty to seventy, are useful. The fancy calendars are equally attractive.

### BOOKS RECEIVED

From *The Sunday School Union*.—The Perfect Life, by Rev. J. R. Miller, D.D. (2s.); The Teacher and the Church, edited by Rev. H. S. B. Yates. (1s.)

# The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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## Notes and Comments.

In most of the Sunday Schools at home and abroad, Sunday last was observed as a day of special prayer for the children. True, all sincere teachers have these on their heart at all times, yet the impetus of general consent full oft lends fresh fervour to petition. Many labourers among the children have found the whole work of the school toned and deepened after the Day of Prayer, and not a few now doing good service date their conversion from the special meetings usually held in connection. Throughout the Metropolis, and in all parts of the provinces, Sunday was thus observed, and in many instances neighbouring schools met together for prayer, in which the children as well as the teachers united. It is computed that half-a-million of Sunday School teachers were, on Sunday, making special petition on behalf of five millions scholars in their classes. From such united prayer and effort the happiest results may be looked for.

An esteemed correspondent, writing with regard to the impending School Board election, expresses a hope that Evangelical Christian men, outside the present opposing parties, but in favour of sound Scriptural teaching in the schools, may be returned in each division. Those who know anything of electioneering tactics will see little beside disaster in such a distribution of votes as might result from a multiplication of candidates. Another suggestion which has our unqualified approval is that the election should be made the subject of earnest prayer. To our mind it is a great pity that the compromise has been called in question. The disturbance is already responsible for the creation of much ill-feeling among those who should at all times be neighbourly, and no one can say what serious consequences may yet result.

The letter of Cardinal Vaughan calling upon Roman Catholics to support denominational candidates in the coming London School Board election has surely settled the point as to which side all true Protestants ought to take. The Cardinal avows the object of his Church to be the use of public money for the purpose of teaching Roman Catholic children its own dogmas and practices. We knew that before, but it is well that the thing has been declared. Will ratepayers, then, allow their money to go for such a purpose? And if they do, when do they suppose the country will obtain that national system of education for which twenty-five years ago it passed the Education Act? Is the splendid work of the past years, in which men of all parties and of all denominations have been so happily joined, to be overthrown for the sake of bringing in tests that will make hypocrites, exclude the best teachers, and play into the hands of the narrowest and most bigoted men?

William Cowper, who, like a true poet, was in advance of his time, said, "War's a game which, were their subjects wise, kings would not play at." We have entered upon the "new era" in which the people govern themselves, and when they have discovered that the bond between the "masses" of different nations is closer than the tie between them and the "classes" of their own country. It lies with "the people" to decide whether there shall be war or peace. The leaders of the working men have now an opportunity in all the forward nations to enforce among their constituencies the fratricidal wickedness of war.

The warm praise of England which Mr. Bayard, the American Ambassador to England, spoke in his own country, has naturally called forth a good deal of comment. We agree that he must have seen our best side; and it would be well, at any rate for a change, if some of our countrymen would try and get an introduction to the best side of America. When we ourselves were there, we had the joy of seeing some of the noblest men and women of the States; and the memory of them has been an inspiration ever since. To have seen Lloyd Garrison and Wendell Phillips, and Mrs. Hopper Gibbon, and other brave witnesses, who had sacrificed all for the emancipation of the Negro, is a high privilege. To have seen quiet church life and home life, is to have received the assurance that there is something in America besides corruption and violence. We sympathise entirely with Mr. Bayard's strong desire to become "an assistant in promoting peace on earth and goodwill among men." Whenever an honest American hand is stretched out, ours shall grasp it.

The work of evangelising Sicily, as described in a report by Signors Varnier and Scuderi, greatly resembles in manner and method the work of our Saviour when upon earth. They say that however suitable the services in the Evangelical Churches may be for believers, they are incomprehensible and disappointing to those who are wholly ignorant of the Word of God. Hence they seek personal intercourse by house-to-house visitation, and thus meet objections, solve doubts, and correct false notions. And it is cheering to see how these devoted labourers are visited by students and even by teachers of the Church of Rome. Even the illness of Signor Varnier was made a blessing, for to the large numbers who came to inquire after his health he had an opportunity of preaching Christ. In Calabria the people are so ignorant that they do not know what the word Bible means. Verily, Rome has been a pall of darkness wherever she has had undisputed power.

Many questions, critical and historical, have been raised in the study of the prophecy of Joel, in the discussion of which remarkable acumen is shown by Dr. W. L. Pearson, of Penn College, Iowa, in his volume, "The Prophecy of Joel: its Unity, its Aim, and the Age of its Composition." (1dol. 50c. *Westermann, 836, Broadway, New York.*) He says:—

> The variety of leading thoughts in the book is not great, but they concentrate in a harmonious unity about the *one* thought of the whole, "the day of Jehovah," in the broad sense of the term, presented in the double picture of richest blessings and of the Last Judgment. The Prophet will comfort the people in the national calamity, which calamity is itself an omen of the righteous judgment to come upon all people. The diversity of subordinate thoughts radiating from these leading ones, and primarily from the one topic, is very great, while they are painted in metaphorical pictures, now of much beauty, now of marvellous grandeur.

These considerations should help in the study of the prophecy, which is bright with hope as well as characterised by threatened vengeance. If the book opens with a succession of judgments, it closes with a series of gracious promises. The God who sendeth the plagues of destruction, at length returneth in mercy and "dwelleth in Zion." From this we should each learn a lesson, as God's ways with Israel are typical of his providences with individuals.

When we are tried by sorrow and temptation, we are apt to think that never was there so sad a case as ours, never was treatment so bad as we have received, never was the trial of faith so great. How we are to escape we cannot imagine. But we are wrong on both points. Our case is not exceptional, and there is the way to escape, the only way. For thus it is written: "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." There is only his way, which He has made, and if He has made it, He is able to guide us into it. Sometimes in our trials we are really free from them, God stays our minds so perfectly upon his Word. He has a promise or word of help for everyone for every trial. Let us not seek to force a way out of trouble. "Stand still, and see the salvation of God."

## "NO UNDERCRUST."

Some time ago, a woman came to thank me for saving her in the darkest hour of her life from a great sin. I had never seen her before, so that her first words filled me with surprise. She had been in sore trouble. That trouble had grown upon her until it seemed unbearable. She could see no relief, no way of escape from its intolerable pressure. Temptation always comes to us in our weakest moments, even as it did to our Lord, and it came to her with a force she felt incapable of resisting. She would end it all and have done with it for ever.

She sat in her chair beside a bare table, and, with her head in her hands, thought of the terrible purpose she had formed. After a while she lifted her face, and her eye rested upon a copy of The Christian, and upon a single sentence in a corner of the page. It was this—"*God's loaf has no undercrust.*" I had said this somewhere in a sermon, and by the will of God it had got into the paper. When she saw it, she stared at it again and again, and said, "*God's loaf has no undercrust.* Then I have not got to the bottom or end of his love yet. There is something for me still. The Lord is my Shepherd, I shall not want." In an agony of penitence, she fell upon her knees and prayed for forgiveness, and, with a new hope in her soul, asked God to help her in her distress. It came almost immediately, and she passed from despair to gladness. Feeling grateful for my simple words, she came to find me out and thank me, and I could not but praise God for using me through his grace in saving a soul from death. W. J. M.

## The "Empire" and the L.C.C.

The action of the Licensing Committee of the London County Council with respect to certain West-end places of amusement has given rise to a vigorous correspondence in the Press. If the revelations of "Prudes on the Prowl" (as some writers in *The Daily Telegraph* elegantly name certain ladies and gentlemen) be true, and also the "Night Side of London," by another writer, then Mrs. Chant and her friends have not told us one-half; and the West-end of London must be a second Sodom. Private clubs near the "Empire" Theatre are said to be unspeakably worse than any public places of resort. Furthermore, a correspondent of *The Westminster Gazette* affirms that he could point out to Sir John Hutton and his colleagues "a great many private mansions in the West-end which are more in need of closing than the promenade at the Empire." The latter may be many degrees more respectable than these, but it is one of the tributary streams which help to swell the torrent of London's vice, making the *descensus Averni* all the more easy because of its air of mock respectability.

That the present condition of things should be strenuously upheld by those whose vested interests are concerned, does not surprise us. Indeed, those whose craft is in danger are showing far more zeal in defending their evil gains, past and prospective, than the defenders of the purity of our homes, the virtue of our girls, and the good morals of our young men are manifesting in upholding the righteous decision of the Licensing Committee. All kinds of platitudes, sophisms, and even deliberate falsehoods are brought to bear upon the subject. But we trust the County Council will maintain its ground, and not be bullied, cajoled, or deceived into giving way. It may rest assured that, though very noisy, those who desire things at the Empire to continue as they are, are a small minority. It will be easier to keep their foot down, and to support their committee, than to let this be an open and running sore, to be brought up again and again, until the multiplication and increasing degradation of such places compels their being swept away.

It is amazing that a professedly reputable daily paper should devote page after page for a week to voice the unblushing demand that facilities should be afforded by a responsible public body like the London County Council for indulgence in vice and immorality. Abuse of the most opprobrious kind has been hurled at those who have had the courage to plead for the cleansing of places of amusement, but for downright "cant" and sheer "hypocrisy" it is long since we have met anything to equal that shown by those whose financial interests are at stake. See the following from *The Financial News*:—

"Mr. George Edwardes declares that by the closing of the Empire Theatre a capital of £200,000 will be lost, but I find it difficult to reconcile this statement with the last balance-sheet of the company. The Empire has a capital of £60,000, composed of £1 shares, 10s. and 15s. paid up, and a real working capital of £31,500. If Mr. Edwardes is making his calculation on Stock Exchange prices, his whole case will, I think, fall to the ground; for surely shareholders who have for years been receiving seventy and even eighty per cent. dividends, and have been repaid their capital three or four times over, are not much to be pitied, especially when it is remembered that even now they can sell their shares for more than three times what they originally cost. If Mr. Edwardes states that his company cannot gain a living by the performance only, and claims that the rights of vested interests should be applied to his case for the purpose of allowing his company to pay a dividend—that is, by making the promenade and the sale of drink the real business of the company—then all the halls should be placed in possession of the same privileges, and Mr. Edwardes had no right to oppose the granting of a license to the Palace.

"Then, as regards Mr. Edwardes's piteous appeal on behalf of the poor leaseholder of the Empire Theatre, and the loss he would sustain by the closing of the house, let the veil be torn aside, and the fact be stated that the leaseholder is Mr. Nichols, proprietor of the Café Royal, who is also the largest shareholder in the Empire Company. Surely this knowledge will check some of the hysterical tears which are asked for on this poor leaseholder's account.

"Next, is it not a fact that this same Empire Company paid a fair dividend before the house had any promenade at all worth speaking of? And also let me ask whether the whole question does not resolve itself into this:—Cannot the Empire Company pay a fair dividend by catering only for the honest and clean-minded amusement-seeking public, and be content with that, without seeking a bloated dividend by means which are at least open to question?"

But it is even more surprising to find that the London Trades Council, through its secretary, should have thrown its influence into the same scale. Have its members considered how this vile system works the degradation of the wives and daughters and sisters of the working classes? The "ballet" itself is admittedly recruited from the ranks of those who are driven by poverty to adopt it as a means of livelihood, though all that is modest and womanly within them revolts against it, while their unfortunate sisters are with a Satanic cynicism called "soiled doves." Whence come these doves before they are soiled, most of them, but out of the homes of the working class? The temptation presented in the prospect of sufficient money to ease the strain of the daily struggle for bread is fearful in the extreme, but it is in the Christian public, not in the Empire and its habitués, that the tempted or fallen girl finds her truest friends.

Much has been made of the cry that some hundreds of persons would be thrown out of work if the strategic move of the Empire manager in threatening to close its doors were fulfilled; yet the trades-unions do not hesitate to call a strike among whole communities of men and impose the severest privations upon thousands of persons for the sake of a possible ultimate benefit. Let them apply the same principle in this matter. Even if the worst came to the worst—of which there is not the slightest probability—and all the *employés* of the Empire were deprived for awhile of their wage, yet if in the result they freed themselves from the tyranny of wealthy vice, well might they rejoice. If Mr. George Shipton does not express the mind of the Trades Council, let this be clearly stated.

Again, it is asserted that if the promenade be closed the girls will be driven out in greater throngs upon the street. So far as experience can decide, this is not true. Three years ago the licences were taken away from two dancing saloons in Ratcliff Highway. Miss Steer and her helpers assure us that there are fewer girls there on the streets than before; indeed, they do not hesitate to affirm that such depraved places of entertainment are the sources from which the streets are replenished. Innocent girls are attracted thither "to see life," as the phrase goes. They are tempted to drink, and too often the descent into a life of open sin is the result.

The Christian women to whom we owe so much in this great struggle are calling a meeting for prayer to-morrow, Friday, from eleven o'clock to four, at St. Martin's Town Hall, Charing Cross. They say that everything that great wealth can do is being done to work on certain members of the Council to bring about a reversal of the decision of the Licensing Committee. Certainly now is the time for Christians to speak out, and refuse to allow the government of London to be at the mercy of the morally indifferent, and its amusements regulated by libertines. Their appeal to Christian feeling and conscience ought to provoke an earnest response.

Many forcible utterances have issued from the pulpit, as well as from the Young Men's Christian Association and other bodies, and, in some instances, resolutions have been adopted in support of the action of the Licensing Committee.

We have referred to the matter at length, knowing that there are many earnest Christians who do not read the daily papers, and are therefore ignorant of the importance of this crisis in the moral history of London. Let them make it a matter of earnest supplication. The appeal to God by prayer will certainly not be in vain. He has done great things for us in the Purity struggle, the memory of which makes us glad, and He will help again. Very earnestly do we urge the London County Council as a whole to support its Licensing Committee and stand firmly to its recommendations.

## WORK AMONG FRENCH PRIESTS.

Professor L. J. Bertrand, Director of the Œuvre des Prêtres Convertis, writes to us from 86, Boulevard Bineau, Neuilly, Paris:—

Some eighteen months ago The Christian helped me in finding money for an ex-priest whom I wished to send for a year to a theological seminary. Last year he became the assistant of the energetic Pastor Faivre, of St. Aubin, north of Bordeaux, who writes me: "Mr. Costa gave me full satisfaction, and I expected to keep him longer, but after a few of his evangelistic visits to Saubran, a Roman Catholic place, many inhabitants came to me, and rather clamorously said, 'We want Mr. Costa as our evangelist. Having dealt with Romanists in the Confessional, before becoming a Protestant, he will be a first-rate guide for us.' I therefore transferred him to Saubran, and now I receive numerous letters, saying, in the words of one writer 'Mr. Costa is loved and highly esteemed by everybody. His preaching improves Sunday after Sunday, and his zeal day after day. He, an ex-priest, has resolved, with the help of God, to have a good Protestant congregation of ex-Romanists, and the beginning is most encouraging. The number of his hearers increases week after week.' A converted Roman Catholic adds:—'If priests become Protestant and create Protestant churches, our clear duty is to follow them. The Œuvre des Prêtres Convertis will then become the most practical society of evangelisation.'"

The Christian was therefore right in helping a work which people call the most *aggressive* of religious societies. That adjective is not exact. We do not act as proselytisers of the priests, but we receive kindly those who come to us. Our work requires the greatest circumspection to avoid unsuitable candidates; but we cannot refuse those who want to serve God better. We have many ex-priests as good Christians as dear Mr. Costa. If there are deliberate deceivers among our French *défroqués*, there are also many honest inquirers, and some servants of Christ who deserve what The Christian has done for them. In their name and in mine, please to accept our deep gratitude.

GOD EVERYWHERE.—We can never be where God is not, nor where He sees and loves and upholds us not. He is our Father and our God for ever. He takes us from earth that He may lead us to heaven, that He may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.—*Greenwood.*

LAMBETH BATHS.—The workers' conference of the Lambeth Baths Mission have resolved to reopen the meetings for the thirty-third series on Saturday, November 3. During the last session 4580 attendances were made every week, the Saturday and Sunday evening meetings being crowded. It is understood that the London Congregational Union will undertake the Sunday lantern services, as was done last winter. At the inaugural meeting Mr. R. K. Causton, M.P., will preside, and among the speakers will be Archdeacon Sinclair, Mr. Walter Hazell, M.P., Mr. Walter Palmer, Mr. Alderman Spicer, L.C.C., Mr. J. H. Raper, and other gentlemen.

## GIDEON'S THREE HUNDRED.

By Rev. A. MOODY STUART, D.D.

"By the three hundred men that lapped, will I save you" (Judges vii. 7).
"Faint, yet pursuing" (Judges viii. 4).
"He shall drink of the brook by the way" (Ps. cx. 7).

*I.—Their beautiful but forgotten test.*

The lapping of water with the hand as a dog lappeth is never seen among ourselves, and appears to be quite unknown in Europe. The first description of it that we have met with is in Campbell's Travels in South Africa, published early in this century. He writes: "The Hottentot manner of drinking water is very curious; they throw it up with their right hand into their mouth, seldom bringing the hand nearer than a foot's distance from the mouth, and so quick that, however thirsty, they are soon satisfied. I tried frequently to imitate this practice, but without success."

This lapping must have been rare in Israel when it was practised in Gideon's testing trial only by three hundred of ten thousand soldiers, who had been selected out of thirty-two thousand in the original army: for by God's command he had already proclaimed the Mosaic ordinance for the fearful and faint-hearted to return to their homes, and only ten thousand remained, out of whom no more than three hundred stood the test. In a later age Josephus can never have witnessed it in Palestine, or even heard of it, for he regards it as a token of cowardice to prove by the choice of the weakest men in the army that power belongeth unto God; and it is stated that similar views were held by Theodoret and by Grotius.

In the island of Madeira, fifty years ago, I had the privilege of witnessing this "lapping of the water as a dog lappeth," and the singularly agile action once seen can never be forgot. One afternoon, in riding leisurely outside of Funchal, a man in the light garb of a courier came running toward the town at the top of his speed. He was at a short distance in front, and when quite near to me he stopped to quench his thirst at a fountain on the wayside. His attitude in drinking at once awaked the inevitable suggestion, "There is one of Gideon's three hundred lappers," and with a thrill of surprise and delight I drew up my pony for a more leisurely view of the attractive sight. But he was already away, as on the wings of the wind, leaving me to wonder and admire. The swift messenger from the hills had halted for a moment at the well without altering the attitude of the runner, but with one knee bent before him and the other limb stretched behind, he drank of the flowing water. As he drank, he held his face upward toward heaven, kept his lips wide open, and with a rapid motion of the hand, or rather, perhaps, the fingers of his outstretched arm, he jerked the water into his mouth in a continuous stream. He did not seem to move his arm, or to bring his hand within a foot or eighteen inches of his mouth. In pausing to quench his thirst,

HE RETAINED HIS RUNNING POSTURE,

and when satisfied, ran on, still keeping the attitude in which he had imbibed the water, with the least possible waste of time or loss of muscular strength and activity. It was a beautiful picture of energy and zeal in carrying the message on which he had been sent. Without ever bowing the head, "he drank of the brook by the way," and the same action in Gideon's chosen men was both a test of their fitness for the conflict before them, and must have been of quite essential service in their long and exhaustive pursuit of Israel's foes. So it might well become a standing emblem in Israel for whatever was most self-sacrificing and heroic in the way and work of the Lord.

*II.—Their faith, their zeal, and final conquest.*

The characteristic proof of Gideon's followers was an indication of energy and self-denial, yet the first and greatest work to which they were called was an act of bold and simple faith, of distrust and disuse of their own arm, and of firm reliance on the unseen arm of the Lord. Known unto God are all his works, and when He directed Gideon how to choose his men he knew each of the men that would fall to be chosen, and there can be no doubt had already made them wise unto salvation through faith in Himself.

It was a great crisis in Israel, and second to none in their history except the deliverance out of Egypt and the destruction of Sennacherib's army in the time of Hezekiah. The heathen Midianites had swarmed over the land for seven years. They were like grasshoppers for multitude, and their camels without number, as the sand of the sea; they "left no sustenance for Israel, neither sheep, nor ox, nor ass," and the people were forced to hide themselves in dens and caves. It was from the Lord, in judgment for serving the gods of the heathen, with the hideous immoralities of their worshippers. If their devastations had been allowed to continue, the nation would have been

SWEPT FROM THE FACE OF THE EARTH,

and the knowledge of the true God extinguished.

But the Lord interposed with a great deliverance, which is afterwards referred to once and again by the Prophets and in the Psalms (lxxxiii. 9, 11, 12), "Do unto them as unto the Midianites; make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and Zalmunna, who said, 'Let us take to ourselves the houses of God in possession.'" So in Isaiah x. 26, where the deliverance from Midian is likened to the predicted overthrow of Sennacherib, and the rod of the Lord to the rod of Moses at the Red Sea. And in the magnificent prophecy of the Child to be born whose name is Wonderful, and of the people who walked in darkness seeing the great light, the overthrow of Satan by the Lord Jesus is compared to the destruction of Midian under Gideon and his chosen followers. "Thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor as in the day of Midian" (Isa. ix. 4). Gideon himself has the root of his fitness for his great work in the deepest humility, "My family is poor in Manasseh, and I am the least in my father's house," combined with the firmest faith in the God of Israel. The first work to which he is called is not the slaughter of Israel's enemies, but the destruction of an altar to Baal set up by the Israelites themselves, and the whole conflict with Midian is for the rescue of Israel from the false and odious gods of the heathen.

The first action to which the tested three hundred are called, is not to fight as soldiers, but to stand still and see the salvation of the Lord. Instead of swords and spears, they are all of them provided with pitchers, and lamps, and trumpets (or rams' horns, as understood by Josephus), these last having probably belonged to the whole ten thousand. When they went forth in the name and in the strength of Israel's God, it was near midnight, and they would be invisible to their enemies as they went down into the valley of Jezreel, and took their places around the camp; Gideon first with his own company of a hundred on one side of the vast encampment, the other two hundreds on the other sides, each man by himself standing well apart to encompass the whole. God Himself upheld them all; for if a few had fled all might have come to nothing, but He gave them confidence in each other, as well as trust in Himself, and not one man failed to stand in his place. Then the sudden disclosure commences in Gideon's company, and is followed immediately by the others; the breaking of the pitchers, the flaming of the torches, the blowing of the rams'-horns, with the loud battle-shout, "The sword of the Lord and of Gideon," whilst

"EVERY MAN STOOD IN HIS PLACE

round about the camp." Awakened suddenly out of their secure sleep all the host of Midian "ran and cried and fled," the three hundred still standing and blowing their rams'-horns as if they were the trumpeters of a numerous army behind them, whilst "the Lord set every man's sword against his fellow," and the host fled toward the Jordan. This standing still was the fruit and triumph of faith by the Lord's upholding hand, and was in some respects more and greater than the pursuit and conquest that ensued.

Then follows the swift pursuit toward the Jordan, in which they have ample need for the rapid "lapping with the hand of the water" to quench their thirst, for their friends through whom they pass refuse them bread for their hunger, and they are "faint yet pursuing." Altogether one hundred and twenty thousand of their foes have fallen; yet fifteen thousand, with their princes, have escaped across the Jordan, and the victory for the God of Israel and the people's deliverance from the power and from the gods of the heathen are not complete while these remain to renew their invasion. Exhausted with fatigue, and faint with hunger, the valiant three hundred follow after, overtake, and destroy them. From the men of Penuel Gideon had asked "loaves of bread for the people that followed him, for they were faint," but was only met with taunts, for to unbelief it was a foolish attempt to think of overcoming fifteen thousand men with their puny hundreds. What a noble record it is of these three hundred, who in singular faith had stood still with their torches and trumpets, that now, when faint and hungry, not one failed to cross the Jordan with Gideon, and in the Lord's strength to overcome the foes of Israel and of God, who outnumbered them as fifty to one!

A bright example to us, for although we cannot all be Gideons, we may all be like his faithful followers, who in the Lord's strength, having begun well, ran with patience to the end. Mary of Bethany is numbered with them, for she knew that one thing, and one alone, was needful, and chose the good part, which could not be taken from her. Our Lord Jesus Himself, who left us an example that we should follow his steps, "drank of the brook by the way" when He sat wearied by the well, and said it was his meat to do the will of his Father, and to finish his work. This one endlessly glorious work of serving his Father and saving us by his infinitely meritorious life, and by his atoning death, is all our acceptance, all our strength, and all our hope from the first to the last. But trusting only in Him and in his all-sufficient redemption, let us through grace follow Him by keeping ourselves disentangled and

FREE FROM THE THINGS OF EARTH

which ensnare and enslave the world around us, and through bondage to which many who seem to begin well fall sadly short before the end. Let us carefully cherish such peace with God and joy in the Holy Ghost as to let nothing hinder us in running the race set before us, looking unto Jesus. As we run let us thankfully partake of the blessings and comforts given to us on earth as only "drinking of the brook by the way," and suffering nothing to retard our onward course. Let us "lap the water with our hands" as we hasten forward, till we reach the goal, and are called to enter into the everlasting rest, where "the Lamb shall feed us, and shall lead us unto living fountains of water."

## MR. W. R. LANE IN NEWPORT (MON.).

Our hearts overflow with praise to God for this second visit of his honoured servant. Truly, the ten days of the mission have been as the days of heaven upon earth. The Temperance Hall, seating over 1100 people, has been well filled nightly, and on more than one occasion crowded out. The mission services proper were conducted there, and the daily afternoon Bible readings were held in the rooms of the Y.M.C.A.

From the first the missioner plainly perceived that he had, primarily, to deal with the professed people of God, many of whom needed rousing up, to gird on their armour, and come to the help of the Lord against the mighty. The prophecy of Hosea was the preacher's armoury for several days, and there the Divine Spirit filled his quiver full of arrows, to the wounding of such as were "at ease in Zion," and then leading them to "the Lord, the Healer."

The door being well opened in this direction, the unsaved were more easily reached. Night by night the hammer of the Word was wielded, in the power of the Spirit, with mighty force to the convicting and converting of many souls. The inquiry-room was a busy scene, where the workers, Bible in hand, were engaged pointing the seeking sinner to the seeking Saviour.

We dare not venture to number up those who received definite blessing, but God was manifestly working in many hearts. We have a record of all who passed through the inquiry-room—no small number; they will be duly visited by the workers, and further helped before we hand them over to the various churches for future care. Every denomination in the town is represented by those who have professed to receive blessing. Weak Christians have been lifted up, backsliders restored, and "far-off" souls led to the Saviour. Family blessings bulk largely in our record.

Many most touching thank offerings were sent in, and of not a few can it be said, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. viii. 2). A veritable wave of blessing has swept over our town, and we thank and praise our God, who hath "made bare his holy arm in the sight of all the people."

H.

PRIZES ARE OFFERED by the editor of *The Illustrated Missionary News* (*Partridge & Co.*) for the best selection of nine favourite missionary hymns.

[1077]

## LIVING FAITH.

Faith in God lies of necessity at the root of all Christian life. Without faith it is impossible to please God, and equally as impossible to grow up into the likeness of his Son. Faith is a means to an end, and by no means the end in itself. The grand climax, the goal to which it leads, is nothing short of the "salvation of the soul" (1 Peter i. 9).

That which steam is to the engine, and blood is to the body, is faith to the redeemed spirit, the mighty propelling force of the Christian life. While this is true, yet, unless faith be in active exercise and directed to some specific end, as steam into the cylinder of the engine, we shall discover that that which should be the power of Christian character has become stripped of its energizing force, and is to all intents and purposes useless and "dead."

Only as God is revealed, comprehended, and understood, will faith become strong, deep, and abiding. It is the possession of the newly converted soul in order that all other things may be rendered possible to him. It becomes, indeed, the medium through which the graces and gifts of the Spirit are received and enjoyed.

Faith is the eye that has seen the Invisible, the ear that has caught the whisper of God's secrets; the hand that has laid hold of and appropriated the "exceeding great and precious promises"; and just as the members of the body are the media for communicating outward impressions to the brain, even so has faith become the spiritual medium for communicating the eternal verities to the redeemed soul. It is as much a gift of God as the atmosphere which conducts sunlight to the plant. The warm rays passing through the air, falling upon the upturned face of the flower, and touching its life at every part, produce both beauty and growth. Even so the glory, grace, and truth of God, revealed and conducted to the soul through the medium of faith, will be found to produce all that is essential to growth and activity in Christian character.

Yet, notwithstanding the presence and aid of the atmosphere a flower may be *deprived* of all the advantages of the sun's rays, by *removal from the soil*. So, likewise, may the heart of a child of God become barren and lifeless, despite the presence and aids of faith, unless it be "rooted and grounded in love."

Every tree of the Lord's planting will strike its roots deep into this precious soil, and then will faith become at once the great unseen but all important medium through which the Sun of Righteousness will impart life, energy, and power.

Faith is the only fruit of the Spirit that "cometh by hearing," all the rest proceed from "doing." Joy springs from obedience; peace is the result of believing; long suffering, gentleness, meekness, patience, temperance, godliness, brotherly kindness, charity, are each the outcome of Christian growth or life in action.

When St. Paul refers to the Spirit's fruit in his Epistle to the Galatians, love is put first and faith last. When, however, Peter deals with the subject in its practical bearing upon the building up of Christian character, faith is put as the foundation, and love as the crowning point of the believer's life. Add to faith courage, to courage knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity (or love).

Hence, a display of cowardice; an unwillingness to take one's stand in the defence of truth and right; ignorance regarding the plain and unmistakeable will of God; intemperate words or acts; uncontrollable fits of passion; an impatient, fretful, complaining peevish spirit; a heart absorbed with the trivialities of the passing hour; a life framed in accordance with the vain conceits of men, and after the fashion of the world; a miserable exhibition of meanness, selfishness, jealousy, or greed; an unbrotherly bearing; a deplorable lack of love, which is so often in evidence, even among the professing children of God, are things of which we ought to be most heartily ashamed.

That Christian who imagines that he can live in the "quiet enjoyment" of simple faith in God, and yet tolerate these inconsistencies of life, instead of giving all diligence to be adding to his faith those graces which we have earlier named, presents a lamentable contrast to the noble praise that Gibbon, the historian, pronounced on Law. "In our family William Law left the reputation, of a worthy and pious man who believed all that he professed, and practised all that he enjoined."

A living "saving" faith must produce a healthy and active exercise of its own powers, and he who considers that he is in possession of this, but who never exerts himself to *build* upon "the foundation," may well begin to question whether, after all, he has not been from the beginning of his supposed Christian career a veritable self-deceiver.

Rowland Sturt.

## Service.

By PASTOR LEVI PALMER.

As soon as redemption was purchased Christ left the earth. He did not stop to preach it. To his disciples, however, He said, "Go ye into all the world and preach the Gospel to every creature." Thus the omnipotence of the cross operates through the Church. As Moses first felt the power of the rod before he wielded that power over others, so the Church, which has first felt the power of Christ's death, becomes the medium through which that power reaches the world. Christ became incarnate at Bethlehem that He might redeem the world by blood; but at Pentecost the Holy Ghost incarnated himself in believers that He might convert the world to Christ by power. Thus Christ in heaven, and the Holy Ghost on the earth, are both dependent upon human instrumentality. It has pleased God to put the treasure of his power in earthen vessels. He has committed to us the gospel of reconciliation. In us and through us his eternal Spirit is seeking to preach this gospel to a lost world. We are to be the chariots in which He will ride on his missions of salvation. He will deign to think with our mind, to love with our heart, to weep with our eyes, and to speak with our voice. Then—"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

No wonder that each of Christ's disciples should become a propagandist. No wonder that the fishermen of Galilee startled the world by their power and their claims. They knew that Christ's cross held the secret of the world's renovation. He was King of kings and Lord of lords, and the least that they could do was to claim the whole world for Him. And, if we really believe we also shall become enthusiasts for Christ. His life will, to us, be the only life that is worth living, his death the only death that is worth preaching, and his smile the only heaven that is worth having.

Next to eternal life we feel that

GOD'S GREATEST GIFT

to us is the privilege of service. Christ's cross is first the altar of atonement, but it is next the altar of consecration, where we can offer our bodies as living sacrifices. And thanks be to God, when we do that we find it to be an altar that sanctifies the gift. A weary prince once deigned to enter a poor man's cottage. When he had departed the loyal peasant set aside the chair in which the prince had sat, and said that henceforth it should be reserved for him only. God has condescended to enter our souls. Shall we not consecrate our whole beings to Him—our time, our talents, our silver, our gold, our feet, our hands, our lips, and our will, and so cry:—

Take myself, and I will be,
Ever, only, ALL for THEE.

The very names which Christ has given to his followers imply service. They are the light of the world, and their mission is to shine for Him. They are the salt of the earth, and God expects them to conserve the good and destroy the bad. They are the witnesses of Christ, and silence on their part would be treason. They are stewards, and responsible for priceless treasures. They are servants, and have their place, their work, and their time allotted them by God.

The figures by which the Gospel is represented show its dependence upon human agency. It is seed and needs to be sown; it is a remedy, and needs to be applied; it is good news, and needs to be proclaimed; it is a message, and needs a messenger. Service has ever been

GOD'S GREAT CONDITION OF LIFE.

In the Paradise of the past unfallens Adam had to dress the garden and keep it. In the Paradise of the future we are told that God's servants will serve Him. This also is the law of the Church on earth. All talents, few or many, great or small, are to be used for Christ. To him that hath will be given, from him that hath not will be taken, even that which he hath. The very life of our soul, in a sense, depends upon our service. Just as the mind by thinking becomes more able to think, and the heart by loving becomes more able to love, so those who serve become more capable of service. Five talents all used will soon multiply into ten: but one talent unused will soon cease to exist. The most perilous mistake a church member can make, is to imagine that he can keep his life by saving it. The Master says "he that will lose his life shall keep it." The glory of a plant is the power it has of propagating its own life. The glory of the majestic eagle is not seen in its wings or its flight; but in its offspring, which it has nourished with its own life, and defended with its own strength. This glory in a spiritual sense God gives to redeemed souls. He has magnetised us that we may magnetise others. He has saved us that we may save others. A glory despaired of by angels is put within our reach, for he that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever.

This holy service is the Divine remedy for all Church diseases. Thoroughly applied it kills all discontent—it is a blessed cordial for wounded dignity, it silences captious snarling, compensates for slighted importance, and effectually operates upon the pockets of the selfish.

CO-OPERATION.

There must also be combination in service. Great and glorious harvests are being garnered by isolated workers. Probably we have no conception of the vast amount of good that is being done outside all organised Christianity. The very influence of one holy consecrated, though solitary, worker is beyond all calculation. But notwithstanding this, it is still of the greatest importance that we should work in concert with others. This is the Divine ideal. Christ said, "If two of you shall agree." The Apostles were "fellow-helpers in the truth." With one mind they strove together for the faith of the Gospel.

God has taught us the value of united service in the mechanism of the human hand. One finger can accomplish much. It can distinguish marble from painted wood, it can test the beating pulse, it can signal to a comrade, or point the lost traveller into the right path. But five fingers can do more than five times as much as one finger, yes, and more than fifty times or five hundred times as much. There is, indeed, hardly any limit to what they can do. It is so in Christian service. Fifty men banded together will do a thousand times more than fifty who work in cold isolation. In politics and commerce, combination is becoming the order of the day. This is, however, more marked in religion. Great Evangelical denominations, missionary societies, and philanthropic movements, testify to the power of concerted action. Our enthusiasm and strength reach their climax when we feel that

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

## SUNDAY CLOSING IN VENICE.

In former numbers of The Christian the story has been told of the rise and triumph of the movement for the closing of shops on the Lord's Day. A sequel to that has now to be given. The secretary of the movement was a certain Vittorio Ravagnan, the head salesman in a boot and shoe shop. His master objected to his holding that position, and called upon him to give it up. Instead of doing so, he gave up his situation.

Last week he opened a shop on his own account, and he has put up over the door, "To Sunday Repose." The press of Venice, just as it approved and supported the movement, is supporting the secretary's action, and wishes him "good fortune." Judging from the crowds of people who frequent his shop to congratulate him and to patronise him, the good wishes of the press are likely to be speedily realised. The bold plunge he made is meeting the reward it deserves.

Alexander Robertson, D.D.

CITY WORK GIRLS.—Mrs. Fisher asks us to state that Christian ladies are much needed to take part in half-hour services in work-rooms in the City, weekly or fortnightly. Address, care of the Hall-keeper, 186, Aldersgate-street, E.C.

## "ARE ALL TEACHERS?"

An inquiry of deep interest to many Christian workers appeared in The Christian of August 16, but it does not seem to have elicited wide response. The inquiry was framed thus:—

The Lord Jesus so spake that the people "hung upon Him for to hear Him." There are Bible-classes now and other meetings, which attract men, young and middle-aged, by scores and hundreds. There are others where it is difficult to gather together twenty, or even twelve, notwithstanding earnestness, zeal, Scriptural knowledge, and spiritual understanding in the leaders. Whence the difference?

Does not lack of power to keep a class together come from lack of a combination of natural power, cultivated power, and spiritual power? We are speaking now of the work of a true Christian, of one who, in some form or other, has the right to serve. But is not the form the service is to take sometimes self-chosen instead of God-chosen? We see a fellow-believer able to hold together a large class; we see the members blessed, and the teacher blessed, too, in being made a blessing.

Are we not too apt to think thus: "I have the same right to save; I might be the same blessing in the same way." We try, and we fail. Why? Often from lack of natural power of the right kind. And thus we come to our first point.

I. Lack of natural power. Natural power differs in kind, and God has generally adapted the particular kind we possess to the kind of work He intends us to do. The very lack of power in certain directions means probably for us added power in other ways. For instance, in a busy household a certain member may not have strength for the usual amount of outdoor work. If she had, she would not be of the same use in the house, as is soon discovered when a stronger one is put into her empty place.

God may have given naturally to one of our sisters that subtle force which leads and attracts, and yet is so difficult to define. This, when sanctified by his Spirit and consecrated to Him, enables her to be the means of blessing to, and to hold together, perhaps, a large class. But possibly the natural power given her would not adapt itself so well to a large class, or to individual dealing. Another is naturally fitted for either of these, but not for the first.

Do we not need humbly and gratefully to recognise what our natural gifts are, instead of, often from a mistaken conscientiousness, or from a false idea of what working faith really means, pushing ourselves, or allowing ourselves to be pushed, into that which we are unfitted for. Natural unfitness, however, stands for absolutely nothing when the call is truly from God, and not from a mistaken notion of duty.

The master workman has many tools, some of which are absolutely useless out of their own sphere, but both chisel and bradawl are necessary in their turns for the completion of the work.

Also let us remember that the pressure of certain kinds of work often takes away in whole, or in part, the capability for some other kinds, even when under other circumstances the latter could have been effected. When the pressure is removed, the power, lately exhausted in another direction, may return.

II. Our second point is, lack of cultivated power. Those endowed with a large share of natural power, which has been consecrated to the Lord, and to which He has graciously added spiritual power, are in danger of forgetting that God has also entrusted us with ability to cultivate power.

Combined spiritual and natural power have often carried the worker through difficulties, and she is apt to forget the necessity of increasing knowledge, of adhering to habits of painstaking study and thought. Hence comes, if not failure, certainly not the measure of success that might be. Here let us refer to the many little things involved in the taking of all possible pains—punctuality, a personal interest taken in each member of the class, manifested by the carefully-kept register and timely-paid visits.

III. Lastly, we speak of the lack of spiritual power. This scarcely comes within the range of our thought to-day, for we are dealing with the truly spiritual worker, who indeed casts herself on Christ for spiritual power. But how we need ever more power to pray for, and more faith to claim, the indwelling of that Spirit apart from whom all spiritual work is only failure!

S. E. A. Johnson.

*Deaconess House, Mildmay Park, N.*

## WORK IN BUENOS AYRES.

Dear Sir,—Since the year 1851, in which Captain Allen Gardiner and his brave companions perished as martyrs of Jesus on the desolate Patagonian shore, the interest of Evangelical Christendom has gradually developed in the people of neglected South America. May I call the attention of your readers to the work with which the Lord has entrusted me in this city of Buenos Ayres?

The work carried on at the centre known as the "Boca Mission Hall and Schools" in English and Spanish comprises Sunday and week night services, Sunday-schools and day-schools. The attendants at the schools number between three and four hundred children. The Spanish day-school is entirely free, and has about two hundred and ninety pupils. This school is for boys only. We need such a school for native girls, but are unable to open this branch through lack of funds for enlargements and for teachers' salaries; were it possible to commence this branch between one and two hundred girls would at once seek admittance. Week by week we have at our Sunday-school, gathered to study the Word of God, a number of children who were but a short time back wandering about the streets.

This work was commenced in the year 1889, and has been continued at much personal sacrifice. In the month of June, 1893, a property was purchased, comprising a large audience hall, with seating capacity for over 600 persons, schoolrooms, and other adjoining buildings, together with the land on which the buildings stand, for the sum of about £2000. Rather more than half this sum has been paid off by local subscriptions, and by help from the South American Missionary Society of the Methodist Episcopal Church of the United States. The property has been deeded over to this Society, and will constitute a permanent footing for missionary work in this neighbourhood. The Boca section of the city is the very poorest and most abandoned.

Much opposition was at first met from the bigoted Romish priesthood, and from the general abject superstition and ignorance of the Spanish-speaking people; but for some months now the work has been characterised by

A STEADY, QUIET REVIVAL MOVEMENT,

which is gradually drawing both English and Spanish-speaking people to the Saviour.

The English day-school and Sunday-school have an attendance of from sixty to seventy. We have a flourishing Gospel Temperance Society, with a membership of 108, and a Saturday evening mutual improvement class for young men. Many persons, both in our English-speaking and Spanish congregations, profess to have found the Saviour, and are humbly and prayerfully seeking to follow Him. These are the beginnings of a great harvest in this neighbourhood. That precious fruit has already been gathered, the following incidents, out of many others, will show:—

A little girl who was sent to market one Sunday morning by her mother had to pass our Mission Hall on her way; hearing the children singing in Spanish, she stopped at the hall door to listen, and was invited to enter, which she did. After the Sunday-school was finished she received a Sunday-school lesson paper and a card containing the announcements of the various services. On arriving home she narrowly escaped being severely punished. After the scolding and threatening had ended she told her mother in detail where she had been and what she had heard and seen, and actually succeeded in persuading her mother to go that evening to our Spanish service. This took place about eighteen months ago; since then the mother has scarcely missed a single service. After this first evening the mother would regularly bring all her children with her to the meetings, and always send them to the Sunday-school. Later on she succeeded in persuading her husband and her aged mother to attend the Mission Hall also; one after another they have all (with the exception of their eldest son, who is seeking the Lord) yielded to the Saviour, and are now living lives which are bright examples to those around them.

A dear old lady of eighty-three years of age accepted the Gospel at the first service which she attended and has since been instrumental in bringing five of her own family to the Mission Hall, four of whom are now following Jesus. In this and in many other ways she has given abundant proof of the sincerity and earnestness of her profession.

Sermons have been preached against us from the pulpits of neighbouring Romish churches, and terrible threats have been denounced against us and against all who dare attend our services. This frightened the people to such an extent at first as to completely keep them away; so that for two or three months only three or four persons would come to the Spanish meetings, and often no one came. But after the first conversions the people have ceased to trouble about the Romish opposition; they now regularly endeavour to bring their friends with them.

I trust many may be led as the Lord's stewards, to enable us to carry on and to extend this work. We require about £800 to pay off all obligations on the new property, and about £12 per month more than the present regular income of the work for current expenses. Anything beyond these amounts would be devoted to enlargements for the purpose of starting the mission school for girls.—Very sincerely yours. William C. Morris.

*Brazil 748, Buenos Ayres.*

## CAPTURE OF AFRICAN POISON.

A missionary in British Central Africa thus describes the capture of a quantity of mwavé bark, a substance from which a poisonous potion is made by the native medicine men.

The day was warm, and I was anxious to get home and into the shade, when, within a mile of the station, I saw two flat baskets and two myani skins. The two teachers who were with me stopped, and if it were at all possible for a native's face to turn white theirs did so. With a tremor in their voice, they uttered the one significant word "mwavé." The baskets and skins were filled with the bark. Of course I stopped, having recognised the bark as soon as the boys, and was determined, if at all possible, it should all be taken to the mission station. A few yards in front were about twenty men and boys. One came forward and said he would go for the "Capitao." In a few minutes a stout, tall, muscular fellow appeared. He was more excited than his predecessor, as was shown by the quick heaving of his breast. They know the mission is dead against mwavé drinking, and so he was afraid. I told him and his men to go in front of me to the station, where I would talk the matter over. They refused, and I was determined to hold or destroy the mwavé should they attempt to take it away. He talked away until at last I declared "I had spoken." I had to put on a bold front, while, to tell the truth, I had to do my best to keep from showing my excitement. Here was I with two of our schoolboys, and there quite a number of men with spears, axes, and shields.

The capitao was the "sing-anga" (medicine man). As it would be a disgrace to him especially to lose his medicine or maukwala, and also to his men for having suffered it to be taken, I was afraid they might make a raid on me and seize it. I stood by it, and wouldn't give in, and at last the capitao and ten of his men went to fetch Simon (one of our station men). I sent one of the teachers for help. The sing-anga and his men no sooner returned, than they dispersed into the bush. I could see that they had been frightened, but did not know at what. I completed their scare by taking up the school-bell and ringing it as loud as possible. In a few minutes my assistant and men came running up. The mwavé carriers had seen their approach, and hence their hurried flight. I told my assistant to fire a couple of shots into the air to frighten the carriers, and after doing so we carried our prize to the station. All the natives were greatly pleased, and none more so than myself.

We opened up the two baboon skins (mwavé bark is always carried in these) and found a lot of mwavé bark, a little toy mortar, a hippo-tooth pestle for pulverising the bark, the two drinking cups, and the medicine stick for marking off the line which divides those who have to drink the mwavé from those who have not. There was also a thin strip of cloth, which my boys told me had been taken from a person who died from the effects of the poison. I weighed the bark, and found there were 34lb.—no small quantity, sufficient to kill many people. It is a deadly poison, and kills people within an hour and a-half after drinking it. Birds die if they eat the leaves, and insects if they suck the flower. The Angoni pay large prices in cattle or slaves to those who bring them the mwavé. It is said to come from the Blantyre district, but few natives know the tree. I felt glad I had saved the lives of some poor people, if not altogether, at least for some time.

[10791]

## NATIONAL PROTESTANT CONGRESS.

The National Protestant Congress was held last week at Edinburgh, and occasioned a considerable migration of earnest Protestants across the Border. Scottish friends also rallied in large numbers, and the meetings on Tuesday, Wednesday, and Thursday were well attended.

The proceedings opened on the Monday evening, when a conversazione and public meeting were held in the Free Assembly Hall. The delegates were welcomed by Sir William Muir, who, in a brief address, said:—"We look confidently to our meeting as fitted to consolidate and extend the pure profession of Christianity amongst us. We must 'earnestly contend for the faith once delivered to the saints' in all its purity and in all its truth. We must fight manfully against the open attacks of the Roman Church, and not less manfully against the subtle and more dangerous attacks from within, unveiling their action and bringing their tendencies to light. Yet, in doing so I would urge not only candour and zeal, but caution, justice, and consideration. Let care be taken that not a word be said or imputation made that has not been tested or could in any way be justly construed as failing in truth and charity." Addresses were delivered by Revs. E. C. Britton, Dr. J. Alison, R. S. Balfour, Dr. T. Whitelaw, and T. H. Sparshott on the unity and continuity of the Church of Christ.

### TUESDAY.

On Tuesday morning Mr. E. A. Stuart Gray, president of the Scottish Reformation Society, occupied the chair. Dr. Alexander Whyte delivered an able address on "Spiritual Religion Necessary to the Success of the Protestant Movement, and a Preservative against Popery and Infidelity." Spiritual religion, he said, simply meant a religion which had the Holy Spirit in every part of it, as breathed into the heart of all the regenerate; so that spiritual religion simply meant holy religion. There could be no true religion without a deep sense of sin. There are different experiences of sin, and there may be a sense of sin, even power over sin, without a spiritual conception of it. Then spiritual religion demands a spiritual view of Christ. The people of Capernaum, full of carnality, followed Christ for the bread they hoped to get, Peter for the gift of eternal life. With all his rash impulsiveness, his quick temper, his impatience, he saw Christ in a spiritual light. Again, true religion means spiritual worship. There was a great distinction between them and their Roman Catholic brethren. The difference was between their ways of worship—the way they taught their people to worship God. Protestants held the spirituality of all true worship, and the most spiritual exercise and experience on this side the Great White Throne was prayer. He spoke not of family prayer, not of congress prayer, not of pulpit prayer, but of prayer in private—in their closets.

Other speakers were Revs. R. Craig, Dr. C. H. Wright (Liverpool), G. Hanson (Dublin), and Dr. J. Smith (Edinburgh). The last-named dwelt on the "Spirituality of the Reformers, and Recent Aspersions on their Character." The Reformation movement remained a central spring in the life of the Church, because in essence it was neither political, nor humanitarian, nor philosophical, nor ecclesiastical, but was primarily and fundamentally spiritual. Glancing at the spread of Ritualism in the Church of England—at which they in Scotland were looking with wonder and astonishment—he said his conviction was that the whole movement was one of those great movements in the wisdom of man which, in certain crises of the kingdom of God, had bulked so large and come to so little.

Lieut.-Colonel Alves presided in the afternoon, when Dr. Elder Cumming introduced the subject, "God's Word, the sole infallible rule; God the Holy Spirit, the sole infallible Guide." The Church of Rome, he argued, had never interpreted the Bible as a whole, and had declined to be a guide to its interpretation at all. If, he went on, they desired to find infallibility it lay in God alone, in what He had said, in what He had done. The Book of God was infallible, as also was the Spirit of God; but, alas, their interpretation of the Book, and their understanding of the Spirit's guidance, must ever be open to possible error; and it was in that department exactly that the Church of Rome went wrong. Seeking to make man infallible she dishonoured God, robbed Him of his glory, and usurped his place.

Professor Macklin held that the Old Testament and the New are one revelation, united and inseparable, perfect and infallible, and the only infallible standard of faith and morals to mankind. He had more fear for Protestants meddling with the Bible than all the power of Rome. Rev. John Urquhart spoke on the confirmation of the Word of God by recent archæological discoveries, pointing out how the pick and spade in the East had established positions which unbelief had called in question, and how fresh accessions of information gathered from recovered documents and monuments had put an end to many difficulties and solved discrepancies which had long been the stock-in-trade of such as disparage the Bible. The address was characterised by much force, and was listened to with peculiar interest.

Lieut.-Colonel Myles Sandys, M.P., occupied the chair in the evening, when Canon Woodward spoke of the Ritualistic movement in England, being followed by Rev. W. Lancelot Holland as to the progress of the same tendency in Scotland. Among the other speakers were Revs. George Wilson (North Merchiston Parish Church), and R. Thomson (Ladywell), who gave an account of what took place in what he called the High Church of Glasgow lately week, on the occasion of the Synod meeting service. On that occasion his spirit was so stirred within him that he felt tempted to emulate the example of Jenny Geddes. He bade Scotchmen not stand this Ritualism which is creeping in upon them, but to turn the unfaithful ministers "head and heels out."

### WEDNESDAY.

On Wednesday morning Professor Calderwood, who presided, said that while there was no desire to limit the religious liberty of others, error must be boldly exposed. The first speaker was Rev. Dr. Wright, of Liverpool, who sketched the rise and progress of Ritualism, saying by the way that the bishops as a body had done all they could to screen the Ritualists. "Power over the Lord's body" is now claimed as "the distinctive glory of the Catholic Church." Liguori explains that this means that the Lord Jesus is obedient to his priests on earth, that He comes down upon the altar at their call, is there without motion, is carried about at their will. But, vast as are the gains obtained by the Ritualists, they want much more. They now cry out for a revision of the Book of Common Prayer. They condemn its ceremonial. They call attention to the omission of rubrics directing the use of lighted candles, of incense, of crossings, of prayers for the dead, of mixing the wine with water; and want "the comfortable words" either struck out as not needed after the priest's absolution, or transferred till after consecration, that they may be regarded as the voice of Christ present at the altar. We must unsheathe again the Sword of the Spirit—the Word of God. That, if we use it right, will repel the foe. We have lost much, but all can be regained if we go forth in the might of heaven, and with the Bible in our houses, our hands, our hearts, and memories.

Rev. Dr. Thomas Smith observed that it was the late Dr. Horatius Bonar who, in the London *Record*, first showed the people of England the danger of the "Tracts for the Times." Rev. Dr. Kerr, Glasgow, next gave an address on "The Scriptural Doctrines violated by Ritualism." After describing the system criticised, he maintained that the great Scriptural principle which alone is fitted to protect the Church of Christ from Ritualism and Romanism is that nothing shall be admitted into the worship of God which is not required in the Word of God. If the Protestant Churches of the land are to be delivered from the pro-Romish influences at work, this principle, which rejects all forms and ceremonies which have no Scripture warrant, must be again fearlessly enforced.

Dr. McEwan, John Knox's Free Church, held that these words struck the keynote of what the Congress desired to maintain. He had long held that until the Churches come back to the great commission of their Saviour, and conduct worship and doctrine according thereto, they will never get rectified in regard to these evils. Professor Lindsay and Revs. Jacob Primmer and M. Mackaskill also spoke.

The topic in the afternoon, when Mr. W. C. Maughan, chairman of the Scottish Protestant Alliance, presided, was "The Papacy," on which Professor Orr was the first speaker, dealing in particular with "Rome's Substitutes for the Word of God." He said that of the general policy of the Romish Church in regard to the Scriptures there could be no doubt; it amounted to the virtual displacement of the living word of God to make room for something else. For what? Rome's own catechisms, text-books, and manuals of devotion, which were put in place of the Scriptures; but no books of devotion, he argued, could ever take the place of the living Word of God. Nothing was clearer than that in the Catholic view the Church displaced the Bible, and he contended that it was the first duty of Protestant churches to replace the Word of God in the supreme position of authority from which the Roman Church had dethroned it.

Rev. G. Hanson, of Rathgar, Dublin, dealt with the idolatry and intolerance of the Church of Rome. Mentioning the exaltation of Mary, he said that she increases, and Christ decreases, steadily in Roman Catholic teaching. As to Rome's intolerance, he thought that had been proved by her history. In closing, he prayed God the day would never come when education in Ireland would be denominationalised.

In the evening Lord Kinnaird presided. Mr. J. A. Campbell, M.P., in a paper on "Papal Aggressions and Parliamentary Concessions to the Papacy," observed that if none but a Protestant was to be Sovereign, it was only reasonable that the high offices of State should also be filled by Protestants. With the head of our State under the control of Rome, our liberties, civil and religious, would not be safe.

Mr. B. Nicholson (London) gave a paper on "The Propriety of Forming a Protestant Party in the House of Commons," which, he said, could not be better evidenced than by reference to a few of the measures which had been brought under the consideration of the House during the past few years. Subsequently Canon O'Connor spoke of the "Political Claims and Social Operations of the Papacy, including its monastic and conventual institutions." Religious equality, he said, was a very precious thing when they got religious equality. They would never have equality between two religions until they first made the religions equal.

### THURSDAY.

At the concluding meeting, on Thursday, presided over by Lord Overtoun, it was announced that next year's Congress will be held at Preston. Dr. H. Grattan Guinness read a paper on "The Protestant Outlook in the Light of Scripture and Present Facts." He pointed to the material growth and increase of the Protestant powers, and the spiritual life of Protestantism as evinced by its aggressive zeal. At the same time, among the discouraging facts he noted the Romeward movement of the Church of England. Archdeacon Farrar said, and he ought to know, that in twenty years, if things went on at the present rate, the Church of England would be Romish in everything but name. But, he asked, was the Romanised Church of England likely to remain the Established Church of England? Disestablishment would be one of the outcomes of the triumph of rationalism, and, when set free, those churches that have Romish tendencies would in some form or other join the Church of Rome. Rome was irreformable, and her doom was clearly revealed; and if the National Church of England would return to her, she would share her guilt and become a partaker in her downfall.

Dr. John M'Ewan delivered an address on "The Opportunities and Responsibilities of the Ministry and the Churches."

In the afternoon and evening, in connection with the Scottish Women's Protestant Union, meetings were held in the Free Assembly Hall. At the afternoon meeting, which was for women only, papers were read on "The Danger of Entrusting the Education of Young Ladies to the Influences of Conventual Establishments," and on "The Importance of Home Training."

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**THE PRESS IN FRANCE.**—It will be in the memory of many that less than a year ago, the weekly paper *Le Signal* was transformed into a daily publication, to supply the need of a wholesome journal designed to view current events from the Protestant standpoint. MM. E. Reveilland and A. de Rougemont have stood by the enterprise with commendable courage and zeal, and it is hoped that the venture will soon be an assured success. Much prejudice has been encountered, and great exertions have been required to make the paper known throughout the scattered Protestant community of France. We are glad to observe that pasteurs are interesting themselves more generally in the undertaking. At a meeting in the Temple at Passy a few days ago, it was decided to make an urgent appeal to the Protestants of France to support the enterprise.

## CHRISTMAS LETTER MISSION.

Once more Christmas casts shadows on before, and once more a reminder is furnished to our readers of an organisation peculiarly calculated to meet the needs of Christian workers desiring to make the season one of widespread seed-sowing. "There are so many whom one would like to reach at Christmas and the New Year!" is the exclamation of numbers, beset by a multiplicity of claims, or debarred by weakness from following up manifold opportunities of influence; "how shall I get through my Christmas letters?" How meet district and parish claims, and convey *the message* to many whom only at Christmas one can approach with season access?

To this problem a solution is furnished by the catalogue of the Christmas Letter Mission. Letters suitable for distribution among all classes—rich and poor, sick and well, young and old—are ready to hand, bright with illustrations, and conveying with cheery good wishes the Gospel message of life and peace in happy anecdotal form. Letters for postmen, railway men, cab, tram-car, and omnibus men, supplement those for general use, adapted for all kinds of parochial and district distribution. Letters for personal friends, for mothers, for school children, for infants, for the weak in mind, for Bible and communicant classes, for nurses, and for the convalescent, only need a signature to convert them into an individual appeal and token of remembrance from the sender. Nor must we leave out another departure of the Mission, a "Nothing to Nobody" letter, specially intended for isolated and neglected ones. Embossed letters for the blind complete the catalogue.

The returns of last season's work represent a distribution of 563,000 letters in the English language alone, thus raising the record of disseminations, since the inauguration of the Mission in 1871, to an approximate total of seven millions and three-quarters. The French and Italian branches report a distribution of 9000 and 11,500 respectively. America and Germany have for some years worked independently. In addition, the cheap gift-book issue has had wide recognition, upwards of 30,000 of these kindly tokens, adapted for all classes, having been, during the last Christmas season, circulated in friendly harmony with the Christmas letters and cards distributions.

The recently-issued report gives interesting details of the world-wide distributions carried out through the 138 secretaries of the Mission itself. For one extract only can we find space. It is gathered from the record of a distribution to tram-car and omnibus men, carried out by a City missionary:—"Tram-driver D—— accepted a letter. 'That Christmas letter was a grand one, Mr. F——. I have had one from you for the last five years, but that last one did the business for me. I was made that miserable that out of necessity I cried to God for mercy, and was ld on, step by step like, till I can now say that, through mercy and by what Christ has done for me, I have a good hope of one day going to heaven. Well, I sent that letter to a friend of mine in Whitechapel, and he was made as miserable as I was, and he was constrained to give up an evil life. Then he sent the same letter to his ungodly son in America, and again the letter was a power for good. First, he was much offended; then, after some weeks, he wrote home again, stating that he could no longer remain indifferent about his salvation, and since he has written to say that life, light, and joy had come in, which has spoiled him for the world and sin.' Other letters were sent to India, Ireland, and elsewhere, and in the Great Day to come I trust many will come from the east, and west, and afar off, and join in the everlasting song of Moses and the Lamb, through the blessing given through the many Christmas letters."

Help in the work will be most thankfully welcomed. All offers of co-operation, whether by the supply of hospitals, and other institutions, with the "one letter in the year" so eagerly longed for, or by pecuniary help, should be addressed to Miss E. Steele Elliott (Hon. Sec. and Treasurer), 66, Mildmay-park, N., who will furnish all information. The printers, *Messrs. Hazell, Watson, and Viney*, 1, *Creed-lane, E.C.*, will send to any applicant catalogues of the letters, Christmas cards, and envelopes, and other publications of the Mission. A wider scattering of these bright letters and cards would mean a happier Christmas in many a home.

## Sabbath Desecration in India.

"By ORDER."

My Dear Sir,—May I ask the readers of The Christian who reverence the Lord's Day to pray for its better observance in India? It is sad to see even Hindoos and Mohammedans engaged in business and pleasure on the Lord's Day, the same as on other days of the week. It is far sadder to see the majority of the European residents of India robbing God by the desecration of his day. With this we who have lived in India for many years have become sadly familiar. It is, however, a new thing for this desecration of the day to be both sanctioned and recommended by authority. This, however, I am sorry to say, is now the case at the station at which I live. And I fear that the order to which I call the attention of God's people, being now sanctioned by the Commander-in-Chief, may soon be extended to other stations than Agra, unless means are used to prevent it.

On Saturday, August 4, 1894, the following appeared in the battalion orders:—

**SUNDAYS.—Colonel Hart removes all restrictions upon games being played by soldiers on Sundays, both indoors and out of doors, in the 1st Battalion East Surrey Regiment. The great majority of opinions, in this trying climate at least, are distinctly in favour of this wholesome liberty on Sundays. The custom has long been enjoyed in civil life, and there is no military regulation against it.**

**The removal of the restriction in this Battalion is not to be a cause of any interference with the right of any to abstain from games on Sundays if he choose. At the same time, the right of others to enjoy themselves in this way on Sunday is not to be gainsaid. By Order.**

The Christian men in the regiment called my attention to this order, and after having called the attention of the other missionaries of the station to it, I sent a copy to the Bishop of Lucknow, suggesting that it would be well to call the attention of the Commander-in-Chief to it.

This he kindly did. In reply, H. E. the Commander-in-Chief stated that he saw no reason to interfere with the order as such, though he did not approve of the wording of the order. Hence by order of the Commander-in-Chief the wording was altered as follows:—

**Battalion Order, September 1.**

**Sundays.—By desire of H. E. the Commander-in-Chief in India, Colonel Hart is glad to add to his Battalion Order No. 7, of August 4, 1894, the following words:—Outdoor games are not to be played on Sundays during the hours of Divine service or in the neighbourhood of places of worship or of school-rooms in which services are being held.**

As a bazaar preacher I have been accustomed to refer to the observance of the Lord's Day by Christians all over the world as one evidence of the reality of the Resurrection of the Lord Jesus Christ. I fear that if things go on as they appear to have done for the last few years, I shall lack any such argument, at least as far as Agra is concerned. A year ago, at a meeting of the Agra Club, it was decided to open it for billiards and card-playing on the Lord's Day. As a protest the chaplain and two prominent members withdrew from the club. The protest, I fear, though nobly made, has had little or no effect. The Lord's Day seems to be the favourite day with young officers and others for pig-sticking and other sports. Can we wonder that, especially in large cantonment stations, where drunkenness and lust are added to the desecration of the Lord's Day by the representatives of a so-called Christian people, the progress of Christianity amongst Hindoos and Mohammedans is so slow? I know of no large cantonment station in India where it has been otherwise. Surely much prayer should be offered for our own countrymen in India, as well as, and as a means to, the conversion of Hindoos and Mohammedans there.

I am glad to add that although *By Order* games on Sundays are sanctioned and encouraged, at present the sentiment, even of many of the non-Christian soldiers of the regiment, is against it. Many men who do not choose to attend the House of God yet fear to desecrate the Lord's Day by playing games. It is a curious coincidence that on both occasions when the orders referred to were issued, in the same page orders were issued for the parade-service. To some of us it seems most inconsistent, first to order the men to parade for Divine service, and then in the same list of orders recommend them to spend the day in indoor or outdoor games. However, perhaps, it is not more inconsistent than to provide, first a canteen, where facilities are given for men to get drunk if they choose, and then pay temperance advocates to try to encourage the men not to drink.

In conclusion, I am glad to state that some few Christian people in India have lately started a Lord's Day Union for India, of which the Rev. F.W. Warne, of Calcutta, is secretary, and that by this union it has been suggested that on Sunday, September 16th, special sermons should be preached throughout India and Burmah, on the observance of the Lord's Day.—Yours, in Christ's service,

J. G. Potter.

*Baptist Mission House, Agra, Sept.* 11.

## SERMONS—SOCIAL QUESTIONS.

The October issue of *Evangelical Christendom* gives some account of a discussion on "The Social Question and the Sermon" at the Evangelical Social Congress at Frankfort-on-the-Main. In a lecture opening up the subject, Professor D. Cremer, of Greifswald, put forth the following propositions:—(1) It is in opposition to the character of the Gospel, and to the aim of preaching, to make the social question, from its economic political side, the subject of the sermon. (2) Nevertheless, the sermon cannot pass by the Social Question, because the Gospel is the foundation of all peace, of all power to do, and of all power to bear. (3) Christianity verifies its social significance in that it is congregational, and that in and through this congregation—the Church—it has proved itself unequally as a social power in the history of the world. Hence Evangelical preaching cannot—albeit the necessarily individual decision for or against Christ—agree to treat Christianity only as a personal affair, and to keep silence as to its significance for the community. (4) Preaching, therefore, is to maintain before the Church that the Redemption of Christ is world-redemption, and that each can only believe it and receive it in that he believes for others, and so begins to live his life in the love which applies to others what he through faith applies to himself. (5) In love, a Christian knows that all that he has, is, and can be, should be used as a blessing to others. Therein is the way pointed out, in which preaching is to testify concerning labour, and that which labour ennobles, concerning gain and possession, concerning rights and responsibilities. (6) Therein will Evangelical preaching become a powerful preaching of repentance; in that it opens the eyes of the blind to the worthlessness of a life not lived in love, to our guiltiness concerning that which we have not actually done to the account that we must render for others. It will bring the knowledge that each man's worth is according to his power of loving, and that with a love that embraces the time and eternity of other souls.

In the debate which followed, Dr. Stöcker said:—"What I most beseech God for is the gift of preaching to the people. We so often give the people theological trains of thought which interest us at college. They do not interest people in the least. Our sermon should be not only a feat, but a battle; it should be no firework. So often 'nothing' is preached, no reality offered to the people. We must realise the things of faith. I think the sermon may treat individually the definite needs of the time. We have to do with social conditions which make poverty a necessity. In this case it is not enough to warn individuals, we must rather preach against such conditions, so that it may be heard from throne to hut. When the labourer must pay a third part of his wage for his dwelling, we must raise our voice against it. James said:—'The hire of the labourers which is kept back by fraud crieth to heaven.' What James did we also may do, but not one-sidedly. We must not adhere only to a series of social texts. We must not preach against one grievance only. We must also preach against revolution and overthrow."

After discussion, a resolution was passed which stated:—"The Evangelical sermon is, and must remain, in the first place a preaching of faith; it has, however, the manifest right, on the frontier between Christian moral teaching and existing social conditions, at times to rebuke popular evils, even to point out to the best of the preacher's knowledge the way for improvement, without, however, taking a party attitude in the economic, technical, and organisational points of controversy."

THE WOMEN'S PROTESTANT UNION, we are requested to state, has no territorial limits, and is quite distinct from the "Scottish Women's Protestant Union," which is the auxiliary of the Scottish Reformation Society.

# NOTES ON DAILY READINGS.

SUNDAY, OCTOBER 28.—ZECHARIAH XI.

*Judgment on the Rulers* (1-3).—Lebanon with its cedars, and Bashan with its oaks, here stand for the princes and nobles. Their position had been so often used for the oppression of others that they would be exposed to the severest judgments of God. The storm that passes over the bending reed smites the cedar to the ground. Shepherds and lions refer alike to the ruling classes. For "pride of Jordan," see Jer. xii. 5.

*Judgment on the People* (4-6).—They resembled a flock whom their owner had resolved to slay. A million Jews died at the fall of Jerusalem, and so many were sold into slavery that the markets were glutted. Throughout the ages the Jews have been made a spoil by peoples and monarchs in every land whither they have come.

*Rejection of the Messiah* (7-9).—Christ, represented by the prophet, becomes the shepherd, for a brief interval, of this doomed flock, and would have saved the whole of it if they had not rejected Him. It was a poor, that is, a miserable, or needy (see R.V.) flock, but it would have none of Him. The two staves represent God's ideal, Beauty, *i.e.*, God would have made them fair; Bands, *i.e.*, God would have linked them into a brotherhood, but they would not. (8) The three shepherds cut off in one month may represent the destruction of prophets, priests, and magistrates, in the fall of Jerusalem. (9) These words received an awful fulfilment in the fall of Jerusalem, and in the sufferings of the Jewish people since.

*Breaking of the Staves* (10-17).—This was no doubt actually done by Zechariah as an act symbolic of a change in God's dealings with his people from the time that they rejected and sold the Messiah. It would seem that there was a handful, principally of the lower classes, that gathered round Zechariah, as afterwards round the Lord, and read the Divine intention. (12) The rulers showed their appreciation of Zechariah, as the Jews afterwards of Christ, by offering the price of a mangled slave (Ex. xxi. 32; Matt. xxvi. 15). (13) It is thought that the *potter* is Jehovah, whose house the temple was, but some translators render it "the treasury" (see R.V. mar., Matt. xxvii. 6). (16) This is supposed to refer primarily to the tyranny of Roman Emperors and others, and ultimately to the Anti-christ.

MONDAY, OCTOBER 29.—ZECHARIAH XII.

*The Destruction of Jerusalem's Foes* (1-6).—"Burden" indicates the gravity of the following announcements. The introductory words about the might of God show He is well able to execute the predictions which follow. (2) These words must refer to events yet future, and which shall take place after the Jews have been restored to their own land. The people were to be like cups of strong drink, the taking of which causes a man to reel. "Burdensome stone" means that those who lift it are crushed beneath it. (4) God always takes the part of his people; his eyes lovingly watch over them. (5) The leaders of the people shall recognise that the strength of the inhabitants of Jerusalem is in the Lord their God. (6) A leader has every reason to rejoice when his soldiers, like Cromwell's Ironsides, are deeply religious. God is on the side, not of strong, but of devout battalions.

*The Deliverance of Israel* (7-14).—The tents, *i.e.*, the rural population, are saved first, that the deliverance of the whole people may be evidently God's work. (8) Ponder these words, O Christian workers. When God is before thee, the feeblest becomes strong as the hero of Israel. (10) After their deliverance will come their conversion, and this will be due to an especial outpouring of the Spirit. The age that began with Pentecost will close with one. The first work of the Spirit on the conscience is conviction produced at the foot of the cross (Rev. i. 6). (11) Referring to the death of Josiah (2 Kings xxiii.). (12) Nathan and Shimei were descendants of David and Levi respectively, and we infer, therefore, that the national mourning must include all classes, from the highest to the lowest.

TUESDAY, OCTOBER 30.—ZECHARIAH XIII.

*The Cleansing of the People* (1-6). — Whenever there is conviction, there is cleansing. Calvary and Pentecost lie close together,. Sin as towards God, needing justification; uncleanness, the evil of the heart, demanding sanctification. (2) This extirpation of idols, and exorcism of the unclean spirit, have their counterparts in the experience of the soul. (3) This is a strong way of saying that false prophesying will be impossible in the blessed day when the Jews shall turn to Christ. If any essay it, his very parents will restrain him, and be the first to thrust him through. (4) The sackcloth dress of the prophet would never be worn. (5, 6) The fear of the righteous indignation of the people against false prophets would be so overmastering, that a man would rather be counted a slave than a prophet. Even the friends of one who attempted to prophesy would wound him in the intensity of their zeal against a race of men so intimately connected with the worst days of Israel's degeneracy.

*The Death of the Saviour* (7-9).—This begins another prophecy applied by Christ to Himself (Matt. xxvi. 31). In the sword God's justice is personified. Our Lord was not only a shepherd appointed by God, therefore *my*, but also the fellow, equal, associate, of Jehovah. The flock was indeed scattered after the crucifixion, but the hand of God interposed to protect Christ's followers. (8) We cannot believe that a third of the Jewish people has been gathered in. Perhaps more are being saved than we know, and certainly when the full purpose of God is accomplished they will be. (9) Mind that trial has its perfect work. It will not in itself convert, but it is often the occasion which the Holy Spirit uses for his special dealing with the soul. Note the cry of the people, and the answer of Jehovah.

WEDNESDAY, OCTOBER 31.—ZECHARIAH XIV.

*The Last Day of Jerusalem's Trouble* (1-11).—These words must point to events yet future. Anti-christ shall yet exert a marvellous power in gathering the nations to one last stand against the Son of God, the issue of which will be definitely determined at Jerusalem. (3) How often God delays his deliverance until the day appears lost. (4) So the angel said it would be (Acts i. 11). The cleaving mountain shall make a way for the people to escape; as, at the commencement of their history, did the cleaving waters of the Red Sea. (5) The earthquake of Uzziah's reign is used as a type of that great convulsion which shall open the way to Azal, which is thought to have been Ashkelon on the coast. It is thought by some that this means that a vast natural canal would be made between the waters of the Mediterranean and those of the Dead Sea, so that the commerce of the world might pass right up to the valley of the Jordan and the Arabian Gulf. (7) That day shall be unique. Days that begin in obscurity, often end in golden sunset hues. (9) The recognition of God as King of the earth is certain. (10) The plain from Geba to Rimmon is that of the Jordan, the bed of which is a great depression. All the land south of Jerusalem would be reduced to that level; and, on the other hand, the city itself would be elevated, so that her glory would be visible from afar, and filled with men, and never again swept by invasion. Some of this may be metaphorical.

*The Destiny of the Foes and Friends of Israel* (12-21).—It is a terrible thing to enter into conflict with God's people. Judgment and plague shall consume the enemy and the avenger; but it is useless to lay hold on the hands of neighbour and friend if you refuse the hand of God. Let us remember the fate of Pharaoh and his land, and the spoils of Sennacherib that fell to the people of Hezekiah's time. (16) It is not necessary to expect a literal re-establishment of the Jewish feasts, but simply that the nations of the world will be imbued with love and reverence to the King of the Jews. (18) The absence of rain would be no punishment to Egypt, because it depends on the Nile, and is independent of the clouds, but that land would not be exempt from judgment. (20) The bells of the horses would be inscribed with the same holy legend as stood on the crown of the High Priest, and the common vessels of household use would be deemed as sacred as the altar bowls. Every man would be a priest, and every act a sacrifice. Oh, that the bells that ring to daily duty might chime melodiously, calling to consecration and priestly service!

THURSDAY, NOVEMBER 1.—MALACHI I.

*God's Special Love to Israel* (1-5).—Though Esau was Jacob's brother, Israel was preferred. Hated, not really, but in comparison. There was no arbitrary caprice in God's choice—the difference in the men determined it. Esau was satisfied to found a line of dukes; Jacob sought the spiritual and unseen. The land of Edom is an utter desolation to this day, whilst Canaan shall yet abound in fruitfulness.

*The Sins of the Priests* (6-14).—There had been sad declension since the days of Ezra; those who should have been leaders in piety were first in despising his Name. (7) They offered the inferior parts of the sacrifices, and the worst of their herds and flocks, treating God as they would not dare to do their earthly ruler. Just as in our day professing Christians will pay more income-tax than they give to the cause of God, and offer for his service what they would not give their friends. (9) Other sacrifices than they were wont to give were needed ere God would turn to them. (10) The service of the Temple was perfunctory; there was no love in it, so much service for so much pay. (11) Therefore God was about to turn from his people, and seek a worthier priesthood amongst the Gentiles (John iii. 24). (14) We are all in danger of the sin charged home on Israel. We are satisfied to bring to Him the torn, the lame, and the sick, the scraps of our time, the bad halfpennies of our money, the moments which are unclaimed by friendship or business; habits which can only be cured by remembering the greatness of our King.

FRIDAY, NOVEMBER 2.—MALACHI II.

*The Requiting of the Priests* (1-9).—When we will not lay God's teachings to heart He increases the pressure of trouble and judgment. (3) The priests would be mown down at their altars, and their bodies borne off as they carried away the offal of their sacrifices. Amid judgment, God always distinguishes his true servants, and saves them in the hour of trial. (4) These are beautiful words for us all who are called to minister as priests to God. This covenant was made with the house of Levi because of the prompt godly action of Phinchas (Num. xxv. 11-13), and whenever we dare to sacrifice all for God, walking with Him in peace and equity, and lifting up a standard against iniquity, God enters into covenant with us, our life and peace are assured. (7) We are to speak for God to men, and for men to God.

*Heathen Intermarriage Forbidden* (10-17).—The restored Jews intermarried with the heathen around, thus profaning the ancient covenant in Ezra ix., by which Jehovah sought to keep the people for Himself. Ezra and Nehemiah had withstood these mixed alliances, now Malachi takes up the protest. His point is that in acting thus each Jew was injuring the commonwealth, and dealing treacherously against his brethren. (13) Whilst they were thus violating their allegiance to Jehovah they wept at his altars, but of what value were such tears? This was the second time they had acted thus (Ezra ix. 10). (14) God is witness of all infidelity. (15) In Eden, though God could have made many wives for Adam, He created one only because He desired a godly seed. Polygamy has always produced misery in the home. Therefore Malachi protested against the concubinage which was becoming a growing evil in his time. (16) God never divorces the soul He has taken into marriage union with Himself. Read "covereth his garment with violence" (R.V.), garment is the word of conjugal relationship. By divorcing their wives, or by taking other women in addition to them, the Jews were marring the covenant of wedlock with harshness, cruelty, and bitter sorrow. God is on the side of the wives that suffer agonies from their husbands' infidelities.

SATURDAY, NOVEMBER 3.—MALACHI III.

*The Advent of the Messiah* (1-6).—These words were fulfilled on the day when, all unnoticed, Joseph and Mary, bearing the precious babe, entered into the Temple to present Him (Luke ii.). But there is a sense in which the Lord is perpetually coming to the temple of the heart. As John the Baptist announced Him, so does conviction prepare the way for his reception. But He often steals into us unperceived, and straightway begins a work of renewal and refining. (3) The sons of Levi always undergo the first and deepest cleansing, because they so powerfully influence others. Look to it, child of God, that thou be not taken unawares. (4) Oh for the past blessedness, the soul cries. This too, is the aim of thy Lord's dealings. (6) God's changelessness in his promises and threatenings is a theme for praise. Were He not steadfast in his loving purposes, we might be consumed in a moment by his hot anger for some indiscretion.

*Tithes for the Storehouse* (7-12).—Men withhold their property from philanthropic and religious uses, but in the end they lose by it. God's curse in a year may deplete the treasuries filled wrongfully, and from which nothing is given for the extension of his kingdom and the relief of human suffering. On the other hand, when the tithes are properly rendered, whether by an individual or a church, there will be no stint in the blessing which will be measured out. Try it, not for the sake of what you may make, but for the glory of God and since it is right, and there will be an immediate experience of the happiness and delightsomeness of this promise.

*The Lord's Jewels* (13-18).—In those dark days there were a faithful few. Whilst the air was full of complaint, they swerved not in their allegiance. The gainsayers mistook outward rites for inward holiness, and complained that religiousness had done so little for them. (16) The children of God spake of Him as they who loved Him, and God noticed it, and the book of remembrance was written, and they were accounted as a peculiar treasure, to be carefully guarded and spared in the evil day.

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THE STRANGERS' REST.—The workers are rejoicing in fresh tokens of blessing. On Sunday week, four seamen definitely decided for Christ in the English meetings, while in the Swedish and other meetings blessing was also granted. During the time of meeting a number of men entered the shop, some seeking to sign the pledge, and heard words whereby they might be saved; others seeking the Scriptures in various languages, and others in need of temporal help such as food and shelter, for which tickets were as far as possible were also supplied.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, NOVEMBER 4.

JESUS, LORD OF THE SABBATH.—Mark ii. 23-28; iii. 1-5.

GOLDEN TEXT.—Mark ii. 28.

THE Golden Text indicates the object of this lesson. Both incidents took place on the Sabbath day—one in the cornfields, outside Capernaum, the other in the synagogue within the city. There are two ways of destroying the Sabbath. The first is by ignoring it altogether, by deliberate disobedience to God's law concerning it, by making it purely an occasion for worldly pleasure. This is the tendency of to-day, as seen in the Sunday excursions, and in the increasing demand for Sunday amusements. But the Sabbath may be as effectually destroyed by adding to the command of God numerous interpretations, which would make the most innocent things to be sinful. This was done by the Pharisees, so that obedience to their injunctions made the Sabbath a burden rather than a rest—a bondage rather than a delight. This spirit has not been entirely absent even in modern days. Against both these evils this lesson warns us. The use which Jesus made of the Sabbath corrects the first; the words of Jesus to the Pharisees correct the second.

SABBATH IN THE CORNFIELDS (ii. 23-28).—How came He there? Let none abuse his example and say that they, too, will forsake the house of God, and offer their worship in the temple of nature. For He and his disciples were on their way to or from the Synagogue for morning service. Matt. xii. 1 tells us that his disciples were hungry. The Rabbinical law forbade any eating before Sabbath morning service, except in case of sickness, as the Ritualists of to-day command an early and fasting communion. If our Lord was on his way to the Synagogue, then his defence of his disciples showed that He recognised no authority in the Rabbinical requirement. But that which Jesus defended shocked the Pharisees (24). What crime had the disciples committed? The law sanctioned their plucking the ears of corn (Deut. xxiii. 25); but in the judgment of the Pharisees this was reaping, and to rub the corn in their hands was threshing. There was, therefore, a double offence against the Sabbath Day. It was by such foolish additions to the Word of God that the true Sabbath-keeping was lost.

An incident in the life of David is mentioned by Jesus as a justification of the conduct of the disciples. The story is told in 1 Sam. xxi. 1-6.

SABBATH IN THE SYNAGOGUE (iii. 1-5).—The example of Jesus teaches us that no one makes a proper use of the Sabbath who does not spend it in learning God's will, and in fellowship with God and his people. Sabbaths are precious opportunities, of which God gives us fifty-two every year. He who remains ignorant and unsaved is without excuse.

The house of God has always attracted the afflicted ones. Hence the presence of the man with the withered hand (1). Perhaps he had heard of the miracles of Jesus, and was in the Synagogue in hope of being healed by Him. He is a type of many whose right hand is withered, and whose usefulness is therefore impaired. Such can be found in every house of worship to-day.

Others were there whose condition was more alarming than that of the afflicted man. They were the resolute and confirmed enemies of Jesus, who watched Him (2), not in order to learn the truth concerning Him, but only to find excuse for rejecting Him. His teaching condemned them. Note how their opposition grew. In ii. 24, they murmured against the disciples; here they are eager to murmur against the Lord. This is the condition of heart that excludes the light, and is most to be feared.

The miracle had a two-fold object—first, to relieve the afflicted man, and next, to condemn the folly and guilt of the Pharisees. Hence the command (3), which is so unlike what our Lord usually did. He ever sought to avoid ostentation. But He makes this man prominent in order that by him He may convict his accusers. The question (4) suggests that, not to save when we have opportunity is to destroy. He had come to save; the foolish restriction of the Pharisees would say, "Let the man's affliction continue rather than break the sanctity of the Sabbath." Such hypocrisy angers and grieves (5) the Saviour. It is upon such persons that his indignation falls most heavily.

The form in which He did the miracle was an appeal to the man's faith (5). The same command from any other man would have mocked the sufferer, and left him a sufferer still. But with the word of Jesus there went the power. The man had not to wait until he felt strong before he obeyed. The attempt to obey brought with it the power to obey. It is so with all the words of Jesus. Men can do impossible things at his command.

# For the Young.

## BUTTERFLIES AND BEES.

BY REV. DR. HUGH MACMILLAN.*

THERE are two kinds of insects that sip honey from the flowers. There is the gay butterfly, and there is the busy bee. The butterfly dances from flower to flower in the warm sunshine, and only gathers the drop of sweetness that it can sip at once without the trouble of stopping. It has no patience to go any deeper in search of nectar. It fertilises only shallow flowers, and therefore its work in nature is of little importance. It helps very little to carry the pollen dust from flower to flower, and so produce seed. If the plums and cherries, the apples and pears, and strawberries of the garden depended upon it, they would yield no fruit. And just as it is of so little use in nature, so it is of little use to itself in this respect. It stores up no honey. It lives but for a few weeks, and then it dies, having left nothing of its work behind.

Like that butterfly are those who read the Bible without study or reflection. They flit along the pages, looking out for some novelty to arrest them. They have only a surface acquaintance with its truths. They are too careless to penetrate into their depths, and consequently they get little good from their reading of the Bible. They forget quickly what they have read; they make no use of it in practical life; they know nothing of the length, and breadth, and height, and depth of the love of God in Christ Jesus as revealed in his Word; they do not help to teach others, and make them wise unto salvation; they do not carry to the ignorant and the poor, to comfort and bless them, the lessons which they themselves have learned at the feet of Jesus.

But, on the other hand, there is an insect that does a most valuable work in nature and also for itself. This is the homely bee that makes a point of going straight to every flower and examining every one that is open to the sunshine. I have often watched it improving the shining hours in the garden. It works very rapidly. It visits, perhaps, twenty flowers in a minute, and so carefully does it economise the sunny moments that it looks only at some flowers, whose honey-cups are dry, and hurries to others which will reward it with a copious supply of sweetness.

Wherever it alights, if the flower-cup is deep, it will go down to the bottom of it, if its mouth is shut it will push its lips apart, and if the tube where the honey is hid be peculiarly shaped it will explore all its parts until it finds the nectary, and you hear its hum of satisfaction subsiding into silence as it is sipping the sweetness in the very heart of the flower. In this way it gets powdered all over with the precious gold dust of the blossom, and thus by its labours it helps to produce the delightful fruits of the garden and the field. It hives up in its nest or in its skep for the cold dark winter the luscious stores which it gathered in the lovely summer hours.

Like the bee are those who search the Scriptures, who linger and meditate upon each passage, until they have extracted all its wealth of meaning. The consequence is that such persons can communicate their wisdom to others and make many share in their sweet experience. The Word of God dwells in themselves so richly that during the dark cold winter of trouble or sickness when shut out from the ordinances of God's house and the means of grace, the truths which they have treasured up will create for them sunshine in their shady place, and make a second summer around them.

Which class of readers of God's Word do you belong to—to the butterflies or to the bees? If you are butterfly readers, skimming the surface and making no earnest study of God's Word, then you will get little honey. But if you are bees, you will get a rich feast from every text. You will find no part of the Bible without attraction and use. You will come upon the fragrant thyme and the flowery heather growing on its barest hill-sides. You will find the scented clover in its fields and meadows, and the rose and the lily in its garden enclosures. Some of the places where you see no footsteps but your own will often yield the richest blossoms to you. It is not from its most stirring and striking pages that you will cull the sweetest thoughts, but often from its quietest and most familiar; just as in nature, it is not the gayest, but the homeliest blossoms that have the most honey.

There are in the Bible modest violets of texts, as it were, that hide themselves in lonely spots and have to be carefully sought out; and mignonette texts that have no form or comeliness to recommend them, and yet are unutterably sweet and fragrant, when you come unexpectedly upon them, and call up a thousand tender memories. There are texts especially made for the dark hours of life and for those who are sorrowful, just as there are flowers that bloom only at night, and produce from their pale ghostly blossoms the fragrance and the honey in which the silent moths that come out in the shadows of evening delight.

* Extracted from THE DAISIES OF NAZARETH: Addresses to Young People. (*Religious Tract Society.*)

## CHILDREN'S SPECIAL SERVICE MISSION

SEASIDE WORK.

Two crowded meetings were recently held in Devonshire House, Bishopsgate. In the afternoon Rev. E. A. Stuart presided.

Mr. T. B. BISHOP emphasised two points—one the remarkable testimony for God and his Word that had gone on all round our coast the past summer in the services; secondly, the great need there is of wider effort to evangelise, not merely the children who gather at the seaside, but the village children. He also testified to the work the Universities' camps for public-school boys had done. Rev. E. A. STUART gave a thoughtful address based on 1 Chronicles xv., in connection with the bringing the ark of God to Jerusalem.

Mr. E. ARROWSMITH (Lowestoft) spoke of the way in which the Word spoken to the children reached the grown-ups. Mr. A. G. DODDERIDGE said he had twenty-five workers with him at the service, either at Portrush or Eastbourne, twenty-two of whom hope to be clergymen. Over £60 was realised by literature sold by the colporteur during the work at Eastbourne. Abundant testimony was also given to the *abiding* character of the work. Mr. GOODMAN spoke of Herne Bay, and of remarkable work among the boys; and Rev. W. S. STANDEN closed the meeting with some earnest appeals to those present as workers to let the Lord Jesus have the whole of their life.

In the evening meeting, Rev. G. H. C. MACGREGOR presided, and gave an earnest and helpful address on the importance of having not merely life but full life, and that to overflowing.

Mr. H. HUTCHINSON and Rev. G. E. ASKER told of the work at Bedlington, the latter giving his impressions as to the intense spiritual reality of the work done. Mr. L. B. Butcher (Llandudno), Mr. D. M. Thornton (Scarborough), Rev. Martin J. Hall (Colwyn Bay), Messrs. A. C. Kestin (Bournemouth), and S. M. Warner (Southsea) also gave deeply encouraging accounts of the work, speaking of many tokens of blessing the Lord had given.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Ashton-under-Lyne*, to Oct. 23; *Badley Needham Market*, Oct. 30; *New Brighton*, Nov. 3—11; Mr. E Arrowsmith, *Handsworth*, Oct. 25; *Leamington*, Oct. 26, *Sydenham*, Oct. 27—8; Rev. Martin J. Hall, *Haling-road Hall, Croydon*, to Oct. 29; *Derby*, Nov. 2; *Deritend, Birmingham*, Nov. 3—12; *Nottingham*, Nov. 13—14; Mr. S. J. Hewlett, *Christ Church, Dover*, to Oct. 30; *Birkdale*, Nov. 2; *Tottington, Bury*, Nov. 3—12; Mr. W. L. Seyler, *Upper Holloway*, Oct. 28—31; Mr. H. Falkner, *Stapleford*, Oct. 28—9; *Hertford*, Oct. 30; *Herne Hill*, Oct. 31; *Chelmsford*, Nov. 5; *Finchley*, Nov. 6; *Hitchin*, Nov. 7; Mr. H. W. Pewtress, *Matthias-road Mission-room, StokeNewington*, to Oct. 27; Mr. George Goodman, *Gresham Hall, Brixton*, to Oct. 26.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Nov. 3.—Sun., Oct. 28, 2 Chronicles xxv. 1-10; Mon., 29, xxvi. 11-23; Tues., 30, xxviii. 1-15; Wed., 31, xxix. 1-11; Thurs., Nov. 1, xxix. 20-36; Fri., 2, xxx. 1-12; Sat., 3, xxx. 13-27.

PRO-OPIUM FANATICS.—*The Shanghai Mercury* has been publishing a series of articles commenting on the evidence given before the Opium Commission in London, which are, on the whole, strongly adverse to the views of the Anti-Opium Society. Nevertheless, in one of these articles is the following significant paragraph:—"If, however, we have been compelled to comment on the wild nature of much of the evidence given by anti-opium faddists, we must, on the other hand, deprecate much of that offered by men whom we may equally dub pro-opium fanatics. That opium may be useful as a medicine under certain circumstances is admitted; but it is allowable to doubt that its continual use is in any case otherwise than harmful. It is possibly, in very small doses, a prophylactic in malarious districts; in larger it certainly has the contrary effect. Yet this is the chief, if not the only case suggested for its beneficial effect."

## "CHRISTIAN ALMANACK," 1895.

With this issue our readers will receive our Almanack for 1895. We trust it will meet with as much acceptance as those of previous years. The subject of the nine illustrations is the life of David, and they touch several of the strangely different incidents of his wonderful and romantic career. Few have passed through so many changes, or touched human life at so many points. Shepherd and warrior; minstrel and king; the man after God's own heart, and the murderer of Uriah; the inspirer of chivalrous affection in men and women, and the outcast of his people. All these strands were woven into the web of his life, and they all reappear in his Psalms, which interpret and express the infinite variety of human aspiration, penitence, and pain. By all the varying experiences of life he became fitted for his great work of saying for men what they knew and felt, but could not say for themselves.

His early shepherd life coloured his whole subsequent career, and his lonely wrestlings with the wild beasts gave him confidence in the delivering power of God. It was there he stored, in meditation and lowly duty, the forces which wrought through him in after years. It was as a youth, fresh from following the ewes, that Samuel anointed him to be the shepherd of Israel.

Then came his life at Court. The palace minstrel, the friend and companion of the king, the trusted leader of the armies of Israel. A brief spell of sunshine, to be suceeeded by long years of dark vicissitudes, when he was hunted like a partridge upon the mountains, and could only see his beloved Jonathan by stealth, meeting him in the woods. But amidst all, as we are reminded in the seventh of our pictures, he retained the sweetness and grace of earlier days, refusing to take as a luxury water which had been obtained at the risk of life from the well of Bethlehem.

Then, after years of happy and successful rule, he plunged, suddenly and without warning, into the foulness of impurity and murder, and committed crimes, with which Nathan had to accuse him, and which have ever since given great cause for the enemies of Christ to blaspheme. Thenceforward trouble followed him as a shadow. First discord in his family, then the loss of his kingdom, finally the death of Absalom. What a contrast between the young athlete slaying the lion, and the agonised father receiving the tidings of the death of his favourite son!

We can never forget that he laid the foundations of the prosperous reign of Solomon. It was David who purchased the temple-site from Araunah, and gave the charge to the young king, which so largely moulded his earlier career. And so his influence passed onwards in Israel, and outwards through the world. His many-sided character, his words and songs, his prayers and tears, his victories and failures, have been for the inspiration, encouragement, and warning of myriads.

Below all his varied life there was a profound and unwavering trust in God. He was preeminently a religious man. He set the Lord always before him, trusted Him at all times, and encouraged his soul in God. Whatever befell him he made his refuge in the Lord. The secret place of the Most High, his abiding-place; the wing of the Almighty, his shelter; the presence of God, his sun and shield.

Yet deeper still, the life of David has a fascination for us because in so many respects he foreshadows the character of the Lord Jesus, his Son and Lord, of whom it was said, that He should sit upon the throne of David, and exercise a dominion which should be as the light of the morning, a morning undimmed by clouds.

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MISSIONS IN MADAGASCAR.—In view of political differences between Madagascar and France, considerable anxiety has been felt by friends of the L.M.S. as to the missions in the island. It is feared that a military expedition on the part of the French might be attended by a demand for foreign missionaries to leave Madagascar. Our French contemporary *Le Signal* has no such fear. It says: "The French Government will not fight against Protestant missions. If the societies observe the neutrality which their regulations enjoin, they will command respect. Moreover, the retirement of foreign missionaries is only requested when they can be replaced by French missionaries of the same faith; and France cannot undertake to fill so many posts as the L.M.S. workers occupy."



## PONDOLAND; EAST AND WEST.

By REV. WALTER SEARLE.

I have recently returned from a visit to Pondoland, which is the last territory brought under British rule. Unlike Mashonaland, this land of the Pondos has come into our possession without the shedding of blood. In this peaceful settlement, a veteran missionary of the Wesleyan Missionary Society, Rev. Peter Hargreaves, has played no inconsiderable part. I have been his guest, and have stayed in the house where the famous deed of annexation was signed in March; I have also visited, in company with Rev. J. Househam, the spot where the flag of England was first hoisted as symbol of our rulership over a people long accustomed to anarchy and cruelty, so great that some have called this spot the darkest place in darkest Africa.

Here during many years the Wesleyan missions have done faithful and fruitful labour. I can bear witness to their success. I preached both at Buntingville and Emfundesweni to large congregations. At one I had amongst my audience children of Ngwiliso, the paramount Chief of Western Pondoland, and at the other a daughter and a brother of Sigcau, the paramount chief of the whole land, which is divided into two by the famous River Umzimvubu, which passes through woodland scenery of the most magnificent description. At both stations there were most attentive and devout congregations. Rev. J. Househam has done much to perfect their sacred songs.

During the preaching of the Word the power of the Spirit fell upon them, and penitents cried for mercy, backsliders sought restoration, believers cried for the salvation of others, and local preachers sought the fulness of the Holy Ghost. God's Spirit often works mightily through these intense emotional demonstrations, and immediate conversions take place which are of permanent continuance.

Here is a man kneeling at the penitent form. I ask him why he is there. He replies, "I have left my Lord, but to-day I return, and will walk by his side day by day."

There is a woman in one meeting while Mr. Hargreaves is preaching. She is smeared with the red clay—a sign of heathenism. The Word takes effect. She leaves the service and hastens to the stream, there to wash away this clay. Returning to her husband's kraal, she is rebuked for having left off the customs and traditions of her tribe. She replies she had obeyed her higher Lord—Jesus, the Son of God. They lay her down; they forcibly smear her body while she protests that her mind is free from all concurrence in this heathenish rite, and her soul is washed in the Redeemer's blood.

Bearing unqualified testimony to the work of the existing missions, and extending its worth, to the Redeemer's praise, I find there is more work than they can do, and with the utmost cordiality, and concurrence with them, as well as with the wish of the chief, and the co-operation of the resident magistrate, we as a mission have the opportunity to enter. Here is pioneer work amongst unevangelised tribes, and here are our workers, Mr. and Mrs. Cyril Green, as well as others, who are ready to go.

My two years' residence in South Africa, my recent journey of over 2000 miles, nearly 500 of which were traversed in a post cart, and my stay amongst these barbarian people, have convinced me, that while walking in the Spirit, and praying in the Holy Ghost, there is so much practical commonplace work to be done, as essential to this as eating and drinking are to the health of the holiest of the saints of God. To reach the first proposed station, our workers must travel hundreds of miles. There they must build their own nests, for houses do not even exist. They will require horses to ride about, for they will cover large districts. A wagon will become a necessity, and medicines will cost money, for the old chief is delighted with the prospect of having one who, like Mr. Cyril Green, has had a training in medicine.

Anyone wishing to help in the annexation of Pondoland to the Kingdom of God should communicate with our English secretary, Mr. Arthur Mercer, 14A, Lingfield-road, Wimbledon.

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MARSEILLES.—Mrs. Frankland West, who labours here with Madame Lhermet, writes that the work is still strictly independent, although carried on in a spirit of hearty co-operation with Pasteur Colin, of the lately-established Baptist Church.

## A VILLAGE WORK OF GRACE.

The Baptist chapel at Tiptoe is an off-shoot from that at Milford-on-Sea, Hants, where Rev. J. Harington Evans began work after leaving the Church of England. During the last few months Tiptoe has been the scene of a remarkable work of God. The little chapel, though situated in a district in which very few houses can be seen, is crowded to the doors for the Sunday services—not as the result of any special preacher whose eloquence draws the people. For the most part the pulpit is supplied by the preachers from the Bournemouth and Poole Evangelistic Union. They all unite with Rev. G. Tanswell, pastor of the mother church at Milford, in describing the work as entirely of God. The people have maintained the spirit of prayer, and the revival is the result.

A thanksgiving meeting, held on Wednesday, October 10, was crowded to the doors. Words of congratulation and of counsel were spoken by several ministers from the district, and Mr. Tanswell, who presided, expressed a hope that the mother church might be favoured with a similar visitation. The converts, of whom there are about thirty, have already made Milford the subject of special prayer, which, no doubt, will be followed by earnest effort.

A brief conversation with some of the friends elicited some most interesting facts. Conviction of sin has been very deep and real. One young man was so troubled that he stayed out at night seeking the Saviour, and one night returned home late full of the joy of salvation.

"I've prayed for my husband," said one, "ever since I was converted, and that is some years since; at last my prayers are answered." Her voice trembled with emotion while she spoke. In answer to the question, "How was it?" she said, "He was under deep conviction, but could not see the way. One Sunday night, when we returned from the service, I asked him if he could not trust the Saviour. But he seemed still in difficulty. 'Come, then,' said I, 'and let us join together in prayer.'" Side by side they knelt, husband and wife, and after an hour and a-half he said, "I see it. I can and do trust Jesus!" What a joyous experience after seventeen years of married life!

The time was too short to hear more then, but on the way back to Milton Station the driver had more to tell. The Sunday-school is reaping a large share of the blessing. There were never so many scholars, and they never showed such interest as now. "We used to have to ring the bell to call them in," he said, "but there is no need for the bell now." Out of his own class four were already decided, and several others were under conviction.

The meeting left an impression never to be forgotten. The joy of the people, old and young, expressed itself in their looks, and especially in their song. There was no trace of got-up excitement; but every heart seemed to feel the words they sang. The hymns were wisely chosen. "To God be the glory, great things He hath done," was the first; the next had for its chorus, "I know whom I have believed, and am persuaded," etc.; "The half has never yet been told," was the chorus of the third; and the fourth, "I feel like singing all the time."

It was evident that in some cases the emotion was too deep for utterance. In the midst of the exultant words the eyes would fill, the lip tremble, and for a while the voice would be silent. Others seemed oblivious to everything except to the presence of Him whose praise they sang. We have heard sweeter voices, and better cultured, but have never heard music that has thrilled us more than this. A glowing heart gives *timbre*, as musicians call it, to the voice.

Will your readers rejoice with and pray for this little place, that the work may continue, and that other places may catch the flame?

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TORQUAY.—The Chelston Evangelistic Mission is being greatly blessed. The evangelist, Mr. Lovi Powell, has, during the summer, been holding open-air services on the sands and in other parts of the neighbourhood. The attendance and the attention have been very good, and many have testified to having received much blessing. The services at the hall are largely attended; there is also a flourishing adult Bible-class. The Dowager Countess of Castlestuart, the foundress of the Mission, is about to employ a reader for another part of the town. A home of rest, which is near the mission hall, under the management of Mr. and Mrs. Powell, is much appreciated.

## THE LATE DR. MOON, BRIGHTON.

On October 10 there passed away, at his residence in Brighton, one whose name is known and revered the wide world over. The Great Day alone can reveal those who have cause to bless God that over fifty years ago He saw fit to entrust to a young man just entering manhood "the talent of blindness." This was the favourite definition of the late Dr. Moon for the motive which prompted his life-long work. To him the phrase which Milton's genius has consecrated, for all time, to the blind, meant no mere passive service in the waiting time. Grasping the heaven-sent trial with the resolute hand of a consecrated will, he called it "talent," and forthwith put it out to usury. In no less than 476 languages have portions of Scripture been printed for the use of the blind by means of Moon's embossed type, besides a complete library of other books, in many foreign tongues, as well as in those of the United Kingdom. These are adapted both for educational and recreative purposes, as well as for the building up of the religious life. Amongst the latter, completed last year, is the "Pilgrim's Progress" in Hindustani; whilst another includes five volumes of Dr. Paton's Autobiography, which have been embossed.

William Moon was born on December 18, 1818, at Horsmonden, near Tunbridge Wells, so at his death he had entered his seventy-fifth year. When four years old, he lost the sight of one eye from the effects of scarlet fever. Being a close student, he so tried the sight of the other, that in 1840, being then twenty-two years of age, he found himself totally blind. About that time, while living with his mother in Brighton, some ladies, becoming interested in him, taught him to read from Frere's Type. Having himself mastered this and other systems then in use, he set about teaching others, and soon had a class of blind students from the town. This class afterwards developed into the Blind Asylum, which now exists in the Eastern Road, Brighton.

It was the inability of a blind lad who for five years tried in vain to learn the existing system, which led him to devise an easier method; and this resulted in the construction of that system now so well known as the Moon Type. It consists of letters of very simple construction, combined with a full orthography, the characters being composed principally of Roman letters, in their original or slightly modified forms; with a few new characters in place of some of the more complex. These simplified characters, which consist of only nine, have been applied to over 476 dialects and languages. Having his system ready for adaptation, Dr. Moon commenced work with a small amount of movable type, which had been given him by a friend, and his first publications were in the form of a monthly magazine and devotional extracts. Soon, an urgent demand arose for various portions of the Bible. To emboss this, with the means at his command, was an utter impossibility. Relying on the promise of that Word of God, which he so earnestly wished to give to others, he "spent six months in daily pleading and waiting at the Throne of grace," to find the Divine promise fulfilled "None shall seek my face in vain." The plan occurred to him, by which he was able to stereotype plates at a comparatively small expense. Still he had to wait; for to stereotype the New Testament, even by this cheaper mode, required a large sum. Great was the rejoicing and thankfulness when a first donation of five pounds, followed by gifts from other friends, enabled him to go forward. Now, there are 50,000 of these stereotyped plates at the establishment at 104, Queen's-road, and it would be difficult to spend a more intensely interesting morning than a visit to that Institution affords.

Dr. Moon married, as his first wife, a daughter of Mr. Caudle, a medical man in Brighton, and two children were born to them. The elder, a son, is Dr. Robert Moon, now practising in America. In the same year in which he brought out his embossed type was born the daughter who has been his life-long companion and co-worker. "I was born into the work," said Miss Moon, when kindly giving the details for this sketch, "and from my earliest days I have been connected with it." Truly, the mantle of the father has fallen upon the daughter, and upon Miss Moon now devolves the responsibility of the work, it having been the great wish of her father that she should carry it on when he was "called home." For some time past the chief burden of it has practically been upon her shoulders, as regards detail.

The best testimony to the memory of the venerable founder will be for friends to rally round the institution and its representative, Miss Moon, who is one of the trustees; and to relieve her from any pecuniary responsibility in the conduct of the work. An income which she derived independently of her father leaves her at liberty to give her services still gratuitously. Dr. Moon's second wife, who survives him, is a daughter of the late Rev. R. Elsdale, D.D.; she has also a separate income of her own. The knowledge of these facts enabled Dr. Moon conscientiously to place nearly the whole of his private property at the disposal of the institution, and not very long since he handed over to the trustees the land, valued at £3000, which was his own freehold, upon which the more recent of the now extensive printing works are built.

The late Dr. Moon was early seriously disposed, and his bent was towards the Gospel ministry; but God saw other ways of using him. His life seems to have been a gradual growing in the knowledge and love of God, and a deeper draught, as years went on, of the satisfaction which is to be had in Christ by every believing soul who seeks full revelation of Him, through the power of the Holy Ghost. "My father's simplicity in prayer was wonderful," says his daughter; "he just asked for what he needed, like a little child. I have known him spend whole nights in prayer." Herein lay the secret of his marvellous work, which spread in many directions, besides those which have been here indicated.

*(From a Photograph by Mr. C. Hawkins, 32, Preston Street, Brighton.)*

For many years Dr. Moon conducted a Sunday afternoon service for the blind, the result of which has been that the true light has shone into many a dark heart, leading them from spiritual darkness into God's glorious light.

His decease was quite unexpected. Having taken tea as usual, he went, with his attendant, for a walk, returning about six o'clock. Soon after he complained that he did not feel well; by half-past six he was with Christ, death resulting from syncope. His desire had always been for a sudden translation, even his courageous heart having a dread, inborn of physical nervousness, of the act of dying. The Lord knoweth the frame of each of his children, and in respect of this, his honoured servant, what words can be more applicable than these, "So He giveth his beloved sleep." M. J. G.

BOOKLETS FOR CHRISTIAN WORKERS.—Other tracts and booklets recommended by various correspondents for use among inquirers, are: "The Herald of Salvation" (3s. 6d. per hundred, *Pickering & Inglis, Bothwell-street, Glasgow*); and "A Finger-mark in my Bible," by Pastor W. Y. Fullerton (one penny, *Passmore & Alabaster*).

MEOPHAM GREEN.—The mission hall goes on vigorous and well, and the opening meeting of the winter season was conducted by Mr. W. G. Bradshaw. In connection with the work there is a reading-room for men in the winter, to which it is desired to add a library. A good number of books have already been kindly given, but many more are needed. These should be sent to Mr. Chas. J. Smith, 1, Sunnyside, Meopham, near Gravesend.

## JEWS IN ARABIA.

Further interesting details of Rev. S. M. Zwemer's visit to the Jews of Yemen have been received by the Mildmay Mission to the Jews. Before leaving Aden on his long inland journey to Sanaa, the capital of Yemen, Mr. Zwemer distributed copies of the Hebrew New Testament to the Jews there, and, through the kindness of Rev. J. C. Young, of the Keith Falconer Mission, spoke on several successive days to Jews and Arabs in his dispensary. Leaving Aden on July 2, Taiz was reached a week later. Here Mr. Zwemer was detained eighteen days by Turkish officialdom, and finally left for Sanaa in the custody of a soldier, who had strict orders not to allow him to speak to Jews on the way, and bearing a letter to the authorities at the capital containing the accusation' "This is a converted Jew who is corrupting the religion of Islam, and sells books to Moslems and Jews." While at Taiz Mr. Zwemer visited the synagogue, and found there some curtains of silk with embroidered texts, and a printed diagram of the ancient candlestick, with the names of the twelve tribes.

Arriving at Yerim on July 29 the missionary had an opportunity of preaching Christ to Jews and Arabs for two hours at the caravanserai. He writes:—"There was no interruption, and it was impressive to see the interest of Jew and Arab alike in what I told them about the meaning of Isaiah liii., reading it in Arabic by a dim candle-light amidst the camels and donkeys and baggage of an Oriental inn." On August 2 Mr. Zwemer entered Sanaa as a sort of prisoner, and was handed over to a policeman; but was released on bail by a Greek friend. It was not, however, till ten days later that the authorities were satisfied, and the Testaments delivered up to him. Visiting the Jewish quarter, Mr. Zwemer commenced to distribute the books. Some refused when they saw the title. Others accepted eagerly. No one was allowed to have a copy without first reading a page out loud, to show that he understood it, and then promising to read it daily. Mr. Zwemer adds:—"In some few instances I was greatly encouraged by the attitude of Jews towards the Gospel, and their eager expectation of the coming of the Messiah; but most of the Jews at Sanaa are absorbed in trade, and often crushed by poverty, so that they take no thought for the life to come. The chief Jews told me that my errand was in vain, because no Israelite ever turned Christian." Nevertheless, two Jews confessed secretly that, though Jews outwardly, they were Christians at heart through reading the New Testament some years ago.

Mr. Zwemer was not allowed to remain at Sanaa more than twenty days, but before he left, the Lord wonderfully opened the way for him to send copies of the New Testament to the Jews in certain neighbouring towns. Leaving Sanaa on August 21, Mr. Zwemer returned to the coast by a different route, and before reaching Aden had exhausted his stock of books, amounting to a total of 485 copies, all of which had been judiciously distributed. In concluding his most interesting report, Mr. Zwemer writes:—"I desire to express devout gratitude to God for his preserving hand throughout the whole journey, and entreat the prayers of all who love Israel for the poor, ignorant, oppressed Jews of Yemen and lower Nejd. God grant that soon work may be *established* at Sanaa as a centre, and so reach out to the sons of Isaac and Ishmael throughout all Arabic Felix."

PROTESTANT REFORMATION SOCIETY.—At the monthly prayer-meeting on Thursday, October 18, at 20, Berners-street, Dr. Waller, who presided, spoke of the cheering fact that there is undoubtedly a revival of Protestant feeling in many parts of the country. He also referred to the need that exists for the educational and direct missionary work of the society. A very earnest address was given by Rev. W. R. Mowll on "Decision for Christ."

WORK AMONG KANAKAS.—Mr. C. F. Johnson, of the Kanaka Mission, North Bundaberg, Queensland, writes telling of much encouragement in work among the natives of the New Hebrides who are engaged by Queensland planters. Letters have been received from missionaries in the islands reporting on the fidelity and zeal of some of the Kanaka labourers who have returned to their native parts. Mr. Johnson writes that owing to his wife's ill-health he is leaving Queensland at the end of the year, and coming back to England.

# The Evangelist.

## THE PASSOVER.

By Rev. JOHN M'NEILL.

For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintel and upon the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.—Exodus xii. 23.

What the Old Testament passover lamb was to the threatened first-born that night in Egypt, the Lord Jesus Christ is to threatened, doomed sinners now. Christ is our Passover Lamb, slain for us, and we escape by his death. Make application of that atoning death by a personal trust therein!

God, you remember, had at last picked up the gauntlet that Pharaoh had flung down, and was about to shoot his tenth arrow, the arrow that destroyed the power of the oppressor for ever. The salvation to-night is salvation from impending doom and overhanging judgment. I know you are going to say, "That's an old-fashioned view of things." Well, I'm not here to preach new-fashioned or to please man's ear. Woe is me if I tamper with eternal truth to tickle men's ears and gratify their vanity and conceit! Salvation from impending doom! You may deny it, and forget it, and scoff at it; but you do not alter it.

Further, that night in Egypt meant freedom for the slaves. Those Israelites were bondsmen, a nation degraded, toiling in the brickfield, under the brutal curse of the taskmaster, the brutal lash for ever on their backs, making the blood to start, and life to be a misery, and death a blessing that was longed for, and slow of coming. And salvation that night, when God came to redeem them, meant freedom for the captive, new days for the down-trod and the oppressed. The Gospel I preach spells freedom for the slave, freedom to the man, freedom to the woman, toiling in a bondage compared with which the bondage in Egypt was a light affliction that endured only for a moment, and told only on the body and the earthly life. Oh, men and women! oppressed by the devil and the world and sin; men and women driven hard, and butchered by lust and passion, I preach to night freedom! a glorious redemption for you through the blood of Jesus Christ.

What an offer! What a salvation! Now, that you know you are bondsmen, why should you hang up your chain? There is freedom for the man under the drink curse, freedom for the poor woman who has made herself the slave of pleasure and disgrace. Freedom for us all, for we are all bound in the chains and the darkness of unbelief, and the tyranny of our adversary the devil. Freedom for that pickpocket, new life and new days for you. If you will only accept the Lord Jesus Christ, and turn from your evil ways, He will save you and redeem you, and blot out your black shameful past. He will make you a new creature. What a privilege to declare such a salvation!

There was another point. I think I see an Israelitish father, a poor slave in the Egyptian brickfield, and Moses gathers them all together and tells them that God is going to break their bonds, but they are to kill a lamb and sprinkle the blood on the lintel and the door-posts. Now I see an Israelitish father, on that historic fatal night, take that lamb and kill it, and I see its life's blood, smoking hot, flowing into the basin. Now if that father killed that lamb, not simply with his knife, like any butcher in the slaughterhouse, but with his mind, his thought,

HIS HEART, WORKING BEHIND THE KNIFE,

was he not bound to have stamped on his soul some thought like this: "If my first-born is not to die, something innocent has to die in his place"? The innocent giving its life in place of him who was in danger of the judgment stroke. That is the core of the Gospel according to Jesus, according to Paul, according to John, according to Isaiah, according to the redeemed up in heaven. "Thou wast slain, and hast redeemed us unto God by thy blood, out of every nation, and kindred, and people, and tongue." There is no feeling so universal as that. The death of the Lamb of God is the very nerve and core of our salvation from guilt and doom.

By the heart's faith in God the operation of killing the lamb was lifted far above the mere material and mechanical. There is the Lord's Supper. You know what it means. If you sit down to the Lord's table without faith in your heart, you can degrade that ordinance and make it meaningless, grotesque, and wholly unintelligible. You can degrade it into a mere mumbling of a morsel of bread and sipping of a mouthful of wine. But if you have faith in Jesus in your heart, oh! what a mighty elevation! What a transformation! You are at the foot of the cross. You are in fellowship and actual touch with Jesus Christ crucified for you. Jesus risen from the dead and alive in your midst. What a difference faith makes in the things of God's Word and our salvation.

Did you ever think that when our Passover Lamb was slain for us—Jesus, the spotless, innocent Saviour—did you ever think of just one man who had the right view of Jesus at the cross? I have often thought of all the thousands—and there was a bigger crowd than we have here to-night—scoffing, mocking, questioning, arguing, and a great many of them quite indifferent, and in the midst of them Jesus was crucified! But I think there was one man, and he was not a disciple or a religious man, who had the right view of Christ as He hung there. Who was he? The disciples didn't understand Jesus. At the cross they thought that was the end of everything. They didn't understand that that was the defeat of sin and the victory for ever for God and his people.

I THINK IT WAS BARABBAS,

an utter outsider; for the last shall be first. It was Barabbas who, for murder and sedition, had been flung into prison. He should have been slain that day, but, by a custom, when mercy triumphed over judgment, a noted criminal was released, and Barabbas, to his great surprise, was released, and Jesus put in his place. And I think I see Barabbas with all the other people pouring out through the city gates to the place of public execution, and he goes with the crowd; but, ah! there is something in his breast that others do not feel. I see him worming his way till he comes up to the foot of the central cross, and I do believe Jesus held Himself in life till Barabbas came and looked at Him; and as poor Barabbas stood and looked up into the pale, pinched face of our Jesus, he would surely say within himself, "Whoever you are, and whatever they say about you, you are there in my place, you are there for me, for *me*. But for you I had hung there in death, shame, and hell."

My friend, if you are hard pushed for a theory of the atonement, take Barabbas' theory till you get a better. Stand to-night at the foot of the cross, and look up and say, "He died for me. He bare my sins in his own body on the tree. By his stripes I am healed." Substitution is a grand theory. It preaches well, and it prays well, and it sings well. Oh, the sweet hymns founded on that theory, while

ALL THE BLOODLESS THEORIES ARE DUMB.

Now, to-night, when you trust Him, you have taken your bunch of hyssop and dipped it in the blood, and sprinkled it on the lintel. It needs personal trust, not in ceremonies, but by trusting everything to Jesus Christ. He has done it all, and left you nothing to do but to "believe on the Lord Jesus Christ, and thou shalt be saved." That is better than trusting to feeling or to ceremony. That is trusting to the Rock that can never fail, Christ Himself, and what He has done and what He is doing, trusting in the Word that can never be broken. You will have plenty of feelings and inward witnesses along that line by-and-by; but trust Him in the dark without the feeling, and you are saved, no matter what you feel or do not feel. He says so: that settles it.

TAKE YOUR BUNCH OF HYSSOP

and dip it in the blood, and claim your own share in that atoning sacrifice. There are a great many temptations to abandon faith in Jesus Christ and Him crucified, and glorified, and coming in the clouds of heaven. But let none of you go out of the door of this house until the morning—that is, having come to Christ, abide in Christ till the morning. Bless God for every white and whitening head in this assembly; for you the morning is coming, but it is coming for all of us sooner or later. Who will laugh then? The believers will rejoice when they see how completely they were saved behind the finished work of the Redeemer Jesus.

## WINTER MISSIONS FOR INDIA.

Dear Sir,—I have read the letter of Rev. E. N. Thwaites, of Salisbury, in your issue of to-day's date with great interest and approval, as I know India so well. I had the privilege of attending the Salisbury Conference this year, and the accounts Mr. Thwaites gave of the doors he and his fellow-missioner, Rev. Martin Hall, had discovered to be wide open in India to all classes—Mohammedan and Hindu, European and Eurasian, English and vernacular-speaking peoples alike—convinced us that such a mission as his had been, *ought* to be repeated.

The testimonies of all who really know India concur in showing that the present state of the country—the repudiation of idolatry by Hindus themselves—the religious unrest—marks this period as *the* opportunity for Christian effort. Has not the Master's warning to Israel, in Matthew xxi. 43, a very decided application to the Christian Church to-day?

Mr. Thwaites's visit to India was not the mere reinforcement in the Indian Mission field of two more missionaries. It was that in a very effective sense, but it was more—it was the proclamation of the Gospel of the glory of Jesus Christ by an English minister fresh from home, vigorous and lively, and so large-hearted as to ensure the heartiest welcome by Christians of all denominations. It was the strengthening, refreshing, and encouraging of weary labourers after the burden and heat of the past hot season; in fact, it was the carrying into the various fields of labours a miniature Salisbury Conference!

The writer, then quartered with his regiment at Delhi, can never forget the successful effect of the first effort of this sort by Rev. A. N. Somerville in February, 1875 (see The Christian, April 29, 1875). His originality, energy, and vivacity were, to a degree, taking and effectual with natives as with Europeans.

Mr. Thwaites, all will agree, is similarly qualified for this special work. If God opened the way for him to be sent out for, say, five cold seasons in succession, it would be an unspeakable blessing to India.

He should go out, untrammelled by any committee or directors, unconnected with any particular society, and committed to the guidance and control of the Holy Spirit.

Mr. Thwaites says that the scheme has met with marked approval by his few friends to whom he has mentioned it; who have already, unsolicited, given or promised £166. Could not a fund be established to send out one or two such men as Mr. Thwaites every cold season?—Your obedient servant,

*Mildmay.* J. F. Morton, Colonel.

## THEY SERVE WHO LOVE.

They serve Him best who love Him most,
Love, bringing love, can bring no more;
"Take these things hence," He says, but smiles
Upon the offerings of the poor.

Give Him thy love, for thou canst give
No richer, costlier gift than this;
Who gives his love doth give himself,
And finds in giving truest bliss.

Art thou so poor! thy God so great!
That thou hast nothing worth to bring?
Then take thy mite; though 'tis thine all,
Yet it is worthy of a king.

He asks thy heart—thy broken heart—
And by thy love, thy love would prove;
The alabaster box can yield
No perfume till it breaks for love.

Pour out for Him its richest drops,
Thine emptiness shall be thy boast,
And in his sweet communion learn,
They serve Him best who love Him most.

A. S. Eman.

## HOME OF INDUSTRY WORKERS.

Few probably are fully aware of the large variety of earnest and practical work going on in, and radiating from, the Home of Industry. It is all so quietly done that many, even of those who attend the monthly gatherings, fail to realise how much is being done for the poor and sinful of the teeming streets around. Hence the announcement for the last Workers' Meeting that it should be devoted to the Home work promised an evening of interest, and this promise was well fulfilled.

Mr. Louis Field opened with an address on "Rest" as essential to true Christian service. There is, he believed, in these days of rush and hurry, too little meditation and communion, too little of that quietness and confidence which are the secret of strength. The outgoings of Christian service must always be balanced by the incomings of communion and waiting on God.

Mr. W. Sharp gave the latest tidings from the Tibetan Pioneer Mission, and asked prayer for Miss Taylor and her party.

Miss Baker, who has served for many years in the Flower Mission, told of her experiences in the Ophthalmic Hospital and in the Holborn Infirmary. To her it had been a revelation of the love of flowers which slumbers in the roughest natures; often, in the most hopeless and forbidding cases, the sweet blossoms had won their way, gaining a hearing for a few plain personal words. In the ward, as opportunity serves, hymns are sung, the little bouquets with Scripture texts distributed, and generally a brief address is given. These flowers, texts, and loving messages, coming in the time of weakness and pain, have again and again proved ambassadors of mercy to awaken careless souls and bring back wanderers to God. Of course, the patients come and go, and there is not always the opportunity of following up the work; yet God has been pleased to grant many cheering tokens of his gracious power.

Miss Kilpatrick, who is carrying on the young women's work, with which Miss Turner was so long and usefully connected, said:—One feels the great privilege of being permitted to carry the Gospel into crowded workrooms, especially when one knows that a great many of the girls and women never willingly go elsewhere to hear it. We feel the responsibility of being found faithful, and making the message clear and plain. It is glad work to be able to tell of a living Saviour, able to save to the uttermost those who come unto God by Him. One is thankful to be welcomed by the girls, and evidently missed when absent even once; noisy voices are hushed, and noisy girls listen quietly to the old, old story of Jesus and his love. Eternity only will show what work has been done for God in this way. The Sewing Classes for girls, held two evenings in each week, is where we get to know them, and find out more about them, so as to help them more. They are such nice evenings, too, and the girls enjoy and appreciate them so, talking and laughing over their work. We notice many take great interest, singing the hymns they like best. The best of all the evening, to those who work amongst the girls, is when they repeat verses learned in the classes. Then the girls listen to the Words of Life given in the short address. Some have passed from death unto life during the year, from among those who attend our sewing class. The Bible-classes are also very encouraging, one on Friday evenings especially so. It is good to see the girls, after a hard day's work, choosing to spend their evening studying God's Word instead of amusing themselves, and to see many of them "growing in grace and in knowledge of our Lord and Saviour Jesus Christ."

Mr. James Stopps, the bright and ready-witted colporteur, known so well to all visitors to the Home, gave some of his experiences, which were amusing enough in their odd unconventionality: as when he had a jug of soapsuds down his back, or chopped firewood for an old man in order to get a talk with him. He is known commonly among the men as "Old Eternity" (from the text painted on his barrow) or "the Macpherson man." During the year he has sold 468 Bibles, 892 Testaments, and 964 books; while he has distributed large quantities of tracts. He is carrying the Gospel into all manner of places—gamblers' dens, coiners' haunts, and bar-rooms, as well as into the homes of the poorest. God has led many souls into light through this means. The lodging-house visitation has also been very successful.

Miss Macpherson herself added a few words on Bird Fair, and the need for workers; specially among young men. The proceedings concluded with earnest prayer for blessing on these varied labours.

## DR. JAMES SPURGEON.

For a quarter of a century Dr. James Spurgeon has ministered in sacred things to the Baptist Church at West Croydon, and this week pastor and people are celebrating their "silver wedding." As all the world knows, the Doctor has also been an active participant, throughout that period, in the varied ministries that cluster around the Metropolitan Tabernacle. He still retains his official connection with the Pastors' College and the Stockwell Orphanage.

The celebration services began on Sunday, when Rev. D. J. Hiley, of Bristol, preached morning and evening. Rev. Charles Spurgeon, of Greenwich, was to have been the evening preacher, but an attack of illness prevented. Mr. Hiley's morning discourse was a most telling and eloquent one, based on Matt. xxv. 40, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me." It was a plea for the infusion of a religious motive and spirit into the common actions, courtesies, and kindnesses of everyday life.

In the course of the service Dr. Spurgeon made some interesting announcements as to the special meetings of the week. On Monday evening there would be a united prayer meeting, with Rev. Wm. Cuff presiding, and the promised attendance of a large number of brethren in the ministry. On Tuesday evening a public meeting was to be held, with Mr. F. F. Belsey, of Rochester, as chairman, and among the expected speakers, Dr. McEwan, of Clapham, Rev. E. G. Gange, of Regent's Park, Dr. Glover, of Bristol, Mr. Barrow, M.P., and others. Another meeting on Wednesday evening would be addressed, it was hoped, by the venerable father of the pastor (Rev. John Spurgeon), Dr. Angus, Dr. Booth, and Mr. Baynes, of the Baptist Missionary Society. A testimonial was to be presented to the pastor that evening. This (Thursday) evening will bring with it a deputation from the Stockwell Orphanage.

In connection with this celebration we may notice the biographical sketch of Dr. Spurgeon which Mr. Holden Pike has compiled (3s. 6d. *Alexander & Shepheard*). The work gives a full and clear view of the busy and fruitful life of the ex-co-pastor of the Tabernacle. Dr. Spurgeon probably suffers in public regard from being brought into comparison with his more famous brother. His gifts, and the consecrated use of them in many directions, certainly entitle him to an honourable place among successful living workers in the Christian Church. In a preliminary chapter prefixed to Mr. Pike's biography, Dr. A. T. Pierson expresses a very high estimate of the personal worth and public service of the pastor of the West Croydon Baptist Church.

## MR. ASHDOWN'S INDIAN MISSION.

I should like to state through the medium of your columns that the Mission at Khed, twenty-five miles north of Poona, in the Bombay Presidency, which was started by me in 1891, and of which you were good enough at the time to give some account in The Christian, has lately passed into the hands of the Church Missionary Society. Nearly the whole of the cost incurred in the erection of buildings, etc., was borne by myself. A kind friend in England contributed about one-tenth; a few friends also helped me to keep the work going. No funds were raised in India.

I may add that I have personally acquainted those who so kindly assisted me in England with the particulars of the transfer. The Society, I should say, has agreed to take over the land and buildings, etc., at my valuation. God's blessing has been with us in Khed, I acknowledge with a deep sense of gratitude; and, now that I leave this district, I can never forget to pray for the success of those who take up the work. William Ashdown.

*Marseilles, en route to India, October 18th*, 1894.

KINGSDOWN ORPHANAGE.—A sale of work for the benefit of the orphans in these Homes will be held at 18 and 19, Pemberton-road, Upper Holloway, N., on Tuesday and Wednesday, Nov. 6 and 7. Gifts of all kinds, viz., useful or fancy articles, flowers, grocery, confectionery, or money will be welcome.

## BOYS UNDER CANVAS.

Our boys' "fortnight under canvas" is now over. The prolonged illness of Mr. Fegan, under whose personal supervision all arrangements have hitherto been made, and whose inspiriting presence has been greatly missed, served only to increase the uncertainty and doubt arising from the weather. At last we were enabled to start for our old camping ground at Holtye on August 28.

Whatever disadvantages may be mentioned in connection with a late season "camping-out," there is a strong counterbalancing advantage in a finely wooded country such as that in which we were sojourning. Along the by-ways, in the hedges, over the common, on every hand might be found an abundance of blackberries and wood-nuts. At no other time of the year would there be any eatables that the boys could pick with freedom and without fear of transgressing. We had only one really wet day, the weather was balmy and bright on the whole, although the evenings were sometimes chilly.

We were graciously preserved from any sickness, and the hardy-looking, bronze faces very plainly evidenced the good that had been done physically by a few weeks in fresh country air and healthy surroundings. The rural delights of that holiday, by some never before seen, will linger in these boys' minds long after they leave "the old country" for their new homes across the sea, and will form a pleasant link in their memories when their thoughts wander back to the land of their birth.

The meetings in the Gospel Tent were all well attended, and visitors came from miles round. Each Sunday brought increased numbers until, on the last Sunday, a great many sat or stood outside for lack of room within. Prayerfully and lovingly the Gospel of God's grace was set forth, and we trust that many will be found "in that day" who yielded themselves to God, and found pardon and peace in the finished work of our Lord Jesus Christ.

We are now entering upon our winter's campaign here. The cold and inclement weather will send many a poor suppliant to our ever-open door. But enlarged opportunities need increased support, and we greatly need help at the present time to enable us to sustain our various branches in operation.

F. D. Hollaway.

*Boys' Home, Southwark, S.E.*

## AMONG JEWS IN WHITECHAPEL.

The reopening of the Hebrew Conference Hall in Old Montague-street took place on Thursday afternoon, and the thirty-third anniversary of Mr. H. Ehrlich's entry into the London City Mission, under whose care the work has been carried on for so many years, was celebrated at the same time. Mrs. Ehrlich, to whom the Mission owes so much, had a kindly welcome for all visitors, the great majority of whom were Jews. They sang "All hail the power of Jesus' name"—some of the singers being grey-haired men and women—with a touching earnestness, and several of the voices, as may often be noticed amongst the Jews, were of the best quality.

Rev. C. H. Banning, of Christ Church, Highbury, who presided, was well supported by friends who take a cordial interest in this effort. He expressed his sincere regard for Mr. Ehrlich, and his thankfulness that in a district in which there were more Jews than could be found even in Jerusalem at the present time, the Gospel was being so faithfully preached and so gratefully received.

Mr. Ehrlich followed with a retrospect of work amongst the Jews—what it was thirty-three years ago and now. So great was the opposition and bigotry of the Jewish population at that time, that he and the friend in whose company he began were assailed with kettles of boiling water, amidst cries of, "Scald them! scald them! They will bring a curse upon us and upon our children." All that had passed away, and to-day the people manifest a great interest in the work. The missionary is greeted kindly, and the little ones come in large numbers to the Band of Hope, parents being glad to send them.

Short addresses were delivered by Revs. A. Bernstein, J. S. Hutchinson (L.C.M.), H. O. Allbrook, J. H. Scott, A. L. Williams, Mr. C. Button, and others. The meeting was characterised by the best feeling from first to last, and was well fitted to encourage the faithful workers to attempt and to hope for greater things.

D. J. E.

## HOSPITAL FOR THE LEBANON.

THE wide district known as the Lebanon, north of the Land of Promise, known to us as Syria in the Bible records, is now needing medical help. Only one small hospital with twenty beds, beautifully neat, and a good representative of European comfort, supplies insufficiently its needs. This is supported by the Society of Friends, and is many hours distant from us. What is this among the hundreds of villages all wanting the same help?

In our mission station at Baakleen, which is the metropolis of the Druse population, and also the place where the Turkish Court is held some months of the year, we have a pressing need for accommodation for a few sick patients. At our dispensary last year the attendance reached 4500, and the number grows. We have a doctor and two nurses hard at work, and it is no uncommon thing for a sick person to travel nine or ten hours to see the "good ladies." We are building now an extension to the dispensary, and want a few rooms in which to lodge the sick who come to us.

Baakleen is ten hours from Beirout, and occupies a commanding position, surrounded by hundreds of villages that nestle here and there on the slopes "of the goodly mountain" that rolls softly down to the sea. We have before now sent one of our nurses as far as Tyre, and our nurses often ride miles to see the sick.

We believe the good seed sown at the dispensary and Sunday school will not return void, but will bring forth fruit a hundredfold. From our house is a good point of circulation for Arabic, Hebrew, and Turkish portions and tracts. We want £1000 to complete our dispensary, and fund a sum to endow a couple of beds. One or two ladies able to undertake midwifery cases are needed.

(Miss) M. LLOYD,
Hon. Sec. Palestine and Lebanon Nurses' Mission.
143, *Clapham-road, S.W.*

## AWAKENING IN CHINA.

WRITING to the *New York Evangelist*, Rev. J. H. Worley, of Foochow, says:—

"All will rejoice to know of the great awakening which is sweeping over this part of China. We are having a continuous revival within and without the church. Many who had abandoned their idols and were united with the church, and were merely nominal Christians, with a knowledge only of the cardinal truths of the Bible, are now learning by experience what repentance, faith, and salvation mean, and are bringing forth the fruits of righteousness in Christlike lives. Our native ministers have received a fresh baptism of power, and the Holy Spirit gives unction to the preached Word, and hundreds of heathen are inquiring the way of life.

"Every station has been blessed with a gracious revival; many fields have been opened, and for a long time hardly a week has passed without an invitation to begin preaching and establish a Christian school in some town or village. During the last six months fourteen such stations have been opened with most encouraging prospects. In order to meet these providential openings fourteen students from the Theological Seminary have been appointed pastor teachers, and every Sunday several more are sent to hold services in other new fields."

## MR. HENRY VARLEY IN DUBLIN.

UNDER the auspices of the Dublin Y.M.C.A. Mr. Varley is conducting a mission to men only. Bible talks were delivered each afternoon in the Minor Hall, at which numbers of Christians attended. The men's meetings could not be better in numbers and power. A large number of young men have been led to decision, and a hopeful work is being done amongst the manhood of the city.

Mr. Varley continues his mission this week, and it is hoped that many more may be influenced.

THE PACIFIC MEDICAL JOURNAL says that the hereditary evils of beer-drinking exceed those which result from spirit-drinking. "First, because the habit is constant and without paroxysmal interruptions which admit of some recuperation; second, because beer-drinking is practised by both sexes more generally than spirit-drinking; and, third, because the animalising tendency of the habit is more uniformly developed, thus authorising the presumption that the vicious results are more generally transmitted."



## THE PEACE SOCIETY.

THE Peace Society was represented at the recent Antwerp Peace Conference by its secretary (Dr. Darby), Mr. Thomas Snape, M.P., and others. The attenders at the Congress had an opportunity of studying certain object-lessons at the International Exhibition then on view in that city. In particular, their attention was claimed by the vast guns in the French Department, able to carry heavy projectiles more than twelve miles. These weapons have, it is said, already rendered the world-renowned fortifications of Antwerp practically useless for modern warfare.

The *Frankfort Journal* contains a long report of an excellent address by Baroness von Suttner, recently delivered in that city, on "The Aims and Results of the Peace Movement." She takes special encouragement in the circumstance that several of the European Governments have begun to make a pecuniary contribution to the advocacy of Peace, including 1000 francs from the Belgium Government, and a similar amount from the Swiss Government. The Norwegian Parliament also recently made a grant for the payment of expenses of Peace delegates. The Baroness remarks that although such contributions are small, yet they are noteworthy and welcome, as being the beginning of the Peace Budgets, which, it is to be hoped, some day will take the place of the vast War Budgets of the nations.

## LIGHT IN THE DARKNESS.

O LINGERING life that keeps me here,
A pilgrim plodding home;
The days seem dark, the nights grow drear,
Where'er my footsteps roam.
Is it that I have missed the light
Along the homeward way,
That all the world God made so bright
Grows darker every day?

No light comes down to lighten me,
The clouds hang low and chill:
Through sunless days I strain to see,
But all grows deep and still.
I drift in doubtings down life's tide,
I clutch, let go, and fall;
While looms the dark on every side,
One dense funereal pall.

I hear the sound of sorrowing waves,
That beach their tidal flow;
And chant their dirges round the grave,
Of promise drowned in woe;
And with their murmur in my ears,
I search the pathless deep;
And grope amid repentant tears,
For light to guide and keep.

Far through the whelming clouds of night,
That slowly backward roll,
There streams to earth the glory light,
The hunger of my soul;
And over me the Saviour bends,
To whisper low and sweet;
"My child, in Me all darkness ends,
My light shall guide thy feet."

O, sweet the life that keeps me here,
A pilgrim plodding home;
The light comes down, and Heaven draws near,
Where'er my footsteps roam;
And songs of angels from the skies,
Like music faint and far,
Tell of the home-land sweet that lies
Beyond the morning star.

*Edinburgh.* LENNOX FRASER.

AT A MEETING recently held at Toynbee Hall, it was unanimously decided that intoxicants should not be introduced to the workmen's clubs in connection with the University settlement.

THE BRITISH WOMEN'S TEMPERANCE ASSOCIATION are holding prayer meetings at their various metropolitan branches this week, in support of the righteous action of the Licensing Committee of the London County Council. On Friday, at St. Martin's Town Hall, there will be an all-day prayer meeting, in which Mrs. Wheeler Andrews, Mrs. Pearsall Smith, Mr. Walker (of the Salvation Army), and Revs. J. B. Meharry, F. B. Meyer, Mark Guy Pearse, Thos. Spurgeon, and others are expected to take part. The B.W.T.A. National Executive will meet in Birmingham on November 13, 14, and 15, under the presidency of Lady Henry Somerset.

## A SEARCH FOR MR. A. G. BROWN.

WANTING to see Mr. Archibald G. Brown on a matter of church business, I presented myself at his house at an early hour of the morning, so as to be sure of seeing him. However, he had gone out, and I was politely informed, "You will find him at the Tabernacle." On inquiries here, I was told that I should find him at the soup kitchen in Traferney-place, Bow Common. After my directress had attempted to point out my way through a perfect labyrinth of streets, I pursued my course.

The streets were narrow and filthy, the odours of them causing me literally to hold my nose and expectorate with might and main. To proceed on my course was to do battle with the most malignant foes of human life. Still, my business was urgent; there was no alternative for me but gallantly to go forward! After many inquiries I reached "Traferney-place." And what a place! Ahead of me I saw volumes of steam pouring forth from two open windows, and, taking courage, I said, "Here is the soup kitchen." More than that, the savoury fragrance convinced another of my senses that it was even so. I entered the place and took a hasty glance down the clean table, and saw three or four poor fellows whom I thought were among the multitude of workless and hard-up men come in to appease their hunger. They appeared to be enjoying to the full their basin of soup.

I went to the man in charge and asked, "Is Mr. Brown here?" Pointing to one of my supposed poor fellows he said, "There he is." Fixing my eyes on him I perceived that the individual pointed out had just made ready to attack a formidable basin of bread and soup, sitting upon the same forms and eating from the same board as the unfortunate men who had turned in to relieve their hunger. After looking at the good man twice and thrice to satisfy myself that my senses were not being imposed upon, I laughed heartily and moved toward him.

"Come and sit down," he said, cheerily. "How did you find me out?"

Well he might ask! "Only by a persistent use of the tongue," was my reply.

I then proceeded with my business, which I need not here relate. Suffice it to say, it would be difficult to say whether he was more interested in my story or in his basin of soup, in company with those poor, perhaps sinful, brother men.

I need not point the moral of this incident. Oh, for more *man* preachers as distinguished from professional preachers. F. T. PASSMORE.

## MR. TELFORD IN SURREY.

A FOUR weeks' mission, two at Reigate and two at Redhill, was concluded by Mr. E. P. Telford last week; it has proved a time of much blessing, not only to the conversion of many, but to the strengthening of Christians.

The mission was commenced in the Public Hall, Reigate, on September 23, continuing there till October 5, and afterwards in the Market Hall, Redhill, from October 7 to 18. Afternoon meetings were held each day, and were found exceedingly helpful to Christians. The interest deepened in every way as the meetings proceeded, and many accepted Christ as their Saviour in increasing numbers. In consequence of the Redhill meetings following closely upon Reigate, it was soon seen how desirable it is that such missions should not be too short. During the whole second fortnight some Reigate people came into the inquiry rooms almost every night.

Among the special incidents met with, the following one is full of interest: [A young man living four miles away heard of the meetings; he determined to walk over one Sunday, and see if salvation was to be found there. He had been seeking the way of truth for five months, ever since he recovered from a severe illness. He soon found Jesus was present to heal, and returned rejoicing. Already it has been found that the number coming into the inquiry rooms by no means represents the amount of blessing received.

At Redhill on three evenings it was arranged to have a large procession to the meeting through the principal streets, singing and giving notices at intervals, by which means many were brought into the meetings. Seventeen years have passed since Mr. Telford held a mission in this district, and many cases of blessing at that time have only now come to light. J. S.

## OPENINGS IN FRANCE.

M. P. Guiraud, evangelist at Gabre, Commavère, par le Mas d' Azil, Ariège, writes to us: "I have just passed some weeks in Ariège near the house of the brothers De Grenier, who sealed their faith with their blood in 1762 at Toulouse. In the commune of St. Martin de Carolp there is at present a serious and interesting movement towards the Gospel. The municipal council has almost unanimously asked that the Gospel should be preached in the commune. The Bishop has been compelled to withdraw the priest, and the people have no disposition to retain Roman Catholic worship. They are firmly resolved to maintain their rights, and to press their religious needs.

"The movement of which I speak owes its immediate development to a former Mayor of St. Martin, who, during service in Alsace, attended Evangelical worship. Now heads of families and others are asking for information, for Bibles, Testaments, booklets, and tracts, that will show clearly the difference between Romanism and the Gospel. The municipal council have requested the Prefect to engage the services of a pastor, but it is doubtful if the Government will create such a precedent. I have written to Toulouse for literature for distribution, and I trust that friends of the work in England will come to our aid, sending suitable French publications direct to my address. I shall willingly devote my time to the work of placing the Word of Life before the people of the commune, which is distant from here three hours' walk through a mountainous country.

"There is also another locality which has no Romish curate, and in which an evangelistic work is to be done. Unfortunately, it is almost impossible in France for our societies to extend their efforts, through lack of funds. Yet can we leave souls to perish when God places them right in our path?"

## PROTESTANT EFFORT IN FRANCE.

In the October issue of "Gospel Echoes from Across Channel," Pasteur J. E. Pfender, secretary of the Société Centrale Protestante d'Evangelisation in France, says: "The object of the Société Centrale is to preserve our scattered co-religionists, and procure for them the blessings of the true Gospel of our Lord Jesus Christ; also to spread the same Gospel among our fellow-countrymen plunged in ignorance, impiety, or error. This Society, whose task is so vast, is at present passing through a most critical hour. The Government has ceased to adopt our stations, as it did of yore, when they had grown to be real parishes. Thus a considerable portion of our resources is absorbed to maintain congregations which we have previously formed; and it has been necessary to increase our expenses in order to respond to the double and urgent duties the Lord imposes upon us.

"French Protestants have already made large sacrifices to be able to bear this new burden of expense; they will make more; they can and must do a great deal to meet the demands occasioned by the multiplicity of efforts; these are quite out of proportion with our number, but necessary owing to our scattered condition. A deficit of £1800 still weighs upon our weak resources. We look forward, considering our duty and our progress, with uneasiness. We ask all our friends with earnest entreaty the help of their prayers, their sympathies, and their sacrifices. To continue our work, without extending it, without taking into consideration our deficit, we need an annual increase of £1200. If we do not obtain it, we shall be obliged to suppress stations, which means the withdrawing of spiritual food for some thousand souls, which have already been enlightened by celestial rays.

"If there is no other nation of which the character is so decidedly recognisable everywhere as the English, neither is there any which takes so ardent an interest in the Reign of God throughout the world. We beg our friends of all the United Kingdom to come energetically to our rescue at the outset of this winter's campaign: we undertake the campaign in trembling in the consciousness of our weakness, but with faith, persuaded as we are that the Almighty will not abandon us."

The office of the Society is 48, Rue de Dunkerque, Paris.

## DAN'S STORY AND ITS CONTRAST.

I was much interested in the touching story of "Dan" which appeared in The Christian a few weeks ago; how from the old farmstead he came to London and in a few years sank to the lowest dregs of society, apparently and humanly speaking, because there was no loving hand of fellowship stretched out to him at the place of worship he attended, and, in consequence, no kindly aid through the week. In our City congregations are there not many "Dans" who, appearing for a time, remain unknown, and only having their cold dreary lodgings to come and go from, are at last persuaded to add excitement to their lives, through the music-hall, the gambling table, and the theatre?

It has struck us that the National Home Reading Union,* which was started five years ago, to try and stem the tide of bad literature, might be also used to supply one link in the chain so sorely needed to bridge over this gulf of loneliness. If week by week such young men had a cheerful gathering with other young fellows to look forward to, a ray of sunshine would be introduced into their life, they would have been able to form helpful friendships, and healthful interests would spring up on other hands.

A few weeks ago I heard a story of a Sunday-school teacher, who felt the need of keeping some hold on his boys during the week, and who also found out that they were reading the low tales which are sold in such profusion in many back streets, and wondered what he could do for them. He had only one night in the week disengaged, and it was somewhat of a struggle to give that up; but he thought if he could get his boys to join a "Home Reading Circle" they might get interested in better books. Knowing that they would vote them dry, he began by playing games with them, which he would only continue after the reading. At first the boys endured the books in order to get the play; but after a time they became so interested that of their own accord the games were given up that they might have more of their now valued books, and the teacher never regretted having given up his only free night. He found that, "Give and it shall be given unto you," is as true of time as of money.

Then, too, a leader's personal character must tell. Perhaps we can hardly realise the subtle sympathies which leap out to meet those influences with which we are constantly brought into contact. Moreover, a Christian "Circle" leader will try to lead his circle from the great minds of our country, and from tracing the course of history and the delights of nature and science to the Christ who is the Revealer of the beautiful thoughts in the great heart of God to us. Above all, he will try to lead them to our Christ as the great sin-bearer; to "Jesus, who shall save his people from their sins."

B. A.

## EXCAVATIONS AT JERUSALEM.

Dr. Bliss, who is conducting excavations for the Palestine Exploration Fund in Jerusalem, sends home a report of recent work, in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He had also found a gateway, the door sill of which was still *in situ*, with the holes of the door posts and the holes for the bolts. This sill was four feet above the ancient paved road which passed through the wall at this point, but on digging deeper he found, four feet below and therefore on a level with the ancient road, the sill of an older gateway.

These discoveries are contributions to the Jerusalem problems of the greatest value. Of less importance, but still very curious, is a discovery reported by Herr Baurath von Schick, who has found a postern in the north wall on the exact spot where the Leper's gate is placed by writers in the 12th century, a fact which seems to show that the present position of the wall is what it has always been, and that the city never extended farther north than this wall.

PASTOR CHARLES SPURGEON.—A letter was read on Sunday morning in the Greenwich Baptist Tabernacle, from Mr. Spurgeon, stating that owing to ill-health he would be compelled to resign the pastorate of that church, which he has held for fourteen years. He will go abroad to sunnier climes, and it is expected that the resignation will take place early in December.

* The headquarters are at Surrey House, Victoria Embankment, London, W.C. The secretary will gladly send all particulars.

## THE LIVINGSTONE COLLEGE.

In the report of the first year's work of this college for the instruction of foreign missionaries in the elements of practical medicine, Dr. C. F. Harford Battersby, the principal, says:—

"Those who have been through the course seem to have profited by it, and are thankful for the opportunities for medical and surgical knowledge which they have received. Of these some are already in the mission field, while some have still a short time more at home. One is now in South Africa, and two more hope to enter upon work there. One has left for the Straits Settlements, whilst others are destined for North Africa, China, Madagascar, the Central Provinces of India, etc., and one is already on his way to Persia.

"A new session began on October 4, and the residential college is already full, whilst others will be in the neighbourhood. The continued support of friends interested in the work is asked in making known the advantage of the training to those who might be able to avail themselves of it. The testimony of medical men on the usefulness of such a course of study would be especially valuable, and would have great weight with the various missionary societies who have not as yet realised the importance of careful training in elementary medicine and surgery to those of their men who are far from any qualified medical aid. Whilst the college is already self-supporting, as far as the working expenses are concerned, there is still need of some help in order to render the work more efficient, and the need of some good anatomical models may be mentioned in this connection."

The college is situated at 16, Mornington-road, Bow, E.

## ANTI-GAMBLING.

An anti-gambling demonstration was held at Christ Church, Westminster-bridge-road, last week. Rev. F. B. Meyer presided, and there was a large attendance. The chairman said he believed from his experience of the immediate neighbourhood, there was scarcely a factory or laundry not more or less bitten by the gambling fever. Coffee-houses and public-houses were known places of resort for betting, especially on Sunday mornings. In some cases poor men and women were ringleaders in this.

Rev. E. Roberts moved a resolution upholding the action of the National Anti-Gambling League in coping with the great evils of betting and gambling. Mr. A. H. Gilkes, headmaster of Dulwich College, seconded the resolution, which was carried.

Mr. John Hawke, hon. superintendent of the Anti-Gambling League, said that the league proceeded on two lines. It was no use to try and revive the old laws against individual betting. They would interfere too much with the liberty of the subject, and they must use persuasion and example. Against those persons who made their living by the trade of betting and gambling, and by the weakness and the follies of others, they would use all the powers of the present law or any that Parliament might give them in the future. They were endeavouring to enforce the Betting House Act, and hoped to bring an action against the stewards of the Jockey Club. They had every hope that the Odds Bill would be introduced next session, and many of the newspapers had told them that if it could be made illegal to publish the odds in any form they would not oppose.

HOME OF REST, FRAMFIELD.—In this home of rest for business women and girls over fifteen, the life is that of a private Christian household. The charge for board, etc., is 12s. 6d. per week; less is charged when it is found necessary, and a free invite given to those who really need it. Miss Mason desires to increase the number of invitations, knowing there are so many working women who through ill health, or lack of employment, need, but cannot have, rest and change of air. Towards this end she will be glad of additional help. Communications to be addressed, Miss H. Mason, The Hawthornes, Framfield, Sussex.

THE LONDON JEWS' SOCIETY held its quarterly prayer-meeting on Tuesday afternoon, in the Inns of Court Hotel, 20, Lincoln's Inn Fields. Sir John H. Kennaway presided, and Rev. J. Seaver gave the address. The following missionaries, shortly going out to Syria and Palestine, were commended to God in prayer:—Rev. J. and Mrs. Segall, returning to Damascus; Miss A. A. Gridley, going out to Damascus as lady worker; Miss Louisa J. Barlee, going out to Hebron as an honorary worker; Miss Jessie Paterson, succeeding to Miss L. J. Barlee's work in Jerusalem; and Sister Isabel Maxwell, going out as a nurse in the Jerusalem Hospital.

# Letters to the Editor.

## FAITH OR FANATICISM?

Dear Sir,—May I be allowed to say a word touching some remarks made in The Christian of Oct. 11, bearing upon voting money not actually in the exchequer of a missionary society, or in a probable estimate of moneys likely to be received?

I gather from the paragraph that you would justify getting into debt, or running the risk of doing so, provided one looks to the Lord to pay it off. Does not this savour somewhat of fanaticism or of tempting the Lord, rather than of faith to be commended? Is there not a great difference of principle between ordering groceries for home use, or 10,000 Bibles for free distribution, when the purse is low, hoping the Lord may pay, and receiving into my house a destitute child, trusting for enabling grace to economise more closely that another mouth may be fed, or for the Lord to send further supplies through any channel He wills—but on no account to incur debt?

If worry and anxiety follow from lack of money to meet the liability for the Bibles, is there anyone but myself to blame? It would be of no avail to plead intention of doing good to the souls of men. The most kindly friend would rightly blame for mistaken zeal or faulty judgment.

I cannot help thinking this is one cause of the outcry made by churches and missionary societies in these days. Not being content to take the incoming of funds as one of the Lord's indications that He wishes certain work proceeded with, human plans are laid, money not in hand voted, and then vexation follows that hopes are not realised, and, ofttimes through pressure, doubtful methods for raising it are resorted to. May it not be that the Lord would teach by permitting these difficulties, which, after all, are but the natural consequence of action, independent of his distinct leading and guidance that something is wrong?

If "the work is there and workers to do it" cannot faith be just as easily exercised for the Lord to incline hearts to give beforehand as afterwards? And although He afterwards honours the faith He graciously bestows, ought not true faith first to make sure that she sees the definite leading He intends her to follow? And may not the Christian friends who differ from us be mistaking hope for faith?—Respectfully yours, N. A. B.

[We entirely agree with our correspondent.—Ed.]

## CEREMONIAL AND UNITARIANISM.

Dear Sir,—Many readers of The Christian will be in full sympathy with your animadversions on the ceremonial used at the recent opening of a Congregational church at Wimbledon. To others the matter will seen unimportant; merely a question of taste, or at most of Christian efficiency. There is no fear that Congregationalists will adopt or tolerate any ceremonial that embodies the idea of an official priesthood, an idea totally incompatible with the very existence of Congregational churches.

But, sir, there is a danger far greater than could arise from the adoption of a ritual as pompous as that of the Irvingites or the Church of Rome—the persistent and systematic effort that is being made to indoctrinate Congregational churches with Unitarianism. There could be no just cause of complaint if Unitarians, Mohammedans, Buddhists, or Atheists were content to propagate their tenets by open and honourable means. But from the days of Penry and Robinson until very lately, Congregationalism has been identified with a body of Evangelical doctrine, of which the Incarnation of the Co-eternal Word was a central feature, albeit we have always been averse to formal creeds. We are now being taught, however, that so long as a man cultivates the spirit of Christ, it is quite indifferent whether he believes Him to have been the Son of God or only the son of Joseph the carpenter. The spirit of Congregationalism, we are told, is undogmatic, and there is room for Evangelicals and Unitarians side by side within its fold—until the latter assimilate or eject the former.

I have lately seen a new hymnbook, designed for use, and actually used, in some Congregational churches, in which, of about 240 hymns—many of great poetic beauty—there are less than forty *verses* which could not be sung by a Unitarian without the slightest mental reservation.

This is a trifle. One of the most widely circulated religious papers, though ostentatiously undenominational, is well known to be edited by a member of a Congregational church; prominent Congregational ministers are among its most acceptable contributors; and it caters especially for Congregationalists, who form probably the largest part of its readers. Yet for years past the steady aim of its conductors has been to belittle everything which our fathers understood by the word "Evangelical," to familiarise its readers with every novelty of destructive criticism, to "damn with faint praise" every high-class publication on the conservative side in criticism or divinity, and to impress us with a notion that the deity of Jesus Christ is a speculative question, about which the opinion we may adopt is of small importance.

Even this might have been borne with. But recently the fullest prominence was given, on the leader page, to a signed article by an ex-Congregational minister (now M.P.), in which I read the following:—"It is indispensable that Christ believed in a devil, most probably a personal devil. This was inevitable. However high the transcendent Man may rise in his spiritual consciousness, his feet must stand on the dust and mud of his native soil." If this means anything at all it means that He whom we own as Master and Lord did indeed believe in the devil—couldn't help it, considering his age and surroundings; but we of this enlightened century know better, and that He who said, "I proceeded forth and came from God" was either mistaken or untruthful in respect of his own origin; his "native soil" being, not as the Beloved Disciple taught, "the bosom of the Father," but "*dust and mud*."

This precious effusion was not allowed to pass without protest; but, as was expected, the protest was quietly ignored.

Now, sir, is it not time that some means were adopted whereby Congregationalists, who hold by "the faith once delivered to the saints," might formally dissociate themselves from those who, while calling themselves Christians, repudiate His infallibility to whose name they cling, and patronise Him by setting Him in rank with Socrates and Buddha and Mahomet? Many of us are far less conservative in our theology, and in our views about the results of Biblical criticism, than the editor of The Christian, but in my opinion questions about the mode of the Spirit's operation, or the final destiny of this wicked world, the second Advent, or plenary inspiration, the right use of sacraments, or whether Moses wrote Leviticus, are of infinitely little importance in comparison with the supreme question, Is the Incarnation of the Divine Word a fact or a fable?—Yours faithfully, T. G. Crippen.

*Milverton, Som.*

## FINAL PERSEVERANCE.

Sir,—I recently heard a local preacher taking his text from 1 Cor. xv. 58, "Be ye steadfast, unmovable," etc. He based his arguments upon this text, declaring that the Apostle's teaching was in direct opposition to the doctrine of "once saved always saved." The preacher himself stated that we are only on probation here. What I should like to know is, what are the direct teachings of our Lord Jesus Christ upon this all-important subject?—Yours faithfully, G. A. S.

[We believe that one who is born again cannot be unborn. But the proof that we are born again is that we continue. "He that endureth to the end shall be saved." "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." There is no such doctrine so stated as "once saved always saved." "The Lord knoweth them that are his"—that is his side. "Let him that nameth the name of Christ depart from iniquity"—that is our side. If anyone has returned to iniquity he has no ground of assurance. 1 Cor. xv. 58 was addressed to believers who were in the work of the Lord, and exhorted them to abound in it.—Ed.]

THE NUMBER of branches in the Leicestershire Band of Hope Union is 152.

DIALECTS IN AFRICA.—Mr. D. Crawford, describing his itinerant experiences, says:—"Bantu is always Bantu wherever we go; and it only needs a few days of getting the ears accustomed to local differences to see how really trivial these are. The pure Luba spoken north of the Va-Lomotwa sounds at first hearing as very incomprehensible, yet on examination it is only Chi-Sanga with 'p''s changed into 'b''s and a few extra expletives. Chi-Vemba on the east and north of Mweru is more difficult, owing to the fact that a new vocabulary has to be acquired; but even this is the easiest part of dialect-learning, as all know who are among dialects. But then, when grasped, what a weapon it is, reaching on till near Lake Nyassa, and south to Lake Bangweolo. A very hopeful streak of light in this dark babel of dialects is the fact that all eastward of Lake Mweru Swahili is known by nearly everybody. It is therefore possible with a knowledge of Umbundu and Swahili to go across Africa between latitudes 9° and 12°, and hold intelligible converse with at least all the chiefs and a great number of their people. I found everywhere a craze for beads, cloth not being much asked for. The former should rank equally with the latter, and for every truss of cloth there should be a bag of beads."

# GATHERED GOLD.

"Woe to the eyes that shed no tears,
No tears for God to wipe away!"

It is not how much we *give*, but how much we have left, that betokens our liberality.

Satan may batter the *outside* of our hearts, but he can never get *inside* if the Lord Jesus be there.

Every resistance to temptation lessens the power of the tempter, and renders the path of duty more easy.

If you don't keep pride out of your souls, and your souls out of pride, God will keep your souls out of heaven.—*Dyer.*

The bread of life is love; the salt of life is work; the sweetness of life is poesy: the water of life, faith.—*Mrs. Jameson.*

However frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive.—*Bishop Porteus.*

Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey in them.—*Bunyan.*

The nominal profession of religion, with which many persons content themselves, seems to fit them for little else than to disgrace Christianity by their practice.—*Milner.*

### GROUNDS OF ACTION.

Let the grounds of our actions be noble, beginning upon reason, proceeding with prudence, measured by the common lines of men, and confident upon the expectation of a usual Providence.—*Jeremy Taylor.*

### SOLID DEVOTIONS.

Solid devotions resemble the rivers which run under the earth. They steal from the eyes of the world to seek the eyes of God; and it often happens that those of whom we speak least on earth are best known in heaven.

### DUTIES.

Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes.—*Cecil.*

### HOW TO LIVE AND PRAY.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honour to grant.—*Bishop Henshaw.*

### TO LIVE WELL.

It is no small commendation to manage a little well. He is a good waggoner that can turn in a little room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little than how to make it more.—*Bishop Hall.*

### TIME TO DIE.

He who cannot find time to consult his Bible will find one day that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity, in which repentance will be of no avail.—*H. More.*

### PLEASURE OF A RELIGIOUS MAN.

The pleasure of a religious man is an easy and a portable pleasure, such an one as he carries about in his bosom without alarming either the eye or the envy of the world. A man putting all his pleasures into this one is like a traveller putting all his goods into one jewel—the value is the same, and the convenience greater.—*South.*

### THE TEMPTER'S POWER.

It is a narrow and straight path between overrating and underrating Satan. *Underrate him not*, for *thou* art no match for him. *Overrate* him not, for *he* is no match for Christ. Remember he is a *resistible* foe; his power, great as it is (and it is great) is not omnipotence; his cunning is not omniscience.—*J. Harington Evans.*

PRAYER FOR SUNDAY SCHOOLS.—Following the custom of former years, the prayer meeting at the Metropolitan Tabernacle was made special last Monday evening. Pastor Thomas Spurgeon, the pastor, gave a suggestive address to Sunday and Ragged School teachers, based on Elisha's miracle at Jericho in healing the waters at the spring. The meeting was well attended, and largely representative, the secretaries of the Sunday School Union, the Ragged School Union, the Tabernacle Sunday School, and others taking part in the devotions, which were mainly directed for a blessing upon all efforts to bring the young to the fold of Christ.

## TEMPERANCE AT THE MANSION HOUSE.

A gathering of metropolitan and home county workers of the National Temperance League was held on Friday evening at the Mansion House, which was crowded.

The Bishop of London, who occupied the chair, said that the purpose of their meeting was to stir up the members of the League to greater activity. It was proposed that they should begin the new year with an earnest endeavour to add very largely to their numbers. They believed that by far the most efficient means was to begin by removing intoxicating liquors altogether from themselves. There was no persuasion like showing others that you have done precisely what you want them to do.

The Mayor of Northampton said that although he was the 704th mayor of that borough he was the first total abstainer; but he had found total abstinence of immense value in his official position, because he was better able to give advice to people brought before him for drunkenness. Having referred with approval to the legislation which had been passed with the object of protecting children from temptation, the speaker expressed the opinion that a law should be passed giving a magistrate, as in America, the power of sending to an inebriates' home for six months the man who had been fined three times for drunkenness.

Canon Basil Wilberforce said that he was very thankful that they were about to inaugurate another great crusade on total abstinence lines. He could not help referring to the violent opposition that met them from wealth that had been created in a particular direction; and he must say that he believed in the great mass of total abstainers having the power given them to protect their homes. They contended that it was only morally right that side by side with any measure that was passed should go also the permission, if the great majority of the people desired it, to free themselves from a source of constant temptation. That, however, could only be a partial remedy, and therefore it could come alongside any other remedy. Mr. C. E. Tritton, M.P., and Mr. T. Marchant Williams also addressed the meeting.

## WOMEN AND TEMPERANCE.

The autumn meetings of the Women's Total Abstinence Union were held last week in Exeter. On Monday a reception was given in the Barnfield Hall. On Tuesday the proceedings opened with a business meeting, followed by a public prayer meeting conducted by Mrs. Servanté. In the afternoon there was a meeting of the general committee. In the evening a large meeting took place in the Royal Public Rooms, Mrs. Henry J. Wilson presided, and stirring addresses were given by Miss M. E. Docwra, Lady Elizabeth T. Biddulph, Miss Agnes Weston, Mrs. Servanté, and Mrs. Hawkes. The meeting was most enthusiastic throughout, and at the close pledges were taken and members gained to the Union. On Wednesday the proceedings commenced with a mid-day prayer meeting conducted by Miss Forsaith, in the afternoon a public meeting took place in the Barnfield Hall under the presidency of Lady Elizabeth T. Biddulph, who in opening gave a short account of the Women's Temperance Home at Sydenham. An address was delivered by Dr. George Hardyman on "Reasons, Scientific and Otherwise, for Total Abstinence." In the evening a conference was held, when a paper was read by Miss Ashworth on "Strongholds and Safeguards, Women's Total Abstinence Societies." On Thursday a crowded meeting for women was held, Mrs. Atkinson presided, and addresses were delivered by Mrs. Brooks and Miss Reavell. Meetings for young people were also held at the Blind Asylum, Miss Leakey's house, and at the printing works.

**FOUR CHILDREN** of Rev. Ross Taylor were burned to death in a fire at their home at Nyack, a suburb of New York, on Monday morning. Their parents, with the two eldest children, narrowly escaped meeting the same fate, having to jump from the windows of the burning house in order to save their lives. Three workmen were injured in the fire, one of them fatally. Rev. Ross Taylor is a son of Rev. William Taylor, the Methodist Missionary Bishop in Africa.

**A MISSIONARY FOR SOUTH AMERICA.**—Mr. John Mitchell, who has laboured for five years in West Indian Islands, left England last week, after a furlough of some months, necessitated by a weak state of health. He sailed by the R.M.S. *Lucania*, on Saturday last, for New York, *en route* for Granada, and thence to Venezuela. There is, at the latter place, a wide sphere for Gospel effort. Mr. Mitchell will value the fellowship of friends in the United States during his brief sojourn among them.

## OXFORD NOTES.

Wycliffe Hall is full this term, and is doing most effective service for Evangelical truth by means of its able principal and his staff of helpers.

The sermon to freshmen was preached last week by Rev. F. S. Webster, of Birmingham, and proved a word in season to the men present, over 200 of whom gathered to hear it in St. Peter le Bailey Church.

It is a pleasure to note that Mr. Chavasse is among the lecturers this year in the Theological Faculty as deputy for Professor Heartley. With so large a proportion of doubtful teaching, Mr. Chavasse's testimony will be most valuable.

The number of "freshmen" who have come up this term is 693, being about twenty more than last year. May they be surrounded by much prayer in this their first term, which so often marks a man's University career for weal or woe.

The Missionary Union programme for this term has a good list of speakers, including Bishop Hodges, of Travancore. Mr. F. Anderson, of Exeter, now travelling secretary of the Students' Volunteer Missionary Union, gave the address last week.

Among the additions to local workers during the Long Vacation is Rev. E. H. Elwin as curate of St. Peter le Bailey, who was ordained in September. Mr. Elwin was president of the I.C.C.U. last year, and was an active worker for Christ all through his undergraduate course.

The Oxford men who were able to attend the Student Volunteer Camp at Keswick have brought back a "good report of the land," and the result is being seen in the increased and increasing power of the Inter-Collegiate Christian Union. The College Bible-readings are now in full swing, and it is gratifying to find new ones being started in Colleges which have been hitherto without them.

Much earnest expectation is being shown concerning the conference for the deepening of the spiritual life, to be held next week. Most of the Keswick speakers will be present, and Mr. Robert Wilson is to preside. As the present Holiness movement originated in the Oxford Conference of 1874, it is fitting that another should be held after these years of blessing. The meetings will be held from Monday evening next to the following Thursday, and much prayer is asked from all those interested in Oxford life and influence.

The Oxford Ragged School, where so many undergraduates have had some of their earliest (and most practical) experiences of work for Christ, is now attached to the parish of Holy Trinity, it having for some time past been found increasingly difficult to maintain it as a separate organisation. But it will not suffer any real change or loss by the new arrangement, the vicar having agreed to continue it as a Ragged School, and thus with the guarantee of continuity and stability in the management, the old school, so dear to many, should increase in power and usefulness.

## IRISH NOTES.

The Irish Church Missions and the Church of Ireland Colportage Mission are about to be amalgamated.

A series of sermons in aid of the South American Missionary Society has just been preached in various churches in Ireland, including Newry, Portrush, and Cork.

The Church Army Mission and Colportage Van for the North of Ireland, under Captain Barnhill, has completed a successful seven weeks' mission in Belfast in which many are believed to have decided for Christ.

The itinerant evangelists of the Irish Church Mission continue to meet with much encouragement in their visitation of fairs. They sell to the people many copies of the New Testament and other Evangelical literature.

A correspondent of the Belfast *News Letter* speaks very highly, from personal observation, of the work of the Scripture Readers' Society for Ireland. "Its readers carry the Gospel message from street to street and from house to house in cities and in the country with very blessed effect."

A largely attended meeting has been held in Cookstown to bid farewell to Miss Ramsay, of Claggan House, Cookstown, a missionary of the English Presbyterian Church in China, who has been home on furlough for some time, and who is about to return shortly to her work in the East.

Rev. W. J. Bewglass, Presbyterian minister, Carrigart, co. Donegal, makes an earnest appeal for aid in erecting a place of worship for his scattered congregation. They had to surrender their old church to the landlord, and are at present without a meeting place. Mr. Bewglass says his people, who are mostly small farmers, shepherds, etc., have given liberally, but outside aid will be needed to secure the £800 required for a suitable building.

## SCOTTISH NOTES.

The annual Conference of the Church of Scotland Young Men's Guild is being held in Edinburgh this week.

A branch of the Scottish Society for the Prevention of Cruelty to Children has been established in Perth.

Mr. John M. Nicholson has been carrying on a good work among the young and by tract distributing in the island of Lewis.

Rev. Dr. Donald Macleod, of Glasgow, will, it is expected, be the next Moderator of the General Assembly of the Church of Scotland.

The Baptist Union of Scotland held its annual meeting in Adelaide-place Church, Glasgow, last week. The Scottish Baptists are a comparatively small body, but their testimony to simplicity of doctrine and church order is valuable.

Rev. William Turner, who for twenty-two years has been superintendent of the Edinburgh City Mission, has found it necessary, acting on medical advice, to resign his appointment, and contemplates paying a visit to Australia, where one of his sons is settled.

The Free Church of Scotland Guild held its sessions last week at Kirkcaldy. Principal Rainy attributed the great advance in dealing with social problems to the influence of Christianity. Dr. Ross Taylor, of Glasgow, made a strong plea for union between the Free and U.P. Churches.

The classes of the Bible Training Institute, Glasgow, are now in full session. Mr. Anderson takes up in his evening class, studies of the Gospels, and on the third Tuesday of each month proposes to give a lecture on "The Being of God," with the object of furnishing his students with arguments to meet the prevailing and increasing scepticism of the times.

Rev. D. Baron has entered upon a short mission in Glasgow, in connection with the Bonar Memorial Hall for Jewish mission work. His "Occasional Record" for this month contains a narrative of his recent tour in Austria-Hungary, which is of more than ordinary interest, and gives a striking picture of the opportunities for itinerating work in that part of the Continent.

Henceforth on payment of the ordinary matriculation fee, and on compliance with the usual regulations, the students of the Edinburgh School of Medicine for Women will practically become students of the University, and will be able to proceed in due course to the ordinary medical degrees. The University of Edinburgh is no less to be congratulated on this happy solution of a pressing problem.

The large society for caring for lads and girls, known as the "Glasgow Foundry Boys' Religious Society," which has covered the city and suburbs with a network of Sunday meetings and lectures and Bible-classes for young people, held its annual meeting in the City Hall, on 16th October. Bailie Chisholm presided, and made a vigorous and telling speech. The Society numbers about 20,000 lads and girls.

A conference of women workers is being held in Glasgow, October 23-26. The subjects to be discussed are such as "The Official Work of Women," "The Student Life of Women," "How Women can Raise the Standard of Morality," "The Conditions of Domestic Service," etc. Miss Louisa Stevenson, Mrs. Mirrlees, Miss Maitland (Oxford), Mrs. Creighton (Peterborough), Miss White, and other ladies are to take part. A short devotional meeting precedes the forenoon sederunts.

The Children's Fresh-air Fortnight scheme, directed by Mr. MacKeith, of Glasgow, has received a second gift of £2000 to purchase and furnish a Home for scrofulous children. Just a week previous, the first £2000 was sent in for the same purpose, so that Mr. MacKeith has now the means to provide the two Homes he appealed for. Although not distinctly evangelistic, the scheme is included in the operations of the "Glasgow United Evangelistic Association," and sprung out of the work for the children carried on in the Tent Hall on Sunday afternoons.

## LONDON WESLEYAN MISSION.

Last Friday united devotional meetings of all the branches of the London Mission were held in St. James's Hall, Piccadilly. Rev. Mark Guy Pearse presided. After an expository address by Rev. W. H. Tindall, Rev. J. H. Hopkins enjoined the necessity of frequent prayer in their work. If people prayed more, more would be accomplished for Christ. Rev. W. D. Waters said the endeavour to separate the sacred from the secular was one of the greatest mistakes. In the Christian life everything should be done in the spirit of consecration.

In the afternoon the meeting was addressed by Sisters Mary and Emmeline (West London Mission) and Sister Mary (Central Mission). At the evening service addresses of a devotional character were given by representatives of different branches.

## THE Y.M.C.A.

The "George Williams" Memorial Hall at Bridgwater is now undergoing extensive alterations on the ground floor.

The committee of Y.M.C.A.s in Basle has consented to receive the next International Conference at that city in 1898.

Associations are in course of formation at Blaina (Mon.) and Ware (Herts). A successful start has also been made at New Brompton.

At a well-attended meeting in the Christian Institute, Falkirk, last Friday evening, Mons. Fermaud, of Geneva, gave an interesting account of Y.M.C.A. work on the Continent.

Encouraging reports are to hand from the Associations in the South of France, which are described by Pastor Tophel, President of the Central International Committee, as "full of life and animated by an excellent spirit."

Successful meetings were held last week by the Winchester, Wimborne, Bridport, Sidcup, and Ryde Associations. The last-named bade farewell to a member bound for mission work in China. At Winchester the year commenced with a membership of 68; now it stands at 125.

On Tuesday evening a large meeting was held at the Central Y.M.C.A., Mount Pleasant, Liverpool, to welcome Sir George Williams. The Bishop of Liverpool presided, and was very influentially supported. Prizes gained by students in the evening classes were distributed, and excellent musical selections were rendered during the evening.

Canon McCormick is to deliver his lecture, "The Siege of Derry," at the opening meeting of the free Pleasant Saturday Evenings for men in Exeter Hall on October 27. Madame Reichelmann and Mr. Rechab Tandy are to sing. Rev. Dr. Pentecost is announced to deliver a course of eight free lectures at Exeter Hall, on Wednesday evenings upon "The Reasonableness of Christianity."

Mr. W. Hargrave White, at one time State Secretary of Missouri, and for many years secretary of the State Executive Committee of Missouri, died in Atlanta, Ga., Saturday, September 8, at the age of sixty-four. Mr. White was the author of "The History of the State Work of the Missouri Young Men's Christian Associations," and for a great many years was an arduous labourer in the cause of young men.

A meeting of the Tunbridge Wells Y.M.C.A. was held on Wednesday evening, October 17, to bid farewell to one of the members, Mr. E. Noakes, who is leaving for India as a missionary under the C.M.S. There were about eighty members present, and the meeting was of a very hearty character. During the summer splendid open-air evangelistic meetings were held on Sunday evenings. Crowds stood and listened to the testimonies of the young men.

The Lewes Association, at its annual meeting last week, reported 111 members. The Sunday morning prayer meetings, the evening evangelistic services, and the week evening meetings have been fairly sustained. The Sunday open-air services in Lewes, Ringmer, and Iford have been carried on with vigour, and evangelistic meetings have also been held once a month in the Institute at Glynde. Work of varied kind has been carried on with much success.

The annual social meeting of the Inverness Y.M.C.A. Tract Society was held last week. The annual report showed that the work has been carried on very successfully during the year. The number of tracts distributed by fifty-five ladies and gentlemen were—English, 40,211; Gaelic, 2908—making a total of 43,119, an increase of 303 on the previous year. Addresses were delivered by Revs. I. Fraser and C. E. Greenfield, Mr. Kinnear, and Mr. Barclay.

A public demonstration, organised by the Kingston and Surbiton branch, took place at the Albany Hall, and attracted a numerous assemblage. Rev. Dr. Moore, who presided, said that in his younger days he was a worker in the Y.M.C.A., which he had always regarded as a splendid institution for educating, developing, and Christianising young men. Mr. Robert Burn, of Aldersgate-street, gave a description of the recent Jubilee celebrations, and exhibited a series of oxy-hydrogen views of Y.M.C.A. buildings in Japan, America, Australia, New Zealand, Switzerland, the Sandwich Islands, and India, as well as of men well known in connection with the work.

The annual meeting of the Sunderland Y.M.C.A. took place in the Lecture Hall last week, and was well attended. Mr. A. Backhouse occupied the chair. Mr. Johnson (gen. sec.) read the annual report, which referred to the building and extension scheme, for which promises had been received for £3299. The total cost of the building would amount to about £5000. The usefulness of the Y.M.C.A. has been proved by the fact that five of its members had left them to devote their lives to mission work at home and abroad. Four members of the Bible-class had left to become Sunday-school teachers. The recent trade depression had somewhat affected the membership, the total number being now 639.

At the annual meeting of the Dundee Young Men's Christian Association, Ex-Provost Moncur, the president, occupied the chair. The work of the association, it was stated, had been more than usually encouraging. The religious life of the association had been much more vigorous than for several years past, and they were looking forward to a very successful winter's work. The membership for the year was 549. In connection with the tract society, it was mentioned that a large number of foreign sailors entered the port, and they were visited every Sabbath morning, tracts in nineteen different languages being distributed. The members of the society numbered forty-three, and about 95,000 tracts had been distributed during the year.

The Westbourne Grove Association has commenced the winter's work in real earnest. By the invitation of Mrs. Buller, 36, Porchester-square, a number of the members recently gathered together. After refreshments, a meeting was held in the drawing-room, when Major Irby spoke on the influence of the members in their daily calling. Dr. Hibbard gave an important word on the blessedness of an unclouded fellowship with the Lord Jesus; and the secretary (Mr. Walter Wild) spoke on purity. There was a deeply spiritual tone, and before the meeting closed there were nearly forty young men signified their desire to give themselves in full and glad surrender to Jesus. A social gathering was held in the hall at 172, Queen's-road, last week, when a larger number of young men than ever assembled. The hall was well filled. The chair was taken by Mr. Jas. McIntyre, and a really stirring address was given by Pastor F. B. Monti. Several young men gave bright testimonies to the saving and keeping power of Jesus. Prayer is asked for Mr. Chas. Cook, who will conduct a six days' mission, Nov. 18-23, for men.

## THE Y.W.C.A.

### EAST END INSTITUTE, GLASGOW.

The East End Institute and Home, erected for the work of the Glasgow Y.W.C.A., was formally opened on October 19 by the Lord Provost of the city and Lord Overtoun. A large company of subscribers and friends assembled in the afternoon in the new hall, when a short meeting was held.

The Lord Provost, in his opening speech, spoke of the general work of the Association in the city, and the need for such among the numbers of young women in a large city. In the district in which the new institute is situated, the chief centre of the mills and factories, there are 7000 young women between the ages of fifteen and thirty, and if the neighbouring division of the city is included, there are double that number.

Lord Overtoun sketched the origin and growth of the special work of the East End Home and Institute, which began twelve years ago with a very small home. The arrangements are made to suit mill-workers, for whom the Home is intended. Forty can be accommodated in this new Home, and there is, besides, the ordinary institute and branch work going on. The building and site have cost about £4800, and it is opened free of debt. Mr. J. S. Templeton and Dr. Patrick having spoken, the company adjourned to the Home, where tea was served, and the house was open for inspection.

In the evening Lord Overtoun (to whom the Y.W.C.A. owes so much for his generous liberality) presided at a social meeting of members, and Hon. Emily Kinnaird, Rev. Mr. Steel, and Rev. Mr. Lowe gave addresses. Miss Todd, evangelistic secretary of the Scottish Y.W.C.A. Division, conducts a mission for young women in the New Institute this week. The bright sunshine of the opening day was a token of the spiritual sunshine which the workers ask may shine on this work for God among the young women of the East End of Glasgow.

### BRIEF NOTES.

Mrs. W. E. Legg held last week, in Aberdeen, a special mission for women and girls.

It is proposed to observe Thursday, November 8, as a day of united prayer in the London Y.W.C.A. Special meetings for prayer will be held, afternoon and evening, at the Morley Halls, 316, Regent-street, and it is hoped also at other centres.

The usual monthly conference was held at the Morley Halls on Thursday last. Miss Nugent, who presided, introduced the subject, viz., New Testament thoughts which gather around the word "members." Several took part, and a closing address was given by Miss Hull, of Eastbourne.

Last week a mission was held by Miss Rouse at the Young Women's Institute, 10, Merton-road, Wandsworth, which has been lately affiliated with the Y.W.C.A. The meetings were well attended; many received blessing. The word was spoken with power, and there is much cause for praise.

The report of the Upper Tooting Branch at 81, Trinity-road, states that the work has been carried on steadily, with evident signs of the Lord's presence in the gatherings for Bible-study and prayer. The number of members and associates has been larger than at any previous time. Between forty and fifty attend the Sunday afternoon Bible-class, conducted by Miss Palmer.

The work at the Evening Rooms, 419, Edgware, road, under Miss Seth Smith and Miss Wilkinson—though somewhat limited in scope, is encouraging. The room is filled at the Bible-class on Sunday afternoons. Working meetings and socials are held on Mondays. On Tuesdays the juniors are taught needlework, and on Thursdays the week-night Bible-class meets. Additional helpers would be welcomed.

The annual meetings of the Brighton Branch, held last week, were of a most inspiriting character. Miss Hedley, lady superintendent, was able to tell of souls born again and backsliders restored. Victoria House is becoming an increasingly favourite holiday home, and the visitors' list has a record of 500, while, altogether, 560 young women have passed through it during the past year. The West Brighton Bible-class, under its leader, Miss Annie Meyer, has held its twenty-first anniversary, having on the occasion an attendance of over 300. Most encouraging, also, is the report from the Kemp Town Branch, which has doubled its numbers.

## CHRISTIAN ENDEAVOUR.

There are now 1742 British branches of the Young People's Society of Christian Endeavour.

At a recent State convention of the Y.M.C.A., which met in Oakland, Cal., almost all of the 150 delegates were Christian Endeavourers.

The Walworth-road Chapel Society has bidden farewell to one of its members, Mr. C. E. Wilson, who is leaving for India on Foreign Mission service.

An Endeavour Society has been inaugurated at City-road Baptist Chapel, Winchester, with much heartiness and promise. Pastor Arthur W. Wood, president.

Out of seventy-two societies in Kansas only four fail to report conversions. During the year 300 have been added to the churches, 500 having been added in the last three years.

The Endeavourers of the church in New Orleans holds monthly memory meetings. At these meetings they repeat in concert a psalm which has previously been committed to memory. Everything else during the meeting is also memorised.

At a crowded meeting of the Montreal Endeavour Union, the delegates, who have made for themselves an excellent record by their temperance work, gave expression to most emphatic condemnation of evil in the administration of municipal affairs in their city.

The C.E. Auburn, Cal., holds meetings at the county jail every Sunday afternoon, the leaders being appointed by the prayer-meeting committee. A large part of the time is spent in singing. At a recent meeting nearly all of the prisoners expressed their intention to live a better life when they went out.

The Ramsgate Congregational Society had lately a splendid meeting in connection with the opening ceremonies of new school buildings. One meeting was allotted to the "Endeavourers," who were strongly reinforced by friends from the Cavendish, Ramsgate; Ebenezer, Margate; Congregational, Sandwich; Crescent Congregational, Margate.

In the eighteen months during which the Union at Oakland, Cal., has been carrying on work for seamen, they have secured from sailors 166 signatures to the active members' pledge, 750 of the men have attended meetings on land with Endeavourers, and the audiences at meetings on shipboard have numbered 900. Sailors have been received in the homes of the workers, and two officers have been brought into church membership.

The annual convention of the Victorian Christian Endeavour Union was held in Melbourne on Thursday and Friday, September 13 and 14. The meetings were characterised throughout by an earnestness and enthusiasm that showed no signs of abatement in interest and reality. The closing and consecration meeting was a repetition of the magnificent sight of two years ago, the Town Hall being packed with members of the various societies, and an overflow meeting with some 600 being held in the Congregational Church, Collins-street.

DO NOT ACT as if you thought your boy amounted to nothing, nor be continually making comparisons between him and some neighbour's son to his disadvantage; nothing will dishearten him quicker.

IN CANTON URI it is provided that, "Any innkeeper who gives a customer so much to drink that he becomes unconscious or is incapable of walking, is under the obligation of supplying him with lodging for the night without any compensation, and shall moreover be punished."

## EVANGELISTIC NOTES.

**Mrs. Horton and Miss Parker** are conducting a three weeks' mission at Ramsey, Isle of Man. Very much blessing is attending their labours. Men and women are deciding for Christ, and Christians entering into fuller light.

**Hayling.**—A fortnight's mission has been held in the Mission Hall here by Mr. F. W. Walter, of the Evangelisation Society, London. Good results have been the outcome of the efforts put forth, especially among young people.

**Mr. Richard Weaver** was preaching on Sunday in the Wesleyan Chapel, Heaton Mersey, and after the evening meeting many were found seeking salvation. He hopes to begin next week a month's mission at Dr. Barnardo's Institutions.

**Mr. Wm. Forbes** is conducting a mission in Blochairn Church, Free Presbytery of Glasgow. The gatherings have been large, and much blessing has resulted from the work. The congregation desire to thank God for our brother's visit.

R. W. DOBBIE, Pastor.

**Redland Park, Bristol.**—A remarkable revival has taken place in connection with Redland Park Church, Bristol. The number of inquirers was so great that the services of the neighbouring ministers were called in. As a result some three hundred persons have applied for membership, or have made a profession of Christian belief.

**Barrow-in-Furness.**—A successful mission has been held by Mr. James Wharton at Cemetery Cottages, Barrow. Believers have been strengthened and sinners have accepted Jesus. Many have been reached who attended no place of worship. Mr. Wharton has now commenced a mission in Liverpool for which prayer is desired.

**Mr. W. Woodhouse,** who has been evangelising and doing Gospel temperance work at Croydon and elsewhere, and who is commended by Rev. R. E. Chettleborough, Mr. A. H. Parker, of South Croydon, and Ned Wright, is open for evangelistic engagements or mission work. His address is The Mission House, Whyteleafe, Surrey.

**Ipswich.**—A remarkable series of special services has been held at the Ipswich Y.M.C.A. Mr. A. Purse and Mr. Paget Wilkes have presided, and addresses have been given by these as well as by University men from Cambridge and Oxford. Numbers of young men have decided for Christ, and the power of God has been manifested in a very marked way.

**Newcastle Soldiers' Home.**—The second week of the special evangelistic services was well attended. Several ladies of the town conducted the meetings; the Misses Proctor holding four services for the garrison children. All the gatherings have been owned and blessed. One soldier came from Ireland to spend his furlough here, and at the meetings God met and saved him.

**Mr. Henry Thorne** has concluded a successful mission at the Park-lane Chapel, Bradford. The daily afternoon Bible readings were much appreciated by increasing numbers who attended, and as the precious truths and promises of the Word of God were unfolded many were made to rejoice in the possession of the Bible as the book of books. The evangelistic meetings in the evening, had the power of God resting upon them. Souls were saved, and believers quickened.

**Edinburgh.**—Last Friday the Brothers Weaver brought their fortnight's mission in Moray Church, Edinburgh, to a close. The services have been well attended, the large church being often crowded; 300 to 400 waited to every after-meeting, and the vestries were nightly thronged with inquirers. A number of persons have given in their names, professing conversion. This season has brought reviving to all our workers and salvation to many of our young people. Our prayer is that God may use our young friends to the salvation of many in Scotland.

P. W. PATERSON, Minister.

**Kilkee,** the beautiful and much-frequented seaside resort on the west coast of Ireland, has again been favoured with a visit from the agents of the Irish Evangelisation Society, Messrs. Carleton and Robinson, who have closed a very happy and hopeful mission there. Large crowds of Roman Catholics attended all the services, and listened with eager attention to the story of redeeming grace, as sung and preached by the evangelists. The most perfect harmony and goodwill prevailed. Meetings were held for Christians, in which Rev. T. B. Robertson took part, and his searching appeals when urging home the claims of Jesus for whole-hearted service will not soon be forgotten.

**Alexandria, N.B.**—At the invitation of the Vale of Leven United Evangelistic Association, Mrs. Bacyertz conducted services here from September 30 till October 8. Bible readings were given each afternoon, from which the children of God received great blessing. In the evening the Gospel was announced, in the power of the Holy Spirit to hundreds of eager listeners. Night after night young and old were found in the after-meeting inquiring the way Zionwards. Of a truth, He that is mighty hath done great things, for which we give Him all the praise and all the glory. Since Mrs. Bacyertz left us she has been very ill, and earnestly desires the prayers of God's people on her behalf. E.

## PERSONALIA.

**Rev. H. J. Pope,** the Wesleyan ex-president, has returned home from his official visit to Canada.

**Rev. Dr. Greeves,** whose serious illness we have already mentioned, is surprising his friends by his satisfactory progress towards convalescence.

**Rev. Colmer B. Symes,** of Leytonstone, is, we regret to learn, suffering from the effects of a severe cold, and his medical adviser has ordered him to desist from active work for at least a month.

**Mr. Alfred Brunton,** who has been visiting this country, ministering here and there, is about to return to New Zealand. He will probably sail by the same steamer as Mr. and Mrs. Henry Varley.

**Rev. John MacNeil,** the Presbyterian evangelist for Victoria, has started for the West Australian gold-fields, hoping for a season's thorough evangelistic effort among the miners at Coolgardie. He is trying to put a Bible or Testament in each digger's tent.

## OBITUARY.

REV. LEWIS PRICE, LLANELLY.

THE beloved pastor of Trinity Chapel (Calvinistic Methodist), Llanelly, has been called suddenly home. While officiating at Nazareth Chapel, Llwynhendy, he was seized with paralysis in the middle of a prayer, and fell in the pulpit. He was carried to a neighbouring house, where he passed peacefully away without regaining consciousness. Mr. Price, who was fifty-nine years of age, and had ministered for nearly twenty years at Llanelly, was one of the most popular and useful ministers in the denomination. He leaves a widow and four daughters.

REV. J. SUTCLIFFE, GREAT YARMOUTH.

This aged Primitive Methodist minister, who has been called to rest at the ripe age of seventy years, had been a minister for forty-two years, and had laboured with acceptance in various parts of the Connexion. The last few years of his life were spent in the Norwich district, where he gained the esteem and respect of all who knew him by his transparent goodness and strict integrity. The Gospel which he had preached to others sustained and comforted him in the hour of departure. He knew that the end was near, and calmly anticipated it, making all arrangements for his funeral, and passing away amidst expressions of satisfaction and joy that nothing but the consciousness of the Divine presence could produce.

REV. DR. RAMAGE, GLASGOW.

We regret to announce the death of Rev. William Ramage, D.D., senior minister of Berkeley-street U.P. Church, Glasgow, who passed away on Friday morning at 15, Oakfield-terrace, Hillhead, in the eightieth year of his age. He had been laid aside for years from infirm health, and only occasionally occupied the pulpit. Dr. Ramage's first charge was that of the Relief Church, Kilmarnock, to which he was ordained about fifty-two years ago. He remained a few years in Kilmarnock, when he was called to East Campbell-street U.P. Church. In 1856 he left the East-end of Glasgow, and, with a number of the members, formed the Berkeley-street U.P. Church, of which he was a minister till his death. He was a thoughtful preacher, and published a volume of sermons two years ago entitled "Last Words."

HOME.—Youth has its unspeakable longings, its deep hungers, its cravings for tenderness. In the true home these are all met. Those who have such a home do not realise the half it is to them. It is the very shadow of Christ's wings over their lives, the very bosom of Divine love.—*J. R. Miller, D.D.*

MISSION TO DEEP SEA FISHERMEN.—The *Queen Victoria*, the pioneer hospital ship of the Mission to Deep Sea Fishermen, which during the past two months has been in charge of Mr. G. Andrew Hutchison, for an evangelistic campaign in home waters round the coast, from Great Yarmouth to Bristol, returned safely on Saturday last to the Mission depôt at Gorleston, prior to sailing for the winter work amongst the fishing fleets in the North Sea. This in-shore effort has been attended with much success and manifest blessing. The sister hospital ship *Albert* arrived at Gorleston only a few days earlier from service amongst the cod fishers of Labrador, and will now also proceed to the North Sea.

## TEMPERANCE NOTES.

MR. GEORGE GARLICK visited Corsham, Wilts, last week, and addressed twelve meetings. A number of pledges were taken.

Mr. W. S. Caine, addressing his constituents in East Bradford, lately, condemned the Gothenburg system as a "mere red herring trailed across the temperance path."

One hundred members were added to the Bible Christian Total Abstinence Society, Lee, last year. At a gathering to inaugurate the winter's work, ninety persons signed the pledge.

Under the auspices of the Norfolk and Norwich Gospel Temperance Union, a series of public meetings was held during last week in the Princes-street Lecture Hall, addressed by Mr. George Blaiklock.

Nearly £30 has already been collected by the children of our British women to erect a fountain in London, similar to the one in Chicago, of which the sculptor, Mr. G. E. Wade, has been commissioned by Lady Henry Somerset to make a copy.

Mr. Hodder, the chairman of the Belfast magistrates, declared last week that, from his experience in the other court, he thought that all the misery and crime in Belfast was more or less to be traced to drink, and in a great many instances to the spirit groceries.

A successful mission, conducted by Frank Dymond and Alfred Young, was held at Windsor (New Forest), from Sept. 30 to Oct. 5. The meetings were well attended, a special feature being the large number of young people. During the week twenty-nine pledges were taken.

The Lambeth Band of Hope Union held a very successful annual meeting at the Surrey Masonic Hall, Camberwell, on Tuesday evening. An address was given by the Rev. J. W. Horsley, whose experience as a prison chaplain enabled him to point out the evils of intemperance.

Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell are to address the first of the series of great mass meetings on the Opium question in the Free Trade Hall, Manchester, on Monday evening, October 29. The support of a number of well-known ladies, local ministers, and other gentlemen has been promised.

The Bishop of Durham, speaking last week at a meeting at West Hartlepool in connection with a conference of the Church of England Temperance Society, said the temperance cause was a religious cause, and avowed himself a supporter of both local option and the Gothenburg system, as well as of other proposals for restrictive legislation.

Glasgow, by comparison with its English neighbours, is now the model city in the matter of public-houses. Sheffield, with one-half of its population, has about the same number of licences; Liverpool, with 150,000 fewer inhabitants, has about 350 more licences; and Birmingham with its 487,000 to Glasgow's 669,000, of a population, has about 450 more licensed houses.

At a public meeting held in the Myrtle-street Baptist Chapel, Liverpool, under the auspices of the Congregational Total Abstinence Association, the chairman said last year eighty-eight persons entered the Congregational ministry, and of them eighty-one were total abstainers. There was a grand total of 2160 abstainers out of 2782 Congregational ministers in England and Wales.

A very successful series of meetings in connection with the Dublin Women's Temperance Association have been held in Dublin and the neighbourhood, addressed by Mrs. J. H. Thompson, of Cork, and Miss Hanna, of Belfast. Much interest has been aroused in the Union, and some new branches have been formed. One important result has been the formation of a Women's Methodist Total Abstinence Union for the Dublin district.

General Neal Dow has addressed to Lady Henry Somerset an opportune letter on the subject of prohibition, stating that in Maine a cry for "re-submission" of the question of prohibition to the people, raised by the Democrats who are opposed to the law, has been rejected, that party being "beaten and crushed as no party ever was before in Maine," despite the support of immensely rich liquor leagues of the West, who have for two years past set their hearts upon the overthrow of the prohibition in Maine.

Mrs. Ludwig, who has spent many years as a missionary in Old Calabar, addressing the Glasgow B.W.T.A. meeting on the 13th, spoke of the great hindrance to missionary work in the strong drink sent to the West Coast of Africa by British merchants. Every three weeks while she was there, a ship of from 3000 to 4000 tons, laden entirely with gin, brandy, and rum, discharged cargo at Duketown and the ports on the Congo coast, and in addition a large portion of the cargo of the weekly trading vessels is always strong drink. Britain sends Bibles and missionaries in her ships, but their drink cargoes do more to debauch Africans than her Bibles and missionaries to raise them.

# The Book World.

## ANNUAL VOLUMES.

Early Days is a capital magazine for children; and the new volume is a treasury of animated story and pictures such as "speak" to juveniles. (3s. 6d. *C. H. Kelly.*) The Day of Days Annual is a very attractive volume. (2s. *"Home Words" Office.*) Among other useful contents are: Mrs. Marshall's Reformation tale, "Dayspring: A Story of the Time of William Tyndall," and a series of papers by Principal Moule, entitled, "A Six Days' Visit to Rome."

## A PICTURE OF STUNDISM.

The Highway of Sorrow, by Hesba Stretton, is a story of intense interest, in the course of which the persecutions and martyrdom of the Russian Stundists are powerfully depicted. Its author has had the assistance of a well-known Russian writer now an exile in England, who has supplied the outlines of the work and the facts and incidents in regard to prison life in Siberia. The simple ways and piety of the dissenters from Greek Church orthodoxy are very charmingly set forth, while the ignorance and cupidity of the average peasant are described in language that cannot but excite heartfelt pity. The pages should evoke renewed sympathy with the persecuted Stundists, who are admitted by their enemies to be sober and law-abiding to a degree not known in other communities. Miss Stretton makes us weep for those whose sorrows she so strikingly details, and we trust her volume will call forth earnest prayer to God, and result in better conditions of life for men and women who suffer and die as did the heroes of her vivid story. (6s. *Cassell.*)

## DR. PIERSON ON MISSIONS.

The New Acts of the Apostles is the singularly appropriate title given by Dr. A. T. Pierson to the volume containing his course of lectures delivered in Scotland last year upon the foundation of the Duff Missionary Lectureship (6s. *Nisbet*). The secondary title, "The Marvels of Modern Missions," conveys a good idea of the contents of the work, which is calculated to occupy a very useful place in the literature of its class. After dealing with the new links of mission history, Dr. Pierson describes the new Apostolic succession, taking special notice of the work of women in the foreign field. Then comes a statement of the new vision and voices, the new converts and martyrs, the new signs and wonders, and the new motives and incentives. All along the "Acts" of our day are placed in correspondence with those of eighteen hundred years ago, and at last it is delightfully shown that the new Acts of the Apostles is, like the old, an unfinished book. "God grant" exclaims Dr. Pierson, "that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed!" As a repertory of missionary facts and arguments, this work is as deeply interesting as the style is truly enthusiastic, and we bespeak for it a wide circle of readers, whom it will assuredly stimulate to increased zeal in sending the Gospel throughout the world. Dr. Andrew Thomson supplies a hearty introduction, and a coloured map shows the prevailing religions of the world, their comparative area, and the progress of evangelisation.

## LIFE OF "ROB ROY."

Few men of this generation have lived a life more widely useful and more beneficial to society than John Macgregor. The circumstances of his very earliest days had in them all the elements of tragedy and romance, while his after career, in its varied aspects, was very far removed from the humdrum and the commonplace. The biographer of such a man has therefore the advantage of plentiful material, and is not driven to indulge in panegyrics or reflections in order to fill out his pages. The baby life so marvellously saved from the destructive powers of fire and water became a very full one, and Mr. Edwin Hodder deserves credit for having compressed the work into one goodly volume. The record of Mr. Macgregor's many good deeds is still fresh in the public memory. His work on behalf of street shoeblacks, his earnest zeal for the defence of Protestant truth, his activities in connection with the founding and developing of the Open Air Mission, his numerous literary efforts, his valued services on the first London School Board, not to speak of his travels, his canoe adventures, his encouragement of the Volunteer movement—all these and many other facts in Mr. Macgregor's career give him a claim to the title of national benefactor. Mr. Hodder's usual literary skill is displayed in the telling of the interesting story; and the many illustrations, including a beautiful etched portrait of "Rob Roy," enhance the attractiveness of the book. It is certain to be one of the favourite biographies of the century. (15s. *Hodder Brothers.*)

The Morning Star for October (1d. *Holness*) contains several instructive articles on prophecy, God's purpose regarding Israel, and cognate subjects.

The Children's Treasury of Pictures and Stories for 1895 (1s. *Nelson*) is as bright as its many excellent predecessors, and is sure to please the little folks.

Friendly Greetings.—The twenty-ninth half-yearly volume, with large engravings and coloured pictures, is very handsome. The reading matter is purposeful throughout. (2s. 6d. *Religious Tract Society.*)

*Messrs. Partridge* have added three more volumes to their very attractive "Home Library" (2s. each)—Jennie Chappell's Madeline; or, The Tale of a Haunted House; Sarah Doudney's Louie's Married Life; and Mrs. Webb's Naomi; or, The Last Days of Jerusalem, a story of special merit.

The fourth in "The Keswick Library" series (1s. nett. *Marshall Brothers*) is They might be, by Rev. Hubert Brooke. From a chapter in Old Testament history, many weighty lessons are gathered as to the sorrowful failures of professed Christians to-day. We hope Mr. Brooke's pungent pages will find many readers.

Sorrow and Song. By Coulson Kernahan. (3s. 6d. *Ward, Lock, & Bowden.*) These collected essays are fine specimens of literary criticism on the life and work of some modern children of genius. They show much insight into the eternal verities, and a conscientious desire to weigh thoughts and things in the balances of the sanctuary.

Sunshine and Shade: Tales from many lands in verse by Finlay Craig. (*Andrew Elliot, Edinburgh.*) Whether in tragedy, satire, or description, the author of these verse-tales shows a fertile fancy and a plentiful store of swinging phrase. "The Birthday Gift" is a stirring ballad, telling the gruesome story of the death of John the Baptist.

Little Folks well deserves its high reputation as a magazine for the young. The half-yearly volumes (3s. 6d. and 5s., according to binding) are replete with high-class pictures and useful letterpress. The new Christmas volume has engravings on almost every page, together with six full-page coloured plates. (*Cassell & Co.*)

The Last of the Prophets: A Study of the Life, Teaching, and Character of John the Baptist (2s. *T. & T. Clark, Edinburgh*), is an addition to the excellent "Handbooks for Bible Classes" series. The author, Rev. J. Feather, of Croydon, has evidently given much thought to his subject, and the result is a volume rich in well-digested information.

Missionary Veterans in South Africa, by Rev. Jabez Marrat, contains well-written and instructive biographical sketches of Revs. B. Shaw, T. L. Hodgson, and J. Edwards, three devoted Wesleyan missionaries in South Africa. An introduction tells the story of the discovery and colonisation of the Cape, and the penetration of the continent from the south; and there are portraits and illustrations. (1s. 6d. *C. H. Kelly.*)

*The Religious Tract Society* has issued some very bright-coloured "toy" books, illustrative of Scripture story. The first is entitled Picture Stories from the Life of Jesus, and the others are devoted to the Parables, the Life of Joseph, and the Life of David (6d. each). Another excellent publication from the same house is The Good Shepherd, the life of the Saviour told for children, and printed in large type, with many illustrations (1s.).

The Thacher and His Class (1s. *Sunday School Union*) contains thoughtful papers by Archdeacon Farrar, Drs. Horton and Stalker, and Rev. W. Douglas Mackenzie, M.A., on the ideal, the qualifications, the responsibility, and the reward of Sunday-school work. Miss Sarah Geraldina Stock writes helpfully on the preparation, and Rev. H. S. B. Yates, who edits the whole, deals with the work in general. The little volume contains useful hints and sound encouragements.

Tatian's Dia Tessarôn and the Modern Critics is an account of the now recovered consolidated Gospel or harmony of Tatian, and an examination of controverted New Testament "readings" in the light of its testimony as to the primitive text. The pages bear evidence of adequate scholarship and great care; and the Revisers of the New Testament are mercilessly criticised. We regret to observe occasional traces of censoriousness in the tone of the work. (3s. 6d. *J. E. Hawkins & Co.*)

An Introduction to the Study of the Acts of the Apostles. By J. M. Stifler, D.D. (3s. 6d. *Passmore & Alabaster.*) This is a very serviceable work, opening up the Acts in a way which makes the many striking events of Apostolic days pass clearly before the mental vision. The author is Professor of New Testament Exegesis in Crozer Theological Seminary, and is well known as a teacher at Bible conferences in America. A specially valuable feature of the book is the analyses that are given of the Apostolic addresses recorded in the Acts.

Stories from English History is a new volume of the "First Lesson Book" series (2s. 6d. each, *Seeley & Co.*). Beginning with the coming of Julius Cæsar to Britain, and ending with the death of the Black Prince, it covers a period eminently rich in striking and charming incidents. The fact that it is from the pen of Rev. A. J. Church, M.A., who has done so much to emphasize the romantic in history, is a guarantee of utility and interest. There are many illustrations, reproductions of ancient sculptures and illuminations.

The Comprehensive Concordance to the Holy Scriptures. By Rev. J. B. R. Walker. (5s. *T. Nelson & Sons.*) Based on the Authorised Version, and claiming to give fifty thousand more references than Cruden's Concordance, this compact and well-printed volume of nearly a thousand pages cannot but prove of great service as a Scripture text-finder. Dr. William Wright, of the British and Foreign Bible Society, furnishes an admirable introduction on "The Growth of the English Bible," and Dr. M. C. Hazard supplies a very readable "Bibliography of Concordances." Rigidly alphabetical in its arrangement, the "Comprehensive" gives proper names (accented for pronunciation) as well as common words, and all references under the various heads are set out in strict Biblical order.

Words to the Laity: Addresses and Papers on Subjects of Contemporary Ecclesiastical Controversy, is a new volume of substantial worth from the busy pen of the Archdeacon of London. (6s. *Nisbet.*) In the preface Dr. Sinclair says: "Holding as I do very strongly to the teaching of the great divines of the Church of England, from the Reformers down to Waterland, and loving with deep earnestness the simplicity of the Reformed English worship, I have no hesitation in stating, as far as I can, the grounds for that adhesion and that affection." This is done in addresses on the benefits and principles of the Reformation; the meaning and use of the words Catholic and Protestant; and discussions on the position of the laity, schism and divisions, church music, and the Communion of the Lord's Supper. The book is calculated to instruct and embolden wavering Evangelicals in the Church of England.

The Ancient British and Irish Churches, by William Cathcart, D.D., is a work of peculiar interest and real merit. It shows that England, Scotland, and Ireland were all evangelised before the landing of Roman missionaries in Britain, and that for centuries they were altogether independent of the Pope. The life and labours of St. Patrick form a substantial portion of the volume, and the outline is admirably succinct and comprehensive. The pages describe the doctrines and observances of the early British Christians, contrasting their primitive simplicity with the Papal corruptions afterwards introduced. Provided with maps, illustrations, and indices, this work is evidently the result of wide reading. The matter is well digested, and for study and reference alike the book will prove of real service to many. (5s. *Baptist Tract and Book Society*, 16, *Gray's Inn-road, W.C.*)

Two cheerful penny wall calendars for 1895 are: The Faithful Words (*Holness*) and the Friends' Foreign Missions. (*Headley Brothers, Wormwood-street, Bishopsgate.*)

The Golden Text Calendar for 1895, published by *Mr. Holness* (1s.), is a very useful block, with a text for every day of the year. Two capital booklet almanacs are the Day by Day (1d.) and the Search and See (a halfpenny).

The Cloudy Pillar, by William Brown, is a thoughtful and helpful sermon, recently preached in the chapel of the Royal Edinburgh Asylum, Morningside. (2d. *Religious Tract and Book Society of Scotland, Edinburgh.*)

A Word of Testimony, in reply to Mr. Gladstone's now famous article on "Heresy and Schism," is an instructive pamphlet from the trenchant pen of General Sir Robert Phayre, G.C.B. (3d. *J. F. Shaw & Co.*)

The Santhals of Bengal, India, and Leaves from a Missionary's Diary is the title of a deeply interesting pamphlet, by Mr. A. Hinder, of the Bethel Santhal Mission. It deserves many readers. (6d. *A. Hinder, Sefton Park-road, Ashley Down, Bristol.*)

## BOOKS RECEIVED

From *The Wesleyan Methodist Book Room.*—Strange but True, experiences of William Sampson, the Cornish Evangelist (1s. 6d.). Wine Bad and Good, by Rev. Dr. D. V. Lucas (6d.)

From the *Sunday School Union.*—A Difficult Daughter, by Evelyn Everett-Green, 3s. 6d; The Little Bag of Gold, by F. Bayford Harrison, 3s. 6d.; Under the War Clouds: A Tale of 1870, by E. F. Pollard, 3s. 6d.; The Wild-Catters: A Tale of the Pennsylvanian Oil Fields, by C. J. Hyne, 2s. 6d.; Stepping Heavenward, by E. Prentiss, 2s.; The School's Honour, and other Stories, by Harold Avery, 2s.; Vassia; or, A Russian Boy's Eventful Journey, by Mary E. Ropes, 1s. 6d.; Stories of the Victoria Cross, by Frank Mundell, 1s. 6d.; Stories of the Lifeboat, by Frank Mundell, 1s. 6d.; Hope's Legacy, by Mrs. Henry Clarke, M.A., 1s. 6d.; Allan Haywood, by the author of "Nettie's Mission," 1s.; Frank Austin's Diamond, by the author of "Nettie's Mission," 2s.

**DEVOUT BOOKS.**—The constant habit of perusing devout books is so indispensable that it has been termed with great propriety the oil of the lamp of prayer. Too much reading, however, and too little meditation, may produce the effect of a lamp inverted, which is extinguished by the very excess of that aliment whose property is to feed it.—*H. More.*

# The Christian.

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## Notes and Comments.

"IT is better" (says *Truth*) "to go to prison with a principle, than to sit on the bench with a prejudice." There are some living "ex-prisoners" who will endorse that truthful epigram.

All true friends of the friendless stranger will thank *Truth* for an article in its issue of last week, in which it exposes the machinations of certain harpies, who frequent railway termini in order to catch unwary and unwelcomed young women arriving in our great city. In the case specially referred to, it was a young French lady coming to a situation who narrowly escaped being entrapped at Victoria. We have had proof that other large terminal stations are watched with the same evil intent. *Truth* suggests that the various agencies for the protection of the travelling stranger should approach the railway companies on the subject. We doubt not the Travellers' Aid Society connected with the Y.W.C.A. (17A, Old Cavendish-street, W.) is alive to the question.

On a succeeding page we record the proceedings in connection with the adjudication by the London County Council on the Empire Theatre licence for music and dancing. In the face of the determined onset by the great body of the secular press, and the apathy shown by most of the religious weeklies, the result was a surprising victory for the purity of social morals. We believe that even the most sanguine of the London Christian reformers were unprepared for the large majority by which the Licensing Committee's action was sustained. We hope the feelings of thankfulness to God that are rightly entertained as to this outcome, will not make any insensible to the gravity of the evils that still remain to be checked, if they cannot be wholly abolished.

Among the most reprehensible things in connection with the Empire agitation has been the action of *The Daily Telegraph*, whose conductors permitted its correspondents day after day to pour forth a stream of virulent and foul-mouthed abuse against some of the most self-sacrificing and high-minded ladies in the community. This point was properly dealt with by Dr. Newman Hall in some remarks at the recent temperance meeting in the Mansion House. Amid cries of approval he declared that such conduct was a degradation of the Press. It is true that at the prayer meeting in St. Martin's Hall, Mrs. Ward Poole generously said they did not at all mind the abuse levelled at them in the newspapers, but this detracts nothing from the heinousness of the offence.

"Citizen Sunday," which was used by so many ministers of all denominations in London for the purpose of enforcing the duties of citizenship from a Christian point of view, can hardly have failed to do a great deal of good. They were not asked to use it for political or partisan purposes, but rather for the purpose of encouraging every citizen to take his share in making the place in which he lives as healthy, as pure, and as moral as he can. The restraint in avoiding debatable topics, the insight and courage required in dealing with lofty principles of duty, would alone be an education both for speakers and hearers. Our Lord's idea of neighbourliness is shining forth gloriously in all these endeavours to purify ourselves of social moral plagues, and to relieve every form of oppression.

Our law courts often give us strange glimpses into individual and social life. One day last week, in the High Court, a witness was being cross-examined as to the character of a testator whose will was under dispute. The witness, a cultured country solicitor, admitted that the deceased was somewhat eccentric in speech and habit, and one indication of this was a habit of "unnecessary swearing." The judge was puzzled to know where the exact line could be drawn between necessary and unnecessary swearing; and the combined efforts of counsel and witness failed to throw any effective light on the subject. The most painful element in the case was the fact that this educated man of business appeared to regard the habit of "swearing at large" as a harmless eccentricity.

Canon Wilberforce expressed a very patent fact when, at the meeting of the United Kingdom Alliance, he gave utterance to the following conviction:—

> He had the deepest reverence for the community to which he belonged, but the days were coming when the appreciation of a religious body in this country would not depend upon its long hereditary pedigree, but only upon its power of salting the corruptions of humanity.

This is only a special application of the words of the Great Master and Lord, addressed to his disciples, as representing all coming churches or religious communities: "Ye are the salt of the earth; if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

In his speech as chairman, at the meeting of the United Kingdom Alliance in Manchester last week, Sir Wilfrid Lawson very pithily summed up the present position of the Temperance agitation thus:—

> Everybody was dissatisfied with the present law. Great numbers of people were suggesting improvements. There was no very general agreement among them. To use a common expression, "Every hound is hunting his own hare," one running after one scheme and another after another. But the members of the Alliance to-day were more united and more determined in demanding the popular veto than ever they were before. His advice to them was to go on demanding it. They had been often repulsed, but never defeated. Let them go on without heat, without passion, without empty threatenings, or noisy vauntings, or doleful lamentations. Let them go on steadily and unceasingly. Let them demand the passing of this great democratic and enfranchising measure, and when they got it, then at length they could hope that the great Temperance movement would have a free course and fair play, and at last would have a chance of realising its great ideal in the shape of a sober, righteous, and godly nation.

The Alliance certainly can claim the virtue of consistency in its long struggle, which is now, we believe, nearer a successful issue than at any period of its history. If prohibition is ever to be reached in this free and constitutional country, it will be through repeated experiments of the local veto. But that need not prevent the trial of other experiments. The evil is so great that every possible or probable weapon should be forged against it. Yet while the veto may produce a sober nation, it will not necessarily be a righteous and a Godly one. Titus ii. 11—15 must be remembered in this connection.

That the work of the Ritualists in the Church of England leads to Rome has recently been candidly affirmed by several dignitaries of the Papal communion. The (R.C.) Bishop of Clifton, preaching a few days ago at Harrow, while regretting that the Ritualists do not submit to what he regards as the supreme authority, the Pope, complacently referred to Ritualistic imitations of Romanism as evidence of the truth of the thing copied. This is the Romanist view; and the Ritualist view seems to be much the same.

This was shown the other day in a letter sent by Lord Halifax, president of the English Church Union, to the Cardinal Archbishop of Toledo in Spain, expressive of the "profound distress which was caused to many thousands of members of the Church of England, by the recent action of the Archbishop of Dublin, in having presumed, without the sanction of your Eminence, and of the Bishops of your province of Toledo, to consecrate a certain schismatic named Cabrera, at Madrid, to the Episcopate." Señor Cabrera is a Reformer; but Reformation and Ritualism are opposite forces, so Lord Halifax proceeds "solemnly to assure your Eminence and the Bishops, clergy, and faithful of the ancient and illustrious Church of Spain, of our repudiation of the encouragement which the action we deplore has given to those who have withdrawn themselves from the communion and authority of their lawful pastors." Time and convenience will doubtless bring Ritualists and Romanists closer together; but it is impossible not to see that they are already pretty much agreed. They are a menace to Protestant freedom, and the sooner we all realise it the better for our testimony and our country.

Lady Boyd, one of the women of the Solemn League and Covenant, exclaimed in one of her letters, "O that anything would chase me to my God!" How many, moved by a great longing on the one hand and hindered by inbred sin on the other, have uttered the same cry! To the Principal of Glasgow University she wrote: "It will not neither be philosophy nor eloquence that will draw me from the broad road of perdition. I must have a trumpet to tell me of my sins." The trumpet "to tell my people of their sins" is still wanted, and so also is it wanted to warn the wicked man of his way.

Dora Greenwell had a ministry to many souls when she was living; her influence remains in her books, two of which, "The Patience of Hope" and "Two Friends," have just been reissued by Messrs. Gibbings and Co., London. Here is a beautiful bit on the

adaptation of Christianity to all conditions of life :—

That Christianity should so fit in with the ordinary and mediocre, has always seemed to me a proof of its crowning excellence. All other ideals draw away the heart from real life ; the poet, the artist, is continually trying to break out of the narrow circle of visible things, he "asks for better bread than can be made with wheat." The Christian ideal alone meets the habitual, the practical ; meets it while immeasurably transcending it. The Christian must be friends with every day, with its warm details, its homely atmosphere ; its loving correction must make him great.

Northamptonshire has a "Federation of Free Churches," with a Baptist, a Wesleyan, and a Congregationalist for its officers. One of the main objects which it sets before itself is to bring the churches of all denominations into closer contact with each other, and to make them more aggressive. The overlapping of agencies already existing cannot, perhaps, be altogether done away with, but it can be avoided for the future, and the Federation will make that one of its objects. Something in the way of practical union has already been done, as one or two chapels have been closed in order that small, weak congregations might unite and form one strong church. United services, united missions, exchanges of pulpits, and special conferences on united work have taken place. The influence of such conference and co-operation cannot but be most helpful to a firmer and stronger life. The example set by Dodridge's county deserves imitation.

The question of Old Age Pensions, long a theoretical question before the public, is at length taking a practical form. It was inevitable that it should. Once the national imagination and conscience were impressed with the facts as to how aged people generally end their days, the subject could not stop. The fact is, that 30 per cent. of the aged end their days as paupers. Many of them have worked with unflagging industry from their childhood, have lived temperately, have been respected as worthy, perhaps religious, members of society, yet the workhouse is the shelter of their feebleness. There are 401,904 annually relieved, or not less than 45 per cent. of the aged poor—above 65—who are classed as, and existing as, paupers. To give a pension of five shillings a week, a sum of £11,700,000 would be required for England and Wales ; with deductions which have to be made on account of savings in certain directions, which would be effected by a change of system, it is calculated that £9,000,000 a year would suffice. The ways and means we cannot discuss here. We can and do express our sympathy with the good object of treating our aged poor, not as paupers to be degraded and punished for poverty, but as pensioners who have a right to some comfort and peace after their life's work is done.

It cannot fail to give satisfaction to English people to see how highly their general system of training children, especially boys, commends itself to the minds at least of thoughtful Frenchmen. The free, open life of our schoolboys, the trust reposed in them, the sense of self-help which is so early called into play, form a great contrast to the incessant inspection to which French boys are subjected, and the effects which flow from it. We know, however, that the moral standard might be very much higher than it is, and for that improvement parents and other responsible persons must never cease to labour.

Englishmen may think of Russia as a country locked up with frost and snow in winter, but such is not the case. Winter is the time of official activity, and, according to a contemporary, officialdom has already begun to operate against the Stundists. A Stundist woman has been sent off for five years on a charge of adherence to Protestant tenets, after repeated requests from her village priest to renounce her heresy. This appears to be the first case of a woman sent off for such an offence. Some men also have been despatched along the exiles' sorrowful road. One cannot help contrasting palace and humble dwelling with each other in that great mysterious land. A Protestant princess casts off, not without pain, all she has been taught, an act said to be only a form, but surely a very questionable form ; her future subjects, taught out of the Bible the faith she abandons, are willing to suffer for it. Whether the change of sovereign may not also be a change of this persecuting policy we cannot say ; we hope it may be so. Meanwhile we should, in loving sympathy, bear the exiles on our hearts before God.

In his book, "Foreign Missions after a Century," Rev. Dr. Dennis, of the American Presbyterian Mission, Beirut, Syria, has some observations which by no means agree with the descriptions given of heathen systems by some home students. He says that "this subject of the religious state of the heathen world has sometimes been presented by students of comparative religion in what has been called an unprejudiced or judicial spirit, which, however, has led to conclusions which are scholastically shallow, morally sentimental, and practically false." Speaking of one particular author, he says :—

The rich, subjective contributions of his own religious instinct have clothed the grim and unsightly realities of the old classical and the modern ethnic religions with a beauty and worth which is far beyond their deserts...He has not failed to avail himself of the privileges of poetic licence.

To us it is pitiable to see writers trying to reinspire and adorn dead systems against which the apostles put forth their utmost energy, and also praising present-day heathen systems which have sunk the nations in darkness and sin. We gain nothing, but lose much, by not keeping to the ugly facts.

*The Imperial and Asiatic Quarterly Review* contains an article on "A Chinese View of the Korean Difficulty," from which it appears that although the northern and north-eastern boundary of China is coterminous with that of Russia, and many Russians have settled in Mongolia, no jealousy is felt of Russian power. "A Chinese Official" professes that the country looks at the matter in this way :—"We have not known Russia to break her promises, and it was not Russia that forced opium upon us, plundered the Summer Palace, and that worries us with hosts of religious and other adventurers." Thus it is that our national sins find us out ; and thus it is that our commercial adventurers bring our missionaries into disrepute. The only remedy is by well-doing to put to silence ignorant and foolish men.

According to the estimate of Mr. C. T. Gardner, Acting British Vice-Consul at Seoul, Corea, there are as many as two thousand European and American missionaries in China, and over a million native Christians. He is of opinion that we cannot, even if we would, put a stop to, or even curtail, missionary enterprise in China, and that we should therefore consider how Christian missions can be conducted so as least "to shock the patriotism, outrage the religious feelings, run counter to the social customs, and adversely affect the pecuniary interests of the non-Christian Chinese." Colonies of Christians have been successfully planted in Manchuria without the concurrence of the officials. He thinks the Government would favour such colonies in thinly-populated parts ; girls brought up in orphanages and schools might emigrate to them. He would like to see Christianity protected by the joint Christian Powers. We doubt the wisdom of this meddling of the Powers with religion at all ; and probably America, which has as great a stake in the country in the presence of American missionaries as any of the Powers, would not join. Let Christianity work out its own destiny.

## SERVICES IN THEATRES AND HALLS.

By the kind invitation of Sir George and Lady Williams, the workers in connection with this movement met at 13, Russell-square, on Saturday afternoon for conference and prayer. After refreshments had been partaken of, prayers were offered by Revs. J. B. Barraclough and Geo. Snashall.

Sir George Williams, as chairman of the committee, congratulated those present on the commencement of the thirty-sixth winter course of this work, and urged the claims of the metropolis as a great centre for evangelistic effort. Captain Lowe spoke of the work in the various large buildings, and also dwelt on the importance of maintaining the smaller mission rooms occupied by the City missionaries, a large number of which had been helped by grants from the committee. Mr. J. H. Lydall spoke of the need of brevity and conciseness in presenting the message of the Gospel, and of seeking in every address the salvation of souls. Mr. Coote offered a few words of encouragement to the workers. Hon. Mr. Farwell said that love must be the motive power in Christian effort. Captain Thorn gave instances of spiritual blessing received by some employed in the theatres where services had been held.

Reports were then given by London City missionaries, the managers of the services, on the present interest and value of the work, particularly at the Agricultural Hall, Morley Hall, Hackney, and Munt's Hall, Clapham Junction. Rev. James Ellis stated that he had received into his church several persons who attributed their conversion to God to services held by this committee.

Rev. T. C. Udall said he believed funds would be forthcoming in the future as they had been in the past, when Christian people saw that real, honest, and unsensational work was being attempted. No work, he felt sure, was being carried out with a greater regard to economy in its management.

These special religious services for reaching the poor and the non-church-going classes in London are arranged to be held for the thirty-sixth course, 1894-5, in the following buildings :— Agricultural Hall, Islington ; Pavilion Theatre, Whitechapel-road ; Queen's Theatre of Varieties, High-street, Poplar ; Town Hall, Shoreditch ; Morley Hall, Hackney ; Homerton Hall, High-street ; Munt's Hall, Clapham Junction ; Shaftesbury Memorial Hall, Gibraltar-walk, Bethnal Green ; Shaftesbury Memorial Hall, Union-street, Borough ; Shaftesbury Memorial Hall, Kirby-street, Poplar ; South Norwood Hall ; Railway-arch, Bermondsey, and also various smaller halls and City Mission rooms in the poorer districts.

IT IS SERIOUSLY PROPOSED that Aberdeen should apply to Parliament for power to make an experiment in the municipalisation of the public-houses. Amongst other things the Bill will seek power to refuse the granting of new licences, and to declare after the expiration of five years from the commencement of the Act the right to sell intoxicating liquor by retail shall vest exclusively with the municipality. The proposal also provides that the municipality shall, five years after the passing of the Act, without requisition, and every three years thereafter upon a requisition from not fewer than one-fourth of the municipal electors, take a poll as to whether the sale of intoxicating liquor by retail shall be continued. Bailie M'Kenzie, a prominent temperance reformer, says they always had been, and were yet, for prohibition, but they considered that the scheme before them, as now adjusted, was the best local-option scheme ever before the country.

## To Stay-at-Homes.

It was the father's love for Benjamin which kept him at home, while the other brethren went forth to provide for the need of their households. Our Heavenly Father still deals thus with many of his children. They are detained at home while others are out on the whitened harvest field! In the love of their Lord these weak and suffering ones (whatever be the cause or case) may possess a present reward. They are in nowise excluded from that. Nay, they may find a deeper entrance into his heart of love, and be kept from much that would hinder their enjoyment of it.

Too faint to pursue; but, thank God, our King has made it "a law in Israel" that "as his share is that goeth down into battle, so shall his share be that tarrieth by the stuff; they shall share alike" (1 Sam. xxx. 24). "She that tarried at home divided the spoil" (Ps. lxviii. 12).

The Lord is pleased to make seasons of isolation and suffering very bright and memorable to his people. Moses was highly favoured when God said to him, "There is a place by Me, and thou shalt stand upon a rock while my glory passeth by" (Exod. xxxiii. 21, 22). Child of God, your present time of trial may be such "a place" as that. "A place by Him" indeed! A place of wondrous privilege! "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long" (Deut. xxxiii. 12). A place of safety! The lions' den was that to Daniel, in direct communication with heaven! The fiery furnace was such "a place" to the three Hebrew children. The two disciples did not more calmly, sweetly walk to Emmaus, in that quiet evening hour, in company with Jesus, than did those three tread that fiery path in fellowship with Him!

Never the exquisite pain,
Then never the exquisite bliss,
For the heart that is dull to that
Can never be strung to this.

The disciples in the storm were safe, because Jesus was with them in the boat, or watching and praying for them on the mountain top. Oh, do not fret or rebel at the Lord's choice for you. It is the very best that infinite wisdom and love could make. Accept it now, and one day you will see and understand it all.

When I stand with Christ in glory,
Looking o'er life's finished story;
Then, Lord, shall I fully know,
Not till then, how much I owe.

Then will we see that there was a Divine, and therefore a perfect, plan in our lives, the Lord thinking upon us all the time! "God led them not by the way of the land of the Philistines" (Exod. xiii. 17). "He led them by a straight way, that they might go to a city of habitation" (Ps. cvii. 7, R.V.). "The rebellious shall dwell in a dry land," but the meek and lowly and trusting one shall, even now, antedate the bliss of heaven! "They shall not hunger nor thirst: neither shall the heat nor sun smite them, for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (Isa. xlix. 10). Dr. Andrew Bonar once said, "This is heaven below! And there is another verse very like it in Rev. vii. 16, 17, but that is heaven above!"

The "Benjamin" who tarried at home, enjoying his father's love and care, may find a counterpart in the disciple whom Jesus loved! Why did John style himself thus? He was not thinking of his love for his Lord, neither did he think for a moment that Jesus loved him more than the other disciples. Surely not. But he had nothing worth mentioning about himself compared with this, he had no more such precious memory as that. He was "the disciple whom Jesus loved, which also leaned on his breast at supper" (John xxi. 20).

May blessed discoveries and manifestations of this Heavenly love cheer and sustain those beloved ones whose earthly path lies among the shadows. "Till the day break and the shadows flee away."

Loved with everlasting love
Led by grace that love to know,
Spirit, breathing from above,
Thou hast taught me it is so!
Things that once were wild alarms
Cannot now disturb my rest;
Closed in everlasting arms
Pillowed on thy loving breast.
His for ever, only his;
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart.

B. C.

## Christ and the Children.

Sir,—I. God has given to his Church two volumes: *Prophecy* and *Providence*. If I read those Divine books aright, the Church and the world are in the last times. In the *Prophetic* volume, the apostate Church of Rome occupies a large and prominent place; and especially in the last days. As in the *Old* Covenant section of Divine Testimony, the Psalms, Isaiah, and Daniel allude to that terrible power, so in the *New* Covenant section, our Lord's farewell addresses in the upper room and on the Mount of Olives, the writings of Paul the Apostle to the Gentiles, and the startling and solemn Apocalypse of John the Divine (especially the closing chapters), refer to the Rise, Progress, and Destruction of that great Satanic kingdom, the Papacy. Those Prophecies appear to indicate (1) that, in the latter half of the present nineteenth century, and the first quarter of the next, Rome would make frantic efforts to regain ascendancy, and to secure universal sovereignty; (2) that, to do so, after the loss of her direct temporal power, she would create confusion, encourage political convulsions, and stir up social as well as spiritual revolutions (see the "Three Frogs" in Rev. xvi. 13, 14); and (3) that her efforts would be specially directed towards the subjugation or overthrow of those nations which, at the Reformation, withdrew from her yoke and commission, and more particularly Great Britain, that New Covenant chosen people, to whom would be given the treasures of God's Word, and the riches of the world's commerce.

II. Such seem to me to be the contents of these portions of *Prophecy* which forecast the Apostasy of Rome, and her final struggles against Christ and his Kingdom. What read we in that other volume—the volume of *Providence* which God's Hand is actually writing before our eyes to-day? What has the Papacy been doing since Italy, with the approval of Christendom, strange to say, stripped her of temporal power? Where has the Papacy been most active during the present half century, if not in Great and Greater Britain? What forms have her amazing activity taken? Man says of Sir Christopher Wren that, if we want evidence of his architectural skill, we must stand within St. Paul's Cathedral, and look around! Standing within the fabric of Modern History, as it is being upreared, I have evidence to the truth of God in Prophecy. Providence to-day seems to corroborate Prophecy as perfectly as a key made for a lock. The prophetic Three Frogs are at work, under the strong and subtle direction of the Papacy, making men's hearts fail them for fear, and for looking for days of awful calamity. Even those great social and political movements, which profess to ignore all religion in their activities, are craftily regulated and stimulated by the Papacy. And what mean the attitude and actions of Cardinal Vaughan, and the forces of Jesuitism operating under his counsel in the State and also in the Church of England? What is the key to those mysterious hieroglyphics which Cardinals and Archbishops are writing to-day upon the Religious Life and the National Education of Great Britain? The present School Board battle is one of Rome's mightiest and last efforts to subdue the Anglo-Saxon race.

III. The Christian is read by thousands of true believers in London, of all Christian denominations, including the Church of England. What, then, is the duty of The Christian in this great crisis, which has been foretold in *Prophecy*, and which is being fulfilled in *Providence* before our eyes? It is to stand up for Bible Education. It is to ignore parties and politics, creeds and churches, and to hold up that Banner of The Truth, which the Old Testament Psalmist and Prophet declared would be given by God in these latter days to them that fear Him, in order that they might *display it*. 1. We have Cardinal Vaughan distinctly demanding (*a*) denominational religious teaching in our Board Schools, and (*b*) pecuniary support from the State Treasury for other than Board Schools. 2. We have the Archbishop of Canterbury (*a*) making the same double demand, and (*b*) stating that Churchmen must march in parallel lines with the forces of Cardinal Vaughan and Rome to win their object—Rome's ambition to devour Britain's offspring. 3. We have the English Church Union, the Kilburn Sisterhood, and other Ritualistic confraternities, all acting with extraordinary secrecy and power on these lines, with a view to the overthrow of a great Protestant bulwark—the Educational Compromise of 1871. 4. We have Lord Halifax, an Ecclesiastical Commissioner of the Church of England, (*a*) holding public intercourse with the Popish Archbishop of Toledo in Spain, (*b*) denouncing the progress of the Christian Religion, in its Protestant and Scriptural form, and (*c*) calling for Reunion with Christ's great adversary, the Apostasy of Rome, and for the Restoration of the Mass, by the authority of Church and State, in the British Empire. The Christian has a duty to do in this crisis. It must Protest for Christ and the children. A Christian.

### PORT SAID.

Mr. W. H. Fry writes on board s.s. *Avoca* in the Red Sea: "I recently passed through Port Said on my way Eastward, and met Mr. Locke, who has now for some years resided there. He visits the vessels which are continually passing, also the gunboats on the station, keeping a place open as a Seamen's Rest, and distributing literature, etc. Owing to some misunderstanding, Mr. Locke has had to assume a financial burden which is very heavy for him, and he is in need of some assistance. I should be very glad if he could be helped to the extent of, say, £100, to assist him out of present difficulty and enable him to complete the outfit of his Seamen's Rest, which he has never yet been able to do. His address is Seamen's Rest, Place Lesseps, Port Said, Egypt.—Mr. F. W. Crossley, Star Hall, Ancoats, Manchester, would forward any donations."

A DAY OF PRAYER.—A meeting of the delegates of various societies for a day of prayer will be held at the National Club, on Tuesday, Nov. 6, at 3.30 p.m. Over twenty societies have already joined. Any Protestant Society which has not received an invitation, is requested to communicate with the Hon. Sec., 14, Buckingham-street, Strand.

## World-Wide Evangelisation.

In The Christian of August 2 last (page 15) it is stated that at the Keswick Convention Prebendary Webb-Peploe said, "It is a noticeable fact in the Bible records that no sooner was a blessing given to individuals than they began to glorify God. . . . The man who was healed of the devil possession wanted to follow close with Christ, but was sent to witness at home, which is far harder. . . . That man once saved went through Decapolis and testified till, when Christ came again that way, all were prepared for a mighty work. Go thou and do likewise."

Then in The Christian of October 25 (p. 26), in referring to Dr. Pierson's fresh book, entitled "The New Acts of the Apostles," you write: "Dr. Pierson exclaims 'God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed.'" And very solemnly I would say, Why not? The arm of the living God, the all-mighty, is not shortened that it cannot save; nor is his ear dull of hearing that He cannot hear; but our iniquities have separated us from the living God.

As a little boy I remember most distinctly standing to gaze at the passing of what has been looked upon as one of the first railway trains in the world propelled by steam. It ran between Liverpool and Manchester, and on it was a member of the Government, who was killed by it the same day. Since then, have not railways been multiplied over much of the world, and still they multiply. But they need the propelling power, whether it be steam or electricity, and they require the rails to be laid for them to run upon.

The awakening of 1859-60, that has so often been referred to in your columns, was not only prefaced and accompanied by beseeching solitary prayer, but by gatherings together of one accord of women and men for united prayer in England, Ireland, and Scotland, and also America, and in heathen lands. At that time I have seen ministers and laymen so long in protracted prayer, that they would be tired of kneeling, but not of praying, and so would continue praying, some lying reverently down with their faces to the floor. The great business was not the words or language, but that Christ should be lifted up with one accord, and souls converted.

Often, indeed, yea, again and again, the Holy Spirit took up the unlearned and poor man and woman and made them his own mighty threshing instruments. Is it not high time that we should unanimously, in spirit at least, fall on our faces and say, "O Lord, send by whom Thou wilt—by babes and sucklings, or the most unlearned or most vulgar, or by converted cannibals. Only glorify thy name, and make thy kingdom to come, and thy will to be done, for the sake of our beloved Saviour thy only begotten Son." May He deliver us out of the Satanic darkness of thinking that salting and illuminating the world is the work of missionaries and ministers, and not the privilege and absolute duty of every Christian, regardless of sex or of age, whether we live at home or abroad.

Reginald Radcliffe.

A "DISMISSAL."—A very impressive dismissal of six missionaries for India and Japan took place at Birmingham in connection with the Zenana Bible and Medical Mission and the Birmingham "Ready Band." Rev. A. R. Cavalier, general secretary of the society, introduced the outgoing missionaries, and a valedictory address was given by Rev. J. John Hunt, Vicar of St. Barnabas', Birmingham.

## "THE UNITY OF THE SPIRIT."

Ephesians iv. 3.

Shall truth be spared, to keep the unity of the Spirit? Shall the unity of the Spirit be kept at the cost of truth? These are two ways of asking one question, which all truth-lovers must answer with a negative, if they rightly estimate the value of truth. Unity is valuable only in proportion to the amount of truth which it embraces. Not only every sect in Christendom, but every religion under the sun, has its own faith and its own unity. But the unity of "the faith once for all delivered to the saints" consists in the knowledge of the Son of God, wherein we grow unto a perfect man, unto the measure of the stature of the fulness of Christ; and this alone is the unity of the Spirit that is to be kept in the bond of peace. Now, if the measure of this stature of perfect manhood be thought by some to consist in *seven* points of agreement, while others think it consists in *five* only, the sixth or the seventh, or even both, being deemed by them as, if not positive error, quite unnecessary to the symmetry of truth, how *is* the unity of the Spirit to be kept while the Umpire is in the heavens?

If, in the presence of the Canaanite and Perizzite, the herdsmen of the patriarchs must not strive lest reproach come upon their fellowship as brethren, how much less does it become the disciples of a Master who said, "By this shall all men know that ye are my disciples, if ye have love one to another," in the face of an infidel world, and a false church, to be casting out, rejecting, and even excommunicating one another! It is sad enough to make our Father sorry, and angels weep, to see Christian men so unfair to their fellows, so unwise to themselves, and so little governed in their conduct towards each other by their text-book, a code put into their hands with express warnings, solemn admonitions, and direction singularly minute in detail how to deal with an offending brother. Surely, when common report (which is commonly a liar) assails a brother, we should exercise that love which thinketh no evil, but beareth all things patiently and hopefully, until the supposed offender be first proved, and when proved, and proved a heretic, then to receive a first and second admonition before being rejected. Error is reported as broached in certain quarters, misstatements are made, false premises are declared, and equally false conclusions are deduced, the natural preference to believe ill rather than well of our neighbour is indulged, and without inquiry or apparent disposition to distinguish between doctrines that essentially differ, opposing theories are confounded, and the worst imputed to the "heretic," whether rightly or wrongly, it seems to matter not! Alas for the admonitions! "See that ye fall not out by the way"; "Be at peace among yourselves"; "Above all things put on charity, which is the bond of perfectness." (Gen. xlv. 24; 1 Thess. v. 13; Col. iii. 14.)

Brethren, beloved of God, called to be saints—for to such and such only we speak in loving earnestness—bear with us while we utter our growing conviction concerning "*this time.*" The God of heaven, our loving Father, in strict accordance with his whole economy of revelations from the beginning, is giving to many of his children in various sections of the church further light upon revealed truth, as a test to prove us whether our faith stands in the creeds and systems of men's devising, in doctrinal truth of the Bible, or in Himself as perfect love, holiness, justice, equity, and truth; whether our regard for each other consists in faith and order, or love in the true unity of the Spirit as fellow partakers of the same grace. How, then, are we standing the test? What has it produced already? Are we walking in love as dear children? Are we noble as the Bereans of old to search whether these things wherein our brethren differ from us are so? Are we wise to *hear* that we may increase learning, and as men of understanding to attain unto wise counsels? Have we exhausted the treasury of wisdom in the written Word, and learned therein *all* our Father's will? Have we so nearly attained infallibility that as arbiters of right and wrong, truth and error, we may pronounce on this and that in spirit like to her who saith "I sit a queen"? Or, is our faith so fickle, our confidence so weak, our judgment so unsound, that we fear to encounter honest inquiry, and tremble to prove whether rock or sand is beneath our feet?

In obedience to the exhortation to brotherly love, then, and to preserve the unity of the Spirit in the bond of peace, we shall do well to consider wherein that love and unity consist. Have we one Father, one Saviour, one Guide, one present joy in God through our Lord Jesus Christ, one prospect of one home, one song, and the many crowns from one Hand? *Or* does our fellowship stand in creed, ceremony, system, subjection to ordinances after the doctrines and commandments of men, calling again for the Master's reproof, "Full well ye reject the commandment of God that ye may keep your own tradition which ye have delivered" (Mark vii. 9 and 13)?

The Master is at hand, the work must be done, and now seems the time of trial, whether, hand and heart united, we shall be found "occupied till He come"; or whether, severed asunder and distracted, the servants in power, the overseers, and office-bearers shall be found "beating the men-servants and maidens," if not "eating and drinking with the drunken." Assuredly "the Lord of these servants shall come in a day when they look not for Him," and—to say the least—they shall not be found ready. May the God of all grace grant unto us that wisdom from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, that, in anticipation of a returning Lord, we may be found of Him in peace, without spot and blameless (2 Peter iii. 14). N. S.

*Malvern Link.*

## MODERN PREACHING.

On Tuesday, at the meeting of the Baptist Board, a thoughtful address on "Modern Preaching" was delivered by the president for the year, Rev. G. T. Ennals, of Leytonstone. The subject was treated with an earnestness befitting its importance, and with a faithfulness that did not hesitate to acknowledge defects and shortcomings. It was admitted with regret that the pulpit has been prejudically influenced by the times, and has often merely reflected the spirit of the age which it ought in duty to have guided, purified, and elevated. Compared with forty years ago, preaching is characterised by many omissions from its testimony, by great modifications of statement, and by a considerable shifting of emphasis.

Elaborating these points, Mr. Ennals showed that the doctrinal and spiritual being overlaid to a large degree by the ethical and humanitarian, has resulted in an enfeebled Christian discipleship. It is a fallacy that Christianity is "not a creed, but a life," since we are influenced by truths just in proportion as we feel an interest in them. Christianity is both a creed and a life. The ethics of the Gospel are the outcome of the spiritual doctrines of the Gospel. The preacher of the Social Gospel holds that if we show interest in the physical welfare of the working classes, their sympathies will be won for our higher objects. My experience, said Mr. Ennals, among the toilers of East London confirms my contention that nothing so speedily touches the working classes as the full revelation of Divine love. They can appreciate the importance of the noblest pulpit themes; and all secondary questions are far more easily settled when once the heart is won by the Gospel of Christ. Too often the consideration of merely social topics crowds out the essential matters of individual regeneration, the necessity of vital union with Christ, and the need for personal sanctification.

Having referred to the lighter treatment of sin and the serious disregard of the sterner teachings of the Saviour, which so largely prevail in modern preaching, Mr. Ennals spoke of the temptation to parade human learning, and to scatter the fruit of the tree of knowledge while people are perishing for lack of the fruit of the tree of life. Finally, he inquired whether modern preaching adequately fulfils the ideal purpose of the Gospel ministry; and, in answering the question, he said: The mission of the preacher is the same through all time, and his message is unaltered in its substance by the changes of centuries and the conditions of men. We have to preach the Everlasting Gospel—a Gospel which is a revelation of great facts concerning God and man, sin and salvation, life and death—eternal life, eternal death. In my opinion, preaching was never of such a high order as to-day. It has greater breadth and sympathy, is more human and natural, more winsome than ever before. But has it not left behind some elements of strength? I think it has. Do we find in the churches men of the same stalwart piety, men so well-instructed in the things of God, men who so well know what they

believe and why they believe it, as were found forty or fifty years ago? Are the churches purer, stronger, or more spiritually influential? I think not. There are fewer theologians in the pulpit, the catechisms are banished from our homes and schools, and a race of invertebrate, molluscous Christians is the result. Modern preachers are not so definite in their statement nor so systematic in their presentation of truth. I plead, not for the revival of old technicalities, but for the clearer enunciation of the truths that were embodied in the terms in use years ago.

In conclusion, Mr. Ennals sought to encourage his brethren to increased definiteness in the proclamation of the Gospel in its fulness; he urged them to set forth the old truths with all the energy of an ever-new conviction. If modern preaching has failed, it has been just in proportion as it has made known a modern Gospel. Not from the nineteenth century has the preacher received his commission, but from the Lord, to whom at length he will have to give account of his ministry.

## STAY FIRM.

"Stay firm" [French version] and let thine heart take courage.—Ps. xxvii. 14.

"Stay firm." The Lord will give thee
The needed grace,
His presence shall be with thee
In every place.
The storm may rage around thee,
And billows wild;
They cannot overwhelm thee—
Thou art his child.

"Stay firm." He has not failed thee
In all the past,
And will He go and leave thee
To sink at last?
Nay, He has said He'll hide thee
Beneath his wing;
And sweetly there in safety
Thou mayest sing.

"Stay firm." Though friends despise thee,
And foes may frown;
Know God is watching o'er thee,
He holds thy crown.
When you shall stand before Him
What matter then
That serving Him meant earning
The scorn of men?

"Stay firm." Let not the future,
Though dim and drear,
Fill thee with dread foreboding
And anxious fear.
'Tis only thine to follow
Where He shall lead;
Thy Shepherd King provideth
For every need.

"Stay firm." Let nothing tempt thee
To compromise;
Do ever what is pleasing
Before his eyes;
Though it may mean despising
To follow Him,
When one has seen his beauty
Earth's joys grow dim.

J. H. W.

THE STORES PRAYER UNION, in connection with the Civil Service Supply Association, 136, Queen Victoria-street, E.C., held their second anniversary meeting on Tuesday, October 23. A number sat down to tea, provided at 56, Old Bailey, E.C., after which an enthusiastic meeting was held in the lecture hall of the Sunday School Union, about 200 being present. The hon. sec., Mr. E. A. Grattan, read the second annual report, reporting a year of growth and prosperity. The meeting was afterwards addressed by Mr. J. E. Bignall, Rev. Henry Grainger, and Rev. John Howard.

THE BIBLE LANDS MISSIONS AID SOCIETY, formerly known as the Turkish Missions Aid Society, is assured of the interest of all who are acquainted with its operations. In order that the Society may be more generally known, its secretary has compiled a pictorial pamphlet, giving information regarding Albania, Syria, Kurdistan, and other districts, the evangelisation of which has been assisted by the Society. We observe that about fifty mission objects are annually aided by the Society, the supporters of which will be glad to see the portraits which are given of the workers and the scenes in which they move. Copies of the booklet may be had from the secretary, Rev. W. A. Essery, 7, Adam-street, Strand, W.C.

## AFFAIRS IN SOUTHERN MOROCCO.

Dear Sir,—It may interest readers of The Christian to know how affairs are moving in Southern Morocco. When the Sultan died, in the beginning of June, the universal conviction was that rough times were at hand. Here in Marakesh the danger was supposed to be the greatest. On a former occasion the town had been besieged, so, naturally enough, everyone rushed off to buy stores. As the result of this, panic ensued, and prices were doubled. This state of things lasted for a day or two, and then, to the relief of all, fears seemed to depart, and markets resumed their normal rates.

Beyond a few petty quarrels things remained quiet until the end of July. Harvest operations were in full swing, and the tribesmen had no time for anarchy. Rumours were abroad, however, of what might probably take place after harvest. The Kaids had all gone on to Fez with the young Sultan, and people were curious to know what sort of a reception they would get when they returned to their country seats. It was well known that, without exception, they were cordially hated by their respective tribes.

While it is too true that they had brought this wrath upon themselves by oppressing and systematically robbing the poor people of their hard-earned savings, it is equally true that the corrupt and miserable government had trained and forced them to do so. The position of a country governor is invariably sold to the highest bidder, and it is well known that the price eventually comes from the bags of the poor people; consequently to become a Kaid means becoming an oppressor. The Sultan knows this, so let those who would judge the action of the Kaids bear in mind the responsibility of their master. To remedy the crying evil means a great change of government; for this we pray and trust.

As the time drew near for the return of the Kaids the people gradually conceived the idea of avenging their burning wrongs. It was a bold step, certainly, and many of them shrank from taking it. While itinerating in a large province in the end of July, I found that the people were waiting for someone to fire the first shot. Latterly the storm burst forth in all its fury, and spread with more or less speed and force over all the southern provinces. Some of the Kaids returned to find their houses in ruins, others to find them under siege, while others were content to reach this city of refuges without going near them. Thoughts of what they had suffered goaded on the people at a terrible rate.

Not content merely with taking the stock, stores, and household plenishings, they must needs tear down doors and beams in order to sell them. In some cases, where floors were laid with marble, it too was lifted and brought into town. Of rarer worth were the unfortunate slaves, who became the property of the first one who seized them. It is also reported that the free daughters of one Kaid were sold, but I am a little uncertain as to the truth of this. Speaking moderately, it is said that fifty Kaids' houses have been subjected to the above treatment. One prominent Moor, who ought to know, says fifty-eight, another says sixty-three. Whatever be the exact number, it is a fact that the treatment to which the Kaids have been subjected at this time is almost unprecedented in the history of Morocco.

Following in the same strain, I may mention the country mellahs (Jewish quarters), which were subjected to the same treatment. In some places the poor Jews were not only stripped of their all, but were even sold by their captors for whatever price obtainable. The knowledge of this caused much excitement among the Jews in the larger towns, and I believe that with their help relatives of those sold into slavery have since been able to ransom them all. As a rule the Jews of this country are timid and fearful, and of late have

LITERALLY FULFILLED DEUT. XXVIII. 65, 66.

If a Moor on any occasion gives evidence of fear he is taunted with the words, "Are you a Jew?" Surely none of God's Word shall fail in fulfilment, so just as we see the dark side being verified, so surely shall we yet see the bright and glorious restoration and conversion of the "chosen race."

During the time when the Kaids' houses were coming down, the town here enjoyed practical quietude, in spite of the unrest of the daily report. It was even quieter than usual, seeing caravans had ceased coming and going to the coast, on account of the unsafe state of the roads. About a fortnight ago the roads were deemed safe enough, and traffic has been resumed. Now, however, circumstances have arisen inside the town which have done more to cause alarm than all that has transpired since the Sultan's death. I have already mentioned that some of the Kaids sought refuge here. It is reported that orders have now come from Fez to imprison them and confiscate all their goods, etc.

On Sabbath last they were summoned to appear before the Khalifah of this place. The first one who went was promptly seized and put in prison. The others, hearing of his fate, fled to one of the refuges (they have for some time been living in their own town residences). Near noon it was discovered that one of them had dared to remain in his house. Orders were at once given for his apprehension, but it was easier giving the order than carrying it out. For about five hours he and his brother held out against some hundreds of soldiers. Being armed with the best of rifles they fired down upon the assailants with deadly effect. It is impossible to know how many were killed. At first some said eighty, but I think thirty is nearer the truth. As to wounded, I fear an enormous number now lie in terrible suffering. Dr. Muir attended three in one little street, so this gives us some idea of the havoc that has been made. Another poor fellow, with a compound fracture of his thigh, now lies groaning in one of our rooms. It is terrible to think that the desire to apprehend one man should have resulted in such loss of life and untold suffering.

Long before the besieged were vanquished the lower part of the house had been broken into, and while the owner was fighting like a hero from the upper story his property was being carried off from below. Standing at our door we saw many different things being carried past, but what saddened us most was to see a poor black slave led away, naked save for a rope round his neck, in the midst of a company of demon-like beings. Poor fellow! he had been guilty of nothing but faithfulness to his master. Overcome at last, it is said, the poor Kaid took away his own life. His brother had fallen some time before. Long after sunset the pillagers went on stripping the house of every conceivable thing, and at the same time fighting wildly among themselves over the spoil.

Since then the town has been strictly under guard, and public orders given for all strangers, and those having no fixed residence, to leave the town in three days' time. The people have tasted blood, as it were, and it is hard to say where the thing may end. We will not be surprised to find that the very men who were anxious to seize and kill their Kaid will now be the first to demand satisfaction for his death.

Will those who love the Lord's cause pray that times of peace may soon be ushered in, and that a happier and juster form of government may be established? Our work all the summer has been a work of faith. While merchants have fled to the coast, or gone about armed to the teeth, we have continued going out and in as heralds of peace and love, and suffered no molestation. Our motto, "Where duty calls or danger, be never wanting there."—Yours, in Jesus, C. Nairn.

*Marakesh, Oct. 10.*

## THE SANTA CLAUS HOME.

This Home, superintended by Miss Charles, is intended for children with hip and spinal diseases, who are not admitted at most ordinary Homes owing to the prolonged care that is necessary—care which it is utterly impossible for the children to have in their own poor homes, however willing the parents may be. Any case is admitted when a cot is at liberty, either by payment of 5s. weekly, or by "free letters" from subscribers to the Home.

When in town, we took a basket of flowers and went to see the dear little patients, of whom there were twelve, eight girls and four boys. These latter had a room to themselves, while the girls were together in another room. They were delighted to see us, and sang some little songs, taught them by the eldest girl, Lily, aged twelve, who, although a sufferer and in bed for two years, is the sunshine of the Home. The youngest "Baby," Emily, four years old, is a sweet tiny childie, looking only half her age. All were so contented and happy that, saddened by our visit, we felt glad that God had put it into the hearts of his people to take care of his suffering little ones. We, too, can help to gladden lonely hours by sending toys, scrapbooks, dolls, drawing-slates, etc. Warm little shawls, and bedroom slippers, would be highly appreciated by those able to get up for a short time, and money, too, for the daily needs, would be thankfully received. The address of the Home is, 34, South Grove, Highgate, London, N. E. W. Purdon.

*Fairford.*

## PUBLIC-HOUSES AND THE GOSPEL.

I have been much interested, in common with many others, in Mr. Drysdale's articles on "Aggressive Work." I think it might be useful, especially to the younger workers for Christ, if more who have had wide experience were to give accounts of ways in which the Lord has used them—to the praise of his name (Acts xiv. 27). Several times I have resolved to write suggesting an open door for aggressive work, which offers much promise of usefulness if undertaken with devotion and faith. Mr. Drysdale's account of his conversational meeting in the smoke-room at a "Hydro" and the letter in your last issue on "Young Women and Drink" have brought me to the point. I think the more the suggestion is considered the more it will commend itself. It is that the war be carried into the enemy's camp by invading the public-houses. If the Church of Christ were to send an army of her best workers into the public-houses of our land, warning and pleading with those who are led captive by Satan, wonderful results would follow.

From fifteen years' experience of visiting public-houses, in many different towns, I can testify that it is true drinking in them has greatly increased of late years with young people of both sexes. One always returns home from the work sad and depressed at heart. I have been quite deaf for many years and am not able to do more than to distribute tracts. I thank God that even that work is not without known results. Formerly I spoke with people and visited a great many afterwards in their own homes. The results were most encouraging, and I have particulars in my diary which are of great interest to me.

Now, is it realised when Sunday-school teachers complain of losing elder scholars, that these, as well as many other young people, are to be found among the vicious and godless, and all kinds of *habitués* of the public-houses? I myself have seen members of my own Bible-class hiding their faces behind newspapers, and in other ways, when I entered a tap-room or smoke-room, and have met many (most of them deploring their fall) who were formerly Christian workers. One evening a local preacher nearly knocked me over in his haste to rush from the house when I appeared inside the door.

I have always felt that the work done was not sufficiently thorough, and often prayed about it, as well as consulting friends how more could be done to carry the truth home to the conscience. For some time past I have seen the way, and believe it is both right and practical. Any person is at liberty to go at any time into a public-house, purchase a twopenny bottle of lemonade, or other refreshment, and stay as long as he will, engaging in conversation on any subject with those who may be there. No landlord can legally refuse to supply a temperance drink called for, or interfere in the slightest with the liberty of a customer who is sober. Of course, if one were to go so far as to annoy a landlord in his own house, simply as a tract distributor, he could be so offensive as to stop the visits, but we find that with tact and courtesy our visits and remarks are welcomed and appreciated.

A very little reflection will serve to show what a very wide and promising field for aggressive work there is here for suitable workers. True, much of the soil is hard and barren, but every class is represented, and, in experience, it is found that in public-houses you can converse with whom you will, and on any topic you choose. Much work is done amongst discharged prisoners, and in seeking to rescue the fallen. I would not underrate the value of such work, but rather wish more could be done. But in the public-houses are found not only these characters, but multitudes who are in danger of becoming such, and some of whom are daily falling. Is it not the wise course, on the principle that "prevention is better than cure," to seek to rescue these by any means available? And there are many who would be cheered and strengthened in their struggle by a brother or sister's helping hand. It is vain to make ourselves comfortable with the thought that our town and city missionaries are doing this work *for us*. It is not possible for them to do it unless strengthened by the main body of those who *should be* "the army of the Lord."

Many and many a time have men and women used such expressions, in speaking to me, as, "I wish you could make a better man of me," or, "How I wish I was the happy woman I once was." I remember how I was struck with the remark of one young man on receiving a tract, "I wish I was going to take that's advice." Our marching orders are, "Go!" The Son of Man came "to *seek* and to save that which was lost." His command to his servants is, "Go out into the highways and hedges and compel them to come in." While we sit in our churches these people do not come in. Do not we all *choose* our own comfort and that which pleases us far too much? I write as one who knows the inside of public-houses after a long term of experience.

S. D.



## EXILES FOR HIS SAKE.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

Persecution in the old-world sense—the rack, the gibbet, and the stake—has no longer to be dreaded by the confessor of Christ, but none the less there are still those who have to "endure many things for my name's sake." The Jew whose eyes have been opened to see Jesus as the Messiah of Israel and the Saviour of sinners, has often to suffer the loss of all things. He is cast out of the synagogue, cut off from his family and friends, "boycotted" by his brethren after the flesh, and frequently deprived of his means of livelihood. Under such circumstances it becomes necessary that his fellow-believers in Christ should do something to enable him to earn his living.

A perception of these facts led the honoured Charles Simeon, and others like-minded, to found in 1831 the Operative Jewish Converts' Institution—not to support young Jews in idleness, but to teach them a useful trade, while instructing them more fully in the Holy Scriptures. This Institution has from the first been closely associated with the London Jews Society, although perfectly distinct and independent in organisation and management. For many years the Institution has had its *locale* at the famous Palestine-place, paying a small rent for the use of the premises. Now, however, these historic buildings have been sold, fresh arrangements being made for the schools and other branches of work hitherto carried on by the London Jews' Society in Palestine-place; and consequently the Operative Institution is likely to be called upon shortly to find another home. Hearing of these impending changes, the editor, in view of the interest which many feel in the matter, instructed me to visit the Institution in order to ascertain the facts. I found the principal, Rev. H. O. Allbrook, most willing to show me over the premises, introduce me to the inmates, and afford every information as to the work going on, as well as the past and present results. As to possible changes and future movements, he is, however, at the moment, unable to say more than this:—

"THE FINGER OF GOD

has been so manifestly seen in the whole history of the undertaking that I am confident He will guide as to the future, bring light out of darkness, and so overrule any change in store for us that the result may be increased efficiency and wider usefulness. But come and see what we are doing now."

The invitation being accepted, we passed into the printing department. In the composing-room Russian, Austrian, Roumanian, Palestinian, and English Jews were busy at the case, setting Hebrew, Judæo-Persian, German, Swedish, and English type, under the oversight of a Russian Jew, who has been forty years on the staff. In the machine-room—also under the care of a former inmate—I found a capital running plant, capable of turning out a vast amount of good work. The bookbinding room was mainly occupied with Bibles and books for various societies; but I was glad to observe also not a few volumes for private customers.

In the sewing and folding rooms were some Christian Jewesses busy at work. The place seems a hive of business-like activity, and those who find there a home quickly learn the value of faithful industry. Altogether, there are twenty-two Hebrew Christians engaged on the premises. Of these seventeen are "inmates," which term indicates refugees and others admitted to learn the trade, and who, while doing so, are fed, clothed, and boarded freely. These inmates come from many places and they go to many parts. The Institution is at once a centre of attraction, and a centre of radiation.

ITS INFLUENCE IS WORLD-WIDE.

It affords shelter to the persecuted of many lands, who in their turn go forth taking with them well-informed faith in Him who is the true Light. Having learned a useful trade, they go out to follow their calling; or to become missionaries and ministers of the Gospel. Since the opening of the Institution 922 have been admitted—nine-tenths of these sent by missionaries of the London Society, although others are also readily admitted on showing satisfactory evidence of conversion or sincere inquiry. Seventy of these have become missionaries, twenty-three parochial clergymen, and thirteen ministers of other denominations. Many of them have obtained high eminence, and their names have become widely known by reason of important service rendered to the cause of Christ. Most missions to Jews, both here and in America, have recruited their staff from men trained in the Institution. At present the London Jews' Society has nine, the London City Mission five, the British Jews' Society two, and the Mildmay Mission to the Jews one.

Readers interested in the evangelisation of the seed of Abraham will observe that a large proportion of the Jewish labourers now in the field have benefited by this Operative Institution; yet so quiet and modest is its work that it is but little known. Its "graduates" are recognised as doing good service, while the "Alma Mater," to which they owe so much, is apt to be forgotten.

In considering the special claim such an institution has upon the Lord's people, the fact that the inmates earn a very considerable sum towards its support must be borne in mind. Still there is need of help; for these come to be taught and have to be maintained. No sooner are they able to support themselves than they are sent out to make room for fresh comers. Moreover, the committee are anxious to add fresh trades—such as lithography and stereotyping. Beyond all this, there is looming near the need for new premises. The devoted principal and his committee are waiting upon God that He would touch the heart of some of his wealthy stewards to build a suitable home for the Institution. This, however, will appear in due time; meanwhile, the Operative Jewish Converts' Institution, Palestine-place, Cambridge Heath, E., has a strong claim on the prayerful sympathy of all who "pray for the peace of Jerusalem."

Pearl Fisher.

## AMONG SAILORS AT PORT SAID.

Mr. G. A. Eoll, of Port Said, who is now in England, gives a good account of work since his last visit. Men of many nationalities pass Port Said, and among these during the past three years Mr. Eoll has circulated over 4000 Bibles, 28,000 Testaments, and 35,000 Gospels, besides feeding the hungry, clothing the naked, and attending to the sick. The Scriptures distributed were in over a score languages. He proceeds:—

During the last eleven years of mission work in Port Said, the Lord has been pleased to bless my labours in many ways, both in distributing the Scriptures on board the large number of steamers coming through the canal, now about four thousand annually.

The following incident is typical of many proofs of blessing resulting from my work:—On February 6 I met a Greek on the street whom I had known for some years. Shaking hands with him, I asked where he had been. "In prison at Alexandria, sir." "How is this?" "Do you remember the house which was burnt down last October?" "Perfectly." "I was accused and condemned to prison for setting fire to it, but I can truthfully say that I am innocent still. My sojourn in prison, however, was the happiest time of my life." "How could that be?" "You might remember, sir, that thirty-seven years ago, on my wedding day, you gave me a Bible." 'Yes, I do." "Well, that Bible I read through whilst in prison, and I have come to believe that it was all written for me. I fully trust the Lord, who has forgiven me all my sins." Knowing his former life and his present humble confession, I felt bound to believe the man's testimony.

Before leaving Port Said I bought of the Egyptian Government a site on which to build a mission house. This I paid for, and on my return I hope to put in the foundation, for which I have the funds in the bank. There will, however, be need for £750 more, and I am asking the Lord to incline his stewards to help.

While in this country Mr. Eoll may be addressed, care of Mr. Case, 11, Cotham-road, Bristol.

## MISSIONARY DAY AT MANCHESTER.

Thursday, October 25, was the day set apart at the Strangeways Conference Hall, which is a great centre of Christian effort of a practical kind, as "Missionary Day." From early morning until late in the evening, the great purpose of the Saviour's cross—"That God's name might be known upon earth, his saving health among all nations"—was the thought in every heart, and the theme of every tongue. Much prayer had gone from many hearts that it might be a day rich in blessing, and so it proved.

At nine o'clock, a number of ministerial friends and others gathered for breakfast, the Bishop of Manchester and Mrs. Moorhouse presiding. Before rising from the table, the Bishop spoke some earnest, stirring words of sympathy with the object of the day, reminding his hearers that the Lord's command was imperative—"Go and preach the Gospel to every creature." The question was not, "Have the results been commensurate with the efforts put forth?" but "Have we been faithful in obeying the command?" At the same time he pointed out, confirming it by his Australian experience, that whenever the Gospel is simply and faithfully preached, and brought down to the capacity of the lowest heathen tribes, it finds a response even in their darkened minds.

After the hymn, "Far, far away in heathen darkness dwelling," was heartily sung, the company gathered in the Conference Hall for prayer. Then came the first missionary meeting, Prebendary Macdonald presiding.

Rev. David Baron gave an address on "Christ, our Passover, sacrificed for us, therefore let us keep the Feast." He showed, from the Old Testament, that the three leading features of the Jewish feasts were rest, joy, and sending portions. If Christians have the rest and joy which comes from knowing that "Christ our Passover is slain for us," they will "send portions" of that blessed Gospel feast to those who are still without it.

Rev. Edgar N. Thwaites and Miss Lucy Guinness followed. The former told of his recent journey to India, of the remarkable way it came about, and of the willingness of the natives to hear when there was an earnest human voice to tell; in his own emphatic hearty way, the speaker went rapidly over the various cities visited, specially Benares, the sacred city, which he described as the greatest sink of iniquity he ever witnessed.

The afternoon meeting began at three o'clock, Mr. W. J. Crossley presiding. "Work amongst God's ancient people" was the subject of an earnest address from Rev. David Baron, who recounted from experience in many lands the remarkable awakening and spirit of inquiry amongst the Jews; all this points to the close of the dispensation, and the near approach of Him who alone can give freedom to oppressed Israel.

After special prayer for missionaries now journeying to foreign stations, Dr. Harry Guinness told of the wide doors and effectual opened and opening in Africa and elsewhere. The heathen world is crying, "Come over and help us." Is the Christian Church responding adequately to the call?

Miss Belleby, of the Church of England Zenana Society, followed with an account of work in Ceylon, and closed with an earnest appeal for more workers amongst the women and girls of India. After which free-will offerings were taken for the cause of missions.

During the interval which followed tea was served. At six o'clock the "Requests for Prayer" were laid before the Lord, and a very solemn and blessed time of prayer followed, under the influence of which the closing missionary and consecration meeting gathered, Mr. Leonard K. Shaw presiding. The presence and power of the Holy Spirit were felt by all from the beginning of this meeting to its close. After Rev. Edgar Thwaites, Miss Lucy Guinness, and Dr. Harry Guinness had spoken, the first-named on the need of winter missions for India, the meeting resolved itself into one for personal consecration to the Lord. Miss Gertrude Jackson and Mrs. F. W. Crossley were the speakers. The Lord's claim on the whole-hearted service of his people, and their entire yielding to Him were most tenderly and lovingly set forth. The rapt attention of the crowded hall told of the Spirit working. While still kneeling the hymn, "Loved with everlasting love" was sung with an effect which will not soon be forgotten. Thus the second missionary day closed, many going home to ask on their knees before God or that real love for souls, for perishing souls which Jesus had.

As a result of the day, the money offerings for the missionary cause will reach about £600. As last year, several fresh workers will be placed in the foreign field as a direct result of these blessed "Missionary Days" at the Strangeways Conference Hall. Mr. Eugene Stock's absence owing to illness was much regretted throughout the day.

L. K. S.

## WOMEN WORKERS IN GLASGOW.

The women who met last week in the Queen's Room, Glasgow, to discuss the many questions affecting the welfare of women, showed an earnestness of purpose and a deep religious feeling which can scarcely fail to call down a blessing upon the great works in which they are engaged. Mrs. Mirrless, who gave the inaugural address, claimed for women a Divine work to be done in life, which has been entrusted to women in virtue of that womanhood which is alike a privilege and a responsibility. Theirs it was to follow the example of their Divine Master and to occupy themselves with the poor, the sinful, and the sorrowing; and so to raise and comfort them that they might be led to that humble, joyful hope and loving obedience which make the regenerated Christian.

The ladies who represented the various women's settlements had a brave record of work done. They live in the midst of the poor to whom they minister, in neighbourhoods in which there are no leisured ladies to carry on charitable movements. The Sunday services are always well attended, and the clubs for boys and girls do much to keep young people safe and happy at the most critical period of their lives.

The care of the aged poor elicited many an expression of sympathy for those, who, through no fault of their own, are doomed to end their life of toil in a workhouse. As Miss Clifford pointed out, it is not so much the Poor Laws that are to blame as public apathy, which does not return the right sort of people as guardians. When paupers are classified according to their merits, the odium of being one will be removed; or, better still, by thrift on the part of the poor, state aid, or voluntary charitable effort, the aged workers of the future will be converted into pensioners instead of paupers. Women, even without men's resources, are far before them in thrift, and when women have the direction of girls' elementary education—as they ought to have—the girls will be taught to be good needlewomen, cooks, nurses, and housewives, instead of wasting much of their time as they do now.

The dignity of service found warm advocates in Lady Laura Ridding and Mrs. Angus. The former regretted that nowadays girls of the class who formerly made good servants became shop or factory girls, occupations which entail much greater hardships and worse pay than domestic service. In shops and bars there are as stringent rules as to suitable dress as in service, the fines imposed are a severer punishment than any restrictions insisted upon by a tyrannous mistress. Whereas servants have only one ruler, those in places of business had often half a dozen. Factory experience makes girls unfit to be the wives of poor men, and develops a loathing for solitude and quiet occupations. A girl exposed to the elevating influence of a refined Christian family receives the best training she could have. Mistresses should avoid making fussy, galling rules, and render to their servants "justice and equality."

Mrs. Angus, who had been in service twenty-five years, remarked that if she had to begin life again she would be a servant. She considered it the best opening for young girls who had to earn their own bread. Dissatisfied, restless servants cause much unhappiness among other servants, and many of the complaints they make are unreasonable. Shop girls are not as well paid, fed, or housed, although they are called "young ladies," while the servant often goes by the name of "slavey." Both should be called young women.

Miss Anna Richardson's paper on "The Causes of Intemperance in Women" was exceedingly well thought out. It contained authentic statistics, and opinions of leading medical men, which all went to prove that secret drinking is on the increase with women of the upper and middle classes, and that many ladies are dying of alcoholic poisoning, while those nearest to them have not the slightest idea that such is the case. Heredity, doctors' prescriptions, social customs, and grocers' and other shopkeepers' licences, are among the main factors in leading women to give way to drink. Miss Richardson regretted that so many doctors order women to drink port wine, when a harmless remedy would serve better.

Dr. Jex-Blake, speaking from her own experience, said she had no reason to think that the excessive use of stimulants was common among her patients. She considered that a glass of light wine or beer could do no one harm if taken at meals. Alcohol should never be used except medicinally; "sups" between meals should be avoided, and children should on no account be allowed to touch stimulants. The sense of the Conference was decidedly in favour of total abstinence.

Mrs. Creighton spoke very earnestly as to the recent awakening of women to the knowledge of impurity. She contended that it is necessary to know, in order that we may help. We all know what the result of keeping women in ignorance has been in the past upon the social sore. Women must not shrink when it is necessary to denounce the evil. There can be no compromise with sin. The same standard of morality must be demanded from men as from women; and mothers should begin to instil the truths of religion into their children from infancy, teaching them to regard their bodies as the temples of God. Hardness and self-control are valuable to a child, who should not so much be shielded from temptation as strengthened to resist it.

Lady Frances Balfour said that the best men were on the side of those women who are trying to raise the standard of public morality. Every woman, by her own example, can help that cause.

At a young ladies' meeting in a different hall at the same time, Miss Lumsden read a paper no "Self-Development," in which she recommended her young listeners to make a point of securing a certain time for solitude and for study every day. Neither asceticism or self-indulgence is true self-development. The life of the true self is the dying of the false self which apes it.

Miss Mary Hort, in dealing with the ethics of home life, dwelt upon the beauties of a Christian home circle, in which forbearance, patience, and charity are exercised by each member of the family. Girls returning to their home after having been several years at school frequently find that their interests are different to those of the other members of their family. The tendency, under these circumstances, is either to wrap themselves up in their own set of ideas, and appear cold and indifferent, or to feel aggrieved if their particular opinions are not adopted wholesale by the family.

The "Possible Deterioration of the Worker" was the subject of a paper read by Miss Clifford on Thursday evening. The temptations to which Christians are liable after years of self-denying service are self-will, or a certain inertness of mind, which sometimes leads to a dictatorial manner; the love of power, impatience of opposition, unsympathetic dealing with beginners. All of these can only be guarded against by being in continual touch with God, and understanding fully his infinite care of all. This was followed by an address from Mrs. Creighton on "Serenity." The speaker alluded to the rush and hurry of even philanthropic work in the present day. The world that we can influence and help is so large, the calls for help come to us from such widely different quarters, that we forget we must first of all possess our souls, and that what we are is more than what we do.

Mrs. Lindsay gave the concluding address, and summed up the lessons of the many papers which had been read, each of which treated of some good work done for women by women. The one thought suggested or expressed by every paper was the absolute necessity of knowledge gained by careful and sympathetic investigation, as a foundation for all work for others, as a preliminary condition, without which benevolence, zeal, and enthusiasm often do more harm than good.

C.

IN BERNE it is provided that, "When persons receiving poor-law relief are knowingly helped to gamble or drink, the person so offending can be punished with sixty days' hard labour. Persons of drunken and dissolute life may be forbidden from access to public-houses for two years from date of prosecution, or punished by deprivation of parental rights."

# NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 4.—MALACHI IV.

*Judgment* (1).—These words refer primarily to the destruction of Jerusalem, but they go further. Their complete fulfilment can only take place in the awful scenes with which the present age is to close. But there is also a sense in which this fire is always burning and destroying.

*The Blessedness and Victory of the Righteous* (2, 3).—The wings of the Sun of Righteousness are his beams (Psa. cxxxix. 9). Beneath the blessed grace that Jesus sheds abroad on the hearts that love Him, they become glad and fruitful. They say that a sun-bath is in the highest degree restorative. And the joy that Jesus gives makes us *gambol as calves of the stall*. There is an over-abounding joy which makes the heart light. (3) We are reminded of Luke x. 19. The old prediction of Eden is realised in all who are the seed of the woman. They tread on the lion and adder. If you are in Christ, you are more than a conqueror.

*Elijah the Prophet* (4-6).—These words were partially fulfilled in John the Baptist (Matt. xi. 14; xvii. 12; Luke i. 17). But he did not exhaust their meaning (John i. 21; Matt xvii. 11). John did not restore all things. The great and terrible day of the Lord is yet to come. All true advents of Christ to the soul, the Church, and the world, must be preceded by the work of Elijah or John. There must be a restitution of all wrongs, and a preparation in heart and life. (6) Ungodliness loosens the family tie, but repentance towards God tightens the bonds between father and children. Family purity and affection are the best guarantees of a prosperous and fruitful earth.

MONDAY, NOVEMBER 5.—MATTHEW I.

*The Genealogy of Jesus Christ* (1-17).—Perhaps copied from the public records. To help the memory the names of our Lord's ancestors are divided into three lists of fourteen each. The words *begat* and *son* mean, in many cases, only descendant. There was a strange admixture in the blood that flowed through the veins of the Second Man. Godless kings like Joram, Ahaz, and Manasseh; impure women like Tamar, Ruth, and Bathsheba; patriarchs and kings; princes and nobodies; Jews and Gentiles. All the race was represented in Him. All ranks and conditions poured their confluent streams into the ocean of his being. He is, therefore, well qualified to be the Priest, Saviour, and Judge of all. He is the Son of Man.

*The Incarnation* (18-25).—The betrothal was a public and binding ceremony. The mother of Jesus was an unusually lovely character, deeply taught in Scripture, and full of the noblest traditions of her people. What an encouragement it should be to holy women to know that they may be as much to Jesus as she was (xii. 50). May our souls be betrothed to Christ (2 Cor. xi. 2). (19) What an agony must Mary have passed through as an undeserved suspicion lay upon her. Nothing but unwavering faith in God, by whose will she was brought into such a condition, could have carried her through. Let those who are unjustly suspected trust in God for their vindication! (20) In our perplexities, let us look up for illumination. God's angels are not far away. They minister to us still. But we have to be perfectly quiet, to retire from the busy rush of the world, that we may understand what they would say. Heaven's perpetual message to earth is, Fear not. (21) This announcement is full of comfort for those who dread sin more than they do hell. Jesus saves us from the latter by saving us from the former. He deals with not only the penalty but the power of sin. Take this as the watchword of your life, whenever you are tempted, "Jesus saves." (22) Note the perpetual testimony of the New Testament to the inspiration of the Old. "The Lord spake *through* the prophet" (R.V.).

TUESDAY, NOVEMBER 6.—MATTHEW II.

*The Wisdom of the World Seeking Christ* (1-2).—Probably they were Persian magi, whose astronomy was mingled with astrology. Mere nature-worship could not satisfy them; they needed an Incarnation, a Saviour. Their journey was a confession of the inadequacy of any religious system which does not contain a revelation and a sacrifice. (Acts xvii. 23.) Some say that the *star* was the unusual conjunction of Jupiter, Saturn, and Mars, coupled with Balaam's prophecy (Num. xxiv. 17). But the fact of it travelling to stand over the stable (9) makes this unlikely. Each heart has a star beckoning towards Christ, if only it would follow. It was a mistake to turn aside to Jerusalem; they lost their star while there, and it led to the death of innocent babes. Ah! how many mistakes arise from trusting in human prudence.

*Jerusalem Troubled* (3-8).—This was Herod the Great, specially great in his crimes. Evil-doers hate the light. Nobody knew of the King, or wanted him. People dreaded a renewal of the civil wars that had rent the land. The kingdom of God is established outside the proprieties and conventionalities of this world. We must go outside Jerusalem to find it. (4) Chief Priests were those who had served in that office, for which there was an annual election. (5) We may know the letter of Scripture, but refuse to obey it. (6) Bigness is not greatness, nor littleness insignificance. *Rule, i.e.*, as a shepherd (Micah v. 2). (8) How useless it is by craft or might to counterwork the purposes of God. Herod resembled a mad bull charging an express locomotive.

*The True King and His Gifts* (9-12).—Live up to the light you have, and you shall have more as you need it. Be willing to do, and you shall know. Unto the upright a light ariseth in the darkness. (11) How noble is the faith that sees God in the lowliest surroundings! How beautiful the homage of age, with wealth, wisdom, virtue, to the light that shone in that lowly lanthorn. (12) Gold for the king; incense as Divine; myrrh and frankincense for the sacrifice and burial. Mary's meagre preparations were thus supplemented, and money was provided for the needs of the journey to Egypt.

*The Fugitives* (13-23).—God's guidance comes by stars, or dreams, or angels. Directly Christ is born into the heart, the devil essays his destruction. (15) Egypt had sheltered the chosen seed, and now Him in whom its history was headed up. (16) The number of children perhaps reached thirty, but this was sad enough. (20) All that seek the young child's life *die*. This was the fate of Pharaoh, Sennacherib, Herod. (21) Always the young child is mentioned before the mother. (23) Nowhere are these literal words found, but we know that Nazarene was a term of reproach; and by this appellative Matthew probably refers to the contempt with which Christ was regarded.

WEDNESDAY, NOVEMBER 7.—MATTHEW III.

*The Herald and His Message* (1-4).—The first three words cover thirty years. The greatest of woman born springs fully equipped on the arena. We see the forest tree, but think little of the long years of training. He comes of a line of priests; cousin to Christ, and six months older. His greatness shown in his humility; that he pointed men to Christ, and they went; and in his independence of creature comforts. (3) He was content to be a voice (John i. 23). (4) The strength of his spirit was in proportion to the simplicity of his life. Most of us pamper the body too much to be strong souls. Locusts were largely eaten, and tasted like shrimps.

*His Audience* (5-12).—The people always discover the real man, and will come any distance to hear him (Luke vii. 19). The ritualism of the Pharisees, the negations of the Sadducees, fail to satisfy the soul-hunger in them or anybody else. (8) We may arouse the conscience to passing conviction, but true repentance is evinced by fruits. (9) The Jews believed that they were God's chosen people by right of birth. John strikes at this deadly pretension. The pebbles on the shore of the Jordan could become children of Abraham, whilst those of merely natural birth might become castaways. (10) This and the two following verses end with fire. He who receives the middle one escapes the other two. God must either consume the sin or the sinner. Fire will cleanse or consume. (11) Christ also baptizes. We need something more than a negation. Not water only but fire (Acts i. 5). (12) Ask Christ to make your heart his floor, and to winnow out of you all that is not of Himself in your schemes, opinions, and acts.

*The Bridegroom* (13-17).—In his baptism the sinless Lord identified Himself with sinners by being immersed in waters where so many had preceded him, confessing their sins. (14) The holiest men are most sensible of the sin within themselves and their need of cleansing. The cousins do not appear to have met before, but from a divine intuition, John recognised the Master. (15) Jesus accepted the rank which John assigned Him, but sought his co-operation. "It becometh *us*." Would that He might ever speak so to us. We must ever act *becomingly*.

THURSDAY, NOVEMBER 8.—MATTHEW IV.

*Tempted* (1-2).—Our most radiant experiences are succeeded by dark hours of conflict, for which they prepare us. God's love suffers us to be tempted, not that we should fall, but that we should know ourselves, and pre-eminently his resources of grace. There is a dark kingdom of evil, with a personal head, who was the great antagonist of the second Adam, as of the first. He always comes to us, when we are weakest, at the end of a fast. Christ was tempted to substitute his own way and will for his Father's.

*Tempted in the Desert* (3-4).—Adam, in the garden, provided with all he needed, yielded to sense, and the garden faded into a desert; Christ, in a desert, deprived of all, withstood the appeal to sense, and preferred to wait till his Father saw fit to feed Him, and He turned the desert into a garden. The gist of this trial lay in a faith that would utterly believe in God, and a refusal to use for Himself the power that had been delegated for the use of others. Thus He became ultimately able to feed thousands with the bread of this life and the next. The devil is fond of instilling doubt. Do you live on the words of God?

*Tempted in the Temple* (5-7).—Christ had conquered by his faith; now the tempter endeavours to drive his faith to presumption. He had quoted Scripture; Satan does the same, wrenching a verse from its connection and the analogy of Scripture. Our Lord quotes again from Deuteronomy, his favourite book, and compares Scripture with Scripture. It is written *again*. Satan cannot throw us down; he can only suggest that we should throw ourselves down. Guard your thoughts and he is powerless. God will preserve us when duty demands that we throw ourselves down, but not when we act on a whim or in bravado.

*Tempted on the Mountain* (8-11).—Power is good. It was the one desire of Christ to acquire, as man, power wherewith to save men. Would it not be the acme of self-sacrifice to worship evil, and so get power to do good by? Destroy yourself, Son of Man, that you may rule and save a world! The suggestion was abhorrent to our Lord, and He set Himself to win the empire by following the path of suffering and pain that led to the cross. When that was over He said, having wrested the sceptre from Satan's hands, all power is given to Me (xxviii. 18). Satan is the prince of this world, but his usurped power is doomed. Christ's victory is for us all, in so far as we abide in Him. (11) Heaven had eagerly watched the conflict, now angels hastened to bring heavenly food.

*The Ministry in Galilee* (12-25).—This paragraph covers John ii., iii., iv. Christ settled in the north, lest He might hasten the conflict with the religious leaders of the people, and because the population was so dense and neglected. (13) Wherever He went the light of morning broke. (18) There were many stages in the call of disciples. This was one.

FRIDAY, NOVEMBER 9.—MATTHEW V.

This was not the first sermon (iv. 23), but the first important one. The manifesto of the king! It was preceded by prayer, and by the calling of the disciples, to whom it was primarily addressed (Luke vi. 12, 13).

*The Beatitudes* (3-16).—Each is a gate into Blessedness, enter by which you will. To have one is to have all. The world thinks poverty, hunger, meekness intolerable; Christ deems them conditions of blessedness. When we have attained this octave of the Blessed Life, we shall become salt, arresting the world's evil, and light, cheering its night.

*The New Teacher and the Old Law* (17-20).—With what authority He speaks! A greater than Moses is here. But the old law must remain, its jots and tittles, the dot of the *i*, the crossing of the *t*, because realised in a completer fashion, than by external and ritual observance. Christ fulfils the law through us by his Spirit, as the noon the dawn, and the man the child.

*The Re-Edition of the Law* (21-48).—Murder and its root in anger, impurity and its root in the sinful glance, oaths and retaliation, and the law of love, pass in review, and are reminted. (22) *Raca* is contemptuous, *fool* full of loathing. The judgment was the magistracy of any town; the council the Sanhedrim, that punished by stoning; hell-fire was the Valley of Hinnom, where offal was burnt. (48) The only perfection we can aim at is that perfect love which copies the example of our Heavenly Father in its even-handed tenderness to the good and bad, the thankful and ungrateful.

SATURDAY, NOVEMBER 10.—MATTHEW VI.

*Introductory Warning* (1).—For *alms* read *righteousness*, R.V. This is a general heading for the three divisions that follow.

*Alms* (2-4).—That we should give alms is taken for granted, and with our right hand. If we seek the praise of men, we may easily get it, but it is the only reward we shall ever get. How lovely to do things for God only to see. (4) R.V. omits *openly*. His best rewards are within.

*Prayer* (5-15).—The Holy of Holies was such a prayer closet. Each soul should have its own. *Thy* closet. The Father is always waiting for thee there. Thy Father is in secret; seeth in secret; and knoweth all. (8) It is good that He can read thoughts, and sighs, and fears. (9) The disciples' prayer is a model for private devotion, as well as a formulary for public use. Begin with God. Avoid selfishness. Pray for forgiveness as often as for bread. Never pray except you have forgiven and as you expect forgiveness.

*Fasting* (16-18).—We may fast from many things besides food. Do not seek the pity and praise of men. Keep a happy face, lest men think ill of God.

*Freedom from Care* (19-34).—Live only for God, He will give thee treasures. Let thine eye be single, He will fill thee with light. Serve Him as thy one Master, He will find thee in all that is necessary for the body He has given thee. (25) Anxious thought won't help thee, and it is needless. (28) Will thy Father treat thee worse than the servants of his realm? (32) Let those worry about these things who do not know the Father, but such cares are not for thee. Do his work, and leave Him to provide.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, NOVEMBER 11.

The Twelve Chosen.—Mark iii. 6-19.

Golden Text.—Jno. xv. 16.

(6) The Pharisees had been defeated in their conflict with Jesus in the synagogue. Filled with envy and hatred, they left the house of worship to plot a murder! The *Herodians* were a political party, who favoured the schemes of Herod Antipas, whose lives were grossly licentious, and whose doctrines were as sceptical as those of the Sadducees. Bitterest hatred existed between these and the Pharisees, but they forgot their differences in their common antipathy to Jesus. Would that Christians were as wise in their conflict with the powers of sin.

(7, 8) Jesus did not unnecessarily expose Himself to his foes. When it was no longer safe to preach in thesynagogue, He did not stay to insist upon his rights, but went elsewhere and preached to those who were willing to hear. His followers came from all parts. *Idumea*, or Edom, at the extreme south of Palestine, below the Dead Sea. *Beyond Jordan*, the district called Perea, and including all the country east of the Jordan from the Sea of Galilee to the Dead Sea. *Tyre and Sidon* were coast cities of Phœnicia, to the north-west of Palestine. These crowds show how widely our Lord's influence was felt. Their following Him did not amount to actual discipleship, but in many cases it led to that. In others it was a mere transient feeling of interest, which soon subsided.

(9-12) How much is crowded into these few verses! Our Lord appears as the centre of a great throng of people, eager not only to hear his words, but to receive from Him the blessing of healing. Among all the various forms of disease represented in that crowd, there was none to whom the touch of faith failed to bring the healing.

The call of the twelve Apostles was an important event in connection with the Church of Jesus Christ. The call was made from "a mountain" (13), probably Karun Hattin, on the western side of the Sea of Galilee. It was "adapted by its conformation to form a place for short retirement, and a rendezvous for gathering multitudes." Luke vi. 12 tells us that Jesus spent the whole night in prayer. He sacrificed the sleep which He so greatly needed after the toil of the previous day, in order to be prepared for the important work which was to follow. Our Lord's example teaches us to enter upon no important undertaking without special prayer. Does not the neglect of this rule explain our frequent failures?

Twelve was the number of tribes of Israel, whose names are upon the twelve gates of the New Jerusalem, while the names of the Apostles are on the foundation stones (Rev. xxi. 12, 14).

They received a special call (13). Five of them had been called before; but this call, given to the whole twelve, was final. He called "whom He pleased," not that there was anything arbitrary in his choice; He had regard to their attachment to Him, and their fitness for his service. (See Golden Text.)

In order to prepare for their future work they are chosen "to be with Him" (14). It is useless for any to go if they have not first been in his fellowship. Nearness to Jesus—intimacy with Him—is essential to every successful worker. In Him they would learn their work, and how to be empowered for it (15). Whom He sends He qualifies.

Who were they? There are four separate lists given (Matt. x. 2-4; Luke vi. 14-16; Acts i. 13, and here). Of Simon, the only thing recorded is that he was "surnamed Peter." "Galilee and the surrounding lands were remarkable for massive stone structures. The most conspicuous of these were sacred edifices, temples, and the foundation-stones of these temples were invariably large and imposing. It would be with a view to these large foundation-stones that our Lord would call Simon a stone."—*Morison*. The term Boanerges, given to the next two, referred either to their vehement and zealous disposition (Luke ix. 54), or to some peculiarity of voice which fitted them for preaching.

Of the rest little need be said here. Philip must not be confounded with the evangelist of that name (Acts vi. 5). Bartholomew is the Nathanael of John i. 45. Matthew—also called Levi—is the author of the first Gospel. James, the son of Alpheus, called James the Less to distinguish him from the brother of John. Thaddeus, called Lebbeus in Matt. x. 3, and Judas in Acts i. 13, is probably the author of the epistle of Jude. Simon is called the Zealot (Luke vi. 15), and before his conversion belonged to an extreme political party pledged to resist Roman rule. Judas Iscariot, the only one who was not a Galilean, belonged to Kerioth, a village of Judah. His name has become infamous by his betrayal of Jesus Christ.

It is worthy of note that these were for the most part plain men, occupying lowly positions. Yet how great the honour that attaches to them since they heard and responded to the call of Christ.

# For the Young.

## MOORISH LITTLE ONES.

Dear Children,—Many of you know something about Morocco, and I want to interest you in your little brown brothers and sisters in that strange land. It is a country four times the size of England, and yet millions of its people still know nothing of Christ and his salvation. Slaves are constantly being bought and sold in the markets; prisoners, chained together in loathsome dungeons, are daily dying of fever and starvation; the upper-class women are shut up for life in their windowless houses, while the poorer ones are worked liked animals, and often tell us they are no better than the donkeys. There are no schools for girls; the women can neither read nor write; and, although there are schools for boys in all the towns and villages, yet their only lesson-book is the Koran, the false teaching of which is driven into their heads by constant repetition and many blows.

The whole land is sick with sin and sorrow, and only the Great Physician can heal its wounds. But in the midst of all the darkness there are now a few rays of light, and in several of the towns and villages the people have been hearing of the only One who can take away their sin and lighten their sorrows.

Lately we have been trying to reach the children and teach them of Jesus, and are praying that this tiny ray of light may grow into a big sunbeam. A little house was taken last year and we began with the boys, but about Christmas the girls began asking to come. Feeling that the girls of Morocco are even more in need of teaching than the boys, we opened the school for girls in February of this year, and now have twenty-seven who come fairly regularly and are making progress. They all learn reading and sewing, as well as Bible history and texts. We leave the door open and the parents come in and out, as they like and see all that is going on. At present only two children have been taken away, dear little twins about seven years old; their mother has been for them three times and beaten them for being in the school, yet still they want to come!

We try to "mother" the children and brighten their lives as much as we can, attending them when sick, and feeding and clothing the poorer ones as far as funds will allow. For the little girls of Morocco are not so well loved as the boys, and I could tell you many sad tales of those unloved, untaught, uncared-for children. Yet, alas! not untaught, for in their homes they learn every kind of evil, and cheat and lie and steal from babyhood. So you will not wonder that we long to reach the children, and impress the truth on their young hearts while the clay is still soft. They often have meals with us, and have learned to close their eyes and thank God before taking anything. They are also beginning to understand the texts they learn. Aiweesha, a little girl about five years old, had, with the rest of the class, learned the text, "Thou shalt love the Lord thy God," etc., and it had been explained to her. Next day she had a cake given her. She ate about half, then suddenly stopped, and, calling out in Arabic, "and thy neighbour as thyself," she pushed the remainder of the cake into her little neighbour's mouth.

The boys, too, learned numbers of texts, and one of the old scholars came in one afternoon when I was speaking of Sidna Aisa to a village lad. The lad was saying that Jesus was only a prophet. I was trying to show him it was not so, and amongst other things said the stars were beautiful and given us by God, but they were not equal to the sun, etc. "Yes," chimed in my former pupil, "and a star can only give a little light to a few people; the sun gives light to everyone, and that is just like Sidna Aisa, for He said, 'I am the Light of the World'" (quoting one of the texts he had learned).

A larger house has been taken for this work among the children, with good schoolroom and garden. It is hoped many more children will be reached this winter, but this means more money will be needed for rent, teachers, food, etc., besides the expense of moving into the new house.

What can English children do to help? I will tell you what one little girl, only eleven years old, did lately. She had £10 in the savings bank, and she took out £1 and sent it to me in a letter, saying it was for the poor children and prisoners in Morocco. She was delighted to have something "of gold" to give to God. We may not all have gold to give, but prayer and sympathy we can all give, and if you ask God He will show you what He wants you to do for Him.

More messengers and more money are needed to send the Light throughout the length and breadth of dark Morocco and all along the countries of North Africa: lands so near to England and yet so very far away! Surely we do not sufficiently remember that

"God so loved...that He gave."

When our hearts are filled with his love, we too shall give our greatest treasures for the salvation of men.

Jennie Jay.

## "BARMY WILLIE."

In our issue of July 26 we published under this heading an account of a boy who had come under the notice of Mr. Wheatley, superintendent of the St. Giles' Christian Mission. Several of our readers sent contributions to 4, Ampton-street, Regent-square, and expressed a desire to hear further of "Barmy Willie," and the help afforded him. We therefore publish the following sequel:—

"Willie has returned from his trip to the seaside, where he has been staying for the last six weeks. He has had the desire of his heart gratified; he has seen a number of big ships and no end of little ones, and has been working right merrily with his spade and pail. We were privileged to witness his joy, when one day on the pier he saw two large steamers take up passengers for London and elsewhere. Willie has wonderfully improved during his holiday, one could hardly recognise in the stout, sturdy boy, with full rosy face, the poor little shrunken form one was so concerned for a few weeks ago."

## CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *New Brighton*, Nov. 3—11; *Watford*, Nov. 12; Rev. Martin J. Hall, *Derby*, Nov. 2; *Deritend, Birmingham*, Nov. 3—12; *Nottingham*, Nov. 13—14; Mr. S. J. Hewlett, *Birkdale*, Nov. 2; *Tottington, Bury*, Nov. 3—12; Mr. H. Falkner, *Chelmsford*, Nov. 5; *Broxbournebury*, Nov. 8; *Finchley*, Nov. 6; *Hitchin*, Nov. 7; *Worthing*, Nov. 11—12; Mr. J. S. Tyler, *Bristol*, Nov. 18—23; *Portsea*, Nov. 25—30; Mr. Goodman, *Wellington Hall, Stoke Newington*, Nov. 18—23.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Nov. 10.—Sun., Nov. 4, 2 Chronicles, xxxii. 1-16; Mon., 5, xxxii. 17-31; Tues., 6, xxxiii. 1-13; Wed., 7, xxxiv. 1-13; Thurs., 8, xxxiv. 14-21; Fri., 9, xxxiv. 22-33; Sat., 13, xxxvi. 11-23.

## "HE LOVED ME."

God! help me raise a hymn of praise
To Jesus; sent by Thee
Down from above, in boundless love,
He gave Himself for me.

Chorus—He died on the tree,
From sin set me free,
His love is my plea,
Self-surrendered for me.

The doom of death, by dying breath
He wafted quite away;
Our sins forgiven, in hope of heaven,
We love Him and obey.

When lost the track, He brings me back,
He holds me with his hand;
He ne'er forsakes, no promise breaks,
My Home his Promised Land.

No more my own—his, his, alone—
His law my love obeys;
His arm we bear, his crown we share,
We sing his endless praise.

Spread then his fame, extol his name,
His glory ever sing;
Himself He gave my soul to save,
My Jesus and my King.

Newman Hall, D.D.

MENDI MISSION, SIERRA LEONE.—Some time ago it was determined to establish a mission in the Mendi country, which lies behind Sierra Leone, in the interior of Africa. The work was undertaken by the Free Methodist Missionaries, who fixed their headquarters at Tikonko. A mission-house has been erected, some of the materials for which were sent out from this country, a school has been opened, and there is regular preaching. The Chief is favourable, and gives the missionaries considerable encouragement. An arrangement to prevent overlapping has been made with the American missionaries, who, with Rotafunk as the base of their operations, are also working in the populous Mendi country. Rev. William Vivian, the general superintendent, is in this country on furlough.

## THE EMPIRE AND THE L.C.C.

In the decision of the London County Council, by a large majority, to uphold the recommendations of its Licensing Committee, respecting the Empire Theatre, the cause of public morals has achieved a notable triumph. Such a decision was the only true answer to the interested and unblushing clamour that has filled the air during the past weeks. All sorts of unworthy methods were used to influence the judgment of the Council, but happily they did not succeed. Those who believe that God regards, and interposes in, the details of human affairs will find in the outcome of Friday's proceedings a gracious answer to the many prayers that ascended to Him, not only on that day, but since this agitation began.

THE FIVE HOURS OF PRAYER

at St. Martin's Hall, Charing Cross, on Friday, were a most memorable time. Arranged for by the London branch of the B.W.T.A., the proceedings were largely sustained by the ladies belonging to that body. A goodly number of brethren were also present, and took part in the prayers and brief exhortations. The hall was well filled throughout. The prayers offered up were exceedingly earnest in tone, and were marked by a note of strong, faithful expectation that God would hear and answer the cry of his people in this matter, affecting so closely the cause of social righteousness and purity. The prevailing conviction might be expressed in the following stanza from one of the hymns sung:—

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

Mrs. Chant and those who attended with her at the meeting of the County Council to sustain her hands in addressing that body, were frequently remembered in the multiplied petitions in St. Martin's Hall, that grace and strength might be given according to the need.

The long session of five hours was presided over by Mrs. Aukland, but various friends took charge for half an hour at a time. Dr. R. F. Horton, of Hampstead, who was in charge for the first half-hour, gave good cheer to those present by telling of answered prayer in a somewhat similar civic crisis in Manchester a few years ago. The drink licensing of a leading place of amusement was to be decided. It was believed that a majority of the Town Council were in favour of granting the licence, but when the division took place some of those voted the other way, and the licence was refused. A member of the Council, who related the circumstance to Dr. Horton, said he could not account for it at the time, but he afterwards understood it when his wife told him that some godly women had spent the morning of the day in prayer; while the Council were deliberating, the prayers of these good women were rising up to heaven. In like manner Dr. Horton believed that the London County Council would be moved of God to a right decision in answer to prayer. A little company of them who believe would be too much for the hosts of those who are upholding iniquity. Dr. Horton was so confident as to the issue that he asked the gathering to join there and then in a song of praise to God for what He was about to do.

Among the other speakers were Mrs. Owen, on the eve of returning to China for mission work; in a few heartfelt sentences she combated the idea, held apparently by some professed Christians, that vice is a necessity. She pleaded also for sympathetic, loving action towards those unhappy sisters who are leading a sinful life, so that they might be redeemed from such a horrible calling. Some strong utterances fell from the lips of Rev. J. Baillie, of Bloomsbury, particularly as to the evil effects on the little children of the prevailing moral laxity. He said he had observed a great change for the worse of late years in the street dancing of the children; and this he attributed to the evil pictures on the hoardings, and the dances in vogue at the music-halls. Supposing it were true that the closing of some of the halls should intensify the evils of the streets, he would almost welcome such a result, because then the public conscience would be aroused and something would be done towards the purification of the streets. The streets are the possession of the community; surely it is in the power of the community to make them clean; at present the London streets compare most unfavourably with those of Paris and other European capitals. Later in the meeting Mrs. Ward Poole gave a short and stirring address. She said that this matter of the Empire Theatre was only one part of the great question that must be dealt with as to cleaner streets and purer places of public amusement. We have it in our power largely to answer our own prayers with respect to these important objects, and we must not longer be content merely to go to church and hear sermons, or go to prayer-meetings and pray; we must go forward and work for the removal of these evils as though everything depended on our own efforts. We must gain correct knowledge and communicate it to others, so that we may know what we have to deal with.

IN THE COUNCIL CHAMBER.

The scene at Spring Gardens, where the County Council meets, was very different to that in the prayer-meeting on the other side of Trafalgar-square. Instead of the calm and reverent hush, there were crowding and bustle, and great excitement. Those who had no special pass or claim on entrance found it exceedingly difficult to pass the charmed portals. By dint of persistence our representative found his way at last into the densely crowded gallery, in the course of the afternoon. The case of the Empire had been under discussion for some time. A veteran Q.C., Mr. Murphy, had stated the case for the directors of that gilded palace of pleasure. He had been very moderate and even humble in his speech; knowing doubtless the weakness of his case, and that the tribunal before him was not likely to be moved by inflammatory harangue. Mrs. Chant, too, had made her speech — intense, plain-spoken, high-toned, and powerfully pathetic in its plea for the removal of gross public incitements to vice. From the subsequent references to Mrs. Chant's words, even by her opponents, it was clear that she had made a great impression; one belligerent advocate of the Empire in the ranks of the councillors admitted that if eloquence were to carry the day the Empire would not have a chance. The serious debate went on for hours, now on one side and now on the other. One had no difficulty in seeing, before any division took place, that the prevalent feeling was not in favour of the *status quo*, though hints at compromise were well received.

The blunt, outspoken, hard-hitting speech of Mr. John Burns was listened to with deep attention, as he ruthlessly exposed and condemned the tactics of the Empire authorities and the attempt to "Tammany Hall" the Council by a bogus labour agitation. Mr. Burns's ideals may not be of a high spiritual kind, but it was with a feeling of thankfulness that one saw his great powers of speech, and his influence as a labour leader, thrown on the side of public decency and order. He expressed much sympathy with the fallen woman, and when his remark that he would rather open his doors to her than to a virtuous woman, evoked some rude laughter, he retorted, "Yes I would; there is more joy in heaven over one sinner that repenteth than over ninety-and-nine just persons that need no repentance."

At last the voting came on Mr. Routledge's amendment, which would have left matters as they were. It was lost on a show of hands, and a formal division revealed the splendid fact that by more than two to one the Council declared for a reform; the numbers were

SEVENTY-FIVE TO THIRTY-TWO.

Various amendments were afterwards moved with the view of toning down the original recommendations of the Licensing Committee, but none were carried, though in some cases the voting was close. At last the amendments and the original motion had approached so near each other as to be virtually the same, and in the result the Committee's recommendations were finally carried almost exactly by two to one. The Chairman, in a matter of fact way, passed on at once to the next item of business, and almost before we could realise it we found that the many prayers offered during the day had indeed been fully answered. Once again wisdom was justified of her children.

THE HISTORICAL ACCURACY OF THE BIBLE.—Rev. Dr. Kinns, who is well known for his writings in confirmation of the Old Testament, has consented to deliver a series of midday lectures in St. Michael's Church, Cornhill. The subject will be "The Historical Accuracy of the Bible, as confirmed by reference to the Assyrian and Egyptian Monuments in the British Museum and elsewhere," and the lectures will be six in number, delivered on successive Tuesdays, from November 6 to December 11 inclusive. Each lecture will begin at 1.15 p.m. The aim is to reach business men during their luncheon hour, but others, ladies also, will be equally welcome.

## NEWS FROM THE "WILD WEST."

Readers of the "Life and Letters of Rev. Wm. Pennefather," and friends of the "Irish Church Missions," are familiar with the name of Roundstone, the little town far away in the wilds of Connemara, from which I write. It is most picturesquely situated on a deep Atlantic bay, amid grand mountain scenery, remote from the beaten track usually taken by tourists when visiting these parts. This, added to the fact that it has hitherto afforded but very scant accommodation for visitors, has caused it to be but little frequented. Two hotels have just been opened under Protestant management.

In spite, however, of many drawbacks, a good work has been going on for years in the large parish of which Roundstone is the centre, owing to the zealous and untiring efforts of one of God's faithful servants, Rev. Canon McCormick. The parish church at Roundstone was erected in 1841, by the late Rev. Wm. Pennefather, of Mildmay, a fact which must ever give the spot a hallowed interest for God's children who revere the memory of that devoted servant of the Lord.

During Canon McCormick's ministry, a rectory has been built, and excellent school premises, the "Newton Buildings." At Canon McCormick's request, whom I met at Keswick fifteen months ago, a friend and myself have held a fortnight's mission in the "Newton Buildings;" and night by night we have had the hall filled with earnest and attentive hearers, while God has given us reason to know that definite fruit has been borne for his glory. Bible readings have also been held, and meetings for children.

When visiting an old Roman Catholic woman the other day, who listened earnestly to what I had to say, an angry voice from without (a neighbour) exclaimed from the adjoining cottage, "I'll kill you when you come out."

How deeply grateful one feels, that such a work as Canon McCormick is carrying on here is still possible. From the summit of Ben Lettery, visible from the room in which I write, the sainted Wm. Pennefather pleaded with God for Roundstone and its neighbourhood. That prayer was heard, and is still being answered in the manifest tokens of blessing which I have witnessed during my short stay here.

Simultaneously with our special mission, Canon McCormick has had another enterprise in hand for diffusing Gospel light in the surrounding district, which, too, has been wondrously blessed. Two young colporteurs, day after day, for five weeks, have made excursions into the islands and glens and mountain hamlets, some days travelling as many as thirty miles to sell God's word. Some 600 Testaments, Bible portions, and Gospel books have in this way been sold to Roman Catholics in homes where the Bible had never been seen or read before.

Not the least interesting fact in connection with this special effort is that in the extremely wild district around Moyrus, which a well-known Christian worker has likened to the "Country of the Gadarenes," and where, as will be remembered, the few resident converts have been, and are, exposed to bitter persecution, one of the colporteurs in two visits sold 113 Testaments and "portions" of God's word. Who shall say what a rich harvest this may mean?

The little church in Roundstone has been recently restored and enlarged, and is now most comfortable. William Pennefather was the first to preach within its walls, and the same old Gospel is still faithfully proclaimed Sunday after Sunday. It indeed serves as a bright beacon amidst the dark mass of ignorance and superstition around. I regret, however, that it has still on it a debt of about £150. We trust that English friends will not allow this incubus to remain.

Alice M. Barbour
(of Woodside, Wimbledon, Surrey).

*Roundstone, co. Galway.*

THE COMPASS PLANT IN TEXAS, growing from three to six feet high, has leaves that point north and south, so that the traveller can tell his direction even at night. This fact was denied. But a careful observer found the young leaves standing edgewise to the earth always point north and south; but the older leaves, loaded with dust and dew, lose this power and point in all directions. Every Christian should be a compass plant pointing to Jesus Christ. Only those Christians loaded down with sins and cares, and worldliness, fail to do so.

## REV. ANDREW THOMSON, D.D.,

SENIOR MINISTER

U.P. CHURCH, BROUGHTON-PLACE, EDINBURGH.

The United Presbyterian Church of Scotland traces its origin to two secessions from the Established Church, which took place near the middle of last century. These two bodies, known as the Secession and the Relief Churches, united with each other in 1847. The United Presbyterian Church, thus formed, is a powerful factor in the religious life of Scotland, and maintains seven large and prosperous foreign missions. We present our readers to-day with a sketch of Dr. Andrew Thomson, a distinguished minister in Edinburgh, who holds a foremost position in that Church, and exercises a widespread influence beyond it. He has been abundant in labours and usefulness, and even now, when venerable by his years, he is still vigorous and active in duty.

Dr. Thomson was born at Sanquhar, in Dumfriesshire, graduated in the University of Glasgow, and studied theology in the Hall of the Secession Church. Immediately on the completion of his preparatory course, his attractive power as a preacher secured him a call to Edinburgh, and he was ordained in midsummer, 1837, over a large and important congregation in Lothian-road. In this charge he proved his worth so well, that after five years' service he was transferred to Broughton-place, Edinburgh, one of the largest and most important congregations in the United Presbyterian Church. He was inducted there as colleague and successor of Dr. John Brown, the learned and famous New Testament Exegete. On the death of Dr. Brown in 1858, Dr. Thomson became sole pastor. He continued to discharge alone and unaided the duties of the pastorate till the spring of 1885, when Dr. John Smith was associated with him as colleague. This fortunate and happy association has relieved Dr. Thomson of one-half of his congregational work, and of more than half his responsibility. He still gives himself to pulpit work with a vigour and freshness marvellous for his years. Planted in the house of the Lord, he flourishes in the courts of our God, and brings forth fruit.

In any estimate of his long and active ministry, that which has to be first noted is his fidelity to the claims of his office and his congregation. Broughton-place has been his first care. He has neither thought nor time for any claim that interferes with this. While attentive to every part of his pastoral duty, he has concentrated his chief energy on the pulpit. This was with him a work of love, and the Master had fitted him for it with special adaptation. Dr. Thomson has the natural gifts of an orator. His eloquence, however, is subordinate. It is only the handmaid of the Divine burden with which he is charged. He is a messenger from God announcing truth and salvation to them that hear. From the beginning of his ministry he has been in the best sense of the word a preacher of the Gospel. His ministry has been strongly evangelical. Studiously watchful to present the truth in its manifold variety of aspect, he never drops out of view its soul-saving and sanctifying end.

While making Broughton Place his first care, Dr. Thomson has not done so in narrow and exclusive fashion. He has been a willing servant of the United Presbyterian Church, and has liberally responded to the numerous demands which during his long ministry have been made on him for pulpit service on special occasions. With his views of evangelical truth, and his conviction that the Gospel is the only sufficient remedy for the sins and miseries of the world, he could not fail to have his heart in missions. His interest in this regard is shared by his congregation, of whose missionary spirit and activity he has been the mainspring. Awake to the needs of the home-heathen, his congregation has at much cost and with many labourers maintained a large and successful mission in the Canongate, Edinburgh, and has been rewarded in much blessed fruit.

The Foreign Missions of the United Presbyterian Church have had no warmer or more willing supporters than the minister and members of Broughton Place. With the view of intensifying their interest in the missions, they charge themselves with the support of certain missionaries, whom they naturally regard with pardonable partiality as their own. While giving the first place to the missions of his own church, Dr. Thomson has catholic sympathies with all missionary work. The Free Church of France, the Waldensian Church, and Continental Missionary Societies have found in him a most sympathetic friend and effective advocate.

One would scarcely think of Dr. Thomson as an ecclesiastic, taking that word in its ordinary acceptation. But in the ecclesiastical affairs of the United Presbyterian Church he has been prominent from the first. Few important questions have been brought before Presbytery and Synod in the settlement of which his voice was not heard. He has been largely drawn upon for service on the administrative boards, and especially in the Mission Board, of the Church, and the practical sagacity of his counsels gives him just influence in the deliberations. In the gratifying growth of the Church, since the Union in 1847, he has been conspicuous in every forward movement. There have been three such movements, which are specially noteworthy. One was the Union negotiations with the Free Church, which lasted for ten years, and although they did not issue in union, they resulted in an eirenicon which has a permanent value for all the Presbyterian churches in our country. The second movement was for the reorganisation of the Theological Hall. This occupied a large committee for several years. The committee had to deal with the innumerable questions both of principle and detail which were involved in a change of system, and the institution of a new college. The third movement (one that

REV. DR. ANDREW THOMSON.

*(From a Photograph by Mr. J. Moffat, 125, Princes Street, Edinburgh.)*

has been since followed by other Presbyterian churches) was the revision of the Westminster Confession of Faith, with the view of securing liberty of opinion on some statements in it, which do not touch the substance of the faith. In all these movements Dr. Thomson was one of the trusted men of his church, and as convener of the committee which reorganised the Hall, it fell to him to present the scheme and have it inaugurated.

Dr. Thomson is not a public man in the sense of taking part in political or debatable secular matters; but in matters of general interest touching benevolence, or morals, or religion, his place has always been in the front rank. He readily consents to plead every cause that is dear to the hearts of the benevolent and religious community. He has always been equally willing to render the less conspicuous, but really harder and more valuable, service of acting on the directorate of important institutions, and he has given many years of ungrudging service to the Indigent Gentlewomen's Fund, the Royal Infirmary, the Heriot Trust, and several others besides.

This brief record of his work is not yet complete. Dr. Thomson has been busy with his pen. Besides numerous biographical sketches and other short productions he has given through the Press, there are three books which have gained for him deserved credit. One is "A Historical Sketch of the United Secession Church," the Church in which he was reared, and to the principles of which he has been true and loyal. The second is a charming account of Palestine, which was visited by Dr. Thomson some years ago. Travellers visiting Palestine will find it a most serviceable guide. The third is the "Life of Principal Harper," with whom Dr. Thomson had been closely associated in work and in friendship during a long term of years.

Dr. Thomson also wrote a book entitled "Great Missionaries," published by Messrs. Nelson, which had a large circulation in its day. His latest book, "Samuel Rutherford," was published some years ago by Messrs. Hodder and Stoughton, in a series of biographies entitled "Men Worth Remembering." It reached four editions, and Mr. Spurgeon once expressed a wish in his magazine that it might reach forty-four editions. Another notable literary production of Dr. Thomson's was a paper on the Sabbath, read at a great meeting of the Evangelical Alliance in Geneva in 1861. It obtained a circulation of nearly half a million, having been published in French, German, Dutch, and Italian.

A minister of Christ, who is so richly endowed with talents, which he has used faithfully and liberally in unwearied and varied service for nigh sixty years, and who during all these years has been a pattern of high-toned living and Christian deportment, has naturally risen to a high place in universal esteem. This has been markedly shown on two occasions. When George Heriot's trust, a wealthy educational and charitable endowment, was put some years ago on its present footing, it fell to the trustees to elect as one of the governing body a clergyman to represent the non-Established clergymen in the city of Edinburgh. The choice rested unanimously on Dr. Thomson.

The esteem with which he is regarded was proved in a more marked fashion on the occasion of his jubilee on March 29, 1887. Besides a service of public worship in Broughton-place Church in the early part of the day, a public meeting was held in the evening in the Synod Hall, the most commodious building in Edinburgh. Over 3000 people were present. His congregation was there *en masse*. The United Presbyterian Church, the sister Evangelical Churches in Scotland, the City of Edinburgh, distant mission fields, Continental Churches, and numerous societies were there in the persons of leading representatives. No one who was present in that large gathering can forget the scene. Nothing but good service lovingly rendered through a lifetime could have elicited from so many quarters the genuine expressions of regard which were then given to Dr. Thomson. He is still hale, and has not yet taken a place among those who "only stand and wait." May the Master continue him for a little while longer in the active service to which his life has been given!

## DEEPENING OF SPIRITUAL LIFE.

Gatherings for this purpose were held at the Ealing Municipal Buildings from October 16 to 19. Among the speakers were Captain Tottenham, Rev. F. C. Spurr, Rev. H. Graham Thwaites, Rev. H. W. Webb-Peploe, Rev. M. Rainsford, Rev. E. W. Moore, and Rev. F. A. C. Lillingston. Friday was devoted to hearing accounts of missionary enterprise in various parts of the world.

Meetings for the Deepening of Spiritual Life have been again held in Paris, as during the three previous years. We had Revs. E. W. and C. G. Moore with us, and the three days were times of much profit and blessing. Pastor Theo. Monod, Dr. Thurber, Revs. H. Bramley Hart, S. H. Anderson, and others took part. We greatly desire to widen the basis of these meetings, and make them useful to a larger number of Christians in and around Paris, and we trust that next year the way will be opened for this. Many are praying for it.

W. Soltau.

A meeting was held in Rotterdam Oct. 23, 24, and 25. Eight pastors of Free Evangelical Churches accepted the invitation. The morning and afternoon meetings were especially for believers. Notwithstanding this, in these meetings sinners came to the Saviour. The evening meetings were held in one of the greatest halls here in Rotterdam. About 2500 people were present and listened to the Gospel message. The result of these meetings was the strengthening and quickening of God's children, and the enlarging of Christ's Kingdom.

W. F. v. d. Berkhof.

## AGGRESSIVE WORK.

Fancy 44,000 spectators at a League football match! What a wonderful game it has become in our land! I was returning from this match lately, when twelve of us managed to cram into a railway carriage. Here was a fair opportunity for speaking a word in season, and without delay I availed myself of it. Some looked through the windows, and appeared rather uncomfortable, and others glanced at one another, but gradually all became interested, and for about twenty minutes the conversation continued without a discordant note.

Amongst other remarks, I asked if they could guess what it was which none of us brought into the world, but which all of us were obliged to take out of the world? This rather perplexed them, and none of their conjectures were correct; but when I told them it was "our character," they exclaimed, "That's good!" As I dwelt upon this phase of the truth, their attention was thoroughly held until we approached our journey's end.

I was not aware that any of my hearers knew me, but one of them said he knew two young men who had become converted by my speaking a word to them in a road not far away. I questioned him about the circumstance, but there was no doubt upon his mind about it. How gloriously encouraging, and how gracious of the Lord to use us in this way!

Some months ago I stood outside the door of an evangelistic service, asking individuals, as they retired, whether they were saved. A gentlemanly-looking man replied, "Yes: I found the Saviour at one of your Hengler's Circus meetings a few years ago."

A friend I lately met told me he was pleased to say that a gentleman whom he knew well informed him I had spoken to him in a railway carriage about spiritual matters, and the conversation resulted in his salvation. And so it is, by accident apparently, that we hear at times of the fruits of our labours, but how kind of the Lord to allow us to know of such cases to prove that his Word shall not return void.

In June last I met a man I had known many years, who was now retired from business. I asked him how he managed to spend his time after so active a business life? He replied he had always something in hand. That he had been on the magistrates' bench during the day, and one way or another time passed away. "Well," I said, "have you got your soul saved yet?" The effect was most convulsive, for his face flushed and looked very angry. He then shuffled and danced about like a hot pea, and shouted out, "You asked me that question thirty years ago on board a steamboat. It's a ridiculous question to ask anybody. Don't you think every man has his own religious views?" and much else of similar import.

Dear me! I thought, how this question must have struck home for him to remember it readily so long ago. *I* remembered nothing about it. It could not possibly have been over twenty-six years ago. But imagine the harpoon sticking in him for twenty-six years! Poor man! what a time he must have had! However, a quiet answer turns away wrath, and we were as good friends as ever before we came to separate.

A well-dressed man touched me on the shoulder, as I was entering a shop, and said, "Do you remember asking me awhile ago whether my soul was saved?" I replied, "No; I don't remember it. Yet it is quite possible I may have done so." "Yes," he said, "you did; and it was a great piece of impertinence." He then hurried off very quickly, without giving me an opportunity of replying. Now, some people might fancy that harm had been done here; but my opinion, based upon nearly thirty years' experience in the work, is quite the reverse. Man, in his natural condition, is asleep in his sins, and he protests against anything which tends to awaken him; yet his happiness or misery eternally depends upon his being awakened or not. Our course, as believers, is clear. We must obey the command, "Go into all the world and preach the Gospel to every creature." Not fearing harm, but believing "the Gospel is the power of God unto salvation," and then with confidence leaving the results with the Lord. "Yes," someone replies; "but you must do the work in a wise and right manner." Quite so; but don't you think, after all these years' practice, one may have discovered how to do it wisely and aright?

D. M. Drysdale.

*Liverpool.*

[1112]

## GLIMPSES OF LESSER TIBET.

In Mrs. Isabella Bishop's book Among the Tibetans (*Religious Tract Society*) there are many graphic descriptions of natural scenery, of travel-adventure, and of native manners and customs. In the Nubra region, we are told, only the eldest son is allowed marriage, with the result that polyandry is rigidly inculcated and upheld. The resolute determination not to abandon this ancient custom is the most formidable obstacle in the way of the reception of Christianity by the Tibetans. Curiously enough, the women cling to it. They say, "If I had only one husband and he died, I should be a widow; if I have two or three I am never a widow."

The reader of Mrs. Bishop's book will be interested in the glimpses she gives of Christian missions and missionaries; these are in connection with the Moravian Church. Here is a brief sketch of

A TIBETAN POSTMASTER.

"Joldan, the Tibetan British postmaster at Leh, is a Christian of spotless reputation. Everyone places unlimited confidence in his integrity and truthfulness; and his religious sincerity has been attested by many sacrifices. He is a Ladaki, and the family property was at Stok, a few miles from Leh. He was baptized in Lahul, at twenty-three, his father having been a Christian. He learned Urdu and was for ten years mission schoolmaster in Kylang, but returned to Leh a few years ago as postmaster. His ancestral dwelling at Stok was destroyed by order of the Wazir, and his property confiscated after many unsuccessful efforts had been made to win him back to Buddhism. Afterwards he was detained by the wazir, and compelled to serve as a sepoy, till Mr. Heyde [a Moravian missionary] went to the Council and obtained his release.

"His house in Leh has been more than once burned by incendiaries. But he pursues a quiet even course; brings up his family after the best Christian traditions; refuses Buddhist suitors for his daughters; unobtrusively, but capably, helps the Moravian missionaries; supports his family by steady industry, although of noble birth, and asks nothing of anyone. His 'Good morning' and 'Good night,' as he daily passed my tent with clockwork regularity, were full of cheery friendliness; he gave much useful information about Tibetan customs, and his ready helpfulness greatly facilitated the difficult arrangements for my further journey."

MISSION WORK AT KYLANG.

Speaking of the work of the Moravian Mission in this village, Mrs. Bishop says:—

"It is in winter, when the Christians have come down from the mountain, that most of the mission work is done. Mrs. Heyde has a school of forty girls, mostly Buddhists. The teaching is simple and practical, and includes the knitting of socks, of which some four to five hundred pairs are turned out each winter, and find a ready sale. The converts meet for instruction and discussion twice daily, and there is daily worship. The mission press is kept actively employed in printing the parts of the Bible which have been translated during the summer, as well as simple tracts written or translated by Mr. Heyde. No converts are better instructed; like those of Leh, they seem of good quality, and are industrious and self-supporting. Winter work is severe, as ponies, cattle, and sheep must always be hand-fed, and often hand-watered.

"Mr. Heyde has great repute as a doctor, and in summer people travel long distances for his advice and medicine. He is universally respected, and his judgment in worldly affairs is highly thought of; but if one were to judge merely by apparent results, the devoted labour of nearly forty years and complete self-sacrifice for the good of Kylang must be pronounced unsuccessful. Christianity has been most strongly opposed by men of influence, and converts have been exposed to persecution and loss. All honour to those noble German missionaries, learned, genial, cultured, radiant, who, whether teaching, preaching, farming, gardening, printing, or doctoring, are always and everywhere 'living epistles of Christ, known and read of all men.'"

## THE GEMEREK PASTOR.

The following letter has been received by Rev. W. A. Essery, hon. sec. Bible Lands Missions Aid Society, Adam-street, Strand, W.C.

My dear Sir,—I have been intending for some time past to write you a letter in regard to the imprisoned preacher, Marderos Kalosdyan, and his family, in order to let those who have helped them know of their condition and further needs. In order to care for them better, and that the children might have the advantages of good schools, the family has come to Talas, where we live, a suburb of the city of Cesarea, about five miles distant. The family consists of Nazli Hanum, the mother, and five children, two boys and three girls. The oldest is a boy about twelve. Even the youngest will be able to go to the kindergarten. Nazli Hanum herself will thus be able to spend a good deal of time as a Bible-reader, for which she is thoroughly fitted, being one of our most earnest Christian women. The trials through which she has passed will enable her to come very close to the hearts of others.

While we have to ask Christian friends to help support these unfortunate ones, we have urged the friends here also to do what they can for them, and from the village of Gemerek, where the preacher lived and worked, they promise to send such things as they raise in the village. The expenses which will have to be met here are for house rent, clothing, fuel, schooling, and the ordinary daily living expenses. Just now supplies must be laid in for the year, because in this land things have to be bought in the season when they are found.

We have brave and encouraging letters from Marderos Effendi himself. The cultivated refined prisoner must be in the vile quarters of the common prison in closest contact with the lowest and filthiest characters, or else hire a separate room in the prison. The prison fare supplied is not sufficient to keep an ordinary man in health and strength. When I visited this brother in prison in Angora at the time of the trial, I heard suddenly a great noise of shouting and quarelling from another part of the prison. On asking what it meant he told me that it was the time of giving out the daily rations of bread, and the prisoners were selling, at about half price, part of their coarse bread to the poor of the city, in order to get something to eat with the remaining portion. Having no means of earning money, he is yet compelled to incur expense in order to live in decency. The money for this can only be supplied by friends.

It is lawful for prisoners confined in these fortresses to be let out on parole within the city, but to secure the execution of this law requires a bribe of nine or ten pounds to the governor of the castle. Consequently this liberty has not been accorded to our brother.

He writes us of a Bible-class of sixty-five members, which he is conducting among his fellow-prisoners. Many of the political prisoners, he says, are educated men, but know nothing of the Bible, and he has found a most interesting work in which to engage. Some Armenian priests were also there, and these were urged to hold religious services by their fellow-religionists on the ground that it was a pity if they could not show as much zeal as this Protestant. But the noise and confusion of the Armenian service proved so distasteful to the prison authorities that it was forbidden, while the quiet Bible-class suffers no hindrance.

I hope that fellow-Christians in England will continue to help this family as they have already done. We shall have to make our appeal several times more, I suppose, since the sentence does not expire until January, 1899. William S. Dodd, M.D.

*Cesarea, Asia Minor, Oct. 8.*

## MRS. HILTON'S CRECHE.

The twenty-third yearly statement by Mrs. Hilton, reporting on the work of the Stepney Crêche, is a very interesting booklet, both from the pathos of its facts, and from the glimpses it affords as to the environment and the daily life of the London poor. In her long and intimate experience of helpful and sympathetic work among East End mothers and children, Mrs. Hilton has become cognisant of facts which, by skilful weaving, would constitute one of the strangest social romances ever penned. There are many circumstances coming daily and weekly under her ken that she could never embody in her annual reports. The degradation and ruin wrought by the drink, and the terrible inheritance that too often falls on the innocent children, are constantly passing before her like a black panorama; all this, added to the anxiety and strain of actual effort to alleviate want, sorrow, and suffering, makes the mental and physical burden overwhelming and almost unbearable. We trust all readers of this report will have that fact in mind, when reckoning up their estimate of the work and its claims on their sympathy.

The work of the Crêche and Home has been sustained during the past year with unabated efficiency, notwithstanding much physical weakness on the part of Mrs. Hilton. The claimants on the good offices of the Institution have been as numerous and as needy as ever, and the responses have only been bounded by the too small resources of the Crêche exchequer. It is not pleasant to read in the report that the invaluable country home at Feltham could not be fully utilised because of the scarcity of funds. Many new Crêches also are starting up in different parts of town and country, each drawing around it a circle of sympathisers, and this tends doubtless to make friends lose sight of the parent institution, which has been at once an inspiration and a model in the founding and framing of similar bright spots in the darkest corners of Darkest England.

One or two of the "cases" mentioned in the report will suffice to indicate the blessed ministry of help, in seasons of crisis, that goes on in connection with the Crêche and Home:—

"A mother came to ask admission for her two little girls, Mabel and Dorothy, aged five and six years. Her husband had been in prison eight months, and would be released in another month. The poor woman had suffered terribly in her endeavour to keep the home together, but she said, 'It would indeed be dreadful if he had no home to come to when he came out.' It was pathetic to witness her anxiety to give hope to the poor father, and, as it were, concealing the rents in the household by various loving devices. In asking me to take the little girls she said, 'You see, if he was to see so many of us at once, he would lose heart.' She had a baby four months old in her arms. Seeing me look at the child, she said, 'I hope you do not think he is not a good father and fond of his children.' *I* did not question this, as I was so grieved at the case of the poor woman and the little girls. They were in a terrible state of distress, but thoroughly respectable. I consented to take Dorothy and Mabel, trusting that there might still be some brightness in the days to come.

"Another case was that of a mother who had been ordered to hospital to undergo a serious operation, but at first could not be persuaded to leave her little boys, Willie and Herbert, who had never been away from her a day in their lives. At last she consented to leave them with us; our nurse kindly attending to all her directions about them, which soothed her very much. They were with us four months, by which time the mother, with restored health, was able to take charge af them.

"The last case in this list is the saddest of all. It was that of a babe of some three days old, who was placed in the outer passage of the Crêche one cold winter night. There is something very sad in the circumstance of so young a babe being so thoroughly outcast and alone. Our infirmary nurse gladly took charge of it, and tended it with loving care for six weeks, when the frail little life ended."

*Per contra*, it is particularly pleasing to read the following:

"Many of our girls whom we have trained for service at Feltham are filling good and useful positions, and we are often cheered by receiving loving gifts and grateful acknowledgments for the care taken of them. One of our girls said: 'Dear Mrs. Hilton, how little we knew of all you were doing for us, and I am afraid that many of us were very ungrateful, but we all know it now and love you, if we don't say so.' Six of these girls are servants in the Crêche. One, who is too delicate for service, is needlewoman at the Feltham Home, and another is second servant there."

Copies of this booklet can be had from the publishers of this paper, or from Mrs. Hilton herself, whose address is Shore House, Shore-road, South Hackney, London, N.E.

## THE OPIUM TRADE.

The annual meetings of the Society for the Suppression of the Opium Trade were held on Wednesday week at Manchester, having been deferred from the spring on account of the absence of the hon. secretary, Mr. J. G. Alexander, in the East. The meetings, though not largely attended, were representative, there being delegates present from London, Bristol, Birmingham, Hull, Leeds, Liverpool, Newcastle-on-Tyne, Halifax, and other places.

The prayer-meeting, from 11 to 1, was felt by many to have been the best part of the day. During the first hour the subject was China, and Rev. Frederick Brown, missionary from North China, presided. He told of the earnest prayers and efforts of the Chinese Christians for the overthrow of the traffic. During the second hour the subject for special prayer was the opium traffic as affecting India, Burmah, the Straits Settlements, Hong Kong, and the Dutch East Indies. Rev. W. B. Phillips, who has been for fifteen years labouring in the London Mission at Berhampore, Lower Bengal, and subsequently for three years at Calcutta, said that in 1878, two years after his arrival, he wrote home of the evil caused by opium in his field of labour. Whilst he did not think it could be truly said that opium is in India a serious hindrance to missionary effort, as it is in China, and whilst the evil wrought by the habit lies beneath the surface, it is nevertheless doing very real and serious injury amongst the people of Bengal.

Mr. Alexander afterwards briefly commented on the opium question as it affects the other British dependencies in the East. In Burmah there is cause for great thankfulness in the recent adoption of a stringent prohibitory measure as regards the Burmans and Karens, though this measure does not apply to the immigrants from China and India, or to the hill tribes of Shans and Kachins. In Ceylon there is a very active agitation against the traffic, in which the leaders of all the various races, Dutch burghers, Cinghalese, and Tamils, have heartily joined; and a measure of prohibition would probably have been granted ere this were it not for the fear of embarrassing the Indian Government in the defence of its opium revenue. Much earnest prayer was offered that all these eastern lands may have speedy deliverance from the curse of opium, and that our own country may be delivered from the stain of participation in the traffic.

The afternoon meeting of delegates and friends of the cause was presided over by Sir Joseph Pease, M.P., and addressed by three members of Parliament, who had taken part the previous day in the meetings of the United Kingdom Alliance for the suppression of the liquor traffic, Sir Wilfrid Lawson, Mr. W. S. Caine, and Mr. Thomas Snape. Sir Wilfrid Lawson, who divided the House of Commons on the question in 1870, said, in his own humorous fashion, that he was supposed to be a man of one idea, but that he really had two—one, that the liquor traffic is a very bad thing, and the other, that the opium traffic is almost as bad. Surely it was no reason that because we were fools enough to kill ourselves with drink, we should be knaves enough to kill the Indians and Chinese with opium.

A resolution was adopted, calling "upon Her Majesty's Government to give immediate effect to the declarations made by the responsible Ministers in the House of Commons debates of 1891 and 1893 that they no longer desire to force the opium traffic upon China, by instructing Her Majesty's Minister in Peking officially to communicate to the Chinese Government the wish of this country to withdraw the article 'Opium' from the Customs tariff annexed to the treaty of Tientsin, and to co-operate with the Chinese Government in measures for the effectual stoppage of the traffic." Subsequent resolutions thanked the 105 members of Parliament who voted against the appointment of the Opium Commission last year; thanked the witnesses who, notwithstanding strong official pressure, came forward in India to testify before the Royal Commission to what they had seen and known of the injurious effects of opium; called attention to information just received from India that the price to be paid to cultivators for opium has been raised 20 per cent., as at once discrediting the official evidence put before the Commission to prove the profitableness of the poppy crop, and contravening the resolution adopted by Parliament last year, which pressed the Indian Government further to diminish the cultivation of the poppy; expressed sympathy with Mr. Dyer and the three Bombay missionaries in their recent imprisonment, and the conviction of the meeting that there was solid ground for their complaint as to the toleration afforded by officials to the opium dens of Bombay; and expressed satisfaction that the possession of opium by Burmans, and its sale to them, except for medicinal purposes, has now been rendered unlawful.

At the evening meeting, Sir Joseph Pease again presided, and explained the position of the question in Parliament. Mr. Alexander narrated some of his experiences in acccompanying the Opium Commission through India. As regards opium smoking, the evidence given in India was practically unanimous: officials, army doctors, native gentlemen, and missionaries alike condemned the practice, with scarcely any exception, and, unless the Commission reports against the whole weight of evidence, it must recommend further measures for stamping out this form of the habit. As regards the more prevalent habit of opium-eating, the evidence was very much divided. Mr. Alexander also recounted his interviews with Chinese statesmen, of which a narrative has already appeared in our columns.

## CIVIC REFORM.

On Sunday last from more than two hundred London pulpits sermons were delivered setting forth the need of a deeper sense of civic responsibility on the part of the best people in our great community. These utterances were in view of coming elections for the School Board, and for boards of guardians and vestries.

In the Queen's Hall conferences on these subjects were convened, afternoon and evening, by Mr. W. T. Stead. He gave a lengthy address at each meeting, dwelling on the importance of the forthcoming elections, and describing the various ways in which he considered Christian men and women ought to respond to the calls made upon them. The evening meeting was devoted specially to the duty now resting on good women to seek election on boards of guardians in order that they might help to humanise and Christianise the methods of dealing with the pauper population, particularly the children, the aged, and those unhappy erring sisters who have recourse to the workhouse in view of motherhood.

Various other friends gave addresses bearing on the subject, and in the evening an open conference elicited many contradictory views. It was resolved to found a National Social Union, which should unite "all who love, in the service of all who suffer," and foster combined action in the directions indicated. Those desiring further details should apply to Mr. Stead, Mowbray House, London, W.C.

**MIDNIGHT MEETING MOVEMENT.**—The voluntary workers of this society assembled in goodly numbers at Exeter Hall last week, to ask God's blessing on the work of another winter. Mr. J. J. Drysdale presided, and an address was given by Dr. Lawson Forster, of Hare Court Chapel. London has been carefully mapped out by the committee for immediate work, and successful gatherings have already been held at Paddington, Westminster, Bow, and Chelsea.

**BOOKLETS FOR CHRISTIAN WORKERS.**—Among booklets and tracts recommended by correspondents in response to recent inquiries are:—"How we are Saved," by C. H. Spurgeon (1s. per 100, *C. Glass & Co.*, 33, *E. Howard-street, Glasgow*); "Safe through the Blood," by C. H. Spurgeon (*British Gospel Book Association, Liverpool*); "Living by the Moment," (2s. per 100, *Drummond's Tract Depôt, Stirling*); "The Salvation of God," by Captain Dawson (2d., *J. F. Shaw & Co.*); "A Saviour for You," "Heaven, and How to Get There," "Faith—What it is, what it Does," "The Precious Name," "Thy Day" (1d. each), all by the late S. M. Haughton. They may be obtained through *Messrs. Partridge, Paternoster-row*, or from the depôt, 5, *Hazelwood-road, Northampton.*

## OUR SOLDIERS IN IRELAND.

I think it will interest readers of The Christian to know that we are having very much encouragement in our work amongst the men in the seven Soldiers' Homes in Ireland of which I have charge. Never have our coffee-rooms been more successful, or meetings in the majority of the Homes better attended; never have we seen more spiritual result in the work than just now, thank God! And, like all work which God is blessing, it is growing. A nice, compact, new building at Ballincollig, co. Cork, is taking the place of the crowded-out little labourer's cottage which hitherto has had to serve as Soldiers' Home for the cavalry regiment stationed there.

In Queenstown we have moved this month into a large house, which the owner recently in great part rebuilt, intending it for an hotel; it was a flourishing public-house, and is in the best possible position for catching the soldiers and sailors as they come ashore. With great joy we saw the barrels of beer, etc., turned out, and "Soldiers' Home and Sailors' Rest" taking the place of the former title of the house, "The Retreat Bar."

I do thank God that we need never turn a soldier or sailor away from the doors of our Home in Queenstown, for I can never forget the nights in the tiny old Home, when I have stood at my bedroom window watching soldiers and sailors, to whom I had been obliged to refuse shelter, walking up and down the streets, while the pitiless rain fell heavily; but worse than cold and rain were the awful temptations to which I could see they were exposed on those streets, and oh! how my heart has ached many mornings when mere lads have come to me and said half reproachfully, "I wish you could have taken me in last night, Miss, it would have saved me from so much." And I knew what that "so much" meant.

For this enlarged Home at Queenstown I still need £1000, and to complete the new building at Ballincollig at this present moment I am in pressing need of £600. I also require an income of £2000 annually to maintain the seven Homes, which is a serious responsibility in a poor country like Ireland, and some of our Homes, such as Ballincollig, are in very poor localities indeed. In asking the help of friends across the Channel I can plead that the large majority of soldiers quartered in Ireland are English and Scotchmen, and I can assure friends that anything they give will go directly to the benefit of these men, for the twenty-five ladies who assist me give their services gratuitously—they give their lives, their all, to the work.

Next month one of my most valued workers, accompanied by another lady, sails (God willing) for India, to commence work amongst the soldiers at Rawal Pindi. One who has served God in the army there for several years, writes: "I am satisfied myself that a Soldiers' Home here and in every large cantonment would be a great help to our soldiers cantoned in this far-off land, surrounded by the strength of Satan's kingdom. Do not suppose that anyone can serve year after year in the midst of 284,000,000 of Hindus and Mohammedans without the inroads to the mind of doubt and unbelief, or in the evil surroundings of tropical life without the tendency to degenerate; and when I let my mind dwell on these things I long for Miss Sandes to hasten the despatch of qualified lady workers to open a branch Home at Rawal Pindi, believing that with its commencement God will give her courage and opportunity to extend these Homes. I think Rawal Pindi is the best to begin at, as it is the Aldershot of India, a centre of military influence and activity."

I would be grateful if some kind friend would give a harmonium or American organ to my co-worker to take with her to India. May I also ask the prayers of each reader for these two ladies going to India, and for the rapidly extending work amongst soldiers in Ireland with its increasing needs. (Miss) Elise Sandes.

*Soldiers' Home, Dublin, October.*

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A SPECIAL CONFERENCE was held in the Mission Hall, Pear-street, Westminster, on Thursday week, when Mr. J. H. Esterbrooke gave an account of the origin and progress of the London Band of Hope movement, instituted by him at Westminster in 1847. Some of these who signed the pledge at the first meeting were present.

## TIBETAN PIONEER MISSION.

Dear Sir,—Will you allow me to inform your readers that a distinct advance has now been made by Miss Annie Taylor and her party. After sojourning six months in Darjeeling, working at the Tibetan language and otherwise undergoing training for their future work, they have, so to speak, struck camp, and gone forward some four or five days' journey to Gnatong, in the border state of Sikkim, and situated just on the border of Tibet. Travelling and residence in Sikkim having recently been brought under special Government regulations; they had to obtain passports from the Bengal Government before they were able to make the advance. Most of the party left Darjeeling on September 28, Miss Taylor, with two others, remaining behind a day or two to superintend the despatching of their boxes, 118 in number. Of these, about half were to be taken as far as Kalimpong and left there for future use, all the rest going on to Gnatong, where Miss Taylor was in hopes of securing huts for the party to live in.

Gnatong is 12,000 feet above sea level and *very* cold, and should the party have to live on inferior food they are likely to find their new experience very trying physically. The life itself, amongst the encampments or villages of the border tribes, will be very similar to living in Tibet itself, and this experience, which they are gaining so much sooner than was expected, will doubtless prove far more valuable than if they had remained on in the comparative luxury of residence in Darjeeling. They are taking with them seven of their Tibetan teachers and servants, as well, of course, as Pontso.

This move forward has been a very great undertaking, and we beg from all those interested in this

BOLD AND DETERMINED ATTACK ON TIBET

a very definite and prayerful interest. Nothing less than the power of God behind the movement can be expected to sustain an enterprise of this character. As in the early history and initial stages of other missions difficulties have occurred, within as well as without, so has it been with this, with this result, that two of the brethren, under the advice and counsel of missionary and ministerial friends of experience in Darjeeling, are not going forward with the rest. This fact must not be taken as reflecting in any way upon the two brethren in question, who may yet nevertheless do excellent work in the foreign field in other associations. There has in no case been any shrinking from the trials and hardships that it is known must be faced.

Mr. Rylands Brown, the pastor of the Union Church in Darjeeling, and who has taken great interest in the Mission, writes that he sometimes fears the great strain on Miss Taylor will prove too much for her, and expresses the hope that the co-workers at home may be blessed in "holding the ropes." Will the friends of the work remember to do this?

Before leaving Darjeeling the party was photographed in their Tibetan costumes. Copies of this photograph (8½in. by 6in.), to a limited number, may be had from the Hon. Sec., at the address below, at 1s. 8d. each, including postage.

A balance-sheet for the first year of the Mission's existence, made up to August 28 last, together with list of donations, has been sent to all known donors. Any donor not having had a copy can have it on application. To those friends who are desirous of knowing about the funds we can thankfully say that as far as we are aware (for Miss Taylor does not mention the subject) every need has been supplied. The receipts for the two months since the balance-sheet was published amount to £57.

William Sharp, Hon. Sec. and Treasurer.

*Roswyn, Beulah Hill, Upper Norwood, London, October 25.*

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INTERESTING JEWISH BAPTISM.—Very recently a Jewish merchant, temporarily residing at a West End Hotel, expressed to Christian friends his desire to become a Christian. He was directed to Mr. D. Oppenheim, of the London City Mission, who satisfied himself as to his convictions and motives, and introduced him to Rev. J. B. Barraclough, vicar of St. Thomas', Lambeth, who, after careful examination and prayer, had the privilege, on October 23, of admitting him into the Christian Church by baptism. It may be mentioned, as an exceptional experience in Jewish mission work, that instead of needing temporal relief the convert presented, as a thankoffering to God, £5 to Mr. Barraclough for the poor of his parish, and £5 to Mr. Oppenheim for needy Jews in East London.

## WINTER MISSIONS TO INDIA.

Dear Sir,—I write to emphasise the plea made in your columns by Rev. E. N. Thwaites, of Salisbury, for winter missioners for the mission field. From a happy personal experience, I can testify to the incalculable good that such missioners can do, if the right men are chosen.

In 1888 I was permitted, as the superintending missionary of the C.M.S. in Lucknow, to welcome to that city Rev. Filmer Sulivan and Mr. Edward Clifford as the winter missioners sent out by the C.M.S. during that year. And what a quickening their coming brought among us! It was as though a flood of new soul life was sent direct from heaven by the Holy Spirit's power—not only into our own C.M.S. native Christian community, but also into all the Christian churches in Lucknow.

For weeks beforehand all denominations had been preparing by special united prayer-meetings for this winter mission; and when at last the brethren came, the blessings of the revival ran over our own borders, and found its way amongst the surrounding masses of Hindus and Mohammedans. Our rural catechists, who were manning the outposts of distant heathen villages, went back to their solitary posts full of new courage and power. Our city outdoor preachers resumed their daily pleading in the bazaars more in earnest than ever.

Our Christian day-school teachers, who had 500 non-Christian boys under their charge, gave themselves afresh to their work with a stronger conviction that the Gospel is the power of good for salvation. Our Zenana missionary sisters, together with their Biblewomen, seemed to run on their errands for the Master with lighter feet. Our Church workers, from the native pastor downwards, went forward as men and women who had seen the glory of God. In these, and in many other ways, the effects of the Revival were visibly seen.

With such an experience of what winter missioners in the foreign field can do, as special instruments of God, and after hearing Mr. Thwaites's story of how the Lord has used him during his recent visit to India, I feel moved publicly to urge the importance of the plan which he proposes. In shaping the scheme, it is to be hoped that four points will be kept steadily in view:—

(1) Aim at making the scheme a permanent and independent one. (2) Insist on the missioners returning to England after one year's work, so as to keep up their freshness, and to make them invaluable as deputation speakers. One hot season might be spent on the hills, where (in India at least) the missioner's work is as much needed as down in the plains. (3) Employ home clergy and laymen as much as possible. This will prevent the drawbacks of professionalism, and add to the influence of the missioners abroad, and to their testimony when they return home.

I may here say that we often found English lady visitors helpful by the addresses they gave through interpreters to our native Christian women and children. We have many pleasant recollections of work done for us in this way by Lady Aberdeen, Miss McInnes, Miss Beynon, and others.—Yours sincerely, Henry Lewis.

*St. John's Vicarage, Carisbrooke, I.W.*

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## FRIENDLESS AND FALLEN.

A meeting of the voluntary workers in the Homes was held on Monday week at 459 and 461, Holloway-road, N., to invoke the Divine blessing upon the work during the coming winter. There was a representative gathering of those who conducted religious services, Bible, temperance, and other classes in the Homes, and an earnest spirit of prayer characterised the meeting.

Mr. J. J. Drysdale, a member of the committee, occupied the chair, and several brethren referred to instances of blessing which had followed the preaching of the Gospel to the inmates. Mr. W. J. Taylor, the secretary, said that ever since the first Home was established in 1857 the primary object had been the eternal welfare of every young woman and girl admitted, and he hoped the time would never come when that standard would be lowered. It was necessary to feed, clothe and house the inmates, and finally place them out in useful positions in life, but all these things were of secondary importance. The Society sustains seven Homes and an Open-all-night Refuge for 240 inmates; and the office is at 200, Euston-road, N.W.

## HENRY VARLEY'S MISSIONS.

DUBLIN.

Under the auspices of the City of Dublin Y.M.C.A. Mr. Henry Varley conducted a two weeks' mission to men only in the Metropolitan Hall, Lower Abbey street. Our hearts overflow with gratitude to our Heavenly Father for this visit of his honoured servant. Truly, the weeks of special prayer before the mission were abundantly answered, and many souls are thanking the Lord for the mission. It began with a reception given by one of the vice-presidents, an old friend in Y.M.C.A. work, Mr. Wm. Fry, and each night during the mission the hall was packed with young men eagerly listening to the words of life that fell from the evangelist.

In the afternoons Mr. Varley gave Bible talks, and the hall was crowded out with Christians. He was enabled to deal effectually with the objections to Christianity so often raised in this nineteenth century, and to those young men who are trying to reason out the Gospel for themselves. Night after night the hammer of the Word of God was wielded in the mighty power of the Spirit, convicting men of sin, of righteousness, and of judgment to come.

The name of Henry Varley is closely associated with the great question of social purity, and his lecture on "The Curse of Manhood" was earnestly listened to by over 1500 men. We dare not venture to count up the numbers that received definite blessing during the mission, but the Spirit of God was very manifest in every meeting. "The Lord knoweth them that are his." Every denomination of the city was represented by those who attended the mission, and of those who professed to receive blessing. Weak children of God have been lifted up, backsliders brought home to the Father's house, and many prodigal sons led to the Saviour. A large number of young men gathered on Sunday night at 9 o'clock to a testimony meeting conducted by Mr. W. A. Boyd, general secretary, and an address was delivered at the close by Rev. David Carnegie, of London.

Rev. T. B. Robertson, Rector of Newmarket-on-Fergus, co. Clare, is to conduct a week's mission to men only during the Y.M.C.A. week of prayer. We ask the Christians of England and Scotland to remember Ireland in prayer: that the Y.M.C.A.'s of this land may help in leading our men to the feet of the soon coming King. B. A. W.

GLASGOW.

We are informed that Mr. Varley's recent mission in Glasgow was of remarkable interest. Since then he has been in Dublin, as reported above.

Returning to Glasgow, Mr. Varley began on Sunday a fresh series of services. In the evening the City Hall was packed. It is said that more than four thousand were present, while hundreds could not get in. The power of the Lord was manifest, the Word had free course, and a profound and solemn awe held the great assembly. More than 2000 remained to the after-meeting and many confessed Christ. The Monday afternoon Bible reading was also a season of refreshing from the presence of the Lord.

In a few days Mr. and Mrs. Varley will be leaving England for their Australian home, closing thus an evangelising tour which has lasted three and a-half years. They will be thankful for the continued prayers of fellow-labourers in the Gospel.

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**B. AND F. BIBLE SOCIETY.**—Last week the Oxford Auxiliary of this Society had its annual meeting. Sir W. W. Hunter, who presided, spoke of the wonderful work done in recent times in the spread of the Sacred Scriptures, and the noble part in that work played by this society. Among the other speakers were Rev. G. W. Sawday, Sir Charles Aitchison, Professor Burrows, Dr. Fairbairn, and Canon Christopher. The last-named, who is hon. sec. of the Oxford branch, recounted some deeply-interesting experiences of Bible work abroad.

**DARLINGTON.**—The third annual convention of the Durham and Northumberland Union of the B.W.T.A. was held in Darlington October 23 and 24. Delegates and representatives from nearly all the branches were present. Encouraging reports were read from the branches, which now number thirty-two, as compared with nineteen a year ago. The Anti-Opium cause was ably presented by Rev. A. W. Prautch, of Bombay. Each afternoon a school of method was held, which was both instructive and amusing. A large public meeting brought a most successful convention to a close.

## THE HOWARD ASSOCIATION.

The new report of the Howard Association should be read by all who are interested in the subject of Prison Reform, and the prevention of Pauperism and Crime. The topics discussed are numerous, but we can make reference to only two or three.

We are told that the drift of present discussions on prison matters has been to approve and support the reforms advocated by the Association—these including the further diminution of child imprisonment, and the entire separation of juvenile from adult prisoners; a more liberal treatment and better selection of the warders; an extended provision of prison visitation on the part of suitable public representatives, whether municipal or otherwise; and an increase of facilities for the visitation of women in jail, by judicious ladies. The Association, whilst advocating an extension of the separation of prisoners from evil influences, has, at the same time, specially urged the necessity of such ameliorations of cellular discipline, by means of suitable labour, exercise, instruction, reading and visitation, as shall secure the separation from becoming injurious isolation or solitude.

The report mentions with pleasure the fact that of late H.M. Commissioners have encouraged visits of lady visitors to female prisoners. Not long ago scarcely any such visitors were admitted, but in answer to a question in Parliament, the Home Secretary stated that in twenty-nine, out of the sixty prisons in England and Wales, lady visitors are now allowed access to prisoners of their own sex. It is hoped that this permission will be extended for all the fifty-four prisons containing women. In Scotland, the valuable services of lady visitors are more encouraged than in England. For example, at Glasgow, about twenty ladies are permitted access to the prisoners; and it is acknowledged, by the local authorities, that the results are very hopeful, both to the prisoners and to their officers.

The Association has been prosecuting inquiries as to the mischievous tendency on the part of some magistrates to send insane or doubtfully sane offenders to prison rather than to lunatic asylums. Again and again, in his inquiries, the secretary, Mr. William Tallack, was informed that the separation of the short-term prisoners from each other tends to improve rather than injure their mental health. In countries where there is no cellular separation of prisoners—where, as in France, the vilest abuses take place in jail, even to the officially admitted extent of constant unnatural crimes—there the accusation of producing insanity may have weight. An eminent French authority, Dr. Emile Laurent, who for many years was medical officer of Paris prisons, declares that "of all the schools of vice, the most dangerous is, without contradiction, the (non-cellular) prison. When a man has made two or three sojourns in the prisons of Paris, or the '*maisons centrales*,' he has nothing more to hope for. He is a gangrened member that it is necessary to cut off permanently from the social body."

The report contains a well-digested mass of information. Copies may be had from the office of the Association, 5, Bishopsgate-street Without, E.C.

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**A BOON TO POOR MOTHERS.**—In order to allow tired mothers, who cannot leave their children at home, to attend public service on Sunday, Rev. Charles Townsend, pastor of the Woodland Avenue Presbyterian Church, of Cleveland, O., has established a sort of nursery in the chapel of the church. Mothers bring their children there and leave them during the service in the hands of trustworthy persons. The privilege is a free one open to all mothers, and many have enjoyed it.

**ELLESMERE HALL, ORDSALL, SALFORD.**—Though it is only a little over twelve months since we opened this hall, we have had to enlarge it, as it soon became too small to accommodate those who wished to hear the Gospel preached. The Mission is a light in a dark neighbourhood. Many souls have been born again here, and we have had some very remarkable cases of conversion. We are close to the Salford Docks of the Manchester Ship Canal. Not long ago a sailor entered the Hall, with the result that he was converted, and we have reason to believe that he will publish the glad tidings of salvation in foreign lands. Many gamblers have given their hearts to God, and bookmakers have renounced their evil life. Drunkards and profligates have been induced to lead sober and virtuous lives. The sympathy of the Lord's people and supplies of tracts would be welcome.

## GROVE ST. INSTITUTE, GLASGOW.

The second annual missionary conference in connection with Grove-street Institute, Glasgow, was held on Saturday and Sabbath last; the workers are deeply grateful to God for the blessing that has attended the meetings. Beginning on Saturday afternoon with the motto, "Our eyes are towards Thee," the Conference ended on Sabbath evening with a large and enthusiastic missionary meeting. Missionaries were present from nearly all parts of the world. Among those who took part in the meetings were Mr. Herbert Hudson Taylor, Rev. Chas. H. Judd, Mr. and Mrs. Graham Brown, Mr. Geo. Miller, and Miss Ramsay, from China; Rev. W. Aitkambi, (himself a native), Hon. Emily Kinnaird, and Mr. Geo. Alexander, from India; Dr. and Mrs. Kerr, from Morocco; Rev. David Baron, missionary to the Jews; Messrs. A. W. Bell, of Nyassaland; Peter Whytock, of Ikau, Congo; Arthur Mercer, of South Africa; D. R. Logan, of Ceylon, and other friends.

Throughout the meetings the presence and power of the Holy Spirit were felt. As the missionaries told of the needs of the different lands, and of the great things God was doing through his servants, many hearts were moved. The result of the conference has been that the missionary spirit at home has been stimulated, and Christians made to realise more their responsibility in regard to the heathen, who are perishing for lack of knowledge of the Gospel. A striking feature of the meetings was the emphasis laid by the missionaries on the importance of prayer in connection with the great work of evangelising the world on the part of Christians at home. J. H.

## Letter to the Editor.

MILITARY CANTEENS.

Dear Sir,—A letter headed "Sabbath Desecration in India," which appeared in your issue of October 25, has attracted my attention, as it contained the following curious sentence, which I think is calculated to convey a very false impression:—

"However, it is not more inconsistent than to provide first a canteen, where facilities are given for men to get drunk if they choose, and then pay temperance advocates to try to encourage the men not to drink."

As an officer in the Army, I think I may speak with some authority, and I unhesitatingly affirm that a regimental canteen cannot, and does not, afford facilities for men to get drunk. On the contrary, it helps to keep men in barracks and out of the public-house. Every man is, of course, a free agent, and cannot be forced to drink nothing but water, and surely it is far better that he should be able to obtain a small quantity of unadulterated and wholesome beer inside the barrack walls than that he should go outside, and spend his time and money in a low public-house.

A man can only get beer in moderation in the canteen. A non-commissioned officer is always stationed at the canteen to prevent anything approaching to excess in drinking, and the building is daily inspected by an officer. I enclose my card, and remain yours truly, R. H. .

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**THE ANNUAL MEETING** of the Rotherhithe Free Church Gospel Temperance Society was held last week. Mr. F. N. Charrington, L.C.C., took the chair, and in the course of an animated speech said he was glad to see that the National Temperance League was about to start an active campaign for obtaining total abstinence pledges. He thought that was a good undertaking that should be taken up by societies all over the country.

**SELF-GOVERNMENT IN AFRICA.**—A short time ago Rev. R. M. Ormerod, of Golbanti, East Africa, was afraid that, through fear of the Masai, the neighbourhood would be depopulated, as the people threatened to remove to Witu, on the north side of the Tana river. At present, however, there is a great influx of population through dread of the Somalis on the north. The increase of the population has induced Mr. Ormerod to introduce civil government. Taking a leaf out of the Parish Councils Act, he has established a Council of five persons, to whom is entrusted the care of the people. Their functions are various and important. They have to make and enforce regulations for good government, hear and decide on all criminal charges, attend to the wants of the sick, seeing that they are provided with food and medicine; deal with strangers who want to be admitted to the Christian settlement; and, finally, to examine the stockade every night to see that the four doors are duly fastened, so that the population may rest in peace.

## IRISH NOTES.

The governors of the Presbyterian Orphan Society have just added the names of 228 children to their already large roll of orphans.

A new hall, to seat 2500 persons, and which has cost about £10,000, was opened on Thursday evening in connection with the Belfast Methodist Mission. The hall is the largest public building in the city.

A conference of colporteurs in connection with the Irish Missions of the Presbyterian Church was held on Tuesday week in the Assembly's Hall, Belfast. Ten colporteurs made brief statements in reference to their labours, of which they spoke most encouragingly and hopefully.

On Sunday week a united communion service was held in Trinity Presbyterian Church, Cork, at which the local Methodist, Congregational, and Presbyterian churches were largely represented, and at which a suitable address was delivered by Rev. Jas. Robertson, of the Methodist Church.

It is stated that a strong effort is being made to secure the services of Rev. Professor Watts, D.D., LL.D., of the Assembly's College, Belfast, to fill the theological chair in the Columbia College, South Carolina, an institution which is the principal Presbyterian seminary in the Southern States of America.

A meeting to bid farewell to Revs. J. Shillidy, J. Sinclair Stevenson, Mrs. Scott, Miss Stavely, and Miss Wilson, who are going out to India as Presbyterian missionaries, was held on Thursday evening week in Duncairn Presbyterian Church, Belfast, Rev. Dr. Tod Martin presiding, and there was a large attendance.

## SCOTTISH NOTES.

The West of Scotland Mission to the outdoor blind has upwards of 1300 persons under its care.

The Northern Association of Congregational Churches had a series of conferences at Woodside, Aberdeen, last week. Practical topics were earnestly handled.

A deaconess hospital in connection with the Established Church of Scotland has been opened at Edinburgh. The building, with its complete outfit of medical appliances, has cost £3400.

A very interesting missionary meeting was held last week in the Christian Institute, Glasgow, in connection with the U.P. presbytery. Addresses on women's work were given by Mrs. Chalmers, of New Guinea, Hon. Emily Kinnaird, Mrs. Mitchell, of Pondoland, and others. The claims of missionary effort were forcibly urged and illustrated.

At Douglas Support, near Coatbridge, the family seat of the Rev. Sholto Douglas, a very interesting conference was held on Friday of last week. Fifty-six ministers, besides ladies and laymen, assembled to listen to addresses by Dr. Robert Anderson and Dr. Bullinger on the "Second Coming" of Christ. During the afternoon free discussion was invited. The meeting was felt by all present to be refreshing and stimulating.

A meeting was held in connection with the Railway Mission in the Waterloo Rooms, Glasgow, on Saturday evening. There were about 800 present, the majority of whom were railway men. Councillor King presided, and addresses were given by Provost Colville, Mr. Nixon (general secretary), and others. Six new branches of the Mission have been opened in Scotland during the last year, and the work is progressing very satisfactorily. The general secretary has been addressing large meetings at Dundee, Aberdeen, Montrose, and other branches during the past week. Mr. Ferguson of Kinmundy presided at the meeting in Aberdeen, and spoke warmly in support of the Mission.

A FLOURISHING MEN'S MEETING is held on Sunday afternoons in St. Peter's Church, Langdon-road, Dartmouth Park Hill, N. It is carried on by Rev. J. E. Watts Ditchfield, who says in the second annual report: "We have an average of some five hundred men, and on special occasions eight and even eleven hundred men assembled together in God's house on the Lord's Day, and even this does not reveal all, owing to the alternate Sunday duty which many have to perform. How many men to-day have to thank God for St. Peter's men's service! From how many women's lips do we hear 'Our Jim is altered,' 'Our home is different!' The changed lives, the brighter homes, the happier wives, the more joyful children, the better observance of God's law and day, these are the greatest and best tokens of progress, and these it has pleased God to give. If I am asked the secret of this, I answer that, as on the day of Pentecost, so here, there has been unity, prayer, and effort." There is in connection with the meetings a sick and thrift club, and the collections have not only covered expenses, but helped many good causes. Mr. Ditchfield's address is 15, Hargrave-road, Junction-road, N.

## UNIVERSITY NOTES.

[From our own Correspondent.]

CAMBRIDGE.

On the evening of Sunday week. Rev. H. C. G. Moule delivered his annual sermon to "Freshmen," The preacher took as his text 2 Tim. iv. 17, "Notwithstanding the Lord." About 500 members of the University were present, and many seemed deeply impressed by the earnestness with which the speaker delivered his words of advice.

On the same evening a meeting of the Nonconformists' Union was held, when Mr. Anderson, of Exeter College, Oxford, travelling secretary of the Students' Volunteer Missionary Union, addressed the meeting.

A large number of keen Christian Freshmen have come up this year. There are thirty-five graduates at Ridley this term, being two in excess of the accommodation. Two prayer-meetings are held daily in the Henry Martyn Hall, at 12.5 and 1.5. The average daily attendance is forty.

Rev. H. C. G. Moule hopes to continue his Sunday Bible readings later on in the term.

The weekly meeting of the C.M.W., was held in the Henry Martyn Hall, on Friday last. The speaker was the Rev. Walter Moule, nephew of Principal Moule, late of Corpus and Ridley, now at the Missionary College at Ningpo, China. He gave a very interesting address on the work being carried on in the College.

On Sunday last, the University sermon was preached in Great St. Mary's, by the Bishop of Dover. Canon Girdlestone preached at St. Paul's in the morning on the Jewish question.

A meeting of the Church of England Zenana Missionary Society was held in the Alexandra Hall on Monday night. The meeting was presided over by Rev. H. C. G. Moule, and was addressed by Mrs. Chowdhoy, a native Indian lady, followed by Miss Cowley, a Zenana missionary, who gave us many interesting facts about the school-work in India. The hall was well filled, and much enthusiasm was displayed during the proceedings.

## PATIENCE IN CENTRAL AFRICA.

Writing with reference to a recent note on some of the discouragements which missionaries have to endure in Central Africa, Rev. T. Hamilton Hoste, American Baptist Missionary at Lukunga, says:—

"In the present condition of affairs in Africa to handle successfully another man's work, without at least temporary loss and confusion, appears to me to be the very crown of experience and wisdom, and to fail to do so argues nothing more than a very natural incompetency to do something which one knows nothing about, and cannot fairly be cited as a reflection upon the judgement and wisdom of one's predecessor.

"This leads me to advert to the injurious system of periodical furloughs now in vogue in many African missions. I know that it is commonly supposed to have been proved to be salutary in decreasing the mortality among missionaries in Africa. As I challenged the system in the October number (1891) of the *Regions Beyond*, had a proof really existed I suppose I should have heard of it. The effects of this system, added to the high rate of mortality in this country, are unquestionably injurious. If you want to make your work a real and lasting success—stick to it."

SOUTHPORT HOME OF REST.—This Home for working girls and women, which was opened in April, 1893, has been so much appreciated that it was found necessary, in the spring of this year, to move into larger premises. The new Home has accommodation for about twenty-five. Only cases of convalescence are taken, but when necessary medical advice is given gratis. The matron is a true Christian, and her influence is already telling very much. Inquiries should be addressed, The Secretaries, 9, Alexandra-road.

THE BIBLE AT LYONS EXPOSITION.—The Bible stall, directed by M. Besse, is doing something to place the Scriptures in the hands of those who have never seen them. Reporting of the past three months, M. Besse says: "A countrywoman, reading over the kiosk, *La Sainte Bible*, asks with simplicity 'What is to be seen inside there?' She thought perhaps some diorama was on view! We explained our object, and she seemed surprised. A nun said: 'Being a nun, I know the Gospel; when you have read it once that is sufficient.' I reminded her that man doth not live by bread alone, but by every word which proceedeth out of the mouth of God. A Paris coffee-house keeper asked me for something to read to his customers. I sold him a New Testament. Priests often visit the kiosk; several have bought Bibles and booklets, very few engage in conversation."

## TEMPERANCE NOTES.

The Lambeth Baths winter meetings will be resumed for the season on Saturday evening.

An eight days' Gospel Temperance Mission was held during last week in the Town Hall, Battersea.

The annual meeting of the Kingston Total Abstinence Society was held last week. The report stated that the number of members was about 100.

The Upper Norwood Total Abstinence Society is pushing forward vigorously. Revs. J. G. Train and Dr. Monro Gibson have been recently amongst the speakers.

A Band of Hope has been started under encouraging circumstances in connection with the West Dulwich Congregational Church. Nearly 100 young people attended the opening meeting.

The Regent's Park Chapel Total Abstinence Society held a special meeting last week, when Mr. F. Cowley gave an address on "Law and Liquor," and Mr. A. Pearce-Gould, F.R.C.S., who presided, spoke of several phases of temperance reform, emphasising personal endeavour.

New headquarters at 390, Brixton-road having been opened in connection with the Brixton and Stockwell branch of the B.W.T.A., a tea was recently given to the working women members, and was well attended. On another evening a tea and entertainment were provided for the "Y" branch.

During the last ten days a Gospel Temperance Mission has been conducted at Bedminster, Bristol, by Mrs. Hawkes, W.T.A.U. The meetings included drawing-room, Christian Endeavour, factory, and public meetings. Much enthusiasm prevailed, and at one factory as many as fifty-eight signed the pledge.

*The Methodist Times* of this date (November 1) publishes a special supplement, containing a full report of the evidence in the recent trial for perjury, at the Old Bailey, of Mr. J. Crabb, Wesleyan class-leader and temperance advocate. This was a great test case, in which the licensed victuallers put forth all their power to crush a poor man who tried to do his duty in the temperance cause. Every temperance worker ought to have a copy.

On the invitation of Lady Henry Somerset, Mrs. J. K. Barney, of Rhode Island, U.S.A., is in this country, and is prepared to speak for Gospel temperance at meetings of all kinds. Mrs. Barney has been called the "Elizabeth Fry" of America, because of her successful work for the W.C.T.U. among prisoners. She is likely to prove an acquisition as a temperance speaker. Arrangements for her meetings are being made by the superintendent of the speakers' bureau of the National B.W.T.A., Memorial Hall, Farringdon-street, E.C.

In connection with the annual meetings of the Weston-super-Mare branch of W.T.A.U., a well-attended afternoon drawing-room meeting was held at "The Lodge," when addresses were given by Lady Elizabeth Biddulph and Mrs. Servanté. This was followed by the annual public meeting in the Victoria Hall, which was well filled by an enthusiastic audience. Mr. J. Jackson Burstow, J.P., C.C., presided, and the meeting was addressed by Lady E. Biddulph and Mrs. Servanté. The annual report was presented, which showed that an admirable work had been done, and that during the past year sixty fresh members had been enrolled.

The annual meetings of the council of the Church of England Temperance Society were held last week in Wakefield, under the presidency of the Bishop of London, who referred in his opening address to the prospects of temperance legislation. In the Music Saloon a crowded meeting of women was held; on Monday evening the Wakefield branch held its annual meeting in the Town Hall, Dewsbury. The Bishop of Wakefield, who presided, said he had been a total abstainer for over twenty years. The annual report stated that branches had been formed in seventy-one of the 166 parishes in the diocese. On Tuesday night a meeting of the United Kingdom Railway Temperance Union was held.

A conference of the Friends' Temperance Union of London yearly meeting, and the members of Bristol and Somerset, Devon and Cornwall, and Western quarterly meetings was held at the Friars' Meeting House, Broad Plain, Bristol, last week, the object of the conference being "to discuss some of the moral, social, and religious aspects of the temperance reformation, and the connection therewith of the Society of Friends, and its adult schools and missions." Amongst the subjects for consideration were, "The Use of the Press in Promoting Temperance Truths." "Methods of Promoting the Temperance Cause." A meeting was held, to which ministers and church officers of various denominations were invited. Mr. Fielden Thorp, of York, spoke on "The Claims of the Total Abstinence Movement on the Church of Christ," and Mr. F. Sessions on "Christian Ethics and Temperance Influence." A meeting was held for teachers, presided over by Mr. F. Sessions, and [illegible] F. Thorp and others.

## THE Y.M.C.A.

A HANDSOME building, costing about £4000, has been erected in Johannesburg, as a home for the Y.M.C.A.

Mr. A. Nichols has been appointed general sec. at Melbourne, in succession to Mr. A. P. Stockwell, who has returned to America.

Some members of the Plymouth Association have built and launched a "jubilee lifeboat," which is to be called the *Sir George Williams*.

The Association at Irvine has lately secured a hall for itself, consequently the members expect to extend operations during the coming winter months.

At the fourth anniversary of the Richmond (Yorks.) Association, held in the Town Hall, Mr. B. D. Procter read a satisfactory report of the work.

The Dundee Y.M.C.A. Sunday Bible-class has been rapidly and largely increased within the past few weeks. There has been an addition of seventy names to the book fund.

Mr. William Henderson has been engaged in visiting Associations in Dumfries and Galloway, and lately in Ayrshire. Reports are received of times of refreshing in both districts.

The annual business meeting of the Calne Association took place on the 22nd ult. There was a good attendance, and an excellent report and clear balance-sheet were presented.

The Brighton Association is running an excellent series of song services on one evening in each week, which is being largely attended by young persons of both sexes engaged in houses of business.

A series of revival meetings, lately held under the auspices of the New Bedford, Mass., Association, was largely attended by working men. At one meeting there were 400 mill boys present.

The Newcastle *Young Men's Magazine* reports vigorous work, decided progress, and a good spirit. The flourishing Sunday afternoon Bible-class has held its fifteenth anniversary with much interest.

The Middlesbrough Association, which has for some months past been in a somewhat languishing condition, has been much revived by a visit from Mr. W. Hind Smith. Friends are rallying, and there is prospect of a good winter's work.

Mr. R. Henderson Smith, Scottish Travelling Secretary, is presently visiting in the Dundee district. Co-incident with his visits the Bible-class work has been resumed for the winter in the Laurence Kirk, Kinneff and Kirriemuir Y.M.C.A.'s.

The *Young Men*, organ of the Sydney Y.M.C.A., is bright and lively, affording good evidence that the recent crisis tested but did not destroy the work. Another member of the Association, Mr. C. B. Garnett, has started for mission work in China.

The Misses Henderson, of Edinburgh, have kindly handed over at a nominal rent their large house and garden in Rotterdam-street, Thurso, to the Y.M.C.A., thus putting the Association in that town in possession of premises at once commodious and homelike.

Mr. R. H. Fisher, general secretary of the North Liverpool Y.M.C.A. has started an attractive little mid-monthly journal in the interests of his association, entitled *Unity*. Folkestone has also launched an organ of its own under the title of *The Monthly Record*.

The quarterly report of the National Council (Scottish) states that the Y.M.C.A. and Fellowship Union organisations are becoming among the most important training grounds for foreign mission work. "We are constantly hearing of movements among our Associations for the cultivation of the missionary spirit."

The seventh annual public meeting of the Burton Y.M.C.A. has passed off with great *éclat*. Alderman T. B. Lowe, J.P., the president, occupied the chair, and the principal speakers were Alderman H. H. Bemrose, president of the Derby Association, and Archdeacon Sinclair. Short reports were presented by the officers, showing an excellent twelve months' work.

*The Kerry Evening Post*, reporting the South of Ireland District Conference, which has just been held, says the attendance was very large and the proceedings enthusiastic. Mr. R. McCowen, J.P., presided over the public meeting, and addresses were delivered by Mr. R. Mabin, Mr. Robt. McCann, and others. Mr. J. C. Newsom, of Cork, was elected president of the district.

The membership of the Madras Association has increased in the past year from 268 to 393, and the aggregate attendance in the rooms on both sides of the city has been 74,115. Nine men's Gospel and devotional meetings and Bible-classes are held weekly, with an average attendance of 295. At least ten associate members have, during the past year, confessed Christ as their Lord, two of them having been baptized from heathenism. The receipts amounted to 4671 rupees, covering all expenses and leaving a balance of thirty-three rupees, all raised locally.

The Hereford Corn Exchange was well filled upon the occasion of the annual meeting of the Y.M.C.A. The Dean of Hereford presided. Mr. F. Lawrence read the annual report, stating that the Association was progressing in a very satisfactory manner. The addition of a reading room had been a great comfort to the members. The Dean said he had had some experience of young men's societies, and could testify to the great work the Y.M.C.A. was doing all through London. He felt that if they could only get the young men on the side of religion they need have no fear whatever for their beloved old country of England.

The annual conference of the South-Eastern District Union took place at Brighton on the 24th ult. While many associations reported good work, others were unable to do this; and a practical discussion took place as to the means to be employed to maintain the work already in existence and to establish it in new centres. It was agreed that, while the principles of Y.M.C.A.'s are fixed and unalterable, their organisation and methods must be flexible and adapted to the varying conditions of young men as they are found in the rural and agricultural districts, seaside resorts, as well as in the larger manufacturing and commercial centres.

The Lord Mayor of York, presiding at a Y.M.C.A. meeting held the other evening in the old Town Hall, Scarborough, said:—"I often wonder if you young men fully realise the important fact that this world, with all its prizes, is your inheritance. The men of mind and men of action who work the old ship, one by one, month by month, will relax their hold, giving place to young men. Young men of grit, of hard work, must make to the front in these days; the namby-pamby, lavender kid glove, and cigarette type must take a back place, or go under when the money their fathers earned is all squandered. I should not like to preside here among you young men without offering you just one word. Be real, abhor shams. An insincere man, a hypocrite, this world loathes. Shakespeare calls him a man who steals the livery of heaven to serve the devil in. Be industrious. Men of painstaking toil make the world and save the world. Be pure. Sin, uncleanness, make men weak, make men cowards. 'Conscience makes cowards of us all.' Aim high and climb well, but never make the prostrate form of a brother man a stepping-stone on which you may climb to a higher height. Be kind, be brotherly. Don't bet. Never handle dirty money. The winner of a bet should feel a sense of theft, because he has rendered no service and given no equivalent."

There was a crowded gathering of young men at Exeter Hall on Friday evening, when a reception was held by Sir George and Lady Williams, to inaugurate the winter's work, and to signalise the reopening of the premises after extensive internal alterations and improvements. No pains had been spared by the general secretary, Mr. J. H. Putterill, to make the occasion a thoroughly enjoyable one; and his efforts were crowned with complete success. Both large and small halls were requisitioned, as well as the council chamber, reading and drawing rooms, the parlour, the restaurant, and the corridors and annexes. The decorations were profuse; the band of the Royal Fusiliers had been engaged; there was a recital on the great organ; and other excellent instrumental and vocal music was performed. There were also a great number of interesting art and other exhibits on view. Through the generosity of many friends special displays were made of Christmas supplements, pictures, panels, and photographs, of pottery and electrical and telegraphic apparatus. There was a limelight exhibition of Association pictures; and Sir George and Lady Williams kindly placed on view the many interesting souvenirs recently presented to themselves in connection with the jubilee. At nine o'clock the guests assembled in the large hall, where short addresses were delivered by Sir George Williams, Mr. J. H. Putterill, His Highness Prince Ademuyiwa, and Mr. E. J. Kennedy. We hope the ranks of the Association will be largely reinforced as one result of this most interesting gathering.

THE SOLDIERS' CHRISTIAN ASSOCIATION is showing an interest in time-expired men. The secretary, Mr. A. H. Wheeler, writing in behalf of Christian soldiers returning from India during the trooping season, says:—"Coming back into a market already glutted, these men have the greatest difficulty in getting situations, although most of them have exemplary characters of long standing. I feel sure it has only to be made known, to enlist the sympathy of a great number of readers of THE CHRISTIAN. I shall be glad to forward particulars to anyone having situations vacant." The headquarters of the Association are at Plymouth. There are now 130 branch and regimental secretaries of the Association in the United Kingdom, and the roll of officer members is rapidly increasing. One of the latest enrolled is General Lord Wolseley, who has also become a member of the joint council of Y.M.C.A.'s and S.C.A.'s at Exeter Hall.

## THE Y.W.C.A.

THE Newtownards Branch has inaugurated its winter session by a capital meeting, when cheering accounts were given of progress and results, not least in the Bible-class.

A conference of Y.W.C.A. secretaries of Dublin, Wicklow, and Wexford has been held at the charming Holiday Home at Greystones. Much time was spent in prayer, and various practical matters were discussed. Papers were also read on themes such as "The Spirit-filled Christian," "The Vessel and its Use," "Our Responsibility," and so on.

The twenty seventh anniversary of the Finsbury Institute, 14, Finsbury-square, has been celebrated. Miss Baldwin, the superintendent, is one of the oldest Y.W.C.A. workers. A good number of students are attending the evening classes, and the gymnasium continues popular. The spiritual work also is prosperous. The Sunday and week evening Bible-classes are well kept up by the members.

The annual meeting of the Ealing Institute has been held at the Shaftesbury Hall, Ealing, when there was a large attendance. Major-General Hutchinson presided. The report, read by Mr. W. Hedges, shows that considerable prosperity has attended the work of the past year. The members and associates number 171, making, with thirty-six hon. associates, a total of 207. The Bible-classes are well attended, and highly appreciated. The members have their own representative in the foreign field at Jaunpore. Rev. J. Summerhayes, Mr. Wellington Taylor, and the chairman spoke in commendation of the work, and an address was given by Rev. E. A. Stuart.

The thirteenth annual tea was recently given to the members of the King's Cross Y.W.C.A. at Percy Institute. Some alterations and improvements have just been completed, and very bright and pleasant were the rooms. About 138 responded to the invitation. Tea was followed by a bright and enjoyable meeting, during which twelve new members were received. Mr. W. T. Paton, although still suffering from his recent illness, had come to speak a few stirring words, which were followed by an earnest address by the Hon. Emily Kinnaird. The work of the Institute is being greatly blessed in the neighbourhood. Regular visits are paid to the large factories around, and open-air meetings are held during the summer months, every effort being made to induce the young women of the neighbourhood to come to the Bible-classes and prayer-meetings held at the Institute.

## CHRISTIAN ENDEAVOUR.

ENDEAVOURERS of New York and Brooklyn have held an Inter-urban Rally, in which Mr. Sankey, amongst others, took part.

In Montreal one prayer-meeting Endeavour committee meets weekly with the aged who cannot attend church prayer-meetings.

*The Cumberland Presbyterian* expresses the opinion that a present and pressing need is not fewer or less fervent interdenominational Christian Endeavour conventions, but more and more frequent denominational Endeavour conventions.

"The indications already are that the Christian Endeavour Society will exert its influence on the temperance question, and exert it in a very practical way, not stopping with mere resolutions," so says the editor of the Birmingham, N.Y., *Republican*.

At Clear Water, Mo., a church has been organised as the outcome of a two weeks' revival, brought about by the little Christian Endeavour Society. This is the first church in the place, although there has been a Sunday-school here for several years.

The Upper Holloway (Baptist) Y.P.S.C.E. celebrated its second anniversary on October 18. The pastor, Rev. J. R. Wood, presided. The report showed that the present membership is seventy-nine active, eight associate, fifteen honorary, total 102; the numbers having nearly doubled since the first anniversary. By means of the Missionary Prayer Union, the Society has undertaken the support of a native preacher in Dacca, Eastern Bengal. Gospel and children's services and temperance meetings are conducted by this Society, also assistance has been given in open-air services and at various halls.

CONFERENCE HALL, CLAPHAM-ROAD.—A united Christian Workers' meeting was held on Thursday, October 25, for tea and conversation. At 7.30 the meeting was presided over by Rev. C. H. Sturdy; and short addresses were given by Revs. J. Grundy and Henry Hewitt, Mrs. Meredith, and others, representing the various sections of the Church of Christ, and of Christian work. These meetings are to be held (D.V.) the last Thursday in each month, and accredited Christian workers can obtain tickets from the secretary, 143, Clapham-road, S.W.

## PERSONALIA.

**Rev. Theodore Meyer,** the venerable Presbyterian missionary to Jews in Whitechapel, is about to retire owing to advancing years.

**Rev. J. Guinness Rogers, B.A.,** has acceded to the request to become the consultative editor of *The Independent and Nonconformist*, the official organ of the Congregational denomination. This change has been brought about by the retirement of Rev. D. B. Hooke, who has become secretary of the Colonial Missionary Society.

**Dr. Newman Hall.**—Last Sunday and Monday Dr. Newman Hall was preaching at Cardiff, Tuesday and Wednesday at Newport, Thursday afternoon and evening at Abertillery at the County Union. At all his evening sermons, whatever the occasion, the sermon merges into a mission prayer meeting, and hands are held up in considerable numbers for prayer and confession.

**The Late W. I. Palmer.**—*The Friends' Quarterly Examiner* for October 30 contains an article on William Isaac Palmer, the philanthropist, who was a member of the Society of Friends. It is written by Mr. William Noble, who was closely united with Mr. Palmer in connection with efforts to propagate total abstinence principles. The article is specially interesting at the present crisis of temperance reform, as it contains several extracts from William Palmer's letters, which have proved prophetic.

**Mr. James Crabb,** whose prosecution for alleged perjury has been followed with the deepest concern, has been acquitted. The circumstances were these:—"Mr. Crabb believed he saw a policeman drinking while on duty, and a prosecution of the publican who sold the liquor followed. That prosecution failed, Mr. Crabb's testimony being uncorroborated. The Licensed Victuallers' Central Protection Association then instituted a prosecution against Mr. Crabb for perjury. That base and groundless charge was completely disproved."

**Rev. John Gow** has been labouring in New Zealand with great acceptance for the past twenty-nine years, where, according to the "Story of the Otago Church," "his dignified presence, good sense, and wise counsel in the Church courts there have been held in high respect, whilst outside of denominationalism altogether he has been a recognised leader and trusted counsellor in revival and evangelistic work. His old flock in Carmyllie, Forfarshire, amongst whom he laboured for over seventeen years as successor to Dr. Wilson, will be interested to hear that Mr. Gow is still enjoying good health, although now considerably beyond the allotted "threescore years and ten." Miss Isa C. Gow, niece of Mr. Gow, who, after being engaged in deputation work throughout Scotland whilst home on furlough from Rajputana, India, is now returning to her old sphere of labour, would, whilst thanking the friends who have sent her papers in the past, take this opportunity of informing them that her address is again, Mission House, Beawar, Rajputana, India. She expects to reach India about the end of October by P. and O. s.s. *Arcadia*, leaving Sydney, October 1.

THE SOLDIER does not expect always to march in dress parade. Doubtless such military displays are occasions of exultation; but that is not what men become soldiers for. The fatiguing march, the exposure, the deprivation, the terrible battle with wounds and death momentarily threatening, are the services for which he has enlisted. He who endures them is a good soldier. So a good soldier of Christ must be able to endure hardness, and must expect it. Paul learned how to suffer, and we account him a hero, because he did not murmur nor charge God foolishly, nor abate one jot of his faith. His faith was stedfast, trial did not weaken or alter it. His emotions were changeable, but his faith was fixed; and he went through all his sufferings in a spirit of triumph, because his faith was so strong.—*N. Y. Independent*.

MISSIONARY PRAYER UNION.—More than the usual interest attended the quarterly meetings of the Missionary Prayer Union, in the West Cliff Tabernacle, Bournemouth, on Sunday, October 28. Rev. R. Wright Hay, of Dacca, preached morning and evening, and addressed the Sunday scholars and the members of the Prayer Union in the afternoon. The report, read by Mr. Feller (the secretary), showed that there are now eighty-seven members of the Prayer Union, and that the amount received from them during the last quarter is over £26. Part of the collections taken on Sunday will be added to this amount, so that about £35 will be sent up for the support of Mr. Hale, their own missionary in Agra. Pastor Geo. Wainwright read a letter from Mr. Hale, which reported that though he had been down with fever he had now fully recovered, that he had acquired the language, and that he was learning more useful lessons as to methods of work from the American Methodist Mission.



## EVANGELISTIC NOTES.

**Mr. James Wharton** is holding a three weeks' mission in the Congregational Chapel, New-road, Tuebrook. The meetings are being well attended. Prayer is asked that there may be great showers of blessing alike to saint and sinner. H. G.

**Mrs. S. J. Alexander,** of Dalston, has conducted a mission at Queen's Park, Kilburn. Many sinners yielded themselves to the Saviour, while great blessing was realised by Christian people. At the farewell tea and meeting, on Oct. 23, Mrs. Alexander gave a short address to the new converts.

**Liversedge.**—Mr. W. R. Bradlaugh is conducting a twenty-two days' united mission in the various Nonconformist places of worship here. A special feature of the work has been the services for men on Sunday afternoons. The mission closes on Sunday, November 11. Much blessing is attending the effort.

**Messrs. Weaver Brothers** are having a good mission in Leith. The meetings are being held in the Central Hall, which is the largest in the town, but too small for the crowds coming together. The ministers are helping heartily. Blessing is being granted, and men and women are coming out and confessing Christ.

**Mr. J. W. Moodie** has completed a series of evangelistic meetings in the Free Church, Bervie. The services aroused the interest of all classes. The meetings extended over two weeks, and the attendance increased to the end. There were cases of professed conversion, and the spiritual life of Christians was deepened. A. W.

**Mr. Charles Minor.**—Colonel Hadley writes to us from New York: "Mr. Minor has been addressing large audiences at St. Bartholomew's Mission. Many have, through his earnest efforts, surrendered to the Saviour. He has received a call to lead a meeting at the Madison Square Church Mission (Dr. Charles H. Parkhurst's), and other requests for service are coming in."

**Walton-on-the-Hill, Epsom.**—Mr. John Johnson, of the Evangelisation Society, has concluded a fortnight's Gospel services in the Mission Hall here. The meetings were well attended and very impressive. Believers have been much blessed and encouraged. Men who seldom came to hear the Gospel were brought to their knees, and several have professed faith in Christ. H. Witton.

**Mr. E. P. Telford.**—The Farwig Wesleyan Mission Hall, Bromley, Kent, on Sunday night, was thronged to the doors, and an overflow meeting was held in the schoolroom, conducted by Mrs. Telford. At the close of Mr. Telford's sermon in the large hall one after another rose in all parts of the great audience and testified their decision for Christ. The mission continues until Friday, November 2.

**Gospel Tent Work in Bath.** — For fourteen weeks our large wooden-sided tent has been pitched in Oldfield Park. This summer, not only has there been a great interest awakened, but likewise sustained throughout the season. A goodly number have professed conversion. Backsliders have been restored, and the children of God greatly helped, strengthened, and encouraged in the Divine life. Jas. A. Vicary.

**Mr. Henry Bray,** of the Evangelisation Society, has concluded a successful mission at the United Methodist Chapel, East Harptree, Somerset. The meetings were well attended and thoroughly appreciated. The Spirit of God was evidently at work in the hearts of the people, several having testified of good received during the mission. Believers realised the meetings to be "times of refreshing," and many have been led to rejoice in the full and free salvation that has been proclaimed.

**Barnstaple.**—Mr. David Rea, of Belfast, has concluded ten days' Gospel meetings here. Each Lord's day the music-hall (the largest hall in the town) was filled. God's people have been stirred up, helped, and blessed. Many souls have passed from death unto life. There was a very evident work of God's Spirit in deep conviction of sin and repentance, and subsequently the peace through believing, and confession with the mouth unto salvation. The daily prayer meetings were well attended and a very blessed season; a large number of requests for prayer and praise were sent in. We thank God for our brother's visit. W. H. S.

**Mr. W. R. Lane** closed an eight days' mission at the Conference Hall, Y.M.C.A., Stratford, on Sunday last. It was a season of very great blessing, for which we are devoutly thankful to God. Over one hundred were dealt with in the inquiry room by earnest workers, who, with the Word of God in their hands, pointed them to Jesus, the Saviour of sinners. On Thursday and the two Sunday evenings the meetings were attended by about 1800 people; on other evenings from 700 to 800. The first few meetings seemed to be especially blessed to those whose hearts had grown cold. Many of these were again restored, and were filled with the joy of the Lord. B.

**Mr. William Forbes** closed his mission at Blochairn Free Church, Glasgow, on Thursday last. The congregations were large, and many were found in the inquiry rooms. He has since given addresses in connection with Rev. George Gladstone's church.

**Church Parochial Mission Society.**—The following missions, among others, have been arranged for November:—Rev. W. Hay Aitken, Oct. 20—Nov. 5, St. Paul's, Hounslow; Nov. 10-26, St. John's, Chelsea, S.W.; Rev. J. S. Barrass, Nov. 15-26, Edensor, Longton, N. Stafford; Rev. T. E. Cleworth, Nov. 25—Dec. 3, St. Paul's, Southsea; Rev. A. J. Harrison, B.D. (Evidential Missioner), Oct. 28—Nov. 2, Hoddesdon, Herts; Nov. 16, 23, 30, Birkenhead Church League, Y.M.C.A. Hall; Rev. J. H. Haslam, Nov. 10-21, Purley, Surrey; Rev. Canon Lester, Oct. 31 and Nov. 1, Eccleshall, Stafford; Nov. 24—Dec. 3, Woolton, Liverpool; Rev. Dr. S. C. Morgan, Oct. 27—Nov. 3, Lawley, Salop; Nov. 4-14, Dawley, Salop; Rev. Dr. Morris, Oct. 28—Nov. 12, All Saints, Kilvey, Swansea; Nov. 17-27, Etruria, Stoke-on-Trent; Rev. James Stephens, Oct. 20—Nov. 9, Skelton, York; Nov. 4, St. Martin's, Charing Cross, W.C.; Nov. 19-28, Business Young Ladies' Association, Manchester; Rev. F. S. Webster, Nov. 17-24, St. Cuthbert's, Wells.

## OBITUARY.

### MISS MARY HAKE, BARNSTAPLE.

Many will hear with sorrow of the departure of Miss Mary Hake, of Barnstaple, so well known for her faithful and thoughtful hospitality to servants of Christ. It had been her privilege for many years to minister to her honoured father and to his beloved yoke-fellow, Mr. R. C. Chapman.

### MR. JAMES WATT, BERLIN.

The death is announced of Mr. James Watt, agent general for Germany and Switzerland of the British and Foreign Bible Society. He resided in Berlin, but died suddenly while on a visit to Lausanne. He was under fifty years of age, but if the length of life is to be reckoned by deeds rather than years, his record must be pronounced a full one. He was at once a cultured and amiable Christian. Having lived in Persia and Russia, and prosecuted studies in Oriental as well as European languages, he was a very valuable agent of the Society which he represented. He will be seriously missed by the English community in Berlin.

### REV. JANI ALLI, CALCUTTA.

Many will hear with regret of the death, on the 15th. inst., of Rev. Jani Alli, M.A., of the C.M.S. Mohammedan Mission in Calcutta. He was a convert from Mohammedanism, having been brought to Christ through the teaching received at the Noble College at Masulipatam. He had many friends in this country; his last visit was in 1892, and those who heard him in public were greatly impressed by his earnestness, humility, and spirituality—an impression which was deepened on being brought into closer relationship with him. A life such as Mr. Alli's, as the result of missionary labour, amply compensates for the toil and money expended.

### REV. C. W. FORMAN, LAHORE.

This devoted servant of Christ, who for forty-six years has laboured in India, has been called home. He belonged to the American Presbyterian Mission. His work began in 1848 at Lodiana, whence he moved in the Punjab on its annexation. Thousands of men now occupying positions of every grade in and out of Government service were trained for the duties of life in the school founded by him. This school has been somewhat pre-eminent among the Mission schools of the Punjab as an evangelistic agency. Throughout all his long years of labour he was a preacher as well as teacher, being peculiarly successful in bazaar preaching. Says *The Punjab Patriot* (non-Christian):—"A prince among missionaries, Dr. Forman will long be remembered in this province, not only as a believer and worker in Christ, but for the noble unselfish life that he led throughout his long career, extending over nearly two generations. In everything that he did the life and teachings of the Prince of Peace were his guide."

THE MORAVIANS are declared to have been not only the first community to send missions to the heathen and the lepers, but also to prosecute the evangelisation of the Jews. Of course, the reference is to the beginning of modern missionary enterprise, which is a return in some measure to the primitive model, when scattered believers "went *everywhere* preaching the Word." In the October *Moravian Quarterly* the following extract is given from a private letter:—"Have you ever been to Herrnhut, in Germany, among the Moravian Brethren? I was there last month. Never in my life have I thought that there was such a town in the world where every resident is a true Christian; where spiritual life is at the highest state; all the inhabitants like one family; a short service in their chapel every day in the week. As I think of my visit there I feel as if I had been to a fairy land."

# The Christian.

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## Notes and Comments.

THE disastrous foundering last week of the s.s. *Wairarapa* on the coast of New Zealand, with great loss of life, is one more illustration of the perils of the sea. The disaster, which happened during a heavy fog, has created a profound sensation throughout the Colony, and much sympathy will be felt in this country, to which several of the ill-fated passengers belonged.

Commissioner H. H. Johnston's report on his three years' work as administrator in British Central Africa, issued as a Blue Book, is a valuable document, and deserving of study by all interested in the civilisation of the Darkest Continent. His remarks on the slave trade are in the main full of encouragement, but the baneful traffic yet lingers in certain districts. The industrial and civilising work of the various missionary societies in Central Africa is highly spoken of.

The struggle over the "Empire" Theatre, which the directors are prolonging by legal proceedings, is raising a host of related questions with which Purity workers have long been familiar. The great principles underlying this reform have been grasped in refuges and homes for the fallen. The accommodation for domestic servants, especially in rich houses, is one of the things on which light will have to be shed. If there has to be so much air for children in schools and for workmen in factories, there ought to be decent sleeping places for servants, and they ought not to be so situated in the house as to put domestics in the way of temptation.

To us it is an astounding question to ask, "Should the same standard of morality be required from men as from women?" and the asking of it reveals a strangely degraded state of feeling in the community. Do men wish to be thought of as a lower moral order than women? Are they morally weaker? Has God made a different law for them? Are we also to relax the law of truthfulness and honesty in order to suit them in the market? After all the talk we have heard of the superiority of men to women, this is a dreadful fall from the pinnacle of superiority. We have no doubt, however, that the manhood of England will uphold the equality of the moral standard. The law of God says nothing about sex.

In every moral struggle, while the issue will be decided by principle, the evil falling before the good, the phases and the length of the struggle are often greatly affected by the money which is on one side and the want of it which is on the other. Generally the long purse is on the wrong side. Any form of iniquity to be assailed is generally a vested interest as well. The difficulty over Diana is the difficulty as to making money out of the manufacture of her shrines. The mere worship or superstition counts for less than the profit and the living. It was the same with slavery. It is the same with heathenism; with the drink traffic; with impurity. Money is the grand citadel. Its power can only be undermined by moral means. Conscience must be aroused, and once that is done, neither 70 per cent. nor 100 per cent. can save the evil thing. The fight now in London is not with impurity alone, and as such, but with rich men who are exploiting girls for gain.

It is hardly possible to read the account of the destruction of any city or state that has once enjoyed a proud pre-eminence in the world without being struck with the fact that its weaknesses and dangers abound among ourselves. That they have more powerful and living counteractives here than they had in former days may be true, and, if so, the problem is so far changed; but all depends on that. How like our modern London in several respects is the picture given in the Story of Venice as told by Alethea Wiel. She says:—

> A passion for amusement, gambling, masquerades, and every kind of revel had absorbed the Venetian mind; the characteristic of the age was frivolity, licentiousness, and wantonness, and an indelible stamp has been left on the Venetian life of that century by this marked and universal characteristic. Never before were morals at so low an ebb; conjugal fidelity was an unknown quality; and the example set by the rich spread like a disease through all ranks of the town.

We seem to be in danger from the exacting business demands in the day which create a craving for amusement at night; the abnormal on one side never fails to create its evil correlative on the other. Only the quiet holy service done for God can keep mind and heart in that stable repose which has no need of doubtful pleasures.

As Mr. Athelstan Riley, and others who have agreed with his School Board policy, are now, with doubtful purpose, declaring themselves "supporters of the Compromise of 1871," some who would act conscientiously in the impending contest are finding difficulty in making up their minds. It seems to us unquestionable that any concern which Mr. Riley and his friends may show for the Bible and its teachings, is directed mainly to the attainment of ecclesiastical ends. The fact that Mr. Riley is an avowed High Churchman has not had the notice it deserves, while the additional fact that he is the editor of a book inculcating Mariolatry and other Popish errors has only just been made known to the general public.

In *The Echo* of October 31 an account was given of Mr. Riley's little book "The Hours or Little Office of the Blessed Virgin Mary," taken from the Sarum Breviary. It consists of eight "services," to be recited daily at stated intervals. "Hail Mary!" is frequently repeated, and the Virgin is addressed as "Mother of all Grace," and "Mother of God!" To proclaim himself "a loyal member of the Church of England," and to declare that he has "not the slightest intention of forcing his private religious opinions upon the children of the people," are considerations that afford no guarantee whatever of Mr. Riley's competency to conserve the highest and best interests of the rising generation.

Amid the prevalent party dust-throwing Christian people are in danger of overlooking the fact that the party styled "Progressive," as well as some of the Independent candidates, stand consistently by the Compromise of 1871, with its syllabus of Bible reading. The fact that Secularists fall into line with these candidates, in opposition to the Reactionary party, with its strong sacerdotal supporters, is not at all surprising; and surely Christian Progressives cannot be blamed on that account. It is for earnest Christian people to do their utmost to retain the Bible in the schools; by throwing the weight of their influence into the opposition, they will at once neutralise High Church machinations, and ensure the continued combination of religious education with a proper regard for liberty of conscience.

Rev. T. J. Gaster, vicar of All Saints' Camberwell, in a circular letter, thus hits the nail on the head:—

> The circular, though Scriptural, is only a trap to catch votes for the candidates approved of by the section of the Established Church popularly known as "Sacerdotal" and "Romanising." (2) The circular is (figuratively) written on tissue paper, and when held up to the light you can see the Pope, "Cardinal" Vaughan, and the English Church Union behind it. If the lower middle-class children are to be religiously taught on open Bible principles, and not through the medium of a test invented by Sacerdotalists, we must take care to vote for candidates who advocate "AN OPEN BIBLE AND NO CIRCULAR."

It is said by *The British Weekly* that in one of the crowds which were dispersing after service on "Citizen Sunday" a remark was made to the effect, that "the time will soon come when we shall have to appoint a special Sunday in the year for preaching the Gospel." No doubt the demands for special forms of service which pour in upon ministers are becoming burdensome. Yet there is a good side to them. They are—as in Temperance Sunday—a kind of moral support to the minister, and they also serve to give point to his practical application of great evangelical principles. Indeed, if the topics and lessons, such as the duties of citizens, are not in the Gospel they had better not be dealt with at all; but these great themes are there. They only want to be treated as Gospel themes in a Gospel spirit. From what we have observed, we cannot but think that great good will come to London out of "Citizen Sunday."

A writer in *The Westminster Gazette* is drawing aside the curtain which has hidden the mysteries of Theosophy from public view, and the exposure is humiliating in the extreme. The signs and wonders of Neo-Buddhism all disappear before the searchlight of reasonable inquiry; and the Mahatmas, who have been apostrophised as Sages, and obeyed as Masters, have been traced to the point of *nirvana*, or personal non-existence, and then, by a process rather shocking to the initiated, found "re-incarnated" in the "astral bodies" of schemers, whose game of hoax has, it is hoped, now come to an end. All the "objects" of the Theosophical Society

are now discredited ; but especially is it shown that a thirst for the marvellous has been met by a system of bamboozling which has been carried on since Madame Blavatsky's death pretty much as it was for years before. The writer speaks of Mrs. Besant with personal respect, but in view of the childish phenomena—messages from Mahatmas, etc.—by which she has been "taken in," he maintains that in future any evidence of hers on questions calling for the exercise of observation and common sense will be of no value whatever.

It is clear that the information embodied in these articles has come from the inner circle of the Theosophical Society. This means that some have discovered the deception which has been practised upon them. So far, good. The exposure gives a new meaning to "The *Occult* Philosophy," and will, we trust, afford a new point of departure for some who have been ensnared by the system. To account for the universe without the postulate that God *is;* to think of religion without allowing that God *has spoken;* to talk of a brotherhood of humanity without recognising that God *loves:* these are the impotent positions of Theosophy. The spiritual needs of man claim a hearkening to God's message and a response to his appeal,—to cease from human supports, and to centre the affections in, and rest the soul upon, a self-revealing God, who graciously says, "Beside Me there is no *Saviour*." We trust "The Light of the World" will speedily illumine those who are, in an unexpected sense, in these articles brought face to face with "Isis very much Unveiled."

The civic struggle in New York for purity of government and uprightness of character in the Government is now at its hottest. The veteran Dr. Cuyler has entered the fray, sounding a clear war-note in an article on Tammany Hall in *The Evangelist*. He says: "The popular uprising this fall is an uprising of the public conscience among good citizens of all parties, all creeds, and all colours." Bad and self-seeking men have too long been allowed to run the political machines in the great American cities, but better days are evidently dawning.

We know that the devil can cite Scripture freely for his own purposes. Some of his disciples across the Atlantic are doing the same thing, judging from the following paragraph which we take from the Boston *Congregationalist*:—

> Some of the good women in New York City, having sought to cleanse the streets of indecent theatrical posters, have been met by the impudent misapplication of the Scripture passage, "To the pure all things are pure." The meaning of that verse, evident not only to the average Greek scholar but to any clean-minded man who reads it in English, is not that things in themselves impure become pure when seen by a pure man, but that everything which belongs to a pure man is pure. In other words, a decent person will not allow himself to be surrounded by indecencies. The passage, shamelessly quoted in defence of coarse and disgusting pictures on the walls and fences of the public streets, is a severe indictment against the character of the people in any community in which such pictures are to be seen.

Whatever view may be taken of some of Count Tolstoi's utterances, we think that earnest Christians of all churches will agree with these words which he recently sent to an English correspondent:—

> The community of which mankind now chiefly stands in need must consist, not of men who will unite in pursuit of certain economical aims advantageous for themselves, like that "Brotherhood Trust" of which you sent me the description, but of those men who are dispersed everywhere, and have once for all renounced all worldly aims and have devoted themselves to the service of God.

Unselfish consecration to the good of man for the sake of the love of Christ has always been the power which has told upon the life and habits of the world, and it is as much wanted to-day as ever. The clamour for improved social conditions—and we plead for these improvements—only serves to make us feel more deeply that we must change the heart and save the soul, if we are to do any permanent good.

In his "Samuel Rutherford and Some of his Correspondents" (*Oliphant, Anderson, & Ferrier*), Dr. Alexander Whyte has given us a book for which all lovers of a pure spiritual life will thank him. He has vividly placed before us some of the ablest and most devout of the Covenanters, both men and women. His book, wherever it is read, will do much to redeem the Covenanters from the odium which has come upon them from the writings of men who could not understand them, because they did not sympathise with their principles and aims. He points out in one place that it was a remarkable feature of a remarkable time in Scotland, that so many ladies of birth, intellect, and influence, were found on the side of the persecuted Covenanters. There was something not unlike it in the ten years' conflict that culminated in the Disruption. It seems to us to be characteristic of all times of intense religious feeling. There were more of the higher classes associated with Nonconformity in the years of persecution than we can remember ever since; and Methodism had more of them at the beginning than it has now. Conflict and suffering for the truth always do good in every class.

A sight of the deepest and most sacred thoughts of a devout heart sometimes produces a deep and saving impression upon the ungodly. Is it not largely the secret of the influence of the Psalms? The deepest feelings and thoughts of souls seeking God or rejoicing in Him are here told forth with perfect simplicity, and men through all time feel their tone of reality. Here is an instance from the time of the Covenanters. Lady Boyd kept a daily journal, which she was busy writing one night, when her godless son returned from a hunting supper-party. He ventured to knock at her door, and ask why she was up so late. "Without saying a word, she took him by the hand, set him down at her table, and pointed him to the wet sheet she had written." He read it, rose up, and without saying a word went to his own room. All his days he looked back upon that night as the time when he was saved from the snares of sin. Testimony to the grace of God and to the reality of the Divine life is beyond price.

The experience of holy men is often a useful guide to other souls. These words of Baxter's are full of meaning to those who have been led out of the wilderness of self into the fulness of Christ. "I was once," he says, "wont to meditate most on my own heart, and to dwell at home and look little higher. I was still poring either on my sins or wants, or examining my sincerity. But now, though I am greatly convinced of the need of heart acquaintance and employment, yet I see more need of higher work; and that I should look more often upon Christ and God and heaven than upon my own heart. At home I can find distempers to trouble me, and some evidences of my peace; but it is above that I must find matter of delight and joy and love and peace itself." And truly we are changed into the image of the Object we contemplate. To look unto Jesus is to become like Him.

A German writer has been making a special study of the phrase, "In Christ Jesus." He finds that it is used 164 times in the Pauline writings. The conclusion he reaches is that the formula is used to express the relation of the Christian to Christ Jesus; it is the proper Pauline expression of the highest concentrated inner fellowship of the Christian with Christ. Perhaps the ordinary Christian mind has as clear a conception from experience as can be gained from any amount of study and investigation, valuable as that may be. It regards itself as livingly united to Christ Jesus, drawing from Him all support and inspiration to be on earth as He was. He is the Vine, we are the branches. He has all fulness, and from that fulness we are permitted, and by union with Him are able, to draw all grace. In Him we shall be glorified, in Him and with Him.

## The Oxford Convention.

The twenty years that have elapsed since the Conference of 1874 have given ample time to review the whole movement now associated with Keswick. It is, of course, not to be wondered at that the High Church party stand aloof, since a movement embracing Churchmen and Nonconformists could not be tolerated according to their principles. But it is perhaps a little surprising that some who call themselves "old-fashioned Evangelicals" should still view the teaching with suspicion, or at least with doubt.

For what was to be heard last week at Oxford? The clearest and most unmistakable disavowal of any perfectionism, or removal of the roots of sin; the entire denial that the teaching leads to passivity and "quietism"; the insistence on the most absolute sincerity of heart and life before God the greatest possible honour placed upon Christ's Person and Work, and the Power of the Holy Ghost, and the clearest prominence to God's Word as the warp and woof of the teaching.

The truths taught were admittedly not new, but old truths newly emphasised, and so far from being antagonistic to the soundest and most old-fashioned evangelicalism, they were clearly the complement of it, by enabling the believer to see how Christ is made to us not only righteousness for a guilty past, but sanctification for a needy present; and how the Holy Ghost can and will make real to us the "unsearchable riches of Christ" for daily life, daily worries, daily duties, and daily service.

So long as the movement has the keen analysis and intellectual power of Mr. Webb Peploe, the solid and balanced scripture knowledge of Messrs. Moule and Brooke, and the practical, earnest spirit of Messrs. Hopkins and Meyer, to say nothing of some of the younger men who are worthily coming forward on the same lines, it will not and cannot be otherwise than blessed of God. T.

## GATHERED GOLD.

Prayer is the peace of our spirit, the soul of meditation, the rest of our cares.—*Jeremy Taylor.*

All the world is but as one orphanage, so long as its children know not God, their Father.—*Ruskin.*

A guilty conscience cuts the sinews of importunity in prayer.—*Chas. Graham.*

Give admittance to Christ, and deny entrance to all others. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust only in men.

## "Christ, the Wisdom of God."

"Have I been so long time with you, and yet hast thou not known Me, Philip?"—John xiv. 9. "The brightness of His glory, and the express image of His person."—Heb. i. 3.

The superiority of our Lord Jesus Christ to his own age and to every age cannot but impress all honest readers of the Gospels. The point should be constantly insisted upon, especially in these days, when so much stress is laid upon the doctrine of man being the result of his environment. Jesus was the opposite of his environment, nor can we conceive of any age that could have given Him being; rather are the ages, so far as they become purer and nobler, the effect of his influence upon them. He makes them, not they Him. Dr. Fairbairn gave earnest expression to the truth of our Lord's superiority the other day at Oxford, when he said,

Jesus far transcended all the conditions of his life. How brief that life was! Three years in public, and twenty centuries in inexhausted power! Can you explain it through the conditions? Here are we, a free people, with centuries of freedom in our blood; He, the son of a bonded race, and, yet the very father of freedom. We, the heirs of a splendid inheritance of learning and letters; He, unskilled in letters. We, with all the world open to us—distant lands brought near; He, shut up in a little land, amid a little people hating the Gentile and fearing the Roman Governor. The only explanation is that this Person came straight from Eternity, out from the bosom of the Father, sent here to declare Him.

With all that is said here as to the ascendancy of our Lord Jesus above all the conditions of his life we cordially agree. But we confess to a deep and painful sense of incongruity and anomaly in the assertion that "this Person, who came from Eternity, out from the bosom of the Father, sent here to declare Him," was "unskilled in letters." Was He really so? The words remind us of the wondering question of the Jews, "How knoweth this man letters, having never learned?" They did not find Him unskilled in letters, but were amazed that, having (so far as they knew) never learned, He should have been so skilled in letters that they, who had learned, were unable to answer Him.

Is there not prevalent misconception of who Jesus was? The prophets foretold of Him as Immanuel, God with us. The Mighty God, the Everlasting Father, the Prince of Peace, whose goings forth have been of old, from everlasting. The Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of Jehovah. Awake, O sword, against my Shepherd, and against the Man that is my fellow! The evangelists declare that He is the Son of God, that the only-begotten Son who is in the bosom of the Father, He hath revealed Him. He said Himself, "I and my Father are one; he that hath seen Me hath seen the Father." The apostles declare that He was God manifested in flesh. They quote of Him such Psalms as say, "Thy throne, O God, is for ever and ever!"

We do not derogate from his humanity when we say that He is more than man. Man as he is does not represent the true humanity. The image of God is defaced, and the image of the evil one has been impressed upon us. But Jesus is truly Man; He, and not one of us, is God's ideal Man. He was unique. He was not born into the world as we are, but by the immediate power of the Holy Ghost. The words He spake were the words of God. The Father was well pleased in Him, and his command has gone forth to all the world, "Hear ye Him." Are we not wanting in reverence, and even in consistency, when we contrast with ourselves, as "the heirs of a splendid inheritance of learning and letters," Him in whom are hidden all the treasures of wisdom and knowledge, and in whom dwells the fulness of the Godhead bodily? What are learning and letters in comparison with Christ, the power of God and the wisdom of God?

It may be said that these words refer to Him in his resurrection glory. Yes, but what He was from Eternity and will be to Eternity, that He was when He was here on earth. To this the Transfiguration bears witness, when the glory of God, which filled the living temple of his body, shone for a moment through the veil of his flesh. A poet has said of the stars:—

Soft they shine
Through that pure shrine,
As beneath the veil of Thy flesh divine
Beams forth the light
That were else too bright
For the feebleness of a sinner's sight.

M.

## Union of the Churches.

We have heard a good deal of projected union among the Churches of recent years, and the conferences convened at Grindelwald have brought the matter more particularly under our notice of late. What amount of success will be achieved by these it is yet too soon for us to determine; but that every year seems to make a very considerable amount of ultimate success more probable may be very generally conceded. That their success in any considerable degree may involve a very real danger to our Christian liberties is perhaps not so patent to all; and yet to every thoughtful man, able in any measure to recognise the signs of the times, it must be sufficiently evident.

While we all deplore the divisions of the Church visible, and would hail any arrangement by which they could be terminated, consistent with the conserving of sound doctrine and Christian liberty, humanly speaking it yet seems impossible but that such minor differences should exist. But we are compelled to cultivate and maintain, notwithstanding these, that humbleness of mind and kindly love and sympathy one toward another which God requires of us in his Word. Very much more than mere outward differences (often very unimportant and more apparent than real), we have to deplore the jealousies, heart-burnings, and mutual distrust which undoubtedly exist between different branches or divisions of the Church, and which foster and foment political agitations and all uncharitableness. "If ye bite and devour one another, take heed that ye be not consumed one of another."

There is too much reason to fear that while this is proceeding, a mutual enemy is advancing, and rapidly gaining in power and in influence. It is a striking fact that while the Church and Nonconformists of England are thus seeking a basis of reunion, there is an ever-increasing rapprochement apparent between the former and the church of Rome, while the Pope is even now presiding over a conference in Rome with a view to the reunion of the long-sundered Greek and Roman churches. Hence we see a chain being forged before our eyes, which, if it can be completed, will unite into one vast system or church the whole of Christendom, with ramifications in every country of the world, controlled and directed from Rome, adopting ultimately, in all likelihood, her doctrines and Jesuitical tactics, and animated by her spirit. What this will mean to those who refuse to enter her fold or receive her teaching, those can tell us best who have carefully studied the past, or lived in lands where

THE IRON HAND

of the Church of Rome is still felt and feared.

In the Book of Revelation, where we learn the most of what it has pleased God to reveal as to the more immediate future of this world, we have a vivid picture in chap xvii. 1-5, very suggestive, in view of the above, of the splendour of this mighty church or system in the last years of her existence. Her power and might, her riches, the splendour of her vestments, as well as the multitude of her blasphemies, are there set forth, while she is further represented as guiding and controlling the "beast," or world-powers of the day, rendering these entirely subservient to her will and purpose. What will be the condition of the faithful who shall refuse to submit to her sway, and shall cleave unto the Lord, in these days, may be gathered from verse 6, where she is represented as "drunken with the blood of the saints and of the martyrs of Jesus."

We can see, then, in the movements referred to above, one of the most serious dangers which beset us in these last days, and note the marvellously rapid march of events which is dragging along this poor, oppressed, sin-stained, rebellious world, ever nearer to the dark and troublous times which will mark the close of the "Times of the Gentiles," but which we know will also be the throes of the birth of a purer, fairer day, when "He shall come whose right it is," and whose arm alone can quell and silence the overwhelming enemies of the truth, and establish and maintain the world-wide reign of righteousness, justice, and peace. That the perils and persecutions of that time shall utterly fail of their object in depriving even one of the Lord's people of the promised inheritance is manifest from Rev. vii. 9-17, where we are shown in heaven the mighty throng of the redeemed, who, having "come out of great tribulation," now stand for ever in the presence of God, and serve day and night in his temple that blessed One who, through all the fiery trial, has yet brought them safely home. May we have grace given us to be "diligent, that we may be found of Him in peace, without spot, and blameless."

*Southsea.* John Elliot.

## REVIVAL AT BRISTOL.

It will be cheering to many to know that a remarkable spiritual revival has spread in Bristol. A few weeks ago it was stated that at Redlands Chapel, of which Rev. Urijah Thomas is pastor, there had been a large ingathering of souls. A similar report comes from Zion Chapel after a seven days' mission held by Rev. R. Balgarnie. During the mission a large number of special requests for prayer were handed in. The congregations increased every night, and the after-meetings were crowded to the door. Many names were taken of persons professing and anxious to decide for Christ. These for the most part were not outsiders, but young people belonging to Christian families, Bible-classes, and other institutions belonging to the Church.

A meeting was held at mid-day of *employés* belonging to Messrs. Wills, which was largely attended—indeed, such was the interest awakened that it was deemed advisable for the pastor, Rev. R. G. Davies, to continue the services over the following Sunday, from which a further ingathering is expected.

Dr. Balgarnie begins his next mission at New Barnet on November 10.

SOLDIERS' CHRISTIAN ASSOCIATION.—The headquarters of this work are at *Portsmouth*, not Plymouth, as stated by error in a note last week.

[1129]

## Intellectual Spirituality.

The following are extracts from a recent review of a book for young men by a popular writer. We do not name the author or the reviewer, or the periodical in which the critique appeared, because we do not wish to fix attention on the author of the book, but to suggest that the strictures are capable of much wider application. In these shallow and superficial days we are all in danger of forming a conception of spirituality without attaining it; of recommending spirituality without ourselves being spiritual.

It is evidently intended to be a young man's book. Young men are fond of straight speaking, they like unconventional addresses. In this direction it will suit them. But they like earnestness too, they like a man with great convictions. Here the book is not so satisfactory. It stimulates the mind often, but it does not stir the heart. It never makes one *feel*. Thus it falls far short of being an ideal young man's book. After reading the best of these addresses, the natural remark to make is, "That's very well done," but the heart is never made to throb with noble impulses, caused by the writer's words. Take, for example, the best address in the volume. The teaching is that every man who has done anything in the world has been mad, *i.e.*, according to the world's standard, and that every reform wrought has been wrought by madmen. But the address, unless we are mistaken, will never move the reader to madness. Perhaps that is because we cannot feel that the writer is mad. He says, "The great fault with the Church to-day is that it is not mad enough. There was a time when those who were impassioned by the love of Christ went out to win the world for Christ without fixed salaries. They literally took with them neither scrip nor purse, and they succeeded." In another place he says, "If you are going to be mad you must get it done before thirty." The feeling one has after breathing the atmosphere of these addresses is, that the writer is more than thirty, and that he prefers a fixed salary.

This last seems a somewhat unkind remark; one perhaps which is scarcely fair in the review of a book. It is something like hitting below the belt. But in this commercial age we are all in peril of making merchandise of the things of God; like Lot, of leaving the place where the man of faith abides; of pitching our tent towards Sodom; of sitting in the gate of the doomed city; and then Zoar ("Is it not a little one?"—a little item of self-will); then the cave in the mountains, and the tarnished name for ever.

The reviewer proceeds:—

The general teaching is ethical rather than religious. The young man may safely go to this volume for healthy moral sentiments, but here again it falls short of being an ideal young man's book. No one, we think, would be led to see and feel Christ as a Saviour through reading it. The greater part of it might have been written by a Buddhist or a Mohammedan. We do not condemn this. All true morality is Christian morality, and an address may be truly Christian without the use of Christ's name. At the same time we feel the lack of a *living* Christ. His name is used often, but He always seems a long way off. Christianity is a system to be "argued out," rather than a Saviour to be realised, a new life in the soul. If Christianity is simply high moral teaching, this is essentially a Christian book; but if it is more, if it is a perfect Saviour abiding in the heart, making the truest manhood possible, we must go elsewhere to find it truly expressed.

To how much of the preaching and teaching and writing of the day will not these sentences apply? And even sometimes when we hear of a *living* Christ it seems as if his earthly life were meant, rather than his risen and glorified and high-priestly life at the right hand of God.

"There are congregations and preachers who, after a lifetime of talk about Christianity, have not even the glimmering of a conception of what Christianity really means." This is a sweeping assertion, and one we should not like to echo, but we must confess, after a careful and honest reading of this able book, that if we knew a young man who wanted before all things an exposition of *Christianity*, we should not recommend to him these addresses.

We have not read the book, and know not how far the review is accurate. But as we have said, it is capable of very wide application. This is a day of intellectual, as in the past there have been periods of physical, development. But the inmost part of man's nature, the spirit, in which alone we can worship the Father in spirit and in truth, may be lying as utterly fallow in an age of psychical as of physical activity.

## Sabbath-Breaking in India.

A friend acquainted with India, referring to Colonel Hart's Order about Sunday games, mentioned in our issue of October 25 (page 13), assures us that our correspondent made one serious mistake in speaking of the canteen as a place "where facilities are given men to get drunk if they choose." He says:—

The men are allowed to drink there in what is generally understood by "moderation"; any man showing signs of liquor in his manner or person could not and should not be served, and the N.C. officer, always on duty in the canteen to check irregularities, would be punished should he allow men to get drunk, or when drunk to get liquor. That irregularities do happen is quite possible where men love drink, and have no scruple of conscience, for any law may be occasionally evaded. The Government, however, does all it can (short of prohibition) to stop drunkenness, and to discourage, though it allows, moderate drinking.

Having every desire to believe and affirm the best of our Government, whether in India or at home, we gladly give publicity to this more favourable view of the canteen, while reserving to our original correspondent the right of reply or explanation. His view is confirmed, it will be seen, by another correspondent, whose letter is given on p. 23.

From the same quarter, however, from which the above correction comes, we are urged to use every endeavour to get the Order in question brought before Parliament, and, if possible, before Her Majesty. It is the thin end of the wedge, and should call not merely for prayer, but for the most vigorous protest in this country, from which India is governed.

It is quite hard enough for men to lead good lives in India without encouraging open laxity. It is absurd to think that we have had the country for a hundred years and that it should remain for Colonel Hart to have discovered the necessity for a public approval of this flagrant disregard of the Day of Rest. Should not Christian people at home, where there is some strength in the old faith still, make a most energetic protest against this most unnecessary and God-dishonouring Order? It is a challenge thrown down; will no one outside the army who values conformity to the Christian religion accept it?

Col. Hart is an extremely clever man, and a very distinguished officer, but this Order, though seemingly a privilege to the men, and though placing him in the light of a champion of their liberties, can easily be read by one having the key to the situation, as an attack upon Christianity. Let the Order as published be widely circulated and placed in the hands of Christian members of Parliament, and announced to God-fearing English men and women at home, and good will come of it. It should not pass unnoticed. We are surprised at the Indian Commander-in-Chief's weak acquiescence when he might so easily have said that it was not customary with a Christian nation to play games on Sunday, and thus have had the Order cancelled.

A HOME FOR BIBLE WORKERS was dedicated at 55, South Ada-street, Chicago, October 18. There are two houses—one a home for those in charge, if needed, and a larger house, in which about sixty young women can live. The work is intended to be carried on as an arm of the regular Bible work of the city. It has thus far been eminently successful.

## EXPOSITORY NOTES.

### THE ISRAEL OF GOD.

In these last days Science has discovered how much more there is in the material universe than our fathers knew. We have photographed the sun, analysed the moon, and seen millions of worlds with the telescope, which ancient human eyes had not looked upon. Even in coal-tar, which used to be regarded as worthless waste, we find exquisite colours, concentrated sweetness, and other products of utility and value.

But in the Word of God, in which the Creator comes nearer to us than in the material creation, Learning is finding less and less of the presence of God, of the Deity of Christ, of the inspiration of the Spirit. Nay, even among some who are faithful to the Word, there is a tendency to belittle and to depreciate it, to magnify the letter and eliminate the spirit, forgetting that

Letter held by, spirit scanted,
Saw the synagogue supplanted.

It is said that there is no such thing as a spiritual Israel. But Israel was the centre of a whole system of ordinance and worship, which is nothing but ritualistic formality, if it has no spiritual meaning. And if the worship have a spiritual significance, so must the worshipper. For the worship was devised for the worshipper, not the worshipper for the worship.

"Israel" is the largest of human names. From Peniel it looks before and after. For Jacob is a son not only of Abraham, but of Adam, and the effects of the Fall are very visible in him, though he be one whom God loved and chose. And the gates of the City bear the names of Israel's twelve tribes.

At Peniel Jacob the supplanter becomes Israel, a Prince of God. The name was given not for any natural or national reason, but to mark a spiritual change, for self was crippled and in his helplessness Jacob denied him-self, and clung to God. His new name was spiritual from the first, and in the fulness of time, Jesus, who Himself is the essential Israel, declared Nathanael, of Cana-in-Galilee-of-the-Gentiles, to be an Israelite indeed, not for any natural or national reason, but because he was without guile, the chief natural characteristic of his father Jacob. If "Israel" commemorates a spiritual victory, and "Israelite-indeed" denotes spiritual character, are we not led on to regard "the Israel of God," as those who walk by the same rule—the new creation in Christ Jesus?

Jacob is Israel; the whole twelve tribes are Israel; the ten tribes as distinct from the two are Israel; the believing people of God are Israel (Rom. ix. 6; xi. 26; Gal. v. 16); Christ Jesus, God's elect servant, is Israel, in whom He has been glorified (Isa. xlix. 3).

There is a people to whom Abraham is a father as pertaining to the flesh (Rom. iv. 1); there is a people to whom he is a father, according to the Spirit of promise (*ib.* 11; Gal. iii. 29; iv. 29). There is an Israel after the flesh (1 Cor. x. 18); there is an Israel after the Spirit, who, though Gentiles after the flesh, are the sons and daughters of the Lord Almighty, to whom the promises were made (2 Cor. vi. 17—vii. 1; Gal. iii. 1, 2; iv. 22-31).

I respectfully appeal to beloved brethren, who are lovingly and Scripturally interested in Israel after the flesh, desiring to win them to the obedience of faith in their own Messiah, to consider that if anti-typically and spiritually "Christ our Passover is sacrificed for us," then we must anti-typically and spiritually be Israel. For as the paschal lamb was the foundation of Israel's individual and national deliverance, so Christ our Passover is the foundation of our individual and corporate salvation.

Otherwise, must we not revise our hymns, change our habitual utterances in prayer, and re-cast the most spiritual portion of our Christian literature?

R. C. M.

A CONFERENCE ON THE COMING OF THE LORD will be held in Lansdowne Hall, Upper Norwood, on Wed. and Thurs., Nov. 14 and 15, at 3 and 7 p.m. Speakers on Wednesday: Dr. Thos. Neatby, on The Holy Ghost the Author of the Prophetic Word; Pastor W. Fuller Gooch, on The Power and Presence of our Lord Jesus Christ; Mr. J. J. Sims, on The Typical Character of the Days of Noah; and Rev. W. R. Mowll, on What the Lord's Coming means to the Unsaved. Thursday: Rev. John Urquhart, Movements in the World and the Church which tell of the Lord's Coming; Rev. J. G. Train, Watching, Waiting, and Working; Rev. John Wilkinson, The Hope of Israel; Dr. R. Anderson, The Reasonableness and Certainty of the Hope; Dr. R. McKilliam, What Manner of Persons ought ye to be?

## LET THEM SEE JESUS.

By Rev. THEODORE L. CUYLER.

The great aim of true Gospel preaching is to make men *see Jesus Christ*. The minister who is not content to hide himself so entirely behind the cross that his audience shall "see no man save Jesus only," is not called of God to the ministry. The Gospel contains a system of salvation; but it is not the system that saves anybody. Nineteen-twentieths of our average congregations believe the chief propositions of Christianity as much as they believe that Columbus discovered the West Indies. But that faith works no saving change in heart or life. The only saving faith is that which sees Jesus, submits to Jesus, and joins the soul to Jesus.

It joins person to person, the sinner to the Saviour. Christ did not formulate a creed and ask his auditors to subscribe to that creed; his constant call was, "Come unto Me!" "He that believeth on Me hath everlasting life." It was not the Atonement as a glorious doctrine, but Himself as the Divine Atoner, whose blood cleanseth from all sin. "I, if I be lifted up, will draw all men unto Me." What a monstrous mistake it is to prepare the most eloquent discourse, or to present the most orthodox discussion of theology in such a way as to project either discourse or discussion in front of the cross, and conceal the crucified Lamb of God.

Paul was careful never to play the theologian at the expense of the Christ preacher. He determined to know nothing save Jesus Christ, and Him crucified. His own conversion had been produced by a revelation of Christ to him. About the main thing which he tells us of that conversion was that he "*saw* the Lord in the way," and the Christ thus manifested to him had made a new man of him. So anxious is he that everybody shall understand just what his religion means that he emphatically declares, "I live,

YET NOT I, BUT CHRIST LIVETH IN ME."

Some ministers lament the fewness of conversions under their preaching. May not one cause be that they do not converge all the shafts of their pulpit light upon one point, and that point the Divine, atoning, loving Saviour? People come to church on Sunday—some of them weak and weary, others sorely tempted, others conscience-smitten, and others hungry for comfort. Having made a sad failure in their own attempts, some of them want a power out of themselves to lift them into a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from the dominion of these besetting sins. Others come with aching hearts and long for a comforter; often behind smooth faces are concealed the terrible scars which temptations or trials have inflicted. If all these people could make their desires known, they would cry out,

"WE WOULD SEE JESUS."

Oh, my brethren, is not the chief demand upon our ministry that first, last, and all the time we should be holding up Jesus the Sin-bearer, Jesus the Life-giver, Jesus the Sympathiser and Consoler, Jesus the Intercessor, and Jesus the Centre and Glory of the Gospel of salvation? If we fail in making our congregations see Him, then the most eloquent discourse is a pious sham.

Perhaps there is another cause for the small number of conversions in many communities. It is that men of the world see so little of Christ in the daily lives of those who profess to be his servants and "witnesses." There is no argument for Christianity equal to that which is presented by a pure, honest, and beautiful life inspired by Christ's Spirit. Nothing repels and disgusts the unconverted like the daily contact with those who profess Christianity and manage to make it odious. Dr. Horace Bushnell once said, "We preach too much, and *live Christ* too little." There are people who go home from church saying, "What a capital sermon that was!" and that is the last of it. They devour sermons greedily with but

VERY LITTLE GROWTH IN GODLY LIVING.

We emphasise that word *living*. Is it church going, or praying, or Sunday-school teaching, or any one, or even many, modes of special service that is the *main* duty of Christ's followers? No, indeed. All these good things ought to be done; but the weightier and more vital thing is to *live Jesus Christ* boldly and beautifully before the world. The best sermon may set forth *how* to live; but a noble and holy life is the actual achievement. No words that Paul ever sent to Rome or to Corinth have impressed the world more than the "*living* epistle" in which he copied his Master so grandly every day.

Dr. Bushnell was right. There is more good preaching than good practising. The downward pull of inconsistent Christians during the week counteracts the upward pull of the best discourses on the Sabbath. Jesus Christ demands of us more than a formal confession of Him; He demands conduct, He demands character, He demands the copying of his example. "If ye love Me, keep my commandments." Is this possible? Yes, it is not only a possibility, but a duty, and ought to be a delight. We may, by our Master's promised help, so live that when men see us, *they may see Jesus*.

## BISHOP TAYLOR'S WORK.

At the last conference of the Angola district of his African Mission, Bishop Taylor was able to render a very encouraging report of the previous year's operations. The district extends inland nearly 400 miles, and contains six principal missions, and four sub-stations, manned by twenty-two white missionaries, and six native missionary helpers. The cash values, with no debts, belonging to the six mission stations, representing real estate, buildings, machinery and tools, furniture, merchandise and cash, reached the total of £7805 0s. 4d.

This includes a trust fund of £1619, which is fed yearly by surplus profits. No record is kept of the farming or mechanical industries, though

SOURCES OF SELF-SUPPORT,

but the commercial and cattle-growing industries for the year show a net profit of £629. Of this amount £470 14s. 4d. was paid out for the household and personal expenses of the missionary workers and forty-six native children in the Mission nurseries. Of the remaining £158 15s. 4d., £43 10s. 10d. was paid into the Trust Fund, and the rest was divided between the deed and tax, cemetery, and contingency funds.

Writing from Loanda on September 13, "just returned from a walk of over four hundred miles among my Angola missions," Bishop Taylor says, as to the nurseries:—"The children are redeemed from heathenism before they are old enough to become heathen, and are being trained as our adopted children for missionary work. The Divine Founder of missions adopted but a dozen disciples for special missionary training. We prize the special nursery training of about

A DOZEN LITTLE CHILDREN

for each station much more highly than we do public school teaching, however needful in its own line of service."

The Bishop continues:—"Jesus could send and feed millions of missionaries without the gift of a shilling from anybody, but He wants all his people to share with Him in the personal blessedness of this work. But few of them comparatively can go, though all can send. Yet the healthy growth and effectiveness of the work at the front require that at the earliest moment possible it shall become self-supporting and self-propagating. So this *organised* work in Angola receives no money from home except the use of the trust fund. We receive money from our patrons for the purchase of new mission sites and farms, and the erection of new mission houses, with tools, implements, etc., required for the early development of self-support, also the outfit and passage of new missionaries from their homes to Loanda, the port of entry; thence their travelling expenses and support are supplied from the before-named sources of supply. The travelling expenses of the presiding elder, in his labours on his district, the travelling and other expenses of the missionaries on account of the annual meeting of the district conference, etc., are paid out of the contingency fund, which is kept up by the appropriation of 2 per cent. of our business profits.

"This work in all its varied details is thoroughly systematised. At 4 a.m. an alarm clock strikes on every station. All not confined by illness are up, washed, and dressed in about fifteen minutes. Then an hour or more is devoted to

THE WORSHIP OF GOD,

and the study of the Holy Scriptures, aided by commentaries. Ample time is given for all to unite in singing suitable hymns, witnessing for Jesus, and prayers, often as many as twenty in their turn leading in prayer, some in English, others in Portuguese, and all can pray in Kimbundu, the native language of a vast region of the country, and first reduced to writing and print by my pioneer missionaries in Angola, eleven of whom have not been a day out of the province since their arrival, nine and a-half years ago, and have no thought of being absent a day, until they shall be called from labour to reward.

"This organised work in Angola would live and spread out, and on, until the Millennium, if not another shilling were given to it from any home sources; but with the business footing we have, it would be real economy annually to double the amount of our trust fund, by which, without much extra working expense, we could more than double our net profits, and support year by year double or treble the missionary force at present in the field. Any society sending missionaries to a new field would have to support them from a missionary treasury indefinitely for many years, but to this work in Angola, and on easterly into the Dark Continent, we have only to pay their passage out, and have them hitch on at once to organised assured self-support. Meantime we shall teach our native churches to support their ministers.

OUR MERCHANT MISSIONARIES

were merchants at home before they became missionaries, and are men manifestly holy in heart and life. Many native traders come hundreds of miles to see them, and say, "We have heard of you in our own country, and that you won't cheat us, nor tell us lies, and we want to trade with you."

I have here called attention only to my missions in Angola district, to exhibit, not a theory, but the demonstrable facts of self-supporting missions, growing facts of five years' standing. My missions in Congo district, Cape Palmas district, Sinoe district, Grand Bassa district, and others, are all on the same path, to reach the same goal of self-support. Under God, our heroic brother, Rev. E. H. Richards, is on the march in South-Eastern Africa, opening a line of missions on this same plan of self-support, beginning at Inhambani, and to extend into South Zambesia.

Countless thousands of godly men and women in the United States of America and in Great Britain and her colonies prayed, during an unbroken campaign of thirteen years, from 1862-1875, for "California Taylor," as the humble leader of an extraordinary work of God, extending through the Australian Colonies, Tasmania, New Zealand, South Africa, Ceylon, India, the West India Islands, British Guiana, South America, and in many of the principal cities of England, Ireland, and Scotland, and the Canadas. Where are those praying fathers and mothers? A large proportion of them have gone to their reward in heaven. Where are their sons and daughters? Following the godly example of their parents, I hope. I think if the ministering spirits of those children, "who always behold the face of our Father in heaven," should break the intelligence to those sainted sires and mothers, that, under a special commission from God, to establish self-supporting missions in Africa,

"CALIFORNIA TAYLOR"

is still marching on, and that legions of their children are still praying for the old man, and helping him in his great work, just the same as did their fathers and mothers in the days of their pilgrimage, would not such intelligence, by such messengers, add to the joy of our loved ones there? Pray for the servant of your sainted dead. If you wish to write him, address, care of Rev. Ross Taylor, 150, Fifth-avenue, New York, U.S.A.; or, care of Mr. John Terry, 7, Great Winchester-street, London, E.C.

**CHURCH MISSIONARY SOCIETY.** — Thursday, November 29, is the Day of Intercession for Foreign Missions, and the committee of the C.M.S. propose to hold a meeting for prayer on that day at Sion College, from 3 to 5 p.m. In a circular on the subject, after remarks on the work and workers, we read:—"If this Intercession Day is a time of heart-searching, heart-surrendering, heart-pleading, the Lord will answer with abundant blessings both abroad and at home. Sons and daughters, encouraged by thankful parents, will be cheerfully ready to rise and follow their Lord, taking up their cross; parish workers will ask whether the Master does not need them elsewhere, and whether their home places will not in all probability be well supplied after they are gone, and a greater blessing experienced for their going; and those who are bidden to stay at home will freely and joyfully give of their substance to support them that go forth."

## "THE ASCENT OF MAN."

WAS MAN ORIGINALLY A BEAST?

By Rev. JAMES GALL.

Since Mr. Charles Darwin placed the theory of evolution on a scientific basis, and traced the genealogy of man to the brute creation, there has been a growing tendency in the public mind to accept his conclusions, and to regard the narrative in Genesis as a mere fiction, and the allusions to it by our Lord and his Apostles as a harmless concession to popular superstition.

So long as this speculation was confined to such men as Mr. Darwin and his followers, who made no profession of Christianity, there was not much danger; but when such a man as Mr. Henry Drummond, a professor of the Free Church College, Glasgow, whose Christianity has never been doubted, but which he has done much to adorn, issues such a book as "The Ascent of Man," which tells us that he was originally a beast, and makes "Natural Selection" take the place of Christ in his elevation, we are confronted with what is really a new religion, and formidable, not so much from its arguments, as from the source from which it comes. What makes it the more dangerous is that while it undermines the foundations of Christianity, it disarms suspicion by assuming towards it the most friendly attitude. He claims to have discovered a new element in evolution, the element of Love, which raises it to the rank of a religion, identical with Christianity. How far it is identical may be judged from the following synopsis of his theory:—

*First.* Instead of man being made in the likeness of God, he was made in the likeness of a beast. *Second.* There never was such a person as Adam, and never such an event as the Fall. *Third.* Man was once a fish, afterwards a beast, then a savage, hunting and fighting up through the Stone, the Bronze, and the Iron ages. *Fourth.* There was a time when suddenly the beast became possessed of an immortal spirit, capable of holding converse with God, and, unlike his ancestors, will have to stand before the judgment-seat of his descendant, to give account of the deeds done in the body. *Fifth.* Sin was merely the continuance of the instincts of the beasts. *Sixth.* There was no need of an atonement or any interference on God's part to enable man to rise.

I have seen several reviews of this book, but none that I have seen goes to the root of the matter, by showing that the conclusion to which the Professor has come

IS A MORAL IMPOSSIBILITY.

Will you allow me a little space in your journal to explain?

Evolution supposes that sin is merely a continuation of the bestial instincts of the lower animals. This, however, is impossible, because sin is not an instinct but a disease. An instinct is a wholesome faculty given by God for the benefit of the animal in which He has planted it. Throughout the animal kingdom we do not find a single instinct that is not given for the preservation or happiness of the animal itself, or the species to which it belongs. I do not say that it is beneficial to other animals, for in some cases it is given for their destruction, but for the animal itself it is always beneficial. A disease, on the contrary, is an abnormal state of the body or the mind, and is not conducive either to the preservation or the happiness of the creature. The question therefore arises: Is sin an instinct or a disease? Is sin conducive to the welfare or happiness of the person who sins? or is it injurious to his welfare or happiness? There can be but one answer. It is a disease, the most loathsome and deadly that ever afflicted humanity. It has been the prolific source of all the miseries and crimes that have made some parts of the earth an Aceldama. Not only does the man himself suffer, but it carries misery all around. Surely evolutionists are not entitled to assume in opposition to the Bible, and in support of a mere hypothesis, without proof, that man who is the crown and glory of creation is an exception to every other of God's works, and that he alone of all his creatures was interpenetrated with a loathsome disease when he came from his Maker's hands. It is thus morally certain that man was created in healthy innocence, and the Bible is proved to be true. The fall of man becomes a well-established scientific fact, however that fall may have taken place. Moreover

THE PROFESSOR'S THEORY IS DISPROVED

by Evolution itself. What is evolution? It is the survival of the fittest. Let us take any animal we choose as the ancestor of man. I would have chosen an anthropoid ape as the likeliest, but no; for some reason which he does not mention, the author tells us that it is not in the line of man's ancestry; so that "*an anthropoid ape could as little develop into a man, as could a man pass backward into an anthropoid ape. The analogy might with equal relevancy have been drawn from a squirrel or a sloth.*" Let us then take the squirrel, for any animal will do: and the first ascent towards man will be its progeny No. 1, which would be more fitted to live than the squirrel. The second ascent No. 2 would be *its* progeny, more fitted to survive than No. 1. And so on, every new species being more fitted to survive than its predecessor. How is it then that none of them survive, while the squirrel from which they sprang remains, although every one of them was more fitted to survive than the others, through a long succession of new species? But that is not all. We cannot suppose that in each evolution there were only two of the species, a male and a female; their greater prolific power would enable them to multiply and replenish the earth, till they and their ever-increasing number of kindred species would shoulder out their less prolific neighbours, till they became the widespread dominating fauna of the world. Where are they? Neither on the earth above nor in the rocks below is a trace of them to be found. And why? Simply

BECAUSE THEY NEVER EXISTED.

So far as the creation of the lower animals is concerned, the theory of evolution is not inconsistent with Scripture, provided we admit that at every ascent the Spirit of God introduced into the fœtus the new element that was to be evolved, as at the Incarnation. "Let the waters bring forth," and "Let the earth bring forth," are sufficient to cover all that the theory requires. But when it is affirmed that the only thing that God did in the creation of man was done millions of years ago when He created a few minute sacs (Darwin says perhaps only one), into which He breathed a life that enabled them to evolve the whole animal kingdom, including man, without any intervention on his part, it is insulting to reason. Take the firefly as an example among millions. There are at present two great problems exercising the ingenuity of scientific men. The first is how to obtain more than a tenth part of the power lodged in our fuel, which is all that our best steam-engines can obtain. The other is to construct a flying machine able to raise itself in the air by its own power. Mr. Maxim tells us that the reason why we have not succeeded is that we have not tried it on a large enough scale. And yet here is the firefly which has solved both problems, extracting from the fuel the whole power lodged in it, with wings vibrating two hundred times in a second, and the whole contained in an egg not so large as a small pinhead. Yet evolutionists tell us that this was evolved by what they call "natural selection."

*(To be concluded.)*

## MR. NOBLE AT KIDDERMINSTER.

During the past week a series of meetings have been held in the carpet town by Mr. William Noble, which appear to have revivified the temperance cause and produced effects that are bound to be beneficial and lasting. Old temperance men are reconsecrating themselves to the cause, and new converts are asking for protection from their old temptation.

If any of Mr. Noble's addresses could be placed higher in power and eloquence than others, we should select the one delivered on Sunday week in the Town Hall on "Doubts," when he held over a thousand people for over an hour. The Congregationalists of Kidderminster deserve a word of praise for the assistance they gave to Mr. Noble's mission by placing their beautiful Baxter Church and schools at the disposal of the committee, and for assisting in every way to make the meetings a success. The chairman at every meeting was a deacon, which speaks well for the temperance element in the church.

As a fitting conclusion to a very successful mission, Mr. Noble gave to a crowded audience on Tuesday evening his lecture on "John B. Gough." A number of pledges were taken at each meeting, and the opinion is freely entertained that much good has been done.

## LONDON MISSIONARY SOCIETY.

On Saturday afternoon last a meeting was held at the Mansion House to commemorate the centenary of the London Missionary Society. The attendance was so large that an overflow meeting was necessary, and this took place at the Cannon-street Hotel. Sir George Williams presided over the main gathering, and bore testimony to the rapid growth and immense value of the work of the Society.

The occasion was one that could not but arouse memories full of interest as to the growth of the Society, while the records of earlier days came to mind with a new significance. On Tuesday, November 4, 1794, eight Evangelical ministers met at Baker's Coffee House, Change-alley, Cornhill, to consider the establishment of a society on a broad basis for sending missions to the heathen, and this resulted in the formation of the L.M.S. The Society has never departed from the broad basis on which it was founded, and during its century of work has sent out more than 1000 missionaries, not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour of Mongolia, and Dr. Mackenzie, of Tientsin.

In pioneer work in lands little known, in translating the Bible, in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place. Its chief fields of labour are China, India, South and Central Africa, the West Indies, Polynesia, and New Guinea. The Society has on its present staff 258 missionaries, seventeen of whom are qualified medical missionaries; 1,476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1,891 schools; 125,984 scholars; and ten hospitals. The Society never possessed an abler band of agents, or such openings for work, or such promise of success as now. A centenary fund of £100,000 has been opened, £34,000 of which has already been promised.

Rev. R. Wardlaw Thompson, foreign secretary of the Society, said that of the eight ministers who founded the Society two were Church of England, two Presbyterian, and the remaining four Congregational. In twenty-five years missions had been established at Sierra Leone, in South Africa, North America, India, Ceylon, and many other places. The Society had not lost the enthusiasm of youth nor the enterprise of its founders. Older missions had been consolidated and extended, and new spheres of work had been taken up. The need for education had been met by the establishment of schools. The first medical missionary went out in 1840, and special institutions had been formed for training native missionaries.

Prebendary H. W. Webb-Peploe said there was something to stir the hearts of all men in the magnificent romance of missionary labour. All who were Christians should do their utmost to spread the doctrine of Jesus Christ through the length and breadth of the world. Principal J. Oswald Dykes, of the Presbyterian Church of England, spoke of the need for missions; and Rev. Dr. Glover, representing the Baptist Churches, in an eloquent address dwelt on the great changes wrought by missions in spreading education and putting down slavery. But (he continued) European civilisation cursed if it did not bless; it crushed if it did not save. People said, Civilise first and Christianise after; but if they civilised first there was nothing left to Christianise. The only hope for Africa from the curse of slavery and drink lay in Christian missions.

Rev. E. P. Rice, of Chik Ballapur, missionary of the Society, gave an account of the work in India.

RAILWAY MISSION.—The secretary will be glad to hear from any ladies willing to undertake Christian work as voluntary self-supporting workers among our railway men at any of the great railway centres. There are magnificent openings for Gospel work among our railway men, and any lady whose way to the foreign field is not open will find a splendid sphere for Christian service among the railway men who so greatly need a special effort to bring the Gospel to them. An earnest voluntary lady worker is now greatly needed to act as superintendent of the Hastings branch, where there is a beautiful mission hall. Address, the Secretary, Railway Mission, 1, Adam-street, Strand, London, W.C.

## DR. DALE'S NEW BOOK.*

Dr. Dale's latest volume on Christian doctrine expounds, "in an orderly and systematic manner, all the principal doctrines of the Christian Faith." The discourses are thoughtful and devout, free—perhaps too free—from dogmatic statements, yet not wanting in definiteness or certainty. Dr. Dale writes as one who knows what he believes and why he believes it. Yet he seeks not to force his convictions on others, but rather to awaken their thought and to guide their inquiry. For this purpose he makes extensive use of the Scriptures, and many readers will feel that the most valuable chapters in the book are those which contain a condensed summary of the New Testament teaching upon the Humanity and the Divinity of our Lord, and the Personality of the Holy Spirit. Upon these themes the Scripture facts and statements are so skilfully marshalled that it is difficult for anyone to read them without having his own conceptions of these truths made clearer.

We are so deeply impressed with the value of these discourses that we regret having to object to any part of their teaching. One thing, however, demands attention. In the chapter on the

DIVINITY OF OUR LORD,

the following words occur:—"To whatever human limitations his knowledge of God may have been subjected, there is nothing to suggest that what was hidden from Him lessened the value, or even the completeness, of what He knew; or that He was ever uncertain of his ground" (page 106). We had marked these words as indicating that Dr. Dale, while recognising limitations to which our Lord appears to have subjected Himself, yet believed that upon every subject with which He dealt, He was absolutely infallible. But a lengthy note (pages 286-292) deals with this very question, and makes Dr. Dale's position less satisfactory than we had supposed. The drift of this note may be gathered from a few quotations.

Is it necessary to suppose that all the traditions which we must assume that He (our Lord) accepted in his childhood. . . . were true? . . . Is it any derogation from his Divine greatness and glory to suppose that He may in these particulars have been *involved in the intellectual errors of his family* as part of the humiliation to which He submitted for our salvation? And if. . . . there was any element of human error, *what limits can we set to the possible presence of that error?* May we not say that it was not *He* who was liable to error, but that He accepted, in regions outside the range of spiritual illumination, the defects and limitations of the intellectual condition of the race? (Our italics.)

It will appear to the thoughtful reader that a note like this contains a contradiction of the statement which forms part of Dr. Dale's proof of our Lord's divinity. For, admit that our Lord was "involved in the intellectual errors" of his time, and that we do not know "what limits we can set to the possible presence of that error," then what becomes of the

AUTHORITY AND INFALLIBILITY

of his teachings? Who can say where the error ends and where the unquestionable truth begins? It is true indeed that Dr. Dale says, "While vindicating freedom for criticism, I must not be understood as regarding with any confidence all the conclusions on which the more 'advanced' critics of the Old Testament are in general agreement"; yet it does appear to us that he has given away much—far too much—to those whose conclusions he is not prepared to accept.

We would be as modest in criticising Dr. Dale's statements as he is in making them; but we would suggest that in attributing Psalm cx. to David, an instance referred to by Dr. Dale, our Lord was doing more than echoing an opinion current in his days. As Dr. Maclaren has shown in his concluding volume on the Psalms, the whole force of our Lord's argument in Matt. xxii. 41-46 is lost if David was not the author of the words quoted. And are there not other statements of Jesus which have a bearing on all his teaching? For example, to what words does He refer when He says, "Heaven and earth shall pass away, but my words shall not pass away"? Or when He says, "I speak not from Myself, but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak" (John xii. 49); and again in his intercessory prayer, "For the words which Thou hast given Me, I have given them" (John xvii. 8), does He not make the Father responsible for *all* his utterances? If not for all, then for which? Who could undertake to settle a question of such importance? In our judgment Jesus refers to all his teaching, and to allow fallibility in anything is to shake the very foundations on which our faith rests. We submit that these words of Jesus imply that the infallibility of the Father and his own infallibility stand or fall together. The question is one of vital importance.

The real influence and significance of this book do not lie so much in the Discourses, in which Dr. Dale is in substantial agreement with other evangelical teachers, but in the Notes, in some of which he modifies, and even contradicts, the teaching of the sermons. This disagreement is probably the result of Dr. Dale's later reading in

NEOLOGIAN CRITICISM.

The Note which regards the story of the Creation of Man as a myth (pages 322, 323) is a case in point. The two sermons, on Man and Sin, to which this Note relates, contain some of the most valuable and practical passages in the volume. Yet even in these we are, in some measure, shocked to read of "those who first constructed and first received" the story of the Creation. We are not prepared to believe that such a story was "constructed" by any persons. Nor is it clear to us, though Dr. Dale asserts it as beyond question, that the first chapter of Genesis "belongs, at least in its present form, to a very much later date" than the second (page 174). These statements in the Discourses themselves prepare the way for the bolder statement made in the Notes.

Unfavourable criticism of a book generally so excellent is distasteful to us, and we gladly turn from criticism to indicate some of the features which we admire. On the doctrine of the Holy Spirit Dr. Dale's Scriptural exposition leaves nothing to be desired. His treatment of the subject of "Sin" is characterised by robustness of thought, keen insight into the workings of the human conscience, and fidelity to Scriptural statement. The complaint so justly urged against some preachers, that they do not make sin appear exceeding sinful, has no application to Dr. Dale. With remarkable skill

HE REVEALS A MAN TO HIMSELF,

and destroys some of the excuses which some men make for their sin. Nothing could be better than the following:—

It (*i.e.* the Gospel of Christ) does not regard human sin as being merely a calamity which appeals to the Divine pity, but as a crime which deserves the Divine condemnation. It does not regard human sin as being merely a disease which requires the exercise of the compassionate skill of the Divine Physician, but as an offence which deserves Divine punishment (page 179).

A little further on we are reminded that "there is sin and there is righteousness in what we are, as well as in what we do." "Human conduct is not a succession of isolated acts, it reveals certain permanent moral qualities which constitute what we call character." "An habitual liar is a liar, not only when he is actually telling a lie, but before and afterwards; while he is silent he is a liar as well as when he is speaking falsely, for in his very life there is an absence of reverence for the authority of truth" (pp. 201, 202).

One other quotation referring to those who, against their own conviction, reject the gift of God's grace deserves notice.

The man knows that he ought to receive the grace and to submit to the authority; but, at the very centre of his life, there is a hostile force which resists the authority and rejects the grace. He is conscious that it is he himself, and not another, that resists and rejects. . . . What must be the malignity of the sinfulness which refuses this wonderful redemption—a redemption achieved by the incarnation, the death, and the resurrection of God's eternal Son. He says that he "*cannot*" receive the Divine grace, and that he "*cannot*" submit to the Divine authority. "*Cannot*"—and yet, while he pleads that he "cannot," he is conscious that this is the supreme and damning proof of his guilt (page 209).

* Christian Doctrine. By R. W. Dale, LL.D. (*Hodder & Stoughton.* 6s.)

THE B. AND F. BIBLE SOCIETY.—A consignment of Congo New Testaments was made by the committee some time ago, and the translator, Rev. W. H. Bentley writes:—"All the New Testaments which have come to hand have been taken up at once, and a number of our boys here have worked specially for their copies, which are thus already paid for before they have arrived."

HOUNSLOW SOLDIERS' HOME.—Miss C. V. Meyers, who has been working this garrison town for over three years, has felt strongly the need of a Home and Institute for soldiers. This she has been at length enabled to open. Cols. Philips, Thompson, and Sandwith, and Rev. A. E. Bull, who were among the speakers at the opening, expressed their thankfulness that such a Home had at last been provided. Under the present superintendence it is expected to be a centre of earnest personal effort. The address is the Soldiers' Home, White House, Hounslow.

## CONFERENCE AT STRATHPEFFER.

By a Correspondent.

When in February last a tentative conference of Free Church ministers was held in Forres, those present resolved to organise a second on a wider scale to be held at Strathpeffer on October 22-25. In the interval communications reached the committee from various quarters, cordially approving of what was proposed, and suggesting that the scope of the meetings should be extended so as to include laymen as well as ministers. The committee did not see its way clear to make the suggested changes on this occasion, but the existence of a desire for the change clearly indicates that there are many in the North who long for such spiritual help and stimulus as may be expected from such meetings.

For the meetings at Strathpeffer, Macgregor's Hotel was secured; and if home comforts can add to the success of any gathering, this ought to be more successful than most. Everything possible was done for the comfort of the members and of friends who attended one or more meetings. The gathering was both large and representative. There were ministers present from Caithness and Sutherland in the north, from Skye in the west, and from Moray in the east. The meetings were presided over by men who are representatives of various localities, and whose presence there may do much to remove the prejudices which in many quarters undoubtedly exist against "Keswick meetings."

There were no papers read, nor were there formal addresses, except by those who presided, but there was much earnest and interesting conversation. Life in the Spirit and walk in the Spirit gave the keynote for one of the most interesting discussions to which we have had the pleasure of listening. A summary of it is impossible, but the line of discussion was as follows:—Does "Life in the Spirit" mean spiritual life without active spiritual work—a kind of dormant spiritual existence? Or, does it mean what we understand by ordinary Christian life? If the latter, then does "Walk in the Spirit" mean something more? A fuller possession, or higher life, which is within our reach if we seek it by absolute surrender? Such a subject could hardly fail to be intensely interesting anywhere, but much more in the Highlands, where many of the ministers are supposed to be rigid Calvinists. As the discussion proceeded, and views were compared freely, it was found that what differences existed were more in forms of expression than in substance, and that practical unanimity prevailed.

Another meeting was devoted to "Good Success," and all present felt that from such gatherings men returned to their work much strengthened and ready to take up their duties with renewed energy. To succeed, one must have organisation, method, hard and long-continued work; but these in themselves can never bring permanent lasting spiritual fruit. To ensure that, and have good success therein, the first and chief preparation must be within ourselves.

Altogether, the meetings were a signal success; so much so that the Strathpeffer Conference may in future be looked forward to as a permanent factor and a growing power in the Highlands. The next meeting will be held, God willing, in October, 1895.

## NEW FOREST GIPSY MISSION.

By the kind permission of Mrs. F. Logan, a drawing-room meeting was recently held at Bournemouth, presided over by Rev. F. E. Molyneux, vicar of Bransgore, who, having a large gipsy population in his parish, could speak from personal knowledge as to the value and importance of this Mission.

Mr. Bullen gave an interesting account of work done by his wife and himself amongst this wandering people, who frequent various parts of the Forest during the greater part of the year. He spoke of the difficulties of teaching owing to the migratory habits of the people, but the Gospel was being better understood, and efforts of a definite spiritual character were appreciated by these wanderers. Help of a material kind is frequently supplied by Mrs. Bullen in the form of a blanket or other necessaries in maternal cases, thus bringing some brightness into their life and surroundings.

Clothing, simple illustrated books, cards, primers, or subscriptions will be gratefully accepted. Parcels may be sent to Holmsley station (L. and S.W.R.); or Heathfield Farm, Bransgore, Ringwood, Hants.

# NOTES ON DAILY READINGS.

### SUNDAY, NOVEMBER 11.—MATTHEW VII.

*Our Attitude towards Man* (1-6).—There is no harm in forming conclusions about each other. But Jesus condemns the incessant search for motes. We are all apt to fix on faults and overlook virtues, and considerations of motive and circumstance which, if properly weighed, would lead to different conclusions. Our criticism shows that we are conscious of the faults in ourselves which we condemn in others. Their presence within makes us quick to detect them. As we treat others, they will treat us. (3) Let us more often *consider* the heavy beams that lie in our character and obstruct our estimates of men and causes. (4) Do not be a blind oculist. Only those who have passed through deep experiences of deliverance can deliver others. (6) The utmost mercy may yet perceive men to be as dogs and swine. So our Lord was silent before Herod and Pilate.

*Our Attitude towards God* (7-12).—These promises are true of the spiritual realm. God admits us to his secret treasures, and says we may have what we will. But there are blessings which are not to be had for a single asking or seeking. There are devils that only go out after prayer and fasting. Let us understand what Jesus meant by receiving, finding, entering the open door. (9) We may argue from man's love to God's, always remembering that his infinite love only gives good things. He never gives stones or serpents. (12) We can afford to be generous with such a Father. What we count our rights are the rights of others: let us respect them.

### MONDAY, NOVEMBER 12.—MATTHEW VIII.

*Impurity* (1-4).—Divine words were followed immediately by Divine acts. The leper recognised a purity in Jesus which would antidote all uncleanness; his only question was as to Christ's willingness. Never doubt that with Jesus the *cans* and *wills* are co-extensive. The true Priest can touch defilement without being defiled. He can make thee clean at this moment. Then, emancipated soul, flee away to freedom and song (see Lev. xiv. 4).

*Impurity and Disease* (5-17).—The centurion had a deep religious nature, that attracted him to the Jews, on account of their religion; generosity in building a synagogue; solicitude for his servant; faith in Christ's power to exercise the same authority over disease as himself over soldiers; humility, "not worthy." The centurions of the New Testament are a remarkable group. If you would secure obedience, you must learn to obey. To exercise the power of a force, obey the law of the force. Oh, to be Christ's body-servant, doing things for Him. The hardiest faith is not found where conditions are most propitious. (13) Our faith is the measure of blessing. It is only as we act in obedience that we discover all we have received. (15) Christ *saw, touched, welcomed* her ministry, in the strength of which He was able to bless multitudes. How thronged his audience-chamber perpetually is! But in healing others, he always suffers Himself. Virtue goes out of Him. By his keen sympathy He bears what He cures.

*Dispositions* (18-27).—Christ repels the impulsive; incites the hesitating and halting; calms the troubled. He was homeless, that we might have mansions; sorrowful, that we might have joy; willing to forego sleep and breast storms, that we might have peace. The winds and sea of your life shall presently hush themselves, beneath his word.

### TUESDAY, NOVEMBER 13.—MATTHEW IX.

*Christ's Power to Forgive* (1-8).—Sin lies at the root of suffering. In this case there may have been some special connection. How inventive and ingenious is human love. The whole five were animated by a faith that opened the stores of Christ's heart. It was as easy for Him to say the one sentence as the other, but the power that accompanied his utterance in the physical sphere showed that there was equal power in the spiritual. They were right: He either blasphemed, or was the Son of God. Mark that title, "Son of Man" He was the last Adam, the Second Man.

*Matthew and his Feast* (9-17).—Levi indicates his priestly descent. He had lost all self-respect to become the abhorred instrument of the Roman Government, collecting dues on all merchandise that crossed the lake. Our Lord sees veins of gold and gems of great value in most unlikely places. It is where men need Christ most, He is found. When souls yearn for love, He becomes their Bridegroom. Wherever his Gospel enters, it works within after its own fashion. *New* is undressed cloth. Skin bottles, when old, become dry, and crack. So the forms of the old dispensation.

*A Cluster of Miracles* (18-34).—No grief appeals to Christ in vain. He always arises to follow. The woman's faith was imperfect. She believed there was virtue in his dress, as some poor ritualist in his crucifix, she was selfish enough to care only for healing, not for the Healer; she was full of fear. But her trembling touch won from Jesus the boon she needed. The incident at first fretted, but afterwards helped, Jairus. (27) Similar sorrows make men consort. They recognised Jesus as Messiah. His question awakens further faith. It is blessed to meet his appeals with "Yea, Lord." Note the unobtrusiveness of the divinest service. (32) Dumbness is often enough due to Satan's thraldom. Oh, that all the dumb tongues of the saints were unstopped, so as to utter the praises of Emmanuel!

*The Needs of the People* (35-38).—A new chapter in Christ's history opens at this place. To the eye of Christ, the people seemed like a harassed flock. *Fainted* might be better rendered "thrown down," as if the sheep could not move another step. We must behold; compassionate; pray; do our best to send out labourers; and go ourselves, even to a cross, that we may save.

### WEDNESDAY, NOVEMBER 14.—MATTHEW X.

*The Mission of the Apostles* (1-5).—Pray for labourers, and you will be chosen as a labourer. Begin as a disciple, you will become an Apostle. Christ never sends on a mission without providing requisite power. These men were various as the stones in the New Jerusalem, on which their names were inscribed, but each served a distinct purpose. There is no knowing what Christ will do through those who are yielded wholly to Him.

*Marching Orders and Assurances* (6-15).—The Divine order is—to the Jew first. The kingdom of heaven is the proclamation to men that God has anointed Jesus as King, and the demand to yield Him homage, and accept his code. (8) The twelve, in their beneficent miracles, bear the signet-ring of the King. (9) There was some modification of these rules after, when their sphere was extended beyond Palestine (Luke xxii. 36). But the Gospel is meant to be self-supporting. The missionary should be a herald, giving his message and passing on. Let the native Christians provide for the maintenance of their own church-life.

*Meritable Suffering and Compensation* (16-42).—The raw flesh will always smart when salt is rubbed in. The whole world has sought to bar the progress of the Church. And the conflict will enter every home in which a disciple of Jesus is found. (23) When your work is clearly finished, go elsewhere. (25) The more we resemble Christ in character, the more we shall be treated as He was. Oh, why do you court beds of down, when He trod the way of the cross? But, on the other side, there is the peace that comes back again, there will be the public recompense before assembled worlds, there is the indestructibility of spiritual qualities, the Father's Spirit speaking in the heart, the Father's care hovering over the life, the being counted worthy of Christ, the finding of the secret of life, the identification with Christ, so close and intimate, that He will accept every welcome given to his servant as for Himself. Go over the chapter carefully, and count up these compensations.

### THURSDAY, NOVEMBER 15.—MATTHEW XI.

*The Voice of Vindication* (1-19).—John's faith had faltered, consequent on the long depression of the prison, his apparent forsakenness, the Lord's delay to establish the Kingdom. Where is the Messiah's face or fire? The best answer to doubt is the manifestation of Christ's power and love in dealing with human need. These miracles are still taking place throughout the world. (7) These questions needed no reply. All knew how far removed such considerations were from the Baptist's heart. His characteristics were heroic firmness and indifference to material ease. (11) A child on a mountain can see farther than a giant in the valley. (12) This is a lament, that men had thought to right the world by violence rather than by the cross (14; Mal. iv. 5, 6). (16) Men are fickle. Live thou to please God and do his work.

*The Voice of Upbraiding* (20-24).—The Judge weeps as He pronounces the doom of those that had rejected Him. They would have crowned Him King, but refused to repent (John vi. 15). They had not persecuted Him, but had not accepted. Indifference to Christ is the damning crime of men.

*The Voice of Thanksgiving* (25-27).—He answered some voice of God speaking in his heart. The wise are they who trust, the babes who mistrust, their intellectual eminence and acumen. The child-heart shall see open-eyed into the mysteries of heaven. (26) At times we can only say "Yes, Father," to God's dealings (see R.V.). (27) The Spirit reveals the Son, and He the Father. Christ must be Divine if only God can know Him.

*The Voice of Pleading Mercy* (28-30).—*Labour* covers the active, *heavy-laden* the passive side of life. The invitation is two-fold—to commit and submit, to come and bow under the yoke, which is the Father's will revealed in daily Providence or in the Word. Meekness and lowliness, submission and obedience, are the secrets of the blessed life.

### FRIDAY, NOVEMBER 16.—MATTHEW XII.

*Christ's Sabbath* (1-13).—How poor Christ must have been! The Pharisees were always on his track, on Sabbath and week-day alike. Christ taught that ceremonial obligations must subserve a higher law, and illustrated it first by the case of David, secondly by the hard work done in the temple on Sabbath-days. And where He was there was the temple. Could the meek and lowly one have made such a claim had He not been conscious of his Deity? (9) This poor man seems to have been used as a bait to draw out Christ's compassion, and then entrap Him. But He taught that legal observance must give way before personal necessity and compassion for others. (13) When Christ gives power, we must immediately use it, though not vividly conscious of it.

*Christ's Unobtrusiveness* (14-21).—The true work seeks not the notice of men, but the accomplishment of saving, helpful ministry. The work is its own reward. Note the characteristics that are dear to God. Bruised reeds are souls that have been trampled upon. Smoking flax, those from whom the better life has nearly expired. These were Christ's chosen materials for the basis of his kingdom.

*The Gravity of Christ's Replies* (22-46).—He spoke always from the standpoint of eternity. Blasphemy against the Holy Ghost is to deny our convictions of God's truth for selfish and worldly ends. It cannot be forgiven, because it petrifies the conscience. (39) Spiritual unfaithfulness is adultery. (40) How clear this prevision of his death. (40) Rather, *large fish*. A shark can easily swallow a man. (44) It is not enough for Satan to go out. We are never safe till Christ come in to garrison and keep the heart.

*The Family of Christ* (46-50).—Mark tells us that they desired to prevent his further collision with his foes. It was mistaken interference. We may be in close affinity with Jesus, if we live like Him to do his Father's will.

### SATURDAY, NOVEMBER 17.—MATTHEW XIII.

*The Sower* (1-23).—The varying results were due not to the seed, which was in every case identical, but to the ground. There are four variations. The path, trodden by many feet. The stony, *i.e.*, a slight superficial soil with rock beneath. The inability of the land to bear corn and thorns, and the successful conflict by which the latter crush out the former, representing in this so well the effect of anxiety with the poor, and of wealth with the rich. We must hide his Word in our heart. (11) Parables veil truth for those who are satisfied with the story, and do not penetrate to its hidden depths.

*The Tares* (24-43).—This was a species of rye grass, which, in its earlier stages, closely resembles wheat. Professors and possessors are closely mingled in this world. But God will reveal his own. Satan and his evil angels never sleep. Let us beware of them.

*Mustard Seed and Leaven* (31-33).—The world is Christ's field. His kingdom grows from insensible beginnings. Bigness is not greatness. Beware of each speck of the leaven of sin, cherish each grain of holy impulse.

*The Net* (47-50).—This restless, stormy world is a sea. The preaching of the Gospel attracts many who will one day be rejected. Are we *good*, through living union with the Righteousness of Life of Jesus?

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In our notes on Matt. 1, Ruth was in error mentioned in the same category as Tamar and Bathsheba.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, NOV. 18.

The Sermon on the Mount.—Luke vi. 20-31.

Golden Text.—Verse 31.

The fullest account of this sermon is given by Matthew (v.-vii.). It was delivered immediately after the appointment of the twelve apostles. A declaration of the principles and characteristics of his kingdom seemed necessary then. Our Lord addressed his disciples (20), but with the view of making them his messengers to the people whose needs moved Him to sympathy.

The Beatitudes (20-26) describe the persons whom our Lord invites and welcomes into his kingdom, in contrast with their adversaries. The blessing belonging to the one is made all the greater in contrast with the woes pronounced on the other. Matthew gives *eight* beatitudes (3-10). Luke only mentions four. Of these four, the first three describe the condition for *entering* the kingdom, while the fourth (22), which refers to persecution, marks the transition to the woes upon the persecutors.

Matthew describes more particularly those who are blessed. Not all the poor—the hungry—the mourners; but those who are consciously poor in spirit, whose mourning is in consequence of their sin and need, and whose hunger is for righteousness. Emptiness, conscious guilt, utter inability to remedy our condition, self-abasement—these are the points of contact between us and the Saviour.

The contrast to these conditions is described in the woes that follow. The full, the self-satisfied, remain unblessed. Such was the Pharisee in the parable (Luke xviii. 10-14); such were the Laodiceans (Rev. iii. 17, 18). Such are all who know not their sin, nor their need of a Saviour. Consider whether the beatitudes or the woes apply to you.

Note how differently these are regarded by men. Whom our Lord pronounces blessed the world hates and persecutes (22). Does such treatment destroy their blessedness? (see Acts v. 41). And those on whom Jesus pronounces a woe the world applauds (26).

These beatitudes warn us against seeking happiness in mere circumstances; what a man *is* determines his joy or sorrow.

The Law of Love is the theme, not only of the remaining verses of our lesson (27-31), but occupies almost the whole of the sermon to verse 45. The golden text is the brief and concise expression of this new law. It has been called the Golden Rule. It contrasts with the spirit of retaliation, which says, "Do to others as they do to you." It exceeds even the teaching of the Rabbins, "What is disagreeable to thyself do not do to thy neighbour." It summarises the practical precepts which precede and follow it.

The manifestation of this spirit of love is described actively (27-28), and next passively (29-30).

In its active form what does it mean? That our treatment of those who injure us is to be regulated not by a desire for self-protection, much less by a spirit of revenge, but by consideration for them. He who commits a wrong against another does a greater wrong to himself. How can we undo the injury he has committed against himself? Pity for him, and prayerful effort for his good should be our answer to his ill-treatment of us. Such is the teaching of Paul (Rom. xii. 20-21), and such was the practice of our Lord himself. A godly man, on reading such counsel as this, exclaimed, "Either this is not true, or we are not Christians." It is only as Christ lives in us that such counsels can be obeyed.

In its passive form, it means that love is to be long-suffering (1 Cor. xiii. 4). No limits can be set to the endurance of love. "The natural heart thinks it does a great deal when it respects a neighbour's rights Jesus here describes a charity which seems to ignore its own rights.—Godet." Thus Christ conquered. He yielded to his enemies—to death—to Satan, and by yielding obtained a glorious victory over all.

Illustrations.

When Dr. Duff read verse 27 to a number of Hindoo youths, the impression produced was so deep and intense that one of them exclaimed "Oh, how beautiful, how divine! This is the truth."

"What can Jesus do for you now?" said one to his slave whom he was flogging. "Him teach me to forgive you, Massa," was the reply.

Peter Miller, a Baptist pastor, walked sixty miles to Philadelphia to intercede with General Washington for the life of a man just sentenced to death. He could plead nothing in his favour, but had to say, "I have not a greater enemy living than that man." The General granted the pardon; and Miller at once walked another fifteen miles to stay the execution. The condemned man was being led to the scaffold, and seeing Miller, he said, "There's old Peter Miller. He has walked from Ephrata to have his revenge gratified in seeing me hung." Miller produced the pardon, and secured his enemy's release. Was not that the best kind of revenge?

# For the Young.

## OLD CLOTHES.

I daresay you will think this a very funny subject to talk about, and not at all interesting. But if you will reflect for a moment or two, you will probably remember that "old clothes" have filled a very prominent place in the history of our own country.

When Alfred the Great was defeated by the Danes, he was glad to conceal his dignity, and under the protection of "old clothes" found a place of refuge with a cowherd, where, tradition informs us, he was scolded by the good man's wife for letting the cakes burn. When James the Second abdicated, we are told that the barbarous Judge Jeffreys, filled with fear for his own safety, disguised himself in "old clothes," and attempted to leave the country, but was captured by the enraged populace, and died soon after in the Tower of London. Under the friendly covering of "old clothes," Charles was glad to hide his royalty, while with bill in hand he pretended to cut faggots after his defeat at the Battle of Worcester.

And turning to the Bible, we also find that "old clothes" find a place in its pages. It was chiefly through the artifice of "old clothes" that the Gideonites imposed upon Joshua, and led him to make a treaty of peace with them.

Now, why did people resort to such means when they wished to get out of difficulties? There is a very interesting incident in the life of Samuel which will, I think, give us the true answer. You remember that Samuel was sent by God to Bethlehem to see Jesse, in order that he might anoint one of his sons to be King in the place of Saul. When Samuel reached Jesse's house, he had not the least idea which son it was to be; and so, as soon as Eliab came in, who, I suppose, was a fine-looking fellow, he at once concluded that he was to be Israel's future king; and there is no doubt that Samuel would have anointed him and not David if the Lord at that very moment had not spoken to him. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him; for man looketh on the outward appearance, but the Lord looketh on the heart."

And so, because men judge by "the outward appearance," "old clothes" have become a refuge for the wealthy when they wish to escape from danger or capture, like the men you have been reading about. But after all, this is a wrong standard, for many persons who are good and noble-hearted are condemned on account of their poverty, which compels them to wear "old clothes." When you see a boy with a suit that does not fit him well, it may be because his parents are poor, and therefore cannot afford to buy him a new one, say to yourself, "After all, this is only the outward appearance."

James Garfield, who from a canal boy became President of the United States, made headway against great difficulties, mainly because he was not ashamed of "old clothes." Just before he started for the Chester Seminary, his mother said to him, "I wish you had a better suit of clothes, James, but we shall have to make these do, I guess"; to which the sturdy lad, free from pride, replied, "Good enough, anyway." What a suit it was, and the only one he had; trousers were coarse, far outgrown, and reached only half-way down to the tops of his boots. They were nearly out at the knees, but his mother skilfully repaired them. His waistcoat was much too short, and the whole was completed by a well-worn coat, the sleeves of which only reached a little below the elbows.

The boy who likes nuts does not trouble himself about the "outward appearance" of the shells, but is intent on the kernels; and so a new hat, or dress, or apron, or suit, is after all only the shell, only the outside, whose value is very little compared with the body, which should be "the temple of the Holy Ghost." Do not be dissatisfied because your hat is not so modern as some girls wear; enough that it answers the purpose for which it was made; do not fret because you are not clothed in gay apparel, but remember that "the ornament of a meek and quiet spirit" is very much better.

Looking at the outside, at the mere surroundings of things and persons, often imposes heavy burdens and hard conditions, and spoils simplicity of manner, and turns life into a struggle which is hard to bear, in order that a great show may be made of dress or of furniture. And it will be well for your peace of mind, when you are tempted to think of outside things, to remember that they will soon become "old clothes."

When the Lord Jesus Christ came into this world on his mission of mercy and love, He was rejected because of his lowly position. "Is not this the carpenter's son?" said they. But God, who "looketh on the heart" and careth not for the outward conditions, said, "This is my well beloved Son, in whom I am well pleased."

The clothes may be good, but the heart may be bad; far better to wear an old dress which covers a "new heart" than to be dressed in fine things with the heart unrenewed; far better to be concerned about being made into "a new creature" by the Saviour, and have "a new song" put into the mouth, although one has to wear "old clothes," than have new things to wear, with a soul that is "wretched, and miserable, and poor, and blind, and naked."

*Linton, Cambs.* T. Tusting Holttum.

## C.M.S. MEDICAL MISSIONS.

Many of our young readers may not know that the Church Missionary Society has twenty-five medical missions, two of which are in charge of qualified natives; two are for awhile not occupied on account of the lack of men, and the remaining twenty-one are in charge of twenty-seven medical men, all of whom have British qualifications. The Committee of the C.M.S. Medical Mission Auxiliary Fund have formed a juvenile branch, the object of which is to form local associations to interest children, and collect money for the support of beds and cots in the C.M.S. Mission Hospitals. Missionary boxes and collecting cards for the juvenile branch are issued; also a tiny magazine, which will be sent free to collectors, and will contain accounts of the different beds and cots. The cost of supporting a bed is £10 per annum, and a cot £6 per annum.

The central secretary of the juvenile branch, Miss Ware, 13, Stafford-terrace, Kensington, W., will be glad to hear of any lady willing to become a local secretary.

## CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *New Brighton*, to Nov. 11; *Watford*, Nov. 11; *Macclesfield*, Nov. 12; *Watford*, Nov. 13; *Biston*, Nov. 18—25; Rev. Martin J. Hall, *Deritend, Birmingham*, to Nov. 12; *Nottingham*, Nov. 13—14; *Southsea*, Nov. 17—27; *Chester*, Nov. 29; *Flint*, Nov. 30; Mr. S. J. Hewlett, *Tottington, Bury*, to Nov. 12; *Cinderford*, Nov. 17—24; Mr. J. S. Tyler, *Brighton*, Nov. 8; *Clifton*, Nov. 10—16; *Bristol*, Nov. 18—23; *Portsea*, Nov. 25—30; Mr. Goodman, *Wellington Hall, Stoke Newington*, Nov. 18—23; Mr. H. Falkner, *Worthing*, Nov. 11—12; *Kimbolton*, Nov. 14; *Easneye, Ware*, Nov. 17; *Stevington*, Nov. 19; *Knotting Green*, Nov. 20; *Sharnbrook*, Nov. 21; *Dean, near Kimbolton*, Nov. 22; *Kempston*, Nov. 23.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Nov. 17.—Sun., Nov. 11, Psalms lxxxiv. 1-12; Mon., 12, lxxxv. 1-13; Tues., 13, lxxxvi. 1-17; Wed., 14, lxxxviii. 1-18; Thurs., 15, lxxxix. 1-18; Fri., 16, lxxxix. 19-37; Sat., 17, lxxxix. 38-52.

## AUTUMN LEAVES.

Transient as the hues of morning,
Earthly forms like shadows pass—
Forms the fairest, life adorning,
Fade and wither like the grass.
As I view my vanished history,
How the lonely spirit grieves,
For it tells of trial and mystery,
Buried hopes and faded leaves.

Though the sad heart droops in anguish,
Jesus notes the silent tear;
Though in suffering I languish
Faint and weary, God is near.
Though the storm-clouds loom above me
And the chill winds round me moan,
Need I murmur? He will love me,
Making all my cares his own.

Though the furnace-fires surround me,
Jesus walks amid the flame;
Darts of hell can never wound me
While I trust his precious Name;
"Persecuted, not forsaken,"
Trusting God whate'er befall,
He my case has undertaken—
He will bring me through it all!

Ernest Rickman.

A GOOD PRAYER MEETING.—"The prayers were short, and all asked for something." A graphic description, indeed, of one of the requisites of a good prayer meeting. Would that it were the rule and not the exception.—*Congregationalist.*

## The Dead Czar & his Successor.

The days of national isolation have passed for ever. So closely knit are the peoples of the world that no great bereavement can happen anywhere on the planet without a regret and a mourning that are universal. So the whole civilised world stands reverently and sympathisingly around the bier of the dead Czar. Britons are specially interested in the fortunes of the Russian dynasty, for our own Royal house is already kin to it by marriage ties, and another link will soon be added. It was fitting, therefore, that our Heir Apparent and his consort should have joined the circle of mourners at Livadia.

Now that Alexander III. has gone to his account, the Press are recording his good deeds, and extolling the most attractive sides of his character. Regarding him as a man, a husband, and a father, the chorus of praise is unanimous. As a ruler, and as the greatest autocrat of his time, the verdict is much less harmonious. No esteem for his individual qualities can blind us to the unhappy persecutions of Stundists, and of the Semitic people, that have marked and marred the later years of his reign. Possibly we may have looked for too much from him. The most benevolent despot cannot always ensure that his will shall be obeyed. Yet we are told, on all sides, that for years past the Czar has been the keeper of the peace of Europe. We believe it is largely true, and the fact will help to embalm his name in the memory of every lover of international peace and concord.

How comes it that such a true lover of his kind did not use his unique powers and opportunities towards the internal peace, the religious freedom, and the true prosperity of his own vast empire? The real answer, probably, is that he suffered, as do many humbler men, from the excess of his good qualities. In religious matters he appears to have been severely orthodox, according to the Russian idea of that abused word. It is charitable to suppose that in the measures which he sanctioned for the suppression of all faiths unblessed by the State, he verily thought he was doing God service. It is hard to conceive of such an attitude in days when the New Testament is such an open book. But on no other supposition can we even begin to understand the Imperial action toward the loyal, peace-loving, Christ-worshipping people known as Stundists. There is no doubt that in an empire so vast as that over which a Czar rules, most of the administration must be left to inferior officials. This is especially the case in a country like Russia, where autocracy is triumphant, and the rights of the common people are neither recognised nor incarnated. Still, the head of the machine is expected to supply its guiding principles, and the late Czar cannot be held guiltless of the crimes of Torquemada.

"The king is dead; long live the king." Even in the midst of the national obsequies there has been in St. Petersburg a day of rejoicing at the proclamation of the new Czar, Nicholas II. His brief imperial manifesto has found a place for these welcome and hopeful words:—"In the presence of the Most High we record the solemn vow always to make our sole aim the peaceful development of the power and glory of our beloved Russia, and the happiness of all our faithful subjects." A shrewd political observer has expressed the view that the Princess Alix of Hesse, to whom the young Czar is espoused, is a woman of strong character, and will be likely to exert a powerful influence over her husband. As she is closely allied to many European Courts, her marriage with the Czar may prove one more pledge of the continuance of the peace of Europe. To that hope all Christian hearts will utter a fervent amen. Who knows but she has come to the seat beside the throne, providentially, for such a time as this?

## Bits from New Books.

### PREACHERS AND DOUBTERS.*

There is scarcely a form of avowed unbelief that is not the precipitate of unavowed unbelief, and few forms of the latter that were not at first simply doubts, and few doubts that do not arise from difficulties. If, then, our positive teaching takes shape in our minds, with the difficulties it may suggest steadily in view, and if, in the resulting discourse, we meet, without saying so, those difficulties, we shall have helped the doubter in particular; while the congregation as a whole will have been helped also, and will feel, what congregations greatly like to feel, a sense of thoroughness, power, and mastery in the preacher. It is sometimes said that it is enough that the light should shine; the darkness will go away of itself. Yes, provided the light shines *into* and not simply over the dark places. Sometimes reflectors are needed for this. But it is enough to turn the light into dark hearts, no need to tell them they are dark. The incoming light will make them conscious of that.

### THE APOSTOLIC EPISTLES.†

When Paul had founded churches, he instinctively followed the custom of his people and the example of the other apostles, by writing to these communities when he could not visit them. A letter like that of James, and a series like those of Paul, were felt to be even more effective means of edification than spoken addresses, as they could be preserved; and they were hence greatly valued. Paul himself, indeed, set their authority as high as his spoken words (2 Thess. ii. 2-15; iii. 14), and required them to be read before the assembled churches (1 Thess. v. 27); while some were designed as "circular letters," to be sent to a number of churches, one after the other (Col. iv. 16; 1 Cor. i. 2; 2 Cor. i. 1). The letter to the Ephesians, for example, and even that to the Romans, appears to have been intended for this general perusal. The Sunday after the receipt of such an apostolic missive would, therefore, be a red-letter day in the little communities, nor would the interest in such correspondence cease with a single reading. Preserved by a special official, it would be read time after time as a sacred treasure, yielding permanent instruction and comfort.

### GETTING AND LOSING.‡

Perhaps I speak to some who are just about to choose for themselves a business or profession. Take care lest you fall into the same pit as Lot. Before you turn your face to Sodom and Gomorrah—to the promising situation in London or Glasgow—learn about something more than the well-watered plain. There may be a good wage and better prospects, but if they are only to be had at the price Lot paid for them, you had better break stones on the road-side. Nobody will misunderstand me, I hope, if I say that there are some professions in life in themselves honourable enough, yet *for some* so beset with dangers, that they will do well to think, not twice only, but twenty times before they embark in them. It is not every young man, *e.g.*, who ought to think of becoming a commercial traveller. I am casting no reflections on a large and estimable body of men; but I know of what I speak, and those who best know the peculiar temptations of life "on the road" will bear me out when I say that there are many young men, fitted perhaps in all other respects, whose moral fibre is unequal to the strain which such a life puts upon it. Take care that you do not risk "the shire" for the sake of "the hundred." If you make your choice as Lot made his, you will pay the same penalty. God help us to be wise before the fiery hail of his judgment is about our ears!

And you who are already in business, are you "getting in the hundred and losing in the shire"? What about your advertising, for instance? Is it honest advertising, or is it what we call "puffing"? You shop-keepers, Christ wants to look at your window-bills and your circulars. Let us spread them out here before Him in church, and then sing our hymns and offer our prayers. And as to the things you sell, would it trouble you if you knew that only last night He stood among your customers: you served Him across the counter? Are you offering nothing to the least of these his brethren you would be ashamed to offer Him? I judge no man; let every man judge himself. And if neither Christ nor your own conscience condemn you, who am I that I should sit in judgment over you? But this I say to you, that if your grocer's licence, or your drink shop, or your brewery shares, or your transactions on the Stock Exchange are making you uneasy, and you are trying to hush the barking of conscience with this sop, "There's money in it; there's money in it," then beware lest thy money and thy business and thou perish together, and thou lose both the hundred of the life that now is, and the shire of that which is to come.

* Rev. A. J. Harrison, B.D., in The Repose of Faith. (7s. 6d. *Longmans.*)

† Dr. Cunningham Geikie in The Apostles—"New Testament Hours" series. (6s. *Nisbet & Co.*)

‡ Rev. George Jackson, B.A., in First Things First. (3s. 6d. *Hodder & Stoughton.*)

### GLASGOW YOUNG MEN.

The Y.M.C.A. of Glasgow had a most successful anniversary last week. A host of friends, fully representative of all sections of the community, sat down to tea in St. Andrews Hall, and a very happy and lively social hour was spent. For the subsequent public meeting the great hall was crowded, with Lord Overtoun in the chair, and many influential citizens in attendance.

The report submitted by Mr. W. Oatts, the secretary, showed a vast amount of effort, well sustained throughout the year, for the welfare of young men. The membership of the united Associations has increased by 589, and now numbers 9946. Fellowship meetings, educational classes, Gospel work, temperance and purity effort have all been vigorously maintained.

The speeches were full of interesting matter, worthy of the occasion. Lord Overtoun, as ever, was fresh and forceful. He had some happy reminiscences of the London Jubilee meetings, and then he dealt earnestly with the great import of work among young men, who are soon to be the leaders of the world's thought and work. The Lord Provost was hearty in his commendation, and very candid in his advice to young men as to their companionships. Mr. Charles Fermaud, of Geneva, and Rev. Egerton Young, of Canada, held the attention of the vast throng as they discoursed on the special matters relating to their respective spheres of life work. Altogether the gathering was full of inspiration and go, that must prove a stimulus to the Glasgow workers among young men.

MR. HENRY LAKIN is now concluding a mission at Red Lion Hill, East Finchley. He earnestly desires that his many Christian friends will plead for him and for real, definite conversions to God during this special effort.

THE LATE

## SIR THOMAS McCLURE, BART.

THE Christian merchant and gentleman whose portrait accompanies this brief life sketch was born in Belfast during the early years of the present century. His earthly career began a few months after the historic battle of Trafalgar, where Nelson uttered his famous motto, and where, also, he fell. That motto was destined, in the providence of God, to find a lofty and far-reaching fulfilment in the baby boy who came upon life's scene at so unquiet a period. His home was one of piety and refinement, his father a leading merchant, his mother a worthy daughter of the manse.

During his youthful years it was feared that a brave and noble soul was to live during the earthly journey in a very frail tenement of clay, but with care and the blessing of God, the early delicacy passed away, and a kindly, consistent, exemplary, and most beneficent life was given to the century and the country—one of God's most precious gifts to a utilitarian and Heaven-forgetting age.

Young Mr. McClure was not out of his teens when, through a truly fraternal letter from his brother William, the claims of Christ were so brought under his notice as to lead to his early decision to be the Lord's. His brother's letter emphasised that such decision would not lead to moroseness and gloom, but to peace and joy. No one will be surprised to learn that this true Andrew, who sought his own brother's salvation with such diligence, became one of the most distinguished and honoured ministers which the Irish Presbyterian Church has had within its ranks.

It was not until after this critical period that Mr. McClure entered upon a business life with his father. He soon proved himself a young man of sound judgment, and full of wisely-directed energy and enterprise. Beyond this he brought to bear upon his commercial life the highest code of morality, viz., the teaching of the Scriptures, a copy of which always lay on his office desk. Ere long he was known to be a man of

STAINLESS HONOUR AND LOFTY INTEGRITY.

He believed that in business one should seek to carry out the injunction, "Whatsoever ye would that men should do unto you, do ye even so unto them." To Mr. McClure this sacred principle became ultimate and absolute law. It was his constant endeavour to carry it into practice in the affairs of everyday life and even down to the details of that life; his honour always was the good old vernacular "honour bright." God's blessing rested richly upon the undertakings of the young merchant, so that the promise of the 1st Psalm regarding the godly man was made good to him.

And all he doth shall prosper well.

His gifts to God's cause kept pace with his growing prosperity, and he believed in and practised most conscientiously the grace of systematic giving. He took a deep interest in Church extension and in any movement whose object was for the good of the people and the glory of God. Many churches were indebted to him for friendly and timely aid, and he is generally regarded as the founder of a beautiful edifice in the suburbs of Belfast, in which there has been for many years a flourishing congregation. While he was a broad and catholic-spirited courtly gentleman, the Irish Presbyterian Church was the church of his convictions and affections, and he showed his deep love and loyalty to her by bequeathing to her funds, subject to certain life interests, half of the wealth with which God had blessed him. The opening words of his will are singularly beautiful :—

I have always been of opinion that this world's goods should not be devoted solely to personal enjoyment, but that there are other nobler and greater ends to which the same should be applied. In my life I have endeavoured, so far as in me lies, humbly to carry this my view into practice, and for many years past I have devoted almost half of my income to the support of religious and benevolent objects. It is in this spirit, therefore, that I leave the one-half of my estate and properties to trustees for religious and charitable purposes, as is hereinafter done in this my will in more technical and legal language.

He was a man who instinctively shrank from display and show, and sought to do quietly all he could to further the cause of right and truth in the land. When ripe in years, mature in experience, and still growing in the esteem and affections of his fellow-citizens, Mr. McClure was invited to enter Parliament. He yielded to the wishes of his fellow-citizens, and sat for Belfast for six years. He was afterwards returned for co. Derry, which he represented for seven years. During his Parliamentary career he won the respect and esteem of all classes for unvarying political fairness and unswerving honour. With the most painstaking diligence he set himself to master the great questions of national interest which at that time filled the public mind, and he was signally successful.

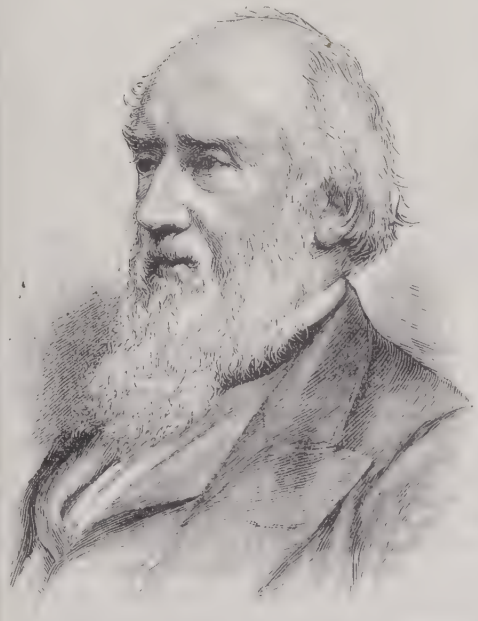
In the year 1874 the Queen was pleased to offer the honour of a baronetcy to this true friend of the people, and the then Prime Minister (Mr. Gladstone) wrote saying, "I trust you may accept it as a just tribute to your own character and services."

During no part of his life did Sir Thomas McClure allow anything to interfere with his

DAILY STUDY OF GOD'S WORD.

It was his habit to devote a portion of time each day to Scripture study, meditation and prayer. In these seasons of retirement he was wont to pray audibly, and pour out his heart to God in confession of sin, in seeking guidance for daily duties, and in commending family, friends, church, and country to the care and blessing of his Heavenly Father. It was in this way that he was kept in touch with supernatural realities, and was enabled by Divine grace to wear "the white flower of a blameless life" to the end.

His closing years were spent in happy retirement, during which he continued a devout and daily student of the Holy Scriptures. He loved nature: the music of her birds and the brightness of her flowers made him glad. He loved God's house, and when possible was a reverent and constant worshipper. He continued to the last bright and buoyant, and was wont to whisper to those who thought things were going sadly wrong, "No vain regrets; no vain regrets." He firmly believed that God was on the throne, and that truth, righteousness, and equity would yet prevail when "the knowledge of the Lord shall cover the earth as the waters cover the sea."



*(From a Photograph by Messrs. Maull & Fox, 187a, Piccadilly, London, W.)*

His latter end was not only one of peace, but of calm triumph. His path was that of the just, which shines more and more into the perfect day. He had no fears and no misgivings. A few days before his departure he addressed most earnest but inaudible words to a young relative who stood near. The meaning of the message, however, was well understood when he was seen pointing upward and whispering, "Meet me! meet me!" He loved John iv., 1 Corinthians xv., and Psalm xxiii. In the valley of the shadow he was able to sing—

Goodness and mercy all my life
Shall surely follow me,
And in God's house for ever more
My dwelling place shall be.

The dust of the departed sleeps in the old family burying ground, Belfast, now to be found in the centre of the city. For many a year the material, moral, and spiritual interests of the northern Irish metropolis lay very near to his heart. Now his remains rest near her throbbing heart of commercial activity and enterprise.

Ireland has had many sons who have done her high honour in the domain of commerce, of mind, and of morals, but among those who have proved the feasibility of recognising and honouring and obeying God in all the details and ramifications of an extensive and extended mercantile and public career, no more illustrious example can be found than the one whose life is now chronicled. His motto (with his crest) was *Spectemur agendo*, "Let us be judged by our actions." Viewed from this vital standpoint, his life will long continue fresh and fragrant, just because it had in it and on it the stamp of Almighty grace. "The righteous shall be had in everlasting remembrance."

## CONFERENCE AT OXFORD.

MANY readers doubtless remember with interest and thankfulness the Oxford Conference of 1874, which proved to be the parent of the movement which is now so generally associated with Keswick. It was there that quite a number of those who have since been greatly used of God received increased light and joy into their lives. When, therefore, it was proposed to have another conference in Oxford many could not but revert in thought to the former one, and with prayerful expectation seek for much grace and power on the second. The conference was held last week, and proved a time of very definite blessing.

The committee were kindly granted the use of the large and magnificent examination schools, and the hall was filled every evening. Mr. ROBERT WILSON presided with his accustomed ability, and with one exception the speakers were all well-known Keswick names. The preliminary meeting was addressed by Prebendary WEBB-PEPLOE, and was a searching reference to the difference we make between our acceptance of God's mercy in Christ for salvation and his grace for sanctification. We accept the former absolutely, while we often refuse the latter in its fulness as impossible and beyond our present capacities. At a ministers' meeting, Mr. Webb-Peploe dwelt also on this point, and asked whether it was necessary that there should be such failures in our lives while God's grace is all sufficient. With these solemn questions ringing in many ears and hearts the conference began.

On Tuesday Dr. E. G. JENKINS and Rev. H. C. G. MOULE addressed the Conference, the latter specially emphasising our bounden duty (from Rom. vi. 12, 13) not to allow sin to reign, but to present ourselves to God, and allow Him to reign and rule.

Rev. J. B. FIGGIS, of Brighton, spoke on Wednesday, putting the question, "Am I living the best possible life and in the best possible way?" The best possible life was a life of faith—they would never live it by effort or endeavour. It was also a life of love, and a life of hope. It was a resurrected life, a life of the risen Son of God. Resurrection implied a previous death, and so they would find it. They could not live Christ until they had died with Him. Rev. EVAN H. HOPKINS then addressed the meeting on "Service."

On Thursday the first address was given by Rev. G. H. C. MACGREGOR, of Notting Hill, on the "Fulness of the Holy Ghost," a fitting subject with which to close the Conference. Mr. Macgregor rapidly reviewed several parts of the book of the Acts, and showed that this gift of the Holy Ghost was distinct in thought, though not necessarily in time, from the gift of regeneration. God's purpose is that we should not only have life (John iii.), but a full life (John iv.), and an overflowing life (John vii.), and this is only possible through the Holy Ghost. The presence and fulness of the Spirit will bring new power, new peace, new joy, new hope, and, best of all, new ideas of Christ Jesus, our Lord. Mr. Macgregor's words were felt to be "with power," and many rejoiced in the testimony. Mr. HOPKINS followed on the same subject, leading up to the after-meeting, when many indicated their desire for this "gift of God" for daily life and work. Thus closed a Conference whose influence will assuredly tell for good in and through many lives.

Rev. HUBERT BROOKE gave Bible-readings each afternoon, to the great enjoyment and profit of the large audiences present.

OPEN-AIR MISSION, JAPAN.—The sale noted in our last issue, arranged for November 9, through the kindness of Lady Ashburton, Kent House, Knightsbridge, is postponed till Tuesday, November 13.

# Some London Missions.

## LONDON CABMEN'S MISSION.

Well-nigh a quarter of a century's experience among cabmen, whose calling makes them sadly familiar with the darker side of London life, might well afford material for a notable book. So it seemed to me, one day last week, on visiting the superintendent of the London Cabmen's Mission, and hearing something of what he had to tell.

But let me introduce the worker himself. Mr. Dupee was definitely led out into Christian service in the great revival of 1859-61. Coming to London in 1871, he was unexpectedly led to begin work among cabmen. Friends were raised for him, and ere long he built the hall adjoining King's Cross Station (M.R.), and close by a whole series of cab yards. There were initial difficulties, but once confidence had been gained, the men proved willing to hear, God gave blessing, and many have been saved. Nor was this at the beginning only, it goes on still. A few evenings ago, a notorious character was convicted of sin in the hall, and now appears a changed man. So it has been right through from the first.

### ALL DAY WITHOUT A FARE.

There are at present over 15,000 licensed cabdrivers in London, and between four and five thousand of these are believed to be godly men, bearing, in difficult circumstances, faithful testimony. Every class and condition is represented among cabbies; many now waiting for fares having been clergymen, barristers, doctors, officers, and independent gentlemen. Their calling is often hard and thankless, exposed to all weathers; on the box, sometimes, sixteen hours at a stretch, without earning sufficient to pay for the hire of their cab. If the Gospel is to be carried to them, it must be while on the rank. For years this earnest missionary has been doing this single handed; now he has the help of a colporteur, who visits the men in all parts of London, distributing Christian literature and testifying the Gospel. This personal dealing, in brotherly fashion, is the secret of the work. Moreover, distressed, sick and dying cabmen all over the metropolis look for counsel and comfort to their "own missionary," who has often, in obedience to a sudden call, to trudge off late at night to Brixton, Paddington, North London, or some other distant part. Apart from this, regular mission work is carried on in the hall itself, evangelistic, temperance, prayer, and other meetings, in which Christian cabmen help most usefully.

Abundant evidence is afforded that the mission is a feeder of the churches. The converted men join themselves to some company of Christians, and both clergymen and ministers have testified that Christian cabmen are amongst their best helpers. Case after case was narrated to me of conversion and newness of life. One point emphasized by the missionary was this: at least £20,000 in value is left annually by the public in cabs, and restored by the honesty of the drivers, much of this being in the form of purses and loose coin, which might easily be appropriated. This honesty, he believes, is largely due to the Mission work; and it forms, he feels, a strong plea for larger help for this agency on behalf of a much-enduring and useful class. Particulars may be had of the superintendent, Mr. John Dupee, 165, Hemingford-road, Barnsbury, N.

## HOME FOR CRIPPLE GIRLS.

Almost immediately opposite Madame Tussaud's well-known building stands a large six-storey house, bearing the inscription "The Cripples' Home," and devoted to the care of afflicted and helpless girls. Having in the course of explorations in bye-paths of service seen something of the aimless life led by such cripples in their own poor homes, I was greatly interested, on Wednesday last, in visiting this Home, and observing what they can be taught to do under proper tuition. Moreover, not only are they helped to help themselves, but a new interest is given them in life—for, previously, many of them had been made to feel themselves but incumbrances and burdens on others.

The Home is intended for a hundred girls, and I noticed only one empty cot, though there may have been one or two more unobserved. At all events, it is about full, and more than once lately it has had over the hundred in residence—it is so hard to refuse some special cases.

The matron in charge showed me over the Home, and introduced me to inmates and workers. I was glad to find that since a previous visit a lift has been introduced, to the great comfort of many helpless ones unable to mount the staircases. Lift accidents are guarded against by the simple expedient of locking the door leading to the lift, so that it cannot be used except when some responsible matron is at hand to see that all is right.

The ground floor is used for reception and business purposes. Here also is the schoolroom, where I found a number of girls engaged, at the moment, in writing letters to friends, and proud of their newly acquired penmanship. Many, it seems, are apt scholars, others are slow and dull, requiring great patience and gentleness. On the first floor are the workrooms, airy and pleasant. These were filled with busy young workers, intent on plain sewing and embroidery, beautifully executed. In the straw-plaiting room, hats, bonnets, baskets, pretty mats and all kinds of fancy articles were being produced, for many are exceedingly clever in contrivance and execution. In the knitting-rooms machines were at work on socks, stockings, "Tam o' Shanters," and woollen goods of many kinds. The second and third floors are devoted to the dormitories, each under the charge of a monitor, all well ventilated, bright, and cheerful. Still higher the upper floor is set apart as the infirmary. I was thankful to find it empty; but in view of the physical condition of the inmates, it is kept ready for any emergency. All these matters, as well as sanitary arrangements, are vigilantly looked after by the ladies' committee, who give time and care to the oversight. Descending to the basement the laundry, kitchen, and dining-hall were duly inspected. Everywhere I found evidence of scrupulous care in the way of cleanliness and comfort.

While the physical and mental welfare of the girls is thus attended to, their higher spiritual interests are earnestly heeded. The whole atmosphere of the Home is Christian; morning and evening prayers are no mere functions; Bible classes are held by earnest Christian ladies; and inmates who can go out attend Portman Chapel. Rev. Percival Smith, the vicar, is ever ready to visit and help in any way. It need scarce be added that medical and surgical care is constantly provided. Moreover, it is rendered voluntarily by eminent practitioners. For some time a Seaside Home—most needful in some cases—has been open at St. Leonards; but a more commodious one has become necessary, and the committee must either build, purchase, or rent another seaside Home as funds permit.

If any, on reading these few notes, become interested, the best thing they can do is to go and see for themselves. The hon. sec., Miss Wellesley, 17A, Marylebone-road, N.W., will gladly afford information desired. Orders for hats, bonnets, baskets, mats, needlework, and knitted goods are most welcome.

Pearl Fisher.

## HOUSE OF REST, ST. JOHN'S WOOD.

Rev. W. Darlow Sargeant gave a fresh practical address on "Prayer," at the House of Rest on Friday afternoon. He defined prayer as the soul moving in the presence of God; its expression is only real when irrepressible and direct from the heart. Until Christians have learned to pray when circumstances appear dead against them, they know nothing of the spirit of prayer. He urged all to expect and look out for answers; faithlessness in this respect is the infidelity which hurts God.

In the evening, Dr. Montague Miller spoke on the victorious Christian life, which (he said) is disciplined and husbanded by God Himself.

## AN ENGLISH COLONY OF MERCY.

We have already published intimations of the plans of some friends interested in dealing with the present industrial distress by starting a "Colony of Mercy" after the model of Pastor Bodelschwingh's famous institution in Germany, which Miss Sutter has so well described in her book. These friends have issued a circular from which we extract the following:—

"One or two considerations appear to indicate the present as a suitable time for the successful realisation of our object. Land can at present be secured on exceptionally favourable terms, whilst the Guardians of the Poor in the counties of Norfolk, Suffolk, and Essex, and of some London Unions, are disposed to assist the work of Home Colonisation, by the payment of 5s. a week per man. Under these circumstances, it is reasonable to believe that men so employed, aided, and directed, would provide by their labour for the remaining cost of their maintenance.

"The initial outlay of such a movement must however, be considerable, not only in the procuring of land, but also in the erection or alteration of buildings, the purchasing of implements, and the out-going costs until the crops are sold. On the other hand, the gain of a successful experiment would be incalculable. It would realise (more or less) the dream and hope of social reformers, who can devise no better remedy for the evils under which our State groans, than the bringing of the people back to the land. It would absorb much of the wasted life of our great pauper populations, applying it to work which, conducted under such wholesome moral conditions, could not fail to be redemptive in its character.

"A friend has consecrated a great sorrow by devoting the money left by a beloved son, who has recently died, to the relief of human suffering. This son was distinguished by an unselfish devotion to the poor and the sick, and his father being desirous that the work and influence of his son's life should be remembered and continued, has placed at our disposal, £500, which he hopes, with the aid of his relatives, to increase to £800 or £1000. We reckon that another £1000 will be necessary for a safe and satisfactory commencement of the work upon a farm of 100 acres, and we earnestly plead with those who share our convictions of the need of this effort, and who see with us the great opportunity afforded by the present condition of our rural districts, to enable us by their co-operation to go forward without delay."

The Hon. Secretary of the movement is Rev. J. F. B. Tinling, and the office is at the Y.M.C.A., 186, Aldersgate-street, E.C. The committee include such well-known men as Archdeacon Sinclair, Dr. Monro Gibson, Rev. F. B. Meyer, Dr. R. F. Horton, Rev. Peter Thompson, Dr. Clifford, Rev. H. Price Hughes, Mr. Walter Hazell, M.P., etc.

## OUR BLUEJACKETS.

Parliament has recently voted a large sum of money for the increase of our Navy, but as ships are useless without men, 14,000 boys, seamen, stokers, and marines are to be added to the service—7000 this year and 7000 in '95. Extra accommodation of every kind will be urgently needed at our Royal Sailors' Rests to enable us to receive and house these men when ashore. A grand opening presents itself at Devonport. Some premises, suitable to our requirements in every way, are in my possession; they adjoin the present buildings, and they give space for all that I want. It would be a thousand pities to lose this splendid opportunity of going forward. To meet this vast increase of our naval forces, I want £5000 to build dormitories, reading and recreation rooms, and a hall for social, philanthropic, and spiritual work.

Never was a clearer case for prompt action. To stand still at the present moment is to go back; to hesitate is to be lost. Work of this kind is left by the Government to the enterprise and patriotism of the country, to whom I confidently appeal at this important juncture. If this grand chance of extension is lost, it will be a dark day for the Royal Sailors' Rest, which has worked so successfully for eighteen years. Friends willing to give, or promise, £100 and upwards, will be of the very greatest help in this emergency.

Agnes E. Weston.

*Royal Sailors' Rest, Devonport.*

# The Evangelist.

## How Lady Nairne found Rest.*

At the end of the year some dainty booklet is usually expected from the pen of Margaret Stewart Simpson, the accomplished wife of Professor Alexander Simpson, of Edinburgh. This year, with the national thistle emblazoned on its cover, we have the story of her ancestress, Lady Nairne,* the author of "The Land o' the Leal" and "Buy My Caller Herrin," and other songs, in which are manifest two essentials of true poetry, sympathy with man and faith in God. It was thus that "Lady Nairne passed through the crisis of her life:—She was on a visit to the old Castle of Murthly, when an English clergyman had also arrived. He was a winner of souls. At morning worship she was in her place with the household, and listened to what God's ambassador said on the promise, 'Him that cometh unto Me I will in no wise cast out.' Faith grasped it. From that hour she never had one doubt of God's love to her in Christ. But that forenoon she was seen no more. Her fair face was spoiled with weeping when she again appeared. Her eye had caught the glory of the Son of God, and burned with love to Him, of whom she could henceforth say, 'Whose I am, and whom I serve.'"

Those who know Mrs. Bevan's books, "Three Friends of God," "The Quiet in the Land," "Trees Planted by Rivers of Water," etc., will be glad to learn that her exquisite translations of many pilgrim songs are now published separately.† As we have quoted above the conversion of Lady Nairne in the hope that it may lead some reader into rest, so we desire that the following beautiful verses may unveil to seeking souls the secret of that rest.

### "I AM NOT."

John i. 21.

"I am not." O words unwelcome
To the lips of men.
"I am not." O words that lead us
Back to God again.

Speech of him who knows the pathway
To that refuge sweet,
Where is covert from the tempest,
Shadow from the heat.

Speech of Heaven, from wise men hidden,
Unto children taught;
Few the words of that great lesson,
Only "I am not."

Heart of man, another language
Is thy native speech,
Spoken by a thousand races,
All alike in each.

"I am"—rich, or wise, or holy—
"Thus, and thus, am I."
For "I am" men live and labour,
For "I am" they die.

For "I am" men dare and suffer,
Count all loss as gain,
Toil and weariness and bondage,
Sin and grief and pain.

In the blessed Gospel read we
How a rich man bade
Christ the Lord, and his disciples,
To a feast he made.

Well it was to feed the prophet:
Thus the rich man thought,
But amidst his wealth and bounty
Lacked he "I am not."

Then there came a sinful woman,
Eyes with weeping dim—
"I am not," her heart was saying—
She had looked on Him.

He beheld her broken-hearted,
Ruined and undone,
Yet enthroned above the angels,
Brighter than the sun.

All the while in dust before Him
Did her heart adore;
"I am not," that song of gladness—
"Thou art, evermore."

For his heart to her's had spoken,
To his wandering lamb;
In the speech of love eternal
He had said "I AM."

Now she thirsts no more for ever;
All she would is given.
None on earth hath she beside Him,
None beside in Heaven.

Oh, how fair that heavenly portion,
That eternal lot—
Christ, and Christ alone, for ever,
Ever "I am not."

*H. Suso.*

* The Scottish Songstress: Caroline Baroness Nairne. By her Great-Grand-Niece. Edinburgh: Oliphant, Anderson, and Ferrier. Cloth, 1s.

† Hymns of the Spiritual Life. By Suso, and Others. By Frances Bevan. (*James Nisbet & Co.* 1s. 6d.) Being in large type, and inexpensive, this book of songs will be a welcome gift to the sick and suffering, in hospitals and infirmaries, as well as in private homes. The Gospel for the sinner and the saint wells up here from hearts which proved it in days of deeper spiritual experience, when men made less haste, and believed, like children, more profoundly.

## MISS STEER'S ANNIVERSARY.

The sixteenth anniversary of the Bridge of Hope was held on Wednesday in last week in the hall, Betts-street, E., when capital meetings were held afternoon and evening, many warm friends rallying to the support of the work. Naturally the stir made in regard to West End vice found reflection in the course of the proceedings, and vigorous words were spoken. The general feeling was that while the protesters at the West End are working to check the spring of evil at one of its sources, the workers at the East End are labouring to save the miserable victims.

In the afternoon Mrs. Ormiston Chant delivered an earnest and inspiriting address to workers, dealing with current events, and with Rescue experiences among various classes.

A number of children were present representing the seven Cottage Homes. The friends were deeply interested in these little ones and their sweet songs, inasmuch as most of them have been saved from bad homes and from vicious or cruel parents. The sorrows of life had pressed so heavily on some of them that when they came in at first they had lost their childishness, and almost forgotten how to smile. But it is wonderful what changes can be wrought by care and love; and the happy faces and well-cared-for look of the children who came from these Homes to sing at the annual meeting last week was proof enough of the love they now know and the wise way in which they are brought up.

The report stated that "The mission is threefold. There is first the rescue work, carried on at the Ratcliffe Highway Refuge; the preventive work, in the children's Cottage Homes; and lastly the Night Shelter. Since September 30, 1893, we have received into our Homes 257 women and children. Of these, 182 were rescue and seventy-five preventive cases, which, with the numbers in the Homes on September 30 last, makes a total of 446. Of this number, after a short stay in the Refuge, we have passed on forty to other Homes. We have also found situations for ninety-four young women and girls, most of whom have passed through the laundry department or one of the training Homes. In the Refuge we have fifty-six beds, which are always full, and in the mothers' and babies' Homes beds for twelve adults. In the Night Shelter we have given 4169 night shelters, and have dealt with 881 individual cases. We have 135 children under our care in the children's Cottage Homes."

Full and deeply interesting details of these branches are given in the report, which ought to be read and pondered. The balance-sheet shows that the whole of this important work has been carried on for £3850, of which over £800 has been earned in the Homes. We regret to notice that a loan of £200 has had to be raised from bankers. Although little was said about funds at the meetings, we know that Miss Steer is greatly in need of liberal help. She is, however, full of faith that the work being the Lord's, He will incline the hearts of his people to send what is needed for its support.

Mr. A. E. Fletcher, who presided at the evening meeting, dealt in his opening address with the causes lying at the bottom of the evils deplored, and the ruin of so many girls. After dwelling on the present West End protest, he recalled an earlier East End protest, which was the means of closing certain places of ill repute. This had cost him in the Law Courts some £1000, but he had never regretted it, an avowal loudly cheered by reason of its evident bearing on present events.

Mr. Joseph Howard followed with a warm plea on behalf of the work carried on at the Bridge of Hope. Miss Bolton, of the National Society for the Prevention of Cruelty to Children, spoke feelingly of Miss Steer's readiness to receive and befriend the unhappy and ill-treated little ones rescued by her society.

Rev. J. H. Scott, Rector of Spitalfields, bore testimony to the reality, simplicity, and hopefulness of the work. From his own parish twenty-three have this year been admitted into the Bridge of Hope.

Messrs. W. F. A. Archibald, Percy Bunting, and W. A. Coote followed, warmly supporting, each from their own point of view, the claim of the Bridge of Hope as a means of escape for the fallen, and a valuable preventive agency for endangered and wronged children.

Miss Steer herself spoke, all too briefly, of her joy in the service, albeit that it is one involving tears of agony in many a pitiful case. She reminded her friends that while figures are given in the report, figures are but the dry bones, every case is a living reality of sorrow and pain. Some of these mean months of anxious prayer and effort. At present every bed is full, and by reason of sheer lack of room they are compelled to refuse all but the most pitiful cases. In fact, as one of the workers said, "We are always saying No," and that merely because there is no place to put any more.

Rev. Peter Thompson spoke as a near neighbour who had found Miss Steer's open doors—so long as there was room—a valuable help to his work.

Mr. J. Williams Benn, M.P., closed the proceedings by recalling early memories of the state of things in the district, and thanking God for the way He had used such workers as these not only in saving many lost ones, and rescuing many helpless children, but also in suppressing some of the worst forms of temptation.

## JOTTINGS FROM SYDNEY.

There is a great outcry in this colony about bad times, depression of trade, etc., some blaming the extravagant habits of the people, some blaming one thing and some another. Real poverty, however, such as is to be found in our large cities in the old country, is quite unknown here. The working classes earn large wages, yet they are too often thriftless and improvident, living from hand to mouth, and making no provision for a rainy day. The roar and rush of traffic in this city of over 420,000 inhabitants are heard on Sundays as on week-days; the trains, cars, etc., are patronised on that day alike by churchgoers and pleasure-seekers.

In New South Wales the Bible is taught in the day-schools during school hours, and clergymen of any denomination may give further instruction to the children also during school hours. In Victoria the Bible has been utterly banished from the schools, and to prevent any kind of religious instruction being given to the children, even the name of God has been eliminated from the books. "Them that honour Me I will honour," holds good for colonies as well as for individuals, as Victoria will doubtless yet learn to its cost.

The Chinese quarters in Sydney are to be found in one of the lowest parts of the city. Thither we betook ourselves on a recent Sabbath evening, to see the work going on in the slums. In turning into one of the streets, the familiar words met our ears,

Jesus is merciful, Jesus will save,

sung by a band of workers who were assisting Rev. J. Young Wai. We joined the band, then followed them to the Chinese place of assembly, where between sixty and seventy Chinamen were gathered together to hear the Gospel proclaimed in Chinese, with great vigour and earnestness, by their pastor. Even those of us who did not understand a word of what was being said, felt stirred by the natural eloquence of the speaker.

It is refreshing to meet, wherever one goes, with little knots of people, sometimes with single individuals, working steadily, it may be quietly and unnoticed, for the good of others and for the glory of the Lord.

Isa C. Gow.

*Sydney, Sept. 24.*

VIVISECTION.—Active steps are being taken by two classes of natives—the Jains and Hindoos of Calcutta, and also of Bombay—to oppose the establishment of Pasteurism and vivisection in India. A most able and weighty memorial to the Viceroy against both, from the Jains, has been already circulated, and influential native opinion is generally opposed to the idea.—*Zoophilist.*

## THE ANTI-OPIUM CAMPAIGN.

Our devoted sisters, Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell, began their special anti-opium campaign by important meetings in Manchester last week. By way of introduction, Dr. Bushnell spoke at a meeting called by the Manchester Women's Christian Temperance Union, in connection with the Prison Mission work of that Society, and on Sunday morning at Central Hall. On Sunday evening, at Free Trade Hall, the two ladies took part in the services of the Manchester Wesleyan Mission, speaking with great acceptance to large congregations.

On the invitation of Mr. F. W. Crossley, J.P., and Mrs. Crossley, a representative gathering, which included many of the best known workers for temperance and social reform in the city, was held at the Central Hall, to give those present an opportunity of meeting Mrs. Andrew and Dr. Bushnell. Tea and coffee having been served, both ladies gave short addresses, directed particularly to show the close association of vice with the opium habit.

THE PUBLIC MEETING

held on Monday evening in the Free Trade Hall was greatly lessened in point of the numbers attending by the very severe weather, but was, notwithstanding, a large and influential meeting, composed, to a striking extent, of thoughtful and representative people.

Mr. F. W. Crossley, J.P., who presided, said that was not merely a philanthropic or social reform meeting, but one which, in faith, was held under God's guidance. To reach the attitude of mind necessary for the consideration of this painful subject, it was needful to beware of the general tendency of the time, which drifts in an opposite direction to the one essential to sound judgment in these matters. It places material wealth and present happiness in front of all else. Anything that produces momentary happiness is too often looked upon as a gain in itself, and the cry is that people will be good if given good things. That is not so. Therefore, we must avoid that delusion, and prepare ourselves to abandon luxury and money, when these stood in the way of righteousness, if we would rightly judge of such questions. That is Christianity, whether it be popular or not. Righteousness first; compared with that, riches not only second, but nowhere. Having referred to the impossibility of weighing questions of revenue derived from opium, against the evils produced by it, and to the duty of listening to and respecting the testimony of those who are devoted to the good of their fellows, Mr. Crossley quoted the testimony of Dr. Griffith John that "if opium continues its ravages for the next forty years, as it has done in the past, the Chinese will be a nation of imbeciles." He also cited the views of Sir Thomas Wade and other authorities against opium, concluding a thoughtful address by expressing high confidence in the two speakers of the evening.

The addresses of Mrs. Andrew and Dr. Bushnell were most impressive, and produced a marked effect on the meeting. Mrs. Andrew described the visits she and Dr. Bushnell had paid to typical opium dens in China, and showed with great clearness the unquestionable and close connection between opium smoking and immorality. She described the opium dens as centres of degradation, where women in large numbers are kept for the vilest purposes, and where in some instances even little children and young girls are being trained for a life of vice. They had seen with their own eyes the revolting scenes she referred to, and unhesitatingly affirmed that opium is the prolific cause of fearful degradation of both womanhood and manhood, the ruin of home, of business, and of character.

Dr. Kate Bushnell disclaimed any desire to attack the Royal Commission, but yet thought they were entitled to reply to the published evidence as given in the newspapers. She and Mrs. Andrew had together visited fifty places, and made close investigation into the cases of 250 opium victims, asking in every case close questions, which covered the entire ground. Many diseases which some witnesses professed to be cured by opium were without doubt caused by it. The speaker made a telling point when she said that the very men who had lately defended opium, were those who had been proved to have given false testimony in respect to state-regulated vice in India.

Both addresses were listened to with close attention, and the audience frequently testified approval by applause. On the motion of Mr. Councillor McDougall, seconded by Mr. Leonard K. Shaw, the following resolution was unanimously passed:—

That this meeting, having heard from Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell the deeply interesting account of their investigations made personally in China, Hong Kong, the Straits Settlements, and India into the facts relating to the use of opium by the people of those countries, and being firmly convinced that the opium habit is both a moral and social evil of the gravest nature, regards with the deepest concern the connection of this country with the opium traffic, involving as it does national complicity in a great wrong, inflicted upon unwilling peoples, contrary to morality and righteousness; this meeting, therefore, calls for the immediate removal of the opium curse, the suppression of the opium trade between India and China, the placing of the retail sale in India, as is already the case in England, under restriction as a dangerous poison, and directs that copies of this resolution be sent to the Prime Minister and to Her Majesty's Secretaries of State for Foreign Affairs, for India, and for the Colonies.

The meeting began with prayer offered by Rev. Arnold Streuli, and was closed in a similar manner by the chairman.

The next meeting of the series will be held to-morrow (Friday, November 9) at Hope Hall, Liverpool, when Mr. Samuel Smith, M.P., will preside. Other meetings will be held at Birmingham (Central Hall, November 12), Leicester (Temperance Hall, November 16), Hull (Royal Institution, November 22), Newcastle-on-Tyne (Central Hall, November 23), Middlesbrough (Temperance Hall, November 29), and Leeds (Albert Hall, November 30).

## MOVEMENT AMONG MOSLEMS.

About fifteen months ago at Amritsar, in consequence of the violence of Mohammedan opposition to Christian teaching, Dr. Martyn Clark, of the C.M.S. Medical Mission, organised a public discussion, which extended over two entire weeks. The champion of Islam was Mirza Ghulam Ahmed, while the Christian cause was in the hands of Mr. Abdullah Athim, one of the earliest converts from Mohammedanism in that part of India. The debate took place in the presence of deeply interested audiences, and resulted in much inquiry.

The Mohammedan, who professed to work miracles but would not avail himself of opportunities when afforded to him, delivered himself of a prophecy which we are glad to say has failed of fulfilment. He declared that within fifteen months, as a direct revelation to him from God, his opponent would die, and that this judgment would attest the truth of Islam. Later on, he included Dr. Martyn Clark in a like doom, provided, of course, the two did not repent and become faithful Mohammedans.

In an article in the November issue of the *Church Missionary Intelligencer*, Dr. Clark says:—"Those who live in our enlightened homeland, and know not the ways of the East, can have no conception of the immense force and effect of this solemn and categorical declaration amongst the masses in this dark, superstitious, ignorant country. From Madras to Peshawur, through the length and breadth of broad India, thousands upon thousands of men have been watching with thoughts intent on the far northern city, where Islam had thrown down the wager of battle, and where God Himself would decide." The fated day, September 5, has now long passed, but just before it arrived Dr. Clark said that alongside the watchfulness there was a losing of heart on the part of the Mohammedans, some of whom professed to have been Divinely informed that the Mirza was an unreliable prophet! Dr. Clark reported several fresh baptisms, and was hoping for great things, being assured that "men will in hundreds upon hundreds break away from Islam."

ROYAL SAILORS' REST, PORTSMOUTH.—Miss Weston has issued a tastefully got-up booklet, containing an account of her work for the last year. It is entitled, "What will they say in England? They'll say 'twas nobly done," and includes the immediate relief that Miss West organised for the widows and mothers of men lost in H.M.S. *Victoria*, and an interesting report of advance at the Rests and elsewhere.

LAMBETH BATHS WINTER MEETINGS.—The thirty-third series of these famous Saturday evening meetings was begun at these baths on Saturday. Mr. Causton, M.P., was in the chair. The superintendent (Mr. W. Mottram) reported that the financial conditions were satisfactory, and that the old debt had been wiped off. During last winter they had collected £200 in pence from visitors to their entertainments. The chairman congratulated the promoters of the mission upon the success of their work in saving many who seemed well-nigh overborne in the flood of intemperance.

## WORK FOR POLICEMEN.

In connection with the International Christian Police Association, Miss C. Gurney and Mrs. Walker have nearly completed a mission journey around the world, during which they have been able to visit many of the police forces of the United States, Canada, Japan, China, the Straits Settlements, Australia, and Ceylon, and are now in course of visiting Madras, Calcutta, Bombay, and other principal cities of India. They praise God for the many openings He has given them in his service; for the kind and hearty welcome given by the police in all quarters, and the opportunities for witnessing for Jesus both among the police and in general missions; and the souls won for Him. They give thanks also for the constant kindness and hospitality shown them by so many of the Lord's servants in different places. They earnestly ask prayer for the new branches started, and others encouraged in the countries and districts above named. There are openings for several consecrated lady workers who would go forth in simple dependence upon God.

The headquarters of the International Christian Police Association are at the Police Institute, Adam-street, Strand, London, W.C. Hon. sec. in charge, Mrs. D. H. Small, to whom all communications should be addressed. The work is at present in great need of support, £500 being required to meet liabilities before the end of the year. One generous friend has already promised £50 if the remainder be subscribed within two months. The need is great and the time is short for reaching the police forces of the world. Will not the Lord's stewards lay this to heart and consider what He would have them to do?

## NORTH AFRICAN MISSION.

Some encouraging news has lately come from the workers in different parts of the field. Mr. W. Summers, writing from Alexandria, tells of the decision of a Moslem for Jesus Christ, almost the first fruits of this work in Egypt. He appears to have got a good grip of elementary truth, and is a devoted Bible student. He shows great earnestness of purpose, and the fact that he is in comfortable circumstances gives greater confidence as to his sincerity. Mr. Summers, we regret to add, records the continued ill-health of Miss Johnson, one of the workers; she is compelled to seek medical advice.

A long and interesting account of work from Miss Trotter at Algiers gives many particulars of itinerant journeys to villages in the oases of the Soudan, before the very hot weather set in. In most places the people were found accessible, and there were not a few hopeful features. The good seed of the Kingdom was freely scattered about, and it is trusted that definite fruit will soon appear. We also have a charming narrative of a tour made by Miss Smith and Miss Cox, among the villages in Kabylia and Algeria.

These devoted brethren and sisters, tilling such difficult soil, need to be upheld by constant prayer.

## KESWICK EVANGELISATION.

The various denominations of Christians have united in an endeavour to evangelise this town thoroughly during the winter. Cottage meetings are being held in various parts of the town; five every week. About forty friends have volunteered to conduct these meetings and visit the different yards previously. A united monthly prayer-meeting is arranged to plead for God's blessing on the effort. It is hoped that early next year the services of an evangelist may be secured for public meetings, and that a great and a good work may be accomplished for the Master.

MISSION HOMES IN PARIS.—Miss Mouncey, 22A, Queen's-road, Bayswater, writing with respect to the Homes founded by Mrs. Travers Lewis, says:—"The mother Home, 'Avenue Wagram,' is quite full of young women, many of them well-born and well-educated. The free registry is much valued. The ladies who sit at the bureau have indeed a busy time, and are often weary before the hour of closing arrives; but it is a work of love for the Master, and is much blessed and owned by Him. Day by day we are astonished at the variety of appeals made to us. Our friends need to pray that we may have wisdom to give proper advice in all difficulties."

## THE SOUTH AFRICAN KESWICK.

BY MRS. CYRIL GREEN.

As Keswick Missionaries, and those to whom there cluster around the word "Keswick" so many holy and happy memories, we naturally looked forward with deep interest to the "South African Keswick" held annually at Wellington, a little town about three hours by train from Cape Town, nestling, like our English Keswick, in the very midst of grand mountain scenery. The meetings were held in the Goodnow Hall, a fine building standing in the grounds of the Huguenot Seminary, and capable of seating about 500 people.

Rev. Andrew Murray, Chairman, brought us the first evening right into the presence of God. As he spoke of the principles which actuated the life of Christ on earth, and traced from the Gospel of John his dependance on the Father, his self-abnegation, and marvellous humility; and went on to prove that this was the life He was longing to live over again in each of his servants, a hush fell on the meeting, and many hearts must surely have been stirred to think how utterly their lives had failed of God's great purposes for them. This impression was deepened and intensified the next day, when Rev. J. G. Gregson, following on the same lines, turned us to 1 John i., 1-4, putting before us a high ideal of a life of perfect oneness and "partnership" with God. He showed that this life is no phantom, but a blessed reality if we accepted the motto of the Convention, "Christ our Life," and each one personally appropriated that Divine life.

In the afternoon, Mr. Spencer Walton spoke of what the Christian life ought to be, viewing it in a fivefold light—the life of a bondslave, a soldier, an athlete, a husbandman, and a worshipper; and illustrating each point by some passage in the Word of God. At the close a number consecrated themselves anew or for the first time to the Lord. Mr. Dudley Kidd's deeply-searching address in the evening on "Now put off thine ornaments from thee," brought many face to face with the fact that the self-principle still lingered in their lives.

As Wednesday was devoted to breaking down and humbling, Thursday was given up to pointing out the remedy for all the failure in Christian lives. Rev. Mr. Ferguson's address on Heb. x. 22 (the four marks of a truly consecrated Christian), was specially helpful in showing the need for great watchfulness and prayer lest any little inconsistency might mar the beauty and injure the influence of an otherwise Christlike life. Mr. Gregson, after pointing out that the chief causes of failure to-day are disobedience and unbelief, showed what would be the results of a life of obedience.

In the afternoon, Rev. Mr. Daintree spoke on "Opened eyes, opened ears, and opened lips." Then Mr. Murray, in words which made a deep impression, spoke of denying self, tracing all failure in church life, in home life, and indeed every department of life to this one root—self; and showing the remedy for this failure: the death to self, and the resurrection-life of Jesus taking the place of the self-life. In the evening we heard a fresh voice, that of Mr. Daniel Jackson, whose words on "I will dwell in them and walk in them" were, we afterwards learned, very helpful to many.

Friday morning and afternoon were given up to missionary topics. In the morning, there was an address by Mr. Frank Huskisson on the filling of the Spirit as the indispensable equipment for service. Mr. Walton spoke on Isaiah xliv. and xlv., the pattern servant, his aim, his work, and the secret of his success. The afternoon meeting, though two hours and a-half long, was all too short for the great subject in hand. It began with a forcible address by Mr. Daintree on the Church's neglect of the Great Commission. Miss Sheasby spoke as representing the work amongst the Malays in Cape Town; Miss May Grimes and Miss Jessie Gibson told of their work in Pondoland and Tembuland; Mr. Suter, of the work in Natal; and Mr. Cyril S. Green, as representative of the English Keswick Mission. We were forcibly reminded of Keswick, when a telegram of greeting was read from the S.A.G.M. missionaries in Swaziland, ending with the information that a horse and saddle, total cost £15, were greatly needed for the work there. A lady walked up to the platform and laid down £1, to be quickly followed by others with larger or smaller sums, until over £16 were given.

The evening meeting was felt to be a very solemn time. Mr. Gregson told the story of how God had led him and his beloved daughter in the matter of the filling of the Spirit. Mr Murray led us into the holiest of all, and showed how it was God's will that his children should live in unbroken, unclouded communion with Himself. Many earnest souls gathered again at 10 o'clock for a season of prayer, which proved to be a time of rich blessing.

Saturday morning's testimony and praise meeting was bright with joyful testimonies from full hearts. We were naturally much interested when Mr. Murray, in the name of the South African Keswick, thanked the English Keswick for sending Mr. Gregson, and acknowledged the debt of gratitude which here in South Africa we owe to the English friends. The different addresses given will be published in the Christmas number of *The Pioneer*, so that others may share with us in the feast of good things we have been enjoying.

## JAPAN CHRISTIANS AND THE WAR.

The London correspondent of *The Scotsman* makes the following statement:—

"I learn from Japan that the enthusiasm of the many native Christians and their pastors and teachers for the war against China is even greater than that of other classes. Not merely do they know that their change of religion has caused their patriotism to be suspected, but they are convinced, and they preach, that this is a righteous war. As the reserves continue to be called out, Christian preachers and Buddhist priests alike march merrily to the front, leaving churches, schools, and temples behind for the time. The Christians have always had a missionary zeal for Corea, and they see no hope for the future of its twelve millions of people, so long as China does nothing herself, and resents the spirit of her Japanese partner under the joint treaty. The widow of Joseph Neesima, the Japanese who learned so much in America and became a reformer among his countrymen, has gone to Hiroshima to take charge of the nursing work among the wounded, like another Florence Nightingale. The Doshisha Nurses' School offered twelve of its graduates to the Government, which, after refusing their aid, has sent several of their Christian nurses to the front. Meanwhile, all over the producing districts of Japan and at the ports prices have risen so seriously, even of the necessaries of life, that the poor are suffering, and the self-supporting churches find it increasingly difficult to thrive as hitherto, while contributing to the war and losing their leaders for the time if not for ever. But all are hopeful, and expect a bright period for Corea and such changes as will bring China abreast of Japan in progress of all kinds."

## SAILORS' REST, DUNKERQUE.

The Rest is now widely known as a safe and happy shelter, where a British sailor finds a warm welcome and friendly greeting, and where many have been led to accept the salvation of God. Whilst doing our utmost for our own countrymen, we are solicitous about the thousands of Scandinavian, German, and Russian sailors who pass several weeks of each year in this port. In August a young Swede, member of the German Y.M.C.A., came over from London and joined us in our work. His labours among his fellow-countrymen have been greatly owned of God to the conversion of many. He is an untiring worker; he visits the ships, distributing booklets, etc., in the various languages, and holding meetings on board when possible. The pastor attached to the Swedish embassy in Paris has arranged to hold a monthly meeting for Scandinavians, for which purpose we have placed our large room at his disposal. Several meetings have been held by the pastor; on the last occasion the room was crowded out.

We are full of thankfulness for this answer to our prayers. To retain our Swedish brother in the work £40 is needed for his support. We trust this sum will be guaranteed by some of the Lord's stewards.

D. Stewart Mackenzie, Resident Sec.

*Sailors' Rest, Bassin Freycinet, Dunkerque, France.*

IN THE SWISS CANTON OF GLARIS "it is forbidden to deliver spirituous liquors: (*a*) To persons who are already intoxicated; (*b*) to young persons under sixteen when not accompanied by parents or guardians; (*c*) to such persons as are forbidden to have access to public-houses."

## WINTER MISSION TO INDIA.

Dear Sir,—I think if the question of sending out a special winter mission to India were referred to any body of Christians there would be a general agreement in the desirability of the scheme. In this highly-favoured land we have Christian conventions by the score, quiet days, missions, and helps of every description; but in our heathen mission-fields there is plenty of discouragement, of loneliness—yes, and a spiritual creeping paralysis, the effects of isolation, uncongeniality, and climate, which those who have been in the situation can fully appreciate. How can we Christians at home encourage our brothers and sisters at the front? By sending bands of true-hearted, spirit-filled, all-on-fire brethren to meet them and their converts and let them enjoy days of Heaven upon earth, as some of us enjoy at Keswick.

Two years ago a model trio, Revs. H. Brooke, C. Inwood, and George MacGregor, went to Canada, and last year another party, with Rev. F. Paynter, went to Italy, and great blessing accompanied both these winter missions. Why should not India receive similar help? Surely three men of the description I have suggested could be found for this winter campaign. Rev. E. N. Thwaites could estimate the cost, and an appeal might be made for funds.

A small committee in London would be necessary for the details, but to make this mission a success as far as men can make it, it would be necessary for the great missionary societies working in India to agree on the routes to be taken, the stations to be visited, and to ensure a hearty welcome and co-operation from all the workers in the mission field of India.—Yours faithfully,

Wm. Hatt Noble (Major-General).

*Ridgley Oak, Reigate, Surrey, Nov. 5*

## CHRISTIANS IN KURDISTAN.

Dr. John H. Shedd, missionary of the American Presbyterian Board, writes to *The New York Independent*:—

"Two of our missionaries have returned from a three weeks' tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The process is an old one. The people are tenacious and cling to the fields and graveyards and stone churches of their fathers; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Kurd. In the annals of the past we read how the wild mountain eastward from the plains of Assyria was Christianized, and held in the Christian name for many ages. The strong fortress and town of Arbil was captured by the Moslems six hundred years ago, and the population driven into the mountains. The many valleys eastward, now possessed by Kurds, were once Christian, as attested by the ruins of churches in many places. The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen."

After giving some harrowing details, Dr. Shedd adds: "The story might go on to other districts; but this is enough to show how Moslem rule crushes the Christian population, and to show how hopeless is any steady missionary work in the midst of such turmoil and misery. How hard it is for the poor Christians, many of whom are Protestants, and all of whom might be as safe and prosperous as their Moslem neighbours are, if they would give up their faith."

DOVE ROW DRIFT CHILDREN'S MISSION.—An interesting gathering took place on Wednesday, Oct. 31, at the Morley Hall, Triangle, Hackney, when upwards of 1100 poor children, with their parents and friends, met to hear what had been done with their donations to a fund for sending the invalid and cripple children of the locality to the seaside. £8 4s. had been given in pence, halfpence, and farthings by the children connected with the Dove Row Drift Mission, towards this object. The fund was further supplemented by other donations and help from the Ragged School Union, with which the Mission is affiliated. Thus the workers were able to send over 100 children to the seaside and country homes for a fortnight's stay. The Hon. Sec., Mr. C. J. Montague, reported that 3200 Hackney and Haggerston children had enjoyed a day at Loughton.

## THE OUTLOOK IN IRELAND.

(From Our Own Correspondent.)

### THE BIRDS' NEST.

I recently paid a visit to the Birds' Nest, Kingstown, and, as an illustration of what is being done by quiet, steady, persistent work here, I think a few words about this Institution will interest your readers. Kingstown is the station for the mail boats to and from Holyhead. It was but a little fishing village when George IV. landed there in 1821, but it is now a thriving town, its lovely bay and picturesque hill scenery well known to every tourist who visits the Emerald Isle. It is a strong Roman Catholic centre, most of the lower orders and a large proportion of the middle classes belonging to that creed. There is an imposing Roman Catholic church near the railway station, and there is also a convent with a home for "rescued children." This latter owes its origin to the Birds' Nest established here many years since by Mrs. Smyly.

The shades of night were falling, and the lights twinkling on the ships in the harbour, as well as in the houses dotting the amphitheatre of hills around Kingstown, when I wended my way to the Birds' Nest. It lies in the suburbs, among some fine trees, with streets of villa residences all around. The little girl who answered my ring at the door wore the uniform of the place, a dark gown with snow-white bib, and her healthy, rosy face beamed with Celtic good nature. I soon saw the lady superintendent, who, although it was after visiting hours, invited me to go through the establishment.

There are one hundred and sixty-five children living on the premises, and more than twenty at lodgings. The great majority are girls, the residue consisting of between twenty and thirty small boys. The girls were at their sewing-class, and very creditable work they turn out. But what was my surprise upon entering another hall to find the small boys each plying his needle also. The girls have also cooking classes, and are trained in washing and other laundry work. All the children get one hour's religious instruction in school daily; half that time is devoted to learning by heart "the hundred texts," and the other half to a Bible-class. The dormitories were a sight to look at. The windows on either side were open, commanding a view of the sea and distant hills, while the air was pure and perfectly sweet. Each bed had a Bible upon it, while charts containing appropriate Scripture texts hung from the walls. The girls are kept here until they are sixteen or seventeen, when they are placed in suitable situations. The boys are drafted to another establishment when they reach their eleventh year.

I saw all the children assembled for supper in the refectory, and shall not soon forget the sight. Ranged along two of the tables were four rows of little mites with smiling faces and chubby cheeks. They started the grace before meat, which was taken up by four rows of little boys at the other end of the refectory in thundering chorus, the refrain being concluded by the grown girls in the middle. I could not help feeling that He who loved little children was present. I went into the kitchen, where I found two tame pigeons, the special pets of the children. There were only two in the infirmary, called here "the nursery," and they were merely suffering from slight colds. The children are taken out to walk daily if dry, and take recreation on the premises if the weather is wet.

This is but one of seven homes for children, all owing their existence to Mrs. Smyly, and all under her care. They give shelter and all the comforts of home life to six hundred and thirteen children at the present time, and there are applications for several whom they cannot at present find room for. They are nearly all the children of Roman Catholic parents, and are all carefully trained and grounded in the saving truths of the Gospel. I have never met children so well instructed, and great care is taken to lead them to the Saviour as soon as they are of an age to come to a decision. Now here is a mighty work on the Lord's side, and it has been growing for many years. The lower orders of Roman Catholics are notoriously thriftless, and often grossly intemperate in the large towns. When either of the parents is carried off by death the children are left destitute and exposed to serious dangers because of the bad example around them. Then it is that some Christian lady or gentleman suggests the Birds' Nest as a refuge, and so the little ones are gathered in when their minds are soft as melted wax, and taught to look to Jesus and to love Him.

"Do you ever have any trouble now from the priests?" I inquired of the lady superintendent.

"Oh, yes. But things have been much quieter of late: in fact we have not had a single demonstration at our door during the last year."

This used to be a matter of constant occurrence. The children may starve or wallow in rags and filth and Rome will not move a finger. But let Mrs. Smyly act the part of Good Samaritan, and immediately the parent or guardian will be sent here to demand the child back. I have known cases in which the children, even when legally withdrawn from one of the homes, escaped from the Nuns and returned to the old nest. This speaks well for the motherly tenderness displayed by those in charge of them. Any person is welcome to visit the Kingstown Birds' Nest between the hours of eleven and two daily. I do not think any Christian man or woman could enjoy a greater treat than to make the acquaintance of over a hundred and sixty happy, healthy Irish children whom I saw there. It is a noble work, and the promise, "they that turn many to righteousness (shall shine) as the stars for ever and ever" will be its crowning reward.

## JEWISH NOTES.

In the latest issue of *The Hebrew-Christian* Mr. Hermann Warszawiak, of New York, speaks of eighteen months' work as follows: "We had some 390 meetings, seventy-eight of which were 'chief meetings,' held on Saturday afternoons with a regular attendance of hundreds of Jews. I was able, with the help of God, to visit during this time several thousands of Jewish homes, stores, and workshops, and preach Christ to them then and there. More than one thousand Jews came to see me privately at my dwelling, some hundreds of whom really came to inquire after the truth as it is in Jesus; and I also received between 1500 and 1600 Jewish letters of all kinds from those who have attended the meetings."

From Oct. 26 to Nov. 1 meetings were held in Cambridge in connection with a forward movement on behalf of missions to the Jews. Though made under the auspices of the London Jews Society, the movement was designed to awaken a deeper interest in the unique history and prospects of the scattered people, and to excite a Christian concern in their evangelisation, no matter by what agency. Among the preachers were Revs. Canon Girdlestone, F. L. Denman, H. O. Allbrook, and H. C. G. Moule. Public meetings were also addressed, the speakers including Mirza Narollah, from Ispahan. The gatherings in the rooms of undergraduates were very encouraging, and several offers for mission service were made.

## JEWS AT SUNDERLAND.

Two members of the Mildmay Mission Band, Messrs. Redwood and Goldstein, have been working for a fortnight among Jews and Gentiles at Sunderland. They spent the first few days in visiting and conversing with some of the many Jews in the town, and distributing Testaments to such as would receive them. As is usually the case they had a varied reception; some being civil and apparently friendly, others being hostile and even abusive.

Gospel meetings were held each evening, from Sunday, October 28, to Sunday, November 4, in the large hall at the Pottery Buildings, kindly lent by Mrs. Backhouse, which have proved times of blessing to many, and in which a considerable number have professed to receive Christ as their personal Saviour. Open-air meetings have also been held each evening in the quarter where the Jews congregate a good deal, and numbers of them have consequently come within sound of the Gospel.

Through the kindness of Pastor Marsh the brethren continue their mission in Bethesda Free Chapel during the present week. I.S.

IRISH EVANGELISATION SOCIETY.—On Sunday last Revs. R. H. Noble (of London) and A. Mackinlay (of Cork), deputies for the Irish Evangelical Society, spoke in Emmanuel Church (Rev. J. Mountain's) and Mount Pleasant Church (Rev. W. Cowper Smith's), Tunbridge Wells, on mission work in Ireland. They showed the value of the work of the Society, and said that unless the friends of Ireland gave more liberally some of the agents would have to be withdrawn.

## WEEK OF UNIVERSAL PRAYER.

JANUARY 7-13, 1895.

The following is the order of suggested topics as issued by the Evangelical Alliance:—

*Monday, Jan. 7.—Praise and Thanksgiving*: for the goodness and mercy which have followed us through the past year, for many answers to prayer, and for the continued spread of the Gospel.—Ps. cxxvi. 2-3; Josh. xxiii. 14; 1 Sam. vii. 12. *Humiliation and Confession* of grievous sins, of lukewarmness, of unprofitableness in the service of Christ, and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3-19. *Prayer* for a deeper realisation of the power of the Holy Spirit in the Church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15-24.

*Tuesday, Jan. 8.—Prayer* for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world, and sanctification unto the Lord; for greater unity among the followers of Christ; that the growth of Romanism and superstition, of rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1-16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8.; Mat. xxiv. 1-14.

*Wednesday, Jan. 9.—Prayer* for national righteousness and peace, that the tendency to lawlessness, national discontent, and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers, legislators, judges, and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5-8; 1 Tim. ii. 1-2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27-28.

*Thursday, Jan. 10.—Praise to God*: For increasing interest in the spread of the Gospel, for offers of personal service, for open doors throughout the world; and for the manifested power of the Holy Ghost in various missions.—Acts iv. 20-33; Acts xi. 20-23; Rev. iii. 7-8. *Prayer* that all missionaries and Christian workers may be endued with power from on high; that the privilege and duty of evangelizing the world may be fully understood, and that many more labourers may be sent forth into the harvest.—Luke xxiv. 45-49; Mat. ix. 35-38.

*Friday, Jan. 11.—Praise*: for enlarged interest shown in home mission work, and in missions to the Jews, and for special blessing attending them.—Ps. lxvii; Isa. lii. 7-8. *Prayer* for all Christian ministers and evangelists, for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's Day.—Col. iv. 2-4; Isa. lviii. 13-14. *Prayer for the Jewish Race* that special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that his purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13-21; Is. xl. 1-5; Zech. viii. 7-8.

*Saturday, Jan. 12.—Prayer* that husbands and wives, parents and children, masters and servants, may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God; for more abundant spiritual fruit from Christian Associations of young men and young women; for Sunday and day schools, colleges and universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 16-17.

NORTH LONDON GOSPEL SAMARITAN MISSION.—The seventh anniversary of this Mission was held on Thursday, November 1, at Holloway Baptist Chapel. About 200 friends took tea together, after which a public meeting was held, Mr. T. Smith in the chair. Addresses were given by the Chairman and Rev. J. R. Wood; also by the hon. pastor of the Mission, Mr. H. Bird, and the two Mission sisters, Sisters Edwards and Pearson. The latter devote the whole of their time and services to the visiting of the people in their homes, carrying with them the glad news of salvation, and ministering to the wants of the sick and dying.

REQUESTS FOR PRAYER.—For a mission being held in Clifden, co. Galway, a dark centre of Romanism.—For a revival mission, to be conducted next week by Rev. F. E. Heape, at the Rotunda P. M. Church, Aldershot.—For a pastor that he may obtain a small church where he can preach the Gospel.—For the conversion of a widow's two sons.—For an effort by the Edmonton Baptist Church to distribute 1000 "C. H. Spurgeon's sermons" every week.—For special services by Rev. G. H. S. Gardener and Mr. Opie Rodway at Mount Pleasant Baptist Chapel, Bristol, during the week.—For a mission at the Gospel Mission Hall, Stonehouse, Glos., November 11 to 19, where the Romanists have now opened a mission room.—For a young man, who away from home, has fallen into evil ways. PRAISE.—For blessing given at the afternoon Bible readings at Banbury, given by Miss Grace Abbett.

# Letters to the Editor.

## BELIEVERS IN A DILEMMA.

Sir,—The unbiassed Scriptural standing of The Christian in holding forth the Word of Life may plead a sufficient ground for claiming the sympathy of unprejudiced readers, who, like ourselves, are in "difficulties" in an isolated parish, where the teaching is emphatically this, with its corollary, "When you were baptized you received your new nature," especially with the sequence, "Beware that you do not, by carelessness and neglect, forfeit this possession and become castaways, as St. Paul feared he might." But letting alone the latter, which has provoked without cause (Luke xx. 35, 36; John x. 28; xiv. 26) endless controversies, the former is such a directly deadly dogma of clergymen as yet unconverted, that we cannot see our way to "having to listen to this unscriptural teaching." These last words occur by way of sympathy of one of our most highly-honoured members; but as we are fully persuaded it is not our duty to listen, but the contrary, we are shut out, after earnest appeal.

There may be other members of the Church of England similarly placed, who cannot be reconciled to endure, and apparently to coincide with, this teaching, notwithstanding the advice of an excellent treatise of a deservedly-honoured minister of our Church, who would seem to encourage attendance where he says, "There are scores of *devout* men from whom I *totally* differ on important Church matters with whom I should count it a privilege to kneel in prayer." Are these "devout" men devout in the only proper sense of being new creatures in Christ Jesus, taught of God the Holy Ghost? Our Lord said, "Every one who is of the Truth heareth my voice," and "He that is of God heareth God's words." We dare not tolerate protested error. Other denominations do not provide an alternative; so we are

Out in the Cold.

## PUBLIC-HOUSES AND THE GOSPEL.

Dear Sir,—As a younger worker for Christ I was much encouraged by the article in your issue of November 1 on "Public-houses and the Gospel." I often wonder that so few workers take up this work, for here is an effort that many could engage in in their spare time, without letting the special church, chapel, or mission hall to which they may belong suffer by their absence.

Two years ago I felt strongly that I, as an individual, was in a manner responsible, and ought to do something among the public-houses. After praying about the matter I began, with some fear and trembling, to distribute tracts and to speak a few words for the Master. After the little experience I have had (I hope to gain more), I am glad to say that I have not received a harsh word from a single publican; never anything more than a little good-humoured "chaff" sometimes, though I have conversed with their customers for half an hour or an hour at a time.

The customers themselves never make any opposition, except some poor man who has become ill-tempered through the drink. One such told me a short time since that I was "a blooming lunatic, and ought to be chained up," but on the whole I find that I am well received, and also have had cases that have encouraged me to go on. And so I will go on, praying that God may bless the seed sown, and that it may bring forth fruit to his glory.

Who among my fellow young men in Christ will make this a matter of earnest prayer? Who will help to carry the war into the enemy's camp? "The Lord your God which goeth before you, He shall fight for you" (Deut. i. 30).—Yours truly,

A. H. B.

## OUR BOYS.

Sir,—I am sending a request for prayer for a young man I have met with, who is in imminent danger from the temptations which beset boys away from home. But at the same time I cannot resist asking you to urge Christian mothers to see if it be not possible, by close watching and earnest prayer, to discover what kind of lives their boys are really leading. It seems to me that a large majority so readily take for granted that their boys are pure and innocent, and thereby lose the opportunity of helping to save them, when, as in this case, they leave home and straightway fall before temptation.

May I not entreat all mothers who may see this, to take any steps possible to them at once to discover whether any evil tendencies may be corrupting their boys when removed from their care? This may very likely meet the eye of the mother of the very boy for whom I am asking prayer, and who, as he himself told me, would break her heart if she had any idea what his hidden life was like.

Surely if they have no other means of finding out, mothers might make it a matter of constant prayer, that God would open their eyes and see what their boys really are in his sight.

A Worker.

## MILITARY CANTEENS.

Dear Sir,—On the subject of military canteens, concerning which "R. H." writes in your current number, I offer my experience as an officer of the army, and I may say it is a subject which I have always studied.

Though facilities are not given for men to get drunk if they choose, there is no doubt that a great deal of drunkenness does take place in them. The non-commissioned officer referred to seldom attempts to do more than put a stop to fighting and other such disturbances, and if a man will take his liquor quietly, no one will interfere with his taking as much as he pleases.

The plea in favour of canteens is that they keep men out of public-houses, where the liquor they would obtain would be less wholesome for them, and there is something to be said for that argument. My experience is that they do more harm than good, and most certainly in places where the drink shops are some distance from the barrack gates. Many men, and especially young soldiers, who have not been accustomed to drink are tempted to spend their evenings in the canteen, where they are allowed to go in undress, who would never take the trouble to dress in order to leave barracks for the sake of a drink. The old topers, who would do so, do it under the present system, as they do not find the canteens sufficiently exciting, some order being kept there.

I have, therefore, come to the conclusion that canteens are principally an encouragement to men to drink who would not otherwise do so.—Yours truly,

E. S. C.

# MR. AND MRS. HENRY VARLEY.

These honoured servants of Christ have received with deep thankfulness a cablegram from their son Frank, that he escaped the sad fate which overtook so many of his fellow passengers on board the s.s. *Wairarapa*, which was wrecked last week. Our readers will, we are sure, join them in thanksgiving to God for his deliverance. His recent letters tell of much blessing in his evangelistic labours in Melbourne and elsewhere, as well as in his own personal experience. They breathe a spirit of intense devotion to the service of God, and manifest the joy of the Lord as his great strength.

Mr. Henry Varley has concluded a mission in the City Hall, Glasgow, in which great interest has been manifested. The closing meeting on Sunday evening was specially remarkable for solemnity and power. Quite 2000 rose in the after-meeting to testify to blessing received during the mission. Mr. and Mrs. Varley are leaving England for Australia on Thursday week (15th), *viâ* Brindisi.

# TO PARENTS AND TEACHERS.

Each pang the children suffer thrills their Maker's heart.

The other day a little girl was carrying her brother, who was no light weight. When someone said to her that he was too heavy a burden to carry, she said, "He is not a burden; he is my *brother*."

If every man would watch his house,
Then all would be defended;
If every man would help his child,
The world would soon be mended.

Those parents who deliberately choose to educate their children by the insufficient light of tradition and instinct, refusing to study and profit by the fuller light given to the present generation of parents, do so at their own and their children's peril.

It is the prompter of sad feelings, and suggestive of many a sad thought, to watch the child cross the zone which separates the life of unconscious naturalism from that wherein begins to dawn the fact of its own distinct life and importance.

If parents had not altogether forgotten about their own childhood, they would make abundant allowance for the restlessness of their children. Pray think that they are brimming over with energy, its impulses being necessary to their growth.

First of all, believe that your boys can grow up pure. How then shall you begin to minister to it? Make yourself and their mother all in all to them. Give them as much of your companionship as you possibly can.—*Archbishop of Canterbury.*

A child who has always been encouraged to tell all her troubles to her mother, knows that she will find a patient and loving hearer and counsellor, and will not be apt in her youth—the time when she most needs counsel and advice—to do anything she cannot tell her mother all about.

We are all given to talking too much to children; we seldom get them to ask questions, nor do we even ask them many questions ourselves. Judicious questioning will do more to impress a lesson upon the mind of a child than if we talked for hours.—*T. J. Ainsworth.*

# CAMBRIDGE NOTES.

[From our own Correspondent.]

On Sabbath morning Principal Moule commenced a series of Bible readings in the Henry Martyn Hall, on the epistle to the Ephesians. Mr. Moule pointed out ch. i. ver. 3, which indicates the blessed presentness of our spiritual possessions, and said that we have only to take the key, namely the Word of God, and fit it to each individual promise, in order to realise their full extent.

The speaker at the weekly meeting of the C.M.U. on Friday, November 2, was Rev. F. Burt, of the Eastern Equatorial African Mission. Mr. Burt is a co-worker with Rev. Douglas Hooper, and hopes to return to the mission field on Thursday week. He gave much encouraging news of the Mission and many instances of direct answers to prayers he had experienced.

Weekly prayer meetings have been started in two colleges (Caius and Magdalene) this term, where they have never been held before. Nearly every college now has its prayer meeting.

# IRISH NOTES.

The Archbishop of Dublin has issued an appeal asking for contributions towards the £6000 required to form an Episcopal Endowment Fund for the Reformed Church of Spain.

A short Gospel mission was held in Portadown last week by Bishop Taylor, of West Africa. Thirty-two years ago Dr. Taylor conducted a series of evangelistic services in the North of Ireland, which were most successful, and much of the fruit of which remains to the present time.

Pastor H. E. Stone has agreed, at the invitation of the friends at Victoria Chapel, to conduct a ten days' mission in Belfast, commencing November 13. Earnest prayer is asked that the Divine blessing may rest upon this movement. Already signs of blessing have been manifest, and believers were baptized a fortnight since, and more are to be baptized next Sunday.

A Christian Endeavour Society has been established in connection with Abbey-street Methodist Church, Dublin, and has already fifty members. A new departure has also been taken by the same church in establishing an "At Home" in its school-room on Sunday evenings for young people in shops, schools, and offices. Over 100 persons attended the first meeting.

The sessions of the Theological Colleges in connection with the Presbyterian Church were formally opened last week under hopeful auspices. At Magee College, Derry, Professor Henry dwelt on the preparation and training needed for the Christian ministry; in the Assembly's College, Belfast, Professor Walker delivered an able address on the recent criticism of the book of Psalms.

*** In a recent obituary notice of Rev. James Martin, of Belfast, the writer, referring to the good influence which the deceased had exercised over the present Lord Mayor of Belfast, stated that Mr. Martin had "saved him from moral shipwreck" in early life. We are informed that this statement is a much exaggerated representation of remarks recently made in public by his lordship, on which it was founded. What the Lord Mayor said was that Mr. Martin had been very kind to him on his first coming to Belfast as a young man. We regret having given currency to the erroneous statement.

A LAD OF TWELVE YEARS was asked by his teacher how long he intended to continue at Sunday-school. The reply was, "I think as long as I live." "What, when you are grown up?" said the teacher. "Then I am going to sit in your place."

A GREAT MISSIONARY DEMONSTRATION has been arranged by the Metropolitan Tabernacle S.S. Young Christian Association, to be held on Wednesday, November 21, at 7 p.m., in the Tabernacle. The speakers include Pastor T. Spurgeon, Dr. Harry Guinness, Messrs. F. Marcus Wood and A. K. Langridge. Sunday-school teachers, Bible-class members, and Christian Endeavourers are heartily invited. It is expected that the meeting will be one of great interest.

JERUSALEM.—Mr. D. C. Joseph writes: "We have suffered great loss; three of the workers among Israel have been called away within a fortnight. Our brother, James K. Cruickshank, only a few months arrived from America, died on Monday, October 8; our sister, Miss Robertson, fell asleep on Sunday, October 14; and our friend Mrs. Hornstain for a great number of years a mother in Israel, was taken from us on Friday, October 19. We need the prayers of the Lord's people on behalf of Israel. The Lord will fill up the places with men and women after his own heart. The Lord comfort Zion."

## SCOTTISH NOTES.

The Greenock Sabbath School Union has been celebrating its semi-jubilee.

Mr. W. R. Lane is this week holding a Gospel mission at Finnieston Free Church, Glasgow.

The Poor Children's Dinner Table Society, of Glasgow, is preparing for the winter's work. It needs more public support.

Rev. G. McHardy, Congregational pastor, Kirkcaldy, has had his semi-jubilee, when his friends and neighbours of all sections of the Church gathered to bid him God speed.

Rev. Egerton Young, of Canada, has lectured on behalf of the Edinburgh Medical Missionary Society. His graphic descriptions of pioneer work in the far North-West were much enjoyed.

This week the Scottish Temperance League are celebrating their jubilee by a series of meetings in Glasgow. The City Corporation last week gave a conversazione in honour of the event.

On Sabbath next Rev. F. B. Meyer expects to preach in Glasgow three times—forenoon at Rev. Dr. Corbett's, Camphill; afternoon at Rev. H. Mair's, Wellpark; and evening at Rev. Dr. Macleod's, Park Church.

West Port F.C. Church, Edinburgh, has held its jubilee. The congregation resolved at a thanksgiving meeting to dedicate themselves anew for the fuller and better accomplishment of the great work of raising the fallen.

An interesting meeting was held in Edinburgh last week, in connection with the Scottish Women's Bible Study Association. One speaker noted the hopefulness of the fact that the society was for the "study," not the mere reading of the Scriptures. Twenty new students joined the society.

The Free Church of Scotland is about to open in Edinburgh an institute for the missionary training of young ladies. The services of Miss Small, late of Poona, have been secured as superintendent, and the systematic study of the Bible and of such subjects as Christian evidences and doctrine will be provided for.

Dr. Landels' ministerial jubilee was signalised last week by a great gathering of friends at the Dublin-street Baptist Church, Edinburgh. Dr. Maclaren, of Manchester, presided, and many brethren from other denominations were present to show fraternal good wishes. Dr. Landels was presented with a thousand guineas as a token of regard.

The Wynd Free Church, Glasgow (Rev. J. Riddell's), is well known for its aggressive work in this city. Mr. Donald Fraser (late travelling secretary for the S.V.M.U.) is at present assisting the pastor, and he organised and carried out a foreign missionary week, October 15-21. During the week there were no fewer than eighteen missionary meetings, seven of these being for young men and women and for children, and two for ladies. These were addressed by thirteen missionaries from various fields, China, India, Ceylon, Morocco, Lovedale, and the Congo being represented. The last meeting was a "Great Missionary Consecration Service," at which thirty persons publicly gave themselves to the Lord for service in the foreign field. Others have since indicated their willingness to go if the way is made clear.

Writing to the local press on the work of the Glasgow United Evangelistic Association, Mr. A. MacKeith, the treasurer, says:—"The branches more immediately in want of help are the Evangelistic, the Bible Training Institute, the Bonar Memorial, the Fresh Air, and the Girls' Home. Since the opening of our Girls' Home, 732 girls who were in danger of going astray have been sheltered, and either restored to their homes or got into service. Many of them have been found, after careful investigation, to be entirely friendless, or to have friends so utterly regardless of their welfare as not to deserve the name. Domestic service, especially in Christian homes, offers to such girls the most secure retreat from the experiences they have formerly known, as well as the best guarantee that they will be kindly treated and well guided; and it is gratifying to record that the conduct of the girls so disposed of has been on the whole so good that the demand for them is constantly maintained."

BELLEVILLE MISSION.—November 1 and 2, set apart in France for the memory of the dead, once more afforded to the workers of Miss de Broen's Belleville Mission the privilege of distributing tracts and leaflets, with portions from God's Word, to the multitudes that crowd the different cemeteries on those two days. Fifteen thousand five hundred tracts and leaflets were distributed at the gates of the cemeteries. Père la Chaise, Pantin, and Ouen, with the fervent prayer that souls might be saved and led into the kingdom by these messages from God's own Word. The people took them gladly, and the number of those that refused was only small. L. K.

## THE Y.M.C.A.

The annual report of the Cape Town Y.M.C.A. records the healthy condition of all the agencies of the Association. The gross membership now numbers 617.

The workers at Westbourne-grove Association are looking forward with hopefulness to the mission to be held by Mr. C. Cook, November 18-23. They will be glad of fellowship in prayer.

The new premises at Newton Abbot were formally opened on Friday, 26th ult., at a most successful gathering. The new buildings comprise reading and meeting room, opening on the street, centrally situated in the town, classrooms, lavatories, and a new gymnasium.

The annual meeting of the Cork Association was held on the 30th ult. in the new building in Marlborough-street. The attendance of friends was very large. The president, Mr. J. C. Newsom, occupied the chair, and the secretary, Mr. T. A. Bailey, presented an excellent report.

The annual meeting of the Lincoln Association was held last week, when Mr. Ruston presided over an enthusiastic assembly, composed mainly of young men; and the meeting was addressed by the Dean of Lincoln, Mr. Thorne, Mr. Alderman Bemrose, Mr. Mills, Mr. Hind Smith, and Mr. T. Moffett.

The King's Lynn Association had at its annual meeting much progress to report. The president, Mr. C. W. Perry, said they had included lady associates in their society; and after twelve months' experience, he was more than ever convinced that these lady associates had proved to be most effective agents in God's hands to lead young men to the Christian Association.

The annual public meeting of the Shrewsbury Y.M.C.A. was held in the Working Men's Hall on October 30. An address was given by Mr. Allan, and reports of the work by the secretaries of the various meetings. This Association, which has been in existence forty years, has during the past year made progress in reaching more young men, as well as in extensive evangelistic work.

Mr. W. Müller, who has done most excellent work as general secretary of the German Y.M.C.A. in London, has relinquished his position in order that he may devote his time and energies wholly to the carrying on of the Christian Home for Artisans, which is identified with this branch of the Association, and which, but for some such step in its behalf, would probably have had to close for lack of funds.

The annual conference of the North Midland District Union, held last week at Lincoln, proved a most helpful gathering. Approval was given to a project securing jointly with the Midland district the services of Mr. F. C. Bennett as travelling secretary. The Conference resolved to try as an experiment in the district a county form of organisation, in the hope that while not interfering with the corporate advantages of the Union, the Associations in each county may be enabled to co-operate more closely.

The Pleasant Saturday Night meetings for young men, inaugurated by the Exeter Hall Association, have so far been very successful. Canon McCormick's lecture on "The Siege of Derry" attracted a large audience, over which Mr. J. F. Farwell presided. The address last Saturday evening (3rd inst.) was by Mr. J. Williams Benn, M.P., L.C.C. Dr. Pentecost has commenced his series of addresses on "The Reasonableness of Christianity." The first, delivered on October 31, was well attended and greatly appreciated.

A successful conference of the Associations in the North-West Metropolitan District Union took place at the Central Association, Stafford Rooms, Titchborne-street, Edgware-road, on Tuesday evening last, when, despite a heavy downpour of rain, about forty delegates attended, representing eight out of the ten Associations. The meeting was presided over by Mr. G. A. Kidner, and the National Council was represented by Mr. W. H. Mills, secretary. A paper presented by Mr. F. A. Graham upon "How the Members may be Helped to Realise and Discharge Their Responsibilities" led to an interesting discussion.

The National Executive met on Friday afternoon, under the presidency of Sir George Williams. The travelling secretaries submitted reports of work done throughout the country, and plans were discussed for future undertakings and engagements. The executive resolved to communicate with secretaries of Associations, urging them to include in their programmes provisions for lectures and meetings designed to give information in regard to special forms of temptation, and to the widely prevalent evils of intemperance, betting and gambling, and impurity, and to help young men to resist any and every form of temptation in the direction of such evils; also that a small pamphlet be prepared for circulation among the Associations, which shall give information as to methods and plans of work that have been successfully employed for combatting these evils, and which may be recommended to the Associations for adoption.

The first annual meeting of the Putney Association was held at the Assembly Rooms. Mr. E. Rawlings occupied the chair. Rev. Donald Mathieson said it should not be hard to form a Y.M.C.A. in Putney, but they must remember that they would have to work very hard to maintain it in working vigour. The chief feature of the Y.M.C.A. was the Bible class, upon which everything else rested. The great danger they had to fear in a Y.M.C.A. was lest their study of the Bible should be narrow, and should not lead them to carry the lessons of the Bible into actual practice. Mr. George Clarke, Mr. Lennard (the secretary), Rev. J. Rodwell, Rev. R. A. Redford, and Mr. T. G. Smith also gave brief addresses.

## THE Y.W.C.A.

Miss Bethune and Miss Collins, of Princess House, Brompton-road, will be leaving shortly for India to take up work at the Y.W.C.A. Institute and Home in Calcutta.

The effort of the "Fisher Band" at the Hampstead branch to gather in girls who do not attend any place of worship on Sunday evenings is meeting with encouraging success. The other Sunday evening the room was crowded, the younger girls having to sit on the floor.

A mission has been held at the Y.W.C.A., Gipsy Hill, Norwood, by Miss L. Perks, of the Soldiers' Home, Winchester. Many were gathered in; there was blessing both in the afternoon Bible-readings and evening addresses. The members' tea followed, and was well attended, when Rev. J. G. Train gave a most telling address.

Pleasant Saturday Afternoons are being organised at the Central Institute, 316, Regent-street, for young women in business who have no friends in London with whom profitably to spend their half-holiday. Occasional visits will be paid to places of interest—museums, picture galleries, etc. Miss Willmot will gladly supply cards of invitation.

The Belfast Institute has had lately visits from Mrs. Pollen, India; Miss Fanny Kinaham, Mr. Cecil Polhill Turner, and Mr. and Mrs. James Macaulay, of China. Two members have started for the foreign field, Miss May Spence, B.A., for Benares, and Miss Martha Wilson for Ceylon. It has been decided to give up having the annual sale of work, the members and other Christian friends being asked to give direct to the Lord's work the amount they would otherwise have spent on the sale.

The Associations (says *Evangelical Christendom*) are making good progress in Germany. A society, which erected a home for factory girls in Berlin, and intends building a second one now, has appointed a pastor as secretary for the work, as it was no longer possible to satisfy the increasing demands without a man who dedicates his whole time to this important work. In connection with this, a new effort has been made to do mission work at the railway stations. This is particularly important at the quarter days, when many young women come to the metropolis. A number of ladies volunteered to spend the first days of October on the railway stations. Often a severe struggle was necessary to release the girls from the hands of unscrupulous agents and such as wanted to secure them for vice. In many cases the ladies were successful; but as, alas! too many young women only come to Berlin to seek liberty and amusement, they often object to such well-meant help.

THEATRICAL MISSION.—A new branch home for the reception of employees at Olympia was opened at 33, Maclise-road, Kensington, last week by Lady Trelawny. It transpired that the premises could accommodate seventeen boarders, whilst there were rooms where the supernumeraries and dancers could read and write, and pass away in an enjoyable manner the short interval between the performances in the huge building not 100 yards distant. Everything, indeed, seems to have been provided for their comfort, though in an appeal for funds it was mentioned that books and pictures would be very acceptable to the management.

THE CHRISTIAN HARBOUR LIGHTS held their anniversary meeting on Thursday, at the headquarters of the Seamen's Christian Friend Society. Mr. Wm. Green, who presided, spoke on the evils of the drink traffic. Mr. Williams Benn, M.P., urged parents not to indulge in intoxicating drink, for the sake of the example to their children. Captain Blackburne (who had given up command of a P. and O. steamer because his conscience would not allow him to carry opium in the vessel), Mr. Spence, and others also spoke. At the conclusion a number of pledges were taken, and an inquirer, a mate of a vessel, was dealt with and professed conversion.

## CHRISTIAN ENDEAVOUR.

THE Christian Endeavour at Auburn, Cal., conducts meetings at the county jail every Sunday.

Once every month a New Orleans society holds a meeting, at which everything recited or sung is given from memory.

In Kansas City, Mo., a Gospel wagon is used to hold meetings every Sunday afternoon in parts of the city without churches.

The Vermont C.E. Union was held at Newport, October 2, 3. The vital needs of the work were recognised, and the best ways of meeting them presented by various workers.

As nearly all the delegates to the recent California convention of Y.M.C. Associations were Endeavourers, four of the societies in Oakland held a union meeting attended by more than a thousand.

The C.E. Societies in Cleveland, O., have divided the city among themselves by districts, and assigned each district to the especial oversight of a committee, which is to report at once to a central committee any breaking of the laws by saloons, or other evils in their district. The names of the law-breakers are published in the newspapers.

The New York State C.E. Convention was held at Albany, October 9, 10. The membership was increased last year by 13,090. The character of the services was of the usual order, and all the meetings were full of life and enthusiasm. Rev. Dr. W. R. Taylor preached the annual sermon, and prominent speakers from different parts of the States and Canada took part in the discussions.

The first anniversary of the Parker-street C.E., Barnsley, was celebrated on Sunday week, the evening service being conducted chiefly by the members themselves. On Monday evening a public meeting was held in the chapel, the pastor presiding. On Thursday evening a missionary meeting was held, when an address on Mission work in India was given by Rev. R. H. Tregillus.

A meeting in connection with the Christian Endeavour Society was held in the Public Hall, Caergwile, near Wrexham. Mr. Sauvage gave a ten minutes' address on the increasing need of earnest spiritual work among the young people. Mr. Roberts gave a short account of the results which have arisen from the work of the society in Southport. Rev. J. B. Morgan traced the history of the C.E. movement, and the results already achieved, speaking with great enthusiasm of the possibilities before it.

## NEW ZEALAND NOTES.

THE Christian Endeavourers of Auckland are supporting a missionary among the Chinese in that city, and the Endeavourers in Wellington have sent to Melbourne for a missionary to labour in their city.

The Australian council of the China Inland Mission has been led to appoint councils in Auckland and Dunedin; the former has already sent its first probationer to the field. Miss Blakeley, widely known and loved by the poor of Auckland, among whom she has laboured for the past five years, has left that city for China. A large number of friends assembled in the Y.M.C.A. to bid her God speed. Miss Wilson, who proceeds to the C.M.S. Niger Mission, was farewelled at the same time.

Miss Blakeley visited Wellington, Christchurch, and Dunedin *en route*, and addressed missionary meetings, at each of these a number signified their willingness to proceed to the mission field. Miss Wilson addressed several gatherings of the Gleaners' Mission in Napier, and was much encouraged at the earnest spirit manifested by those present.

## RESCUE WORK IN BRIXTON.

SIR,—Will you kindly allow me, through your widely read paper, to appeal to others than our parishioners in Brixton, on behalf of the quiet, practical effort that we have been for some years making on behalf of "the fallen"? Our lady superintendent spends two evenings every week working in the West End. Our "Home" is such in reality and in spirit. Most of those who come to us remain for six months and leave with many regrets.

Of the 117 girls who have passed through our home in the last three and-a-half years, and the majority of whom we are still in touch with, quite half are now doing well, happily married, back with their own people in the country, or in situations as clerks, lady helps, nurses, etc.

We have not hitherto asked the public for help; but the necessity of the case compels us to do so now; our neighbourhood is getting poorer, and unless funds are forthcoming we must curtail our work and take a smaller house.—Yours very truly

MARCUS RAINSFORD, JUN.

*Brixton Church, S.W.*

## EVANGELISTIC NOTES.

**Mr. and Mrs. Stephen J. Alexander** will conduct a mission at Islington (Popham-road) from November 18 to 29 inclusive, for which prayer is requested.

**Miss C. Wilson**, of Carlisle, has held a mission in the Gospel Hall of the Newcastle City Mission. The power of the Lord has been present and a large number have professed conversion. M. G.

**Mr. Gerald Coultas,** who has been holding special meetings in the West of England, praises God for manifest blessing. He is now revisiting the North, and desires prayer for much blessing.

**Mr. Opie Rodway** has had an excellent mission at Hawkesbury Upton, with crowded meetings and tokens of conversion. He began a fresh series at Mount Pleasant, Bristol, on Saturday evening.

**Guernsey.**—Mr. James Eyres has concluded a month's mission in the mission hall here. The services were largely attended. The workers have been greatly stirred up, and not a few unsaved have been gathered in.

**Rev. Thomas L. Johnson** has concluded some special services in connection with St. John's Church, Boscombe, Bournemouth (Rev. S. A. Selwyn, vicar). On Sunday next he commences an eight days' mission at Christ Church, Bournemouth.

**Mr. V. Albinson** has held an eight days' Gospel mission in the Evangelical Hall, Homerton. Each meeting seemed to increase in power, and at the closing service many confessed Christ. Sinners have been brought to the Saviour, backsliders restored, and believers quickened.

**Wandsworth-road.**—The Howard-street Gospel Mission has closed a most successful series of open-air missions, commenced on Good Friday and continued to Sunday, October 28. Sinners have been converted and many drunkards have become sober men and attend the meetings. J. SOAMES.

**Swindon.**—A fifteen days' mission has been conducted by Rev. W. Michael Smith in Trinity Hall. In all some twenty-four meetings were held, embracing Bible-readings, services for children, addresses to workmen at the G.W.R. works during the dinner hour, and evangelistic services.

**Princess's Theatre.**—Crowds continue to make their way to this theatre on Sunday evenings to the evangelistic lantern services conducted by Mr. Josiah Nix. Last Sunday evening this great building, which seats over 3000 persons, was crowded in every part, and it is estimated that between 500 and 6000 had to be turned away from the doors. C. J.

**Bournemouth.**—On Sunday, November 4, Mr. Henry Thorne commenced a ten days' mission in the West Cliff Tabernacle. Large congregations gathered morning and evening, and listened with deepest interest to both addresses. "The Angel wrestling with Jacob" was the theme of the evening address, and was expounded with considerable clearness and force. A number of inquirers were seen at the after meeting. In the afternoon Mr. Thorne preached at the Shaftesbury Hall to a large congregation.

**Rev. John McNeill** and Mr. Burke held mission services in the Exhibition Building, Adelaide, for two weeks, drawing enormous crowds to the services. At a farewell breakfast given to them, the Mayor of Adelaide and several others bore testimony to the great services rendered to the cause of religion by these brethren in their nine days' mission. From Adelaide the evangelists went to Brisbane, where great preparations had been made and high expectations entertained. They were to begin in the Exhibition Buildings, Sydney, on October 7.

**Cheltenham.**—A three weeks' mission, from October 14 to November 4, has been held in St. Paul's Mission Hall, Cheltenham, conducted by Mr. Henry Collins, of the Evangelisation Society. The meetings have all through been well attended, and not a few have, we believe, accepted Christ as their Saviour. Mr. Collins has the gift of presenting the Gospel powerfully and clearly, and the increasing numbers attending the meetings from week to week testified to his acceptance with the people. We are praising God for his visit here, and hoping to see him again in the future. FRANK W. DODD.

**Mr. J. Crofton Rainey** concluded on Sunday a very successful fortnight's mission service at Wallingford. From the first the meetings were well attended, but as the mission proceeded the interest deepened, and there were many tokens of blessing attending the preaching of the Word. It has been a means of blessing to many of God's people in this town in leading some to seek a fuller consecration of themselves to Christ, and helping many in their Christian life. Many went to the inquiry-room as seekers, with the result that they were led to Jesus.

**Hop-pickers in Kent.**—We have closed the fourth year of our Gospel mission to the hop-pickers in the district of Edenbridge. A tent was employed on Hever Lodge Farm for some 250 London pickers. Meetings held every night produced excellent results. Several volunteers and three London City Missionaries enabled us to visit about twenty-five farms and speak to each picker about salvation while at work. Some 2500 have been thus personally dealt with. Open-air meetings were held during the dinner hours, and the best Gospel literature distributed among them. We need a magic lantern, and several tents instead of one. DAVID SMITH.

3, *Eden-villas, Edenbridge.*

## PERSONALIA.

**Rev. Thomas L. Gulick**, well-known in connection with mission work in Spain and the Sandwich Islands, has been appointed secretary of the American auxiliary to the McAll Mission in France.

**Rev. Charles Wilson, M.A.,** so well known for his work at Blackheath, has tendered his resignation of the pastorate of the Congregational Church, Blackheath, which he has held for fourteen years. He is chairman of Milton Mount College.

**The late Mr. John Horniman,** the Quaker tea merchant, has left personalty amounting to £313,762. He leaves munificent legacies to the Peace Society, Children's Hospital, Moravian Mission, and other religious and charitable associations.

**Prince Ademuyiwa,** the Christian African Prince now visiting this country, Haastrap of the Independent State of Jebu Remo, on the west coast of Africa, was present on Friday at the meeting of the City Corporation, when the Lord Mayor made his valedictory address. He was permitted at the close to speak a few words.

**Rev. W. Gray** has, it is announced, decided to retire from the secretariat of the Church Missionary Society, in consequence of the increasing weakness of his eyesight. He was for many years missionary in Tinnevelly and at Madras. In 1874 he was invited to Salisbury-square to take charge of the correspondence connected with India.

**Lady Henry Somerset and Miss Frances Willard** are domiciled in an apartment hotel on Commonwealth Avenue, Boston, U.S., where they will spend the winter (says an American contemporary). Lady Somerset's son will attend lectures in some institutions of learning, and finish the writing and editing of a book of travel. Miss Willard has been ill, but not as seriously as reported, although she is not yet able to receive her friends to any extent.

## OBITUARY.

THE BISHOP OF COLCHESTER.

THE Right Rev. Alfred Blomfield, Bishop Suffragan of Colchester, died at his residence, Park House, Brentwood, Essex, on Monday morning. He had been suffering for some time from an obstruction in the throat, which prevented his taking the necessary food. He gradually grew weaker, and for some days all hope had been abandoned of his recovery. He was a son of the great Bishop of London, was ordained in 1857 and 1858 by the Bishop of Oxford (Dr. Wilberforce), and he spent a great portion of his life in hard clerical labour.

MR. J. T. MARSHALL.

We regret to hear of the sudden death of Mr. J. T. Marshall, at his residence, Thurlow-road, Hampstead. He was by profession a solicitor, and for many years past took a warm and practical interest in Christian work. He was a helper of several Evangelical societies, but the two in which he took the greatest interest were the Church Association and the London Society for Promoting Christianity amongst the Jews. He was sixty-nine years of age, was married three times, and by his last wife, who survives him, he leaves four sons between the ages of nine and seventeen.

COL. PUGET, TOTTERIDGE.

Many will hear with deep regret of the falling asleep of this devoted servant of Christ, who for so many years has been an earnest helper of many Evangelical institutions. Born in 1827, he entered the Army, and served in the 8th Hussars in the Crimea. On retirement he gave himself to Christian usefulness, working heartily with any denomination so long as the labourers were faithful to Christ. In the London City Mission, the Trinitarian Bible Society, and the Y.M.C.A. he took special interest, and did most valuable work as a Bible teacher at Exeter Hall. Many missions and Gospel halls owed much to his liberality and helpfulness. He had resided at Totteridge for fifteen years, where his chief delight was to carry on mission services in the little hall originally built by his father, and in which he himself preached on the Sunday evening before he took ill. One of his last public acts was to preside at the Anti-Opium meeting held in his mission hall on October 10. The funeral took place on Friday, when many who had loved Colonel Puget for his life and labours assembled to testify their affection and esteem.

# The Book World.

## ANNUAL VOLUMES.

Sunday Reading for the Young, with its hundreds of illustrations and excellent letterpress, is better than ever. A glance at this cheery volume enables one readily to understand the popularity of Sunday in the juvenile world. (3s. and 5s., according to binding. *Wells Gardner, Darton and Co.*)

Our Own Gazette, edited by Mrs. Stephen Menzies, is a bright and useful monthly, which we are glad to learn is widely read by young women. Volume XI. contains wholesome stories, sketches, and items of practical interest; also moral and spiritual counsels specially addressed to young people. The volume will be very welcome as a Christmas present. (2s. 6d. 18, *Paternoster-square, E.C.*)

## "LIVES OF GOOD MEN."

No kind of reading is at once so interesting and helpful as truthful accounts of noble work done by devoted men and women. In this category we must give a high place to Beneath the Banner, by F. J. Cross (1s. *Cassell & Co.*), which furnishes brief sketches of the noble lives and brave deeds of over thirty of the world's benefactors in our own time. It is a veritable *multum in parvo*. Strange but True is the title given to a series of "thrilling incidents in the life of a missioner"—who is Wm. Sampson, the Cornish Evangelist. They illustrate the familiar proverb that "truth is stranger than fiction." (1s. *C. H. Kelly.*) Three interesting little works of this biographical class, published by *Messrs. Partridge* (1s. 6d. each) are Through Prison Bars, by W. H. Render, the lives and labours of John Howard and Elizabeth Fry; Among the Maoris, by Jesse Page, a record of the labours of Samuel Marsden, Bishop Selwyn, and others; and Reginald Heber, Bishop of Calcutta, by A. Montefiore. Sir Henry Layard, his adventures and discoveries, by Alfred E. Lomax (1s. *S.S. Union*), makes a welcome addition to the "Splendid Lives" Series.

## BOOKS OF ADVENTURE.

Deeds of daring and stories of adventure by flood or field have a perennial charm for boy readers. A splendid specimen of this class is Mr. Manville Fenn's First in the Field (5s. *Partridge & Co.*), descriptive of bush and convict life in New South Wales. Through four hundred living and moving pages Mr. Fenn leads us, and after many a thrilling experience lands us in a very satisfactory conclusion. Mr. Rainey's illustrations are excellent. My Strange Rescue and other stories of sport and adventure in Canada, by Mr. J. Macdonald Oxley (3s. 6d. *Nelson & Sons*), is scarcely less exciting, though not so rough; it affords an admirably vivid introduction to the free and open life of the great North-West. Boris, the Bear Hunter, by F. Wishaw (3s. 6d. *Nelson & Sons*), is a Russian tale of Peter the Great and his times. The historical element is prominent, and the book will be specially interesting just now, when Russia is passing through a great national experience. Cold Out of School, by A. J. Daniels (3s. 6d. *Cassell & Co.*), is a collection of humorous sketches of school life that will fascinate fearless and healthy lads. The School's Honour, and other stories, by Harold Avery (2s. 6d. *Sunday School Union*), is another book relating to school life, full of spirit and movement. Under the War Clouds, by E. F. Pollard (3s. 6d. *Sunday School Union*), is a well-told tale of the Franco-German War, founded on strict fact. Into the grimmer features of the narrative are interwoven incidents of a more tender and romantic kind. Stories of the Lifeboat; and Stories of the Victoria Cross, by Frank Mundell (1s. 6d. each. *Sunday School Union*), contain vivid pictures of brave actions in times of peril. All these books are cleverly illustrated.

## STORY BOOKS.

Several of these may be grouped together. A Difficult Daughter, by E. Everett-Green (3s. 6d. *Sunday School Union*), is a clever character study that will have its lesson, we trust, both for parents and children. The author will doubtless furnish a sequel some day. The Bevans, by W. T. Emms (2s. 6d. *C. H. Kelly*), tells the story of a feud between neighbours, with its tragic outcome, and how sin found itself out. *Messrs. Partridge & Co.* issue a cheap edition (2s.) of Mrs. Webb's popular Bible story Naomi: or the Last Days of Jerusalem. Another new and cheap edition is that of the delightful and true-to-life story Stepping Heavenward, by Mrs. Prentiss. It is one of the "Endeavour Library," and we hope it may see many more editions. (2s. 6d. *Sunday School Union.*) Rev. A. R. Buckland, editor of *The Record*, has made another venture into the realms of fiction with The Patience of Two. (2s. "*Church Monthly*" *Office*, 30, *New Bridge-street.*) It is a lively story of the ups and downs of London life, with some side-lights on the shady aspects of City enterprise. Ringing Bells, by Resse Rockwell (*C. H. Kelly*), is an American tale, showing how common duties became transfigured when done from right motives. Another excellent tale from across the Atlantic is Sherbourne House, by Amanda M. Douglas (3s. 6d. *Hodder & Stoughton*), telling of misunderstanding and righted wrongs, and introducing reminiscences of the American Civil War. Led by Love, by M. A. Paull (Mrs. John Ripley), is a high-toned story, exhibiting love as leading to service and sacrifice, and demonstrating its magnetic power and spiritual influence. The characters are varied in type—some beautiful, others sadly defective—and turns of experience which point wholesome morals eventuate in a climax at once satisfactory and illustrative of the truth implied in the title. (3s. 6d. *Hodder & Stoughton.*) Max Reichner, Pastor, by H. O. Ward, is a very readable story, illustrative of the persecution which was endured in Bohemia, in the seventeenth century, by such as held the Reformed faith. Young and old should be stimulated by instances of Christian loyalty such as this book describes. (*Elliot Stock.*)

Public Prayers. By a Congregational Minister. (*Elliot Stock.*) This little work is calculated to assist those who aim at an acceptable expression of the innermost desires of others in public worship.

Sea Spray and other Poems, by Jeannie Bednall, is a little volume of choice verse, tastefully illustrated by H. G. Baguley. The get-up of the book harmonises with the very attractive contents. (*Elliot Stock.*)

The Union Mission Hymnal, edited by Rev. F. C. Spurr, incorporates "Hymns for Heart and Life." In the music edition the harmonies of the non-copyright pieces have been revised by Professor H. C. Banister. (1s. 6d. *Marlborough & Co.*)

Is There a Devil? or Why Sin is Permitted. By E. Huslier. (*Millington Brothers, 8 and 9, Hayne-street, West Smithfield, E.C.*) This is a book dealing with great subjects in a simple manner. The author writes as an Evangelical Protestant, and exposes the errors of Rome and her offspring.

The Rights of God, by Rev. F. C. Spurr, is a small volume of addresses, emphasising an important aspect of saving truth. At the same time the pages contain expressions that we cannot approve, and an unaccountable number of ideas gathered from Roman Catholic sources. (*Penman & Co.*)

Wulfgang: Champion of the Inspired Word of God (6d. *G. Stoneman*), is a "vision" designed to "clear the horizon of the destructive elements of the controversy in regard to the religious instruction of the young." Much valuable counsel is given in the course of this curious little book.

Rev. C. A. Fox contributes the fifth of the "Keswick Library" series. (*Marshall Bros.*) His topic is, Victory Through the Name, and the little work is an exposition of the spiritual significations of some divine names mentioned in the Old Testament. There is here a wide field for Mr. Fox's sanctified imagination and deep insight. These chapters are intensely practical, as well as illuminating.

Crux Mundi: Cruces Christi: Nomen Domini. This pamphlet discusses ancient mysteries and Christian symbols; crosses, as prevalent in paganism, mentioned in Scripture, and found in ecclesiastical art; the Union Jack and the Great Pyramid. There is much curious information gathered from sources old and new, reliable and doubtful; and, in conclusion, comes an unobtrusive identification of Britain with Israel! (1s. *Nisbet & Co.*)

Ruysbroeck and the Mystics.—The luminous essay by Maurice Maeterlinck, has been translated from the French by Jane T. Stoddart, and added to the Devotional Library. (3s. 6d. *Hodder & Stoughton.*) Selected passages from Ruysbroeck's own work are also given. The writings of the old Flemish monk have features all their own, and these pages, showing much spiritual insight, are calculated to stimulate thought and excite admiration in many devout minds.

Confidential Talks with Young Women. By Lyman B. Sperry. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) Dr. Sperry has followed up his "Talks with Young Men" by a similar work addressed to young women. It deals with the most vital topics, and in such a way that greatly needed information and instruction are conveyed without any objectionable adjuncts. Every young woman who values health, character, and high life-purpose should give a careful study to these wise pages.

The Temperance Bible Commentary. By Dr. F. R. Lees and Rev. Dr. Dawson Burns. (6s. *National Temperance League.*) Here we have a new edition (6th) of a book of reference which has proved of peculiar service to temperance speakers and writers. The authors endeavour to deal with every mention of a reference to "wine" and "strong drink" in the Bible, explaining the original meaning as far as possible, so that workers may no longer find themselves in a difficulty when questions as to Biblical statements are sprung upon them.

The Apostles: Their Lives and Letters, is the second volume in the "New Testament Hours" series, by Dr. Cunningham Geikie. Beginning with "The Days after Calvary," he goes on to describe Pentecost, and contemporary affairs in Judea. Then the story of the Apostle Paul is developed, a large amount of archæological and topical information being embodied in the lucidly-written narrative. The problems that agitated the Early Church are dealt with in due course, and the General Epistle of James and those of Paul to the Thessalonians are given in full and suggestive paraphrase. This new work of Dr. Geikie's is calculated to afford much help to students of the New Testament. (6s. *Nisbet & Co.*)

The Authorship of Deuteronomy, by Sir William Muir, is a brief but forcible essay, showing how unreasonably the higher critics refer to tradition as the source of parts of the Pentateuchal narrative. Sir William is perfectly familiar with tradition as it has clustered round the name of Mahomet, and he contrasts this in its fanciful and incredible character with the sober and consistent statements made regarding Moses. He concludes that Deuteronomy is "fact and not fiction; a history of the day, not the echo of a bygone tradition." This is a little book that should bring to a pause some who are in a hurry to endorse advanced views on Old Testament subjects. (*Society for Promoting Christian Knowledge.*)

The Jewish Problem: Its Solution. By Rev. David Baron. (1s. and 1s. 6d. *Morgan & Scott.*) This new edition, carefully revised, of a work dealing with Israel in history and prophecy will assuredly find many readers; for as year by year the Jews rise into greater prominence, a growing interest in them is being shown by earnest Christians everywhere. "The Jew" is a problem which many find it difficult to understand; but Holy Scripture supplies the solution, and Mr. Baron indicates it with the insight of a Hebrew and the faith of a humble follower of Christ. This is a very useful book, not only opening up a subject of deep interest, but supplying the key to a sound interpretation of portions of the Word of God that have little definite meaning to many Christian people. Dr. Pierson's hearty introduction gives the story of the origin of this little work.

The Noble Army of Martyrs, and Roll of Protestant Missionary Martyrs from A.D. 1661 to 1891. By James Croil, Montreal. (*Philadelphia: Presbyterian Board of Publication*, 1334, *Chesnut-street.*) This is a valuable work, from the pen of one who has long made foreign missions a settled study. After an account of those who witnessed unto blood in the Early Church, the Reformation period, and the Covenanting days of Scotland, the author presents his descriptive list of men and women who, as witnesses for Christ, have met with death by heathen violence in foreign lands. The pages revive glorious memories of some "of whom the world was not worthy"—memories which, as Mr. Croil says, are "the common heritage of Christendom." The roll contains the names of 130 persons—European and American missionaries, and their wives and assistants. Brief and comprehensive, the work will prove of special service to the compiler of a fuller martyrology.

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The Christmas issue of *The Graphic* (1s.) is a remarkable combination of pictorial humour and light reading. The large supplemental picture of the Princess of Wales will be treasured by many.

Evangelical members of the Church of England will be glad to possess The Church of England Almanac for 1895, compiled by Henry Miller, of the Church Association. We note among the other contents a list of E.C.U. perverts to the Church of Rome. (1d. *J. F. Shaw & Co.*)

Shakespeare's Daughter: A Homily on Her Epitaph, is the first of the "Torbay" series of Gospel booklets. (3d. *Charles King*, 113, *Lower Union-street, Torquay.*) Attractive in appearance and striking in style, this booklet is likely to prove of real service in bringing the Gospel before educated people.

The *Religious Tract Society* has added to its series of Penny Tales for the People The Councillor's Wedding, by Mrs. Prosser; The Mystery of Elmhurst, or, His Old Home, by T. S. Millington; Found on the Wold, by Mary E. Ropes; My Scarlet Shawl, or, Out of Debt, Out of Danger, by George E. Sargent.

## BOOKS RECEIVED.

From the *Religious Tract Society*.—Popular Natural History for Boys and Girls, by W. J. Gordon (2s. 6d.). The Master of the Shell; Tom, Dick, and Harry; A Dog with a Bad Name; all by Talbot Baines Reed (5s. each). The Family; Some Reminiscences of a Housekeeper, by Evelyn Everett Green (5s.). Little Miss Muffet, by Rosa Nouchette Carey (3s. 6d.). Archie Mackenzie, the Young Nor'-Wester, by J. Macdonald Oxley (3s. 6d.). Through Fire Through Water, by T. S. Millington (3s. 6d.). When the Bour-Tree Blooms, by Leslie Keith (3s.). Maud Marian, Artist, by Eglanton Thorne (2s. 6d). Eighteen Stories for Girls (2s. 6d.). True as Steel, by T. S. Millington (2s. 6d.). Margaret Somerset, a Historical Tale, by L. C. Silke (2s. 6d.). Josh Jobson, by Florence E. Burch (2s.). The Adventures of Hans Muller, by Alice Lang (2s.). A Commonplace Woman, by R. Fraser Robertson (2s.). Norman's Inheritance; or, The Young Crusader. By Edith C. Kenyon and Rev. R. G. Soans (2s.). The Old House by the Water (2s.). Jim and Napoleon, by L. Phillips (1s. 6d.). Two Bright Shillings, by Evelyn Everett Green (1s. 6d.). Menzikoff; or, The Danger of Wealth, translated from the German of Gustav Nieritz by L. H. Kerr (1s. 6d.). Benedicta's Stranger, by K. E. Vernham (1s.). Uric's Good News (1s.). Harry's Trip to India, by W. J. Wilkins (1s.). A Strange Christmas Angel, by Rev. Walter Senior (1s.).

# The Christian.

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## Notes and Comments.

MESSRS. MORGAN AND SCOTT have in the press a new work on Prophecy, by Mr. Geo. F. Trench, B.A., containing some important modifications of existing views on the glorious reign of the Lord Jesus Christ, subsequent to the millennium and preceding the eternal state. Further particulars will be duly announced.

Several of our readers have complained that circulars of a nature not in harmony with the character and contents of THE CHRISTIAN, have been delivered with their copies as received from newsvendors. These circulars are inserted by local dealers, whose action we cannot control. All insets emanating from our office bear the heading, "Supplement to THE CHRISTIAN."

"Let sleeping dogs lie" is a wise old adage. The School Board Compromise was working as well as, even better than, could have been expected, when the sacerdotal party waked up the dogs of war. They had no better plan to propose; the only effect of their action has been to make a difficult situation a thousand times more difficult. Our own judgment is in entire accord with those who advocate the reading of the Bible in Board Schools without doctrinal teaching. The formula of the Bible Society is a very good one, "Without note or comment." The controversy so wantonly forced upon the country would, if carried out to its ultimate issue, involve a new staff of teachers, elected either as secularists, on the one hand, or as sacerdotalists on the other. The *status quo* is far better than either of these solutions, and as the minority is more committed to this than the majority, we trust they will be supported.

*The Guardian* is most anxious to smooth away the fear which is felt in so many quarters, that the policy of the London School Board will, if endorsed at the coming election, result ultimately in the adoption of secular education. Its reassuring words do not reassure. It seems to overlook the facts of the case. Around the Compromise of 1871 have been gathered Churchmen, of every party except the High party, and Dissenters of every denomination. By the new policy that condition of things has been broken up, and whether it will be reconstituted again by the election of November 22, remains to be seen. The new policy rallies all the men of High Church views and Romanists together with a certain proportion of Low Churchmen. If they win, the Press, the Labour Unions, the Socialists, and the Nonconformists will join on the secular platform to wrest the schools from the priests, and sooner or later they will do it. Then will come new combinations. But let the Sacramentarians be warned in time; they are driving the capital city on to the rock of secular education. On page 10 we give further notes and correspondence on this subject.

The defeat of the Empire Theatre in the court of law gives, we should think, the finishing stroke to the work of the London County Council in cleansing that place of amusement. We have much to be thankful for; we should be thankful for a Council which, by such a large majority, voted on the side of purity; we should be thankful for the impetus which has been given to the purity cause in almost its every phase; and we should be thankful for this lawsuit, which has shown our friends and everyone on the side of a better life how careful we should be in seeking even good ends. "Be ye wise as serpents and harmless as doves."

From appearances in the old world and the new we judge that the purification of municipal life, is beginning in fair earnest. The action of the London County Council is notice to all caterers for the pleasures of the multitude that they must not pander to vicious tastes. More efforts will be made to bring every place of amusement into a condition of decency. But the news from America that Tammany Hall has received a staggering, if not a deadly blow, is as surprising as it is gratifying. Dr. Parkhurst's brave labours are beginning to bear fruit. Conscience has been pricked, and the better portion of the community set in motion; once committed to action they are not likely to draw back. Something gained, they will be anxious to carry it forward to its proper effects. The recent elections have only prepared the ground for action. That everything will be done to prevent the realisation of the hopes of the party of reform we may be sure. Gold will be freely used; but truth unsparingly but kindly spoken must be as freely used by the other side. Iniquity will hide its head.

In connection with the victory at the polls in New York City on behalf of purity of administration, we are glad to read the following in the telegraphic correspondence of *The Times* on Monday:—

> The citizens of New York, in their gratification at the overthrow of Tammany, are getting up a testimonial for the Presbyterian clergyman, Dr. Parkhurst, who was the leading spirit in the crusade which has been so successful. There will be a public demonstration in his honour. The Republican managers are arranging to pass a law, when the New York Legislature assembles, which shall give the Mayor, Mr. Strong, power to remove all Tammany officials from office. The New York Committee of Seventy will continue in existence for the purpose of assisting the officials to secure honest, economical, and efficient city government.

We were rejoicing over the news that there has been a considerable falling off in the receipts of the Monte Carlo gambling den, when we read in *The Times* that the Communal Council of Ostend has granted facilities for gambling in the Kursaal there on certain conditions, involving a yearly disbursement of £25,000 a season. The correspondent cogently remarks that "if any less profitable mode of making capital out of human weakness were under consideration, the conditions would be deemed prohibitive."

A very impressive article on "The Anglo-Saxon, and the World's Redemption," by Rev. D. L. Leonard, of Oberlin, appears in the current *Missionary Review of the World*. The writer, after a running glance at the great world mission fields, almost exclusively in the hands of the English-speaking people, thus applies the facts:—

> For eighteen centuries the Anglo-Saxon was under Divine tuition, in preparation for the performance of his peerless part in preaching the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty commission! For every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought! Who are we that we should be thus ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity? If we are unfaithful and derelict, for the vast majority there is no hope. Alas! for the frequent shortcomings and transgressions of the past. Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. The outlook is encouraging in the extreme; for the time that has elapsed and the number of the toilers engaged, the harvest of the century is amazingly large. As the second century of modern missions is about to dawn, in tones more imperative and more thrilling than ever before, the heavenly call sounds out: Lo, I am with you! Into all the world! To every creature!

*The Daily News* of Monday last, publishes the following from a correspondent in Italy:—

> It is positively asserted here that a commission of dignitaries of the Anglican Church will shortly arrive in Rome to confer with the Pope on a return to religious unity. Such an event, occurring immediately after the meetings concerning the Oriental Church, is considered of the highest importance.

Such an item of news is significant of the progress which Rome has made in our professedly Protestant Church. The question of reunion is much to the front just now, but the organisations of Christendom, and especially that of the Church of Rome, must be distinguished from the Church of Jesus Christ. The pursuit of a false unity will not help, but hinder, the manifestation of the true.

The difficulty and even peril of ending a lying superstition is powerfully shown in that of the Holy Fire in the Greek Church. The priests of that Church pretend that once a year holy fire, miraculously lit, is obtained in the Chapel of the Holy Sepulchre at Jerusalem. Thousands of pilgrims, many of them from far-away places in Russia, assemble to see the light given, and get their own tapers kindled from it. They seem to think that some virtue comes from the very smoke, and hence they put the lighted tapers inside their dresses to smoke them. The original light is evidently got by a trick, as many of the priests admit, but they believe that to disabuse the minds of the ignorant multitude, who are firmly persuaded of its Divine origin, would, by putting an end to the exhibition, arouse a storm of wrath, the consequences of which might be disastrous in the extreme. Evil becomes too strong for those who have promoted it and profited by it to keep it under control. Priests, politicians, professional men, and tradesmen could all give illustrations of this truth.

The Centenary of the London Missionary Society contains the promise of more than monetary advantage, though no doubt a large special fund will be raised. It ought to be used, and we believe will be used, for the highest spiritual purposes. The mere remembrance of the way in which the Society was founded is itself a call to prayer and a motive to believe God's faithfulness. That eight ministers of different denominations should have met to call upon God for guidance and help with regard to the evangelisation of the heathen world, is a fact full of significance of the highest kind. It shows how entirely we can dispense with a number of so-called indispensable aids, and how sufficient God is for everything. These "founders" of the Society had God alone to hang upon, and they did hang upon Him with the weight of their great need.

It is now suggested that the L.M.S. should promote missionary conferences throughout the whole country, and that they should, wherever practicable, be preceded by "a quiet day." This arrangement would call the whole of the Independent Churches to prayer, and the effect would be sure to be good. Souls would be drawn into closer fellowship with the Father, the Son, and the Spirit. Faith would be confirmed and zeal inflamed. There would follow a deeper appreciation of divine methods of doing divine work. The younger members would almost certainly catch the spirit of missionary consecration. Altogether, we regard the "quiet day" as the most pregnant suggestion we have seen for the observance of the centenary. The effect will spread as a gracious spiritual influence to the ends of the earth, and will remain at home as a permanent force for truth.

A venerable minister, formerly the Principal of a college, recently told his brethren some of his experiences in the ministry, all of which were interesting and helpful; but perhaps the most suggestive was that which related to the way in which he had accepted service just as he was called to it. He had never stayed to ask whether anything was great or small, whether it would bring him honour or not, whether it was the kind of thing that would promote his present welfare. Being satisfied that it was the will of God, he simply went on with it, and allowed it to unfold its own consequences. That this quiet unassuming way will stand the test of life is evident from his reward, looked at from the temporal point of view alone. Beginning life in a remote village, in a church which never paid him £80 a year, he became a tutor of students for the ministry, sat among the Revisers of the Scriptures, and was welcomed into the ranks of the foremost men in all branches of the Church. "Whatsoever thy hand findeth to do, do it with thy might."

Professor Banks is surely right when he says that "the personal factor counts for more in the Christian ministry than in any other calling." Doubtless in every calling it is of supreme value, though some callings are reduced to the level almost of mechanical operations. "In the ministry the messenger and the message cannot be separated, mind speaks to mind, heart to heart. Faith creates faith. Souls must be won by souls. Men must hear God and truth speaking through me. I must be to them their better self, pleading with them for their good. 'We are ambassadors on behalf of Christ.'" These facts press home the solemn necessity for every minister to be in deep sympathy with Jesus, and to keep his heart so pure and true, that the Spirit may speak through him.

A day's work sometimes gives us a better idea of results than a longer period. At the Clerkenwell Police-court on one day six lads of fourteen years of age were fined for gambling, six of fifteen years, two of sixteen years, four of seventeen years, one of eighteen years, and one of twenty years. What should we get from all the police-courts for all the days of the year? The Anti-Gambling League must resolutely strike at the greatest offenders, and when they have done that the boys will learn the folly of gambling, if not its wickedness.

## THE BIBLE IN FRANCE.

The latest report of the Evangelical Society of Geneva describes the work of colportage carried on by agents of the Society in France. The most imposing obstacle to the diffusion of the Scriptures in Roman Catholic countries is the clergy; but notwithstanding this, moved by a zeal that no earnest Christian can disapprove, the colporteurs do not hesitate to offer the Book for sale at convents, and the residences of the priests! Those clerics who resent this as a provocation to opposition, are reminded that while St. Jerome said that "to be ignorant of the Scriptures is to be ignorant of Christ," the present Pope has only recently spoken of the importance of the study of the Sacred Word to the flock of Christ.

Meantime, generally speaking, the priests seize any copies of the Scriptures they can find in the houses of "the faithful," and either tear or burn them with complete satisfaction. Here and there, however, the colporteurs find *curés* of another type, and some account is given of visits to villages where the priests have been exceedingly kind. In one place in Ain the colporteur was welcomed into the priest's house, where a friendly conversation was engaged in. The Scriptures were read, and afterwards, in church, the priest told his parishioners of the visit, thus opening their hearts and homes to the "Good Protestant" colporteur. In a town of Charente, many persons showed themselves friendly, but that was about all. They said in effect, "I was born a Roman Catholic, and do not wish to change my religion, *but* were I to begin life again I would rather be a Protestant." In another place, in the Lower Alps, a similar disposition prompted a remark in this form, "Our religion is not yours. We cannot change, *it is not worth the trouble!*" At the base of these utterances is stolid indifference, an utter failure to realise the difference between Gospel truth and Popish error.

Superstition and ignorance go hand in hand. Wherever Romanism rules, these are found. Of a district in Charente the colporteur writes: Sorcerers are in request here. There is one woman in particular who is reputed to have dealings with the dead; and people consult her to know what has become of deceased friends, and for instructions as to how they may assist in their purgation. These means consist in masses, vows, offerings, and so forth. The clergy know full well that the sayings of sorcerers cannot be relied on, but many of them shut their eyes to what goes on, because, in recommending masses, the sorcerers procure for them a good source of revenue.

This ignorance and the cruelties of bull-baiting, especially in the south, support the demand of the colporteurs when they say "Spread the Gospel." The disposition to buy books varies greatly in different places, and it is by no means in the centres reputed to be wealthy and enlightened, that most purchasers of Bibles are found, and most hearers appear at the public meetings. For instance, at Bordeaux, a New Testament which had been left on the table of a restaurant, was thrown into the street; while in a village of poor and Roman Catholic Savoie, the colporteur found in the hands of villagers many New Testaments, the possessors of which had refused to give them up to the priest, who was collecting such books for destruction.

Communications regarding the work of the Geneva Evangelical Society should be addressed to M. le Pasteur Rimond, L'Oratoire, Geneva.

## World-wide Evangelization.

What true Christian is there, who prays in the words and in the spirit of the Lord's Prayer, "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven," that does not rejoice to live in our days, when millions upon millions upon millions that a neglecting Church has left in darkness in Asia, Africa, aye and in Europe and America, and in the isles of the sea, are found ripe and ready to hear the joyous glad tidings of the Father's love in Christ Jesus!

Our call to-day is not to rejoice, but rather, with sobs and tears running over the cheeks, not only of our women, but down the beards of us men, to run and seize a basket, to hasten and carry the bread and fish promised to be abundantly multiplied by our watching Saviour; whilst we continue joyfully to run amongst the hungry multitudes of many-coloured skins, and joyfully call and shout and sing to them: "The great Father of the universe loves you, though you are great wicked sinners; that He has given his own Son to be lifted up on a great cross and be nailed on it till He slowly died for you; and has sent his Holy Spirit to enter into each of your hearts and make you to love Him, and to love even your own enemies, and to be called no longer sons of your own fathers and mothers, but to be called the sons of God, sons of the great God, even of this Holy God; and as He has so loved, you and all his sons are to begin now at once to love your enemies—yes, to love every one of your enemies. How can you do this? By his Spirit, which He has promised to come into your hearts, who will teach you and enable you not only to love your own family and friends, but your enemies and those who have wronged you."

Now, for men and women and boys and girls to run with such a message as this, the Church needs to be in labour; and first in secret closets over the world to wrestle like Jacob, and secondly without loss of time to come together over the world in twos or threes, meeting in Christ's name, and then in larger, praying companies.

Beloved brothers, into our closets let us go, and then together let us come with united love and one-accord prayer, and in spirit, each looking for the lowest place and all getting on our faces in the dust.

We have not to cut our bodies, as the heathen did, but meeting in love with one accord over the world, open our mouths wide and, standing still, behold what the Lord, the Almighty God can do, for the sake of his only begotten Son Jesus Christ.

Reginald Radcliffe.

## MISSIONARIES TO THE FRONT.

A correspondent, writing from Brindisi on November 4, says:—

"There are a number of missionaries on board the P. and O. s.s. *Massilia, en route* for China. Several C.M.S. (one for North China, another for Japan), C.I.M. (four men), and a number of English 'Brethren,' both men and women, English Presbyterian Mission (Miss Stuart for Formosa and Mr. and Mrs. Cook and their little daughter for Singapore). Bible readings are held daily by the younger people among themselves, and earnest Gospel addresses given as opportunity offers in the evenings. We have also Captain A. B. Hawes on board, who, along with the missionary party, conducts a Gospel service this afternoon in the large room of the hotel here. Rev. Mr. Abbott, bound for Sydney, an Evangelical Churchman, is also of our party."

## The Model Church.

By REV. THEODORE L. CUYLER.

We must go back to the Bible, not only for the model preacher and the model Christian, but also for the model Church. What were the characteristics of that first Christian Church that was founded in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half a dozen verses. Here they are:—

(1) The first characteristic was that the Church was based on sound doctrine. We are told that they continued steadfastly in the "Apostles' *teaching*" (Revised Version); that is, in the fundamental truths which Peter and John had taught them. The Gospel was a fresh revelation from heaven, and its two cardinal principles were repentance toward God and faith in the Lord Jesus Christ. Those early converts were well rooted and grounded in vital truth; and no young convert ought to be admitted into any church unless he can "give a reason of the hope that is in him." One reason why so many church members are weak-backed is that they are not well vertebrated with Bible truth. They are not fed on solid food. Phillips Brooks never said a wiser thing than that "the preachers who have moved and held men have always preached *doctrine*. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

(2) The second trait of that model Church was their fraternal "fellowship." The demon of caste had not got in. They loved one another, became well acquainted with one another, and bore one another's burdens. I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid, modern churches, to allow strangers to come to God's house and go away again without even a nod or a civil greeting. If Christians practised the hospitalities of God's house as they ought to do, empty pews would soon be filled and "outsiders" would become *insiders*. Nobody who wants to be warmed is ever drawn into an ice-house.

(3) Those early Christians made much of the ordinances which their Master had appointed. They continued steadfastly in "breaking of bread." Not only did they draw into close fellowship, but they had joint repasts and sacramental feasts together. Probably they celebrated the dying love of their Saviour by the eucharistic supper once in every week. We ought to make more of our communion seasons; they should be veritable love feasts, full of holy joy, and the spirit of thanksgiving and praise. The Master should find a guest-chamber in every heart. One of the most wonderful revivals ever known in Scotland began at a communion season on the banks of the Clyde.

(4) As the Pentecostal Church was born in a prayer-meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their breath of life. No substitute can ever be found for prayer in the pulpit or in the social meeting. Preaching is good, singing is good, but God's people cannot live and grow on either of them; they will starve to death without prayer. I suspect that in that model Church at Jerusalem the "Week of Prayer" lasted through the whole year.

(5) Such a brotherly-minded band of Christians as they were did not allow their poor members to suffer. In order to supply the wants of the needy those who were well off sold as much of their possessions as was required to provide for those wants. There was no compulsory abandonment of property according to the reckless "Socialism" of these days; but as there was only "one heart and one soul" among them, the strong provided for the weak. Charity was the rule, not the exception. Money was given to Christ when the heart was given. That Church *consecrated its purse*. What splendid giving it was, too! Brother Barnabas was the noble leader and model for all time in the Christly practice of systematic beneficence. Suppose that somebody had come into one of those Jerusalem meetings and announced that the time would yet come when Christians would live in ceiled houses and ride in fine carriages, while "Boards of Missions" were smothered with debt, and missionaries were starved out by having their salaries "scaled down" to a pittance! Barnabas would cry out, "The Lord have mercy on their stingy souls!"

(6) The last stroke in the picture of that model Church was just what we might expect. A brotherhood of true believers, who studied the Word, and provided for the poor, and enjoyed their holy sacramental hours, and abounded in prayer, and copied after Christ, was *bound to grow*. They did not need to be revived; for they kept up to blood heat all the while. Conversions took place *daily*. In the family record of that Church the column of "Births" was better filled than the column of Desertions or of Deaths. We don't wonder that such wide-awake Christians praised God, and found favour with all the people. The Holy Spirit has not changed; the Bible has not changed; human nature has not changed; the promises have not changed; and now, in the name of common sense, we ask, why should there not be thousands of just such churches as that all over this country?

## *STRANGERS' REST, RATCLIFF, E.*

Your readers will be interested to hear of continued blessing in this work. Every afternoon and evening sailors of various nationalities are gathered in by workers drawn from all sections of the Church of Christ, whose services are entirely voluntary.

On Sunday night, at the close of the meeting, a young Belgian seaman (whose father is a high police official) accepted Christ as his Saviour. On Tuesday, at the close of the afternoon meeting, a fine-built sailor was brought into the office, and while on his knees with a worker he pleaded with God in tears to forgive his sins, and it was not long before he was rejoicing in the answer of his prayer. At the close of the evening meeting we believe there was another similar case of blessing. Again, on Wednesday night, after the meeting, four young men came out on the Lord's side. Notwithstanding many other attractions in the neighbourhood, the sailors have come into the "Rest" in good numbers.

On Christmas Day and Boxing Day we hope to invite about four hundred sailors to a tea and a Christmas tree, and a roast beef and plum pudding supper. We shall be thankful for contributions of knitted helmets, scarves, housewives, etc., for the tree, and meat and puddings for the supper.

A box for the Strangers' Rest at Zanzibar is being packed, and we shall be glad to enclose any gifts for the dear workers and sailors out there, for their Christmas gatherings. We are also needing fresh helpers for this foreign service, and shall be glad to hear from any friend willing to go.

We trust many will remember to help this work by prayer and practical sympathy, as the Lord shall lead them. J. Theo. Isaac, Hon. Sec.

163, *St. George's-street, London, E.*

THE BRITISH MEDICAL TEMPERANCE ASSOCIATION is making an effort to enlist the support of students by starting a society exclusively for them.

## EXPOSITORY NOTES.

LAW AND GRACE.

It is not the facilities we have, so much as the use we make of them, that decides results. And this is supremely true in spiritual things. I knew a costermonger unable to read, converted late in life by means of John iii. 16, who made far more and better use of that one verse than many men make of the whole Bible.

Many of the Old Testament saints saw the promises and saluted them from afar, and lived experimentally under Grace, though dispensationally they were under Law; while, on the other hand, many are living under Law whose lot is cast dispensationally in the day of Grace.

So also many are living holy and consecrated lives whose views of truth are more after an Old Testament than a New Testament pattern; sometimes when the doctrine appears of the Old Testament type, and not always rightly interpreting Moses and the Prophets, yet, the heart being true, a life is attained far closer to God than where the doctrine is more accurate but the heart less true.

Nevertheless, it is of vital importance to hold fast the pattern of sound words, for, other things being equal, the better we are instructed in New Testament truth, the higher will be the type of life we live.

The difference between the Legal and the Gospel dispensations is the difference between the ostensible possibility of a purified child of Adam and a new creature in Christ Jesus.

Thus, it has been said that conversion is like cutting the tree down, and sanctification like pulling up the roots. Yet though the roots were removed, the old soil would remain. It would only be taking the roots of sin out of the old Adam nature. But the roots of sin are not the roots of a tree but of a cancer. It is not that sin grows like a tree in a pure soil, but that the soil itself is corrupted, and whether in the realm of the natural or the spiritual there is no means by which corruption can put on incorruption but by death and resurrection.

Circumcision, the initiatory rite under the Old Covenant, implied the possibility of putting away the filth of the flesh, but the Holy Spirit by Peter, the Apostle of the circumcision, says of baptism, the initiatory rite of the New Covenant, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." There is no possibility of a good conscience toward God except as we reckon ourselves dead unto sin and alive unto God in Christ Jesus. St. Paul, the apostle of the uncircumcision, shows that circumcision is included in baptism, as the less is included in the greater, for "we are filled full in Him, who is the Head of all principality and power, in whom also ye were circumcised with a circumcision made without hands, in putting off the body of the flesh, not merely of the sins of the flesh, in the circumcision of Christ; buried with Him in baptism, wherein also ye were raised with Him, through your faith in the effectual working of God, who raised Him from the dead." That is, "ye were circumcised by being buried." The old idea of purification of the flesh expressed in circumcision has been proved impossible, and baptism declares that which Elihu had foreshown in the very days of Abraham, that only by virtue of the atonement effected by the Interpreter (Job xxxiii. 23), the Messenger (Mal. iii. 1), the Revealer of the Father (John i. 18), 'One among a Thousand (Eccl. vii. 28), could man's flesh be fresher than a child's and he return to the days of his unfallen youth (Job xxxiii. 14-30). Elihu in Old Testament times saw thus far, but the New Testament reveals a new creation, man a partaker of the Divine nature.

R. C. M.

MISSION TO POOR BOYS AND GIRLS, GUILDFORD.—Founded in 1860, this agency provides instruction and recreation to very poor boys and girls, and, when it is possible, procures situations for them. In cases of distress it supplies them with food and clothing. The school in Commercial-road is open to all who wish to come, being unconnected with any denomination, the only condition being "quiet and orderly conduct." The work should commend itself to the support of all who wish to mould and influence for good the character of the very poor, who are often subjected to great temptation through negligence and adverse circumstances. Mr. Robert Macdonald is superintendent of the mission.

## THE SCHOOL BOARD CONTROVERSY.

Sir,—I was sorry to see in your last issue the letter from Rev. T. J. Gaster on the subject of the famous "circular." Anything more utterly misleading it is impossible to imagine. The plain state of the case is, as Prebendary Webb-Peploe put it before his congregation on Sunday, that the broad issue now lies between the so-called Moderates and Progressives. All who vote for the Moderates will help to perpetuate the teaching of the Bible in our Board schools in the Christian sense (no catechism or formulary being admissible); and all who vote for the Progressives, including many of the nominees of the Bible Education Council, will support those who will use their power to reduce the Bible instruction in the schools to a mere teaching of history and biography, apart from the vital truths of Christianity. I should be sorry to believe that the readers of The Christian will support such a disastrous policy.—Yours faithfully,

F. A. Bevan.

59, *Prince's Gate, South Kensington, S.W.*

Several correspondents have written to us to this effect, while others call attention to the weight of Romish influence in the "Moderate" party. In the one case Secularism is feared, in the other Sacerdotalism. We heartily sympathise with those who feel themselves on the horns of a hideous dilemma. To many it seems a question whether they shall vote for Satan as an angel of light, or Satan as the prince of darkness. Some who admit that this conflict was improperly raised by the sacerdotalists say that, as it has come, it is better to have sacerdotalism than secularism, false religion than no religion. But let us remember that it is Romish idolatry and priestcraft which have produced infidelity in Italy and Spain and France. It was the sacerdotal Annas and Caiaphas who, in the name of God, urged Pilate, the secular governor, to crucify the Son of God.

We can give no support to a party co-operating with Mr. Riley, whose utterances on the subject of simple Bible instruction so completely accord with his Romanising associations and work. While, however, we thus express our own conviction, we do so with the utmost respect to those Evangelical Christians who differ from us, from an equally sincere conviction as to their duty in the circumstances as they view them. We note that the Sunday School Union, which should be able to estimate the work already done, has expressed itself distinctly in favour of the "Compromise," or Progressive party.

Archdeacon Farrar has written a long letter on the subject, in which he says: "I will give no vote to any candidate who stands for the School Board, while expressing avowed detestation for undenominational religion, and to no candidate who will disturb, by new circulars and definitions, the wise, honourable, Christian, and only possible agreement of 1870, which has for so many years secured to countless children a thoroughly moral and religious education, given to them by skilled and faithful masters and mistresses, of whom 75 per cent. have been prepared by Anglican training, and are members of the Church of England."

Referring to the religious instruction hitherto given under the Board, the Archdeacon says: "The syllabus issued by the first London School Board was the most effective which could have been devised under the circumstances. It included the Lord's Prayer, the Ten Commandments, the leading facts in the life of our Lord, many of the most striking passages of the Old Testament, large parts of the four Gospels, eleven chapters of the Acts of the Apostles, including the first sermons of St. Peter, St. Stephen, and St. Paul, and valuable selections from the various epistles. Mr. Acland has even decided that there is nothing which forbids the teaching in Board schools of the Apostles' Creed, the most ancient, the most venerable, and the most universal of all Christian symbols.

"This is the education which, with reckless ignorance or unscrupulous misrepresentation, has been denounced directly, or by constant implication, as Godless and 'un Christian.' This is the 'Compromise' which we believe to be the best which was or is attainable: and it has conferred inestimable benefits on the children of the nation. An attempt is being assiduously made to mislead the electorate into the utterly false view that the question between Mr. Riley's party and the minority of the School Board is one between 'religion' and 'no religion.' The great body of the public who have not entered into the details of this controversy, and are being persuaded to take a wholly erroneous view of it, may rest assured that if multitudes of religious Churchmen and Nonconformists are opposed to the policy of the narrow majority on the School Board, it is in no wise because they are 'hostile to religious education,' but because, with all their hearts, they desire for the children of our Board schools the best religious education which can nationally be secured for them, imparted by those who are best qualified to give it, and supplemented by the special teaching of each religious body in Sunday-schools and Bible-classes.

"It is precisely because we desire to maintain for the children of the nation in perpetuity, a Biblical, a Christian, a religious training; it is because we are certain that any form of denominational education which was already impossible in Board schools in 1870, is far more impossible in 1894; it is because we feel deeply convinced that the attempt to intrude definitions and additions into the Compromise by new circulars, can only end in precipitating the immeasurable disaster and catastrophe of a purely secular education—that we deplore the unwise action, and still more unwise tactics of Mr. Riley and his followers."

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Dear Sir,—The reopening of the question of denominational teaching in the Board Schools of London is utterly unjustifiable. The Compromise effected twenty-four years since was not made in the interests of purely secular teaching, but in order that the children of the nation should not be denied constant intercourse with the Word of God. That Word is not the property of the Church nor of any of the denominational institutions which exist. It is national property, and the birthright of every man, woman, and child. It belongs to the wealth and welfare of the nation, and is as imperatively needed as pure air, sunshine, or light.

To attempt to make the light of the world into a Church proprietorship is simply ridiculous. What is needed is not restriction or ecclesiastical trammels, but world-wide diffusion. As well attempt to put light into the hands of an ecclesiastical hierarchy as to make the truths of the Word of God the property of a privileged class.

It should never be forgotten that the great midland centre, Birmingham, went in for the purely secular platform when the Board Schools were first established. It was feared that the presence of the Bible in the schools would be made a prolific cause of contention in Birmingham. What was the actual fact? Just this, that throughout the whole land there was harmony instead of friction. The conscience clause worked well, and the Bible proved to be what it always is, viz., a herald of peace on earth and goodwill amongst men. What is needed is that we should be guarded against the ecclesiastical and denominational jealousies which have always proved themselves competent to turn into a bear-garden either church, school, or world. The denominationalists are the troublers in this movement. A large party in the Church of England, aided by the Roman Catholics, who are moving heaven and earth in order to gain ascendancy in the land, are the disturbers of the peace. Their professed interest in what they call the Christian education of the children of the Board Schools, needs to be translated thus: "This is our struggle for ecclesiastical supremacy." Such a policy is destitute both of the spirit and mind of Christ.

Let it not be forgotten that so effective was the working of the decision which was come to—viz., that the Bible should be read and taught in the Board Schools, but not with any Church or sectarian bias—that within three years the purely secular platform of the Birmingham Board Schools came in line with the rest of the country, and the Bible had its place in the Board Schools of that busy city as in every other part of the land. The cloven foot of priestcraft is in this whole movement. The hatred of the Roman Catholic Church to the Scriptures is well known; where the Bible has free course, the death-knell of Romanism may be heard.

Let none of those who value the presence of the Word of God in the Board Schools be turned aside by this "red-herring trail" of interest in the Christian teaching of the children of the nation. Maintain the existing conditions at all costs. Instead of speaking of the past Compromise as something tentative, make it an established condition. The experience of twenty-five years shows that the position is sound. The Bible will do its own work, as it is its own defence against Church party or Roman Catholic party, against denominationalists, secularists, or that newly-fashioned monstrosity, the School Board teachers who, according to these disturbers of the peace, are going to make capital for every wickedness out of its blessed and wonderful teaching.

In conclusion, let me say that I am just leaving for the Colony of Victoria, where the Bible is shut out from the State Schools by law. This painful condition was brought about by the same denominational strife which has given birth to the present controversy in London. If it is not too late, let me give a word of warning to those who are stirring up this strife. Beware, lest you succeed for a brief season. The rebound from your false policy is certain, and may, and probably will, eventuate in the casting out from the Board Schools of the choicest gift ever given to the sons of men. Denominational strife, as promoted by Mr. Riley and his friends, is quite adequate to this great wickedness.

Henry Varley.

## FRENCH HOME MISSIONS.

We have had lately in Brive the visit of M. Roux, an agent of the Mission Intérieure; and what a blessing it is for scattered and isolated workers as we are to have such visits!

He arrived on Saturday, October 13, with his magic lantern, and in the evening our little church was filled with a congregation who listened with great attention to the Gospel message. The next day we had a Gospel meeting with a very full church, and many were moved to tears when the love of God was set before them. On the Monday we had a good meeting in Tulle; our rooms were completely full. I then followed M. Roux to Aurillac (Cantal), where Gospel work had been recently begun, and where Pastor Borel-Brun and his young wife are labouring. An old large Roman Catholic chapel had been hired for the purpose of the meetings, which had been advertised gratuitously by the four local newspapers. Moreover, a thousand bills had been distributed, and we expected a good congregation. We were a little disappointed when only about eighty to one hundred gathered together the first evening. However, the Gospel seemed to gain the attention of the people of this entirely Romish town, for the next day we had a meeting at which about 300 were present, and on the two succeeding days other meetings were held with equal success.

It is still sowing, and not ingathering time; people are extremely ignorant on religious matters. But what a joy for us to be able to preach Christ freely, openly, as boldly as possible, to a very attentive audience, almost entirely composed of Romanists! The local worker, however earnest, cannot alone arrive at such results; it requires a visit of a qualified evangelist, whose visit is announced beforehand, and for whom suitable preparations are made. The Mission Intérieure (Committee of Marseilles) supplies such thoroughly evangelical workers. May I just mention that this work is a work of faith; that no collector is sent round by this Mission Intérieure. They use only what means the Lord sends them directly. The secretary is Pastor Emile Houter, 7, Rue Dragon, Marseilles, the well-known editor of *Le Relèvement*, and just now funds are sadly wanting to carry on this work.

C. W. Cremer, Pasteur.

*Brive (Corrèze).*

READING THE BIBLE.—I will answer for it, the longer you read the Bible, the more you will like it. It will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

THE MINISTRY OF THE SPIRIT.—An important conference was recently held in the city of Brooklyn, convened in the Hanson Place Baptist Church. The theme was the Ministry of the Holy Spirit, the object the deepening of spiritual life. It was remarkable for the spiritual power realised in all the meetings, and the universal testimony of those in attendance was that they had been greatly blessed by the meetings. Large numbers went away imbued with an earnest longing for the possession and manifestation of the Spirit's presence and power in their lives and service. One encouraging feature was the large number of ministers of various denominations in attendance. Among the speakers were Dr. Theo. L. Cuyler (of Brooklyn), Rev. J. K. Dixon (of Philadelphia), Mr. S. H. Hadley, Mrs. Whittemore, Dr. A. J. Gordon, Dr. A. T. Pierson, and others.

## "THE ASCENT OF MAN."

WAS MAN ORIGINALLY A BEAST?

By Rev. JAMES GALL.

*(Concluded.)*

The evolution theory as taught by Professor Drummond is founded on two impossibilities. The first is, that the sacs and their progeny were able to *e*-volve what was never *in*, which appears to me as near as possible a contradiction in terms. The second is that everything living when left to itself has the power to, as it were, tumble *up* instead of *down*. Sir David Brewster well said, that it is more rational to suppose that a man left to himself might become a brute, than that a brute left to itself might become a man.

According to the Bible the creation of the lower animals and the creation of man was separated by a gulf that was impassable. After the creation of the lower animals, and in view of the wondrous event that was about to take place, there was a council in heaven. It was no longer "Let the waters bring forth," or "Let the earth bring forth," but "Let *Us* make man in *our* image, after *our* likeness," and, it is added, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul"—an origin more worthy of the semi-Divine nature of man, and more worthy of the human ancestry of Christ. Man was thus created on a totally different plane from the lower animals, so that they could never meet. Even in his lowest degradation man is infinitely higher than the highest of the beasts, because both the image and the breath of God are in him.

I believe in atavism, but not an atavism that must go back, not hundreds nor thousands, but millions of years for its original; more especially if it offers us a fish for an ancestor, on the ground that we happen to have gills on both sides of our head in the shape of ears. These, we are told, are part of the "scaffolding" which the Builder was in the habit of leaving behind Him when He had finished his work, greatly to the inconvenience and danger of the tenant. One of them is said to be a "death trap." (p. 121).

Being a fish then, how did we get ashore? The Professor tells us that the fish developed into a kind of worm, which "*probably took to the shore originally, by exchanging the water for the ooze at the bottom; then by wriggling among muddy flats when the tide was out, and finally, when the struggle for life grew keen, it pushed further and further inland,*" and "*instead of living on the earth like other creatures, it lives in it, as if it were a thicker water.*" To such absurdities does evolution lead us.

We are told in Scripture that Christ made the world, for "without Him was not anything made that was made," and it is remarkable that in working miracles He on one occasion adopted the same method that He employed in Eden. Of all our Lord's miracles the giving of sight to the blind is perhaps the most remarkable, when we consider the wonderful structure of the eye, of which He only who made it could effect a cure. This He did when He either reorganised the tissues or spake into being the parts that were awanting, as when He reproduced the ear of Malchus. In one instance He repeated in part the miracle of Eden, when He restored the eyes of a man who had been born blind. He spat on the ground and made clay of the spittle. He anointed his eyes, and bade him go wash in the pool of Siloam, which when he had done he received his sight. If then from the dust of the ground our Lord could reconstruct the eye, with its cornea, its wonderfully constructed iris, its crystalline lens, its retina and optic nerve, and put them in healthy communication with the vascular and nervous systems, could He not with the same materials have created the whole man? In this one miracle He, as it were, wrote his autograph as Creator, to present to such men as Mr. Darwin and Professor Drummond.

In studying the Ascent of Man the Professor says that he must begin at the top, not the bottom; not with the Protoplasm, but with civilised man proceeding downwards; but he forgets that the civilised man is not the highest, that above him is the spiritual man, twice born, with the Spirit of God dwelling in him; and that above him again is the resurrection man, represented by Jesus Christ our elder Brother. No Christian student can even think of the Ascent of Man without including both of these. Beginning at the top he should have begun with Christ, "the beginning of the creation of God," "the first born of every creature," and the first question ought to have been "From what was Christ evolved?" or "What had He to do with natural selection?"

If I am asked how I can account for the resemblances observed between the human "embryo" in its various stages of development, and the structure of the lower animals as they rise in the scale of being, I answer that it is not necessary for me to do so. Having proved that the Evolution theory in so far as it applies to man is impossible, and that the narrative in Genesis coincides in every particular with the facts of the case as we find them (which evolution does not), I am quite satisfied. If physiologists are not satisfied, that is their business, not mine. I wonder if it has never occurred to them that as God made man after his likeness that he might be a servant of God, might He not have made the lower animals in the likeness of man that they might be the servants of man, and sent them on before to prepare for their master's coming? All scientists are agreed that a similar principle obtained in the vegetable kingdom; then why not in the animal? The thing is not impossible. The only explanation that is inadmissible is Evolution.

The cardinal error in "The Ascent of Man" is an inadequate sense of the brutalising effects of sin, and the utter impossibility of ascending without the help of God in Christ.

It is with much reluctance that I so criticise a book that contains much admirable matter, and is written by a man whom everybody must both love and admire, and whose loss to Christianity I deeply deplore; but as I regard it as one of the most dangerous books of the present day, I cannot refrain.

## FRUIT AFTER MANY DAYS.

Pastor F. E. Marsh, Sunderland, writes:—

A few weeks ago I received the following letter from a missionary on the Upper Congo, to whom a book of mine had been sent. It may encourage some of my fellow workers to labour on, for though fruit is not seen at the time, bread cast upon the waters shall be seen after many days.

Lulonga, Upper Congo.

Dear Mr. Marsh,—A copy of your book, "Flashes from the Lighthouse of Truth," came to me here a few weeks ago. Very, very many thanks for it. I am a Midlander; hailing from a village you know well—Welford, near Stratford-on-Avon. About twenty years ago I left my home to take my place in the struggle of life. I was twelve years old then. I had been away a few months when I had a letter from my mother, telling me that a very strange man had come to hold a mission in our chapel. He went down the village singing, and inviting the folk to chapel. If I am not mistaken, Mr. Marsh, you were that man, and then it was, I believe, that dear mother began to seek Christ. She found Him, and prayed for ten years for her son. The dear Lord saved me, and I am out here for Him, where I received a book from the servant who has had something to do with my coming. God bless you!

I came out here a little more than five years ago. I have been home on furlough, returning a year ago. I am writing you from Lulonga, the first station of the Congo-Balolo Mission. It is about 850 miles from the coast, and at the confluence of the Lulanga and Congo. Here there is a little church. Could you be here in about two hours you would meet some twelve men and youths who have found and love Jesus. At the other stations there are more in numbers. We thank Him who has done this great work, and rejoice that He has permitted us to share the labour with Him. our Lord, our Captain. I am sure you will praise the Lord with us.

But there is much to be done, and badly needed, but there are so few to do it. How great the need for workers! Why do we not believe that this is the most glorious work under the sun? "Christ went into all the regions round about." When I was at home I heard so often "Begin at Jerusalem," and many must have made up their minds to finish there. The Master wants soldiers to leave Jerusalem and to go to combat evil in these regions.

God speed you in your work in Sunderland, and may many of the heathen be converted by God through you.—Yours in fellowship in the warfare,

John Howell.

[We trust that the foregoing may suggest to many other friends the sending of helpful books to isolated workers.—Ed.]

## GLASGOW GOSPEL CAMPAIGN.

[From a Correspondent.]

When it was announced that Mr. Henry Varley was coming to Glasgow some weeks since, there was great expectation of blessing. Earnest prayer and energetic effort were combined in preparing for the work. The first meeting, held in the City Hall, was crowded to the doors. Mr. Varley preached, taking for his subject of address, "Exceeding abundant grace." The interest was remarkable, and opened the way for the series of gatherings, which may be spoken of as having taken a wonderful hold of all classes in the city. Whether the Bible readings held daily at 3, or the evening meeting at 8, the numbers grew until the large buildings were thronged with thousands to hear the Word of Life.

Mr. Varley's expositions and addresses found great acceptance among the people. Keeping closely to the truths which stud the pages of the sacred Scriptures, he found ground in Glasgow well prepared and suited to his hand. The intimate knowledge possessed by the Scotch people of the Word of God came out with telling effect. To hear the rustle of the leaves of the Bibles in answer to the suggestions and appeals of the preacher to see that these things were so, will never be forgotten by many who were present. Clearly Mr. Varley does not fail to see to it that the faith of his hearers should not "stand in the wisdom of men, but in the power of God."

The tide rose higher daily; increasing interest, power, and brightness marked the first fortnight. The evangelist found it at times difficult to restrain the enthusiasm which pervaded the great gatherings. Hundreds of believers met twice daily, and their testimony is of establishment in their most holy faith of abounding joy and definite increase of spiritual power and Christian life. As Mr. Varley expressed it, "In unison of heart and mind on the part of those who are one in *Christ*" we were indeed in touch with God's secrets of power. We know that confessedly large numbers have passed from death unto life, and an interest has been awakened in the Word of God and in evangelical teaching, which fairly possesses great numbers in this busy Scottish centre.

When the meetings came to an end, there was something akin to dismay expressed. Mr. Varley was engaged to go on the Saturday to Dublin. On the Sunday night preceding, the City Hall was packed, thousands it is said, being unable to get in

The entire audience rose to their feet, expressing strong desire for Mr. Varley's return. The interval caused by his absence in Dublin served to stimulate the interest in his second visit, which came all too quickly to a close on Sunday, November 4.

It is not easy to speak of the hold taken of the people of Glasgow by the meetings of the past eight days. The work (in itself very extraordinary), which attaches to the City Temple, and with which the name of Mr. John Robertson is prominently identified, has received marked increase and impulse, and Sunday, the 4th inst., will live in the memories of thousands as a red-letter day in Glasgow. The five meetings conducted by Messrs. Varley and Robertson in the buildings where they preached were scenes of great blessing and power.

The City Hall it was known would be quite inadequate to meet the need of the occasion. The large Britannia Theatre near by was therefore taken. Both buildings were packed to the utmost capacity, and outside the streets were dense with the disappointed crowds that could not get in.

That we praise God and are greatly encouraged by this hallowed series of meetings goes without saying. God's servant came amid hearty expectation, fervent prayer, and active effort. Well-nigh fifty meetings have been held, nor can we recall one that has not yielded welcome evidences of the presence and power of Our Exalted Lord.

Fully two thousand in the great after-meeting in the City Hall rose to testify of blessing received. Mr. and Mrs. Varley carry with them to Melbourne the grateful love and fervent prayers of thousands in the city.

There is great desire that he should return at no lengthened interval for further work in Glasgow. Mr. John Robertson and his coadjutor, James Anderson, gave invaluable help. Indeed, their sympathy and untiring devotion has been of the highest character throughout this remarkable work.

## Some London Missions.

### BLIND IN DEPTFORD.

The efforts made in recent years to cheer, evangelise, and instruct poor blind have from time to time found notice in these pages, notably in connection with such names as Dr. Moon, Dr. Armytage, Dr. Campbell, and, in Somerstown, Mrs. Starey. But every district of London has its poor blind, and on behalf of these sympathetic hearts have here and there been stirred to do something. In Deptford, for example, the Association for the Improvement of the Blind affords a good illustration of what is being done. A few friends, becoming interested in some blind persons, and discovering their lonely condition, organised a weekly meeting and classes. These meetings, held every Friday in Creek-street Mission Hall, Deptford, are varied in character, but definite in aim. The programme is informative and instructive, but the higher aim, the winning of souls to Christ, is never lost sight of. At each gathering the Scriptures are read and expounded, while the Gospel is plainly set forth. Ministers and others, such as Revs. I. Morley Wright, J. Lewis, and Dr. Pring, have again and again spoken to the blind people and their guides. These efforts have been used of God, and there is abundant evidence that hearts have been illumined and lives changed by the entrance of the Word.

In view of the isolated life led by these sightless poor, care is taken to make the meetings as bright and enjoyable as possible, while they are made to feel that they have found friends who really wish their welfare. Many of them, moreover, are found unable to read. For these classes are held in the "Braille" system, and both reading and writing are taught. It is noted that:—"The general progress with the majority of the men is considerably slower than that of the women, on account of the hardness of the finger-tips, which, through manual labour, lose much of that sensitiveness of touch which is required to feel the embossed type so as to decipher the letters. The women have not this difficulty to contend with, and so make better progress. Not only are the women taught to read and write, but also plain needlework, knitting and crochet. Garments are cut out by friends, and the women are taught to put them together, and by knitting and crochet many are able to earn a little, which helps their scanty means of existence."

Various other efforts, such as an excursion in the summer and an occasional tea, are made to brighten these dull lives. A penny bank and clothing club have also been appreciated. Altogether, the work has been of real service to many, and it is one which might well be done in every district of London, Mr. A. R. Forbes, who did so much to organise this association has reluctantly found it necessary to resign the secretaryship. His place has, however, been taken by Miss Cock, 17, Tressillian-road, Brockley, S.E., who has been associated with the work from the beginning. Pearl Fisher.

### BIBLE WOMEN AND NURSES.

How Mrs. Ranyard discovered the "missing link," set Marion to work selling Bibles in St. Giles', and in so doing founded, unwittingly, the London Bible and Domestic Female Mission—this story has become classic in the history of home missions, and needs no retelling. The work so remarkably originated in 1857 has taken deep root, and goes on vigorously to-day, although the beloved founder has passed to her reward.

There are now 125 Bible-women visiting from house to house among the poor, while, in addition, there are eighty Bible-women nurses trained to minister to the sick and injured, and to teach poor women how to nurse. Moreover, there are eleven visiting superintendents and nurse pioneers giving their whole time to organising districts, seeking out fresh cases, conducting mothers' meetings, and lending effective aid to the whole work. Thus, with some central agents, there are 230 earnest Christian women devoted to carrying the Gospel into poor homes, and winning for it an entrance by those kindly and loving offices a true woman knows so well how to render. Moreover, each district has a lady superintendent, who takes the oversight, and seeks to make poor women feel that someone cares for them.



### HOW THEY ARE RECEIVED.

How welcome these visitors are I have had opportunities of observing, having spent ere now a day in visitation with a Bible-woman, and another day with one of the nurses. In the darkest and dreariest rooms I have seen womanly wit overcome prejudice, and gain permission to read the Scripture and speak words of warning and entreaty. The nurse's loving offices for the sick and suffering were again and again rewarded with grateful smiles and a marked readiness to listen to earnest counsels. All this in homes where God seemed disregarded and the Gospel unknown. Besides the direct evangelistic work, these visitors find many choice saints hidden in attics and back kitchens, to whom they bring comfort and fellowship. Some of these secluded and oft-tried believers form the brightest memories in my own explorations in Christian ways of working. Not a few also there are who owe this hope for the future to the coming of the Bible-woman with the open Book. In all corners of their great city such trophies of grace are to be found.

The first duty of the Bible-woman is to induce the people to buy a Bible. This is usually done by weekly instalments, and in calling for the pence she finds repeated opportunities for testimony. She is expected to visit every house and family in her district. By sympathetic words and acts she seeks to teach womanly ways, how to keep the children clean, the room tidy, and full oft she has been the means of transforming the home from miserable wretchedness to humble comfort.

The nurse devotes herself to the sick, and, inasmuch as hospital appliances are not to be found in poor homes, has to contrive and adapt as best she can. The true nurse must reckon no needful service to be distasteful, must be above no kindly office. She needs to understand the application of poultices and fomentations and water dressings; the treatment of burns, and sores, and wounds; and generally to minister relief and comfort to the pain-stricken and weary. She is supplied with cereal food, and is allowed to expend weekly a small sum in milk, eggs, beef-tea, or meat, for the patients who require nourishment.

In connection with this Mission good work is also done among factory girls; but probably the Parker-street Dormitory and other branches may form the theme of some future paper. Much interesting detail might be added, and many remarkable incidents narrated; but the general facts given will be sufficient to show how valuable and fruitful is the work of the Bible-woman's Mission, a mission which has surely a strong claim on the generous thoughtfulness of the Lord's people. The hon. supt. is Mrs. Selfe Leonard, 2, Adelphi-terrace, Strand, W.C.

## A GLIMPSE OF MORMONISM.

In a recent letter Mr. Geo. R. Cairns, the well-known American evangelist, describes some experiences he gained while on a visit to Salt Lake City. He declares that what he saw entirely dispelled the belief he had charitably entertained that most of those professing Mormon tenets, and following the practices of that curious sect, were godly and sincere persons.

They teach (says Mr. Cairns) that we may be baptized by immersion for the dead. At the dedicating of the great Mormon Temple in 1893, one woman hunted up the number of her past dead, and was immersed 200 times. She was an Englishwoman by birth. Many of those who are led away by this delusion go from this country. The official *Deseret News* says they have missionaries in Leicestershire and Lancashire. If those who are in danger of falling a prey to the wiles of these emissaries could only know the fraud that is being practised upon them, Mormonland would never see them. It is said to be a fact that the leaders of the sect, while having ostensibly forsworn the practice of polygamy in accord with the American law, continue secretly to disobey the law. Our correspondent says that three-fourths of the public-house keepers in Salt Lake City are "saints," and that profanity and gross licentiousness abound.

Mr. Cairns adds that his Gospel Mission in the city was in a measure successful, but not much could be done for the Mormon population, as they are proscribed from attending "Gentile" places of meeting.

## MESSRS. WEAVER IN LEITH.

The evangelistic mission just ended in Leith by Messrs. Bewley and Frank Weaver was conducted under the auspices of the Leith Christian Fellowship Union. There was a certain attraction in their name. Speaking for myself, I remember when I was a lad, between twenty and thirty years ago, their father's name was a household word in Scotland. From my native place, twenty miles distant from Glasgow, my father and others used to attend his meetings in the city, and tramp back the whole distance, arriving home about four in the morning. I used to make my father promise that he would awake me on his return, and tell me about the big meetings. Can you wonder that the name Weaver has a certain charm for me?

The mission in Leith lasted a fortnight. The Central Hall is seated for 500, but this building was too small. From seven to eight hundred people must have been present during the closing nights of the mission. But the important points were that many in attendance belonged to the non-church-going class, and that a large number of these professed conversion. Old men and old women, as well as young men and maidens, went into the adjoining rooms for the purpose of being personally dealt with about salvation. I am not favourable to the numbering of heads; still, I think it is very desirable to know the names and addresses of young converts. Much of the good resulting from such a mission may be lost through lack of proper oversight afterwards. In addition to those who have professed conversion in the second meetings, I believe not a few decided for Christ at the first meetings; and I know from the voluntary testimony of many that Christians have received a great quickening.

The Mission was closed by a Conference in the Wesleyan Methodist Church, which in numbers filled the church, and which in spiritual tone will long be remembered as one of the most inspiring Christian gatherings ever held in Leith.

In speaking of the evangelists themselves, I hardly know what to say. Perhaps some of your readers will find fault with me if I say anything. I hope I have a due sense of man's inability to do any good at all apart from the power of the Holy Ghost, and of the importance of giving God all the glory for any good done through preaching the Gospel. At the same time, God works through human instruments. When I say that the elder brother is the speaker and the younger the singer, I am not to be understood as meaning that the speaker is not a singer, or that the singer is not a speaker. Mr. Frank Weaver has the gift of effective speech, and I hope he will develop this gift, while continuing to use his distinctive gift as a singer of the grand old Gospel. From personal contact with these young men, as well as from hearing them preach and sing, I am not surprised at the good they have been the means of doing among us. They were willing to be used of God, and, putting aside all human artifices in the work of soul-saving, God has set his seal upon the mission here in a marvellous way. In words of burning, rugged earnestness, the Gospel was preached night by night. They faced their audience in the sure hope of winning souls. They complied with the conditions of blessing, and were owned of God accordingly. I hope that when the brothers Weaver return to Leith next April they will return in the fulness of the Divine blessing, and be a means of further spiritual quickening to our community.

Thomas Millar,
Minister of St. Paul's, Leith.

7, *Forth-street, Edinburgh.*

**ST. LEONARDS.**—Rev. F. B. Meyer will give an afternoon Bible reading at Wilton House, Grosvenor Gardens, St. Leonards, and an address at 7.30 at the Congregational Church, Robertson-street, on Tuesday, November 20. An offering will be taken on behalf of the (London) Evangelistic Mission and St. Leonards House of Rest.

**REV. A. W. PRAUTCH**, one of the anti-opium deputation from India, has returned to London from a series of speaking engagements in the north of England, where he attended public meetings at Darlington, Stockton-on-Tees, South Shields, and West Hartlepool; a conference at Sunderland, and a convention at Newcastle. Friends of the anti-opium cause wishing to secure Mr. Prautch's help at public meetings should write to Mr. Maurice Gregory, 31, Paternoster-square, London, E.C.

## REV. W. H. AITKEN AT HOUNSLOW.

A mission at Hounslow by this well-known preacher has been brought to its close. St. Paul's Church is situated in the country, about a mile from the centre of the town of Hounslow. This, with the very unfavourable weather, told somewhat against the gatherings in respect of numbers. But the interest deepened from night to night, and the apparent spiritual results are of a very cheering character. The missioner certainly did not spare himself, as in addition to three other services on Sundays he addressed the soldiers of Hounslow Barracks at the parade service. There is reason to hope that his labours here have not been in vain; several of the soldiers applied for memorial cards on a profession of having received very definite spiritual blessing.

The last service on Monday week was a very impressive one. Mr. Aitken addressed himself mainly to the case of young Christians, choosing for his subject St. Paul's oft-misinterpreted words to the Philippians, "Work out your own salvation with fear and trembling." At the close of his discourse he made a last touching appeal to those who had not yet yielded; there were many moist eyes all over the church as he closed with a most affecting incident of the last days of his venerated father's ministry.

Mr. Aitken was very efficiently assisted by Mrs. Crouch in the work amongst the women. Her winning, gentle pleadings reached many a heart. The earnest prayers of many new-found friends at Hounslow will accompany Mr. Aitken in his work at St. John's, Chelsea, which begins next Sunday, God willing. Although the congregation of St. Paul's is a poor one, a most liberal offering was made on behalf of the Church Parochial Mission Society, under whose auspices the mission was conducted.

## WORK FOR YOUNG MEN.

Dear Sir,—There are many places in the suburbs of London where a branch of the Y.M.C.A. might do very useful work, but a chief difficulty in forming such an association is to find a young man of the necessary ability and leisure ready to accept the responsible office of secretary.

There is, indeed, a sad lack of intelligent and consecrated men of business habits who are willing to devote themselves to this special kind of Christian work—work which, alas! in some existent associations often languishes because the honorary secretaries, though otherwise well qualified for the position, are so full of engagements as to be unable to give the requisite time to the duties of their office.

Our object in writing this letter is to suggest a possible way of meeting this difficulty.

Many old members of the Association are now in the foreign Mission field, and there are now doubtless many other would-be foreign missionaries among its younger members, to whom that door of hope is at present closed.

What then (considering the missionary character of the Y.M.C.A.) can be a better preparation for more extended work than a joint secretaryship of some suburban branch?

It needs faith, courage, patience, tact, and overflowing love to win young men for Christ, and the exercise of these and other graces in Association work, would certainly prove an excellent training for mission service at home or abroad.

There are, probably, at the present time such men of missionary spirit in London, to whom it is of comparatively small importance where they reside, so long as they are within easy access of their daily occupation, who might be disposed to devote their evening leisure to this important sphere of Christian work.

We are of course pleading for honorary workers, but it is possible that in a few places a small pecuniary remuneration might be found to cover the cost of railway fares or such like extra expenses.

With a view to giving practical effect to the suggestion, we recommend any young man seeking Christian work to put himself in communication with the secretaries of the district unions, who would no doubt gladly supply information on the subject.—Your obedient servants,

George H. Lee, } Hon.
G. A. Barrett, } Secs.
S.W. London District Union Y.M.C.A.
*Wimbledon.*

## THE NIGER MISSION.

We are privileged to give some extracts from a letter by Bishop Tugwell, dated, River Niger, West Africa, September 4:—

We are steaming down the river at a great pace. We left Lokoja this morning, and hope to reach Onitsha to-night. Mr. Dobinson is with me; we have spent ten days in Lokoja, and have had much blessing in our work. The scenery around Lokoja is very beautiful. We climbed one day to the top of the hill behind the mission house; I found it was 1100ft. above the level of the river. On reaching the summit we found we were on the top of an extensive tableland. The panoramic view at daylight and sunset surpasses description. The Niger suits me; I never stood the climate better, and these beautiful hills are a constant delight. I am really in perfect health and excellent spirits. I find life more and more delightful as I learn to know more and more of Christ. Whenever I preach Christ I am wonderfully helped in my own soul, and I see the people melt before the Word of God. I enjoy very happy fellowship, too, with Mr. Dobinson; "we take sweet counsel together, and walk in the house of God as friends."

We are so short-handed in the mission, that much must be left undone which should be done. Will you make known my great need of one who would be willing to come out and serve Christ by acting in part as my private secretary and correspondent? I should be able to attempt and do much more with such help. I dare not even think of all I have to do in the next few weeks, very delightful work, very encouraging work; but work requiring vigour of thought and mind and body, and therefore work requiring carefully-husbanded strength, and a mind closely in touch with the Spirit and mind of Christ. I have the work of ten men waiting to be done; I must only endeavour to do the work of one man. If I attempt more I shall do less.

## THE LATE COL. PUGET.

An esteemed correspondent in Scotland writes as follows with reference to this deceased brother, whose death we recorded last week:—

It is now twenty-five years ago since I first met Col. Puget, at a Gospel meeting in Hamilton, N.B. During his stay there, in command of the troops stationed in Hamilton at that time, I had much Christian fellowship with him at his meetings in the barracks and at mission Gospel meetings in a poor locality in the town, where I often saw him both praying and preaching in the open air to crowds of neglected and poor people.

I got the story of his own conversion from his own lips. Some years before his sister met a doctor in society who at that time was a freethinker, but she said on parting, "When I am ill I'll send for you." Years passed, and she was on her deathbed. The family doctor gave up her case as hopeless, so she sent for this doctor. At the first summons he replied he could not come, being unwell; but, on getting a second call, he said, "This must be of the Lord," having been converted meantime. He went, and examined the case professionally, and then told her there was no hope, which announcement she received in sullen silence. "Ah," he said, "I did not come to speak to you of death, I came to speak to you of life." He then told the old story of God's grace. The lady, after remaining in silence, turned to her father and relations with a face "beaming with joy," and at once sent messages to all the absent members of her family. Her message to her brother the Colonel was, "Tell John to be sure to meet me in heaven."

The father sent to his son in India, saying, "I add my prayers." The Colonel retired to his own tent, and throwing himself on the ground, cried, "O Lord, help me to get to heaven." On getting home he found clearer light from Bonar's "Way of Peace," and was further helped by his own cousin, Lord ——. He related the circumstances to show it was wrong to say no one should pray for conversion.

In private conversation his remarks were full of grace and truth. He always came to my house for prayer before going to speak. He told me his fellow officers did not swear before him now, and said, "It is astonishing how much a man can confess Christ, and yet be ashamed of Him." I never met anyone who knew his Bible better.

## MR. HENRY THORNE.

A series of Bible readings and evangelistic services, lasting ten days, was conducted by Mr. Thorne, under the auspices of the Galashiels Presbyterian Union. These were greatly appreciated by audiences which increased towards the close, and had it been possible to continue them for a further period of equal extent the interest would have still more grown from the attraction which Mr. Thorne gained over his audiences. So highly were they esteemed and enjoyed that regret was felt and expressed that his visit could not be prolonged. His services will be soon again sought after.

The addresses, afternoon and evening, Bible reading and evangelistic, were felt to be quite exceptional of their kind—fresh, genial, illustrative in the most fertile way, so richly Scriptural, beaming with the happy Christian personality of the speaker, and free from everything in the form of platitude and rant. The Lord Jesus Christ was exhibited and commended to the community in a manner which has endeared the servant to all who attended his ministrations. J. B. P.

A ten days' mission at the West Cliff Tabernacle, Bournemouth, was brought to a close on Monday, November 12. The weather had much to do in keeping people away from the meetings, yet the attendance throughout the ten days was good, and on the last Sunday evening, when the attendance was small, owing to the severity of the storm, the blessing was greater than ever. Over thirty persons were seen as inquirers during the mission.

The largest attendance was on the Saturday evening, when Mr. Thorne told the story of his life—from the Stage to the Cross. It was most interesting to all, and was told with considerable power. The Bible readings in the afternoons have been an important feature of the mission. On the Sunday afternoons Mr. Thorne preached in the Shaftesbury Hall, in connection with the work carried on by Capt. Dawson.

## THE WORK AT COSTERS' HALL.

Mr. W. J. Orsman, L.C.C., J.P., has been the hon. superintendent of this work since the year 1861, when the mission was founded in old Golden-lane. Within the radius of a mile from the present Mission premises there are about 180,000 persons, largely composed of the artisan and the poorest of the poor. At the present time poverty of the direst kind reigns in the district. "In many cases the husband has only casual employment as a labourer," it is said, "oftener out of work than in it, and when sickness comes in the family the position is often desperate." It is added that, "Hidden away in these dark rooms are poor little suffering cripples, with even less sunshine in their lives than their more active brothers and sisters." These have some attention given to them by visitors, who endeavour to impart some Christian instruction to them, buying them books, toys, etc.

In addition to the strictly Evangelical service, which always holds the first place, very much is done in the way of encouraging thrift; while in having the free use of well-warmed and well-lighted rooms, instead of having to go to the public-house to hold their club and benefit society meetings, the costers and street traders enjoy a great boon. About a thousand children are taught in the Sunday-school, and the Mission extends its influence more or less among the densely-populated streets, courts, and alleys in the immediate neighbourhood. "The Costers' Mission is thoroughly Evangelical, repentance towards God and faith in our Lord Jesus Christ being placed in the forefront of all our teaching." The cottage at Dalston for elderly convalescent women and poor young mothers has also been well filled.

The evangelistic services, both indoor and outdoor, as well as the prayer and praise meetings, were never more prosperous than now, while temperance is represented by four societies which have meetings in connection with Costers' Hall. The work of past years in giving free cocoa breakfasts three times a week, and providing halfpenny dinners to famishing Board-school children, will also be continued if funds are forthcoming. The address of Mr. W. J. Orsman is Milton House, Shacklewell-green, N.E. Parcels of clothing should go to Costers' Hall, Hoxton-street, London, N.E.

# NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 18.—MATTHEW XIV.

*The Feast in Herod's Palace* (1-12).—Herod was by creed a Sadducee, but all his materialist reasoning cannot lay the ghost of an evil conscience. For ever that head of John the Baptist seemed to haunt him. The blood of murdered Abels will cry until met by the blood that speaks peace. How great the contrast between the licentious revels in the brilliant supper-room, and the lonely solitude of the prophet in his dungeon-cell! But the contrast was greater yet between the horror that hung over the castle when the murder was consummated and the welcome accorded to the faithful witness in heaven. How often the bereavement of the disciple and friend has driven him to tell the Lord!

*The Feast on the Hill-side* (13-21).—Jesus was the host. His plans for rest had been disarranged by the intrusion of the crowds, but He took this as indicating the Father's plan, and gladly met them. Perfect calm rested on his soul, because He knew that infinite resources were at his command; but He made use, as He always does, of human resources, so far as they would go. Bring your meagre supplies to Jesus; He will make them enough for all that look to you, and there will be sufficient for yourself.

*The Storm of the Night* (22-33).—The Master never constrains his disciples to go into the storm, except that He has some purposes of grace which could not otherwise be unfolded. Only so could they know Him as the Lord of waves and winds, or as able to penetrate the murky night for their deliverance. Jesus always says "Come" to every aspiration of the soul.

*The Blessings of the Day* (34-36).—The worst storms are followed by the calmest weather; the darkest nights by the brightest days; the wrestlers with trouble are the best benefactors of their fellows.

MONDAY, NOVEMBER 19.—MATTHEW XV.

*Rejected by Religious Leaders* (1-20).—Ritualism is the grey ash of an extinct fire. Men who have lost the power are very careful of the form. The tendency is to raise Church tradition to the level of Scripture. Indeed, in this case obedience to the ordinance of man as to making over property to the cause of God had even superseded obedience to the Law of God, as contained in the Decalogue. (11) How striking this antithesis! Not what goes into the mouth, but what comes out of it, is the cause of defilement. Every unkind and untrue word leaves its stain. This sentence repealed ceremonialism.

*Sought out by a Heathen Mother* (21-28).—The worship of Moloch and Astarte might content till the child's life was in peril. Then the soul needed the Divine Man. There was a great capacity for faith in the woman's heart, which, beneath the culture of Christ, rapidly sprang up and matured. She had no claim on Him as Son of David, and must learn to come to Him as Lord. She had to give Christ his right place, and take her own right place at his feet. God's silence is intended to bring about a deeper heart-searching, and a truer appreciation of his nature and our own attitude towards Him. Faith can have all it will.

*Ministering to the Crowds* (29-39).—The works of Jesus were intended to promote the glory of the Father (John xvii. 1, 2). Thus we, too, should work (Matt. v. 16). How strange that the disciples should have mistrusted Christ's power to meet the needs of the crowds. We have short memories, and do not enough use the past as an argument for faith. Jesus uses the mediation of his Church. He gave to the disciples, and they to the crowds.

TUESDAY, NOVEMBER 20.—MATTHEW XVI.

*Tempted* (1-5).—The only tie between these two classes was common antipathy to Christ. The Materialist will join the Ritualist in putting out the Light. They needed not signs but sight to see the great sign of the life and glory of Christ, that were being unfolded before their gaze. He knew that He would be cast out of the ship of the Jewish commonwealth as a second Jonah, but in his resurrection He would come to them, as Jonah from the depths of the sea to Nineveh. Yet they would not repent.

*Warning* (6-12).—Materialism and Ritualism have one leaven; they originate in a common attitude of the will in its proud independence of God, one disregarding Him, the other giving Him an equivalent for his favours. How apt we are to forget the miracles of the past! Let us put away our care about bread, and give ourselves to the great spiritual lesson Christ would teach.

*Questioning* (13-20).—It is well when our beliefs are compelled to crystallise and take shape in answer to a question or challenge. Note that the meek and lowly Saviour did not rebuke Peter's ascription of Deity, but declared its Divine origin. This assertion of Peter's faith is the foundation of the Church. The gate, like the Sublime Porte of the Turk, was the seat of power. Hades (see R.V.) is the world of the Unseen. The power of binding and loosing is common to all believers (xviii. 18). Peter opened the Kingdom to Jews at Pentecost, to Gentiles in Acts x.

*Revealing the Law of "Life through Death"* (21-28).—Spare thyself (R.V. marg.), is always the cry the flesh; but the Master commends the cross, as the essence of discipleship (24); as the only law of soul-health (25); as the condition of winning the true life (26).

WEDNESDAY, NOVEMBER 21.—MATTHEW XVII.

*Mountain Heights* (1-13).—This was the climax of the human life of the Second Man. Had He so willed, He might have no doubt stepped into Paradise, and been translated that He should not see death. But He deliberately turned his back on all, and spake of his decease, and set his face to go to Jerusalem to die. This blessed rapture must have given Him solace and courage in the hours of darkness and anguish to which He was hastening. Moses and Elijah were present as the representatives of the Law and the Prophets. Much though they had done, they knew nothing of the death of a Substitute. This was the unique service of the Divine Man for men. Peter wanted to fix the transient rapture. Such moments are not meant to tarry but to prepare us for the service of the plain.

*Valley Descents* (14-23).—What long-continued anguish had these parents borne; but out of it faith was presently to emerge as gold tried in the fire. We stand powerless before the demons that possess men, till we learn that there is no power in us, apart from the faith that links us with Christ. Faith is all-important, because it is capacity for Christ. It matters little that faith is small, so long as it binds us to the great power of the great God.

*Sea Depths* (24-27).—There was no inspired warrant for this tax; but Christ submitted, whilst bearing his quiet witness against it. This example is full of instruction. The New Testament everywhere counsels submission to every ordinance of man, even when unjust, coupled with a clear witness against it. Such witness-bearing ultimately undermines the wrong in a bloodless revolution. How wonderful our Lord's power over fish! Can he not equally influence men, and obtain money for the maintenance of his own? It is very sweet when Jesus pays for us! What a combination—"for Me and thee."

THURSDAY, NOVEMBER 22.—MATTHEW XVIII.

*The Little Child* (1-14).—Pride seeks the best places, but in the Kingdom of Heaven these are only given to those who do not think about them. Little children are quite indifferent to questions of precedence. We must put away childishness and cultivate childlikeness. The new heart is a child-heart. The flesh of Naaman came as that of a little child after he had dipped seven times in Jordan. (4, 5) The lowly heart enters the kingdom and receives its King. (5-9) Ambition hurts and offends, and it should be put away at all costs. (10-14) The privileges of child-like hearts—guarded by angels, followed by the Good Shepherd, the subjects of the Father's good-will.

*The Erring Brother* (15-20).—We are not only to seek our brother, when we have sinned against him (v. 23), but when he has done wrong to us. Very few of us do this. It is so much easier to talk about the wrong done to us than to talk it out with him. Men may be put under discipline and refused church privileges for persistent unbrotherliness. When we act in the power of God's Spirit, we register his decisions, and our action is ratified in heaven. (19) This agreement is of two notes, struck at the same moment, which symphonise. (20) This presence may grace a cottage prayer meeting and be wanting in a royal chapel.

*The Unforgiving Servant* (21-35).—If we do not forgive we are not forgiven. The heart that does not forgive its erring brother, shows that it has never really apprehended or appreciated the Divine mercy, which, when it really enters the soul, is full of gentle pity.

FRIDAY, NOVEMBER 23.—MATTHEW XIX.

*Marriage Bonds* (1-12).—The Rabbis permitted divorce on such trivial grounds as that of the wife spoiling her husband's dinner. Christ goes back to the primeval law, in which one woman was given to one man, and lays it down that the only thing which can dissolve the marriage tie is an act of infidelity. When that has taken place, in God's sight, the obligation of the marriage-tie is annulled. The unoffending party is then free to contract another marriage. When one party to the contract has broken it, the other is not bound by it. Moses promulgated a looser code, because God educates the human conscience by stages. For most marriage is natural and right, but for some the demand of high duty, or special reasons, make it undesirable.

*Young Children* (13-15).—Children are naturally simple, loving, humble, and believing. It is not difficult, therefore, to win them for Christ. The tendency of the child's heart is to go to Him unless forbidden.

*Youth* (16-22).—This man had wealth, position, an amiable disposition, an ingenuous mind; and yet not at ease. There was a secret void in his soul, which only Christ could satisfy. Our Lord first holds up the Law, and then shows how little he understood its true nature, in his boast that he had kept it. Obviously he preferred himself to his neighbour. How many refuse Christ for even less than this.

*The Substitution of Heavenly for Natural Ties* (23-29).—The regeneration must be the life of heaven or the millennium, when the losses and sufferings of this world will be repaired and compensated. The Gospel often breaks up natural ties, but constitutes us members of a celestial home-circle.

SATURDAY, NOVEMBER 24.—MATTHEW XX.

*Labourers for the Vineyard* (1-16).—How eager God is for labourers. He is afoot at dawn. He comes to many in their young life. He came to the saints in the morning of human history. He keeps coming as each generation passes away, to replenish the dwindled ranks. There will be a reckoning day. We must give an account. But those who, for no fault of theirs ("No man hath hired us"), have not done or borne so much as others, will not be the ultimate losers. The main question must be, what was their disposition? If they would have done as much as others, in case they had the chance, they shall be rewarded for that willinghood.

*The Bitter Cup* (17-28).—Christ's death was part of the Divine programme. Others die because they have been born. He was born that He might die. He went forward, foreseeing all. When the iron asks to be made a sword, it prays for the fire; when the jewel asks to be set in a crown, it asks for the wheel. "We are able"! Alas, they know not themselves (xxvi. 56). The life of ministry is the only path that leads to the throne. Christ sits on the throne, because He has suffered and served most.

*The Cry and Healing of the Blind* (29-34).—Sorrow finds relief in companionship. The crowds always would silence the soul's appeal to Jesus: see to it that you make every opposition the reason for crying so much the more. The one appeal to which Christ is never deaf is that of pain. He stands still in his onward progress through the ages, when sin and sorrow plead with Him. Let us behold and follow Him, though it be to Calvary.

## MR. C. INGLIS IN NEW JERSEY.

This honoured servant of Christ has concluded a three weeks' series of meetings in the People's Mission, New Brunswick, N.J. Each afternoon he held a Bible reading, and they proved veritable feasts to the believers who assembled to hear the Word expounded. The lessons brought forward day by day will not easily be forgotten.

The evening meetings for the unsaved were blessed seasons. The Gospel was made so plain and simple that the most illiterate could not fail to understand. From the very beginning signs of blessing were manifest, and the interest deepened as the meetings progressed; backsliders were restored, and sinners were saved. Our friend has left many friends behind him on his second visit to New Brunswick. From here he has gone to Sing Sing, N.Y., and from thence he goes to St. Louis, Mo., and other Western cities. T. J. H.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, NOVEMBER 25.

Opposition to Christ.—Mark iii. 22-35.

Golden Text.—John i. 11.

The foes and the friends of Jesus are the two themes with which this lesson deals. The reasons for the Scribes' enmity towards Jesus were—the contradiction between his teaching and theirs; his disregard for their foolish traditions; his continually increasing popularity; and his undoubted superiority to them as manifest in his miracles and his life.

*Opposition, and How Jesus Met It* (22-30).—In the complaint of verse 22 there is a double compliment to Jesus. It was made by "Scribes who came from Jerusalem." However contemptuously they might speak of this Galilean Prophet, it is evident that they were beginning to feel uneasy about Him. And, next, they could not deny the fact of his miracles. They had just witnessed one (see Matt. xii. 22, 23). His enemies bear witness to the fact that He did cast out demons. But they justified their opposition to Him by the horrible suggestion that He was in league with the devil!

It is evident that Beelzebub, the prince of the demons (22), and Satan (23), refer to the one person.

Jesus replied to this suggestion, not because it was spoken to Him, but because He "knew their thoughts" (Matt. xii. 25). This fact should have made his enemies pause in their opposition. What is the use of opposing One who knows our plans before they are spoken? His reply was made in a series of brief "parables," which, like other parables, have the double effect of teaching those who desire to learn, and of concealing the truth from those who are resolved not to know it. Three things are contained in his reply:—(1) *The absurdity of the Scribes' suggestion.* The pictures He gives are those of a kingdom and a household in which faction rises against faction, as though in that way the kingdom and the household may be established (24, 25)! Our great adversary has not failed to learn the lesson that division is weakness and that unity is strength. Satan is not so great a fool as the Scribes seem to suggest. (2) *It was contrary to fact* (27). This is much more completely presented in Luke xi. 21, 22. The "strong man" is Satan—the Stronger Man who dispossessed him is Jesus. The explanation of his victory over demon-possessed men lies in the fact that He is mightier than his greatest adversary. (3) *It recoils upon those who make it* (28-30). Let them persist in such a course of opposition, and they get beyond the possibility of forgiveness; their sin would be eternal (R.V.), and its consequences too. The words are full of warning. The unpardonable sin lay, not merely in saying certain words (30), but in doing this in order to stifle their impressions, and find further excuse for rejecting Jesus. They loved darkness rather than light (See 2 Thess. ii. 10-12). Augustine described this sin as wilfully-persisted-in impenitence or disbelief. It is possible now, to those who continually hear the Gospel, and harden themselves against it. Ralph the Rover justly perished upon the Inchcape Rock, from which years before he had cut away the warning bell that would have told him of danger. Conscience is such a bell, beware how you deal with it. Men who have committed this sin are "past feeling," have "consciences seared," are destitute of any desire to repent and turn to God.

*The Friends of Jesus* (31-35).—These are of two kinds—his relations according to the flesh (31), and those who may claim a nearer and dearer relationship with Him (33-35). See first *his mistaken friends.* They erred in their judgment of Him as did the Scribes. To them He was "beside Himself" (21), and they had set out from Nazareth for Capernaum in order to take Him home and keep Him under restraint. This was the meaning of their message, sent to Him from the fringe of the crowd (31, 32). Not unfrequently his followers have found most trying opposition from those who were naturally their friends (Matt. x. 21, 35-37). The example of Jesus teaches us to treat such with all affection and respect, but when their commands conflict with the will of God to obey Him at whatever cost. When Mahomet was pressed by his uncle to cease to anger the chief people by his utterances, he answered that "If the sun stood on his right hand and the moon on his left, ordering him to hold his peace, he could not obey." Let not the false prophet exceed in his devotion the followers of the True.

In replying to his natural relations, Jesus described who were *his true friends.* Have you coveted a nearness to Jesus equal to that of his own brethren, or even of Mary? Jesus says, not even his mother has precedence of others in this matter. Nearest and dearest relationship belongs to those who do the will of God! They are born of the same Father, members of the same family, objects of the same loving care, partners in the same service, heirs of the same eternal inheritance. To this He invites you.

# For the Young.

## THE THING YOU LEAVE UNDONE.

It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say:
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for,
With troubles enough of your own.

Those little acts of kindness
So easily out of mind;
Those chances to be angels
Which we poor mortals find.
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging,
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.

*Mrs. Margaret E. Sangster.*

## A GOSPEL CROW.

Let me tell you about a dark village in County Galway, Ireland, and how a black crow was used by God to bring the light to it. A Scripture reader had often tried, and tried in vain, to obtain an opening. Nobody would admit him to the house.

One day, in passing through, he saw some boys, mischievously inclined (as even Irish boys, with all their good nature, sometimes are), throwing stones at a poor young crow which, only learning to fly, had fallen into the river. The Scripture reader went over and asked them what they were doing. The boys replied that they were trying to get the crow out of the water, and that they would then tie it to a fence and make a "cock-shot" of it; that is, shy stones at it until they had killed it.

"But," said the Scripture-reader, "is not that very cruel? How would you like if a great monster were to come and treat you in that fashion, killing you slowly before the eyes of your parents? For see," he added, pointing to two crows hovering over the river, evidently in a great state of excitement, "there are the poor little crows, father and mother, in great grief about their little one. Now will you not give these three poor creatures, made by God as you are, the great joy of being restored to one another, a united family, and that will make you far happier than if you had killed the little crow, for it is a far greater pleasure to impart pleasure than to inflict pain." The boys answered, "No, you are not going to spoil our sport."

At last a happy idea struck one of them, who had by this time obtained possession of the young bird. "We'll sell the crow to you if you like."

"Very good," said he, "I will buy it from you," and giving them a few coppers, and an additional little lecture into the bargain, the good man carried off the young crow to a safe distance, and, climbing a tree, deposited it safely among the branches, where he had the satisfaction of seeing it taken in charge by its now happy parents, who rewarded their little one's deliverer with a "Caw, caw" of thanks.

The Scripture-reader was passing on his way through the village, when a man who had been standing with his back leaning against the wall of his house, smoking his pipe, an unobserved witness of the whole proceeding, called out, "Come here, sir, I want to spake to ye. I didn't think ye were that sort of a man at all at all, to consider the poor dumb crayture, an' to pay down your money fur to save the life of a sinseless crow. I thought ye wur a bad man, tryin' to lard dacint people asthray; but it's not the kind of job a bad man would be afther doin', showin' pity to a disthressed fowl uv the air. And now ye come into my house here and rade your book, and I'll bring the naybours in to hear it, too, and ye'll nivver go past my door, I hope, widout givin' me a call. My name's not Jim Murphy if I don't acquent all in the village that yer a daycint man wid a koind Christian heart in the inside uv ye, and that they needn't be afraid of the loikes of ye, book or no book, but give ye a welcome to their cabins."

So it come to pass that the Scripture-reader had entrance to this Galway village, where none of his kind had ever been received before. A regular meeting for the reading of God's Word was established, and the day of Eternity alone will reveal what good has been accomplished as the result. And the humble instrument in bringing all this about was a young crow!

The dove brought the message of God's mercy to Noah; the ravens fed the prophet, and the sparrow falleth not to the ground without our Heavenly Father's notice, teaching us his love and care towards those who are of more value than many such. May we not also learn from this incident the great value of consistency of life and conduct as a testimony for Jesus and his Holy Gospel? Jim Murphy would never have listened to this man of God had he not aroused his conscience, and got to his heart by an act of practical kindness, even to one of God's humblest creatures. **T.**

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Biston*, Nov. 18—25; Rev. Martin J. Hall; *Streatham*, Nov. 16; *Southsea*, Nov. 17—27; *Chester*, Nov. 29; *Flint*, Nov. 30; Mr. S. J. Hewlett, *Cinderford*, Nov. 17—25; Mr. J. S. Tyler, *Clifton*, to Nov. 16; *Bristol*, Nov. 18—23; *Portsea*, Nov. 25—30; Mr. Goodman, *Wellington Hall, Stoke Newington*, Nov. 18—23; Mr. H. Falkner, *Clophill*, Nov. 15; *Woburn*, Nov. 16; *Easneye, Ware*, Nov. 17; *Stevington*, Nov. 19; *Knotting Green*, Nov. 20; *Sharnbrook*, Nov. 21; *Dean, near Kimbolton*, Nov. 22; *Kempston*, Nov. 23; *Finchley*, Nov. 24, 25; *Horsham*, Nov. 26; *Bedford*, Nov. 30; Mr. J. M. Wigner, *Stroud*, to Nov. 15; Mr. A. C. Jewell, *Streatham*, Nov. 17.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Nov. 24.—Sun., Nov. 18, Nehemiah i. 1-11; Mon., 19, ii. 1-10; Tues., 20, ii. 11-20; Wed., 21, iv. 1-13; Thurs., 22, iv. 14-23; Fri., 22, v. 1-13; Sat., 24, vi. 1-16.

## HE LEADETH ME.

"I am the Lord....which leadeth thee."—Isa. xlviii. 17.

He leadeth me.
Who leads? The Christ who left his home above
Of joy and light,
To tread awhile for me (oh wondrous love!)
Earth's paths of night;
Who laid his sceptre and his glory down,
To bear instead
A mocking reed, a cruel thorny crown
Circling his head.

He leadeth me.
The Man of Sorrows and acquaint with grief,
Who trod alone
The winepress, nor had e'en the sweet relief
To talk to one
Who knew and understood his inmost heart,
And could bestow
Sweet human sympathy, of cheering art
The best we know.

He leadeth me.
And I would ever leave the choice to Him,
Nor choose my way.
He is so wise, my sight is poor and dim—
I should but stray.
I'd rather walk with Him in paths of gloom
Where dangers are,
Than in the paths of light where roses bloom
And He afar.

He leadeth me.
Why should I then have any fear to tread
The distant way?
Though clouds may gather, louring overhead,
My heart can say—
"Thou art with me"—I trust Thy written Word
And will not fear;
In sorrow's night, through death's dark vale, dear Lord,
Thou wilt be near.

He leadeth me.
A little child, I have no strength at all,
But trust his care.
He holds my hand, and so I shall not fall;
Through Him I dare
Face dangers dread, strong in his strength and might,
For well I know
When He is near not hell's dark force of night
Can me o'erthrow.

He leadeth me.
And so I ever shall be led aright,
For his great love
Shall lead me on thro' darkness and thro' light,
Till safe above
I shall look back o'er all my pilgrim way,
And see at last
The reason of each dark and dreary day
Which I have passed.

J. H. W.

THE Methodist New Connexion and Temperance and Band of Hope Union have fixed November 25 for observance as a temperance and anti-gambling Sunday.

# Extracts from New Books.

## DR. J. STALKER

### ON THE SILENT SPEECH OF CHRIST.*

To one who knew Herod's history, how loathsome must it have been to hear religious talk from his lips! There was no manliness or earnestness in the man. Religion was a mere diversion to him. To such, Christ will always be silent. Herod is the representative of those for whom there is no seriousness in life, but who live only for pleasure.

There are many such; not only has religion, in any high and serious sense, no attraction for them, but they dislike everything like deep thought or earnest work in any sphere. As soon as they are released from the claims of business, they rush off to be excited and amused, and the one thing they dread is solitude, in which they might have to face themselves. In certain classes of society, where work is not necessary to obtain a livelihood, this spirit is the predominant one. Life is all a scene of gaiety; one amusement follows another, and the utmost care is taken to avoid any intervals where reflection might come.

Religion itself may be dragged into this circle of dissipation. It is possible to go to church with substantially the same object with which one goes to a place of amusement—in the hope of being excited, and having the feelings stirred and the æsthetic sense gratified, or at the least, of consuming an hour which might otherwise be heavy on the hands. With shame, be it said, there are churches enough and preachers enough ready to meet this state of mind halfway. With the fireworks of rhetoric, or the witchery of music, or the pomp of ritual, the performance is seasoned up to the due pitch; and the audience depart with precisely the same kind of feeling with which they might leave a concert or a theatre. Very likely it is accounted a great success; but Christ has not spoken. He is resolutely mute to those who follow religion in this spirit.

Sometimes the same spirit takes another direction. It becomes speculative and sceptical, and, like Herod, "questions in many words." When I have heard some people propounding religious difficulties, the answer which has risen to my lips has been: Why should you be able to believe in Christ? What have you ever done to render yourselves worthy of such a privilege? You are thinking of faith as a compliment to be paid to Christ; in reality the power to believe in Him and His words

IS A GREAT PRIVILEGE AND HONOUR

that requires to be purchased with thought, humility, and self-denial.

We do not owe an answer to the religious objections of everyone. Religion is, indeed, a subject on which everyone takes the liberty of speaking; the most unholy and evil-living talk and write of it nothing doubting; but in reality it is a subject on which very few are entitled to be heard. We may know beforehand from their lives, what the opinions of many must be about it; and we know what their opinions are worth.

It may be thought that Jesus ought to have spoken to Herod—that He missed an opportunity. Ought He not to have appealed to his conscience, and attempted to rouse him to a sense of his sin? To that I answer that his silence was itself this appeal. Had there been a spark of conscience left in Herod, those eyes looking him through and through, and that Divine dignity measuring and weighing him, would have caused his sins to rise up out of the grave and overwhelm him. Jesus was silent that the voice of the dead Baptist might be heard.

If we understood it, the silence of Christ is the most eloquent of all appeals. Can you remember when you used to hear Him—when the words of the Book and the preacher used to move you in church; when the singing awoke aspiration; when the Sabbath was holy ground; when the Spirit of God strove with you? Is that all passed or passing away? Does Christ speak no more? If a man is lying ill, and perceives day by day everything about him becoming silent; his wife avoiding speech, visitors sinking their voices to a whisper, footsteps falling and doors shutting noiselessly, he knows that his illness is becoming critical. When the traveller, battling with the snowstorm, sinks down at last to rest, he feels cold and painful and miserable; but if there steals over him a soft sweet sense of slumber and silence, then is the time to rouse himself and fight off his peace, if he is ever to stir again. There is such a spiritual insensibility. It means that the Spirit is ceasing to strive, and Christ to call. If it is creeping over you it is time to be anxious, for it is for your life.

* From chapter v. of The Trial and Death of Jesus Christ. (5s. *Hodder & Stoughton.*)

## REV. HUGH PRICE HUGHES

### ON THE REAL CHRISTIAN.*

Nothing is more significant to those who carefully watch human society, than the calm unconsciousness with which a number of high-minded and honourable agnostics talk about the days when they were Christian, and imagine that they are in a position to speak authoritatively about the claims of Christianity because, as they fancy, they have seen both sides of the question. But, as a matter of fact, they do not know what Christianity is. They were brought up in an atmosphere of traditional ideas, and they passively accepted certain doctrines which were current in the Christian Church or in European society, but they have never loved the Lord Jesus Christ in the sense in which St. Paul loved Him. They have never been able to say, as he said, "The love of Christ constraineth me," and "I live, yet not I, but Christ liveth in me." Consequently, they are under a complete, although unconscious delusion upon this subject. The Christianity which infidels and agnostics criticise and attack is not the Christianity of Christ or the Christianity of St. Paul. They are on the wrong track altogether; they are attacking a name, not a reality. Jesus Christ and his true disciples have no interest whatever in the mere theory or profession which they denounce, and their arguments are wholly wide of the mark.

Not one of them has ever come within sight or gun-shot of essential Christianity. The whole controversy between Christians and non-Christians is based upon a false or mistaken issue. Not one of them ever raises the main issue; not one of the opponents of Christianity gives any indication that he knows what Christianity is. If we could only induce men before they argue, and before they write, to define a Christian man, there would be an end of controversy. A Christian man is one who lives in affectionate daily intimacy with a risen and divine Christ. The mere fact that any human being professes and calls himself a Christian proves nothing. He may be under a complete delusion, as many are, with respect to the essence of Christianity. I make no reflection upon them, for the Christian Church has so perverted the meaning of Scriptural terms that there is ample excuse for gigantic mistakes on the part of outsiders. But in the light of the words, "If any man loveth not the Lord, let him be anathema" (1 Cor. xvi. 22), we at any rate cannot deny that the Apostle Paul peremptorily and indignantly declines to recognise as his "Christian" brother any man who does not love the Lord Jesus Christ; who has not an emotion of real personal affection to the living Saviour, whom he knows, not in theory or in imagination, but in fact.

* From Essential Christianity. (3s. 6d. *Isbister & Co.*)

## DR. J. R. MILLER

### ON DUTIES AS MEANS OF GRACE.*

All relative duties are means of grace. The mediæval monk who fled from the world to escape its toils and cares, in order to enjoy unbroken communion with God, lost far more than he gained. He cultivated only one side of his nature, and that but imperfectly; for two classes of duties—to God and to man—are so intertwined that neither can be performed while the other is neglected. We cannot love God and not love our fellow men; we cannot serve God and not serve one another.

Sometimes we think that if we could get away from business cares, and household burdens, and social obligations, we could be better Christians. It seems to us, perhaps, that these duties are not favourable to spiritual culture, and that we could be holier and live more as Christ lived if we were freed from their exacting and absorbing claims. But this is a mistake. It is in these very common duties that the powers of life are best developed. God puts the new life into our hearts, but we must work it out into strength and beauty.

And there is no way to do this but by exercise. If we would develop the love of our hearts, we must love actual people; the sentiment must take practical form; the seed germ must be cultivated; and for this no mere cloister culture will do. If we would learn patience, there is no school but in experiences that require us to exercise patience. Christ said that rank among disciples is won by serving; that he who serves most is chief. We can gain this spiritual eminence only by filling our place in the midst of human needs and sufferings. The serving must be real serving of actual living people. Good feelings and dispositions of whatever kind can become part of the fibre of life only when they are wrought out in actual experience. Spiritual graces cannot be cultivated in the abstract.

These simple illustrations show that instead of being hindrances to the development of our Christian life and character, our relative duties are in the largest measure helpful. To tear ourselves out of our place among men in order to get rid of these duties is to leave whole fields of our nature uncultivated, and many of the richest possibilities of our regenerated life undeveloped. We grow best Godward when we are serving best manward in Christ's name, and for his sake.

* From chapter ix. of In His Steps: a book for young Christians setting out to follow Christ. (1s. *Oliphant, Anderson, & Ferrier.*)

**UNION TABERNACLE, WANDSWORTH.**—On Monday, November 5, the friends and workers celebrated the 17th anniversary of the pastor's work in London. Short addresses were given by Rev. P. A. Milne, Mr. Bowden, Mr. Sergeant, and Rev. D. M. Cameron. It was reported that during these years between 400 and 500 person had professed faith in Christ. Many of these had been scattered to various parts of the world, and others had been called home. The tabernacle is situated in a very densely populated and poor district of London. There is need for extension of the premises, additional class-rooms, etc.

## REV. R. WRIGHT HAY.

MISSIONARY TO INDIA.

The subject of this brief sketch was born at Sandhurst, Australia, in 1861. His parents were natives of Scotland, and, although born so far from the land of the heather and the bluebell, Robert Wright Hay was destined to spend the most memorable part of childhood and youth in that country which has given the Church of Christ so many of her noblest missionaries. Coming to St. Andrews, he entered the Madras College, and closing his school career at the early age of thirteen, was apprenticed to a surgeon and chemist in that city.

His father died long before the boy gave any definite promise of the future lying before him, and the mother, too, closed her eyes upon this world ere her son had seen that vision which came to Paul centuries ago as he slept by the sea at Troas, and which in all ages since has been the missionary's impulse and inspiration to service. However, even in boyish days there had been some desire for this noblest type of the consecrated life, and, although it was fitful, it probably never quite died away.

Mr. Hay is one of a large number of young men and women who cannot point to any definite time when they passed from death unto life. The victory of the Spirit was won silently, and the heart was gently opened to receive the Saviour. Imperceptibly to himself he was born again, and slowly it dawned upon his consciousness that he had become a son of God.

At the age of eighteen, we find him a student in the arts classes of Edinburgh University, and also at the Theological Hall of the Scottish Congregational Union. But for him the student's life was no blissful seclusion from the din and rush of the world, where, in "studious cloisters pale," the mind is slowly ripened for the tasks of after years. The young man was poor; and so we see him, during his four years' curriculum, spending the best part of his day as a clerk in a warehouse, close by St. Giles' Cathedral, in the historic old High-street of Edinburgh. Thus he was enabled to earn the money to pay for his attendance at the university classes. The incident is alike creditable to him and stimulating to all who have to pursue knowledge under great difficulties.

At this time he experienced a great quickening in the Divine life from the meetings held in Edinburgh by Messrs. Moody and Sankey. So deep was the impression made upon his mind by the great evangelist, that, though a professed Christian and a student for the ministry, he entered the inquiry-room as a seeker after salvation. "I felt," he says, "that Mr. Moody possessed something that I had not." In this soul-crisis he received much kindly help from the late Principal Cairns. Probably, as the doctor suggested, there was no need to doubt the reality of his previous acceptance with God. Nevertheless, this experience was a kind of reconversion, and it marks the determination of the man to find a sure anchorage for his heart and life.

Towards the close of his student days he was brought to see the scripturalness of believers' baptism, and was immersed by Rev. Dr. Landels, thereafter being generously received as a student, for the concluding session of his course, into the college of the United Presbyterian Church, under Dr. Cairns. Obedience to this simple ordinance was followed by the revival of the missionary dream of his boyhood, and an appeal for additional missionaries for China, in the columns of *The Freeman*, by Rev. A. G. Jones, of Shantung, led Mr. Hay to offer himself to the Baptist Missionary Society for service in that vast empire. But he was destined for another field.

At this juncture tidings reached England of the death of Rev. Quintin Thomson, of Victoria, on the West African Coast, necessitating the sending out of a new missionary. The committee approached Mr. Hay, and, having signified his readiness to go, he sailed for the Cameroons coast in April, 1884. Here he laboured for two years, with many tokens of God's presence and power, but amidst manifold discouragements and sorrows. The same year that saw him united in marriage to Miss Comber, who had for some years laboured in the West African Mission, saw him also bereaved of his brave wife by the so-often fatal fever. In August, 1884, the Cameroons country was annexed to the German Empire. Henceforth all was perturbation and uncertainty in Victoria, and the excitement amongst the people proved very unfavourable to spiritual work. At length what had been long foreseen took place; Victoria itself fell under the German flag, and the Society had to relinquish its labours, transferring them to the hands of the Basle Evangelical Missionary Society. This period was a trying apprenticeship to missionary life; an admirable lesson, too, in the always difficult task of living one day at a time.

In 1887, Mr. Hay was transferred to India, and appointed to work in the educational city of Dacca, in Eastern Bengal; and more particularly to do the duty of an evangelist among the large student community attending the Government and private schools and colleges there. At this time, also, he married Miss Wood, a devoted worker in connection with Park-road Baptist Chapel, Peckham, and, in all his evangelistic labours his wife has proved herself a most efficient helpmate.

For this special work amongst young men, Mr. Hay has several natural qualifications: a cultured and refined mind, a gift of persuasive, poetic, and tuneful speech, and a heart full of warm, loving sympathy for young men, who are beset by the intellectual and moral perils of student life. Animating and ennobling all these gifts is an ardent and passionate devotion to Jesus Christ.

Of his work in Dacca, and his influence amongst the adherents of the Brahmo Somaj, it is needless to write. Whilst on furlough in this country, many have had the privilege of hearing what the Lord has done, through his servant, in bringing to Himself some of the brightest and most promising young men in India. On two separate occasions, Mr. Hay

has attended and preached in the gatherings of the East Bengal "New Dispensation" Brahmo Somaj. Hundreds of the most thoughtful and earnest men in India have listened to Scripture teaching about sin, salvation, and the new birth. The fact that a field so "great and effectual" has been opened is cause for profound gratitude. And the harvest is as sure as God Himself! For the certainty of success lies not in the sower's skill, but in the Divinity of his message. Our brethren who preach know this, and feel they cannot believe too much in its power. Their hearers know it; the recent confession of one of them, "It is Christ we want," is but the unvoiced cry of multitudes. The simple record of some of Mr. Hay's experiences would furnish a new and striking chapter in Christian evidences.

Mr. and Mrs. Hay left London last week for Dacca per ss. *Pekin*, and all who read these lines will heartily pray that both our friends may be "vessels," ever increasingly "meet for the Master's use," through whom He may carry the water of life to the perishing millions of the Far East.

—Adapted from *Baptist Magazine*.

LORD MAYOR'S DAY AT MILE END.—On Friday last, on the occasion of Lord Mayor's Day, the usual meal was given to East London poor. About two thousand guests were entertained in the Great Assembly Hall. Admission was by tickets, which had been distributed by mission workers and visitors at the homes of the poor. After the feast brief addresses were delivered by Mr. F. N. Charrington L.C.C., Captain Andrew Hamilton, and others.

## DR. BAEDEKER IN RUSSIA.

Since I last wrote from Bucharest, my way has been open to enter this vast empire once more. I visited Odessa, and thence crossed the Black Sea to Batoum, and spent some days at Tiflis, Elisabetpol, Baku. At Baku, an attack of Caucasian fever seized me, and caused me to return. The prisons in the Caucasus were open to me, and I found in them great opportunities for telling out the Gospel to them that are bound. Several families of Stundists on their way into exile were in the prison in Tiflis, twenty-seven souls including women and children.

On my return by the Black Sea, and passing Yalta, near Livadia, the serious illness of the Czar caused great anxiety; the reports day by day grew worse and worse. On my return to Odessa, he was still lingering, but during my journey to Kiev he passed away, and the news of his death reached us at Kiev.

We were enabled to visit the large prisons at Odessa, at Cherson, and also at Kiev, and everywhere we found a warm welcome, not only by the prisoners, but also by the officials, who in most cases are as much shut in them as the prisoners, and to whom the Gospel is a strange sound. Without exception our way has been made plain, and the entrance of the Word has brought light and good cheer to many heavy-laden souls. From Kiev we journeyed direct to Moscow, and here we have had four days of prison work, and some 3000 souls have been brought under the sound of the Gospel, and about 2000 have received New Testaments.

We hope to leave this evening for St. Petersburg. The funeral train is expected to arrive in Moscow on Saturday; the Imperial coffin will remain here a day, and then will be taken to St. Petersburg. The city is being dressed in black, and the funeral ceremonies are to be of a grand style. My route will probably be to Finland for the Baltic provinces, until the funeral celebrations in St. Petersburg will be past. I may probably spend a few weeks yet in Russia before I recross the frontier. To-day is the first cold day. I shall value greatly the prayers of the Lord's remembrancers. F. W. Baedeker.

*Moscow, November* 8.

## REVIVAL AT CLACKMANNAN.

Mr. Samuel Mackenzie, evangelist, is now in the midst of a real work of grace in this town. He was invited by a few earnest Christians to carry on a mission for a fortnight. After the first week the meeting-place was outgrown by the crowds that gathered, so that the Free Church had to be secured. The original place of meeting is now small enough for prayer-meetings and Bible readings with the young Christians. Every night there are in the Free Church large congregations of old and young.

At the close of the address on Sunday week many anxious ones, old and young, were found seeking salvation with very tears. The teachers in the Sabbath school are informing the superintendent—the newly-ordained pastor—that many of their scholars have given their hearts to Jesus, although most conversions have been among young women. The boys and girls are not being overlooked by this visitation of the Holy Spirit. Symptoms of breaking down are also appearing among the stout-hearted men.

A special feature of the mission has been the good open-air meetings; as far as man can say some have even been born again standing at the street corner. During the day the evangelist's time is mainly taken up with visiting anxious ones in their own homes at their request.

Christians have been made glad by reaping from the beginning of the Mission, and have also been quickened into increased zeal in the Lord's work. The meetings are still going on, and much lasting good is expected from the labours of God's servant. The workers earnestly ask the prayers of Christian friends. H. M. Ure.

MADRAS TAMIL MISSION.—This work among the depressed pariahs of South India has now a quarterly paper, in which detailed accounts are given of its work. The story of the Orphan Home is given. Ten more orphans have lately been admitted. The inmates are making great progress in golden and silk embroidery. The Mission needs the help of friends in disposing of the articles turned out. Communications should be made to Mr. G. J. Israel, The Madras Tamil Mission Orphan Home, Madras, South India.

## THE GOSPEL IN ITALY.

The friends of the Evangelical Church of Italy in this country will be glad to know that the Missionary Circle of Milan, a body of brave young men belonging to our church in the Lombard metropolis, have penetrated with the Gospel into another stronghold of the enemy. Varese, with her 9000 inhabitants, is about fifty-five kilometres north-west of Milan, and the name still evokes much enthusiasm in the hearts of Italian patriots. It was the scene of one of the engagements of Garibaldi and his volunteers against the Austrians, from whom it was taken in 1859. The Catholics of Italy remember Varese chiefly for the much-frequented pilgrimages to the shrine of their Madonna del Sacro Monte. This "sanctuary," like all others on the northern frontiers of Italy, was erected for the worship of the Virgin Mary, as a safeguard and protection against the "invasion" of the Reformation and "heresy" into the land of the Popes.

It appears that when the Circolo Missionario went to Varese in the early part of last summer for their "treat," the company was well received by a number of the citizens, and wishes were expressed that the Circolo should come again for the purpose of holding conferences and evangelistic meetings. The desire was too good to be let drop to the ground, and the Circolo went to work with a will. God has so far blessed the undertaking that means have been found for the hiring of the hall in the Via Mazzini, which holds over 200 people.

The inauguration took place on Sunday, October 21. Many of the inhabitants came into the services of the day; some, still rather timorous, contented themselves by stopping on the threshold, whilst others lurked about, not having quite made up their mind to encounter the anathemas of the priest by a bold attitude. But this is certain: the Italians have for some time had the opportunity to see that there is another religion besides that of the priests, and what was in other days a great obstacle, is now made comparatively easy by their own doings and co-operation. In the midst of our triumphs we are not without bitter and disloyal persecution. We may be unable to bring home to the actual perpetrators their misdeeds, but we know pretty well whence they emanate. Surely it was not a friendly blade which a few weeks since, shortly before the grapes were fully ripe for gathering, cut 380 vines in a vineyard at Sondrio, thus bringing ruin and misery upon a large Roman Catholic family, only because the eldest son, the same young man about whom I wrote to you some months ago, had been converted to Christ's Gospel. To think that people were heard exclaiming how gladly they would have taken part in that destructive work! But of a certainty God will turn these things to his glory and honour, and confusion of man!

Eugenio Martinucci.

4, *Eastern Quadrant, Brighton.*

## HOMES FOR THE AGED POOR.

A quiet and unobtrusive work is carried on by this charity. During the past twenty-five years, a large number of aged persons of both sexes, and of various denominations, have been provided with the shelter of a room rent free in their declining years. At the present time eleven houses are used for this purpose. They contain 109 rooms, occupied by 134 inmates, the eldest of whom has attained the age of ninety; two are in their ninetieth year, twenty are octogenarians, and by far the largest portion of the remainder are well on in the seventies.

That these Homes are fully appreciated is shown by the fact that the applicants waiting for admission are never less than fifty or sixty in number, and their cases are so urgent, and pitiful, that the difficulty of the committee is to select the most needy candidate for the next vacancy. The aged inmates are supplied with coal during the winter months by a separate fund.

The work has hitherto been entirely voluntary; no paid official or rent of office absorbs the funds, and the amount of comfort bestowed, for the small sum expended is in itself the strongest argument for extending the work. A great effort is being made to pay off the last mortgage debt of £500, when seven houses will be the permanent property of the charity. The other Homes are at present rented. The last report of the "Homes for the Aged Poor," and further information may be had on application to the honorary secretaries, 5, Grandacre-terrace, Anerley, S.E.

(1164)

## SAILORS' WELCOME HOME.

An interesting and influential gathering took place at Kent House, Knightsbridge, on Friday last, on behalf of Miss Child's work among the sailors in Ratcliff Highway and elsewhere. General Sir Robert Phayre, who presided, said he had known the work for a long period, and could earnestly recommend it to support.

Mr. R. C. Morgan, who said he had known Miss Child for many years, gave some interesting recollections of the heroism of Miss Child in visiting public-houses and rescuing many from their influences. Colonel MacGregor urged all present to pay the Mission a visit. He had been there many times and each time felt refreshed and strengthened in his own soul. Lady Ashburton followed with similar testimony as to the work carried on.

Miss Child then gave touching accounts of sailors who had been won for God and were now actively at work themselves. One, a Russian, after being converted, went home to tell his parents and friends the joyful news. They would not listen, but he got his younger brother to come to London with him; he too was brought into the light at the Home, and is now working for the Port Society at New York. Now the elder is determined to go to Russia and preach the Gospel there. He has been warned that he would be sent to Siberia, and he answered, "They want the Gospel in Siberia, and I will preach it to them if they send me there." Miss Child also referred to the Country Home for sick and other sailors in Epping Forest.

Captain Pitman, R.N. (Board of Trade), spoke of how the crimps years ago used to meet the ships, and get on board and rob the sailors, which is now prevented through the "Midge system."

Mr. Bloomer, one of Miss Child's helpers, spoke about the formation and work of the "Christian Lifeboat Crew," one of the results of the work. He invited the Friends to remember the "Christmas Boat," which is expected to be laden with gifts of various kinds, such as Uhlan caps, steering gloves, socks, needle cases, books, bags, and other light cargo useful for sailors, their wives or widows, and children.

Miss Macpherson drew several thrilling pictures of visits paid to Miss Child at different times. Concluding remarks were made by Rev. W. Frith, who corroborated previous testimonies by personal knowledge.

## MADAGASCAR.

Dear Sir,—Madagascar has a spiritual history of Gospel faith, persecution endured to death, and again rapid, and, we suppose, solid, extension of the faith of Christ according to the Word of God, and by the grace of the Holy Spirit. This work has chiefly been through the efforts of British missionaries. Now, apparently, the French are about to take measures to bring the island under their control. As to their procedure in this being right or not, I do not enter, but it can scarcely be anticipated that their rule there will be favourable to the faith of the Gospel as we understand it, or that British missionaries will be regarded with favour by them.

Is it not a call to prayer? Could not, too, a central meeting for prayer, conducted by esteemed servants of God from various churches, be arranged for united prayer for the people of Madagascar? "The slothful man roasteth not that which he took in hunting," and if we are now supine as to this, after so much labour and suffering, will this proverb not fit us, and shall we not be verily guilty?—Yours faithfully,

F. M.

## THE MISSION TO LEPERS.

During the past week a series of meetings has been addressed in London by Mr. and Mrs. Bailey, of the Mission to Lepers in India and the East, and very deep interest has been awakened in the welfare of these poor sufferers. A large meeting was held at Clapham Hall, presided over by Rev. F. E. Middleton (principal of C.M.S. Training Institute), at which a local auxiliary was formed. The pitiable condition of the lepers, depicted by Mr. Bailey, as an eye witness, must have touched all hearts. Financially, no work could well be more economical, as £4 will maintain a child for a year, and £6 an adult leper, while for £20 a Christian teacher for an asylum can be provided. Spiritually, work among these poor outcasts is one of the most fruitful forms of missionary effort. During 1893 150 converted lepers were received by baptism into the Christian Church, while in the current year it is hoped that number will be exceeded. In the Asylum at Purulia may be witnessed the touching and beautiful sight of upwards of 150 Christian lepers partaking of the Lord's Supper.

Pressing requests to commence work in new centres are before the committee, but their answer to these must necessarily depend upon the supply of means. With a view to furthering this truly Christ-like work, the committee, whose chief centres are Dublin and Edinburgh, have taken a London office at 186, Aldersgate-street, E.C., to which communications and contributions may be addressed. John Jackson, Honorary Secretary for London and District.

## "DR. BARNARDO'S HOMES."

A crowded meeting was held in the large Conference Hall, Mildmay Park, on Tuesday November 6, when a lecture entitled, "The 'Exceeding Bitter Cry' of Outcast Children" was given by Mr. James B. Wookey, deputation secretary of the Homes. The story Mr. Wookey told was deeply interesting and full of pathos. The musical boys, numbering over fifty, played several selections very well indeed.

This being our first opportunity of hearing one of the lectures which this able advocate of work on behalf of the outcasts is giving, we were greatly interested therein, feeling that lectures of this kind, illustrated as they are by splendid dissolving views, cannot fail to awaken general interest, and call forth many fresh friends for Dr. Barnardo's Homes.

A tour in the West of England has been arranged for Mr. Wookey, and it is hoped that he will be able to visit Penzance, St. Ives, Camborne, Redruth, Helston, Falmouth, Truro, St. Austell, Wadebridge, Bodmin, Saltash, Liskeard, Tavistock, Launceston, Wellington, Tiverton, and Bridgwater during November and December.

**DEEPENING OF THE SPIRITUAL LIFE** meetings were held in connection with the Postal and Telegraph Christian Association, Christian Police Association, and Railway Mission, in the Montgomery Hall, and the Police Institute, Sheffield, from Nov. 2 to 6, and were the means of great blessing to many. Mr. and Mrs. Head, Captain Tottenham (of London), and Mrs. Small (sec. Police Institute, London) conducted the meetings, and the truth was set forth with great power.

**BRITISH HOME FOR INCURABLES.**—This Home is now completed with the exception of the chapel, which will probably be ready for opening at the end of the present month. In the new Home are forty-three in-patients, and that number will be increased by the election of candidates about to take place. There are sufficient rooms to accommodate fifty patients, and if funds are forthcoming to furnish the other rooms, there will be accommodation for seventy in-patients.

**MISSIONARIES' CHILDREN.**—Mrs. Harry Guinness, in the November issue of *Regions Beyond*, intimates the resolve to open, in connection with the East London Institute, a home for "wee bairns whose folks are far away." Again and again, request has been made for some such provision for the children of workers among the heathen; and at length the way seems open for compliance. Parents will make a payment in respect of each child, but there will be initial expenses, and while the home is small it will not be self-supporting. A very urgent need will doubtless be met by this little enterprise, which Mrs. Guinness commends to the kind interest of mothers who have the joy of caring for their own little ones.

## A MISSION IN PENRITH.

A ten days' mission has been conducted by Mr. George Clarke, in Penrith, in connection with the Y.M.C.A. and Y.W.C.A. Much prayer preceded the effort, and a gracious answer has been vouchsafed. Before the Mission the clergy announced that they would not take public part in it, and this provoked controversy which threatened to hinder the work. Happily, however every difficulty was overcome; the clergy entertained the missioner, and, on the sixth day, decided to actually help him.

Meanwhile the Holy Spirit had spoken to many, and a real work of grace went on. The attendance became unprecedentedly large, and while apparent results are above all that was asked, it is believed much more fruit will follow. Every Church has been quickened, and, in very blessed contrast to the lack of unity at first, the closing day was marked by a Communion service in Christ Church, in which the clergy and Nonconformist ministers united, with many of their respective congregations. About 200 persons have expressed, in writing, their gratitude to God for blessing and help received. W. H. H.

## HOMES FOR LITTLE BOYS.

The full statement made in the annual report and in the last issue of *Our Little Lads* respecting the finances, showed that the Homes are in a critical position. The efforts to curtail expenditure have been incessant for a long time past, and continue with all vigilance. But food bills must be met, and the boys must be clothed, and unless these accounts are paid off, the good work—the result of so much loving thought, care, and labour—will be overtaken by a great disaster. Surely the subscribers, who have for thirty years carried on such a work, will not allow this dire calamity to come upon it.

A gentleman has given £3000 to a member of the committee, which sum is held in trust, and is only available for the purposes of the Homes on condition that a like sum be raised by the end of the present year, 1894. Towards this nearly £1000 has already been promised. It is earnestly hoped that the friends of the Homes will, by an equally splendid effort, place the committee in the position to claim this gift within the time specified. The secretaries are Messrs. A. E. Charles and W. Robson, 25, Holborn-viaduct, E.C.

## AN IOWA ORPHANAGE.

Since 1882 an admirable institution has been in operation at Council Bluffs, Iowa, known as the Christian Home. The circumstances attending its formation and its continued progress and prosperity show that the seal of the Divine favour is upon it. One of the leading officials in a recent communication says:—

"The Orphanage is for orphan homeless and destitute children; we also have a department for the aged and afflicted. The Home is in no sense a denominational or local institution. We have already received children from twenty-five different States, and stand with open doors to receive any homeless child from any part of the earth, free of charge. We have received five English children direct from England, besides many of English descent."

**ANGLO-INDIAN EVANGELISATION.**—Rev. I. F. Row, of Poona, writes to *The Bombay Guardian*:—"The Anglo-Indian Evangelical Society has arranged with Rev. J. R. Hewison, of Allahabad, to give some days of each month to evangelistic work at small and needy stations on the railway. Mr. Hewison has already made two tours and sends most encouraging reports of the welcome he has received by many who are as 'sheep without a shepherd,' and who have been feeling that 'no man cared for their souls.'"

**"UNITED EVANGELICAL PRAYER MEETING."**—Delegates from over thirty Evangelical and Protestant societies invite Christians to meet together for humiliation and prayer to Almighty God. The terrible spread of many kinds and degrees of infidelity, of Romanism, Ritualism, and of indifference to fundamental truth, earnestly calls for united confession and prayer. It has been arranged that Friday, December 14, be set apart as a day of prayer. Meetings will be held at St. Martin's Hall at 11 in the morning, and 3 and 7.30 in the afternoon. The hon. secs. may be addressed, 14, Buckingham-street, Strand, W.C.

## LIGHT IN DARKNESS.

I do not dread the lonely hour,
The dull depressing winter day,
The voiceless woods, the dripping shower,
The dying year, the short'ning day,

The weariness of sleepless nights,
The restlessness of recent pain,
The long delay of dawning light,
To rouse the sleeping world again.

For in my loneliness I see,
Through the dull clouds, an azure sky,
A sunlight on that canopy,
So dark below, so light on high.

And far away in distant lands,
The brilliant day, the perfumed air,
The rippling waves on silvery strands,
Life light and summer joys are there.

All is not darkness on this earth,
All are not pressed with pain and care;
The song of praise, the voice of mirth,
The healthful life, are everywhere.

Then lift my soul my God to Thee,
Put songs of joy within my heart;
Let love and human sympathy
Their soothing, cheering, light impart.

And these dull hours shall blessings prove,
And faith, and hope, shall stronger grow.
My strength, thine arm; my joy, thy love;
Thy glory, all my light below.

F. Gahan.

## HOME OF PEACE FOR THE DYING.

Last week the annual meeting in connection with this Home took place at the Portman Rooms. The report states that during the year 112 patients have been admitted. Of this number sixty-eight have died; twenty-one have been discharged, generally by their own wish, some because their condition was very much improved; and twenty-three remained in the Home at the end of 1893. The expenses for the year amounted to nearly £4000. It is hoped that in the future about 160 persons will pass through the Home each year, and that the expense of carrying on the work will be under £2500.

The chair was taken by Prebendary Webb-Peploe, and there was a large attendance. Mr. J. Langton, F.R.C.S., consulting-surgeon to Friedenheim, said that the Home had not been established to take away the proper work of the Poor-law Boards, or to take the place of general hospitals. It was supplemental to them. A great deal was due to the unremitting care of the medical officer, Dr. Lush, and to the nursing staff. Dr. Schofield said that £700 was needed to pay off the deficit of last year. Patients were received simply on their merits. Twelve patients during the past year had been sufficiently improved by their stay in the Home as to be able to leave. Dr. Russell Reynolds, F.R.S., President of the Royal College of Physicians, remarked that even when there was not extreme of misery in the houses of the poor there was too often overcrowding, noise and unrest, from which this Home was able to rescue the dying. He heartily sympathised with the work.

**FAVERSHAM.**—A special service was held in connection with the Home Missionary and Colportage Association. Statements were made relative to the association's work by the evangelist, Mr. Joseph Beck. With respect to the hop-garden work, the evangelist said that the wet season had been greatly against the services, and although they had not been able to do all they could have wished, much had been accomplished. At some length the evangelist described the nature of his work. During the year he held ninety-nine Gospel and other services (apart from hop-garden work), held ten open-air services, thirty-seven Bible classes, paid 1336 visits, and had given away 5735 publications.

**ITALY AND THE BIBLE.**—Finding in England and Scotland an impression that the attitude of the Roman Church has changed of late on the question of giving the Scriptures to the people, Rev. Aug. Meille, of Florence, has made careful inquiries throughout the kingdom. He writes: "I have ascertained that no ordinary bookseller in Italy would care to keep the Scriptures in stock, even in the Roman Catholic version, for fear of losing his customers. The Roman Church does nothing to provide the Word of God to the Italians, and the fierce, systematic opposition which colporteurs meet with at the hands of the clergy everywhere is a sure proof that the old prohibitions are strictly maintained."

## UNIVERSITY NOTES.

[From our own Correspondent.]

### OXFORD.

The Church Pastoral Aid Anniversary was held on Sunday and Monday, when Canon Knox (of Aston) and Rev. G. E. Ford (of Bristol) proved a most able deputation, and spoke from their own practical experience of the value of the Society's work. The proposed developments of the operations of the Society were specially brought forward at the meetings. Canon Knox is always welcomed in Oxford, his home for so many years, and where a host of friends are thankful for his appointment to the Bishopric of Coventry.

The anniversary meetings of the Band of Hope and Temperance Union are being held this week. The first took place on Sunday, at New-road Baptist Chapel, when the Hon. Talbot Rice, Rector of St. Peter-le-Bailey, gave an admirable address. The appearance of Mr. Rice at the chapel was warmly welcomed as a most enjoyable event amid the usual and regrettable separateness of "church and chapel" in the city.

With very deep sorrow and heartfelt regret did the news of Rev. W. A. C. Fremantle's death come to his friends in Oxford. Those who were privileged to know him will long cherish his memory as one of the most devoted of men, one to whom conversion meant immediate and full consecration, and whose life, though short, was nevertheless filled with work for God. At Barrow, Dorking, Aston, and Oxford, to say nothing of his stations in India, he will be mourned sincerely, but at the same time by hearts full of praise for the grace of God that was in him.

Mansfield House Settlement held its annual meeting on Sunday at Mansfield, when reports of work in Canning Town were presented by the Warden (Mr. P. Alden) and Mr. Tillyard. Mr. Percy Bunting also spoke.

Mr. Lang, the new vicar of St. Mary's, has recommenced the Sunday evening services for undergraduates, which were discontinued some four years ago. Large audiences have assembled each night, though it is a matter of regret that the preachers have all been drawn from one particular school of thought. Mr. Ottley, of Pusey House, spoke last Sunday on "The Fear of God" as an incentive to real life.

Mons. Fermand, of Geneva, spoke at the Y.M.C.A. last Sunday on work on the Continent. The P.S.A. continues to be exceedingly well attended, the hall being quite full every Sunday.

### CAMBRIDGE.

The University sermon in Great St. Mary's on Sunday last was preached by the Rev. G. Austen, Canon of York. Sermons in the morning throughout Cambridge were preached on behalf of the British and Foreign Bible Society.

Principal Moule was unable to continue his course of Sunday Bible readings owing to indisposition. His place was taken by Mr. Montague Beauchamp, who drew many striking comparisons between Paul the Apostle and Saul the King of Israel. Mr. Beauchamp also spoke at the Alexandra Hall in the evening.

At the meeting of the C.M.U. on Friday last, Bishop Moule, of Mid-China, gave an interesting address on the work of the British and Foreign Bible Society in China. He expressed his regret that so few Cambridge men had taken part in the work of editing, and concluded by making a touching appeal to those who had literary talent. He asked the prayers of his hearers on behalf of China in its time of present danger.

A meeting of the Nonconformists' Union was held on Sunday night. Mr. Purvis, of St. John's, gave a much appreciated address on "The Seat of Authority in Religion." A lengthy discussion followed.

The supporters of the British and Foreign Bible Society (Cambridge Auxiliary) held their annual meeting in the Guildhall on Monday evening last. Mr. C. Finch-Foster, J.P., presided, the chief speakers being the Lord Lieutenant of the county, Bishop Moule, and Rev. W. Wright, D.D.

Meetings lasting half-an-hour have been held this week in several of the colleges in support of the China Inland Mission, the speakers being several missionaries

**OPEN-AIR MISSION.** — Notwithstanding the heavy storm which prevailed on Monday evening, a goodly company assembled in Exeter Hall at a reunion of members and friends of this Mission. Lord Kinnaird and Mr. H. W. Maynard having made some helpful remarks, an address followed from Rev. G. H. C. Macgregor on "Our Need and God's Resources." It was an inspiring deliverance, uttered with deep earnestness and illustrated by many striking anecdotes relating to the speaker's own experiences in open-air preaching.

## IRISH NOTES.

A series of Pleasant Saturday Evenings for the people has been organised by Rev. Herbert Deale in Cork-street Methodist Church, Dublin, and a similar series has been arranged for by Rev. F. Simms in Bethany Presbyterian Church, Belfast.

A meeting to recall memories of the Great Revival of 1859 was held on Wednesday evening week in Percy-street Hall, Belfast, under the presidency of Rev. Henry Montgomery, and was largely attended. Several testimonials were given as to the work of grace which took place that year.

The first annual report of the Dublin Methodist Central Mission has been issued, and shows that the staff consists of eighteen workers, and that seventeen weekly meetings of various kinds are held in connection with the Mission. The cost of the year's working has been about £2000, but this amount has been met, and a balance of £165 remains in hand.

The Belfast branch of the International Bible Reading Association, whose annual meeting was held last week in Belfast under the presidency of Rev. Wm. Park, M.A., is prospering, as is evident from the fact that it has now in Belfast 5757 members and sixty-three branches, and outside Belfast 3707 in sixty-five branches, an increase for the year in Ireland of 3103 members.

A remarkable religious awakening is in progress in several districts of Belfast and the neighbourhood, including Ligoneil, where the work began with the young men in the Presbyterian Church, in the crowded district of the Shankill-road and Albert-street, where Rev. Henry Montgomery is the well-known pastor. Under these circumstances the Belfast Presbytery is about to meet this week to receive statements as to the awakening, to organise special services in suitable centres, and to try to give the movement a wider and deeper development.

## SCOTTISH NOTES.

Miss Catherine Miller, a nurse in Dundee Royal Infirmary, has been accepted by the Foreign Mission Board of the U.P. Church as a missionary. It is intended that she should go to Old Calabar early next spring.

The first annual report of the Methodist Mission in Glasgow has been issued. The Windsor Halls, in Great Western-road, are the home of many active agencies, such as a sisterhood, young men's and young women's guilds, Bible classes, lantern services, children's missions, temperance work, &c. Two hundred have been added to the membership during the past year.

The brief visit to Scotland of M. Charles Fermaud, of Geneva, Y.M.C.A. international secretary, has done much to create interest among Christian friends in the noble bands of young men testifying for Christ in many countries of the Continent of Europe, amid opposition and discouragement. Too little sympathy is given to those faithful witnesses, and the warm and loving words of M. Fermaud have stirred many hearts to new interest and prayer.

Rev. C. Merle-D'Aubigné has been in Scotland attending the annual meetings of the McAll Mission Auxiliaries in Edinburgh and Glasgow. His narrative of the new efforts of the Mission in open-air work, and with the "Gospel Barge" on the rivers, show the wonderful possibilities opening up in France for the workers there. Now they are anxious to add a tent and Gospel van to their other agencies. It is evident that the need of help—both workers and money—from this country is still urgent.

A hall of residence for woman students was formally opened in Glasgow on November 3 by the Lord Provost of the city. It is to be called Queen Margaret Hall, and is admirably situated between the University and Queen Margaret College. Eighteen students are already in residence, and twenty-two can be accommodated. Miss Galloway, Professor Young, and Professor Robertson commended the scheme in cordial terms to the large company assembled, who afterwards had an opportunity of going through the house.

The Scottish Temperance League celebrated its jubilee by a series of meetings and conferences in Glasgow at the beginning of this month. The Lord Provost of the city and Mrs. Bell gave a conversazione in the City Chambers to about 1500 people, when some veterans in the service were present, including Sir William Collins, Dr. Joseph Brown, Miss White, and others. Band of Hope meetings were held, and on Sunday week Principal Rainy preached the special sermon. The series concluded with an enthusiastic and large meeting in the City Hall on Monday week, presided over by Lord Overtoun. A great change for the better has passed over public opinion in Scotland since the formation of the League.



## Letters to the Editor.

### "BEHOLD, THE BRIDEGROOM COMETH."

Dear Sir,—I have recently been much impressed with the desirability, I may even say the necessity, of sounding forth more freely the solemn cry, "Behold, the Bridegroom cometh." It is a matter of great regret that the blessed doctrine and fact of our Lord's premillennial advent is so inadequately taught. Indeed, in many quarters it is, I fear, dismissed, or scouted as false, erroneous, and hurtful—the idle figment of modern apocalyptic dreamers.

The prominent position given to it in the New Testament should of itself be sufficient to warrant us in assigning it a foremost place in faith and teaching; but there are other considerations which should be allowed to have their due weight.

From personal observation, and converse with various Christians, I find a lamentable ignorance of, or indifference to, this great truth. Not one in ten of ordinary church members is, I should judge, intelligently informed upon this subject. It is well that this condition of things be reversed, for this knowledge is essential to a right understanding of the prophetical Scriptures. It is the key to unlock many a dark passage, a clue to the most intricate prophetic maze. Without it much is seen as though confused and inexplicable; but with its light most, if not all, the difficulty is swept away.

It would prove a powerful antidote to the insipid, mawkish, delusive, and soul-destroying teaching rife in many quarters to-day. The belief is held and taught publicly that the world will be converted to Christ in the present dispensation; that many forces are engaged concurrently to bring us to the destined goal; that the millennium is to be ushered in by such agencies as a purified press, etc., etc.—not by the coming of the Lord Himself. Such views encourage, rather than otherwise, looseness in doctrine, which has its evident corresponding influence upon the hearers. Many are ashamed to preach redemption by the blood of Christ, and are offended at that in which Paul gloried—the cross; and if they do not positively deny the Atonement, it is a dead letter to them. I feel almost as though I could weep rivers of tears at the dishonour done to the sacrifice of Calvary. Men nowadays do not need regeneration—there has been such a general moral uplifting of the race—only a little reformation to make them very good Christians. And so the devil laughs to see the professed servants of Christ, who are paid for better work, furthering his cause, and aiding him in accomplishing his ends. But with our eyes opened to the fact that the days immediately preceding the coming of the Son of Man will be as those before the Flood—corrupt, degenerate; as the days of Lot—gross, sensual, "perilous times"; that the leaven of error, with its vitiating influence, will spread everywhere—what watchfulness it would engender, what trying of the spirits, whereas with present-day habits of thought and teaching nothing of the sort need now be looked for. The dark ages are passed; and, even if occasional acknowledged divergences from truth are made, we must be broad-minded, charitable, and believe that error contains truth, even though we do not see it.

Look at the worldliness which flourishes in so many churches. The old wall which once separated the church from the world has been broken down, and there is no desire to rebuild it; the rather, an apology is made that it was ever erected, or allowed to stand so long. Look at the spirit of amusement which is fostered so complacently, the pandering to the tastes of a corrupt age, the thousand objectionable, or at best questionable, expedients resorted to for raising money to carry on the work of God. Look at the unholy ambition for stately and costly buildings in which to worship God, expensive organs, elaborate musical arrangements, the race for genius, or the man who can draw the crowd. Is there not in all this much of the form of godliness and a denial of its power? Let the Lord's people know that the Lord is at hand, and they will feel the hollowness, uselessness, yes, sinfulness, of much of this. Then may we reasonably hope to see them freeing themselves from complicity in these things, and seeking to prepare themselves for his coming. Then may their affections be weaned from the things of earth, and their conversation be in heaven, from whence they shall look for the Lord Jesus.

Besides, the fact that, "now is our salvation nearer than when we believed," is an urgent reason why the virgins should be awakened. The "very little while" (R.V.) may almost be expired, and, what if the Church be not aroused by the thrilling cry? Sensitive souls here and there are believing the crisis to be imminent, and who shall say that these forebodings are not of God? It is hardly to be expected that the desired watchfulness will be displayed without the faithful interpretation and application of such Scriptures as Matt. xxiv. 42-44 and Luke xii. 35, 36. What a delight, too, to our Lord to come and find us ready—waiting, watching, looking for, loving his appearing.

Many may fear that the effect of this teaching will be to lead to lives of inactivity and idle speculation. To surmise thus is to be wise above what is written. It should rather stir us up to diligence, and move us to occupy every "pound" till He come. Calvin, when urged to take his ease in his old days, replied: "My Master will soon be here, and I should like Him to find me at work." Some may say that such a dark prospect as regards the world this side of the millennium will weaken the hands of the men of war, as Jeremiah's reiterated prediction of the success of the Chaldeans was said to do in the last days of Jerusalem; but I venture to think that no true soldier of Jesus Christ will be less valiant against the common foe. Yet, even if he were, the truth of God must stand. What we should aim at chiefly is, not success, but fidelity. The worldly, temporising section of the Church are prophesying, like Jeremiah's contemporaries, the overthrow of all of the Church's enemies, and the return of the sacred vessels of blessing, without Christ's personal coming. God's faithful messengers are mocked, their words despised; they are esteemed "fossils," as I heard a Christian lady term an eminent and respected minister of Christ some time ago. Their preaching might have done for the days of our grandfathers, but not for these enlightened times.

Surely, as we foresee the judgments impending—even now ready to burst upon the world—we ought, as Enoch in the dark and evil days preceding the judgment of the flood, to declare, "Behold, the Lord cometh," not only for his saints, but with them, to execute judgment upon all the ungodly.

Some of us hardly dare open our mouths in some places on this tremendous subject; but there are those who have perfect liberty so to do. Let them, without wearying, raise and sustain the cry, "Behold, the Bridegroom cometh."—Yours faithfully,

*Bristol.* J. M.

### "BELIEVERS IN A DILEMMA."

Dear Sir,—May I say a few words to your correspondent "Out in the Cold"? And, first, that the Lord never leaves his own "out in the cold," but they sometimes fail to see and to avail themselves of the ample provision He has made for all their wants. The two or three gathered in simplicity and independence "unto his Name" have the promise of his presence; and, having that, what else can be lacking?

There is no need, under the described circumstances, for believers who are joined to the Lord to join themselves to any denomination. Not forsaking the assembling of themselves together, outside the camp they can read, and pray, and praise, and remember Him in the breaking of bread, and He will prove Himself one of their little company. They may be without gifts for ministry, but these also the Holy Spirit can give, if we stir up the gift or recognise it when given.—Yours, J. G. Halliday.

### TEMPERANCE SUNDAY.

Dear Sir,—Among the various phases of the temperance question appropriate for topics for temperance sermons, may we ask your numerous ministerial readers to give the Sunday closing of public-houses their consideration, and a prominent place in their discourses on November 25? There are few legislative proposals which bear more directly upon the work of the Christian minister in relation to the unhappy victims of drink than that for stopping the sale of intoxicating liquors on Sunday.

We shall be glad to send papers upon any special aspect of the subject about which preachers may desire information.

On behalf of the committee of the Central Association for Stopping the Sale of Intoxicants on Sunday.—Yours faithfully, J. Woodford Causer, Sec.

14, *Brown-street, Manchester.*

### OUR BOYS.

Sir,—Having for ten years or more given much time and thought to boys, youths, and young men, I can heartily endorse all that "A Worker" says. Many a youth has said to me, "Oh, sir, if my parents had only told me the wrong there was in this, I should have desisted at once." But out of hundreds of cases that I have had to deal with, I have only met with two whose parents had spoken to them on the subject of impurity. Surely if anyone is fitted for a task so delicate and important it is the fathers, or, better still, the mothers.

I wish also that doctors and ministers would deal more honestly with our boys and youths. I know from experience how hard the duty is, but surely a true soldier of the Master will not shrink from doing his duty; and I also know how great the joy is when a lad is saved at the starting in life from impurity, or a young man is helped out of the mire into which he had sunk.

I trust that the fathers and mothers who read these lines will speak the words that many a lad is longing to hear—so that he can tell them all that is in his heart. Another Worker.

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JEREMIAH has always a fascination to Christian hearts, because of the close similarity that exists between his life and that of Jesus Christ. Each of them was "a man of sorrows, and acquainted with grief"; each came to his own, and his own received him not; each passed through hours of rejection, desolation, and forsakenness. And in Jeremiah we may see beaten out into detail, experiences which, in our Lord, are but lightly touched on by the evangelists.

It is by no means an easy task to discern the true order of Jeremiah's prophecies. The clue to their present arrangement seems lost. Probably the chapters are grouped more according to subject than to chronology, those touching on the same topic being grouped together. In this book I have endeavoured, as far as possible, to follow the chronological sequence.

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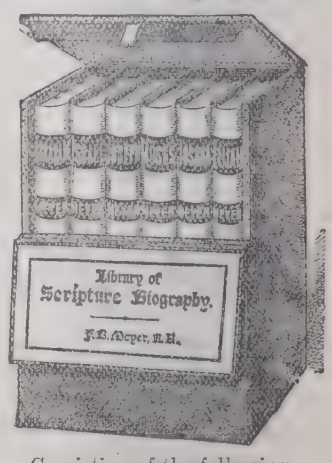


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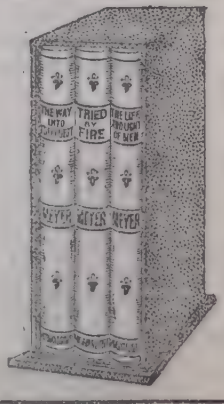


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## THE Y.W.C.A.

Miss Lilian Smith has left for Tangier for work amongst Jews and Mohammedans, and Miss C. Josephine Smith is on her way to China.

Hon. Emily Kinnaird, last week, addressed Y.W.C.A. meetings in Arbroath and Frockheim, dealing specially with work for women in India.

A two days' conference of workers in Kent and the adjoining counties was held at Tunbridge Wells, when the Hon. E. Kinnaird, Miss Macleod, Miss Morley, and others gave addresses.

Meetings specially to pray for funds for Y.W.C.A. work, were held at the Morley Halls, 316, Regent-street, when Mrs. F. A. Bevan and Miss Denny presided. There was a fair attendance.

The annual conference of the Scottish Division was held last Friday and Saturday at the Y.W.C.A. Hall, 33, Tay-street, Dundee. Mrs. Ogilvy Dalgleish, Miss Hay, and Hon. G. Kinnaird were among those who presided.

Lectures on "Fire-side Sight-seeing," "Pictorial London," and "Lessons we do not Learn at School," are being given at several London centres by Miss Graham. The lectures are made simple and interesting, and are well attended.

The Bristol Association has opened a new City branch. The building, which is to be called Victoria House, was dedicated to the service of God, for work among the young women of Bristol. At the first social evening over 150 were present. The hon. sec. is Miss J. Butlin.

Under the auspices of the Blackburn Y.W.C.A., a missionary lecture, illustrated by limelight views, was delivered by Dr. Harry Guinness, in the Town Hall, on October 29. The lecture was listened to with interest by about 1200 persons, and much increased sympathy and prayer for the heathen will be the result. On the following evening Dr. Guinness addressed members of the Regions Beyond Helpers' Union, and friends on the practical working of the Union.

The rooms of the Campbeltown Institute were filled to overflowing at a meeting to take leave of two of their members, the Misses Colville, who have decided to devote their lives and means to Zenana work in India. Mrs. Peter Mackinnon occupied the chair, and an address was given by the Hon. E. Kinnaird. The sixteenth annual social meeting was held in the new hall, Lochend. Miss N. Muir, secretary, gave a cheering report, and addresses were given by Mrs. Mackinnon, Miss Kinnaird, and Miss Love.

The Sunday afternoon Bible Class at the Central Institute has an average attendance of 130. After the class over 100 usually stay to tea, and a happy social hour is closed with bright singing. The total number of members is 923, viz., associates 620, Prayer Union members 240, and hon. associates 63. From October, 1893, to 1894, 379 new members joined. Total abstainers 360, active working members 70. The attendance at the Thursday Bible Class averages 80 to 100, and at the mission services 150 to 200. The resident superintendent, Miss Wilmot, will extend a warm welcome to any strangers.

The Brixton branch held, on the 7th inst., their thirteenth anniversary. Rev. N. A. Garland presided, and gave a bright opening speech. The report told of steady work and definite blessing, and of fresh efforts put forth during the year to win outsiders, undertaken by the Christian members. Miss Morley spoke especially of the association in general, that it embraces almost every country, and is working among all classes of young women, that it was started with prayer, and in the power of prayer is still carried on. Rev. J. Carnegie Brown spoke of his interest in the work, his mother for many years having worked in a branch of the association. Rev. Fuller Gooch gave a few words to Christian workers on the initials Y.W.C.A. There was a large attendance and a good collection at the close. The hon. sec. is M. E. Garrett, 6, Tunstall-road, S.W.

BERMONDSEY.—The desirability of having a monthly convention address on the deepening of spiritual life in this large and populous district of South London has been much felt, and the vicar of St. Crispin's, Rev. J. Wallace, has succeeded in making the necessary arrangements. Rev. Evan H. Hopkins will give the introductory address on Tuesday, November 20, at eight o'clock, in the St. Crispin's Mission Hall, Cherry Garden-street.

SHEFFIELD.—Mr. W. Forbes has concluded a series of meetings at the Workmen's Mission, which is the result of the P.S.A., commenced fourteen years ago. The earlier meetings were devoted to Christians, Mr. Forbes giving addresses on the duties and privileges of those who had given themselves to Christ. The Gospel Temperance meetings which followed were very successful. Men and women were converted to Christ both Sabbaths he was with us. A. S. O. Birch.

*St. Peter's Close, Sheffield.*

## THE Y.M.C.A.

The Y.M.C.A. *Bulletin*, issued by the Finsbury Park Association, is a model Y.M.C.A. local, indeed already some secretaries have observed this and have localised it their own district.

The Leeds Association having taken great pains to stir the clergy and ministers announces some sixty special sermons to be delivered to young men in various churches and chapels in Leeds.

The Wolverhampton Association reports 300 members, and great interest and vigour in the spiritual, educational, and other operations. The appointment of Mr. J. A. Roxburgh as secretary has already justified itself.

God is greatly blessing the earnest work of members of the Sheffield Association in the lodging houses. At the recent monthly reunion a Bible reading on "Christ's Indwelling," was followed by testimony to the power of the Gospel in the common kitchens.

*Steine House Magazine*, Brighton, says: "The evangelistic meetings continue to be most encouraging. The Bible class, the Sunday night meeting, the Wednesday song service, and the Friday preparation class have each increased as to numbers and deepened interest."

Mr. E. L. Bennett, secretary at Northampton, has been appointed to the general secretaryship at Plymouth in succession to Mr. S. Y. Ormerod, who has gone to Southport. Mr. Bennett is an old member of the Plymouth Association, in which he will find a good and growing work ready to his hands.

The general committee of the Bristol Association have secured the People's Palace in Baldwin-street, for four Sunday evenings, commencing on the 18th, to hold bright Gospel meetings, hoping thereby to attract many of those who throng the streets during the hours of service on Sunday evenings. Mr. Ned Wright will conduct the first meeting.

This week is being observed all over the world as a time of special prayer for young men and on behalf of Y.M.C.A. work. Special meetings have been arranged, amongst these many united meetings designed to bring different associations together, and great things are expected. Our readers will many of them unite in this wave of prayer for our young men.

The large hall of the Manchester Y.M.C.A. was quite crowded last week by members and friends for the annual distribution of religious, athletic, and educational prizes. Mr. Herbert Philips, president for twenty-two years (who still remains a member of the committee), introduced Mr. W. J. Crossley as his successor to the presidential chair, and they both delivered earnest addresses.

Mr. Waynman Dixon, an old friend of the Y.M.C.A., has just taken the chairmanship of the Middlesbrough Association. The work here has been in low water for several years; but new life has recently been infused into it by the efforts of the National Council officers, and under Mr. Dixon's pilotage the committee feel confident of being able to do substantial work. The need of a good Association in Middlesbrough is very great.

The secretary of the Jaffa Association writes:—"The work is progressing. We have sixteen members at present, and two more are expected to join us soon. We have started a night school for teaching the young men English, Arabic, French, and Turkish twice a week at present, Tuesday and Thursday. I hope a good many will attend. We begin our meetings with prayer, and close with reading a portion of the Word of God and prayer."

Mr. S. C. Hatch, of Blackheath, speaking at the Aldersgate-street Y.M.C.A. on Sunday afternoon, made feeling allusion to the recent death of his daughter, Dr. Jessie Hatch, whose premature home-call has excited such widespread regret. Her heart, he said, had long been set upon the work of a medical missionary, and when she became the recipient of the highest honours of the University of London, the determination to spend and be spent in the Master's service was rather stimulated than weakened.

The half-yearly conference of the Manchester Y.M.C.A. district was held in the new building of the Radcliffe Y.M.C.A., on the 7th inst., when a large number of delegates attended from the various Y.M.C.A.'s in the district. The district secretary (Mr. W. H. Newett) called the roll, reported the recent Jubilee Conference in London, and referred to the visit in the district of Mons. Fermaud, of Geneva, International secretary. The subject of "Association Finance" was opened by Mr. F. Crowder, followed by discussion.

An interesting series of four lectures on Biblical criticism are announced to commence at the Y.M.C.A., 186, Aldersgate-street, on Thursday, November 22, at 8 p.m., by Rev. Henry E. James Bevan, B.D., Gresham Lecturer on Divinity. The first of the series is on "The History of the Canon." The lectures will be continued weekly on Thursday evenings at the same hour. They comprise: "The History of the Text of the Holy Scriptures," "History of the English Bible," and "The Authenticity and Genuineness of the Fourth Gospel." An opportunity for questions will be given at the close of each lecture.

The work of the West Metropolitan branch, in Savile-row, Regent-street, was for many years a most active one, and was manifestly much honoured of God. But from the time of the opening of Exeter Hall, the scope of its operations has been much limited, and it is now contemplated to relinquish the old premises. Burlington Hall, at the end of the year, to take smaller ones and to confine the work to such departments as are not adequately supplied for that locality by the comprehensive provision at Exeter Hall. Mr. James Pearce, who has been connected with the branch for forty years, and was secretary of it for thirty, has for the time being resumed oversight of the work.

At the close of a mission held two years ago by Messrs. Crawford and Boyle, Irish Evangelisation Society, in Omagh, co. Tyrone, a Young Men's Christian Union was formed. The objects of the Union were similar to that of the Young Men's Christian Association, to conserve and foster the spiritual life of the young men who had been converted during the mission, and to band them together for Christian work. Since February, 1892, a weekly meeting has been sustained, and cottage meetings for the preaching of the Gospel, conducted on Sunday evenings in various parts of the town. Now that another society bearing the name of the Young Men's Christian Association has dissolved, it is proposed to alter the name of the Society from Young Men's Christian Union to Y.M.C.A., and Wm. Robert McCann, travelling secretary of Y.M.C.A.'s in Ireland, attended as a deputation from the National Council, and explained the advantages of united action, when it was resolved to affiliate the society with the Irish Union. It is hoped that very soon other developments may be undertaken, and Omagh provided with a safe resort for the young men of this thriving northern town.

## CHRISTIAN ENDEAVOUR.

The C.E. Society at Stansted have held a united and profitable meeting.

Effective temperance work is carried on by the union at Wichita, Kan.

The High Wycombe Endeavourers celebrated their anniversary with some good services.

The annual State meeting at Lincoln, Neb., was attended by about 500 or 600 young people, while the principal addresses and the closing consecration meeting were crowded.

As a means of securing a more careful reading of the message, an Australian society makes written copies of the tracts that it distributes, giving them the form of a letter to those that receive them.

A "united rally" of the Northampton C.E. Union was held in the Congregational Church, Rushden. Rev. W. Fidler presided, and the speakers included Revs. W. J. Tomkins, M. M. Thomson, and M. E. Parkin.

At the Vermont Convention every union in the State was represented, and the reports showed that they were doing excellent missionary work. One of them supports two young ladies from Mr. Moody's school, who are engaged in evangelistic work in the country.

The third annual Convention of the Chester and District Union was held in the Queen-street Chapel, Chester. Mr. J. T. Partington gave an address on "Christian Endeavour in Theory and in Practice." "Junior Society Methods," and "Faithfulness in Committee Work," were also considered. The secretary's report showed that there were now in the Union twenty-four Young People's Societies and five Junior Societies.

THE SECULARISATION OF THE CHURCH is a matter of notoriety (says Mr. W. J. Orsman in his *Occasional Notes*). On examining the 245 applications to the London County Council for stage plays, music and dancing licences, we find side by side with variety theatres, music-halls, and public-houses, applications from the Rev. — So-and-So for similar licences for St. Anne's, St. John's, St. Lawrence, St. Luke's, St. Peter's, St. Mary's, &c., parish, parochial, and mission rooms.

PAPERS FOR INDIA.—If Christian friends in England or elsewhere will kindly send their unused papers to Mrs. J. C. Lawson, American Methodist Mission, Aligarh, India, they will be conferring a great boon on the English-speaking community, and especially on the British soldiers. A number of friends in India give much time to distributing religious papers where needed. The papers or magazines received will be given out all over India to those directly engaged in this work. Only really Christian papers are desired. These can be sent in large rolls, thereby saving postage. If the senders' name and address be given, an acknowledgement of the receipt of papers will be sent.

# The Book World.

## ANNUAL VOLUMES.

Our Boys and Girls, the annual volume of a bright little monthly, will delight little folks, the pictures and letterpress being both very good. (1s. *Wesleyan Methodist Sunday School Union.*)

Sunshine, the excellent monthly "for the home, the school, and the world," edited so long by the late Dr. Whittemore, has a brilliant pictorial cover. Its contents are as varied and helpful as ever. May they diffuse sunshine into many a humble home. (*George Stoneman.*)

The Illustrated Temperance Monthly (1s. 6d.); The Young Crusader (1s.).—These volumes of the two temperance serials of the Church of England Temperance Society (4, *The Sanctuary, Westminster*), ought to provide "powder and shot" for the warfare with the drink through many months to come.

The Quiver, Vol. 1894. (*Cassell & Co.* 7s. 6d.) The wide acceptance so deservedly gained by this monthly magazine makes it scarcely necessary to do more than mention the issue of the annual volume. Its beautiful illustrations, readable and varied contents, at once entertaining, bright and informative, render it a handsome and pleasing gift. There are few family circles which will not find in these 950 pages something for every member.

## NOVEMBER MAGAZINES.

All the World (6d. 101, *Queen Victoria-street*) is conducted by its lady editors with great ability. Its stirring stories of the Salvation war and fiery exhortations are calculated to awaken inspiration. Graphic illustration is a strong feature. The current number has portraits of Commissioner Lucy Booth and her husband, with an account of the recent wedding.

The Century Magazine (1s. 4d.) and St. Nicholas (1s.) are the opening parts of a new volume. In the former is begun a new life of the Great Napoleon. The magazine generally maintains its high standard in art and literature. An article of special interest is "Chinese Work and Life" in Canton. St. Nicholas has some lovely drawings of the Queen's favourite dogs, articles on William Cullen Bryant, "seals," "golf," etc., besides an ample store of pictorial humour. (*T. Fisher Unwin.*)

That old-established favourite, The Sunday at Home, begins a new series, with a bold fresh cover, and a strong bill of contents. Among the contributors are Rev. P. B. Power, Dr. S. G. Green, Miss E. B. Bayley, Mr. Scott Moncrieff, and others. The Leisure Hour also begins a new volume, and retains all the features which have made its reputation as a repertoire of improving literature. The Girl's Own Paper continues to cater admirably, and with fresh enterprise, for its important constituency. The Boy's Own is an excellent counterpart, some "old boys" still being charmed and instructed by its pages. (*Religious Tract Society.*)

## FOR LITTLE FOLKS.

Rosy Mite; or, The Witch's Spell, by V. P. Jelihovsky (*Truslove & Hanson*, 143, *Oxford-street*), is a quaintly-told and ingenious fairy tale, which will find favour with the small people, and will also implant some helpful lessons in their minds. The illustrations by T. Pym are clever. Little Chummies, edited by Mr. F. Sherlock ("*Church Monthly*" *Office*), is a splendid collection of "pictures and rhymes for happy times." It will need all the long winter evenings to exhaust its cheery contents. Leading Strings (1s. 6d. *Wells Gardner, Darton, & Co.*) is an attractive collection of short pieces for nursery perusal, with plenty of pictures sandwiched between the poems and stories. Parables and Sketches, by A. E. Knight. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) In parabolic form the clever artist-author of this well-printed and well-illustrated little book conveys to young readers a great mass of information on different aspects of natural life, as well as on higher branches of knowledge and human responsibility.

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A Practical Guide to the Parish Councils Act, 1894, is a well-arranged handbook, compiled by A. H. Graham and Spencer Brodhurst, barristers-at-law. (1s. *Ward, Lock, & Bowden.*)

A new and cheaper edition has been issued of Poems by Wm. Leighton (*Elliot Stock*). He was a sweet singer, taking a hopeful view of life's mysteries, and pointing to Him who is the fount and inspiration of all true song.

Bond of Brotherhood is a new monthly, edited by Dr. Evans Darby. It is devoted to the cause of peace, and serves as the organ of the Society for Recognition of the Brotherhood of Man. (1d. *Office*, 47, *New Broad-street, E.C.*)

Engineers and their Triumphs, by F. M. Holmes, tells the story of the locomotive and the steamship, and describes some of the wonders of bridge and tunnel-making. The language is untechnical, and there are excellent illustrations. (1s. 6d. *Partridge.*)

Mona, the Fisher Girl, by Henrietta S. Streatfeild, is a Cornish story from the pen of one who always aims at showing young people the beauty of true religion, and the necessity of following Christ at all costs. We trust the pages will have many readers. (1s. *Nisbet & Co.*)

Cottage Gardening (*Cassell & Co.*) has reached its fourth half-yearly volume. We can but marvel at the fulness, variety, and excellence of its information on points relating not only to the garden but to the house. The industrious housewife will find it a domestic companion beyond price.

The Wild-Catters, a tale of the Pennsylvanian Oilfields, by C. J. Cutcliffe Hyne, is a book which boys will read with special zest. A wild-catter is a prospector who goes to a new region and sinks a well on the "off-chance" of striking oil; and this story shows, first, how some such bold adventurers fared, and, then, what success they achieved. (2s. 6d. *Sunday School Union.*)

Miss Annie Swan, in the midst of her many absorbing editorial and other duties, has found time to write a little story called Airlie's Mission (1s. *Oliphant, Anderson, & Ferrier*), which deserves the attention of young Christians, especially any who are not gifted with the graces of self-denial and self-sacrifice. The missionary element is the dominant one in the narrative.

The Comprehensive Scripture Lesson Scheme, edited by Rev. Charles Neil, M.A., is being gradually developed. The latest additions to the "Teacher's Classified Lesson-Material" department are: The Books of Joshua and Judges, by Rev. F. Meyrick, M.A., and the First Book of Samuel, by Rev. M. E. W. Johnson, A.K.C. (2s. each.) The former volume includes the Book of Ruth, edited by Rev. T. P. Stevens. (*Nisbet & Co.*)

Dissolving Views of Spanish Affairs, by Rev. Wm. Moore, D.D., Principal of the Training College, Puerto S. Maria, is a pamphlet giving a large amount of information on commercial, political, social, and religious aspects of life in Spain. In a prefatory note by Rev. Dr. Mathews, of the Presbyterian Alliance, kind reference is made to Dr. Moore's work in furtherance of Spanish evangelisation. (*Tract & Book Society*, 95, *George-street, Edinburgh.*)

The Fall of Athens: A Story of the Peloponnesian War. By Rev. A. J. Church, M.A. (5s *Seeley & Co.*) Another work from the pen of a ready writer in the line of historical fiction. Artistic illustrations embellish the book, and foot-notes assist the reader to understand the significance of some of the situations introduced. Intelligent young people will enjoy the work, and their elders may rely upon being interested and instructed by its perusal.

A New Year's Eve is the title of a little book, translated by C. P. Kuntz from the French (Un Réveillon) of Ad. Schaeffer, Pastor at Colmar, Alsace. Several students, separated from one another during many years, occasionally entered their changing views and experiences in a diary. At length all were read and compared, and although the facts and opinions expressed are very mixed, they convey important lessons, and suggest profitable reflections. (*Elliot Stock.*)

Forts of Darkness and Soldiers of Light, a Missionary Book for Boys and Girls, is the fourth Christmas volume issued by the Church Missionary Society. In twelve chapters, for the most part written by missionaries, distant lands are described, and an account is given of efforts to evangelise their benighted millions. Mr. Eugene Stock, in a brief preface, invites young readers to have a share in sustaining the hands of the "soldiers of light." This is a very interesting book, fully illustrated. (1s. 6d. *C.M.S. House, Salisbury-square.*)

Songs in Prison. By Alfred S. Dyer. (*Dyer Brothers.*) These heartfelt breathings of a trustful consecrated spirit are enhanced in value by reason of the circumstances in which many of them were written. The circumstances are explained by the author in a prefatory statement, which will help the sympathetic reader the better to appreciate the truth, so patent in every stanza, that Jesus Christ is a blessed bright reality in times of soul stress to those who walk by faith. The portraits given will be welcome to all interested in the anti-opium struggle.

Kensington Palace, in the days of Queen Mary II., is a capital story, by Emma Marshall. Giving due weight to letters and memoirs that have only recently been collected and edited, the talented author has represented the Queen of William of Orange in a more favourable light than she has usually been depicted, bringing out her ability, courage, and patience as they were displayed in peculiarly trying times. The imaginary characters that fill up the canvas are entertaining, and help considerably in the illustration of Court and society life in England two centuries ago. (5s. *Seeley & Co.*)

First Things First: Addresses to Young Men. By Rev. George Jackson. (3s. 6d. *Hodder & Stoughton.*) These vigorous practical discourses are an index to the thoroughly live ministry which Mr. Jackson exercises in the Edinburgh community. While sound in the faith, he is quite abreast of the many problems that demand solution in these days of universal questioning and testing. Christ and Christianity have in him an able, courteous, and fearless advocate. To young men who crave for certainty in belief and for backbone in action we heartily commend these weighty and convincing counsels.

Indian and Singhalese Missionary Pictures is the title of a very attractive quarto volume (2s. 6d.) issued from the *Baptist Mission House*. It contains upwards of a hundred pictures, mostly reproduced from photographs, and accompanied by descriptive articles. The pictures illustrate—first, India, the country and the people; secondly, the various phases of mission work, preaching and Bible translation, school and medical effort; thirdly, life and work in Ceylon. Edited by Rev. Dr. Rouse, of Calcutta, this is a model of what such a book should be, the paper and print being also excellent. Young people whose hearts have been drawn out on the subject will be delighted with such a handsome presentation volume, while those who would learn something of India's needs and Christian endeavours to supply them may well begin their study with this publication.

Dr. J. R. Miller's books on the Christian life are among the choicest productions of their kind in the present day. British publishers vie with each other in their dissemination—much to the advantage of the reading community. It is a hopeful index of current taste that such uplifting and richly spiritual writings are so popular. *The Sunday School Union* sends one that should be in every Christian household—The Perfect Home. The parts to be played by husband and wife, parent and child, are treated with great plainness and sanctified skill. We commend the book as an invaluable wedding gift. Another charming emanation from the same heart and pen is In His Steps—a book for young Christians setting out to follow Christ. (1s. *Oliphant, Anderson, & Ferrier.*) We give an extract on page 16, which affords a taste of its quality. Evangelists and pastors ought to circulate it freely among young believers.

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His Star and Vesper Bells, by Henry Putman, is a booklet of verses, sublime in topic, and choice in expression (*Allenson*).

The "*Home Words*" *Publishing Office* is about to issue a series of tales at a popular price, under the title of "Home Words Tales for All Readers."

Cards and Wall Texts. A choice selection of Christmas cards, calendars, and wall texts are issued by *J. E. Hawkins & Co.* The former are artistically attractive, and have appropriate Scripture mottoes. A series of six text cards, 22in. by 9in., are beautiful specimens of the illuminator's art. The price is 3s. per packet.

Our Praise is a thoughtful booklet by J. Forbes Monecrieff, discussing the question of Musical Performances as True Praise, and protesting against praise by proxy. In view of prevalent degeneration from the Scriptural ideal these pages should perform a useful ministry. (1d. *Andrew Stevenson*, 9, *North Bank-street, Edinburgh.*)

A fourth packet of the "Weston Series" of booklets by Rev. Arthur Finlayson, has been issued from *Drummond's Tract Depôt, Stirling*, asking the following straight questions: "Are You Weary?" "Are You Wandering?" "Are You Wealthy?" "Are You a Worshipper?" The last of these deals with some of the assumptions of agnosticism. (Packets of twelve assorted, 6d.)

Mr. Worthy Punter, Wesleyan Naval Scripture reader, 27, Pembroke-road, Portsmouth, has written An Open Letter to our Soldiers and Sailors. It contains some startling facts on immorality in the Services, and presents moral appeals and Scripture counsels relating to social purity. We trust the leaflet will have a large circulation. (*From the Author.* 10d. per 100, post free.)

### PAMPHLETS.

"The Life of God," by the late Bishop Phillips Brooks (6d. *H. R. Allenson*), is an address to business men, full of strong and simple teaching, earnestly expressed. Two pamphlets by Rev. Dr. D. V. Lucas (6d. each. *C. H. Kelly*) are worthy of high commendation: "Wine, Bad and Good, is a clear and well-considered utterance on an ever-pressing problem; "Others" is a weighty exposition of Christian altruism. "The Land and the Employed," by Harold E. Moore (6d. *Nisbet & Co.*), is a timely and practical contribution to the discussion of a great subject.

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## BOOKS RECEIVED.

From *Cassell & Co.*: John Drummond Fraser. A Story of Jesuit Intrigue in the Church of England. By Philalethes (1s. 6d.)

From the *Sunday School Union*: A Gift of Peace and Loving Greetings for 365 Days, selected by Rose Porter. 2s.—Mary of Bethany. By J. R. Miller, D.D. 6d.

From *Messrs. Passmore & Alabaster.*—Till He Come. Communion meditations and addresses, by C. H. Spurgeon. 3s. 6d.; Rare Jewels from Spurgeon, second series, 6d. each, 2s. 6d. the set of six; Spurgeon's Illustrated Almanac and John Ploughman's Almanac, one penny each.

From the *Wesleyan Methodist Sunday School Union*: Among the Roses, Sermons to the Young, by S. Gregory. 3s. 6d.; Kavanagh Major, by Isabel S. Robson, 1s. 6d. Margaret Watford, by Alice J. Briggs, 1s. 6d.; Uncle Jock's Little Girl, by Isabel S. Robson, 1s.; The Children's King, by Edith M. Edwards, 1s.; Bertram and Gerald, by Kate McCullagh, 9d.; Mattie's Rescue, 1s. Annie Craig, 9d.; Little Miss Pry, by Annie F. Perran, 6d.; Chappie's Charge Angel, by Annie M. Young, 9d. Pitch and Toss, by Wm. J. Forster, 8d.; Sunshine after Rain, by Emily Spratling, 6d.; Our Boys and Girls, Volume for 1894, 1s.

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## PERSONALIA.

**Rev. Joseph Olphert,** well known for his work at St. John's Wood, has been compelled to take a long rest. He sails to-day for New Zealand.

**Dr. Talmage,** it is reported, has resigned his pastorate of the Brooklyn Tabernacle. He is said to be anxious to enter a new field of evangelical work.

**Rev. W. Meille,** of the Waldensian Church in Italy, has retired from the active ministry. He will hold himself ready to serve the Church in future as far as health may permit.

**Rev. Marshall C. Vincent** has resigned the living of Bracewell, Yorkshire, in order to reside upon his estate, South Hill, near Nenagh, co. Tipperary. The Bishop of Killaloe is giving Mr. Vincent a general licence for the diocese.

**Miss Recketts,** when she sailed for China a few days ago, had her arm in a sling. This, it was understood, was caused a short time previously by an accident in Clapham Church Hall. While Miss Recketts was speaking she lost her balance and fell.

**Pastor Charles Spurgeon** has announced, in response to an urgent appeal that he should withdraw his resignation of the pastorate of South-street Chapel, Greenwich, that, owing to the orders of his medical man, he is unable to do so. He intends leaving for Cape Town on December 1.

**Professor Geymonat,** of the Florence College of the Waldensian Church in Italy, President of the Synod for the current year, has been nominated a Knight of the Order of S. Maurizio e Lazzaro. This is another evidence of the benevolent interest of King Humbert in the Evangelical movement in Italy.

**Miss Abbie P. Ferguson,** for twenty years Principal of the Huguenot Ladies' Seminary at Wellington, who has been enabled to do a remarkable work in training the daughters of South Africa to devote their lives to God's service, is on her way to America for a year's visit, to give an account of work in South Africa.

**Rev. A. and Mrs. Ben-Oliel** arrived in Jerusalem on October 15. Christian workers and other friends welcomed them back with great cordiality. The Jews among whom Mr. and Mrs. Ben-Oliel labour have also shown a kindly interest in their journeyings in the Old and New World, undertaken on behalf of evangelistic work in the Holy City.

**Mr. J. M. Goodchild,** travelling secretary of the North-East Metropolitan District Union of the Y.M.C.A., has been ill for the last month, we regret to learn. The doctor enjoins a period of absolute rest, and even hints at the possibility of a permanent inability to take public meetings. Our brother may be assured of the sympathy of all who know him.

**Mr. Levi P. Morton,** who has been elected Governor of New York State, is in every way a representative American. The son of a Congregational preacher of Puritan descent, he was born in a small town of Vermont, beginning life in a home where comforts were few and luxuries unknown. He was never ashamed of his early poverty; indeed, when he built a magnificent structure in Washington, he called it "Shoreham," after the little frame house in Vermont where he was born. When he reaches the Senate, the once poor child of a Congregational parson in New England will have received from the people every office in their gift save that of President.

SHREWSBURY PRISON.—The Commissioners of the Shrewsbury Prison have granted the chaplain several copies of "Betting and Gambling" and also of "Forbidden Fruit for Young Men," by Major Seton Churchill, for the prison library. A copy of the former is to be placed in the cell of every prisoner committed for racecourse offences, and the latter book to be utilised for young men committed for indecent assault. A copy also of a good temperance book is to be placed in the cell of those admitted for crimes connected with drink.

THE GIRLS' MISSION, WINDMILL-LANE, STRATFORD, E., seeks to benefit, spiritually and morally, young girls employed in the factories of East London. The work provides a place to which girls can resort, partaking more of the nature of home than a club. There is a working party, a singing class, also Gospel services, Bible classes, library, etc., all conducted by voluntary workers. The twenty-first annual report says:—"There are many evidences that real and lasting good has been achieved. The Bible class has been well attended, the attendance at religious services increased, and testimony received again and again from 'old girls,' now mothers, of the benefits they received from the work." One great drawback has been the difficulty in securing suitable and sufficient help. Through the continued illness of Mrs. Dowding Sansom, some efforts have been relaxed and meetings temporarily given up. Mr. Dowding Sansom will gladly supply further information, and welcome any who may feel disposed to render personal help. His address is, Hazelmere, Atherton-road, Forest Gate, E.



## EVANGELISTIC NOTES.

**Mr. Moody** has been holding a mission at Birmingham, Ala., with enormous crowds in attendance, and much blessing on the preaching of the Gospel.

**Wandsworth.**—Rev. Arthur and Mrs. Williams, of Earlsfield-road Church, have been holding a special mission at Bethshan, Leeds, and great blessing has been granted.

**Guernsey.**—Mr. James Sprunt, of Dauntless Hall, Lisson-grove, London, has been giving addresses in Bordage Meeting Rooms, on the Lord's coming, as well as declaring the Gospel of God's grace. Many Christians from various places were much helped, and rejoiced in the truth.

**Broxburn, N.B.**—Mr. J. A. Smith has conducted a three weeks' mission in the Free Church here, with many tokens of blessing. On the Saturday evening testimony meetings were held, when many of the older Christians testified as to the blessing received, and young converts confessed Christ.

**Dr. L. W. Munhall** recently closed a three weeks' mission in Danbury, Conn., a city of 20,000 inhabitants. God greatly honoured the faith of the Christians and the testimony of the evangelist. The closing meetings were full of jubilation, and a large company of those who had professed decision listened to the final exhortations of God's servant. Mr. Birch led the service of song.

**Mr. W. Monro Collings,** of Gosport, has concluded a month's mission at the Tolbooth Hall, Glasgow. The services were well attended from the first. Many have professed faith in Christ, and the workers have been strengthened to go forward in aggressive work for their Lord in this needy part of the City. On Sunday last Mr. Collings began a mission at Leigh, Tonbridge, Kent, for which prayer is asked.

**Field Lane.**—Last week a successful Gospel Temperance Mission was held in connection with the Gospel Temperance Society at the Field-lane Institution, Clerkenwell-road, conducted by Mr. E. Stanley Tape. The main effort was devoted to the Gospel; many souls were won for Christ, and those already his were strengthened. The mission closed on Saturday with a most enthusiastic meeting, when many pledges were taken.

**Dr. J. Wilbur Chapman** has closed a successful two-weeks united mission in Terre Haute, Indiana. This city has about forty thousand inhabitants. Dr. Chapman started about the first of October in a large tent, with meetings in various churches and in the Opera House. At night the crowds would gather in the tent and fill it to overflowing. The middle classes were reached to a most wonderful degree. Since the meetings have closed the churches have opened their doors, and have been holding special meetings. On Tuesday, October 16, the business houses were requested to close, and it was made a day of prayer. Closing was universal. Prayer-meetings were held in all parts of the city, and the churches and the Opera House and the great tent were all filled.

**Highbury.**—On Sunday evening last at the Highbury Wesleyan Church, a fortnight's special mission was concluded. The Mission preachers were Revs. G. Vipond Byles and E. A. Bennett; whilst Revs. Josiah Mee and John Jameson assisted. The mission was preceded by a week of prayer, and a house-to-house visitation to some two thousand families in the neighbourhood. A large band of workers paraded the streets night by night, inviting the people to the services. A "Joyful News" van, lighted by a couple of flaring lamps, headed the outdoor procession, and thus greatly helped to attract attention. By these means, large congregations were secured with most blessed results. The inquirers' room was packed after each service. This after-meeting was often continued till nearly eleven o'clock, and even then many seemed most unwilling to leave. Amongst the converts is a band of young men and women, members of the Bible classes of the Sunday schools, who have for a long time been a source of annoyance and anxiety to teachers and others; but no sooner had they found Christ than, they themselves sought to lead their friends to Him.

THE CHILDREN'S AND INVALIDS' DINNER TABLE, and Soup Kitchen, 60, Paddington-street, High-street, Marylebone.—The new report states that during the last year 3790 dinners, 586 pints of beef tea, 1358 pints of rice milk, and 3658 gallons of soup were served; and 1992 tickets for free admission to the benefits of the dinner and soup kitchen were sent to the dispensaries and schools in the neighbourhood, to be distributed amongst the sickly and destitute. The benefits of these dinners have been again extended to the parishes of Christ Church, Lisson-grove, and St. Paul's, Marylebone. Applicants come from the surrounding parishes for the hot and nourishing meals provided by the charity. Visitors at the dinner-hour may see for themselves the way in which the work is carried on. The treasurer and secretary is Lady Thompson, 35, Wimpole-street, W.

## OBITUARY.

REV. VALENTINE WARD, MATLOCK.

The honoured pastor of the Congregational Church, of Matlock died suddenly on Wednesday, 6th. He had been out for a walk in the forenoon preparatory to going for his usual drive, and on reaching the Manse dropped dead from heart disease. Mr. Ward was one of the oldest ministers of the Congregational connexion, and Dr. Parker was his pupil many years ago. He had just celebrated his eleventh anniversary as pastor at Matlock. He entered the ministry in 1854, and had done valuable service.

MR. P. MATTHEW, DUNDEE.

In the Saturday's issue of *The Dundee Advertiser* there is a lengthy and very appreciative obituary notice of this well-known citizen, who died on Friday, after twenty-four hours' illness. To none will Mr. Matthew's death be a greater loss than to the temperance party in this district. He was an enthusiastic temperance reformer, and long before the Good Templar movement was organised he, by writing and speaking, had advocated the principles of temperance. He evinced very great interest in the fishermen, visiting their houses, urging them to improvement, and reading the Bible to them. He was a most enthusiastic Churchman, entering keenly and heartily into its various schemes. During his entire life he belonged to the Congregationalist body. For many years past he had taken a prominent and leading part in the management of the affairs of the Congregational Church in Broughty Ferry. Mr. Matthew, who was about sixty-seven years of age, is survived by a widow, two sons, and two daughters.

EX-PRINCIPAL CHALMERS, D.D.

This aged and honoured servant of Christ passed to his rest on Monday, 5th, at his residence, Lansdowne-road, Notting-hill, W. He had reached the great age of eighty-two. One circumstance specially invests his death just now with Nebo-like significance. At the end of this month the jubilee of the college which he had served so well and so long is to be celebrated, and special courtesies had been arranged to do him honour. Few men had such opportunities for serving God's people through a lengthened career as Dr. Chalmers had. His whole heart was thrown into the Disruption Movement, and many a stirring story could be told, if time permitted, of how his tall, handsome, athletic form had to serve him in good stead in the tumults of those times. He came to London in 1845, and his pastorate of Marylebone Church lasted till he was appointed professor in 1868. He resigned active duty in 1888. The funeral on Thursday in Brookwood Cemetery was attended by many warmly attached friends.

MR. CRUICKSHANK AND MISS ROBERTSON.

Two cablegrams have reached the Christian Alliance within one week of each other announcing the death of two devoted missionaries, both in Palestine. The first was Mr. James Cruickshank, of Hebron; and the second, Miss E. J. Robertson, of Jerusalem. Miss Robertson was a woman of deep piety, consecration, and faith. Mr. Cruickshank was no less consecrated, and was thoroughly devoted to the great work of Jewish evangelisation. His devoted labours among the Hebrews of New York will be remembered by hundreds of sorrowing hearts. He was converted when quite a young man, and very soon engaged in Christian work. He was providentially led to carry the Gospel to the Jews, and God opened one door after the other to minister unto them the Word of Life. He soon had a large class of young Jews, and many were led to Christ. In 1891 he went to the Training College in New York to spend the winter in Bible study and other preparation for his life work. Miss Robertson had been wonderfully sustained for many years in the trying climate of Jerusalem, and with her extraordinary faith and her long record of victory in Christ, we cannot question that her lifework was at length complete.

A CONVENTION FOR PRACTICAL HOLINESS was held last week in Lausanne, after a similar one conducted the week before at Clarens-Montreux. The convener and president, Rev. F. Paynter, of Stoke next-Guildford, was unavoidably detained in Clarens by indisposition. The speakers were Revs. W. Houghton, C. G. Moore, A. G. Whaley, and M. George. The meetings here were not so well attended as one could have wished, but they seem to have been a true help and enlightenment to many. We joyfully believe that the truths proclaimed will bear fruit in altered lives. Christ our all in all, our sanctification as well as our justification, the work of the Holy Spirit in our hearts, and the practical changes that this effects in our lives, were some of the principal themes. There is a very general and earnest wish that a similar convention may be held here next year. J. M. M.

*Lausanne, Switzerland. Nov.* 10.

# The Christian.

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## Notes and Comments.

REV. F. B. MEYER has made an interesting addition to his library of Scripture biography in the publication of JEREMIAH, PRIEST AND PROPHET (2s. 6d. *Morgan & Scott*). The life of the old Hebrew prophet, in its Biblical setting, gives full scope for the exercise of Mr. Meyer's peculiar gifts of practical exposition, and those who have appreciated his previous studies from sacred history will find in this book much stimulus and profit in the Christian life and warfare.

"Such an one as Paul the aged." We marvelled, as we spoke to a minister, aged sixty, how it might have fared with Paul had he been a minister in England in these days. Our friend, like many more of whom we have heard, was thought to be too old for a certain church which had made up its mind, or at least the deacons had made up their minds, that the new pastor must be a young and vigorous man. Now, spiritual fitness is not decided by the length of a man's years—the young may be rich in the knowledge of the truth, the aged may be poor in it; but ordinarily it would be, and ought to be, the other way; and it is by spiritual fitness, not by animal vigour or mental eagerness, that the work of God is wrought. A young man may be chosen; his preaching may be after the wisdom of this world; a crowd may be gathered, because it finds something suitable to its low standard; but such results have little, if anything, to do with the great ends for which Christ died and rose again.

Yet another aspect of this question of choosing a pastor should be well considered by churches which want the minister of God's sending. Is any church, or are the officers of any church, justified in saying that the new minister shall be either old or young, or that a certain length of time shall elapse before a decision is made, or in fixing upon any other human standard? If God has a youth like David, the church should not pass him by; if He has a minister ripe in experience, though advanced in years and without the physical force of a youth, it should take him and give God thanks. We ought to allow the Head of the Church to decide for us, and not go by maxims of worldly wisdom. Were this always done, there would be a good deal less trouble in churches than we now hear of. It is deciding upon our plan of action, or acting before we have taken counsel at the mouth of the Lord, that so often brings us into trouble. We are misled by appearances, just as was Joshua by the Gibeonites.

Nothing but shame and sorrow can fill any Christian heart on learning that among the spoils recently captured from an African chief were 7000 cases of Rotterdam gin. We may have a touch of satisfaction in knowing that the gin was not of British manufacture, and also in remembering that the worst offenders against poor heathen tribes are not English traders; nevertheless our hands are not clean. The capture exposes something of the folly with which, for temporary gain, the white man kills the black man, and deprives himself of a permanent customer, who would bring him untold gain. The selfishness of commerce is sometimes very blind.

The misrule of the Turk continues to be a disgrace to this age of freedom and civilisation, as well as a menace to the peace of Europe. One of the latest reports from Armenia is to the effect that the district of Sasun has been raided by Turkish troops, devastated, and some 2000 of the people massacred; all because the inhabitants had resisted the levying of taxes that had already been twice extracted from them. We trust, for the sake of humanity, that the report, on closer investigation, may prove to be exaggerated. But there appears to be ground at any rate for a searching inquiry, and this we hope the European signatories of the Berlin treaty will demand without delay. Our own Government is deeply pledged to secure protection for the helpless dwellers in that Eastern land.

Another tale of Turkish official tyranny comes to us from Tarsus. In proceeding to that place from Marash to begin mission work, Rev. K. Behesnilian, with his wife, child, and four helpers, were attacked by police and their papers seized, while the pastor and his male companions were thrown into prison, from which, according to the latest news, they had not been released. We hope to give details next week; meantime, our readers are asked to show practical sympathy with the persecuted pastor and his family in this time of trouble at the hands of evil men.

The closeness of the ties which bind England and America to each other, is strikingly seen in the effect which English condemnation of lynching has had upon American thought and practice. Mr. W. Lloyd Garrison, son of the famous abolitionist, writes to *The Times* in defence of Miss Wells, saying that, whilst her words had at first no hearing in America, her faintest whisper from London "goes like an arrow to its mark."

A year ago the South derided and resented Northern protests. To-day it listens, explains, and apologises for its uncovered cruelties. The dormant and intimidated moral sense of the South is asserting itself, strengthened and encouraged by English friendly speech, now effectively repeated by the North.

A marvellous unifying process is going on. London and New York fell into step, as by common consent, on the subject of municipal purity. We must speak of and for each other as if in each other's hearing.

That sin should punish itself is one of the ordinances of heaven. "They shall eat of the fruit of their own ways, and be filled with their own devices." Tammany Hall has even brought the wrath of the liquor sellers upon itself. At a meeting of their Association in New York one of the speakers said:—

We have been hounded and hounded, but they have gone too far; Tammany Hall has lost its grip on us for ever. During the year we are subject to constant assessments. We have to join the Tammany Hall General Committee and pay five dollars for the honour; we have to join the Tammany Club of the district, and pay ten dollars initiation and one dollar a month dues; buy five chowder tickets a year at five dollars apiece, and contribute fifty or 100 dollars to the campaign fund. Besides that, many of us have to take the captaincy of election districts and spend our money to carry them.

Truly the hand of Tammany has been an iron one. Now both good men and bad are against it. So it will be with the drink traffic at home; oppressed publicans will ultimately help abstainers against the brewers.

The Paris correspondent of *The Daily News* takes a very hopeful view of the prospects of European peace; he refers to several newspaper articles which have attracted great attention, all of them on the side of peace, and quotes specially from the *Liberté*, which has gone farther than any leading French paper has ventured since 1870. It says:—

The situation made for us by the war does not allow us to accept with eagerness the advances of Germany, but we must not receive them with disdain. Dignity does not exclude the acceptance of accomplished facts. We have had in the course of time quarrels with every nation in Europe. We have beaten them all on different occasions, and we think it quite natural that they should bear us no spite. Let us take advantage of their examples. Besides, good relations do not prevent claims being set up at any favourable opportunity.

This article represents the opinions of an increasing class of Frenchmen; even last year it could not have appeared in any French paper. We are thankful for this change, and sincerely trust that it may be permanent, On the same side was the speech in the Austrian Parliament by the First Minister, when he deplored the enormous expenditure on armaments. If only men like him will begin to speak the load may be lightened.

The outlook for Madagascar seems dark to Protestant eyes. The French have decided to invade the island, and establish a Protectorate. Nothing but natural difficulties appear to be in their way. Should they subdue the Hovas, we understand that religious liberty will have to be afforded to everyone, and that Roman Catholicism will not be able to interfere with Protestant missionary work; at least, if any interference does take place, it can be opposed on the authority of the document signed by England and France. But even should the worst come to the worst, we do not despair. We remember the history of religion in our own island in the earliest times, the persecutions, the violent invasions of ferocious Danes and Saxons, the corruptions introduced by Rome, and how the Gospel survived all; and, therefore, we dare not think that Madagascar will have a less happy history. Indeed, the story of the Gospel in Madagascar itself is full of encouragement. The issue will be decided by the Lord, not by the French Republic.

Opening a bazaar at Dublin a few days ago, Archbishop Plunket apologised for bazaar raffles. Not allowing that these encourage the gambling spirit, he saw in them nothing objectionable. Surely other considerations should have suggested themselves to his lordship, especially in view of the fact that his heart is set upon the kindling of missionary

zeal and the deepening of spiritual life. The question is not so much "are these things hurtful?" as "are they good and in the highest sense profitable?" Let it be granted that the objection is the result of weakness on the part of some; even then the duty of "the strong" is to consider this, and not to place a stumbling block in the way of others. Raffles in the interest of religion are unworthy of the Christian name; they are of the world worldly; and from such things, as well as grosser defilements, Christian men ought to keep themselves unspotted.

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The Plymouth betting-house case, which was decided on Saturday last, reveals a curious condition of the law relating to betting. The Act of 1853 forbade the use of a house "for the purpose of betting with persons resorting thereto." Can persons who communicate with the owner of the house by means of letter or telegram be said to "resort thereto"? The Recorder of Plymouth decided last June in the affirmative; but on appeal it has been decided that the Recorder's judgment was erroneous. In the most literal meaning of the word "resort," no doubt the later decision is correct. But it is manifest that by such a decision the intention of the law is frustrated. It makes that which is criminal if done in person to be legal if done by means of post or telegraph. The betting fraternity will welcome this decision; and since it allows gambling when carried on without personally resorting to the gambling-house, it will inevitably increase the very vice which the law was intended to suppress.

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The deputation to the Home Secretary on the subject of gambling did not get much from him except generalities. He thinks the County Council or town authority should have the power to permit or prohibit racing, and where they granted a licence, to impose conditions in the interests of decency and order. He thought that a great many local authorities would abolish "the ring." So much for opinion. Again; he was prepared "within the limits of his powers, to enforce the law equally" for the removal of the "parasitic growth" or "excrescence" which had attached itself to English sport, by which, we suppose, he means gambling. But what is the law? He did not know; no authoritative decision had been given that the Act of Parliament applies to race-courses and such places. He declined, at that time, to use the police to obtain the necessary information for trying cases and getting decisions. He would give the matter his consideration. Let us hope he will see it right to use a national force for which the nation pays a heavy sum, to put to the test whether "rings" are lawful. So great a burden should be lifted from the shoulders of private individuals.

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Nor is the work the only difficulty; it brings danger. We know that workers for the purifying of our municipal life run serious risks when they are seeking for information on which charges may be made. At first, before they are suspected, they may go about their self-imposed task with impunity, but once they are scented, their lives would not be safe. We have allowed—the police force, with the Home Secretary at its head, has allowed—a gigantic ruffianism to grow up among us, and how private citizens are to crush it we do not quite see. We shall not be surprised if cases of abuse and violence are heard of in theatres and music halls and on race-courses, now that the Empire case has gone against the swell-mobsmen.

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"Having eyes full of adultery and that cannot cease from sin," are inspired words which aptly characterise some of the vulgar and profane periodicals which have latterly sprung into existence and circulation. It is greatly to be deplored that so many booksellers' shops and railway bookstalls should become a means of national demoralisation. It is surely nothing more than we ought—not to introduce to other people's sons and daughters literature which we should be ashamed to see in the hands of our own. If Christian heads of families were to buy a few of such periodicals, and consider the moral or immoral effect which they are calculated to produce on the children and young people who read them, there would be another burning question added to those which now agitate society.

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*The Pioneer* has an article as timely as it is wise on "The Moral Responsibility of a Hostess," based on the true saying, "Such are men, whom women should not receive." It deals with the subject of receiving impure men into society and our homes. Its scope and purpose are well defined in this anecdote:—

> Said a hostess to a young lady guest, who was preparing to depart: "I wish you could stay longer; Col. So-and-so, whom we knew in India, is expected to dinner this evening—such a fascinating man, a regular old soldier, with charming adventures; but," she added, with a shrug of the shoulders and almost a smile, "rather naughty, I'm afraid. Do you know, I can't keep a pretty housemaid when he is in the neighbourhood." The girl had the courage to reply: "I would not stay, if I could, to meet such an evil man. You should not invite this colonel to your house, nor whitewash his dark deeds, and perhaps bring despair on some woman-heart."

Here we have the root of perhaps the saddest side of English immorality, viz., that more domestic servants are ruined than any other class. No wonder, when their mistresses invite notorious scoundrels into their homes.

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Widespread sympathy was called forth by the recent disastrous accident at the Albion Colliery, in the Aberdare Valley, and about £39,000 were subscribed for the help of the widows and orphans. Great indignation has now been aroused in South Wales by the proposal to hand over the funds to the "Miners' Permanent Society." *The South Wales Daily News*, which is raising a very strong protest, thus puts the case:—

> The whole of the money outside the first class (that given specifically for the Permanent Society) belongs to the widows and orphans, and the Permanent Society is obtaining possession of it—legally, no doubt, but we are desirous of making it clear to those who subscribed the money that the persons they intended to help will be in no degree benefited. The dead miners' wives and children get nothing from the public subscriptions. They are no better than if nothing had been subscribed.

We cannot here enter at length into this matter—which can only be fully understood by those on the spot—but we feel it right to call the attention of all who subscribed to the danger, in order that they may insist on their donations being used directly for the benefit of the sufferers for whom they were intended.

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A melancholy story comes to us from Birmingham. Lydia Cox was described by her mother as a strong, healthy girl until two years and a-half ago, when she went to work as a brusher at the Imperial Works for enamelling iron. Twelve months ago she began to complain of illness, and was taken to the hospital several times. She returned to her work, and struggled on until three weeks ago. "On Monday, October 28, the mother took her daughter once more to the hospital, where a physician reported that she was suffering from blood poisoning." A sick father and a large family at home kept her at work until Thursday, when she returned after an hour, and in the afternoon became unconscious, and the next day died. *The Daily News*, commenting on this mournful incident, says: "The law provides that managers of enamel works shall engage a medical man to examine and inquire into the health of each person employed from month to month; but it was admitted by the manager and foreman that this had not been done." In returning a verdict of "Death from lead poisoning," the jury added that there was "no doubt that both the foreman and proprietors had neglected to carry out the Factory Act." Neglect in such a case was criminal and cruel, yet the coroner observed that "if there had been, by any means, any lapse in carrying out the regulation as to medical inspection, no one would regret it more than those responsible for the omission." This "hypothetical censure," as our contemporary calls it, was wholly inadequate. Of what use are our Factory laws if the breach of them receives no severer punishment than this?

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The Women's Branch of the Baltimore Yearly Meeting of Friends has a standing committee on the Purification of the Press, which *The Philanthropist* says is doing good work. They have appealed to other women Friends for their sympathy and co-operation in making "an earnest effort to educate public sentiment, or to labour with us in any way which may seem best, to convince our editors and journalists that these publications of vice and wrong can only detract from the morality and higher development of this, our beloved Nation." There is another nation, beloved of all right-minded English men and women, which is in the same danger and needs the same assistance.

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According to *The Daily News*, Miss Mary Anderson (Mrs. de Navarro), in an interview recently published in *Cassell's Saturday Journal*, "confided to her interviewer the fact that she now looks upon the stage with positive aversion. For six or seven years she loved her work, but after that the unnaturalness of the life, its unwholesome excitement, its glitter and glare, became apparent to her eyes. First, she grew weary of the constant publicity of such a life, and then her feeling became one of positive distaste. . . . . Since her retirement she has never for one instant wished to return to her old work. Mrs. de Navarro never advises girls to go on the stage. She is glad to say that twenty or thirty stage-struck girls whom she has known have wisely given up their dreams after having the whole story of a dramatic artist's life laid bare by her before them." Such witness is valuable and timely.

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In one of the suburbs of London, the minister and members of a church sought to gain a hold upon the poorer folk by building for them a mission hall, and giving them entertainments—getting at them on the social side. To this kind of effort they gave, as far as it went, a warm response. They came in large numbers to be entertained, but that was all; on Sunday they were not seen. A change was decided upon. Preaching Christ was substituted for entertainment, and an earnest effort made to win souls, with this result: that the place is crowded, and many have been converted. The most cheering and encouraging part of all their church work seems to be that at the mission hall. But why should the ordinary church or chapel not always be the same? Have we unconsciously allowed a different standard to be set up?

## The Glorious Reign of Christ.

Five years ago a series of papers on this subject by Mr. George F. Trench (a name well known in connection with revival work in Ireland, and with the Dublin Believers' Meetings) appeared in our contemporary, *Word and Work*. These have formed the nucleus of a book now in the press and shortly to be published, entitled "After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fulness of Times." (*Morgan & Scott*. 2s. 6d.) In this volume the subject is exhaustively discussed in the sober, self-restrained, and reverent spirit characteristic of the writer. In succeeding columns will be found extracts from the opening chapter.

No book has ever appeared in print giving so magnificent a conception of the Gospel of the glory of the blessed God in its relation to the Sovereignty of the Son of Man over things in heaven, and earth, and under the earth. Numerous passages of Scripture become luminous which were otherwise obscure, the plan of the ages becomes intelligible, and the path of the devout student of prophecy shines more and more unto the perfect day, as the light of the Age of Ages is reflected upon it—the Age in which in the name of Jesus every knee shall bow.

It is not to be expected that in every detail of interpretation the author will carry with him all other lovers of the Word of God. But these are quite secondary to the main thesis, which is developed with such thoroughness that we believe both as to the theme and its treatment the book will mark a distinct epoch in prophetic study, a definite advance toward a true conception of the many crowns which shall reward the Man whom the King delighteth to honour—the glory with which the God of heaven will glorify the Son of his love.

## *THE BIBLE INSTITUTE, CHICAGO.*

There are numbers of young women in this country who desire to devote their lives to Christian work, but have not the means to pay for training. The Women's Department of the Bible Institute, Chicago, gives the training they want. But the charge of three and a-half dollars per week for board puts its privileges beyond their reach.

We are now organising a Students' Aid Society, which I want to bring under the notice of my friends. Its object is to help promising women who lack the means to pay for their board and training. By doing so, we hope that the talents of many will be developed so that they shall become useful workers in the Lord's service. The funds of the Society are obtained by donations and membership fees. Twenty-five thousand members at 2 dols. a year each would keep hundreds in training.

Will you not become a member? And will you not do what you can to get others interested in this form of Christian ministry? There may be some in your church and family circles who would also become interested, if they knew of the existence and aims of the Society. Ladies and gentlemen are equally eligible for membership, but the benefits of the Society are intended solely for students of the Women's Department of the Bible Institute. Subscriptions may be sent to me, or to my daughter, Mrs. A. P. Fitt (treasurer), 250, La Salle-avenue, Chicago.—Yours in the work,

D. L. Moody.

*East Northfield, Mass.*

AMONG JEWS IN WHITECHAPEL.—Mr. Herman Ehrlich, of the London City Mission, has issued in booklet form a report of the recent meeting in celebration of his thirty-third anniversary. The addresses were full of hearty appreciation of good work, Mr. Ehrlich's own story being specially interesting. Copies of the booklet may be had from Mr. Ehrlich, 95, King Edward-road, South Hackney, N.E.

## After the Thousand Years.

### I.—THE VISTA OPENED.

Not so very long ago Christian people generally saw nothing ahead but the Judgment Day, the Last Day, the general dissolution of all things, and Eternity beyond. But students of prophecy, telescope in hand, began to discern intermediate events—ranges of hills, so to speak, and mountains beyond them—and have proclaimed their discoveries with such a fervent "Eureka! Eureka!" that nowadays the old, crude, ignorant belief is well-nigh broken down.

Instead of talking about the Last Day, like Martha in John xi., the saints are expecting, as she was then taught (vv. 25, 26, R.V.), the transformation of the living, and the resurrection of the sleeping, at the coming of the Lord: an event which, instead of closing the world's history, will—after the brief but most eventful epoch that it has ever passed through, for widespread suffering, cruelty, and war—introduce the Reign of Christ on earth, and be in fact a morning star to tell of the coming sunrise.

From the mountain height which revelation affords, it has been already discovered that the stretch of waters that our forefathers had taken for the ocean is but an inland sea, circumscribed by most definite borders. But what is there beyond it? Is that shining field of light, whose calm face looks up to the ethereal blue, reflecting its tints beyond the broken edge of cliff and foam—is that Eternity? Or may the prophetic telescope discover limits even there, and even in some small degree descry its features and ascertain its bourne? In plain words, Is the Millennium the final age or limited period before Eternity; or is there a further dispensation of fixed length, exceeding in glory all that came before it?

Now, what is the Millennium? For if this be the Kingdom of the Son of Man in its final form, if it exhaust the prophecies and promises of his human glory as Redeemer-King, there is no more to be said. Then, indeed, when its failure has been shown by its terrible end, He will sadly deliver up the wreck and ruin of it to his Father, and God will be all in all. But is this true? To answer the question let us recal its locality, its moral character, and its end.

(1) As to locality, the scene of the millennial reign is this planet—Earth (Psa. lxxii. 8-11; Isa. xi. 10-16); its centre, or metropolis of government, is Jerusalem (Isa. lii. 1, 2, 7-10; Zech. xiv. 16-21).

(2) The moral character of the Millennium is given in several passages (Dan. ix. 24, R.V., *margin* "to restrain transgression and seal up sins"; Zech. xiv. 18, 19), as one of sin suppressed and life prolonged, while Satan remains imprisoned; and of sin revived in the most open and undisguised rebellion upon his release at the close of the thousand years, and the most frightful destruction of human life ever recorded since the days of Noah.

(3) The end is a scene of war. Jerusalem, besieged already seventeen or eighteen times, is besieged again, this time by an innumerable host of all nations; who throughout that period of enforced truce have never forgotten their ancient hostility to the Jews and their Messiah. And, but for the Divine interposition, the scenes of carnage so often enacted in the streets of the beloved city might be, and probably would be, repeated in a form many times more aggravated than ever before.

It should also be remembered that the great revolt, of which this siege is the terminus, will necessarily, from the account given, occupy a considerable time. To deceive the nations in the four quarters of the earth; to gather them together to battle in numbers "as the sand of the sea"; to mobilise such vast armies; to conduct them across "the breadth of the earth"; and finally to lay siege to Jerusalem, for what length of time we know not—all this proves that the "little season" of Rev. xx. 3 must be understood in the light of similar Scriptural language.

Where, and over what domain and populations, will the Man Christ Jesus reign? For the answer turn to Phil. ii. 9-11, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name: that in the name of Jesus every knee should bow, of things *in heaven*, and *things on earth*, and things *under the earth;* and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Observe here how vastly the millennial sphere of rule is to be enlarged. Then it was an earthly domain with Israel supreme in it, and Messiah, Son of David, for King of all, reigning, whether personally or by deputy (Ezek. xliv. 3), in Jerusalem. Here, things terrestrial, celestial, infernal are brought to own the sceptre of the Son of Man reigning at the right hand of God in heaven.

Now turn to Rev. v., and compare the scene with that of Phil. ii. Here also we find (v. 13) that every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, give honour to the Lamb; and contrast with this v. 9, 10, in which the first or millennial stage of the Reign is presented, including within it men of every tribe, tongue, people, and nation (earthly distinctions), and reigning "upon the earth."

For, in truth, the splendid vision presents the growing glory of the "little Lamb," beginning with his claiming the roll or title-deed of sovereignty, and expanding—expanding, first, to include the Church's homage, then that of the celestial myriads, then the millennial earth's, and, lastly, of the whole creation.

How poor and deficient, then, is the thought and teaching that the earthly Kingdom, followed by one bright gleam of universal subjection, is all that our Lord is heir to! It is but a faint and brief light cast before of the perfect glory beyond, as the dawn precedes the day.

Refer now to Ephesians i. 20-23. He "set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come; and put all things in subjection under his feet, and gave Him to be Head over all things to the Church, which is his body, the fulness of Him that filleth all in all" (see also 1 Cor. vi. 3).

Set this passage side by side with those I have referred to from the Psalms, Isaiah, and Zechariah, and it will be seen at a glance that the domain or sphere of the Kingdom in its fulness cannot be that of the Millennium, any more than its centre can be at Jerusalem. For not only will this glorious Reign include the whole of the now inhabited regions, terrestrial, celestial, infernal, but there is reason to believe that the "heavenly places" will include the multitude of those starry worlds—that Christ will reign as Man, unrivalled and supreme in all those innumerable spheres.

G. F. Trench.

THE NETHERLANDS BIBLE SOCIETY, founded in 1814, has disseminated over 2,300,000 Bibles or portions of the Holy Scriptures. It has had the Bible translated, in whole or in part, into eleven of the languages spoken in the Dutch colonies.

## The L.M.S. Centenary.

On November 4, 1794, there met in a coffee house in the heart of London eight ministers, who, after much thought and prayer, had reached the conviction that something on a large scale ought to be attempted for the evangelising of the heathen world. Two of them were Episcopalians, two Presbyterians, and four Independents or Congregationalists. It was there that the L.M.S. had its birth, although it was not until the following September that it was formally inaugurated.

The delay was inevitable; there was much to be thought out, and a great deal to be done; for the heathen world was but little known. The difficulties in the way of forming a great Society were immense. There was but little in the form of precedent to guide them, for only two missionary societies then existed in England, the Society for the Propagation of the Gospel, formed in 1701, and the Baptist Missionary Society, in 1792. The principles and aims of the Society had to be settled, its constitution defined, its officers at home and its agents abroad selected, and its first spheres of labour chosen.

But the eight men who thus met in Baker's Coffee House in Change Alley were men of earnest purpose and large ideas. They were well known. They had already given good evidence of zeal and wisdom. They represented a large amount of ardent desire for the extension of the kingdom of Christ in the denominations to which they belonged, and among Calvinistic Methodists and the members of the Countess of Huntingdon's Connexion. They met frequently with wise and willing sympathisers to mature their plans. From the beginning they were of one mind and heart that the Society should be on an undenominational but Evangelical basis, and that "its sole object should be to spread the knowledge of Christ among the heathen and other unenlightened nations." And in September, 1795, the Society was formally inaugurated by a series of meetings, which for fixedness of purpose, enthusiasm, fervour, and wise deliberativeness, have seldom been equalled.

Various spheres of labour had been thought of, but Tahiti and the adjoining islands were fixed on as the first field to be occupied, and after a solemn dedicatory service, in which "ten ministers of different denominations shared," to express the catholic basis of the Society, thirty missionaries, twenty-four of them laymen and six ministers, were commended to God, and sailed from London in August, 1796, and reached their destination on March 6 the following year.

That was the first Mission ever undertaken to any of the islands of Polynesia. How it fared, and how, in rapid succession, missionaries were sent to Bengal, South Africa, China, South India, and other spheres, and more recently to Madagascar, the great island of New Guinea, and Central Africa, can only thus briefly be referred to. But some features of the Society's history and present state are worthy of much more than a passing notice.

It has been true, for instance, to *its unsectarian basis*, for though through amicable withdrawals on the part of those who desired denominational societies, it has been left chiefly in the hands of Congregationalists they have never desired to alter its constitution or to form a Society exclusively their own.

And it has been true to this principle by sending its missionaries *to fields totally unoccupied*. Thus it was the first Protestant Society to send missionaries to Polynesia' China, Mongolia, Madagascar, New Guinea' and Lake Tanganyika; and in South Africa, China, and India the extension of its missions has almost always been in regions occupied by no other Society. It has thus set a fine example to other agencies alike at home and abroad.

It has been *fortunate in the missionaries it has sent out*. Vanderkemp, Morrison, Williams, Moffatt Livingstone, Ellis, Kn,ll, all rank as eminent missionaries. A yet larger number might be named who did noble service, and whose names are reverenced and honoured by all who knew them well. And there is another aspect of missionary character not sufficiently considered, but worthy of much notice, affecting this Society and others also: there have been for many years from 3,000 to 6,000 missionaries labouring in heathen lands, where the inducements to sin, and to seek after gain, are strong and plausible. It is a convincing proof that the world's estimate of missionaries is a false one, and of the restraining power of the grace of God, that so few are found to be faithless or untrue, or bring reproach on the cause they serve.

The London Missionary Society enters on the hundreth year of its history with an honourable record of progress and success, with abundant cause for praise to God, and with some reasons for solicitude.

Its one Mission at the close of last century, with no native preachers and no converts, has grown into many hundreds of stations and sub-stations, in many parts of Polynesia, New Guinea, Madagascar, South and Central Africa, the West Indies, China, and India. Connected with these are 190 European male and sixty-two female missionaries, 1476 ordained native missionaries, 6758 native preachers, 94,912 church members and communicants, 400,000 persons who have been won from heathenism to the profession of Christianity, whilst in its 1791 schools are 125,894 scholars.

These are but the outward and visible signs of a great work of evangelisation known only to God, but of which there is abundant proof. Its work is largely sustained by its own converts, for in addition to a large amount of unpaid service, £27,000, one-fifth of the Society's income, was raised at its mission stations last year.

The centenary of the Society is now being celebrated. The most important aim should be to plant the missionary spirit where it does not exist, and deepen and elevate it where it does; and if this could be done the two material aims of the celebration would easily be accomplished—to raise the home income permanently from about £110,000 to £140,000, so as to increase the number of missionaries and native agents; and to raise a thanksgiving fund of £100,000 for immediate use at home and abroad.

Edward Storrow.

*Brighton.*

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GUILDFORD.—A week's mission has been held here in connection with the United Temperance Committee. The missioner was Mr. George Blaiklock, whose vigorous treatment of the various phases of the temperance question made a deep impression, and has given a much needed stimulus to local zeal in fighting the evils of the drink traffic.

"INTERVIEWS WITH CHINESE STATESMEN."—This is the title of a pamphlet issued by the Society for the Suppression of the Opium Trade (Blomfield-street, E.C.), in the form of a letter addressed to Lord Brassey, Chairman of the Royal Commission on Opium, by Mr. J. G. Alexander, hon. secretary of the Society, with several appendices. It contains a narrative of three interviews with Chinese statesmen, who assured their interviewer that China is just as much opposed to the opium traffic to-day as when, in 1839, the celebrated Commissioner Lin destroyed opium valued at two millions sterling, and thereby brought on the Opium War.

## *MRS. BOOTH-CLIBBORN AT WORK.*

"In the name of the Holy Virgin let me in!" This appeal uttered at the door of the

LYRE CONCERT HALL IN HAVRE

depicts faithfully both the crowded state of the meetings which the Maréchale held there, and the Roman Catholic character of the audiences.

We are glad to say that that blessed work of the Spirit, described already in The Christian, has been going on ever since, growing, deepening, broadening; and when my dear wife again visited Havre recently it was to find a splendid band of militant converts; many of them won for God since she left the town, and with such a force she had a delightful support in her densely crowded evening meeting. What a contrast with the exhaustingly solitary efforts of the beginning of the work!

The suppers for fallen women, so kindly facilitated by Lady Beauchamp, who threw open the largest rooms of her Sailors' Home for the purpose, have resulted in some peculiarly touching cases of rescue, especially that of one poor creature decoyed as a mere child on board one of the vessels in the harbour—which are the scene of some of the worst forms of this vice.

Now that we have our new rescue home in Neuilly this work will be extended in Normandy. This home was opened recently by an afternoon meeting. Among the cordially sympathetic friends present was Madame Hyacinthe Loyson, who kindly volunteered to head the subscription list, and said some warm appreciative words.

Our field of action has been extended within the last few weeks to

THE ANCIENT CITY OF ROUEN,

where the British burned Jeanne d'Arc. We secured the *Théâtre Français* for the Maréchale's opening *conférences*. She obtained a splendid hearing from the greater part of the audience. But there was a hostile element also. They seemed to think that it was a sort of desecration of their place of amusement, for never had prayer or spiritual songs been heard there before; they were angry that their citadel had, so to speak, been taken by surprise. Part of the press opened fire upon us! Another section defended us.

The mayor was induced to forbid the second meeting in the theatre. But a powerful impression had been made. The casino, holding 1000, was at once secured, and there my dear wife has been holding meetings almost nightly ever since.

Never has she had finer audiences, nor better attention anywhere in France. But the spiritual darkness is awful. How many answers such as the following are heard every night:—"I am not a sinner!" or, "There is no God," or "I expect I shall have time to get absolution before I die!" A woman, known to be living in immorality, "Oh, but I am not a sinner; I have a very kind heart; and, besides, I cannot be lost, for there are two nuns in my family."

The audiences are so far almost entirely of the better class. There were a considerable number of lawyers one evening and two magistrates. With a large crowd, half infidel, half Catholic, which does not join in the hymn singing, and with only a handful of voices to help, it taxes the strength to the utmost to carry a meeting on, all the more so as nearly everyone remains to the after-meeting, which does not close often till near midnight. But, nevertheless, one or two or three come forward nearly every night as seekers. My dear wife carries on these services alone, as I am generally at Paris or some other part of these two countries. The chief helper at present is Major Roussel, son of the well-known French pastor, Napoleon Roussel, and also Mrs. Major Jeanmonod, who has much power in solo singing. There is a great and growing interest in the city, and the words of one gentleman, hitherto a stranger to all religion, describe well the convicted state of many: "I dare not go to hear that lady any more." One of the Rouen pastors and his wife have been extremely friendly.

The people give gladly in the collections, but the cost, naturally heavy, is far from covered, and, on account of the strong prejudices among infidels, arising from what they have seen of mercenary religion, we do not press for money. The Maréchale will receive most gratefully any help posted to 49, Rue Molière, Rouen.

Will your readers pray that a powerful and permanent wave of grace may arise here, as at Havre, among those to whom spiritual religion has been a world unknown.

Arthur S. Booth-Clibborn.

*3, Rue Auber, Paris.*

## OUR BLUEJACKETS.

"What will they say in England?" with the response, "They'll say 'twas nobly done," forms the title of a most attractive booklet just issued by Miss Weston. The sentence and its answer carries us back, in the opening chapter of the book, to June 22, 1893, when the brave men who met death in the battleship *Victoria* showed that calmness, courage, and fidelity are still an attribute of the British bluejacket. The chapter on the loss of this noble ship, and the deep sorrow and distress at Portsmouth and elsewhere, is written in a strain of deep pathos, by one who was the friend, at the same time, of the lost men and of the bereaved widows. Some £2,773 were sent to Miss Weston for immediate relief, and aided by Miss Wintz and a staff of ladies, the "wolf was kept from the door," until Government and national help came.

One bright young fellow, named George Edgcumbe, went down on his eighteenth birthday. He told his parents on leaving that the Sailors' Rest, Devonport, was his second home, that there he had learned to love the Saviour, and as his father truly said to Miss Weston, "His mother and I owe everything to you; we know now that we are only parted for a little while; but it is a bitter trial: he is our only son, but we give him to his Saviour; he died doing his duty."

Another touching incident relating to H.M.S. *Victoria* must be chronicled. As Miss Weston was visiting the widows, a letter was placed in her hand, from a sergeant of Marines, by his sorrowing and heart-broken wife; it was indeed a "voice from the dead." After telling her of his cruise, he said, "Please tell Miss Weston that the temperance work is getting on bravely. The secretary, Harry Roberts, took twenty pledges yesterday. I know that you will be glad to hear, dear wife, that, for Christ's sake, I have joined the Temperance Army. I feel that it is what He would have me do, for does it not say of Him that 'He pleased not Himself.' Several of my shipmates have promised to join if I would lead the way." However, all honour to brave and Christ-like men, whose funeral anthem the blue waters of the Mediterranean are murmuring still.

Eminently practical in work, Miss Weston not only did all that she could for the *Victoria* widows, but every widow whose sailor-husband has been called home finds a friend in her; she has a mourning depot, and gladly receives crape, or any mourning, at the Sailors' Rest, Portsmouth. She has an employment office, and gets situations and work for hundreds; she has also a needlework depot, and some hundreds of pounds worth of clothing are made by the sailors' wives, who can earn their living in this way, and sold to poor people in various parts of the country. The sentence,

"HOMELESS NEAR A THOUSAND HOUSES,"

is true of numbers of blue-jackets in our own ports. The great Sailors' Rests at Portsmouth and Devonport, to whom Her Majesty has graciously given the title of "Royal," are very beehives of Christian work. In reply to the question to Miss Weston, "How do you account for the great success that has attended your work?" the answer, with a quick glance of her eye, comes clear and decided, "To God's overruling power and guidance alone, not to ourselves in any way, except as following where He leads us."

We are glad that this is the testimony given; thus success can only be attributed to one source, the guidance of Him to whom "all power is given in heaven and in earth."

From one single letter written to a bluejacket nearly thirty years ago has evolved friendship and correspondence with thousands of men in Her Majesty's Fleet. Temperance work, that extends throughout the Navy, spiritual work that grows day by day; care of the wives and children of bluejackets abroad; an immense work amongst the boys of the Training Service; relief of widows, orphans, and invalid men, and two very large Sailors' Rests, doing an incessant work by providing homes for the men, who show their appreciation by thronging them.

The number of men sleeping in cabins and beds during the year exceeded any previous one, 135,350 being the total, besides 4,244 lying on the floors, that they might be under the roof. The receipts of the Sailors' Rest have been £13,100 4s. 9d. The surplus, after all expenses, including wear and tear and depreciation, have been written off, amounted last year to the sum of £2,050 15s. 5d. "This is due," remarks Miss Weston, "to the unwearied exertions of Miss Wintz," and but for this surplus the Gospel and temperance work would have suffered terribly last year. The monthly paper, *Ashore and Afloat*, under Miss Wintz's editorship, goes forward. "We read every bit of it," wrote an enthusiastic seaman from a foreign station, "even the advertisements, and we could go on reading it for ever and ever." 407,895 were issued during the year, and 532,050 of Miss Weston's Monthly Letters, called by the men "Old Chummies." She says, anent these letters: "They speak simple words from my heart as to their present and eternal interests, and I hope, by the power of the Holy Spirit, that they touch their hearts and win them for Christ."

Miss Weston wants £5000 for Devonport, and £3000 for Portsmouth, to enlarge so as to meet the needs of the Navy. A philanthropic gentleman has promised her £1000 for the Devonport fund. A lady of title has just sent her £100 for her Gospel and temperance work. She needs all this and a thousand more annual subscribers to develop and carry on the work. Write for a copy of "What Will they Say in England?" to the Royal Sailors' Rest, Portsmouth, enclosing six stamps, and do what you can to help this national work.

## LIVERPOOL SHELTERING HOMES.

Dear Sir,—Last September a friend and I were visiting in the province of Quebec at a lovely spot on the shores of Lake Champlain. We found we were surrounded with farmhouses, many of which had as inmates children emigrated from Liverpool by Mrs. Birt, of the Sheltering Homes, Liverpool. All who read this know something of the wretched surroundings of these children in Liverpool before rescue; but they can have little idea of the transformation scene enacted after being settled in the new country.

One house we visited was the home of Alice C——. She had lived in the one family since she had gone out twelve years ago; first with the mother of the homestead, and after her death with the married daughter. Alice is greatly loved and valued, and she is devoted to the children. The mistress said: "Alice is a treasure; I can leave her with entire confidence. She knows as well as I do how to manage."

The next farmhouse had two children, a boy and a girl. The report on the boy was all that could be desired; the girl has given trouble, through her temper, but is a good worker, and is becoming more amiable. The widow lady who has now these two children has brought up several children from the Home before, and has been most successful with them. She showed us their photographs in her album. One boy is now studying to be a lawyer at one of the American colleges, and evidently the good soul has visions of a second O'Connell appearing some day on the scene. At another house we saw a girl who was described as "almost as good as Mrs. ——'s Alice."

A mile or two further along the road was a small farm where a Liverpool boy, now married, is settled. His employer was so pleased with his conduct that he set him up in this farm, and took great trouble in furnishing the rooms so that the young couple might start in happiness and comfort.

At the last house we visited on that day an open-faced boy came from his work, and was introduced as "Percy." I asked him if he would like to go back to Liverpool. "Never again," he answered, with emphasis. After he left his mistress said she had never seen a more willing lad, and that he never had to be told a thing twice. Of course all are not so perfect as this, but most of the children seem to have an honest desire to do well, and certainly our experience was that they are carefully trained and treated with affectionate kindness as belonging to the family. W. M. Drummond.

*Stirling, N.B.*

COASTGUARDS IN IRELAND.—Since the Letter Mission to Irish Coastguard was started more than ten years ago, we have had much to praise God for. From time to time the men write, acknowledging with gratitude blessing received through the letters and books sent them. In the very isolated stations round our Irish coast such messages are highly prized. We ask the help of earnest Christian friends. Addresses and further information will be gladly supplied. Wm. Arthur Garratt.

*Glenvar, Blackrock, co. Dublin.*

## BRADFORD CONVENTION.

This Convention for the deepening of spiritual life, which met five years ago, has again been held. It was started by the agency of Rev. J. Gelson Gregson, who was a pastor at the time in Bradford. This is the first year he has been absent. Mr. R. Wilson, who was to preside, was prevented by illness. Nevertheless, he found an able substitute in Dr. White, of Winchester.

The Convention has been searching, solemn, powerful, instructive. The various meetings have been well attended, notwithstanding that some had fears on this score owing to local church troubles, and some measure of disinclination to the teaching. Apparently these troubles turned to the glory of God in making some to be curious to hear what these things were.

The word of the Lord has been opened up in a helpful manner, becoming to many hearers as wine making glad the heart, oil causing the face to shine, and bread to strengthen the heart. Many rejoiced in a fresh revelation of the Lord Himself, by the Spirit through the Word.

The speakers were Dr. White, Revs. T. F. Butlin, J. J. Luce, Darlow Sargeant, Mr. W. Govan, and Mr. Arthur Mercer, of the South African General Mission. The Friday evening's meeting was of a missionary character, at which a letter was read from Mr. Gregson, who is in South Africa, telling of much blessing in Conventions there.

The following are gleanings gathered up from the addresses:—

There can be no fellowship if there is aught that must be hid from God. What we want is life more abundant; which shall throw off all disease and make service a real joy. If God's law is placed in your hearts it is placed in your affections, and you will say, "I love God's law better than I love life. I am responsible to take God's full salvation; it is not only a privilege, it is a positive duty."

Whence comes the sorest trouble to the Church of Christ to-day? From those who turn their back on God's will, retaining and cherishing in their lives the sinful things that God wants them to give up. There is the professed worship of God on the Sunday, and the worldliness of every sort on the week days. Have you come to know yet the awful mischief that is done by the tongues of professing Christians?

Humility is the root of holiness. It is not merely the grace of beauty, but it is the key to Divine knowledge. A proud man cannot get to know the deep things of God.

I think the highest prerogative in the Christian life is to stand in the presence of God and make intercession. In proportion as you drink into the Spirit of Jesus you will become an intercessor, an advocate, and you will come between God and a ruined world.

God's Holy Spirit does not ask any man's permission to convict him of sin.

When Christ has become a living reality to you, I think from my own experience the devil will become a living reality.

Satisfaction is given to the soul of Jesus exactly in proportion as his people become like Himself. And satisfaction is brought into the soul of the Christian exactly in proportion as he becomes like Jesus.

Monod has said that the truly sanctified man is the man who has walked to his own funeral.

There are many Christians who rest in God, but how few in whom God rests! He rests only in those who have begun to grow like Him.

We never get a real blessing until we come to an extremity.

It is a good thing to bury our heads in our hearts; it is not speculation that will help us much.

The Holy Ghost came to take possession of that which the blood had bought.

So much of our prayer is trying to alter God's plans toward us. We are trying to get God to come down to our poor weak plans instead of our getting up into God's plans.

The emissaries of the devil are busiest among God's children.

Jesus reconciled the world, but has left the evangelisation of the world to us. H. A. H.

MISSIONS TO SEAMEN.—A home and reading room for sailors has been opened at Dunkirk, France, in connection with this society.

## Some London Missions.

### THE GROVE MISSION.

"Without exception the 'Grove' is the most unique, peculiar, romantic, successful mission we have ever met with." So the editor of *The Methodist Recorder* epitomises his impressions of a visit to the Grove Mission, Southwark. The secret of the success may be traced to the fact that there are no drones—all are set to work; and that every member of the Midday Prayer Union is pledged to pray daily, about noon, for certain definite matters. Moreover, the workers, from the ministerial superintendent, Rev. John Fletcher, down to the humblest visitor, are voluntary.

The Mission is situated in Great Guildford-street, Southwark, in the heart of a dense and poor population. The work, commenced fifty-six years ago in a hay-loft, has developed into a hive of spiritual industry. Mr. John W. Weston, the hon. superintendent, who has, under God, made the Mission what it is to-day, is a man of remarkable energy and "go," which prove contagious, so that all who come in contact seem to catch his spirit.

So far as I have been able to discover, the backbone of the whole work lies in the "Sisterhood" and in the "Brotherhood"—neither of which, be it observed, involves any form of vows—indeed most of the members are married men and women. The terms are simply used to indicate unity in service.

The "Sisterhood" numbers seven, who have devoted themselves—that is in their spare time, for they are voluntary—to service among the sick, the dying, and the poor generally. The district is mapped out, and each has her allotted sphere, visiting from house to house as far as possible; finding out who have special need of them, and seeking to speak earnest words of warning. The mothers' meeting (300 members) is in their care; also the relief work, which in the winter, in such a district, becomes peculiarly pressing.

THE BROTHERHOOD

arose out of the observation that amongst the men there was much raw material—men uncultivated and rough, but capable of doing useful service if only shown how to do it. In joining this band each is pledged to undertake something for which he becomes responsible. The members now hold services in common lodging-houses and casual wards, conduct open-air and cottage meetings, visit the hospitals and workhouses, and distribute tracts among Sunday excursionists at the railway-stations. These efforts have been used of God in many instances, while they have also brought out latent and unsuspected gifts. One pleasing outcome has been the capture of some twenty-three lads, who are now meeting willingly for prayer and Bible-reading, but who were lately in a far different condition. The P.S.A. for men and women, held in a neighbouring coffee palace, from sheer lack of room at home, is full of encouragement.

These bands being somewhat novel, I have lingered to describe them. Otherwise the operations are those of a thoroughgoing mission. The Gospel services are crowded by the artisan classes—the large hall being filled Sunday by Sunday, so much so that a scheme is on foot to secure the Raglan Music Hall were only funds forthcoming. The week-night services, held in a smaller hall, are also well attended. The Sunday-school reports 412 scholars and many conversions—eighty-two are now members of the church. The Band of Hope is flourishing. The gymnasium is open twice a week—one night to girls and young women, another night to boys and young men. The Tract Society has been the means of blessing to not a few. The Mission has also a Holiday Home at Southend, and this year sent 183 children and seventeen poor women for a fortnight's change.

But one cannot stay to detail all that is going on, suffice that here I find a live vigorous Mission, touching and helping the poor at all points, attracting them to its services, helping them in time of need, and growing its own workers in a remarkable way. Moreover, it is nearly self-supporting—every member, about 300, being expected to contribute something, however small, regularly. This, to a large extent, defrays the cost of the Mission itself; but it does not and cannot meet the need of the relief-work, so imperative in such a district, where the winter is a time of much distress. The present needs are very definite—at least £70 for Relief and similar work, and a number of new annual subscribers to maintain the Mission operations. Information may be had of the Hon. Supt., Mr. J. W. Weston, 31, Park-street, Southwark, S.E.

### CITY MOTHERS.

Some twenty-three years ago the wife of a Christian physician, practising in the City, was led to interest herself in poor women, and to start in Coleman Ward Schools a Mothers' Meeting. This grew so large that in course of years the schools became too small, and at the invitation of the committee of the Leysian Mission the meeting was transferred to their hall, where it has greatly prospered.

On Monday week I had the pleasure of visiting this mission hall, behind historic Bunhill Fields, and finding it well filled with poor mothers, who, as they stitched, listened to Mrs. Griffith's reading. Afterwards I had the privilege of speaking to them, and it was delightful to see their genuine interest in the words of life. One marked how the weary faces lit up as the message of the Saviour's love was set forth. To many it was a story loved and known; to others it is fresh and new.

There seems to be very real work doing here. Many have been converted, while to all the meeting is a cheer and welcome help. Mrs. Griffith's Bible-woman finds, as she visits the sick and dying, a spirit of earnest inquiry among members yet unsaved; many have become abstainers, and are learning habits of thrift. The various agencies of quiet helpfulness auxiliary to this Mothers' Meeting are well devised to meet the needs which press most closely.

### THE MEDICAL MISSION.

In connection with this meeting a valuable Medical Mission is carried on. It is easy to see how, at first, the wife, taking home the stories of her sick and suffering members, would stir the heart of her husband. Consequently Dr. Griffith began to see freely some in special need of his skilled aid, and this ere long grew into a regular Medical Mission. After the founding of the Leysian Mission, this medical work was transferred to its charge; but, later on, the committee sought Dr. Griffith's help, and by and by he undertook once more the Medical Mission work—he giving the attendance, and they finding the room, drugs, and nurse. So this admirable Medical Mission, on the border of the City and for City workers, is now in full and beneficent operation.

On Friday I found the room crowded with poor mothers and children, and young women, who, after a brief hearty Gospel service, were seen by Dr. Griffith and his assistant. Altogether eighty-seven were treated, while on the preceding Tuesday 111 were seen, and on the Monday, after the Mothers' Meeting, there were thirty more. Thus over two hundred were seen in the week, and all, in addition to medical treatment, had the Gospel clearly put before them. The patients, while waiting for the doctor, are addressed by different ladies, sinners are led to know Christ as their Saviour, and are induced to attend the Leysian Mission services, or to join different sections of the Church; thus the healing of the body becomes instrumental to the salvation of the soul.

The whole of this medical attendance and care is given voluntarily by Dr. Griffith, while he and his wife are personally responsible for the payment of the assistant physician, as well as the cost of the large Mothers' Meeting and pension fund. Hence they will be thankful if any are led to aid them. Their address is, 25, Torrington-square, W.C.

Pearl Fisher.

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**POPLAR FREE BREAKFASTS FOR POOR CHILDREN.**—Rev. James Chadburn (Cheam-road, Sutton, Surrey) writes:—"Last year we gave 21,625 hot breakfasts. The need is as great as ever this winter, and we are already feeding 200 children every morning. Work is still scarce throughout the East End, and many thousands will be burdened with idleness this winter. Perhaps the very best way to help these is to feed their children. We very earnestly try to relieve only deserving cases."

**WOMEN'S PROTESTANT UNION.**—A Protestant Convalescent Home fund is being raised, for providing convalescent women and girls with free home and nursing, under the ministry of women labouring in the Gospel, thus shielding them from false doctrine and practice. To aid in this, a sale of work will take place in Exeter Hall, Strand, on Friday, Nov. 30, from 11 to 9. Contributions are earnestly solicited. "Perishable" articles for Market Garden Stall should not arrive until the morning of the sale, and be addressed to Mrs. W. R. Arbuthnot, care of Y.M.C.A. Secretary, Exeter Hall, Strand, W.C.

## The Evangelist.

### THE RETURNING SINNER.

Hosea xiv.

PART I.

"Return." Oh word of Love, surpassing sweet,
Wherewith the Father draws us to His feet
When we would flee!
All spent with pain, and bruised by many falls,
He sees us through the dark, and gently calls,
"Return to Me."

At noonday, as in night, we stumbled, Lord;
The crooked paths we made no peace afford
From day to day.
Oh, now receive, forgive. We need Thy care;
We cannot safely tread this desert bare.
Teach us Thy way.

We stand afar—we cannot venture near—
Dark seems it, though Thy gracious Voice we hear
From our low place.
Lord, we are fatherless apart from Thee.
Our sins are as a wall—we cannot see
Thy glorious face.

PART II.

"Return," and I will heal—I gave for thee
My Well-Beloved—to make a way to Me,
Be not afraid!
His work is finished, "and the middle wall"
Divides no more from Me—The sin of all
On Him was laid.

"My love is free"—I loved thee when I gave
My only Son—that He might seek and save—
He seeks thee now!
He bore the stripes for thee, once and for aye—
From Him Mine anger all is turned away—
In Him hide thou.

With Him thou shalt return unto My side,
If thou beneath His shadow wilt abide,
And thus draw near.
His beauty thou shalt see, and in His strength
Bear fruit, and grow in grace, until at length
He shall appear!

PART III.

FATHER, we fear no more, brought near Thy Throne,
Children by faith in Christ, through Him alone,
We come to Thee!
Captivity is captive, and in Love
The Saviour reigns; oh, let us daily prove
He sets us free!

JESUS, Thou art our Peace, and all is bright;
Thy Voice we hear, Thy law is our delight.
Praised be Thy Name!
Oh, make us wise, that we may understand
When in the dark we cannot see Thy Hand,
Thou art the Same.

SPIRIT of Life and Power, when we believe,
Thy grace, like dew, our thirsting hearts receive,
As we draw nigh.
From hearts once desert let the streams o'erflow
To tainting souls, until they, too, shall know
Joy from on High!

Grace Creed.

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**GREAT STAUGHTON** (Hunts).—Mr. Noah Taylor of the Evangelisation Society, has held a special mission at the Perry Baptist Chapel, where a good work is being done under the care of Pastor W. D. Guy. This chapel is situated in an out-of-the-way place, where the roads are very wet and rough. It has a brick floor, which is very damp indeed. The result is that no person of delicate constitution dare attend in bad weather. An effort is being made to raise the amount needed (£26) to remove the brick floor and lay a boarded one. The people are poor farm labourers, and can do nothing more. Help would be gladly received by the secretary, Mr. W. Newman, Perry, Hunts.

**GENEROUS GIVING.**—At a recent meeting held in Aberdeen on behalf of the British Jews' Society, when Rev. Aaron Sternberg was appealing for funds, the following letter was placed in his hands by an elderly lady entirely unknown to him:—"With pleasure I enclose £30 to the Jubilee Fund. May God bless you in the future as in the past, and give you joy in seeing his work prosper." Shortly afterwards, Mr. Sternberg was surprised to receive a second letter from the same person enclosing £40, with a request that it might be acknowledged as coming from "An old woman in Scotland, as a love offering to Him from whom we have received all." Such an instance of self-sacrifice and generous giving may prove an incentive to others to help our missionary societies.

## THE BIBLE IN BELGIUM.

Among the very interesting and fruitful operations of the Belgian Evangelical Society, or Christian Missionary Church, an important place is given to colportage and tract distribution. The latest report of the work shows that the Romish priests dread the tracts as well as Holy Scripture, and not only forbid the reading of them, but do their best to seize and destroy them. The people do not all share the same spirit, as is illustrated by the remark of a man who, holding up a tract, said to the priest, "If you will explain to me the contents of this little book, you shall have it; if you refuse, then you shall not have it!"

A man of low tastes and foul speech received a booklet from a fellow-workman, and having read and re-read it, said, "It is a good book; but—is it not Protestant? To be sure, the priests cannot say such beautiful things." Interest being awakened, the benighted soul bought a New Testament, taking a certain pleasure in thus defying the priests. At first he did not take in many of the great truths unfolded, but he persevered, and God's light shone upon the printed Word, and the Saviour graciously crossed the path of the sinner, who, no longer given to impurity of speech, is now "a new man in Christ."

M. Fauviaux, one of the Bible colporteurs, has laboured under difficulties; money has been so short that the people have had nothing to spare for books. At Jumet he knocked at two hundred doors, and only sold two small books. At one house a man exclaimed

"NO, NONE OF THOSE;

we are all freethinkers." "I also am one," replied the colporteur, "a believing freethinker." In the course of conversation the difference was explained, and under the impulse of new light the man bought a New Testament. In another place a man made a great racket, saying, "I do not want that book." "On the contrary," said the colporteur, setting the man's highest need off against his unspiritual wish, "it is just what you do want." "Why do I want it?" "Because, from what I see, you are not altogether happy or easy-minded, and for that lack this book is the very remedy." After conversation, a New Testament was bought, and husband and wife were thankful to the colporteur for his kind words. In the neighbourhood of Ostend, many would have bought the Word, but through poverty were not able. A girl borrowed twenty centimes, the price of the book; three sisters did the same, promising to repay the money in ten days, in the course of which they would save the amount.

A woman bought a New Testament, and her husband read it with exclamations of

"GOOD! BEAUTIFUL!"

His sister-in-law, who had heard some pages read, said, "Is it not a shame that such books should be forbidden?" "Is this a forbidden book?" inquired the man. "Certainly," was the reply. The book was at once thrown into the fire! This is the fate of numbers of Scriptures, but there is promise in the fact that many persons read them before the fatal moment arrives.

Old and young are charmed by the old, old story, as was made evident in the conduct of two aged people, who had formerly possessed a New Testament. Taking a copy into their hands, they now read some verses, and cried, "That's the book—found again! How fortunate!" Of course they bought "the book." That woman, too, had a like joy, who, on buying, pressed the book to her heart, and said, "Now I know as much about it as the priest!"

The general secretary of the Society which promotes this excellent work is M. Kennedy Anet, Pasteur, 129, Chaussée d'Ixelles, Brussels.

FINSBURY PARK.—The committee of the Finsbury Park Working Lads' Institute have issued their seventh annual report. The marked increase in the number of members and the general success in the various departments are in no small measure due to the more adequate accommodation which the new premises afford. During the last session 307 members were enrolled, and the aggregate number of attendances amounted to 11,450, being an average attendance of fifty-one each evening of the week. Of these 307 members forty-nine have no fathers living, twenty-seven no mothers, and nine are orphans. A sum of £1200 is required to pay off the building and free the institute of debt. With the exception of the housekeeper, the work is entirely carried on by voluntary helpers. The Institute is established at Clifton Hall, Seven Sisters-road, N.

## A CHICAGO MISSION.

Among the fruitful endeavours to cope with the sins and sorrows of the great city of Chicago, the Pacific Garden Mission deserves an honourable place. From its last annual report we take the following particulars:—

For seventeen years the Gospel message has been sounding forth at the Pacific Garden Mission. The wonderful testimonies given from night to night convey the depth from which so many have been reclaimed. The gambler has found power over the destroying passion of his life, the drunkard, after resorting to every remedy that skill or science could devise, has found the grace of God sufficient to conquer the raging thirst; the self-righteous man has realised his utter helplessness, and the would-be sceptic been convinced of the mighty power of the Gospel to save.

The attendances during the past year have surpassed in numbers any preceding year, averaging from three to four hundred week-day nights, and often five hundred beside the standing room on Sunday nights. The number of seekers nightly varies from five to twenty-five, no meeting ever having been held without some professing to be saved. On Sundays the Gospel is sounding from early in the morning until nearly the midnight hour. Converts' meetings are held at half-past nine a.m., when the most wonderful experiences are heard from those who for years have been kept by the power of God and those entering on the Christian life. The Bible study in the afternoon has been a source of great help to the converts in enabling them to obtain a knowledge of the Word. About one hundred usually attend this service.

For many years it has been our custom to preach the Gospel to the masses in the open air; thus we have been able to reach a large number who otherwise would never hear the plan of salvation. About five o'clock every Sunday the Gospel wagon starts out with a band of consecrated workers and redeemed men, whose hearts are on fire with the love of God. The wagon usually makes a regular round, stopping at each corner within a radius of a few blocks of the mission, where its approach is gladly welcomed. The audience consists of a cosmopolitan gathering, who listen with profound interest and respect, and are often moved to tears in hearing the rescued men tell their experiences. While the services are in progress the converts are busy circulating cards of invitation for the evening meeting.

The jail visitation, which has always been a branch of the mission work, has been faithfully continued with encouraging results. The largest number ever incarcerated in the jail has been during the past year. About 7,300 names have been estimated as being enrolled on the books, 6700 men, 360 women, and 250 boys, showing an increase of crime and the great need of rescuing work. Perhaps a more miscellaneous gathering was never seen than can be looked upon in this place, where the genteel "confidence" man, or respectable-looking clerk, is placed side by side with the pickpocket and thief, and in the women's department the shop-lifter and refined appearing lady, who once may have graced better society. The Gospel, with religious reading and tracts left in every cell, is seed sowing that we trust will bring forth a large harvest.

The Mission is situated at 100, East Van Buren-street, Chicago.

A BIBLE CONFERENCE.—A conference in connection with the Bible League will be held on Monday next at Queen's Hall, Langham-place; meetings at 11.30 and 7.30. Among the speakers are Rev. Percival Smith, Principal Waller, Dr. Pentecost, and Rev. John Urquhart.

"A REST BY THE WAY."—Mr. Geo. W. Tebbs, writes from "Shiloh," Ceylon and Indian General Mission, Kollupitiya, Colombo, Ceylon:—"It would probably interest friends of missionaries who pass through Colombo on their way to spheres of service in the 'Far East,' to know of the existence of this 'Rest by the Way.' We gladly invite to our mission house all fellow workers in preaching the Gospel to all creatures, during the few hours that their vessels may be in port, for a little rest, fellowship, and change, after the monotonous voyage between Aden and Colombo. A fortnight ago we had a party of twelve who were on their way to China. Last week a large party of twenty-one, who were almost all of them members of the China Inland Mission, were able to make a break in their journey here. The Lord is blessing us in our work for Him on all sides."

## WORK IN NORTH ITALY.

Dear Sir,—Let me direct the attention of your readers to an aggressive evangelistic work amongst the Italians of North Italy. In Italy where the Waldensian Church, and Count Campello's Church, and the Italian Reformed Church are working amongst Protestants, there is still a work to be done in an evangelistic way amongst the remote villages and towns. I was very much interested last winter in this work.

An enterprising Christian with very small means at his command was trying to carry the Gospel to some of these places. Much blessing followed the effort, but wherever an aggressive evangelistic work begins to succeed the priests immediately try to stop it, and in many cases it is stopped, for a time at any rate. No room can be procured for meetings. The people are afraid to let one. As long as the work is quiet and produces little stir, it is allowed to go on, but directly souls are saved and men and women come boldly out, an effort is at once made to crush it. The only thing then is to go on to another place. Sometimes a room is almost secured, when the owner is frightened by the priest, and she dare not let it at any price.

The men are most open to the truth. The women cannot read, as a rule, and are very much under the priests. The men very often laugh about religion, but will come and listen. One interesting fact I may mention regarding the work in one village miles away amongst the mountains. A man belonging to the place had gone to sea, and was taken ill and left on shore in a hospital. When there he got hold of a New Testament, and he vowed that, if ever God let him get back to his home, he would let the Protestants have his house for preaching. In due time he got well, returned home. He went to one of the meetings held by our evangelists in one of the villages, and invited him to P——. The evangelist went, and a great work was soon commenced in that village. Not long ago an evangelist went there to hold a meeting, but finding that the Bishop was coming he thought it would be impossible to get the people for a meeting. However, the men said, "Leave the women to go after the Bishop, we will come to your meeting"; and they did. The room was full, and there was not a woman there.

I will not write more now, but only ask your readers for their prayers and their help. I am going out soon to act as chaplain at a lovely place near San Remo, where I should welcome any English Christians. Living is cheap, and there is excellent accommodation at Ospedaletti. Let me recommend it as a quiet resting-place, amidst beautiful scenery and a delightful winter climate. We have a nice little church and pleasant Bible-readings, and from there we are able to make excursions to these dark villages and sow the seed of Eternal Life.

Any contributions, and gifts of tracts and portions of Scripture in Italian, I will gratefully acknowledge, and render account of their use. Three or four evangelists will be at work. Money may be sent straight to me for "Dr. Morgan's Italian Fund." There must be many who have benefited by winter residence abroad who will help.—Yours faithfully,

S. C. Morgan, D.D.

*Ebrington Vicarage, Gloucestershire.*

PUYALLUP INDIANS.—Nine months ago we organised the Puyallup Indian Y.P.S.C.E., with fifteen members; we now have forty-two names enrolled. Being near Tacoma, where there are several flourishing societies, I have taken our young Indian Endeavourers to the weekly meetings of several of the churches, greatly to the profit of our young people. Since my last communication I have had added to my field three other Indian reservations for working with the Puyallup—viz., Chehalis, Nesqually, and Mud Bay. J. M. Pamment.

EVANGELICAL CONTINENTAL SOCIETY.—The office of this excellent society has been removed from Blomfield-street to 13, Memorial Hall, Farringdon-street, E.C. In informing friends of this fact, the secretary, Rev. G. H. Giddens, appeals for means to enable the Society to continue with undiminished vigour its work upon the continent of Europe. The Society helps mission effort in various lands, and its assistance is highly appreciated. Mr. Giddens intimates that he has prepared a new lecture, illustrative of the history, aims, and methods of the Society, entitled "Midnight and Morning." Invitations to lecture or address meetings should be sent to Mr. Giddens at the address given above.

# NOTES ON DAILY READINGS.

SUNDAY, NOVEMBER 25.—MATTHEW XXI.

*Jerusalem* (1-22).—The Lord had no care about the morrow, yet He lacked nothing: palfrey, tomb, anointing for the burying, all were provided. An ass on which none had sat, a tomb wherein none had lain. Evidently He had many lovers and sympathisers, more than were publicly identified with his cause. But how lowly the pomp of this procession! His majesty was his meekness. And the aristocracy of his kingdom must wear the same court-dress. When the kingship of Jesus is acknowledged in the heart there is always an outburst of Hosannas. (12) But wherever He comes He cleanses the temple. The service of God had been turned into a source of profit to the priests, who changed the foreign coins into the half-shekels of the Temple. This could not be tolerated. Christ is like the refiner's fire; ask Him to go through your heart. (14) But whilst He brings judgment to sin, the needy and child-like are attracted to his side. (17) What a relief was Bethany, with its brave and loving hearts! (18) In the fig, leaves follow fruit, and the many leaves probably indicated much fruit. But there was none, emblem of Judaism, and therefore, like Judaism, the fig-tree was destined to the curse of the hypocrite.

*The Parables of the Two Sons, and the Husbandmen* (23-46).—The question about John was really an answer to their challenge for Christ's authority. Each had been appointed from heaven. As they had refused the forerunner, so they would the Messiah; and there would be, as He showed in the following parable, more hope of the outwardly profane than for them. (33) Whatever vineyard is entrusted to us is not for ourselves alone, but that we may cultivate it for God, yielding Him his share of the produce. God lovingly pleads with us for this; and if we still refuse, the power to do so is presently removed. (44) You cannot touch the Gospel and not be affected in some degree for blessing or injury.

MONDAY, NOVEMBER 26.—MATTHEW XXII.

*The Marriage Feast* (1-14).—This sets forth the other side of the guilt of the Jews. As husbandmen they had neglected their duty, as guests their privilege. God has invited all mankind to share in the festal glory of his kingdom and the Bridal of his Son with the Church. The first invited guests were the chosen people. Nothing needs to be done, but to accept the free invitation and come. Not to accept is crime enough. The highways of the world are the great Gentile cities and thoroughfares. Good are the outwardly virtuous and moral. Bad the profane. To each guest a wedding-dress is offered; to refuse it was an insult to the royal host.

*The Test of the Penny* (15-22).—Theoretically God was the King of Israel. Had they any right then to own the sovereignty of Cæsar? If Christ said "pay tribute," they would accuse Him of treachery to the theocracy. If Christ forbade them to pay tribute, they would accuse Him of treachery to Cæsar. Christ gave a marvellous reply. He tore aside the veil and revealed their hypocrisy. The penny with its Imperial die represented that Cæsar was responsible for the maintenance of government and order; it was right, therefore, that his taxes should be paid. But, with equal fidelity, we should give our soul to God, for He has redeemed it.

*The Silencing of his Opponents* (23-46).—What marvellous depths Christ saw in the simplest and most familiar Scriptures. He knew the Scriptures and the power of God. He saw that the I AM could not speak of Himself as God of the patriarchs, centuries after their career on earth had closed, unless they were living somewhere still. But the conditions of that life differ from this. (41) Here is another example of Christ's insight into Scripture. His own dual nature is the only explanation of the strange contrasts of the Old Testament.

TUESDAY, NOVEMBER 27.—MATTHEW XXIII.

*Hypocrisy Seeks Outward Acclamation and Notoriety* (1-12).—As the Divine Judge distinguishes between what we teach and what we are, He uses the sword which pierces to divide soul and spirit. No more awful words were ever spoken. If we despise the character of the teacher, we must yet respect the law. (4) The hypocrite spares himself, but is merciless in his demands on others. (7) There is a great difference between the exaction of these three names, and their voluntary ascription of love and respect. (8) How evidently is all clerical and priestly assumption condemned here!

*Hypocrisy is very Injurious* (13-22).—It hinders men from entering the Kingdom, because nothing is so offensive as the pretence of religion without its reality. (15) Their converts rested in the outward rites, and lived in licence. (16) The question of truth and righteousness was lost sight of in questions as to which imprecations were binding.

*Hypocrisy is Punctilious* (23, 24).—It strains out gnats and swallows camels. Christ does not forbid attention to trifles, when combined with observance of the weightier matters of truth and mercy.

*Hypocrisy is Intent on Ritual* (25, 26).—It will not enter Pilate's Hall on the Preparation Day, but it will murder the Saviour.

*Hypocrisy Canonises only Dead Saints* (29-36).—True goodness recognises good in the living; the hypocrite cannot believe in the good of others, having none in himself. You may pride yourself in what you would have done in the past, whilst you are failing to do that very thing in the present. It is so much easier to see for others than for ourselves.

WEDNESDAY, NOVEMBER 28.—MATTHEW XXIV.

*Tribulation* (1-14).—These words deal immediately with the Fall of Jerusalem, but generally they refer to those conditions of human society, and the progress of the Gospel, which are common to all the ages. The devil makes a hard fight for his supremacy, from which he is being slowly driven. As he tore the persons of those whom the Lord was about to heal, so he corrupts human society. Beneath the breath of his passion, kingdoms and nations surge like the troubled billows of the sea. And all is done that can be done to stay the progress of the Divine Kingdom. (13) One of the greatest virtues of the Gospel is *to endure*. There is grace enough in Christ for this for each of us, if we will but claim it day by day. (14) All the world is to be evangelised, not converted.

*Signs of the Fall of Jerusalem* (15-28).—The Lord came at the fall of Jerusalem, and He is always coming in each great national crisis. The abomination of desolation is explained by Luke xxi. 20. This warning led many of the Christians of Jerusalem to escape before its capture to Pella. (21) Josephus says that more than one and a-quarter million Jews perished, and 100,000 were sold into slavery.

*The End of the Age* (29-51).—It is probable that the scenes of the fall of Jerusalem will have some counterpart at the end of the present age; and immediately after the Son of Man shall come to establish the Millennial Reign. These wonderful predictions, like so many Scripture prophecies, are capable of repeated fulfilments. (36) The Advent of the Lord will be sudden. (38) And will find the world ungodly and unprepared. (42) Those who hold sacred office in the Church of God must specially be on the alert, ruling aright, and giving meat. (48) The judgment on the unfaithful will be commensurate to the opportunities with which they have trifled.

THURSDAY, NOVEMBER 29.—MATTHEW XXV.

*The Bridal Feast* (1-13).—How marvellous the power that from the noisy night procession of an Oriental wedding could bring a parable, which for purity and beauty stands in the front rank. A short, warm, Eastern night; the ten girls waiting with their lamps; the cry; the peace of the prepared; the anguish of the unready; the inside and outside of the feast. The oil represents the Holy Ghost; the vessel, outward profession. Let us see to it that within the lantern of a religious exterior, there burns the undying fire, heaven-nourished.

*The Talents* (14-30).—This has to do with service. Each bond-slave is entrusted with at least one talent. The number of talents varies with the ability to manage them. The Master never overtasks. It is only by use that the power of usefulness is developed. By careful and devout culture our opportunities of service may be greatly widened, and as life goes on, we may be able to do double as much as at the outset. Christ is always coming to reckon. Every communion season, birthday, etc., might be a standing at his bar, but there will be a final reckoning at his judgment-seat, which will be closely identified with the Marriage Supper, and must be distinguished from the Great White Throne. Christ condemns us, not only for doing wrong, but for not doing our best. The sin of omission casts into outer darkness and despair.

*The Separation of the Sheep and Goats* (31-46).—Primarily, this too belongs to the pre-millennial advent, when the Shepherd of men shall test the nations of the world by their attitude towards the Jews, who shall be the emissaries of his Gospel. But it has a wider significance, teaching us to see the King Himself in all who are hungry, thirsty, naked, homeless, and sick.

FRIDAY, NOVEMBER 30.—MATTHEW XXVI.

*The Anointing* (1-16).—How great the contrast between the scene in the Court of Caiaphas and the love of Bethany; yet even there there was not unanimity. Within the Church there are differences of temper and disposition; the disciples think of the poor, of work for Christ; the Marys think of Christ. Probably Mary alone realised what was about to happen. She alone believed in his death at the hands of strangers. She did beforehand what she knew would be impossible afterwards; anticipating his resurrection, she did not come to his grave on the Easter morning.

*The Lord's Supper* (17-30).—Another secret disciple provides the upper room. The Lord's Supper prepares for the approaching hours of trial. It is a time of testing as well as of fellowship. They who eat of his Flesh and drink of his Blood spiritually are fortified to follow even to death.

*Gethsemane* (31-46).—So closely in life are hymns and olive-presses linked. We pass from the Supper to the garden, from the emblems to the reality. Not all can enter into the heart of his unknown sufferings. The human nature of Christ trembled at the approaching anguish, but his will never swerved. It was his own experience that enabled Him to say that the spirit was willing though the flesh was weak.

*The Arrest and First Trial* (47-75).—Christ's surrender to death was voluntary. One word, and the angels would have encircled Him. In that hour the Scriptures were still his guide. Silence is the best answer to false witness. When challenged as to the truth, we must never withhold it. The difficulty to convict Christ of sin is a marvellous proof of the unparalleled glory of his character. With Peter we must all learn that the strength of vows and resolutions is powerless in the hour of trial unless reinforced by the Holy Ghost. Contrast Acts iv.

SATURDAY, DECEMBER 1.—MATTHEW XXVII.

*The End of the Traitor* (1-10).—He who knew Christ in the inner circle of his life is a valuable witness to his innocence. Not particular as to the crimes of the traitor, the Sanhedrim were very punctilious as the disposition of the bribe which he had flung back on the Temple floor. The same inconsistency appears still in professing Christians, who make money from the misery and damnation of their fellows, but profess to be very particular as to its expenditure.

*The Trial before Pilate* (11-31).—Pilate desired to do the better without offending the prejudices of the people. He sought to obey his conscience by taking devious courses. Refusing to take a bold and manly attitude, he drifted before the storm, and ended by doing the one thing which he intended to avoid. Still Barabbas and Jesus stand side by side. Still the voices of the crowd call for the Cross. Still men try to wash their hands in the basin of excuses. The King of men must wear the crown of thorns before the many crowns of empire can encircle his brow. A bruised reed is dear to Him, and is appropriately placed in his hand, for it was by love to such that his Kingdom was founded. The faded robe of mockery must precede the Ascension vesture of the God-Man.

*The Crucifixion* (32-56).—He will not drink what would dull his keen sense of the momentous issues of the cross. The ring of scorn and hate is man's welcome to his Redeemer. The taunts are true. None who would save others can save themselves. The cry of forsakenness, the midday midnight, the yielded spirit, the rent veil, the open tombs, the earthquake, the sympathy of nature showed that this was no common death, and were in keeping with all that Scripure had foretold of the supreme act of substitution.

*The Sepulchre* (57-66).—Fear not to entrust yourself in death to God. He will receive your spirit; He will provide loving hands for the body which was the casket of the precious jewel. What needless tears we shed because we do not understand or believe the words of Jesus! The kings and princes of this world set themselves to guard the body of the Son of God by sealing-wax and sentries. They might as well try to keep back the bursting life of nature in spring.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, DECEMBER 2.

CHRIST'S TESTIMONY TO JOHN.—Luke vii. 24-35.

GOLDEN TEXT, verse 27.

THE Bible is remarkable for the fidelity with which it tells of the infirmities of its most illustrious persons. See the doubt that is related of John the Baptist (18-20).

Several things may have combined to suggest his doubt. (1) The reaction following after his earnest and successful labour. A prison to such a man must have been very depressing. For four months he had been confined "in the lonely castle of Macherus, in the land of Moab, nine miles east of the northern end of the Dead Sea, on the brink of a great precipice, above the steaming hot fountains of Calirrhoe, in the midst of a scene of most remarkable desolation." (2) Jesus, from all he heard concerning Him, was not yet doing such work as he had foretold. So far as the works of Jesus went, He was fulfilling Old Testament prophecy, but why He should go so far, and not proceed at once to fulfil the whole Messianic programme, perplexed him. (3) And it may be that the apparent neglect of him by Jesus added to his despondency. Why should so many miracles be performed for others, while his own kinsman remained in captivity?

In correcting John's doubts Jesus only appealed to his works (21, 22), in which the prophecy of Isa. lxi. 1, 2, was being fulfilled. The best cure for doubt is a fresh look at what Jesus is and does. His works bear witness of Him (John. v. 36). The warning (23) is intended not only to enforce his message to John, but to give emphasis to what follows. He is confronted by many who are in danger of stumbling over Him as they did over John the Baptist. As John had borne witness to Jesus, so Jesus now bears witness to John. Three things are in these verses:—

I. *What John Was* (24-28).—The reference to the people going out into the wilderness recalls his great popularity. Yet while they followed Him in crowds, they had no proper conception of his greatness. His greatness consisted of his *character*, the very opposite of the reed (28); his *mode of life*, in contrast with the self-indulgent who live in luxury (29); his *office* (26), and his having been the subject of Old Testament prophecy (27). If the message just sent from John had suggested that he was fickle, undecided, vacillating, this testimony of Jesus corrects the impression. The priority of John over all that had preceded him, and of the least in the kingdom over John himself, is not one of character, or of fidelity, but of privilege (28). "The least of the greatest is greater than the greatest of the least."—*Malamatus.*

II. *How He was Received* (29, 30).—This retrospect is made in order to reprove the attitude of those to whom our Lord spake. The ministry of John had produced a twofold result. Those who received Him were from the lower classes of society; those who rejected Him were the people from whom a cordial welcome might have been expected. Like John, the true preacher declares "the counsel of God"; this counsel is of necessity "against" men; the true hearers obtain blessing through the message because they "justify God"; others, in rejecting the message, are rejecting God's counsel.

III. *The Conduct of the People* (31-35).—Our Lord speaks now not of the ministry of John only, but of Himself also, and of the manner in which the people treated both Him and his forerunner. He compares them to children playing a game in which the players divided themselves into two companies, one of which starts the game by representing some scene in ordinary life, and the other responds by joining the scene and completing the representation. But, in common language, one of the two parties is in the *sulks*, and will be pleased with nothing. Mourning represents John's call to repentance, enforced by his severe life; dancing represents the rich joy Jesus imparts, enforced by his natural way of living. But the Pharisees were equally opposed to both. Those who are resolved not to receive the Gospel will find fault with it, no matter how it may be presented. But again there is a contrast (35). Wisdom recalls the word *counsel* (30), and the term, *is justified*, is explained by *justified God* (29).

LESSONS.

1. *The agreement between John's witness and that of Jesus.*—Though they were different, yet John's was needful to introduce Jesus, and that of Jesus was needful to complete John's. 2. *The privilege of living in the Gospel dispensation.*—The Christian is "the heir of all the ages." Increased privilege means increased responsibility. 3. *The twofold result of all witness-bearing.*—Even the preaching of John and Jesus was rejected by many. The fault is not with the preacher, nor his message, but with the hearer.

# For the Young.

## SUSAN'S STORY.*

I MUST tell you the story of Susan. When she was a little girl she lived in the north of India, where there was no school for girls; but Susan borrowed her brother's books, and taught herself as well as she could. She learned to write by using her finger for a pen, and the mud-floor, covered with sand, for paper.

When Susan was still a child she was married. She was busy, and had little time to think, but when she did, she knew something which made her miserable. She had a load of sin on her heart, and did not know how to get rid of the heavy burden. She went and told her trouble to the heathen priest. He said, "Climb up that high hill, and go to the temple there, and then you will be good and holy."

Susan did as she was told, but she was still wretched; she came down the hill as she went up, with the same sad heart. Susan now determined to go on pilgrimage. She had heard about the sacred river Ganges, and that people washed there to be made clean. Susan was of Brahmin caste, so dressed herself in yellow clothing, and went off one dark night on her long, dusty, tiring walk to the Ganges. She dipped in the sacred water, but to her surprise and disappointment was not one bit better than before.

As the poor, sad woman wandered about, she saw a crowd standing round a preacher; she came near, and heard the words, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Susan felt sure these good words were for her, and determined not to go home till she could learn more about Him who so loved the world. On her way back to the Punjab, her husband met her, and wished her to go home: but she could not bear the misery of her sins, and said she must learn more before she did so. Her husband was angry, and had her shut up in prison for some months. Whilst she was there, the master of the jail found that her great desire was to learn to read; so he let her have a teacher, and ever since that time women who go to that prison are taught to read.

When Susan was let out of prison, she went to Amritsar, and asked for the house of the lady who taught about Jesus Christ. Some of the heathen whom she asked did not know where the missionaries lived, and there were others who did know but would not tell, so poor Susan could not get on one bit. At last one day she heard some children reading in a school. She peeped in. "What is it you want?" said the *pundit*, or master of the school. When she told him, he said, "Oh, my wife wants a servant; if you will come and cook for her, she will teach you."

Now Susan found out, perhaps by the marks on the man's forehead, that he was a heathen; she knew his wife could not teach her more about God who so loved the world. She was going out again with her sad heart, when she saw a boy making a sign to her. She was sure the boy was going to help her, so she waited outside in the street until school was over, wondering what the boy had to tell. Soon out came the little boy, and he looked at her and walked on. She followed him, and then far away in another part of the city, he left her at the house of some Christian people, who took care of her for the night.

The next day Susan was taken to Mrs. Fitzpatrick, the wife of one of the first missionaries who went to Amritsar. Mrs. Fitzpatrick was very kind; she talked to Susan, and gave her food; and having eaten an egg and other food with the Christians, Susan was no longer counted of the holy Brahmin caste. When she had learned a little more she was baptized, and had the name Susan given to her.

After a time Susan opened a school for little girls, and then went to see the poor women in their Zenanas. . . . She goes about in a little doolie—a small carriage without wheels, carried by two men—and everyone is pleased to see the happy old woman, and listen to her words. She is not strong now, but is always cheerful, and able to cheer everyone else out of the Bible, which she loves to read and talk about. I am sure, when we go to heaven, we shall see dear old Susan, and there she will look brighter and happier than ever.

* FROM MORE STORIES FROM MOTHER'S NOTE BOOK, by Lucy I. Tonge, a book for young people, describing Gospel work in India. It is admirably illustrated, and suitable for a present to children interested in foreign missions. (1s. 6d. *Church of England Zenana Missionary Society, 9, Salisbury-square, E.C.*)

## CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Boston*, to Nov. 25; *Palestine-place, Cambridge Heath*, Nov. 29; *Allerton, near Bradford*, Dec. 1—9; *Liverpool*, Dec. 10; *Bolton le Moors*, Dec. 11, 12; Rev. Martin J. Hall, *Southsea*, to Nov. 27; *Chester*, Nov. 29; *Flint*, Nov. 30; Mr. E. Arrowsmith, *Malmesbury*, Nov. 23; *Weston-super-Mare*, Nov. 24, 25; *Bolton*, Nov. 26; *Southport*, Nov. 28, 29; *Liverpool*, Nov. 30; *Chester*, Dec. 1, 2; *Leek*, Dec. 4; *Norwich*, Dec. 7—10; *Buckingham*, Dec. 11; Mr. S. J. Hewlett, *Cinderford*, to Nov. 25; *Gloucester*, Nov. 26—Dec. 10; Mr. J. S. Tyler, *Bristol*, to Nov. 23; *Portsea*, Nov. 25—30; Mr. Goodman, *Wellington Hall, Stoke Newington*, to Nov. 23; *Baxter-road, Islington*, Dec. 2—7; Mr. H. Falkner, *Dean, near Kimbolton*, Nov. 22; *Kempston*, Nov. 23; *Finchley*, Nov. 24, 25; *Horsham*, Nov. 26; *E. Finchley*, Nov. 29; *Bedford*, Nov. 30; *Wormley*, Dec. 2; *Waltham Abbey*, Dec. 4; *Great Munsden*, Dec. 5; *Little Munsden*, Dec. 6; *Tolmers St. Mary*, Dec. 10; *Sarratt*, Dec. 11; Mr. A. C. Jewell, *Muswell Hill*, Nov. 22.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Dec. 1.—Sun., Nov. 25, Nehemiah viii. 1-18; Mon., 26, ix. 1-12; Tues., 27, ix. 13-25; Wed., 28, ix. 26-38; Thurs., 29, xiii. 1-14; Fri., 30, xiii. 15-22; Sat., Dec. 1, Psalm xc. 1-17.

## NEWS FROM PERU.

IN a circular letter Messrs. Peters, Stark, and Jarrett, of Callao, say they have named their work "The Peruvian Mission." These friends were formerly students in the East London Institute under Dr. Grattan Guinness. They left for South America in April, 1893, without any assured means of support, and though a few friends have shown sympathy with them, yet they have at times been in straitened circumstances. The circular says:—

"Though we have had our evenings fully occupied with teaching, we have not neglected the opportunities of our situation. A Gospel meeting has been conducted every Sunday, by means of which numbers of sailors and English-speaking people have been reached. We have the oversight of a Sunday-school, with an average attendance of 130, and also have assisted in existing work.

"Although our work up to the present has been of such varied description, intermixed with study of the language, etc., it has been our constantly growing desire to have a meeting in Spanish. We could not effectually conduct it alone, so that when Mr. and Mrs. Bright, of Mexico, offered to assist us, if we had a hall, we gladly availed ourselves of their offer. After much thought and prayer, we decided that Lima was the best place to begin, and more needy than Callao. Lima is the centre of Romanism in Peru, and therefore the centre on this western coast of South America; a veritable stronghold of Catholicism, where that deadly Upas-tree has given forth its baneful influence unhindered for three centuries.

"After much seeking and many refusals, we secured some rooms from a Peruvian gentleman, the owner knowing distinctly for what we wanted them. This was a gain to us, as it is a wonder for a Roman Catholic to let property for Protestant work, especially in Peru. Two weeks after this we had the place fitted up and ready for meetings, which necessitated the outlay of a considerable sum of money. Then Mr. Bright, with his press, printed the required invitation cards, as the meetings here have to be treated like private parties, public worship other than the Romanised forms being prohibited. We were delighted to see twelve at the first meeting, beside ourselves. Up to this date we have held six meetings, the numbers increasing to over forty: this, of course, cheers us greatly. We hold two meetings a week, but a woman's meeting, led by Mrs. Bright, and a Bible-class for men, have been arranged."

## EMIGRANTS TO CANADA.

LAST Thursday morning a mixed party, consisting of fifty-eight boys and eighty-five girls, left Euston for Liverpool *en route* to Canada, under the auspices of Dr. Barnardo's Homes. Including these 143 young people, the fourth and last emigrant party for the current year, the homes have emigrated in all 7,297 boys and girls to Canada and the Colonies, of whom over 98 per cent. have acquitted themselves satisfactorily, and done credit to the homes which sent them out.

The children have been carefully selected as of good physique and approved character. They will be placed in various homesteads throughout Ontario. Applications have already reached the homes very largely in excess of the number of the party.

# Extracts from New Books.

## EMILY SARAH HOLT.*

### ON ANTICIPATING TROUBLES.

When Ralph came into the parlour after shutting up the shop, there was an evening hour, the pleasantest of the day, during which they could speak freely to each other. Agnes knew that he and William Ettys had held a whispered conversation in the passage, and she thought that Ralph looked graver than his wont. It was not her custom to keep silent concerning possible future troubles; she preferred to take the bull by the horns, and know the worst at once. So after Ralph had sat for a few minutes by the fireside without telling her anything, Agnes plunged at once into the question which was occupying the minds of both.

"Ralph, hast thou heard aught of the inwards of this new Act whereof Mistress Rose is so feared?"

"Somewhat, Annis," said Ralph gently but curtly.

"It hath nought that should touch thee and me, I trow?"

"If thou and I be faithful to God's truth, Annis, it shall not leave us scatheless."

"O, Ralph, how say so?"

"All who deny the body of God to be in the sacrament in flesh and blood, really and essentially, are to be accounted traitors and heretics, and to be punished as such."

"All who deny! Why, Ralph, they must needs hang and burn half the kingdom!"

"Sayest thou so, good wife? I reckon the charge for halters shall come easily out of the parish chest."

"Nay surely! Do but think how many have learned the truth these years past, not to speak of such as knew it aforetime."

"How many thus learned shall keep it, reckonest thou, when the cost is loss of life and liberty?"

"Oh, I may well conceive a few of the careless should fall away. There be hypocrites at all times, and thoughtless professors to boot. But thou lookest not, surely, to see any great number thus use themselves?"

"I look to see one stand fast here, and another there; no more, Annis. Ay, and they that do so forsooth shall not be those that thou should pick out as most like to endure."

"O Ralph, Ralph, I cannot believe it."

"Thou shalt see how it shall be."

"Now do but tell me who thou shouldst choose."

"It were a vain thing to judge, and I would liefer speak of none. Only this will I say: they whom the Lord upholdeth shall stand firm, and they whom He leaveth to their own strength shall speedily fall away."

"Ay so, doubtless," said Agnes slowly, with an intonation that implied that she was not quite free from doubt on some point.

"But truly, wife, the one question that concerneth thee and me is, How shall Ralph and Annis Clervaux stand?"

"Ralph, indeed I would not love to be burned or hanged, and yet lesser to see thee thus served."

"Truly, dear heart, and I the like. But there is one thing I should dread yet worser, and that were to grieve the heart of the Lord that died for me. It were a thousandfold the lighter to bear the bodily disease of the one, than the endless remorse of the other."

"Yet, Ralph, the Lord knoweth our hearts. We mean not to dishonour Him, but only to save ourselves. If it were a less matter—but surely for very life——"

"Bid him that is whispering to thee get him behind thee, Annis. Life is less than nothing, and vanity, if it come to be weighed with the Lord's honour. Who be we poor worms that we should consider ourselves before Him?"

"May God forgive me if I so did!" said Agnes humbly. "In very deed my words were iller than my thought; but, Ralph, dost think thou could'st bear it—here, to-night?"

"To-night? No. I am not called to it to-night. When I am, the Lord will see that I have grace therefor, if I beseech it of Him. We must live very near Him, Annis, in the time coming, and see to it that we walk very close with Him. They that be in danger are they that walk so far off that temptation clutcheth hold of them afore they can reach Him."

* From chap. x. of Through the Storm; or, the Lord's Prisoners. (2s. 6d. *J. F. Shaw & Co.*)

[1188]

## THE LATE C. H. SPURGEON*

### ON THE LORD'S TABLE.

Men at the table often reveal their minds more fully than elsewhere. If you want to understand a man, you do not go to see him at the Stock Exchange or follow him into the market, for there he keeps himself to himself; but you go to his table, and there he unbosoms himself. Now, the Lord Jesus Christ sat at the table with his disciples. 'Twas a meal; 'twas a meal of a homely kind; intimate intercourse ruled the hour. Oh, brethren and sisters, I am afraid we have come to this table sometimes, and gone away again without having had intercourse with Christ; and then it has been an empty formality and nothing more. I thank God that, coming to this table every Sabbath day, as some of us do, and have done for many years, we have yet for the most part enjoyed the nearest communion with Christ here that we have ever known, and have a thousand times blessed his name for this ordinance.

Still, there is such a thing as only eating the bread and drinking the wine, and losing all the sacred meaning thereof. Do pray the Lord to reveal Himself to you. Ask that it may not be a dead form to you, but that now in very deed you may give to Christ your heart, while He shall show to you his hands and his side, and make known to you his agonies and death, whereby He redeemed you from the wrath to come. All this, and vastly more, is the teaching of the table at which Jesus sat with the twelve.

I have often wondered why the Church of Rome does not buy up all those pictures by one of its most renowned painters, Leonardo da Vinci, in which our Lord is represented as sitting at the table with his disciples, for these are a contradiction of the Popish doctrine on this subject. As long as that picture remains on the wall, and as long as copies of it are spread everywhere, the Church of Rome stands convicted of going against the teaching of the earlier Church, by setting up an altar when she confesses herself that aforetime it was not considered to be an altar of sacrifice but a table of fellowship, at which the Lord did not kneel or stand as an officiating priest, but at which He and his disciples sat. We, at least, have no rebukes to fear from antiquity, for we follow, and mean to follow, the primitive method. Our Lord has given us commandment to do this until He comes, not to alter it, but just to "do this," and nothing else, in the same manner until He shall come.

There was no command for a change when the first Apostles were all gone from the Church. No, it was to be the same still—bread and wine, and the surrounding of the table, until the Lord came. I gather, then, the equality of all saints. There is a difference in office, there was a difference in miraculous gift, and there are great differences in growth of grace; but still, in the household of God, all saints, whether apostles, pastors, teachers, deacons, elders, or private members, being all equal, eat at one table. There is but one bread, there is but one juice of the vine here.

It is only in the Church of God that those words, so wild politically, can ever be any more than a dream, "Liberty, Equality, and Fraternity." There you have them, where Jesus is; not in a Republic, but in the Kingdom of our Lord and Saviour Jesus Christ, where all rule and all dominion are vested in Him, and all of us willingly acknowledge Him as our glorious Head, and all we are brethren. Never fall into the idea that older believers were of a superior nature to ourselves. Do not talk of *Saint* Paul, and *Saint* Matthew, and *Saint* Mark, unless you are prepared to speak of *Saint* William and *Saint* Jane sitting over yonder; for if they be in Christ, they are as truly saints as those first saints were, and I ween there may be some who have attained even to higher saintship than many whom tradition has canonised. The heights of saintship are by grace open to us all, and the Lord invites us to ascend.

* From "Till He Come": Communion Meditations and Addresses by C. H. Spurgeon. (3s. 6d. *Passmore & Alabaster*).

## SOLDIERS AT GIBRALTAR.

Dear Sir,—The work among soldiers and sailors on the Rock and in the Bay of Gibraltar has been greatly blessed of God. Since I last wrote many have been saved, and have gone forth to work among their comrades. Many gave glad testimony to the keeping power of the Saviour.

Two weeks ago seven of the brightest of our band were ordered to India. Our brothers go to different parts of that country to live and witness for their Lord. Within the last two years Christians have gone from the Rock to Egypt, the Cape, the Mauritius, Hong Kong, Ceylon, and different parts of India. Not a few have come to England, and are living for the Lord in their own homes. We are very grateful to our loving Father that He gives us the joy of seeing men saved, sanctified, and sent forth to bear witness among our own countrymen and among the heathen.

Our temperance coffee-room, once a notorious public-house, is a great comfort to the men. Instead of drunken revelry, blasphemy, and cursing, sounds of joy and thanksgiving are now heard. Many weary souls are drawn in, who find themselves in our Gospel meeting soon after, and are there led to Christ.—Yours very faithfully,

[Mrs.] Alice Todd Osborne.

*Newton Mearns, N.B.*

**BRIGHTON TOWN MISSION.**—It is to be regretted, as announced at the annual meeting held last week at the Pavilion, that Brighton has now only nine town missionaries, whereas a few years since there were thirteen. Rags and poverty, misery and vice, as in all large towns, are to be found in the back streets, whither the town missionaries carry the good news of salvation. As shown by testimony given at the meeting, the Gospel message has proved to be the power of God unto salvation. It is desired to have at least another missionary in the field if funds would allow.

**MEDICAL AID SOCIETY.**—For those who are accustomed to hardships, our hospitals offer generous and efficient aid, and the poor may always obtain the assistance of physicians and surgeons of the highest reputation without expense. In the case of gentlewomen, however, who have been delicately nurtured, and who cannot bear the publicity which necessarily belongs to the arrangements of a large hospital, such opportunities are quite useless. The ladies who are assisted by the Medical Aid Society are seen by the medical officers in their own consulting rooms, under exactly the same circumstances as if they were able to defray the cost of such advice themselves. To carry on and extend the work of the Society funds are much needed. All information can be obtained of the secretary, Captain Hamilton, 2, East India-avenue, E.C.

## THE HON. JAMES BALFOUR,

MEMBER OF LEGISLATIVE COUNCIL OF VICTORIA.

This gentleman, whose services as a Christian layman in forms almost numberless have been of incalculable benefit to the young colony of Victoria, was born at Edinburgh in 1830, and educated chiefly at the Edinburgh Academy. He was a member of a Christian household, much interested in all that concerned the Kingdom of God, and especially in the struggle in the Scottish Church, which ended in the Disruption of 1843. His mother in particular was a Christian lady of warm and generous nature, overflowing with the milk of human kindness. From his earliest years he was a remarkably loveable boy, gentle, kindly, and most unselfish.

Immediately after the Disruption several members of the Balfour family and other friends interested in the spiritual and social welfare of the district of Pilrig joined in building a Free Church there, of which Rev. W. G. Blaikie was the first minister. Young Balfour threw his heart into this enterprise, and his connection with it and the influence of his cousin, the late Mr. Robert Balfour, C.A., one of the chief active workers, served to lead him to decision for Christ, and brought him very early into Christian service. In 1849 he went to London to learn business, where he had the privilege of attending the ministry of the late Dr. Hamilton, of Regent-square. His experience in the metropolis, the example of his Christian companions, his resolute resistance to temptation, and firm stand for all that was right and good, tended to develop a manly style of piety, and made him from the first an enthusiastic Christian worker.

In 1849, on the recommendation of Mr. Hugh M. Matheson, he went to Melbourne, in connection with the business of James Henty and Co., of which important house he ultimately became a partner. From 1854 to 1863, his home was at Geelong; the rest of his life, with the exception of three visits to this country, has been spent at Melbourne. In 1859 he married Miss F. Henty, daughter of his senior partner, and became the father of eleven children, all of whom are walking in their father's steps.

From the very first Mr. Balfour threw his energies into all suitable forms of Christian service, at first in connection chiefly with the Presbyterian Church, but thereafter on a wide scale. As an elder he took an active part in church courts. He was a zealous promoter of the Y.M.C.A., assisted at the formation of a mission to the Chinese at Ballarat, helped to establish the Lord's Day Society, was one of the founders of the "Bible in State Schools League," now the "Scripture Education League," helped to promote the union of the three Presbyterian bodies, now happily forming a united Church in Victoria; was treasurer of the jubilee fund of that church, which realised £50,000 for debt extinction and home mission purposes; assisted in the establishment of Ormond College, and has all along been a member of the council; and was one of the originators of the Evangelistic Society of Victoria, after the visit of Dr. Somerville.

One of Mr. Balfour's great objects was to make use of the Press for Christian purposes. In the early days of the gold fields he was on the editorial committee of *The Banner*, which was of great use in the miscellaneous community that rushed to the mines. Afterwards he was associated with *The Weekly Review*, which was edited by Mr. David Blair, and supported by the Presbyterian church. About 1875 he contributed to start *The Southern Cross*, a paper which has done excellent service to the cause of truth in Victoria, which at one time had for its editor the late Dr. Andrew Cameron, and still continues to uphold and promote a Christian tone in the colony. But the largest and most important venture of this kind in which he took part was the purchase of *The Melbourne Daily Telegraph*. For several years this paper represented the body of Christian opinion in secular matters with great efficiency, though at large cost to the proprietors. Unfortunately it perished in the late financial crash.

We have yet to notice Mr. Balfour's labours in a more conspicuous field. In 1866 he entered Parliament as a member of the Lower House, and took the Liberal side. It is now almost forgotten that a collision took place about that time between the home and the colonial authorities. The Governor, Sir Charles Darling, had acted on the advice of the Colonial Ministry in opposition to the home authorities, and was recalled. The matter involved was regarded as a very important constitutional question, and the colonial patriotism of Mr. Balfour was roused. He took a very active part in the struggle, which ended in the recognition of colonial liberty. Being an excellent speaker, Mr. Balfour has been able to command the attention both of the lower House while he was a member of it, and of the Legislative Council, to which he was by-and-by promoted.

On every question in which a moral or religious element was involved his voice was raised clearly and fearlessly in favour of truth and righteousness. The Bible in the school and the right observance of the Sabbath found in him on every occasion an able and unfaltering advocate. In recent years he gave powerful support to the Bill for Local Option, while the disastrous Divorce Bill, which has recently passed, and which the Chief Justice of the colony has more than once deplored, was opposed by him to the very utmost of his ability. Notwithstanding his decided religious stand and strenuous maintenance of his views, his high integrity, most amiable and genial nature have secured for him universal respect and something very near to universal affection.

We have sketched Mr. Balfour's public career; but behind all that lies his quieter, but honourable and generous career as a leading merchant, and an ever-active Christian man. There are men in mature life in Victoria who have declared that their knowledge of him was what kept them steady to Christ when their steps had well-nigh slipped.

*(From a Photograph by Mr. W. Crooke, 103, Princes Street, Edinburgh.)*

From a communication from a leading member of the colony we extract the following:—

"I should feel inclined to place among his most remarkable achievements his quiet personal work among young men, whom he treated as his friends, and won over to goodness. For many years he always had about him a circle of those in whose sports he joined, whose career he watched, and whom he helped at every turn where help was possible. Most of them owe their own selves to him, and where any broke down, it was one of the most pathetic things I have ever seen to see how he yearned after them. I have known him to be almost sleeplessly praying and watching for weeks when one of them was going wrong, and have witnessed his joy when he succeeded in stopping a downward career. In no man have I seen the Christ-like spirit so manifested as in him. His religion was never gloomy; he was and still is full of sympathy for all innocent gaiety, and carries sunshine with him.

"During all his public life he has been careless of personal ambition, witness his repeated refusals to accept office, so utterly in contrast to the eagerness for it which marks even our better politicians. He has, moreover, never hesitated to sacrifice influence for the sake of any cause that tended to raise the moral and social state of the people. He is a very fine speaker; at his best I have heard few to surpass him, and in the Upper House he exerts very great and salutary influence. He is also thoroughly in sympathy with the democracy, and has that fairness of mind which can see the justice underlying some even intemperate demands of the working classes. Had he been less whole-hearted as an advocate of righteousness, and temperance, and religion, he would have been officially more effective as a politician; but as it is, there are few men who have been so influential in keeping our State from becoming de-Christianised."

Mr. Balfour has suffered so deeply from the financial troubles of the colony as to affect his worldly position greatly, but he has borne his trials with splendid faith and magnanimity. It is the earnest desire and prayer of his friends that he may be spared for many a year to continue his invaluable public services, and shed over the large circle of his family and friends the sunshine of his genial and loving heart.

## MR. E. P. TELFORD IN BRISTOL.

This evangelist has closed a remarkable Mission in Brookland Church, Bristol, lasting twelve days. Resting on the belief that the Lord had directed them to a suitable instrument, the members of the church entered into the work with unity and zeal. Now they greatly rejoice in that the Lord has blessed the Mission far beyond the most sanguine expectations.

The first manifestations of God's blessing upon the effort was seen in some thirty inquirers seeking salvation at the close of the first evening service on Sunday, Nov. 4. During the week increasingly large congregations assembled night after night, each service resulting in busy times for the workers in dealing with anxious souls. The second Sunday of the Mission will be remembered as a day on which the Spirit of the Lord moved mightily amongst the people; a large company of persons sought salvation at the close of the afternoon and evening services.

During the second week's services the people continued to come in increasing numbers until the building was quite crowded, whilst the enquirers each evening were double those of the previous week. In the course of the Mission whole Sunday-school classes and families have been brought into the Kingdom of God, and some very affecting scenes were witnessed in the inquiry rooms on members of families meeting each other there, bent on the same purpose.

Many striking incidents occurred. One was that of a man who stated that in the course of his business he had received an invoice, in which was an error of ten shillings in his favour; he also received a statement of account still showing this amount to his credit. This account he intended to pay as rendered and pocket the ten shillings, but happening to come to one of the meetings with his wife they both yielded themselves to Christ. The next morning when paying the account he pointed out the error, and there and then testified to the power of the New Birth over his conduct.

The services closed on Friday evening, Nov. 16, with an address to converts, who occupied the area of the church. Many have publicly testified their decision for Christ.

W. J. Randall, Mission Secretary.

*Bristol, Nov. 17.*

On Sunday last Mr. Telford commenced a twelve days' special mission in the Penge Tabernacle. At the evening service a remarkable manifestation of decision for Christ was witnessed. Nearly 100 persons entered the inquiry rooms. The church is full of expectancy that a great ingathering will be the result of this movement during the next twelve days.

## ROYAL MARINES AT DEAL.

A home has been opened at Deal for the benefit and use of the Royal Marines stationed at Walmer. The Home has started in a small unpretending way. Walmer being a depôt where the Marines number 1600 recruits, it is important to reach and influence these young lads before they have been led away by unwise companionship. Two ladies whose hearts are in the work, and whose sympathies are enlisted in the cause, have been enabled to start this Home. Funds are needed to make the Home complete, and to maintain it. Miss Tylor and Miss Lowdell, the two ladies who are now living at the Royal Marines' Home, 62, High-street, Deal, will be glad to hear from those who will promise to become subscribers, and so help the work. Ellen N. P. Hulke.

*Deal.*

## A SECOND ADVENT CONFERENCE.

One of the most earnest and unwearied preachers of the truths that relate to our Lord's Second Advent is Pastor Fuller Gooch, of West Norwood. He convened a two days' conference on the subject at Lansdowne Hall last week; and the public response to his invitation was very gratifying. Though the weather on the first day was most unfavourable the attendances afternoon and evening were very large. The addresses, given by well-known expounders of this line of teaching, were fresh, vigorous, suggestive, and practical. At the closing meeting Mr. Gooch said they had prayed beforehand that speakers might be delivered from advancing fancies or theories of their own, and he felt that the prayer had been abundantly answered.

We are not able to give space to a detailed report of the addresses. For our readers it is not needful, as they have been made familiar with the subjects treated, so far as the main lines of interpretation are concerned. The great endeavour of the different speakers was to emphasise the fact of the promised return of the Lord, and to point out what indications are apparently supplied by current history as to the imminence of that return.

In the opening address of the Conference, on Wednesday afternoon, Dr. T. Neatby dealt ably with the fundamental topic, "The Holy Ghost the Author of the Prophetic Word." He was followed by Pastor Fuller Gooch, who was strong and impressive in his elucidation of "The Power and Presence of the Lord Jesus Christ." At the same session Mr. J. J. Sims expounded "The Typical Character of the Days of Noah."

On Wednesday evening (after some stirring words from the chairman, Sir R. Phayre) Mr. Sims took for his text, "A light that shineth in a dark place." He spoke with great vigour, and while maintaining the importance of prophetic truth, urged that we should never forget that the central point in all these studies is the person of the Lord Himself. The closing address was by Rev. W. R. Mowll, on "What the Lord's Coming Means to the Unsaved." He dwelt on the terrible results to those "shut out" from the marriage supper of the Lamb; briefly showing also, by way of contrast, the glories in which those "shut in" would participate.

Rev. John Urquhart was the first speaker on Thursday afternoon, his allotted subject being "Movements in the World and the Church which tell of the Lord's Coming." As to the first point he essayed to show that modern political upheavals in Europe and Asia are a fulfilment of Daniel's vision of the great image, with its ten toes, representing ten kingdoms that are to hold sway over the regions once possessed by the Roman Empire. Coming to the indications in the Church, Mr. Urquhart entered into an exposition of the epistles to the Seven Churches, given in Rev. i.-iii., as setting forth, to his view, progressive periods in the history of the New Testament Church. On this scheme of interpretation the speaker regarded the character of the two last-named churches—Philadelphia and Laodicea—as being applicable to the present age; both would continue till the Lord's appearing.

Rev. J. G. Train then earnestly pressed home the duty of "Waiting, Watching, and Working," while the Master tarries. As a third and closing speaker for the afternoon, Rev. J. Wilkinson was expected to give an address on "The Hope of Israel." A sore throat detained him at home, but a very capable substitute was found in his son, Mr. Samuel Wilkinson, who unfolded some of the national blessings that would come to the Jews with the re-appearing of the Lord, who in that re-appearing would be revealed to Israel as their once crucified and now glorified Messiah.

The closing meeting on Thursday evening was given up to addresses by Dr. Robert Anderson and Dr. McKilliam. The former spoke weightily on "The Certainty and Reasonableness of the Hope." He showed that in this Gospel age there seems to be a free permission on God's part of sin, suffering, and wrong-doing, without interposition. When this period of grace is fully completed then the mystery of God will be finished; the kingdoms of this world will become the kingdom of our Lord and of his Christ, and He shall reign for ever and ever. The final words of the conference by Dr. McKilliam on "What manner of persons ought ye to be?" were very suitable and solemnising. He invited his hearers to an obedience of God's call to unreserved sanctification, and separation from an evil world.



## ORPHAN HOMES OF SCOTLAND.

The twenty-third annual meeting in connection with the Orphan Homes of Scotland was held last week in the Christian Institute, Glasgow. There was a good attendance. The chair was occupied by Mr. A. Cameron Corbett, M.P.

The report for the past year stated that the work had been extensive in rescuing and caring for the needy little ones, and enlarging their borders. After much correspondence and negotiation they were at last successful in gaining the ground needed for the new farm, although at a cost far exceeding what was anticipated. The ground gave a very suitable location for the Consumptive Homes, as well as space to cope with the increasing work. Alongside the trials of this new department of work they had much to encourage them in the gifts received for building of the new Homes. There had been admitted 503 children, from the little orphan infant to the young man and woman, from all over the country, which, added to 1015 they began the year with, made a total of 1518 who had passed through the Homes during the past year. In addition to the children dealt with in the Homes, 636 homeless, friendless wanderers had been provided with a night's shelter in the model lodging-houses, and in many cases with food; besides thousands of other needy ones temporarily helped with means, provisions, and advice. The annual cost for a child's keep was £10, and that inclusive of all expenses for food, clothing, firing, washing, education, and management.

The Chairman spoke highly of Mr. Quarrier's new departure in connection with his receiving consumptive patients for treatment, and, if possible, cure. He thought it was a very good thing that they should have a special home for that purpose, and it was a pity they had not had one before.

Preceptor Dickson said he did not know that the people of Scotland could do a greater work than the work they were doing in connection with Mr. Quarrier's Homes. It appealed to every father, every mother, and every Christian. Not only did Mr. Quarrier feed, clothe, and educate the children, but he tried to make the children Christian boys and girls.

Principal Douglas said that anyone who had followed Mr. Quarrier's work knew it was a work well worth supporting. Although he had good men co-operating with him, Mr. Quarrier had taken care to do a very large share of the work himself.

Mr. Quarrier said at the end of every month, if there was a deficiency, they looked to the Banker, and expected that He would make good that deficiency before the month closed. Since last November he had watched the hand of the Lord in the daily gifts that had met the needs beyond what they expected or ever looked for. Their income amounted to £26,718, or over £2000 a month. There had been such regularity in the coming that one marvelled at the gifts. The year past had been very large in needs, but the year to come would have larger needs. He wanted £15,000 for the bread and butter of next year, because he was calculating that they would have from 1300 to 1400 children to deal with. He also calculated that he would need another £15,000 for stone and lime. He thought it would come. If it did not come from the wealthy, it would come from the pennies of the poor washer-women throughout the country. For the Consumptive Homes he had got about £12,000 sent in. In the Homes—which would be six in number—every patient would be treated in a separate room. All the leading physicians were in sympathy with this movement. The six houses would accommodate over 200 patients, and he calculated that if a cure were possible it would be accomplished in three months, making a total of 1000 patients treated in one year. With regard to the ordinary work, he mentioned that at the Bridge of Weir every one of the forty-six houses was fully occupied, each of them containing ten more children than they ought to have. Some friends asked him—When are you going to stop? His answer was—I am not going to stop until God stops sending the orphans. They built a church eighteen years ago to hold 400. That was the length of his faith eighteen years ago. Eight years later he built another church to hold 1000, and that was the length of his faith then. Alas! it was too small again: they needed another church to hold 1500, and no doubt they would yet need a church to hold 2000. None of their officials were officially paid, they liked to be fellow-workers. He was glad to see that the magistrates of Glasgow had at last taken a step to do something with street children. After thirty years' agitation they had wakened to the necessity of the case, and were going to promote a bill with a clause in it to help the poor orphan children of the street, and if ever he lived to see the result, he knew the magistrates would marvel at themselves for being so long in taking that step. He was thankful that the Government had intentions of taking a step in the direction of granting local veto, and he hoped the day was not far distant when the churches of the country would also bestir themselves to temperance reforms.

## MR. NOBLE AT CANNING TOWN.

Some five or six years ago we gave an account of a wonderfully successful marquee mission, held under the auspices of the West Ham and District Temperance Union, and conducted by Mr. William Noble. The work has grown and deepened in interest. The committee are now holding their first mission in the New Public Hall, and the inaugural meeting was held on Saturday last, when Mr. J. H. Raper and other friends addressed the meeting.

On Sunday Mr. Noble was again welcomed to the district by a large audience, and he delivered an address remarkable for its return to his old power, and as a direct appeal to the conscience of Christians to abstain for others. As a result of the meeting many pledges were taken, and a spirit of deep thoughtfulness and conviction was manifest. The mission will continue nightly until Temperance Sunday, November 25.

## THE RAGGED-SCHOOL UNION.

On Thursday week at the Camberwell Mission the weekly temperance meeting was of a special character. Rev. J. W. Horsley gave an address on "Housing the Poor," and forcibly described from his long prison experience some of the deplorable results of overcrowding and intemperance.

The fourteenth annual meeting of the Tobago Mission, a vigorous old Ragged School, was held on Monday week in the Seamen's Bethel, Isle of Dogs. The chair was taken by Mr. F. E. Duckham, of the Docks. The report read by Mr. White spoke of steady work and much blessing. Addresses were given by a representative of Dr. Barnardo's Evangelistic Band, another from Mr. Charrington's Mission Band, and other friends.

On Tuesday week the Town Hall, Folkestone, was well filled, in spite of the violent storm raging on the South Coast, with friends of the Ragged School Union. Much disappointment was felt at the absence of Lord Compton, through illness. In his place Mr. John Kirk gave a descriptive account of the fifty years' work of the R.S.U., detailing the various branches, and illustrating the whole with limelight views. Rev. Claude Bosanquet presided, and Revs. W. L. Lewin, A. J. Palmer, and R. Foster Jeffrey took part.

In the Ashley Mission Hall, Bethnal Green, a tea was given on Monday, October 12, to 150 home cripples under the care of Mr. H. Varney. Major-General Crefy presided, and spoke heartily. Mr. T. Miller, hon. superintendent of the Mission, also addressed the little ones.

"MAKE ME CHRIST-LIKE in all things," should be my constant prayer. Fill me with the Holy Spirit. —*M'Cheyne.*

# Letters to the Editor.

## CHRISTIAN MADNESS CONCERNING MONEY.

Dear Sir,—Though I am three months nearer fifty than thirty, I fear I am going mad (as the world and some Christians count it) on the subject of Christians and money. The first thing that started this insanity with me was the reading of "The Lord's dealings with George Müller." That sent me to an examination of the New Testament, which—except the book of Revelation—I have read through three or four times, to learn about this subject, and especially as to whether Christians should save money (or other things) for old age or for uncertain distant but possible needs.

I endeavour rightly to divide the word of truth, and conclude in so dividing it that:

(1) The Epistles generally teach most fully how the Christian life is to be lived.

(2) The "Acts" teach mostly about evangelising.

(3) The Gospels contain proof of the Messiahship of Jesus the Son of God.

(4) The teachings and commands of Jesus were probably:

(*a*) Some for special individuals who were under the law of Moses.

(*b*) Some for the remainder of the Jewish dispensation.

(*c*) Some for Christians during the Christian dispensation.

Under which class are we to put the words, "Treasure not up for yourselves treasures upon earth, but treasure up for yourselves treasures in heaven"? (Matt. vi. 19, 20.) Though a few of the illustrative maxims would perhaps be limited to the political and social conditions prevalent when they were uttered, yet the principles underlying seem to me for the obedience of all Christians.

Suppose Jesus speaking to *poor* people had used these words, "Lay not up for yourselves treasures on earth," and had at the time in his possession money laid by for future possible needs, what influence would He have had with them? Were I to go to the poorest districts of London, or any of our large towns, and repeat these words, what would they be worth if it were known I had in the bank enough money to keep me for a few years, or a pension? Jesus called upon his apostles, and upon at least one individual not an apostle, to leave all and follow Him. They evidently understood his words very literally, for the apostles forsook all (Mark x. 28), but the command was too hard for the young ruler (Mark x. 22). Jesus had no house of his own, for "The Son of Man hath not where to lay his head" (Matt. viii. 20), nor any store of money, for "certain women ministered unto him of their substance" (Luke viii. 2, 3).

Following the "Lay not up," there is, "Lay up for yourselves treasures in heaven." Can I learn how the second command is to be obeyed? (1) Matt. xix. 21: "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven" (Luke xviii. 22).

(2) Luke xii. 33: "Sell that ye (little flock) have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

(3) Luke xii. 21: "The rich fool did not propose to give to those in need, but laid up treasure for himself and was not rich toward God."

(4) Luke xviii. 9: "Make to yourselves friends of [by the use of (Alford, Bengel, and others)] the mammon of unrighteousness, that when ye fail [or it fails] they may receive you into everlasting habitations."

(5) 1 Tim. vi. 17-19: "Charge them that are rich in this world that they...do good...be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

I trust I shall not be misunderstood on a side issue by quoting these verses. Faith in Jesus as the Christ the Son of the Living God is presupposed in those addressed, as in those to whom Peter said, "Add to your faith virtue," etc. (2 Pet. i. 5-11).

Probably others of your readers have given attention to this subject. It might be profitable if some of them would state the conclusions at which they have arrived. I wish rather to be

An Inquirer.

## "BELIEVERS IN A DILEMMA."

Sir,—The letter of "Out in the Cold" in your issue of Nov. 8 voices the dilemma in which thousands of Evangelical Churchmen find themselves placed at the present moment. To point out the malady is one thing, to prescribe the remedy is another, and here comes in the crux of the whole question.

If I lived in a city or town, surely there would be one church in which I could worship where Gospel teaching prevailed, but being in the country, where there is only "Hobson's choice" so far as choice is concerned, what can I do? If I went out of my own parish to the next one, which is within a short distance of where I live, again similar Ritualistic teaching prevails, and should I incline to visit another parish church close to me the same tale must be told. In another, and even yet another, and all within a radius of two miles or a little over, the way of salvation is proclaimed, not by "Ye must be born again," but by baptism, confirmation, and the sacrament of the Lord's Supper.

Your correspondent quotes the pious opinion of a devoted minister who counsels attendance, although the doctrine is destructive to truth, and hence to souls; and that good Nonconformist commentator, the late Rev. Albert Barnes, does the same, instancing the case of our Saviour attending the Synagogue, where there would be, to his knowledge, much contrary to sound doctrine, but, for example's sake, going Himself. I long tried to do this for the same assumed reason, but failed to keep "a conscience void of offence," and could not for example's sake go, where sinners who were asking the way Zionward were pointed just in the opposite direction, so I have long been "out in the cold."

By conviction, as well as choice, I am a Churchman. To leave the Church to the Romanisers is making the thing no better, but playing into the hands of Rome, which would be a grievous thing to do. We shall, in some way or other, have to be up and doing, as our Church, with all her traditions of usefulness, learning, and purity of doctrine in days gone by, will soon be a byword among the masses to whom she has ever been their truest and best friend.—Yours, etc.,

Another "Out in the Cold."

## "BEHOLD, THE BRIDEGROOM COMETH."

Dear Sir,—It is with much interest that I have read the letter of your correspondent, "J. M.," in last week's Christian. For some time past I have been impressed with the importance of speaking of the Lord's near return, and I increasingly believe that such testimony will be blessed by God.

On more than one occasion I have seen worldly people start as if electrified when the subject has been quietly introduced into drawing-room conversation. May it not be that many who have hitherto rejected a crucified Saviour may be aroused to seek Him when testimony is borne to Him as the Coming One?

One young girl, who recently heard a friend speak with joyful expectation of the Lord's coming, was led, simply by this means, to see her own unpreparedness, and to seek and find the Saviour.

I could also mention cases known to me of Christians who have been blessed through this testimony. One Swiss lady especially, who said that the thought of the Lord's near return had "opened a new horizon" to her.

If the Lord Jesus Christ is to us dearer than all else beside, and if we really believe that He is coming again very soon, "we cannot but speak" of these "things."—Yours faithfully,

One Who Loves His Appearing.

## PUBLIC-HOUSES AND THE GOSPEL.

Dear Sir,—It is nearly twelve years ago since I was told to go to a large public-house (the first I had ever entered), and give away some tracts and papers. God had a few days previously given me "such a blessing," and this command, I felt, came suddenly as a test. After prayer I pushed one of the spring doors open, and found the bar empty. The barman came forward, inquiring politely, "What for you, ma'am?" Some of God's children know what moment by moment leading of the Spirit is. I knew it in those few minutes. I requested to speak to the landlord. Yes, he thought I could see him; he was down in the cellar attending to some vats; he would call him up. He came in shirtsleeves and short white apron. No, he had no objection, in reply to my inquiry, not the least in the world, to my offering tracts or papers to his customers. And barely were the words out of his mouth when half-a-dozen men pushed their way in, noisily bantering one another, and asking for the particular drink they wished.

I started work, when one asked, "Do you belong to the Salvation Army?" "No," I said, "but I'm in the same boat with them." "How do you make that out?" "Well, I've got the same Saviour that they have, that's how I make it out." He said no more. Another said, "Here, I'll have a *War Cry*, I want to be saved." Handing him one, I asked, "Do you?" The man was afraid of his mates, and replied evasively, "Well, sometimes I think I do, sometimes I don't." My rejoinder was, "God won't save you until you are honest with Him." I handed one each to the rest. Meanwhile, this man, after folding up his paper, put it quietly in his pocket, muttering, "Thank yer, I'll tell the missus;" and turning round went out without his drink. I cannot help thinking he had a praying wife, and that someday I shall meet him in Heaven. One of the men after this spoke rudely, but was immediately stopped by the landlord, and each being supplied, including the barman, shortly afterwards I left.

In telling a gentle and beloved friend about it afterwards, and asking her advice, she said, "I think I should have looked that poor man (the last-named) in the face, and laid my hand on his arm, and said, 'I'm sorry that you are sunk so low as not to know how to talk; I shall pray for you.'" Intense, almost broken-hearted love for the sinner, at the same time as hatred for the sin, is what helps. Could you not recommend that the red-hot ones in every congregation form a committee, and map out their district, and then, not employ an agent, but *do it themselves?* The London City Mission employs some of their men for this special work of public-house visitation, I believe. They might give us valuable hints. I wish to encourage my sisters *to begin*. They can take with them, "The people that do know their God shall be strong and do exploits" (Daniel xi. 32), and "Nothing shall by any means hurt you" (Luke x. 19).

I enclose my card, and remain, yours in Christ,

C. H. B.

Sir,—I have read letters on the above subject with deep interest. The invasion of public-houses is I believe, a most blessed field for Christian labour. I have pursued the work at intervals for several years, asking the master of the public-house kindly to accept three or four Gospel tracts, and craving permission to give them to the men in the bar. Out of some eighty or ninety cases I can only recall perhaps two refusals. The landlords have not only cheerfully acquiesced, but shown me the way to other rooms.

In one case the master took my part, saying that a public-house was quite a suitable place in which to give tracts. More than once I have been led to have conversation with the master and mistress in their private rooms, and when the bar is quiet have constant opportunities of speaking on the glorious Gospel with the men. I never speak on temperance, nor give temperance tracts, never allowing the people to know I am a teetotaller. In one case when I did so most violent language was the consequence. Women who undertake this work ought, in my belief, to be middle-aged or elderly.—Faithfully yours,

*Near Windermere.* Jane Dixon.

## WINTER MISSIONS TO INDIA.

Dear Sir,—In a recent letter to The Christian on the subject of Rev. E. N. Thwaites' (of Salisbury) "Winter Mission to India," I referred to Dr. Somerville's visit to Delhi in 1874. I omitted to state that Dr. Somerville went out in connection with the "Winter Mission" of the "Anglo-Indian Christian Union," now the "Anglo-Indian Evangelisation Society." I take the greatest interest in this excellent society, the secretary of which is Rev. J. Fordyce (late of Simla), and have subscribed to it for many years.

It is needless to say there is ample room in India for many more "messengers of the Churches."—Faithfully yours, J. F. Morton (Colonel).

*Conference Hall, Mildmay Park, N.*

LADY BATTERSEA presided on Tuesday week at a united and largely attended meeting of Hampstead temperance societies held in West Hampstead Town Hall. Dr. Norman Kerr and others addressed the meeting.

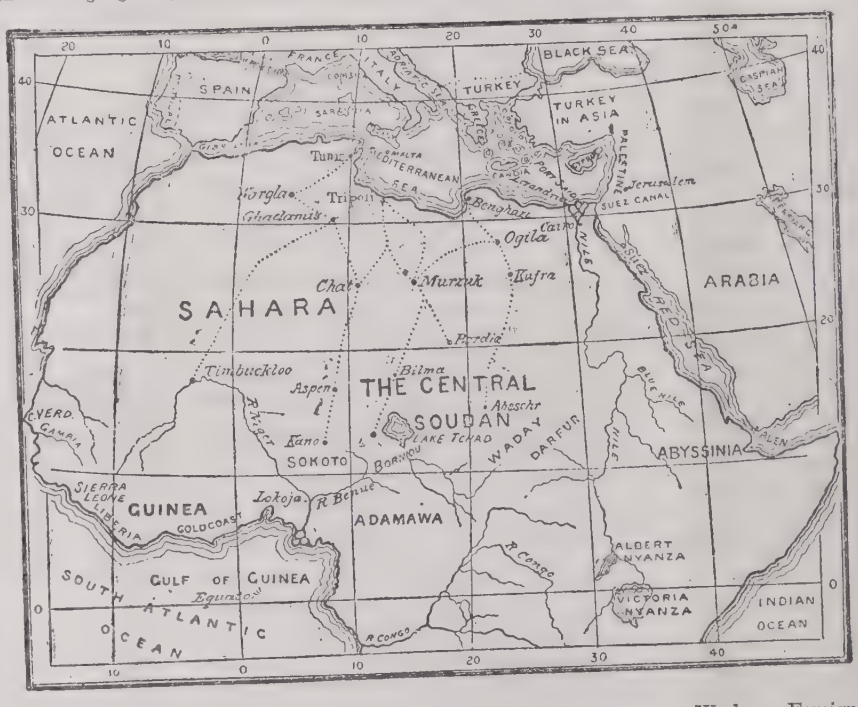
TOUR TO ROME.—The governing body of the Polytechnic have, in response to numerous applications from teachers and others, arranged for a remarkably cheap tour to Rome and Italy at Christmas. There will be two parties, one leaving on the 20th and one on the 22nd of December. The inclusive fee for second-class return ticket will be thirteen guineas, including ten days' hotel accommodation. At Rome arrangements have been made for a series of lectures on the "Scene of Ancient Rome," and the "Footprints of St. Paul." Teachers and others could scarcely find a more delightful and profitable holiday than this tour affords. Particulars will be forwarded on application to the Secretary of the Regent-street Polytechnic.

## THE CENTRAL SOUDAN MISSION.

Mr. Hermann Harris, who has been at home seeking additional helpers for the Central Soudan, leaves this week on his return to that land, which has been so strongly laid on his heart. This wide region—the Central Soudan—is yet unreached by any Christian missionary. From the map it will be seen that the Soudan is the name given to the broadest portion of Africa, stretching from the Atlantic Ocean to the Red Sea, from Cape Verd to Suakim. It may roughly be divided into three parts—the Western Soudan, watered by the Niger; the Eastern or Egyptian Soudan, watered by the Nile; and the Central Soudan, comprising the five Mohammedan States that lie around Lake Tchad. These five States, with a population of over sixty millions, form the special field of this Mission.

Speaking a few days ago, at a farewell meeting held at Mildmay, Mr. Harris dwelt on the extent of this region, and added:—"For five months you may walk across this great country, and not meet one worker for Christ, not meet a single native Christian, and not meet one who has heard of the way of salvation. These people are living and passing away in darkness."

As to the spiritual condition of the people, he said:—"If a special correspondent was sent out by some Christian newspaper, and if he had an opportunity of getting behind the scenes, he could not describe it more accurately than in the language of this first chapter of the Epistle to the Romans. The darkness, the sin, the superstition they live in is in every way as dark as that of the heathen of St. Paul's day. The great difficulty we have in reaching them is that they have as a rule no sense of sin, because they think forgiveness is so easily obtained by some ceremonial act."




The present position of the Mission was thus indicated by Mr. Harris:—"I do not say this little Mission is the only one trying to reach these people; there have been others; Wilmot Brooke, Robinson, Edward White, and others have laid down their lives there at Lokoja and other places on the Niger, one of the gates of the Soudan; they were hoping to get into it, but God called them ere they succeeded. There are two American brethren seeking also to get into the country across the Niger. Our own Mission has two training homes, one at Tripoli and one at Gabes, with the object of enabling men to get well acquainted with the language, and to some extent with the characteristics of the Mohammedan religion, the obstacles they have to meet, and the prejudices that exist against them, so that after eighteen months or two years a man will be well equipped to enter the country. Three of our workers left England in May last, and after some stay at Lagos, left on July 20, and have got inland as far as the town of Illorin, a week's journey from the Upper Niger. The last letter I had was dated August 20 from that town, and the country seems quite open at present. We believe by this time they have crossed the river, and are now well on their way to Sokoto. We want all God's people to pray for this little band of three. At our training home we have four men at Tripoli and two at Gabes; two more workers are sailing to-night. I hope to go, towards the end of this month, with another. That will bring our number up to thirteen. I am here in England to ask if there are no more Christian young men who will hear the voice of God saying, 'Go ye into all the world.'"

"OUR FIRST CONVERT

Was a negro, a slave from Kano. He had been brought up to the northern shore, and after many years had his liberty given him. He lives to-day in a little circular hut like a bee-hive, built of plaited palm branches. I often used to visit this man to read the Word of God to him in his own tongue, the Hausa; and after about fifteen weeks his prejudice broke down, and like a little child he came to the Lord Jesus Christ. It made a wonderful change in him. Before this, I very seldom saw him looking happy. He was a weaver by trade, and I used to talk to him as he sat working at his loom; but after his conversion he had always such a bright face, and was often to be heard singing a little hymn I had taught him. He became kind to his family, and ceased to take part in the quarrels of the village. He learned to return blessing for cursing, good for evil. One day he said to me, 'I have altered that hymn you have taught me; I hope you won't object.' 'Not at all,' I said; 'let us hear what you have made of it.' 'Well,' he said, I want to get my wife and children to join in it, so instead of saying *I* have found a friend, . . . we say, *we* have found a friend . . .' I believe that man's wife since then has truly found the Lord Jesus Christ. He has been in constant danger of imprisonment. Under Turkish rule, a convert to Christianity is in great danger of his life. It has frequently been found that those who take an interest in the Gospel mysteriously disappear. We have had some sad cases in our own experience, and missionaries in other parts tell the same story. The converts are arrested on false charges, and probably either poisoned or sent away to some remote part.

"We have formed a little Union called the Soudan Helpers' Union. We want some Soudan helpers to hold the ropes while we go down the dark mine after precious souls. We have issued cards for any friends who think they might help us. It is not a collecting card, but there are four things members undertake to do:—(1) To pray regularly; (2) to give something regularly, however small; (3) to interest their friends in the foreign field; and (4) to ask God if there is anything more they can do to extend his kingdom abroad." The address of the Central Soudan Mission is St. Martin's House, 1, Gresham-street, E.C.

## UNIVERSITY NOTES.

[From our own Correspondents.]

### OXFORD.

The anniversary of the Oxford Diocesan Branch of the Church of England Temperance Society has just been held. Sermons were preached in nearly all the churches on Sunday, and on Monday a large meeting was held in the Examination Schools, at which Bishop Barry was the principal speaker.

A meeting was held last Thursday in aid of Zenana Missions in Exeter College, when Sir C. U. Aitchison presided, and Miss Swainson, of Palamcottah, gave an account of her work.

Prebendary Webb-Peploe is at present conducting a short series of special services for undergraduates at St. Peter-le-Bailey Church. The attendances have been very good, the Sunday evening number being very large. The preacher's keen powers of spiritual analysis have been greatly manifest, while the clearness and force of presentation of the old, old story has been a great delight to hear.

The annual meeting of the Oxfordshire Band of Hope and Temperance Union last Tuesday proved a gratifying success, and Rev. P. Watson, of Earlsfield, and Mr. J. Y. Henderson, of London, were most acceptable speakers.

The Home and Foreign Missions of the Methodist Free Church were pleaded for last week by the Rev. W. Yates, formerly of East Africa, who gave an interesting account of the work near Mombasa.

### CAMBRIDGE.

Bishop Barry, the Hulsean Lecturer, preached the University Sermon in Great St. Mary's, on Sunday last, his subject being "The Expansion of Christ's Church." The preacher pointed out what a wonderful impulse the Evangelical Revival had given to foreign missions.

The address to University men, in the Alexandra Hall, on Sunday evening, was given by Col. Macgregor. Many, we believe, were convicted of sin.

Rev. W. W. Cassels, of the China Inland Mission, addressed the C.M.U. on Friday last. He impressed upon his hearers the thought that although Christianity has existed for nineteen hundred years, yet it is probable that scarcely one-half of the world has ever heard of the name of Christ. He gave a vivid picture of a remote district in China, and some account of the work done there for the Master.

An united ten days' Evangelistic Mission among the Nonconformist churches of Cambridge was begun on Sunday last. Prayer-meetings are held every day, and Gospel services every evening at 7.30. The missioners include Revs. J. F. T. Hallowes, C. B. Sawday, Marshall, Limon, and others.

For sixteen years a quiet, persistent work has been carried on in the Barnwell Theatre under the superintendence of Mr. W. K. Vawser. The annual meeting was held last Thursday, when the progress reported was very satisfactory. Blessing had resulted from a mission held by Mr. Richard Weaver, the fruits of which were still found. It is hoped that his sons may be able to visit the work ere long. During the past year considerable help has been given on Sundays during term time by Mr. A. Hart, of Corpus, and other Christian undergraduates, for whom it affords a useful sphere for acquiring experience in such work. The mission is fortunate in having won the cordial support of many local ministers, and of Rev. J. G. Dixon, vicar of the parish, who, in the middle of an evening filled with three other engagements, found time to give an excellent quarter of an hour's talk at the anniversary. The chair was taken by Rev. W. R. Mowll, vicar of Christ Church, N. Brixton, who, with Mr. George Morgan, travelled from London to attend the meeting, in view of the active part they both took in the work during their college days in the early years of its existence.

A capital missionary meeting, in connection with the Wesleyan Foreign Missionary Society, was held on Monday week in Hobson-street Schoolroom. Rev. W. H. Rigby, who has done good work in Ceylon, maintained his belief that Singalese Christianity will yet stand high as a power for God. Revs. T. H. Banks and A. Barrett took part in the meeting.

The annual Cambridge meeting of the B. and F. Bible Society was held in the Guildhall on Monday week. The local subscriptions for the year had amounted to £109 17s. 9d. Mr. Peckover (Lord-Lieutenant for the county) and others spoke. The speech of the evening was, however, that of Bishop Moule, who dwelt on the critical state of affairs in China, and urged that much prayer should be made on behalf of the missionaries and the native Christians.

Gospel meetings, conducted by Ridley men, are held at Shelford every Sunday afternoon and evening. These meetings have been much blessed, and many professed conversions have taken place.

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MR. ALFRED S. DYER has not regained his strength with the rapidity he expected, and has been compelled to go to the Isle of Wight for complete rest.

MR. S. C. KANAGA RATNAM, from India, who has been addressing anti-opium and missionary meetings in and near London, leaves with Rev. A. W. Prautch on Dec. 6 for the North of England to address similar meetings. It is hoped that anti-opium friends will rally round him. He may be addressed care of Committee of Urgency, 31, Paternoster-square, E.C.

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"We cannot speak too highly of this masterly exposition. The author shows profound insight into the mind of one who drank more deeply of his Master's spirit than the other Evangelists and Disciples, in that he remained nearest to his Lord. The reader will find in this handsome volume, which is so full of choice thoughts and helpful counsels, an unaffected simplicity, a deep spiritual tone, and a treatment of Scripture calculated to stimulate holiness. It will be most helpful to ministers, as well as their flocks."

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*Expositions of the First Epistle of Peter.*

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From *The Methodist Times.*

"This volume is marked by vigorous language, by spiritual thought, and by a high and holy purpose—to deduce such spiritual exhortations and consolations from the words of the Apostle as will readily help Christian people in the varied circumstances of daily life. The work is practical rather than critical, and will help to promote the Christian life."

From *The Baptist.*

"Mr. Meyer sets forth the truths taught in this Epistle in clear, warm, and living language and spiritual thought."

## THE CHRISTIAN LIFE SERIES.

### Christian Living.
*Practical Counsels concerning the Christian Life.*

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"Full of clear and weighty thoughts, laden with the results of rich and varied experience. Mr. Meyer's insistence on appropriation of Christ is better than manifestations that would arrest attention; and everything that follows on harmonious with . . . A more helpful book, especially to young Christians, we have rarely met with."

### The Present Tenses of the Blessed Life.

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"An excellent little book full of practical Christianity—a pocket companion, which will be valued by those whose dearest aim it is to walk daily more closely with God."

From *Christian Progress.*

"Full of beautiful and helpful thought: unfolding those realities of the believer's heritage in Christ, which are described in the present tense—as specially belonging to the time which now is."

### The Future Tenses of the Blessed Life.

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From *The Methodist Recorder.*

"By a presentation of some of the choicest Scripture promises the author leads the minds of his readers to look forward to the revelation of the glory of God in them and to them."

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"This needs no lettor of recommendation. Mr. Meyer is at home with this sweet psalm, and pours forth holy thought in streams."

From *The Christian Miscellany.*

"Just such as lovers of devotional literature will delight in. Many weary souls will be 'restored,' many find rest and refreshment, as they read quietly and slowly these sweet, tender, comforting pages."

LONDON: MORGAN AND SCOTT, 12, Paternoster Buildings, E.C. *And may be ordered of any Bookseller.*

## THE Y.M.C.A.

A UNITED Y.M.C.A. is being formed at Hawick.

New Associations have been formed at Sittingbourne and Stowmarket.

The Carluke united Y.M.C.A. reports very marked progress and interest in all the branches.

The Grangemouth Association shows a total of ninety members, and earnest evangelistic effort.

Archdeacon Sinclair delivered an address at the annual meeting of the Wimbledon Association on Monday evening, 12th inst.

The Omagh Young Men's Union has changed its name in favour of the Y.M.C.A., and has become affiliated with the Irish Union of Young Men's Christian Associations.

On Saturday, the memorial stones were laid for a new Association building at North End, Croydon. Lord Kinnaird, Mr. J. Compton Rickett, and other well-known men took part.

The Bedford Y.M.C.A. reports steady work, with very successful open-air meetings. Five members of the Association are either already in the mission field or are preparing to go forth.

The Bristol Y.M.C.A have secured the People's Palace for Gospel services. Ned Wright gave the opening address last Sunday to an audience of upwards of 2000. He also spoke at a meeting of men in the afternoon at the Y.M.C.A. Hall.

Mr. R. D. Pringle, general secretary at Walsall, has been selected by the English National Council for the position of secretary of the Y.M.C.A. in Bombay. The formal appointment will be made on December 7, and it is expected that Mr. Pringle will arrive in India and commence his work early in January.

The Solicitor General for Scotland spoke the other day warmly and eloquently at Hawick at a meeting held in connection with a movement to start a fresh Y.M.C.A. work in the town. After addresses by Messrs. W. Oatts, Forbes, McPhail, and several ministers, it was resolved to press forward with the formation of an institute.

The report of Shaftesbury House, Margate, states that 1286 visitors enjoyed the benefit of the Home during the year June 1893-94. Much encouragement is reported in every branch of the Gospel work. At the "Hall by the Sea" the attendance has been even larger than in any former season, and night after night the Lord has owned and blessed the preaching of his Word.

In order to afford an opportunity of welcoming the new general secretary, Mr. S. Yates Ormerod, the president of the Southport Y.M.C.A., Mr. E. P. Parry, and Mrs. Parry gave a soirée in the rooms of the Association, Eastbank-street. There was a large assemblage of members and their friends. Archdeacon Clarke and many clergy and ministers were present, and addresses of welcome were delivered.

The annual meeting of the Derby Association, in connection with which Mr. A. K. Yapp is doing an excellent work as general secretary, was held in the Temperance Hall on Monday, November 12. Addresses were delivered to a large gathering by the chairman, Mr. H. H. Bemrose, Revs. J. Mursell and J. Howell, Major Seton-Churchill, and Mr. W. Hind Smith. The Association has now a membership of nearly 500.

An aggressive social purity work has been undertaken at the Y.M.C.A., Birmingham, under the name of the Y.M.C.A. Purity Society, with an influential committee. The principle of the movement is that the law of purity is of universal obligation; the object is to spread a purifying influence among young men. The hon. sec. of the society, Needless Alley, Birmingham, would be very pleased to communicate with any young man seeking advice in this matter.

The telling address delivered at a Y.M.C.A. conference in Tralee, by Mr. S. R. Martin, of Devonport, has been issued in booklet form (Y.M.C.A. Marlborough-street, Cork) under the title "Sunken Rocks in Association Waters." It is the utterance of one who knows the work, who has marked keenly the things which have spoiled the usefulness of some associations, and who is bold enough to speak what he feels. All Y.M.C.A. men would do well to "read, mark, learn."

At the State Convention of the Associations of Wisconsin at Janesville; the leading speakers were Professor W. W. White, of Chicago Bible Institute, Revs. A. A. Kiehle, and C. K. Ober. The work of the Y.M.C.A. in Wisconsin has been a powerful factor in the religious life of the last twenty years. In all of the larger cities there are associations who co-operate with the churches in every good work and are doing grand things for the homeless youth and the boys in factories, stores, and on the railroads. The total membership in the state is 3882.

Throughout last week special meetings were arranged at Stafford Rooms, W., in connection with the week of universal prayer for young men. Addresses were given by Revs. Gilbert Karney, H. L. C. de Candole, and Darlow Sergeant, and Messrs. John Balfour, Russell Hurditch, and Lewis Davies, which did much to help the workers and stimulate all to greater devotion in service. Mr. Herbert Arbuthnot thirdly entertained the members and friends at a reception on Wednesday, and in the course of the evening handed cards of membership to young men recently admitted. The week has been one of much blessing.

Association work in India is making steady progress. Madras is engaged in a scheme for the erection of a magnificent suite of buildings, and several of the non-Christian members have already taken sides and openly declared for Christianity. In Bombay the English Council intend shortly to place a new worker. Hydrabad, the capital of the Nizam's dominions, has just had a gift from the Nizam of land for new buildings. Jubbalpur, the last Association organised by Mr. Robert McCann before leaving India, is making very rapid and satisfactory progress. The need of such a work in this large and growing railway centre was long felt, and earnest workers are showing how the social needs and the religious wants of young men can be met. The outlook over the whole land is bright and cheery, and ere long the Y.M.C.A. will number in its ranks thousands of the educated natives of that remarkable land.

The Y.M.C.A. Week of Prayer has been observed from the 11th to the 18th inst. in all parts of the world. In this country, as usual, it has been made the occasion of many interesting meetings, and hundreds of special sermons to young men have been preached by clergy and ministers under the auspices of the Association. At Birmingham, for example, no fewer than ninety were delivered, at Sunderland seventy, at Leeds fifty-six, at Sheffield fifty, and in a number of other towns the proportion has been as high. On Thursday evening there was an united gathering of metropolitan members at Exeter Hall, presided over by Sir George Williams. The first portion of the meeting was devoted to prayer, and the remainder to open conference upon practical departments of Association work. The previous day Mr. Chas. Fermaud, secretary of the Central International Committee (whose headquarters are at Geneva), addressed the mid-day prayer meeting at Exeter Hall, speaking upon the difficulties of Association work in Roman Catholic countries.

## THE Y.W.C.A.

LORD KINNAIRD presided on Friday at a crowded meeting to inaugurate a new branch in connection with the Rotherhithe Free Church, when Lady Ernestine Bruce and others gave addresses.

God has again been setting his seal of blessing to the Wednesday mission services at the Central Institute, and owning the faithful messages of his servants. A missionary sale of work will take place afternoon and evening in the 27th inst.

Some missionary workers at Rio de Janeiro, Brazil, interested in the Y.W.C.A., are desirous of starting a branch there if the way is made clear. Prayer is asked on behalf of Brazil, where great ignorance, indifference, and bigotry prevail. Spiritualism and atheism are making rapid strides.

Classes in cookery and sick nursing, taught by London County Council teachers, are being held at the Cloudesley Institute, 34, Barnsbury-street, Islington. Admission is free to the six nursing lectures, which embrace such practical subjects as the nurse, patients' food, medicine, poulticing, disinfecting, etc. All who are likely to be brought into contact with the sick will find the lectures of the greatest service.

The report of the Exeter Branch states that of all the classes, those for Bible study are the best attended, and the steady increase in numbers is very encouraging. There is a deepening interest in foreign missions. A sewing class, singing class, ten days' mission, and sale of work have been held. The premises at 9, Dix's Field are attractive, and ladies passing through Exeter will find good accommodation at the Home.

The usual monthly conference of secretaries and workers was held at the Morley Halls on Thursday last. Mrs. Hatt Noble presided. Miss Wingfield Digby, of Bournemouth, spoke on "Preparation," from the words, "Prepare to meet thy God." Mrs. Hatt Noble then gave an address on the "Grace of Giving." God so loved that He gave, is the model of all giving. From the moment when we have given ourselves to the Lord nothing that we possess is our own. Giving is the proof of our love and sincerity. In the course of conversation it was urged that Christian giving should be proportionate, systematic, and done unto the Lord. The conference closed with prayer.

THE WESLEYANS OF COLNE have placed their premises at the disposal of the local coroner for the purpose of holding inquests, in order to obviate the necessity of holding them in public-houses.

## CHRISTIAN ENDEAVOUR.

FOR some time past Endeavourers in Australia have been working among the aborigines, amongst whom a society has now been formed.

Forty societies were registered in the British Section of Christian Endeavour during the week ending November 10. This is the largest number ever registered in one week.

At the annual meeting of the C.E. Society of Edgebaston, Birmingham, Rev. W. S. Houghton presided. The membership was given as 229, having more than doubled during the year.

The Karen Society at a college in Rangoon, Burmah, has grown so large that it has become necessary to divide it into sections, and to limit the time allowed for each member to take part.

At its recent convention New Jersey made trial of denominational rallies, and with marked success. The new State hymn and its composer were presented to the convention, and one of the addresses dealt with the subject of spirituality in our music.

After the Illinois Convention the members of one delegation held for two hours an informal meeting in the car as they waited on a siding for the train that was to take them home. Many testimonials were given as to light gained at the Convention on personal calls for service in the mission fields and elsewhere. Requests for prayer were made, songs were sung, Scripture repeated, and prayer offered for the railroad men and others who stood by the side of the car listening.

A remarkable feature of the recent Pennsylvania Convention was the half-hour evangelistic services at noon, of which more than fifty were held in twenty-six different places—factories, almshouse, hospital and children's Home. From twenty-five hundred to three thousand attended every day. In one factory there were present at the meeting as many as were employed there. On the trains going to the Convention, bands of twenty or thirty workers each were formed to conduct these meetings. On the last evening a great evangelistic service was held, after which eighty-five inquirers remained.

## IRISH NOTES.

BISHOP W. TAYLOR, D.D., of West Africa, has held a four days' series of Gospel services in the Methodist Church, Armagh.

The Dublin University Church Workers' Union, lately established, has now fifty-one members, and promises to be a very useful organisation.

A remarkable religious awakening has been going on in Limavady, co. Derry, where Miss Wakefield, of Portadown, has been conducting Gospel services.

In connection with the Belfast Presbytery, a series of weekly prayer meetings is being held in Belfast for the outpouring of the Holy Spirit on the city and neighbourhood.

A series of meetings has been held by Rev. David Mullan in Cork, Tralee, Limerick, and other centres in the South of Ireland, under the auspices of the Dublin branch of the Evangelical Alliance.

The Belfast Y.M.C.A. is prospering. Its Sunday morning Bible class for men is the largest of the kind in Ireland, and the movement inaugurated a few months ago on behalf of the Postal Telegraph messengers has resulted in the professed conversion of between twenty and thirty of these lads.

The seventh annual junior Methodist Ministers' Convention was held in Athy last week under the presidency of Rev. W. H. Smyth, B.A., Dublin, and was marked by a large measure of the outpouring of the Holy Ghost on those who were present. There was a large attendance, representing all parts of the country.

A Dublin priest having stated in a recent sermon that out of 150 boys in Glencree Reformatory 120 had graduated in Mrs. Smyly's Bird's Nest, the manager of the institution referred to writes to the *Freeman's Journal*, saying that of the 188 boys in the reformatory, only two, possibly three, are known to have been in Mrs. Smyly's school.

AN INTERESTING GATHERING of the Chelsea Working Men's Teetotal Society was held in Union-street Hall last week on the occasion of the teetotal birthday of Mrs. Durrant and Mrs. Walter Garlick, the former having signed the pledge fifty-four years ago and the latter twenty-seven years since.

THE RECENT COMMUNION SABBATH in the First Free Church, Blairgowrie, was followed by a week of special mission services. The minister of the congation, Rev. William Muir, conducted the meetings. A special visitation of the town had been made, and the audiences grew as the week advanced. Towards the end the large church was crowded, and it was evident that a deep impression had been produced on the people.

# The Book World.

## DR. STALKER ON THE PASSION.

The Trial and Death of Jesus Christ. By James Stalker, D.D. (1s. *Hodder & Stoughton.*) This "devotional history of our Lord's passion" is a worthy complement to Dr. Stalker's famous "Life of Christ" and his "Imago Christi." It is full of quiet and restrained power. The sublime story is simply pourtrayed without any of the high and unnatural colouring to which the transcendent theme would tempt the mere emotional impressionist. With the simplicity, however, are mingled strength and penetrating vision; so that none of the collateral lessons of the narrative seem to be overlooked. The extract given in our last issue touching on Christ before Herod was a good sample of this. The historical method of treatment does not give much scope for doctrinal disquisition, but on the central theme of atonement Dr. Stalker is clear, while at the same time he formulates no "theory" as to its philosophy. The idea of the book is that of a devotional help, and this is constantly kept in view. The book distinctly enriches Passionistic literature.

## ANNUAL VOLUMES.

Hand and Heart is one of the excellent magazines edited by Rev. Charles Bullock, B.D. There are popularly-written papers of sterling value on temperance and business, as well as several short stories and plain sermons. (2s. *Office*, 7, *Paternoster-Square.*)

Our Darlings is a good children's serial, and the annual volume is as bright as ever. The stories include: "Pat, the Lighthouse Boy," by Evelyn Everett-Green; "Boarded by Cannibals," by W. Charles Metcalfe; and "A Hard Struggle," by Catharine Shaw. The coloured pictures and engravings are numerous and good, and "our darlings" will find pleasure and instruction in the pages. (Coloured boards, 3s.; presentation edition, 5s. *Shaw & Co.*)

Good Words, edited by Dr. Donald Macleod, is a very attractive volume. In addition to the serial story, "Kitty Alone," by S. Baring Gould, there are several short stories, many biographical and hiscal papers, and sketches of travel, all admirably illustrated. There are also Sunday readings from various pens, and of different types of thought. The Sunday Magazine, edited by Rev. Benjamin Waugh, has similar characteristics. The serial is "A Lost Ideal," by Annie S. Swan. There are Biblical papers, Sunday addresses to children, and sketches on missionary and philanthropic effort at home and abroad. The illustrations are numerous and of a high order. (7s. 6d. each. *Isbister & Co.*)

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The Morning Star for November contains several very instructive papers on prophetic subjects. This monthly should prove of great service to careful students of the Bible. (1d. *Holness.*)

Short Prayers for the Tried and Sorrowful (*G. Stoneman*), a booklet prepared as a help to those in great need and, it may be, little accustomed to express themselves in petition. The prayers are accompanied by suitable passages of Scripture.

Madeline: A Tale of a Haunted House. By Jennie Chappell. (2s. *Partridge & Co.*) A well-written story for girls. Weird a bit to begin with; but all is simply enough explained, without any "supernatural" agency. Apart from this there are capital sketches of girl-life and character.

Sermonettes from Tennyson. By Achilles Taylor. (*Simpkin.*) The author has drunk deeply into the spirit of the strong sweet singer who has passed away from us, and these brief studies will be much enjoyed by all who love and appreciate the worth of the writings of the deceased Laureate.

Sunday Sunshine, an annual for children, edited by Catharine Shaw, is gay inside and out. There is a serial story, "Dora's Mistake," by A. L. O. E.; and the entire contents, fully illustrated, are such as Christian parents will be glad to induce their little ones to read. (1s. 6d. and 2s. 6d. *Shaw & Co.*)

*Mr. G. W. McKane*, of Keswick, has published a short memoir of the late George Silwood, whose patient endurance and bright Christian testimony are known to many convention goers. Mr. Silwood's letters, of which a number are given, show him to have been deeply taught in the truths of our holy religion.

How to Live Christ. By C. J. Westlake. (*C. Caswell, Birmingham.*) A little book intended to help the believer in daily living, alike in communion and service. Various stages are simply and Scripturally presented, all gathering round Christ, in the hope of leading the reader into fuller and deeper spiritual life.

Talks with Young People on the Psalms, by C. H. Perry. (*Elliot Stock.*) This is an effort to bring the experimental teaching, which has endeared the Psalms to the saints of all ages, within the capacity of children. To many these "talks" may be helpful as a beginning, but they cannot fully satisfy. If, however, they are the means of leading to fuller study, they will serve their purpose.

The Inns of Court and Chancery. By W. J. Loftie. (*Seeley & Co.*) Those who love to dip into antiquarian lore will revel in these descriptions and memories of London's legal shrines. Glimpses are afforded not only of the historic haunts of wig and gown, but of famous judges and advocates. Mr. Railton's numerous illustrations are exquisite.

The reader of Electricians and their Marvels, Walter Jerrold (1s. 6d. *Partridge & Co.*), takes a trip into wonderland, and a pretty long journey it is, embracing two millenniums of time. Edison and his numerous inventions have a chapter to themselves, and the marvellous history of electrical science and discovery are altogether admirably sketched.

Rev. F. B. Meyer has laid his stone on the cairn of devotional literature in Prayers for Heart and Home (2s. 6d. *Jas. Nisbet & Co.*), and a worthy addition it is. Even those who prefer extemporised and spontaneous prayer for the family will find in these comprehensive and Spirit-taught petitions much inspiring guidance in the service of daily worship.

Purpose, Power, Pleasure, Divinely Manifested in Christ and in His Church. By John Gritton, D.D. (1s. *C. J. Thynne*, 6, *Great Queen-street, W.C.*) This booklet contains the substance of sermons preached last spring in Trinity Chapel, Hackney. Dr. Gritton's orthodoxy is above suspicion, and the margins of these instructive pages show that he endeavours ever to conform his utterances to Scripture teaching.

The Daily Course of the Christian Life, compiled by Rev. John Bate. (3s. 6d. *Jarrold & Sons.*) A devotional work for self-examination, reflection, prayer, and praise. A practical and personal question is set for each day of the year, and the meditation is made to turn on this interrogation. Blank pages are provided for memoranda. Many, we doubt not, will find these portions helpful and stimulating in the life and walk.

Ten-Minute Sermons. By Dr. Robertson Nicoll. (3s. 6d. *Isbister & Co.*). These sermon-leaders are gems of full-orbed thinking, set in a framework of golden words. Though produced in the rush of journalistic work, we doubt if the author has ever written anything finer or more serviceable to the average man. They will amply bear the severe test of re-repeated reading. Other and more prolix preachers will find them richly suggestive.

Musicians and their Compositions. By J. R. Griffiths. (1s. 6d. *S. W. Partridge & Co.*) This book is intended to give a general idea of some of the more prominent of the world's great composers. The author supplies just the information necessary to enable anyone to gain a comprehensive idea of the works and lives of six gifted musicians—Handel, Bach, Haydn, Mozart, Beethoven, and Mendelssohn. A portrait of each composer adorns the pages.

Five Stars in a Little Pool. By Edith Carrington. (6s. *Cassell & Co.*) The publishers, in sending out this children's pretty blue book, express the opinion that "it may be read by old and young alike with a good deal of pleasure and profit"; and we cordially endorse the statement. The author possesses in a very special measure the gift of describing with perfect naturalness youthful experiences and dialogues. "Pleasure and profit" certainly march hand in hand through these delightful chapters; and the former is enlarged by the pictorial *morceaux* from skilled pencils.

Essential Christianity: A Series of Explanatory Sermons, by Rev. Hugh Price Hughes, M.A. (3s. 6d. *Isbister & Co.*) This addition to the "Gospel and the Age" series has the general characteristics of Mr. Price Hughes' writings—breadth of view and glowing enthusiasm. Twenty in number, the discourses bear on present-day questions. The teaching is not deep, but practical; though we do not always follow the method or form, we yet admire the earnestness and vigour which pervade the volume. Preachers will find in the book many useful thoughts and applications of truth.

*The Religious Tract Society* send a number of stories, nicely bound, and excellent gift books. Amongst these are Norman's Inheritance (2s.), by E. C. Kenyon and Rev. R. G. Soans, whose joint authorship has resulted in a book the boys will welcome; Jim and Napoleon (1s. 6d.), by Lydia Phillips, is another and pleasing boys' tale; The Old House by the Water (2s.), by Bessie Marchant, will interest the girls; while A Strange Christmas Angel, by Rev. W. Senior, Eric's Good News, and Benedicta's Stranger are well-written shilling reward books.

The Daisies of Nazareth. By Hugh Macmillan, D.D. (3s. 6d. *Religious Tract Society.*) Into this prettily got up volume are gathered twenty-two addresses, by Dr. Macmillan, of Greenock, given to the young people of his congregation. They are marked by the author's distinguishing familiarity with the broad fields of nature, and by his happy gift of educing moral and spiritual teaching from analogies in natural life. Intelligent children will find in these pages many a delightful excursion, from which they may return well laden with treasure trove that will enrich them all through the journey of life.

The Gospel according to Satan. By Heywood Smith, M.A., M.D. (*Marshall Brothers.* 1s.) This is the second edition of a pamphlet published at first anonymously. Dr. Heywood Smith has now declared himself the author. Satan is set forth as the preacher of various errors, all of which are calculated with infernal skill to lead souls astray—each one is opposed to the Gospel of God. Very plain words are spoken of poets, scientists, and others, who are used by Satan to preach his gospel of procrastination, universal salvation, annihilation, mere morality, etc. Scripture is largely quoted. It is a book that may be widely circulated with good effect.

Little Orphans. By M. H. Cornwall Legh. (*Nelson & Sons.* 2s. 6d.) Here we have the story of two orphan girls in an Orphanage. To some extent, the author seems to write with a purpose, for the dull monotonous mechanical life is brought out clearly. No charges are made against such institutions. The matron and committee are, in fact, depicted as really solicitous for the welfare of the children—only the routine life, not easily avoided in such places, is shown to be deadening in effect. All ends brightly and well. An "orphan's" father turns up from foreign climes, and his child carries off as "adopted sister" another inmate who has been a real friend to her in the Home. The story is well written, and full of touching interest.

Elizabeth Jane Whately. By her Sister. (*Seeley & Co.*) Miss E. J. Whately, the eldest daughter of the honoured Archbishop Whately, of Dublin, is a name familiar to our readers as that of one whose contributions oft enriched our pages. Hence we welcome most cordially this memoir of her useful and earnest life. We could well wish it were fuller and more comprehensive, but its brevity and simplicity will make it all the more easily read, and win for its beautiful lessons of whole-hearted consecration a wider hearing. What the two Misses Whately were enabled to do—Mary in Cairo, to which she devoted herself, and Jane, by means of her gifted pen, for Egypt, Spain, and missions in general—has made them famous as worthy daughters of a worthy sire. Mrs. Charles contributes to this memoir an introduction, which she calls "a tribute of honour and affection to a dear and most faithful friend."

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How Robin Did It; and How other Birds may do it, too. This penny booklet, giving an account of the Robin dinners, may be had from "*Home Words" Office*, 7, *Paternoster-square, E.C.*

How to Get On; or, Principles to Start with in Life. By Clement Clemance, D.D. (*Elliot Stock.*) These are pages of sound instruction and useful counsel on a subject of special importance to young people and to those who have the training of them.

*Messrs. Pears & Co.'s* Christmas Annual is accompanied by thirty original drawings by Mr. Charles Green, which form the illustrations to a reprint of Dickens's "Chimes." There are also three presentation plates printed in colours—"The Fisherman's Wooing," "A Christmas Offering," and "Sea Horses."

The Real Reformation Catechism of 1553, By Bishop Poynet; or, Plain Instruction, containing the Sum of Christian Learning, set forth by the King's Majesty's Authority for all Schoolmasters to Teach. *Mr. C. J. Thynne*, 6, *Great Queen-street, Lincoln's Inn-fields, W.C.*, has published a new edition of this interesting work, with a recommendatory preface by Rev. Edward Nangle, M.A. (3d.)

Lady Beaujolois Dent has written a very helpful booklet suggesting thoughts for the New Year. It is entitled "Nearer," and deals with salvation in its present and eternal aspects. (1s. per dozen.) We trust it will have many readers. Another booklet, full of evangelistic purpose, is, From Darkness to Light; or, Thoughts on a Fog. (6d. per dozen. *Drummond Tract Depôt, Stirling.*)

Christmas and New Year Cards.—*Mr. E. Kaufmann*, 30, *Paternoster-square*, has issued a choice selection of cards, specially suited for distribution by Christian workers. They are in packets, costing 6d., 9d., and 1s., according to size and finish. Landscape and floral designs are alike beautiful, and among the most attractive are the series called "Eastern Views," "Voices of Truth," and "Echoes from Heaven" (1s. packets). Other bright cards, also with choice selections from Holy Scripture, are "Little Friends of Jesus," "Golden Treasures," and "The Way of Peace" (6d. packets). *C. W. Faulkner & Co.*, 41, *Jewin-street, E.C.*, have issued some bright cards for the season. The toy series, representing animals and children, will amuse the young. The calendars, small and large, are very varied, and some of them have spaces on which names and addresses may be printed. Pictures of cats and dogs, entitled "Got him!" and "What is it?" are reproduced from drawings by H. H. Couldery. (1s. each.) The new table game, Malletino (1s.) will also please the little folks.

## BOOKS RECEIVED.

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## EVANGELISTIC NOTES.

**Mr. J. Albinson** has been holding services at the Sailors' Rest, Fleetwood, with much blessing. Prayer is desired for the mission, which is being continued this week.

**Mr. Richard Weaver** is preaching during the present month at the Edinburgh Castle, Limehouse, E. The Word on Sunday was with power, and not a few, being pricked to the heart, were compelled to flee to Christ.

**Alton, Hants.**—A mission for the deepening of spiritual life and for evangelistic effort has been concluded here. Christians have been blessed and sinners won to the Lord. The preacher was Rev. J. F. T. Hallowes.

**Belfast.**—A seven weeks' mission has been concluded in Wylie-street Hall, and the results have been cheering. A number have been led to give their hearts to the Lord, and believers have shared abundantly in the blessing.

**Hamilton, N.B.**—A series of Gospel meetings, in the Kensington Hall, conducted by Messrs. Brown and Murray, has been instrumental in leading a number to spiritual decision. The evangelists are now at work in Motherwell.

**Wood Green, N.**—Rev. A. T. Jones, of Maindee, Mon., conducted a three days' mission at the Gospel Hall, commencing on Sunday last. The results were remarkably encouraging, so far as human judgment can decide, in the gathering in of a good number of inquirers.

**Mr. Henry Thorne** has concluded a four days' mission at Ryde, I.W., in connection with the local Y.M.C.A. Much practical sympathy was shown by many Christian workers, and the attendances throughout were very encouraging. The Bible-readings given in the afternoons were of a very helpful and instructive character, and were much enjoyed.

**Mr. Chas. Inglis** is seeing great blessing in his evangelistic work in America. In the various cities he has visited in the Eastern States the Lord has blessed the Word among all classes. The evangelist is now in the West, holding meetings in Dr. Brookes' church, St. Louis. After this he goes to Kansas City, and hopes to return to England at the end of December.

**Messrs. McNeill and Burke** appear to have taken by storm the hearts of the good people of Sydney, judging from the newspaper reports of the mission there. As at other places, the crowds were immense. The straight and soulful preaching of the one, and the skilful, heart-moving song of the other evangelist were by God's blessing leading many to the feet of the Saviour.

**Mr. William Nobbs** held some time ago a five weeks' Tent Mission in Bath, and later on a week's services in a hall at Tiverton, near Bath. The Lord gave blessing, and several were saved. Subsequently Mr. Nobbs visited Salisbury for a twelve days' mission, and a good time was granted. A three weeks' mission at Staines followed, and at the closing meeting many confessed Christ.

**Mr. W. D. Dunn** has been conducting a series of meetings in Leith during the past fortnight, following up the work commenced by Messrs. Weaver. The power of God has been shown in a marked manner. At the closing meeting held in St. Paul's Church on Sabbath evening, many professed to surrender themselves to Christ. The prayers of Christians are requested on behalf of the young converts, and for a continuance of blessing.

**Mr. Charles Cook** is holding this week a special mission for men at the Y.M.C.A. Rooms, 172, Queen's-road, Bayswater. The opening services on Sunday were with much power, God giving not a little blessing. The prayers of God's people are asked for the remaining meetings of this mission. In connection a united prayer and praise meeting has been arranged for Saturday evening (24th), at 8 p.m., at the Hyde Park Mission Hall, a hall in which quite a cheering revival is now in progress.

**Pastor H. E. Stone** is holding a ten days' mission at Great Victoria-street Church, Belfast. Night by night the numbers have increased, and the seal of God's blessing has rested in the conversion of men and women. The church had spent much time in the best of all preparation—earnest prayer—and in spite of the tempestuous weather, the people gathered. But the best joy was that of meeting some who, ten years before, were blessed during a former visit. The church at Victoria-street is enjoying much blessing, and pastor and people may rejoice. Indeed, there are signs of "reviving" throughout Belfast.

**Mr. W. R. Lane.**—Special services, conducted by Mr. W. R. Lane, in Finnieston Free Church, Glasgow, were brought to a close on the 18th inst. A quiet but earnest work began at the outset of the mission, and went on steadily until the concluding days, when a very deep impression prevailed. Night after night, during the entire fortnight, the power of the Lord was present to heal, and there is, we believe, fruit still to be gathered. Christians were blessed, backsliders were restored, and many have confessed Christ as their Saviour. Mr. Lane's labours elsewhere will be followed with affectionate and prayerful interest by those who have worked with him in this mission. David M. M'Intyre.

## PERSONALIA.

**Rev. W. Gray,** late of the C.M.S., is now at Wiesbaden, under treatment by a specialist for his eyes.

**Rev. D. J. Stather Hunt,** of St. Paul's, Stratford, has accepted the charge of Holy Trinity, Tunbridge Wells, in succession to the late Canon Hoare.

**Rev. Peter Mackenzie,** who for more than forty years has done a unique work in Methodism, celebrated last week his seventieth birthday. For years past he has travelled 10,000 miles a year, and averaged ten addresses a week.

**Earl Compton,** whose active and earnest service in Christian and philanthropic work must have been marked by many with thankfulness, is, we regret to hear, laid aside by illness, while the Countess is also in delicate health. Consequently they have been ordered to Egypt, where they intend spending the winter on the Nile. Many workers in London will miss them sorely.

**Rev. P. Ireland Jones** has been appointed as secretary of the C.M.S. in succession to Rev. W. Grays. He was for two years Vice-Principal of Ridley Hall. He joined the C.M.S. in 1885, and has for some years acted as secretary to the Calcutta Correspondence Committee. Himself deeply anxious to continue at work in the field, he was restrained by the definite verdict of the doctors that he could not return to India.

**The Bishop of Bedford** is once more seriously ill, and it is generally feared that his retirement must be shortly announced. Dr. Billing wanted to resign twelve months ago, but the Bishop of London advised him to take a further rest in the hope that he might be restored to health. For a time he improved, and his return to work was hailed with satisfaction throughout East London. But unhappily even that moderate strain has proved too much for him.

**Bishop Evington,** with his wife, has had a narrow escape from being shipwrecked on the coast of Japan. Messrs. Dickeson and Stewart have received from Rev. A. B. Hutchinson a short account of the accident. The steamer in which the Bishop and Mrs. Evington had taken passage ran into a pile of rocks, eight miles from the land, on the night of September 27. For four hours they were in great peril, but were rescued by fishing-boats and landed at Fukuoka, "much exhausted but thankful to be safe."

## GATHERED GOLD.

The *old man* is not sent to the hospital to be healed, but to the Cross to be crucified.—*C. H. Spurgeon.*

KNOWING GOD.

Knowing and loving—how they are coupled in the Scripture! Abraham knows God, and therefore loves Him. David, Isaiah, and Daniel, the beloved seer, are intimates with God; they behold Him by faith and in visions which He gave. They behold! and they ADORE. "He that loveth not, knoweth not God, for God is Love."

THE TIDE.

I watch the tide come in from sea:
Dear Lord, is there a tide for me?
So long, so long the sands were dry
So long upon life's shore I lay,
Like seaweed that is left to die,
Feeling the waters ebb away,
The tide comes in; it floods the sand;
Lord, is Thy coming near at hand!

*Danske Dandridge.*

THE POWER OF GODLINESS.

The power of godliness consists in a real and effectual conversion of the whole heart to God, in opposition to a merely external reformation. It will appear in a cordial reception of Christ Jesus in his whole salvation, "as the wisdom, righteousness, sanctification, and redemption" of sinners, in opposition to a nominal faith in Him. It will produce a simple and unaffected dependence on the mighty operations of the Holy Spirit for every good thought, desire, and action, in opposition to a merely general reference to his aid. It will be seen in a spiritual and heavenly state of the mind and affections, which delights in prayer and communion with God, and honours the holy Sabbath, in opposition to a cold performance of some of the duties of religion.—*Dr. Wilson.*

## OBITUARY.

MR. ISAAC WYLIE, NEWBRIDGE.

We learn, with sorrow, of the falling asleep in Jesus of Mr. Isaac Wylie, at Newbridge. For many years he served as Scripture-reader on the Curragh Camp; for the past eight years he has been an invalid. In weakness he bore strong testimony to the sustaining grace of God.

CANON PROTHERO.

The death is announced of Canon Prothero, Subdean of Westminster, and rector of Whippingham, Isle of Wight. He was educated at Brasenose College, Oxford, taking his degree in 1843. In 1857 he was appointed to the rectory of Whippingham, and retained throughout his life the esteem and confidence of the Royal Family and of the Court and the Royal household. He was a clergyman of wide social sympathies.

MR. WOODCOCK, CONGO-BALOLO MISSION.

Our readers will be grieved to learn that of the four missionaries who left Harley House for Lololand in August last, in connection with the Congo-Balolo Mission, one never reached his destination. Mr. Woodcock fell asleep in Jesus at Matadi, on September 26, after only four days illness, and was buried at Underhill, where so many are laid to rest, awaiting their Lord's coming. Mr. Woodcock, with Mr. James, had been detained at Matadi, as only enough carriers had arrived to take half the party up the cataract region. While waiting here a fever attacked the former, which proved fatal, in spite of the kind nursing of his companions, Messrs. Domenjoz and James, and the skill of Messrs. Harvey and Hill, of the A.B.M.U. Mr. James says of him that he gave every evidence of being a God-sent man, firm in purpose, and earnest in devotion. He was always ready to witness for his Master, and never failed to speak a word to the poor natives whenever there was an opportunity. The friends at Harley House ask prayer for his widowed mother, who so willingly gave up her only son to go to dark Africa, and for his surviving sister.

DR. JAMES M'COSH.

With the death of Dr. James McCosh, which took place at Princeton, New Jersey, U.S.A., on Friday last, passes from sight a writer whose philosophical works are well and favourably known on both sides of the Atlantic, and who, during his thirty-nine years' connection with college work, exercised a strong and beneficial influence on the rising generation of the two English-speaking nations. Born in Ayrshire, Scotland, April 1, 1811, he was educated at Glasgow and Edinburgh Universities. He was for some time a minister in the Church of Scotland, but he afterwards left the Established Church and took a prominent part in the organisation of the Free Church of Scotland in 1848. In 1851 he was appointed Professor of Logic at Queen's College, Belfast. He accepted the presidency of the Princeton College in 1868, and on going to America to take up this post quickly acquired a great reputation as a divine, and as an authority on the theory of education. Dr. McCosh resigned the Presidency of Princeton College in 1887, but retained the post of Professor of Philosophy, and continued to lecture until about four years ago. He received the LL.D. from Aberdeen in 1850, and from Harvard College in 1868, and the D.Lit. from Queen's University, Belfast. Amongst his many philosophical works were "The Method of the Divine Government," "The Emotion," and "Psychology the Motive Power." In our issue of May 18, 1888, we gave a portrait and sketch of Dr. McCosh.

REQUESTS FOR PRAYER.—For six days special services by Mr. Opie Rodway, at Duke-street Hall, Frome, Wilts, from Saturday, November 24.—For evangelistic services being conducted by J. J. Scroggie, in connection with the Railway Mission at Eastleigh.—For a mission to be conducted by Rev. T. E. Cleworth, at St. Paul's, Southsea, November 25 to December 3.—For a three weeks' mission to be held by Mr. G. W. Clegg at The Lizard, Cornwall, from November 25.—For a special ten days' mission in Aldenham Hall, Somers Town, N.W.—For a week's, mission in Crown Hall, Crown-street, Liverpool November 25 to December 2, by Mrs. Nicholson.—For a special mission at Hildenboro', Tunbridge, Kent, by Mr. W. Monro Collings, commencing November 25.—For Mr. Manton Smith's mission in Taunton, November 25 to December 2.—For special services at Sand Area Meeting Room, Kendal, from Sunday, 25th, conducted by Mr. James Wharton.—That much blessing may attend a mission to be held in the Bible Christian Chapel, Tiverton, from November 25, by Miss King. PRAISE.—For great blessing received at Dunlop, and prayer that the work may be deepened and extended.

# IRISH EVANGELIZATION SOCIETY.

THE IRISH EVANGELIZATION SOCIETY is meeting the deepest needs of Ireland in the only way in which truly permanent results, peace, and happiness follow.

Holding Gospel Missions, through the length and breadth of the land, in tents, movable wooden halls, schoolhouses, barns, town halls, &c., working under a Committee of Clergymen and Laymen of all the leading Evangelical Churches, it carries the Old Story of Christ Crucified for Sinners, by means of earnest able Evangelists, and God is using its agency week by week, for spiritual blessing to very large numbers.

Its establishment expense is kept down to a minimum, and the contributions of its friends go to the direct work of the Gospel, and yet it is sad to say its funds have been so much behind that the Committee have been obliged to decrease the number of its Evangelists, and **IF £700 SPECIALLY NEEDED JUST NOW TO COMPLETE THIS YEAR'S WORK BE NOT PROVIDED** a further diminution of our work must follow.

Will not the friends of the Truth help Ireland's need, and enable us to carry on this work in the name of the Lord?

The Report of last year's Missions, also names of Committee, and other particulars, will be gladly sent, on application to

DUNDALK, OCTOBER, 1894. JAMES BARTON, Hon. Secretary.

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Over 5,000 children have been benefited.
The next election will take place on Wednesday, 30th January, 1895.
All nominations must be in the hands of the Secretary on or before November 30 next, and application should be made immediately.
The need of funds is most urgent to pay off loan to bankers and to meet other liabilities.
Contributions sent now will entitle the subscriber to vote at the forthcoming election.
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FUNDS URGENTLY REQUIRED to meet heavy cost of furnishing Kensington Branch Home, just opened at 33, Maclise-road. Also for general purposes of Winter Season's work, which has now commenced. Funds are absolutely exhausted.

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JOHN HAWKE, Hon. Sec.

HOME MISSION WORK.

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£400 are urgently NEEDED for pressing needs. SUBSCRIPTIONS and DONATIONS will be gratefully acknowledged.

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Owing to the decease of many of our old supporters, we find it a difficult task to get new subscribers for this much-needed work amongst cabmen. Only those who have to do with these men know the difficulties in getting them under the sound of the Gospel. Yet hundreds have been brought to the Saviour. We implore Christian friends to help us, that the work may not flag. Particulars of the mission and its agencies may be had of the founder, JOHN DUPEE, 165, Hemingford Road, Barnsbury, N.

Donations may be sent to the Office of THE CHRISTIAN.

## MIDNIGHT MEETING MOVEMENT.

**(ESTABLISHED IN 1859.)**

THE COMMITTEE have held VERY SUCCESSFUL MEETINGS in WESTMINSTER, BOW, and CHELSEA. A LADIES' CONVERSATIONAL MEETING was also held in REGENT STREET. AN UNUSUAL number of penitent women have recently been RESTORED to their FRIENDS. The RECENT MISSION at PORTSMOUTH has been very successful. WINCHESTER and CHICHESTER were also visited in the interests of the Society.

LEFT-OFF CLOTHING for urgent cases will be gratefully received at the office, 8A, Red Lion Square, W.C.

DONATIONS, which are much needed, will be received by Messrs. MORGAN AND SCOTT; Messrs. HOARE, Bankers; or at the Office by C. WILSON MCCREE, Secretary.

THE

## MISSIONS TO SEAMEN.

Patron:—
Admiral of the Fleet H.R.H. the Duke of Edinburgh, K.G.

AN additional £2000 a year is much needed to cope with the terrible evils afflicting sailors of various nations in the Port of London, and to meet the deficiency and increased liability arising from various urgent extensions in the last two years of religious operations amongst Sailors of numerous nationalities, afloat and ashore, in many seaports, including the Port of London, the Manchester Ship Canal, and San Francisco Harbour.

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Contributions, Offertories, Drawing-room Meetings, &c., are solicited. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham-st., Strand, London, W.C.

## The St. Giles' Christian Mission

Which has assisted 60,676 discharged Prisoners to

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## ROYAL ALFRED AGED MERCHANT SEAMEN'S INSTITUTION.—FOUNDED 1866.

AN URGENT APPEAL.

The Committee of this Charity EARNESTLY SOLICIT the SUPPORT of the general public in their endeavour to alleviate the sufferings of our aged, infirm, and destitute seamen.

It supports 100 of them in "The Home" at Belvedere, and gives a small pension to about 250 others.

But unless funds are more liberally supplied the Institution cannot maintain even the present inadequate number, which forms only a small proportion of those who need relief, and whose appeals are most distressing.

The dependable income hardly exceeds £4,000, whilst the maintenance of those already in receipt of relief exceeds £7,000 annually.

Sailors from their arduous life, are accounted old at sixty; yet, so insufficient are the means at the Committee's disposal that the average age of the successful candidates for relief is seventy-one.

The charitable public seem not to have fully considered the urgent claims of these—the most necessary class of workers in our community—a large number of whom have been disabled by accidents and disease incident to their perilous calling.

The claims of our sailors upon their countrymen are universally acknowledged; their spiritual welfare is looked after by "The Missions to Seamen;" when their lives are in peril on our dangerous coasts, the National Lifeboat is ever at hand; but strangely enough, when the sailor is no longer able to serve at sea, nor to maintain himself ashore, the one Institution which endeavours to preserve him from absolute destitution is far less liberally supported.

Yet the sailors' claims should touch every heart: to their life of dangerous toil we are indebted for nearly all our supplies.

To these veteran public servants, this Institution seeks to extend the necessaries of life, and the means of spending their few remaining years in peace; free from distressing anxieties, and the better able to raise their thoughts heavenward.

SUBSCRIPTIONS and DONATIONS will be GRATEFULLY received by the Institution's Bankers, Messrs. Williams, Deacon, and Manchester and Salford Bank, Birchin-lane, E.C., or by the Secretary, Chairman, or members of the Committee.

(Signed) Admiral Sir LEOPOLD MCCLINTOCK, K.C.B., &c.
8, Atherstone-terrace, London, S.W., Chairman.
W. E. DENNY, Secretary, 55, Fenchurch-street, E.C.

## HOMES FOR LITTLE BOYS,

Farningham and Swanley.

Treasurer—W. H. WILLANS, Esq., 3, Copthall-buildings, E.C.

A MUNIFICENT OFFER.

A gentleman has given £3,000 to a member of the Committee, which sum is held in trust, and is only available for the purposes of the Homes on condition that a like sum—viz., £3,000—be raised by the end of the present year, 1894. This sum is to be exclusively used to pay tradesmen's bills, which amount to over £6,000.

It is earnestly hoped that the friends of the Homes will, by an equally splendid effort, place the Committee in the position not only to claim this gift, but also to be able to clear off other outstanding liabilities.

CONTRIBUTIONS are earnestly solicited, and will be gratefully received by either of the Secretaries, A. E. CHARLES or W. ROBSON, at the offices of the Homes, 25, Holborn-viaduct, E.C.

## SCRIPTURE READERS' SOCIETY FOR IRELAND.

**FUNDS NEEDED** to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

# Among the Churches.

## CHURCH OF ENGLAND.

Rev. G. A. Sowter, vicar of St. Silas', Bristol, has just issued an encouraging report for the past year.

Rev. S. A. Selwyn has been conducting a mission at St. Matthew's, Croydon. The attendances have been very large.

The report of Christ Church, Blacklands, Hastings, tells of good, earnest, resultful work by Rev. A. Hodges and his helpers.

Some fishermen attending the mission church at Brixham sent up recently two large cases of fish to the University and Guy's Hospitals as a harvest thanksgiving.

The vicar of Croydon, Rev. George Carnac Fisher, has resigned his charge. He has been compelled to adopt this course in consequence of the illness of his wife.

Rev. Richard H. Taylor, who had charge of St. Andrew's, Southport, for some time, and was Association Secretary for the C.M.S. in the North of Ireland, has been appointed to the vicarage of Shelley.

Rev. Sydney Savage has displayed much vigour and energy since his advent to Jesmond. He secured the help of his father-in-law, Archdeacon Farrar, as preacher on Sunday in Jesmond Church.

Rev. J. B. M'Govern, an ex-Roman Catholic priest, the new rector of St. Stephen's, Chorlton-cum-Medlock, has already justified his appointment as the late Canon West's successor. The church is crowded, and the work of the parish is going forward successfully.

During the floods which have caused so much damage and alarm in the West, the Church of St. Breoke, Wadebridge, has been much damaged, the water reaching the tops of the pews. The cushions were completely spoiled, and seats were pulled out of the walls by the rain.

Rev. George Read, who has been appointed to the large colliery parish of Killingworth, was a leading spirit in the Church Missionary Union at Cambridge when an undergraduate at Christ's, and was a personal friend of the late Bishop Parker, Jani Alli, and Amherst Hayne.

Under the title of "Spitalfields, Past and Present," Rev. J. H. Scott has written a short but comprehensive history of the ancient parish of Spitalfields, from the time of its inception in 1197 up to the present day. A full description is given of the Parish Church, and many interesting details are supplied of the various parochial organisations and institutions which have been established during the period.

*The Record* remarks that St. Paul's, Onslow-square, has been, during the incumbency of Prebendary Webb-Peploe, a training-ground of singular value. He has enjoyed the help of eighteen curates and sixty-three young laymen. Some twelve or thirteen have gone out to the mission-field, and of these two (Mr. Roberson, of China, and Mr. Matthias, of West Africa), have died in the service. On Wednesday, November 28, Prebendary Webb-Peploe is holding a "Quiet Day" for as many of these workers and their wives as may be able to be present.

## CONGREGATIONAL.

Riddings Church reports 387 scholars in the Sunday-school.

A week's mission services have been held at Chapel-street Church, Southport.

Rev. D. W. Vaughan has commenced his ministry at Kentish Town Church.

Rev. J. W. Burn has been recognised as pastor of Surbiton Church, Kingston.

Rev. Morley Wright has conducted a nine days' mission at Union Chapel, Plymouth.

Dev. Dr. Horton commenced on Monday week a seven days' mission at Hawkshead-street Church, Southport.

The Stockwell Institute, where Sunday-schools have been carried on since 1848, has been reopened, after extensive alterations.

The next National Council of Congregational Churches will be held at Syracuse, New York, U.S.A., in the second week in October, 1895.

Rev. W. D. McLaren, of Creaton, has had to undergo another operation upon the eyes, and is forbidden to preach until after the New Year.

Hessle-road, Hull, reports that during the four years' pastorate of Rev. R. C. Scurrah nearly fifty members have been added to the fellowship.

The present iron church at Belvedere is in such a dilapidated condition, that it has been decided to erect a new church on a site secured on an elevated spot.

At the annual meeting of the Manx Nonconformist Council, Rev. David Inglis, Congregationalist, was elected president for the year, in succession to Rev. H. Jutsam, Wesleyan.

Rev. Charles New's semi-jubilee at Robertson-street Church, Hastings, has been celebrated by special services, in which Revs. Dr. Brown, Dr. Barrett, Dr. Clement Clemance, J. B. Figgis, Cowper Smith, A. Hall, and Mr. Halley Stewart, M.P., took part.

The North Bucks Union, at Banbury, was addressed by Rev. R. Wardlaw Thompson on the past work of the London Missionary Society. Addresses by Mr. Wigley Winslow, on "Some Features of Modern Congregationalism"; Rev. W. F. Clarkson, on "Congregational Principles"; and Rev. E. Austen, on "Home Mission Work as seen by the Village Pastor."

The anniversary of the church at Camberwell New-road was held last week. On Tuesday Rev. F. B. Meyer preached, and a public meeting was held, presided over by Major Dalbiac. During the past year's work of the pastor, Rev. A. J. Waldron, much good has been done. The congregations have more than doubled. One of the features of Mr. Waldron's work has been the interest he has taken in working-men and their intellectual doubts. On many Sundays he has taken six services, outdoor and indoor. The poor have been cared for; in the winter hundreds of loaves, etc., were given away.

*Calls.*—Mr. John Benson, of Chorley, to Leigh; Mr. A. S. Campbell (as assistant), Trinity, Glasgow; Rev. D. Ll. Williams, of Newport, to Oswestry.

*Resignation.*—Rev. James Clough, of Greenheys, Manchester.

## BAPTIST.

The congregation at Pudsey propose to erect a new chapel.

A new church has been formed in the busy industrial centre of Senghenydd, Caerphilly Valley.

Pastor J. L. Keys has removed from 38, Chelsham-road, Clapham, to 45, Beckenham-road, Penge, S.E.

Rev. F. C. Player, of Pill, near Bristol, has commenced his ministry at Waterloo-road Church, Wolverhampton.

Spring Hill Church, Birmingham, reports a net increase of eighty members during the two years of the present pastorate.

Rushden Church reports a net increase of over thirty members, twenty-seven of whom had been received by baptism.

Romney-street Church, Westminster, reports 144 members. The various organisations of the church are being vigorously worked.

Rev. Philip A. Hudgell, of Waterford, has concluded a five weeks' tour through Wales on behalf of the Irish Baptist Home Mission.

A two days' convention of the Baptist Ministers' Prayer Union was held at Nottingham on Tuesday and Wednesday. Revs. Dr. Paton, of Nottingham, F. B. Meyer, and James Mursell took part.

The Ministerial Union in Rhondda Valley have decided to call the special attention of the "Police Standing Committee" of the County Council to the obscene language used in the streets.

Werter-road Church, Putney, reports that at the commencement of the pastorate of Rev. S. H. Wilkinson there were 103 names on the roll of membership, and since that time 103 have been added.

The Baptist Tabernacle, Aldershot, has held its Sunday-school anniversary. The school has made rapid progress all the more since the new buildings were erected. Not a few have been led to confess Christ.

The first united anniversary of the Leigh Baptist Chapel was held on Sunday, Nov. 11, when Arthur C. Sidey (the pastor) preached to large congregations. On Monday a public meeting was held, presided over by Mr. John Hems. Very reluctantly Mr. Sidey is retiring from his ministerial duties until the end of the year; in the meanwhile he will take a sea trip with the hope of recuperating his health.

Mr. A. H. Baynes, of the Baptist Missionary Society, had an audience of His Majesty the King of the Belgians on Saturday week. The object of his visit to Brussels was to lay before the King, who is the sovereign of the Congo Free State, a representation relative to the new transit regulations and other matters. The missionary secretary was received at the Palace with great cordiality, and His Majesty was most gracious in his assurance that the matters in question should receive careful consideration.

The success which has attended the Forward Movement of the United Baptist Churches of Leicester has surpassed expectation. Two years ago services were commenced in a small room at Clarendon-park, and at the present time a large building known as Clarendon Hall is rapidly approaching completion. Less than two months ago a new work was commenced in a populous part of the town under the direction of Mr. A. H. Tolhurst. Pending the erection of a hall and schools, to be called "Carey Hall," for which a site has been given, the services are being held in the Catherine-street Board Schools. Over 500 persons, young and old, already attend on Sunday evenings. The Sunday-school has 400 scholars.

*Calls.*—Rev. G. H. Carr, of Bow, to Bromley, Kent (accepted); Rev. F. Russell to Liverpool; Rev. H. G. Jones to Tirril; Rev. W. R. Jones to Penrhiwceiber; Rev. T. Evans, of Tenby, to Riverside, Cardiff.

*Resignations.*—Rev. Frank Russell, of Hull; Rev. B. Davies, of Bolton-road, Darwen.

## METHODIST.

New chapels have been opened at Harlow Hill, Hexham' and Paugbourne.

New chapels are being built at Eylestone-park (Leicester), and New Basford.

Admirable evangelistic work is now being done at the Jubilee Mission, East-road, N.

The Sydney Central Mission has a sisterhood established on lines similar to those of Dr. Stephenson's Deaconess Institute.

A conference of delegates, from forty-one adult male Bible-classes, was held on Saturday in Queen-street Chapel, Huddersfield.

Rev. Thomas Cook began what was expected to prove a very successful mission in Hobart Town, Tasmania, at the beginning of October.

Victoria Lecture Hall, Portsmouth, was crowded by young people invited by the Portsmouth Council to hear an address from Rev. Dr. Moulton.

The Wesleyan Home Mission report speaks of decided revival in many directions. There are now four Connexional evangelists and two district missionaries.

"Village Methodism: Its Difficulties and Prospects," was considered at the seventh annual convention of the Grantham Circuit. The poverty of village Methodism, the difficulty of retaining the young people, and above all, the narrow, intolerant, selfish spirit of so many professedly converted men and women, were instanced as the chief obstacles to progress.

The fifth anniversary of the Lady-lane Central Mission Leeds, was held last week with enthusiastic meetings. The report stated that continuous steady progress had been made in the mission since the commencement five years ago, but more particularly during the past year. The new members admitted during the five years numbered 169. The average attendance at the P.S.A. for the year had been 578, and 675 prizes had been awarded. The old auxiliaries had continued to flourish; and new ones, including a men's club and reading-room, a branch of the Yorkshire Penny Bank, and workshop meetings conducted by the evangelists had been established.

On Wednesday last anniversary meetings were held at Hinde-street, Manchester-square, W., to celebrate the completion of the first year's work of Rev. W. Darlow Sarjeant in that circuit. The report showed that the membership and income for the preceding year had been doubled. Rev. F. B. Meyer preached in the afternoon. Rev. Dr. Rigg, who was the principal speaker at the evening meeting, expressed great satisfaction at the prosperous condition, and sympathised with Mr. Sarjeant in the work of the proposed Young Men's Settlement. Mr. Sarjeant asked the meeting for £250 for future aggressive work. Of this £205 were subscribed before the meeting closed.

## PRESBYTERIAN.

Rev. Dr. Lundie, of Liverpool, who has been ill, is now at Hastings, where he is gradually recovering strength.

The semi-jubilee of the church at Hebburn-on-Tyne, has been celebrated, Dr. McGaw being the preacher. The church and hall cost £16,000, of which sum £12,000 was given by Mr. A. Leslie, a well-known shipbuilder.

Encouraging anniversary services have been held at Market Place, Whitehaven, when Rev. Robert Taylor, of London, preached morning, afternoon, and evening. The attendances were all good, and the sermons were greatly enjoyed.

Rev. J. B. Meharry, who has very warmly taken up the question of leakage, recommends that every congregation should have a strangers' committee or union to look after and receive into fellowship all strangers. Such an organisation is being started in connection with his own church.

The first annual report of the Committee on Church Aid and Evangelistic Effort (London North), states that the sum of £3000 has been raised to aid ten working-class congregations in London. This was expended in putting the buildings into a state of efficiency and providing workers, such as evangelists and Biblewomen.

At last week's meeting of the London Presbytery (North), Professor Skinner was appointed to preach at Bow-road Church on the 29th inst., when a call will be given to Rev. J. Grierson, who has occupied the pulpit for some time. Mr. R. Wales reported that the Sustenation Fund threatened to close the year with a deficiency of £230. A little increased all-round effort would, however, wipe out the threatened deficiency. It was reported that a site was being purchased for the proposed church at Fulham.

*Calls.*—Rev. R. Greenshields, of Hanley, to St. George's, Liverpool; Rev. T. Pearce, to Llanidloes; Rev. E. Edwards, to Warrington; Rev. S. G. McLennan, of Stonehaven, to St. Enoch's, Glasgow; Rev. G. A. Johnston-Ross, of Bridge of Allan, to Lansdowne, Glasgow.

## THE SALVATION ARMY.

During the recent Self Denial week twenty people applied for officership.

Captain Flavell, of the Salvation Army in New Zealand, was lost in the wreck of the *Wairarapa*.

In reference to the restrictions placed on the Salvation Army in Stuttgart, the leaders are writing the King of Wurtemburg.

Mr. Bramwell Booth, assisted by Commissioner Howard, has been speaking on "Fiery Salvation" in Oldham. He is this week speaking on the same subject in Newcastle.

A Salvation Army officer in a town in Germany has been fined for allowing a girl of thirteen years of age to remain in the meeting, although accompanied by her mother. He refused to pay the fine, and has gone to prison.

The first opening of the Salvation Army in Rouen was held in the theatre a few days ago. On account of the outcry raised in the newspapers at the theatre being so "desecrated," a second meeting in the same place was forbidden by the mayor. The Casino has since been engaged and filled nightly by all classes.

On the 8th inst. Mrs. Bramwell Booth addressed a large gathering in the Lyndhurst-road Congregational Church. Dr. Horton, in introducing Mrs. Booth, spoke most highly of the successful work of the Salvation Army. A collection of about £20 was taken up, and an interesting account given of a few of the cases taken in hand by the enquiry department of the rescue section of the S.A.

General Booth is visiting Chicago this week. At the close of his meeting in the Carnegie Music Hall, New York, Mr. Ballington Booth made an appeal for 10,000 dols. for the furtherance of the social work, the audience, including a promise of 4000 dols., subscribed 8000 towards it before leaving the building. While in New York the General addressed a large assemblage in the Association Hall, Twenty-third-street.

## FALLEN ASLEEP.

**At St. Mary-road, Peckham, on 9th inst., Mr. James Lawson, aged seventy-two, an earnest Christian and loving giver.—At Grove-road, Clapham Park, on November 8, Mr. John Myers, aged seventy-seven, late of Horsham.—At Leeds, Mr. John Iredale, aged eighty-four, for many years a temperance pioneer and Christian worker.—At Meltham, near Huddersfield, Mr. James B. Crossland, suddenly, through an accident, a faithful and earnest Methodist.—At Pennwch, Cardigan, Rev. David Jones, who for thirty-five years has done good service.—At Gortin, Coalisland, Mr. K. Jno. Stewart.—At Maghera, co. Derry, Mr. Alexander Cameron.—At Porth, Rhondda Valley, Mr. Idris Williams, a preacher, died very suddenly after Sunday evening service.—At Neston, Mrs. Towert, wife of the Presbyterian minister of the place, and herself a faithful helper.—At Peckleton, Rev. T. E. Chataway, aged sixty-eight, rector of the parish.—At Latchingdon Rectory, Rev. R. E. Formby, aged seventy-two.—At Thurlestone, Kingsbridge, Rev. P. A. Ilbert, aged eighty-four, for fifty-four years rector of the parish.—At Cardigan, Rev. Thomas Phillips, an aged and honoured Baptist minister.—At St. Albans, Rev. W. B. Davies, who entered the Baptist ministry in 1838.—At Upton Park, Mr. H. E. Lester, aged eighty-eight, for sixty years an earnest Christian worker and Bible-class teacher at Barking-road and Southend.**

# Notices.

A correspondent, "A. H. S.," would be glad of information as to the name of the author of a hymn in which are the following lines:—

And safe in the hands of Christ Jesus,
Is the key of the golden gate.

Applicants for Tracts.—D. T. Landon, 2, Station-road, Enfield; E. J. Snow, 14, Packington-street, Islington, N.; George Johnston, Glassmullagh, Irvinestown, co. Fermanagh; E. T., 10, Balmer-road, Kingsland, N.E.; Miss Fanny Courtnay, 11, Chapel-row, Gosport, Hants; J. Albinson, 40, Kent-street, Fleetwood; W. Burgess, Benhill-street, Sutton, Surrey; W. L. Prevost, Smith Cottage, Treherbert, Glam.; Mr. D. Wallace, 17, Stanley-street, Springbank, Hull; E. R. White, 126, Blurton-road, Clapton Park; E. Bing, 126, Weston-road, Strood, Kent; A. J. Humphreys, 121, Glenny-road, Barking; Thomas McIntyre, 54, South Woodside-road, Glasgow.

Communications Received with Thanks.—J.F. W.S.A. A.J.N. H.A.N. H.K. M.G.C. W.W. G.W.P. H.R.D. A.G.L. V.M.C. J.K. J.M.D. A.T. D.W. L.J.C. Miss M. W.M. J.F. M.F. A.D. R.E.A. W.H.D. G.C.W. J. de V. W.D. W.H.G. C.B. Lady C. S.L. E.N.P.H. F.H.H. D.M.D. E.S. W.A.G. J.H. J.R.M. C.L.N. M.H.A. A.H.S. W.E.W. T.T.H. E.H. E.K. W.T. J.S. H.K. T.M.S. W.D. A.C.S. W.C.B. J.M.P. S.T.P. W.G.B. W.B. G.M. and S. D.J.F. J.F.M. M.A.R. E.D. F.C. J.L.K. A.A. B.C.S. W.D.P. G.G.W. G.H. J.E.H. B.H. M.J.G. Miss D. W.J.R. J.C. W.C.P. G.F. C.C.G. H.C.M. H.H. L.P. E.D. A.E.K. V.W. H.T.H. I.G. R.B. B.M.K. B.G.B. F.D. T.A.L. M.M. E.S. M.A.V. J.N.R. E.V.K. A.B. W.F.S. C.J. D.C.W. G.S. J.G.S. F.N. F.B. B.G. A.S.

**Mission Homes in Paris.**—The Archbishop of Ontario and Mrs. Travers Lewis (Miss Ada Leigh) will address a meeting at the Town Hall, Liverpool, in aid of these Homes on Thursday next, 29th inst., at 2 o'clock, prior to embarking for Canada by the s.s. *Mongolian*. The Lord Mayor will preside.

**SANDWICH MEN.**—The first annual meeting of the Bessbrook Home for Sandwich Men was held at the Home, 39, Queen's-square, Bloomsbury, on Friday afternoon, Mr. H. Maynard presiding. The report furnishes cheering accounts of cases of the elevation and restoration to family and position of many of the inmates during the past year. Rev. F. B. Meyer congratulated the friends on the success of the Home, and Mr. and Mrs. Keates, the superintendents, gave a short account of their work amongst the men.

# The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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## Notes and Comments.

☞ Will those of our readers who receive The Christian direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries?

With the New Year Rev. F. B. Meyer will commence in our columns a series of articles on the life of David. His expositions of the second half of John's Gospel will appear at a later period of the year.

The death of Dr. M'Cosh and the resignation of Dr. Reynolds leave two vacant college chairs of great importance. The influence of a college professor, especially of a theological professor, runs through all the years and services of every student under his care, and thus touches hundreds of churches and thousands of souls. But little seen, perhaps, themselves, professors are everywhere felt. It will not be easy to fill the two vacant chairs, in which some of the ablest and most devout men have sat, but we remember that the Head of the Church is always preparing men in his college, and at the moment they are wanted He sends them forth.

November 29 is a day generally observed as a Day of Intercession by devout members of the Church of England for the cause of God in the earth. There seem to be special reasons this year for waiting upon God. Three African bishoprics are vacant. The state of things in the East requires constant remembrance in prayer, the unfriendly feeling of a large number of English people, especially of the commercial classes, towards missions, and the attitude of Englishmen abroad towards the Gospel, in their own lives and influence, are things to be laid before the mercy-seat. Great blessing has been obtained in former years, and we hope that this year may only prove an exception in the sense of Christians having received more abundantly of grace and gifts.

The solemnities of the late Czar's funeral have been so amply described by the English Press, that we have obtained a long look into the interior of the Russian or Greek Church. It has not been comforting or edifying. There is a strange mixture of sheer superstition and ornate ritual. The worship of the Virgin, the kissing of pictures and images, praying for the dead, and granting absolution of the sins of the dead, form a wide departure from the simplicity of the faith as it was "once for all delivered to the saints." Yet we remember that Russia allows the free circulation of the Scriptures; indeed, conveys the boxes of the Bible Society carriage free. We look for a harvest some time from the indestructible seed of the kingdom which has been so widely sown.

The war between China and Japan draws out its miserable length, the conquering nation, flushed with victories, declining the services of America to bring about a peace. This touch of relentless pride may cost Japan very dear. Germany has been, in the long run, a loser by the pitiless way in which she pushed her conquest of France to its severest limits. Japan may have to rue the day that she did not seize the opportunity of securing all she has at present gained, and beginning the work of recovering from her exhaustion. However events may go, we trust that the great Powers will lose no opportunity of bringing hostilities to an end. Winter also may make for peace.

We have come, in the history of the modern churches, to a time when jubilees and centenaries of institutions and societies are beginning to abound. We shall be in the midst of them for the next three or four years. They carry us back to the day of small things. We cannot help comparing, and sometimes contrasting, former and present methods. There used to be apparently more praying and less dining, more humiliation before God and less jubilation. Now we are in danger of dwelling on results and depending on them. We shall, therefore, do well to keep in mind what are the permanent elements of missionary power and success. When our fathers had no results, on what did they depend, and by what were they inspired? (1) They had a deep sense of their personal indebtedness to Jesus as their own Saviour. (2) They had an overwhelming sense of the misery, sin, and danger of the heathen world. (3) They had a passionate desire for Jesus to see of the travail of his soul and be satisfied. (4) They believed that God, who had given the command for the Gospel to be preached to every creature, would make his Gospel effectual; they trusted Him for all things. We cannot do better.

Dean Vaughan's last volume—the last of about thirty-five volumes—contains thoughts which are characteristic of the soberness and balance of mind which have all along distinguished his ministry. He has something to say of the present condition of thought and conduct among young men as compared with that of fifty years ago, which cannot but give pause to thoughtful persons. We presume that he is speaking of the better classes when he says:—

> When I was young men were as wicked (no doubt) as they are now, equally sensual, equally vicious, equally profane; I could even fancy more so. But there was this difference. The great fundamental truths of religion were then taken for granted. It was not proper, it was not decent to call oneself an atheist—no, nor to drag in at a social table sacred things for ridicule. If nothing else, it was bad manners. I have been young, and now am old, and I find several things gone from the unquestioning belief of my countrymen.

Religious revival and improvement, it should be remembered, always begins from below; and from below we must work upward to this higher section. Whilst according the highest value to the testimony of Dean Vaughan, we also feel bound to say that we should like to see the testimony of some other person of a similar age and in a similar station in society. But whether it agreed with his or not, the duty remains—preach the Gospel to *every* creature; go to the poor and outcast.

Dean Vaughan has some earnest and timely words on the drift Romewards of so many members of his own Church. He says that it is "sometimes assumed, as a self-evident proposition, that the departing Lord could not have designed to leave his Church without a visible head, a living authority, to define its doctrine, resolve its doubts, and prescribe its ritual. He must be here, men say, at least by representation." Thus thousands have been driven back to Rome, and others remain in "a trembling and panic-stricken Anglicanism," trying to frame something to simulate this authority. To such a state of mind Dean Vaughan cries:—

> O for the courageous voice which shall say to them "He is not here—He is risen!" The only Presence which He has left us is the Holy Ghost, whose voices, like his gifts, are manifold, guiding the individual man (while he uses all his opportunities of counsel and instruction) into all truth, even though his truth may not utter itself in the very words of his neighbour's.

How can persons who want an infallible guide in the Church believe in the presence and guidance of the Holy Spirit for each believer?

One-fifth of the Dutch nation are Romanists, and are said to possess, on account of the definiteness of their belief, an amount of influence far beyond their numbers. Since the Roman Church is there in a foreign and hostile land, it is careful to impress the imagination with the appropriate modesty and beauty of its large churches, which are built with lavish generosity, and with the restraint of its ritual in worship. An enormous church has been built at Zwolle in memory of Thomas à Kempis, and a Dutch friend informed a correspondent of *The Church Times* that the greater part of the money had come in small sums ranging from a penny to a shilling. The divisions of Protestantism are said to be one main cause of the increased powor of Rome. "The aristocratic classes are distinctly opposed to Catholicism, though visits to London in the season and worship at our London churches have left their mark on more than one young member of Dutch families of the highest class." Then we are to understand from this High Church journal that a section of the English Church is helping to inoculate Dutchmen with Romanist ideas.

There is a cry of distress in the correspondence columns of *The Church Times* from some who have suffered by the perversion of members of their families to the Church of Rome. A mother of a divided family complains of her girl being entrapped and surreptitiously Romanised. A clergyman names several instances of this "soul-snatching," one of which may be taken as a sample of the rest. A lady of rank, aged seventeen, was received and rebaptized unknown to her parents, and allowed, or "dispensed," to attend her parish church with a Romish book of devotion, instead of her prayer-book, for several months, because the time was not convenient to make known the step she had taken. The opportunity of doing so was taken by a relative whilst the parent was from home. It seems that teachers, young

ladies from home, patients in hospitals, and such-like helpless or exposed persons, form the victims of scheming priests and proselytisers. But the thing which surprises us is, that *The Church Times* should expect anything else but constant and numerous perversions to Rome. To what can the "Catholic movement" tend but to this? And why should there be annoyance over the loss of English people to Protestantism, and satisfaction over the loss of Dutchmen? There is some inconsistency.

The following points in a letter recently published in *The Leeds Mercury* let more light upon the action of the Sacerdotal party. Either the English people have given away their Protestantism, or they are ignorant of what is being done in their midst. In certain public elementary schools, the scholars are taught (1) that "Protestant dissenters are in schism"; (2) that "Christ has given power to his priests to forgive sins in his name"; (3) that "sins are forgiven chiefly by the sacraments of Holy Baptism and penance"; (4) that "the special office of a priest is to offer the Holy Sacrifice and to absolve"; (5) that, when one has fallen, "he should at once make an act of contrition, pray for pardon, and go to confession as soon as possible"; and (6) that a daily prayer should be "Mary, Holy Mary, the blessed Apostles, and all the saints, pray for us." It is time for the people to protest again. Much of the success of the Romish propaganda results from the dissemination of such teaching in our day schools.

The ire of the Hon. Auberon Herbert has been excited by a circular sent to him by the Anti-Gambling League. He writes in *The Westminster Gazette* a vulgar letter, headed "Should Hell Organise?" in which he prognosticates that the action of the League will prompt the formation of another society to "fight until the constitutional doctrine is established, once and for all, that men shall bet and gamble where they like and when they like." Such a society he desires, and says that when "Hell"—in which term he includes "betters, gamblers, publicans, sinners, and harlots"—does organise and cry "hands off" to the "saints," he is prepared to hand over to it "his subscription and his political blessing." It is no sinecure to combat sin, but "the Lord is on our side, therefore will we not fear."

The restrictions put by the law upon the sale of drink are intended not only to save the drunkard from himself, but to protect his family also. That the drunkenness of parents has something to do with explaining excessive infant mortality cannot be denied. Two cases which were tried in the Birmingham Police Court are adduced by *The Daily News* in evidence. In one case the miserably neglected child was found up to its waist in water, while the mother lay in an outhouse in a drunken stupor. In the other case a family of six, living together in a room only nine feet by seven, the children were filthy and unfed, although the father was earning thirty-five shillings a week, the greater part of which the mother spent in drink. For over twenty-one hours she had lain in bed, leaving her young children without food and attention. The cry of the children, who are the innocent victims of the vice of drunkenness, is too eloquent to be ignored. Either the present legal restrictions are not enough, or they are not properly applied. Probably both.

A letter from an official Turkish source, which has appeared in the *Politische Correspondenz*, shows that the attack upon the Armenians was a Government outrage with results as fatal as were originally reported. The Kurds had been guilty of constant depredations upon the Armenians; the Turkish Government promised protection which it never granted; the Armenians then made an excursion against their oppressors; then the Government stepped in to suppress "revolution," and the Armenians refusing to lay down their arms, nearly all of them fell in open combat with the troops. Next, a Turkish field-marshal cleared the disturbing elements—the Armenian Christians—out of the district, and burnt down some twenty-five villages. To counsel our Armenian brethren to suffer in patience seems almost like mocking them, and yet what have they gained by resorting to arms? Two thousand dead persons and several villages burnt down. When the Huguenots took to arms they were "minished and brought low"; when they took to prayer they grew and prevailed.

The terrible story which comes from the South Seas of a general uprising of the Kanakas and of the murder of scores of white men, should do something to arouse Englishmen to the guilt and danger of their trade in intoxicating drinks with native races. The reports at present to hand appear to show that the attack was general, and was the result of pre-arrangement, though the first outburst was through the influence of drink. "It is thought," say the advices from Australia, "that the natives stole liquor at one of the trading posts, and that that had the effect of maddening them." We shall be only too thankful if the next mails do not bring us news of terrible reprisals at the hands of the white men. That, of course, would be only justice! *We* may go and kidnap and steal and commit outrages and sell the maddening "fire-water," but if the natives, men in their own island homes, attack us, they are murderers; when we retaliate we are ministers of justice. There is plainly some mental and moral confusion in our own minds, however it may be with the natives.

The Inter-Denominational Conference on the Overlapping of Denominations, while showing on the part of some a due sense of the evils of the system, or want of system, showed also that some think there is little to complain of; and, further, that "even where competition was very keen it was not an unmitigated evil, for it quickened the zeal of the competing Churches." Possibly; but what sort of zeal? And surely there is something unseemly in a place of 16,000 inhabitants having as many as twenty-two places of worship; and another of 18,000 inhabitants having as many as thirty-one places of worship; while of another town it is said that every other building is a place of worship. It would be the blindest folly to pretend that a good deal of what is called "church extension" is the same as the extension of the Kingdom of God. The waste of money on buildings, on organs, on organists, and choirs calls loudly for reform. The Conference will do a great service if it stops one great cause of waste in overlapping, which includes nearly every other evil.

In the New York *Independent*, K. Madeline Barry has written a trenchant criticism of a recent novel. She is earnest in insisting that the present degraded condition of a good deal of our literature was foreseen by thoughtful men:—

> Every scholar and moralist who fought the scepticism of the last hundred years warned us that a lapse into the deification of the flesh would be the upshot of it. And here we are now, on the threshold of a new century, applauding to the echo the reiterated pleas for the natural man and his doctrine of natural rights...We complained when the poet supplanted the priest; now the physiologist has ousted the poet. There is to be no more talk about sin or self-denial; everything is in Nature's hands.

One of the saddest signs of our times is the acquiescent or warmly commendatory way in which numbers of those who profess to call themselves Christians receive books which they ought to reject and condemn.

If any part of the Pentateuch comes before us as Divinely authenticated it is "the Law of Holiness" as set forth in Leviticus xvii.—xxvi. Just here, however, those critics who would, on speculative grounds, reconstruct Israelitish history, have found ample room for a priesthood but little room for Jehovah Himself. How flimsy are the grounds for the critical theory, and how serious are the issues it involves, is forcibly shown in Rev. J. M. Denniston's thoughtful volume Exodus: An Autobiography of Moses, with the Four Following Books (8s. 6d. *Morgan & Scott*). He sums up one of his many arguments:—

> "Jehovah spake unto Moses"; *there* is the rock to moor our vessel to. Everything speaks for it, nothing against it. And thus, instead of very nicely inquiring whether the same expressions do not occur elsewhere, it seems more reasonable to rest here—that "Jehovah spake unto Moses."

There is as good ground for confidence in the miraculous in Israelitish history as there is for the same element in the planting of the Christian Church. If the critics had a modicum of spiritual imagination they would have less temptation to employ the faculty of conjecture. Mr. Denniston's common-sense criticism has the benefit of this useful resource, and he subjects the statements of the perverse school to a searching examination.

## REV. EGERTON YOUNG in SCOTLAND.

During the past year the Edinburgh Medical Missionary Society has conducted missionary meetings in many parts of the country, both north and south of the Tweed. Within the past month a series of particularly successful missionary meetings have been conducted in most of the leading towns in Scotland. The directors of the Edinburgh Medical Missionary Society having invited the co-operation of Rev. Egerton Young, the well-known missionary traveller among the Red Indians, that gentleman, accompanied by Mr. G. A. Barclay, organising secretary of this department of the work, held meetings which have crowded the largest halls and churches in Edinburgh, Perth, Inverness, Aberdeen, Dundee, Glasgow, Paisley, Rutherglen, Berwick-on-Tweed, Hamilton, Motherwell, and other places.

At the week-night meetings held in the large hall, limelight illustrations have been utilised. Generally Mr. Barclay occupied a brief time in calling attention to the important work of the Society, which was supplying fully equipped medical missionaries to all the great missionary societies throughout the world, and whose missionaries were at work in all parts of the world. By a few beautiful pictures, illustrating the training work in Edinburgh, and practical medical mission work in Palestine and India, a vivid idea was conveyed of this important branch of Christian work.

Mr. Young usually spoke for some time without the aid of the limelight, and his graphic word-pictures of the horrors of heathenism, of the blessings of Christianity, and of the trials and successes of mission work in the wild North land, will long live in the memories of the crowds who heard him. His illustrated lectures were no less interesting, but never did a public speaker less need such accessories than Mr. Young. The singing of Indian hymns by Mrs. Young, and the sacred solos with beautiful pictorial illustrations rendered by Mrs. Barclay, were greatly appreciated.

Mr. Young everywhere emphasised the importance of medical mission work, and did not hesitate to say again and again that no mission work in heathen lands could be properly effective without the aid of the healing art which opened the hearts and minds of the heathen to the Gospel as no other agency could do.

## Look for the Sunny Side.

He suffered in the darkness
That we might see the sun.

We have noticed these November days that some people seemed to choose the dark, dingy side of the street, while others were walking in the beautiful sunshine. Perhaps they had but a little way to go—they thought it did not matter much; perhaps they did not observe the sunny side. A little bit of sunshine makes such a difference, especially when the summer heat is over, and the chilling frosts of winter come creeping on. All the more need have we to

Gather up the sunbeams
Lying all around our path.

But are they really there in our lives? Yes; we will find that to most things there is a "sunny side," if we take pains to look for it. Many people, Christians even, have a wonderful knack of looking at the dark side of things. They seldom have anything bright to tell you, and there is very little brightness in their faces. Indeed, they do not look as if Jesus had "made them glad." They may have light, but it is not the shining attractive kind (Matt. v. 16).

Perhaps they might bring brightness into their own lives by making life a little sunnier for others. Solomon, with all his wealth, was not a happy man (Eccles ii. 1-11) because there was only a big "I" in his life. No wonder he found it "vanity and vexation of spirit":—

Is thy cruse of comfort failing?
Rise and share it with another!
And through all the years of famine,
It shall serve thee and thy brother.

"Whatever thy hand findeth to do, do it with thy might" (Eccles. ix. 10). That one you mean to cheer and comfort to-day may be gone beyond your reach to-morrow, and God's own hand may have wiped those tears away. Have we not sometimes found it so? What a privilege it is to minister to anyone, "specially to those who are of the household of faith." Shall we be slow, or shall we grudge, to do what the angels delight in? (Heb. i. 14). Our service may seem small and insignificant, but if done in the name of Jesus it cannot be mean or commonplace, and even a cup of cold water only, given in the name of a disciple, shall in no wise lose its reward (Matt. x. 42). This poor "hurt" world has no sorrow which heaven cannot heal, and if we are to bring true sunshine to weary hearts we must commend Jesus wherever we go!

A very sad letter is before us while we write; here is one sentence:—

I long for the dark gloomy days, now they are most in keeping with my feelings. I do not enjoy the warm bright sunshine, it seems to mock my grief.

Ah, poor stricken heart! no one has skill or tenderness to deal with your case save the Good Physician! Submit yourself to Him, and you will marvel at the peace and rest that He will bring even to you—"He healeth the broken in heart, and bindeth up their wounds" (Ps. cxlvii. 3). "The dove found no rest, and she returned unto him into the ark, and he put forth his hand, and caused her to come in to him" (Gen. viii. 9, mar.)

But some of God's believing children are in deep sorrow, and where is the sunny side for them? These are they who "do business in the great waters," who see "the works of God and his wonders in the deep" (Ps. cvii. 23, 24). These are they who one day will "comfort others with the comfort wherewith they themselves have been comforted of God" (2 Cor. i. 4). Noah had only one window, and it was "above"! It is well to keep the mists off this window! When all was death and desolation around, "God remembered Noah," and was not that enough?

Never a heart-ache, and never a groan,
Never a tear-drop, and never a moan;
Never a danger, but there on the throne,
Moment by moment, He thinks on his own.

We drew near the other day to a home whence an aged saint had just escaped away into "the liberty of the glory" (Rom. viii. 21, R.V.). A few trees were casting their shadows over it, but beyond, the hills were flooded with the glorious sunshine! Even so is it in the earthly life of most of God's children. A good deal of the shadow, but a shadow cannot harm! "Nobody is afraid of a shadow, for a shadow cannot stop a man's pathway, even for a moment. The shadow of a dog cannot bite; the shadow of a sword cannot kill" *(Spurgeon)*. "Yea, though I walk through the valley of the shadow, I will fear no evil, for Thou art with me" (Ps. xxiii. 4). And the sunny land is not far away!

No shadows yonder,
All light and song.

"The city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

*Banchory.* B. Campbell.

## MANCHESTER WESLEYAN MISSION.

The Manchester Wesleyan Mission celebrated its eighth anniversary on Tuesday last week. After a sermon by Rev. F. L. Wiseman, of Birmingham, Mrs. J. F. Haworth presided over "the Sisters' meeting," at which some details were given of the devoted work that is going on in the homes of the people. The old story was told of the ravages of the drink scourge. Sister Ada told of a child ten months old being stupefied with gin in order that its wretched mother might have a night's sleep: and Sister Myra described the drink as a terrible stream, filling prisons, lunatic asylums, and graves. Mrs. Ormiston Chant and Sister Margaret also spoke.

Mr. J. Beckett presided over a large public meeting in the evening of the same day. Addresses were delivered by Revs. H. J. Pope and Walford Green. Some hearty words were spoken by Dr. Maclaren. He held that it was a fact to glory in that ten thousand persons listened weekly to the Gospel in connection with the Mission. He was afraid the chapels were not the success they ought to be, though there was a great work to be done in them, which might be done in them even better than in connection with missions. Thousands would not attend their chapels; let them multiply missions. The simple Gospel was increasingly wanted, nothing else could draw and hold a crowd. He agreed with their endeavour to blend the social aspects of Christian work with the spiritual; the times demanded it, and it was well to show the world what true socialism was. They had to begin with the service of God before they could help in the service of men. That was too often forgotten.

THE IRISH CHURCH COLPORTAGE MISSION has been transferred to the Committee of the Irish Church Missions. The work will henceforth be conducted as a branch of the I.C.M., but its administration and finances will be kept wholly distinct and separate. There is at present a serious deficiency in the income. The superintendence of the colporteurs will in future be in the hands of Rev. P. B. Johnson, the present superintendent of the itinerating work of the Irish Church Missions.

BILLINGSGATE CHRISTIAN MISSION.—The sixteenth annual report of this work is embodied in a tasteful booklet, entitled "Ye are My Witnesses," of which copies may be had from the hon. sec., Mr. A. Walters, 6, The Corridor, Billingsgate Market, E.C. It states that the usual agencies continue in active operation, and, in addition, work is in contemplation among the lads who sell wax vestas in the streets. Special noon-day services are held for the men engaged in the market, and there are free dinners with a Gospel address for the unemployed. Sunday-school, Band of Hope, and other gatherings fill a good weekly programme. We note that there is still a heavy debt on the building, in the erection of which a large sum had of necessity to be expended.

## ITALIANS AND GOD.

In the November issue of "A Voice from Italy," the English organ of the Waldensian Church Missions in Italy, Rev. Aug. Meille, of Florence, asks the question, "Is Italy returning to God?" He says: Not many years ago a commission entrusted by the Government with the task of choosing text-books for our elementary schools, before opening a single volume, decided that they would exclude from the schools of Italy any book in which even the name of God could be found. That name—for to them it was only a name—seemed a blot sufficiently black to exclude any book, however excellent and useful.

Things, I am happy to say, are much changed since then, and we have had of late not a few signs that our leading men are beginning to think again that God not only exists, but that He reigns and rules over the destinies of nations. At the beginning of the year the Finance Minister, Signor Sonnino, after stating, in a long financial exposition, how sad the economical conditions of the country had become, and intimating the heroic remedies he was to propose in the way of economics and taxation, feeling that all the efforts of legislators and statesmen are vain without the Divine blessing, exclaimed:

"MAY GOD PROTECT ITALY!"

He was laughed at by many at the time; but his words do not seem to have been lost on others.

The Prime Minister, Sig. Crispi, who not so long ago exalted the goddess Reason, and proclaimed that science alone could do anything for suffering humanity, seems to have recognised, in the outbreak of Socialism and Anarchism in Italy and in Carrara, the proof that a Higher Power was needed to counteract the forces of darkness which threaten to overthrow society from its foundations; and in the short and pithy speech he made at Naples, in August last, proclaimed that they only were good citizens on whose banner was inscribed the words, *Dio, re, e patria* ("God, the King, the Fatherland"). This declaration of his created quite a sensation at the time; but on September 20, in the telegram which the King sends annually from Monza (his summer residence) to Rome, Humbert himself sounded the same religious note, for the first time perhaps since he has ascended the throne.

And lately, our greatest living poet, Carducci, the author of a blasphemous "Ode to Satan," which to many sounded like the revelation of the new religion of rebellion against God, was called upon to deliver a grand oration on the occasion of the opening of the new State Palace of the little Republic of San Marino, and the burden of his speech was that God exists and is the author of all good on earth: "From Him,

THE ALMIGHTY, THE ALL PERFECT,

we must take our starting point in every enterprise, and He alone can bless them. Hatred of a pestiferous and tyrannical superstition, and pride of observers that trusted too much in the victories of external nature, have caused the Latin races to forget God; but no crimes of the priesthood and no arrogance of scientists can exclude God from history. God is the highest vision to which nations raise their eyes in the strength of their youth; He is the sun of sublime minds, and of burning hearts ...Where and when the divine idea shines in its power and majesty, cities are born and flourish; where and when it vacillates and is obscured, cities decay and perish."

Granted, the God thus called upon is not the God whose love has manifested itself in Christ, and whom we preach and adore; yet it is a remarkable sign of the times that some of the very men who, for so many years, have openly professed atheism in its most outrageous form, now speak reverently of God, and declare that He alone can cure the ills from which we suffer. This cannot but exert a certain influence on the mind of the Italian people at large. As for us Evangelicals, we can only rejoice in hearing our king and his ablest advisers recognise the Great Ruler of the Universe, and hope that this may lead many of our countrymen to be less opposed to religion than they are at present.

CANON FLEMING, addressing the members of the York Police Force on the advantages of total abstinence, declared that teetotalism was the simplest and cheapest remedy he had ever heard of for drunkenness. The Chief Constable, who was present, announced his intention of signing the pledge, by way of example to the men under him.

## IN THE NEW HEBRIDES.

Rev. Oscar Michelsen, who, through his book, "Cannibals Won for Christ," has enlisted the interest of so many friends of missions in his work on the island of Tongoa, New Hebrides, has, we are glad to say, at length recovered from the fever, and resumed his much-loved pastoral duties. His wife also has settled down to the work among the islanders, who have "taken" very kindly to her. Mr. Michelsen writes to us:—

Besides the ordinary mission work requiring attention, I found, on arrival, that houses had to be repaired and others built; and as soon as possible six miles of road will have to be made. Tongariki and Epi (islands) must be visited when my new boat, which is being built in Norway, arrives. The almost constant rain has ceased, the influenza is all but a thing of the past, and although a very large number have gone hence, and very many of our young men have left for Queensland, the natives are now gathering fresh courage and looking for brighter days than they had during the influenza plague. The first Sunday we were here I had a congregation of sixty villagers; the Sunday before last there were 127 present at our morning service. The morning school (held five days in the week) is also well attended.

Last Sunday we had a Communion service, and before the hour of beginning every seat was filled. There were about 100 native communicants, besides the resident trader and his wife and ourselves. It was indeed a delight to me again to assemble at the Lord's table with

MY CHILDREN IN THE LORD,

I had intimated that there would be a collection among the church members, so the communicants all came prepared to do something to help on the cause of Christ. The sum of £8 14s. 9d. was found on the plate. On Saturday the chief came up and told me that there were several non-church members who also wished to give something to Jesus, so we left a plate at the door for them, and £1 17s. was added to the above amount.

I have started a Bible class for those who wish to join us in church fellowship. At the first gathering there were 170 in attendance, including people from neighbouring islands who happened to be here. There was power in the meeting. One of the strangers was a chief from Epi, who afterwards expressed a wish to come with his wife and stay for some months on Tongoa, in order to attend this class. Many of the young men who come bring paper and pencil, in order to take notes. It was my constant prayer from the time I left Tongoa until I returned that I might see greater things than those I was enabled to relate when in Britain, and everything seems to lead me to expect that I shall see it.

The village of Selembanga, on the east side of Tongoa, where we lived for several years after we were driven away from our first station, has just been the scene of a rebellion. This is the village of which Manambalea was chief, but according to usage the chieftainship was passed over to a young man whilst Manambalea was still strong and active. Manambalea's influence of course continued to be very considerable, at the same time as the young man's influence was also felt. All the time I have been on the island Usamoli has been

A DRAG ON OUR WORK.

During my absence the Christian life of Selembanga has been ripening very much, whilst Usamoli has not been able fully to tear himself away from his harem. He shifted away from the village and lived on the beach. As the chiefs rule more by example than by direct orders to the people, it is easy to see that such conduct would have a very bad effect. For months and years there had been a great deal of talk about his conduct, until about a fortnight ago the people felt they could bear it no longer. A deputation came over to me, asking what I thought of their proposal to depose their chief. "Well," I said, "as I do not fully know native law and usage, I can give no opinion in the matter except this, that you must not take any step unless you are quite unanimous."

They returned with that reply. The next morning Manambalea ordered the big drum to be sounded, which is the call for the whole village to assemble. He stood up and rehearsed how that many years ago he resigned the chieftainship according to the wishes of the people, in order to make Usamoli chief. He continued, "You followed him for a long time; but now another Chief has come in, and many of us follow Him. I have called you together to-day to ask who is on the Lord's side—who will have Jesus for Chief, and who will have Usamoli?" *All declared for Jesus.* Usamoli was then sent for, and Manambalea informed him that he was no longer chief, and that

THE WHOLE VILLAGE HAD CHOSEN JESUS

to be their Chief. Manambalea then talked to the young man in a most kindly manner, expressing the hope that he too would soon place himself under Jesus, the divine Chief.

Since then everything has gone on quietly in the village. I was over there yesterday, going quite unexpectedly. On arriving about one o'clock I found the people in little companies round the church, under trees, reading their books. The morning service is generally over by ten o'clock, so they must have been there for about three hours. I had a service at four, and had a fine gathering of attentive hearers. I got back to my station again a little after seven, after a walk of six miles there and six back, and very tired.

## PERSECUTION IN TURKEY.

Last week we referred to the hindrances thrown in the way of Rev. K. Behesnilian's work in Asia Minor by the Turkish authorities. We extract the following details from a letter written by Mrs. Behesnilian, dated Tarsus, Nov. 1:—

Our plan was to work at Tarsus; so, leaving our old parents at Marash, Mr. Behesnilian, myself and baby, and four pupils of St. Paul's Institute started for Tarsus. After travelling three days we were stopped by policemen, who wanted to look at all our things, then took all of us to the Government House. On the way baby became ill, and the policemen's persecutions made us all very miserable. Under these distressing circumstances we at last reached the palace, and were surrounded by more than thirty soldiers, who opened all our bundles and boxes and every small package to see whether there was a paper or not; even our pockets and baby's clothes were searched. Then they gathered all the papers and books in a box and sealed it, and in that village they did not let us go out of their sight, keeping us four days there. At last we started again with two policemen, and in the evening we reached a village named Yaroorat, where the policemen took Mr. Behesnilian to the Government House, and put him and the students into prison. After this I was not allowed to see Mr. Behesnilian alone.

I forgot to say that we had a passport, thinking that by having this paper we could travel with safety, but to our surprise they paid no attention to it, and when Mr. Behesnilian wished to show his passport to them, they prevented him with bad language. The policeman took them to prison in Adana, and since then I have not seen Mr. Behesnilian. Our friends who were in Adana were afraid to receive us to their house, not knowing about the case, so we settled at the church a few days, but you can imagine how hard for a traveller to stay in that way in a strange city, and to find proper food, clothes, and a comfortable place for sleeping. They said, "The officers will examine your books in a few days and send them to Tarsus." So trusting their words I came to Tarsus. They examined the books and found nothing against the Government, so we waited for Mr. Behesnilian and the students every day, knowing that they were guilty of nothing. Though they might have examined the books very quickly they did not; so for a month they deceived us, saying "We will let them go to-day or to-morrow." By keeping them in prison we understood that they wanted money (a bribe), but we had nothing to pay them. We had no money even for our board.

At last Dr. Christie went to see the Vali; after long converse with each other, the Vali promised to give them their freedom. On that day Dr. Christie returned to Tarsus, and we were very glad: but the Vali turned from his promise, and gave an order to send them back to Marash with three policemen. On that night I went to Adana by carriage to see Mr. Behesnilian, but I could not see him, for they had sent them very early in the morning. I remained at Adana on that day, and learned of all our debts resulting from this imprisonment, and returned with a sad heart to Tarsus (in Turkey a prisoner's friends must provide for his food and other expenses). I don't know what the result will be at Marash. Will they let him come to Tarsus or not? We don't know even for what purpose they have sent them to Marash. I hope you and your friends will not forget us in your prayers. Give my heartiest regards to those Christian friends who are interested in us and other Christian brethren in this land.

## MISSIONARY DEMONSTRATION.

The great Tabernacle in Newington Causeway, where Mr. C. H. Spurgeon preached for so many years, was filled with a very interesting company one evening last week. The meeting was got up by the Young Christians' Association of the Tabernacle Sunday-school, and they had invited other Sunday-schools, Y.M.C.A.'s, Y.W.C.A.'s, and Christian Endeavour Societies to join them. The response was great, and the huge building was full from top to bottom.

Sir George Williams was to have presided, but an attack of illness prevented, and his place was capably filled by his son, Mr. Howard Williams. Some fitting and hearty words of welcome to speakers and to audience having been expressed by Pastor Thomas Spurgeon, an address was given by Mr. F. Marcus Woods, of the China Inland Mission. For half an hour he held the interested attention of his great audience as he pleaded for personal consecration as an essential preliminary to missionary zeal, recounted some of the wonderful successes of the bygone century, and partially depicted the outstanding needs of the great heathen fields. The next address was given by Dr. Harry Guinness, a very weighty and helpful utterance. In answering the question, "What can we do?" he described what is being done by the "Regions Beyond Helpers' Union," as a sample of how other friends of missions could help on the good cause. The members of this Union pledge themselves to study the great harvest fields of the world, to pray continually for the work in hand, to give systematically as God has prospered them and to do all in their power to send out additional workers. Dr. Guinness' remarks were well received, and no doubt the "Helpers' Union" of which he spoke will receive some accessions to its ranks. The address of the secretary is Harley House, Bow, London, E.

The last hour of the meeting was taken up with the exhibition of a series of very effective coloured dissolving views, illustrating the life of Dr. J. G. Paton and his work in New Hebrides. Mr. A. K. Langridge's explanatory lecture was singularly eloquent and impressive. The many adventures and seemingly hairbreadth escapes of the devoted missionary in his early days on Tanna gave scope for graphic and thrilling description, and the later triumphs of the Gospel were a text for jubilant gratitude to God. The lecture was a great missionary treat, the meeting as a whole must result in much increase of the missionary spirit.

The collection was over £30, and was to be divided among several mission agencies.

## EVANGELICAL CHURCH, BORDEAUX.

The French Free Evangelical Church in Rue Barenne, Bordeaux, recently celebrated its jubilee. There were some members present who still remember its early days, and sat under the pastorate of M. Alphonse de la Harpe; others whose thoughts went back to the inauguration of the present building. The church is small, but lofty; under it is a large room used for the Sunday-schools and prayer meetings.

Those who remember Madame Pozzi's visits to Great Britain in connection with the Church will be glad to know that the Bible work begun under Mrs. Ranyard's supervision has been kept up, and has been a source of much blessing. It is not now as formerly confined to the town, for Adelaide married a colporteur and now visits other towns. In Bordeaux she continues her house-to-house visiting and prayer-meetings. She is as full of ardour as formerly. In the school the Scriptures are taught. The present pasteur, M. Dubois, is an earnest worker in the temperance cause. He is very anxious to open a coffee-room on the quay, and a great boon I am sure it would prove to sailors of many nations who frequent this important seaport. M. Dubois's address is 37, Rue Grangeneuve, Bordeaux. M. A. Pozzi.

## JEWISH NOTES.

RUSSIA.

Mr. T. Meyersohn, writing from Minsk to Rev. John Wilkinson, states that he has recently purchased a house in that town. This is a most important step, as he will now be independent of landlords, most of whom are either Jews or Greek Catholics, and enemies to the Jewish Mission. A Talmudical Jew, who a few years ago received a New Testament, lately called on Mr. Meyersohn, requesting baptism. He reported the encouraging fact that many of the Talmudical students of his town, who had received New Testaments, were studying the Book together, in spite of prohibitions. Mr. Meyersohn adds: "This is by no means a rare occurrence in the history of the Hebrew New Testament distribution, and sooner or later must bring blessing."

The Russian clergyman at Minsk is an earnest Christian and a lover of Israel, and when formerly occupying the position of prison chaplain in that town, he distributed a large number of New Testaments among the Jewish prisoners. He is now assisting Mr. Meyersohn, who has just sent him one hundred copies of the New Testament in Hebrew, Jargon, and Russian for distribution among the Jews of Minsk.

POLAND.

Much opposition has been encountered by Pastor Rosenstein, of Warsaw, in his efforts to evangelise the Jews of that city and of the surrounding district. The opposition has twice taken the form of plots to bring the missionary within the arm of the law, and on one occasion they succeeded in getting him and his wife imprisoned. On another occasion, having been told by a Jew that there were a number of Jewish believers requiring instruction in a certain town, Mr. Rosenstein visited it, only to find he had been deceived. The Jews informed the police that he was distributing prohibited literature, but this time their plans were foiled by the production of the Governor's concession. On his return journey to Warsaw his fellow-passengers violently abused him, and one young man was frank enough to own that they would have made an end of him if there had been no Christians in the carriage. Pastor Rosenstein concludes, "We may be certain that the Lord Himself will arise to save his poor people. May the Lord hasten that day!"

AMERICA.

"The Mission of the Covenant to Israel" is the name of a new mission which has just been founded by the Second Reformed Presbyterian Church of Philadelphia city. Their missionary, Mr. Moses Greenberg, and his wife, are hard at work conducting eight meetings a week, with an attendance of from ten to fifty at each. No disputations are allowed at the close of the meetings, and thus those who are earnestly seeking the light are retained, while the merely contentious are kept away, or, if they come, are compelled to keep silence. There are already two applicants for baptism, both in good situations, which, however, they expect to lose as soon as they have thus publicly confessed their faith in Christ. A dispensary has been opened, at which the services of three doctors are kindly given, while no less than forty young people, who are members of the three Covenanter congregations of Philadelphia, have come forward to help in the work.

Rev. J. C. McFeeters, pastor of the Second Reformed Presbyterian Church, writes:—"We have a congregation here of Scotch-Irish Covenanters of 300 members, and we are becoming inspired with the thought that we are here for this very work.... This work is our great mission now, and I thank the Lord He has turned our minds and hearts to it." In response to an appeal from Mr. McFeeters, a grant of 1000 Hebrew New Testaments, 1000 Judeo-German portions, and some tracts, has been made by the Mildmay Mission to the Jews for this promising work.

YEMENITES AT JERUSALEM.

From the *Jewish Missionary Intelligencer* we learn that Rev. J. Jamal continues his energetic labours among the Jews of Jerusalem, both Spanish and Yemenite. He writes:—"A Yemenite Jew, who had just come from Yemen, called on me for the purpose of making my acquaintance, for, he said, he had heard about me in Yemen. He stayed with me about an hour. . . . He listened with interest, and asked me if I could give him a book containing in detail the story of Jesus and his religion. I gave him a New Testament in Hebrew, which he at once began to read."

Calling on a Yemenite Jew, Mr. Jamal was delighted to find him reading the New Testament to his wife and children. "It is my best companion on Sabbath days. I go nowhere after synagogue hours, but sit and read it at home."

In the Spanish and Yemenite synagogues of one of the Jerusalem colonies Mr. Jamal states that he has had many opportunities of reading and conversing with the Jews about the one thing needful.

POOR JEWS OF JERUSALEM.

Mr. T. J. Alley, whose work among the poor of Jerusalem has previously been described, writes:—"I recently read in a London paper the statement that the Russian Jews of Jerusalem are ruining the poor Arabs with bad whisky. They have built drinking booths, and are ruining the poor Arabs! The thing struck me with much surprise, as I had seen or heard of nothing of the kind. I at once searched the city in every part, with the outlying colonies and surroundings, inquiring everywhere for 'drinking booths' or other places that might answer to the charge; and was unable to find any such thing, or any person that had ever seen or heard of anything of the kind."

Mr. Alley regards this as a typical instance of misrepresentation on the part of unchristian Jew-haters—calumny against a starving and wretched people. He says: "Come to Jerusalem in winter, and go with me to witness scenes which hide away from sight. Pass from the indescribable horrors of suffering and death to the great Jewish cemetery on the Mount of Olives, and count one hundred or more open graves awaiting the dead, largely from starvation and exposure. If you are a child-lover, stand and look into fourteen little child graves in one place, and separated by only ten-inch spaces, yawning for the little starved ones from their starved mothers' arms, and that but a few yards from the spot where the compassionate Lover of 'little children' beheld the city and wept over it!"

## JEWS AT THE EAST END.

*The Sunday at Home* has begun a series of articles on "Sunday in East London." Its revelation of Jewish life there will be read with great interest both by sociologists and by Christian workers. Great and numerous changes have taken place in Whitechapel within a generation, which are affecting all forms of religious work, and raising new problems for solution. "The list of places of worship which have been given up and devoted to non-religious purposes during the last twenty-five years is a long one. Their activities and ministrations in the district may have taken other forms, but some of them will be sadly missed in a Sunday visit to East London." The old sources of voluntaryism in Whitechapel are greatly diminished. Funds for the parish churches are more difficult to raise, owing to the removal of rich residents, and the disappearance of the middle-class has also deprived the neighbourhood of its best workers. Money help has to be sought from without; only thus can "the truly noble and multifarious work which is carried on at Whitechapel parish church" be maintained.

But it is the swift full stream of Jewish life flowing into the district which is sweeping away the old and bringing in the new; and what the new is to be no one can divine. In Whitechapel and Mile End parishes

THE JEWISH POPULATION

amounts to 35,000. Lord Rothschild said at a meeting of the Jewish Board of Guardians this year, "We have now a new Poland in the East of London. Our first business is to humanise our Jewish immigrants, and then to Anglicise them." Christians will go a step further, and say, "*We* must *Christianise* them."

That the richer Jews, whatever their own beliefs and practices may be, are anxious to maintain Jewish traditions and practices among the bulk of their nation, is evident from the large number of synagogues built within four years. Within a short distance of each other large synagogues have been built in the New-road, Vine-court, and Greenfield-street; another is now being built in Great Alie-street; smaller synagogues are in Scarborough-street Mansell-street, Commercial-road, and Plummer's-row. There is a project on foot for building, at a cost of £30,000,

A NEW AND VERY LARGE SYNAGOGUE

in the Commercial-road; it is to be called the Hambro' Synagogue, and is to seat 1000 men and 400 women, or twice as many as any existing synagogue.

While the life of the Jews, so far as it is visible in Whitechapel thoroughfares on a Sunday, has many apparently pleasing features, it is sad and wretched enough in the off-streets. The sight there is appalling, and can only be paralleled by the Jewish quarter of some Polish or Galician town. "The poorest and densest population of the British Isles is there packed together in a state of

INHUMAN, SOLID, AND SODDEN POVERTY."

The population of Whitechapel, which averages 800 to the acre, rises there to 3,000. The practical impossibility of changing the habits of the adult population causes the leaders of London Judaism to make extraordinary efforts for educating and Anglicising the children both on Sundays and week days,

Jewish Sunday Schools are a marked feature of East-end life; and inasmuch as the distinctively Jewish buildings of Whitechapel are unequal to the needs of the population,

THE IMMENSE OVERFLOW OF CHILDREN

must necessarily be provided for in some other way.

During the last few years the new buildings of the London School Board have been offered and accepted for the Sunday use of Jewish children; almost all the Board schools in Whitechapel, Spitalfields, Mile End, and Stepney are thus engaged. In point of fact, there is now no Board school in any district of East London where Jews reside in considerable numbers, which is not used on Sunday for this purpose.

The number in attendance is something astonishing. At Old Castle-street it is often a thousand. They receive instruction in Hebrew and in the Scriptures. It is estimated that 20,000 of them are being daily equipped for the industrial market in East London, and that in two or three years they will be launched into life.

It should be noticed as one of the ways in which English life is being influenced by this foreign population, that the museum attached to the Whitechapel Free Library is open on Sunday afternoons as a concession to the enormous proportion of Jewish residents, and is attended by as many as 1600 persons every Sunday. About eighty attend the three Sunday classes at Toynbee Hall in literature, physiology, and botany.

The parish church recognises the claim of the Jews, and holds special services for them on their principal festivals. The prayers and lessons are read in Hebrew and German, and sermons are preached in English and Judæo-German; between 400 and 500 persons are present. The testimony as to the moral condition of this community is most striking. "Drunkenness is almost unknown, temperance societies are unheard of, for the Jew is never intoxicated. The public-houses will be full on Saturday and Sunday night, but not a Jewish face will be seen there. Licentiousness among women is equally rare. Family ties are sacred. Nothing is more remarkable on Sunday than the quiet and orderliness of a great population of alien faith and speech, who, from their point of view, are under no obligation religiously to observe the day, and who are, it is said, less aggressive in the streets than many of their better circumstanced co-residents."

We ask—what do all these things mean for Israel and for England?

LYNCHING.—Most terrible accounts continue to come in from Kentucky. So frequent and awful have been the lynchings that according to *The Citizen*, of Brooklyn, N.Y., a race outburst may take place at any moment. It is said that secret meetings have been held among the negroes from house to house, and they have become very bold in their utterances and threats. The white citizens in their turn are alarmed, and are sleeping on their arms, ready for any emergency.

A CHRISTIAN HOME FOR YOUNG MEN has been established in the South of London in connection with Rev. F. B. Meyer's church and congregation. It is situated at 37, Clapham-road, near to Kennington Church. The charges for residence are very moderate. It is hoped that a number of Christian young men engaged in business during the day will be thus banded together for mutual help, and for aiding in Christian enterprises during their spare hours in that populous district.

## Some London Missions.

### THE THAMES CHURCH MISSION.

RAILWAYS have in these days so largely monopolised the travelling that busy men, unless specially concerned in shipping, are apt to forget that London is the greatest port in the world, and that her rivers and docks are frequented by sail from every clime and men of every race. The Thames, that great water highway, teems with all sorts and conditions of men—sailors and officers, passengers and emigrants, bargemen and watermen, dock labourers and mechanics; and many of them are, by virtue of their avocation, isolated from ordinary Gospel privileges. Amongst these river toilers the Thames Church Mission has for fifty years carried on a useful evangelistic service—a service which God has owned in the conversion of unnumbered souls. Its parish, so to speak, extends from Richmond to the Nore, a distance of seventy-two miles, with an average working population of 300,000.

The living agents are fifteen missionaries and colporteurs, earnest men, familiar with seafaring and river life, and apt in personal dealing with the careless and unconverted. Besides, there is the Chaplain, Rev. T. J. Price, stationed at Gravesend, who devotes himself mainly to the passengers and crews of seagoing ships and steamers. These workers are engaged constantly, fog or fine, visiting from vessel to vessel, speaking individually to the men on board, selling Bibles where possible, and holding brief dinner-hour services in the forecastles.

How they are received, I have often had the opportunity of noting, having spent many a day with the T.C.M. on the river. Rarely have I observed any unwillingness to listen to plain words of warning. Moreover, I have met many—from

CAPTAINS OF TRANSATLANTIC STEAMSHIPS

down to humble coal-heavers—who have thankfully confessed that they owe their newness of life to the work and witness of the T.C.M. Incidents, one cannot here begin to give; but the number, even within my personal knowledge, seems endless. On the barges, the river steamers, the piers, in Dutch eelboats, Jersey brigs, trading ships, coal and seagoing steamers, and craft of all kinds, as well as amongst the artisans in the docks I have met many who avow their gratitude, under God, to this Mission, and many of these are now serving Christ in this and other lands. Besides this river patrolling, there are in various docks, and here and there by the riverside, mission-rooms in which good work is done.

Such a mission must commend itself to all interested in sailors, and it ought to have its share of generous support. A burden presses at present on the hearts of those responsible—that is the need of a pension fund for aged workers. One has been forty-eight years constantly at work upon the river, others nearly as long. They cannot keep at this arduous service much longer, and some provision should be made for them. Already £700 has been raised, but more is needed to make the fund effective. Full information as to this interesting work may be had of the secretary, Mr. F. Penfold, R.N., 31, New Bridge-street, E.C.

### ASHBURTON HOME FOR GIRLS.

Some years ago, Lady Ashburton was led to consecrate a block of cottages on her property in Globe-road, E., to the service of God among endangered and friendless girls. At great expense the buildings were altered to suit the needs of the work. Under the care of Miss Mary L. Okell, this beautiful Home has prospered greatly, and has done valuable work on behalf of hundreds beset by peculiar perils and sorely in need of loving care and proper training.

There are now in the Home 44 inmates—motherless, fatherless, forsaken, and "awkward" girls—in course of training. Some twenty of these are about fourteen years old, and will soon be going out to domestic service, as so many have already done. Another twenty, from 10 to 14, are being schooled as well as trained, and must remain longer on hand. Then there are in the charming little nursery six dear little mites—the youngest a lovely baby, whose mother is in a home for inebriates. While the care of the babies seems aside from the original idea of the Home, it is found to be good for the girls to have little ones to mind; and, moreover, these little things have been discovered under such circumstances that they could not be refused admission. The earnest Christian influence and love brought to bear on these girls by Miss Okell and her helpers can only be understood by those who have gone into the Home and marked its home-like atmosphere. Much more might be added, but as Lady Ashburton maintains this Home at her own charges she will desire as little as possible said. It has been, I know, the birthplace of many souls; girls taken from

THE SADDEST SURROUNDINGS

and transformed into faithful followers of Jesus. Moreover, and in a wonderful way, Miss Okell has been led to begin classes and meetings for the police of the district, and God has owned this work remarkably in the conversion of some of these. The men are eager to hear, and press to the meetings open to them, searching earnestly the Word of God.

But to this original Globe-road Home others, for which Miss Okell is personally responsible, have been added. In a quiet Home at Barnet there are fourteen girls—of a somewhat superior class, under the loving care of Miss Okell's sister. This was the first offshoot, but there are more. In a providential way a house, formerly used as a Cottage Home, at Hayling, was offered at a moderate rent. As it seemed to be of God, it was taken. It accommodates fourteen girls, while it also serves as a Seaside and Convalescent Home for girls needing a change. Yet further, a lady who had been a missionary in North Africa and compelled by ill-health to return home, had it on her heart to work among little girls at her own charges. So a Nursery Home was opened at Loughton, where there are now eight little ones from Globe-road, being cared for by this sister for Christ's sake.

Thus, in these four Homes, eighty friendless and orphan girls are being loved, mothered, and trained, in addition to very many who, having passed through, are now out in service. While the noble founder maintains the original Home, the others are Miss Okell's care. She will be thankful for any loving fellowship in bearing this burden. Her address is Ashburton Home, Hereford-place, Globe-road, E. PEARL FISHER.

## REVIVAL IN DUNLOP.

DURING the last week in October meetings were held each night in the Free Church, Dunlop, connected by ministers of that denomination who have in the past been much owned of God. The interest grew and blessing came. This effort was followed by a week's meeetings in the Established Church, likewise conducted by ministers who also have been greatly used in the work of winning souls.

Increasing interest was shown, and what had originally been intended as purely Congregational "mission weeks," developed into united work—both ministers, with almost the entire Christian community, throwing themselves heartily into the service. God manifestly led the workers to arrange for another week's meetings. The audiences had grown so large that accommodation could not be found in the Free Church for the numbers attending. The addresses were, for the most part, given by the servants of God belonging to both denominations who had taken part in the previous meetings.

God sending blessing to saint and sinner in such an unlimited measure caused arrangements to be made for a continuance of the work. Hitherto the blessing had been chiefly among the young, but at this point there came indications of conversions amongst the middle-aged. People from the surrounding districts are hearing of the movement, and are visiting the meetings. A number of these have professed faith in Christ. It seems as if this revival movement here is going to spread to other places, as did a similar work in this place in 1860.

One marked result has been the greatly intensified desire on the part of God's people to meet for prayer. Many have gathered together, at what would usually be considered most inconvenient hours, to plead with God for blessing. On the last two Sabbaths, at the Y.M.C.A. morning prayer meeting, in which few of late have been taking much interest, there would be fully 100 present (we have only a population of 357 in the village).

The meetings are to be continued for still another week. Prayer is asked that the Spirit's work may deepen and extend. J. W.

## "WHAT IS THAT IN THINE HAND?"

(Ex. iv. 2.)

"He touched her hand, and the fever left her, and she rose and ministered unto Him." (Matt. viii. 15, R.V.)

"Take my hands and let them move
At the impulse of Thy Love."—*F. R. H.*

My hands were filled with many things
That I did precious hold,
As any treasure of a King's,
Silver, or gems, or gold.
THE MASTER came, and touched my hands
(The scars were in his own),
And at his feet my treasures sweet
Fell shattered, one by one.

"*I must have empty hands* (said He),
*Wherewith to work my works through thee.*"

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oft-times soil,
And render little worth.
THE MASTER came and touched my hands,
And crimson were his own;
But when, amazed, on mine I gazed,
Lo, every stain was gone.

"*I must have cleansèd hands* (said He),
*Wherewith to work my works through thee.*"

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
THE MASTER came, and touched my hands,
With healing in his own;
And calm and still to do *his* will
They grew,—the fever gone.

"*I must have quiet hands* (said He),
*Wherewith to work my works through thee.*"

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length
That were not *his*, but *mine*.
THE MASTER came, and touched my hands,
And mighty were his own;
But mine since then have powerless been,
Save *his* are laid thereon.

"*And it is only thus* (said He),
"*That I can work my works through thee.*"

EDITH G. CHERRY.

"Strengthened as the Hand of the Lord my God was upon me."—Ezra vii. 28.

[Copies of this leaflet, and also of "Whatsoever" (2½d. doz., postage included), from "E. G. C.," Mildmay House, Old Town-street, Plymouth, Devon.]

## PRINCESS MARY VILLAGE HOMES.

THE annual report of these Homes at Addlestone, Surrey, founded by Mrs. Meredith in 1871 for the children of criminal parents, and for those in positions of destitution, cruelty, or immoral influences, has been recently published. It thankfully records God's blessing upon this work of saving the victims of hereditary crime. There were 189 girls in the cottages; of these fifty-six engaged in industries, laundry work, plain needlework, dressmaking, and machine knitting, and had earned in the year £523. The cottage system still proves the happiest and most beneficial way of bringing up the children, and fitting them for future usefulness.

The Duchess of Teck and the Duchess of York have again shown the warm interest they ever take in the Homes. The Duchess of York gave £205 out of the surplus of the present given her by the ladies of England, and caused great rejoicing by most kindly sending the children a piece of bride-cake.

Her Majesty's Inspector of Industrial Schools reports favourably: "The children are most carefully provided for. . . . It is evident the children are under careful, kind, and judicious training. . . . The school carries on its most important work with undiminished success, and is very ably administered."

The report appeals for help towards a much-felt want. Some £700 will build the "Princess May Seaside Home," to which invalid girls might be sent. Help is needed to maintain the work in its present efficiency, and at the present time assistance is specially sought to execute the repairs and restoration which now, after twenty-three years, are required in every one of the cottages. Any who will visit the Homes and see for themselves what is being done will be most heartily welcomed. Addlestone is reached from Waterloo by the South-Western Railway. The Homes are a few minutes' walk from the station.

# The Evangelist.

## A TRUE STORY.

In a London suburb, some time ago, a heavy storm began to descend, driving unprepared pedestrians into every available place of shelter. One gentleman, too delicate and well dressed to brave the storm, stood under the portico of a house of some pretensions. Presently, the door was opened, and a kindly voice said, "Come in out of the blinding rain, for God's sake! I saw you stand up."

"Thank you, indeed, for such kindness, especially when offered in God's name," said the stranger, entering. He was ushered into a spacious dining-room, when his temporary host said—

"That was merely a form of speech, not to be taken seriously."

"I am sorry," said the other, "for it dissipates that delightful vision of freemasonry in Him which your words conjured up before me."

At this point a youth bounded into the room.

"Oh, father," he said, "I did not know anyone was here. But I can't manage these questions. I wish you would write and say you do not wish me to go in for the Scripture exam. You can, you know. And what is the good of it?"

The father looked half humorously towards the stranger.

"This sort of thing is more in your line than in mine," he said; "could you give my son an opinion in the matter?"

"No," said the other, "I do not think an opinion would do much good. But perhaps I could help you with the questions," he addressed the young student, "while I am partaking of this generous shelter?"

The boy looked shy; then he said, in a manly way—

"Well, I wish you would, please. I don't like funking a thing that nearly all the other fellows manage to do."

The two, so suddenly brought together, set to work. Soon the boy was deep in the subject, and then he said—

"Well, this opens up no end of possibilities! Why, I am not going to be content with just knowing the answers to these questions—I must master the whole surroundings."

His father looked pleased; he thanked the stranger, and said—

"How strange this all seems! Two hours ago I had never seen you; an accident causes us to meet, and here you are coaching my son! You lay me under a great obligation, and if I can serve you in any way——"

"You shall do so," said the stranger, "but, remember, I am more than happy to do this, *for God's sake.*"

"Ah, you have the best of me there!" was the reply.

After a mutual exchange of courtesies the stranger left, with a promise of further help to the boy, and giving his address. Six months later he received a letter from the youth, whom he had seen several times in the interval, telling of his father's desire to see him—he had a communication to make—would the stranger come at once? He went, and found his genial rescuer from the storm in some distress of mind.

"My doctor tells me my days' are numbered—there is my son, he esteems you highly—I shall have to leave him."

"How is it with yourself? Your last letter was cheering."

"How can I thank you or God? On a seeming accident hung all my eternal destiny. God sent you to me. I know no subtle methods of expression; I have no set of doctrines; I know nothing of dogma—but I do know God as my Saviour."

"Then you are well provided for here and hereafter," was the reply.

"Yes; your coming that day in the storm was the beginning of new life to me. Every question of my heart was carried to the Book, and there I found the answer. When my son told me the other day that he wished to become a minister of the Gospel, for that you had shown him Jesus, and he rejoiced in salvation, I was overjoyed. Then I heard my own death-warrant; but I told my doctor it was all right for me, I only feared for my son."

"Fear not," said his friend, "his feet are set upon a rock—his heart is right with God. He is a fine young Christian."

Two months more, and the patient was passing away.

"It is all gloriously bright," he whispered. "Nothing between! I have such confidence in my lovely Saviour—I so weak, He so strong—He calls *me* out of the storm, now."

And presently he passed away, another testimony to the wonder-working, far-reaching, miraculous, converting power of the mercy, grace, and love of God, "the only wise Saviour."

M. B. Gerds.

## HOME OF INDUSTRY WORKERS.

On Wednesday last week the usual workers' meeting was held at the Home of Industry, and much interest was stirred in a bright little band of some twenty already gathered in the Hackney Home, and being trained for Canada.

An "Occasional Paper," containing the annual record for the year, was placed in the hands of the friends, and many must have rejoiced to find that in these days of strain and pressure our sister has been able to close the year free of debt, although the general donations have fallen £1000 below last year. The emigration work is reported on in encouraging terms: "Financially, Canada has suffered, as every country has, and yet this year our record of applications received has been larger than ever, for both boys and girls. Our spring party was one of the best we ever had, and the truth of this is vouched for, in the fact of our only having two boys left at the end of the first week after their arrival. The party brought out by Miss Macpherson was principally composed of small boys and girls, but, thank God, He is opening up homes for the very smallest of them."

The Home work has been well sustained, and is now in fullest activity. Delightful details are given, in the report, of various members of the widows' sewing class and the mothers' meetings. The colporteur with his Bible barrow has done a grand aggressive work. The nursing among the poor is carried on faithfully by a devoted helper—thoroughly qualified. The work among the young women, young men, and children has been greatly blessed; while such outside efforts as the Railway Gate Keepers' Mission, the Flower Mission, Bird Fair evangelisation, and lodging-house visitation are vigorously maintained. All should obtain and read this "Occasional Paper," as also an interesting booklet by Miss Macpherson on "Crossing the Atlantic."

Dr. R. McKilliam opened the workers' meeting with an address on Unity in view of the Lord's coming, showing how the hope of his return unifies believers and brings them together in harmony and love.

Miss Macpherson then introduced Miss Child, and, while doing so, recalled in a short and interesting talk the time when this sister first visited the public-houses in the East End.

Miss Child gave a graphic account of the work of the Lord under her care at the Welcome Home. She reminded the audience of the gales and shipwrecks lately prevailing, causing such havoc amongst many families. She then referred to the Country Home, one of the latest outcomes, and the good it has done already, illustrating it by the story of a young lad, now on his way to Scotland, who had been there five weeks, partly recovered physically, but, best of all, who had learned the way of salvation. Miss Child also alluded to the monthly text given at the meetings of the "Christian Lifeboat Crew," another branch of the work, which forms a password amongst the members scattered in a great many parts of the world—this month being "He careth for you." Another branch was the "Free Supper" effort, by which numbers of our poor sailors were gathered, and after a hearty meal the Gospel told to them. Next came the Christmas Boat, to the unloading of which several hundred seamen of various nationalities would be invited on Saturday, December 29. Amongst the results of a former distribution was a young man now labouring in connection with the New York Port Society.

ASH, SURREY.—For several years a small band of Christian railway platelayers and working men have borne testimony in the open air in this village in the summer months. In the winter they go from house to house, holding cottage meetings and testifying as opportunity is found. Gospel books, tracts, testaments, or texts will be welcome. Address, Inspector Poate, S.E.R. North Camp Station, Aldershot.

## EAST LONDON MISSION WORK.

Berger Hall, Bromley-by-Bow, is the headquarters of the home mission work of the East London Institute, Harley House, Bow-road. It is situated in one of the poorest districts of East London, in which dwell a congested crowd of unskilled dock and general labourers and match factory girls. Like all such districts near the docks, there is always a vast amount of poverty, sickness, and sorrow, chiefly the result of no work. It is really difficult to understand how the poor live. The agencies at work to bring about this result may be classified under four heads.

1. *Spiritual.*—Gospel meetings, temperance meetings, Bible classes, young men's and young women's Christian societies, open-air meetings, house-to-house visitation, mothers' meetings, Sunday-school, Band of Hope, drift children's meetings, etc. Our Sunday night Gospel meeting is attended by about eight hundred people, all the other meetings are well attended, and there are one thousand children in our Sunday-schools. It is with joy that we record the fact that four members of the Young Men's Christian Society are now in training for the foreign mission field, and one is already at work in Central Africa.

2. *Medical.*—A large mission, under the superintendence of a qualified practitioner. About one hundred and fifty patients, who are too poor to pay for suitable medical or surgical aid are attended to weekly. During last year five thousand patients were treated. To this is attached a nursing home and maternity department.

3. *Educational.*—Night school for men, lads, and factory girls held twice weekly.

4. *Social.*—A soup kitchen fitted up with every modern improvement open daily during the winter, where the poor can obtain a quart of good soup for one penny, a currant pudding for one penny, and a meat pudding for two pence. In special cases of sickness and distress, after careful investigation by our missionary on the spot, meat, grocery, coals, bread and clothing are given.

Christmas is duly celebrated at Berger Hall as elsewhere. Christmas dinners are given to the poor, and on successive occasions we invite our night-school men, lads, and lasses to tea, whilst, if funds will permit, we also hope to entertain our one thousand Sunday-school and drift children, and a certain number of poor and afflicted old people, and thus bring a little Christmas cheer into their dull, monotonous lives.

Winter is upon us again, bringing the usual multiplicity of needs, and providing abundant opportunity for those who can do so to emulate that good man of whom the poet sings, who made "his wealth a fountain of perennial 'alms.'"

*Harley House, Bow.* Harry Guinness, M.D.

## UNITED WORK IN SOUTH LONDON.

Last Saturday a number of clergymen and ministers of South London met at Christ Church by invitation of Rev. F. B. Meyer. After conference it was resolved to hold a series of united services in the district in connection with the Week of Prayer at the New Year. The meetings will commence with the Lord's Supper at St. Philip's Church on the Monday afternoon; all Christian believers will be welcomed.

The evening meetings are arranged to be held in some of the large central buildings, such as Bermondsey Town Hall, New Surrey Chapel (Blackfriars-road), Wesleyan Chapel (Lambeth-road), the hall of St. Thomas's Church, etc. All the associated clergy and ministers are purposing to attend each meeting,. so as to manifest the unity of the Body of Christ. A series of Bible readings, conducted by various brethren, will be given in the afternoon in Christ Church, Westminster Bridge-road. The evening services will be partly evangelistic.

We allude in advance to this movement, in the hope that some such exhibition of Christian unity may be arranged in other parts of London, and throughout the country. The initial step seems to be the calling together of all the earnest workers in a district of all Evangelical denominations for conference and prayer. It was a pleasing circumstance in the meeting referred to that the city missionaries of the district were invited to be present; these are taking part in open-air work, and in the distribution throughout the neighbourhood of invitations to attend the united gatherings.

# NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 2.—MATTHEW XXVIII.

*The Resurrection* (1-10).—Earthquakes usher in a new time in the earth and the heart. Whenever one comes to thee, look out for the angel, and the revelation of Christ. With what ease do God's angels remove the stones that sealed our hopes. The keepers quake, but the women have no cause for fear. To the froward heaven is froward, but meek to the meek. Those that come to seek and learn are sent forth to tell. That morning the whole Church, in which all who believe have part, passed from the power of darkness into the glorious liberty of the sons of God. Let us live on the resurrection side of death. Angels are forgotten when Jesus comes. From his lips "fear not" comes with new meaning, for by his death and resurrection He has removed all cause for fear. Women cannot be out of their sphere when conveying such tidings.

*Casting Aside Messiah's Bands* (11-15).—It was absurd to make such a statement. How could they know that the disciples had stolen the body if they were asleep? And was it likely that Christ's friends would have taken the trouble to unwind the linen clothes, and leave them on the floor of the sepulchre? Men will believe any lie rather than God's truth, because their hearts are evil.

*The King set on God's holy Hill* (16 20).—He was exalted by the right hand of God. The mountains of temptation and ascension face each other across Christ's life. On the first all authority is the devil's, on the latter Christ's. By his obedience to death, He wrested the sceptre from the hand of the god of this world. Mark the *alls*—"All nations, all things, all the days."

MONDAY, DECEMBER 3.—MARK I.

*The Forerunner* (1-8).—The ploughshare must precede the sower. Men must repent before they can believe the Gospel. The plunge in the river was significant of the resolve to leave the old, and rise to newness of life. Like Paul, John would not be brought under the power of anything. If you would wield power over others, you must exercise it first over yourself. The greatest saints stoop lowest. Souls need something more positive and searching than water. It is a matter for thankfulness that our God is a consuming fire to our sins.

*Preparations for Ministry* (9-20).—The Holy Ghost had indwelt the Saviour; He must now anoint Him. If He is in thee for character, He must be on thee for service. When we obey even to death, the Spirit descends from the opened heaven. (12) See the High Priest tempted that He may become perfect in sympathy. Adam's regal power over beasts returns to the Second Man. (14) When John is taken, Jesus comes. (16) From these quarries the foundation stones of the Church were hewn (Eph. ii. 20).

*A Day in Christ's Life* (21-39).—He forsook not the outward ordinances of religion. Uncleanness acknowledges the holiness of Jesus, and is expelled by it. Let Him into thy heart, and unclean devils will depart. (29) In the afternoon Peter is well compensated for the loan of the house and the simple meal. (35) In the evening the whole village draws upon the stored virtue of the Saviour's person. But notwithstanding the heavy strain, He is astir at dawn for prayer, and away on a preaching tour. Oh, restless love that spent itself for men!

*The Leper* (40-45).—Christ's love and power are commensurate. Gauge the one, you measure the other. He will do as much for us. Let us publish his fame.

TUESDAY, DECEMBER 4.—MARK II.

*The Fetters of Disease* (1-12).—The paralysis was probably the result of sin; else Christ had not preceded the cure by forgiveness. It is thus He deals with the race. First, the question of sin, then of emancipation from all other evil. The man himself must have had faith in Christ, otherwise forgiveness of sins could not have been given him. Would that we were as eager to bring our dear ones into the presence of Christ! He who could exert such power in the physical had equal power in the spiritual and eternal. When Christ says, "Arise and carry thy bed," He supplies the needed power. Claim it. Reckon on Him. Act faith.

*The Fetters of Suspicion* (13-17).—All the beauty of Christ's character was missed by the religious leaders of his day, because they always bore towards Him a critical and suspicious demeanour. Whatever was fair in Him was distorted by the medium through which it reached the eye of their soul. How attractive is the Sinless One to sinners! How quickly his pure eye can detect an apostle in a publican!

*The Fetters of Tradition and Ceremonialism* (18-28).—The Ritualist demands the outward, the conventional, the ancient usage of the past. Christ says, "Be natural. Do not blindly follow past generations, because what may have been right for them may have been superseded by the conditions under which you are called to live. If the bridegroom is with you, be merry. If you make a new garment, use new cloth. If you have new wine, let it fashion its own bottle-skins." (23) The needs of man, whether of body or soul, are greater than ceremonial restriction. Ceremonies are the expression of life; where life is wanting, they are meaningless and void. When the outward rite and the real need of man are in antagonism, the outward must give way before the urgency of human need.

WEDNESDAY, DECEMBER 5.—MARK III.

*The Withered Hand* (1-6).—Through long disuse of powers which God has given, but which we have refrained from exercising, atrophy may have set in; Christ, however, bids us exert them again. As we dare to obey, we shall find ourselves able. Dare to speak, or pray, or work, not at the impulse of your nature, but at his bidding, and you will suddenly find yourself empowered.

*The Apostolate* (7-19).—On three occasions Christ used the little boat as his pulpit (Mark iv. 1; Luke v. 1). We must be disciples before apostles. As the Father sent the Lord, so the Lord sends us. Our mission is threefold—to bear Him company, to perform his errands, and to cast out devils. What infinite variety in the Apostolic band! The Boanergic group of four; the group of questioners who were sometimes doubters; the group of practical men, whose business capacity was a snare at least to one. If a traitor amid the twelve, who can expect to have his fields free of tares?

*The Blasphemy against the Holy Spirit* (20-30).—The Pharisees circulated the infamous charge—not that they believed it, but to satisfy the questions being asked on all sides. It was an absurd charge, as Jesus showed. They affirmed what they knew to be untrue; but for selfish reasons they would not confess what they really thought. This is a deadly sin, because it injures the sensitiveness of conscience and produces moral death.

*Family Ties* (31-35).—The family of Jesus must be taught, though with the utmost delicacy, that they must not attempt to control his public ministry. All who love God and do his will are welcomed into the family circle, and become blood relations of the Son of God.

THURSDAY, DECEMBER 6.—MARK IV.

*The Sower* (1-20).—Note the perils of the hearer that you may guard against the waste of the precious seed. There is a grave fear of the effect of light, fanciful, hovering thoughts. There is great fear also of a mere emotional response, the *straightway* springing up which has no root because the heart is hard. There is also fear lest the cares of the poor, the riches of the wealthy, and the too eager pursuit of other things, may drain away the strength of the soul, so that the Word of God shall be a slender stalk, without an ear or fruit. It is not enough to hear the Word, we must accept it and bear fruit, otherwise the ploughing and sowing and all the operations of nature are in vain. (10) Live up to what you know. Obedience is the key to understanding.

*Parables from Common Life* (21-34).—How quick the Master was to observe the meaning of natural symbols. To Him all things were unfoldings of eternal mystery, and the ways of men unconsciously mirrored the unseen. Are there bushels in your life? Use them as stands, not as coverings. All secrets come out; beware what you say. All measures come back on us; take care how you mete. (28) The mysterious co-operation of God in nature, and the gradual increments of growth, are analogous to the co-working of the Holy Spirit with every faithful sower of the Word, and the imperceptible stages through which the soul reaches maturity.

*The Stilling of the Storm* (35-41).—They that bear Christ company must prepare for squalls. He sleeps as man; He speaks as God. Now, rocked as a babe in its cradle; now, Master of wind and wave. Answer this question: "Who is this?" Nature has but one reply. This is the finger of God.

FRIDAY, DECEMBER 7.—MARK V.

*A Legion of Devils* (1-20).—Emblem of a sinner, a very Samson in wrong-doing, this man gives encouragement to those who are driven by a masterful passion. Distinguish between the sinner and the sinful spirits that have gotten control of him, and do their will. The demon that torments a man loves mischief, and would rather destroy swine than be idle. It was not Christ who destroyed the animal creation, but the spirit of evil. (15) The fear of further loss impelled the Gadarenes to request Christ's withdrawal. Christ and ill-gotten gain are incompatible. (18) Thou shalt have an eternity of face-to-face communion. Go forth and win others for thy Lord. Dost thou need a subject? Tell them what He has done for thee.

*The Appeal of Weakness* (21-34).—Christ could wrestle with Samson-demons, but had infinite tenderness to the slightest touch of need. She thought that virtue lay in his robe, and that the blessing could be drawn off, as water from a cistern, mechanically. Hers the mistake of the ritualist, who thinks that efficacy resides in the outward rite. Christ read her meaning, and saw the faith that groped in the dark, and took its hand, and led it into the light. He did not break this bruised reed. That He made her confess, was only his means of strengthening the crushed stem to become a pillar in his temple.

*A Child* (35-43).—Ill news travels fast. There is no need to fear when it is uttered before the Master's face. You must be in perfect sympathy with Him before you can behold his greatest miracles. A tumult of paid mourners is not an atmosphere in which the still small voice can speak. To all young life there comes from the Master of Life the call to arms.

SATURDAY, DECEMBER 8.—MARK VI.

*The Mission of the Twelve* (1-13).—His own believed Him not, but the twelve accounted Him Master. The work of the world is done by those who have nothing, and yet possess all things. When shall we learn that the wealth which conduces to our own blessedness and to man's well-being is that which we receive from fellowship with God. He who serves God faithfully, will find Him a good pay-master. He does not send his faithful ones on distant missions, without arranging each night that they should be entertained and fed.

*The Death of the Baptist* (14-29).—Better the dungeon with John, than the palace with Herod, for conscience filled the palace with the ghost of the murdered Baptist. A woman brought Herod to that. How careful women should be of the influence they exert over men; How careful men should be of yielding to any but the loftiest influence! This family was eaten with lust, hard by which dwells cruelty. No vice dwells alone. The satyrs always dance together in the ruins of a noble nature.

*Christ's Dinner Table* (30-44).—He sits as host at the great table of the Church. The meagre resources of his servants yield them the starting point for the multiplication of bread. He bids us go and see how little we have, that we may properly estimate the greatness of his help. The upward look precedes the breaking and giving. There is enough for each, not of bread alone but of fish, and the disciples are rested by fresh ministry, so the Lord recreates us by turning exhausted energies into new channels.

*The Walking on the Sea* (45-56).—What threatened to engulf becomes the bridge that brings Christ to our side. The contrary wind cannot keep Him away. His footsteps must be stayed if we would have his company. Where he is, storms drop, and the sick are made whole.

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IF THE WIFE AND MOTHER, the real home-maker, has learned the blessed lesson of quietness, her life is the one calm, clear, true song, which never falters, and which brings all the other lives, little by little, up to its own gentle key, until at last the life of the home is indeed a sweet song of love.—*J. R. Miller, D.D.*

GOD FORBID that we should relax a single effort to reclaim a drunkard, but it is far easier, and more hopeful to take hold of the tendril life, and try to train it before it has run to weed: to mould the child for Christ before it has been thrown into the fire of blasphemy and drink and vice, to come out a black cinder.—*Canon Fleming.*

# INTERNATIONAL S. S. LESSONS.

SUNDAY, DECEMBER 9.

CHRIST TEACHING BY PARABLES.—Luke viii. 4-15.

GOLDEN TEXT (verse 11).

THE parable of the Sower, with which this lesson deals, is one of a series of seven (Matt. xiii.), all of which need to be studied. All are connected, and there is significance in the division of the seven into two groups—one of four, spoken to the multitudes, and the other of the three given only to his disciples (see Matt. xiii. 34, 36).

Our Lord's pulpit was a fishing boat upon the Lake of Galilee (Matt. xiii. 2). "It was remarkable," said Rob Roy Macgregor, who addressed the people on shore from this place, "how distinctly every word was heard, even at 300 yards off." The illustrations of his theme were furnished by the surrounding country. "From the edge of the lake the soil rises very rapidly. On such slopes, it easily happens, that the higher portion of a field has only a thin layer of mould; whilst, going down towards the plain, the bed of earth becomes deeper."—*Godet*. The four different kinds of soil were there—*the wayside* (5), trodden by the feet of the passer-by, where the seed lay on the surface until devoured by the birds; the *rock* (6), thinly covered with a layer of earth; the *thorns* (7), where, though the soil was fertile, the good seed was choked; and the *good ground* (8), which "is neither hard as the first, nor thin as the second, nor unclean as the third, but soft, deep, and free from other seeds."—*Godet*.

The parable teaches that the sole reason for failure lies in *the soil*—that is, in the hearts of the hearers. Not in the *sower*, who is the Lord Himself, either personally or through his servants. No one sows his seed with deliberate intention of getting no return. Not in *the seed*, which is the same in every case. The same warnings, facts, invitations, and Gospel promises are proclaimed to all. The Gospel is the "incorruptible seed" (1 Pet. i. 23-25). No one is lost for want of a Gospel fitted to save. But with *the hearers*, "How do you hear?" is a more solemn question to you than "How does another teach or preach?" (Heb. iv. 1, 2). This gives emphasis to our Lord's warning (8.) There are four kinds of hearers. The four prepositions used denote the various relations of the seed of the soil *by* (5), *on* (6), *amidst* (7), and *into* (8, R.V.).

The first is a careless, inattentive hearer (12). He *is* a hearer, so we must look for him in our congregations and Sunday-school classes; but he hears to no profit. The Word does not penetrate, but lies exposed like the seed on the surface of the hard-beaten soil. Worldly influences, evil habits have made the heart hard until the very desire to be saved has gone. A dying man, visited by his minister, said that he had never heard a single sermon. It had been his habit, as soon as the sermon commenced, to review his last week's trade, and to arrange business for the week following. The traffic of such business treads down to the seed; and, unseen, the birds of Satan watch to snatch away the seed.

The second makes a *most helpful commencement* (13). He hears with a degree of attention, and even receives the word with joy, and begins at once to show some evidences of growth. Already he begins to be numbered among the saved. Parents and teachers think of him as "their joy and crown of rejoicing." But there is *a disappointing result*. The plant withers as rapidly as it grew. And its withering results from the very influences necessary to its development. What is a plant without sun? And what is a Christian life without temptation? But there was a *fatal defect*. The soil was not deep enough. The heart had never been broken, therefore the plant had no root. It is not the presence of temptation and difficulty, but the absence of root that explains the failure.

The third are an advance upon the other two (14). The soil is fertile, but it is pre-occupied. In such a hearer there is a measure of sincerity and earnestness. He seeks salvation, but his defect is in not seeking with his whole heart. The new plant does not have all the soil to itself. It can grow thorns, and it can grow wheat; but it cannot grow both together. Neither can man have both this world and the next—mammon and God. "Their heart is divided, now shall they be found faulty." The thorns are of three kinds—*cares* in the case of the poor; *riches* in those who are getting on in life; and *pleasures* in those who love the world. Remember Demas!

The fourth (15) are of good and honest heart—sincere, honest, true, unprejudiced, without guile. See Nathanael (John i. 47); the Bereans (Acts xvii. 11). "Keep it" means hold it fast (R.V.), by meditation, until it becomes a part of himself. "Patience," or perseverance, in spite of obstacles and hindrances. Such were his disciples and the women (1-3). Are we of the number?

# For the Young.

## TWO LITTLE PREACHERS.

"How can children preach?" I fancy one of my young readers asks on seeing the title to this story. There are lots of ways of preaching, and I am going to tell of two little girls who preached by what they suffered rather than by what they said.

One afternoon in August a lady and gentleman might have been seen in a large ward in one of the London hospitals. It was visiting day, and groups were gathered together by the various bedsides. In one ward a large armchair was occupied by a sweet little girl, about eight years of age. Alice's face was buried in the cushions, and her wish was to shut out every sound. The reason of this was because no relation or friend came to visit her. The home of the suffering child was some distance from London, and her relations were too poor to afford the luxury of a journey in order to see the little patient.

Alice felt sorely her loneliness when others in the ward were enjoying happy meetings with those they loved. In order to keep herself from crying, which caused such pain to her bad eyes, she buried her face in the cushions, and spent the time in talking to Jesus. She knew and dearly loved the "Friend of little children"; and often at night, when unable to sleep, a patient in a bed near could hear the young sufferer repeating hymns and praying for patience to bear the pain bravely. Day by day little Alice preached many lessons to those who were brought into contact with her by her simple childlike faith and love to the Lord Jesus. Although she never had anyone to see her on the visiting days, and keenly felt the contrast between herself and others in the ward who were cheered by loving greetings from relatives and friends, she took this trouble, as well as all her bodily pain, to Jesus, and in this way her own faith was strengthened and she taught a silent lesson to others.

The other instance (also a true one) occurred in another large London hospital. Lizzie was the child of poor hard-working cottagers who lived in a pretty country parish in one of the loveliest counties in England. From quite a young child she had a serious infirmity, which necessitated her undergoing a very severe operation. After much persuasion the parents consented to part with their little sunbeam. The separation was very hard to bear, but the joy of receiving her back in renewed health made up for the sorrow and pain caused by her absence. One of the lady nurses at the hospital felt a special interest in the winsome child, and her suffering days were cheered by visits from kind friends. Lizzie's bright, happy face and merry ways made her quite the pet of the ward. Though often in great pain, those who attended to her, as well as visitors, were struck by her wonderful cheerfulness and the loving spirit she manifested to all around her, so, without knowing it, her life was a daily sermon.

When the time came for her to return home, there was a feeling of general regret amongst all who loved her that her sweet smile would no longer be in the ward to gladden them. May not both old and young readers learn much from these dear children? They shone brightly for Jesus in the midst of great suffering and trial. Though we may not be called to preach, our daily lives should be such as to make us blessings to all around us. Then what opportunities those have to whom God has given health and strength.

Some, perhaps, who read this may never have thought what a sphere of usefulness may be afforded by going on visiting days to cheer the sick and lonely ones in our large hospitals. If this service be done from love to Christ, it will bring the blessing promised in Matthew xxv. 36, "I was sick and ye visited Me." The Master will accept the lowly service as done to Himself, and reward it openly. Some, perhaps, who cannot go themselves may through others send gifts of flowers, fruit, books, and toys to brighten the dark days of many suffering ones. If this short account encourages but one thus to serve the Lord, it will not have been written in vain.

A. M. C.

*Penzance.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Palestine-place, Cambridge Heath*, Nov. 29; *Allerton, near Bradford*, Dec. 1—9; *Liverpool*, Dec. 10; *Bolton le Moors*, Dec. 11, 12; *Stackstead*, Dec. 13; *Altrincham*, Dec. 14; *Bristol*, Dec. 15—17; Rev. Martin J. Hall, *Chester*, Nov. 29; *Flint*, Nov. 30; Mr. E. Arrowsmith, *Southport*, Nov. 29; *Liverpool*, Nov. 30; *Chester*, Dec. 1, 2; *Norwich*, Dec. 7—10; *Buckingham*, Dec. 11; *Aylsham*, Dec. 12; Mr. S. J. Hewlett, *Gloucester*, to Dec. 4; *Bolton*, Dec. 15—22; Mr. J. S. Tyler, *Portsea*, to Nov. 30; *Worthing*, Dec. 2—10; *Nottingham*, Dec. 15—22; Mr. Goodman, *Baxter-road, Islington*, Dec. 2—7; Mr. H. Falkner, *E. Finchley*, Nov. 29; *Bedford*, Nov. 30; *Wormley*, Dec. 2; *Waltham Abbey*, Dec. 4; *Great Munsden*, Dec. 5; *Little Munsden*, Dec. 6; *Tolmers St. Mary*, Dec. 10; *Sarratt*, Dec. 11; *Latimer*, Dec. 13.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Dec. 8.—Sun., Dec. 2, Revelation i. 1-8; Mon., 3, i. 9-20; Tues., 4, ii. 1-17; Wed., 5, ii. 18-29; Thurs., 6, iii. 1-13; Fri., 7, iii. 14-22; Sat., 8, iv. 1-11.

# FIGUERAS GOSPEL MISSION.

IN the latest "Letter from Spain" Madame Lopez-Rodriguez gives interesting details of the recent prosecution of Don Alexander for contempt of the dogmas of the Roman Catholic religion. As a fact, Don Alexander had protested against the dogmas, not ridiculed them. In answer to the charge, he prepared, and committed to memory, an elaborate defence, in which he justified his action from Holy Scripture and Christian duty; but as the court was a civil one, not ecclesiastical, he was not allowed to advance his reasons or views. An able advocate represented him, however, and showed that the law allowed such expression of opinion as Don Alexander had used.

In the defence referred to, Don Alexander said: "We Protestants see in the consecrated wafer nothing more than flour kneaded with water, with out leaven. We look upon it as an idol, and in this light contrary to the law of God. We do not adore it, nor can we adore it, nor will we bow down before it, even in spite of the law of the land, the convict's chain, or death. The dominion of the law ends where the dominion of the conscience begins." Don Alexander's defence involved an outlay in legal expenses, of £249, of which only about half has so far been received from friends of Christian liberty in Spain. Madame Lopez-Rodriguez writes:—"As the matter has been so long on hand, some may imagine that all is paid."

We are glad to learn that one result of the prosecution has been the encouragement of independent religious thought in the province of Gerona and beyond. Describing a visit to a fishing village on the Mediterranean, Madame Lopez-Rodriguez says: "Not only was the pastor called upon for medical advice and medicines, but not a few came to him when suffering from toothache. Hearing of a neighbour cured by him, a woman came for relief. The pain was soon removed, and she exclaimed, 'The "praying man" of the village can do nothing. He muttered seven prayers to his saint, and for each prayer tied a knot in a piece of string, which he told me to wear round my neck all night. I did so, and never did I suffer such terrible pain. I shall not believe in praying to saints any more.' We told her of the 'One Mediator,' who is 'touched with the feeling of our infirmities,' and intercedes for us. Such superstition, taught by the Church of Rome, places her on a level with paganism, from which she originated."

The mothers' meeting at Figueras has now an attendance of from forty to fifty, while that at Vilafant has thirty names on the books. They are all the poorest of the poor. Picking olives from dawn to dusk, they only earn 3d. to 7d. a day! "As they cannot therefore afford to lose an afternoon's wages to attend a meeting, we give them 2½d. for knitting or sewing for two hours. Would not some lady who cannot do a similar work help us by undertaking to pay the money for nine months, or even one month? Scraps for making patchwork quilts, and of woollen materials for blankets, would be very acceptable. Entrusted to Messrs. R. MacAndrews and Co., Suffolk House, Laurence Pountney Hill, E.C., they will see it reaches us safely."

The mission schools are growing, there being now 350 children under instruction. Copies of the Letter, also the Defence, may be had from the hon. treasurer of the Mission, Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, S.W.

THE MIND AND HABIT of secret prayer is so absolutely essential to the true Christian life; it so shapes and strengthens, deepens, and enriches the whole of the Christian life, that no lesson a mother can give her child, no life she can lead her child to live, no dowry she can send her child away with, is for one moment to be compared with the habit of prayer; the habit and the practice of secret, meditating, communing, restful, and refreshing prayer.—*Alex. Whyte, D.D.*

## After the Thousand Years.*

II.—MILLENNIAL SHADOWS.

We have already noticed the very remarkable indications given in Scripture as to the mixed character of the Millennium, in which time Satan will be imprisoned, but not finally rendered powerless; in which rebellion will be driven beneath the surface, only to break out at the first opportunity with accumulated force; and in which multitudes will yield nothing more than a "feigned obedience" to the all-powerful Ruler, who, with his associates, the restored people of Israel, will rule the nations with a rod of iron from his throne of power on God's holy hill of Zion (Psa. ii.).

Is this a state of things consistent with Phil. ii. and Eph. i., and, let me add, Rev. xxi. and xxii.? Surely not. In the glorious Age of Ages that lies beyond that last of this world's long series of failures, the will of God will be done on a new earth *as it is done in heaven.* On that day of glory there shall fall no night; there no tears shall be shed; no death, by fire from heaven or otherwise, shall invade its perfect peace, for death itself must be destroyed; neither shall there be any more pain, for the former things are passed away.

On that new earth the heavenly city shall descend, the Bride adorned for her Husband, the ethereal mountain where Israel shall dwell; and the nations shall not go up as the sand of the sea to encompass it with armies, but shall peacefully walk in its light, and bring into it the glory and the honour of all their kings.

This cannot be the Millennial Age, for there shall be "no more curse," nor death. *It cannot be Eternity, for the Lamb is still on the throne.* The throne is the throne of God and the Lamb. It must therefore of necessity be a period intervening between these two.

The moral character of the Millennium, as well as the political and material conditions of the world in that period, have been generally understood by students of prophecy as presenting an almost perfect state of sinlessness, harmony, and prosperity. It is a task possessing little of attractiveness or satisfaction to seek in the light of Scripture to show that in these respects our notions of the coming dispensation have been exaggerated.

We have looked from our earth-prison, and thought the outside light was heaven. We have paused to listen amid the groaning of creation, and caught sounds of joy and liberty beyond, that seemed to be those of perfect bliss. And this was natural. The heart found rest and soothing in the thought of a universal jubilee, an unruffled sea, an unbroken song of harmony, by contrast with its present gloom, and fondly believed that this was at once to come to pass, yea, that it was "even at the doors." But, in truth, the transition will not be so immediate or so complete. A better dispensation is at hand, no doubt, with vast changes and tremendous blessings in its lap. But the perfect state will not be yet. Let us not allow our displeasure at such a suggestion to turn us away from carefully and submissively searching the Word of God, to see what of good the Lord's second coming will bring to the world, and what it will leave undone, unsettled, and incomplete.

Our object in Bible study is not self-pleasing, much less is it to fortify ourselves in present beliefs, as though no correction or addition were admissible. It is truth, truth only, and at whatever cost. The same passage (Rev. xx.) which fixes the length of the coming Kingdom of Christ on earth at a thousand years, and which describes the arrest of Satan and his imprisonment during that period, reveals also that at its end there will be this great and world-wide revolt against Christ. The language is perfectly clear and most startling: "When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to DECEIVE the nations which are in the FOUR CORNERS OF THE EARTH, Gog and Magog, to gather them together to THE WAR; the number of whom is as the SAND OF THE SEA. And they went up over the BREADTH OF THE EARTH, and compassed the camp of the saints about, and the beloved city."

I beg attention to the words in capitals. They indicate, as I read the passage, that the greater portion of mankind, at the end of the thousand years' reign, will be in a condition of spiritual death, and of bondage to sin and Satan, while the saints will be a small body easily encompassed and besieged by the host of the infidel armies. It is evident that the people of Israel, and the City of Jerusalem, beloved of God, are the objects of the attack. The people of Israel will have been all saved (Rom. xi. 26) from the date of the Lord's reappearance, when the sight of Him whom they had pierced will lead to their conversion. Besides the saints of Israel and Jerusalem, there will be found at the outbreak of the war, scattered here and there among the nations, an election of loyal and faithful men, who will not join the great mobilisation, or be numbered in the levies that will form the largest allied army ever yet seen on earth. That the fulness of Israel will lead to the riches of the Gentiles in every material sense, so long as they own Christ's sceptre, we know (Rom. xi. 12). That there will be godly persons found among the sons of the stranger (Isa. lvi. 3-8) we also know. And when, at Satan's summons, men flock to the standard of revolt, in numbers as the sand of the sea, coming up over the breadth of the earth, and from its four corners, there can be no doubt that individuals here and there among the nations will stand aloof, faithful to the end. But the masses, the world's population, will be in open revolt.

By means, therefore, of this short and terrible glimpse of the Millennium's end, a flood of light is cast back upon the moral character of the world during the whole of the thousand years preceding. It is a condition of outward and seeming peace, calm, and contentment; but inwardly the heart of man is what it always has been — enmity against God and against his Christ. Discontent is forced underneath the surface by the rod of iron (Psa. ii. 8, 9). The nations will be Christ's possession, and the uttermost parts of the earth his inheritance, not by conversion, but by coercion, to be "broken in pieces like a potter's vessel," at their first resistance; held down as the "footstool of his feet" throughout that age; and at its end, when in irrepressible and incorrigible hostility they dare once more to lift the rebel hand against Him, to be utterly and finally destroyed by fire from heaven.

YOUNG PEOPLE'S MISSION, WALTHAMSTOW.—The annual meeting was held on 21st inst. at Field House, High-street. Mr. W. E. Whittingham presided, and the fifth year's report showed a total attendance at Shernhall-street of over 13,000, against nearly 7000 in the previous year, and that open-air meetings were held during the summer at Tower Hamlets, whilst the spiritual results were most encouraging.

* From AFTER THE THOUSAND YEARS. The Glorious Reign of Christ as the Son of Man in the Dispensation of the Fulness of Times. By Geo. F. Trench, B.A. Shortly to be published by *Morgan & Scott.*



## The Study of Scripture.

BY THE LATE CANON HOARE*

Suppose we meet with a passage which we do not clearly understand; what are we to do? We really desire to know the teaching of the Holy Ghost in his own Word, and how are we to learn it? What should we do when we really desire the teaching of the Spirit? I venture to give a few practical suggestions.

1. Avail yourself of the learning and investigations of other men. Remember that with a limited education you may be very ignorant of the real meanings of the words. Make use, then, of the learning of others, as given in Bible classes, books, and good expositions of trustworthy men. Remember, also, that you are not the first person that has felt the difficulty, but that thousands and tens of thousands have been over exactly the same ground before you. Make use, then, of their investigations, if they are within your reach, and do not think it is necessary for you single-handed to find your own way without assistance through every passage.

2. Collect and compare parallel passages. Very few of these texts stand alone. In most cases there are many others of the same meaning abounding throughout the Scriptures. Make use of your Reference Bible, collect and compare them, and you will find that they throw great light on each other. What is difficult in one is clear in another, so that they all lighten up each other, and Scripture becomes its own expositor.

3. Be sure you study the context, and the whole argument in which the passage stands. It is the cutting and lopping system that is the fruitful source of error. There are certain portions of Scripture, like the Proverbs, full of sententious words in which the connection cannot easily be traced. But this is not the case with the greater part of Scripture. The parts are generally interwoven with each other. They are the links in a chain, and one draws in the other, so that, if we desire to learn the meaning of any particular verse, we must get hold of the thread that runs throughout the passage. It is well, therefore, to take the whole chapter, or, at all events, all the adjacent verses, and read them attentively through again and again, till you have drunk in the whole spirit of the passage; and I believe that it is by such a process, more than by any other, that each text is found to drop into its place, so that difficulties cease to hinder us, and the particular text is explained by the general teaching of the passage in which it stands.

## REV. GELSON GREGSON.

Friends in England have followed in prayer the movements of God's servant in his mission first to the Cape and then to India. They will feel deep interest, therefore, in hearing that prayer has been answered, and Mr. Gregson has been much used of God in several places. After the Wellington Convention, he visited Worcester, the home of Rev. Andrew Murray's brother; then Stellenbosch, the seat of learning, where the venerable Dr. Hofmeyr is theological professor, returning to Cape Town for eight days special services. These were held at the large Metropolitan Wesleyan Church.

He left us for East London, Bloemfontein, Johannesburg, and Harrismith and Durban (Natal), whence he sails shortly for India.

*Cape Town, Nov. 6.* WALTER SEARLE.

*From GREAT PRINCIPLES OF DIVINE TRUTH (a work of sterling worth), by the late Canon Hoare, edited by Rev. J. Gurney Hoare, M.A. (6s. *Nisbet & Co.*)

## REV. S. AND MRS. AITCHISON.

We give this week portraits of two workers who have for some years been engaged in earnest evangelistic endeavours in South Africa. It is neither the gift nor the privilege of all Christians to be pioneers in work for the Master, and to preach the Gospel where it had not before been heard. Certainly no ambition is more praiseworthy, and it is a sincere pleasure to recognise it in those devoted souls who, hesitating to build on another man's foundation, do and dare great things in the name of Christ.

We first heard of Mr. Aitchison in 1871, when, after spending his days in business pursuits, he gave his evenings to work in the Wynds of Glasgow. In the year named he accepted the position of master to the boys in Mr. Quarrier's Orphan and Destitute Children's Emigration Home, then a rather small undertaking. Though not a trained teacher, he very soon showed a talent for the instruction of others, and by quiet firmness and loving sympathy gained a power over street arabs, big and little, that soon brought them under control and discipline. Mr. Aitchison twice crossed the ocean in charge of parties of young emigrants to Canada, and the very useful work which Providence had for the time assigned to him afforded him much spiritual enjoyment.

In course of time, however, Mr. Aitchison felt drawn to foreign mission work, and in preparation therefor he spent a year at the East London Training Institute under Dr. Grattan Guinness. In 1877, under the auspices of the Birmingham Y.M.C.A., he went to Natal, to undertake mission work among the Zulu Kaffirs and Griquas at Ikwezi Lamaci ("Morning Star"), a work which had been founded by Mr. Elbert Clarke. The language having been acquired, Mr. Aitchison invited Miss Hall, to whom he had been engaged while in England, to join him in the joys and cares of life and in Christian endeavour among the heathen. Miss Hall's whole heart was in the work, and she promptly proceeded to Durban, where the two were joined in matrimony. The outcome of sincere personal affection, this union involved important results in the development of the mission. Henceforth domestic example came to the help of the practical counsels that were continually being given to the natives, for the promotion of social comfort and mental, moral, and spiritual advancement.

Mr. Aitchison is gifted and ingenious, and can build and furnish a house, as well as unfold the truths of the Gospel, and set forth the duties of Christian living. Mrs. Aitchison has proved a most devoted help-meet, not only by her interesting and racy correspondence, making known the work and its needs, but by holding classes for women and girls, and keeping a boarding-school for boys, as well as a day school for boys and girls and some adult scholars. Some of the evenings are filled up with choir practice, sewing class for elder women, and recreation.

The work has been of a pioneer character, but there has been much encouragement. The first home of the missionaries was a group of round thatched huts, built one after the other, as required. Later on, Mr. Aitchison erected a square wooden schoolhouse, and a frame dwelling-house with verandah. As he learned the art of brickmaking, better and weather-proof out-buildings were put up. All this involved a large amount of effort in the practical education of the natives, which was, of course, additional to the school and Gospel work and visiting of kraals. On one occasion an astonished native remarked, "When we want to build a house, we think and talk about it; we see the missionaries building their house as we go to a week's beer-drinking; when we come back the missionaries have built their house!" As a contrast to this, last year the first native's red-brick cottage was erected by and for a married worthy couple, who had been scholars at Ikwezi Lamaci. The opening and consecrating of the cottage was an occasion of much rejoicing among the missionaries and scholars, all being invited to share in the feast. The joyful faces of the happy couple were good to see. Mr. and Mrs. Aitchison realised what an education in more civilised ways the building of such cottages by other of the natives would be, but the making of the bricks was slow work, and discouraging to all concerned. Therefore Mrs. Aitchison made a strong appeal for a brick-making machine, which, we are glad to say, was warmly responded to by a lady in Leeds, who collected for a machine, which is now on its way up the country to make glad the hearts of the missionaries.

The latest innovation this year, while agriculture was at a standstill, was the erection of a grinding mill, which caused great astonishment to the natives. When the water was turned on, and the mill-wheel fairly started, and the first dread of the people was allayed, one of them remarked, "Oh these white men! these white men! nothing would put it into our heads to make water do a work like this!"

Though very suspicious at first, the Kaffirs learned by degrees to trust the missionaries, and the Chiefs from the neighbouring districts appealed for teachers to be settled in their midst. In response to such request, some years ago the coast out-station of Malan Cliff (named after Major Malan) was planted, and put under the care of Mr. and Mrs. Christison. The Chief M'Pegua, himself an adult scholar at Ikwezi Lamaci, after long entreaty, got Mr. Aitchison to help him to build a schoolhouse in his district. Lately it was burned, and is being rebuilt. Another station opened is Ihlukw, ten miles off, which has lately held its first annual meeting at Ikwezi; the interesting reports of the varied work done, and their small offerings in money and kind, rejoicing the hearts of Mr. and Mrs. Aitchison. George Jojo, a native, who had some training in London, also conducts a school some miles off. Other tribes are now begging for schools, but for want of funds our friends do not feel justified in opening more. A recent letter tells of quite a number of services going on at once on the Sabbath, in connection with the Mission, giving a good idea of the extension of the work.

Mrs. Aitchison has long had it on her heart to begin a boarding school for girls to counteract heathen influence and example. As these girls are to be the future mothers of the tribes, it is certainly a work of very great importance; but it means a separate building, and that means more money. Meantime Mrs. Aitchison proposes doing what she can to reach more of the women and girls by visiting among the kraals, by means of a "slip" drawn by oxen over the rough ground where she cannot trust either wheels or horseback.

A few years ago Mr. Aitchison purchased from Government, at a small cost, 500 acres of land, which he cultivates with native help, so teaching agriculture. A church was erected with only such help as the natives could give. At Harding, a postal and military station four miles distant, a church was erected, and the cost defrayed by those who attend the services. Far from any medical practitioner, our devoted friends are thrown on their own resources when sickness comes or accidents happen. Mr. Aitchison has gained a wide reputation for rendering medical aid in all kinds of disorders, and the gratitude felt by those who have benefited by his medical skill has often won a sympathetic ear for words about the Great Physician.

Mr. and Mrs. Aitchison's path has not been without much personal sorrow and trial. Some years ago their eldest son, a promising boy, was removed by death; their surviving son, Gershom, bids fair to follow in their footsteps, as a child of God with a heart of compassion for the benighted and oppressed. From droughts and storms they have suffered seriously at times, but they have nevertheless held on their way, and continued their plodding task to the honour of the Lord whom they serve.

## MR. CURRIE IN PAISLEY.

On Friday evening, in the Free High Church Mission Hall, Storie-street, Paisley, there was held a remarkable testimony meeting, at the close of a fortnight's special evangelistic services, by Mr. John Currie. Rev. J. B. Sturrock having borne testimony to the success that had attended the evangelist's labours, Mr. Currie delivered an animated address, in which he counselled the young converts to grow in knowledge, and so in grace. Thereafter the meeting was thrown open, and a good many rose freely and spoke shortly and simply as to what God had done for their souls.

Mr. Currie then conveyed to the meeting the message with which he had been intrusted by Bob Hindle, at one time a champion runner, who had been one of the first to give himself to Christ at the meetings. Mr. Currie had sought out his old chum in Paisley, and the outcome of private visits and public preaching was Hindle's conversion to God. Bob was unable, through illness, to be present at the meeting, but sent word that he was happy in his new Master's service, and meant to run with patience the race set before him, "looking unto Jesus." His stand on Christ's side has made a deep impression on the young men of Paisley, who are much given to athletic sports.

The past fortnight will be remembered in Paisley as a special season of blessing, and the desire among Christian workers there is very strong that some means should be found for retaining Mr. Currie in this country for evangelistic work. He begins a month's mission in Carluke on Sabbath first, and his present intention is to leave for America about the middle of January.

## CHRISTIAN INSTRUCTION SOCITEY.

On Tuesday week a conference was held at the Memorial Hall, Farringdon-street. Rev. T. C. Udall read a brief paper on the history and work of the Christian Instruction Society. He suggested some special departments of effort the Society might undertake with advantage, viz., the organisation of a large band of voluntary lay preachers, the arrangement of missions in connection with churches, and the extension of its good work in providing deaconesses to visit the poorer districts of London. The need of visitation from cultured Christian ladies in our poorer districts is very great. The fifteen deaconesses already employed might with advantage be increased to fifty or 100.

Ladies who are desirous of devoting themselves to this good work may communicate with Rev. R. MacKay, secretary, at the offices of the Society, Memorial Hall, Farringdon-street, E.C.

# India and Opium.

## INTERVIEW WITH BISHOP THOBURN.

Thirty-five working years' residence in any country, as Methodist preacher and bishop, is not a trivial qualification for forming a true judgment on the social and moral condition of its people. This lengthened experience has been the lot of Bishop Thoburn, missionary bishop in India of the American Methodist Episcopal Church. His active labours during these years have necessitated extensive travel in various parts of the Indian Empire, and much close contact with its population. The matured views of such a man on the opium question and its ramifications we have felt to be so valuable, that it was with unusual pleasure we embraced a fortunate opportunity last week of eliciting them. The Bishop reached London on Thursday evening from the United States, and next evening he left the city *en route* for his Indian diocese, where many pressing engagements await him. Though he had but a few fleeting hours to spend in the metropolis, and much to do, he was kind enough to grant an interview last Friday morning to a member of our staff, on this question, about which he is so well qualified to speak, and which has now reached such an acute crisis in its bearings on the mutual relations of Great Britain and her mighty Eastern dependency. There were also present at the interview Mr. Benjamin Broomhall, of the China Inland Mission, and Rev. A. W. Prautch, who is one of Bishop Thoburn's helpers in his Indian work.

The friends of the cause in London, knowing that the Bishop would pass through the city, were extremely anxious that, if at all possible, he should break his journey for a week or two, in order to help personally in the much-needed enlightenment of the English mind as to the true inwardness of the situation; especially in view of the conflicting evidence given before the late Royal Commission. The Bishop at once declared this proposal inadmissible, as official arrangements rendered imperative his immediate departure for India. This being so, we are the more glad at having secured an expression of his views, and we trust they will carry the great weight they deserve, to the mind of every unbiassed reader. The conversation took somewhat the following form:—

"What, in your opinion, is the common judgment of the people of India as to the habitual use of opium?"

"Up to the commencement of the recent official inquiry, I never heard anyone in India question the fact that the opium drug is very injurious, and that its consumption is a very bad habit. Undoubtedly that is the general view in most parts of the country. If a man is known to use opium, the fact is accepted among his neighbours as proof positive of his low moral character."

"Then the people of India must have been much surprised at the amount of evidence given before the Royal Commission in favour of opium?"

"I do not hesitate to say that that evidence is regarded by the people generally as having in a measure been extorted from the witnesses. For the time, at any rate, Government influence was so strong that the official witnesses were willing to testify as they were expected to do. I may here explain further how, in my opinion, the official evidence took the form it did. When the Royal Commission was announced, there was great alarm in Government circles in India. It was felt that they were to be put on the defensive—in short they were to be on their trial. Then the time chosen was unfortunate. Both Government and people were at their wits' end on the question of taxation, and there was general fear that the imposition of a fresh tax on an already overburdened people would be the result of relinquishing the opium revenue. Still further it must be remembered that the Government had all their official machinery at hand in preparing for the investigation. The anti-opium party in the country had no such organisation. They had no money resources for the purposes of collecting evidence. They were all busy men, and could not turn aside from their proper work. The advantage, therefore, was all on the side of the Government."

"What would you be disposed to say, Bishop Thoburn, as to the quality of the official medical evidence?"

"Official opinion, being sought for in the way I have indicated, became so pronounced that witnesses came forward to testify to all manner of absurd things. For the time there was what I may call a

GENUINE MEDICAL FANATICISM

in favour of opium. We have been freely called fanatics in this discussion, but I would not scruple to put the fanaticism on the opposite side. For instance, one doctor said that opium was as harmless as hay! Nobody but a real fanatic would say that. Another actually asserted that it was "God's best gift to man!"—an opinion that no genuinely sane man could possibly hold or express. All through the official medical testimony, that kind of fanatical utterance was so general as to render the medical testimony practically worthless. I might quote another example of this. A prominent medical man spoke with approval of the habit of nursing-women putting raw opium under their thumb nail, and letting babies six months old suck it. For a responsible medical man to make such a statement is little short of idiocy. Such a practice on the part of mothers or nurses is commonly considered to be most reckless and vicious. It is my strong belief that the medicinal value of opium has been, and is, very much over estimated. Its usefulness as a febrifuge, for example, I regard to be a pure delusion."

"Passing to another part of the subject, would you say what is the action of your Church in the case of habitual users of the drug?"

"On that point I may give you an illustration. When I went to Lucknow in 1870, I encountered this opium evil in a very concrete way. Among our native preachers were four men who were opium eaters. Within twelve months I discovered that they were utterly useless for the work; they were untruthful and altogether untrustworthy. We had a long and painful investigation before the native and American missionaries, and in the result we were obliged to dismiss all the four. I have never known a recognised opium user to be accepted by any of our missionaries. We regard it as a crucial test of Christian character, and any church member found addicted to the habit would be immediately disciplined."

"Is this the universal practice in the Indian churches? We know that it is so in China."

"Certainly, where there is any extensive membership. And we lay down the same rule with respect to strong drink. We know that for these people, weak in physique and moral stamina, abstinence is the only thing. If they touch liquor they will become drunkards; if they touch opium, in like manner they are lost. Therefore, we enjoin abstinence absolutely. As to the distinction sometimes drawn between opium and liquor, we regard it as similar to the distinction between the krait and the cobra—both venomous and deadly serpents."

"Another matter on which your opinion would be welcome is this:—How have the professed restrictions of the Government on the supply of the drug affected the opium habit among the Indian people?"

"No doubt the habit has been spreading considerably during the past twenty years. Latterly I have not been so much among the country people as in my earlier Indian days; I am now more in the large cities. The habit was spreading steadily in Calcutta, until we began to agitate against it. In 1877 I personally visited the Calcutta dens for the first time, and I then called public attention to the evil. After a course of regular visitation of these places, I collated the facts, and they were printed in *The Indian Witness*, and afterwards in *The Indian Statesman*. An agitation was the result, and the Government, I believe, reduced the number of the shops. Still, the thing went on till last year, when the order was given for closing them up. Three months later I gave my evidence before the Commission, and during that time I was not able to find that any dens still existed in Calcutta." (At this point in the colloquy Mr. Prautch interjected the remark that, according to the evidence in the Blue Book by the Brahmo Somaj people, some Calcutta opium dens were still in existence.)

Being interrogated on the question of revenue, the Bishop said that when before the Commission he said he was not a British subject, and therefore felt some hesitation in discussing the point. He took the liberty of suggesting, however, that the great military expenditure on the north-west frontier, on account of supposed Russian advances, was really a European rather than an Indian matter, and consequently the expenditure should properly be borne largely by the Imperial exchequer. That view, doubtless, was not a popular one with the English authorities, but it was held by a great many impartial people. The standing army in India he considered to be twice as strong as need be. Considerations of revenue, however, do not affect the moral aspects of the case at all. If the traffic is morally wrong, that is an end of the matter; nothing can possibly justify it. As to the Royal Commission, the bishop considered that it had been thrust on the Indian community without cause. The people generally knew enough on the merits of the opium traffic, and they regarded the appointment of the inquiry as a mere cloak for postponing any decided action. In certain directions it has done much harm, as many people have taken for granted the truth of the medical evidence in favour of opium; they have come to the conclusion that their former attitude was a mistaken one, and that the evil is not so bad as represented.

"What position do you hold, Bishop Thoburn, on the question of exporting the drug to China?"

"I hold that the Government policy of acting the part of a merchant is at least a hundred years out of date, leaving out of count all moral considerations. If the Indian Government must assume the functions of an ordinary merchant, let them select some article of commerce that has no immoral tendency. Alike on moral and economic grounds, I deem the export traffic to be wholly indefensible."

"I would like," continued the bishop, "to say a word about another related question. The officials make a great deal of the increase of smuggling and illicit trade that would result from Government stoppage and prohibition of the export. I have never been able to understand the affected horror and solicitude of the traffic defenders on this point. I am not able to see even if all the anticipated results should accrue, that the outcome would be so disastrous as is represented. A few persons only would be involved in any illicit trade that might spring up. It is simply absurd to assume that more opium would be consumed, in consequence of prohibition, than at the present time. At one time I lived on the borders of Nepaul, and at another time near the boundary line of the native Mohammedan State of Rampore. In both cases there was plenty of temptation to liquor smuggling, but I could never discover that any serious results followed. A few miserable natives did manage to bring strong drink across the frontier, but the thing was of small dimensions, and when the discovery was made the illegal action was easily suppressed. I am satisfied that much more ado has been made of this point than it really deserves."

We think the reader of the foregoing statements will feel convinced that the testimony of a man like Bishop Thoburn, with such a long and varied experience, and having the true interests of the people at heart, is sufficient to outweigh any amount of interested—not to say "extorted"—official opinion.

## MEETING IN MARYLEBONE.

In a line with the agitation being carried on by the Indian deputation, a meeting was held on Saturday evening, under the presidency of Dr. G. F. Pentecost, in Marylebone Presbyterian Church, Upper George-street. Addresses were delivered by Rev. A. W. Prautch and by Mr. S. C. Kanaga Ratnam, a native Christian, graduate of the Madras University. His utterance on this question from the point of view of a native was eloquent, and his satire of the civilised heathenism which seems to possess the official mind was humiliating to a degree for Englishmen to listen to. An important and startling point was brought out by this gentleman's speech, taken in connection with his personality. He, in common with other enlightened Indians,

looks at this question as a native and as a Christian, and evidently realises that the Church of Christ abhors the enormity of the opium evil. But we must remember that the millions of his fellow-countrymen are ignorant and judge us by the treatment meted out by officialdom, which is un-Christ-like in the extreme.

Dr. Pentecost, in briefly introducing the deputation, claimed for the Christian community in India, as represented by the missionaries, a universal adherence to the side of justice. He regarded the evil to be as great as the traffic in intoxicating liquor and condemned the revenue obtained by its means.

Mr. Prautch contrasted the anomaly of the restrictions imposed under the Pharmacy Act in England with the sale of opium in India. The High Court of Justice in England recently decided that the proprietor of a certain cough mixture containing one-tenth of a grain of morphia must insert the word "poison" across the labels on his bottles; yet a child in India can purchase four ounces of opium, sufficient to kill two hundred people. Whilst we protect ourselves against one-tenth of a grain of morphia we think nothing of scattering 80,000 chests of opium.

Mr. Prautch complained bitterly of the heartless attitude towards native races assumed by certain English newspapers. Before the meeting closed Dr. Pentecost read a resolution expressive of indignation at the deliberate evasion by the Bombay authorities of the order to close the opium dens, expressing the view that the opium traffic is a crime against the human race and God, and is morally indefensible, as shown by the resolution of the Commons.

## CALEDONIAN CHRISTIAN CLUB.

This institution, centrally situated at 5, Southampton-street, Bloomsbury, forms an important link between new arrivals from Scotland in the great Metropolis and the Christian Churches. At a moment of special need, as well as special danger, it extends a hearty welcome and a helping hand to our countrymen and women from the far north, about to embark on the troubled sea of London life.

The new report of the club furnishes many encouraging statements as to the way in which it has been able to accomplish its end. Help has been given not only as to safe lodging, but in securing situations, and in other useful ways. That the agency is appreciated may be gathered from the steady growth in the membership. There is one excellent suggestion in the report that ought to be widely carried out—the affiliation of Scottish churches, guilds, and other religious associations with the institution, so that for a small annual fee they could have the privilege of introducing those of their members proceeding to London.

We are sorry to observe that the club still requires over £600 to wipe off the debt incurred on starting operations.

## A GOOD WORK IN BARNES.

The services held in "The Welcome" Mission Hall, Barnes, have been much blessed in the past. For many years members of the Evangelisation Society have preached the Gospel there. Classes, clubs, and meetings of all sorts are being carried on and the working expenses are large. The people are for the most part very poor, and it is impossible to raise all the needed funds in the immediate neighbourhood. The sum of £50 is urgently needed before Christmas.

I would plead for help from those of your readers who wish to spread the knowledge of the truth among the poor. Fancy or useful articles of all sorts will be thankfully received for a sale to be held on December 7 and 8. A jumble sale will also take place the same week. Any parcels of old clothes or goods would be acceptable.—Yours truly,

E. Wilkinson, Hon. Sec.

*"The Welcome" Mission, Westfields, Barnes.*

EVERY FAILURE IN CHILD LIFE is a double failure; for the community loses the productive force of the child and the addition to its resources, which ought to come from him; and, on the other hand, if he becomes a pauper or a criminal, the financial burdens of the State are increased, and much of the best vital force of the community is expended in meeting the added strain.— *H. H. Hart.*

# Letters to the Editor.

### CHRISTIAN GIVING.

Dear Sir,—I am very much interested in missionary work, and should like to put one or two points before your readers, as matters of principle with regard to business which would revolutionise the present system of giving to the Lord's work, and cause the stream of blessing to flow very much more freely towards the world at large, as well as to all forms of Christian work at home.

If we examine the conditions of life in our own country, we shall see that the customs of society are set very largely by those who have abundance of wealth wherewith to carry out their wishes. But the Christian is besought not to be conformed to this world, but to be transformed by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God (Rom. xii. 2). The Christian ought not, therefore, to follow the customs of society.

On the other hand, it should be the desire of every Christian to attain to a simple, regular mode of life, which will secure the fulfilment of all the laws of health, while fitting him to serve God to the utmost of his ability. A simple mode of life is an inexpensive mode of life. A man, therefore, who adopts a simple mode of life is likely to have far more money to spend on God's work. How does this affect his business then? His business is the channel through which God enriches him. Is he to use his prosperity as a means of rising in the social scale? This is what most Christians do; and as a consequence their families do not maintain the simplicity that is in Christ. How frequently is it the case that worldly prosperity is the secret of spiritual declension, and those who have "begun in the Spirit" very often end by trying to make themselves "perfect in the flesh," and by this means fall from grace.

These are terrible consequences, and can only be avoided by living a life of continual dependence upon God. What is the law, therefore, that should govern a Christian's giving? It is expressed in two ways in the New Testament. "Give as the Lord hath prospered you" (1 Cor. xvi. 2). This is, evidently, whatever he has received over and above his own requirements, not laying by in store for his own aggrandisement, but for sending abroad, as the context in the above passage clearly shows. The early Christians received from a general fund "as every man had need" (Acts iv. 35). This is, evidently, the measure of every man's expenditure, just what he needs.

It is easy to see, therefore, that if every Christian would adopt these principles, God's treasury would overflow, and I dare to say that the reason the Church does not flourish is that the lives of Christians are not lives of dependence upon God for their daily supplies. "God is faithful." If we seek first his kingdom and his righteousness everything else shall be added unto us. In business the Christian's object must be, "How much can I make for God?" I pray that God will move the hearts of his people to bring the tithes into his storehouse and prove Him if He will not open the windows of heaven and pour out a blessing such as there shall not be room enough to receive it (Malachi iii. 10).

Yours faithfully,

*Liverpool.* T. Forsyth.

### "BELIEVERS IN A DILEMMA."

Sir,—In reply to your correspondent "Out in the Cold," it occurs to me whether it is not better for good and devout men to stand up for the truth where God has been pleased to place them, without absolutely disconnecting themselves with that section of the Church of Christ where error is preached. Surely it would not tend to the glory of God if all the good men were to leave the Church of England?

There is error in all denominations and truth in all, and if the locality is very dark, is there not all the more need for "Out in the Cold" and others to let their light shine brightly? I am not a "Churchman," but sincerely think that the whole Church of Christ often receives loss of power in the eyes of unbelievers through the many schisms that occur.—Yours sincerely, J. R.

Dear Sir,—We live within easy walking distance of eight churches, and I have never heard a Gospel sermon preached in one of them; all Popish teaching. Is it to be wondered at that our children grow up worldly, if not worse? or, still worse, to think that if they attend early communion they may do anything they like? I, as the mother of nine sons, can speak of that I have seen and suffered. Oh, what we suffer in country villages in this way! We are as badly off as the heathen; I mean, particularly gentle-people. The poor have a simple faith, and learn some truth in their little chapels. Great things are done by such men as Mr. Moody and many more in London and big towns. Why must we be starved?

We have a dear little village and church here, where for the last fifty years the teaching has been all Popish. Now we are awaiting a fresh appointment, but have no hopes of any improvement under the present bishop. All one can do is give to all our poor people books with true teaching, and I often send them to gentry, clergy, etc., by post, hoping almost against hope for some good to come out of it. —Yours truly, A Village Resident.

### A BOOK TO READ.

Dear Sir,—I feel it to be a duty to call attention to "The Story of the China Inland Mission," by Miss Guinness. Doubtless hundreds, if not thousands, of your readers have already read it. Maybe, however, there are large numbers who have not. To all such I would say, "If you want to know how great is the power of prayer, if you want to know how near Christ is, and how ready and able to help and bless those who trust and call upon Him, if you want to know how grand your life may become, and how great the work He can do through you, if leaving yourself in his hands, you look to Him, then read the story of the China Inland Mission."

This is a book which ought to be lent as widely as possible by all who wish to help their neighbours and friends. It ought to be given to every minister and evangelist, and placed in every Sunday-school and church and college library throughout the land.

I came to Finland to try and help others, and seem to have been used to do this beyond my expectations, but, if so, it is, under God, due to the help I myself have received through reading a copy of this book, which I found in the room from which this is being written.

Praying that these lines may lead many others to read this striking and most helpful book, and that it may help them as it has helped me, I am, very truly yours, John D. Kilburn.

*Helsingfors.*

## THE BIBLE LEAGUE.

The first gatherings in West London under the auspices of the Bible League was held on Monday in Queen's Hall, W. Mr. J. E. Mathieson presided at the morning meeting, when addresses were delivered by Revs. Percival Smith and John Wilkinson, each of whom set forth the importance of the Bible being accepted in its entirety as the only safe guide whereby men can be brought into living relationship with God through Christ.

Lord Kinnaird, who occupied the chair in the afternoon, explained the aim of the Bible League, and urged the necessity, in these days of so-called "higher criticism," of having the younger people in the schools and universities of the country instructed in pure, undiluted Scripture truth. Rev. J. B. Barraclough followed with an address on "The need of prayer for faithfulness and testimony." Rev. W. Cuff spoke onthe same subject. He remarked that the Church of Christ to-day was giving her attention to things that were not of the first importance. Let them, for instance, compare the time which the Church was giving to music with that which she was devoting to prayer. The Press was urging the Church to occupy herself more with social questions, and to feed the hungry and clothe the naked. Mr. H. F. Witherby spoke on the theory of evolution as propounded by Huxley and other scientists.

In the evening Mr. W. H. Seagram stated that meetings of the Bible League which had been held in other places throughout the country, had been attended with a gratifying amount of success, in waging war against the doctrine of doubt so largely prevalent with regard to the Divine authority of God's Word.

Rev. Principal Waller, D.D., spoke on "The necessity for full acceptance of God's testimony as contained in His Word." From the days that he studied at Oxford up to the present time, he had held the conviction that there was not a single syllable of Scripture but what one could absolutely trust. A person was reasonably and logically bound to accept the Bible as a whole if he was going to have any solid basis for his religious faith at all. The question to be decided was not whether they had got the Bible exactly as it was written in the first instance. If God had suffered variations of any kind to creep into it, that was his own doing, and they must accept it as it was. The concluding speaker was Rev. John Urquhart, who delivered an address on "The meaning of the present attack upon the Scriptures."

## CONVENTION IN LIVERPOOL.

The annual Prophetical Convention, convened by Mr. H. D. Brandreth, was held in Hope Hall, Liverpool, from Tuesday to Friday of last week. As in former years, the Inspiration of the Holy Scriptures was the subject for the first day; God's dealings and purpose with Israel, on Wednesday; and on Thursday and Friday, the Lord's return. Mr. James E. Mathieson, London, presided on Tuesday and Wednesday, and afterwards the convener.

On Tuesday morning, the Chairman, as he always does, gave a lofty direction to the speakers by a short but earnest commentary on John xx. 19, onward. "Blessed are they which have not seen and yet have believed." That was their blessed position. They had not beheld the Lord with their bodily eyes, but they believed Him, and were looking for his appearing in the air to take his children to be for ever with Him in glory. In their relationship with the world they found their place clearly defined in Philippians iii.: "Our citizenship is in heaven." His politics were in heaven, and they were more engrossing to him than all earthly politics. He was looking for the Lord Jesus Christ to come from heaven to set all earthly politics right. They would never have good government until He came and took the government of the world into his hands.

Dr. Neatby spoke on Inspiration. Christ was the great subject of Scripture. For Him they were looking. What a stamp the Lord Jesus Christ put upon the Scriptures. They were the authority. They were the words of God, not only that the Word of God was contained in the Scriptures but they were the very Word of God. In all the Scriptures the testimony of God was of Christ, and He pointed every eye to Christ. Everything pointed to Christ. He held it to be in the nature of things absolutely certain that

THE WORD OF GOD PROVED ITSELF.

He wanted nothing outside the Bible to prove that it was the Word of God. The fact that such proof was needed would prove that it was not the Word of God.

Rev. J. Urquhart delivered a striking address, in which he showed how God had opened up the truth by sending men with ability to decipher the inscriptions upon the monuments and tombs of Egypt and Assyria and other countries. He severely criticised the statement of Dr. Driver that the book of Daniel must have been written a long time later than the time of Daniel. It had been stated that the use in the book of Daniel of Greek words for musical instruments demanded a later date than the period of the prophet. But there was one striking proof which God had given them to meet on this point the enemy within the gate. Eighty years before the time of Daniel, 650 B.C., a Greek poet and musician invented a Greek harp with seven strings, and there was indubitable proof that this Greek harp found its way to Babylon eight years before the time of Daniel.

At the afternoon meeting the Chairman spoke of the revival of Ritualism—so closely allied to Romanism. These errors were not confined to one church. They had

UNITARIANISM AVOWED AND UNITARIANISM CONCEALED.

Where were the people to go to find a church in which there was no danger of being led into grievous error? Religious history was repeating itself. The Apostle Paul foretold that in the latter times many should fall from the faith, and were they not now in the midst of those times?

Pastor Marsh spoke on the Silence of Scripture as a proof of its inspiration. There were many things on which the Word of God was silent. It was silent as to the origin of evil. To a large extent it was silent as to the future. It simply gave them one or two facts, and they accepted those facts. Sin met with eternal punishment; faith in Christ and fellowship with Him meant eternal blessedness. Basing his remarks on 1 Kings vi., he pointed out that there was an apparent discrepancy of ninety-three years, but if they would remember that this was a spiritual book given to spiritual people to be interpreted on spiritual lines, they would at once see that many things that appeared to be contradictions and discrepancies went to prove that there were many apparent contradictions which were confirmations of the Word of God. The apparent discrepancy of ninety-three years was accounted for by the fact that God never reckoned time with his people when they were out of fellowship with Him, and in the book of Judges they learned that the people of Israel were in captivity to their enemies exactly ninety-three years.

Rev. John Wilkinson spoke of the Living Word, and Rev. Dr. Bullinger followed with an instructive address on the Divine Perfection of the Word of God, as seen especially in the Numbers of the Bible.

There was a large attendance at the evening meeting, and stirring addresses were delivered by Pastor Fuller Gooch, Rev. J. Urquhart, and Mr. Carr, of New York.

On the Wednesday morning Rev. John Wilkinson prayed for the new Emperor of Russsia and his bride, and hoped that their hearts would be drawn towards all God's people in their empire.

Pastor Fuller Gooch spoke at length on the manner in which the Jews would return to their own land in unbelief, but they would not remain so, for they were told in the Word of God that "thy people shall be all righteous."

At the afternoon and evening meetings addresses on the Jews and God's purpose regarding them were delivered by Pastor Marsh, Mr. Carr, Dr. Neatby, Dr. Bullinger, Rev. John Wilkinson, and Rev. J. Smith, of Dufftown. The last-named reviewed the three recorded instances in which Christ raised the dead, and showed that they were in every respect typical of the glorious resurrection for which God's children were now waiting.

Rev. John Wilkinson delivered a touching address on the Christians' desire to see their Lord and Master face to face. But they must remember that, however much they desired to see Him He desired to see them a great deal more, and was waiting for the time when He could rise from his throne and come to gather his people together to be for ever with Him in glory. The times of the Gentiles are running out. All kinds of evidence lead us safely to infer that we are at just about the close of those times, without hinting at any date. When the times of the Gentiles had run out, what followed? There would be signs in the sun and moon and in the stars, and in the earth distress of nations with perplexity. Then shall the Son of Man appear in great glory. Some people said that Christ came at the destruction of Jerusalem, but this was not the coming at the destruction of Jerusalem. He was

COMING TO TAKE HIS PEOPLE

with Him into the glory. Many said that Christ came at death, but it was not death that they were looking for: it was the coming of a personal Christ. Christ was telling his people now not to be discouraged; He is coming. He might come at any moment.

The Eastern Question would be settled by the Lord Jesus Christ at Jerusalem. The nations would be gathered together to battle in Jerusalem, and the Lord would come and fight against them, "and He shall stand in that day on the Mount of Olives, which is before Jerusalem on the east." The Jews were to be gathered in order that the world might be evangelised.

Pastor Marsh discussed the question,—Will the Church, or any portion of it, pass through the Great Tribulation? On this point they must be very careful as to the exact meaning of the Church. When he referred to it he meant those who had been called out by God and constituted the body of Christ. Christendom was not included in the Church. In Jeremiah xxx. the Great Tribulation was spoken of as the time of Jacob's trouble. The time of the Great Tribulation was the last half of the seventieth week spoken of by Daniel. Those who had been born of God were kept by the power of God. Those were the people who constituted the Church of God, and everything that was said of them in the Word of God corresponded to the description of those who, being found faithful, would escape all those awful things which were to happen in the future.

Mr. R. C. Morgan gave a general outline of the fall of angels and men, and of the coming kingdom.

Rev. Dr. Bullinger spoke at the evening meeting on the light of prophecy in a dark place. Many thought that prophecy was a dark thing in this world, and they would do well to let it alone: but the Scriptures taught that the world was the dark place, and that prophecy was a light shining in it. Every dispensation had ended in judgment, and the present dispensation would be no different.

Dr. Neatby spoke again on the coming of the Lord, and said that Christ might come in his glory before midnight; and the right attitude of the Christian was to be watching and waiting and longing for his appearing, and be doing those things which they would like to be found doing when He came.

On Friday morning Dr. Neatby continued the same subject, and spoke of Christ's coming as a purifying hope. It was an open secret of the Scriptures that they should not all die. He had known it for forty years, but many Christians did not seem to have got into the secret yet. Many said that the only thing certain was death, but he appealed to them to say such things no more. It was not certain that they would all die.

DEATH WAS NOT HIS EXPECTATION,

and he supposed he had as poor a lease of life as any present in that hall. He was not afraid of death. The King of Terrors had lost his sting. He did not want to die. We are not called to die, but to meet our Lord in the air without passing through the valley of death. It might be that he would die, and if any of them heard that he had been called away he begged that they would not say amongst themselves that he had told them that he would not die. He was looking for Christ to come and fetch him, according to his blessed Word.

Rev. Dr. Bullinger again spoke at the afternoon meeting, and was succeeded by Pastor Marsh, who continued his address on the Church in its relation to the great tribulation.

Mr. Morgan closed the afternoon meeting by a short address on the Jews, considering them from five points of view:—(1) as the slip of the vine of the earth which God took out of the wood and planted in a very fruitful hill; (2) as the family and nation that God separated from mankind that the Messiah might be born and all nations blessed; (3) the history of Israel as typical of the spiritual Israel; (4) the present condition of Israel and the penalty which they are suffering, and which has yet to come to a consummation; and (5) the future of Israel.

The closing meeting was characterised by the intense fervour of the very large audience.

Mr. Brandreth presided, and spoke a few words on the subject of eternal punishment, and, for the first time in the history of these conventions, protesting voices were raised from the audience by gentlemen who denied the doctrine of eternal punishment.

Rev. John Astley, of Llandudno, in a solemn and thrilling address, warned those who had raised the protest. There was a glorious heaven, and there was an awful hell. The worm was in the heart, and they carried it with them if they were not serving the Lord. The fire, too, was in the heart of those who would not come to Christ.

His words seemed deeply to touch the audience, and no further protests were heard.

Rev. J. Smith surveyed the addresses which had been delivered during the Convention in the hope of being able to give a practical direction to what had been said. It was high time for them to awake out of sleep, for their salvation was nearer than when they believed. Did they know what time it was on

GOD'S DISPENSATIONAL CLOCK?

If they did not know this time they would not realise as they ought to do their practical position. Turning to the 22nd, 23rd, and 24th Psalms, he said they were in the 23rd Psalm at the present time, going through the valley with their Shepherd, looking back to the cross and forward to the crown, obedient to the Shepherd who was leading them.

Mr. Carr concluded the meeting by an impressive address on the nearness of Christ's coming, and the vast audience seemed to hang upon his words, and almost refused to allow him to conclude. He had not stepped upon his feet for twenty-five years without pain; he knew what it was to suffer, but he thanked God that in the glory he would have a new body. The physicians had told him that he was killing himself by continuing this work, but he would rather die in this business than live in any other. He was looking forward to the time when he should have a body like unto Christ's glorious body, and he wished it would come to-night.

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**EACH AND EVERY ONE** of us can strive to keep back from innocent childhood such savage enemies as pernicious literature, intemperance, and ignorance, and can help to throw around it all the protecting shield of education, morals, and religion. The love for one's own children, which has first grown beautiful in the home, can be made to become solicitous and grand in the great temple of humanity.—*C. R. Crandall, M.D.*

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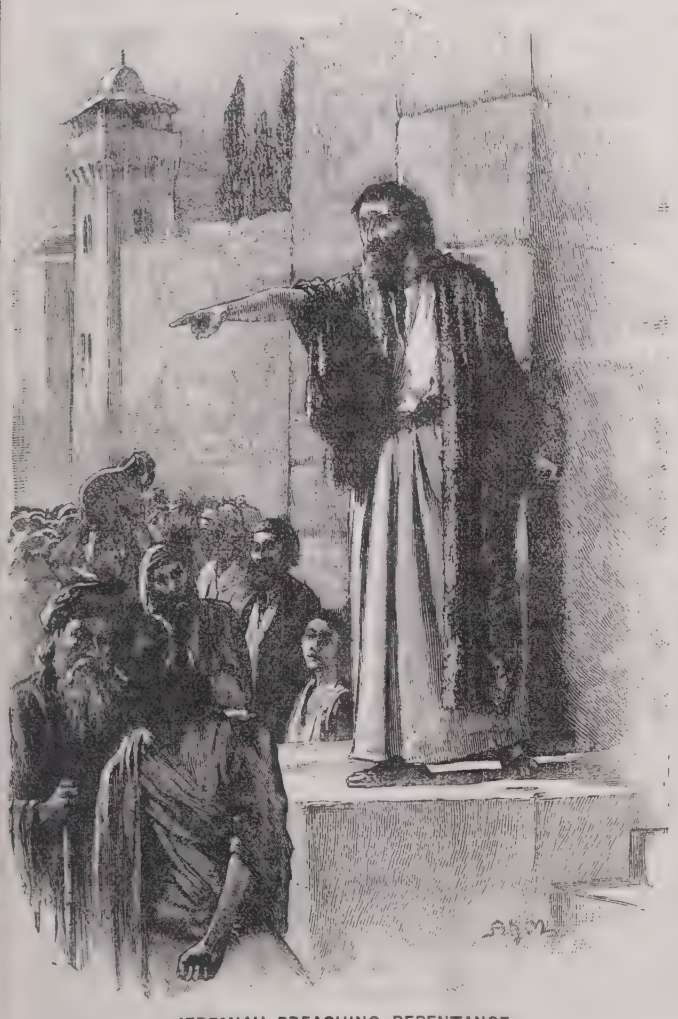

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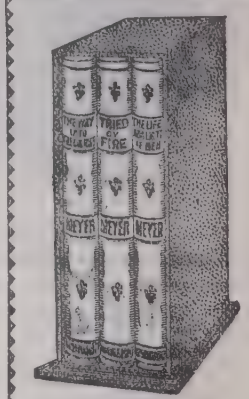


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## THE Y.M.C.A.

New Associations have been formed at Raglan and Crosskeys, Monmouthshire.

No less than twenty-nine clergymen and ministers in Islington and Highbury have been preaching special sermons to young men on behalf of Y.M.C.A. work.

The winter programme of the Bristol Association tells of vigorous and diversified work in the way of lectures, Bible-classes, and meetings—Gospel, educational, and social.

In connection with the universal week of prayer for young men, Mr. Henry Thorne, evangelist, conducted a series of special meetings at Bournemouth from the 18th to the 25th inst.

The Newcastle Association reports an average attendance of 240 at the Sunday afternoon Bible-class, and many tokens of good work. The early morning prayer-meeting is also well attended.

The annual Convention of the Pennsylvanian Associations showed progress in all parts of the State. The "Jubilee evening," held during the Conference, will long be remembered for its enthusiasm.

Mr. Justice Hensman presided over the third anniversary meeting of the Y.M.C.A. at Perth, Western Australia, accounts of which are just to hand. The Association is doing a very successful work.

Eighty young men attended the preliminary meeting of the newly-formed association at Stowmarket; a large room has been already engaged, and there appears to be a good prospect of success before the Association.

Prebendary Webb-Peploe addressed a crowded audience of men on Sunday week in the Association Hall, Oxford. At the evening meeting undergraduates conducted the service, and very searching and telling addresses were delivered.

Mr. Frederick B. Pratt, of New York, has been elected President of the American International Committee, to replace Mr. Elbert B. Monroe, who died a short time ago while discharging the functions he had only just recently accepted.

The Association at Rheims, France, has just successfully inaugurated a new building, which is centrally situated, and admirably adapted to the requirements of young men's work. The Nîmes Association has also entered excellent new premises.

The nineteenth annual meeting of the Wimbledon Association was recently held at the Lecture Hall. The report, read by the secretary, Mr. Lomer, was interesting, and showed the valuable work this branch is doing. In response to an earnest appeal by Mr. W. A. Stead, £55 was collected during the evening.

The Madrid Association "Juventud Evangelica" desires to enter into relations with foreign Associations to claim their sympathy in efforts it is about to put forth to develop its work both at Madrid and in other towns of Spain. The secretary of the Association is Mr. Antonio Estruch, Calle Benificencia, 18, Madrid.

The first of a special series of delegates' meetings arranged by the north-west district was held at Ambleside under the chairmanship of Mr. John Fleming, president of the local Association. A good number of members assembled, and addresses were given by Mr. J. F. Curwen, district secretary, Mr. Harvey (Kendal), and the travelling secretary of the northern district, Mr. J. C. Moor.

The annual conference of the South Wales District Union was held in Newport under the presidency of Mr. John Cory, J.P., D.L., the president of the district. An encouraging report of the work of the past year was presented by the honorary district secretary, and cheering accounts of the Associations in different parts of the district were given by the delegates, of whom there was a large attendance.

Col. St. Quintin, president of the Woolwich Y.M.C.A., gave a conversazione to the members and friends at the Masonic Hall on Thursday evening. Over a hundred young men, and a few ladies, were present, and a very enjoyable evening was spent. The Association, which is an old-established one, has suffered many vicissitudes, but it is believed this gathering will give the work an impetus. Woolwich affords an excellent sphere for Association work, as there are no fewer than fifteen thousand hands engaged at the Arsenal, more than half of whom are young men.

Mr. J. J. Virgo, secretary of the Adelaide Association, has been giving lectures to large Colonial audiences upon the subject of his visit to England and the Jubilee Conference. The associations in this country he describes as "very spiritual in their work, aggressive in their Gospel efforts, and enterprising in their endeavours to win young men to Christ." Those in America, many of which he also visited, he says are "less aggressive in evangelistic meetings, but exceedingly active in regard to personal effort among young men," reaching "a class which is scarcely touched in any part of the world." The Belfast Y.M.C.A. is enjoying a season of much spiritual blessing. The various Gospel meetings are crowded, and the Bible-classes report numerous decisions for Christ. On the Sunday nights there is scarcely room in the large hall for the cab and car men's meetings. The great Ulster Hall is overcrowded every Sunday afternoon at the united Gospel services of the Y.M.C.A., the addresses being delivered by the leading clergy of the city. Mr. Black, the secretary, has organised a Gospel mission for the postal telegraphic boys. A considerable number of them have professed conversion. The Open-Air Mission continues every week to hold services in the city.

## THE Y.W.C.A.

### THE WORK IN INDIA.

Princess House Y.W.C.A. Institute, 108, Brompton-road, S.W., was the scene of a very interesting gathering on Monday, Nov. 19, when a number of friends assembled to bid farewell to Miss Bethune and Miss Collins, who have lived and worked there for some years, and who are now going to take charge of the new Y.W.C.A. Institute at Calcutta.

The first to speak was the Hon. Emily Kinnaird, who read extracts from Miss Orlebar's (Y.W.C.A. missioner in Calcutta) letters, showing how marvellously God had led and blessed her since she took up Y.W.C.A. work there last autumn; of the extraordinary openings amongst the Eurasians and English-speaking girls, of the consequent need of more workers, and of the absolute necessity of having an Institute and home. All difficulties have at length been overcome, and a splendid house been opened as a home, in Free School-street. She concluded: "While our hearts are full of thankfulness for what has been done in Calcutta, we must not forget that the same awful need cries to us from Bombay, Madras, and, in fact, from all the great railway centres of India. May God open our eyes and our hearts to see this great responsibility."

Prayer having been offered, Miss Bethune and Miss Collins, each in turn, told how, at the recent quiet days at Morley Hall, they had heard the Master's voice, bidding them leave all they had hitherto known to carry his love to the neglected girls in Calcutta. Rev. Charles Fox gave a most encouraging address upon the Word Himself. God's work is everywhere, and when He calls one of his own to go forth we may know that He has another to fill the place. The need of Princess House is great; which of God's children will go and live there (having the means) at their own charges, and by blessing others be themselves enriched?

The evening meeting was presided over by Lord Kinnaird, who introduced Mr. H. Wilson, treasurer of Princess House, as the first speaker. It was but three years ago that Miss Bethune decided to devote her service, and time, and her talents to the work at Princess House, and through her quiet Christian influence peace and contentment reigned in the Home. Now the call has come to her to go out to India with Miss Collins, and no one has dared to ask her to change her mind. May God watch over them, take them to their new sphere of labour, comforting and sustaining them under all the difficulties of the work they are undertaking!

Mrs. Leeson followed with an interesting account of how she became president of the Calcutta Branch. It was through the Miss Kinnaird's visit that she was brought out of darkness into God's marvellous light, and the earnest longing to be engaged in definite work for the Master.

A stirring address on the need for more workers in Calcutta, and other parts of India, was then given, and the fact noted that no less than ten members from Princess House had gone forth into the mission field.

Miss Reynolds, who has lately arrived as the secretary of the World's Committee of Y.W.C.A., spoke of the joy it was to encircle the globe with such work.

The Hon. Mrs. Waller, correspondent for Indies Y.W.C.A., 316, Regent-street, will be glad to hear from any ladies offering personal or other service.

THE STORY OF CAPE JUBY.—The *Anti-Slavery Reporter* states that this British settlement on the North-West Coast of Africa, founded some eighteen years ago by Mr. Donald Mackenzie and others, is about to be enlarged in scope. A recent report says: "The success which has attended the settlers in their dealings with the natives is due very largely to the fact that they have consistently abstained from the introduction into the country of alcoholic drinks as well as modern firearms. *They have never employed slaves, although these unfortunate beings are to be found in the district.* They have always carried out a continuous policy without any variation, and have made it clear that they always intend to keep their engagements, and not to take advantage of the natives in any way."

## CHRISTIAN ENDEAVOUR.

A Floating Society has been established among the Endeavourers of New South Wales.

In the Methodist Episcopal Church of Calcutta Endeavourers are doing a vigorous work.

At a united Christian Endeavour missionary meeting, held at Broadmead Chapel, Bristol, the Rev. D. J. Hiley presided, and gave an address.

Three societies in Ilfracombe (Baptists, Bible Christians and Congregationalists) held their first united anniversary in the Bible Christian Hall.

The first anniversary of the Hebden Bridge Hope Society has been held. The meetings were attended by about 800 people, representing twenty-six societies

Endeavour meetings are regularly conducted in Chicago in seven different languages—German, Dutch, Norwegian, Chinese, Bohemian, Welsh, and Swedish.

The latest C.E. comes from Paola, Kan., where the Endeavourers have placed in the city park a handsome seat on which is marked the time of the weekly prayer meeting.

The Normanton-road Society, Derby, started with eighteen members, and now numbers thirty active, sixteen associate, and four honorary. During the year, ten members had joined the Church.

The Endeavour Society of Boston, in co-operation with the Epworth League and the Baptist Union have been the means of stirring new interest in the missionary cause in Boston and its suburbs. About sixty missionary sermons have been preached.

All Endeavourers will be delighted to know that Dr. F. E. and Mrs. Clark are paying another visit to this country. They will be entertained at a breakfast on the morning of Tuesday, Dec. 4, and on the evening of that day will address a public meeting in the Metropolitan Tabernacle.

The first anniversary of Cambridge-street (Baptist) C.E. Society, Glasgow, has been held. The pastor, Rev. E. Last, presided at the public meeting. Reports were given, showing that the membership has been steadily increasing during the year. There are eighty active members on the senior roll, and thirty in the junior. Short addresses bearing on the different clauses of the pledge were given by eight of the members, also by Rev. Chas. Robson.

## NOTES FROM BOURNEMOUTH.

There are abundant signs of life and activity in Christian work in Bournemouth. Rev. J. Ossian Davies has celebrated the third anniversary of the opening of his handsome building. The meeting was of a most enthusiastic character, and the work of the church continues to be prosecuted with considerable vigour.

The less prominent, but hardly less important, work of Pastor R. B. Morrison, of Upper Parkstone, was also marked by a celebration last week. He labours among the working-men of Bournemouth, but for whom no homes are provided in the town itself. It is three years since the new building was opened, and the work was never more hearty and prosperous than now. The people have a mind both to pray and to work. A revival seems to be at hand.

Mr. Henry Thorne has been conducting meetings at the Y.M.C.A. The attendances have not been large, but good has been done. His recent mission at the West Cliff Tabernacle has left excellent results behind. The increased attendance at the week-night services and the manifest life and activity in every department of Christian work prove that the mission has not been in vain. Of the enquirers during the mission, some have already been proposed as associate members of the Christian Endeavour Society, at which the attendance last week reached the number of eighty.

The Hampshire Federation of Free Churches also held its first annual conference in this town last week. The object of the Federation is to strengthen the Free Churches, and to help the village churches in various ways. The report given last Thursday did not tell of much work done, but the organisation is at present perfecting its machinery, and hopes to give a better account of itself next year. The discussion in the afternoon on "The Parish Councils Bill" was very interesting and profitable, and the public meeting at night was valuable, because of the speech of Rev. J. M. G. Owen on "The Nonconformist Conscience," and that of Rev. J. Oates on "Sacerdotalism." Both utterances were timely.

GREENWICH.—Under the auspices of the South London Christian Institution, the Greenwich Theatre was crowded on Sunday week, for the first of a series of Gospel services, to be held during the winter months. It is hoped that by means of these services a class may be reached who are not usually to be found in churches or chapels.

# The Book World.

## ANNUAL VOLUMES.

The Mother's Friend. Vol. VII. of the new and enlarged series is bright and useful. The serials include "The Diary of Madame Elizabeth" and "A Story of the First Hospital." There are contributions on domestic service and home life; and many other very practical and helpful items. (1s. 6d. *Hodder & Stoughton.*)

The Fireside Annual is as attractive as ever. Among the very readable series of sketches are "Æsop in England," by Rev. Dr. S. B. James; "Ins and Outs," by H. Somerset Bullock, B.A.; and "Tales of the Night," by W. T. Stratton. The very helpful pen of the editor, Rev. Charles Bullock, B.D., has done much for the volume. There are wholesome stories by Edward Garrett, Agnes Giberne, and the late Emily Sarah Holt; the story of Sir Thomas Browne is told by Emma Marshall; and Sunday readings are given by various Evangelical preachers. (7s. 6d. "*Home Words*" *Office*).

## SCOTTISH IDYLLS.

Beside the Bonnie Brier Bush. (6s. *Hodder & Stoughton.*) Without controversy, Ian Maclaren's prose idylls, delineating peasant life in Central Scotland, which are collected in this volume, are masterpieces, and are destined to literary immortality. If anything finer and more true to the best elements of Scottish character has been written, it has not come within our ken. The author has stated that the portraits he has drawn are pure creations, but the knowing reader instinctively feels that these sketches are real photographs without a spice of idealism about them. The critic will not discover a strained or jarring note in the music, whether it be in the major or the minor key. Verily the truths embodied in these tales are well fitted to "enter in at lowly doors," but they will also yield satisfaction to the man of profoundest intellect. We heartily wish they may be read alike in lordly halls and by cottage firesides, wherever the braw Scottish tongue is sufficiently known to be understood and appreciated. We do not envy the person who can read them "with a dry heart," or even with dry eyes and unquickened pulse. We will venture to parody a famous ballad and to prophesy that by coming generations

> With weeping and with laughter,
> Still is the story told,
> How well the doctor fought with death
> In the brave days of old.

Themes and Variations, by Mrs. James Glenny Wilson ("Austral"), Rangitsikei, New Zealand (*Elliot Stock*), is a little volume of bright poetry. The writer passes from grave to gay, and is always stimulating as well as entertaining,

The Islet o'er the Sea, and other poems, by "H. H.," a little volume of choice verse, has reached a second edition, revised and enlarged. Dr. J. Murray Mitchell writes an introductory note. The author has spiritual perception as well as the poetic faculty. (*Elliot Stock.*)

The Boy's Own Paper. The Christmas number (6d. *Religious Tract Society*) is a repository of striking stories and sketches fully illustrated. Young people will read it through with great zest. The Christmas issue of the companion work, The Girl's Own Paper (6d.), is very seasonable in its contents, and attractively got up.

Archie Mackenzie. By J. Macdonald Oxley. (3s. 6d. *Religious Tract Society.*) No boy or girl can fail to be interested in this book; it is full of adventure, but has the right ring through it. Archie Mackenzie is the son of the factor in one of the Nor'-West Fur Trading Forts. The story relates many exciting hunts after buffalo and other wild animals, but the interest culminates in the capture of the factor himself by his enemy at a rival fort, and in the rescue by his own son.

Mr. Spurgeon on the Second Coming of Christ. Twelve sermons by the departed pastor on this great theme have been reissued. (*Passmore & Alabaster.* 1s.) Seeing that these, in delivery, range over a period of thirty years, it is very interesting to observe how increasing emphasis is laid on truths concerning the return of Christ. Mr. Spurgeon ever refused to rank himself as a teacher in prophetic subjects; but none the less, as these sermons show, he cherished the hope of the Church warmly.

Calvinism Popularised. By H. A. Long. (3s. 6d. *Nisbet & Co.*) Harry Long and his sturdy championship, on Glasgow Green, of the Protestant faith are familiar as household words to every "Glasgow chiel." Throughout his long career he has held and vigorously maintained the doctrines of sovereign grace; and now in his old age he sends forth this volume developing, in dialogue form, that view of truth which he has so stoutly held and so earnestly taught. Even those who cannot accept his particular exposition will hear with respect what this aged and devoted servant of Christ has to say in defence of the doctrines he holds dear.

Lyrics of a Long Life. By Newman Hall. (3s. 6d. *Nisbet.*) During many years the muse of Dr. Newman Hall has been productive of "psalms, and hymns, and spiritual songs"; and in this goodly volume they constitute a collection likely to appeal to all tastes in the household of faith. "Mountain Musings" and "Children's Hymns" are not the least attractive sections. Many of the pieces are suited for public worship, and some designed for private devotion. "Sacred Songs in Cloud and Sunshine" will be found to interpret the experiences of many a suffering and rejoicing servant of God. This is a welcome volume, which many would be delighted to receive as a Christmas present.

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*Messrs. Cassell & Co.* have issued the first monthly number of *The Paris Mode* (6d.). A special feature of this publication will be the presentation to purchasers of free patterns cut to their own measurement.

*Fellowship*, a weekly journal concerning holiness and the possibilities of the spiritual life, is the title of a new paper to be edited by Rev. J. Gregory Mantle. The publisher is *H. R. Allenson*, of Paternoster-row.

The Minister's Pocket Diary and Clerical Vade Mecum, 1895. For the nineteenth year this publication is before the public. It is a very useful pocket companion. (2s. and 3s., according to binding. *Hodder & Stoughton.*)

The life of Bishop J. S. Hill, of the Niger, will be published early in December by *Mr. H. R. Allenson.* Miss R. E. Faulkner is the author. Any profits are to be given to the Niger Mission. There will be three portraits of Bishop Hill.

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BOOKS RECEIVED.

From *Nisbet & Co.*—The Holiest of All: An Exposition of the Epistle to the Hebrews, by Rev. Andrew Murray (7s. 6d.); Great Principles of Divine Truth, by the late Rev. Edward Hoare, M.A., Canon of Canterbury, edited by Rev. J. Gurney Hoare (6s.); Youth's Ideals, by Rev. J. Reid Howatt (1s.)

# CAMBRIDGE NOTES.

[From our own Correspondent.]

On Sunday morning last Principal Moule continued his series of Bible readings on the Epistle to the Ephesians, taking as a starting point Eph. ii. 6. He dwelt upon the nearness of the believer to his Lord; *In* Christ Jesus gives union, *together* with Him gives association in details. About eighty men were present.

The Hon. and Rev. Talbot-Rice gave a searching address at the Alexandra Hall in the evening, the subject being 2 Chron. xxix. 5. The speaker pointed out the wonderful way in which Hezekiah was used by God to bring Israel back from their sin. (1) God puts it into the mind of Hezekiah to purify the Temple. (2) Hezekiah offers a sin-offering as an atonement for all Israel. (3) Israel begin to sing praises with gladness. (4) They keep the Passover for seven days. (5) They keep seven other days for joy. (6) They go out and destroy all the idols in the land.

A meeting of the Nonconformists' Union was held on Sunday night. Mr. Wm. Reason, of Mansfield Hall, addressed the meeting on "University Settlements and the Drink Question."

On Monday, November 19, the annual meeting of the Church of England Homes for Waifs and Strays (Cambridge branch), was held in the Guildhall, the Bishop of Ely being in the chair. The meeting was well attended, and great interest was displayed.

On the same evening the C.E.T.S. (St. Matthew's branch) annual tea and meeting was held in the schoolroom, Norfolk-street. Rev. J. Hargrove presided, and Rev. A. E. Humphreys gave a very encouraging address.

The Refuge for Women in Cambridge held its annual meeting on Friday last in the Guildhall. The vice-chancellor, Rev. Austin Leigh, presided, being supported by many of the professors of the University and masters of the colleges. From the report we gathered that an excellent work is being done amongst those poor women for whom the Home is intended.

On Sunday last Bishop Barry continued his Hulsean Lectures in the University Church.

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CHEDDAR.—A fifteen days' mission (November 11 to 25) has been held at Christ Church, Cheddar. The services were conducted by Mr. Murch, of the Evangelisation Society. Night after night the attendances were encouraging. The services were devoid of all sensationalism, the addresses were simply declarations of the Gospel message, forcibly and faithfully set forth with the paramount desire that the way of salvation might be made so clear that none may fail to lay hold of it. This was a united Gospel Mission arranged for by the authorities of Christ Church—a church devoted to Evangelical work and established as an antidote to Ritualism. It has been, as might have been expected, opposed, but has hitherto been sustained.—W. P. B.

# IRISH NOTES.

Gospel services have been held in Strabane by Mr. J. Brandon; in Castlewellan by Rev. R. Butler; and in Agnes-street Church, Belfast, by Mr. J. H. Moran.

Rev. Geo. C. Grubb has conducted a short series of meetings for the deepening of the spiritual life in Carnlough Methodist Church, to the delight and profit of many who attended.

A series of Saturday evening meetings for the people has been commenced by Rev. W. A. Smyth, in Kingsland Park Church, Dublin, and is likely to be the means of much blessing in the neighbourhood.

A three days' conference on the deepening of spiritual life has just been held in Patrick-street Methodist Church, Cork. The principal speakers were Revs. William Gorman, of Belfast, and William Crawford, of Dublin.

A successful Sunday-school conference, attended by a large number of teachers from the surrounding districts, and held under the auspices of the Sunday School Society for Ireland, has taken place in Carnew Parish School House. Amongst others, a helpful address was given by Rev. Dr. Todd, secretary of the Society.

# REV. HAY AITKEN IN CHELSEA.

The mission conducted by Rev. W. Hay Aitken in the parish church of St. John's, Chelsea, has been attended with the most happy results. The parish occupies the site of old Cremorne Gardens, and has a population of over 15,000 souls, for the most part working people and poor.

Very thorough and careful preparation had been made—for more than six months a daily prayer-meeting was held, and a thorough visitation of the parish made before the mission began on Nov. 11; while a large band of devoted workers helped in every possible way to make the services known and induce the careless to attend. Each night before the service a band of workers held open-air meetings in the streets. The result was that, with God's blessing, large numbers attended the services. Some hundreds professed to have received great spiritual benefit, and very many were led to give themselves to God. Special services were held for men only, with great profit, while the addresses on the spiritual life were largely attended.

One of the most pleasing features of the mission was the remarkable work carried on among the children. A special service was held for them daily in church, conducted by Rev. H. Jones, who was well supported by the Sunday-school teachers. The interest was well maintained throughout the fortnight, 300 to 400 attending each day.

Special meetings were conducted daily for women by Mrs. Crouch, not without signs of blessing.

The mission was closed on Monday, the 26th, with special thanksgiving services, which were largely attended. The vicar, Rev. F. W. A. Wilkinson, and his curates and fellow workers have cause for great thankfulness to God for the blessing vouchsafed during the mission.

# THE RAGGED SCHOOL UNION.

The Wheatsheaf, Vauxhall, was crowded on Saturday evening, Nov. 17, to hear a lecture on "Diving and Delving," or the fifty years' work of the Ragged School Union. The pictures—many taken from life and illustrative of various phases of slumdom and the agencies to uplift its denizens—were much appreciated, as were also the descriptive accounts given by the lecturer.

At the Camberwell Ragged Schools the parents' annual tea on Monday week was largely attended. Mr. W. J. Orsman, as Chairman of the R.S.U., presided. An address was given by Rev. J. Carnegie Brown, and a brief report of the Sunday-school was given by Mr. John Kirk, who for nearly twenty years has acted as honorary secretary of this much-blessed institution. The superintendents, Mr. C. A. Park and Mr. Christison, urged the co-operation of the parents in winning the children for Christ.

Fifty-one years is a long period in the life of any institution or individual. Such is the record of the Lamb and Flag Ragged School Mission, which, after varying changes, is still at work amongst the poor children of Clerkenwell. The Mission premises in Red Lion-street have been rebuilt, through the parent Ragged School Union, and now form a perfect hive of useful agencies and good work, which the London City Mission shares. The original committee lapsed through death and removal, and for some years there has been an honorary superintendent. It has now been resolved to re-form the committee, under good auspices, to give more stability to the Mission.

MESSRS.

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## EVANGELISTIC NOTES.

**Mr. William Noble** has been holding successful meetings in Wiltshire at Calne and Marlborough, as well as in Lincoln and London, during the past week.

**Mr. Henry Smith** has completed his third mission at the Wesleyan Chapel, Upleatham, where much blessing was again vouchsafed. He is now evangelising at the Mission Sanctuary, Leeds.

**Mr. Wm. Day** has concluded a sixteen days' mission at Bloomsbury Institute, Birmingham, which God has used in blessing to many. An address on the "Tabernacle in the Wilderness," illustrated by diagrams, was greatly appreciated.

**Rev. D. H. Moore,** of Barking, has closed a most encouraging mission in Auckland Hall, West Norwood. Much interest has been aroused, and many sinners awakened and compelled to seek refuge in Christ. Altogether it has been a time of reviving.

**Mr. Monro Collings** has concluded an interesting ten days' mission at Leigh, Tonbridge. Notwithstanding the floods and unfavourable weather the meetings were well attended, some walking four miles after a hard day's work. Souls have been brought to Christ, and Christians have been helped and refreshed. A. T. Fisher.

**Mr. Charles Minor** is doing good work in and about New York city. At a great free supper meeting on Friday night, Nov. 9, he did good service. Four hundred working-men out of employment listened to his words, and at the after-meeting more than fifty came forward for prayer, and many were converted. It was a scene never to be forgotten. H. H. Hadley.

**Mr. John H. Cooke,** of the Evangelisation Society, conducted mission services in the Congregational Church, Sutton Valence, from Nov. 4 to 18. They were well attended, and increasing interest was shown. At most of the meetings one or more declared themselves willing to accept Christ as their Lord and Saviour. The converts were chiefly young people. W. H.

**Rev. R. Balgarnie** has been conducting a united mission at New Barnet in connection with the Presbyterian and Congregational churches. There was hearty co-operation on the part of the pastors and the choirs. It has also been a means of spiritual quickening to the churches, and the ingathering of young people. Mr. Balgarnie commences on Saturday a mission at Eastbourne.

**Cranbrook, Kent.**—Mr. Bray, of the Evangelisation Society, has been conducting a three weeks' mission in the Congregational Church. His earnest and powerful addresses have been very helpful to believers, and have also, we believe, led many to Christian decision, and have left impressions which will, we hope, produce much good fruit. C. Chandler, Pastor.

**Mr. G. W. Clegg,** now residing at Camborne, has been holding mission services at Crelly, Helston, for three weeks. God has greatly blessed his labours in the salvation of souls. Mr. Clegg not only conducts the services, but is continually visiting the people in their homes. He is a man of prayer and of faith, and full of the Holy Ghost. Crelly people will never forget the blessing they received during this mission.

**Mr. E. P. Telford.**—The special twelve days' mission which commenced in Penge Tabernacle on November 18 is increasing in power and blessing. Already some 300 names have been recorded by those who have passed into the inquiry room seeking salvation. Large audiences assemble nightly. The pastor and others are working vigorously, and the closing days of the mission are expected to yield much fruit. A. McLatchie.

**Hull.**—A fortnight's mission was commenced on October 27 at the Y.W.C.A., when we had the pleasure of welcoming Miss Haddon to conduct the meetings. At the morning prayer-meetings the attendance was only small. The afternoon Bible-readings were much appreciated and well attended. At the evening evangelistic meetings there was much blessing received. Though this branch has not been long established, we believe the blessing of the Lord is on the work, and we go forward in his strength hopefully. F. H. and R. S.

**The Weaver Brothers** have concluded a mission at Helensburgh, N.B., where the Lord has been blessing the word with convicting and converting power. From the first night there were anxious ones seeking the way of salvation; but as the meetings went on the interest increased, so that on the second Sabbath the Victoria Hall, the largest in the town, was packed to overflowing, many having to stand all the time. The Christian workers have been greatly cheered by seeing many of those in whom they were interested, and for whom they have long prayed, being brought to decide for Christ.

**Mr. Charles Cook** held last week a special mission for young men at the Westbourne Grove Y.M.C.A. rooms, 172, Queen's-road. Night after night the workers have had the joy of pointing not a few to the Saviour. There have, in fact, been some remarkable cases of conversion. The secretary writes:—"We shall not soon forget Tuesday evening, when the missioner spoke with solemnity from the words of the Lord Jesus—'In danger of eternal damnation.' A profound sense of God's presence was experienced throughout the meeting, and a number of young men remained behind until nearly half past ten to be dealt with personally. On Saturday evening a prayer-meeting was held at Hyde Park Hall, when a number of letters were read from some who had been brought to Christ during the week, while many who were then present gave testimony to the saving power of the Lord Jesus. We are still receiving letters from young men who have been convicted of sin. Walter Wild."

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**Mr. W. Bacon,** 38, West-square, Southwark, S.E., is open for engagements in and around London.

**Mr. J. Albinson,** whose present address is 40, Kent-street, Fleetwood, Lanc., will be in London after first week in January, when he is open to engagements.

**Clarendon Chapel, Camberwell New-road.**—Mr. F. C. Spurr commences a fortnight's mission on Sunday next. Miss Ada Rose will sing at all meetings.

## PERSONALIA.

**Alderman J. Duckworth, J.P.,** president of the United Methodist Assembly, has been seriously ill, but is now convalescent.

**Rev. Hugh Price Hughes,** Mrs. Hughes, and a friend have been staying at Venice. Mr. Hughes, who is benefiting largely from his Italian sojourn, has preached in the Scottish Church, Piazza San Marco (Rev. Dr. Robertson's).

**Rev. J. D. Kilburn** is on a visit to Finland. At Helsingfors he has addressed two, and sometimes three, meetings daily. The students at the University, and the prisoners at the country prison, have heard the Gospel from Mr. Kilburn's lips.

**Mr. J. J. Sims,** who has been preaching with much blessing in the East of London during the past month, commences on Sunday next a three months' ministry at Kilburn Hall, Kilburn Gate, on Sundays and Thursdays. He hopes to give a series of six addresses on the Lord's Second Coming.

**Mr. Henry Varley** writes from Brindisi on the eve of embarkation. He is full of hope and courage. Referring to the future he says: "I hope to return to England in May next. I believe the battle is to be fought out in England. There is the centre. Let good, and right, and truth win with you in London, and all is well."

**The Baroness Wrede,** whose work among the criminals of Finland is well known, has had a serious illness, contracted through nursing a dying prisoner. She is still far from strong, but is back again at her much-loved work, in which God is greatly blessing her. She not only attends to the men in the prisons, but to their families at home, some of whom are reduced to great destitution.

**Miss Ida B. Wells** is having a most successful campaign in the Northern States, thanks to the vantage ground which she found in London. Wherever she goes anti-lynching committees are springing up, and signatures are being rapidly collected in support of the motion of Senator Blair, of New Hampshire, for the appropriation by Congress of £5000, in order to investigate the causes of lynching, and devise a remedy.

**Mrs. Josephine Butler** has just published (through Messrs. Horace Marshall and Son, Temple House, E.C.), a small volume of Scriptural studies, under the title of "The Lady of Shunem." (2s. 6d.) Mrs. Butler has written this book for fathers and mothers, more especially for mothers, and without being didactic she takes certain Old Testament stories, like that of "The Lady of Shunem," and directs attention to those great and unchangeable principles which can never, with impunity, be neglected in the attitude of parents towards their children. Mrs. Butler hopes her friends will help in making the book known.

**Dr. H. R. Reynolds** has resigned the office of Principal of Cheshunt College, after having held it for nearly thirty-four years. This step was necessitated by the condition of Dr. Reynolds's health, which has of late caused much anxiety and prevented anything like close attention to the work of the college. At a meeting of the subscribers and friends of the institution last week, Professor Whitehouse said that weak and irregular action of the heart has induced frequent fainting fits after the exertion consequent on the delivery of college lectures. Indeed, the physical conditions under which Dr. Reynolds has done his work during all the years of his splendid service at Cheshunt, have been a wonderful illustration of what a strong and devoted spirit can do in spite of an enfeebled body. Before commencing his Cheshunt career he had been practically given up by the doctors!

## OBITUARY.

REV. S. CHINN, ALTON.

Many who have heard of the interesting work carried on for years by this earnest servant of Christ among the hop-pickers in Hampshire will mourn his loss. He fell asleep on the 13th inst. Some thirty-four years ago Mr. Chinn, while labouring as a Congregational minister in and around Alton, had his attention drawn to the heathenism and condition of spiritual neglect prevailing among the poor men and women attracted to the picking. Beginning to visit in the gardens, he met with many rebuffs, but gradually won his way, so that for many years he had been well received, and had carried on extensive operations in the district. For some time he had been failing greatly, but none expected the call so soon. Apart from the Mission to the Hop-pickers, which made his name so widely known, Mr. Chinn had organised a whole network of village evangelisation reaching far into the hamlets around Alton.

REV. DR. HAPPER.

Rev. Andrew P. Happer, D.D., LL.D., for many years a missionary in China, has passed away, at the ripe age of 76, in Wooster, Ohio, U.S.A. He went to the Flowery Land in 1844, when there was no such liberty as is to-day enjoyed of access to the interior. It was just after the Treaty of Nanking, when five ports along the coast were opened to foreign trade. Free access within the city of Canton was not allowed, yet the then young and single missionary worked with those of the people that could be reached by the kindness of medical aid and the preaching of a Gospel of redemption and goodwill to men. After ten years of unremitting labour, he welcomed the first convert of his ministry. Tongue and pen were used in Chinese as well as English, and at length he was permitted to do much for the cause of education in China. In February last, at a meeting of the Presbytery of Pittsburg, he celebrated the fiftieth anniversary of his being set apart for foreign mission work.

REV. R. H. LOVELL, BROMLEY.

The well-known minister of Bromley Congregational Church died at his residence late on Thursday evening, at the age of fifty-six years. Mr. Lovell was trained at Western College, Plymouth, and entered the Congregational ministry in 1863, when he settled at Exmouth. In 1869 he received a pressing invitation to the new church at Victoria-park, London, where he laboured successfully for ten years. After a temporary charge at Leytonstone, he removed to the large and influential church at Bromley, Kent, where the best years of his life were spent. During his ministry the church buildings had to be enlarged twice at a cost of over £7000. In 1892, the year of the centenary of the Kent Association of Churches, Mr. Lovell was unanimously chosen chairman, and he rendered splendid services during his year of office on behalf of the weaker churches by the inauguration of a special fund for their support. He leaves a widow and three children to mourn his loss. He had been for some time in an ailing condition.

LORD CARBERY.

The death is announced of William Charles, eighth Baron Carbery, of Castle Freke, co. Cork, and Laxton Hall, Northamptonshire. Born in 1819, he succeeded to the title in 1889. He was a generous and considerate landlord, and was held in honour by all engaged upon his estates.

The funeral at Laxton was largely attended, many public bodies being represented. Rev. G. C. B. Bruton, of Rathbarry, County Cork, in the course of an address at the grave, said his parish was virtually dependent on the generosity of the late Baron, whose personal interest in Christian work was very marked. Speaking of the last days of Lord Carbery, Mr. Bruton said:—Such as he was in life, so also was he in death, for when God was evidently calling him away, what was it on which his hope of immortality rested? Was it on the life that God had permitted him to live? Was it on the good deeds and charity that God had enabled him to dispense? No, not for one single moment. He seemed to realise then, far more fully than ever before, the vanity of human things. "Forgive me; forgive me. Give me thy Holy Spirit." That was his prayer, and that is a prayer that God always answers, and it was answered to him. As his life ebbed away, the answer from God seemed to be realised more and more distinctly, and the voice that began with prayer ended with a psalm of praise. It was no longer "Forgive, forgive." It was "Praise the Lord, O my soul, and all that is within me, praise his holy name."

And then he would break off to the words, "Fade, fade each earthly joy! Jesus is mine!" He knew that Jesus never fails, because he knew that "his anchor would hold," in the words of a hymn which he often sang as a solo at his own house services.

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**I NEVER GO INTO DEBT,**

therefore I appeal confidently to my many kind friends all over the country, and to everyone interested in the Navy, to come at once to the rescue, and to enable me to do this great work, by sending me any sum from **1s.** to **£5000.**

Friends willing to give, and promise, **£100** and upwards, will be of the very greatest help in this emergency. Five thousand "One Pound Shots" are wanted! Let me plead with each reader to put one shot—or many—into "JACK'S LOCKER"; but the silver, as well as the gold, is of the greatest value.

In full confidence that I shall shortly be able to report the work as commenced,

Yours in Christ's Service
Agnes L. Weston

Royal Sailors' Rest,
Devonport.

# Among the Churches.

CHURCH OF ENGLAND.

A good mission has been held in Purley by Rev. J. H. Haslam.

The venerable Rector of Hurstpierpoint, Prebendary Borrer, attained last week his eightieth birthday.

The Archbishop of Ontario, who is visiting his friends in the North, preached in St. Luke's, Liverpool, on Sunday.

In many of the churches throughout the district known as the Potteries special missions have been held with good results.

Canon Jacob, of Portsea, will be the preacher at the Intercession Service for Foreign Missions, to be held to-day in the Liverpool Cathedral.

The annual meetings of the York C.M.S. Auxiliary have proved full of interest. Rev. H. J. Schaffter, from Tinnevelly, was among the speakers.

The chaplain of the Hastings Fishermen's Church, Rev. Molesworth Edwards, has gone to Tunbridge Wells as curate of St. Stephen's Church.

The ladies in the choir of St. Mary-at-Hill Church, Monument (Rev. W. Carlile's), are shortly to exchange their surplices for another simple uniform.

Rev. Thomas Priestley, who has done valuable work at St. Peter's, Hoxton, has bidden his attached flock farewell, being about to take up his new charge at Albrighton.

Rev. H. J. Watters, Organising Secretary of the Scripture Readers' Association, delivered last week a lecture, with limelight illustrations, on "East London Industries and Church Work," in the Church Institute, Croydon.

In connection with the N.P.C.U. a series of special addresses has been given at Christ Church, Folkestone, before large congregations. Rev. W. A. Purton, Chaplain of the South-Eastern College, spoke last week on "The Bible the Sole Rule of Faith."

The Islington C.M.S. Association arranged on Sunday half-yearly simultaneous addresses to Sunday-schools. The list included eighty-six addresses—seven by clergymen, twenty-five by ladies, fifty-four by gentlemen. The addresses were delivered in thirty-seven parishes.

*The Record* states that Rev. G. A. Sowter, vicar of St. Silas's, Bristol, has accepted the rectory of St. George's, Birmingham, in succession to the late Rev. J. W. Mills. Mr. Sowter goes to a harder parish and a lower stipend—the kind of transfer which does not occur every day.

A mission has been conducted by Rev. Dr. Morgan in the parishes of Lawley and Dawley, near Wellington, in Shropshire. During the first week services were held every day in the parish church of Lawley. The attendance increased each day, the church being quite full several nights. Dr. Morgan gave addresses to pitmen at the different pits at their dinner hour; in one instance he descended the shaft and held a service in the pit itself.

The C.M.S. Younger Clergy Union held its monthly meeting on Monday week at Salisbury-square. There was a large attendance. Rev. A. E. Barnes-Lawrence gave a study of the Mission of the Seventy, and Rev. J. Williams, of Tokio, described his experiences of mission work in Japan. He gave it as his opinion that the Japanese would not long endure the imposition of bishops upon them from without, but would insist upon appointing their own.

CONGREGATIONAL.

Rev. Maldwyn Jones has been welcomed to the pastorate of Queen's-walk Church, Nottingham.

Rev. Seys Howell has opened his new pastorate at Sohohill, Birmingham, with much encouragement.

New chapels are being built at Great Chishill, Carnforth, while a new chapel has been opened at Moorlinch.

Rev. T. T. Sherlock, of Smethwick, Birmingham, has conducted a week's evangelistic mission at Stamford.

Rev. J. Guinness Rogers is this week lecturing to the students at Mansfield College on "Pastoral Work."

The church at Staines has agreed to supply the pulpit for four months, to enable the pastor, Rev. H. de Vere Gookey, to recruit his health.

Rev. D. Smith Carlyle, who was recently set apart to work in South Africa, under the auspices of the Colonial Missionary Society, has reached Graaff Reinet.

At the annual meeting of the Bradford Congregational Association in the Horton-lane School, Principal Simon gave his presidential address on "Our Raison d'Être."

Above Bar Church, Southampton (Rev. T. Nicholson), has celebrated its 232nd anniversary. Rev. Dr. Berry preached morning and evening to crowded congregations.

Efforts are being made to extend the work at East Cliff, Bournemouth. In connection with this movement Dr. Barrett has visited the place on behalf of the new scheme.

A united Communion Service of Ashley-lane, Broughton-park, Bury New-road, Cheetham-hill, Hewitt-street, Hightown, and Rooden-lane churches, Manchester, has been held in Broughton Chapel.

At the recognition of Rev. Joseph Cliffe at Lymington, Dr. Bruce preached from the text, "And the common people heard Him gladly." Revs. J. Collins (Baptist) and J. Whitehead (Wesleyan) took part in the service.

*Calls.*—Rev. W. M. Beeby, of Sheffield, to Watling-street, Canterbury; Mr. A. J. Owens, of Thorne, to Kimberley, South Africa; Rev. Isaac Hartill, to St. John's Wood-terrace Church, N.W.

*Resignations.*—Rev. T. A. Leonard, of Colne; Rev. Joseph Fowler, of Little Waltham.

BAPTIST.

A new mission-hall has been opened at Wootton, Kent.

A new chapel is about to be put up in Manchester-road, Bury.

The friends at Burgess Hill, Sussex, are erecting a fine new chapel.

Rev. J. H. Brooksbank has been recognised as pastor at Workington.

Mr. J. Morgan has been recognised as pastor of the Welsh Church, Mold.

Rev. Idwal Jones has been welcomed to the pastorate of Bethel Church, Llanelly.

Highbury-hill Church reports that 137 members have been added during the two years of the present pastorate.

Rev. E. Dyer has completed five years' pastorate at Southend Tabernacle. He has just recovered from a serious attack of influenza.

Devonshire-square Church, Stoke Newington, reports 750 Sunday scholars, of whom nineteen had been received into church fellowship during the year.

A new chapel has been opened in Southfields, Wandsworth, in an outlying part, providing accommodation for nearly 300. The work is the outcome of mission labours, commenced some time ago in a cottage in the adjoining street by Mr. and Mrs. W. E. Hall, who still have the oversight, aided by a band of workers.

Mr. C. Newth, who presided at the annual meeting of the Bristol Baptist Association, said twenty years ago there were thirty-four churches, with 5225 members, connected with the association, and to-day there are forty-eight churches, with a membership of 7650, an increase of nearly 2500 members and of fourteen churches.

A series of services has been held at Sneek, West Friesland, Holland, to celebrate the twenty-fifth anniversary of Rev. J. De Hart's ministry in the Netherlands. Mr. De Hart's early years were devoted to the formation and establishment of a Baptist cause at Hengeloo, Overijsel. For several years he was president of the Dutch Baptist Union. On Mr. J. Horn's transfer to Groningen, in 1890, Mr. De Hart undertook his present charge at Sneek.

Rev. James Hughes, of Kimberley, who is now in this country to raise funds for an Industrial Mission in Matabeleland, writes from Bradford:—"I have just received a letter from a Baptist minister in New York, informing me that money and men have been found there to work one of our stations in South Africa, and that our brethren will sail from New York in the first week of January for Cape Colony." He adds: "After a very successful tour through our native land, Revs. H. J. Batts, Chas. Spurgeon, and myself will sail on December 1 for South Africa."

*Call.*—Rev. J. W. Kettle, of Maze Pond, N., to Pitlochry.

*Resignations.*—Rev. John G. Raws, of Harrogate; Rev. C. F. Perry, of Dean-street, Liskeard; Rev. A. J. Causton, of Fakenham; Rev. James Wilkinson, of Bramley, Leeds; Revs. R. Davies and L. Partridge, the joint pastorate of Wintoun-street, Leeds.

METHODIST.

Miss Wakefield has held a good mission at Limavady.

Mrs. Coates has had a good mission at Wellgate, Rotherham.

New chapels have been opened at Walmer Bridge, Burton Leonard, and Hirwaen (Glam).

A band of fishermen from Filey have been holding good services at Ebenezer Chapel, Hull.

A nine days' mission held at Regent-road, Manchester, by Rev. Thomas Waugh, has resulted in much blessing.

Sister Blanche, of Bowron House, has held special services at Monk Bar and James-street Churches, York, with gratifying results, many professing to have found peace.

New chapels are being, or about to be, built at Hysongreen and Carlton in the Nottingham district, Bacup, Pwllheli, Masboro', Eastwood View, Dinton (Wilts), Totley Rise.

News is to hand that a small force of Europeans have defeated a party of 200 Somali, who were on their way to attack the mission station at Golbanti, East Africa, where Rev. R. M. Ormerod is stationed, and where already a missionary and his wife have been massacred.

The annual meeting of the Birmingham Mission was held on Monday. Rev. A. Bishop said that through the Mission the worst slums of the city were being visited, and poverty, vice, and misery were being battled with. Rev. F. L. Wiseman gave particulars of the work of the Mission, and Rev. Chas. Garrett referred to the drink traffic, saying that never yet was there a public-house that did not bring a shadow upon some face, darkness to some heart, and death to some soul.

PRESBYTERIAN.

A site has been purchased at Worcester for the erection of new Sunday-schools.

Rev. R. Leitch, of Newcastle, has been nominated for the moderatorship of the Synod.

Five more native preachers have been ordained at Shillong, in the Khassia Hills, India.

The students' missionary effort during the coming year will be in aid of the Belgian churches.

The present is being observed as Foreign Mission week in the Presbyterian churches of England.

Rev. Dr. and Mrs. O. O. Williams have started on their return to their field of medical mission work at Sylhet, Assam.

The foundation-stone of a new church has been laid at Alnwick on the site of the old church, which had stood for two centuries.

The Jewish committee has accepted the resignation of its venerable superintendent missionary, Rev. Theodore Meyer, and agreed to recommend a retiring allowance of £200 a year. The Whitechapel Mission to the Jews will be continued.

A successful mission has been carried on at all the Presbyterian churches in Bolton simultaneously during the last two weeks. Evening meetings, Bible readings, and young people's services, conducted by Revs. Z. B. Woffendale, Mr. Holt, and others, drew good congregations.

*Calls.*—Rev. A. Dickson, of Glencaple, to Woodside, Aberdeen (as colleague); Rev. A. Renwick, of Glasgow, to Kirkbean, Dumfries.

THE SALVATION ARMY.

Jail meetings are held once a month by the Army in Salt Lake City.

Plans have been passed for the opening of a Food and Shelter Depôt at Brussels.

One day last week 2089 meals were supplied across the counter of the Whitechapel Food Depôt.

In connection with the Social Wing extensions, a new Poor Man's Palace is to be opened on Dec. 3 in Charles-street, Clerkenwell.

Mrs. Bramwell Booth's Christmas sale is now fixed to take place on December 12 and 13, at St. Martin's Town Hall, instead of at Kensington, as previously arranged.

The Social Wing in Holland is sending a man to the Farm Colony at Hadleigh to superintend the dairy, and a man from London goes to Holland to look after the waste paper sorting.

Another Hindoo temple has been captured by the Army at Cape Cormorin. The people of Chekadi, after removing their idols, handed the building over entirely to be converted into a barracks. This makes the fourteenth which has been given up in like manner.

General Booth's first public meeting in Philadelphia was held in the Royal Academy of Music. The Hon. John Wannamaker, who introduced the General, said in the course of his address: "We rise, stand together around you, and bid you God-speed in your work."

The Army bakery has reached its maximum output, private customers are to be no longer supplied, the increasing demands of the Social Wing institutions being so great. It is to be in the future worked only by steam, with latest and most approved apparatus.

FALLEN ASLEEP.

At Gourdie, N.B., on 17th inst., Mrs. D. J. Kinloch, widow of Col. D. J. Kinloch, aged fifty-eight, a true friend to many in need.—At Dover, on 14th inst., Rev. T. T. Bazely, aged eighty-seven, for twenty-one years rector of Poplar, and father of the late Henry Bazely, known as the Oxford Evangelist.—At Manchester, on 19th inst., Mr. Jonas Craven, aged forty-three, a solicitor who took an active part in philanthropic work.—At Intake, Mr. William Plant, a preacher of the Gospel for over fifty years.—At East Taranaki, New Zealand, Rev. Gideon Smales, aged seventy-seven, well known as a Methodist missionary and author.—At Lesmahagow, on 17th inst., Rev. Thomas Wilson, after a long illness.—At Pilsley, Chesterfield, Mr. Charles Rouse, a faithful worker among the Methodists.—At Stockport, on 18th inst., Rev. H. W. Price, minister of Wycliffe Church.—At Wrexham, Rev. J. Roberts, for forty years minister at Bryn Lion, Brymbo and Llanerchymedd.—At Bradford, Mr. John Wilkinson, a valued S.S. superintendent.—At Dromard, co. Sligo, Rev. Jno. Ribton Gore, Archdeacon of Achonry, aged seventy-four years.



# Appeal.

Mrs. Meredith's Institutions.—The Christmas sales will be held at the Village Hall, Addlestone, Dec. 4 and 5. Gifts of game, vegetables, oranges, apples, nuts, cakes, sweets, plants, flowers, pottery, and toys will be received at the Princess Mary Village Homes, Addlestone, or at 143, Clapham-road, S.W. Help for these Institutions is greatly needed.

# Notices.

Communications Received with Thanks.—S.J. E.C. L.A.B. D.A.B. J.M.B. E.F. H.P. A.R. H.L. W.W. B.T.G. M.S.B. W.C. W.H. A.S.D. F.F. A.M.S. R.L. J.H. J.D. B.C. W.E.W. E.S. C.M.B. A.E.W. E.G.B. A.E.C. E.M.H. W.T.S. C.H.T.A. H.C. E.L. Mrs. H. C.W.H. A.O. J.W. G.G. G.C. L.A.B. C.E. A.T.F, T.H. E.E.W. R.R. G.E.P. F.M.L. M.G. C.H.J. T.C. S.R.M. J.H.P.C. A. de St. D. K.A. E.R.B. G.C. A.T.D. C.S.R. M.B.G. J.G. C.A.B. W.S. A.B.H. M.E.L. C.T. J.G.G. G.M. J.W. A.E.W. E.V.K. E.W.G. M.A.A. A.A.B. W.P.B. W.T.F. J.C.T. F.H. D.M.D. A.C. C.A.W. F.H.J. J.P. F.W. E.T.H. R.D.S. W.H. S.V.S. C.C. J.E. F.A.S. H.A.J. J.P.F. F.W.A.W. J.E.S. R.A.G. J.H. G.A.A. J.E.P. E.G. J.J.L. M.R.H.

Applicants for Tracts.—Miss M. A. Sage, 25, Ellingham-road, Shepherd's Bush, W.; Inspector Poate, S.E.R., North Camp Station, Aldershot; T. T. West, 121, St. James's-road, Bermondsey, S.E.; Miss Stains, 30, Southhill Park, Hampstead Heath; Rev. H. E. Wright, 10, Station-road, Kensal Rise, W.; Miss Smith (Bible Woman), 74, Brookbank-road, Lewisham, S.E.; E. C. Howard, 17, Hale-street, Linton-street, Islington, N.; A. Savage, 93, York-road. Red Post-lane, East Ham; Warwick Bishop, Port Isaac, Wadebridge, Cornwall; Ann Worth, St. Tudy, Bodmin, Cornwall; Miss Routley, Carwitham, St. Juliet, Boscastle, Cornwall; G. E. Pearce, Free Lending Library, Camelford, Cornwall; E. J. Snow, 14, Packington-street, Islington; William J. Young. Alleyne's-road, Stevenage, Herts; T. G. Sudborough, 2, Stamford Buildings, Meadow-place, South Lambeth-road, S.E.; Miss Bristow, High-street, Crawley; Mrs. Willer, 20, Huguenot-road, Peckham, S.E.

## PROTESTANTS IN AUSTRIA.

My Dear Sir,—We are hoping this year, as usual, to send into the Alpine provinces parcels of Christmas literature, illuminated texts, Christmas letters, etc., etc., anything that is calculated to encourage and strengthen the faith of the scattered Protestants of our mountain regions, hundreds of whom never see a pastor or are able to attend a single service during the long winter months. How grateful they are to get these parcels the many touching letters we receive from them testify. The books are often lent from house to house till the whole village has read them.

The Association for the Free Distribution of Scriptures kindly provides us with as many Bibles and Testaments as we need; but we are very glad to get translations of Mr. Spurgeon's, Hesba Stretton's, Miss Alcock's, and Mr. Moody's writings (in German). These may be ordered of Jäger and Kober, in Basle, who forward them direct to us, or, if friends prefer it, they can be sent by post to my address.

I should like to take this opportunity of thanking all those dear Christian friends who have helped me by their sympathy and prayers in my late bereavement, and to inform them that the Lord has laid it on my heart to take up the precious legacy of work for Him bequeathed to me by my beloved husband. I shall remain here to direct the deaconess and nursing work (which we are about extending), the distribution of Christian literature, correspondence, etc. We are praying that the Lord would send us a man after his own heart to direct and carry on the work of evangelisation, both here and in the provinces. Meanwhile, our only evangelist is industriously searching out the neglected brethren in the faith in the mountains of Carinthia, where the Lord is giving him wonderful success.

A new Occasional Paper is in the Press, and may be obtained from Mr. W. McCluer, 6, Balfour-road, Highbury New Park, N.

Mary A. Reinmuth.

28, *Leechgasse, Graz, Austria, November* 14.

REQUESTS FOR PRAYER.—For a ten days' mission to be conducted by Mr. W. R. Lane at St. George's Hall, Ramsgate, in connection with the Y.M.C.A., Dec. 3 to 14.—For special blessing on a mission at Hardwick, Aylesbury, from Dec. 2nd, by Mr. W. Monro Collings.—For blessing on a special Gospel effort at Livingstone County, Kentucky, during Christmas week.—For a Christian worker in Chester, that God may equip him with new spiritual power and renewed health for prolonged usefulness to his glory.—For special services to be held next week by Capt. Tottenham, in the Cage Lane Mission Hall, Plumstead.—For a mission by Mr. Gerald Coultas at Red Lion Hill, East Finchley, December 2-9.

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"As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith."—*Gal.* vi. 10

"This Institution apart from the benefit and relief it gives, is a great moral Institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things moral, political, and religious, Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the Charity to young people."—From the Speech of the late Right Hon. the EARL OF SHAFTESBURY, K.G., when presiding at the Annual Meeting of 1883.

"It is one of the most admirable Societies that I know of."—*The late Rev. C. H. Spurgeon*

"I have carefully read the Report and Balance Sheet, and from a business standpoint can recommend the Society as one in which good value is given for the money entrusted to it, as there appears to be the maximum of good at the minimum of cost."—*Sir Henry W. Peek, Bart.*

## Portraits.

"THE hoary head" is the old Christian's glory and claim for reverence. God solemnly links the honour of it with His own fear. "The ancient" are numbered with "the honourable." "Zacharias and Elizabeth, walking in all the ordinances of the Lord blameless;" Anna, "a widow indeed," in the faith and hope of the Gospel; Polycarp, with his eighty-and-six years in his Master's service; Crowns of glory were their hoary heads, shining with all the splendour of royalty.

"Pity upon the poor" involves the opening of the heart, as well as the hands: to "draw out our soul," as well as our bread "to the hungry," thus doubling the alms by giving a part of ourselves. An old writer says: "The poor man's hand is the treasury of Christ; all my superfluity shall there be hoarded up, where I know it will be safely kept, and surely returned to me," for the Lord of Heaven condescends to be the Surety of His poor.

In sketching the position and history of a few pensioners now upon the books, the Committee will be glad indeed if the slight particulars, which can alone be given here, lead readers to make a closer acquaintance with the work, and to visit some of the recipients at the Homes and elsewhere.

Here is a good woman in Sussex: her age is but sixty, but her visitor writes: "She is much afflicted with rheumatism, scarcely

any use of her limbs, propped up in a chair, with table made to fit it before her, could just hold out her straight fingers to shake hands." This lonely crippled woman, one of the Lord's jewels, is now sustained and comforted by the pension.

Another recipient, in the same County, has been thirty-nine years a widow, and was formerly Bible woman to the English in Paris. She is now seventy-one years of age, and when only fourteen was led to to the feet of Jesus. She writes, "By the grace of God I am what I am."

In Wiltshire dwells a widow sixty-four years of age. Her history has been an eventful one, her life having, on several occasions, been attempted by her first husband. A friend writes: "Believing as I do, most sincerely, that she is a king's daughter, I have felt it to be a privilege to be permitted to minister to her necessities. Her religion has cost her a great deal in years gone by. Two daughters in service pay her rent. Her only means of subsistence is field work, for which she is paid 8d. or 9d. a day, but being subject to chronic bronchitis, her earnings in this way are most precarious. As she says, 'sometimes when they want me I am not well enough, and again, when I am well, I am often not wanted.'" Out door relief was refused her, and in her hour of need the Lord put it into the heart of a friend to have this tried child of His placed upon the pension for which she is indeed grateful.

An aged married man, in a remote country district, is a wheelwright; his rent and taxes average 3s. 5d. weekly, and his strength is fast failing. He writes: "I keep doing a little work with great difficulty, but I find that I get more enfeebled. The Lord gives me sometimes a token for good, but it is generally in secret upon my knees."

One of the pensioners was servant to the founder of the Society, another, aged sixty-eight, and much afflicted, was supported by a sister over seventy who is a nurse; several who have lost their little savings through the recent disastrous failures of Building Societies have been placed upon the books.

The occupations followed have been various, among them being artificial flower work, silk winding, straw hat finishing, framework knitting, needle work and gardening. A woman recently nominated, is still a Sunday-school teacher. Another, who has for fifty

four years been a follower of Christ, earns 1s. 9
by her needle, by rising early and sitting up
good woman in Norfolk has for no less than
years, been a traveller in Zion's ways.

These have all endeavoured, so long as
lasted, to obtain an honourable livelihood, an
all their weakness, they appeal to their breth
sisters in the Lord, for kindly sympathy and
writes: "You cannot imagine what a bles
pension is to us: may the Lord bless the
abundantly."

AGED PILGR

## Guiding Principles.

The Committee, in order to prevent misco
as to the character and aims of the Society
point out that its benefits are for "the hous
faith"—that is, for those who have been
sinners to trust in the Lord Jesus for salvat
who have experienced the Holy Spirit's sa
work in their hearts.

The Scriptural basis of the Society is "a
tion of those things which are most surely

ıg us," and within the boundaries indicated, vork is undenominational, because poverty and age and the love of Christ are undenominal. Members of almost every section of the tian Church are upon the pension lists, and the nittee rejoice to have the sympathy and support who, though divided upon minor matters, can ily unite in helping the Lord's aged poor for the s sake. Candidates are recommended by fied contributors.

rsonal visitation is a marked feature of the work, pensioners in the metropolitan and several

RNSEY RISE, N.

districts being paid monthly in their own s by the Committee, Lady visitors, and other ; to those in other places quarterly remits are made. Thus the pensions come from arm hand of Christian love, and pleasant inter- e is promoted. The aged ones are not regarded cases," but as brethren and sisters redeemed the precious blood of Christ. This plan keeps Society to the individual personal treatment ed.

means of the pensions, hundreds of the Lord's poor are enabled to pass their closing years free from the pressing weight of pecuniary care, and from the fear of having to enter the workhouse. Honest, hard working children can still have their parents in their midst, and the gracious influence which so often emanates from the occupants of "the old arm chair" continues to be felt in families and neighbourhoods where it is sorely needed. May it not therefore be affirmed that the Institution benefits not only individuals and Christian churches, but the nation also, for God's children are "the salt of the earth" and these precious grains, whose silent, penetrative influence preserves society from decay, should be maintained over as wide a surface as possible.

A summary of the Society's guiding principles may be thus expressed: A scriptural and undenominational basis—discrimination in the reception of candidates—and a simple, safe, and direct mode of providing permanent help for the aged Christian poor, and on the lines indicated, the problem of "old age pensions," occupying so much public attention, is being solved.

## Pensions.

**1,315** pensioners, living in all parts of the United Kingdom, are now upon the the books. The annual pension expenditure is **£8,400.**

The recipients are as follows:—182 on the Ten Guinea Pension; 321 on the Seven Guinea, and 812 on the Five Guinea.

672 pensioners dwell in the metropolis, and 643 in other parts of the United Kingdom. 917 are over seventy years of age, and of this number 239 are upwards of eighty, and 16 more than ninety. 151 are men, being 13 per cent. of the entire number.

The average duration of a pension is 10 years, and the total cost to the Society not less tnan £60. Several recipients have been on the books over twenty years; the three oldest having respectively received £213, £207, and £195.

Since the foundation of the Society, no less than 6,000 aged pilgrims have, as life pensioners, received upwards of £240,000.

## The Homes.

The Camberwell Asylum has for fifty-nine years been a peaceful dwelling for forty-two of the pensioners. In common with the other Homes each inmate is provided with one room, a sufficient supply

of coals, medical attendance and other comforts. The services in the Chapels are especially appreciated by those who, through weakness and infirmity, are unable regularly to attend their own places of worship. No restriction in this respect is placed upon the inmates, the desire being to make these buildings happy and home-like abodes for one and all.

The Hornsey Rise Asylum, an illustration of which accompanies this appeal, was opened in 1871, and accommodates 120 pensioners. Help is urgently needed for the Maintenance Fund, which has been exhausted through the demands upon it.

The Stamford Hill Home has eleven inmates and the Brighton Home, seven.

## How Friends can Help.

A wide and varied field of operations has now been traversed; the pensions and the homes together need an Annual Income of upwards of £10,000, but much to the anxiety to the Committee the regular contributions fall far short of this sum. May they briefly recapitulate and summarise the way in which new aid can be given? (1) Annual subscriptions of seven shillings, ten shillings, and fourteen shillings. (2) Donations. (3) Collecting boxes and cards. (4) Collections after sermons. (5) Diffusion of the Society's Literature. (6) Personally interesting others in the work.

The Committee thus plead for those who have been committed to their care, and they earnestly invite additional support for an Institution which has for nearly a century received so many tokens of Divine approval. Our Lord's own words, His love in the heart, Apostolic precept and practice, and the present urgent need of Christ's aged poor, combine as motives of commanding energy for the grace of liberality. May the God of all grace enable each one to remember that—

"All that thou hast and art,
Are but the Lord's by purchase and by right
Bring a whole offering, worthless though it be;
The love which took thy Cross and bore its smart,
Paid the full price, Oh, ransomed one, for thee!"

**Contributions in aid of the Institution will be thankfully received at the Society's Office, where any further information will be supplied, also at the Office of "The Christian."**

**Secretary:**—MR. J. E. HAZELTON.

**Bankers:**—MESSRS. BARCLAY, BEVAN, TRITTON, RANSOM, BOUVERIE & Co., 54, Lombard Street, E.C.

# AGED PILGRIMS' FRIEND SOCIETY.

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Address.....

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# The Christian.

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## Notes and Comments.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries?

Since the Thanksgiving Meetings held in April, there has been a growing desire for another opportunity of meeting together for praise, confession, and intercession. It is probable that such an opportunity will be afforded very shortly in the west of London. We hope to be able to give particulars next week.

Meetings for united prayer and thanksgiving will be held in the Conference Hall, Mildmay Park, on Tuesday, December 18, at 4 and 7 p.m. Special requests for prayer in connection with Mildmay and its needs will be presented at each meeting. It is expected that Rev. C. A. Fox will give a brief address in the afternoon, and Rev. G. H. C. Macgregor in the evening. Friends unable to be present are invited to join in supplication, at the hours named, in their own homes.

Mrs. Reginald Radcliffe is arranging some recollections of her husband's evangelistic experiences at home and preaching tours abroad, including some events in his early days, as well as references to many devoted Christians whom he has met or with whom he has laboured. Any reminiscences of those days, in letters written at the time or communicated now from memory, will be welcomed with thanks, addressed to Mrs. Radcliffe, Inglewood, Waterloo, Liverpool. Mrs. Radcliffe has undertaken this pleasant but arduous task at the request of friends, and would like that much prayer should be made for strength and wisdom in preparing but arranging papers and memories covering a period of more than forty years. Her desire from first to last is to magnify the grace of God and glorify his name.

An esteemed correspondent writes:—

My sympathies and grief have been aroused by reading Hesba Stretton's "Highway of Sorrow" (*Cassell*), which describes the persecution of the Stundists in Russia. As God's people can help their suffering brethren in Russia in no other way than by prayer, I would suggest that a day be set apart, when, throughout the length and breadth of the country, Christians may meet to implore God to cause the new Czar to grant liberty to these poor people. Now, as he has just come to the throne, seems a likely time, and our God is able to deliver. Many people only wait to have the sorrows of others brought to their notice for them to pray constantly.

Whether a day be appointed or not, the subject is one that should weigh heavily upon Christians who enjoy civil and religious freedom. Miss Stretton's book must have moved many to tears; and as it is founded on unquestionable facts, the sufferings of the Stundists may in a measure be realised.

Another subject which presses severely on the hearts of many Christians is the immediate fate of the Hovas of Madagascar. A correspondent, who writes suggesting prayer on their behalf, says:—

The story of the conversion of the Hovas is one of the most marvellous in the Christian era. The French have determined to march against them with all the deadly modern weapons for destruction, and the Hovas are practically unprotected. Surely God is as able to scatter their enemies, and protect the Hovas, as He was to protect the Jews against Sennacherib and all the host of Assyria, and as He was to deliver our own nation against the Spaniards in scattering the Spanish Armada. Let us pray that the Hovas may be kept, and may put their whole trust in God who will deliver them.

Our nation's hands are not clean enough to say much to France in this matter; but Christians may and must appeal to Him that sitteth on the throne, as well regarding French aggression in Madagascar as British forcing of opium on the Chinese.

"What does it matter, when you think of what these Cretan Christians suffer continually?" So the late Mr. Hilary Skinner, special correspondent of *The Daily News*, would say, when anyone remarked upon his rough experiences in the East. Surely the words contain a world of meaning. What a testimony they are to the patience, endurance, and faith of brethren of whom we know and hear so little. The Christian faith is very tenacious of life, as is evidenced by the endurance of the Nestorians and Armenians. Whatever defect there may be in the intellectual conception and expression of faith by them and other Eastern Christians, there can be no two thoughts as to the fidelity with which it is so commonly held. Western Christianity is active and aggressive, Eastern Christianity is long-suffering and quiet. The Master is glorified in both.

In another column we insert an extract from THE HOLIEST OF ALL, by Rev. Andrew Murray. With a warm welcome we greet this latest volume of one of the most spiritual writers of this generation. The Epistle to the Hebrews is essential to the present need. One of the worst errors of our time is reversion to ritualism, priestism, sacerdotalism, sacramentarianism. And this was the peril of the Hebrews in the early Church. Andrew Murray's exposition puts this Epistle on its right foundation. Every page is a silent protest against the notion that this Epistle is merely a writing for a transition period, and not as distinctly a Church document as any of the Epistles. On the other hand, the book, from its title to its close, is equally a protest against the neglect of "the Hebrews" by some teachers of "holiness." We very heartily recommend it for its reverent exhibition of the glories of Jesus the Son of God, our great High Priest; and for its clear exposition of doctrine according to godliness.

It is astonishing how feebly those living in Christian lands realise the real condition of heathendom. It seems as though it were true that "what the eye does not see, the heart does not grieve over." But let it not be imagined that we have the poor excuse of ignorance. We may see the awful facts, if not at first sight, through the eyes of others. In one of her last addresses in England Mrs. Bishop painted the condition of the heathen world, especially of its women, in colours so strong and so dark as to move the heart and awaken the resolves of the most phlegmatic. Missionary literature teems with photographic pictures of the fiendish cruelties that are accepted as commonplace events in lands where the Sun of Righteousness has not yet arisen with healing in his beams.

These reflections are prompted by the perusal of Dr. G. D. Dowkontt's little book, MURDERED MILLIONS, an English edition of which has been published by *Messrs. Morgan & Scott* (price 1s). It is a bird's-eye view of the nameless sufferings endured by those in heathen lands through the ignorance or superstitious follies of their religious teachers and so-called "medicine men." Dr. Dowkontt has culled from missionary writings an array of startling and blood-curdling facts that form the strongest plea for medical missions ever formulated within so narrow a compass. The title of the book appears to savour of sensationalism, but no one who reads the terrible contents will dare to say that it conveys any exaggeration. If this brochure could be widely read there would surely be a forward move in the work of medical missions such as we have not yet begun to dream of.

Rev. J. Watson, of Liverpool, took "The Coming Revival of Dogma" as the subject of his address at the jubilee of the Presbyterian College, London. He pointed out the characteristics of different ages of the Church's history—the age of mystical experience, the age of dogma, the age of scholasticism, and the present age of criticism, which appears to be approaching its close. He thinks that we are returning to the spirit of the early age, and the sign he takes to be that we are returning to the person of Christ:

There has been no age since the first when there has been such honest anxiety to understand what Jesus meant; and, more than that, to endeavour, at any cost, to apply the principles of Jesus to the life of the soul and also to the life of the Commonwealth.

Yet Mr. Watson believes we are on the eve of a revival of "Dogma." It is an intellectual necessity. It is absurd, he contends, to suppose that there is any antagonism between the facts and spirit of religion and "dogma, which is the science that studies, verifies, and classifies them." We agree with him in this contention, but we would go farther and say, that, from the time of the descent of the Holy Spirit at Pentecost, the thoughts and experiences of the brethren began to assume shape in doctrine. The Epistles are full of doctrine; indeed, we do not see how any appreciable distinction can be drawn between the "age of mystical experience" and the "age of doctrine," unless Mr. Watson means that in the "age of dogma" persons lived in the region of a formulated theology, rather than in the region of those gracious experiences of the power and love of the Saviour out of which pure theology can alone be drawn. This danger he exposes in a powerful way:

You may have this curious thing: a man profoundly and beautifully religious, perfectly mistaken in his dogma; you may have a man, as we hold, absolutely correct and punctiliously exact in his dogma, in whom there is only one thing wanting, and that is religion.

Dean Hole has some wise remarks on hymn tunes in his new book, "More Memories." What preacher does not sympathise with the sense of shame and disappointment he expresses at seeing a large congregation—or a small one either—reduced to silence by the musical authorities choosing a tune which only a few persons present could sing? The very soul is sometimes taken out of a service by the organ and choir. Dean Hole mentions an occasion when some two or three thousand worshippers were gathered together in one of the largest cathedrals, and hardly a dozen voices could sing two of the three hymns which were selected. When he remonstrated with the clergyman who made the selection, he told him he was educating the taste of the people. The Dean replied that he thought he had about the same chance of success as the man who was employing his leisure hours in teaching a weathercock to crow. Our congregations should be aided, not hindered, as they so often are. Where are the triumphant tunes which our fathers used to sing with such heartiness?

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On Dec. 15 the London District Councils will be chosen. Great moral, social, and religious interests obtrude themselves, for London has 386,973 persons who live in one-roomed homes, and 828,941 who live "in the overcrowded condition of two or more to a room." Whether good citizens are bestirring themselves to do their duty or not, the drink interest is astir. It would have been infinitely more to the credit of our common faith, if, instead of having a School Board fight, we had all been taking counsel together how to fight disease, dirt, bad housing of the poor, and sin in its ten thousand forms. It is said that "in one parish close to Westminster Abbey there are eight local publicans in the field eager to win over the Vestry to inaction in reforms which would diminish their trade."

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At the Women's Trade Union Conference some good remarks fell from Canon Scott Holland, who pointed out that women, because the circumstances of their life tempted them to enter the labour market casually, and be contented with smaller wages than men, injured other workers. It was necessary to ask why the wage of a woman was lower than a man's; whether woman should work at home or in factories; and whether the working of married women should be encouraged. He especially insisted that they must keep the home with all the sweetness and joy that that name brought to English ears. From a business point of view it is simply a question of buying and selling; a woman is poor and wants food and will work for it—for a good wage if she can get it, for a bad wage if she cannot—and, on the other side, an employer is ready to hire. But deeper questions also are always involved. Morality, far-reaching in its issues, affects the bargain.

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*The Westminster Gazette* raises an alarm with regard to the spread of gambling in the country houses of the rich.

> Baccarat is one of the most popular methods for relieving poor fools of superfluous and necessary cash at the same time. The extent to which it is indulged in is practically unknown beyond the borders of certain sets, but there is no question that it is considerable, and that it means ruin to many members of shooting and hunting parties.

Two young officers of fashionable regiments have resigned their commissions, and are going to the Colonies. The hostesses are blamed for being often the worst offenders. Moral epidemics, like physical, spare no class; and when a great many young aristocrats are ruined, as well as thousands of clerks, the law may be made effective against gambling.

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The Archbishop of Canterbury must have been reading some remarkable books on moral reform, for he is reported to have said at a Church of England Temperance Society's meeting:—

> They were reminded time by time of the success of Howard, Wilberforce, and the late Lord Shaftesbury; but that was all very well, for these men had underneath all the work a strong, healthy public opinion in favour of the great works they had in hand.

Yes, when they had made it. But their initial difficulty, as that of every reformer, was to make a sound, healthy opinion. Lord Shaftesbury was always being terribly disappointed by the very people to whom he thought he had a right to look for help, just as temperance workers have had their sorest trials at the hands of professing Christians.

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Professor Max Müller writes in *The Nineteenth Century* on "Why I am not an Agnostic," and says:—

> If Agnosticism excludes a recognition of an eternal reason pervading the natural and the moral world, if to postulate a rational cause for a rational universe is called Gnosticism, then I am a Gnostic, and a humble follower of the greatest thinkers of our race, from Plato and the author of the Fourth Gospel to Kant and Hegel.

Mr. Gladstone gave it not long ago as his experience of the distinguished men whom he had met, that hardly any of them were unbelievers. Unbelief as an open and systematic thing seems to be under eclipse in our country, but we fear its power more in subtle plausible doubts than in flat denial.

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The Archbishop of Toledo writes to Cardinal Vaughan:—

> I believe with your Eminence that the time has come to make the conversion of England effectual, confiding more in the admirable workings of the Holy Spirit than in the insufficiency of human discussions.

He promises for Spain that it will not be wanting in "prayers, penances, sacrifices, and tears for the conversion of England to the mother and mistress of all Churches, the Holy Roman Church." This is a great improvement on the methods of Spain under Philip. But we trust it may have no better success.

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There is one fact in connection with the growth of Romanism on the one hand, and of practical Unitarianism on the other hand, that has not been sufficiently noticed. So long as Romanism remained in the Roman Catholic Churches it made but little progress in this country, but when so-called Evangelical and Protestant Churches were used by men who were supposed to be Protestant ministers for the propagation of Romish teaching, it began to spread similarly. When Unitarianism was confined to Unitarian Churches it had invariably a small number of hearers, and was comparatively impotent. But in professedly Protestant and Evangelical pulpits it finds greater opportunities for success. Both these movements are condemned as evil by the very methods by which they have been advanced. He who uses his position for the purpose of destroying the very faith which he professes to defend is dishonest. The same tactics in matters commercial would receive severest condemnation. Are they not more guilty in the higher realm of spiritual truth?

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An esteemed correspondent has sent us some counsels for those who collect in aid of missions and other religious and philanthropic agencies. She rightly styles this an "arduous" task; her advice is, however, calculated to lighten the task and promote success. First, she says:—

> "Be practical" or businesslike—informed regarding the history and needs of the society whose welfare you have at heart. Secondly, "Be patient"; do not allow timidity to deter or refusal to discourage you. Thirdly, "Be pleasant"; a winning manner is more becoming than abruptness or ill-temper. Lastly, "Be prayerful"; you cannot expect to succeed in any service for Christ without prayer, and you should not expect to fail with prayer.

These are points which experience has suggested, and will, we are sure, abundantly vindicate.

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The Puritan family has become extinct, and it becomes a grave question whether the Christian home, under present conditions, can possibly be what it was in the days of Bunyan or the Wesleys; whether, indeed, modern Methodism is not, to a considerable extent, becoming conspicuously and vitally different in this respect from what it was in past days; and whether this is not equally the case with all other branches of the professing Church. And another question arises of extreme importance. Are the servants of Christ acting in providing the feathers to wing the arrow of fiction and worldliness into the Christian home, for Sunday as well as week-day reading?

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That saying is surely a true one, that "the way whereby the Spirit worketh any grace in believers is by stirring them up to act it. The Spirit of God doth not effectually work love, or give strength to love, until we act it." So the Master said at the opening of his ministry: "If any man hear these sayings of mine, and *do* them," etc. And so right through the Word the same teaching may be found, that action is the way to experience and knowledge.

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## World-Wide Evangelization.

Beloved Dr. David Brown of Aberdeen, one of the oldest Christians I have the great privilege of knowing, and now over ninety, in his commentary on Ephesians v. 14, "Awake thou that sleepest, and arise from the dead," says:—'Awake,' the reading of all the oldest MSS. is 'Up,' or 'Rouse thee'! a phrase used in stirring men to activity. . . As Israel is called on to 'awake' from its previous state of 'darkness' and 'death' (Isaiah lix. 10, and lx. 2) for that her light is come, so the Church and each individual is similarly called to awake. Believers are called on to awake out of sleep; unbelievers to arise from the dead. . . Christ 'the True Light,' . . 'shall shine upon thee,' 'so enabling thee by being made manifest' to become and be by the very fact 'light' (v. 13). Then being so 'enlightened' thou shalt be able . . . to enlighten others."

I believe the Jews still respect the very aged. Then should not Christians of Europe and America and the whole world give more than ordinary heed to this exhortation of this aged divine? For it is manifest that it would simply be bringing us out of our present lethargy back to the practice of the early Christians, as recorded in the New Testament, in which book every human being who has been really converted is enjoined and commanded to be an active disseminator of the glad happy tidings of access to the heavenly Father's bosom through his beloved Son.

In my next paper I may be allowed to show very briefly from Wm. Arthur's Tongue of Fire the same truth sounded out like a peal of bells, backed by Dean Alford in his Commentary.

Reginald Radcliffe.

## Redeeming the Time.

We hear and read so much of the constantly increasing pressure of work, which leaves labourers for God so little leisure to learn of, and commune with, Him, that a few words on the subject may be helpful. One fears there is a mistake in not making a better division of labour. We have met many earnest Christians who complained that, with the best intentions, they could not "inwardly digest" all the spiritual food placed before them at conventions; while at other seasons there was a famine of the Word of God. Should not each day be spent closer to the Master? Then we should hear his voice directing every step, and not require to put work for Him aside so often. "We need quiet for prayer," some say; certainly the secret place is frequently the sanctified place, but we know Christians who live in hourly converse with God, and who have breathed forth in silence their most fruitful prayers in a railway station or carriage, while others were fretting at the loss of time caused by delay or mistake.

The mention of trains reminds us always to have something at hand which will really profit or help in the way of reading. Too many run to the bookstall, and snatch up an illustrated paper to "amuse themselves with." They will afterwards complain that they have not time to study the progress of philanthropic and missionary work. A lady of our acquaintance was asked recently how she succeeded in studying so much, in the midst of a busy life; she replied that it was by securing the moments during monotonous rides in trams and trains, which she now found real places of rest and refreshment when wearied with district visiting, etc. There are persons whose eyesight will not permit them to read while in motion; but could not such redeem the time by prayer and meditation, or by learning Bible chapters or poetry by heart? This requires only an occasional glance at a book, and is often most helpful.

Again, could not Christians do more of their work together, and thus save the long discussions of ways and means, which are such serious drawbacks to steady labour with pen or brains? Our Lord loved to "talk by the way." David speaks of taking sweet counsel together on the way to the house of God. Some of our most joyful and profitable conversations have been held while walking with a Christian brother or sister, refreshed by the open air, and with some object in view which interested both.

One would beg for a little more consideration also, by which times and seasons may be easily made to fit in, so as to help, not hinder, the duties of others; and ask that fellow-labourers would not take up the carefully-planned hours, entailing often wearisome sitting up at night, when sleep is so sorely needed. Unpunctuality is a fruitful source of wasted time, and one which all should avoid; but that fact is now so universally recognised that it need not be referred to at length.

Could we not arrange the work better in many ways? There are numbers of kindly people who, though not themselves avowedly servants of God, are pleased to do small services for those they love in order to spare them additional burdens, and may be gradually drawn out into wider fields. If one sister is teaching classes of the poor, could not another look after the little ones at home? If one brother must prepare an address, and undertake the head-work for a meeting, could not another arrange the details of fitting up the room, and acting as doorkeeper or steward?

We want more of the wisdom also which does not thrust a square man into a round hole, apportioning tasks to someone unfitted for them, which another could do better in half the time. "If any man lack wisdom let him ask it of God, who giveth to all men liberally" (Jas. i. 5). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

C. Maud Battersby.

## The Divine To-Day.

BY REV. ANDREW MURRAY.*

"The Holy Ghost saith, To-day."—(Heb. iii. 7.)

What does this mean? God is the Eternal One. With Him there is no yesterday or to-morrow; what we call past and future are with Him an ever-present Now; his life is an ever-blessed, never-ending To-day. One of the great words of this Epistle in regard to Christ and his salvation is the word Eternal—For ever. He has become the author of eternal salvation—that is, a salvation which bears the character of eternity; its chief mark is that it is an ever-present Now—that there is not a moment in which Christ, who ever lives to pray for us, is not able to maintain us in it in the power of an endless life.

Man is the creature of a moment; the past has gone from him, and over the future he has no control; it is only the present moment that is his. Therefore it is that, when he is made partaker of Christ, a High Priest for ever, and the eternal salvation He imparts, God's great word to him is To-day. In Christ all the blessedness of the great eternity is gathered up in an ever-present Now; the one need of the believer is to know it, to respond to it, and to meet the To-day, the Now, my child! of God's grace with the To-day, the Even now, my Father! of his faith.

If you would understand the meaning of this Divine To-day, look at it in its wondrous setting. "Even as the Holy Ghost saith, To-day." Satan's word is ever To-morrow, man's favourite word, too, To-morrow. Even with the child of God the word of unbelief is too often To-morrow; God's demand is too great for to-day; God's promise too high; we hope it will come easier later on. "The Holy Ghost saith, To-day." That means that He who is the mighty power of God is Himself ready to work in us all that God wills and asks; it is He who is each moment pleading for immediate surrender, for a present trust, because He bears with Him the power of a present salvation.

"To-day!" It is a word of wonderful promise. It tells that To-day, this very moment, the wondrous love of God is for thee—it is even now waiting to be poured out into thy heart; that To-day, all that Christ has done, and is now doing in heaven, and is able to do within thee—this very day, it is within thy reach. To-day the Holy Ghost, in whom there is the power to know and claim and enjoy all that the Father and the Son are waiting to bestow, To-day the Holy Ghost is within thee, sufficient for every need, equal to every emergency. With every call we find in our Bible to full and entire surrender; with every promise we read of grace for the supply of temporal and spiritual need; with every prayer we breathe, and every longing that rules in our heart, there is the Spirit of promise whispering, To-day. "Even as the Holy Ghost saith, To-day."

"To-day!" It is a word of solemn command. It is not here a question of some higher privilege which you are free to accept or reject. It is not left to your choice, O believer, whether you will receive the fulness of blessing the Holy Spirit offers. That To-day of the Holy Ghost brings you under the most solemn obligation to respond to God's call, and to say, Yes, To-day, Lord, complete and immediate submission to all thy will; To-day, the surrender of a present and a perfect trust in all thy grace. "Even as the Holy Ghost saith, To-day."

"To-day!" A word, too, of earnest warning. "Even as the Holy Ghost saith, To-day, if ye shall hear his voice, harden not your hearts." *They shall not enter into my rest.* There is nothing so hardening as delay. When God speaks to us, He asks for a tender heart, open to the whispers of his voice of love. The believer who answers the To-day of the Holy Ghost with the To-morrow of some more convenient season, knows not how he is hardening his heart; the delay, instead of making the surrender and obedience and faith easy, makes it more difficult. It closes the heart for to-day against the Comforter, and cuts off all hope and power of growth. O believer, "Even as the Holy Ghost saith, To-day," so when you hear his voice, open the heart in great tenderness to listen and obey; obedience to the Spirit's To-day is your only certainty of power and of blessing.

To all Christians whose life has been one of feebleness and of failure, who have not yet entered into the rest of faith, into God's own rest, this word To-day is the key to all their disappointments, and to all their failures. You waited for strength, to make obedience easier; for feeling, to make the sacrifice less painful. You did not listen to the voice of God breathing through every word. He speaks that wondrous note, even through the living Word, Jesus Christ, that wondrous note of hope, To-day. You thought it meant for the sinner a call to immediate repentance; you did not know that it means for the believer, each time he hears the voice, immediate, whole-hearted submission to all God says, immediate trustful acceptance of all He gives. And yet just this is what it does mean.

In the Epistle to the Hebrews we have a very wonderful exhibition of what Christ, as a High Priest at the right hand of God, can do for us in the power of an endless life. The entering into the rest of God, the perfect cleansing of the conscience in the blood through which He entered into the presence of God, our access within the veil into the presence of God, the being brought close to the very heart of God, the being taken up and kept in Christ in the love of God—these blessings are all ours. And over each of them is written the words, Now is the accepted time. "Even as the Holy Ghost saith, To-day."

* From The Holiest of All: An Exposition of the Epistle to the Hebrews. By Rev. Andrew Murray. (7s. 6d. *J. Nisbet & Co.*)

TABEETHA MISSION AT JAFFA.—Miss Walker-Arnott's report for the past year shows that the work of this Mission has been carried on under depressing conditions, owing to prevalent sickness, which has rendered many of the children unfit for much exertion, and owing to the serious illness of Miss Milligan. The schools have been continued as usual; also the evening classes. The relief of poor Jews proceeds on the same excellent lines as previously; loans are made to worthy people, who are therefore enabled to earn their living, and who invariably repay the amount borrowed with unfailing punctuality. The branch of the Y.W.C.A. has forty-six members. Miss Grierson is secretary, and takes the entire management. There are two meetings in the month, one devotional, the other social. The Children's Scripture Union in connection with our schools had fifty-seven members. Further particulars of the work may be had from Miss E. Walker-Arnott, 24, St. Bernard's-crescent, Edinburgh.

## LIVINGSTONIA MISSION.

By DR. GEORGE SMITH, C.I.E.

In the whole history of the Church of Christ it would be difficult to name a mission to the dark races of mankind so rapidly successful in its results, alike spiritual and secondary, as the Scottish Livingstonia Mission in British Central Africa. Following David Livingstone, the Christian missionary and physician preceded the trader, the hunter, and the political administrator. From the first the savage tribes were thus influenced directly by the Gospel; while in little more than fifteen years after Dr. James Stewart and Dr. Robert Laws led the first expedition to Lake Nyassa, a country the size of France became a peaceful dependency of Great Britain. What that means, in the extirpation of the slave-trade and the progress of peace and civilisation, Commissioner Johnston, C.B., tells in his report, just printed by Parliament, of the first three years' administration of its eastern portion alone.

The Church, or every one of its members and adherents, is primarily concerned in that which is the root and the sanction of all this progress—the missionary's Gospel message and methods. For nineteen years the history of the mission has been one continuous effort, in which many noble workers have laid down their lives, to bring the Gospel to the tribes on the west side and north end of the lake, and on the adjoining uplands. The one station of 1875 has become seven stations, occupied by Europeans, each having many out-stations, and commanding a range of country 500 miles in length.

Native congregations have been formed at five stations, the largest at Bandawè, with 120 communicants; and classes for natives anxious to make a profession of Christianity are formed and regularly taught at all the seven.

Seven languages have been reduced to writing; books in them have been prepared, and several of these have been printed at the mission press. The whole of the New Testament and part of the Old have been translated and printed in one, and the Gospel of Mark in other three languages.

Forty schools are now open, taught by 150 native teachers, at which several thousand children are taught to read, and are instructed in Christian truth.

Evangelistic work is regularly shared in by the native Christians, some of them travelling ten miles to conduct services among their countrymen.

Slave-trading and raiding have been almost abolished within a great part of the sphere of the Mission, and a tribe like the Ngoni Zulus, who lived only by war and plunder, are being taught the peaceful arts.

Such results call for profound gratitude to God, and are, at the same time, his summons to increased efforts for the extension of Christ's kingdom.

WHAT MUST NOW BE DONE.

The Livingstonia Committee have given very careful consideration to the needs of the field, and have come to the following conclusions, after conferring with Rev. Dr. Laws before his return:—

1. A central institution is now required to train native artisans, teachers, evangelists, and pastors. The beginnings of such work have already been successfully accomplished in Bandawè; but it must now be undertaken on a plan fitted for the needs of the Mission and of the country, which is rapidly changing under the British Protectorate.

2. Woman's work among women is urgently needed, and the wives of the missionaries must now be aided by woman missionaries. Miss Stewart, certificated teacher, has already reached the Lake, and others should follow.

In order to set free the ordinary fund of the mission for the support of the agents hitherto employed, and of the woman missionaries to be sent out, a separate building fund has been formed.

The committee now ask the Church and all friends of the long-oppressed peoples of Central Africa for annual subscriptions to carry on the living work, above described, by a staff of *twenty-five experienced missionaries*, of whom five are women.

*Ordained and Medical.*

1. Rev. Dr. R. Laws, M.D., F.R.G.S.
2. Mrs. Laws.
3. Dr. W. A. Elmslie, M.B., C.M.
4. Mrs. Elmslie.
5. Rev. Dr. Kerr-Cross, M.B., C.M.
6. Mrs. Kerr-Cross.
7. Rev. George Steele, M.B., C.M.
8. Rev. A. G. MacAlpine.
9. Rev. A. Dewar.
10. Dr. G. Prentice, L.R.C.S. and P., Edin.
11. Rev. James Henderson, M.A. (to sail in April, 1895).

*Evangelists and Artisans.*

12. Miss Stewart, certificated teacher.
13. Mr. R. Gossip, jun.
14. Mr. P. M'Callum.
15. Mrs. P. M'Callum.
16. Mr. William Murray.
17. Mr. C. Stuart (on furlough).
18. Mr. William Thomson (on furlough).
19. Mr. G. Aitken.
20. Mr. W. G. Robertson.
21. Mr. A. C. Scott.
22. Mr. W. D. M'Gregor.
23. Mr. R. D. M'Minn.
24. Mr. Hugh Steven.
25. Mr. Malcolm Moffatt.

An annual salary of £250, rising to £330, and three salaries of £120 each are urgently wanted to complete the estimate by Dr. Laws of the staff required to carry the Gospel to the tribes calling for it in a way unprecedented in mission history, save in Uganda.

The expenditure has risen from £5000 to £8000 a year within the last five years, exclusive of buildings henceforth to be erected out of the separate fund raised by the convener, the Right Honourable Lord Overtoun, and some members of the Glasgow Committee. The inevitable extension of the mission has exhausted even the working balance. The work enters on its twentieth year, by the blessing of God having realised far more than the prayers and hopes of its founders, many of whom have been removed by death, and appealing for liberal support to a new generation who are privileged to reap the harvest.

The general treasurer is Mr. A. Ellison Ross, Free Church Offices, Edinburgh.

## NORTH-SEA SMACKSMEN.

The Mission to Deep Sea Fishermen held on Thursday, at the Queen's Hall, W., good meetings for the furtherance of the work.

The afternoon was devoted to conference as to ways of working. An address by Rev. W. A. Bathurst, of Eastbourne, on the body as an instrument for service, prepared the way for the consideration of many practical points. Steps are being taken to extend the work among the boys by following them up when ashore, and for this end a Home is needed at Gorleston. Were it once secured and furnished, it would doubtless be self-supporting.

The evening meeting was largely attended. Mr. T. B. Miller, who presided, outlined some of the experiences of the Mission, and dwelt on the gratifying extension of the spiritual work. Mr. W. F. A. Archibald, chairman of the spiritual work committee, spoke of the efforts being made to found a Christian Association in order to bring believing fisherman into closer unity and helpfulness. The M.D.S.F. is, he said, extending in various ways. An important opening has been found on the south coast of Ireland, and it is proposed to send there a mission smack now too old for the stormy North Sea. Reference was also made to the valuable work begun by Misses Woodman and Wright at Ymuiden, Holland, among our own fishermen resorting thither. God is blessing the work in many directions.

Revs. C. H. Hicks and W. Darlow Sarjeant gave details of genuine results among the men at sea, souls saved from the power and darkness of sin. Miss Wilkes gave glimpses of work along shore among the men and boys in port, and among smacksmen's wives and children.

The interest of the evening seemed, however, specially centred in Labrador, as two nurses and two doctors who had been working in that bleak and desolate region were present to recite their experiences. Dr. Bennett dwelt on the deplorable condition of the fishing population—men and women who call England "home"—from a medical point of view. Sister Williams described in touching terms the state of things around Indian Harbour, where she has been working, while Sister Cardwardine followed with similar details of Battle Harbour.

Messrs. Frank Wilson and G. F. Mumford gave further accounts of work in the North Sea, while Mr. Wakefield, who has been in Labrador, added a few words as to the work the devoted Dr. Grenfell is doing. All interested in this romantic enterprise may have details from the secretary of the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, London, E.C.

## ALONE WITH GOD.

Glad are the sounds of rustic life,
The ploughboy's whistle gay,
The woodman's axe and laughter low
Of children at their play;
The village smithy's distant clang,
The sheepbell o'er the lea,
The rippling streamlets gurgling sound,
And zephyr's symphony.

But sweeter far eve's tranquil hours,
In Nature's cloisters dim,
When folding blooms their incense raise,
And birds their vesper hymn;
When crystal dew as manna falls,
Upon the daisied sod;
And silence reigns—'tis then the soul
Breathes peace, alone with God.

Gay are the sounds of city life,
The rush, the hum, the stir,
Unto the youthful buoyant heart,
As music on the air.
The ardent spirit longs to press
Life's steep and rugged way;
Labour is pleasant to the strong,
And love doth toil repay.

But sweeter far the shadowed room
And hour of hallowed calm,
When the young soul its flowercup opes
To consecration's balm;
Or as an eagle spreads its wings,
To mount o'er heights untrod,
Imbibing beauty, light, and love,
And strength alone with God.

Sweet are the sounds of choral song,
Through chancel, aisle, and nave,
The strains of the Magnificat,
And Nunc Dimittis grave,
The penitential Litany,
And grand Te Deum high,
Rising and sinking on the air,
In liquid melody.

Yet sweeter childhood's lispèd prayer,
Or contrite mourner's tear:
The sad Peccavi of the soul,
Breathed in our Father's ear.

O, glad the notes of love and mirth,
That greet us, 'midst life's throngs,
The prattling tones of infancy,
And youth's rich alto songs;
The gladsome symphonics of hope
And joy's ecstatic key,
The guileless strains of innocence,
And love's home harmony.

But sweetest far, if called apart
From active scenes of life,
The eager purpose, earnest toil,
And anxious feverish strife,
To watch one little hour with Him
Who wrath's deep wine-press trod;
Alone, yet never lone with Him,
Our great Immanuel God.

Harriet Julia Evans.

## TRACT UNION FOR PRAYER AND WORK.

The third annual meeting of this Union was held recently at the Religious Tract Society's House. Rev. S. G. Green, D.D., expressed the hope that owing to its successful work the Union would soon be able to add the words "and praise" to its title.

The report was read by Rev. J. P. Hobson, M.A., editor of *Light in the Home*. He reported that the members of the Union had nearly doubled during the last year, 556 members having been enrolled. The contributions had amounted to £24 10s. 8d. To encourage the reading together of the same portion of Scripture by members, a Tract Union Bible-class had been set on foot.

Rev. E. W. Moore, M.A., gave an earnest address upon 1 John i. 7, pointing out that the great privilege of fellowship with Father and Son and so with one another was here set forth, and that faithfulness and faith in the blood of Christ were the conditions of attaining to it. Rev. W. F. Clarkson, B.A., pointed out that work for God was only done efficiently when *all* his people united in doing it, and that God often tried his workers by permitting absence of results for a time. Rev. A. Mercer, B.A., urged people to join the Tract Union because it banded them together, it was definite, and it helped to produce realisation of individual responsibility.

## IN THE HOMES OF THE POOR.

The following sketches, supplied by the Mildmay Deaconesses, will take our readers "behind the scenes," and show them something of the distressing poverty that is hidden away in London streets and courts. Many of the suffering ones are "of the household of faith," and need timely help.

TWO "LITTLES" SHARED TOGETHER

A clean, tidy, happy-looking little woman whom we visit (in her seventy-eighth year) has supported herself entirely since her husband's death, some years now, by selling penny toys in the street. If the weather is wet she cannot sell her goods—there are no purchasers for such things as hers. On one such day quite recently, when she had spent her last halfpenny in buying toys, not being able to go out to sell them, she *had not a farthing in the world wherewith to buy food* for that day. She said to a woman, who is also a Christian, and whose room is near hers, "I've got a little tea for to-day, and that is all." The other said, "I havn't got any tea, but I have got a few cold potatoes." So these two sisters in adversity shared their tea and potatoes, and were content and thankful to Him, "who," she says, "has fed me all these years"; sometimes it is only dry bread, but she adds, "when I have paid the rent of my little room [a back attic] and have paid for my toys, I am quite happy and thankful."

POOR LITTLE ANNIE.

Thirteen years of weakness and suffering, thirteen years of privation and poverty, and only eighteen years old! Poor little Annie has had a sad life so far as this world is concerned. A fall when a little child caused serious injury to the spine, and prevented her further growth. For months together she has had to lie in bed in the little living room occupied by the family, where meals have to be prepared and eaten, and all the household work performed. Weary months of headache and the pain of spinal abscesses, when she is "so tired of lying down," and no change of posture gives her any rest. We are so glad when we are able to take her a little milk or fruit, as her father is often out of work, and she has to go without the necessary nourishment. And yet she is happy, for the peace of God fills her heart, and she knows that all that He does is good.

NEEDS NOURISHMENT, NOT MEDICINE.

"Oh, she's very ill, Miss; the doctor says I ought to be thankful it didn't kill her, taking her out," and the mother's eyes filled with tears as she looked down at the little wan face of the two-year-old baby in her lap. "Acute bronchitis and pneumonia," he says, "but I hadn't the money to pay him for coming to see her, and so I wrapped her up and brought her to the surgery." This is the youngest of seven children, the eldest of whom is not yet thirteen. The father suffers much from asthma, and is scarcely able to earn sufficient for the rent. The mother works hard at washing and odd bits of work, though often ill herself, in order to provide even bread for the seven hungry mouths. What wonder, then, that one after another has been ill? And the verdict at the Medical Mission has been: "Needs nourishment, not medicine." Such white faces and large eyes—"I *can't* get enough for them," says the mother.

LONG HOURS AND LITTLE FOOD.

We visited a young widow a few days ago, and found her, as usual, almost hidden behind a pile of cardboard boxes, at which she was working busily. Four years ago her husband died, leaving with her two little girls to support, and she has had to work hard to do this. "I have *often worked for sixteen hours in the day*, Miss, and have *not tasted food all the time*—but then, I don't mind as long as I can bring up the children properly," and she stops in her work for a minute to kiss the children as they start for school, and to return their accustomed salutations, "Good-bye, mother, God bless you."

Contributions towards special winter relief may be sent to Mrs. Codner, Conference Hall Office, Mild may Park, N. London.

THEATRICAL TEA MEETING.—Mr. William Forbes gave one of his tea meetings on Tuesday, November 27, at the Buckingham Temperance Hotel. The guests were dressers and ladies of the ballet and chorus. After tea a short Gospel service was held. Each guest was presented with a Christmas card from the Religious Tract Society, and a scented sachet, with text attached, from the Bible Flower Mission.

## THE OUTLOOK IN IRELAND.

(From Our Own Correspondent.)

It has been often said that the spirit of Romanism is not now what it was in the Middle Ages, when heretics, so-called, were burned at the stake. Apropos of this, an interesting and significant admission has just been made by Rev. Nicholas Murphy, P.P., of Kilmanagh, co. Kilkenny. They had recently a bazaar in Kilkenny for the purpose of renovating the Romish Cathedral, and Mr. Murphy contributed to the local papers what he termed "A Short History of Kilkenny" for the use of the visitors to the bazaar. Mr. Connellan twitted Father Murphy with having omitted all reference to the burning in the streets of the town of a poor woman named Petronilla, by the Romish Bishop Ledred, A.D. 1324. This woman and some others were convicted of riding upon broomsticks, holding communication with the devil, etc., so the bishop, by name Ledred, had them consumed to ashes in an *auto da fé*.

Father Murphy replied in *The Kilkenny Journal* of November 14, and we clip the following extract from his contribution:—

> The bishops and clergy in other parts of Europe allowed the Albigenses to spread and take root, by their remissness to oppose and combat them in time. Bishop Ledred deserves immortal credit for his action in such a critical period. He made the Irish Church his debtor, and his name should never be published or spoken of in Kilkenny, except with the greatest respect and veneration.

It seems, therefore, that in her persecuting spirit, if not in her doctrine, Rome is *semper eadem*. Bishop Nulty, of Meath, has made an addition to the Decalogue as follows: "Thou shalt not read *The Westmeath Examiner*." *The Examiner* is a newspaper, published in Mullingar, and the editor, Mr. Hayden, opposed Bishop Nulty in the matter of some waterworks scheme, and also in politics. The bishop forbade his flock to read *The Examiner*, under pain of mortal sin. Mr. Hayden, being a Roman Catholic, appealed to Rome. After a delay of seven months, during which time Mr. Hayden was not summoned as a witness, or even told if his appeal had been received, a Latin document was read from the pulpit in Mullingar Chapel. This bore the signature of the Cardinal Secretary of the Propaganda, and approved of Bishop Nulty's action. It is likely to open the eyes of many Roman Catholics to the real nature of Romanism.

In a recent communication I stated that the Birds' Nest at Kingstown owed its origin to Mrs. Smyly. What I should have stated was that its success is largely owing to herself and her daughters. The founder of the Kingstown Birds' Nest was Mrs. Wale, daughter of the great Archbishop Whately, a lady who had the deepest and tenderest love for Ireland and Irish Roman Catholics. Her sojourn here was, alas! humanly speaking, far too brief, but her Divine spouse knew what was best.

## MISS SHARMAN'S ORPHANAGE.

Miss Sharman is able to render a very encouraging report of the work of the Orphans' Home, Austral-street, West Square, S.E. The last year was begun with 314 children in the homes, and closed with 320. Of the children who left during the year, six were adopted, 14 returned to their relatives, who were in improved circumstances and able to maintain them, four were apprenticed, 18 were sent out to service, and two died. Some of the details of the report are deeply interesting. For instance, two of the little inmates—a boy and a girl—have been devoted to the Lord by their foster parents, and are being brought up for service in the mission field, holy influences surrounding them, in the hope that the earnest prayers of many on their behalf will in due time be answered. A pressing need is a seaside branch of the work for children requiring change of air and scene.

Rev. W. Evans Hurndall presided over the annual meeting held on Wednesday last at Westminster Chapel, when it was shown that during twenty-seven years since the Orphanage was established 1158 children have been received. There is no begging for money; no debt has been incurred; the institution has neither funded property nor exalted patronage. The income for the year was £4792. The chairman spoke very highly of the good work Miss Sharman is doing, and expressed himself glad that she has dispensed with the system of voting. Another thing which called forth his cordial sympathy was that Christianity was taught in its proper order, not only by precept, but by practice. Two former inmates of the Orphanage who had been seven years in their first situation were each presented with a silver watch. Addresses were also delivered by Rev. J. B. Barraclough (vicar of St. Thomas, Lambeth), Mr. J. A. Smith, Mr. D. Welby, and Dr. Matcham.

[We hope that many of our readers will procure and peruse Miss Sharman's little report of work for the past year. Our sister has been feeling severely the pressure of sickness among the children, and greatly needs the sympathy and help of fellow-Christians. She is not an adept at proclaiming on the housetops the trial of her faith; we recommend friends to visit the Southwark Home and cheer its devoted foundress by word and gift.—Ed.]

## THE FAITH MISSION.

The eighth annual report of the Faith Mission appears in its own magazine, *Bright Words*. This Mission was started for evangelisation in the villages and country districts of Scotland; and within the last two years the work has extended to Ireland. In the latter country there has been great blessing during the past year, and quite a revival spirit in many places in co. Antrim. Crowds of people have attended the meetings, which on Sunday evenings have often been required to be held in the open air because of the numbers. There has been much eagerness to hear the truth, and many have professed faith in Christ, changed lives testifying to the reality of the work.

In Scotland, besides work in the Lowland counties, many needy places in the Highlands, quite unaccustomed to evangelistic effort, have been visited. Five or six of the workers speak the Gaelic language, and are thus better able to get at the hearts of the people, as in some of these places English is little understood. Though the work is much slower than in Ireland, here also there have been many conversions. A number of the ministers have co-operated in the services held, and the Mission establishes branches of its prayer union, with unsectarian weekly fellowship meetings, where such are considered necessary and helpful. The large centres of population are mostly avoided, and the good news of the Gospel carried to necessitous country places that have been seldom, if ever, visited by evangelists.

There are now about fifty workers, whose whole time is given to the work. The total expenditure for the past year amounted to £1850. This last year's work seems to have been the most successful in spiritual results in the history of the Mission. The organisation appears to be closely connected with foreign mission work, and to prove a suitable field of training for missionaries. Several have gone forth from its ranks to various foreign fields, and accepted candidates of the China Inland Mission and South Africa General Mission have been among the list of workers. Members of the prayer union, who require to join annually, and are expected to pray for the work, are now scattered in all parts of the world, though the majority of them are in Scotland and Ireland. During this past year the headquarters and publication offices have been removed to India-buildings, Edinburgh.

## COUNTRY CHURCHES.

Many country churches, both of the Congregational and Baptist order, are weakened by loneliness, notwithstanding the co-operation of the Denominational Union with County Associations in the direction of unifying. An attempt to relieve the isolation that depresses some pastors and churches has just been made on a limited scale. Certain Baptist ministers, who labour in Bucks, were invited with their wives to Abbey-road Church, St. John's Wood, on November 26 last.

Morning and afternoon conferences with Rev. H. E. Stone and helpers were succeeded by a public meeting. Six of the country ministers spoke upon rural Nonconformity, and told the story of the cost at which the poor among their people often maintain their principles. The large audience were thoroughly aroused, and possibly some tangible issue may accrue from the experiment at Abbey-road. J. Wilkins, Baptist Minister.

*Wendover, November 29.*

AT A CONFERENCE IN GATESHEAD, Dr. Spence Watson declared that the Local Veto and the Gothenburg system were not rivals but friends, and the one might be put in operation where the other failed.

# NOTES ON DAILY READINGS.

### SUNDAY, DECEMBER 9.—MARK VII.

*The Traditions of the Elders* (1-23).—The washing before meals is a cleanly habit, but directly it is elevated to the level of a religious duty it becomes lawful to protest against it as having no power to justify or sanctify. The perpetual tendency of the ritualist is to level up external observances to moral obligations, thus obscuring the standard of right and wrong. (10) Those that lay stress on minute outward rites are in danger, like the Pharisees, of minimising high moral duty. They permitted a man to dedicate his property to God under the term *Corban*, which would absolve him from maintaining his parents, though he might live out of it himself. (20) Every evil thing that comes from the heart leaves it defiled, and in need of the cleansing blood. Note that pride and foolishness are classed with murder and theft.

*The Gentile Mother* (26-30).—As well hide the sun as Christ. The ills of our children often drive us to Christ. His feet are the place for the sinner's cries and the saint's crowns. Better be a dog under his table than a child that refuses its bread. Let us learn to say "Yea" to all that He says to us, and to find a loving interpretation of every apparently harsh word. Delays are not denials. Faith makes difficulty its stepping-stone for reaching greater blessing.

*Deaf and Dumb* (31-37).—Mark often speaks of the Saviour's sighs. Couple your sighs for men with the upward look to God. The finger and spittle were intended to awaken man's interest and faith. The Lord often takes his children aside privately, and works miracles on them which make others cry, "He does all things well." Is not this a compensation for thy suffering?

### MONDAY DECEMBER 10.—MARK VIII.

*The Seven Loaves* (1-10).—The compassions of Christ are not less tender. He will never allow us to faint. Arduous as our path may be, it has been carefully proportioned to our strength. He giveth power to the faint. How often we cry, "Whence?" when He is near who holds the keys of earth's granaries. Place your loaves in his hand; it is wonderful how much He will make of them. The addition of fish sets forth the Lord's desire to add to the necessaries of life all that is needed to make it pleasant and happy; or it may set forth those high times which visit the Christian soul. Mark the perpetual introduction of human instrumentality so far as it will go. But how short a distance it will carry until He make it his own.

*The Demand for a Sign* (11-21).—The Saviour Himself was the greatest sign—not what He did, but what He was. The generation around Him could have no other till they had mastered and accepted the beauty and wonder of his marvellous life. (14) What short memories we have! How easy it is for us to worry about questions which have been settled more than once for us, and our minds are so full of our earthly wants that we miss those greater thoughts which reach out their hands to pluck our garments and stay us to listen.

*The Gradual Healing of the Blind* (22-26).—Again He spat with the same object of arousing attention and faith. How many are healed in stages, where they might have all God's salvation at once. At the best in this world we see darkly, but presently face to face.

*Christ's Prediction of His Death* (27-38).—It was time to bring matters to a point, which He did by the question. They were prepared to recognise Him as Messiah, but they had yet to learn that the way to the throne was by the cross. We must daily follow the Lord without the camp, bearing his cross. To go with Him will inevitably *cross* the purposes of our self-life, and the drift of the world of men around us.

### TUESDAY, DECEMBER 11.—MARK IX.

*Transfigured* (1-13).—The Kingdom of God came with power at Pentecost and at Jerusalem's fall. All holy souls must have their mountain heights. When the Shekinah breaks from within, the curtains of the temple glow. Peter in his own mind was sure that the disciples would share Christ's tabernacle. We may always count on participating with all that is Christ's. Great manifestations of the Father's love always precede hours of darkness and storm. Evidently John the Baptist was the predicted Elijah. Christ knew that every step down the mountain side bore Him nearer his suffering many things, but he flinched not.

*If Thou Canst Believe* (14-29).—Whenever we fail to cast out the devil that torments men, we should inquire the cause. Lord, why? It never lies with Him, but with ourselves, and with our faith. The "if" is never with Christ. Ponder his great word. All things are possible to faith, and remember also that Christ is willing to help unbelief. He teaches moreover that prayer is the main condition of the increased faith which the strongest devils cannot withstand.

*Christ's Humility and Modesty* (30-37).—The Transfiguration was private (2); the miracle was to prevent a crowd (25); his passage through Galilee was hidden (30); and now he takes a little child and identifies Himself with it.

*The Cost of Life* (38-50).—The real life is of such value as to compensate for the putting away of what is innocent and natural in itself, if it causes stumbling. On such points each man must judge for himself. We must never lose our antiseptic power. All that diminishes this must be put away. You cannot salt savourless salt.

### WEDNESDAY, DECEMBER 12.—MARK X.

*The Primal Law of Marriage* (1-16).—The home rests on foundations which God laid in Paradise. Infidelity to the marriage tie can alone cut the knot which God ties in every true marriage. On the whole, each must make the best of the unalterable step, not allowing life to be marred, but ascending by the very difficulties which may seem to block progress towards perfect manhood or womanhood. Let no one undervalue marriage. God made male and female, and in the person of Jesus welcomes children to his side.

*Impulsive Youth* (17-31).—We think we keep the commandments, until tested in the supreme court of love to our neighbours as to ourself. How ignorant we are as to ourselves. Christ is too good to permit us to live in a misconception of our true state. It is not wrong to have riches, but to trust in them. God is never in our debt. Whatever we give up with a single eye for his glory we receive a hundredfold.

*The Cup* (32-45).—The teaching about the death-scene was gradually extended, as they were able to bear it. The Lord could not give proximity in the glory unless there had been proximity in suffering and pain. We may drink of his cup by sharp and sudden martyrdom, as James; or by long and patient waiting, as John. He gave his life in ministry, his death as a ransom.

*Bartimæus* (46-53).—Those who rebuke will be the first to cheer, if only you show a resolute will. It is easy to cast away the impeding garment when Christ is near. As he went he received sight. The act of going proved his faith. Let us learn to receive, to reckon, and to act faith.

### THURSDAY, DECEMBER 13.—MARK XI.

*Hosanna in the Highest* (1-11).—It is enough to know that Christ needs. This is the master-motive. It is delightful when Christ has no hesitation in counting on the response of discipleship. The ages of the patriarchs went before; those of the Church follow after; their voices blend in Hosannas. He looks around, preparatory to cleansing.

*The Barren Fig-tree* (12-25).—He hungers for fruit from thee and me. Unfruitfulness leads to sterility. If you will not bear fruit, presently you will not be able. With all her promises Jerusalem bore no fruit, or it bore the rotten fruit of temple defilement. We must reckon on God if we would see mountains moved. Our faith cannot stir them, but He can in answer to faith. Wait on Him for faith. It is the test of what He will do. Forgiveness is a prime condition of faith. "Believe that ye have received." This is one of Christ's deepest maxims. When we have definitely asked God to fulfil some gracious promise, we must as definitely believe that the answer has been bestowed, though it may not at once appear.

*Christ's Authority* (27-33).—They knew well the answer, but would not admit it; hence Christ threw them back on themselves. From those that have not is taken away that which they appear to have. Answer a fool according to his folly. Christ replied to a question that was couched in folly by asking another which put them on the horns of a dilemma. All of us have recognised the authority of Christ. His voice has pardoned our sins, given us peace, and hushed our fears.

### FRIDAY, DECEMBER 14.—MARK XII.

*The Vineyard* (1-12).—We should read this parable in connection with Isa. v. The time of Christ's incarnation was that of Israel's vintage. Note Christ's consciousness of being the Beloved Son. The vineyard with its precious fruit has passed for the time at least into the hands of the Gentiles, they are *the others* of the parable. Men cannot do without Christ. Reject Him they may, but ultimately He will be found as the corner-stone of every permanent building. You must build on this stone, or be crushed under it.

*Cæsar's and God's* (13-17).—Beware of men who flatter. Beneath the specious words the trap lies concealed. Yet it was a glorious confession that Christ spoke God's truth without respect of person. The service of God includes the rights of Cæsar. Submit to the ordinances of man for God's sake. By patience and virtues-bearing bring Cæsar's realm under the influence of the principles of the Kingdom of Heaven, in the meanwhile render to Cæsar his dues. Oh, to be as earnest towards God as men in politics!

*Questionings* (18-34).—There is an answer to every question about life or conduct in the word of God. How aptly Jesus handled it! What depths He saw in it! A man may be not far from the kingdom, and yet for ever without it. Let us not be content with correct theories and statements, but pass to childlike obedience.

*The Common People* (35-44).—The truest form of religion is found among the poor. To them the mysteries of the kingdom are clear. Downtrodden by the religious leaders, their humble offerings are dear to God, who reckons a gift not by its value, but according to its proportion to our possessions.

### SATURDAY, DECEMBER 15.—MARK XIII.

*Earthquakes and Wars* (1-8).—The beginning of travail means life, not death. Out of the anguish of the world the new heavens and earth are being born. The evident strain of our times portends the approach of the King. The collision of kingdoms points to the setting up of his Kingdom that shall never be moved. Turmoil and strife shall be the conditions into which He shall come.

*Hated* (9-13).—The world cannot love those whose life is one long protest against its evil. The stakes of the martyrs have been their points of world-wide influence; their flames have lit inextinguishable fires. To every retort and taunt the Holy Ghost is prepared to suggest a fitting reply. Look for it. We may doubt whether we resemble Christ if the men that hated Him love us. Patient endurance is the supreme test of the genuineness of our faith.

*Forewarned* (14-27).—The world has witnessed the climax of horror, our Lord says, in the fall of Jerusalem. Mark his care of the elect. Their presence in the midst of the world's sufferings restrains their duration and intensity. We need to dread the flatterer even more than Apollyon. Test every seeming angel before you follow his lead, lest it be Satan in disguise. Prayer is the touchstone of trial, and it will mitigate hardship and deliver from the winter's flight.

*Watch* (28-37).—The most stable things around are transient compared with the words of Christ. Let us feed on them till we gain steadfastness. Uncertainty as to the Lord's return has been an incentive to the diligence and purity of the Church. Each has his peculiar work. What is yours? If midnight were the Dark Ages and cock-crowing the time of the Reformation, the morning must be breaking.

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**PLATELAYERS' MISSION.**—Miss E. G. Ballard, of Walton-on-Thames, Surrey, hon. sec. of the Midland Platelayers' Mission, writes that a request has come from Anglesey on behalf of the men employed on the L. and N.-W. Railway there. About fifty men have been working on the line in the neighbourhood of Amlwch. It is desired to send them some mittens (large size) and mufflers fer Christmas. If any lady readers would send parcels of these articles to Miss Ballard, she would gladly forward them to the men.

MADAGASCAR, the problem of so much political controversy, appears in a pleasanter and more peaceful form in the record of the Bible Society. Mr. Stowell Ashwell, writing from Antananarivo on August 13, forwarded a unanimous request from the northern committee for a reference Bible in Malagasy, suggesting that 5000 copies should be printed, to be sold at 2s. 6d. each. He asked also for 10,000 copies of the Gospel of St. Luke. These were ordered to be sent forward, and the question of the reference edition was referred to the proper sub-committee of the Society on October 29; 5000 copies of the same Gospel were voted to Mr. Huckett on behalf of the southern committee.

# INTERNATIONAL S. S. LESSONS.

SUNDAY, DECEMBER 16.
THE TWELVE SENT FORTH.—Matt. x. 5-16.
GOLDEN TEXT (verse 7).

THERE were, at least, two special reasons for this sending forth of the twelve. (1) It was a period of training for them in view of the time when they would be left by our Lord as his witnesses. And (2) it was an expression of our Lord's compassion for the multitude (ix 36). The prayer the disciples were urged to offer was answered in this way (ix. 37, 38; x. 1). Before being sent they were *empowered* (x. 1). Nothing was required of them in their work for which they were not first qualified. And they obtained their power, where we must obtain ours, in fellowship with Jesus. He called them "unto Him" before He bade them "go." They went *by two and two* (Mark vi. 7), that their witness might have greater weight, and that one might encourage the other in time of difficulty and danger. The example is a good one. James Gilmour said in one of his periods of awful loneliness, "I wonder if I am telling the truth when I say that I felt drawn towards suicide? I take this opportunity of declaring strongly that on all occasions two missionaries should go together." Apostles and missionaries are but men.

*The sphere of their work* was restricted. Why neither to Gentiles nor Samaritans? For several reasons:—First, the apostles themselves were not prepared for such a work (see Luke ix. 54-56). Next, such a course would have intensified Jewish prejudices, and have closed their hearts against the Gospel. And, lastly, the time had not yet come. Until the rejection of Jesus by his nation the wall of partition remained. God had conferred upon the nation special privileges, and He would not take them away until they filled up the cup of their iniquity. Through their fall "salvation is come to the Gentiles" (Rom. xi. 11).

*The character of their work* was twofold. *Preaching* occupies the first place (7), because it aims at remedying what is wrong within. This was our Lord's method with the paralytic—first the forgiveness of sin, then the healing of the body (ix. 2-6). All the ills from which men suffer result from man having got wrong with God. The theme of their preaching was "the kingdom of heaven," the restoration of the heavenly rule within. Repentance is the first condition of entering that kingdom (Mark vi. 12). *Miracles of mercy* come next (8), for our Lord takes account of the body as well as the soul. Works of philanthropy and beneficence have always accompanied the preaching of the Gospel. Witness hospitals and orphanages in our own land, and medical missions abroad. The whole man is benefited by the Gospel of Christ. And as these miracles were the apostles' credentials, which secured their readier access to the souls of men, so have the works of healing abroad disposed the heathen to hear more readily the word of salvation. A woman who had received help for the body through the work of a medical missionary brought back the paper in which the medicine had been wrapped, and, pointing to the words "God is love," printed on the paper, she asked eagerly, "Will your God love me?"

*Their instructions* were very definite and detailed (9-15). (1) *As to their journey.* "Purses" (9) mean girdles, an indispensable article of dress when loose robes are worn. They are made often of leather, either plain or ornamented. "Scrip" (10), a wallet or small bag, made from the skin of kids stripped off whole and tanned, and used for carrying food on a journey. "Staves" were not to be specially provided, yet he who had a staff was not to throw it away (Mark vi. 8). The meaning of these instructions is, Go just as you are. "The open hospitality of the East would be ample for their maintenance."—*Farrar.* (2) *As to their method* (11-13).—They were to exercise discretion as to the house in which they entered, but, having entered, they were not to leave in search of greater convenience and comfort, and were to make that the centre of their operations in the district. The ordinary Hebrew salutation (12) was to be no mere formality in their case. They were messengers of peace. (3) *As to their opposers* (14, 15).—The symbolical action of shaking the dust off the feet signified that their rejectors were regarded as unclean, and that the Apostles renounced all responsibility for their uncleanness. "The day of judgment" was before the mind of Jesus. It would be well for his servants to work, and for all men to hear, with that day in view. The measure of guilt then will be determined by the measure of light that has been rejected. (4) *As to the character they were to manifest* (16).—They were to be as distinct as sheep are from wolves. "Wise" as opposed to imprudent rushing into danger. Persecutions may sometimes result, not from righteousness, but from foolhardiness and imprudence. "Harmless" means innocent, simple, and free from the spirit of retaliation. Let none of us forget that the value of our work depends upon the character we manifest.

[1237]

# For the Young.

## CRIPPLE JIMMIE.

MANY years ago during the early days of service in the East of London, our missionary came in to the Home of Industry, exclaiming, "I've got the poor little cripple at last," and he carried him in, crutch and all. When we accosted the wee chappie he gazed up into our face with his large dark eyes full of enquiry, wondering what next was going to be done with him. Only a moment, with a swift upward look to our Father in heaven, and we decided that it was his will we should care for this neglected child, living such a lonely life of complete isolation in an odd little garret in one of the lowest lodging-houses in Flower and Dean-street.

Jimmie was afflicted with hip disease, and had been an inmate of several hospitals, but again and again was sent back to his father and mother as incurable. They were costermongers, getting their living in the streets from early morning till late at night, selling fish, fruits, or vegetables. Poor little Jimmie was thus left in the solitary garret day by day, no one to give him a word of comfort. To his parents he was a heavy burden, and it is scarcely to be wondered at that they should at times wish he might die. The other children were all older than this little crippled ten-year-old, who was in such constant pain that he could scarce drag himself up and down the street by the help of his crutch, and cater among the thieves who haunted the lodging-houses for a bit of bread for himself. At our first meeting speech forsook his lips, but we saw those large wistful eyes pleading eloquently, though silently, and we were quite sure that the Saviour was bidding us care for this apparently dying laddie for his sake.

Jimmie never returned to that lonely garret again. He was speedily "at home" amongst us all. What a wondrous change! Loving, gentle hands caring for him, dressing the painful wounds, and tenderly soothing the aching weary limbs. Through the care he received, and nourishing food, he lived for five years in our Training Home, becoming the pet of the family. His softening influence settled many a quarrel, and helped in subduing many a wild lad gathered from the streets.

Often the children would vie with each other who should be favoured to carry up Jimmie's breakfast at times when he could not leave his bed. Wild and careless ones would sit beside him, pouring into his ear the story of their troubles, and in the midst of agonising pain he would sympathise with them and advise them for their good; while, when they forgot their difficulties, and wept for his suffering, they would be rewarded with one of the sweetest smiles that ever illumined the face of one reared in the school of mysterious suffering.

### THE GREAT CHANGE.

On returning from one of our voyages from Canada, great was our joy to observe a look of settled peace upon Cripple Jimmie's pale face. At times this look of restful peace and assurance broke into a radiance, as he realised that the Lord Jesus had suffered for him, and that all his sins were forgiven, and that he was just waiting till the time when he would be taken to dwell with his Saviour for ever, and all his pain and weakness would be gone. But the Lord had work for Jimmie to do yet, and for a time he rallied wonderfully. The perfect peace that enwrapped his soul, seems to have a soothing effect on the poor body, and again he became able to rise, and, by the aid of his crutch, get into the playground, to watch the boys and girls at play.

### NEARING HOME.

As Jimmie grew older his weakness increased. The sores in the hip and leg sapped away his remaining strength, and he longed for the rest of the home above. He lingered several months, ever patient and sweet. Sometimes he inquired for his father and mother, and heard of them as still living in the same lodging-house; probably they were satisfied he was well cared for, but the cruel curse of drink had hardened their hearts, and they never troubled to pay him a visit all those years.

It was a lovely Sabbath, about mid-day, when the last message from our Jimmie was given in haste by the girl who delighted most to wait on him. "Come quickly, Jimmie wants you." Soon we were by him, and found some half-dozen of his companions standing around. Nothing could be done. The Master had come to take home to Himself his suffering child. The lips moved, but our ear failed to understand the words he strove to say. Putting her ear close to his mouth, gentle Emmie interpreted the message: "Jesus! Jesus! Jesus!" and his spirit passed within the veil, to know no more of sorrow and pain.

The evening of the day of our dear Jimmie's release, we were going in and out of the lodging-houses, as was our wont, with a little band of fellow-workers, seeking to win back to the fold poor forsaken men and women. Whilst telling out the story of redeeming love we referred to the touching scene of Jimmie's departure. Tears fell from many a hardened man's eyes, and at length one crept out and found near by in the public-house called the "Blacking Bottle" the parents of the dear lad. They were, however, too stupefied with alcohol fully to comprehend that their son had departed this life, so we saw neither of them until the next day, when the mother came, smelling of gin. Poor woman! drink had done its deadly work all too surely. She had no feeling, nor did she gaze at his sweet peaceful face, but, fingering aimlessly the nails in his coffin, exclaimed, "What pretty nails you've put in!" We were glad to help her safely downstairs, weeping as we did so at the sad sight. Another one held fast in the coils of the deadly enemy which destroys its tens of thousands in this favoured land of ours. The young people for whom we have laboured all our life have learned to hate the drink with a bitter hatred.

Now, who will give unto their Lord a special thankoffering for us to use as He opens the way to comfort and soothe such as the dear wee cripple Jimmie? There is much to be done both for old and young, who are laid heavily upon our hearts in connection with the Home of Industry, 29, Bethnal Green-road, London, E.

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by.
If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do
While the days are going by.

ANNIE MACPHERSON.

## CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Allerton, near Bradford*, to Dec. 9; *Liverpool*, Dec. 10; *Bolton le Moors*, Dec. 11, 12; *Stackstead* Dec. 13; *Altrincham*, Dec. 14; *Bristol*, Dec. 15—17; *Needham Market*, Dec. 19; *Stowmarket*, Dec. 20; *W. Kensington*, Dec. 28; *Sydenham*. Dec. 29; Mr. E. Arrowsmith, *Norwich*, Dec. 7—10; *Buckingham*, Dec. 11; *Aylsham*, Dec. 12; *South Creake*, Dec. 13, 15, 16; *Holkham*, Dec. 14; *Thetford*, Dec. 17; *Southwold*, Dec. 29-30; Mr. S. J. Hewlett, *Gloucester*, to Dec. 10; *Horton*, Dec. 12-19; Mr. J. S. Tyler, *Worthing*, to Dec. 10; *Nottingham*, Dec. 15—22; Mr. Goodman, *Baxter-road, Islington*, to Dec. 7; Mr. H. Falkner, *Little Munsden*' Dec. 6; *Woburn*, Dec. 7; *Tolmers St. Mary*, Dec. 10; *Sarratt*' Dec. 11; *Latimer*, Dec. 13; *Chesham Bois*, Dec. 14; *Much Hadham*, Dec. 18; *Therfield*, Dec. 19; *Sidcup*, Dec. 20; Mr. A. C. Jewell, *St. Michael's, Chester-square*, Dec. 7; *Kentish Town*, Dec. 13.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Dec. 15.—Sun., Dec. 9, Revelation v. 1-14; Mon., 10, vi. 1-17; Tues., 11, vii. 9-17; Wed,. 12, xix, 6-16; Thurs., 13, xx. 1-15; Fri., 14, xxi. 1-14; Sat., 15, xxi. 15-27.

MARGATE.—It will interest many, and especially those who during holidays at Margate attended the noon-day prayer-meetings, to hear that these gatherings are still carried on at No. 4, Cecil-square. It was thought at first that they would have to be relinquished at the close of the season, but so good have been the attendances, and so manifest has been the blessing testified to by both visitors and residents of every denomination, that the ministers under whose auspices they were inaugurated have determined to carry them on. F. G.

THONON MISSION, HAUTE SAVOIE.— Misses Larritt and Wilson, in the new report of their work, say: "Our little cottage hospital might have been full all last winter, but, having no nurse, we were unable to have more than two people at a time. At the end of June, on our return from England, a lady, who has been fully trained for nursing, came with us; so that, in this department, our start for the coming winter's work is more promising than ever before. With a fully-qualified medical man, or, better still, a lady, there would be no limit to the spiritual work that might be done. The people have so little confidence in their priests that it is useless for them to forbid their coming to us. They come just the same, and the power of a medical mission is illimitable. We are most anxious to welcome at least two more missionaries out here before the winter sets in. We say *missionaries* rather than *workers*, for we need helpers with a true missionary spirit. Communications regarding the work should be addressed to Mesdemoiselles Larritt and Wilson, Mission Evangélique, Thonon, Haute Savoie, France.

## Some London Missions.

FRIENDLESS AND FALLEN INSTITUTIONS.

While profoundly thankful for the earnest endeavours being made to check open vice, one cannot but reflect that there are thousands of unhappy victims, keenly sensible, many of them, of their ruin, for whose rescue the most strenuous efforts are demanded. Moreover, as every practical worker knows, rescue must be accompanied by preventive measures on behalf of the hapless and hopeless, trembling on the verge of sin, and apparently, if left to themselves, impelled by circumstances to the fatal plunge. So the devoted Mr. E. W. Thomas discovered long ago in organising his famous Homes. Preventive work must go hand in hand with rescue. Thus the Friendless and Fallen Institutions, which grew up under his care, have not only saved thousands of the lost, but have also prevented many thousands from treading the same sad downward course.

While the beloved leader has been called to his rest, the work to which he gave his life continues in full operation. There are now open four Rescue Homes, in which those who seek to flee an evil life are received, trained, and brought under loving Christian care. Then there are three Preventive Homes for friendless girls of good moral character, imperilled by reason of want, homelessness or contaminating surroundings. Many of these are country girls, who have come to London to "better themselves," or who having had a place have lost it and are found

WANDERING HOPELESSLY IN THE STREETS.

Besides these seven Homes, which form the solid basis of operations, there is the Open-All-Night-Shelter, 37, Manchester Square, W.C., which stands ever ready for the immediate reception of all who approach its doors, whatever the past may have been. Nor is this a mere shelter, from which, after a night's lodging, they may go their own way. Each morning every fresh inmate is interviewed, her confidence won and help proffered. Thousands of interviews of the most pathetic kind take place in the course of a year; and for the most part these lead to definite results. Looking into the histories of the cases thus discovered, learning how sad many of them are, and how happily many have been saved just in time, one is overwhelmed with a sense of gratitude that such a house of refuge is to be found in this

CITY OF PERILS AND PITFALLS.

These Homes accommodate 240 girls, and they are now full. From twelve to thirteen hundred applicants come before the secretary every year. Many of these need only advice, help to return to friends, or to find work. Thus hundreds are aided and saved who never enter the Homes, but who, without such friendly aid, would be apt to sink.

All in the Homes, fallen or unfallen, are brought under Christian influence; the first grand effort being to win them to the Saviour. This work continues right through the year. As the secretary remarks, "All the summer long, when friends seem to forget us, these girls press to our doors, and we go on seeking to save them. But this means money. We have 960 meals to serve every day; whilst a plain simple outfit must be provided for those sent out to service. To maintain the work, and pay our way, we require, with the strictest economy, £900 before Dec. 31. Unless this be provided, these beneficent operations will be hampered; but we feel sure that God's people have only to know the need to supply it. He whose work it is, will provide, as He has ever done."

It may be added that while the limits of this article preclude incidents, the records of the carefully-kept books show that in every part of the world there are those who owe restoration to respectability and newness of life to these Homes. God is greatly blessing the work. The present secretary, Mr. W. J. Taylor, has spent his life in this service, being brought up in it since youth by the late Mr. Thomas. He seems a man of one idea; and that is to save the lost. The address is, as of old, 200, Euston-road, N.W.

GROVE-ROAD MISSION, WOODFORD.

Woodford is well known as an extensive semi-rural suburb, but it has, like many other suburbs, its needy corners, and in one of these this good mission is at work. There are few gipsies there now, but the mission originally grew out of efforts made to evangelise a band of gipsies, for whom a tent was erected, and then a little hall opened. This grew, the working people of the district began to press in, the place became too small, much prayer was made, and, through a chance conversation in a railway carriage, God touched the heart of a gentleman to start a building fund with a gift of £200. Eventually, in 1883, a new hall was opened, accommodating 550, and this has often proved too small. Thus a visit to a gipsies' tent led (*viâ* a tent, a cottage, and a hayloft) to a fine mission hall.

In this hall earnest work is carried on by voluntary helpers. The Sunday morning and evening services are well attended and fruitful. The Sunday-school, started with four children, has now 250. The Bible-classes have been much blessed, while the various weekday services, temperance, and other meetings are full of interest. Both the Y.M.C.A. and the Y.W.C.A. have branches meeting in rooms connected with the hall.

Moreover, from this centre earnest aggressive work goes on. Mr. E. Hobbs, the founder and hon. superintendent, devotes his whole time to such service in the poor homes around, while he has an active band of willing helpers in sick visiting, tract work, personal dealing, and open-air preaching.

Attached, there is a crêche for the infants of mothers who must go out to daily work. On the day of my visit I found eleven little ones, merry and content—sometimes there are many more. Poor mothers know the boon of such a nursery, where they may leave their little ones with an easy mind.

An interesting additional effort has also grown up in the setting apart of one adjoining house as a Home for Aged Women, who have a room free, and are helped in various ways by kindly ladies. The whole of this work is in a thriving condition, and even now in rear of the hall, Mr. Hobbs is building a much-needed addition—class-rooms, reading-room, and new day nursery. Eventually he hopes to complete the block by adding two more houses for aged women.

To a very large extent the Mission has been, and is, self-supporting; but for these new and necessary additions at least £500 more is needed, and for this the committee look to the Lord's people who may be led to consider the claims of such a useful Mission in a poor corner of Woodford. It is doing, in fact, pioneer service for all the churches, and many, born to God within its walls, are now united to and working with various denominations. The hon. superintendent is Mr. E. Hobbs, Chelmsford-road, South Woodford.

Pearl Fisher.

## CRIPPLES IN EAST LONDON.

The Great Assembly Hall, Mile End-road, was the scene of much excitement on Tuesday last week, when the anniversary of Mr. C. L. Boyer's Home Cripples' Band was celebrated. During the morning many willing helpers were arranging, in one part of the building, for a jumble sale, while others were preparing for tea in the large hall.

Shortly after two o'clock the cripples began to arrive, being conveyed in vehicles of every description, vans being provided for those coming from the more distant parts of Hackney and Homerton. By 4.30 the greater part of the 500 children forming the "Band" had assembled, and, with 500 parents or guardians, prepared to enjoy their tea. What a sight it was! Crooked limbs and distorted bodies, yet happy faces withal!

Tea being over, an hour was passed pleasantly by the children entertaining their parents with choruses, recitations, and solos. During the evening one little lad, with his body and head encased in an instrument, reached the hearts of many present by his clear treble singing of a temperance melody. A public meeting was afterwards held, Miss Charlotte Mason in the chair. Several addresses were delivered, interspersed with solos by Madame Jessie Strathearn and Mrs. G. Day Winter, also choruses by the "Cripples Choir."

Several friends bore testimony to the Christ-like work carried on in East London by Mr. Boyer, and the sympathy and co-operation of all present was solicited.

The secretary of the mission is Mr. Charles H. T. Archer, 29, Cottage-grove, Bow, E.

PEW RENTS.—A correspondent, referring to Dr. Cuyler's recent article on "The Model Church" lodges a complaint against the pew-rent system. In most of our Evangelical churches, says the writer, the best seats are let to those who can pay most. He believes that many poor people are driven by this system into ritualistic churches, where all are welcome, and rich and poor sit side by side.

## TREASURE UPON EARTH.

We have received a number of letters on "Laying up Treasure upon Earth," the question recently raised by correspondents in our pages. Fred Kent, writing from York, says: "To his disciples our Lord said, 'Love your enemies, bless them that curse you.' Is this teaching to be taken literally? If so, why not this, 'Lay not up for yourselves treasures upon earth'? Christ's immediate followers obeyed Him literally; why are not we to do the same?" A lady writing from Stockport, says: "One thing seems very plain: we are required to lay all we have, as well as ourselves, at the Saviour's feet. Therefore, our money is no longer our own. Every penny we spend or give away should be laid out as Christ's stewards, and under his direction. Were it so, would not Christians generally be more simple in their style of living?"

Lieut.-Colonel Alves, on the other hand, contends that Christians are justified in laying up, and in many cases it is their duty to do so. After showing that "An Inquirer" quoted Scripture without due regard to the context, and the circumstances of the counsels specified, he maintains that parents should at least provide for the instruction of their children, and starting them in life, and those who are called to high places must sustain their proper positions. Among other Scriptures he quotes: 1 Cor. vii. 18-24; Eph. vi. 5-9; Col. iii. 22 to iv. 1; 1 Tim. v. 8; vi. 1. In conclusion, he points out that if Christians were more discreet concerning money in prosperous years, Christian agencies would not, in bad seasons, be left to struggle with grave difficulties.

Yet another correspondent, "J. C. T.," writing from Ardahan Rectory, Ireland, calls for a practical interpretation of the Sermon on the Mount, not only as regards "laying up treasures," but as regards lending, giving, and enduring wrong at the hands of others (Matt. v. 40-42; vi. 19-21). He says:—"Had those women who ministered to our Lord not had 'substance,' they could not have aided Him; had Mary not had a little store by her she could not have purchased the ointment wherewith to anoint Him; and had Joseph of Arimathea not had wealth, he could not have provided a costly burial and tomb for his newly-found Master. I venture to suggest that what is really needed nowadays, and what I humbly believe would meet the spirit of our Lord's demands on the subject of property, is proportionate giving to his cause on the part of all Christians. 'As the Lord has prospered us' should ever be the standard. Rev. E. A. Watkins, Vicar of Ubbeston, Yoxford, Suffolk, the founder of the Proportionate-Giving Union, would, I am sure, be only too glad to supply any of your readers with literature on the subject."

## GIPSIES IN EPPING FOREST.

A ten days' mission has been held in Epping Forest, at Lambourne End, by Mr. J. Mercer, of the London City Mission. Being driven outside the Metropolitan area, the gipsies congregate in large numbers just over the border. They welcome Mr. Mercer, who has followed them, and gather round him and the other missionaries and friends in their open-air meetings in the encampment.

Now that the winter has set in Mr. Mercer was induced to borrow a tent, but on the third night of the mission, November 12, it was blown to pieces. Mr. Taylor, of the "Bee Hive," then generously placed one of his tea rooms at their disposal, so with renewed vigour and success the missioner and his helpers carried on their meetings. The news of the tent disaster and of the workers travelling sixteen miles by road (there and back) night after night, through the storm, roused the gipsies and the scattered inhabitants of the village, and on the remaining seven nights the big room was packed, the windows being thrown up, so that the congregation in the yard might also hear.

Nearly a hundred sons and daughters of the desert availed themselves of a free tea, kindly given by friends in the neighbourhood. The blessing of the Lord came down on the assembly every night, and to almost every one of the willing workers was it said, by the gipsies, "We thank you for coming; we can understand what you say, and we like your bright singing. We know we are great sinners, but we will love Jesus."

Six addresses were given by gipsies, one of the speakers being Mrs. Smith, widow of Bartholomew, one of the brothers Smith, converted gipsies.

L. C. M.

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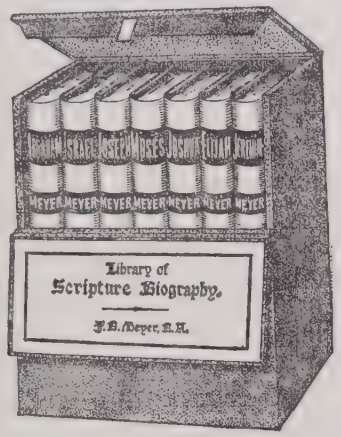


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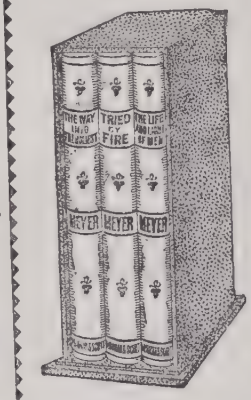


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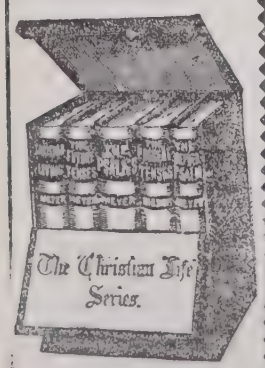


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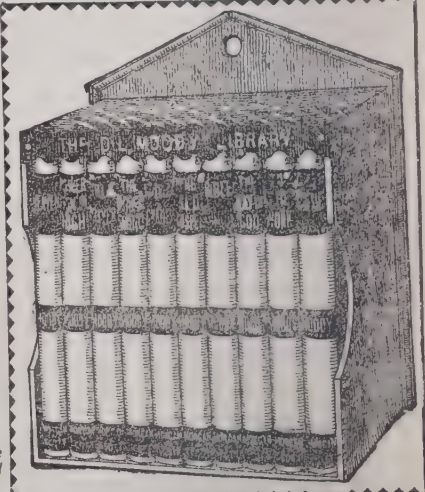


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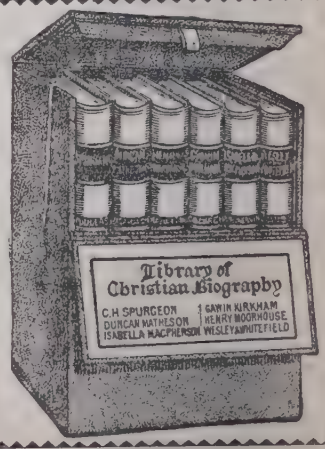


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## DEAN MACARTNEY, MELBOURNE.

At the Mildmay Conference and Keswick Convention of 1893, and at the annual meetings of the Bible Society, the Church Missionary Society, and other institutions in that year, few speakers created a deeper impression, or seemed to bring a more direct message from God, than Rev. H. B. Macartney, junior, a visitor from Melbourne, remembered by the older *habitués* for his addresses at similar gatherings fifteen years before.

But we have now to speak of Mr. Macartney's honoured father, the Dean of Melbourne, who entered into rest on October 8, in his ninety-sixth year, and who was for nearly half a century a standard-bearer for the truth of God in the colony of Victoria.

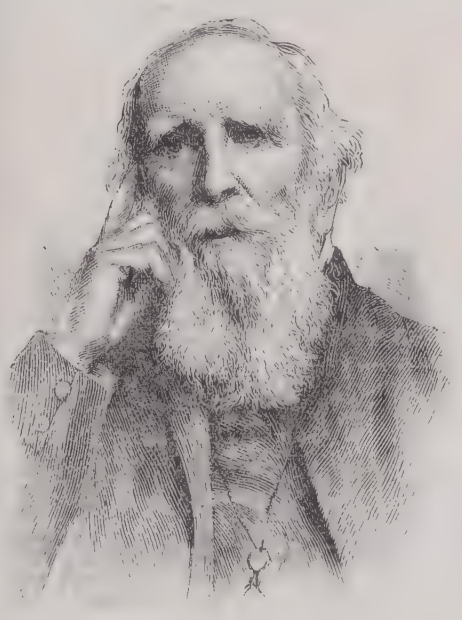
Hussey Burgh Macartney, senior, was the youngest son of Sir John Macartney, Bart., a member of the old Irish House of Commons before the Union. His maternal grandfather was the Right Hon. Walter Hussey Burgh, Lord Chief Baron of Ireland, and M.P. for Dublin University. The late Dean was born in Dublin on April 10, 1799, and it was a favourite remark of his that he was two days older than the Church Missionary Society, which was established by sixteen Evangelical clergymen and laymen on April 12, 1799. He was educated at Trinity College, Dublin, and was ordained to the ministry of the Church in 1822. For twenty-six years he laboured faithfully in his native land, first as curate, and then as rector. The great cholera visitation of 1832, and the terrible potato famine of 1846, were occasions which brought out all the energy, devotion, and unselfishness of his character, as he went in and out among his people tending the sick and feeding the hungry. His self-sacrificing exertions during the cholera plague resulted in his being himself attacked by the disease; but he was graciously raised up to live for sixty years more.

In 1847, the Bishopric of Melbourne was established, and a remarkable Cambridge man, Charles Perry, who had been Senior Wrangler, and was a tower of strength to the Evangelical cause in the University, was appointed the first bishop. Naturally, Bishop Perry sought for true and able men to accompany him to Australia, and one of the party that sailed with him was Hussey Burgh Macartney. What is now the great city of Melbourne, with its half-million inhabitants, was then a small and straggling settlement, only eleven years old; for it was in the year that Queen Victoria ascended the throne of Great Britain that the first few shanties were put up on the banks of the great inlet of Port Phillip. The interior of the country was entirely wild, but a few settlers were gradually establishing themselves here and there, and Mr. Macartney rode long distances in the bush, and was content with the roughest fare, in order to preach Christ, gather the people into little congregations, and start Sunday-schools. Very soon he was appointed Archdeacon of Geelong, despite the objection raised by some residents that he was too old for the post, being nearly fifty years of age. He lived and laboured forty-five years after that!

The extraordinary development of the Colony of Victoria and its capital dates from 1851, when the discovery of gold brought a tremendous rush of immigrants. For a time Melbourne was almost deserted, and Ballarat and Bendigo arose as the "golden cities." The latter town, in which the shafts of the gold mines stand in the principal streets alongside fine public buildings, has given the world in forty years sixty-four million pounds sterling of pure gold! But Melbourne profited by the precious metal, and grew apace; and its population is now nearly one-half of the whole colony. In the year of the discoveries Dr. Macartney (for his old University had conferred on him the degree of D.D.) was appointed by Bishop Perry to be the first Dean of Melbourne, and from that time he was a prominent figure in the great capital. He only once left Australia to visit Europe, just thirty years ago. He served the cause of true Evangelical religion throughout the episcopates of Bishop Perry and Bishop Moorhouse (now of Manchester), and he rejoiced in the appointment of Bishop Goe, who now presides over the diocese, as a faithful preacher of the Gospel as well as an able and kindly administrator.

Dean Macartney was a man of very decided views. He was an uncompromising Protestant, and maintained with all his heart the doctrines of grace as revealed in the Word of God, and the simplicity of Evangelical worship, and he was also a firm upholder of the inspiration and authority of Scripture. Naturally, therefore, he was the vehement antagonist of all that was either Romanising on the one side or "down grade" on the other. He followed modern controversies with the keenest interest, bringing every question that arose to the touchstone of the Bible. Of course he was often denounced as a bigot, but that did not trouble him at all; and his most strenuous opponents respected him for his consistency of character, his old-world courtesy to all men, and his loyalty to Christ. On his eightieth birthday, fifteen years ago, an extraordinary demonstration took place in the magnificent Town Hall of Melbourne—a building as large as the Free Trade Hall at Manchester, when all denominations of Christians joined in their congratulations, and a purse of a thousand guineas was presented to him. Similarly, on April 10 last, his ninety-fifth birthday, letters and telegrams rained upon him from all parts of Australia, and from members of all branches of the visible Church of Christ.

The present writer had the privilege of staying at the Deanery in 1892, when the grand old veteran was ninety-three years of age. Only by thus dwelling in the house could one get a true idea of his wonderful activity. He conducted family prayers at eight o'clock sharp every morning, and he kept constantly occupied, reading, writing, conversing, teaching, presiding at meetings, till past ten at night. He presided and carved at his own table, with all the stately courtliness of a past generation. He received, on regular days, lay evangelists, hospital nurses, missionary candidates, etc., and gave them systematic instruction in the Bible and in the Evangelical doctrines of the Prayer-book. Committees of societies and gatherings of clergymen and others were held in his house, and he took a keen and active part in all the discussions. He read the best English books and reviews; and only a few weeks ago copies of a new volume of lectures on the Book of Revelation by him reached some of his friends in England.



*(From a Photograph by Messrs. Foster and Martin, 252 Collins-street, Melbourne.)*

The Dean was not only, by his office, the chief minister of Melbourne Cathedral, in which he regularly took his turn to preach, but he was also minister of the parish in which the Cathedral stands, and preached more frequently in the old St. James's Church, a little way off, where the form of worship is of the simplest kind. He was ill and confined to the house for some weeks in July and August last (the Melbourne winter), but on September 23 and 30 he actually preached in St. James's. The following day he was seized with severe illness, and after a week's suffering entered into the joy of his Lord. His beloved son, Rev. H. B. Macartney, sends the following to the writer of this sketch:—

"I know how you will sympathise—with me—with us—with the Church of God. In the drawing-room he is lying in an oak coffin, 'like a warrior taking his rest.' O Death! O Death! How terrible to get only that far! How glorious to follow the soul in its flight, and to see the two lightning brightnesses—the gleam on his face when he sees the Saviour—the gleam on the Saviour's face when He welcomes him in! Is it not an answer to his prayer, 'Father, I will that they also whom Thou hast given me be with me where I am?'"

His funeral was the occasion of a remarkable demonstration of respect and affection. Representatives of all denominations crowded the handsome cathedral. Among the wreaths sent was one from the Chinese Christians in Melbourne, and another from the Jews, with the following inscription:—"To a great pillar of his Church, a fervent Christian, steadfast in faith, but, above all, a friend of all mankind, this tribute of respect is from some of his Jewish fellow-citizens, who sincerely mourn his loss." But at the grave, his great friend, Archdeacon Langley, a devoted clergyman who presides at the annual "Convention" at Melbourne, spoke to the crowds, not of the Dean's earthly fame, but of his glorious hope. "The great hope of our beloved Dean," he said, "was the glorious coming of our Lord and Saviour Jesus Christ. What a comfort to think that it may be only a little while, and He that shall come, will come, and will not tarry. We that are alive shall not sleep, for that same day we shall be taken up into the air to be for ever with the Lord." "Have we," continued the Archdeacon, "the same faith and hope and love to our blessed Lord? Have we the same personal saving knowledge of Jesus Christ and his grace? Lord, help us to understand that the great purpose of God in his revelation is to make us like the Lord Himself. Oh, blessed prospect of future glory! Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The Dean had the sorrow of losing his wife in 1885. Of their eight children, two daughters and three sons survive. Our Mildmay and Keswick friend, the Incumbent of St. Mary's, Caulfield, in the vast suburbs of Melbourne, is the youngest.

E. S.

## SOHO AND ST. GILES.

On Wednesday, November 28, the forty-sixth anniversary of the Soho and St. Giles' Mission was held in Bloomsbury Hall, Meard-street, Soho. Mr. Robert Williams presided, and excellent addresses were given by several gentlemen interested in the mission, testifying to the good work done.

The report of the hon. secretary, Mr. Walter J. Benham, was full of interest. Regular evangelistic services were held several times a week. About 140 open services had been held during the summer, and preaching and singing the Gospel had been entered upon earnestly in the marches round the district and in the Park. Special work had been done amongst poor sandwich men, etc. Many other valued branches of work were referred to.

The mission is in great need of help to carry on its important work. Mr. William Harrison, 20, Merrick-square, Newington, S.E., is superintending conductor.

## JAPAN IN WAR TIME.

A Yokohama missionary correspondent of *The New York Independent* writes thus about the effects of the Chinese war on the work of missions:—

"Mission work must suffer, since the attention of the people is so fixed upon the seat of war. Though outwardly quiet there is a deep interest in the conflict everywhere. Preachers cannot resist the temptation, and many a sermon, so-called, has quite as much of the war in it as of the Gospel. It will be a hard year for missionary work. Converts are few. On the part of the churches there is earnest prayer for the country and for the many Christians, especially, who are engaged in the conflict. If they are faithful much good may be done by them amidst their new surroundings. Schools will suffer. The expense of living is increased, and many students of the higher schools have been drawn for service. May all the warfare result in the advance of Christ's kingdom!"

THE ANTI-OPIUM CRUSADE.—Bishop Thorburn, of Calcutta, has extended leave of absence from his work in India to Rev. A. W. Prautch from the end of December to March next. Those desirous of obtaining the services of Mr. Prautch or of any other members of the Indian deputation should communicate at once with the Hon. Sec., Urgency Committee, 31, Paternoster-square, London, E.C.

## The Penniless Poor.

In one of the grimiest streets of that most grimy quarter of London, Stepney, stands Medland Hall. I had heard of the good work being done there by a few earnest men and women connected with the London Congregational Union, and, being asked to attend one of the Sunday meetings, set off one Sunday evening to go there. I was accompanied by a friend who has a keen feeling of sympathy with the struggling poor.

Arriving at the door, we found an orderly crowd passing in, in single file. Outside, all was dark and damp and miserable, inside were light and warmth and the refreshing smell of hot coffee. We stood for a little time just within the door, and watched the poor starving victims of our civilisation pass in and receive each a large piece of wholesome white bread and a full and generous cup of coffee, with which they passed to their seats either in the hall or in the gallery. Shortly after our arrival every seat was occupied, and I ascertained that there were over six hundred in the place.

At a quarter-past seven, after all had disposed of their provisions, a little body of ladies and gentlemen went on the platform, and a bright hymn was heartily joined in by most present.

What a sight it was! There, before us, were all nationalities and all types of humanity except the criminal. Seated on one chair was a cripple, totally unable to fight the battle of life with any hope of success, and who looked as though he had had nothing to live upon for weeks but the little bread given him in the hall, singing most heartily and apparently enjoying himself thoroughly. In front, with a look of intense sorrow, sat a man whose finely-cut features and intellectual countenance showed that he had once occupied a position immeasurably above that into which he had now fallen. A little further back sat a bluff, honest, farmer-like man who had the hunted, haggard look which extreme poverty in London always brings. To the right was a Lascar shivering in his rags, despite the warmth of the room, and up in the gallery a negro. On the left there sat a stalwart-looking, blue-eyed Scandinavian, whose face bore traces of illness and of terrible privation.

How inexpressibly sad was the whole scene. Oh! that I had a pen to show the world of wealth and ease exactly what this small portion of the world of poverty and misery looked like.

A second hymn was sung, and then the audience stood while the Beatitudes and several other portions of Scripture, together with the general confession, were recited. Mr. E. Wilson Gates briefly addressed those present on the recent troubles with the authorities for overcrowding the Hall. Then followed the story of the Prodigal Son, told in modern English, and in such a way as to bring that wonderful story more home to the hearts of outcasts. Songs followed, which were greatly appreciated; at 8.30 the Doxology was sung and the Benediction pronounced.

Seeing a number of people going up stairs, my friend and I went in that direction, and were shown up by one of the attendants. On reaching the top, we found ourselves in a roomy, well ventilated attic, extending the whole length of the building. There already a number of men were stretching themselves out to sleep away their misery. A large vessel filled with pure water was provided for drinking purposes. Those unable to lie down here, had to sit up all night on the chairs.

What a picture of destitution! What terrible suffering there must be in wealthy London! To think that a great number will come from a distance for the sake of half-a-pound of bread, a cup of coffee, and the chance of a seat on a chair. Think of it, you who recline in your easy chairs, with a glowing fire before you, and luxury and comfort as your daily companions! You who day by day partake of delicate dishes, think of those to whom the half-a-pound of bread is a banquet to be looked forward to with joy! Remember the most golden precept ever given to man: "Do unto others as you would they should do unto you."

Mr. E. Wilson Gates will be glad to receive contributions for this and kindred work at the Memorial Hall, Farringdon-street, E.C. J. P.

MR. JUSTICE GRANTHAM, commenting on a case at the Winchester Assizes, said some public-houses were a fertile source of crime, and he should like to see the landlords of such establishments where a crime was committed responsible for the expense of the prosecution.

## A MISSION AT STROUD GREEN, N.

Mr. W. R. Lane has been holding some memorable services at Mount View Congregational Church, Stroud Green, N. Beginning as a perfect stranger in the locality, he gradually won his way into the sympathies of his audience, and ere he finished his visit had evidently made a profound impression on the neighbourhood, and the inquiry room was filled with earnest seekers after salvation.

The services commenced on Sunday, Nov. 25, when the pastor, Rev. E. Griffith-Jones, preached an introductory sermon in the morning, and Mr. Lane gave his opening address at night. A favourable impression was created by the speaker from the outset. During the following week he gave Bible-readings on matters of practical importance to Christian people in the afternoons, and evangelistic addresses in the evenings. At the close of the latter gatherings, after-meetings were held, and those in anxiety about their souls, or who felt their way clear to take a public stand, were dealt with in the inquiry-room by Mr. Lane and an earnest band of helpers from the church. Over a hundred inquirers came forward during the eight days, and many of these before the week was out made a hearty public confession of the Lord Jesus Christ. Mr. Lane followed no set rule in the conduct of these after-meetings, being guided by the influence of the Spirit. His insight was clearly shown in the management of individual inquirers, whose confidence he commanded by the unmistakeable sympathy which he felt for them in their anxieties and difficulties, especially where these were of a distinctly moral and spiritual kind. Never at a loss how to deal with those who came to him for help, he showed a subtle knowledge of human nature and a marvellous mastery of the Word of God in its adaptation to men's needs.

The grounds of appeal put forward by Mr. Lane were varied, and well adapted to the circumstances and habits of thought of his hearers. He delivered a full and clear statement of his views on matters of doctrine so skilfully as to disarm antagonism where he could not command assent, at the same time captivating everyone by his manly and earnest presentation of central truths.

During the mission, a series of addresses on the Ruin, the Redemption, and the Regeneration of Man was given on successive nights, special stress being laid on the atoning sacrifice of Jesus Christ as the only possible ground of acceptance with God. A powerful appeal, based on the sin of Herod, his treatment of John the Baptist, and the trial scene in which our Lord was silent to him, with no word of hope at the last, made a deep impression at another service. The addresses last Sunday were on the Final Judgment and Pilate's question, "What shall I do with this man that is called Christ?" The evening service was in every respect most memorable, and many striking cases of self-surrender took place at the close, whilst prayers were asked by others on behalf of some one dear to them, and for whose salvation they were anxious.

This mission, in many instances, has served much like the developing solution in the photographer's laboratory. Impressions had been previously made on these hearts by a thousand holy influences—at home, in the Sunday-school, under the ministry of the Word, and through the reading of the Bible. But they had not taken any clear or final form till these meetings brought them into definite, and, we hope, permanent shape. We believe that Mr. Lane's visit to Stroud Green will bear eternal fruit!

E. T. J.

## MRS. BAEYERTZ IN AYR.

This lady evangelist has concluded a fifteen days' Mission in the town of Ayr, in connection with which the manifestation of the Divine presence and power has been very remarkable. A deep and widespread interest in spiritual things has been awakened in the town and district, and the influence of the work has been felt by all sections of the community. Even by those who did not attend the meetings they were the subject of interested conversation.

The three Sunday-evening meetings were in the Town Hall, which was crammed each night half an hour before the time of meeting, and many had to leave, unable to get in. The week-evening meetings, which were in Newton Free Church, one of the largest in the town, were crowded every night, and on several occasions the passages and pulpit stairs were filled. The numbers which every night found their way to the inquiry-room were such as to call for the most heartfelt thanksgiving. Many of these left glad in the assurance of salvation.

Mrs. Baeyertz holds by the old-fashioned Gospel, many of the truths of which she is enabled, through her early training and marked evangelistic gift, to set forth in a very striking light. Her addresses on the "Passover" and "Day of Atonement" are specially powerful in this respect. If there is any class for whom Mrs. Baeyertz has a special message, it is for those who are simply professors of religion. From such she sweeps away every "refuge of lies" with convincing power. At one of the evening meetings, which was crowded by a great audience, when she spoke on "The Lord's Coming," a special request was made that she should conduct the inquiry meeting in the church, instead of in the adjoining room, as usual. This was done, and a most solemn second meeting, to which about 1200 remained, was conducted. The truth was so presented that much blessing resulted. On the day preceding the close of the mission three meetings for Christians were held, which were notable for the searching power and influence of the Holy Spirit. The evening address on "Holiness" was followed by a prayer-meeting for consecration, in which a number took part, the whole audience remaining in solemn stillness and definite dealing with God.

In addition to the Gospel meetings a very important feature of the work was the Bible-reading for Christians conducted each afternoon. Hitherto such meetings in Ayr have, as a rule, been very meagrely attended; during this Mission numbers came from the beginning and steadily increased til the whole area of the church was filled. Many ar full of thankfulness that Mrs. Baeyertz has been sent to Ayr, and we doubt not that the influence of her work will abide for many a day. Her next mission is at Springburn, Glasgow. W. C. G.

## GREAT ASSEMBLY HALL, MILE END.

Mr. Walter Notman, of the Evangelisation Society, has finished a month's successful mission in Mr. Charrington's Great Assembly Hall, Mile End-road. This young evangelist is one of the most promising preachers of the day. It was his first visit to the great hall, and the best proof of his acceptability as a soul winner is that he has already been secured for another month's mission in the same hall for next October. Mr. Notman possesses more than ordinary natural abilities as a speaker, and as he warms to his subject becomes quite eloquent. Many were brought to the Saviour through his preaching. His addresses to believers were most stimulating.

ILLEGAL LIQUOR SELLERS of Vermont are much disturbed by a recent decision of the Supreme Court, holding that a man convicted for selling is also convicted for a second offence—the keeping for sale. The penalty for a second offence is imprisonment as well as a fine—hence the uneasiness.

THE SHEFFIELD RESCUE AND EVANGELISATION MISSION, carried on by Mr. and Mrs. Corbridge, continues in full activity. During the year eighty-one cases have been dealt with, and many appear to be turning out satisfactorily. Not a few of these have been rescued from the deepest depths and others have been prevented from entering on a sinful life. These earnest workers are anxious to secure a Preventive Home for orphans and girls with drunken parents, and an Inebriates' Home for girls discharged from prison and for confirmed drunkards. The address of the Mission is, Mr. William Corbridge, 250, Duke-street, Sheffield.

## THE ANTI-OPIUM CAMPAIGN.

THE blessing of God is manifestly with the labours of the two heroic ladies, Mrs. Andrew and Dr. Kate Bushnell, and upon the campaign they are conducting in this country. Each successive meeting has been, if possible, better than its predecessors, not merely in point of numbers, but of tone, spirit, interest, and influence.

Great meetings have now been held at Manchester, Birmingham, Liverpool, Leicester, Hull, Newcastle-on-Tyne, Middlesbrough, and Leeds. Except in two cases, when excessively wet days reduced the numbers attending, the audiences gathered have completely filled the largest buildings available. In every case a strong resolution of protest has been passed by unanimous vote, and expressions of interest in the cause, and of abhorrence of the iniquitous state of things exposed, expressed by local speakers have met with hearty responses. Lasting good must result from the campaign, through awakened public opinion, and the widespread dissemination of facts hitherto known to few, and usually spoken of with bated breath. Among these are the awful facts revealed as to the intimate connection between opium and immorality. Singular courage and devotion have been needed to enable these two ladies to utter before great audiences the statements they have felt compelled to make.

Mrs. Andrew and Dr. Bushnell are to speak in continuation of the series of special meetings at the Free Assembly Hall, Edinburgh, on Thursday, December 6; at Grosvenor Hall, Belfast, on Tuesday, December 11, and at the Metropolitan Hall, Dublin, on Thursday, December 13.

## SEAMEN'S REST, MARSEILLES.

MR. C. E. FAITHFUL writes from 38, Quai du Port, Marseilles:—Whilst deploring the delay in realising our desire for suitable premises, we have nothing but praise to record otherwise. The Lord has granted us unmistakable proofs of his presence amongst us; souls have been manifestly saved, Christians helped and encouraged, and a large number, and that of many nations, brought under the influence of the truth, either by the meetings or personal dealing, in the Rest, on the quays, on board ship—in fact, anywhere and everywhere we meet with them. With respect to a building specially for the French sailors, about £400 has come in, either as promises or gifts, the latter being invested as a nest-egg, and waiting the remainder. Experience has assured us that we shall never get beyond our present limits of influence until we have premises more commodious, more public, and more in the heart of the larger port."

FOR SOME YEARS BOLTON has enjoyed the distinction of having more children enrolled in Bands of Hope than any other district in Methodism. Special efforts are being organised to push temperance work among adults into a more satisfactory position.

A MORAL CAMPAIGN is about to be begun, dealing with the flaunting vice of the West-end streets in London. *The Vigilance Record* for December says, in making the announcement:—"Our action will be alike against the roué and the profligate man, and against the much-abused and misunderstood erring sister. Our inspiration for this work is a firm conviction that there is no necessity for the existence, of the social evil; that its very existence is a menace to the proper adjustmentof our social economics, and a libel upon God and our common humanity."

WOOTTON MISSION HALL.—At Wootton, near Canterbury, a neat brick building has been erected with the following inscription: "Opened for Christian worship. In thanksgiving to God for a free Bible." This, it is hoped, will be a centre of Christian and Protestant work among the people of the surrounding villages; that they may love and read their Bibles always. The cost of the hall has been raised by Christians of all denominations. The Sabbath-school and the services, since they were started six months ago, have steadily increased in the numbers attending.

SUNDAY CARGO WORK AT HONG KONG.—The Lord's Day Observance Society have called the attention of the Colonial Office to the facilities given to the English, French, and German mail steamers to handle cargo on Sunday at Hong Kong, while other steamers have to pay a considerable sum for a licence to do the same. The Society, in view of a movement to redress this anomaly, urged that no solution should be sought which would tend to increase the amount of Sunday labour in the port. The committee have been assured by the Colonial Secretary that no further exemptions would be granted, and that the privileges now extended to the mail steamers would cease on the termination of their present time contracts.

## MRS. HENRY COOK'S WORK.

THE annual meeting of the Portsmouth and Gosport Seamen's and English and French Coasting Missionwas held on Thursday, in the Bethel, Gosport. Mr. W. Scott, who presided, said that all rejoiced when, after the death of Mr. Henry Cook, who had so long carried on this work, it was to be continued by his devoted wife. He considered it to be a glorious work.

Mrs. Henry Cook, speaking of the work of the past sixteen months, said that the Mission is entirely free from debt. A good work has been done in the French Mission House at Deauville, up to September of this year, but since then difficulties and lack of funds have compelled her to close the house, until someone is found to take over this important branch. The S.S. *Good News* was working from April to September, seventeen places in Cornwall and Devon being visited, services held every night, and three on Sundays. The home work at the Bethel, the free infant day school, boys' meetings, and night school, mothers' meetings, Band of Hope, harbour work, visiting the ships, and distributing books, were being owned of God.

Rev. C. Tanner maintained that the need is great for agencies which would reach those outside, and this work is one that carries the Gospel to those who will not go to places of worship. Miss Fuller Gooch gave details of the work during the summer on the coast. Mr. Whiting said he had known Mr. Henry Cook in the first days of his work, when it began with a few ragged boys. Pastor Sidey told of a visit made the day before to the Warner Lightship and some of the forts, taking books, comforters, and steering gloves to the men, as well as the Gospel message. Miss Kendrick Drury gave further details of the home and French work.

## DOWN LODGE, WANDSWORTH.

IT is now more than ten years ago since Down Lodge Hall was erected as a memorial of the mission held by Messrs. Moody and Sankey at Wandsworth in 1884. Sunday and week-day, all the year round, a very useful work is carried on in Gospel preaching and philanthropic endeavour.

The hand of death has sadly depleted the force of workers in the removal of Mr. W. M. Seaman, and more recently of Mr. Clement F. Davis, both of whom had been invaluable alike in their counsel and co-operation. As trustees they had long desired an extension of the premises in the shape of a kitchen, to be used in connection with the social gatherings held in the hall, and to provide comforts for the sick, who are visited by a Biblewoman and other Christian workers.

The present trustees have resolved to adopt this suggestion, and to raise the structure as a memorial to their deceased and beloved colleagues. For this about £200 will be required, in which the co-operation of friends is solicited. Communications may be directed to Miss Davis, 52, Park-road, Wandsworth, S.W.

## TIBETAN PRAYER UNION.

THIS Union, hitherto small in numbers, has become enlarged in its scope by the increasing attention that has of late been drawn to Tibet, notably by the enterprise associated with the name of Miss Annie Taylor. After much prayer and conference it has been decided that Ashton-under-Lyne shall in future be the headquarters of the Union. The Misses E. and R. Stirling, of Tarduff, Linlithgow, N.B., have taken charge of arrangements for Scotland.

Membership of the Union obliges each (1) To pray definitely and at stated times for the success and extension of missions in Central Asia. (2) To read regularly what is published about this field, as material for supplication and thanksgiving. (3) To plead for the opening of the door into Chinese Tibet, the great stronghold of Buddhism. Cards of membership and T.P.U. literature may be had on receipt of 1s., from the hon. secs., Messrs. Thomas Ashton and J. A. Ford, Warrington-street, Ashton-under-Lyne.

BOURNEMOUTH. — The success which has attended the Convention held last week in Boscombe must have gratified and encouraged Rev. S. A. Selwyn. The speakers were Revs. J. J. Luce, W. Brown, W. S. Standen, and Dr. White. Very large companies gathered, and Dr. White's Bible reading on Thursday, on the Second Coming, was a solemn time. It was a surprise to many to find that Dr. White has accepted the theory that part only—not all believers—will be caught up to meet our Lord at his appearing. The Scripture, with which he sought to prove this, did not seem satisfactory to all, though it is evident that many are of Dr. White's opinion.

W.

## UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENTS.]

### OXFORD.

A missionary breakfast was held at the Y.M.C.A. last Sunday week in connection with foreign missions, with the view of stirring up more interest in the work among the members. The experiment is an admirable one, though it may be questioned whether Sunday morning is the most suitable time.

A local Peace Association for Oxford and neighbourhood has just been formed by those champions of international and social amity, the Society of Friends. May it prosper and grow abundantly.

The Greek Testament readings by Mr. Chavasse have been splendidly attended in the term now closing and have proved most helpful to the men, the subject being Romans iii. and iv.

Rev. C. J. Casher gave an admirable lecture last Thursday on Curioni, the Piedmontese Reformer; his life and work. Mr. Casher also conducts a weekly meeting, in connection with the Protestant Reformation Society, which is of service to Gospel truths.

The Day of Intercession for Foreign Missions was observed last week in all the Oxford churches, when not only prayer was offered for, but testimony given to, the work of God in far-off lands.

### CAMBRIDGE.

On Tuesday, November 27, the United Evangelistic Nonconformist Mission, which has been carried on with much apparent blessing throughout Cambridge for the last ten days, was brought to a close by a mass meeting held in the Guildhall.

On Wednesday evening Mr. Hind Smith, of London, addressed a meeting, at the Alexandra Hall, on the past, present, and future of the Y.M.C.A.

The weekly meeting of the C.M.U. was held on Friday last, the address being given by Mr. Watson, assistant-secretary of the C.M.S. The speaker, who has quite recently been a tour through China and Japan, dealt at some length with the work being carried on among the lepers in Japan, and also with various difficulties a missionary has to encounter in the far East.

On Saturday evening a meeting in connection with the Universities' Camps for Boys took place in the rooms of Mr. Dodderidge, of Trinity. About 50 old campers and others interested in the camps were present.

## SUNDAY TRAVELLING.

THE custom of using trains, omnibuses, cabs, etc., on the Lord's Day, which is keeping in our own country alone over four hundred thousand men at work on Sunday, and shutting them out from the sound of the Gospel, and the means of grace, is being earnestly opposed by the Anti-Sunday Travelling Union. One of the methods adopted by the Society is the distribution of leaflets on the subject, each Sunday, by voluntary helpers at railway stations, omnibus and tram halting places, and other centres of traffic. Large and frequent reprints of leaflets are needed to keep these distributors supplied; but for some time the Society's funds have been so low that it has not been able to keep its most useful leaflets in print at all, and the workers have only just been kept going by supplies of one leaflet, which is cheaper to print than the others without any variety. The funds are now unable to meet a reprint of this cheaper leaflet, without which the Sunday distribution must stop entirely.

I shall be pleased to communicate with any friends who are desirous of promoting the enjoyment by all of the God-given Rest Day, by assisting this work. (Miss) J. CHASE, Secretary.

18, *Christchurch Avenue, Brondesbury, N.W.*

PASTEURISM IN INDIA.—The timely opposition to the proposed Pasteur Institute in India is producing the desired effect in certain quarters. A Madras paper mentions a District Board in the South which has cancelled by a large majority its former resolution of making a contribution of Rs1000 towards the Pasteur Institute. No municipality in the land should help an institution of such doubtful usefulness as the proposed Pasteur Institute.

REQUESTS FOR PRAYER.—For blessing on a week's mission to children at Earlham Hall, Dalston, to be conducted by Mr. C. D. Smith.—That souls recently saved in Preston may be confirmed in the faith.—For an ingathering of souls in a Lancashire town.—For a mission in Everton, Liverpool, commencing on the 9th, conducted by Mr. James Wharton.—For mission by Mr. William Forbes at Ramsgate, to begin on the 10th.—For a ten days' mission at St. Matthew's, Birmingham, to be conducted by Mr. G. Hefford, of the Evangelisation Society.—For a special mission being held this week in Hyde Park Hall, W.

## THE Y.M.C.A.

The Week of Prayer for Young Men was systematically and widely taken up at the Cape, and many clergymen and ministers preached specially to young men.

The St. Austell Association has opened new buildings, on a site formerly occupied by a public-house. Dr. Hingston, Mr. R. Souttar, and other well-known speakers took part.

Mr. Wm. Burnside held lately in connection with the Y.M.C.A., a successful mission in Bathgate. The meetings on the Sabbaths, which were crowded, were held in the U.P. and Free Churches respectively, and during the week they were held in the Y.M.C.A. hall.

The annual reception took place on Tuesday at the Association rooms, West Hartlepool. There was a large attendance. Mr. W. J. Hewitt, the general secretary, read the report, stating that the number of associates on the roll is 201, members 64, a total of 265, or 33 less than last year.

The South Midland District Union, of which Reading and Oxford are the principal centres, has just held its annual meeting, which was attended by forty delegates. Mr. Collier read a valuable paper on foreign missions, and a liberal offering was made in aid of the National Council's fund for foreign work.

The Anglo-American Y.M.C.A., 160, rue Montmartre, Paris, were able to arrange for a special sermon by Rev. H. Bramley Hart in his church (Wesleyan), to commence the week of prayer. Public meetings held every evening during the week were most encouraging. The work in all its branches is flourishing. Special arrangements for the annual public meeting are being made.

At Exeter Hall, the substitution of a men's meeting for the mixed evangelistic service on Sunday evenings has been a marked success. The average attendance during the past six weeks has been upwards of two hundred and fifty, and a number of young men have professed conversion. The Conversational Bible-class, which is held on Sunday afternoons under the leadership of Mr. W. H. Mills, Secretary of the National Council, has been well sustained since the opening of the new session. Week by week the attendance has steadily risen, and now there is an average muster of upwards of eighty young men.

A few years ago a Young Men's Christian Union was formed at Cambridge, meeting in the Y.M.C.A. premises, and working harmoniously with this institution, whose efforts had been directed mainly along social and educational lines. The object of the Union was that definite spiritual work might be done for the vast numbers of young men in this university city. Much progress is now reported in the weekly meetings, and a vigorous missionary work is being done by the members. On November 26, Mr. Hind Smith delivered his lecture on behalf of the Union in the Alexandra Hall, entitled, "The Past, Present, and Future of the Y.M.C.A."

A public meeting to inaugurate the Canning Town and Plaistow Y.M.C.A. was held in the new Town Hall, Canning Town, on Wednesday last. The building, which seats 1700 persons, was crowded to its utmost capacity. The chair was occupied by Alderman H. Worland, Mayor of West Ham. Amongst those taking part in the meeting were the Revs. John Gritton, D.D., F. C. Stuart, T. G. Pollard, W. Wray, and F. W. Newland. Musical selections were rendered by the Stratford Mizpah Male Choir. A gymnastic display was given by members of the Hackney Association. Dissolving views, illustrating the history of the Y.M.C.A., were described by Mr. F. L. Porter.

Representatives of the various churches near Wandsworth Common and Clapham Junction met on the 26th ult. at the Battersea Town Hall to consider steps for enlarging the operations of the Wandsworth Common Association so as to render these more adequate to the growing needs of the neighbourhood. Mr. Harry Swift, as convener of the meeting, made a statement, and the meeting having been thrown open, and many having taken part in the discussion, it was ultimately agreed, on the motion of Rev. G. Claris, of St. Matthew's, seconded by Mr. J. T. Corbin, that "This conference recognises the urgent need for a forward movement of the Y.M.C.A. in this increasingly popular and important neighbourhood, and hereby pledges itself to support any effort that may be made by them for the spiritual, mental, and physical needs of young men." Subsequently a provisional committee was appointed, with Mr. Harry Swift as honorary secretary.

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COREA.—Bishop Corfe, of Corea, writes home that he has never felt so hopeful about the missionary work there as he does now. The war has not interfered with the mission, although he finds the work a very uphill one. The English missionaries are well received by the Coreans, but the growth of religious feeling is slow.

## THE Y.W.C.A.

The Crouch-end and Hornsey branch, meeting at 65, Ferme Park-road, has issued a new programme. On Sundays a Bible-class is held from 3 to 5, and a "bright hour" from 8 to 9. On alternate Mondays there is a health lecture, temperance meeting, and missionary working meeting.

At the annual meeting of the Penge branch Rev. W. Smyly presided. The report stated that there are 14 honorary associates, 24 working members, 73 prayer-union members, and 54 associates, making a total of 165. The Bible-classes have been well attended. A large parcel of warm clothing made at the missionary working party was sent out for the use of the Moravian missionaries in Labrador. An address by Miss A. R. Habershon was much appreciated.

The annual meeting of the Uxbridge branch has been held, presided over by Rev. S. Hebert. The report stated that the devotional meetings have proved helpful to many. A working party, singing class, and monthly meeting are held. £7 a year is raised for the support of an Indian girl in a school at Poona. The chairman said he sometimes wondered how many branches the Association had, but on looking through the directory he was surprised to find that the total was not given. He had, therefore, counted them up, section by section, and found that in the United Kingdom there were 1675 branches, and on the Continent 205, of which 122 were in France. There were 211 more branches in other parts of the world. Revs. J. Reid Howatt, H. E. Bennett, and R. Sewell also took part in the meeting. Mrs. Arthur Shepherd and Miss C. Gumbrell have recently undertaken the duties of hon. secretaries.

A meeting was held on Thursday last at the Finsbury Institute for the purpose of presenting a congratulatory address to Sir George Williams. The address, which was read by the Hon. E. Kinnaird at the Jubilee Conference of the Y.M.C.A., has since been engrossed on vellum, and signed by members of the seven divisional Y.W.C.A. councils. Lord Kinnaird presided. Mr. Watts briefly explained the work of the Finsbury Institute, and Mr. W. T. Paton spoke of the general work. Lord Kinnaird read a letter from Sir George Williams, who was prevented by illness from attending. He was sure they all felt the immense value of the great work which Sir George Williams had done, and they rejoiced exceedingly in this jubilee year of the Y.M.C.A. Their thanks were due to Sir George for the warm interest which he had always taken in the Y.W.C.A. The address, bound in red morocco, was then presented to Lady Williams, and Mr. Albert Williams acknowledged the presentation on behalf of his father. An address by Archdeacon Sinclair followed, and the meeting closed with the Benediction.

## CHRISTIAN ENDEAVOUR.

A C.E. Society has been commenced in connection with the Congregational Church at Longton.

Mr. A. E. Hutton, M.P., gave an address the other evening in Ripon Chapel, in connection with the Endeavour Movement.

Endeavour conventions have been held at Stepney (Hull) and Dewsbury-road (Leeds). At the former thirteen societies were represented.

The C.E. movement has taken root in Aberdeen. There are already four regularly-constituted societies who have formed a union for the further spreading of the movement.

The United Society of Christian Endeavour has decided to act as a bureau of information and to publish such literature and give such advice as shall enable State Unions to push the Missionary Extension Course. This change involves the transfer of headquarters from Chicago to Boston.

A meeting was held at Dalston Junction Baptist Church on Wednesday week to form a branch of the Society of Christian Endeavour. The meeting was well attended, and a very interesting paper, showing the responsibility and privileges of membership was read by Mr. Fred. Beale, South Norwood.

The Connecticut Endeavour Societies convened in New Haven, November 8. About two thousand delegates were present. According to the report there were sixteen organisations at the first convention, with a membership of 800. Now there are 514 societies in the State, with a total membership of 35,000, and nearly 200 junior societies.

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THE ARCHBISHOP OF CANTERBURY, speaking at Croydon, dwelt on the necessity for legislation that would enable various experiments, the Gothenburg system amongst others, to be tried, dipsomaniacs to be more firmly dealt with, and public-houses to be improved and diminished in number.

## SCOTTISH NOTES.

The Dundee Gospel Temperance Union is planning for extended work during the winter.

The late Mr. J. P. Kidston, of Northam, Herts, has left £10,000 for Glasgow charities.

Dr. Frew, of St. Ninian's U.P. Church, Stirling, has filled the pastorate there for the long period of sixty years.

The Edinburgh Sunday Morning Fellowship Union embraces eighty-two associations belonging to different denominations, with a membership of 3300.

Dr. Norman L. Walker, of *The Free Church Monthly*, has delivered in Edinburgh, under the "Chalmers" Trust, a series of lectures on the history of the Free Church.

Special meetings have been conducted by Messrs. McFarlane and MacKendrick during November in Topping's Hall, Peterhead. There was a hearty and prayerful interest amongst Christians to begin with, and large audiences assembled. The Word preached has been with power, and a number have professed faith in Christ. The evangelists are now at work in the villages on the Moray Firth.

In reopening the Y.W.C.A. work in Paisley for the winter, a largely attended social meeting was held on November 29. Mrs. Arthur, of Barshaw, hon. president, occupied the chair. The speakers were Rev. Mr. Walton, Rev. Hugh Black, Miss Hay (president for Scotland), and Mrs. W. M. Oatts (Glasgow). The heartiness and earnest attention of the meeting augured well for the work of the coming months.

Some interesting items of church news, culled from local supplements, are given in the *Free Church Monthly* for December. We note that St. Matthew's, Glasgow, Free East, Aberdeen, West Port Church, Edinburgh, Willison Church, Dundee, and other congregations report increased attendances at the Lord's supper. Two crowded courses of lectures are being given on Sunday evenings in Edinburgh, by Dr. Alex. Whyte at Free St. George's, and by Mr. Davidson at St. Mary's.

Under the auspices of the Dumfries Y.M. and Y.W.C. Associations, meetings have been held by Mr. Galletly, from the Scottish branch of the Evangelisation Society. Bible-readings were given on three days of each of the second and third weeks, and were largely attended. Each night evangelistic meetings were held, and there was a steady growth in the attendance. The closing meeting was held in Free St. George's Hall. The Associations have added largely to their membership as a direct outcome of the mission.

The Glasgow Sick Poor and Private Nursing Association is doing a valuable and much-needed work among the poor of the city. There are eighteen trained nurses visiting daily among the poor, with nine assistant nurses. The cases treated during this year number 1929, all of these being gratuitous, except a few instances in which a small sum was paid for extra attendance at night. Clergymen and district visitors bear cordial testimony to the efficient help of the district nurses. To furnish the necessary sum for the support of a nurse in a poor district, would be an admirable investment in philanthropy.

A mass missionary meeting in connection with the Free Presbytery of Glasgow was held last week in St. Andrew's Hall. In the regretted absence of Lord Overtoun through illness, the chair was taken by Professor Lindsay, who dwelt on the triumphs of the Gospel in Central Africa. Dr. Gunn, of the New Hebrides, told something of the power of the cross in subduing savagery on the islands of the South Seas. Rev. John Small, Poona, capably represented the claims of India. Dr. J. H. Wilson spoke of Women's Work in the Free Church. Addresses were also given by Professor Robertson, of Aberdeen, Dr. Torrance, Tiberias, and Rev. A. Tomory, Calcutta. Over £60 was realised by the collection.

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BAPTIST MISSIONARY SOCIETY.—Letters have recently been received in England from missionaries of this Society in Shanghai, Shansi, Shensi, and Shantung, from which it is gathered that the brethren in these places considered there was no cause for any special anxiety with regard to their safety, in consequence of the war with Japan.

POLICE-COURT MISSION.—A drawing-room meeting was held last week at the residence of Miss Solomon, in King Henry's-road, Hampstead, in aid of the London Police-court Mission of the Church of England Temperance Society. Rev. J. H. A. Law appealed for increased subscriptions, stating that the mission needs £500 to clear off liabilities. A friend had offered to give £250 towards the amount, provided that the other £250 was raised by Christmas Day. In one year the mission had helped 16,000 persons; 2,827 men, women, boys, and girls were found situations, restored to friends, sent to homes, and put in the way of living honestly.

# The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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## Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address—specially Missionaries and others in foreign countries?

We specially request our readers' attention to a brief article on the Tibetan Pioneer Mission, on page 18.

The pendulum of time and thought is always swinging; and from a vague and excessive spiritualising of Scripture, it has threatened to pass to a bare and barren literalism. We therefore welcome Dr. Alexander Whyte's JACOB BEHMEN: AN APPRECIATION. (1s. 3d. *Oliphant, Anderson, & Ferrier*). This sketch of an old writer will be a profitable study to many; suggesting views of Scripture truth which will have, to the general reader, the interest of novelty, and conveying instruction on deeper themes than those to which most Christians are accustomed. An excellent article on this subject appeared in the last issue of *The British Weekly*.

Evil spirits appear to be fenced off from mankind by bounds which can only be passed from the human side. Thus the people of Israel were warned.

Regard not them that have familiar spirits, neither SEEK AFTER wizards to be defiled by them (Lev. xix. 31).

The soul that TURNETH AFTER such as have familiar spirits TO GO A-WHORING AFTER THEM, I will even set my face against that soul, and will cut him off from among his people (Lev. xx. 6).

When Balaam saw that it pleased the Lord to bless Israel, he went not as at other times TO SEEK FOR ENCHANTMENTS (Num. xxiv. 1).

Then said Saul unto his servant, "SEEK me a woman that hath a familiar spirit" (1 Sam. xxviii. 7).

Hecate says to the witches in *Macbeth*,

> Your vessels and your spells provide,
> Your charms, and everything beside.

And the chorus of the weird sisters' incantation is

> Double, double, toil and trouble,
> Fire burn and caldron bubble.

Macbeth says, "Call, let me see them." And they call to the demons:—

> Come, high, or low;
> Thyself and office deftly show.
> Show! show! show!
> Show his eyes and grieve his heart!
> Come like shadows, so depart.

Then the apparitions come. And as Macbeth suffered, so will others who consult the spirits of the lost world.

We find the following definitions in Bailey's Dictionary:—*To conjure*, to adjure, to charge upon oath; to conspire or plot together; to raise or lay spirits. *Conjuration*—a plot or conspiracy to do any public harm; also a personal dealing with the devil or evil spirits, to know any secrets, or compass any design. The original idea of a conjurer (a con-jurer), therefore, is one who plots together with the devil.

In these modern days, table-turning, hat-turning, crystal-gazing, holding the pen for automatic writing, etc., are equivalent to incantation. They express to the evil spirits by whom we are surrounded the desire to hold communication with them. Therefore we regard with detestation the encouragement, incitement, and direct appeal to inquisitive minds to study all kinds of occult arts, and the instruction given to this end in the various spiritualistic publications. If all this demoralizing and God-dishonouring literature had existed at Ephesus in the time of the Apostle, it would have been burnt with the rest of the books of them that practised magical arts. We earnestly warn all who may be tampering with unclean spirits that the judgment of God will surely fall upon them.

Dr. Gordon, of Boston, contributes a very thoughtful article on the "Ministry of Women" to the current issue of the *Missionary Review of the World* (1s. *Funk & Wagnalls Co.*). He examines in detail those passages of Scripture which are generally quoted as forbidding women to teach, dealing at length with 1 Cor. xi. 4, 5, in which the praying and prophesying of females is spoken of alongside that of men; and showing that 1 Cor. xiv. 34, 35 has reference not to the public ministry of instructed women, but to remarks and questions of an interrupting character on the part of such as needed the advice, "If they will *learn* anything, let them ask their husbands at home." Summing up the salient points of his study, Dr. Gordon says:—

> We may, without over-confidence, conclude that there is no Scripture which prohibits women from praying or prophesying in the public assemblies of the Church; that, on the contrary, they seem to be exhorted to the first exercise by the word of the apostle (1 Tim. ii. 9); while for prophesying they have the three-fold warrant of inspired prediction (Acts ii. 17), of primitive practice (Acts xxi. 9), and of apostolic provision (1 Cor. xi. 4).

Those who are interested in the subject would do well to read Dr. Gordon's article, which meets at length the objections commonly raised to the ministry of women.

Dr. Kennedy gives a good paper in *The Thinker* on "The Results of Jonah's Mission to Nineveh," in which he shows that the moral difficulty of believing that the vast population of a heathen city was temporarily reformed by the preaching of an unknown prophet, is by no means an insuperable difficulty. He points out the parallelism between the change in the Ninevites, and many of the reforms among the children of Israel themselves. He shows how the then-weakened condition of Assyria would predispose the people to hear Jonah. "The first thought of heathen men and nations in the time of disaster is that the gods are angry with them." Stress is laid also upon the fact that the prophet, by his miraculous deliverance from the fish, was "a sign to the Ninevites, that the news of his strange experiences would spread rapidly, and that his appearance in the city would be sure to make a great impression on the people."

Professor Cave, who is giving on Tuesdays at the Memorial Hall a series of lectures on Evolution in its relation to Theology, pointed out, in his first lecture, that Evolution is "development with continuity." The world of one moment is the outcome of the moment immediately preceding it. Wholly new causes are never introduced. Old causes produce old effects in growing complexity. He warned theologians that definitions should define facts, not opinions. "And what particularly must not be lost sight of is the fact that Evolution is not a cause, but a mode; not God, but God's method." This counsel is greatly needed; we hear so much about the method and so little about the Cause, that people somehow begin to imagine that creative and upholding power is in the method, and that the method is the power.

Fresh tidings as to the murders and outrages committed by Turks in Armenia come by almost every day's paper. The worst was not known at the beginning; but the truth is gradually leaking out. The barbarities of the Turkish soldiers have sent a thrill of horror through the country. England has influence at Constantinople, and she must use it in the name of our common humanity, and in the name of our religion. Turkey has in years past given pledges of good government to Europe, and she must be called upon to fulfil them. From six to eight years ago, she began to repress the work of American missionaries in every way, and now she decorates with medals and gratifies with rewards the soldiers who have slain helpless women and children.

The Turkish Government, never believed by the Western nations, is evidently dubious of its own officials. It is believed that the truth was hidden from the Sultan. He is said to have requested the American Minister to send a representative to accompany his commission of inquiry; but with what result no one knows. He also asked General Blunt Pasha to go to Bitlis on a similar errand, but the General's health prevented him from going. These may be blinds, and pressure must be put upon the Porte to bring the outrages to an end, and also the system of which they are the outcome. Lord Kimberley says that Her Majesty's Government is fully alive to the seriousness of this matter, and will not fail to perform its duty to the country. The country looks for action.

Those friends who object to the Boys' Brigade, because they believe that its military dress and drill and associations tend to give the boys a love for soldiering, have long had a desire to substitute a better thing for the Brigade. At the Industrial School, Cambridge, Massachusetts, there is a Fire Brigade drill, which is said to be as good for purposes of discipline, both moral and physical. To throw ladders, to connect and run lines of hose, to work hand-engines, and to respond promptly to the alarm bell, is admirable practice for boys, besides having the advantage of a noble object behind it, viz., to save life. We

imagine we have heard also of a similar experiment in England. It is on the right line. Our boys want organising to serve in good work as citizens, to be fired with an honourable attachment to their place of abode.

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The Sheffield Board of Guardians, led by their chairman, Mr. Wycliffe Wilson, have decided upon giving poor children as good a chance as they can for preparing for the battle of life. No child above the age of three is to go into the workhouse. Cottage homes with "mothers" at the head of them, are to receive the children who are above three. The inmates are to wear no uniform; they are to go to the Board School like other children; they are to attend the Sunday-school or some church or chapel. The mark of pauper is never to be put upon them, but they are to have a fair start in the race of life. Their cottage homes are placed in different suburbs of the town, so that it will be easy for the children to become absorbed into the ordinary ranks, and assimilated by the body politic. The idea is an eminently Christian one, and deserves to succeed.

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This enterprising Board is not content with its good work for the children, but is anxious to make a classification of adult paupers, by strict and careful inquiries discriminating between the unfortunate and the vicious; between those who have been brought to poverty through circumstances over which they had no control, and those who, by idleness and vice, have thrown away their chances in the world. They wish to deal tenderly with the unfortunate, and severely with the unworthy. "It is a disgrace," says one of the guardians—"that in a Christian country, honest and industrious men, when they become unable to work, should prefer suicide to parochial relief." Only one more touch has to be added to this pleasant picture of social reform, which will give such hope to the young, and impart such comfort to the aged. Both political parties have joined hands in the work, and are avoiding a contested election.

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Max O'Rell has a serious side. It is painfully serious to read his account of the intemperance of Australian society. It makes us ashamed to read that "drunkenness does not make the Australian ashamed, no matter to what grade of society he belongs." He testifies that in a town in Victoria he had occasion to go and see the Mayor, and found him tipsy. A visit was next paid to the town clerk, who also was tipsy. The lecturer's manager and he went to call upon the director of the principal bank. He was tipsy. The proprietor of the hotel where he was staying was in bed, suffering from delirium tremens. And so forth. The evil is wide as our empire, and unless we honestly assail it to destroy it, it will destroy us. The temptations of colonial life are something terrible. It seems easier for a struggling docker to enter the Kingdom than for a miner, whose blood burns with gold-thirst, and who has no idea beyond gratifying himself with drink when the gold is won.

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Very suggestive is a certain formula repeatedly used by the Apostle Paul in the 16th of Romans—"In the Lord." Some of his friends he salutes simply as being in the Lord; some labour in the Lord; some labour much in the Lord; some are chosen in the Lord. The one condition which affected all other conditions was that of being *in the Lord.*



## A Call to Praise and Prayer

ON THE

FIRST DAY OF THE NEW YEAR.

Throughout the course of 1894 there have been many signs of the increase of a spirit of prayer, especially in view of the gigantic evils that jeopardise the well-being of our country; and in many quarters there has been an evident drawing together of earnest men and women, irrespective of ecclesiastical distinctions and divisions. It is greatly to be desired that this tendency should be fostered and strengthened.

With the view of giving expression to the desire which is in many hearts, the undersigned have ventured to issue this appeal, that as much as possible of the first day in the year 1895 should be devoted to praise, confession, consecration, and intercessory prayer, that God would graciously revive his work in the hearts of his own people, cement them in holy unity, and shed forth his Spirit to convict the world of sin, of righteousness, and of judgment. They therefore invite Christians to meet for prayer at St. Martin's Hall, Charing-cross, from 11 a.m. to 6 p.m., with an interval from 1 to 3, the exercises of the day concluding with a public meeting (at which addresses will be given), from 7 to 9.

It is not intended that there should be much exhortation at these gatherings, but praise, thanksgiving, confession, humiliation, and supplication.

It is sincerely hoped that this All-day of Prayer may also be a gracious preparation for the hallowed observance of the first week in the New Year, in harmony with the appeal of the Evangelical Alliance.

It is earnestly desired that ministers of Christ's Gospel, together with workers in all departments of Christian activity, may be able to spend part of the day, at least, in these services, either at St. Martin's Hall, or in gatherings specially convened in various parts of Great Britain, or in retirement.

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|---|---|
| Kinnaird. | James E. Mathieson. |
| William Sinclair, Archdeacon of London, and Canon of St. Paul's. | F. B. Meyer. |
| | R. C. Morgan. |
| | Reginald Radcliffe. |
| | Martin Hope Sutton. |
| | George Williams. |

# Extracts from New Books.

## HAGAR AND SARAH.*

"What aileth thee, Hagar?" Oh, the tenderness of this question asked by God of a woman, a deserted woman! If these words should meet the eyes of some sorrowing mother of an erring or ill-treated daughter, or of some seeker of souls in the vast mazes of Satan's infernal machinery for tracking and holding those whose footsteps have once slipped, I beg them to read again this story, in the light of God's presence, and to take to their hearts the comfort it is meant by Him, I believe, to bring to us women in these latter days; for He knows our hearts are worn with sorrow in the contemplation of that world of woeful womanhood which the well-to-do, which even those who teach and preach in Christ's name, are still, in general, so content to leave where it is.

"Arise, lift up the lad, and hold him in thy hand," so spoke the angel, and at the same moment God opened Hagar's eyes, and she saw, close by, a well of water in the thirsty desert, which was life to her and to her son.

And so the God who had twice in these thirteen years spoken to her words of sweet and holy comfort, and twice granted to her just what she needed at the moment, guidance and substance, continued to support and to lead her; and the wilderness which became their home was no longer a wilderness to them, and Ishmael prospered, for God had given him his blessing.

Such is not, except in rare cases, the close of the career of Hagar's successors, the outcast women of the ages. Nevertheless, the record stands here for evermore of the undying pity and love of the eternal Father for the myriads of those who, leaning on the stronger judgments of others, or trusting in human promises, have been brought into misfortune and misery, whose footsteps have slipped, and who have become the despised and rejected of men.

In the dawn of the new era the Sarahs are beginning to repent and to stretch forth their hands to the Hagars, and to bridge over the gulf which has so long separated them; and they will do so more and more, and in the doing it they have, and will have to the end, the powers of hell against them, together with the solid, passive opposition of the egotism of a portion of mankind, and even of the Church of Christ. But as they learn more and more of the truth, and of the mind of God in all these matters, less and less will their hearts fail them in regard to the end of all, though present seed sown may seem to yield scant harvest.

* From The Lady of Shunem, by Josephine E. Butler. (2s. 6d. nett. *Horace Marshall & Son.*)

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## A DREAM OF A GARDEN.*

DAVID LIVINGSTONE.

For thou went'st forth to loose the iron fetters,
The spoiler's deeds of darkness to unveil,
And in the spirit of thy Heavenly Master,
The broken-hearted and oppressed to hail.

So ages hence, when from her shores enlightened,
Glad voices peace and liberty proclaim,
Shall Africa thy blessed memory cherish,
And teach all soon this noble white man's name.

And worthy sepulture she, too, had found thee,
Beside the long-sought fountains of her Nile,
Within the shadow of her ancient mountains,
Or where Marava's silver waters smile.

But fitter that with us thy dust should slumber,
And since two lands must mourn their fallen brave,
That Afric's hut should be thy funeral chamber,
While Britain gives her long lost son a grave.

Yet wherefore reck where Livingstone is lying?
For long before our portals opened wide,
With pomp and state to give those ashes burial,
And lay the dust its kindred dust beside,

Straight from that lonely hut of pain ascending,
A soul had touched the everlasting shore,
And joyful at the heavenly city's gateway,
A spirit entered to go out no more.

* From A Dream of a Garden, and Other Poems. By E. C. Pearson. (See "Book World," p. 24.)

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**TEMPERANCE AND THE GOSPEL.**—A writer in *L'Eglise Libre* (Montpellier) says:—"Experience has demonstrated that if men are at the present day to be led to the Gospel, they must first be induced to leave the tavern and drinking-bar. This latter end attained, they are three-parts won for Christ. In Switzerland, a large number of churches have been transformed by the temperance movement. The churches of France in like manner may obtain a like result, as the work of the Blue Cross Society in Lyons affords every reason to expect. Men who will not attend a religious meeting, however much they may be invited, attend in crowds gatherings held to discuss the temperance question."

## The Origin of Evil.

This has generally been regarded as an unfathomable mystery. But the revelation made to man in the Scriptures of truth leaves us in no doubt as to how evil came into our world.

Isaiah apostrophises the King of Babylon thus: How art thou fallen from Heaven, O Lucifer, son of the morning. And Ezekiel addresses the King of Tyre as the anointed covering cherub, wiser than Daniel, and who had been in Eden, the garden of God. Each prophet charges the monarch whom he addresses with a proud and overweening ambition to be like the Most High, with setting his heart as the heart of God, and saying, "I am God." But we perceive another personality beyond the one immediately addressed, and whether it be the King of Babylon or of Tyre—in either case the mightiest monarch of his time—we perceive that Satan, the prince of this world, is the one to whom the words are ultimately addressed; just as a Greater than David or Solomon is in the Messianic Psalms, and as Jesus rebuked the spiritual adversary when He said to Peter, "Get thee behind me, Satan." The Apostle Paul implies the fall of Satan and its cause when he says, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."

From these and other Scriptures it has been inferred, we think rightly, that Satan was originally one of the angels of God, perhaps the highest in position and in authority of all the angelic host; and as it is usually the one next the throne, by birth, by position, by influence, or by might, who seeks to usurp the supreme authority, so this chief of the ways of God sought to set his throne above the other principalities and powers, to be like the Most High, and in the deliriousness of pride to say, "I am God."

This usurpation could have only one result. The rebel was deposed, and Nebuchadnezzar, one of his earthly representatives, was degraded to assume the form of a beast, and a beast's heart was given to him, because he arrogated to himself the honour due to God, so the bright archangel became the Old Serpent, the Devil, and Satan, and was cast as profane out of the mountain of God.

It may be asked, why did not God at once stamp the rebel and rebellion out of being. Many reasons beyond our conception may have existed in the wisdom of God, but one is obvious. The question thus raised must be exhaustively discussed and settled on its merits, the question whether the Creator or the creature shall rule the universe. For God acts upon his own command, "Prove all things." Had the fallen angels been annihilated on the spot the others might have thought, that was almightiness, autocracy, despotism, but not grace, or patience, or love.

Subsequently to the fall of the angels God created man upon the renovated earth. An arena was thus supplied for a conflict between the Creator and his apostate angelic creatures. And with all his subtlety the serpent tempted the human creature to revolt, as he himself had done, against the government of God.

Now, an evil being, when he tempts another, always incites to the same form of sin as that to which he has subjected himself. Gambler, drunkard, liar, thief, debauchee, murderer—his own ruling passion is that to which he tempts another. And as Satan's ruling passion was to be as God, so his temptation was, "God doth know that in the day ye eat thereof ye shall be as God."

This was the lie which slandered God, which deceived and poisoned our first parents' and has come down through all the generations of mankind. This is the result from the last analysis of evil. This is the irreducible minimum of sin. This is the inmost essence of disobedience. God is the ruling will of the universe, and every expression of self-will, from infancy to age, means, being interpreted, "I am God."

When human iniquity has reached its consummation in the Man of Sin, this is its extreme conclusion, he "sits in the temple of God, showing himself that he is God," and on those who receive not the love of the truth, God will send strong delusion that they should believe the lie—the primeval lie—"Ye shall be as God," and thus accept as true the assumption of the Son of Perdition, that he is God. M.

## Indecision.

Uncertainty in anything is bad; vacillating people are not attractive. But hesitation in religion is not only perilous, it is absolutely ruinous. The gift of God may not be gambled for or speculated about; it must not be criticised, and should never be the subject of bitter controversy, for it is eternal life. This subject admits of no opinion but one, "He that hath the Son hath life, and he that hath not the Son of God hath not life."

Indecision has a larger following than we have any idea of. Are there not many who hold fast the form of godliness, but in works deny God? These are they who at times make our hearts rejoice, and at other times cause us to weep.

Uncertain persons are the bane of the world. They are no help, rather a terrible hindrance to the wavering disciples. Their questioning hesitation drags hundreds down. What need now for our Lord's caution to Peter, "When thou art converted strengthen thy brethren." It is delightful to discover people, like the Apostle Paul, who can proclaim, "I know whom I have believed." Their boldness is exhilarating. They savour of another world, and it is of heaven, for they "are born of God."

The thread on which hangs our little existence we call life is so easily snapped and broken that we wonder how any thoughtful man can for a second doubt what should be his aim in life. To-morrow we die—to-day how can we harden our hearts? To-morrow is not ours to reckon with; to-day is God's salvation day.

But is there any need to speak thus to God's children? I fear there is, and an ever increasing need. How many are giving uncertain sounds; living uncertain lives; harbouring unholy thoughts; consenting to unchristian actions; patronising unlawful places. The test is applied, the search-light of the eye of God, that thorough penetration of the Holy Spirit, and the verdict is "Not on our side." Were the door shut now they would stand outside. The smooth currents of life are pleasing to most of us, the minority is distasteful, and the sound of God's instrument uncertain.

This being so, no wonder the battle is weak, and the standard soon lowered. If the professor is easily cast down, how about the ungodly? If the footmen weary us, what about the horsemen Jeremiah speaks of? If the little river lifts us off our balance, how when the great Jordan rushes down? The path to glory is not all paved with smooth pebbles; there are rocks to be hewn down, stones to be cast out, rivers to be crossed. We must not expect to live Enoch or Elijah lives, being carried up to heaven; rather those of David or John the Baptist.

Oh the power of a certain sound! Oh the curse and misery of the life of cowardice, the life which hides from men, which shrinks from an open confession. It will not do to live thus in these days. Those virgins who slumbered and slept were "foolish." They meant well; they got on well up to a certain point; but that point was the climax for which they were unprepared "and the door was shut."

Consider the tremendous revolution which might be effected if all God's children gave forth a determined sound. Oh that with one grand note they declared: "The truth of the Lord will we proclaim; with the sword of the Lord will we fight; with the love of the Lord will we conquer." At the trumpet call we ought to stand with our lamps burning and our loins girt about with truth. The timid must be left behind, the hesitating cannot be our comrades; unless we mean to rally around the banner of our King, and thus by our zeal bring them up to the flag which never lowers. There is no excuse, we possess such an armoury in the Word of God; such promises—exceeding great and precious; such a God—terrible, yet all-loving; such a prospect—the land of Beulah.

Everyone is intended to make some sound. Our lives should be felt somewhere. Our God should be visible in each one of us. None should have the chance of asking, or the least excuse for inquiry, "On whose side are you?" Rather let it be confessed as they watch us: "They are the seed which the Lord hath blessed." There is but one uncertainty allowable in the Scriptures, namely, that spoken of by St. Paul in Phil. i. 23:—"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." Such we will tolerate, may such be our ambition, that whether we live or die, Christ may be glorified.

Geo. C. Williamson.

## HOME MISSION WORK.

From the "annual report of the City and East-end Poor Districts Auxiliary of the London City Mission," we find that there are 116 missionaries at work in this part of our great metropolis. There are eight local committees, whose business it is to try and raise part support for these servants of Jesus Christ, the remaining part being provided by the parent society from its general fund.

In this work, says the report, the Society gives the Scriptures the paramount place, recognising them as the oracles of God, and the chief means in his hands of enlightening the ignorant, converting the wayward, and reforming the ungodly. Last year these oracles were read in the course of visitation no less than 718,666 times. Thus it will be seen that the Society has an unswerving faith in the Holy Scriptures as a revelation from God; it places a copy in the hands of every missionary when he is called and set apart for this work.

The report proceeds to give some thrilling instances of battles fought and victories won in the name of the Lord as the "man with the Book" prosecutes his work in the family, the factory and workshop, the public-house, the hospital, the workhouse, among the homeless poor, in the open air, and the mission room. We are sorry to see that last year there was a deficit on the guarantees from this auxiliary to the parent society of £1115. Five districts were reluctantly given up for lack of funds, while nineteen districts are named as having no guaranteed support. There is an earnest appeal for help that this much-needed work may be sustained and extended. The district secretary is Mr. Jas. Dunn, London City Mission House, Bridewell-place, E.C.

## "THE HIGHER LOOK."

By MRS. HARVEY-JELLIE.

There was a wonderful fascination about that rustic little home which made Henden Forsaith frequently turn his steps thither, difficult as the walk was on a windy day. The path lay up a steep hillside, and, exposed to the sea on one hand and the open country on the other, there was no shelter either from sun, or rain, or wind. Still he never allowed a week to go without seeing Muriel Greene. She had lived there all alone for ten years, suspecting, fearing everyone, but whenever she heard Henden's foot-fall on the stones outside, like a dart she approached the door, and bade him welcome.

A cushioned chair was placed for him near a tiny fire, that sent its flickering light over their faces while they talked, and tried to give a touch of comfort to the otherwise uncomfortable room. Two short dark curtains hid a picture, safely guarded from dust and light, and on the table underneath, some books and a hat were covered up. Henden glanced toward them, as she chanced to turn her eyes away from his. He knew the romance of it all, and understood her as no one else did.

Twenty years had fulfilled their course, since one of her heart's treasures went down out of her sight for ever. Muriel and Myrtle Greene, two sisters, had lived together, loving and caring for one another as few can do. Left orphans very young, they clung together, and knew no shadow of division, in word, or deed, or thought. But every Eden has its tempter subtly waiting to destroy, and Myrtle heard the whisper, saw the offered charm and yielded, and from her sister became estranged for years. The fortune that allured her took wings and vanished; the promises of the man she married were broken; the home that opened to her became a prison which shut her from a sister's love. Three years passed of lonely sorrow, when one evening, pacing the coast, Muriel heard a shout—now faint, now loud. She was far away from house or call, but in the fading streaks of light she dimly saw a boat, and heard it grounding on the stones; then (how, she never plainly knew or tried to tell), into her arms she gathered a bonnie child—her sister's boy—and heard how Myrtle had watched her chance to get round by boat to the old home to tell her tale of woe.

"I dare not stay; I am afraid of the dark and the waves; only take him, love him for my sake, Muriel, and never let his wicked father have him!" Thus they parted after one mute embrace; and Muriel clutched the sleeping child and bore it up the hill, and Myrtle went down, down beneath the chill water. Sadly Muriel's heart beat the funeral knell; she could not cry but only moan, and fondle the boy who looked at her with his mother's eyes, whose name she had not heard.

Lovingly she nursed and reared the laughing happy boy, whom she called "Louis," her father's name; he called her "Mother," and his life lay buried in her love. Then, came a blank, when to her all ceased to be—for he, the pride, the sun that gave her only light, was gone. She knew large ships came near, she often saw stray vessels skirt the shore, but never dreamed of losing her treasure.

Days and months of wailing grief passed over her, but, whether she lost all power to tell, or memory failed, could not be said, for only by conjecture from her plaintive hints have facts been learned, and it was to Henden Forsaith alone she entrusted even that spare information. He was constantly crossing those hills on his way to carry the Gospel message to the neglected villagers out in the farlying districts, and came upon this weird-looking woman as she crouched by the hillside weeping.

Thinking her in trouble, he spoke kindly, and asked where she lived. She gazed long and sullenly at him, and then, seeming to forget herself, she said, "You may come and see."

She heard what his business out there was, and listened as he spoke of Christ's salvation, and promised him a welcome when he passed again. Sometimes she would show him Myrtle's portrait on the wall, and then the books and hat, covered on the table, and talk about her prattling boy, but always ended by saying, "They're all there; my hopes and joys are down there, and I only want to look down there," pointing to the sea.

He read to her of higher hopes and heavenly joys, but no gleam of satisfaction seemed to enter her cold heart. For a year she had been thus, and Henden grew discouraged, for the light was slow to break in.

"Muriel, you'll find it better to read this blessed Word, and take a higher look from all your sins and troubles and disappointments, God says, 'Look unto Me and be ye saved.'"

"Nay, but it's all black and cold," she said, "I hear the waves, the cruel waves, and I must watch them. I'll go to-morrow, but I'll read to-day."

Henden left her with prayer for God's light to stream into the strange and gloomy abode, and reach the woebegone soul.

He had sick ones to visit far off, and wanderers to recall, and another busy week elapsed before, with slow and tired steps, he approached the low doorway again. No quick response that day, and as he opened the door he saw her ghastly face and withered look, and heard she had not been out to her favourite haunt since he was there. He drew out the facts that she had grown weaker, and could not walk. "I didn't want much," she said, "and I hailed the shepherd's lad, but I wanted you to come. I was keeping waking all the night for fear I'd forget to tell you—the higher look has done it—and why were you so calm about it if you knew it all? I read it, 'Look unto Me,' and I prayed as you told me, for I couldn't go out to look down. Then I read again, and waited, and I felt it, like a big hand of love put out to reach me; and I heard a voice say, 'Be ye saved,' and it drew me up out of that lonely coldness, and kept saying, 'Look up, look unto Me.'"

She seemed relieved and rested while he talked of God's vast love, but he saw she was dying, and promised to send a Christian woman to take care of her.

The next day Henden softly knocked at the door, and was admitted by the one in charge. He found Muriel quite willing and thankful to have an attendant, and in her sunken eyes he quickly detected the unmistakable light of peace in Christ. Her bony hand was lifted, and with her finger pointing overhead, she said: "Sure it's the higher look that did it. But hearken to me now, and promise you will take my poor little cot and the few things, and use them to help some others to take the higher look that saves." Henden promised, and took courage in his glorious work as he saw Muriel fall asleep.

'Tis but a fragmentary sketch of a stricken life, and its strange outline seems to show only the rough angles of disappointment, sorrow, and earthbound hopes; but yet it speaks a message to other hearts that tells, if there is to be any compensation, any comfort, and any soul-rejoicing outlook, it must come from the *higher look*, which lifts us out of sin, discouragement, and grief, and fixes our soul's eyes upon Him who said, "Look unto Me and be ye saved."

O, ye who seek the Saviour, look up in faith and love,
Come up into the sunshine, so bright and warm above;
No longer tread the valley, but, clinging to his hand,
Ascend the shining summits and view the glorious land.

## REGENT-STREET POLYTECHNIC.

The evangelistic services conducted at the Polytechnic by Mr. Quintin Hogg and Dr. Lunn having been so largely attended, Mr. Hogg decided to rent the Princess's Theatre in Oxford-street for the purpose of holding auxiliary services to those at the Polytechnic for the working classes. Mr. Josiah Nix took charge of the theatre services, and has been giving a series of Gospel addresses illustrated by the oxy-hydrogen lantern. The theatre holds over 3,000 persons, and every Sunday the place is packed in every part. On Sunday week from 4000 to 5000 persons were turned away.

God has wonderfully owned the work, and large numbers have resolved henceforth to live for Christ. So great has the work been blessed that it has been decided to renew the tenancy of the theatre, as it is felt such an opportunity of reaching the working classes ought not to be allowed to stop. The expenses, however, of rent, hymn sheets, etc., are very great, and have to be borne entirely apart from the ordinary funds of the Institution. Mr. Quintin Hogg has generously undertaken to be responsible for any deficit that may occur; but Mr. Nix would like to feel that those who are interested in the salvation of the masses are ready to help in the work. Contributions should be addressed, the Secretary, the Polytechnic, Regent-street, London, and marked "Theatre Services."

The services at the theatre have in no way diminished the attendance at the Polytechnic Hall itself, where hundreds are every Sunday unable to gain admittance. Any subscriber desirous of obtaining admission to the theatre services should write the Secretary of the Polytechnic, who would forward a special ticket.

## RECLAMATION OF CRIMINALS.

For seventeen years it has been the custom of the St. Giles' Christian Mission to entertain, at this season, a company of men and boys of the class dealt with. Year by year, however, those of us who have attended have observed a change—the change of true progress. The ragged and forlorn have become fewer, the wholesome and honest-looking have increased in number. At length, this year, the idea of a "thieves' supper" has been frankly abandoned. The men and boys invited were representative of those who have been saved through the Mission's operations, and thus the gathering has really become the annual meeting of the St. Giles' Christian Mission.

Mr. F. A. Bevan, as treasurer, read a weighty letter from Justice Hawkins, attesting the success of the Mission's labours. Mr. Bevan then made a statement regarding the work. During the past twelve months 28,163 prisoners had been discharged from the metropolitan jails, and of these 21,436 had received their first meal after their liberation in the breakfast-rooms of the Mission near the prison gates. He submitted, therefore, that the Mission, which was continually working for the benefit of the community at large, had a very real and definite claim upon its sympathy and financial support. During the year also they had aided 6151 discharged prisoners with food, clothing, tools, or employment. But besides those who had been released from the local prisons, the Mission had received and assisted 285 convicts on their discharge. Turning from adults to boys, about 500 of whom were received into the four Homes annually, he might say that the work in this department had been carried on with the utmost success. The lads were clothed, fed, and in every way cared for, and most of those present had for some time past been giving satisfaction in the employment which the Mission had found for them. The results which have attended these labours in this direction have been most encouraging; quite a number of the boys are now living consistent Christian lives, and are a power for good amongst the other lads in the Homes. The dark side of the whole matter is that "the contributions are less than last year, and that a large amount of work cannot be done for lack of funds."

Col. Howard Vincent, M.P., who presided, said that he knew from personal experience at Scotland Yard how valuable the work was. He held in his hand a letter from Sir Edmund Du Cane, the highest authority in the country on criminal matters, who said: "Mr. Wheatley, by his work in reclaiming adult criminals and preventing juveniles from falling into crime, is rendering most valuable service to the country. I am confident that the First Offenders' Act was on the right lines." To this the chairman added strong testimony, and a telling plea for liberal help. Mr. Wheatley came next, outlining in brief some recent experiences.

Mr. John Dickinson, LL.M. (metropolitan police magistrate), stated in the strongest possible terms his sense—and that of all the police magistrates—of the help this Mission is rendering in the prevention of crime, the salvation of boys, and the enrichment of the nation. Dr. Robert Anderson followed with a clear and cogent statement of the reasons, based upon an official knowledge of the facts, which lead him and others in authority, to support the St. Giles' Christian Mission. Amongst the succeeding speakers were Alderman Treloar, Mr. James Judd, J.P., and Lieut.-Colonel Wilbraham Taylor.

Much interest was awakened by the presentation, by Mrs. Bevan, of prizes to some forty boys who have for varying periods conducted themselves with credit to the homes. It should be noted *en passant* that no public funds are spent on these prizes, which are personally borne by a few private friends.

**THE GIPSY GOSPEL WAGON** is now in the New Forest, Hants, having previously been located among the gipsies at Blackpool and Liverpool, where good work was done amongst this people. As many know, the Forest is not easy to cover, extending as it does twenty-four miles one way and twelve miles the other. The various gipsy encampments are scattered over this wide area. Thus it is impossible to preach the Gospel to them all, and see to the education of their children under present circumstances. But as the workers are anxious to reach all, they hope to secure a donkey and vehicle to aid in reaching the camps. The address is Messrs. J. Wesley Baker and I. Partington, Ashurst, Lyndhurst-road, Totton, Hants.

## Some London Missions.

THE MARYLEBONE MEDICAL MISSION.

What Hoxton or Bethnal Green are in the East, the quarter around Lisson-grove is on the West. Here, lying at the very doors of Belgravia, and within hail almost of the splendour of wealth and fashion, may be found whole colonies of poverty and neglect. Amongst these for nearly twenty years Dr. Chambers has been labouring, seeking out the sick and suffering, in order that in treating such he may find opportunities of telling the glad news.

Here, as elsewhere, the efficacy of the Medical Missions in winning an entrance for the Gospel has been abundantly proved. This double ministry reaches

THE SUBSTRATUM OF SOCIETY—

those who, by misfortune or folly, have sunk into the lowest depths of despair, and have become outcasts, in the saddest sense of the word. The medical missionary finds his way into the darkest rooms, is welcomed as a friend and helper, wins confidence by the ministry of Christian love, is soon regarded as a reliable friend, and is enabled to bear the burden of the poor as few others have the opportunity to do. Tales of sorrow, and even of hardness of heart, reach his ears, revealing an abyss of misery and despair pitiful to contemplate. For the stricken body he gives his best medical aid; for the sin-darkened soul he brings the light of the Gospel of Divine grace.

To this Mission I am no stranger. Well I know the forlorn, patient throngs who gather around the doctor at his mid-day Gospel services. With him, and with his devoted nurse, I have gone into many of the dull homes, and have marked how these visitors are welcomed, and how well their message is received. Besides, I have conversed with many —now living to the glory of God—who confessed that they first came to the Medical Mission strangers to God and his mercy. One evening last week I found the hall well filled by the poorest class, who listened attentively while Mr. W. H. Seagram declared the way of salvation and the readiness of Christ to save. A week's mission has been held with good results, bringing to decision some who had been already convicted of sin.

Apart from this special effort, the Medical Mission operations go on steadily, and the poor from all round flock for healing and help. But the superintendent finds himself pressed by reason of destitution and need. He is at present specially in want of aid in his relief fund, and would thankfully welcome gifts of old clothing, etc., for the shivering poor, sick, and painstricken, with scarce a rag to cover them or blanket to keep them warm in illness. While aiding other good missions further afield, care should surely be taken to keep this work in the West End in full activity and helpfulness. The address is Dr. Robert Chambers, 12, Bell-street, Lisson-grove, N.W.

THE COSTERMONGERS' MISSION.

A Saturday evening's stroll along High-street, Hoxton, will convince anyone that the Costermongers' Mission is planted in the right spot. The cry of the coster is familiar all over London, but here he reigns supreme, possessing the street. The countless barrows are surrounded by eager shouting throngs, and the scene is of the most lively description. Over thirty years ago, when the Mission was started, the costers affected St. Luke's, and there the work began. Now Golden-lane has disappeared, the coster has migrated to Hoxton, and the Mission has followed. Hence, at the corner of Wilmer-gardens, the Costermongers' Mission finds itself surrounded by thousands of street traders, to whose well-being these fine buildings are specially devoted, and amongst whom the work has proved most successful.

The other evening I found assembled in the Mission Hall well nigh 200 voluntary workers—plain, earnest, consecrated men and women. This was no public meeting, but simply a quiet conference concerning what the Lord had done and how plans and methods might be improved. The impression left on my own mind from all I saw and heard at this gathering was one of thankfulness to God that in the heart of a district of this kind such a band of helpers had been formed. Listening to the stirring testimonies, and marking their tone, one ceased to marvel that God had blessed the service.

Mr. W. J. Orsman, who has been the honoured leader in this work, and to whose devotion and organising power its development is due, opened the proceedings in a few straightforward words, calling for more intense and unreserved consecration to the work in hand. He showed that over forty-five diverse operations,

TOUCHING ALL SORTS AND CONDITIONS

of men, women, and children, are carried on, each by its own responsible leader and band of helpers. After the superintendent, one and another arose telling in brief words of the particular part allotted to them. Thus the whole circle of operation, wide as it is, was reviewed and laid before God in prayer.

Evangelisation is the great aim of the Mission. The Gospel services are largely attended, bright and effective. Mr. Orsman generally speaks on Sunday evenings, Mr. C. H. Hart taking the morning service. The prayer-meetings disclose the secret of power; for it is a significant thing to find 150 working people come out to a prayer-meeting on a week-night. An earnest spirit of Bible study is evidenced by the large Bible-readings. The Bible-classes are numerous, full of interest, and have given many workers to the Mission. The Sunday-school has 850 children, and associated there is a whole labyrinth of varying and useful efforts in the way of Christian bands, Bands of Hope and Mercy, and so on. Open-air work is carried on vigorously all the year round; and temperance efforts are unceasing.

But while all this spiritual work is going on, the social and physical needs of the poor are met by all sorts of agencies of a useful kind—ranging from the Donkey Show, which has made life tolerable for the donkeys, to the Seaside Home, libraries, industrial classes, and the like.

Moreover, special efforts are made at this season for the destitute. Starving children are fed, shivering little ones clothed, perishing families relieved and tided over the time of need. In a hundred diverse ways help and comfort is brought to the hopeless poor; and thus the Gospel is practically commended to those afar off from God.

It is, after all, but a brief review of a great work; yet it may touch many hearts, who herein may learn how God maintains faithful witnesses for Himself in dark districts, and how wonderfully He blesses their labours. It is obvious that such service demands maintenance, and indeed there is great need of liberal help. Were the Lord's stewards able to visit and see for themselves what is doing, there would be no lack of willing givers. The hon. superintendent is Mr. W. J. Orsman, Milton House, Shacklewell-green, Hackney, N.E.

Pearl Fisher.

## STRATFORD CONFERENCE HALL.

Dear Sir,—We are just finishing our tenth year of work for God in the East End of London, and we are devoutly thankful for so many tokens of blessing during these years of happy service. Our large hall is well filled on Sunday evenings, showing the truth of God's word, which says, "I, if I be lifted up, will draw all unto Me."

The Sunday afternoon service is attended by about 800 people, and it is wonderful to mark the interest with which the people listen to the plain preaching of the Gospel. Scarcely a week passes without our having to deal with cases of spiritual difficulties, often resulting in a joyful acceptance of the Lord as their Saviour.

Our young men's Bible class, held on Sunday afternoons, has an average attendance of 115 young men, all between the ages of 16 and 30. Many of their lives have been completely altered since attending this class. It would be impossible in a short letter to give an account of the mothers' meeting, the men's Mizpah Band, the women's Mizpah Band, the Sunday school, and all the various clubs, all started with a view to helping the people to help themselves.

But, beside all this, we have to attend to the temporal welfare of the people, and this we do by visiting their homes and, where necessary, by sending gifts of coal, grocery, and bread. We are at present in need of £150.—Yours, etc.,

E. Fox-Butlin, Secretary.

*West Ham-lane, Stratford, E.*

AT TENBY a six days' mission, in connection with the local Good Templars, has been conducted by Mr. William Dunn, whose addresses were much appreciated.

## A VILLAGE MISSION.

In a small village in Suffolk, some ten miles from Ipswich, with less than 250 people, may be seen a very practical answer to the question "What is wanted in our villages?" and what can be done. The work originated in June, 1888, when a tent mission was held for three weeks, resulting in the conversion of many (who to-day are witnessing a good confession), and the arousing of Christians to see the necessity of consecrated lives, and aggressive work for the Lord Jesus. In six months from that time a mission hall was erected and paid for, the Lord sending the money in a wonderful way.

The work proceeded quietly, taking a firm hold of the people. Nothing short of winning them for God was aimed at, and tokens of Divine blessing were not wanting. It soon became apparent that the place was not large enough; frequently on Sunday evenings at the evangelistic service many were unable to gain admission. The hall was enlarged by half its original size, enough money being sent to have made it larger still. With the enlarged building came greater blessing. Young men yielded themselves to God, and others received equal blessing.

What means have been used to bring about this happy result? The united prayer and effort of all classes of Christians in the village, and the simple preaching of the Gospel of God's love. The results can be but imperfectly stated; it seems as if almost half the village are trusting the Lord Jesus for salvation and living for his glory. A branch of the Y.M.C.A. works among the young men, and some six young fellows were recently received by the committee as members. In connection with this branch is a "Mission Band," whose members in the summer visit the adjoining villages, holding open-air services. During the winter similar work is carried on in the cottages. There are also branches of the Gleaners' Union and the Scripture Union. A Bible reading is held weekly, and a prayer-meeting on Saturday evening, when from twenty to thirty gather for prayer and praise.

A mission, conducted by Mr. J. Johnson, of the Evangelisation Society, has been held, and a very blessed time it has proved.

A missionary spirit has taken hold of the people, and they are crying to God for the villages around. Will any help with parcels of suitable tracts and booklets for distribution among the anxious, the careless, and the infidel. These may be sent to Hon. Secretary of the Y.M.C.A., Abbott's Hall, Pettaugh, Stonham, Suffolk.

The work is undenominational, and the Spirit of Christ pervades every branch. It is thus enabled to work hand in hand with the village church, and to strengthen the hands of the beloved aged rector, who is in full sympathy with the effort. J. C.

## ITALIAN NAVVIES.

In a lengthened communication, for which we have not space, Mrs. Garnett, of Barwood, Ramsbottom, Manchester, pleads the cause of the men engaged on Italian railways and roads. A letter she sent to us in the Spring created some interest in the work among these men, and after much difficulty two evangelistic workers were told off to distribute to the navvies the word of life. The help of some ladies was also secured. The two student evangelists encountered much opposition from the priests, a lodging being unavailable except at a great distance from the spot where the men were working. In spite of all hindrance, God blessed the effort. Portions of Scripture were eagerly received, and desires were expressed for the whole Bible.

Past experience has shown that this Mission must be planned and carried on quietly, so as to circumvent the machinations of the enemy. Mrs. Garnett earnestly asks for further monetary help, and for Christian volunteers who can help on the work.

HOUSE OF REST, ST. JOHN'S WOOD.—The afternoon meeting last Friday was addressed by Dr. Newman Hall, who gave a few striking thoughts on "Songs in the Night," as suggested by the song of Paul and Silas in the inner prison at Philippi. The evening meetings were conducted by Mrs. Amanda Smith, whose natural eloquence and deep insight into spiritual things make her words effective and attractive to hearers of every class. There were large gatherings upon each occasion.

# NOTES ON DAILY READINGS.

### SUNDAY, DECEMBER 16.—MARK XIV.

*Love* (1-16).—Love to Christ constrained Mary of Bethany. She counted no sacrifice, she braved the criticism of Judas, she was oblivious to every presence but His. Whether she was beside herself, it was to Christ. To all time Christ establishes the principle that there are acts that do not immediately serve a useful purpose, which are yet acceptable to Him, because, like the burnt offering, they express love that passeth knowledge. He understands, He shields, He accepts, He commemorates for ever. The owner of the upper room must have loved Him well, else in those dark days he had never lent the chamber in his house at the magic mention of the word Master. My soul, be thou his guest-chamber, furnished and ready.

*Treachery* (17-31).—Those who will never betray are most eager in asking, "Is it I?" Let us ever feed on Christ, that we may be strong to meet the temptation and sorrows that may await us. The smitten Shepherd and the scattered sheep are sad enough, but still worse that Judas should betray and Peter thrice deny.

*The Agony* (32-42).—How strangely do hymns and agony mingle in the Christ-life! The one towards God, the other for man. There could be no use for Jesus except on the behalf of those who would have no mercy on themselves. His bitter sorrow must have been in his vision of human guilt. The emphasis is, Simon, sleepest *thou*? Of all the disciples, sleep was least becoming to him. Creature resolution can never carry us through these hours apart from watching and prayer. Is it possible that He watched whilst they slept, until the lights betrayed Judas and his bands?

*The Arrest and Trial* (43-72).—Kissed by the traitor; self-possessed in the tumult; more thoughtful of the Scriptures than of impending trouble; deserted by his friends; accused by false witness; treated with shameful indignity by the menials; but Jesus never once stepped down from his intrinsic dignity and glory. It seemed not incongruous to hear Him speaking of the right hand of power. Ah! Peter, the warmth of that fire enervated thee! Better the night air than its glow!

### MONDAY, DECEMBER 17.—MARK XV.

*Pilate* (1-20).—He had never confronted such a prisoner, so strong in his silence, indifferent to the scene that was passing around Him, as though He had no interest in it, not raising his voice to protest against injustice, or ask for liberty. He would fain have saved Him from his merciless foes, but instead of standing boldly upon right, he tried to effect his purpose by a subterfuge. If he could only get the people to select Christ for release he would evade the alternative of deciding either against conscience or them. Barabbas is Antichrist in miniature. Every heart has to decide between its Barabbas and Christ. In man's mockery learn how the devil would fain treat God's King.

*Simeon of Cyrene* (21-32).—Africa bore the cross for Christ. This constrained identification with the Crucified probably gave a family to the Church in after days. Many truths have been uttered in jest, and Simon may have learnt the Gospel in the taunt that Christ could only save others by not saving Himself. It was a befitting title affixed by Pilate to the cross, the foundation of Christ's kingdom is his sacrifice.

*The Centurion* (33-41).—Nature is mysteriously related to man. The death of the Son of Man was the signal for the birth-throes of the new heavens and the new earth. He died that we might live, was forsaken that we might never want companionship, was athirst that we might drink of the water of life, suffered his flesh to be rent that the veil of the Most Holy Place might be parted for ever.

*Joseph* (42-47).—"With the rich in his death." There was no mingling of his body with the dust of others. His was the Virgin Mother, the unmounted colt, the new tomb. God grant that we may be planted with Him in death, that we may rise to know the power of his resurrection.

### TUESDAY, DECEMBER 18.—MARK XVI.

*The Resurrection* (1-8).—The hours of dusk were filled with busy preparation. The time and money might have been saved had they understood and believed his word, yet their act approved their love. Look up, and you shall see stones rolled away; look in and you shall see immortal youth sitting in the realm of death; look on, He goes forward to Galilee to new revelations, to fresh ministries. Too often we have sought our life and love in the tomb of our own consciousness, in the sepulchre of rite and ceremony, or in the dead past. He is not here, but risen.

*Witnesses of the Resurrection* (9-18).—How much of the sorrow and mourning of the world would vanish if we believed those revelations of resurrection and immortality with which the New Testament is full. But Christ bears with our imperfect faith, manifests Himself with convincing proofs, condescends to every method by which to dislodge our unbelief, and to conduct us into the perfect day. Note the mighty power of faith. It secures blessing for others, and immunity for ourselves.

*The Ascension* (19-20).—He sat down as the exalted Man, the Representative of his people, the Anointed King of all worlds. His sitting down recals the rest of creation. He ceased from his works, as the Father from his, but He works still, and goes forth at the right hand of every humble servant who performs the slightest ministry in his name to men.

### WEDNESDAY, DECEMBER 19.—LUKE I.

*Zacharias and Elizabeth* (1-25).—The Temple and the priesthood were the fitting accessories for the announcement of the great forerunner, greatest of the prophets. His parents had pleaded for such a gift. The rising incense had often wafted their prayers to heaven. The long years of waiting were at last forgotten in the joy and gladness of his birth. Many of his personal characteristics must have been due to his mother, his abstinence and continence and moral strength, the effect of her mature piety and long waiting. The result of years of discipline passed from her into her child. Youthful passion had failed of this supreme gift to the race.

*Mary* (26-56).—Only perfect purity could have spoken so calmly with the angel of God. Only unsullied faith could have broken out into such an outburst of song, when face to face with the possibility that confronted her womanly modesty with the gravest suspicion. Only a soul saturated in the Scripture could have found ready to hand materials for the expression of such experience. Pure, and lovely lily, white flower on the stock of man, thou wast the meet parent of that Seed of the woman, which was to bruise the serpent's head and win deliverance for thy race! Oh to be as submissive to the will of God, at whatever cost, as thou wast to the startling greeting of Gabriel.

*The Birth of John* (57-80).—Let us rejoice whenever God magnifies his mercy to others. Let our tongues, loosed by the Holy Ghost, praise God. Salvation dates back to the beginning of the world. It contains deliverance, fearless service, holiness towards God, righteousness towards man, the remission of sins, light in the death-shadow, guidance into the ways of peace.

### THURSDAY, DECEMBER 20.—LUKE II.

*Bethlehem* (1-7).—The plans of God are effected through many different agencies. Here, for instance, by means of the government of the Cæsars. An edict, emanating from Rome, brought the chosen mother to the destined birthplace, as Micah had foretold. Behind the politics of man, a Divine purpose is at work. Swaddling-clothes, manger, and stable, are not able to disguise the King beyond the recognition of faith.

*Heaven* (8-20).—It was tumultuous with wonder and joy. The angel hosts saw that more glory would accrue to God from this marvellous descent than from the creation of suns and worlds. When there is glory to God, there is always peace on earth. The simple, humble shepherds were more at one with the angels than were Herod or the priests, so the story was told to them. "Revealed to babes." When we have seen, let us tell.

*The Temple* (21-39).—The offering showed that they were poor, but how aptly the turtledoves symbolised the gentle purity of Mary. What a welcome from the aged pair to their Lord. Thus may we be ever at our post ready to welcome Him, when He descends. "Looking for and hastening unto." But we must abide in the temple of daily fellowship.

*Home* (40-52).—The Father's business must always have the precedence; but sometimes it consists as much in being subject as in talking with the doctors of the law. What a sad and weary search! So is it with the soul that has lost the Lord! Nothing can fill that blank.

### FRIDAY, DECEMBER 21.—LUKE III.

*The Preacher of Repentance* (1-14).—He was greatest of those born of women, and the multitudes felt it. Great in his rugged strength, in his burning words, in his power over the conscience. The conscience always recognises the heaven-sent messenger. No need to advertise him. Men find him out and come. God can make sons of stones. Each man has some special form of sin, which must be dealt with and put away if there is to be true reception of the Saviour.

*The Humble Slave* (15-19).—He who never quailed before the presence of man confessed that he was unworthy to stoop to the feet of Christ. The greatest are lowliest. Noble natures are unconscious of their superiority. Moses wist not that his face shone. But what a contrast these words of John present to the readiness with which Jesus took the homage of those who worshipped Him. Jesus was as lowly as John, but He counted it as his right to be equal with God. Mark that present tense, "There cometh." Jesus is ever coming to the hearts of men to cleanse, to separate, to gather the wheat into safe keeping. (18) The career of the Baptist is cut short. The morning star is lost to view at sunrise. He decreased before the increase of his Lord. His cup of joy was full since he had heard the Bridegroom's voice. All faithful witnessing will sooner or later bring us into collision with evil, and suffering for the truth.

*The Baptist* (21, 22).—Jesus was admitted as Shepherd to the Jewish fold by the faithful porter. In Baptism He identified Himself with human sin, and took man's side in the conflict. If you would have heaven open obey known duty and pray. This was our Lord's anointing for service. The Dove at last found rest in the Saviour's heart. God always records his acceptance of obedience by some expression of His love.

*The Genealogy.*—All kinds of men made the line of descent for the Second Adam. He was not contaminated by connection with any ancestor, and He represented all (Col. iii. 10, 11).

### SATURDAY, DECEMBER 22.—LUKE IV.

*Tempted* (1-13).—Every temptation was summed up in these three. The life of self: the reaction from faith to presumption; the fascination of power, wherewith to bless and save: through the experience of each of these the tempted High Pest passed, that he might be able to succour them that are tempted. Do not be anxious if you are tempted. When most full of the Spirit, you are most liable to learn the full brunt of hell. Conquer by faith in God, who is nearest us when temptation is fiercest, and by the devout use of the sacred Word.

*Preaching* (14-30).—It is not enough to be filled with the Spirit for character; we must seek, like our Lord, to be anointed by Him for service. "The Spirit of the Lord is upon me." We should be constantly anointed with fresh oil. Now is the acceptable year, the year of jubilee, the silver trumpet calls to freedom. From that trumpet Jesus drew the first dulcet notes. (23) Proximity to the Lord by the ties of nature or locality is not enough to save. Often those who are richest in privilege are poorest in participation. We are not saved by the hearing of the ear or the contact of the outward presence, but by faith. And wherever there is faith, it will link a soul to God, though it has had but the poorest opportunities for knowledge. A living flower on a moorland is a more precious thing than the fading blossom of a rootless stalk.

*Healing and Helping* (31-43).—Wherever Jesus went He carried blessing to bodies and souls. His miracles were parables. He still casts out unclean spirits, rebukes the fever of care, lays hands on sick and infirm souls, and proclaims the good tidings of the Kingdom. We shall never know true blessedness till we have given all up for Him, and passed into the realm of King Immanuel.

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LADS' INSTITUTES.—A drawing-room meeting, on behalf of the Red, White, and Blue Christian Institute for Lads, Cumming-street, Pentonville, was held lately at the Langham Hotel. The chair was taken by Rev. Alex. Morgan, who spoke strongly of the need of all possible effort to win the lads for Christ. Rev. W. R. Mowll urged the multiplication of small agencies, such as institutes and missions, as a means of reaching the masses. Details of the work carried on at the Institute were given by some of the workers, including the gymnasium, brigade drill, Bible classes, prayer meetings, and Sunday services. Work has been started amongst the mothers and sisters of the boys.

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# INTERNATIONAL S. S. LESSONS.

SUNDAY, DECEMBER 23.

The Prince of Peace. Isaiah ix. 2-7.

Golden Text (verse 7).

For a right understanding of these verses it is needful to read the whole prophecy from chap. vii. to ix. 7. Ahaz was the reigning king, and when threatened with invasion by Rezin and Pekah (vii. 1, 2), received an assuring message from Isaiah, which he had not faith to accept (vii. 3-9). Upon the dark background of the failure of the wicked and foolish king, the prophecy of Immanuel is given (14). And though little is said of this promised Messiah, yet the name lingers to assure the hope of the prophet (viii. 8, 10).

The people as a whole fail as utterly as their king, and Isaiah has to address himself to his disciples (viii. 16-18), in whom we have a foreshadowing of the Church.

Having rejected God, the nation has recourse to evil spirits (viii. 19), a practice which excites the prophet to scorn, then, as he sees the increasing distress of the people, scorn passes into pity (viii. 21, 22), and pity into hope (ix. 1, 2), and hope into glorious victory (6, 7).

*The Darkness* of the people (2) was of a two-fold character—that of deep distress, and that of grievous sin. Both are described in 2 Kings xvi. 4-6, and 2 Chron. xxviii. Judah was assailed on every side. Multitudes were slain or taken captives. The King of Assyria, to whom in his distress Ahaz appealed for help, only distressed him the more. And all this because idolatry of the grossest forms had been introduced by the king, and welcomed by the people. Even the Temple was shut up, and Hezekiah found the filthiness even in the holy place (2 Chron. xxix. 5, 16). It was when this darkness was felt (viii. 22) and the people saw no hope of deliverance, that the promise of a coming Deliverer was given.

*The Promise* (3-5) tells of the people delivered from the yoke of Assyria, of everything belonging to war being destroyed by fire, and of the people again multiplied and united, rejoicing in their prosperity. The fulfilment under Hezekiah, who succeeded Ahaz, was only partial. It is only the Messiah—the Prince of Peace—before whom war shall die.

*The Messiah* (6, 7).—How much the people saw in this prophecy, or how much Isaiah saw himself, we cannot know (1 Pet. i. 11). It was written, not for the people of his day alone, but for us. We must read it in the light of the event that has fulfilled it. (1) *His birth* (6).—The angel who announced the fulfilment to the shepherds had this prophecy in mind (Luke ii. 10, 11). Tell the story of the birth, and show how, in the family from which He descended, in the place where He was born, in the name which was given Him, and in the work which He was announced to perform, Old Testament prophecies were fulfilled. (2) *The titles* given Him make his lowly birth the more remarkable (7). Some deny that these titles were intended to represent Him as Divine, on the ground that the people were not prepared for such a revelation. But the words were intended to convey more than those who heard them could conceive.

*Wonderful* recalls Judges xiii. 18, and reminds us of the wonders that accompanied his birth, of his mysterious nature as both God and man, of his works, and words, and death, and of the love which He revealed. *Counsellor* speaks of his wisdom, of the work He does for his Church, and what He is willing to be for every individual life. Contrast Psa. i. 1, and Hos. x. 6. This is the only Counsellor whom we may follow with absolute confidence. *The Mighty God*, whose might is without limit, and who exercises it on behalf of his people. He is able to complete successfully every work He undertakes; and to save to the uttermost (Isa. lxiii. 1. Heb. vii. 25). *Everlasting Father*, the qualities of a father are found in perfection in Him (Psa. ciii. 13), and He has revealed to us the fatherhood of God for all who trust Him (Matt. vii. 2). *Prince of Peace*, restoring harmony where sin had made discord. Peace with God, with our own conscience, with our surroundings (Job. v. 23), and with men.

(3) *His Government* is set up in the heart of every believer. Salvation comes through restoring Him to his rightful position in our hearts. And these blessings of continually increasing peace are fulfilled to us. But the prophecy looks forward beyond this dispensation. He now sits on his Father's throne (Rev. iii. 21), but at his coming again He is to occupy David's throne (see Luke i. 32, 33). As the Jewish King He was rejected. He received not David's throne, but a cross. Yet the title put upon the cross was an unintentional prophecy of the day when, as King of the Jews, He will be welcomed to David's throne. The glory of that reign is to be shared by those who follow Him now. There is no true way of keeping Christmas except by giving a welcome to the Prince of Peace.

# For the Young.

## A MISCHIEVOUS PENKNIFE.

"The King cut it."—Jer. xxxvi. 23.

Could a boy receive a more appropriate present than a penknife? For in the boy there is a restless desire to enter the world of doing, and in the knife such a clever knack of trying to do, that one can see at a glance that they were made for each other. He is not the same boy after he has received the gift as he was before. It has widened his world; it has given him new powers; but it also brings before him new temptations. Watch how he will use it, and you may see a faint picture of the man he is to be.

A boy who means well will begin well. He soon finds the proper material out of which to make the toys he has long wished for. When he is busy with the knife it will seem as if it were whispering of further useful effort. He will save his pocket-money to buy more tools, so that he may go on shaping out his little world according to his bent. The well-chosen gift has helped him to be industrious, and his work has made him happy. One can see that he is a boy with a purpose, and that the discipline of work is moulding his character for good.

But with the knife in his hand temptations crowd in upon the boy who is inclined to mischief. See how his thoughtlessness begins to show itself. He begins to try its edge on the furniture; he leaves its mark on his sister's toys; he cuts his name on the bark of the apple-tree in the garden. He is not a maker, this boy, he is a destroyer.

By thus taking hold of the knife by the wrong handle he is beginning to spoil another gift, the life God has given to him. He is throwing away the opportunity he has of cultivating his inventive faculty. Because of his purposeless, useless, and mischievous employment of his present, it is taken from him, and it leaves him a worse boy than it found him. Let him take care, for he is in danger; from mischief-making he may soon glide to open sin. His feet are very near the slippery path.

Jehoiakim, the king spoken of in the text, seems to have been such an one as this. What a life he led, what a death he died! Though he had lived for twenty-five years, nothing good could be said in his favour. When the good king, his father, was killed on the field of battle, the people of Judah had taken a younger son, and put him on the throne. They had so little respect for Jehoiakim that they passed him by. He was vain and ambitious; he was ready to sacrifice every brotherly and patriotic feeling to gain his selfish ends.

His opportunity soon came. One of the Pharaohs came and took the king, his brother, prisoner. Then Jehoiakim bowed the knee and plied Pharaoh with a flattering tongue. How ready he was to promise he would send gold and silver as tribute to Egypt if he was made king!

He had his wish. No sooner was he on the throne than he imposed more taxes on the people, so that he might pay the price of his promotion.

Neither as a king nor as a man did he walk according to the law of God, and his bad example led his subjects further astray. The prophet Jeremiah sent him stern reproof in the name of the Lord, but he turned a deaf ear to all the prophet's messages. Again Jeremiah was commissioned to send to the palace a solemn entreaty to follow after righteousness. But this time it was to be written. The words inscribed on parchment were to be a testimony against the unfaithful king.

He listens to the message as it is read to him, but it is with no reverent ear. His eyes flash with rage as he hears his wicked reign vehemently denounced. Nervously he grasps the penknife that lies ready to his hand. See, already it rouses his mischievous habit; he clutches at the parchment, and slashes at it with the keen blade, and into the fire he tosses the pieces, mad with anger.

All through his life he had held his knife by the wrong handle, he had seized every opportunity that offered to work mischief and do evil. The exalted rank he had won by treason had but the better shown the uselessness of the man, the worthlessness of his character. Now, nobody believed in him.

Let me tell you how he died. An enemy harassed the whole country and soon thundered at the gates of Jerusalem. The inhabitants at once rose up against their king and killed him, and to convince the besieging army that he was dead, his body was thrown to them over the wall. Then came to pass the words of Jeremiah, the prophet, that had been written on the roll that had been cut to pieces and cast into the fire by King Jehoiakim in the winter chamber:—

"Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah, King of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

William Main.

## A GATHERED BLOSSOM.

From yonder church upon the height
The funeral bell is tolling,
Reverberating through the vale,
Where deep the stream is rolling.

A sad procession issues forth,
And yet not wholly sadness
Their mien bespeaks, the while they raise
Sweet hymns of solemn gladness.

These Indian brethren bear to rest
A little Christian maiden,
A gathered blossom, like the flowers
Wherewith her bier is laden.

Yes, gathered safe from earthly storms,
In Christ her Saviour sleeping;
"Not lost, but gone before," they know,
And comfort blends with weeping.

They pass along the winding road,
Above the rushing river,
And still upraise their strains of praise,
Although their voices quiver.

In Tamil speech they sing, "Oh, come
Thou Fount of every blessing!"
And "Jesus loves me, even me,"
Their trust in Him confessing.

These Christian parents laying down
The body of their daughter
In tranquil trust, in graveyard green,
Beside the falling water,

What blessed contrast to the rites
By heathen practised round them!
We thank Thee, Lord, thy Gospel light
In darkness sought and found them!

Isette Teresa Mody, LL.A.

*Coonoor, Nilgherries.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stackstead*, Dec. 13; *Altrincham*, Dec. 14; *Bristol*, Dec. 15—17; *Needham Market*, Dec. 19; *Stowmarket*, Dec. 20; *W. Kensington*, Dec. 28; *Sydenham*, Dec. 29; Mr. E. Arrowsmith, *South Creake*, Dec. 13, 15, 16; *Holkham*, Dec. 14; *Thetford*, Dec. 17; *Southwold*, Dec. 29-30; Mr. S. J. Hewlett, *Horton*, to Dec. 19; Mr. J. S. Tyler; Mr. H. Falkner, *Latimer*, Dec. 13; *Chesham Bois*, Dec. 14; *Much Hadham*, Dec. 18; *Therfield*, Dec. 19; *Sidcup*, Dec. 20; Mr. A. C. Jewell, *Kentish Town*, Dec. 13; Mr. A. G. Dodderidge, *Clifton*, Dec. 29 to Jan. 12.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Dec. 22.—Sun., Dec. 22, Revelation xxii. 1-9; Mon., 17, xxii. 10-21; Tues., 18, Psalms xci. 1-16; Wed., 19, xcii. 1-15; Thurs., 20, xciii. 1-5; Fri., 21, xciv. 1-11; Sat., 22, xciv. 12-23.

Royal Albert Orphan Asylum, Camberley.—A large number of boys and girls belonging to the Children's Scripture Union fill in, month by month, the blank spaces left for the reference to the texts in the "Monthly Letters" issued by the Scripture Union. Mr. A. Mitchell, the head master, asks if some of our readers would not undertake to correct the work, and thus encourage them in Bible study.

"THE CHRISTIAN" ABROAD.—A correspondent in India writes directing attention to the fact that many newspapers sent to that country cannot be delivered, because of the loss of the wrappers, owing to their flimsy nature. Will those readers who post The Christian to friends abroad kindly see that they are secured in strong wrappers that will not easily tear? Where possible, the address might be written on the paper itself.

NORTH QUEENSLAND.—In a recent letter from Mapoon, Thursday Island, North Queensland, Mr. J. G. Ward writes: "Mapoon is a low, sandy peninsula, washed by the waters of the Gulf of Carpentaria on the Queensland side, about 120 miles south of Thursday Island. The Mission here established is to the aborigines. It is carried on under the joint auspices of the Presbyterians of Australia and Tasmania and the Moravians, or Church of the United Brethren. The Moravian Church, at the request of the Presbyterians, furnished the missionaries, the Presbyterians undertaking their support. The present missionary party consists of Mr. and Mrs. Hey, Mrs. Ward, and myself. Though as yet we cannot speak or write of conversions, yet we clearly trace the workings of the Spirit on some of these dusky brothers of ours."

## WINTER IN SPITALFIELDS.

With the advent of winter the large band of voluntary workers connected with the King Edward Ragged School and Mission, of which Mr. Charles Montague is the hon. superintendent, realise that the large district in which their lot is cast is temporally and spiritually one of the most needy in London. Though in an all-round sense things cannot be said to be going from bad to worse—in many respects great improvement being visible—the conditions of the work itself sometimes seem to become more difficult. Though an immense amount of service is done from week to week, the money outlay is comparatively small, the chief part going towards directly benefiting the poor themselves; but there seems to be increasing difficulty in getting in the necessary funds. A most beneficent work has now been carried on for nearly fifty years, the jubilee being in 1895. At teaching, Bible-class leading, and other service, more than a hundred persons freely give their services; and while over 1500 children are taught in the Sunday-schools, some 3000 altogether are benefited weekly in one of the most densely-populated and most needy districts of the metropolis. There is no income save such as comes in voluntary offerings; but as the buildings occupied are all freehold, the whole of the money contributed goes directly to the object had in view.

Attention is first of all given to the directly spiritual work, to the Gospel services, Bible-classes and schools, etc. A great deal of other work is done which cannot but have a very far-reaching influence for good. The directly religious work includes separate Bible-classes for men and women, working lads and young women. There are free night schools for young persons engaged during the day who desire to continue their education. In the industrial classes girls learn to make their own clothing, while boys are taught carpentering, cabinet-making, and other arts. In what is lent and given away the circulating library diffuses an immense amount of pure literature among the people in the course of the year, and, in addition, between five and six hundred houses are visited weekly for the free distribution of Gospel literature. Children's services are held on Sundays and Wednesdays, these being supplemented by the Band of Hope and singing classes.

The Benevolent Society assists the sick and aged poor, just as the savings bank teaches habits of thrift. The visitation of men and women in their workshops is also found to be followed by the best results. The Christian visitor is received with respect and gratitude when his motive is found to be pure and unselfish.

But while there is sympathy for all that is done for adults, all who feel for the poor at all have a tender place in their hearts for the children, who in some cases may have to leave home without breakfast, with still a very poor chance of getting anything like an adequate dinner. The King Edward Mission gathers from the Board Schools of the district 200 famishing children three times a week, to give them a hot nourishing dinner, the tickets being given to the most needy subjects by their teachers and others who know them. The benefit of such meals to the hungry little ones cannot well be either estimated or described. The district swarms with children, and the Sunday-schools might be even much larger than they are if more extended accommodation could be provided.

Now that the King Edward School is entering on its jubilee year the course it has to look back upon is of the most beneficent kind. Begun in an old cowshed by the late Dr. Tyler, the work has developed, until it is now one of the most extensive of its kind in London. As scholar, teacher, and superintendent, Mr. Montague has been associated with the work nearly the whole of the time; and one of the quondam scholars was a member of the late London School Board and a Common Councilman. The neighbourhood itself is of the most interesting kind, for being the chosen quarter of the Huguenots who were driven from France two centuries ago, many of the poor people still retain fine old French names. The silk weavers are now a small company, and are gradually becoming less, but while foreigners and others take their places, such Christian centres of influence as the King Edward institutions are indispensable. Mr. Charles Montague (4, Bedford-square, E.) answers all inquiries, and receives subscriptions for general purposes, which at this time of need and pressure will be peculiarly acceptable.

[1266]

## RATCLIFF STRANGERS' REST.

The seventeenth anniversary of the work at the Strangers' Rest, Ratcliff Highway, was celebrated on Friday last; and instead of the customary gathering, two meetings were held, one in the afternoon, and another in the evening. The weather was very unfavourable, but yet there was a large attendance of friends on both occasions. In the afternoon the chair was occupied by Mr. J. E. Mathieson, who read a letter he had received from Mr. Reginald Radcliffe, of Liverpool, who said: "The time that foreigners spend in London affords them such an opportune freedom for listening to the Gospel that they might never have in their own country. Let us put away everything that would displease God, and look for a blessing on Christians of all nations, and expect a mighty, world-wide awakening." The chairman addressed some earnest words to workers (based on 1 Peter i.) on communion with Christ in suffering and labour, encouraged by the prospect that He will soon return in triumph and glory. In conclusion, he urged the need for prayer for an accession of power and blessing.

Mr. J. Theo. Isaac, the hon. sec. of the work, described the various agencies—classes for men of different nationalities, open-air testimony, acts of kindness. The distribution of tracts at the dock gates, and the gift of parcels of literature to sailors departing on long voyages, are efforts of special interest. Having spoken of the unwearying exertions of the workers, some of whom have been connected with the Rest for many years, Mr. Isaac referred to the approaching Christmas feast, at which sailors far from home will be enabled to enjoy some of the comforts of home. He appealed for joints and puddings for the tables, and useful articles to present to them. Mr. W. Noble, treasurer, intimated that £350 per annum is required to keep the machinery going, and having stated that the present subscriptions fell short of this by about £50, he left the appeal to enforce itself.

Miss Macpherson spoke with much sympathy on the privations of sailors, claiming to be quite "an old salt," after making fifty-four voyages across the Atlantic with juvenile emigrants. Pastor Fuller Gooch followed with hearty words on consecration, as relating to Christians and their possessions, powers, and influence. Rev. Peter Thompson, a neighbour in work, spoke in the friendliest way of all such efforts. He was confident of great results from the improvement of opportunities to bring the sailors to Christ. Finally, three seafarers praised God for the Rest, with its Gospel light and Christian sympathy.

The evening meeting was presided over by Mr. George Lidgett, who graphically described the special dangers to which sailors are exposed while in port. Rev. J. G. Train delivered an earnest address to workers, on the parable of the pounds. The possessors say, "Lord, Thy pound hath gained ten pounds." We are trading with what He has given us, until He comes; it is something from his hand, with an inherent power of increase. Our Master for whom we wait is not austere, but righteous in his demand for our work. He spoke in hearty appreciation of the work at the Rest, having great sympathy with it, arising partly from the fact that for twelve years he had laboured among fishermen in the north.

Mr. McVicker spoke to edification on the power of the Gospel. The Gospel that does for the rest of us, does for sailors! The whole materials for renewing a man are in the Gospel. He has the Blood to cleanse him from his sin, and power to keep him from sin. Mr. J. J. Sims, from Canada, followed with a soul-stirring message to workers. What we need to-day is to be filled with the Holy Spirit. Certain marks are given to us in the Scripture of a man thus filled with the Spirit. One is that his heart is filled with melody and his lips with song. Christ wants praiseful lives. We are standing in this little moment of waiting for the coming of the Lord. The time is short; the great motive power of our work is to please *Him*, not men.

Mrs. Welin, from the Scandinavian Home, closed the proceedings by earnestly pressing the claims of the work upon the hearts of Christians. The prayers of the assembly had many burdens, one being for blessing upon two young ladies who had offered for work at Zanzibar, where a Sailors' Rest is the centre of very interesting Evangelistic operations. After the public gathering the Lord's Supper was observed.

## SALVATION ARMY IN FLORENCE.

Dear Sir,—The "City of Flowers" has been entered by the Salvation Army. Major Thonger, who has been carrying on the war in the Waldensian Valleys and at Turin, has succeeded in finding a splendid hall in the Via dei Serragli, a busy street within a stone's throw of the river Arno. The hall is on the first floor, and there is a smaller hall, and good accommodation for the men officers and their cadets.

Saturday evening, November 24, was set apart for the first meeting, which was of a semi-private nature, cards of invitation having been sent to the authorities and principal residents in Florence. The hall was well filled by a select and appreciative audience. The audience listened with the greatest interest to Major Thonger as he explained to them the nature of the meeting, and his belief that God had sent him to open up the work of the Army in this beautiful and aristocratic city. Major Schoch told of the work of the Army in other lands; others spoke. The audience was composed of quite a number of Italians and a good show of English visitors as well.

Next day, the first public meetings were held, and the Sunday meeting will be continued with a meeting every week-day evening, also an English meeting on Thursdays at 3 p.m. and a holiness meeting on Friday evening. The soil is hard, and the work has its difficulties, but we are believing that in consecrating ourselves afresh to prayer and hard work Florence shall be gained for Jesus.—Yours in the Master's service,

J. H. Gordon, Staff Captain.

## THE SUFFERING POOR.

Dear Sir,—May I venture to bring under the notice of your readers our little mission amongst the suffering poor? Most of those whom we have been enabled to help during crises of sickness and need belong to the household of faith, and as such, have strong claims upon their brethren to whom have been entrusted the responsibilities of wealth. While the winter slackness of work brings many of our poor friends to the verge of destitution, we ask to be made the channel of gifts that will strengthen their faith and tide them over the present distress.

The following is an extract from a letter received from a Christian woman, whose little family is entirely dependent upon her earnings as a trouser finisher:—"If I can only get over the Christmas I trust I may get on better. I owe 12s. rent, and I have no help from the parish; but they will give an order for the house. I cannot go in, and I am in hopes of more work in the New Year." That is only one case out of many similar cases, and our funds are so low that it is utterly impossible to help except in the barest measure.—Yours obediently,

(Miss) Annie F. Perram, Hon. Sec.

38, *Westbank, Stamford Hill, N.*

SAILORS' WELCOME HOME.—The last monthly muster of the "Christian Life Boat Crew" this year had a special interest in the presence of several who had just arrived in port, having narrowly escaped shipwreck. After Miss Child had given the text for the month, "Follow thou Me," addresses were delivered by Messrs. John McCall, William Luff, and others. Cheering accounts came from out-ports, as well as from the many meetings held in and around London by detachments from headquarters. Prayer was offered for the destitute seamen, to whom a free supper was to be given the following evening.

THE LADIES' IRISH ASSOCIATION (office, 17, Upper Sackville-street, Dublin) has completed its seventy-third year of quiet, patient work among Roman Catholics and poor Protestants of all classes in remote and neglected districts of Ireland. The past months have been fruitful in opportunities of carrying God's Word to hungry souls through our devoted Scripture-readers, and in providing outfits, etc., for young girls placed in situations where Christian mistresses train them for domestic service. It is for the Mason Relief Fund we would plead just now. While so many kind hearts are full of the poor, will not some remember the wants of ladies who have known better days, and now shrink from making their wants public? We know of many such. Our income is much reduced this winter, owing to the death of valued supporters. Any materials, even odds and ends, remnants, or money to purchase flannel, etc., will be most thankfully received.

(Miss) C. Maud Battersby.

*Cromlyn, Rathowen, co. West Meath.*

## MR. JAMES B. WOOKEY.

For the past ten years or more the name of James B. Wookey has been a familiar one in the most earnest Christian circles of the United Kingdom. He is yet under forty, but few men of twice that age have helped more to influence the best public opinion in questions of individual, social, and national righteousness. The secret is to be found in this fact: he is endowed with the gift of vision, and with the corresponding gift of utterance. Many a man thinks and feels strongly who cannot transfuse the inward fire into bolts of red hot speech; others have command of a glowing rhetoric, without any real and serious passion for truth at the back of it. Mr. Wookey feels strongly and speaks strongly; so that his burning words, bred in a heart aflame with the love of purity and with the hate of evil passion, find a ready and practical response in other hearts and minds.

We may pass lightly over the days of his boyhood and youth. When at the age of twenty-two he was led to a saving knowledge of Jesus Christ by a humble worker in a West-end mission hall, Mr. Wookey had known what it was to be in the far country. He could, therefore, appreciate to the full the blessed light, and warmth, and comfort of the Father's house—the kiss of forgiveness, the tokens of sonship, and the family joys of communion and sacred feasting. His nature was cast in a very intense mould, and he at once set to work with the full conviction that he had been "saved to save." For a time the glow of his first love found vent in active service in the ranks of the Salvation Army. Even while he marched under the "blood and fire" banner of General Booth, he had his righteous soul roused by the wrongs done to the gentler and weaker sex by the unbridled passions of evil men. In our quiet country centres he found the devil in human forms, roaming about seeking whom he might devour.

About this time, that great social-purity crusade was in the throes of its birth, which culminated in Mr. Stead's "Maiden Tribute of Modern Babylon," and the passing of a law for the better protection of young girls from the schemes of the wicked and the designing, Mr. Alfred S. Dyer (whose labours in this holy cause ought not to be overshadowed by his later achievements) enlisted the services of Mr. Wookey, who became general secretary of the newly-formed Gospel Purity Association. He visited many parts of England, enlightening the Christian mind and awakening the Christian conscience of the community as to the existing evils, and the responsibilities of citizens towards their removal. As a spectator of the trial of the notorious Mrs. Jeffreys, and of the parody of justice that followed her prosecution, Mr. Wookey's indignation was kindled, and at a meeting in the country he caused no small sensation when he denounced by name some of the highly-placed patrons of that notorious procuress. He was in the thick of the fight all through those exciting and well-remembered days and months. In his increasing labours he was earnestly aided, we may mention, by his wife, whose voice was heard on many platforms pleading the claims of her much wronged sisters.

In addition to the advocacy of this special theme, Mr. Wookey undertook from time to time evangelistic missions of a more general kind. These endeavours were abundantly owned of God; the dealing of the evangelist with audiences of young men, and their special temptations, being of a markedly successful character.

In the course of this moral crusade, Mr. Wookey spoke to large assemblages in the East of London, among other places at the "Edinburgh Castle," Limehouse, which forms one of the centres of Dr. Barnardo's many-sided work. It was in this way that he formed an acquaintance with the eminent child-philanthropist—a relationship which later on developed into an engagement to act as one of the deputation secretaries of Dr. Barnardo's Homes. In that capacity he is still employed, and he has amply proved his special fitness for it. Since he became attached to the staff of the institution he has pleaded its cause in almost every part of the three kingdoms, with singular acceptance and power. He is accompanied in his deputation tours by a band of musical boys from the Homes, whose attractive bearing and capital performances on the bells, bagpipes, &c., are one of the most effective object lessons as to the scope and thoroughness of the educational value of Dr. Barnardo's vast rescue work among destitute boys and girls.

One deeply interesting chapter in this part of Mr. Wookey's career was his recent visit to the United States and Canada, with his band of boys, on behalf of the East End Homes. As many of the robuster lads received into the Homes ultimately find their way to the Far West, and become part of the rising communities across the Atlantic, the friends in Canada and the States are equally interested in Dr. Barnardo's work with those on this side the sea. In his Western trip Mr. Wookey was the bearer of many hearty words of commendation from leading Christian men in this country, and he was successful in creating a widespread interest among our Transatlantic cousins, in this greatest of modern enterprises for the salvation of our waif and straydom. He and his interesting little company were unwilling victims in a serious railway accident in the States, which caused the death of one of the boys and injury to others, while he himself escaped with a shock to his system which was serious enough at the time.

As we have said, Mr. Wookey has scarcely attained his prime. What there may be in store for him of public service no man knoweth. But all who know him sincerely thank God for what he has been enabled to do in the past decade, and pray that many further years of useful and fruitful work will fall to his lot.

## THE HADLEIGH FARM COLONY.

Dear Sir,—There may be among your readers some who have had no summer holiday, and who, now that the busy season is over, long for a "peaceable habitation, a quiet resting place" for a time. To such I would say, take a trip to Hadleigh and, while resting brain and body, you will learn that General Booth's farm colony is not a myth but a reality.

Look over the farm and the various industries connected with it. The fine dairy, the capacious cowstalls for the sixty-seven cows, heifers and calves feeding on the grass land and marshes, numbering together about 200; the large acreage planted with fruit trees, the market-garden, the three brick fields, carpenter's shop, chair factory, etc., the tailor and boot-making departments, giving employment to nearly 300 men who have come from the ranks of the starving, destitute, homeless outcast. After being tested at the City colony, the most suitable are sent back to the land to redeem their character and work their way up. Many of them get back to their home (or to make one), and to God and heaven. As you stand by the old ruins of Hadleigh Castle and look at the River Thames before you, with its numberless vessels and craft gliding by, beyond it into the County of Kent, and away to the wide expanse of sea by Southend, and feel its invigorating breezes blow over you surely you will thank God for the work that is being done in this charmingly pleasant place.

Park House is the "the home" for visitors. You will be well cared for there. Mrs. Col. Stitt, the governor's wife, with whom I stayed, took me to see the poultry farm, the rabbit warren, and the hospital, which has twenty beds—not one occupant at present. Everything looked so clean; the chrysanthemuns, dahlias, and other flowers, surprised me by their beauty for this time of the year. Two strawberries were picked and given me; many more were nearly ripe. I should say there are some hundreds of tame rabbits kept here; how the eyes of many a boy would brighten to see them. Everything helps to make the colony pay; in time it will doubtless be self-supporting. At present help is needed to "undo the heavy burdens, and let the oppressed go free."—Yours faithfully

Susan Lawford.

*Park Farm, Church Oakley.*

## HAMBURG STRANGERS' REST.

This Rest was founded in 1880 by Mr. Reginald Radcliffe, and continues to be a rich centre of blessing. Situated as it is near the harbour and at the entrance to a district in which many public-houses open their doors to invite seamen and other strangers to destruction, it has proved a safe retreat to many who had almost become total wrecks. Many young men who had fallen low and were in danger of falling still lower, but who are now in respectable situations in Hamburg or at sea, bless the day when they first visited the Strangers' Rest.

During the past year the number of visits amounted to nearly ten thousand and many of the visitors experienced rich spiritual blessings. The committee, unhappily, has the prospect of closing this year with a considerable deficit. Anyone desiring to encourage this good work is requested to communicate with the treasurer, Rev. J. C. Aston, 7, Waterloostrasse, Altona, Hamburg.

## LIVERPOOL SHELTERING HOME.

The annual meeting of this institution was recently held in the Council Chamber of the Town Hall, presided over by the newly-elected Lord Mayor; among the speakers were Bishop Ryle, Mr. S. Williamson, M.P., Mr. S. Smith, M.P., Mr. J. J. Kenna, and Mrs. Birt. The Homes being opened on May 1, 1873, the work has attained its majority.

Splendid testimony was borne to the work of placing children in the farm homes of Canada by Rev. E. M. Taylor, who crossed the Atlantic on purpose to speak at this meeting. Having been chosen by the Canadian Government to inspect the day-schools, he has had special opportunities of seeing the Sheltering Home emigrants in the schools he was officially inspecting, and also in the homes where he was receiving hospitality. He said they were equal to the Canadian children in secular knowledge, and surpassed them in the Sunday-schools by their quick answers on Scriptural subjects. Some of the lads had become day-school teachers, and others Sunday-school teachers; while one was mayor of a town. The girls were bearing their part in life well. They speak of the training time in the Sheltering Home as among their very happiest days on earth.

Our readers will rejoice to know that this Home is one of the many channels by which great and lasting good has been accomplished; it is well worthy of practical sympathy and support.

BOOK DISTRIBUTION.—The Homerton Book Distribution Society, in connection with Mr. Charles Button's Bible class in Homerton, has been busily engaged during the past year in scattering good and wholesome literature in the neighbourhood. Over 42,000 booklets and periodicals have been distributed, and the workers have been cheered by a knowledge of some distinct cases of blessing. Friends willing to help should send parcels of good reading matter to the Evangelical Hall, High-street, Homerton, E. The secretary is Mr. R. Monk.

## TIBETAN PIONEER MISSION.

Miss Annie R. Taylor, notwithstanding her remarkable energy and endurance, has found the burden of leading the Mission too heavy for her, and has requested the friends in England to invite Mr. Cecil Polhill-Turner (whose great interest in Tibet and whose labours on the Chinese border, where he and his wife suffered on behalf of the Gospel, are known to many) to undertake this responsibility.

Mr. Polhill-Turner, who for the present is prevented by his wife's health from returning to the Chinese border, has kindly consented, with the concurrence of the China Inland Mission, to proceed without delay to Sikkim, and for a time to render all the assistance he can to the young Mission, thus setting free Miss Taylor for the more direct work of pioneering, a work which lies so near her heart, and for which she is so especially suited.

The continued prayerful interest of the friends of the work is earnestly desired, so that every difficulty may but prove a stepping-stone towards the attainment of the great object in view, namely the entrance of the Gospel into Tibet.

Since the above was written we find that a paragraph is in circulation stating that this Mission has been dissolved; but it will be seen that the difficulties which probably gave rise to this report have been settled, and that the arrangement we have mentioned seems likely, under the overruling providence of God, to tend rather to the furtherance of the work. Others papers are requested to give publicity to this statement, which is authoritative.

## TINPLATE WORKERS IN MONMOUTHSHIRE.

We much regret to hear that the distress among the tinplate workers appears likely to be as severe this winter as it was last. In a circular letter just issued the superintendent of the Pontymoile Christian Mission says: "The position of multitudes of these poor people is more pitiful to-day than at any period during the depression.

"Last winter we gave 100,000 free meals to the children and parents, and we are encouraged to make this urgent appeal again to continue these meals, which are prepared and served out by our excellent staff of voluntary helpers, at the cost of less than one penny per head. In addition to the relief work, we are in the midst of our winter's Gospel campaign in our five mission halls, with multifarious agencies to protect the helpless, raise the fallen, rescue the perishing, reclaim the drunkard, care for the orphan, shelter the outcast, and befriend the needy; but we are sorely in need of funds, and earnestly trust our friends will promptly help us again at this time of urgent need, so that this work, which has been so signally blessed by God, may still go forward unhindered by lack of funds. Gifts of bread, rice, lentils, potatoes, oatmeal, boots, or cast-off clothing will be very acceptable." Thos. M. Wintle.

*Pontymoile, Pontypool, South Wales.*

## TOWER HAMLETS MISSION.

One of the latest developments of the great work in Mile End associated with the name of Mr. F. N. Charrington, is the opening of the old Brunswick Chapel as a Children's Hall. In the absence, through indisposition, of Lady Hope, the building was formally opened on Saturday last by Mr. T. A. Denny. There was a large attendance of friends.

In the course of an interesting address, Mr. Charrington referred to the start made by himself and others a quarter of a century ago, when services for children were held in a stable-loft. For some time past the small hall utilised for mission work amongst the children failed to provide sufficient accommodation. The present hall was therefore secured two years ago for the sum of £2000, and the purchase included six almshouses, situated in the courtyard adjoining, which are to be used as class-rooms.

The new hall will accommodate 1500 children, and in it will be held the classes and Band of Hope meetings; work proceeding night after night just as in the Great Assembly Hall. The school has 1500 children in it, with 115 teachers.

Mr. E. H. Kerwin, secretary of the Mission, announced that the sum of £1000 was still required to complete the purchase of the hall, and about £200 for fitting up.

## MR. CHARLES INGLIS IN ST. LOUIS.

This evangelist has been labouring here for two weeks under the auspices of the Y.M.C.A. The meetings were held in the Washington and Compton Avenues Presbyterian Church, of which Dr. Brookes is pastor. Bible-readings were given in the afternoon, which were open to all; the Gospel services held at night were restricted to men, except on Wednesday and Sunday nights. The power of God was present from the beginning, and at every meeting there were anxious inquirers.

At the conclusion of his engagement with the Young Men's Christian Association, Mr. Inglis was invited by Dr. Brookes to remain for a few weeks to conduct general evangelistic services in his church, but other engagements prevented him from accepting the invitation for more than one week, and these services are in progress at this writing. A number of the pastors of neighbouring churches are co-operating. From St. Louis Mr. Inglis goes to Sedalia, Mo. Geo. T. Coxhead.

*St. Louis, Mo., Nov. 24.*

## AMONG JEWS IN PARIS.

Our work among the Jews in Paris, I am thankful to say, is being greatly blessed. All our meetings, Bible-classes for Jews, Jewesses, young women, as well as our Sabbath school, are well attended; and many have frankly confessed to me that it was in our Mission Hall, 2, Rue du Roi de Sicile, that they first heard of a crucified and glorified Saviour, that it was there they learned to believe Him truly to be the Messiah, the King of the Jews.

Moreover, the Lord has given us another token of his favour in the baptism of a son of Abraham, a gentleman of good position in business. This took place on Sunday evening, Dec. 2, in the presence of a very large congregation, in the British Embassy Church, Rue d'Aguesseau, the chaplain, Rev. Dr. Noyes officiating. The service was very impressive, especially when the convert audibly and heartily confessed before all his steadfast belief and faith in the Saviour Jesus Christ.

May I request the Lord's people to pray for this young believer, and that many more from the house of Israel may come forward to the glory and praise of our blessed Redeemer?

L. C. Mamlock,
Missionary, London Jews' Society.

119, *Rue de Rome, Paris.*

## THE STOCKWELL ORPHANAGE.

A choir of boys from the Stockwell Orphanage visited Bournemouth on Saturday last at the conclusion of a fortnight's tour in the interest of the excellent institution, which remains as one of the most valuable monuments to the memory of the late Mr. Spurgeon. The chairman for the afternoon was the Mayor of Bournemouth, Mr. J. Russell Cotes, and in the evening Mr. Geo. Pearce. Both meetings were well attended, and the programme, which included performances on the hand bells, choruses, and solos, was greatly appreciated by the audience.

Two of the pieces, sung by Miss Lizzette Pearce, were composed by Mr. T. Walter Partridge, musical director of the Orphanage, whose manipulation of the instrument showed him to be as skilful as an accompanist as he is as a composer. Both are sacred songs; one of them "Yesterday, To-day, and For Ever," being entirely an Orphanage production, the words having been written by Rev. V. J. Charlesworth. The other is entitled "Sabbath Memories," and introduces for chorus a verse of four well-known hymns to equally well-known tunes. This is described as "specially adapted for the P.S.A." and is dedicated to Rev. F. B. Meyer, B.A., at whose excellent P.S.A. it was first sung. Every similar organisation may introduce this piece with the confidence that it will minister both interest and profit. Both pieces are published by W. Paxton, 19, Oxford-street, W., or can be obtained post free for 6d. each from Mr. Partridge, Stockwell Orphanage, S.W.

## THE PASTORS' COLLEGE.

The annual meeting of this valuable training institution, so dear to the heart of the late Mr. C. H. Spurgeon, was held last Thursday at the Metropolitan Tabernacle. The pastor, Mr. Thomas Spurgeon, presided at the evening meeting, and delivered a stirring and vigorous address.

Rev. Dr. J. A. Spurgeon, president of the College, gave an account of the institution and its work, also of the different settlements at home and abroad. He said there were in all twenty-three students settled during the past twelve months, making up the total number of men who have gone from the college into the work of the ministry 921. One hundred pastors and students had gone to their reward; 737 men were still actively engaged in the work of the Lord, 650 of whom were Baptist pastors, missionaries, or evangelists. The addition reported by the brethren during the years 1865 to 1894 were 181,197. Of these 108,660 were Baptists on profession of faith. The net increase to the Churches was 88,432.

Professor A. McCaig, M.A., gave an account of the doctrine taught, which he said was the same as that taught by the beloved founder, the late C. H. Spurgeon. Pastors Amos Stote, of Kansas City, J. Wilson, of Woolwich, and others addressed the meeting.

## PRAYER UNION FOR LONDON.

The first annual meeting was held last Thursday afternoon at the Y.W.C.A., Morley Halls, Regent-street, Rev. G. H. C. Macgregor presiding.

Mrs. Vaughan Jackson, of Potter's Bar, founder and hon. sec. of the Union, in reading the report for the year, told how two years ago her thoughts were first directed towards the spiritual needs of the so-called "upper classes" of London. A few friends agreed to pray weekly for London, and a year later the "Prayer Union for London" was formed, the members of which are asked to pray every Thursday for our great metropolis. The annual subscription for expenses of printing, etc., is 1s., and any surplus is sent to "Friedenheim," the "Home for the Dying," in St. John's Wood. The number of members enrolled up to last Thursday was fifty-four.

Miss Habershon then gave an account of work among young ladies of the upper classes, and related some interesting experiences at young ladies' Bible readings which she had conducted, and emphasised the need of such Bible-readings, and the growing interest and marked success which had attended them.

Rev. G. H. C. Macgregor then gave a stimulating address from Col. iv. 12 on "Labouring in Prayer."

M. M. S.

## DUBLIN VISITING MEDICAL MISSION.

We have started our mothers' and children's meetings, and though only about seven weeks opened, the poor people are learning their value. We have great reason for thankfulness for the wonderful way the Lord has protected all our workers (about twenty in all) from sickness, though we are surrounded by disease of almost every description. Our numbers continue to grow at the Dispensary. The Lord in his goodness allows us to see fruit for our labours in the salvation of many of our patients, both amongst those attending the Dispensary and those treated in the wretched rooms which we can scarcely call "homes" by our doctor and nurse. We greatly need help for our relief funds.

(Mrs.) E. Edith Figgis.

6, *Simmons Court Villas, Donnybrook, Dublin.*

BOARD SCHOOL CHILDREN'S FREE DINNER FUND.—During the past year 140,090 free meals have been given at centres and within schools under the auspices of this fund. Free meals are given only to the children of widows in great poverty and to the children of parents out of work. A head master, who has been at his post as teacher in a Board school in a poor neighbourhood for nineteen years, states that a large number of children in his school, need food who cannot pay even a halfpenny towards a meal, and that the Free Dinner is often their first meal in the day. The hon. sec. (Mrs. Pennington, 16, Crossfield-road, South Hampstead, N.W.) writes: "Earlier than we can venture, on account of inadequate funds, to resume our free meals, piteous incidents occur in the schools. A little child, one of six, her mother dead, her father out of work, was found crying on the school stairs one Tuesday morning lately; she had had nothing to eat since Sunday. We are sure that no one would willingly allow such child-suffering as this to continue." Copies of the report will be gladly sent, and contributions will be acknowledged and gratefully received by the hon. treasurer, Mr. H. E. Allen, 7, Palace Gardens Mansions, Linden Gardens, Bayswater, W.

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**A CHRISTMAS TREAT**

Will also be given to about **600** of our **Band of Hope.**

Clothing, etc., directed to H. EHRLICH, Hebrew Conference Hall, Old Montague-street, Whitechapel, E.; and Donations to J. A. CRUICKSHANK, Esq., Treasurer, 114, High-street, Whitechapel, E.

## Destitute Children's Dinner Society.

THIS Old-Established Society is earnestly in need of Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, LORD KINNAIRD, 1, Pall Mall East, S.W.; by the Secretary, H. MORTON CARR, Esq., 13, Ilminster-gardens, Lavender-hill, S.W.; or by the Bankers, Messrs. BARCLAY AND CO., 1, Pall Mall East, S.W

## HOMES OF HOPE,

**4, 5, and 6, Regent-square, Gray's-inn-road, London, W.C.**

The applications are so distressing and urgent that every shilling has been spent.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women before they become mothers as are unfitted from their previous good character and position, to mix with others.

The Committee need £300 to close the year free from debt. Contributions received by the Secretary, or may be sent to the Office of THE CHRISTIAN.

WM. HORNIBROOK, Secretary.

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Private arrangements also made for long or short Conducted and Independent Tours, available for one or more passengers, arranged to start by any route, at any date, time, or point, and for ascending the Nile to the First and Second Cataract in tourist steamers, fitted with every luxury. Pamphlet, with Map and Plans, 6d., post free.

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## VOLUME I. FOR 1894

OF

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## THE POOR IN BETHNAL GREEN. PARMITER STREET MISSION,

President, Sir C. R. LEIGHTON, Bart.

**SOUP KITCHEN** (twice weekly), and **CHRISTMAS DINNERS**

DONATIONS URGENTLY NEEDED for these, and the GENERAL FUND of the Mission; also Clothing, Hospital Letters, &c. **PLEASE HELP US WITH CHRISTMAS GIFTS.** Address, Mr. G. W. L. BARRACLOUGH, F.R.H.S., Hon. Sec., Parmiter-street Mission, Bethnal-green, E.; or, the Hon. Treasurer, SAMUEL WILLIAMS, Esq., Clarence Villa, King Edward-road, Hackney, N.E.

## BREAD FOR STARVING JEWS.

Distress terrible: no food, no fire, illness and starvation. Kindly help us, as in former years, to alleviate the acute suffering by giving FREE MEALS, BREAD, SHELTER, COAL, SICK RELIEF, etc., also

**XMAS TREATS TO HUNGRY CHILDREN.**

Garments, please direct D. OPPENHEIM, City Mission to Jews, 119, Leman-street, E.

Donations, GEORGE WADE, Esq., Treasurer, 30, Schubert road, Putney, or may be sent to the office of THE CHRISTIAN.

## SUFFERING CHILDHOOD!

Among the deeper shadows of our great city are the homes of our suffering little match-box makers, who, with their enfeebled mothers, are trying to earn a sorry pittance. Affliction and privation are daily attending their path, and most gladly would we pass on any help kindly sent. Contributions would be gratefully received by Mrs. F. A. BEVAN, 59, Princes Gate, South Kensington, S.W., by the Director, N.E. London G. Missions, WILLIAM CHORLEY, 6, Clephane Road, Canonbury, London, N., or may be sent to the Office of THE CHRISTIAN. Parcels to Somerset Hall, 205, Devon's Road, Bow Common, E.

THE

## LONDON CITY MISSION

EMPLOYS

## 480 MISSIONARIES,

WHO VISIT SYSTEMATICALLY ALL THE YEAR ROUND

**In the Family,**
**" Factory and Workshop,**
**" Public House,**
**" Hospital,**
**" Workhouse,**
**" Open Air,**
**Among the Homeless Poor,**
**Among Foreigners of all Nationalities, &c., &c.**

*More than 500,000 MEN regularly visited by the Missionaries.*

**FUNDS** to carry on this most necessary work are urgently needed, and will be gratefully received by the TREASURER—F. A. BEVAN, ESQ.; or by the SECRETARIES { REV. T. S. HUTCHINSON, M.A., REV. ROBERT DAWSON, B.A.

OFFICES—3, BRIDEWELL PLACE, E.C.

BANKERS—Messrs. Barclay, Bevan, & Co., 54, Lombard Street, E.C.

## LONDON MISSIONARY SOCIETY.

*Object.*—To spread the knowledge of Christ in heathen lands.

*Fields of Labour.*—China, from 12 chief centres; North India, South India, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; New Guinea.

*Centenary Fund.*—A serious deficit at the end of the financial year, and the necessity of a much larger income if the 67 additional missionaries sent out are to be maintained and adequately provided with means for carrying on their work, have led to the opening of *Centenary Fund*, contributions to which are urgently needed; they may be forwarded to Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield-street, London, E.C. c2958

## LONDON CITY MISSION DISABLED MISSIONARIES' WIDOWS & ORPHANS FUND.

This fund was formed to give support to aged and infirm Missionaries who, after a life-long service—enriching the poorest of the poor with the unsearchable riches of Christ—are compelled to cease from their labours. Forty-two of these receive yearly grants of from £20 to £52, according to length of service. Fifty-six widows whose husbands died in the work—several from disease taken when visiting, and in some instances leaving families—receive grants of from £10 to £20 yearly. Among these true helpmeets to their husbands are those who work earnestly among the London poor. Five orphans of Missionaries who have lost both parents receive help during childhood.

**Last year this fund was deficient by £349 7s. 6d.**

The Committee earnestly ask you to cast generously into this part of our Lord's treasury, that these aged and worthy disciples and widows may for the present year have their needs supplied.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Secretary: J. M. WEYLLAND, The Mission House, 3, Bridewell-place, London, E.C.

## POOR PARISH SURROUNDED BY THE VICTORIA AND ALBERT DOCKS.

**Wholly Undenominational.**

**FUNDS URGENTLY NEEDED** to AID the SUFFERING POOR in this large district, and to provide Dinners for HUNGRY CHILDREN. Clothing and Boots of every kind would be most acceptable. We have constant appeals for BREAD and COALS.

Rev. STEWART SMYTH, The Vicarage, St. Mark's, Victoria Docks, E.

## OPERATIVE JEWISH CONVERTS' INSTITUTION.

Established by the Rev. Charles Simeon and others in 1831.

A Home for young Jews who are called to forsake all for Christ. They are fed, clothed, and lodged for three years, and they are taught trades. MONEY is needed for their support, and orders for PRINTING and BOOKBINDING are required for their training.

**Number of admissions, 922.**

Rev. H. OLIVER ALLBROOK, Principal, 12, Palestine-place, Cambridge Heath, London, E.

## Mission to Deep Sea Fishermen

**Patron: THE QUEEN.**

The Council URGENTLY APPEAL for funds to carry on their work among Fishermen. The Society has TEN VESSELS stationed with the fishing fleet, and last year upwards of 1,593 religious services were held, chiefly on the high seas, and 9,160 cases medically or surgically treated on the Mission smacks. The MISSION to DEEP SEA FISHERMEN is the only Society carrying on systematic medical mission work amongst the thousands of fisher-folk on the Labrador coast, medical relief was afforded to at least 1,000 persons during the past season. Cheques, money orders, &c., should be crossed "Lloyd's Bank (Limited)," and be made payable to the hon. treasurer, Thos. B. Miller, Esq., or to

FRANCIS H. Wood, Secretary.

181, Queen Victoria-street, London, E.C.

# Our Little Jolly-boys' Home.

By J. W. C. FEGAN.

What! You have never heard of—did I say our *Little Jolly-boys' Home*? Of course I meant our *Little Wanderers' Home*—but really the wee fellows there now are such a plump, bright, merry crew that I believe if you saw them you would say *Little Jolly-boys* was their proper title.

As I have been staying at Greenwich on furlough lately, I have had the opportunity of paying a visit there almost daily. So I have come to know our *Little Jolly-boys* better than I have done since our Camping-Out in 1893, when we bathed together in the morning, played cricket matches in the afternoon, and bought tarts and sweets in the evening.

Well, while I am under this local inspiration, I want to describe this branch of our work in The Christian, so that by closer acquaintance my friends may have their sympathy more drawn out to these nestlings.

Just fifteen years ago (1879) about fifty smaller boys, from seven to twelve years of age, each with his kit in a bag, marched out of our Boys' Home, then at Deptford, to take possession of our Little Wanderers' Home, 137, Greenwich-road, which for some weeks had been in a state of preparation to receive them.

This unpretentious building, I may observe, was a boarding-school in those palmy days when the "royal borough of Greenwich" was a favourite suburb, and fashionable four-in-hands on a summer evening bore aristocratic coteries to whitebait dinners at the now moribund "Ship" or the quite dismantled "Trafalgar." The whole can lay no claim to symmetry or convenience. It is just a *rabbit warren* for stairs, passages, tunnels, etc.

We are fortunate now in having a couple as Superintendent and Matron who seem severally to possess all the main qualifications for the very difficult work of kindly and wisely training younger boys of the waif class.

This I can say for them—that through their kind care our small fry have plump bodies (I do like to see chubby cheeks), clean, healthy skins, and happy, contented, hopeful hearts—a result very much more difficult to attain than any would imagine who have not had practical experience with such material.

Now let me, before I go further, explain the peculiar difficulties of this sphere of service. The boys are young, and not only need the same kindly offices and help as other children of the same tender age, but more—for most of them have had no tidy nursery training, but have been reared without any regard to cleanliness or order. Many of them have had their little minds polluted by sights of vice and crime, and ribald and blasphemous talk. Many, again, have inherited vitiated constitutions from corrupt parents, with predispositions to various diseases of mind and body. Remember there are seventy such to be cared for, dealt with, borne with unceasingly—and you will agree with me, I am sure, that the post is one that calls for much grace and method, patience and push, cheeriness and firmness.

We have, too, a God-given schoolmaster for this strange colony of cherubs and renegades in Mr. Caselton, who was assistant schoolmaster at headquarters till I thought I discerned in him traits that would make him a very successful teacher where an ability to come down to little minds and make allowance for warped dispositions is so valuable.

So much for the building and the staff, now for our *Little Jolly-boys* themselves.

Let me introduce the head boy—Bob Francis—a typical "*Little Jolly-boy.*" If you saw his fat, rosy cheeks and merry smile that discloses such a beautifully white set of teeth, you would understand how hard it is now to think of him as a "*Little Wanderer.*" Poor Bob had a younger brother here, but about three years ago the Good Shepherd gathered him from a bed of pain to his own bosom.

Here is a boy of quite a different type. At first I kept him at Southwark, for he was like the son whose father in the Gospels said of him, "*Ofttimes he falleth into the fire, and oft into the water.*" Poor child! with adverse heredity and evil environment, what hope for him? Now he was in the height *of passion*—now in the depths of *despair*. It was rather embarrassing for me, as he was known as one of my "pals"—and I felt like a judge with an habitual criminal as his chum! In these cases one has to remember the injunction in Jude, "*Of some have compassion, making a difference.*"

Lots of lies and other sins I had just to pass over till I could find some foundation to work upon. With him, as with so many others of his class, the element of hope seemed to be that *love* was quite an unknown influence. This is one reason why a bad boy of the neglected class is so much more easily reclaimed than a bad boy of a more favoured class. What wins the one with its new charm is often translated by the other into mere licence to further transgression. For them the injunction goes on—"*and others save with fear.*" Poor Knowles has responded bravely to the interest taken in him, and since he was transferred to Greenwich has done splendidly, and made his way into Squad I. I am quite proud of my "pal" now.

Well, here's another character. My prophecy of him is that "*he will never die in his bed.*" Unselfish, affectionate, and frank to a degree, but mischievous as a monkey, and restless as a buccaneer, I shall always expect to hear of him by-and-by in connection with some startling event—tragic, heroic, comic, Quixotic. "Tom Tough" is his nickname. He was really a desperately wicked boy when he was sent to us from Cheltenham, but I quite believe now he wants to be an honourable boy, although still a shocking "pickle."

But "Tom Toughs" often make front-rank men for God, and I hope this one will yet manfully serve the Captain of his salvation.

Again, my little friend Campin is quite the opposite. He had a worthy but very poor mother. His little disposition is naturally good and his character has always been exemplary. But what a body! *Slightly paralysed—not able to articulate plainly—hardly able to lift his feet!* His great need in life was "grub." Now I wish some who are more "spiritual" than their Lord, and pooh-pooh "philanthropy," and forget how while He ministered the Word of Life He had compassion on the multitude, and fed the hungry, healed the sick, and felt for every human woe—and just because this tender sympathy was so different to the cold superiority of the Rabbis "*the common people heard Him gladly*"—I say I wish they could watch the blood flowing into the veins, the flesh coming on the bones, the strength gathering in the limbs of a child like this, who will by-and-by have to fight the battle of life like the rest of us, that they might be ashamed of their forbidding, begrudging words.

If you laugh at young Barnett I must not blame you, for I always laugh when I see him myself. He was a poor, wee starveling, who always looked as if he had just dropped from the clouds, and had not recovered the shock. His nose is all on one side through being punched by an elder brother; on his forehead is a big cicatrix where Barnett struck himself in his first efforts to use a toy spade as a pickaxe—for he has only a little spark of mind, which we are carefully nursing. He came under my notice specially when Camping-Out in 1893, through my observing his abject terror about bathing in the sea. I let him off entirely for some days, and coddled him up a bit, and he followed me like a shadow. He soon began to feel confidence in my pilotage, and joined hands with the other mannikins as we ducked under the breaking billows. This little experience put Barnett on his feet, and he has quite blossomed out since. However, he still has tragic reminiscences of his first dip, and persists that "*the Guv'nor saved me from bein' drownded.*"

Now, Sayers, you can imagine, is a bright capable, pleasant boy. He is an orphan. His father a bricklayer's labourer, was killed about four years ago through falling off a high ladder up which he was carrying a load of bricks. His poor mother was terribly affected by this, and subsequent hardships, and pined away with consumption about two years after. Her only means of employment was sorting paper, for which she was paid 10s. a week. Out of this she paid 2s. 6d. rent, leaving only 7s. 6d. to provide everything for herself and family.

Jimmy Peters is the champion athlete. He seems constructed differently to other humans—all joints and springs inside—resilient as indiarubber in some parts, hard as ebony (and nearly as black) in others.

At our athletic sports in the spring Jimmy was victorious in each event for Little Wanderers' Home. But his best performance that day we all felt was when *he gallantly gave up one of his prizes to another fellow who had been his close rival.*

The fact is, Jimmy was trained in a circus, and was a tiny bare-backed rider, when he met with an accident, and was deserted with a broken arm by the troupe to whom his mother had transferred him, although his father met with a shocking death in a lion's cage. A kind lady sent him to us from Dorsetshire, and has cared for him since.

I might introduce to you some poor little fellows who come under quite a different category. They are "**England's Shame**"—the starved, tortured, maimed offspring of inhuman parents, most of them rescued in the first instance through the National Society for the Prevention of Cruelty to Children, with whose work I have the most heartfelt sympathy.

* * * * *

Now surely some with dear *little jolly-boys* of their own—or perhaps only the treasured memory of faces that are gone, and voices that are hushed—at any rate, some who love such for his dear sake, who when here, said, "Suffer little children to come unto Me," will feel their hearts drawn to these dear small boys—*precious to Him as those by your own fireside*, for whom you plan, and pray so solicitously.

Some loving fingers once made Him a coat, "without seam, woven from the top throughout." Her name we know not, but who would not give every earthly possession for the honour that will be hers when that act of devotion is rewarded before the throne of God and of the Lamb? Yet does He not count that what *we* do for his sake, we do to Him? Will He not by-and-bye remember and reward even "*the cup of cold water*"?

Here are these seventy cared for in Christ's name.

(A) *They want winter clothing*—a suit, two shirts, two pairs of socks—for each, costing together about £1. *Who will send the wherewithal for twenty, ten, five, or one as "God hath prospered him"?*

(B) *They want boots.* Each pair costs us 5s. For £15 all those little feet may be kept warm and dry through the winter. *Ah me! how differently we shall see things when we look back upon them from the hills of eternity!* O for the wise heart to "provide bags which wax not old, a treasure in the heavens that faileth not."

(C) *They want a library and some games.* I have had a room prepared for the library and for the boys' own little prayer meetings—but we want a substantial lock-up book-case (about £5) and about 200 books. Let me see

| | | |
|---|---|---|
| 65 outfits ... | at £1 | £65 |
| 60 prs. boots ,, | 5s. | 15 |
| Bookcase ... ... | | 5 |
| Books ... ... | | 15 |
| | | £100 |

What an investment!

What "*Little Jolly-boys*" indeed they will be if this plea strikes a responsive chord in some hearts! Those clothes, those boots, those books and games—when they arrive! If you want a thrilling sight come down and see our "*Little Jolly-boys*" crowding round with shrill cheers, dancing and embracing one another, lifting up "Little Jumbo" to have the first pair of boots, or the first peep at some pictures—and you will say with me, "*Our Little Jolly-boys!* God bless them."

J. W. C. FEGAN.

*The Boys' Home*, 95, *Southwark-street, London, S.E.*

[ADVT.]

## THE Y.M.C.A.

Mr. Lindeck, general secretary of the Y.M.C.A. at Gotenburg, in Sweden, sends the gratifying intelligence that the building fund of his Association amounts at present to about 100,000 francs, and the number of members to 350.

The Trowbridge Association has experienced a good time since the recent combined jubilee conference held there September 25. Thirty members and associates have since been enrolled, and four conversions have resulted from the week of prayer. An excellent winter programme has been arranged, amongst the lecturers being Archdeacon Sinclair.

A member of one of the Associations in Rome, Mr. Pirazzini, has left for Springfield (Massachusetts), where, thanks to the support of Mr. J. Stokes, of New York, he will study at the school of the general secretaries, and will then become the secretary of the Central Association, which, it is hoped, will be formed in Rome by the fusion of the different *Circoli* of the churches.

The Associations of the Berlin district have taken upon themselves an important work, which consists in facilitating for their less favoured members a longer or shorter stay in certain localities for the recovery of their health. This work, modestly started by a few members at their own expense, soon justified the wisdom of its founders, and the district committee has decided to go on with it according to the measure of its resources.

The annual meeting of the Sheffield Y.M.C.A. Lodging House Mission was held on Monday week, when a very satisfactory report was read by Mr. A. Shipman, the hon. sec., who was re-elected for the year. The report shows that the Gospel has been preached in the houses to 1200 souls; tracts, books, and Gospels being distributed largely Prayer meetings have been held previous to visiting the common kitchens week by week, and many have testified to having received great blessing. Mr. A. Thackery was elected as president.

There is an interesting Association building in Bohemia connected with a remarkable historical reminiscence. In the little village of Hussineck may be seen a barn in a good state of preservation, which is the place in which John Huss, the great forerunner of the Reformation, was born. This barn has been lately purchased by Mr. A. Adlof, president of the Prague Association, and fitted up for the Association. Such an Association building with its historical souvenirs, though in the form of a simple barn, will awaken the interest of Christians in every land.

On Thursday some 200 young men gathered at the Stratford Conference Hall to meet Mr. W. H. Roberts (Y.M.C.A. travelling secretary for Devon and Cornwall). After tea and coffee, the company adjourned to the Lower Hall, where, after a hearty address of welcome had been given by Messrs. W. H. Seagram and Butlin, Mr. Roberts sang a solo, and then gave an earnest and powerful address, dwelling on some of the changed characters of men that he had lately met in his work. Mr. Seagram also made an earnest appeal for decision this year, so as to insure a truly Happy New Year.

The half-yearly meeting of the National Council took place at Exeter Hall on Friday, and was largely and influentially attended by representative men from all parts of England and Ireland. The business was of a most practical character, and the discussion useful and interesting. Mr. R. D. Pringle, of Walsall, was formally appointed general secretary of the Bombay City Association, and was wished a hearty God-speed in relation to his future work. An increase of some fifteen associations in the English Union was reported for the past year. In a sympathetic and appreciative letter the Bishop of Carlisle raised the question of its being the sphere of the Association to promote general missions. This matter, to which prolonged attention was given, was referred to the executive for further consideration. It was urged by many experienced Association workers that the Y.M.C.A. should confine its religious operations to young men, but there were also many who emphasised the great value of an occasional evangelistic mixed meeting, whilst it was conceded on all sides that much of the social work of the Association might with advantage be extended to young women.

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**BLACKGANG MISSION, I.W.**—The twenty-first anniversary was held on Tuesday last, when, in addition to local helpers, some friends of the Mission from other parts of the island were present. Mr. James Newman, of Sandown, presided, and an address was given by Mr. W. G. Morley, followed by numerous testimonies. Reference was made to the past history of the work, and the great blessing that had resulted from the labours of the late Mr. Reade and members of his family, as well as the late Miss Hamilton. Sympathy was expressed for Mrs. Christopher Smith, who now takes charge of the work.

## THE Y.W.C.A.

A new branch has been opened by Lord Kinnaird, at Lavender Hill, Clapham, with very encouraging prospects of success. Miss G. Marion Webber is hon. secretary.

At the University of California, Berkeley, the work of the Y.M.C.A. and Y.W.C.A. is very closely connected. They meet in the same building and have one secretary, Mr. David Burrows, Pomona College. The two Associations work much along the same lines, uniting for socials, lectures, and other aggressive work.

One hundred delegates from the Y.W.C.A. centres of Kansas, U.S.A., recently met in convention at Ottawa. A variety of practical papers were read, and addresses delivered. The pastors of the various churches preached special sermons to young women at the morning services, while the pulpits were filled by convention speakers in the evening.

Miss Marrable, Hon. Secretary of the Irish Division, calls attention to the Deaconess and Missionary Training Institute, 31, Mount Pleasant Square, Dublin. Deaconesses have proceeded from the home this autumn to Persia, India, and China. There is great need for mission workers in Dublin as well as abroad. Several vacancies for residents will occur in January next.

The Y.W.C.A. in York, Pennsylvania, has a library of over 500 volumes, many of them standard works. Daily and weekly newspapers and periodicals are provided, and are eagerly sought by the girls. Educational and industrial classes are conducted by a corps of volunteer teachers. Every Tuesday a musical evening is held, when the rooms are full to overflowing. Scores of girls have been aided in finding situations.

The Park Mission Lodge was removed in June last, from 13, Duke-street to 9, Taunton-place, Regent's Park, in order that a larger family might be accommodated. One hundred and forty have passed through the Lodge since last November, and steps are being taken to arrange for them a Christmas treat. Gifts of food, of clothes, new or old (especially boots, which are greatly needed), will be thankfully received by the honorary superintendent, Miss Hay Chapman.

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## N.E. LONDON GOSPEL MISSION.

The twenty-fourth annual meeting of the above Mission was held recently at Earlham Hall, near Dalston Junction, Mr. John McCall presiding. There was a large attendance.

From the statement made to the meeting by Mr. Chorley, in whose care the administration has principally been since 1870, favourable mention was made of the progress of the mission at each branch of the work. Special mention was made of the Home of Rest at Lancing, where the total number of visitors, old and young, had exceeded one hundred at the time for the busier portion of the season, or 615 for the three summer months, while the number during the entire year had largely increased. A newly-added set of rooms had provided accommodation for men and boys which had proved most helpful. From the financial statement we learnt that the income for the past year had been within a few pounds of £2800, and the expenditure side gave a balance in hand of £4 17s. 5d.

The secretary's statement was followed by addresses by representatives from the East End branches, from which we learnt good things about the progress of the Gospel in districts where drink and indifference, coupled with Romanism and Sacerdotalism, ran riot. Definite salvation work was reported, and instances of a happy kind were not wanting to support the testimony. Among other pleasing features mentioned was that there are now six lady helpers working among the poor, both at Bow Common and the Isle of Dogs; four out of these six ladies were wholly or in part self-supporting. The mothers' meeting in the former place numbers over 140 members.

Happy mention was made of the work among the match factory girls, the gutter lads, and the young. Communications should be addressed to Mr. W. Chorley, 6, Clephane-road, Canonbury, N.

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**THE ANTI-OPIUM CRUSADE.**—A services of public meetings are being held in the North of England by Mr. S. C. Kanaga Ratnam and Rev. A. W. Prautch, Among the places visited have been Carlton, Northallerton, Middleton, and Stockton-on-Tees. The meeting at Stockton was held in the Exchange Hall, nearly 1000 persons attending; the Mayor, Mr. J. Samuel, J.P., presided, supported by the ministers and influential citizens. A strong resolution against the opium traffic was passed. The following other dates are fixed: Jarrow, Dec. 13; South Shields, Dec. 14; Bishop Auckland, Dec. 15 to 17; Newcastle, Dec. 18; Carlisle, Dec. 19; Penrith, 20th; Kirkby Stephen, 21st; Barnard Castle, etc.

## CHRISTIAN ENDEAVOUR.

### WELCOME TO DR. CLARK.

On Tuesday last week, members of the London district met in large numbers in the Metropolitan Tabernacle, Newington Butts, S.E., to welcome the founder of the Society, Rev. Dr. Clark, and Mrs. Clark, on their fourth visit to England. Having lately passed through a severe illness, Dr. Clark was greeted with great joy.

In the morning 150 London ministers attended a breakfast and conference. Rev. J. B. Morgan, Chairman of Council, presided, and Dr. Clark spoke on the work as it affects the pastor of the church. Rev. T. Spurgeon having expressed his pleasure in making the acquaintance of Dr. Clark, a number of pastors bore testimony to the good results from Christian Endeavour Societies in their churches.

The event of the day, however, was the great gathering of Endeavourers in the Tabernacle in the evening, when they came from all parts to testify their esteem for the honoured visitors. Mr. Charles Waters, hon. sec. of the Christian Endeavour Council, presided. In his opening remarks he referred to the rapid progress of the movement in this country since Dr. Clark's first visit in 1888. There are now 1989 societies, 130 of them having been registered in the month of November.

Rev. J. G. Train, of Norwood, gave the address of welcome, and said how impressed he was by the measure in which the movement embodied ideas that were distinctly Scriptural. The word Endeavour speaks of effort and aim, of persistency and humility. He believed the societies of Christian Endeavour were doing good to the Church as a whole in the way of calling attention to the possibility and the necessity of Christian effort not merely *among* the young, but *by* the young.

Following this address thirteen representatives of the various districts of London presented brief but well-conceived words of welcome. Mrs. Clark delivered a very interesting address on the work among children, pleading for Junior Endeavour Societies, in order that from early years the children should be trained for Jesus.

Dr. Clark was greeted with much enthusiasm. He congratulated Endeavourers on the great advance in the country during the past year, and spoke of the development of the movement in so many unlikely places, saying that in one of the Japanese ships which took part in the battle of Yalu there was a Society of Christian Endeavour. In America the movement had developed a great desire for a purer political atmosphere and an earnest crusade on behalf of temperance. A true missionary enthusiasm had also been made especially prominent, and many young people were saying, "I am ready." There had also been evolved a greater spirit of fellowship of Christians, differing in name, but all servants of the same Lord.

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The Gifford Hall Mission C.E. Society has voted 10s. to the Mission fund for providing 350 poor old people with a Christmas dinner.

Nearly four thousand Endeavourers crowded the great Town Hall at Sydney at the consecration meeting of the recent New South Wales convention.

At a recent denominational gathering in Ohio, one pastor got together a number of young people, talked with them, interesting them in Christian Endeavour, and sent them home with such a purpose to enlist others in the same cause that nineteen new societies were started.

The tenth annual Conference of the Connecticut C.E. Union has been held in New Haven. Among the notable addresses were those of Dr. R. R. Meredith and Mr. W. H. Beach, of Jersey City, in which he described the recent suppression of the race track gambling in New Jersey. There are now 514 societies in Connecticut, with 35,300 members and twenty-four local Unions.

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## IRISH NOTES.

Evangelistic meetings have been held in Island Magee Methodist Church, by Rev. Henry Ball, and in Clonmel Methodist Church by Rev. John Good.

The Dublin Methodist Colportage Society are doing a good work. During the year the agent sold 800 Rhemish Testaments, about 1500 portions, and a large quantity of religious publications of various kinds, besides visiting many people in their homes and praying with them.

At a reception given to about 400 young men in Percy-street Hall, Belfast, on Tuesday week, by Rev. Henry and Mrs. Montgomery, the establishment of a large central hall in connection with the forward movement in Presbyterianism was most heartily approved of. Within the last few weeks twelve new branches of the Christian Endeavour Society have been formed in Ireland.

## Letters to the Editor.

### "BELIEVERS IN A DILEMMA."

Sir,—I am in full sympathy with those who are "out in the cold," though, by God's merciful Providence, not in that position myself *when at home*. It is different when, as last summer, I am taking holiday, *e.g.*, when in the Parish Church, the only one available, there is besides sacramental doctrine in the pulpit, a mode of conducting the service which is distracting and even ludicrous, as in the attempt of the vicar to monotone by continual use of a tuning fork! At such times the question cannot but arise, "What should I do? What *could* I do if I lived in this village?"

For one thing, I should certainly encourage any godly layman who, as there, would lend a large and comfortable room in his house on a Sunday afternoon for an evangelistic service. But such rooms are not often met with, and even in these exceptional cases where there is a room, and willingness to have it used once a week for a service, there are many other requisites which are not commonly at command. Still, even when there is the room and the disposition to lend it, and the ability to supply whatever else is needful, "out in the cold" is a fair description of the condition of many Evangelical Churchmen in such places, and of many others belonging to other churches. This, alas! must be borne in mind.

"Out in the cold" is the condition of many who are "by choice and conviction" members of other churches than the Church of England. What, then, should be done? What is possible under such circumstances? This is a question that ought to be seriously considered, and may, perhaps, be best considered by those who are not yet in the dilemma, *i.e.*, by those who are at present in the enjoyment of an Evangelical ministry. Would it not be well for the Evangelical ministers themselves to teach their followers by anticipation what they ought to do under such circumstances? Would it not be well if Evangelical ministers would teach their people how much they *can do without them*, without even their superintendence?

In family prayer, for instance, or even in "saying grace" before and after meals, the Evangelical minister might take the opportunity of teaching the important anti-sacerdotal lesson that "every man (and woman) is priest in his (or her) own house." But, again, would it not be well for Evangelical ministers to teach their people that they ought, and, if necessary, by leaving them occasionally, let them find out that they can have a Bible reading and a prayer-meeting *without* their help? It is not to be supposed that the Bereans asked the permission of Paul and Silas, or waited till they, or one of them at least, could preside before the *daily* searching of the Scriptures, to see whether what the Apostles had said was true.

Your correspondent, "Out in the Cold" might do worse, if when "two or three" have heard what they think a bad sermon, or better still, if after every sermon, good and bad, they would meet together and take the text as a guide and search the Scriptures, as to what the truth is upon the subject. Once more, would it not be possible for "two or three" like-minded to agree together to join one of the many Bible unions, reading the same chapter, and marking day by day something in their chapters that they have found profitable to themselves, and then meeting together at each other's houses, once a week, to tell each other their experiences of the Spirit's teachings? I have tried this simple way of using Mr. Richardson's plan of Bible reading, and can confidently recommend it to any who are "out in the cold."

I will make but one more suggestion. It is this, that those who are like-minded should agree to meet, if possible, but, if not, to pray every day, at a certain time, using for their guidance, after the manner of the Evangelical Alliance, different comprehensive subjects for the different days of the week. I have such a list before me. Monday: The ministry of the Word. Tuesday: Family life, young men and young women who are from home. Wednesday. Troubles of mind, body, and estate. Thursday: Missions at home and abroad, Jew and Gentile. Friday: Nations, our own and other. Saturday: Schools and colleges.

I venture to suggest these two ways in which, by united prayer and by united Bible reading, those who, though they are members of Evangelical Churches, find themselves "out in the cold" might find some comfort and edification. I could name other ways, but these two are better than any other. —I am, yours faithfully, Mal. iii. 16.

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The October "Quarterly Report" of the Evangelical Protestant Union, reporting the sixteenth annual conference held recently at Manchester, gives a thoughtful paper by the late Hon. P. Carteret Hill, in which it is shown that while licensed clergymen are fettered in their action, complete liberty is enjoyed by laymen. Therefore, "in parishes where the Gospel light is darkened by Ritualism and Romish teaching, the godly members of the churches whose souls are daily vexed by its unlawful doings should erect or hire halls or rooms as a rallying point for scattered Protestant Churches. At the services let the prayers from the Prayer Book, as well as extempore petitions, be used, and God will own and bless the gatherings of his people. In most parishes a Protestant layman can be found who can deliver an address on the Atonement or other fundamental doctrine of the Gospel, or read a sermon by some well-known and sound Evangelical minister. Godly laymen and their families will be refreshed and edified by such Scriptural services, and will thank God for the opportunities and means of grace afforded them." Copies of the "Quarterly," giving the full text of the paper, may be had, 2½d. post free, from Rev. J. B. Waddington, Low Moor, Clitheroe, Lancashire.

## THE LONDON AGED CHRISTIAN SOCIETY.

Prebendary Webb-Peploe writes:—"May I lay before your readers the urgent needs of a Society which probably few of them ever heard of?

"Established sixty-nine years ago, the Aged Christian Society has never pushed itself forward, but has worked in a quiet, unostentatious way among the aged poor of the household of faith, who have by circumstances of life found themselves in their old age in the metropolis, natives of nearly every county in the United Kingdom being found on the books. 1272 old Christians have participated in its benefits, very many of whom, but for its aid, must have died in the workhouse.

"At the present time there are 172 pensioners, many ninety years old, who have enjoyed the pension and other gifts, coals, etc., for nearly twenty years. As may be imagined, the original nominators of a large proportion of these old people are dead, and they have been unable to obtain new subscribers, so that the whole burden has fallen on the Society, who for 110 pensioners only receive £160 13s., leaving £449 7s. to be collected yearly. Up to the present this has been done without encroaching on our very small capital, the interest, (6 per cent.) of which is just sufficient to meet the working expenses. Thus the whole of the funds subscribed go to the pensioners.

"To avoid crippling the society by realising capital, the committee urgently solicit for the Lord's aged servants. The secretary is Col. Hamilton Northcote, 32, Sackville-street, W., who will thankfully acknowledge the same."

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REQUESTS FOR PRAYER.—For special evangelistic meetings next Saturday and Sunday at Hurstpierpoint Mission Hall, by Mrs. S. J. Alexander.—For special services to be held on Sunday evenings in the Assembly Rooms, High-road, Leytonstone, conducted by Messrs. Borton Bros., commencing Sunday, December 16.

TIPTOE, HANTS.—Rev. G. R. Tanswell, the Manse, Milford-on-Sea, Lymington, Hants, reports continued advance in the work of grace at Tiptoe, referred to in our columns last October. There have been additional decisions for Christ, and backsliding believers have been restored. The Sunday services and prayer meetings show a largely increased attendance.

THE VICTORIA INSTITUTE held the opening meeting of its thirtieth session a few days ago. Mr. T. G. Pinches, of the British Museum, gave an interesting sketch of the results to science of the work of the Geneva Orientalist Congress, specially referring to the section of Semitic languages. In doing so he took up various points connected with Babylonian inscriptions and bearing directly or indirectly on Bible history. His address was followed by an interesting discussion, in which it was pointed out that investigations of the records of the past, as found in the buried cities of the East, were beset with difficulties. We had up to the present so scant an acquaintance with the history of early times, and the language spoken, that conclusions come to by one person were abandoned by another; in fact, we were but on the threshold of that knowledge which was really necessary to enable one properly to understand the history of early times.

## A NORTHUMBERLAND MISSION.

The Chatton Presbyterian Church has been having refreshing times from the Lord through a mission, lasting a month, conducted by Mr. J. de Burgh Rochfort, of the Evangelisation Society. The first week's meetings were held in the church, and were well attended. Then a week was devoted to the farmhouses round about — sometimes the houses were packed with eager and attentive congregations, and always there were goodly numbers present. By the kind permission of the Earl and Countess of Tankerville, meetings were held in the Chillingham Castle servants' hall, and proved deeply interesting.

The last week of the Mission the meetings were held in the church, and it was seen how much the district had been stirred, as night after night large congregations attended, and the spiritual power in the meetings deepened. During this week Mr. Rochfort and the minister (Rev. W. Thorp) had the assistance of Lord Bennet on several occasions, as well as other friends. On the last Sunday evening a number of persons, including office-bearers, members, etc., professed to have received blessing. This testimony was given in public before friends and neighbours. Others privately expressed their indebtedness to the evangelist.

## THE BEDFORD INSTITUTE.

The twenty-eighth annual meeting of the First Day School and Home Mission Association was held on the 7th inst. at Devonshire House, Bishopsgate-street, under the presidency of James Henry Barber, of Sheffield. An abstract of the reports sent in from the seven branches was read by the secretary, G. Armitage, giving a cheering account of the work as a whole. In some instances the number of attenders was lessened, but the losses were almost made up by accessions in others, the chief factor in the first being the removal of inhabitants from the town localities to the suburbs, in consequence of the pulling-down of premises. Notwithstanding, the figures in total were but little behind those of last year, and were as follows:—First Day schools, boys, girls, men, and women, 3418; religious meetings, 1660; temperance meetings, 1950; Bands of Hope, 1824; evening schools, 392; mothers' meetings, 979; children's meetings, 261. Total, 11,190. Addresses were delivered by the chairman, Rev. W. H. Harwood, and Dr. H. Newman. The work of the association, which is carried on by the Society of Friends, comprises religious meetings and schools for adults, as well as boys and girls, educational classes, etc., in six districts in the East-end of London, the seventh being opened two years ago at Barking, in Essex.

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MISSION TO DEEP SEA FISHERMEN.—Last year a "Helpers' Union" was started in connection with this Mission with the object of endowing a "cot" in each hospital in Labrador, and providing warm clothing. The annual subscription is only 1s. I shall be happy to send information provided a stamped envelope is enclosed.

Louisa M. Harris.

*Valley View, Clevedon, Som.*

EAST LONDON SEWING CLASS FUND.—During the past year this class has been held regularly at Sidney-street, Mile End. In the winter months it consisted of about fifty women, most of whom were either widows or the bread-winners of their family. Mrs. van Erckelens still superintends the work, and visits the women in their own homes. The balance-sheet shows a deficit of £39. More than the amount subscribed is paid in small weekly sums to the women. It is hoped that it will be possible to hold during this winter larger classes than last, as it is a great hardship on the women to turn them away when they have been accustomed to receive one shilling per week in years gone by. Communications may be addressed to Lady A. Hobart, 63, St. George-road, S.W.

MADAGASCAR.—A correspondent writes:—"Some time ago, you will remember, the Pope was very busy sending new bishops to different parts of the world, and among others there was one named for the island of Mauritius, and in his episcopate comes the island of Madagascar. I was told at the time that the person appointed for that post was one of the leading Jesuits of Maynooth. I settled in my mind that we should not wait long before seeing results from such a nomination. Nor have I been deceived. As in the Franco-Prussian War, the Jesuits and Church of Rome were the hidden instigators, so now, it will again be found, they are at the bottom of this Madagascar conspiracy. It is the same agency that framed the dastardly Gunpowder Plot of November 5. Wherever the carcase is, there will the eagles be drawn together; so wherever the saints are, there Rome sends her eagles. Christ came to destroy the work of the *devil*; anti-Christ comes to destroy the works of *Christ*."

## OBITUARY.

DR. W. G. T. SHEDD.

The death is announced of Dr. W. G. T. Shedd, one of the most influential preachers and teachers of the United States. He was for many years Professor of Church History at Andover; but his work was dogmatic throughout. Dr. D. S. Schaff says in the New York *Evangelist*:—"He quoted Scripture constantly. Whatever might be thought of his deductions, Scripture was always underneath. To the Scripture statements he added the language of the Westminster Standards. His system did not suit all his hearers in the class-room. His statement of the doctrine of the divine decrees was mercilessly consequential. It was hard for the natural or the sanctified mind to bear. Plied with questions, which at times seemed likely to retard all progress, Dr. Shedd held his ground, never quailing and never making manifest any asperity. He always had an explanation."

MR. HUGH L. HUGHES.

This brother, recently deceased, was for thirty years a true follower and servant of Jesus Christ, and deservedly esteemed and beloved by all who knew him. First at Jewin-crescent and afterwards at Union Chapel, Islington, he rendered invaluable service, being as unostentatious and kindly in his bearing towards all, as he was loyal in faith and service to his Lord and Master. In about two weeks he passed from the active service of the Church on earth to his rest and reward above. The presence of Jesus was most real to him in his short illness, and his patience was as marked as his end was triumphant. He leaves a widow (Mrs. Watts-Hughes), whose tender sympathy for the poor and suffering is as marked as was his own. The interment was at Abney Park Cemetery on Saturday, December 1, many Welsh and English friends being present to mourn his loss.

MR. H. S. BROCKWAY, EDINBURGH.

This promising student of the Edinburgh Medical Missionary Society has died suddenly after a short illness. His father is a missionary of the L.M.S. in Madagascar, and it was his intention to have joined his father at his work in the foreign field as a medical missionary. The loss of this earnest young life, given to Christ, is a great blow to his fellow-students, by whom he was greatly loved and trusted. He was living at the dispensary in the Cowgate, in the thick of medical and mission work, when a sudden illness seized him. After lingering for four days, he quietly passed away in the Students' Ward of the Royal Infirmary. The coffin was first brought to the Magdalene Chapel, where he had so often proclaimed Christ, and after a short, impressive service, conducted by Dr. Adamson, was taken to the cemetery, being followed by a large representation of students and friends. Two of his brothers are working with his father in Madagascar, a third is a missionary in India, while his sister, who is in this country, nursed him during his illness.

MRS. HUGH STOWELL PHILLIPS.

This devoted worker has laid down her life in China. It is now five years since, as Miss Minnie Apperson, she landed in Foochow as a missionary of the C.E.Z.M.S. All who came in contact with her admired the simplicity and beauty of her Christian character. Gifted and talented as she was, in a remarkably short time she was enabled to get a workable knowledge of the Chinese language. Two years ago Mrs. Phillips and her husband were called to occupy Kien Yang, a promising outpost of the C.M.S. Mission in the Fuhkien province. A season of anxiety, violence, and compulsory flight followed. The privations endured at this time and subsequently doubtless undermined a somewhat fragile constitution, so that her life was despaired of in the summer. She rallied for a while, but on November 17, a telegram was received couched in those expressive but too familiar words, "Minnie asleep."

She has gone in to see the King, but the memory of her fragrant and unselfish life remains with us, and will continue to be an inspiration to many.

REV. DAVID WILSON, D.D., LIMERICK.

Extreme regret is felt throughout a great part of Ireland at the death of Rev. Dr. Wilson, Presbyterian minister of Limerick, who has passed away, aged seventy-five years. Deceased had spent fifty-one years in the ministry, and of these almost fifty were spent in Limerick, where his pastorate extended over an area eighty miles in length and forty in breadth. For years he conducted five services every Sabbath, often journeying long distances to preach to soldiers and others. He took an active interest in home and foreign missions, and in educational matters, and for two years he filled the position of moderator of the General Assembly. As a preacher he was thoroughly Evangelical, and his sympathies were with all movements calculated to develop the spiritual life. In many ways, too, he was instrumental in bringing the Gospel before his Roman Catholic neighbours. Ten days before his death he occupied his own pulpit, so that he may be said to have died in harness. During his long life he maintained a blameless reputation, and finished his course amidst the love and sincere esteem of all who knew him.

## EVANGELISTIC NOTES.

**Mr. William Forbes,** who has been giving addresses in the metropolis, began on Monday a mission at Denmark-road Chapel, Ramsgate.

**Therfield, Herts.**—A week of special evangelistic services has recently been held in the Congregational Church, Therfield, Herts, by Rev. J. C. Evans.

**Surrey Villages.**—Mr. W. Day, aided by Mrs. Simcoe and Miss L. Wallis, is labouring in various outlying villages in Surrey. On Sunday week these workers had good services in Bagshot, both in the Music Hall and in the Wesleyan Chapel.

**Mr. William Grove** has been holding special services in the Mission Hall, Templemore Avenue, Belfast, and God is owning the work. Some great rough men have been broken down under a sense of sin, and have found rest in Christ.

**Mr. Ernest Bailey,** of the Evangelisation Society, has concluded a fortnight's special mission at the United Methodist Free Church, Timsbury, Bath. He is now holding a mission in connection with the same church at Farmborough. At both places there has been much blessing.

**Eastbourne.**—A week's Gospel temperance mission was lately held here. The missioner, Mr. E. Warland, of Bristol, gave stirring addresses to large audiences. The number of new pledges amounted to nearly 400. Besides this, a deep spiritual work was the result of the mission.

**Mr. and Mrs. S. J. Alexander** have held a twelve days' open-air and indoor mission at Popham-road, New North-road, N. Interest has been awakened, and many professed decision for Christ, while workers received much encouragement. Prayer is asked for the work in this locality.

**Mr. W. R. Lane** is conducting a very encouraging mission at Ramsgate, it having been found desirable to engage the theatre (holding nearly two thousand people) for the last five nights. Prayer is asked for a special manifestation of the Divine presence at the concluding service to-night (Thursday).

**Clifden, Connemara.**—A mission has been carried on here during the past three weeks by two English ladies, Miss Scoones and Miss Barbour. Persons who had not attended a meeting for the past eleven years have attended the mission, including Roman Catholics. Many received distinct blessing during the mission.

**Mr. W. G. Carr** has concluded a series of meetings at Admiral-street Mission, Liverpool. The meetings have been largely attended, running as high as eleven hundred people. Mr. Carr's teaching was principally upon The Tabernacle and its spiritual lessons, together with life in Christ. Mr. Carr now goes to Clifton and other places until after the holidays, when he goes to London.

**The Brothers Weaver** have concluded a five days' mission at Burgh-by-Sands, Cumberland. The attendance was very large. The presence of the Spirit was very manifest, and at the after-meetings much good work was done. Believers were revived, and many anxious ones took Christ as their Saviour. Will your readers follow these brethren in prayer to St. George's Tabernacle, Glasgow? P. J. D.

**Red Lion Hill, East Finchley.**—A special mission was held in this hall last week by Mr. Gerald Coultas. On Monday week there was a special service for children, when several of the elder girls made a definite stand for Christ, and much power was manifest in the meeting. The principal outcome of the mission, however, seems to have been the uplifting and strengthening of the saints and also the conversion of several to Christ. The mission closed by a praise and testimony meeting, and much power was felt, several for the first time openly confessing Christ in public. H. C.

**Mr. Opie Rodway** concluded on Sunday, Dec. 2, an eight days' mission at Duke-street Hall, Frome. The week-night attendance was not large, as had been expected, it being Frome Fair week, but the congregations on both of the Sabbath evenings were good. At every service the message of God's love was delivered with great power, and many have been brought face to face with God and eternal things. The closing service was one of great power. The Holy Spirit applied the solemn truths presented to many hearts, and in the after meeting we were gladdened by seeing souls born into the kingdom of God. We expect to see more fruit gathered for the Master as the result. D. R. WALKER.

**Southport.**—A twelve days' parochial mission has been held in Christ Church, Southport, of which Archdeacon Clarke is vicar, by Rev. J. Denton Thompson. Special services have been held for men, women, and children, in addition to mission services and afternoon Bible-readings. The attendance throughout the mission has been quite phenomenal. On Sunday afternoons upwards of 1000 men gathered together in the church, while at the services for women at least 1500 women were present. On Sunday evenings the church was crowded to its utmost capacity; an overflow service was held in the Town Hall, and still hundreds of people were unable to get in at either of the services. The best indication of the success of the mission are the many sincere testimonies from those who have received spiritual blessings during the last twelve days. Not only members of Christ Church, but members of most of the churches in the town are under a debt of gratitude to the missioner.

Rev. G. C. Grubb is announced to hold a series of meetings for Christians and Christian workers at St. Peter's Church, Islington, Jan. 6 to 10.

## PERSONALIA.

**Canon Fleming** has been suffering from a severe bronchial attack, but is recovering.

**Mr. William Moorcock,** evangelist, has accepted the superintendency of the Mutley Mission, Sussex.

**Rev. L. Ton Evans** has resigned his present charge in Haïti, W. Indies, to take effect in January.

**The Bishop of Worcester** has been compelled, under medical advice, to cancel his engagements for the present month.

**The Bishop of London** completed his seventy-third year on Friday week, having been born on November 30, 1821.

**The Bishop of Rochester** has completely recovered from his indisposition, and has left London for Rochester in connection with the duties of the diocese.

**Mrs. Ormiston Chant** is lying seriously ill at her residence, 49, Gower-street, W.C. Mrs. Chant is suffering from bronchitis and influenza, brought on by exertion and cold contracted at a meeting she recently addressed at Bridgwater.

**Rev. Dr. Mathews,** of the Presbyterian Alliance, has been visiting the churches in South Africa. He attended the Synod of the French mission at Lessouto, and was greatly pleased by what he saw of earnest endeavour and useful organisation.

**Rev. Colmer B. Symes,** of Leytonstone, formerly of Kensington, has been suffering for several weeks from nervous break-down. According to medical orders, he left for South Africa, accompanied by his wife, by the *Dounc Castle*, which sailed from Southampton on Saturday. It is hoped the voyage will completely restore him.

**The late Dr. William Goodell,** of Philadelphia, has left by will a number of conditional bequests: £10,000 to the American Board for Foreign Missions; £10,000 to the Medical Department of the University of Pennsylvania; and £2000 to the College of Physicians, Philadelphia. Dr. Goodell was the eldest son of a veteran missionary to Turkey, and practised as a physician in Constantinople for several years.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—The indefatigable secretary of this useful Society (Captain Kearney White) has issued a Christmas greeting to the friends of the work. The weighty testimony of Dr. Spence, of Belfast, as to the great service rendered throughout Ireland by the agents of the Society is quoted. We note that the auditors, Messrs. Fry and Son, testify to the economy with which the operations are conducted.

MR. BRAMWELL BOOTH AT PLYMOUTH.—An innovation, probably unique in the annals of any religious organisation, was made on Monday evening by Mr. Bramwell Booth, who is conducting services in Plymouth. By arrangement with the management of the St. James's Theatre of Varieties, Mr. Booth took a turn on the stage as one of the "stars." His intention to appear in that capacity was extensively advertised, and drew a crowded audience. Coming on after an acrobatic troupe, Mr. Booth had a mixed reception, a large section manifesting resentment and displeasure. On his announcing, however, his intention not to give a religious address, all hostility ceased. For a quarter of an hour Mr. Booth rivetted the attention of the gathering while he expounded, with eloquence and force, the cardinal features of the Salvation Army social scheme. His address produced a deep impression on the audience, and his closing declaration that if they did not agree with the religious tenets of the Salvation Army, they must at least sympathise with its efforts to raise the submerged tenth, was received with loud and general cheering.—*Daily Chronicle.*

# The Book World.

## ANNUAL VOLUMES.

Sunday Friend. (1s. 6d. *Marshall Bros.*) The simple and well-illustrated stories contained in this volume will both please and profit the young people.

Old Jonathan, vol. xix. (1s. 6d. *Collingridge*). The annual volume of this well-known district and parish monthly forms a useful and pleasing book, suitable for cottagers, village libraries, and wherever wholesome and bright reading is wanted.

The National Temperance Mirror, Vol. xiv., is a repertory of biographies, stories and sketches, dialogues and poetry, and other items which temperance workers will find of service. It is a very useful magazine. (2s. *National Temperance League Publication Dept.*)

Christian Progress for 1894 is a volume which we commend unqualifiedly. Edited by Rev. Ernest Boys, M.A., and issued in connection with the Scripture Reading and Prayer Union, it answers its claim of being "a magazine of help and encouragement in Christian life, testimony, and work." The year's parts included in this volume contain much instruction and good counsel. (1s. 9d. *Bemrose & Sons.*)

The Guide for 1894 is up to its high standard, and answers the description of its title-page, "A Help to Present Progress and Future Well-being." Various writers point out what a young man can do in various directions; Rev. P. A. Gordon Clark writes on books that help the culture of the Christ-like life; and Rev. Professor Ferguson, of Glasgow, contributes papers on "Men I Have Heard." Thoughtful young men will be profited by a perusal of these well-edited pages. (2s. *Wm. Love, Argyle-street, Glasgow.*)

## NEW YEAR BOOKLETS.

"Jesus Only," as a motto for the New Year, is beautifully elaborated by Henrietta S. Streatfeild. The points are: looking unto, leaning upon, labouring for, and living with Jesus. (*C. Caswell, Birmingham.*)

Mr. J. Forbes Moncreiff has written two booklets for the young: The Only Way (*Drummond's Tract Depôt, Stirling*) and Red Lamps (*Glass & Co.*, 33, *East Howard-street, Glasgow*). Both are pointed in style, and full of earnest purpose. (1½d. each.)

Mary Gorges has written some stimulating poems. A New Year's Watchword and A Promise for the New Year are published in tract form (1s. 6d. per 100). Waiting for Christ is a tastefully-printed booklet (1s. per dozen), in which the blessed hope is beautifully expressed. (*C. Caswell, Edmund-street, Birmingham.*)

The Turned Lesson is the title of Laura A. Barter's seasonable word. (½d.) It shows that the turning must be *from* and *to*—from sin to the Saviour, from failure to victory. Two other booklets are: Under His Wings (in shilling packets), by Rev. William Frith; and Life for Christ (6d. per dozen), by Rev. Cecil de Carteret, M.A. (*Partridge.*)

Among the booklets issued from *Drummond's Tract Depôt, Stirling*, are: Full and Free, a parable of the great Salvation (1s. per dozen), by Rev. George Everard, M.A., who writes as powerfully as ever; and Emblems of the Bible, an address to the young (1½d.), by Rev. Alex. Andrew, D.D., in which the Word of God is considered as a hammer, a sword, seed, milk, honey, gold, a lamp, and a covenant. The pages deserve many readers.

## STORY BOOKS.

Guy and Gladys. By M. Carrie Hyde. (*C. H. Kelly.*) A well written story of American Western life, with many bright and stirring episodes.

Sowing Sunshine; or, Sue Blake's Self-Denial, by Grace Stebbing, is a girl's story, showing what good may be done by a poor orphan, if she is also an earnest Christian. (1s. 6d. *Jarrold & Sons.*)

In Kate Gridley, a story of '54, by Sydney Watson, the emotions of love and the perils of the battle-field are described; the characters being developed in such a way as to illustrate Christian faith and practice. (1s. 6d. *Drummond's Tract Depot, Stirling.*)

A Double Cherry. By M. E. Winchester. (*Seeley & Co.*) The story of two boys, who, being left in utter helplessness and want by the death of their father, struggle on bravely, and, after sore trial, find an uncle, when all ends well. The tale will appeal strongly to the boys, although some of the incidents strike one as somewhat unusual coincidences.

The Family, by Evelyn Everett-Green. (5s. *Religious Tract Society.*) That a housekeeper who has lived with one family for many years should know enough to write a history of its members is not surprising; and, in assuming such a rôle, this gifted authoress has dealt wisely with her materials, sparing the reader unnecessary and trivial details, making the most of telling situations, and pervading the whole with a healthy moral tone which is welcome reading after much of the profitless fiction which daily pours from the press.

On to the Rescue. By Dr. Gordon Stables. (5s. *Shaw & Co.*). This favourite author has chosen an interesting, if not new, theme for his new book. The harrowing and exciting scenes of the Indian Mutiny, in which the story is laid, cannot fail to rivet the attention of old and young. Willie Saunders, the young Scotch boy, who enlists as a soldier, owing to an unhappy love affair, meets with many thrilling experiences during the mutiny, as does also his friend, Jack Morrison; and the fortunes of these young men will be anxiously followed by all Mr. Stable's young readers.

Harry's Trip to India, by Rev. W. J. Wilkins (1s.), is a story for boys. A London lad went East for the benefit of his health, and these pages tell how he fared on the way, and describe, in a graphic manner, the things he saw. Josh Jobson, or "Pards" (2s.), by Florence E. Burch, is a book which will minister wholesome entertainment to young people. Margaret Somerset, by Louisa C. Silke (2s. 6d.), is an historical tale, given in the form of diary extracts. It illustrates events in England in the seventeenth century; Bishop Ken enacts a worthy part in the story, and the battle of Sedgemoor is described. (*Religious Tract Society.*)

Secrets of Happy Home Life, a booklet by Rev. J. R. Miller, D.D. (6d. *Hodder & Stoughton*), is a treasure. Its counsels, if heeded, would heal many a sore, and cement the bonds of family affection.

The Sweetness of Pardon: Thoughts on the Thirty-second Psalm. By Rev. F. S. Webster, M.A. (6d. *C. Caswell, Edmund-street, Birmingham*). Six choice addresses originally delivered as sermons in St. Thomas's Church, Birmingham.

Little Frolic (*Shaw & Co.*) will delight the little ones of both sexes in its merry pictures and bright little stories and poems. In language easy to understand, and large type delightful to read they will find endless amusement not without instruction.

The Government of God: in Relation to the Evolution of Man. By William Woods Smyth. (*Elliot Stock.*) This work, which embodies a large amount of thought on distinctly independent lines, has been issued in a new and revised edition. Scripture and philosophy are shown to favour an evolution opposed to that of modern materialism.

*Messrs. Jarrold* have issued in their "Ever Welcome" series of toy books a well-designed Nurseryland Painting Book. The pictures are so arranged that they can be coloured either in paints or with chalk. Other issues in the same series are: Nursery Rhymes of Olden Times, Dick Whittington and His Cat, and Holiday Time. These, however, are not for painting.

The Homiletic Review for December opens with an article by Rev. Dr. Cobern, of Ann Arbor, Michigan, on the sacred scriptures of the Egyptians. Some of the facts disclosed are directly opposed to modern philosophy as to the evolution of religious thought, and put an important argument in the quiver of those who contend for the Mosaic origin of the Pentateuch. The part contains a wealth of sermonic suggestion and expository thought. (1s. monthly. *Funk and Wagnalls.*)

The Cambridge Teacher's Bible, in its various sizes and bindings, should be remembered by those who are making Christmas presents. The "Companion," a mine of information for students, constitutes this an admirable edition of the Scriptures for preachers and teachers. The ruby type 8vo size is handy, and may be had handsomely bound in morocco with padded covers at reasonable prices. Either the Authorised or Revised Versions may be had in combination with the "Companion." (*C. J. Clay & Sons.*)

Keep to the Right: The Young Man's Guide. By John Angell James. (1s. *E. Knight.*) Not only has this publisher re-issued Mr. Angell James's famous addresses to young women (mentioned last week), but also those to young men which, in the past, have done so worthy service. In the re-editing, the volume has been reduced in size, and brought within easy compass. Such themes as "Entrance upon Life," "Indecision," and "Success or Failure in Business," are trenchantly dealt with. The book ought to be widely circulated among young men.

A Dream of a Garden and other poems, by Ellen C. Pearson. (7s. 6d. *nett. John Heywood.*) We have in this volume a collection of really charming poems, powerful in diction and lofty in thought. It embraces a wide range of subjects which are treated with delicacy and skill, breathing a devout spirit which is by no means the least marked of its characteristics. The volume will be particularly appreciated as a gift book, for in addition to poetic work, its pages are embellished with floral designs of an exceptionally high and artistic order. In fact, the eye is apt to be deceived by the exquisite and dainty realism in which these delineations are portrayed. The book will be valued by all who delight in poetry or art or both.

Christmas Eve and other Verses, by Jessie Adams. (*E. Hicks, jun.*) is a little collection of tuneful, heartfelt poems, each freighted with some useful message.

*Messrs. R. Banks & Son* have published their Baptist Almanac and Directory for 1895 (2d.), which will prove of special use to London members of the denomination.

Four booklets in very attractive covers have been issued from the "*Joyful News*" *Depôt, Rochdale*, entitled the "Up-to-Date" Series. They are all from the pen of Rev. Thomas Champness, and direct in evangelistic appeal (4s. 6d. per 100, assorted).

The letters of the late Rev. W. Gibson on Paris Under the Commune, are being republished, with illustrations, prefaced by a Character Sketch and portrait. The book will cost 2s. 6d., and will be sold for the benefit of the work in France with which his name is associated. (*Whittaker and Co., Ave Maria-lane, and Wesleyan Methodist Bookroom, Paternoster-row.*)

The Church and Recreations and Amusements is the title of a striking address given on October 30 at the Liverpool Diocesan Conference by William C. Procter, who, as an instructed Christian, distinguishes between things that differ, and contends for methods that shall conform to the spiritual aims of the Church. (2d. *G. G. Walmsley, 50, Lord-street, Liverpool.*

Pastoral Counsels for Perilous Times, by Frank H. White, is a choice booklet on the responsibilities and privileges of Church fellowship. Believers are exhorted to be real, loving, diligent, valiant, subject to Christ, prayerful, filled with the Spirit, and studious of Divine truth. We could wish that such heart-searching counsels as these could be placed within the reach of Church members everywhere. (1d. *Partridge.*)

## BOOKS RECEIVED.

From *Elliot Stock.*—Young Methodism, Vol. I. (for 1894).

From *C. H. Kelly.*—The Mystic Secret, and other sermons, by James Lewis, 3s. 6d.

## REV. T. COOK IN AUSTRALIA.

Letters from Mr. and Mrs. Thomas Cook show that they are in perfect health, notwithstanding the strain of continuous service and much travelling. Mr. Cook states that he was about to begin a mission at Bathurst. From Bathurst he would go to Sydney, and at the close of the Sydney mission he purposed to rest till Christmas is over. He will then, all being well, proceed to New Zealand, Queensland, and, if possible, to Ceylon and India. Should his engagements allow, he would like to visit Fiji, but this remains uncertain for the present. The evangelist has thus before him a heavy list of appointments and a great deal of travelling by sea and land.

Mr. Cook was, at the time of writing, half way through his evangelistic tour, the number of inquirers at the various missions he had then held being about 4200. Everywhere he had gone ministers and people have given him the heartiest welcome, co-operating with him in the most cordial manner. So far he has had to rejoice over uninterrupted victory, his services having been as useful to the members of the churches as they have been awakening and profitable to outsiders. The evangelist has been much encouraged, and expresses himself as grateful to God for sending him to so large and fruitful a field of labour, and giving him such an abundant measure of blessing. The missions in Hobart and Launceston have, according to latest accounts, been a great success.

## IN DARK LOLOLAND.

In the December issue of *Regions Beyond* there is cheering news from the Congo-Balolo country of Central Africa. Mr. Ellery, of Ikau, reports a visit to Bomati, where he was cordially received. At Bosurvonzo crowds gathered in the chief's palace, and though the Gospel was listened to with rapt attention, another spirit seemed to prevail when the forsaking of sin was insisted upon.

Writing of a visit to another town, Mr. Ellery says: "During the morning, while reading to myself Moule's 'Union with Christ,' I took out of it a book-marker (an advertisement of Mr. Meyer's books), on which was a portrait of Mr. Meyer. I showed them this, but they could not see a man. I endeavoured to show them his mouth, nose, eyes, and ears. At last they saw, and all together they shouted, 'Hide him! hide him!' Some shut their eyes, others covered them with their hands, until fully assured I had obeyed their very pressing commands."

This incident illustrates the religion of fear which holds as in fetters of iron the millions who live in the dark places of the earth.

TOTTENHAM.—An interesting meeting on the anti-slavery question was held at the Friends' Meeting House, Tottenham, last week, Mr. Joseph Howard, M.P., presiding. Impressive speeches, dealing with the varied phases of the subject, were given, special reference being made to the continued existence of the slave traffic in different parts of Central and South Africa.

HAMPSHIRE VILLAGE MISSION.—The operations of this Mission have been carried on with spirit during the past season. The Gospel vans have visited many outlying places, and much good literature has been circulated. The baneful effects of the evil literature so prevalent are often met with, and every effort is made to counteract them by preaching and by the supply of good reading.

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The January Numbers for 1895 begin the New Volumes in ALL the above.

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The January number contains the opening chapters of a new serial tale, by the Rev. T. S. MILLINGTON, entitled **Jack of all Trades**, specially illustrated by A. Twidle. This number also contains **The Story of England's Church**, by ARCHDEACON SINCLAIR, D.D.; **The Two Firesides**, by P. B. POWER; **To Marry or Not To Marry**, by the author of "How to be Happy though Married"; **In Wonderland**, by the Rev. JOHN ISABELL, etc., etc. A beautifully-coloured presentation plate, entitled "DEAR OLD GRANNIE," is given with every copy. Framed it makes a beautiful Christmas present. The plate is fully worth more than the 1d. charged for the whole number.

ONE PENNY MONTHLY.

### HAND AND HEART.

**An Illustrated Home and Temperance Magazine.**

The programme arranged for 1895 is exceptionally strong. The January number contains two complete illustrated tales, the first, by the Rev. P. B. POWER, is entitled **Water in the Glass and in the Eye**, the second **Ruello, or The Wagging of the World**, by H. SOMERSET-BULLOCK, B.A. The Rev. FREDERICK LANGBRIDGE contributes **Last Year and This**, and amongst the other contents will be found **How to get up a Temperance Society**, by the Rev. J. ROOKER, jun., **Ten Minutes' Talks**, by T. S. MILLINGTON, **Blessings in Disguise**, by the Author of "How to be Happy though Married," **With Dr. Nansen in Greenland**, by A. L. SOMERVILLE, etc.

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SIXPENCE MONTHLY.

THE

### FIRESIDE MAGAZINE.

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# Among the Churches.

## CHURCH OF ENGLAND.

The Bishop of Ripon, with his wife, has gone to Costebelle, near Hyères.

Archdeacon Hughes-Games will take up his new work in Hull at the beginning of the new year.

A most interesting mission to young people and children has been held by Rev. T. Turner in St. James's, Gravesend.

It is generally expected that a well-known Manx clergyman will be appointed Archdeacon of Man, in succession to Dr. Hughes-Games.

A new mission church has been opened at Poole. It is the gift of Lord and Lady Wimborne, whose warm interest in evangelistic work is well known.

Banda, in the North-West Provinces in India (says the *Mission Field*), is again to have a resident European missionary, Rev. J. R. Hill, who was there 1873 to 1884, having resigned his English benefice in order to return to the mission, which he opened in 1884.

Rev. J. A. Howell's appointment, by the Simeon Trustees, to St. Bede's, Liverpool, has given considerable satisfaction to the congregation. He is a thoughtful preacher and a hard worker, who ought to do good service in St. Bede's parish for the cause of Evangelical religion.

We regret to hear that Rev. William Horne, M.A., vicar of Christ Church, St. Albans, has resigned his charge. Mr. Horne is an uncompromising preacher of the Gospel and a thorough Protestant, and he is greatly respected at St. Albans by Nonconformists as well as Churchmen.

The *Record* reports that the mission in Douglas and the neighbourhood is progressing successfully. Rev. W. H. Aitken, Canon Bullock, T. J. Madden, and the other missioners report large congregations at all the services on Sunday. Mr. T. J. Madden has been holding mid-day services for men at St. George's.

A meeting was held on Monday week at the Paddington Baths, Queen's-road, Bayswater, in connection with the Paddington Association of the C.P.A.S. The great hall was packed in every part, some 1200 people being present, and large numbers were turned away unable to obtain admission for want of room. Rev. W. Abbott presided, and vigorous addresses were made by the Dean of Norwich, Revs. C. W. Houlston, E. A. Stuart, and Mr. A. F. Buxton.

*The English Churchman* states that the "Francis Goode" Van, in charge of Mr. Courtney, is having a rough time of it at Longridge, in Lancashire. "It has been attacked with some of the strongest Romish and Ritualistic arguments. The windows have been smashed, and the van pelted with stones, mud, and filth, and both Mr. and Mrs. Courtney have been struck on the head and face with the missiles. The Romanists and Ritualists have also threatened to set fire to the van. It is hoped that all Protestants in the neighbourhood who may happen to read this paragraph will at once go over and support Mr. Courtney. The antagonism of the Romanists and Ritualists shows that good work is being done."

## CONGREGATIONAL.

Rev. G. Warren has been recognised as pastor at Okehampton.

Mr. J. S. Langley has been ordained to the pastorate at Kirkham.

An interesting mission has been held by Miss Brennen at Castleford.

Mr. Bray has conducted a fruitful three weeks' evangelistic mission at Cranbrook.

The jubilee of Headgate Church, Colchester, is to be celebrated by enlarging the school premises.

The new Amersham-grove Sunday-school, New Cross, was opened on Thursday by Mr. F. J. Belsey, J.P.

Rev. Jonathan Evans, of Buckley, Flintshire, has been appointed financial secretary of North Wales Union.

Rev. Ll. B. Roberts, having recovered from a protracted illness, has resumed his duties at Penydref, Carnarvon.

Rev. Isaac Hartill having accepted the pastorate of St. John's Wood, brought his ministry at Trinity Congregational Church, Hanbury-street, E., to a close on Sunday.

The sixty-first anniversary of the church at High-street, Halstead, has been held. During the past five years eighty have been added to the fellowship. The work is full of vigour.

A new year's devotional meeting is to be held at the Memorial Hall, Farringdon-street, on Monday, Jan. 1 to be addressed by Revs. Dr. Mackennal and J. L. Green, Demerara.

At Queen's Park, W., the eighth anniversary of the pastorate of Rev. Dr. Leach has been held. During the past eight years about 800 have been enrolled as members, of whom 500 are still in fellowship.

A branch church in connection with St. James's Church, Newcastle-on-Tyne, has been formed with about 100 members, at New Pandon, where a mission has been carried on for more than half a century, and where a good work is being done.

It has been decided that the secretary of the Colonial Missionary Society, Rev. D. B. Hooke, should, in accordance with invitation, visit the churches in South Africa. He will probably leave England immediately after the annual meeting in May.

The American Board for Foreign Missions has received from Spain an indemnity of £3500 for the loss of property and other injuries inflicted on it at Ponape by Spanish authorities a few years since. The missionaries of the Board have been practically shut out from the island since 1890, but they may now resume their work.

Mr. C. Silvester Horne, speaking at Sheffield last week, said there was no falser conception in modern times than that Puritanism meant a narrow-minded policy in regard to legitimate recreation and amusement. The stand true Puritans took was that recreation should be pure. They in Yorkshire must see to it that they put down gambling and betting, not because they were the foes of decent recreation, but because they were the friends of it, and the foes of indecent recreation.

*Calls.*—Rev. P. S. Atkinson, to Merton (accepted), Rev. M. G. Astbury, to Clemens-street, Leamington; Rev. T. Kench, formerly of Finsbury-circus Chapel, to Willoughby, Sydney.

*Resignation.*—Rev. B. Crowther, of Merton.

## BAPTIST.

A Polish Baptist Church has been formed in Buffalo City, New York.

Rev. A. A. Harmer has held a four days' mission at Trinity Church, Colne.

Rev. W. Kirk Bryce has been ordained to the pastorate at West Park, Chatteris.

Church-street, Sudbury, reports thirty-eight new members admitted during the past year.

Rev. Joseph Tucker, of Blaenavon, has accepted the pastorate at Church-street, Edgware-road.

It is announced that the Baptist Boys' Brigade has assumed extensive proportions in Brooklyn.

A new mission-room has been opened at Fawkham Green—two miles from the nearest church or chapel.

A site for a new chapel at Builth has been purchased on the road leading to the famous mineral springs near Glanne.

During the two years' pastorate of Rev. Walter Wynn, the church at Earby has admitted 149 adult members, 135 by baptism.

It is stated that 999 candidates were baptized in Hungary last year. The number of Baptists in that country has doubled since 1891.

Rev. William and Mrs. Carey left for India in the P. and O. s.s. *Mirzapore*, to return to their former sphere in the Bhackergange district, East Bengal.

The 241st anniversary of the Stalham Church, Norfolk, has been observed, and interesting accounts have been given of the early history of the cause and the difficulties the first founder had to encounter.

*Calls.*—Rev. E. Francis, of Fivehead, to Bartholomew, Exeter; Rev. T. A. Judd, to Clee, Grimsby, Rev. F. A. Rees, to Rochdale-road, Bury.

*Resignation.*—Rev. H. Beddow, of Amersham, Bucks.

## METHODIST.

New chapels have been opened at Bloxwich and Axminster.

New chapels are building, or about to be built, at Newquay, Llanabar (Barmouth), Aberystwyth, and Ashbourne.

Statistics are given in the new "Year Book of Universal Methodism," the gross totals being—ministers 43,503 and members 1,456,902.

The decrease in the mission fund of the Methodist Episcopal Church of America for the past year amounts to £11,753, on a total income of £227,500.

At Crawshawbooth, the suggestion of a farthing per head additional per Sunday, to wipe out the missionary debt, has been taken up. Already the result is over £10.

The annual meetings of the South Wales Mission, of which Rev. J. Evans is the leader, were held last week at Pontypridd. The reports were of the most cheering type.

Fifteen men signed the pledge at the closing meeting of an evangelistic mission held in Derrygonnelly by Messrs. Griffin and Cathcart. Very successful missions are in progress in Agnes-street and Falls-road Churches, Belfast.

Rev. Thomas Cook's programme for New South Wales was arranged as follows:—Newcastle, October 14 to 23; Waverley, October 28, November 6; Bathurst, November 11 to 20; Stanmore, November 25 and December 9 to 18; Centenary Hall, Sydney, December 30 to January 8.

The third anniversary of the pastorate of Rev. D. H. Moore at Barking occurred on Monday night. A highly satisfactory record was given as to spiritual advance, increased numbers, and generous giving. The prayer meeting, the unfailing thermometer of Church life told a tale not more flattering than true. The Monday evening meeting was the best of the week. Sunday-school and Bible classes flourish; 380 persons have professed faith in Christ. A new chapel has been built, to which the people, all of the wage-earning class, have liberally contributed. The pastor evidently has the desire and the ability to elicit the gifts of his members, so that to a large extent they are what every church should be—a union of Christian workers.

## PRESBYTERIAN.

The removal of the College from London to Cambridge is being freely discussed among our Presbyterian brethren.

Rev. Dr. and Mrs. Martin are returning to Syria after furlough. Rev. W. M. Nevin is also about to leave for the mission at Antioch.

Rev. Dr. William Forsyth, of Abernethy, Inverness-shire, will conduct the bi-monthly Gaelic service in Craven Court Church, Covent Garden, on Sunday afternoon.

At the next meeting of South London Presbytery, in connection with the Committee on Religion and Morals, a conference on gambling and betting will be opened by Rev. D. Matheson.

Rev. Alexander Connell, speaking at his last "at home," in the lecture hall of Regent-square Church, said the presence of so many young people at Regent-square was an inspiration to him.

A conference of the South London Presbytery will be held at Upper Norwood Church on the night of January 15 on "Young People's Societies," including the Christian Endeavour and Boys' Brigade.

*Calls.*—Rev. Andrew Allan, formerly of Edinburgh, to Newington, Hull; Rev. Rd. Williams, to Penmaenmawr; Rev. D. P. M'Lees, of Aberdeen, to Stirling (accepted); Rev. J. Barr, of Paisley, to Neilston; Rev. Alex. Hutchison, of Eckford, to St. George's, Glasgow; Rev. W. Gordon, of Markinch, to Barrhill Church; Rev. K. D. M'Laren, late of Calcutta, to be assistant in Holborn Church, Aberdeen.

*Resignation.*—Rev. John Campbell, of North Knapdale.

## THE SALVATION ARMY.

General Booth is this week visiting Salt Lake City, U.S.A.

Three days' meetings have been held in Sheffield, led by Commissioner Howard, who is in command of the work in Great Britain.

The directors of the Social Wing will be glad of funds towards the Christmas Dinner, which it is their wont to provide for all the "strangers within their gates" on that day.

Mr. Bramwell Booth, in the course of his address at the opening of the New Shelter in Charles-street on Dec. 3, said he hoped ere long, by the increased efforts of the Army, that no man, woman, or child would ever have to sleep in the streets of the City of London. There are now twenty-one Shelters, with accommodation for 5418 homeless, friendless men. During the past year there has been 1,290,000 occupations, which cost £22,100, but which has been defrayed by the occupants themselves, leaving a balance to the credit of the Shelters of £600.

## FALLEN ASLEEP.

At Veytaux, Switzerland, on 29th ult., Mr. Bainbridge Robert Bell, aged thirty-five, second son of Canon Bell.—At Dover, on 4th inst., Rev. Stenning Johnson, aged seventy-six, late rector of Eastergate, Chichester.—At Ashton-under-Lyne, on 1st inst., Mrs. T. Green, wife of the esteemed Congregational minister.—At Brotton, in Cleveland, on 28th ult., Rev. James Bell, aged eighty, rector of the parish.—At Sydney, Mrs. Bayley, wife of Rev. T. A. Bayley, for so many years superintendent of the United Methodist Missions in the colony.—At Moldgreen, Huddersfield, Mr. F. Hirst, a devoted young man who had consecrated his life to missions.—At Coventry, on 1st inst., Mr. N. Hill, a well-known local worker.—At Surbiton, Rev. W. A. White, aged seventy, late vicar of Llantrissant, Newport.—At Frostrow, on 2nd inst., Mr. William Mason, aged seventy, a preacher of the Gospel, who passed away while on the road returning home from a preaching engagement.—At Whalley Grange, Mr. John Cooke, a leading Methodist in Manchester.—At Newark, Mr. George Chew, aged seventy-two, a beloved servant of Christ.—At Richhill, Rev. Andrew McCalvin, Presbyterian minister, aged seventy-five years.

# CHRISTMAS APPEALS.

Millwall.—The pastor of the Congregational Church asks help for the deserving poor.—W. J. Temple, 32, Strafford-street, Millwall, E.

Kent-street, Borough.—To provide something for those who are almost starving, and to put a garment on them.—J. T. Smith, 86, Fort-road, Bermondsey, S.E.

West Marylebone Mission, Dauntless Hall, Lisson-grove.—To provide at Christmas and the New Year free meals for the aged and the needy poor and the starving children.—James Sprunt.

Christ Church and Farmhouse Lodging House Mission.—For aid in giving a little Christmas cheer to the inmates of the common kitchens.—W. Geller, Christ Church, Westminster Bridge-road, S.E.

Rev. J. Tolefree Parr, of 62, Nelson-square, S.E., minister of Surrey Chapel, appeals for money, toys, food, and warm clothing to enable him to give a Christmas meal to 1000 poor children, 170 poor mothers, and 100 aged and deserving poor.

Ham Yard Soup Kitchen and Hospice.—For funds to help in providing their usual Christmas dinner to 1000 families, 5000 persons. The institution is open all the year. The hospice contains 20 beds.—W. Stevens, Manager, Ham Yard, Piccadilly Circus, W.

Christian Community.—For help to provide Christmas cheer for the many poor and half-starved who attend the Mission halls; also night shelters for the homeless, and the free meals given to some hundreds every week.—James Atkinson, 28, Enfield-road, Kingsland, N.

The Ann's-place Soup Kitchen and Free Dinners for Poor Children in Bethnal Green gave last year over 14,000 dinners to children who are amongst the poorest of the poor in one of the densest districts of Bethnal Green.—J. E. Roberts, 8, Darnley-road, Hackney, N.E.

Cripple Children.—Mr. Boyer, on behalf of 500 crippled children, most of whom have been discharged from hospitals incurable, for money, clothes, books, toys, or anything that will help to brighten their sad lives.—Secretary, Charles H. T. Archer, 29, Cottage-grove, Bow, E.

Dock Labourers' Mission.—Thousands of poor toilers out of employment round the Docks, with their wives and children, are suffering daily the need of food. We have facilities for feeding 1000 per day, but funds will not admit of fifty per day.—C. Coleman, 150, Boleyn-road, West Ham, E.

The Chiswick Mission wishes to send 1 cwt. of coal to each member of the mothers' meeting, to render assistance to widows with young children, to provide comforts for the sick and aged, to give a tea to the children, and to assist needy cases.—Robt. T. Smith, 1, Thornton-avenue, Chiswick.

Old Ford.—This East London parish consists of 11,000 poor, and our resources are likely to be drawn upon heavily. Our soup coppers, which were repaired in 1892, must now be replaced by new ones (cost £11) before we can open our children's dinners.—Annie Seton Adamson, The Vicarage, Wright's-road, Old Ford, E.

Scandinavian Sailors.—Christmas is now fast approaching, and with it the anxiety how to provide for our sailors' festival, which is to be held as usual in this home on Christmas Eve. Twelve hundred "tars," or thereabouts received presents through our hands last year.—Agnes H. Welin, Scandinavian Sailors' Home, West India Docks, Poplar.

Aged Pilgrims' Friend Society.—There are at present 1237 aged pilgrims on the Society's books, who receive with great thankfulness their small pensions regularly. There are many hundreds of them over seventy years of age, 266 are more than eighty, and twenty-one have got beyond ninety years. The secretary is Mr. J. E. Hazelton, 83, Finsbury-pavement, E.C.

Union Tabernacle is a centre in Wandsworth-road of home mission work in a poor and densely-populated part, where there is always a vast amount of poverty, sickness, and distress. In the cold season we provide free meals for the hungry; the afflicted poor, after investigation, are helped; Christmas dinners and free teas are provided to bring cheer into their dull and monotonous lives.—D. M. Cameron, Thurlow, 515, Wandsworth-road, Clapham, S.W.

Christmas Cheer for the Poor of East London.—Last year we provided a Christmas dinner for about 1000 persons in their own homes on Christmas Day. Many of these were widows and fatherless, and not a few out of employment and on the verge of starvation. This year we want to do at least as much as last, and we also wish to add coals and other comforts for the exceptionally destitute and suffering. Our work is not merely a special Christmas work, but continuous.—T. J. Hazzard, 52, Addington-road, Boro', E.

Ragged School Union.—During the fifty years of its beneficent work the Ragged School Union has grown into a wide-spreading tree, sheltering numerous agencies, all of which have for their aim the relieving and uplifting of the poorest children, and through them their parents. By means of an army of Christ-like workers it is doing a great work under conditions suited to the present-day needs. In sustaining these varied efforts the Council confidently ask generous assistance.—Compton, President, 37, Norfolk-street, Strand, W.C.

Miss Rye appeals for her work. "The funds are now very low, so much so, that unless we get a very liberal response to this appeal, we shall be compelled very much to curtail our work during the coming year. We sent off our third and last party for this year a few weeks ago, which entirely emptied our treasury, but we hope before the winter sets in—or, at all events, before the New Year—to be in a position, by your kind help, to receive into this Home a large number of poor neglected girls, to be trained for our first exodus to Canada in the spring.—Emigration Home for Destitute Little Girls, Avenue House, High-street, Peckham, S.E."

Field-lane Refuges and Ragged Schools.—For our work amongst the poor and destitute. In addition to holding upwards of thirty mission meetings a week, we maintain continually some 250 boys and girls and 60 men and women, distribute broken food daily to some 90 families, give a breakfast every Sunday to upwards of 550 of the homeless poor, and a hot dinner four days a week during the winter to some 100 children (7603 such dinners were given). We are anxious also to provide a dinner on Christmas Day for 700 to 800 of the homeless poor, and to send a good Christmas parcel and coal to 600 poor deserving families.—Peregrine Platt, Secretary.

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The lady (Mrs. Bernardo) who has been sending a copy of The Christian weekly to Mr. H. King, in China, is asked kindly to communicate with the Editor, who is not aware of her present address.

# The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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## Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address—specially Missionaries and others in foreign countries?

The call to Praise and Prayer on the first day of the New Year, given in our last issue, will awaken, we doubt not, a wide response, for many must feel that the times demand that God's people should come together, with one heart, to wait definitely on Him for the revival of his work. We trust all ministers, workers, and helpers in prayer will endeavour to be present in St. Martin's Hall, at one or other of the meetings arranged to be held at 11 a.m., 3, and 7 p.m.

The text on our almanack for Christmas Day is "Good tidings of great joy...to all people." This is the note of the Gospel. Not tidings of judgment and woe; Christ came "not to judge the world, but that the world, through Him, might be saved." Not tidings of hate and estrangement of God from man; "God so loved the world that He gave his only begotten Son." Not good tidings for a few; Christ gave Himself a ransom for all. The "joy bells" may well peal out again at this glad season of the year. If the tone of Christian teaching has at all fallen below this Divine standard, let it be raised to the full pitch at once; let Christmas bring the Saviour in richer, fuller measure into every believer's heart and into every Christian's life and teaching. Let Christmas sermons run over with the good tidings of the Father's love and the Saviour's redemption and the Holy Spirit's grace.

The news from Armenia becomes still darker. From the missionaries we learn that as many as forty-eight villages have been destroyed, and 10,000 persons massacred. The feeling of shame and indignation is rising in England, and the Government is said to have got a free hand to act along with Russia for the succour of the poor Armenians. Meanwhile, part of the English Press is saying that it would be as well if Russia would set her own house in order, and cease persecuting the Stundists. This is a case in which we may say, "This ought ye to do, and not to leave the other undone."

We are glad to read the following items in the telegrams of Monday last from Constantinople; the time for forbearance is passed, and if the Great Powers do not now exercise their treaty rights in behalf of these defenceless Armenians, a serious responsibility will rest on them:—

It is generally believed that the Armenian question will not be closed by the Sassun inquiry, but that serious steps will be taken by the Powers for the execution of the reforms stipulated for by the Berlin Treaty. The French and Russian Governments have officially notified the Porte that their consuls at Erzeroum have been authorised to appoint delegates to attend the commission of inquiry into the Sassun outrages.

The proceedings at the first general meeting of the London School Board afford hope that the religious dissensions of the past will be buried in a common desire to promote the highest educational efficiency of the young people under its care. The "Compromise" will be adhered to, and the simple elements of the Christian faith taught as hitherto. The first administrative act of the new Board was to institute a searching inquiry as to the number of children attending the schools who are insufficiently fed—a very pressing subject at this season of the year.

Mr. Gladstone has contributed to the January number of *The Evangelical Magazine* an article on "The Evangelical Movement: its Parentage, Progress, and Issue," which deserves, and is sure to attract, the profound attention of members of all churches. It is characterised by a fulness of knowledge, and by a profoundness of insight into the interaction and reaction of religious forces which have been in play in England for the last two hundred years, which will give it a high place among ecclesiastical writings. Its shortness—only twenty-eight pages—and its value are in striking contrast. There is material and suggestion enough for a book, and we only wish the venerable author might have time and inclination to pen it. An outline of the article is not possible. In the historical part we have the connection pointed out between the political character of the Church of England, and her deadness and barrenness before the Evangelical movement arose. In only one point do we notice the history defective: John Wesley was born and bred in a High Anglican home, but Mr. Gladstone fails to point out that the father and mother of that home had been born and bred in Puritanism.

The manner in which the influence of one section of the Church upon another is traced from point to point ought to convey a salutary lesson on the subject of the Church's oneness. The most extraordinary instance, and the one which will obtain most notice, is the fact that Evangelicalism, though so comparatively feeble and despised, yet became, after the rise of Tractarianism, the great force which changed the whole life and aspect of the English Church. After speaking of Newman and Manning, both cradled in the Evangelical faith, and other leaders of the Tractarian movement, Mr. Gladstone says: "They drew scores, aye hundreds, of others in their train, and of all these leaders it must be said that, as they proceeded from Oxford (so to speak) to Rome, so they had already marched from Clapham to Oxford." It is altogether satisfying, amid the changes which Mr. Gladstone traces, to know that he believes that "in respect of its vivifying and restoring influences, the Evangelical movement is one permanent as the Gospel." One word more. Has not the "movement" been treated too much as a natural thing, too little as the work of the Spirit?

We fear there is too much truth in the remark of a reviewer upon "The Work of Lewis Morris." "If he had only been a little indecent, or a little profane, he might have found praise in some quarters where, as it is, he has only encountered blame." The literary estimate of a writer's productions cannot fail to be influenced by moral considerations. What men do not like in the substance, they will not praise for its form. A practical and sound Christianity is not yet a passport to fame.

For undiluted selfishness, which pays no regard to moral considerations, we have not often seen anything to equal that of some of the citizens of Denver, who have presented a petition to the governor of the State in favour of licensing gambling. They are prominent and "respectable" citizens, who deprecate the closing of gambling "hells" as unfavourable to business! Like the upholders of State-regulation of vice, they want the thing done by responsible men, who would conduct it decently under police regulation. When will men learn that you cannot regulate sin? The only way to keep it at all within bounds is to wage against it a war of extermination. The grave bankers of Denver will find gambling a defiant enemy, if they give it legal recognition.

The age of plain-speaking is not quite gone. Hugh Latimer has here and there a worthy disciple. Rev. Dr. Fry, Head Master of Berkhamsted School, used these words lately in a sermon in a London Church:—

There is not an idle man in a London club, there is not a landlord who knows his tenants only through his agent, there is not a woman whose life is spent on a round of amusement, with a few hours of care for finance thrown in—not one of these that is not definitely adding to the toil and sorrow of the working world! The mere legal claim to draw dividends out of our present organisation of society to support absolute idleness is no more ethical, in relation to these, than the once legal right of a tax farmer to squeeze a Roman province!

Let us have all this and more, but let us also have the unspeakable love of Christ to constrain us to righteous and unselfish living.

No one would feel comfortable at the thought of having to spend most of his time with insane persons, and yet, as we have at least 92,000 insane persons, there must be a great number of keepers who have to live this life. *The Medical Magazine* estimates that we have at least 6000 men and women who earn their living by caring for lunatics. Among male attendants the best are said to come from country youths, who take up the work young and remain at it. According to the writer of this article, asylum nurses have hard times. Their hours are long, and the need of change from their trying work to the company of sane persons is not sufficiently recognised. They seem to be too much left to themselves—another evidence that only by giving and receiving loving attention can men and women be kept right.

The Forward Movement of the London Missionary Society has created a heavy debt, which will, however, be removed by the gifts of the Centenary Year (1895); it has also stirred many young hearts with a zeal for mission work, which apparently cannot be gratified at present. The Board of Directors has already accepted nineteen men and four women for service, whose term of study closes next year; nine more men and women will be ready in 1896. So far as the Board can see these are all most suitable candidates. What is to be done with them? Are they to be declined after having been accepted? Is their hope of service to be disappointed? We trust the directors will not allow dismay to seize them in view of this crisis. The debt will be paid, is practically paid now. The difficulty beyond is an income large enough to meet the cost of the additional missionaries sent out, and this can be raised. An adequate sense of duty and privilege in the hearts of well-to-do Congregationalists would enable them alone to do it. Behind them are the multitude.

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"The Denudation of the Church" is the title of a paper in *The Expository Times*, in which Professor Paterson points out that it is somewhat surprising to find in this age of bustling activity "that there is hardly one of the great humanitarian duties required by Christ which she fulfils in its most characteristic and useful form," viz., relief of the destitute, entertainment of strangers, tendance of the sick, and visitation of prisoners. He thinks it is a most noticeable circumstance that the Church is least directly associated with those agencies which most effectively and directly grapple with the principal varieties of human distress. This condition he regards as in startling contrast to the Church's earlier performance, by which he means that of the monastic age. "A divided Church has been forced to concentrate her efforts on the propagation of the Gospel and the support of her clergy." Mr. Paterson has not taken due account of the connexion which has always existed between the preaching of true Evangelicals and these forms of service. We commend this to his notice, as it may be seen in Puritanism, in early Methodism, in the life of the late Mr. Spurgeon, and in the conduct of earnest Evangelicals all the world over.

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"Because ye were become very dear to us." So wrote Paul to the Thessalonians (1 Thess. ii. 8, R.V.). He had conceived a new affection for them as the result of all his toils and persecutions on their behalf, and also as the result of the readiness with which they had received his message as the word of God. Two things help to create and foster a tender and enduring love between a Christian worker and those for whom he works; indeed, they are necessary. On his part, toil and care and trouble, which make him spend himself; on their part a response to the Spirit of God working through him. A careless worker never can have warm affections; a cold, unsympathetic congregation or people, for whom the work is done, freeze the heart. Then, again, we do well to remember that affection does not generally come with a rush; we "become" dear to each other. Love needs time and opportunity.

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The law which holds good in the animal world, that the more social animals prevail and preponderate over the unsocial, is a law also among the churches of Christ. Sociality as an expression of Christian love is of the very essence of the Gospel. It ought to know no class, no poverty, no wealth, but should bind the most diverse together. And its existence and vigour do certainly determine to a large extent the power of a church: not wholly of itself, of course, but as representing other gracious things as well as itself. One of the most loudly urged objections against the Church as a whole is its want of sociability; therefore, wherever there is the opposite of this there is a healthy popularity. As a sociable man makes friends, so a warm-hearted church, walking in the fear of God and the comfort of the Holy Ghost, makes converts.

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The sense of sin, the anguish which it can cause, and the manner in which conscience can be awakened to it, found striking illustration in a story published last week. It appears that the lantern of the Messina lighthouse, which was broken by the recent earthquake in Sicily and Calabria, was replaced by a powerful electric light. The effect upon the peasants of Tauro when they saw such a brilliant and extensive illumination was remarkable. "They prayed and flagellated themselves, and the uproar was only ended by the interference of the police. Further off the coast, on the foothills of the Apennines, some people even went mad. The women beat their breasts, and the men, on their knees, confessed their sins aloud." "Conscience makes cowards of us all." Yet is it cowardice to fear the wrath which conscience tells us is due to our sin? So long as men are oppressed with this fear, so long will there be need for the Gospel which tells of a finished atonement, and of the enjoyment of a present forgiveness. We need not hesitate to appeal, as our Lord and his apostles did, to this sense of fear.

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A correspondent of *The Daily Chronicle* draws a very gloomy picture as to approaching distress in the West of Ireland through the failure of the potato crop:—

I can assert without the slightest exaggeration that throughout the West, and especially in the Connemara district, there will be no potatoes worth eating after the middle of January, and this means not only starvation in the spring, but no seed for next year's crop.

The writer urges on the Government the immediate necessity of providing relief works, in the shape of a light railway, which would not only save the people from starvation, but open up a beautiful country. No doubt there will be ample room remaining for the exercise of private charitable help.

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There is a den at Woodford, which, judging by its pretensions and its promiscuity might well be called the wickedest house in England. Its vile character is well known in its own neighbourhood. Should any of its emissaries, say perhaps a married man, inseparably accompanied by a single woman, or *vice versa*, make their appearance in any neighbourhood, let all people who wish to be considered decent, beware! "I have written unto you not to keep company with such, no not to eat" (1 Cor. v. 11). "These be they who separate themselves ('cause separations,' R.V.), sensual, having not the Spirit" (Jude 19). "Their word will eat as doth a canker: of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. ii. 17, 18). "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck: of whom is Hymenæus and Alexander: whom I have delivered unto Satan that they may learn not to blaspheme" (1 Tim. i. 20).

## World-wide Evangelisation.

Dean Alford writes, commenting on Eph. v. 14: "Wherefore he saith, Up! thou that sleepest, and arise from the dead, and Christ shall shine upon thee." This is a paraphrase of the passage in Isaiah lx. 1, 2, 3. There the people are set forth as being in a state of darkness and death—

We grope for the wall like the blind, and even grope as if we had no eyes; we stumble at noonday as in the night. We are in desolate places as dead men (Isaiah lix. 10).

The people are exhorted to awake and become light, for that her light is come, and the glory of Jehovah has risen upon her. The well-known commentary by Jamieson, Fausset, and Brown, on Isaiah lx. 1, says:—

Arise—from the dust in which thou hast been sitting as a mourning female captive (ch. iii. 26; lii. 1, 2), shine—impart to others the spiritual light now given thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

And now let us quote another, the very aged and beloved author, Wm. Arthur, who, in his celebrated "Tongue of Fire," when describing Pentecost, writes: "They all began to speak. This shows that the testimony of Christ was not borne by the ministry alone; that this chief work of the Church was not confined to official hands. The multitude of believers were not mere adherents, but living, speaking, burning agents in the great movement for the universal diffusion of God's message. Many feel as if religion, on the part of the ministry, was to be a matter of bold and public testimony; but on the part of ordinary Christians, a heart-secret between themselves and God. Let such sit down in sight of that first Christian scene; let them behold every countenance lighted up with the common joy, and hear every tongue speak under the common impulse, and then ask Bartimæus or Mary if the private disciple has not just as much cause to be a witness that Jesus lives, and that Jesus saves, as either James or John? Let them ask if it is like their religion that one lonely minister shall, on the Lord's Day, bear witness before a thousand Christians, who decorously hear his testimony as worthy of acceptance by all, and then go away, and never repeat the strain in any human ear?

"Looking on the universal movement of that Pentecostal day, who could think that the new religion was ever to come down to this? That speaking of its joys, its hopes, its pardon, its mercy for the wide world, was to be considered a professional work, for set solemnities alone, and not to be a daily joy and HEARTS-EASE to ever-growing multitudes of happy simple men?"

I refrain from adding a single word of my own to these learned men, and will conclude by quoting from Acts iv. 31: "They were all filled with the Holy Ghost, and they spake the word of God with boldness." And viii. 1, 4: "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "They therefore that were scattered abroad went about preaching the Word." The commentary above quoted says:—"The Spirit rested on the entire community in the very way they had asked, so that they spake the word of God with [illegible] by ness."

Reginald Radcliff[illegible]

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A CHILD'S DAY, like the day of a grown person, has its lights and shadows, its trials and anxieties. Temptation has met the little one in the playground, the street, or the school-room, and she has had her fits of naughtiness, her gusts of temper, or her disappointments, as great to her as her father's to him. A cup can be more than full to the brim, let its size be what it may.—*Selected.*

## His Name: An Advent Study.

We speak of the Annunciation, as though to Mary alone, the highly-favoured among women, it was made. But, for an equally definite one we must go back seven hundred years, to the time when Isaiah, with prophetic eye, saw coming events so clearly that his prediction, compared with its fulfilment, reads like veriest history: "Unto us a Child is born, unto us a Son is given." But how is this! We are accustomed to think and speak of the Son of God; but this is a son given to humanity, *ours*. And this reminds us how the Lord Jesus always assumed this human relationship when speaking of Himself. Demons called Him the Son of God; so did his disciples; so did the voice from Heaven that was heard over the waters of baptism, and on the Holy Mount; but from his own lips there always came the same familiar and endearing title "the Son of Man."

A much-neglected truth comes into prominence here. The law of heredity brought into our history and heritage a fearful curse, when in the sin of Adam *all died*, not merely to physical immortality, but to inherent righteousness. As Dr. Stalker strikingly says:—

From Adam his children derive a sad double heritage, a debt of guilt which they cannot reduce, but are continually increasing, and a carnal nature which is incapable of righteousness. But Christ is a New Adam, a new Head of humanity, and those who are connected with Him by faith become heirs of a double heritage of a precisely opposite kind. As through our birth in the first Adam's line we get inevitably entangled in guilt, so through our birth in the line of the second Adam we get involved in a boundless heritage of merit, which Christ, as the Head of his family, makes the common property of its members. So, likewise, as Adam transmitted to his posterity a carnal nature, alien to God, and unfit for righteousness, so the New Adam imparts to the race of which He is the Head a spiritual nature, akin to God and delighting in righteousness.

Thus Christ, "as a Son over his own house," has made it possible for us to sing,

"In Him the tribes of Adam boast
More blessings than their fathers lost."

A rather heavy introduction this to a Christmas homily, some may think; but it must always make us glad to look at these strong buttresses of our faith.

We are accustomed at Advent season to dwell on the scenes and circumstances of the Nativity. To-day let us look at the name of the Holy Child—only one, but many-sided, and full of teaching and consolation. "His name shall be called *Wonderful*." All his people can endorse that title. They have proved in their own experience that there are modes of working known to Him with results unlike anything of an earthly origin. It is difficult in the space of so brief a paper to introduce details, but for the encouragement of some of his distressed and perplexed people, let me instance one that came some time ago under my own notice. A very dear relative was in deep disquiet about temporal difficulties in her home. Her father, who was a corn merchant, had sustained heavy business losses, and serious reverses seemed imminent. Sorely burdened, she prayed earnestly, either for the removal of the trial or for special grace to bear it well, and as she prayed she felt impelled to make what was for her a unusual request—that she might open [illegible] some passage of Scripture that would be a direct message from her Saviour of comfort and good cheer. Then she took up her Bible which opened, so far as she was concerned, at random, and presented to her the following words in one of the minor prophets, words which were comparatively unfamiliar to her, Haggai ii. 18, 19. But the message they bore, though striking in itself, became almost awe-inspiring with the sense of a present God when she suddenly thought of the date, and realised that it was, in fact, *the 24th day of September*. Can anyone venture to call that a mere coincidence! Need I add that the wonderfully given promise, "From the four-and-twentieth day of the ninth month, from this day will I bless you," was in the most minute and circumstantial manner literally fulfilled.

And as with individuals so with communities. Civilisation may attempt to take hold of the lapsed masses, some of them scarcely human in their degradation, and lift them from the abyss, and it stands defeated in their presence. But the "wonderful" Christ has his agents at work, and as truly as by his word He healed the demoniac of Gadara, He heals to-day, and, equally in the slums of Darkest England and in the wilds of Darkest Africa, He restores true manhood and beauty of moral character to the most degraded.

And He is "*Counsellor*," too. There are crises in every life that call for special wisdom, and our own, it may be, is utterly at fault, and sometimes the advice of the most trusted friends is either impracticable or unsafe. But let those who have heartily sought Christ as a counsellor say if He has ever failed. He leads the blind by a way that they know not, and faith and patience are often sorely tested by its toilsome windings, but all the time He is surely making darkness light before them, and crooked things straight; and in ways that no human skill could have devised—most striking sometimes from their very simplicity—He justifies their wisdom in committing to Him their cause.

"*His name shall be called The Mighty God.*" Let doubters of his divinity pause here, and explain away this title if they can. To us it is one of the many crowns that He wears in the sight of his own people. But it is an aspect of the Blessed Saviour often kept in abeyance. We ordinarily dwell with devout joy on the sympathy, and the priestly intercession and sacrifice, and the marvellous comprehension of our needs, that make Him so precious as Friend and Saviour. It is reserved for times of giant need to bring out this giant truth, that He is also, for me, *The Mighty God*. Ah, do not such times come, once or twice at least, in the lives of most, when the malice and craft of men are so cruel, and apparently so successful, that we have no strength at all to crush the wrong or escape the bitter injustice; and earthly friends, pitiful and eager to help as they may be, stand powerless with folded hands, and we at our wits' end? Then is the time for this Name, which is above every name, to flash out in fresh splendour, irradiating the darkest condition with the promise of deliverance. "Fear thou not, for I am with thee, be not dismayed, for *I am thy God, I will* strengthen thee, yea, *I will* help thee, yea, *I will* uphold thee with the right hand of my righteousness." Let any faint-hearted, sorrowing reader grasp this promise *as true*, and it will, indeed, be good tidings of great joy this Christmas-tide.

The tenderness comes with the next title, "*The Everlasting Father.*" What a combination: *Son, and Father, and God!* Well may He be called Wonderful! There are men in the present day, who, under the guise of religious teaching, would detract from the beauty of human fatherhood, who would suggest that a better Divine worship can be offered by those who hold themselves aloof from, or trample upon, human ties of this tenderest relationship. But they cannot blot the fatherly element out of the Bible. It is full of it, both human and Divine. It was an earthly father's love that gave the finishing touch of pathos to the sacrifice of Abraham; that mingled with Jephthah's agony as his daughter came out to meet him; and with David's bitter weeping when Absalom died; and in Divine form it takes the place of honourable precedence in the sacred Trinity, and manifests itself alike in the revelations of the Old Testament, and in the surpassing sacrifice of the New. But Christ is "the Everlasting Father." Can we fathom the meaning? Does it not dimly shadow forth the truth that all the undying tenderness, all the protection, all the providence, all the rewards that we are wont to associate alone with the Eternal Father are ours in Christ? Friend, Happiness-Giver, Mansion-Preparer, Crown-Bestower—Christ is all.

And, lastly, He is named *Prince of Peace*. We can only here speak of this beneficent aspect of our Lord as it concerns individuals, though much might be said of his benign influence over nations. It was a memorable incident of his earthly life when, one tempestuous night in Galilee, He saw from the mountain heights some of his disciples tossing on the lake, in sore stress and jeopardy, doing their skilful best, but almost hopeless. In a moment He was at hand, and the storm of fear in their hearts, and of wind and wave on the water, were instantly stilled by his word of peace. This is what He is doing continually in human life to-day. Sometimes indirectly, by producing in his followers a self-abnegation and a tolerance and considerateness for the feelings of others, similar, but superior, to the gracious amenity of true good breeding, and which contrast admirably with the loneliness and self-assertion of less disciplined characters. This rule of the "Prince of Peace" over the individual is of priceless value, and would, if more fully established, put an end to the "moral east winds" of worry and murmuring, would check domestic tilts and tiffs, and would blessedly allay strife in the churches.

But there still remain the heavier storms which Christ alone can calm by his direct intervention. The shrill whistling of the tempest of unforgiven sin, the heavy swirl of temptation's waters, the straining of the timbers of the vessel of life in times of bereavement, affliction, or any other adversity; and last of all, the sharp dash of the breakers on the rocks of death—all alike are obedient to his word, if the prayer of our faith bring Him to us, walking on the sea of our trouble. The sadness lies in this—that we are so often content to remain exposed to the blind fury of the storm without crying to Him in our distresses. Let us all be wiser in the coming year.

*Percy Park, Tynemouth.* M. C. F.

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LONDON CITY MISSION.—Last week at the Shaftesbury Memorial Hall, Great Ormond-street, there was held the third anniversary of Mr. J. J. Browne's work as missionary to public houses in the neighbourhood.

NEW HALL MISSION, WELLINGTON, SALOP.—A memorial has been put up in the large Hall to the late Dr. Cranage. On Sunday week a service in memory of the doctor was held, when there was a large congregation, and Mr. Weston, now director of the mission, read a short statement explaining how the memorial had been raised, and announcing that nearly the whole of the necessary expense had been subscribed, but a little more money was still needed. On behalf of the subscribers and congregation attending the New Hall, he asked Mrs. Cranage's acceptance of the tablet, now placed in the hall, and at the same time handed her a list of the subscribers. The inscription on the brass is—"To the dear and honoured memory of Joseph Edward Cranage, founder of this hall and mission. Born 18th April, 1826. Died 12th November, 1891. 'For to me to live is Christ, and to die is gain.'"

## After the Thousand Years.*

### III.—MILLENNIAL SIN AND DEATH.

By Mr. GEORGE F. TRENCH, B.A.

We are not limited to Revelation xx. for our knowledge of the moral character of the Millennium. It is set forth fully in the Old Testament prophecies, notably in the Psalms.

That there will be then an atmosphere of tranquillity, wholly foreign to our present experience, is undoubted. But what is taught us is, that that peace will be mainly superficial and unreal.

Three times in the Psalms we find the submissiveness of the nations of the world to Christ's rule described as "feigned obedience."

Psa. xviii. 44.—"Strangers shall submit [*mar.*, lie, or yield feigned obedience] unto Me."

Psa. lxvi. 3.—"Through the greatness of thy power shall thine enemies submit [*mar.*, yield feigned obedience] unto Thee."

Psa. lxxxi. 15.—"The haters of Jehovah should have submitted themselves [*mar.*, lied, or yield feigned] obedience unto Him."

This, then, is the condition of the world's masses morally. They are strangers to God, enemies to Christ, haters of Jehovah; and that external calm which has so captivated the imagination of Christians is the product of power, not of grace; is the result of fear, not love; and is maintained, as we shall see, by ever-repeated execution of judgment on offenders.

This is set forth specifically in no less than eighteen of the Psalms.†

I shall only refer to a few of them, hoping that the interested reader will himself search the whole list given in the note.

We have already referred to Psalm ii., which from its importance as a Kingdom Psalm cannot be too much relied upon for the character of that age. In Psalm ix. "Jehovah is known by the judgment which He executeth....The wicked shall be turned into hell, and all the nations that forget God." The beautiful royal Psalm, xxi., assuring to the King, the Risen Man, an eternal enjoyment of his Humanity, shows with what fiery wrath Jehovah will swallow up the enemies of his King. The 45th, revealing the eternal duration of Christ's Kingdom *as God*, teaches also that in the Millennium his sword and his arrows shall fall sharp and heavy on his enemies. In lix. we read, "Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth." In lxvi. 7, "He ruleth by his *power* for ever; his eyes behold the nations: *let not the rebellious exalt themselves.*" These last words ought to be strongly confirmatory of the evidence of the words, "feigned obedience." Their true state is that of rebels. But the sword ever drawn in the King's hand will prevent their exalting themselves against Him, till Satan is released that their true state may be shown forth. In lxxii., "His enemies shall lick the dust," and the blood of his poor saints (for even murder will sometimes occur) "shall be precious in his sight"; and as we read in ix. 12, He will make prompt "inquisition" for blood shed.

Ps. ci. 4-8.—This Psalm gives us, perhaps, the clearest and most remarkable indication of the regular or normal system of government throughout the millennial reign. It is one of constant, discriminating judgment, detecting, convicting, and punishing by death, all those in whose lives sin breaks out in overt acts. "A froward heart shall depart from Me; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: he that telleth lies shall not tarry in my sight. I will early (or diligently) destroy all the wicked of the land, that I may cut off all wicked doers from the city of Jehovah."

Psalm cx. rightly occupies a foremost place in all study of the Kingdom; its opening words being four times quoted in the New Testament, to show their proper application to our Lord Jesus Christ. (See Matt. xxii. 44; Acts. ii. 34; 1 Cor. xv. 25; and Heb. i. 13.) Now what says that inspired utterance, which our Lord has endorsed with his own imprimatur? It confirms Psalm ii. and the others we have referred to in every particular. Christ is to rule in the midst of *enemies*. His people Israel alone are excepted. He will strike through kings in the day of his wrath. He shall judge among the Gentiles. He shall fill the places with dead bodies. He shall wound the head over many countries.

It is not without regard to the possible effect it may have upon some holding unduly optimist opinions as to millennial beatitude, that I ask attention to the closing words of Isaiah's prophecy, a prophecy, be it remembered, which abounds in glorious presentations of Israel's joy and prosperity in that age. That the time is millennial the whole context shows: ver. 18, "The time cometh that I will gather all nations and tongues; and they shall come and shall see my glory"; ver. 20, "And they shall bring all your brethren out of all the nations for an offering unto Jehovah, . . . to my holy mountain Jerusalem"; ver. 23, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah." Then follow these solemn words, "And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This language plainly conveys a continuance of judgments by death throughout the whole course of that age.

I ask my readers if this is exactly the Millennium they have pictured to themselves? Does it convey the idea of a perfect state, of a Kingdom worthy of the Prince of Peace? If anyone replies, "These judgments cannot possibly occur during the progress of the reign, they must be merely initiatory," I ask for some Scripture proof. I challenge the suggestion with great confidence, and point to Isa. lxvi. 23 again, and to Zech. xiv. 16-19, where we are plainly taught that the judgment of a dearth of rain will be inflicted on every nation that shall fail (throughout the thousand years) to send its representatives once a year to Jerusalem to worship. But, even if this theory could be sustained, is it not manifest that a Kingdom, the peace of which is procured and brought about by such means, can be nothing more than what it has been already shown to be, a reign of might, terrorizing, and subjugating opposition, and leaving the world in its spirit, its attitude Godward, its lawlessness, its self-will, its sin, exactly where it is now, albeit outwardly reformed, nominally acknowledging God, and presenting superficially an attitude of law, order, and peace? (See also Micah v. 8-15.)

* Extracted from After the Thousand Years. The Glorious Reign of Christ as the Son of Man in the Dispensation of the Fulness of Times. (*Morgan & Scott.*)

† See ix. 7-20; xviii. 42-45; xxi. 1-13; xlv. 1-5; xlvi. 6-11; xlviii. 4-7; l. 3; lix. 13; lxvi. 7; lxviii. 1-30; lxxii. 9-14; lxxvi. 1-12; lxxxiii. 13-18; xcvii. 1-7; ci. 4-8; cx. 2, 5, 6; cxliv. 6-9.



## THE ARMENIAN MASSACRES.

The feelings of our Metropolitan community have found vent at an "indignation meeting," held on Monday evening at St. Martin's Town Hall, when Mr. F. S. Stevenson, M.P., presided over a large and representative assembly. Many eminent personages sent letters of regret at absence. The following letter from Mr. Gladstone was read:—"The terrible statements concerning Armenia have riveted the attention of the world, and I heartily wish well to your and to every other effort for bringing out the truth. Should the allegations be sustained they will prompt the civilised world anew to ask how long these things are to be endured. I will not anticipate the result of the examination, but I feel morally certain that the administration will not rest without a most thorough examination of the matter, in which under the Cyprus Convention we have a separate, deep, and painful interest. It is my present duty to hope the Ottoman Government will, for its own honour, cordially concur in this searching examination."

Addresses full of warm protest were delivered by Canon McColl, Mr. C. E. Schwann, M.P., Professor Agar Beet, Mr. F. A. Channing, Canon Gore, Dr. R. F. Horton, Mr. Albert Spicer, M.P., Dr. Newman Hall, Dr. Clifford, and M. Thoumaian. Resolutions were passed, deploring the recurrence of such barbarous deeds, and calling on the British Government to fulfil its treaty obligations to the Armenian people.

Dear Sir,—Are we, as British Christians, awake to our responsibility in the matter of the scandalous misgovernment by Turkey of her Armenian subjects, culminating in the terrible outrages perpetrated at Sasun by regular Turkish soldiers under Zekki Pasha. Outrages consisting in the butchery, and worse, of women and children; outrages so gross that even Turkish soldiers could only be brought to commit them by threats of punishment if they refused; outrages against which the Turkish Governor of the province himself protested and was in consequence removed; but outrages after performing which Zekki Pasha has been honoured by the Sultan's Government.

Had such deeds been done by the troops of any other Power, we, as Englishmen, might have been horrified; but we should have been powerless to do anything. With Turkey the case is different, not because she is weaker than other Powers, and therefore more amenable, but because, by the Treaty of Berlin of 1878, Turkey, in return for the strong influence of England exerted on her behalf against Russia, promised to make reforms in the treatment of her Armenian subjects, and further agreed that the Great Powers of Europe should "superintend their application." (*Berlin Treaty, Article* 61.) Where are these reforms to-day? sixteen years after the Treaty of Berlin! Echo answers—Where?

By the Cyprus Convention of 1878 England promised to assist Turkey by force of arms in protecting her Asiatic dominions from Russian aggression, and thus deprived the Christians of Armenia of the support of the one Power who had been their friend, and in thus handing them back to the uncontrolled power of the Turk. We asked them to be satisfied with promises from the Turk to treat them better—from England to see that this was done. For sixteen years these promises have been (except in a few isolated instances) a dead letter. It is for Great Britain to say how much longer she intends to be responsible for a policy which results in such massacres as that in Sasun!

What then, as British Christians, is our duty?

I. Prayer.—individual, and when possible, collective. 1. That God would strengthen and guide our Government in bringing about a concert of the European Powers on this question. 2. That, failing a concert of the Powers, Great Britain and Russia might agree upon a common ground of action to compel Turkey to give due guarantees for future good government, and especially to appoint a Christian Governor of Armenia, to be approved by the Powers.

II. Action.—If we pray sincerely, must we not use the powers God has placed in our hand as electors? and seek to influence and support our Government, whether by the Press—public meetings, petitions—or letters to our local M.P.'s.

If we, as British Christians, do not bestir ourselves, the blood of murdered Armenian women and children will rest on us.—Yours sincerely,

*Kendal, Dec.* 14. T. Crewdson Wilson.

## The Meekness of God.

Lucifer.—I will ascend into heaven. I will exalt my throne above the stars of God. . . . I will be like the Most High. I am God: I sit in the seat of God.—Isaiah xiv. 12-14; Ezek. xxviii. 2-19.

Jesus.—I am meek and lowly in heart. I am a worm and no man, a reproach of men and despised of the people. No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath revealed Him. He that hath seen Me hath seen the Father. God...hath in these last days spoken unto us in his Son...who, being the brightness of his glory and the express image of his person, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High.—Matt. xi. 29; Psalm xxii. 6; John i. 18; xiv. 9; Heb. i. 2, 3.

Evil had its origin, as was shown last week, in selfish pride. The archangel became a rebel. The equilibrium of the universe was deranged, and mere almightiness could not restore it. Lucifer might have been ground to powder, but that would not have readjusted the balance of moral order, any more than the annihilation of a star which had left its orbit (had that been possible) would have restored the balance of the material creation.

Had the fallen angels been utterly destroyed, creation would not have reverted to its first and "very good" condition. An antagonism had arisen for which force was no remedy. The trail of the serpent had defiled heaven. Before the minds of all his created intelligences, this question had been asked, "Has the Creator an indefeasible right to rule?" A host of angelic beings had already answered "No!" They might have been buried in oblivion, but the question would have remained unsolved. That first creation might have been entirely wiped out, as a man wipeth a dish, wiping it and turning it upside down (2 Kings xxi. 13). The morning stars which sang together, and all the sons of God who shouted aloud for joy, might have been swept out of existence, but when the Creator had repeopled heaven with an entirely new order of principalities and powers, the same question might recur. Having once been raised, it must without delay be exhaustively and for ever settled. Into the method of its solution by the only wise God, their Saviour, the holy angels desired to look.

Observe: The question before the universe was not, Can man be saved? (for man had not yet been created), but, Can God save Himself from the work of his own hands? Not, Can man be justified notwithstanding his disobedience? but, Is God justified in requiring obedience from his creatures? Shall the Creator or the creature rule creation?

The passionate, tumultuous, and foaming waves dash themselves against the firm, and calm, and silent rocks. The furious pride of Satan is met by the strong meekness of God. The wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt. The Holy One endures and waits. Everything comes to Him who waits. For *of* Him, and *through* Him, and therefore *to* Him, are all things.

The creation of man in the image of God afforded opportunity for the out-working of this wonderful and fearful problem, which Divine wisdom had eternally foreseen, and which God had provided for before the foundation of the world.

Self in the creature inflated itself and exalted itself to the throne of the Great King. The King emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself. Sin aspired to rule. Incarnate Holiness became obedient to the death even of the cross. The serpent, gliding to the throne, was rendered powerless by the dying Worm on the accursed tree.

Through weakness and defeat
He won the meed and crown,
Trod all his foes beneath his feet
By being trodden down.

Incarnation was in order to crucifixion; He entered into human life that man in Him might die. He was born in Bethlehem that He might descend into the lowest parts of the earth, and He that descended is the same also that ascended up far above all heavens, that He might fill all things. The Word made flesh took the likeness of sinful flesh, that sin in the flesh might be utterly and everlastingly condemned. As the priest "sinned" the unblemished sin-offering, so God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him—whom none of the princes of this world knew, for had they known they would not have crucified the Lord of Glory.

See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

The foolishness of God is wiser, the weakness of God is stronger, than men or Satan.

M.

## CHRISTMAS MEMORIES.

By Rev. F. B. MEYER.

My earliest Christmas recollections take me back to Clapham, and the fine old house on the Common where my grandfather lived, and where the whole family gathered once a year. Christmas has never been the same since that home was broken up. Each family spent the earlier part of the day by itself, with exchange of presents, the welcome of scattered members that gathered from school or business to the home-circle. But in the afternoon there was the converging of all on the one centre, where, after fifty years of married life, the aged pair awaited their nine married sons and daughters, with their partners and the elder grandchildren. Then the same jokes and riddles were propounded, the same stories told, the same fun and frolic had its way; whilst after dinner the same speeches were made, full of family pride and unity and good nature. Again I form part of that gathering, and see the long table spread, surrounded by familiar faces, and hear that buzz of voices, and sit in that circle around the spluttering yule-log in the room where Macaulay is said to have written his history.

Why recall these days, except to urge parents and grandparents to do their best to give bright memories to the children! These are the scenes which get enamelled on young hearts, to abide with them until the vase of life is broken. And, amid the inevitable sorrows of life, it is of unspeakable importance to give the soul some fair pictures to hang in the corridors of memory, on which it may gaze with lingering affection when the scenes of more recent years shall have faded from view. It is the remarkable faculty of age to recall the earlier impressions of life. Many an aged soul, when the far-away look is in the eye, is living over again the days of childhood and youth. Let those who are surrounded by little eager eyes and retentive little memories take care that only holy, sunny, and blessed memories gather around this and all following Christmas Days. No wrangling, no misunderstanding, no clouds on the blue, no drink in the home—one unsullied day of innocent and child-like joy.

PROVIDENCE HOUSE, LEICESTER.

Another type of Christmas Day comes back to me from Leicester, from the days when Providence House was under my care for the benefit of discharged prisoners and others. The early morning was pretty busy with unpacking parcels and clearing away great wrappings of brown paper. One Christmas morning, when I was alone, Mrs. Meyer being away in France for her health, five sweet children came to me by half-past eight in the morning with their Christmas greetings, which they had walked a mile and a-half to bring.

Then morning service, when the families of my people were wont to gather; at least the men, fathers and sons, and the younger children. I always judiciously refrained from inquiring after the wives and daughters that day. One had a dream of snow-white pinafores and floury arms, and dexterous fingers arranging flowers, and hot faces roasting with turkeys before the fire, etc., during the preparations of mince-pies and other delicacies to coax appetites which needed no coaxing, because their owners were set on taking a brisk walk in the crisp air for no other purpose than to get an appetite that would do justice to the fare. What a relief it must be, when men go to service or a walk on Christmas morning, that the women may give their undivided attention to the event of the year!

Few uninterrupted dinners, however, fell to my lot in those days, though it was not for want of invitations. The fact is, I had to go round in a four-wheel cab to pick up the dinner which the ladies of my congregation had provided for my men, whose usual number was greatly augmented by guests whom I had specially invited to spend the day with us. One friend had promised a joint of beef, another a leg of mutton, a third a goose, and so on; while puddings of all sizes, wrapped in white cloths, awaited me at various houses. It was no small business to collect all these articles. I have often hardly had a place to sit on. Puddings to right of me, puddings to left of me, puddings in front, on the seat, on the floor of the cab, threatened by floods of gravy, and steaming with a savouriness which, instead of stimulating the palate, soothed and satisfied it.

Thus I arrived at my destination. The cab was soon emptied of its contents, and in due time the meal began, and after that the speeches and songs. How proud and thankful I was of those gatherings—too full of self-congratulation as it seems to me now—and yet unfeignedly grateful for what God had wrought!

THE JOY OF GIVING JOY.

After all, life has no sweets like these. And surely the heavenly banquet itself will lack some of the sweetest ingredients, unless we know that some are sitting there who would have been absent unless we had given them the loving invitation to be present. Sad indeed is that lot, and pitiable that soul, to which no opportunity is given of making some heart glad and thankful as the Day of Peace and Home returns. Let each of us seek out some lonely one, and, if possible, invite such an one to share in the festal joys of Christmas. Why should not each of our more well-to-do families provide for one or two other families? This might be done by giving money to the pastor for him to distribute. But a still better way would be to ascertain the name and address of some poor neighbour, to learn the number and ages of the children, and to suit the Christmas gifts to their wants. What could be more beautiful and Christ-like than for each family in our congregations, that has no other claims, to put itself into personal touch with some poorer family, the children ministering to the children, the women to the women, and the men to the men?

That is the religion of Jesus Christ, and this is the ideal philanthropy. Give yourself to Him who gave all for you. Go your way, and be glad as a Christian should, in all that is innocent and right; and send portions to those for whom nothing is prepared.—*Christ Church Magazine.*

DARBY-STREET MISSION.—At King's Weigh House Church Lecture Hall last Tuesday evening, the annual meeting of the Darby-street Mission, London Docks, was held, when the Right Hon. Lord Horace Davey presided, and Rev. Alexander Sandison, Rev. E. Theodore Hitchens, Mr. Kiddle (hon. sec.), and others spoke on its behalf.

THE CORNISH COAST.—The eighth annual meeting of the Chislehurst Auxiliary of the Seamen's Christian Friend Society was held at the Christ Church Schools, Chislehurst, on Thursday, under the presidency of Mr. James E. Vanner. Rev. G. J. Hill gave a résumé of progress made during the year, and adduced reports from the missionary and agents showing what a blessing the Home had been to the seamen. Addresses in support of the work were given by various friends.

## Missionary Methods at Home.

By Rev. EDWARD STORROW.

Some men can best fulfil their ministry in one way, some in another. Similarly, the mental, moral, and social condition of races, is so diverse—as, for instance, between Matabele, Arabs, Hindus, and Chinese, and the differences of thought and life, seen among the same people, as in India between the Brahmin, the Shudra, and the Pariah—that while all equally need the Gospel, they can best be won to hear and believe by very different methods. What missionary would not desire to preach the Gospel in a direct form and in a public manner in the open streets of Fez, Mecca, Ghuzni, Khiva, Lhassa, Timbuctoo, and to the native ladies of Calcutta and Delhi; but in the former case the fury of the populace and the assassination of the preacher would be the probable result; whilst custom so restricts the liberty of respectable women in India, that even in cities where the Gospel is preached in the bazaars daily, they are never among the hearers. Hence is suggested to us a wide tolerance, not only of the methods of evangelisation, but also of persons representing a variety of theological opinions and churches, and working on very diverse lines. No nation, no race, no church, no organisation, no method, has a success and blessing, whether regarded as human or Divine, denied to others. Of this fact ample illustrations could be given, and the lessons it suggests are obvious.

MUTUAL FORBEARANCE.

Methods there must be; and it gives strength and directness to all workers to have confidence in those they use. But it is important, that along with this confidence in our own, there should be a willingness to admit that they might not be quite as suitable for other hands, or fit for other spheres, and that there is in the sphere of missions, as in other spheres, a wide range of subjects—open questions—which affect no essential principle, and where the apostolic injunctions of Paul in Romans xiv. and xv. should rule.

Much attention should be paid to the grounds on which appeals for interest and aid in behalf of foreign missions are made. Lower rather than higher motives are too often appealed to, and for this reason the results are inadequate and evanescent. Every speaker on Missions ought to aim at some definite result, and if he has no statement of facts to make, he cannot urge higher motives or any more likely to be effective, than pity for the heathen, sympathy with the Saviour's command and desire, "to seek and to save that which was lost" and the honour and glory of God.

THE COMMITTEE OR COUNCIL.

Grave responsibility rests on all bodies, whatever their name, who conduct missionary affairs. The opinion formed of the society and the work, the enthusiasm or apathy with which it is regarded, the efficiency and happiness of its representatives abroad, and the blessing or lack of blessing in its spheres, depend largely on them. The selection of these, by whomsoever made, is a grave responsibility, too little considered; for those frequently are chosen for such positions who have no knowledge of missionary affairs, no earnestness in their behalf, and now and then something worse than apathy. The policy to be pursued at home and abroad, the selection of missionaries, the collecting and expenditure of sacred funds, the cultivation of the missionary spirit at home, and the selection of spheres of labour and methods of operation abroad, chiefly rest with them, therefore the best, wisest, and most zealous should be chosen.

ADVERSE CRITICISM.

Methods for the missionary education alike of the Church and the world require much attention. The latter ignores the supreme subject in its newspapers and magazines, and is usually more willing to receive statements reflecting on missions, than any illustrative of their efficiency and success. The usual policy of leaving adverse criticisms unanswered is open to question, whilst it is certain that efforts should be made to give missionary information wherever it will be received, and to show on the acknowledged grounds of reason, civilisation, benevolence, and humanity, that missions are worthy of respect and honour, and something more.

Two things are greatly to be desired, a more abiding consciousness of the grand and divine qualities of the missionary enterprise and more systematic endeavours to aid it. If there were the former, and Christians were missionaries in conviction and aim, as a matter of course, and as the direct outcome of their relations to God and the Saviour, all else would follow. Prayers, gifts, aid, whatever was required, would not be dependent on success, popularity, meetings, advocacy, but would naturally move toward the desired end and aim, as the stars in their circuits, and rivers to the sea. But our defectiveness justifies the use of methods, that the young and the weak may be educated and trained toward true conceptions of our subject; and that all may do their part, and share according to the light they have, and the means they possess.

Aid and training would best be secured if

SOME SUCH METHODS

as the following were generally adopted:—

1. A missionary auxiliary with a specially appointed treasurer, secretary, and collectors, and a monthly prayer meeting, and annual public meeting, in every place of worship.

2. Missionary boxes with a quarterly address in every Sunday-school.

3. A box and a missionary magazine in every Christian household.

4. A gift or a subscription, weekly, monthly, or annually, from each professing Christian.

MISSIONARY TRAINING.

The training of missionaries nowhere receives the attention it demands. There are spheres where but little training is needed, but there are many more where some, and not a few where much, would be of the highest service. There are principles and methods of action, respecting which all need instruction, seeing that every missionary holds relations more or less close to those who send him, to fellow-labourers, and to the people among whom he lives. Everyone who goes to live and labour in a foreign land is far more likely to retain health and vigour, and commend himself and his message to others, if he knows something of the country where he is to labour, and of the character, state, religion, and usages of the people. And it is of the first importance that a large proportion of those sent to lands where the great, strangely powerful, and intensely though painfully interesting systems of Hinduism, Buddhism, and Mohammedanism dominate over one-half the human race, should have some acquaintance with them. And the more the better, for each one of these religions has features requiring patient and prolonged study, and the better they are understood the more effectively they can be dealt with, since the people are acute thinkers and reasoners, and have an appreciation of learning beyond what is common in Europe, so that a missionary who has the repute of being a learned man, is received with a deference and respect, unfortunately not accorded to such among ourselves.

A desideratum of great importance is a missionary college on a broad, unsectarian, but evangelical basis, not to supersede existing theological institutions, or to teach all that missionaries need to know, but where all accepted by missionary bodies might receive a general missionary training, and a special one relating to the sphere in which they were to labour; where books might be consulted and lectures delivered on all the leading features of heathen religions, and the history, philosophy, principles, and methods of missions, and which might not only be attended by accredited missionary students, but be open on easy conditions to others.

When will the missionary societies combine to found such a college, or unite in encouraging its foundation?

One of the noblest and best uses to which some wealthy men could devote a few thousand pounds, would be to found or initiate the foundation of such an institution.

## EFFORT IN ALGERIA.

Mr. A. V. Liley, of Mostaganem, Province of Oran, Algeria, writes:—I have been invited to give lessons in arithmetic to the 'imam' and students in the great mosque, and I am much encouraged by the influence I have thus been enabled to exert. By patient kindness and attention I have removed a great deal of prejudice; now the Mohammedans quietly and reasonably discuss religious matters, whereas formerly they would scarcely deign to listen to the infidel.

Another theme of thanksgiving is the coming out to Algeria of my wife's sister, who hopes in future to live and witness for Christ in North Africa. She has gone up to Tlemçen to study Arabic for a year, there being greater facilities for study in that town than at Mostaganem. We hope in due time she will return to this town and work among the Arab women and children.

We continue to carry on the Sunday-school for the Spanish children, who come in good numbers, notwithstanding the opposition of the Roman Catholic priests. Some of the children attending our school are being prepared for their first communion by the priests, who have also threatened to excommunicate them if they come to us. On my bicycle several journeys have been made into the country. At this time of the year a great number of Spaniards are employed in repairing the roads, and with many of these I have had conversations and have given them copies of the Scriptures.

## OPEN DOORS IN ITALY.

At Revere, near Mantua, nearly 200 people are weekly listening eagerly to God's Word; at Brescia our brother Dr. Gay is succeeding in his evangelistic work, greatly encouraged by a good audience. It is the same in Turin, Genoa, Florence, Rome, Naples, and Palermo, and we hope for a very rich harvest. In September we inaugurated the first Protestant Refuge in Italy for Aged Christians, and in November a very nice little church at Piedicavallo, at the foot of the Alps. True, clericalism is awakening in Italy, but faithful Christians are not sparing their strength, and read and work with energy and faith. C. A. Tron.

*Turin.*

A MOTHER'S LOVE.—The purest and sweetest and tenderest thing upon earth, is the over-hanging heart of a mother upon the cradle that has in it the little nothing which we call a babe that receives everything and returns nothing. Yet the love of the mother is but one drop of the ocean as compared with the love of the great Father of mankind—infinite, infinite!

# The Evangelist.

## "IN THE THIRD WATCH OF THE NIGHT JESUS CAME."

BY HENRY VARLEY.

I was sitting in the house of some friends with whom I was staying in London. I had just returned from Singapore. It was in May of 1892. A servant entered. "If you please, sir, there is a gentleman in the dining-room who particularly wishes to see you." "Do you know who he is?" I inquired. "No, sir. I only know that the same gentleman called early this morning. I told him that you were in the north of England, but you were expected to return this evening."

It was Saturday night, not far from 10 o'clock. The earnest purpose of my visitor struck me. I found a man of gentlemanly bearing, who inquired, "Am I addressing Mr. Varley?" "You are," I replied. "Oh, sir, I am so glad to see you. Thank God for this hour. I have longed to see you, and now God has granted my heart's desire. Excuse my warmth of feeling," he said, as he grasped and held my hand; "but, under God, I owe all that I am and have to you."

The strong form and open, hardy face of the second officer of one of England's great commercial fleet stood before me, and I replied, "I am indeed glad to see you; but what is the cause of the blessing of which you speak?" "Why, sir," he rejoined, "I count this one of the most blessed hours of my life, to have been permitted to see you. I have come direct from Antwerp, where my vessel is lying at anchor; I told our captain that I must go to London. My earnest desire was to find you out, and I have done so, praise God."

"What!" I rejoined; "do you mean that you have come all the way from Antwerp to find me?" "Yes," he replied; "and if the distance had been three times as great, I should have done so." "Well, this is remarkable. Why, we reside in Melbourne, and it is quite an exception that you should have found me here. Tell me, now, how you have been helped." "Well, sir, I never saw you before, but about two years since some friend sent me a copy of your pamphlet, 'The Curse of Manhood.' I'll never forget the effect produced by reading that lecture so long as I live. It roused me up thoroughly. It showed me that I was all wrong, and I tried my hardest to live a different life. The more I tried the worse I found I was—just a miserable captive, constantly overcome by the tyranny of my evil passions and sins. I was almost driven to despair.

"Of course, I could not go on as I had done. The fear of God began to influence me, and I soon ceased to swear at my men, which, I am ashamed to tell you, I used to do. All on board began to see a difference, and that something had happened to me, but I was still in awful bondage to my sins. I kept on, however, crying to God, for I was in terrible darkness of soul. Thus many weeks passed. Well, sir, on November 1 last, we were rounding the Cape of Good Hope. It was my watch on deck from midnight to 4 a.m. It was a very dark night, but the darkness of my heart and mind was far more dense. I cried to God in great agony as I paced the deck, and in one brief minute Christ Jesus was suddenly revealed to my soul by the blessed God, and from that hour to this I have been a free man. The Lord be praised for all his goodness and mercy to me, and oh! sir, I do thank you for the blessing and complete change which has come to my soul."

Need I say that we rejoiced together. "Can you not stay over the morrow? I am to preach Christ in one of the churches near by, and we should be delighted to see you?" "No, sir. I am going to Liverpool by the mail, and I return to Antwerp as quickly as possible." "Why do you go to Liverpool?" I inquired. "To see my father, to tell him that I am a saved man and that Christ has been revealed to me." "Is your father a Christian?" I asked. "I am not sure, sir. He is a Methodist, but whether he has received Christ is what I want to know."

It was delightful to mark the surprising intelligence of this man, regenerated by Divine power a few months before, amid the darkness of the sea. Surely his path is in the deep waters, his footsteps also where welcome human ministry is not available. "And how have you been progressing since that eventful night?" I inquired. "Praise his name, well," my friend rejoined. "Of course, sir, the change was observed by others, and the third mate, who occupies part of my cabin, soon became impressed. We read the Scriptures and prayed together, and the Lord Jesus was revealed in him also."

"Well, this is deeply interesting, and full of cause for joy," I remarked. "Yes," said the officer, "the Lord is indeed a wonderful Saviour, for in a little the chief, who had evidently noticed the work of grace in our hearts, became interested also. Whether at first he was pleased or not with what he saw I am not sure; but one day he came to my cabin. Addressing me by name, he said, 'I have been reading in the New Testament where it says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Now, sir, your righteousness is no better than that,' he said, with some warmth. 'Chief,' I replied, 'my righteousness is first rate,' and then you know, sir, I told him of the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God.

"Well, sir, in a little the same wonderful Saviour was revealed to the chief officer also, and now we are all three on the Lord's side. We are not ashamed to tell in the forecastle amongst our men what the Lord has wrought, for He has done great things for us, whereof we are glad." It was now nearing 1 p.m. I could not longer detain my newly-found friend. With hearty and fervent commendations to the God of all grace we parted on that eventful night to meet again in the morning of the day "without clouds" when Christ shall appear and we shall be like Him.

Then will we take up again our converse concerning this unseen but effectual ministry amongst those off the Cape, "who go down to the sea in ships, to do business in great waters." These shall tell of the wonders of his grace made known when tracking many a dark and despairing experience. These also shall tell how, whilst rounding the black cliffs of apparent destruction, they found Him who "giveth liberty to the captives," who breaketh in pieces the oppressor. He hath said it, and shall He not make it good." If the Son shall make you free, you shall be free indeed.

Whether the castle of grim Giant Despair, or the Lord's Cape of Good Hope, there is and can be no failure where He is, of whom it is written "God hath raised up his Son Jesus, and sent Him to bless you in turning every one of you from his iniquities." Captives of sin and Satan, be of good cheer, there is strength with Him who guides the stars in their courses, for that He is strong in power, not one of these faileth.

## THE DISTRESSED SOUL.

"Let the sighing of the prisoner come before Thee."—Ps. 79, 11.

Is it indeed too late, too late?
Does truth retain no open gate?
Is there no way to enter in?
No expiation for my sin?

Is there no heart to brave the worst?
No hand which will my fetters burst?
O human love! O love divine!
Have ye no chords to answer mine?

O smitten Rock, thy sacred cleft
Invites no other refuge left;
Tho' none had tenderness beside,
In thy great tenderness I hide.

Here, from the sacred crimson stream,
The broad, bright belts of mercy gleam,
Here, from the deepest depths of shame,
Is found forgiveness "through the Name."

Give me, O Living Bread, to feed
On Thee, and satisfy my need.
Touch with thy piercèd hand my chain,
And not a fetter shall remain.

O Lord of Lords, O Light of Light,
Faith climbs to thee from death's dark night,
Thyself the antidote of care,
The sweet "Amen!" to life's long prayer.

LUCY A. BENNETT.

A LARGE PUBLIC MEETING, under the auspices of the British Women's Temperance Association, was held at Clapton Park Congregational Church, on Friday, Dec. 7. Several pledges were taken and new members gained.

## "SO AS BY FIRE."

BY DR. T. J. BARNARDO.

IN his January issue of *Night and Day*, which is about to be published, Dr. Barnardo thus tells the story of one of his recent rescues:—

"In a vile and noisome den—the abode of a thief and his paramour—two fair little children were discovered a little while ago. They were not the offspring of the degraded couple who had them in charge. The *owners* of these innocents were arrested, and their dwelling searched for stolen goods, and so the children were found. The little ones were mere infants, having scarcely reached their fifth and sixth years respectively. They had been in the custody of these people, so far as it could be discovered, for at least eighteen months, but where they came from previously no one knew.

"Their physical condition beggared description. Clad only in fœtid rags, worn to skeletons, hollow-eyed and shrivelled, they looked more like monkeys than human beings. It was ascertained that both children were *insured*, and that the insurance money had been regularly paid. There could be no doubt, as the judge said, that this hardened and wicked pair had compassed the death of the unfortunate children who were in their care. It was not through *their* kindness that the little ones had escaped thus far. The misery in which the children were found reached deeper down than clothing or outward appearance, for both the unhappy little mites had been deliberately taught lessons of the vilest profanity and obscenity. Had they been older, the stain would have been ineradicable.

"It is difficult to portray fully a case like this. One cannot, in a decent journal, set forth all the facts. Assuredly, however, the children were 'saved as by fire.' No fireman ever did worthier work than in that rescue, nor were children ever more certainly redeemed from the power of the grave. After a few weeks of proper food and care and decent clothing and kindly attention, the physical change which took place in them was hardly short of miraculous. The fair little creatures, with gentle looks and loving affectionate ways, were literally transformed. It was difficult to believe that the awful photograph taken of them on admission could possibly represent the couple of sweet little children now enjoying the tender care to which such infants have a prescriptive right.

"Up to the time of writing I have only received one or two responses towards enabling me to claim four challenge gifts. But it is 'early days,' for I am writing necessarily a long time in advance, and I earnestly hope and pray that these proposed offerings may be laid upon the hearts of my helpers far and near, so that these gifts may every one be added to our needy treasury early in 1895. These gifts were as follow: Mr. T. A. Denny offered £100 if nine others would each give a like sum; Beta offered £50 if nineteen others would do likewise; Miss X. offered £25 if twenty others would do the like; and Mr. Howard Williams offered £10 if forty-nine friends would each do likewise. These challenges await friends to take them up. Who will do so, and do so promptly?"

18 *to* 26, *Stepney-causeway, London, E.*

GREENLAND.—The Moravian missionaries settled here report last winter up to the end of April as characterised by extreme severity. The Danish missionaries are still hard at work on the translation of the New Testament. From a comparison of the statistics for the thirty-one years ending 1891, it seems that the Greenlanders are not slowly dying out, as is generally believed. In a population of more than 10,000 the births exceeded the deaths by 583. A new Arctic mission has been opened by Rev. Edmund J. Peck, of the Church Missionary Society, on Blacklead Island, about forty miles from the entrance of Cumberland Sound, among the Eskimos who there help the whalers.

THE LORD'S DAY OBSERVANCE SOCIETY (20, Bedford-street, Strand, W.C.) is appealing to the public for funds to meet the heavy costs entailed by the recent law suit to determine the legality of certain Sunday amusements at which a charge is made for admission. The secretary, Dr. Peake, writes:—"We succeeded in proving their illegality, but the Courts held that the persons we were advised to prosecute are not legally responsible. The costs of the action will therefore fall on us; but we appeal for help in order that the ordinary funds of the society, and the general work to which they are devoted, may not be crippled by this adverse decision."

## UNITED PRAYER MEETINGS.

On Friday last three meetings were held in St. Martin's Hall, Trafalgar-square, organised by a union of Protestant and Evangelical societies for humiliation and prayer to God. In all forty-four agencies joined in the invitation, which indicated the terrible spread of Romanism and ritualism, infidelity and indifference, as calling for urgent prayer. The weather was very unfavourable, but the meetings were numerously attended. Brief addresses were given, and the petitions were, for the most part, pointed in character and fervent in tone.

In the morning, Mr. W. H. Seagram presided; and Prebendary Webb-Peploe, having read Eph. vi. 10-20, delivered an address on the teaching of the Epistle in general. Coming to the concluding chapter, he showed that the first three weapons in the Christian's armour seemed to touch upon the persons of the Trinity, and the last four upon the experimental or personal side of things. There is, first, the truth of *God*; then the righteousness of *Christ*; and, thirdly, the peace which comes through the *Holy Ghost*. The last of the other four is "all prayer and supplication," and he felt almost disposed to defy anyone to give a full, clear, and perfect explanation of the reason and meaning of man being told to pray. God is waiting to give; salvation has been purchased by Christ; the Holy Spirit is ready to grant us a realisation of the heavenly blessings. Yet we must pray! Though we cannot fully explain prayer, we might say that it stirs up believers, quickens the spiritual life, and binds the Church together; if so, then, though we cannot understand the *rationale* of prayer, we should make strenuous endeavours to "pray at all seasons in the Spirit, watching thereunto in all perseverance."

The speaker went on to say that it is his habit every year to stimulate Bible study among the young people connected with his church. During the vacation this year he asked them to find out what the Bible tells us about prayer, and the result was quite a surprising collection of facts and testimonies. It seems that the Bible records, irrespective of the Psalms, 667 cases of direct personal prayer for a specific purpose, and 454 answers to those prayers were discovered. Further, it was found that no less than thirty-five different conditions were attached to successful prayer—conditions to be fulfilled on our part. Having intimated that he intended publishing these lists in the January number of his parish magazine, the speaker emphasised the importance of persistent prayer.

In the afternoon Sir William Willis presided, and an address was delivered by Rev. F. B. Meyer, founded on Acts iv. 23-33. At the outset, he compared the state of the Church of God in England in our own day to the condition of things in the primitive Church in Jerusalem, though, instead of the persecution which then prevailed, we have to deal with the forces of ritualism, materialism, and infidelity. There is a tendency among men to put God's power back into the past or forward into the future; but the Apostles realised that the power that wrought in creation and inspiration still works in the Church.

Materialistic disregard of God and his interposition in human affairs is to-day found not only among the masses who take no interest in Divine worship, but also in circles in which the Scriptures are perversely criticised, and their integrity and authority disparaged. It seemed to him to be an important mission of the Church to-day, to bring men back to a belief in the supernatural. To this end there must be the twofold witness of the Church and the Holy Ghost (Acts v. 32). In conclusion, Mr. Meyer spoke of the union of the Church in her Head, and urged hearty co-operation in earnest testimony, by the power of the Holy Ghost.

In the evening Colonel Morton presided. Dr. Newman Hall, in his address, bore testimony to the steady spread of sacerdotal ritualism, both in towns and villages. Three weeks ago he saw in a Midland town a large poster at a church door announcing a *requiem* service at 7 a.m., and another in the evening, on All Saints' Day, and also a dedicatory service on the occasion of erecting in the church "two large stone figures" of St. Mary and St. Stephen. The test of Romanism was the doctrine of the Priesthood. Those who recognised Christ as the sole priest of mediation and all believers without distinction as priests together of service, were fellow Protestants whatever their variety of ritual and government; while they who also recognised an intermediary priesthood, with power to convey spiritual benefits; to transmute bread and wine into the body of Christ, to offer this as a sacrifice to God, to demand confession and to bestow absolution, were in reality Romanists, though not in visible union with the Pope. To expose and resist their assumptions was to assail, not the Church of England, but its secret foes and betrayers.

Let believers of all denominations concur in prayerful efforts to maintain Scriptural Protestant Christianity; this would best promote and illustrate real catholicity. Let all believers recognise their Scriptural priesthood—holy in heart and life, offering the sacrifices of prayer and praise, of self-denying philanthropy, of obedience to God, of teaching every one his neighbour to know the Lord, of warning sinners of their danger, and assuring the penitent in Christ's name of absolution through the sole merits of Christ, the remission of sins by the blood of the Cross; then the claims of a false priesthood would be best refuted, all Christians living a priestly life and zealous in priestly works. It was true loyalty to the Church of England to resist the sacerdotalism which was at variance with its true character, which hindered its usefulness, and which endangered its very existence.

## "NON INFERIORA SECUTUS."

(I seek not things below.)

"Margaret of Valois, sister of Francis I., seeking in nature symbols that might express the felt want and desire of her soul, chose for her emblem (says Brantome) the sunflower, which in its flower and leaf has most resemblance to the sun, and turning follows its course. She added this device signifying that her actions, thoughts, purposes, and desires were directed to that exalted Sun—namely, God. Whereupon it was suspected that she had imbibed the religion of Luther. In fact, the Princess shortly after experienced the truth of that word, 'All that will live godly in Christ Jesus shall suffer persecution.'" (*Vide Merle-d'Aubigné's History of the Reformation, Vol. 3, page* 485.)

The Princess Margaret mused within her bower
In mood between a yearning and a calm,
Tracing the legend round her emblem flower
And whispering with a sigh, "*Ainsi mon âme.*"

Pure glistening pearl, set lustrous and alone
In the gay ring that Francis round him drew!
There scarce a heart turned heavenward save thine own
To its celestial "King and Brother" true.

Yet what if now a fairer, wider day
Be dawning in the long veiled skies of France,
With hymn-note sweeter than Provençal lay,
And nobler triumphs than of old romance.

What if once more her watchword be the Cross—
No thing of art by cunning carver made,
Nor such as o'er hot plains of blood and loss
Her knightly Louis bore in fierce crusade.

What if she wipe out from her fleur-de-lis
The stain of St. Bartholomew's dark night,
Weep for her oar-chained exiles of the sea,
Her trampled sons—the slain, the lost by flight!

What if her soil, sown with the Church's blood—
The blood even of its tender infancy*—
Should bear a bounteous harvest unto God,
Fruits of old martyrdoms, long crowned on high!

Oh! what if France, drawn by the beams of grace,
Like the flower still with damps of darkness wet,
Turn to those gladdening rays her tear-stained face,
Irradiate with a Sun that ne'er shall set!

(Mrs.) A. R. Cousin.

* The martyrs of Lyons and Vienne.

SHEFFIELD.—The annual report of the workmen's meetings and P.S.A. states that men are reached who never darken a church or chapel door. The past year has been one of great success. Every Sunday the Montgomery Hall is filled twice, while the two other halls have been used as overflows. A small hall in Ball Lane is open every night. The P.S.A. flourishes greatly, in fact the whole work is active and fruitful. The spiritual results are marvellous. Every Sabbath evening, and often during the week, when the Gospel has been preached, men and women have been convinced of sin, and in the after-meeting have publicly renounced it. The president is Mr. A. S. O. Birch, St. Peter's Close, Sheffield.

## THE LATE W. I. PALMER.

The very interesting article on the late Mr. Palmer, of Reading, contributed by Mr. William Noble to the *Friends' Quarterly Examiner*, has been issued in separate form (4d. *West, Newman, & Co., Hatton Garden*). It embodies many personal recollections that reveal in a vivid way the truly noble and unselfish nature of the man. We append a few extracts:—

"He never spared himself or his wealth in the public and private demands which were constantly made upon him. His philanthropy knew no bounds; he literally poured his money into the Lord's treasury. When the question of purchasing Hoxton Hall came to be considered, it was proposed to raise the money by public subscription, but when the negotiations were completed, he paid the whole sum required—an entirely unsolicited action. Wherever you turn in London and the country, you meet with the results of his generosity, both as regards individuals and institutions. He was literally a prodigal in philanthropy. I have known him to spend an unheard-of sum of money in trying to save one victim from the drink. After failing in the attempt, he would try again and again. He would make the strictest inquiries respecting individuals, and in the face of most discouraging reports strive to discover their 'bright spot.'

"Instances have been known where persons have gone to him in the strictest confidence to inform him of objectionable features in cases he was interested in. He would often reply that he 'knew of it.' A friend met him one day and said, 'Do you know that X—— is deceiving you?' This was meant in the sense of robbing. 'Yes,' replied William Palmer; 'I know it. The responsibility rests with him. It pays to be robbed sometimes.' Some of us may not appreciate the ethical fitness of this remark, but it offers food for thought, and suggests the man better than any analysis.

"Quite an army of persons in all grades of society whom he helped comes before me, and not all failures by any means. During my travels in Canada, America, Africa, and the Australasian colonies, I came in contact with men and women who had been helped to a better life, thus proving that his efforts were constantly bearing fruit, in spite of many discouragements. He often repeated, 'It is ours to do the right and leave results with God.' Many of his methods of giving cannot be understood by some people. For instance, to stock a man's shop with goods is one thing, but to pay for them twice over by giving money to someone to buy the goods back might be considered anything but a prudent course. One thing is certain, his motive was to do good and his heart was tender. He was constantly devising fresh methods of helping people. He has been known to make a farm tenant a present of cattle, and thus reduce his rent.

"One feature which always impressed me was his knowledge of and love for the Bible. He believed that the Old Testament, when devoutly read, had a marked effect in building up character. During the closing years of his life he gave away a large number of copies of the Revised Version, with a request that they might be studied.

"One of his leading characteristics was his broad charity and forgiving spirit. Some did not understand him, because he lived above the common plane, and I believe his life was one prolonged prayer. He was diplomatic to a degree, but with pure intention. He would sacrifice money and his own comfort rather than take sides in a quarrel, even when he knew where the wrong existed. In fact he would do anything short of sacrifice of principle to yield a point."

THE BAND OF HOPE UNION announce that the sum required for a five years' village campaign has been secured, and that Mr. Adkins is now at work in Lincolnshire, hoping later on to visit villages in Sussex, Berks, and Devon.

FRENCH BARGEES.—Madame Cadot (*née* Tilly, of Cardiff), writes from Chawny, Aisne, France, that she has been enabled to commence a quiet work of visitation and evangelisation among those living in barges that frequent the canals in that district. The canals are freely used, and sometimes 200 boats pass through in the course of twenty-four hours. Always on the move, the boat-dwellers have no spiritual opportunities such as they would have on shore. Madame Cadot says they are simple, kindly folk, with apparently no religious prejudices; they willingly listen to God's Word, and join reverently in prayer.

## IN THE CANADIAN CARS.

By J. E. BUDGETT MEAKIN.

"Glad to see you show your colours so bravely." "Yes, we found it very helpful in our parish, but I thought of discontinuing it abroad."

The two speakers, wearers of blue-and-white ribbons on their coats, stood on the platform of a Canadian Pacific railway car, *en route* for Vancouver. Strangers no longer, their conversation soon drifted to topics that showed them to be linked by more than temperance principles, for both were children of the King. Fellow-Christians were soon discovered on board, including eight lady missionaries of different societies bound for China, and some earnest farmers going West to settle, as well as a Christian Jap. A still more pleasant surprise was the discovery of a dozen or more among 150 Chinamen on board who professed Christianity, and as many more who had been Sunday scholars in the States.

No time was lost in making arrangements for meetings during the week of the trip, and by the courtesy of the successive conductors these were held regularly in the dining car—Bible and prayer meetings for Christians in the mornings, services of song for the Chinese and public Gospel meetings in the afternoon, while on one evening a costume lecture on the Moors was given by the writer. Altogether, the journey which had been looked forward to with dread by many, judging only from experiences in our little island home, passed all too quickly, for we had blessed times. One needs, however, some idea of the geography of these luxurious American trains, on one of which I write, to understand the possibility of such experiences as we have had, and the enterprising Canadian Pacific line is well to the fore with every improvement. The corridor system being universal, intercourse among the hundreds on board is unrestricted, and between meals the dining cars are always available for entertainment. It is a wonder that they are not more often requisitioned for Gospel work by Christian travellers; perhaps the experiences here narrated may afford suggestions to others. Many saunter into the meetings out of curiosity, or to while away the time, whom it would be difficult to induce to attend a regular place of worship, and those who come cannot fail to be blessed. Many of the train employés said it was quite a treat for them, their opportunities of attending services were so scant. An American Bishop recently described before an English audience the work accomplished in his cathedral, the smallest known, a specially built car, 90ft. by 10ft., followed by the one in which he lived.

As far as Winnipeg the party of Christians included Rev. Louis Byrde, of the Student Volunteer Missionary Union, who is addressing various American colleges on his way to take up mission work in Hawaii and the S.P.G. The Americans of the party were from Mr. Simpson's "Christian Alliance" in New York. Later on, an American Methodist missionary and his wife, returning to China, joined the party, and as several more are to meet at Vancouver to cross in the same vessel, a continuation of these good times is confidently expected.

Some most encouraging testimonies were contributed by passengers picked up *en route*, and several testified to blessing received. One old farmer told how "It warn't no long sermons as brought me in, but jest what I heard an old Methodist brother say in a prayer-meeting once, when I was a lad of seventeen. I knew times were bad for him, with a large family and what not, and when I heard him stand up there and say how good the Lord had been to him, and the tears running down his dear old wrinkles, and I knew he meant it, says I to myself, 'That's summat like a religion, and there'll come a time as I shall be wantin' it too.' So I made sure of it there and then, by just taking God at his word. And I tell you what, boys, I ain't sorry for't yet, nor ain't likely to be."

At the Sunday afternoon service, one of our fellow-passengers, a young man, gave his heart to God, but he was not the only one helped.

At one point a German minister came on board, who joined in, in his mother tongue, and related how three years ago last August he had fallen in with another band of missionaries westward bound, in charge of a venerable gentleman whose name he knew not, who had sung all day in the cars. God grant that many more such may follow in their footsteps. One old gentleman declared that he could never tell the good done to his own soul by contact with the young ladies who were leaving their happy homes to bear the Gospel to the heathen; he had spent his days for the most part far away from Christians, and the time passed on that train would never be forgotten. Another, who returned with added zeal to his work as a result of these times of refreshing, was a Baptist missionary to the Indians. None of us failed to enjoy and benefit from our somewhat novel experiences in a railway train.

*British Columbia, November* 10.

## AGGRESSIVE WORK.

Last year I was staying a short time at the pretty little village of Ingleton, in the land of waterfalls, "with its fountains and streamlets and grottoes." It lies about twenty miles east of Lancaster. One Sunday evening, when all right-minded people had wended their way to the house of prayer, I strolled through the village in search of opportunities of usefulness. The short, narrow streets were silent and almost empty, but when passing along a fine rising road towards the outskirts, I suddenly came on a company of about twenty working men clad in their Sunday best. They were lounging about and sitting upon a substantial wall about four feet high, from which they had rather a picturesque view over the valley and stream below, and across the country to the distant hills.

It was a fine balmy evening, and this was evidently the customary resort of the men before me, in preference to darkening the church doors hard by. Immediately I brought myself to a standstill, feeling convinced I had found my work for the evening. I said, "Well, friends, I wonder how many of us have got our souls saved?" They all looked at me, and one replied, "That's a pretty hard question to answer." I said, "If it's hard to tell, then God cannot have treated us fairly, and therefore is not a God of love. Now, I think we all believe He is a God of love, consequently He must have made it a simple matter; and if we think it hard it is because we have neglected it. 'How shall we escape, if we neglect so great salvation?'"

I believe more men are going to hell by neglect than anything else. We read that, "The way of transgressors is hard," and "The wages of sin is death," but the way of salvation is so simple that Isaiah says, "wayfaring men though fools shall not err therein"; and when the Philippian jailor asked Paul, "What must I do to be saved?" he did not tell him to do his best and not do anybody any harm, but he told him to "Believe on the Lord Jesus Christ, and thou shalt be saved." Nothing could be simpler, as believing is trusting in Jesus, and surrendering to Him.

Another man said his religion was to do to his neighbour as he wished his neighbour to do to him, and if he did that he thought he would not be far wrong at last. This appeared to meet with general approval. But I went on to show that none of us did it, and even if we did it could not save us, or Christ lived and died in vain; that God did not send us into the world to save ourselves by doing our best, but "the Father sent the Son to be the Saviour of the world," and we must, in our helplessness, just let Jesus save us by trusting in Him; that this could be done at once if we were willing, for "Now is the accepted time, and now is the day of salvation." Another said he did not believe in instant salvation; and another thought the whole affair was a matter of opinion; and yet another said he did not believe in carrying his religion about on his coat-sleeve, and those who did it were generally the worst.

However, I dwelt upon each point suggested, and invited further questions, remarking that I was not a parson but a business man, having to work for my living as they had, yet I would try and answer any questions they put to me. I told them that I had been a saved man for nearly thirty years, and it had filled my life with sunshine; consequently I could recommend it to all who wanted a joyous, gladsome, happy life. They seemed to like the idea of my being a business man, and not paid for preaching. Some of them were hard-headed, thoughtful sort of men, so that I was busily engaged answering such questions as, "Where were heaven and hell?" "What was the brimstone and fire?" "Did I believe in a personal devil?" "Why did God allow sin to come into the world?" "If God were all powerful, why did He not save everybody?" "What was to become of Mohammedans and Hindoos?" "Was it fair for God to punish an innocent man like the Saviour?" "Where did Cain get his wife?"

I received their quiet, thoughtful attention as I answered these various questions, and afterwards I remarked that some of my hearers were daily committing the greatest of all sins and did not know it. They failed to guess what this sin was, and I told them it was the rejection of Christ (Jno. iii. 18, mar.); that the judgment for salvation and condemnation was going on now, and so on.

The congregation increased as time went on, but at length their stock of difficulties became exhausted and all was quiet. We had been talking for about an hour, and then I left them and walked further up the road, but having to return that way a quarter of an hour later, I found most of them still there, and a man met me, saying, "some of the men had been hit pretty hard and were not feeling very comfortable; that there would be some good results, as a straightforward talk like this was the very thing they needed."

D. M. Drysdale.

*Liverpool.*

## PERSECUTIONS IN BOHEMIA.

My Dear Sir,—The Evangelical Continental Society have received from Rev. Albert W. Clark, D.D., of Prague, a painfully interesting communication, informing them of the recrudescence of religious persecution in certain portions of Bohemia. Dr. Clark says:—

"The Free Reformed Church of Bohemia has for some years enjoyed a limited toleration—'house worship with invited guests.' But now in two counties (Bezirke) there is a different interpretation of the privileges of this religious body. According to the head officials in these respective counties, the Church in question is limited to actual members. All guests, even special friends of the members, and members of other Evangelical denominations, must be strictly excluded. For not enforcing this rule to the very letter, one preacher, K. Wolf, has been imprisoned, and afterwards fined. A second preacher has been fined twice by the same official.

"At Husinetz, Southern Bohemia, Paul Zelinka, the Free Church preacher, and the members there, are bitterly persecuted by bigoted officials. Prayer and Bible study are dangerous and criminal. Husinetz is a small town of 2000 inhabitants. Until recently there was hardly a Bible in the whole place; now 200 people have purchased the Scriptures. Many of these new Bible readers begged an invitation to attend the private Bible services of Preacher Zelinka. A limited number were invited. The head official of the county sent a policeman, who broke up the meeting. All present were summoned before the chief magistrate. Mr. Zelinka was fined. Some young people desired instruction in singing, and begged at the same time for some general information about the Bible. They were instructed in a private room, nor was there even a prayer at such gatherings. This, too, was regarded by the official in question as dangerous and criminal, and Mr. Zelinka was again fined. Placards were posted up at the street corners threatening with fine or imprisonment anyone not a member who attended prayers at Mr. Zelinka's. When this preacher holds a simple Bible service for the eight members a policeman marches before the house, and with musket and bayonet he holds at a distance any soul seeking light and instruction from God's Word. Mrs. Zelinka has also been fined for holding a little sewing circle for girls.

"True, brave souls, holding up God's light in a very dark place, they are not discouraged, but they ask for your sympathy and prayer. For miles around people are talking about the old truth that has come back to the birthplace of Huss, the great reformer."

In addition to the places referred to in Dr. Clark's letter, the Society has long carried on good work at Libschitz, Horjitz, Krabschitz, Laun, Schlan, and elsewhere. In this time of difficulty and depression, persecution and privation, our Bohemian brethren turn wistfully to England for succour and sympathy.

—Yours faithfully,

George H. Giddins, Secretary.

*Memorial Hall, Farringdon-street, London, E.C.*

# NOTES ON DAILY READINGS.

SUNDAY, DECEMBER 23.—LUKE V.

*Captain* (1-11).—When Christ comes on board all must do his behest. He tests us by asking us to do a little thing before we are bidden to put out into the deep. Happy they whose nets are clean, ready at any moment to let them down. (5) We often must act contrary to the dictates of human wisdom in our literal obedience to the commands of our Lord. "Thy word," settles everything. (7) Times of revival are days of co-operation. When Christ uses aught of ours He pays liberally. To be near Christ is terrible until we are cleansed from sin. (10) Faithfulness in our earthly calling is often our apprenticeship for wider ministry to the souls of men.

*Priest* (12-16).—Luke's practised eye detected the stage of the disease, *full* of leprosy. The leper's instinct was truer than Peter's. He, too, was aware of his sinfulness, but embraced the nearness of Christ as opportunity for cleansing. The sinless can touch the unclean without contracting taint. (14) Born under the ceremonial law, our Lord maintained it until on the cross He said, "It is finished."

*Son of Man* (17-26).—He has power to heal and to forgive. We know that He has the latter because we have seen the effects of the former. That the man himself had faith in Christ is clear, since at the command of Christ he arose, took up his couch, and went home. He evinced his faith by rising before he felt the flow of life, and as he obeyed he found himself able to obey.

*Friend of Sinners* (27-39).—Some follow Christ of their own accord, to others He says, "Follow." It is not difficult to forsake things for a person. Our Lord could not be restrained by the conventional distinctions of the Jews. The love which He brought into the world, must reveal itself after its own fashion. New modes are the necessary out-growth of each new discovery of the love of God. We must take great care that our life yields itself to those mighty Pentecostal forces, which are stronger than the wine which of old burst the skins. Let us remember that we are the children of the bride-chamber, and demean ourselves as such.

MONDAY, DECEMBER 24.—LUKE VI.

*Sabbath-keeping* (1-11).—The one day of rest in seven is an eternal law. But the question of which day and of the observance of the day vary, as between Judaism and Christianity. As Son of Man, and therefore representative of man, our Lord could alter either the day or the method of observing it. His authority in this respect was foreshadowed in the case of David, where the need of hunger overbore ceremonial distinctions. These two episodes suggest the true method of observing the rest-day. Great human needs and works of mercy should determine our behaviour in every case.

*All Night in Prayer* (12-19).—These nights in prayer compensate for the busy haste of days of teaching and miracles. How constantly Christ's prayers must have turned upon the twelve. It was thus, and by personal influence, that He transformed them from disciples into apostles.

*Blessedness and Blessing* (20-38).—For the first time poverty, hunger, tears, and reproach, are canonised. When such things are borne in the Spirit of Christ, they create capacity for receiving more of Him, and to have Christ is heaven. How great the woe of those who try to satisfy capacities for God with the earthly and human. (27) Those who receive from God, of his full hand, are able to give out unstintedly. (35) We are to despair of nobody (R.V.). The releasing of debt, giving to need, meting good measure, for the Lord's sake, are the true signs of our sonship.

*The Fruit and Foundations of Christian Life* (39-49).—Let us deal carefully with our own faults, that we may be able to help others in combating theirs. To abide in Christ is the only secret of fruit-bearing. Words betray the heart, therefore keep thy heart with all diligence. Christ is the living Rock, therefore let us dig deep till we touch Him, and are built into Him.

TUESDAY, DECEMBER 25.—LUKE VII.

*Christ's Generalship* (1-10).—Because the centurion was under authority and obedient to it, he was able to exercise authority. Because Christ was obedient to the will of God, He was able to speak to disease and demons as so many servants. Let us learn that there may be great faith where least expected, and outside the confines of the Church. That faith will show itself in love and charity and humility. They who possess the great faith do not count themselves worthy.

*Christ's Sympathy* (11-17).—Christ meets every mourner, and has compassion on those that weep, whether in the zenanas of India or in the streets of our great cities. He can touch death without defilement, because there is no sympathy between Him and sin, the parent of death. To all young life Christ says "Arise!" When we are right with Christ we are given back to those who love us.

*Christ's Commendation* (18-35).—At the very moment that we should suppose John had forfeited all claim to Christ's encomium the Lord gives it in unstinted measure, showing that He judges us by the main current, and not by the eddies of our life. His works are his best evidence, not simply for these features, but tenderness and benevolence. Pillar-like strength, indifference to luxury, a divine mission, these three characterise the true prophet. Let us welcome him whenever he appears, though where we least expect, that we may not thwart the purpose of God.

*Christ's Forgiveness* (36-50).—He forgave, not because of her love, but because of that state of heart which betokened itself by her tears, and gifts, and sorrow. He read her heart, and knew that it was in a condition that only needed Him as priest to pronounce the words of absolution. The religious formalist, the true penitent, the high priest, meet here.

WEDNESDAY, DECEMBER 26.—LUKE VIII.

*Lost Seed* (1-15).—The Lord teaches us to expect that three-fourths of our efforts will be lost, nor for our fault, but because the ground is either hardened by many feet, shallow, or beset by weeds. The Lord veiled his meaning in parables that He might not increase the condemnation of his hearers by statements which they could not misunderstand. He knew that they were not prepared to receive his words.

*Hidden Light* (16-21).—Inconsistency, uncharitable words or acts will prevent our light from shining. Let us be careful to let our character speak for Christ, as clearly and widely as possible. (19) The closest kinship to Christ is not that of nature, but of devotion to thewill of God. Let us not hear it alone, but do it.

*Storms Within and Without* (22-25).—That storm-swept lake imaged the tumult within those troubled hearts, but our Master is Lord of winds and waves.

*Demons and Swine* (26-39).—If demons when they possess a man can fill him with such might, with what power might not the Holy Ghost possess us. The evil spirit dreads to be unclothed, and would rather tenant swine than go into the abyss. Take care lest by yielding to unclean desires you set the door ajar for such a tenant. But Christ is mightier than a legion of demons; all hell is under his feet. Alas! that men love their swine better than Christ. The delivered soul must be the emissary of the love of God to others.

*The Child and the Afflicted Woman* (40-56).—The stoppage to heal the woman was in the Father's plan, and Jesus knew it. He knew that though the child should die there would be power to restore her. And so it befel. Never suppose that God puts more into your life than He is willing to afford power to accomplish. If by staying to do his will complications ensue, He is willing and able perfectly to deliver. The healing of the woman must have been a great incentive to Jairus' faith. Christ's power works best in the hushed silence of the chamber of the heart.

THURSDAY, DECEMBER 27.—LUKE IX.

*The Twelve and the Crowds* (1-17).—The Lord was so full of spiritual power that He became a cistern from which others might draw. He was eager that his Church should be an unworldly body, depending on spiritual supplies only: hence his exhortations about the slender provision for material want. Besides, He desired that his servants should live by faith. (7) Herod's conscience told him that he had not done with John. How many haunted men there are. (12) The twelve had much to learn, which could only be taught in the school of Christ. One lesson was that, however great the crowd, or their needs, there was always a supply in Christ. All that had to be done was to lay meagre supplies at his feet.

*The Christ of God and Son of Man* (18-27).—What a subject is suggested by the questions of Christ, whether of friends or foes. Here He would bring them to a point. Their floating opinions must be crystallised. There is a sense in which the cross is still erected, and Christ suffers in his members. To those who know Him He is Son of the Highest, to others only a suffering martyr.

*The Mountain and the Plain* (28-46).—Perhaps He might have crossed the threshold at that moment, and passed into the land of glory, but He turned his back on the radiant vision, and went down to help and die for men. Note (43 R.V.) that the majesty of God is as apparent in the expulsion of the demon as in the light of Transfiguration. Always bring your sorrows to Christ. He can deal with them and deliver. "Bring hither thy son."

*Reasonings and Rebukes* (47-62).—Each disposition of temperament demands and gets its special treatment at the hand of Christ. He knows what is in man. His face is ever set towards new efforts, tears, and sacrifices for the world.

FRIDAY, DECEMBER 28.—LUKE X.

*The Mission of the Seventy* (1-16).—He sends us before Himself. Our work is to sow, his to give life. Do we pray often enough for more labourers? So urgent is our mission, we have no time for prolonged courtesies. The dove of peace returns to the heart from which it went. We must learn the secret of being empty as well as full. But it is not wise to linger on a spot where our ministry is definitely refused.

*Their Return* (17).—Let us more often use the precious name of Jesus. Nothing can stand against its spell. If He could give them so much authority in the days of his flesh, how much more now that He is ascended and is clothed with the power He had with the Father before the world was made? (21.) It is a gladsome thing to hear the Man of Sorrows rejoicing. He is glad that the Father has put his choicest gifts on such low shelves, that babes may take them. (21) Christ's life was a perpetual affirmation to the Father. (22) Oh that He might will (R.V.) to reveal the Father to us, since our hearts are childlike and humble.

*The Perils of the Highway and the Delights of Home* (25-42).—Bethany was on the way to Jericho. He sheltered there with Lazarus and the sisters. One cared for his wants to distraction. The other sat at his feet and knew his heart and anointed Him after to the burial. Whether we serve Him, or sit at his feet, it is well. But how brave and true He is to venture forth, as a good Samaritan, to look for those who are lying wounded on the world's highways, that He may come where they are, minister to their needs, and bring them home.

SATURDAY, DECEMBER 29.—LUKE XI.

*The Art of Prayer* (1-13).—It is the perennial need of us all to learn to pray. Jesus is Master in the blessed science of prayer. He indicates that the best prayer is intercessory. As friends we must plead with God for our poor friends who have nought. (10) We may argue from man to God. This "how much more," lifts us from every act of ove, given or received, to the Father's heart.

*Three Stages of the Heart-House* (14-28).—The palace built for the King has been usurped by his greatest foe. Sometimes this terrible usurper seems for a little to relax his hold, only that he may return with redoubled energy. It is best when he is driven out by the stronger. O strong Son of God, oust him from our hearts, and keep him out! (27) The passion of a mother's yearning heart speaks here. She blessed his mother, but He blessed all who keep the word of God.

*Contention and Strife* (29-54).—Like angry breakers, men cast themselves against the Son of Man, but He was strong in the power of the Holy Ghost to resist them. He frequently took weapons from the Old Testament armoury—Jonah, Solomon, Abel, Zechariah. He loved the teaching of natural and domestic processes—the lamp, the cup and platter, the hidden graves. He would have the single eye, the lamp with its light shining, almsgiving from within, humility and mercy. Let us beware of his woes, as sailors of reefs and headlands, and let us keep in the mid-channel of his blessed grace.

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BRIGHTON RAILWAY MISSION.—The eighteenth anniversary of this branch of the Railway Mission was held at the Pavilion on Friday last. The work is going forward hopefully in its new home, which Mrs. Gates announced to be already nearly full. A tract fund has been started, and with an active band of outdoor workers, it is already doing good aggressive work for Christ.

# Congo Training Institute, Colwyn Bay, North Wales.

*Under the Distinguished Patronage of His Gracious Majesty LEOPOLD II., King of the Belgians; H. M. STANLEY, Esq., Hon. M.R.G.S., Ph. D., &c., &c.*

The object of the above Institution is to give Religious and Industrial Education to the most promising of the African Converts in this country, and to establish branch Institutions on similar lines in Africa. An earnest appeal is made for £5000 in order to develop the work both at Colwyn Bay and in connection with the five Institutions already founded in the Dark Continent. The Committee is anxious to train hundreds of the natives in the African Colleges, and to have ultimately under training at Colwyn Bay 50 Students at a time.

**£1000** wanted by the end of this month, December 31st, when the financial year closes, to meet all liabilities in connection with the Institution at Colwyn Bay and the branch Institutions in Africa.

## URGENT OBJECTS.

1. To wipe off an existing debt of £400.
2. To publish 5000 Copies of Dualla Hymn Book for Native Christians at the Cameroons.
3. To purchase a Sawmill, value £100, for Dr. Scholes at New Calabar, West Africa, in order to help to make the work there self-supporting.
4. To develop the work in Liberia at Ricks' and Russell Institutes.
5. To provide for the scores of applicants from Africa for admission into the Colwyn Bay Institute.

**NOTICE** the following kind words from a friend in London:—"Whilst staying recently at ———, I heard of the Congo Training Institute, and as the idea of training African natives to be Missionaries commends itself to my heart, I have pleasure in forwarding you a donation of £50 (Fifty Pounds) towards the funds of the Institute, and wish 'God speed' to your work."

Will some of the Readers of THE CHRISTIAN cheer the hearts of the African Students and their friends at Colwyn Bay by showing similar sympathy before Christmas? "The silver is mine, and the gold is mine saith the Lord of Hosts." HAG. ii., 8. May He provide.

Any contribution will be most thankfully received by the Director—

**Rev. W. HUGHES,**

*Congo Training Institute, Colwyn Bay, North Wales.*

## The Snowdrift.

There are few persons who have forgotten the terrible snowstorm which swept like a blizzard over this country some thirteen or fourteen years ago. Its effects were terrible. In the deeper railway cuttings trains were entirely snowed-up and had to be literally dug out, while for days locomotion in many other places was entirely stopped. I shall never forget that awful visitation.

I left my office about seven o'clock that night to walk home—for riding was out of the question. As I wended my way along the main roads the majority of the shops were already closed and in darkness, while others had their doors securely shut; and the feeble light which came from the few gas jets that were burning seemed but to add to the deep gloom of the night. The wind swept along in piercing gusts, whirling high overhead the fine particles of dry snow in almost blinding eddies, while in places the drifts were heaped up several feet. It required great care to pick one's way through this blinding storm, especially in crossing the junctions of the bye streets with the main roads. It was not without a feeling of profound thankfulness to Almighty God for the comforts of warmth and shelter that I stood at last at the door of my own home.

A MIDNIGHT CRY.

Late that night a timid knock was heard at the door of the Open-all-Night Refuge near King's Cross, and the person in charge, on the alert for the first poor young woman or girl in distress, at once responded to it. A howling gust swept in at the open portal, and through the mist caused by the light of the gas falling upon the blinding particles of the descending snow, there emerged from the darkness a shivering and emaciated child! I say a child, for although she might have been fifteen or sixteen years of age, she was small in stature, and miserably thin and careworn, though very child-like with it all.

No questioning was needed before taking in this poor waif from such a terrible scene, nor did it require much experience to discern that the unhappy girl was in a weak and sickly state of health. She was comforted with some warm food, and put to rest, but it was some little time before she was able to leave her bed again. She was too weak to give much account of herself, but from all that could be ascertained, she did not appear to have anyone belonging to her, and so she got to be called

THE SNOWDRIFT.

When able to leave the Refuge, not much was seen of her for a year or two, and then she returned once more to the worthy matron who had received her on the night of the awful storm. The matron took the tenderest motherly interest in the poor child, who was very ill, and would often go to her for a few minutes as she lay in bed to see how her little charge was going on, or to speak a few encouraging words of sympathy to her, and the tears would well up in the eyes of the girl whilst the kind matron feelingly related the Old Old Story of how the Good Shepherd endured untold weariness and suffering to seek and to find the lost and wandering sheep. Probably eternity alone will reveal all that was done by that mother's love to lead poor "Snowdrift" to the precious Saviour. A part of it I subsequently learnt from fragments of conversations I had with the matron as I visited the Refuge morning by morning, and made inquiries after her young charge.

One day the poor girl seems to have been thinking about the awful night when Providence guided her to the door of the Refuge and she was taken in. "Oh, matron!" she said, "whatever would have become of me *that* night if there had not been this place to receive me! and I wonder what other poor creatures did who had nowhere to go!"

The matron repeated the well-known words, not so often heard now as formerly:—

"Wher'er I take my walks abroad,
How many poor I see;
What shall I render unto God,
For all his gifts to me?"

and then the very thought of what *might* have been caused the tears to flow down the young girl's flushed cheeks as she thanked God for his goodness to her.

HOME AT LAST.

After a time she was removed to the Infirmary where I went to see her on one occasion, and was very much impressed with her cheerfulness and calm spirit of resignation; for, unhappily, she was suffering from an incurable complaint. She lingered, however, very much longer than was anticipated, and the good matron who strove to lead the poor girl to the Saviour was herself called to give an account of her stewardship before the summons came for poor "Snowdrift" to go home. It came, however, at last, and one day I met a lady who visited the Infirmary who told me the poor suffering young woman had passed away.

It had always been my intention to follow her remains to the grave, but the news of her death came too late. It matters very little, however, whether or not her frail body was placed in the silent grave with no mourner's eye looking on, for I believe her soul, redeemed with the precious blood of Christ, is with the Spirits of the just made perfect, and "without fault before the throne of God."

The memory of that poor waif, however, remains, and has ever tended to increase my faith in the value of the mission to the Friendless and Fallen.

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The Open-all-Night Refuge, referred to in the above narrative, is a branch of the London Female Preventive and Reformatory Institution, which sustains three Preventive Homes for respectable young women and girls, four Rescue Homes for the reclamation of penitent outcasts, and, with the Refuge, which is kept open all night, provides accommodation for 240 inmates.

During the thirty-eight years that have elapsed since the Institution was founded nearly 40,000 poor young women and girls have been received. Many are sent by the clergy, ministers, prison and workhouse chaplains, and magistrates, but the majority are either brought or sent by the agents of the various missionary societies engaged in work among the "lapsed masses" of our huge population. They are received without payment or admission fee of any kind, although upon the managers of the Homes there rests the entire burden of the cost of maintenance, and the responsibility of finally placing them out in respectable service, and providing the necessary outfit for the purpose.

The Society is so well known, however, that it is no uncommon thing for young women to apply on their own behalf. Some little time ago one wrote and said, "Do please help a poor fallen woman," and another, "I will be longing to receive an answer." Still more recently a girl wrote, "I write to ask if you could do anything for me....I could never endure the life that I am leading. If you can do something for me I shall be very thankful." Another said, "If you will give me another chance I will make the best use of it. I pray you will not refuse me; this is my last hope." The helping hand was in every instance stretched out to snatch these poor creatures as "brands from the burning." If the Divine Master Himself does not break the "bruised reed" or quench the "smoking flax," His servants can do no less than provide a place of succour and repentance for those who thus earnestly seek to be saved from a life of degradation and sin—the end of which is death, both of body and soul.

The inmates are all engaged in industrial occupation such as is most likely to fit them for spheres of usefulness when they go out again into the world, and there are many trophies of Divine grace as the result of the religious services that are conducted in the Homes.

Perhaps one of the most hopeful signs in connection with this work of mercy is the increase of what are technically called "preventive" cases; that is, young women and girls of respectable moral character who are found in dangerous circumstances or vicious surroundings, and rescued before they have drifted to swell the ranks of the outcast.

Those who are admitted to the benefits of the Homes are fed, clothed, housed, instructed, and finally placed out in respectable domestic service, or otherwise suitably provided for. These benefits are absolutely free; neither creed, class, nor country being a barrier to admission.

The supreme object in view is the eternal salvation of everyone who is received, and every year there are over 2000 Gospel services, Bible, temperance, and other classes, conducted by a large staff of voluntary workers, ladies and gentlemen, for the purpose of seeking to win the inmates for Christ. This object has been steadily kept in view ever since the Institution was established in 1857, and it is sincerely hoped the standard will never be lowered.

A work so thoroughly in harmony with the spirit of the Gospel of the Lord Jesus Christ ought not, one would think, to be continually straitened for want of money to carry it on and increase its powers of doing good, but there is now an *actual deficit* to be made up independently of the daily expenses connected with the maintenance of so many Homes and inmates. Every year during the autumn months, when people are away seeking rest and recreation, this work of mercy is going on. Those who are in the Homes have to be maintained, and the applications for admission are as numerous then as at any other time of the year. Immediate succour is an absolute necessity in order to save from ruin friendless young women and girls in circumstances of distress and moral peril, or to rescue penitent outcasts seeking to forsake an evil life. Therefore, all through the autumn months the work of seeking and saving has been vigorously carried on, although daily expenses have very far exceeded daily income.

A CALL FOR HELP

is made to the Lord's stewards who are enjoying the privileges of happy Christian homes to remember the great need of this Institution for the Friendless and Fallen, and they are most earnestly asked to contribute liberally at this season, so that all the liabilities incurred in helping the poor and needy, the erring and the outcast, may be met before the close of the year. Contributions will be thankfully received by Mr. William J. Taylor, at the Central Home and Office, 200, Euston-road, London, N.W.

"Inasmuch as ye have done it unto one of the least of these...ye have done it unto Me." "The Thirty-seventh Annual Report," "London; its Sins and Sorrows," "The Open Door," "A Morning at the Open-all-night Refuge," and other publications of the Institution, may be had on application to Mr. W. J. Taylor as above.—[ADVT.]

# INTERNATIONAL S. S. LESSONS.

SUNDAY, DECEMBER 30.
REVIEW OF QUARTER'S LESSONS.
GOLDEN TEXT.—Heb. xiii. 8.

THE second year of our Lord's ministry is covered by this series of lessons. The record of the work done as given in the Gospels is only partial, as suggested by the frequent reference to "many other miracles." With Jesus deeds of kindness and helpfulness accompanied, and gave power to, his preaching. One of the first lessons of the series is to us as teachers, that "word and work" may be combined in us.

One fact which comes into special importance in this series is the growing opposition of men. Explain it as we will, this fact is one of solemn significance. Granted that the people were misled by the priests and elders, yet this does not excuse them for being willing to follow. Both the words and the works of Jesus had impressed them. Yet, rather than incur the wrath of those who were in power, they consented to oppose Jesus against their own convictions. Human nature is still the same, and there are many who repeat their sin. Everyone who is convinced of the claims of Jesus, yet dare not yield to Him, is showing the same spirit. Are there none such in our Sunday-schools?

The Saviour's treatment of these opposers is also suggestive. First, He did not allow them to stay his work. That was impossible. Canute might more successfully attempt to command the incoming waves than the enemies of Christ to prevent the completion of the work he had come to perform. The persistent opposition of men in all ages only serves ultimately to advance the kingdom of God. Hence the proverbial phrase, "The blood of the martyrs is the seed of the Church."

Next, our Lord varied his style of teaching. The parabolic form was adopted in consequence of this opposition. A man who wants an excuse for rejecting the truth can easily find one in the fact that this style of teaching is used. He may refuse to look beyond, and behind, and beneath, the natural picture intended to convey the truth. Yet others, desiring to learn, would by this method be quickened to more earnest and patient inquiry. Such teaching was calculated to separate the willing from the obstinately unwilling, as the cloud separated the Israelites from the Egyptians. Does not the Bible do so to-day? "I can make nothing of it," says the man who does not want its teaching; while "if any man wills to do his will he shall know of the doctrine."

The new plans our Lord adopted are also instructive. The Twelve were called to Him (Lesson VI.), that by being under his influence they might be fitted to perpetuate his work. Special privileges were announced to those who followed Him, and solemn warnings spoken to arrest those who opposed Him. Neither knew the full significance of their action. The first were admitted to tenderest possible relationship, and to a position more exalted than that of John the Baptist, while the second were shown the awful peril they ran by persistently closing their eyes against the light (Lessons VIII. and IX.).

At the close of the quarter, the study of this series finds some of our scholars with the opposers, others with the followers. Press the question, "Which side is best?" And the further question, "Will not those on the wrong side on this last Sunday of the year change it for the right?"

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stowmarket*, Dec. 20; *W. Kensington* Dec. 28; *Sydenham*, Dec. 29; *Winchester*, Jan. 6; *Walthamstow*, Jan. 7-11; Mr. Arrowsmith, *Southwold*, Dec. 29-30; *Bedford*, Jan. 5-20; Mr. S. J. Hewlett, *Sheffield*, Jan. 17-25; Mr. J. S. Tyler, *Littlehampton*, Dec. 27; *East Preston*, Jan. 2; *Brighton, Worthing, and neighbourhood*, Jan. 3-16; Mr. H. Hankinson, *Finsbury Park*, Jan. 15; Mr. H. Falkner, *Sidcup*, Dec. 20; *Pertenhall, near Kimbolton*, Jan. 24; *Luton*, Jan. 27-28; Mr. A. G. Dodderidge, *Clifton*, Dec. 29 to Jan. 12; Mr. Pewtress, *Regent's Park*, Jan. 6-10.

Holiday services for schoolboys at Clifton, by Dr. C. F. Harford-Battersby and A. G. Dodderidge, Trinity College, Cambridge, assisted by Oxford and Cambridge men, Dec. 29 to Jan. 12.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Dec. 29.—Sun., Dec. 23, Jude 1-13; Mon., 24, 14-25; Tues., 25, Psalm lxxii. 1-20; Wed., 26, xcv. 1-11; Thurs., 27, xcvi. 1-13; Fri., 28, xcvii. 1-12; Sat., 29, xcviii. 1-9.

BARCELONA.—Miss Lawrence writes from Caldas de Montbuy, in the province of Barcelona:—"Mr. Uhr a Swede, and twelve Christians from Sabadell, came over on December 2 to show their sympathy at a service at which nine Spaniards (two women, six men, and a boy) and our brother Tom were baptized. We afterwards remembered the Lord's death. You will understand my joy at seeing these happy results, though only the firstfruits of our work in this place."

# For the Young.

ROSIE'S CHRISTMAS WISH.

IT was Christmas Eve. Outside, the wind was piercing cold, but within the Burtons' happy home at Thorne Cottage everything told of peace and comfort. The parlour was tastefully decorated with holly and mistletoe, and the children had finished practising their Christmas carols. As they gathered round the cheerful hearth, Rosie, the youngest member of the family, seated herself on a low stool at her father's feet. Laying her little hand upon his knee, and looking up into his face with an earnest expression in her soft grey eyes, she said, "I wish I had been one of those shepherds of Bethlehem; don't you, papa? "Well, child, you do have odd notions," replied Mr. Burton in surprise. "Why do you wish you had been one of the shepherds, Rosie?" "Because no one has ever heard such beautiful singing as they heard that first Christmas. And, you know, though we sing the angels' words in our Christmas carols, we cannot sing the least bit like the angels. Besides, the angel told the shepherds where to find Jesus, and I would like so much to have seen Him, too. Don't you think, papa, that they must have been the very happiest men who lived in those days?"

Mr. Burton knew not how to answer his fair questioner. While he was a kind and loving father, he seldom, if ever, spoke to his children about the Lord Jesus; had it not been for the wise and gentle training of their mother they would have been sadly ignorant of "the old, old story."

Rosie's question came so unexpectedly that the others were all amused, and wondered greatly what their papa would say in reply. Mr. and Mrs. Burton had, however, exchanged glances, and the latter asked, "Do you think, Rosie, that the shepherds were happy because they saw the angel, and heard the heavenly host praising God, or because of the message the angel brought?" "Why, mamma, that's a funny question to ask. I think they would be happy because of both." "Well then, Rosie, you can be almost as happy as those shepherds of Bethlehem were," replied Mrs. Burton. "While the angel proclaimed 'good tidings of great joy to all people,' it was because of the other part of his message, 'unto you is born a Saviour.' The angels themselves are perfectly pure and holy, and therefore do not require a Saviour; but it is different with us." "Mamma, can boys and girls be God's angels now while they live?" cried Rosie, turning round towards Mrs. Burton. "I thought I could never be like an angel until I died, and went to heaven. Do, please, tell me, mamma, how I may be one now."

During this conversation, Mr. Burton had taken up the book he had previously been reading, but anyone might have noticed that he was very long in turning over the leaves. The truth was, he felt deeply interested in his child's questions, and though he did not attempt to answer them, he was listening to all that passed. "We may all become angels in this world," answered Mrs. Burton, smiling at Rosie's eagerness. And she told out the simple story of the Saviour's love; when she had finished, more than one in that happy family circle resolved to try to copy the example of Him, "who though He was rich, yet for our sakes became poor, that we, through his poverty, might be rich."

Next morning everyone was more happy than another. Christmas greetings were exchanged, from the oldest to the youngest, and it would have puzzled the genius of an artist to paint the mingled expression of surprise and pleasure that overspread each face when they discovered that some favourite book, or some other thing long wished for, was now their very own. What questioning and cross-questioning there was as to how each had so successfully guessed the other's secret!

After breakfast our little friend Rosie set out to visit with a basket well filled with good things. She made her way first to the home of a widow named Mrs. Weston, or "Old Nancy," as she was familiarly called. Old Nancy lived partly by the allowance she received from the Parochial Board, and partly by knitting. On reaching her door Rosie tapped loudly, and on hearing the words, "Come in," lifted the latch, and entered the widow's clean and tidy room. "Good morning, Nancy," said Rosie, in her sweet childish voice, "I've come to wish you a happy Christmas." "A happy Christmas to you, dear, and may you see many of such," replied the old woman kindly. "It is very good of you to remember a poor creature like me. You should rather have been away seeing some of the grand sights that's always to be seen at this season of the year." "Oh, there's plenty of time for that," replied Rosie. After asking how Nancy had been keeping, and listening intently to her oft-repeated story of how at Christmas time she felt both sad and happy—sad, because she missed the love of her husband and two children more than ever; and happy, because she knew that each Christmas was bringing the time of their reunion nearer.—Rosie at length rose to go. As she did so, she opened her basket, and, taking out a parcel, gave it to the widow, saying, "This is a present of tea and sugar from mamma." Then producing another packet, which she had concealed under her cloak, Rosie said, placing it in her lap, "This is my Christmas present to you. I hope you'll like it, Nancy."

When Nancy untied the string, and removed the outside wrappings, she beheld a pretty, large-print Bible. "Oh, child!" she exclaimed, "however did you think of giving me this? I couldn't have got anything I've longed for more, and I do not know how to thank you for your gift, my little angel." "I am very glad you like it," replied Rosie, blushing at the old woman's grateful words. Rosie was about to wish Nancy good morning, when she observed such a wistful look upon her face, that she asked, "Is there anything I can do for you, before I go, Nancy?" "Perhaps I'm selfish in wishing to keep you longer," the old woman replied, "but, I'd like you to be the first to read a few verses out of this precious Book." Rosie at once complied with her request, and, sitting down, she opened the Bible at the second chapter of St. Luke's Gospel, and read the story of the Saviour's birth, as announced by the angels.

When she had finished reading, old Nancy said, "Aye, child, wherever we read of an angel appearing to man, he always brought good news, but never such 'good news' as when on that night those wondrous words were uttered to the shepherds: 'Unto you is born a Saviour.'" "Whatever should we do without our blessed Saviour!" mused old Nancy, partly to herself. As Rosie stood beside her she took her hand in hers saying, "I'm sure you love the dear Saviour too, don't you?" Rosie gave for reply one of her sunniest smiles, and wished Nancy good morning.

The pleasure Rosie felt, after paying this and other visits, lived in her heart all that day, and for many a long day afterwards she enjoyed the happiness in store for her, all the more seeing that she had been the means of carrying joy and gladness to others.

When bed-time came, Rosie whispered in her mamma's ear, "It is so nice to be a little angel that I'm going to try to be one every day." Rosie kept her resolve, and though she could not always act in the same way as she did on that happy Christmas morning, she found many an opportunity of doing little services of love to those around her.

M. I. J.

CHRISTMAS GIFTS.

CHILDREN, you who love the story,
How the Lord and King of all
Left his home and throne in glory,
For a stable cattle stall;

How a band of shepherds lowly,
Watching o'er their flocks by night,
Saw the angels, pure and holy,
Heard them tune their harps of light;

How at once to Bethlehem hieing,
They did seek his cradle bed,
Found Him in the manger lying,
Even as the angels said;

How wise men of wealth and learning,
By his beauteous star were led,
Till it shone with lustre burning,
O'er the Infant Saviour's head;

How they found Him, Earth's Desire,
Christ the Babe of Bethlehem fair,
Worshipped Him, their King Messiah,
Brought Him incense, gold, and myrrh—

Nearly nineteen hundred pages
Of Time's book have since been read;
Shepherd swains and Magi sages
Long since slumbered with the dead.

But the Christ-child ever liveth;
He, who in the manger lay,
Christmas gifts eternal giveth
To all those who Him obey.

HARRIET JULIA EVANS.

## Christmas Poems.

Christ came of old, the Christ who through the ages
Since earth's creation, had his children fed;
Long, long foretold, by prophets, bards, and sages,
He who alone could bruise the serpent's head;
He who had led them by the hand of Moses,
The true Shekinah, and the great "I am,"
Through desert wastes, to wheat and palms and roses,
Where doves coo, blent with bleating of the lamb.

He came, but how? Not as the King of Glory,
But the poor Babe that in the manger lay,
On Mary's bosom—O how sweet the story
Of the fair wakening of that Christmas Day.

Not unto Israel's prophets, priests, or kings,
But those who vigil kept, her shepherd swains,
Came the glad rustling of those angel wings—
The songs that woke those dim Judæan plains.

He comes again, though we may not behold Him,
The Christ Incarnate, with these mortal eyes,
Or virgin fair unto her heart enfold Him,
And hush to sleep with tender lullabys.

He is the same Emmanuel, Saviour, Jesus,
Who trod the furnace with his faithful three,
The Son of God who loves, and knows, and sees us,
Who raised the dead, and stilled the stormy sea.

He comes to us; say shall we not receive Him,
Unto Him yield our love, our life, our powers?
"I will come into Him"; say shall we not believe Him
Who pleads an entrance in these hearts of ours?

He comes again, all radiant with love's beauty,
The Risen One, though once the Crucified.
O welcome Him, then shall life's daily duty
Become his service, life a Christmastide.

Harriet Julia Evans.

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The winds of dark December roar,
The hail beats on the window-pane;
Pile up the fire, throw wide the door
To welcome Christmas back again—
A light on life's dark wintry tide
To brighten every fireside.

It comes with many a glad surprise,
And loving tokens rare and sweet—
Perchance good angels in disguise,
With friends we long had sighed to meet:
And hands and hearts unite again,
After the parting and the pain.

While children of the merry heart,
Are sporting round the Christmas tree,
Amid our smiles a tear may start
For friends afar or o'er the sea;
Or those beyond Time's restless tide,
Who wait us on the other side.

While loving gifts we gladly greet,
'Tis still more blessed to impart
A Christmas boon with kindness, meet,
To some forsaken, lonely heart
At Christmas—Christmas ushered in,
To still the storm of human sin.

*Donegal.* J. K.

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Prepare, prepare a royal way,
For royal feet to tread;
Make straight the paths, and over all
Let heavenly peace be shed;
[1296]

The moon bestow a purer light,
The sun more brightly shine,
The stars a holier radiance fling,
And earth become divine.

'Tis near, 'tis near—the illustrious hour
Isaiah did prophesy;
Lift up your heads—behold and see
Salvation draweth nigh;
The earth lies crush'd beneath the law,
Which none could e'er fulfil,
Now comes the pure, the Spotless Lamb
To do the Father's will.

But will the high and lofty One
Descend to human birth?
And will He dwell in very deed,
With mortal men on earth?
The everlasting government
Is on his shoulders set;
And will He come in human form
To pay the sinner's debt?

The vain, the proud, have fill'd their cup
Of pleasure to the brim;
Their house and treasury are full,
They have no room for Him;
The poor in spirit, and the meek—
These, these shall see his face;
The humble and the contrite soul
Shall be his dwelling-place.

And so He came, now ages past,
Yet still we hold it dear—
The blessed day, the matchless day;
And keep it, year by year.
And as again it draweth on,
May every fond heart glow,
And still prepare a sacred shrine,
Where He may dwell below.

Caroline Tickner.

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## "Goodwill!"

'On earth peace, goodwill toward man.' (Luke ii. 14.)

Elta M. Lewis. Wm. J. Kirkpatrick.

1. In robes of white the still earth stands, With clos-ed eyes and folded hands;
2. Bright-eyed the watch-ful stars look down On lone-ly farm and bu-sy town;
3. O earth, ac-curs'd by weeds and thorns, A wondrous Star your breast adorns;
1. The mer-ry streams no long-er leap, The hap-py flow'rs are fast a-sleep.
2. Wher-ev-er fall their gold-en rays They meet glad eyes up-turn'd in praise:
3. The race is freed from heaven's ban—The Son of God's the Son of Man!
p
1. Earth list-ens: all her broad do-main Is hush'd to hear the heav'nly strain;
2. They watch the bu-sy feet that go On Christ-like er-rands to and fro;
3. His smil-ing face shall scat-ter gloom; His touch bring de-serts in-to bloom.
cres.
1. It comes, it comes! her pul-ses thrill With "peace on earth, to men goodwill."
2. And as of old, they list-en still To hear the song of glad goodwill.
3. And ev-er-more His pre-sence fill The earth with peace and glad goodwill.
Chorus.
"Good-will!" the na-tions sing; "Good-will!" the joy-bells ring; From
plain and hill, from lake and rill, The earth re-plies, "Good-will, good-will!"

From "*Silvery Echoes:*" *A Christmas Service of Song.* (Morgan & Scott, London.)

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See the night is waning fast,
While, their vigil nearly past,
Thankfully the herdsmen raise
To Jehovah humble praise.

*Chorus.*—Come ye, Christians, all and pay
Adoration here to-day,
To th' Incarnate Mystic Vine,
Jesus Christ, the Man Divine!

Scarce have they begun their pray'r,
When a vision fills the air—
Angels singing in the heav'n,
"Lo a King to you is giv'n.

"On the earth, goodwill and peace!
Wars and tumults soon shall cease!
Glory be to God on high!
For Salvation now is nigh.

"Rise, ye shepherds all, and seek
Christ, your God, in stable meek,
Wrapp'd in swaddling clothes and laid
In a manger!"—so they said.

Therefore all with one accord
Forthwith rise and seek the Lord,
Guided by the blazing star,
Till they come to Bethlehem far.

At the stable lo! they fall,
Prostrate 'fore the God of all,
Who, in love for all the earth,
Thus submits to lowly birth.

Jesus, child of mother-maid,
Grant us all (for Thou hast paid,
For mankind, his debt of sin)
Heaven's eternal peace to win!

Albyn St. Clair.

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Again the year is onward fleeting
And I send my Christmas greeting—
Wish for all a happy meeting,
And a glad New Year.

Every hour, God's love enfold thee,
Every moment, Christ uphold thee,
And his Holy Spirit mould thee
To his likeness here.

Keep the Christmas chimes still ringing,
And the angel-voices singing,
Through glad-tidings thou art bringing
To the lost and lone.

For some hearts seem filled with badness,
And some homes with pain and sadness;
Share with them thy joy and gladness;
Be a Christ-child here.

So shall heaven's light glow nearer,
So the Christ Himself grow dearer,
And the Spirit's message clearer,
To the child of God.

M. A. J.

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O blessèd be the day
When to earth the Saviour came,
When He laid his glory down,
When He took a human name:
And as a child—a little child—
He came to bear our shame.

O woe unto the world,
Which no place for Him would spare,
Save a stable rude and dark,
Save a manger cold and bare:
When as a child—a little child—
He came our griefs to share.

O glory to his Name,
For He comes again to-day
To his humblest servants here,
To each servant who will pray,
"Lord as a child—a little child—
Make me thine own alway."

Grace Creed.

## INSTANT IN SEASON.

A FEW weeks ago a lady friend of mine—who is ever on the look-out for opportunities to speak a word for the Master—at the close of a very impressive Gospel service was constrained to speak to a young lady sitting just in front of her about her soul. Very earnestly she urged her to decide for Christ; but apparently without result, only a promise to let my friend write to her. This she did, receiving a few days later the following cheering and encouraging reply:—

"My Dear Friend,—I received your letter; many thanks for the same; I am truly and earnestly speaking when I say I am saved. I feel I must tell you a little about myself. My parents live a long way from here, and they being reduced in circumstances, I was forced to go out into the world to try and earn a living and help my parents. Never shall I forget my mother's parting words: 'Go, my dear child,' said she, 'and may God's Word be a lamp unto thy feet, and a light to thy path.'

"My situation is not an easy one, but it has seemed much brighter since I got 'washed in the blood of the Lamb.' I think it must have been God who led you to speak to me that Sunday; after I left the chapel the words kept ringing in my ears,

'THOU WOULDST BE SAVED, WHY NOT TO-NIGHT?'

"When I reached home I prayed earnestly that God would 'create in me a clean heart and renew a right spirit within me.' It seemed rather hard at first, but, thank God, I got the victory over Satan. That Sunday night will ever live in my memory, and I thank you over and over again for your words. I might even now have been a sinner grovelling in darkness, but, thank God, I see and behold the true light.—Yours faithfully, R. B."

What an incentive and encouragement to speak to anxious ones! How often we have let slip by like opportunities, and many a one has gone further and further into sin, when "a word fitly spoken" might have led them to trust Christ. How often we have heard it said, yea, have even said it ourselves, of a Gospel meeting, "There was no blessing." Whose the blame? The preacher? Nay! very often ours, in not trying to pass on to others the blessings we enjoy ourselves.

F. DAWSON.

## FAMINE IN TURKEY.

ADDED to the other horrors of which Asiatic Turkey has lately been the scene, there looms up the prospect of distress and famine during the winter. Rev. R. M. Cole, American Missionary at Bitlis, Kurdistan, Turkey, sends to us an interesting account of his stewardship of the means supplied to him last season for the relief of the famine-stricken people. Most of the contributions sent were from friends in America, but our readers had also some share in this Samaritan work. Mr. Cole tells of the great privations the people had to endure, the expedients to which they resorted to ward off starvation, and the measure of relief he was able to distribute.

As to the future, he says:—"Owing to the thick darkness that looms up on every hand—the price of wheat still more than fourfold, as the new supply is being brought in, the money and credit of the people gone—what can we do but to try and save life, though the task looks more formidable than ever as we face up to the near winter? Heaven pity poor humanity! How they have showered blessings on the head of kind donors who have helped us hitherto! While we stand down amid this dark, we ask that you of the outside world will 'hold the rope,' and hold it hard, by sending on funds, which we promise to turn to the greatest account for poor humanity, arduous as must be the task for us."

THE TWENTY-EIGHTH ANNUAL REPORT of the Leicestershire Temperance Union presents a good record of useful work.

THE LATE

## Canon Jackson, Leeds.

MORE than two years have passed since the sainted pastor whose portrait is on this page was called to his rest, at the ripe old age of eighty. His life was one of singular devotion and fruitfulness, and deserves to be had in lasting remembrance. It can truly be said of him that his motive power in life was not fame or ambition or money-getting, but the true well-being of his poorer fellow-citizens and the glory of his Redeemer. The fact that he spent a long and arduous ministry in the place of his birth, and dwelt contentedly among his own people, is sufficient proof of the singleness of heart that animated his career. He even denied himself the comforts and consolations of the married state that he might the more unreservedly consecrate time, talents, and fortune to the service of the Lord's poor.

Born at Leeds in 1812, Mr. Edward Jackson was at the close of his educational course apparently destined to a business life; for some years he travelled as agent for his father's tobacconist firm. Happily, at the age of twenty-one, he was introduced to Sunday-school work at St. James's Church, Leeds, the church which he was afterwards to serve as vicar for nearly forty years. Into this teaching work he threw himself with zest, and his energetic character soon made itself felt. Faithful in this humble but honourable post, he became fitted for the larger influence and more public positions of dignity that awaited him. The school prospered greatly, and Mr. Jackson initiated many useful adjuncts to its thorough efficiency. He interested himself in elementary education, and began day schools that were regarded as models of their kind, according to the educational ideals of the time.

*(From a Photograph by Mr. Dinnie, 18, Park-road, Leeds.)*

When about thirty years old, he decided to devote himself wholly to the work of the Christian ministry. His first post of service in that sacred calling was as curate to Dr. Hook, of the Leeds parish church. Here he abode for eleven years, working nobly for the elevation and evangelisation of the masses of the people within the parish. Gospel work and philanthropic effort went hand in hand.

In due time he was appointed to the charge of St. James's Church, situated in one of the poorest and most populous parts of the city. Remembering his early and happy labours there in the Sunday-school, he craved the privilege of rendering yet fuller service to the people whom he had learned to know and to love. The stipend was a very small one; as Mr. Jackson had some private means, he could dispense even with that, and devoted his all to the work to which God had called him so manifestly. He lived near his church, and his few simple personal needs were easily supplied. A biographer writing, with full knowledge, at the time of his death says:—

The good done at St. James's by Mr. Jackson, and through his influence, affords one of the finest examples that can be found within even the pale of the Church of England of what a whole-souled man of power and ability with his heart in his work, can accomplish. As years went on agency after agency was added to the machinery of the church, and the potency of St. James's strengthened and became more and more wide-reaching as a religious, moral, educational, and social factor in the life of the borough. And what is equally remarkable, this power was maintained. It was not a temporary growth, following upon spasmodic effort, and collapsing when the novelty had worn off. It has been a permanent influence; it did not wane even with the waning physical energies of the originator as he advanced in years, for he had built up a remarkable organisation, had gathered around him a band of devoted workers, and he was still with them an inspiriting force, though no longer able to do what he had done in the heyday of his powers. And to-day the services at St. James's, and the agencies existing there, form one of the most striking and encouraging features of the religious life of the town. On a Sunday afternoon there are no less than thirteen agencies at work in connection with the church.

Such men are the strength of any church, and the glory of our Christian religion, which finds its highest expression in self-sacrificing endeavour for the salvation and sanctification of the poor and needy.

Having taken a lively interest in matters educational during the period of his spiritual apprenticeship, Canon Jackson continued his labours in this direction, and to some purpose. As an intimate friend and counsellor of the late Mr. W. E. Forster, his influence was distinctly felt in the framing and passing of the Education Act, and the incorporation into its provisions of simple Scriptural teaching, suited to the capacities of the young. Canon Jackson was an active member of the Leeds School Board from 1873 to 1882.

When he died, full of honours, after a short illness, he had attained the patriarchal age of eighty years. The universal esteem in which he was held was seen in the general lamentation expressed on all sides, and the immense concourse that attended his funeral. It was very appropriate that the Sunday-school children of the church, numbering a thousand, should head the procession that escorted his mortal remains to their burial. The influence of such a man does not pass away with his removal from the earthly scene; generations will yet arise to call him blessed, by reason of the good he was instrumental in conferring on their ancestry.

THE SOUDAN.—Bishop Tugwell is deeply impressed with the importance of entering the Soudan, and he suggests, in a recent letter, the possibility of taking a journey to Kano himself, in order to find out the openings for work in that great city of 120,000 souls, which is the commercial capital of Central Africa. Prayer is asked that guidance may be given in this important matter.

JAPAN.—Mr. W. H. Omura, 40, Denning-road, Hampstead, N.W., writes: I shall be glad to accept invitations to meetings specially arranged for giving lime-light lectures on Japan and her people. I have my own slides. The proceeds will go towards the expenses of the Open Air Mission in Japan. I leave England next February very regretfully, and ask the prayers of Christians that I may be a bold witness or Jesus before my own family and people.

SEAMEN'S MISSION, ROTTERDAM.—This mission, conducted on evangelical lines, witnessing to the necessity of the new birth and personal holiness, is in need of financial assistance to enable it to close the year free of debt. The mission is entirely supported by voluntary contributions. It is hoped that those who have the means will be led to help this work for the salvation of British seamen in a port abounding with temptation. The hon. treasurer is S. B. Ortt, Government Harbour Master, Rotterdam, Holland.

## THE POOR BROTHER.

It was the week before Christmas in a remote village in Somersetshire, when two old men, sitting before a flickering wood fire in the front room of a tumble-down cottage, might be seen rubbing their palms together in evident satisfaction. They were brothers; that could be seen at a glance—the same pale blue watery eye, straggling grey locks, and toothless gums, distinguished them both. The elder was the first to speak. "Yes, Thomas," said he, as if continuing a conversation, "yes, I do be mighty set on't. Ut's a mortal fine thought to have. What do 'ee say to ut?"

Thomas peered into his brother's face, but could make nothing out of it. He ceased rubbing his hands. "'Ee do be crazed, I believe, Richard, sett'en there wi' thy old eyes a starin' at nothin', and talkin' o' thy thoughts."

"'Tis just this way, brother," said Richard. "They words o' the preacher on Sunday has made a tarr'ble impression on me, like. Do'ee mind as how he said, 'Naked, and ye clothed Me,' meant a doin' jest what us could for some poor creetur as wanted it? We be richer nor many, brother, and I ha' getten the notion to make the Lord summat to keep un warm this bitter weather. That's my thought."

"'Tis as I said," replied Thomas, "'ee do be crazed! As if thy poor old hands could do anything for the Lord! We be that poor in our old age that we ha'nt clothes of our own to keep the cold out. 'Tis a profane thought o' thine, too; to think as the Lord 'ud want any o' *thy* charity."

"But I don't put it that way, brother," answered Richard. "I ha' two coats, and that poor maid o' Marlitt's is well-nigh dead wi' coughing. I asked her what she might be doin' for't, and she said she had gi'en herself a paper plaster to keep ur warm! I ha' two coats, and that maid's to ha' one o' them!"

"'Tis the first time I ha' heard o' thy two coats," said Thomas.

"Here they be," said Richard, opening his coat and showing an undervest of grey coarse wool, "Coat's enough for me, seein' as the Lord is in want o' this here weskit."

Now that the old man had parted with his secret he grew bold, and, taking off his singlet, he tightly buttoned his coat about him with many grunts of satisfaction.

"What be'est going to do?" inquired his brother.

"I be going to begin at once, but I do want 'ee to ha' *thy* share in this little gift to our Lord," Richard replied.

"I tell 'ee thee's a fool! Get thy death o' cold a-takkin' off thy weskit for that wench o' Marlitt's; then who'll care for thy silly, frozen old carcase?" asked Thomas.

"He will, Thomas. Thee be'est forgettin' 'tis for the Lord." His trembling hands were holding the vest close to the blaze on the hearth while he examined it closely with eyes and fingers. "A—h—h!" he sighed on making the discovery. "There be two rents i' the thing! That's unfortnit, but you'll ha' to try and fill 'em up, Richard," talking to himself. "Eh, but there's a way out o' the bush, and thee'll ha' to be washed, too." Here he apostrophised the well-worn garment.

Thomas began impatiently beating the brick floor with his feet; he looked askance at his brother with pity. "'Naked, and ye clothed Me,'" continued Richard. "Lord, I be an old man, but I never knew that till the preacher tell'd us last Sunday. Think as I'd let 'ee starve wi' cold this weather! Not while I've two coats, and a maid o' thine needs one o' them."

The next day the poor old man got soap and water, and immersed the under-garment. His hands were palsied, and the water was cold, but he rubbed away with soap, and felt he was preparing a coat of mail against sleet and blast for the King Himself. He rubbed on, and when he felt he had cleansed his gift, he surveyed his work proudly. "'Tis true I beant first-hand at washin', but, Lord, Thou'lt take the will for the deed. 'Tis said cleanliness be next to godliness." With these comforting assurances he began his long task of drying the shrunken, soap-filled garment. For hours he held it in the feeble glow of the wood-fire, turning it, wringing it, smoothing it out, until only one process, to his thinking, remained. He took his gift to bed with him, and lay upon it shivering all the night. "'Tis a good plan," said he, "to air it so, and saves the ironing I can't give it. Thee'll know, Lord!"

Then he proceeded to fill in the worn places with strands of brown wool he had drawn from a pair of woollen cuffs he was wearing. A few rows from one cuff sufficed, and a borrowed needle helped him to complete his work. He was very proud of it when he laid it across his poor, stiff knees, and rubbed his worn hands down it for pleasure. "Brother," said he to the indignant old man who scorned his work from the other side of the fireplace, "'Tis nearly as good as new. I wish *'twas* new, for Him, that I do! Seems I can hardly stand to-day for tremblin'. Should ye say 'twas the satisfaction o' the thing, brother?"

"'Tis more like to be a fit o' the ague!" quoth Thomas.

"Thee'll ha' to take it to the poor wench, brother, I am thinkin', for 'pears as if my old pins won't carry me that far to-day. I've had a sight o' joy out o' my bit o' work for the Lord. 'Tis his reward to a feeble servant."

"Thee's just rantin'. What's come o' thee i' thy old age! If 'tis thy dotage, say so, for I'm afeared o' thee."

The other laughed with a happy, childish chuckle. "Thee's never jealous, Thomas? Nay! But do 'ee take it to the maid—'tis a good maid—and that 'll be thy part." After much persuasion, Thomas was preparing to start on his errand, when a dry hacking cough made known the presence of someone outside the door.

"'Tis the lass, sure 'nough!" cried Richard excitedly. A girl of unprepossessing appearance entered the room.

"Master's sent me down for the rent," said she, "he won't be satisfied till he has me in my long box!" Here a painful fit of coughing almost doubled up the speaker.

"Dear, dear, 'tis a bad cough!" cried Richard, anxiously. "But, see here, maid"—he held up with triumph the work of his trembling hands—"'tis a cure for the cough, and 'tis for the Lord's sake. Say thou'lt wear it, lass!"

"Aye, that will I, Master Richard, an' I'll remember, when I get to Kingdom-Come, to tell 'em as you showed me the way,"

"Lass, lass!" cried Richard, "'tis a light way to speak o' heaven."

. . . . . .

It was New Year's Eve, and all the village was attending a double interment. The rector was paying the cost of burial, for he had heard the story. "And," said he, "I cannot allow a pauper's grave to cover such holy remains."

One woman was talking to another after the event. "Yes, old Richard took a chill through want of his vest; and then lying on it all night, and it only half dry, finished him." "'Twas a cruel shame the poor lass wore it. They say 'twas caked wi' soap, and as damp as death, even when they took it off her. But they do say as she had an easy dying, and made some wonderful prayers, and said as how old Richard had shown her the way to heaven," said the other gossip. Just then Thomas appeared. He looked dazed with grief, but he spoke to the women, "Aye, Richard and the maid'll spend New Year with the Lord! 'Tis the best go first, we may be sure o' that; but if I be spared, I'll serve the Lord, aye, tho' 'tis a late repentance." "Better late than never," said the preacher, joining them. "I have learned a lesson from that poor brother," pointing towards the open grave; "I shall never forget I preached, and left him to practise. He gave his life for another, just as his Divine Master did, and he has his reward."

Some months later a little tablet was put up in a village church, "To the memory of a poor brother. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'"—Matt. xxv. 40.

M. Butler Gerds.



## REACHING THE MASSES.

The following account of an "Experiment in Church-filling" appeared in a recent issue of *The Independent*:—

In a comparatively small town, a few miles from the metropolis, the notice-board of the Congregational church has this singular announcement, following the notice of morning service: "Evening service and all other meetings in the Lecture Hall." Thereby hangs a tale, which is a substantial testimony to the value of the truth and of "Sankey's Hymns" *well sung*. It appears that nearly eleven years ago the little chapel was thinly attended. In the hope of reaching outsiders the pastor announced an evangelistic service on the last Sunday in the month, at which "Sankey's Hymns" would be sung. Small bills were also left at a large number of houses. There had been the usual hesitation in adopting "Sankey's Hymns"; but the prejudice was overcome by the pastor urging the choir to try them, and *to do them well for Christ and humanity*. The choir have never regretted it, but have earned the reputation of singing those hymns as they are seldom sung. To the surprise of all, the church was so filled on the first occasion that a few, not caring to stand in the aisles, left the place. That was the first and last special evening service held in the chapel.

Having a large lecture hall near by, it was at once urged to hold the next monthly service there. The increased attendance on that occasion led to the request that the service in the hall be held fortnightly instead of monthly. It was done, and after a few services, the building, holding nearly 600 people, was so well filled that it was decided to close the chapel, and hold the evening service there. The special service now became the regular service, but with "Sankey's Hymns." It has continued for over ten years, and is to-day as much appreciated and as well attended as ever.

Now what has been the result? Some left because it was deemed improper to receive the Lord's Supper in a lecture-hall. A few dislike the service, while admitting its usefulness, and seldom or never attend it. But it has led to many conversions, largely added to the membership of the church, and so increased the attendance at the morning service in the chapel, that on a fine morning the deacons have difficulty in finding accommodation for the worshippers, and are seriously considering the ways and means of enlarging their borders. The success of the experiment convinces us all that the Gospel fully and heartily proclaimed, with "Sankey's Hymns" well sung and for the sake of others, is a sure means of reaching the masses. It should perhaps be added that the hall is in a good position and attractive in appearance; *the deacons, moreover, stand in the lobby presenting hymn-books and giving a hearty welcome to all who attend*. There is not an element of sensationalism about the service, and never a clap trap advertisement respecting it. It has, moreover, led to the establishment of two largely attended children's services in the basement of the building, carried on during the service above. It is a work which has gladdened our hearts, but which places us in considerable difficulty, having outgrown the capacity of the chapel for morning worship, and lacking men of wealth who could easily help us over the difficulty.

The Pastor.

A GOSPEL TEMPERANCE MISSION has been held at West End, Southampton, by the Blue Cross Brigade.

KILBURN.—An iron building in Cambridge Avenue, Kilburn, seated for 700, has been opened by the brethren who formerly met in Kilburn Hall. The inaugural meetings were interesting and full of good promise for the future. The speakers included Messrs. C. S. Thorpe, J. L. Stanley, Levermore Garrioch, Cook, W. Dudgeon, Dr. Brookes, Max Reich, and Marshall, of Glasgow.

"STEP GIRLS" IN NORTH LONDON.—For some years Mrs. R. Brown, of 2, Mount-villas, Crouch Hill, N., has interested herself in these poor little maidens, who in many cases earn their own bread and help to keep homes together by cleaning the doorsteps of terrace and villa residents. The aim is, not only to provide them with adequate clothing, but specially to train them for occupations less precarious and less exposed to moral danger. Several girls have been helped into domestic service, and more might be done if Mrs. Brown's efforts were substantially seconded by benevolent ladies. Communications should be directed to the address given.

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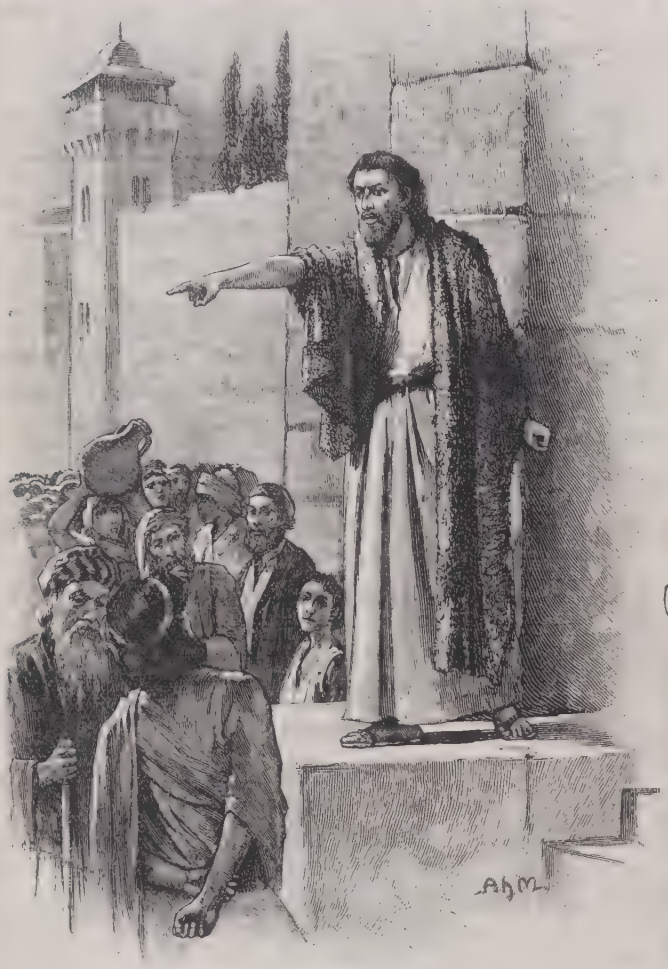

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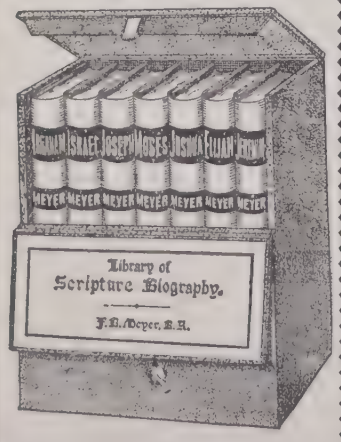
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## JEWISH NOTES.

NORTH AFRICA.

In an interesting account of work among Algerian Jews, from the pen of Mr. F. Spiro in *The Jewish Intelligencer*, reference is made to a good work now being carried on by Miss L. Trotter, and those associated with her, in the town of Algiers. Every Saturday a large Moorish house is well filled with Jews and Jewesses of all ages and ranks, and separate classes are held for young girls, for boys and youths, for women, and for men. The attendance is steadily increasing, especially in the girls' and women's classes conducted by Miss Trotter. Most of the Jews reached at Algiers are ignorant, not only of the Gospel but even of the first rudiments of their own history and religion.

NEW YORK.

Missions to the Jews are on the increase in this city and throughout America, and the work of New Testament distribution, so earnestly advocated by Rev. John Wilkinson during his tour there, has been set on foot. We learn from *The Hebrew Christian* that Mr. Warszawiak still continues to preach Christ to hundreds of Jews, and many inquirers after truth visit him at his house, while letters received from Jews testify to the fact that the seed so abundantly sown has not been sown in vain. Nevertheless, the numbers attending the Saturday afternoon services are not so great as formerly, and this may partially be accounted for by the proximity of other Jewish missions, which have more recently come into existence.

One hopeful development of Mr. Warszawiak's mission is the work among Jewish children, the pastors of the De Witt Memorial Church, which is in the heart of the Jewish quarter, having kindly granted the use of the building for children's services, at which the attendance has lately very largely increased. Mr. Leopold Cohn, who formerly assisted Mr. Warszawiak, has now removed to a suburb of Brooklyn, where he has opened a mission among some five or six thousand Jews.

SOUTH AFRICA.

The November issue of *The South African Pioneer*, the organ of the South Africa General Mission, contains an article in which a general survey is taken of the spiritual condition of the Jews in South Africa, especially those in Johannesburg, which now contains thousands of the ancient race. Mr. Albert Day writes: "Altogether, the picture presented by South African Jewry is one of a people deeply sunk in materialism, not even having that mistaken zeal of God, which, while it was opposed to saving faith, did at least give religion an interest in their eyes, which it no longer possesses."

But, notwithstanding the prevailing materialism, Messrs. Day and Malbert were encouraged by finding some who feared God, and who listened most attentively to their message. One of these turned to Christ during their visit in January last, and is standing fast in the Lord, in the face of opposition. It is now proposed to establish a permanent Jewish Mission in South Africa, and the matter has been brought before the Synod of the Dutch Reformed Church, with a view to obtaining support for a missionary to the Jews at Johannesburg. Mr. Malbert is hoping to return to Johannesburg as soon as possible, should the way be made clear. Inquiries on this subject may be addressed to Mr. A. S. Day, Lancaster-road, Wimbledon.

## TORONTO BIBLE TRAINING SCHOOL.

This school has been established on lines somewhat similar to those at Chicago and Glasgow. The great design is the training of consecrated men and women as pastors' assistants, and as city, home, and foreign missionaries. It is intended for those who believe they have been called of God to Christian service, and who, from age or other reasons, cannot pursue a full collegiate and theological course of study. Special provision is also made for Sunday-school teachers and others who desire a better knowledge of God's Word.

The council, officers, and lecturers of the school represent the different leading Evangelical bodies, and it is, therefore, interdenominational in character. For the present the classes meet in rooms of the Walmer-road Church, specially fitted up for the purpose. Members of Evangelical churches who have a real desire for Christian work will be welcome to all the classes.

Applications for admission and all correspondence should be sent to the secretary, Mr. W. Ferguson, 55, Walmer-road, Toronto.

## BARBICAN MISSION TO THE JEWS.

The work of the Barbican Mission to the Jews is of an all-round character, embracing efforts among young and old, and including home visitation as well as public ministry. Saturday and Sunday are devoted to evangelisation and instruction of the young; and every evening of the week a Bible class is held. In the winter months the attendance at this class is sometimes so large that the hall has to be used instead of the reading-room. The New Testament is a book of marvellous freshness to the attendants; its pages are read with care, and its story and teaching shown to be the Divine fulfilment or complement of the writings of Moses and the prophets. Each attendant uses the translation of the Scriptures which he can most easily read, some German, others Polish, some Russian, others English; while the explanations given, either by the director, Herr C. T. Lipshytz, or his assistant, are in Yiddish, or the Jewish jargon which all can understand. The privilege of asking questions is readily granted, and as a rule there is discussion.

A very useful adjunct of the work is the circulation of the monthly Gospel paper, *Berith Am* ("A Covenant of the People"—Isaiah xlii. 6; xlix. 8). Two thousand of these pointed publications, in the Yiddish language, are distributed every month; and as one page gives particulars of the operations of the Mission, and extends a cordial invitation to Jews, it has influenced many to attend the various meetings. New inquirers are as a rule extremely cautious, "for fear of the Jews"; and often the interested or anxious one makes his way by night to the Mission House. Quite recently Jewish ministers have been helped in their inquiries concerning Christ. The reading-room is furnished with daily and weekly newspapers in many languages, and, coming from almost every country of Europe, the Jews of London are forcibly attracted to read them.

The work among Jewesses is superintended by Mrs. Lipshytz, who also takes a share in the labour of the Sunday-school. The extent to which old-time prejudices are being broken down, was illustrated at a recent Scripture examination, when one of the questions put to the little ones was: "How do we know that God loves us?" One child, remembering the hymns she had learned, replied "Jesus loves me this I know, for the Bible tells me so;" but another answered with more point: "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Another useful agency is the Home for inquirers, which has at present five inmates. Great care is exercised in the admission of inmates, and every endeavour made to put them in the way of earning their living as consistent disciples of Christ. Further particulars may be had from the director of the Mission, Mr. C. T. Lipshytz, 33, Finsbury Square, E.C.

## MR. MOODY IN TORONTO.

Writing to the New York *Independent* about Mr. Moody's three weeks' mission in Toronto, Dr. Witherow says:—

The whole city was profoundly stirred. The largest hall, holding 4,000 people, was completely filled at nearly all of the forty meetings, and often hundreds were turned away. On many nights overflow meetings were held in the adjacent Metropolitan Church, the largest in the city. Nor did the interest wane as the term of his visit was extended; indeed, it seemed to increase to the end. Although the meetings began at eight o'clock, hundreds were at the hall at half-past six.

The results of the meetings cannot be tabulated in figures. Many hundreds have resolved to lead a new life, a large proportion of these being among the unchurched classes who seldom enter the doors of a place of worship. The nature of the services was the simplest conceivable. There was a great deal of singing, and a great many very brief prayers. The chief characteristic of Mr. Moody's talks was their simple, colloquial style; their numerous incidents and illustrations from his own wide experience; their intense moral earnestness; their genial, brotherly kindness, and their pungent, personal appeals. Mr. Moody paid a high tribute to the strict Sabbath observance of Toronto—not an electric car wheel turns, not a cab is on the stand, not a saloon or a store is open, nor is a paper printed or sold. He thanked God for the existence of such a Sabbath-keeping city on the American continent.

## MR. HENRY DENSMORE.

In May, 1866, a young man, pronounced a hopeless consumptive, and given three months to live by his physician, entered the service of the American Sunday School Union. He died October 24, 1894, after a short illness, and with a record of twenty-eight years of good work. During that period he organised 450 new Sunday-schools, gathered into them 15,000 scholars and teachers, visited and aided as many more, called upon 5000 families, distributed over 3000 Bibles and Testaments, and travelled over 200,000 miles, most of his journeys being taken with a pair of Indian ponies.

Mr. Densmore was born near Cleveland, Ohio March 3, 1822, when Cleveland was a small village. He moved with his parents to Michigan with an ox-team in 1830, when Michigan was a wilderness occupied by Indians. The family soon became familiar with all the hardships and privations of pioneer life. They had no schools or churches for a time, but the parents being of Puritan stock they had a Christian home and a Sunday service. In due time the Sunday-school missionary came along and organised a Sunday-school, and at the age of sixteen this boy, without a common school education, was chosen superintendent, which office he held for twenty years in that and other schools. His ardent love for children and the help of the Sunday-school missionary gave him great success in the Sunday-school work, so much so that he was urged to become a Sunday-school missionary.

He did not recognise the Divine call to this work until given up to die by the doctor. Then he remembered the half-promise he had made to an old Sunday-school missionary that if he ever got out of business he might go on the Sunday-school field, and immediately wrote him, saying: "I am now ready for the missionary work; come at once." The missionary came, but was surprised to find the invalid apparently so near the grave, and said: "Too late, too late, my brother!" But now the sick man "pressed the matter" and said: "If I have but three months to live, it belongs to the Lord; and if I die, I would like to have the harness on." The open-air life and the piny atmosphere did wonders for him, and Henry Densmore gladly devoted his spared life to the Lord's work.—*N.Y. Observer.*

## VISITING HEATHEN FESTIVALS.

We recently visited the Doorgah Festival at Parboy, near the Rajah's residence. A band of Santhal preachers and schoolboys were with me. We took with us Gospels, Bibles, tracts, Santhal musical instruments, and medicine. Our journey was pleasant. We spoke to many persons on the roadside, and gave medical aid to sick ones.

Arrived at the festival, we got a shady place under a tree close to the "Idol-house," and began our music and singing. Soon we had a crowd. Our simple, earnest Santhal preachers helped to tell out the wonderful words of Life; the schoolboys also helped in singing and playing the cymbals, which was a great attraction. One man seemed to be greatly touched, and one young priest, very angry, tore up a tract which I had given to him.

The next day we visited the festival at Baskutia, east of Bethesda. The first place was ten miles north-west. God helped us to witness for Him before hundreds of Hindus and Santhals, who listened well. We disposed of many Gospels and tracts, sang and spoke of God's love and mercy in giving his beloved Son to die for sinful men, to offer salvation to all, this salvation being through his blood, and not the blood of goats and buffaloes, which were being killed before the heathen idols.

On Sunday, October 28, after our morning service, a goodly number of Santhal pastors, teachers, and other Christians had dinner with us; then we united in praise and prayer, and started off for the Kali Festival, south of Bethel, at Phatepore. A large crowd heard the Gospel. The following day thousands came and went to dance, drink, and commit all kinds of vice in the name of Kali. May God show them their folly and wickedness.

Ten men and women were baptized recently at Bethel. Pray for us, and for more labourers.—Yours, in the love of Christ,

W. A. Barlow.

*Bethel Santhal Mission, N. India.*

[1901]

## A MISSION IN STOCKPORT.

About six months ago it was decided by the Stockport and District Congregational Association to suggest to the churches in connection with it the desirability of holding a united mission. The suggestion was most favourably received, and the Baptists readily accepted an invitation to join in the effort. Eleven churches took part, seven in the town and four in the district. By way of preparation several united meetings of a devotional character were held, and a weekly united prayer-meeting was instituted. The town was mapped out into districts for visitation, and one of them was allotted to each church. Three distinct visitations of the whole town were arranged for, and the visitations were carried out with very considerable thoroughness.

The mission itself commenced on December 2, and concluded on December 9, missioners from various places having been secured to conduct the services. Several workshop meetings were also held, and there was a united daily prayer meeting. It has been felt to have been a time of great blessing in all the churches participating. The spiritual life of the members has been greatly quickened, and many have been led to declare themselves on the Lord's side. The churches have been drawn into closer fellowship with each other, and have experienced much joy and profit in their inter-communion. A feeling of deep thankfulness prevails, and it is hoped that a stimulus has been given to spiritual religion in the town which will long be felt. J. S. Machin.

*Stockport.*

## THE OPIUM CRUSADE.

In the course of their campaign against the evils of opium and vice in the East, Mrs. Andrew and Dr. Kate Bushnell recently addressed a large assemblage in the Free Assembly Hall, Edinburgh, over which Professor Simpson presided. Both ladies gave rousing addresses, based on their experiences in the East, and a strong resolution of protest was passed by the meeting.

Mr. and Mrs. Man Sukh Lal have recently addressed meetings on this subject at Peckham, Camberwell, and Bunhill Fields.

A correspondent states that the Auckland (New Zealand) District Association of Baptist Churches have discussed the question of India's opium trade with China, and have strongly protested against it.

The Archbishop of Dublin presided over an influential meeting in the city on Thursday last. After addresses by Mrs. Andrew and Dr. Kate Bushnell, there were speeches by Messrs. Swift McNeill, and T. W. Russell, members of Parliament, and others. Resolutions against the traffic were heartily adopted.

## TEMPERANCE IN IOWA.

The Murphy brothers, T. E. and W. J., have closed a great meeting in Davenport, Ia. Mr. T. E. Murphy and his wife held the first meeting October 7. From the first it was evident that a new note had been struck in the great temperance agitation in Iowa. Fearless but frank, abusing no one, preaching the Gospel of love for the individual, and relying only upon the Gospel to save him, Mr. Murphy presented the whole subject in new and attractive lights, and, with a logic that was clear and invincible, coupled with an abundant use of elocution and wit, captured the people, and hundreds signed the pledge at the very beginning of the work.

This work continued for three weeks, during the last of which Mr. W. J. Murphy was present a few evenings. In all, about 4000 signed the pledge, and the unanimous verdict of press and people is that it is the most successful mission of the kind ever held anywhere in this vicinity. The victory is all the more wonderful when we remember that the meetings were conducted in the midst of a great political campaign, when many would hesitate on account of possible political interests at stake.

It is expected that Mr. Francis Murphy will be secured to continue this work. Mr. T. E. Murphy and wife go to Hartford, Conn., hoping to return to Iowa in the early winter. Mr. W. J. Murphy began a campaign in Maquokita, November 4.—*N.Y. Independent.*

## WINTER MISSIONS IN INDIA.

1. The Committee.—The following form the committee:—

2. The Objects.—To send out winter missioners to India, men full of the Holy Ghost and power.
   (*a*) To cheer and encourage missionaries of all denominations.
   (*b*) To hold conferences amongst the European and native Christians for prayer, praise, and holiness.
   (*c*) To preach by interpretation or otherwise to the heathen as opportunity presents itself.

3. The Plans.—(*a*) That the missioners should be sent forth two and two, according to our Lord's plan.
   (*b*) That to each two missioners an interpreter should be attached, taking care that he is full of loving sympathy.
   (*c*) That each of the two missioners shall work in the towns and villages of a certain province where one language is spoken.
   (*d*) That the committee shall fix the way of the missioners, and prepare the place for them, having first submitted the proposed plan to the missioners.
   (*e*) That the whole expense of the missioners and their outfits shall be met by the Special Winter Mission Fund.
   (*f*) That no one missioner's outfit and expenses shall exceed £150 for the winter, except under special circumstances.

4. The Reasons.—(*a*) That India in the providence of God has been given to England.
   (*b*) That out of the 286 millions of persons in India, scarcely one million are professing Protestant Christians.
   (*c*) That partly through mixing with Europeans, and partly through the education received in the Government schools, the great mass of the Hindus (220,000,000 in numbers) are losing faith in their gods and priests, and are to-day groping in the dark after a new religion, and therefore they run after the teachings of Roman Catholics, agnostics, infidels, or any austere fakeer.
   (*d*) That the next quarter of a century, if the Lord tarry, appears likely to be most important in the religious history of India. There is a great religious upheaval, and now or never India must be won by the Gospel.
   (*e*) That probably twenty-five years hence the Church of God will not have to fight with idolatry in India, but will have to grapple with a far more difficult evil in the garb of infidelity.
   (*f*) That the door is wide open all over India, for the preaching of the Gospel, and an educated Englishman is listened to with rapt attention, because he belongs to the country that governs India.

5. The Funds.—That a fund is opened for the above objects, and any lovingly and prayerfully-given donations and subscriptions may for the present be sent to the "Special Winter Mission Fund," at the Wilts and Dorset Banking Co., Salisbury, or to any one of the committee.

## RAGGED SCHOOL UNION.

Mr. F. C. Mills, J.P., presided over a conference of East-End workers in the Stepney Temple, Commercial-road, on Wednesday week. There was a goodly gathering of Ragged School workers and friends interested in the Home Cripples' Band. Mr. Bruce, M.L.S.B., expressed his sympathy with the work, and referred especially to the kindergarten instruction given by Miss Smith to the "shut-ins" at their homes. Mr. Varney, the R.S.U. superintendent, gave a succinct account of the work done during the year—there were seven centres where drift meetings had been held regularly, with an average attendance of 200 children. The visitation of the cripples in their homes had been sustained, and numbers of such sufferers were constantly being found.

Miss Coles pleaded for more help, both personal and in kind, whilst Mr. Simeon Clayton detailed the benefits derived by the children when staying at the Cripples' Holiday Home at Southend throughout the year.

MRS. JOHN RIPLEY has conducted a week's temperance mission at Redruth.

IF BUT OUR EYES WERE OPEN, we would see, in the person of every little forlorn waif of the streets, the Christ-child himself stretching out his hands for our pity and our love. Who among us has the open eyes to see the Divine Visitant, even in humblest guise? And which of us has the heart to feel and the hands to succour? Surely, eye and heart and hand will not be lacking in this great service to Christ.—*Dr. Barnardo.*

## HYDE PARK HALL.

Mr. Charles Cook recently conducted a week's mission to young men at the Y.M.C.A., Bayswater, attended by much blessing. Afterwards a meeting for praise and prayer was held in Hyde Park Hall, at which some remarkable testimonies were given. The experience of one was thus expressed; "On Monday I was a blasphemer, a gambler, a drunkard, and a smoker; to-night I am a child of God, and saved from all these things."

Another man said: "For six years God has been striving with me, but I have hitherto refused to submit. I now surrender, and take Christ to be my Lord. My wife has long prayed for me, but little does she expect what I shall tell her when I go home."

Women as well as men joined in petitions as well as thanksgiving. A middle-aged woman said, "I want to thank God for my own conversion, and several others in the same house." Another said: "In the house where I live, seven have been saved. Thank God for his blessing." The meeting was a refreshment to many believers, and the Saturday prayer-meeting became doubled in size, and was followed by a special mission, at which souls were blessed night after night. Among the speakers were Lady Hope, Mrs. Amanda Smith, and Mr. Cook.

On Saturday last another praise meeting was held. A lady gave thanks to God for nine in her house that had been blessed; and a young man for four in his home. Many of the *employés* in the large firms near by were led to accept the Saviour, and gave thanks. For two hours and a-half a continual stream of praise went up to God.

## TO PARENTS AND TEACHERS.

A little woman-child, a growing girl, a young maiden, is still so much under her mother, that to think or speak of the one is to think or speak of the other. And just what the mother is, just that, at all these early stages of her life at any rate, her daughter is.—*Dr. Alex. Whyte.*

In the experience of many a parent it has come to pass, and was said by one of old, "While thy servant was busy here and there, he was gone." The child was with us yesterday. We could do almost as we would with him. But the man must take his own course, and answer for himself.

It is so easy to spoil a child. Wait on him, and fly when he calls. Let him whip auntie because she will not get him a sugar-plum. Let him understand that the house is his realm, and that he is its ruler. Give him everything he cries for. Then, mother, wait, you will not have *your* sorrow to seek.

A Turkish proverb says, "The nest of the blind bird is built by God." Have you ever seen a blind child in her home? Those sealed eyes, those tottering feet, those outstretched hands, have a power to move parents to labour, care and sacrifice, such as the strongest and the most beautiful of households do not inspire.

How will they build, those little hands?
Upon the treacherous, shifting sands,
Or where the rock eternal stands?
And will they fashion strong and true
The work that they shall find to do?
Dear little hands, if I but knew!
Could I but see the veiled fate
Behind your barred and hidden gate!

ROBIN DINNER MOVEMENT.—On Thursday, December 27, the Robin Dinner Fund will inaugurate its sixteenth season by a large gathering in St. Martin's Town Hall, Charing Cross-road, W.C. At six p.m., between 800 and 1000 robins, from the slums lying between the Strand and Oxford-street, will have a hearty Christmas meal, the beautiful hall having been kindly lent for the occasion by St. Martin's Vestry. The brass band of the National Refuges will play during the dinner, and an entertainment will follow. Tickets, admitting to the galleries (2s. 6d. each), can be had from the hon. secretary, Mr. C. Ashton Bullock, 7, Paternoster-square, E.C., to whom other communications regarding the movement may also be addressed.

REQUESTS FOR PRAYER.—For Bank Holiday meetings (December 26) at Rainham, Essex, and a special Mission, from January 13, to be held by Mr. Bacon in the Gospel Hall, Rainham.—For special services now being held at Salem Chapel, Englishcombe, near Bath, by Mr. Opie Rodway.—For special services by Mr. William Forbes at Sheffield from next Sunday.—For special services being held in the Assembly Rooms, High-street, Leytonstone, led by Messrs. Borton Bros.—For a special mission by W. R. Lane at Sidcup.—For blessing on special mission to young men in City warehouses from 7th to 11th January, in connection with the City of London Bible-class Union. PRAISE.—For great blessing given during a Mission to Children at Earlham Hall, Dalston, conducted by Mr. Charles D. Smith

# Letters to the Editor.

## MAN AND GEOLOGICAL RESEARCH.

Sir,—Having read with much interest the papers on "The Ascent of Man," which appeared in your issues of November 8 and 15, I should like to draw attention to Sir J. W. Dawson's recent book, "The Meeting-place of Geology and History." This book contains a chapter on the world before man which opens thus:—"Man is of recent introduction on the earth. For millions of years the slow process of world-making had been going on, with reference to physical structure, and to the lower grades of living animals. Only within a few thousand years does our globe seem to have been fitted for its highest tenant."

Brief pictures of the geological periods of creation are then given, showing how parallel these periods are with the six days of creation given in Genesis. Then the author says:—"No geologist would expect to find any remains of man or his works in the periods represented by our five earlier pictures, because in these periods the physical conditions necessary to man and the animals nearest to him in structure do not appear to have existed, and their places in nature were occupied by lower types. . . . Nor, for similar reasons, would we expect to meet with man in the earlier part of that last, or cenozoic period in which we still live; and, in point of fact, it is only in superficial deposits of the later part of this last great period of the earth's history that we actually meet with evidence of the existence of the human species.

"If there is based on this fact a question as to the actual date of man's first appearance, the physical considerations indicate about twenty millions of years for the whole duration of the earth. Setting apart, say, a fourth of this time for the early pre-geologic condition of the world, the remainder may be roughly estimated as five millions for the archæan or eozoic, six for the palæozoic, three for the mesozoic, and one for the cenozoic. Of the last, the later part, in which there is a possibility of the existence of man, will be limited to less than a quarter of a million; and within this the certainly known remains of man, whether attributed as by some to the latest inter-glacial period, or to the post-glacial—a mere question of terms, and not of facts—cannot be older, according to the best geological estimates, than from seven thousand to ten thousand years. This, according to our present knowledge, is the maximum date of the oldest traces of man, and probably these are nearer in age to the smaller than to the larger number. . . . . It may be said that all this is mere assertion. It fairly represents, however, the conclusions reached on the latest geological evidence.

"It may also be objected that if, as held by some evolutionists, man was slowly developed from lower animals, and if his earliest-known remains are still human in their characters, he must have had a vastly longer history covering the periods of his gradual change from, say, ape-like forms. This is admitted; but then we have as yet no good evidence that man was so developed, and no remains of intermediate forms are yet known to science. Even should some animal, either recent or fossil, be discovered intermediate in structure between man and the highest apes, we should still require proof that it was the ancestor of man, by the occurrence of connecting forms or otherwise. As the facts now stand, the earliest-known remains of man are *still human*, and tell us nothing as to previous stages of development."

I have quoted so fully in order that the bearing of the last paragraph upon the general question might be clearly understood. It is to geology that we have to look for light upon the question of the evolution of man, but it tells us nothing of such a progression upward from lower types. The remains of man which have been found show not only a high physical development, but also high intellectual character. Referring to human skeletons found at Cro-magnon, on the River Vezère, a tributary of the Dordogne, and elsewhere, our author says:—

"But mute though they may be as to the details of their lives, the man of Cro-magnon and his contemporaries are eloquent of one great truth, in which they coincide with the Americans and with the primitive men of all the early ages. They tell us that primitive man had the same high cerebral organisation which he possesses now, and we may infer the same high intellectual and moral nature, fitting him for communion with God and headship over the lower world. They indicate also, like the mound-builders, who preceded the North American Indian, that man's earlier state was the best—that he had been a high and noble creature before he became a savage. It is not conceivable that their high development of brain and mind could have spontaneously engrafted itself on a mere brutal and savage life. These gifts must be remnants of a noble organisation degraded by moral evil. They thus justify the tradition of a Golden and Edenic Age, and mutely protest against the philosophy of progressive development as applied to man, while they bear witness to the similarity in all important characters of the oldest prehistoric men with that variety of our species which is at the present day at once the most widely extended and the most primitive in its manners and usages."

Hoping that these extracts will be thought of sufficient general interest for publication, and apologising for so long a letter.—Yours faithfully,

H. C. Mathias.

*5, Orlando-road, Clapham, S.W.*

## MISSIONARIES ON FURLOUGH.

Dear Sir,—May I address a few words to Christian friends in England and Scotland, asking them to be a little more humane in their treatment of missionaries home on furlough?

Most missionaries are sent home on account of their health. They have been working—chiefly mentally—for perhaps eight or ten years, and require rest, not so much for their bodies as for their minds and nervous system. Unfortunately for them, nervous exhaustion does not produce so much visible weakness as invisible; hence, when they arrive, with faces bronzed by a tropical sun, one of the first thing which greets their ears is, "How well you are looking!" just as though the home friends had expected to see them as emaciated as one convalescent from typhoid fever.

They are almost immediately booked for meetings. "Don't trouble to give an address, but just say a few words about the work," is often the form of request; but a meeting is gathered, and the audience expect nothing short of an address. The speaking at meetings, however, is not the only tiring part. The speaker stays with a host who invites friends to "come and meet Mr. ——— from abroad." The missionary is then more or less overwhelmed with questions from the time he enters the house till the time he leaves. These are pleasant gatherings for all concerned, but are far from restful. I have before me a list of seventeen meetings within seventeen consecutive days, which one missionary, not long returned from abroad, is now addressing, including conferences, addresses, and three services on one Sunday. Besides these he would probably be asked to take family worship, and have the fatigue of travelling to and fro.

Soldiers home on furlough are not set to military work, nor students on their holidays to their books. Why should missionaries not rest from that very work which has been the cause of their return home? They might refuse to take meetings, but probably enjoy them at the time, and do not like to say "No" to these friends who have been so kind to them. As far as I have noticed, none are received by Christians at home with such warm-hearted hospitality as are missionaries, and our family has received kindnesses on every side, which we can never be too thankful for, and still less repay. But to their hospitality and kindness I would ask friends to add this: that they grant to those *sent home for a rest* that rest which they so much need, at least for the first few months. Thus they will follow the example of Him who said, "Come ye yourselves apart into a desert place, and rest awhile."—Yours sincerely,

A Missionary's Son.

## WORK IN PUBLIC-HOUSES.

Sir,—I notice in your issue of November 22, a letter respecting evangelistic work in public-houses, in which a correspondent, "C. H. B." says, "The London City Mission. . . . might give us valuable hints." I beg to say that we have, at the present time, twenty-seven men engaged in visiting some 10,000 out of more than 14,000 houses within the Metropolitan area which are licensed for the sale of intoxicating liquors, besides a large number of coffee shops and cocoa-rooms. The work is most encouraging, and we shall be happy to furnish details to any persons interested in our operations.—Yours faithfully, T. S. Hutchinson, Clerical Secretary.

*London City Mission, 3, Bridewell-place, E.C.*

## WOMEN'S MINISTRY.

Dear Sir,—With reference to your note in this week's Christian on Dr. Gordon's article on the ministry of women, may I be allowed to make a suggestion? Is there not a danger of running to extremes in this as in other questions? Some who desire to close women's mouths entirely seem to make such passages as 1 Cor. xi. 5 of none effect. Others who are for giving women full liberty seem to make void such passages as 1 Tim. ii. 12, and 1 Cor. xiv. 34, 35. But is this rightly dividing the word of truth? Do not the first-named passages show clearly that there are occasions when women may minister in the manner indicated, and the last named that there are occasions when they may not?

As to the interpretation which Dr. Gordon and some others give to the Greek word translated "speak" in 1 Cor. xiv. 34, 35, namely, "ask questions of an interrupting character," some might be interested to notice, if they have not already done so, that the same word occurs in twenty-two other places in this same chapter, once of God speaking (v. 21), and twenty one times of the exercise of the gifts of tongues and prophecy. Would it not be rather arbitrary to assume a meaning for the word in vv. 34, 35, which it would not bear in the rest of the chapter? May the Lord give us all more subjection to his Word, and a right understanding in all things.—Yours faithfully, W. Hoste.

*23, Sussex-square, Brighton.*

## CHRISTIAN "MADNESS" CONCERNING MONEY.

Dear Sir,—I have been much disappointed at finding no rejoinder to the important letter of "An Inquirer" in your issue of Nov. 22. I have felt for a long time the certitude of the conclusions which he has come to, but puts in the form of a query, and I have looked in vain for any strong convictions among Christians in general on this subject. And yet the more I think of it the more I feel sure that the comparative disregard of Christians to the perfectly plain commands of Christ about the accumulation of wealth is by far the weakest of all weak spots in the Christian life of our times.

It seems to me to be the very acme of worldliness, compared with which the pleasure-seeking which is so vigorously denounced by many "moneyed Christians" (in a strange collocation, surely!) is almost innocent! For its aim is an economically-miscalled "independence," which is contrary to that dependence upon God taught and practised by our Master, and utterly subversive of that dependence upon one another which is, or should be, the very essence of church life. What little meaning can there be in praying "Give us this day our daily bread" when we have taken good care to provide for it for years and years to come by big-dividend bearing investments and a good balance at the bank! What a hollow thing this "independence" has made the modern idea of what a "church" should be!

Banish it from the practice of Christians, and what results would follow? (1) More money for Christian work. (2) More work for the unemployed. (3) More real dependence upon our Father and his workings in nature. (4) The realisation of the original idea of a Christian Church, in the revival of associated living among Christians and in the support by every Christian Church of its own sick, aged, and out-of-works.

For the prohibition of saving, which would, if obeyed, land every isolated Christian in the workhouse, is intended to bring about a community of life among Christians in which all who can work will work, not only for themselves, but for all who cannot. Thus the "Body" of Christ, which in nineteenth-century Christendom has little more actuality than a ghost, would become first a fact and then a power.

In conclusion, I will only add that the enormity of the system of private saving—on account of the horrible evils of poverty, starvation, and misery that result from it to others—is corroborated by the conclusion of the modern school of political economists. And the social conditions prevalent in the Roman world in Christ's day were most significantly parallel to those of present-day civilisation. Henry Bazett.

*Dover.*

Dear Sir,—The error which some of your correspondents seem to have fallen into arises from overlooking the fact that laying up treasure is not forbidden, but doing so for "themselves" is. Capital is a privilege and a responsibility not to be shifted on others, and a blessing when devoted to God.

We read if we honour God with our substance as well as our increase (capital and income), our barns will be filled with plenty. If having our barns filled with plenty is a sin, it seems a strange reward for honouring God.—Yours truly, Nemo.

## THE Y.W.C.A.

A branch has been formed at Newent, Gloucestershire, and about thirty members have been enrolled. Meetings are held at the Town Hall twice a week. The affairs of the branch are managed by an influential committee. Miss Marriote is the secretary.

The association at Rutland-square, Dublin, continues to experience much blessing in their new home, No. 26, but consequent on their removal from No. 8, a debt of some £40 was incurred, towards which a friend has kindly promised £10 if the remaining £30 is collected by January 10. This excellent institution, which is doing good work for the Master, deserves the sympathy and support of all interested in such benevolent and Christian efforts.

## THE Y.M.C.A.

Fifteen men confessed Christ at a recent men's meeting at Terre Haute, Ind.

Mr. W. Clarkson Wallis, of Brighton, has accepted the honorary secretaryship of the South-Eastern District Union of Y.M.C.A.'s.

Rev. Alexander Patterson has conducted a series of meeetings, extending over a week each, at the colleges at Albion and Olivet, Michigan.

Mr. Ferdie B. Allen, of the Liverpool Y.M.C.A., has been appointed general secretary at Walsall, to succeed Mr. R. D. Pringle, who sails for India on the 27th inst.

Rev. L. Byrde, on his way from England to Hawaii, where he will enter upon missionary work, spoke before various Associations in the United States. He is going out under the auspices of the Student Volunteer Movement.

Mr. George S. Avery, well known as an Association worker at Boston, Mass., has accepted a call to become pastor's evangelistic assistant of the Central Presbyterian Church of New York, Rev. Wilton Merle Smith, D.D., pastor.

A series of special song services for men at the Clinton, Mass., Association has been productive of much good in bringing the work also more prominently before the people. They have been used of God for the winning of souls.

The four Sunday-night services arranged for and conducted by the Bristol Y.M.C.A. having been successful in attracting to the People's Palace, Baldwin-street, over 2,000 of the class who throng the streets on Sunday evenings, it has been decided to continue the service for at least another month.

The services of the week of prayer at the Harlem branch of the New York City Association have been the most successful, and produced the best results of any series of meetings ever held in the branch. The success of the meetings was largely due to the fact that Mr. F. T. Pierson, the evangelist, had charge.

The Anglo-American Association, 160, Rue Montmartre, Paris, had a lecture recently by Rev. Egerton R. Young (the famous dog-canoe traveller), illustrated by limelight views. The Association and the Y.P.S.C.E. are arranging that solitary young people (British and American) shall spend a happy Christmas Day in the gay city.

The National Council have voted a sum of £50 in furtherance of the appointment of a travelling secretary for the North-Midland District, to enable it to co-operate with the Midland District in securing the services of Mr. F. C. Bennett, who, as travelling secretary, has rendered valuable help during the past three years in the Midland and South Wales Districts.

On Tuesday, the 11th inst., the members and friends of the Association at Stafford Rooms Edgware-road, met in an informal gathering of a social character, and took leave of Mr. A. A. Martin, a very active worker in the Association for some years past. Regret was expressed at the loss the Association sustained by his removal; but this was accompanied by an expression of deep interest in his future in connection with the London City Mission.

The Y.M.C.A., Dublin, has been stirred up of late to take a still deeper interest in foreign missionary work by the consecutive visits of Mr. Raynor, of the Zambesi Industrial Mission, and Dr. Robert Kerr, of the Central Morocco Mission. These friends were very earnest in their appeals to the hearts and consciences of the members, and as a result some three or four have decided to offer themselves for foreign missionary training. Already nine members of the Dublin Y.M.C.A. have gone forth into the field, and they are remembered weekly in prayer at the meetings of the Association.

New Brighton Y.M.C. Association and Christian Mission held its annual meeting last week. Alderman James Smith occupied the chair. Mr. T. A. Leigh read the annual report, which gave an encouraging account of the work carried on by the Association. The chairman spoke of the good work which was being done for the lifeboatmen and fishermen. He also referred to the large number of Bibles and Gospel books sold by the colporteur. Revs. Thomas Puddicombe, C. H. H. Wright, D.D., Alex. Gordon, Dr. Bowman, James Eaton, Edmund Morley, and Mr. Robert Comyn delivered addresses.



## CHRISTIAN ENDEAVOUR.

The large place given to the junior work at the State conventions in America this autumn has been quite noticeable.

At the recent crowded convention of the Auckland Provincial C.E. Union of New Zealand, a call was made for those who would volunteer for mission work during the year, if opportunity offered. More than fifty Endeavourers stood up in response.

South Australian societies have sent seventeen of their members to foreign mission fields. They are to be found in India, China, and Africa; and though most of them are Baptists, the Congregationalists and Wesleyans are also represented.

It goes without saying that Dr. F. E. Clark. "Father Endeavour Clark," as he is popularly called—is receiving a right hearty welcome from the Christian Endeavour Societies in Great Britain. Before these lines are in type the 2000th branch of the British section of the Christian Endeavour Societies will have been registered. The last addition from Lancashire is Queen's Park Church, Manchester, which stands No. 1975 on the roll.—*Manchester Guardian.*

## SCOTTISH NOTES.

Rev. John McTavish, of the East Free Church, Inverness, has celebrated his ministerial jubilee.

The Border Counties Tent Mission has done good work during the past season. The evangelists report a spirit of earnest inquiry among the people.

Dr. Clark, of the Christian Endeavour Society, addressed a public meeting in the Edinburgh F.C. Assembly Hall last week, giving an interesting sketch of the progress of the movement.

The Association for the Religious Improvement of the Highlands and Islands is doing a good work in supplementing the educational deficiencies in the remoter parts of the Highlands, and in helping young students for the ministry.

"The Church and the Churchless" was the subject of an earnest discussion by the Dundee F.C. Office Bearers' Union last week. The evils of abstinence from church privileges were deplored, but the remedy is not so easy to find.

The Glasgow branch of the B.W.T.A. held its annual meeting recently in the Christian Institute. A strong opinion was expressed that the adoption of the Gothenburg system in this country was inadvisable, and the principle of local veto was supported.

A contributor to *The Dundee Advertiser* gives an interesting sketch of the Stirling Home for Destitute and Orphan Children, superintended by Miss Croall. The children are kept till they are twelve or thirteen, and in many cases sent to Miss Stirling's receiving Home, Nova Scotia.

In the Christian Institute, Glasgow, a public conference took place last week on temperance legislation. The Bishop of Chester attended, and described his scheme on the lines of the system in force in Sweden and Norway. Bailie Chisholm spoke in favour of the Local Veto Bill of Mr. John Wilson as against the scheme of the Bishop.

## ST. PAUL'S MISSIONARY SOCIETY.

This Society, in connection with the establishment of Messrs. Hitchcock, Williams, and Co., was privileged to hold its fifty-second annual gathering on Friday last. Mr. F. G. Williams took the chair, in the regretted absence of Sir George Williams.

The report having been read by Mr. J. Henderson, one of the secretaries, Canon Fleming gave a very practical and helpful address. He exhorted the members to more devotedness in the Christian life.

An interesting address followed by Rev. G. H. Bonfield, of the London Missionary Society, who has been labouring for seven years at Hong Kong. Notwithstanding many hindrances the work has grown, and he had seen the numbers of native believers increase from nine hundred to over nineteen hundred. Rev. G. D. Sawday, late of Toomcore, India (and at one time a member of the establishment), gave an interesting account of the orphanage of five hundred boys which he was privileged to found, and which became one of the most encouraging features of his work. He also spoke in encouraging terms of the Church work in Toomcore.

## OBITUARY.

### DR. H. M. STORRS.

Dr. Henry Martyn Storrs, pastor of the First Presbyterian Church, Orange, N.J., died at his home on December 1, from pneumonia. A native of Ohio, he was brought up by his uncle, R. S. Storrs, father of the well-known Brooklyn minister of that name. After working some years as a teacher, he entered the ministry, and served Congregational churches in several important centres. In 1872 he was elected secretary of the American Home Missionary Society, and held this position till 1882, when he was called to the pastorate of the First Presbyterian Church at Orange, N.J. Dr. Storrs was a trustee of Marietta College, Ohio, and a member of the American Board of Commissioners for Foreign Missions.

### MR. JAMES BLOODWORTH, CHELTENHAM.

This devoted servant of Christ passed on Tuesday ast week to his rest. The news will cause mourning in many a heart and home to which he had proved a blessing. Among all sections of the people he was highly esteemed; but it was among the young that the name of James Bloodworth had become a household word. His long and active association with Cambray Chapel won for him well-deserved renown. His Young Men's Bible Class was known throughout the length and breadth of the land as a training-school for Christian workers. To its influence more than one well-known minister owe not only their spiritual influence, but, under God, their spiritual being. It is stated that Rev. William Cuff, of Shoreditch Tabernacle, is one of the converts of this Bible-class ministry of Mr. Bloodworth.

### MRS. C. WILSON, BLACKHEATH.

Many who know Rev. Charles Wilson and his faithful work at Blackheath will deeply sympathise with him in the sudden and painful bereavement he has suffered. He has resigned his charge at Blackheath to go to Torquay, and on Monday week a farewell meeting was held, bringing to a close a pastorate of twelve years. A large number of friends gathered to take farewell of him and Mrs. Wilson in view of their departure for Torquay. At the close, Mr. Wilson rose to pronounce the Benediction, when a lady was seen to leave her seat and pass to the vestry in a fainting condition. The Benediction pronounced, Mr. Wilson inquired who it was, and found to his painful astonishment that it was his wife, and that she was dead. Death seemed to have been instantaneous as soon as she had passed the vestry door. Throughout the country the intelligence will be received with great regret.

### PASTEUR ERNEST DHOMBRES.

A great void has been caused in the ministerial ranks of the Reformed Church of France, by the death of M. le Pasteur Dhombres, for forty-five years an active Christian teacher. The son of a pastor, he studied at Geneva and Strasburg, and laboured in several important spheres. For upwards of thirty years his duties kept him in the French capital, where he first worked in association with Pasteur Vermeil and then with M. Jullerat. He afterwards undertook the duties of the parish of Saint-Esprit, which he discharged until the end of his life—during a period of about a quarter of a century. He was long regarded as one of the most powerful preachers in Paris. He had his trials, among the most acute being the total loss of sight; but without murmuring he still continued during years of privation to preach and teach in the name of the Lord. He was a member of the most important Protestant and Evangelical Societies of France; and published several volumes of sermons and reflections.

### MRS. L. C. SCOTT.

The death is announced of Mrs. Leoni Chute-Scott, of Palmur, Deccan, India, aged thirty-five. She was a daughter of Mr. Edward Chute, an active Christian at Strathroy, Ontario, and left Canada seven years ago to assist her brother in mission work. In eight months she acquired the language so far as to take up village effort with a Bible-woman, and her zeal ever surpassed her strength. A "Baby Organ" was her constant companion as she toured with her brother over the rocky hills and through wild jungles, and accompanied her voice in singing the Glad Tidings in hundreds of villages. Miss Chute was married to Mr. W. G. Scott a little over a year ago, since which event her activity has been lessened by ill-health, although she has toured four months with her husband during the year. When a child Mrs. Scott suffered from symptoms of convulsions, and on Nov. 14 she was seized with convulsions, from which never recovered consciousness. The best medical care was at hand, but the devoted lady never saw her baby boy. The sad news rapidly spread into remote parts of the field, and the villagers have not yet ceased to mourn the loss of "Missama," and rehearse her works of love.

## PERSONALIA.

**Professor Marchant,** head-tutor of the Pastors' College, has been laid up for several days.

**Dr. James Spurgeon** has for some weeks been suffering from an attack of quinsy, and is still far from well.

**Rev. John McNeill** is expected soon to visit Calcutta on his way back from Australia. Earnest preparations are being made.

**Mr. Robert Wilson,** so well known to all who resort to Keswick, has been ill; he is now, we are glad to say, improving in health.

**Rev. James Baillie.**—Great satisfaction is felt by the Bloomsbury Baptist church at the decision of their pastor to decline the invitation to King's-road, Reading.

**Mr. John T. Dorland,** who is widely known as a leader in the Adult School movement and secretary of the Friends' First-day School Association, has become editor of *One and All*, the monthly organ of the movement.

**Mr. J. M. Goodchild,** travelling secretary of the N.E. Metropolitan Y.M.C.A. Union, writes:—"I am still, after being laid aside for more than two months, extremely weak. The heart's action still continues to cause much anxiety."

**Sir George Williams,** having in a measure recovered from the serious indisposition from which he has been suffering during the past few weeks, journeyed on Tuesday to the South of France, where he will probably spend the coldest of the winter months.

**The late Rev. C. H. Spurgeon** passed away on January 31, 1892. Lord's Day, January 27, 1895, is, appointed to be held as Memorial Sunday by those who cherish his memory. Dr. J. A. Spurgeon appeals for a collection on that day on behalf of the Stockwell Orphanage.

**Pastor Archibald G. Brown** has already given two daughters to the missionary cause; now he gives yet another in Miss Lucy, who, having been trained in the London Hospital, has been married to Dr. J. H. Bennett, whose medical missionary adventures in Labrador we have already noticed, and who is going as medical missionary to China.

**Pastor Chiniquy,** writing from Montreal on November 29, says:—"For six weeks I have been suffering from a severe illness. The Jesuits and priests have made desperate efforts to come near my bed, but by the mercy of God we have driven them back, and they have not yet been able to reach my room. Through Christ we hope to be conquerors, and to obtain the victor's crown."

**Esther Abraham,** accompanied by her two children and Rev. W. and Mrs. Shedd, arrived safely at her home in Geog Tapa, Oroomiah, Persia, on October 30. The journey was a difficult one, and proved very trying to all, but journeying mercies were graciously given. Will all friends of the Orphanages kindly bear them and the Deacon up in their prayers, that they may have grace to labour amidst their many difficulties.

**Rev. Dr. C. H. Wenyon.**—Many have heard with surprise that this devoted missionary, while travelling through Turkey, *en route* for China, was arrested and imprisoned. Last week Rev. G. W. Olver stated that he had just received a letter from Dr. Wenyon to the effect that on his way to China, in passing through Central Turkey, he had been arrested by Turkish officials on the false charge of active sympathy with the Armenian Christians, and for three weeks had been imprisoned. Through the good offices of an American missionary he had been liberated, and the Governor admitted his arrest was a mistake.

## SANITARY MEASURES IN INDIA.

A Blue Book, just published, contains a remarkable paragraph by the Army Sanitary Commission on venereal disease in the army in India. They have arrived at the conclusion that the evil had been very slightly mitigated in India under the Lock Hospital system, and that the re-introduction of the system on sanitary grounds could not be recommended. They append a statement showing the amount of venereal disease in the home army during the six years preceding the repeal of the C.D. Acts, and the six years succeeding their repeal, and they say: "From these figures it will be seen that the ratio of the admissions per 1000 has decreased since the Acts were abolished. These figures suffice to show how very little influence the Acts could have had in diminishing venereal disease under conditions more favourable to their operations than those which exist in India."

This condemnation of the system of regulation not only in India but in England by the highest army sanitary authority, ought to put an end to those exaggerated and ridiculous statements, to which currency has recently been given, with respect to the results of repeal.

## EVANGELISTIC NOTES.

**Dr. L. W. Munhall** has experienced much of the power and presence of God in a recent mission at Hackensack, N.J., when nearly 300 persons professed to accept Christ.

**Ramsgate.**—Mr. Wm. Forbes recently conducted a week's mission in the Primitive Methodist church, Denmark-road, Ramsgate. His addresses were highly appreciated.

**Liverpool.**—Mr. James Wharton, through the Evangelisation Society, has concluded an eight days' mission at Beacon Hall, Liverpool Town Mission, in which there has been very decided blessing.

**Falfield, Gloucestershire.** — An evangelistic mission has been conducted by Rev. George White, of Liverpool. The services were well attended, and much interest was felt. Similar meetings are being held this week at Cromhall and Rangeworthy.

**Mr. T. W. Canning,** of the Evangelisation Society, has concluded a mission in Pittenweem, Fife, under the auspices of the Y.M.C.A. The interest increased as the meetings went on, and many anxious ones were dealt with, not a few deciding for Christ.

**Mrs. Horton and Miss Parker** are conducting a mission at Bodford, Sandy. The Primitive Chapel proving far too small for the Sunday evening service, Rev. G. H. Jones placed the Baptist church at our disposal, and it was packed. W. Norman.

**Rev. Thomas Waugh** is always sure of a hearty welcome when he visits Birmingham. He has concluded a most successful mission at Belmont-row Chapel. There have been large gatherings, and the hard-headed working-men have hung on the utterances of the missioner, and many have been led to Christ.

**Mr. Moody is** holding a series of meetings in Lowell, Mass., U.S.A. On the first Sunday, in spite of the severe storm, the great Moxie factory was filled immediately upon the opening of the doors. In the afternoon and evening large overflow meetings were held. Mr. Moody preached to Christians at both services. At the evening overflow meeting a number rose for prayer.

**Rev. R. Balgarnie** has concluded a special mission in the Pevensey-road Congregational Church, Eastbourne. The services have been crowned with the Divine blessing, resulting in a large number of persons, both old and young, giving themselves to Christ. The Pastor (Rev. G. Thompson) and his flock have been greatly cheered, and the mission has given fresh impetus to their future work.

**Rev. B. Fay Mills** has held a fortnight of evangelistic services in Manchester, U.S.A. As a result of the meetings about 2000 persons have signed cards. The revival has been genuine, as shown by its several characteristics. The "mid-week Sabbath" was a day of special interest, since business in the city was largely suspended.

**Dunlop, N.B.**—Most hopeful tidings are to hand of continued blessing being experienced in this district. The special Gospel meetings have ceased for the present, but the usual prayer meetings are largely attended. An impetus has been given to the work of the Y.M.C.A., and a Christian Endeavour Society is to be formed. One of the leading agents in the movement, Mr. Symon, of the Established Church, has been laid aside with illness, but he is now recovering.

**Kilburn Hall.**—The services being conducted by Mr. J. J. Sims at Kilburn Hall are creating much interest, accompanied by blessing both to believers and the unsaved. At the after meetings many have professed to decide for Christ. At the Thursday evening meetings of January, at 8 o'clock, Mr. Sims will give a series of lectures on "The Revelation." These will no doubt prove of interest to Christian workers and Bible students.—C. Russell Hurditch.

**Plumstead.**—An eight days' mission, conducted by Captain Tottenham in the Cage-lane Mission Hall, came to a close on Sabbath evening. The Holy Spirit worked in the hearts of many. It was a most impressive scene, when, after a powerful address, the evangelist asked those who had accepted Christ or wanted to be his, to stand and sing the refrain. Hundreds responded. It should be noted that the name of the street in which the mission is situated having been changed, the Cage-lane Mission must now be known as the "Lakedale-road Mission."

**Rev. John McNeill in Sydney.**—A clever writer in the Sydney *Presbyterian* says:—"It is a matter of profound thankfulness that Mr. McNeill has been able to attract audiences of such dimensions to listen to the most scathing denunciations of the sins of Sydney society, and that the voice of this nineteenth century prophet has been heard thundering against selfishness, snobbery, swindling, swilling, slandering, sensuality, Sadduceeism, sweepstakes and other sports that ruin the soul; and that, along with these thrilling diatribes, there has been the fullest presentation of Jesus as the Saviour and helper of men."

**Dorchester.**—Mr. Newton Jones has conducted a mission for five days in this town. Afternoon Bible readings were held in the Y.W.C.A., and children's services in the evenings in the Town Hall. These proved immensely attractive to the young people, who assembled in hundreds to listen to Mr. Jones's illustrated Gospel lessons. The interest deepened every evening; the numbers attending the after prayer-meeting increased, and at the closing service one teacher told of seven of her class who had decided to serve Christ. There were other cheering tokens of blessing.

**Cambridge.**—An evangelistic mission has been held in Cambridge under the most favourable conditions. The Nonconformist churches decided to unite in an attempt to reach the indifferent. Three mission preachers were invited—Revs. J. F. T. Hallowes, Marshall Limon, and C. B. Sawday, and three chapels were selected as mission centres. No missioner was planted in a church of his own denomination. A special meeting of members of the University was held in the St. Andrew's-street Lecture Hall, when an address was given by Mr. Hallowes. The closing meeting in the Guildhall, under the presidency of Rev. W. F. Moulton, D.D., was crowded and enthusiastic, in every way a fitting close to a memorable series of services. One of the conspicuous features of the mission was the demonstration which it gave of the living unity of the churches. Denominational differences were submerged by the tide of brotherly love.

## MR. W. R. LANE AT RAMSGATE.

The visit of this servant of the Lord has brought much blessing to the town. It is an acknowledged fact that Ramsgate is a hard place to move. Many seemed to be Gospel-hardened; so the evangelist found during the early days of the mission. The meetings were held at first in St. George's Hall, but this was found unsuitable for reaching outsiders. In answer to prayer, the way was opened up, so that the theatre was placed at the disposal of the evangelist and his helpers for Sunday and four remaining days of the mission. To this place the people flocked by hundreds, so that both the services on Sunday were crowded, and many were unable to get in.

Mr. Lane's denunciations of sin on Sunday night will not soon be forgotten, and many a sinner was made to tremble. At all the services there were "droppings" which told of a coming shower, and on Wednesday night, when Mr. Lane spoke on Pilate's question, "What then shall I do with Jesus, which is called Christ?" many were pricked to the heart, and several decided for the Lord. But it was on Thursday night, the last night of the mission, that the showers came. Mr. Lane told the story of his conversion.

The theatre was packed with people, who listened with rapt attention. The greater part of the audience stayed to the after-meeting, and all over the theatre men and women rose, asking for prayer or declaring that they then and there accepted the Lord. This meeting was closed after 10 p.m. by singing "God be with you till we meet again," and any who so desired were invited to adjourn to St. George's Hall for a continuation of the meeting. Although the hour was so late, about 400 availed themselves of this opportunity, and a very blessed time of thanksgiving and testimony was spent.

Mr. Lane has left Ramsgate followed by the prayers of many of God's people, who have real cause for thanking Him for sending his servant into the town. Since Mr. Lane left, we have heard of several who were brought to decision for Christ.

Geo. Greenway.

Rev. T. Hancock also writes:—"Members of the local churches ardently co-operated, notably those of Christ Church (Episcopal) and Cavendish Church (Baptist). A host of helpers sang the Gospel, served as stewards, and scoured the district to 'compel them to come in.'

"As a minister of the town, I feel sure that the Mission has been sound and solid throughout, and that immense good must have been accomplished. Mr. Lane is sure of a warm welcome whenever he again labours in Ramsgate. Local Christians are giving much time to help inquirers, and to gather the fruit into garners, and all alike thank God for the visit of his servant."

**NOVEL RELIGIOUS SERVICE.**—On Monday a "boot service" was held in the Congregational Church, Watney-street, Commercial-road, E., in connection with the philanthropic work of the London Congregational Union. The "service" consisted of a gratuitous distribution of between 200 and 300 pairs of boots to needy children of the locality. The boots were of special manufacture, and the recipients of this practical benevolence were loud in their appreciation of such a welcome Christmas gift.

# The Book World.

Bubbles (3s. 6d. and 5s. 279, *Strand*) is the title of the first volume of Dr. Barnardo's attractive magazine, "Our Bubble." It is produced with great taste, its special feature being an abundance of richly-coloured illustrations. Our young friends will esteem it a treasure.

Baptist Hand-book, 1895. (*Clarke & Co.* 2s.) This book of reference is simply indispensable to Baptists and those interested in denominational matters. Full, complete, and admirably classified information is given in the way of lists and statistics bearing on the affairs of the Baptist body.

Threefold Salvation; or, the Way of Life under Various Aspects, a useful little work by Rev. Arthur Finlayson, is now in its fifth thousand in English, and has had the honour of being translated into several Continental languages. (1s. *Drammond's Tract Depot, Stirling.*)

News from Afar is the title of a new magazine, issued by the London Missionary Society, designed to supplant the *Juvenile Missionary Magazine*, and to form a link of connection between the foreign mission field and the elder scholars of Sunday-schools, members of guilds, Societies of Christian Endeavour, etc. (1d. *John Snow & Co.*)

Little Miss Muffet. By Rosa Nouchette Carey. (3s. 6d. *Religious Tract Society.*) A capital story for girls. Miss Muffet is a wild tomboy girl when we first make her acquaintance, but she finds her way into all hearts in spite of her escapades. It is a healthy, bright little book with plenty of "go" in it, and also sound spiritual teaching.

Hagar. By M. H. Gimlette. (1d. *George Croker, Mall, Waterford.*) This little poem, telling afresh the story of the banished bondwoman, embodies the night thoughts of a dying saint, the widow of the godly Rector of Dunmore, who, while waiting on the brink, enjoys sweet communion and meditation. The booklet might well be circulated widely.

Memorials of James Boorne. (*Wilmhurst*, Blackheath.) Twenty-one years' faithful and fruitful labour at Devonshire-road Baptist Chapel find here a modest memorial. Such records interest those most who know the subject, but we wish the book a wide circulation, for the story of God's dealings with his servant is likely to touch many hearts.

Rambles in Bible Lands. By Rev. Richard Newton, D.D. (2s. 6d. *Gall & Inglis.*) A very useful and interesting sketch of an extensive tour in Bible lands. It is replete with incidents, and its copious allusions to Scripture scenes add greatly to its value, by refreshing the memory of the reader, and associating with each place its Biblical history.

Three Crowns: the Crown of Love, the Crown of Suffering, and the Crown of Life. By L. A. H. S. (2s. *C. J. Thynne*, 6, *Great Queen-street, E.C.* This little volume outlines the life of Jeanne d'Albret, Queen of Navarre, in blank verse; and gives a portrait of the celebrated Reforming queen, as well as of her illustrious mother, Marguerite of Angoulême.

The "South African Pioneer," the organ of the South African General Mission, is a very readable monthly. The Christmas number, just to hand, contains a report of the "South African Keswick Convention," held at Wellington in October last, including three addresses by Rev. Andrew Murray, and others by Mr. Spencer Walton and Rev. Gelson Gregson.

Notes on Romanism, by Rev. P. Barclay, M.A., is a forcible exposure of some of the errors and excesses in doctrine and practice of the Papal Church. Mr. Barclay evidently follows with care the controversy in its present stage and phases. Any profits from the booklet will be devoted to Dr. Comandi's schools in Florence. (6d. nett. *R. W. Hunter*, 19, *George IV. Bridge, Edinburgh.*)

The Natural and Spiritual Man. (2s. 6d. *Bagster & Sons.*) This is a diagram, nicely engraved, exhibiting the downward progress of the "old man" through lust unto death, and, on the other hand, the transformation of the "new man" after the image of Him that created him in Christ Jesus. It is an interesting study in emblematic teaching, with Scripture references and key, which many will find helpful in ministering the Word.

Whitaker's Almanac is an indispensable handbook for the office or the study, and a useful companion in the home. The bound edition answers a thousand questions that arise on the perusal of the daily newspaper; it gives scores of official lists and historical summaries; and describes foreign countries as well as British possessions in such a way that those who consult it may fairly claim to be "up to date" in their geographical, bureaucratic, and general information.

An Illustrative Scripture Reference Book, by Rev. C. S. Bowes, B.A., is a compilation designed to help preachers and teachers in their work. It presents, in a systematic way, the teaching of Scripture on many subjects, special care being shown in the inclusion of figurative and typical expressions under the various headings. Much diligence is exhibited in the grouping of parallel or contrasted facts. Those whom Mr. Bowes desires to help will find this a very serviceable volume. (6s. *Nisbet.*)

Kwang Tung; or, Five Years in South China, is a capital little volume by John A. Turner, Wesleyan missionary. (2s. 6d. *Partridge.*) In seventeen chapters, with maps and illustrations, this book describes missionary life and work in the province of Canton (Kwang Tung), and gives much information regarding the history, religions, and manners and customs of the Chinese. We cordially commend the book to our readers, who may be interested to know that the proceeds of its sale will be devoted to the reduction of the Wesleyan Missionary Society's debt.

Eustace Marchmont. By Evelyn Everett Green. (5s. *Shaw & Co.*) This favourite author has given us another most interesting book. The story lies at the commencement of the labour revolt in 1830. Eustace Marchmont is one of the leaders of the movement, and seeks to stir up a feeling of discontent with their condition in the minds of the working class. He succeeds only too well. The character of Saul Tresithing is very well drawn, and his death whilst seeking the forgiveness of the one he had injured as he had before sought that of his Saviour, is a finely-written passage.

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The Protestant Almanac for 1895, is an attractive and useful wall sheet, issued by the Protestant Alliance. (1d. *Stoneman.*)

Justified; A Word for 1895, is a timely pamphlet by Bishop Ryle (2d. *W. Hunt & Co.*). Founded on Rom. v. 1, it is a very useful exposition of Scripture doctrine.

The Covenant of Peace is an instructive New Year's address by Rev. N. Dimock, A.M., late vicar of St. Paul's, Maidstone. (*Maidstone: W. S. Vivish*, 28 *King-street.*)

It is I; Be Not Afraid, by Rev. F. W. Anderson, M.A., of the Evangelical Union Church of Pera, Constantinople, is a discourse preached just after the alarming earthquake in July last. (*From the Author*, 31, *Rue Yemenidji, Pera.*)

*Mr. C. Caswell, Edmund street, Birmingham*, has published, on a tasteful folded card, a poetical "New Year's Wish," by Mary Gorges, entitled The Lord Send Peace (Judges vii. 24). The lines embody noble thoughts in chaste language.

Nothing is Lost in Christ's Service is the title of Rev. J. T. Wrenford's New Year Booklet (6d. per dozen. *Partridge*). It is specially addressed to Christian workers; its counsels are sound, and its appeal striking. We trust it will have many readers.

Watchman, what of the Night? (Isaiah xxi. 11). This is an address delivered to the Liverpool Diocesan Conference in October last by Bishop Ryle. It has been revised, with important additions, and it will have special attractions for Evangelical Church people. (6d. *W. Hunt & Co.*)

Mr. Cheyne Brady's tracts and booklets have been translated into various tongues. Now a leaflet on the Second Advent has been issued in Spanish, through Mr. Armstrong at Barcelona. The message of La Segunda Venida de Nuestro Senor Jesu-Cristo is a new one to most dwellers in Spain. May it be glad news to many who may come to "love his appearing."

## CHRISTMAS APPEALS.

Hassett-road (L.C.M.) Mission.—For help on behalf of poor, and to give some Christmas relief.—C. Pateman, Hassett-road, Homerton, N.E.

Carlton Vale Mission.—For help to send parcels of grocery, etc., to poor struggling widows.—Miss E. Norris, Treasurer, 142, Cambridge-road, Kilburn, N.W.

London Medical Mission.—For medical and relief work amongst the poorest in St. Giles and Soho.—Dr. John Latchford, 34, Short's-garden, Endell-street, W.

London Samaritan Society.—The committee are in great need of funds to extend the work. Donations received by John James Jones, 93, High-street, Homerton, E.

Macclesfield-street Mission.—In aid of work carried on by earnest working men, at least £25 is needed at present.—W. J. Collens, 18, St. John-street, Islington, N.

Lissen Grove Mission.—Mr. George T. Hunt, 5, St. Ann's-terrace, N.W., asks for funds for the winter work and for Christmas treats for old and young amongst the poor.

Good Shepherd (late Abbey-street) Schools, Bethnal Green.—To give tea and entertainment to about 500 scholars.—W. Rawles, 477, Cambridge Heath-road, Bethnal Green.

Our Cabmen.—Will friends kindly send some knitted cuffs, crossover shawls and comforters, useful for cabmen out of employment? Address, Miss McLean, Conference Hall, Eccleston-street, S.W.

The Convalescent Hospital, Seaford, near Newhaven (Mr. J. King), would gladly welcome a few Christmas and New Year Scripture cards for distribution among the convalescent patients before Christmas Day.

John-street Chapel, Marylebone, W.—For work, needing £100 to continue its operations, which has been going on with good results for the last twenty-six years.—W. T. Russell, 27, Cambridge-street, Edgware-road, W.

London-street Mission, Dockhead, S.E.—To provide the destitute with a Christmas dinner. Last year we gave a children's treat on Christmas Eve; we hope to do so again.—W. Bustin, Hon. Sec., 13, Priter-road, Bermondsey, S.E.

South London Assn. for Assisting the Blind.—To provide poor blind and their guides with a Christmas treat. These number upwards of 300, principally of the poorest class.—J. T. Edmonds, Hon. Sec., 155, Brixton-road, S.W.

Rescue Work.—We plead for useful gifts for a Rescue Home. Clothes or stuffs for making up, food, old materials for needlework, suitable books and magazines. Articles may be sent to the Hon. L. Kinnaird, 115, Mount-street, W.

Richmond-street Mission.—To provide the poor with a Christmas dinner at their own homes. Last year we gave such help to 285 families, representing 1,155 persons—more than half of these were poor children.—John T. Dunn, 25, Grosvenor-park, Camberwell, S.E.

The Benevolent or Strangers' Friend Society, which employs nearly 200 voluntary unpaid agents in visiting and relieving the sick, ask the benevolent to enable them to supplement the usual relief by a few extra comforts.—The Secretary, 52, Finsbury-pavement, E.C.

Distressed Irish Ladies.—Mrs. Power Lalor, Longorchard, Templemore, co. Tipperary, appeals on behalf of the food and fuel fund for ladies now obliged to work hard for their daily bread, and for the home for old and utterly destitute ladies, established at 38, Mountjoy-square, Dublin.

Fox-court Ragged School and Mission appeals for funds to provide a Christmas dinner for many of the poorest families of the district. There is at the present moment a vast amount of destitution consequent upon sickness and want of employment.—Thomas Fagg, 136, Pentonville-road, N.

The Children's Mission hopes to have about 600 children to dinner on Boxing Day; also the free and farthing breakfasts, free soup suppers, and Medical Agency, where the sick and suffering children can get advice and medicine free.—Alfred H. Roe, 251, Southampton-street, Camberwell, S.E.

Christmas Presents for Sailors.—At Christmas we hope to have a great company of seamen at tea in our hall, Shadwell. In former years we have had men representing many nations far from home and friends. These men were made bright and happy.—David Carnegie, Sailors' Institute, Shadwell, E.

North London Aid-to-the-Poor Society.—Last year, besides distributing over twenty tons of coals, and food consisting of meat, bread, potatoes, tea, etc, to 452 families, we gave a tea to 1475 children drawn from the poorest parts of Holloway and Islington.—Treasurer, R. J. Arnott, 1a, Russell-road, Holloway, N.

Friendless and Fallen.—This mission of mercy has had 100 more applications for admission this year than last. 943 young women and girls have been admitted to the Homes and Open-All-Night Refuge. The committee have heavy liabilities to meet before the 31st inst.—Wm. J. Taylor, 120, Euston-road, N.W.

After-care Association for Poor Convalescents on Leaving Asylums for the Insane, appeals for help. Cases are assisted by placing in Convalescent Homes, by obtaining suitable occupations, and by grants of money and clothing.—Secretary, Mr. H. Thornhill Roxby, Church House, Dean's-yard, Westminster, S.W.

Lambeth Walk Mission, S.E.—Around us are many unemployed, sick, destitute, and starving. We want to provide food, coals, clothing, and Christmas dinners to many deserving families. On Boxing Day we invite 300 of the victims of drink to tea and supper.—G. Goodman, 29, Princes-square, Kennington, S.E.

The Irish Society.—Rev. W. F. Fitz-Gerald, 32, Sackville-street, W., appeals for funds to carry on God's work in Ireland. "My father is rector of Achill in the far west of Ireland, and the very name Achill seems synonymous with that of God's work. Surely many will help us to go on in cheer and faith with this work, which we feel God has given us to do."

The Soho Mission, Bloomsbury Hall, Meard-street, Soho, W.—The distress is very severe. Poor women are begging for food and firing. Whole families are often without food for one and two days at a time. Tickets for coal or food of any description would be gladly received. We are arranging to give 400 families a Christmas dinner, etc., as well as other treats.—Wm. Harrison.

Rev. W. Knight Chaplin asks help in giving needy children in East London a Christmas feast at the Poplar and Bromley Tabernacle, and to provide many others with fire and food in their own homes. He is also anxious to begin again the early morning free breakfasts. For several winters they have had 250 to 300 to breakfast five mornings a week.—26, Verne-street, South Bromley, E.

The Parminter-street Mission has much philanthropic Sunday-school and mission work, such as soup kitchens. The members hope to be able to give 200 Christmas dinners to the deserving poor on Christmas Day. The benevolent society is at work relieving the sick poor. Children's dinners are also given twice weekly.—G. W. L. Barraclough, Parminter-street Mission, Bethnal Green, E.

The Gifford Hall Mission, Caledonian-road, appeals for help to provide 350 dinners, and materials for as many teas, to the poor at their homes on Christmas Day. Every care is taken to reach the most necessitous cases. Also to give New Year's entertainments to upwards of 500 Sunday-school scholars; to supply coals and soup to the very needy.—B. Hitjer, Holmwood, Wood-lane, Highgate.

Pastor Philip Gast, 12, Noel-street, Islington, asks for help for the widow, the fatherless, and suffering poor. During thirty years of labour at Spencer-place Chapel in St. Luke's and Clerkenwell the readers of The Christian have kindly helped. The neighbourhood is permeated by infidelity, and needs a witness for Christ in the care of the poor. Clothing or money will be gladly acknowledged.

The Clapton Mission.—Rev. Thomas Jackson, 8, Rushmore-road, Clapton, N.E., writes:—We wish to render seasonable aid to a large number of deserving poor in Clapton and Homerton this Christmas. Our mission is aiding an average of 280 cases per week by the medical dispensaries, 3000 free breakfasts are being given to poor children attending the Board Schools, and our soup kitchens are supplying 500 quarts per week.

Homes for Aged Christian Blind, 77, Hanley-road, Crouch Hill, N.—Mr. and Mrs. Bright write on behalf of their aged blind, who now number eighty-two, twenty-four being between eighty and ninety-six years of age. The general maintenance fund is quite exhausted; winter, with its manifold wants to the aged poor, is on us; expenses are in every way increased, so many of our afflicted ones need to have day and night attention.

Spurgeon's Orphanage.—Dr. Spurgeon urges the claims of the needy children. The task of providing for 500 orphans is a heavy one. The Christmas festivities are very simple, but joyous. "Our funds are barely sufficient for ordinary needs, and will not suffice for the extra expense needed to mark out the day by some special treat to the youngsters. Kindly send gifts to the Orphanage as soon as convenient."—Jas. A. Spurgeon, Stockwell Orphanage, Clapham-road.

The Salvation Army Social Wing asks help to provide a Christmas dinner for 5000 destitute men who are sheltered in the various institutions or visited by the officers. The darkness and despair that hang upon the poor of London can only be understood by those who are face to face with its awful reality, and a little kindness comes as a silver lining—if only a temporary one—to the thick cloud of anxiety and sorrow under which they live.—E. Cadman, 272, Whitechapel-road, E.

Winter and Want in St. Giles'.—We have been able for more than thirty years past to do much to relieve the painful distress around us. I trust that the needs of these wretched ones may so plead with your readers as to lead them to assist us financially, that we may be able to provide as many of the deserving poor as hitherto with food, clothing, firing, and Christmas dinners.—Wm. Wheatley, Superintendent, St. Giles' Christian Mission, 4, Ampton-street, Regent-square, W.C.

# The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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## Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the ensuing year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address—specially Missionaries and others in foreign countries?

Having to go to press with this number some days in advance, owing to the Christmas holidays, late communications cannot be acknowledged till next week.

Many, we trust, are looking forward with prayerful expectancy to the special meetings announced for New Year's Day in St. Martin's Town Hall, Trafalgar-square. These gatherings are intended for united praise and prayer that God would graciously revive his people, cement them in holy unity, and shed forth his Spirit to convict the world of sin, of righteousness, and of judgment.

The Evangelical Alliance is asking that special prayer may be offered for the persecuted Stundists of Russia on January 9, in connection with the Week of Prayer. In a circular letter Mr. A. J. Arnold, the secretary, says:—

It is suggested that, while not omitting the other subjects included in the programme for Wednesday, January 9, the case of the Stundists in Russia should be very specially brought before the various meetings held all over our own country. These humble, earnest, evangelical Christians have been for years suffering terrible persecutions. While they number perhaps 300,000 altogether, there are about 3000 of them either in prison or exile at the present time. The persecution comes almost wholly from the Greek Church authorities. And now that a new Emperor has recently come to the throne of Russia it is felt to be a very suitable time for much prayer that God would touch the hearts of those in high places, and move them to pity and compassion for the suffering Christians in that vast empire; thus leading to the repressive measures against the Stundists being discontinued. But whether or not the persecutions are stayed, we may earnestly pray to God that the Stundists, who have already suffered so much, may be kept faithful to Christ, even amidst their present trials.

We cannot believe that readers of this paper require to be entreated not to give intoxicating drinks during the festive season to any postman or messenger who comes to his door, but perhaps some may need a word of remembrance as to the wisdom of providing a good substitute for drink, or of dissuading others from placing temptations in the way of the workers. Rather do they want helping to the exercise of self-control which will make them more self-respecting and more independent.

"Work in Darkest England" (noticed on p. 9) gives an account of the social operations of the Salvation Army, with an annual statement of accounts of the Darkest England fund for 1894. Archdeacon Farrar and Mr. Labouchere, M.P., give it their endorsement, and the work of the Army their good wishes. The book is sorrowful and yet refreshing reading, for, while it shows something of our vast needs and suggests more, it shows that something successful can be done in many directions. It shows also, in many ways, a very considerable understanding of the problem to be solved and of the methods by which to solve it.

Should anyone think that soft-hearted gullibility distinguishes the work of the Army, let him read pages 31, 2 on "The Won't Work," and we are sure he will change his opinion. "The Won't Work," we are sorry to hear, is an increasing section of the population; "there is a danger that the thing will be overdone, and that competition will spoil the market." For the reclamation of this soft-hard sinner, Mr. Bramwell Booth proposes that he should be brought before a magistrate, invited to prove some sort of active employment or active efforts to obtain it, and, in default, committed to an agricultural settlement, and made to dig his bread out of the earth. This plan seems to us to have the support of apostolic authority: "If a man will not work neither shall he eat."

In these short, cold days one reads with quickened interest that whereas the casual wards of the entire metropolis house but five or six hundred men a night—the number of women is not given—between five and six thousand persons are lodged in the shelters of the Salvation Army every night, while cheap meals are supplied by the million. What a mass of misery is thus somewhat alleviated, which else might be festering into something dangerous. Still, it should be aided because it is right, and not to avoid a social explosion. The facts are also a marvellous testimony to the superiority of voluntary over official labour; nevertheless, if the official labour can be improved, and it seems reasonable to believe that it can, then it ought to be done. Let the Poor Law learn from Christian organisations how to deal with human beings.

The sketch by Mr. Drysdale, which appeared in our last issue, raises two points of importance—what the ordinary working-man thinks, and how best to deal with his thoughts. Mr. Drysdale came upon twenty working-men idling away a summer Sunday evening, and at once got into conversation with them on personal religion. In Whitefield's days such men would probably have been cock-fighting, or fighting with each other; and probably a religious idea could not have been found in the whole company. But these men were theologians of a sort, and had their intellectual difficulties. They wished to know "Why God allowed sin to come into the world," "Why He does not save all men if he is all-powerful," "What is to become of Hindoos and Mohammedans," and "Whether it was fair for God to punish an innocent man like the Saviour." They had also some critical difficulties about the contents of the Bible. It is well to know that there is an undercurrent of thought, even in the mind of idlers, on the greatest of questions.

Next comes the question of the best way of dealing with it. Mr. Drysdale's is admirable for the time and place for which he writes. But the thought suggests itself whether the method of question and answer could not be more widely applied. It was largely the method of our Lord, and to some extent of the apostles also. It was the method of Socrates, and of some other great teachers. It has to be the method of anyone who accosts groups of loungers. But might it not also become one of the recognised and ordinary methods of all churches? Could there not be special Conversational Services? It would not do for all sorts of people, but would it not at once become a popular way with thoughtful men whose ideas can only be got at as they are got out? To conduct it would require some rare gifts; above all the gift of brotherly love, which would never allow a conductor so to answer as only to confute and silence, but rather to satisfy the mind and win the man.

The agitation caused by the Armenian atrocities is now taking shape in counsel and demand, and there seems to be good ground for believing that something will really be done. First comes inquiry, and though the official inquiry may have many obstacles thrown in its way, the truth will sooner or later practically be in the possession of the public. That it is an offence against the sacred law of Turkey for a Christian to give evidence against a Mussulman, will in itself be a difficulty in the way of obtaining truthful evidence, but the representatives of the Great Powers must see that it is removed by the guarantee of protection to the witness. The Press, we may be quite sure, will do its best to drag the facts to light. But this is only preliminary; the poor persecuted people want some assurance, based on the action of the Powers, that there shall be no more oppression embittering their daily lives, and culminating in unexpected massacres.

Perhaps one of the most valuable observations in Mr. Gladstone's resuscitated paper on "The Evangelical Movement" is that which bears upon worldliness. In accounting for the limitations of the movement he says:—

It had a code with respect to amusements, which was at once rigid and superficial. This code inflexibly proscribed certain of the forms in which the worldly spirit loves to work, while it left ample room for others not less charged with poison, and perhaps more insidious. In lay life generally it did not ally itself with literature, art, and general cultivation, but it harmonised very well with the money-getting pursuits. While the Evangelical clergyman was, almost of necessity, a spiritual and devoted man, the Evangelical layman might be, and sometimes was, the same; but there was in his case far more room for a composition between the two worlds, which left on him the mark of exclusiveness, and tended to a severance from society, without securing an interior standard of corresponding elevation.

Does not this lay the finger upon the weakest place in Evangelicalism? Has not Mr. Gladstone pointed out the hole in the

fortress through which the deadliest enemy enters? Evangelical churches are not alone in the risk from worldliness. The Romish Church has been turned by it into little better than a huge worldly kingdom. The High Church party is certainly not without a very serious mixture of the "insidious poison." Indeed, we do not know any fellowship which is exempt from the encroachments of the love of money.

It is said that there are 7000 persons totally blind and as many half blind in England, who would not have lost their sight "if the local authorities had taken the precaution of issuing with the vaccination notices a small printed warning as to the need of taking care of the eyesight of the new-born child." That this ought to be done, we admit, but that the warning would be acted upon in every case is more than could be hoped for. Glasgow and Manchester are as yet the only two cities which act upon this plan, and we are not told with what result. Let us hope that the present quickening of local life among us may lead to this prevention of blindness as well as to other good things.

Dr. Horton contributes to *The Evangelical Magazine* an article on "The Drift Towards Rome." He seeks to show that "while the causes which favoured the Catholic revival are transitory, and are already passing away, the forces which work against Rome are permanent and crescent. Each decade makes their triumph, in spite of all appearances, more certain." Herein Mr. Gladstone and he agree, at least to some extent, for Mr. Gladstone admits that, whereas the Tractarian movement laid hold, with a powerful grasp, on the intellect of its generation, it has lived to witness a woful change in a severance less extensive, but still very marked, of the minds holding the same relative rank among the young from the pastoral office, "and the inner communion, so to call it, of the Church." If this be so, and Mr. Gladstone writes with intimate knowledge, the falling away of the best young intellect from the Romish tendency is sure to be followed by the crowd. Besides, we do not see how the Romish idea of a church can retain strong minds in a land where the Bible is the heritage of all.

The following words of Mr. Ward, the companion of Carey and Marshman, were written by him in one of his farewell letters, when returning to his work after a visit to England and America. They are valuable as showing the entire freedom from sectarian bigotry which animated him and his two colleagues, and may have a message to many to day :—

As for sects, "a breath may make them, as a breath has made." There is much trash cleaving to us all; but when I see Him, whose right it is to reign, and whose dominion is over all, going forth conquering and to conquer, I must and will rejoice. I am more than ever anxious to know no man as an Independent, an Episcopalian, a Presbyterian, a Methodist, or a Baptist. ... What a sad thing that while our Lord Jesus Christ loves his people because they bear his image, the cause of our attachment should be that they belong to us! ... Let us conscientiously profess our opinions, but let us love the man of our sect but little who possesses but little of the image of Christ, while we love him in whom we see much of Christ, though some of his opinions are the very opposite of our own. ... If I am enabled thus to love all the family "whose names are written in heaven," I have property in all; I have fellowship with all; the gifts of all are mine; the spirituality of all is mine; the success of all at home and abroad is mine.

Dora Greenwell writes, in the "Patience of Hope":—

Mild as is the genius of the New Dispensation, its knife goes closer to the heart than that of the elder one, which we are accustomed to think of as so stern and exacting. . . . It is this very life which Christ asks us to lay down for Him; this life of which He tells us that he who loveth it shall lose it, and he who loseth it for his sake shall keep it unto life eternal.

It seems to us that in the common estimate both of the Old and the New Dispensation there is a large element of error. The former is much more tender than is generally supposed, as a hundred passages testify; and the latter is more exacting, as a hundred passages show. Is not the 103rd psalm tender? Is not Matthew vii. 21-23 stern, even terrible?

Whatever our educational troubles, we are happy in not having any such school inspectors as some who are to be found in France. For instance, an ex-schoolmaster declares that an inspector will come to examine the scholars, and if the word God occurs in the lesson he will hold the name up to scorn, asking mockingly if the child has ever seen Him, and teaching open atheism. "All do not go so far, but many do." The blasphemy of such teaching is shocking; its ignorance is deplorable. The universe is full of things we have not seen. Miss Giberne says in her "Radiant Suns":—

The ether of space has neither been seen nor felt; but that some such medium does exist no reasonable doubts can be felt.

And again, speaking of the dark lines in the spectrum, which are only dark because we cannot see the light that is there:—

It may be that an insect can hear shrill sound-notes which we cannot hear. It may be that many an animal can see dim light-rays which we cannot see.

We know that the sensitive photographic plate receives impressions from the stars which no eye can perceive. How absurd is the philosophy of atheism, which makes a human eye the explorer of the universe.

It is a pleasure to see in a book like Miss Giberne's "Radiant Suns," a book thoroughly up to date, and fit to take its place, and that a very high one, as an exponent of astronomy, that the author is not ashamed to acknowledge her faith in a great First Cause. Her remarks on the wealth of sunbeams with which God has flooded his universe are good science and good theology:—

With only his present expenditure, the sun could most easily light and warm and keep in vigorous life no less than two thousand two hundred millions of worlds such as ours. If all the planets of the solar system, all the moons, all the comets, all the meteors, were brought together, and the whole supply of solar heat and light received by them were subtracted, it would be found to be the merest fraction, compared with the sum total that is flung away into space... That which to us seems like waste need not be waste....God gives grandly to his universe; enough and to spare.

It is an additional pleasure to see the name of Mrs. Huggins, wife of the famous astronomer, linked with such a book; she has written a preface to it.

The last text upon our Almanack for 1894 is this: "Blessing and glory . . . and thanksgiving and power . . . be unto our God for ever and ever." Individual believers may truly say so. The year has had its trials for them, probably very sharp ones, but God's love and faithfulness have not failed. He has not forsaken the work of his own hands. They have been through the fire, but the flame has not kindled upon them. Prayers have been answered; God's promises have been kept. Strength has been as the days, and grace as the need. Whatever faults and sins may mar the human record, the Divine record is stainless, a line of light without one dark blot. To God be all the glory.

## A Call to Praise and Prayer

ON THE FIRST DAY OF THE NEW YEAR.

Throughout the course of 1894 there have been many signs of the increase of a spirit of prayer, especially in view of the gigantic evils that jeopardise the well-being of our country; and in many quarters there has been an evident drawing together of earnest men and women, irrespective of ecclesiastical distinctions and divisions. It is greatly to be desired that this tendency should be fostered and strengthened.

With the view of giving expression to the desire which is in many hearts, the undersigned have ventured to issue this appeal: that as much as possible of the first day in the year 1895 should be devoted to praise, confession, consecration, and intercessory prayer, that God would graciously revive His work in the hearts of His own people; cement them in holy unity; and shed forth His Spirit to convict the world of sin, of righteousness, and of judgment. They therefore invite Christians to meet for Prayer at St. Martin's Town Hall, Charing Cross, from Eleven a.m. to Six p.m., with an interval from One to Three; the exercises of the day concluding with a Public Meeting (at which Addresses will be given), from Seven to Nine.

It is not intended that there should be much exhortation at these gatherings; but praise, thanksgiving, confession, humiliation, and supplication.

It is sincerely hoped that this All Day of Prayer may also be a gracious preparation for the hallowed observance of the first week in the New Year, in harmony with the appeal of the Evangelical Alliance.

It is earnestly desired that ministers of Christ's Gospel, together with workers in all departments of Christian activity, may be able to spend part of the day, at least, in these services, either at St. Martin's Hall or in gatherings specially convened in various parts of Great Britain, or in retirement.

KINNAIRD.
WILLIAM SINCLAIR, *Archdeacon of London and Canon of St. Paul's.*
GEORGE WILLIAMS.
F. B. MEYER.
R. C. MORGAN.
REGINALD RADCLIFFE.
MARTIN HOPE SUTTON.
JAMES E. MATHIESON.

## A VISIT TO FINLAND.

THE Lord gave me a ready entrance in Finland, where I spent ten days in happy service, also in St. Petersburg, where my time was fully occupied with Gospel work in Russian, English, and German; and now I have the privilege of meeting with Germans and Esthonians in Reval. There is no difficulty in arranging meetings, they are made known without any public notice, and the people flock together in large numbers, crowding the rooms. I hope next week to visit Riga, to spend a week with Germans and Letts, and by the end of the year I hope to cross the frontier, and to spend New Year's day in Berlin, where my address will be, c.o. Miss T. von Blücher, 81, Hohenstaufen Strasse, W. Pray for the solitary labourers on the continent of Europe, and for me. F. W. BAEDER.

Y.W.C.A.—No less than 1200 young women sat down at the annual festival of the Sydney Y.W.C.A. The guests were members of the Association and its suburban branches, as well as those whom its influences through the weekly visits of its representatives to the workrooms and factories of the City.

## Sin, Death, Resurrection.

Sin can be put away only through death and resurrection. The creature once infected with it, dying must die—must surely die. Every thing and every circumstance in outward nature is an object lesson, teaching spiritual truth. Some of the profoundest lessons are the open secrets of common things. Bruise an apple or a peach, and it will go on decaying and dying until corrupt and dead. So the creature whose moral nature is diseased by sin, becomes more and more alienated from the life of God, and that is moral corruption, spiritual death. The wages of sin is death.

In the nature of things the Creator is the only possible King. He may raise the creature to his side, but with this essential condition—"In the throne will I be greater than thou." Sin is the denial of this first and necessary principle. The origin of evil is the opposition of the will of self to the will of God. It is God's prerogative to say "I will." When the creature says "I will," it is equivalent to saying, "I will be like the Most High: I sit in the seat of God: I am God."

It is the creature's place to do the Creator's pleasure, hearkening to the voice of his Word; because on account of his good pleasure they are and were created (Ps. ciii.; Rev. iv.). There cannot be a second will in the place of government; therefore, when the archangel sinned he was cast out of Heaven. There cannot be two wills in the place of communion; therefore, when man sinned he was expelled from Paradise.

For fallen angels no redemption is revealed. He taketh not hold of angels, but of the seed of Abraham He taketh hold (Heb. ii. 16). The reason why Satan and his angels are unredeemed and unredeemable may be that they sinned after long ages of light and knowledge, while man was deceived to his fall by the subtlety of the Old Serpent, the Devil, and Satan. Just as there was no sin-offering for presumptuous sin, so for those who have sinned willingly after having received the knowledge of the truth, there remains no more a sacrifice for sin, but a fearful looking for of judgment and of fiery indignation, which shall devour the adversaries; as there is a sin unto death, when the conscience is seared as with a hot iron, and it is impossible to renew them again unto repentance—so it may be, and so it appears to be, that since iniquity was found in him, and the light that was in Lucifer, the light-bearer, became a great darkness, there has been no wavering in his downward course, but rebellion and hatred of God have deepened and intensified without cessation.

This, indeed, is the essential quality and the inevitable consequence of sin. No atonement has been provided for him because repentance is impossible. As the rot in an apple is incurable, as the leaven works till the whole is leavened, so the mystery of iniquity works to its final issue.

Satan has experienced the misery which sin has produced in himself and all his angels, but he has never turned to Him that smote him; he has seen the wreck of man, but he has shed no tear. He will be cast into the bottomless pit, and shut up there for a thousand years, but he will come out from his long imprisonment unchanged. He will lead in one final revolt against the camp of the saints and the beloved city, multitudes in all parts of the world, who have been subdued under the rule of Christ, but have not through Him believed in God, and been born again; and then he will be cast into the lake of fire, the place prepared for the Devil and his angels; and he will be tormented by the internal fires of his own unsatisfied and restless pride, and the external fires of misery which he has caused to those who have been led captive at his will. His violent dealing will come down on his own head. He has died the death of alienation from the life of God, and he will endure the lake of fire, which is the second death.

And what sin does in spirits it does in men. The soul that sinneth it shall die, for the wages of sin is death. But for man deceived by Satan God manifested in flesh has died the death. Those who believe in Him have been baptized into his death. But those who continue the slaves of Satan will die the second death, and gnaw their tongues for pain, and blaspheme the God of heaven.

When Satan is confined to the abyss for the thousand years, and Christ reigns with his saints, sin will be latent in the hearts of myriads. Though the term of human life will be greatly prolonged, there will be notorious sinners who will die in their childhood of a hundred years under the curse of God (Isa. lxv. 20). And when Satan is loosed from his prison and goes out to deceive the nations, he will gather an army in number as the sand of the sea, and lead them up to compass the camp of the saints about and the beloved city.

God proves all things, and one purpose of the successive and varied dispensations under which He has dealt and will deal with men is to prove the incurability of sin in any creature. And the proof is completed by the fact that in the believer sin still inheres. "In me, that is in my flesh, dwelleth no good thing." "If ye are living after the flesh ye are about to die," but if ye, through the Spirit, do mortify the deeds of the body ye shall live. "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." One of the most terrible deceptions of the Devil is, to lead men to suppose that sin is eliminated from the flesh on earth. If Paul is mistaken, and there is no law of sin in our members, then there is no reason why we should mortify our members; that through the Spirit we should mortify the deeds of the body.

Sin is incurable, the sinner must die. But God, by the mighty working of his power, has raised up Jesus our Lord from the dead. In infinite grace He gave his only begotten Son to die for our sins, who his own self bare our sins in his own body on the tree; and in righteousness God forgives the sins of all who believe in and are reconciled to Him in Christ. But forgiveness would be of no use to us if it left us sinners still, framing mischief by a law, the law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. Sins may be forgiven, but there is no escape from sin—sinfulness—except through death, and resurrection into a new ad sinnless life. If Christ be not raised, ye are yet in your sins.

This is the good tidings of the glory of the blessed God, that Christ has died, and we have been united with Him in his death; that God has raised Him up from the dead, and us in Him, and made us sit together in heavenly places with Christ Jesus; our life is hid with Christ in God. He has condemned sin in the flesh of the spotless Sin-bearer, who has put away sin by the sacrifice of Himself. And because we are risen with Christ, we are to set our affection on things above, and to mortify our members which are on the earth. And if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up the Christ from the dead will also quicken our mortal bodies by his Spirit that dwelleth in us. Therefore, we are debtors not to the flesh to live after the flesh; for if we are living after the flesh we are about to die, but if we, through the Spirit, do mortify the deeds of the body we shall live. M.

## "WORK IN DARKEST ENGLAND."

Mr. Bramwell Booth has issued a remarkable pamphlet, entitled, "Work in Darkest England in 1894," giving a review of the social operations of the Salvation Army, with statement of accounts. In the introduction we read some terrible facts as to crime and pauperism. In London alone there are 100,000 paupers, costing the city over a million sterling per annum. There are, moreover, 33,000 homeless adults, 35,000 wandering children of the slums, 30,000 fallen women. There is a standing army of out-of-works numbering 80,000; 12,000 criminals are always inside Her Majesty's prisons, and about 15,000 outside.

In the midst of a veritable chaos of misery, the Salvation Army has set up its banners, and devoted men and women have taken hold of the very poor, the slaves of vice, and the victims of crime, with the hope of restoring them to social usefulness, and leading them through Christ to God. The agencies that are employed are very numerous, and altogether over a thousand officers are engaged in them at home and abroad. There are now every night 5400 homeless men and women in the shelters; some who have fallen from wealth and influence take their place with the loafers and ne'er-do-wells. The maintenance of this department and the food depôts is provided for by the payments in money or labour of those who benefit by it.

The labour factories, or "elevators," number seven, and in them and their associated industries, about 1000 men and 250 women ("out of works") are employed. As in the other sections, there are some remarkable narratives in the "Work" chapter. One young man, found in Whitechapel, was helped to America, where he is now labouring as a Presbyterian minister. "An Eton boy," studying in London, came in for a legacy, lapsed into dissipated courses, and was about to jump from Blackfriars Bridge when a Salvationist interposed. After "elevator" discipline, he "came to himself," and now writes: "I am reformed, both spiritually and temporally."

The farm colony and its work is described at length, also the way the Army deals with the criminal classes. Then comes "slumming," by nurses and other helpers of the very poor. Here the drunken and dissolute are met with; at the same time here are dear children, who may be permanently influenced by kind words and motherly solicitude on the part of hallelujah lasses. From first to last the pamphlet is instructive as to social facts, and it should do something to encourage those who help the Salvation Army in its heroic efforts among the most degraded of the population.

## MRS. WALL'S WORK IN ROME.

The Holy Spirit has convinced many of the very poor who come to our meetings of their state as sinners, and has led them to the precious Saviour for pardon. We are having very large attendances, about 150 men and about 100 women every week. The hall will not seat above half this number, so the others have to stand. Notwithstanding this there is not a more attentive congregation. Thus to the poor the Gospel is preached, and to them it is a joy and comfort which we cannot realise.

One poor man and his wife said the other day, "It is not that we have more to eat since we found the Saviour, but He makes even a small piece of bread sufficient to satisfy all our wants. We are so happy; all is peace since He nows all our wants and provides what He thinks best."

At our medical mission there is great blessing. We have about 400 attendances every week. The misery is most distressing—no work, and no prospect of getting any. Most respectable people come to us begging a piece of bread. I want to begin a soup kitchen. Emily J. Wall.

35, *Piazza in Lucina, Rome.*

## The Dispensation
OF
## The Fulness of the Times.*

The Canon of Scripture is closed, but its contents are Divine—the Bible is the Word of God. While no Christian, therefore, will accept any teaching which is not based upon the God-breathed Scripture, neither will he limit the scope and meaning of the revelation by his own apprehension of it. The advance made in the study of prophecy within living memory is a striking illustration of this. Mediæval theology had no nearer horizon in this respect than the dissolution of all things, and at times "the end of the world" was looked for with feverish excitement and terror. But though this crude system of doctrine still prevails in Christendom, and its influence even upon the spiritual may be traced in the survival of the expression "the *Second* Advent," which belongs to it, enlightened Christians recognise the long vista of prophetic hopes and promises to be realised on earth before the epoch of that last great crisis.

The author of After the Thousand Years appeals to this with telling effect, and he pleads that we must still further enlarge our view and take account of a "dispensation" to follow after the millennial reign of Christ. It is a startling suggestion that even the most advanced students of prophecy have hitherto overlooked the teaching of Scripture on a matter of such moment; and yet in view of the proofs here offered in its support, no thoughtful person will refuse to give it the most careful consideration. And whatever may be our judgment upon the main thesis of the book under review, there can be no question as to the value of the limitations indicated respecting the scope and character of the millennial dispensation.

It is too often forgotten that it belongs to the economy of the old creation, and not of the new; that sin and death shall still continue in the world; and that its close will be darkened by a terrible apostasy, which will take the form of open revolt against God. *Government* will be the characteristic of that dispensation, as grace is of our own. "The mystery of God shall be finished," and the scoffer's scoff and the infidel's taunt will be silenced in presence of a state of things in which the good shall prosper, and evil shall be repressed and judged. When the sceptre which was entrusted to the house of David, and which, on the apostasy of Judah, passed to the hands of Gentiles, shall be resumed by Him to whom all power belongs—in a word, when Heaven rules upon earth—government will become what all good men would make it if they had the power, and the result will be a reign of righteousness and peace. Our race will be surrounded by incentives to well-doing, and, with Satan bound, all external influences towards evil will be in abeyance. True it is that at the close of that era man will prove, as ever, "a tremendous failure"; but when our author asserts this of the Millennium itself, he needlessly runs the risk of creating a prejudice against the truth he is seeking to unfold. But, he demands, and the question must be met, How can the record of a dispensation, which is marked throughout its course by the presence of sin and death, and which ends in disaster so terrible, satisfy the language in which Scripture describes the triumph and glory of the reign of Christ?

No part of Mr. Trench's argument is more weighty or more interesting than is his suggestion that the eighth day of the typical ordinances of the Mosaic ritual must find its antitype in the divine economy of the ages. We have assumed too lightly that this points to the eternal state. But, as our author asks, "If the eighth day means eternity future, how is it that eternity past is not also represented by a day? But it is not so. The first division of time for man is called the first day, the last is called the eighth day. Eternity lies behind the first and beyond the last. The eighth day must, therefore, be a dispensation lying between the Millennium and the subsequent eternity. And the eighth day points to the New Creation rest. After the imperfect rest of nature on the seventh comes the supernatural and perfect rest of resurrection on the eighth day."

And this is the dispensation of the fulness of the times of Ephesians, when all things in heaven and on earth are to be summed up in Christ. Then shall be fulfilled the words in Philippians, when every knee in heaven and earth and under the earth will bend in the name of Jesus, and every tongue confess that He is Lord. It is the Solomon-reign of peace and glory, of which the old Scriptures prophesy. And, according to our author, it is to this that the vision of the 21st chapter of Revelation points. To prove that that vision does not pertain to the eternal state, the language of the 15th chapter of 1 Cor. is appealed to. In the eternal state, the Son shall have delivered up the Kingdom, and God shall be all in all; but throughout the Apocalyptic visions, the Lamb is still upon the throne.

In truth this passage in Corinthians is the *crux* of the whole question, and it must be owned that Mr. Trench's discussion of it is inadequate. As regards the 24th and 25th verses, indeed, he might have made his case much stronger than he has done. The words "He must reign *till* He hath put all enemies under his feet" as ordinarily interpreted negative the truth here urged, but ἄχρι οὗ (as Dr. Bullinger's *Lexicon* tells us) means *until*, "*without implying the cessation of the duration then*," but leaving the further continuance undetermined." Then again, "the end" (verse 24) is taken to mean the winding up and cessation of all events which Revelation speaks of. But this is not the force of the word at all. To quote Dr. Bullinger again, τέλος is "the fulfilment or completion of anything—*i.e.*, its end or issue (*not its cessation*). It denotes strictly, not the ending of a departed state, but the arrival of a complete or perfect one." The subject is the resurrection, and the order is, "Christ the first-fruits; then they that are Christ's at his coming; then the end," "viz., *the resurrection of the rest of the dead*, here veiled over by the general term τὸ τέλος" (Dean Alford's *Commentary*). In our English Bible the "when" which follows seems clearly to indicate that the subsequent events will take place forthwith; but it must be owned that its Greek equivalent (ὅταν) has no such definiteness of meaning. As Mr. Trench justly points out, an interval of nearly nineteen hundred years lies hidden in the *then* of verse 23. And so here; it is the order and certainty of the predicted events which the passage emphasises, and we are free to appeal to other Scriptures in seeking light as to the *character* of them, and the eras within which they will be fulfilled.

And this appeal to Scripture is the burden and aim of this remarkable book. To its pages we must refer our readers for the details of the proof offered of this startling addition to our prophetic theology. We do so without committing ourselves to all its statements, but with the confident belief that the study will be fraught with blessing to those who enter upon it. R. A.

* After the Thousand Years. The glorious Reign of Christ as Son of Man in the Dispensation of the Fulness of Times. By Geo. F. Trench, B.A. (2s, 6d. *Morgan & Scott.*)

[1320]

## Thoughts for the Times
REGARDING THE HOLY SPIRIT IN BELIEVERS AND IN THE CHURCH.

This is a solemn and glorious promise and gift of grace reigning, through our Lord Jesus Christ, to his people. Thus are they all taught of God, and become partakers of the Divine nature, while it is the earnest of their everlasting inheritance. It is one of the great truths which needs to be especially held fast, because it is essential to life, understanding, and godliness. If our salvation is all *by* the Word made flesh, Jesus Christ, it is ours only *through* the Holy Spirit. And if it is of primary importance to be right regarding this, it is of extreme danger to err therein; and this the more, as greater and more numerous errors prevail in the Church from misplacing this precious and glorious truth than from any other cause. It becomes then a mother of errors.

No Christians maintain the indwelling of the Holy Spirit in the Church more tenaciously and extremely than do the Roman and Greek Catholics. So much so that the former place their newly formulated "dogma," unknown in the Holy Scriptures, in the same rank as the written Word of God, affirming that it comes from the same source, viz., the Holy Spirit in God's servants. Thus they hold present progressive revelation of equal authority with the Scriptures.

Now, when our Lord Jesus Christ declared that the Jews had "made the Word of God of none effect by their tradition," and when the Apostles foretold that "damnable heresies" should come in, and that "many should depart from the faith, speaking lies in hypocrisy, having their conscience seared as with a hot iron," and that men "should turn from the truth to fables," it becomes us not to take on trust all that professes to be of God in Christ, but to examine and see whether this profession of having the Holy Spirit is true or not.

Let us recall a few of the important doctrines based on this post-apostolic assumption:—

1. The Divine authority of the Church.
2. The authoritative interpretation of Holy Scriptures, thus denying that its plain meaning often is the real one, and taking from the sincere individual the right and duty of criticising and forming a judgment as to the meaning.
3. The adding to the Holy Scriptures other professed revelations of declared equal authority.
4. The professed spiritual validity of the sacraments as administered according to its rules.
5. The immaculate conception and mediatorship of the blessed mother of our Lord.
6. Papal infallibility.
7. Indulgencies for the living, and masses for the dead.

These may suffice to name now.

A priest at Rome told me there was no reference to the blessed Virgin in the Catacombs, but her position was subsequently revealed. A monk to whom I adduced, "I am the Door," "I am the Vine," as parallel to "This is my body," could only answer me in support of transubstantiation, "The Church says so, and that's enough." A professor of

theology in the Eastern Orthodox Church told me a few months ago, that the Church having established holy days, they were of precisely the same obligation as the Lord's Day, based on the Ten Commands, and to be equally observed.

The doctrine of the Holy Spirit abiding in the Church is thus perverted to support teaching which makes the Word of God of none effect, and it behoves us all carefully to examine this pretension, and if it is not true to reject it with no uncertain sound. It is, indeed, a point of tremendous importance, which we are called upon to judge, and whether for our own salvation and spiritual health, or as in some degree witnesses for God, and custodians of the truth, to hand on to others, it is imperative that we should be right here.

The blessed truth remains, "If two of you shall agree upon earth touching anything they shall ask in my name, it shall be done to them of my Father in heaven." "Whatsoever ye shall bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven. Whosesoever sins ye remit they are remitted; whosesoever sins ye retain they are retained." "If he will not hear the Church, let him be unto thee as a heathen man and a publican." "The Holy Spirit, that He may abide with you for ever." These are all strictly true for all times and places; but they apply to a spiritual, believing, holy people of God, *such as were the apostles and others to whom they were uttered*, and not to persons who unfitly might hold the office or bear the name of priest or presbyter, nor to any corporation of men calling themselves a Christian Church, and having the form of godliness, but in works denying it.

And is not this what the Roman Catholic and Orthodox Eastern Churches, as a whole, are?

Are the countries where these churches almost exclusively prevail, nations of saints? Are Mexicans and South Americans, Spaniards, Italians, etc., holy peoples? Are the Russians so? Are the sins we deplore here little known there? No. What of that? This, that the organisation called the Church in those countries is formed of the same persons as form the organisation of national civil society. They are nearly identical as to their members.

Where, then, is "the world" there, according to the nomenclature? It does not exist. But more truly we may ask and answer, Where is the true Church of Jesus's disciples there, the obedient to whom these holy promises of the Holy Spirit belong? Alas! this is not to be seen. I will not say that the professed house of God has become a den of thieves, for there are sincere, God-fearing, and Christ-loving souls among them, thank God. Nor has God left Himself without a witness; but I say the organism calling itself the Christian Church in those countries, and ascribing to itself solely these precious promises of the Holy Spirit's presence and power, is not in the state of faith and holiness requisite to receive the fulfilment of them. "If ye love Me keep my commandments, and I will pray the Father, and He shall give you another Comforter," is the tenour of them; they are conditional to a holy life, and are only fulfilled to those individuals or corporation who keep God's word.

Saul was a prophet king over God's people, but his disobedience bereft him of the Holy Spirit, nor could he obtain any answer or direction from the Lord. Judas's apostolate gave him no spiritual grace or power, when he did wickedness. Baptized Simon Magus in vain coveted spiritual power. The seven sons of Sceva used Jesus and Paul's names to cast out a demon, but no sign followed. No, it is vain to ascribe to a carnal organisation that promise which belongs only to that which is spiritual. But there were pretended false prophets of God telling lies in his name in Israel, and is it surprising if there should be so now?

I conclude then, therefore, that these solemn pretensions are false; that their danger is as great as the promise and power of the gift of the Spirit is real, great, and glorious; that by these pretensions the truth itself is corrupted, the Word of God made now of none effect, and men are turned from it to fables. The safety is to hold tenaciously to the Holy Scriptures, which by the wisdom of God defy the corrupter's power. By the "it is written" our Lord Jesus thrice refuted the devil's sophistries, and He used no other argument than this sword of the Spirit, the Word of God; for none was needed.

And if we are to overcome in our day, and to leave a precious inheritance of grace and truth to others, it can only be by our being like minded with the young men to whom the Apostle John thus wrote: "Ye are strong, and the Word of God abides in you, and ye have overcome the wicked one." The Lord grant t Amen. F. M.

## THE ARK OF REST.

The fire hath devoured the pastures of the wilderness;
A fountain shall come forth of the house of the Lord.
(Joel i. 19; iii. 18.)

I.

Gazing intent, with eager eyes
To northward, eastward, south, and west,
On every hand a desert lies,
Devoid of form or feature, blest
With soul-appealing sympathies.

II.

A passionless display of things,
Where silence broods, o'er pleasant sounds
Of laughing streams and welling springs;
The glamour of delight abounds,
Which unto darkness darkness springs.

III.

Man wars for "perfect peace," and fails;
Excessive toil, in search of gain,
Rebellious life and death, entails,
Save intervenes that gracious rain,
*Tears*—borne upon celestial gales.

IV.

Hence, wrestling much in prayer, until
He meets with one whose bosom, warm,
Heaves with compassion, him, to fill,
He clasps the ever-outstretched arm,
And hears th' Eternal Voice—I will!

V.

As a "fountain," flows the crimson flood
To wash the blackest sinner white,
The precious body and the blood,
The power of sin, have broken, quite;
And life, through death, is understood.

VI.

"I will," is meat and drink—he speeds
To Christ, and, leaning on his breast
Finds royal bounty for his needs,
The four winds softly breathe him "rest"—
Upon the living Word he feeds.

VII.

O faithful promiser of bliss,
Thy changeless Word, the spirit cheers,
To every anxious fear dismiss,
Till joy for ever buries tears,
In Love's unutterable kiss.

VIII.

The joy of his dear Lord!—no less—
Too wonderful for mortal tongue,
The home of God, his true address,
Where soon he'll tune the heavenly song,
Faultless in Christ—"Our Righteousness."

*Lyme Regis.* Charles Ellis.

## A SCOTTISH SAINT.

A series of homely sketches depicting Church life in the North of Scotland as it comes within the purview of an Independent pastor, has been published in book form by Rev. James Stark, of Aberdeen (Elspeth and her Neighbours. *Wylie & Son, Aberdeen*). The worthy woman who furnishes the title to the collection gets three chapters to herself, and she well deserves the honour. Lives like hers, of God-fearing devoutness and shrewd wisdom in matters relating to the kingdom of God, are better worth studying (and truer to art, we may add) than most of the fancy pen pictures to which the "new humour" has accustomed us. We extract Mr. Stark's account of Elspeth's closing days, and the light that shone brightly around her as she entered the valley of the shadow:—

"Elspeth caught a severe cold when venturing out to church on an inclement day. This brought on a serious illness, which the doctor told her would probably at her advanced age prove fatal. She did not suffer much pain, and her mind was perfectly unclouded, so that every time I called she was able to converse with me about the country she was going to, and her feelings at the prospect of the great change. She was glad to see any of her fellow church members, that she might have a talk with them about the things that lay near to her heart.

"Amongst other things, I asked her if she would like to begin life again in this world. She, after pondering for a little, as if surveying the past, said, with some hesitation, 'No, I wouldna like to risk it; besides that would be ga'en back; I want to gang forwards and upwards.'

"On the first visit I paid to her, after all hope of recovery was abandoned, I asked her what she thought of God's dealings with her. 'What do I think o' them?' she exclaimed, as she looked up in my face, with a little of the old, lively, forcible expression, 'they're just wonnerfu', rinnin' ower wi' love an' mercy.' After a pause, she added: 'Aye haud up Jesus Christ tae a puir, perishin', sinnin' warl'; mak' Him the heid an' the hert o' a' your preachin'. What would I be noo withoot Him? An' auld, dune, deein' woman, gaen down to the cauld grave, and outer darkness, jist like a withered leaf drappin' down wi' the wintry blast on a lanesome nicht.'

"Then, her countenance, changing from the troubled expression which reflected this dark picture, was lighted up—wan and sickly as it was—with an almost heavenly brightness as she continued, "But wi' Christ I'm just like the laverock that knows the mornin' has come, and is gaen to rise frae its nest on the earth, to mount the lift, an' in its cheery way, meet the risin' sun.' With the earnestness of one who had a dying testimony to give, she added: 'Tell the fouk on Sabbath no to gang in for a fine weather religion, ane that kens naethin' aboot the bottom and extremity o' things, that canna grapple wi' sin, an' is no able tae look death and judgment in the face.'

"Her strong sense and even-balanced judgment remained with her to the end. Her pastor ventured to remark that he did not feel so ready to depart as she did. 'Ah, man,' she replied, 'ye'll get grace tae dee when ye hae to dae't; ye're young yet, an' what ye need is grace tae live and work. God does wi' his grace as He did wi' the manna. We dinna get it aforehan', because we havna' the sense tae guide it, an' it would a' melt awa'.'

"'Does the fear never cross your mind that all your faith is a dream?' I asked another time. With a displeased and pained look, which made me bitterly repent my indiscretion, she said slowly, as if every word came from the depth of her soul: 'If —this— is —a— dream—whaur's —the—reality?' Then, as if speaking to herself, she said in a whisper: 'He winna forsake me; He cam' tae me when I didna' seek Him, an' noo when I need Him and seek Him wi' a' my soul—Come, Lord Jesus, come quickly.' After a pause she said: 'There are days when I get only blinks o' the Sun o' Righteousness; then He comes tae me in a' his splendour, an' while I lie here I'm no verra sure whether its earth or heaven.'"

A MISSIONARY BICYCLE.—Rev. J. F. Hewitt, of the C.M.S., Calcutta, finds a bicycle essential for the proper performance of his work of visitation in outlying places. His machine is worn out beyond repair, and he asks friends at home to join in providing him with a new machine. Mr. H. G. Malaher, 20, Compton-terrace, Islington, N., will receive communications.

## WHAT IS THE GOSPEL?*

By REV. P. B. POWER.

If I were asked to define in a single word the Gospel, I should say "Gift." And if I were allowed a second word, I should add "Free" to it—"Free Gift." Of course there would be a good deal to say in connection with this, but this is the very essence of the Gospel. "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John v. 11). This gift we of course must receive, if it is to be of any use to us; and from it must flow certain effects which are a necessary result of our having received it; but the Gospel itself is the good news of "gift," without our having had anything to do with it at all. The idea stands absolutely alone; and in its grand solitude consists its mighty power.

Theologians have clouded the Gospel with elaborate explanations and speculations—preachers too often with conditions and limitations: but the Gospel remains as its comes from God in its majestic simplicity:—"I give eternal life to anyone and everyone who will take." He, therefore, who would preach God's Gospel must thus present it to man: and when the idea of "free gift" is realised, a number of difficulties will be removed. Why God should give, will always remain a mystery. "God so loved the world, that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). He loved—that is all we know; why He loved we cannot tell. Even in human affection, we cannot often tell "why" we love.

A gift—in the true sense of the word "gift"—is a bestowal altogether free. The Gospel says to man:—"I, God, offer you eternal life, if you will take it." If we take it, it will do wonderful things. These will flow forth as effects from it; but the eternal life is not in them, it is in the gift; not in what we do, but in what God has done. And so it comes to pass that a man may be saved at once on receiving the gift; that a preacher may say, "Believe now; *i.e.*, take the gift, and it will save you."

"But must I not repent before I can take the gift?" For how long is a man to repent? Who can tell when he has repented enough, or if he has ever repented enough, or can ever repent enough, to make him worthy to receive such a gift? or, to say nothing of worthiness, to make him able to receive it? I can only meet such questions by the idea of "gift." God offers me salvation just as I am; if He waits for a certain amount of repentance, how do I know that I shall live to experience it? I am a great sinner; great repentance is due from me—life-long repentance. I may never live to repent as much as I ought. If we present the Gospel as a free gift, we meet all this, and meet it in the only way in which it can be met.

And what about Repentance? It will come by the "gift." When man sees how good God is to him, how He has bought him with a price, how the blood of his only Son was shed that He "might be just, and yet the Justifier of him that believeth in Jesus," when he sees sin in the light of the Cross, then he repents with a "repentance not to be repented of"; then he hates it for what it did to Christ as well as to himself, crucifying the Christ who died in his place. Then a man sees sin in God's light; and the love of God in his free gift of life, despite all he has been, or is, makes him hate it, and flee from it, and so there is no fear that there will not be repentance true and deep on the true reception of the gift.

And as to Sanctification, or a man's becoming holy—if the Gospel is not a gift, free, it must be earned; and if a man is to get it by so much work, then, as the Apostle says, "It is not of grace, but debt." And that is how the Gospel is sometimes preached: "Amend your life, and when you have become good up to a certain point, then you are fit to be saved." But the truth is, we become holy because we *are* saved, and not *to be* saved at all. No man who has really received eternal life as a gift from God can, so to speak, turn it against God, so that with impunity he can lead an unholy life.

* From a little volume entitled, WHAT IS THE GOSPEL? (2s. "*Home Words*" *Office*), in which Archdeacon Sinclair, [illegible] Christopher, Principal Moule, and other sound Evan[illegible] useful answers to a great question. Rev. [illegible] writes a preface to this valuable and [illegible]

These few lines speak of only one phase of the connection with the Gospel. Of course its aspects are many. But this is one that we insist on as vital, as operative, as giving to God his honour and his power, and as putting man in his proper place. It makes man nothing and God everything. Repentance and Sanctification are often mixed up with the free gift; but the Gospel, if it be God's Gospel, must be a free gift—God's giving and man's receiving, and that alone. The "gift" is the cause, and from it will flow godly sorrow and holiness in life as its effects.

## A NEW YEAR MESSAGE.

The world was old, and almost worn to death,
When Christ came from on high,
He breathed into her weary frame new breath
Yet Jesus came to die!
His days He gave, his nights, his precious blood—
Jesus his all doth give—
The world had lost all hope, all peace, all good,
Christ said unto her, "Live!"

And so when we are worn with grief and sin
Christ comes to each sad soul
That there new life, his soul, may rise within,
For Jesus makes us whole.
O give thy days, thy life, thy *heart* at length,
Let Jesus have thy *best*,
His death thine only trust, his life thy strength,
Christ saith unto thee, "Rest!"

GRACE CREED.

## OUR COUNTRYMEN IN INDIA.

DEAR SIR,—India is coming to the front in matters political, moral, and religious. It is well; for it has peerless claims on Church and State in these lands. Many devoted men and women have gone to that great mission field, and yet there were room and work for many more.

Allow me to invite the attention of your readers to tens of thousands of our kith and kin in the midst of idolaters, who have no means of grace. If they had, they might become volunteer missionaries—witnesses for Christ by their lips and their lives. Our evangelists tell of little groups whom they visit who have no other opportunity of hearing the Gospel; and even at larger stations the remark is often made on a Sunday, "But for your visit we would have had no service to-day."

"Endure hardship; do the work of an evangelist": so Paul wrote to Timothy. His words are often applicable to this work. Here is an example from Rev. Isaac F. Row:—"After fourteen hours' travelling, arrived home at 1.30 a.m., having been away eleven days and twelve nights, and travelling over 1200 miles; was 74 hours in the train, including four nights; preached seven times; administered the ordinances of baptism and the Lord's Supper; visited and distributed tracts; collected subscriptions, and attended to the duties of secretary and treasurer."

Take another. Mr. Herbert R. Francis, on a recent tour, amid interesting narratives of dealing with souls individually and otherwise, tells of having one night to sleep in a verandah. To this and other privations he attributed a serious illness, which made it necessary to go to the hill station of Mussoorie, where he was recovering. It is difficult to understand this of India, where people are very hospitable. During my tours in thirteen winters I had many trials, but I was never sent out to sleep in a verandah.

A stationmaster said to Rev. J. R. Hewison: "We all want you to come every week. Your words have been ringing in my ears since you were last here. We like to have the Bible explained."

INFLUENCE SURVIVES.

Chunar was for years the centre for work of Mr. F. Nicholson, a devoted and soul-winning evangelist. In 1892 he left for Canada with his motherless children. Mr. Hewison now visits this place, and finds that Mr. Nicholson had made a deep impression on the community by his life and his earnest work. The story of this place, near Allahabad, would fill pages. Suffice it now to say that 120 or 130 people are almost neglected. They are visited once in two or three months by a C.M.S. missionary, and oftener by our evangelist, who preaches and also visits them in their homes. The especially among the old pensioners.

A THEOSOPHIST.

Mr. Hewison met with a Theosophist, and not only reasoned with him, but told him what the Lord had done for himself. When Mr. Hewison went back, he writes, "He was present at the meeting, engaged in singing, and appeared otherwise impressed and interested. He came with me to the station, but did not refer to the subject of our last conversation, neither did I, thinking it better that God's Word should be left to do its work." Next month (October), Mr. Hewison writes, "I met again the Theosophist. He is certainly impressed, very kind, and anxious to hear the Word."

SIMLA.

There was a real and generous interest in the Society from 1870 till Rev. John Forgan left a few years ago. His return to Britain was a real loss to India. He is now superintendent of the Edinburgh City Mission. To revive interest, Mr. Herbert Francis went, a few months ago, to the great sanatorium, for the purpose of reviving interest in our scattered kith and kin. He had some success, though many old friends and helpers had left India.

A DARK CLOUD DISSOLVED.

Rev. S. J. Jones, whose work is in Bengal, wrote lately as follows:—"I met with one case of great interest during the month. It was that of a young lady, the daughter of English parents, who came out to this country when she was quite young. The parents died, and she was adopted by some friends of the parents. Her foster-mother, now dead, seems to have instilled into her mind all manner of atheistic ideas. When I met her she was on a visit to friends for the benefit of her health, for she is consumptive. I talked to her, and she talked to me as if I were a very deluded mortal. She listened, however, to my personal testimony of what God had done for my soul, and allowed me to read and pray with her. The next time I saw her she was subdued, and quite melted under the message I delivered to her. The third and last time I saw her she came to the meeting. Afterwards I called at her lodgings, spoke to her very earnestly, and pleaded with her to accept Christ as her Saviour. Before I left I had the joy of listening to her prayer, 'O God, have mercy on a sinner like me!' I have since heard that all is peace; and that she is now working and praying for the conversion of an infidel brother."

These glimpses of the Society's work might be multiplied from the narratives of these evangelists and others; but I must not intrude too far on your space. It is difficult to exaggerate the need of many, and impossible to tell the importance of our work for promoting Christian missions to the heathen. My appeal for help to send more evangelists is enforced by earnest Christians coming home. Our appeal is first to Him who knows all, and then to his richly privileged people in these lands.—Yours faithfully,

JOHN FORDYCE,
Secretary of the Anglo-Indian Evangelisation Society.

"*Simla*," *Cambridge*.

WEST NORWOOD.—On January 30 and 31, a convention on the Deepening of the Spiritual Life will be held at Lansdowne Hall. Among those expected to take part are Rev. J. J. Luce, of Gloucester, Rev. G. H. C. Macgregor, Rev. F. B. Meyer, Captain Baring, Mr. Walter Sloan, and others.

SWITZERLAND.—In a famous health resort for consumptives in Grissons, Eastern Switzerland, a lady has for fourteen years kept a sort of Christian pension for invalids who are not sufficiently wealthy to meet the ordinary charges of the place. Her aim has been to bring weary souls to Christ, as well as to "mother" the solitary, especially Christian people. Having toiled beyond her strength, she must now give up her much-loved work, but she hesitates to sell her house as a mere pension, which would be easy, as she is anxious if possible to secure the continuance of a unique centre of Christian influence. The house is amply furnished for fourteen guests, and would let for £300 a year. The lady wishes to sell it for £3000 and the friend who sends us particulars says:—"You may know of some person or family longing for a sphere of Christian labour, who would take the matter up." Other details may be had from Mrs. Lord, care of Mr. T. Adams, 142, Hagley-road, Birmingham

## THE NEW TEACHER.

THE village of Slowton is introduced to the traveller by a long, winding, beautiful country road, flanked on either side by oaks and elms. Two white cottages, with gardens, add picturesqueness to the scene. In the first cottage lived a widow and daughter named Hornblower, the daughter, Susan, being "educated," and having original ideas. She always called the cottages "the prelude" to the village, which is a mile and a-half beyond; "And," she would say, "I prefer the prelude. It is a duet. The rest is a poor, straggling chorus."

Susan played the organ and led the heterogeneous choir in the little church of Slowton. The regular organist having gone to London, Susan had offered herself as his substitute, and much to the chagrin of the musical portion of the hearers, remained.

At this time there came to Slowton the new schoolmistress. She rented the other white cottage, and the widow called on her. "Indeed," said she, "You are as welcome as the flowers in May! Susan not having anyone she can mix with."

"Is it an unsociable place?" asked the teacher, twinkling all over.

"It's not that," was the reply. "It's Susan's higher education and beautiful accomplishments, as you may say. And you, though you have none, but must drill the A B C into a lot of thickheads, will be better than no; one though it's hard for Susan, with her talents."

"It must be," said the little teacher, quietly.

"She's not much for *you*," said her mother to Susan after the call. "Hasn't two long words to say for herself."

Sunday found the little teacher very reverent, very quiet, in church.

"What do you think of Susan?" asked the widow after the service, "though I only ask you out of compliment to a stranger. Susan's beyond criticism, as one of the gentlemen from London said."

"That is quite true," said Miss Allen, "so I will not give my poor opinion."

When the organist and the schoolmistress walked in company a few evenings after this, the former burst out with—

"If I could believe my own eyes, you were on your knees when I peeped through the blind before I knocked. Yes, you were!" she cried, seeing the other's rising colour.

"Yes, I was," said the schoolmistress, driven to bay.

"Were you praying?" asked Susan, callously.

"Yes, and praising. Thanking God for a happy day."

"Oh, you are a queer one!" cried Susan. "Well, I never need do that. My life's a life of praise—come to that. Though I never thought of it that way before."

"Yes," assented the little teacher, "if it comes from your heart. But praise can never take the place of prayer. It should follow the results of all true prayer. Don't you think so?"

"I'm wrapped up in my playing all the time," said Susan. "I feel inspired as I play—I can think of nothing else."

"Oh, I should feel so hungry and alone if I had nothing to ask and to tell God," said the little teacher. "He satisfies the longing soul as no other can. I've had such a happy day!"

The rapture in her face confused the organist—she could not understand it, but she saw it and commented on it—"Pooh!" she cried, "I see it all—you're in love!"

"Yes, that is quite true," said the little teacher, "Good night!"

A short time after this, the widow observed to Susan, "Though she's not accomplished, Belle Allen's about the happiest little creature I've ever known. She fills this little place with light when she comes here. She's never lonely, for she's always doing something for someone."

"I suppose," replied Susan, shortly, "you'd have me like her? It's not in my way of genius to like drudgery."

"No; I suppose not," said her mother; "but what a comfort that little thing would be to her mother, if she had one!"

That evening the little teacher asked Susan if she would lend her the organ key for an hour. Susan stared and said, "Well, I suppose you won't do it any harm. Your feet won't touch the pedals! But I like your ambition!"

By-and-by, out of curiosity, she trudged through the village and stopped in amaze. Someone was playing, "O Rest in the Lord," and surely—was it an angel who was singing? Susan had never heard anything like it before. She pressed her throbbing heart. "Oh," she cried; "who can it be?" She stole noiselessly into the church, and there sat the little teacher, playing and singing too, and filling the church as with a choir of angels. The hot tears of shame rolled down Susan's face as she fled home.

Late that night, when the widow was asleep, Susan crept into the other cottage, and found the little teacher darning children's frocks and jackets. "I am not in bed yet," she explained, cheerfully, "for I did want to finish these. It helps their mothers." It was a somewhat mixed speech, but it was plain to Susan, who threw herself into an attitude of grief at the other's feet. "Oh," she sobbed, "I'm not fit to live! A vulgar, poor, mean wretch as I am; but it's over now!" The little teacher did not understand Susan, but she soothed her, and sympathised with her until she was quieter.

"Oh," said the poor organist, "you've broken my heart. All these years I've been hard and cold, and known nothing of God; but to-night your beautiful voice spoke straight to my soul. I saw Jesus, and when you sang 'He was despised,' I felt as if I had been blind, and now could see—see myself a hideous sinner, and you, whom I have wronged, as an angel."

"Hush! dear," said the little teacher. "We must not talk of ourselves, nor grow morbid, analysing and criticising the various attitudes of our own souls, as if there was nothing else to be done but to look within. You have been awakened, and God is waiting to teach you."

"I shall never touch the organ again," sobbed Susan. She was too full of her shame to think of anything else just then. But as the night wore on she grew calm, and presently slept. In the morning she awoke, confused.

"Oh," she said, "I am with the little teacher, who has so gently led me to the Great Teacher! How much I have to learn—how less than nothing I know! It *is* a change!"

On Sunday afternoon, Susan was at her place at the organ, but though Susan played it was not Susan's playing. A reverent simplicity distinguished it, and when the little teacher took her place in the choir, and, lifting her voice, led all the others, the squire's lady said, "It was beautiful! Quite a cathedral service, only more simple and sacred, it seemed to me. How is it?"

That was what everybody asked; but they soon knew. Susan—the new Susan—helped Miss Allen in the school on Monday, and the children told their mothers, "Oh, she's quite nice—not a bit proud, now."

The little teacher and Susan began organ and choir practice together; then they got a meeting for prayer among the choir members, and as it was a live meeting, many who came found out how dead they were, and longed to live. The Spirit of God went heart-searching through the little village. He met widow Hornblower through her daughter.

"Such a comfort as she's turned out to be," said the widow, pathetically, "And she don't think nothing of her fine accomplishments now—just cossets her old mother."

Susan took the plate off the gate; but in a few months she had so many lessons that she had to refuse pupils.

The little teacher and she were inseparable. Susan says:—"Sisters in GOD. She has taught me all I know of myself, and of Him; of music, and of service; of duty, and of obedience. I shall always be learning while I have my little teacher."

M. B. GERDS.

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BIRMINGHAM MEDICAL MISSION.—The nineteenth annual report says:—"The fact of 22,688 consultations, and visits to 5339 cases, is in itself an evidence as to the amount of suffering and sorrow that have been dealt with by the doctor at the various centres; and that there is a field of spiritual usefulness which only a medical mission can open up. The finances of the mission show a large increase of expenditure over receipts. Some of this outlay will not occur again, certainly not for some time, particularly the item of repairs; but those were absolutely necessary for the preservation of the building. The special aim of the mission is to tell the sick ones that the Kingdom of God is come nigh to them. That many have been led into that gracious kingdom there is ample proof, from the most interesting and copious notes of cases attended by Dr. Crabbe and his assistants."

## Y.M.C.A. NEW YEAR'S ADDRESS.

THE usual address by Sir George Williams, as President, is issued to the British Associations, on the motto text selected by the National Council, "Sing unto the Lord, bless his name; show forth his salvation from day to day" (Psalm xcvi. 2). On the last point Sir George says:—

We do well ever to remember that his salvation is to be shown forth *day by day*. It is not a garment to be put on and taken off with our Sunday clothes. It is woven into the texture of our personality. And it is to be worn *daily*. Not only on the Sunday in the Bible-class, or the religious meeting, when it is comparatively easy to do so, but every day during the week in the sphere of our secular calling, amid the counteracting influences which may encircle us, or the taunting innendos and cynical sneers of ungodly associates to which we may be exposed—always and everywhere—we are to show forth his salvation. And this is really what we, as members of the Y.M.C.A., pledge ourselves to do. Ours is emphatically a mission of young men to young men. It should be our supreme endeavour to win to Christ all those among whom our lot is cast. It is estimated that there are now over 500,000 members and associates in our associations. If each member would solemnly resolve that by God's help he would seek to be instrumental in leading one only to decision for Christ during the present year, what an accession to our numbers would be secured—and what a year of blessing should we enjoy! And in order to attain any measure of success in this direction, it is absolutely necessary that we should exhibit his salvation in our daily life. Those who are unconverted are not slow to recognise genuine Christian character in others. There is no power in the world so potent or so irresistible as the power of a consecrated and consistent life. It is an unanswerable evidence of the Christianity which Christ has established, and which He calls upon his followers to promote.

The great need of the religious world at this hour is manly, courageous, consistent Christian men. And I rejoice to believe that thousands of such are to be found in the ranks of our associations throughout the world. The aim of the Y.M.C.A. is to produce such men. Men, who know the right and do it regardless of consequences—men, who seek to fulfil the Divine idea in their life, and whose supreme purpose is to glorify God—men who, having realised the power of Christ's salvation, seek to make it known to others. May God abundantly and continually add such to our numbers.

It is my earnest prayer that the year upon which we now enter, and which is the beginning of a new and eventful era in the history of the Y.M.C.A., may be a year of exceptional spiritual fruitfulness and prosperity. The importance of the work, and the needs of its operations, are proportionate only to the pressing demands and necessities of the age. The air is full of the great problems of life and destiny. With these we have to deal, for although ours is pre-eminently a spiritual agency, nevertheless, we must be in touch with, and alive to, all the moral and social questions of the hour, if we are to permanently affect the multitudes of young men by whom we are surrounded, and whom in God's name we seek to benefit. Gambling, Sabbath-breaking, impurity, intemperance, worldliness, and vice in all its manifold forms, are monster evils against which we must raise our standard, marshal our forces, and courageously wage continual warfare. Christ's Salvation is an answer, all-sufficient and all-satisfying, to these questions, and which we are called upon practically to illustrate in our daily life. By showing forth his salvation day by day we shall bear incontrovertible testimony to its power to subdue every form of evil, and its adaptability to every need and condition of human life.

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LAMBETH BATHS.—The present winter session is proving most successful. The weekly attendances have exceeded five thousand, and all the meetings are well supported. The Sunday lantern services by Rev. Andrew Mearns are proving a great success.

NEW FOREST GIPSIES.—These nomads of the forest are being looked after spiritually by Mr. and Mrs. Bullen, of Heathfield Farm, Ringwood, Hants. During a recent visitation, extending over a week, many vans were met with, and the inmates received instruction in the way of life. Mr. Bullen proposes giving some special relief to those in need of it at this season.

# NOTES ON DAILY READINGS.

### SUNDAY, DECEMBER 30.—LUKE XII.

*Fear Not* (1-12).—The programme of this paragraph seems dark. The leaven of evil always working, the killing of the body, the perils of confession, the arrests before synagogues and rulers. But what infinite compensations! Not forgotten, the hairs numbered, the confession before the angels, the teaching of the Holy Spirit. With such comforts we need not fear, except only evil and the power of Satan.

*Covet Not* (13-21).—Christ has no province in adjusting differences between man and man. He lays down principles, obedience to which emancipates. It is a golden saying, that a man's life consists not in what he has, but in what he is. It is absurd to suppose the soul can take its ease because of the things that are stored up in barns. Forgiveness, communion with heaven, can alone give us perfect ease. Let us seek to be rich toward God, laying up treasure in the lives of others.

*Worry Not* (22-34).—God, who has given us the greater, life and body, is responsible for all that these gifts involve. The very fact of our being sons gives us a claim on our Father which the wild creatures of the forest have not. No want escapes the quick knowledge of Infinite Love. Christ's conception for his people is that their lives should be absolutely devoted to the cause of the Kingdom and the good of men; then heaven itself would become liable for all their expenditure. The Father's knowledge, provision, and good pleasure were our Saviour's consolation, and they may be ours.

*Sleep Not* (35-48).—It is very wonderful that Christ is prepared to make Himself the servant of those who serve Him. During his earthly life He ministered even to washing their feet, and in eternity He will still act as the servant, doing for his children all that is necessary to refresh them after their long night vigil. The coming of the Son of Man has ever been the hope of the Church. Let us not permit it to die down. Surely the smile of reward will be greater for those who watch after the delay of so many centuries!

*Delay Not* (49-59).—The fire of which the Lord spake was not only that of the Holy Spirit, but of awful suffering, with which his Gospel was to divide the dearest. The shadow of all the agony which was to befal lay heavy on the heart of Christ. Let us mark the signs of our time, and not rest till we know that the claims of the broken law are met, that it has no hold on us, and that we stand clear before God and man, through the righteousness of Christ.

### MONDAY, DECEMBER 31.—LUKE XIII.

*Accidents, not Punishments* (1-5).—We are tempted to suppose that sudden disasters prove special sin on the part of those involved in them. These words of Christ teach that those who judge thus may themselves be equally under condemnation. God alone can judge the heart. Sometimes in this life sin is avenged, but often not. And there is no suffering which is not penalty.

*The Barren Fig Tree* (6-9).—It failed, not for want of care or propitious surroundings, but because it did not respond to these. It is much to have a good environment, but we need the grace of God to adapt us to it, that it may minister fruitfulness to his glory. The consumptive patient does not need more air, but more lung power.

*Loosed from Infirmity* (10-17).—In every gathering there are men and women who can in no wise lift themselves up. But Christ's hands can straighten them. If ox and ass could be loosed from the stall, surely this woman could be loosed from the restraint that held her as in a vice, on the Sabbath day.

*The Kingdom of God* (18-30).—Small in its beginnings, in the heart of man, or in a community, it contains the seed of infinite productiveness. You cannot tell what will ensue when you cast a seed into a child's heart (24). But the entrance into full blessedness is by a narrow way. Men are kept out because they cannot leave their self-indulgence outside. Those who only eat and drink in Christ's presence betray a spirit of self-indulgence, which is foreign to the deepest principles of his Gospel.

*The Doomed City* (31-35).—Christ kept his eye on God's clock, and knew that He was safe till the hour struck, which had been destined from all eternity. He knew that when He died it would be at Jerusalem. Hence He said sadly, no prophet could be executed except within its precincts. Note the brooding love of Christ, and the inevitable despair of those who refuse it. O, soul of man! Art thou beneath that intercepting wing?

### TUESDAY, JANUARY 1.—LUKE XIV.

*The Sabbath-day Feast* (1-6).—Again the question of the Sabbath, but on it hinged the maintenance of the whole ceremonial law. How often mercilessness to men, and punctiliousness to right co-exist. Men care for their beasts because they are their property. Christ alone teaches the love that has a property in its brother.

*The Guests* (7-11).—The humility that takes the lowest place is dear to Him who was meek and lowly in heart. Let us seek it, not with a view of being asked to a better, but because we feel that nothing befits better those who of all men are most in need of the redeeming mercy of God. Dwell on thine own defects and on the excellences of others till thy heart is broken.

*The Host* (12-14).—These words strike the death blow at much of the so-called hospitality of society. And Christians need to interpret literally the Master's words. They are imperative in their tone. He probably meant just what He said. Some of us get so much gratitude here, that there will be very little to come to us in the resurrection of the just.

*Invited but Unwilling Guests* (15-24).—Many more are bidden to heaven than will reach it. The excuses are invalid, not such that men would give their fellows. The heart of man has no relish for the provisions of God's table; yet if thou art poor, maimed, blind, or lame, there is room for thee, and the spoil of a great prey.

*Counting the Cost* (25-35).—The fan was in his hand and winnowed his floor. How sad the thrice-repeated words, "Cannot be my disciple." Christ has done more than anyone beside to cement the relationships of human love, but He always asks that they should be subordinate to the claims of duty, to Himself as King. Oh for the love that counts all as dung that it may win Christ.

### WEDNESDAY, JANUARY 2.—LUKE XV.

*Joy in the Shepherd's Hut* (1-7).—Christ is the Shepherd. He does not relinquish his quest till He finds. Not content with the finding, He brings home, and his heart is glad. It was his sheep all the while, but it was straying. His gladness is contagious. He calls the angels in to share it with Him. The very risk of losing makes the joy of saving the greater.

*Joy in the Woman's Chamber* (8-10).—Oh, that in imitation of the woman's example, we might search in the recesses and corners of the world with lighted lamps for lost souls. Going on our knees to sweep the floor, if need be, until we find. A lost money piece might if certain modern interpretations be true, spoil our entire necklace. Are we not justified in saying that the absence of souls from the circle of the Church should make all within restless until they be, included?

*Joy in the Father's House* (11-22).—The far country is the alienated heart. Away from God, the soul is amid a mighty famine; forlorn of Divine love, it yields itself to wild passions; surrendering his service, it becomes enslaved to the basest tyranny. Love always remembers and looks along the road, and waits to welcome back. (25) What a contrast between the joy of welcome and the cynicism of this selfish heart; type of the cold and proud Pharisees, who murmured at the publicans and sinners drawing nigh to Christ. The daily proprieties of loveless morality know nothing of the ecstasy and rapture of forgiveness. (31) There is a blessed sense in which this verse may be true of us all. Always in the Father's house and sharing his best.

### THURSDAY, JANUARY 3.—LUKE XVI.

*The Unrighteous Mammon* (1-13).—Wealth is so called because it is so often obtained by unjust means. It is also called "another's" and "that which is least." It is not of much account in the kingdom of God except as being a discipline for those who possess it, and a means of blessing to those to whom it is given. We are to use it, the Lord says, for making friends, that when it shall have passed away in the general conflagration of the last day, those whom we have benefited may welcome us into their mansions. As children are tested in childish games, and by miniature playthings for the great world, so are we being tested by our behaviour with respect to money which is only the type of the true riches.

*The Divine Knowledge* (14-18).—God read the heart of the Pharisees as a book. Their self-justification availed nothing to Him. He weighed them in the balance and found them wanting. Oh, for that holy violence which will not take denial, but which presses into the Kingdom.

*The Wealth of Godly Poverty* (19-31).—There will be as great contrasts in the other world as there are in this, a strange reversal, however, of human conditions. The beggars here may be the peers of heaven, whilst the millionaires of this world may be for ever reduced to abject poverty. We shall remember in that world how we have abused this. "Son, remember," indicates the keenest anguish of hell. The good things which can be received in human life are not the best. For a man to count these his good, shows that he has missed life's true meaning. The rejecter of the testimony of Scripture would not be converted by miracles. What a tribute to the power of the Word!

### FRIDAY, JANUARY 4.—LUKE XVII.

*Forgiveness* (1-10).—Our conduct affects God's little ones for good or evil. Let us be very careful that it causes none of them to stumble. This paragraph is full of the care for others, that no little one should be caused to stumble; that the sinning brother should be led to repent; the repenting sinner forgiven; and that forgiveness should run to the number of perfection day by day. Well might the disciples ask for increase of faith to meet such demands! It is not the amount of faith that we need be anxious about, but its object. A very little aperture may let in the ocean. We are not to think that obedience in any of these respects is an uncommon, or remarkably quality; it is only our simple duty as the followers of Christ.

*Where Are the Nine?* (11-19).—The grace of God loves to show itself in very unexpected places, as in the heart of this Samaritan. We are all so much more eager to get help than to return thanks. The Jew despises the Samaritan, but it is the Samaritan who shows true religion, though he has neither temple nor priesthood. Outside our religious institutions, you will sometimes find most humanity and virtue.

*The Days of the Son of Man* (20-37).—The kingdom of God comes not with observation. It moves silently among the hearts of men during the present age, but when it is manifested there will be no doubt about it. It will be as the lightning, the coming of the deluge, the fall of Sodom. There will be no millennium preparing for the advent. It will come in the midst of human life, suddenly, and to many disastrously. The advent of Christ in one sense took place at the fall of Jerusalem, the scenes of which are probably a miniature of what may be expected at the end of the present age.

### SATURDAY, JANUARY 5.—LUKE XVIII.

*Persistent Prayer* (1-8).—The righteous judgment of this unjust judge arose from a selfishness that desired to save itself from worry. How much more may we expect judgment from God, whose nature is inspired by holy love for his own. Do we pray with sufficient earnestness, urgency, and perseverance?

*Humble Prayer* (9-14).—The only prayer that prevails with God is that of the broken and contrite heart; this He cannot despise. He is prepared to produce this in us by the Holy Spirit, revealing to us our sinfulness until we count ourselves of all men "the sinner." "Be propitiated," the publican cried; "a propitiation for our sins," the apostle answers.

*Christ's Love for Little Children* (15-17).—They will come to Him unless they are hindered. There is a natural affinity between their humble loving natures, and the character of the kingdom of God.

*Youth* (18-30).—It is easier for a child to enter the kingdom than a rich man, though the latter be clear of grosser sins; because wealth is apt to fill with self-confidence and pride. The poor man has the best chance of the true riches. Christ's advice to the young man does not apply to all, because covetousness is not the sin of all; but whatever sin most easily besets He bids us to put the root of it away.

*On the Way to Jerusalem* (31-43).—He went thither fully aware of what awaited Him; and yet at leisure from Himself to hear the cry of distress from the blind beggar. How absolutely our Lord put his strength at the disposal of weakness, and placed Himself at the command of human need. Each who came to Him drew the sufficient grace he required in the bucket of his faith. There is no reason why each of us should not be made whole, and follow Christ, glorifying Him

# INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 6.

JOHN THE BAPTIST BEHEADED.—Mark vi. 17-29.

GOLDEN TEXT, Matt. x. 28.

THE castle of Machærus, where John was imprisoned, was situated on the southern border of Perea, about nine miles north-east of the Dead Sea, and among mountains higher than those around Jerusalem. It was one of the strongest fortresses of the Jews, and was protected on all sides by deep valleys. In this region Herod had built an extensive and beautiful palace, in which the birthday feast which led to this tragic event appears to have been held.

The chief actor in this crime is Herod Antipas, in whose character there was not one single feature to be admired. He possessed all the wickedness but none of the strength and energy and determination of his father, Herod the Great. He was not destitute of conscience, and was sometimes sufficiently awake to dread the wrong, but not sufficiently resolute to do the right. He is a warning to many whose impressions are similarly fleeting.

I. A HOPEFUL HEARER.—The preaching of John impressed even Herod (20). The piety of John gave force to his preaching. A weak and vacillating man like Herod could not but fear a man so "just and holy" as John. There is a true dignity about the man whose life is regulated by the fear of God, as John's was. Greatness does not depend upon position, but upon character. "He heard him gladly;" yet John was no flatterer—He neither concealed nor excused the sins of the tetrarch. Perhaps Herod was willing to hear because he hoped some time to yield to the truth. "Did many things."—The Rev. Ver. makes this mean that he protected John against the murderous intentions of Herodias.

II. A POWERFUL HINDRANCE.—Most men are held by the cords of one special sin. If they could break away from that there would be hope. Herodias was the hindrance to Herod. Her influence over him was as powerful as that of Jezebel over Ahab. This sinful alliance with her put him in her power. And when John denounced this special sin (18), and Herod's conscience admitted the truth of the charge, he had not the courage and the determination to break this sinful alliance even for his soul's sake.

Instead of yielding to conscience, he put himself still more helplessly under the power of Herodias. She could not tolerate John's plain speaking, and it became necessary that Herod should put away either Herodias or John. Unhappily, he gives himself away—sells his soul for the sake of his sin. Herodias retained, John is put in prison (17). He has done more than he knows, and has made possible, and even certain, darker deeds of crime. He lost his opportunity. When others are given to him he will be still weaker, and less able to deal with them aright. Beware how you make decisions between right and wrong. To choose sin against the suggestions of an awakened conscience is to do yourself incalculable injury.

III. A FATAL BANQUET (21-29).—Mere imprisonment would not satisfy Herodias. As Jezebel sought the life of Elijah, so with great success Herodias sought the life of John. The occasion was a birthday feast. The plot was skilfully laid. The degrading dance of Salome, the promise and oath from the half-drunken monarch, the demand made at the mother's suggestion, accomplish their end. He would withdraw from his oath if he dared; but he feared the guests who sat at meat with him (26) more than he feared the consequences of his crime. Alas for Herod! He has become a helpless tool in the hand of Herodias. For her sake he perpetrates this great crime, so that he remains branded for ever as the murderer of a prophet than whom none was greater.

When the preacher was thus silenced, was all over? Not so. Some months later Jesus appears. See how Herod explains the miracles performed by Him (14-16). The crime is past, but the inward anguish continues. The ghastly sight of that head on the charger was never forgotten. Did not those lips speak with power even though cold in death?

Learn (1) the danger of trifling with convictions of conscience; (2) the weakness of a life of sin; (3) that little sins lead to great crimes; (4) that a man's destiny is determined by his yielding or resisting at one particular point; and (5) that conscience can fill the soul with guilty terrors.

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THE BROWNSLAND TEMPERANCE HOME, EDINBURGH.—A public meeting in connection with this Institution was held last week in the Y.W.C.A. Institute, Edinburgh. Rev. Dr. Wilson, Barclay Free Church, presided. Mrs. Lockhart, the secretary, gave a brief description of the Home and the work done in it. Addresses commending the Home were delivered by the chairman, Dr. Connal, and Miss Balgarnie.

# For the Young.

## "THREE IN ONE."—A PARABLE.

HE was a lively young fellow, and enjoyed very much frolicking about the weeds and water lilies of his river home with his brothers and sisters. They would chase each other about until they were tired, or hide under sheltering leaves or mossy stones, and then dart out when least expected and disturb the quiet of some old member of the Trout family by a joyful plunge or caper. One day our young friend was much disturbed by an unusual gloom that spread over the fish world.

"Mother," said he, "what makes it so dark and quiet?"

"The river is frozen over," replied the old fish, "and that shuts out the light and sound; but if the ice continues, you will soon hear the noise made by the skaters as they glide over the surface."

The juvenile trout had never seen any ice, for this was the first sharp frost since he was born.

"What do you mean by frost and ice?" asked he.

"It means," said the old fish, "that the water becomes hard like the stones in the river, so that you cannot swim through it."

"But, mother," objected the young trout, "it seems so unreasonable. Water solid! Why, look here" (and he frisked his tail about as if he were a competitor in athletics), "how is it possible to make it solid? Look how it yields to my tail and fins, and how it runs into my mouth and out at my gills! Mother, you must be joking!"

"It may sound strange to you, my dear; but it is perfectly true. You are living in a world of wonders, and this is one of them. But you can easily prove it by swimming to the surface, and that will end the argument."

But, no; he scorned to do this, and was soon raising another difficulty.

"How is it," retorted the would-be philosopher, "that the water turns into ice at the top of the river, and not at the bottom?"

This he said with much self-satisfaction, expecting to see his old-fashioned mother fairly bewildered by it.

"Well, suppose I can't answer your question," replied the old trout. "The ice at the top is its own proof that water does become solid; but I am glad, for your sake, that I can answer it. The heaviest part of the water always falls to the bottom of the river. Now water, at its greatest weight, is 4 deg.* above the freezing point."

"But, mother, you must be wrong," interrupted the young fish, "for a dewdrop on the river bank told me not long ago that he had heard from an iron rail that all things expand by heat and contract by cold, therefore water at the freezing point would be heaviest."

"You are young and impetuous," replied the mother fish, "and, like many persons who have a little knowledge, you fancy you know everything. It is quite true, as a general law, that heat expands and cold contracts, but there is just this one exception to it. From the freezing point up to four degrees above it fresh water contracts, so that when it reaches four degrees it is at its greatest density, consequently when the surface of our river begins to cool, the colder water at the top falls to the bottom and the warmer water at the bottom rises to the top, until by the continuous interchange the water in the river stands at four degrees, and when this point is reached no more water rises to the top, as each succeeding lower degree makes the water at the surface lighter until the freezing point is reached."

It must be confessed that the young trout felt quite abashed by this unexpected information, and he turned away to hide himself from the eyes of his many relatives, who had listened to the debate. At this juncture his grandfather swam forward, and said,

"Let us take a swim alone, for I want to have a little chat with you."

So getting into a quiet nook, apart from all intruders, the venerable relative opened up the conversation—

"Your mother has told you a wonderful thing," said he; "but there is a great deal more to be said about the wonders of water. Here we swim in it as a liquid; above us, on the surface, it forms, in ice, a solid; and then, again, in steam it forms a vapour or gas."

* Centigrade

"Oh, grandfather, what shall I say; it makes me feel so very ignorant. I thought water was a liquid always, and now I hear not only that it becomes solid, but also a vapour. Please tell me all about it, because now I see how very much I have to learn."

"Well, when water reaches its greatest heat, it gradually turns into steam, which is a vapour and floats about in the air like clouds; and it is just because the process is gradual, that it becomes a source of power and blessing, and not of danger."

"It does seem so wonderful," says the young trout, "three things in one, and one thing in three, each separate and distinct, and yet after all really one. Is there anything else that is wonderful about water?"

"Yes," replied the grandfather, "but it is so very wonderful that I can't understand it nor any other fish, but I take it on trust: water is made up of two invisible gases, one can be set on fire readily, and the other helps it to burn, and yet the other day the firemen pumped a lot of water out of this river to put a fire out. I don't pretend to understand it, because, my boy, there are limits to the capacity of a fish, and I know we cannot search out everything."

*Linton, Cambs.* T. TUSTING HOLTTUM.

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CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *W. Kensington*, Dec. 28; *Sydenham* Dec. 29; *Winchester*, Jan. 6; *Walthamstow*, Jan. 7-11 *Hackney Wick*, Jan. 9; *Colchester*, Jan. 12-21; *Derby* Jan. 24-27; Mr. Arrowsmith, *Southwold*, Dec. 29-30; *Bedford*, Jan. 5-20; Mr. S. J. Hewlett, *Sheffield*, Jan. 17-26 Mr. J. S. Tyler, *Littlehampton*, Dec. 27; *East Preston*, Jan 2; *Brighton, Worthing, and neighbourhood*, Jan. 3-16; Mr. H Hankinson, *Finsbury Park*, Jan. 15; Mr. H. Falkner, *Sidcup*, Dec. 20; *Pertenhall, near Kimbolton*, Jan. 24; *Luton*, Jan. 27 28; *Dunstable*, Jan. 28; *Potton, Beds*, Jan. 23; *Woburn*, Jan 30; Mr. A. G. Dodderidge, *Clifton*, Dec. 29 to Jan. 12; Mr. Pewtress, *Regent's Park*, Jan. 6-10.

Holiday services for schoolboys at Clifton, by Dr. C. F. Harford-Battersby and A. G. Dodderidge, Trinity College, Cambridge, assisted by Oxford and Cambridge men, Dec. 29 to Jan. 12.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Jan. 5.—Sun., Dec. 30, Psalm xcix. 1-9; Mon., 31, c. 1-5; Tues., Jan. 1, cxix. 1-16; Wed., 2 cxix. 17-32; Thurs., 3, cxix. 33-48; Fri., 4, cxix. 49-64; Sat., 5, cxix. 65-80.

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## THE NEW YEAR.

Here we have no continuing city, but we seek one to come.—Heb. xiii. 14.

FEAR not, my soul, to meet the guest,
Who enters at the door,
He bears the gifts which God sees best
Shall win thee to that shore
Where pain, and toil, and grief are past,
The exile reaches home at last.

Fret not, my soul, for time's farewell—
The old year fades away;
Bethink thee of the lessons well,
She brought thee day by day,
Have they been learned—the words she set?
Must thou go back to spell them yet?

Fear not nor fret, but reach God now
As ne'er perchance before;
Sweet grows the will to which we bow,
And peace departs no more,
For summer heats or winter cold,
Beyond them shine the streets of gold.

MARY GORGES.

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BIHE.—Mr. Swan's last diary tells of diligent Gospel work. Besides regular meetings in Ochilonda, all the neighbouring villages are visited in turn. He mentions one meeting where the listeners were all so quiet that even when asked questions scarcely anyone would speak a word, while at another place an old man with grey hair persisted in disturbing them. On one Lord's Day nearly seventy listened to the Gospel in the morning, and amongst them "quite a number of new faces of old men were to be seen."

KWANJULULA, GARENGANZE.—For about three weeks now I have been going to a near village every morning, teaching the children. I read a little in John's Gospel, sing, and try and teach them a text. In this little service I have been wonderfully helped. Yesterday I had fourteen men and women. Some of them seem to wish to be able to read, but it is very slow work even to get them to learn the letters. Those who recently professed to receive blessing here seem to be going on so far very satisfactorily. It will be a great joy to see them cleaving to God's truth. You will be hearing of the arrival of Mr. and Mrs. Bird at Kwanjulula. The change here may strengthen them.—MARY SKINNER.

## The Blessed Hope.

My Beloved is unto me as a cluster of camphire in the vineyards of Engedi.—Song of S. i. 14.

I once have tasted Canaan's grapes,
And now I long to go,
Where my dear Lord his vineyard keeps,
And where the clusters grow.

The camphire growing in its native soil! Our Lord Jesus at home in his Father's house! Risen, ascended, glorified! He calls us to be sharers in his joy! "If ye loved Me, ye would rejoice because I said, 'I go unto my Father'" (John xiv. 28). The days of his humiliation are past! The years of his banishment are over!

The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty victor's brow!

The world is the world still. It sees no beauty in Christ! Its cry is the same, "Away with Him, away with Him." The heart that truly loves the Lord would faint, and grow weary in the fight, were it not that the eye of faith looks within the veil, and sees what is unseen. "We see Jesus crowned with glory and honour" (Heb. ii. 9). This becomes a mighty attraction! The soul that has been won by his love presses on to behold his glory, and counts all things but loss for that.

This blessed hope fills the heart with heavenly gladness. The disciples returned to Jerusalem with great joy (Luke xxiv. 52), although their Lord and Master was parted from them, and was no more in the world. They had almost seen the pearly gates opened to receive Him; they knew He was enthroned on high, and coming again to take them to be with Himself. Child of God, these two thoughts will keep your heart bright, however trying the path may be. Let them take full possession.

Let the little while between
In their golden light be seen.

You carry a wondrous secret in your bosom, the secret of his love! What joy, what dignity! to be beloved of God! "And it doth not yet appear what we shall be." We live on the eve of a glad surprise! We expect the return of the One who loves us! Shall all that this poor earth can offer lure us in any forbidden path? One glimpse, Spirit-given, of our absent Lord, throws earth's brightest glories in the shade. We cannot afford to trifle with anything that would hinder this. One message of his Word, illumined by light from on high, brings more gladness to the heart than thousands of gold and silver.

If joy unspeakable be the foretaste, what shall the fulness and fruition be? If we are enjoying our present privileges, and keeping our future destiny in view, we will be able to look down on all the fading vanities of this poor world.

We pass out at the world's wide gate,
Turning our back on all its state.

The danger, the roughness, the length of our journey, are all known to Him whose eye is resting on the pilgrim band. Not one trial can befall us but has been anticipated by the Divine provision! "My grace is sufficient for thee" (2 Cor. xii 9). "I have prayed for thee, that thy faith fail not" (Luke xxii. 32). "My God shall supply all your need" (Phil. iv. 19)

But we wait for his appearing!

He, too, is waiting in long-suffering grace (2 Peter iii. 9).

Sinners, still thy garments touching,
Stay thee in thy coming here.

As the year is closing, we think of many loved ones who cherished the same blessed hope with us. They have been called up higher! Have they been disappointed? Are they the losers? Verily no! "With Christ, which is far better" (Phil. i. 13).

They are still waiting;
Yes, waiting there with Jesus,
Till all are gathered home!
Waiting with the Bridegroom,
Till the bridal day shall come.

"Them also that sleep in Jesus will God bring with Him" (1 Thess. iv. 14). The hour is drawing nigh! He will come forth to meet us (Gen. xlvi. 29). "Now is your salvation nearer than when ye believed."

He who in the hour of sorrow
Bore the curse alone;
I, who through the lonely desert,
Trod where He had gone!

He and I in that bright glory
One deep joy shall share;
Mine, to be for ever with Him,
His that I am there!

We need, as God's dear children, to enter into fellowship with Him concerning the lost ones yet to be gathered in. We also need, as "pilgrims of the homeless heart," to be often breathing the cry, "Even so, come, Lord Jesus." So shall we hasten his chariot-wheels, and so shall we be ever with the Lord.

*Banchory.* B. Campbell.

## Adoption.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."—Galatians iv. 6.

There is, no Scriptural image so full of tenderness as that which represents the Church as a family, and God the Father of his children. This relation is introduced in various ways, and for different purposes, both by our Lord and his inspired followers. It is now designed to inspire confidence in his care for their wants; and then as a test to decide the nature of things around us, for the world is not of the Father. By Paul it is used to show the blessing of freedom from the restraints of the old law; and, as a climax to his argument, he affirms that we obtain the state and breathe the temper of children, and cry from filial love, "Abba, Father." This image of the tender relation which subsists, through Divine grace, between God and his people suggests the following thoughts.

I.—IT PRESENTS A DELIGHTFUL VIEW OF GOD.

There are some aspects of Jehovah which occasionally fill us with solemn amazement, as when He came forth in past ages to punish the iniquitous idolatrous nations, clouds and darkness were round about Him. When the law was given Sinai was moved at his presence, and Moses trembled at the awful signs of supreme holiness and power.

Now, God is revealed as the Father of spirits, and the parent of true believers who come cheerfully into his presence, and feel that they are under the wings and near the heart of infinite love. Our Lord said, "No man cometh unto the Father but by Me." "To as many as received Him, to them gave He power to become the sons of God." Unlike the usages of adoption among the Greeks, in which the Greek could adopt only a Greek child, and a Roman could adopt only a Roman child, our Lord throws down the barriers of national separation and invites all apart from the will of man, from blood, or from the will of the flesh, to enter into the hallowed circle and hopes of the Christian family. The first prayer which our Lord taught his apostles begins with "Our Father," which, like the keynote of a strain, preserves its tender and delightful music for those who feel the inspiration of filial love and rejoice in God through our Lord Jesus Christ.

II.—NOTE THE FORCE OF FILIAL AFFECTION.

There are several aspects of the power of this principle which reveal and illustrate its value in the experience of the Divine family. It is absolutely necessary for discipline which is designed for the improvement of the spiritual life, and for the higher enjoyment of the treasures and resources of the Father's love. Infinite wisdom never prefers pain as an agent in our instruction; but there are states of mind when nothing short of suffering will suffice, like the purifying fire, to prepare the soul for present and eternal peace. The idea of the Father's love soothes and silences, or draws forth the courageous expression, "In very faithfulness Thou hast afflicted me."

Further, there are new discoveries of the Father's love which make the past experiences like the first lessons in the school of Christ. There are lights which stream from the history of eminent believers; and from the residence and cherishing power of the Holy Spirit, who makes his home in the Christian's soul. There are Sabbath calm, voices of praise, the sacred impressions which come from prayer, the inspiration of Christian sympathy: all tend to give force to this filial love and make it so strong that "many waters cannot quench nor floods drown" this immortal principle.

III.—IT CREATES INTEREST IN THE FAMILY.

The idea of "the household of faith" suggests the fact that believers form a divine association of which the earthly family is the image and representation. Divine grace always inclines to seek sociality and brotherhood. One of the sacred laws published by our Lord for the use of the children is mutual forgiveness; for offences come from variety of natural temper, diversity of office, and temporal conditions, which often lead to misunderstandings and some alienation. There must be forgiveness, otherwise the offender will suffer, the family bond will be cruelly ruptured, and the Divine Spirit will be grieved, and look in regretful silence upon the soul which once felt the cheerful inspiration of his presence and the vigour which results from his gracious co-operation. This interest in the family embraces kindly regard for the poor of the Church.

IV.—IT IS THE BEGINNING OF A DIVINE FUTURE.

It is with a kind of rapture that John exclaims, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." Our heavenly Father works with a divine order and sequence, both in the regions of nature and the invaluable processes of grace. He prepared men for his service by a divine education, and therefore David, the captain of Israel, was taught by a shepherd's life and an early training to become the king of the chosen people. With regard to the great mystery of the future life, we must be content with the images supplied by the words of our Lord, and the glimpses afforded by the experience and writings of the Apostles. Before the Christian soul can reach and enjoy the promised consummation, he must pass through the valley of the shadow of death; according to the pictorial representation employed by Paul, he must go forth from the tabernacle, or tent, in which he has hitherto found shelter and occasional repose. It is by death that believers enter into rest, and receive from the Father possession of the "inheritance incorruptible, undefiled, and that fadeth not away." J. S. Bright, D.D.

*Dorking.*

# REV. PETER MACKENZIE.

By Dr. BENJAMIN GREGORY.

The well-known preacher and lecturer whose portrait we give to-day, was born November 11, 1824, at the Spital of Glenshee, in the Highlands of Scotland, but the family migrated southward when he was about three years of age. He was converted to God at the age of twenty-five, at the mining village of Haswell, Durham, under the preaching of the late munificent philanthropist, Mr. Henry Reed. He worked as a miner until he went forth to preach the Gospel of God. He had but the scanty schooling of his class, but as soon as he began to proclaim and to press home the truth which had proved to him the power of God unto salvation, his personality and his preaching told mightily upon his fellows. He was admitted as a probationer for the Wesleyan ministry in 1858.

We can never forget the effect produced upon the Conference and upon our own mind and heart by the account which was given of him by the superintendent minister who recommended him for the ministry. As he was married and had passed, by several years, the normal age of reception into the Methodist pastorate, and as his want of education was conspicuous, there was naturally a strong demur to his reception. To appoint him to the pastoral charge without further training seemed quite out of the question; to admit a married man into the "Theological Institute" seemed equally impracticable. But such was the description of the quality and the results of his preaching and of his wayside witnessing for Christ; such the demonstration that he possessed in an extraordinary degree the three indispensable credentials for the Methodist ministry, grace, gifts, and fruit, that every heart was melted, every eye was moistened, and every doubt dispelled. He was enthusiastically accepted, and was designated "for the Institution and home work."

The first time we ever saw Peter Mackenzie was in August, 1859. We singled him out from amongst the many thousands that were packed into the Free Trade Hall, Manchester, at a grand religious gathering. We had never seen or heard any description of his personal appearance, and had only formed the ideal one naturally makes of a man of marked mental and spiritual characteristics and of a striking individuality. We had smiled and wept at extracts from his sermons in a local newspaper. But gazing from the platform on that vast mass of human beings, our eyes were arrested by the figure of a young man below the middle size, who stood in one of the crowded aisles in the body of the hall. His most striking peculiarity was the almost superhuman whiteness and incandescence of his cleanly-shaven and strangely mobile and expressive face, and the gleam of his enthusiastic eyes. He was clad all in his Sunday best, a suit of pulpit-black; but, like himself, of a decided country cut. We were too familiar with the native pitman's shape and stature, and the way in which his arms hung on to his shoulders, not to recognise a miner.

No sooner did the chairman, Dr. Waddy, begin to wax warm and animated with his theme than the well-dressed miner began to ejaculate, in the short but shrill responses which at once relieve and heighten the excitement of revival prayer meetings in loud-voiced village populations. We said to ourselves:—"That is Peter Mackenzie." And afterwards his own lips confirmed the intuition.

Mr. Mackenzie's first appointment was to Burnley. Here he had ample room for all his strength. He found himself translated from a rural neighbourhood to a large and flourishing well-built town with many thriving industries. He had to take his turn as one of the regular ministers in a handsome, spacious chapel, filled by thoughtful congregations, accustomed to superior preaching, and consisting of well-educated families, and well-waged working men, with their neatly and nicely dressed wives and daughters. In the country places, however, and within walking distance of the town, there was a mining population, impressible and excitable as himself. It was inevitable that he should be immensely popular. Crowds followed him from chapel to chapel, drawn by the freshness of his preaching, his utter unconventionality, his homely and home-coming language, the spell of his vernacular, and his native eloquence and simple earnestness, which brought the Gospel to their "business and bosoms," to their factories, their mines, and cottages. Happily for him, he was under the direction of one of the most genial and appreciative of men, yet shrewd and practical withal, the late Rev. Joseph Lawton. Yet this, his first year of ministry, was a testing time in more than one respect.

His next appointment—Monmouth—was another contrast. Here he found himself in an antique, historic little country town, about one-tenth the size of Burnley. He had, however, in the old villages and the new neighbourhoods, which formed part of his hilly circuit, a swarming and responsive mining population to exploit upon. After two years' work at Monmouth, he was transferred to the pleasant, quiet, sweetly-situated Wiltshire town of Melksham, where he spent three prosperous and happy years. In 1863 he was ordained. His replies to the doctrinal questions propounded to him by the keen and learned chairman, during his preliminary examination at the district synod, showed him to be still much more of the revivalist than the theologian, and by their impulsive practicality perceptibly disturbed the centre of gravity of that solemn dignitary, and the reverend seniors, his co-assessors. But his soundness in the faith was as unquestionable as his strength and zeal.

From Melksham he removed to Gateshead, in his former county, and he has ever since flourished in

*(Photograph by Mr. G. Ridsdale Cleare, Lower Clapton,)*

his proper *habitat*, in the midst of the dense population of some large industrial centre; having spent his three years' terms of itinerant ministry successively at Gateshead, Sunderland, Newcastle-upon-Tyne, Leeds (St. Peter's), Leeds (Meadow-lane), Bradford (Shipley), and Dewsbury. He settled at the last-named placed on retiring from the regular work of the pastorate, and there he still resides.

Mr. Mackenzie's work is, like his personality, quite unique. His peculiar mission has been determined by his peculiar gifts. As he, humbly and nobly, imitated no man, so he has manfully and wisely defied any man to mimic him. He might safely offer a thousand pounds to anyone who could infringe his patent, or could pick his lock. Alike his mother-wit and his gracious child-likeness have obliged him to be just Peter Mackenzie and no one else at all. He makes effective use of his underground experiences for the illustration of Divine truth: for example, in the thrilling incident of the one man who had a light in a fearful mining accident, and how the rest all groped their way to him.

Mr. Mackenzie had not been in the ministry for many years before he found a subsidiary outlet for his superfluous energy and exuberant imagination and facetiousness—that of the popular lecturer and elocutionist. As his chosen subjects are chiefly Scripture characters, such as Moses, Samson, Saul, etc., his lectures are, in reality, but a mere free-and-easy form of homiletic exposition, in which he can give a bolder sweep to the gyrations of his genius, and an ampler play to his sportive and audacious humour. He can thus shut off steam, and give a vastly less objectionable indulgence to startling and grotesque expressions which, in his earlier ministry, occurred too often in his preaching and even in his public prayers. In his earlier lectures, it must be confessed, for instance that on Samson, he made to tingle "ears polite" by idioms and idiosyncrasies which had been better left at the pit-mouth, if not at the pit-bottom. But he has left all this behind.

His lecture on "Moses" is of special merit. Its charm and value consist mainly in its shrewd, piquant, practical rendering, in terms of the present time, the lessons of the life of that heroic man of God, enlivened by good-natured daring pleasantries. His recitation of Mrs. Alexander's noble lyric on the Death of Moses was, as we heard it in London, an admirable specimen of refined, tender, tasteful elocution. For sensibility and delicacy of tone and touch it might enrol him in the same moral class as the Mackenzie who wrote "The Man of Feeling."

In his successive "circuits" Mr. Mackenzie has been much beloved, and his sayings and doings are cherished memories in them all. He did much to compensate for his frequent absence by assiduous, systematic, bright, and cheery household visitation whilst he was at home. But his maxim seems to be—the whole country is my circuit. He is well known to and a great favourite with the railway employés of the land. They like his beaming, honest face, his *bonhomie*, and his kindly genial chat. He has the blessedness of them "who sow beside all waters," being in the habit of accosting pleasantly the passers-by. He seems to have laid to heart Archbishop Trench's precept:—

> I say to thee, do thou repeat
> To every man whom thou may'st meet,
> In lane, highway, or busy street,
> That he and thou and all men move
> Under a canopy of love
> As broad as the blue sky above.

Mr. Mackenzie is a close reader, especially of books that are making a stir. By temperament and constitution one of the most mercurial and irrepressible of mortals, he is, by second birth, in any case, a real gentleman in feeling and in sentiment.

## NOTES ABOUT RUSSIA.

Great hopes are centred on the young Czar Nicolas II., but as yet there is no sign of their being realised with regard to the banished Stundists. In the manifesto which liberated a large portion of the prison population no mention is made of those who have been banished and exiled by administrative measures by order of the Czar. They have not had the benefit of the law, which might have declared them not guilty, and now they are omitted from the list of those who benefit by Imperial grace. Yea, more than this. In a Government paper a decree has been printed which was signed by Alexander III., and now sanctioned by his successor, which declares the sect of the Stundists to be a pernicious sect, both for the Church and the State, and that measures are to be taken to exterminate them. Their meetings for prayer are strictly prohibited.

It is to be hoped that the young Czar is ignorant of what he has sanctioned, and that he may soon have his eyes opened to the real state of things, and then grant liberty to our sorely-tried brethren. The young Czar seems to inspire with confidence all who approach him, and he is enthusiastically greeted by the people whenever he appears in public. Much prayer is called for on behalf of the vast Russian Empire, that the light of the glorious Gospel may be no longer hindered from shining and enlightening its many millions of people. Some of the prisons are half emptied by the Imperial Manifesto; an official in Petersburg discharged in one day 620 prisoners, and sent them to their homes. In spite of all prohibition and oppression, the Gospel spreads and proves its power. There are many open doors and eager hearers where opportunities are given.

THE ISLINGTON CLERICAL MEETING is called for Tuesday, January 15, in the "Bishop Wilson" Memorial Hall, Church-street, Islington, N. The programme issued by Rev. W. H. Barlow, the convenor, is as follows:—General subject.—"The Evangelisation of Mankind—Obligations and Methods." Morning Session (10.30-1.30). — "Evangelisation Amongst the Jews," the Ven. Archdeacon Perowne and Rev. A. Lukyn Williams; "Evangelisation in Heathen and Mohammedan Lands," Rev. Dr. Moule (Bishop in Mid-China), Rev. A. J. Robinson, and Rev. F. S. Webster. Afternoon session (2.30-5).—"Evangelisation at Home," the Dean of Norwich, Canon Eliot, and Canon M'Cormick. At 4.30 Prebendary Webb-Peploe will summarise the proceedings of the day.

## THE SECRET OF A HAPPY DAY.

I have seen a book advertised, "The Secret of a Happy Life." I have not read it, so that I do not know whether the writer has discovered the same secret of happiness as myself. But I do claim to have discovered the secret of a happy day; and since life only consists of an aggregate of days, the secret of a happy day will also, of necessity, be the secret of a happy life.

Having made the discovery, I do not seek, like so many human empyricists, to keep the secret to myself, rather would I share it with every child of God, so that they and I might rejoice together. "These things write we unto you," says John, "that your joy may be full"; and I have the same aspiration and purpose in penning these lines.

What then is this mighty secret I am about to divulge, a secret so potent that it will, if acted on, avail to change the whole course of a life, and transform the character of him who learns and acts upon it? It is, like most human remedies, an exceeding simple one—so simple, in fact, that I doubt not many of my readers will scarcely accredit it with the mighty results which I claim for its adoption. "If the prophet had bid thee do some great thing, wouldst thou not have done it?" is as true at the close of the nineteenth century as it was in Elisha's days, and the very simplicity of the remedy enjoined may now, as then, militate against people adopting it; nevertheless, let us not on that account defer the revelation of it any longer, but let us make known to all that the secret of a happy day is to

BEGIN THE DAY WITH PRAISE TO GOD.

Yes, the very moment your eyes open, and you regain your faculties, commence by praising God. And when you have commenced, you will find you have to go on. It's surprising what a lot of things you will find that you *must* praise Him for. To begin with, there are the poor folks round at the hospital, how they have tossed and turned, while you have quietly slept! There's that poor white-faced mother, who has watched all night beside the bed of her only child, the terrible struggle for life, and, just as the first dim light of morning broke, has perhaps seen the struggle cease, and the little one's spirit depart, while the happy voices of your little ones are heard upstairs. How you thank God for them! Why, only yesterday, you were quite put out about it, and said, "Bother those children, what a noise they make; I wonder what we pay nurses for if it isn't to keep children quiet?" Quiet? Thank God they are *not* quiet: thank God for their happy hearts and lusty lungs. Then there's—but why should I go on to suggest things to be thankful for? Why, when once you begin, your thankful thoughts will come jostling each other, as if they were each jealous of expressing themselves first in praise. And so, having begun the day with praise, you'll go on throughout the day with praise, and, just as you are falling off to sleep, you'll say, "What a happy day! Thank God for another happy day."

Yes, what a lot indeed we all have to be thankful for. Did I ever tell you the story of

TAY-KETTLE BROTH?

I was revisiting a Devonshire village where dwelt an old saint of close on ninety, who had begun life as "parish apprentice," had lived hard till past labour, and at the end found herself dependent on three-and-sixpence a week, allowed her from the poor rates. Not a very enviable existence, you say? Wasn't it? Well, perhaps not; nevertheless, this old saint was always praising the Lord. Now, I was rather curious to know how body and soul were kept together on such a pittance, so I called in one day to get the mystery explained.

"Mrs. ——," I said, "I've come to see you, as I want you to tell me how you manage to live on three-and six a week."

"Well," replied the old lady, meditatively; "uz don't live very riotous, but there's tay-kettle broth."

"There's what?" asked I, for her answer seemed not to describe anything I had ever read of in Francatelli.

"Tay-kettle broth," she replied, evidently astonished at my crass stupidity.

"But what *is* tay-kettle broth?" I queried.

"Tay-kettle broth is," replied the old lady, "well, it's tay-kettle broth."

As this statement seemed incontrovertible, I put another question, "How d'ye make it?"

"Well, you takes some bread"—and she paused, so as to allow me to master that fact—"and then you take the tay-kettle, and you pour some boiling water on the bread, and that's tay-kettle broth. Ah, yes, uz has tay-kettle broth, praise the dear Lord."

"Praise the dear Lord!" Why, I was dining a little time back at a house where I have occasionally dined for thirty years, and they would as soon think of omitting saying what is termed "grace" in that house as omitting their forks. And this is the "grace," forsooth: "For what we are going to receive, may

THE LORD MAKE US TRULY THANKFUL";

and after dinner it is varied by, "For what we have received, may the Lord make us truly thankful." Twice a day, for lunch and dinner, is the above formality expected; but curiously enough they never say it at breakfast; they somehow or other don't seem to feel that they need to be made truly thankful for that, though anybody who has happened to miss his breakfast will find it a very inconvenient meal to do without. Well, when we sat down, I ventured to say to the lady of the house, "Has your prayer never yet been answered?"

"What prayer?" she replied, rather surprised.

"Why," I said, "I can remember you praying to be made truly thankful for a great many years, and I can't make out how it is that you never seem to have been made truly thankful yet."

A NEW SONG.

Alas! how little thanks God gets for all his benefits! "He hath put a new song in my mouth, even praise unto our God," said David. But if God had put the new song in, David took care to let it out; and what was the result? "Many shall see it and fear, and shall trust in the Lord." We shan't convert men by going about looking miserable. The devil can make men miserable; our God delights to make us and to see us happy, and nothing makes the world more miserable than to see us so; they know in their hearts that we have got what they have not: they see, and fear, and trust in the Lord.

I remember very well—it's fourteen years ago now—when the Lord put the new song in my mouth, and how I used to go out into the fields and sing, "Happy day, happy day, when Jesus washed my sins away." I never had much of a voice, and I don't think that if Mr. Henry Leslie had heard me he would have liked it, and I'm quite sure he would not have put me into his choir; but I liked it very much, and, what is better, I believed the Lord liked it too, for He had put me into his choir, and put the song into my mouth; and does He not say, "Out of the mouths of babes and sucklings Thou hast perfected praise"?

But I have got away from the dear old saint on the Devonshire moors. Having ascertained what she chiefly lived on, I proceeded to ask her how she managed to get fuel and boots ("butes," she called them) and clothes. As to the latter, she said, "Bless ee, uz don't buy much clothes; this gownd was given me by Mrs. —— years ago" (I daren't say how many years, as you would not believe I was a faithful historian if I did), "and this petticoat," and she rolled up her dress and displayed it with pride, "was given me by your missus last year, bless her." And here let us pause to remark that it has been said that curses, like doves, come home to roost; and petticoats seem to have the same instinct; at any rate, the blessings they evoke on the donors do. If anyone, therefore, with the money to spare, reads these lines, and has a little money to invest, invest it in a petticoat, and give it to some rheumatic old lady, and it will bring you in good interest, for many a time when her rheumatism merely gives her a bit of a twinge, instead of laying her aside as it used to do, she'll invoke a blessing on your head, and the blessing will straightway come home to roost.

"And this, and this, and this," pursued the old saint; but over these numerous garments we will draw the veil. Suffice it to say that each had its history, and brought up a recollection of the donor, and a blessing on the dear Lord, and I rose to go, having learnt a lifelong lesson as to gratitude from that aged saint, who henceforth figured in my eyes as some fallen forest monarch whose age can be discerned from the number of its rings, for, assuredly, her age could be pretty nearly arrived at by a study of her clothes.

"What then is the end of the matter?" Just this: begin by praising the Lord. "Yes, but that's only the beginning, and we want to hear the end." Well, it's the same as the beginning; listen to David on the subject, "Blessed are they that dwell in thy house, they will be *still* praising thee." "Ah yes, but that's all very well. David was never troubled as I am, he never was worried with anxiety as to how he was going to pay next quarter's rent." Perhaps not; he lived rent free in the wilderness of Judæa, no doubt, but if he hadn't your particular cares he had plenty of other anxieties, I take it. And what does he do with his anxieties? Listen, he proceeds, "Who passing through the valley of weeping, make it a well; the rain also filleth the pools." Turn your tears, as David did his, into a well, and you'll soon experience the gracious fillings of God's Spirit in your poor dried-up heart. "But somehow or other I've got into such a dead state, and I don't feel a bit like praising. I should like to praise, but I don't know how to begin." Do you remember what Paul did when some of the Hebrew Christians seemed in danger of drawing back? He showed them the great cloud of witnesses, and drew their attention to what they had been called on to pass through. And this is

A SPLENDID TONIC AND RESTORATIVE.

Get the life of John Wykliffe and read that. Look at him there as he is stricken down and seemingly at the point of death. See those priests approach, and beg him in view of his impending dissolution to retract; look at him as he makes a mighty effort, and raises himself in his bed, and thunders out, "I shall not die, but live, and declare the villainies of you priests." See him with the whole world arrayed against him, going straight on in the power of his God. Or read of John Huss, who read Wykliffe's books and followed in his steps; or of Luther, who followed both, or of Whitefield, or Wesley, or Christmas Evans, and ere you have read ten pages you shall be on your knees praising God, and asking pardon for being such a poor flabby ingrate as you are.

Such, then, is my prescription, if you would know the secret of a happy day. J. F.

## A REVERIE.

The pulse of Time beats out another fleeting day;
Another parting year.
And once again we rest upon our oars,
And cast faith's anchor in the boundless sea
Of life's oblivion.
Thou hast been a refuge for us, and provided shelter
From many a storm that threaten'd
To overthrow our fragile little bark;
How good Thou art!
Thy love is passing strange, thy providence is boundless,
We will not have another to usurp thy rule;
Pilot us safely through the coming year,
We'll give Thee all the glory,
And laud Thee with more grateful praise,
On life's eternal shore.

Alfred Waller.

DUBLIN DEAF AND DUMB ASSOCIATION has for its object the propagation of the Gospel among a specially needy section of the community. Being unable to benefit by the ordinary services of the Church, the deaf and dumb require a special provision addressed to the eye, which in their case is the only available avenue to the mind. The finger and sign language furnishes such a provision. The twenty-third annual report gives the text of an address delivered in the sign language, by Rev. M. F. G. Hewson, missionary and secretary, who may be addressed, Room 21, Metropolitan Hall, Lower Abbey-street, Dublin.

# OUT IN THE COLD.

## AN EXPERIENCE.

Sir,—I have been much interested in the letters bearing upon this subject in THE CHRISTIAN. Having been myself "out in the cold," perhaps some of your readers may like to hear the actual experiences undergone under those circumstances.

More than forty years ago my father felt that the High Church teaching in our parish church was such that he could not permit his family to attend there any longer. There was no other place of worship in the village, but we drove three miles off to an Evangelical Church. The poor people, however, were left destitute of true teaching, and my father started a cottage lecture in a schoolroom built in his own grounds on Sunday afternoons. This small beginning has grown year by year. A Scripture reader was appointed, a larger room was taken at a carpenter's. Services were held morning and evening, with afternoon school; the Scripture reader was ordained, and a Nonconformist chapel has succeeded to the carpenter's shop, where ever since the light of Gospel truth has been held aloft.

But all this time the course of events did not run smoothly. At the little meetings in our own garden two men, who are still living, were converted. Shortly after, the Church party contrived to get one of them turned out from his plot of land, as he would not consent to attend the parish church, and great efforts were made to injure the trade of the other. Mr. Forster's Act was not passed in those days, and my Sunday-school children were forbidden to attend the National Schools during the week, which meant that the poor little things had to walk three miles each way to school in the neighbouring town.

As time passed on, my father felt a conscientious objection to driving on Sunday, and we used to attend the parish church of a neighbouring village once in the day, a kind friend allowing us to share his family pew. At a parish meeting this gentleman was actually censured for this act of kindness, and it was stated "that Mr. —— and his family should be sent back to their own parish." Our friend, however, took a different view, and we continued to use his pew in the morning for some years, attending the Nonconformist service in the evening. It is apparent that we did not separate entirely from the Church of England; indeed, when not residing in the country (we were only there in the summer months), we attended an Evangelical ministry in the Church of England, and took an active part in all religious work connected with our church. In spite of this we were boycotted to a large extent, when we were in the country our immediate neighbours either only exchanging a formal call once a year, or not calling at all. A clerical friend having promised to help us with a penny reading, the rector wrote a complaint to the Bishop, who, in his turn, wrote to our friend requesting him to desist. As a matter of course, our poor people were cut off from the Church charities.

So much for the darker side; what can be said of a brighter nature? It would take too much space to tell of all the work done for the Master in this unpretending way; of joyous sick-beds, drunkards converted, young people now growing old, first led in those days to devote their powers to the Master's service. I will only add that a special blessing has rested upon our own large family. We have been marvellously preserved from the dangers of both Ritualism and Rationalism, and have been all permitted to grow up, as I fully consider, real, true believers, trusting simply to our Saviour's merits and to none beside, not altogether a common experience, if I may judge by other families of my acquaintance. Were not these results well worth all the inconveniences mentioned above, even if multiplied ten-fold?

I should like to say that no one need hope to escape persecution by proclaiming himself a member of the Church of England if he takes any decided step in opposition to his rector, and the more Ritualistic the Church the more keen I have always found to be the social ostracism of those who come out from such teaching. But if our King suffered shame and contempt for us, shall we be found unwilling to bear even a small cross for Him?

Perhaps I ought to add also that when we were no longer strong enough to take the long steep walk to church in the next parish, we attended the Nonconformist service on Sunday mornings as well as in the evenings. We also united there round the table of our Lord for many years, without feeling in any way debarred from attending any Evangelical ministry in the Church of England when in town for the winter, or anywhere else, where we could enjoy such a privilege. H. S.

# RABBI LICHTENSTEIN'S "SECRET."

By Mrs. BARON.

RABBI LICHTENSTEIN has written a new pamphlet, the seventh which has issued from his pen. His writings are, like himself, thoroughly unique in the history of Jewish missions, and for familiarising Jewish readers with the wonderful Person and work of Jesus of Nazareth, the whole series of brochures can scarcely be over-estimated. The title of this last pamphlet is, "Ein Geheimniss aus dem Talmud" (A Secret from the Talmud). It is, like its predecessors, published in German, but for the benefit of those friends who take a warm interest in the Rabbi and his testimony, I will give a general outline of its contents. The Rabbi quotes very largely from Scripture, weaving in the New with the Old Testament in such a way as must lead a candid Jewish reader, to whom the New Testament is yet unknown, to desire to study it for himself.

"The Secret from the Talmud" only oozes out at the end of the pamphlet, which commences with large quotations from James iii. 1-18, and a very similar passage from the Talmud, on the evil power of the tongue. On this subject the Rabbi dilates, describing the baleful influence it exercises among his own people. He paints in dark colours the consequences of the word "*Kofer*," an epithet of bitterest reproach, by which they stigmatise one who, having sought relief from his burden of sin, and put his trust in Jesus the Messiah, has become to them an outcast. "Clothe thee in mourning; bow in shame thy head, grown grey in honour; lament aloud and bitterly, thou injured, much-to-be-commiserated father, for thou hast given thine honoured name to a '*Kofer*'! to a son dead while living, lost to God, to himself, and to thee,—a son who has grown up to shame thee by the sweat of thy countenance. Thou hast reared a self-willed, disobedient son, who only broods evil and indulges wicked desires; who mocks at virtue and boasts himself in vice, a child of destruction, whose name God will blot out of Israel and from under heaven."

The Rabbi well shows what a thraldom this power of the tongue exercises among his people. By a reference to the introduction to the Jewish Daily Prayers, when it is said, "Man should be always God-fearing, even in secret, always confessing the truth and speaking the truth as it is in his heart," he invites his people to reconsider the question truthfully, as before God. He traces the distress of a soul conscious of sin and seeking after God, at last finding

DELIVERY FROM THE LAW,

which convicts but cannot help him, in Jesus and his Atonement, and asks, "Is he therefore a *Kofer*, an apostate, a renegade, fallen from the faith of his ancestors, disloyal to the God of his fathers, the God of Abraham, Isaac, and Jacob? Is he on this account dead to his parents and lost to his family?" From this he leads his readers to Christ Himself, and asks, "Did not Christ take root in the being of the Jewish people as a tree planted by the water-courses, like an oak of a thousand years, rooted deep and immovably, from Moses on through all the prophets? Their predictions cover his mission and Person. He is their true fulfilment, so that the arteries of Judaism, rightly understood, are concentrated in Him as the rivers meet in the ocean."

The Rabbi next takes up Mark xii. 28-31, the answer of Christ to the question, Which is the greatest commandment? and the manner in which the Lord links with love to God love to man. Also He shows how Christ was Himself the embodiment of this Divine double law. "Love to God and love to man go forth from Christ as a mighty stream from Eden, bringing life, and fruitfulness, and blessing to all races upon earth; through Him the blessing of Abraham is come to all, and upon all them that believe on Him, and the light of this spiritual sun irradiates all who live and love God, and they also who resist his illumination and do not shelter under his wings, experience the effects of his influence. That which is true of the lights of the firmament of heaven, that they shine on earth and rule day and night, is true also of the Light and Illuminator of man. He effects in the soul of men spiritual growth and prosperity, light, life, and peace, and, as He proclaimed it to be his calling to manifest the Divine, so have his life and influence proved that which is Divine—love, mercy, and pity—to be its axis. Love to God and love to man, divinely faithful, fearless, and true, shine through his whole life, influence, and work, on to his marvellous vicarious death, and yet works as the quickening sun to encourage the soul of the bowed-down, and to comfort the heart of the oppressed. For it is the noblest revenge of truth that she compels her enemies, whether directly or indirectly, to serve her, to sun themselves in her splendour, to warm at her fire" (Ps. lxxxv. 12, 13; Is. ix. 6, 7).

Of the Divinity of Christ, the Rabbi writes: "His life was rooted in God, full of mystery; he lived and moved in God only. Who can express in mere words his being and his unique relation to God? As the sunbeams to the sun, as the streams in the ocean, as the two silver trumpets of Convocation made from one piece, as the golden candlestick of the sanctuary with its stem and blossoms beaten from one piece of gold, as the countenance on which God permitted Moses to behold, so is Jesus one with God, inseparably united with his heavenly Father. One above all in his mercy and gentleness, in his unbounded love and pity, in his words and teaching, miracles and activities; and as 'the heavens declare the glory of God, and the firmament showeth his handiwork,' so has

JESUS, BY HIS GLORIOUS COUNTENANCE,

revealed and expressed the invisible being of God on earth, so that now He is known and worshipped by the peoples; 'The nations rejoice and are glad, for the Lord has done great things for them.'" Moses and Christ, Old and New Testaments, stand in sweet inseparable harmony one with the other. Christ has not destroyed the Sinaitic law, but has attained its end in his obedience (Rom. x. 4).

Speaking of the present age as one in which states the most distant make alliance for mutual defence, and when all theories of religion are analysed and sifted, the Rabbi says: "Now that the Bible, Old and New Testaments, has become the world-wide book of humanity, shall Israel continue to think only of that which separates him from Christianity? Shall he not at last recognise that the Gospel has grown from the soil of his own history, and is its ripe fruit; and that in Christ, whose blood was shed, the blood of the covenant to all peoples, the ideal of Moses and the prophets is realised? All men, without distinction of colour, class, or race, may become children of one Father, brothers of one house, members of one body, vessels of one Spirit, one and united in God, the true centre of peoples and nations, through the true guide to God, the one mediator between God and man, Jesus Christ. If spurious Christianity must fall when Israel turns to Christ and Christ comes to Israel, how will it fare with the Jewish Talmud, which contains so many beautiful pearls of morals and ethics, but in its creed and principles of righteousness is in opposition to the Gospel? What shall become of the time-honoured Talmud? I will tell you a secret from the Talmud:—

'The sons of Rabbi Chijas, Judah and Hezekiah, sat at the festal board by the side of their Rabbi, silent and restrained. Then the Rabbi ordered a goblet of strong wine to be passed to them, that they might be induced to speak. Cheered by the wine, they commenced with the words: "The Son of David, the Messiah, will not come until

BOTH SCHOOLS OF TALMUDIC LEARNING,

in Babylon and the land of Israel, have ceased to be, and their authority has suffered loss, as it is expressly stated in Is. viii. 14: 'He shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel.'" Then the Rabbi exclaimed in anger, "Children, by your words you cast thorns in my eyes!" But their father Chijas answered soothingly: "Rabbi, do not blame my sons for this disclosure. 'Wine' has the same numerical value as the word 'secret,' the number seventy; and it is well known that when 'wine' is in, the 'secret' is out." This is indeed a remarkable passage to be found in the Talmud, as it proves that some of the Rabbis have realised that Talmudic Judaism is ephemeral, and must cease to be of weight before the appearance of the Messiah.

Copies of the pamphlet in German can be had from the hon. secretary of the Council for Rabbi Lichtenstein, David Baron, 23, Grove-road, Highgate-road, N.W.

## AN ISLE OF MAN MISSION.

THIS Island diocese has for some time past had the advantage of being under the supervision of a succession of good and earnest bishops, who have done their best to encourage and promote evangelising work in the parishes under their charge. Fifteen years ago the lamented Bishop Rowley Hill inaugurated a general mission in the town of Douglas, the fruits of which are to be discovered still, and indeed a good many have come forward during the last fortnight testifying to the good that they then received. The present bishop, feeling that the time was ripe for another similar effort, arranged with his clergy for, first, a mission for the Peel Rural Deanery, and next a mission for the large town of Douglas. The country missions and that at Peel were held a fortnight earlier than those at Douglas, and there is reason to hope that considerable good was done.

In Douglas the work began with the present month. Six parishes joined. Onchan, the mother parish of part of Douglas to the north, was supplied by Mr. Rogers, of Cambridge; St. Thomas's obtained the services of Canon Bullock, of Leeds; St. George's was undertaken by Rev. J. B. Madden, of St. Luke's, Liverpool; St. Barnabas was served by Rev. W. Hay Aitken; and St. Matthew's by Rev. Wilmot Buxton; while the other mother parish on the south, Kirk-Braddon, had Rev. W. Hayton for its missioner. Rev. Jas. Stephens worked among the children and young people, and after Mr. Madden's departure took up the work at St. George's. At each of the town churches there have been good, in some cases very large, congregations, and the interest has been widely diffused. Mr. Madden from the first gained a strong hold on the interest and sympathy of a large number of busy men who came day by day throughout the first week in increasing numbers to hear the brief and pointed addresses that he delivered. Indeed, the interest was so great that as Mr. Madden could only stay till the beginning of the second week, Mr. Aitken consented at once to go on with these services for another week, and the interest suffered no abatement throughout. The clergy of St. George's are much rejoiced at the manifest signs of a very considerable blessing which they are discovering all around them. Whole families have been turned, it is hoped, from sin or worldliness to God, and Mr. Stephens's work amongst the children and young people has been most promising. The work at St. Barnabas, too, has been of a very cheering character. Night by night large congregations have been gathered here, culminating in an enormous crowd on the last Sunday night, when the church (reputed to be the largest religious building in the island, and said to hold 1500) was filled as no one ever remembered seeing it filled before, the congregations crowding the aisles as well as the seats. So many remained to the after-meeting that Mr. Aitken felt constrained, as he put it, to deal with all collectively as he would have dealt with one individual. It was a most solemn season, and one that it is hoped will never be forgotten by many of those that were present. Subsequently he invited the anxious to meet him in the topmost gallery of the church, and much interesting work followed there.

One of the most notable gatherings of the mission was the meeting for men only, on the second Saturday of the mission at the end of the first week. Canon Bullock was expected to be one of the speakers, but judging that two speeches would be more effective than a larger number, he withdrew, and left the speaking to Mr. Aitken and Mr. Madden, with the Bishop in the chair. Bishop Straton dealt with the lamentable indifferentism, which would seem to be the most discouraging feature in the moral and religious condition of the Island. Unfortunately it is not singular in this. Mr. Madden followed with a very stirring speech on the incompleteness of all life without the spiritual element. An address from Mr. Aitken, which was listened to with deep attention, brought the most interesting meeting to a close, and it is hoped clenched the nail. There was a grand muster of men in the huge hall, commonly called the pavilion, some estimating it at 1200 or 1300.

The Mission now closing will, it is believed, bear very favourable comparison with its predecessor in 1879, whether it be judged by the unanimity of the clergy, or the numbers attending, or the apparent results; this is surely an encouraging fact in these days, when familiarity with such efforts has so completely robbed them of their novelty. Mr. Aitken many testimonies that have been given during his stay to the work of his venerated father, carried on nearly sixty years ago. His memory amongst the Manx folk after all these years is indeed still green, and numbers came to hear the son of Robert Aitken, or "Passon Atkins" as he used to be called, for his father's sake, rather than for his own.



## A FULL REWARD.

"I SHALL be quite satisfied if I may only just cross the threshold of Paradise."

What! satisfied and yet no abundant entrance? Satisfied with the loss (through carelessness and negligence) of great and eternal rewards!

Satisfied with a starless crown. Satisfied that Jesus' eye should sadly rest on only "hay and stubble," to be consumed and burnt, instead of building on his foundation, enduring "gold, silver, and precious stones!"

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

A good clergyman thus wrote, "It is much the fashion, I know, in our days to put aside and to depreciate the doctrine of the Christian reward. It looks to some people like a sort of reliance on our own works and attainments, but who that knows the Bible can for a moment doubt it?"

There will be hereafter different degrees of glory, just as "one star differeth from another in glory."

A godly man, well read in Scripture, once remarked that he believed it would be found by and by that all God's dealings were based on the principle of retribution.

"We must all appear before the judgment seat of Christ." Why must the saints appear? There is "no condemnation"; Jesus has completely atoned for their sins, and delivered them from guilt and its punishment, and it is written of the redeemed, "they shall not come into judgment" (John v. 24, Revised Version). But they must appear before that judgment seat to have their rewards awarded. Not "a cup of cold water," given for his sake, shall then lose its reward.

A darling little girl, about three years old, was one day sitting beside me very busily cobbling (baby fashion) an old rag all crumpled up in her wee hand, when suddenly she turned round, and very sweetly and earnestly, with a far-away look in her eyes, asked me, "Does God love to look at my pretty little stitches?"

Then she continued her work of love *so joyfully*, because she was giving pleasure to our kind Father in heaven, who certainly accepted the motive that actuated the work. The smallest deed, if love underlies it, is noted down in his book of remembrance, and shall not lose its reward. "I have to scrub the floors," writes a gentleman who was tenderly nurtured and brought up in the lap of luxury; but even that work is ennobled when done for Jesus' sake.

We spent some time in apartments at Brighton, where the maid of all work, like most of the lodging-house "slaveys," had to work hard morning, noon, and night—no holidays, no variety, no recreation—one day exactly like another, in its unvarying, dull, monotonous routine. This poor young woman went to a mission service held by Rev. E. A. Stuart, now at St. Matthew's, Bayswater. There she heard the hymn sung, "What a friend we have in Jesus." It came home to her heart, and so did the words of the preacher. She yielded herself to Jesus, and He filled her heart with peace and joy. A few days afterwards she thus wrote to her mother, trying to draw her to the Saviour she had found: "Oh, my dear mother! if you could only see the *brightness* and *blessings* of each day as I do, I am sure you would say, 'Yes, I will come.'" *Brightness* and *blessings* in such a life of drudgery! All her work was done as "unto the Lord," and it all seemed joyous now, for she was drawing "water out of the wells of salvation."

"It will be peace and joy in doing God's will, whether that will be carrying coals or saving souls."

God does not measure man's work by the great results that flow from it, but He looks to the motive that actuates and underlies the deed; the motive determines its worth. Let us see that our works are never done for self-inflation or self-gratification, but with singleness of eye as unto God.

A painting on a screen in our childhood's schoolroom has remained indelibly impressed on my mind, with their single eye in the middle of their foreheads, busily at work at a fiery forge preparing weapons for destruction to slay their God's enemies. We do not, like the Cyclops, forge weapons of destruction (for our only weapon is love to save and not to slay), but we do learn from them that singleness of eye and of aim should pervade all our works. "His Name shall be in their foreheads." "Ye have done it unto Me." When we see Jesus in everything, then the whole aspect of life is changed, the joy of the Lord nerves us for every duty, and all looks bright and beautiful, filled with his presence and his love.

I visited last week a hospital for incurables, and found some of the poor sufferers sadly repining under the hand that pressed them sore. Oh, how sweet, then, to remind them, from the sacred page, that every little moment of suffering patiently borne by Christ's little flock, in love for his dear name, would work out "an exceeding and eternal weight of glory, if simply resting on the precious blood of atonement! Suffering then becomes a privilege almost to be courted, not only for the purification wrought out by it in the hand of God, but also for the sake of the recompense of reward."

We are "strengthened with all might"—unto what? Does the Bible say unto great works? Nay, rather "unto patience and long-suffering with joyfulness." Does not it need more strength to bear patiently God's will than to do it? The world may be patient with tears and sighs, but the Christian's patience must rise above that "*with joyfulness.*"

A dear friend, who was an active worker for our Master, when laid aside, thus wrote to me:—"I can rejoice in my Father's will for me, and am quite as happy on my couch as if I were abroad giving the message from the Master. He sends one servant there, and another here, but to me, He says, 'You shall wait on *Me*,' 'Draw nigh to *Me*,' 'Minister unto *Me*,' 'Offer unto Me.' *That* is the best service. He has given me a text: 'Not accepting deliverance' (Heb. xi. 35) from pain, torture, weakness, inactivity, uncongenial surroundings, sneers and jeers, etc. Had Jesus accepted deliverance, where should we be? His whole life was one of not accepting deliverance for our sakes.

"Why did not the worthies mentioned in Heb. xl. accept deliverance? They 'desired a better resurrection,' and, like Moses, they had 'respect unto the recompense of reward.'"

Some days ago I came across the following sad lines:—

> My life is like to plants that creep,
> To plants that droop and touch the ground,
> No seed I sow, no harvest reap,
> All barren as the months go round.

Thank God these sad lines end with the prayer:—"Have mercy, Jesu, quicken me."

How can we be quickened unto good and acceptable works? We must turn away our eyes from self and look to Jesus, see his infinite love for us, that is the strong foundation on which all good works must rest, then our works (however poor and insignificant in themselves) will partake of his nature, which is Love, and being grounded and built up in that element will certainly hereafter meet their reward, and then we shall cast our crowns before Him, and crown Him Lord of all. "For of Him, and through Him, and to Him, are all things, to whom be glory for ever.'

I. M

**CHRISTIAN INSTRUCTION SOCIETY.**—In connection with the new departure by this society, there are already fifteen deaconesses labouring among the poor in as many districts of London. A warm friend of the work has offered over £1000 a year, if an equal sum can be raised from other sources, so that the society may increase the number of deaconesses to 100. The secretary of the society is Rev. R. Mackay, Memorial Hall, Farringdon-street.

**AT IRISH FAIRS.**—During a recent journey, which lasted for nine weeks, two itinerant missionaries of the Irish Church Missions visited forty-one fairs and markets, situated in eight different counties. In thirty-six of the fairs and markets the brethren got opportunities to preach, and availed themselves of them, and they estimate that about 6000 Roman Catholics and 4000 Protestants were brought within sound of the Gospel. 1066 Douay Testaments were sold, and 775 Penny Protestant Testaments, 362 portions of the Testament, 421 copies of "Glories of Jesus," and 489 copies of "Talks of the Road." A great number of Gospel and controversial pamphlets were given away.

## A QUARTER OF A CENTURY
### AMONGST HOMELESS CHILDREN.

SIR,—On January 4, 1870, a door was opened in a poor street near a leading thoroughfare in Manchester, for the immediate and free reception of homeless and destitute boys. That single house, with its thirty hammocks, was soon filled, and has been the precursor of a work which for thoroughness, completeness, and manifest tokens of God's blessing, has had few equals in the annals of Christian and philanthropic enterprise.

On Friday next, January 4, the Institution, now widely known as the Boys and Girls' Refuges and Homes and Children's Aid Society, will complete its twenty-fifth year. The day will be observed as a day of thanksgiving throughout the entire work, and it is in order that the readers of THE CHRISTIAN, not only in Lancashire, where the work is well known, but also in other parts of the kingdom, where it has only been heard of, may join in the note of praise which will then be struck, that we ask space in your valuable columns for a very brief outline of what through God's prospering hand, has become a large undertaking. The record is given that He may be glorified.

The single house of 1870 for boys only has given place to an institution for boys and girls, the scope and dimensions of which to-day may be judged of from the following list:—

1.—The Central Refuge and Industrial Home, Frances-street, Strangeways, the headquarters, to which all applicants come, and where industrial training is carried on.
2.—Home for Working Boys and Lads' Institute, Great Ducie-street, Strangeways.
3.—Brigade Boys' Home, where dwell the Caxton, Shoeblack, and Parcel Brigades.
4.—The Boys' Emigration Training Home, Great Ducie-street, Strangeways.
5.—The Homes for Little Orphan Children (boys and girls), Cheetham Hill—six in number.
6.—The Girls' Domestic Service and Emigration Training Home and Laundry, "Rosen Hallas," Cheetham Hill.
7.—"The Cottage" for Convalescent Children, "Rosen Hallas," Cheetham Hill.
8.—"Bethesda" Home for Crippled and Incurable Children, Cheetham Hill.
9.—The Book Saloon and Offices of *Christian Worker*, Great Ducie-street.
10.—The Open-all-Night Shelter for Little Wanderers, 1, Chatham-street, whose door has never been shut.
11.—The Prevention of Cruelty to Children Society, 1, Chatham-street, Piccadilly.
12.—The Police-court Mission to Lads and Girls.
13.—The Seaside Home for weak and sickly children, Lytham.
14.—The Day Nursery, Carruthers-street, Ancoats.
15.—The Outdoor Industrial Brigades, Chatham-street.
16.—Summer Camp for Poor City Boys, Southport.
17.—The Training Ship *Indefatigable*, New Ferry, Birkenhead (in connection with).
18.—The Canadian Branch Home, Belleville, Ontario, Canada (in connection with).

By means of these various branches the Institution has during the past year received and dealt with a total of 2595 children. In addition to the foregoing, a large and active Prison-gate Mission is carried on. Morning by morning throughout the year devoted workers are found at "the gate," and an invitation given to a cup of coffee at the adjoining mission room. No less than 10,724 discharged prisoners accepted the invitation during the past year, and while breakfast was proceeding God's message of mercy to the guilty and backsliding was proclaimed. Large numbers signed the pledge, and many young men and young women were helped into a better life. The results of this mission "the Day" alone will declare.

An examination of the foregoing eighteen branches of work will show that every class of boy and girl destitution, suffering, and need is provided for, from the little homeless, nameless waif,

> Who never knew a mother's love,
> Or shared a father's care;

up to the youth, fresh from his country home, seeking work in the city, or the young girl driven into imminent moral danger owing to the misery of her home surroundings.

The crippled and incurable ones also are not forgotten. These most suffering of all God's suffering children, who, in addition to poverty, have to bear the burden of a maimed, diseased, and incurable body, have their short and painful lives brightened and blest by reception into the beautiful Bethesda Home, the last addition to the work.

Time and your space would fail to give any details of the many deeply-interesting departments of Christian work and effort of which the Strangeways Institution has been the centre, but a glance backward over these twenty-five years tells of thousands of young lives, who must otherwise have grown up in misery and sin, a curse and a cost to the land of their birth, received into happy homes and useful, and sent forth on life's way, either in this country or Canada, with the love of God in their hearts and his fear before their eyes. Several are now ordained ministers, preaching the Gospel in distant lands, while large numbers, married and settled in homes of their own, are living useful Christian lives.

What has been the secret of success in all this? If one word were to give the answer, it must be prayer. From the beginning it has been a work of prayer. 'Tis true it is a work of philanthropy, but it is a great deal more; to cleanse, and clothe, and feed, and educate the body and mind is much; to train in habits of truthfulness, sobriety, and industry is more; but to be the means, under God, of winning these young lives for Christ, is the great desire of those who carry on the work, for they know that thus only their labour shall not be in vain in the Lord.

The work needs financial help just now, and a thanksgiving fund is being opened. The committee will be thankful indeed if through your means their large needs are supplied. The CHRISTIAN has done valued service in this direction to many enterprises.
—Yours for his service,

LEONARD K. SHAW, Hon. Sec.

*Manchester, December.*

## THANKSGIVING AT MILDMAY.

ON Tuesday, December 18, at 4 and 7 p.m., meetings for united thanksgiving and prayer were held in connection with the Conference Hall. The trustees and superintendent of the Mildmay Institutions felt constrained to set apart this time for renewed praise, in which they were joined by an unusually large circle of Christian friends. "O magnify the Lord with me, and let us exalt his name together," embodied the language of each heart's expressed, or unexpressed, aspirations.

These meetings were the outcome of a gathering for special prayer held on December 19, 1893—a time of grave crisis in the history of the Institution. God's sustaining grace and guidance were then fervently supplicated, on behalf of those upon whom the burden of responsibility then devolved. Since that time God has been pleased to answer prayer in a signal manner—pouring out rich blessings on the Mildmay Missions and Conference, and in no wise suffering the income entrusted to the treasurer to decrease. Such manifestations of Divine favour called loudly for these seasons of thanksgiving.

Rev. CHARLES A. FOX, of Eaton Chapel (once curate to the late Rev. William Pennefather), gave a brief and markedly-spirited address in the afternoon. He dwelt particularly on God's pledged faithfulness, as taught in the words, "How shall He not," taken from Rom. viii. 32, with special reference to temporal needs. With this passage he coupled, "How much more," of St. Matthew vii. 11 and St. Luke xi. 13, with reference to spiritual needs, pointing out "all things" as the extent and degree to which our heavenly Father's bestowing grace reaches. "How shall He not" and "How much more" are likely to ring in the ears and hearts of all present for many a day to come, and will serve as an antidote to check incipient distrust in the minds of many believers.

At this meeting Colonel MORTON made a short statement commending the various ramifications of Mildmay activities to the loyal affection of the Lord's praying people. He did not omit enumerating some of the special tokens of the Lord's approval which had lately been granted to the Institutions by Him whose resources are infinite.

The evening meeting was even more crowded than the afternoon gathering. Rev. G. H. C. MACGREGOR, of Notting Hill Presbyterian Church, delivered one of his most incisive and didactic addresses on this occasion. His text was Colossians iv. 12, and his subject, "The True Spirit of Prayer." From the original Revised and Authorised Versions of the New Testament he gave such a view of what the soul's attitude should be in this holy exercise as threw a searchlight on the reason why "we ask and receive not." Anything short of a verbatim report would be likely to mutilate his stirring, long-to-be-remembered words. "Have I ever prayed in the Spirit of Christ, and according to the condition of soul laid down in the New Testament?" seemed to be the one question on every heart at the close of these "times of refreshing" at Mildmay.

## MRS. PATON'S SOUTH SEA LETTERS.

In the volume of LETTERS AND SKETCHES FROM THE NEW HEBRIDES, by Mrs. Paton (6s. *Hodder and Stoughton*), we have a very charming addition to the literature of foreign missions. It forms a capital appendix and complement to the more formal narrative of Dr. Paton's Life. Mrs. Paton has a genuine gift of letter writing. These epistles were written solely for the private eyes of the family circle at home, and not with a view to publication, so that the style is free and unrestrained. They contain such homely details and graphic delineations of passing events as could only be had from correspondence written while the events were fresh in the memory. As a faithful record of the family and personal side of Christian work among the heathen surely anything better has seldom been published. We anticipate for this volume (which is admirably edited by Rev. James Paton, of Glasgow) a wide and useful career, as throwing light on a far-off field, and arousing fresh interest in one of the most heroic of modern missionary enterprises. The extract we give, referring to the work on Aniwa, will not only serve to show the literary ability of the writer, and her vigorous mental equipment, but will afford a welcome glimpse of the brighter side of missionary work:—

"To spend such a day as we did a few Sabbaths ago, when our little church of God in Aniwa was formally constituted, we felt to be worth more than all the sacrifices connected with our isolated life. We had a very good attendance, one hundred and eighty being present, and an unusual solemnity and interest pervaded the church throughout the whole services. The communicants, twelve in number, were arranged in rows, from the platform to my seat, so that they occupied the space in the centre. As they stood up to answer the form of questions Mr. Paton put to them before receiving baptism, you could scarcely have conceived of a more intensely interesting group. Vasi, our eldest member, must, we think, be near ninety; but aged and infirm as he is, he came every day to school with his spectacles on, and is one of Mr. Paton's best writers as well as readers. Our old chief Namakei was there, with his daughter Litsi. She is his only child living, and is almost as great a comfort to me as to her father. She was the first girl who came to live with us, and being the eldest on our premises, she sets a good example to the others. Her devotion to Mr. Paton almost amounts to idolatry. She seems as if she never could be grateful enough to him for being the means of her conversion. But the one I felt most interest in was Namakei's sister, a very gentle and delicate-looking woman. I knew what it had cost her to profess her faith in Jesus, and how her husband and son were even then jeering and laughing at her.

"If I had time I could tell you something interesting about each of them, for of course it was our knowing all their little histories that made the sight so intensely gratifying to us. I could remember when one began to wear clothing, when another cut off his long hair, and when one whom we had thought a very hardened character came one day with the last of his idols, saying, 'Now, missi, these are the very last. I have no more.'

"It was a beautiful sight to see these all standing up, neatly clothed, in the midst of their benighted brethren, to declare themselves on the Lord's side, and more than we could witness without deep emotion. Never did I feel happier in any society on earth than when partaking of the symbols of our Lord's body and blood with those dark sisters and brothers now united with me in Jesus. It was a day long to be remembered; I trust it will be so even in Eternity with thanksgiving.

"We have every reason to hope that the work of grace is begun in their hearts. Mr. Paton had much satisfaction in them while attending his candidates' class; and their own earnest inquiries were what delighted him most. How often have we had cause to set up our own Ebenezer since coming to this far-off land; this is but a small beginning, but we have most emphatically reason to thank the Lord and take courage."

**SELF-CONTROL AND CONSIDERATION** for the rights of others are most important lessons in the beginning of life's school, and recognition of the reserved rights of the mother the most hopeful way of teaching them. "I owe very much to my mother's unselfishness," said a thoughtful man in recalling the experiences of his boyhood, "but I owe more, I think, to my mother's self-respect."

## NEWS FROM UGANDA.

THE following is a portion of a letter received by a member of the Dublin Young Men's Christian Association from Mr. Arthur B. Fisher, a former member, and now a missionary under the Church Missionary Society in Uganda :—

SINGO.

"Some friends have written to me asking if they might send some books for circulation amongst the people in Singo. I have written to say I would be delighted to receive the books, but I think perhaps the friends do not understand how troublesome it is to send books here. It would be much easier to send the money to my friend Mr. George Irwin, High-road, East Finchley, London, N., and he would forward it to my agents at Mombasa, which would enable me to buy the books here from the C.M.S., and give them to numbers, who are not able to buy them, but who want to read. Romanists will now take Gospels and read them, and this is a most hopeful sign. A small fund such as I ask for would be an immense blessing to the work here; there are so many things that one wants to do that cannot be paid for out of mission funds.

"Although many men have had to leave this country in ill-health, I find that the climate is delightful and the country most healthy. I never felt stronger in body, and during my two years here I have never had fever or any other kind of illness, although, as you may know, I am very frequently going through black mud swamps up to my neck.

"Let me give you an outline of our work. During the day I am surrounded with people and am engaged either in building a church, preaching the Gospel, or selling books. When night comes there is no existing outside the mosquito net, as these pests abound in most places after sunset, and in places near swamps or rivers will attack one even in the daytime. When I wrote to you last I was alone at Singo station. At Christmas I was joined by Mr. Sugden, and on April 1, I gave myself up to itineration and started for the Singo Islands, which now possess a church each and teachers. We had a very happy time, and we trust that many souls were saved. Six months ago there was not a single reader on any of these islands, and now there are over 4000 and the number is increasing every day; while out of this number some sixty, two-thirds of whom are women, can read the New Testament. On Bagwe all the Gospel readers, with one exception, are women. The men are trying hard to learn to read, being quite ashamed of their ignorance.

"When we landed six months ago on these islands the place was full of Lubare, *i.e.*, devil-worship; but now it is not too much to say that at any time one can hear God's praises sung and see Christ's name glorified in the lives of many, while the Lubare houses have been used up as firewood, etc. From here we started S.E. for Mengo to see the committee regarding extension work in Katunzi and North Singo. We took a new road and worked amongst the people on the way, and had showers of blessing, so that now, between our station at Singo and Mengo we have succeeded in getting eight churches built, which, with two already built, make ten. No native in this district is now more than three miles distant from a church, which is supplied with earnest, whole-hearted teachers, supported by the native church elders. The smallest of these churches holds fifty, and the largest five hundred. In the latter I preached to a full house, appointed six church elders, and they started a shell collection for the support of some of their own members sent out as teachers. Here there are over four hundred New Testament readers, of whom great numbers are converted and teach others all round. I spent a Sunday amongst them, and it was a happy time. Prayer and praise did not stop with the benediction, but went on all day. Far into the night sweet hymns were ringing in our ears, "There is a Fountain filled with blood" being a great favourite. At Mengo I remained some ten days, consulting with chiefs whose country I was about to visit, and showing my magic lantern, which attracted great crowds. Mwanga insisted on our going three nights, and we trust he got a blessing.

KATUNZI.

"Bidding farewell to our fellow-workers, we returned again the same way, visiting all the churches, teaching, selling books and showing the pictures, which generally sent the people away, God for what they had seen and heard. A few days with Mr. Sugden at Singo stations, and again we commenced work in the great country of Katunzi, which was Mahommedan until the last war. I will not take you to all the places we have visited. Suffice to say we have visited some twenty-nine places, and have succeeded in getting eleven churches built at different centres, the smallest of which will hold 150 people, and the largest 600. The latter is the most central, and will be the new station as soon as anyone comes to our help.

"We rejoice over this work more than any other on account of the horrible darkness we found the country in, and the glorious victory God has given us over Satan in winning the hearts of the people, to hear and read about his wondrous love. I am writing this from Kasozi, the very end of the country. I have been here forty days. How dark I found the place—filled with devil houses; now, praise God, after much talk about Jesus as a Saviour, the people with one heart have commenced to build a church to hold 400, which will be finished in a few days, and all the devil houses have been burned. I am looking at the ashes of several as I write, and the voices of the people are in my ears as they are learning to read. I found the people here very poor, and numbers of the books had to be given away. From here I returned through the churches again, and then I am going into North Singo to place some teachers and to start work there. I may mention that I have always six young men who help me to teach, etc. The life is hard, marching through swamps and living in a tent, with irregular meals, etc.; but the work is for God's glory, and we need no greater stimulus."

## NOTES FROM MEXICO.

MR. EGLON HARRIS, writing from Orizaba (Apartado 28), Mexico, says: "In the early part of this month I spent a week with the colporteur in the villages. We find that in many places the people are becoming less reserved and more inclined to listen to our message. In the villages a blind fanaticism is the greatest hindrance to the reception of the truth, while in the towns spiritualism is making itself strong against the Word of God. Even in Mexico there are abundant signs of the evils of the last days. Oh, that the Lord may use us to speedily gather out some for Himself to the glory of his grace.

"Our printing record for the first six months will tell of half a million pages printed, and of these 450,000 circulated freely by the post, by two native colporteurs and ourselves. I must tell you that by a new postal arrangement we can send a copy of *El Sembrador* to sixty different parts of the country for the equivalent of one half-penny. I think that such facility for spreading the Gospel cannot be equalled by any other country, and we cannot but see an open door that may well compensate for open-air preaching, which is still forbidden.

"God cares for the seed we sow. At Vera Cruz Alamillo saw a man reading a *Sembrador*. He spoke to the man, asking him where he got his paper. He answered, 'In Huamantla a man, to whom it had been given, passed it on to me in joke, thinking, doubtless, I should be annoyed, and tear it up. But I read it, and am reading it again, for it is good.' Our brother was then permitted to water the seed I had scattered the day before 200 miles away.

"I forget whether I told you that Don Bernardo, the colporteur on the Pacific coast, was set upon by some fanatics and left insensible in the road all night. He is now recovered, and nothing daunted continues his labours with some fair results. Here in Orizaba we have forty-five in the school. This number could be doubled, we believe, with little more effort, but at present these are enough for my wife and her native helper to manage. It would indeed be a pity to have to give up this part of the work. We trust the Lord it will not be so. We look for best results from these children, who are daily hearing the Gospel and seeing its power."

THERE IS NO SCRIPTURAL FOUNDATION for the theory that children must grow into sin before they can grow up into Christ, and that all education will produce a crop of iniquity before it can produce a crop of holiness. Childhood and youth are the seasons of conversion; then, if ever, are to be laid the deep and broad foundations of a pure, noble Christian life.—*Rev. H. Hooke.*

## DR. A. T. PENTECOST.

A VERY interesting and appreciative sketch of this well-known divine, and of his work as pastor at Marylebone, with an admirable portrait and other illustrations, is given in the January issue of *The Sunday Magazine*. In the course of conversation Dr. Pentecost answered questions as to his visit to India. "I esteem India (he said) as the most hopeful and attractive field of work in the world, either at home or abroad. If I were twenty-five years younger, humanly speaking nothing would prevent me from going at once to settle there for life. Even now I look forward to another evangelistic tour of that Empire. The half has never been told of the success and progress of our missions there. In no other country in the world is Christianity making such rapid progress. There are far more conversions in India in proportion to the number of missionaries engaged in preaching the Gospel, than there are at home. My own judgment is that in another fifty years India will be nominally a Christian country—that is, Hinduism, and Mohammedanism will exercise only a minimum of religious influence over the people, while Christ will be recognised throughout the land by the great masses of the people as the true religion."

Speaking of his pastoral methods in Marylebone, the Doctor remarked that in America the pastor's house is nominally the social centre of the church. "I am trying a little to make that true of my own home. It is always open to members of our Church, high or low; and the pastor and his family are always at home to any who may choose to call at least one day of the week. I call alike on my people, and am more often in the kitchen and servants' hall than in the drawing-room. Not infrequently I call upstairs and downstairs in the same house."

Dr. Pentecost expressed the opinion to his interviewer that Mr. Stead's book on Chicago is a caricature. "That Chicago has its plague spots as well as London and every other city, is true; but Chicago is not truly pictured by Mr. Stead. Remember that certain portions of Chicago form the sewer through which Europe has poured her refuse. You cannot judge of the cleanliness and decency of a city by going down the manholes and inspecting the sewers, except by an inverse method. There is no antagonism between the American workingman and the labour leaders and Christianity. The late rioters were nine-tenths of them foreign born—the riff-raff of Roman Catholic communities."

## MEDICAL MISSION IN TUNIS.

A NEW season has just begun, and we desire sympathy and prayers, that the Lord, who so graciously set his seal on the work in the conversion of Sidi Ahmed (he celebrated his first spiritual birthday last week), may this year do still greater things. The work is much on all our hearts, giving as it does such exceptional opportunities for reaching a number with the Gospel. In addition to the opening address, an effort is always made to speak to as many as possible of the patients, while they wait their turn to see the doctor.

From July, 1893, to July, 1894, 3709 visits to the dispensary were recorded, and a number who could not come out were attended in their own homes. Only one convert from among more than a thousand hearers! We would rejoice were we able to report more, but we thank God for the one, and take courage. We trust there are other results—wrong ideas removed, prejudices broken down, and the way prepared for greater things by a knowledge of the plan of salvation being diffused more widely. The working expenses, including £24 for rent of dispensary, came to a little over £50.

*North Africa Mission, Tunis.* MARY M. SCOTT.

"OH, WALTER, you have come to say your prayers! Well, I am busy writing a letter. I'll finish that first." The little fellow patiently waited, but still the pen scratched. At length he said, "Mamma, is letter-writing better than praying?" The gentle rebuke went to the mother's heart.

"MOTHER," a little child once said, "how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?" "Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother. "Well, you can be a Christian now, without waiting to be older, if you love Christ as you love me."

## FROM MR. MOODY.

I WANT to thank the readers of THE CHRISTIAN for their liberal responses to my former appeals for help in our Bible Institute for Home and Foreign Missions. Your aid has enabled us to send out a large number of young men and women, who are holding positions of usefulness in Christian work, and are being greatly blessed in their labours. The demand for trained workers is increasing every day, and we are not able to meet the calls that come to us.

We could accommodate two hundred more students, with but slight increase of expense in our corps of teachers, providing we had the means to board them. We have a large number of applicants, who would gladly give their lives to Christian work, but are prevented from preparing themselves by lack of means for their support while in training.

Are there not a large number of readers of THE CHRISTIAN who cannot go into either home or foreign field, but who would gladly render financial aid to prepare others for these spheres? Any contributions sent direct to me at my home, or to the publishers of THE CHRISTIAN, will be thankfully received, and applied to the advancement of Christian work.

D. L. MOODY.

*E. Northfield, Mass.*

## THE NATIONAL REFUGES.

IN issuing the fifty-first annual report of these institutions, the committee say: One special feature of our work is that it is conducted on the principle that children need a home and not merely a place to live in; consequently anything like the barrack system is utterly unknown in our work, each branch of the society being really a home, and every child personally known to the superintendent and matron.

Since the foundation in 1843, 10,993 boys and 2,231 girls have been received and maintained in the homes, for periods ranging from four to six years. During the past year 334 children have been admitted, and many pages might be occupied in describing the miserable surroundings and demoralising influences from which these boys and girls have been rescued. There are now about 850 boys and girls in the Homes and training ships.

The report contains long and careful details of the seven Homes, and the *Arethusa* and *Chichester* training ships, which will well repay perusal, and must deeply interest all who care for the children. To maintain this good work an increase of income of at least £4000 per annum is required, so that the committee may not have to turn back many poor children, who, with timely help now, may grow up productive and loyal citizens, God-fearing men and women, instead of living lives of misery and sin, a strain on the resources of the country, and causing terrible sadness in the hearts of all who feel for their brothers and sisters. The secretary is Mr. H. Bristow Wallen, 164, Shaftesbury-avenue, W.C.

## AMONG THE ZULUS.

MANY will be interested in the following extracts from a letter written to a friend by the devoted evangelist of Rorke's Drift:—

I have several Zulus out among the kraals witnessing to the glory of God our Saviour, and taking the living Gospel even to their own parents in utter darkness. It gives my heart great joy to see a Zulu start off to tell his or her own people the promise of *life everlasting*. One of our best workers, who was converted to God while quite a youth, came to me fourteen days ago, stating that he would be forced to leave the work he so much loved for a time, as he would require a little money before he married. He would have, he said, to go to Johannesberg, the worst place any living soul could go to. It was like a shot through me. I replied, "We will see. We will speak to Jesus the Lord, and tell Him all." I was leaving for a few days to hold one or two meetings some seventy miles distance off, so I asked him to bring the whole matter before the King in prayer. I at all times find it the best way to go and tell Jesus at once if in any trouble, and I never, never found Him to cast me away. What a mighty Saviour we have! —able to save, and able to keep. On *the very evening I returned* I found among my letters a welcome gift from the Lord's own friends. I thanked Him. It being about nine in the evening, I had the bell rung to thank and praise the Giver of all good gifts, for enabling us to keep our best helpmate to the front. I there and then promised him 20s. per month, and he, with uplifted hands, said: "This is the work of the Lord, our Master; see how it has helped us." I can say, with many others, the Lord does answer our prayers, and I rejoice in such a note of pure music. Even in the hour of trouble and joy such a burning and blessed hope lifts us above, even into his courts, with joy and praise. Every branch of this work is promising, as we return, week after week, to our central position for our evening meeting. There is joy in taking the good tidings from this to the kraals, and there is still a greater joy on our return at evening; and may we all do what little is brought before us with a joyful heart.

JOHN J. MEEK.

*Othello, P.O., Rorke's Drift, Natal.*

## THE Y.M.C.A.

A BRANCH for coloured young men is being established in Brooklyn, N.Y.

A number of medical students in Baltimore, Md., have established a college branch.

The sister States of New Hampshire and Vermont have just held a joint Association convention, which was a decided success.

An Association has been organised at Dunkirk, N.Y., with 250 members, and another at Fostoria, O., with nearly 200 members.

Mr. Terry, secretary of the Chippewa Falls, Wis., Association, is devoting the winter to work among the lumbermen in the logging camps.

A meeting was held at Bow last week for the purpose of organising an Association for this densely-populated district of the East-end. Nearly forty names were enrolled.

A deputation of members of the Hackney Association Missionary Parliament visited the South Woodford Association last week for the purpose of stirring up a greater interest in foreign missionary work.

The Finsbury Park Association is endeavouring to raise a jubilee fund of £250, with a view to effecting some much-needed improvements in the Association house, and also to remove the balance of a small debt which has much hampered the Association's work. The new year reception at Finsbury Park will be held on January 2.

A remarkable revival is reported in the Virginia Agricultural College, U.S.A., consequent on the labours of a Y.M.C.A. evangelist. The meetings lasted a week. Some of the professors were stirred up as never before. Men of the highest standing in college and post-graduates openly confessed and for ever put aside their pet sins. Twenty-six cadets were converted, and fully as many more are still seeking Christ. One hundred and five have voluntarily joined Bible classes.

One of the most interesting features of the work at the Aldersgate-street Y.M.C.A. during the past few months has been the Pleasant Sunday Afternoon—a meeting entirely devoted to the making known of the Gospel to the young men of the City. At the last meeting the Lord Mayor called in casually. His lordship was so much pleased that he has notified his intention of being present on Sunday next, 30th inst., with the Lady Mayoress. The meeting is for men only, and is held from 3.15 to 4.30.

A Foreign Missionary Union has been formed in connection with the Islington and Highbury Y.M.C.A. During the last two years, three members of this Association have gone into the "regions beyond." One is working in Central Africa, another is at Singapore, and a third reached Shanghai last month, for work in connection with the C.I.M. The objects of this missionary union are:—1. To write every month to our brethren, and to forward them Christian literature. 2. To pray for them unitedly every Sunday morning. 3. To help supply their need. A missionary prayer meeting is held every Sunday at 10 a.m., to which all Christian young men are invited.

The members of the Anglo-American Y.M.C.A. in Paris have just held their annual meeting in the Salle Philadelphie, 23, Rue Royale. The chair was taken by Rev. H. Bramley Hart, of the Wesleyan Church. The secretary gave a very interesting and satisfactory report of the work done during the past twelve months. The treasurer, Mr. Alfred Coleman, stated that during the year a deficit of 2276 fr. had been reduced by over 500 fr., and he added that a gentleman, who desired to remain anonymous, having witnessed the good work the Association had done and is doing, generously offered to wipe out the balance —an announcement which was heartily welcomed. Revs. E. G. Thurber, D.D., and H. E. Noyes, D.D., gave addresses, the former directed especially to the young men, and the latter on "The Perfect Man." Dr. H. Waller, a member of the Association for twenty-five years, also testified to its importance.

## SCOTTISH NOTES.

REV. W. A. GRAY, of the Free Church, Elgin, has observed his pastoral semi-jubilee.

Rev. Wm. Ewing, of Birmingham, is to be called to Gorbals F.C., Glasgow, as successor to Rev. John Robertson.

Mr. S. J. Capper lately lectured in Paisley on his experiences in the Franco-German war. He strongly urged the adoption of international arbitration.

There are fifteen Continental students now in the French College, Edinburgh—from Belgium, Holland, France, Germany, Switzerland, and Bohemia. There are also some from the Cape and Polynesia.

The Free East congregation, Aberdeen, are giving a hearty and unanimous call to Rev. C. H. Todd, of Maxwelltown, Dumfries, and have reason to believe that he will accept. He is spoken of as a thoughtful, earnest, powerful, and unconventional preacher.

The Glasgow School Board have resolved to oppose strenuously a Bill which the Town Council are introducing into Parliament, enabling them to license children for casual employment in the streets during their school curriculum. It was stated that Mr. Quarrier approves of the proposed measure.

Rev. D. M. Ross, of Dundee, recently discoursed on the subject of public-houses and what to do with them. He spoke of the havoc which intoxicating drink was causing in domestic and social life, and remarked that some system was wanted out of which would be eliminated the temptation to push the sale of drink for the increase of private gain. Absolute suppression of the public-house was, perhaps, an impossibility, but reform was possible.

## CHRISTIAN ENDEAVOUR.

IN Berbice, South America, there is a flourishing society in the New Amsterdam Lutheran Church.

Nearly 200 men-of-war's men united in the recent anniversary of the Navy Yard C.E.S. at Brooklyn.

A recent number of *Kyorei Zassi*, the Japanese national Endeavour organ, gives an account of a Japanese C. E. society there.

Dr. F. E. Clark had, during his recent visit, good meetings at Tunbridge Wells, Blackburn, Edinburgh, Bristol, and other provincial centres.

Miss Abbie G. Chapin, the young people's missionary of the American Congregational Church, has already begun her work in Tung-cho, China.

The Endeavourers of Bristol and Bath held last week a great demonstration in the Colston Hall. The Bristol Union reports 100 societies, with 5600 members.

## GATHERED GOLD.

GOD stands as it were passive in permissions and active in his Divinely-planned appointments.

Prayer is the peace of our spirit, the soul of meditation, the rest of our cares.—*Jeremy Taylor.*

There are in human hearts battlefields as grand as Thermopylæ, as great as Waterloo.—*Bouton.*

Nothing less than a mutual indwelling of God in us and of us in God will suffice. Beyond that, we want nothing.—*C. Simeon.*

By continual meditation in the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well-watered soil.—*Bp. Horne.*

A certain amount of opposition is a great help to a man. Kites rise against the wind. Even a head-wind is better than none. No man ever worked his passage anywhere in a dead calm.—*Neal.*

The requests we make of God *interpret our character*, They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—*Dr. Cuyler.*

It is, alas! easy to lose God in discussions about God. The network of Logic can never be made too strong, but it ought always to remain network; that is, we ought always to be able to see God Himself through the meshes of all arguments concerning Him.—*Rev. A. J. Harrison.*

If we look to stand in the faith of the sons of God, we must hourly, continually be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying, "Father, keep them in thy name," that we should be careless to keep ourselves. To our own safety, our own sedulity is required. *Hooker.*

"Come unto Me!" "Let not your heart be troubled!" How graciously soothing were these words to the poor, storm-tossed sinner! How indescribably comforting to the believer when laid upon a bed of languishing! O thou blessed, sympathising, almighty Saviour! We thank thee for that invitation, for those soul-soothing words.—*Christian Advocate.*

## EVANGELISTIC NOTES.

**South Brent, Buckfastleigh.**—An interesting special mission has been held here by various workers, and blessing has been granted.

**Glastonbury.**—At the Wesleyan Chapel a very successful mission by Rev. J. W. Harbord and Mr. J. Benny has been held, assisted by Miss Fieldson, the *Joyful News* Home. The attendance was excellent, and a number of young people connected with the Bible-class and school gave their hearts to God.

**Mr. George Hefford's** visit to St. Matthew's, Birmingham, has been marked by God's presence and blessing. The remarkably clear and tender way in which the Gospel was presented made the mission a most refreshing one to the workers, and we are cheered by trophies won for Christ.—J. O. West.

**Rev. Thomas Waugh** has had a good mission in Belmont-row, Birmingham, and great interest was aroused. Two gatherings of men only were noted for plain talk and great searching of heart; one for women yielded a score of seekers. There are large numbers of inquirers. Among these were many young men and some married couples. The farewell service was a fine harvest-time.

**Bedminster, Bristol.**—A week's mission services, conducted by Rev. L. Railton, has resulted in many tokens of encouragement, much blessing to the Church, and in the conversion of many souls. The congregations were large, and the interest increased night by night. Mr. T. Hogben rendered efficient aid, urging his plan of "one by one" intercession, and ministers and others from all parts of Bristol helped cheerfully,

**Mr. Thorne at Skegness.**—A mission was held here in St. Paul's Church, from December 1 to 17. Thirty-eight meetings were held during the seventeen days. The Bible readings were singularly used and blessed. Many have sought and found the living Saviour, the enquiry-room being filled at times to its utmost capacity. Mr. Thorne has been aided in the work by a devoted, zealous and prayerful band of workers. The closing meeting was one of power.

**Great Easton.**—Miss Haddon, of Clipstone, has closed a six days' mission in Great Easton, which has been very successful, Bible reading meetings were held in the afternoon, and the congregations were exceptionally good at the evening services. The meetings on Wednesday and Thursday were held in the Wesleyan Chapel, on Friday and Saturday in the Church schoolroom, and Sunday and Monday in the Wesleyan Chapel. Miss Haddon had the joy of pointing some to the Saviour. A Christian Endeavour meeting is being started, and we are trusting, that God will continue to bless the work.—T. E. W.

**Derby.**—Mr. H. Moyle, district evangelist, has just concluded a twelve days' mission in King-street Chapel, and many adults and children have yielded to the Saviour. During the whole of the series great spiritual power rested on the place. Backsliders have returned to the fold, drunkards have found their way to the foot of the Cross. Parents and children have together sought the Saviour; and regular attenders at the ordinary services have been converted. The second Sunday evening proved a glorious time. At the close of the ordinary service a great number of members sought salvation.

**Chapel-en-le-Frith.**—A mission was conducted in this parish by Rev. Sholto D. C. Douglas from Nov. 25 to Dec. 6. A series of afternoon Bible readings proved most helpful. At the evening meetings large congregations listened to the Gospel story. The numbers present—from a scattered population—showed the power of the Gospel to attract. A deep impression was made, and many were brought to a saving knowledge of the truth. At the hamlets of Gnathole and Doveholes services were held by Mr. Stockdale and Miss Simeon; the latter also gave a series of addresses to women in the Chapel-en-le Frith Town Hall. In each of these places great interest was manifested and much blessing bestowed. One pleasing feature of the result of Mr. Douglas's visit has been the formation of three large Bible classes. The whole time was one to be remembered and to thank God for.

PRAYER UNION FOR ISRAEL.—Mr. Walter K. Campbell, hon. sec. of this organisation, writing from 7, St. Mark's-square, Dalston, says:—"Many members of this Union have been lost sight of through their change of address not having been notified. I should be glad if any members who have not received notices, papers, or pamphlets during 1894 will kindly send their present address, their card number if possible, and (when it is in arrears) their subscription. For any readers who may wish to join us, I would add that the objects of this Union (started in October, 1882, by the late Miss Phillips) are:—1. To form a bond of union between the friends of Israel of all denominations, and 2. To seek, by united prayer, for the outpouring of the Holy Spirit's convicting and converting power on Israel."

## The Book World.

The Appeal is a popular monthly, written in simple language. Christian workers will find it suggestive, and for distribution it will prove of real service. (½d. *Elliot Stock.*)

The Play-actress. By S. R. Crockett. (*T. Fisher Unwin.* 1s. 6d.) A pathetic, but not very original story. Whether its intention is to interest or amuse, or whether the author (a Free Church minister) had any more serious purpose, is not very evident.

The Old Testament and the New Criticism. By the late Bishop Blomfield. *Mr. Elliot Stock* has issued a cheaper edition (2s. 6d.) of this trenchant examination of the theories of the higher critics. It abundantly justifies the right of "common sense" to express an opinion on the subject.

The Illustrated Missionary News. Vol. XXVIII. *(Partridge & Co.)* This well-established monthly is doing good service to the cause of missions. In its volume form, representing as it does nearly all lands and peoples, it is likely to spread missionary interest, and awaken in many young hearts a high and holy missionary purpose.

Dulce Domum: Essays on Home Life, by the late Frederick Perry, M.A., vicar of St. Saviour's, Fitzroy Square, has been issued in a third and cheap edition. (3s. 6d. *John Davis*, 24, *Queen Victoria-street, E.C.*) Thirty in number, these essays are of sterling worth, sound counsels and great principles being enforced by historical and other illustrations, gathered from a wide range of reading.

Simon Peter: His Later Life and Labours. By Charles S. Robinson, D.D. (*Nelson & Sons.*) This is the sequel to "Simon Peter: His Life and Times," from the pen of a cultured New York divine. The thirty chapters take up notable incidents in the story, and unfold Christ's teaching to Peter as well as the Apostle's teaching to others. The volume is expository and practical, and will be welcome to those who would study the life of Peter.

The Speech of Man and Holy Writ is an anonymous work, readable though somewhat diffuse, thoughtful but by no means thorough. The author shows speech to be a Divine endowment, not a human invention, and he shows the reasonableness of the Mosaic teaching, that originally the whole earth was of one speech, and that the calamity at Babel gave rise to the changes and diversities which have come down to history and literature. The authority of Scripture is boldly asserted, but in the matter of information the volume is "thin." (7s. 6d. *W. R. Gray, Lombard Court E.C.*)

The Holy Spirit, the Paraclete: A Study of the Work of the Holy Spirit in Man, by Rev. John Robson, D.D., Aberdeen, is a thoughtful exposition of a supremely important Scripture doctrine. Things that differ are admirably distinguished, and the pages contain helpful teaching on the Spirit's work in creation and regeneration. There are chapters on the New Birth, the Eternal Sin, and the Inspiration of the Bible; and even where, on points of detail, we do not agree with the views expressed, we never lose sight of the author's reverential mind, practical purpose, and desire to be loyal to revealed truth. (*Oliphant, Anderson, & Ferrier.*)

England Heir of the World, by J. E. Hendley (*Elliot Stock*), is an addition to the ever-growing "identification" literature. It is maintained that the English nation has inherited the blessing of Ephraim, and is "the stone cut out of the mountain without hands," in fact, the stone concerning which our Lord said, "On whomsoever it shall fall it shall grind him to powder." We have no patience with such an application of Scripture. This proceeding, however, is fairly matched by the author's discovery in the Apocrypha of an important allusion to the wanderings of "the lost ten tribes." He quotes, without regard to qualifying context, 2 Esdras xiii. 40-46, and ascribes the words to "the Ezra of the Bible." Apparently he does not know that this writing has no historical value whatever, and, far from dating from the time of Ezra, is held by scholars to go back no further than the beginning of the Christian era!

The Revelation: A Book for To-day. By A. Dice. (*E. Stock.*) That the Revelation of Jesus Christ is rich in spiritual teaching no one who has reverently pondered its rapturous visions will deny. But when expounded wholly on the lines followed by this author it is voided of force and meaning. If the "two witnesses" of chap. xi. are to be interpreted as "equivalent to meaning that there is sufficient testimony" against evil-doers; if the reiterated period "a time, times, and half a time," or "forty and two months," or "1260 days," has no definite significance whatever; if "war in heaven" mean only conflict in "the invisible realm of mind and soul"; if the "first resurrection" be simply the deliverance of the Church from persecution, then surely the Word of God must be regarded as capable of any far-fetched and mystical explanation emanating from the fervid imagination of man. If its real meaning be so strangely diverse from its plain statements, then where, one asks, is certainty? Where any sure ground on which to stand for time or eternity?

Conscience is the title of a manly "Talk with the Boys Brigade," by Archdeacon Farrar. (*Head Quarters Office*, 162, *Buchanan-street, Glasgow.*)

The Promise of Life, A New Year's Address to Young Men, by R. Henderson Smith, is replete with sound teaching and high counsels. (1d. *National Council, Y.M.C.A. Rooms*, 14, *South St. Andrew-street, Edinburgh.*)

## NEW YEAR'S APPEALS.

Pastor O. Tidman, Ebenezer Cottage, Magor, South Wales, appeals for Gospel text cards for children, also Gospel books, tracts, &c., for aged sick ones.

New Year's Free Tea to 1500 of the poorest children in Kentish and Camden Towns.—C. W. Wannell, Treasurer, Salvation Army, Chalk Farm, 41, Camden-road, N.W.

The Rescue Society is in great need of help at this time. The report gives great encouragement by reason of good results in numerous instances.—C. Stuart Thorpe, 79, Finsbury-pavement, E.C.

Bethnal Green.—The vicar of an intensely poor parish asks help to give 1300 Sunday scholars and 400 aged and suffering poor a Christmas treat.—Rev. R. W. Loveridge, St. Philip's, Bethnal Green, E.

Salvation Army.—Wanted, small donations amounting to £1000, for the extension of the Social and Rescue Work. Five thousand shelters provided nightly.—Colonel Sturgess, Financial Secretary, 101, Queen Victoria-street, London, E.C.

Murphy Memorial Hall, and Lambeth Baths.—Rev. W. Mottram pleads for seasonable help. Five thousand attendances are made every week from the poorest districts south of the Thames, and the needs are at times overwhelming.—32, Trafalgar-road, S.E.

Ark Church Mission, Rotherhithe, S.E.—The workers are making an effort to give a good substantial meal at Christmas time to 300 poor children of this poor neighbourhood, and would be glad of help.—William Joyner, Pastor, Paradise-street, Rotherhithe, S.E.

Jubilee Mission, East-road, Hoxton. The workers are desirous of providing free meals and warm clothing for the destitute children of their densely-populated and needy district. They will be most grateful for help in cash or cast-off clothing.—Rev. A. E. Brett (Superintendent), 57, Fairbank-street, East-road.

Orphan Working School.—The committee have been obliged to reduce the number of children maintained from 600 to 500. Thus the expenditure has been considerably diminished. In addition to the heavy debt to our bankers, over £2000 is owing to tradesmen and others.—Algernon C. P. Coote, 73, Cheapside, E.C.

Howard-street Mission, Wandsworth-road, S.W.—During the past winter large numbers of the destitute poor were supplied with substantial meals, and our soup kitchen (worked by voluntary help) was the means of satisfying and relieving a number of cases.—Nath. A. Soames, 16A, Tasman-road, Stockwell, S.E.

Princess Louise Home, Kingston Hill, Norbiton, Surrey.—Every effort is made towards self-support, and about £700 will be earned this year by the laundry attached to the home. Funds are earnestly solicited for paying off a debt of £1000 still due to the bankers on account of building and furnishing this laundry last year.—Secretary, Reginald Drake, 32, Sackville-street, W.

Mission Homes in Paris.—These homes are open to all English-speaking girls. Ten guineas a day is needed to sustain them. To enable us to continue the Christian and social work of these homes, which have been such a blessing to thousands of English women and children in Paris, we plead for your generous assistance.—(Miss) Rhoda Mouncey, 22A, Queen's-road, Bayswater, W.

Domestic Servants' Benevolent Institution, 32, Sackville-street, Piccadilly.—The objects are to relieve aged and infirm domestic servants by granting them pensions and temporary relief. Since the formation of the Institution 323 pensioners have been elected, ninety-three of whom are now in receipt of £15 to £20 each per annum. At the last election there were 142 applicants for the pension.

Great Ormond-yard District is visited by a missionary of the London City Mission, whose superintendent, Mr. Bannister, writes:—"I have never known so much poverty and distress, borne for the most part with much patience. We are about to open our soup kitchen, which we should be glad to keep open three days in the week for fully three months. Gifts of ladies' disused clothing would be most welcome." Address: Shaftesbury Memorial Hall, Orde Hall-street, Ormond-street.

Mount Hermon Girls' Orphan Homes, 47, 49, and 55, Cambridge-avenue, Kilburn, N.W.—Mrs. Parry urges the need of the orphans in her care: "We have had a legacy left us by a dear friend, but complications have arisen since his death, and it is quite uncertain when we shall receive it. Meanwhile our expenses go on. The orphans must be clothed and fed. I very earnestly ask for your prayerful and practical help at this time of great need; that this coming Christmas, lightened of its care, may be indeed a happy one for us and ours."

National Refuges and Training Ships.—The committee ask for help to carry on the very useful work now in progress at their homes in Shaftesbury Avenue, Twickenham, Sudbury, Ealing, and Bisley, Surrey. Help is also needed to support the popular training-ships for destitute boys namely, the *Arethusa* and *Chichester*. From these vessels (moored off Greenhithe, Kent), 5696 boys have been sent as sailors into the mercantile marine and Royal Navy. The homes and ships provide accommodation for 1000 children, but many urgent and pitiful cases have to be refused admission owing to the lack of funds.—Treasurer, Mr. W. E. Hubbard, 4, St. Helen's-place, E.C.

**The Friend** (unknown) who has been in the habit of sending The Christian to Mr. John Leslie, Shiloh, Canada, is informed that he is dead. We can supply the name of another person who would be glad to receive the paper.

**The Compressed Tea Tabloids** (sixpenny boxes), prepared by Messrs. Burroughs, Wellcome, and Co., are sure to prove of great service to travellers; they will be comforting companions to many a missionary while on evangelistic tours.

**Gifts to Hospitals.**—So much appreciation has been shown in regard to the Religious Tract Society's gifts of publications to hospitals and various institutions, during many years, that the committee have resolved to renew them this year. The list is complete, and numbers between 600 and 700 institutions.

## "Stuttering Bob."

BY J. W. C. FEGAN.

I HAVE just seen a large theatrical poster which boldly depicts "Poor Jo," in Charles Dickens' "Bleak House." This always reminds me of a remarkable character we had to deal with some years ago. His memory still survives in the purlieus of Westminster, where he was known as "Stuttering Bob." Alas! I have heard of his old street-associates in those days being sent one after another for long terms of penal servitude. For Westminster, like other similarly-situated districts on the fringe of wealthy, fashionable neighbourhoods, with all their encouragement to mendicancy, loafing, and petty thieving, furnishes a far more difficult class of lads to deal with than Whitechapel or St. Giles.

"Stuttering Bob" was really well-connected, but he developed a roaming disposition and propensity for low company, so that all the efforts of his father and other relations to reclaim him were baffled. At this time some of the streets of Westminster, since pulled down, were like a rabbit warren, the houses inter-communicating with one another in the rear by holes in the roofs and by passages in the cellars, so that, as we ourselves found out subsequently, pursuit was most difficult, as some of the low hobbledehoys or degraded women were always at the street corners or doorsteps waiting to signal our approach and put the "wanted" individual on the *qui vive*. Time after time we were told Bob's father had come down with "'tecs" or alone in disguise, and though, as a rule, his searches were fruitless, he sometimes succeeded occasionally in getting hold of his wandering boy and taking him home in a cab, but at the first opportunity Bob was sure to make his way back to his old haunts. This grim, staunch attachment to the locality and its denizens made Bob quite a popular character there. His allies were legion.

I heard about "Stuttering Bob," and tried to cultivate his acquaintance, but he disdained my friendship altogether. The fact is just then a dramatised version of "Bleak House" was being played at one of the great theatres, in which an actress, Miss Jennie Lee, played the part of "Poor Jo." Bod dressed himself up in exact imitation, and standing outside as the audience came out with their feelings worked upon by the representation of "Poor Jo" on the stage, confronted them with a living counterpart of the character, shivering all over, crouching down and whining beseechingly, "*Pl-pl-please to re-re-remember poo-poor-poor Jo.*" It was a stroke of genius. The unwritten code of honour which obtains amongst even the most lawless and roguish recognised Bob's copyright. He reaped a harvest of silver and copper, but shared the bulk of it with his "pals," and squandered the rest, so that when the play was withdrawn, Bob was as needy again as any of them.

He would never let me get near him, as he was afraid I would pounce upon him and get him confined in some industrial school or reformatory. One night, near St. James' Park station, I saw him on the opposite side of the road. A baked potato can was near, and knowing the enticing powers of a smoking hot tuber for a benumbed, starving urchin, I cried across to him, "*Would you like a hot potato, Bob?*" At once he crossed the road, and touching his cap, gratefully accepted?—no, no, that was not Bob's turn of mind at all. He just stood where he was and shouted back, "*Loo-loo-look here, i-f-f-f you want to give me a 'ot 'ta-'ta-'tatur you can ch-ch-chuck it over; but i-f-f-f you want me you sh-sh-shan't have me.*"

Only a few days afterwards, however, when I was out on one of my all-night cruises I dropped on Bob in one of the tramps' kitchens, squatting on his heels before a huge fire, roasting a sheep's tail for his supper. He started when he saw me standing over him, but when I just said "*How are you!*" and turned away scarcely waiting for his stuttered response, his suspicions seemed to vanish all at once, for in a few minutes he came up to where I was chatting to some of the folks, and asked if I would take him into our Home?

If ever a boy were in earnest to get on, I believe Rob was, but old habits were so strong, and he was of such an erratic temperament, that *he ran away from us literally dozens of times*. He was never punished for these escapades. We knew our only chance of rescuing him was by the most gentle handling.

An irresistible impulse seemed now and then to carry him off. My colleague, Gordon Hopkins, who was my *fidus Achates* in those days, spent night after night at different times, and resorted to one stratagem after another, to trace and get hold again of our missing protégé.

One poor old fellow, on the chance of earning sixpence, would trot all the way down from Westminster to Deptford and give information to Gordon Hopkins as to Bob's whereabouts. But he dared not come near the Home, or be seen by any of our lads from Westminster, who might speak of his visits on leave-day, for he used to say, "*Mr. Hopkins, don't look at me, sir, when you're up. Pass me by like dirt, If they lads up there knew I was a 'nark' they'd 'limb' me, they would, sir.*"

One year, I remember, just before the Derby (like hop-picking, a very unsettling time with poor Bob), he disappeared. Gordon Hopkins and I were going to spend the night before the Derby amongst the crowd of men, women and boys who sleep out on Epsom Downs that night, and we thought it very likely we might meet with Bob. About three a.m., there was a very thick, grey mist, and as I was walking near one of the stands I could just discern, a few yards in front of me, a shuffling figure. In an instant *I had a strange presentiment it was Bob*, but evidently he had seen me and was sheering off, as the figure turned abruptly aside and vanished in the fog. When I met my friend I told him my conviction, but as I had to admit I had only seen the figure very indistinctly, he naturally did not attach much weight to my vague impressions. However, I insisted upon our going to the stable where our pony and chaise were put up and starting off along the London-road, as I felt sure Bob would make his way to town if he had seen me on the Downs. We roused the sleepy ostler and drove off. The fog was lifting, and we had got five miles on our way, when I saw a dark heap huddled up in a dry ditch. Instinctively I pulled up and cried, "*There's Bob!*"—although I did not know the clothes he was wearing, and had not seen his face. Gordon Hopkins jumped out, and sure enough it was poor Bob lying sound asleep, having run all the way to escape from us.

I well remember what a sorry spectacle he was, for he was not only in dreadful rags, but he had caught a heavy cold through sleeping out the two previous nights, and one side of his face was tremendously swollen from faccache.

We helped him into the chaise, for he was stiff and numb with cold and fatigue, and, giving him our knee-rug to put round him, drove straight home. *It was Bob's last elopement.*

He settled down after this and was one of the most grateful lads we ever had to do with. It cost us much time, labour, and money, but through God's mercy we had a distinct triumph in the end, and I have always remembered "Stuttering Bob" *as a signal trophy of persevering kindness and a striking example of answered prayer.*

We taught him the trade of compositor in our printing department, and to put him right beyond the reach of old associations, sent him off to the United States. Just at the last we were able to trace his father, who acquiesced in our plans, and paid the cost of outfit and passage.

My last letter from "Stuttering Bob" was from Indiana, U.S.A., telling me that he was still steadily making his way in the world, and enclosing a photograph, which showed me the erstwhile "Poor Jo." a fine, stalwart, intelligent man.

Talk about landing a 50lb. salmon or a 35lb. pike, or stalking a Royal twelve-pointed stag, or "trekking" through Africa in search of "big game!" Can such pursuits for a moment compare in interest with the heart-thrilling work of "saving lads?" *Is there anyone, who on reading this story covets the privilege of rescuing another "Stuttering Bob?" If so I can find the quarry.*

. . . .

For £5 we can shelter, feed, clothe, and train a rescued waif through the winter months. For £10 we can pay all the expenses of placing him away from all the temptations of old associates and all the difficulties of earning an honest living in our overcrowded country, in the "Queen Colony" of our British dominions, *where he will never need another farthing of English charity, but on the contrary, will help us in turn to give other poor boys the same good start in life.*

J. W. C. Fegan

THE BOY'S HOME,

95, *Southwark-street, S.E.*

P.S.—Our "old boys" in Canada have for some years sent us a "New Year's Surprise Gift," *voluntarily contributed out of their own hard-earned savings, "to help other poor boys out.*" The gift was in:—

| | | | |
|---|---|---|---|
| 1889 | £108 | 1892 | £213 |
| 1890 | £148 | 1893 | £230 |
| 1891 | £204 | 1894 | £260 |
| | | Total | £1163 |

"The Rescue," published monthly (post free for a year, 1s. 6d.), contains descriptive accounts of rescue-work, expository articles, new hymns, with music, etc.—ADVT.

## TEMPERANCE NOTES.

A SUCCESSFUL series of meetings was conducted in Blandford last week by Mr. Warland.

Rev. G. Ernest Thorn has been appointed hon. secretary of the Congregational Total Abstinence Association (of which the late Sir Edward Baines was one of the founders), in succession to Rev. D. B. Hooke. Mr. Robert Mansergh, of Lancaster, has resigned the treasurership.

The annual festival of the Band of Hope Union of Birmingham has been held. This Union was formed forty years ago, and at the end of the first decade there were forty-two bands in affiliation; now there are 149 and over 30,000 members. Alderman White, the first president, has held the position ever since.

In connection with the proposal to make an experiment in Aberdeen in the municipalisation of the drink trade, Rev. A. Stewart has published (*Wyllie & Son, Aberdeen.* 2d.) a powerful pamphlet, under the title, "Is it Right and Christian to Municipalise the Drink Trade?" It is hardly needful to say that the author is wholly opposed to any such proposal.

*The People's Friend* states that the United Temperance Council have decided to hold a temperance convention in Hobart during the fourth week in January, 1895, and invitations have been sent to all the colonies to send delegates. The subjects for conference will be from political, educational, and social standpoints.

At Rotterdam a division of the Band of Total Abstainers of Amsterdam has been formed. Two years ago this Band began with ten members, paying twopence each per week for rent of a room. Now there are 300 members, who have a hall of their own, with public meetings, Sunday-school, women and young girls' bands, and other branches.

Mr. George Garlick, late C.E.T.S. van missioner, has been addressing meetings in connection with the Hitchin C.E.T.S. in the St. Andrew's Schools. He also spoke at two women's meetings, at a children's gathering, and in the Boys' Club. Thirty-two pledges were the outcome of the meetings, which were well attended.

The annual meeting of the Cape Town Church Temperance Society was held in the Mutual Hall, Archdeacon Fogg in the chair. Addresses were given by Hon. J. Rose Innes, the Bishop of St. John's, Mr. W. Hay, and the Coadjutor Bishop of Cape Town. The speaking was almost entirely confined to the liquor traffic with native races. It was stated that Canon Waters was working hard in his district, and had 251 abstainers from Kaffir beer on his books, his chief assistant being a native who had seen the evil of drinking at the goldfields.

The Women's Total Abstinence Union is preparing for a vigorous pledge-signing campaign in the early weeks of the New Year. Cheap pledge books and cards have been specially prepared, also pledge-signing leaflets, with perforated pledge form attached for house-to-house visitation, enclosure in letters, etc. One leaflet is headed, "Why I Do Not Sign the Pledge," and "Why Sign the Pledge," while another is entitled, "Will You Sign the Pledge?" Many pledge-signing meetings are being organised throughout London and the provinces by the federated societies of the Union.

Friends of a decent and orderly Sabbath in New York City are bestirring themselves, in view of a strong agitation in favour of securing a law allowing saloons to be open at certain hours on Sunday, as demanded by the liquor interests. One of the daily papers, which favours the opening of the saloons, declares that it does not want all saloons opened, nor for all day; but it is difficult to see how any discrimination could be made. If selling is allowed for Sunday afternoon, the demand will soon be made that it shall be legalised for Sunday morning and evening as well.—*N.Y. Independent.*

IT IS SIMPLY NATIONAL SUICIDE to place poor children in the workhouse to be trained. "Once a pauper, always a pauper," has been borne out by a painful experience. "Carefully reared in the way they should not go," as the Editor of the *Times* has put it, "when they are old they are pretty certain not to depart from it."

FREE CHURCH CONGRESS.—The arrangements for the Free Church Congress in Birmingham in March next are in a forward state. Dr. C. A. Berry, of Wolverhampton, delivers the presidential address, and Rev. F. W. Macdonald, of the Wesleyan Missionary Society, is to occupy Dr. Dale's pulpit at Carr's-Lane, and preach the Congress sermon. Mr. H. H. Fowler, M.P., has consented to preside over the Town Hall meeting, when Dr. Clifford and Rev. C. Silvester Horne will be leading speakers. Dr. Mackennal, of Bowdon, with Rev. J. K. Nuttall, of Liverpool, will take a prominent share in the proceedings, whilst Principal Fairbairn, of Mansfield College, Oxford, is to deal with the question of "The relation of the Free Churches to the theological tendencies of the times."

[1830]

## PERSONALIA.

**Rev. Hugh Price Hughes** and Mrs. Hughes are expected home from Italy on January 3. There is every reason to anticipate that Mr. Hughes will arrive with restored health.

**The Bishop of Ripon,** who has been spending the last month in the Riviera, has so far gained strength that he hopes to be able to return to his duties about the middle of January.

**Dr. John G. Paton,** the venerable missionary, has had a most enthusiastic welcome on his return to Melbourne, and the Victorian assembly have cabled home that they approve the scheme for the new mission vessel, *Dayspring*, for the service of the mission among the thirty islands of the group.

**Mr. Hermann Warszawiak** has severed his connection with New York City Mission and Tract Society, and started the American Mission to the Jews, with headquarters at 73, Bible House, New York City. It is proposed to extend the work beyond the sphere of the operations of the City Mission Society, whose hearty sympathy has been shown to Mr. Warszawiak in his present enterprise.

**Rev. Dr. Bruce,** of Persia, whose name is well known as one of the most devoted missionaries of the Church Missionary Society, has resigned his position in the society after thirty-six years' service. Dr. Bruce has especially engaged in Christian work amongst the Moslems of Persia. He established schools which met with much success, and in 1875 the Church Missionary Society definitely took over the work. The Persia Mission has had a somewhat strange history, but now the country is believed to be ripe for a decided advance. Bishop Stuart recently resigned a comfortable New Zealand bishopric in order to go forth as a simple missionary to Persia, and he has since been joined by other missionaries.

### DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Owing to the necessity of going to press before the Christmas holidays, our Donation List for this week includes only sums received up to first post of Friday, Dec. 21. Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

| | £ | s. | d. |
|---|---|---|---|
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| *Figueras Mission*—Msy. Pence Assoc., 7s. 6d.; *(Defence Fund)* Alpha, 5s. | 0 | 12 | 6 |
| *China Inland Mission*—C.B.M.,£3; InMemoriam,£3 | 6 | 0 | 0 |
| *Miss de Broen's Work, Paris*—C. B. M. | 1 | 0 | 0 |
| *Church of England Zenana Mission*—C. B. M., £1; Msy. Pence Assn., 10s. 2d. | 1 | 10 | 2 |
| *Society Relief Persecuted Jews*—C. B. M., £2; E. H. B., £1; For Jesus' Sake, 4s.; G. N., 2s. 6d. | 3 | 6 | 6 |
| *Church Missionary Society*—Frances, £2; J. J. W., £2; J. E. M., 10s. | 4 | 10 | 0 |
| *Sailors' Rest, Marseilles*—M. S. | 2 | 2 | 0 |
| *London Missionary Society*—In Memoriam | 2 | 0 | 0 |
| *Lepers of India*—In Memoriam | 1 | 0 | 0 |
| *Persecuted Stundists*—Mrs. L. | 1 | 0 | 0 |
| *Mr. Moody's Bible Institute*—M. and L. H. | 5 | 0 | 0 |
| *South Spanish Mission*—A. | 1 | 0 | 0 |
| *Pastor Chiniquy*—G. N. | 0 | 2 | 6 |
| *Mrs. Huntley, Demerara*—M. | 5 | 0 | 0 |
| *Chamberi Evangelical Mission*—Msy. Pnce. Assn... | 0 | 11 | 3 |
| *Quo Iboe Mission*—Msy. Pnce. Assn. | 0 | 4 | 4 |
| *Signan Medical Mission*—Msy. Pnce. Assn. | 0 | 2 | 6 |
| *Congo Balolo Mission*—M., £10; Msy. Pnce. Assn., 6s. 6d. | 10 | 6 | 6 |
| *Central African Mission (Mr. Arnot)*—Msy. Pnce. Assn. | 0 | 4 | 4 |
| *Help for Brazil (Mr. Fanstone)*—Msy. Pnce. Assn. | 0 | 8 | 8 |
| *South American Missionary Soc.*—Msy. Pen. Assoc. | 0 | 5 | 5 |
| *Ceylon and Indian Gen. Mission*—Msy. Pen. Assoc: | 0 | 4 | 0 |
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| *The Spurgeon Orphanage*—N., 5s.; A. M. D., £1; W. H. C., £3 | 4 | 5 | 0 |
| *Mr. Fegan's Homes*—N., 5s.; S. M., 5s.; A. M. D., £1 5s.; R. W. £4; M. S. Weston, 5s.; Misses B., 5s.; E. A. B., £1; G. P. £1; W. H. C., £2; In Memoriam, £2; J. J. W., £2: G. N., 1s.; J. E. M., 5s.; J. H. L., 2s. 6d.; L. L., 2s. 6d.; X., £2 10s.; Z. Y., £2 2s.: Mrs. G. H., £1 10s.; M. A. C., 10s.; E. M. O., 2s. 6d.; E. J. R., £2 10s. | 24 | 0 | 6 |
| *Tower Hamlets Mission*—M. S., Weston, 5s.; *(Poor)* J. C. E., £1 | 1 | 5 | 0 |
| *Homes Little Boys, Farningham*—N. | 0 | 5 | 0 |
| *Home Crippled Girls, Marylebone*—N. | 0 | 5 | 0 |
| *Dr. Barnardo's Homes*—N., 5s.; T. A. G., £3 3s.; R. W., £4; Frances, £2; K. G. M., Ireland, 3s. 6d.; E. G., £2; In Memoriam, £30; Egoeimi, 2s. 6d.; Eggs Sold, £1; For Jesus' Sake, 4s. 6d.; A Servant, 10s.; J. J. W., £2; G. N., 1s.; J. C. E., £1; E. S. L., £5; E. S., 6d.; M. A. C., 10s.; *(Emigration)* In Memoriam, £10 | 62 | 0 | 0 |

*(Continued on page 28.)*


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MORGAN AND SCOTT, 12, Paternoster buildings, E.C.
*And may be ordered of any Bookseller.*

## LONDON FEMALE GUARDIAN SOCIETY.

Testamentary Bequests are earnestly solicited.

Founded 1807 to rescue souls and bodies from destruction, to lift up the poor trampled flower of womanhood, to cleanse it from the mire and dust, and nurse it back to life and health, and, in the beauty and fragrance of holiness, to present it afresh to God.

*President*—THE LORD KINNAIRD.

Ten Thousand Betrayed and Fallen Women have been welcomed to these **Homes**, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months; while **Thousands of Cases** have been advised, helped, and sheltered.

**FUNDS ARE URGENTLY NEEDED,**

And will be thankfully received at the Office of THE CHRISTIAN, or by Mr. W. E. PAGE, Secretary,

**191, HIGH STREET, STOKE NEWINGTON, LONDON, N.**

## THE POOR IN BETHNAL GREEN.
## PARMITER STREET MISSION,

President, Sir C. ROBERT LIGHTON, Bart.

**SOUP KITCHEN** (twice weekly) and **CHRISTMAS DINNERS.**

DONATIONS URGENTLY NEEDED for these, and the GENERAL FUND of the Mission; also Clothing, Hospital Letters, &c. **PLEASE HELP US WITH CHRISTMAS GIFTS.** Address, Mr. G. W. L. BARRACLOUGH, F.R.H.S., Hon. Sec., Parmiter-street Mission, Bethnal-green, E.; or, the Hon. Treasurer, SAMUEL WILLIAMS, Esq., Clarence Villa King Edward-road, Hackney, N.E.

## MRS. HILTON'S
## Crèche, Infant Infirmary, and Orphan Home,

**12, 14, & 16, Stepney Causeway, Commercial Rd., E.**

**Convalescent Home, The Limes, Feltham.**

The Crèche is situated in a densely populated part of East London, and for 23 years has helped thousands of poor mothers, babies, and children.

In a time of great need we appeal to readers of THE CHRISTIAN, who have so often helped us, for special contributions. All communications should be addressed to Mrs. Hilton, Shore House, Shore-rd., South Hackney.

* The new report is ready, and will be gladly forwarded on application.

## LONDON CITY MISSION DISABLED MISSIONARIES' WIDOWS & ORPHANS FUND.

This fund was formed to give support to aged and infirm Missionaries who, after a life-long service—enriching the poorest of the poor with the unsearchable riches of Christ—are compelled to cease from their labours. Forty-two of these receive yearly grants of from £20 to £52, according to length of service. Fifty-six widows whose husbands died in the work—several from disease taken when visiting, and in some instances leaving families—receive grants of from £10 to £20 yearly. Among these true helpmeets to their husbands are those who work earnestly among the London poor. Five orphans of Missionaries who have lost both parents receive help during childhood.

**Last year this fund was deficient by £349 7s. 6d.**

The Committee earnestly ask you to cast generously into this part of our Lord's treasury, that these aged and worthy disciples and widows may for the present year have their needs supplied.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Secretary: J. M. WEYLLAND, The Mission House, 3, Bridewell-place, London, E.C.

## SUFFERING CHILDHOOD!

Among the deeper shadows of our great city are the homes of our suffering little match-box makers, who, with their enfeebled mothers, are trying to earn a sorry pittance. Affliction and privation are daily attending their path, and most gladly would we pass on any help kindly sent. Contributions would be gratefully received by Mrs. F. A. BEVAN, 59, Princes Gate, South Kensington, S.W., by the Director, N.E. London G. Missions, WILLIAM CHORLEY, 6, Clephane Road, Canonbury, London, N., or may be sent to the Office of THE CHRISTIAN. Parcels to Somerset Hall, 205, Devon's Road, Bow Common, E.

## BREAD FOR STARVING JEWS.

Distress terrible: no food, no fire, illness and starvation. Kindly help us, as in former years, to alleviate the acute suffering by giving FREE MEALS, BREAD, SHELTER, COAL, SICK RELIEF, etc., also

### XMAS TREATS TO HUNGRY CHILDREN.

Garments, please direct D. OPPENHEIM, City Mission to Jews, 119, Leman-street, E.

Donations, GEORGE WADE, Esq., Treasurer, 30, Schubert road, Putney, or may be sent to the office of THE CHRISTIAN.

## AGED PILGRIMS' FRIEND SOCIETY.

**INSTITUTED 1607.**

Treasurers: FRANK A. BEVAN, Esq.; W. J. PARES, Esq.

**When was it instituted?** 87 years ago.

**Whom does it assist?** The Lord's aged poor of both sexes, and of various denominations, who are 60 years of age and upwards. The pensioners dwell in all parts of the United Kingdom. Many are widows, some are blind, others have been long afflicted, and one has been bedridden upwards of 30 years; 917 are over 70 years of age, and of this number 239 are upwards of 80, and 16 more than 90. *1310 pensioners are now upon the books.*

**How does it assist?** By pensions of Five, Seven, and Ten Guineas per annum, and by Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton for 180 of the pensioners. *£8400 per annum are expended in pensions alone, and £1800 in maintaining the Homes and the various funds connected with them.* The pensions are distributed to the recipients at their own abodes. The Homes are open for the inspection of visitors daily (Sundays excepted).

**What Help is required?** The Annual Subscription List needs doubling. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." JOHN E. HAZELTON, Sec., Office, 83, Finsbury-pavement, E.C.

## CHRISTIAN COMMUNITY

### All-night Shelter Rescue Work

**(Thrawl Street, Spitalfields).**

ALREADY, since this work began, 45,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*
28, Enfield-road, Kingsland, London, N. c2754

## OPERATIVE JEWISH CONVERTS' INSTITUTION.

Established by the Rev. Charles Simeon and others in 1831.

A Home for young Jews who are called to forsake all for Christ. They are fed, clothed, and lodged for three years, and they are taught trades. MONEY is needed for their support, and orders for PRINTING and BOOKBINDING are required for their training.

Number of admissions, 922.

Rev. H. OLIVER ALLBROOK, Principal, 12, Palestine-place, Cambridge Heath, London, E.

# THE "ROBIN" DINNER FUND.

*The object of this Voluntary Fund is to welcome the Children at Christmastide as guests in the Name and for the Sake of Him who loved little children.*

**See "THE CHRISTIAN" for a Full Report of our INAUGURAL DINNER.**

**INAUGURAL DINNER of the Season DECEMBER 27th.**

The Robin Dinners, originated by the Rev. Charles Bullock, B.D., Editor of *Home Words*, began seventeen years since with 300 guests. 24,000 of London's poor children alone were entertained last year, and the Committee earnestly desire to extend the Robin Dinners this season.

Will you help to give **ONE** evening's happiness to **ONE** child this winter? The whole funds go direct to the children through the agency of those who know best how to dispose of them, either the Clergy and Ministers living and working in the Poorest Districts of London, or through the Ragged School Union. All our Workers are Voluntary Helpers.

The first large Dinner of the Season will be held in St. Martin's Town Hall, close to Charing Cross, on December 27th, at 6 p.m., when 800 children will have a Christmas Dinner, followed by Music, Shadowgraph, and Conjuring Entertainment. **Madame Alice Gomez** has most kindly consented to sing to the children, and the **Band of the National Refuges** will play. Other Artistes who have kindly given their services include **Master Sterndale Bennett,** of the Leeds and Chester Festivals, **Master Philip Lewis,** Violin Soloist (pupil of Bernhard Carrodus), and **Miss Annie Norledge,** Soprano.

Tickets to view (from the galleries) price **2s. 6d.** each in aid of the Fund can be obtained from C. ASHTON BULLOCK, 7, Paternoster Square, London. Give your children a Christmas Treat in seeing the happiness of others.

Will your children in their happy homes send a little help to this Voluntary Fund? The guests at a Christmas Party, collecting a mite for "Robin," and the little child posting a letter and enclosure to "Robin," will feel their hearts lighter for sending a ray of sunshine into the lives of some sad pinched-faced little ones.

The Committee feel it necessary to state that they cannot be responsible for appeals sent out in the name of "Robin" unless bearing either the address, Coomrith, Eastbourne, or 7, Paternoster-square, London.

**All Contributions are acknowledged in "THE NEWS," published at "HOME WORDS" Office. Reports of Dinners are also given.**

An audited Balance Sheet is published every year. Subscriptions, which are urgently needed if we are to provide for as many children as last year, should be sent addressed to

**ROBIN, Coomrith, Eastbourne,** or to the Hon. Secs., **C. ASHTON BULLOCK and JOHN KIRK, Robin Dinner Fund, 7, Paternoster-square. London, E.C.**

DONATIONS.—(*Continued from page 26.*)

| | £ | s. | d. |
|---|---|---|---|
| *Friendless and Fallen*—N., 5s.; T. A. G., £2 2s.; J. P., 2s. 6d.; C. B. M., £1; E. H. B., £1; F. W., 2s. 6d.; J. J. W., £2; L. L., 2s. 6d.; Z. Y., £2 2s. | 8 | 16 | 6 |
| *St Giles' Christian Mission*—T. A. G., £2 2s.; S. M., 5s.; Mrs. D., 11s.; R. W., £4; C. B. M., £5; G. P., £1; B. L. T., 4s.; M., £10; W. H. C., £2; E. G., £2; In Memoriam, £2; J. Gr., 2s. 6d.; J. J. W., £2; G. N., 3s.; J. C. E., £1; L. L., 2s. 6d.; X., £2 10s.; E. S. L., £5; M. A. C., 10s.; E. J. R., £2 10s.; (*Prison*) E. and A. W., 10s.; (*Christmas Help*) R. W., £4; R. B. T., £1 .. .. .. .. .. | 48 | 10 | 0 |
| *Mrs. Meredith's Work*—M. A. C., 10s.; (*Prison Mission*) T. A. G., £2 2s.; C. B. M., £1 .. .. .. | 3 | 12 | 0 |
| *Mildmay Institutions* (*Hymn Books*)—M., £5; (*Poor, Mrs. Codner*) A. D., 10s.; H. G., 5s.; J. H. L., 2s. 6d.; W. H. C., £2; In Memoriam, £2; S. M., 2s.; Sympathy, 5s.. .. .. .. .. .. .. .. | 10 | 4 | 6 |
| *Mr. Whittle's Work, Pontymoile*—A. L., 5s.; (*Poor*) Sarum, 2s... .. .. .. .. .. .. .. .. .. | 0 | 7 | 0 |
| *London Female Guardian Society*—India .. .. .. | 1 | 1 | 3 |
| *Home for Fatherless* (*Mr. Toye*)—India, £1 1s. 3d.; G. P., 10s.; In Memoriam, £2 .. .. .. .. .. | 3 | 11 | 3 |
| *Field Lane Institutions*—E. A. C., 2s. 6d.; R. W., £4; M., £10; Lancaster, 2s. 6d.; L. L., 2s. 6d.; Mrs. G. H., £1.. .. .. .. .. .. .. .. .. | 15 | 7 | 6 |
| *George Yard Mission*—E. A. C., 2s. 6d.; G. P., 10s.; E. G., £2; E. S. L., £5; M. A. C., 10s... .. .. | 8 | 2 | 6 |
| *Board School Children's Dinners*—E. A. C., 2s. 6d.; S. J. G., 2s. 6d.; A. B., 5s.; J. J. W., £2 .. .. | 2 | 10 | 0 |
| *Robin Dinners*—E. A. C., 2s. 6d.; Emmie and Dorothy, 3s. 3d.; Eleanor, 10s. .. .. .. .. .. | 0 | 15 | 9 |
| *Poor Jews, Whitechapel* (*Mr. Ehrlich*)—A. D., 10s.; Sympathy, 5s.; J. H. L., 2s. 6d.; X., £2 10s.; E. J. R., £2 10s. .. .. .. .. .. .. .. .. | 5 | 17 | 6 |
| *Bridge of Hope*—R. W., £4; In Memoriam, £1; X., £2 10s.; M., £10 .. .. .. .. .. .. .. .. | 17 | 10 | 0 |
| *Anti-Opium League*—Alpha .. .. .. .. .. .. .. | 0 | 2 | 6 |
| *Mission to Deep Sea Fishermen*—C. B. M., £1; G. N., 2s.; Mrs. G. H., £2 .. .. .. .. .. .. .. .. | 3 | 2 | 0 |
| *Miss Weston's Work, R.N.*—C. B. M. .. .. .. .. | 1 | 0 | 0 |
| *Miss Robinson's Work* (*Soldiers*)—C. B. M. .. .. .. | 1 | 0 | 0 |
| *Miss Daniell's Work* (*Soldiers*)—C. B. M. .. .. .. | 1 | 0 | 0 |
| *Somers Town Blind Aid Society*—C. B. M. .. .. .. | 1 | 0 | 0 |
| *Miss Macpherson's Home of Industry*—C. B. M., £1; Sympathy, 5s.; W. H. C., £3; A. B., 10s.; E. S. L., £5; M. A. C., 10s.; (*Aged Poor*) S. M. P., £1; (*Match Box Makers*) E. W., 5s. .. .. .. | 11 | 10 | 0 |
| *Aged Pilgrims' Friend Society*—C. B. M., £1; In Memoriam, £1; Lancaster, 5s.; J. C. E., £1 .. | 3 | 5 | 0 |
| *Mildmay Mission to Jews*—C. B. M. .. .. .. .. | 2 | 0 | 0 |
| *Homes of Hope, Regent-square*—C. B. M. .. .. .. | 1 | 0 | 0 |
| *Thames Church Mission*—E. A. B... .. .. .. .. | 0 | 10 | 0 |
| *London Samaritan Society*—G. P... .. .. .. .. | 0 | 10 | 0 |
| *Mrs. Hilton's Creche*—G. P., £1; In Memoriam, £1; M. A. C., 10s. .. .. .. .. .. .. .. .. | 2 | 10 | 0 |
| *Working Men's Mission, New Cut*—G. P. .. .. .. | 0 | 10 | 0 |
| *Liberator Relief Fund*—Frances, £10; In Memoriam, 10s.; J. E. M., 5s. .. .. .. .. .. .. | 10 | 15 | 0 |
| *Church Pastoral Aid Society*—Frances .. .. .. | 2 | 0 | 0 |
| *United Kingdom Beneficent Association*—Frances .. | 2 | 0 | 0 |
| *Distressed Irish Ladies' Fund*—Frances .. .. .. | 2 | 0 | 0 |
| *Sailors' Rest Aid Society*—M. S. .. .. .. .. .. | 2 | 0 | 0 |
| *Marylebone Medical Mission*—Sympathy .. .. .. | 0 | 5 | 0 |
| *Rev. F. B. Meyer's Work*—E. H. O. .. .. .. .. | 1 | 0 | 0 |
| *Salvation Army*—E. H. O., £1; E. H. S., 5s. .. .. | 1 | 5 | 0 |
| *Ragged School Union*—M., £10; W. H. C., £2; Eleanor, 10s.; (*Poor*)—J. C. E., £1; R. B. T., £1 | 14 | 10 | 0 |
| *Mrs. Kerwin's Home*—E. G. .. .. .. .. .. .. | 2 | 0 | 0 |
| *Flower Girls' Mission*—E. G. .. .. .. .. .. .. | 2 | 0 | 0 |
| *Christmas Help to Poor*—J. B., 10s.; J. J. W., £2 .. | 2 | 10 | 0 |
| *Church Association* (*Van Work*)—In Memoriam .. | 2 | 0 | 0 |
| *Irish Society*—In Memoriam.. .. .. .. .. .. | 1 | 0 | 0 |
| *Miss Sharman's Orphan Homes*—In Memoriam .. | 1 | 0 | 0 |
| *Women's Protestant Union Convalescent Home*—In Memoriam .. .. .. .. .. .. .. .. .. | 1 | 0 | 0 |
| *Evangelistic Mission*—In Memoriam .. .. .. .. | 1 | 0 | 0 |
| *Poor Shirt-Makers' Children*—E. W. .. .. .. .. | 0 | 5 | 0 |
| *Destitute Children's Dinner Society*—G. N., 1s.; A. W., 5s.; A. L., 5s. .. .. .. .. .. .. .. | 0 | 11 | 0 |
| *Surgical Aid Society*—P. W. M. .. .. .. .. .. | 1 | 1 | 0 |
| *Relief of London Poor*—P. W. M... .. .. .. .. | 4 | 10 | 0 |
| *Ladies' Irish Association*—S. J. G., 2s. 6d.; (*Mason Relief Fund*) In Memoriam, £1.. .. .. .. .. | 1 | 2 | 6 |
| *Evangelistic Mission*—J. H. L., 2s. 6d.; (*Special Relief Fund*) M. A. V., £5 .. .. .. .. .. .. | 5 | 2 | 6 |
| *Mr. Boyer's Drift Children*—A. L., 5s.; (*Cripples*) Lancaster, 2s. 6d.; S. M. P., £1 .. .. .. .. | 1 | 7 | 6 |
| *Miss Rye's Home, Peckham*—A. B., 10s.; J. J. W., £2; E. A. B., 10s. 6d. .. .. .. .. .. .. .. | 3 | 0 | 6 |
| *E. London Training Institute*—A Servant .. .. | 0 | 10 | 0 |
| *London Aged Christian Society*—J. J. W. .. .. .. | 2 | 0 | 0 |
| *Miss Perram's Poor Fund*—J. J. W. .. .. .. .. | 2 | 0 | 0 |
| *Scrip. Readers' Soc., Ireland*—J. J. W., £2; G. N., 2s. | 2 | 2 | 0 |
| *Gratuitous Circulation of* THE CHRISTIAN—J. J. W. | 1 | 0 | 0 |
| *Dock Labourers' Mission* (*Unemployed*)—Jane.. .. | 0 | 2 | 6 |
| *Rev. A. G. Brown's Work*—(*Poor*) S. M. P., £1; J. C. E., £1 .. .. .. .. .. .. .. .. .. | 2 | 0 | 0 |
| *Mrs. Wilkes' Rescue Work*—S. M. P. .. .. .. .. | 1 | 0 | 0 |
| *Barbican Mission to Jews* (*Relief*)—G. N. .. .. .. | 0 | 2 | 6 |
| *Halfpenny Dinners*—R. B. T. .. .. .. .. .. | 0 | 10 | 0 |
| *London City Mission*—Z. Y. .. .. .. .. .. .. | 2 | 2 | 0 |
| *Anti-Sunday Travelling Union*—M. H. .. .. .. .. | 0 | 2 | 6 |
| *Rev. Peter Thompson's Work, E. London*—M. .. .. | 5 | 0 | 0 |
| *Mr. F. Brading*—M... .. .. .. .. .. .. .. .. | 5 | 0 | 0 |
| *Stranger's Rest, St. George's-street, E.*—M. .. .. | 5 | 0 | 0 |
| *Brit. Soc. for Prop. Gospel among Jews*—Msy. Pen. Assoc... .. .. .. .. .. .. .. .. .. .. | 0 | 5 | 0 |
| *London Soc. for Promoting Christianity among Jews*—Msy. Pen. Assoc. .. .. .. .. .. .. .. | 0 | 10 | 0 |
| *Church of England Home for Waifs and Strays*—Mrs. G. H. .. .. .. .. .. .. .. .. .. | 1 | 10 | 0 |
| *Spitalfields' Lodging House Band*—Mrs. H. G... .. | 2 | 0 | 0 |
| *Bosworth Road Mission*—Mrs. G. H. .. .. .. .. | 1 | 10 | 0 |
| *North Bow Mission* (*Children's Breakfasts*)—Mrs. G. H... .. .. .. .. .. .. .. .. .. .. | 1 | 0 | 0 |
| *Indigent Blind Visiting Society* (*Christmas Dinners*)—Mrs. G. H. .. .. .. .. .. .. .. .. | 1 | 0 | 0 |
| *Costers' Cottage Mission* (*Mrs. Penrose*)—Mrs. G. H. | 1 | 10 | 0 |
| *Miss Mason's House of Rest*—M. .. .. .. .. .. | 5 | 0 | 0 |
| *Y.M.C.A., Finsbury Park*—M. .. .. .. .. .. .. | 10 | 0 | 0 |
| Total .. .. .. .. .. | £416 | 5 | 9 |

[ADVERTISEMENTS.]

*Mr. Fegan's Homes*—Dan. xii. 3, £100.
*Dr. ft Children's Mission* (*C. H. Boyer*).—Gal. vi. 2, 5s.
*Dr. Barnardo's Homes*—M., parcel of arrowroot, etc.
*Poor Jews East London*, 119, *Leman-street*.—Mr. Oppenheim received with thanks parcel and box, 5s. from E. S. B.: 5s.

# THE CHILDREN'S AID SOCIETY,

**Established 1856.**

PRESIDENT: .. .. .. LORD ABERDARE, G.C.B.

2768 Children have been rescued from Dens of Infamy.
5000 Children are in Industrial Homes, to which Grants have been made.
10,319 Children (boys and girls), have been aided by the "Boys' Beadle."
The Society has an Emigration Agency with a Reception House in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.
Particulars of the work will be sent on application.

**FUNDS ARE URGENTLY NEEDED.**

SECRETARY:—ARTHUR J. S. MADDISON,
Office, 32, Charing Cross, S.W.
Bankers: Messrs. BARCLAY, RANSOM & Co., 1, Pall Mall East, S.W.

# Working Men's Mission, Collingwood Street, New Cut.

*Branches: 4, York-street, Walworth-road, and Decima-street, Bermondsey.*

## WINTER APPEAL.

We very earnestly appeal on behalf of the Destitute and Starving in the Districts of the New Cut and Southwark, to provide Food, Firing, Clothing, and Christmas Dinners to many deserving families. Last Winter our Soup Kitchen supplied 161,000 Meals at the cost of One Penny and One Halfpenny each.

Will the Readers of "The Christian" send us help?

£500 needed by the end of the year.

**Contributions will be thankfully received by F. A. BEVAN, Esq., Treasurer, 54, Lombard-street, London, E.C.; or by T. and J. YOUNG, 33, Nelson-square, Blackfriars-road, S.E.; or by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.**

*'Ye shall be a delightsome land.'*

# BIBLE LANDS MISSIONS' AID SOCIETY

**FOUNDED 1854.**

President, Rt. Hon. EARL OF ABERDEEN. Treasurer, LORD KINNAIRD.

Our object: to regain the lost Bible Lands for Christ.

50 MISSION WORKS AIDED LAST YEAR in Macedonia, Asia Minor, Armenia, Persia, Arabia, Egypt, Syria, Palestine; ORPHANAGES, Training Homes, HOSPITALS, Dispensaries, SCHOOLS, Native Protestant Churches, GOSPEL PREACHING, &c., &c.

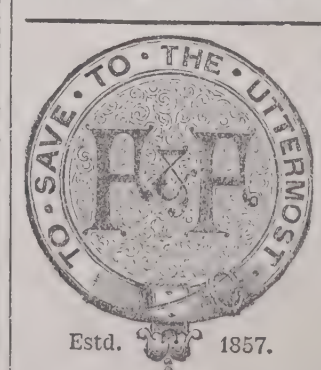
VERY SPECIAL APPEAL IS MADE FOR INCREASED HELP

which will be thankfully received by Rev. W. A. ESSERY, Hon. Sec., Alliance House, 7, Adam-street, Strand, London, W.C. Pictorial Pamphlets free.

# The St. Giles's Christian Mission

IS ALWAYS ENGAGED IN THE
***VISITATION AND RELIEF OF THE SICK AND DESTITUTE.***
TO THESE WRETCHED ONES WINTER BRINGS MUCH
***POVERTY AND SUFFERING.***
THIS WE ARE MOST ANXIOUS TO LESSEN, AND
***VERY URGENTLY APPEAL FOR FUNDS***
TO ENABLE US EFFECTUALLY TO CARRY ON OUR WORK OF
***PROMPT AND PRACTICAL ASSISTANCE TO THE NEEDY***
BY PROVIDING
***FOOD, CLOTHING, FIRING, AND CHRISTMAS DINNERS***
TO MANY DESERVING POOR FAMILIES.
***WILL THE READERS HELP US?***

**Contributions will be thankfully received by**
**F. A. BEVAN, Esq., Treasurer, 54, Lombard-street, London, E.C.; or by**
**WILLIAM WHEATLEY, Superintendent,**
**4, Ampton-street, Regent's-square, London, W.C.**




# FRIENDLESS & FALLEN.

## Homes for 240 Young Women & Girls.

## CHRISTMAS GIFTS.

*About £250 still required by December 31st.*

The Reader is earnestly asked to send a Christmas Donation towards the sum still needed before the end of the year.

The Committee tender their sincere thanks to those who have responded to their appeal on behalf of this mission of mercy.

Messrs. MORGAN & SCOTT will receive contributions, or they may be sent to Office:—200, EUSTON ROAD, LONDON, N.W.

WILLIAM J. TAYLOR.

# "Dr. Barnardo's Homes"

(Now containing very nearly

## FIVE THOUSAND BOYS & GIRLS)

Are urgently in need of funds to meet the unprecedented demands of this Winter Season. **EIGHT** new cases are on the average admitted daily, and **£140** are required to spread the tables every day for the large family actually under the care of the **Homes.**

## Gifts of Clothing, Clothing Material, and Household Sundries

will also be most acceptable and timely.

## THE ANNUAL SALE

of Gift Goods sent in to the Homes is now commencing, and the co-operation of all friends of the Children is earnestly invited. Additions to our stock are very necessary, so that the Boxes (of the estimated value of £6 and £12 respectively) may be filled with a good selection. These Boxes are issued to the public at £5 and £10. Orders should be sent in **WITHOUT DELAY.**

The articles most in request to replenish our stock include **TEACLOTHS,** fancy **PINAFORES,** good **DOLLS, COSIES, CUSHIONS,** foreign **NEEDLEWORK,** ladies' **UNDERCLOTHING.** bedroom **SLIPPERS,** sofa **RUGS, FANCY GOODS,** &c., &c.

All remittances and parcels should be addressed to
**Dr. THOS. J. BARNARDO,** at the offices of the **Homes** as below.

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**JOHN ODLING,** *Secretary.*

18 to 26, Stepney Causeway, London, E.

# Among the Churches.

## CHURCH OF ENGLAND.

Archdeacon Hobhouse, of Cornwall, is seriously ill.

Rev. T. Stevens, vicar of St. John's, Stratford, has been appointed Archdeacon of Essex.

Miss Gertrude Harvey, well known as a worker in Ellacombe, Torquay, is shortly proceeding to mission work in connection with the South American Missionary Society.

The Bishop of Norwich has just given an hon. canonry to Rev. C. D. Lawrence, of Lowestoft, who is a distinct Evangelical. He was for some years rector of Bermondsey.

Mr. Douglas Horsfall has secured land in the vicinity of Sefton Park, Liverpool, for the erection of another church, which it is expected will accommodate 800 people. A large population has sprang up in the locality.

The Bishop Bowlby Memorial Committee has been considering three proposals—one to erect a memorial church, another to place in St. Philip's Church a memorial window, and a third to have executed a bust of the late bishop. It was agreed that a bust and window should be erected.

A memorial has been presented to the Bishop of London by the Free and Open Church Association, praying that when permanent churches are built to replace mission churches, grants should be given to those only in which all the seats are to be free and unappropriated.

The death is announced of Rev. Charles Brodrick Scott, D.D., who was for twenty-eight years head-master of Westminster School. Since his retirement from active work he lived in Bournemouth, and took an interest in the Y.W.C. Association, and other philanthropic efforts.

The "Association of Blues for Work among the Poor in London" is progressing. It is, as its name implies, a philanthropic society of members of Christ's Hospital, past and present, who have been for the past two years co-operating with Rev. George H. Ayerst in the mission district of St. John the Evangelist and rendering valuable assistance.

The Golden Lectureship, vacant by the resignation of Prebendary Moore, is in the gift of the Haberdashers' Company. The stipend, which was formerly £400 a year, has been reduced to £150, and the balance—namely, £250 a year—will be distributed among poor preachers within five miles of the City of London, whose incomes do not exceed £300 a year.

## CONGREGATIONAL.

Mr. Fred. Bryan has entered on the pastorate of Pateley Bridge and Dacre churches.

After thirty-four years' faithful service at Little Waltham, Rev. Joseph Fowler has felt it needful to resign.

By the will of Mrs. Juliet Douglas, of New York, the Woman's Board of Missions receives a legacy of £1000.

Rev. Dr. Brown has commenced a series of "People's Services" in Bunyan Meeting, Bedford, on Sunday evenings

Fifteen boys of Raratonga, who earned 45 dols. by picking and cleaning coffee, have given the amount to the London Missionary Society to help to pay for the new ship, *John Williams*.

The churches in the Valleys of Merthyr and Aberdare are quite alive to their duty in commemorating the centenary of the London Missionary Society. Several of the churches hope to contribute double the amount they did last year.

The new returns from the churches of Jamaica show encouraging progress. There are now over 10,000 adherents connected with the churches, 3581 church members (an increase of 101), 714 candidates, and thirty-two day-schools, with an average attendance of over 2000 children.

At an "at home" held at Christ Church, Croydon, it was stated that the congregations had more than doubled since the settlement of the present pastor, Rev. J. Benson Evans, and that all the organisations of the church are in a very vigorous and flourishing state.

The annual report of the various organisations which have their centre in Darby-street, near the London Docks, the East End Mission of the King's Weigh House Chapel, has been issued. Lord Justice Day, presiding at the annual meeting, referred to the mission as helping to break down the barriers between rich and poor, strong and weak.

The Congregational International Council of 1891 has drawn closer together the Congregational churches of Great Britain and America. The next Council is intended to be held in 1900 at Boston, but in October of next year the Triennial Council of the churches of America is to be held at Syracuse, New York State. In all probability an English delegate will be sent.

*Calls.*—Rev. T. H. Elwyn Thomas, to Newport, Mon.; Rev. J. M. Carrack, of Charleston, to Pendleton; Rev. G. Barber, to Hope Chapel, Wigan.

*Resignations.*—Rev. W. J. Houlgate, of Lee; Rev. A. Topham, of Freemantle, Southampton.

## BAPTIST.

Rev. Dr. Gomer Lewis, of Swansea, is now convalescent.

Rev. Evan Lewis, of Hay, has accepted the call to Calvary, Treforest.

Rev. D. Morris, of Talgarth, has accepted the pastorate of Zion, Ystrad-Rhondda.

At Harston, Cambs, successful evangelistic services have been held for three weeks by Mr. F. Monk.

Rev. T. Evans, of Tenby, has accepted the pastorate at Brunell-street, Cardiff.

Rev. J. Jones, late of Blaenconin, has been recognised as pastor of Penybont and Hebron Churches, Llandyssil.

Since the settlement of Rev. D. M. Pryse as pastor at South Bank, Yorks, much activity has, writes a correspondent, prevailed among the members of the church, and the Word of God preached has been abundantly blessed.

The Boston Baptist Social Union, U.S.A., recently considered the subject, "The Social Union Member as a Citizen." Rev. Dr. Lansing, speaking on "Municipal Reform," said enough was known to convict many of the Common Councilmen and Aldermen of incapacity, self-seeking, and corruption. The police department has protected the saloon, the brothel, and the gambling-den. There is plenty of money for parkways and roads, for those who work on them can vote, but the schoolhouses are wretchedly insufficient in number, and their ventilation and sanitation disgrace the city.

The returns of the Baptist churches throughout the world, as officially returned to Rev. Dr. Booth, were issued on Thursday last. They show a total of 46,502 churches, as compared with 37,478 in 1886, and of 4,136,152 members, as compared with 3,326,542. The returns from Great Britain give 3871 churches and 3793 places of worship, seating 1,264,017 persons. The membership is set down at 349,688. In the Sunday-schools there are 49,099 teachers, and 506,034 scholars. The ordained ministers in charge number 1913. They are assisted by 4643 local preachers. In every one of these departments there is an increase.

*Calls.*—Rev. E. Monk, of Strebbear, to Okehampton.

*Resignations.*—Rev. G. Phillips, of Evenjobb and Gladestry; Rev. F. W. Reynolds, of Sneanymoor.

## METHODIST.

Rev. T. Greenfield, of West Cowes, has been seriously ill.

A new Primitive Methodist chapel has been opened at Balham, Wickhambrook.

Rev. Thomas Waugh has held a most successful mission at Belmont-row, Birmingham.

At Rhayader a good work has begun, and various conversions have been reported within the past few weeks.

Owing to the success of a mission at Warnton, Oundle, the week's services had to be extended to a fortnight.

A revival has been realised at the New-road Chapel, Peterborough, and many persons have found the Saviour.

The Bowron House Committee have appointed Miss Bushell, of Newcastle-on-Lyne, lady superintendent of the Home.

The President of United Methodists has preached at Southgate, Elland, in connection with the chapel anniversary.

Rev. S. W. Beard, the superintendent of the Bradford Circuit, has been compelled, owing to an affection of the throat to leave his circuit for a while, and seek benefit by a sojourn in the balmier climate of Bournemouth.

A special mission has been conducted at Barry by Miss North. The services were continued for sixteen days, during which many persons entered the inquiry rooms. Some remarkable instances of conversion took place, one of which was that of an infidel, who entered the chapel for the purpose of getting money from his wife to spend in drink.

## PRESBYTERIAN.

A new chapel is to be built at Carmel, Aberdare.

Statistics show that the Welsh Presbyterians in America now number over five million adherents.

Rev. Enoch Anwyl, Tremeirchion, has accepted the pastorate of Llysfaen and Llanddulas Church.

Permission has been granted to the Church of Warren-road, Rhyl, to build a new and larger chapel.

Rev. R. T. Williams, of Llanrug, has accepted the pastorate at Hill-street, Wrexham.

A very prosperous state of things is reported at Trinity Church, Notting Hill, under the ministry of Rev. C. H. G Macgregor.

The monthly meeting has confirmed the call given by the churches of Derwen, Clawddneydel and Clocaenog to Rev. Thomas Owen, Edeyrn, to undertake the pastorate.

Mr. and Mrs. Ray, of Cardiff, have been conducting a series of evangelistic meetings in connection with the forward movement at Holywell and other places in Flintshire and Denbighshire.

*Call.*—Rev. Dr. Robson, of Inverness, to Bridgend, Perth.

## SOCIETY OF FRIENDS.

William and Susan T. Thompson, of New England Yearly Meeting, are now in this country after a visit to the East.

Frederic Taylor has conducted a mission in Cheltenham Friends' Meeting-house. In the afternoons he gave most interesting Bible readings, at which the attendance was good, and many felt them to be very helpful.

The present probability of war has made it necessary to consider the return of some of the missionaries next year. It is now probable that Dr. S. B. and Annie M. Fenn and their children, and Henrietta Deane, whose furloughs are due in 1895, will leave Madagascar at that time. It is possible, also, that Alice Kingzett will be obliged to return to England owing to ill-health, and her husband and children may be expected to accompany her.

## FALLEN ASLEEP.

At Llwynpia, Pontypridd, Mr. George Arthurs, aged seventy-six, a worker and preacher.—At Swaffam, in the chapel suddenly, on the 9th inst., Mr. C. Wilderspin.—At Wilmington, Mrs. Stephenson, a devoted believer and generous giver.—At New Brompton, Mr. E. J. Avery, Principal of Higher Grade School, and an active Christian worker.—At Ipswich, Mr. E. Pumfrett Brand, a leader in Y.M.C.A., ragged school, and similar work.—At Anglesey, Rev. W. Hughes, aged sixty-seven, for upwards of twenty years a missionary among the scattered Welsh in Australia and New Zealand.—At Cornelly, Pyle, Rev. Evan Williams a devoted Welsh Calvinist minister.—At Edinburgh, on 12th inst., Mr. C. G. Cunningham, only surviving son of the late Principal Cunningham.—At Liverpool, on 13th ult., Rev. George Lewis, aged seventy-three, well known as a Presbyterian minister at Dudley and Chester.—At Foula, Shetland Isles, on 7th inst., Rev. George Morrison, aged thirty-seven, Congregational minister.—At Findhorn-place, Edinburgh, on 11th inst., Rev. R. Rutherford, aged seventy-seven, senior minister of Newlands Church.

# Notices.

Applicants for Tracts.—Harold Terry, Sutton-on-Trent, Notts; Miss Eliza Roberts, Bellevue Cottage, Trurovean-road, Truro.

Communications Received with Thanks.—C.C.C. W.N. W.S. W.H. J.K. H.W.McL. H.B.W. R.A. J.D. C.T. M.K.S. D.J.E. H.R. S.D. R.L. R.M. G.G. W.F. M.L.C. M.F.P. J.G. M.A.H. G.F.B. Miss S. A.E. C.C. W.L. O.T. I.W.T. J.F. R.A. L.C. L.G.H. G.A.

DO NOT make your child an object of suspicion. Trust in him, believe in his warm heart and his good intentions. Give him the benefit of the doubt always. Many an action which you hastily call naughty, is merely a mistake; accept his apology when he says that he "did not mean to do it."

THE LIGHTHOUSE MISSION, of Australia, despatches parcels monthly, to 148 lighthouse stations and lightships in Queensland, New South Wales, Victoria, South Australia, Western Australia, New Zealand, and Tasmania. The past year has been uneventful as regards the Mission, the position of the keepers of lighthouses and lightships being much the same from year to year. A friend, when sending a contribution, wrote:—"The poor fellows there have indeed a weary time of it. I went to the site of our Cape —— Lighthouse, and my heart was moved for the future of the keepers and their children. The place seemed so bleak and bare, and wildly awful." In the course of years letters from stations have accumulated, expressive of the pleasure and profit experienced from the packets sent by the Mission. Jas. Bulstrode, Secretary, "Hillingdon," Spring Hill, near Kyncton, Victoria.


# SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. Kearney White. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

# HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road London, W.C.

The applications are so distressing and urgent that every shilling has been spent.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women before they become mothers as are unfitted from their previous good character and position, to mix with others.

The Committee need £300 to close the year free from debt. Contributions received by the Secretary, or may be sent to the Office of The Christian.

WM. HORNIBROOK, Secretary.

# LORD'S DAY OBSERVANCE SOCIETY

**Urgent Appeal.**

The recent judgment in the Court of Appeal has unhesitatingly upheld the contention of this Society, that the Sunday Lectures complained of are a breach of the law forbidding Sunday Entertainments at which a charge is made for admission. But it decided that the parties against whom the Committee were advised to proceed are not those legally responsible for this violation of the law. The effect of this latter decision is to impose on the Lord's Day Observance Society the heavy costs incurred in successfully disputing the legality of these Sunday entertainments. The Committee, therefore, earnestly appeal for contributions to relieve their general funds from this demand upon it, and to enable them to carry on with unabated vigour their varied endeavours to secure the religious observance of the Lord's Day. Contributions may be forwarded to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or to the Secretary, Rev. Dr. Peake, 20, Bedford-street, Strand, W.C.

MISSION TO

# DEEP SEA FISHERMEN

Patron: THE QUEEN.

The Council URGENTLY APPEAL for funds to carry on their work among Fishermen. The Society has TEN VESSELS stationed with the fishing fleet, and last year upwards of 1,593 religious services were held, chiefly on the high seas, and 9,160 cases medically or surgically treated on the Mission smacks. The MISSION to DEEP SEA FISHERMEN is the only Society carrying on systematic medical mission work amongst the thousands of fisher-folk on the Labrador coast; medical relief was afforded to at least 1,000 persons during the past season. Cheques, money orders, &c., should be crossed "Lloyd's Bank (Limited)," and be made payable to the hon. treasurer, Thos. B. Miller, Esq., or to

Francis H. Wood, Secretary.

181, Queen Victoria-street, London, E.C.

# Destitute Children's Dinner Society.

THIS Old-Established Society is earnestly in need of Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, Lord Kinnaird, 1, Pall Mall East, S.W.; by the Secretary, H. Morton Carr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W.; or by the Bankers. Messrs. Barclay and Co., 1, Pall Mall East, S.W

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